

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 2: SGGS (Pages 201-400)

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

Copyright © 2014 by Daljit Singh Jawa.

Front cover design-courtesy Prof. Azyz Sharafy of Washburn University, KS.

ISBN:	Softcover	978-1-4931-5514-9
	Ebook	978-1-4931-5515-6

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

The author is extremely thankful to Dr. Kulbir Singh Thind, for letting him use the Gurmukhi text and the transliteration as included in GurbaniCD developed by him.

The author sincerely appreciates the services of the Sikhnet staff, who have been tirelessly developing the website and thereby making Gurbani in all its different forms and fonts available in multiple languages, throughout the world.

This book was printed in the United States of America.

Rev. date: 12/27/2013

To order additional copies of this book, contact:

Xlibris LLC
1-888-795-4274
www.Xlibris.com
Orders@Xlibris.com
Or the author: Jawa222@gmail.com

144122

GLOSSARY

Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadis	Stanzas with eight phrases
Chautukaiy	Stanzas of four phrases
Dutukaiy	Couplets of two phrases
Ghar	Beat for the musical measure
Granth	Holy Scripture
Gurbani	Guru's word (or composition)
Guru	Spiritual Teacher, Sikh prophet
Maya	Worldly riches and power, worldly attachment, worldly illusion
Mehla	Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib
Nanak	The first Sikh Guru
Panchpada	A stanza of five phrases
Paurri	Step of a stair case, stanza in a vaar (epic)
Rag, Raag	Musical measure
Sahib	Suffix for Respect
Salok	Couplet or short stanza
Sehaj	A balanced state of mind
Shabad	Sound, word, hymn
Sikh	Disciple, Follower of Sikhism
Sri	Prefix for Respect, such as Sir
Sri Guru Granth Sahib (SGGS)	Sikh Holy Scripture and eternal Guru
Turya	A high spiritual state of mind
Vaar	Epic, a long poem with stanzas and Paurris
Waheguru	Wondrous preceptor, God

FOREWORD

I.J. Singh
Professor Emeritus
Anatomical Sciences
New York University

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 include them in the same Holy Scripture is exactly what the Gurus did. 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 as merely 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 in one column and in the next column he gives a transliteration of the original in Romanized script, 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 desire to delve more 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 Sri 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 would not always agree with any 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
January 2013

PREFACE

(Volume 2)

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 eighteen 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 needs of those readers who want to understand, enjoy, and appreciate what is written in this holy book, but because they may have been born and raised outside Punjab, India, are not familiar with the language, culture, history, or context in which SGGS was originally composed more than 500 years ago. A central message, which is both implicit and explicit in this holy scripture, and which the author particularly wants to share is that we have been all created by the same one Creator Therefore, "It is The Same Light" which pervades in us all. As such we are all 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 indebted to the great Punjabi and English translators Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, and Dr. Gopal Singh. Their translations were of great help in this endeavor. In addition the author is very grateful to all his family members, friends, and other well-wishers who have helped him in in this effort.

The author wants to especially acknowledge S. Gurbaksh Singh Saggu of Patiala (India), who originally transcribed, typed, and formatted this entire Manuscript. In addition he wishes to acknowledge Miss Margaux DeRoux, Gereta Perel, and Prof. Paul Mirecki of University of Kansas for their excellent editing work.

The author is very grateful to Waheguru for blessing him with the pleasure of seeing the first volume of this series published. He also wants to thank staff of Xlibris, particularly Jillian Ortiz for publishing this work.

I hope the readers find this work also to be helpful in better understanding the divine message, which the Sikh Gurus, Hindu saints, Muslim sufis, and other great devotees conveyed almost 500 years ago for our enrichment and eternal peace.

Daljit Singh Jawa

Jawa222@gmail.com
December 2013

CONTENTS

Volume 2

Composition	Sub Group	Page SGGS	Page vol. 2
Pronunciation Key		-	9
Rag Gaurri		201	12
	Ashtpadian	221	92
	Chantt	242	179
	Baavan Akhri	250	202
	Sukhmani	263	258
	Thitti	296	355
	Gaurri Ki Vaar M: 4	301	373
	Gaurri Kabir Ji	323	454
	Baavan Akhri Kabir Ji	340	537
	Thitti Kabir Ji	343	544
	Gaurri Vaar Kabir Ji	344	549
	Gaurri Cheti Baani Namdeo	345	551
	Jeo Ki		
	Gaurri Ravidas Ji Key Padey	345	552
Rag Asa		347	558
	Rag Asavari	370	650
	Rag Asa M: 5	370	653

KEY TO PRONUNCIATION SYMBOLS

Gurmukhi Character	Symbols used for romanization	Examples of Pronunciation
ੳ, ਅ, ਏ	A, A, E (a)	abut, ago, abroad, achieve, adopt, agree, alone, banana
ੳ	Ao (o)	oak, oath, oatmeal,
ਸ	s	source, less, simple, some
ਹ	h	hat, head, hand, happy
ਕ	k	kin, cook, ache, kick, cat
ਖ	<u>kh</u>	German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)
ਗ	g	go, big, gift, gag, game
ਘ	<u>gh</u>	Deep palatal sound of ‘g’ something like in ghost
ਙ	<u>ny</u>	Must be learnt.
ਚ	ch	chin, nature, church
ਞ	<u>chh</u>	Similar to sh in shin, must be learnt
ਜ	j	job, gem, edge, join, judge
ਝ	<u>jh</u>	Deep labial sound of ‘j’
ਞ	<u>nj</u>	Must be learnt.
ਟ	t	tie, attack, tin, tap,
ਠ	<u>th</u>	thug,
ਡ	d	did, adder, deed, dam, double,
ਢ	<u>dh</u>	Deep palatal sound of ‘d’
ਨ	<u>n</u>	Must be learnt.

ਤ	<u>t</u>	Must be learnt.
ਥ	<u>th</u>	thin, thick, three, ether,
ਦ	d	the, then, either, this, there
ਧ	<u>Dh</u>	Deep labial sound of ‘the’
ਨ	n	no, own, sudden, nib,
ਪ	p	pepper, lip, pit, paper
ਫ	f	fifty, cuff, phase, rough, fit, foot, fur
ਬ	b	baby, rib, bib, button,
ਭ	<u>bh</u>	Deep palatal sound of ‘b’
ਮ	m	mum, murmur, dim, nymph
ਯ	y	yard, young, union
ਰ	r	red, car, rarity, rose
ਲ	l	lily, pool, lid, needle, lamb
ਵ	v	vivid, give, live
ੜ	<u>rh</u>	Deep palatal sound of ‘r’ (must be learnt)
ਸ਼	sh	shy, mission, machine, special
ਖ਼	kh	Deep palatal sound of ‘kh’
ਗ਼	g	Deep palatal sound of ‘g’
ਜ਼	z	zone, raise, zebra, xylem
ਫ਼	f	Deep labial sound of ‘f’
ਲ਼	l	Deep palatal sound of ‘l’
ੲ	H	Same as ‘h’ but of short duration
ੳ	H	Same as ‘h’ but of short duration
ੴ	ch	Same as ‘ch’ but of short duration
ੵ	t	Same as ‘t’ but of short duration

ੳ	<u>t</u>	Same as ‘t’ but of short duration
ੳ	n	Same as ‘n’ but of short duration
ੳ	y	Same as ‘y’ but of short duration
ੳ	R	Same as ‘r’ but of short duration
ੳ	(r)	Same as ‘r’ but of short duration
ੳ	v	Same as ‘v’ but of short duration
ੳ	aa	bother, cot, father, cart, palm
ੳ	aaN	This adds nasal tone to ‘aa’
ੳ	i	tip, banish, active, pit, it, give
ੳ	ee	Nose bleed, bee, feed, beat,
ੳ	u	bull, pull, full, cure hood,
ੳ	oo	book cool, pool, boot, tool, rule
ੳ	ay	ray, say, day, hay, bay
ੳ	ai	mat, map, bad, lad, glad, rat, bat,
ੳ	o	bone, know, toe, note, go
ੳ	ou	out, pound, now, loud
ੳ	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc
ੳ	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਧੋਤੀ ਖੋਲਿ ਵਿਛਾਏ ਹੇਠਿ ॥
ਗਰਧਪ ਵਾਂਗੂ ਲਾਹੇ ਪੇਟਿ ॥੧॥

ਬਿਨੁ ਕਰਤੂਤੀ ਮੁਕਤਿ ਨ ਪਾਈਐ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਨਾਮੁ ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥

ਪੂਜਾ ਤਿਲਕ ਕਰਤ ਇਸਨਾਨਾਂ ॥
ਛੁਰੀ ਕਾਢਿ ਲੇਵੈ ਹਥਿ ਦਾਨਾ ॥੨॥

ਬੇਦੁ ਪੜੈ ਮੁਖਿ ਮੀਠੀ ਬਾਣੀ ॥
ਜੀਆਂ ਕੁਹਤ ਨ ਸੰਗੈ ਪਚਾਣੀ ॥੩॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਧਾਰੈ ॥
ਹਿਰਦਾ ਸੁਧੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥੪॥੧੦੭॥

ga-orhee mehlaa 5.

Dhotee khol vichhaa-ay hayth.
garDhap vaaⁿgoo laahay payt. ||1||

bin kartootee mukat na paa-ee-ai.
mukat padaarath naam Dhi-aa-ee-ai. ||1||
rahaa-o.

poojaa tilak karat isnaanaaⁿ.
chhuree kaadh layvai hath daanaa. ||2||

bayd parhai mukh meethee bane.
jee-aaⁿ kuhat na sangai paraanee. ||3||

kaho naanak jis kirpaa Dhaarai.
hirdaa suDh barahm beechaarai. ||4||107||

GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, this *shabad* was uttered by Guru Arjun Dev Ji to comment upon the conduct of a *Brahmin* (Hindu priest) who used to visit peoples' houses during marriage ceremonies and try to coerce them into giving him food and money to obtain salvation. He attempted to do the same thing at the marriage of Guru Ji's son.

Pointing to the *Brahmin*, Guru Ji says: "(The *Brahmin*) opens his loin-cloth and spreads it beneath him, and then like a donkey he gulps down into his belly all that comes his way. (1)

Offering the truth about salvation, Guru Ji says to the people: "(O' my friends), without (good) deeds, we do not obtain salvation. To obtain the state of salvation we should meditate on (God's) Name." (1-pause)

Coming back to the coercive conduct of the *Brahmin*, Guru Ji says: "He performs worship and ablution, and puts a sacred mark on his brow, but then he intimidates people into giving him alms under threats of hell and suffering."(2)

Commenting further on the conduct of this *Brahmin* and other such people who do not feel any guilt in oppressing innocent persons, Guru Ji says: "He reads and recites *Vedas* (the Hindu holy books) with a very sweet tune, but he never hesitates in virtually killing others (by extracting all the money out of them under threats of curses and bad omens)."(3)

However, Guru Ji concludes the *shabad* by saying: "O' Nanak, only the one on whom God shows His mercy has a pure heart and reflects on God."(4-107)

The message of this *shabad* is that we should not let ourselves be deceived by the necessity of giving alms to the *Brahmins* or any other religious ministers (under coercion, or any kind of pressure). For salvation, the only right thing to do is to meditate on God's Name.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or~~h~~ee mehlāa 5.

ਬਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ ॥
ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਰਹਾਉ ॥

thir ghar baishu har jan pi-aaray.
satgur tumray kaaj savaaray. ||1|| rahaa-o.

ਦੁਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ ॥
ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ ॥੧॥

du~~s~~at doot parmaysar maaray.
jan kee paj rakhee kartaaray. ||1||

ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ ॥੨॥

baadisaah saah sabh vas kar deenay.
amrit naam mahaa ras peenay. ||2||

ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ ॥
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਕੀਨੇ ਦਾਨੁ ॥੩॥

nirbha-o ho-ay bhajahu bhagvaan.
saaDhsangat mil keeno daan. ||3||

ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥
ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ ॥੪॥੧੦੮॥

saran paray parabh antarjaamee.
naanak ot pakree parabh su-aamee.
||4||108||

GAURRI MEHLA 5

In this *shabad*, Guru Ji seems to be addressing his saintly friends and family members on the occasion of accomplishment of some very difficult task.

He says: "O' dear servants of God, hold yourself in poise in your (mind's) home, because the true Guru has accomplished all your tasks."(1-pause)

Making an indirect reference to the people who tried to harm him, and to the turpitudes of his own mind, Guru Ji says: "God has slain all the wicked and evil enemies, and the Creator has preserved the honor of His servant."(1)

Assuring us further, he says: "(O' my friends, God) has brought all the kings, emperors (and other powerful people), under the control (of His devotee), and has given (the devotee) the great elixir of nectar like Name (to enjoy without any fear)."(2)

So he says: "(O' my friend, now) shedding all fear, meditate on God's (Name), which (God) has gifted to you when you joined the congregation of saintly persons."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says (the devotees have) sought the refuge of God, the Inner knower, and have grasped onto the support of their Master God."(4-108)

The message of this *shabad* is that if we depend only upon God as our support, and meditate on His Name in the refuge of the Guru, all our enemies would be subdued and we would enjoy a state of complete peace.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlāa 5.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਹੀ ਭੂਬੈ ਜਲਾ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਸੁਫਲ ਫਲਾ ॥੧॥

har sang raatay bh^haahi na jalai.
har sang raatay maa-i-aa nahee ch^hhalai.
har sang raatay nahee doobai jalaa.
har sang raatay sufal falaa. ||1||

ਸਭ ਭੈ ਮਿਟਹਿ ਤੁਮਾਰੈ ਨਾਇ ॥
ਭੇਟਤ ਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਇ ॥ ਰਹਾਉ ॥

sabh bh^hai miteh tumaarai naa-ay.
bh^haytat sang har har gun gaa-ay. rahaa-o.

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਿਟੈ ਸਭ ਚਿੰਤਾ ॥
ਹਰਿ ਸਿਉ ਸੋ ਰਚੈ ਜਿਸੁ ਸਾਧ ਕਾ ਮੰਤਾ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਨਹੀ ਤ੍ਰਾਸ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਪੂਰਨ ਆਸ ॥੨॥

har sang raatay mitai sabh chintaa.
har si-o so rachai jis saaD^h kaa manntaa.
har sang raatay jam kee nahee traas.
har sang raatay pooran aas. ||2||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਦੂਖੁ ਨ ਲਾਗੈ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਅਨਦਿਨੁ ਜਾਗੈ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤਾ ਸਹਜ ਘਰਿ ਵਸੈ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭ੍ਰਮੁ ਭਉ ਨਸੈ ॥੩॥

har sang raatay dookh na laagai.
har sang raataa an-din jaagai.
har sang raataa sahj ghar vasai.
har sang raatay bh^haram bh^ha-o nasai. ||3||

ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਤਿ ਊਤਮ ਹੋਇ ॥
ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਿਰਮਲ ਸੋਇ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿ ਜਾਈ ॥
ਜਿਨ ਕਉ ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਸਰਤ ਨਾਹੀ ॥੪॥੧੦੯॥

har sang raatay mat ootam ho-ay.
har sang raatay nirmal so-ay.
kaho naanak tin ka-o bal jaa-ee.
jin ka-o parabh^h mayraa bisrat naahee. ||4||109||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we depend only upon God as our support, and meditate on His Name in the refuge of the Guru, all our enemies would be subdued and we would enjoy a state of complete peace. In this *shabad*, he describes the blessings and protections provided to all those who are imbued with God's love.

Guru Ji says: "They who are imbued with God's love, are not deceived by *Maya* (or worldly attachments), nor are drowned in waters (of the worldly ocean). They who are imbued with God's love achieve the object (of human life)."(1)

Guru Ji therefore addresses God and says: "O' God, all fears are removed by meditating on Your Name. On meeting the saint (Guru), one keeps singing God's praise."(1-pause)

Resuming to list the blessings obtained by God's lovers, Guru Ji says: "Because of being imbued with God, all one's worries depart. (But) only that person is imbued with God who first receives instruction from the saint (Guru). Being imbued with God, there is no fear of the demon of Death. By being imbued with God, all one's hopes are fulfilled."(2)

Guru Ji adds: “Because of being imbued with God no malady afflicts a person, because the one who is imbued with God remains aware of (lustful worldly temptations) at all times. The one who is imbued with God lives in a state of equipoise, and being imbued with God all one’s fears and doubts go away.”(3)

Giving the reason behind all these blessings, and concluding the *shabad*, Guru Ji says: “They who are imbued with God, their intellect becomes immaculate. They who are imbued with God earn a good reputation. Therefore, Nanak says: “I am a sacrifice to those who do not forsake my God.”(4-109)

The message of this *shabad* is that if we always remain imbued with so much love of God that we never forget Him, then no pain or fear would ever bother us, and we would always live in peace and bliss.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨ ਭਏ ॥
ਮਾਰਗਿ ਚਲਤ ਸਗਲ ਦੁਖ ਗਏ ॥
ਨਾਮੁ ਜਪਤ ਮਨਿ ਭਏ ਅਨੰਦ ॥
ਰਸਿ ਗਾਏ ਗੁਨ ਪਰਮਾਨੰਦ ॥੧॥

ਖੇਮ ਭਇਆ ਕੁਸਲ ਘਰਿ ਆਏ ॥
ਭੇਟਤ ਸਾਧਸੰਗਿ ਗਈ ਬਲਾਏ ॥ ਰਹਾਉ ॥

ਨੇਤ੍ਰੁ ਪੁਨੀਤ ਪੇਖਤ ਹੀ ਦਰਸ ॥
ਧਨਿ ਮਸਤਕ ਚਰਨ ਕਮਲ ਹੀ ਪਰਸ ॥
ਗੋਬਿੰਦ ਕੀ ਟਹਲ ਸਫਲ ਇਹ ਕਾਇਆ ॥

ਪੰਨਾ ੨੦੨

ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥੨॥

ਜਨ ਕੀ ਕੀਨੀ ਆਪਿ ਸਹਾਇ ॥
ਸੁਖੁ ਪਾਇਆ ਲਗਿ ਦਾਸਹ ਪਾਇ ॥
ਆਪੁ ਗਇਆ ਤਾ ਆਪਹਿ ਭਏ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਕੀ ਸਰਨੀ ਪਏ ॥੩॥

ਜੋ ਚਾਹਤ ਸੋਈ ਜਬ ਪਾਇਆ ॥
ਤਬ ਢੂੰਢਨ ਕਹਾ ਕੇ ਜਾਇਆ ॥
ਅਸਥਿਰ ਭਏ ਬਸੇ ਸੁਖ ਆਸਨ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਬਾਸਨ ॥੪॥੧੧੦॥

ga-orhee mehlaa 5.

udam karat seetl man bha-ay.
maarag chalat sagal dukh ga-ay.
naam japat man bha-ay anand.
ras gaa-ay gun parmaanand. ||1||

khaym bha-i-aa kusal ghar aa-ay.
bhaytat saadhsang ga-ee balaa-ay. rahaa-o.

naytar puneet paykhat hee daras.
Dhan mastak charan kamal hee paras.
gobind kee tahal safal ih kaaⁿ-i-aa.

SGGS P-202

sant pargaad param pad paa-i-aa. ||2||

jan kee keenee aap sahaa-ay.
sukh paa-i-aa lag daasah paa-ay.
aap ga-i-aa ta aapeh bha-ay.
kirpaa niDhaan kee sarnee pa-ay. ||3||

jo chaahat so-ee jab paa-i-aa.
tab dhoodhan kahaa ko jaa-i-aa.
asthir bha-ay basay sukhaasan.
gur pargaad naanak sukhaasaan. ||4||110||

GAURRI MEHLA 5

In the second stanza of the previous *shabad*, Guru Ji told us that if we always remain imbued with so much love of God that we never forget Him, then no pain or fear will ever bother us, and we will enjoy a state of peace and bliss. In this *shabad*, he tells us what kind of blessings he obtained when he made the effort to meditate on God’s Name.

He says: “When I made an effort (to meditate on God’s Name), my mind became calm. By walking on this (divine) path, all my sufferings went away. (When I) meditated on His Name and sang with relish the praises of (God), the embodiment of supreme bliss, my mind (also) became blissful.”(1)

Giving the essence of his experience, Guru Ji says: “On meeting the congregation of saintly persons, all the torture (in my mind) has vanished, and I have regained my true state of happiness and well-being.”(1-pause)

Elaborating on his wonderful experience, he states: “On the very sight (of God), I felt my eyes have been sanctified. As soon as my forehead touched His lotus feet, I felt completely blessed. By serving God (by singing His praise), this body of mine became fruitful. (In this way), by the grace of the saint (Guru), I obtained the supreme status.”(2)

Unlike us, Guru Ji does not take any credit for his efforts; rather he ascribes all the credit to God and Guru. He says: “God Himself helped His devotee. By seeking the shelter of His servants, I obtained peace. When I dedicated myself to the service of the Treasure of mercy, my ego vanished (and) I became (the embodiment of) God Himself.” (3)

Describing his present state of complete faith and devotion to God, Guru Ji Says: “(Now, since) I have obtained what I wished for, there is no need (for me) to go and search (for Him). Now I have obtained a state of complete stability (of mind) and by Guru’s Grace (I), Nanak, am living in a state of complete peace.” (4-110)

The message of this *shabad* is that if we want to enjoy a state of complete peace and bliss, then joining the congregation of saintly persons, we should sing praises of God and meditate on His Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਕੋਟਿ ਮਜਨ ਕੀਨੋ ਇਸਨਾਨ ॥
ਲਾਖ ਅਰਬ ਖਰਬ ਦੀਨੋ ਦਾਨੁ ॥
ਜਾ ਮਨਿ ਵਸਿਓ ਹਰਿ ਕੋ ਨਾਮੁ ॥੧॥

kot majan keeno isnaan.
laakh arab kharab deeno daan.
jaa man vasi-o har ko naam. ||1||

ਸਗਲ ਪਵਿਤ ਗੁਨ ਗਾਇ ਗੁਪਾਲ ॥
ਪਾਪ ਮਿਟਹਿ ਸਾਧੂ ਸਰਨਿ ਦਇਆਲ ॥ ਰਹਾਉ ॥

sagal pavit gun gaa-ay gupaal.
paap miteh saadhoo saran da-i-aal. rahaa-o.

ਬਹੁਤੁ ਉਰਧ ਤਪ ਸਾਧਨ ਸਾਧੇ ॥
ਅਨਿਕ ਲਾਭ ਮਨੋਰਥ ਲਾਧੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਨ ਆਰਾਧੇ ॥੨॥

bahut uradh tap saadhan saadhay.
anik laabh manorath laadhay.
har har naam rasan aaraadhay. ||2||

ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬਖਾਨੇ ॥
ਜੋਗ ਗਿਆਨ ਸਿਧ ਸੁਖ ਜਾਨੇ ॥
ਨਾਮੁ ਜਪਤ ਪ੍ਰਭ ਸਿਉ ਮਨ ਮਾਨੇ ॥੩॥

simrit saasat bayd bakhaanay.
jog gi-aan siDh sukh jaanay.
naam japat parabh si-o man maanay. ||3||

ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ ਅਪਾਰੇ ॥
ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੇ ਬੀਚਾਰੇ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ ॥੪॥੧੧॥

agaaDh boDh har agam apaaray.
naam japat naam riday beecharay.
naanak ka-o parabh kirpaa Dhaaray. ||4||111||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of complete peace and bliss, then joining the congregation of saintly persons, we should sing praises of God and meditate on His Name with true love and devotion.

In this *shabad*, he compares the merits of meditating on God's Name with all other recommended methods of obtaining salvation and spiritual bliss (such as bathing at holy places, giving charity, reading of scriptures).

He says: "(O' my friends), in whose mind God's Name has come to abide, (deem it as if that person has) bathed at millions of holy places, and has donated generously to charity."(1)

Giving the essence of the *shabad*, Guru Ji says: "(O' my friends), all are sanctified by singing praises of God. By seeking the shelter of the merciful saint (Guru), all one's sins are erased."(1- pause)

Resuming the listing of the merits of God's Name, he says: "(O' my friends, the person who) with the tongue repeats God's Name (deem it as if that person has) done many penances of hanging upside down, has obtained countless benefits, and fulfilled all objectives."(2)

Guru Ji adds: "(O' my friends), while meditating on God's Name, the person whose mind develops faith in God (deem it as if that person has) studied (all the Hindu Holy books, such as) *Simritis*, *Shastras*, and *Vedas*, and has gained the knowledge of yoga, spiritual wisdom, and the pleasure of working miracles."(3)

Guru Ji concludes this *shabad* with a prayer and says: "(That God) is unknowable, unfathomable and infinite. O' God, please show mercy on Nanak, that he may keep meditating and reflecting on the Name in his mind." (4-111)

The message of this *shabad* is that we should pray to God to bless us with gift of meditating on His Name, which is more fruitful than bathing at millions of holy places, giving billions in charity, and all other rituals and austerities.

ਗਉੜੀ ਮਃ ੫ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ॥
ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ ॥੧॥

ਗੁਰ ਗੋਬਿੰਦੁ ਪਾਰਬ੍ਰਹਮ ਪੂਰਾ ॥
ਤਿਸਹਿ ਅਰਾਧਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥ ਰਹਾਉ ॥

ਅਨਦਿਨੁ ਜਪਉ ਗੁਰੁ ਗੁਰ ਨਾਮ ॥
ਤਾ ਤੇ ਸਿਧਿ ਭਏ ਸਗਲ ਕਾਮ ॥੨॥

ਦਰਸਨ ਦੇਖਿ ਸੀਤਲ ਮਨ ਭਏ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ ॥੩॥

ਕਹੁ ਨਾਨਕ ਕਹਾ ਭੈ ਭਾਈ ॥
ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪੈਜ ਰਖਾਈ ॥੪॥੧੧੨॥

ga-orhee mehlaa 5.

simar simar simar sukh paa-i-aa.
charan kamal gur ridai basaa-i-aa. ||1||

gur gobind paarbrahm pooara.
tiseh araaDh mayraa man Dheeraa. rahaa-o.

an-din japa-o guroo gur naam.
taa tay siDh bha-ay sagal kaa^m. ||2||

darshan daykh seetal man bha-ay.
janam janam kay kilbikh ga-ay. ||3||

kaho naanak kahaa bhai bhaa-ee.
apnay sayvak kee aap paj rakhaa-ee.
||4||112||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with gift of meditating on His Name, which is more fruitful than bathing at millions of holy places, giving billions in charity, and all other rituals, and austerities. In this *shabad*, he describes the blessings he himself has enjoyed by remembering God.

Guru Ji says: “(When) I enshrined the immaculate advice (of the Guru) in my heart, I remembered God again and again, and obtained peace.”(1)

Therefore, on the basis of his personal experience, he states: “(O’ my friends), Guru is himself the perfect God of the universe. By meditating on Him my mind has obtained peace.” (1-pause)

Describing his present state, Guru Ji says: “(Now) day and night, I meditate on the Name of Guru God. As a result, all my tasks have been successfully accomplished.”(2)

Guru Ji adds: “(O’ my friends), upon seeing (Guru’s) sight, my mind has become calm and my sins of many births have been removed.”(3)

In conclusion, Guru Ji declares: “O’ my brothers, Nanak says, why should there be fear of any kind (when the Guru) has himself arranged to protect the honor of His servant?” (4-112)

The message of this *shabad* is that if we want to get rid of all kinds of fears, have all our tasks accomplished, and enjoy a state of complete peace and bliss, then we should listen and act upon the Guru’s advice, and meditate on God’s Name day and night.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਅਪਨੇ ਸੇਵਕ ਕਉ ਆਪਿ ਸਹਾਈ ॥
ਨਿਤ ਪ੍ਰਤਿਪਾਰੈ ਬਾਪ ਜੈਸੇ ਮਾਈ ॥੧॥

apnay sayvak ka-o aap sahaa-ee.
nit partipaarai baap jaisay maa-ee. ||1||

ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਉਬਰੈ ਸਭ ਕੋਇ ॥
ਕਰਨ ਕਰਾਵਨ ਪੂਰਨ ਸਚੁ ਸੋਇ ॥ ਰਹਾਉ ॥

parabh kee saran ubrai sabh ko-ay.
karan karaavan pooran sach so-ay. rahaa-o.

ਅਬ ਮਨਿ ਬਸਿਆ ਕਰਨੈਹਾਰਾ ॥
ਭੈ ਬਿਨਸੇ ਆਤਮ ਸੁਖ ਸਾਰਾ ॥੨॥

ab man basi-aa karnaihaaraa.
bhai binsay aatam sukh saaraa. ||2||

ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਜਨ ਰਾਖੇ ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਲਾਖੇ ॥੩॥
ਕਹਨੁ ਨ ਜਾਇ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ॥
ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਨਾਈ ॥੪॥੧੧੩॥

kar kirpaa apnay jan raakhay.
janam janam kay kilbikh laathay. ||3||
kahan na jaa-ay parabh kee vadi-aa-ee.
naanak daas sadaa sarnaa-ee. ||4||113||

GAURRI MEHLA 5

In the concluding stanza of the previous *shabad*, Guru Ji stated that there could be no fear of any kind, when the Guru has himself arranged to protect the honor of his servant. Since the Guru and God are so intertwined, in this *shabad* Guru Ji expounds on the blessings showered by God on His servant.

He says: “Just as father and mother daily provide (for their children, similarly God) Himself provides help to His servant.”(1)

Enunciating the main principle, Guru Ji says: “All who seek God’s refuge are saved, because that true perfect God is the doer and cause of everything.”(pause)

Describing his own present state of mind, Guru Ji says: “Now in my mind abides that creator God. (As a result), all my fears have been dispelled and my soul is enjoying the essence of peace.”(2)

Describing the blessings received by him, Guru Ji says: “Showing His mercy, God has saved His slaves, and the sins of (their) myriad births have been washed away.” (3).

In conclusion, Guru Ji says: “I cannot describe the glory of God. Nanak says, “(God’s) slaves always remain under His refuge.”(4-113)

The message of this *shabad* is that we should have complete faith in God, and we should firmly believe that God would save us and protect us like our own father and mother.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫ ਦੁਪਦੇ

raag ga-orhee chaytee mehlaa 5 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਰਾਮ ਕੋ ਬਲੁ ਪੂਰਨ ਭਾਈ ॥
ਤਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਬਿਆਪੈ ਕਾਈ ॥੧॥ ਰਹਾਉ ॥

ik-oⁿkaar satgur parsaad.
raam ko bal pooran bhāa-ee.
taa tay baritha na bi-aapai kaa-ee. ||1||
rahaa-o.

ਜੋ ਜੋ ਚਿਤਵੈ ਦਾਸੁ ਹਰਿ ਮਾਈ ॥
ਸੋ ਸੋ ਕਰਤਾ ਆਪਿ ਕਰਾਈ ॥੧॥

jo jo chitvai daas har maa-ee.
so so kartaa aap karaa-ee. ||1||

ਨਿੰਦਕ ਕੀ ਪ੍ਰਭਿ ਪਤਿ ਗਵਾਈ ॥
ਨਾਨਕ ਹਰਿ ਗੁਣ ਨਿਰਭਉ ਗਾਈ ॥੨॥੧੧੪॥

nindak kee parabh pat gavaa-ee.
naanak har gun nirbha-o gaa-ee. ||2||114||

RAAG GAURRI CHAYTEE

MEHLA 5 - DUPUDEY

In the previous *shabad*, Guru Ji advised us that we should have complete faith in God, and firmly believe that He would save us and protect us like our own father and mother. In this *shabad*, he tells us how God protects us everywhere, in spite of the efforts of many evil persons who may try to harm us. According to Dr. Bhai Vir Singh Ji, Guru Ji uttered this *shabad*, when a man unsuccessfully tried to disgrace him, and God saved his honor.

Guru Ji says: “O’ brother, God’s power is perfect (and pervades everywhere). Therefore, no trouble ever befalls (His devotee).”(1-pause)

Guru Ji declares: “O’ my friend, whatever the devotee of God wishes, the Creator Himself gets that thing done.”(1)

Guru Ji concludes by citing his personal example, and says: “(See in my case also), God has destroyed the honor of (my) slanderers. Therefore, Nanak is fearlessly singing praises of God.”(2-114)

The message of this *shabad* is that we should have complete faith in God, knowing that He would defeat all our enemies. Therefore, without any fear we should keep singing His praise and do the right thing.

ਪੰਨਾ ੨੦੩

SGGS P-203

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlāa 5.

ਭੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ ਗਰਤ ਪਰਤ ਗਹਿ
ਲੇਹੁ ਅੰਗੁਰੀਆ ॥੧॥ ਰਹਾਉ ॥

bhuj bal beer barahm sukh saagar garat paraṭ geh
layho anguree-aa. ||1|| rahaa-o.

ਸ੍ਰਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ ਦੁਆਰਿ
ਰਟਤ ਪਿੰਗੁਰੀਆ ॥੧॥

sarvan na suraṭ nain suṅdar nahee aaraṭ du-aar
rataṭ pinguree-aa. ||1||

ਦੀਨਾ ਨਾਥ ਅਨਾਥ ਕਰੁਣਾ ਮੈ ਸਾਜਨ ਮੀਤ ਪਿਤਾ
ਮਹਤਰੀਆ ॥

deenaa naath anaath karuṇaa mai saajan meet
piṭaa mahatree-aa.

ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ ਨਾਨਕ ਭੈ ਸਾਗਰ ਸੰਤ
ਪਾਰਿ ਉਤਰੀਆ ॥੨॥੨॥੧੧੫॥

charan kaval hirdai geh naanak bhai saagar sant
paar utree-aa. ||2||2||115||

GAURRI MEHLA 5

This *shabad* is an example of a prayer to God in complete humility: in those circumstances when we truly feel that we are being drowned in a sea of sufferings, and now only God can save us by holding out His hand to us.

Guru Ji says: “O’ my God of powerful arms, O’ the ocean of peace, I am falling into the ditch (of sins). Please hold my finger, and save me.”(1-pause)

As if he were a weak old man who had lost control of his basic body functions, Guru Ji says: “(O’ God), my ears hear not, my eyes are not beautiful, (yet they see You everywhere). Like a cripple in pain, I am crying at Your door.” (1)

In that state, Guru Ji calls on God (on our behalf) and says: “O’ the Supporter of the poor, the merciful friend, father and mother, by holding fast to Your lotus feet (by meditating on Your Name), Your saints have crossed the dreadful (worldly) ocean. (Please show mercy on me as well, and ferry me across also).”(2-2-115)

The message of this *shabad* is that no matter what hopeless situation we are in, we should pray to God in complete humility and surrender, and have full faith that He would protect us.

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੫

raag ga-or^hee bairaagan mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaad

ਦਯ ਗੁਸਾਈ ਮੀਤੁਲਾ ਤੂੰ ਸੰਗਿ ਹਮਾਰੈ ਬਾਸੁ ਜੀਉ ॥੧॥
ਰਹਾਉ ॥

da-y gusaa-ee meetulaa tooⁿ sang hamaarai
baas jee-o. ||1|| rahaa-o.

ਤੁਝ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਨਾ ਪ੍ਰਿਗੁ ਰਹਣਾ ਸੰਸਾਰਿ ॥

tujh bin gharee na jeevnaa D^harig rahnaa
sansaar.

ਜੀਅ ਪ੍ਰਾਣ ਸੁਖਦਾਤਿਆ ਨਿਮਖ ਨਿਮਖ ਬਲਿਹਾਰਿ ਜੀ ॥੧॥	jee-a paraan sukh- <u>daati</u> -aa nimakh nimakh balihaar jee. 1
ਹਸਤ ਅਲੰਬਨੁ ਦੇਹੁ ਪ੍ਰਭ ਗਰਤਹੁ ਉਧਰੁ ਗੋਪਾਲ ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਮਤਿ ਥੋਰੀਆ ਤੂੰ ਸਦ ਹੀ ਦੀਨ ਦਇਆਲ ॥੨॥	hasat alamban <u>dayh</u> parabh gartahu uDhar gopaal. mohi nirgun mat thoree-aa too ^N sad hee deen <u>da-i-aal</u> . 2
ਕਿਆ ਸੁਖ ਤੇਰੇ ਸੰਮਲਾ ਕਵਨ ਬਿਧੀ ਬੀਚਾਰ ॥ ਸਰਣਿ ਸਮਾਈ ਦਾਸ ਹਿਤ ਉਚੇ ਅਗਮ ਅਪਾਰ ॥੩॥	ki-aa sukh <u>trayay</u> sammlaa kavan biDhee beechaar. saran samaa-ee <u>daas</u> hit oochay agam apaar. 3
ਸਗਲ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਨਾਮ ਮਹਾ ਰਸ ਮਾਰਿ ॥ ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ ਗਾਰਿ ॥੪॥	sagal padaarath asat siDh naam mahaa ras maahi. suparsan <u>bha</u> -ay kaysvaa say jan har gun gaahi. 4
ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਯੋ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ ॥ ਸਾਧਸੰਗਿ ਨਾਨਕੁ ਭਜੈ ਬਿਖੁ ਤਰਿਆ ਸੰਸਾਰੁ ॥੫॥੧॥੧੧੬॥	maat pitaa sut banDhpo too ^N mayray paraan aDhaar. saaDhsang naanak <u>bhajai</u> bikh tari-aa sansaar. 5 1 116

RAAG GAURRI BAIRAAGAN MEHLA 5

In the previous *shabad*, Guru Ji showed us how to approach God, and how to pray to Him when we are in a terrible situation. Yet this does not mean that we have to call on Him only when we are in some difficulty; rather like our dear friend we should remember and love Him at all times. In this *shabad*, Guru Ji expresses his love for God

He says: “O’ venerable, merciful God, my Friend, (always) abide in my company.” (1-pause)

Describing the extent of his love and longing for God, Guru Ji says: “(O’ God), without You I cannot live even for a moment. Accursed is that life in this world (which is without Your company). O’, the breath of my life and Giver of peace, I am a sacrifice to You at every moment.”(1)

Now making his humble prayer, he says: “O’ God, please give me the support of Your hand and take me out of the ditch (of worldly sins). I the merit-less one have very little intellect, but You are always merciful to the meek and humble.”(2)

Unlike us, Guru Ji feels so much indebted to God that he says: “O’ God, which of Your blessings can I count, and in what way may I reflect on those? (I am completely powerless.) O’ highest of the high, inaccessible God, lover of Your devotees, You provide protection to those who seek Your refuge.”(3)

Guru Ji then comments: “(O’ my friends), all objects of life and the eight miracles are available in the supreme elixir of God’s Name. (But only the one on whom the) God of beautiful hair is pleased, sings God’s praise (and enjoys this elixir).”(4)

In conclusion, Guru Ji says: “O’ God, You are my mother, father, son, relative and the support of my life-breath. In the company of saints, Nanak meditates on Your Name, and has safely crossed the poisonous (worldly) ocean.”(5-1-116)

The message of this *shabad* is that not just in times of difficulty should we remember God, but we should always be thankful to Him for His blessings, and remember Him at all times like our dearest friend, father and relative. In this way we shall accomplish worldly objectives, and cross over the worldly ocean.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ ਘਰਿ ਮਃ ੫

**ga-orhee bairaagan raho-ay kay chhant kay
ghar mehlaa 5**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur prasaad.

ਹੈ ਕੋਈ ਰਾਮ ਪਿਆਰੋ ਗਾਵੈ ॥
ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਸਚੁ ਪਾਵੈ ॥ ਰਹਾਉ ॥

hai ko-ee raam pi-aaro gaavai.
sarab kali-aan sookh sach paavai. rahaa-o.

ਬਨੁ ਬਨੁ ਖੋਜਤ ਫਿਰਤ ਬੈਰਾਗੀ ॥
ਬਿਰਲੇ ਕਾਹੂ ਏਕ ਲਿਵ ਲਾਗੀ ॥
ਜਿਨਿ ਹਰਿ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ॥੧॥

ban ban k^hojaṭ firat bairaagee.
birlay kaahoo ayk liv laagee.
jin har paa-i-aa say vad**h**aagee. ||1||

ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਚਾਹੈ ॥
ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ ॥
ਜਿਸਹਿ ਪਰਾਪਤਿ ਸੋ ਹਰਿ ਗੁਣ ਗਾਹੈ ॥੨॥

barahmaadik sankaadik chaahai.
jogee jaṭee si**D**h har aahai.
jisahi paraapat so har gun gaahai. ||2||

ਤਾ ਕੀ ਸਰਣਿ ਜਿਨ ਬਿਸਰਤ ਨਾਹੀ ॥
ਵਡਭਾਗੀ ਹਰਿ ਸੰਤ ਮਿਲਾਹੀ ॥
ਜਨਮ ਮਰਣ ਤਿਹ ਮੂਲੇ ਨਾਹੀ ॥੩॥

taa kee saran jin bisrat naahee.
vad**h**aagee har sant milaahai.
janam maran tih moolay naahee. ||3||

ਕਰਿ ਕਿਰਪਾ ਮਿਲੁ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ॥
ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਉਚ ਅਪਾਰੇ ॥
ਨਾਨਕ ਮਾਂਗਤੁ ਨਾਮੁ ਅਧਾਰੇ ॥੪॥੧॥੧੧੭॥

kar kirpaa mil paretam pi-aaray.
bin-o sunhu parabh ooch apaaray.
naanak maaⁿgat naam a**D**haaray. ||4||1||117||

GAURRI BAIRAAGAN

RAHOEY KAIY CHHANTT KAIY GHAR

M: 5

In the previous *shabad*, Guru Ji advised us that not just in times of difficulty should we remember God, but we should always be thankful to Him for His blessings, and remember Him at all times like our dearest friend, father and relative. Yet different faiths have described different methods of remembering or pleasing Him. In this *shabad*, Guru Ji uses a particular form of Punjabi folk songs, called *Rahoas*, in which the song is sung in a long pitch while the main line is repeated many times. This style is commonly used when the ladies sing songs at marriages and other festive occasions. Guru Ji uses this style of poetry to express his deep and constant yearning for His beloved God.

He asks: “Only a very rare lover of God who is singing about Him (with true love and devotion). Such a person, obtains all bliss and comforts, and obtains that true (God).” (1-pause)

Guru Ji then comments: “There are many who renounce the world and keep wandering in the jungles (in search of God). It is only a very rare one who is attuned to the one God. Very fortunate are they who have obtained to God.”(1)

Guru Ji adds: “(Not only human beings, but even) gods like *Brahma* and his sons like *Sanak* yearn for God, and so do the yogis, ascetics and the celibates. But only those who have received the gift (of His sight) sing praises of God.”(2)

Describing his own way of meeting God, Guru Ji says: “(I think we should) seek the refuge of those who do not forget God. But only by great good fortune one meets the saints (of God) who are completely exempt from birth and death.”(3)

Guru Ji finally prays to God and says: “O’ my dearly Beloved, show Your mercy and meet me. O’ my lofty, infinite God, listen to my submission. Nanak asks only for the support of Your Name.” (4-1-117)

The message of this *shabad* is that if we want to see the sight, and become one with our Beloved (the infinite God) then joining the company of saintly people we should keep singing His praises with true love and devotion.

ਪੰਨਾ ੨੦੪

SGGS P-204

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

raag ga-or^hee poorbee mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

ik-oⁿkaar satgur p^rasaad.
kavan gun paraanpaṭ mila-o mayree maa-ee.
||1|| rahaa-o.

ਰੂਪੁ ਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ
॥੧॥

roop heen buDh bal heenee mohi p^rdaysan
door ṭay aa-ee. ||1||

ਨਾਹਿਨ ਦਰਬੁ ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ ਕੀ ਕਰਹੁ ਸਮਾਈ
॥੨॥

naahin d^rarab na joban maat^{ee} mohi anaath
kee karahu samaa-ee. ||2||

ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ
ਤਿਸਾਈ ॥੩॥

kh^ojat kh^ojat b^ha-ee bairaaagan p^rabh
d^rarsan ka-o ha-o firat ṭisaa-ee. ||3||

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ
ਬੁਝਾਈ ॥੪॥੧॥੧੧੮॥

d^een d^a-i-aal kirpaal p^rabh naanak
saaD^hsang mayree jalan buj^haa-ee.
||4||1||118||

RAAG GAURRI POORABI MEHLA 5

In the previous *shabad* Guru Ji told us that if we want to see the sight, and become one with our Beloved (the infinite God), then joining the company of saintly people, we should sing His praises with true love and devotion. In this *shabad* he uses the metaphor of a humble

merit-less soul-bride in search of her soul mate, expressing her innermost feelings before her mother, and tells us what was the result.

He says: “O’ my mother, (I don’t have) any merits on the basis of which I could meet the Master of my life.” (1-pause)

Calling himself a merit-less alien, Guru Ji says: “I am without any (spiritual) beauty. I am devoid of any divine knowledge or power. I am like an alien who has come from a far-off land (after wandering through many existences).”(1)

Continuing his prayer in the same humble fashion, Guru Ji addresses God and says: “(O’ God), I do not have any wealth (of Name), nor do I have the enchantment of (spiritual) beauty. Please take me, an orphan, into Your refuge.”(2)

Describing his pitiable condition, Guru Ji says: “After continually trying to search (my Groom), I have become like a recluse. I am wandering thirstily for the sight of God.”(3)

Guru Ji now concludes the *shabad* by sharing with us the result of his prayer. He says: “(Listening to the prayer) of Nanak, the merciful God of the meek showed His kindness and sated my burning desire (to meet Him) through the congregation of the saintly persons.”(4-1-118)

The message of this *shabad* is that if we want to be blessed with the union of God, then we should continuously pray to Him in the most humble and loving fashion. One-day showing His compassion, God would unite us with the company of the saintly persons, and ultimately embrace us to His bosom.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ॥
ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੋਨਤੀ ਕੋਊ ਸੰਤੁ ਮਿਲੈ
ਬਡਭਾਗੀ ॥੧॥ ਰਹਾਉ ॥

ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ
ਸਗਲ ਤਿਆਗੀ ॥
ਜੋ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ
ਪਿਛੈ ਵਿਚਾਰੀ ॥੧॥
ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੋਟਿਓ ਪੁਰਖੁ ਰਸਿਕ
ਬੈਰਾਗੀ ॥
ਮਿਟਿਓ ਅੰਧੋਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ
ਸੋਈ ਜਾਗੀ ॥੨॥੨॥੧੧੯॥

ga-orhee mehlaa 5.

parabh milbay ka-o pareet man laagee.
paa-ay laga-o mohi kara-o bayntee ko-oo sant
milai badbhaagee. ||1|| rahaa-o.

man arpa-o Dhan raakha-o aagai man kee mat
mohi sagal ti-aagee.
jo parabh kee har katha sunaavai an-din fira-o
tis picchhai viraagee. ||1||
poorab karam ankur jab pargatay bhayti-o purakh
rasik bairaaagee.
miti-o andhayr milat har naanak janam janam
kee so-ee jaagee. ||2||2||119||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji expressed his deep craving to see God using the metaphor of a lonely, loving (soul) bride. In this *shabad* he again expresses his yearning to see God, using the metaphor of a devoted disciple of the Guru.

As if talking to one of his close friends, Guru Ji says: “(O’ my friend), my mind craves to meet God. If by good fortune I happen to meet such a saint (Guru, who could help me), I would fall at his feet and humbly request him (to unite me with my Beloved).”(1-pause)

As if realizing that for the fulfillment of any of our desires we must pay some price, he states what kind of price he is ready to pay, and says: "I am ready to offer my mind, and place before him all my wealth. I will forsake all the intellect of my mind I would follow him like a love-lost bride who can describe to me the gospel of God day and night."(1)

Guru Ji now describes the result of his prayer. Using the metaphor of the approaching spring season when the trees start sprouting small buds before full bloom, he says: "When as a result of some good past deeds my preordained destiny began to come to fruition, I met that detached Being who is enjoying all relishes. O' Nanak, then all the darkness of my mind was dispelled (and I realized that) I have waken up from the slumber (of ignorance) of many births."(2-2-119)

The message of this *shabad* is that if we have a deep desire to meet God, and we surrender ourselves completely to our Guru, then we can also enjoy the bliss of eternal union with God from whom our soul has been separated for innumerable births.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਂਖ ॥
ਮਿਲਿ ਸਾਧੂ ਸਰਣਿ ਗੁਰੁ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ ਸੰਗਿ ਰਾਖੁ
॥੧॥ ਰਹਾਉ ॥

ਭ੍ਰਮ ਕੀ ਕੂਈ ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤੀਖਣ ਮੋਹ ਕੀ ਫਾਸ
॥
ਕਾਟਨਹਾਰ ਜਗਤ ਗੁਰ ਗੋਬਿੰਦ ਚਰਨ ਕਮਲ ਤਾ ਕੇ ਕਰਹੁ
ਨਿਵਾਸ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਗੋਬਿੰਦ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਦੀਨਾ ਨਾਥ ਸੁਨਹੁ ਅਰਦਾਸਿ
॥
ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ
ਰਾਸਿ ॥੨॥੩॥੧੨੦॥

ga-orhee mehlā 5.

nikas ray pankh^{ee} simar har paa^{kh}.
mil saa^Dhoo sarān^g gahu pooran raam raṭan
hee-aray sang raakh. ||1|| rahaa-o.

bharam kee koo-ee trisnaa ras pankaj at
teekh-yan moh kee faas.
kaatanhaar jagat gur gobind charan kamal taa
kay karahu nivaas. ||1||

kar kirpaa gobind parabh pareetam deenaa
naath sunhu ardaas.
kar geh layho naanak kay su-aamee jee-o
pind sabh tumree raas. ||2||3||120||

GAURRI MEHLA 5

In this *shabad* Guru Ji is comparing the human soul to an ignorant bird, who upon seeing some seed thrown by a hunter near a mud puddle walks towards it, falls into an open well, gets caught, and is now trying to escape.

Addressing this soul-bird, Guru Ji says: "O' dear bird, use your wings (of Name) and come out (of this ditch of worldly bonds). Meet the saint Guru and obtain from him the jewel of Name, and keep that jewel safe in your heart."(1-pause)

Explaining the significance of the worldly well and the slush around it, Guru Ji says: "(O' human being), doubt is like a pit, and desire for the relish (of worldly riches) is like the puddle or slush (around that pit), and too much attachment (to your friends and relatives) is like a very sharp noose (of death around your neck), which only the Guru God of the world is capable of cutting. Therefore, seek the shelter of the lotus feet (of His immaculate Name)."(1)

Next Guru Ji shows us how to pray before God to liberate our soul from the webs of worldly attachments and illusion. He says: "O' my Master, my Love, Support of the support less,

show mercy and listen to my prayer. O' Master of Nanak, this body and soul is Your (given) property, so please hold me by Your hand (and pull me out of this pit)." (2-3-120)

The message of this *shabad* is that if we want to be liberated from the web of worldly riches, desires, and attachments, then we should seek the shelter of God's Name, and humbly pray to Him to show mercy on us and liberate us from our worldly bonds.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਹਰਿ ਪੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ ॥
ਆਸ ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੈਨੀ ਹੈ ਕੋਈ ਸੰਤੁ
ਮਿਲਾਵੈ ਨੇਰਾ ॥੧॥ ਰਹਾਉ ॥

har paykhan ka-o simrat man mayraa.
aas pi-aasee chitva-o din rainee hai ko-ee sant
milaavai nayraa. ||1|| rahaa-o.

ਸੇਵਾ ਕਰਉ ਦਾਸ ਦਾਸਨ ਕੀ ਅਨਿਕ ਭਾਂਤਿ ਤਿਸੁ ਕਰਉ
ਨਿਹੋਰਾ ॥

sayvaa kara-o daas daasan kee anik bhayat tis
kara-o nihoraa.

ਤੁਲਾ ਧਾਰਿ ਤੋਲੇ ਸੁਖ ਸਗਲੇ ਬਿਨੁ ਹਰਿ ਦਰਸ ਸਭੇ ਹੀ
ਬੋਰਾ ॥੧॥

tulaa Dhaar tolay sukh saglay bin har daras sabho
hee thoraa. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਗਾਏ ਗੁਨ ਸਾਗਰ ਜਨਮ ਜਨਮ ਕੋ ਜਾਤ
ਬਹੋਰਾ ॥

sant pargaad gaa-ay gun saagar janam janam ko
jaat bahoraa.

ਆਨਦ ਸੂਖ ਭੇਟਤ ਹਰਿ ਨਾਨਕ ਜਨਮੁ ਕ੍ਰਿਤਾਰਥੁ ਸਫਲੁ
ਸਵੇਰਾ ॥੨॥੪॥੧੨੧॥

aanad sookh bhayat har naanak janam kirtaarith
safal savayraa. ||2||4||121||

GAURRI MEHLA 5

In the first stanza of the previous *shabad* (2-2-119), Guru Ji used the metaphor of a lonely bride whose mind craves to meet God. In her mind she thinks that if by good fortune she happens to meet such a saint (Guru, who could help her), she would fall at his feet and humbly request him to unite her with her Beloved. In this *shabad*, Guru Ji uses the same metaphor of the craving and efforts of a bride, long separated from her Groom to express his longing for God.

He says: "My mind is craving to see the sight of God. In the hope and thirst to see my God, day and night I think of Him (and wonder), is there any saint who may easily unite me with Him?" (1-pause)

Stating the reason why he longs to see God so much, and what kind of price he is willing to pay, Guru Ji says: "I would serve the servant of such a (saint) and I would make requests before him in many different ways (to help me unite with God). I have thoroughly weighed and considered (all other kinds of happiness), and have come to the conclusion that all the comforts of the world fall short before the sight of God." (1)

Guru Ji concludes the *shabad* by describing the result of his search for a true guide or saint Guru. He says: "When by the saint's grace I sang praises of (God), the ocean of virtues, He saved me from drowning in the ocean of myriad of births. O' Nanak, upon seeing the sight of God, I have obtained peace and bliss, and my human life has become accomplished, right in time." (2-4-121)

The message of this *shabad* is that if we want to escape the endless circle of birth and death, then we should follow the guidance of saint (Guru Granth Sahib Ji) and meditate on God's Name with love and devotion.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਕਿਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ਮੇਰੇ ਰਾਮ ਰਾਇ ॥
ਕੋਈ ਐਸਾ ਸੰਤੁ ਸਹਜ ਸੁਖਦਾਤਾ ਮੋਹਿ ਮਾਰਗੁ ਦੇਇ ਬਤਾਈ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੦੫

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਰਉਮੈ ਪਾਈ
॥
ਮਾਇਆ ਮੋਹਿ ਸਭੋ ਜਗੁ ਸੋਇਆ ਇਹੁ ਭਰਮੁ ਕਹਹੁ ਕਿਉ
ਜਾਈ ॥੧॥

ਏਕਾ ਸੰਗਤਿ ਇਕਤੁ ਗ੍ਰਿਹਿ ਬਸਤੇ ਮਿਲਿ ਬਾਤ ਨ ਕਰਤੇ
ਭਾਈ ॥
ਏਕ ਬਸਤੁ ਬਿਨੁ ਪੰਚ ਦੁਹੇਲੇ ਓਹ ਬਸਤੁ ਅਗੋਚਰ ਠਾਈ ॥੨॥

ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ ॥
ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ
॥੩॥

ਜਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਸਤਿਗੁਰ ਤਿਨ ਸਾਧਸੰਗਤਿ ਲਿਵ ਲਾਈ
॥
ਪੰਚ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਹਰਿ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ
॥੪॥

ਮੇਰੇ ਰਾਮ ਰਾਇ ਇਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ॥
ਸਹਜੁ ਭਇਆ ਭ੍ਰਮੁ ਖਿਨ ਮਹਿ ਨਾਨਾ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ
ਸਮਾਈ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧॥੧੨੨॥

raag ga-orhee poorbee mehlā 5

ik-o^okaar satgur parsaaḍ.
kin biDh milai gusaa-ee mayray raam raa-ay.
ko-ee aisaa sant̃ sahj sukh-ḡaata mohi
maarag ḡay-ay baṭaa-ee. ||1|| rahaa-o.

SGGS P-205

anṭar alakḥ na jaa-ee lakḥi-aa vich parḥ-ḡaa
ha-umai paa-ee.
maa-i-aa mohi sabḥo jag so-i-aa ih bharam
kahhu ki-o jaa-ee. ||1||

aykaa sangat̃ ikat̃ garihi bastay mil baat̃ na
kartay bhāa-ee.
ayk basat̃ bin panch duhaylay oh basat̃
agochar ṭhaa-ee. ||2||

jis kaa garihu ṭin ḡee-aa ṭaalaa kunjee gur
sa-upaa-ee.
Anik upaav karay nahee paavai bin satgur
sarṇaa-ee. ||3||

jin kay banDhan kaatay satgur ṭin
saaDhsangat̃ liv laa-ee.
panch janaa mil mangal gaa-i-aa har naanak
bhayḍ na bhāa-ee. ||4||

mayray raam raa-ay in biDh milai gusaa-ee.
sahj bhā-i-aa bharam khin meh naathāa mil
jotee jot̃ samaa-ee. ||1|| rahaa-o ḡoojaa.
||1||122|

RAAG GAIRI POORABI MEHLA 5

In the opening lines of the previous *shabad*, Guru Ji stated that his mind was craving to see the sight of God. He wondered if there was any saint who could easily unite him with God. In this *shabad* also, he uses the same question answer format to describe how passionately he is trying to find a way to meet his Beloved, and then shares the result of his query with us so that we may not have to go through unnecessary and fruitless efforts to meet God if we so desire.

As if talking to his saintly friends, Guru Ji asks: “(O’ my friends, I am wondering) in what way I could meet my Master, my God, the King? Is there any saint who can show me the way (to meet God), the Giver of peace and poise?” (1-pause)

He realizes: “The incomprehensible God is within us, but due to the intervening curtain of (our) ego, He cannot be seen. The entire world is sleeping in the love of worldly attachment. So tell us, how could this illusion be removed?”(1)

Guru Ji now comments on the state of human soul and the five faculties (the senses of touch, taste, sight, smell, and speech), which are interdependent. He says: “(O’ my friends, both God and human soul), abide in the same company, because they live in same (bodily) home but do not talk to one another. Without the one commodity (of God’s Name), the five faculties feel miserable because that commodity is lying in a place beyond their reach.”(2)

Naturally the question arises, how can we then obtain that commodity of Name? Guru Ji replies: “(God), whose house (this body) is, has locked it up and has entrusted the key to the Guru. Even if one makes countless efforts one cannot have it without seeking the shelter of the true Guru.”(3)

Now describing how the Guru helps, he says: “(O’ my friends), they whose (worldly) bonds the true Guru cuts off attune themselves (to God) in the company of saints. O’ Nanak, joining together all their five senses they sing praises (of God), and there remains no difference (between God, and human soul).” (4)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), it is in this way, my God the King and the Master of the universe is met. Then a state of peace and poise prevails (in the mind), and the doubt flees away in an instant and because of meeting of one’s soul with the Prime soul, there remains no difference.”(1-pause second-1-122)

The message of this *shabad* is that God abides in our own heart, but we cannot realize (or see) Him, because of the curtain of ego is between God and us. When under the instruction of the Guru we tear off this curtain of ego, and sing the praises of God in the company of saintly persons, we meet and merge in Him.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਐਸੇ ਪਰਚਉ ਪਾਇਓ ॥
ਕਰੀ ਕ੍ਰਿਪਾ ਦਇਆਲ ਬੀਨੁਲੈ ਸਤਿਗੁਰ ਮੁਝਹਿ ਬਤਾਇਓ
॥੧॥ ਰਹਾਉ ॥

ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਤਤ ਤਮ ਹੀ ਮੋਹਿ ਇਹੁ ਬਿਸੁਆਸੁ
ਹੋਇ ਆਇਓ ॥
ਕੈ ਪਹਿ ਕਰਉ ਅਰਦਾਸਿ ਬੇਨਤੀ ਜਉ ਸੁਨਤੋ ਹੈ ਰਘੁਰਾਇਓ
॥੧॥

ਲਹਿਓ ਸਹਸਾ ਬੰਧਨ ਗੁਰਿ ਤੋਰੇ ਤਾਂ ਸਦਾ ਸਹਜ ਸੁਖੁ
ਪਾਇਓ ॥
ਹੋਣਾ ਸਾ ਸੋਈ ਫੁਨਿ ਹੋਸੀ ਸੁਖੁ ਦੁਖੁ ਕਹਾ ਦਿਖਾਇਓ ॥੨॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ ਠਾਣਾ ਗੁਰਿ ਪਰਦਾ ਖੋਲਿ ਦਿਖਾਇਓ
॥
ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਇਕ ਠਾਈ ਤਉ ਬਾਹਰਿ ਕੈਠੈ
ਜਾਇਓ ॥੩॥

ਏਕੈ ਕਨਿਕ ਅਨਿਕ ਭਾਤਿ ਸਾਜੀ ਬਹੁ ਪਰਕਾਰ ਰਚਾਇਓ ॥
ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਈ ਹੈ ਇਵ ਤਤੈ ਤਤੁ ਮਿਲਾਇਓ
॥੪॥੨॥੧੨੩॥

ga-orhee mehlā 5.

aiso parcha-o paa-i-o.
karee kirpaa ḁa-i-aal beethulay satgur mujheh
baṭaa-i-o. ||1|| rahaa-o.

jaṭ kaṭ ḁaykḥ-a-u taṭ taṭ tum hee mohi ih
bisu-aas ho-ay aa-i-o.
kai peh kara-o arḁaas baynṭee ja-o sunṭo hai
ragḥuraa-i-o. ||1||

lahi-o sahsaa banḁhan gur toray ṭaaⁿ saḁaa
sahj sukh paa-i-o.
hoṇaa saa so-ee fun hosee sukh ḁukḥ kahaa
ḁikḥaa-i-o. ||2||

khand barahmand kaa ayko ṭhaaṇaa gur
pardaa khol ḁikḥaa-i-o.
na-o niḁh naam niḁhaan ik ṭhaa-ee ṭa-o
baahar kaitḥai jaa-i-o. ||3||

aykai kanik anik bhāṭ saajee baho parkaar
rachaa-i-o.
kaho naanak bhāram gur kḥo-ee hai iv ṭaṭai ṭaṭ
milaa-i-o. ||4||2||123||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that God abides right in our own heart, but we cannot realize (or see) Him, because of the curtain of ego between God and us. When under the instruction of the Guru we tear off this curtain of ego and sing the praises of God in the company of saintly persons, we are able to meet and merge in Him. In this *shabad*, he shares with us the essence of divine knowledge he obtained under the guidance of the Guru.

He says: “The merciful, kind, and beloved God showed mercy on me, and united me with the true Guru, who has instilled such a faith in me (that it cannot be shaken).” (1-pause)

Describing that faith, Guru Ji says: “Now I am fully assured that wherever I behold, there You are (O’ my God. Therefore), why should I pray or submit my request before anyone else, when God the King (Himself) is listening?”(1)

Elaborating on the divine wisdom he has obtained, Guru Ji tells: “When the Guru cut off my (worldly) bonds, my doubt was removed, and I obtained the eternal peace of poise. (I have realized that) whatever is to happen shall happen. Why should I care about any pain or pleasure?”(2)

But this is not all; Guru Ji shares with us what other insights he has obtained into the true nature of things. He says: “By removing the curtain (of ego and ignorance), the Guru has shown to me that it is the one (God alone) who is the support of all regions and solar systems. The nine treasures of the Name are in the one place (of the mind). So, then why do we need to go outside (in its search)?” (3)

Guru Ji concludes this *shabad* with a beautiful example and says: “Just as the same gold is fashioned into various designs and varieties (similarly the same one God) has manifested Himself into various creations. Nanak says, the Guru has dispelled my doubts and has united my soul with the (prime) Soul.” (4-2-123).

The message of this *shabad* is that when we develop deep and sincere love for God, He shows His mercy and unites us with the Guru. The Guru then guides us and removes all our doubts. Then we realize the real essence of the Divine, and merge in Him.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਨਾਰੇ ॥
ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ ॥੧॥ ਚਹਾਉ ॥

ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥
ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ
॥੧॥

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸਹਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ
ਗਿਆਨੀ ॥
ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਏ ਹਰਿ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ
ਜਾਨੀ ॥੨॥

ga-orhee mehlā 5.

a-oDh ghatai dinas rainaaray.
man gur mil kaaj savaaray. ||1|| rahaa-o.

kara-o baynāṭee sunhu mayray meetāa sant̃
tahal kee baylaa.
eehaa khaat chalthu har laahaa aagai basan
suhaylaa. ||1||

ih sansaar bikaar sahsay meh tari-o barahm
gi-aanee.
jisahi jagaa-ay pee-aa-ay har ras akath kathaā ṭin
jaanee. ||2||

ਜਾ ਕਉ ਆਏ ਸੋਈ ਵਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ
ਬਸੇਰਾ ॥
ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਰਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ
ਫੇਰਾ ॥੩॥
ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥
ਨਾਨਕੁ ਦਾਸੁ ਇਹੀ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ
ਧੂਰੇ ॥੪॥੩॥੧੨੪॥

jaa ka-o aa-ay so-ee vihaajhahu har gur tay
maneh basayraa.
nij ghar mahal paavhu sukh sehjay bahur na
ho-igo fayraa. ||3||
antarjaamee purakh biDhaatay sarDhaa man kee
pooray.
naanak daas ihee sukh maagai mo ka-o kar
santan kee Dhooray. ||4||3||124||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that when we develop deep and sincere love for God, He shows His mercy and unites us with the Guru. The Guru then guides us and removes all our doubts. Then we realize the real essence of the Divine, and merge in Him. The problem is that in the pursuit of worldly riches, enjoyment of worldly pleasures, and attachment to worldly relatives, we keep postponing this most important task which could reunite us with God, who is the very source of all riches, happiness and bliss. In this *shabad*, Guru Ji reminds us that our age is decreasing every day and night, and it could happen that one day without any notice our life may be over, and we may lose the opportunity to accomplish that most important task and achieve the objective of our life.

Addressing his own mind (and indirectly us), he says: “(O’ my friend, with the passing of each) day and night, your life keeps decreasing. O’ my mind, go and meet the Guru, and set right the purpose for which you came into this world.”(1-Pause) (1)

Guru Ji now directly addresses us and says: “O’ my friends, I make a request to you; please listen to it. This (human birth) is the time to serve the saints (Guru). Depart from here only after earning the profit of God’s Name, so that you may have a comfortable stay in the next (world).”(1)

Commenting on the state of the world, he says: “This world is engrossed in evil and doubt. Only the wise-in-God are saved. The one whom God awakens (from the slumber of worldly attachments) to drink the essence of His Name knows the discourse of the ineffable God.”(2)

Addressing us again, he says: “(O’ my friends), procure only that (commodity of God’s Name) for which you came (into this world). It is only through Guru’s grace that God comes to abide in our mind. This way you will find peace and comfort in your own home (the heart) and you will not undergo a round of (birth and death) again.”(3)

Finally making a supplication on our behalf, Guru Ji says: “O’ the Inner Knower of hearts, the Architect of destiny, fulfill the craving of my heart. Servant Nanak asks only for this comfort: “Make him the most humble servant of saint (Guru).”(4-3-124)

The message of this *shabad* is that this human life is our golden opportunity to earn the profit of God’s Name, and reunite with our beloved God. This profit we can earn only through humble service of the saint (Guru Granth Sahib Ji): by devotedly listening to the Guru’s advice, and meditating on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ॥

raakh pitaa parabh mayray.

ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥	mohi nirgun sabh gun tayray. 1 rahaa-o.
ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ ॥	panch bikhaadee ayk gareebaa raakho raakhanhaaray.
ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ ॥੧॥	khayd karahi ar bahuṭ sanṭaaveh aa-i-o saran tuhaaray. 1
ਪੰਨਾ ੨੦੬	SGGS P-206
ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ ॥	kar kar haari-o anik baho bhaatee chhodeh kathoo ⁿ naahee.
ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ ॥੨॥	ayk baat sun taakee otaa saaDhsang mit jaahee. 2
ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ ॥	kar kirpaa sant milay mohi tin tay Dheeraj paa-i-aa.
ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ ॥੩॥	santee mant dee-o mohi nirbha-o gur kaa sabad kamaa-i-aa. 3
ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਰੇਲੀ ਬਾਣੀ ॥	jeet la-ay o-ay mahaa bikhaadee sahj suhaylee baanee.
ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਯਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ ॥੪॥੪॥੧੨੫॥	kaho naanak man bha-i-aa pargaasaa paa-i-aa pad nirbaanee. 4 4 125

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that this human life is our golden opportunity to earn the profit of God's Name, and reunite with our beloved God. The problem is that in spite of our good intentions, we keep becoming victims of the five evil impulses of lust, anger, greed, attachment, and ego. The result is that instead of uniting or getting closer to God, we keep getting farther away from Him, and eternal happiness. In this *shabad*, Guru Ji puts himself in our place, and shows us how to pray to God to save us from these impulses and unite us with Him.

He says: "O' God, my father, please save me (from my evil impulses). I am absolutely without merit, all merits are in You."(1-pause)

Describing the situation, he says: "(O' God, within us) are five quarrelsome (impulses, against) one poor (soul). These (villains) make much trouble, and immensely torture me. O' Savior, save me, I have come to Your shelter."(1)

Describing his own efforts and his present state of mind, Guru Ji says: "(O' God), I have grown tired after trying different ways to be rid of (my vices, and evil tendencies), but these evils do not loosen their grip on me. I have heard that these (passions) leave one alone in the company of saints, therefore I have sought their shelter."(2)

Now Guru Ji tells what happened when he approached the saint (Guru). He says: "(O' God), showing mercy on me, the saint (Guru) met me, and from him I obtained peace. The saint (Guru) gave me the mantra for fearlessness, and I have made that advice of the Guru as part of my life."(3)

Guru Ji concludes the *shabad* by describing the result of following his Guru's advice. He says: "(By acting on the) peace and poise giving advice (of the Guru, I have now) won over all those mischief mongers. Nanak says, my mind has been illuminated (with divine wisdom), and I have attained that exalted state where no (evil) desire can afflict me."(4-4-125)

The message of this *shabad* is that if we want to be rid of our evil instincts, and reunite with our beloved God, the source of all happiness, then we should follow the advice of our true Guru (Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ ॥

oh abhinaasee raa-i-aa.

ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ
॥੧॥ ਰਹਾਉ ॥

nirbha-o sang tumaarai bastay ih daran khaa
tay aa-i-aa. ||1|| rahaa-o.

ਏਕ ਮਹਲਿ ਤੂੰ ਹੋਹਿ ਅਫਾਰੋ ਏਕ ਮਹਲਿ ਨਿਮਾਨੋ ॥
ਏਕ ਮਹਲਿ ਤੂੰ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੋ ॥੧॥

ayk mahal too^N hohi afaaro ayk mahal nimaano.
ayk mahal too^N aapay aapay ayk mahal
gareebaano. ||1||

ਏਕ ਮਹਲਿ ਤੂੰ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ ॥

ayk mahal too^N pandit baktā ayk mahal khal
hoṭāa.

ਏਕ ਮਹਲਿ ਤੂੰ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੁ ਨ ਲੇਤਾ
॥੨॥

ayk mahal too^N sabh kichh garaahaj ayk mahal
kachhoo na layṭāa. ||2||

ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ ॥

kaath kee putree khaa karai bapuree
khilaavanhaaro jaanai.

ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੇ ਹੀ ਸਾਜੁ ਆਨੈ ॥੩॥

jaisaa bhaykh karaavai baajeegar oh ṭaiso hee
saaj aanai. ||3||

ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤਿ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ
॥

anik kothree bahut bhaat karee-aa aap ho-aa
rakhvaaraa.

ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੇ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ
॥੪॥

jaisay mahal raakhai ṭaisai rahnaa ki-aa ih karai
bichaaraa. ||4||

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਸਭੁ ਬਿਧਿ
ਸਾਜੀ ॥

jin kichh kee-aa so-ee jaanai jin ih sabh biDh
saajee.

ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ
॥੫॥੫॥੧੨੬॥

kaho naanak aprampar su-aamee keemat
apunay kaajee. ||5||5||126||

GAURRI MEHLA 5

In the third stanza of the previous *shabad*, while relating his experience Guru Ji stated that when he followed the advice of his Guru, he obtained a state of fearlessness. In this *shabad*, he wonders: when the fearless God abides in our own hearts, right beside our soul, then why do we still keep experiencing so much dread and fear in our lives? Where does this fear come from? He also reflects on the question: when the same God abides in all, then why are people so different from one another?

Addressing God, Guru Ji asks: "(O' imperishable King, when we abide with You, the fearless one, then from where has this fear come from?)"(1-pause)

Now Guru Ji wonders about the differences between the opposing natures of human beings, whom he compares to different castles, all meant for the same God (the king) to live in. He says: “(O’ God), in one palace, You are inflated (with ego), but in another You are so humble. In one palace You are by Yourself, but in another, You are like a poor (lonely person).”(1)

Commenting further on the ever-changing states of God (as different kinds of human beings), Guru Ji says: “(O’ God), in one state You are like a learned preacher, but in another (human body, You become) like a fool. In one state, You want to snatch everything, in another You don’t want to have anything.”(2)

Now describing the basic reason, behind these opposing tendencies in one human being, Guru Ji then says: “A (human being) is like a wooden puppet; what can that poor thing do by itself? Only (God), its Play-Master knows. Whatever role or costume the Play-Master assigns it, He dresses (the puppet) accordingly (and makes it behave accordingly).”(3)

Next, instead of making tall claims regarding why God has created the human beings and other creatures in so many different ways, Guru Ji humbly acknowledges: “God has fashioned countless storehouses (in the form of different creatures), and He Himself has become the guard. In whatever room (or body), God wants to reside; He will live in that. On its own, the poor (soul) cannot do anything.”(4)

Summarizing his thesis on the ‘why’ of things, and the way this world drama arranges itself, Guru Ji says: “He alone knows who has done everything, and fashioned the order (of the working of this universe). Nanak says that the limitless Master alone knows the worth (or the reason, behind all) His works.”(5-5-126)

The message of this *shabad* is that in all creatures big or small, good or bad, it is the same one God who resides. Whatever anyone does is according to the role assigned by God Himself. He alone knows the reason why things are the way they are, and whatever is happening in the world. The best thing for us human beings is to accept the will of God with complete surrender and equanimity.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਛੋਡਿ ਛੋਡਿ ਰੇ ਬਿਖਿਆ ਕੇ ਰਸੂਆ ॥
ਉਰਝਿ ਰਹਿਓ ਰੇ ਬਾਵਰ ਗਾਵਰ ਜਿਉ ਕਿਰਪੈ ਹਰਿਆਇਓ
ਪਸੂਆ ॥੧॥ ਰਹਾਉ ॥

ਜੋ ਜਾਨਹਿ ਤੂੰ ਅਪੁਨੇ ਕਾਜੈ ਸੋ ਸੰਗਿ ਨ ਚਾਲੈ ਤੇਰੈ ਤਸੂਆ ॥

ਨਾਗੋ ਆਇਓ ਨਾਗ ਸਿਧਾਸੀ ਫੇਰਿ ਫਿਰਿਓ ਅਰੁ ਕਾਲਿ
ਗਰਸੂਆ ॥੧॥

ਪੇਖਿ ਪੇਖਿ ਰੇ ਕਸੁੰਭ ਕੀ ਲੀਲਾ ਰਾਚਿ ਮਾਚਿ ਤਿਨਹੂੰ ਲਉ
ਹਸੂਆ ॥

ਛੀਜਤ ਡੋਰਿ ਦਿਨਸੁ ਅਰੁ ਰੈਨੀ ਜੀਅ ਕੋ ਕਾਜੁ ਨ ਕੀਨੋ ਕਛੂਆ
॥੨॥

ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਬਿਰਧਾਨੋ ਹਾਰਿਓ ਉਕਤੇ ਤਨੁ ਖੀਨਸੂਆ
॥

ga-orhee mehlaa 5.

chhod chhod ray bikhī-aa kay rasoo-aa.
urajh rahi-o ray baavar gaavar ji-o kirkhāi
hari-aa-i-o pasoo-aa. ||1|| rahaa-o.

jo jaaneh tūn apunay kaajai so sang na
chaalai tayrai tasoo-aa.

naago aa-i-o naag siDhaasee fayr firi-o ar
kaal garsoo-aa. ||1||

paykh paykh ray kasumbh kee leelaa raach
maach tīnhooⁿ la-o hasoo-aa.

chheejaṭ dor dīnas ar raineē jee-a ko kaaj na
keeno kachhoo-aa. ||2||

karat karat iv hee birDhaano haari-o ukṭay
tan kheensoo-aa.

ਜਿਉ ਮੋਹਿਓ ਉਨਿ ਮੋਹਨੀ ਬਾਲਾ ਉਸ ਤੇ ਘਟੈ ਨਾਹੀ ਰੁਚ
ਚਸੂਆ ॥੩॥

ji-o mohi-o un mohnee baalaa us t̥ay ghatai
naahee ruch chasoo-aa. ||3||

ਜਗੁ ਐਸਾ ਮੋਹਿ ਗੁਰਹਿ ਦਿਖਾਇਓ ਤਉ ਸਰਣਿ ਪਰਿਓ ਤਜਿ
ਗਰਬਸੂਆ ॥

jag aisaa mohi gureh dikhāa-i-o t̥a-o saraṅ
pari-o t̥aj garabsu-aa.

ਮਾਰਗੁ ਪੁਭ ਕੇ ਸੰਤਿ ਬਤਾਇਓ ਦ੍ਰਿੜੀ ਨਾਨਕ ਦਾਸ ਭਗਤਿ
ਹਰਿ ਜਸੂਆ ॥੪॥੬॥੧੨੭॥

maarag parabḥ ko sant̥ batāa-i-o darīḥee
naanak daas bhagaṭ har jasoo-aa.
||4||6||127||

GAURRI MEHLA 5

In so many previous *shabads*, Guru Ji has advised us to shed away our pursuits of worldly riches and power, and our evil tendencies to usurp the rights of others, and hurt innocent persons. In this *shabad*, he advises us strongly to forsake this animal-like habits of ours, and to satisfy our selfish tendencies unmindful of the rights or the feelings of others.

He directly says to us: “(O’ human being), abandon the pleasures of sin. O’ foolish and crazy human, like the stray animal clinging to the green grass, you are entangled in (vicious deeds).”(1-pause)

Guru Ji tells us: “(O’ mortal), that which you think would be of avail to you (after death) will not accompany you even a little bit. You came naked in this world, and naked you will depart from here. You are already wandering in the rounds (of births and deaths, and in this way, you are) going to be caught in the grip of death (again).”(1)

Guru Ji further warns: “(O’ (fool), seeing the short-lived illusion of worldly pleasures, you become happily involved (in these). But you do not realize that day and night your body is becoming weak, and the span of your life is shortening. You haven’t done anything which would be of real use to your soul.”(2)

Warning us about the end result of continuous involvement in worldly affairs, Guru Ji says: “By continually performing worldly deeds, you have become old. Now your speech falters, and the body has become frail. Just as you were lured by the bewitching *Maya* in your childhood, your involvement in it has not lessened a bit (even in this old age).”(3)

Guru Ji concludes the *shabad* by describing the effect on him when his Guru enlightened him this way. He says: “When my Guru made me see this reality of the world, then forsaking my ego I sought God’s refuge. Yes, since the time that saint (Guru) has showed me the way to God, I, slave Nanak, am resolutely engaged in the worship of God.”(4-6-127)

The message of this *shabad* is that we should not waste our life enjoying false worldly pleasures or engaging in worldly tussles (for power and wealth). We should engage in meditating on God’s Name, which would be of real practical use to our soul, both in this world and the next.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orḥee mehlāa 5.

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥

t̥ujḥ bin kavan hamaaraa.

ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

mayray pareetam paraan aDhaaraa. ||1||
rahaa-o.

ਅੰਤਰ ਕੀ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥
ਸਰਬ ਸੁਖਾ ਮੈ ਤੁਝ ਤੇ ਪਾਏ ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ ਅਤੋਲੇ
॥੧॥

ਪੰਨਾ ੨੦੭

ਬਰਨਿ ਨ ਸਾਕਉ ਤੁਮਰੇ ਰੰਗਾ ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ॥
ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ ॥੨॥

ਕ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ ਹਉਮੈ ਮਾਰੀ ॥
ਜਨਮ ਮਰਣ ਕੋ ਚੂਕੋ ਸਹਸਾ ਸਾਧਸੰਗਤਿ ਦਰਸਾਰੀ ॥੩॥

ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਬਾਰਿ ਜਾਉ ਲਖ ਬਰੀਆ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਇਹੁ ਭਉਜਲੁ ਤਰਿਆ ਜਨ ਨਾਨਕ ਪ੍ਰਿਅ
ਸੰਗਿ ਮਿਰੀਆ ॥੪॥੭॥੧੨੮॥

an̄tar kee biDh̄ tum hee jaanee tum hee sajan
suhaylay.
sarab sukh̄aa mai tujh̄ tay paa-ay mayray
th̄aakur agah atōlay. ||1||

SGGS P-207

baran na saaka-o tumray rangaa gun̄ niDh̄aan
sukh̄-d̄aatay.
agam agochar parabh̄ abh̄inaasee pooray gur
tay jaatay. ||2||

bh̄aram bh̄a-o kaat kee-ay nihkayval jab tay
ha-umai maaree.
janam maran̄ ko chooko sahsaa saaDhsangat̄
darsaaree. ||3||

charan̄ pakhaar kara-o gur sayvaa baar jaa-o
lakh̄ baree-aa.
jih p̄arsaad̄ ih bh̄a-oyal tari-aa jan naanak
pari-a sang miree-aa. ||4||7||128||

GAURRI MEHLA 5

Guru Ji concluded the previous *shabad*, with the statement that when his Guru made him see the reality of the world, then forsaking his ego he sought God's refuge. Since that time he is resolutely engaged in the worship of God. In this *shabad*, he describes the kind of humility with which he sought the refuge of God.

Addressing God he says: "O' my beloved, the support of my life, who else is my (support) beside You?" (1-pause)

Expressing his gratitude for finally understanding the real pain in his heart, and being blessed with all kinds of comforts, Guru Ji says: "(O' God), only You understand the inner state of my mind. You alone are (my) real friend and supporter. O' my immeasurable God, I have obtained all the comforts from (no other) but You."(1)

Stating his inability to describe the wonders of God, Guru Ji says: "O' the Treasure of virtues and Provider of peace, I cannot describe Your wondrous acts. O' unapproachable, incomprehensible and imperishable God, You are known only through the perfect Guru."(2)

Describing the blessings enjoyed by him since the time his Guru helped him shed his ego, Guru Ji says: "Since (the time my Guru) has dispelled my ego, he has effaced my doubts and fears, and made me pure. Upon seeing the sight of the congregation of saints (and singing God's praise in that company), my dread of birth and death has vanished."(3)

Guru Ji concludes this *shabad* by once again expressing his gratitude to his Guru, who has blessed him with such wonderful gifts (described above). He says: "I wash the feet and perform the service of the Guru (most humbly follow his word—the *Gurbani*). I am a sacrifice to him many times, by whose grace I have crossed the worldly ocean (of lusts and temptations). (I) Nanak have met my beloved (God)."(4-7-128)

The message of this *shabad* is that we should humbly pray to God to bless us with the guidance of the Guru, who may protect us against the worldly temptations, remove all our doubts and dreads, and unite us with our everlasting beloved God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਰੀਝਾਵੈ ਤੋਹੀ ॥
ਤੇਰੇ ਰੂਪੁ ਸਗਲ ਦੇਖਿ ਮੋਹੀ ॥੧॥ ਰਹਾਉ ॥

ਸੁਰਗ ਪਇਆਲ ਸਿਰਤ ਭੂਅ ਮੰਡਲ ਸਰਬ ਸਮਾਨੋ ਏਕੈ ਓਹੀ
॥
ਸਿਵ ਸਿਵ ਕਰਤ ਸਗਲ ਕਰ ਜੋਰਹਿ ਸਰਬ ਮਇਆ ਠਾਕੁਰ
ਤੇਰੀ ਦੇਹੀ ॥੧॥

ਪਤਿਤ ਪਾਵਨ ਠਾਕੁਰ ਨਾਮੁ ਤੁਮਰਾ ਸੁਖਦਾਈ ਨਿਰਮਲ
ਸੀਤਲੋਹੀ ॥
ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਵਡਿਆਈ ਸੰਤ ਤੇਰੇ ਸਿਉ ਗਾਲ
ਗਲੋਹੀ ॥੨॥੮॥੧੨੯॥

ga-orhee mehlaa 5.

tujh bin kavan reejhaavai tohee.
tayro roop sagal daykh mohee. ||1|| rahaa-o.

surag pa-i-aal mirat bhoo-a mandal sarab
samaano aykai ohee.
siv siv karat sagal kar joreh sarab ma-i-aa
thaakur tayree dohee. ||1||

patit paavan thaakur naam tumraa
sukh-daa-ee nirmal see-tohee.
gi-aan Dhi-aan naanak vadi-aa-ee sant tayray
si-o gaal galohee. ||2||8||129||

GAURRI MEHLA 5

In the third stanza of the previous *shabad* Guru Ji humbly acknowledged that he was unable to describe the wonders of the wonderful God. He advised us that we should pray to God to bless us with the guidance of the Guru, who may protect us against the false temptations of the world. In this *shabad*, he shows us how to humbly and affectionately approach that wonderful God, and win His pleasure.

Confessing his inability, Guru Ji humbly prays to God and says: “(O’ God, so astounding is Your form that) seeing Your beauty, all (the universe) has been captivated. Except You Yourself, who else can charm You?”(1-pause)

Commenting further on the greatness of God, Guru Ji says: “(O’ my friends), the same one (God) is pervading in all the heavens, underworlds, mortal world, and galaxies. (O’ God), calling You their merciful God again and again, all (people) fold both their hands before You and cry for Your benevolence.”(1)

Finally describing the bliss and merits of meditating on God’s Name, Guru Ji says: “(O’ (my) Master, Your Name is the sanctifier of sinners, and provider of pure peace and calm. O’ God, it is the dialogue with Your saints which has provided Nanak with all the divine wisdom, meditation, and glory. (It is they who guided him to meditate on Your Name, and become worthy of Your grace).” (2-8-129)

The message of this *shabad* is that we cannot win the grace or love of God by any of our physical charms, or intellectual merits. It is only by seeking the grace and guidance of the Guru that we can learn to truly meditate on His Name, and become worthy of His love and grace.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਿਲਹੁ ਪਿਆਰੇ ਜੀਆ ॥
ਪ੍ਰਭ ਕੀਆ ਤੁਮਾਰਾ ਬੀਆ ॥੧॥ ਰਹਾਉ ॥

ga-orhee mehlaa 5.

milhu pi-aaray jee-aa.
parabh kee-aa tumaraa thee-aa. ||1|| rahaa-o.

ਅਨਿਕ ਜਨਮ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਦੁਖੁ
ਪਾਇਆ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮਾਨੁਖ ਦੇਹ ਪਾਈ ਹੈ ਦੇਹੁ ਦਰਸੁ ਰਹਿ
ਰਾਇਆ ॥੧॥

anik janam baho jonee bharmi-aa bahur bahur
dukh paa-i-aa.
tumree kirpaa tay maanukh dayh paa-ee hai dayh
daras har raa-i-aa. ||1||

ਸੋਈ ਹੋਆ ਜੋ ਤਿਸੁ ਭਾਣਾ ਅਵਰੁ ਨ ਕਿਨ ਹੀ ਕੀਤਾ ॥
ਤੁਮਰੈ ਭਾਣੈ ਭਰਮਿ ਮੋਹਿ ਮੋਹਿਆ ਜਾਗਤੁ ਨਾਹੀ ਸੂਤਾ
॥੨॥

so-ee ho-aa jo tis bhaanaa avar na kin hee
keetaa.
tumrai bhaanai bharam mohi mohi-aa jaagat
naahee sootaa. ||2||

ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪ੍ਰਾਨਪਤਿ ਪਿਆਰੇ ਕਿਰਪਾ ਨਿਧਿ
ਦਇਆਲਾ ॥
ਰਾਖਿ ਲੇਹੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਅਨਾਥਰੁ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ
॥੩॥

bin-o sunhu tum paraanpat pi-aaray kirpaa niDh
da-i-aalaa.
raakh layho pitaa parabh mayray anaathah kar
partipaalaa. ||3||

ਜਿਸ ਨੋ ਤੁਮਹਿ ਦਿਖਾਇਓ ਦਰਸਨੁ ਸਾਧਸੰਗਤਿ ਕੈ
ਪਾਛੈ ॥
ਕਰਿ ਕਿਰਪਾ ਧੂਰਿ ਦੇਹੁ ਸੰਤਨ ਕੀ ਸੁਖੁ ਨਾਨਕੁ ਇਹੁ
ਬਾਛੈ ॥੪॥੯॥੧੩੦॥

jis no tumeh dikhaa-i-o darshan saaDhsangat kai
paachhai.
kar kirpaa Dhoor dayh santan kee sukh naanak ih
baachhai. ||4||9||130||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we couldn't win the grace or love of God by any of our physical charms, or intellectual merits. It is only by seeking the grace and guidance of the Guru that we can learn to truly meditate on God's Name and become worthy of His love and grace. Yet even for the grace and guidance of the Guru, we have to pray to God in a most humble and endearing manner. In this *shabad*, Guru Ji shows us how to pray to God to bless us with the guidance of the Guru.

He says: "O' my Beloved, (please) come and meet me. O' God, whatever has happened, all is Your doing." (1-pause)

Describing on our behalf what kind of wanderings and sufferings a person goes through before obtaining this human body, Guru Ji says: "I have wandered through many lives and suffered great pain again and again. (Now) By Your grace I have obtained this human body. O' God, the King, please show Your sight now (so that I may not wander again)." (1)

Further acknowledging his inability to do anything, Guru Ji says: "O' God, only that which You will, happens. None else can do anything. In Your will, the world is lured by the illusion of *Maya*, and the sleeping (human being) does not wake up (from the false worldly allurements)." (2)

Now Guru Ji humbly makes his request, and says: "O' love of my life, my merciful God, please listen to my prayer. Save me, O' my God and father, and protect the orphans (like me)." (3)

Concluding his prayer, Guru Ji says: "(O' God, I know that) whomsoever You have blessed with Your sight, it has been through the support of the congregation of saintly persons. Therefore, Nanak also begs for this comfort Please show mercy (on him), and bless him with the humble service of the saints." (4-9-130)

The message of this *shabad* is that if we want to avail of this wonderful opportunity of human life to meet God, then we should humbly pray to Him to yoke us to the service of the saint (Guru), so that under his guidance we may also meditate on God's Name and win His pleasure.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਉ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ॥
ਜਾ ਕੈ ਕੇਵਲ ਨਾਮੁ ਅਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥
ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਗਨੀਐ ਜਨ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤੇ
॥
ਸੁਖ ਸਰਜ ਆਨੰਦ ਤਿਨਾ ਸੰਗਿ ਉਨ ਸਮਸਰਿ ਅਵਰ ਨ
ਦਾਤੇ ॥੧॥
ਜਗਤ ਉਧਾਰਣ ਸੇਈ ਆਏ ਜੋ ਜਨ ਦਰਸ ਪਿਆਸਾ ॥
ਉਨ ਕੀ ਸਰਣਿ ਪਰੈ ਸੋ ਤਰਿਆ ਸੰਤਸੰਗਿ ਪੂਰਨ ਆਸਾ
॥੨॥

ਤਾ ਕੈ ਚਰਣਿ ਖਰਉ ਤਾ ਜੀਵਾ ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲਾ ॥
ਭਗਤਨ ਕੀ ਰੇਣੁ ਹੋਇ ਮਨੁ ਮੇਰਾ ਹੋਹੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ
॥੩॥

ਰਾਜੁ ਜੋਬਨੁ ਅਵਧ ਜੋ ਦੀਸੈ ਸਭੁ ਕਿਛੁ ਜੁਗ ਮਹਿ ਘਾਟਿਆ
॥
ਨਾਮੁ ਨਿਪਾਨੁ ਸਦ ਨਵਤਨੁ ਨਿਰਮਲੁ ਇਹੁ ਨਾਨਕ ਹਰਿ
ਧਨੁ ਖਾਟਿਆ ॥੪॥੧੦॥੧੩੧॥

ga-orhee mehlā 5.

ha-o taa kai balihaaree.
jaa kai kayval naam aDhaaree. ||1|| rahaa-o.
mahimaa taa kee kaytak ganee-ai jan
paarbarahm rang raatay.
sookh sahj aanand tinaa sang un samsar avar
na daatay. ||1||
jagat uDhaaran say-ee aa-ay jo jan daras
pi-aasaa.
un kee saran parai so tari-aa satsang pooran
aasaa. ||2||

taa kai charan para-o taa jeevaa jan kai sang
nihaalaa.
bhagtan kee rayn ho-ay man mayraa hohu
parabhoo kirpaalaa. ||3||

raaj joban avaDh jo deesai sabh kichh jug meh
ghaati-aa.
naam niDhaan sad navtan nirmal ih naanak har
Dhan khaati-aa. ||4||10||131||

GAURRI MEHLA 5

In the concluding stanza of the previous *shabad*, Guru Ji stated that whomsoever God has blessed with His sight, it has been through the support of the congregation of saintly persons. Therefore, he prayed to God to yoke him to the service of the saints. In this *shabad*, he explains how the service of saint (Guru) is so beneficial. What is so special about it?

Guru Ji says: "I am a sacrifice to those (saints) for whom (God's) Name is their only support."
(1-pause)

Expressing his inability to describe the glory of such devotees, Guru Ji says: "For how long can we count the glory of those devotees who are imbued with the love of God? In their company is obtained peace, poise and bliss. There are no benefactors equal to them."⁽¹⁾

The merits of such devotees are not limited to their own emancipation, but Guru Ji says: "Only those persons who are thirsty for the sight of God have come here to save the world. The person who seeks their refuge swims across (the worldly ocean), and all the wishes of such a person are fulfilled in the company of saints."⁽²⁾

Therefore, even for himself, Guru Ji says: "It is only if I go and bow at their feet that I feel rejuvenated, and blessed in the company of God's devotees. (Therefore), O' God, please show mercy on me so that my mind may humbly seek the service of Your devotees."⁽³⁾

In conclusion, Guru Ji says: “(All) the dominions, beauty, and pride wears off. But the treasure of (God’s) Name is always fresh and immaculate, and this is the wealth, which Nanak has earned.” (4-10-131)

The message of this *shabad* is that instead of running after worldly wealth and power, which would soon vanish, we should concentrate on earning the wealth of God’s Name, which will provide us permanent peace and bliss. For that we should seek and act on the advice of the saint Guru (Granth Sahib Ji).

ਪੰਨਾ ੨੦੮

SGGS P-208

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlā 5.

ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ ॥
ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ ॥੧॥ ਰਹਾਉ ॥

jog jugat̃ sun aa-i-o gur t̃ay.
mo ka-o sat̃gur sabad̃ bujh̃aa-i-o. ||1||
rahaa-o.

ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਇਸੁ ਤਨ ਮਹਿ ਰਵਿਆ ਨਿਮਖ ਨਿਮਖ
ਨਮਸਕਾਰਾ ॥
ਦੀਖਿਆ ਗੁਰ ਕੀ ਮੁੰਦਾ ਕਾਨੀ ਦ੍ਰਿੜਿਓ ਏਕੁ ਨਿਰੰਕਾਰਾ ॥੧॥

na-o khand̃ parithmee is̃ tan meh ravi-aa
nimakh̃ nimakh̃ namaskaaraa.
deekh̃hi-aa gur kee mungraa kaanee dar̃irhi-o
ayk nirankaaraa. ||1||

ਪੰਚ ਚੇਲੇ ਮਿਲਿ ਭਏ ਇਕਤ੍ਰਾ ਏਕਸੁ ਕੈ ਵਸਿ ਕੀਏ ॥
ਦਸ ਬੈਰਾਗਨਿ ਆਗਿਆਕਾਰੀ ਤਬ ਨਿਰਮਲ ਜੋਗੀ ਬੀਏ ॥੨॥

panch chaylay mil bh̃a-ay ikt̃araa aykas kai
vas kee-ay.
das bairaagañ aagi-aakaaree tab̃ nirmal jogee
thee-ay. ||2||

ਭਰਮੁ ਜਰਾਇ ਚਰਾਈ ਬਿਭੂਤਾ ਪੰਚੁ ਏਕੁ ਕਰਿ ਪੇਖਿਆ ॥
ਸਰਜ ਸੁਖ ਸੋ ਕੀਨੀ ਭੁਗਤਾ ਜੋ ਠਾਕੁਰਿ ਮਸਤਕਿ ਲੇਖਿਆ
॥੩॥

bh̃aram jaraa-ay charaa-ee bibhoot̃aa panth̃
ayk kar paykhi-aa.
sahj sookh̃ so keenee bh̃ugtaa jo thaakur
mastak̃ laykhi-aa. ||3||

ਜਹ ਭਉ ਨਾਹੀ ਤਹਾ ਆਸਨੁ ਬਾਪਿਓ ਸਿੰਗੀ ਅਨਹਤ ਬਾਨੀ ॥

jah bh̃a-o naahee tahaa aasan baaDhi-o
singee anhat̃ baanee.ਤਤੁ ਬੀਚਾਰੁ ਡੰਡਾ ਕਰਿ ਰਾਖਿਓ ਜੁਗਤਿ ਨਾਮੁ ਮਨਿ ਭਾਨੀ
॥੪॥tat̃ beechaar dandaa kar raakhi-o jugat̃ naam
man bh̃aane. ||4||

ਐਸਾ ਜੋਗੀ ਵਡਭਾਗੀ ਭੇਟੈ ਮਾਇਆ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥

aisaa jogee vadbh̃aagee bh̃aytai maa-i-aa kay
bandhañ kaatai.ਸੇਵਾ ਪੂਜ ਕਰਉ ਤਿਸੁ ਮੂਰਤਿ ਕੀ ਨਾਨਕੁ ਤਿਸੁ ਪਗ ਚਾਟੈ
॥੫॥੧੧॥੧੩੨॥sayvaa pooj kara-o t̃is moorat̃ kee naanak t̃is
pag chaatai. ||5||11||132||

GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, this *shabad* was uttered by the fifth Guru *Arjun Dev Ji* in response to a lecture by a yogi in the *Manji Sahib* courtyard of Golden Temple complex. He was glorifying the practice of Hatha Yoga, which advocates penances and austerities to obtain union with God. But Guru Ji responded by saying that he preferred *Sehaj Yoga* or the *Yoga of Love*, which lays stress on meditating on God’s Name. The Yogi was convinced and accepted the superiority of *Sehaj* or *Name Yoga*.

He says: “(O’ yogi), I have (recently) returned after listening to the (right) way of being united (with) God. Through his sermon, the Guru has made me understand (this way).”(1-pause)

Proceeding to explain what he has learnt about the principles, and how he is acting on his Guru’s advice, he says: “At every moment I pay homage to that (God) who is pervading in all the nine regions of this earth and also in our body. In my ears I have put the rings of my Guru’s advice, and have enshrined the one formless God in my heart.”(1)

Now, allegorically explaining, what was the result of the above efforts on his inner impulses and faculties? Guru Ji says: “(O’ my friend, by virtue of Guru’s advice), my five impulses (such as lust and anger) have joined together like five (obedient) disciples, and I have brought them under the control of one (divine consciousness). Now when the ten faculties of the body (such as powers of speech, sound, and action) obey the command of (my purified mind), I have become an immaculate yogi.”(2)

But, that is not all. Explaining how he conducts his life, compared to the ways of living as per customary yoga systems, Guru Ji says: “I have burnt my doubt, and with its ashes I have smeared my body. My sect’s Creed is to have the view that the one God prevails everywhere. Whatever God has written in my destiny, I accept that with peace and poise, and consider it as my daily food.”(3)

Elaborating further on the practices of his form of Yoga, Guru Ji says: “Where there is no fear, I have established my seat there. The unstuck music (within) is the (Yogi’s) horn for me. Reflecting on the essence of God is my staff, and this technique of meditating on (God’s) Name is pleasing to my mind.”(4)

Guru Ji concludes the *shabad* by describing the merits of the person who practices this kind of Yoga. He says: “It is only by good fortune that a person comes across such a yogi, who cuts away one’s (worldly) bonds. Nanak says: “I would worship and perform with utmost humility the service of such an (immaculate) person.”(5-11-132)

The message of this *shabad* is that there is no need to undergo severe austerities and postures of different forms of yoga. The best yoga, or the best way to commune with God is through the *Yoga of Love (the Name of God)*, which we can understand from the Guru, if we humbly seek his refuge and follow his advice.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਅਨੁਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇਲੇ ਮੀਤਾ ॥

anoop padaarath naam sunhu sagal
Dhi-aa-ilay meetaa.

ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ
॥੧॥ ਰਹਾਉ ॥

har a-ukhaDh jaa ka-o gur dee-aa taa kay
nirmal cheetaa. ||1|| rahaa-o.

ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ
॥

anDhkaar miti-o tih tan tay gur sabad deepak
pargaasaa.

ਭ੍ਰਮ ਕੀ ਜਾਲੀ ਤਾ ਕੀ ਕਾਟੀ ਜਾ ਕਉ ਸਾਧਸੰਗਤਿ ਬਿਸ੍ਵਾਸਾ
॥੧॥

bharam kee jaalee taa kee kaatee jaa ka-o
saaDhsangat bisvaasaa. ||1||

ਤਾਰੀਲੇ ਭਵਜਲੁ ਤਾਰੂ ਬਿਖੜਾ ਬੋਹਿਥ ਸਾਧੂ ਸੰਗਾ ॥

taareelay bhavjal taaroo bikh-rhaa bohith
saaDhoo sangaa.

ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ ਗੁਰੁ ਭੋਟਿਓ ਹਰਿ ਰੰਗਾ ॥੨॥

pooran ho-ee man kee aasaa gur bhayti-o
har rangaa. ||2||

ਨਾਮ ਖਜਾਨਾ ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ॥

naam khajaanaa bhagtee paa-i-aa man tan
taripat aghaa-ay.

ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾ ਕਉ ਦੇਵੈ ਜਾ ਕਉ ਹੁਕਮੁ ਮਨਾਏ
॥੩॥੧੨॥੧੩੩॥

naanak har jee-o taa ka-o dayvai jaa ka-o
hukam manaa-ay. ||3||12||133||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advocated that the best way of Yoga, or union with God, is the *Yoga of Love* (or God's Name). In this *shabad*, he describes the merits of meditating on God's Name and following Guru's advice.

He says: "Listen O' my friends, God's Name is a commodity of unparalleled merit. Therefore, O' my friends, let us all meditate on it. They whom the Guru has blessed with this panacea, their minds have become immaculate."(1- pause)

Describing the blessings obtained by the one who has listened to the Guru's advice, he says: "The person within whose mind the Guru has lighted the lamp of his (immaculate) word, from that person's mind the darkness (of ignorance) has been removed. They who have developed (full) faith in the congregation of saintly persons, their webs of superstition have been cut off."(1)

Citing an example, Guru Ji says: "(This Name) is like a ship, which in the company of saints helps you cross the difficult and dreadful worldly ocean. Yes, the person who meets a Guru imbued with God's love, all that person's desires are fulfilled."(2)

In closing, he says: "The devotees who have obtained the treasure of Name are fully sated, both in their body and mind. But, O' Nanak, God bestows (the treasure of Name) only on those whom He inspires to abide by His will."(3-12-133)

The message of this *shabad* is that if we want to obtain the most valuable treasure in this human birth of ours, then instead of ordinary worldly riches and power, we should try to concentrate on the wealth of God's Name, which can only be obtained through the grace of the Guru.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਦਇਆ ਮਇਆ ਕਰਿ ਪ੍ਰਾਨਪਤਿ ਮੋਰੇ ਮੋਹਿ ਅਨਾਥ ਸਰਣਿ
ਪ੍ਰਭ ਤੋਰੀ ॥

da-i-aa ma-i-aa kar paraanpat moray mohi
anaath saran parabh toree.

ਅੰਧ ਕੂਪ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਹੁ ਕਛੁ ਸਿਆਨਪ ਉਕਤਿ ਨ
ਮੋਰੀ ॥੧॥ ਰਹਾਉ ॥

anDh koop meh haath day raakhho kachhoo
si-aanap ukat na moree. ||1|| rahaa-o.

ਕਰਨ ਕਰਾਵਨ ਸਭ ਕਿਛੁ ਤੁਮ ਹੀ ਤੁਮ ਸਮਰਥ ਨਾਹੀ ਅਨ
ਹੋਰੀ ॥

karan karaavan sabh kichh tum hee tum
samrath naahee an horee.

ਤੁਮਰੀ ਗਤਿ ਸਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਸੇ ਸੇਵਕ ਜਿਨ ਭਾਗ
ਮਥੋਰੀ ॥੧॥

tumree gat siat tum hee jaanee say sayvak jin
bhaag mathoree. ||1||

ਅਪੁਨੇ ਸੇਵਕ ਸੰਗਿ ਤੁਮ ਪ੍ਰਭ ਰਾਤੇ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਿ
ਜੋਰੀ ॥

apunay sayvak sang tum parabh raatay ot pot
bhagtan sang joree.

ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਨਾਮੁ ਤੇਰਾ ਦਰਸਨੁ ਚਾਹੈ ਜੈਸੇ ਦ੍ਰਿਸਟਿ ਓਹ ਚੰਦ
ਚਕੋਰੀ ॥੨॥

pari-o pari-o naam tayraa darsan chaahai
jaisay darisat oh chand chakoree. ||2||

ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ
ਕਰੋਰੀ ॥

raam sant meh bhayd kichh naahee ayk jan
ka-ee meh laakh karoree.

ਜਾ ਕੈ ਚੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਰਸਨ
ਰਮੋਰੀ ॥੩॥

jaa kai hee-ai pargat parabh ho-aa an-din
keertan rasan ramoree. ||3||

ਤੁਮ ਸਮਰਥ ਅਪਾਰ ਅਤਿ ਉਚੇ ਸੁਖਦਾਤੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧੋਰੀ
॥

tum samrath apaar at oochay sukh-daatay
parabh paraan adhoree.

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕੀਜੈ ਕਿਰਪਾ ਉਨ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗੋਰੀ
॥੪॥੧੩॥੧੩੪॥

naanak ka-o parabh keejai kirpaa un santan
kai sang sangoree. ||4||13||134||

GAURRI MEHLA 5

In the closing lines of the previous *shabad*, Guru Ji told us that the devotees who have obtained the treasure of Name are completely sated both in their body and mind. But God bestows (this treasure of Name) only on those whom He inspires to abide by His will. In this *shabad*, he teaches us how to pray for the sight of God and the company of His saints.

He says: “O’ Master of my life, please have mercy on me. I the support less one, seek Your refuge. Extending Your hand, pull me out of the deep dark well (of worldly attachment). None of my cleverness or strategy works here.” (1- pause)

Expressing his complete confidence in God and none else, Guru Ji says: “O’ my God, You are the doer and cause of everything. You alone are capable of doing everything, and no one else. Your state and limit, only You know. They alone become Your (true) servants in whose destiny (You have so) written.”(1)

Describing the love, which God has for His devotees, Guru Ji says: “(O’ God), You are imbued with the love of Your servants. You are united with Your devotees like warp and woof. With utmost love, Your devotees keep uttering Your Name, and seek your vision just as (the bird) *Chakwi* keeps looking at moon (in the hope of seeing its beloved).”(2)

Now commenting upon the qualities of such devotees or saints of God, Guru Ji says: “There is no difference between God and (His) saints, but such a (saintly) person is only one in a million. (The person) in whose mind God is revealed, sings God’s praises day and night.”(3)

Therefore, Guru Ji prays to God and says: “O’ God, You are all-powerful, infinite, highest of the high, giver of peace and mainstay of life. Please show mercy on Nanak (and bless him) that he may always remain united with the society of such saints.” (4-13-134)

The message of this *shabad* is that forsaking our cleverness, we should pray to God to save us from worldly pitfalls and grant us the company of the saint (Guru).

ਪੰਨਾ ੨੦੯

SGGS P-209

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਤੁਮ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ਸੰਤਹੁ ॥

tum har saytee raatay santahu.

ਨਿਬਾਹਿ ਲੋਹੁ ਮੋ ਕਉ ਪੁਰਖ ਬਿਧਾਤੇ ਓਤਿ ਪਹੁਚਾਵਹੁ ਦਾਤੇ
॥੧॥ ਰਹਾਉ ॥

nibaahi layho mo ka-o purakh biDhaatay orh
pahuchaavahu daatay. ||1|| rahaa-o

ਤੁਮਰਾ ਮਰਮੁ ਤੁਮਾ ਹੀ ਜਾਨਿਆ ਤੁਮ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ ॥	tumraa maram tumaa hee jaani-aa tum pooran purakh biDhaatay.
ਰਾਖਹੁ ਸਰਣਿ ਅਨਾਥ ਦੀਨ ਕਉ ਕਰਹੁ ਹਮਾਰੀ ਗਾਤੇ ॥੧॥	raakhho saran anaath deen ka-o karahu hamaaree gaatay. 1
ਤਰਣ ਸਾਗਰ ਬੋਹਿਥ ਚਰਣ ਤੁਮਾਰੇ ਤੁਮ ਜਾਨਹੁ ਅਪੁਨੀ ਭਾਤੇ ॥	taran saagar bohith charan tumaaray tum jaanhu apunee bhaatay.
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਹੁ ਸੰਗੇ ਤੇ ਤੇ ਪਾਰਿ ਪਰਾਤੇ ॥੨॥	kar kirpaa jis raakhho sangay tay tay paar paraatay. 2
ਈਤ ਉਤ ਪ੍ਰਭ ਤੁਮ ਸਮਰਥਾ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥੇ ॥	eet oot parabh tum samrathaa sabh kichh tumrai haathay.
ਐਸਾ ਨਿਧਾਨੁ ਦੇਹੁ ਮੇ ਕਉ ਹਰਿ ਜਨ ਚਲੈ ਹਮਾਰੈ ਸਾਥੇ ॥੩॥	aisaa niDhaan dayh mo ka-o har jan chalai hamaarai saathay. 3
ਨਿਰਗੁਨੀਆਚੇ ਕਉ ਗੁਨੁ ਕੀਜੈ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਮਨੁ ਜਾਪੇ ॥	nirgunee-aaray ka-o gun keejai har naam mayraa man jaapay.
ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਰਿ ਭੇਟੇ ਮਨ ਤਨ ਸੀਤਲ ਧ੍ਰਾਪੇ ॥੪॥੧੪॥੧੩੫॥	sant parsaad naanak har bhaytay man tan seetal Dharaapay. 4 14 135

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that forsaking our cleverness we should pray to God to save us from worldly pitfalls and grant us the company of the saint (Guru). In this *shabad*, he shows us the way to pray to the saint (Guru), and what to ask from him. According to Bhai Vir Singh Ji, Guru Arjun Dev Ji uttered this *shabad* to humbly ask his father Guru Ram Das Ji to bless him with the gift of God's Name.

He says: "O' my saint (Guru), you are imbued with the love of God. O' embodiment of God, help me also succeed in my love, and lead me to the end (of my spiritual journey- union with God)." (1-pause)

Continuing his humble prayer, Guru Ji says: "(O', my Guru), you alone know your secret. You are the perfect master of my destiny. Please keep me, the helpless orphan, under your protection and emancipate me (from worldly attachments)." (1)

Next addressing God, Guru Ji says: "(O' God), Your feet (Your loving Name) is like the ship to cross the worldly ocean. You alone know Your way. Showing Your mercy, those whom You keep in Your company cross over (this ocean)." (2)

Continuing his prayer, Guru Ji says: "O' God, here and hereafter, You are all powerful and everything is under Your control. O' devotee of God, bless me with such a treasure (of Name), which may accompany me (even after death)." (3)

Summarizing his prayer, Guru Ji says: "(O' my Guru God), bestow this merit on the meritless one, that my mind may contemplate on God's Name."

Describing the result of his prayer, Guru Ji says: "By the grace of the saint (Guru), Nanak was blessed with the sight of God, and his body and mind became satiated with peace and bliss." (4-14-135)

The message of this *shabad* is that if we also want to swim across the worldly ocean of *Maya*, and enjoy a state of complete peace and poise, then we should pray to our Guru (Granth Sahib Ji) to bless us with the treasure of God's Name and lead us to our destination: the bliss of God's eternal union.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਸਹਜਿ ਸਮਾਇਓ ਦੇਵ ॥

sahj samaa-i-o dayv.

ਮੇ ਕਉ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਦੇਵ ॥੧॥ ਰਹਾਉ ॥

mo ka-o satgur bhā-ay dā-i-aal dayv. ||1||
rahaa-o.

ਕਾਟਿ ਜੇਵਰੀ ਕੀਓ ਦਾਸਰੇ ਸੰਤਨ ਟਹਲਾਇਓ ॥

kaat jayvree kee-o dāasro santan tahlaa-i-o.

ਏਕ ਨਾਮ ਕੇ ਥੀਓ ਪੂਜਾਰੀ ਮੇ ਕਉ ਅਚਰਜੁ ਗੁਰਹਿ ਦਿਖਾਇਓ ॥੧॥

ayk naam ko thee-o poojaaree mo ka-o
achraj gureh dikhāa-i-o. ||1||

ਭਇਓ ਪੁਗਾਸੁ ਸਰਬ ਉਜੀਆਰਾ ਗੁਰ ਗਿਆਨੁ ਮਨਹਿ
ਪੁਗਟਾਇਓ ॥

bhā-i-o pargaas sarab ujee-aaraa gur gi-aan
maneh pragtaa-i-o.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਓ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਅਨਭੈ ਠਹਰਾਇਓ ॥੨॥

amrit naam pee-o man t̄ripti-aa anbhāi
thahraa-i-o. ||2||

ਮਾਨਿ ਆਗਿਆ ਸਰਬ ਸੁਖ ਪਾਏ ਦੁਖਹ ਠਾਉ ਗਵਾਇਓ ॥

maan aagi-aa sarab sukh paa-ay dookhah
thāa-o gavaa-i-o.

ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਸਭੁ ਆਨਦ ਰੂਪੁ ਦਿਖਾਇਓ ॥੩॥

ja-o suparsan bhā-ay parabh thāakur sabh
aanad roop dikhāa-i-o. ||3||

ਨਾ ਕਿਛੁ ਆਵਤ ਨਾ ਕਿਛੁ ਜਾਵਤ ਸਭੁ ਖੇਲੁ ਕੀਓ ਹਰਿ
ਰਾਇਓ ॥

naa kichh aavat naa kichh jaavat sabh khayl
kee-o har raa-i-o.

ਕਹੁ ਨਾਨਕ ਅਗਮ ਅਗਮ ਹੈ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਓ ॥੪॥੧੫॥੧੩੬॥

kaho naanak agam agam hai thāakur bhagat
tayk har naa-i-o. ||4||15||136||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji gave us the message that if we want to swim across the worldly ocean and enjoy a state of complete peace and poise, we need to pray to our Guru to bless us with the treasure of God's Name and lead us to His eternal union. In this *shabad*, he shares with us the result of his prayer.

Guru Ji says: "O' God, the embodiment of light, the true Guru has shown mercy upon me. I am now absorbed in a state of equipoise."(1-pause)

Describing in detail what happened, Guru Ji says: "Cutting my bondage to (worldly) attachment, the Guru has yoked me to the service of saints. Now I have become the worshipper of only the Name (of God), and the Guru has shown me the wondrous sight (of God)."(1)

Entering into still more detail, he says: "When my mind was illuminated with the Guru's divine knowledge, I experienced the divine light pervading everywhere. Upon drinking the nectar of God's Name, my mind was satiated and rested in a state of fearlessness."(2)

Guru Ji adds: "By obeying the Guru's command, I have obtained all kinds of comforts and have completely eradicated any source of pains. In short, when God became pleased with me, He revealed (to me) His blissful form all around."(3)

Summarizing his latest realization, Guru Ji says: “(I have realized that) nothing comes and nothing goes; it is all a play enacted by God the King. In short, O’ Nanak, inaccessible and impenetrable is God, and the devotees depend on the support of God’s Name (alone).”(4-15-136)

The message of the *shabad* is that when we humbly seek Guru’s refuge, he becomes merciful and makes us meditate on God’s Name. Then our mind is illuminated with divine knowledge, we see Him pervading everywhere, and enjoy the peace and bliss of His union.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾ ਕੀ ਓਟ ਗਹੀਜੈ ਰੇ ॥

paarbrahm pooran parmaysur man ṭaa kee ot gaheejai ray.

ਜਿਨਿ ਧਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਹਰਿ ਤਾ ਕੇ ਨਾਮੁ ਜਪੀਜੈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

jini Dhaaray barahmand khand har ṭaa ko naam japeejai ray. ||1|| rahaa-o.

ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ
ਪਾਈਐ ਰੇ ॥

man kee mat ṭi-aagahu har jan hukam boojh sukh paa-ee-ai ray.

ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ
ਰੇ ॥੧॥

jo parabh karai so-ee bhal maanhu sukh dukh ohee Dhi-aa-ee-ai ray. ||1||

ਕੋਟਿ ਪਤਿਤ ਉਧਾਰੇ ਖਿਨ ਮਹਿ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ਰੇ ॥

koti patit uDhaaray khin meh kartay baar na laagai ray.

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਿਸੁ ਭਾਵੈ ਤਿਸਹਿ
ਨਿਵਾਜੈ ਰੇ ॥੨॥

deen darad dukh bhanjan su-aamee jis bhaavai tiseh nivaajai ray. ||2||

ਸਭ ਕੇ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਕ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖ ਸਾਗਰੁ
ਰੇ ॥

sabh ko maat pitaa partipaalak jee-a paraan sukh saagar ray.

ਦੇਂਦੇ ਤੋਟਿ ਨਾਹੀ ਤਿਸੁ ਕਰਤੇ ਪੂਰਿ ਰਹਿਓ ਰਤਨਾਗਰੁ ਰੇ
॥੩॥

dayⁿday tot naahee tis kartay poor rahi-o ratnaagar ray. ||3||

ਜਾਚਿਕੁ ਜਾਚੈ ਨਾਮੁ ਤੇਰਾ ਸੁਆਮੀ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਈ
ਰੇ ॥

jaachik jaachai naam ṭayraa su-aamee ghat ghat antar so-ee ray.

ਨਾਨਕੁ ਦਾਸੁ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ ਰੇ
॥੪॥੧੬॥੧੩੭॥

naanak daas ṭaa kee sarṇaa-ee jaa ṭay baritha na ko-ee ray. ||4||16||137||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that when we humbly seek Guru’s refuge, he becomes merciful and makes us meditate on God’s Name. Then our mind is illuminated with divine knowledge, we see Him pervading everywhere, and enjoy the peace and bliss of His union. To seek the guidance of the Guru, we must pray to God and seek His shelter. In this *shabad*, Guru Ji advises himself (and all of us) to seek the support of God.

He says: “O’ my mind, seek the support of that God who is perfect and pervading everywhere. (O’ my mind), He who has established the universe and continents, repeat the Name of that God.”(1-pause)

Guru Ji urges: “O’ servants of God, abandon your mind’s cleverness. It is by understanding His will that we find peace. Accept (with pleasure) all that God does. Both in pain and pleasure, we should remember Him alone.”(1)

Describing the extent of God’s powers and blessings, Guru Ji says: “He has saved myriad sinners in an instant, it does not take the Creator any time to do so. That Master is the dispeller of the pain and sorrow of the poor, and He may bless whomsoever He chooses.”(2)

Elaborating on the compassion and kindness of God, Guru Ji says: “(God) is the mother, father and sustainer of all. He is the support of the life breaths of all and the ocean of peace. While bestowing gifts on mortals, the treasures of that Creator never fall short. That ocean of jewels is brimful with the jewels (of divine wisdom).” (3)

After describing all kinds of inexhaustible storehouses of God, Guru Ji shares with us what he himself begs from God. He says: “(O’ God), this beggar begs for Your Name.”

Addressing us again, he says: “(O’ my friends), in every heart, it is the same (God) who abides, and slave Nanak (also) seeks the refuge of that (God) from whose door no one goes empty-handed.”(4-16-137)

The message of this *shabad* is that if we want to enjoy a state of complete peace and bliss, we should renounce the cleverness of our mind, seek only God’s refuge, accept His will both in pleasure and pain, and meditate on His Name.

ਪੰਨਾ ੨੧੦

SGGS P-210

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫

raag ga-or^hee poorbee mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੇ ॥
ਈਹਾ ਉਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਤਿਪਾਰੇ ॥੧॥
ਰਹਾਉ ॥

ik-oⁿkaar satgur p^arsaad.
har har kabhoo na manhu bisaaray.
eehaa oohaa sarab sukh-daa^taa sagal ghataa
partipaaray. ||1|| rahaa-o.

ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ ॥
ਸੀਤਲ ਸਾਂਤਿ ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ ॥੧॥

mahaa kasat kaatai khin bh^eetar rasnaa
naam chit^aaray.
see^tal saaⁿt sookh har sarⁿee jal^tee agan
nivaaray. ||1||

ਗਰਭ ਕੁੰਡ ਨਰਕ ਤੇ ਰਾਖੈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰੇ ॥
ਚਰਨ ਕਮਲ ਆਰਾਧਤ ਮਨ ਮਹਿ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬਿਦਾਰੇ ॥੨॥

garabh kund narak t^ay raakhai bh^avjal paar
ut^aaray.
charan kamal aaraaDha^t man meh jam kee
t^araas bid^aaray. ||2||

ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਉਚਾ ਅਗਮ ਅਪਾਰੇ ॥
ਗੁਣ ਗਾਵਤ ਧਿਆਵਤ ਸੁਖ ਸਾਗਰ ਜੂਏ ਜਨਮੁ ਨ ਹਾਰੇ ॥੩॥

pooran paarbarahm parmaysur oochaa agam
apaaray.
gun gaavat^t Dhi-aavat^t sukh saagar joo-ay
janam na haaray. ||3||

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨੋ ਨਿਰਗੁਣ ਕੇ ਦਾਤਾਰੇ ॥
ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੋ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ
॥੪॥੧॥੧੩੮॥

kaam kroDh lobh mohi man leeno nirgun kay
da^taray.
kar kirpaa apuno naam deejai naanak sad
balihaaray. ||4||1||138||

RAAG GAURRI POORABI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of complete peace and bliss, we should renounce the cleverness of our mind, seek only God's refuge, accept His will both in pleasure and pain, and meditate on His Name. In this *shabad*, he once again reminds us never to forsake God from our mind, and to keep meditating on His Name, which can save us from all kinds of pains, and provide us with true peace and happiness.

Guru Ji says: "One should never forsake God from one's mind, because He is the Giver of all comforts, both here and hereafter. He is the sustainer of all beings."(1-pause)

Listing the blessings, God bestows on the person who seeks His shelter and meditates on His Name, Guru Ji says: "If any person utters His Name, God dispels that person's greatest troubles in an instant. (They who seek God's refuge), God extinguishes the fire (of desire) in their hearts, and they feel a sense of calmness, comfort and peace (in their minds)."(1)

Describing the extent of God's powers, Guru Ji says: "When we meditate on God's Name, He saves us in the hell-like (hot) womb of the mother, ferries us across the dreadful (worldly ocean), and dispels the fear of death."(2)

Guru Ji adds: "The all-pervading God is perfect, lofty, unknowable and infinite. (Therefore), the one who meditates by singing praises of this ocean of peace never loses one's life in gamble (or lets it go to waste)."(3)

Guru Ji concludes the *shabad* by showing us how to pray before such a mighty and merciful God. He says: "O' beneficent God of the meritless, my mind is gripped by lust, anger, avarice and attachment. Showing Your mercy, please bless me with Your Name. Nanak is always a sacrifice to You."(4-1-138)

The message of this *shabad* is that if we want to be rid of all our pains and problems, and live in a state of peace, bliss, and fearlessness, then we should pray to God to bless us with the gift of His Name so that we may always keep remembering Him by singing His praises at all times.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ॥
ਜੀਤਿ ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧਸੰਗਤਿ ਜਪਿ ਇਕ
ਖਿਨਾ ॥੧॥ ਰਹਾਉ ॥

ਸੁਤ ਸੰਪਤਿ ਬਨਿਤਾ ਬਿਨੋਦ ॥ ਛੋਡਿ ਗਏ ਬਹੁ ਲੋਗ ਭੋਗ
॥੧॥

ਹੈਵਰ ਗੈਵਰ ਰਾਜ ਰੰਗ ॥
ਤਿਆਗਿ ਚਲਿਓ ਹੈ ਮੂੜ ਨੰਗ ॥੨॥

ਚੋਆ ਚੰਦਨ ਦੇਹ ਫੂਲਿਆ ॥
ਸੋ ਤਨੁ ਧਰ ਸੰਗਿ ਰੂਲਿਆ ॥੩॥

raag ga-orhee chaytee 1 mehlaa 5

ik-oⁿkaar satgur p^rsaad.
sukh naahee ray har bhagat binaa.
jeet janam ih ra^tan amolak saa^dhsangat jap ik
khinaa. ||1|| rahaa-o.

sut sampat bani^taa binod. chhod ga-ay baho
log bhog. ||1||

haivar gaivar raaj rang.
ti-aag chali-o hai moorh nang. ||2||

cho-aa chandan dayh fooli-aa.
so tan Dhar sang rooli-aa. ||3||

ਮੋਹਿ ਮੋਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ ॥
ਕਹੁ ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ ॥੪॥੧॥੧੩੯॥

mohi mohi-aa jaanai dūor hai.
kaho naanak sadāa hadoor hai. ||4||1||139||

RAAG GAURRI CHETI MEHLA 5

If we look around we would find that all people are engaged in the pursuit of happiness. Yet despite indulging in all kinds of worldly pleasures, dancing, drinking, visiting beautiful sites, and even trying to satisfy carnal desires, people find happiness eluding them. In this *shabad*, Guru Ji tells us some fundamental principles about happiness, the right way to find it, and the ineffectiveness of all other methods.

He says: “(O’ my friend), there is no peace without worshipping God. This human birth is like a priceless jewel. By joining the company of saints, meditate on God’s Name at every moment, and win the game of human life.”(1-pause)

Commenting on the hopes of many of us trying to find happiness in our family pleasures, Guru Ji says: “So often people depart from this world after (trying to find happiness) in enjoying the pleasures of their sons, wealth, and a wife’s love (but without any success).” (1)

Describing the ultimate fate of a human being, Guru Ji says: “(O’ my friend), the foolish mortal ultimately departs naked from the world, abandoning all precious horses, elephants and the luxuries of dominions.”(2)

Commenting upon the condition of one’s body, which one tries to embellish with perfumes and creams, Guru Ji says: “The body, which felt puffed up with the essence of aloe wood and sandal, rolls in dust (after death).”(3)

In closing, Guru Ji says: “Infatuated with worldly love, a person deems (God) as far away. O’ Nanak, He is ever present right beside us.”(4-1-139)

The message of this *shabad* is that we cannot obtain lasting happiness in worldly attachments, possessions, and power. Real and everlasting happiness is obtained by meditating on God’s Name at all times.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਮਨ ਧਰ ਤਰਬੇ ਹਰਿ ਨਾਮ ਨੋ ॥
ਸਾਗਰ ਲਹਰਿ ਸੰਸਾ ਸੰਸਾਰੁ ਗੁਰੁ ਬੋਹਿਥੁ ਪਾਰ ਗਰਾਮਨੋ
॥੧॥ ਰਹਾਉ ॥

man Dhar tarbay har naam no.
saagar lahar sansaa sansaar gur bohith paar
garaamano. ||1|| rahaa-o.

ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ ॥
ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ ॥੧॥

kal kaalakh anDhi-aaree-aa.
gur gi-aan ddeepak uji-aaree-aa. ||1||

ਬਿਖੁ ਬਿਖਿਆ ਪਸਰੀ ਅਤਿ ਘਨੀ ॥
ਉਬਰੇ ਜਪਿ ਜਪਿ ਹਰਿ ਗੁਨੀ ॥੨॥

bikh bikhi-aa pasree at ghanee.
ubray jap jap har gunee. ||2||

ਮਤਵਾਰੇ ਮਾਇਆ ਸੋਇਆ ॥
ਗੁਰ ਭੇਟਤ ਕ੍ਰਮੁ ਭਉ ਖੋਇਆ ॥੩॥

matvaaro maa-i-aa so-i-aa.
gur bhayat bharam bha-o kho-i-aa. ||3||

ਕਹੁ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ ॥
ਘਟਿ ਘਟਿ ਨਦਰੀ ਆਇਆ ॥੪॥੨॥੧੪੦॥

kaho naanak ayk Dhi-aa-i-aa.
ghat ghat nadree aa-i-aa. ||4||2||140||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told how to find true and everlasting happiness in the world. If we look around, we find most people engulfed in all kinds of pains, sufferings, and miseries. In this *shabad*, Guru Ji compares this state to the situation of a person who is trying to swim across a dreadful ocean on a pitch-dark night. Putting himself in that situation, Guru Ji is telling his mind (actually all of us), how to escape.

He says: “This world is like an ocean in turbulence due to the waves of dread and doubt. The Guru is like a ship, which can help us cross this (ocean). O’ my mind, lean on the support of God’s Name to swim across this (ocean).” (1-pause)

Describing the other very unfavorable conditions, which make the situation worse, and the need for the guidance of the Guru, he says: “(All the worldly strife) is such a darkness, which creates the darkness of ignorance in one’s mind. It is only the Guru’s divine knowledge, which can act like the lamp of light, and show you the way (to get out of this mess).” (1)

Warning us against the dangers and the pitfalls in which we may find ourselves, Guru Ji says: “(O’ my friends), the poison of worldly evils has spread very deep and wide. Only those who have meditated again and again on the merits of God have been able to save themselves (from the worldly temptations).” (2)

Commenting on the state of the mortal, who is too much involved in worldly affairs, Guru Ji says: “The mortal is asleep, intoxicated with worldly riches. By meeting the Guru one’s doubt and dread is dispelled.”(3)

Finally indicating the way to save oneself, Guru Ji says: “The person who has meditated on the one God, Nanak says, to such a person God is visible in each and every heart.” (4-2-140)

The message of this *shabad* is that if we want to avoid being drowned in this dreadful worldly ocean, and enjoy everlasting happiness, then we should seek and follow the Guru’s divine guidance, and meditate on God’s Name. By doing so we would see God pervading in all, and always remain absorbed in Him.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or~~h~~ee mehlāa 5.

ਦੀਬਾਨੁ ਹਮਾਰੋ ਤੁਹੀ ਏਕ ॥
ਸੇਵਾ ਥਾਰੀ ਗੁਰਹਿ ਟੇਕ ॥੧॥ ਰਹਾਉ ॥

deebaan hamaaro tuhee ayk.
sayvaa thaaree gureh tayk. ||1|| rahaa-o.

ਅਨਿਕ ਜੁਗਤਿ ਨਹੀ ਪਾਇਆ ॥
ਗੁਰਿ ਚਾਕਰ ਲੈ ਲਾਇਆ ॥੧॥

anik jugat̤ nahee paa-i-aa.
gur chaakar lai laa-i-aa. ||1||

ਮਾਰੇ ਪੰਚ ਬਿਖਾਦੀਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਦਲੁ ਸਾਧਿਆ ॥੨॥

maaray panch bik~~h~~aa~~d~~ee-aa.
gur kirpaa tay dal saa~~D~~hi-aa. ||2||

ਬਖਸੀਸ ਵਜਹੁ ਮਿਲਿ ਏਕੁ ਨਾਮ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਬਿਸ੍ਰਾਮ ॥੩॥

bakhsees vajahu mil ayk naam.
sookh sahj aanand bisraam. ||3||

ਪੰਨਾ ੨੧੧

SGGS P-211

ਪ੍ਰਭ ਕੇ ਚਾਕਰ ਸੇ ਭਲੇ ॥
ਨਾਨਕ ਤਿਨ ਮੁਖ ਉਜਲੇ ॥੪॥੩॥੧੪੧॥

parabh kay chaakar say bhalay.
naanak tin mukh oojlay. ||4||3||141||

GAURRI MEHLA 5

In stanza (2) of the previous *shabad*, Guru Ji stated that the poison of worldly evils has spread very deep and wide. Only those who have meditated again and again on the merits of God have been able to save themselves from worldly temptations. In this *shabad*, he shares with us how he has been able to overpower these evil passions, who helped him in this effort, and what kind of reward he has obtained as a result of this victory.

First of all expressing his complete faith and confidence in God, Guru Ji says: “O’ God, You alone are my highest support. Leaning on the support of the Guru, I only serve You.”(1-pause)

Describing how he was able to obtain this service of God, Guru Ji says: “I tried many different ways to find You. (It was only) the Guru who brought me (to You), and got me commissioned into Your service.”(1)

Just as after obtaining any job we must show results, similarly Guru Ji lists what he accomplished, and through who’s help. He says: “I slaughtered the five trouble makers (the five impulses of lust, anger, greed, attachment, and arrogance). By Guru’s grace, I annihilated the entire army (of sinful tendencies in me).” (2)

Now sharing with us what kind of reward he obtained on this account, Guru Ji says: “As a bounty, I obtained the gift of Name of one (God, which brought me immense) peace, poise, and bliss.”(3)

In conclusion, Guru Ji says: “Blessed are they who have become the servants of God. O’ Nanak, they are honored (in God’s court).”(4-3-141)

The message of this *shabad* is that if we want to conquer our evil passions and enjoy a state of peace, bliss and honor, we should seek the guidance of the Guru. Then, we should control all our evil desires and tendencies, and become worthy of being accepted into the service of God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਜੀਅਰੇ ਓਲਾ ਨਾਮ ਕਾ ॥
ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੇ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ ॥੧॥
ਰਹਾਉ ॥

jee-aray ol'aa naam kaa.
avar je karan karaavano tin meh bha-o hai
jaam kaa. ||1|| rahaa-o.

ਅਵਰ ਜਤਨਿ ਨਹੀ ਪਾਈਐ ॥
ਵਡੈ ਭਾਗਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥

avar jatan nahee paa-ee-ai.
vadai bhaag har Dhi-aa-ee-ai. ||1||

ਲਾਖ ਹਿਕਮਤੀ ਜਾਨੀਐ ॥

laakh hikmatee jaanee-ai.

ਆਗੈ ਤਿਲੁ ਨਹੀ ਮਾਨੀਐ ॥੨॥
ਅਹੰਬੁਧਿ ਕਰਮ ਕਮਾਵਨੇ ॥
ਗਿ੍ਹ ਬਾਲੂ ਨੀਰਿ ਬਹਾਵਨੇ ॥੩॥

aagai t̥il nahee maanee-ai. ||2||
ahaⁿ-buDh karam kamaavanay.
garih baaloo neer bahaavanay. ||3||

ਪ੍ਰਭੁ ਕ੍ਰਿਪਾਲੁ ਕਿਰਪਾ ਕਰੈ ॥
ਨਾਮੁ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਮਿਲੈ ॥੪॥੪॥੧੪੨॥

parabh kirpaal kirpaa karai.
naam naanak saaDhoo sang milai.
||4||4||142||

GAURRI MEHLA 5

Most of us are always afraid of someone or something. In order to save ourselves from our fears, we seek the support or shelter of some person or some god, yet still we keep feeling insecure and afraid in our minds. In this *shabad*, Guru Ji tells us about the real support in life and beyond, and how we may receive it.

He says: “O’ my mind, the real support is (God’s) Name. Though other supports might be sought and tried, yet in all these is the fear (of punishment from) the demon of death.”(1-pause)

However, he cautions: “(God’s Name) is not obtained by any other means, unless by good fortune we meditate on God.”(1)

Referring to many so-called “wise methods” recommended by some people to ward off one’s fears (such as visiting holy places, or performing faith rituals), he says: “We may know myriad of “wise devices” (to please God), but in His court these devices are not given even the slightest consideration.”(2)

Some people may wonder about the efficacy of doing good deeds, so Guru Ji clarifies: “Performing good deeds with self-conceit is like building castles in the sand; they are easily swept away by water.”(3)

Finally answering the question, how one may find the gift of God’s Name, Guru Ji says: “When the kind God shows mercy, then a person receives the (support of) Name in the company of saints.”(4-4-142)

The message of this *shabad* is that by forsaking all our cleverness and good deeds done in ego, we should pray to God to bless us with the company of saints so that we may meditate on God’s Name. This will provide us real support both here and hereafter.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਬਾਰਨੈ ਬਲਿਹਾਰਨੈ ਲਖ ਬਰੀਆ ॥
ਨਾਮੋ ਹੋ ਨਾਮੁ ਸਾਹਿਬ ਕੋ ਪ੍ਰਾਨ ਅਧਰੀਆ ॥੧॥ ਰਹਾਉ ॥

ਕਰਨ ਕਰਾਵਨ ਤੁਹੀ ਏਕ ॥
ਜੀਅ ਜੰਤ ਕੀ ਤੁਹੀ ਟੇਕ ॥੧॥

ਰਾਜ ਜੋਬਨ ਪ੍ਰਭ ਤੂੰ ਧਨੀ ॥
ਤੂੰ ਨਿਰਗੁਨ ਤੂੰ ਸਰਗੁਨੀ ॥੨॥

ਈਹਾ ਉਹਾ ਤੁਮ ਰਖੇ ॥

ga-or^hee mehlaa 5.

baarnai balihaarai lakh baree-aa.
naamo ho naam saahib ko paraan aDhree-aa.
||1|| rahaa-o.

karan karaavan tuhee ayk.
jee-a jant kee tuhee tayk. ||1||

raaj joban parabh tooⁿ Dhanee.
tooⁿ nirgun tooⁿ sargunee. ||2||

eehaa oohaa tum rakhay.

ਗੁਰ ਕਿਰਪਾ ਤੇ ਕੋ ਲਖੇ ॥੩॥

gur kirpaa tay ko lakhay. ||3||

ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ ॥

antjarjaamee parabh sujaan.

ਨਾਨਕ ਤਕੀਆ ਤੁਹੀ ਤਾਣੁ ॥੪॥੫॥੧੪੩॥

naanak takee-aa tuhee taan. ||4||5||143||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji told us that forsaking all our cleverness or even good deeds done in ego, we should pray to God to bless us with the company of saints, so that we may meditate on God's Name. That would provide us real support both here and hereafter. In this *shabad*, he shows us how to address and pray to God for His blessings

First describing how much he values God's Name, Guru Ji says: "(O' my friends), God's Name alone is the support of life and breaths (of all creatures). I am a sacrifice a million times over to His Name." (1-pause)

Expressing his full confidence in the support of God, he says: "(O' God), You alone are the doer and the cause (of everything), and You alone are the support of the mortals and other creatures."(1)

Continuing his praise, Guru Ji says: "O' God, You are the giver of kingdoms and youth to the mortals. You are without any traits (of virtue, vice, or power), and yet You are the possessor of all qualities." (2)

Once again expressing his confidence in God, Guru Ji says: "You save us here (in this world), and in the next. By Guru's grace, only a rare person understands this (secret)."(3)

In conclusion, Guru Ji says: "O' God, You are wise and the inner-knower (of our hearts). You alone are Nanak's support and strength."(4-5-143)

The message of this *shabad* is that we should have complete faith in the support of God and none else. To obtain this support, we should meditate on His Name in the company of saintly persons.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-or^hee mehlaa 5.

ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ॥

har har har aaraaD^hee-ai.

ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ਭਰਮੁ ਮੋਹੁ ਭਉ ਸਾਧੀਐ ॥੧॥
ਰਹਾਉ ॥

satsang har man vasai bharam moh bha-o
saaD^hee-ai. ||1|| rahaa-o.

ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਭਨੇ ॥

bayd puraan simrit bhanay.

ਸਭ ਉਚ ਬਿਰਾਜਿਤ ਜਨ ਸੁਨੇ ॥੧॥

sabh ooch birajit jan sunay. ||1||

ਸਗਲ ਅਸਥਾਨ ਭੈ ਭੀਤ ਚੀਨ ॥

sagal asthaan bhai bheet cheen.

ਰਾਮ ਸੇਵਕ ਭੈ ਰਹਤ ਕੀਨ ॥੨॥

raam sayvak bhai rahat keen. ||2||

ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਫਿਰਹਿ ॥

lakh cha-oraaseeh jon fireh.

ਗੋਬਿੰਦ ਲੋਕ ਨਹੀ ਜਨਮਿ ਮਰਹਿ ॥੩॥

gobind lok nahee janam mareh. ||3||

ਬਲ ਬੁਧਿ ਸਿਆਨਪ ਹਉਮੈ ਰਹੀ ॥
ਹਰਿ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਗਰੀ ॥੪॥੬॥੧੪੪॥

bal buDh si-aanap ha-umai rahee.
har saaDh saran naanak gahee. ||4||6||144||

GAURRI MEHLA 5

In many previous *shabads* Guru Ji told us about the merits of meditating on God's Name in the company of saints. In this *shabad*, he tells us what is so special about the saints (or devotees of God) and their company.

Guru Ji says: "(O' my friends), we should meditate on God's Name. (It is only) in the company of saints that God comes to abide in our minds, and we are able to control our (worldly) attachment and fear (of our mind)." (1)

He emphasizes that the holy books also tell of the high status of the saints, and says: "All (holy books, like) *Vedas*, *Puraanaas*, and *Simritis*, tell that the saints are said to be occupying the highest status (in God's court)." (1)

Describing the fearless state in which the saints abide, Guru Ji says: "(O' my friends), all places are known to be stricken with awe and fear, but the God's devotees have been rendered fearless." (2)

Regarding the rounds of births and deaths through which mortals keep wandering, Guru Ji says: "Other mortals are wandering through millions of existences, but God's devotees don't endure (the rounds of) birth and death." (3)

In conclusion, Guru Ji says: "All the faith in my own power, wisdom, and ego is now gone, and Nanak has simply caught hold of the refuge of God's saints." (4-6-144)

The message of this *shabad* is that if we want to enjoy a state of peace, bliss and fearlessness, and also be rid of the pains of myriad births and deaths, we should seek the company of saints and meditate on God's Name in their company.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਮਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਐ ॥
ਨੀਤ ਨੀਤ ਹਰਿ ਸੇਵੀਐ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਧਿਆਈਐ
॥੧॥ ਰਹਾਉ ॥

man raam naam gun gaa-ee-ai.
neet neet har sayvee-ai saas saas har
Dhi-aa-ee-ai. ||1|| rahaa-o.

ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥
ਦੁਖ ਦਰਦੁ ਅਨੇਕਾ ਭ੍ਰਮੁ ਨਸੈ ॥੧॥

satsang har man vasai.
dukh darad anayraa bharam nasai. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਜਾਪੀਐ ॥
ਸੋ ਜਨੁ ਦੂਖਿ ਨ ਵਿਆਪੀਐ ॥੨॥

sant parsaad har jaapee-ai.
so jan dookh na vi-aapee-ai. ||2||

ਜਾ ਕਉ ਗੁਰੁ ਹਰਿ ਮੰਤ੍ਰੁ ਦੇ ॥
ਸੋ ਉਬਰਿਆ ਮਾਇਆ ਅਗਨਿ ਤੇ ॥੩॥

jaa ka-o gur har manṭar day.
so ubri-aa maa-i-aa agan tay. ||3||

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ॥
ਮੈਰੈ ਮਨਿ ਤਨਿ ਵਾਸੈ ਨਾਮੁ ਹਰਿ ॥੪॥੭॥੧੪੫॥

naanak ka-o parabh ma-i-aa kar.
mayrai man tan vaasai naam har. ||4||7||145||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us to meditate on God's Name in the company of the saints. In this *shabad*, Guru Ji exhorts his own mind, and indirectly once again advises us about the merits of meditating on God's Name in the company of saints (Guru).

He says: "O' my mind, come let us sing the praises of God. Day after day, we should serve Him by remembering Him with every breath."(1-pause)

Once again stressing the company of saints, he states: "(O' my friends), in the company of saints, God comes to abide in our heart. All our misery, pain and darkness of doubt is dispelled."(1)

Describing the benefits of acting on the above advice, he says: "(O' my friends), it is only through the grace of the saint (Guru, that we can) meditate on God. The person (who acts on this advice) that person is not afflicted with pain." (2)

Guru Ji adds: "(The person) upon whom the Guru bestows the mantra of God's Name is saved from the fire of (greed for) worldly riches and power."(3)

Therefore, even for himself, Guru Ji prays: "O' God, show mercy on Nanak, so that God's Name may come to reside in my mind and body."(4-7-145)

The message of this *shabad* is that if we meditate on God's Name under the guidance of God's saint (Guru), all our doubt, dread and misery will depart, and we will be saved from any sufferings caused by the pursuit of worldly riches and power.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ ॥
ਈਹਾ ਸੁਖੁ ਆਨੰਦੁ ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ ॥੧॥
ਚਹਾਉ ॥

rasnaa japee-ai ayk naam.
eehaa sukh aanand ghanaa aagai jee-a kai
sang kaam. ||1|| rahaa-o.

ਕਟੀਐ ਤੇਰਾ ਅਰੰ ਰੇਗੁ ॥
ਤੂੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਜੋਗੁ ॥੧॥

katee-ai tayraa ahaⁿ rog.
tooⁿ gur parsaad kar raaj jog. ||1||

ਹਰਿ ਰਸੁ ਜਿਨਿ ਜਨਿ ਚਾਖਿਆ ॥
ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਲਾਥੀਆ ॥੨॥

har ras jin jan chaakhi-aa.
taa kee tarisnaa laathee-aa. ||2||

ਹਰਿ ਬਿਸਾਮ ਨਿਧਿ ਪਾਇਆ ॥
ਸੋ ਬਹੁਰਿ ਨ ਕਤ ਹੀ ਧਾਇਆ ॥੩॥

har bisraam niDh paa-i-aa.
so bahur na kat hee Dhaa-i-aa. ||3||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ॥
ਨਾਨਕ ਤਾ ਕਾ ਭਉ ਗਇਆ ॥੪॥੮॥੧੪੬॥

har har naam jaa ka-o gur dee-aa.
naanak taa kaa bh-a-o ga-i-aa. ||4||8||146||

GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji this *shabad* was addressed to a person seeking *Raaj Yoga* (or dominion and comforts of the household, and union with God).

Guru Ji tells him (and us): “(O’ my friend), when with our tongue we meditate on the Name of One God, we enjoy immense bliss here (in this world), and it proves useful to the soul after (our death).” (1-pause)

Therefore Guru Ji advises: “(O’ my friend), it will cure your malady of ego, and by Guru’s grace you will enjoy *Raaj Yoga* (both worldly and spiritual happiness).”(1)

Describing the experience of those who have tasted the relish of meditating on God, Guru Ji says: “All (worldly) desire of that devotee has been removed who has tasted the elixir of God.”(2)

Guru Ji adds: “The person who has obtained God, the treasure of peace, has never wandered elsewhere (to satisfy his/her desires).”(3)

He concludes by saying: “O’ Nanak, they upon whom the Guru has bestowed God’s Name, all their fear has disappeared.”(4-8-146)

The message of this *shabad* is that by meditating on God’s Name we can enjoy both the comforts of the household and union with God. There is no need to follow any other difficult yogic practices to enjoy worldly and spiritual happiness.

ਪੰਨਾ ੨੧੨

SGGS P-212

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlā 5.

ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮ ਤਾਹੂ ਕਉ ਪੀਰ ॥
ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਰਹਿ ਰਵਹਿ ਸੇ ਗੁਣੀ ਗਹੀਰ ॥੧॥ ਰਹਾਉ

jaa ka-o bisrai raam naam taahoo ka-o peer.
saaDhsangat mil har raveh say gunee gaheer.
||1|| rahaa-o.

ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਰਿਚੈ ਬੁਧਿ ॥
ਤਾ ਕੈ ਕਰ ਤਲ ਨਵ ਨਿਧਿ ਸਿਧਿ ॥੧॥
ਜੇ ਜਾਨਹਿ ਰਹਿ ਪ੍ਰਭ ਧਨੀ ॥
ਕਿਛੁ ਨਾਹੀ ਤਾ ਕੈ ਕਮੀ ॥੨॥

jaa ka-o gurmukh ridai buDh.
taa kai kar tal nav niDh siDh. ||1||
jo jaaneh har parabh Dhanee.
kichh naahee taa kai kamee. ||2||

ਕਰਣੈਹਾਰੁ ਪਛਾਨਿਆ ॥
ਸਰਬ ਸੂਖ ਰੰਗ ਮਾਣਿਆ ॥੩॥

karnaihaar pachhaani-aa.
sarab sookh rang maani-aa. ||3||

ਹਰਿ ਧਨੁ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਵਸੈ ॥
ਕਹੁ ਨਾਨਕ ਤਿਨ ਸੰਗਿ ਦੁਖੁ ਨਸੈ ॥੪॥੯॥੧੪੭॥

har Dhan jaa kai garihi vasai.
kaho naanak tin sang dukh nasai.
||4||9||147||

GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, this *shabad* is a continuation of the previous *shabad* addressed to a yogi seeking *Raaj Yoga* or worldly and spiritual pleasures. In the previous *shabad*, Guru Ji described the benefits of meditating on God’s Name; he begins this *shabad* by stating what happens to those persons who forsake it.

Guru Ji says: “They who forget God’s Name are afflicted with grief. They who join the saintly congregation and meditate on God and become the treasures of great virtues.”(1-pause)

Referring to the miraculous powers claimed by those who practice *Raaj* and other forms of Yoga, Guru Ji says: “By Guru’s grace, they in whose heart awakens the wisdom (of meditation), all kinds of treasures and miraculous powers come under their control.”(1)

Commenting on the state of mind of such persons with regard to worldly possessions, Guru Ji states: “They who recognize God as their master Banker they do not feel shortage of anything in their (houses or hearts).”(2)

Therefore Guru Ji states: “They who have realized the real Doer (of everything), have enjoyed the pleasure of all comforts.”(3)

In conclusion, Guru Ji says: “They in whose heart abides the wealth of God’s Name, Nanak says, in their company all sorrow flees away.”(4-9-147)

The message of this *shabad* is that the best form of *Yoga*, or union with God, is meditating on God’s Name in the company of the saintly persons. By doing this form of *Yoga* we can obtain all kinds of wealth, comforts, and miraculous powers.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਗਰਬੁ ਬਡੋ ਮੂਲੁ ਇਤਨੋ ॥
ਰਹਨੁ ਨਹੀ ਗਹੁ ਕਿਤਨੋ ॥੧॥ ਰਹਾਉ ॥

garab bado mool itno.
rahan nahee gahu kitno. ||1|| rahaa-o.

ਬੇਬਰਜਤ ਬੇਦ ਸੰਤਨਾ ਉਆਹੁ ਸਿਉ ਰੇ ਹਿਤਨੋ ॥
ਹਾਰ ਜੁਆਰ ਜੁਆ ਬਿਧੇ ਇੰਦ੍ਰੀ ਵਸਿ ਲੈ ਜਿਤਨੋ ॥੧॥

baybarjat bayd santnaa u-aahoo si-o ray hitno.
haar joo-aar joo-aa biDhay indree vas lai jitno.
||1||

ਹਰਨ ਭਰਨ ਸੰਪੂਰਨਾ ਚਰਨ ਕਮਲ ਰੰਗਿ ਰਿਤਨੋ ॥

haran bharan sampoornaa charan kamal rang
ritno.

ਨਾਨਕ ਉਧਰੇ ਸਾਧਸੰਗਿ ਕਿਰਪਾ ਨਿਧਿ ਮੈ ਦਿਤਨੋ
॥੨॥੧੦॥੧੪੮॥

naanak udhray saadh sang kirpaa nidh mai
ditno. ||2||10||148||

GAURRI MEHLA 5

This *shabad* seems to be addressed to people like us who in spite of reading holy books and listening to saintly persons still keep indulging in ego, lust, and worldly attachment. In this way we keep committing again and again the very mistakes against which we are warned.

Guru Ji says: “(O’ mortal), great is your pride, but in reality you are very insignificant. You are not to remain in this world (forever), yet still you cling too much (to your worldly riches and possessions).”(1-pause)

Showing us the mirror of our life conduct, Guru Ji says: “You love those very things, which the holy books and saints forbid. Like a gambler, you are losing the game of life while your sexual passions are winning.”(1)

Guru Ji concludes by saying: “(O’ human being), you are devoid of the love of that God’s lotus feet, who can destroy and sustain all creatures. (But I), Nanak, have been saved in the company of saint (Guru), which the Ocean of mercy has blessed me with.”(2-10-148)

The message of this *shabad* is that we are very insignificant beings, who are going to stay in this world for a very short period. Therefore, instead of wasting our time in false worldly pleasures, we should seek the company of saint (Guru) and meditate on God's Name, which alone can emancipate us.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਮੋਹਿ ਦਾਸਰੋ ਠਾਕੁਰ ਕੋ ॥
ਧਾਨੁ ਪ੍ਰਭ ਕਾ ਖਾਨਾ ॥੧॥ ਰਹਾਉ ॥

mohi daasro thaakur ko.
Dhaan parabh kaa khaanaa. ||1|| rahaa-o.

ਐਸੇ ਹੈ ਰੇ ਖਸਮੁ ਹਮਾਰਾ ॥
ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਣਹਾਰਾ ॥੧॥

also hai ray khasam hamaaraa.
khin meh saaj savaaraṅhaaraa. ||1||

ਕਾਮੁ ਕਰੀ ਜੇ ਠਾਕੁਰ ਭਾਵਾ ॥
ਗੀਤ ਚਰਿਤ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਾ ॥੨॥

kaam karee jay thaakur bhaavaa.
geet charit parabh kay gun gaavaa. ||2||

ਸਰਣਿ ਪਰਿਓ ਠਾਕੁਰ ਵਜੀਰਾ ॥
ਤਿਨਾ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥

saraṅ pari-o thaakur vajeeraa.
tinaa daykh mayraa man Dheeraa. ||3||

ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰਾ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਲਾਗਾ ਕਾਰਾ ॥੪॥੧੧॥੧੪੯॥

ayk tayk ayko aaDhaaraa.
jan naanak har kee laagaa kaaraa. ||4||11||149||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that we are very insignificant beings who are going to stay in this world for a very short period. Therefore, instead of wasting our time in false worldly pleasures, we should seek the company of saint (Guru), and meditate on God's Name. In this *shabad*, he shows us how humbly he views himself and how he depends upon the support of God alone. His way of life should be a model for us.

He says: "I am but a lowly servant of my Master. I eat only what He gives me in charity."(1-pause)

Describing the powers of his Master, Guru Ji says: "Such is my Master, who can create and embellish in an instant."(1)

Now telling us what he does to please that all-powerful God, Guru Ji says: "I do only what pleases my Master, and I sing songs in praise of God's merits and qualities."(2)

Commenting upon his relationship with the ministers, (the saints or devotees of God), Guru Ji says: "I seek the refuge of the King's ministers (the saints and devotees), seeing whom my mind feels comfort."(3)

In conclusion, he says: "The one (God) alone is my support and mainstay, and devotee Nanak is engaged in God's service." (4-11-149)

The message of this *shabad* is that we should consider ourselves as humble servants of God. We should always remain thankful to Him for His gifts, do what He wills us to do, and keep singing His praises.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹੈ ਕੋਈ ਐਸਾ ਹਉਮੈ ਤੋਰੈ ॥
ਇਸੁ ਮੀਨੀ ਤੇ ਇਹੁ ਮਨੁ ਹੋਰੈ ॥੧॥ ਰਹਾਉ ॥

ਅਗਿਆਨੀ ਮਾਨੁਖੁ ਭਇਆ ਜੋ ਨਾਹੀ ਸੋ ਲੋਰੈ ॥
ਰੈਣਿ ਅੰਧਾਰੀ ਕਾਰੀਆ ਕਵਨ ਜੁਗਤਿ ਜਿਤੁ ਭੋਰੈ ॥੧॥

ਭ੍ਰਮਤੋ ਭ੍ਰਮਤੋ ਹਾਰਿਆ ਅਨਿਕ ਬਿਧੀ ਕਰਿ ਟੋਰੈ ॥

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮੋਰੈ
॥੨॥੧੨॥੧੫੦॥

ga-orhee mehlā 5.

hai ko-ee aisaa ha-umai torai.
is meethee tay ih man horai. ||1|| rahaa-o.

agi-aanee maanukh bhā-i-aa jo naahee so
lorai.
rain anDhaaree kaaree-aa kavan jugat jīt
bhorai. ||1||

bharmato bharmato haari-aa anik biDhee kar
torai.

kaho naanak kirpaa bhā-ee saaDhsangat
niDh morai. ||2||12||150||

GAURRI MEHLA 5

In this *shabad*, Guru Ji puts himself in the place of a person who like us, is running after the seemingly sweet *Maya* (worldly riches and power). He imagines himself in its grips, and enquires if there is any person who can liberate him from these bonds.

On our behalf, Guru Ji asks: “Is there any person who can shatter my ego and turn my mind away from this (seemingly) sweet (worldly attraction)?”(1-pause)

Commenting on the state of an ordinary human being, Guru Ji says: “Human kind has become spiritually ignorant, and seeks what does not exist. (People behave as if they were in the midst of) a pitch-dark night. How can our (ignorance be removed), and in what way can we see the light of day?”(1)

Guru Ji then himself provides the answer on the basis of his own experience and says: “I wandered and grew tired after trying to find (the answer to my predicament). But Nanak says, when I was bestowed with (God’s) mercy, I obtained the treasure of the company of saints (and all my problems were solved).”(2-12-150)

The message of this *shabad* is that if we want to be rid of our ego and the bondage of worldly attachments, we should seek the company of saints (Guru).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਚਿੰਤਾਮਣਿ ਕਰੁਣਾ ਮਏ ॥੧॥ ਰਹਾਉ ॥

ਦੀਨ ਦਇਆਲਾ ਪਾਰਬ੍ਰਹਮ ॥
ਜਾ ਕੈ ਸਿਮਰਣਿ ਸੁਖ ਭਏ ॥੧॥

ਅਕਾਲ ਪੁਰਖ ਅਗਾਧਿ ਬੋਧ ॥
ਸੁਨਤ ਜਸੇ ਕੋਟਿ ਅਘ ਖਏ ॥੨॥

ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਮਇਆ ਧਾਰਿ ॥
ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੩॥੧੩॥੧੫੧॥

ga-orhee mehlā 5.

chintāaman karuṇaa ma-ay. ||1|| rahaa-o.

ḍeen ḍa-i-aalaa paarbarahm.
jaa kai simran sukh bhā-ay. ||1||

akaal purakh agaaDh boDh.
sunat jaso kot agh khā-ay. ||2||

kirpaa niDh parabh ma-i-aa Dhaar.
naanak har har naam la-ay. ||3||13||151||

GAURRI MEHLA 5

In the last stanza of the previous *shabad*, Guru Ji said that God showed mercy on him and united him with the treasure of the company of saints (and all his problems were solved). In this *shabad*, he expresses his gratitude to God and prays to Him to bless him with His Name.

Guru Ji says: “(O’ God, You are like) the wish-fulfilling Jewel, and the embodiment of mercy.”(1-pause)

Narrating the blessings obtained by meditating on God, Guru Ji says: “O’ all pervading God, You are the merciful Master of the meek, and by meditating on Your Name all comforts are obtained.”(1)

Regarding the merits of listening to the praises of God, Guru Ji says: “O’ eternal God, Your form is beyond the comprehension (of human beings). By listening to Your praises, millions of sins are destroyed.”(2)

Therefore, Guru Ji humbly prays: “O’ God, the treasure of mercy, show Your kindness and (bless) Nanak that he may repeat God’s Name again and again.” (3-13-151)

The message of this *shabad* is that though God is beyond our comprehension, we should still listen to and sing His praises under the guidance of the saint (Guru). In this way, all our sins are destroyed and we enjoy true happiness.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਸਰਣਿ ਪ੍ਰਭੂ ਸੁਖ ਪਾਏ ॥
ਜਾ ਦਿਨਿ ਬਿਸਰੈ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਸੇ ਦਿਨੁ ਜਾਤ ਅਜਾਏ
॥੧॥ ਰਹਾਉ ॥

ਏਕ ਰੈਣ ਕੇ ਪਾਹੁਨ ਤੁਮ ਆਏ ਬਹੁ ਜੁਗ ਆਸ ਬਧਾਏ ॥
ਗ੍ਰਿਹ ਮੰਦਰ ਸੰਪੈ ਜੋ ਦੀਸੈ ਜਿਉ ਤਰਵਰ ਕੀ ਛਾਏ ॥੧॥

ਤਨੁ ਮੇਰਾ ਸੰਪੈ ਸਭ ਮੇਰੀ ਬਾਗ ਮਿਲਖ ਸਭ ਜਾਏ ॥
ਦੇਵਨਹਾਰਾ ਬਿਸਰਿਓ ਠਾਕੁਰੁ ਖਿਨ ਮਹਿ ਹੋਤ ਪਰਾਏ
॥੨॥

ਪੰਨਾ ੨੧੩

ਪਹਿਰੈ ਬਾਗਾ ਕਰਿ ਇਸਨਾਨਾ ਚੋਆ ਚੰਦਨ ਲਾਏ ॥
ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਨਹੀ ਚੀਨਿਆ ਜਿਉ ਹਸਤੀ ਨਾਵਾਏ
॥੩॥
ਜਿਉ ਹੋਇ ਕ੍ਰਿਪਾਲ ਤ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸਭਿ ਸੁਖ ਹਰਿ ਕੇ
ਨਾਏ ॥
ਮੁਕਤੁ ਭਇਆ ਬੰਧਨ ਗੁਰਿ ਖੋਲੇ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ
ਗਾਏ ॥੪॥੧੪॥੧੫੨॥

ga-orhee poorbee mehlaa 5.

mayray man saran parabhoo sukh paa-ay.
jaa din bisrai paraan sukh-daata so din jaat
ajaa-ay. ||1|| rahaa-o.

ayk rain kay paahun tum aa-ay baho jug aas
baDhaa-ay.
garih mandar sampai jo deesai ji-o tarvar kee
chhaa-ay. ||1||

tan mayraa sampai sabh mayree baag milakh
sabh jaa-ay.
dayvanhaaraa bisri-o thaakur khin meh hot
paraa-ay. ||2||

SGGS P-213

pahirai baagaa kar isnaanaa cho-aa chandan
laa-ay.
nirbha-o nirankaar nahee cheeni-aa ji-o hastee
naavaa-ay. ||3||
ja-o ho-ay kirpaal ta satgur maylai sabh sukh har
kay naa-ay.
mukat bha-i-aa banDhan gur kholey jan naanak
har gun gaa-ay. ||4||14||152||

GAURRI PORRABI MEHLA 5

In the previous *shabad* Guru Ji advised us that though God is beyond our comprehension, we should still listen and sing His praises under the guidance of the saint (Guru). In this way all our sins would be destroyed, and we would enjoy true happiness.

In this *shabad*, while commenting on the life of an ordinary human being who always remains entangled in the pursuit of *Maya*, Guru Ji addresses his own mind and indirectly advises us to always remember God.

He says: “O’ my mind, peace is only obtained in the refuge of God. The day one forgets one’s God, (that day) is wasted away in vain.”(1-pause)

Now addressing us, Guru Ji reminds us and says: “(O’ mortal), you have come in this world as only a guest for one night (a very short period). Yet you live here as if you are hoping to stay for ages. All these houses and mansions which you see are temporary, like the shade of a tree.”(1)

Guru Ji further warns: “You think that this body and all these lands and possessions are yours (forever). But you have forgotten the One who gave you all these (possessions), which will become someone else’s property in an instant.”(2)

Commenting further on the habits of human beings to dress themselves with costly clothes and cosmetics, Guru Ji says: “After taking baths and wearing white (rich) clothes, you apply scents and cosmetics. Yet if you do not meditate on the fearless and formless God, all these (things are useless), like the bathing of an elephant (who throws mud on itself after taking a bath).”(3)

Guru Ji concludes the *shabad* by explaining how one obtains real peace. He says: “(O’ my friend), all comforts lie in meditating on God’s Name. (One is blessed with this boon) when God becomes merciful and unites one with the true Guru. Then the Guru liberates that person from (worldly bonds), and O’ Nanak, the devotee then sings praises of God.”(4-14-152)

The message of this *shabad* is that instead of remaining involved in the ego of short-lived worldly possessions, we should remember God, who blessed us with all these luxuries. We should pray to Him to bless us with the guidance of the Guru, so that we may meditate on God’s Name under Guru’s guidance.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਸਦ ਕਰੀਐ ॥
ਰਤਨ ਜਨਮੁ ਸਫਲੁ ਗੁਰਿ ਕੀਆ ਦਰਸਨ ਕਉ ਬਲਿਹਰੀਐ
॥੧॥ ਰਹਾਉ ॥

ਜੇਤੇ ਸਾਸ ਗ੍ਰਾਸ ਮਨੁ ਲੇਤਾ ਤੇਤੇ ਹੀ ਗੁਨ ਗਾਈਐ ॥

ਜਉ ਹੋਇ ਦੈਆਲੁ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਤਾ ਇਹ ਮਤਿ ਬੁਧਿ
ਪਾਈਐ ॥੧॥

ga-orhee poorbee mehlāa 5.

mayray man gur gur gur sad karee-ai.
raṭan janam safal gur kee-aa ḍarsan ka-o
baliharee-ai. ||1|| rahaa-o.

jayṭay saas garaas man layṭaa ṭayṭay hee gun
gaa-ee-ai.

ja-o ho-ay ḍai-aal satgur apunaa taa ih maṭ
buḍh paa-ee-ai. ||1||

ਮੇਰੇ ਮਨ ਨਾਮਿ ਲਏ ਜਮ ਬੰਧ ਤੇ ਛੁਟਹਿ ਸਰਬ ਸੁਖਾ ਸੁਖ
ਪਾਈਐ ॥
ਸੇਵਿ ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਨ ਬੰਛਤ ਫਲ ਆਈਐ
॥੨॥

mayray man naam la-ay jam banDh tay
chhooteh sarab sukhaa sukha paa-ee-ai.
sayv su-aamee satgur daataa man banchhat fal
aa-ee-ai. ||2||

ਨਾਮੁ ਇਸਟੁ ਮੀਤ ਸੁਤ ਕਰਤਾ ਮਨ ਸੰਗਿ ਤੁਹਾਰੈ ਚਾਲੈ ॥
ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰੁ ਅਪੁਨੇ ਕੀ ਗੁਰ ਤੇ ਪਾਈਐ ਪਾਲੈ
॥੩॥

naam isat meet sut kartaa man sang tuhaarai
chaalai.
kar sayvaa satgur apunay kee gur tay paa-ee-ai
paalai. ||3||

ਗੁਰਿ ਕਿਰਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਿਭਿ ਧਾਰੀ ਬਿਨਸੇ ਸਰਬ ਅੰਦੇਸਾ
॥
ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੀਰਤਨਿ ਮਿਟਿਓ ਸਗਲ
ਕਲੇਸਾ ॥੪॥੧੫॥੧੫੩॥

gur kirpaal kirpaa parabh Dhaaree binsay sarab
andaysaa.
naanak sukha paa-i-aa har keertan miti-o sagal
kalaysaa. ||4||15||153||

GAURRI POORABI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of remaining involved in the ego of our short-lived worldly possessions we should remember God, who blessed us with all these luxuries. We should pray to Him to bless us with the guidance of the Guru and meditate on His Name. In this *shabad*, he tells us how to meditate on God's Name, and what the benefits are of doing so.

Advising his own mind (and ours), he says: "O' my mind, we should always keep repeating Guru's Name. We should be a sacrifice to the sight of that Guru who has made fruitful the jewel-like (invaluable) human life." (1-pause)

Explaining what kind of invaluable advice the Guru gives us, he says: "As many times as one breathes and as many times as one puts food in one's mouth, one should praise God (that many times). Only when our true Guru becomes merciful will we obtain this advice and teaching."(1)

Therefore, advising his own mind and ours about the blessings of following Guru's advice and meditating on God's Name, Guru Ji says: "O' my mind, if you meditate on the Name, you will be released from those (worldly) bonds, which tie you to the demon of death. Then you would obtain all comforts. By serving the beneficent God, the true Guru, we obtain the fruits of our heart's desire."(2)

Exhorting his mind (and ours), Guru Ji says: "(O' my mind), the Name of the Creator is (like) your (true) beloved, friend, and child. It is the Name that accompanies you (even after death). Therefore, perform the service of your true Guru, because it is from the Guru that we obtain (the gift of Name)."(3)

Guru Ji concludes this *shabad* by sharing with us his own experience of acting upon the above advice. He says: "When the merciful Guru God became kind (upon me), all my doubts were destroyed. Then by praising God, Nanak obtained peace, and all his troubles were effaced."(4-15-153)

The message of this *shabad* is that we should always remember the advice of our Guru, and keep meditating on God's Name at all times. Then Guru God would show mercy upon us. He would destroy all our doubts and illusions, and we would enjoy all pleasures.

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੫

raag ga-or^hee mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ ॥੧॥ ਰਹਾਉ ॥

ik-oⁿkaar satgur parsaad.
tarisnaa birlay hee kee buj^hee hay. ||1||
rahaa-o.

ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ ॥
ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ ॥੧॥

kot joray laakh^h kroray man na horay.
parai parai hee ka-o lu^hjee hay. ||1||

ਸੁੰਦਰ ਨਾਰੀ ਅਨਿਕ ਪਰਕਾਰੀ ਪਰ ਗ੍ਰਿਹ ਬਿਕਾਰੀ ॥
ਬੁਰਾ ਭਲਾ ਨਹੀ ਸੁਝੀ ਹੇ ॥੨॥

sundar naaree anik parkaaree par garih
bikaaree.
buraa bh^halaa nahee su^hjee hay. ||2||

ਅਨਿਕ ਬੰਧਨ ਮਾਇਆ ਭਰਮਤੁ ਭਰਮਾਇਆ ਗੁਣ ਨਿਧਿ
ਨਹੀ ਗਾਇਆ ॥
ਮਨ ਬਿਖੈ ਹੀ ਮਹਿ ਲੁਝੀ ਹੇ ॥੩॥

anik ban^Dhan maa-i-aa bh^harmat^h bh^harmaa-i-aa
gun ni^Dh nahee gaa-i-aa.
man bi^hhai hee meh lu^hjee hay. ||3||

ਜਾ ਕਉ ਰੇ ਕਿਰਪਾ ਕਰੈ ਜੀਵਤ ਸੋਈ ਮਰੈ ਸਾਧਸੰਗਿ
ਮਾਇਆ ਤਰੈ ॥
ਨਾਨਕ ਸੋ ਜਨੁ ਦਰਿ ਹਰਿ ਸਿਝੀ ਹੇ ॥੪॥੧॥੧੫੪॥

jaa ka-o ray kirpaa karai jeevat^h so-ee marai
saa^Dhsang maa-i-aa tarai.
naanak so jan dar har si^hjee hay. ||4||1||154||

RAAG GAURRI MEHLA 5

It is a known fact that we human beings always run after worldly wealth, power and social influence. But still this fire-like desire (or *Trisnaa*) is never quenched, and most of us are ultimately consumed by it. In this *shabad*, Guru Ji comments on this fact of life and tells us what is the best way to get rid of this desire.

He says: “It is only a very rare person whose thirst (or worldly desire) has been quenched.”(1-pause)

Describing the ever-increasing nature of this desire, Guru Ji says: “Even when people amass untold wealth, they still do not control their mind, but keep pursuing more riches.”(1)

Yet it is not just the greed for more wealth; a human being is also consumed by his/her lust. Guru Ji says: “Even though a person enjoys the company of his/her good-looking partner in countless (erotic) ways, still he/she indulges in sinful affairs with others outside home. and does not realize what is good and what is bad.”(2)

Commenting on the state of the human being, Guru Ji says: “In myriad ways, (one) is bound to worldly attachments and wanders about in illusion, but one does not sing praises of (God), the treasure of virtues. One’s mind always remains engrossed in the poison (of worldly pleasures).”(3)

Guru Ji concludes this *shabad* by telling us who the persons are who are emancipated from this vicious involvement, and who make their life truly fruitful. He says: “O’ Nanak, they on whom God shows mercy, live (perfectly detached from false worldly temptations, as if they) were dead while still alive. In the company of saints, they swim across this worldly ocean, and such persons are approved in God’s court.” (4-1-154)

The message of this *shabad* is that we should not let ourselves be overwhelmed by the greed and temptation of worldly wealth and evil instincts. We should live in the world unaffected by worldly sins and temptations, as if we were dead. Joining the company of saintly people, we should keep singing God's praise and meditate on His Name. Then alone would we be approved in God's court.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਸਭਹੂ ਕੋ ਰਸੁ ਹਰਿ ਹੋ ॥੧॥ ਰਹਾਉ ॥

sabh^hhoo ko ras har ho. ||1|| rahaa-o.

ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ ਧਿਆਨ ॥

kaahoo jog kaahoo bhog kaahoo gi-aan kaahoo
D^hi-aan.

ਕਾਹੂ ਹੋ ਡੰਡ ਧਰਿ ਹੋ ॥੧॥

kaahoo ho dand D^har ho. ||1||

ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਤਾਪ ਕਾਹੂ ਪੂਜਾ ਹੋਮ ਨੇਮ ॥

kaahoo jaap kaahoo taap kaahoo poojaa hom
naym.

ਕਾਹੂ ਹੋ ਗਉਨੁ ਕਰਿ ਹੋ ॥੨॥

kaahoo ho ga-un kar ho. ||2||

ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ ਬੇਦ ਬੀਚਾਰ ॥
ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ਹੋ ॥੩॥੨॥੧੫੫॥

kaahoo teer kaahoo neer kaahoo bayd beechar.
naankaa bhagat^t pari-a ho. ||3||2||155||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us how an ordinary human being is engrossed in running after false temporal or physical pleasures. In this *shabad*, he comments on the practices of those who are engaged in seeking spiritual pleasures, but instead of meditating on God adopt ritualistic ways.

At the outset, he says: "(O' my friends), God's Name is the essence of all (pleasures)." (1-pause)

Listing different ways in which humans seek pleasure, Guru Ji says: "Some are engaged in yoga, some in worldly enjoyments, some in divine knowledge, and some in meditation, while some are staff-bearing (hermits)." (1)

Guru Ji adds: "Some are engaged in repetition (of mantras), some in penance, some in worship. Some are engaged in making offerings to the fire, some in daily rituals, and some keep on roaming (around holy places)." (2)

Guru Ji concludes the *shabad* by stating what God really likes. He says: "Some like to sit near river banks, some like bathing at holy places, and some like discourse on the *Vedas* (the Hindu holy books). But O' Nanak, God loves devotion (above all these methods)." (3-2-155)

The message of this *shabad* is that the bliss of God's Name is above all kinds of pleasures, and the best way to please God is to meditate on His Name with true loving devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਗੁਨ ਕੀਰਤਿ ਨਿਧਿ ਮੋਰੀ ॥੧॥ ਰਹਾਉ ॥

gun keerat^t niD^h moree. ||1|| rahaa-o.

ਤੂੰਹੀ ਰਸ ਤੂੰਹੀ ਜਸ ਤੂੰਹੀ ਰੂਪ ਤੂੰਹੀ ਰੰਗ ॥

tooⁿhee ras tooⁿhee jas tooⁿhee roop toohee
rang.

ਆਸ ਓਟ ਪ੍ਰਭ ਤੋਰੀ ॥੧॥	aas ot parabh̄ tore. 1
ਤੂਹੀ ਮਾਨ ਤੂੰਹੀ ਧਾਨ ਤੂਹੀ ਪਤਿ ਤੂਹੀ ਪ੍ਰਾਨ ॥	toohee maan too ⁿ hee Dhaan toohee pat̄ toohee paraan.
ਗੁਰਿ ਤੂਟੀ ਲੈ ਜੋਰੀ ॥੨॥	gur̄ tooṭee lai joree. 2

ਤੂਹੀ ਗ੍ਰਿਹਿ ਤੂਹੀ ਬਨਿ ਤੂਹੀ ਗਾਉ ਤੂਹੀ ਸੁਨਿ ॥	toohee garihi toohee ban̄ toohee gaa-o toohee sun.
---	--

ਪੰਨਾ ੨੧੪

SGGS P-214

ਹੈ ਨਾਨਕ ਨੇਰ ਨੇਰੀ ॥੩॥੩॥੧੫੬॥	hai naanak nair̄ naree. 3 3 156
----------------------------	-------------------------------------

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that while different people adopt different ways of reaching God, the way God prefers is through loving devotion. Therefore, in this *shabad*, Guru Ji addresses God and describes his most precious thing, and his preferred method of trying to reach Him.

He says: “(O’ God), singing Your praise is the treasure (of all kinds of wealth).”(1-pause)

Elaborating on the above submission, Guru Ji says: “(O’ God), for me You are my delight and my glory. You are my beauty and my worldly pleasure. You alone are my hope and support.”(1)

Yet that is not all, Guru Ji adds: “(O’ God), You are my honor, You are my wealth, and You are the very breath of my life. My soul, which had grown separated, has been reunited with You through the Guru.”(2)

Guru Ji concludes by sating: “(O’ God), whether I am in my house, in a forest, in a village, or in a lonely place, I see only You. In short for Nanak, You are his nearest (support).”(3-3-156)

The message of this *shabad* is that we should meditate on God’s Name with such love, devotion, and faith that for us, God should become the most coveted object of our life. We should feel united with Him and in the presence of God at all times and in all places. This kind of love and attachment can only be obtained through the blessings and guidance of our Guru (Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ॥	ga-or^hee mehlaa 5.
ਮਾਤੋ ਹਰਿ ਰੰਗਿ ਮਾਤੋ ॥੧॥ ਰਹਾਉ ॥	maato har rang maato. 1 rahaa-o.
ਉਹੀ ਪੀਓ ਉਹੀ ਖੀਓ ਗੁਰਹਿ ਦੀਓ ਦਾਨੁ ਕੀਓ ॥	ohee pee-o ohee k ^h ee-o gureh̄ dee-o daan̄ kee-o.
ਉਆਹੂ ਸਿਉ ਮਨੁ ਰਾਤੋ ॥੧॥	u-aahoo si-o man raato. 1
ਉਹੀ ਭਾਠੀ ਉਹੀ ਪੋਚਾ ਉਹੀ ਪਿਆਰੋ ਉਹੀ ਰੂਚਾ ॥	ohee b ^h aat ^h ee ohee pochaa uhee pi-aaro uhee roochaa.
ਮਨਿ ਓਹੋ ਸੁਖੁ ਜਾਤੋ ॥੨॥	man oho suk ^h jaato. 2

ਸਹਜ ਕੇਲ ਅਨਦ ਖੇਲ ਰਹੇ ਫੇਰ ਭਏ ਮੇਲ ॥
ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਪਰਾਤੋ ॥੩॥੪॥੧੫੭॥

sahj kayl anaḍ khayl rahay fayr bhā-ay mayl.
naanak gur sabaḍ paraatō. ||3||4||157||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that we should meditate on God's Name with such a love, devotion, and faith, that for us, God should become the most coveted object of our life. We should always feel united with and in the presence of God at all times and in all places. In this *shabad* he describes how he himself is imbued with the love of God, as if he were intoxicated with the wine of His Name. He uses the same kind of vocabulary as those people who are intoxicated with alcohol. In other words, he is indirectly telling us how much more delightful and longer lasting is the intoxication of God's Name than any other kind of intoxicant.

As if talking to a yogi who might be using alcohol to help him enter a meditative state, Guru Ji says: "(O' yogi), I am (also) intoxicated, (but I am intoxicated) with the love of God."(1-pause)

Confirming that it is only God's love with which he is intoxicated, and telling where he got his intoxicant from, Guru Ji says: "I have only quaffed the intoxicant of God's Name, and I am inebriated with the same. It is the Guru who has given me this (drink) in charity, and it is with this very (drink) that my mind has been imbued."(1)

Next, answering the question, how this potent intoxicant is obtained, Guru Ji uses the analogy of preparing alcohol in those days and says: "(O' yogi), the same God's Name is my distilling furnace, the (same Name) is the cooling plaster, and the cup. That same (Name is my) urge, and my mind is enjoying the bliss of that very (Name)."(2)

Guru Ji concludes by stating how this intoxicant of God's Name has provided him with all kinds of spiritual pleasures and bliss. He says: "(O' yogi, by drinking this elixir of Name, I have enjoyed) the pleasing frolics and sports of the state of equipoise and bliss. My rounds of births and deaths have ended, because I have obtained union (with God). Nanak's mind has been pierced with the love of Guru's (immaculate) word." (3-4-157)

The message of this *shabad* is that instead of worldly intoxicants, such as alcohol and other drugs; we should be intoxicated with God's Name (which will provide us with an ever-lasting bliss and high state).

ਰਾਗੁ ਗੌੜੀ ਮਾਲਵਾ ਮਹਲਾ ੫

raag gourhee maalvaa mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ਆਗੈ ਬਿਖਮ ਪੰਥੁ ਭੈਆਨ ॥੧॥
ਚਹਾਉ ॥

ik-oⁿkaar satgur pargaad.
har naam layho meetāa layho aagai bikham
panth bhāi-aan. ||1|| rahaa-o.

ਸੇਵਤ ਸੇਵਤ ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ ॥

sayvat sayvat sadaa sayv tairai sang basat
hai kaal.

ਕਰਿ ਸੇਵਾ ਤੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ ॥੧॥

kar sayvaa tooⁿ saadh^h kee ho kaatee-ai jam
jaal. ||1||

ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੋ ਬਿਕਾਰ ॥

hom jag tirath kee-ay bich ha-umai baDhay
bikaar.

ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ ॥੨॥	narak surag du-ay bhunchanaa ho-ay bahur bahur avtaar. 2
ਸਿਵ ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਹਚਲੁ ਕੇ ਥਾਉ ਨਾਹਿ ॥	siv puree barahm indar puree nihchal ko thaa-o naahi.
ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ ਆਵਹਿ ਜਾਹਿ ॥੩॥	bin har sayvaa sukḥ nahee ho saakat aavahi jaahi. 3
ਜੈਸੇ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੇ ਕਹਿਆ ਪੁਕਾਰਿ ॥	jaiso gur updaysi-aa mai taiso kahi-aa pukaar.
ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ ॥੪॥੧॥੧੫੮॥	naanak kahai sun ray manaa kar keertan ho-ay udhaar. 4 1 158

RAAG GAURRI MALWA MEHLA 5

Most of us live a life of complete ignorance, and remain involved in the pursuit and enjoyment of worldly riches and power. We remain completely oblivious of the fact that one day we would also have to face and render account of all our deeds. A few of us do realize the inevitability of death, and with the hope of reaching a place in some illusory heaven or valley of gods, start practicing different religious rituals and deeds of charity, or pilgrimages to holy places. In this *shabad*, Guru Ji reminds us of our impending death and tells us the best way to ensure true and everlasting peace.

He says: “O’ my friend, meditate on (God’s) Name. Yes meditate, (because) the path (of life) ahead is very difficult and dreadful.”(1-pause)

Urging us once again, he says: “(O’ my friend), always keep serving God by remembering His Name, because death is hanging over your head. Serve the saint (Guru), so that you may be freed from the noose of death’s courier.”(1)

Now warning us against faith rituals, Guru Ji says: “(O’ my friend, instead of meditating on God’s Name), all those who performed fire worships, sacrificial feasts, or pilgrimage, were entangled in ego, and their sins were multiplied. In this way, they had to endure through both hell and heaven, and take birth again and again.”(2)

Commenting on the beliefs of some people regarding the valleys of gods (like the city of god *Shiva*, or *Indira*, as two of the heavens), Guru Ji says: “(O’ my friend), no place like the city of *Shiva*, or the city of *Indira* (where you may hope to go by performing rituals) can provide you an eternal abode. (When the reward of your good deeds is finished, you have to take birth again). Without the service of God there is no (lasting) peace, and those who worship power (or worldly riches) keep coming and going.”(3)

Guru Ji finally emphasizes: “(I am not saying these things on my own); I am merely proclaiming loudly what (my) Guru has instructed me. (In short), Nanak says, O’ my mind, sing praises of God so that you may be emancipated.”(4-1-158)

The message of this *shabad* is that we should not spend all our life in pursuit of worldly riches and power. We should remember that at any time death may overtake us, and depending on our deeds we may be subjected to the pains of birth and death again and again for eternity. Further, even the so-called heaven does not provide permanent peace.

The only place of eternal peace is the shelter of God, and to obtain that the only way is to sing His praises at all times and meditate on His Name.

ਰਾਗੁ ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫

raag ga-orhee maalaa mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ ॥

ਹਰਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੂਖ ਸੁਖ ਚਿਤਿ ਸਮਸਾਰਿ ਗੁਰ ਮਿਲੇ
॥੧॥ ਰਹਾਉ ॥

ik-oⁿkaar satgur parsaad.

paa-i-o baal buDh sukh ray.

harakh sog haan mirat dookh sukh chit samsar
gur milay. ||1|| rahaa-o.

ਜਉ ਲਉ ਹਉ ਕਿਛੁ ਸੋਚਉ ਚਿਤਵਉ ਤਉ ਲਉ ਦੁਖਨੁ ਭਰੇ
॥

ਜਉ ਕ੍ਰਿਪਾਲੁ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਆ ਤਉ ਆਨਦ ਸਹਜੇ ॥੧॥

ja-o la-o ha-o kichh socha-o chitva-o ta-o la-o
dukhan bharay.

ja-o kirpaal gur pooraa bhayti-aa ta-o aanad
sehjay. ||1||

ਜੇਤੀ ਸਿਆਨਪ ਕਰਮ ਹਉ ਕੀਏ ਤੇਤੇ ਬੰਧ ਪਰੇ ॥

ਜਉ ਸਾਧੂ ਕਰੁ ਮਸਤਕਿ ਧਰਿਓ ਤਬ ਹਮ ਮੁਕਤ ਭਏ ॥੨॥

jaytee si-aanap karam ha-o kee-ay taytay
banDh paray.

ja-o saaDhoo kar mastak Dhari-o tab ham
mukat bha-ay. ||2||

ਜਉ ਲਉ ਮੇਰੇ ਮੇਰੇ ਕਰਤੋ ਤਉ ਲਉ ਬਿਖੁ ਘੇਰੇ ॥

ਮਨੁ ਤਨੁ ਬੁਧਿ ਅਰਪੀ ਠਾਕੁਰ ਕਉ ਤਬ ਹਮ ਸਹਜਿ ਸੋਏ
॥੩॥

ja-o la-o mayro mayro karto ta-o la-o bikh
ghayray.

man tan buDh arpee thaakur ka-o tab ham
sahj so-ay. ||3||

ਜਉ ਲਉ ਪੋਟ ਉਠਾਈ ਚਲਿਅਉ ਤਉ ਲਉ ਡਾਨ ਭਰੇ ॥

ਪੋਟ ਭਾਰਿ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਉ ਨਾਨਕ ਨਿਰਭਏ
॥੪॥੧॥੧੫੯॥

ja-o la-o pot uthaa-ee chali-a-o ta-o la-o daan
bharay.

pot daar gur pooraa mili-aa ta-o naanak
nirbha-ay. ||4||1||159||

RAAG GAURRI MAALA MEHLA 5

In the previous *shabad* Guru Ji advised us that the only place of eternal peace is the shelter of God, and to obtain that the only way is to sing His praises and meditate on His Name. Yet the question arises, how to sing His praises or meditate on His Name. In this *shabad*, Guru Ji shares his own experience, and tells us how he obtained peace.

He says: “(O’ my friends), it is with simple-minded childlike intellect that I obtained true peace. (When) I obtained (the guidance of the Guru, I followed his advice like a child, and the result was) that to me happiness and suffering, profits and loss, death, pain and pleasure all appeared the same.” (1-pause)

Comparing the results of his actions done with his own thinking to the time when he met the true Guru and began following his advice, Guru Ji says: “As long as I kept on thinking or deliberating (in my own clever ways), I remained full of sorrows. When I met the perfect and merciful Guru (and followed his advice), I easily enjoyed peace.”(1)

Guru Ji adds: “As long as I performed deeds led by my (own) intellect and ego, all became my bonds (and the causes of my suffering). But when I bowed my head before the saint (Guru, and began following his advice without questioning), then (immediately) I was liberated (from my worldly bonds).” (2)

Describing the consequence of his own thoughts and actions, and the result of following his Guru's advice, he says: "As long as I kept saying 'this is mine, this is mine,' I remained surrounded by the poison (of worldly attachments). When I surrendered my mind, body and intellect to the Guru (and completely followed his advice both in thought and action), I slept in peace." (3)

In conclusion, Guru Ji says: "So long as I carried the load (of worldly attachments) on my head, I kept being punished. When I threw away this load and met the Guru, I (Nanak) became fear-free."(4-1-159)

The message of this *shabad* is that instead of thinking ourselves too clever and questioning Guru's word, we should become innocent like a child, and accept and follow Guru's intellect and advice whole heartedly. Then we would be rid of all our worldly problems and enjoy real happiness.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਭਾਵਨੁ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ ॥
ਤਿਆਗਿਓ ਮੈ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ॥
ਸਰਬ ਸੁਖ ਆਨੰਦ ਮੰਗਲ ਰਸ ਮਾਨਿ ਗੋਬਿੰਦੈ ਆਗਿਓ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੧੫

ਮਾਨੁ ਅਭਿਮਾਨੁ ਦੋਊ ਸਮਾਨੇ ਮਸਤਕੁ ਡਾਰਿ ਗੁਰ ਪਾਗਿਓ
॥
ਸੰਪਤ ਹਰਖੁ ਨ ਆਪਤ ਦੂਖਾ ਰੰਗੁ ਠਾਕੁਰੈ ਲਾਗਿਓ ॥੧॥

ਬਾਸ ਬਾਸਰੀ ਏਕੈ ਸੁਆਮੀ ਉਦਿਆਨ ਦ੍ਰਿਸਟਾਗਿਓ ॥
ਨਿਰਭਉ ਭਏ ਸੰਤ ਕ੍ਰਮੁ ਡਾਰਿਓ ਪੂਰਨ ਸਰਬਾਗਿਓ ॥੨॥

ਜੋ ਕਿਛੁ ਕਰਤੈ ਕਾਰਣੁ ਕੀਨੋ ਮਨਿ ਬੁਰੇ ਨ ਲਾਗਿਓ ॥
ਸਾਧਸੰਗਤਿ ਪਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੋਇਓ ਮਨੁ ਜਾਗਿਓ
॥੩॥

ਜਨ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ ਆਇਓ ਸਰਣਾਗਿਓ ॥
ਨਾਮ ਰੰਗ ਸਹਜ ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗਿਓ
॥੪॥੨॥੧੬੦॥

ga-orhee maalaa mehlaa 5.

bhaavan tī-aagi-o ree tī-aagi-o
tī-aagi-o mai gur mil tī-aagi-o
sarab sukḥ aanand mangal ras maan gobindai
aagi-o. ||1|| rahaa-o.

SGGS P-215

maan abhimaan do-oo samaanay mastak daar
gur paagi-o.
sapatḥ harakh na aapatḥ dookḥaa rang
ṭhaakurai laagi-o. ||1||

baas baasree aykai su-aamee udī-aan
daristaagi-o.
nirbha-o bha-ay santḥ bharam daari-o pooran
sarbaagi-o. ||2||

jo kichḥ kartai kaaran keeno man buro na
laagi-o.
saaDhsangat parsaad santan kai so-i-o man
jaagi-o. ||3||

jan naanak orḥ tuhaaree pari-o aa-i-o
sarṇaagi-o.
naam rang sahj ras maanay fir dookḥ na
laagi-o. ||4||2||160||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of thinking ourselves too clever, and questioning Guru's word, we should become innocent like a child and accept and follow Guru's intellect and advice whole-heartedly. Then we would be rid of all our worldly problems and enjoy real happiness. In this *shabad*, as if talking to his female friend, Guru Ji describes what happened when he met the Guru and started following his advice completely.

He says: “(O’ my friend), upon meeting the Guru, I have renounced my desires (for worldly riches or pleasures). By cheerfully accepting God’s will, I have obtained all comforts, bliss, and enjoyment of pleasures.”(1-pause)

Describing his present state of mind, Guru Ji says: “(O’ my friend, now) both honor and dishonor appear the same to me, because I have surrendered my intellect to the Guru’s advice. I am so imbued with the love of God that now I don’t feel elated (upon acquiring more) worldly possessions, or feel the pain of any sorrow.”(1)

As for his faith and trust in God, he says: “Now I see God, both in populated areas and in the wilderness. By saint (Guru’s) grace I have become fearless and shed away all my doubts. I see the perfect all-knowing God pervading everywhere.”(2)

Regarding his reaction to the happenings in his life (which included slander at the behest of his own brother, and attempts to kill him and his only son), Guru Ji says: “Now, whatever circumstance the Creator has created does not appear bad to my mind. By the saint (Guru’s) grace, my mind has awakened from the slumber (of worldly attachments).”(3)

In the end, Guru Ji humbly prays to God and says: “O’ God, slave Nanak has come to Your refuge (because) whosoever seeks Your support enjoys the relish of Name in a state of equipoise, and is not afflicted with any pain again.”(4-2-160)

The message of this *shabad* is that if following the advice of the Guru we seek the refuge of God and meditate on His Name, then we would achieve such a state in which no honor or dishonor, profit or loss, pain or pleasure would ever upset us, and we would always enjoy a permanent state of peace and bliss.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ga-or^hee maalaa mehlāa 5.

ਪਾਇਆ ਲਾਲੁ ਰਤਨੁ ਮਨਿ ਪਾਇਆ ॥
ਤਨੁ ਸੀਤਲੁ ਮਨੁ ਸੀਤਲੁ ਥੀਆ ਸਤਗੁਰੁ ਸਬਦਿ
ਸਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

paa-i-aa laal raṭan man paa-i-aa.
ṭan seetāl man seetāl thee-aa satgur sabad
samaa-i-aa. ||1|| rahaa-o.

ਲਾਥੀ ਭੂਖ ਤ੍ਰਿਸਨ ਸਭ ਲਾਥੀ ਚਿੰਤਾ ਸਗਲ ਬਿਸਾਰੀ ॥
ਕਰੁ ਮਸਤਕਿ ਗੁਰਿ ਪੂਰੈ ਧਰਿਓ ਮਨੁ ਜੀਤੋ ਜਗੁ ਸਾਰੀ
॥੧॥

laathee bhookh tarisan sabh laathee chintāa
sagal bisaaree.
kar mastak gur poorai Dhari-o man jeeto jag
saaree. ||1||

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਰਿਦ ਅੰਤਰਿ ਡੋਲਨ ਤੇ ਅਬ
ਚੁਕੇ ॥
ਅਖੁਟ ਖਜਾਨਾ ਸਤਿਗੁਰਿ ਦੀਆ ਤੋਟਿ ਨਹੀ ਰੇ ਮੂਕੇ
॥੨॥

taripat aghaa-ay rahay rid antar dolan tay ab
chookay.
akhut khajaanaa satgur dee-aa tot nahee ray
mookay. ||2||

ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰੇ ਭਾਈ ਗੁਰਿ ਐਸੀ ਬੂਝ ਬੁਝਾਈ ॥
ਲਾਹਿ ਪਰਦਾ ਠਾਕੁਰੁ ਜਉ ਭੇਟਿਓ ਤਉ ਬਿਸਰੀ ਤਾਤਿ
ਪਰਾਈ ॥੩॥

achraj ayk sunhu ray bhāa-ee gur aisee boojh
bujhāa-ee.
laahi pardaa thaakur ja-o bhayti-o ta-o bisree
taat paraa-ee. ||3||

ਕਹਿਓ ਨ ਜਾਈ ਏਹੁ ਅਚੰਭਉ ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ
॥

kahi-o na jaa-ee ayhu achambha-o so jaanai jin
chaakhi-aa.

ਕਹੁ ਨਾਨਕ ਸਚ ਭਏ ਬਿਗਾਸਾ ਗੁਰਿ ਨਿਧਾਨੁ ਰਿਦੈ ਲੈ
ਰਾਖਿਆ ॥੪॥੩॥੧੬੧॥

kaho naanak sach bha-ay bigaasaa gur niDhaan
ridai lai raakhi-aa. ||4||3||161||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if following the advice of the Guru we seek the refuge of God and meditate on His Name, then we would achieve a state in which no honor or dishonor, profit or loss, pain or pleasure would ever upset us, and we would always enjoy a permanent state of peace and bliss. In this *shabad*, he describes the invaluable blessings he obtained when he whole-heartedly followed Guru's advice.

He says: "(O' my friends), I have obtained the precious jewel (of Name) in my mind. Since the time I have merged myself in the Guru's word (and followed his advice), both my body and mind have become cool and calm."(1-pause)

Continuing to describe the blessings received by him, Guru Ji says: "(O' my friends, now) all my hunger and (fire-like) desire (for worldly riches and power) has been removed. (In fact), showing his mercy, the perfect Guru has placed his hand (of grace) on my forehead (and I feel as if my) mind has won over the entire world."(1)

Guru Ji adds: "Now I remain satiated in my mind and all my wavering is gone. The true Guru has bestowed upon me an inexhaustible treasure (of Name), which never falls short or gets exhausted." (2)

But that is not all; Guru Ji wants to share with us another wonderful thing that happened to him. He says: "Listen O' brothers, another wonderful thing. The Guru has now instructed me with such an understanding that when he removed the veil of my ignorance, I have met God, and all my jealousy with others has vanished."(3)

Stating how indescribable is this wonder, Guru Ji says: "(O' my friends), this wonder cannot be described. Only the person who himself has experienced this taste can understand. Nanak (can only say that since) the time the Guru has enshrined this treasure (of God's Name) in his heart, the eternal (God) has become manifest in him."(4-3-161)

The message of this *shabad* is that if we want to enjoy a unique state of total satisfaction, peace, poise, and union with God, then we should whole-heartedly listen, understand, and act upon the advice or word of our Guru (Granth Sahib Ji).

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ga-or^hee maalaa mehlaa 5.

ਉਬਰਤ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣੀ ॥
ਸਰਬ ਲੋਕ ਮਾਇਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿ ਪਰਤੇ ਧਰਣੀ
॥੧॥ ਰਹਾਉ ॥

ubrat^h raajaa raam kee sarⁿee.
sarab lok maa-i-aa kay mandal gir gir partay
Dharⁿee. ||1|| rahaa-o.

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਬੀਚਾਰੇ ਮਹਾ ਪੁਰਖਨ ਇਉ ਕਹਿਆ
॥
ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਨਿਸਤਾਰਾ ਸੂਖੁ ਨ ਕਿਨਹੂੰ ਲਹਿਆ
॥੧॥

saasat simrit^h bayd^h beechaaray mahaa purkhan
i-o kahi-aa.
bin har bhajan naahee nistaaraa sookh^h na
kinhooⁿ lahi-aa. ||1||

ਤੀਨਿ ਭਵਨ ਕੀ ਲਖਮੀ ਜੋਰੀ ਬੂਝਤ ਨਾਹੀ ਲਹਰੇ ॥

teen bhavan kee lakhmee joree boojhat^h naahee
lahray.

ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵੈ ਫਿਰਤੋ ਪਹਰੇ ਪਹਰੇ
॥੨॥

ਅਨਿਕ ਬਿਲਾਸ ਕਰਤ ਮਨ ਮੋਹਨ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮਾ ॥

ਜਲਤੋ ਜਲਤੋ ਕਬਹੂ ਨ ਬੂਝਤ ਸਗਲ ਬਿਖੇ ਬਿਨੁ ਨਾਮਾ
॥੩॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ਇਹੈ ਸਾਰ ਸੁਖੁ ਪੂਰਾ ॥

ਸਾਧਸੰਗਤਿ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ਨਾਨਕ ਜਨ ਕੀ ਪੂਰਾ
॥੪॥੪॥੧੬੨॥

bin har bhagaṭ kahaā thiṭ paavai firṭo pahray
pahray. ||2||

anik bilaas karaṭ man mohan pooran hoṭ na
kaamaa.

jalṭo jalṭo kabhoo na boojhaṭ sagal barithay bin
naamaa. ||3||

har kaa naam japahu mayray meetāa ihai saar
sukh pooraa.

saaḍhsangat janam maraṇ nivaarai naanak jan
kee Ḍhooaraa. ||4||4||162||

GAURRI MALA MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to enjoy a unique state of total satisfaction, peace, poise, and vision of God, then we should whole-heartedly listen, understand and act upon the advice or word of our Guru. Most of us try different methods of satisfying our mind, such as amassing wealth, indulging in sensual pleasures or performing different rituals, which claim to provide a stay in heaven or valleys of gods. In this *shabad*, Guru Ji comments on all such practices, and tells us the only true way to obtain permanent peace.

He says: “(O’ my friends), it is only in the refuge of our God the King that one is saved. (The inhabitants of) all the (heavenly) worlds are gripped in the wheels of worldly attachments, and again and again they fall to earth.”(1-pause)

Guru Ji emphasizes that he is not saying this thing cursorily, but has studied and reflected on these matters extensively, and come to this conclusion. He says: “I have studied the *Shastras* and *Vedas*, and other great men have (also) said that without meditation on God’s Name there is no escape (from the bondage of worldly attachments), and nobody has obtained any peace without the Name.”(1)

Commenting on the experience of those who have tried to find happiness by amassing worldly wealth, Guru Ji says: “(Even if someone) acquires the wealth of all the three worlds, still his/her waves (of thirst for more worldly wealth) do not subside. (The fact is that) even if one keeps wandering (in pursuit) from one moment to the next, still without the worship of God one cannot find any peace (of mind).”(2)

Lastly, commenting on those who try to find happiness by enjoying worldly pleasures, Guru Ji says: “(O’ my friends, even if a person) engages in various fascinating recreations, still his/her lust doesn’t get fulfilled. That person keeps burning (in the fire of these desires) which never extinguish. Except (God’s) Name, all other (efforts) are useless.”(3)

Guru Ji concludes this *shabad* by saying: “O’ my friends, meditate on God’s Name; this is the essence of complete happiness. The company of saintly persons rids a person from (the pains of) birth and death. Therefore, Nanak (prays) for the humble service of (God’s) devotees.”(4-4-162)

The message of this *shabad* is that only by meditating on God’s Name in the company of the saintly persons can we find true happiness, not by amassing wealth, performing rituals, or satisfying our lusts.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਮੋ ਕਉ ਇਹ ਬਿਧਿ ਕੋ ਸਮਝਾਵੈ ॥
ਕਰਤਾ ਹੋਇ ਜਨਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਅਨਜਾਨਤ ਕਿਛੁ ਇਨਹਿ ਕਮਾਨੋ ਜਪ ਤਪ ਕਛੂ ਨ ਸਾਧਾ
॥
ਦਹ ਦਿਸਿ ਲੈ ਇਹੁ ਮਨੁ ਦਉਰਾਇਓ ਕਵਨ ਕਰਮ ਕਰਿ
ਬਾਧਾ ॥੧॥
ਮਨ ਤਨ ਧਨ ਭੂਮਿ ਕਾ ਠਾਕੁਰੁ ਹਉ ਇਸ ਕਾ ਇਹੁ ਮੇਰਾ
॥

ਪੰਨਾ ੨੧੬

ਭਰਮ ਮੋਹ ਕਛੁ ਸੂਝਸਿ ਨਾਹੀ ਇਹ ਧੋਖਰ ਪਏ ਪੈਰਾ ॥੨॥

ਤਬ ਇਹੁ ਕਹਾ ਕਮਾਵਨ ਪਰਿਆ ਜਬ ਇਹੁ ਕਛੂ ਨ ਹੋਤਾ
॥
ਜਬ ਏਕ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਆਪਹਿ
ਕਰਤਾ ॥੩॥

ਅਪਨੇ ਕਰਤਬ ਆਪੇ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ
॥
ਕਹੁ ਨਾਨਕ ਕਰਣਹਾਰੁ ਹੈ ਆਪੇ ਸਤਿਗੁਰਿ ਭਰਮੁ
ਚੁਕਾਇਆ ॥੪॥੫॥੧੬੩॥

ga-orhee maalaa mehlaa 5.

mo ka-o ih biDh ko samjhaavai.
kartaa ho-ay janaavai. ||1|| rahaa-o.

anjaanaṭ kichh ineh kamaano jap tap kachhoo
na saaDhaa.
dah dis lai ih man da-uraa-i-o kavan karam kar
baaDhaa. ||1||
man tan Dhan bhoom kaa thaakur ha-o is kaa
ih mayraa.

SGGS P-216

bharam moh kachh soojhas naahee ih paikhār
pa-ay pairaa. ||2||

tab ih kahaa kamaavan pari-aa jab ih kachhoo
na hotaa.
jab ayk niranjan nirankaar parabh sabh kichh
aapeh kartaa. ||3||

apnay kartab aapay jaanai jin ih rachan
rachaa-i-aa.
kaho naanak karanhaar hai aapay satgur
bharam chukaa-i-aa. ||4||5||163||

GAURRI MAALA MEHLA 5

According to Dr. Bh. Vir Singh Ji, this *shabad* appears to be uttered by Guru Ji in response to the comments of a Pundit who believes that it is due to the bonds created by a person in his previous lives (his own actions and reactions) that he keeps enduring cycles of births and deaths. Guru Ji questions this philosophy, and asks some very logical and thought provoking questions.

First Guru Ji asks: “Let somebody assume himself as the Creator, and then convince me (of this concept of enduring births and deaths due to one’s past deeds).” (1-pause)

Guru Ji then acknowledges and says: “(Let’s assume that) out of ignorance a person did some deeds, but did not perform any worship or penance, and he let the mind run in ten different directions (in pursuit of his worldly desires). Still what were the specific misdeeds by doing which the person was bound (in the rounds of births and deaths)?” (1)

He even agrees and says: “(Let us admit that upon coming to the world, people assume themselves to be) the masters of their own mind, body, wealth, and land, and say that they belong to these (things), and these belong to them. In this way, due to illusion and attachment for tangible objects, they cannot see anything (in its true perspective). Then these thoughts (motivated by worldly attachment) become like fetters on their feet.”(2)

But then Guru Ji goes to the root of this question, and asks: “(Tell me), what did this human being start doing, when he/she was nothing (and did not exist at all), and when only one faultless formless God Himself was the doer?”(3)

Unlike many other saints and prophets who claim to have an answer to every question, Guru Ji humbly admits and says: “(O” my friends), only He who has created this creation knows (the logic or reason behind) all His deeds. Nanak says that his true Guru has removed all his doubt (and made him realize that) God is Himself the doer (and the cause behind these circles of births and deaths).” (4-5-163)

The message of this *shabad* is that we should not get entangled in the enigmas of the circle of births and deaths and start blaming our past deeds for our present misfortunes. We should look upon all happenings (good or bad) as the doings of God according to His plans, seek and act upon the advice of the Guru, and try to win the love and grace of God to liberate us from these entanglements once for all.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ ॥
ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੂਸੇ ॥੧॥ ਰਹਾਉ
॥
ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਢੁ ਨ ਪਾਇਆ
॥
ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਊਂਹਾ ਕਾਮਿ ਨ ਆਇਆ
॥੧॥

ਤੀਰਥਿ ਨਾਇ ਅਰੁ ਧਰਨੀ ਕ੍ਰਮਤਾ ਆਗੈ ਠਉਰ ਨ ਪਾਵੈ ॥
ਊਂਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ ਓਹੁ ਲੋਗਨ ਹੀ ਪਤੀਆਵੈ
॥੨॥

ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ ॥
ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਪਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ ਝਖਾਈਐ ॥੩॥

ਨਾਨਕੁ ਕਹਤੋ ਇਹੁ ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ ॥
ਗੁਰੁ ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ ਗੁਮਾਨੀ
॥੪॥੬॥੧੬੪॥

ga-orhee maalaa mehlaa 5.

har bin avar kir-aa birṭhay.
jap tap sanjam karam kamaaṇay ihi orai
moosay. ||1|| rahaa-o.
baraṭ naim sanjam meh raṭṭaa ṭin kaa aadh
na paa-i-aa.
aagai chalan a-or hai bhāa-ee oo^hhaa kaam na
aa-i-aa. ||1||

ṭirath naa-ay ar Dharnee bharmatāa aagai
ṭha-ur na paavai.
oohaa kaam na aavai ih biDh oh logan hee
paṭee-aavai. ||2||

chaṭur bayḍ mukh bachnee uchrai aagai mahal
na paa-ee-ai.
boojhai naahee ayk suDhaakhar oh saglee
jhaakh jhakhaa-ee-ai. ||3||

naanak kahto ih beechaaraa je kamaavai so
paar garaamee.
gur sayvhu ar naam Dhi-aavahu ṭi-aagahu
manhu gumaanee. ||4||6||164||

GAURRI MAALA MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should not get entangled in the enigmas of the circles of births and deaths, and start blaming our past deeds for our present misfortunes. We should simply look upon all happenings (good or bad) as the doing of God according to His plans, seek and act upon the advice of the Guru, and try to win the love and grace of God to liberate us from these entanglements once for all. Still, out of their ignorance or ego, some people indulge in rituals and ways of works to obtain salvation from worldly problems, and rounds of incarnation. In this *shabad*, Guru Ji tells us in clear-cut terms how, except the

meditation on God's Name, all such performances of rituals, pilgrimages and readings of holy books are useless.

He says: "(O' my friends), without meditation upon God, all (ritualistic) deeds are useless. The (merits of) recitation, penance, self-mortification and other rites are robbed away before reaching God's Court." (1-pause)

Commenting on other ritualistic practices, Guru Ji says: "(O' my friends), the one who remains engaged in observing fasts, daily rituals, and austerities does not earn even a penny's worth (of spiritual gain). O' brother, there is something else which is of use hereafter; no (ritualistic deed) serves any purpose in the yond."(1)

Now coming to the practice of bathing at holy places, or wandering from place to place, Guru Ji says: "The person who bathes at places of pilgrimages, and wanders all over the earth, does not get any respite in the afterworld; any such deed is of no use there (in the God's court). In this way, a person only impresses other people (but not God)." (2)

Finally commenting on the practice of reading and reciting holy books, Guru Ji says: "Even if a person were to recite all the four *Vedas* (the Hindu holy books) from the tongue, still that person will not find a place in God's mansion. The person who doesn't understand the essence of one true word (God's Name) is making all useless effort." (3)

Guru Ji concludes the *shabad* by stating what he thinks we should do to cross over the worldly ocean. He says: "Nanak expresses this thought that the one who earns (the wealth of God's Name) becomes a swimmer of the worldly ocean. (Therefore, I suggest that you) renounce the illusions of your (own) mind, humbly follow Guru's advice, and meditate on God's Name." (4-6-164)

The message of this *shabad* is that if we want to end the painful rounds of births and deaths, then abandoning all our illusions about the merits of ritualistic practices such as fasts, pilgrimages, or recitation of holy books (without understanding), we should simply follow the advice of the Guru and at all times meditate on God's Name with true love and devotion.

ਗਉੜੀ ਮਾਲਾ ੫ ॥

ਮਾਧਉ ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਖਿ ਕਰੀਐ ॥
ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵੈ ਸੁਆਮੀ ਜਿਉ ਰਾਖਹੁ ਤਿਉ ਰੀਐ ॥੧॥
ਰਹਾਉ ॥

ਕਿਆ ਕਿਛੁ ਕਰੈ ਕਿ ਕਰਣੈਹਾਰਾ ਕਿਆ ਇਸੁ ਹਾਥਿ ਬਿਚਾਰੇ ॥
ਜਿਤੁ ਤੁਮ ਲਾਵਹੁ ਤਿਤ ਹੀ ਲਾਗਾ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ ॥੧॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਸਰਬ ਕੇ ਦਾਤੇ ਏਕ ਰੂਪ ਲਿਵ ਲਾਵਹੁ ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਹਿ ਅਪੁਨਾ ਨਾਮੁ ਜਪਾਵਹੁ
॥੨॥੭॥੧੬੫॥

ga-orhee maalaa 5.

maaDha-o har har har mukh kahee-ai.
ham tay kachhoo na hovai su-amee ji-o
raakho tī-o rahee-ai. ||1|| rahaa-o.

ki-aa kichh karai ke karnaihaaraa ki-aa is
haath bichaaray.
jit tum laavhu tit hee laagaa pooran khasam
hamaaray. ||1||

karahu kirpaa sarab kay daatay ayk roop liv
laavhu.
naanak kee baynantee har peh apunaa naam
japaavhu. ||2||7||165||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we really want to end the painful rounds of births and deaths, then abandoning all our illusions about the merits of such ritualistic practices as fasts, pilgrimages, or recitations of holy books (without understanding), we should simply follow the advice of the Guru and at all times meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji prays for himself and the rest of the world, so that we remember and utter His Name at all times.

He most humbly submits: "O' our Master, (on our own), we are unable to do anything. We live as You keep us. O' God our Master, bless us that we may always utter Your Name with our tongues."(1-pause)

Once again acknowledging the inability of humans to do anything on their own, Guru Ji says: "O' God, what should a person do, what is a person capable of doing, and what is under the control of this poor thing? O' our perfect Master, howsoever You yoke us, we keep performing that job."(1)

Therefore Guru Ji prays: "O' benefactor of all, show mercy and enshrine the love of only (Your) one form in us. This is the supplication of Nanak before (You) my God: that make us meditate on Your Name."(2-7-65)

The message of this *shabad* is that while meditating on God's Name, we should pray to Him to grant us the ability and a craving to meditate on His Name. On their own humans cannot do anything.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਰਲਾ ਪ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਦੀਨ ਦਇਆਲ ਦਮੋਦਰ ਰਾਇਆ ਜੀਉ ॥
ਕੋਟਿ ਜਨਾ ਕਰਿ ਸੇਵ ਲਗਾਇਆ ਜੀਉ ॥
ਭਗਤ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਰਖਾਇਆ ਜੀਉ ॥
ਪੂਰਨ ਸਭਨੀ ਜਾਈ ਜੀਉ ॥੧॥

ਕਿਉ ਪੇਖਾ ਪ੍ਰੀਤਮੁ ਕਵਣ ਸੁਕਰਣੀ ਜੀਉ ॥
ਸੰਤਾ ਦਾਸੀ ਸੇਵਾ ਚਰਣੀ ਜੀਉ ॥
ਇਹੁ ਜੀਉ ਵਤਾਈ ਬਲਿ ਬਲਿ ਜਾਈ ਜੀਉ ॥
ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਈ ਜੀਉ ॥੨॥

ਪੋਥੀ ਪੰਡਿਤ ਬੇਦ ਖੋਜੰਤਾ ਜੀਉ ॥
ਹੋਇ ਬੈਰਾਗੀ ਤੀਰਥਿ ਨਾਵੰਤਾ ਜੀਉ ॥
ਗੀਤ ਨਾਦ ਕੀਰਤਨੁ ਗਾਵੰਤਾ ਜੀਉ ॥
ਹਰਿ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਈ ਜੀਉ ॥੩॥

ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਜੀਉ ॥
ਪਤਿਤ ਪਵਿਤ ਲਗਿ ਗੁਰ ਕੇ ਪੈਰੇ ਜੀਉ ॥

ਪੰਨਾ ੨੧੭

ਕ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਰਵੈਰੇ ਜੀਉ ॥

raag ga-orhee maajh mehlaa 5

ik-oⁿkaar satgur parsaad.
deen da-i-aal damodar raa-i-aa jee-o.
kot janaa kar sayv lagaa-i-aa jee-o.
bhagat vachhal tayraa birad rakhaa-i-aa jee-o.
pooran sabhnee jaa-ee jee-o. ||1||

ki-o paykhaa pareetam kavan sukarnee jee-o.
santaa daasee sayvaa charnee jee-o
ih jee-o vat-aa-ee bal bal jaa-ee jee-o.
tis niv niv laaga-o paa-ee jee-o. ||2||

pothee pandit bayd khojantaa jee-o.
ho-ay bairagee tirath naavantaa jee-o.
geet naad keertan gaavantaa jee-o.
har nirbha-o naam Dhi-aa-ee jee-o. ||3||

bha-ay kirpaal su-aamee mayray jee-o.
patit pavit lag gur kay pairay jee-o.

SGGS P-217

bharam bha-o kaat kee-ay nirvairay jee-o.

ਗੁਰ ਮਨ ਕੀ ਆਸ ਪੂਰਾਈ ਜੀਉ ॥੪॥

gur man kee aas pooraa-ee jee-o. ||4||

ਜਿਨਿ ਨਾਉ ਪਾਇਆ ਸੋ ਧਨਵੰਤਾ ਜੀਉ ॥

jīn naa-o paa-i-aa so Dhanvanṭaa jee-o.

ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸੁ ਸੋਭਾਵੰਤਾ ਜੀਉ ॥

jīn parabh Dhi-aa-i-aa so sobhaavāntaa jee-o.

ਜਿਸੁ ਸਾਧੂ ਸੰਗਤਿ ਤਿਸੁ ਸਭ ਸੁਕਰਣੀ ਜੀਉ ॥

jīs saaDhoo sangat̃ tīs sabh sukaraṇee jee-o.

ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ ॥੫॥੧॥੧੬੬॥

jan naanak sahj samaa-ee jee-o. ||5||1||166||

LAG GAURRI MAJH MEHLA 5

In the previous *shabad* Guru Ji gave us this message that that while meditating on God's Name, we should pray to God to grant us the ability, will-power, and craving to meditate on His Name, because on our own we cannot do anything. In this *shabad* he tells us a way that can facilitate our efforts in this regard.

To begin, Guru Ji says: "O' merciful God of the meek, the glorious King, after creating millions of creatures You have yoked them to Your service. It is Your tradition that You love Your devotees, and You pervade in all places."(1)

Guru Ji himself wonders and says: "How can I see such a beloved (God) of mine? What is that (good) deed (which can help me in this regard? I am told that) I should become the servant of the saint (Guru) and should serve at his feet. I should devote this soul and sacrifice myself to that (Guru). Again and again I should bow before him." (2)

Guru Ji then comments: "A pundit searches through the study of *Vedas* (and other holy) books. Becoming a recluse, one is bathing at pilgrimage places. One is singing songs in melodious tunes (in the hopes of seeing Him), yet I only meditate on the Name of the fearless God." (3)

Giving the reasons behind his choice of meditation on God's Name over all other methods, he says: "When my master became merciful, from a sinner I became an immaculate person by seeking the refuge of the Guru. Removing all my doubts and fears, I was made free of all feelings of enmity, and the Guru fulfilled my heart's desire."(4)

In conclusion, Guru Ji says: "Blessed are those who have obtained the (gift of God's) Name. The person who has meditated on God has become distinguished. The one who keeps the company of saintly persons is sublime in all deeds. In short, O' Nanak, a devotee easily merges (in the eternal God)." (5-1-166)

The message of this *shabad* is that if we want to wipe out all our sins and merge in God, then we should humbly join the congregation of saintly persons and meditate on God's Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਝ ॥

ga-orṛhee mehlāa 5 maājḥ.

ਆਉ ਹਮਾਰੈ ਰਾਮ ਪਿਆਰੇ ਜੀਉ ॥

aa-o hamaarai raam pi-aaray jee-o.

ਰੈਣਿ ਦਿਨਸੁ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੇ ਜੀਉ ॥

rain dīnas saas saas chitāaray jee-o.

ਸੰਤ ਦੇਉ ਸੰਦੇਸਾ ਪੈ ਚਰਣਾਰੇ ਜੀਉ ॥

sant̃ d̄ay-o sandaysaa pai charṇaaray jee-o.

ਤੁਧੁ ਬਿਨੁ ਕਿਤੁ ਬਿਧਿ ਤਰੀਐ ਜੀਉ ॥੧॥

tudh bin kiṭ̃ biḍh̄ taree-ai jee-o. ||1||

ਸੰਗਿ ਤੁਮਾਰੈ ਮੈ ਕਰੇ ਅਨੰਦਾ ਜੀਉ ॥

sang tumaarai mai karay anandaa jee-o.

ਵਣਿ ਤਿਣਿ ਤ੍ਰਿਭਵਣਿ ਸੁਖ ਪਰਮਾਨੰਦਾ ਜੀਉ ॥
ਸੋਜ ਸੁਹਾਵੀ ਇਹੁ ਮਨੁ ਬਿਗਸੰਦਾ ਜੀਉ ॥
ਪੇਖਿ ਦਰਸਨੁ ਇਹੁ ਸੁਖੁ ਲਹੀਐ ਜੀਉ ॥੨॥

van tin taribhavan sukh parmaanandaa jee-o.
sayj suhaavee ih man bigsandaa jee-o.
paykh darsan ih sukh lahee-ai jee-o. ||2||

ਚਰਣ ਪਖਾਰਿ ਕਰੀ ਨਿਤ ਸੇਵਾ ਜੀਉ ॥
ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ਜੀਉ ॥
ਦਾਸਨਿ ਦਾਸੁ ਨਾਮੁ ਜਪਿ ਲੇਵਾ ਜੀਉ ॥
ਬਿਨਉ ਠਾਕੁਰ ਪਹਿ ਕਹੀਐ ਜੀਉ ॥੩॥

charan pakhaar karee nit sayvaa jee-o.
poojaa archaa bandan dayvaa jee-o.
daasan daas naam jap layvaa jee-o.
bin-o thaakur peh kahee-ai jee-o. ||3||

ਇਛੁ ਪੁੰਨੀ ਮੇਰੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਜੀਉ ॥
ਦਰਸਨੁ ਪੇਖਤ ਸਭ ਦੁਖ ਪਰਹਰਿਆ ਜੀਉ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਜਪਿ ਤਰਿਆ ਜੀਉ ॥
ਇਹੁ ਅਜਰੁ ਨਾਨਕੁ ਸੁਖੁ ਸਹੀਐ ਜੀਉ ॥੪॥੨॥੧੬੭॥

ichh punnee mayree man tan hari-aa jee-o.
darsan paykhat sabh dukh parhari-aa jee-o.
har har naam japay jap tari-aa jee-o.
ih ajar naanak sukh sahee-ai jee-o. ||4||2||167||

GAURRI MALA MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to wipe out all our sins and easily merge in God, then we should humbly join the congregation of saintly persons and meditate on God's Name with true love and devotion. In this *shabad* Guru Ji shows us how to invite God into our heart.

He says: "Come, O' my beloved God (into to my heart). Night and day, with every breath, I remember You. Falling at the feet of saintly persons I send this message: "Without You I cannot swim across (the worldly ocean)." (1)

Elaborating on the reasons why he so earnestly yearns for the sight of his beloved God, Guru Ji says: "(O' God), in Your company I enjoy (a state of) ecstasy. (Seeing You pervading in) the forests, vegetation, and all the three worlds, I feel a state of supreme bliss. (Upon seeing Your sight), my heart blooms (in joy and becomes like a) beautiful bed (to welcome You. Yes), upon seeing Your sight we obtain this comfort." (2)

Now describing how he seeks the help of his saintly friends in this effort, Guru Ji says: "(O' my friends), I daily serve the saint (Guru) by washing his feet (and listening to his words with utmost devotion). For me this is my worship, flower offerings, and paying of respect to gods. (I request them to) convey this prayer (of mine) to the Master, to bless me that upon becoming the servant of His servants, I may meditate on His Name." (3)

Stating the result of his prayer, Guru Ji says: "(O' my friends, now) my desire has been fulfilled and my mind and body are in bloom. Seeing the sight (of God), all my pain has been dispelled. By constantly meditating on God's Name, I have crossed over (the worldly ocean), and Nanak has borne this unbearable pleasure (of God's sight)." (4-2-167)

The message of this *shabad* is that if we want to have a vision of God, we should seek the refuge of the Guru, and pray to God with extreme devotion and love, and request Him again and again to come and abide in our heart.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ga-orhee maaajh mehlaa 5.

ਸੁਣਿ ਸੁਣਿ ਸਾਜਨ ਮਨ ਮਿਤ ਧਿਆਰੇ ਜੀਉ ॥

sun sun saajan man mit pi-aaray jee-o.

ਮਨੁ ਤਨੁ ਤੇਰਾ ਇਹੁ ਜੀਉ ਭਿ ਵਾਰੇ ਜੀਉ ॥
 ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਜੀਉ ॥
 ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ ਜੀਉ ॥੧॥
 ਜਿਸੁ ਮਿਲਿਐ ਮਨੁ ਜੀਵੈ ਭਾਈ ਜੀਉ ॥
 ਗੁਰੁ ਪਰਸਾਦੀ ਸੋ ਹਰਿ ਹਰਿ ਪਾਈ ਜੀਉ ॥
 ਸਭ ਕਿਛੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀਆ ਜਾਈ ਜੀਉ ॥
 ਪ੍ਰਭ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ਜੀਉ ॥੨॥

man tan tayraa ih jee-o bhe vaaray jee-o.
 visar naahee parabh paraan aDhaaray jee-o.
 sadaa tayree sarnaa-ee jee-o. ||1||
 jis mili-ai man jeevai bhaa-ee jee-o.
 gur pargaadee so har har paa-ee jee-o.
 sabh kichh parabh kaa parabh kee-aa jaa-ee jee-o.
 parabh ka-o sad bal jaa-ee jee. ||2||

ਏਹੁ ਨਿਧਾਨੁ ਜਪੈ ਵਡਭਾਗੀ ਜੀਉ ॥
 ਨਾਮ ਨਿਰੰਜਨ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਉ ॥
 ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਭੁ ਦੁਖੁ ਮਿਟਾਇਆ ਜੀਉ ॥
 ਆਠ ਪਹਰ ਗੁਣ ਗਾਇਆ ਜੀਉ ॥੩॥

ayhu niDhaan japai vadbhaagee jee-o.
 naam niranjan ayk liv laagee jee-o.
 gur poora paa-i-aa sabh dukh mitaa-i-aa jee-o.
 aath pahar gun gaa-i-aa jee-o. ||3||

ਰਤਨ ਪਦਾਰਥ ਹਰਿ ਨਾਮੁ ਤੁਮਾਰਾ ਜੀਉ ॥
 ਤੂੰ ਸਚਾ ਸਾਹੁ ਭਗਤੁ ਵਣਜਾਰਾ ਜੀਉ ॥
 ਹਰਿ ਧਨੁ ਰਾਸਿ ਸਚੁ ਵਾਪਾਰਾ ਜੀਉ ॥
 ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ ਜੀਉ ॥੪॥੩॥੧੬੮॥

raṭan padaarath har naam tumaaraa jee-o.
 tooⁿ sachaa saahu bhagath vanjaaraa jee-o.
 har Dhan raas sach vaapaaraa jee-o.
 jan naanak sad baliharaa jee-o. ||4||3||168||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to have a vision of God, we should seek the refuge of the Guru, and pray to God with extreme devotion and love. We should request Him again and again to come and abide in our heart. In this *shabad* he shows us how to humbly and affectionately pray to God for His blessings.

So addressing God, he says: “Listen O’ my friend, the beloved of my heart, this body and mind are Yours and I sacrifice my soul also to You. O’ the mainstay of my life’s breath, do not let me ever forget You. (I wish that I may) always remain in Your shelter.”(1)

Guru Ji then tells us: “O’ dear brothers, meeting whom our mind becomes (spiritually) alive, that (God) we can only obtain through the Guru’s grace. (I have realized that) everything belongs to God, and whatever happens is God’s doing. Therefore I am always a sacrifice to God.”(2)

Guru Ji comments: “(O’ my friends), only a very rare fortunate person meditates on this treasure (of Name). The person who meditates on this immaculate Name is attuned to God. On obtaining the perfect Guru, all one’s sorrow is dispelled and one keeps singing praises of God at all times.”(3)

Guru Ji concludes the *shabad* by again addressing God and saying: “O’ God, Your Name is the most precious jewel. You are the true banker, and Your devotee is Your door-to-door salesperson. True is the trade of the capital stock of God’s Name. Your slave Nanak is always a sacrifice to You (4-3-168).”

The message of this *shabad* is that with great humility and devotion we should pray to God, to never let us forget Him and bless us with the trade of His true Name.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

raag ga-orhee maajh mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ॥	too ^N mayraa baho maan kartay too ^N mayraa baho maan.
ਜੋਰਿ ਤੁਮਾਰੈ ਸੁਖਿ ਵਸਾ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥	jor tumaarai sukh vasaa sach sabad neesaan. 1 rahaa-o.
ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ ਕੈ ਚੁਪ ਕੀਆ ॥ ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਪੀਆ ਮਾਇਆ ਮੋਹਤਿਆ ॥੧॥	sabhay galaa jaatee-aa sun kai chup kee-aa. kad hee surat na laDhee-aa maa-i-aa mohrhi-aa. 1
ਦੇਇ ਬੁਝਾਰਤ ਸਾਰਤਾ ਸੇ ਅਖੀ ਡਿਠਤਿਆ ॥	day-ay bujhaarat saartaa say akhee dith-rhi-aa.
ਪੰਨਾ ੨੧੮	SGGS P-218
ਕੋਈ ਜਿ ਮੂਰਖੁ ਲੋਭੀਆ ਮੂਲਿ ਨ ਸੁਣੀ ਕਹਿਆ ॥੨॥	ko-ee je moorakh lobhee-aa mool na sunee kahi-aa. 2
ਇਕਸੁ ਦੁਹੁ ਚਹੁ ਕਿਆ ਗਣੀ ਸਭ ਇਕਤੁ ਸਾਦਿ ਮੁਠੀ ॥	ikas duhu chahu ki-aa ganee sabh ikat saad muthee.
ਇਕੁ ਅਧੁ ਨਾਇ ਰਸੀਅਤਾ ਕਾ ਵਿਰਲੀ ਜਾਇ ਵੁਠੀ ॥੩॥	ik aDh naa-ay rasee-arhaa kaa virlee jaa-ay vuthee. 3
ਭਗਤ ਸਚੇ ਦਰਿ ਸੋਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ ॥ ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ ॥੪॥੧॥੧੬੯॥	bhagat sachay dar sohday anad karahi din raat. rang raatay parmaysrai jan naanak tin bal jaat. 4 1 169

RAG GAURRI MAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that with great humility and devotion we should pray to God to never let us forget Him, and bless us with the trade of His true Name. In this *shabad*, he shows us how to approach God with humility, how to thank Him for blessing us with the wisdom to chose the right path, and how to be imbued with the love of His Name.

Expressing his gratitude and trust in God, Guru Ji says: “O’ Creator, I feel very proud of You; in You I take great pride. Leaning on Your support, I abide in peace and (on my forehead) is the stamp of Your true Word.” (1-pause)

Commenting on the state of the world, which remains attached to worldly riches and power, he says: “O’ God, the human being engrossed in worldly powers and riches knows all about the right deeds. But still he or she remains aloof from them. Bewitched by worldly valuables, they never acquire (the right) intellect.” (2)

Describing the extent of the attachment of human beings to worldly attractions, Guru Ji says: “Even when a godly person hints, or when one sees with one’s own eyes (that no one is going to stay here forever), still the foolish greedy person doesn’t care what is being said.”(2)

Guru Ji further notes that the above state of affairs is not an exception, but rather a rule. He says: “It is not a question of counting one, two or four persons (involved in such misguided paths. I see that the entire world is being deceived by the relish (of worldly riches). It is only a very rare place where you can see a person in love with (God’s) Name.”(3)

For our information, Guru Ji says: “(O’ my friends), true devotees look beautiful at God’s court and they enjoy the bliss (of God’s Name) day and night, and slave Nanak is a sacrifice to them.” (4-1-169)

The message of this *shabad* is that if we want to enjoy a truly happy life and spiritual bliss, then unlike the rest of the world (which remains imbued with the love of worldly riches), we should pray and seek to be imbued with the love of God and His Name.

ਗਉੜੀ ਮਹਲਾ ੫ ਮਾਂਝ ॥

ga-or^hee mehlaa 5 maaⁿjh.

ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ॥

dukh bhanjan tayraa naam jee dukh bhanjan
tayraa naam.

ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰ ਗਿਆਨੁ ॥੧॥
ਚਹਾਉ ॥

aath pahar aaraaD^hee-ai pooran satgur gi-aan.
||1|| rahaa-o.

ਜਿਤੁ ਘਟਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੋਈ ਸੁਹਾਵਾ ਥਾਉ ॥

jit ghat vasai paarbrahm so-ee suhaavaa
thaa-o.

ਜਮ ਕੰਕਰੁ ਨੇਤਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥੧॥

jam kankar nay^h na aavee rasnaa har gun
gaa-o. ||1||

ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣੀਆ ਨਾ ਜਾਪੈ ਆਚਾਰਿ ॥
ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿ ॥੨॥

sayvaa surat na jaan^hee-aa naa jaapai aaraaD^h.
ot tayree jagjeevanaa mayray thaakur agam
agaaD^h. ||2||

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈਆ ਨਠੇ ਸੋਗ ਸੰਤਾਪ ॥

bha-ay kirpaal gusaa-ee-aa nathay sog
santaap.

ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਸਤਿਗੁਰਿ ਰਖੇ ਆਪਿ ॥੩॥

tatee vaa-o na lag-ee satgur rakhay aap. ||3||

ਗੁਰੁ ਨਾਰਾਇਣੁ ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ॥
ਗੁਰਿ ਤੁਠੈ ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ
॥੪॥੨॥੧੭੦॥

gur naaraa-iⁿ da-yu gur gur sachaa sirjanhaar.
gur tuthai sabh kichh paa-i-aa jan naanak sad
balihaar. ||4||2||170||

GAURRI MEHLA 5 MAANJH

In the previous *shabad* Guru Ji advised us that if we want to enjoy a truly happy life and bliss, then unlike the rest of the world (which remains imbued with the love of worldly riches), we should pray and seek to be imbued with the love of God and His Name. In this famous *shabad*, which many Sikhs sing with great relish, Guru Ji tells us about the merits of God’s Name and sings the glory of Guru (from whom we can obtain this jewel).

First addressing God, Guru Ji says: “O’ God, Your Name is the destroyer of sins. Yes, it is the annihilator of all sins. This is the instruction of the perfect Guru: that we should meditate on this Name at all times.”(1-pause)

Listing the merits of meditating on God’s Name or enshrining God in one’s heart, Guru Ji says: “The heart in which God abides becomes a beautiful place. Even death’s courier does not come near a person who with his (or her) tongue sings the praises of God (Such a person doesn’t fear even death).”(1)

Guru Ji goes into further humility, and says: “I don’t know how to serve You, nor (I) know the way to worship You. O’ the life of the world, O’ my incomprehensible God and Master of the universe, I only depend on Your shelter.” (2)

Giving the reason for such complete faith in the shelter of God, Guru Ji says: “(I know that) they on whom the Master of the world becomes merciful, all their woes and troubles hasten away. (Yes), they whom the true Guru himself protects are not afflicted even by the slightest agony.”(3)

In conclusion, Guru Ji says: “(O’ my friends), Guru is the embodiment of the primal God. Guru is the merciful true Creator. When the Guru becomes gracious, one obtains everything, so Nanak is always a sacrifice to the Guru.”(4-2-170)

The message of this *shabad* is that if we want to destroy all our sins, and be rid of all our pains and sufferings, then we should most humbly follow the guidance of the Guru (as contained in Guru Granth Sahib Ji) and meditate on God’s Name.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ga-or^hee maa^h mehlaa 5.

ਹਰਿ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮਾ ॥
ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

har raam raam raam raamaa.
jap pooran ho-ay kaamaa. ||1|| rahaa-o.

ਰਾਮ ਗੋਬਿੰਦ ਜਪੇਦਿਆ ਹੋਆ ਮੁਖੁ ਪਵਿਤ੍ਰੁ ॥
ਹਰਿ ਜਸੁ ਸੁਣੀਐ ਜਿਸ ਤੇ ਸੋਈ ਭਾਈ ਮਿਤ੍ਰੁ ॥੧॥

raam gobind japaydi-aa ho-aa mukh pavitar.
har jas sunee-ai jis tay so-ee bhaa-ee mitar.
||1||

ਸਭਿ ਪਦਾਰਥ ਸਭਿ ਫਲਾ ਸਰਬ ਗੁਣਾ ਜਿਸੁ ਮਾਹਿ ॥
ਕਿਉ ਗੋਬਿੰਦੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਜਾਹਿ ॥੨॥

sabh padaarath sabh falaa sarab gunaa jis maahi.
ki-o gobind manhu visaaree-ai jis simrat dukh jaahi. ||2||

ਜਿਸੁ ਲੜਿ ਲਗਿਐ ਜੀਵੀਐ ਭਵਜਲੁ ਪਈਐ ਪਾਰਿ ॥
ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਮੁਖ ਉਜਲ ਦਰਬਾਰਿ ॥੩॥

jis larh lagi-ai jeevee-ai bhavjal pa-ee-ai paar.
mil saadhoo sang udhaar ho-ay mukh oojal darbaar. ||3||

ਜੀਵਨ ਰੂਪੁ ਗੋਪਾਲ ਜਸੁ ਸੰਤ ਜਨਾ ਕੀ ਰਾਸਿ ॥
ਨਾਨਕ ਉਬਰੇ ਨਾਮੁ ਜਪਿ ਦਰਿ ਸਚੈ ਸਾਬਾਸਿ ॥੪॥੩॥੧੭੧॥

jeevan roop gopaal jas sant janaa kee raas.
naanak ubray naam jap dar sachai saabaas.
||4||3||171||

GAURRI MAAJH MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to destroy all our sins and be rid of all our pains and sufferings, then we should most humbly follow the guidance of the Guru and meditate on God’s Name. In this *shabad* he once again emphasizes the benefits of meditation on God’s Name.

Guru Ji says: “(O’ my friends), by repeating God’s Name again and again, all one’s tasks are accomplished.”(1-pause)

Describing what happens when one meditates on God, he says: “(O’ my friends), by uttering God’s Name, our tongue becomes immaculate. Therefore, the person from whom we listen to God’s praise is our (true) friend and brother.”(1)

Guru Ji therefore asks: “Why should we forget that Master of the universe, who possesses all comforts, all rewards and all merit, and by meditating upon whom all our woes depart?”(2)

Asking the same question in another form, Guru Ji says: “(Yes, why should we forget that God), by clinging to whom we obtain new life and cross the worldly ocean? (We should know that) by joining the society of the saint (Guru) we are saved (from worldly evils), and are received with honor in the (God’s) court.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the praise of (God), the cherisher of the world is the essence of life and capital of saintly persons. O’ Nanak, by remembering His Name, saintly people are saved (from sins) and obtain honor in the eternal God’s court.”(4-3-171)

The message of this *shabad* is that if we want to be saved from all sins, and received with honor in God’s court God, then joining the company of the saintly persons we should meditate on God’s Name.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫ ॥

ga-orhee maajh mehlaa 5.

ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ਜਿੰਦੂ ਤੂੰ ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ॥

meethay har gun gaa-o jindoo tooⁿ meethay
har gun gaa-o.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

sachay saytee ratī-aa mili-aa nithaavay thaa-o.
||1|| rahaa-o.

ਹੋਰਿ ਸਾਦ ਸਭਿ ਫਿਕਿਆ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥
ਵਿਣੁ ਪਰਮੇਸਰ ਜੋ ਕਰੇ ਫਿਟੁ ਸੁ ਜੀਵਣੁ ਸੋਇ ॥੧॥

hor saad sabh fiki-aa tan man fikaa ho-ay.
vin parmaysar jo karay fit so jeevan so-ay. ||1||

ਅੰਚਲੁ ਗਹਿ ਕੈ ਸਾਧ ਕਾ ਤਰਣਾ ਇਹੁ ਸੰਸਾਰੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧੀਐ ਉਧਰੈ ਸਭ ਪਰਵਾਰੁ ॥੨॥

anchal geh kai saaDh kaa tarnaa ih sansaar.
paarbarahm aaraaDhee-ai uDhrai sabh parvaar.
||2||

ਸਾਜਨੁ ਬੰਧੁ ਸੁਮਿਤੁ ਸੋ ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਦੇਇ ॥

saajan banDh sumitar so har naam hirdai
day-ay.

ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੇਇ ॥੩॥

a-ugan sabh mitaa-ay kai par-upkaar karay-i.
||3||

ਮਾਲੁ ਖਜਾਨਾ ਬੇਹੁ ਘਰੁ ਹਰਿ ਕੇ ਚਰਣ ਨਿਧਾਨ ॥

maal khajaanaa thayhu ghar har kay charan
niDhaan.

ਨਾਨਕੁ ਜਾਚਕੁ ਦਰਿ ਤੇਰੈ ਪ੍ਰਭ ਤੁਧਨੋ ਮੰਗੈ ਦਾਨੁ
॥੪॥੪॥੧੭੨॥

naanak jaachak dar tayrai parabh tuDhno
mangai daan. ||4||4||172||

GAURRI MAAJH MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to be saved from all sins and received with honor in the God’s court, then joining the company of saintly persons we should meditate on God’s Name. In this *shabad*, by addressing his own soul, Guru Ji shows us how to meditate on God’s Name and enjoy the relish of saint’s company.

So addressing his own soul (and indirectly our soul also), he says: “Sing, O’ my soul, the sweet praises of God. Being imbued with the eternal (God), even a support-less person has obtained support.”(1)

Commenting upon the pursuit of other worldly pleasures, Guru Ji says: “All other tastes or enjoyments (of the world) are insipid (and without any lasting happiness); they make both mind and body also insipid. Other than (the praise of) God, whatever a person does accursed becomes that life.”(1)

Now describing the benefits of seeking the company of saints (or the holy congregation), Guru Ji says: “(O’ my soul), by holding on to the support of the saint (Guru), we can swim across this worldly ocean. (In fact, when in the company of the saints) we meditate on God, all our family is saved.”(2)

So commenting upon the importance of the person who helps us in meditating on God’s Name, Guru Ji says: “(O’ my soul), that person who enshrines God’s Name in our heart is our real well-wisher, relative, and friend. Erasing all our faults that person does a great selfless favor on us.”(3)

Guru Ji concludes the *shabad* by describing how much importance he gives to God’s Name. He says: “(O’ God, for me the treasure of God’s Name is my whole possession, treasure, village, and my very home. Like a beggar at Your door, Nanak asks for the alms (of this wealth of Name from You).”(4-4-172)

The message this *shabad* is that by joining the society of saintly persons, we should sing praises of God and meditate on His Name. The relish and blessings of this thing will be much more pleasing and beneficial than the taste of all other kinds of worldly pleasures.

ਪੰਨਾ ੨੧੯

SGGS P-219

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ ੯ ॥

raag ga-or^hee mehlaa 9.

ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ ॥
ਕਾਮੁ ਕਰੋਧ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ
॥੧॥ ਰਹਾਉ ॥

saaD^ho man kaa maan tī-aaga-o
kaam kroD^h sangat^t durjan kee taa tay ahinis
b^haaga-o. ||1|| rahaa-o.

ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ ॥੧॥

suk^h duk^h dono sam kar jaanai a-or maan
apmaanaa.
harak^h sog tay rahai atee^taa tin jag tat^t
pach^hhaanaa. ||1||

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ ॥
ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ
॥੨॥੧॥

ustat^t nindaa do-oo tī-aagai k^hojai pad^t
nirbaanaa.
jan naanak ih k^hayl kathan hai kinhooⁿ
gurmuk^h jaanaa. ||2||1||

RAG GAURRI MEHLA 9

The stated objective of many of the saints and yogi sects is to obtain salvation, or the state of supreme bliss. In this *shabad*, while seemingly addressing the saints, Guru Ji is telling us the best way to obtain this state.

He says: “O’ saints, shed the ego of your mind, and day and night hasten away from lust, anger, and the company of evil persons.”(1-pause)

The next thing he suggests is to always keep the balance of mind. He says: “The person who looks upon pain and pleasure, honor or dishonor alike, (and the person) who rises above joy and sorrow, knows the essence (of living a happy and successful life) in the world.”(1)

In closing, Guru Ji says: “One should shed away both flattery and slander, and should search for the fourth (spiritual) state (where all desires end). However, Nanak says that this conduct of life is very difficult, and only a very rare person has known (this way of life) through the grace of the Guru.”(2-1)

The message of this *shabad* is that we should rise above ordinary human weaknesses such as lust, anger, praise, and slander, and remain in a detached state of mind, unaffected by life’s joys and tribulations. Yet it is only by Guru’s grace that we can realize this way of life and achieve salvation.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ ॥
ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ
ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਕਾਮ ਕਰੇਯ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ ॥
ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ
॥੧॥

ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ ॥
ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ
ਸਰਨਾਈ ॥੨॥੨॥

ga-orhee mehlaa 9.

saaDho rachnaa raam banaa-ee.
ik binsai ik asthir maanai achraj lakhi-o na jaa-ee.
||1|| rahaa-o.

kaam kroDh moh bas paraanee har moorat
bisraa-ee.
jhoothaa tan saachaa kar maani-o ji-o supnaa
rainaa-ee. ||1||

jo deesai so sagal binaasai ji-o baadar kee
chhaa-ee.
jan naanak jag jaani-o mithi-aa rahi-o raam
sarnaa-ee. ||2||2||

GAURRI MEHLA 9

In the previous *shabad*, Guru Ji advised us that we should rise above the ordinary human weaknesses such as lust, anger, praise, and slander and remain in a detached stage of mind, unaffected by life’s joys and tribulations. Yet it is only by Guru’s grace that we can realize this way of life and achieve salvation. In this *shabad*, Guru Ji draws our attention to the nature of this transitory world, and tells us the most lasting support upon which we can rely.

He says: “O’ my dear saints, it is God who has made this (amazing) universe, in which while one (person) is dying (in front of others, still the latter believes) that he/ she is immortal. This astounding (wonder) cannot be understood.”(1-pause)

Commenting further on the nature of human beings, Guru Ji says: “Under the control of lust, anger, and attachment, the mortal has forsaken the existence of God. Like a night dream, (the human being) deems the false (perishable) body as everlasting.”(1)

In closing, Guru Ji says: “(O’ my friends), whatever is visible vanishes like the shadow of a cloud. Slave Nanak says that the person who realizes that this world is only temporary remains under the shelter of (the eternal) God.” (2-2)

The message of this *shabad* is that we should realize that whatever we see is subject to extinction. Therefore, we should always seek the refuge of God, who alone is everlasting.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ga-orhee mehlāa 9.

ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ ॥
ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ ॥੧॥ ਰਹਾਉ ॥

paraanee ka-o har jas man nahee aavai.
ahinis magan rahai maa-i-aa mai kaho kaisay gun
gaavai. ||1|| rahaa-o.

ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ
ਬੰਧਾਵੈ ॥
ਮਿਗ ਤਿਸਨਾ ਜਿਉ ਝੂਠੇ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ
ਧਾਵੈ ॥੧॥

poot meet maa-i-aa mamtaa si-o ih biDh aap
banDhaavai.
marig tarisnaa ji-o jhootho ih jag daykh taas uth
Dhaavai. ||1||

ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ
ਬਿਸਰਾਵੈ ॥
ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੋ ਧਾਵੈ
॥੨॥੩॥

bhugat mukat kaa kaaran su-aamee moorh taahi
bisraavai.
jan naanak kotan mai ko-oo bhajan raam ko
paavai. ||2||3||

GAURRI MEHLA 9

In the previous *shabad*, Guru Ji advised us that we should realize that whatever we see is subject to extinction. Therefore, we should always seek the refuge of God, who alone is everlasting. Yet still the human being remains engrossed in fulfilling worldly desires, and does not feel inclined to sing the praises of God, which alone is of any help in the end. In this *shabad*, Guru Ji again comments on this state of human beings, and their end result.

He says: “(O’ my friends, singing) praises of God doesn’t (even) enter mortals’ mind. Day and night (they) remain engrossed in the pursuit of worldly affairs. Tell (me), how can one (find time to) sing the praises of God?”(1-pause)

But that is not all, Guru Ji says: “(O’ my friends, a human being) remains bound to attachments to sons, (daughters), friends, and worldly riches. This world is false, but just as upon seeing a mirage (the false appearance of water) a deer rises and runs after it, similarly a human being keeps running (after the false pleasures of the world).”(1)

In conclusion, Guru Ji notes: “The foolish person forgets that Master who is the (true) source of all enjoyments and salvation. O’ Nanak, it is only one in a million who sings the hymns of God.”(2-3)

The message of this *shabad* is that we should not engross ourselves in false worldly attachments or pursuit of worldly riches. Instead, we should sing praises of God and meditate on His Name, who is the real source of everlasting happiness and salvation.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ga-orhee mehlāa 9.

ਸਾਧੇ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ ॥
ਚੰਚਲ ਤਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ ॥੧॥
ਰਹਾਉ ॥

saaDho ih man gahi-o na jaa-ee.
chanchal tarisnaa sang basat hai yaa tay thir
na rahaa-ee. ||1|| rahaa-o.

ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ ॥	kathn karoDh ghat hee kay bheetar jih suDh sabh bisraa-ee.
ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੇ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ ॥੧॥	raTan gi-aan sabh ko hir leenaa ta si-o kachh na basaa-ee. 1
ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਚੇ ਗੁਨ ਗਾਈ ॥	jogee jaTan karat sabh haaray gunee rahay gun gaa-ee.
ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ ॥੨॥੪॥	jan naanak har bhā-ay da-i-aalaa ta-o sabh biDh ban aa-ee. 2 4

GAURRI MEHLA 9

In the opening lines of the previous *shabad*, Guru Ji remarked that singing the praises of God doesn't enter mortals' mind. Day and night, they remain engrossed in the pursuit of worldly affairs, so how can they think of singing the praise of God? In this *shabad*, like a competent physician he diagnoses the reason and source of man's weakness, and then tells us how can we cure this malady and become (spiritually) healthy again.

He says: "O' saints, this mind cannot be controlled. It resides in the company of mercurial (worldly) desire. Because of that, it cannot remain stable." (1-pause)

Giving more reasons for the difficulty we find in controlling our mind, Guru Ji says: "(On top of our desires), the inability to control our anger also resides within us, which has made us lose all our senses. (This anger) has snatched all the jewel (like) knowledge (of a human being about the conduct of life). Therefore, no one has any control over these (passions)." (1)

In conclusion, Guru Ji says: "Even yogis have made many efforts, and scholars have grown tired of singing the praises (of their own propounded methods, but none has succeeded in controlling the mind). Slave Nanak says, when God becomes merciful, then all the ways (to still the mind and control passions like anger) become effective." (2-4)

The message of this *shabad* is that if we want to still our mind and control our passions like anger, we should seek the grace of God (by meditating on His Name).

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ ॥
ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ ॥੧॥
ਰਹਾਉ ॥

ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਉ ॥
ਗਜ ਕੇ ਤ੍ਰਾਸੁ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ
॥੧॥

ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ
॥
ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ
॥੨॥੫॥

ga-orhee mehlā 9.

saaDho gobind kay gun gaava-o.
maanas janam amolak paa-i-o birthaa kaahi
gavaava-o. ||1|| rahaa-o.

patit puneet deen bandh har saran taahi tum
aava-o.
gaj ko traasu miti-o jih simrat tum kaahay
bisraava-o. ||1||

taj abhimaan moh maa-i-aa fun bhajan raam
chit laava-o.
naanak khat mukat panth ih gurmukh ho-ay
tum paava-o. ||2||5||

GAURRI MEHLA 9

Different faiths and sects advocate different ways to seek salvation or liberation from the circle of perpetual pains of births and deaths. Generally, all these ways require a person to observe many kinds of rituals, hardships, and penances. In this *shabad* Guru Ji lays out a very simple and straight-forward way of achieving this objective.

He says: “O’ (dear) saints, utter the praises of God. This human birth is very precious; why do you waste it (in other useless pursuits)?”(1-pause)

Instead of advocating any indirect way to approach God, who is the real Giver of this boon of salvation, Guru Ji advises us to approach God directly without having fear of our many sins. To assure us about the merciful nature of God, Guru Ji even cites the mythological story of an angel, who was turned into an elephant by the curse of a saint. A crocodile grabbed this elephant while drinking water at a riverbank. Fearing for its life, the elephant (angel) prayed to God to forgive his past sins, and he was saved.

So Guru Ji says: “(O’ my friends), God purifies even the sinners and shows mercy on the poor. So seek His refuge. By meditating upon God, even the fear of the elephant (angel) was dispelled. Therefore, why do you forget Him?”(1)

Therefore, Guru Ji concludes by saying: “(O’ my friends), shedding your ego and attachment to worldly riches and power, yoke your mind to the worship of God. Nanak says, “This is the (easiest) way to salvation. Following Guru’s advice you can obtain this.”(2-5)

The message of this *shabad* is that even if we have committed many sins in the past, we can still be saved if following Guru’s advice, we shed our ego and worldly attachments and sing praises of God.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ga-orhee mehlāa 9.

ਕੋਉ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ ॥

ko-oo maa-ee bhooli-o man samjhaavai.

ਪੰਨਾ ੨੨੦

SGGS P-220

ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ
॥੧॥ ਰਹਾਉ ॥bayd puraan saaDh mag sun kar nimakh na
har gun gaavai. ||1|| rahaa-o.

ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ ॥

durlabh dayh paa-ay maanas kee birthaa
janam siraavai.

ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ ॥੧॥

maa-i-aa moh mahaa sankat ban taa si-o ruch
upjaavai. ||1||

ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ ॥

anTar baahar sadaa sang parabh taa si-o
nayhu na laavai.ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ
॥੨॥੬॥naanak mukat taahi tum maanhu jih ghat
raam samaavai. 2||6||

GAURRI MAHLA 9

In the previous *shabad*, Guru Ji advised us that even if we have committed many sins in the past, we could still be saved if following Guru's advice we shed our ego and worldly attachments, and sing praises of God. The problem is that in spite of all the advice of the saints and the Guru, our mind remains lost and strayed from the right path, and remains absorbed in false worldly pleasures and attachments. In this *shabad*, Guru Ji puts himself in our position, and wonders how our strayed mind can be controlled and put on the right path. He then finds the answer for us.

He asks: "O' my mother, (I wish that) someone may instruct my strayed mind. In spite of listening to (holy books, such as) *Vedas*, *Puranas*, and the ways described by the saints, it does not sing God's praise even for a moment." (1-pause)

Describing the consequences suffered by a person due to the above mistaken path adopted by the dictates of his (or her) mind, Guru Ji says: "Having obtained the (human) body which is obtained after tremendous effort, one passes one's life in vain.

This world is like a terrible forest of worldly attachments, (and a human being) feels interested in that."(1)

In closing Guru Ji says: "Human beings do not care for God's love who is both within and without and always near. Nanak says, you should deem only that person as emancipated in whose mind God is enshrined."(2-6)

The message of this *shabad* is that we should avoid the temptations of worldly riches and power. The only way we can obtain salvation is by inculcating love for God and enshrining Him in our heart.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਸਾਧੇ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ ॥
ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੇ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੇ ਨਾਮਾ ॥੧॥
ਰਹਾਉ ॥

ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ
॥
ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਨਿ ਸੇ ਮੂਰਤਿ ਹੈ ਦੇਵਾ ॥੧॥

ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ
॥
ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ ॥੨॥

ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਨਿ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ
॥
ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੇ ਜੋ ਪ੍ਰਾਨੀ
॥੩॥੨

ga-orhee mehlā 9.

saaDho raam saran bisraamaa.
bayd puraan parhay ko ih gun simray har ko
naamaa. ||1|| rahaa-o.

lobh moh maa-i-aa mamtaa fun a-o bikh-an
kee sayvaa.
harakh sog parsai jih naahan so moorat hai
dayvaa. ||1||

surag narak amrit bikh ay sabh ti-o kanchan ar
paisaa.
ustat nindaa ay sam jaa kai lobh moh fun
taisaa. ||2||

dukh sukh ay baaDhay jih naahan tih tum
jaan-o gi-aanee.
naanak mukat taahi tum maan-o ih biDh ko jo
paraanee. ||3||7||

GAURRI MEHLA 9

In the opening lines of the previous *shabad* (2-4), Guru Ji stated that this mind couldn't be restrained: it resides in the company of mercurial (worldly) desire and because of this it cannot remain stable. In this *shabad*, Guru Ji tells us how to control our straying mind.

He says: "O' saints, there is peace in the refuge of God. The real advantage of reading (holy books, such as) *Vedas* and *Puranas* should be that one keeps meditating on God's Name."(1-pause)

Now describing the qualities of a person with a stable mind, Guru Ji says: "The person, who doesn't indulge in greed, worldly attachment, or evil pursuits, and who is not affected by happiness or sorrow, is the embodiment of God."(1)

Guru Ji adds: "(For such a person), heaven or hell, nectar or poison, gold or copper is the same. (Similarly for such persons) praise or slander is the same, and greed or attachment have no effect (on such a person)." (2)

In conclusion, Guru Ji says: "(O' my friends), deem that person (divinely) wise who is not bound by joy or sorrow. (In short), O' Nanak, the person who adopts such a life conduct, deem that person to be (truly) liberated (from worldly bonds)."(3-7)

The message of this *shabad* is that if we want true peace and salvation from worldly bonds, then we should rise above worldly greed, attachment, joys and sorrow, and seek only the refuge of God.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ ॥
ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ
ਹਉਰਾ ॥੧॥ ਰਹਾਉ ॥

ਜੋ ਤਨੁ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ ॥
ਇਨ ਮੈਂ ਕਛੁ ਤੇਰੇ ਰੇ ਨਾਹਨਿ ਦੇਖੇ ਸੋਚ ਬਿਚਾਰੀ ॥੧॥

ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ
॥
ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿਉ ਬਿਰਥਾ ਅਉਧ
ਸਿਚਾਨੀ ॥੨॥

ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥
ਅਉਰੁ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ
ਪਾਵੈ ॥੩॥੮॥

ga-orhee mehlaa 9.

man ray kahaa bha-i-o tai ba-uraa.
ahinis a-oDh ghatai nahee jaana bha-i-o lobh
sang ha-uraa. ||1|| rahaa-o.

jo tan tai apno kar maani-o ar sundar garih
naaree.
in maiⁿ kachh tayro ray naahan daykho soch
bichaaree. ||1||

rajan janam apno tai haari-o gobind gat nahee
jaanee.
nimakh na leen bha-i-o charnan siⁿ-o birthaa
a-oDh siraanee. ||2||

kaho naanak so-ee nar sukhee-aa raam naam
gun gaavai.
a-or sagal jag maa-i-aa mohi-aa nirbhai pad
nahee paavai. ||3||8||

GAURRI MEHLA 9

In the previous *shabad*, Guru Ji advised us that if we want true peace and salvation from worldly bonds, then we should rise above worldly greed, attachment, joy and sorrow, and

seek only the refuge of God. In this *shabad*, Guru Ji shows us how to straighten our mind, which is going astray in the pursuit of worldly affairs.

Addressing his own mind, he says: “O’ my mind, why are you going mad (in the pursuit of worldly pleasures)? You do not realize that your life-span is decreasing with the passage of every day and night, and in the pursuit of greed you are becoming (spiritually) weak.”(1-pause)

Continuing his address, Guru Ji says: “(O’ my mind), think carefully. (Even) the body which you deem as your own, and your beautiful wife, none among these will (accompany you forever).”(1)

As if showing us the true mirror of our life, Guru Ji says: “(O’ man), you have lost your jewel-like (precious) life, and have not understood the reality of the Master of the universe. Even for an instant, you have not attuned yourself to the service of God, and you have wasted your life in vain.”(2)

Guru Ji concludes this *shabad* by giving straight truth about the secret of happiness. He says: “(O’ my friends), Nanak says only that person is (truly) happy who sings praises of God. All the rest of the world is deceived by the enticement of Maya (the) worldly riches and power, and never attains the state of fearlessness.”(3-8)

The message of this *shabad* is that if we want to find freedom from all kinds of fear or worry, and hence true peace of mind, then we should abandon the pursuit of worldly riches and meditate on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੯ ॥

ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰੁ ਰੇ ॥
ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ
॥੧॥ ਰਹਾਉ ॥

ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੇ ਨਾਮੁ ਹੀਐ ਮੇ ਧਰੁ
ਰੇ ॥
ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੇ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ
ਸਭ ਹਰੁ ਰੇ ॥੧॥

ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੁ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ
ਰੇ ॥
ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾ ਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ
ਰੇ ॥੨॥੯॥੨੫੧॥

ga-orhee mehlaa 9.

nar achayt paap tay dar ray.
deen da-i-aal sagal bhai bhanjan saran taahi
tum par ray. ||1|| rahaa-o.

bayd puraan jaas gun gaavat taa ko naam
hee-ai mo Dhar ray.
paavan naam jagat mai har ko simar simar
kasmal sabh har ray. ||1||

maanas dayh bahur nah paavai kachhoo
upaa-o mukat kaa kar ray.
naanak kahat gaa-ay karunaa mai bhav saagar
kai paar utar ray. ||2||9||251||

GAURRI MEHLA 9

In the previous *shabad*, Guru Ji advised us that if we want to find freedom from all kinds of fear and worry, and true peace of mind, then we should abandon the pursuit of worldly riches, and instead meditate on God’s Name. Many times, due to worldly attachments and greed we commit sins which subject us to future punishment. In this *shabad*, he tells us how to desist from committing sins and concentrating on God’s Name.

He says: “O’ unaware human being, be afraid of sins. (To save yourself from these), seek the refuge of God who is beneficent to the poor, is merciful, and the dispeller of all fears.”(1-pause)

Guru Ji emphasizes: “(O’ human being), enshrine that (God’s) Name in your heart whose praise is sung in the (the holy books, such as the) *Vedas* and *Puraanaas*. Yes, all-purifying in the world is the Name of God, meditate on it and wash off all your sins.”(1)

Guru Ji reminds: “(O’ my friend), you will not obtain this human life again, therefore seek the way of deliverance (now). Nanak says, (O’ human being) sing praises of that merciful God and swim across the dreadful worldly ocean.” (2-9-251)

The message of this shabad is that instead of committing sins in the pursuits of worldly riches and power, we should utilize this opportunity of human life to meditate on God’s Name and obtain emancipation from perpetual rounds of birth and death.

Detail of shabads: -M: 1=20, M: 3=18, M: 4=32, M: 5=172, M: 9=9, Total=251

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਗਉੜੀ ਗੁਆਰੇਰੀ

**raag ga-orhee asatpadee-aa mehlaa 1
ga-orhee gu-aarayree**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ ॥
ਤ੍ਰਿਕੁਟੀ ਛੂਟੀ ਬਿਮਲ ਮਝਾਰਿ ॥

ik-oⁿkaar satnaam kartaa purakh gur parsaad.
niDh siDh nirmal naam beechaar.
pooran poor rahi-aa bikh maar.
tarikutee chhootee bimal majhaar.

ਪੰਨਾ ੨੨੧

SGGS P-221

ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ ॥੧॥
ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤ ਮਨੁ ਮਾਨਿਆ ॥
ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

gur kee mat jee-ay aa-ee kaar. ||1||
in biDh raam ramat man maani-aa.
gi-aan anjan gur sabad pachhaani-aa. ||1||
rahaa-o.

ਇਕੁ ਸੁਖੁ ਮਾਨਿਆ ਸਹਜਿ ਮਿਲਾਇਆ ॥
ਨਿਰਮਲ ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਲਾਲ ਭਏ ਸੂਹਾ ਰੰਗੁ ਮਾਇਆ ॥
ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੨॥

ik sukh maani-aa sahj milaa-i-aa.
nirmal baanee bharam chukaa-i-aa.
laal bha-ay soohaa rang maa-i-aa.
nadar bha-ee bikh thaak rahaa-i-aa. ||2||

ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ ॥
ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ ਲਾਗਿਆ ॥
ਰਸੁ ਸੰਗ੍ਰਹਿ ਬਿਖੁ ਪਰਹਰਿ ਤਿਆਗਿਆ ॥
ਭਾਇ ਬਸੇ ਜਮ ਕਾ ਭਉ ਭਾਗਿਆ ॥੩॥

ulat bha-ee jeevat mar jaagi-aa.
sabad ravay man har si-o laagi-aa.
ras sangrahi bikh parhar ti-aagi-aa.
bhaa-ay basay jam kaa bha-o bhaagi-aa. ||3||

ਸਾਦ ਰਹੇ ਬਾਦੰ ਅਹੰਕਾਰਾ ॥
ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਹੁਕਮਿ ਅਪਾਰਾ ॥
ਜਾਤਿ ਰਹੇ ਪਤਿ ਕੇ ਆਚਾਰਾ ॥
ਦ੍ਰਿਸਟਿ ਭਈ ਸੁਖੁ ਆਤਮ ਧਾਰਾ ॥੪॥

saad rahay baadaⁿ ahaⁿkaaraa.
chit har si-o raataa hukam apaaraa.
jaat rahay pat kay aacharaa.
darisat bha-ee sukh aatam Dhaaraa. ||4||

ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ ਦੇਖਉ ਮੀਤੁ ॥
ਕਿਸੁ ਸੇਵਉ ਕਿਸੁ ਦੇਵਉ ਚੀਤੁ ॥

tujh bin ko-ay na daykh-a-u meet.
kis sayva-o kis dayva-o cheet.

ਕਿਸੁ ਪੂਛਉ ਕਿਸੁ ਲਾਗਉ ਪਾਇ ॥
ਕਿਸੁ ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ ॥੫॥

kis poochha-o kis laaga-o paa-ay.
kis updays rahaa liv laa-ay. ||5||

ਗੁਰ ਸੇਵੀ ਗੁਰ ਲਾਗਉ ਪਾਇ ॥
ਭਗਤਿ ਕਰੀ ਰਾਚਉ ਹਰਿ ਨਾਇ ॥
ਸਿਖਿਆ ਦੀਖਿਆ ਭੋਜਨ ਭਾਉ ॥
ਹੁਕਮਿ ਸੰਜੋਗੀ ਨਿਜ ਘਰਿ ਜਾਉ ॥੬॥

gur sayvee gur laaga-o paa-ay.
bhagat̃ karee raacha-o har naa-ay.
sikhi-aa deekhi-aa bhōjan bhāa-o.
hukam sanjogee nij ghar̃ jaa-o. ||6||

ਗਰਬ ਗਤੰ ਸੁਖ ਆਤਮ ਧਿਆਨਾ ॥
ਜੋਤਿ ਭਈ ਜੋਤੀ ਮਾਹਿ ਸਮਾਨਾ ॥
ਲਿਖਤੁ ਮਿਟੈ ਨਹੀ ਸਬਦੁ ਨੀਸਾਨਾ ॥
ਕਰਤਾ ਕਰਣਾ ਕਰਤਾ ਜਾਨਾ ॥੭॥

garab gataⁿ sukh aatam Dhi-aanaa.
jot̃ bhā-ee jot̃ee maahi samaanaa.
likhat̃ mitai nahee sabad̃ neesaanaa.
kartaa karnaa kartaa jaanaa. ||7||

ਨਹ ਪੰਡਿਤੁ ਨਹ ਚਤੁਰੁ ਸਿਆਨਾ ॥
ਨਹ ਭੂਲੋ ਨਹ ਭਰਮਿ ਭੁਲਾਨਾ ॥
ਕਥਉ ਨ ਕਥਨੀ ਹੁਕਮੁ ਪਛਾਨਾ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ ॥੮॥੧॥

nah pandit̃ nah chaṭur si-aanaa.
nah bhoolo nah bharam bhulaanaa.
kathā-o na kathnee hukam pachhaanaa.
naanak gurmat̃ sahj samaanaa. ||8||1||

RAG GAURRI ASHTPADIA

MEHLA 1 GAURRI GUARERI

In this *Ashtpadi* (the *shabad* with eight stanzas) Guru Ji shares with us the blissful state of his mind after following the Guru's advice and meditating on God's Name.

He says: "(O' my friends), for me meditation on God's Name is in itself a treasure and miraculous power. (Through the meditation of Name) the poison of worldly attractions is destroyed. I behold the perfect (God) pervading everywhere. By remaining absorbed in the immaculate (Name), I have risen above the three worldly modes (of virtue, vice, and power). In this way the Guru's instruction has proven very useful to my soul." (1)

Summarizing the process which led him to this blissful state, Guru Ji says: "The Guru's word has acted like ointment of divine wisdom (for my spiritual eyes, by virtue of which) I have recognized the (all-pervading God). In this way, by meditating on God my mind has been convinced (about God and His power)." (1- pause)

Listing the blessings received by him, he says: "The greatest bliss I have enjoyed was the moment (God) imperceptibly united (me with Him). The immaculate word (of the Guru) has dispelled (all my) doubt. Now I am deeply imbued with the love of God. (I have realized that like the fast-fading) red colored Safflower, the worldly riches are short lived. I have been blessed with the glance (of His Grace), which has stalled any effect of (worldly) poison (upon me)." (2)

Describing the effect of God's grace, he says: "The (attention of my mind) has been turned away from the lure of (worldly attachments, as if) I have died (to all such things), and have awakened (to spiritual pursuits). By meditating on the word (of the Guru), my mind has grown attuned to God. By accumulating the nectar (of God's Name), I have abandoned the poison (of worldly riches). Being imbued with (God's) love, my fear of death has vanished." (3)

Describing his present social and spiritual relationships, Guru Ji says: “Now all lures and enjoyment in egoistic strife have ended for me. My mind is imbued with God and His infinite command. Gone are my deeds to win (false) respect (from others). Instead, with (God’s glance of grace, my mind) enjoys the calm of spiritual bliss.”(4)

Now Guru Ji addresses God and says: “O’ God, I don’t recognize any friend except You. (I don’t see anyone except You) whom I may serve, whom I may attune my heart to, whom I may ask and before whom I may bow, or with whose instruction I may remain attuned.”(5)

Guru Ji then says: “I serve the Guru and bow before him. I worship God (according to Guru’s instruction), and remain attuned with God’s Name. For me (Guru’s) word is my *mantra* (and Guru’s) love is my (spiritual) food. It is by following the (Guru’s) command that I have been united with (God’s) Name, and I am able to enter my true home (within the heart itself, which in fact is the abode of God).”(6)

Describing the signs, which marked his return to the divine home, Guru Ji says: “(Now) my ego has disappeared and my soul is peacefully attuned in meditation. My heart has been illuminated with divine light, and my soul has merged in the (prime) soul. The mark of (Guru’s) word has been so (firmly) written (on my heart) that it cannot be erased. I have realized the Creator as the doer (of everything).”(7)

Guru Ji finally says in humility: “I am not a scholar, nor a very wise man. I am not strayed from the path, nor lured by doubt. Now I don’t make any (idle) statements. (I) Nanak say, that by following Guru’s instruction I have merged into a state of equipoise.”(8-1)

The message of this *shabad* is that if we wish to be rid of all our worldly doubts, illusions, and egoistic pursuits, then we should carefully and lovingly follow Guru’s advice and meditate on God’s Name. One day we may also be blessed with the grace of God, and merge in a state of peace and bliss.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ga-orhee gu-aarayree mehlāa 1.

ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ ॥
ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ ॥
ਰਾਜ ਦੁਆਰੈ ਸੋਭ ਸੁ ਮਾਨੈ ॥੧॥

man kunchar kaa-i-aa uḍi-aanai.
gur ankas sach sabaḍ neesaanai.
raaj ḍu-aarai sobh so maanai. ||1||

ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ ॥
ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ ॥੧॥ ਰਹਾਉ ॥

chaṭuraa-ee nah cheeni-aa jaa-ay.
bin maaray ki-o keemaṭ paa-ay. ||1|| rahaa-o.

ਘਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਤਸਕਰੁ ਲੇਈ ॥
ਨੰਨਾਕਾਰੁ ਨ ਕੋਇ ਕਰੇਈ ॥
ਰਾਖੈ ਆਪਿ ਵਡਿਆਈ ਦੇਈ ॥੨॥

ghar meh amrit taskar lay-ee.
nannaakaar na ko-ay karay-ee.
raakhai aap vadi-aa-ee ḍay-ee. ||2||

ਨੀਲ ਅਨੀਲ ਅਗਨਿ ਇਕ ਠਾਈ ॥
ਜਲਿ ਨਿਵਰੀ ਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥
ਮਨੁ ਦੇ ਲੀਆ ਰਹਸਿ ਗੁਣ ਗਾਈ ॥੩॥

neel aneel agan ik thaa-ee.
jal nivree gur boojh bujhaa-ee.
man ḍay lee-aa rahas gun gaa-ee. ||3||

ਜੈਸਾ ਘਰਿ ਬਾਹਰਿ ਸੇ ਤੈਸਾ ॥
ਬੈਸਿ ਗੁਫਾ ਮਹਿ ਆਖਉ ਕੈਸਾ ॥

jaisaa ghar baahar so taisaa.
bais gufaa meh aakhā-o kaisaa.

ਸਾਗਰਿ ਡੂਗਰਿ ਨਿਰਭਉ ਐਸਾ ॥੪॥

saagar doogar nir**h**ā-o aisaa. ||4||

ਮੂਏ ਕਉ ਕਹੁ ਮਾਰੇ ਕਉਨੁ ॥
ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ ॥
ਸਬਦਿ ਪਛਾਨੈ ਤੀਨੋ ਭਉਨੁ ॥੫॥

moo-ay ka-o kaho maaray ka-un.
nidray ka-o kaisaa dar kavan.
sabad pachhaanai teenay bhā-un. ||5||

ਜਿਨਿ ਕਹਿਆ ਤਿਨਿ ਕਹਨੁ ਵਖਾਨਿਆ ॥
ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਸਹਜਿ ਪਛਾਨਿਆ ॥
ਦੇਖਿ ਬੀਚਾਰਿ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੬॥

jini kahi-aa tin kahan vakhaani-aa.
jini boo**j**hi-aa tin sahj pachhaani-aa.
daykh beechaar mayraa man maani-aa. ||6||

ਕੀਰਤਿ ਸੂਰਤਿ ਮੁਕਤਿ ਇਕੁ ਨਾਈ ॥
ਤਹੀ ਨਿਰੰਜਨੁ ਰਹਿਆ ਸਮਾਈ ॥
ਨਿਜ ਘਰਿ ਬਿਆਪਿ ਰਹਿਆ ਨਿਜ ਠਾਈ ॥੭॥

keerat̃ soorat̃ mukat̃ ik naa-ee.
tahee niranjan rahi-aa samaa-ee.
nij ghar bi-aap rahi-aa nij thaa-ee. ||7||

ਉਸਤਤਿ ਕਰਹਿ ਕੇਤੇ ਮੁਨਿ ਪ੍ਰੀਤਿ ॥

ustat̃ karahi kaytay mun pareet̃.

ਪੰਨਾ ੨੨੨

SGGS P-222

ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁ ਚੀਤਿ ॥
ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ ॥੮॥੨॥

tan man soochai saach so cheet̃.
naanak har bhaj neetaa neet̃. ||8||2||

GAURRI GUARERI MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that if we want to be rid of all our worldly doubts, illusions and egoistic pursuits, then we should carefully and lovingly follow Guru's advice, and meditate on God's Name. One day we may also be blessed with the grace of God, and merge in a state of peace and bliss. In this *shabad*, Guru Ji tells us why it is important to seek and act upon the advice of the Guru, and save ourselves from worldly temptations.

For this purpose he uses the metaphor of those days, when instead of presidents countries were ruled by kings. Instead of fleets of prestigious cars, wild and specially trained elephants were the prized possessions of the kings and the rulers. The problem with these elephants was that unless properly trained or controlled by elephant drivers (or *Mohaawats*) who used sharp iron pieces or goads on their necks, the elephants could go wild and destroy the king's gardens.

So Guru Ji says: "Our mind is like an elephant roaming in the garden of the body. (Left to its own, it will destroy the entire garden and be awarded punishment in God's court). If the goad of the true word of the Guru is on its head (then it does not go astray, and) it gains honor in God's court (1)."

Guru Ji notes: "Without being controlled, the mind cannot be valued or respected. By cleverness, God cannot be understood."(1-pause)

Explaining another fact about our body, Guru Ji says: "Within our own bodies is present the (divine) nectar, but thieves (such as ego, anger, avarice, greed and attachment) are stealing it away. None (of our faculties or senses) forbids (these thieves from their actions). The person whose (body home, God) Himself guards is blessed with honor."(2)

Now describing how the Guru protects us against these thieves, and what kind of peace of mind we obtain, Guru Ji says: “Countless fires of desires are accumulated in one place (of the mind). But the one whom Guru has given such an understanding has the fire (of desire) put off by the water (of God’s Name). The person who has surrendered the mind (to the Guru), with delight (that person) keeps singing the praises (of God).”(3)

Next answering the question about the nature or qualities of God, Guru Ji says: “(God) is the same in the home as outside. While sitting in the cave of the body, how can I describe (Him)? Upon reflecting outside the body, I can say) that the fearless (God) is such that He pervades everywhere, including oceans and mountains.”(4)

When a person is singing the praises of such a fearless God, then that person also becomes fearless. Commenting on that state of mind, of such a person, Guru Ji says: “(Such a person thinks), who can kill (or conquer) the one who is already dead (or conquered)? What can make the one who is never in fear afraid? Through the word (of the Guru), a person knows that the (fearless) God resides in all the three worlds.”(5)

Explaining the difference between those who simply talk about God, and those who have actually experienced Him, Guru Ji says: “Those who (merely) speak (of God) indulge in vain prattle. But those who have (truly) understood (Him) have easily recognized Him (pervading everywhere). It is only after (personally) seeing and reflecting upon Him that my mind has been convinced (of the all-pervasive nature of the fearless God).”(6)

Guru Ji now summarizes and says: “(O’ my friends), in the one (God’s) Name is (included the merit of God’s) praise, meditation on His) form (and the blessing of) salvation. The immaculate God remains permeated. There He abides in His own home, on His own seat.”(7)

In conclusion, Guru Ji says: “(O’ my friends), myriad of saints praise God with love. Their mind and bodies have become pure, because in their minds resides that eternal God. Therefore, O’ Nanak, meditate on that God day after day.”(8-2)

The message of this *shabad* is that if we want to bring our wild mind under control, quench the fires of worldly desires, and enjoy a unique state of peace and bliss, then we should replace the dictates of our mind, and with the immaculate guidance of our Guru (Granth Sahib Ji), we should meditate on God’s Name with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ga-orhee gu-aarayree mehlāa 1.

ਨਾ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ ॥
ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ ॥
ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ ॥੧॥

naa man marai na kaaraj ho-ay.
man vas dootaa durmat do-ay.
man maanai gur tay ik ho-ay. ||1||

ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ ॥
ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

nirgun raam gunah vas ho-ay.
aap nivaar beechaaray so-ay. ||1|| rahaa-o.

ਮਨੁ ਭੁਲੇ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ ॥
ਮਨੁ ਭੁਲੇ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥
ਮਨੁ ਮਾਨੈ ਹਰਿ ਏਕੰਕਾਰੁ ॥੨॥

man bhoolo bahu chitai vikaar.
man bhoolo sir aavai bhaar.
man maanai har aykankaar. ||2||

ਮਨੁ ਭੂਲੇ ਮਾਇਆ ਘਰਿ ਜਾਇ ॥
ਕਾਮਿ ਬਿਰੁਧਉ ਰਹੈ ਨ ਠਾਇ ॥
ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨ ਰਸਾਇ ॥੩॥

man bhoolo maa-i-aa ghar jaa-ay.
kaam birooDha-o rahai na thaa-ay.
har bhaj paraanee rasan rasaa-ay. ||3||

ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ ॥
ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ ॥
ਜੂਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ ॥੪॥

gaivar haivar kanchan sut naaree.
baho chintaa pirh chaalai haaree.
joo-ai khaylan kaachee saaree. ||4||

ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ ॥
ਹਰਖ ਸੋਕ ਉਭੇ ਦਰਵਾਰਿ ॥
ਸੁਖ ਸਹਜੇ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥੫॥

sampa-o sanchee bha-ay vikaar.
harakh sok ubhay darvaar.
sukh sehjay jap ridai muraar. ||5||

ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ ॥
ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ ॥੬॥

nadar karay taa mayl milaa-ay.
gun sangrahi a-ugan sabaḍ jalaa-ay.
gurmukh naam padaarath paa-ay. ||6||

ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੂਖ ਨਿਵਾਸੁ ॥
ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ ॥੭॥

bin naavai sabh dookh nivaas.
manmukh moorh maa-i-aa chit vaas.
gurmukh gi-aan Dhur karam likhi-aas. ||7||

ਮਨੁ ਚੰਚਲ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ ॥
ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੮॥੩॥

man chanchal Dhaavat fun Dhaavai.
saachay soochay mail na bhaavai.
naanak gurmukh har gun gaavai. ||8||3||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to bring under control our wild mind, quench the fires of worldly desires, and enjoy a unique state of peace and bliss, then we should replace the dictates of our mind with the immaculate guidance of our Guru, and meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji again tells us the reason why it is very difficult to control our mind, and who are those persons who are able to control their minds.

He says: "Because we cannot still our mind, we cannot achieve the objective (of uniting with God). Because the mind remains in the grip of the demons of duality and evil intent (it cannot be controlled). When the mind accepts the Guru's way it becomes one with God."(1)

Elaborating on the way to unite with God and lovingly have a sway over Him (just as a child holds sway over its mother, Guru Ji says: "God, who is free from the three impulses (of worldly riches and power) is swayed by the merits (of a person's devotion), who shedding his or her ego reflects on God."(1- pause)

Now describing what happens when our mind remains lost in false worldly pursuits, and the reward received when the mind accepts the instruction of the Guru, he says: "As long as the mind remains strayed and thinks evil thoughts, it continues gathering (sins on its head). But when (under the instruction of the Guru), the mind accepts (the merits of singing God's praise), it becomes one with God the Creator."(2)

Once again listing the faults of the strayed mind, Guru Ji advises: “(O’ my friends), when the mind is strayed (from the right path), it again and again falls into the trap of worldly riches. Being entangled in lust, it does not remain steady. Therefore (to save yourself from this problem) O’ mortal, lovingly repeat God’s Name with your tongue.”(3)

Now reminding us of the consequences of remaining involved in worldly possessions, he says: “(The person who) remains engrossed in the care of his or her elephants, horses (motor vehicles), wealth, sons or spouse, remains in great stress. Ultimately this person departs from the world after losing the battle of life, like a defeated piece (in a chess game).”(4)

Guru Ji therefore warns us: “(O’ my friends), the more wealth a person amasses, more evils arise (in the mind). Therefore, such a person continues experiencing the ups and downs of happiness and sorrow. But by meditating on God in the mind, one easily enjoys (true) peace.”(5)

Describing how a person turns his or her back on the dictates of the mistaken mind, and starts a life journey in the right direction, Guru Ji says: “When God bestows His grace, He unites the mortal with the Guru. Such a person then gathers merits and burns off (his or her) faults by acting on the advice (of the Guru). This way, through the Guru such a person obtains the (valuable) commodity of (God’s) Name.”(6)

Guru Ji further comments: “(O’ my friends), without (meditating) on (God’s) Name, one remains afflicted with pain. The mind of a self-conceited person remains absorbed in worldly riches. The person in whose destiny it is so pre-ordained, obtains (divine) knowledge by Guru’s grace (and meditates on God’s Name).”(7)

In summary, Guru Ji says: “(O’ my friends, because of the) mercurial mind, a mortal repeatedly runs after worldly riches. But they who have become immaculate by meditating on the eternal (God’s Name) do not like at all such a soiled mind. O’ Nanak, a Guru’s follower (always) sings praises of God.”(8-3)

The message of this *shabad* is that we should not let our mind go astray in amassing worldly possessions. Instead, we should follow the Guru’s instruction and meditate on praises of God and His Name, which alone can bring us true peace and happiness.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ॥

ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ ॥
ਮਨਮਤਿ ਝੁਠੀ ਸਚਾ ਸੋਇ ॥
ਸਗਲ ਬਿਗੁਣੇ ਭਾਵੈ ਦੋਇ ॥
ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ ॥੧॥

ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੁਆਰੀ ॥
ਸਭਿ ਸੁਖ ਮਾਰੈ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ ॥
ਬਿਨੁ ਦੇਖੇ ਕਰਣਾ ਬਿਰਥਾ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ ॥੨॥

ga-orhee gu-aarayree mehlaa 1.

ha-umai karti-aa nah sukh ho-ay.
manmat jhoothee sachaa so-ay.
sagal bigootay bhaavai do-ay.
so kamaavai Dhur likhi-aa ho-ay. ||1||

aisaa jag daykhi-aa joo-aaree.
sabh sukh maagai naam bisaaree. ||1||
rahaa-o.

adīsat dīsai taa kahi-aa jaa-ay.
bin daykhai kahnaa birthaa jaa-ay.
gurmukh deesai sahj subhā-ay.
sayvaa surat ayk liv laa-ay. ||2||

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ ॥
ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ ॥
ਏਕ ਬਿਨਾ ਬੂਠੇ ਮੁਕਤਿ ਨ ਹੋਇ ॥
ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ ॥੩॥

ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ ॥
ਦੂਜਾ ਭਰਮੁ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ॥
ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ ॥੪॥

ਤਨ ਮਹਿ ਸਾਚੇ ਗੁਰਮੁਖਿ ਭਾਉ ॥
ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਨਿਜ ਠਾਉ ॥
ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਬੂਝੈ ਨਾਉ ॥੫॥

ਮਾਇਆ ਮੋਹੁ ਸਰਬ ਜੰਜਾਲਾ ॥
ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ ਬਿਕਰਾਲਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵੇ ਚੂਕੈ ਜੰਜਾਲਾ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖੁ ਨਾਲਾ ॥੬॥

ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਲਿਵ ਲਾਏ ॥
ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ ॥
ਜੰਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ ॥੭॥

ਕਥਨੀ ਕਥਉ ਨ ਆਵੈ ਓਰੁ ॥

ਪੰਨਾ ੨੨੩

ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ ॥
ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ ॥੮॥੧॥

sukh maa^ggat dukh aagal ho-ay.
sagal vikaaree haar paro-ay.
ayk binaa jhoothay mukat na ho-ay.
kar kar kartaa daykhai so-ay. ||3||

tarisnaa agan sabaḍ bujhaa-ay.
doojaa bharam sajh subhhaa-ay.
gurmatee naam ridai vasaa-ay.
saachee baṇee har gun gaa-ay. ||4||

tan meh saacho gurmukh bhaa-o.
naam binaa naahee nij thaa-o.
paraym paraa-in pareetam raa-o.
nadar karay taa boojhai naa-o. ||5||

maa-i-aa moh sarab janjaalaa.
manmukh kucheel khuchhit bikraalaa.
satgur sayvay chookai janjaalaa.
amrit naam sadaa sukh naalaa. ||6||

gurmukh boojhai ayk liv laa-ay.
nij ghar vaasai saach samaa-ay.
jamaṇ marṇaa thaaak rahaa-ay.
pooray gur tay ih mat paa-ay. ||7||

kathnee katha-o na aavai or.

SGGS P-223

gur puchh daykhi-aa naahee dar hor.
dukh sukh bhaanai tisai rajaa-ay.
naanak neech kahai liv laa-ay. ||8||4||

GAURRI GUARERI MEHLA 1

In the previous *shabad*, Guru Ji advised us that we should not let our mind go astray in the pursuit of worldly temptations. Instead, we should follow the Guru's instruction and meditate on praises of God and on His Name, which alone can bring us true peace and happiness. Yet still in our ego we think we know better than our Guru, and keep following the dictates of our mind. This inevitably brings us pain and suffering. In this *shabad*, Guru Ji once again warns us that we cannot find happiness or union with God (who is the real source of true happiness) with an egoistic mindset. He also explains the reasons behind this fact, and tells us one more time how can we find true peace.

He says: "While engaged in ego trips, one never attains peace. False (and perishable) is the mind's intellect, but eternal is that (God). All who are in love with the other (worldly things, instead of God), are ruined. (However, a mortal is helpless because he or she) does only that which is preordained."(1)

Making a satire on the ways of ordinary human beings, Guru Ji says: “I have seen the world such a gambler, that (in spite of) forsaking God’s Name, (it) asks for all kinds of comforts (from Him).”(1-pause)

Explaining why it is so difficult to meditate on God, and how to make this task easier, Guru Ji says: “If the unseen (God) could be seen, then one could describe Him (or praise Him). Without actually seeing Him, anything said (in His praise) goes to waste. However, through the Guru, God can be easily seen. Then one’s mind grows attuned to His service, and that person fixes his or her concentration on the One (God).”(2)

Describing the fate of those (self-conceited persons) who ask for happiness but don’t want to remember God, Guru Ji says: “By asking for happiness (while forgetting the Name), one gains only more sorrow. (In the absence of Name, a person indulges in many sins, as if) that person is adorned with a necklace of sins around the neck. Without (remembering) the one God, there is no deliverance. After performing His deeds, the Creator watches over all.”(3)

Contrasting the above with the conduct of a Guru’s follower, he says: “(The one who) quenches the fire of his (or her) desire through the (Guru’s) word easily sheds any sense of duality and doubt. Through Guru’s instruction, such a person enshrines God’s Name in the heart, and through the true word (of the Guru) sings praises of God.”(4)

Elaborating on the importance of Guru’s guidance, he says: “(Even though) the eternal (God) abides in the body, yet it is only through the Guru that one is imbued with His love. Without meditation on the Name, one’s mind does not reach its home (the abode of God). That beloved King is captivated through love (alone). Yet it is only if God shows His grace that one realizes God’s Name (and His love).”(5)

Once again reverting to the topic of a self-conceited person, and telling how even this person might be saved, Guru Ji says: “(O’ my friends), the love of worldly valuables creates all kinds of entanglements. The self-willed person (who runs after worldly riches) becomes (spiritually) filthy and dreadful. However, if he or she follows the Guru, all worldly entanglements are removed. This mortal then meditates on the life-giving (God’s) Name, and always lives in a state of peace.”(6)

Describing what happens when one abandons the ego and starts acting upon Guru’s advice, he says: “A Guru’s follower understands (the value of Name), and keeps attuned to the One (God). Such a person remains abiding in His or her own home (in the heart), and remains merged in the true (One). In this way are stopped all comings and going (the rounds of birth and death of such a person).”(7)

In summary, Guru Ji says: “What may I say (about) God? There is no limit to (His) merits. After asking my Guru, I have seen that there is no other door beside His, (which can provide us true happiness). After attuning his mind to the one (God), humble Nanak says that all happiness or sorrow happens as per His will.” (8-4)

The message of this *shabad* is that by following the dictates of our own self-conceited mind, we will not find any peace or happiness. The best thing is to faithfully follow the advice of the Guru, imbue ourselves with God’s love, and meditate on His Name. All pain or pleasure happens as per His will.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ ॥੧॥

doojee maa-i-aa jagat̃ chit̃ vaas.
kaam kroDh̃ ahaⁿkaar binaas. ||1||

ਦੂਜਾ ਕਉਣੁ ਕਹਾ ਨਹੀ ਕੋਈ ॥
ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

doojaa ka-uaṅ kahaa nahee ko-ee.
sabh̃ meh̃ ayk niranjan so-ee. ||1|| rahaa-o.

ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ ਚੋਇ ॥
ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ ॥੨॥

doojee durmat̃ aakhai do-ay.
aavai jaa-ay mar doojaa ho-ay. ||2||

ਧਰਣਿ ਗਗਨ ਨਹ ਦੇਖਉ ਚੋਇ ॥
ਨਾਰੀ ਪੁਰਖ ਸਬਾਈ ਲੋਇ ॥੩॥

Dharañ gagan nah daykh̃-a-u do-ay.
naaree purakh̃ sabaa-ee lo-ay. ||3||

ਰਵਿ ਸਸਿ ਦੇਖਉ ਦੀਪਕ ਉਜਿਆਲਾ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ ॥੪॥

rav sas daykh̃-a-u deepak uji-aalaa.
sarab niran̄tar̃ pareet̃am baalaa. ||4||

ਕਰਿ ਕਿਰਪਾ ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ ॥
ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਏਕੁ ਬੁਝਾਇਆ ॥੫॥

kar kirpaa mayraa chit̃ laa-i-aa.
satgur mo ka-o ayk bujhaa-i-aa. ||5||

ਏਕੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਣਾ ॥੬॥

ayk niranjan gurmukh̃ jaat̃aa.
doojaa maar sabad̃ pachhaat̃aa. ||6||

ਏਕੋ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ ॥
ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ ॥੭॥

ayko hukam vart̃ai sabh̃ lo-ee.
aykas tay sabh̃ opat̃ ho-ee. ||7||

ਰਾਹ ਦੋਵੈ ਖਸਮੁ ਏਕੋ ਜਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ ॥੮॥

raah dovai khasam ayko jaañ.
gur kai sabad̃ hukam pachhaañ. ||8||

ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਹੀ ॥
ਕਹੁ ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ ॥੯॥੫॥

sagal roop varan man maahee.
kaho naanak ayko saalaahee. ||9||5||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji listed some of the reasons why this world keeps suffering in pain. The primary reason Guru Ji cited for this suffering was the ego, or the tendency to follow the dictates of one's own foolish mind rather than listening to and acting upon the immaculate advice of the Guru. In this *shabad*, Guru Ji elaborates on this matter, lists some more reasons for humankind's suffering, and tells us what he himself is doing to avoid this pain.

He says: “(The main reason for suffering) in the world is the love of the other (worldly things), which has made its abode in the mind. (The impulses) of lust, anger, and arrogance are bringing ruin (to the world).”(1)

As far as Guru Ji himself is concerned; he does not accept the existence of anything, or anyone, except God. He says: “Who is there (beside God)? Whom should I recognize as the

other (person or power, beside God? As for as I am concerned), it is the same one immaculate God who is within all.”(1-pause)

Now telling us what the other power or source really is that is bringing about separation from God (and hence all suffering), he says: “It is the evil intellect (arising out of worldly love) which brings about the sense of duality (or a second power other than God). It is because of this (bad intellect) that a person keeps taking birth and getting born (again and again, and remain separated from God) while drawing closer to the other.”(2)

As for himself, Guru Ji says: “I do not see two (powers) on earth and sky. I see the same light (or power) in all men and women of all the worlds.” (3)

Guru Ji’s concept about the one God is not limited to human beings. He says: “(Even in the light of the heavenly) lamps of the sun and moon, I see my beloved God (in all of them).”(4)

But Guru Ji does not want to ascribe the credit for this immaculate realization to himself; instead, he credits his Guru for this understanding. He says: “Showing his mercy, the true Guru has attuned my mind (to God), and he has made me understand the existence of one (God alone).”(5)

Describing what else he has learnt from his Guru, he says: “By Guru’s grace and guidance I have understood the one immaculate God. Stilling my sense of duality through the word (of the Guru), I have realized that one (God).” (6)

Offering a summation of his new divine knowledge, Guru Ji says: “(Now I know that) the command of one (God) prevails in all the worlds, and the entire creation evolved from the one God.”(7)

Therefore, Guru Ji advises: “(O’ mankind, there are) two ways (of living in this world. One way is to remain entangled in worldly pursuits, and the other is to remain detached from these). Yet you must realize that the same one (God) is the Master of (both ways; through the Guru’s word recognize (that Master’s) command.”(8)

In conclusion, Guru Ji advises himself (and us): “(O’ my friends, all these differences of forms or colors are in our mind alone. Therefore, Nanak says (O’ human being), praise only that one (God).”(9-5)

The message of this *shabad* is that not only in all human beings, but also in all planets and every single atom, the light of that one God alone pervades. We should forsake the path of duality (or loving worldly things), and follow the Guru’s advice: recognize God’s command, and obey it.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ ॥
ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ ॥੧॥

ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ ॥
ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਚਿ ਧਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ga-orhee mehlaa 1.

aDhi-aaṭam karam karay ṭaa saachaa.
mukatḥ bhaydḥ ki-aa jaanai kaachaa. ||1||

aisaa jogee jugatḥ beechaarai.
panch maar saach ur Dhaarai. ||1|| rahaa-o.

ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ ॥
ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ ॥੨॥

jis kai antar saach vasaavai.
jog jugat kee keemat paavai. ||2||

ਰਵਿ ਸਸਿ ਏਕੋ ਗ੍ਰਿਹ ਉਦਿਆਨੈ ॥
ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ ॥੩॥

rav sas ayko garih udi-aanai.
karnēe keerat karam samaanai. ||3||

ਏਕ ਸਬਦ ਇਕ ਭਿਖਿਆ ਮਾਗੈ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ ॥੪॥

ayk sabad ik bhikhi-aa maagai.
gi-aan Dhi-aan jugat sach jaagai. ||4||

ਭੈ ਰਚਿ ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ ॥
ਕੀਮਤਿ ਕਉਣ ਰਹੈ ਲਿਵ ਲਾਇ ॥੫॥

bhai rach rahai na baahar jaa-ay.
keemat ka-un rahai liv laa-ay. ||5||

ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ ॥੬॥

aapay maylay bharam chukaa-ay.
gur parsaad param pad paa-ay. ||6||

ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ ॥
ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ ॥੭॥

gur kee sayvaa sabad veechaar.
ha-umai maaray karnēe saar. ||7||

ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ ॥
ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ ॥੮॥੬॥

jap tap sanjam paath puraan.
kaho naanak aprampar maan. ||8||6||

GAURRI MEHLA 1

The above five *Ashpadis* may be considered as being addressed to an ordinary person living in the household. In those days there was the prevalence of many yogis who used to renounce their families, live in lonely places, practice breathing exercises, and impress people with their long lives and extraordinary powers. In this *shabad*, Guru Ji tells us who is a true yogi, and what is the true way of yoga (or union with God).

He says: “A person is a true (yogi) if he or she does deeds for spiritual uplifting and union with God (and not for magical powers). Without becoming perfect in spiritual endeavors, the immature (yogi) cannot know the secret of salvation.”(1)

Giving the main traits of a true yogi, Guru Ji says: “Such a yogi reflects on the ways to union with God. Stilling the five passions (of lust, anger, greed, attachment and ego, the yogi) enshrines the eternal (God) in the mind.”(1-pause)

Guru Ji however notes: “Only that person realizes the value of the way to union (with God) in whose heart God enshrines His true Name.”(2)

Now describing the qualities of a true yogi, Guru Ji says: “(A true yogi sees the) same one (God) in the moon and sun, home and the forest. For such a yogi, singing praises of God comes naturally.”(3)

As for the practice of many yogis, who roam about different places begging for food and clothes, Guru Ji says: “(Such a true yogi) begs only for one thing: the word (or advice of the Guru). In this way, the mind awakens to divine knowledge, meditation, and the way (to union) with the eternal (God).”(4)

Next referring to the practice of some yogis to roam about begging alms or visiting different holy places, Guru Ji says: “(Such a yogi always) remains absorbed in fear (and respect for God) and doesn’t go out (begging for food or visiting places). No one can appraise the worth of such a (yogi), who remains attuned (to God).”(5)

As for the results of these efforts and ways of life, in comparison to various rituals and other yogic postures, Guru Ji says: “God (Himself) unites such a yogi (to the true Guru), and dispels all doubt. By Guru’s grace such a person attains the supreme state (of bliss).”(6)

Summarizing the conduct of a true yogi, Guru Ji says: “(O’ my friends), to perform the service in accordance with the reflection upon (Guru’s) word, and to still the ego is the essence of the conduct (of a true yogi).”(7)

In conclusion, Guru Ji says: “O’ Nanak, (for a true yogi), all meditation, austerities and reading of *Puraanaas* (Hindu holy books) are contained in a belief in the limitless (God).”(8-6)

The message of this *shabad* is that for true yoga or union with God, it is not necessary to practice certain breathing exercises, do yogic postures, live in lonely places, visit holy places, or roam about begging for food. The essence of true yoga lies in listening and faithfully following the advice of the Guru, singing praises of God, and enshrining Him in one’s mind.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlaa 1.

ਖਿਆ ਗਗੀ ਬੁਤੁ ਸੀਲ ਸੰਤੋਖੰ ॥
ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ ॥
ਮੁਕਤ ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੋਖੰ ॥੧॥

khimaa gahee barat seel santokha^N.
rog na bi-aapai naa jam dokha^N.
mukat bha-ay parabh roop na raykha^N. ||1||

ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰੁ ਹੋਇ ॥
ਰੁਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

jogee ka-o kaisaa dar ho-ay.
rookh birakh garihi baahar so-ay. ||1|| rahaa-o.

ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ ॥
ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ ॥
ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੨॥

nirbha-o jogee niranjan Dhi-aavai.
an-din jaagai sach liv laavai.
so jogee mayrai man bhaavai. ||2||

ਕਾਲੁ ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਰੇ ॥
ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ ॥
ਆਪਿ ਤਰੈ ਪਿਤਰੀ ਨਿਸਤਾਰੇ ॥੩॥

kaal jaal barahm agnee jaaray.
jaraa maran gat garab nivaaray.
aap tarai pitree nistaaray. ||3||

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜੋਗੀ ਹੋਇ ॥
ਭੈ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ ॥
ਜੈਸਾ ਸੇਵੈ ਤੈਸੇ ਹੋਇ ॥੪॥

satgur sayvay so jogee ho-ay.
bhai rach rahai so nirbha-o ho-ay.
jaisaa sayvai taiso ho-ay. ||4||

ਪੰਨਾ ੨੨੪

SGGS P-224

ਨਰ ਨਿਹਕੇਵਲ ਨਿਰਭਉ ਨਾਉ ॥
ਅਨਾਥਹ ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ ॥
ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ ॥੫॥

nar nihkayval nirbha-o naa-o.
anaathah naath karay bal jaa-o.
punrap janam naahee gun gaa-o. ||5||

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ॥	anṭar baahar ayko jaanai.
ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ ॥	gur kai sabday aap pachhaanai.
ਸਾਚੈ ਸਬਦਿ ਦਰਿ ਨੀਸਾਣੈ ॥੬॥	saachai sabad dar neesaanai. 6
ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥	sabad marai tis nij ghar vaasaa.
ਆਵੈ ਨ ਜਾਵੈ ਚੂਕੈ ਆਸਾ ॥	aavai na jaavai chookai aasaa.
ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਾ ॥੭॥	gur kai sabad kamal pargaasaa. 7
ਜੋ ਦੀਸੈ ਸੋ ਆਸ ਨਿਰਾਸਾ ॥	jo deesai so aas niraasaa.
ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਭੂਖ ਪਿਆਸਾ ॥	kaam karoDh bikh bhookh pi-aasaa.
ਨਾਨਕ ਬਿਰਲੇ ਮਿਲਹਿ ਉਦਾਸਾ ॥੮॥੭॥	naanak birlay mileh udaasaa. 8 7

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that for true yoga or union with God, it is not necessary to practice yogic postures, live in lonely places, visit holy places, or roam about begging for food. The essence of true yoga lies in listening and faithfully following the advice of the Guru, singing praises of God, and enshrining Him in one's mind. In this *shabad*, adopting the terminology of ordinary yogis of those days and their practices, such as holding a staff in their hands and practicing certain fasts and other rituals, Guru Ji tells us the practices of a "true yogi."

He says: "(A true yogi) holds the (staff of) forgiveness, and keeps the fast of good moral character and contentment. No malady (resulting from any stress, nor bad habits) afflict such a yogi, nor he or she is bothered by the fear of death. In fact, such (a yogi) is emancipated from any kind of fear, and becomes one with that God who has no form or figure."(1)

Since a true yogi becomes one with the formless and fearless God, Guru Ji says: "How can (such a) yogi have any kind of fear, when (that yogi) knows that the same true God abides in all trees and plants, (in the) home as well as outside?"(1-pause)

Describing some of the traits of such a true yogi, Guru Ji says: "Such a fearless yogi meditates on the immaculate (God). Day and night (that yogi) remains awake (to worldly temptations), and focuses all attention on the eternal (God). Such a yogi is pleasing to my mind."(2)

Referring to the practices and postures adopted by the yogis to prolong their lives, Guru Ji says: "Such a true yogi burns the snare of death in the fire of divine knowledge. Such a person sheds the fear of old age and death, and dispels all ego. In this way, a true yogi swims across this worldly ocean, and saves his or her ancestors too."(3)

Summarizing the qualities of a true yogi, Guru Ji says: "The person who serves the true Guru becomes a Yogi. He or she remains immersed in the fear of God becomes fearless, because a person becomes similar to the one he or she serves."(4)

Now switching his focus to us, Guru Ji educates us regarding some fundamental truths about God. He says: "(That eternal God) is the real Man, whose very Name is Fearless. He turns the support less into the support of all. I am a sacrifice (to such a God). The one who sings His praises does not fall into the (rounds of) births (and deaths) again."(5).

Describing the blessings obtained by a person who realizes such a fearless God, Guru Ji says: “The person who sees the one (God) alone within and without, and through Guru’s word realizes this for themselves, is approved at the door of the eternal (God). By acting on the true word (of the Guru), he or she receives the passport to the gate (of God).” (6).

Elaborating on the merits of acting upon the advice of the true Guru, he says: “(The person) who, following the Guru’s word, becomes immune (to worldly lusts) abides in his or her own home (in God’s presence). Such a person no longer comes and goes, because all his or her (worldly) desires are ended. Through Guru’s word, that person’s heart feels (delighted, like a) lotus in bloom.” (7).

However, noting the general state of the world, Guru Ji says: “Whosoever is seen in the world looks immersed in hope and fear, and in the grip of lust, anger, and thirst for the poison of (worldly riches and power). O’ Nanak, one rarely comes across such people who are (truly) detached (from the worldly temptations).” (8-7)

The message of this *shabad* is that for true yoga, or union with God, we need not practice any particular austerities or postures. We only need to listen and act upon the word of the true Guru (Granth Sahib Ji). By stilling our lusts and worldly desires, we should lead a normal simple life of good moral character, and always have faith in the fearless God. By doing so, we will one day be united with Him, and all our future rounds of births and deaths will come to an end.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਐਸੇ ਦਾਸੁ ਮਿਲੈ ਸੁਖੁ ਹੋਈ ॥
ਦੁਖੁ ਵਿਸਰੈ ਪਾਵੈ ਸਚੁ ਸੋਈ ॥੧॥

aīso dāas milai sukh ho-ee.
dukh visrai paavai sach so-ee. ||1||

ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਮਤਿ ਪੂਰੀ ॥
ਅਨਸਨਿ ਮਜਨੁ ਚਰਨਹੁ ਪੂਰੀ ॥੧॥ ਰਹਾਉ ॥

darsan daykh bhā-ee mat pōoree.
athsath majan charnah Dhooree. ||1|| rahaa-o.

ਨੇਤ੍ਰੁ ਸੰਤੋਖੇ ਏਕ ਲਿਵ ਤਾਰਾ ॥
ਜਿਹਵਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਰਾ ॥੨॥

naytar santokhay ayk liv tāaraa.
jihvaa soochēe har ras saaraa. ||2||

ਸਚੁ ਕਰਣੀ ਅਭ ਅੰਤਰਿ ਸੇਵਾ ॥
ਮਨੁ ਤ੍ਰਿਪਤਾਸਿਆ ਅਲਖ ਅਭੇਵਾ ॥੩॥

sach karṇee abh antar sayvaa.
man t̄riptaasi-aa alakh abhayvaa. ||3||

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ ॥
ਬਿਨੁ ਬੂਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ ॥੪॥

jah jah daykh-a-u tah tah saachaa.
bin boojhay jhagrāt jag kaachaa. ||4||

ਗੁਰੁ ਸਮਝਾਵੈ ਸੋਝੀ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੫॥

gur samjhaavai sojhee ho-ee.
gurmukh viralā boojhai ko-ee. ||5||

ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਰਖਵਾਲੇ ॥
ਬਿਨੁ ਬੂਝੇ ਪਸੂ ਭਏ ਬੋਤਾਲੇ ॥੬॥
ਗੁਰਿ ਕਹਿਆ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ॥
ਕਿਸੁ ਕਹੁ ਦੇਖਿ ਕਰਉ ਅਨ ਪੂਜਾ ॥੭॥

kar kirpaa raakhō rakhvaalay.
bin boojhay pasoo bhā-ay baytāalay. ||6||
gur kahi-aa avar nahee doojaa.
kis kaho daykh kara-o an poojaa. ||7||

ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ॥
ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ ॥੮॥

sant hayt parabh taribhavan Dhaaray.
aatam cheenai so tat beechaaray. ||8||

ਸਾਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸ ॥੯॥੮॥

saach ridai sach paraym nivaas.
paranvat naanak ham taa kay daas. ||9||8||

GAURRI MEHLA 1

Guru Ji concluded the previous *shabad* with the comment that one rarely comes across such people who are truly detached from worldly temptations. In this *shabad*, he describes the blessings obtained by meeting such a true devotee and also lists the qualities of such a person.

He says: “If one meets such (a true) servant (of God), then one enjoys perpetual peace. One forgets (all) pain, and obtains the eternal (God).”(1)

Describing his own experience, Guru Ji says: “Upon seeing the sight (of such a devotee), my intellect has become perfect. I feel that in humbly following his advice lies the merit of bathing at all sixty eight holy places.” (2)

Elaborating on the above experience in physical terms, Guru Ji says: “Now my eyes feel content, and my mind is attuned to the one God. By enjoying the relish of repeating God’s (Name), my tongue has been purified.”(2)

Stating how it has affected his way of life, Guru Ji says: “(As a result of the above experience), my life conduct has become truthful. Within my heart is the (desire for God’s) service, and my mind is sated realizing the unfathomable and unknowable (God).”(3)

But that is not all, Guru Ji adds: “(Now) wherever I look I find the eternal (God, and I feel that) without realizing the truth, the false world is fighting unnecessarily.”(4)

However, Guru Ji reminds us that such a true awakening is not obtained easily. He says: “Only when the Guru imparts instruction is one’s mind awakened (to this truth), and only a very rare Guru’s follower understands this (fact).”(5)

Guru Ji prays to God on behalf of the world and says: “O’ Savior, showing (Your) mercy, please save these mortals, without knowing (the truth) they have become like irrational animals.”(6)

As if responding to the question, why he prays only to God, Guru Ji says: “(My) Guru has told me that (except God) there is no other. (So please tell me), seeing whom (like Him), I may worship any other?” (7)

Reverting to the merits of the devotees or saints of God, Guru Ji says: “(The truth is) that it is for the sake of the saints that God is sustaining the three worlds. Only the person who reflects on himself realizes this essence.”(8)

In conclusion, Guru Ji says: “They in whose heart is enshrined true love (for God, I) Nanak submit that I am a servant of those (devotees).”(9-8)

The message of this *shabad* is that we should seek the service of such true devotees of God, upon meeting whom our conduct becomes pure and we are imbued with God’s

love. In their company, we may also meditate on God's Name and enjoy the bliss of His sight.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਬ੍ਰਹਮੈ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ ॥
ਬੇਦ ਕੀ ਬਿਪਤਿ ਪਤੀ ਪਛੁਤਾਨਿਆ ॥
ਜਹ ਪ੍ਰਭ ਸਿਮਰੇ ਤਹੀ ਮਨੁ ਮਾਨਿਆ ॥੧॥

ਐਸਾ ਗਰਬੁ ਬੁਰਾ ਸੰਸਾਰੈ ॥
ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਗਰਬੁ ਨਿਵਾਰੈ ॥੧॥ ਰਹਾਉ ॥

ਬਲਿ ਰਾਜਾ ਮਾਇਆ ਅਹੰਕਾਰੀ ॥
ਜਗਨ ਕਰੈ ਬਹੁ ਭਾਰ ਅਫਾਰੀ ॥
ਬਿਨੁ ਗੁਰ ਪੂਛੈ ਜਾਇ ਪਇਆਰੀ ॥੨॥

ਹਰੀਚੰਦੁ ਦਾਨੁ ਕਰੈ ਜਸੁ ਲੇਵੈ ॥
ਬਿਨੁ ਗੁਰ ਅੰਤੁ ਨ ਪਾਇ ਅਭੇਵੈ ॥
ਆਪਿ ਭੁਲਾਇ ਆਪੇ ਮਤਿ ਦੇਵੈ ॥੩॥

ਦੁਰਮਤਿ ਹਰਣਾਖਸੁ ਦੁਰਾਚਾਰੀ ॥
ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ ਗਰਬ ਪ੍ਰਹਾਰੀ ॥
ਪ੍ਰਹਲਾਦ ਉਧਾਰੇ ਕਿਰਪਾ ਧਾਰੀ ॥੪॥

ਭੂਲੇ ਰਾਵਣੁ ਮੁਗਧੁ ਅਚੇਤਿ ॥
ਲੂਟੀ ਲੰਕਾ ਸੀਸ ਸਮੇਤਿ ॥
ਗਰਬਿ ਗਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਹੇਤਿ ॥੫॥
ਸਹਸਬਾਹੁ ਮਧੁ ਕੀਟ ਮਹਿਖਾਸਾ ॥
ਹਰਣਾਖਸੁ ਲੇ ਨਖਹੁ ਬਿਧਾਸਾ ॥
ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ ॥੬॥

ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ ॥
ਰਕਤਬੀਜੁ ਕਾਲੁਨੇਮੁ ਬਿਦਾਰੇ ॥
ਦੈਤ ਸੰਘਾਰਿ ਸੰਤ ਨਿਸਤਾਰੇ ॥੭॥

ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਬੀਚਾਰੇ ॥

ਪੰਨਾ ੨੨੫

ਦੂਜੈ ਭਾਇ ਦੈਤ ਸੰਘਾਰੇ ॥
ਗੁਰਮੁਖਿ ਸਾਚਿ ਭਗਤਿ ਨਿਸਤਾਰੇ ॥੮॥

ਬੂਢਾ ਦੁਰਜੋਧਨੁ ਪਤਿ ਖੋਈ ॥
ਰਾਮੁ ਨ ਜਾਨਿਆ ਕਰਤਾ ਸੋਈ ॥
ਜਨ ਕਉ ਦੂਖਿ ਪਚੈ ਦੁਖੁ ਹੋਈ ॥੯॥

ga-orhee mehlāa 1.

barahmai garab kee-aa nahee jaani-aa.
bayḍ kee bipat̃ parhee pachhutaani-aa.
jah parabh̃ simray tahee man maani-aa. ||1||

aisaa garab buraa sansaarai.
jis gur milai tis garab nivaarai. ||1|| rahaa-o.

bal raajaa maa-i-aa ahaⁿkaaree.
jagan karai baho bhhaar afaaree.
bin gur poochhay jaa-ay pa-i-aaree. ||2||

hareechand̃ daan karai jas layvai.
bin gur ant̃ na paa-ay abhayvai.
aap bhulaa-ay aapay mat̃ dayvai. ||3||

durmat̃ harnaakhas duraachaaree.
parabh̃ naaraa-iñ garab par-haaree.
parahlaad̃ uDhaaray kirpaa Dhaaree. ||4||

bhoolo raavañ mugaDh̃ achayt̃.
lootee lankaa sees samayt̃.
garab ga-i-aa bin satgur hayt̃. ||5||
sahasbaahu maDh̃ keet mahikhaasaa.
harnaakhas lay nakhahu biDhaasaa.
dait̃ sanghaaray bin bhagat̃ abhi-aasaa. ||6||

jaraasanDh̃ kaalajmun sanghaaray.
rakat̃beej kaalunaym bigdaaray.
dait̃ sanghaar sant̃ nistaaray. ||7||

aapay satgur sabaḍ beechaaray.

SGGS P-225

doojai bhaa-ay dait̃ sanghaaray.
gurmukh̃ saach bhagat̃ nistaaray. ||8||

boodaa durjoDhan pat̃ kho-ee.
raam na jaani-aa kartaa so-ee.
jan ka-o dookh̃ pachai dukh̃ ho-ee. ||9||

ਜਨਮੇਜੈ ਗੁਰ ਸਬਦੁ ਨ ਜਾਨਿਆ ॥
ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਭਰਮਿ ਭੁਲਾਨਿਆ ॥
ਇਕੁ ਤਿਲੁ ਭੂਲੇ ਬਹੁਰਿ ਪਛੁਤਾਨਿਆ ॥੧੦॥

janmayjai gur sabaḍ na jaani-aa.
ki-o sukh paavai bharam bhulaani-aa.
ik ṭil bhoolay bahur pachhuṭaani-aa. ||10||

ਕੰਸੁ ਕੇਸੁ ਚਾਂਡੂਰੁ ਨ ਕੋਈ ॥
ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ ॥
ਬਿਨੁ ਜਗਦੀਸ ਨ ਰਾਖੈ ਕੋਈ ॥੧੧॥

kans kays chaaⁿdoor na ko-ee.
raam na cheeni-aa apnee paṭi kho-ee.
bin jagdees na raakhai ko-ee. ||11||

ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਮੋਟਿਆ ਜਾਇ ॥
ਗੁਰਮਤਿ ਧਰਮੁ ਧੀਰਜੁ ਹਰਿ ਨਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਗੁਣ ਗਾਇ ॥੧੨॥੯॥

bin gur garab na mayti-aa jaa-ay.
gurmat Dharam Dheeraj har naa-ay.
naanak naam milai guṇ gaa-ay. ||12||9||

GAURRI MEHLA 1

In many previous *shabad,s* Guru Ji advised us to be very humble, and warned us against indulging in any kind of ego. In this *shabad*, Guru Ji refers to many stories from Hindu mythology to tell us about the tragic consequences of indulging in ego or self-pride.

First he quotes the example of god *Brahma*, who is believed to have created the universe and is the keeper of *Vedas*, the holiest scriptures of Hindus. At one point he began feeling so egoistic that he considered himself as the supreme God, but when his *Vedas* were stolen he felt very miserable and prayed to God to help him.

Referring to this incident, Guru Ji says: “*Brahma* (the god of creation) indulged in ego, and did not understand (the limitless power of God). When the pain of (the loss of) the *Vedas* overwhelmed him, he repented. Only when he meditated on God did his mind realize (that it was God who is the greatest, and not he).”(1)

Guru Ji says: “(O’ my friends), in this world ego is such a terrible (thing that it can make even the proudest ones repent very badly. Only the one) who is blessed with (the guidance of) the Guru, that person’s ego is dispelled.”(1-pause)

Next, Guru Ji quotes the example of king *Bal*, who felt too much pride in his deeds of charity. In order to break his pride, God adopted the form of a pigmy, and asked for a gift of land equal to two and a half steps. *Bal’s* Guru advised him against this trap, but out of his arrogance the king ignored this advice and granted the pigmy’s request. The pigmy then stretched himself so much that he covered the entire earth with his two steps, and putting his foot on the king’s head, pushed him below the earth. Then the king realized his terrible mistake and began repenting. Referring to this story, Guru Ji says: “The king *Bal* became proud of his wealth. He performed many holy rituals inflated with ego. But when, without consulting (his Guru, he accepted the pigmy’s request) he was thrown into the underworld.”(2)

Now Guru Ji sites the story of king *Hari Chand*. In order to win praise of the people, he indulged in so much charity that once he even sold himself, his son, and his wife as slaves. Then in his obsession and ego, he became so cruel that, while working as the guard of a cemetery, he got ready to kill his own wife who did not have the required fee to pay for the funeral of her dead son. Referring to this story, Guru Ji says: “The king *Hari Chand* used to earn glory by giving charity. But without (the guidance of the Guru), he did not find the limit of that mysterious God (in whose realm there are limitless benefactors, far greater than him. The fact is that God) Himself leads us astray, and Himself bestows the right guidance.”(3)

Next Guru Ji refers to the story of king *Harnaakash*, who obtained such miraculous boons from God that he could not be killed in any way. Then, in his arrogance, he began committing evil deeds and decreed that his subjects should worship him instead of God. He even went to the extent of trying to kill his own son *Prahalad*, who refused to abandon worship of God. Ultimately, God came to the rescue of his devotee and killed *Harnaakash*. Guru Ji says: “(Swayed by) malicious intellect, *Harnaakash* became a man of evil conduct. But God of the universe is the destroyer of ego. He showed mercy on *Prahalad* and saved him.” (4)

Guru Ji now refers to the epic *Ramayana*, in which the demon king *Ravana* of *Sri Lanka* began committing atrocities on his people, and even kidnapped the wife of god *Rama*, but was ultimately killed in battle by the latter. So Guru Ji says: “Foolish and unwise king *Ravana* forgot (God. The end result was that his kingdom of) *Sri Lanka* was plundered, and he lost his head. Being without the Guru’s love, he was destroyed by his ego.”(5)

Next referring to other similar stories from Hindu mythology, Guru Ji says: “(God) also killed the thousand-armed demons *Madhu*, *Kaitab*, and buffalo like *Mekhhaasur*. Seizing him, God tore up *Harnaakash* with His nails (as a man-lion). Yes, God killed all those demons who did not worship Him.”(6)

Guru Ji adds: “(God) killed *Jarasindh*, and *Kaljamna*. He also annihilated *Rakatbeej* and *Kaalname*. (Thus by) slaying these demons, God saved the saints.”(7)

Guru Ji therefore notes: “God Himself reflects on His eternal word. Because of their love of duality, He killed the demons and saved the Guru’s followers because of their true devotion.”(8)

Now Guru Ji refers to the other famous Hindu epic *Mahabharata*. In this story the arrogant king *Daryodhan* went to the extent of trying to openly disrobe *Daropati*, the wife of his step-brother. God *Krishna* could not bear this kind of assault on His devotee. So He miraculously saved her honor, and ultimately *Daryodhan* lost his kingdom and his life. So Guru Ji says: “Drowned (in ego), *Daryodhan* desecrated the honor (of queen *Daropati*). He did not remember the creator God. Understand that when His devotees are in pain, God feels that pain too (and severely punishes those who oppress His devotees).”(9)

Next Guru Ji refers to the king *Janmeja*, who had become proud of his charity but, rebelling against the advice of his Guru, he made such a mistake that he had to suffer great shame. He says: “*Janmeja* did not care for his Guru’s instruction, so he could not find peace and was lost in doubt. For slipping only a little, he repented a lot.”(10)

Lastly referring to the demon king *Kans* and his demonic wrestlers, who tried to kill god *Krishna*, Guru Ji says: “There were no stronger wrestlers than *Kans*, *Kaisi* and *Chandur*, but when they didn’t remember God, they lost their honor. Without God, no one else can save another.” (11)

After citing so many examples about the terrible consequences of indulging in ego, Guru Ji tells us how we can save ourselves from this affliction. He makes it clear and says: “Without (the guidance of) the Guru, the (curse) of ego cannot be erased. It is by following the Guru’s instruction that one obtains (the qualities of) righteousness, contentment and God’s Name. O’ Nanak, (only from the Guru is obtained the gift of God’s) Name. Only when one sings praises of God (that one’s malady of ego is cured).” (12-9)

The message of this *shabad* is that any kind of ego in one's wealth, power, and even virtuous acts like charity and compassion leads to tragic consequences. Therefore, we should always try to remain humble, and for that we need to follow the guidance of the Guru and meditation on God's Name.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ ॥
ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥

cho-aa chandan ank charhaava-o.
paat patambar pahir hadhaava-o.
bin har naam kahaa sukh paava-o. ||1||

ਕਿਆ ਪਹਿਰਉ ਕਿਆ ਓਢਿ ਦਿਖਾਵਉ ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥

ki-aa pahira-o ki-aa odh dikhaava-o.
bin jagdees kahaa sukh paava-o. ||1|| rahaa-o.

ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ ॥
ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ ਗੁਲਾਲਾ ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਭਾਲਾ ॥੨॥

kaanee kundal gal motee-an kee maalaa.
laal nihaalee fool gulaalaa.
bin jagdees kahaa sukh bhaalaa. ||2||

ਨੈਨ ਸਲੋਨੀ ਸੁੰਦਰ ਨਾਰੀ ॥
ਖੋੜ ਸੀਗਾਰ ਕਰੈ ਅਤਿ ਪਿਆਰੀ ॥
ਬਿਨੁ ਜਗਦੀਸ ਭਜੇ ਨਿਤ ਖੁਆਰੀ ॥੩॥

nain salonee sundar naaree.
khorh seegaar karai at pi-aaree.
bin jagdees bhajay nit khu-aaree. ||3||

ਦਰ ਘਰ ਮਹਲਾ ਸੇਜ ਸੁਖਾਲੀ ॥
ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ ਦੇਹ ਦੁਖਾਲੀ ॥੪॥

dar ghar mehlāa sayj sukhaalee.
ahinis fool bichhaavai maalee.
bin har naam so dayh dukhaalee. ||4||

ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ ॥
ਲਸਕਰ ਨੋਬ ਖਵਾਸੀ ਪਾਜੇ ॥
ਬਿਨੁ ਜਗਦੀਸ ਝੂਠੇ ਦਿਵਾਜੇ ॥੫॥

haivar gaivar nayjay vaajay.
laskar nayb khavaasee paajay.
bin jagdees jhoothay divaajay. ||5||

ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ ॥
ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤੁ ਬਨਾਵਉ ॥
ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ ॥੬॥

siDh kahaava-o riDh siDh bulaava-o.
taaj kulah sir chhatar banaava-o.
bin jagdees kahaa sach paava-o. ||6||

ਖਾਨੁ ਮਲੂਕੁ ਕਹਾਵਉ ਰਾਜਾ ॥
ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ ॥੭॥

khaan malook kahaava-o raajaa.
abay tabay koorhay hai paajaa.
bin gur sabad na savras kaajaa. ||7||

ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ ॥
ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ ਮੁਰਾਰੀ ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੮॥੧੦॥

ha-umai mamtaa gur sabad visaaree.
gurmat jani-aa ridai muraaree.
paranvat naanak saran tumaaree. ||8||10||

GAURRI MEHLA 1

In the previous *shabad* Guru Ji told us about the tragic consequence of indulging in any kind of ego, and the way to get rid of it. In this *shabad* he tells us about the futility of running after

worldly riches, powers, luxuries, or sensual pleasures, and tells us what it is that can assure us true and lasting pleasure.

Putting himself in the place of a person who is allured by costly clothes and cosmetics, etc., Guru Ji says: "I may apply sandal scent to my body and wear silken and costly clothes, but without God's Name I cannot find peace anywhere."(1)

Giving the central idea of this *shabad*, Guru Ji says: "(O' my friends), it doesn't matter what I wear and what I display, (because I have realized that) without (meditating on) God I cannot obtain peace." (1-pause)

Commenting on other luxuries and ornaments, he says: "I may have rings in my ears and necklaces of pearls around my neck, and my mattress may be decked with red rose petals, but still without God I cannot find comfort anywhere."(2)

Elaborating further on the above luxuries, Guru Ji says: "Even if I may have a beautiful wife with bewitching eyes, who may bedeck herself with many kinds of ornaments and look extremely enticing, without meditating on the Master of the universe I would be distressed daily."(3)

Now adding palaces and mansions to the company of beautiful women, Guru Ji says: "I may abide in mansions and palaces with elegant doors and comforting beds, upon which the gardener may spread flowers daily, but still without God's Name the body remains in discomfort."(4)

As if to complete the picture of a luxurious lifestyle, where one might not only own magnificent mansions and armies of servants, but also have a fleet of modern and costly rides, Guru Ji says: "I may have excellent elephants and horses, standards and bands, armies, mace-bearers, royal attendants and ostentations, still without (remembering) God of the world all these are vain undertakings."(5)

Some people feel pleasure in enjoying temporal and supernatural powers. Guru Ji cautions that even such powers don't provide true happiness. He says: "I may be known as a *Siddha* (a man of miracles), and may summon riches and supernatural powers; I may wear a royal crown or cap, and have a canopy over my head, yet even then without God I cannot find true (happiness) anywhere."(6)

Lastly, commenting on the powers enjoyed by kings and rulers who have many servants and personal assistants at their command, Guru Ji says: "I may be styled as a chief, a lord or a king, and may arrogantly command others, but all those are false shows of vanity (7)."

After offering many examples of the futility of riches and powers as mere shows of ego and vanity, Guru Ji shares with us what he has done to find true peace and happiness. He says: "I have shed off my ego and attachment through Guru's word. Through Guru's instruction, I have realized God in my own heart. Now I humbly say: "O' God, Nanak seeks Your shelter (because he knows that true and lasting happiness is only in Your refuge, and nowhere else)."(8-10).

The message of this *shabad* is that the worldly riches and comforts after which we run do not bring true or lasting happiness. It is only by following Guru's advice, shedding

off our ego and attachment, and meditating on God's Name that we can obtain eternal happiness.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਸੇਵਾ ਏਕ ਨ ਜਾਨਸਿ ਅਵਰੇ ॥
ਪਰਪੰਚ ਬਿਆਪਿ ਤਿਆਗੈ ਕਵਰੇ ॥
ਭਾਇ ਮਿਲੈ ਸਚੁ ਸਾਚੈ ਸਚੁ ਰੇ ॥੧॥

ਐਸਾ ਰਾਮ ਭਗਤੁ ਜਨੁ ਹੋਈ ॥
ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਮਲੁ ਧੋਈ ॥੧॥ ਰਹਾਉ ॥

ਉਂਧੋ ਕਵਲੁ ਸਗਲੁ ਸੰਸਾਰੈ ॥
ਦੁਰਮਤਿ ਅਗਨਿ ਜਗਤੁ ਪਰਜਾਰੈ ॥
ਸੋ ਉਬਰੈ ਗੁਰੁ ਸਬਦੁ ਬੀਚਾਰੈ ॥੨॥

ਭੁੰਗੁ ਪਤੰਗੁ ਕੁੰਚਰੁ ਅਰੁ ਮੀਨਾ ॥
ਮਿਰਗੁ ਮਰੈ ਸਹਿ ਅਪੁਨਾ ਕੀਨਾ ॥
ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨਾ ॥੩॥

ਕਾਮੁ ਚਿਤੈ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ॥
ਕ੍ਰੋਧੁ ਬਿਨਾਸੈ ਸਗਲੁ ਵਿਕਾਰੀ ॥
ਪਤਿ ਮਤਿ ਖੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰੀ ॥੪॥

ਪੰਨਾ ੨੨੬

ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ ਡੋਲਾਇ ॥
ਗਲਿ ਜੇਵਰੀ ਧੰਧੈ ਲਪਟਾਇ ॥
ਗੁਰਮੁਖਿ ਛੁਟਾਸਿ ਹਰਿ ਗੁਣ ਗਾਇ ॥੫॥
ਜਿਉ ਤਨੁ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ ॥
ਕਾਮਿ ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ ॥
ਬਿਨੁ ਪਿਰ ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ ॥੬॥

ਪੜਿ ਪੜਿ ਧੋਈ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ ॥
ਬੇਦੁ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ ਥਾਟਾ ॥
ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ ॥੭॥

ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲ ਪ੍ਰੇਮ ਪਿਆਸਾ ॥
ਜਿਉ ਮੀਨਾ ਜਲ ਮਾਹਿ ਉਲਾਸਾ ॥
ਨਾਨਕ ਹਰਿ ਰਸੁ ਪੀ ਤ੍ਰਿਪਤਾਸਾ ॥੮॥੧੧॥

ga-orhee mehlāa 1.

sayvaa ayk na jaanas avray.
parpanch bi-aaDh tī-aagay kavray.
bhāa-ay milai sach saachai sach ray. ||1||

aisaa raam bhagat jan ho-ee.
har gun gaa-ay milai mal Dh-o-ee. ||1|| rahaa-o.

ooⁿDho kaval sagal sansaarai.
durmat agan jagat parjaarai.
so ubrai gur sabaḍ beechaarai. ||2||

bharing paṅg kunchar ar meenaa.
mirag marai seh apunaa keenaa.
tarisnaa raach taṭ nahee beenaa. ||3||

kaam chitai kaaman hitkaaree.
kroDh binaasai sagal vikaaree.
paṭ mat khoveh naam visaaree. ||4||

SGGS P-226

Par ghar cheet manmukh dolaa-ay.
gal jayvree DhanDhai laptaa-ay.
gurmukh chhootas har gun gaa-ay. ||5||
ji-o tan biDhvaa par ka-o day-ee.
kaam daam chit par vas say-ee.
bin pir taripaṭ na kabahooⁿ ho-ee. ||6||

parh parh pothee simrit paathaa.
bayḍ puraan parhai sun thaataa.
bin ras raatay man baho naataa. ||7||

ji-o chaatrick jal paraym pi-aasaa.
ji-o meenaa jal maahi ulaasaa.
naanak har ras pee triptaasaa. ||8||11||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that the worldly riches and comforts, after which we run, do not bring true happiness. It is only by following Guru's advice, shedding off our ego and attachment, and meditating on God's Name that we can obtain true and lasting happiness. In this *shabad*, Guru Ji compares the state and fate of a true devotee who follows

this advice with that of a self-conceited person, who follows the dictates of his or her own mind.

He says: “A God’s devotee serves the One (God) alone, and recognizes no other (equal to Him). Such a devotee forsakes the worldly (pleasures which give rise to many) evils). By being imbued with the love (of God, such a devotee) merges in the eternal (God), and becomes the embodiment of that eternal (God Himself).”(1)

Giving the definition of a true devotee of God, Guru Ji says: “(O’ my friends, a true) devotee of God is such a person who, by singing God’s praises, washes off the dirt (of the ego) and meets (God).”(1-pause)

Looking at the general state of the world, Guru Ji says: “The minds of worldly people are in such pain, as if the lotuses of their minds are lying upside down (in a withered state). The fire of evil intellect is burning the world. Only that person is saved who reflects on the Guru’s word.”(2)

Giving some examples of the sufferings of worldly creatures, Guru Ji says: “The bumblebee, the moth, the elephant, the fish and the deer suffer and die for their deeds (done in greed, or to satisfy their lusts). Similarly, being engrossed in the (the fire of worldly) desires, a human being doesn’t see the reality (of these false pleasures, and suffers in pain).” (3)

Now elaborating on the false pleasures after which many humans run, Guru Ji says: “A woman’s lover always thinks about sex. (But he doesn’t realize that) anger destroys all who are engaged in evil pursuits. In short, the person who forsakes God’s Name (and indulges in false worldly pleasures) loses both intellect and honor.”(4)

Comparing the conduct of a self-willed to a Guru’s follower, he says: “A self-conceited person’s mind covets another’s woman, but he is actually putting a chain of trouble around his neck. (On the other hand), a Guru’s follower escapes from all such entanglements by singing God’s praises.”(5)

Referring to the futility of trying to find pleasure in anything but God’s Name, Guru Ji cites the example of a widow who, in order to satisfy her carnal desires, has illicit relations with other man. He says: “A widow may surrender her body to a stranger for the sake of lust or money, and even let her mind be under the control of another person. But without (a legitimate) husband, she is never fully satisfied. (Similarly, without being imbued with God, one is not satisfied by worldly pleasures).”(6)

Guru Ji recognizes that there are some people who, after realizing the futility of worldly pleasures, turn to religion, and start reading *Vedas*, *Shastras*, or other scriptures. However, even then they do not find true happiness. Regarding such people, Guru Ji says: “Even if a person keeps reading holy books, reciting *Simritis*, *Vedas*, *Puranas*, and other compilations, without tasting the relish of (God’s) elixir that person’s mind keeps dancing in many directions.”(7)

Guru Ji concludes this *shabad* by telling how a devotee of God obtains true peace and contentment. He says: “(O’ my friends), Nanak says that just as a pied-cuckoo has affection and thirst for the (special) raindrops, and just as a fish feels happy in water, similarly (a devotee) feels satiated by drinking the nectar of (God’s Name).” (8-11)

he message of this *shabad* is that all kinds of worldly riches, powers, or pleasures won't be able to bring us true happiness and peace of mind. We will feel fully satisfied and sated only when we meditate on God's Name and enjoy the bliss of His true love.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-or^hee mehlāa 1.

ਹਨੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੈ ਪਾਵੈ ॥
ਵੇਸ ਕਰੈ ਬਹੁ ਭਸਮ ਲਗਾਵੈ ॥
ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵੈ ॥੧॥

hath kar marai na laykhai paavai
vays karai baho bhasam lagaavai.
naam bisaar bahur pachhutaavai. ||1||

ਤੂੰ ਮਨਿ ਹਰਿ ਜੀਉ ਤੂੰ ਮਨਿ ਸੂਖ ॥
ਨਾਮੁ ਬਿਸਾਰਿ ਸਹਹਿ ਜਮ ਦੂਖ ॥੧॥ ਰਹਾਉ ॥

tooⁿ man har jee-o tooⁿ man sookh.
naam bisaar saheh jam dookh. ||1|| rahaa-o.

ਚੋਆ ਚੰਦਨ ਅਗਰ ਕਪੂਰਿ ॥
ਮਾਇਆ ਮਗਨੁ ਪਰਮ ਪਦੁ ਦੂਰਿ ॥
ਨਾਮਿ ਬਿਸਾਰਿਐ ਸਭੁ ਕੁਝੋ ਕੂਰਿ ॥੨॥
ਨੇਜੇ ਵਾਜੇ ਤਖਤਿ ਸਲਾਮੁ ॥
ਅਧਕੀ ਤਿਸਨਾ ਵਿਆਪੈ ਕਾਮੁ ॥
ਬਿਨੁ ਹਰਿ ਜਾਚੇ ਭਗਤਿ ਨ ਨਾਮੁ ॥੩॥

cho-aa chandan agar Kapoor.
maa-i-aa magan param pad dour.
naam bisaari-ai sabh koorho koor. ||2||
nayjay vaajay takhat salaam.
adhkeee tarisnaa vi-aapai kaam.
bin har jaachay bhagat na naam. ||3||

ਵਾਦਿ ਅਹੰਕਾਰਿ ਨਾਹੀ ਪ੍ਰਭ ਮੇਲਾ ॥
ਮਨੁ ਦੇ ਪਾਵਹਿ ਨਾਮੁ ਸੁਹੇਲਾ ॥
ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੁ ਦੁਹੇਲਾ ॥੪॥

vaad ahaⁿkaar naahee parabh maylaa.
man day paavahi naam suhaylaa.
doojai bhaa-ay agi-aan duhaylaa. ||4||

ਬਿਨੁ ਦਮ ਕੇ ਸਉਦਾ ਨਹੀ ਗਾਟ ॥
ਬਿਨੁ ਬੋਹਿਬ ਸਾਗਰ ਨਹੀ ਵਾਟ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਘਾਟੇ ਘਾਟਿ ॥੫॥

bin dam kay sa-udaa nahee haat.
bin bohith saagar nahee vaat.
bin gur sayvay ghaatay ghaat. ||5||

ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਵਾਟ ਦਿਖਾਵੈ ॥
ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਸਬਦੁ ਸੁਣਾਵੈ ॥
ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਮੇਲਿ ਮਿਲਾਵੈ ॥੬॥

tis ka-o vaahu vaahu je vaat dikhaavai.
tis ka-o vaahu vaahu je sabad sunaavai.
tis ka-o vaahu vaahu je mayl milaavai. ||6||

ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਕਉ ਜਿਸ ਕਾ ਇਹੁ ਜੀਉ ॥
ਗੁਰ ਸਬਦੀ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥
ਨਾਮ ਵਡਾਈ ਤੁਧੁ ਭਾਣੈ ਦੀਉ ॥੭॥

vaahu vaahu tis ka-o jis kaa ih jee-o.
gur sabdee math amrit pee-o.
naam vadaa-ee tuDh bhaanai dee-o. ||7||

ਨਾਮ ਬਿਨਾ ਕਿਉ ਜੀਵਾ ਮਾਇ ॥
ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ ਤੇਰੀ ਸਰਣਾਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਪਾਇ ॥੮॥੧੨॥

naam binaa ki-o jeevaa maa-ay.
an-din japat raha-o tayree sarana-ay.
naanak naam ratay pat paa-ay. ||8||12||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji told us that all kinds of worldly riches, powers, or pleasures wouldn't be able to bring us true happiness and peace of mind. We will feel fully satisfied and sated only when we meditate on God's Name and enjoy the bliss of His true love. In this *shabad*, Guru Ji explains the futility of all religious austerities and penances, and the consequences of indulging in worldly powers and luxuries without meditating on God's Name. He also tells us from where to obtain this gift.

He says: “Even if a person dies (while performing torturous yoga exercises and austerities), it is of no account (in God’s court). This person may wear various garbs and apply ashes (on the body), but by forgetting (God’s) Name will repent afterwards.”(1)

Therefore, Guru Ji advises us and says: “(O’ my friend), enshrine God in your mind; in this way you will provide comfort to your mind. By forsaking God’s Name, you will suffer pain at the hands of the demon of death.”(1-pause)

Now referring to ordinary people like us, who are occupied in the pursuit of worldly power, riches, and ego, Guru Ji says: “(O’ my friend), indulgence in fragrances such as sandal, aloe wood, camphor, and the pursuit of worldly riches, leads man away from the supreme state (of bliss). If one forgets God’s Name all else is false and vain.”(2)

Commenting upon the fate of those who run after worldly riches and power, Guru Ji says: “The lances, bands, thrones and salutations of others all accentuate the fires of desire, and one is lured by lust. Without seeking God, one can neither (enjoy the bliss of) worship nor God’s Name.”(3)

Warning those who feel proud of their knowledge or scholarship, and enter into egocentric discussions with others, Guru Ji says: “(O’ my friends), through arguments or scholarly discussions, one does not find God. It is only by surrendering one’s mind (to God) that one receives His Name. The love of (things and powers) other (than God) leads only to ignorance and pain.”(4)

Now Guru Ji explains how, without the Guru, we cannot obtain the essential blessing of Name. He says: “Just as we cannot buy anything from a shop without money, and just as we cannot cross the ocean without a ship, similarly without serving the Guru (we cannot obtain God’s Name, and our life becomes) a total loss.”(5)

Therefore Guru Ji advises us: “(O’ my friend), applaud (that Guru) again and again who shows the way (to God). Eulogize him again and again who recites the (divine) word (to you). Yes, blessed is that (Guru) who brings about our union (with God).”(6)

Next, extolling God, Guru Ji says: “(O’ my friend), highly applaud that God to whom belongs this life. By reflecting on the Guru’s word, drink the nectar (of God’s Name). If it so pleases (Him, He would) bless you with the glory of Name whenever He so wills.”(7)

Guru Ji concludes the *shabad* by saying: “(O’ my mother), how can I live without meditating on (God’s) Name? (O’ God, I wish) that day and night, I may remain in Your refuge while meditating on (Your) Name. Nanak says, only the one who is imbued with the love of (God’s) Name obtains honor (in God’s court).”(8-12)

The message of this *shabad* is that there is no real happiness in empty rituals, austerities or pursuits of worldly lusts and luxuries. Real peace is obtained through God’s Name, which is only obtained through Guru’s grace when God so wills

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਰਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਵਿਚਲੇ ਮਨੁ ਮਾਨਿਆ ॥੧॥

ga-orhee mehlāa 1.

ha-umai karat bhaykhee nahee jaani-aa.
gurmukh bhagat virlay man maani-aa. ||1||

ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ ॥
ਹਉਮੈ ਜਾਣਿ ਪਰਮ ਪਦੁ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ॥

ha-o ha-o karat̃ nahee sach paa-ee-ai.
ha-umai jaa-ay param pad̃ paa-ee-ai. ||1|| rahaa-o.

ਹਉਮੈ ਕਰਿ ਰਾਜੇ ਬਹੁ ਧਾਵਹਿ ॥
ਹਉਮੈ ਖਪਹਿ ਜਨਮਿ ਮਰਿ ਆਵਹਿ ॥੨॥

ha-umai kar raajay baho Dhaaveh.
ha-umai khapēh janam mar aavahi. ||2||

ਹਉਮੈ ਨਿਵਰੈ ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰੈ ॥
ਚੰਚਲ ਮਤਿ ਤਿਆਗੈ ਪੰਚ ਸੰਘਾਰੈ ॥੩॥

ha-umai nivrai gur sabaḍ veechaarai.
chanchal mat̃ ṭi-aagai panch sanghaarai. ||3||

ਅੰਤਰਿ ਸਾਚੁ ਸਹਜ ਘਰਿ ਆਵਹਿ ॥
ਰਾਜਨੁ ਜਾਣਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥੪॥

anṭar saach saḥ ghar aavahi.
raajan jaañ param gat̃ paavahi. ||4||

ਸਚੁ ਕਰਣੀ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਵੈ ॥
ਨਿਰਭਉ ਕੈ ਘਰਿ ਤਾੜੀ ਲਾਵੈ ॥੫॥

sach karṇee gur bharam chukhaavai.
nirbha-o kai ghar ṭaarhee laavai. ||5||

ਹਉ ਹਉ ਕਰਿ ਮਰਣਾ ਕਿਆ ਪਾਵੈ ॥
ਪੂਰਾ ਗੁਰੁ ਭੇਟੇ ਸੇ ਝਗਰੁ ਚੁਕਾਵੈ ॥੬॥

ha-o ha-o kar marṇaa ki-aa paavai.
pooraa gur bhaytay so jhagar chukhaavai. ||6||

ਜੋਤੀ ਹੈ ਤੇਤੀ ਕਿਹੁ ਨਾਹੀ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨ ਭੇਟਿ ਗੁਣ ਗਾਹੀ ॥੭॥

jayṭee hai ṭayṭee kihū naahee.
gurmukh gi-aan bhayt guṇ gaahee. ||7||

ਪੰਨਾ ੨੨੭

SGGS P-227

ਹਉਮੈ ਬੰਧਨ ਬੰਧਿ ਭਵਾਵੈ ॥
ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਵੈ ॥੮॥੧੩॥

ha-umai banDhan banDh bhavaavai.
naanak raam bhagaṭ sukh paavai. ||8||13||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that there is no real happiness in empty rituals, austerities or pursuits of worldly lusts and luxuries. Real peace is obtained through God's Name, which is only obtained through Guru's grace. In this *Shabad*, Guru Ji is telling us the main reason why even those who do rituals and adopt many kinds of holy garbs, or persons with great power and riches, cannot find the eternal God. He also tells us who those persons are who are blessed with His union.

He says: "By indulging in the ego of (holy) garbs, no one has (ever) realized (God). Rare is the person whose mind has realized (that it is only) by worshipping God through Guru's instruction (that one realizes Him)." (1)

Giving the gist of this *shabad*, Guru Ji says: "(O' my friends), by indulging in I-am ness, we cannot attain the eternal (God). It is only when the ego departs that we obtain the supreme state (of divine bliss)." (1-pause)

Next commenting on the conduct and fate of rich and powerful persons, Guru Ji says: "In order to satisfy their ego, kings (and rulers) run after (more riches and power and keep) attacking others. (Thus), they are consumed by their ego, and keep suffering (the pains of) birth and death, again and again." (2)

Now telling us the way to be rid ourselves of this malady of ego, Guru Ji says: “The person who reflects on the Guru’s word dispels all ego. Such a person sheds the mercurial intellect, and stills the five passions (such as lust, anger, and greed).”(3)

Listing the blessings obtained by such persons who enshrine the eternal God in their hearts, he says: “They within whom is the eternal God, enter the stage of equipoise and by knowing God the real king, obtain the supreme state (of bliss).”(4)

Once again stressing upon the necessity of Guru’s grace and guidance, he says: “This kind of true conduct is only obtained through the Guru who dispelling all our doubts, makes us focus our attention on the abode of the fearless (God).”(5)

Guru Ji advises us and says: “(O’ my friends), what can anyone gain by dying engrossed in ego (again and again)? The one who meets the perfect Guru (and follows his advice) puts an end to all the strife (of ego).”(6)

Now giving us a wider perspective, Guru Ji says: “(If we reflect on reality, we will find that) whatever we see is not there, in reality (it is all perishable). It is only by meeting the Guru and by his grace that a person obtains this (kind of true) wisdom.”(7)

In conclusion, Guru Ji says: “(O’ my friends), ego ties a person in bonds, and makes them wander in transmigration. O’ Nanak, it is only through devotion to God that a person obtains (real) peace.”(8-13)

The message of this *shabad* is that no amount of riches and power, or donning of holy garbs and performing faith rituals, will lead us to real happiness. All such things would multiply our ego, and lead us into troubles. The only way to find true peace is by stilling our ego and other evil impulses (of lust and anger etc.), by reflecting on the Guru’s word and meditating on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੈ ਘਰਿ ਆਇਆ ॥
ਬ੍ਰਹਮ ਕਮਲੁ ਪਇਆਲਿ ਨ ਪਾਇਆ ॥
ਆਗਿਆ ਨਹੀ ਲੀਨੀ ਭਰਮਿ ਭੁਲਾਇਆ ॥੧॥
ਜੇ ਉਪਜੈ ਸੇ ਕਾਲਿ ਸੰਘਾਰਿਆ ॥
ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ ॥੧॥ ਰਹਾਉ ॥

ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭਿ ਦੇਵਾ ॥
ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ ॥
ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ ॥੨॥

ਸੁਲਤਾਨ ਖਾਨ ਬਾਦਿਸਾਹ ਨਹੀ ਰਹਨਾ ॥
ਨਾਮਹੁ ਭੁਲੈ ਜਮ ਕਾ ਦੁਖੁ ਸਹਨਾ ॥
ਮੈ ਧਰ ਨਾਮੁ ਜਿਉ ਰਾਖਹੁ ਰਹਨਾ ॥੩॥

ਚਉਧਰੀ ਰਾਜੇ ਨਹੀ ਕਿਸੈ ਮੁਕਾਮੁ ॥
ਸਾਹ ਮਰਹਿ ਸੰਚਹਿ ਮਾਇਆ ਦਾਮੁ ॥

ga-orhee mehlāa 1.

parathmay barahmaa kaalai ghar aa-i-aa.
barahm kamal pa-i-aal na paa-i-aa.
aagi-aa nahee leenee bharam bhulaa-i-aa. ||1||
jo upjai so kaal sanghaari-aa.
ham har raakhay gur sabad beechaari-aa. ||1||
rahaa-o.

maa-i-aa mohay dayvee sabh dayvaa.
kaal na chhodai bin gur kee sayvaa.
oh abhinaasee alakh abhayvaa. ||2||

sultaan khaan baadisaah nahee rahnaa.
naamhu bhoolai jam kaa dukh sahnaa.
mai Dhar naam ji-o raakho rahnaa. ||3||

cha-uDhree raajay nahee kisai mukaam.
saah mareh saⁿcheh maa-i-aa daam.

ਮੈ ਧਨੁ ਦੀਜੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੪॥

mai Dhan deejai har amrit naam. ||4||

ਰਯਤਿ ਮਹਰ ਮੁਕਦਮ ਸਿਕਦਾਰੈ ॥
ਨਿਹਚਲੁ ਕੋਇ ਨ ਦਿਸੈ ਸੰਸਾਰੈ ॥
ਅਫਰਿਉ ਕਾਲੁ ਕੂੜੁ ਸਿਰਿ ਮਾਰੈ ॥੫॥

ra-yat mahar mukdam sikdaarai.
nihchal ko-ay na disai sansaarai.
afri-o kaal koorh sir maarai. ||5||

ਨਿਹਚਲੁ ਏਕੁ ਸਚਾ ਸਚੁ ਸੋਈ ॥
ਜਿਨਿ ਕਰਿ ਸਾਜੀ ਤਿਨਹਿ ਸਭ ਗੋਈ ॥
ਓਹੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਾਂ ਪਤਿ ਹੋਈ ॥੬॥

nihchal ayk sachaa sach so-ee.
jin kar saajee tīneh sabh go-ee.
oh gurmukh jaapai taaⁿ pat ho-ee. ||6||

ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ ॥
ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ ॥
ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੀ ਧੀਰਾ ॥੭॥

kaajee saykh bhaykh fakeeraa.
vaday kahaaveh ha-umai tan peeraa.
kaal na chhodai bin satgur kee Dheeraa. ||7||

ਕਾਲੁ ਜਾਲੁ ਜਿਹਵਾ ਅਰੁ ਨੈਣੀ ॥
ਕਾਨੀ ਕਾਲੁ ਸੁਣੈ ਬਿਖੁ ਬੈਣੀ ॥
ਬਿਨੁ ਸਬਦੈ ਮੂਠੇ ਦਿਨੁ ਰੈਣੀ ॥੮॥

kaal jaal jihvaa ar nainee.
kaanee kaal sunai bikh bainee.
bin sabdai moothay din rainee. ||8||

ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ ਹਰਿ ਨਾਇ ॥
ਕਾਲੁ ਨ ਜੋਹਿ ਸਕੈ ਗੁਣ ਗਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੯॥੧੪॥

hir dai saach vasai har naa-ay.
kaal na johi sakai gun gaa-ay.
naanak gurmukh sabad samaa-ay. ||9||14||

GAURRI MEHLA 1

According to Dr. Bhai Vir Singh Ji, Guru Ji uttered this *shabad* in response to a comment or question regarding Time, and how to make oneself Timeless (or beyond the reach of Death). In this *shabad*, Guru Ji explains how all including the so-called gods are subject to the laws of Time or Death, except God.

First Guru Ji gives the example of god *Brahma* (who according to Hindu mythology sprang out from a lotus). He mistakenly thought himself to be the Creator, and in his egoistic curiosity went inside the lotus to find his origin. In spite of going into the neither regions, he could not find the source. Consequently, he suffered and perished due to his ego.

Therefore, Guru Ji says: “First of all, it was (god) *Brahma* who was subjected to death. (In his ego he went back into that lotus to find the source of his creation). Though he went all the way to the nether regions, still *Brahma* couldn’t find his origins. He didn’t ask for (God’s) permission and so was strayed in the illusion (of being the Creator).”(1)

Laying down a fundamental principle, Guru Ji says: “(O’ my friends), whosoever is created will one day die. However, I have been saved (spiritually) by God, because I have reflected on the Guru’s word.”(1-pause)

Stressing the merits of following Guru’s advice, he says: “(To say nothing of ordinary humans, even) all gods and goddesses have been enticed by worldly attachments. (They don’t realize that) death does not spare anyone without Guru’s service. That God alone is immortal, indescribable, and mysterious (and we should meditate on Him).”(2)

Guru Ji prays to God and says: “(O’ God, I realize that) even emperors, chiefs, and kings shall not remain (forever in this world). They who forget (God’s) Name bear the pain inflicted by the demon of (the fear of) death. For me, Your Name is my only support, and (I realize that) I have to live as You keep me.”(3)

Guru Ji adds: “Neither kings nor chiefs have a permanent abode (here). Even those bankers die, who so (passionately) hoard wealth and money. (O’ God), give me (only) the wealth of Your Name.”(4)

Continuing his comments, Guru Ji says: “Subjects, lords, headmen, and chieftains, none are seen as immortal in this world. The unbeatable death strikes all those on their heads who are falsely proud.”(5)

Now telling us who is beyond the jurisdiction of time or death, Guru Ji says: “(O’ my friends), it is that (God) alone who is eternal. He, who has created and adorned (this world) will merge it back into Himself. When through the Guru He is realized, then one is honored (in His court).”(6)

To say nothing of those people quoted above, Guru Ji warns even those who are revered as persons of high religious status. He says: “Even those *qazis*, *sheikhs* and *fakirs* (Muslim scholars, priests, and beggars) who are called great have the pain of ego in their bodies. Without the support of (God’s Name given by) the true Guru, death does not spare even them.”(7)

Now answering the question, how death overtakes all, Guru Ji says: “Death lays a trap for us through our eyes, tongue, and ears (when we see someone with evil intent, speak ill, or listen to the slander of others). Without reflecting on the Guru’s word, we are being cheated (out of our spiritual merits day and night).” (8)

Finally, explaining the way in which we may save ourselves from falling into the trap of death, Guru Ji says: “(O’ my friends), the one in whose heart resides the true Name of God, and who sings God’s praise, cannot be touched by (the cycle of birth and) death. Nanak (says that such a) Guru’s follower merges in (God’s) Name (itself).” (9-14)

The message of this *shabad* is that all mortals, including gods, are subject to death. Only that person who follows Guru’s word, meditates on God’s Name, and sings His praises becomes immortal by merging in the eternal God Himself.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ ॥
ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ ॥
ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ ॥੧॥

ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਰੈ ॥
ਮਨਮੁਖ ਕਉ ਆਵਤ ਜਾਵਤ ਦੁਖੁ ਮੋਰੈ ॥੧॥ ਰਹਾਉ ॥

ਅਪਿਉ ਪੀਅਉ ਅਕਥੁ ਕਥਿ ਰਹੀਐ ॥
ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ ਲਹੀਐ ॥

ga-orhee mehlāa 1.

boleh saach mithi-aa nahee raa-ee.
chaaleh gurmukh hukam rajaa-ee.
raheh atēet sachay sarṇaa-ee. ||1||

sach ghar baisai kaal na johai.
manmukh ka-o aavat jaavat dukh mohai.
||1|| rahaa-o.

api-o pee-a-o akath kath rahee-ai.
nij ghar bais sahj ghar lahee-ai.

ਹਰਿ ਰਸਿ ਮਾਤੇ ਇਹੁ ਸੁਖੁ ਕਹੀਐ ॥੨॥

har ras maatay ih sukh kahee-ai. ||2||

ਗੁਰਮਤਿ ਚਾਲ ਨਿਹਚਲ ਨਹੀ ਡੋਲੈ ॥
ਗੁਰਮਤਿ ਸਾਚਿ ਸਹਜਿ ਹਰਿ ਭੋਲੈ ॥
ਪੀਵੈ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਿਰੋਲੈ ॥੩॥

gurmat chaal nihchal nahee dolai.
gurmat saach sahj har bolai.
peevai amrit tat virolai. ||3||

ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ ॥
ਮਨੁ ਤਨੁ ਅਰਪਿਓ ਅੰਤਰ ਗਤਿ ਕੀਨੀ ॥
ਗਤਿ ਮਿਤਿ ਪਾਈ ਆਤਮੁ ਚੀਨੀ ॥੪॥

satgur daykhi-aa deekhi-aa leenee.
man tan arpi-o antar gat keenee.
gat mit paa-ee aatam cheenee. ||4||

ਭੋਜਨੁ ਨਾਮੁ ਨਿਰੰਜਨੁ ਸਾਰੁ ॥
ਪਰਮ ਹੰਸੁ ਸਚੁ ਜੋਤਿ ਅਪਾਰੁ ॥
ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ ॥੫॥

bhojan naam niranjan saar.
param hans sach jot apaar.
jah daykh-a-u tah aykankaar. ||5||

ਚਹੈ ਨਿਰਾਲਮੁ ਏਕਾ ਸਚੁ ਕਰਣੀ ॥
ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਗੁਰ ਚਰਣੀ ॥
ਮਨ ਤੇ ਮਨੁ ਮਾਨਿਆ ਚੂਕੀ ਅਹੰ ਭ੍ਰਮਣੀ ॥੬॥

rahai niraalam aykaa sach karnee.
param pad paa-i-aa sayvaa gur charnee.
man tay man maani-aa chookee ahaⁿ
bharmanee. ||6||

ਇਨ ਬਿਧਿ ਕਉਣੁ ਕਉਣੁ ਨਹੀ ਤਾਰਿਆ ॥
ਹਰਿ ਜਸਿ ਸੰਤ ਭਗਤ ਨਿਸਤਾਰਿਆ ॥

in biDh ka-un ka-un nahee taari-aa.
har jas sant bhagat nistaari-aa.

ਪੰਨਾ ੨੨੮

SGGS P-228

ਪ੍ਰਭ ਪਾਏ ਹਮ ਆਵਰੁ ਨ ਭਾਰਿਆ ॥੭॥

parabh paa-ay ham avar na bhaari-aa. ||7||

ਸਾਚ ਮਹਾਲਿ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥
ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ॥
ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ ॥੮॥

saach mahal gur alakh lakhaa-i-aa.
nihchal mahal nahee chhaa-i-aa maa-i-aa.
saach santokhay bharam chukaa-i-aa. ||8||

ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਈ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥
ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ ਖੋਈ ॥੯॥੧੫॥

jिन kai man vasi-aa sach so-ee.
tin kee sangat gurमुखि ho-ee.
naanak saach naam mal kho-ee. ||9||15||

GARUI MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that all mortals, including gods, are subject to death. Only that person who follows the Guru's word, meditates on God's Name, and sings His praises becomes immortal by merging into the eternal God Himself. In this *shabad*, Guru Ji elaborates on the traits of such Guru's followers, and tells what kinds of blessings they obtain from the Guru.

He says: “(The Guru's followers) speak truth without a tinge of falsehood. They lead their lives according to God's will. While remaining detached (from worldly affairs), they always remain under the eternal (God's) refuge.”(1)

Comparing their conduct with the self-conceited persons, Guru Ji says: “(The Guru's followers) always keep contemplating on the eternal (One. The fear of) death doesn't touch

them at all. However, egocentrics keep suffering under the pain of birth and death because of their worldly attachment.”(1-pause))

Guru Ji therefore advises us and says: “(O’ my friends), we should drink the nectar (of God’s Name. God is so limitless that) we get exhausted trying to describe that indescribable (God). When we are intoxicated with the nectar of God’s (Name), we say (to ourselves and others that) by abiding in our own house (which is, in fact, the house of God), we obtain the home of (divine peace and) poise.”(2)

Guru Ji now comes back to the character of a Guru’s follower and says: “Such is the way of life advised by the Guru, (that a Guru’s follower) remains firm, and doesn’t waver (from the conduct advised by the Guru). Following Guru’s instruction, such a person instinctively repeats God’s true Name. Such a person drinks the nectar (of God’s Name, as if separating the unnecessary details, he/ she reaches) for the essence.”(3)

Now listing the blessings obtained by a Guru’s follower, he says: “(A Guru’s follower) has seen the true Guru, has received (Guru’s) instruction. Then such a person has surrendered both body and soul (to the Guru), and has turned all attention inward. By understanding the self, he/she has found the way to salvation (4).”

Describing how the outlook of the Guru’s follower changes, he says: “(A Guru’s follower deems) God’s Name as the essence of (spiritual) food. That person is (immaculate, like a) pedigreed swan, because in that person’s heart is the light of the limitless (God. Such a person exclaims) ‘wherever I see, there is the one God.’”(5)

Explaining further the merits of a Guru’s follower, he says: “(A Guru’s follower) remains detached from all the worldly strife, and (that follower’s) conduct is guided by the one (principle) of truth. This way, by humbly following the Guru, this person obtains supreme status. His or her mind is convinced by the mind itself and all wandering motivated by ego is ended.”(6)

Guru Ji therefore emphatically says: “By following this Guru’s follower’s way, who has not been saved? God’s praise has (always) helped His saints and devotees to swim across (the worldly ocean, and such a Guru’s followers say that upon having found God, we are not looking for anyone else.”(7)

Sharing his personal experience after finding God, Guru Ji says: “The Guru has shown me the unknowable God in His eternal mansion (within my own heart). This mansion is immovable, and there is no reflection of worldly attachments. Thus (in that state of) truth and contentment, all my doubt has been dispelled. (8)

In closing, he says: “They in whose heart abides that eternal God, in their association one becomes a Guru’s follower. O’ Nanak, by meditating on the eternal (God’s) Name one’ gets rid of the dirt (of evil tendencies).” (9-15)

The message of this *shabad* is that if we want to wash off our sins and enjoy the company of God in our own hearts, then we should seek the company of Guru’s followers and meditate on God’s Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਪੈ ਜਾ ਕਾ ॥

raam naam chit̄ raapai jaa kaa.

ਉਪਜੰਪਿ ਦਰਸਨੁ ਕੀਜੈ ਤਾ ਕਾ ॥੧॥	upjamp darsan keejai taa kaa. 1
ਰਾਮ ਨ ਜਪਹੁ ਅਭਾਗੁ ਤੁਮਾਰਾ ॥ ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਪ੍ਰਭੁ ਰਾਮੁ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥	raam na japahu abhaag tumaaraa. jug jug daataa parabh raam hamaaraa. 1 rahaa-o.
ਗੁਰਮਤਿ ਰਾਮੁ ਜਪੈ ਜਨੁ ਪੂਰਾ ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ ॥੨॥	gurmat raam japai jan pooraa. tit ghat anhat baajay tooraa. 2
ਜੇ ਜਨ ਰਾਮ ਭਗਤਿ ਹਰਿ ਪਿਆਰਿ ॥ ਸੇ ਪ੍ਰਭਿ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰਿ ॥੩॥	jo jan raam bhagat har pi-aar. say parabh raakhay kirpaa Dhaar. 3
ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ ॥੪॥	jin kai hirdai har har so-ee. tin kaa dars paras sukh ho-ee. 4
ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ ॥ ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੈ ਭਵੈ ॥੫॥	sarab jee-aa meh ayko ravai. manmukh aha ⁿ kaaree fir joonee bhavai. 5
ਸੋ ਬੂਝੈ ਜੋ ਸਤਿਗੁਰੁ ਪਾਏ ॥ ਹਉਮੈ ਮਾਰੇ ਗੁਰ ਸਬਦੇ ਪਾਏ ॥੬॥	so boojhai jo satgur paa-ay. ha-umai maaray gur sabday paa-ay. 6
ਅਰਧ ਉਰਧ ਕੀ ਸੰਧਿ ਕਿਉ ਜਾਨੈ ॥ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਮਨੁ ਮਾਨੈ ॥੭॥	araDh uraDh kee sanDh ki-o jaanai. gurmukh sanDh milai man maanai. 7
ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਕਉ ਗੁਣੁ ਕਰੀਐ ॥ ਪ੍ਰਭੁ ਹੋਇ ਦਇਆਲੁ ਨਾਨਕ ਜਨ ਤਰੀਐ ॥੮॥੧੬॥	ham paapee nirgun ka-o gun karee-ai. parabh ho-ay da-i-aal naanak jan taree-ai. 8 16
ਸੋਲਹ ਅਸਟਪਦੀਆ ਗੁਆਰੇਰੀ ਗਉੜੀ ਕੀਆ ॥	solah asatpadee-aa gu-aarayree ga-orhee kee-aa.

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to wash off our sins and enjoy the company of God in our own hearts, then we should seek the company of Guru's followers and meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji elaborates on that advice and lists the blessings obtained by meditating on God's Name.

Addressing us directly, Guru Ji says: "(O' my friends), every day upon waking up we should see the sight of that (holy) person whose soul is imbued with the love of God's Name."(1)

Stressing the importance of meditating on God's Name, Guru Ji says: "If you do not meditate on God's Name, it is your misfortune. God, who has been bestowing gifts on us for ages upon ages, is our Master."(1-pause)

Describing the blessings obtained by a person who following the advice of the Guru meditates on God's Name, Guru Ji says: "The person who under Guru's instruction worships the perfect God becomes a perfect devotee. In this person's mind plays the music of continuous (divine) melody."(2)

Guru Ji adds: “The devotees who worships God with loving devotion they have been saved by the merciful God (from worldly evils).” (2)

Describing the merits of such devotees, Guru Ji says: “Peace is obtained by having the sight of those devotees in whose heart that God abides.”(4)

Now comparing the outlook of the Guru’s followers with the intellect and fate of the self-conceited persons, Guru Ji says: “(The Guru’s followers believe that the) same one God abides in all hearts, but the egocentric person (does not realize this fact), and wanders in existences again and again.”(5)

Stating, what type of person realizes the truth of what he has said above, Guru Ji says: “Only that person understands (this lesson) who obtains the (guidance of the) true Guru. By stilling all ego through the Guru’s word, this person obtains (God).”(6)

Next stressing the importance of the guidance of the Guru, he says: “How can the mortal know about the union between the high and low (or God and the soul)? Only when this union takes place through the Guru, that one’s mind is convinced (about this divine bliss).”(7)

Finally, Guru Ji prays on behalf of all of us and says: “O’ God, we are meritless sinners; please bless us with such merits (that we meditate on Your Name. O’) Nanak, only when God shows His mercy (and blesses us with His Name) does the devotees swim across (the worldly ocean).” (8-16)

“This is the end of 16 Ashtpadis of *Mehla1*, in the measure *Guareri* of *Gaurri*.”

The message of this *shabad* is that we should meditate on God’s Name in the company of holy persons, so that one day in His mercy God may also save sinners like us.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧

ga-orhee bairaagan mehlā 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p̄arsaad.

ਜਿਉ ਗਾਈ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ ਸਾਰਾ ॥
ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੋਹਿ ਆਤਮ ਸੁਖੁ ਧਾਰਾ ॥੧॥

ji-o gaa-ee ka-o go-ilee raakhahi kar saaraa.
ahinis paaleh raakh layhi aatam sukh Dhaaraa.
||1||

ਇਤ ਉਤ ਰਾਖਹੁ ਦੀਨ ਦਇਆਲਾ ॥
ਤਉ ਸਰਣਾਗਤਿ ਨਦਰਿ ਨਿਹਾਲਾ ॥੧॥ ਰਹਾਉ ॥

iṭ uṭ raakhō deen da-i-aalaa.
ta-o sarṇagaat nadar nihaalaa. ||1|| rahaa-o.

ਜਹ ਦੇਖਉ ਤਹ ਰਵਿ ਰਹੇ ਰਖੁ ਰਾਖਨਹਾਰਾ ॥

jah daykh-a-u ṭah rav rahay rakh
raakhanhaaraa.

ਤੂੰ ਦਾਤਾ ਭੁਗਤਾ ਤੂੰਹੈ ਤੂੰ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥੨॥

tooⁿ daataa bhugtaa tooⁿhai tooⁿ paraan
aDhaaraa. ||2||

ਕਿਰਤੁ ਪਇਆ ਅਧ ਉਰਧੀ ਬਿਨੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥

kirat pa-i-aa aDh oorDhee bin gi-aan
beechaaraa.

ਬਿਨੁ ਉਪਮਾ ਜਗਦੀਸ ਕੀ ਬਿਨਸੈ ਨ ਅੰਧਿਆਰਾ ॥੩॥

bin upmaa jagdees kee binsai na anDhi-aaraa.
||3||

ਜਗੁ ਬਿਨਸਤ ਹਮ ਦੇਖਿਆ ਲੋਭੇ ਅਹੰਕਾਰਾ ॥
ਗੁਰ ਸੇਵਾ ਪ੍ਰਭੁ ਪਾਇਆ ਸਚੁ ਮੁਕਤਿ ਦੁਆਰਾ ॥੪॥

jag binsat ham daykhi-aa lobhay ahaⁿkaaraa.
gur sayvaa parabh paa-i-aa sach mukat
du-aaraa. ||4||

ਨਿਜ ਘਰਿ ਮਹਲੁ ਅਪਾਰ ਕੇ ਅਪਰੰਪਰੁ ਸੋਈ ॥
ਬਿਨੁ ਸਬਦੈ ਬਿਰੁ ਕੇ ਨਹੀ ਬੁਝੈ ਸੁਖੁ ਹੋਈ ॥੫॥

nij ghar mahal apaar ko aprampar so-ee.
bin sabdai thir ko nahee boojhai sukh ho-ee.
||5||

ਕਿਆ ਲੈ ਆਇਆ ਲੇ ਜਾਇ ਕਿਆ ਫਾਸਹਿ ਜਮ ਜਾਲਾ ॥

ki-aa lai aa-i-aa lay jaa-ay ki-aa faaseh jam
jaalaa.

ਡੋਲੁ ਬਧਾ ਕਸਿ ਜੇਵਰੀ ਆਕਾਸਿ ਪਤਾਲਾ ॥੬॥

dol baDhaa kas jayvree aakaas pataalaa. ||6||

ਗੁਰਮਤਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਹਜੇ ਪਤਿ ਪਾਈਐ ॥

gurmat naam na veesrai sehjay pat paa-ee-ai.

ਅੰਤਰਿ ਸਬਦੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਆਪੁ ਗਵਾਈਐ ॥੭॥

antar sabad niDhaan hai mil aap gavaa-ee-ai.
||7||

ਨਦਰਿ ਕਰੇ ਪੁਭੁ ਆਪਣੀ ਗੁਣ ਅੰਕਿ ਸਮਾਵੈ ॥

nadar karay parabh aapnee gun ank samaavai.

ਨਾਨਕ ਮੇਲੁ ਨ ਚੂਕੀ ਲਾਰਾ ਸਚੁ ਪਾਵੈ ॥੮॥੧॥੧੭॥

Naanak mayl na chook-ee laahaa sach paavai.
||8||1||17||

GAURRI BAAIRAGAN MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that we should meditate on God's Name in the company of holy persons, so that one day in His mercy God may save sinners like us also. In this *shabad* Guru Ji tells us how much God loves us and cares for us, and shows us how to pray to such a merciful and loving God, and merge in eternal bliss.

On all our behalf, Guru Ji says: "Just as herdsmen guard their cows by keeping watch on them, similarly O' God, You sustain us day and night, protects us (from evils), and blesses us with support of spiritual peace."(1)

Making a prayer, Guru Ji says: "O' merciful Master of the meek, save us in this world and the next. We have come to Your shelter, please bless us with the grace of Your blissful glance."(1-pause)

Reverting to glories and love of God, Guru Ji says: "O' our Protector, wherever I look, I find You, pervading there. You are the benefactor and also the enjoyer, and You are the mainstay of our life's breath."(2)

But observing the world in so much suffering, Guru Ji says: "Without reflection and divine knowledge, the mortal doesn't realize that because of a pre-ordained destiny a person must keep wandering in high and low states (of pleasure or pain). Without praise of God, the darkness (of ignorance) is not dispelled."(3)

However, Guru Ji observes: "I have observed that because of its covetousness and egotism, the world keeps perishing. But, through Guru's service (many) have obtained the eternal (God) and the gate to salvation."(4)

Now explaining where the abode of God (and the gate of salvation is), Guru Ji says: "The palace of that limitless God is in our own hearts, and He also is farther than the farthest (place). Without (reflecting on Guru's word), no one can remain permanently (in that steady state). It is only by reflecting on the (Guru's) word that peace is obtained."(5)

Next addressing ordinary mortals like us, who are always preoccupied in collecting more and more worldly possessions, Guru Ji says: “(O’ mortal), what did you bring (to this world) and what are you going to take with you? Why are you getting caught in the noose of death? Your situation is like that of a bucket tied to a rope, which is sometimes lowered into the well and sometimes pulled up. (Similarly, because of your deeds, you are sometimes born into lower species and sometimes higher ones).”(6)

Guru Ji advises: “(O’ my friends), if by acting on Guru’s instruction we do not forget (God’s) Name, then effortlessly we obtain honor (in God’s court). Within us is the treasure of Name; to obtain this we need to shed our self-conceit.”(7)

In closing, Guru Ji says: “The person on whom God casts His merciful glance (by blessing with) virtues, He merges that person in His embrace. O’ Nanak, this union is never dissolved, and in this way one earns the profit of meditating on the eternal (God).”(8-17)

The message of this *shabad* is that we should remember that our God is very loving and beneficent. If we also lovingly adore Him, one day in His grace He will take us also into His embrace, and end our rounds of births and deaths.

ਪੰਨਾ ੨੨੯

SGGS P-229

ਗਉੜੀ ਮਹਲਾ ੧ ॥

ga-orhee mehlāa 1.

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਲੇ ਤਉ ਹੋਇ ਨਿਬੇਰਾ ॥
ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੋ ਠਾਕੁਰੁ ਮੇਰਾ ॥੧॥

gur parsaaadee boojh lay ta-o ho-ay nibayraa.
ghar ghar naam niranjanaa so thaakur mayraa.
||1||

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ ॥

bin gur sabad na chhootee-ai daykhu
veechaaraa.

ਜੇ ਲਖ ਕਰਮ ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ ॥੧॥ ਰਹਾਉ
॥

jay lakh karam kamaavahee bin gur
anDhi-aaraa. ||1|| rahaa-o.

ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਹੀਐ ॥
ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੁਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਹੀਐ ॥੨॥

anDhay aklee baahray ki-aa tin si-o kahee-ai.
bin gur panth na soojh-ee kit biDh
nirabahee-ai. ||2||

ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ ॥

khotay ka-o kharāa kahai kharay saar na
jaanai.

ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੁ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ ॥੩॥

anDhay kaa naa-o paarkhoo kalee kaal
vidaanai. ||3||

ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤੁ ਕਉ ਸੂਤਾ ॥
ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ ॥੪॥

sootay ka-o jaagat kahai jaagat ka-o sootaa.
jeevat ka-o moo-aa kahai moo-ay nahee rotāa.
||4||

ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ ॥
ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ ਅਪੁਨੋ ਨਹੀ ਭਾਇਆ ॥੫॥

aavat ka-o jaatāa kahai jaatay ka-o aa-i-aa.
par kee ka-o apunee kahai apuno nahee
bhaa-i-aa. ||5||

ਮੀਠੇ ਕਉ ਕਉਤਾ ਕਹੈ ਕਤੂਏ ਕਉ ਮੀਠਾ ॥

meethay ka-o ka-urhāa kahai karhoo-ay ka-o
meethāa.

ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਭੀਠਾ ॥੬॥

raatay kee ningaa karahi aisaa kal meh
deethaa. ||6||

ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰੁ ਨਹੀ ਦੀਸੈ ॥

chayree kee sayvaa karahi thaakur nahee
deesai.

ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ ॥੭॥

pokhar neer virolee-ai maakhan nahee reesai.
||7||

ਇਸੁ ਪਦ ਜੋ ਅਰਥਾਇ ਲੇਇ ਸੋ ਗੁਰੁ ਹਮਾਰਾ ॥
ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ ॥੮॥

is pad jo arthaa-ay lay-ay so guroo hamaaraa.
naanak cheenai aap ka-o so apar apaaraa.
||8||

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੂਝੀਐ ਸਭੁ ਬ੍ਰਮੁ ਸਮਾਇਆ
॥੯॥੨॥੧੮॥

sabh aapay aap varatdaa aapay bharmaa-i-aa.
gur kirpaa tay boojhee-ai sabh barahm
samaa-i-aa. ||9||2||18||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that we should remember that our God is very loving and beneficent. If we also lovingly adore Him, one day in His grace He will take us also into His embrace, and end our rounds of births and deaths. Yet despite the above message and advice offered in so many previous *shabads*, we human beings continue to indulge in a false sense of self-righteousness, and consequently keep suffering the pains of births and deaths. In this *shabad*, Guru Ji tells us about the true nature of things. He cites many examples to illustrate how worldly people view many aspects of human life in a false way. He also tells us what kinds of blessings we can obtain, if we view life in the right perspective.

Addressing us, he says: “(O’ my friend), if by Guru’s grace you could only understand (this thing: that) the immaculate God, whose Name (is residing) in each and every heart is your Master, then (the strife in your mind) would end.”(1)

Guru Ji emphasizes that this realization does not come without the Guru’s guidance Therefore, he says: “You can reflect and see for yourselves that without the Guru’s guidance, we cannot be emancipated (from this worldly strife). Even if one performs millions of rituals, without the Guru’s (guidance) the darkness (of ignorance continues).” (1-pause)

Now Guru Ji ponders over the twisted thinking of ordinary worldly people. He says: “What can we say to those who are (spiritually) blind, and devoid of wisdom? Without (the guidance of) the Guru they cannot determine the right way of life. How can we get along with them?”(2)

Commenting upon the viewpoints of such people, he says: “(Such a spiritually blind person) calls that wealth genuine (which in God’s court is considered) counterfeit. (God’s Name, which is valued as) genuine, this person calls base. So astonishing is this present age of *KalYug*, that the blind person is being called the examiner (of coins).”(3)

Continuing his commentary on the age, Guru Ji says: “(Such is the present age, that the world) calls that person awake who is asleep (in the worldly pursuits), but the one who is awake (in the remembrance of God’s Name, is called) as asleep. It considers the (spiritually) alive person as dead, but does not grieve over (that person) who is (spiritually) dead.”(4)

Now Guru Ji brings to our notice the manner in which worldly people think a spiritually inclined person is crazy, and regard the one who amasses wealth even by sinful means as a very wise person. He says: “The person who comes to the Guru’s path (the world considers that person) a lost cause (or mad), but deems that (person’s) advent into this world as fruitful who forgets God and instead gathers worldly wealth. (The worldly wealth which will) pass on to others, the world considers as its own, but it doesn’t like (God’s Name), which could be truly its own.”(5)

Describing more traits of an ordinary worldly person, Guru Ji says: “(There are those who) call the sweet (Name) as bitter, but the bitter (vicious lust) as sweet. I have seen such a strange thing in this *Kalyug*, that (the world) slanders the person who is imbued with God’s love.”(6)

Commenting upon the high regard which people give to worldly rich persons, and not to God who is the true Master of all worldly riches and power, Guru Ji says: “(Worldly people) serve the servant (wealth), but they don’t see the real Master. They don’t realize that you cannot obtain butter by churning pond water.”(7)

Emphasizing the importance of what he has said above, Guru Ji says: “The person who understands the truth of the stanza (narrated above, and makes it a part of his or her life, I would respect that person as) my Guru. O’ Nanak, the person who realizes his or her trueself becomes the embodiment of the limitless (God).” (8)

In closing, Guru Ji says: “(O’ my friends, God) Himself pervades all, and He Himself strays (people from the right path). However, only through Guru’s Grace do we realize that God pervades everywhere.” (9-2-18)

The message of this *shabad* is that worldly-wise people have their understanding turned upside down, and we cannot depend upon them for our salvation or happiness. True understanding (and hence true happiness) is only obtained by realizing the all-pervasiveness of God through the Guru.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ਅਸਟਪਦੀਆ

**raag ga-orhee gu-aarayree mehlaa 3
asatpadee-aa**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur porsaad.

ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ ॥
ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ ॥੧॥

man kaa sootak doojaa bhaa-o.
bharmay bhoolay aava-o jaa-o. ||1||

ਮਨਮੁਖਿ ਸੂਤਕੁ ਕਬਹਿ ਨ ਜਾਇ ॥
ਜਿਚਰੁ ਸਬਦਿ ਨ ਭੀਜੈ ਹਰਿ ਕੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

manmukh sootak kabeh na jaa-ay.
jichar sabad na bheejai har kai naa-ay. ||1||
rahaa-o.

ਸਭੇ ਸੂਤਕੁ ਜੇਤਾ ਮੋਹੁ ਆਕਾਰੁ ॥
ਮਰਿ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥੨॥

sabh sootak jaytaa moh aakaar.
mar mar jammai vaaro vaar. ||2||

ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਣੀ ਮਾਹਿ ॥
ਸੂਤਕੁ ਭੋਜਨੁ ਜੇਤਾ ਕਿਛੁ ਖਾਹਿ ॥੩॥

sootak agan pa-unai paanee maahi.
sootak bhojan jaytaa kichh khaahi. ||3||

ਸੂਤਕਿ ਕਰਮ ਨ ਪੂਜਾ ਹੋਇ ॥
ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੪॥

sootak karam na poojaa ho-ay.
naam raṭay man nirmal ho-ay. ||4||

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸੂਤਕੁ ਜਾਇ ॥
ਮਰੈ ਨ ਜਨਮੈ ਕਾਲੁ ਨ ਖਾਇ ॥੫॥

satgur sayvi-ai sootak jaa-ay.
marai na janmai kaal na khaa-ay. ||5||

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਸੋਧਿ ਦੇਖਹੁ ਕੋਇ ॥
ਵਿਣੁ ਨਾਵੈ ਕੋ ਮੁਕਤਿ ਨ ਹੋਇ ॥੬॥
ਜੁਗ ਚਾਰੇ ਨਾਮੁ ਉਤਮੁ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਕਲਿ ਮਹਿ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ ॥੭॥

saasat simrit soDh daykhu ko-ay.
viṇ naavai ko mukat na ho-ay. ||6||
jug chaaray naam utam sabad beechaar.
kal meh gurmukh utras paar. ||7||

ਸਾਚਾ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਚਰੈ ਸਮਾਇ ॥੮॥੧॥

saachaa marai na aavai jaa-ay.
naanak gurmukh rahai samaa-ay. ||8||1||

RAḠ GAURRI GUARERI

MEHLA 3 ASHTPADIAN

In this *shabad*, Guru Ji comments on the then prevalent superstition of contamination upon the event of a birth or death in a family, as a result of which sometimes all their relatives were considered polluted and untouchable.

First of all commenting upon the mind, which is the origin of all thoughts, about such superstitions and pollutions, Guru Ji says: “The real contamination of the mind happens when a person is in love with duality (the love of worldly things rather than God). In this way, strayed in doubt such a person keeps coming and going (in and out of this world).”(1)

Guru Ji therefore declares: “The impurity of an egocentric person never goes away, so long as the mind of that person is not imbued with God’s Name through the (Guru’s) word.” (1-pause)

Guru Ji further observes: “All the attachment for the visible expanse (of the world) is a form of contamination. (Growing entangled in this attachment, a person) keeps dying and getting born again and again.”(2)

Guru Ji now comments on the practices of some people to purify contaminated things with the help of water or fire. He says: “If you really examine it, there is pollution even in fire, air, and water (because many insects and bacteria are contained in all these. Therefore) there is contamination in all (the food) we eat.”(3)

Guru Ji observes: “No rituals or worship can purify the person who is caught in the concepts of pollution. It is only by being imbued in God’s Name that the mind is purified.”(4)

Now telling us how this pollution can be removed, he says: “It is by serving the true Guru (who blesses us with God’s Name) that one’s contamination is removed, and then a person never dies, reborn, or consumed by spiritual death.”(5)

Guru Ji wants to impress upon us that he is not saying this on his own. Citing other authorities, he says: “Let one go and reflect on the *Shastras and Simritis* (the Hindu holy books), that

person will find that without meditating on God's Name the contamination (of the mind) does not go away.”(6)

Now commenting on changing beliefs and practices with the passage of time, Guru Ji says: “In all the four ages, the reflection of Name was considered as the best advice; in this present age (*Kal Yug*) also, only the Guru's followers swim across the worldly ocean (by meditating on God's Name).”(7)

In conclusion, Guru Ji says: “(O' my friends), the eternal (God) never dies, nor comes and goes. O' Nanak, the Guru's follower remains merged (in that eternal God, and is therefore never polluted by any contamination).”(8-1)

The message of this *shabad* is that we should not be obsessed with the superstitions of contamination or pollution. Instead, we should stay away from the real impurities of the mind such as greed and lust, and purify it with the elixir of God's Name, which is obtained by following Guru's advice.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ॥
ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਹਿਰਦੈ ਉਰ ਧਾਰਾ ॥
ਗੁਰਮੁਖਿ ਸੋਭਾ ਸਾਚ ਦੁਆਰਾ ॥੧॥

ਪੰਡਿਤ ਹਰਿ ਪੜ੍ਹੁ ਤਜਹੁ ਵਿਕਾਰਾ ॥
ਗੁਰਮੁਖਿ ਭਉਜਲੁ ਉਤਰਹੁ ਪਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੩੦

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਮੇਲੁ ਨ ਲਾਗੈ ਆਇ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੨॥

ਗੁਰਮੁਖਿ ਕਰਮ ਧਰਮ ਸਚਿ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਅਹੰਕਾਰੁ ਜਲਾਏ ਦੋਈ ॥
ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਈ ॥੩॥

ਆਪਣਾ ਮਨੁ ਪਰਬੋਧਹੁ ਬੁਝਹੁ ਸੋਈ ॥
ਲੋਕ ਸਮਝਾਵਹੁ ਸੁਣੇ ਨ ਕੋਈ ॥
ਗੁਰਮੁਖਿ ਸਮਝਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੪॥

ਮਨਮੁਖਿ ਡੰਢੁ ਬਹੁਤੁ ਚਤੁਰਾਈ ॥
ਜੇ ਕਿਛੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਾਈ ॥
ਆਵੈ ਜਾਵੈ ਠਉਰ ਨ ਕਾਈ ॥੫॥
ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਬਹੁਤੁ ਅਭਿਮਾਨਾ ॥
ਬਗ ਜਿਉ ਲਾਇ ਬਹੈ ਨਿਤ ਧਿਆਨਾ ॥
ਜਮਿ ਪਕੜਿਆ ਤਬ ਹੀ ਪਛੁਤਾਨਾ ॥੬॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥

ga-orhee mehlāa 3.

gurmukh sayvaa paraan aDhaaraa.
har jee-o raakh ho hirdai ur Dhaaraa.
gurmukh sobhaa saach du-aaraa. ||1||

pandit har parh tajahu vikaaraa.
gurmukh bha-oyal utarahu paaraa. ||1|| rahaa-o.

SGGS P-230

gurmukh vichahu ha-umai jaa-ay.
gurmukh mail na laagai aa-ay.
gurmukh naam vasai man aa-ay. ||2||

gurmukh karam Dharam sach ho-ee.
gurmukh ahaⁿkaar jalaa-ay do-ee.
gurmukh naam ratay sukh ho-ee. ||3||

aapnaa man parboDhahu boojhu so-ee.
lok samjhaavhu sunay na ko-ee.
gurmukh samjhaahu sadaa sukh ho-ee. ||4||

manmukh damf bahut chaturaa-ee.
jo kichh kamaavai so thaa-ay na paa-ee.
aavai jaavai tha-ur na kaa-ee. ||5||
manmukh karam karay bahut abhimaanaa.
bag ji-o laa-ay bahai nit Dhi-aanaa.
jam pakrhi-aa tab hee pachhutaanaa. ||6||

bin satgur sayvay mukaṭ na ho-ee.

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਹਰਿ ਸੋਈ ॥
ਗੁਰੁ ਦਾਤਾ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥੭॥

gur parsaadee milai har so-ee.
gur daataa jug chaaray ho-ee. ||7||

ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਵਡਿਆਈ ॥
ਸਾਇਰ ਕੀ ਪੁਤ੍ਰੀ ਬਿਦਾਰਿ ਗਵਾਈ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਝੁਠੀ ਚਤੁਰਾਈ ॥੮॥੨॥

gurmukh jaat pat naamay vadi-aa-ee.
saa-ir kee putree bigaar gavaa-ee.
naanak bin naavai jhoothee chaturaa-ee. ||8||2||

GAURRI MEHLA 3

According to Dr. Bhai Vir Singh Ji this *shabad* seems to be addressed to a Hindu scholar (or *Pundit*), wherein Guru Ji tells him why it is absolutely necessary to become a Guru's follower and to faithfully follow Guru's advice, in order to purify one's own mind and then be able to instruct others and provide true guidance.

Guru Ji says: "O' *Pundit*, becoming a Guru's follower, make the service of the Guru the support of your life breaths, and keep the beloved God enshrined in your heart. (This way), becoming a Guru's follower you will obtain honor and (reach) the gate of the eternal (God)." (1)

Giving the essence of his message, Guru Ji says: "(O' *Pundit*), read (and reflect on the qualities of) God, and shed off your sinful thoughts. In this way, by following the Guru you will swim across the (worldly ocean)." (1-pause)

Now describing the merits of following the Guru, he says: "By following Guru's instructions, ego departs from within. By becoming a Guru's follower, the dirt (of sinful thoughts) doesn't soil (one's mind), and God's Name comes to reside in the mind of a Guru's follower." (2)

Explaining the conduct of a Guru's follower, he says: "All deeds and faith rituals of a Guru's follower are based on truth. A Guru's follower burns down ego and duality within the mind. Being imbued with the love of (God's) Name, a Guru's follower enjoys peace of mind." (3)

Therefore directly addressing the pundit again, Guru Ji says, "(O' *Pundit*, first) awaken your own mind and understand (the existence of) God (yourself. Otherwise) people won't listen to you, even when you try to make them understand. If by following Guru's instruction, you yourself understand (the right way of life, you will) always live in peace." (4)

Now Guru Ji comments on the conduct of self-willed people, or egocentrics, and says: "An egocentric is overly clever and puts up a false show, therefore whatever that person does, is not acceptable (in God's court). Therefore, this person keeps on coming and going into the world, and finds no rest anywhere." (5)

Commenting further on the conduct and the fate awaiting a self-conceited person, Guru Ji says: "The egocentric does many (religious) deeds in great pride. Every day like a crane (such a person seems to be sitting) in meditation, (but actually his or her mind is fixed on the next victim. Such a hypocrite repents only when the demon of death catches that person (and punishes severely)." (6)

Now laying down the main principle, Guru Ji says: "Without following the Guru's advice, salvation is not obtained. It is through the Guru's grace that one meets God. (Not just in this age, but) in all the four ages, the Guru has been the means to salvation." (7)

In conclusion, Guru Ji says: “(O’ *Pundit*, for) a Guru’s follower, God’s Name is his or her caste, honor, and glory. Through the Name a Guru’s follower gains control over the daughter of the ocean (the worldly attachment), and Nanak (says) that false is all cleverness without God’s Name.”(8-2)

The message of this *shabad* is that instead of lecturing others, we should first of all follow the advice of the Guru ourselves, reflect within, and meditate on God’s Name. Only in this way will we obtain salvation, and inspire others also to follow the true way of life.

ਗਉੜੀ ਮਃ ੩ ॥

ਇਸੁ ਜੁਗ ਕਾ ਧਰਮੁ ਪੜਹੁ ਤੁਮ ਭਾਈ ॥
ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ ॥
ਐਥੈ ਅਗੈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ॥੧॥

ਰਾਮ ਪੜਹੁ ਮਨਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੈਲੁ ਉਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਵਾਦਿ ਵਿਰੋਧਿ ਨ ਪਾਇਆ ਜਾਇ ॥
ਮਨੁ ਤਨੁ ਫੀਕਾ ਦੂਜੈ ਭਾਇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਲਿਵ ਲਾਇ ॥੨॥

ਹਉਮੈ ਮੈਲਾ ਇਹੁ ਸੰਸਾਰਾ ॥
ਨਿਤ ਤੀਰਥਿ ਨਾਵੈ ਨ ਜਾਇ ਅਹੰਕਾਰਾ ॥
ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਜਮੁ ਕਰੇ ਖੁਆਰਾ ॥੩॥
ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਹਉਮੈ ਮਾਰੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਪੰਚ ਸੰਘਾਰੈ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ॥੪॥

ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ ਪਾਈ ॥
ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ ॥
ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਰਹੇ ਲਿਵ ਲਾਈ ॥੫॥

ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਭੇਖਧਾਰੀ ॥
ਅੰਤਰਿ ਤਿਸਨਾ ਫਿਰੈ ਅਹੰਕਾਰੀ ॥
ਆਪੁ ਨ ਚੀਨੈ ਬਾਜੀ ਹਾਰੀ ॥੬॥

ਕਾਪੜ ਪਹਿਰਿ ਕਰੇ ਚਤੁਰਾਈ ॥
ਮਾਇਆ ਮੋਹਿ ਅਤਿ ਭਰਮਿ ਭੁਲਾਈ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ ॥੭॥

ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ॥
ਗ੍ਰਿਹੀ ਅੰਤਰਿ ਸਾਚਿ ਲਿਵ ਲਾਗੀ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ॥੮॥੩॥

ga-orhee mehlaa 3.

is jug kaa Dharam parhahu tum bhaa-ee.
poorai gur sabh sojhee paa-ee.
aithai agai har naam sakhaa-ee. ||1||

raam parhahu man karahu beechaar.
gur parsaadee mail utaar. ||1|| rahaa-o.

vaad viroDh na paa-i-aa jaa-ay.
man tan feekaa doojai bhaa-ay.
gur kai sabad sach liv laa-ay. ||2||

ha-umai mailaa ih sansaaraa.
nit tirath naavai na jaa-ay aha^{ka}araa.
bin gur bhaytay jam karay khu-aaraa. ||3||
so jan saachaa je ha-umai maarai.
gur kai sabad panch sanghaarai.
aap tarai saglay kul tarai. ||4||

maa-i-aa mohi nat baajee paa-ee.
manmukh anDh rahay laptaa-ee.
gurmukh alipat rahay liv laa-ee. ||5||

bahutay bhaykh karai bhaykh-Dhaaree.
antar tisnaa firai aha^{ka}aree.
aap na cheenai baajee haaree. ||6||

kaaparh pahir karay chaturaa-ee.
maa-i-aa mohi at bharam bhulaa-ee.
bin gur sayvay bahut dukh paa-ee. ||7||

naam ratay sadaa bairaagee.
garihee antar saach liv laagee.
naanak satgur sayveh say vadbhaagee. ||8||3||

GAURRI MEHLA 3

In the previous *shabad*, while addressing a *Pundit* Guru Ji advised us that instead of lecturing others, first we should follow the advice of the Guru ourselves, reflect within, and meditate on God's Name. Only in this way will we obtain salvation, and inspire others also to follow the true way of life. According to Dr. Bhai Vir Singh Ji, this *shabad* also appears to be addressed to those days' pundits who, by quoting holy books, used to misguide their ignorant clients regarding various religious duties to be performed by them.

Addressing such pundits, Guru Ji says: "O' my brothers, read (and reflect on what is written in the holy books) about *Dharma* (or the right conduct of life) for this age. The true Guru has bestowed this clear understanding upon me: that both here and hereafter, it is God's Name which will be our only helper."(1)

Guru Ji advises: "(O' my friend), read about God and reflect on Him in your mind, and through Guru's grace wash off the dirt (of your sins)."(1-pause)

Cautioning those scholars and us, Guru Ji says: "(O' my friends, God) is not obtained by entering into controversies or strife. If one is torn by duality (or love of things other than God), the body and mind both become insipid (and without spiritual satisfaction). It is only through Guru's word that a person's mind is attuned to the eternal (God)."(2)

Guru Ji observes: "This world has become filthy with ego. People go and daily bathe at holy places, but their ego does not go away. Without following the Guru, the fear of death still tortures them."(3)

Next describing the traits of a truly holy person, Guru Ji says: "Only that person is the follower of true *Dharma* who stills the ego, and following the Guru's advice conquers all five passions (of lust, anger, greed, attachment and ego. Such a person) saves him (herself), and also saves his/her entire lineage."(4)

Now Guru Ji reveals to us the true nature of the world. He says: "(O' my friends, like) a juggler (God) has set up (this world as) a show of (worldly) attachment, and blind egocentrics have gotten entangled (in this false show. But the Guru's followers remain detached (from this world, by) remaining attuned to (God's love)."(5)

Commenting on the fate of those who try to cheat the world with their false religious garbs, Guru Ji says: "That deceiver who puts on many (religious) garbs but within carries the fire of desire, only keeps wandering in ego. Such a person does not reflect within (and only lectures others, therefore) loses the game (of life)."(6)

Continuing his comment, Guru Ji says: "The person who plays clever by wearing a (holy) garb is lost in worldly attachment and extreme doubt. Without following the Guru, such a person suffers immense pain."(7)

In conclusion, Guru Ji says: "They who remain imbued with the love of (God's) Name are always detached (from worldly affairs). Even while living in the household, their attention is fixed on the eternal (God). In short O' Nanak, they who follow the true Guru are very fortunate."(8-3).

The message of this *shabad* is that instead of entering into useless controversies about what is the best way to lead our life, we should read, reflect, and act upon the advice of our own Guru (Granth Sahib Ji), and meditate on God's Name with full love and devotion.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਬ੍ਰਹਮਾ ਮੂਲੁ ਵੇਦ ਅਭਿਆਸਾ ॥
ਤਿਸ ਤੇ ਉਪਜੇ ਦੇਵ ਮੋਹ ਪਿਆਸਾ ॥
ਤ੍ਰੈ ਗੁਣ ਭਰਮੇ ਨਾਹੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥੧॥

ਹਮ ਹਰਿ ਰਾਖੇ ਸਤਿਗੁਰੂ ਮਿਲਾਇਆ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਤ੍ਰੈ ਗੁਣ ਬਾਣੀ ਬ੍ਰਹਮ ਜੰਜਾਲਾ ॥
ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਸਿਰਿ ਮਾਰੇ ਜਮਕਾਲਾ ॥

ਪੰਨਾ ੨੩੧

ਤਤੁ ਨ ਚੀਨਹਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਾ ॥੨॥

ਮਨਮੁਖ ਅਗਿਆਨਿ ਕੁਮਾਰਗਿ ਪਾਏ ॥
ਹਰਿ ਨਾਮੁ ਬਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ ॥
ਭਵਜਲਿ ਡੁਬੇ ਦੂਜੇ ਭਾਏ ॥੩॥

ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਪੰਡਿਤੁ ਕਹਾਵੈ ॥
ਬਿਖਿਆ ਰਾਤਾ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵੈ ॥
ਜਮ ਕਾ ਗਲਿ ਜੇਵੜਾ ਨਿਤ ਕਾਲੁ ਸੰਤਾਵੈ ॥੪॥

ਗੁਰਮੁਖਿ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ ॥
ਹਉਮੈ ਦੂਜਾ ਸਬਦਿ ਜਲਾਵੈ ॥
ਨਾਮੇ ਰਾਤੇ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੫॥

ਮਾਇਆ ਦਾਸੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੈ ॥
ਚਰਣੀ ਲਾਗੈ ਤਾ ਮਹਲੁ ਪਾਵੈ ॥
ਸਦ ਹੀ ਨਿਰਮਲੁ ਸਹਜਿ ਸਮਾਵੈ ॥੬॥

ਹਰਿ ਕਥਾ ਸੁਣਹਿ ਸੇ ਧਨਵੰਤ ਦਿਸਹਿ ਜੁਗ ਮਾਹੀ ॥
ਤਿਨ ਕਉ ਸਭਿ ਨਿਵਹਿ ਅਨਦਿਨੁ ਪੂਜ ਕਰਾਹੀ ॥
ਸਹਜੇ ਗੁਣ ਰਵਹਿ ਸਾਚੇ ਮਨ ਮਾਹੀ ॥੭॥

ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥
ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੇ ਚਿਤੁ ਲਾਇਆ ॥
ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ ॥੮॥੪॥

ga-orhee mehlāa 3.

barahmaa mool vayd̥ ab̥hi-aasaa.
tis̥ tay upjay dayv moh pi-aasaa.
tarai gun̄ bharmay naahee nij ghar vaasaa. ||1||

ham har raakhay satguroo milaa-i-aa.
an-din̄ bhagat̄ har naam̄ d̄riṛh-aa-i-aa. ||1||
rahaa-o.

tarai gun̄ banee barahm janjaalaa.
parh̄ vaad̄ vakaaneh sir maaray jamkaalaa.

SGGS P-231

tat̄ na cheeneh baneh pand paraalaa. ||2||

manmukh̄ agi-aan kumaarag paa-ay.
har naam̄ bisaari-aa baho karam̄ d̄riṛh-aa-ay.
bhavjal̄ doobay doojai bh̄aa-ay. ||3||

maa-i-aa kaa muhtaaj̄ pandit̄ kahaavai.
bikh̄i-aa raataa bahut̄ dukh̄ paavai.
jam kaa gal̄ jayvr̄haa nit̄ kaal̄ sant̄aavai. ||4||

gurmukh̄ jamkaal̄ nayrh̄ na aavai.
ha-umaī doojaa sabaḍ̄ jalaavai.
naamaȳ raat̄ay har gun̄ gaavai. ||5||

maa-i-aa daasee bhagat̄aa kee kaar kamaavai.
charneeh̄ laagaī t̄aa mahal̄ paavai.
saḍ̄ hee nirmal̄ sahj̄ samaavai. ||6||

har kath̄aa suneh̄ saȳ Dhanvant̄̄ d̄iseh̄ juḡ
maahee.
tin̄ ka-o sabh̄ niveh̄ an-din̄ pooj̄ karaahee.
sehjaȳ gun̄ raveh̄ saachaȳ man̄ maahee. ||7||

pooraī satgur̄ sabaḍ̄ sun̄aa-i-aa.
taraī gun̄ maytaȳ cha-uth̄aī chit̄ laa-i-aa.
naanak̄ ha-umaī maar̄ barahm̄ milaa-i-aa.
||8||4||

GAURRI MEHLA 3

In many previous *shabads*, Guru Ji advised us that true *Dharma* or the only right way to unite with God is to meditate on God's Name under the guidance of a true Guru. However many people may question and say, "what about the way or *Dharma*, taught in the *Vedas* and other scriptures?" In this *shabad*, Guru Ji explains why the path of Name is superior to the way of religious works and rituals.

Starting from the very root of *Vedic* philosophy, Guru Ji says: "(It is believed) that (god) *Brahma* was the founder of the study of *Vedas*. (It is also believed that) from him issued forth (all other) gods, (but they were all) afflicted with worldly attachment and desire. They kept wandering in the three modes (of vice, virtue, and power), but could not find a place in their own true home (the abode of God)." (1)

Humbly stating his own situation, Guru Ji says: "(O' my friends), God saved me (from these three modes) by uniting me with the true Guru, who implanted in me the daily worship (of God) and His Name."(1-pause)

Resuming his comments, Guru Ji says: "(O' my friends), the gospel of *Brahma* entangles a person in the web of three impulses. After reading this gospel, (the pundits) enter into strife and are therefore hit (and tortured) by the fear of death. They do not reflect on the essence, and keep loading themselves with the useless chaff (of controversies)." (2)

Describing the fate of such self-conceited persons, Guru Ji says: "(Lack of true knowledge, or) ignorance has put self-willed people on a misguided path. Because of this, they have forsaken (God's) Name, and have been firmly entangled in many rituals. (Such persons) remain drowned in a dreadful sea (of superstitions) because of their love of things other than God."(3)

Continuing his comments on the state of such people, who call themselves scholars or pundits, Guru Ji says: "(Such a person) is dependent on worldly wealth, but still calls himself a pundit. Being caught in the love of the poison (of worldly wealth, such a person) suffers great pain. Around (that person's) neck is the noose of death, and the fear of death tortures him/her daily."(4)

Regarding those who follow the Guru's instructions, he says: "(O' my friends), the demon (or fear) of death doesn't come near the Guru's followers. (Because a Guru's follower) burns away all ego and sense of duality by following the word (of advice of the Guru). Imbued with the love of God's Name, such a person keeps singing God's praise."(5)

Referring to the question of worldly needs of Guru's followers, he says: "(Guru's followers do not worry about worldly wealth), because worldly wealth becomes (like) their servant, and it fulfills the needs of the devotees. (Some persons on their own start serving these Guru's followers, knowing that only by) serving at the feet (of devotees, can they) attain to the mansion (of God. Therefore, a Guru's follower) always remains immaculate (and detached from the dirt of worldly wealth), and easily merges (in the eternal God)." (6)

Telling us, who truly the rich persons in this world are, Guru Ji says: "They who listen (and act upon) the gospel of God are truly seen as rich in this world. All people bow to them, and they are respected and honored day and night. Imperceptibly, they keep singing praises of the eternal (God) in their minds." (7)

In conclusion, Guru Ji says: “The persons to whom the true Guru has uttered (God’s) word have erased the effect of all three modes from their minds, and have attuned themselves to the fourth state (of ecstasy). Thus O’ Nanak, by stilling all ego, (the Guru) has united them with God.”(8-4)

The message of this *shabad* is that there is no need for us to torture ourselves with the ways of works and difficult rituals, advocated in the *Vedas* or other such old scriptures. All we need to do for salvation and union with God is to reflect on the word or advice of the Guru (Granth Sahib Ji) and meditate on God’s Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਬ੍ਰਹਮਾ ਵੇਦੁ ਪੜੈ ਵਾਦੁ ਵਖਾਣੈ ॥
ਅੰਤਰਿ ਤਾਮਸੁ ਆਪੁ ਨ ਪਛਾਣੈ ॥
ਤਾ ਪ੍ਰਭੁ ਪਾਏ ਗੁਰੁ ਸਬਦੁ ਵਖਾਣੈ ॥੧॥

ਗੁਰੁ ਸੇਵਾ ਕਰਉ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ ॥
ਮਨਮੁਖ ਖਾਧੇ ਦੂਜੈ ਭਾਇ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਅਪਰਾਧੀ ਸੀਧੇ ॥
ਗੁਰੁ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਸਹਜਿ ਰੀਧੇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਗੁਰੁ ਕੈ ਸਬਦਿ ਸੀਧੇ ॥੨॥

ਸਤਿਗੁਰਿ ਮੇਲੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ ॥
ਮੇਰੇ ਪ੍ਰਭੁ ਸਾਚੇ ਕੈ ਮਨਿ ਭਾਏ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥੩॥

ਬਿਨੁ ਗੁਰੁ ਸਾਚੇ ਭਰਮਿ ਭੁਲਾਏ ॥
ਮਨਮੁਖ ਅੰਧੇ ਸਦਾ ਬਿਖੁ ਖਾਏ ॥
ਜਮ ਡੰਡੁ ਸਹਰਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ॥੪॥
ਜਮ੍ਹੂਆ ਨ ਜੋਹੈ ਹਰਿ ਕੀ ਸਰਣਾਈ ॥
ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਈ ॥
ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥੫॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਪਵਿਤਾ ॥
ਮਨ ਸਿਉ ਮਨੁ ਮਿਲਾਇ ਸਭੁ ਜਗੁ ਜੀਤਾ ॥
ਇਨ ਬਿਧਿ ਕੁਸਲੁ ਤੇਰੈ ਮੇਰੇ ਮੀਤਾ ॥੬॥

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ ਫਲੁ ਪਾਏ ॥
ਹਿਰਦੈ ਨਾਮੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥
ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਵਜਾਏ ॥੭॥

ਸਤਿਗੁਰੁ ਤੇ ਕਵਨੁ ਕਵਨੁ ਨ ਸੀਧੇ ਮੇਰੇ ਭਾਈ ॥
ਭਗਤੀ ਸੀਧੇ ਦਰਿ ਸੋਭਾ ਪਾਈ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ ॥੮॥੫॥

ga-orhee mehlāa 3.

barahmaa vayḍ parhāi vaad vakhaanai.
antar taamas aap na pachhaanai.
taa parabḥ paa-ay gur sabad vakhaanai. ||1||

gur sayvaa kara-o fir kaal na khaa-ay.
manmukh khaaDhay doojai bhāa-ay. ||1|| rahaa-o.

gurmukh paraanee apraaDhee seeDhay.
gur kai sabad antar sahj reeDhay.
mayraa parabḥ paa-i-aa gur kai sabad seeDhay.
||2||

satgur maylay parabḥ aap milaa-ay.
mayray parabḥ saachay kai man bhāa-ay.
har gun gaavahi sahj subhāa-ay. ||3||

bin gur saachay bharam bhulaa-ay.
manmukh anDhay sadāa bikh khaa-ay.
jam dand saheh sadāa dukh paa-ay. ||4||
jamoo-aa na johai har kee sarṇaa-ee.
ha-umai maar sach liv laa-ee.
sadāa rahai har naam liv laa-ee. ||5||

satgur sayveh say jan nirmal pavitaa.
man si-o man milaa-ay sabḥ jag jeetaa.
in biDh kusal tayrai mayray meetaa. ||6||

satguroo sayvay so fal paa-ay.
hirdai naam vichahu aap gavaa-ay.
anhad banee sabad vajaa-ay. ||7||

satgur tay kavan kavan na seeDho mayray bhāa-ee.
bhagtee seeDhay dar sobhāa paa-ee.
naanak raam naam vadi-aa-ee. ||8||5||

GAURRI MEHLA 3

In the previous *shabad*, Guru Ji advised us that there is no need for us to torture ourselves with the ways of works and difficult rituals, advocated in the *Vedas* or other such old scriptures. All we need to do for salvation and union with God is to reflect on the word or advice of the Guru, and meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji elaborates on this advice.

He says: "(O' my friends, a pundit) reads *Vedas*, uttered by *Brahma*, (but instead of concentrating on their essence) enters in philosophical strife. Within this person is the darkness (of ignorance), and does not recognize the (true) self. Such a person can only obtain God by uttering (and following) Guru's word."(1)

Guru Ji therefore says: "(O' my friends, if you) serve the Guru (and follow his instruction), then death will not consume (or torture) you. The self-willed persons (who do not follow the Guru) have been consumed by the love of the other (worldly things)." (1-pause)

Describing the merits of following Guru's advice, he says: "By following the Guru's advice, (many) sinners have been purified. By following the Guru's word, they have imperceptibly merged in a state of inner poise. By following the Guru's advice they have become successful in attaining to my God."(2)

Commenting further on the state of such fortunate persons, Guru Ji says: "They whom the true Guru has attuned (to his word), God has (also) united them with Himself. Because when the devotees instinctively keep singing praises of God, they become pleasing to the mind of my eternal King."(3)

However regarding the state of self-willed people, Guru Ji says: "Being without (the instruction of) the true Guru (self-willed) persons are lost in doubt. These blind egocentrics always eat the poison (of false worldly pursuits). Therefore, they have to bear punishment by the demon of death, and always suffer in pain."(4)

Comparing their state with the Guru's followers, he says: "(Even) the demon of death doesn't touch (the Guru's followers) who come to the refuge of God. Stilling their ego, they remain attuned to the eternal God, and always keep their attention fixed on God's Name."(5)

Guru Ji therefore tells us: "They who serve (and follow) the true Guru are pure and chaste. By uniting their mind with the mind of the Guru (and following his advice), they conquer the entire world. It is in this way, O' my friend, that complete happiness can prevail (in your mind also)."(6)

Giving the essence of his above statements, Guru Ji says: "The one who faithfully follows Guru's advice will obtain this reward: that within his/her mind, God's Name comes to abide, and dispels all ego from within. Then the music of unstuck melody rings in the heart (and that person enjoys a state of divine bliss)."(7)

In conclusion, Guru Ji says: "(O' my brothers, (there is no one) who has (followed) the true Guru and has not succeeded (in life). By worshipping (God, all have) become successful (in life, and they) have obtained honor in (God's) court. (In short) O' Nanak, there is always glory (in meditation) of God's Name."(8-5)

The message of this *shabad* is that if we want to become successful in life, and obtain honor in God's court, we should follow the advice of the true Guru (Granth Sahib Ji), and meditate on God's Name.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਤੈ ਗੁਣ ਵਖਾਣੈ ਭਰਮੁ ਨ ਜਾਇ ॥
ਬੰਧਨ ਨ ਤੁਟਹਿ ਮੁਕਤਿ ਨ ਪਾਇ ॥
ਮੁਕਤਿ ਦਾਤਾ ਸਤਿਗੁਰੁ ਜੁਗ ਮਾਹਿ ॥੧॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਭਰਮੁ ਗਵਾਇ ॥
ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਹਰਿ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

ਤੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ ॥

ਪੰਨਾ ੨੩੨

ਨਾਮੁ ਨ ਚੇਤਹਿ ਉਪਾਵਣਹਾਰਾ ॥
ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਵਾਰੋ ਵਾਰਾ ॥੨॥
ਅੰਧੇ ਗੁਰੁ ਤੇ ਭਰਮੁ ਨ ਜਾਈ ॥
ਮੂਲੁ ਛੋਡਿ ਲਾਗੇ ਦੂਜੈ ਭਾਈ ॥
ਬਿਖੁ ਕਾ ਮਾਤਾ ਬਿਖੁ ਮਾਹਿ ਸਮਾਈ ॥੩॥

ਮਾਇਆ ਕਰਿ ਮੂਲੁ ਜੰਤੁ ਭਰਮਾਏ ॥
ਹਰਿ ਜੀਉ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਏ ॥
ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਪਰਮ ਗਤਿ ਪਾਏ ॥੪॥

ਅੰਤਰਿ ਸਾਚੁ ਬਾਹਰਿ ਸਾਚੁ ਵਰਤਾਏ ॥
ਸਾਚੁ ਨ ਛੁਪੈ ਜੇ ਕੇ ਰਖੈ ਛੁਪਾਏ ॥
ਗਿਆਨੀ ਬੁਝਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥੫॥

ਗੁਰਮੁਖਿ ਸਾਚਿ ਰਹਿਆ ਲਿਵ ਲਾਏ ॥
ਰਉਮੈ ਮਾਇਆ ਸਬਦਿ ਜਲਾਏ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਮੇਲਿ ਮਿਲਾਏ ॥੬॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਬਦੁ ਸੁਣਾਏ ॥
ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥੭॥

ਆਪੇ ਕਰਤਾ ਸਿਸਟਿ ਸਿਰਜਿ ਜਿਨਿ ਗੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ॥੮॥੬॥

ga-orhēe mehlaa 3.

ṭarai gun vakhaṅgai bharam na jaa-ay.
bandhan na tooteh mukat na paa-ay.
mukat daataa satgur jug maahi. ||1||

gurmukh paraanee bharam gavaa-ay.
sahj Dhan upjai har liv laa-ay. ||1|| rahaa-o.

ṭarai gun kaalai kee sir kaaraa.

SGGS P-232

naam na cheeteh upaavanhaaraa.
mar jameh fir vaaro vaaraa. ||2||
andhay guroo tay bharam na jaa-ee.
mool chhod laagay doojai bhaa-ee.
bikh kaa maataa bikh maahi samaa-ee. ||3||

maa-i-aa kar mool janṭar bharmaa-ay.
har jee-o visri-aa doojai bhaa-ay.
jis nadar karay so param gat paa-ay. ||4||

anṭar saach baahar saach vartaa-ay.
saach na chhapai jay ko rakhai chhapaa-ay.
gi-aanee boojheh sahj subhhaa-ay. ||5||

gurmukh saach rahi-aa liv laa-ay.
ha-umai maa-i-aa sabad jalaa-ay.
mayraa parabh saachaa mayl milaa-ay. ||6||

satgur daataa sabad sunaa-ay.
Dhaavat raakhai thaak rahaa-ay.
pooray gur tay sojhee paa-ay. ||7||

aapay kartaa sarisat siraj jin go-ee.
tis bin doojaa avar na ko-ee.
naanak gurmukh boojhai ko-ee. ||8||6||

GAURRI MEHLA 3

In the opening lines of the previous *shabad*, Guru Ji commented that a pundit reads *Vedas*, uttered by *Brahma*, but instead of concentrating on their essence enters in philosophical strife. In this *shabad*, Guru Ji once again comments on the fate of those who continue to

describe and lecture on the *Vedic* philosophies, which essentially deal with man's three impulses as motivated by greed, power or fame.

He says: "(O' my friends, the one who) keeps lecturing about these three modes (of the human mind: vice, virtue, and power), never loses doubt. This person's (worldly) bonds are not shattered, and such a person cannot obtain salvation. The only giver of salvation in this age is the true Guru."(1)

Summarizing the effect of listening and acting upon Guru's advice, Guru Ji says: "By following the advice of the Guru, a person dispels all illusion. (By doing so), a poise-giving tune arises (in the mind), which attunes one to the sweet remembrance of God."(1-pause)

Commenting further on the fate of those who remain embroiled in three modes of worldly attachments, Guru Ji says: "They who are swayed by the three worldly modes are under the jurisdiction of (the demon of) death. Because they never meditate upon their creator God, they continue enduring death and birth again and again."(2)

However, warning us against those fake or imperfect gurus who themselves are ignorant of spiritual knowledge, Guru Ji says: "By following a (spiritually) blind Guru, one's doubt doesn't go away. Instead, forsaking the root source (God), one becomes attached to the love of other (worldly riches). Then being intoxicated with the poison (of worldly wealth), one is consumed in that poison itself." (3)

Therefore, Guru Ji observes: "(O' my friends), deeming worldly wealth as the basic source (of happiness, people) keep wandering (in its search). In this love for the other (worldly things), God is forgotten (from the mind). Therefore, only the one upon whom God casts His merciful glance of grace (isn't lost in worldly attachments, and) attains the supreme stage (of bliss)."(4)

Describing how the above process works, Guru Ji says: "(The Guru shows his follower) that within us is the eternal (God), and that eternal God is also pervading outside. Even if one tries to hide, the (supreme bliss) of this truth, cannot be hidden. The persons with (divine) wisdom imperceptibly recognize (such a state)."(5)

Elaborating on the conduct of such fortunate persons who follow Guru's advice, he says: "A Guru's follower always remains attuned to the eternal (God). By remembering the Guru's word, such a person burns away all anger and pride of worldly wealth. (This is how) my eternal (God) brings about the union (of a person with Himself, through the Guru)."(6)

Now describing what happens when God unites a person with the Guru, he says: "(O' my friends, the one to whom) the beneficent true Guru recites his (divine) word stops the wandering mind from running (after worldly pleasures), and keeps it regulated. From the perfect Guru, this person understands the path (to the true way of life)."(7)

In conclusion, Guru Ji says: "(O' my friends, God) Himself is the creator, who has created the entire universe and will destroy it also. There is no one else beside Him (to do any such thing). But O' Nanak, only a rare person understands this (concept by) Guru's grace." (8-6)

The message of this *shabad* is that instead of listening to those pundits who only discuss the *Vedic* philosophies, or waste our time with other false superstitions, we should

simply listen and act upon the advice of the perfect Guru (Granth Sahib Ji). One day God will bless also with the bliss of His union.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ॥
ਨਾਮੋ ਸੇਵੇ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵੈ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਗਾਵੈ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਹਰਿ ਰਸੁ ਪਾਵੈ ॥੧॥

ਅਨਦਿਨੁ ਹਿਰਦੈ ਜਪਉ ਜਗਦੀਸਾ ॥
ਗੁਰਮੁਖਿ ਪਾਵਉ ਪਰਮ ਪਦੁ ਸੁਖਾ ॥੧॥ ਰਹਾਉ ॥

ਹਿਰਦੈ ਸੂਖੁ ਭਇਆ ਪਰਗਾਸੁ ॥
ਗੁਰਮੁਖਿ ਗਾਵਹਿ ਸਚੁ ਗੁਣਤਾਸੁ ॥
ਦਾਸਨਿ ਦਾਸ ਨਿਤ ਹੋਵਹਿ ਦਾਸੁ ॥
ਗ੍ਰਿਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੁ ॥੨॥

ਜੀਵਨ ਮੁਕਤੁ ਗੁਰਮੁਖਿ ਕੇ ਹੋਈ ॥
ਪਰਮ ਪਦਾਰਥੁ ਪਾਵੈ ਸੋਈ ॥
ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਨਿਰਮਲੁ ਹੋਈ ॥
ਸਹਜੇ ਸਾਚਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ ॥੩॥

ਮੋਹ ਕੁਟੰਬ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥
ਜਾ ਹਿਰਦੈ ਵਸਿਆ ਸਚੁ ਸੋਇ ॥
ਗੁਰਮੁਖਿ ਮਨੁ ਬੋਧਿਆ ਅਸਥਿਰੁ ਹੋਇ ॥
ਹੁਕਮੁ ਪਛਾਣੈ ਬੂਝੈ ਸਚੁ ਸੋਇ ॥੪॥

ਤੂੰ ਕਰਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥
ਤੁਝੁ ਸੇਵੀ ਤੁਝ ਤੇ ਪਤਿ ਹੋਇ ॥
ਕਿਰਪਾ ਕਰਹਿ ਗਾਵਾ ਪ੍ਰਭੁ ਸੋਇ ॥
ਨਾਮ ਰਤਨੁ ਸਭ ਜਗ ਮਹਿ ਲੋਇ ॥੫॥

ਗੁਰਮੁਖਿ ਬਾਣੀ ਮੀਠੀ ਲਾਗੀ ॥
ਅੰਤਰੁ ਬਿਗਸੈ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗੀ ॥
ਸਹਜੇ ਸਚੁ ਮਿਲਿਆ ਪਰਸਾਦੀ ॥
ਸਤਿਗੁਰੁ ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੀ ॥੬॥

ਹਉਮੈ ਮਮਤਾ ਦੁਰਮਤਿ ਦੁਖ ਨਾਸੁ ॥
ਜਬ ਹਿਰਦੈ ਰਾਮ ਨਾਮ ਗੁਣਤਾਸੁ ॥
ਗੁਰਮੁਖਿ ਬੁਧਿ ਪ੍ਰਗਟੀ ਪ੍ਰਭ ਜਾਸੁ ॥
ਜਬ ਹਿਰਦੈ ਰਵਿਆ ਚਰਣ ਨਿਵਾਸੁ ॥੭॥
ਜਿਸੁ ਨਾਮੁ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਏ ॥
ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪੁ ਗਵਾਏ ॥
ਹਿਰਦੈ ਸਾਚਾ ਨਾਮੁ ਵਸਾਏ ॥
ਨਾਨਕ ਸਹਜੇ ਸਾਚਿ ਸਮਾਏ ॥੮॥੭॥

ga-orhee mehlāa 3.

naam amolak gurmukh paavai.
naamo sayvay naam sahj samaavai.
amrit naam rasnaa nit gaavai.
jis no kirpaa karay so har ras paavai. ||1||

an-din hirdai japa-o jagdeesaa.
gurmukh paava-o param pad sookhaa. ||1||
rahaa-o.

hirdai sookh bha-i-aa pargaas.
gurmukh gaavahi sach guntaas.
daasan daas nit hoveh daas.
garih kutamb meh sadaa udaas. ||2||

jeevan mukat gurmukh ko ho-ee.
param padaarath paavai so-ee.
tarai gun maytay nirmal ho-ee.
sehjay saach milai parabh so-ee. ||3||

moh kutamb si-o pareet na ho-ay.
jaa hirdai vasi-aa sach so-ay.
gurmukh man bayDhi-aa asthir ho-ay.
hukam pachhaanai boojhai sach so-ay. ||4||

tooⁿ kartaa mai avar na ko-ay.
tujh sayvee tujh tay pat ho-ay.
kirpaa karahi gaavaa parabh so-ay.
naam ratan sabh jag meh lo-ay. ||5||

gurmukh baneer meethee laagee.
antar bigsai an-din liv laagee.
sehjay sach mili-aa pargaadee.
satgur paa-i-aa poorai vadbhaagee. ||6||

ha-umai mamtaa durmat dukh naas.
jab hirdai raam naam guntaas.
gurmukh buDh pargateer parabh jaas.
jab hirdai ravi-aa charan nivaas. ||7||
jis naam day-ay so-ee jan paa-ay.
gurmukh maylay aap gavaa-ay.
hirdai saachaa naam vasa-ay.
naanak sehjay saach samaa-ay. ||8||7||

GAURRI MEHLA 3

In some previous *Ashtpadis*, Guru Ji commented upon the state of those who practice rituals, and worship other lesser gods and goddesses who are incapable of blessing them with salvation. Guru Ji has been explaining to us that the only way to salvation is through the Name (or true love for God). In this *shabad*, he explains how to obtain this invaluable commodity of Name, and describes the conduct of a person who obtains this through the Guru.

He says: “A Guru’s follower obtains the invaluable (gift of) Name. He or she always meditates on the Name, and through this Name itself, this person merges in a state of equipoise. Every day this devotee sings of the nectar like Name of God with the tongue. Yet only the one upon whom God shows His kindness obtains the relish of God’s (Name).” (1)

Therefore, Guru Ji advises: “(O’ my friends), day and night meditate on the Master of the Universe in your heart. In this way, by following the Guru’s instruction you would obtain the supreme state of bliss.”(1-pause)

Describing what kind of bliss people obtain by meditating on the Name, and what their attitude is after reaching this stage, he says: “(They who meditate on God’s Name), their mind remains illuminated with (divine) peace. But still, the Guru’s followers keep singing praises of (God), the treasure of virtues. They always remain (humble, like) the servant of the servants (of God), and even when living in their households they remain detached (from worldly affairs).” (2)

However, Guru Ji notes: “It is only a very rare Guru’s follower who, while leading the ordinary life (of a householder), is free (from worldly bonds). Only such a (detached person) obtains the supreme wealth (of God’s Name). Eradicating the three impulses (for vice, virtue, or power, from within), such a person becomes immaculate, and in this way very easily gets united with the eternal (God).”(3)

Now answering the question of how it is possible to be detached from family while still living within the family, Guru Ji says: “When that eternal (God) abides in the heart, then one rises above worldly attachment and family love. Through Guru’s grace, the mind is pierced with the love of God and becomes steady. Such a person then recognizes (God’s) command and realizes that eternal (God).”(4)

Describing the viewpoint of such a Guru’s follower, and how he or she prays to God, Guru Ji says: “(Such a detached person says): “O’ God, You are the Creator; I don’t depend upon anyone (else except You). I only worship You and obtain honor through You. (However, only when You) show kindness can I sing Your praise. It is only the jewel of (Your) Name which illuminates the world.”(5)

Now commenting on the state of a person to whom the Guru’s word seems pleasing, Guru Ji says: “(O’ my friends), the one to whom the word uttered by the Guru seems sweet has a heart which blossoms (with happiness). Day and night, this devotee’s mind remains attuned to God. By (Guru’s) grace, he or she is imperceptibly united with the eternal (God). Still, only a very fortunate person has obtained the true Guru.” (6)

Listing other virtues enjoyed by such a fortunate person, Guru Ji says: “When there is the illumination of God’s Name in one’s heart, all ego, attachment, evil intellect and sorrows

are destroyed. When in one's heart abides the Guru's word, then through Guru's grace the intellect grows illuminated (with divine wisdom).”(7)

Guru Ji concludes the *shabad* with the comment: “The devotee only obtains His Name when God Himself gives (it. When God wants to give this Name), He arranges for a devotee to meet the Guru, who first destroys the ego of such a person and then makes the true Name abide in his or her heart. In this way O’ Nanak, such a person imperceptibly merges in the eternal (God).”(8-7)

The message of this *shabad* is that if we want to enjoy a supreme state of peace and bliss and imperceptibly merge in the eternal God, then we should not be involved in any kind of rituals and ways of works. Instead, we should pray to God to unite us with the Guru who may guide us and lead us into singing God’s praise, and meditating on His Name day and night.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ga-orhee mehlaa 3.

ਮਨ ਹੀ ਮਨੁ ਸਵਾਰਿਆ ਭੈ ਸਹਜਿ ਸੁਭਾਇ ॥

man hee man savaari-aa bhai sahj subhaa-ay.

ਪੰਨਾ ੨੩੩

SGGS P-233

ਸਬਦਿ ਮਨੁ ਰੰਗਿਆ ਲਿਵ ਲਾਇ ॥
ਨਿਜ ਘਰਿ ਵਸਿਆ ਪ੍ਰਭ ਕੀ ਰਜਾਇ ॥੧॥

sabad man rangi-aa liv laa-ay.
nij ghar vasi-aa parabh kee rajaa-ay. ||1||

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਜਾਇ ਅਭਿਮਾਨੁ ॥
ਗੋਵਿੰਦੁ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥
ਮਨੁ ਬੇਰਾਗੀ ਜਾ ਸਬਦਿ ਭਉ ਖਾਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਭ ਤੈ ਰਹਿਆ ਸਮਾਇ ॥

satgur sayvi-ai jaa-ay abhimaan.
govind paa-ee-ai gunee niDhaan. ||1|| rahaa-o.
man bairaagee jaa sabad bha-o khaa-ay.
mayraa parabh nirmalaa sabh tai rahi-aa
samaa-ay.
gur kirpaa tay milai milaa-ay. ||2||

ਹਰਿ ਦਾਸਨ ਕੋ ਦਾਸੁ ਸੁਖੁ ਪਾਏ ॥
ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਨ ਬਿਧਿ ਪਾਇਆ ਜਾਏ ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਰਾਮ ਗੁਣ ਗਾਏ ॥੩॥

har daasan ko daas sukh paa-ay.
mayraa har parabh in biDh paa-i-aa jaa-ay.
har kirpaa tay raam gun gaa-ay. ||3||

ਪ੍ਰਿਗੁ ਬਹੁ ਜੀਵਣੁ ਜਿਤੁ ਹਰਿ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥
ਪ੍ਰਿਗੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਮੋਹ ਗੁਬਾਰੁ ॥
ਤਿਨ ਸਫਲੁ ਜਨਮੁ ਜਿਨ ਨਾਮੁ ਅਧਾਰੁ ॥੪॥

Dharig baho jeevan jit har naam na lagai pi-aar.
Dharig sayj sukhaalee kaaman moh gubaar.
tin safal janam jin naam aDhaar. ||4||

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਗ੍ਰਿਹੁ ਕੁਟੰਬੁ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ ॥
ਸੋਈ ਹਮਾਰਾ ਮੀਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ ॥
ਹਰਿ ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ ॥੫॥

Dharig Dharig garihu kutamb jit har pareet na
ho-ay.
so-ee hamaaraa meet jo har gun gaavai so-ay.
har naam binaa mai avar na ko-ay. ||5||

ਸਤਿਗੁਰੁ ਤੇ ਹਮ ਗਤਿ ਪਤਿ ਪਾਈ ॥
ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਦੂਖੁ ਸਗਲ ਮਿਟਾਈ ॥
ਸਦਾ ਅਨੰਦੁ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥੬॥

satgur tay ham gat pat paa-ee.
har naam Dhi-aa-i-aa dookh sagal mitaa-ee.
sadaa anand har naam liv laa-ee. ||6||

ਗੁਰਿ ਮਿਲਿਐ ਹਮ ਕਉ ਸਰੀਰ ਸੁਖਿ ਭਈ ॥
 ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਭ ਅਗਨਿ ਬੁਝਈ ॥
 ਬਿਨਸੇ ਕ੍ਰੋਧ ਖਿਮਾ ਗਹਿ ਲਈ ॥੭॥

gur mili-ai ham ka-o sareer suDh bha-ee.
 ha-umai trisnaa sabh agan bujh-ee.
 binsay kroDh khimaa geh la-ee. ||7||

ਹਰਿ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ॥
 ਗੁਰਮੁਖਿ ਚਤਨੁ ਕੋ ਵਿਰਲਾ ਲੇਵੈ ॥
 ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਹਰਿ ਅਲਖ ਅਭੇਵੈ ॥੮॥੮॥

har aapay kirpaa karay naam dayvai.
 gurmukh raṭan ko viralaa layvai.
 naanak gur gaavai har alakh abhayvai. ||8||8||

GAURRI MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a supreme state of peace and bliss and imperceptibly merge in the eternal God, then we should not be involved in rituals and ways of works. Instead, we should simply pray to God to unite us with the Guru, who may guide us and lead us into singing God's praise and meditating on His Name day and night. Guru Ji begins this *shabad* by describing how those who follow this advice control their mind and enjoy supreme bliss.

He says: "(O' my friends), by attuning the mind through the Guru's word, the person who has imbued the mind with God's love has imperceptibly reformed the mind with the loving fear of God. (In this way), according to God's will this person has come to abide in his or her real home (the abode of God)." (1)

Giving a summation of the process of attaining to God by faithfully following the advice of the Guru, he says: "(O' my friends), by serving the true Guru our ego departs. (Then automatically) we obtain God, the treasure of virtues (because it is always our ego which keeps us separated from God)." (1-pause)

Answering the question of how the service of the Guru dispels one's ego, Guru Ji says: "When, by listening to the word (of the Guru), a person becomes afraid (that the all-powerful God knows what is inside every heart, his or her) mind becomes detached (from worldly wealth, or) *Maya*. Then this devotee becomes so imbued with God's love that he or she feels that the beloved God pervades everywhere. United by Guru's grace, this devotee is united with God Himself." (2)

Guru Ji adds: "(Thus), the person who becomes so humble (that he considers him or herself as) the servant of the servants of God enjoys the comfort (of union with God). Yes, it is in this way that my God is met, and by God's grace such a person keeps singing the praises of God." (3)

Now Guru Ji comments on the life of those who are not imbued with the love of God's Name, and remain attached to worldly pleasures. Guru Ji says: "Cursed is that long life in which a person is not imbued with the love of (God's) Name. Cursed is that comfortable couch which lures one to the darkness of lust for a (beautiful) woman (or handsome man. But) blessed is the life of those whose support is (God's) Name." (4)

Continuing his comments, Guru Ji says: "Accursed again and again is that household and family in which there is no love for God. Only that person is my friend (and beloved) who sings praises of God. I do not care for anyone who is without love for God's Name." (5)

Now describing what kinds of blessings he has obtained from his true Guru, he says: "From the true Guru I have obtained salvation and honor. (By following his advice) I have meditated on the Name and have got rid of all my pain. By attuning to God's Name, I always remain in (a state of) bliss." (6)

Explaining in more detail what happened when he met the Guru, he says: "Upon meeting the Guru, I came to know (the real purpose of the human) body. All the fire of ego and (worldly) desire was put off. All my wraths were destroyed, and instead I developed compassion (for all)." (7)

Instead of having any thoughts of ego due to these blessings, Guru Ji concludes the *shabad* by saying: "(O' my friends), it is only when God Himself shows mercy that He bestows the (gift of) Name (on a devotee). It is only a rare Guru's follower who obtains this jewel (of Name). O' Nanak, only then does such a person keep singing praises of that indescribable and mysterious (God)." (8-8)

The message of this *shabad* is that only when we listen and act on the advice of the Guru are we able to control our wandering mind, and purge it of all the fire of worldly desire and ego. Only then does the mind become immaculate, and worthy of uniting with the immaculate God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩ ॥

raag ga-orhee bairagaan mehlaa 3.

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰੇ ਤੇ ਵੇਮੁਖ ਬੁਰੇ ਦਿਸੰਨਿ ॥

satgur tay jo muh fayray tay vaimukh buray disann.

ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨਾ ਲਹੰਨਿ ॥੧॥

an-din baDhay maaree-an fir vaylaa naa lahann. ||1||

ਹਰਿ ਹਰਿ ਰਾਖਹੁ ਕ੍ਰਿਪਾ ਧਾਰਿ ॥
ਸਤਸੰਗਤਿ ਮੇਲਾਇ ਪ੍ਰਭ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਸਾਰਿ
॥੧॥ ਰਹਾਉ ॥

har har raakhho kirpaa Dhaar.
satsangat maylaa-ay parabh har hirdai har gun saar. ||1|| rahaa-o.

ਸੇ ਭਗਤ ਹਰਿ ਭਾਵਦੇ ਜੋ ਗੁਰਮੁਖਿ ਭਾਇ ਚਲੰਨਿ ॥

say bhagat har bhaavday jo gurmukh bhaa-ay chalann.

ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ ਮੁਏ ਰਹੰਨਿ ॥੨॥

aap chhod sayvaa karan jeevat mu-ay rahann. ||2||

ਜਿਸ ਦਾ ਪਿੰਡੁ ਪਰਾਣ ਹੈ ਤਿਸ ਕੀ ਸਿਰਿ ਕਾਰ ॥
ਓਹੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਹਰਿ ਰਖੀਐ ਹਿਰਦੈ ਧਾਰਿ
॥੩॥

jis daa pind paraan hai tis kee sir kaar.
oh ki-o manhu visaaree-ai har rakhee-ai hirdai Dhaar. ||3||

ਨਾਮਿ ਮਿਲਿਐ ਪਤਿ ਪਾਈਐ ਨਾਮਿ ਮੰਨਿਐ ਸੁਖੁ ਹੋਇ ॥

naam mili-ai pat paa-ee-ai naam mani-ai sukh ho-ay.

ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥

satgur tay naam paa-ee-ai karam milai parabh so-ay. ||4||

ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹੁ ਫੇਰੇ ਓਇ ਕ੍ਰਮਦੇ ਨਾ ਟਿਕੰਨਿ ॥

satgur tay jo muhu fayray o-ay bharamday naa tikann.

ਧਰਤਿ ਅਸਮਾਨੁ ਨ ਝਲਈ ਵਿਚਿ ਵਿਸਟਾ ਪਏ ਪਚੰਨਿ
॥੫॥

Dharat̃ asmaan na jhal-ee vich vistaa pa-ay
pachann. ||5||

ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਠਗਉਲੀ ਪਾਇ ॥

ih jag bharam bhulaa-i-aa moh thag-ulee
paa-ay.

ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਨੇਤਿ ਨ ਭਿਟੈ ਮਾਇ ॥੬॥

jinaa satgur bhayti-aa tin nayr na bhilai
maa-ay. ||6||

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਸੋਹਣੇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇ ॥

satgur sayvan so sohney ha-umai mail
gavaa-ay.

ਪੰਨਾ ੨੩੪

SGGS P-234

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥੭॥

sabad ratay say nirmalay chaleh satgur
bhaa-ay. ||7||

ਹਰਿ ਪ੍ਰਭ ਦਾਤਾ ਏਕੁ ਤੂੰ ਤੂੰ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ ॥

har parabh daataa ayk tooⁿ tooⁿ aapay bakhsh
milaa-ay.

ਜਨੁ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ
॥੮॥੧॥੯॥

jan naanak sarnaagatee ji-o bhaavai tivai
chhadaa-ay. ||8||1||9||

RAAG GAURRI BAAIRAAGAN

MEHLA 3

In the previous *shabad* Guru Ji told us that it is by listening and acting on the advice of the Guru that we can control our wandering mind and purge it of all the fire of worldly desires and ego. Only then does it become immaculate, and worthy of uniting with the immaculate God. Still, many people do not listen to the Guru at all, and simply follow the dictates of their own mind. Guru Ji has amply commented on the fate of such conceited persons (or *Manmukhs*). However, there are some unfortunate persons who come and seek the advice of the Guru and follow his advice for some time, but then they begin to deviate, or completely turn away from the true Guru's advice (such as those who, after taking *Amrit*, cut their hair and indulge in all other prohibited acts). In this *shabad*, Guru Ji comments on the fate of such defectors (or *Baiymukhs*).

Guru Ji says: "They who turn away from the Guru (and no longer believe in his advice) are turncoats (or *Baiymukhs*). They look ugly (unworthy of respect). Bound by their desires, day and night they suffer from worldly blows and do not get respite (from their sufferings)." (1)

Therefore on behalf of us all, Guru Ji prays: "O' my God, have mercy and save us all (from such a state). Please keep us united with the company of saintly persons, so that we may keep Your merits enshrined in our hearts." (1-pause)

Explaining the reasons why he prays on our behalf to save us from turning away from the Guru, Guru Ji says: "(O' my friends, only) those persons are pleasing to God who live according to the will (and guidance) of the Guru. Shedding their self (conceit), they serve others and live (detached from worldly affairs, as if) they are dead while alive." (2)

Guru Ji therefore advises us and says: “(O’ my friends), we have to do the task(s) assigned by Him to whom (our) body and soul belong. We should never forsake Him from our mind. We should always keep Him enshrined in our mind.” (3)

Now describing the blessings of remembering Him (or meditating on His Name), and explaining how we could learn this technique, Guru Ji says: “(O’ my friends), when we receive the (gift of) Name we obtain honor, and by believing in the Name (the power and love of God) we obtain (true) peace. But it is only from the true Guru that we obtain (the gift of) Name, and only through (true Guru’s) grace is God obtained.”(4)

Coming back to the fate of those who turn away from the true Guru, he says: “(O’ my friends), they who turn away from the true Guru keep wandering without any rest. (No one on) earth nor in the sky above offers such a person any support, and they are consumed in the ordure (of their worldly miseries).” (5)

Now explaining the root cause of suffering (in this world), and revealing who is saved from this pain, Guru Ji says: “(O’ my friends), drugged with the potion of (worldly) attachment this world has been lured by doubt. (However), this worldly attachment does not afflict those who have met (sought and followed advice of) the true Guru.”(6)

Guru Ji adds: “(O’ my friends), they who shed off the dirt of ego and follow the advice of the true Guru look beautiful (and worthy of respect and honor). Yes, they who are imbued with the love for the word of the Guru are immaculate because they live according to the true Guru’s advice.” (7)

However, Guru Ji has compassion for all, including those who never come to the Guru and those who even after coming, have turned away from him. He humbly prays to God on behalf of all and says: “O’ my God, You alone are the benefactor (of all. Showing Your mercy), forgive us and unite us (with You). Slave Nanak has come to Your shelter, please save (us from the worldly bonds) in whatever way You want.” (8-1-9-27)

The message of this *shabad* is that we should never turn our face away from our true Guru, and never lose faith in him or his advice. Otherwise, we could keep suffering endlessly. Instead, we should always pray to God to keep us united with the company of the saintly persons, so that we may meditate on His Name day and night according to the advice of the true Guru (Granth Sahib Ji).

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ਕਰਹਲੇ

**raag ga-orhee poorbee mehlaa 4
karhalay**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oᳵkaar satgur pargaad.

ਕਰਹਲੇ ਮਨ ਪਰਦੇਸੀਆ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਮਾਇ ॥

karhalay man pardaysee-aa ki-o milee-ai har
maa-ay.

ਗੁਰੁ ਭਾਗਿ ਪੂਰੈ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਪਿਆਰਾ ਆਇ
॥੧॥

gur bhaag poorai paa-i-aa gal mili-aa pi-aaraa
aa-ay. ||1||

ਮਨ ਕਰਹਲਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

man karhalaa satgur purakh Dhi-aa-ay. ||1||
rahaa-o.

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਹਰਿ ਰਾਮ ਨਾਮ ਧਿਆਇ ॥	man karhalaa veechaaree-aa har raam naam Dhi-aa-ay.
ਜਿਥੈ ਲੇਖਾ ਸੰਗੀਐ ਹਰਿ ਆਪੇ ਲਏ ਛਡਾਇ ॥੨॥	jithai laykhaa mangee-ai har aapay la-ay chhadaa-ay. 2
ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ ਹਉਮੈ ਆਇ ॥	man karhalaa at̃ nirmalaa mal laagee ha-umai aa-ay.
ਪਰਤਪਿ ਪਿਰੁ ਘਰਿ ਨਾਲਿ ਪਿਆਰਾ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥੩॥	partakh pir ghar naal pi-aaraa vichhurh chotaa khaa-ay. 3
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਰਿ ਰਿਦੈ ਭਾਲਿ ਭਾਲਾਇ ॥	man karhalaa mayray pareetamaa har ridai bhaal bhaalaa-ay.
ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਈ ਗੁਰੁ ਹਿਰਦੈ ਹਰਿ ਦੇਖਾਇ ॥੪॥	upaa-ay kitai na labh-ee gur hirdai har daykhaa-ay. 4
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਦਿਨੁ ਰੈਣਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥	man karhalaa mayray pareetamaa din rain har liv laa-ay.
ਘਰੁ ਜਾਇ ਪਾਵਹਿ ਰੰਗ ਮਹਲੀ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਮੇਲਾਇ ॥੫॥	ghar jaa-ay paavahi rang mahlee gur maylay har maylaa- ay. 5
ਮਨ ਕਰਹਲਾ ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡੁ ਲੋਭੁ ਤਜਾਇ ॥	man karhalaa too ⁿ meet mayraa pakhand lobh tajaa-ay.
ਪਾਖੰਡਿ ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਡੰਡੁ ਦੇਇ ਸਜਾਇ ॥੬॥	pakhand lobhee maaree-ai jam dand day-ay sajaa-ay. 6
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰਾਨ ਤੂੰ ਮੈਲੁ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇ ॥	man karhalaa mayray paraan too ⁿ mail pakhand bharam gavaa-ay.
ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਰੁ ਗੁਰਿ ਪੂਰਿਆ ਮਿਲਿ ਸੰਗਤੀ ਮਲੁ ਲਹਿ ਜਾਇ ॥੭॥	har amrit sar gur poori-aa mil sangtee mal leh jaa-ay. 7
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ ॥	man karhalaa mayray pi-aari-aa ik gur kee sikh sunaa-ay.
ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਬਿ ਨ ਕੋਈ ਜਾਇ ॥੮॥	ih moh maa-i-aa pasri-aa ant̃ saath na ko-ee jaa-ay. 8
ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਸਾਜਨਾ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ ॥	man karhalaa mayray saajnaa har kharach lee-aa pat̃ paa-ay.
ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਹਰਿ ਆਪਿ ਲਇਆ ਗਲਿ ਲਾਇ ॥੯॥	har dargeh painaa-i-aa har aap la-i-aa gal laa-ay. 9
ਮਨ ਕਰਹਲਾ ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥	man karhalaa gur mani-aa gurmukh kaar kamaa-ay.
ਗੁਰ ਆਗੈ ਕਰਿ ਜੋਦਤੀ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ ॥੧੦॥੧॥	gur aagai kar jod̃ thee jan naanak har maylaa-ay. 10 1

RAAG GAURRI POORBI MEHLA 4

KARHALAIY (shabads sung in the folk tune of camel drivers)

In olden days most of the trade was performed with the help of animals to carry merchandise from one place to another. Of particular use was the camel, which could carry shipments for long distances, even through the deserts, and could survive without water for many days. For

this reason the camel was known as the “ship of the deserts,” and was extensively used to carry merchandise and merchants through the vast deserts of India and Arabian countries. Being away from their homes and families for long times, the merchants used to treat their camels as their friends, and expressed their yearnings for home and family through special songs addressed to their camels or relating to them. These songs later acquired a unique style of their own, and were known as *Karhalaas*, or camel songs.

In this *shabad* Guru Ji compares his soul or mind to such a camel wandering in the desert of the world, and ruminates how could he reach his home and be reunited with (God, his eternal) mother.

He says: “O’ my camel-like mind, how might we return and meet God, our (true) mother? (I think that) God has Herself come to embrace those who through perfect destiny, have obtained (the guidance of) the Guru.” (1)

Lovingly advising his mind (and indirectly ours), Guru Ji says: “O’ my camel-like mind, keep remembering the true Guru, who is the embodiment of God Himself.” (1-pause)

Continuing his inner conversation with the mind, Guru Ji says: “O’ my camel-like thoughtful mind, meditate on God’s Name. Wherever the account of (our deeds) is asked, God will Himself get us released.” (2)

Deliberating on the reasons for our sufferings, Guru Ji says: “O’ my camel-like mind, you used to be extremely immaculate, but somehow the dirt of ego has stuck on you. (Because of this dirt of ego, you are not able to see) your beloved (God), who is manifest right in front of you. Getting separated from Him, you are (unnecessarily wandering and) suffering pains.”(3)

Therefore Guru Ji advises: “O’ my camel-like beloved mind, (try and) find (God) in the heart (itself). I tell you that only the Guru can show (you God) in the heart, and He cannot be found by any other means.” (4)

Now describing in detail what we should do in this regard, Guru Ji says: “O’ my beloved camel-like mind, day and night fix your attention on God. (By doing so), upon reaching the charming mansion (of God), you would find your own home (or place of rest). This way the Guru will unite you with God.”(5)

Warning his own mind (and ours) against evil impulses, such as deceit and greed, Guru Ji says: “O’ my camel-like mind, you are my friend. (In all earnestness, I suggest to you to) abandon your hypocrisy and greed. The deceitful and greedy persons are beaten and punished by the demon of death.”(6)

Re-emphasizing the above advice, Guru Ji says: “Yes, O’ my camel-like mind, my life, shed off your deceit and doubt. The Guru has provided the nectar pool (of God’s Name) within you. When associating with saintly persons (you bathe in it, and sing praises of God), all the dirt (of mind) is washed off.”(7)

Guru Ji adds: “O’ my camel-like beloved mind, let me recite to you another piece of the Guru’s advice. (This advice is to remember that) the expanse of the world which you see spread (in front of you), will not accompany you in the end.”(8)

Now revealing what kind of persons obtain honor in God's court, Guru Ji says: "O' my camel-like mind, the person who has taken the sustenance of God's (Name) has obtained honor. He or she is robed with honor at God's court, and God Himself embraces this devotee to His bosom."(9)

In conclusion, Guru Ji advises his mind and ours: "O' my camel-like mind, have faith in the Guru, and do what the Guru says. O' slave Nanak, make a humble prayer before the Guru, that he may unite you also with God."(10-1)

The message of this *shabad* is that like a camel, we have been wandering and suffering in the deserts of existences for many years. Now we should follow the advice of the Guru and meditate on God's Name, so that the Guru may show mercy on us and lead us back to the mansion of God.

ਗਉੜੀ ਮਹਲਾ ੪ ॥

ga-orhee mehlaa 4.

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਵੀਚਾਰਿ ਦੇਖੁ ਸਮਾਲਿ ॥

man karhalaa veechaaree-aa veechaar daykh
samaal.

ਬਨ ਫਿਰਿ ਥਕੇ ਬਨ ਵਾਸੀਆ ਪਿਰੁ ਗੁਰਮਤਿ ਰਿਦੈ ਨਿਹਾਲਿ
॥੧॥

ban fir thakay ban vaasee-aa pir gurmat̃ ridai
nihaal. ||1||

ਮਨ ਕਰਹਲਾ ਗੁਰ ਗੋਵਿੰਦੁ ਸਮਾਲਿ ॥੧॥ ਰਹਾਉ ॥

man karhalaa gur govind̃ samaal. ||1||
rahaa-o.

ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਮਨਮੁਖ ਫਾਥਿਆ ਮਹਾ ਜਾਲਿ ॥

man karhalaa veechaaree-aa manmukh
faathi-aa mahaa jaal.

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਮੁਕਤੁ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥੨॥

gurmukh paraanee mukat̃ hai har har naam
samaal. ||2||

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਸਤਸੰਗਤਿ ਸਤਿਗੁਰੁ ਭਾਲਿ ॥

man karhalaa mayray pi-aari-aa satsangat̃
satgur bhaal.

ਸਤਸੰਗਤਿ ਲਗਿ ਹਰਿ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਚਲੈ ਤੇਰੈ ਨਾਲਿ
॥੩॥

satsangat̃ lag har Dhi-aa-ee-ai har har chalai
tayrai naal. ||3||

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਹਰਿ ਏਕ ਨਦਰਿ ਨਿਹਾਲਿ ॥

man karhalaa vadbhaagee-aa har ayk nadar
nihaal.

ਪੰਨਾ ੨੩੫

SGGS P-235

ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਸਤਿਗੁਰ ਚਰਣ ਸਮਾਲਿ ॥੪॥

aap chhadaa-ay chhutee-ai satgur charan
samaal. ||4||

ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਵਿਚਿ ਦੇਹੀ ਜੋਤਿ ਸਮਾਲਿ ॥

man karhalaa mayray pi-aari-aa vich dayhee
joṭ samaal.

ਗੁਰਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਿਖਾਲਿਆ ਹਰਿ ਦਾਤਿ ਕਰੀ
ਦਇਆਲਿ ॥੫॥

gur na-o niDh naam vikhaali-aa har daat̃
karee da-i-aal. ||5||

ਮਨ ਕਰਹਲਾ ਤੂੰ ਚੰਚਲਾ ਚਤੁਰਾਈ ਛਡਿ ਵਿਕਰਾਲਿ ॥

man karhalaa tooⁿ chanchlāa chaturaa-ee
chhad vikraal.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਹਰਿ ਮੁਕਤਿ ਕਰੇ ਅੰਤ ਕਾਲਿ
॥੬॥

har har naam samaal tooⁿ har mukat karay
ant kaal. ||6||

ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਤੂੰ ਗਿਆਨੁ ਰਤਨੁ ਸਮਾਲਿ ॥

man karhalaa vad**h**haagee-aa tooⁿ gi-aan
raⁿ samaal.

ਗੁਰ ਗਿਆਨੁ ਖੜਗੁ ਹਥਿ ਧਾਰਿਆ ਜਮੁ ਮਾਰਿਅਤਾ ਜਮਕਾਲਿ
॥੭॥

gur gi-aan **kh**arhag hath **D**haari-aa jam
maari-**ar**haa jamkaal. ||7||

ਅੰਤਰਿ ਨਿਧਾਨੁ ਮਨ ਕਰਹਲੇ ਕ੍ਰਮਿ ਭਵਹਿ ਬਾਹਰਿ ਭਾਲਿ ॥

an^tar ni**D**haan man karhalay **b**haram **b**haveh
baahar **b**haal.

ਗੁਰੁ ਪੁਰਖੁ ਪੂਰਾ ਭੋਟਿਆ ਹਰਿ ਸਜਣੁ ਲਧਤਾ ਨਾਲਿ ॥੮॥

gur purakh pooraa **b**hayti-aa har sajan
la**Dh**-**r**haa naal. ||8||

ਰੰਗਿ ਰਤਤੇ ਮਨ ਕਰਹਲੇ ਹਰਿ ਰੰਗੁ ਸਦਾ ਸਮਾਲਿ ॥

rang rat-**r**hay man karhalay har rang sadaa
samaal.

ਹਰਿ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਗੁਰ ਸੇਵਾ ਸਬਦੁ ਸਮਾਲਿ ॥੯॥

har rang ka^day na utrai gur sayvaa sabad
samaal. ||9||

ਹਮ ਪੰਖੀ ਮਨ ਕਰਹਲੇ ਹਰਿ ਤਰਵਰੁ ਪੁਰਖੁ ਅਕਾਲਿ ॥

ham pank**h**ee man karhalay har tarvar purakh
akaal.

ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ
॥੧੦॥੨॥

vad**h**haagee gurmuk**h** paa-i-aa jan naanak
naam samaal. ||10||2||

GAURRI MEHLA 4

In this *shabad*, Guru Ji again advises us to control our camel-like wandering mind. This time, instead of addressing it as an ignorant camel wandering aimlessly, he calls it a thoughtful (mature) camel, or a bird in a foreign land.

He says: “O’ my camel-like mind, be thoughtful. Carefully look (inside yourself) and remember (that God from whom you have been separated). O’ forest dweller, you have grown exhausted wandering in the forests (of the world); following Guru’s instruction (try to) see your Spouse (God) in your heart.”(1)

Summarizing his advice, Guru Ji says: “O my camel-like mind, remember the Guru God (in your heart).”(1-pause)

Warning the mind about the consequences of indulging in self-conceit, Guru Ji says: “O’ my camel-like mind, carefully think (and realize that) self-conceited persons are caught in the huge net (of worldly attachments). The person who follows Guru’s advice by meditating on God’s Name has become free (of this noose).” (2)

Next telling us how and where to find the Guru, he says: “O’ my dear camel-like mind, try to find the Guru in the company of saintly people. In the company of saints, meditate on God. This (God’s) Name would accompany you (even after death).”(3)

Now Guru Ji reveals the grace of God and says: “O’ my camel-like mind, that person becomes fortunate on whom God casts His glance of grace. It is only when God Himself delivers us by making us remember Guru’s words that we are liberated (from worldly bonds).”(4)

Explaining the above concept further, Guru Ji says: “O’ my beloved camel-like mind, God’s light is enshrined in your body. You should keep it safe (in your memory). God’s Name is like

all the nine treasures of the world. The one to whom the Guru has shown this treasure that person has been bestowed the blessing of Name by the merciful God.”(5)

Warning us against any kinds of cleverness, Guru Ji says: “O’ my camel-like mercurial mind, forsake your hideous cleverness. (Instead, meditate on God’s Name again and again, which will deliver you in the end.”(6)

Offering more advice to his mind (and indirectly us), Guru Ji says: “O’ my fortunate camel-like mind, keep safe the jewel of (divine) wisdom. The Guru’s wisdom is like a double-edged sword. The one who holds this sword of Guru’s wisdom is able to slay the demon (of fear) of death.”(7)

However, Guru Ji cautions the mind and says: “O’ my camel-like mind, the treasure of Name is inside you, but you are wandering in doubt outside. They who serve the perfect Guru, find God within their own hearts.”(8)

Again advising his mind and us, he says: “O’ my camel-like mind, imbued with worldly love, always preserve God’s love (in your heart). If you carefully follow the Guru’s advice, the love for God never fades.”(9)

Guru Ji concludes this *shabad* with a general comment and says: “O’ my camel-like mind, we are all like the wandering birds, and the eternal God is a like an eternal tree. Slave Nanak says that only very fortunate Guru’s followers have been able to reach this (tree, and unite with God) by meditating on His Name.”(10-2-29)

The message of this and previous *shabad* is that if we want to provide eternal peace to our soul (which has been wandering like a thirsty camel and a hungry bird in the deserts of the world), then we should control our mind through Guru’s advice and meditate on God’s Name. Only then would we find a place of rest in God’s mansion.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ

**raag ga-orhee gu-aarayree mehlā 5
asatpadee-aa**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-oⁿkaar satnaam kartaa purakh gur
parsaad.**

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ ॥
ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ ॥
ਜਬ ਇਹੁ ਹੁਆ ਸਗਲ ਕੀ ਚੀਨਾ ॥
ਤਾ ਤੇ ਰਮਈਆ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥੧॥

jab ih man meh karat̃ gumaanaa.
ṭab ih baavar firat̃ bigaanaa.
jab ih hoo-aa sagal kee reena.
ṭaa ṭay rama-ee-aa ghat̃ ghat̃ cheena. ||1||

ਸਹਜ ਸੁਹੇਲਾ ਫਲੁ ਮਸਕੀਨੀ ॥
ਸਤਿਗੁਰ ਅਪੁਨੈ ਮੋਹਿ ਦਾਨੁ ਦੀਨੀ ॥੧॥ ਰਹਾਉ ॥

sahj suhaylaa fal maskeenee.
satgur apunai mohi daan deenee. ||1||
rahaa-o.

ਜਬ ਕਿਸ ਕਉ ਇਹੁ ਜਾਨਸਿ ਮੰਦਾ ॥
ਤਬ ਸਗਲੇ ਇਸੁ ਮੇਲਹਿ ਫੰਦਾ ॥
ਮੇਰ ਤੇਰ ਜਬ ਇਨਹਿ ਚੁਕਾਈ ॥
ਤਾ ਤੇ ਇਸੁ ਸੰਗਿ ਨਹੀ ਬੋਰਾਈ ॥੨॥

jab kis ka-o ih jaanas mandaa.
ṭab saglay is mayleh fanda.
mayr ṭayr jab ineh chukaa-ee.
ṭaa ṭay is sang nahee bairaa-ee. ||2||

ਜਬ ਇਨਿ ਅਪੁਨੀ ਅਪਨੀ ਧਾਰੀ ॥
ਤਬ ਇਸ ਕਉ ਹੈ ਮੁਸਕਲੁ ਭਾਰੀ ॥
ਜਬ ਇਨਿ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ ॥
ਤਬ ਇਸ ਨੋ ਨਾਹੀ ਕਿਛੁ ਤਾਤਾ ॥੩॥

ਜਬ ਇਨਿ ਅਪੁਨੋ ਬਾਧਿਓ ਮੋਹਾ ॥
ਆਵੈ ਜਾਇ ਸਦਾ ਜਮਿ ਜੋਹਾ ॥
ਜਬ ਇਸ ਤੇ ਸਭ ਬਿਨਸੇ ਭਰਮਾ ॥
ਭੇਦੁ ਨਾਹੀ ਹੈ ਪਾਰਬ੍ਰਹਮਾ ॥੪॥

ਜਬ ਇਨਿ ਕਿਛੁ ਕਰਿ ਮਾਨੇ ਭੇਦਾ ॥
ਤਬ ਤੇ ਦੂਖ ਭੰਡ ਅਰੁ ਖੇਦਾ ॥
ਜਬ ਇਨਿ ਏਕੋ ਏਕੀ ਬੂਝਿਆ ॥
ਤਬ ਤੇ ਇਸ ਨੋ ਸਭੁ ਕਿਛੁ ਸੂਝਿਆ ॥੫॥

ਜਬ ਇਹੁ ਧਾਵੈ ਮਾਇਆ ਅਰਥੀ ॥
ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਨਹ ਤਿਸ ਲਾਥੀ ॥
ਜਬ ਇਸ ਤੇ ਇਹੁ ਹੋਇਓ ਜਉਲਾ ॥
ਪੀਛੈ ਲਾਗਿ ਚਲੀ ਉਠਿ ਕਉਲਾ ॥੬॥

ਕਰਿ ਕਿਰਪਾ ਜਉ ਸਤਿਗੁਰੁ ਮਿਲਿਓ ॥
ਮਨ ਮੰਦਰ ਮਹਿ ਦੀਪਕੁ ਜਲਿਓ ॥
ਜੀਤ ਹਾਰ ਕੀ ਸੋਝੀ ਕਰੀ ॥
ਤਉ ਇਸੁ ਘਰ ਕੀ ਕੀਮਤਿ ਪਰੀ ॥੭॥

ਪੰਨਾ ੨੩੬

ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਕਿਛੁ ਏਕੈ ॥
ਆਪੇ ਬੁਧਿ ਬੀਚਾਰਿ ਬਿਬੇਕੈ ॥
ਦੂਰਿ ਨ ਨੇਰੈ ਸਭ ਕੈ ਸੰਗਾ ॥
ਸਚੁ ਸਾਲਾਹਣੁ ਨਾਨਕ ਹਰਿ ਰੰਗਾ ॥੮॥੧॥

jab in apunee apnee Dhaaree.
tab is ka-o hai muskal bhaaree.
jab in karnaihaar pachhaataa.
tab is no naahee kichh taataa. ||3||

jab in apuno baaDhi-o mohaa.
aavai jaa-ay sadaa jam johaa.
jab is tay sabh binsay bharmaa.
bhayd naahee hai paarbrahmaa. ||4||

jab in kichh kar maanay bhaydaa.
tab tay dookh dand ar khaydaa.
jab in ayko aykee boojhi-aa.
tab tay is no sabh kichh soojhi-aa. ||5||

jab ih Dhaavai maa-i-aa arthee.
nah triptaavai nah tis laathee.
jab is tay ih ho-i-o ja-uraa.
peechhai laag chalee uth ka-uraa. ||6||

kar kirpaa ja-o satgur mili-o.
man mandar meh deepak jali-o.
jeet haar kee sojhee karee.
ta-o is ghar kee keemat paree. ||7||

SGGS P-236

karan karaavan sabh kichh aykai.
aapay buDh beechaar bibaykai.
door na nayrai sabh kai sangaa.
sach saalaahan naanak har rangaa. ||8||1||

RAG GAURRI GUARERI

MEHLA 5 ASHTPADIAN

In the previous *shabad*, Guru Ji advised us that if we want to provide eternal peace and happiness to our soul, which has been wandering like a thirsty camel and a hungry bird in the deserts of the world, we should control our mind through Guru's advice and meditate on His Name. Then we will find rest in God's mansion.

In this *shabad* Guru Ji tells us what happens when a person indulges in self-conceit in his mind, and what kinds of sufferings he or she endures. He also paints a contrasting picture, and explains what kinds of blessings one receives when one sheds all self-conceit, becomes humble, and recognizes God in the heart.

He says: "When one feels proud in the mind, one wanders like a mad person, and appears strange to others. But when one considers him or her less meritorious than others, then it sees God in each and every heart." (1)

Thanking his true Guru for imparting such wisdom to him, Guru Ji says: “(O’ my friends), my true Guru (Ram Das Ji) has blessed me with the gift of humility. As a result I enjoy a spiritual equipoise and peace.”(1-pause)

Guru Ji explains further and says: “As long as the mortal thinks anyone is evil, it appears that all are laying a trap. When one forsakes all ideas of discrimination then it is easy to believe that no one is an enemy.”(2)

Elaborating on the mortal’s tendency to think in terms of “me and mine,” Guru Ji comments: “As long as a person cares for only his or her selfish interests, he or she faces certain trouble. When one recognizes the real Doer (of everything), one feels no jealousy with another.” (3)

Commenting on undue worldly attachment, he says: “When a person is bound in worldly love, he or she remains subject to rounds of birth and death, and the demon of Death always remain hovering over. When doubts of worldly love and illusions are removed, no difference remains between a person and God.”(4)

Next commenting on the fate of those who consider themselves as different or superior than others, Guru Ji says: “When a person thinks that he or she is different (or superior) than others, that person suffers pain, punishment and repentance. But when a person realizes that one God alone abides in all hearts, then he or she understands everything (about the right way of living one’s life).”(5)

Now specifically referring to the pursuit of worldly riches and power, Guru Ji says: “When the mortal runs after accumulation of wealth, he or she is never satisfied. The thirst for more riches is not quenched, but when one becomes carefree about money, the goddess of wealth starts chasing (that person).”(6)

Summarizing his own experience, Guru Ji says: “When showing his mercy the true Guru (God) met me, I gained great knowledge, as if a lamp of divine wisdom was lit in the temple of my heart. I understood what (true) victory is and what is (true) defeat. (I realized that victory does not lie in winning a jackpot, or defeating our mortal enemy in some battle; it lies in winning over our lustful mind and guiding it to meditate on God). Then I also realized the worth of this body (which is so essential for remembering God).” (7)

But lest we enter into any kind of arrogance after obtaining true divine wisdom, Guru Ji concludes this *shabad* with the comment: “(O’ my friends), it is God who is the doer and cause of everything. He Himself bestows upon us the right wisdom, reflection and divine knowledge. That God is not far, He is so near that He is accompanying us all. O’ Nanak, we should all praise Him with love (and devotion).”(8-1)

The message of the *shabad* is that we should never consider ourselves superior or holier than others. Instead, following the Guru’s advice we should think that God pervades in all hearts, and all deserve our love, compassion, and respect. Then we will find that all people love us, and no one is our enemy. We will enjoy a unique state of peace and bliss all around us, and will achieve the purpose of life, which is to reunite with God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾਗਾ ॥

gur sayvaa t̥ay naamaa laagaa.

ਤਿਸ ਕਉ ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ ॥

t̥is ka-o mili-aa jis mastak bhāagaa.

ਤਿਸ ਕੈ ਹਿਰਦੈ ਰਵਿਆ ਸੋਇ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਨਿਹਚਲੁ ਹੋਇ ॥੧॥

tis kai hirdai ravi-aa so-ay.
man tan seetal nihchal ho-ay. ||1||

ਐਸਾ ਕੀਰਤਨੁ ਕਰਿ ਮਨ ਮੇਰੇ ॥
ਈਹਾ ਊਹਾ ਜੋ ਕਾਮਿ ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

aisaa keertan kar man mayray.
eehaa oohaa jo kaam tayrai. ||1|| rahaa-o.

ਜਾਸੁ ਜਪਤ ਭਉ ਅਪਦਾ ਜਾਇ ॥
ਧਾਵਤ ਮਨੁਆ ਆਵੈ ਠਾਇ ॥
ਜਾਸੁ ਜਪਤ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਹਉਮੈ ਭਾਗੈ ॥੨॥

jaas japat bha-o apdaa jaa-ay.
Dhaavat manoo-aa aavai thaa-ay.
jaas japat fir dookh na laagai.
jaas japat ih ha-umai bhaagai. ||2||

ਜਾਸੁ ਜਪਤ ਵਸਿ ਆਵਹਿ ਪੰਚਾ ॥
ਜਾਸੁ ਜਪਤ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਸੰਚਾ ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
ਜਾਸੁ ਜਪਤ ਹਰਿ ਦਰਗਹ ਸਿਝੈ ॥੩॥

jaas japat vas aavahi panchaa.
jaas japat ridai amrit sanchaa.
jaas japat ih trisnaa bujhai.
jaas japat har dargeh sijhai. ||3||

ਜਾਸੁ ਜਪਤ ਕੋਟਿ ਮਿਟਹਿ ਅਪਰਾਧ ॥
ਜਾਸੁ ਜਪਤ ਹਰਿ ਹੋਵਹਿ ਸਾਧ ॥
ਜਾਸੁ ਜਪਤ ਮਨੁ ਸੀਤਲੁ ਹੋਵੈ ॥
ਜਾਸੁ ਜਪਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥੪॥

jaas japat kot miteh apraaDh.
jaas japat har hoveh saadH.
jaas japat man seetal hovai.
jaas japat mal saglee khovai. ||4||

ਜਾਸੁ ਜਪਤ ਚਤਨੁ ਹਰਿ ਮਿਲੈ ॥
ਬਹੁਰਿ ਨ ਛੋਡੈ ਹਰਿ ਸੰਗਿ ਹਿਲੈ ॥
ਜਾਸੁ ਜਪਤ ਕਈ ਬੈਕੁੰਠ ਵਾਸੁ ॥
ਜਾਸੁ ਜਪਤ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ ॥੫॥
ਜਾਸੁ ਜਪਤ ਇਹ ਅਗਨਿ ਨ ਪੋਹਤ ॥
ਜਾਸੁ ਜਪਤ ਇਹੁ ਕਾਲੁ ਨ ਜੋਹਤ ॥
ਜਾਸੁ ਜਪਤ ਤੇਰਾ ਨਿਰਮਲ ਮਾਥਾ ॥
ਜਾਸੁ ਜਪਤ ਸਗਲਾ ਦੁਖੁ ਲਾਥਾ ॥੬॥

jaas japat ratan har milai.
bahur na chhodai har sang hilai.
jaas japat ka-ee baikunth vaas.
jaas japat sukh sahj nivaas. ||5||
jaas japat ih agan na pohat.
jaas japat ih kaal na johat.
jaas japat tayraa nirmal maathaa.
jaas japat saglaa dukh laathaa. ||6||

ਜਾਸੁ ਜਪਤ ਮੁਸਕਲੁ ਕਛੁ ਨ ਬਨੈ ॥
ਜਾਸੁ ਜਪਤ ਸੁਣਿ ਅਨਹਤ ਧੁਨੈ ॥
ਜਾਸੁ ਜਪਤ ਇਹ ਨਿਰਮਲ ਸੋਇ ॥
ਜਾਸੁ ਜਪਤ ਕਮਲੁ ਸੀਧਾ ਹੋਇ ॥੭॥

jaas japat muskal kachhoo na banai.
jaas japat sun anhat Dhunai.
jaas japat ih nirmal so-ay.
jaas japat kamal seeDhaa ho-ay. ||7||

ਗੁਰਿ ਸੁਭ ਦ੍ਰਿਸਟਿ ਸਭ ਊਪਰਿ ਕਰੀ ॥
ਜਿਸ ਕੈ ਹਿਰਦੈ ਮੰਤ੍ਰੁ ਦੇ ਹਰੀ ॥
ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨੁ ਚੂਰਾ ॥
ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥੮॥੨॥

gur subh darisat sabh oopar karee.
jis kai hirdai mantrar day haree.
akhand keertan tin bhojan chooraa.
kaho naanak jis satgur pooraa. ||8||2||

GAURRI MEHLA 5

In many previous *shabads*, Guru Ji advised us to meditate on God's Name and sing His praise. In this *shabad*, he describes the merits of doing so.

First, he clarifies and says: “(O’ my friends), it is by Guru’s grace that (a person) is attached to (God’s) Name. Only that person receives the Name in whose destiny it is so pre-written

(by God). In the heart of such (a fortunate) person that God comes to reside and the body and mind become calm and contented.”(1)

Therefore, advising himself (and us), Guru Ji says: “O’ my mind, sing such praises of God, which may avail you both here and hereafter.”(1-pause)

Now Guru Ji lists the merits of singing God’s praises in the following words (as beautifully translated by Dr. Gopal Singh):

“Dwelling on Him the fear and strife depart,
In addition, thy wandering mind is held.
Dwelling on Him we suffer no sorrow again
And ego takes leave of us (2).

Dwelling on Him, we overcome the five Demons.
Dwelling on Him, we gather nectar in our heart.
Dwelling on Him our desire is quenched.
Dwelling on Him, we are approved at the Lord’s door (3).

Dwelling on Him, millions of sins are washed off.
Dwelling on Him, one becomes Lord’s saint.
Dwelling on Him, one’s mind is in cool comfort.
Dwelling on Him, all one’s Dirt is cleaned (4).

Dwelling on Him, one attains to the jewel of the Lord
And Leaves Him not thereafter, becoming accustomed to Him.
Dwelling on Him, one’s abode is in heaven.
Dwelling on Him, one abides in Peace and Equipoise. (5)

Dwelling on Him, the fire (of Desire) touches us not
Dwelling on Him, death takes not our toll.
Dwelling on Him, our forehead shines in purity.
Dwelling on Him, we shed all our Sorrow. (6)

Dwelling on Him, one lands in no trouble.
Dwelling on Him, one hears the celestial music.
Dwelling on Him, pure is one’s repute.
Dwelling on Him, one’s lotus is in Bloom. (7).”

Guru Ji concludes the *shabad* with the comments: “The Guru has bestowed his glance of grace on all. In whose heart he enshrines the *mantra* of God’s (Name), the incessant singing of the praise of God becomes like the most delicious food (and so that person lovingly keeps singing God’s praises at all times). Nanak says (this gift is bestowed only on that person) whose Guru is perfect.” (8-2)

The message of the *shabad* is that we should seek the guidance of the true Guru (Granth Sahib Ji), and according to his guidance sing praises of God and meditate on His Name. Then all our sins will depart, and we will enjoy the bliss of God’s celestial music playing in our heart at all times.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ ॥
ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ ॥
ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ ॥
ਤਾ ਕੈ ਆਤਮੇ ਹੋਇ ਪਰਗਾਸੁ ॥੧॥

ਐਸੀ ਦ੍ਰਿੜਤਾ ਤਾ ਕੈ ਹੋਇ ॥
ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਪ੍ਰਭ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

ਸਾਜਨੁ ਦੁਸਟ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥
ਜੇਤਾ ਬੋਲਣੁ ਤੇਤਾ ਗਿਆਨੈ ॥
ਜੇਤਾ ਸੁਨਣਾ ਤੇਤਾ ਨਾਮੁ ॥
ਜੇਤਾ ਪੇਖਨੁ ਤੇਤਾ ਧਿਆਨੁ ॥੨॥

ਸਹਜੇ ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ ॥
ਸਹਜੇ ਹੋਤਾ ਜਾਇ ਸੁ ਹੋਇ ॥
ਸਹਜਿ ਬੈਰਾਗੁ ਸਹਜੇ ਹੀ ਹਸਨਾ ॥
ਸਹਜੇ ਚੂਪ ਸਹਜੇ ਹੀ ਜਪਨਾ ॥੩॥

ਸਹਜੇ ਭੋਜਨੁ ਸਹਜੇ ਭਾਉ ॥
ਸਹਜੇ ਮਿਟਿਓ ਸਗਲ ਦੁਕਾਉ ॥
ਸਹਜੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥
ਸਹਜਿ ਮਿਲਿਓ ਪਾਰਬ੍ਰਹਮੁ ਨਿਸੰਗੁ ॥੪॥

ਸਹਜੇ ਗ੍ਰਿਹ ਮਹਿ ਸਹਜਿ ਉਦਾਸੀ ॥

ਪੰਨਾ ੨੩੭

ਸਹਜੇ ਦੁਬਿਧਾ ਤਨ ਕੀ ਨਾਸੀ ॥
ਜਾ ਕੈ ਸਹਜਿ ਮਨਿ ਭਇਆ ਅਨੰਦੁ ॥
ਤਾ ਕਉ ਭੇਟਿਆ ਪਰਮਾਨੰਦੁ ॥੫॥

ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਓ ਨਾਮੁ ॥
ਸਹਜੇ ਕੀਨੋ ਜੀਅ ਕੋ ਦਾਨੁ ॥
ਸਹਜ ਕਥਾ ਮਹਿ ਆਤਮੁ ਰਸਿਆ ॥
ਤਾ ਕੈ ਸੰਗਿ ਅਭਿਨਾਸੀ ਵਸਿਆ ॥੬॥

ਸਹਜੇ ਆਸਣੁ ਅਸਥਿਰੁ ਭਾਇਆ ॥
ਸਹਜੇ ਅਨਹਤ ਸਬਦੁ ਵਜਾਇਆ ॥
ਸਹਜੇ ਰੁਣ ਬੁਣਕਾਰੁ ਸੁਹਾਇਆ ॥
ਤਾ ਕੈ ਘਰਿ ਪਾਰਬ੍ਰਹਮੁ ਸਮਾਇਆ ॥੭॥

ਸਹਜੇ ਜਾ ਕਉ ਪਰਿਓ ਕਰਮਾ ॥
ਸਹਜੇ ਗੁਰੁ ਭੇਟਿਓ ਸਚੁ ਧਰਮਾ ॥

ga-orhee mehlā 5.

gur kaa sabad̥ rid̥ antar̥ D̥haarai.
panch janaa si-o sang nivaarai.
das indree kar raakhai vaas.
taa kai aatmai ho-ay pargaas. ||1||

aisee darir̥h-ṭaa ṭaa kai ho-ay.
jaa ka-o da-i-aa ma-i-aa parabh̥ so-ay. ||1||
rahaa-o.

saajan d̥usat̥ jaa kai ayk samaanai.
jayṭaa bolan̄ ṭayṭaa gi-aanai.
jayṭaa sunnaa ṭayṭaa naam.
jayṭaa paykhan̄ ṭayṭaa D̥hi-aan. ||2||

sehjay jaagan̄ sehjay so-ay.
sehjay hoṭaa jaa-ay so ho-ay.
sahj bairaaḡ sehjay hee hasnaa.
sehjay choop sehjay hee japnaa. ||3||

sehjay bh̄ojan̄ sehjay bh̄aa-o.
sehjay miti-o sagal d̥uraa-o.
sehjay ho-aa saaD̄hoo sang.
sahj mili-o paarbarahm̄ nisang. ||4||

sehjay garih̄ meh̄ sahj ud̄aasee.

SGGS P-237

sehjay d̄ubiD̄haa ṭan̄ kee naasee.
jaa kai sahj man̄ bh̄a-i-aa anand̄.
ṭaa ka-o bh̄ayti-aa parmaanand̄. ||5||

sehjay amrit̄ pee-o naam.
sehjay keeno jee-a ko d̄aan.
sahj kathaā meh̄ aat̄am̄ rasi-aa.
ṭaa kai sanḡ ab̄hinaasee vasi-aa. ||6||

sehjay aasan̄ asthir̄ bh̄aa-i-aa.
sehjay anhaṭ̄ sabad̄ vajaa-i-aa.
sehjay run̄ jh̄un̄kaar̄ suhaa-i-aa.
ṭaa kai gh̄ar̄ paarbarahm̄ samaa-i-aa. ||7||

sehjay jaa ka-o pari-o karmaa.
sehjay gur̄ bh̄ayti-o sach̄ D̄harmaa.

ਜਾ ਕੈ ਸਹਜੁ ਭਇਆ ਸੋ ਜਾਣੈ ॥
ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਕੁਰਬਾਣੈ ॥੮॥੩॥

jaa kai sahj bha-i-aa so jaanai.
naanak daas taa kai kurbaanai. ||8||3||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should seek the guidance of the true Guru and following his advice sing praises of God and meditate on His Name. Then all our sins will depart and we will enjoy the bliss of God's celestial music playing in our heart all the time. In this *shabad*, he elaborates on this state of spiritual equipoise and tells us how one obtains this state.

He says: "(O' my friends), the person who enshrines the Guru's teachings in the heart forsakes the company of the five impulses (of lust, greed, anger, attachment and ego), keeps the ten senses under control, and in the mind manifests divine light. (This person understands how to live in accordance with the divine will)."(1)

Guru Ji observes: "Only that person obtains this kind of (steadfastness and) control over all lusts and senses on whom is bestowed God's mercy and grace."(1-pause)

Describing the general outlook of such a person, Guru Ji says: "Such a person achieves the state of spiritual equipoise and in that state both friends and foes look alike. Whatever he or she speaks is all (spiritual) wisdom; whatever he or she hears is God's Name, and whatever is seen only attunes this person to God." (2)

Commenting upon the daily life of such a person, Guru Ji says: "Whether awake or asleep, such a person is always in a state of equipoise. Whatever happens is accepted as good and in accordance with God's will. In both pain and pleasure, this person remains in poise. Whether such a person is silent, he she is in poise, and if he/she is meditating on God's Name, that too is in (a state of) poise."(3)

Continuing to comment on the conduct of such a person, Guru Ji says: "With natural ease this person takes food, and with natural ease he or she loves (God). All (his) instinct of secrecy and deceit is gone very naturally. With ease, such a person obtains the company of holy saints, and he easily meets God."(4)

Now Guru Ji tells, how such a state of peace and bliss is not restricted to any particular place or situation. He says: "Whether at home or wandering outside, such a person remains in poise. The duality of the mind has imperceptibly hastened away. In whose mind a state of bliss has imperceptibly prevailed, deem that he she has seen God (the source of) supreme bliss."(5)

Describing the blessings enjoyed by such a person, Guru Ji says: "Such a person drinks the nectar of Name with ease, and in that same state of poise gives alms (of Name) to others as well. This person's soul remains absorbed in the poise-giving discourses, and the eternal God abides with such persons."(6)

Continuing to describe the blessings, such a person enjoys, Guru Ji says: "Imperceptibly (the mind of such a person) becomes stable. Within him imperceptibly rings the non-stop melody (of the word). Imperceptibly pleasing divine bells keep sounding within. (In short) God remains pervading in such a person's heart."(7)

In closing, Guru Ji says: “(O’ my friends), the person in whose lot it is to attain the state of equipoise, in a natural way that person meets the Guru and makes truth his or her faith. Only that person knows (the bliss of) equipoise who has been blessed with it, and servant Nanak is a sacrifice to him/her.”(8-3)

The message of the *shabad* is that following Guru’s advice, we should control our senses and meditate on God in such a detached way that we attain a state of equipoise. In this state, no pain or pleasure, friend or foe will disturb the balance of our mind, and we will enjoy a divine state of peace and bliss.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਗਰਭ ਵਾਸ ਤੇ ਟਰਿਆ ॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕੁਟੰਬ ਸੰਗਿ ਜੁਰਿਆ ॥
ਭੋਜਨੁ ਅਨਿਕ ਪ੍ਰਕਾਰ ਬਹੁ ਕਪਾਰੇ ॥
ਸਰਪਰ ਗਵਨੁ ਕਰਹਿਗੇ ਬਪੁਰੇ ॥੧॥

ਕਵਨੁ ਅਸਥਾਨੁ ਜੋ ਕਬਹੁ ਨ ਟਰੈ ॥
ਕਵਨੁ ਸਬਦੁ ਜਿਤੁ ਦੁਰਮਤਿ ਹਰੈ ॥੧॥ ਰਹਾਉ ॥

ਇੰਦ੍ਰ ਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਣਾ ॥
ਬ੍ਰਹਮ ਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ ਰਹਣਾ ॥
ਸਿਵ ਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ ॥
ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਬਿਨਸਿ ਬਿਤਾਲਾ ॥੨॥

ਗਿਰਿ ਤਰ ਧਰਣਿ ਗਗਨੁ ਅਰੁ ਤਾਰੇ ॥
ਰਵਿ ਸਸਿ ਪਵਣੁ ਪਾਵਕੁ ਨੀਚਾਰੇ ॥
ਦਿਨਸੁ ਰੈਣਿ ਬਰਤੁ ਅਰੁ ਭੇਦਾ ॥
ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬਿਨਸਹਿਗੇ ਬੇਦਾ ॥੩॥

ਤੀਰਥ ਦੇਵ ਦੇਹੁਰਾ ਪੋਥੀ ॥
ਮਾਲਾ ਤਿਲਕੁ ਸੋਚੁ ਪਾਕੁ ਹੋਤੀ ॥
ਧੋਤੀ ਡੰਡਉਤਿ ਪਰਸਾਦਨੁ ਭੋਗਾ ॥
ਗਵਨੁ ਕਰੈਗੇ ਸਗਲੇ ਲੋਗਾ ॥੪॥

ਜਾਤਿ ਵਰਨੁ ਤੁਰਕੁ ਅਰੁ ਹਿੰਦੂ ॥
ਪਸੁ ਪੰਥੀ ਅਨਿਕ ਜੋਨਿ ਜਿੰਦੂ ॥
ਸਗਲੁ ਪਾਸਾਰੁ ਦੀਸੈ ਪਾਸਾਰਾ ॥
ਬਿਨਸਿ ਜਾਇਗੇ ਸਗਲੁ ਆਕਾਰਾ ॥੫॥
ਸਹਜ ਸਿਫਤਿ ਭਗਤਿ ਤਤੁ ਗਿਆਨਾ ॥
ਸਦਾ ਅਨੰਦੁ ਨਿਹਚਲੁ ਸਚੁ ਥਾਨਾ ॥
ਤਹਾ ਸੰਗਤਿ ਸਾਧੁ ਗੁਣੁ ਰਸੈ ॥
ਅਨਭਉ ਨਗਰੁ ਤਹਾ ਸਦੁ ਵਸੈ ॥੬॥

ਤਹ ਭਉ ਭਰਮਾ ਸੋਗੁ ਨ ਚਿੰਤਾ ॥
ਆਵਣੁ ਜਾਵਣੁ ਮਿਰਤੁ ਨ ਹੋਤਾ ॥
ਤਹ ਸਦਾ ਅਨੰਦੁ ਅਨਹਤੁ ਆਖਾਰੇ ॥

ga-orhee mehlā 5.

parathmay garabh vaas tay tari-aa.
putar kalṭar kutamb sang juri-aa.
bhōjan anik parkaar baho kapray.
sarpār gavan karhigay bapuray. ||1||

kavan asthāan jo kabahu na tarai.
kavan sabad jīt dūrmat harai. ||1|| rahaa-o.

indar puree meh sarpār marṇaa.
barahm puree nihchal nahee rahṇaa.
siv puree kaa ho-igaa kaalaa.
tarai gun maa-i-aa binas bitaalaa. ||2||

gir tar Dharan gagan ar taaray.
rav sas pavan paavak neeraaray.
dīnas rainṇ barat ar bhayḍaa.
saasat simrit binashigay bayḍaa. ||3||

tīrathḥ ḍayv ḍayhuraa pothee.
maalaa tilak soch paak hoṭee.
Dhoṭee dand-utṭ parsaaḍan bhogaa.
gavan karaigo saglo logaa. ||4||

jaatṭ varan turak ar hindoo.
pas pankhēe anik jon jindoo.
sagal paasaar dēesai paasaaraa.
binas jaa-igo sagal aakaaraa. ||5||
sahj sifāt bhagatṭ tatṭ gi-aanaa.
sḍaa anandṇ nihchal sachṭ thāanaa.
tāhaa sangatṭ saaDhḥ gunṇ rasai.
anbha-o nagar tāhaa sḍḍ vasai. ||6||

tah bhā-o bharmāa sog na chintāa.
aavanṇ jaavanṇ miratṭ na hoṭaa.
tah sḍḍaa anandṇ anhatṭ aakhāaray.

ਭਗਤ ਵਸਹਿ ਕੀਰਤਨ ਆਧਾਰੇ ॥੭॥

bhagaṭ vaseh keertan aaDhaaray. ||7||

ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥

paarbarahm kaa ant na paar.

ਕਉਣੁ ਕਰੈ ਤਾ ਕਾ ਬੀਚਾਰੁ ॥

ka-un karai taa kaa beechaar.

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥

kaho naanak jis kirpaa karai.

ਨਿਹਚਲ ਬਾਨੁ ਸਾਧਸੰਗਿ ਤਰੈ ॥੮॥੪॥

nihchal thaan saaDhsang tarai. ||8||4||

GAURRI MEHLA 5

Most of us wish and try to live a long life, and wish that we should never die. If we die, we wish to go to heaven. In this *shabad*, Guru Ji explains that not only us, but also all our friends, relatives, material goods, and all the ways of the world are temporary. Not only that, even the different kinds of heavens and abodes of gods would also vanish one day. Guru Ji also tells us about that place (or state of peace and bliss), which would never perish, and how to obtain it.

He says: “(O’ mortal, by God’s grace) you were first saved from (being destroyed in) the womb (of your mother, but after coming out of it and becoming an adult) you got attached with your sons, wife and family. There are some who remain indulging in enjoying many kinds of foods and dresses. But they too would surely depart from here.”(1)

Guru Ji now poses the question: “What is that place which never perishes? Which is that word which dispels one’s evil intellect?”(1-pause)

Before answering this question, Guru Ji dwells further on the temporary nature of different places and ways of life. He says: “Even in the kingdom of (god) *Indira* (death) is sure and certain. The realm of (god) *Brahma* does not remain permanent. The realm of (god) *Shiva* will also perish. In short the entire crazy world, which is influenced by the three modes (of vice, virtue, and power) will perish (one day).”(2)

What to speak of living beings, even regarding non living entities, Guru Ji says: “(Even) the mountains, trees, earth, sky and stars, the sun, moon, wind, fire and waters, day and night, fasts, and differences (between castes); the (scriptures, such as) *Shastras*, *Simritis*, and the *Vedas*---all will vanish.”(3)

Guru Ji adds: “The places of pilgrimages, the gods, their abodes, and their scriptures; the rosaries, the frontal marks and acts of ablution; the loin cloth, the prostration (before gods) with all offerings, and all the people (involved in such rituals) shall depart from here.”(4)

Beyond speaking about these tangible things, Guru Ji goes to the extent of saying: “All castes, races, and (different faiths such as) *Hindus* and *Muslims*, beasts, birds and living beings of various species; all this vast expanse of nature, which is visible will vanish in all its forms.”(5)

The question naturally arises: if all things and beings described above shall perish one day, then what is there which is going to last? Answering this question Guru Ji says: “(O’ my friends), only that place (or state of mind) is everlasting where there is praise of God. His devotional worship is the essence of divine knowledge, and there is always a state of equipoise and bliss. In such a place, the beloved congregation of saintly persons always sings praises of God. Only that city of the fearlessness God always remains inhabited.”(6)

Describing the merits of such a place as described above, Guru Ji says: “In that place (or state) there is no fear, doubt, sorrow, or anxiety, and there is no coming and going or death. There is always joy and bliss, as if shows of heavenly unstuck musicals play continuously. There the devotees reside with praises of God as their sustenance.”(7)

Guru Ji concludes with the comment: “There is no end or limit to the supreme God. Who can reflect upon His state? O’ Nanak, the one on whom God shows His mercy is delivered through the society of saints.”(8-4)

The message of this *shabad* is that all what we see will one day perish. It is Only God who is eternal. Also that place (or state of mind) is everlasting where there is praise of God.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਜੇ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖੁ ਜਾਈ ॥੧॥

ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ ॥
ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗੁ ਕਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੨੩੮

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ ॥੨॥

ਜੇ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਿਵੰਤਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ ॥੩॥

ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਨਿਹਚਲੁ ਧਨੀ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ ॥੪॥

ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ ॥
ਜੇ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ ॥੫॥

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ ॥
ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ ॥

ga-orhee mehlaa 5.

jo is maaray so-ee sooraa.
jo is maaray so-ee pooraa.
jo is maaray tiseh vadi-aa-ee.
jo is maaray tis kaa dukh jaa-ee. ||1||

aisaa ko-ay je dubiDhaa maar gavaavai.
iseh maar raaj jog kamaavai. ||1|| rahaa-o.

SGGS P-238

jo is maaray tis ka-o bha-o naahi.
jo is maaray so naam samaahi.
jo is maaray tis kee trisnaa bujhai.
jo is maaray so dargeh sijhai. ||2||

jo is maaray so Dhanvantaa.
jo is maaray so pativantaa.
jo is maaray so-ee jatee.
jo is maaray tis hovai gatee. ||3||

jo is maaray tis kaa aa-i-aa ganee.
jo is maaray so nihchal Dhanee.
jo is maaray so vadbhagaa.
jo is maaray so an-din jaagaa. ||4||

jo is maaray so jeevan muktaa.
jo is maaray tis kee nirmal jugtaa.
jo is maaray so-ee sugi-aanee.
jo is maaray so sahj Dhi-aanee. ||5||

is maaree bin thaa-ay na parai.
kot karam jaap tap karai.

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੋ ਨਹੀ ਛੁਟੈ ॥੬॥

is maaree bin janam na mitai.
is maaree bin jam tay nahee chhutai. ||6||

ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੋਲਾ ॥
ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਜਉਲਾ ॥੭॥

is maaree bin gi-aan na ho-ee.
is maaree bin jooth na Dho-ee.
is maaree bin sabh kichh mailaa.
is maaree bin sabh kichh ja-ulaa. ||7||

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ॥
ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ ॥
ਗੁਰਿ ਦੁਬਿਧਾ ਜਾ ਕੀ ਹੈ ਮਾਰੀ ॥
ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ ॥੮॥੫॥

jaa ka-o bha-ay kirpaal kirpaa niDh.
tis bha-ee khalaasee ho-ee sagal siDh.
gur dubiDhaa jaa kee hai maaree.
kaho naanak so barahm beechaaree. ||8||5||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that everything, which we see will one day perish. It is only God, who is eternal. Also that place (or state of mind) is everlasting where there is praise of God. In this *shabad*, Guru Ji takes us one step further, and tells us what should be our attitude, and what should be the state of our mind, with which we should sing praises of God, so that it becomes true or eternal praise of God.

First telling us how brave and perfect is that person who overpowers duality, Guru Ji says: “(O’ my friends), that one alone is a brave person who kills (or controls) the duality of mind. That one alone is perfect who kills this (duality). Whosoever controls duality, obtains glory. The one who overpowers it ends all suffering.”(1)

Guru Ji observes: “There is only a very rare person who is able to overpower the (sense of) duality. The one who can kill it earns *Raj Yoga* (or tries to unite with God while still living in the household).”(1-pause)

Describing the blessings enjoyed by such a person, he says: “The one who conquers this (sense of duality) doesn’t fear (anyone). The one who kills duality merges in (God’s) Name. The person who controls this (duality, his or her fire of) desire is quenched. The one who slays this (duality) is approved in God’s court.”(2)

Guru Ji then goes on to say: “The one who eradicates this duality is the master of (spiritual) wealth. The one who stills this (duality) is respected (both here and hereafter). That person alone is celibate who overpowers this (duality). In short, the one who kills this (duality) obtains a high spiritual state (of mind).”(3)

But that is not all, Guru Ji adds: “The one who wins over this (duality), that one’s advent into this world is accounted for (in God’s court). The one who controls this duality is considered eternally rich (in divine knowledge). Therefore, the one who kills it is fortunate. The one who controls this (duality) remains awake day and night (to the worldly enticements).”(4)

Commenting further on the spiritual status of such a person, Guru Ji says: “The person who kills this (sense of duality) is emancipated while still alive. Whosoever stills this (duality) has an immaculate way (of life). Therefore, that one alone is truly wise who slays this (duality), and who controls it is a poised meditator.”(5)

Guru Ji now tells us why it is essential to kill this sense of duality. He says: “Without killing this (duality), a person is not approved in God’s court. Even if one performs millions of rituals, worships, and austerities, without controlling this (duality), one’s cycle of birth (and death) does not end, and without stilling it one cannot escape from the demon (of fear) of death.”(6)

Commenting further on the necessity of overpowering duality, Guru Ji says: “Without killing this (sense), one does not acquire (divine) knowledge. Without killing it, one cannot wash off the impurity (of the mind). Without killing this (duality), everything (done a person) remains defiled. In short, without stilling (all duality, in spite of everything, one) remains far away (from God).”(7)

Guru Ji concludes this *shabad* with the comment: “The one on whom is the grace of the beneficent God is emancipated and attains all perfection. Yes, the one whose duality has been destroyed by the Guru, Nanak says that person is a true contemplator of the all pervading God.” (8-5)

The message of this *shabad* is that unless we kill our sense of duality (the mercurial tendencies of our mind, sometimes thinking of God and sometimes running after worldly riches and power), all our deeds of faith are fruitless. Therefore, that person alone is truly wise and blessed who by the grace of the Guru, is able to conquer the duality of his or her mind.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਸਭੁ ਕੇ ਮੀਤੁ ॥
ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਨਿਹਚਲੁ ਚੀਤੁ ॥
ਹਰਿ ਸਿਉ ਜੁਰੈ ਨ ਵਿਆਪੈ ਕਾੜਾ ॥
ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਹੋਇ ਨਿਸਤਾਰਾ ॥੧॥

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਹਰਿ ਸਿਉ ਜੋਰੁ ॥
ਕਾਜਿ ਤੁਹਾਰੈ ਨਾਹੀ ਹੋਰੁ ॥੧॥ ਰਹਾਉ ॥

ਵਡੇ ਵਡੇ ਜੋ ਦੁਨੀਆਦਾਰ ॥
ਕਾਹੂ ਕਾਜਿ ਨਾਹੀ ਗਾਵਾਰ ॥
ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਸੁਣਹਿ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਖਿਨ ਮਹਿ ਉਧਰਹਿ ॥੨॥

ਕੋਟਿ ਮਜਨ ਜਾ ਕੈ ਸੁਣਿ ਨਾਮ ॥
ਕੋਟਿ ਪੂਜਾ ਜਾ ਕੈ ਹੋ ਧਿਆਨ ॥
ਕੋਟਿ ਪੁੰਨ ਸੁਣਿ ਹਰਿ ਕੀ ਬਾਣੀ ॥
ਕੋਟਿ ਫਲਾ ਗੁਰ ਤੇ ਬਿਧਿ ਜਾਣੀ ॥੩॥

ਮਨ ਅਪੁਨੇ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਚੇਤ ॥
ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥
ਹਰਿ ਅਬਿਨਾਸੀ ਤੁਮਰੈ ਸੰਗਿ ॥
ਮਨ ਮੇਰੇ ਰਚੁ ਰਾਮ ਕੈ ਰੰਗਿ ॥੪॥
ਜਾ ਕੈ ਕਾਮਿ ਉਤਰੈ ਸਭ ਭੂਖ ॥

ga-orhee mehlāa 5.

har si-o jurai ta sabh ko meet.
har si-o jurai ta nihchal cheet.
har si-o jurai na vi-aapai kaarhhaa.
har si-o jurai ta ho-ay nistaaraa. ||1||

ray man mayray tooⁿ har si-o jor.
kaaj tuhaarai naahee hor. ||1|| rahaa-o.

vaday vaday jo duneee-aadaar.
kaahoo kaaj naahee gaavaar.
har kaa daas neech kul suneh.
tis kai sang khin meh udhrahi. ||2||

kot majan jaa kai sun naam.
kot poojaa jaa kai hai Dhi-aan.
kot punn sun har kee baanee.
kot falaa gur tay biDh jaanee. ||3||

man apunay meh fir fir chayt.
binas jaahi maa-i-aa kay hayt.
har abhinaasee tumrai sang.
man mayray rach raam kai rang. ||4||
jaa kai kaam utrai sabh bhookh.

ਜਾ ਕੈ ਕਾਮਿ ਨ ਜੋਹਹਿ ਦੂਤੁ ॥
 ਜਾ ਕੈ ਕਾਮਿ ਤੇਰਾ ਵਡ ਗਮਰੁ ॥
 ਜਾ ਕੈ ਕਾਮਿ ਹੋਵਹਿ ਤੂੰ ਅਮਰੁ ॥੫॥

jaa kai kaam na joheh doot.
 jaa kai kaam tayraa vad gamar.
 jaa kai kaam hoveh tooⁿ amar. ||5||

ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਡਾਨ ॥
 ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਬਾਨ ॥
 ਜਾ ਕੈ ਦਫਤਰਿ ਪੁਛੈ ਨ ਲੇਖਾ ॥
 ਤਾ ਕੀ ਚਾਕਰੀ ਕਰਹੁ ਬਿਸੇਖਾ ॥੬॥

jaa kay chaakar ka-o nahee daan.
 jaa kay chaakar ka-o nahee baan.
 jaa kai dafatar puchhai na laykhaa.
 taa kee chaakree karahu bisaykhaa. ||6||

ਜਾ ਕੈ ਊਨ ਨਾਹੀ ਕਾਰੂ ਬਾਤ ॥
 ਏਕਹਿ ਆਪਿ ਅਨੇਕਹਿ ਭਾਤਿ ॥
 ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਹੋਇ ਸਦਾ ਨਿਹਾਲ ॥
 ਮਨ ਮੇਰੇ ਕਰਿ ਤਾ ਕੀ ਘਾਲ ॥੭॥

jaa kai oon naahee kaahoo baat.
 aykeh aap anaykeh bhaat.
 jaa kee drisat ho-ay sadaa nihaal.
 man mayray kar taa kee ghaal. ||7||

ਨਾ ਕੋ ਚਤੁਰੁ ਨਾਹੀ ਕੋ ਮੂੜਾ ॥
 ਨਾ ਕੋ ਹੀਣੁ ਨਾਹੀ ਕੋ ਸੂਰਾ ॥

naa ko chatur naahee ko moorhaa.
 naa ko heen naahee ko sooraa.

ਪੰਨਾ ੨੩੯

SGGS P-239

ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ॥
 ਸੋ ਸੇਵਕੁ ਨਾਨਕ ਜਿਸੁ ਭਾਗਾ ॥੮॥੬॥

jit ko laa-i-aa tit hee laagaa.
 so sayvak naanak jis bhaagaa. ||8||6||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that unless we kill our sense of duality (or the mercurial tendencies of our mind, sometimes thinking of God and sometimes running after worldly riches and power), all our deeds of faith are fruitless. In this *shabad*, Guru Ji describes the wonderful benefits of forsaking the sense of duality, and attuning our mind to God alone.

Guru Ji says: “(O’ my friends), when a person attaches (the mind) to God, then everyone seems as a friend. When one is attuned to God, the mind becomes un-wavering. No anxiety afflicts that person who is attuned to God. In short one is emancipated when one gets united (in love) with God.”(1)

Therefore advising himself (and us) Guru Ji says: “O’ my mind, fix your attention on God, because no other deeds of yours could be of any avail.”(1-pause)

Regarding our desire to seek the company of rich and famous people, who wield much influence and power, Guru Ji says: “They, who are considered great and renowned in the world, O’ fool, none of them would be of any use (to you in God’s court). But by joining the company of a devotee of God, about whom you hear that he or she belongs to a low caste, you would be emancipated in an instant.”(2)

Now Guru Ji describes the merits of meditating on God’s Name and listening to His praises. He says: “(O’ my friends), upon hearing the Name one obtains the merits of bathing at millions of holy places; meditating on Him one earns the merits of millions of worships. Hearing His gospel, one earns the merit of millions of good deeds. By knowing the way (of meeting God) from the Guru, one garners millions of (such) rewards.”(3)

Therefore advising us, Guru Ji says: “(O’ my friend), remember that God again and again in your mind. By doing so, all your attachments for worldly riches would vanish away. The eternal God would keep you company. Therefore O’ my mind, be imbued with the love of God.”(4)

Now describing the merits of being in love with God, Guru Ji says to himself (and us): “(O’ my friend, imbue yourself with the love of that God) in whose love all one’s hunger (for worldly wealth) goes away. In His love the demon of death does not look towards you; in His love you would acquire great prestige, and by working for whom you would become immortal.”(5)

Next describing the blessings enjoyed by the servant of God, Guru Ji says: “(O’ my friend), specially engage yourself in the service of that (God) whose servant suffers no punishment, on whose attendant no restrictions are imposed, and in whose office His servant is not called to account” (6)

Describing the power and greatness of God, Guru Ji once again advises his mind (and us) and says: “(O’ my mind, serve that (God) in whose home there is no dearth: He who Himself is one, but appears in many forms, and by whose glance of grace one becomes eternally happy.”(7)

Lest we harbor any thoughts of ego about our bravery or wisdom, Guru Ji concludes the *shabad* by saying: “(O’ my friends), on one’s own no one is wise, and no one is foolish. No one is a coward, and no one is brave. Everyone does that (task) to which he or she has been yoked (by God). Nanak says, only that person becomes the servant (of God) in whose destiny it is (so pre-ordained).”(8-6)

The message of this shabad is that we should forsake the pursuit of worldly riches and power, seek the Guru’s advice, and attune ourselves to the meditation of God. We should do this in great humility, and instead of feeling any sense of ego, we should consider it as a special favor of God upon us.

Note: - For this reason, the author is very thankful to God for inspiring and yoking him to the work of this interpretation of Sri Guru Granth Sahib Ji.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlā 5.

ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ ॥
ਤਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ ॥੧॥

bin simran jaisay sarap aarjaaree.
ṭi-o jeeveh saakat naam bisaaree. ||1||

ਏਕ ਨਿਮਖ ਜੋ ਸਿਮਰਨ ਮਹਿ ਜੀਆ ॥
ਕੋਟਿ ਦਿਨਸ ਲਾਖ ਸਦਾ ਬਿਰੁ ਬੀਆ ॥੧॥ ਰਹਾਉ ॥

ayk nimakh jo simran meh jee-aa.
kot dīnas lakh sadāa thir thee-aa. ||1||
rahaa-o.

ਬਿਨੁ ਸਿਮਰਨ ਧ੍ਰਿਗੁ ਕਰਮ ਕਰਾਸ ॥
ਕਾਗ ਬਤਨ ਬਿਸਟਾ ਮਹਿ ਵਾਸ ॥੨॥

bin simran Dḥarig karam karaas.
kaag baṭan bistāa meh vaas. ||2||

ਬਿਨੁ ਸਿਮਰਨ ਭਏ ਕੂਕਰ ਕਾਮ ॥
ਸਾਕਤ ਬੇਸੁਆ ਪੂਤ ਨਿਨਾਮ ॥੩॥

bin simran bhā-ay kookar kaam.
saakat baysu-aa poot ninaam. ||3||

ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸੀਭ ਛਤਾਰਾ ॥
ਬੋਲਹਿ ਕੂਰੁ ਸਾਕਤ ਮੁਖੁ ਕਾਰਾ ॥੪॥

bin simran jaisay seeny chhhataaraa.
boleh koor saakat mukh kaaraa. ||4||

ਬਿਨੁ ਸਿਮਰਨ ਗਰਧਭ ਕੀ ਨਿਆਈ ॥
ਸਾਕਤ ਥਾਨ ਭਰਿਸਟ ਫਿਰਾਹੀ ॥੫॥

bin simran garDhabh kee ni-aa-ee.
saakat thaan bharisat firaa-ee. ||5||

ਬਿਨੁ ਸਿਮਰਨ ਕੂਕਰ ਹਰਕਾਇਆ ॥
ਸਾਕਤ ਲੋਭੀ ਬੰਧੁ ਨ ਪਾਇਆ ॥੬॥

bin simran kookar harkaa-i-aa.
saakat lobhee banDh na paa-i-aa. ||6||

ਬਿਨੁ ਸਿਮਰਨ ਹੈ ਆਤਮ ਘਾਤੀ ॥
ਸਾਕਤ ਨੀਚ ਤਿਸੁ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥੭॥

bin simran hai aatam ghaatee.
saakat neech tis kul nahee jaatee. ||7||

ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਜਗਤੁ ਤਰਾਇਆ ॥੮॥੭॥

jis bha-i-aa kirpaal tis satsang milaa-i-aa.
kaho naanak gur jagat taraa-i-aa. ||8||7||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that we should forsake the pursuit of worldly riches and power, seek the Guru's advice, and attune ourselves to the meditation of God. We should do it in great humility, and instead of feeling any sense of ego, we should consider it as a special favor of God upon us. In this *shabad*, he tells us about the consequences of not meditating on God.

Guru Ji says: "Just as a snake lives a long (but evil) life without remembering God, similarly by forgetting God's Name, a *saakat* (or worshipper of worldly riches and power) lives a life (of sin and harm to others)." (1)

However, regarding the one who meditates on God, Guru Ji says: "The person who has spent even an instant in meditation (of God), deem that not just for millions of years, but forever that person has become immortal forever." (1-pause)

Commenting on the deeds done in the absence of meditation on God, Guru Ji says: "Without God's meditation, accursed is the doing of all kinds of worldly deeds. (All deeds done in a godless state are filthy), like that of a crow putting its beak in ordure." (2)

Now stating why a worshipper of power indulges in such evil pursuits, Guru Ji says: "Without remembering God, the worshippers of worldly riches become (greedy) like dogs, and become as shameless as the offspring of a prostitute whose father's name is unknown." (3)

Commenting further on the state of the *Saakats*, Guru Ji says: "Without meditation a person tells lies, and is therefore is disrespected (everywhere) like a horned ram with a black face (because of its dirty habits)." (4)

That is not all. Regarding the conduct of such people who forsake God and run after worldly riches, Guru Ji says: "Without remembering God, power-seekers are like donkeys (who, forsaking their masters' home, wander about aimlessly). They lose their respect, and wander through many degraded places." (5)

Describing how, in their pursuit of power and riches, some people forsake all social and moral bounds, Guru Ji says: “Without remembering God, a person is like a rabid dog. The greedy worshipper of riches does not restrict him or herself to any kind of (legal or moral) boundary.”(6)

Now summarizing the overall state of power-hungry people, Guru Ji says: “In short, without remembering God, the mortal is committing suicide (harming him or herself more than any other). Therefore, a *Saakat* is a low wretch, without any family, caste, (or honor).”(7)

Guru Ji concludes the *shabad* by telling us how and when anyone is ever saved. He says: “The one on whom God is merciful, He unites that person with the company of the saintly people (and makes that person meditate on God). O’ Nanak, in this way through the Guru, He saves the world.”(8-7)

The message of the *shabad* is that we should never become the worshippers of worldly riches and power. Instead, we should pray to God to unite us with the company of saintly people, so that under Guru’s guidance we may meditate on God’s Name, and in this way God may save us also.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਗੁਰ ਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥
ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਧੈਜ ਰਖਾਈ ॥੧॥

gur kai bachan mohi param gat paa-ee.
gur poorai mayree paj rakhāa-ee. ||1||

ਗੁਰ ਕੈ ਬਚਨਿ ਧਿਆਇਓ ਮੋਹਿ ਨਾਉ ॥
ਗੁਰ ਪਰਸਾਦਿ ਮੋਹਿ ਮਿਲਿਆ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

gur kai bachan Dhi-aa-i-o mohi naa-o.
gur parsaad mohi mili-aa thaa-o. ||1|| rahaa-o.

ਗੁਰ ਕੈ ਬਚਨਿ ਸੁਣਿ ਰਸਨ ਵਖਾਣੀ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਮ੍ਰਿਤ ਮੇਰੀ ਬਾਣੀ ॥੨॥

gur kai bachan sun rasan vakhaanee.
gur kirpaa tay amrit mayree bane. ||2||

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਆਪੁ ॥
ਗੁਰ ਕੀ ਦਇਆ ਤੇ ਮੇਰਾ ਵਡ ਪਰਤਾਪੁ ॥੩॥

gur kai bachan miti-aa mayraa aap.
gur kee da-i-aa tay mayraa vad partaap. ||3||

ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਭਰਮੁ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਪੇਖਿਓ ਸਭੁ ਬ੍ਰਹਮੁ ॥੪॥

gur kai bachan miti-aa mayraa bharam.
gur kai bachan paykhi-o sabh barahm. ||4||

ਗੁਰ ਕੈ ਬਚਨਿ ਕੀਨੋ ਰਾਜੁ ਜੋਗੁ ॥
ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ ਸਭੁ ਲੋਗੁ ॥੫॥

gur kai bachan keeno raaj jog.
gur kai sang tari-aa sabh log. ||5||

ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ ਕਾਰਜ ਸਿਧਿ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ ਨਾਉ ਨਿਧਿ ॥੬॥

gur kai bachan mayraj kaaraj siDh.
gur kai bachan paa-i-aa naa-o niDh. ||6||

ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ ਮੇਰੇ ਗੁਰ ਕੀ ਆਸਾ ॥
ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥੭॥

jin jin keene mayraj gur kee aasaa.
tis kee katee-ai jam kee faasaa. ||7||

ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ ॥
ਨਾਨਕ ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ॥੮॥੮॥

gur kai bachan jaagi-aa mayraa karam.
naanak gur bhayti-aa paarbarahm. ||8||8||

GAURRI MEHLA 5

In the previous so many shabads Guru Ji advised us to seek and follow the advice of the Guru who guides us towards the right path of life, teaches us how to meditate on God's Name, and leads us into a state of true peace and bliss both here and hereafter. In this *shabad*, he tells us what kind of blessings he obtained from his father Guru (*Ram Das Ji*), and what merits he obtained by following his word (of advice).

He begins this *shabad* by saying: "By following the Guru's advice I have obtained the supreme state (of bliss), and the perfect Guru has preserved my honor." (1)

Describing the main factor in his salvation, he says: "Following Guru's guidance, I have meditated on (God's) Name, and by Guru's grace I have obtained a place (in God's court)." (1-pause)

Describing what kinds of deeds he did and is still doing, which have led him to the highest state, he says: "(O' my friends), by listening to the Guru's words I keep uttering praises (of God), and by Guru's grace my speech has become (sweet as) nectar."(2)

Now listing the merits he has obtained by following Guru's advice, he says: "By acting on Guru's advice my ego has been erased, and by Guru's grace I enjoy great glory." (3)

But that is not all. Guru Ji says: "By following Guru's word my doubt has been removed, and by following Guru's word (of advice) I have seen God pervading everywhere."(4)

Now regarding the question of how could he obtain such spiritual merits while still living in his household, he says: "Following the Guru's advice I have enjoyed *Raj Joag* (or union with God, while still living in the household). In fact, it is in the company of the Guru that all people (associated with me) have been saved."(5)

Answering the skeptics who still might wonder how can one concentrate upon God while living amongst family, Guru Ji says: "By following the Guru's advice, all my tasks were accomplished, and by the grace of the Guru's word I obtained the treasure of God's Name." (6)

Indicating that he is not alone in receiving such blessings, Guru Ji says: "Whosoever has pinned hope on my Guru, that person's noose of death has been cut (and has been liberated from rounds of birth and deaths)." (7)

In conclusion, Guru Ji says: "Following the Guru's advice, my destiny was awakened. It was through Guru's (grace) that (I) Nanak saw the sight of the all pervading God."(8-8)

The message of the *shabad* is that if we want to have all our problems solved, and enjoy the bliss of union with God even while living in our household, then we should seek Guru's grace and follow his word (or *Gurbani*, as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ ॥
ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

ga-orhee mehlāa 5.

tis gur ka-o simra-o saas saas.
gur mayray paraan satgur mayree raas. ||1||
rahaa-o.

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ॥
ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ ॥੧॥

gur kaa darsan daykh daykh jeevaa.
gur kay charan Dho-ay Dho-ay peevaa. ||1||

ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ ॥
ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ ॥੨॥

gur kee rayn nit majan kara-o.
janam janam kee ha-umai mal hara-o. ||2||

ਤਿਸੁ ਗੁਰ ਕਉ ਬੁਲਾਵਉ ਪਾਖਾ ॥
ਮਹਾ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ ॥੩॥

tis gur ka-o jhoolaava-o paakhaa.
mahaa agan tay haath day raakhaa. ||3||

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੋਵਉ ਪਾਣੀ ॥
ਜਿਸੁ ਗੁਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ ॥੪॥

tis gur kai garihi dhova-o paanee.
jis gur tay akal gat jaanee. ||4||

ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤ ॥
ਜਿਸੁ ਪਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ ॥੫॥

tis gur kai garihi peesa-o neet.
jis parsaad vairee sabh meet. ||5||

ਪੰਨਾ ੨੪੦

SGGS P-240

ਜਿਨਿ ਗੁਰਿ ਮੋ ਕਉ ਦੀਨਾ ਜੀਉ ॥
ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ ॥੬॥

jini gur mo ka-o deenaa jee-o.
aapunaa daasraa aapay mul lee-o. ||6||

ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ ॥
ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ ॥੭॥

aapay laa-i-o apnaa pi-aar.
sadaa sadaa tis gur ka-o karee namaskaar.
||7||

ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ ॥
ਕਰੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰੁ ਸਮਰਾਥਾ ॥੮॥੯॥

kal kalays bhai bharam dukh laathaa.
kaho naanak mayraa gur samraathaa.
||8||9||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji described the blessings he obtained from his father Guru (*Ram Das Ji*), and the merits he acquired by following his word (of advice). In this *shabad* he expresses his gratitude and love for the Guru, and indirectly advises us, how we should also serve the Guru, and remember him with gratitude.

He says: “(O’ my friends), I remember that Guru with each and every breath. (I feel that) the Guru is my life’s breath, and the true Guru is my (life’s) capital.” (1)

Just as a newly wedded bride is thrilled to see her beloved, Guru Ji says: “I feel alive upon seeing the sight of my Guru again and again, and (I so humbly and eagerly follow his advice, as if) I drink the water used to wash his feet.”(1-pause)

Now describing how refreshing and immaculate are the words of his Guru, he says: “It is in the dust of the feet of the Guru that I bathe myself daily. (In other words, I daily cleanse my mind by listening to the Guru’s words). In this way I rid myself of the dirt of ego of many births.”(2)

There was no electricity in the days of Guru Ji, and people used to provide relief to their masters (or the Guru) by waving big hand fans over their heads. Describing how he tries to serve his Guru who has blessed him with so many comforts, Guru Ji says: “I waive a fan over that Guru, who by extending his hand has saved me from the intense fire (of worldly desires).” (3)

Because there used to be no house-to-house public water supplies, in addition to the waving of fan another sign of doing most humble service for the masters used to be to fetch water from distant rivers or wells. Guru Ji says: “I fetch water for that Guru, from whom I have learnt about the state of God, who never changes.”(4)

That is not all; another service, which Guru Ji gladly performed for his Master, was to hand-grind wheat for his household, because there used to be no power mills. So Guru Ji says: “I grind the corn at the household of that Guru, by whose grace all my enemies have become friends.” (5)

In spite of having so much love and desire to serve his Guru, he does not want to take any credit for himself. Instead, he says: “(I only have love, respect, and a desire to serve) that Guru who has blessed me with (spiritual) life, who has himself bought me as his slave (and accepted me as his disciple).” (6)

Even for having so much love and respect for his Guru, he credits the Guru and not himself. He says: “I salute that Guru forever and ever who himself has imbued me with his love in my heart.”(7)

Guru Ji concludes with a final note of gratitude, and says: “(By the grace of the Guru), all my sorrow, strife, doubt and fear has ended. (I) Nanak say that my Guru is all powerful.”(8-9)

The message of the *shabad* is that our Guru (Granth Sahib Ji) is so powerful that he can end all our pains and sufferings. Therefore, we should always remember, love, and sincerely follow the advice contained therein with complete faith, love, and devotion.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ ॥
ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਸਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥

ਨਾਮ ਬਿਨਾ ਜੋ ਪਹਿਰੈ ਖਾਇ ॥
ਜਿਉ ਕੂਕਰੁ ਜੂਠਨ ਮਹਿ ਪਾਇ ॥੧॥

ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ ॥
ਜਿਉ ਮਿਰਤਕ ਮਿਥਿਆ ਸੀਗਾਰੁ ॥੨॥

ਨਾਮੁ ਬਿਸਾਰਿ ਕਰੇ ਰਸ ਭੋਗ ॥
ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਤਨ ਮਹਿ ਰੋਗ ॥੩॥

ਨਾਮੁ ਤਿਆਗਿ ਕਰੇ ਅਨ ਕਾਜ ॥
ਬਿਨਸਿ ਜਾਇ ਝੂਠੇ ਸਭਿ ਪਾਜ ॥੪॥

ga-orhee mehlaa 5.

mil mayray gobind apnaa naam dayh.
naam binaa Dharig Dharig asnayhu. ||1||
rahaa-o.

naam binaa jo pahirai khaa-ay.
ji-o kookar joothan meh paa-ay. ||1||

naam binaa jaytaa bi-uhaar.
ji-o mirtak mithi-aa seegaar. ||2||

naam bisaar karay ras bhog.
sukh supnai nahee tan meh rog. ||3||

naam ti-aag karay an kaaj.
binas jaa-ay jhoothay sabh paaj. ||4||

ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ ॥
ਕੋਟਿ ਕਰਮ ਕਰਤੋ ਨਰਕਿ ਜਾਵੈ ॥੫॥

naam sang man pareet na laavai.
kot karam kartō narak jaavai. ||5||

ਹਰਿ ਕਾ ਨਾਮੁ ਜਿਨਿ ਮਨਿ ਨ ਆਰਾਧਾ ॥
ਚੋਰ ਕੀ ਨਿਆਈ ਜਮ ਪੁਰਿ ਬਾਧਾ ॥੬॥

har kaa naam jin man na aaraaDhaa.
chor kee ni-aa-ee jam pur baaDhaa. ||6||

ਲਾਖ ਅਡੰਬਰ ਬਹੁਤੁ ਬਿਸਥਾਰਾ ॥
ਨਾਮ ਬਿਨਾ ਬੂਠੇ ਪਾਸਾਰਾ ॥੭॥

laakh adambar bahut bisthaaraa.
naam binaa jhoothay paasaaraa. ||7||

ਹਰਿ ਕਾ ਨਾਮੁ ਸੋਈ ਜਨੁ ਲੇਇ ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਜਿਸੁ ਦੇਇ ॥੮॥੧੦॥

har kaa naam so-ee jan lay-ay.
kar kirpaa naanak jis day-ay. ||8||10||

GAURRI MEHLA 5

In so many previous *shabads* Guru Ji has advised us to seek the guidance of the Guru, and meditate on God's Name under his guidance. In this *shabad*, he tells us why it is so important, and how useless are all life pursuits without meditation on God's Name.

Guru Ji begins this *shabad* with a prayer to God and says: "Meet me, O' my God, and bestow upon me Your Name (Your love), because without Your Name, accursed is any other (worldly) love." (1-pause)

Giving the reason for this statement, Guru Ji says: "(O' my friends), whatever a person wears or eats without meditating on God's Name, (that person) is like a dog eating impure food left over by others."(1)

Guru Ji further declares: "(O' my friends), without meditating on God's Name, like the decorating of a dead body, whatever worldly business one does is (all futile)."(2)

Warning us against indulging in false worldly pleasures while forsaking the Name, Guru Ji says: "(O' my friends), forgetting the Name, the person who indulges in worldly pleasures does not get peace even in dreams. (Instead, these false pleasures) afflict the body with (many) ailments."(3)

Now Guru Ji cautions us against doing anything at all without meditating on God's Name. He says: "(O' my friends), any person who forsaking God's Name, engages in other (worldly) affairs is (ultimately) ruined and all (that person's) false pretenses are revealed."(4)

Some may think that all the above remarks of Guru Ji apply only to worldly tasks, and not to acts of charity, good deeds, and other rituals, such as visiting holy places and observing fasts. Guru Ji has bad news even for them. He says: "The person who does not imbue him or herself with the love of (God's) Name goes to Hell, even after performing millions of (religious) deeds." (5)

Therefore, Guru Ji says: "The person who has not meditated on God's Name in the mind is bound like a thief in the city of Death (and keeps suffering great pain and sorrows)."(6)

Without going into further detail, Guru Ji concludes: "Even millions of ostentations and elaborate displays without God's Name are all false exhibits."(7)

However, Guru Ji wants to caution us, and says: “O’ Nanak, only that person meditates on God’s Name on whom God has shown mercy and bestowed His blessings.” (8-10)

The message of the *shabad* is that we should pray to God to bless us with the gift of His Name, and instead of indulging in false worldly pleasures, attachments, or business affairs, we should give first priority to meditating on God’s Name with true love and devotion. Without Name all our loves, pursuits, and even our religious routines are useless.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਆਦਿ ਮਧਿ ਜੋ ਅੰਤਿ ਨਿਬਾਹੈ ॥
ਸੋ ਸਾਜਨੁ ਮੇਰਾ ਮਨੁ ਚਾਹੈ ॥੧॥

aad maDh jo ant nibaahai.
so saajan mayraa man chaahai. ||1||

ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੰਗਿ ਚਾਲੈ ॥
ਦਇਆਲ ਪੁਰਖ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲੈ ॥੧॥ ਰਹਾਉ ॥

har kee pareet sadā sang chaalai.
da-i-aal purakh pooran paratīpaalai. ||1|| rahaa-o.

ਬਿਨਸਤ ਨਾਹੀ ਛੋਡਿ ਨ ਜਾਇ ॥
ਜਹ ਪੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ ॥੨॥

binsat naahee chhod na jaa-ay.
jah paykhaa tah rahi-aa samaa-ay. ||2||

ਸੁੰਦਰੁ ਸੁਖਤੁ ਚਤੁਰੁ ਜੀਅ ਦਾਤਾ ॥
ਭਾਈ ਪੂਤੁ ਪਿਤਾ ਪ੍ਰਭੁ ਮਾਤਾ ॥੩॥

sundar sugharh chatur jee-a daataa.
bhaa-ee poot pitaa parabh maataa. ||3||

ਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰ ਮੇਰੀ ਰਾਸਿ ॥
ਪ੍ਰੀਤਿ ਲਾਈ ਕਰਿ ਰਿਦੈ ਨਿਵਾਸਿ ॥੪॥

jeevan paraan aDhaar mayree raas.
pareet laa-ee kar ridai nivaas. ||4||

ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ਗੋਪਾਲਿ ॥
ਕਰਿ ਅਪੁਨਾ ਲੀਨੋ ਨਦਰਿ ਨਿਹਾਲਿ ॥੫॥

maa-i-aa silak kaatee gopaal.
kar apunaa leeno nadar nihaal. ||5||

ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟੇ ਸਭਿ ਰੋਗ ॥
ਚਰਣ ਧਿਆਨ ਸਰਬ ਸੁਖ ਭੋਗ ॥੬॥

simar simar kaatay sabh rog.
charan Dhi-aan sarab sukh bhog. ||6||

ਪੂਰਨ ਪੁਰਖੁ ਨਵਤਨੁ ਨਿਤ ਬਾਲਾ ॥
ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਰਖਵਾਲਾ ॥੭॥

pooran purakh navtan nit baalaa.
har antar baahar sang rakhvaalaa. ||7||

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਪਦੁ ਚੀਨ ॥
ਸਰਬਸੁ ਨਾਮੁ ਭਗਤ ਕਉ ਚੀਨ ॥੮॥੧੧॥

kaho naanak har har pad cheen.
sarbas naam bhagat ka-o deen. ||8||11||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the gift of His Name, and instead of indulging in false worldly pleasures, attachments, or business affairs, we should give first priority to meditating on God’s Name with true love and devotion. Without Name all our loves, pursuits, and even our religious routines are useless. In this *shabad*, he tells us the merits of God, whose name he wants us to always meditate upon. He also describes the craving, he had for meeting God, and the blessings he obtained when this craving was fulfilled.

Guru Ji says: “My mind craves for that God who stands by us in the beginning (child age), middle (youth), and in the end (the old age).”(1)

Explaining how the love for God is superior to all other loves, Guru Ji says: “The love of God always accompanies the mortal. That merciful and omnipresent perfect Master always sustains (His devotees).” (1-pause)

Giving another reason, Guru Ji says: “(O’ my friends, unlike other worldly loves, God) never perishes, nor forsakes His (devotees). Wherever I look, I find Him pervading there.”(2)

Listing additional qualities of God and His love, Guru Ji says: “(O’ my friends, God) is handsome, proficient, smart, and the Giver of life. That God (is our true) brother, son, father, and mother.”(3)

Describing his own love for and trust in God, Guru Ji says: “He is the sustenance of my life breath, and my capital stock. Enshrining Him in my heart, I have imbued myself with His love.”(4)

Now commenting on the blessings, which he has received from God, Guru Ji says: “That Master of the earth has snapped my noose of worldly attachment. Bestowing His glance of grace, He has made me His own.”(5)

Describing the process, how all this happened, Guru Ji says: “(O’ my friends, by) meditating on Him, all my ailments were cured. By fixing my mind on His love, I enjoyed all kinds of comforts.”(6)

Before bringing this *shabad* to a close, Guru Ji wants to point out some other unique qualities of God and His Love. He says: “(Unlike worldly lovers), God is omnipresent, ever fresh, and ever youthful. That God is the protector (of His devotees) both inside and out.”(7)

Guru Ji concludes the *shabad* by declaring: “Nanak says that he has understood the state (of uniting with) God. He has blessed His devotee with the wealth of His Name.” (8-11)

The message of this *shabad* is that God Almighty is the most faithful, powerful, youthful and enjoyable lover. Therefore, we should try to embrace love and affection for Him, instead of any worldly person, wealth, or commodity.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੫

raag ga-orhee maajh mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਖੋਜਤ ਫਿਰੇ ਅਸੰਖ ਅੰਤੁ ਨ ਪਾਰੀਆ ॥
ਸੇਈ ਹੋਏ ਭਗਤ ਜਿਨਾ ਕਿਰਪਾਰੀਆ ॥੧॥

khajat firay asaⁿkh ant na paaree-aa.
say-ee ho-ay bhagat jinaa kirpaaree-aa. ||1||

ਹਉ ਵਾਰੀਆ ਹਰਿ ਵਾਰੀਆ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree-aa har vaaree-aa. ||1|| rahaa-o.

ਸੁਣਿ ਸੁਣਿ ਪੰਥੁ ਡਰਾਉ ਬਹੁਤੁ ਭੈਰਾਰੀਆ ॥
ਮੈ ਤਕੀ ਓਟ ਸੰਤਾਹ ਲੋਹੁ ਉਬਾਰੀਆ ॥੨॥

sun sun panth daraa-o bahut bhaihaaree-aa.
mai takee ot santah layho ubaaree-aa. ||2||

ਪੰਨਾ ੨੪੧

SGGS P-241

ਮੋਹਨ ਲਾਲ ਅਨੂਪ ਸਰਬ ਸਾਧਾਰੀਆ ॥
ਗੁਰ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਦੇਹੁ ਦਿਖਾਰੀਆ ॥੩॥

mohan laal anoop sarab saaDhaaree-aa.
gur niv niv laaga-o paa-ay dayh dikhaaree-aa.
||3||

ਮੈ ਕੀਏ ਮਿਤ੍ਰ ਅਨੇਕ ਇਕਸੁ ਬਲਿਹਾਰੀਆ ॥
ਸਭ ਗੁਣ ਕਿਸ ਹੀ ਨਾਹਿ ਹਰਿ ਪੂਰ ਭੰਡਾਰੀਆ ॥੪॥

mai kee-ay mitar anayk ikas balihaaree-aa.
sabh gun kis hee naahi har poor
bhandaaree-aa. ||4||

ਚਹੁ ਦਿਸਿ ਜਪੀਐ ਨਾਉ ਸੂਖਿ ਸਵਾਰੀਆ ॥
ਮੈ ਆਹੀ ਓਤਿ ਤੁਹਾਰਿ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੫॥

chahu dis japee-ai naa-o sookh savaaree-aa.
mai aahee orh tuhaar naanak balihaaree-aa.
||5||

ਗੁਰਿ ਕਾਵਿਓ ਭੁਜਾ ਪਸਾਰਿ ਮੋਹ ਕੂਪਾਰੀਆ ॥
ਮੈ ਜੀਤਿਓ ਜਨਮੁ ਅਪਾਰੁ ਬਹੁਰਿ ਨ ਹਾਰੀਆ ॥੬॥

gur kaadhi-o bhujaa pasaar moh koopaaree-aa.
mai jeeti-o janam apaar bahur na haaree-aa.
||6||

ਮੈ ਪਾਇਓ ਸਰਬ ਨਿਧਾਨੁ ਅਕਬੁ ਕਥਾਰੀਆ ॥
ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ ਬਾਹ ਲੁਡਾਰੀਆ ॥੭॥
ਜਨ ਨਾਨਕ ਲਧਾ ਰਤਨੁ ਅਮੋਲੁ ਅਪਾਰੀਆ ॥
ਗੁਰ ਸੇਵਾ ਭਉਜਲੁ ਤਰੀਐ ਕਹਉ ਪੁਕਾਰੀਆ ॥੮॥੧੨॥

mai paa-i-o sarab niDhaan akath kathaaree-aa.
har dargeh sobhaavant baah ludaaree-aa. ||7||
jan naanak laDhaa ratan amol aapaaree-aa.
gur sayvaa bha-oyal taree-ai kaha-o
pukaaree-aa. ||8||12||

RAG GAURRI MAJH MEHLA 5

In the previous *shabad*, Guru Ji told us that the most faithful, powerful, youthful and enjoyable lover is God Almighty. Therefore, we should try to embrace love and affection for Him rather than any worldly person, wealth or commodity. The problem is that it is not an easy task to attain to such a limitless and mysterious God. In this *shabad*, Guru Ji explains to us that countless people try to meet God by various means, but they are often disappointed; he shares with us how he succeeded in reaching God, and what happened after that.

He says: “Myriad people have been in search of (God), but they could not perceive His vastness. Only those can become His (true) devotees upon whom He bestows His grace.”(1)

Before describing his own experience, Guru Ji humbly addresses God and says: “O’ my God, I am a sacrifice unto You, again and again.”(1-pause)

Guru Ji begins the story of his spiritual journey by saying: “Upon hearing again and again that the way to God was very dreadful, I became quite scared. I sought the shelter of saints, and pleaded with them to save me (from danger).” (2)

Describing what he did after seeking the shelter of the saints, he says: “I bowed again and again at the feet of the Guru and humbly requested him to help me see the sight of that fascinating, beautiful God, who is the sustainer of all.”(3)

It appears that when his Guru asked him why he was particularly seeking God, and not any other lesser god or goddess, Guru Ji says: “(I told the Guru that) before coming to him I had made friendships with many (gods and goddesses), but now forsaking all of them I am

a sacrifice to only one (God). No one has all qualities except God, who is the storehouse of all merits.”(4)

Then it appears that his Guru asked him why he had come to him (his Guru), and not to anyone else (such as other yogis and adepts), to help him in his search? To this question he replied: “I am observing that all around you, the Name of the all pervading God is being contemplated, and all those are embellished in peace. Therefore I also have sought your refuge, and I Nanak am a sacrifice to you (and ask you to please show mercy, and unite me also with God).”(5)

Guru Ji now shares with us what happened when he approached his Guru in such humility. He says: “(Upon hearing my supplication), stretching out his arm, the Guru pulled me out of the deep pit of worldly attachments. In this way I won the game of life, and I know that I will not lose (this game) again.”(6)

Describing his present state of mind, Guru Ji says: “(By Guru’s grace), I have obtained God, the treasure of all virtues, whose discourse is indescribable. Now I shall go to God’s court waiving my arms (with great joy), and will obtain honor there.”(7)

Summarizing the story of his journey to the abode of God, Guru Ji says: “(I) slave Nanak have found the invaluable and unequalled jewel (of God’s Name. Therefore, on the basis of my personal experience), I proclaim that by acting upon the advice of the Guru, we cross over the dreadful (worldly) ocean.” (8-1-12)

The message of this *shabad* is that if we really want to attain to the supreme God, and not to any lesser god or goddess, then we should faithfully follow the advice of our Guru Granth Sahib Ji.

ਗਉੜੀ ਮਹਲਾ ੫

ga-orhee mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur p^rasaadⁱ.

ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੇ ॥
ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕ ਮੰਗੇ ॥੧॥ ਰਹਾਉ ॥

naaraa-iṅ har rang rango.
jap jihvaa har ayk mango. ||1|| rahaa-o.

ਤਜਿ ਹਉਮੈ ਗੁਰ ਗਿਆਨ ਭਜੇ ॥
ਮਿਲਿ ਸੰਗਤਿ ਧੁਰਿ ਕਰਮ ਲਿਖਿਓ ॥੧॥

taj ha-umai gur gi-aan bhajo.
mil sangatⁱ Dhur karam likhi-o. ||1||

ਜੇ ਦੀਸੈ ਸੋ ਸੰਗਿ ਨ ਗਇਓ ॥
ਸਾਕਤੁ ਮੂੜੁ ਲਗੇ ਪਚਿ ਮੁਇਓ ॥੨॥

jo deesai so sang na ga-i-o.
saakatⁱ moor^h lagay pach mu-i-o. ||2||

ਮੋਹਨ ਨਾਮੁ ਸਦਾ ਰਵਿ ਰਹਿਓ ॥
ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਗੁਰਮੁਖਿ ਲਹਿਓ ॥੩॥

mohan naam sadaa rav rahi-o.
kot maDhay kinai gurmukhⁱ lahi-o. ||3||

ਹਰਿ ਸੰਤਨ ਕਰਿ ਨਮੋ ਨਮੋ ॥
ਨਉ ਨਿਧਿ ਪਾਵਹਿ ਅਤੁਲੁ ਸੁਖੇ ॥੪॥

har santan kar namo namo.
na-o niDh paavahi atul sukho. ||4||

ਨੈਨ ਅਲੋਵਉ ਸਾਧ ਜਨੇ ॥
ਹਿਰਦੈ ਗਾਵਹੁ ਨਾਮ ਨਿਧੇ ॥੫॥

nain alova-o saaDh jano.
hirdai gaavhu naam niDho. ||5||

The message of the *shabad* is that if we want to obtain to God, and get rid of the cycle of birth and death, then we should imbue ourselves with love for God. To do so, we must humbly follow the advice of our Guru (Granth Sahib Ji) and, shedding our ego and worldly attachments; we should meditate on God's Name with true love and devotion.

ਮਹਲਾ ੫ ਗਉੜੀ ॥

mehlā 5 ga-orhēe.

ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਭਰਮ ਗਏ ॥
ਮੇਰੈ ਮਨਿ ਸਭਿ ਸੁਖ ਪਾਇਓ ॥੧॥ ਚਹਾਉ ॥

har har gur gur karat̃ bharam ga-ay.
mayrai man sabh sukḥ paa-i-o. ||1|| rahaa-o.

ਬਲਤੋ ਜਲਤੋ ਤਉਕਿਆ ਗੁਰ ਚੰਦਨੁ ਸੀਤਲਾਇਓ ॥੧॥

balto jalto ta-uki-aa gur chandan seeṭlaa-i-o.
||1||

ਅਗਿਆਨ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦੀਪਾਇਓ
॥੨॥

agi-aan anḎhayraa mit ga-i-aa gur gi-aan
ḁeepaa-i-o. ||2||

ਪਾਵਕੁ ਸਾਗਰੁ ਗਹਰੋ ਚਰਿ ਸੰਤਨ ਨਾਵ ਤਰਾਇਓ ॥੩॥

paavak saagar gahro char santan naav
ṭaraa-i-o. ||3||

ਨਾ ਹਮ ਕਰਮ ਨ ਧਰਮ ਸੁਚ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ
॥੪॥

naa ham karam na Ḏharam such parabḥ geh
bhujaa aapaa-i-o. ||4||

ਭਉ ਖੰਡਨੁ ਦੁਖ ਭੰਜਨੋ ਭਗਤਿ ਵਛਲ ਹਰਿ ਨਾਇਓ ॥੫॥

bḥa-o kḥandan dukḥ bḥanjno bhagat̃ vachḥal
har naa-i-o. ||5||

ਅਨਾਥਹ ਨਾਥ ਕ੍ਰਿਪਾਲ ਦੀਨ ਸੰਮ੍ਰਿਥ ਸੰਤ ਓਟਾਇਓ ॥੬॥

anaathah naath̃ kirpaal ḁeen sammrith̃ sant̃
otaa-i-o. ||6||

ਨਿਰਗੁਨੀਆਰੇ ਕੀ ਬੇਨਤੀ ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਓ ॥੭॥

nirgunee-aaray kee bayntee ḁayḥ ḁaras har
raa-i-o. ||7||

ਨਾਨਕ ਸਰਨਿ ਤੁਹਾਰੀ ਠਾਕੁਰ ਸੇਵਕੁ ਦੁਆਰੈ ਆਇਓ
॥੮॥੨॥੧੪॥

naanak saran tuhaaree ṭhaakur sayvak
ḁu-aarai aa-i-o. ||8||2||14||

MEHLA 5 GAURRI

In the previous *shabad*, Guru Ji advised us that if we wish to obtain to God and get rid of the cycle of birth and death, then we should imbue ourselves with love for God. To do so, we must humbly follow the advice of our Guru and, shedding our ego and worldly attachments; we should meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji shares with us his own experience: how while meditating upon God, as advised by his Guru, he obtained peace and other blessings.

He says: "Repeating Guru and God's Name again and again, (all my) doubts went away and my mind obtained all comfort."(1-pause)

Describing the state of his mind before and after, he says: "(Before doing this, my heart) was burning (with the fire of worldly desires. When I sprinkled (the water of Guru's word on my mind), it became cool (and calm)."(1)

Commenting upon his enlightenment, Guru Ji says: “When the lamp of (divine) knowledge of the Guru illuminated (my mind), the darkness (of ignorance) was removed.” (2)

Summarizing the blessings he received, Guru Ji says: “(I was in the middle of) the deep fiery ocean of the world, but riding in the boat of the saint (Guru’s instruction), I swam across (the worldly ocean).”(3)

Now Guru Ji shows us how, even after achieving so much success in his efforts, he still does not let any egoistic thoughts enter his mind. Giving credit for all the blessings to his Guru, he humbly says: “I did not do any special deeds, ceremonial rituals, or purifications. (In His mercy), holding me by the hand God made me His own.”(4)

Therefore, Guru Ji tells us: “(O’ my friends), the Name of that God who is the lover of His devotees is the destroyer of fear and dispeller of all miseries.”(5)

Next, addressing God, Guru Ji says: “(O’ God), You are the support of the support-less, beneficent to the meek, and the all-powerful refuge of (Your) saints.”(6)

Then making his prayer, he says: “O’ God the King, this is the (humble) request of a merit-less person: bless me with Your sight.”(7)

Concluding his humble prayer, Guru Ji says: “O’ Master, Nanak (Your) servant has come to Your door (and seeks Your) shelter. (Please grant this prayer of his).”(8-2-14)

The message of this *shabad* is that if we meditate on the God’s Name, all the worries and tensions of our mind will be removed. We should not let any thoughts of ego enter our mind. Instead, we should always be thankful to God, and humbly pray to Him to bless us with His sight.

ਪੰਨਾ ੨੪੨

SGGS P-242

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlāa 5.

ਰੰਗਿ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ ॥੧॥

rang sang bikhī-aa kay bhogaa in sang anDh na jaanee. ||1||

ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ ॥
ਰਹਾਉ ॥

ha-o sancha-o ha-o khaattāa saglee avāDh bihaanee. rahaa-o.

ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੇ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ ॥੨॥

ha-o soorāa parDhaan ha-o ko naahee mujheh samaanee. ||2||

ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ ॥੩॥

jobanvant̃ aachaar kuleenāa man meh ho-ay gumaanee. ||3||

ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ ਮਰਤਿਆ ਨਹੀ
ਬਿਸਰਾਨੀ ॥੪॥

ji-o uljhaa-i-o baaDh buDh kaa martī-aa nahee bisraanee. ||4||

ਭਾਈ ਮੀਤ ਬੰਧ ਸਖੇ ਪਾਛੇ ਤਿਨਹੁ ਕਉ ਸੰਪਾਨੀ ॥੫॥

bhaa-ee meet̃ banDhap sakhay paachhay tīnhoo ka-o sampāanee. ||5||

ਜਿਤੁ ਲਾਗੋ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ ਸਾਈ ਪ੍ਰਗਟਾਨੀ ॥੬॥ jīt laago man baasnaa ant̄ saa-ee paragtaanee.
||6||

ਅਹੰਬੁਧਿ ਸੁਚਿ ਕਰਮ ਕਰਿ ਇਹ ਬੰਧਨ ਬੰਧਾਨੀ ॥੭॥ aha^N-buDh such karam kar ih banDhan
banDhaanee. ||7||

ਦਇਆਲ ਪੁਰਖ ਕਿਰਪਾ ਕਰਹੁ ਨਾਨਕ ਦਾਸ ਦਾਸਾਨੀ dā-i-aal purakh kirpaa karahu naanak dās
॥੮॥੩॥੧੫॥੪੪॥ ਜੁਮਲਾ dāsaanee. ||8||3||15||44|| jumlaa

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we meditate on God's Name, all the worries and tensions of our mind would be removed. We should not let any thoughts of ego enter our mind. Instead, we should always be thankful to God, and humbly pray to Him to bless us with His sight. Yet, in spite of this advice, we generally remain entangled in the pursuits of worldly riches and power, and feel egoistic about our efforts and achievements. In this *shabad*, Guru Ji cautions us against living such a life of ego and self-indulgence.

Guru Ji comments: "A person keeps indulging in false poisonous worldly pleasures; in the midst (of these pleasures), the blind (fool) doesn't understand (that his or her life is actually being wasted away)." (1)

Describing the general state of mind of an ordinary person, Guru Ji says: "(One keeps saying and believing), 'I am accumulating wealth, I am earning wealth.'" (In such thoughts) one's life passes away." (1-pause)

However, the state of ego is not limited to rich persons only, Guru Ji says: "(The one who has physical strength keeps thinking and boasting), 'I am brave, I am the greatest, and there is no one equal to me.'" (2)

Discussing others who are arrogant about their physical beauty or social status, Guru Ji says: "(Sometimes a person) feels arrogant in his or her mind thinking), 'I am beautiful, I am very civilized, and I belong to a high lineage.'" (3)

Stating how the mortal remains entangled in such egoistic thoughts until the end, Guru Ji says: "Once so entangled by false intellect (self-conceit) doesn't forsake this person even when he or she is dying." (4)

Describing what such a person does with worldly wealth, Guru Ji says: "(Ultimately, finding no better alternative, at the time of death a person departs after) entrusting his or her wealth to brothers, friends, or other relatives and survivors." (5)

Revealing the root cause of such a state of mind even at the time of death, Guru Ji says: "Whatever lust a person has been involved throughout his or her life, that lust surfaces at the end also." (6)

Now commenting on the uselessness of ritualistic deeds near the end of one's life, Guru Ji says: "Even all supposedly good deeds (like going on pilgrimages, distributing alms, or observing fasts, near the end of one's life) done out of ego become bonds for (a person's soul)." (7)

Deeming himself also as an ordinary mortal, Guru Ji prays on behalf of us all and says: "O' merciful God, show kindness, so that (I) Nanak may (get rid of my egoistic worldly attachments and remain humble, like) the servant of Your servants."(8-3-15-44-Total).

The message of the *shabad* is that we should not waste our time in the egotistic pursuit of worldly wealth, power and influence. Instead, we should pray to God to keep us free from worldly attachments, or any kind of ego, and make us humble like the servant of His servants.

Detail: - Ashtpadis M: 1=18, M: 3=9, M: 4=2, M: 5=15, Total=44

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

**ik-oⁿkaar satnaam kartaa purakh
gurparsaad.**

ਰਾਗੁ ਗਉੜੀ ਪੁਰਬੀ ਛੰਤ ਮਹਲਾ ੧ ॥

raag ga-orhee poorbee chhanṭ mehlaa 1.

ਮੁੰਪੁ ਰੈਣਿ ਦੁਹੇਲੜੀਆ ਜੀਉ ਨੀਦ ਨ ਆਵੈ ॥

munDh rain duhaylrhee-aa jee-o need na aavai.

ਸਾ ਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੈ ਹਾਵੈ ॥

saa Dhan dublee-aa jee-o pir kai haavai.

ਧਨ ਥੀਈ ਦੁਬਲਿ ਕੰਤ ਹਾਵੈ ਕੇਵ ਨੈਣੀ ਦੇਖਏ ॥

Dhan thee-ee dubal kant haavai kayv nainee daykh-ay.

ਸੀਗਾਰ ਮਿਠ ਰਸ ਭੋਗ ਭੋਜਨ ਸਭੁ ਝੂਠੁ ਕਿਤੈ ਨ ਲੇਖਏ ॥

seegaar mith ras bhog bhojan sabh jhooth kitai na laykh-ay.

ਮੈ ਮਤ ਜੋਬਨਿ ਗਰਬਿ ਗਾਲੀ ਦੁਧਾ ਬਣੀ ਨ ਆਵਏ ॥

mai mat joban garab gaalee duDhaa thanee na aav-ay.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਆਵਏ ॥੧॥

naanak saa Dhan milai milaa-ee bin pir need na aav-ay. ||1||

ਮੁੰਪੁ ਨਿਮਾਨੜੀਆ ਜੀਉ ਬਿਨੁ ਧਨੀ ਪਿਆਰੇ ॥

munDh nimaanrhee-aa jee-o bin Dhanee pi-aaray.

ਕਿਉ ਸੁਖੁ ਪਾਵੈਗੀ ਬਿਨੁ ਉਰ ਧਾਰੇ ॥

ki-o sukha paarhaagee bin ur Dhaaray.

ਨਾਹ ਬਿਨੁ ਘਰ ਵਾਸੁ ਨਾਹੀ ਪੁਛਹੁ ਸਖੀ ਸਹੇਲੀਆ ॥

naah bin ghar vaas naahee puchhahu sakhee sahaylee-aa.

ਬਿਨੁ ਨਾਮ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ਨਾਹੀ ਵਸਹਿ ਸਾਚਿ ਸੁਹੇਲੀਆ ॥

bin naam preet pi-aar naahee vaseh saach suhaylee-aa.

ਸਚੁ ਮਨਿ ਸਜਨ ਸੰਤੋਖਿ ਮੇਲਾ ਗੁਰਮਤੀ ਸਹੁ ਜਾਣਿਆ ॥

sach man sajan santokh maylaa gurmattee saho jaani-aa.

ਨਾਨਕ ਨਾਮੁ ਨ ਛੋਡੈ ਸਾ ਧਨ ਨਾਮਿ ਸਹਜਿ ਸਮਾਣੀਆ ॥੨॥

naanak naam na chhodai saa Dhan naam sahj samaanee-aa. ||2||

ਮਿਲੁ ਸਖੀ ਸਹੇਲੜੀਹੋ ਹਮ ਪਿਰੁ ਰਾਵੇਹਾ ॥

mil sakhee sahaylrheeho ham pir raavayhaa.

ਗੁਰੁ ਪੁਛਿ ਲਿਖਉਗੀ ਜੀਉ ਸਬਦਿ ਸਨੇਹਾ ॥

gur puchh likh-ugee jee-o sabaḍ sanayhaa.

ਸਬਦੁ ਸਾਚਾ ਗੁਰਿ ਦਿਖਾਇਆ ਮਨਮੁਖੀ ਪਛੁਤਾਣੀਆ ॥

sabaḍ saachaa gur dikhaa-i-aa manmukhee pachhutaanee-aa.

ਨਿਕਸਿ ਜਾਤਉ ਰਹੈ ਅਸਥਿਰੁ ਜਾਮਿ ਸਚੁ ਪਛਾਣਿਆ ॥

nikas jaata-o rahai asthir jaam sach pachhaani-aa.

ਸਾਚ ਕੀ ਮਤਿ ਸਦਾ ਨਉਤਨ ਸਬਦਿ ਨੇਹੁ ਨਵੇਲਓ ॥

saach kee mat sadaa na-utan sabaḍ nayhu navayla-o.

ਨਾਨਕ ਨਦਰੀ ਸਹਜਿ ਸਾਚਾ ਮਿਲਹੁ ਸਖੀ ਸਹੇਲੀਹੋ ॥੩॥

naanak nadree sahj saachaa milhu sakhee sahayleeho. ||3||

ਮੇਰੀ ਇਛ ਪੁਨੀ ਜੀਉ ਹਮ ਘਰਿ ਸਾਜਨੁ ਆਇਆ ॥

mayree ichh punee jee-o ham ghar saajan
aa-i-aa.

ਮਿਲਿ ਵਰੁ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ ॥

mil var naaree mangal gaa-i-aa.

ਗੁਣ ਗਾਇ ਮੰਗਲੁ ਪ੍ਰੇਮਿ ਰਹਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ ॥

gun gaa-ay mangal paraym rahsee munDh
man omaaha-o.

ਸਾਜਨ ਰਹਿਸੇ ਦੁਸਟ ਵਿਆਪੇ ਸਾਚੁ ਜਪਿ ਸਚੁ ਲਾਹਓ ॥

saajan rahansay dusat vi-aapay saach jap
sach laaha-o.

ਕਰ ਜੋੜਿ ਸਾ ਧਨ ਕਰੈ ਬਿਨਤੀ ਰੈਣਿ ਦਿਨੁ ਰਸਿ ਭਿੰਨੀਆ ॥

kar jorh saa Dhan karai bintee rain din ras
bhinnee-aa.

ਨਾਨਕ ਪਿਰੁ ਧਨ ਕਰਹਿ ਰਲੀਆ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ
॥੪॥੧॥

naanak pir Dhan karahi ralee-aa ichh mayree
punnee-aa. ||4||1||

RAG GAURRI POORABI

CHHANT MEHLA 1

In this beautiful *shabad*, using the metaphor of a young ignorant bride, Guru Ji describes the spiritual journey of a devotee who realizes that due to some mistake, that devotee has been separated from God. Now this person suffers because of such separation. Therefore, that devotee asks and acts upon the advice of saintly persons, and finally regains the blissful union with God.

Describing the first stage of realization of separation of the soul bride from her spouse (God), Guru Ji says: “The bride, separated from her spouse, passes her sleepless nights in pain. She has grown weak through grief at the separation of her spouse. All decorations, sweet dainties, and sensuous enjoyments are of no avail to her. Now she realizes that, intoxicated with the wine of youth’s pride, she is ruined. She feels that like the extracted milk from the breasts she will not have this opportunity again. O’ Nanak, without her spouse, such a bride cannot sleep (in peace). She can meet (her spouse only if the Guru) unites her with Him.”(1)

Describing how the union of the (soul) bride can be brought about, he says: “The bride remains depressed in the absence of her beloved spouse. How can she find comfort without enshrining His love in her heart? She can ask her friends and mates (who would tell her) that without the groom, a house is not worth living in. Without meditating on His Name, true love and affection does not develop. (Only those soul brides reside) in peace and happiness who remain attuned to the eternal (God). Only through truthfulness and contentment does one obtain union with friend (God) in the mind. Only through Guru’s instruction is the spouse (God) known. Therefore, O’ Nanak, if the beloved bride (soul) wants to meet God, she should never forsake God’s Name. Only through Name does one imperceptibly merge in God.” (2)

Guru Ji now describes the next stage in the spiritual journey of that soul bride who listens and acts upon the Guru’s advice. On behalf of that bride, he says: “Come, my mates and companions, let us sit together and let us meditate on our Beloved. After consulting with the Guru, I would write and send my message through the (Guru’s) word (to come and meet me. I know that) she to whom the Guru has revealed the true word (the right way to unite with God) is happy, but those who follow the advice of their own mind repent. (She in whose mind) the true One resides, her intellect always remains rejuvenated, and through (Guru’s) word, her love always remains fresh. O’ Nanak, through His glance of grace, the eternal (God) keeps such a beloved in a state of equipoise. Come O’ my friends, let us meet Him.”(3)

Finally describing the bliss which one obtains upon meeting God, Guru Ji says: “O’ my friends, my desire has been fulfilled, my friend (God) has come into my heart. At this union of groom and bride, (saintly) friends have sung songs of joy. Thus, singing joyful songs in praise and love of the Groom, the bride’s soul is delighted and pleased. Friends are feeling happy, while enemies are depressed. By meditating on the true One, true profit is obtained. With joined hands, the (soul) bride prays that night and day she may remain immersed in her God’s love. Nanak says, “O’ God, my desire is fulfilled, and I revel with You in joy.”(4-1)

The message of this *shabad* is that due to our own fault we have been separated from our wonderful groom (God). Therefore, we should sincerely repent for our mistakes, and following the advice of Guru (Granth Sahib Ji); we should keep remembering Him with true love and devotion. Perhaps the gracious God may one day show His mercy, forgive us and embrace us in His arms again.

ਪੰਨਾ ੨੪੩

SGGS P-243

ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੧ ॥

ga-orhee chhant mehlaa 1.

ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੂ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਰੇ ॥

sun naah parabhoo jee-o aykalrhee ban maahay.

ਕਿਉ ਧੀਰੋਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਰੇ ॥

ki-o Dheeraagee naah binaa parabh vayarvaahay.

ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ ॥

Dhan naah baajhahu reh na saakai bikham rain ghanayree-aa.

ਨਹ ਨੀਦ ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ ਸੁਣਿ ਬੋਨੰਤੀ ਮੇਰੀਆ ॥

nah need aavai paraym bhaavai sun baynantee mayree-aa.

ਬਾਝਹੁ ਪਿਆਰੇ ਕੋਇ ਨ ਸਾਰੇ ਏਕਲੜੀ ਕੁਰਲਾਏ ॥

baajhahu pi-aaray ko-ay na saaray aykalrhee kurlaa-ay.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦੁਖੁ ਪਾਏ ॥੧॥

naanak saa Dhan milai milaa-ee bin pareetam dukh paa-ay. ||1||

ਪਿਰਿ ਛੋਡਿਅਤੀ ਜੀਉ ਕਵਣੁ ਮਿਲਾਵੈ ॥

pir chhodi-arhee jee-o kavan milaavai.

ਰਸਿ ਪ੍ਰੇਮਿ ਮਿਲੀ ਜੀਉ ਸਬਦਿ ਸੁਹਾਵੈ ॥

ras paraym milee jee-o sabad suhaavai.

ਸਬਦੇ ਸੁਹਾਵੈ ਤਾ ਪਤਿ ਪਾਵੈ ਦੀਪਕ ਦੇਹ ਉਜਾਰੈ ॥

sabdai suhaavai taa pat paavai deepak dayh ujaarai.

ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਸਾਚਿ ਸੁਹੇਲੀ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰੈ ॥

sun sakhee sahaylee saach suhaylee saachay kay gun saarai.

ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾ ਪਿਰਿ ਰਾਵੀ ਬਿਗਸੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥

satgur maylee taa pir raavee bigsee amrit banee.

ਨਾਨਕ ਸਾ ਧਨ ਤਾ ਪਿਰੁ ਰਾਵੈ ਜਾ ਤਿਸ ਕੈ ਮਨਿ ਭਾਣੀ ॥੨॥

naanak saa Dhan taa pir raavay jaa tis kai man bhaanee. ||2||

ਮਾਇਆ ਮੋਹਣੀ ਨੀਘਰੀਆ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

maa-i-aa mohnee neeghree-aa jee-o koorh muthee koorhi-aaray.

ਕਿਉ ਖੁਲੈ ਗਲ ਜੇਵਤੀਆ ਜੀਉ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ ॥

ki-o khoolai gal jayvarhee-aa jee-o bin gur at pi-aaray.

ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਸਬਦਿ ਵੀਚਾਰੇ ਤਿਸ ਹੀ ਕਾ ਸੋ ਹੋਵੈ ॥

har pareet pi-aaray sabad veechaaray tis hee kaa so hovai.

ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਨਾਵਣ ਕਿਉ ਅੰਤਰ ਮਲੁ ਧੋਵੈ ॥

punn daan anyak naavan ki-o antar mal Dhovai.

ਨਾਮ ਬਿਨਾ ਗਤਿ ਕੋਇ ਨ ਪਾਵੈ ਹਨਿ ਨਿਗ੍ਰਹਿ ਬੇਬਾਣੈ ॥

naam binaa gat ko-ay na paavai hath nigrahi baybaanai.

ਨਾਨਕ ਸਚ ਘਰੁ ਸਬਦਿ ਸਿਵਾਪੈ ਦੁਬਿਧਾ ਮਹਲੁ ਕਿ ਜਾਣੈ
॥੩॥

naanak sach ghar sabad sinjaapai dubiDhaa
mahal ke jaanai. ||3||

ਤੇਰਾ ਨਾਮੁ ਸਚਾ ਜੀਉ ਸਬਦੁ ਸਚਾ ਵੀਚਾਰੋ ॥

tayraa naam sachaa jee-o sabad sachaa
veechaaro.

ਤੇਰਾ ਮਹਲੁ ਸਚਾ ਜੀਉ ਨਾਮੁ ਸਚਾ ਵਾਪਾਰੋ ॥

tayraa mahal sachaa jee-o naam sachaa
vaapaaro.

ਨਾਮ ਕਾ ਵਾਪਾਰੁ ਮੀਠਾ ਭਗਤਿ ਲਾਹਾ ਅਨਦਿਨੋ ॥

naam kaa vaapaar meethaa bhagat laahaa
andino.

ਤਿਸੁ ਬਾਝੁ ਵਖਰੁ ਕੋਇ ਨ ਸੂਝੈ ਨਾਮੁ ਲੇਵਹੁ ਖਿਨੁ ਖਿਨੋ ॥

tis baajh vakhar ko-ay na soojhai naam layvhu
khin khino.

ਪਰਖਿ ਲੇਖਾ ਨਦਰਿ ਸਾਚੀ ਕਰਮਿ ਪੂਰੈ ਪਾਇਆ ॥

parakh laykhaa nadar saachee karam poorai
paa-i-aa.

ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਇਆ
॥੪॥੨॥

naanak naam mahaa ras meethaa gur poorai
sach paa-i-aa. ||4||2||

GAURRI CHHANT MEHLA 1

In this *shabad*, Guru Ji again uses the metaphor of a young ignorant bride separated from her beloved groom to describe the state of mind of a mortal separated from God, and tells us how she can be reunited with her beloved God again.

Assuming himself to be that separated bride roaming alone in search of her beloved, in the jungle of the world. Guru Ji says: “O’ God, my venerable spouse, please listen. I am all alone in the wilderness (of the world). O’ my carefree God, (think) how can (this bride of Yours) feel secure without You? The wife cannot live without her Groom. Without the groom, the night (of life) of a wife passes in great difficulty. O’ God, listen to my supplication: Your love is so dear to me that without You I cannot get any sleep. (It is a fact that) without her beloved (spouse), no one takes care (of the bride and) she wails alone. Nanak (says that only that soul) bride meets (her spouse God) whom the Guru unites (with Him). Otherwise, without her beloved (Groom) she suffers in pain.”(1)

Guru Ji now poses a question and says: “Who can unite that bride who has been deserted by her spouse?” He then answers himself: “The bride who, through the Guru’s word, grows imbued in the love of God becomes beautiful (from within). Yes, when through Guru’s word (her inner mind) becomes beautiful and the lamp (of divine knowledge) lights her mind, she obtains honor (in this world and the next). Therefore, listen O’ my friend and mate. (The bride) who contemplates on the merits of the eternal (God) lives in peace and love with the eternal (God). When the true Guru unites her, she enjoys the company of her spouse (God), and feels delighted singing the nectar sweet words (of the Guru). But, O’ Nanak, the bride enjoys the company of her spouse (God) only when she seems pleasing to His mind.”(2)

Explaining the reasons for the separation of the soul (bride) from her spouse (God), and ways to overcome this separation, Guru Ji says: “Alluring worldly riches have driven (the soul bride out of her divine) state. She has been deceived by the false pretense of short-lived worldly attractions. Now how can the chains (of worldly attachments) around her neck be loosened without the dear Guru? (The answer is that) by reflecting on the (Guru’s) word, she who is imbued with the love of God becomes the servant of that (God Himself. Remember that) the inner dirt of mind will not go away by giving charities or by countless ablutions at pilgrimage places. Even if a person obstinately controls his or her biological urges, or goes to live in jungles, without (meditating on God’s) Name, no one can obtain high spiritual

state (of union with God). O' Nanak, it is only through the Guru's word that one recognizes the true Home (of God). The person who is in love with the other (worldly things) cannot recognize the (divine) castle."(3)

Guru Ji concludes the *shabad* by clearly laying out the way for the soul bride to unite with her spouse God. He suggests that the soul bride should humbly pray to God and say: "O' venerable One, true is Your Name, and true is contemplation of Your word.

O' dear, true is Your castle, and true is the trade in Your Name. Yes, sweet is the trade of (God's) Name, and there is always a profit in Your worship. (In fact), except His (worship) I can think of no other (more profitable) commodity. (Therefore, I say, O' my friends), meditate on His Name at every moment. It is only after one's (past) account has been examined by the true examining eye (of God), and when one's destiny has been fulfilled, that anyone has obtained (the gift of God's Name). Yes, O' Nanak, sweet is the supreme elixir of (God's) Name, and it is only through the perfect Guru that this everlasting (gift) is obtained."(4-2)

The message of the *shabad* is that we are like the separated brides of God. If we want to enjoy the bliss of reunion with our Beloved, we should seek the guidance of the Guru. Following his advice, we should make ourselves beautiful from within, so that God is attracted to us again and reunites us with Him.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਡ ਮਹਲਾ ੩

raag ga-orhee poorbee **chhanṭ mehlāa 3**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar saṭnaam kartāa purakh gurparsaad.

ਸਾ ਧਨ ਬਿਨਉ ਕਰੇ ਜੀਉ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥

saa Dhan bin-o karay jee-o har kay gun saaray.

ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕੈ ਜੀਉ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ॥
ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ਰਹਿ ਨ ਸਕੈ ਗੁਰ ਬਿਨੁ ਮਹਲੁ ਨ
ਪਾਈਐ ॥

khin pal reh na sakai jee-o bin har pi-aaray.
bin har pi-aaray reh na saakai gur bin mahal
na paa-ee-ai.

ਜੇ ਗੁਰੁ ਕਹੈ ਸੋਈ ਪਰੁ ਕੀਜੈ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈਐ ॥

jo gur kahai so-ee par keejai tisnaa agan bujhaa-ee-ai.

ਹਰਿ ਸਾਚਾ ਸੋਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬਿਨੁ ਸੇਵਿਐ
ਸੁਖੁ ਨ ਪਾਏ ॥

har saachaa so-ee tis bin avar na ko-ee bin sayvi-ai sukh na paa-ay.

ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਏ ॥੧॥

naanak saa Dhan milai milaa-ee jis no aap milaa-ay. ||1||

ਧਨੁ ਰੈਣਿ ਸੁਹੇਲੜੀਏ ਜੀਉ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥

Dhan rain suhaylree-ay jee-o har si-o chit laa-ay.

ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਾਉ ਕਰੇ ਜੀਉ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

satgur sayvay bhaa-o karay jee-o vichahu aap gavaa-ay.

ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਅਨਦਿਨੁ ਲਾਗਾ ਭਾਓ
॥

vichahu aap gavaa-ay har gun gaa-ay an-din laagaa bhaa-o.

ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਜੀਅ ਕੀ ਮੇਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਓ ॥

sun sakhee sahaylee jee-a kee maylee gur kai sabaḍ samaa-o.

ਪੰਨਾ ੨੪੪

SGGS P-244

ਹਰਿ ਗੁਣ ਸਾਰੀ ਤਾ ਕੰਡੁ ਪਿਆਰੀ ਨਾਮੇ ਧਰੀ ਪਿਆਰੇ ॥

har gun saaree taa kant pi-aaree naamay Dhaaree pi-aaro.

ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੇ ॥੨॥

naanak kaaman naah pi-aaree raam naam gal haaro. ||2||

ਧਨ ਏਕਲੜੀ ਜੀਉ ਬਿਨੁ ਨਾਹ ਪਿਆਰੇ ॥
 ਦੂਜੇ ਭਾਇ ਮੁਠੀ ਜੀਉ ਬਿਨੁ ਗੁਰ ਸਬਦ ਕਰਾਰੇ ॥
 ਬਿਨੁ ਸਬਦ ਪਿਆਰੇ ਕਉਣੁ ਦੁਤਰੁ ਤਾਰੇ ਮਾਇਆ ਮੋਹਿ
 ਖੁਆਈ ॥
 ਕੂੜਿ ਵਿਗੁੜੀ ਤਾ ਪਿਰਿ ਮੁਤੀ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਈ ॥
 ਗੁਰ ਸਬਦੇ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਸਮਾਏ ॥
 ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਏ
 ॥੩॥

ਤਾ ਮਿਲੀਐ ਹਰਿ ਮੇਲੇ ਜੀਉ ਹਰਿ ਬਿਨੁ ਕਵਣੁ ਮਿਲਾਏ ॥
 ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਮ ਆਪਣੇ ਜੀਉ ਕਉਣੁ ਭਰਮੁ ਚੁਕਾਏ ॥
 ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਇਉ ਮਿਲੀਐ ਮਾਏ ਤਾ ਸਾ ਧਨ ਸੁਖੁ
 ਪਾਏ ॥
 ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ ॥
 ਕਾਮਣਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੇ ॥
 ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ
 ॥੪॥੧॥

Dhan aykalrhee jee-o bin naah pi-aaray.
 doojai bhaa-ay muthee jee-o bin gur sabad
 karaara
 bin sabad pi-aaray ka-un dutar taaray
 maa-i-aa mohi khu-aa-ee.
 koorh vigittee taa pir muttee saa Dhan mahal
 na paa-ee.
 gur sabday raatee sehjay maatee an-din rahai
 samaa-ay.
 naanak kaaman sadaa rang raatee har jee-o
 aap milaa-ay. ||3||

taa milee-ai har maylay jee-o har bin kavan
 milaa-ay.
 bin gur pareetam aapnay jee-o ka-un bharam
 chukaa-ay.
 gur bharam chukaa-ay i-o milee-ai maa-ay taa
 saa Dhan sukh paa-ay.
 gur sayvaa bin ghor anDhaar bin gur mag na
 paa-ay.
 kaaman rang raatee sehjay maatee gur kai
 sabad veechaaray.
 naanak kaaman har var paa-i-aa gur kai
 bhaa-ay pi-aaray. ||4||1||

RAG GAURRI POORABI

CHHANT MEHLA 3

In the previous *shabad*, Guru Ji told us that if we want to enjoy the bliss of reunion with our beloved spouse from whom we have been separated, then we should seek the guidance of the Guru. Following his advice, we should make ourselves beautiful from inside, so that God is attracted to us again and unites us with Him. In this *shabad*, Guru Ji shows us how, and what kind of prayer a human soul (bride) needs to make before God.

Guru Ji says: “The bride (who longs to re-unite with God) humbly prays before Him, remembering His merits. She cannot live even for a moment without her dear God. Yes, she cannot live without the beloved God (but she must realize that) without the Guru’s (guidance); the abode (of God) cannot be found. Therefore, whatever the Guru says she should do (and in this way) extinguish the fire of desire. (She should know that) God alone is eternal, there is no other beside Him, and without serving, Him (the soul bride) cannot obtain peace. O’ Nanak, only that soul (bride) is united (with God) whom He Himself unites (through the Guru).”(1)

Next, Guru Ji describes how and when the separated soul is able to enjoy the comfort of her Groom’s company. He says: “The bride passes the night (of her life) in comfort only when she fixes her attention on God, follows the advice of the true Guru, and loves God and sheds her ego. When she has shed her ego and sings praises of God, she remains imbued with God’s love day and night. By listening to the Guru’s word uttered by her soul mates and friends, she remains merged in the Guru’s word itself. The bride (soul) who imbues herself with the love of God’s Name, and who remembers God’s merits in her heart, becomes dear to the spouse (God). In short, O’ Nanak, that soul bride becomes endearing to God (who remains

so absorbed in God's Name, as if she is) wearing the necklace of God's Name around her neck.”(2)

Now Guru Ji compares the state of the (soul) bride who is separated from her spouse with the one who remains imbued with the love of the Guru's word. He says: “The (soul) bride who is lonely, being without her beloved Groom and without the support-providing Guru's word, she is deceived by love for other worldly things. Without the loving word (of the Guru), there is no one who can ferry her across the dreadful (worldly) ocean, and she is lost in the love of worldly riches. When a (bride) is mislead by false (worldly riches), she is deserted by her husband (God). Such a bride cannot attain to the mansion of her Groom. (On the other hand, the bride) who imbues herself with the (Guru's) word remains inebriated in equipoise, and day and night; she remains absorbed (in God's love). O' Nanak, God Himself unites such a bride with Him who always remains imbued in His love.” (3)

In conclusion, Guru Ji says: “(O' my friends), we unite with God only if He (Himself) unites us with Him. Except God, who else can unite (with Him)? Except our beloved Guru, who can remove our doubts? O' my mother, when the Guru removes our doubt, only then are we able to meet (God), and the soul bride finds peace. Without the guidance of the Guru, we are in a state of total (spiritual) darkness, and without the Guru's (guidance), one does not find the way (to God). O' Nanak, when by following Guru's advice the (soul) bride is imbued with God's love, and remains absorbed in a state of spiritual balance, she obtains God as her spouse through the love of her Guru.”(4-1)

The message of this shabad is that if we want to reunite with our groom (God), then we should shed our ego and, following Guru (Granth Sahib's) advice, we should remain absorbed in God's love.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਪਿਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਜੀਉ ਬਿਨੁ ਪਿਰ ਕਿਉ ਜੀਵਾ
ਮੇਰੀ ਮਾਈ ॥

ਪਿਰ ਬਿਨੁ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਹਾਈ ॥

ਕਾਪੜੁ ਤਨਿ ਸੁਹਾਵੈ ਜਾ ਪਿਰ ਭਾਵੈ ਗੁਰਮਤੀ ਚਿਤੁ ਲਾਈਐ
॥

ਸਦਾ ਸੁਹਾਗਣਿ ਜਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਈਐ
॥

ਗੁਰੁ ਸਬਦੈ ਮੇਲਾ ਤਾ ਪਿਰੁ ਰਾਵੀ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਜਾ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ ॥੧॥

ਸਾ ਧਨ ਰੰਗੁ ਮਾਣੇ ਜੀਉ ਆਪਣੇ ਨਾਲਿ ਪਿਆਰੇ ॥

ਅਹਿਨਿਸਿ ਰੰਗਿ ਰਾਤੀ ਜੀਉ ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰੇ ॥

ਗੁਰੁ ਸਬਦੁ ਵੀਚਾਰੇ ਰਉਮੈ ਮਾਰੇ ਇਨ ਬਿਧਿ ਮਿਲੁਹੁ ਪਿਆਰੇ
॥

ਸਾ ਧਨ ਸੋਹਾਗਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਾਚੈ ਨਾਮਿ ਪਿਆਰੇ ॥

ਅਪੁਨੇ ਗੁਰੁ ਮਿਲਿ ਰਹੀਐ ਅੰਮ੍ਰਿਤੁ ਗਹੀਐ ਦੁਬਿਧਾ ਮਾਰਿ
ਨਿਵਾਰੇ ॥

ga-orhee mehlā 3.

pir bin kharee nimaanee jee-o bin pir ki-o
jeevaa mayree maa-ee.

pir bin need na aavai jee-o kaaparh tan na
suhaa-ee.

kaapar tan suhaavai jaa pir bhaavai gurmatee
chit laa-ee-ai.

sadaa suhaagan jaa satgur sayvay gur kai ank
samaa-ee-ai.

gur sabdai maylaa taa pir raavee laahaa naam
sansaaray.

naanak kaaman naah pi-aaree jaa har kay gun
saaray. ||1||

saa Dhan rang maanay jee-o aapnay naal
pi-aaray.

ahinis rang raatee jee-o gur sabad veechaaray.
gur sabad veechaaray ha-umai maaray in biDh
milhu pi-aaray.

saa Dhan sohagan sadaa rang raatee saachai
naam pi-aaray.

apunay gur mil rahee-ai amrit gahee-ai
dubiDhaa maar nivaaray.

ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਗਲੇ ਦੂਖ ਵਿਸਾਰੇ
॥੨॥

ਕਾਮਣਿ ਪਿਰਹੁ ਭੁਲੀ ਜੀਉ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੇ ॥

ਝੁਠੀ ਝੁਠਿ ਲਗੀ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

ਕੂੜੁ ਨਿਵਾਰੇ ਗੁਰਮਤਿ ਸਾਰੇ ਜੁਐ ਜਨਮੁ ਨ ਹਾਰੇ ॥

ਗੁਰ ਸਬਦੁ ਸੇਵੇ ਸਚਿ ਸਮਾਵੈ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ਐਸਾ ਕਰੇ ਸੀਗਾਰੇ ॥

ਨਾਨਕ ਕਾਮਣਿ ਸਹਜਿ ਸਮਾਣੀ ਜਿਸੁ ਸਾਚਾ ਨਾਮੁ ਅਧਾਰੇ
॥੩॥

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ॥

ਮੈ ਨੈਣੀ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ ॥

ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ ਮਰੀਐ ਹਾਵੈ ਬਿਨੁ ਪਿਰ ਕਿਉ ਸੁਖੁ
ਪਾਈਐ ॥

ਪੰਨਾ ੨੪੫

ਗੁਰ ਆਗੈ ਕਰਉ ਬਿਨੰਤੀ ਜੇ ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ
ਮਿਲਾਈਐ ॥

ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ ਮਿਲਿਆ ਘਰਿ ਆਏ ॥

ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਸੁਰਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ
॥੪॥੨॥

naanak kaaman har var paa-i-aa saglay dookh
visaaray. ||2||

kaaman pirahu bhulee jee-o maa-i-aa mohi
pi-aaray.

jhoothee jhooth lagee jee-o koorh muthee
koorhi-aaray.

koorh nivaaray gurmat saaray joo-ai janam na
haaray.

gur sabaḍ sayvay sach samaavai vichahu
ha-umai maaray.

har kaa naam ridai vasaa-ay aisaa karay
seegaaro.

naanak kaaman sahj samaanee jis saachaa
naam aḍhaaro. |||3||

mil mayray pareetamaa jee-o tuḍh bin kharee
nimaanee.

mai nainee need na aavai jee-o bhaavai ann na
paanee.

paanee ann na bhaavai maree-ai haavai bin pir
ki-o sukh paa-ee-ai.

SGGS P-245

gur aagai kara-o binantee jay gur bhaavai ji-o
milai tivai milaa-ee-ai.

aapay mayl la-ay sukh-daata aap mili-aa ghar
aa-ay.

naanak kaaman sadaa suhaagan naa pir marai
na jaa-ay. ||4||2

GAURRI MEHLA 3

Like the previous two *shabads*, in this *shabad* also Guru Ji describes the heart-rending cry of the (soul) bride who, finding separation from her beloved unbearable, cries out for help and tells where she finds that help.

Once again imagining himself to be that separated bride (soul), Guru Ji says: “O’ my mother, without (the company of) my groom, I am truly lost; (I wonder), how can I survive without my Master? (My state is such that) without Him, I cannot get even a wink of sleep, and no dress looks pleasing to my body.”

On behalf of her mother, Guru Ji replies: “(O’ my dear daughter), any dress only feels good to the body when the bride seems pleasing to the groom, (and thus), we should attune our mind to the Guru’s instruction. If the (soul) bride serves the true Guru (by following his advice), she is united (with her Groom) forever. (In this way) we merge in the embrace of our Guru (God). When, through the word of the Guru the union (with God) takes place, (the soul-bride) enjoys the company of her beloved Spouse and earns (true) profit of Name in this world. In short, O’ Nanak, the bride (soul) seems loving to God only when she enshrines the merits of God in her heart.”(1)

Continuing his advice, Guru Ji says: “The (soul bride) who day and night keeps reflecting on the Guru’s word remains imbued with the love (of her Spouse), and enjoys (the bliss of) the company of her Beloved.”

Now addressing us all as his friends and mates, Guru Ji says: “(O’ my dear friends, the bride should continue) reflecting on the Guru’s word, and should subdue her sense of ego. In this way, one should meet the Beloved. That (soul) bride remains forever wedded who is always imbued with His love through the true Name of her Beloved. Therefore, we should remain united with our Guru (by always listening to his word), and obtain the nectar (of Name) that drives out our sense of duality. O’ Nanak, such a (soul) bride has obtained God as her spouse, and all her woes have been dispelled.”(2)

Next describing the reasons which separate a bride (soul) from her spouse (God), and what she needs to do to regain His love, Guru Ji says: “When a (soul) bride is lured by worldly love, she forgets her Spouse. Such a false (bride) is attached to false love, and is deceived by false worldly attachment. (If she wants to win back the love of her Spouse), she needs to embrace the Guru’s wisdom and forsake false worldly attachment. Then she will not lose her life in a gamble. She should serve (follow) the Guru’s word (of advice), dispel her ego from within, and merge in truth. She should enshrine God’s Name in her heart; this is how she should embellish herself. O’ Nanak, such a bride whose support is (God’s) true Name easily merges (in God).”(3)

Guru Ji brings this *shabad* to a close by making a truly heart-rending prayer to God on behalf of that separated bride, saying: “Meet me O’ my Beloved. Without You, I feel helpless. In my eyes, there is no sleep, and there is no desire for food or water. Yes, I love neither food, nor water, only wait longingly for Him. Without God, how can I be at peace? (Perhaps) I should pray to the Guru and say to him: “(O’ my beloved Guru), if it so pleases you, unite me (with my God) howsoever (He) can be met.”

Narrating the result of the above prayer, Guru Ji says: “The Giver of peace Himself has united (such a soul bride) with Him. He has Himself come to abide in (her) heart. O’ Nanak, such a (soul) becomes an eternally wedded bride, because her spouse (God) never dies nor goes away.” (4-2)

The message of this *shabad* again is that if we truly want to reunite with (God) our beloved Spouse, from whom we have been separated for such a long time (due to our own fault), then we should humbly listen to our Guru (Granth Sahib Ji). Following his advice, we should embellish ourselves with truthful living, and true love for God’s Name, so that one day, showing His grace, God may again reunite us with Him.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਕਾਮਣਿ ਹਰਿ ਰਸਿ ਬੇਧੀ ਜੀਉ ਹਰਿ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ॥

ਮਨੁ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ॥

ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ਕਾਮਣਿ ਵਰੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ
ਲਾਏ ॥

ਇਹੁ ਸਰੀਰੁ ਕੂੜਿ ਕੁਸਤਿ ਭਰਿਆ ਗਲ ਤਾਈ ਪਾਪ ਕਮਾਏ
॥

ga-orhee mehlāa 3.

kaaman har ras bayDhee jee-o har kai sahj
subhaa-ay.

man mohan mohi lee-aa jee-o dubiDhaa sahj
samaa-ay.

dubiDhaa sahj samaa-ay kaaman var paa-ay
gurmatēe rang laa-ay.

ih sareer koorh kusat bhari-aa gal taa-ee paap
kamaa-ay.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਬਿਨੁ ਭਗਤੀ ਮੈਲੁ
ਨ ਜਾਏ ॥
ਨਾਨਕ ਕਾਮਣਿ ਪਿਰਹਿ ਪਿਆਰੀ ਵਿਚਰੁ ਆਪੁ ਗਵਾਏ ॥੧॥

ਕਾਮਣਿ ਪਿਰੁ ਪਾਇਆ ਜੀਉ ਗੁਰੁ ਕੈ ਭਾਇ ਪਿਆਰੇ ॥
ਰੈਣਿ ਸੁਖਿ ਸੁਤੀ ਜੀਉ ਅੰਤਰਿ ਉਚਿ ਧਾਰੇ ॥
ਅੰਤਰਿ ਉਚਿ ਧਾਰੇ ਮਿਲੀਐ ਪਿਆਰੇ ਅਨਦਿਨੁ ਦੁਖੁ ਨਿਵਾਰੇ
॥
ਅੰਤਰਿ ਮਹਲੁ ਪਿਰੁ ਰਾਵੇ ਕਾਮਣਿ ਗੁਰਮਤੀ ਵੀਚਾਰੇ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆ ਦਿਨੁ ਰਾਤੀ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ ॥
ਨਾਨਕ ਸਚਿ ਮਿਲੀ ਸੋਹਾਗਣਿ ਗੁਰੁ ਕੈ ਹੇਤਿ ਅਪਾਰੇ ॥੨॥

ਆਵਹੁ ਦਇਆ ਕਰੇ ਜੀਉ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥
ਕਾਮਣਿ ਬਿਨਉ ਕਰੇ ਜੀਉ ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ॥
ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ਹਉਮੈ ਮਾਰੇ ਗੁਰਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ ॥
ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਸਚਾ ਸੋਈ ਬੁਝੈ ਗੁਰੁ ਬੀਚਾਰੇ ॥
ਮਨਮੁਖਿ ਕਾਮਿ ਵਿਆਪੀ ਮੋਹਿ ਸੰਤਾਪੀ ਕਿਸੁ ਆਗੈ ਜਾਇ
ਪੁਕਾਰੇ ॥
ਨਾਨਕ ਮਨਮੁਖਿ ਥਾਉ ਨ ਪਾਏ ਬਿਨੁ ਗੁਰੁ ਅਤਿ ਪਿਆਰੇ
॥੩॥

ਮੁੰਧੁ ਇਆਣੀ ਭੋਲੀ ਨਿਗੁਣੀਆ ਜੀਉ ਪਿਰੁ ਅਗਮ ਅਪਾਰਾ
॥
ਆਪੇ ਮੇਲਿ ਮਿਲੀਐ ਜੀਉ ਆਪੇ ਬਖਸਣਹਾਰਾ ॥
ਅਵਗਣ ਬਖਸਣਹਾਰਾ ਕਾਮਣਿ ਕੰਤੁ ਪਿਆਰਾ ਘਟਿ ਘਟਿ
ਰਹਿਆ ਸਮਾਈ ॥
ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਭਾਇ ਭਗਤੀ ਪਾਈਐ ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਈ ॥
ਨਾਨਕ ਸਹਜੇ ਰਹਿ ਵਰੁ ਪਾਇਆ ਸਾ ਧਨੁ ਨਉ ਨਿਧਿ ਪਾਈ
॥੪॥੩॥

gurmukh bhagat jīt sahj Dhun upjai bin
bhagtee mail na jaa-ay.
naanak kaaman pīreh pi-aaree vichahu aap
gavaa-ay. ||1||

kaaman pir paa-i-aa jee-o gur kai bhāa-ay
pi-aaray.
rain sukh sūtee jee-o antar ur Dhaaray.
antar ur Dhaaray milee-ai pi-aaray an-din
dukh nivaaray.
antar mahal pir raavay kaaman gurmatēe
veechaaray.
amrit naam pee-aa din raatēe dubiDhaa maar
nivaaray.
naanak sach milee sohagan gur kai hayt
apaaray. ||2||

aavhu da-i-aa karay jee-o pareetam at
pi-aaray.
kaaman bin-o karay jee-o sach sabad
seegaaray.
sach sabad seegaaray ha-umai maaray
gurmukh kaaraj savaaray.
jug jug ayko sachaa so-ee boojhai gur
beechaaray.
manmukh kaam vi-aapee mohi santapee kis
aagai jaa-ay pukaaray.
naanak manmukh thaa-o na paa-ay bin gur at
pi-aaray. ||3||

munDh i-aanee bholee nigunee-aa jee-o pir
agam apaaraa.
aapay mayl milee-ai jee-o aapay
bakhshahaaraa.
avgan bakhshahaaraa kaaman kant pi-aaraa
ghat ghat rahi-aa samaa-ee.
paraym pareet bhāa-ay bhagtee paa-ee-ai
satgur boojh bujhaa-ee.
sadaa anand rahai din raatēe an-din rahai liv
laa-ee.
naanak sehjay har var paa-i-aa saa Dhan na-o
niDh paa-ee. ||4||3||

GAURRI MEHLA 3

In the previous two *shabads*, Guru Ji described the pangs of separation felt by a human (soul) bride, who is separated from her beloved spouse. In this *shabad*, he describes the feelings, conduct, and qualities of a (soul) bride who is truly imbued with the love of her groom (God), and is already united with Him.

About such a bride, Guru Ji says: “(Fortunate is that soul) bride who is pierced with the elixir of God’s (Name), and who remains imbued with the love of God’s poised temper.

(God), the enticer of hearts, has captivated her mind. Her sense of duality (love of worldly things) has merged in calmness. When her duality merges in a state of poise, following Guru's instruction she imbues herself with (God's) love. Then the bride (soul) obtains her groom (God)."

Guru Ji further comments: "This body (of ours) is brimful with false values and commits sins profusely. It is only devoted to God under Guru's instruction, through which a wave of (spiritual) calmness arises (in one's mind, and the dirt of sins is washed off). Without devotion (to God, this) dirt does not go away. O' Nanak (in this way) the soul (bride) who sheds her ego from within becomes dear to her groom (God)."(1)

Describing the state of mind of the bride (soul) who is able to obtain her groom (God), Guru Ji says: "The bride who remains imbued with Guru's love finds her groom (God). She then keeps her Groom enshrined in her heart, and passes her night (of life) in peace. (The bride who finds God's) castle within her heart (itself), by reflecting on Guru's instruction she enjoys the company of her Spouse. Day and night, she drinks the nectar of Name and drives out her sense of duality. Thus, O' Nanak, through the infinite love of the Guru the wedded united bride remains united with her eternal (God)."(2)

Now comparing the state of mind of the soul bride who follows Guru's teachings with that of the self-conceited one, Guru Ji says: "Having embellished herself with the true word (of the Guru), the Guru following soul prays to God and says, "O' my dearest Beloved, have mercy upon me, come and abide in my heart."

Describing what happens after such a prayer, Guru Ji says: "When, through the Guru's grace, the bride thus decked with the word of the Guru stills her ego, she accomplishes her task (and is united with God). Throughout all the ages, only the one God is eternal, but only a rare one realizes this truth through the Guru. The egocentric bride, who is afflicted with lust and tormented by temporal love, has no one before whom she can go and make an appeal. O' Nanak, the self-willed person finds no place of rest except (in the shelter of) the exceedingly loving Guru."(3)

In conclusion, Guru Ji says: "(The human) bride is immature, simple, and meritless. (But) the Groom is infinite and unapproachable, (so how can union between the two take place)? Only if He Himself brings about this union and He Himself becomes the forgiver (of the faults of the bride), does the union take place. That beloved Groom of the bride (soul) is capable of forgiving all demerits, and is abiding in every heart. The true Guru has given us this understanding: that we obtain Him through loving devotion. The bride, who remains attuned to God at all times, remains in a state of bliss day and night. In this way, O' Nanak, such a bride has imperceptibly obtained God as her Groom, and has obtained all the nine treasure (of the world)."(4-3)

The message of this *shabad* is that if we want to enjoy a state of eternal peace and bliss of union with God, then we must pray to Him to forgive our sins, and grant us the guidance of the Guru. Following his advice, we should meditate on God's Name day and night, so that we may ultimately merge in Him.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ga-orhee mehlāa 3.

ਮਾਇਆ ਸਰੁ ਸਬਲੁ ਵਰਤੈ ਜੀਉ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰਿਆ
ਜਾਇ ॥

maa-i-aa sar sabal varṭai jee-o ki-o kar dutar
tari-aa jaa-ay.

ਰਾਮ ਨਾਮੁ ਕਰਿ ਬੋਹਿਥਾ ਜੀਉ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਇ ॥

ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਏ ਹਰਿ ਆਪਿ ਲਘਾਏ ਇਨ ਬਿਧਿ ਦੁਤਰੁ
ਤਰੀਐ ॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਵੈ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ ॥

ਖਿਨ ਮਹਿ ਰਾਮ ਨਾਮਿ ਕਿਲਵਿਖ ਕਾਟੇ ਭਏ ਪਵਿਤੁ ਸਰੀਰਾ ॥

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੰਚਨ ਭਏ ਮਨੂਰਾ ॥੧॥

ਪੰਨਾ ੨੪੬

ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮ ਨਾਮ ਕੀ ਬਿਧਿ
ਨਹੀ ਜਾਣੀ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ ਪਿਆਰੇ ਜੀਉ ਭੂਭਿ ਮੁਏ ਬਿਨੁ
ਪਾਣੀ ॥

ਭੂਭਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੇ ॥

ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ ਉਬਰੇ ਗੁਰ ਵੀਚਾਰੇ ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਰਾਮ ਨਾਮੁ ਵਖਾਣੈ ਆਪਿ ਤਰੈ ਕੁਲ ਤਾਰੇ ॥

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤਿ ਮਿਲੇ ਪਿਆਰੇ ॥੨॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੇ ਬਿਨੁ ਨਾਹੀ ਜੀਉ ਬਾਜੀ ਹੈ ਸੰਸਾਰਾ ॥

ਦ੍ਰਿੜੁ ਭਗਤਿ ਸਚੀ ਜੀਉ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ॥

ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਧਨੁ ਪਾਈਐ ॥

ਸੇਵਾ ਸੁਰਤਿ ਭਗਤਿ ਇਹ ਸਾਚੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ ॥

ਹਮ ਮਤਿ ਹੀਣ ਮੂਰਖ ਮੁਗਧ ਅੰਧੇ ਸਤਿਗੁਰਿ ਮਾਰਗਿ ਪਾਏ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥੩॥

ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਜੀਉ ਆਪੇ ਸਬਦਿ ਸਵਾਰੇ ॥

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਸਬਦੁ ਜੀਉ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ॥

ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਭਗਤੀ
ਲਾਏ ॥

ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥

ਆਪੇ ਗੁਣਦਾਤਾ ਅਵਗੁਣ ਕਾਟੇ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥

ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ ਸਚੇ ਵਿਟਹੁ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥੪॥੪॥

raam naam kar bohithaa jee-o sabad
kхайvat vich paa-ay.

sabad kхайvat vich paa-ay har aap laghaa-ay
in biDh duṭar t̄aree-ai.

gurmukh bhagat̄ paraapat̄ hovai jeevti-aa i-o
maree-ai.

khein meh raam naam kilvikh kaatay bhā-ay
pavit̄ sareeraa.

naanak raam naam nistaaraa kanchan
bhā-ay manooraa. ||1||

SGGS P-246

istaree purakh kaam vi-aapay jee-o raam
naam kee biDh nahee jaanee.

maat̄ piṭaa sut̄ bhāa-ee kharay pi-aaray jee-o
doob mu-ay bin paanee.

doob mu-ay bin paanee gat̄ nahee jaanee
ha-umai Dhaat̄ sansaaray.

jo aa-i-aa so sabh ko jaasee ubray gur
veechaaray.

gurmukh hovai raam naam vakhaanai aap
ṭarai kul taaray.

naanak naam vasai ghat̄ antar gurmat̄ milay
pi-aaray. ||2||

raam naam bin ko thir naahee jee-o baajee
hai sansaaraa.

darirh bhagat̄ sachee jee-o raam naam
vaapaaraa.

raam naam vaapaaraa agam apaaraa
gurmat̄ee Dhan paa-ee-ai.

sayvaa surat̄ bhagat̄ ih saachee vichahu aap
gavaa-ee-ai.

ham mat̄ heen moorakh mugaDh anDhay
satgur maarag paa-ay.

naanak gurmukh sabad̄ suhaavay an-din har
gun gaa-ay. ||3||

aap karaa-ay karay aap jee-o aapay sabad
savaaray.

aapay satgur aap sabad̄ jee-o jug jug bhagat
pi-aaray.

jug jug bhagat̄ pi-aaray har aap savaaray
aapay bhagṭee laa-ay.

aapay daanaa aapay beenaa aapay sayv
karaa-ay.

aapay gundaataa avgun kaatay hirdai naam
vasaa-ay.

naanak sad̄ balihaaree sachay vitahu aapay
karay karaa-ay. ||4||4||

GAURRI MEHLA 3

In this *shabad*, Guru Ji compares this world to a dreadful ocean, which is filled with the water of *Maya* (or attachment to worldly riches and power), and tells us how to swim across this dreadful worldly ocean.

Guru Ji first raises the question and asks: “The ocean of *Maya* is mighty and is in a terrible turbulent state. (I wonder), how can this dreadful ocean be crossed”?

He then himself answers and tells us: “O’ brother, make God’s Name as your ship and Guru’s word as its captain. When you let the Guru’s word be the captain (of your ship), God will Himself ferry you across; this is the way we cross this dreadful (worldly) ocean (and save ourselves from worldly sins and lusts).”

However, cautioning us, Guru Ji says: “(O’ my friends, when), God’s worship is obtained through Guru’s grace, (we become so detached from the world, as if) we have died, while living. God’s Name (is so powerful) that it effaces all our sins in an instant and our body becomes immaculate. In short, O’ Nanak, just as by the touch of the philosopher’s stone iron rust becomes gold, one obtains emancipation through God’s Name.”(1)

Now Guru Ji tells us the reasons why ordinary people are drowned (and ruined) in the ocean of *Maya*. He also tells us who are those who are not adversely affected (and who easily swim through this ocean). Guru Ji says: “In this world both men and women are engrossed in the pleasures of flesh, and do not know the way to contemplate on God’s Name. To them, their mother, father, sons and brothers seem very dear, and they (are so much absorbed in this attachment, as if they had) drowned in this waterless (ocean). Yes, the entire world is engrossed in its egoistic pursuit, and people are drowned in the waterless (worldly) ocean because they have not understood the (right) way (to live this life). Therefore, whosoever has come into this world, he or she will depart (from here); only those will be saved who reflect on the Guru’s word. The one who, becoming Guru’s follower, reflects on God’s Name saves him or herself, and emancipates his or her lineage. O’ Nanak, the person in whose mind is enshrined God’s Name, following Guru’s instruction, that person gets united with the beloved (God).” (2)

Continuing to describe the way to obtain an eternal life, or union with the eternal God, Guru Ji says: “(O’ my friends), this world is like a game. Except God’s Name, nothing here is immortal. (Therefore O’ my friend), firmly focus on true devotion (to God), and engage in the trade of God’s Name. (Remember that) the business of God’s Name is infinite and unfathomable, and only through Guru’s instruction this wealth is obtained. To serve God and to fix attention (on Him) is true devotion (and through this devotion) we efface our self (conceit) from within (us. The Guru’s followers, always think and say), “we were senseless, pure blind fools, but the true Guru has put us on the right path. (In this way) O’ Nanak, by attuning themselves to the Guru’s word, the Guru’s followers become (spiritually) embellished, and day and night they sing praises of God.”(3)

In conclusion, Guru Ji says: “(O’ my friends, it is God) Himself who does everything or causes it to be done and He Himself embellishes a person with His Name. He Himself is the true Guru and Himself the Word, and in every age, His devotees are dear to Him. Yes, throughout the ages He has loved His devotees. He Himself adorns them and yokes them to His devotion. He Himself is wise and farsighted, and makes them do His service. He Himself is the giver of merits. On His own, He destroys their faults and Himself enshrines His Name

in their minds. Therefore, Nanak is always a sacrifice to the eternal (God), who Himself does and gets everything done.”(4-4)

The message of this shabad is that we should remember that this world is like a terrible ocean of false worldly attachments and egoistic pursuits. If we want to save ourselves from drowning in this waterless worldly ocean and ruining ourselves, we should make Guru’s advice our captain, and ride the boat of God’s Name so that God may Himself save us, and bless us with His eternal union.

ਗਉੜੀ ਮਹਲਾ ੩ ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਿ ਪਿਰਾ ਜੀਉ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

ਮੰਵਹੁ ਦੂਰਿ ਨ ਜਾਹਿ ਪਿਰਾ ਜੀਉ ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ॥

ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ਸਦਾ ਚਿਤੁ ਲਾਏ ਸਹਜੇ ਸਤਿ ਸੁਭਾਏ
॥

ਗੁਰ ਕੀ ਸੇਵਾ ਖਰੀ ਸੁਖਾਲੀ ਜਿਸ ਨੋ ਆਪਿ ਕਰਾਏ ॥

ਨਾਮੋ ਬੀਜੇ ਨਾਮੋ ਜੰਮੈ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ ॥

ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਏ ॥੧॥

ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ ॥

ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖੁ ਮੁਖੇ ਜੀਉ ਅਨ ਰਸ ਸਾਦ ਗਵਾਏ ॥

ਸਦਾ ਹਰਿ ਰਸੁ ਪਾਏ ਜਾ ਹਰਿ ਭਾਏ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਏ ॥

ਨਾਮੁ ਧਿਆਏ ਸਦਾ ਸੁਖੁ ਪਾਏ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਏ ॥

ਨਾਮੋ ਉਪਜੈ ਨਾਮੋ ਬਿਨਸੈ ਨਾਮੋ ਸਚਿ ਸਮਾਏ ॥

ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤੀ ਪਾਈਐ ਆਪੇ ਲਏ ਲਵਾਏ ॥੨॥

ਏਹ ਵਿਡਾਣੀ ਚਾਕਰੀ ਪਿਰਾ ਜੀਉ ਧਨ ਛੋਡਿ ਪਰਦੇਸਿ ਸਿਧਾਏ
॥

ਦੂਜੈ ਕਿਨੈ ਸੁਖੁ ਨ ਪਾਇਓ ਪਿਰਾ ਜੀਉ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ
॥

ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ ਭਰਮਿ ਭੁਲਾਏ ਓਹੁ ਕਿਉ ਕਰਿ ਸੁਖੁ
ਪਾਏ ॥

ਚਾਕਰੀ ਵਿਡਾਣੀ ਖਰੀ ਦੁਖਾਲੀ ਆਪੁ ਵੇਚਿ ਧਰਮੁ ਗਵਾਏ ॥

ਪੰਨਾ ੨੪੭

ਮਾਇਆ ਬੰਧਨ ਟਿਕੈ ਨਾਹੀ ਖਿਨੁ ਖਿਨੁ ਦੁਖੁ ਸੰਤਾਏ ॥

ਨਾਨਕ ਮਾਇਆ ਕਾ ਦੁਖੁ ਤਦੇ ਚੂਕੈ ਜਾ ਗੁਰ ਸਬਦੀ ਚਿਤੁ ਲਾਏ
॥੩॥

ga-orhee mehlaa 3.

gur kee sayvaa kar piraa jee-o har naam
Dhi-aa-ay.

manjahu door na jaahi piraa jee-o ghar
baitthi-aa har paa-ay.

ghar baitthi-aa har paa-ay sadaa chit laa-ay
sehjay sat subhaa-ay.

gur kee sayvaa kharee sukhaalee jis no aap
karaa-ay.

naamo beejay naamo jammai naamo man
vasaa-ay.

naanak sach naam vadi-aa-ee poorab likhi-aa
paa-ay. ||1||

har kaa naam meethaa piraa jee-o jaa
chaakhahi chit laa-ay.

rasnaa har ras chaakh muay jee-o an ras
saad gavaa-ay.

sadaa har ras paa-ay jaa har bhaa-ay rasnaa
sabad suhaa-ay.

naam Dhi-aa-ay sadaa sukha paa-ay naam
rahai liv laa-ay.

naamay upjai naamay binsai naamay sach
samaa-ay.

naanak naam gurmatee paa-ee-ai aapay
la-ay lavaa-ay. ||2||

ayh vidaanee chaakree piraa jee-o Dhan
chhod pardays siDhaa-ay.

doojai kinai sukha na paa-i-o piraa jee-o
bikhi-aa lobh lubhaa-ay.

bikhi-aa lobh lubhaa-ay bharam bhulaa-ay oh
ki-o kar sukha paa-ay.

chaakree vidaanee kharee dukhaalee aap
vaych Dharam gavaa-ay.

SGGS P-247

maa-i-aa banDhan tikai naahee khin khin
dukh santaa-ay.

naanak maa-i-aa kaa dukh taday chookai jaa
gur sabdee chit laa-ay. ||3||

ਮਨਮੁਖ ਮੁਗਧ ਗਾਵਾਰੁ ਪਿਰਾ ਜੀਉ ਸਬਦੁ ਮਨਿ ਨ ਵਸਾਏ ॥	manmukh mugaDh gaavaar piraajee-o sabad man na vasaa-ay.
ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਅੰਧੁ ਪਿਰਾ ਜੀਉ ਹਰਿ ਮਾਰਗੁ ਕਿਉ ਪਾਏ ॥	maa-i-aa kaa bharam anDh piraajee-o har maarag ki-o paa-ay.
ਕਿਉ ਮਾਰਗੁ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰੁ ਭਾਏ ਮਨਮੁਖਿ ਆਪੁ ਗਣਾਏ ॥	ki-o maarag paa-ay bin satgur bhaa-ay manmukh aap ganaa-ay.
ਹਰਿ ਕੇ ਚਾਕਰ ਸਦਾ ਸੁਹੇਲੇ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥	har kay chaakar sadaa suhaylay gur charnee chit laa-ay.
ਜਿਸ ਨੇ ਹਰਿ ਜੀਉ ਕਰੇ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ ॥	jis no har jee-o karay kirpaa sadaa har kay gun gaa-ay.
ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਜਗਿ ਲਾਹਾ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ॥੪॥੫॥੭॥	naanak naam ratan jag laahaa gurmukh aap bujhaa-ay. ॥4॥5॥7॥

GAURRI MEHLA 3

In this *shabad*, using a beautiful metaphor Guru Ji compares our conscience (which knows what is right or wrong) to a bride, and our mercurial mind that often runs after material things to the groom. He describes how the bride (conscience) lovingly suggests to her beloved mercurial husband (the mind) to follow the path shown by the Guru.

On behalf of the conscience, Guru Ji says: “O’ my dear beloved spouse (mind), follow the Guru’s advice and meditate on God’s Name. O’ my beloved (mind), do not go far away (into forests or mountains); you can obtain God while sitting in the home (your own heart). Yes, you would find God in your heart if you always imperceptibly attune yourself to Him with true faith. The Guru’s service (following his advice) is very peace giving, but that one alone follows Him whom God Himself has directed. (Then that person) sows (only God’s) Name (in the heart). The Name alone sprouts within that person, and the Name is enshrined in the mind. O’ Nanak, through the true Name such a person obtains glory, and obtains what is predestined.”(1)

Continuing this sweet dialogue between the conscience (bride) and the spouse (mind), on behalf of the former, Guru Ji says: “O’ my beloved spouse, if you taste it with full concentration, you will find that God’s Name is (very) sweet. O’ my wretched tongue, taste the relish of God’s (Name), and forsake the taste of other (worldly) things. It is only when God so wills that the tongue always enjoys the relish of (God’s) Name, grows attuned to the (Guru’s) word, and becomes embellished. The person who meditates on God’s Name always enjoys peace, and remains attuned to God’s Name. It is through the Name that worship of God springs forth. It is through God’s Name that one’s ego is destroyed, and it is through meditating on the Name that one merges in the eternal (God). However, O’ Nanak, it is God Himself who instills in us the attachment for Name, and it is by following Guru’s advice that we obtain God’s Name.”(2)

Now on behalf of the conscience, Guru Ji brings forth another point. He says: “O’ my dear beloved (to run after worldly riches is very painful). It is as though you were in the service of another, and had to abandon your bride to travel to foreign lands. (O’ my dear beloved), in the love of other (worldly things), no one has ever attained peace, because this love is poisoned by greed (for worldly riches). The one who is lured by the poison (of worldly riches) is lost in doubt; how can this devotee find peace? The service of the other (worldly riches) is very painful, and necessitates selling away the (conscience), causing one to lose all faith. Because of the bonds of worldly attachments, the mind does not remain stable, and at every moment

suffers the torture of (mental) pain. O' Nanak, the distress of worldly attachments is dispelled only when one fixes the mind on Guru's advice."(3)

Now commenting on the state of mind of a *Manmukh*, or self-willed person, the conscience says to the mind: "O' my dear beloved, that person is wayward, stupid and ignorant, who does not enshrine the (Guru's) word in the mind. O' my dear beloved, the illusion of worldly riches makes a person (spiritually) blind. How can such a person find the way (to unite with God)? Yes, without pleasing the true Guru, how can this egocentric person find the way, when he or she always calls him or herself more knowledgeable than others do? God's servants, who keep their attention fixed on Guru's advice, are always in peace. (O' my soul, only the one) on whom the beloved God shows His mercy always sings praises of God. But, O' Nanak, in this world the profit lies in meditating on God's Name, and He Himself imparts this understanding through the Guru."(4-5-7)

The message of this *shabad* is that we should not get lost in the pursuit of worldly riches. Instead, we should seek the Guru's guidance, following it we should dispel our ego and meditate on God's Name.

ਰਾਗੁ ਗਉੜੀ ਛੰਤ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਜੀਉ ਕਿਉ ਦੇਖਾ ਪ੍ਰਭ ਦਾਤੇ ॥

ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ ॥

ਪੁਰਖੋ ਬਿਧਾਤਾ ਏਕੁ ਸ੍ਰੀਧਰੁ ਕਿਉ ਮਿਲਹ ਤੁਝੈ ਉਡੀਣੀਆ ॥

ਕਰ ਕਰਹਿ ਸੇਵਾ ਸੀਸੁ ਚਰਣੀ ਮਨਿ ਆਸ ਦਰਸ ਨਿਮਾਣੀਆ ॥

ਸਾਸਿ ਸਾਸਿ ਨ ਘੜੀ ਵਿਸਰੈ ਪਲੁ ਮੂਰਤੁ ਦਿਨੁ ਰਾਤੇ ॥

ਨਾਨਕ ਸਾਰਿੰਗ ਜਿਉ ਪਿਆਸੇ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਦਾਤੇ ॥੧॥

ਇਕ ਬਿਨਉ ਕਰਉ ਜੀਉ ਸੁਣਿ ਕੰਤ ਪਿਆਰੇ ॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੇਖਿ ਚਲਤ ਤੁਮਾਰੇ ॥

ਚਲਤਾ ਤੁਮਾਰੇ ਦੇਖਿ ਮੋਹੀ ਉਦਾਸ ਧਨ ਕਿਉ ਧੀਰਏ ॥

ਗੁਣਵੰਤ ਨਾਹ ਦਇਆਲੁ ਬਾਲਾ ਸਰਬ ਗੁਣ ਭਰਪੂਰਏ ॥

ਪਿਰ ਦੋਸੁ ਨਾਹੀ ਸੁਖਹ ਦਾਤੇ ਹਉ ਵਿਛੁੜੀ ਬੁਰਿਆਰੇ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਘਰਿ ਆਵਹੁ ਨਾਹ ਪਿਆਰੇ ॥੨॥

ਹਉ ਮਨੁ ਅਰਪੀ ਸਭੁ ਤਨੁ ਅਰਪੀ ਅਰਪੀ ਸਭਿ ਦੇਸਾ ॥

ਹਉ ਸਿਰੁ ਅਰਪੀ ਤਿਸੁ ਮੀਤ ਪਿਆਰੇ ਜੋ ਪ੍ਰਭ ਦੇਇ ਸਦੇਸਾ ॥

ਅਰਪਿਆ ਤ ਸੀਸੁ ਸੁਥਾਨਿ ਗੁਰ ਪਹਿ ਸੰਗਿ ਪ੍ਰਭੁ ਦਿਖਾਇਆ ॥

raag ga-orhee **chhant mehlā 5**

ik-oⁿkaar satgur prasaad.

mayrai man bairaag bhā-i-aa jee-o ki-o daykhaa parabh daatay.

mayray meet sakhaa har jee-o gur purakh biDhaatay.

purkho biDhaataa ayk sareeDhar ki-o milah tujhai udeenee-aa.

kar karahi sayvaa sees charnee man aas daras nimaanee-aa.

saas saas na gharhee visrai pal moorat diin raatay. naanak saaring ji-o pi-aasay ki-o milee-ai parabh daatay. ||1||

ik bin-o kara-o jee-o sun kant pi-aaray.

mayraa man tan mohi lee-aa jee-o daykh chalat tumaaray.

chaltaa tumaaray daykh mohee udaas Dhan ki-o Dheer-ay.

gunvant naah da-i-aal baalaa sarab gun bharpoor-ay.

pir dos naahee sukhaa daatay ha-o vichurhee buri-aaray.

binvant naanak da-i-aa Dhaarahu ghar aavhu naah pi-aaray. ||2||

ha-o man arpee sabh tan arpee arpee sabh daysaa.

ha-o sir arpee tis meet pi-aaray jo parabh day-ay sadaysaa.

arpi-aa ta sees suthaan gur peh sang parabhoo dikhaa-i-aa.

ਖਿਨ ਮਾਹਿ ਸਗਲਾ ਦੂਖੁ ਮਿਟਿਆ ਮਨਹੁ ਚਿੰਦਿਆ
ਪਾਇਆ ॥

ਦਿਨੁ ਰੈਣਿ ਰਲੀਆ ਕਰੈ ਕਾਮਣਿ ਮਿਟੇ ਸਗਲ ਅੰਦੇਸਾ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਕੰਤੁ ਮਿਲਿਆ ਲੋੜਤੇ ਹਮ ਜੈਸਾ ॥੩॥

ਮੈਰੈ ਮਨਿ ਅਨਦੁ ਭਇਆ ਜੀਉ ਵਜੀ ਵਾਧਾਈ ॥

ਘਰਿ ਲਾਲੁ ਆਇਆ ਪਿਆਰਾ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥

ਮਿਲਿਆ ਤ ਲਾਲੁ ਗੁਪਾਲੁ ਨਾਕੁਰੁ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ
॥

ਸਭ ਮੀਤ ਬੰਧੁ ਹਰਖੁ ਉਪਜਿਆ ਦੂਤੁ ਬਾਉ ਗਵਾਇਆ
॥

ਅਨਹਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ ਸੇਜ
ਵਿਛਾਈ ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਹਜਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਤੁ
ਸੁਖਦਾਈ ॥੪॥੧॥

khin maahi saglā dookh miti-aa manhu chindī-aa
paa-i-aa.

din rain ralee-aa karai kaaman mitay sagal
andaysaa.

binvanṭ naanak kantṭ mili-aa loṛh-ṭay ham jaisaa.
||3||

mayrai man anadṭ bha-i-aa jee-o vajee
vaaDhaa-ee.

ghar laal aa-i-aa pi-aaraa sabh tikṭhaa bujṭhaa-ee.

mili-aa ṭa laal gupaalṭ ṭhaakur sakhee mangal
gaa-i-aa.

sabh meetṭ banDhap harakhṭ upji-aa doot ṭhaa-o
gavaa-i-aa.

anhatṭ vaajay vajehṭ ghar meh pir sang sayj
vichṭhaa-ee.

binvanṭ naanak sahj rahai har mili-aa kantṭ
sukṭh-ṭaa-ee. ||4||1||

RAG GAURRI

CHHANT MEHLA 5

In previous five *shabads* Guru Nanak Dev and Guru Amar Daas Ji used the most beautiful and heart-moving metaphor of a young bride separated from her beloved groom to describe the longings of their souls for their Beloved (God). In this *shabad*, fifth Guru Arjun Dev Ji uses the same metaphor to express the desire of his own heart for reunion with God.

He says: “O’ my Friend, Mate, Well-Wisher Guru God, and Supreme Being, in my mind has arisen the yearning to see Your sight. Please tell me, how can I see You? Yes, O’ the only supreme Creator and Master of the goddess of wealth, being separated from You, we are feeling very sad and lonely. (Please tell) us, how can we meet You? (We wish that) with our hands we may serve You, and bow our heads before You (because) within the minds of the humble human being is the hope to see Your sight. (We wish that), whether day or night, we may never forget You even for a single breath, instant, or moment. Nanak (says) that like a pied cuckoo we are thirsty (for Your sight, and wonder) how we might meet You.”(1)

Now Guru Ji shows us that when we pray to God to reunite us with Him, instead of blaming God or anyone else, we must be extremely humble and confess our own faults (which brought about this separation in the first place). He says: “O’ my beloved Groom, I make one supplication, please listen to it. My body and mind has been enchanted upon seeing Your wonders. Yes, beholding Your wondrous plays I am fascinated. How can I, Your sad bride, be content (without seeing You)? O’ my merciful, youthful Groom, You are the possessor of all merits. O’ my God, the Giver of all comforts, I cannot place any blame on You. I have been separated (from You because) I myself am a bad woman. (But I) Nanak beg You to show kindness, and come into the home (of my heart), O’ my beloved Spouse.”(2)

After portraying the extreme anguish of the bride soul because of separation from her spouse God, Guru Ji depicts how this soul (bride) seeks the help of a guide (Guru) to show her the way to meet her Groom. He says: “I will surrender my soul, I will surrender my entire body,

and I will surrender all I have. Yes, I (am ready to) offer my head to that dear friend who will give me the message of my Groom (God).”

Now Guru Ji explains what happened after the bride soul wanders in search of a guide, with the commitment to sacrifice everything in search of her Groom. He says: “I went to the society of saints and I bowed my head before the Guru (and told him I was ready to pay any price for the sight of my Groom God). He showed me my beloved God, right beside me. Then in an instant all my sorrow was erased, and my heart’s desire was fulfilled. Now all my worries are gone, and day and night, I (the bride) am making merry. Nanak humbly submits that I have found the groom (God) whom I was searching for.”(3)

Finally, Guru Ji shares with us the feelings of ecstasy, which the soul bride enjoys upon meeting her spouse God. He says: “In my mind has arisen bliss, and in it rings the music of congratulations. My beloved God has come to the home (of my heart) and all my thirst (for His sight) has been quenched. I have met my beloved God and Master, and my companions sing songs of joy. All my friends and relatives are in delight, but my enemies (such as lust and anger) have lost their place in my heart. Non stop musical tunes are playing in my heart, and I enjoy the intimate company of my spouse. Nanak submits that the bride who has obtained God, the Giver of comforts, as her Spouse remains in poise.” (4-1)

The message of the *shabad* is that if we want to meet our beloved supreme God and always live in peace and poise, then we should develop a deep and sincere longing and love for Him. We should be willing to sacrifice everything for the sake of His union, and then surrender ourselves to the mercy of the Guru, who will properly guide us and reunite us with our long-separated groom (God). Then we will enjoy the unbeaten celestial music and bliss of heavenly union with Him.

ਪੰਨਾ ੨੪੮

SGGS P-248

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ga-orhee mehlaa 5.

ਮੋਹਨ ਤੇਰੇ ਊਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ ॥
ਮੋਹਨ ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਜੀਉ ਸੰਤ ਧਰਮ ਸਾਲਾ ॥

mohan tayray oochay mandar mahal apaaraa.
mohan tayray sohan du-aar jee-o sant
Dharam saalaa.

ਧਰਮ ਸਾਲ ਅਪਾਰ ਦੁਆਰ ਠਾਕੁਰ ਸਦਾ ਕੀਰਤਨੁ ਗਾਵਹੇ ॥

Dharam saal apaar dai-aar thaakur sadaa
keertan gaavhay.

ਜਹ ਸਾਧ ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ਤਹਾ ਤੁਝਹਿ ਧਿਆਵਹੇ ॥

jah saadh sant ikatar hoveh tahaa tujheh
Dhi-aavhay.

ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸੁਆਮੀ ਹੋਹੁ ਦੀਨ ਕ੍ਰਿਪਾਰਾ ॥

kar da-i-aa ma-i-aa da-i-aal su-aamee hohu
deen kirpaaraa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਰਸ ਪਿਆਸੇ ਮਿਲਿ ਦਰਸਨ ਸੁਖੁ ਸਾਰਾ ॥੧॥

binvant naanak daras pi-aasay mil darsan
sukh saaraa. ||1||

ਮੋਹਨ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਚਾਲ ਨਿਰਾਲੀ ॥
ਮੋਹਨ ਤੂੰ ਮਾਨਹਿ ਏਕੁ ਜੀ ਅਵਰ ਸਭ ਰਾਲੀ ॥
ਮਾਨਹਿ ਤ ਏਕੁ ਅਲੇਖੁ ਠਾਕੁਰੁ ਜਿਨਹਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

mohan tayray bachan anoop chaal niraalee.
mohan tooⁿ maaneh ayk jee avar sabh raalee.
maaneh ta ayk alaykh thaakur jineh sabh kal
Dhaaree-aa

ਤੁਧੁ ਬਚਨਿ ਗੁਰ ਕੈ ਵਸਿ ਕੀਆ ਆਦਿ ਪੁਰਖੁ ਬਨਵਾਰੀਆ ॥

tuDh bachan gur kai vas kee-aa aad purakh
banvaaree-aa.

ਤੂੰ ਆਪਿ ਚਲਿਆ ਆਪਿ ਰਹਿਆ ਆਪਿ ਸਭ ਕਲ ਧਾਰੀਆ ॥

tooⁿ aap chali-aa aap rahi-aa aap sabh kal
Dhaaree-aa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਪੈਜ ਰਾਖਹੁ ਸਭ ਸੇਵਕ ਸਰਨਿ ਤੁਮਾਰੀਆ
॥੨॥

binvant naanak paj raakho sabh sayvak saran
tumaaree-aa. ||2||

ਮੋਹਨ ਤੁਧੁ ਸਤਸੰਗਤਿ ਧਿਆਵੈ ਦਰਸ ਧਿਆਨਾ ॥

mohan tuDh satsangat Dhi-aavai daras
Dhi-aanaa.

ਮੋਹਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਤੁਧੁ ਜਪਹਿ ਨਿਦਾਨਾ ॥

mohan jam nayrh na aavai tuDh jaapeh
nidaanaa.

ਜਮਕਾਲੁ ਤਿਨ ਕਉ ਲਗੈ ਨਾਹੀ ਜੋ ਇਕ ਮਨਿ ਧਿਆਵਹੇ ॥

jamkaal tin ka-o lagai naahee jo ik man
Dhi-aavhay.

ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਜਿ ਤੁਧੁ ਅਰਾਧਹਿ ਸੇ ਸਭੇ ਫਲ ਪਾਵਹੇ ॥

man bachan karam je tuDh araaDheh say
sabhay fal paavhay.

ਮਲ ਮੂਤ ਮੂਤ ਜਿ ਮੁਗਧ ਹੋਤੇ ਸਿ ਦੇਖਿ ਦਰਸੁ ਸੁਗਿਆਨਾ ॥

mal moot moorh je mugaDh hotay se daykh
daras sugi-aanaa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਜੁ ਨਿਹਚਲੁ ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਾ ॥੩॥

binvant naanak raaj nihchal pooran purakh
bhagvaanaa. ||3||

ਮੋਹਨ ਤੂੰ ਸੁਫਲੁ ਫਲਿਆ ਸਣੁ ਪਰਵਾਰੇ ॥

mohan tooⁿ sufal fali-aa san parvaaray.

ਮੋਹਨ ਪੁਤ੍ਰ ਮੀਤ ਭਾਈ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ॥

mohan putar meet bhaa-ee kutamb sabh
taaray.

ਤਾਰਿਆ ਜਾਹਨੁ ਲਹਿਆ ਅਭਿਮਾਨੁ ਜਿਨੀ ਦਰਸਨੁ ਪਾਇਆ
॥

taari-aa jahaan lahi-aa abhimaan jinee darsan
paa-i-aa.

ਜਿਨੀ ਤੁਧਨੋ ਧੰਨੁ ਕਹਿਆ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਇਆ ॥

jinee tuDhno Dhan kahi-aa tin jam nayrh na
aa-i-aa.

ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕਥੇ ਨ ਜਾਹੀ ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ ॥

bay-ant gun trayay kathay na jaahee satgur
purakh muraaray.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਰਾਖੀ ਜਿਤੁ ਲਗਿ ਤਰਿਆ ਸੰਸਾਰੇ
॥੪॥੨॥

binvant naanak tayk raakhee jit lag tari-aa
sansaaray. ||4||2||

GAURRI MEHLA 5

Some writers think that this *shabad* was uttered by Guru Arjun Dev Ji to indirectly praise Mohan, the eldest son of Guru Amar Das (the third Guru) to retrieve the books containing the writings of the previous Gurus. Dr. Bhai Vir Singh, Prof. Sahib Singh, and many other scholars strongly refute this, and assert that this *shabad* was uttered in praise of God. In addition, it may possibly be one of the *shabads*, which the fifth Guru sang while sitting outside Mohan's house.

Addressing God, Guru Ji says: "O' Captivator of hearts, lofty are Your buildings and beyond limit are Your mansions. O' my enticer, Your gates and mansions look beautiful, sitting where Your saints worship You. O' my merciful limitless God and Master, in Your temple the saints always sing Your praise. In fact, wherever the saints and holy men assemble, they contemplate on You. O' merciful Master of the meek, show Your kindness and compassion (upon them). Nanak prays that we are thirsty for Your sight, and only by meeting You can the comfort of Your sight be obtained."(1)

Continuing his praise of God, Guru Ji says: "O' Sweetheart, wondrous is Your speech and unique are Your ways. O' the enticer of hearts, You are the only one in whom all beings believe; all others are like dust (before You). All believe in You, because You are the indescribable Master, who has spread His power everywhere. O' Primal Being, the Master of this universe, it is only (by meditating on You) through the Guru's word that anyone has been able to achieve You. O' God, You Yourself are departing (from the world), You Yourself are

staying (in it), and You Yourself support all with Your power. Nanak prays: “(Please) preserve (our) honor, we servants have all sought Your shelter.”(2)

Now describing the benefits of praising God, Guru Ji says: “O’ Enticer of hearts, the congregation of saints worships You with their mind fixed upon You. O’ heart captivator, even at the last moment, the fear of death does not scare those who contemplate on You. Yes, the fear of death does not afflict those who contemplate on You with a single mind. They, who with their mind, word, and deed remember You, obtain all the rewards desired by their heart. O’ God, even those sinners who were very filthy, silly, and stupid have become (divinely) wise upon seeing Your sight. O’ God the perfect Being, Nanak supplicates that Your kingdom is immortal.”(3)

In closing, Guru Ji says: “O’ Enticer of hearts, (like a big tree) You are fully laden with fruits along with Your family (the world). O’ enchanting God, You have saved all the sons, friends, and relatives (of Your devotees). You have dispelled the ego of those who have obtained Your sight, and have ferried them across (the worldly ocean). Even the fear of death has not bothered those at all, who have marveled at Your wonders. O’ true Guru, and supreme Being; beyond limit are Your merits, which cannot be described. Nanak supplicates that he has pinned his hope only (in that eternal God). By leaning on Him the entire world is saved.”(4-2)

The message of this *shabad* is that God is the possessor of infinite merits and virtues. If we contemplate upon and try to imbibe some of these virtues in ourselves through our thoughts, words, and deeds, and depend only upon His support, He would save our honor both here and hereafter.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸਲੋਕੁ ॥

ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਪਾਵਕੋ ਤਿਨ ਕਿਲਬਿਖ ਦਾਹਨਹਾਰ
॥੧॥

ਛੰਤ ॥

ਜਪਿ ਮਨਾ ਤੂੰ ਰਾਮ ਨਰਾਇਣੁ ਗੋਵਿੰਦਾ ਹਰਿ ਮਾਧੋ ॥
ਧਿਆਇ ਮਨਾ ਮੁਰਾਰਿ ਮੁਕੰਦੋ ਕਟੀਐ ਕਾਲ ਦੁਖ ਫਾਧੋ ॥
ਦੁਖਹਰਣ ਦੀਨ ਸਰਣ ਸ੍ਰੀਧਰ ਚਰਨ ਕਮਲ ਅਰਾਧੀਐ ॥
ਜਮ ਪੰਥੁ ਬਿਖੜਾ ਅਗਨਿ ਸਾਗਰੁ ਨਿਮਖ ਸਿਮਰਤ ਸਾਧੀਐ ॥
ਕਲਿਮਲਹ ਦਹਤਾ ਸੁਧੁ ਕਰਤਾ ਦਿਨਸੁ ਰੈਣਿ ਅਰਾਧੋ ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਗੋਪਾਲ ਗੋਬਿੰਦ ਮਾਧੋ ॥੧॥

ਸਿਮਰਿ ਮਨਾ ਦਾਮੋਦਰੁ ਦੁਖਹਰੁ ਤੈ ਭੰਜਨੁ ਹਰਿ ਰਾਇਆ ॥
ਸ੍ਰੀਰੰਗੋ ਦਇਆਲ ਮਨੋਹਰੁ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਆ ॥

ga-orhee mehlā 5.

salok.

paṭiṭ asa^{nk}h puneeṭ kar punah punah balihaar.
naanak raam naam jap paavko ṭin kilbikh
ḍahanhaar. ||1||

chhant.

jap manaa ṭooⁿ raam naraa-iṅ govindaa har
maaDho.
Dhi-aa-ay manaa muraar mukanday katee-ai
kaal dukh faaDho.
dukhharan deen saran sareeDhar charan
kamal aaraDhee-ai.
jam panth bikh-rhaa agan saagar nimakh
simraṭ saaDhee-ai.
kalimalah ḍaḥṭaa suDh kartaa ḍinas rain
araaDho.
binvaṅ naanak karahu kirpaa gopaal gobind
maaDho. ||1||

simar manaa daamodar dukhhar bhai bhanjan
har raa-i-aa.
sareerango ḍa-i-aal manohar bhagat vachhal
birdaa-i-aa.

ਪੰਨਾ ੨੪੯

SGGS P-249

ਭਗਤਿ ਵਛਲ ਪੁਰਖ ਪੂਰਨ ਮਨਹਿ ਚਿੰਦਿਆ ਪਾਈਐ ॥

bhagat vachhal purakh pooran maneh
chingi-aa paa-ee-ai.

ਤਮ ਅੰਧ ਕੂਪ ਤੇ ਉਧਾਰੈ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈਐ ॥

tam anDh koop tay uDhaarai naam man
vasaa-ee-ai.ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਗੁਣ ਅਨਿਕ ਭਗਤੀ
ਗਾਇਆ ॥sur siDh gan ganDharab mun jan gun anik
bhagtee gaa-i-aa.ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਰਾਇਆ
॥੨॥binvant naanak karahu kirpaa paarbarahm
har raa-i-aa. ||2||

ਚੇਤਿ ਮਨਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਰਬ ਕਲਾ ਜਿਨਿ ਧਾਰੀ ॥

chayt manaa paarbarahm parmaysar sarab
kalaa jin Dhaaree.

ਕਰੁਣਾ ਮੈ ਸਮਰਥੁ ਸੁਆਮੀ ਘਟ ਘਟ ਪ੍ਰਾਣ ਅਧਾਰੀ ॥

karunaa mai samrath su-aamee ghat ghat
paraan aDhaaree

ਪ੍ਰਾਣ ਮਨ ਤਨ ਜੀਅ ਦਾਤਾ ਬੇਅੰਤ ਅਗਮ ਅਧਾਰੇ ॥

paraan man tan jee-a daataa bay-ant agam
apaaro.

ਸਰਣਿ ਜੋਗੁ ਸਮਰਥੁ ਮੋਹਨੁ ਸਰਬ ਦੋਖ ਬਿਦਾਰੇ ॥

saran jog samrath mohan sarab dokh bidaaro.

ਰੋਗੁ ਸੋਗੁ ਸਭਿ ਦੋਖ ਬਿਨਸਹਿ ਜਪਤ ਨਾਮੁ ਮੁਰਾਰੀ ॥

rog sog sabh dokh binsahi japat naam
muraaree.ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸਮਰਥ ਸਭ ਕਲ ਧਾਰੀ
॥੩॥binvant naanak karahu kirpaa samrath sabh
kal Dhaaree. ||3||

ਗੁਣ ਗਾਉ ਮਨਾ ਅਚੁਤ ਅਬਿਨਾਸੀ ਸਭ ਤੇ ਉਚੁ ਦਇਆਲਾ ॥

gun gaa-o manaa achut abhinaasee sabh tay
ooch da-i-aalaa.

ਬਿਸੰਭਰੁ ਦੇਵਨ ਕਉ ਏਕੈ ਸਰਬ ਕਰੈ ਪ੍ਰਤਿਪਾਲਾ ॥

bisambhar dayvan ka-o aykai sarab karai
partipaalaa.

ਪ੍ਰਤਿਪਾਲ ਮਹਾ ਦਇਆਲ ਦਾਨਾ ਦਇਆ ਧਾਰੇ ਸਭ ਕਿਸੈ ॥

partipaal mahaa da-i-aal daanaa da-i-aa
Dhaaray sabh kisai.

ਕਾਲੁ ਕੰਟਕੁ ਲੋਭੁ ਮੋਹੁ ਨਾਸੈ ਜੀਅ ਜਾ ਕੈ ਪ੍ਰਭੁ ਬਸੈ ॥

kaal kantik lobh moh naasai jee-a jaa kai
parabh basai.

ਸੁਪ੍ਰਸੰਨ ਦੇਵਾ ਸਫਲ ਸੇਵਾ ਭਈ ਪੂਰਨ ਘਾਲਾ ॥

suparsan dayvaa safal sayvaa bha-ee pooran
ghaalaa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛੁ ਪੁਨੀ ਜਪਤ ਦੀਨ ਦੈਆਲਾ ॥੪॥੩॥

binvant naanak ichh punee japat deen
dai-aalaa. ||4||3||

GAURRI MEHLA 5

In this *shabad* Guru Ji describes different qualities of God and the benefits of meditating on His Name. He has divided the *shabad* into two parts: *Salok* (the central Idea) and *Chhantt* (the body), which is as follows:

Salok:—"I am a sacrifice to that God who has sanctified innumerable sinners. O' Nanak, meditate on the one God's Name, which like a fire can burn off the straws of various sins."(1)

Chhantt:—"O' my mind, meditate on the omnipresent God, the Preserver of the universe, and the God of wealth. O' my mind, by meditating on God the Emancipator, one's noose of death is snapped in two. Yes, we should contemplate on the immaculate Name (of that God), who is the destroyer of pain, the refuge of the meek, and the master of wealth. By remembering (Him) even for an instant, we can safely cover the painful journey of death and overcome (worldly evils, which are spread like a sea of fire. (Therefore, O' my mind), meditate day and night on that God's Name, who is the destroyer of sins and the purifier (of the mind). O' God the Master, Nanak beseeches: "Please show mercy (and bless me that I may keep meditating on Your Name)."(1)

Continuing to advise his own mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on God the King, who is the eradicator of sorrows and the destroyer of fear. That merciful God is the master of wealth, and by tradition is a lover of His devotees. By remembering God, the lover of His devotees, the perfect person, the desire of our mind is fulfilled. God’s Name extricates us from the blind well (of worldly woes and worries). Therefore the adepts, the angels, and their couriers, the heavenly singers, the seers and devotees, have all been singing His many praises. Nanak prays: “O’ my sovereign supreme God, show mercy (and bless me that I may keep singing Your praises).”(2)

Listing additional merits and blessings bestowed by God on His devotees, Guru Ji says: “O’ my mind, remember that supreme transcendent God who wields all power. That God is compassionate, omnipotent and the support of the life of every heart. He is the giver of life, body, and mind; He is infinite, inaccessible and beyond limits. He is the refuge of all, He is all-powerful, and He is the enticer of hearts and dispeller of all sorrows. Yes, all ailments, pains and sorrows are dispelled by meditating on the Name of God (the destroyer of demons). Therefore, Nanak prays: “O’ God, who has assumed all power, show Your mercy on me (so that I may always keep meditating on Your Name).” (3)

Guru Ji concludes the *shabad* by advising us to sing praises of God, which is just another form of meditating on His Name. He says: “O’ my mind, sing praises of the eternal, immortal God, for He is the beneficent one and the highest of the high. That God alone is the giver and sustainer of the world, and sustains all. He is the most kind and wise nurturer of the world and takes pity on all. All greed, attachment, and pain of death are erased in the heart where God abides.”

On the basis of his own experience of enshrining God in his heart, Guru Ji says: “When God was pleased with me, all my service and the effort to remember the merciful (God) was approved. Nanak submits that by remembering that merciful God of the weak, all my wishes have been fulfilled.”(4-3)

The message of this *shabad* is that if we want to permanently get rid of all our sorrows and sufferings, and have all the desires of our heart fulfilled, then we should remember the all-powerful and merciful God, who is the lover of His devotees and the Master of all treasures.

ਗਉੜੀ ਮਹਲਾ ੫ ॥

ਸੁਣਿ ਸਖੀਏ ਮਿਲਿ ਉਦਮੁ ਕਰੇਹਾ ਮਨਾਇ ਲੈਹਿ ਹਰਿ ਕੰਤੈ ॥

ਮਾਨੁ ਤਿਆਗਿ ਕਰਿ ਭਗਤਿ ਨਗਉਰੀ ਮੋਹਹ ਸਾਧੂ ਮੰਤੈ ॥

ਸਖੀ ਵਸਿ ਆਇਆ ਫਿਰਿ ਛੋਡਿ ਨ ਜਾਈ ਇਹ ਰੀਤਿ ਭਲੀ
ਭਗਵੰਤੈ ॥

ਨਾਨਕ ਜਰਾ ਮਰਣ ਭੈ ਨਰਕ ਨਿਵਾਰੈ ਪੁਨੀਤ ਕਰੈ ਤਿਸੁ ਜੰਤੈ
॥੧॥

ਸੁਣਿ ਸਖੀਏ ਇਹ ਭਲੀ ਬਿਨੰਤੀ ਏਹੁ ਮਤਾਂਤੁ ਪਕਾਈਐ ॥

ਸਹਜਿ ਸੁਭਾਇ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਗੀਤ ਗੋਵਿੰਦਹਿ ਗਾਈਐ
॥

ga-orhee mehlaa 5.

suṅ sakḥee-ay mil udam karayhaa manaa-ay
laihi har kantaṭai.

maan ti-aag kar bhagaṭ tḥag-uree mohah
saaDhoo mantai.

sakḥee vas aa-i-aa fir chḥod na jaa-ee ih reet
bhalee bhagvantaṭai.

naanak jaraa maran bhḥai narak nivaarai
puneet karai tis jantaṭai. ||1||

suṅ sakḥee-ay ih bhalee binantee ayhu
mataaṭṭ paka-ee-ai.

sahj subḥaa-ay upaaDh rahat ho-ay geet
govindeh gaa-ee-ai.

ਕਲਿ ਕਲੇਸ ਮਿਟਹਿ ਕ੍ਰਮ ਨਾਸਹਿ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ
ਪਾਈਐ ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ॥੨॥

kal kalays miteh bharam naaseh man
chingi-aa fal paa-ee-ai.
paarbarahm pooran parmaysar naanak naam
Dhi-aa-ee-ai. ||2||

ਸਖੀ ਇਛ ਕਰੀ ਨਿਤ ਸੁਖ ਮਨਾਈ ਪ੍ਰਭ ਮੇਰੀ ਆਸ ਪੁਜਾਏ ॥
ਚਰਨ ਪਿਆਸੀ ਦਰਸ ਬੈਰਾਗਨਿ ਪੇਖਉ ਥਾਨ ਸਬਾਏ ॥
ਖੋਜਿ ਲਹਉ ਹਰਿ ਸੰਤ ਜਨਾ ਸੰਗੁ ਸੰਮਿਥ ਪੁਰਖ ਮਿਲਾਏ ॥
ਨਾਨਕ ਤਿਨ ਸਿਲਿਆ ਸੁਰਿਜਨੁ ਸੁਖਦਾਤਾ ਸੇ ਵਡਭਾਗੀ ਮਾਏ
॥੩॥

sakhee ichh karee nit sukh manaa-ee parabh
mayree aas pujaa-ay.
charan pi-aasee daras bairaan paykha-o
thaan sabaa-ay.
khoz laha-o har sant janaa sang sammrith
purakh milaa-ay.
naanak tin mili-aa surijan sukh-daata say
vadbhaagee maa-ay. ||3||

ਸਖੀ ਨਾਲਿ ਵਸਾ ਅਪੁਨੇ ਨਾਹ ਪਿਆਰੇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ
ਸੰਗਿ ਹਿਲਿਆ ॥
ਸੁਣਿ ਸਖੀਏ ਮੇਰੀ ਨੀਦ ਭਲੀ ਮੈ ਆਪਨੜਾ ਪਿਰੁ ਮਿਲਿਆ ॥
ਕ੍ਰਮੁ ਖੋਇਓ ਸਾਂਤਿ ਸਹਜਿ ਸੁਆਮੀ ਪਰਗਾਸੁ ਭਇਆ ਕਉਲੁ
ਖਿਲਿਆ ॥
ਵਰੁ ਪਾਇਆ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਸੋਹਾਗੁ ਨ ਟਲਿਆ
॥੪॥੪॥੨॥੫॥੧੧॥

sakhee naal vasaa apunay naah pi-aaray
mayraa man tan har sang hili-aa.
sun sakhee-ay mayree need bhalee mai
aapnarhaa pir mili-aa.
bharam kho-i-o saa'ṭ sahj su-aamee pargaas
bha-i-aa ka-ul khili-aa.
var paa-i-aa parabh antarjaamee naanak
sohaag na tali-aa. ||4||4||2||5||11||

GAURRI MEHLA 5

In this *shabad*, Guru Ji takes the example of two loving brides of ancient days, who used to indulge in all kinds of charms, mantras, and even administration of special potions to win over and gain control of their spouses, because they were their sole providers. In this *shabad*, Guru Ji poses as one such longing bride, in conversation with a friend, and shows us what kinds of mantras or charms we need to use to win over the love of God our true Spouse.

Indirectly talking to us like a soul-mate and friend, Guru Ji says: “Come, O’ my mate, let us join and make effort to please our Spouse (God). Shedding our ego and administering the potion of devotion, let us charm Him through the Guru’s mantra. O’ my friend, if once He comes under our control, He shall not again forsake us, because such is the tradition of God. Nanak (says that with whom He is pleased, He) purifies that person and destroys all fear of age, death and even hell.”(1)

Continuing the metaphor, Guru Ji says: “Listen O’ friend, to this good request of mine, and let us make this resolution: shedding our clever ways, let us sing praises of God in a state of equipoise. (This way) all our struggles and agonies shall depart, doubts will vanish, and we shall obtain the desires of our hearts. In short, Nanak says, “(O’ my friend), let us meditate on the Name of the all pervading perfect God.”(2)

Describing his own wish, and what he is going to do about it, Guru Ji says: “O’ my friend, I always wish and pray that God may fulfill my desire (to see Him). I crave for the touch of His feet, long in agony for His sight, and search for Him all over. I wish to seek out those saintly people who are able to unite me with the omnipresent God. Nanak (says) that God the king of angels and the giver of peace meets those (who join the congregation of saintly people). Very fortunate are those persons, O’ my mother.”(3)

Sharing the results of his efforts, Guru Ji says: “O’ my friend (by the grace of saints), I now abide with my beloved Spouse. My mind and body are now used to attain the company of God. Hear, O’ my friend, I now enjoy sound sleep because I have found my spouse. He has dispelled all my doubt. Now in the company of my Master, I live in a state of peace and poise. My mind is illuminated and my heart is (delighted) like a lotus in bloom. (I) Nanak say that I have found God, the inner knower of hearts, as my bride-groom, and my married life with Him shall never end.”(4-4-2-5-11)

The message of the shabad is that if we want to enjoy a state of divine peace and bliss, and obtain an eternal union with our spouse God, then with sincere love and longing we should sing His praises in the congregation of saintly persons, according to the guidance of the Guru (Granth Sahib Ji).

Detail of Shabads: - M: 5=4, M: 1=2, M: 3=5, Total=11

ਪੰਨਾ ੨੫੦

SGGS P-250

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ ੫ ॥

ga-orhee baavan akhree mehlaa 5.

ਸਲੋਕੁ ॥

salok.

ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ
ਪਰਮੇਸੁਰਾ ॥

gurdayv maataa gurdayv pitaa gurdayv su-aamee
parmaysuraa.

ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ
ਸਹੋਦਰਾ ॥

gurdayv sakhaa agi-aan bhanjan gurdayv bandhip
sahodaraa.

ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤੁ
ਨਿਰੋਧਰਾ ॥

gurdayv daataa har naam updaysai gurdayv mant
nirodharaa.

ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ
ਪਰਸ ਪਰਾ ॥

gurdayv saan^t sat buDh moorat gurdayv paaras
paras paraa.

ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ
ਅਪਰੰਪਰਾ ॥

gurdayv tirath amrit sarovar gur gi-aan majan
apraparaa.

ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ
ਪਵਿਤ ਕਰਾ ॥

gurdayv kartaa sabh paap hartaa gurdayv patit
pavit karaa.

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ
ਜਪਿ ਉਧਰਾ ॥

gurdayv aad jugaad jug jug gurdayv mant har jap
udhraa.

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ
ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ ॥

gurdayv sangat parabh mayl kar kirpaa ham
moorh paapee jit lag taraa.

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਗੁਰਦੇਵ ਨਾਨਕ
ਹਰਿ ਨਮਸਕਰਾ ॥੧॥

gurdayv satgur paarbarahm parmaysar gurdayv
naanak har namaskaraa. ||1||

ਸਲੋਕੁ ॥

salok.

ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ ॥
ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥੧॥

aapeh kee-aa karaa-i-aa aapeh karnai jog.
naanak ayko rav rahi-aa doosar ho-aa na hog.
||1||

ਪਉੜੀ ॥

pa-orhee.

ੴ ਸਾਧ ਸਤਿਗੁਰੁ ਨਮਸਕਾਰੰ ॥

o-aⁿ saaDh satgur namaskaaraⁿ.

ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ ॥

aad maDh ant niraⁿkaaraⁿ.

ਆਪਹਿ ਸੁੰਨ ਆਪਹਿ ਸੁਖ ਆਸਨ ॥

aapeh sunn aapeh sukⁿ aasan.

ਆਪਹਿ ਸੁਨਤ ਆਪ ਹੀ ਜਾਸਨ ॥
ਆਪਨ ਆਪੁ ਆਪਹਿ ਉਪਾਇਓ ॥
ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ ॥
ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਬੂਲਾ ॥
ਲਖੀ ਨ ਜਾਈ ਨਾਨਕ ਲੀਲਾ ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਈਨ ਦਇਆਲਾ ॥
ਤੇਰੇ ਸੰਤਨ ਕੀ ਮਨੁ ਹੋਇ ਰਵਾਲਾ ॥ ਰਹਾਉ ॥

ਸਲੋਕੁ ॥

ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ ॥
ਏਕਹਿ ਏਕ ਬਖਾਨਨੇ ਨਾਨਕ ਏਕ ਅਨੇਕ ॥੧॥

ਪਉੜੀ ॥

ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ ॥
ਏਕਹਿ ਸੂਤਿ ਪਰੋਵਨਹਾਰਾ ॥
ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈ ਗੁਣ ਬਿਸਬਾਰੰ ॥
ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ ॥
ਸਗਲ ਭਾਤਿ ਕਰਿ ਕਰਹਿ ਉਪਾਇਓ ॥
ਜਨਮ ਮਰਨ ਮਨ ਮੋਹੁ ਬਢਾਇਓ ॥
ਦੁਹੁ ਭਾਤਿ ਤੇ ਆਪਿ ਨਿਰਾਰਾ ॥
ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ ॥੨॥

ਸਲੋਕੁ ॥

ਸੇਈ ਸਾਹ ਭਗਵੰਤ ਸੇ ਸਚੁ ਸੰਪੈ ਹਰਿ ਰਾਸਿ ॥
ਨਾਨਕ ਸਚੁ ਸੁਚਿ ਪਾਈਐ ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ ॥੧॥

ਪਵੜੀ ॥

ਸਸਾ ਸਤਿ ਸਤਿ ਸਤਿ ਸੋਊ ॥
ਸਤਿ ਪੁਰਖ ਤੇ ਭਿੰਨ ਨ ਕੋਊ ॥
ਸੋਊ ਸਰਨਿ ਪਰੈ ਜਿਹ ਪਾਯੰ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਨ ਗਾਇ ਸੁਨਾਯੰ ॥
ਸੰਸੈ ਭਰਮੁ ਨਹੀ ਕਛੁ ਬਿਆਪਤ ॥
ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤਾਰੂ ਕੋ ਜਾਪਤ ॥
ਸੋ ਸਾਹੂ ਇਹ ਪਹੁਚਨਹਾਰਾ ॥
ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰਾ ॥੩॥

aapēh sunat̄ aap hēe jaasan.
aapan aap aapēh upaa-i-o.
aapēh baap aap hēe maa-i-o.
aapēh sookhām aapēh asthoolaa.
lakhēe na jaa-ee naanak leelaa. ||1||

kar kirpaa parabh̄ dēen dā-i-aalaa.
tayray santan kee man ho-ay ravaalaa. rahaa-o.

salok.

nirankaar aakaar aap nirgun sargun ayk.
aykeh ayk bakhaanano naanak ayk anayk. ||1||

pa-orhee.

o-aⁿ gurmukh̄ kee-o akaaraa.
aykeh soot̄ parovanhaaraa.
bhinn bhinn tarai gun̄ bisthaaraⁿ.
nirgun tay sargun daristaaraⁿ.
sagal bhaat̄ kar karahi upaa-i-o.
janam maran man moh badhaa-i-o.
duhoo bhaat̄ tay aap niraaraa.
naanak ant̄ na paaraavaaraa. ||2||

salok.

say-ee saah bhagvant̄ say sach sampai har raas.
naanak sach such paa-ee-ai tih santan kai paas.
||1||

pavreee.

sasaa sat̄ sat̄ sat̄ so-oo.
sat̄ purakh̄ tay bhinn na ko-oo.
so-oo saran parai jih paa-yaⁿ.
simar simar gun̄ gaa-ay sunaa-yaⁿ.
sansai bharam nahee kachh̄ bi-aapat̄.
pargat̄ partaap̄ taahoo ko jaapat̄.
so saaDhoo ih pahuchanhaaraa.
naanak tāa kai sad̄ balihaaraa. ||3||

GAURRI BAAWAN AKHARI MEHLA 5

(The HYMN BASED ON 52 LETTERS)

In this composition, which is composed based on the 52 letters of the Sanskrit alphabet, Guru Ji tells us about the deeper meaning behind each letter, and gives us some practical advice to embellish our lives with temporal peace and spiritual bliss. Guru Ji begins this composition

with a *Salok* (or couplet), which he advises us to keep in mind from the beginning of our life to the end. He says:

Salok:

The Guru is our (spiritual) mother, father, master, and (the embodiment of) God.

The Guru is our friend, the destroyer of ignorance, (our) kinsman and real brother.

The Guru is the giver and teacher of God's Name, and Guru is a mantra, which never fails.

The Guru is the image of peace, truth and wisdom, and Guru is the philosopher's stone, whose touch saves all mortals. The Guru is the place of pilgrimage and the pool of nectar, whose waters bring infinite wisdom.

The Guru is the creator, and the destroyer of all sins. He is the purifier of the impure. The Guru is from the beginning of time through ages upon ages, and by meditating on Guru's mantra (or advice), one is saved."

Therefore Guru Ji prays to God and says: "O' God, bless us also with the society of the Guru, so that by joining his company, we the ignorant sinners may also be saved."

In conclusion, Guru Ji says: "(O' my friends), Guru is the embodiment of the all pervading God. Therefore, Nanak bows to his God-like Guru."(1)

Now Guru Ji begins the body of the composition, in the form of *Saloks*, which give the central idea, followed by *Paurries*, which comment on the inner meaning of each letter of the alphabet.

Salok:

He Himself has created and accomplished everything (in the universe). He Himself is potent enough to do anything. O' Nanak, the one (God) alone pervades all. There is none other than Him, nor there will ever be."(1)

Paurri:

Now, commenting on the first letter of the *Sanskrit* alphabet Guru Ji says:

"*Oankaar*: I pay homage to the one God and the saintly true Guru. The formless one was in the beginning, is now in the middle and will be there in the end. He Himself is there when there is nothing, and He Himself is in a state of peace. He Himself sings and Himself hears His praise. He Himself created Himself. He Himself is His father and Himself His mother. He Himself is invisible, and Himself is visible in form. O' Nanak, His wondrous play cannot be understood." (1)

The message of this first *Paurri* and *Salok* is that God is eternal. He was present in the beginning, is present in the middle, and will there be in the end. Furthermore, it is God, who has created the universe, and is the doer and cause of every thing.

Next, giving the central idea of this composition, Guru Ji says: "O God, compassionate to the poor, show mercy on me (so that I may have respect in my heart) for Your saints (as if I am the) dust of their feet."(1)

Resuming his commentary, Guru Ji says:

Salok:

(God) Himself is formless, and Himself has form. (It is the) one God who has no characteristics, and who has all qualities. Nanak says, I describe the one and only one (God), who is (both) singular and yet infinite."(1)

Paurri:

"*Oankaar* -The one God created all forms, so that we may all become Guru's followers. He strings them all on His single thread (or universal Law). From His invisible form, He has created the visible universe. He has diversified it with three main qualities (or impulses for virtue, vice, and power). Thus, He has created (the universe) in many different shapes and forms. He has infused worldly attachment in the minds of His creatures, which is the root cause of their birth and death. He Himself is free from these two modes (of birth and death). O' Nanak, there is no end or limit (of God)." (2)

The message of this second Paurri and Salok is that it is God who has created this diverse universe from His own absolute form, and there is no other power beside Him.

Now stating the main purpose of God's creatures, Guru Ji says:

Salok:

(Creatures have come into this world to amass the wealth of God's Name). They alone are truly rich who acquire the true capital of God's Name. O' Nanak, it is from such saints that we obtain the true (wealth of God's Name), and purity (of spirit)."(1)

Paurri:

"*Sassa*- God is true, eternal and everlasting. No one is different from that true Being. Yet, it is only that person seeks His refuge, whom He Himself blesses. By continuing to meditate (on God, such a person) sings (God's) praises, and recites them to others as well. No doubt or illusion afflicts this person, because he or she visually sees the obviously manifest glory (of God). The person who reaches this stage is a (true) saint. Nanak is always a sacrifice to such (a saint)."(3)

The message of this third Paurri and Salok is that a true saint is the one who always meditates on and preaches God's Name, and reaches such a spiritual stage that he or she can visualize the manifest glory of the wonderful God everywhere.

ਸਲੋਕੁ ॥

ਧਨੁ ਧਨੁ ਕਰਾ ਪੁਕਾਰਤੇ ਮਾਇਆ ਮੋਹ ਸਭ ਕੂਚੁ ॥

salok.

Dhan Dhan kahaā pukaartay maa-i-aa moh
sabh koor.

ਪੰਨਾ ੨੫੧

ਨਾਮ ਬਿਹੁਨੇ ਨਾਨਕਾ ਹੋਤ ਜਾਤ ਸਭੁ ਧੂਰ ॥੧॥

ਪਵੜੀ ॥

ਧਧਾ ਧੂਰਿ ਪੁਨੀਤ ਤੇਰੇ ਜਨੂਆ ॥
 ਧਨਿ ਤੇਊ ਜਿਹ ਰੁਚ ਇਆ ਮਨੂਆ ॥
 ਧਨੁ ਨਹੀ ਬਾਛਹਿ ਸੁਰਗ ਨ ਆਛਹਿ ॥
 ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਸਾਧ ਰਜ ਰਾਚਹਿ ॥
 ਧੰਧੇ ਕਹਾ ਬਿਆਪਹਿ ਤਾਧੂ ॥
 ਜੇ ਏਕ ਛਾਡਿ ਅਨ ਕਤਹਿ ਨ ਜਾਧੂ ॥
 ਜਾ ਕੈ ਹੀਐ ਦੀਓ ਪ੍ਰਭ ਨਾਮ ॥
 ਨਾਨਕ ਸਾਧ ਪੂਰਨ ਭਗਵਾਨ ॥੪॥

ਸਲੋਕ ॥

ਅਨਿਕ ਭੇਖ ਅਰੁ ਛਿਆਨ ਧਿਆਨ ਮਨਹਨਿ ਮਿਲਿਅਉ ਨ
 ਕੋਇ ॥
 ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਭਗਤੁ ਛਿਆਨੀ ਸੋਇ ॥੧॥

ਪਉੜੀ ॥

ਕੰਛਾ ਛਿਆਨੁ ਨਹੀ ਮੁਖ ਬਾਤਉ ॥
 ਅਨਿਕ ਜੁਗਤਿ ਸਾਸਤ੍ ਕਰਿ ਭਾਤਉ ॥
 ਛਿਆਨੀ ਸੋਇ ਜਾ ਕੈ ਦ੍ਰਿੜ ਸੋਊ ॥
 ਕਹਤ ਸੁਨਤ ਕਛੁ ਜੋਗੁ ਨ ਹੋਊ ॥
 ਛਿਆਨੀ ਰਹਤ ਆਗਿਆ ਦ੍ਰਿੜੁ ਜਾ ਕੈ ॥
 ਉਸਨ ਸੀਤ ਸਮਸਾਰਿ ਸਭ ਤਾ ਕੈ ॥
 ਛਿਆਨੀ ਤਤੁ ਗੁਰਮੁਖਿ ਬੀਚਾਰੀ ॥
 ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਧਾਰੀ ॥੫॥

SGGS P-251

naam bihoonay naankaa hot jaat sabh Dhoor.
 ||1||

pav^rhee.

DhaDhaa Dhoor puneet tayray janoo-aa.
 Dhan tay-oo jih ruch i-aa manoo-aa.
 Dhan nahee baach^hheh surag na aach^hheh.
 at pari-a pareet saaDh raj raacheh.
 DhanDhay kahaa bi-aapahi taahoo.
 jo ayk chhaad an kateh na jaahoo.
 jaa kai hee-ai dee-o parabh naam.
 naanak saaDh pooran bhagvaan. ||4||

salok.

anik bhaykh ar nyi-aan Dhi-aan manhath
 mili-a-o na ko-ay.
 kaho naanak kirpaa bha-ee bhagat nyi-aanee
 so-ay. ||1||

pa-or^hhee.

nyanyaa nyi-aan nahee mukh baata-o.
 anik jugat saastar kar bhaata-o.
 nyi-aanee so-ay jaa kai darih so-oo.
 khat sunat kachh jog na ho-oo.
 nyi-aanee rahat aagi-aa darih jaa kai.
 usan seet samsar sabh ta kai.
 nyi-aanee tat gurmukh beechaaree.
 naanak jaa ka-o kirpaa Dhaaree. ||5||

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous *paurri*, beginning with the letter *Sassa*, Guru Ji described some of the qualities of the saints. In the next *paurri*, beginning with the letter *Dhaddha*, he describes more qualities of saintly people. First chastising us for always running after worldly wealth, he says:

Salok:

“(O’ my friends), why do you always keep crying for (worldly) wealth? All attachment to worldly wealth is false (this wealth will not remain with you forever). O’ Nanak, all those who are without (the wealth of God’s) Name (perish and) become like dust.”(1)

Now listing additional qualities of the saints and the benefits of the company of saintly people, Guru Ji says:

Paurri:

“*Dhaddha*—O’ God, sacred is the humble service of Your saints. Blessed are they in whose mind is the longing for this service. They do not ask for wealth, they do not even wish for heaven. They always remain deeply absorbed in the love of their beloved (God) and the service of His saints. How can worldly affairs entangle those who go nowhere else except to the one true God? O’ Nanak, those fortunate ones in whose heart God has instilled His Name are the perfect saints.” (4)

The message of this *paurri* is that instead of always running after more wealth, we should seek the refuge of those perfect saints in whose heart always resides God’s Name. In their company we should try to accumulate the wealth of God’s Name, which is the only thing that will accompany us in the end.

Many people believe that simply by wearing holy garbs, entering into religious discussions, and practicing austerities, one can become divinely wise and meet God. In this *paurri*, Guru Ji removes all such false beliefs, and describes the qualities of a true *Giani*, or a divinely wise person. He says:

Salok:

“(O’ my friends), no one has met (God by adopting) numerous kinds of religious garbs, entering into religious discussions and contemplations, or by having an obstinate mind. Nanak says that only that person upon whom God has bestowed His Grace is a (true) devotee and (divinely) wise.”(1)

Now describing how true divine knowledge is obtained, Guru Ji says:

Paurri:

“*Ganga*—(Divine) knowledge is not obtained by word of mouth. Nor is it obtained through arguments, which the *Shastras* (the Hindu holy books) tell. That devotee alone is a *Giani* (divinely wise person) in whose heart God is firmly enshrined. Simply by describing or listening (to the holy books), union with God does not take place. *Giani* is the one who firmly remains committed to God’s command. For him or her, heat and cold (or pain and pleasure) are alike. O’ Nanak, the true *Giani* is the one who, through the Guru, reflects upon the essence (of holy books). Upon this person is the grace of God.”(5)

The message of this *paurri* is that if want to obtain union with God, and obtain divine knowledge, then instead of laying stress on religious garbs, entering into theological discussions, or practicing austerities, we should reflect on the essence (of all divine knowledge) and firmly enshrine God in our heart.

ਸਲੋਕੁ ॥

ਆਵਨ ਆਏ ਸਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੁਝੈ ਪਸੁ ਢੋਰ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ ॥੧॥

ਪਉੜੀ ॥

salok.

aavan aa-ay sarisat meh bin boojhay pas dhor.
naanak gurmukh so bujhai jaa kai bhaag
mathor. ||1||

pa-orhee.

ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ ॥
 ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ ॥
 ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਚਧ ਤਪ ਕਰਤੇ ॥
 ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ ॥
 ਉਚਠਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ ॥
 ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ ॥
 ਧਾਰਹੁ ਕਿਰਪਾ ਜਿਸਹਿ ਗੁਸਾਈ ॥
 ਇਤ ਉਤ ਨਾਨਕ ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ ॥੬॥

yaa jug meh aykeh ka-o aa-i-aa.
 janmat mohi-o mohnee maa-i-aa.
 garabh kunt meh uraDh tap kartay.
 saas saas simrat parabh rahtay.
 urajh paray jo chhod chhadaanaa.
 dayvanhaar maneh bisraanaa.
 Dhaarahu kirpaa jisahi gusaa-ee.
 it ut naanak tis bisrahu naahee. ||6||

After describing the qualities of saints and *Gianis*, Guru Ji comments on the general state of worldly people who, instead of the real objective of re-uniting with God, waste all their life in pursuit of worldly riches and power. Therefore, he says:

Salok:

“The mortals have come to this world (for a certain purpose), without realizing (this): they are like animals and beasts. O’ Nanak, by Guru’s grace only those people realize (their true purpose) in whose destiny it is so preordained.”(1)

Now commenting on the state of human beings in general, Guru Ji says:

Paurri:

“(A human being) has come into this world to (reunite with) the one (God). However from birth (the human being) has been allured by the enticing worldly wealth. (It is believed that) in the mother’s womb, (mortals) meditate on God hanging upside down. With every breath, they keep remembering God. (But after coming into this world, they) grow entangled in that (world) which they must ultimately leave and depart from, and they forsake from their mind the giver (God). Nanak says, O’ Master of the universe, only the one upon whom You show Your mercy never forgets You in this or the next world.”(6)

The message of this *paurri* is that only that person’s birth is fruitful who understands the real purpose of human life, and never lets God, the Giver of everything, go out of the mind.

ਸਲੋਕੁ ॥

ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸ ਹੁਕਮਿ ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ ॥
 ਆਵਨ ਜਾਨਾ ਤਿਹ ਮਿਟੈ ਨਾਨਕ ਜਿਹ ਮਨਿ ਸੋਇ ॥੧॥

ਪਉੜੀ ॥

ਏਉ ਜੀਅ ਬਹੁਤੁ ਗੁਭ ਵਾਸੇ ॥
 ਮੋਹ ਮਗਨ ਮੀਠ ਜੋਨਿ ਫਾਸੇ ॥
 ਇਨਿ ਮਾਇਆ ਤ੍ਰੈ ਗੁਣ ਬਸਿ ਕੀਨੇ ॥
 ਆਪਨ ਮੋਹ ਘਟੇ ਘਟਿ ਦੀਨੇ ॥
 ਏ ਸਾਜਨ ਕਛੁ ਕਹਹੁ ਉਪਾਇਆ ॥
 ਜਾ ਤੇ ਤਰਉ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥

salok.

aavat hukam binaas hukam aagi-aa bhinn na ko-ay.
 aavan jaanaa tijh mitai naanak jih man so-ay.
 ||1||

pa-orhee.

ay-oo jee-a bahut garabh vaasay.
 moh magan meeth jon faasay.
 in maa-i-aa tarai gun bas keenay.
 aapan moh ghatay ghat deenay.
 ay saajan kachh kahhu upaa-i-aa.
 jaa tay tara-o bikham ih maa-i-aa.

ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥
ਨਾਨਕ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਮਾਏ ॥੭॥

kar kirpaa satsang milaa-ay.
naanak taa kai nikat na maa-ay. ||7||

Guru Ji continues his commentary on the state of the ordinary human beings who come and go from this world under God's will. He also reveals the main reason behind their coming and going, and how this cycle can be ended. He says:

Salok:

“(O’ my friends, it is according to God’s) command that (a person) comes into this world, and also perishes according to His command. No one is exempt from His order. O’ Nanak, this (cycle of) coming and going stops only for those in whose heart abides that (God).”(1)

Now explaining in detail, Guru Ji says:

Paurri:

“These creatures have (previously) resided in many wombs. By being ensnared in sweet worldly love, they kept being trapped into many existences. Worldly attachment has kept creatures under its control through its three qualities (of vice, virtue, and power). It has overpowered each and every heart by its allurements.”

Therefore raising a question, Guru Ji asks: “O’ (saintly) friends, tell me: is there some remedy by which I may swim across this terrible ocean of worldly attachments?”

Answering the question himself, Guru Ji says: “Showing His mercy, whom God unites with the company of saintly persons, no worldly attachment afflict that person at all.”(7)

The message of this paurri is that we come and go from this world under God’s command, and keep enduring cycles of birth and death, because in every existence we grow allured and entangled by deceitful worldly attachment. The only way to be rid of this cycle of birth and death is to join the company of saintly persons and meditate on God’s Name. Then worldly attachment will no longer lure us away from the love of God, and our comings and goings will cease.

ਸਲੋਕੁ ॥

salok.

ਕਿਰਤ ਕਮਾਵਨ ਸੁਭ ਅਸੁਭ ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ॥

kirat kamaavan subh asubh keenay tin parabh
aap.

ਪਸੁ ਆਪਨ ਹਉ ਹਉ ਕਰੈ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਕਹਾ ਕਮਾਇ
॥੧॥

pas aapan ha-o ha-o karai naanak bin har
kaha kamaat. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਏਕਹਿ ਆਪਿ ਕਰਾਵਨਹਾਰਾ ॥

aykeh aap karaavanhaaraa.

ਆਪਹਿ ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ ॥
ਇਆ ਜੁਗ ਜਿਤੁ ਜਿਤੁ ਆਪਹਿ ਲਾਇਓ ॥
ਸੋ ਸੋ ਪਾਇਓ ਜੁ ਆਪਿ ਦਿਵਾਇਓ ॥
ਉਆ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕਉ ॥

aapeh paap punn bisthaaraa.
i-aa jug jit jitu aapeh laa-i-o.
so so paa-i-o jo aap divaa-i-o.
u-aa kaa antu na jaanai ko-o.

ਜੋ ਜੋ ਕਰੈ ਸੋਊ ਫੁਨਿ ਹੋਊ ॥
 ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ ॥
 ਨਾਨਕ ਆਪਿ ਸਵਾਰਨਹਾਰਾ ॥੮॥

jo jo karai so-oo fun ho-oo.
 aykeh tay saglaa bistaaraa.
 naanak aap savaaranhaaraa. ||8||

Guru Ji now tells us who is the real doer and cause of everything, good and bad. He says:

Saloak:

“(O’ my friends, residing in everyone, it is God) Himself, who is doing and has done all good and bad deeds. The animal (like) foolish (mortal) thinks that he or she has done these deeds. But O’ Nanak, what can one do without God’s (will)?” (1)

Guru Ji elaborates:

Paurri:

“(O’ my friends, it is the one God) who makes mortals do (their good and bad deeds). He Himself has spread the expanse of vices and virtues. In this period (of life), creatures are engaged in the task to which (God) has yoked them. They have obtained whatever (God) has arranged to be given (to them). Nobody knows the limits of that (God). Whatever He does ultimately happens. It is from that one (God) alone that the entire expanse (of the world has occurred). O’ Nanak, it is He Himself who brings the mortals to the right path.”(8)

The message of this Paurri is that we should not feel any kind of ego because of our achievements, or good deeds. Instead, we should be thankful to God for giving us the opportunity to do these good deeds.

ਸਲੋਕੁ ॥

ਰਾਚਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ਕੁਸਮ ਰੰਗ ਬਿਖ ਸੋਰ ॥
 ਨਾਨਕ ਤਿਹ ਸਰਨੀ ਪਰਉ ਬਿਨਸਿ ਜਾਇ ਮੈ ਮੋਰ ॥੧॥

salok.

raach rahay baniṭaa binod kusam rang bikh
 sor.
 naanak tijh sarnee para-o binas jaa-ay mai
 mor. ||1||

ਪੰਨਾ ੨੫੨

SGGS P-252

ਪਉੜੀ ॥

ਰੇ ਮਨ ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ ॥
 ਜਿਹ ਬਿਧਿ ਕਤਹੁ ਨ ਛੁਟੀਐ ਸਾਕਤ ਤੇਊ ਕਮਾਹਿ ॥
 ਹਉ ਹਉ ਕਰਤੇ ਕਰਮ ਰਤ ਤਾ ਕੇ ਭਾਰੁ ਅਫਾਰ ॥
 ਪ੍ਰੀਤਿ ਨਹੀ ਜਉ ਨਾਮ ਸਿਉ ਤਉ ਏਊ ਕਰਮ ਬਿਕਾਰ ॥
 ਬਾਧੇ ਜਮ ਕੀ ਜੇਵਰੀ ਮੀਠੀ ਮਾਇਆ ਰੰਗ ॥
 ਭ੍ਰਮ ਕੇ ਮੋਹੇ ਨਹ ਬੁਝਹਿ ਸੋ ਪ੍ਰਭੁ ਸਦਹੁ ਸੰਗ ॥

pa-orhee.

ray man bin har jah rachahu tah tah banDhan
 paahi.
 jih biDh kathoo na chhootee-ai saakat tay-oo
 kamaahi.
 ha-o ha-o kartay karam rat ta ko bhaar
 afaar.
 pareet nahee ja-o naam si-o ta-o ay-oo karam
 bikaar.
 baaDhay jam kee jayvree meethee maa-i-aa
 rang.
 bharam kay mohay nah bujheh so parabh
 sadhoo sang.

ਲੇਖੈ ਗਣਤ ਨ ਛੁਟੀਐ ਕਾਚੀ ਭੀਤਿ ਨ ਸੁਖਿ ॥

laykhai ganat na chhootee-ai kaachee bheet
na suDh.

ਜਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਬੁਧਿ ॥੯॥

jisahi bujhaa-ay naankaa tih gurmukh nirmal
buDh. ||9||

GAURRI BAWAN AKHRI MEHLA 5

In the previous *paurri*, Guru Ji, told us that it is God who does everything. Naturally, the question arises how a person becomes evil or virtuous. Guru Ji replies:

Salok:

“We human beings remain intoxicated in sensual pleasures, but like the quickly fading color of safflower this noise (and fury) of the poison (of worldly riches and power) is short-lived. Nanak says, (O’ human being), seek the refuge of that (God, so that this sense) of “I-am-ness and me” (in you) may vanish.”(1)

Explaining the reason for the above advice, Guru Ji says:

Paurri:

“O’ mind, except God, with whatever you become attached, that would put you in more bonds. The apostates do those very things from which they can never be released. (Then there are some misguided people) who in their ego are in love with performing all kinds of rituals; actually they are (unnecessarily) bearing an unendurable load (caused by these rituals). If they do not have any love for God’s Name, these rituals themselves become useless. Those who are in love with sweet worldly pleasures are bound in chains of death. Lured by doubt, they do not realize that God is always alongside us. (The fact is that somehow we are so caught in the evils of worldly riches and ego that there is no way) we can be emancipated if our misdeeds are ever taken into account. (We are like that) wall of mud, which cannot be made tidy (by washing with water). O’ Nanak, only the one whom God Himself makes to understand, that one’s intellect becomes immaculate through the Guru’s (guidance).”(9)

The message of this *paurri* is that unless and until we meditate on God’s Name with true love and devotion, we cannot sanctify ourselves by false rituals or way of works.

ਸਲੋਕੁ ॥

salok.

ਟੂਟੇ ਬੰਧਨ ਜਾਸੁ ਕੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ॥
ਜੋ ਰਾਤੇ ਰੰਗ ਏਕ ਕੈ ਨਾਨਕ ਗੁੜਾ ਰੰਗੁ ॥੧॥

tootay banDhan jaas kay ho-aa saaDhoo sang.
jo raatay rang ayk kai naanak goorhaa rang. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ॥
ਰੇ ਰੇ ਦਰਗਹ ਕਰੈ ਨ ਕੋਉ ॥
ਆਉ ਬੈਠੁ ਆਦਰੁ ਸੁਭ ਦੇਉ ॥
ਉਆ ਮਹਲੀ ਪਾਵਹਿ ਤੂ ਬਾਸਾ ॥
ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ ॥
ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਧੁਰਿ ਜਾ ਕੈ ॥
ਹਰਿ ਸੰਪੈ ਨਾਨਕ ਘਰਿ ਤਾ ਕੈ ॥੧੦॥

raaraa rangahu i-aa man apnaa.
har har naam japahu jap rasnaa.
ray ray dargeh kahai na ko-oo.
aa-o bait h aadar subh day-oo.
u-aa mahlee paavahi too baasaa.
janam maran nah ho-ay binaasaa.
mastak karam likhi-o Dhur jaa kai.
har sampai naanak ghar taa kai. ||10||

Guru Ji concluded the previous *paurri* with the statement that only the one whom God Himself makes to understand, that one's intellect becomes immaculate through the Guru's (guidance). Emphasizing this point, Guru Ji says:

Salok:

“(O’ my friends), the one whose worldly bonds have been removed (has first) been blessed with the company of the saint (Guru). O’ Nanak, they who are imbued with the love of (God), their love is so deep (that it never fades).”(1)

Therefore, through the next letter *Raara*, Guru Ji says:

Paurri:

“*Raara*: “(O’ friends), imbue this mind of yours with God’s love by repeatedly uttering God’s Name with your tongue. Then nobody will address you with disrespect in God’s court. All would pay you respect, and ask you to have a seat. In that mansion of God, you will find a place to stay. There will be no birth, death, or destruction. O’ Nanak, in whose destiny it is so written, only in the heart of that person does the capital of God’s (Name) reside.”(10)

The message of this *paurri* is that if we want to end our cycle of birth and death, and be received with respect and honor in God’s court, then we should seek the guidance of the Guru and meditate on God’s Name with complete love and devotion.

ਸਲੋਕੁ ॥

ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ ॥

ਲਾਗਿ ਪਰੇ ਦੁਰਗੰਧਿ ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ ॥੧॥

ਪਉੜੀ ॥

ਲਲਾ ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ ॥

ਅਹੰਬੁਧਿ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥

ਇਆ ਮਾਇਆ ਮਹਿ ਜਨਮਹਿ ਮਰਨਾ ॥

ਜਿਉ ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ ॥

ਕੋਊ ਊਨ ਨ ਕੋਊ ਪੂਰਾ ॥

ਕੋਊ ਸੁਘਰੁ ਨ ਕੋਊ ਮੂਰਾ ॥

ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥

ਨਾਨਕ ਠਾਕੁਰ ਸਦਾ ਅਲਿਪਨਾ ॥੧੧॥

salok.

laalach jhooth bikaar moh bi-aapat moorhay anDh.

laag paray durganDh si-o naanak maa-i-aa banDh. ||1||

pa-orhee.

lalaa lapat bikhai ras raatay.

ahaⁿ-buDh maa-i-aa mad maatay.

i-aa maa-i-aa meh janmeh marnaa.

ji-o ji-o hukam tivai ti-o karnaa.

ko-oo oon na ko-oo pooraa.

ko-oo sughar na ko-oo mooraa.

jit jit laavhu tit tit laganaa.

naanak thaakur sadaa alipanaa. ||11||

In the previous *paurri*, Guru Ji told us how the Guru's guidance could liberate us from worldly bonds, and help us to gain honor and respect in God's court. Guru Ji begins the next *paurri* by commenting on the state of those who remain entangled in the evils of worldly attachment. He says:

Salok:

“O’ Nanak, those blind fools are afflicted with greed, falsehood, evils, and attachment, who are caught in worldly bonds, and are lured by the evil lusts.”(1)

Now describing the consequences of indulging in evil desires, and the basic reason for such a downfall in a person's character, Guru Ji says:

Paurri:

“*Lalla*- They who remain intoxicated in the wine of ego and worldly riches, they remain engrossed in the relish of poisonous (worldly) pleasures. (They don't realize that by being immersed) in worldly attachment, there is nothing but (repeated) birth and death. (However, nothing is under the mortals' control): they must do whatever God wills. No one is imperfect and no one is perfect. No one is wise and no one is foolish. O' God, wherever You yoke us, we must engage (in that task). But O' Nanak (even though it is God who is setting up this worldly play, yet) that Master always remains detached (from the world).” (11)

The message of this *paurri* is that we should always pray to God to save us from false worldly attachments and pleasures, and yoke us to the task of meditating on His Name, so that we may be saved from the continuous circle of births and deaths.

ਸਲੋਕੁ ॥

ਲਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ॥
ਦੂਸਰ ਨਾਹੀ ਅਵਰ ਕੋ ਨਾਨਕ ਬੋਧਵਾਹ ॥੧॥

ਪਉੜੀ ॥

ਲਲਾ ਤਾ ਕੈ ਲਵੈ ਨ ਕੋਊ ॥
ਏਕਹਿ ਆਪਿ ਅਵਰ ਨਹ ਹੋਊ ॥
ਹੋਵਨਹਾਰੁ ਹੋਤ ਸਦ ਆਇਆ ॥
ਉਆ ਕਾ ਅੰਤੁ ਨ ਕਾਊ ਪਾਇਆ ॥
ਕੀਟ ਹਸਤਿ ਮਹਿ ਪੂਰ ਸਮਾਨੇ ॥
ਪ੍ਰਗਟ ਪੁਰਖ ਸਭ ਠਾਊ ਜਾਨੇ ॥
ਜਾ ਕਉ ਦੀਨੋ ਹਰਿ ਰਸੁ ਅਪਨਾ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ ॥੧੨॥

salok.

laal gupaal gobind parabh gahir gambheer
athhaah.
doosar naahee avar ko naanak bayparvaah. ||1||

pa-orhee.

lalaa taa kai lavai na ko-oo.
aykeh aap avar nah ho-oo.
hovanhaar hot sad aa-i-aa.
u-aa kaa ant na kaahoo paa-i-aa.
keet hasat meh poor samaanay.
pargat purakh sabh thaa-oo jaanay.
jaa ka-o deeno har ras apnaa.
naanak gurmukh har har tih japnaa. ||12||

In the previous *paurri*, Guru Ji advised us to pray to God to save us from false worldly attachments and pleasures, and yoke us to the task of meditating on His Name. Now describing some unique qualities of God, Guru Ji says:

Salok:

“That beloved Master, the Cherisher of the world, and the Preserver of the Universe is very deep, profound, and unfathomable. O' Nanak, there is no other like Him and He is altogether carefree.”(1)

Continuing his commentary, Guru Ji says:

Paurri:

“*Lalla*: There is no one even close to Him (in virtues). He alone is the one, and there will be no other (God like Him). He the eternal one has always been present, is present now, and shall exist forever (in future). No one has been able to find His limit. He is fully contained in

(the minutest insect, like) an ant, and in (the largest animal, like) an elephant. He is manifest and known everywhere. To whom He has bestowed the nectar of His praise, O' Nanak, under the guidance of the Guru, that devotee repeatedly meditates on God's Name."(12)

The message of this *paורי* is that God alone is the most powerful and omniscient Being; there is none equal to Him, nor there will be. Therefore, we should always worship and pray only to Him, and beg Him to bless us with the guidance of the Guru so that we may meditate on His Name alone.

ਸਲੋਕੁ ॥

ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ
॥
ਨਾਨਕ ਧਨਿ ਧਨਿ ਧੰਨਿ ਜਨ ਆਏ ਤੇ ਪਰਵਾਣੁ
॥੧॥

ਪਉੜੀ ॥

ਆਇਆ ਸਫਲ ਤਾਹੁ ਕੇ ਗਨੀਐ ॥
ਜਾਸੁ ਰਸਨ ਹਰਿ ਹਰਿ ਜਸੁ ਭਨੀਐ ॥
ਆਇ ਬਸਹਿ ਸਾਹੂ ਕੈ ਸੰਗੇ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗੇ ॥
ਆਵਤ ਸੇ ਜਨੁ ਨਾਮਹਿ ਰਾਤਾ ॥
ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਬਿਧਾਤਾ ॥
ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ ॥
ਨਾਨਕ ਹਰਿ ਕੈ ਦਰਸਿ ਸਮਾਇਆ ॥੧੩॥

salok.

aaṭam ras jih jaani-aa har rang sehjay maan.
naanak Dhan Dhan Dhan jan aa-ay tay parvaan.
||1||

pa-orhee.

aa-i-aa safal taahoo ko ganee-ai.
jaas rasan har har jas bhane-ai.
aa-ay baseh saaDhoo kai sangay.
an-din naam Dhi-aavahi rangay.
aavaṭ so jan naameh raataa.
jaa ka-o da-i-aa ma-i-aa biDhaataa.
aykeh aavan fir jon na aa-i-aa.
naanak har kai daras samaa-i-aa. ||13||

After stating some of the unique qualities of God, Guru Ji describes the merits of meditating on His Name. He says:

Salok:

“They who have experienced the pleasure of spiritual (bliss) imperceptibly enjoy the love of God. O' Nanak, blessed again and again are those devotees, and approved is their advent (into this world).” (1)

Now telling in more detail about those whose advent into this world is considered successful, Guru Ji says:

Paורי:

“(O' my friends), the advent of those persons is counted as fruitful whose tongue always sings praises of God. They come and sit in the society of saints, and imbued with (God's) love they meditate on His Name day and night. Upon coming into this world, only that person remains imbued with God's Name on whom is bestowed the grace and mercy of (God), the scribe of destiny. Such a person comes (into this world) only once, and is not put into the womb again. O' Nanak, such a devotee merges in the sight of God.”(13)

The message of this *paורי* is that if we want to merge in God, we should meditate on His Name in the company of saints (Guru).

After stating some of the unique qualities of God, Guru Ji describes the merits of meditating on His Name. He says:

Salok:

“They who have experienced the pleasure of spiritual (bliss) imperceptibly enjoy the love of God. O’ Nanak, blessed again and again are those devotees, and approved is their advent (into this world).” (1)

Now describing in a little more detail those whose advent into this world is considered successful, Guru Ji says:

Paurri:

“(O’ my friends), the advent of those persons is counted as fruitful whose tongue always sings praises of God. They come and sit in the society of saints, and imbued with (God’s) love they meditate on His Name day and night. Among those who come (into this world), only those are imbued with the love of the (God’s) Name on whom is bestowed the grace and mercy of (God), the scribe of destiny. Such a person comes (into this world) only once, and is not put into the womb again. O’ Nanak, this devotee merges in the sight of God.”(13)

The message of this paurri is that if we want to merge with God, we should meditate on His Name in the company of saints (Guru).

ਸਲੋਕੁ ॥

ਯਾਸੁ ਜਪਤ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ ॥
ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਉ ॥੧॥

ਪੰਨਾ ੨੫੩

ਪਉੜੀ ॥

ਯਯਾ ਜਾਰਉ ਦੁਰਮਤਿ ਦੋਊ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਸੁਖ ਸਹਜੇ ਸੋਊ ॥
ਯਯਾ ਜਾਇ ਪਰਹੁ ਸੰਤ ਸਰਨਾ ॥
ਜਿਹ ਆਸਰ ਇਆ ਭਵਜਲੁ ਤਰਨਾ ॥
ਯਯਾ ਜਨਮਿ ਨ ਆਵੈ ਸੋਊ ॥
ਏਕ ਨਾਮ ਲੋ ਮਨਹਿ ਪਰੋਊ ॥
ਯਯਾ ਜਨਮੁ ਨ ਹਾਰੀਐ ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ॥
ਨਾਨਕ ਤਿਹ ਸੁਖੁ ਪਾਇਆ ਜਾ ਕੈ ਹੀਰੈ ਏਕ ॥੧੪॥

salok.

yaas japaṭ man ho-ay anand binsai doojaa
bhāa-o.
dookh darad trisnaa bujhai naanak naam
samaa-o. ||1||

SGGS P-253

pa-orhee.

ya-yaa jaara-o durmat do-oo.
tiseh ti-aag sukh sehjay so-oo.
ya-yaa jaa-ay parahu sant sarnaa.
jih aasar i-aa bhavjal tarnaa.
ya-yaa janam na aavai so-oo.
ayk naam lay maneh paro-oo.
ya-yaa janam na haaree-ai gur pooray kee tayk.
naanak tih sukh paa-i-aa jaa kai hee-arai ayk.
||14||

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous paurri, Guru Ji advised us that if we want to merge in God, we should meditate on His Name in the company of saints (Guru).

Reemphasizing that advice, he says: -

Salok:

“O’ Nanak, we should merge in the Name (of that God), meditating on whom brings bliss to the mind, and dispels our pain, sorrow, and fire of worldly desires, and erases all love for anything other than God.” (1)

Next, Guru Ji lists some useful things, which the letter *Yaeyya* should remind us. He says:

Paurri:

“*Yaeyya*—(O’ my friends), burn down both your evil intellect and duality. By relinquishing these, you will easily sleep in peace. Go and seek the shelter of saint (Guru), by whose help you will cross the dreadful worldly ocean. The one who enshrines the one (God’s) Name in the heart is not born again. By seeking the support of the perfect Guru, we shall not lose the game of life. In short, O’ Nanak, the devotee in whose heart resides the (one) God has obtained (true) peace.”(14)

The message of this *paurri* is that if we want to obtain true peace and bliss of mind, and achieve the purpose of this human life, then we should meditate on God’s Name.

ਸਲੋਕੁ ॥

ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ ਈਤ ਉਤੁ ਕੇ ਮੀਤ॥
ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਾਨਕ ਜਪੀਐ ਨੀਤ ॥੧॥

ਪਉੜੀ ॥

ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਤਾਸੁ ਕਉ ਜੋ ਅੰਤਿ ਸਹਾਈ ਹੋਇ ॥
ਇਹ ਬਿਖਿਆ ਦਿਨ ਚਾਰਿ ਛਿਆ ਛਾਡਿ ਚਲਿਓ ਸਭੁ
ਕੋਇ ॥
ਕਾ ਕੋ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ ॥
ਗ੍ਰਿਹ ਬਨਿਤਾ ਕਛੁ ਸੰਗਿ ਨ ਲੀਆ ॥
ਐਸੀ ਸੰਚਿ ਜੁ ਬਿਨਸਤ ਨਾਹੀ ॥
ਪਤਿ ਸੇਤੀ ਅਪੁਨੈ ਘਰਿ ਜਾਹੀ ॥
ਸਾਧਸੰਗਿ ਕਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ॥
ਨਾਨਕ ਤੇ ਤੋ ਬਹੁਰਿ ਨ ਆਇਆ ॥੧੫॥

salok.

anṯar man ṯan bas rahay eēt̄ oot̄ kay meet̄.
gur poorai updaysi-aa naanak japee-ai neet. ||1||

pa-orhee.

an-ḍin simrahu ṯaas ka-o jo anṯ sahaa-ee ho-ay.
ih bikhī-aa ḍin chaar chhi-a chhaad chali-o sabh
ko-ay.
kaa ko maat̄ piṯaa sut̄ Dhee-aa.
garih baniṯaa kachh sang na lee-aa.
aisee sanch jo binsat̄ naahee.
pat̄ sayṯee apunai ghar jaahē.
saaDhsang kal keertan gaa-i-aa.
naanak ṯay ṯay bahur na aa-i-aa. ||15||

In the previous *paurri*, Guru Ji advised us that if we want to enjoy true peace and bliss of mind, and achieve the purpose of this human life, then we should meditate on God’s Name. Now sharing with us his own experience in this regard, he says:

Salok:

“Within my mind and body has come to reside the One who is our friend here and hereafter. Nanak says, (O’ my friends), the perfect Guru has instructed that we should daily meditate (on that God).” (1)

Therefore advising us on the basis of his personal experience, Guru Ji says:

Paurri:

“(O’ my friends), day and night meditate on that (God) who will be your supporter in the end. This poison (of worldly riches and power) is very short lived, and in the end, we will all depart, leaving this poison (here in this world). Whose are the father, mother and daughters? No one has ever taken their spouse or belongings with them (after death. Therefore, O’ mortal), amass the (commodity) that does not perish, so that you can go to your (God’s) home with honor. Nanak (says), in this iron age, they who have sung the praises of God in the company of saintly persons do, they not have to come back (to this world) again.”(15)

The message of this *paurri* is that instead of getting attached to worldly riches, power, and relatives, we should attach ourselves to singing God’s praise and meditating on His Name in the congregation of saintly persons. Then we may not have to go through the pain of birth and death again.

ਸਲੋਕੁ ॥

ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਛਿਆਨੀ ਧਨਵੰਤ ॥

ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ
॥੧॥

ਪਉੜੀ ॥

ਝੰਡਾ ਖਟੁ ਸਾਸਤ੍ਰ ਹੋਇ ਛਿਆਤਾ ॥
ਪੂਰਕੁ ਕੁੰਭਕ ਰੇਚਕ ਕਰਮਾਤਾ ॥
ਛਿਆਨ ਧਿਆਨ ਤੀਰਥ ਇਸਨਾਨੀ ॥
ਸੋਮਪਾਕ ਅਪਰਸ ਉਦਿਆਨੀ ॥
ਰਾਮ ਨਾਮ ਸੰਗਿ ਮਨਿ ਨਹੀ ਹੇਤਾ ॥
ਜੋ ਕਛੁ ਕੀਨੋ ਸੋਊ ਅਨੇਤਾ ॥
ਉਆ ਤੇ ਉਤਮੁ ਗਨਉ ਚੰਡਾਲਾ ॥
ਨਾਨਕ ਜਿਹ ਮਨਿ ਬਸਹਿ ਗੁਪਾਲਾ ॥੧੬॥

salok.

at suṅdar kuleen chaṭur mukh n̄yi-aanee
Dhanvant.
mirtak kahee-ahi naankaa jih pareet nahee
bhagvant. ||1||

pa-orhee.

nyanyaa khat saastar ho-ay n̄yi-aataa.
poorak kumbhak raychak karmaataa.
n̄yi-aan Dhi-aan tirath isnaanee.
sompak apras udi-aanee.
raam naam sang man nahee haytaa.
jo kachh keeno so-oo anaytaa.
u-aa tay ootam gan-o chandalaa.
naanak jih man baseh gupaalaa. ||16||

In the previous so many *paurris*, Guru Ji urged us to meditate on God’s Name, and explained the merits of doing so. Now he tells us how bad it is if we do not do that. He says:

Salok:

“Even if they are extremely good-looking, belong to a high caste, are very clever, wise, and rich, O’ Nanak, they are called (spiritually) dead if they don’t have love for God.”(1)

That is not all. Guru Ji adds:

Paurri:

“(Gnanna)—A person may be the knower of the six *Shastras*, does the Yoga exercises of inhaling, exhaling and holding of breath. He or she may study books of knowledge, meditate and bathe at pilgrim stations, personally cooks food, does not let anybody touch him or her, and abides in the woods. However, if in that person’s heart is no love for God’s Name, then whatever this devotee does is in vain. O’ Nanak, consider as better than (such a person those savages or) *chandaall’s* in whose mind resides God.”(16)

The message of this *paורי* is that no matter how many religious rituals we perform, how many spiritual books we read, and to what caste we belong, if we don't remember God we are worse than even a savage who keeps God enshrined in the heart.

ਸਲੋਕੁ ॥

ਕੁੰਟ ਚਾਰਿ ਦਹ ਦਿਸਿ ਭ੍ਰਮੇ ਕਰਮ ਕਿਰਤਿ ਕੀ ਰੇਖ ॥

ਸੂਖ ਦੂਖ ਮੁਕਤਿ ਜੋਨਿ ਨਾਨਕ ਲਿਖਿਓ ਲੇਖ ॥੧॥

ਪਵੜੀ ॥

ਕਕਾ ਕਾਰਨ ਕਰਤਾ ਸੋਊ ॥
ਲਿਖਿਓ ਲੇਖੁ ਨ ਮੋਟਤ ਕੋਊ ॥
ਨਹੀ ਹੋਤ ਕਛੁ ਦੋਊ ਬਾਰਾ ॥
ਕਰਨੈਹਾਰੁ ਨ ਭੂਲਨਹਾਰਾ ॥
ਕਾਹੂ ਪੰਥੁ ਦਿਖਾਰੈ ਆਪੈ ॥
ਕਾਹੂ ਉਦਿਆਨ ਭ੍ਰਮਤ ਪਛੁਤਾਪੈ ॥
ਆਪਨ ਖੇਲੁ ਆਪ ਹੀ ਕੀਨੋ ॥
ਜੋ ਜੋ ਦੀਨੋ ਸੁ ਨਾਨਕ ਲੀਨੋ ॥੧੭॥

salok.

kunt char dāh dis bharamay karam kirat kee raykh.

sookh dookh mukat jon naanak likhi-o laykh.
||1||

pavrhee.

kakaa kaaran kartaa so-oo.
likhi-o laykh na maytat ko-oo.
nahee hot kachh do-oo baaraa.
karnaihaar na bhoolanhaaraa.
kaahoo panth dikhaarai aapai.
kaahoo udi-aan bharmat pachhutaapai.
aapan khayl aap hee keeno.
jo jo deeno so naanak leeno. ||17||

In this *paורי*, Guru Ji tells us why we keep wandering through many lives, and why we go through so much pain and pleasure. He says:

Saloak:

“Mortals wander about the four corners and in all the ten directions of the world according to their pre-ordained destiny based on (their past) deeds. O’ Nanak, it is (God Himself, who has) prescribed weal and woe, emancipation and transmigration in (a person’s destiny).” (1)

Now beginning with the next letter *Kakka* of the alphabet, Guru Ji tells us the real cause behind all causes, for all our good and bad deeds, and for our pain and pleasure. He says:

Paורי:

“*Kakka*:—(O’ my friends), it is (God) Himself who is the cause behind all causes. No one can erase what He has prescribed. Nothing happens for a second time, because the Doer is infallible. To some, He Himself shows the right path, and causes some to wander sorrowfully in the wilderness (and makes them) repent (for their mistakes). He Himself has executed His own play (of the world), and O’ Nanak, whatever (role) He gave, (the mortal) has played that (role).” (17)

The message of this *paורי* is that this world is like a play or drama, whose writer, producer and director is God. Whatever a mortal does, enjoys or suffers is all according to the script and role given by God.

ਸਲੋਕੁ ॥

ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਰਹੇ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥

salok.

khaat kharchat bilchhat rahay toot na jaahi bhandaar.

ਹਰਿ ਹਰਿ ਜਪਤ ਅਨੇਕ ਜਨ ਨਾਨਕ ਨਾਹਿ ਸੁਮਾਰ ॥੧॥

har har japaṭ anayk jan naanak naahi sumaar.
||1||

ਪਉੜੀ ॥

pa-orhee.

ਖਖਾ ਖੁਨਾ ਕਛੁ ਨਹੀ ਤਿਸੁ ਸੰਮੁਖ ਕੈ ਪਾਹਿ ॥

khakhaa khoodnaa kachh nahee tis samrath kai paahi.

ਜੋ ਦੇਨਾ ਸੋ ਦੇ ਰਹਿਓ ਭਾਵੈ ਤਹ ਤਹ ਜਾਹਿ ॥

jo daynaa so day rahi-o bhaavai tah tah jaahi.

ਖਰਚੁ ਖਜਾਨਾ ਨਾਮ ਧਨੁ ਇਆ ਭਗਤਨ ਕੀ ਰਾਸਿ ॥

kharach khajaanaa naam dhan i-aa bhagtan kee raas.

ਖਿਮਾ ਗਰੀਬੀ ਅਨਦ ਸਹਜ ਜਪਤ ਰਹਿਹਿ ਗੁਣਤਾਸ ॥

khimaa gareebiee anad sahj japaṭ raheh gunṭaas.

ਖੇਲਹਿ ਬਿਗਸਹਿ ਅਨਦ ਸਿਉ ਜਾ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ ॥

khayleh bigsahi anad si-o jaa ka-o hot kirpaal.

ਸਦੀਵ ਗਨੀਵ ਸੁਹਾਵਨੇ ਰਾਮ ਨਾਮ ਗ੍ਰਿਹਿ ਮਾਲ ॥

sadeev ganeev suhaavanay raam naam garihi maal.

ਖੇਦੁ ਨ ਦੂਖੁ ਨ ਡਾਨੁ ਤਿਹ ਜਾ ਕਉ ਨਦਰਿ ਕਰੀ ॥

khayd na dookh na daan tih jaa ka-o nadar karee.

ਨਾਨਕ ਜੋ ਪੁਭ ਭਾਇਆ ਪੂਰੀ ਤਿਨਾ ਪਰੀ ॥੧੮॥

naanak jo parabh bhaani-aa pooree tinaa paree.
||18||

In *paurri* (16), Guru Ji told us how unworthy he considers those worldly wise, rich, and learned persons who do not meditate on God's Name. Now he describes what kind of unlimited blessings God bestows on those devotees who meditate on His Name. He says:

Salok:

“O’ Nanak, myriad devotees repeat God’s Name; there is no limit to their count. (They amass so much wealth of God’s Name that) even though they enjoy and share this wealth with others, still these treasures never fall short.”(1)

Now commenting upon the treasures and blessings in the storehouse of God, Guru Ji says:

Paurri:

“*Khakha*—“(O’ friends), there is paucity of nothing (in the storehouse) of that all-powerful (God). Whatever He wants to give (a person), He is giving that. Wherever it pleases Him, there the creatures go. His devotees have the capital of God’s Name to spend (and use). They gather forgiveness, humility, and bliss of equipoise by meditating on (God) the treasure of merits. They, unto whom He becomes merciful, sport and blossom with inner bliss. Yes, they who have the wealth of God’s Name in their heart are always rich and feel delighted. They on whom God casts His merciful glance do not suffer any torture, pain or punishment. But O’ Nanak, only those have achieved the full objective of this life on whom God is pleased.”(18)

The message of this *paurri* is that if we want to achieve the real objective of this human life of reuniting with our spouse God, then we should try to win His pleasure by lovingly meditating on His Name.

ਪੰਨਾ ੨੫੪

SGGS P-254

ਸਲੋਕੁ ॥

salok.

ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਮਨੈ ਮਾਹਿ ਸਰਪਰ ਚਲਨੋ ਲੋਗੁ ॥

gan min daykhu manai maahi sarpar chalna log.

ਆਸ ਅਨਿਤ ਗੁਰਮੁਖਿ ਮਿਟੈ ਨਾਨਕ ਨਾਮ ਅਰੋਗ ॥੧॥

aas aniṭ gurmukh̄ mitai naanak naam arog. ||1||

ਪਉੜੀ ॥

pa-orh̄ee.

ਗਗਾ ਗੋਬਿਦ ਗੁਣ ਰਵਹੁ ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤ ॥
ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੋ ਮੀਤ ॥

gagaa gobid̄ gun̄ ravhu saas saas jap neet̄.
kahaā bisaasaa dayh̄ kaa bilam na kariho meēt̄.

ਨਹ ਬਾਰਿਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ ॥

nah baarik nah jobnai nah birDhee kachh̄
bandh̄.

ਓਹ ਬੇਰਾ ਨਹ ਬੂਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ ॥

oh bayraa nah boojh̄ee-ai ja-o aa-ay parai jam
fanDh̄.

ਗਿਆਨੀ ਧਿਆਨੀ ਚਤੁਰ ਪੇਖਿ ਰਹਨੁ ਨਹੀ ਇਹ ਠਾਇ ॥

gi-aanee Dhi-aanee chaṭur paykh̄ rahan nahee
ih th̄aa-ay.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ ਜਾਹੂ ਮਸਤਕਿ ਭਾਗ ॥

chhaad̄ chhaad̄ saglee ga-ee moorh̄ ṭahaā
laptaahi.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ ਜਾਹੂ ਮਸਤਕਿ ਭਾਗ ॥

gur p̄arsaad̄ simrat̄ rahai jaahoo mastak̄
bhaag.

ਨਾਨਕ ਆਏ ਸਫਲ ਤੇ ਜਾ ਕਉ ਪ੍ਰਿਅਹਿ ਸੁਹਾਗ ॥੧੯॥

naanak aa-ay safal̄ ṭay jaa ka-o pari-ahi
suhaag. ||19||

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous *paurri*, Guru Ji advised us that if we want to achieve the real objective of this human life of reuniting with our spouse God, then we should try to win His pleasure by lovingly meditating on His Name. The problem with most of us is that we keep deceiving ourselves with the thought that we still have enough time to live, so we would rather meditate on God's Name when we become old, after completing other worldly tasks and enjoying worldly pleasures.

In this *paurri*, Guru Ji tells us why do we need to meditate on God's Name right now. He says:

Salok:

“(O’ my friends), you may do all the calculations in your mind and see for yourself that all must depart from here. (Why then, do you keep having desires for perishable things?) O’ Nanak, it is only through Guru’s advice that this hope for perishable (things) is removed, and one gets cured (from this malady of false hope by meditating on God’s) Name.”(1)

Elaborating on the above advice, Guru Ji says:

Paurri:

“*Gagga*—(O’ human beings), daily utter praises of God with each and every breath. There is no guarantee of this body (how long it will last), therefore O’ my friends, do not delay even a moment (in meditating on God’s Name). Whether it is childhood, youth, or old age, nothing can stop (death from overtaking you). We cannot know that time when the noose of death will be around our neck. (You can see for yourself that whether a person is) wise, meditative, or clever, he or she cannot stay forever in this place. Foolish (mortals) keep clinging to those (very things), which must be abandoned when we depart from here. By Guru’s grace, only those persons keep meditating on God in whose destiny it is so preordained. O’ Nanak,

fruitful is the advent of such people (in this world) who are (thus blessed with) the union of their beloved (God).”(19)

The message of this *paurri* is that irrespective of our age or station in life, death can overtake us at any moment. Therefore, if we want to make our human life fruitful and obtain union with our beloved God, then immediately we should begin meditating on God’s Name with each and every breath.

ਸਲੋਕੁ ॥

ਘੋਖੇ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭ ਆਨ ਨ ਕਬਤਉ ਕੋਇ ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ਨਾਨਕ ਏਕੈ ਸੋਇ ॥੧॥

ਪਉੜੀ ॥

ਘਘਾ ਘਾਲਹੁ ਮਨਹਿ ਏਹ ਬਿਨੁ ਹਰਿ ਦੂਸਰ ਨਾਹਿ ॥
ਨਹ ਹੋਆ ਨਹ ਹੋਵਨਾ ਜਤ ਕਤ ਓਹੀ ਸਮਾਹਿ ॥
ਘੁਲਹਿ ਤਉ ਮਨ ਜਉ ਆਵਹਿ ਸਰਨਾ ॥
ਨਾਮ ਤਤੁ ਕਲਿ ਮਹਿ ਪੁਨਹਚਰਨਾ ॥
ਘਾਲਿ ਘਾਲਿ ਅਨਿਕ ਪਛੁਤਾਵਹਿ ॥
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਬਿਤਿ ਪਾਵਹਿ ॥
ਘੋਲਿ ਮਹਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਤਿਹ ਪੀਆ ॥
ਨਾਨਕ ਹਰਿ ਗੁਰਿ ਜਾ ਕਉ ਦੀਆ ॥੨੦॥

salok.

ghokhay saastar bayd sabh aan na khathata-o
ko-ay.
aad jugaadee hun hovat naanak aykai so-ay.
||1||

pa-orhee.

ghaghaa ghaalhu maneh ayh bin har doosar
naahi.
nah ho-aa nah hovnaa jat kat ohee samaahi
ghooleh ta-o man ja-o aavahi sarnaa.
naam tat kal meh punharchanaa.
ghaal ghaal anik pachhutaavahi.
bin har bhagat kahaai thit paavahi.
ghol mahaa ras amrit tih pee-aa.
naanak har gur jaa ka-o dee-aa. ||20||

In the previous *paurri*, Guru Ji advised us that if we want to make our human life fruitful and obtain union with our beloved God, then immediately we should start meditating on God’s Name with each and every breath. Although most of us completely ignore this advice, there are a few who do start treading on spiritual paths according to their preconceived beliefs and understanding. However, instead of meditating on the Name of God, they start worshipping statues of lesser gods and goddesses, or other perishable entities like the Sun, Moon and other stars. In the next *paurri*, Guru Ji tells us, why we need to meditate only on God alone, and none else. He says:

Salok:

“I have thoroughly searched all the (holy books, such as) the *Shastras* and *Vedas*; none of these says (that there is) anyone else (beside the one God who is immortal). O’ Nanak, it is only the same one (God), who has been there before the beginning of ages, is there now, and will be there (forever).”(1)

Elaborating on his comments, Guru Ji says:

Paurri:

“*Ghagha*—(O’ my friends), firmly grasp this in your mind: that except God, there is no one (else who is eternal). No one was ever there and no one shall be there (except Him). He is pervading everywhere. (O’ my) mind, you would enjoy the relish (of God’s Name only) if you seek His refuge. In *Kal Yug* (the present age), God’s Name is the only effective atonement

for sins. Countless persons repent after putting efforts into (ritualistic practices, rather than meditating on God's Name). But, without worship of God, they cannot find any rest (or peace of mind)? O' Nanak, only that person has thoroughly enjoyed the supreme nectar (of God's Name) whom God has blessed with (the guidance of) the Guru." (20)

The message of this *paורי* is that we should not waste our time and energy on unfruitful rituals, or worship of any other entities except the eternal God alone. We should first pray to God to bless us with the guidance of the true Guru, so that we may also learn to enjoy the nectar of God's Name.

ਸਲੋਕੁ ॥

ਕਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ ॥
ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਉ ਗਵਾਰ ॥੧॥

ਪਉੜੀ ॥

ਕੰਕਾ ਕ੍ਰਾਸੈ ਕਾਲੁ ਤਿਹ ਜੋ ਸਾਕਤ ਪ੍ਰਭਿ ਕੀਨ ॥
ਅਨਿਕ ਜੋਨਿ ਜਨਮਹਿ ਮਰਹਿ ਆਤਮ ਰਾਮੁ ਨ ਚੀਨ ॥
ਕ੍ਰਿਆਨ ਧਿਆਨ ਤਾਹੁ ਕਉ ਆਏ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਹ ਆਪਿ ਦਿਵਾਏ ॥
ਕਣਤੀ ਕਣੀ ਨਹੀ ਕੋਉ ਫੂਟੈ ॥
ਕਾਚੀ ਗਾਗਰਿ ਸਰਪਰ ਫੂਟੈ ॥
ਸੋ ਜੀਵਤ ਜਿਹ ਜੀਵਤ ਜਪਿਆ ॥
ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹ ਛਪਿਆ ॥੨੧॥

salok.

*nyan ghaalay sabh divas saas nah badhan
ghatan til saar.
jeevan loreh bharam moh naanak tay-oo
gavaar. ||1||*

pa-orhee.

*nyanyaa nyaraasai kaal tih jo saakat parabh
keen.
anik jon janmeh mareh aatam raam na
cheen.
nyi-aan Dhi-aan taahoo ka-o aa-ay.
kar kirpaa jih aap divaa-ay.
nyantee nyanee nahee ko-oo chhootai.
kaachee gaagar sarpar footai.
so jeevat jih jeevat japi-aa.
pargat bha-ay naanak nah chhapi-aa. ||21||*

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous *paורי*, Guru Ji impressed upon us that we should not waste our time and energy in performing rituals or worshipping any other entities except the one eternal God alone. We should first pray to God to bless us with the guidance of the true Guru, so that we may also learn to enjoy the nectar of His Name. Still some people unnecessarily keep trying to lengthen their lives by special breathing exercises or other devices, counting beads, or tallying the number of pilgrimages or fasts they have observed. In this *paורי*, Guru Ji clarifies all such misunderstandings, and miscalculations. He says:

Salok:

“(O’ my friends), God has given us a fixed number of days and breaths, which do not increase or decrease even an iota. O’ Nanak, those who are swayed by doubt or (worldly) attachment and long to live more (than their allotted number of days) are ignorant fools.”(1)

Next, commenting on the state of those apostates who want to go against the will of God, Guru Ji says:

Now describing his blissful experience in more detail, Guru Ji says:

Paurri:

“*Chacha*—Blessed is the day when my mind was attached to Guru’s immaculate feet (his *Shabad*). I wandered in all the four quarters and ten directions (but all my efforts failed to unite me with God, and I returned empty handed). I obtained His sight only when He showered His grace on me. Now all sense of duality has vanished from my mind, and my way of thinking has become clean and tidy. In the company of saint (Guru), my mind has become immaculate. O’ Nanak, the one to whose eyes the slaver of divine knowledge has been applied, all that one’s worry is dispelled, and such a person sees the one (God alone) pervading everywhere.” (22)

The message of this *paurri* is that if we want to get rid of all our worries and enjoy the true divine bliss in our heart, then we should meditate on God’s Name with true love and devotion.

ਸਲੋਕੁ ॥

ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ਛੰਤ ਗੋਬਿਦ ਗੁਨ ਗਾਇ ॥

ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਨਾਨਕ ਦਾਸ ਦਸਾਇ ॥੧॥

ਪਉੜੀ ॥

ਛਛਾ ਛੋਹਰੇ ਦਾਸ ਤੁਮਾਰੇ ॥

ਦਾਸ ਦਾਸਨ ਕੇ ਪਾਨੀਹਾਰੇ ॥

ਛਛਾ ਛਾਰੁ ਹੋਤ ਤੇਰੇ ਸੰਤਾ ॥

ਪੰਨਾ ੨੫੫

ਅਪਨੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਭਗਵੰਤਾ ॥

ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ॥

ਸੰਤਨ ਕੀ ਮਨ ਟੇਕ ਟਿਕਾਈ ॥

ਛਾਰੁ ਕੀ ਪੁਤਰੀ ਖਰਮ ਗਤਿ ਪਾਈ ॥

ਨਾਨਕ ਜਾ ਕਉ ਸੰਤ ਸਹਾਈ ॥੨੩॥

salok.

chhaatee seetal man sukhee chhant gobid
gun gaa-ay.

aisee kirpaa karahu parabh naanak daas
dasaa-ay. ||1||

pa-orhee.

chhachhhaa chhohray daas tumaaray.

daas daasan kay paaneehaaray.

chhachhhaa chhaar hot tayray santaa.

SGGS P-255

apnee kirpaa karahu bhagvanta.

chhaad si-aanap baho chaturaa-ee.

santan kee man tayk tikaa-ee.

chhaar kee putree param gat paa-ee.

naanak jaa ka-o sant sahaa-ee. ||23||

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous *paurri*, Guru Ji advised us that if we want to get rid of all our worries, and enjoy true divine bliss in our heart, then we should meditate on God’s Name with true love and devotion.

In this *paurri*, Guru Ji shares with us similar experiences, and humbly prays to God to grant him the opportunity to serve the servants of God’s saints. He says:

Salok:

“O’ God, by singing Your praises, one’s body feels cooled, and the mind is calmed. Show such mercy on Nanak, that he may become the humble servant of Your servants (so that in their service, he too may sing Your praises).”(1)

Continuing his humble address, Guru Ji says:

Paurri:

“*Chhachha*—O’ God, show mercy that I may become the most humble servant of Your saints, or even the water carrier of the slaves of Your slaves. Yes O’ God, show Your mercy so that I may become the dust of the feet of Your saints. (O’ my mind), shed away your shrewdness and cleverness, and lean only on the support of saints. O’ Nanak, the person whom the saint (Guru) has helped, that person’s bag of dust (his or her body) has obtained the supreme state (of salvation).”(23)

The message of this *paurri* is that if we want to enjoy real joy in our body and mind and want to attain to the supreme state of salvation, then we should humbly seek the help and guidance of the saint (Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੇ ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ ॥
ਅਹੰਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ ਨਾਮ ਛੁਟਾਰ ॥੧॥

salok.

jor julam fooleh ghano kaachee dayh bikaar.
aha^N-buDh banDhan paray naanak naam
chhutaar. ||1||

ਪਉੜੀ ॥

ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ ॥
ਬਾਧਿਓ ਜਿਉ ਨਲਿਨੀ ਕ੍ਰਮਿ ਸੁਆ ॥
ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ ॥
ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ ॥
ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ ॥
ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ ॥
ਸਾਧਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ ॥
ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ ॥੨੪॥

pa-or^hee.

jajaa jaanai ha-o kachh hoo-aa.
baaDhi-o ji-o nalinee bharam soo-aa.
ja-o jaanai ha-o bhagat gi-aanee.
aagai thaakur til nahee maanee.
ja-o jaanai mai kathnee kartaa.
bi-aapaaree basuDhaa ji-o fir^taa.
saaDhsang jih ha-umai maaree.
naanak taa ka-o milay muraaree. ||24||

Throughout the entire *Guru Granth Sahib Ji* in general, and the previous *paurri* in particular, the one thing which is the most obvious is the extreme humility displayed by Guru Ji. Because Guru Ji knows that ego is absolute evil, no matter in what this ego is rooted, be it riches, power or even knowledge. Therefore, particularly warning those who feel proud of their power and use it to oppress others, Guru Ji says:

Salok:

“They who feel very proud of their power and tyrannize others, their frail body falls into vices. They are caught in the chains of their own inflated ego and O’ Nanak, it is only God’s Name which can liberate (them from these bonds).”(1)

Now warning even those who feel proud of themselves on other accounts, Guru Ji says:

Paurri:

“*Jajja*—Anyone who thinks that he or she has become something (great) is caught like a parrot in a trap. God does not recognize the person who thinks that he or she is a devotee or possessor of divine knowledge. The person who thinks that he or she is a good speaker roams like a door-to-door salesman through the world. O’ Nanak, in the company of saints, God comes to meet the one who has effaced all ego.”(24)

The message of this *paurri* is that in joining the company of saints, we should try to erase ourselves of all ego. Only then could we hope to meet God.

ਸਲੋਕੁ ॥

ਝਾਲਾਘੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ ॥
ਕਾਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ ॥੧॥

ਪਉੜੀ ॥

ਝਝਾ ਝੁਰਨੁ ਮਿਟੈ ਤੁਮਾਰੋ ॥
ਰਾਮ ਨਾਮ ਸਿਉ ਕਰਿ ਬਿਉਹਾਰੋ ॥
ਝੁਰਤ ਝੁਰਤ ਸਾਕਤ ਮੂਆ ॥
ਜਾ ਕੈ ਰਿਦੈ ਹੋਤ ਭਾਉ ਬੀਆ ॥
ਝਰਹਿ ਕਸੰਮਲ ਪਾਪ ਤੇਰੇ ਮਨੂਆ ॥
ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੰਤਸੰਗਿ ਸੁਨੂਆ ॥
ਝਰਹਿ ਕਾਮ ਕ੍ਰੋਧ ਦੁਸਟਾਈ ॥
ਨਾਨਕ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਗੁਸਾਈ ॥੨੫॥

salok.

jhāalaaghay uṭh naam jap nis baasur aaraaDh.
kaar^{aa}aa tujhai na bi-aapa-ee naanak mitai
upaaDh. ||1||

pa-orhee.

jhajhāa jhooran mitai tumaaro.
raam naam si-o kar bi-uhaaro.
jhoorat jhoorat saakat moo-aa.
jaa kai ridai hot bhaa-o bee-aa.
jhareh kasamal paap tayray manoo-aa.
amrit katha saatsang sunoo-aa.
jhareh kaam kroDh darustaa-ee.
naanak jaa ka-o kirpaa gusaa-ee. ||25||

In previous many *paurris*, Guru Ji explained the reasons for our problems, pains, sorrow and worries. In this *paurri*, he tells us some very simple and yet very effective ways to be rid of all worries and agonies. He says:

Salok:

“(O’ my friend), rise early in the morning, meditate on God’s Name, and meditate on (God) day and night. Nanak says, (by doing so) no anxiety will afflict you, and your woes would be removed.”(1)

Listing some of the blessings of meditating on God’s Name, and using the poetic art of beginning each line with the letter *Jhajha*, Guru Ji says:

Paurri:

“*Jhajha* - (O’ friend), if you trade in (meditate on) God’s Name, your worries will end. But the apostate in whose heart is the love for other (worldly things) dies repenting repeatedly. If in the company of saints, you listen to the nectar of divine discourse, all thoughts of sin and

evil would vanish from your mind. O' Nanak, the one upon whom is the grace of God, that one's mind is purged of lust, anger, and evil nature.”(25)

The message of this *paurri* is that if we want to be rid of all our sorrows, sins, worries, and evil impulses, we should rise early in the morning and meditate on God's Name throughout day and night.

ਸਲੋਕੁ ॥

ਵਤਨ ਕਰਹੁ ਤੁਮ ਅਨਿਕ ਬਿਧਿ ਰਹਨੁ ਨ ਪਾਵਹੁ ਮੀਤੁ ॥
ਜੀਵਤ ਰਹਹੁ ਹਰਿ ਹਰਿ ਭਜਹੁ ਨਾਨਕ ਨਾਮ ਪਰੀਤਿ ॥੧॥

ਪਵੜੀ ॥

ਵੰਞਾ ਵਾਣਹੁ ਦ੍ਰਿੜੁ ਸਹੀ ਬਿਨਸਿ ਜਾਤ ਏਹ ਹੇਤੁ ॥
ਗਣਤੀ ਗਣਉ ਨ ਗਣਿ ਸਕਉ ਉਠਿ ਸਿਧਾਰੇ ਕੇਤੁ ॥
ਵੇ ਪੇਖਉ ਸੇ ਬਿਨਸਤਉ ਕਾ ਸਿਉ ਕਰੀਐ ਸੰਗੁ ॥
ਵਾਣਹੁ ਇਆ ਬਿਧਿ ਸਹੀ ਚਿਤ ਝੂਠਉ ਮਾਇਆ ਰੰਗੁ ॥
ਵਾਣਤ ਸੇਈ ਸੰਤੁ ਸੁਇ ਭ੍ਰਮ ਤੇ ਕੀਚਿਤ ਭਿੰਨੁ ॥
ਅੰਧ ਕ੍ਰੂਪ ਤੇ ਤਿਹ ਕਢਹੁ ਜਿਹ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨੁ ॥
ਵਾ ਕੈ ਹਾਥਿ ਸਮਰਥ ਤੇ ਕਾਰਨ ਕਰਨੈ ਜੋਗੁ ॥
ਨਾਨਕ ਤਿਹ ਉਸਤਤਿ ਕਰਉ ਵਾਹੂ ਕੀਓ ਸੰਜੋਗੁ ॥੨੬॥

salok.

njaṭan karahu tum anik biDh rahan na
paavhu meet.
jeevat rahhu har har bhajahu naanak naam
pareet. ||1||

pavṛhee.

njanjaa njaanaho darih sahee binas jaat ayh
hayt.
gantee gana-o na gan saka-o ooth siDhaaray
kayt.
njo paykha-o so binasta-o kaa si-o karee-ai
sang.
njaanaho i-aa biDh sahee chit jhooth-o
maa-i-aa rang.
njanat so-ee sant su-ay bharam tay keechit
bhinn.
anDh koop tay tih kadhahu jih hovhu
suparsan.
njaa kai haath samrath tay kaaran karnai jog.
naanak tih ustāt kara-o njahoo kee-o sanjog.
||26||

In the previous *paurri*, Guru Ji advised us that if we want to be rid of all our sorrows, sins, and worries, then we should rise early in the morning and meditate on God's Name. However, there are many persons who, out of love for themselves or attachment to their relatives, try their utmost to live forever. In this *paurri*, Guru Ji cautions us against such false hopes. He says:

Salok:

“O' my friends, you may make countless efforts, but you cannot stay (in this world forever). Nanak (says), if you imbue yourself with the love of God's Name and repeatedly meditate on God, you would live (forever, spiritually).”(1)

Elaborating on the above concept, Guru Ji says:

Paurri:

“*Yanja* -(O' friends), understand this thing firmly: that this (bodily) love perishes (one day). Even if you try, you cannot count how many have already departed (from this world). Whomsoever we see we find to be perishable, so with whom should we associate? Realize

this truth in your mind: that love of worldly riches and relatives is false. Only that person, who knows (this) and whom (God) frees from doubt, is a true saint.”

Next, praying to God, Guru Ji says: “O’ God, the one on whom You are pleased, You pull that person out of the blind well (of ignorance).”

Therefore, Guru Ji advises us and says: “(O’ my friends), we should sing His praise who has all the power in His hand, and who is the cause of all causes. Nanak (says), praise that (God) who has brought about this opportunity for us.” (26)

The message of this *paurri* is that instead of trying to live and extend our life forever, we should understand that one day our body would definitely perish. Leaving all our worldly riches and relatives, we would depart from this world forever. Therefore, instead of worldly things, we should try to win the love of God by meditating on His Name, so that He may unite us with Him, and we may live forever in His eternal union.

ਸਲੋਕੁ ॥

ਟੂਟੇ ਬੰਧਨ ਜਨਮ ਮਰਨ ਸਾਧ ਸੇਵ ਸੁਖੁ ਪਾਇ ॥
ਨਾਨਕ ਮਨਹੁ ਨ ਬੀਸਰੈ ਗੁਣ ਨਿਧਿ ਗੋਬਿੰਦ ਰਾਇ ॥੧॥

ਪਉੜੀ ॥

ਟਹਲ ਕਰਹੁ ਤਉ ਏਕ ਕੀ ਜਾ ਤੇ ਬਿਥਾ ਨ ਕੋਇ ॥
ਮਨਿ ਤਨਿ ਮੁਖਿ ਹੀਐ ਬਸੈ ਜੋ ਚਾਹਹੁ ਸੇ ਹੋਇ ॥
ਟਹਲ ਮਹਲ ਤਾ ਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥
ਸਾਧੂ ਸੰਗਤਿ ਤਉ ਬਸੈ ਜਉ ਆਪਨ ਹੋਹਿ ਦਇਆਲ ॥
ਟੋਹੇ ਟਾਹੇ ਬਹੁ ਭਵਨੁ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਾਹਿ ॥
ਟਲਹਿ ਜਾਮ ਕੇ ਦੂਤ ਤਿਹ ਜੁ ਸਾਧੂ ਸੰਗਿ ਸਮਾਹਿ ॥
ਬਾਰਿ ਬਾਰਿ ਜਾਉ ਸੰਤ ਸਦਕੇ ॥
ਨਾਨਕ ਪਾਪ ਬਿਨਾਸੇ ਕਦਿ ਕੇ ॥੨੭॥

salok.

tootay banDhan janam maran saaDh sayv sukh
paa-ay.
naanak manhu na beesrai gun niDh gobid
raa-ay. ||1||

pa-orhee.

tahal karahu ta-o ayk kee jaa tay baritha na
ko-ay.
man tan mukh hee-ai basai jo chaahhu so
ho-ay.
tahal mahal ta ka-o milai jaa ka-o saaDh
kirpaal.
saaDhoo sangat ta-o basai ja-o aapan hohi
da-i-aal.
tohay taahay bahu bhavan bin naavai sukh
naahi.
talah jaam kay doot tih jo saaDhoo sang
samaahi.
baar baar jaa-o sant sadkay.
naanak paap binaasay kad kay. ||27||

In the previous *paurri*, Guru Ji gave us the message that we should try to win the love of God by meditating on His Name, so that He may unite us with Him and we may live forever in His eternal union. In this *paurri*, Guru Ji tells us about the importance of remembering God and seeking Guru’s grace. He says:

Salok:

“O’ Nanak, the devotee who sings praises of the treasure of merits of God the King, and from whose mind (God) is never forsaken severs all bonds of birth and death, and by serving the saint (Guru) enjoys (spiritual) peace.”(1)

Therefore, Guru Ji advises us and says:

Paurri:

“(O’ my friends, if you want to serve), then serve only that one (God) from whose door no one returns empty-handed. (If God) comes to abide in your mind, body, tongue, and heart, then whatever you desire shall happen. Only those serve in God’s mansion upon whom is the grace of the saint (Guru). One resides in the company of saints only when God Himself shows His mercy. I have explored and searched many worlds, and have concluded that there is no peace without (meditating on) God’s Name. The demons of death recede away only from him who abides in the society of saints. Therefore, again and again, I am a sacrifice to the saint (Guru), through whom my sins of many past years have been destroyed.” (27)

The message of this *paurri* is that we should sing the praises of God, and pray to Him to grant us the company of saint (Guru), who may guide us away from sins and evil conduct and unite us with God.

ਸਲੋਕੁ ॥

ਠਾਕ ਨ ਹੋਤੀ ਤਿਨਹੁ ਦਰਿ ਜਿਹ ਹੋਵਹੁ ਸੁਖਸੰਨ ॥
ਜੋ ਜਨ ਪ੍ਰਭਿ ਅਪੁਨੇ ਕਰੇ ਨਾਨਕ ਤੇ ਧਨਿ ਧੰਨਿ ॥੧॥

ਪੰਨਾ ੨੫੬

ਪਉੜੀ ॥

ਠਠਾ ਮਨੁਆ ਠਾਹਹਿ ਨਾਹੀ ॥
ਜੋ ਸਗਲ ਤਿਆਗਿ ਏਕਹਿ ਲਪਟਾਹੀ ॥
ਠਹਕਿ ਠਹਕਿ ਮਾਇਆ ਸੰਗਿ ਮੂਏ ॥
ਉਆ ਕੈ ਕੁਸਲ ਨ ਕਤਹੂ ਚੂਏ ॥
ਠਾਂਢਿ ਪਰੀ ਸੰਤਹ ਸੰਗਿ ਬਸਿਆ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਜੀਅ ਰਸਿਆ ॥
ਠਾਕੁਰ ਅਪੁਨੇ ਜੋ ਜਨੁ ਭਾਇਆ ॥
ਨਾਨਕ ਉਆ ਕਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥੨੮॥

salok.

thaak na hotee tinhu dar jih hovhu suparsan.
jo jan parabh apunay karay naanak tay Dhan
Dhan. ||1||

SGGS P-256

pa-orhee.

thathaa manoo-aa thaaheh naahee.
jo sagal ti-aag aykeh laptaahee.
thahak thahak maa-i-aa sang moo-ay.
u-aa kai kusal na kathoo hoo-ay.
thaaⁿdh paree santh sang basi-aa.
amrit naam tahaa jee-a rasi-aa.
thaakur apunay jo jan bhaa-i-aa.
naanak u-aa kaa man seetlaa-i-aa. ||28||

GAURRI BAWAN AKHARI MEHLA 5

(Continued)

In the opening line of the previous *paurri*, Guru Ji advised us to serve only that one (God), from whose door no one comes empty-handed. Now he tells us what kind of blessings those persons receive who please God.

Addressing God, he says:

Salok:

“(O’ God), those with whom You are pleased experience no obstacle at Your gate. Nanak says that blessed are they whom God accepts as His own.”(1)

Now listing the qualities of those who are imbued with love of God, Guru Ji says:

Paurri:

“*Thhathha*—Abandoning all other (kinds of love), they who absorb themselves in (the love of) the one (God) alone, they do not injure anybody’s feelings. But, they who repeatedly fight (with others, for the sake of worldly wealth or power) have (spiritually) died, never experience true joy. Calmness prevails (in the mind) of the person who resides in the company of saints, and the rejuvenating nectar of (God’s) Name is absorbed in the heart. Thus, O’ Nanak, the mind of that devotee is soothed, who becomes pleasing (to God).”(28)

The message of this *paurri* is that if we want our mind to be soothed, we should not injure others’ feelings, but try to win God’s pleasure by meditating on His Name in the company of saintly people.

ਸਲੋਕੁ ॥

ਭੰਡਉਤਿ ਬੰਦਨ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ ॥

ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ ॥੧॥

ਪਉੜੀ ॥

ਡਡਾ ਡੇਰਾ ਇਹੁ ਨਹੀ ਜਹ ਡੇਰਾ ਤਹ ਜਾਨੁ ॥

ਉਆ ਡੇਰਾ ਕਾ ਸੰਜਮੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨੁ ॥

ਇਆ ਡੇਰਾ ਕਉ ਸੁਮੁ ਕਰਿ ਘਾਲੈ ॥

ਜਾ ਕਾ ਤਸੂ ਨਹੀ ਸੰਗਿ ਚਾਲੈ ॥

ਉਆ ਡੇਰਾ ਕੀ ਸੋ ਮਿਤਿ ਜਾਨੈ ॥

ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਪੂਰਨ ਭਗਵਾਨੈ ॥

ਡੇਰਾ ਨਿਹਚਲੁ ਸਚੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥

ਨਾਨਕ ਤੇ ਜਨ ਨਹ ਡੋਲਾਇਆ ॥੨੯॥

salok.dand-ut̃ bandan anik baar sarab kalaa
samrath.dolan t̃ay raakh̃ho parabh̃ho naanak d̃ay kar
hath. ||1||**pa-orhee.**

dadaa dayraa ih nahee jah dayraa t̃ah jaan.

u-aa dayraa kaa sanjamo gur kai sabad
pachhaan.

i-aa dayraa ka-o saram kar ghaalai.

jaa kaa tasoo nahee sang chaalai.

u-aa dayraa kee so mit̃ jaanai.

jaa ka-o darisat pooran bhagvaanai.

dayraa nihchal sach saaDhsang paa-i-aa.

naanak t̃ay jan nah dolaa-i-aa. ||29||

In the previous *paurri*, Guru Ji advised us that if we want our mind to be soothed and pacified, we should not injure anybody’s feelings, but try to win God’s pleasure by meditating on His Name in the company of saintly people. He begins this *paurri* with a *saloak*, which is very often uttered while opening Guru Granth Sahib Ji. In this *saloak*, he shows us how to pray before that God so that He may be pleased with us. He says:

Salok:

“O’ all-powerful God, I bow before You many times. O’ Master, save Nanak from wavering by extending Your hand (of support).”(1)

Next, Guru Ji addresses us and says:

Paurri:

“*Dadda*—(O’ my friends), this world is not your (permanent) abode. Recognize that place which is your (true permanent) home. (By reflecting on) the Guru’s word, acquaint yourself with the code of discipline of that abode.”

“(The irony is that) one puts so much effort into (the abode) in this (world), of which no portion will accompany him or her (after death, and does’). Only the devotee upon whom is the grace of the perfect God understands the significance of the permanent home. In the company of saints, they who have obtained that imperishable abode, O’ Nanak, those devotees never waver (on account of worldly homes).” (29)

The message of this *paurri* is that we should treat our worldly home like a motel, where we are going to stay for only a few nights. We should not give too much importance to it. Instead, we should concentrate on reaching our permanent home (the mansion of God), and for that we should join the congregation of saintly persons and meditate on God’s Name in their company.

ਸਲੋਕੁ ॥

ਢਾਹਨ ਲਾਗੇ ਧਰਮ ਰਾਇ ਕਿਨਹਿ ਨ ਘਾਲਿਓ ਬੰਧ ॥
ਨਾਨਕ ਉਬਰੈ ਜਪਿ ਹਰੀ ਸਾਧਸੰਗਿ ਸਨਬੰਧ ॥੧॥

ਪਉੜੀ ॥

ਢਵਾ ਢੂਢਤ ਕਹ ਢਿਰਹੁ ਢੂਢਨੁ ਇਆ ਮਨ ਮਾਹਿ ॥
ਸੰਗਿ ਤੁਹਾਰੈ ਪ੍ਰਭੁ ਬਸੈ ਬਨੁ ਬਨੁ ਕਹਾ ਢਿਰਾਹਿ ॥
ਢੇਰੀ ਢਾਹੁ ਸਾਧਸੰਗਿ ਅਹੰਬੁਧਿ ਬਿਕਰਾਲ ॥

ਸੁਖੁ ਪਾਵਹੁ ਸਹਜੇ ਬਸਹੁ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥
ਢੇਰੀ ਜਾਮੈ ਜਮਿ ਮਰੈ ਗਰਭ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥
ਮੋਹ ਮਗਨ ਲਪਟਤ ਰਹੈ ਹਉ ਹਉ ਆਵੈ ਜਾਇ ॥
ਢਹਤ ਢਹਤ ਅਬ ਢਹਿ ਪਰੇ ਸਾਧ ਜਨਾ ਸਰਨਾਇ ॥
ਦੁਖ ਕੇ ਢਾਹੇ ਕਾਟਿਆ ਨਾਨਕ ਲੀਏ ਸਮਾਇ ॥੩੦॥

salok.

dhāahan laagay Dharam raa-ay kineh na ghaali-o
banDh.
naanak ubray jap haree saaDhsang san-banDh.
||1||

pa-orhee.

dhadhāa dhoodhaṭ kah firahu dhoodhan i-aa man
maahi.
sang tuhaarai parabḥ basai ban ban kahaā firaahi.
dhayree Dhahhu saaDhsang ahaⁿ-buDh bikraal.

sukh paavhu sehjay bashu darsan daykh nihaal.
dhayree jaamai jam marai garabh jon dukh
paa-ay.
moh magan laptat rahai ha-o ha-o aavai jaa-ay.
dhahaṭ dhahaṭ ab dneh paray saaDh janaa
sarnaa-ay.
dukh kay faahay kaati-aa naanak lee-ay
samaa-ay. ||30||

In the previous *paurri*, Guru Ji advised us that we should treat our worldly home like a motel where we are going to stay for only a few nights. We should not give too much importance to it. In this *paurri*, Guru Ji first cautions us about the time of death, saying:

Salok:

“(O’ my friend), when the demons of death begin demolishing (your body), nobody puts a stop (to it). O’ Nanak, they who have (spiritual) bonds with the company of saints are saved by meditating on God.” (1)

Next Guru Ji tells us where to search for God. He says:

Paurri:

“*Dhaddha*—(O’ my friends), why are you wandering in search of (God)? Look for Him in your own mind. God is abiding right beside you, so why are you searching for Him from

forest to forest? In the company of saintly persons, demolish the mound of your dreadful arrogance. Then you would obtain peace and equipoise, and would be delighted upon seeing the sight of God. It is because of this load (of ego) that one suffers the pain of birth, death, and woes of the womb. One remains intoxicated with worldly love and entangled in ego and self-conceit, continues coming and going (from this world) again and again. O' Nanak, slowly and steadily, they who have fallen at the feet of the saint (Guru, God) has cut off their painful (worldly) bonds and has absorbed them (in Him).”(30)

The message of this *paורי* is that instead of trying to find God outside in mountains or forests, we should try to find Him within our own mind. We should completely surrender ourselves to the shelter of the saint Guru (Granth Sahib Ji), and meditate on God's Name as advised therein.

ਸਲੋਕ ॥

ਜਹ ਸਾਧੂ ਗੋਬਿਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ ॥
ਣਾ ਹਉ ਣਾ ਤੂੰ ਣਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਚੂਤ
॥੧॥

ਪਉੜੀ ॥

ਣਾਣਾ ਰਣ ਤੇ ਸੀਝੀਐ ਆਤਮ ਜੀਤੈ ਕੋਇ ॥
ਹਉਮੈ ਅਨ ਸਿਉ ਲਰਿ ਮਰੈ ਸੋ ਸੋਭਾ ਦੂ ਹੋਇ ॥
ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ ਮਰੈ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ ॥
ਮਨੁਆ ਜੀਤੈ ਹਰਿ ਮਿਲੈ ਤਿਹ ਸੂਰਤਣ ਵੇਸ ॥
ਣਾ ਕੋ ਜਾਣੈ ਆਪਣੋ ਏਕਹਿ ਟੇਕ ਅਧਾਰ ॥
ਰੈਣਿ ਦਿਣਸੁ ਸਿਮਰਤ ਰਹੈ ਸੋ ਪ੍ਰਭੁ ਪੁਰਖੁ ਅਪਾਰ ॥
ਰੇਣ ਸਗਲ ਇਆ ਮਨੁ ਕਰੈ ਏਉ ਕਰਮ ਕਮਾਇ ॥
ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖੁ ਨਾਨਕ ਲਿਖਿਆ ਪਾਇ ॥੩੧॥

salok.

jah saaDhoo gobid bhajan keertan naanak neet.
naa ha-o naa tooⁿ nah chhuteh nikat na
jaa-ee-ahu doot. ||1||

pa-orhee.

naanaa ran tay seejhee-ai aatam jeetai ko-ay.
ha-umai an si-o lar marai so sobhaa doo ho-ay.
manee mitaa-ay jeevat marai gur pooray updays.
manoo-aa jeetai har milai tij soortan vays.
naa ko jaanaai aapno aykeh tayk adhaar.
rain dinas simrat rahai so parabh purakh apaar.
rayn sagal i-aa man karai ay-oo karam kamaa-ay.
hukmai boojhai sadaa sukhan naanak likhi-aa
paa-ay. ||31||

In the previous *paורי*, Guru Ji advised us that we should try to find God within our own mind. For that we should completely surrender ourselves to the saint Guru (Granth Sahib Ji), and meditate on God's Name as advised therein. In this *paורי*, Guru Ji tells us about the merits of singing God's praise and controlling our ego. He says:

Salok:

“(Such are the merits of meditating on God's Name, that even the god of justice has issued the following warning to his couriers: “Never go near that place where the saints worship God and sing His praises daily. If you ever go near that place, then neither you nor I shall escape punishment.” (1)

Now elaborating on the merits of overpowering one's ego, he says:

Paורי:

“*Naana*—That devotee alone wins the battle (of life) who wins over all self (conceit). The one who dies (to the self, while) fighting against ego and duality becomes a renowned warrior. Following the instructions of the Guru, the person who effaces all ego and dies (to the world)

while still living, conquers his or her mind, meets God (wearing the) warrior uniform. Such a person considers no one as his or her own, and deems the one God as the only support. Day and night, this devotee meditates on that God who has no limits. Such a person makes the mind (so humble, as if he or she were like) dust for others to tread upon, and does all tasks in this way. O' Nanak, the one who realizes (God's) will always enjoys the peace written (in his or her destiny).”(31)

The message of this *paurri* is that we should be extremely humble, always accept God's will, and sing His praises so that we may win the battle of life and enjoy true honor in this world and beyond.

ਸਲੋਕੁ ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਮੋਹਿ ॥
ਨਾਨਕ ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ ਚੂਕੈ ਜਮ ਕੀ ਜੋਹ ॥੧॥

ਪਉੜੀ ॥

ਤਤਾ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਗੁਣ ਨਿਧਿ ਗੋਬਿੰਦ ਰਾਇ ॥
ਫਲ ਪਾਵਹਿ ਮਨ ਬਾਛਤੇ ਤਪਤਿ ਤੁਹਾਰੀ ਜਾਇ ॥

ਪੰਨਾ ੨੫੭

ਤ੍ਰਾਸ ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ ॥
ਗਤਿ ਪਾਵਹਿ ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸ ਮਹਲੀ ਪਾਵਹਿ ਠਾਉ ॥
ਤਾਹੂ ਸੰਗਿ ਨ ਧਨੁ ਚਲੈ ਗ੍ਰਿਹ ਜੋਬਨ ਨਹ ਰਾਜ ॥
ਸੰਤਸੰਗਿ ਸਿਮਰਤ ਰਹਹੁ ਇਹੈ ਤੁਹਾਰੈ ਕਾਜ ॥
ਤਾਤਾ ਕਛੁ ਨ ਹੋਈ ਹੈ ਜਉ ਤਾਪ ਨਿਵਾਰੈ ਆਪ ॥
ਪ੍ਰਤਿਪਾਲੈ ਨਾਨਕ ਹਮਹਿ ਆਪਹਿ ਮਾਈ ਬਾਪ ॥੩੨॥

salok.

tan man Dhan arpa-o tisai parabhhoo milaavai mohi.
naanak bharam bha-o kaatee-ai chookai jam
kee joh. ||1||

pa-orhee.

tataa taa si-o pareet kar gun niDh gobid raa-ay.
fal paavahi man baachh-tay tapat tuhaaree
jaa-ay.

SGGS P-257

turaas mitai jam panth kee jaas basai man
naa-o.
gat paavahi mat ho-ay pargaas mahlee paavahi
thaa-o.
taahoo sang na Dhan chalai garih joban nah
raaj.
satsang simrat rahhu ihai tuhaarai kaaj.
taataa kachhoo na ho-ee hai ja-o taap nivaarai
aap.
paratipaalai naanak hameh aapeh maa-ee
baap. ||32||

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous *paurri*, Guru Ji advised us that we should be extremely humble, always accept God's will, and sing His praises so that we may win the battle of life and enjoy true honor in this world and beyond. In this *paurri*, Guru Ji outlines the advantages of loving our God and meditating on His Name. He says:

Salok:

“(O’ my friends), I would dedicate my body, soul, and wealth to that person who can unite me with God. O’ Nanak, all our doubt and fear is erased and even the dread of death goes away (upon meeting God).”(1)

Guru Ji therefore says:

Paurri:

“*Tatta*—(O’ my friends), enshrine affection for that (God) who is the treasure of merits, and king of the universe. (By doing so), you would receive the fruits of your desire, and the fire (of your worldly desires) would go away. In whose heart abides (God’s) Name, (that person’s) fear of treading on the path laid by the demons of death is removed. (By meditating on His Name, you) would obtain supreme state (of mind), your intellect would be illuminated (with divine knowledge), and you would obtain a place in (God’s) mansion. (Remember that upon death) neither wealth, nor home, nor youth, nor empire would accompany you. Therefore in the company of saints, keep meditating (on God); this alone would be of use to you (in the end). When God Himself rids us from the illness (of ego), then no pain afflicts us. O’ Nanak, (God) Himself sustains us like our mother and father.”(32)

The message of this *paurri* is that if we want all our worries, sorrows, and anxieties to end once for all, then joining the company of saintly people, we should keep meditating on God’s Name.

ਸਲੋਕੁ ॥

ਬਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ਤ੍ਰਿਪਤਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਬ ॥
ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੁਏ ਨਾਨਕ ਮਾਇਆ ਨ ਸਾਬ ॥੧॥

ਪਉੜੀ ॥

ਬਥਾ ਬਿਰੁ ਕੋਊ ਨਹੀ ਕਾਇ ਪਸਾਰਹੁ ਪਾਵ ॥
ਅਨਿਕ ਬੰਚ ਬਲ ਛਲ ਕਰਹੁ ਮਾਇਆ ਏਕ ਉਪਾਵ ॥
ਬੈਲੀ ਸੰਚਹੁ ਸ੍ਰਮੁ ਕਰਹੁ ਬਾਕਿ ਪਰਹੁ ਗਾਵਾਰ ॥
ਮਨ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਅੰਤੇ ਅਉਸਰ ਬਾਰ ॥
ਬਿਤਿ ਪਾਵਹੁ ਗੋਬਿਦ ਭਜਹੁ ਸੰਤਹ ਕੀ ਸਿਖ ਲੇਹੁ ॥
ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ਏਆ ਸਾਚਾ ਅਸਨੇਹੁ ॥
ਕਾਰਨ ਕਰਨ ਕਰਾਵਨੋ ਸਭ ਬਿਧਿ ਏਕੈ ਹਾਬ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਨਾਨਕ ਜੰਤ ਅਨਾਥ
॥੩੩॥

salok.

thaakay baho biDh ghaaltay taripaṭ na
tarisnaa laaṭh.
sanch sanch saakaṭ moo-ay naanak maa-i-aa
na saaṭh. ||1||

pa-orhee.

thathaa thir ko-oo nahee kaa-ay pasaarahu
paav.
anik banch bal chhal karahu maa-i-aa ayk
upaav.
thailee sanchahu saram karahu thaak parahu
gaavaar.
man kai kaam na aavee antay a-osar baar.
thiṭ paavhu gobid bhajahu sanṭeh kee sikh
layho.
pareeṭ karahu saḍ ayk si-o i-aa saachaa
asnayhu.
kaaran karan karaavano sabh biDh aykai
haaṭh.
jiṭ jiṭ laavhu tiṭ tiṭ lageh naanak janṭ anaath.
||33||

In the previous *paurri*, Guru Ji advised us that if we want all our worries, sorrows, and anxieties to end, then joining the company of saintly persons we should keep meditating on God’s Name. In this *paurri*, Guru Ji tells us about the fate of those who ignore this advice and keep running after worldly wealth and power. He says:

Salok:

“(O’ my friends, worshippers of wealth) are exhausted trying in many different ways, but still their (fire-like) desire (for wealth) has not been satiated. (Many) worshippers of wealth have

died amassing more and more worldly wealth, but o' Nanak, in the end, (this) wealth did not accompany them.”(1)

Guru Ji therefore warns us and says:

Paurri:

“*Thatha*—(O’ my friends), nobody is going to stay here forever. Why do you keep expanding your worldly possessions? You practice many frauds and deceits in your efforts to gather that one commodity of the worldly wealth. O’ fool, you toil very hard to fill your bank balance, and exhaust yourself (for its sake). However, in the end (this wealth) does not prove to be of any use to your soul. Heed to this advice of the saints: that you will obtain peace (of mind) only when you meditate on God. Always love the one God alone, this is the only true love.”

Guru Ji then prays to God on our behalf and says: “(O’ God, these mortals are helpless, You are) the one who is the doer and prompter of all deeds, and everything is under Your command. Nanak says these helpless creatures are engaged in whatever (task) You yoke them. (Please put them on the right path).”(33)

The message of this *paurri* is that instead of remaining engrossed in worldly wealth, we should pray to God to bless us with the company of saintly people. Under their guidance, we should learn to love God and meditate on His Name, which alone is the true wealth, and would be of use to us after death.

ਸਲੋਕੁ ॥

ਦਾਸਹ ਏਕੁ ਨਿਹਾਰਿਆ ਸਭੁ ਕਛੁ ਦੇਵਨਹਾਰ ॥
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਹਿ ਨਾਨਕ ਦਰਸ ਅਧਾਰ
॥੧॥

salok.

daasah ayk nihaari-aa sabh kachh dayvanhaar.
saas saas simrat raheh naanak daras adhaar. ||1||

ਪਉੜੀ ॥

ਦਦਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਭ ਕਉ ਦੇਵਨਹਾਰ ॥
ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ ॥
ਦੈਨਹਾਰੁ ਸਦ ਜੀਵਨਹਾਰਾ ॥
ਮਨ ਮੂਰਖ ਕਿਉ ਤਾਹਿ ਬਿਸਾਰਾ ॥
ਦੇਸੁ ਨਹੀ ਕਾਹੂ ਕਉ ਮੀਤਾ ॥
ਮਾਇਆ ਮੋਹ ਬੰਧੁ ਪ੍ਰਭਿ ਕੀਤਾ ॥
ਦਰਦ ਨਿਵਾਰਹਿ ਜਾ ਕੇ ਆਪੇ ॥
ਨਾਨਕ ਤੇ ਤੇ ਗੁਰਮੁਖਿ ਧ੍ਰਾਪੇ ॥੩੪॥

pa-orhee.

dadaa daataa ayk hai sabh ka-o dayvanhaar.
dayday tot na aavee agnat bharay bhandaar.
dainhaar sad jeevanhaaraa.
man moorakh ki-o taahi bisaaraa.
dos nahee kaahoo ka-o meetaa.
maa-i-aa moh banDh parabh keetaa.
daraad nivaareh jaa kay aapay.
naanak tay tay gurmukh Dharaapay. ||34||

In the previous *paurri*, Guru Ji advised us that instead of remaining engrossed in worldly wealth, we should pray to God to bless us with the company of saintly people. Under their guidance we should learn to love God and meditate on His Name. In this *paurri*, he tells us who our true Giver is, and what we need to do to please Him. Guru Ji says:

Salok:

“O’ Nanak, (God’s) servants have seen that one (God), who is the giver of everything. Therefore, they meditate on Him with every breath, and depend only on the sight (and support of God).”(1)

Guru Ji then elaborates:

Paurri:

“Dadda - It is only one Giver who can give to all. His countless storehouses are (always) full, no shortage ever occurs while He gives. O’ my foolish mind, why do you forsake that Giver, who is always alive? O’ my friend, we should not blame anybody (for forsaking God), because it is God who has made the mortal a slave to worldly bonds (which make the mortal forsake even God). O’ Nanak, the ones whose afflictions God Himself removes, those Guru’s followers become satiated (from worldly wealth).”(34)

The message of this paurri is that we should seek the refuge of our Guru who will guide us to become contented with our situation in life. He will make us realize that it is the one God who is the giver of all. Therefore, we should depend only on Him, and no one else for all our needs.

ਸਲੋਕ ॥

ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ ਆਸ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

ਪਉੜੀ ॥

ਧਾ ਧਾਵਤ ਤਉ ਮਿਟੈ ਸੰਤਸੰਗਿ ਹੋਇ ਬਾਸੁ ॥
ਧੁਰ ਤੇ ਕਿਰਪਾ ਕਰਚੁ ਆਪਿ ਤਉ ਹੋਇ ਮਨਹਿ ਪਰਗਾਸੁ
॥
ਧਨੁ ਸਾਚਾ ਤੇਊ ਸਚ ਸਾਹਾ ॥
ਹਰਿ ਹਰਿ ਪੂੰਜੀ ਨਾਮ ਬਿਸਾਹਾ ॥
ਧੀਰਜੁ ਜਸੁ ਸੋਭਾ ਤਿਹ ਬਨਿਆ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਵਨ ਜਿਹ ਸੁਨਿਆ ॥
ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ ॥
ਨਾਨਕ ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ ॥੩੫॥

salok.

Dhar jee-aray ik tayk too laahi bidaanee aas.
naanak naam Dhi-aa-ee-ai kaaraj aavai raas.
||1||

pa-orhee.

DhaDhaa Dhaavaṭ ṭa-o mitai saṭsang ho-ay
baas.
Dhur ṭay kirpaa karahu aap ṭa-o ho-ay maneh
pargaas.
Dhan saachaa ṭay-oo sach saahaa.
har har poonjee naam bihaasaa.
Dheeraj jas sobḥaa ṭih bani-aa.
har har naam sarvan jih suni-aa.
gurmukḥ jih ḡhat rahay samaa-ee.
naanak ṭih jan milee vadaa-ee. ||35||

In the opening lines of the previous *paurri*, Guru Ji advised us that we should seek the refuge of our Guru, who would guide us to become contented with our situation in life. He will make us realize that it is the one God who is the giver of all. Therefore, we should depend only on Him and no one else for all our needs. In this *paurri*, Guru Ji once again advises us to lean only on the support of the one God for all our needs, and also tells us what the one thing is, which we should ask Him for, and which can satiate all our desires and end our constant search. He says:

Salok:

“O’ my soul, forsaking the support of any other, depend only upon the one support (of God). O’ Nanak, when we meditate on (God’s) Name, every task (of ours) is accomplished (successfully).”(1)

Next, addressing God, Guru Ji comments:

Paurri:

“*Dhaddha* - One’s wanderings (after worldly wealth) cease only when one is blessed with the company of saints. (But O’ God, only) when You bestow Your grace is one’s mind illuminated (with this knowledge. The devotee realizes that only that person is the true banker, who has the true wealth of (God’s) Name, and deals only in the wealth of Name. With full concentration, they who listen to (God’s) Name with their ears obtain contentment, glory and honor. Those Guru’s followers in whose hearts reside (God’s Name), O’ Nanak, those devotees have obtained honor.”(35)

The message of this *paurri* is that we should depend only upon God for all our needs, and the best thing to ask from God is the wealth of His Name, which alone will provide us true glory and peace of mind.

ਸਲੋਕੁ ॥

ਨਾਨਕ ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ ॥
ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਰਕੁ ਨਾਹਿ ਸਾਧਸੰਗਿ ॥੧॥

ਪਉੜੀ ॥

ਨੰਨਾ ਨਰਕਿ ਪਰਹਿ ਤੇ ਨਾਹੀ ॥
ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਬਸਾਹੀ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜੋ ਜਪਤੇ ॥
ਬਿਖੁ ਮਾਇਆ ਮਹਿ ਨਾ ਓਇ ਖਪਤੇ ॥
ਨੰਨਾਕਾਰੁ ਨ ਹੋਤਾ ਤਾ ਕਹੁ ॥
ਨਾਮੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਨੋ ਜਾ ਕਹੁ ॥

ਪੰਨਾ ੨੫੮

ਨਿਧਿ ਨਿਧਾਨ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੂਰੇ ॥
ਤਹ ਬਾਜੇ ਨਾਨਕ ਅਨਹਦ ਤੂਰੇ ॥੩੬॥

salok.

naanak naam naam jap japi-aa antar baahar
rang.
gur poorai updaysi-aa narak naahi saaDhsang.
||1||

pa-orhee.

nannaa narak parah tay naahee.
jaa kai man tan naam basaahee.
naam niDhaan gurmukh jo japtay.
bikh maa-i-aa meh naa o-ay khaptay.
nannaakaar na hotaa taa kaho.
naam manjar gur deeno jaa kaho.

SGGS P-258

niDh niDhaan har amrit pooray.
tah baajay naanak anhad tooray. ||36||

In the previous *paurri*, Guru Ji gave us the message that we should depend only upon God for all our needs, and the best thing to ask from God is the wealth of His Name, which alone would provide us true glory and peace of mind. In this *paurri*, Guru Ji describes some of the merits of meditating on God’s Name. He says:

Salok:

“O’ Nanak, they whom the perfect Guru has instructed have meditated on (God’s) Name with full devotion of their mind and body. (By associating) with the company of saints, they don’t fall into hell.” (1)

Elaborating on the above statement, Guru Ji says:

Paurri:

“*Nanna* - They within whose heart and body abides (God’s) Name do not fall into hell. Those Guru’s followers who contemplate on the treasure of Name are not ruined in the entanglements of poisonous worldly wealth. They whom the Guru has blessed with the

mantra of Name are denied nothing in life. In short, O' Nanak, they whose hearts remain full with the nectar of Name, the (storehouse of all the nine) treasures within them keeps ringing the continuous melodies (of the divine word).”(36)

The message of this *paurri* is that if we want to enjoy peace and glory both here and hereafter, we should meditate on God's Name according to the instruction of our Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਪਤਿ ਰਾਖੀ ਗੁਰਿ ਪਾਰਬ੍ਰਹਮ ਤਜਿ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ
॥
ਨਾਨਕ ਸੋਊ ਆਰਾਧੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

ਪਉੜੀ ॥

ਪਪਾ ਪਰਮਿਤਿ ਪਾਰੁ ਨ ਪਾਇਆ ॥
ਪਤਿਤ ਪਾਵਨ ਅਗਮ ਹਰਿ ਰਾਇਆ ॥
ਹੋਤ ਪੁਨੀਤ ਕੋਟ ਅਪਰਾਧੁ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਹਿ ਮਿਲਿ ਸਾਧੁ ॥
ਪਰਪਚ ਧੋਹ ਮੋਹ ਮਿਟਨਾਈ ॥
ਜਾ ਕਉ ਰਾਖਹੁ ਆਪਿ ਗੁਸਾਈ ॥
ਪਾਤਿਸਾਹੁ ਛੜ੍ਹ ਸਿਰ ਸੋਊ ॥
ਨਾਨਕ ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਊ ॥੩੭॥

salok.

pat̃ raakh̃ee gur paarbarahm t̃aj parpanch moh
bikaar.
naanak so-oo aaraaD̃hee-ai ant̃ na paaraavaar.
||1||

pa-or̃hee.

papaa parmit̃ paar na paa-i-aa.
pat̃it̃ paavan agam har raa-i-aa.
hoṭ̃ puneet̃ kot apraaD̃hoo.
amrit̃ naam jaapeh mil saaD̃hoo.
parpach D̃haroh moh mitnaaee.
jaa ka-o raakh̃o aap gusaa-ee.
paat̃isaahu ch̃hat̃ar sir so-oo.
naanak doosar avar na ko-oo. ||37||

GAURRI BAWAN AKHRI M: 5

(Continued)

In the previous *paurri*, Guru Ji advised us that if we want to enjoy peace both here and hereafter, we should meditate on God's Name. In this *paurri*, he tells us what kinds of blessing those people obtain who forsake worldly attachment and other worldly evils, and who meditate on God. He says:

Salok:

“(O’ my friends), the Guru-God has saved the honor of the one who has shed worldly attachment, hypocrisy, and other such evils. O’ Nanak, we should meditate on that God, of whose glory there is no end or limit.”(1)

Elaborating on the limitlessness of God and the extent of His blessings, Guru Ji says:

Paurri:

“*Pappa* -That God is beyond any estimation, nobody has been able to find His limit. That God the king is incomprehensible, and is the purifier of sinners. Millions of sinners become immaculate by meditating on the nectar-like (God's) Name in the company of saint (Guru).”

Now going into prayer mode, Guru Ji humbly addresses God and says: “O’ Master of the universe, whom You Yourself save, all sense of deception, fraud and worldly love (of that

person) are eradicated. Nanak says, “God Himself is the true King with a canopy over His head. None other is equal to Him.”(37)

The message of this *shabad* is that if we meditate on God’s Name under the guidance of the Guru, He will protect our honor and wash off our millions of sins. He alone is the true King and Master.

ਸਲੋਕੁ ॥

ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ ॥
ਨਾਨਕ ਗੁਰ ਤੇ ਬਿਤ ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ
॥੧॥

ਪਉੜੀ ॥

ਫਫਾ ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ ॥
ਦੂਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ॥
ਫਿਰਿ ਇਆ ਅਉਸਰੁ ਚਰੈ ਨ ਰਾਬਾ ॥
ਨਾਮੁ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ ॥
ਫਿਰਿ ਫਿਰਿ ਆਵਨ ਜਾਨੁ ਨ ਹੋਈ ॥
ਏਕਹਿ ਏਕ ਜਪਹੁ ਜਪੁ ਸੋਈ ॥
ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈਹਾਰੇ ॥
ਮੇਲਿ ਲੇਹੁ ਨਾਨਕ ਬੇਚਾਰੇ ॥੩੮॥

salok.

faahay kaatay mitay gavan fatih bha-ee man jeet.
naanak gur tay thiṭ paa-ee firan mitay niṭ neet.
||1||

pa-orhee.

fafaa firatṭ firatṭ too aa-i-aa.
darulabhṭ dayh kalijug meh paa-i-aa.
fir i-aa a-osar charai na haatṭhaa.
naam japahu ta-o kateeh-ah faasaa.
fir fir aavan jaan na ho-ee.
aykeh ayk japahu jap so-ee.
karahu kirpaa parabṭhṭ karnaihaaray.
mayl layho naanak baychaaray. ||38||

In the previous *paurri*, Guru Ji told us that if we meditate on God’s Name under the guidance of the Guru, then God would protect our honor and wash off our millions of sins, and He alone is the true King and Master.

In this *paurri*, Guru Ji again tells us about the significance of meditating on God’s Name, and also reminds us that may not get this opportunity again. But first sharing with us, his own experience, Guru Ji says:

Salok:

“(O’ my friends), by controlling the mind, my (worldly) bonds have been removed, my wanderings (after worldly riches) have ceased, and I have gained victory (over evil impulses). O’ Nanak, I have obtained stability of mind from the Guru, and my daily wanderings (after worldly things) have ceased.” (1)

Next, addressing us directly, Guru Ji says:

Paurri:

“*Pappa* - (O’ my friend), after wandering through (many existences), you have obtained the extremely difficult to obtain (human) body in (this age called) *Kalyug*. You may never get this opportunity again. If you meditate on (God’s) Name, your (worldly bonds which entangle you in the) noose of death would be cut off. Then you will not have to come and go (from this world) again. Therefore, meditate on that one (God) alone, repeatedly.”

In the end Guru Ji addresses God and praying on our behalf, he says: “O’ God the Creator, Nanak asks You to show Your kindness, and unite the helpless (human beings with You).”(38)

The message of the *paurri* is that this human birth is a very rare opportunity, which we may not get again. Therefore, we should pray to God to bless us with the guidance of the Guru, so that we may meditate on God's Name and reunite with Him from whom we have been separated from a long time.

ਸਲੋਕੁ ॥

ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬਰਾਹਮ ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ॥

ਸੁਖ ਸੰਪੈ ਬਹੁ ਭੋਗ ਰਸ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੧॥

ਪਉੜੀ ॥

ਬਬਾ ਬ੍ਰਹਮ ਜਾਨਤ ਤੇ ਬ੍ਰਹਮਾ ॥

ਬੈਸਨੋ ਤੇ ਗੁਰਮੁਖਿ ਸੁਚ ਧਰਮਾ ॥

ਬੀਰਾ ਆਪਨ ਬੁਰਾ ਮਿਟਾਵੈ ॥

ਤਾਹੁ ਬੁਰਾ ਨਿਕਟਿ ਨਹੀ ਆਵੈ ॥

ਬਾਧਿਓ ਆਪਨ ਹਉ ਹਉ ਬੰਧਾ ॥

ਦੋਸੁ ਦੇਤ ਆਗਹ ਕਉ ਅੰਧਾ ॥

ਬਾਤ ਚੀਤ ਸਭ ਰਹੀ ਸਿਆਨਪ ॥

ਜਿਸਹਿ ਜਨਾਵਹੁ ਸੋ ਜਾਨੈ ਨਾਨਕ ॥੩੯॥

salok.

bin-o sunhu tum paarbarahm deen da-i-aal
gupaal.

sukh sampai baho bhog ras naanak saaDh
ravaal. ||1||

pa-orhee.

babaa barahm jaanat tay barahmaa.

baisno tay gurmukh such Dharmaa.

beeraa aapan buraa mitaavai.

taahoo buraa nikat nahee aavai.

baaDhi-o aapan ha-o ha-o banDhaa.

dos dayt aagah ka-o anDhaa.

baat cheet sabh rahee si-aanap.

jisahi janaavhu so jaanai naanak. ||39||

In the previous *paurri* Guru Ji advised us that we should pray to God to bless us with the guidance of the Guru, so that we may meditate on God's Name and reunite with Him from whom we have been separated from a long time. In this *paurri*, Guru Ji first shows us for what kind of true wealth we should pray for, and then he tells us about the qualities of a true scholar, devotee, or brave person. Addressing God, he says:

Salok:

“O’ all pervading God, merciful Master of the meek, listen to this prayer of mine. Nanak says (for him the) service of the saints is such a wealth (that it provides him with all) comforts and the enjoyment of many pleasures.” (1)

Next commenting on the true definitions of various kinds of God's devotees, scholars, and brave persons, Guru Ji says:

Paurri:

“*Babba*—They are the true *Brahmans* (worshippers of the all-pervading God) who know that God. The true *Vaishnavs* (worshippers of god *Vishnu*) are those, who under the guidance of the Guru follow the religion of spiritual purity. The truly brave person is the one who (instead of annihilating his enemies) destroys his/her own evil (intellect). Then no bad (thought) comes near. One remains bound by the chains of one's own ego and self conceit, but the blind fool blames others (for all personal problems and weaknesses).”

However in his compassion, Guru Ji intercedes on our behalf and humbly prays: “(O’ God), Nanak says that all this smart talk and cleverness is of no use, because only that person understands and realizes (the essence of truth) whom You Yourself make to understand.”(39)

The message of this *paurri* is that instead of feeling any kind of self-conceit and thinking that we are true worshippers, devotees of God, or brave persons, we should humbly pray to God to bless us with the guidance of the Guru so that we may follow the right path and meditate on God's Name.

ਸਲੋਕੁ ॥

ਭੈ ਭੰਜਨ ਅਘ ਦੂਖ ਨਾਸ ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ ॥
ਸੰਤਸੰਗ ਜਿਹ ਰਿਦ ਬਸਿਓ ਨਾਨਕ ਤੇ ਨ ਕ੍ਰਮੇ ॥੧॥

ਪਉੜੀ ॥

ਭਭਾ ਭਰਮੁ ਮਿਟਾਵਹੁ ਅਪਨਾ ॥
ਇਆ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨਾ ॥
ਭਰਮੇ ਸੁਚਿ ਨਰ ਦੇਵੀ ਦੇਵਾ ॥
ਭਰਮੇ ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ ॥
ਭਰਮਿ ਭਰਮਿ ਮਾਨੁਖ ਡਹਕਾਏ ॥
ਦੁਤਰ ਮਹਾ ਬਿਖਮ ਇਹ ਮਾਏ ॥
ਗੁਰਮੁਖਿ ਕ੍ਰਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ ॥
ਨਾਨਕ ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ ॥੪੦॥

salok.

bhai bhanjan agh dookh naas maneh araaDh
haray.
satsang jih rid basi-o naanak tay na bharamay.
||1||

pa-orhee.

bhabhhaa bharam mitaavhu apnaa.
i-aa sansaar sagal hai supnaa.
bharmay sur nar dayvee dayvaa.
bharmay siDh saaDhik barahmayvaa.
bharam bharam maanukh dahkaa-ay.
dutar mahaa bikham ih maa-ay.
gurmukh bharam bhai moh mitaa-i-aa.
naanak tayh param sukh paa-i-aa. ||40||

In the previous *paurri*, Guru Ji advised us that we should humbly pray to God to bless us with the guidance of the Guru, so that we may follow the right path and meditate on His Name. In this *paurri*, he tells us another very important advantage of meditating on God's Name and seeking the guidance of the saint (Guru). First addressing us, he says:

Salok:

(O' my friend), meditate in your mind on that God who is dispeller of fear and destroyer of all sins and sorrows. O' Nanak, through the society of saints in whose heart God comes to reside, that devotee does not wander (in illusion).”(1)

Commenting on the power of the illusion of worldly riches, Guru Ji says:

Paurri:

“*Bhabha*—(O' my friends), remove all your doubt (regarding the stay in this world, because) this entire world is (like) a dream. The angels, human beings, gods and goddesses are wandering in this illusion. Even the yogis, adepts, and gods like *Brahma* are wandering in illusion. Wandering repeatedly in this illusion has ruined many human beings. This worldly illusion is like a dreadful impassable sea. O' Nanak, by Guru's grace, the one who has effaced all superstition, fear, and worldly attachment has obtained supreme bliss.”(40)

The message of this *paurri* is that if we want to be rid of all false dreads, doubts, and illusions, and if we want to obtain supreme bliss, then we should follow the Guru's advice and meditate on God's Name.

ਸਲੋਕੁ ॥

ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ਮਨੁ ਲਪਟਿਓ ਤਿਹ ਸੰਗ ॥

salok.

maa-i-aa dolai baho biDhee man lapti-o tih sang.

ਮਾਗਨ ਤੇ ਜਿਹ ਤੁਮ ਰਖਹੁ ਸੁ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥

maagan t̄ay jih t̄um rakhahu so naanak naameh rang. ||1||

ਪਉੜੀ ॥

pa-orhee.

ਮਮਾ ਮਾਗਨਹਾਰ ਇਆਨਾ ॥
 ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ ॥
 ਜੋ ਦੀਨੋ ਸੋ ਏਕਹਿ ਬਾਰ ॥
 ਮਨ ਮੂਰਖ ਕਹ ਕਰਹਿ ਪੁਕਾਰ ॥
 ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ ॥
 ਜਾ ਤੋ ਕੁਸਲ ਨ ਕਾਹੂ ਬੀਆ ॥
 ਮਾਗਨਿ ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ ॥
 ਨਾਨਕ ਜਾ ਤੇ ਪਰਹਿ ਪਰਾਗ ॥੪੧॥

mamaa maaganhaar i-aanaa.
 daynhaar day rahi-o sujanaa.
 jo deeno so aykeh baar.
 man moorakh kah karahi pukaar.
 ja-o maageh ta-o maageh bee-aa.
 jaa t̄ay kusal na kaahoo thee-aa.
 maagan maag ta aykeh maag.
 naanak jaa t̄ay pareh paraag. ||41||

In the previous *paurri*, Guru Ji advised us that if we want to be rid of all our dreads, doubts and illusions, and if we want to obtain supreme bliss, then we should follow the Guru's advice and meditate on God's Name. The biggest illusion and doubt, which makes a person waiver in so many ways, is the attachment to worldly riches and power. In this *paurri*, Guru Ji shows us how to pray to God to save us from this malady. He says:

Salok:

"In many different ways, man's mind keeps wavering for the sake of worldly riches, and remains clinging to it. Nanak says, "(O' God), the one whom You stop from begging for (worldly wealth) is imbued with the love of (Your) Name."(1)

Now starting with the letter *Mamma* of the alphabet, Guru Ji says:

Paurri:

"*Mamma* - How ignorant is the beggar (who doesn't realize) that the all-knowing Giver is already giving (us so many things, even without our asking). Whatever (God) has to give to anyone, He has given all at one time. O' foolish mind, why do you cry so loudly? Whenever you beg, you beg for a thing other than (God's Name), from which no one has obtained (true) happiness. Nanak says that if you must beg, then ask for only one thing (God's Name), upon obtaining which you may swim across (the worldly ocean and achieve salvation)."(41)

The message of this *paurri* is that we need not beg from God for any kind of worldly boons, because in His mercy and judgment, whatever He had to give us He has already given. However, if we must beg, then we should beg for the gift of His Name, which would ferry us across the worldly ocean.

ਪੰਨਾ ੨੫੯

SGGS P-259

ਸਲੋਕ ॥

salok.

ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ਗੁਰ ਪੂਰੇ ਮਨ ਮੰਤ ॥
 ਜਿਹ ਜਾਨਿਓ ਪੁਭੁ ਆਪੁਨਾ ਨਾਨਕ ਤੇ ਭਗਵੰਤ ॥੧॥

mat̄ pooree parDhaan t̄ay gur pooray man mant̄.
 jih jaani-o parabh̄ AAPUNAA naanak t̄ay bhagvant̄.
 ||1||

ਪਉੜੀ ॥

ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ ॥
 ਭੇਟਤ ਸਾਧਸੰਗ ਪਤੀਆਨਾ ॥
 ਦੁਖ ਸੁਖ ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ ॥
 ਨਰਕ ਸੁਰਗ ਰਹਤ ਅਉਤਾਰਾ ॥
 ਤਾਹੂ ਸੰਗ ਤਾਹੂ ਨਿਰਲੇਪਾ ॥
 ਪੂਰਨ ਘਟ ਘਟ ਪੁਰਖ ਬਿਸੇਖਾ ॥
 ਉਆ ਰਸ ਮਹਿ ਉਆਹੂ ਸੁਖੁ ਪਾਇਆ ॥
 ਨਾਨਕ ਲਿਪਤ ਨਹੀ ਤਿਹ ਮਾਇਆ ॥੪੨॥

pa-orhee.

mamaa jaahoo maram pachhaanaa.
 bhaytat saaDhsang patēe-aanaa.
 dukh sukh u-aa kai samat beechaaraa.
 narak surag rahat a-utāaraa.
 taahoo sang taahoo niralpaa.
 pooran ghat ghat purakh bisaykhaa.
 u-aa ras meh u-aahoo sukh paa-i-aa.
 naanak lipat nahee tih maa-i-aa. ||42||

GAURRI BAWAN AKHRI M: 5

(Continued)

In the previous so many *shabads* and *paurris*, Guru Ji has advised us to seek and act upon the advice of the perfect Guru, and meditate on God's Name with full love and devotion. In this *paurri*, he tells us what kind of blessings and merits those persons enjoy who follow the Guru's advice and enshrine God in their heart. He says:

Salok:

“They in whose heart abides the instruction of the perfect Guru are the most distinguished and wise persons. O’ Nanak, fortunate are they who have realized their God.”(1)

Elaborating on the above statement, Guru Ji says:

Paurri:

“*Mamma*—The one who has understood the secret (that God is always beside us), joining the society of the saints such a devotee fully convinces (the mind about this belief). In this person's view, both weal and woe are the same, and such a person obtains salvation from going through hell, heaven, or the rounds of births and deaths. This devotee sees (God) both within and detached from him or her. (This person) sees that perfect (God) pervading in every heart. Such a devotee obtains peace by enjoying the pleasure in that belief, and O’ Nanak, false worldly attachment doesn't afflict such a devotee.”(42)

The message of this *paurri* is that if we want to obtain true wisdom, peace of mind, and salvation, then we should have firm faith in the teachings of our perfect Guru (Granth Sahib Ji). Further, we should behold the sublime God abiding everywhere, and in every heart.

ਸਲੋਕੁ ॥

ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ ਹਰਿ ਛੂਟਨੁ ਨਾਹਿ ॥
 ਨਾਨਕ ਤਿਹ ਬੰਧਨ ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ ॥੧॥

salok

yaar meet sun saajanhu bin har chhootan
 naahi.
 naanak tih banDhan katay gur kee charnee
 paahi. ||1||

ਪਵੜੀ ॥

ਯਯਾ ਜਤਨ ਕਰਤ ਬਹੁ ਬਿਧੀਆ ॥
 ਏਕ ਨਾਮ ਬਿਨੁ ਕਹ ਲਉ ਸਿਧੀਆ ॥
 ਯਾਹੂ ਜਤਨ ਕਰਿ ਹੋਤ ਛੁਟਾਰਾ ॥
 ਉਆਹੂ ਜਤਨ ਸਾਧ ਸੰਗਾਰਾ ॥
 ਯਾ ਉਬਰਨ ਧਾਰੈ ਸਭੁ ਕੋਊ ॥
 ਉਆਹਿ ਜਪੇ ਬਿਨੁ ਉਬਰ ਨ ਹੋਊ ॥
 ਯਾਹੂ ਤਰਨ ਤਾਰਨ ਸਮਰਾਥਾ ॥
 ਰਾਖਿ ਲੇਹੁ ਨਿਰਗੁਨ ਨਰਨਾਥਾ ॥
 ਮਨ ਬਚ ਕ੍ਰਮ ਜਿਹ ਆਪਿ ਜਨਾਈ ॥
 ਨਾਨਕ ਤਿਹ ਮਤਿ ਪ੍ਰਗਟੀ ਆਈ ॥੪੩॥

pavrhee.

ya-yaa jaṭan karat̃ baho biDhee-aa.
 ayk naam bin kah la-o siDhee-aa.
 yaahoo jaṭan kar hoṭ̃ chhutaaraa.
 u-aahoo jaṭan saaDh sangaaraa.
 yaa ubran Dhaarai sabh ko-oo.
 u-aahi japay bin ubar na ho-oo.
 yaahoo taran taaran samraathaa.
 raakh layho nirgun narnaathaa.
 man bach karam jih aap janaa-ee.
 naanak tih mat̃ pargatee aa-ee. ||43||

In the previous *paurri*, Guru Ji advised us that if we want to obtain true wisdom, peace of mind and salvation, we should have firm faith in the teachings of our perfect Guru. Further, we should see the sublime God abiding everywhere, and in every heart. In this *paurri*, Guru Ji tells us how meditating on God in the company of saint (Guru) is essential for our release from worldly bonds, and for obtaining salvation. He says:

Salok:

“Listen, O’ my beloveds, friends and intimates, without (meditating on) God there can be no deliverance (from worldly bonds). O’ Nanak, only the bonds of those (persons) are cut off who seek the shelter of the Guru.”(1)

Commenting on various kinds of efforts made by a mortal to obtain release from worldly bonds, Guru Ji says:

Paurri:

“*Yaeeya* - In many different ways, one tries (to obtain release from worldly bonds), but without mediating on the Name of one (God), one cannot succeed (in this purpose). The effort that will help one to obtain salvation (from worldly bonds) is joining the company of saintly persons. Though everyone entertains the idea of salvation, yet without remembering God, there can be no salvation.”

Next praying to God on our behalf, Guru Ji says: “O’ God, like a ship You alone are capable of taking us across this worldly ocean. O’ Master of the mortals, save us meritless ones. Nanak says, “(O’ God), they in whose minds, words, and deeds, You Yourself instill wisdom, their intellect has been enlightened (and they have been released from worldly bonds).”(43)

The message of this *paurri* is that the only way to gain release from the bondage of worldly attachments is to join the company of saintly people, and meditate on God’s Name in their company.

ਸਲੋਕੁ ॥

ਰੋਸੁ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪੁ ਬੀਚਾਰਿ ॥

salok.

ros na kaahoo sang karahu aapan aap beechaar.

ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ ॥੧॥

ho-ay nimaanaa jag rahhu naanak nadree paar.
||1||

ਪਉੜੀ ॥

pa-orhee.

ਰਾਰਾ ਰੇਨ ਹੋਤ ਸਭ ਜਾ ਕੀ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ ॥
ਰਣਿ ਦਰਗਹਿ ਤਉ ਸੀਝਹਿ ਭਾਈ ॥
ਜਉ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ ॥
ਰਹਤ ਰਹਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ ॥
ਗੁਰ ਪੂਰੇ ਕੈ ਸਬਦਿ ਅਪਾਰਾ ॥
ਰਾਤੇ ਰੰਗ ਨਾਮ ਰਸ ਮਾਤੇ ॥
ਨਾਨਕ ਹਰਿ ਗੁਰ ਕੀਨੀ ਦਾਤੇ ॥੪੪॥

raaraa rayn hot sabh jaa kee.
taj abhimaan chhutai tayree baakee.
ran dargahi ta-o seejheh bhaa-ee.
ja-o gurmukh raam naam liv laa-ee.
rahat rahat reh jaahi bikaaraa.
gur pooray kai sabad aparaa.
raatay rang naam ras maatay.
naanak har gur keenee daatay. ||44||

In the previous *paurri*, Guru Ji told us that the only way to get release from the bondage of worldly attachments is to meditate on God in the society of saints. In this *paurri*, he tells us the best way to conduct ourselves in this world, particularly when somebody finds faults in us. He says:

Salok:

“(O’ my friend), do not be mad at anyone, instead examine your own self (objectively, and try to find your own fault or weakness behind another’s undesirable behavior). Nanak (says, O’ friend), live in this world remaining humble. Then by God’s grace you will cross over this (worldly ocean).”(1)

Next suggesting ways to obtain this kind of humility, Guru Ji says:

Paurri:

“*Raara* - (O’ my friend), shed your ego (surrender yourself) before that Guru, before whom all the rest of the world becomes humble) like dust, so that all the account (of your past mistakes) may be wiped off. O’ brother, you would only succeed in the battle of life and obtain honor in God’s court only when under Guru’s shelter, you attune your mind to God’s Name. By reflecting on the Guru’s words of limitless wisdom, all your evil tendencies would slowly and steadily go away. O’ Nanak, they whom the Guru-God has blessed with the gift (of Name) always remain always intoxicated in the love of God’s Name (and obtain salvation).” (44)

The message of this *paurri* is that if we want to obtain salvation (from anger, and our other faults), then following Guru’s advice we should lead a very simple and humble life and meditate on God’s Name.

ਸਲੋਕੁ ॥

salok.

ਲਾਲਚ ਝੂਠ ਬਿਖੈ ਬਿਆਪਿ ਏਆ ਦੇਹੀ ਮਹਿ ਬਾਸ ॥
ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮੁਖਿ ਪੀਆ ਨਾਨਕ ਸੁਖਿ ਨਿਵਾਸ
॥੧॥

laalach jhooth bikhai bi-aaDh i-aa dayhee
meh baas.
har har amrit gurmukh pee-aa naanak sookh
nivaas. ||1||

ਪਉੜੀ ॥

ਲਲਾ ਲਾਵਉ ਅਉਖਧ ਜਾਹੂ ॥
 ਦੂਖ ਦਰਦ ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੂ ॥
 ਨਾਮ ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ ॥
 ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ ॥
 ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ ॥
 ਗੁਰ ਪੂਰੈ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ ॥
 ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ ॥
 ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੂਖ ਨ ਥੀਆ ॥੪੫॥

pa-orhee.

lalaa laava-o a-ukhaDh jaahoo.
 dookh darad tih miteh khinaahoo.
 naam a-ukhaDh jih ridai hitaavai.
 taahi rog supnai nahee aavai.
 har a-ukhaDh sabh ghat hai bhaa-ee.
 gur pooray bin biDh na banaa-ee.
 gur poorai sanjam kar dee-aa.
 naanak ta-o fir dookh na thee-aa. ||45||

In the previous *paurri*, Guru Ji advised us that if we want to obtain salvation, then following Guru's advice we should lead a very simple and humble life and meditate on God's Name. In this *paurri*, he tells us about the kinds of flaws our body and (mind) are full of, and what is the best way to get rid of these so that we can enjoy a peaceful life. He says:

Salok:

“(O’ my friends, ordinarily) our body (and mind) remains afflicted with greed, falsehood, and sins. (Therefore, we keep suffering in anguish and pain). O’ Nanak, the one who has partaken of the nectar of God’s Name lives in peace.”(1)

Elaborating on the effectiveness of this medicine of God’s Name, Guru Ji says:

Paurri:

“*Lalla*—(O’ my friends), the disease and distress of that person vanishes in an instant, on whom you apply this medicine (of God’s Name). In whose mind the medicine of (God’s) Name is dear, even in dreams that person is not afflicted by any malady.”

Now addressing us, Guru Ji says: “O’ brothers, this medicine of God’s Name is present in all hearts, but without the guidance of the perfect Guru, no one knows the way to (bring it out and) use it. O’ Nanak, the one to whom the perfect Guru has given (this nectar, along with) the necessary precautions, has not been afflicted with any pain after that.”(45)

The message of the *paurri* is that if we want to get rid of our afflictions then following Guru’s instruction we should drink the medicine of God’s Name.

Personal Note: A few years back, S. Hardyal Singh, secretary of health Punjab Govt. was diagnosed with a serious heart disease, and the doctors told him that there is no cure for it, and he has only a few days to live. Instead of losing heart, he put his faith in the Guru’s word that God’s Name is the cure for all diseases (Sarab roag ka aukhad Nam). So he started meditating on God’s Name with true devotion, and full concentration of his body and mind. Within a few weeks, he recovered completely. Encouraged by his personal experirnce, he started holding free camps for helping all kinds of patients in finding relief by meditating on God’s Name. He included the above paurri as one of the shabads, which are meditated upon in these camps.

ਸਲੋਕੁ ॥

ਵਾਸੁਦੇਵ ਸਰਬਤ੍ ਮੈ ਉਨ ਨ ਕਤਹੂ ਠਾਇ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੈ ਨਾਨਕ ਕਾਇ ਦੁਰਾਇ ॥੧॥

ਪਉੜੀ ॥

ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ ॥
ਵਾਸੁਦੇਵ ਜਲ ਬਲ ਮਹਿ ਰਵਿਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੈ ਹੀ ਗਵਿਆ ॥
ਵੈਰ ਵਿਰੋਧਿ ਮਿਟੇ ਤਿਹ ਮਨ ਤੇ ॥
ਹਰਿ ਕੀਰਤਨੁ ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ ॥
ਵਰਨ ਚਿਹਨ ਸਗਲਹ ਤੇ ਰਹਤਾ ॥
ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ ॥੪੬॥

salok.

vaasudayv sarbatar mai oon na kathoo thaa-ay.
antar baahar sang hai naanak kaa-ay duraa-ay.
||1||

pa-orhee.

vavaa vair na karee-ai kaahoo.
ghat ghat antar barahm samaahoo.
vaasudayv jal thal meh ravi-aa.
gur parsaad virlai hee gavi-aa.
vair viroDh mitay tih man tay.
har keertan gurmukh jo suntay.
varan chihan saglah tay rahtaa.
naanak har har gurmukh jo kahtaa. ||46||

In the previous *paurri*, Guru Ji advised us that if we want to get rid of our afflictions, then we should drink the medicine of God's Name under Guru's instruction. In this *paurri*, he tells us about the prevalence of God in each and every heart, and how this fact should change our attitudes towards others. He says:

Salok:

“(O’ my friends), God is pervading in all beings and places. There is no place, where He resides any lesser (than the other). O’ Nanak, both inside and out, He is with us. How could we hide anything from Him?”(1)

Therefore Guru Ji advises us and says:

Paurri:

“*Vaava*—(O’ my friends), we should not have enmity with anyone (because) God pervades in each and every heart. Yes, God is pervading in all waters, lands and the sea. However, rare is the one who, through Guru’s grace, has recognized Him. The Guru’s followers, who listen to God’s praises, all enmity and hostility is erased from their minds. (Not only that) O’ Nanak, the Guru’s followers who repeats God’s Name rises above (the notions of) color and creed (and sees God pervading in mortals of all races, casts and colors).”(46)

The message of this *paurri* is that we should realize that God abides everywhere and in every heart. We should not try to hide anything from Him, and should not discriminate against anybody based on color, creed, or caste, because God is abiding equally in all.

ਪੰਨਾ ੨੬੦

SGGS P-260

ਸਲੋਕੁ ॥

ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ ॥
ਤਤਕਿ ਮੁਏ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਨਾਨਕ ਕਿਰਤਿ ਕਮਾਨ ॥੧॥

salok.

ha-o ha-o karat bihaanee-aa saakat mugaDh
ajaan.
rharhak mu-ay ji-o tarikhaavaⁿt naanak kirat
kamaan. ||1||

ਪਉੜੀ ॥

ਤਾਤਾ ਤਾਤਿ ਮਿਟੈ ਸੰਗਿ ਸਾਧੂ ॥
 ਕਰਮ ਧਰਮ ਤਤੁ ਨਾਮ ਅਰਾਧੂ ॥
 ਰੂੜੇ ਜਿਹ ਬਸਿਓ ਰਿਦ ਮਾਹੀ ॥
 ਉਆ ਕੀ ਤਾਤਿ ਮਿਟਤ ਬਿਨਸਾਹੀ ॥
 ਤਾਤਿ ਕਰਤ ਸਾਕਤ ਗਾਵਾਰਾ ॥
 ਜੇਹ ਹੀਐ ਅਹੰਬੁਧਿ ਬਿਕਾਰਾ ॥
 ਤਾਤਾ ਗੁਰਮੁਖਿ ਤਾਤਿ ਮਿਟਾਈ ॥
 ਨਿਮਖ ਮਾਹਿ ਨਾਨਕ ਸਮਝਾਈ ॥੪੭॥

pa-orhee.

rhaarhaa rhaarh mitai sang saaDhoo.
 karam Dharam tat naam araaDhoo.
 roorho jih basi-o rid maahēe.
 u-aa kee rhaarh mitat binsaahee.
 rhaarh karat saakat gaavaaraa.
 jayh hee-ai aha"-buDh bikaaraa.
 rhaarhaa gurmukh rhaarh mitaa-ee.
 nimakh maahi naanak samjhaa-ee. ||47||

GAURRI BAWAN AKHRI MEHLA 5

(Continued)

In the previous *paurri*, Guru Ji advised us that we should realize that God abides everywhere and in everybody. Therefore, we should not try to hide anything from Him and should not discriminate against anybody based on color, creed, or caste, because God is abiding equally in all. Still most of us feel superior to others, and entertain thoughts of ego on one account or another, such as our wealth, power, knowledge, caste, race, or any other artificial reason. In this *paurri*, he tells us about the consequences of indulging in ego and how to get rid of this evil. He says:

Salok:

“The foolish, ignorant, egocentrics spend their (entire) life indulging in their (false) pride and ego. O’ Nanak, because of their deeds, they die suffering in agony like thirsty persons (without water).”(1)

Now Guru Ji tells us how we can remove this thorn of self-pride from our mind. He says:

Paurri:

“*Raarra*—(O’ my friends), the thorn of pride is removed from our mind only in the company of the saints, (because in their company) we meditate on God’s Name (which is) the essence of all rituals and acts of piety. In whose heart comes to abide the handsome (God, that person) ends all the strife of his or her mind. Only those foolish and uncivilized *Saakats* (worshippers of power) indulge in strife and jealousy in whose heart is self-conceit and evil. However, O’ Nanak, by listening to Guru’s instruction, they who have erased their animosity, them (the Guru) has made to perceive (the essence of divine wisdom) in an instant.”(47)

The message of the *paurri* is that if we want to get rid of our sense of false ego, and enjoy the essence of God, we should listen and act upon the advice of Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗਹੁ ਉਕਤਿ ਸਿਆਨਪ ਤਿਆਗੁ ॥
 ਗੁਰ ਦੀਖਿਆ ਜਿਹ ਮਨਿ ਬਸੈ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗੁ ॥੧॥

salok.

saaDhoo kee man ot gahu ukat si-aanap
 tī-aag.
 gur deekhi-aa jih man basai naanak mastak
 bhaag. ||1||

ਪਉੜੀ ॥

ਸਸਾ ਸਰਨਿ ਪਰੇ ਅਬ ਹਾਰੇ ॥
 ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਕਾਰੇ ॥
 ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ ॥
 ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਹੀ ਛੁਟਕਾਰਾ ॥
 ਸਾਸਿ ਸਾਸਿ ਹਮ ਭੂਲਨਹਾਰੇ ॥
 ਤੁਮ ਸਮਰਥ ਅਗਨਤ ਅਪਾਰੇ ॥
 ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖੁ ਦਇਆਲਾ ॥
 ਨਾਨਕ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ ॥੪੮॥

pa-orhee.

sasaa saran paray ab haaray.
 saastar simrit bayd pookaaray.
 soDhat soDhat soDh beechaaraa.
 bin har bhajan nahee chhutkaaraa.
 saas saas ham bhoolanhaaray.
 tum samrath agnat apaaray
 saran paray kee raakh da-i-aalaa.
 naanak tumray baal gupaalaa. ||48||

In the previous *paurri*, Guru Ji advised us that if we want to get rid of our sense of false ego, and enjoy the essence of God, we should listen and act upon the advice of the Guru. In this *paurri*, he again stresses the importance of the shelter and guidance of the Guru. Addressing his own mind and indirectly us, he says:

Salok:

“O’ my mind, shed all your cleverness and wit, and seek the refuge of the saint (Guru). O’ Nanak, the one in whose mind resides the Guru’s advice, deem that this person’s destiny has awakened.”(1)

Next Guru Ji shows us how to completely surrender to the protection of God. He says:

Paurri:

“*Sassa*—O’ God, after getting tired (of trying other means), I have now surrendered myself to your protection. All the scriptures, like the *Shastras*, *Simritis*, and *Vedas* proclaim this. After carefully reflecting again and again (I have come to the conclusion that) there can be no deliverance (from our ego) without God’s Name. O’ God, You are all powerful, limitless master of countless merits. However, we make mistakes with every breath. Therefore, Nanak says, O’ merciful Master, please save our honor, for we are like Your young children who have sought Your shelter.”(48)

The message of this *paurri* is that putting aside all our clever ideas; we should listen and act upon the Guru’s advice, meditate on God’s Name with true love and devotion and like innocent children ask for His forgiveness for our past mistakes. Only then will we be able to erase our ego.

ਸਲੋਕੁ ॥

ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗੁ ॥
 ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ ॥੧॥

salok.

khudee mitee tab sukh bha-ay man tan bha-ay
 arog.
 naanak daristee aa-i-aa ustat karnai jog. ||1||

ਪਉੜੀ ॥

ਖਖਾ ਖਰਾ ਸਰਾਹਉ ਤਾਹੂ ॥
 ਜੋ ਖਿਨ ਮਹਿ ਉਨੇ ਸੁਭਰ ਭਰਾਹੂ ॥
 ਖਰਾ ਨਿਮਾਨਾ ਹੋਤ ਪਰਾਨੀ ॥

pa-orhee.

khakhhaa kharaa saraaha-o taahoo.
 jo khin meh oonay subhar bharaahoo.
 kharaa nimaanaa hot paraanee.

ਅਨਦਿਨੁ ਜਾਪੈ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥
 ਭਾਵੈ ਖਸਮ ਤ ਉਆ ਸੁਖੁ ਦੇਤਾ ॥
 ਪਾਰਬ੍ਰਹਮੁ ਐਸੋ ਆਗਨਤਾ ॥
 ਅਸੰਖ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰਾ ॥
 ਨਾਨਕ ਸਾਹਿਬ ਸਦਾ ਦਇਆਰਾ ॥੪੯॥

an-din jaapai parabh nirbaanee.
 bhaavai khasam ta u-aa sukḥ daytaa.
 paarbarahm aiso aagnaṭaa.
 asa^{kh} khatay khin bakhshanhaaraa.
 naanak saahib sadāa dā-i-aaraa. ||49||

In the previous *paורי* Guru Ji advised us that putting aside all our clever ideas, we should listen and act upon the Guru's advice, meditate on God's Name with true love and devotion, and like innocent children ask for His forgiveness for our past mistakes. Only then, we will be able to erase our ego. Guru Ji begins this next *paורי* by assuming himself as one of us, and then sharing with us the blessings he obtained when he got rid of his ego, so that we may that we may also experience the same kind of bliss by following this advice. He says:

Salok:

“(O’ my friends), when my ego was effaced, I experienced all kinds of comforts, and my body and mind became free of all ailments. O’ Nanak, then even the praiseworthy (God) became visible.”(1)

Next Guru Ji describes what he is doing after seeing that God. He says:

Paורי:

“*Khakha*—I truly praise that God who in an instant fills to the brim the empty (hearts with virtuous thoughts). When a person becomes thoroughly humble, he or she meditates on the desire-free God day and night. (If a person) becomes pleasing to the Master, He grants this devotee eternal peace. God is so limitless that He can forgive countless sins in an instant. O’ Nanak, that Master is always merciful.”(49)

The message of this *paורי* is that if we want our countless sins to be forgiven, and want to enjoy complete peace of mind, then by shedding our ego we should meditate on God's Name.

ਸਲੋਕੁ ॥

ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ ਸਰਨਿ ਪਰਹੁ ਹਰਿ
 ਰਾਇ ॥
 ਉਕਤਿ ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਲਏ
 ਸਮਾਇ ॥੧॥

salok.

saṭ kaha-o sun man mayray saran parahu har
 raa-ay.
 ukat si-aanap sagal tī-aag naanak la-ay samaa-ay.
 ||1||

ਪਉੜੀ ॥

ਸਸਾ ਸਿਆਨਪ ਛਾਡੁ ਇਆਨਾ ॥
 ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ ॥
 ਸਹਸ ਭਾਤਿ ਕਰਹਿ ਚਤੁਰਾਈ ॥
 ਸੰਗਿ ਤੁਹਾਰੈ ਏਕ ਨ ਜਾਈ ॥
 ਸੋਊ ਸੋਊ ਜਪਿ ਦਿਨ ਰਾਤੀ ॥
 ਰੇ ਜੀਅ ਚਲੈ ਤੁਹਾਰੈ ਸਾਥੀ ॥
 ਸਾਧ ਸੇਵਾ ਲਾਵੈ ਜਿਹ ਆਪੈ ॥
 ਨਾਨਕ ਤਾ ਕਉ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥੫੦॥

pa-orhee.

sasaa si-aanap chhaad i-aanaa.
 hikmat hukam na parabh patēe-aanaa.
 sahas bhaat karahi chaṭuraa-ee.
 sang tuhaarai ayk na jaa-ee.
 so-oo so-oo jap din raṭēe.
 ray jee-a chalai tuhaarai saathee.
 saaḍh sayvaa laavai jih aapai.
 naanak ṭaa ka-o dookh na bi-aapai. ||50||

In the previous *paurri*, Guru Ji told us that if we want our countless sins to be forgiven, and want to enjoy complete peace of mind and body, then by shedding our ego we should meditate on God's Name. The problem is that most of us in our ego think ourselves to be too clever, and think that by doing and rationalizing what we do, we shall not only obtain eternal peace, but would even be able to meet God. In this *paurri*, Guru Ji warns his mind (actually us) and without mincing any words, tells us the only way to meet God. He says:

Salok:

“Listen O’ mind, I am telling you the (plain) truth. Surrender yourself to the protection of God the King. O’ Nanak, shed all your cleverness and argumentation, then that merciful God will merge you in Him.”(1)

Elaborating on the above, Guru Ji says:

Paurri:

“*Sassa*—O’ ignorant (mortal), forsake all your cleverness. God is not pleased by clever arguments or (threatening) commands. You try to show your cleverness in a thousand ways, but not even one of these will go with you (to God’s court. Therefore) O’ my mind, keep meditating on that (God’s Name) day and night, which would accompany you (after death). O’ Nanak, (only that person follows this advice), whom He Himself yokes to the service of the saint. This devotee suffers no pain.”(50)

The message of the *paurri* is that we should forsake all our cleverness and other contrivances. Instead, seeking the shelter of Guru (Granth Sahib Ji), we should start meditating on God’s Name day and night so that He may save us in the end.

ਸਲੋਕੁ ॥

ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ਮਨਿ ਵੂਠੈ ਸੁਖੁ ਹੋਇ ॥
ਨਾਨਕ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਬਾਨ ਬਨੰਤਰਿ ਸੋਇ
॥੧॥

ਪਉੜੀ ॥

ਹੇਰਉ ਘਟਿ ਘਟਿ ਸਗਲ ਕੈ ਪੂਰਿ ਰਹੇ ਭਗਵਾਨ ॥
ਹੋਵਤ ਆਏ ਸਦ ਸਦੀਵ ਦੁਖ ਭੰਜਨ ਗੁਰ ਗਿਆਨ ॥
ਹਉ ਛੁਟਕੈ ਹੋਇ ਅਨੰਦੁ ਤਿਹ ਹਉ ਨਾਹੀ ਤਹ ਆਪਿ
॥
ਹਤੇ ਦੂਖ ਜਨਮਹ ਮਰਨ ਸੰਤਸੰਗ ਪਰਤਾਪ ॥
ਹਿਤ ਕਰਿ ਨਾਮ ਦਿੜੈ ਦਇਆਲਾ ॥
ਸੰਤਹ ਸੰਗਿ ਹੋਤ ਕਿਰਪਾਲਾ ॥

ਪੰਨਾ ੨੬੧

ਓਰੈ ਕਛੁ ਨ ਕਿਨਹੂ ਕੀਆ ॥
ਨਾਨਕ ਸਭੁ ਕਛੁ ਪੁਭ ਤੇ ਹੂਆ ॥੫੧॥

salok.

har har mukh tay bolnaa man vooṭṭhai sukh ho-ay.
naanak sabh meh rav rahi-aa tḥaan ṭhanantar
so-ay. ||1||

pa-orhee.

hayra-o gḥat gḥat sagal kai poor rahay bhagvaan.
hovaṭ aa-ay sad sadeev dukh bhanjan gur gi-aan.
ha-o chhutkai ho-ay anand tih ha-o naahee tah
aap.
hatay dookh janmah maran satsang partaap.
hit kar naam daritḥai da-i-aalaa.
santeh sang hot kirpaalaa.

SGGS P-261

orai kachhoo na kinhoo kee-aa.
naanak sabh kachh parabh tay hoo-aa. ||51||

In the previous *paurri*, Guru Ji advised us to forsake all our cleverness and other contrivances, and simply meditate on God's Name day and night, so that He may save us in the end. In this *paurri*, he tells us the benefits of doing that. He says:

Salok:

“By uttering God’s Name again and again from our tongue, God is enshrined in our heart and we obtain peace. O’ Nanak, that God is pervading in all hearts, places, and interspaces.”(1)

Continuing his comments, Guru Ji says:

Paurri:

“I see that God is pervading in each and every heart. The Guru’s instruction reveals this knowledge: that the Destroyer of pain has been there forever. They whose ego is erased attain peace. Where there is no self-conceit, there (God) Himself pervades. With the blessings of the company of saints, one’s pain of birth and death is ended. Yes, when in the company of saints a person meditates on God with complete love and dedication, God shows mercy. But O’ Nanak, no one except God has done anything; whatever has happened is according to God’s doing (or will).”(51)

The message of this paurri is that if we want to get rid of the pains of birth and death, then joining the company of the saintly persons, we should shed our ego and meditate on God’s Name with complete love and devotion. By doing so God would come to reside in our heart, and we would obtain peace.

ਸਲੋਕੁ ॥

ਲੇਖੈ ਕਤਹਿ ਨ ਛੁਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ ॥
ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ ॥੧॥

ਪਉੜੀ ॥

ਲੂਣ ਹਰਾਮੀ ਗੁਨਹਗਾਰ ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ ॥
ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸੁਖ ਦੀਏ ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ ॥
ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ਦਹ ਦਿਸਿ ਢੂਢਨ ਜਾਇ ॥
ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ ॥
ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਇਆ ਸੰਪੈ ਮਨ ਮਾਹਿ ॥
ਲੰਪਟ ਚੋਰ ਨਿੰਦਕ ਮਹਾ ਤਿਨਹੂ ਸੰਗਿ ਬਿਹਾਇ ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਬਖਸਿ ਲੈਹਿ ਖੋਟੇ ਸੰਗਿ ਖਰੇ ॥
ਨਾਨਕ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਪਾਹਨ ਨੀਰਿ ਤਰੇ ॥੫੨॥

salok.

laykhai katēh na chhootē-ai khin khin
bhoolanhaar.
bakhshanhaar bakhās lai naanak paar utār. ||1||

pa-orhee.

looṇ harāmee gunahgaar baygaanaa alap mat.
jee-o pind jin sukh dee-ay taahi na jaanaṭ taṭ.
laahaa maa-i-aa kaarnay dah dis dhoodhan
jaa-ay.
dayvanhaar daataar parabh nimakh na maneh
basaa-ay.
laalach jhooth bikaar moh i-aa sampai man
maahi.
lampat chor nindak mahaa tinhoo sang
bihaa-ay.
tuDh bhaavai taa bakhās laihi khotay sang
kharay.
naanak bhaavai paarbrahm paahan neer taray.
||52||

GAURRI BAWAN AKHRI M: 5

(Continued)

In the closing lines of the previous Paurri Guru Ji commented that nothing happens without God’s Will. He begins this Paurri with another very valuable lesson for us regarding our good deeds. He says:

Salok:

(O' God, if You judge us) by the account (of our deeds), then we can never be saved. We commit errors at every instant. Therefore, Nanak says, "O' Forgiver, forgive us and lead us across (the sea of worldly existences)." (1)

Now commenting on the true state of a mortal and praying on our behalf, Guru Ji says:

Paurri:

"O God, (the mortal) is an ungrateful sinner, is uninformed, with very little intellect. The mortal doesn't know the Almighty who bestowed soul, body and comforts. For the sake of worldly gain, one goes to search (for it) in all the ten directions. But even for an instant, one does not enshrine that God who is the Giver of everything. (The human being) has amassed greed, falsehood, sin, and worldly attachment in the mind, and passes away this life only in the company of covetous thieves, and slanderers. (But O' God), if it so pleases You, You can still forgive the false ones (like us), along with the true (or virtuous people. Because, O') Nanak, if such be God's will, stones can float on water."(52)

The message of this Paurri is that we should never be proud of our good deeds or any faith rituals we might be observing. In reality, account of our sins is incalculable; we should simply pray to God in all humility not to take into account our faults, but forgive us according to His own innate merciful nature.

ਸਲੋਕੁ ॥

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ ਜਨਮ ਅਨੇਕ ॥
ਭਵਜਲ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਤੇਰੀ ਟੇਕ ॥੧॥

ਪਉੜੀ ॥

ਖੇਲਤ ਖੇਲਤ ਆਇਓ ਅਨਿਕ ਜੋਨਿ ਦੁਖ ਪਾਇ ॥
ਖੇਦ ਮਿਟੇ ਸਾਧੂ ਮਿਲਤ ਸਤਿਗੁਰ ਬਚਨ ਸਮਾਇ ॥
ਖਿਆ ਗਹੀ ਸਚੁ ਸੰਚਿਓ ਖਾਇਓ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ॥
ਖਰੀ ਕ੍ਰਿਪਾ ਠਾਕੁਰ ਭਈ ਅਨਦ ਸੂਖ ਬਿਸ੍ਰਾਮ ॥
ਖੇਪ ਨਿਬਾਹੀ ਬਹੁਤੁ ਲਾਭ ਘਰਿ ਆਏ ਪਤਿਵੰਤ ॥
ਖਰਾ ਦਿਲਾਸਾ ਗੁਰਿ ਦੀਆ ਆਇ ਮਿਲੇ ਭਗਵੰਤ ॥
ਆਪਨ ਕੀਆ ਕਰਹਿ ਆਪਿ ਆਗੈ ਪਾਛੈ ਆਪਿ ॥
ਨਾਨਕ ਸੋਊ ਸਰਾਹੀਐ ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ
॥੫੩॥

salok.

khāat peet khaylat hasat bharmay janam
anayk.
bhavjal tay kaadhahu parabhoon naanak tayree
tayk. ||1||

pa-orhee.

khaylat khaylat aa-i-o anik jon dukh paa-ay.
khayd mitay saaDhoo milat satgur bachan
samaa-ay.
khimaa gahee sach sanchi-o khaa-i-o amrit
naam.
kharee kirpaa thaakur bha-ee anad sookh
bisraam.
khayp nibaahee bahut laabh ghar aa-ay
pativant.
kharaa dilaasaa gur dee-aa aa-ay milay
bhagvant.
aapan kee-aa karahi aap aagai paachhai aap.
naanak so-oo saraahee-ai je ghat ghat rahi-aa
bi-aap. ||53||

In the previous Paurri Guru Ji prayed on our behalf to God and asked Him not to count our faults, but to forgive us in His own mercy. In this Paurri, Guru Ji continues this prayer, and describes how the company of saint Guru can save us from our sins and evil deeds. He says:

Salok:

“O’ God, while eating, drinking, playing and laughing, we have been wandering through many lives. Nanak prays, O’ God, we have now sought Your support. (Please) pull us out of this dreadful worldly ocean.” (1)

Elaborating on the above, Guru Ji says:

Paurri:

Sporting, playing and suffering pain in many existences, one comes to this world. If one meets the saint (Guru) and (one’s mind) is absorbed in the advice of the true Guru, all one’s sufferings are removed. (Following Guru’s advice, the person who has) enshrined compassion, amassed truth, and has made the ambrosial Name as the (spiritual) food, on that person) is bestowed true mercy of the Master, and such a person enjoys bliss, comforts, and peace. (In this way, the true Guru) helps one to accomplish one’s purpose and earn profit in life, and one comes to one’s (spiritual) home with honor. The Guru gives true support, and the reverend God comes to meet this mortal.”

Lest we may fall into an ego trap, Guru Ji says: “(O’ my friends), all His doings, God does by Himself, for He alone is both here and hereafter. O’ Nanak, we should praise that God who is pervading in all hearts.”(53)

The message of this Paurri is that if we want to end our long and tedious wanderings through many species, and return to our real home (and reunite with God from whom we have been separated for so many births), we should seek and act upon the advice of our Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲ ॥
ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ ਬਸਤ ਨਾਨਕ ਹੋਤ ਨਿਹਾਲ ॥੧॥

ਪਉੜੀ ॥

ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ ॥
ਅਖਰ ਕਰਿ ਕਰਿ ਬੋਦ ਬੀਚਾਰੇ ॥
ਅਖਰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ॥
ਅਖਰ ਨਾਦ ਕਥਨ ਵਖੁਆਨਾ ॥
ਅਖਰ ਮੁਕਤਿ ਜੁਗਤਿ ਭੈ ਭਰਮਾ ॥
ਅਖਰ ਕਰਮ ਕਿਰਤਿ ਸੁਚ ਧਰਮਾ ॥
ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੈ ਜੋਤਾ ॥
ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ ॥੫੪॥

salok.

aa-ay parabh sarnaagatee kirpaa niDh da-i-aal.
ayk akhar har man basat naanak hot nihaal.
||1||

pa-orhee.

akhar meh taribhavan parabh Dhaaray.
akhar kar kar bayd beechaaray.
akhar saastar simrit puraanaa.
akhar naad kathan vakh-yaanaa.
akhar mukat jugat bhai bharmaa.
akhar karam kirat such Dharmaa.
daristimaan akhar hai jaytaa.
naanak paarbarahm nirlaypaa. ||54

In the previous Paurri Guru Ji advised us that if we want to end our long and tedious wanderings through many species, and return to our real home (and reunite with God), then we should seek and act upon the advice of our Guru. In this Paurri, Guru Ji describes the significance of God’s word or command. He first prays to God and says:

Salok:

‘O God, the treasure of mercy, we have come to Your refuge. Nanak says, (the person) in whose mind is enshrined the one word (of Your command, that person) obtains bliss.’(1)

Elaborating on the significance of God’s word (command or will), Guru Ji says:

Paurri:

It is by (uttering) His word (or command) that God created the three worlds. It is after coining the words that the *Vedas* were (uttered) and deliberated upon. The *Shastras*, *Simritis* and *Puranas* (the Hindu holy books) have been (described through) words. In words are written all the tunes (hymns), discourses and lectures. Through words is described the way to salvation from fear and doubt. It is through words that all religious rites, worldly acts, piety, and religions are described. All that is visible is according to God’s word (or command). But O’ Nanak, the all-pervading God Himself is detached (and no words can describe His end or limit).” (54)

The message of the Paurri is that the entire universe and everything in it comes into existence according to the word (or command) of God, but no words can describe Him.

ਸਲੋਕੁ ॥

ਹਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲਿਖਾਵਤੀ ॥
ਉਚਿਤਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ ॥
ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ ॥
ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ ॥੧॥

salok.

hath kalam agamm mastak likhaavatee.
urajh rahi-o sabh sang anoop roopaavatee.
ustat kahan na jaa-ay mukhahu tuhaaree-aa.
mohee daykh daras naanak balihaaree-aa. ||1||

ਪਉੜੀ ॥

ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਬਿਨਾਸੀ ਅਘਨਾਸ ॥
ਹੇ ਪੂਰਨ ਹੇ ਸਰਬ ਮੈ ਦੁਖ ਭੰਜਨ ਗੁਣਤਾਸ ॥
ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ ॥
ਹੇ ਗੋਬਿਦ ਹੇ ਗੁਣ ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ ॥
॥
ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਹਰਿ ਭੀ ਹੋਵਨਹਾਰ ॥
ਹੇ ਸੰਤਰ ਕੈ ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ ॥
ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ਮੈ ਨਿਰਗੁਨ ਗੁਨੁ ਨਹੀ
ਕੋਇ ॥

pa-orhee.

hay achut hay paarbarahm abhinaasee aghnaas.
hay pooran hay sarab mai dukh bhjanjan guntaas.
hay sangee hay nirankaar hay nirgun sabh tayk.
hay gobid hay gun niDhaan jaa kai sadaa bibayk.
॥
hay aprampar har haray heh bhee hovanhaar.
hay santeh kai sadaa sang niDhaaraa aaDhaar.
hay thaakur ha-o daasro mai nirgun gun nahee ko-ay.

ਪੰਨਾ ੨੬੨

ਨਾਨਕ ਦੀਜੈ ਨਾਮ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ
॥੫੫॥

SGGS P-262

naanak deejai naam daan raakha-o hee-ai paro-ay.
||55||

In the previous *Paurri*, Guru Ji told us that the entire universe and everything in it comes into existence according to the word or command of God. In this *Paurri* Guru Ji shows us how to pray to that God, who is also the scribe of our destiny. He says:

Salok:

‘O’ the unapproachable God, in Your hand is the pen, which keeps writing the destinies of mortals according to Your command. O’ handsome God of unparalleled beauty, You are intertwined with all (like warp and woof). Nanak says, my tongue cannot describe Your praise. I am simply fascinated seeing Your sight.’(1)

Continuing his praise, Guru Ji says:

Paurri:

‘O’ my immovable, imperishable and transcendent God, the destroyer of sins, O’ the perfect one, who is pervading in all, O’ the destroyer of pain and treasure of virtues, O’ comrade of all, the formless one, O’ absolute God, the support of all, O’ master of the earth, O’ the treasure of merits, who has always the sense of discriminating between good and bad, O’ remotest of the remote God, who is present now and will be there forever, O’ the eternal companion of the saints and the support of the support less, O’ Master, I am Your humble servant. Me, the meritless one, has no merit in me. Nanak (prays: “Please) bestow upon me the gift of Your Name, which I may keep enshrined in my heart.”(55)

The message of this Paurri is that it is God who is the scribe of our destiny. He is the possessor of all merits and qualities. Therefore, we should always pray most humbly to Him to show His mercy upon us and bless us with His Name.

ਸਲੋਕੁ ॥

ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ ॥

ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਿਪ ਸਰੋਦਰਾ ॥

ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤੁ ਨਿਰੋਧਰਾ ॥

ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸ ਪਰਾ
॥

ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤੁ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ
॥

ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ
ਕਰਾ ॥

ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ
ਉਧਰਾ ॥

ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ
ਲਗਿ ਤਰਾ ॥

ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ
ਨਮਸਕਰਾ ॥੧॥

ਏਹੁ ਸਲੋਕੁ ਆਦਿ ਅੰਤਿ ਪੜਣਾ ॥

salok.

gurdayv maataa gurdayv pitaa gurdayv
su-aamee parmaysuraa.

gurdayv sakhaa agi-aan bhanjan gurdayv
bandhip sahodaraa.

gurdayv daataa har naam updaysai gurdayv
mant niroDharaa.

gurdayv saan^{ti} sat buDh moorat gurdayv
paaras paras paraa.

gurdayv tirath amrit sarovar gur gi-aan majan
apramparaa.

gurdayv kartaa sabh paap hartaa gurdayv
patit pavit karaa.

gurdayv aad jugaad jug jug gurdayv mant har
jap uDhraa.

gurdayv sangat parabh mayl kar kirpaa ham
moorh paapee jit lag taraa.

gurdayv satgur paarbarahm parmaysar
gurdayv naanak har namaskaraa. ||1||

ayhu salok aad ant parh-naa.

GAURRI BAWAN AKHRI M: 5

(Continued)

This *Salok* was also entered at the beginning of this chapter (*Baawan Akhri*). Guru Ji has ordered that it should be read both at the beginning and end of this chapter. Its interpretation is repeated below:

Salok:

The Guru is our (spiritual) mother, father, master, and (embodiment of) God.

The Guru is our mate, the destroyer of ignorance, (our) kinsman and real brother.

The Guru is the giver and teacher of God's Name and Guru is such a mantra, which is never ineffective.

The Guru is the image of peace, truth, and wisdom, and Guru is the philosopher's stone, upon touching, which the mortal is saved.

The Guru is the place of pilgrimage, the pool of nectar, bathing in which brings infinite wisdom.

The Guru is the creator, and the destroyer of all sins. He is the purifier of the impure.

The Guru is from the beginning of time, through ages upon ages, and by meditating on his mantra, one is saved."

Therefore, Guru Ji prays to God and says: "O' God, bless us also with the society of the Guru, joining whose company, we the ignorant sinners may also be saved."

In conclusion, Guru Ji says: "(O' my friends), Guru is the embodiment of the all-pervading God. Therefore, Nanak bows to his Guru, who is embodiment of God."(1)

ਗਉੜੀ ਸੁਖਮਨੀ ਮਃ ੫ ॥

ਸਲੋਕੁ ॥

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਆਦਿ ਗੁਰਏ ਨਮਹ ॥
ਜੁਗਾਦਿ ਗੁਰਏ ਨਮਹ ॥
ਸਤਿਗੁਰਏ ਨਮਹ ॥
ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ ॥੧॥

ਅਸਟਪਦੀ ॥

ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥
ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ ॥
ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੁੰਭਰ ਏਕੈ ॥
ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੈਕੈ ॥
ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖੁਰ ॥
ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖੁਰ ॥
ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ ॥
ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ ॥

ga-orhee sukhmanee mehlaa 5.

salok.

ik-oⁿkaar satgur parsaad.

aaḁ gur-ay namah.
jugaad gur-ay namah.
satgur-ay namah.
saree gurd^{ay}-ay namah. ||1||

asatpadee.

simra-o simar simar sukh paava-o.
kal kalays tan maahi mitaava-o.
simra-o jaas bisumbhar aykai.
naam japat agnat anaykai.
bayḁ puraan simriti suDhaakh-yar.
keenay raam naam ik aakh-yar.
kinkaa ayk jis jee-a basaavai.
taa kee mahimaa ganee na aavai.

ਕਾਂਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੇ ॥
ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੇ ॥੧॥

ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ ॥
ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮੁ ॥ ਰਹਾਉ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ ॥
ਪ੍ਰਭ ਸਿਮਰਤ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ ॥
ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ॥੨॥

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨੈ ਦੂਜਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦਰਗਹ ਮਾਨੀ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ ॥
ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ ॥

ਪੰਨਾ ੨੬੩

ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ ॥੩॥
ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਉਚਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੂਚਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ ॥
ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ ॥
ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ ॥੪॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਧਨਵੰਤੇ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਤਿਵੰਤੇ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਜਨ ਪਰਵਾਨ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪੁਰਖ ਪ੍ਰਧਾਨ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ ॥

kaaⁿkhee aykai daras tuhaaro.
naanak un sang mohi uDhaaro. ||1||

sukhmanee sukh amrit parabh naam.
bhagat janaa kai man bisraam rahaa-o.
parabh kai simran garabh na basai.
parabh kai simran dookh jam nasai.
parabh kai simran kaal parharai.
parabh kai simran dusman tarai.
parabh simrat kachh bighan na laagai.
parabh kai simran an-din jaagai.
parabh kai simran bha-o na bi-aapai.
parabh kai simran dukh na santapapai.
parabh kaa simran saaDh kai sang.
sarab niDhaan naanak har rang. ||2||

parabh kai simran riDh siDh na-o niDh.
parabh kai simran gi-aan Dhi-aan tat buDh.
parabh kai simran jap tap poojaa.
parabh kai simran binsai doojaa.
parabh kai simran tirath isnaanee.
parabh kai simran dargeh maanee.
parabh kai simran ho-ay so bhalaa.
parabh kai simran sufal falaa.
say simrahi jin aap simraa-ay.

SGGS P-263

naanak ta a kai laaga-o paa-ay. ||3||
parabh kaa simran sabh tay oochaa.
parabh kai simran uDhray moochaa.
parabh kai simran tarisnaa bujhai.
parabh kai simran sabh kichh sujhai.
parabh kai simran naahee jam taraasaa.
parabh kai simran pooran aasaa.
parabh kai simran man kee mal jaa-ay.
amrit naam rid maahi samaa-ay.
parabh jee baseh saaDh kee rasnaa.
naanak jan kaa daasan dasnaa. ||4||

parabh ka-o simrahi say Dhanvantay.
parabh ka-o simrahi say pativantay.
parabh ka-o simrahi say jan parvaan.
parabh ka-o simrahi say purakh parDhaan.
parabh ka-o simrahi se baymuhtajay.
parabh ka-o simrahi se sarab kay raajay.
parabh ka-o simrahi say sukhvaasee.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਬਿਨਾਸੀ ॥
ਸਿਮਰਨ ਤੇ ਲਾਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ ॥
ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ ॥੫॥

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੇ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੂਖਿ ਬਿਹਾਵੈ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮੁ ਜੀਤਾ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਨਦ ਘਨੇਰੇ ॥
ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ ॥
ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਨਦਿਨੁ ਜਾਗਿ ॥
ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੈ ਭਾਗਿ ॥੬॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੁ ਨ ਝੂਰੇ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜਿ ਸਮਾਨੀ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ ॥
ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ ॥
ਸੁਖੁ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ ॥
ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ ॥
ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਇਆ ॥੭॥

ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ ॥
ਹਰਿ ਸਿਮਰਨਿ ਲਗਿ ਬੇਦ ਉਪਾਏ ॥
ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ ॥
ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁ ਕੁੰਟ ਜਾਤੇ ॥
ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ ॥
ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ ॥
ਹਰਿ ਸਿਮਰਨ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨੁ ਤਿਨਿ ਪਾਇਆ ॥੮॥੧॥

parabh ka-o simrahi sadā abhinaasee.
simran tay laagay jin aap da-i-aalaa.
naanak jan kee mangai ravaalaa. ||5||

parabh ka-o simrahi say par-upkaaree.
parabh ka-o simrahi tin sad balihaaree.
parabh ka-o simrahi say mukh suhaavai.
parabh ka-o simrahi tin sookh bihaavai.
parabh ka-o simrahi tin aatam jeetaa.
parabh ka-o simrahi tin nirmal reetaa.
parabh ka-o simrahi tin anad ghanayray.
parabh ka-o simrahi baseh har nayray.
sant kirpaa tay an-din jaag.
naanak simran poorai bhaag. ||6||
parabh kai simran kaaraj pooray.
parabh kai simran kabahu na jhooray.
parabh kai simran har gun baanee.
parabh kai simran sahj samaanee.
parabh kai simran nihchal aasan.
parabh kai simran kamal bigaasan.
parabh kai simran anhad jhunkaar.
sukh parabh simran kaa ant na paar.
simrahi say jan jin ka-o parabh ma-i-aa.
naanak tin jan sarnee pa-i-aa. ||7||

har simran kar bhagat pargataa-ay.
har simran lag bayd upaa-ay.
har simran bha-ay siDh jatee daatay.
har simran neech chahu kunt jaatay.
har simran Dhaaree sabh Dharnaana.
simar simar har kaaran karnaana.
har simran kee-o sagal akaaraa.
har simran meh aap nirankaaraa.
kar kirpaa jis aap bujhaa-i-aa.
naanak gurmukh har simran tin paa-i-aa.
|8||1||

GAURRI SUKHMANI: M5

Salok

According to Dr. Bhai Vir Singh Ji, the fifth Guru (*Arjun Dev Ji*) uttered this composition (titled *Sukhmani*), probably in *Sammatt* 1661 (A.D. 1604) while sitting on the bank of *Ram-Sar* tank under a *Baiyer* tree (which yields fruits like tiny apples). This composition is supposed to compensate for any shortcomings in remembering God's Name and its 24 *Ashtpadis*, (24 poems, with 8 stanzas each), are supposed to purify our 24,000 breaths in 24 hours. It is called *Sukhmani*—the crown bead or psalm of peace, because by slowly reading and reflecting on the simple straightforward advice, one is

dissuaded from all evil thoughts and drawn towards godly qualities like humility, sweetness and remembrance of God (who is the giver of all gifts to us, including our body, life, and soul). The result is that one obtains great peace of mind.

Guru Ji begins this psalm of peace by first paying tribute to God. He says:

Salok:

I bow to that supreme God, who has been there even before time began, who has been there throughout all ages, and who is the eternal Guru of all.”(1)

To begin, Guru Ji stresses upon the need to meditate on God so that we may find peace and comfort. He says:

Ashtpadi (composition of eight stanzas):

“I wish that I may keep meditating (on God, and) by meditating on Him again and again I may obtain peace. Thus may I be rid of afflictions (like lust, anger, greed, etc.) within my body. I contemplate on Him who pervades the universe and whose Name myriad creatures repeat. Even the *Vedas*, *Puranas*, and *Simritis* (the Hindu scriptures) have recognized the one Name of God as the most sacred. The person in whose heart God instills even an iota of His Name, that person’s glory cannot be described. Nanak prays, O’ God save me also by keeping me in the company of those who crave only for Your vision alone.”(1)

Next giving the essence of the entire chapter of *Sukhmani*, Guru Ji says: “(O’ my friends), the nectar Name of God is the crown jewel (the essence) of all comforts, and (this Name) resides in the hearts of (true) devotees (of God).” (pause)

Describing some benefits of meditating on God, Guru Ji says: “By meditating on God, one does not reside in the womb (goes through birth or death). By meditating on God, the demon of pain goes away. By meditating on God, the fear of death vanishes. By meditating on God, our enemies cease attacking (us). By remembering God, no obstacle comes our way. By remembering God, one remains awake day and night (to worldly temptations). By remembering God, fear doesn’t afflict. By meditating on God, no sorrow tortures us. However, it is only in the company of saint (Guru) that one is attuned to the contemplation of God’s Name; O’ Nanak, one finds all treasures in God’s love.”(2)

Continuing to describe the benefits of meditating on God’s Name, Guru Ji says: “By contemplating on God, one obtains mystical powers and the nine treasures (all kinds of worldly wealth). Through God’s meditation, one obtains divine knowledge, contemplation, and essence of wisdom. By contemplating on God, (a person receives all the fruits of) devotion, penance, and worship. By meditation on God, any thought of power other than God vanishes (from one’s mind). By contemplating on God, one obtains the merits of bathing at holy places. By contemplating on God, the mortal receives honor in God’s court. By meditating on God, one acquires the philosophy that whatever is happening in the world is for the better (in the end). By meditating on God, one becomes successful in achieving the supreme goal of life. However, only those persons meditate on God whom He Himself causes to remember. (I), Nanak, bow to their feet.”(3)

Commenting further on the contemplation of God, Guru Ji says: “Contemplation of God is the most exalted of all (other faith rituals and deeds). By meditating on God, even the worst

sinner have been saved. By meditating on God, the burning desire for wealth is quenched. By meditating on God, one understands everything (including the consequences of worldly desires). By meditating on God, one doesn't feel afraid of the demon of death. By meditating on God all one's desires are fulfilled. By remembering God all the impurities of (evil thoughts) in the mind are removed, and the immortalizing Name (of God) comes to abide in the heart. (The saints so continually utter God's Name, as if) the reverend God resides on the saints' tongue, and Nanak is a servant to such servants of God."(4)

Guru Ji now tells about the merits of those who contemplate on God. He says: "They who meditate on God are truly rich (because they possess the true wealth of Name). They who meditate on God are (truly) honorable. They who meditate on God are the approved ones (in God's court). They who meditate on God are the most distinguished. They who meditate on God are not dependent on anyone (because whatever they need, they obtain from God). They who meditate on God (feel so happy, as if they) are the kings of all. They who meditate on God live in peace. They who meditate on God become (free from births and deaths, and thus they) become non-perishable. However, only those persons engage in meditation upon whom God shows His mercy. Nanak begs for the most humble service of such devotees."(5)

Continuing to describe the merits of those who contemplate on God, Guru Ji says: "They who contemplate on God become benevolent to others. I am always a sacrifice to those who meditate on God. They who meditate on God look beautiful (because their inner beauty is visible upon their faces). They who meditate on God pass their life in peace. Those who meditate on God have conquered their (inner) self. They who meditate on God, immaculate is their way of life. They who meditate on God attain immense bliss. They who meditate on God reside in the presence of God. By the grace of the saint (Guru), they always remain awake (to their duty to meditate on God). But O' Nanak, the gift of meditation is obtained only by perfect good luck."(6)

Continuing to list the benefits of meditating on God, he says: "By meditating on God, all one's tasks are accomplished. The one who meditates on God never repents. By meditating on God one utters the merits of God. By meditating on God, one merges in equipoise. By meditating on God, one's mind remains in a stable state (and doesn't waiver). By meditating on God, (one's heart feels delighted, like a) lotus in bloom. By meditating on God a very soothing divine music keeps ringing in one's heart. In fact, there is no end to the pleasures obtained by meditating on God. However, only those meditate, upon whom is God's mercy, and Nanak bows to the feet of such devotees (of God)."(7)

Finally Guru Ji quotes some examples to illustrate the blessings of meditation on God. He says: "It is because of their meditation on God that the devotees became known (in the world). It is by engaging in meditation that (the sages) uttered the *Vedas*. It is through meditation that the mortals became adepts, celibates, and people of compassion. By meditating on God, even the lowborn were known the world over. (In fact), it is meditation on God, which has provided support to the entire earth. Therefore (O' mortal), again and again meditate (on God), who is the cause of all causes. It is for meditation that the entire universe was created. Where there is meditation, there the formless God Himself resides. But O' Nanak, only the one whom God in His mercy makes to realize its importance obtains the wealth of meditation, through Guru's grace."(8-1)

The message of this *Ashtpadi* is that meditation on God is the best kind of worship, and can bring us all kinds of social and spiritual benefits. However, only those engage in

meditation on God who are truly fortunate, and on whom God shows mercy and blesses with the guidance of the Guru (Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ ॥
ਸਰਣਿ ਤੁਮਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਾਥ ॥੧॥

ਪੰਨਾ ੨੬੪

ਅਸਟਪਦੀ ॥

ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ ॥
ਮਨ ਊਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ ॥
ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ ॥
ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ ॥
ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ ॥
ਹਰਿ ਕੇ ਨਾਮੁ ਖਿਨ ਮਾਰਿ ਉਧਾਰੀ ॥
ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ ॥
ਹਰਿ ਕੇ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ॥
ਨਾਨਕ ਪਾਵਹੁ ਸੂਖ ਘਨੇਰੇ ॥੧॥

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਰਾਜਾ ਦੁਖੀਆ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ ॥
ਲਾਖ ਕਰੋਰੀ ਬੰਧੁ ਨ ਪਰੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਨਿਸਤਰੈ ॥
ਅਨਿਕ ਮਾਇਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਆਘਾਵੈ ॥
ਜਿਹ ਮਾਰਗਿ ਇਹੁ ਜਾਤ ਇਕੋਲਾ ॥
ਤਹ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ ॥
ਐਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥੨॥

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ ॥
ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਰਿ ਪਰਾਹੀ ॥
ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ ॥
ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ ॥
ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਰਾਮ ॥
ਹਉ ਮੇਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਧੋਵੈ ॥
ਐਸਾ ਨਾਮੁ ਜਪਹੁ ਮਨ ਰੰਗਿ ॥
ਨਾਨਕ ਪਾਈਐ ਸਾਧ ਕੈ ਸੰਗਿ ॥੩॥

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਹਿ ਨ ਕੋਸਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ ॥

salok.

deen darad dukh bhajnaa ghāt ghāt naath anaath.
saran̄ tum̄^{aaree} aa-i-o naanak kay parabh̄ saath.
||1||

SGGS P-264

asatpadee.

jah maat̄ piṭaa suṭ meēt̄ na bhāa-ee.
man oohaa naam̄ ṭayrai sang sahaa-ee.
jah mahaa bhā-i-aan̄ dooṭ̄ jam̄ ḍalai.
ṭah kayval̄ naam̄ sanḡ ṭayrai chalai.
jah muskal̄ hovai aṭ̄ bhāaree.
har ko naam̄ kh̄in̄ maahi uDhāaree.
anik̄ punahcharan̄ karat̄ nahee ṭarai.
har ko naam̄ kot̄ paap̄ parharai.
gurmukh̄ naam̄ japahu man mayray.
naanak paavhu sookh̄ ghanayray. ||1||

sagal sarisat̄ ko raajaa dukh̄ee-aa.
har kaa naam̄ japat̄ ho-ay suk̄h̄ee-aa.
laakh̄ karoree banDh̄ na parai.
har kaa naam̄ japat̄ nistarai.
anik̄ maa-i-aa ranḡ ṭikh̄ na bujhaavai.
har kaa naam̄ japat̄ aaghaavai.
jih maaraḡ ih̄ jaat̄ ikaylaa.
ṭah har naam̄ sanḡ hoṭ̄ suhaylaa.
aisaa naam̄ man̄ sadaa Dhi-aa-ee-ai.
naanak gurmukh̄ param̄ gat̄ paa-ee-ai. ||2||

chhootat̄ nahee kot̄ lakh̄ baahee.
naam̄ japat̄ ṭah paar̄ paraahee.
anik̄ bighan̄ jah̄ aa-ay sanghaari.
har kaa naam̄ tat̄kaal̄ uDhaari.
anik̄ jon̄ janmai mar̄ jaam̄.
naam̄ japat̄ paavai bisraam̄.
ha-o mailaa mal̄ kabahu na Dhovai.
har kaa naam̄ kot̄ paap̄ khovai.
aisaa naam̄ japahu man̄ ranḡ.
naanak paa-ee-ai saaDh̄ kai sanḡ. ||3||

jih maaraḡ kay ganay jaahi na kosaa.
har kaa naam̄ oohaa sanḡ ṭosaa.

ਜਿਹ ਪੈਛੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜੀਆਰਾ ॥
 ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਵਾਨੂ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ ॥
 ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ ॥
 ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਉਪਰਿ ਛਾਮ ॥
 ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ ॥
 ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ ॥੪॥

ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ ॥
 ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮੁ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ ॥
 ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਕੋਟਿ ॥
 ਹਰਿ ਜਸੁ ਕਰਤ ਸੰਤ ਦਿਨੁ ਰਾਤਿ ॥
 ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ ॥
 ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥
 ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨੁ ॥
 ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ ॥
 ਨਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ ॥੫॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਮੁਕਤਿ ਜੁਗਤਿ ॥
 ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਕਉ ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਾ ਰੂਪ ਰੰਗੁ ॥
 ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਬ ਪਰੈ ਨ ਭੰਗੁ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ ॥
 ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਸੇਭਾ ਪਾਈ ॥

ਪੰਨਾ ੨੬੫

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਭੋਗ ਜੋਗ ॥
 ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਛੁ ਨਾਹਿ ਬਿਓਗੁ ॥
 ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ ॥
 ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ ॥੬॥

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ ॥
 ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ ॥
 ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟ ਸਤਾਣੀ ॥
 ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਣੀ ॥
 ਓਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ ॥
 ਸੁੰਨ ਸਮਾਧਿ ਨਾਮ ਰਸ ਮਾਤੇ ॥
 ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ ॥
 ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਬਹੁ ਕਰੇ ॥
 ਨਾਨਕ ਜਨ ਸੰਗਿ ਕੋਤੇ ਤਰੇ ॥੭॥

ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੇ ਨਾਮ ॥
 ਕਾਮਧੇਨੁ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ ॥
 ਸਭ ਤੇ ਉਤਮ ਹਰਿ ਕੀ ਕਥਾ ॥

jih paidai mahaa anDh gubaaraa.
 har kaa naam sang ujee-aaraa.
 jahaa panth t̄ayraa ko na sinjaanoo.
 har kaa naam t̄ah naal pachhaanoo.
 jah mahaa bh̄a-i-aan t̄apaṭ baho gh̄aam.
 t̄ah har kay naam kee tum oopar ch̄haam.
 jahaa t̄arikh̄h̄aa man t̄ujh̄ aakrah̄hai.
 t̄ah naanak har har amrit̄ barkh̄hai. ||4||

bh̄agaṭ janaa kee bartan naam.
 sant̄ janaa kai man bisraam.
 har kaa naam d̄aas kee ot.
 har kai naam uDhray jan kot.
 har jas karat̄ sant̄ d̄in raat̄.
 har har a-ukh̄aDh̄ saaDh̄ kamaat̄.
 har jan kai har naam niDh̄aan.
 paarbarahm jan keeno d̄aan.
 man tan rang raṭay rang aykai.
 naanak jan kai birat̄ bibaykai. ||5||
 har kaa naam jan ka-o mukat̄ jugat̄.
 har kai naam jan ka-o t̄aripat̄ bh̄ugat̄.
 har kaa naam jan kaa roop rang.
 har naam japaṭ kab parai na bh̄ang.
 har kaa naam jan kee vadi-aa-ee.
 har kai naam jan sobh̄aa paa-ee.

SGGS P-265

har kaa naam jan ka-o bhog jog.
 har naam japaṭ kachh̄ naahi bi-og.
 jan raataa har naam kee sayvaa.
 naanak poojai har har dayvaa. ||6||

har har jan kai maal kh̄ajeenaa.
 har Dhan̄ jan ka-o aap parabh̄ deenaa.
 har har jan kai ot sat̄aane.
 har part̄aap jan avar na jaane.
 ot̄ pot̄ jan har ras raat̄ay.
 sunn samaaDh̄ naam ras maat̄ay.
 aath̄ pahar jan har har japai.
 har kaa bh̄agaṭ pargat̄ nahee ch̄hapai.
 har kee bh̄agaṭ mukat̄ baho karay.
 naanak jan sang kayt̄ay taray. ||7||

paarjaat̄ ih har ko naam.
 kaamDh̄ayn har har gun̄ gaam.
 sabh̄ t̄ay oot̄am har kee katha.

ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ ॥	naam sunat̃ darad̃ dukh̃ lathaa.
ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ ॥	naam kee mahimaa sant̃ rid̃ vasai.
ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ ॥	sant̃ partaap̃ durat̃ sabh̃ nasai.
ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥	sant̃ kaa sang̃ vad̃bhaagee paa-ee-ai.
ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ ॥	sant̃ kee sayvaa naam̃ Dhi-aa-ee-ai.
ਨਾਮ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ ॥	naam̃ tul̃ kachh̃ avar̃ na ho-ay.
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥੮॥੨॥	naanak̃ gurmukh̃ naam̃ paavai jañ ko-ay. 8 2

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji gave us the message that meditation on God is the best kind of worship, and can bring us all kinds of social and spiritual benefits. However, the meditation of Name is done only by those who are truly fortunate, and who have received God's mercy and been blessed with the guidance of the Guru.

In this *Ashtpadi*, Guru Ji lists the benefits and merits of meditating on God's Name, and tells us whose company could be most beneficial for this purpose. He begins with a prayer and says:

Salok:

O' Destroyer of pain and woes of the poor, who pervades in all hearts, and who is the support of the support less, I have come to Your refuge. Please keep (me) Nanak always in Your company."(1)

Now Guru Ji describes in many beautiful ways the benefits of meditating on God's Name (and reflecting on the extent of His power and love). He says:

Ashtpadi:

O' my soul, (when you pass into the yonder), your mother, father, sons and friends will not be with you. Only God's Name will be with you as your helper. Where there are armies of dreadful demons, there only God's Name will accompany you. When you are in extremely difficult situation, God's Name will save you in a moment. Even by performing countless virtuous deeds (to atone for your sins), you will not be able to save yourself (from the consequences of your misdeeds), yet God's Name will wash off myriads of sins. (Therefore), O' my mind, seek Guru's shelter, meditate on the Name, and you will obtain numerous comforts."(1)

Now Guru Ji quotes some specific examples of the merits of Name.

He says: "(O' my mind, even if) one is a king of the entire world, one still remains in distress. Yet by simply reciting God's Name, one obtains peace. (Even) millions and billions (of dollars) do not end (human desire for more money). Yet by meditating on God's Name, the mortal crosses over (this sea of worldly desires). Countless pleasures of (worldly) wealth do not quench one's thirst (for more wealth), but by meditating on the (God's) Name, one becomes satiated (from worldly desires). During the journey (after death), which the soul must take alone, there God's Name provides the comfort of a companion. Therefore, O' my

mind, we should always meditate on such a Name. O' Nanak, in this way through Guru's grace we obtain the supreme state (of bliss)."(2)

Next, Guru Ji gives examples of many situations where God's Name saves us. He says: "(O' my mind, where) even with the support of millions of brothers, one cannot liberate oneself (from worldly problems, there) by meditating on (God's) Name, one is (easily) liberated. Where unaccountable misfortunes threaten to destroy a person, there God's Name immediately protects him or her. The mortal keeps dying and being born into many existences, but by uttering God's Name, obtains rest (in God's presence). Soiled with (the dirt of) ego, one never washes off this filth. Only God's Name washes off (the dirt of) millions of sins. O' my mind, lovingly meditate on such a Name. Nanak says, "We obtain (the Name) only in the company of the saint (Guru)."(3)

Explaining how God's Name can help us in various long-lasting and torturous situations in this life and the life after that, he says: "(O' my mind), the journey (after death, which is so long) that its miles cannot be counted, on that (journey) God's Name will be your sustenance. That journey, where there is the pitch darkness (of ignorance), God's Name will be like a source of light. That journey, where no one is your acquaintance, God's Name will be with you as your well-known friend. Where you are in the midst of extreme heat (and the distress) of dreadful evils, there God's Name (will protect you like cool) shade over your head. Where the thirst (for worldly wealth) tortures you, there O' Nanak, God's Name would rain like nectar (and quench all your thirst)."(4)

Next commenting on the conduct of God's devotees, and their achievements as a result of meditating on God's Name, Guru Ji says: "For the devotees, God's Name is their commodity of daily use. It always remains residing in the hearts of the saintly persons. God's Name is the support of the servants (of God). By meditating on God's Name, millions of devotees have been saved. The saints praise God day and night. The saints acquire the medicine of God's Name. God's Name is the treasure for God's devotees. God Himself has bestowed this treasure on His devotees. The bodies and minds (of the devotees) remain imbued with the love of one (God) alone. (Because) O' Nanak, the devotees have a discriminating intellect (to recognize that God's Name is the best thing of all)."(5)

Stating the benefits of God's Name, Guru Ji says: "God's Name is the way of salvation (from worldly bonds) for the devotees. God's Name is the devotee's (spiritual) food, which satiates (all hunger for worldly things). God's Name is the devotee's beauty and splendor. By meditating on God's Name, no obstacle comes in the way of the (devotee). It is through God's Name that God's devotees receive honor, and through God's Name the devotees attain glory. God's Name is like the experience of (enjoying delicious) food for the devotees, and a form of yoga (or union with God) for the devotee. By meditating on the Name, (the devotees) never suffer from (pain of) separation. The devotee is imbued with the service of God's Name. In brief, O' Nanak, a devotee always worships God, the embodiment of light."(6)

Elaborating on the merits of meditating on God's Name, Guru Ji says: "For the devotees, God's Name is their capital and treasure. God Himself has bestowed this wealth on His devotees. For the devotees, God is their firm shelter. Because of God's power, the devotees do not seek any other support. Like warp and woof, the devotees remain imbued with the relish of God's Name. Being intoxicated with the relish of God's Name, they remain in a state of complete stillness (of mind). At all times the devotee repeats God's Name. God's devotee becomes known, and doesn't remain hidden. God's devotion brings emancipation to many. O' Nanak, in the company of the devotee many have crossed over (the worldly ocean)."(7)

In conclusion, Guru Ji says: “God’s Name is *Paarjaat* (the all wish-fulfilling *Elysian* tree). Like the (mystical) *Kaamdhen* cow, singing of God’s praises Name (satisfies all desires). God’s Name is the most sublime discourse. By hearing the Name, all woes and pains go away. The virtue of the glory of God’s Name resides in the hearts of the saints. By the saint’s grace all sin flees away. It is only by good fortune that we find the company of saint (Guru). The real service of the saint (Guru) is to meditate on God’s Name. In short, nothing equals the value of Name, but O’ Nanak, only a very rare person obtains the gift of (God’s) Name.” (8-2)

The message of this *Ashtpadi* is that nothing equals the merits and blessings of meditating on God’s Name, and it is only through the grace of the Guru that we can obtain this nectar of Name.

ਸਲੋਕੁ ॥

ਬਹੁ ਸਾਸਤ੍ਰੁ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਵਢੋਲਿ ॥
ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮ ਅਮੋਲ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ ॥
ਖਟ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਵਖਿਆਨ ॥
ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧੂਮ ਕਿਰਿਆ ॥
ਸਗਲ ਤਿਆਗਿ ਬਨ ਮਧੇ ਫਿਰਿਆ ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ ॥
ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ ॥
ਸਰੀਚੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ ॥
ਵਚਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ ॥
ਨਹੀ ਤੁਲਿ ਰਾਮ ਨਾਮ ਬੀਚਾਰ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ ॥੧॥

ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ ॥
ਮਹਾ ਉਦਾਸੁ ਤਪੀਸਰੁ ਥੀਵੈ ॥
ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ ॥
ਕਨਿਕ ਅਸੂ ਹੈਵਰ ਭੂਮਿ ਦਾਨ ॥
ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ ॥
ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ ॥
ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰੁ ਕਟਾਵੈ ॥
ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ ॥
ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਤ ਗਤਿ ਪਾਹਿ ॥੨॥

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ ॥
ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ ॥
ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ ॥
ਮਨ ਕੀ ਮੈਲੁ ਨ ਤਨ ਤੇ ਜਾਤਿ ॥
ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ ॥
ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ ॥

salok.

baho saastar baho simritē paykḥay sarab
dhadhol.
poojas naahee har haray naanak naam amol.
||1||

asatpadee.

jaap taap gi-aan sabh Dhi-aan.
khat saastar simrit vakhī-aan.
jog abhi-aas karam Dharam kiri-aa.
sagal tī-aag ban maDhay firi-aa.
anik parkaar kee-ay baho jatnaa.
punn daan homay baho ratnaa.
sareer kataa-ay homai kar raatēe.
varat naim karai baho bhaatēe.
nahee tul raam naam beechaar.
naanak gurmukh naam japee-ai ik baar. ||1||

na-o khand parithmee firai chir jeevai.
mahaa udaas tapeesar theevai.
agan maahi homat paraan.
kanik asav haivar bhoom daan.
ni-ulee karam karai baho aasan.
jain maarag sanjam at saadhaan.
nimakh nimakh kar saar kataavai.
ta-o bhee ha-umai mail na jaavai.
har kay naam samsar kachh naahi.
naanak gurmukh naam japat gat paahi. ||2||

man kaamnaa tīrath dayh chhutai.
garab gumaan na man tay hutai.
soch karai dinas ar raat.
man kee mail na tan tay jaat.
is dayhee ka-o baho saadhaana karai.
man tay kabhoo na bikhī-aa tarai.

ਜਲਿ ਧੋਵੈ ਬਹੁ ਦੇਹ ਅਨੀਤਿ ॥
ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ ॥
ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਉਚ ॥
ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੂਚ ॥੩॥

ਬਹੁਤੁ ਸਿਆਣਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ ॥

ਪੰਨਾ ੨੬੬

ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨਾ ਧ੍ਰਾਪੈ ॥
ਭੇਖ ਅਨੇਕ ਅਗਨਿ ਨਹੀ ਬੁਝੈ ॥
ਕੋਟਿ ਉਪਾਵ ਦਰਗਹ ਨਹੀ ਸਿਝੈ ॥
ਛੂਟਸਿ ਨਾਹੀ ਉਭ ਪਇਆਲਿ ॥
ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ ॥
ਅਵਰ ਕਰਤੁਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ ॥
ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ ॥
ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥
ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਰੈ ॥
ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ ॥
ਜੇ ਕੋ ਆਪੁਨਾ ਦੁਖੁ ਮਿਟਾਵੈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ ॥
ਜੇ ਕੋ ਅਪੁਨੀ ਸੋਭਾ ਲੋਚੈ ॥
ਸਾਧਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ ॥
ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ ॥
ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਵੈ ॥
ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ ॥
ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ ॥੫॥

ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥
ਸਾਧਸੰਗਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥
ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ ॥
ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਉਚਾ ॥
ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਚੀਨਾ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ ॥
ਮਨ ਅਪੁਨੇ ਤੇ ਬੁਰਾ ਮਿਟਾਨਾ ॥
ਪੈਚੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ ॥
ਸੁਖ ਦੁਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ ॥
ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਪਾ ॥੬॥

ਨਿਰਧਨ ਕਉ ਧਨੁ ਤੇਰੇ ਨਾਉ ॥
ਨਿਥਾਵੇ ਕਉ ਨਾਉ ਤੇਰਾ ਥਾਉ ॥
ਨਿਮਾਨੇ ਕਉ ਪ੍ਰਭ ਤੇਰੇ ਮਾਨੁ ॥
ਸਗਲ ਘਟਾ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ॥
ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ ॥
ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ ॥

jal Dhovai baho dayh aneet.
suDh kahaa ho-ay kaachee bheet.
man har kay naam kee mahimaa ooch.
naanak naam uDhray patit baho mooch. ||3||

bahut si-aanap jam kaa bha-o bi-aapai.

SGGS P-266

anik jatan kar tarisan naa Dharaapai.
bhaykh anayk agan nahee bujhai.
kot upaav dargeh nahee sijhai.
chhootas naahee oobh pa-i-aal.
mohi bi-aapahi maa-i-aa jaal.
avar kartoot saglee jam daanai.
govind bhajan bin til nahee maanai.
har kaa naam japat dukh jaa-ay.
naanak bolai sahj subhaa-ay. ||4||
chaar padaarath jay ko maagai.
saaDh janaa kee sayvaa laagai.
jay ko aapunaa dookh mitaavai.
har har naam ridai sad gaavai.
jay ko apunee sobhaa lorai.
saaDhsang ih ha-umai chhorai.
jay ko janam maran tay darai.
saaDh janaa kee sarnee parai.
jis jan ka-o parabh daras pi-aasaa.
naanak taa kai bal bal jaasaa. ||5||

sagal purakh meh purakh parDhaan.
saaDhsang jaa kaa mitai abhimaan.
aapas ka-o jo jaanai neechaa.
so-oo ganee-ai sabh tay oochaa.
jaa kaa man ho-ay sagal kee reena.
har har naam tin ghat ghat cheena.
man apunay tay buraa mitaana.
paykhai sagal sarisat saajna.
sookh dookh jan sam daristaytaa.
naanak paap punn nahee laypaa. ||6||

nirDhan ka-o Dhan tayro naa-o.
nithaavay ka-o naa-o tayraa thaa-o.
nimaanay ka-o parabh tayro maan.
sagal ghataa ka-o dayvhu daan.
karan karaavanhaar su-aamee.
sagal ghataa kay antarjamee.
apnee gat mit jaanhu aapay.

ਆਪਨ ਸੰਗਿ ਆਪਿ ਪ੍ਰਭ ਰਾਤੇ ॥
ਤੁਮ੍ਹਰੀ ਉਸਤਤਿ ਤੁਮ ਤੇ ਹੋਇ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ ॥੭॥

aapan sang aap parab^h raatay.
tum^hree ustāt tum tay ho-ay.
naanak avar na jaanas ko-ay. ||7||

ਸਰਬ ਧਰਮ ਮਹਿ ਸ਼੍ਰੇਸ਼ਟ ਧਰਮੁ ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ ॥
ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਉਤਮ ਕਿਰਿਆ ॥
ਸਾਧਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ ॥
ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ ॥
ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ॥
ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ ॥
ਸਗਲ ਬਾਨ ਤੇ ਓਹੁ ਉਤਮੁ ਬਾਨੁ ॥
ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ ॥੮॥੩॥

sarab Dharam meh saraysat Dharam.
har ko naam jap nirmal karam.
sagal kir-aa meh ootam kiri-aa.
saaDhsang durmat mal hiri-aa.
sagal udam meh udam bhalaa.
har kaa naam japahu jee-a sadaa.
sagal baanee meh amrit baanee.
har ko jas sun rasan bakhhaanee.
sagal thaan tay oh ootam thaan.
naanak jih ghat vasai har naam. ||8||3||

GAURRI SAKHMANI MEHLA 5

(Continued)

In the previous *Ashtpadi*, Guru Ji told us that nothing equals the merits and blessings of meditating on God's Name, but only a rare person (through the grace of the Guru) obtains this nectar of Name. Still, there are many who keep indulging in ritualistic deeds and ways of works, under the false belief that these things will bring them salvation. In this *Ashtpadi*, on the basis of his own experience and research, Guru Ji tells us how no other kind of worships, rituals, or philosophies equal the merit of meditating on God's Name. He says:

Salok:

I have searched through many *Shastras* and *Simritis* (the Hindu books on faith rituals and codes of conduct). None of these reach anywhere near the merit of meditating upon God's Name, which is the priceless (commodity).” (1)

Guru Ji then elaborates and says:

Ashtpadi:

If a person performs ritual recitations, undergoes penances, has knowledge, does meditations, delivers lectures and discourses on the six *Shastras* and *Simritis*, observes the disciplines of yoga, performs religious rituals, or by renouncing everything wanders in the middle of the woods, makes countless efforts (to win favor with God), gives charities and distributes alms, performs sacred fire rituals and donates many jewels (or costly things, gets the) body burnt in fire after having it cut into tiny pieces, observes fasts and vows in many different ways, O' Nanak, all these are still not equal (in merit) to contemplation on God's Name, even if through Guru's grace this Name has been meditated upon only once.”(1)

Now Guru Ji explains in detail why all these different kinds of worships and rituals do not compare in value the meditation upon the Name. He says: “Even if a person wanders through (all) the nine regions of the earth, lives for a very long time detached (from the world) as a great ascetic, sacrifices his life in the holy fire, gives away gold, horses, elephants and lands in charity, performs many kinds of yogic exercises and poses including the *Neoli Asana* (the

exercise for cleansing the body from within) and, following *Jain* faith, observes mortifying disciplines and ways, gets the body cut into minute pieces, even then the dirt of ego does not go away. O' Nanak, nothing equals God's Name. The Guru's followers obtain a supreme state (of salvation) by meditating on (God's) Name."(2)

Explaining how all other kinds of worship are useless in washing off the dirt of ego from one's mind, Guru Ji says: "(One may have) the desire in the mind that he or she may breathe the last breath at a holy place, (but this devotee should know that even then) ego and arrogance do not leave the mind. Even if one were to bathe day and night, the dirt of the mind does not depart from the body. One may make many efforts to discipline the body; still the evil passions do not depart from the mind. Just as a wall of clay cannot become clean by washing it with water (similarly this mind of ours cannot be cleansed by bathing at holy places). O' my mind, lofty is the praise of God's Name. O' Nanak, many worst sinners have been saved by meditating on God's Name."(3)

Next Guru Ji comments on the fate of those people who try to be clever and indulge in other kinds of rituals which are motivated by a thirst for worldly riches and fame. Guru Ji says: "(When one indulges in) too much cleverness, one is afflicted with the fear of the demon of death. Even by making countless (clever) efforts the (fire of worldly) desires is not quenched. Even by adorning myriad religious garbs, this fire (of desire) is not extinguished. In spite of millions of (such) efforts, one is not approved in God's court. Whether one flies high in the sky, or hides in the underworld, one cannot escape (from such desires. Instead, such a devotee is) entangled further in the web of worldly attachments and desires. The demon of death punishes all other efforts, except meditation on God's Name, he doesn't take any other effort into account even a bit. In short, Nanak, instinctly says (this thing, that) by meditating on God's Name, (all one's) pain goes away."(4)

In this stanza, Guru Ji brings forth the concept of service of the saints along with meditating on God's Name as a prerequisite for any kind of blessings. He says: "If one seeks the four cardinal boons (*Dharma* or righteousness, *Artha* or worldly wealth, *Kaam* or beauty and *Moksha* or salvation), then one should be dedicated to the service of saints. If one wants all sorrow to be removed, one should always recite God's Name in the heart. If anyone seeks glory, then by joining the company of saintly persons he or she should abandon all ego. If anyone is afraid of the pains (of the cycle) of birth and death, he or she should seek the refuge of saints. Nanak is a sacrifice again and again to that person who is thirsty for the sight of God."(5)

In this stanza, Guru Ji adds the concept of humility to the previous concepts of meditating on God's Name in the society of saints. He says: "That mortal is supreme among all beings, whose ego is erased in the company of saintly people. In fact, we should count that person as the highest, who considers him or her to be the lowest. In this way, the person (who considers him or herself so meritless than others, that in the) mind that person considers him or herself like the dust of the feet of all, then this devotee has recognized God's presence in each and every heart. The one who has effaced all evil from the mind, sees all the creation as a friend. Such a devotee takes pleasure and pain alike, O' Nanak, (such a person) is not afflicted by vice or virtue."(6)

Now describing the merits of God's Name, Guru Ji says: "O' God, for a penniless person Your Name is the only wealth. For the shelter less, Your Name is the only shelter. For the honor less, Your Name is the only honor. O' God, You bestow (gifts) on all beings. O' the Knower of all hearts, and the Master, You do and cause everything to be done. Only You Yourself know

Your doings and their limits, and You Yourself are imbued with Your love. Only You can do Your praise. Nanak (says) that no one else knows (about Your greatness).”(7)

Therefore, Guru Ji concludes this *Ashtpadi* by saying: “(O’ my friend), of all faiths, the best faith is that you meditate on God’s Name, and do good deeds. Of all the (religious) rites, the best rite is that by associating with the saintly persons, you remove the filth of evil intellect. Among all the efforts to be made, the best effort is to always repeat God’s Name. Of all the speeches, the ambrosial speech is that in which one hears and utters God’s praise. In short, O’ Nanak, of all the places, that heart is the most blessed in which resides God’s Name.”(8-3)

The message of this *Ashtpadi* is that no ritual, rite, or austerity equals the merit of meditating on God’s Name. Therefore, joining the company of saintly people, we should always sing God’s praise and meditate on His Name from the depth of our heart.

ਸਲੋਕੁ ॥

ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪੁਭੁ ਸਦਾ ਸਮਾਲਿ ॥
ਜਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ
॥੧॥

ਅਸਟਪਦੀ ॥

ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ ॥
ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ ॥
ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ ॥
ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ ॥
ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ ॥
ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ ॥
ਬਿਰਧਿ ਭਇਆ ਉਪਰਿ ਸਾਕ ਸੈਨ ॥
ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ ॥

ਪੰਨਾ ੨੬੭

ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੁ ਨ ਬੂਝੈ ॥
ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ ॥੧॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਧਰ ਉਪਰਿ ਸੁਖਿ ਬਸਹਿ ॥
ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ ॥
ਸੁਖਦਾਈ ਪਵਨੁ ਪਾਵਕੁ ਅਮੁਲਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ ॥
ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ ॥
ਐਸੇ ਦੇਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ ॥
ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪੇ ॥੨॥

ਆਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ ॥

salok.

nirgunee-aar i-aani-aa so parabh sadaa samaal.
jin kee-aa tis cheet rakh naanak nibhee naal.
||1||

asatpadee.

rama-ee-aa kay gun chayt paraanee.
kavan mool tay kavan daristaanee.
jin tooⁿ saaj savaar seegaari-aa.
garabh agan meh jineh ubaari-aa.
baar bivasthaa tujheh pi-aarai dooDh.
bhar joban bhojan sukh sooDh.
biraDh bha-i-aa oopar saak sain.
mukh api-aa-o baith ka-o dain.

SGGS P-267

ih nirgun gun kachhoo na boojhai.
bakhhas layho ta-o naanak seejhai. ||1||

jih parsaad Dhar oopar sukh baseh.
sut bharaat meet banitaa sang haseh.
jih parsaad peeveh seetal jalaa.
sukh-daa-ee pavan paavak amulaa.
jih parsaad bhogeh sabh rasaa.
sagal samagree sang saath basaa.
deenay hasat paav karan naytar rasnaa.
tiseh ti-aag avar sang rachnaa.
aisay dokh moorh anDh bi-aapay.
naanak kaadh layho parabh aapay. ||2||

aad ant jo raakhanhaar.

ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ ॥
ਜਾ ਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ ॥
ਤਾ ਸਿਉ ਮੂਡਾ ਮਨੁ ਨਹੀ ਲਾਵੈ ॥
ਜੇ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜੂਰੁ ॥
ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੁ ॥
ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ ॥
ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ ॥
ਸਦਾ ਸਦਾ ਇਹੁ ਭੁਲਨਹਾਰੁ ॥
ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ॥੩॥

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ ॥
ਸਾਚੁ ਛੋਡਿ ਝੂਠੁ ਸੰਗਿ ਮਚੈ ॥
ਜੇ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ ॥
ਜੇ ਹੋਵਨੁ ਸੇ ਦੂਰਿ ਪਰਾਨੈ ॥
ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸੁਖੁ ਕਰੈ ॥
ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ ॥
ਚੰਦਨੁ ਲੇਪੁ ਉਤਾਰੈ ਧੋਇ ॥
ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮੁ ਸੰਗਿ ਹੋਇ ॥
ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲੁ ॥
ਨਾਨਕ ਕਾਵਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲੁ ॥੪॥

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ ॥
ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ ॥
ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ ॥
ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ ॥
ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨੁ ॥
ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ ॥
ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹੁ ॥
ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹੁ ॥
ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ ॥
ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਾਤਿ ॥੫॥

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ ॥
ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ ॥
ਕਹਾ ਬੁਝਾਰਤਿ ਬੂਝੈ ਡੋਰਾ ॥
ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਡੋਰਾ ॥
ਕਹਾ ਬਿਸਨਪਦ ਗਾਵੈ ਗੁੰਗ ॥
ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ ॥
ਕਹਿ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨੁ ॥
ਨਹੀ ਹੋਤ ਉਹਾ ਉਸੁ ਗਵਨੁ ॥
ਕਰਤਾਰ ਕਰੁਣਾ ਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ ॥
ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ ॥੬॥

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ ॥
ਜੇ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ॥
ਬਲੁਆ ਕੇ ਗ੍ਰਿਹੁ ਭੀਤਰਿ ਬਸੈ ॥
ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ ॥

tis si-o pareet̃ na karai gavaar. ॥
jaa kee sayvaa nav niDh paavai. ॥
taa si-o moorh̄aa man nahee laavai. ॥
jo th̄aakur sad̄ sad̄aa hajooray. ॥
taa ka-o anDh̄aa jaanaṭ̄ d̄ooray. ॥
jaa kee tahal paavai d̄argeh maan. ॥
t̄iseh bisaarai mugaDh̄ ajaan. ॥
sad̄aa sad̄aa ih bh̄oolanhaar. ॥
naanak raakh̄hanhaar apaar. ||3||

raṭan t̄i-aag ka-udee sang rachai. ॥
saach ch̄hod̄ j̄hooth̄ sang machai. ॥
jo ch̄hadnaa so asthir kar maanai. ॥
jo hovan so d̄oor paraanai. ॥
ch̄hod̄ jaa-ay t̄is kaa saram karai. ॥
sang sahaa-ee t̄is parharai. ॥
chand̄an layp̄ uṭaarai D̄ho-ay. ॥
garD̄hab pareet̄ bh̄hasam sang ho-ay. ॥
anD̄h̄ koop meh pat̄it̄ bikraal. ॥
naanak kaadh̄ layho parabh̄ d̄a-i-aal. ||4||

karṭooṭ̄ pasoo kee maanas jaat̄. ॥
lok pachaaaraa karai d̄in raat̄. ॥
baahar bh̄haykh̄ anṭar mal maa-i-aa. ॥
ch̄hapas naahi kach̄h̄ karai ch̄hapaa-i-aa. ॥
baahar gi-aan D̄hi-aan isnaan. ॥
anṭar bi-aapai lobh̄ su-aan. ॥
anṭar agan baahar ṭan su-aah. ॥
gal paathar kaisay ṭarai athaah. ॥
jaa kai anṭar basai parabh̄ aap. ॥
naanak ṭay jan sahj̄ samaat̄. ||5||

sun anD̄h̄aa kaisay maarag paavai. ॥
kar geh layho orh̄ nibhaavai. ॥
kahaa bujh̄aarat̄ booj̄hai doraa. ॥
nis kahee-ai ṭa-o samj̄hai bh̄oraa. ॥
kahaa bisanpad̄ gaavai gung. ॥
jaṭan karai ṭa-o bh̄ee sur bh̄hang. ॥
kah pingul parbat̄ par bh̄havan. ॥
nahee hot̄ oohaa us gavan. ॥
kart̄aar karuṇaa mai d̄een baynt̄ee karai. ॥
naanak ṭumree kirpaa ṭarai. ||6||

sang sahaa-ee so aavai na cheet̄. ॥
jo bairaa-ee t̄aa si-o pareet̄. ॥
baloo-aa kay garih bh̄heet̄ar basai. ॥
anaḍ̄ kayl maa-i-aa rang rasai. ॥

ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ ॥
ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ ॥
ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ॥
ਭੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ ॥
ਇਆਹੁ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ ॥

darirh kar maanai maneh parteet.
kaal na aavai moorhay cheet.
bair biroDh kaam kroDh moh.
jhooth bikaar mahaa lobh Dharoh.
i-aahoo jugat bihaanay ka-ee janam.

ਪੰਨਾ ੨੬੮

SGGS P-268

ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ ॥੭॥

naanak raakh layho aapan kar karam. ||7||

ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ ॥
ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੂਖ ਘਨੇਰੇ ॥
ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ ॥
ਉਚੇ ਤੇ ਉਚਾ ਭਗਵੰਤ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ ॥
ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ ॥
ਤੁਮਰੀ ਗਤਿ ਸਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ॥
ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ ॥੮॥੪॥

too thaakur tum peh ardaas.
jee-o pind sabh tayree raas.
tum maat pitaa ham baarik tayray.
tumree kirpaa meh sookh ghanayray.
ko-ay na jaanai tumraa ant.
ochay tay oochaa bhagvant.
sagal samagree tumrai sutir Dhaaree.
tum tay ho-ay so aagi-aakaaree.
tumree gat mit tum hee jaanee.
naanak daas sadaa kurbaanee. ||8||4||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji told us that to repeat God's Name is the best of all deeds, and is the best faith and life conduct of all the faiths and ways. In essence, meditating on God's Name means to remember with love and gratitude all the merits and gifts of our benevolent God. Guru Ji begins this *Ashtpadi* with that affectionate reminder to us. He says:

Salok:

O' meritless ignorant mortal, always remember God. Nanak says, (O' mortal), keep Him who has created you in your mind, as He (alone) will always be with you (till the end)."(1)

Now Guru Ji describes in detail the blessings that God has bestowed on us. Addressing us he says:

Ashtpadi:

O' mortal, remember the merits of the all-pervading God. See from what basic material (of mother's egg and father's sperm) He has made this beautiful body of yours. Who created, molded, and embellished you. Who saved you in the fire of (your mother's) womb. Who lovingly provided you with milk in your childhood. Then in the prime of youth, He provided you with the sense of enjoying food and other comforts. When you became old, He provided you with friends and relatives who were there to feed you while sitting."

Recognizing the foolish behavior of human beings who do not feel grateful to God in spite of His so many favors, Guru Ji prays on our behalf and says: "(O' God), this meritless (mortal)

doesn't understand the value (of any of Your favors). Nanak says, if You forgive, only then (the mortal) might succeed (in achieving the objective of this life)." (1)

Once again reminding us about the numerous invaluable gifts of God, Guru Ji says to us: "(O' mortal), by whose grace you reside on this earth in comfort, (play) and laugh with your sons, brothers, mother, and daughters, by whose grace you enjoy this soothing cool water, along with the invaluable air and fire, by whose grace you enjoy all relishes and live among all other necessities (of life), He who has given you your hands, feet, ears, eyes, and tongue, forsaking Him you are in love with others."

Even after observing such ungratefulness in human beings, Guru Ji in his compassion pleads to God on our behalf and says: "(O' God), these blind foolish (mortals) are afflicted with sinful acts (out of which they cannot escape on their own. Therefore) Nanak prays, (O' God), You Yourself, please pull them out (of this mess)." (2)

Commenting further on the ingratitude and foolishness of ordinary human beings, Guru Ji says: "The stupid (human being) does not love that (God) who is the savior (both) in the beginning and in the end. The foolish mortal does not attune the mind to that (God) by whose service could be obtained (all the) nine treasures (of the world). This blind (one) deems that Master to be far off, who is always near. The unwise ignorant (one) forsakes Him, by serving whom one could obtain honor in (God's) court. In short, this human being always keeps making mistakes, but O' Nanak, limitless (in His mercy and forgiveness) is that savior (God)." (3)

Continuing his comments on the foolish behavior of the human being, Guru Ji says: "Forsaking the jewel (of God's Name, the mortal) feels inflated with a shell (of worldly wealth). Forsaking the eternal (God, the mortal is) excited by (short-lived) false things. That thing which must (ultimately) be abandoned is deemed as everlasting, but (the death) which is definitively going to happen, is deemed to be a thing of the distant future. (The mortal) works hard for that which must be left (here), but forsakes Him who will always be accompany as a helper. (Human being) is like an ass, who even if anointed with sandal, would wash it off because its love is with ashes only."

Therefore on our behalf, Guru Ji prays to God, and says: "The sinner (humans) have fallen as if into a dark and dreadful (open) well. Nanak says, O' merciful God, (in Your mercy, please) pull (these mortals) out." (4)

Resuming his comments on the foolish behavior of human beings, Guru Ji says: "Although one is born human, yet the conduct of an ordinary human being is that of an animal. Day and night (a human being) is busy showing off (before other people). One may be wearing (holy) clothes on the outside, but within is the dirt (of greed for worldly) wealth. In spite of efforts to hide (this greed), one cannot hide anything. From outside one tries to display (divine) wisdom, meditation or ablution, but within is raging greed like that of a dog. Within is the fire (of anger), but outside the body is smeared with ashes (to pass off as a mendicant). How could such a human being swim across the limitless (worldly ocean), being loaded with stones (the weight of so many sins) around the neck? O' Nanak, that person alone remains merged in a state of (peace and) poise, in whose heart God Himself resides." (5)

Guru Ji now intercedes with God on our behalf, and says: "(O' God), how can a blind one walk on (the right path), simply by hearing (the directions)? It is only if someone holds this person by the hand that he or she might ultimately reach the final destination. How can a deaf

person understand a riddle? If we say it is night, he or she may think, it is day. How could a dumb person sing divine songs? Even upon trying, his or her voice will fail. How could a leper walk over a mountain? It is impossible for such a person to walk around there. Nanak says, (O' God), this humble and helpless mortal prays out in tears, that only by Your kindness can (the mortal) swim across (this worldly ocean)." (6)

Continuing his plea on behalf of the human beings, Guru Ji says: "(That God) who is always with us never enters (the) mind. But every evil (which is our) enemy, a human is in love with that. (In a way), mortals are living in a house of sand and enjoying the pleasures and revelries of worldly wealth. Though one firmly thinks these false pleasures are permanent, the thought of death does not enter the mind of such a fool. (Swayed by) enmity, opposition, lust, anger, attachment, falsehood, sin, utmost greed, and deceit, in this way we have spent many lives. Nanak says, (O' God), please show Your own mercy and now save humans (from any more such wretched lives)." (7)

Guru Ji concludes this *Ashtpadi* with a most humble prayer before God. This stanza has become a kind of invocation of the Sikhs before the regular *Ardaas* (or supplication).

He says: "(O' God), You are the master, and our prayer is before You. This soul and body is Your (bestowed) capital. You are our mother and father, and we are Your young children. In Your grace, we enjoy many comforts. Nobody knows Your end or limit. O' God, You are the highest of the high. The entire universe is supported (and run) by Your (universal) law. Whatever happens is according to Your command. Your limit and state only You know. Servant Nanak is always a sacrifice to You." (8-4)

The message of this *Ashtpadi* is that we should realize how foolish, ignorant, and sinful creatures we human beings are. On our own, we cannot save ourselves from the perpetual pain of births and deaths. The only way out for us is that we should humbly pray to God that He is our father and mother, and ask Him to show mercy and save us, because we are His ignorant young children.

ਸਲੋਕੁ ॥

ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ ॥
ਨਾਨਕ ਕਹੁ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਦਸ ਬਸਤੂ ਲੇ ਪਾਛੈ ਪਾਵੈ ॥
ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ ॥
ਏਕ ਭੀ ਨ ਦੇਇ ਦਸ ਭੀ ਹਿਰਿ ਲੇਇ ॥
ਤਉ ਮੂੜਾ ਕਹੁ ਕਹਾ ਕਰੇਇ ॥
ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ ॥
ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ ॥
ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ ॥
ਸਰਬ ਸੂਖ ਤਾਹੁ ਮਨਿ ਵੂਠਾ ॥
ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ ॥
ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ॥੧॥

salok.

daynhaar parabh chhod kai laageh aan su-aa-ay.
naanak kahoo na seejh-ee bin naavai pat jaa-ay.
||1||

asatpadee.

das bastoo lay paachhai paavai.
ayk basat kaaran bikhot gavaavai.
ayk bhee na day-ay das bhee hir lay-ay.
ta-o moorhaa kaho kahaa karay-i.
jis thaakur si-o naahee chaaraa.
taa ka-o keejai sad namaskaaraa.
jaa kai man laagaa parabh meethaa.
sarab sookh taahoo man voothaa.
jis jan apnaa hukam manaa-i-aa.
sarab thok naanak tin paa-i-aa. ||1||

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ ॥
 ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ ॥
 ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ ॥
 ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੋਇ ॥
 ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੋਵੈ ॥
 ਬਹੁਰਿ ਉਸ ਕਾ ਬਿਸ੍ਵਾਸੁ ਨ ਹੋਵੈ ॥
 ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ ॥
 ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਖੈ ॥
 ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ ॥
 ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ ॥੨॥

ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਹੇਤ ॥
 ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ ॥
 ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ ॥
 ਓਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ ॥
 ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਨਹਾਰੁ ॥
 ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧਾਰੁ ॥
 ਬਟਾਉ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹੁ ॥
 ਤਾ ਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹੁ ॥
 ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ ॥
 ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ ॥੩॥

ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ ॥
 ਮਿਥਿਆ ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ ॥
 ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ ॥
 ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥
 ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸੂ ਬਸਤ੍ਰਾ ॥
 ਮਿਥਿਆ ਰੰਗ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ ॥
 ਮਿਥਿਆ ਧ੍ਰੋਹ ਮੋਹ ਅਭਿਮਾਨੁ ॥
 ਮਿਥਿਆ ਆਪਸ ਉਪਰਿ ਕਰਤ ਗੁਮਾਨੁ ॥
 ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨ ॥
 ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੇ ਚਰਨ ॥੪॥

ਮਿਥਿਆ ਸ੍ਰਵਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ ॥
 ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥
 ਮਿਥਿਆ ਨੇੜੁ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੂਪਦ ॥
 ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸ੍ਰਾਦ ॥

ਪੰਨਾ ੨੬੯

ਮਿਥਿਆ ਚਰਨ ਪਰ ਬਿਕਾਰ ਕਉ ਧਾਵਹਿ ॥
 ਮਿਥਿਆ ਮਨ ਪਰ ਲੋਭ ਲੁਭਾਵਹਿ ॥
 ਮਿਥਿਆ ਤਨ ਨਹੀ ਪਰਉਪਕਾਰਾ ॥
 ਮਿਥਿਆ ਬਾਸੁ ਲੇਤ ਬਿਕਾਰਾ ॥
 ਬਿਨੁ ਬੂਝੇ ਮਿਥਿਆ ਸਭ ਭਏ ॥
 ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ ॥੫॥

agnat saahu apnee day raas.
 khaat peet bartai anad ulaas.
 apunee amaan kachh bahur saahu lay-ay.
 agi-aanee man ros karay-i.
 apnee parteet aap hee khovai.
 bahur us kaa bisvaas na hovai.
 jis kee basat tis aagai raakhai.
 parabh kee aagi-aa maanai maathai.
 us tay cha-ugun karai nihaal.
 naanak saahib sadaa da-i-aal. ||2||

anik bhaat maa-i-aa kay hayt.
 sarpar hovat jaan anayt.
 birakh kee chhaa-i-aa si-o rang laavai.
 oh binsai uho man pachhutaavai.
 jo deesai so chaalanhaar.
 lapat rahi-o tah anDh anDhaar.
 bataa-oo si-o jo laavai nayh.
 ta ka-o haath na aavai kayh.
 man har kay naam kee pareet sukh-daa-ee.
 kar kirpaa naanak aap la-ay laa-ee. ||3||

mithi-aa tan Dhan kutamb sabaa-i-aa.
 mithi-aa ha-umai mamta maa-i-aa.
 mithi-aa raaj joban Dhan maal.
 mithi-aa kaam kroDh bikraal.
 mithi-aa rath hastee asav bastaraa.
 mithi-aa rang sang maa-i-aa paykh hastaa.
 mithi-aa Dharoh moh abhimaan.
 mithi-aa aapas oopar karat gumaan.
 asthir bhagat saadDh kee saran.
 naanak jap jap jeevai har kay charan. ||4||

mithi-aa sarvan par ningdaa suneh.
 mithi-aa hasat par darab ka-o hireh.
 mithi-aa naytar paykhat par tari-a roopaad.
 mithi-aa rasnaa bhोजan an savaad.

SGGS P-269

mithi-aa charan par bikaar ka-o Dhaaveh.
 mithi-aa man par lobh lubhaaveh.
 mithi-aa tan nahee par-upkaaraa.
 mithi-aa baas layt bikaaraa.
 bin boojhay mithi-aa sabh bha-ay.
 safal dayh naanak har har naam la-ay. ||5||

ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ ॥
 ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੂਚਾ ॥
 ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ ॥
 ਮੁਖਿ ਆਵਤ ਤਾ ਕੈ ਦੁਰਗੰਧ ॥
 ਬਿਨੁ ਸਿਮਰਨ ਦਿਨੁ ਰੈਨਿ ਬ੍ਰਿਥਾ ਬਿਹਾਇ ॥
 ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ ॥
 ਗੋਬਿਦ ਭਜਨ ਬਿਨੁ ਬ੍ਰਿਥੇ ਸਭ ਕਾਮ ॥
 ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ ॥
 ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਉ ॥
 ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਉ ॥੬॥

birthee saakaṭ kee aarjaa.
 saach binaa kah hovat soochaa.
 birthaa naam binaa ṭan anDh.
 mukh aavaṭ ṭaa kai durganDh.
 bin simran din rain baritha bihaa-ay.
 maygh binaa ji-o khaytee jaa-ay.
 gobid bhajan bin barithay sabh kaam.
 ji-o kirpan kay niraarath daam.
 Dhan Dhan tay jan jih ghat basi-o har naa-o.
 naanak ṭaa kai bal bal jaa-o. ||6||

ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ ॥
 ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ ॥
 ਜਾਨਨਹਾਰ ਪ੍ਰਭੁ ਪਰਬੀਨ ॥
 ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੁ ਭੀਨ ॥
 ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ ॥
 ਆਵਤ ਜਾਵਤ ਜਨਮੈ ਮਰੈ ॥
 ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ ॥
 ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ ॥
 ਜੋ ਤੁਮ ਭਾਨੇ ਤਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ॥
 ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ ॥੭॥

rahaṭ avar kachh avar kamaavaṭ.
 man nahee pareet mukhahu gandh laavaṭ.
 jaananhaar parabho parbeen.
 baahar bhaykh na kaahoo bheen.
 avar updaysai aap na karai.
 aavaṭ jaaavaṭ janmai marai.
 jis kai antar basai nirankaar.
 tis kee seekh tarai sansaar.
 jo tum bhaanay tin parabh jaataa.
 naanak un jan charan paraataa. ||7||

ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ ॥
 ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ ॥
 ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ ॥
 ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ ॥
 ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ ॥
 ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲੜਿ ਲਾਇ ॥
 ਥਾਨ ਥਨੰਤਰਿ ਰਹਿਆ ਸਮਾਇ ॥
 ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ ॥
 ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ ॥੮॥੫॥

kara-o bayntee paarbarahm sabh jaanai.
 apnaa kee-aa aapeh maanai.
 aapeh aap aap karaṭ nibayraa.
 kisai door janaavaṭ kisai bujhaavaṭ nayraa.
 upaav si-aanap sagal tay rahaṭ.
 sabh kachh jaanai aatam kee rahaṭ.
 jis bhaavai tis la-ay larh laa-ay.
 thaan thanantar rahi-aa samaa-ay.
 so sayvak jis kirpaa karee.
 nimakh nimakh jap naanak haree. ||8||5||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji showed us how foolish, ignorant, and sinful we human beings are. He told us that the only way by which we could be saved from the perpetual pains of births and deaths is that we should humbly pray to God that He is our father and mother, and ask Him to show mercy and save us, because we are His ignorant young children. He begins this *Ashtpadi* by observing how ungrateful the man is. He says:

Salok:

Forgetting the Giver of (all gifts, human beings) are attached to other (worldly pleasures). O' Nanak, (such human beings) never succeed in life, and without (meditating on God's) Name they lose their honor.”(1)

Now commenting on the typical behavior of an ordinary human being, Guru Ji says:

Ashtpadi:

After obtaining ten (s of) things, (the mortal) puts these away (without showing any gratitude). But for the sake of one thing (which God doesn't give), the mortal loses all faith (in God. But) what will the foolish person do, if (God) doesn't give even that one thing and also takes away the ten(s of things already given by Him? Practical wisdom dictates that) the Master before whom we are powerless, we should always bow to Him (and accept gladly whatever He gives us, without any complaint). Those to whom God looks sweet, in their hearts all comforts abide. O' Nanak, they whom God makes to obey His will obtain all the treasures of life."(1)

Next commenting on the innumerable gifts God bestows upon us, and suggesting how we should react when He occasionally takes one back from us, Guru Ji says: "(Like a) banker, He gives us the capital of countless (blessings). With great joy and pleasure, (the mortal) eats, drinks and expends these gifts. However, if the banker takes some of His entrusted capital back, then the ignorant mortal becomes angry in the mind. Thus such a human being loses all credit and is then not trusted again (by God). Therefore, (the best thing for a mortal to do is) to surrender the thing to whom it belongs and most willingly obey God's command. (When a person does this, God is most pleased) and He blesses such a devotee with many more gifts. O' Nanak God is always merciful."(2)

Next, Guru Ji cautions us about the pitfalls of worldly attachments, and tells us what kind of love always brings peace of mind.

He says: "(O' my mind), there are countless ways in which a person may get involved in worldly love. Understand that all these (worldly allurements, including the glitter of money, love of relatives, and intoxication of power) are perishable. (The result of) falling in love with (worldly allurements, which are like the) shade of a tree, would be) that this shade will soon fade away, and the mortal will repent. (The fact is that) whatever is visible is transitory, but the blind foolish (human being) is completely wrapped in its love. (Remember that) anyone who falls in love with a passerby obtains nothing from the relationship."

Therefore, advising himself and us, Guru Ji says: "(O' my mind, love of God (alone) is peace-giving. O' Nanak, (only that person) is imbued with this love, whom showing mercy, God Himself imbues with."(3)

Next, Guru Ji tells us in clear terms what kind of love and objects will perish, and what is the only thing, which will last forever.

He says: "(O' my mind), our body, wealth, and all our family are perishable. Therefore, false (and in vain) is any kind of ego or attachment to (worldly wealth, objects or relatives). Perishable is political power, youth, riches and possessions. False is any kind of lust, anger, or dreadful wrath (on account of these things). Perishable are the chariots, elephants, horses and dresses; therefore foolish is that person who, being in love with worldly riches, feels happy upon seeing worldly possessions. Fraud, attachment, and pride are the false (useless) modes of the mind, and to feel proud about oneself is also false, (because this pride can be shattered anytime). Eternal alone is the worship of God when done in the shelter of saint (Guru). O' Nanak, it is only by humbly remembering God again and again that one lives (a true life)." (4)

In this stanza Guru Ji points out to us the wrong uses to which we yoke our body and its different parts, and tells us their most fruitful use.

He says: “Useless are those ears which listen to the slander of others. Unproductive are those hands, which grab the wealth of others. False are those eyes, which behold (with evil intent) the beauty of others’ spouses. Vain is the tongue, which, forsaking the taste of God’s praise, engages in the taste of other (worldly) things. Sinful are those feet, which step forward to harm others. Evil is the mind, which covets the wealth of others. Useless is that body which does no good deeds for others. Immoral is that nose which enjoys the smell of evil things. (In short), useless are all (the body parts), which don’t understand their true purpose. O’ Nanak, fruitful is only that body which recites God’s Name again and again.”(5)

Commenting on human life in its totality, Guru Ji says: “Unfruitful is the (entire) life of an apostate. How can one become truthful without contemplating on the eternal (God)? In fact, useless is the entire body of that blind fool (who doesn’t meditate on) God’s Name. A foul smell (of slander and other evil thoughts) comes from (such a person). Without contemplating on God’s Name, all our days and nights are laid to waste, just as without water the crop withers away. (In fact), all deeds done without contemplation of God’s Name are useless, just as the wealth of a miser proves of no use. Blessed again and again are those in whose hearts abides God’s Name. Nanak is a sacrifice to them again and again.”(6)

Now Guru Ji comments on those who wear holy garbs on the outside, but do not have any love for God within their hearts. He says: “A person who from outside shows one thing, but has different thoughts inside, doesn’t have any true love (for God) in the heart. From the tongue, he or she may utter words (as if truly) attached (to God), but the all-knowing God is very wise, and He is never pleased by the outer show. The one who preaches to others but does not practice what he or she preaches, keeps coming and going (and suffering the pains) of birth and death. The one in whose heart abides the formless God, by this one’s teaching the world is saved.”

Guru Ji however notes and says: “(O’ God), only they who are pleasing to You have realized God, and Nanak humbly bows to them.”(7)

In conclusion, Guru Ji says: “Whatever supplication I make, the all pervading God knows. He Himself honors His created (being). On His own, He determines to whom He shall seem near, and whom afar. He is beyond all the efforts or cleverness (of the mortal). He knows what is inside all minds. Whomsoever He pleases, He attunes to Himself. He is pervading in all places, and interspaces. He upon whom God bestows mercy becomes His (true) servant. Therefore O’ Nanak, meditate on that God at each and every moment.”(8-5)

The message of this *Ashtpadi* is that we should always be thankful to God for all the gifts He has bestowed on us. We should not complain if He denies us something we ask for, or even if He takes back some gift of His. We should remember that all worldly riches and attachments are short lived. The only everlasting thing is God’s Name. Therefore, we should always live in a state of gratefulness and remain meditating on His Name at all times. He would one day bless us with many more bounties than before.

sloku]

salok.

ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੈਵ ॥

kaam kroDh ar lobh moh binas jaa-ay aha^hmayv.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ ਗੁਰਦੇਵ ॥੧॥

naanak parabh sarnaagatee kar pargaad gurdav.
||1||

ਅਸਟਪਦੀ ॥

asatpadee.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ ॥
ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ ॥
ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ ॥
ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ ॥
ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ ॥
ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ ॥੧॥

jih pargaad chhateeh amrit khaahi.
tis thaakur ka-o rakh man maahi.
jih pargaad suganDhat tan laaveh.
tis ka-o simrat param gat paavahi.
jih pargaad baseh sukh mandar.
tiseh Dhi-aa-ay sadaa man andar.
jih pargaad garih sang sukh basnaa.
aath pahar simrahu tis rasnaa.
jih pargaad rang ras bhog.
naanak sadaa Dhi-aa-ee-ai Dhi-aavan jog. ||1||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟੰਬਰ ਹਢਾਵਹਿ ॥
ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੋਈਜੈ ॥
ਮਨ ਆਠ ਪਹਰ ਤਾ ਕਾ ਜਸੁ ਗਾਵੀਜੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਸਭੁ ਕੋਉ ਮਾਨੈ ॥
ਮੁਖਿ ਤਾ ਕੇ ਜਸੁ ਰਸਨ ਬਖਾਨੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਰਹਤਾ ਧਰਮੁ ॥
ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ ॥
ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ ॥

jih pargaad paat patambar hadhaaveh.
tiseh ti-aag kat avar lubhaaveh.
jih pargaad sukh sayj so-eejai.
man aath pahar taa kaa jas gaaveejai.
jih pargaad tujh sabh ko-oo maanai.
mukh taa ko jas rasan bakhanaai.
jih pargaad tayro rahtaa Dharam.
man sadaa Dhi-aa-ay kayval paarbarahm.
parabh jee japat dargeh maan paavahi.

ਪੰਨਾ ੨੭੦

SGGS P-270

ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ ॥੨॥

naanak pat saytee ghar jaaveh. ||2||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ ॥
ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ ॥
ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਰਤ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਵ ਢਾਕੇ ॥
ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਭ ਤਾ ਕੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਕੇ ਨ ਪਹੁਚੈ ॥
ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਭ ਉਚੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਲਭ ਦੇਹ ॥
ਨਾਨਕ ਤਾ ਕੀ ਭਗਤਿ ਕਰੇਹ ॥੩॥

jih pargaad aarog kanchan dayhee.
liv laavhu tis raam sanayhee.
jih pargaad tayraa olaa rahaat.
man sukh paavahi har har jas kahaat.
jih pargaad tayray sagal chhidar dhaakay.
man sarnee par thaakur parabh taa kai.
jih pargaad tujh ko na pahoochai.
man saas saas simrahu parabh oochay.
jih pargaad paa-ee darulabh dayh.
naanak taa kee bhagat karayh. ||3||

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਭੂਖਨ ਪਹਿਰੀਜੈ ॥
ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਉ ਆਲਸੁ ਕੀਜੈ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਅਸੁ ਹਸਤਿ ਅਸਵਾਰੀ ॥
ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ ॥
ਰਾਖੁ ਪਰੋਇ ਪ੍ਰਭੁ ਅਪੁਨੇ ਮਨਾ ॥
ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਨਤ ਬਨਾਈ ॥

jih pargaad aabhooxhan pehreejai.
man tis simrat ki-o aalas keejai.
jih pargaad asav hasat asvaaree.
man tis parabh ka-o kabhoo na bisaaree.
jih pargaad baag milakh Dhanaa.
raakh paro-ay parabh apunay manaa.
jin tayree man banaat banaa-ee.

ਊਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ ॥
ਤਿਸਹਿ ਧਿਆਇ ਜੋ ਏਕ ਅਲਖੈ ॥
ਈਹਾ ਉਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ ॥੪॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ ॥
ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥
ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪੁ ॥
ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪੁ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥
ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ ॥੫॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਰਨ ਨਾਦ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੋਖਹਿ ਬਿਸਮਾਦ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜੇ ਬਸਨਾ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ ॥੬॥

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ ॥
ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਤਾਪੁ ॥
ਰੇ ਮਨ ਮੁੜ ਤੂ ਤਾ ਕਉ ਜਾਪੁ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ ॥
ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਸਦਾ ਹਜੂਰੇ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂੰ ਪਾਵਹਿ ਸਾਚੁ ॥
ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਚੁ ॥
ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ ॥
ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ ॥੭॥

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੋ ਨਾਉ ॥
ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ ॥

ਪੰਨਾ ੨੭੧

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥
ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ ॥
ਪ੍ਰਭੁ ਸੁਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੋਇ ॥
ਪ੍ਰਭ ਦਇਆ ਤੇ ਮਤਿ ਉਤਮ ਹੋਇ ॥

oother that bairhat sad tiseh Dhi-aa-ee.
tiseh Dhi-aa-ay jo ayk alkhai.
eehaa oohaa naanak tayree rakhai. ||4||

jih pargaad karahi punn baho daan.
man aath pahar kar tis kaa Dhi-aan.
jih pargaad too aachar bi-uhaaree.
tis parabh ka-o saas saas chitaaree.
jih pargaad tayraa sundar roop.
so parabh simrahu sadaa anoop.
jih pargaad tayree neekie jaat.
so parabh simar sadaa din raat.
jih pargaad tayree pat rahai.
gur pargaad naanak jas kahai. ||5||

jih pargaad suneh karan naad.
jih pargaad paykheh bismaad.
jih pargaad boleh amrit rasnaa.
jih pargaad sukh sehjay basnaa.
jih pargaad hasat kar chaleh.
jih pargaad sampooran faleh.
jih pargaad param gat paavahi.
jih pargaad sukh sahj samaaveh.
aisaa parabh ti-aag avar kat laagahu.
gur pargaad naanak man jaagahu. ||6||

jih pargaad tooⁿ pargat sansaar.
tis parabh ka-o mool na manhu bisaar.
jih pargaad tayraa partaap.
ray man moorh tooⁿ ta ka-o jaap.
jih pargaad tayray kaaraj pooray.
tiseh jaan man sadaa hajooray.
jih pargaad tooⁿ paavahi saach.
ray man mayray tooⁿ ta si-o raach.
jih pargaad sabh kee gat ho-ay.
naanak jaap japai jap so-ay. ||7||

aap japaa-ay japai so naa-o.
aap gaavaa-ai so har gun gaa-o.

SGGS P-271

parabh kirpaa tay ho-ay pargaas.
parabhoo da-i-aa tay kamal bigaas.
parabh suparsan basai man so-ay.
parabh da-i-aa tay mat ootam ho-ay.

ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ ॥
ਆਪਹੁ ਕਛੂ ਨ ਕਿਨਹੂ ਲਇਆ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ ॥
ਨਾਨਕ ਇਨ ਕੈ ਕਛੂ ਨ ਹਾਥ ॥੮॥੬॥

sarab niDhaan parabh tayree ma-i-aa.
aaphu kachhoo na kinhoo la-i-aa.
jit̄ jit̄ laavhu tit̄ lageh har naath.
naanak in kai kachhoo na haath. ||8||6||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji gave us the message that we should always be thankful to God for all the gifts He has bestowed upon us. We should not complain if He denies us something we ask for, or even if He takes back some gift of His. In this *Ashtpadi*, Guru Ji tells us how all the wealth, comforts and luxuries, which we enjoy, are the result of God's special blessings on us. Therefore, what is our duty towards Him? First, Guru Ji shows us what to ask for. Showing us how to pray to God, he says:

Salok:

O' Guru God, (I) Nanak have come to Your shelter. Please do this favor to me that all my lust, anger, greed, attachment and ego may vanish.”(1)

Guru Ji now lists some of God's blessings and says:

Ashtpadi:

(O' mortal), by whose grace you enjoy so many kinds of delicacies, remember that God in your mind. By whose grace you apply scents to your body, by remembering Him you can achieve the supreme state (of bliss). Reflect on Him in your mind forever, by whose grace you reside in comfortable houses, Always utter His Name with your tongue, by whose grace you abide with ease with your family. In short, by whose grace we enjoy pleasures, plays, and tasty foods, O' Nanak, we should always meditate on that God who is worthy of worship.”(1)

Continuing his advice, Guru Ji says: “(O' mortal), by whose grace you enjoy costly silk cloths, why forsaking that God are you enamored with others? O' my mind, we should sing praises of that God by whose grace we sleep on comfortable beds day and night. (O' mortal), you should always sing His praises with your tongue, by whose grace you are recognized by all. By whose grace your faith is preserved, O' mind, always contemplate on that supreme God alone. In short, by meditating on the reverend God, you would obtain honor in God's court. In this way O' Nanak, with honor, you will go from here to your home (in the next world).”(2)

Still continuing to remind us of all the favors God has bestowed upon us, Guru Ji says: “O' mortal, by whose grace you have received gold (like valuable) body, fix your attention on that loving God. O' my mind, by whose grace all your secrets are preserved, you would obtain comforts by singing His praises. O' my mind, seek the refuge of that God, by whose grace all your sins have been covered up. O' mind, meditate on that exalted God with every breath, by whose grace no one can equal you. In short O' Nanak, worship that God by whose grace you have obtained this hard-to-obtain (human) body.”(3)

Yet this is not the end of God's gifts, so Guru Ji continues and says: “O' (my) mind, by whose grace we wear all kinds of ornaments, why should we be lazy in worshipping that God?

O' my mind, never forget that God by whose grace we enjoy rides on horses and elephants (motorcycles and cars). O' mortal, embrace that God in your mind, by whose grace you enjoy orchards, property and wealth. O' mortal, whether you are sitting or standing remember Him (at all times), He who has fashioned your frame. In short, O' Nanak, remember that one incomprehensible God who will save your honor both here and hereafter. (4)

Continuing his advice, Guru Ji says: "O' my mind, remember Him at all times, by whose grace you give charities and do good deeds. By whose grace, you perform religious rites and worldly duties, remember that God with every breath. Always remember that God of incomparable beauty, by whose grace you have a handsome figure. By whose grace, you have obtained the best life (as a human being); remember that God day and night. By whose grace, your honor is preserved, Nanak says, through Guru's guidance one should sing His praise."(5)

After advising us to be grateful for so many gifts, which God has bestowed upon us, Guru Ji now tells us how we should be thankful to God for the ability to enjoy those gifts.

He says: "O' my mind, by whose grace you listen musical tunes with your ears, by whose grace your eyes see wonders of the world, by whose grace you utter sweet (words) with your tongue, by whose grace you abide in peace and poise, by whose grace your hands and feet work, by whose grace you completely flourish, by whose grace you obtain the supreme state, by whose grace you easily merge in peace, why forsake such a God and attach to another? Nanak says, O' man, seeking Guru's help, awaken your mind (to God's bounties)."(6)

Guru Ji adds: "O' mortal, forsake not that God at all, by whose grace you are known the world over. By whose grace you have attained glory, O' foolish mind, meditate on that God. By whose grace all your tasks are accomplished, O' my mind, deem Him always close to you. By whose kindness, you find the truth, O' my mind, attune yourself to that God. In short O' Nanak, by whose grace all are saved, one should continue worshipping that praiseworthy God."(7)

Guru Ji concludes with the remarks: "Only that person meditates on God's Name, whom God Himself makes to meditate. Only that person sings praises of God, whom God Himself causes to sing. It is by God's grace that a mortal is enlightened and it is by God's grace that the lotus of the mind is in bloom (and the mind enjoys divine pleasure when God is pleased). When God is pleased with one, He comes to reside in one's mind. It is by God's grace that our intellect becomes exalted."

Guru Ji then goes into a prayer mode, and says: "O' God, all the treasures (we receive) are Your kindness. By ourselves, no one has ever obtained anything. O' God, whatever (jobs) You yoke Your creatures, they engage themselves to those jobs. Nanak says: "There is nothing under the control of these (creatures)." (8-6)

The message of this *Ashtpadi* is that whatever health, wealth, pleasures and jobs we have are as a result of God's mercy on us (and not due to our merits). Therefore, we should always be thankful to Him.

ਸਲੋਕੁ ॥

salok.

ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮੁ ਸੋਇ ॥

agam agaaDh paarbarahm so-ay.

ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ ॥
ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ ॥
ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ ॥੧॥

ਅਸਟਪਦੀ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖ ਊਜਲ ਹੋਤ ॥
ਸਾਧਸੰਗਿ ਮਲੁ ਸਗਲੀ ਖੋਤ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਪੁਗਟੈ ਸੁਗਿਆਨੁ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਬੁਝੈ ਪੁਝੁ ਨੇਰਾ ॥
ਸਾਧਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਰਤਨੁ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਏਕ ਊਪਰਿ ਜਤਨੁ ॥
ਸਾਧ ਕੀ ਮਹਿਮਾ ਬਰਨੈ ਕਉਨੁ ਪ੍ਰਾਨੀ ॥
ਨਾਨਕ ਸਾਧ ਕੀ ਸੋਭਾ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਨੀ ॥੧॥

ਸਾਧ ਕੈ ਸੰਗਿ ਅਗੋਚਰੁ ਮਿਲੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਪਰਫੁਲੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ ॥
ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੁੰਚਾ ॥
ਸਾਧਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰ ਬੈਨ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੁੰ ਧਾਵੈ ॥
ਸਾਧਸੰਗਿ ਅਸਥਿਤ ਮਨੁ ਪਾਵੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਮਾਇਆ ਤੇ ਭਿੰਨ ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ॥੨॥

ਸਾਧਸੰਗਿ ਦੁਸਮਨ ਸਭਿ ਮੀਤ ॥
ਸਾਧੁ ਕੈ ਸੰਗਿ ਮਹਾ ਪੁਨੀਤ ॥
ਸਾਧਸੰਗਿ ਕਿਸ ਸਿਉ ਨਹੀ ਬੈਰੁ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬੀਗਾ ਪੈਰੁ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਕੋ ਮੰਦਾ ॥
ਸਾਧਸੰਗਿ ਜਾਨੇ ਪਰਮਾਨੰਦਾ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਹਉ ਤਾਪੁ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਤਜੈ ਸਭੁ ਆਪੁ ॥
ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਈ ॥
ਨਾਨਕ ਸਾਧ ਪ੍ਰਭੁ ਬਨਿ ਆਈ ॥੩॥

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥
ਸਾਧਸੰਗਿ ਬਸਤੁ ਅਗੋਚਰ ਲਹੈ ॥
ਸਾਧੁ ਕੈ ਸੰਗਿ ਅਜਰੁ ਸਹੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਬਸੈ ਥਾਨਿ ਉਚੈ ॥
ਸਾਧੁ ਕੈ ਸੰਗਿ ਮਹਾਲਿ ਪਹੁਚੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਦ੍ਰਿੜੈ ਸਭਿ ਧਰਮ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ॥

jo jo kahai so mukṭaa ho-ay.
sun meetaa naanak binvantaa.
saaDh janaa kee achraj katha. ||1||

asatpadee.

saaDh kai sang mukh oojal hot.
saaDhsang mal saglee khot.
saaDh kai sang mitai abhimaan.
saaDh kai sang pargatai sugi-aan.
saaDh kai sang bujhai parabh nayraa.
saaDhsang sabh hot nibayraa.
saaDh kai sang paa-ay naam raṭan.
saaDh kai sang ayk oopar jaṭan.
saaDh kee mahimaa barnai ka-un paraanee.
naanak saaDh kee sobhaa parabh maahi samaanee.
||1||

saaDh kai sang agochar milai.
saaDh kai sang sadaa parfulai.
saaDh kai sang aavahi bas panchaa.
saaDhsang amrit ras bhunchaa.
saaDhsang ho-ay sabh kee rayn.
saaDh kai sang manohar bain.
saaDh kai sang na kaṭahooⁿ Dhaavai.
saaDhsang asthit man paavai.
saaDh kai sang maa-i-aa tay bhinn.
saaDhsang naanak parabh suparsan. ||2||

saaDhsang dusman sabh meet.
saaDhoo kai sang mahaa puneet.
saaDhsang kis si-o nahee bair.
saaDh kai sang na beegaa pair.
saaDh kai sang naahee ko mandaa.
saaDhsang jaanay parmaanandaa.
saaDh kai sang naahee ha-o taap.
saaDh kai sang tajai sabh aap.
aapay jaanai saaDh badaa-ee.
naanak saaDh parabhoo ban aa-ee. ||3||

saaDh kai sang na kabhoo Dhaavai.
saaDh kai sang sadaa sukha paavai.
saaDhsang basat agochar lahai.
saaDhoo kai sang ajar sahai.
saaDh kai sang basai than oochai.
saaDhoo kai sang mahal pahoochai.
saaDh kai sang darirhai sabh Dharam.
saaDh kai sang kayval paarbarahm.

ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ ॥
ਨਾਨਕ ਸਾਧੂ ਕੈ ਕੁਰਬਾਨ ॥੪॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸਭ ਕੁਲ ਉਧਾਰੈ ॥
ਸਾਧਸੰਗਿ ਸਾਜਨ ਮੀਤ ਕੁਟੰਬ ਨਿਸਤਾਰੈ ॥
ਸਾਧੂ ਕੈ ਸੰਗਿ ਸੋ ਧਨੁ ਪਾਵੈ ॥
ਜਿਸੁ ਧਨ ਤੋ ਸਭੁ ਕੋ ਵਰਸਾਵੈ ॥
ਸਾਧਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ ॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰਦੇਵਾ ॥
ਸਾਧੂ ਕੈ ਸੰਗਿ ਪਾਪ ਪਲਾਇਨ ॥
ਸਾਧਸੰਗਿ ਅੰਮ੍ਰਿਤ ਗੁਨ ਗਾਇਨ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਸ੍ਰਬ ਥਾਨ ਗੰਮਿ ॥

ਪੰਨਾ ੨੭੨

ਨਾਨਕ ਸਾਧ ਕੈ ਸੰਗਿ ਸਫਲ ਜਨੰਮ ॥੫॥

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ ॥
ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਕਲੁਖਤ ਹਰੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨਰਕ ਪਰਹਰੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਈਹਾ ਉਹਾ ਸੁਹੇਲਾ ॥
ਸਾਧਸੰਗਿ ਬਿਛੁਰਤ ਹਰਿ ਮੇਲਾ ॥
ਜੇ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ ॥
ਪਾਰਬ੍ਰਹਮੁ ਸਾਧ ਰਿਦ ਬਸੈ ॥
ਨਾਨਕ ਉਧਰੈ ਸਾਧ ਸੁਨਿ ਰਸੈ ॥੬॥

ਸਾਧ ਕੈ ਸੰਗਿ ਸੁਨਉ ਹਰਿ ਨਾਉ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਮਨ ਤੋ ਬਿਸਰੈ ॥
ਸਾਧਸੰਗਿ ਸਰਪਰ ਨਿਸਤਰੈ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਲਗੈ ਪ੍ਰਭੁ ਮੀਠਾ ॥
ਸਾਧੂ ਕੈ ਸੰਗਿ ਘਟਿ ਘਟਿ ਡੀਠਾ ॥
ਸਾਧਸੰਗਿ ਭਏ ਆਗਿਆਕਾਰੀ ॥
ਸਾਧਸੰਗਿ ਗਤਿ ਭਈ ਹਮਾਰੀ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੇ ਸਭਿ ਰੋਗ ॥
ਨਾਨਕ ਸਾਧ ਭੇਟੇ ਸੰਜੋਗ ॥੭॥

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ ॥
ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ ॥
ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ ॥
ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ ॥
ਸਾਧ ਕੀ ਸੋਭਾ ਉਚ ਤੇ ਉਚੀ ॥

saaDh kai sang paa-ay naam niDhaan.
naanak saaDhoo kai kurbaan. ||4||

saaDh kai sang sabh kul uDhaarai.
saaDhsang saajan meet kutamb nistaarai.
saaDhoo kai sang so Dhan paavai.
jis Dhan tay sabh ko varsaavai.
saaDhsang Dharam raa-ay karay sayvaa.
saaDh kai sang sobhaa surdayvaa.
saaDhoo kai sang paap palaa-in.
saaDhsang amrit gun gaa-in.
saaDh kai sang sarab thaan gamm.

SGGS P-272

naanak saaDh kai sang safal jannam. ||5||

saaDh kai sang nahee kachh ghaal.
darsan bhayat hoṭ nihaal.
saaDh kai sang kalookhat harai.
saaDh kai sang narak parharai.
saaDh kai sang eehaa oohaa suhaylaa.
saaDhsang bichhurat har maylaa.
jo ichhai so-ee fal paavai.
saaDh kai sang na birthaa jaavai.
paarbarahm saaDh rid basai.
naanak uDhrai saaDh sun rasai. ||6||

saaDh kai sang sun-o har naa-o.
saaDhsang har kay gun gaa-o.
saaDh kai sang na man tay bisrai.
saaDhsang sarpar nistarai.
saaDh kai sang lagai parabh meethaa.
saaDhoo kai sang ghat ghat deethaa.
saaDhsang bha-ay aagi-aakaaree.
saaDhsang gat bha-ee hamaaree.
saaDh kai sang mitay sabh rog.
naanak saaDh bhaytay sanjog. ||7||

saaDh kee mahimaa bayd na jaaneh.
jaytaa suneh taytaa bakhi-aaneh.
saaDh kee upmaa tihū gun tay door.
saaDh kee upmaa rahee bharpoor.
saaDh kee sobhaa kaa naahee ant.
saaDh kee sobhaa sadaa bay-ant.
saaDh kee sobhaa ooch tay oochee.

ਸਾਧ ਕੀ ਸੋਭਾ ਮੂਚ ਤੇ ਮੂਚੀ ॥
 ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ ॥
 ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ ॥੮॥੧॥

saaDh kee sobhaa mooch tay moochee.
 saaDh kee sobhaa saaDh ban aa-ee.
 naanak saaDh parabh bhayd na bhaa-ee. ||8||1||

GAURRI SUKHMANI M: 5

(Continued)

In this *Ashtpadi* (poem with eight stanzas), Guru Ji tells us about the glory and merits of the saints (persons who have controlled their mind and have attuned it to God). Guru Ji says:

Salok:

(O' my friends), God is unapproachable and unfathomable. Whosoever utters His Name is emancipated. Listen O' friend, Nanak submits the amazing discourse of saintly people.”(1)

First listing the merits of their company, Guru Ji says:

Ashtpadi:

(O' my friends), in the society of saints one obtains honor, because by living in the company of saints all the dirt of one's evils is washed off. In the company of saints, one's ego is effaced. In the saint's congregation, divine knowledge is revealed. (With this divine knowledge), one is able to realize God as near; therefore in the company of saints all one's conflict (with oneself or others) ends. In the company of saints one obtains the jewel of Name. In the company of saints, one strives only to meet the one (God) alone. (In short), no mortal can describe the glory of saints, because the glory of saints is (unlimited) like the glory of God (Himself).”(1)

Elaborating on the merits of the company of the saints, Guru Ji says: “In the society of saints, one meets (that God who is) beyond the comprehension of ordinary human faculties. In the company of saints, one always remains delighted (like blooming flowers). In the company of saints, the five passions (lust, anger, greed, attachment and ego) come under control, and the mortal tastes the elixir of (God's) Name. In the company of saints one becomes so humble (as if he or she were the dust of the feet of all). In the company of saints, one speaks very sweetly. In the company of the saints, one's mind never waivers, and it is held in eternal peace and stability. In the company of saints, one remains detached from worldly distractions. Therefore O' Nanak, God is very pleased with that person who keeps company with the saints.”(2)

Guru Ji now describes what kinds of changes happen to our mind and outlook when we are in the company of the saints, and when we try to emulate them as our role models.

He says: “In the company of saints, all enemies seem as friends (because the devotee loses all sense of enmity). In the company of a saint one becomes extremely chaste. In the company of saints one bears enmity towards none, and in the company of saints one does not take any wrong step (or action). In the company of a saint, no one appears to be bad or evil, because in the company of saints we see the God of supreme bliss (pervading in every heart). In the company of saints one does not suffer from the ailment of ego, because in the company of saints one sheds all one's self (conceit. God) Himself knows the glory of saints because, O' Nanak, God and a saint love each other.”(3)

Describing how the company of saints strengthens our mind and character, Guru Ji says: “In the company of saints, one’s mind never wanders. In the company of saints, one always obtains peace. In the company of saints, one receives the incomprehensible commodity (of Name). In the company of pious persons, one endures the unendurable. In the society of saints, one abides in the highest state (of bliss) and attains to the mansion of God. In the company of saints, one fully understands all the righteous duties, and sees only the one God pervading everywhere. In the company of saints, one obtains the treasure of Name. (Therefore) Nanak is a sacrifice to the saints.”(4)

Guru Ji adds: “In the company of saints, one saves all one’s lineage, and also emancipates friends and relatives. In the company of the saints, one obtains that kind of wealth with which one feels satiated. In the company of saints, the judge of righteousness serves the mortal and the angels sing praises of that person. In the company of saints, all one’s sins vanish, because in the company of saints are sung the nectar-like songs in praise of God. In the company of saints, one has access to all places. (In short) O’ Nanak, one’s life becomes fruitful in the company of saints.”(5)

Elaborating on the benefits of keeping company with the saints, Guru Ji says: “In the company of saints, one has no need to do any hard labor (such as performing penances before fires, or living in jungles to find happiness). Simply by having a vision of the saints (and following their advice), one feels delighted. In the company of saints, one sheds one’s sins, and in this way one is saved from falling into hell. By associating with the saints, the mortal gains happiness both in this world and the next, and the mortal separated from God reunites with Him. The association with the saints doesn’t go waste; one obtains whatever one wishes. God abides in the hearts of the saints. O’ Nanak, by listening devotedly to the words uttered by the saints, one is saved (from evils, and) crosses over (the worldly ocean).”(6)

Guru Ji now tells us why the company of saints is so beneficial. He says: “(O’ my friends), in the company of saints, you listen to God’s Name. In the society of saints, you sing the praises of God. In the company of saints, (God) is not forsaken from one’s mind. Therefore, in the society of saints, one is surely saved. In the company of saints, God seems sweet. In the company of saints, one sees God in every heart. In the company of saints, we become obedient (to God’s will), and in the company of saints, we obtain a high spiritual state. In the company of saints, all our (spiritual) ailments are removed. O’ Nanak, it is only by good fortune that one comes into contact with saintly (persons).”(7)

In conclusion, Guru Ji says: “(O’ my friends), even the *Vedas* do not know the glory of the saint (Guru). Those (scriptures) describe only what their (composers) have heard. The magnificence of saints is beyond the three qualities (of virtue, vice, or power. Because, there is no entity in the world, which could be compared to the saints). The glory of the saints is pervading throughout all. There is no end to the glory of saints. The splendor of saints is beyond limits. The grandeur of the saints is highest of the high. The glory of the saints is most magnificent. In short, the glory of saints behooves only the saints. Nanak says, O’ brother, there is no difference between God and the saint (Guru).”(8-7)

The message of this *Ashtpadi* is that in the company of saints (by listening and devotedly acting on their advice), we can wash off all our sins, and enjoy the highest state of supreme bliss, both in this and the next world. Therefore we should love, respect and follow the advice of the saint (Guru Granth Sahib).

ਸਲੋਕੁ ॥

ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ ॥
ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ ॥
ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪੁ ॥
ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖੁ ॥
ਜੈਸੇ ਸੂਰੁ ਸਰਬ ਕਉ ਸੋਖੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ ॥
ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨਿ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕੁ ॥
ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਏ ਕੋਊ ਚੰਦਨ ਲੇਪੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੈ ਗੁਨਾਉ ॥
ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ ॥੧॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ ॥
ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ॥
ਜੈਸੇ ਧਰ ਉਪਰਿ ਆਕਾਸੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਸਮਾਨਿ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਉਚ ਤੇ ਉਚਾ ॥
ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ ॥
ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੋਇ ॥੨॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਚੀਨਾ ॥
ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਉਪਰਿ ਮਇਆ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਧਾ ਨ ਭਇਆ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ ॥

ਪੰਨਾ ੨੭੩

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਪਨ ਤੇ ਮੁਕਤਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨੁ ॥
ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ ॥੩॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਉਪਰਿ ਆਸੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਗਰੀਬੀ ਸਮਾਹਾ ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ ॥

salok.

man saachaa mukh saachaa so-ay.
avar na paykhai aykas bin ko-ay.
naanak ih lachhan barahm gi-aanee ho-ay. ||1||

asatpadee.

barahm gi-aanee sadaa nirlayp.
jaisay jal meh kamal alayp.
barahm gi-aanee sadaa nirdokh.
jaisay soor sarab ka-o sokh.
barahm gi-aanee kai darisat samaan.
jaisay raaj rank ka-o laagai tul pavaan.
barahm gi-aanee kai dheeraj ayk.
ji-o basudhaa ko-oo khodai ko-oo chandan layp.
barahm gi-aanee kaa ihai gunaa-o.
naanak ji-o paavak kaa sahj subhaa-o. ||1||

barahm gi-aanee nirmal tay nirmalaa.
jaisay mail na laagai jalaa.
barahm gi-aanee kai man ho-ay pargaas.
jaisay dhar oopar aakaas.
barahm gi-aanee kai mitar satar samaan.
barahm gi-aanee kai naahee abhimaan.
barahm gi-aanee ooch tay oochaa.
man apnai hai sabh tay neechaa.
barahm gi-aanee say jan bhaa-ay.
naanak jin parabh aap karay-i. ||2||

barahm gi-aanee sagal kee reena.
aatam ras barahm gi-aanee cheena.
barahm gi-aanee kee sabh oopar ma-i-aa.
barahm gi-aanee tay kachh buraa na bha-i-aa.
barahm gi-aanee sadaa samadrasee.

SGGS P-273

barahm gi-aanee kee darisat amrit barsee.
barahm gi-aanee bandhan tay muktaa.
barahm gi-aanee kee nirmal jugtaa.
barahm gi-aanee kaa bhajan gi-aan.
naanak barahm gi-aanee kaa barahm dhi-aan. ||3||

barahm gi-aanee ayk oopar aas.
barahm gi-aanee kaa nahee binaas.
barahm gi-aanee kai gareebie samaahaa.
barahm gi-aanee par-upkaar omaahaa.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਧੰਪਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਲੇ ਧਾਵਤੁ ਬੰਪਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁ ਭਲਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਫਲ ਫਲਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ ॥੪॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪੁਭੁ ਸੰਗ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਆਧਾਰੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਨਿਵਾਸ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ ॥੫॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੋਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੋਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪੁਭੁ ਆਪਿ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ ॥੬॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨ ਮਾਹਿ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਪੁਰੁ ॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੭॥

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਉਪਰਿ ਹਾਥੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ ॥

barahm gi-aanee kai naahee DhanDhaa.
 barahm gi-aanee lay Dhaavāt banDhaa.
 barahm gi-aanee kai ho-ay so bhālaa.
 barahm gi-aanee sufal falaa.
 barahm gi-aanee sang sagal uDhaar.
 naanak barahm gi-aanee japai sagal sansaar. ||4||
 barahm gi-aanee kai aykai rang.
 barahm gi-aanee kai basai parabh sang.
 barahm gi-aanee kai naam aaDhaar.
 barahm gi-aanee kai naam parvaar.
 barahm gi-aanee sadā sad jaagāt.
 barahm gi-aanee aha^m-buDh ti-aagāt.
 barahm gi-aanee kai man parmaanand.
 barahm gi-aanee kai ghār sadā anand.
 barahm gi-aanee sukḥ sahj nivaas.
 naanak barahm gi-aanee kaa nahee binaas. ||5||

barahm gi-aanee barahm kaa baytaa.
 barahm gi-aanee ayk sang haytaa.
 barahm gi-aanee kai ho-ay achint.
 barahm gi-aanee kaa nirmal mant.
 barahm gi-aanee jis karai parabh aap.
 barahm gi-aanee kaa bad partaap.
 barahm gi-aanee kaa daras badbhāagee paa-ee-ai.
 barahm gi-aanee ka-o bal bal jaa-ee-ai.
 barahm gi-aanee ka-o kḥojeh mahaysur.
 naanak barahm gi-aanee aap parmaysur. ||6||

barahm gi-aanee kee keemat naahi.
 barahm gi-aanee kai sagal man maahi.
 barahm gi-aanee kaa ka-un jaanai bhayd.
 barahm gi-aanee ka-o sadā adays.
 barahm gi-aanee kaa kathi-aa na jaa-ay
 aDhaakh-yar.
 barahm gi-aanee sarab kaa thaakur.
 barahm gi-aanee kee mit ka-un bakhaanai.
 barahm gi-aanee kee gat barahm gi-aanee jaanai.
 barahm gi-aanee kaa ant na paar.
 naanak barahm gi-aanee ka-o sadā namaskaar.
 ||7||

barahm gi-aanee sabh sarisat kaa kartaa.
 barahm gi-aanee sad jeevai nahee martaa.
 barahm gi-aanee mukāt jugāt jee-a kaa daataa.
 barahm gi-aanee pooran purakh biDhaataa.
 barahm gi-aanee anaath kaa naath.
 barahm gi-aanee kaa sabh oopar haath.
 barahm gi-aanee kaa sagal akaar.

ਪੰਨਾ ੨੭੪

SGGS P-274

ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ ॥
 ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ ॥
 ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ ॥੮॥੮॥

barahm gi-aanee aap nirankaar.
 barahm gi-aanee kee sob^haa barahm gi-aanee
 banee.
 naanak barahm gi-aanee sarab kaa Dhanee.
 ||8||8||

GAURRI SUKHMANI M: 5**(Continued)**

In this *Ashtpadi* Guru Ji describes the traits and qualities of a *Braham Giani*, (the knower of God), and tells us who is such a person. He says:

Salok:

The devotee in whose heart abides the eternal God, who recites the eternal (God's (Name) from the tongue, who does not recognize anyone else, except the one (God). O' Nanak, these are the qualities of a *Braham Giani* (the knower of God).”(1)

Now Guru Ji embarks upon describing the qualities of a *Braham Giani* (the knower of God). He says:

Ashtpadi:

(O' my friends), just as a lotus flower while growing in dirty water remains above it (and is not soiled by the dirt), the one who knows God, while living in the world remains detached from its evils. Just as the sun dries up all, similarly the knower of God drives out all sins (from the mind). The knower of God treats all with equal respect, just as the air affects equally the rich and the penniless. Just as the earth (doesn't care if) one digs it up, or plasters it with sandal paste, similarly the knower of God maintains calmness (whether someone praises or speaks ill of him or her). Just as the nature of fire is (to give warmth to all), similarly the trait of a *Braham Giani* (is to give comfort to all).”(1)

Elaborating on the merits of the knower of God, Guru Ji says: “The knower of God is the purest of the pure, like water to which no dirt gets attached (because the dirt remains suspended, and the water becomes pure after it evaporates and condenses again). Just as there is sky across the earth, the knower of God is illuminated and realizes that God pervades everywhere. The wise in God treats friends and foes alike, because there is no ego within (and therefore, anyone's good or bad treatment doesn't make any difference). Although God awakened is the highest of the high, (yet) within his or her own mind, such a person considers him or herself as the most humble. O' Nanak, only those persons become wise in God whom God Himself makes such.”(2)

Continuing his narration of the qualities of the divinely wise persons, Guru Ji says: “The wise in God considers him or herself as the most humble, because such a person has understood spiritual bliss. The knower of God is merciful to all, and can do no evil. The wise in God treats all with the same (love and) respect, as if nectar were always raining from his or her eyes. The knower of God is free from (worldly) bonds and has a way of life that is pure (and

simple). Divine knowledge is the sustenance of a knower of God, and O' Nanak, the wise in God (always) remains attuned to God.”(3)

Commenting further on the character of a knower of God, Guru Ji says: “A *Braham Giani* leans only on one (God for support, and since God is imperishable), the knower of God (also) never perishes (spiritually). The wise in God is filled with humility and is always eager to do good deeds for others. The knower of God has no worldly entanglements. The wise in God has kept the wandering mind under control. For the wise in God, whatever happens is all for good. In this way, such a person succeeds and prospers (in every field). In the company of the *Braham Giani* all are saved, because O' Nanak, (in such a person's company) the entire world begins meditating on God.”(4)

Describing the general demeanor of a *Braham Giani*, Guru Ji says: “The knower of God is always imbued with the love of the one (God). God always abides in the company of the divinely wise. God's Name is the sustenance of the wise in God. For a *Braham Giani*, God's Name is the only family. The wise in God always remains awake (to worldly temptations), and forsakes all sense of ego. (Therefore), there is supreme bliss in the mind of the knower of God, and always lives in a state of peace, poise, and bliss. O' Nanak (such a high spirit of the) *Braham Giani* never perishes.”(5)

Now Guru Ji describes the relationship between a *Braham Giani* and *Braham* (or the wise in God, and God Himself). He says: “The *Braham Giani* becomes the knower of *Braham*. The wise in God loves God alone. The knower of God is free from any worries, and his or her instruction to others is also purifying. (In truth), only that person becomes a *Braham Giani* whom God fashions as such. Therefore, great is the glory of a *Braham Giani*. It is with great good fortune that we obtain the sight of a *Braham Giani*. Therefore, we should always feel blessed (in the company) of a *Braham Giani* (or knower of God). Even (gods like) *Shiva* search for a *Braham Giani*, (because) O' Nanak, *Braham Giani* is the (embodiment of) the all pervading God.”(6)

Commenting further on the glory of a *Braham Giani*, Guru Ji says: “(O' my friends), no value can be assigned to the worth of a *Braham Giani*, because all (divine merits) abide in the mind of a *Braham Giani*. No one can know the secret (of the high supreme state) of a knower of God. (It is best) to always salute the wise in God. Not even a bit of (the glory) of a *Braham Giani* can be described. Such a person is the object of worship of all. No one can describe the limit of greatness of a *Braham Giani*. Only a *Braham Giani* (knower of God) knows the state (of mind) of a *Braham Giani* (or the wise in God). O' Nanak, there is no end or limit to the merits of a *Braham Giani*. Therefore, one should always bow to the *Braham Giani*.”(7)

In closing, comparing a *Braham Giani* to God Himself, Guru Ji says: “The *Braham Giani* is the creator of entire creation. The *Braham Giani* lives forever, and never goes through the rounds of birth and death. The *Braham Giani* tells the way to salvation of the soul. *Braham Giani* is the perfect person, and the scribe of destiny. The *Braham Giani* is the support of the support less. The *Braham Giani* is the helper of all. (Virtually), the entire creation belongs to the *Braham Giani*; Himself is the formless God. In short, the glory of a *Braham Giani* is befitting only to a *Braham Giani*. O' Nanak, a *Braham Giani* is the Master of all.” (8-8)

The message of this *Ashtpadi* is that the one who loves God so much that he or she sees Him pervading in every place and in every heart, loves friends and foes alike, and mediates on God with so much love and devotion, becomes a *Braham Giani* (or knower of God), and becomes one with the *Braham* (or God) Himself.

ਸਲੋਕੁ ॥

ਉਚਿਰ ਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ ॥
ਸਰਬ ਮੈ ਪੈਥੈ ਭਗਵਾਨੁ ॥
ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ ॥
ਨਾਨਕ ਓਹੁ ਅਪਰਜੁ ਸਗਲ ਨਿਸਤਾਰੈ ॥੧॥

ਅਸਟਪਦੀ ॥

ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ ॥
ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ ॥
ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੈਥੈ ਨੇੜੁ ॥
ਸਾਧ ਕੀ ਟਹਲ ਸੰਤਸੰਗਿ ਹੋਤ ॥
ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ ॥
ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ ॥
ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ ॥
ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ ॥
ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ ॥੧॥

ਬੈਸਨੋ ਸੋ ਜਿਸੁ ਉਪਰਿ ਸੁਪ੍ਰਸੰਨ ॥
ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ ॥
ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਰਕਰਮ ॥
ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ ॥
ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ ॥
ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ ॥
ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥
ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥
ਨਾਨਕ ਓਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ ॥੨॥

ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ ॥
ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ ॥
ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲਾ ਭਰਮੁ ॥
ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮੁ ॥
ਸਾਧਸੰਗਿ ਪਾਪਾ ਮਲੁ ਖੋਵੈ ॥
ਤਿਸੁ ਭਗਉਤੀ ਕੀ ਮਤਿ ਉਤਮ ਹੋਵੈ ॥
ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤ ਨੀਤਿ ॥

ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ ॥
ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ ॥
ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ ॥੩॥

ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ ॥
ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ ॥
ਰਾਮ ਨਾਮ ਸਾਰੁ ਰਸੁ ਪੀਵੈ ॥

salok.

ur Dhaarai jo antar naam.
sarab mai paykhai bhagvaan.
nimakh nimakh thaakur namaskaarai.
naanak oh apras sagal nistaarai. ||1||

asatpagee.

mithi-aa naahee rasnaa paras.
man meh pareet niranjan daras.
par tari-a roop na paykhai naytar.
saaDh kee tahal saatsang hayt.
karan na sunai kaahoo kee ningdaa.
sabh tay jaanai aapas ka-o mandaa.
gur parsaad bikhi-aa parharai.
man kee baasnaa man tay tarai.
indree jit panch dokh tay rahat.
naanak kot maDhay ko aisaa apras. ||1||

baisno so jis oopar suparsan.
bisan kee maa-i-aa tay ho-ay bhinn.
karam karat hovai nihkaram.
tis baisno kaa nirmal Dharam.
kaahoo fal kee ichhaa nahee baachhai.
kayval bhagat keertan sang raachai.
man tan antar simran gopaal.
sabh oopar hovat kirpaal.
aap darirhai avrah naam japaavai.
naanak oh baisno param gat paavai. ||2||

bhag-utee bhagvant bhagat kaa rang.
sagal ti-aagai dusat kaa sang.
man tay binsai saglaa bharam.
kar poojai sagal paarbarahm.
saaDhsang paapaa mal khovai.
tis bhag-utee kee mat ootam hovai.
bhagvant kee tahal karai nit neet.
man tan arpai bisan pareet.

har kay charan hirdai basaavai.
naanak aisaa bhag-utee bhagvant ka-o paavai.
||3||

so pandit jo man parboDhai.
raam naam aatam meh soDhai.
raam naam saar ras peevai.

ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ ॥
 ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ ॥
 ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ ॥
 ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲੁ ॥
 ਸੁਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ ॥
 ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ ॥
 ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ ॥੪॥

ਬੀਜ ਮੰਤ੍ਰੁ ਸਰਬ ਕੇ ਗਿਆਨੁ ॥
 ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ ॥
 ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ ॥
 ਸਾਧਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥
 ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਚ ਧਾਰੈ ॥
 ਪਸੁ ਪ੍ਰੇਤ ਮੁਖਦ ਪਾਥਰ ਕਉ ਤਾਰੈ ॥
 ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ ॥
 ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ ॥
 ਕਾਹੂ ਜੁਗਤਿ ਕਿਤੈ ਨ ਪਾਈਐ ਧਰਮਿ ॥
 ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ ॥੫॥

ਜਿਸ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ ॥

ਪੰਨਾ ੨੭੫

ਤਿਸ ਕਾ ਨਾਮੁ ਸਤਿ ਰਾਮਦਾਸੁ ॥
 ਆਤਮ ਰਾਮੁ ਤਿਸੁ ਨਦਰੀ ਆਇਆ ॥
 ਦਾਸ ਦਸੰਤਣ ਭਾਇ ਤਿਨਿ ਪਾਇਆ ॥
 ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ ॥
 ਸੋ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ ॥
 ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ ॥
 ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੋਝੀ ਪਰੈ ॥
 ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ ॥
 ਐਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ ॥੬॥

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ ॥
 ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ ॥
 ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ ॥
 ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ ॥
 ਤੈਸਾ ਸੁਵਰਨੁ ਤੈਸੀ ਉਸੁ ਮਾਟੀ ॥
 ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ ॥
 ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ ॥
 ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ ॥
 ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ ॥
 ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ ॥੭॥

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ ॥
 ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ ॥

us pandit̃ kai updays jag jeevai.
 har kee kathaā hirdai basaavai.
 so pandit̃ fir jon na aavai.
 bayḍ puraan simrit̃ boojh̃ai mool.
 sookham meh jaanai asthool.
 chahu varnaa ka-o ḍay updays.
 naanak us pandit̃ ka-o sadā aḍays. ||4||

beej mantar sarab ko gi-aan.
 chahu varnaa meh japai ko-oo naam.
 jo jo japai tis kee gat̃ ho-ay.
 saadh̃sang paavai jan ko-ay.
 kar kirpaa antar ur Dhaaraai.
 pas parayt̃ mughad̃ paathar ka-o taarai.
 sarab rog kaa a-ukhad̃ naam.
 kali-aan roop mangal guñ gaam.
 kaahoo jugat̃ kitai na paa-ee-ai Dharam.
 naanak tis milai jis likhi-aa Dhur karam. ||5||

jis kai man paarbarahm kaa nivaas.

SGGS P-275

tis kaa naam sat̃ raamḍaas.
 aatam raam tis nadree aa-i-aa.
 ḍaas ḍasantañ bhaa-ay tiñ paa-i-aa.
 sadā nikat nikat har jaan.
 so ḍaas ḍargeh parvaan.
 apunay ḍaas ka-o aap kirpaa karai.
 tis ḍaas ka-o sabh̃ sojhee parai.
 sagal sang aatam ḍdaas
 aisee jugat̃ naanak raamḍaas. ||6||

parabh̃ kee aagi-aa aatam hitaavai.
 jeevan mukat̃ so-oo kahaavai.
 taisaa harakh̃ taisaa us sog.
 sadā anand̃ tah nahee bi-og.
 taisaa suvañ taisee us maatee.
 taisaa amrit̃ taisee bikh̃ khaatee.
 taisaa maañ taisaa abhimaañ.
 taisaa rank̃ taisaa raajaañ.
 jo varṭaa-ay saa-ee jugat̃.
 naanak oh purakh̃ kahee-ai jeevan mukat̃. ||7||

baarbarahm kay saglay thaa-o.
 jit̃ jit̃ ghar raakhai taisaa tiñ naa-o.

ਆਪੇ ਕਰਨ ਕਰਾਵਨ ਜੋਗੁ ॥	aapay karan karaavan jog.
ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ ॥	parabh̄ bh̄aavai so-ee fun hog.
ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗੁ ॥	pasri-o aap ho-ay anāt tarang.
ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗੁ ॥	lak̄hay na jaahi paarbarahm kay rang.
ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸੁ ॥	jaisee mat̄ day-ay t̄aisaa pargaas.
ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸੁ ॥	baarbarahm kart̄aa abinaas.
ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲੁ ॥	sad̄aa sad̄aa sad̄aa d̄a-i-aal.
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲੁ ॥੮॥੯॥	simar simar naanak bh̄a-ay nihaal. 8 9

GAURRI SUKHMANI M: 50

(Continued)

In the previous *Ashtpadi*, Guru Ji described the qualities of a true *Braham Giani* or the wise in God. In this *Ashtpadi*, he describes the distinguishing qualities of persons who call themselves by different holy titles, such as *Aparas* (the untouched), *Baisno* (worshippers of god *Vishnu*), *Bhagautee* (devotee of God), *Pundit* (scholar of Hindu Scriptures), *Ram Das* (servant of god Ram) and *Jeevan Mukat* (or emancipated in life). He says:

Salok:

The person who enshrines the Name (of God) in the heart, who sees God amongst all, and who at every moment bows to the Master; O' Nanak, such a person is an *Aparas* (the untouched), who emancipates all.”(1)

Elaborating further on the attributes of an *Aparas* Guru Ji says:

Ashtpadi:

“(In my dictionary, *Aparas* is the one) who never utters a lie from his tongue? In that person's heart is a longing for the sight of God. Such a person's eyes do not look upon the beauty of another's spouse (with malicious intent). Such a devotee serves the saints and loves the holy. Such a person does not hear the slander of anyone, (and) considers him or herself worse than all others. By Guru's grace such a person sheds all poisonous (worldly) attachment and by counseling the mind itself, dispels all low desires. Having won over the faculties (of touch, taste, smell, sound, and speech), such a person becomes free from the five maladies (of lust, anger, greed, attachment and ego). But O' Nanak, only one in a million is (found) such a (true) *Aparas* (or the untouched).”(1)

Now Guru Ji tells who is a real *Baisno* (or the disciple of god *Vishnu*—who is believed to provide sustenance to the world). He says: “(A true) *Baisno* is the one with whom God is pleased, and who remains detached from the Maya (worldly illusion) created by God. Pure is the faith of such a *Baisno* who, while doing (good) deeds, doesn't expect any reward. Such a person is solely devoted to God's meditation and singing His praises, and doesn't long for a reward for anything. In the mind, body and soul, such a person is contemplation of God, and such a person is generous to all. Such a devotee firmly enshrines (God in the mind), and inspires others to meditate on (God's) Name. O' Nanak, such a *Baisno* attains the supreme state of bliss.”(2)

Now Guru Ji describes who is a real *Bhagautee* (a worshipper of *Bhagwaaan*, or God). He says: “(The genuine) *Bhagautee* is the one, within whom is love for devotion to God. Such

a person completely forsakes the company of evil (people and passions). From the mind (of such a person) vanishes all kind of doubt. Such devotee worships God deeming Him present in all. In the company of the saintly people, such a person gets rid of the dirt of all sins. The intellect of such a *Bhagautee* becomes immaculate. Such a devotee meditates on God day and night and dedicates the body and mind to the God's love, and enshrines God's feet (His Name) in the heart. O' Nanak, such a *Bhagautee* attains to God."(3)

Next, Guru Ji gives the attributes of a *Pundit* (or a scholar of Hindu scriptures). He says: "A (true) *Pundit* is the one who instructs the mind and searches for God's Name in the soul. Such a person understands and enjoys the essence of relish of God's Name, and the entire world is rejuvenated by the instruction of such a pundit. Such a pundit enshrines the story of God's (love and glory) in the heart. Such a pundit doesn't fall into existences again. (A true *pundit*) recognizes (God as the source of holy scriptures, such as) *Vedas, Puranas* and *Simritis*, and recognizes the intangible (God) in the tangible (creation). Such a pundit preaches to all the four castes. Nanak, always salutes such a (true) pundit."(4)

Guru Ji now tells us what is the most effective way of obtaining salvation for us all irrespective of our cast, color, or race. He says: "Let any one of the four casts (*Brahmin, Kshatriya, Vaish,* or *Shudra*) meditate on God's Name, and one would find that (God's) Name is the root *mantra* of the incantations, and the source of all (divine) knowledge. Whosoever contemplates (on God's Name), has an embellished life. Yet only a very rare person obtains (this gift in) the company of saints. If by His grace, God enshrines His Name in the heart, (then no matter if he or she is like) an animal, a ghost, a fool, or a stone (like hard hearted person, he or she) is saved. In short, God's Name is the panacea for all ills. Singing God's praises leads to pleasant times and salvation. O' Nanak, by no other way or following any kind of faith (ritual) can (God's Name) be obtained, except by those in whose destiny it is so pre-ordained (by God)."(5)

Reverting back to other so-called "holy sects" of those times, Guru Ji tells who is a true *Ram Das* (or the servant of God). He says: "(O' my friends), the one in whose mind is the abode of God, such a person's name is *Ram Das* in the true sense (of the word). God (who pervades in all) becomes visible to such a devotee. It is by feeling him or herself as the servant of (God's) servants, that such a person obtains (God). The person who always deems God near, such a servant is approved in (God's) court. God Himself shows mercy on His servant and that servant comes to understand everything. Such a servant, although living amongst all (family and friends), yet remains without any worldly attachment in the mind. O' Nanak, such is the way of life of a (true) *Ram Das* (or God's servant)."(6)

In this stanza Guru Ji describes the attributes of a person who is called *Jeevan Mukat* (or the one emancipated, while still alive). He says: "That person alone is called a *Jeevan Mukat* who from his or hear heart loves God's will. To such a person, pleasure and pain look alike. Such a person always remains in a state of bliss, because in that state there is no separation from God. (For such a person), both gold and dust are the same, (therefore such a person is not tempted by greed of wealth). Similarly, both nectar and bitter poison appears to be the same. Whether a person treats him or her with honor or rudeness, it makes no difference. For such a one both king and the beggar is the same. (In other words, such a devotee treats both the king and the pauper with same respect and love). In short, the one who deems that whatever God does is the right path (to follow), O' Nanak, that person is called a *Jeevan Mukat* (or a living-saved)."(7)

In conclusion, Guru Ji says: “(O’ my friends), all places (or hearts) belong to God. In whatever house or stage of mind God keeps the mortals, that is the name (or title) they acquire. (God) Himself is capable of doing and getting done everything. Whatever God wills, that happens (most certainly). Like unlimited waves (of the sea) God has spread Himself everywhere. The plays of God cannot be comprehended. Whatever intellect God bestows on a person, so is his or her mind enlightened. God is the imperishable Creator. He is forever merciful. O’ Nanak, by remembering (God) again and again (His servant) feels enraptured.”(8-9)

The message of this *Ashtpadi* is that the truly holy persons are those who enshrine the love of God in their hearts and meditate on His Name again and again.

ਸਲੋਕੁ ॥

ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ ॥੧॥

ਅਸਟਪਦੀ ॥

ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ ॥
ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ ॥
ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ ॥
ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ ॥
ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸੁੱਤੇ ॥
ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ ॥
ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ ॥
ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ ॥
ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ ॥
ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ॥੧॥

ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ ॥
ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ ॥
ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ ॥
ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ ॥
ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ ॥
ਕਈ ਕੋਟਿ ਪਰ ਦੂਖਨਾ ਕਰਹਿ ॥
ਕਈ ਕੋਟਿ ਮਾਇਆ ਸੁਮ ਮਾਹਿ ॥
ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ ॥
ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ ॥੨॥

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ ॥
ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ ॥
ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ ॥
ਕਈ ਕੋਟਿ ਪਾਬਰ ਬਿਰਖ ਨਿਪਜਾਏ ॥
ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ ॥
ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ ॥
ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖੁਤੁ ॥

salok.

ustat̤ karahi anayk jan ant̤ na paaraavaar.
naanak rachnaa parabh̤ rachee baho biDh̤ anik
parkaar. ||1||

asatpadee.

ka-ee kot ho-ay poojaaree.
ka-ee kot aachaar bi-uhaaree.
ka-ee kot bh̤a-ay t̤irath vaasee.
ka-ee kot ban bh̤harmeh uḍaasee.
ka-ee kot bayḍ kay sarot̤ay.
ka-ee kot t̤apeesur hoḷay.
ka-ee kot aat̤am Dh̤i-aan Dh̤haareh.
ka-ee kot kab kaab beechaareh.
ka-ee kot navṭan naam Dh̤i-aavahi.
naanak kart̤ay kaa ant̤ na paavahi. ||1||

ka-ee kot bh̤a-ay abh̤imaanee.
ka-ee kot anDh̤ agi-aanee.
ka-ee kot kirpan kath̤or.
ka-ee kot abh̤ig aat̤am nikor.
ka-ee kot par ḍarab ka-o hireh.
ka-ee kot par dookh̤naa karahi.
ka-ee kot maa-i-aa saram maahi.
ka-ee kot pardays bh̤harmaahi.
jit̤ jit̤ laavhu t̤it̤ t̤it̤ lagna.
naanak kart̤ay kee jaanai kart̤aa rachnaa. ||2||

ka-ee kot siDh̤ jat̤ee jogee.
ka-ee kot raajay ras bh̤hoogee.
ka-ee kot pankh̤ee sarap upaa-ay.
ka-ee kot paathar birakh̤ nipjaa-ay.
ka-ee kot pavan̤ paanee baisant̤ar.
ka-ee kot ḍays bh̤hoo mandal.
ka-ee kot sasee-ar soor nakh̤-yat̤ar.

ਪੰਨਾ ੨੭੬

SGGS P-276

ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ਰ ਸਿਰਿ ਛੜ੍ਹ ॥
ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸੂਤਿ ਧਾਰੈ ॥
ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ ॥੩॥

ka-ee kot dayv daanav indar sir chhatar.
sagal samagree apnai soot Dhaarai.
naanak jis jis bhaavai tis tis nistaarai. ||3||

ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ ॥
ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ ॥
ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ ॥
ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ ॥
ਕਈ ਕੋਟਿ ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਥੀਵੇ ॥
ਕਈ ਕੋਟਿ ਜਖੁ ਕਿੰਨਰ ਪਿਸਾਚ ॥
ਕਈ ਕੋਟਿ ਭੂਤ ਪ੍ਰੇਤ ਸੂਕਰ ਸ੍ਰਿਗਾਚ ॥
ਸਭ ਤੇ ਨੇਚੈ ਸਭਹੂ ਤੇ ਦੂਰਿ ॥
ਨਾਨਕ ਆਪਿ ਅਲਿਪਤੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥੪॥

ka-ee kot raajas taamas saatk.
ka-ee kot bayd puraan simrit ar saasat.
ka-ee kot kee-ay raṭan samud.
ka-ee kot naanaa parkaar jant.
ka-ee kot kee-ay chir jeevay.
ka-ee kot giree mayr suvran theevay.
ka-ee kot jakh-y kinnar pisaach.
ka-ee kot bhoot parayt sookar marigaach.
sabh tay nayrai sabhhoo tay door.
naanak aap alipat rahi-aa bharpoor. ||4||

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ ॥
ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ ॥
ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ ॥
ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ ॥
ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ ॥
ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਪਾਹਿ ॥
ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ ॥
ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ ॥
ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ ॥
ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਰਾਖੇ ॥੫॥

ka-ee kot paaṭaal kay vaasee.
ka-ee kot narak surag nivaasee.
ka-ee kot janmeh jeeveh mareh.
ka-ee kot baho jonee fireh.
ka-ee kot baithat hee khaahi.
ka-ee kot ghaaleh thak paahi.
ka-ee kot kee-ay Dhanvant.
ka-ee kot maa-i-aa meh chint.
jah jah bhaanaa tah tah raakhay.
naanak sabh kichh parabh kai haathay. ||5||

ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ ॥
ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨਿ ਲਿਵ ਲਾਗੀ ॥
ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੋਤੇ ॥
ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ਲਹੰਤੇ ॥
ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ ॥
ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ ਅਬਿਨਾਸ ॥
ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ ॥
ਪਾਰਬ੍ਰਹਮ ਤਿਨ ਲਾਗਾ ਰੰਗੁ ॥
ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ ॥
ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ ॥੬॥

ka-ee kot bha-ay bairagee.
raam naam sang tin liv laagee.
ka-ee kot parabh ka-o khojantay.
aatam meh paarbarahm lahantay.
ka-ee kot darsan parabh pi-aas.
tin ka-o mili-o parabh abinaas.
ka-ee kot maageh saṭsang.
baarbarahm tin laagaa rang.
jin ka-o ho-ay aap suparsan.
naanak tay jan sadaa Dhan Dhan. ||6||

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ ॥
ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ ॥
ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ ॥
ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ ॥
ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ ॥
ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ ॥
ਕਈ ਕੋਟਿ ਕੀਨੋ ਬਹੁ ਭਾਤਿ ॥
ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ ॥

ka-ee kot khaanee ar khand.
ka-ee kot akaas barahmand.
ka-ee kot ho-ay avtaar.
ka-ee jugat keeno bistaar.
ka-ee baar pasri-o paasaar.
sadaa sadaa ik aykankaar.
ka-ee kot keenay baho bhaat.
parabh tay ho-ay parabh maahi samaat.

ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਇ ॥
ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੋਇ ॥੭॥

taa kaa ant na jaanai ko-ay.
aapay aap naanak parabh so-ay. ||7||

ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ ॥
ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ ॥
ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੇਤੋ ॥
ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੋ ਨੇਤੋ ॥
ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ ॥
ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ ॥
ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ ॥
ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ ॥
ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ ॥
ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ ॥੮॥੧੦॥

ka-ee kot paarbarahm kay daas.
tin hovaṭ aatam pargaas.
ka-ee kot taṭ kay baytay.
sadaa nihaarahi ayko naytaray.
ka-ee kot naam ras peeveh.
amar bha-ay sad sad hee jeeveh.
ka-ee kot naam gun gaavahi.
aatam ras sukḥ sahj samaaveh.
apunay jan ka-o saas saas samaaray.
naanak o-ay parmaysur kay pi-aaray. ||8||10||

GAURRI SUKHMANI M: 5

(Continued)

In this *Ashtpadi*, Guru Ji wonders at the endless ways God created the universe, and the millions upon millions of different species and entities, which sing His praises and yet cannot reach the limit of His praises. He says:

Salok:

“Countless persons sing the praises of God, but there is no end or limit (to His praises). O’ Nanak, God has created and fashioned this universe in myriad of ways and forms.”(1)

To start with, Guru Ji notes the myriads of kinds of religious people, and how they praise and try to find God’s limit or end. He says:

Ashtpadi:

“Many millions have been His worshippers. Many millions perform the faith rituals. Many millions have become dwellers of pilgrimage places, while many others wander in the woods as ascetics. Many millions are the listeners of *Vedas* (the Hindu scriptures) and there are many millions who worship God in very difficult postures. Many millions meditate on their inner-self. Many millions deliberate over the (divine) poems written by poets. Many millions remember Him by new names every day. But O’ Nanak, they are not able to find the Creator’s limits.”(1)

However, quite opposite to the above kind of persons, who are engaged in praising God in so many ways. Guru Ji notes that equally countless are the foolish, greedy, and evil people, who commit all kinds of sins for selfish motives. He says: “There are millions of persons who are self conceited and there are millions who are completely blind (to the right and true values of life). Many millions are hardened ill-tempered misers. Many millions are unfeeling, insensitive and completely devoid of compassion. Many millions grab what belongs to others and many millions indulge in hurting others. Many millions take pains in amassing wealth. Many millions wander in foreign lands.”

But in his compassion, even for such sinners, Guru Ji addresses God and says: “(O’ God, Your creatures) do what You assign them to do. O’ Nanak, the Creator alone knows about His creation (and why people do, what they do).” (2)

Now Guru Ji comments on the myriads of creatures and planets, and the vast expanse of the universe in general. He says: “(In this universe), there are millions of adepts, yogis and celibates. Millions are the rulers who indulge in pleasures. He has created millions of birds and snakes, and millions of trees and mountains. There are millions of (places, where there is) air, water, and fire. Millions are the countries, earths and spheres. Millions are the suns, moons and stars, and millions are gods, demons, and *Indiras* (kings) with canopies over their heads. This entire creation, He has subjected to His own (universal) law and O’ Nanak, whomsoever He wills, He emancipates.”(3)

Continuing his comments on various life forms and characters, Guru Ji says: “There are many millions who are swayed by *Rajas*, *Tamas*, and *Saatak* (or the impulses for power, vice, and virtue). Many millions recite (holy books like) *Vedas*, *Puranas* and *Simritis*. God has created millions of jewels in the ocean and millions of creatures. He has created many millions of species that live long lives. Many millions have become mountains of gold. Many millions are the attendants of gods, their singers, and lowborn creatures. Millions are the ghosts, spirits, swines, and predators. God is near to all, and also away from all. O’ Nanak, He is both detached, and also pervading in all.”(4)

Now Guru Ji comments on different states and places in which various creatures are living in this world. He says: “There are millions of creatures who are the dwellers of the underworlds. Many millions reside in hell (and many millions) in heaven. Many millions take birth, live, and die. Many millions keep wandering through many existences. There are millions who are so well off that they eat (drink, and enjoy life) while sitting idle. While there are millions of those who grow exhausted earning their living. (God) has made many millions rich, and as many millions are those who are engrossed in financial anxiety. Wherever He wills, God keeps (the creatures in those states). O’ Nanak, everything is under the control of God.”(5)

Next Guru Ji talks about those who are in love with God and are attuned to Him. He says: “There have been millions (of mortals) who are detached, and their mind remains attuned to God’s Name. Millions of people search for God, they find the all-pervading God within their own self. Many millions long for the sight (of God), and they meet the imperishable God. Many millions pray for the company of saintly persons, they are imbued with the love of transcendent God. O’ Nanak, blessed are those with whom is God is pleased.”(6)

Now Guru Ji comments on the vastness of God’s universe, and reveals those facts, which scientists are only now coming to realize after more than 500 years of Sikh Gurus’ revelations.

He says: “There are millions of sources of creation and continents. Many millions are the skies and the solar systems. Millions of mortals have been born (in this universe). In myriad ways, God has created the universe, and many times has this expanse occurred. Yet ever and forever the Creator has remained the same. God has created millions of beings in many descriptions, but being created by God, they have ultimately merged in God Himself. Nobody knows the limits of that God, because O’ Nanak, that God alone is like Himself.” (7)

Guru Ji concludes the *Ashtpadi* by describing the way to attain to that infinite and formless God. He says: “(O’ my friends, there are) millions, who are the servants of the transcendent God, within whom manifests (divine) light. There are millions who know the essence (of

God), and with their eyes they always behold the one (God everywhere). Many millions enjoy the elixir of God's Name, and becoming free of (birth and) death, they live forever. There are many millions who sing the praises of God's Name, and remain absorbed in enjoying the relish of peace and poise in their inner self. God takes care of such servants with their every breath because O' Nanak, they are beloveds of God."(8-10)

The message of this *Ashtpadi* is that God's expanse is vast and limitless, and also limitless are the species, solar systems, and sources of creation. If we want to meet the Master of this infinite expanse, power and beauty, we need to love and praise God's Name and He will always take care of us.

(Personal Note: When the writer's eldest son was only a couple of years old, someone advised us to daily recite the Sukhmani Sahib to him, for his health and welfare. Somehow he was fascinated by this particular Ashtpadi, perhaps due to the word, "coat," and every time we would start the Paath, he would ask for a reciting of this Ashtpadi first. To this day (May 2007, when he is 39 years old), he loves Sukhmani Sahib in general and this Ashtpadi in particular.)

ਸਲੋਕੁ ॥

ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਸੋਇ
॥੧॥

salok.

karaṅ kaaraṅ paraḥḥ ayk hai ḡoosar naahee ko-ay.
naanak ṭis balihaarṅjai jal thal mahee-al so-ay. ||1||

ਅਸਟਪਦੀ ॥

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ ॥
ਖਿਨ ਮਹਿ ਬਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥

asatpadee.

karan karaavan karnai jog.
jo ṭis bḥaavai so-ee hog.
ḥhin meh thaap uthaapanhaaraa.

ਪੰਨਾ ੨੭੭

SGGS P-277

ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ ॥
ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ ॥
ਹੁਕਮੇ ਉਪਜੈ ਹੁਕਮਿ ਸਮਾਵੈ ॥
ਹੁਕਮੇ ਉਚ ਨੀਚ ਬਿਉਹਾਰ ॥
ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ ॥
ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ ॥
ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

anṭ nahee kichḥ paaraavaaraa.
hukmay Ḋhaar aḊhar rahaavai.
hukmay upjai hukam samaavai.
hukmay ooch neech bi-uhaar.
hukmay anik rang parkaar.
kar kar ḡayḥḥai apnee vadi-aa-ee.
naanak sabḥ meh rahi-aa samaa-ee. ||1||

ਪ੍ਰਭੁ ਭਾਵੈ ਮਾਨੁਖ ਗਤਿ ਪਾਵੈ ॥
ਪ੍ਰਭੁ ਭਾਵੈ ਤਾ ਪਾਬਰ ਤਰਾਵੈ ॥
ਪ੍ਰਭੁ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ ॥
ਪ੍ਰਭੁ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਭਾਖੈ ॥
ਪ੍ਰਭੁ ਭਾਵੈ ਤਾ ਪਤਿਤ ਉਪਾਰੈ ॥
ਆਪਿ ਕਰੈ ਆਪਨ ਬੀਚਾਰੈ ॥
ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ ॥
ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ ॥
ਜੋ ਭਾਵੈ ਸੋ ਕਾਰ ਕਰਾਵੈ ॥

paraḥḥ bḥaavai maanukḥ gaṭ paavai.
paraḥḥ bḥaavai ṭaa paathar ṭaraavai.
paraḥḥ bḥaavai bin saas ṭay raakhai.
paraḥḥ bḥaavai ṭaa har guṅ bḥaakhai.
paraḥḥ bḥaavai ṭaa patit uḊhaarai.
aap karai aapan beechaarai.
ḡuhaa siri-aa kaa aap su-aamee.
ḥhaylai bigsai antarjaamee.
jo bḥaavai so kaar karaavai.

ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ ॥੨॥

naanak daristee avar na aavai. ||2||

ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ ॥
ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ ॥
ਅਨਜਾਨਤ ਬਿਖਿਆ ਮਹਿ ਰਚੈ ॥
ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਚੈ ॥
ਭਰਮੇ ਭੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ ॥
ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ ॥
ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ ॥੩॥

kaho maanukh tay ki-aa ho-ay aavai.
jo tis bhaavai so-ee karaavai.
is kai haath ho-ay taa sabh kichh lay-ay.
jo tis bhaavai so-ee karay-i.
anjaanaṭ bikhī-aa meh rachai.
jay jaanaṭ aapan aap bachai.
bharmay bhoolaa dah dis Dhaavai.
nimakh maahi chaar kunt fir aavai.
kar kirpaa jis apnee bhagaṭ day-ay.
naanak tay jan naam milay-ay. ||3||

ਖਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ ॥
ਪਾਰਬ੍ਰਹਮ ਗਰੀਬ ਨਿਵਾਜ ॥
ਜਾ ਕਾ ਦ੍ਰਿਸਟਿ ਕਛੁ ਨ ਆਵੈ ॥
ਤਿਸੁ ਤਤਕਾਲ ਦਹ ਦਿਸ ਪ੍ਰਗਟਾਵੈ ॥
ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ ॥
ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ ॥
ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸ ॥
ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਨਾਈ ॥
ਨਾਨਕ ਜੀਵੈ ਦੇਖਿ ਬਡਾਈ ॥੪॥

khin meh neech keet ka-o raaj.
paarbarahm gareeb nivaaj.
jaa kaa darisat kachhoo na aavai.
tis taṭkaal dah dis paragtaavai.
jaa ka-o apunee karai bakhsees.
taa kaa laykhāa na ganai jagdees.
jee-o pind sabh tis kee raas.
ghat ghat pooran barahm pargaas.
apnee banaṭ aap banaa-ee.
naanak jeevai daykh badaa-ee. ||4||

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ ॥
ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ ॥
ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਬੀਉ ॥
ਕਬਹੂ ਉਚ ਨੀਚ ਮਹਿ ਬਸੈ ॥
ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ ॥
ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ ॥
ਕਬਹੂ ਉਭ ਅਕਾਸ ਪਇਆਲ ॥
ਕਬਹੂ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥
ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ ॥੫॥

is kaa bal naahee is haath.
karan karaavan sarab ko naath.
aagi-aakaaree bapuraa jee-o.
jo tis bhaavai so-ee fun thee-o.
kabhoo ooch neech meh basai.
kabhoo sog harakh rang hasai.
kabhoo ning chind bi-uhaar.
kabhoo oobh akaas pa-i-aal.
kabhoo bayṭaa barahm beechaar.
naanak aap milaavanhaar. ||5||

ਕਬਹੂ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ ॥
ਕਬਹੂ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ ॥
ਕਬਹੂ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ ॥
ਕਬਹੂ ਸਰਬ ਕੀ ਹੋਤ ਵਵਾਲ ॥
ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ ॥
ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ ॥
ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ ॥
ਕਬਹੂ ਭਲਾ ਭਲਾ ਕਹਾਵੈ ॥
ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ ॥੬॥

kabhoo nirat karai baho bhaat.
kabhoo so-ay rahai din raat.
kabhoo mahaa kroḍh bikraal.
kabahooⁿ sarab kee hot vavaal.
kabhoo ho-ay bahai bad raajaa.
kabahu bhaykhaaree neech kaa saajaa.
kabhoo apkeeraṭ meh aavai.
kabhoo bhala bhala kahaavai.
ji-o parabh raakhai tiv hee rahai.
gur parsaad naanak sach kahai. ||6||

ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖਾਨੁ ॥
 ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ ॥
 ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ ॥
 ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ ॥
 ਕਬਹੂ ਕੀਟ ਹਸਤਿ ਪਤੰਗ ਹੋਇ ਜੀਆ ॥
 ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ ॥

ਪੰਨਾ ੨੭੮

ਨਾਨਾ ਰੂਪ ਜਿਉ ਸ੍ਰਾਗੀ ਦਿਖਾਵੈ ॥
 ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ ॥
 ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੭॥

ਕਬਹੂ ਸਾਧਸੰਗਤਿ ਇਹੁ ਪਾਵੈ ॥
 ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ ॥
 ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ ॥
 ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ ॥
 ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਚੰਗਿ ॥
 ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ ॥
 ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ ॥
 ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ ॥
 ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ ॥
 ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ ॥੮॥੧੧॥

kabhoo ho-ay pandit̃ karay bakh-yaan.
 kabhoo moniDh̃haaree laavai Dh̃hi-aan.
 kabhoo t̃at t̃irath isnaan.
 kabhoo siDh̃ saaDh̃hik mukh̃ gi-aan.
 kabhoo keet hasat̃ pat̃ang ho-ay jee-aa.
 anik jon bh̃harmai bh̃harmee-aa.

SGGS P-278

naanaa roop ji-o savaagee dik̃haavai.
 ji-o parabh̃ bh̃haavai t̃ivai nachaavai.
 jo t̃is bh̃haavai so-ee ho-ay.
 naanak doojaa avar na ko-ay. ||7||

kabhoo saaDhsangat̃ ih paavai.
 us asthaan t̃ay bahur na aavai.
 antar ho-ay gi-aan pargaas.
 us asthaan kaa nahee binaas.
 man tan naam rat̃ay ik rang.
 sad̃aa baseh paarbarahm kai sang.
 ji-o jal meh jal aa-ay kh̃hataanaa.
 t̃i-o jot̃ee sang jot̃ samaanaa.
 mit ga-ay gavan paa-ay bisraam.
 naanak parabh̃ kai sad̃ kurbaan. ||8||11||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji told us that God's expanse is vast and limitless, and also infinite are the species, solar systems, and sources of creation in this expanse. In this *Ashtpadi*, Guru Ji tells us who is the real doer and cause behind all happenings in the world, and how the mortal plays different roles. He says:

Salok:

“(O’ my friends), it is only one (God) who is the doer and the cause (the creator of the entire universe). There is none other than He. (1) Nanak am a sacrifice unto Him who is pervading in water, earth, and the sky.”(1)

Elaborating on the above, Guru Ji says:

Ashtpadi:

“(O’ my friends, God) has the power to do and get (everything) done. Whatever pleases Him, only that comes to pass. In an instant He can create and destroy. There is no end or limit (of His power). By His command, He has installed the earth and has kept it without any support. The universe is created under His will, and merges back into Him according to His will. It is according to His will that that the high and the low (or the rich and the poor) conduct themselves. By His order, the dramas and frolics of many kinds are being performed. Having

created (all creation), He is looking at His own greatness. O' Nanak, (God) is pervading in all.”(1)

In order to save us from ego on account of our achievements, and to impress upon us the power of God, Guru Ji says: “If God so wills, the human being attains a high (spiritual) state. If God so wills, He emancipates even the stone (hearted persons). If God so wills, He can keep a person alive without breath. If God so wills, (the mortal) utters God's praises. If it so pleases God, He saves even the sinners. Whatever He does, He does according to His own thoughts. He Himself is the Master of both ends (this and the next world). That Knower of all hearts plays and feels delighted (watching the worldly drama). Whatever He wishes, He makes (the mortal) do that deed. O' Nanak, no other seems (like) Him.” (2)

Regarding the power of man, Guru Ji says: “(O' my friends), tell me what can a human being do (on his or her own)? Whatever pleases (God), He gets that done (from the mortal). If it were in the control (of a human being, he or she) would grab everything. But whatever pleases Him, He only does that. Un-knowingly, (the mortal) gets entangled in the poison (of worldly greed). If one understood (the consequences), one would avoid it. Being deluded by doubt the mortal roams about in all directions, and in a moment the mind circles around the four corners (of the world). Showing mercy whom He blesses with His devotion, O' Nanak, by (meditating) on the Name, they remain merged in Him.”(3)

Elaborating on the power of God, Guru Ji says: “(O' my friends), God is the protector of the poor; in an instant He can make a worm (like lowly person) a king. They who seem so meritless (that they are known by no one), in an instant (God) makes them known in all the ten directions. Upon whom the Master of the universe shows kindness, He does not take into account (any of their deeds). The body and soul are all His capital. The light of the all-pervading God is enlightening every heart. He has created His creation all by Himself, and Nanak lives watching the glory of God (revealed in His creation).”(4)

Now Guru Ji comments on the powerlessness of human beings and their changing states and moods. He says: “The mortal's power is not in mortal's control. (God) the Master of all is capable of doing and getting everything done. The helpless (mortal) must be obedient (to God, because) whatever pleases Him, only that happens. (A human being) sometimes resides in an (optimistic state), and sometimes in a low (pessimistic) mood. Sometimes one is in sorrow and sometimes one laughs with delight and joy. Sometimes one indulges in slander and speaks ill of others. Sometimes one feels so elated, as if flying high in the skies, and sometimes so depressed, as if in the depths of the underworld. Sometimes, becoming the knower of divine knowledge, the mortal talks about God as well, but O' Nanak, it is God alone who unites human beings with Himself.”(5)

Describing further different acts and mood swings of a mortal, Guru Ji says: “(Swayed by worldly considerations, the mortal) dances many kinds of dances (and performs many different acts). Sometimes the mortal sleeps day and night (in a state of ignorance). Sometimes, becoming mad with anger, the mortal looks very dreadful, and at other times becomes (humble like) the dust of the feet of all. Sometimes the mortal poses like a king, and at other times assumes the disposition of a lowly beggar. Sometimes (by doing bad deeds) one falls into evil repute, and at other times is called virtuous by all. In whatever state God keeps, (the mortal) lives in that state. By Guru's grace, Nanak says this truth.”(6)

Elaborating on the various roles played by human beings, Guru Ji says: “Sometimes becoming a pundit, (this mortal) delivers lectures. At other times becoming a silent sage enters into

meditation. Sometimes the mortal bathes at pilgrim stations and shores. Sometimes as an adept and a striver, the mortal delivers sermons from the mouth. Sometimes, the mortal becomes an insect, an elephant, or a moth, and strayed by doubts, wanders through many existences. Like a performer, the mortal is seen assuming various disguises. Howsoever, as it pleases God, He makes (the mortal) dance accordingly. Whatever pleases Him that alone happens. O' Nanak, there is none other (like Him).”(7)

Guru Ji concludes the *Ashtpadi* by describing the circumstance when a human being ultimately obtains salvation. He says: “(At some stage the mortal) attains to the society of the saintly people, and does not come out of that place (or state of mind. In that company) the inner-self gets illuminated with (divine) knowledge, and this enlightened state of mind is imperishable. (In this state, one’s) body and mind are imbued with one love (for God), and the soul always abides (in the presence of) God. Then, just as water mingles with water, so does one’s light merge in the (supreme) light. Then all comings and goings cease, and one attains a permanent state of rest. Nanak is forever a sacrifice to that God.”(8-11)

The message of this *Ashtpadi* is that God is all-powerful, and the human being is absolutely powerless. Therefore, if we want to end our sufferings and rounds of birth and death, then we should join the company of saintly persons, and always keep singing praises of God with love and devotion so that God may show His mercy on us also, and unite us with Him.

ਸਲੋਕੁ ॥

ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ ॥
ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ ॥
ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ ॥
ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ ॥
ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ ॥
ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ ॥
ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭੁਮਾਵੈ ॥
ਧਨ ਭੁਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ ॥
ਸੋ ਮੂਰਖੁ ਅੰਧਾ ਅਗਿਆਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ ॥
ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ ॥੧॥

ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ ॥
ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ ॥
ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ ॥
ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ ॥
ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ ॥
ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ ॥
ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ ॥
ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ ॥

salok.

sukhee basai maskeenee-aa aap nivaar talay.
baday baday aha"kaaree-aa naanak garab galay.
||1||

asatpadee.

jis kai antar raaj abhimaanu.
so narakpaatee hovat su-aan.
jo jaanai mai jobanvant.
so hovat bistaa kaa jant.
aapas ka-o karamvant kahaavai.
janam marai baho jon bharmaavai.
Dhan bhoom kaa jo karai gumaan.
so moorakh anDhaa agi-aan.
kar kirpaa jis kai hiridai gareebee basaavai.
naanak eehaa mukat aagai sukh paavai. ||1||

Dhanvantaa ho-ay kar garbaavai.
trin samaan kachh sang na jaavai.
baho laskar maanukh oopar karay aas.
pal bheetar taa kaa ho-ay binaas.
sabh tay aap jaanai balvant.
khin meh ho-ay jaa-ay bhasmant.
kisai na badai aap aha"kaaree.
Dharam raa-ay tis karay khu-aaree.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ ॥
ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ ॥੨॥

gur parsaad̥ jaa kaa mitai abhimaan.
so jan naanak dargeh parvaan. ||2||

ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ ॥
ਸੁਖੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ ॥
ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ ॥
ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ ॥
ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦੁਵੈ ॥
ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ ॥
ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਰਾਵੈ ॥
ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ ॥
ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥੩॥

kot karam karai ha-o Dhaaray.
saram paavai saglay birthaaray.
anik tapasi-aa karay ahaⁿkaar.
narak surag fir fir avtaar.
anik jatan kar aatam nahee darvai.
har dargeh kaho kaisay gavai.
aapas ka-o jo bhala kahaavai.
tiseh bhala-ee nikat na avai.
sarab kee rayn jaa kaa man ho-ay.
kaho naanak taa kee nirmal so-ay. ||3||

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ ॥
ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ ॥
ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ ॥
ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ ॥
ਜਬ ਧਾਰੈ ਕੇਉ ਬੈਰੀ ਮੀਤੁ ॥
ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ ॥
ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ ॥
ਤਬ ਲਗੁ ਧਰਮ ਰਾਇ ਦੇਇ ਸਜਾਇ ॥
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ ॥੪॥

jab lag jaanai mujh tay kachh ho-ay.
tab is ka-o sukhn naahee ko-ay.
jab ih jaanai mai kichh kartaa.
tab lag garabh jon meh firtaa.
jab Dhaarai ko-oo bairee meet.
tab lag nihchal naahee cheet.
jab lag moh magan sang maa-ay.
tab lag Dharam raa-ay day-ay sajaa-ay.
parabh kirpaa tay banDhan tootai.
gur parsaad̥ naanak ha-o chhootai. ||4||

ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ ॥

sahas khatay lakh ka-o uth Dhaavai.

ਪੰਨਾ ੨੭੯

SGGS P-279

ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ ॥
ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ ॥
ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ ॥
ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਉ ਰਾਜੈ ॥
ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ ॥
ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ ॥
ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ॥
ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ ॥
ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ ॥੫॥

taripat̥ na avai maa-i-aa paachhai paavai.
anik bhog bikhī-aa kay karai.
nah triptaavai khap khap marai.
binaa santokh nahee ko-oo raajai.
supan manorath barithay sabh kaajai.
naam rang sarab sukhn ho-ay.
badbhaagee kisai paraapat̥ ho-ay.
karan karaavan aapay aap.
sadaa sadaa naanak har jaap. ||5||

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥
ਇਸ ਕੈ ਹਾਥਿ ਕਹਾ ਬੀਚਾਰੁ ॥
ਜੈਸੀ ਦ੍ਰਿਸਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ ॥
ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਸੋਇ ॥
ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਅਪਨੈ ਰੰਗਿ ॥
ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੁ ਕੈ ਸੰਗਿ ॥
ਬੁਝੈ ਦੇਖੇ ਕਰੈ ਬਿਬੇਕ ॥

karan karaavan karnaihaar.
is kai haath kahaa beechaar.
jaisee darisat karay taisaa ho-ay.
aapay aap aap parabh so-ay.
jo kichh keeno so apnai rang.
sabh tay door sabhhoo kai sang.
boojhai daykhai karai bibayk.

ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ ॥
ਮਰੈ ਨ ਬਿਨਸੈ ਆਵੈ ਨ ਜਾਇ ॥
ਨਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ ॥੬॥

aapeh ayk aapeh anayk.
marai na binsai aavai na jaa-ay.
naanak sad hee rahi-aa samaa-ay. ||6||

ਆਪਿ ਉਪਦੇਸੈ ਸਮਝੈ ਆਪਿ ॥
ਆਪੇ ਰਚਿਆ ਸਭ ਕੈ ਸਾਥਿ ॥
ਆਪਿ ਕੀਨੇ ਆਪਨ ਬਿਸਥਾਰੁ ॥
ਸਭੁ ਕਛੁ ਉਸ ਕਾ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥
ਉਸ ਤੇ ਭਿੰਨ ਕਹਹੁ ਕਿਛੁ ਹੋਇ ॥
ਬਾਨ ਥਨੰਤਰਿ ਏਕੈ ਸੋਇ ॥
ਅਪੁਨੇ ਚਲਿਤ ਆਪਿ ਕਰਣੈਹਾਰ ॥
ਕਉਤਕ ਕਰੈ ਰੰਗ ਆਪਾਰ ॥
ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ ॥
ਨਾਨਕ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਇ ॥੭॥

aap updaysai samjhai aap.
aapay rachi-aa sabh kai saath.
aap keeno aapan bisthaar.
sabh kachh us kaa oh karnaihaar.
us tay bhinn kahhu kichh ho-ay.
thaan thanantar aykai so-ay.
apunay chalit aap karnaihaar.
ka-utak karai rang aapaar.
man meh aap man apunay maahi.
naanak keemat kahan na jaa-ay. ||7||

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ॥
ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ ॥
ਸਚੁ ਸਚੁ ਸਚੁ ਸਭੁ ਕੀਨਾ ॥
ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ ॥
ਭਲਾ ਭਲਾ ਭਲਾ ਤੇਰਾ ਰੂਪ ॥
ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ ॥
ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ ॥
ਘਟਿ ਘਟਿ ਸੁਨੀ ਸੁਵਨ ਬਖਾਣੀ ॥
ਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਪੁਨੀਤ ॥
ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ ॥੮॥੧੨॥

sat sat sat parabh su-aamee.
gur parsaad kinai vakhi-aanee.
sach sach sach sabh keenaa.
kot maDhay kinai birlai cheenaa.
bhala bhala bhala tayraa roop.
at sundar apaar anoop.
nirmal nirmal nirmal tayree bane.
ghat ghat sunee sarvan bakh-yaanee.
pavitar pavitar pavitar puneet.
naam japai naanak man pareet. ||8||12||

GAURRI SUKHMANNRI M: 5

(Continued)

In this *Ashtpadi*, Guru Ji tells us about the virtues of humility, consequences of arrogance and ego, and how to overcome such detrimental tendencies. He says:

Salok:

(O' my friends), by shedding self (conceit), the humble person abides in peace. But, O' Nanak, mighty arrogant people have been consumed by their pride."(1)

Now Guru Ji describes the consequences of various types of arrogance.

Ashtpadi:

He says: "The one who has the pride of possessions and power in the heart is liable to the punishment of a life of a dog in hell. The one who deems him or herself as youthful and handsome, that person becomes a worm (living) in filth. The one who calls him or herself as the doer of pious deeds, keeps suffering in cycles of birth and death, and wanders through many existences. The one who feels proud of wealth and lands is a blind fool, devoid of wisdom. But showing His mercy, the person in whose heart (God) instills (a sense of)

humility, O' Nanak, that person obtains salvation (from worldly bonds) here and peace hereafter.”(1)

Continuing to comment on the results of indulging in ego on any account, Guru Ji says: “If upon becoming wealthy, (one) indulges in pride (one must realize that) not even a straw (from one's possessions) accompanies (one after death). The one who sets hopes on a mighty army and men (should know that) all these things are destroyed in an instant. The one who deems oneself as the most powerful, in an instant that one may be reduced to dust. The one who is haughty and considers none equal, the Judge of righteousness badly disgraces that one. O' Nanak, by Guru's grace whose pride is effaced, that one is approved in God's court.”(2)

Guru Ji not only warns us against indulging in ego of such worldly things as worldly riches or power, but he also cautions us against ego even on account of such things as our virtuous deeds, performing of rituals, or other merits. He says: “If one performs millions of good deeds and also feels proud of those deeds, that person is only doing hard labor, and all those deeds are a waste. The one, who performs myriads of penances and indulges in pride, keeps (enduring pain and pleasure, as if going through) heaven and hell again and again. If in spite of making numerous efforts, one's heart does not become tender (and compassionate), then how can one reach God's court? The one who claims to be virtuous, virtue does not even touch that one. O' Nanak, the one whose mind becomes humble, that one's repute is the purest of all.”(3)

Admonishing us against allowing any egoistic thought to enter our mind, Guru Ji says: “So long as one thinks that some thing is being done by him or her, till then that person cannot obtain peace. As long as this (mortal) thinks that he or she is the doer of any task, till then that one will continue wandering in the womb. As long as a person considers some as friends and some as foes, till then that person's mind will not become steady. So long (a person) remains absorbed in worldly attachments, the Judge of Righteousness keeps administering punishment. O' Nanak, it is only by the grace of God that one is freed from worldly bonds, and by Guru's grace one's ego goes away.”(4)

Now Guru Ji tells us why are we swayed by our evil tendencies, such as ego, greed, and lust, and what power is behind these impulses, and who can help us overcome these. He says: “(When a person) has earned thousands, he or she runs after millions. The mortal keeps amassing (more and more) wealth, but is never satiated. He or she indulges in the enjoyment of countless evil passions, but never feels satiated, and dies hankering after (false pursuits. The fact is that) without contentment, no one is satiated. Like the objects of a dream, all human efforts are useless (false). It is only through the love of God's Name that all peace is obtained. Only by good fortune is anyone blessed with it. (God) Himself is the doer and the cause (of everything), and therefore O' Nanak, meditate upon Him forever and evermore.”(5)

Commenting again on the powerlessness of human beings and the omnipotence of God, Guru Ji says: “(O' my friend), reflect upon this fact: that there is nothing under the control of the mere mortal. It is God who does everything and causes everything to be done. As is God's grace on any one, so one becomes. The one God is all by Himself. Whatever He has made, He has done according to His own mood (or pleasure). He is farthest from all and yet He is with all. He understands, beholds, and exercises His judgment (in all matters). He Himself is one and He Himself is many (forms). He never dies, nor perishes. He neither comes nor goes (away). O' Nanak, He is always pervading everywhere.”(6)

Expanding further on the omnipotence of God, Guru Ji says: “God Himself instructs (as a teacher) and He Himself understands (as a student). He by Himself is blended with all. He Himself has spread His vast expanse. Everything belongs to Him and He is the doer (of everything). Tell, can anything be done without Him? In places and interspaces, the one God is contained. He Himself is the doer of all His dramas. He performs infinite kinds of wonders. He is abiding in the minds of all beings and He keeps all beings in His mind. O’ Nanak, His worth can not be described.”(7)

Guru Ji concludes this *Ashtpadi* with a prayer to God, and a message for us all. He says: “That God and Master of all is forever true, eternal, and everlasting It is only a rare person, who by Guru’s grace has described (this fact). All He has made is perfect, true, and eternal. It is a rare one in a million who has deliberated (on this fact). O’ God, You are exceedingly beautiful, limitless, and incomparable. Pure, clear and immaculate is Your word, which is heard in each and every heart through the ears, and uttered through the tongue. (You are abiding in all hearts). O’ Nanak, pure, holy and immaculate becomes that person who meditates on Your Name with sincere love from the core of the heart. (8-12)

The message of this *Ashtpadi* is that the person who considers him or herself as the humblest of all, does not take pride in his or her wealth, possessions, knowledge, good deeds or qualities, and who with a sincere heart meditates on the all-powerful God always abides in peace and bliss.

ਸਲੋਕੁ ॥

ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਉਧਰਨਹਾਰ ॥
ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ
॥੧॥

ਅਸਟਪਦੀ ॥

ਸੰਤ ਕੈ ਦੂਖਨਿ ਆਰਜਾ ਘਟੈ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਮਤਿ ਹੋਇ ਮਲੀਨ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੋਭਾ ਤੇ ਹੀਨ ॥
ਸੰਤ ਕੇ ਹਤੇ ਕਉ ਰਖੈ ਨ ਕੋਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਥਾਨ ਭ੍ਰਸਟੁ ਹੋਇ ॥
ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ ॥
ਨਾਨਕ ਸੰਤਸੰਗਿ ਨਿੰਦਕੁ ਭੀ ਤਰੈ ॥੧॥

ਸੰਤ ਕੇ ਦੂਖਨ ਤੇ ਮੁਖੁ ਭਵੈ ॥
ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਕਾਗ ਜਿਉ ਲਵੈ ॥
ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ ॥
ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਸਨਾ ਮਹਿ ਜਲੈ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਸਭੁ ਕੋ ਛੁਲੈ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ ॥
ਸੰਤ ਕੈ ਦੂਖਨਿ ਨੀਚੁ ਨੀਚਾਇ ॥

salok.

sant̃ saran jo jan parai so jan uDhranhaar.
sant̃ kee nindaa naankaa bahur bahur avtaar. ||1||

asatpagee.

sant̃ kai dookhan aarjaa ghatai.
sant̃ kai dookhan jam tay nahee chhutai.
sant̃ kai dookhan sukh sabh jaa-ay.
sant̃ kai dookhan narak meh paa-ay.
sant̃ kai dookhan mat̃ ho-ay maleen.
sant̃ kai dookhan sobhaa tay heen.
sant̃ kay hatay ka-o rakhai na ko-ay.
sant̃ kai dookhan thaan bharsat ho-ay.
sant̃ kirpaal kirpaa jay karai.
naanak satsang nindak bhee tarai. ||1||

sant̃ kay dookhan tay mukh bhavai.
sant̃an kai dookhan kaag ji-o lavai.
sant̃an kai dookhan sarap jon paa-ay.
sant̃ kai dookhan tarigad jon kirmaa-ay.
sant̃an kai dookhan tarisnaa meh jalai.
sant̃ kai dookhan sabh ko chhalai.
sant̃ kai dookhan tayj sabh jaa-ay.
sant̃ kai dookhan neech neechaa-ay.

ਸੰਤ ਦੋਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਹਿ ॥

sant̃ dokhee kaa thaa-o ko naahi.

ਪੰਨਾ ੨੮੦

SGGS P-280

ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ ॥੨॥

naanak sant̃ bhaavai taa o-ay bhee gat̃ paahi. ||2||

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਤਾਈ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨ ਪਾਈ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ ॥
 ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੀਨੁ ॥
 ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਰਬ ਰੋਗ ॥
 ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਦਾ ਬਿਜੋਗ ॥
 ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੇਖ ਮਹਿ ਦੇਖੁ ॥
 ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ ॥੩॥

sant̃ kaa ningdak mahaa attaa-ee.
 sant̃ kaa ningdak khin tikan na paa-ee.
 sant̃ kaa ningdak mahaa hat̃i-araa.
 sant̃ kaa ningdak parmaysur maaraa.
 sant̃ kaa ningdak raaj tay heen.
 sant̃ kaa ningdak dukhee-aa ar deen.
 sant̃ kay ningdak ka-o sarab rog.
 sant̃ kay ningdak ka-o sadaa bijog.
 sant̃ kee ningdaa dokh meh dokh.
 naanak sant̃ bhaavai taa us kaa bhee ho-ay mokh.
 ||3||

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਅਪਵਿਤੁ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਸੈ ਕਾ ਨਹੀ ਮਿਤੁ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਭਾਨੁ ਲਾਗੈ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਸਭ ਤਿਆਗੈ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਮਹਾ ਅਹੰਕਾਰੀ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਬਿਕਾਰੀ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ ॥
 ਸੰਤ ਕੀ ਦੁਖਨਾ ਸੁਖ ਤੇ ਟਰੈ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਨਾਹੀ ਠਾਉ ॥
 ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ ॥੪॥

sant̃ kaa dokhee sadaa apvit̃.
 sant̃ kaa dokhee kisai kaa nahee mit̃.
 sant̃ kay dokhee ka-o daan laagai.
 sant̃ kay dokhee ka-o sabh ti-aagai.
 sant̃ kaa dokhee mahaa ahaⁿkaaree.
 sant̃ kaa dokhee sadaa bikaaree.
 sant̃ kaa dokhee janmai marai.
 sant̃ kee dukhnaa sukh tay tarai.
 sant̃ kay dokhee ka-o naahee thaa-o.
 naanak sant̃ bhaavai taa la-ay milaa-ay. ||4||

ਸੰਤ ਕਾ ਦੋਖੀ ਅਧ ਬੀਚ ਤੇ ਟੁਟੈ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਤੈ ਕਾਜਿ ਨ ਪਹੁਚੈ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਉਦਿਆਨ ਭ੍ਰਮਾਈਐ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਉਤਤਿ ਪਾਈਐ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਅੰਤਰ ਤੇ ਥੋਥਾ ॥
 ਜਿਉ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੋਥਾ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਜੜ ਕਿਛੁ ਨਾਹਿ ॥
 ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ ॥
 ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ ॥
 ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ ॥੫॥

sant̃ kaa dokhee adh beech tay tootai.
 sant̃ kaa dokhee kitai kaaj na pahoochai.
 sant̃ kay dokhee ka-o ud̃i-aan bhramaa-ee-ai.
 sant̃ kaa dokhee ujhar̃h paa-ee-ai.
 sant̃ kaa dokhee antar tay thothaa.
 ji-o saas binaa mirtak kee lothaa.
 sant̃ kay dokhee kee jarh kichh naahi.
 aapan beej aapay hee khaahi.
 sant̃ kay dokhee ka-o avar na raakhanhaar.
 naanak sant̃ bhaavai taa la-ay ubaar. ||5||

ਸੰਤ ਕਾ ਦੋਖੀ ਇਉ ਬਿਲਲਾਇ ॥
 ਜਿਉ ਜਲ ਬਿਹੁਨ ਮਛਲੀ ਤੜਫੜਾਇ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਭ੍ਰਮਾ ਨਹੀ ਰਾਜੈ ॥
 ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧਾਪੈ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਛੁਟੈ ਇਕੋਲਾ ॥
 ਜਿਉ ਬ੍ਰੁਆੜੁ ਤਿਲੁ ਖੇਤ ਮਾਹਿ ਦੁਹੇਲਾ ॥
 ਸੰਤ ਕਾ ਦੋਖੀ ਧਰਮ ਤੇ ਰਹਤੁ ॥

sant̃ kaa dokhee i-o billaa-ay.
 ji-o jal bihoon machhulee tarhfr̃hhaa-ay.
 sant̃ kaa dokhee bhookhaa nahee raajai.
 ji-o paavak eeDhan nahee Dharaapai.
 sant̃ kaa dokhee chhutai ikaylaa.
 ji-o boo-aarh til khayt maahi duhaylaa.
 sant̃ kaa dokhee Dharam tay rahat̃.

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ ॥
ਕਿਰਤੁ ਨਿੰਦਕ ਕਾ ਪੁਰਿ ਹੀ ਪਇਆ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਬਿਆ ॥੬॥

sanṭ kaa dokhee sad mithi-aa kahaṭ.
kiraṭ nindak kaa Dhur hee pa-i-aa.
naanak jo tis bhaavai so-ee thi-aa. ||6||

ਸੰਤ ਕਾ ਦੋਖੀ ਬਿਗੜ ਰੂਪੁ ਹੋਇ ਜਾਇ ॥
ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥
ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਸਹਕਾਈਐ ॥
ਸੰਤ ਕਾ ਦੋਖੀ ਨ ਮਰੈ ਨ ਜੀਵਾਈਐ ॥
ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਪੁਜੈ ਨ ਆਸਾ ॥
ਸੰਤ ਕਾ ਦੋਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ ॥
ਸੰਤ ਕੇ ਦੋਖੀ ਨ ਤ੍ਰਿਸਟੈ ਕੋਇ ॥
ਜੈਸਾ ਭਾਵੈ ਤੈਸਾ ਕੋਈ ਹੋਇ ॥
ਪਇਆ ਕਿਰਤੁ ਨ ਮੇਟੈ ਕੋਇ ॥
ਨਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ ॥੭॥

sanṭ kaa dokhee bigarh roop ho-ay jaa-ay.
sanṭ kay dokhee ka-o dargeh milai sajaa-ay.
sanṭ kaa dokhee sadaa sahkaa-ee-ai.
sanṭ kaa dokhee na marai na jeevaa-ee-ai.
sanṭ kay dokhee kee pujai na aasaa.
sanṭ kaa dokhee uṭh chalai niraasaa.
sanṭ kai dokh na taristai ko-ay.
jaisaa bhaavai taisaa ko-ee ho-ay.
pa-i-aa kiraṭ na maytai ko-ay.
naanak jaanai sachaa so-ay. ||7||

ਸਭ ਘਟ ਤਿਸ ਕੇ ਓਹੁ ਕਰਨੈਹਾਰੁ ॥
ਸਦਾ ਸਦਾ ਤਿਸ ਕਉ ਨਮਸਕਾਰੁ ॥
ਪੁਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ ॥
ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥
ਸਭੁ ਕਛੁ ਵਰਤੈ ਤਿਸ ਕਾ ਕੀਆ ॥
ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੋ ਬੀਆ ॥
ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਨੈਹਾਰੁ ॥
ਦੂਸਰ ਕਉਨੁ ਕਹੈ ਬੀਚਾਰੁ ॥

sabh ghat tis kay oh karnaihaar.
sadā sadā tis ka-o namaskaar.
parabh kee ustaṭ karahu ḍin raat.
ṭiseh Dhi-aavahu saas giraas.
sabh kachh vartai tis kaa kee-aa.
jaisaa karay taisaa ko thee-aa.
apnaa khayl aap karnaihaar.
ḍoosar ka-un kahai beechaar.

ਪੰਨਾ ੨੮੧

SGGS P-281

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ ॥
ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੋਇ ॥੮॥੧੩॥

jis no kirpaa karai tis aapan naam ḍay-ay.
badbhaagee naanak jan say-ay. ||8||13||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji advised us against indulging in ego of any kind. In this *Ashtpadi*, he describes the consequences of slandering a saint. He says:

Salok:

The one who seeks the shelter of the saints is saved. O' Nanak, the one who slanders the saints is born again and again.”(1)

Elaborating on the dire consequences of slandering a saint, Guru Ji says:

Ashtpadi:

Those who hurt the saints their life span is shortened, because by slandering the saints, one cannot escape from the demons of death. By slandering the saints one loses all peace, and suffers much pain, as if thrown into hell. By slandering the saints, one's intellect becomes corrupted, and one loses all respect (in the world). No one shelters the person accused by

the saint. By trying to find faults with the saint, one's own heart is maligned. However, O' Nanak, if the merciful saint shows mercy, then along with the saint even the slanderer is saved."(1)

Elaborating on the punishments awarded by God on the slanderer of a saint, Guru Ji says: "Upon vilifying a saint, one turns away from God. The person, who keeps finding faults with the saint, keeps wandering and speaking unpleasantly like the crowing of a crow. The slanderer of saints is born as a snake (in the next birth), and wanders in such low lives as creeping insects. The one who speaks ill of the saint burns in the fire of desire. The one who can hurt the saints can defraud everyone. By hurting the saint all one's clout dissipates. By slandering the saint, a mortal becomes the meanest of the mean. There is no refuge for the slanderer of the saint. (However) O' Nanak, if the saint so wishes, the slanderer too is redeemed."(2)

Listing the faults of the one who slanders a saint, Guru Ji says: "The slanderer of the saint is the most extreme trouble maker. Even for a moment, such a person does not rest even for a moment. The slanderer of a saint becomes the cruelest killer. Therefore this person is accursed even by God. The slanderer of a saint loses all political and social (influence and power), therefore the slanderer of a saint becomes wretched and miserable. The slanderer of the saint is afflicted by all kinds of maladies, and always suffers separation (from those ones near and dear. In short), libel of a saint is the worst sin of all sins. Yet O' Nanak, if it so pleases the saint, even (the slanderer) obtains emancipation (from all sins)."(3)

Describing further the punishments suffered by a person who tries to harm a saint, Guru Ji says: "The slanderer of a saint is always impure (of heart). The slanderer of a saint is not a (true) friend of anyone. The one who vilifies a saint is punished (by the judge of righteousness). All people abandon the slanderer of a saint. The slanderer of a saint is the most arrogant, and always indulges in evil deeds. The slanderer of the saint keeps going through birth and death, and for trying to harm the saints, becomes deprived of all peace. The person hurting the saint has nowhere to go for shelter. However, O' Nanak, if the saint so desires, he or she makes (the slanderer) join (in praising God, and enjoying spiritual peace)."(4)

Continuing to list the punishments that the slanderer of a saint must suffer, Guru Ji says: "The slanderer of a saint fails in the middle of tasks, and is never able to accomplish any project. The slanderer of a saint is subjected to so much confusion, as though made to wander in the wilderness. Like the corpse of a dead person without breath, the evil wisher of the saint is hollow from within. The slanderer of the saint is as helpless as a plant that has no roots. This one reaps what he or she sows (and suffers the consequences of his or her evil deeds). There is no other person who can save the slanderer of the saint, but O' Nanak, if the saint so wishes, he or she can emancipate the slanderer also."(5)

Describing the wretched conditions through which the slanderer of a saint passes, Guru Ji says: "The slanderer of the saint bewails, just as a fish out of water writhes in pain. Just as any amount of fuel cannot satiate the fire, the slanderer of a saint always remains hungry (for more wealth) and never feels satiated. The person hurting the saint is forsaken and dies alone, like the spurious sesame plant left standing alone in the field. The calumniator of the saint is devoid of any faith, and always tells lies. The slanderer does (evil deeds), because such is his or her preordained destiny (based on past deeds). O' Nanak, whatever God wills that happens"(6)

This is not all. Listing many more punishments meted out to the slanderer of a saint, Guru Ji says: “The slanderer of the saint is (so maligned in society, as if his or her very) face has been disfigured. The slanderer receives punishment in God’s court. The libeler of a saint is always tormented. The slanderer of a saint (goes through a terrible kind of agony), from which one neither recovers nor dies. The one who hurts a saint none of his or her desire is fulfilled. The slanderer of a saint departs from the world disappointed. By hurting a saint, no one is satiated. (In a way, the slanderer is helpless, because as God) wishes so does a person become. No one can erase the destiny (based on past deeds). O’ Nanak, only that eternal (God) knows (this mystery).”(7)

In conclusion, Guru Ji advises: “(O’ my friends), all beings belong to Him, and He is the doer and cause of everything. Therefore, ever and forever bow to Him. Yes, praise God day and night, and meditate on Him with every breath and morsel (of food). Everything happens according to His doing. (As God) makes anyone, so does the mortal become. He Himself is the executor of His play, and thus who can say or express any opinion upon any matter? The one upon whom He becomes kind, He blesses that one with His Name. O’ Nanak, very fortunate are such persons.”(8-13)

The message of this *Ashtpadi* is that we should never indulge in slandering another, particularly a saint or devotee of God. If we do so we will suffer terrible consequences in this life and after that. Our focus should always be to remember and praise God at all times.

ਸਲੋਕੁ ॥

ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿ ਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ ॥
 ॥
 ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ
 ਜਾਇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ ॥
 ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ ॥
 ਜਿਸ ਕੈ ਦੀਐ ਰਹੈ ਅਘਾਇ ॥
 ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ ॥
 ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਆਪਿ ॥
 ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ ॥
 ਤਿਸ ਕਾ ਹੁਕਮੁ ਬੁਝਿ ਸੁਖੁ ਹੋਇ ॥
 ਤਿਸ ਕਾ ਨਾਮੁ ਰਖੁ ਕੰਠਿ ਪਹੋਇ ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਨਾਨਕ ਬਿਖਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥

ਉਸਤਤਿ ਮਨ ਮਹਿ ਕਰਿ ਨਿਰੰਕਾਰ ॥
 ਕਰਿ ਮਨ ਮੇਰੇ ਸਤਿ ਬਿਉਹਾਰ ॥
 ਨਿਰਮਲ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ॥
 ਸਦਾ ਸੁਹੇਲਾ ਕਰਿ ਲੇਹਿ ਜੀਉ ॥
 ਨੈਨਹੁ ਪੇਖੁ ਠਾਕੁਰ ਕਾ ਰੰਗੁ ॥
 ਸਾਧਸੰਗਿ ਬਿਨੈ ਸਭ ਸੰਗੁ ॥

salok.

tajahu si-aanap sur janhu simrahu har har raa-ay.
 ॥
 ayk aas har man rakhahu naanak dookh bharam
 bha-o jaa-ay. ||1||

asatpadee.

maanukh kee tayk barithee sabh jaan.
 dayvan ka-o aykai bhagvaan.
 jis kai dee-ai rahai aghaa-ay.
 bahur na trisnaa laagai aa-ay.
 maarai raakhai ayko aap.
 maanukh kai kichh naahee haath.
 tis kaa hukam boojh sukh ho-ay.
 tis kaa naam rakh kanth paro-ay.
 simar simar simar parabh so-ay.
 naanak bighan na laagai ko-ay. ||1||

ustat man meh kar nirankaar.
 kar man mayray sat bi-uhaar.
 nirmal rasnaa amrit pee-o.
 sadaa suhaylaa kar layhi jee-o.
 nainhu paykh thaakur kaa rang.
 saadh sang binaisabh sang.

ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ ॥
ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਤਿੰਦ ॥
ਕਰ ਹਰਿ ਕਰਮ ਸ੍ਰਵਨਿ ਹਰਿ ਕਥਾ ॥
ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਉਜਲ ਮਥਾ ॥੨॥

ਬਡਭਾਰੀ ਤੇ ਜਨ ਜਗ ਮਾਹਿ ॥
ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਨ ਗਾਹਿ ॥
ਰਾਮ ਨਾਮ ਜੋ ਕਰਹਿ ਬੀਚਾਰ ॥
ਸੋ ਧਨਵੰਤ ਗਨੀ ਸੰਸਾਰ ॥
ਮਨਿ ਤਨਿ ਮੁਖਿ ਬੋਲਹਿ ਹਰਿ ਮੁਖੀ ॥
ਸਦਾ ਸਦਾ ਜਾਨਹੁ ਤੇ ਸੁਖੀ ॥
ਏਕੋ ਏਕੁ ਏਕੁ ਪਛਾਨੈ ॥
ਇਤ ਉਤ ਕੀ ਓਹੁ ਸੋਝੀ ਜਾਨੈ ॥
ਨਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ ॥
ਨਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ ॥੩॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਝੈ ॥
ਤਿਸ ਕੀ ਜਾਨਹੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ ॥
ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ ॥
ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕੇਵਲ ਬਖਾਨੁ ॥
ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ ॥
ਏਕ ਉਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ ॥
ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ ॥
ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੂਖ ॥੪॥

ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ ॥
ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਭੁਲਾਵੈ ॥
ਜਿਸੁ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ ॥
ਸੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਡਰੈ ॥
ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ ॥
ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ ॥
ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੁਝਿਆ ॥
ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ ॥
ਨਾਨਕ ਸੋ ਸੂਖਮੁ ਸੋਈ ਅਸਥੂਲੁ ॥੫॥

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ ॥
ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ ॥
ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ ॥
ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਨ੍ਰਿਸਟਿ ॥

ਪੰਨਾ ੨੮੨

ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ ॥

charan chala-o maarag gobind.
mihet paap japee-ai har bind.
kar har karam sarvan har katha.
har dargeh naanak oojal mathaa. ||2||

badbhaagee tay jan jag maahi.
sadaa sadaa har kay gun gaahi.
raam naam jo karahi beechaar.
say Dhanvant ganee sansaar.
man tan mukh boleh har mukhee.
sadaa sadaa jaanhu tay sukhee.
ayko ayk ayk pachhaanai.
it ut kee oh sojhee jaanai.
naam sang jis kaa man maani-aa.
naanak tihet niranjan jaani-aa. ||3||

gur parsaad aapan aap sujhai.
tis kee jaanhu tarisnaa bujhai.
saaDhsang har har jas kahaat.
sarab rog tay oh har jan rahaat.
an-din keertan kayval bakh-yaan.
garihsat meh so-ee nirbaan.
ayk oopar jis jan kee aasaa.
tis kee katee-ai jam kee faasaa.
paarbarahm kee jis man bhookh.
naanak tiseh na laageh dookh. ||4||

jis ka-o har parabh man chit aavai.
so sant suhaylaa nahee dulaavai.
jis parabh apunaa kirpaa karai.
so sayvak kaho kis tay darai.
jaisaa saa taisaa daristaa-i-aa.
apunay kaaraj meh aap samaa-i-aa.
soDhat soDhat soDhat seejhi-aa.
gur parsaad tat sabh boojhi-aa.
jab daykh-a-u tab sabh kichh mool.
naanak so sookham so-ee asthool. ||5||

nah kichh janmai nah kichh marai.
aapan chalit aap hee karai.
aavan jaavan darisat an-darisat.
aagi-aakaaree Dhaaree sabh sarisat.

SGGS P-282

aapay aap sagal meh aap.

ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਬਾਪਿ ਉਥਾਪਿ ॥
ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ ॥
ਧਾਰਣ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ ॥
ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ ॥
ਆਪਿ ਜਪਾਏ ਤ ਨਾਨਕ ਜਾਪ ॥੬॥

anik jugat rach thaap uthaap.
abhinaasee naahee kichh khand.
Dhaaran Dhaar rahi-o barahmand.
alakh abhayv purakh partaap.
aap japaa-ay ta naanak jaap. ||6||

ਜਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ਸੁ ਸੋਭਾਵੰਤ ॥
ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ ॥
ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਭਏ ਨਿਹਾਲ ॥
ਉਨ ਕੀ ਸੇਵਾ ਸੋਈ ਲਾਗੈ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ ॥
ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸੁਆਮੁ ॥
ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਉਤਮ ਕਰਿ ਮਾਨੁ ॥੭॥

jin parabh jaataa so sobhaavant.
sagal sansaar uDhrai tin mant.
parabh kay sayvak sagal uDhaaran.
parabh kay sayvak dookh bisaaran.
aapay mayl la-ay kirpaal.
gur kaa sabad jap bha-ay nihaal.
un kee sayvaa so-ee laagai.
jis no kirpaa karahi badbhaagai.
naam japat paavahi bisraam.
naanak tin purakh ka-o ootam kar maan. ||7||

ਜੇ ਕਿਛੁ ਕਰੈ ਸੁ ਪ੍ਰਭੁ ਕੈ ਰੰਗਿ ॥
ਸਦਾ ਸਦਾ ਬਸੈ ਹਰਿ ਸੰਗਿ ॥
ਸਹਜ ਸੁਭਾਇ ਹੋਵੈ ਸੋ ਹੋਇ ॥
ਕਰਣੈਹਾਰੁ ਪਛਾਣੈ ਸੋਇ ॥
ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ ॥
ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ ॥
ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ ॥
ਓਇ ਸੁਖ ਨਿਧਾਨ ਉਨਹੂ ਬਨਿ ਆਏ ॥
ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ ॥
ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ ॥੮॥੧੪॥

jo kichh karai so parabh kai rang.
sadaa sadaa basai har sang.
sahj subhaa-ay hovai so ho-ay.
karnaihaar pachhaanai so-ay.
parabh kaa kee-aa jan meeth lagaanaa.
jaisaa saa taisaa daristaanaa.
jis tay upjay tis maahi samaa-ay.
o-ay sukh niDhaan unhoo ban aa-ay.
aapas ka-o aap deeno maan.
naanak parabh jan ayko jaan. ||8||14||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji advised us that our focus should always be to remember and praise God at all times. In this *Ashtpadi* Guru Ji goes one step further, and advises us to forsake our dependence on our knowledge, wits, power, wealth, or friends and relatives. Instead we should pin our hopes only on one God, and meditate on Him at all times. He says:

Salok:

O' my good friends, forsake all your cleverness and meditate on God the King. In your heart, pin all your hopes on the one God. Nanak says that in this way all your pain and doubt will vanish."(1)

Elaborating on the above statement, Guru Ji says:

Ashtpadi:

(O' my friend), deem all reliance on human support as useless, because God alone is (the Master and) Giver of all. (He is such a Giver) that by His gifts one always remains satiated,

and worldly desire causes no more afflictions. It is only the one (God) Himself who destroys or saves and there is nothing under the control of the mortal. By understanding (and cheerfully accepting His) will, one obtains peace (of mind). Therefore always keep His Name enshrined in your mind. Keep meditating on that God again and again. Nanak (says), then no obstacle would come your way.”(1)

Now describing the way to remember God and meditate on His Name, Guru Ji says (to himself and us): “(O’ my friend), praise the formless (God) in your mind. O’ my mind, do this true business. With your tongue drink the nectar (of Name). This way you will forever provide peace to your soul. With your eyes see the wonders of God. (Know that) in the company of saintly persons all one’s (worldly) attachment vanishes. With your feet, walk the way to the Master of earth. By meditating on God even for a short time, all one’s sins are eradicated. With your hands, engage in divine deeds, and with your ears listen to God’s discourse. O’ Nanak, in this way we are approved in God’s court.”(2)

Describing the merits of those who meditate on God’s Name, Guru Ji says: “Fortunate are those persons in this world who always sing praises of God. They who reflect on God’s Name are the (truly) wealthy (persons) in the world. They, who with their soul, body, and tongue repeat God’s Name, know that they are always at peace. The one who recognizes the one and only God knows the secret of (happiness both) here and hereafter. In short, the person whose mind is pleased when meditating on God’s Name, O’ Nanak, that person has understood (the reality) of the immaculate God.” (3)

Now Guru Ji describes the merits of those who understand their true self, and always keep God in their minds. He says: “The one who, by Guru’s grace, has understood (that he or she is an essence of God), know that all (worldly) desire of that person has been quenched. The one who sings praises of God in the company of saints, that person becomes free of all ailments. The one who, night and day sings praises of God, is the only one who is emancipated while still living in the household. The mortal who pins all hope only on the One (God) is saved from the noose of death (and birth again and again). The person whose mind craves for (the sight of) God, O’ Nanak, that person is never afflicted with pain.”(4)

Yet this is not all. When we depend upon only one God, we develop confidence in ourselves, and the courage to face many things, which we otherwise wouldn’t have. Mentioning these things, Guru Ji says: “The one who remembers God in mind and soul, that saint is in peace and never wavers. The one upon whom God has shown His grace, why should that true servant (of God) be afraid? Such a person is able to visualize God as He is, and knows that He Himself is immersed in His creation. By reflecting over and over again, and by Guru’s grace, this devotee understands the reality (of God and His creation). Wherever this person looks, he or she sees that (God exists at the) root of everything. O’ Nanak, (in this entire world) it is He who is subtle (or unseen), and it is He who is tangible (or visible).”(5)

Guru Ji adds: “(Such a person understands that) nothing is born and nothing dies. His plays, He Himself enacts. All comings and goings, the visible and invisible, the entire world itself He has made obedient to Himself. He is all by Himself, and is contained in all. In countless ways, He creates and destroys (the universe). He Himself is immortal, and never perishes. He Himself is planning and supporting the universe. Incomprehensible and mysterious is the glory of that supreme Being. O’ Nanak, only when He Himself prompts, does one meditate on Him.”(6)

Explaining the merits of those who realize God, and how He makes the mortal meditate upon Him, Guru Ji says: “They who have realized God have gained glory. Their teachings save the

entire world. The devotees of God save all (from evils) and thus they destroy their sufferings. On His own, the merciful Master unites them with Him. By uttering the Guru's hymns, they feel delighted. Yet only that fortunate one is yoked into their service on whom (God) shows His mercy. By meditating on (God's) Name, peace is obtained. O' Nanak, regard such people as supreme." (7)

In conclusion, Guru Ji says: "Whatever (a devotee) does, is out of God's love, and always remains in the company (or presence) of God. Such a person deems that whatever happens, happens in natural way. The devotee recognizes that Doer (of everything). God's doings seem sweet to the devotees; as God is, so is He visible to them. (They realize that) the one from whom all springs forth, all merges back into Him. Enjoyment of those treasures of peace only behooves them alone. (In this way, God) Himself has honored His own. O' Nanak, deem God and the devotee as one." (8-14)

The message of this *Ashtpadi* is that we should cast away our own cleverness, and should depend only on one God for all our needs. Following Guru's advice, we should recognize the Creator in His creation.

ਸਲੋਕੁ ॥

ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ ॥

ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ ॥੧॥

ਅਸਟਪਦੀ ॥

ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੁਪਾਲ ॥

ਸਰਬ ਜੀਆ ਆਪੇ ਪੁਤਿਪਾਲ ॥

ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਰਿ ॥

ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ ॥

ਰੇ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ ॥

ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ ॥

ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਇ ॥

ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ ॥

ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੋਰੈ ਕਿਛੁ ਕਾਮ ॥

ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ ॥੧॥

ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ ॥

ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਸੋਹੈ ॥

ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੇ ਗਰਬੈ ॥

ਜਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਦੀਆ ਦਰਬੈ ॥

ਅਤਿ ਸੁਰਾ ਜੇ ਕੋਉ ਕਹਾਵੈ ॥

ਪ੍ਰਭ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ ॥

ਜੇ ਕੋ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ ॥

ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ ॥

ਜਿਸੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਰੋਗੁ ॥

ਨਾਨਕ ਸੋ ਜਨੁ ਸਦਾ ਅਰੋਗੁ ॥੨॥

ਜਿਉ ਮੰਦਰ ਕਉ ਥਾਮੈ ਥੰਮਨੁ ॥

salok.

sarab kalaa bharpoor parabh**h** birthaa
jaananhaar.

jaa kai simran uDhree-ai naanak tis balihaar.
||1||

asatpadee.

tootee gaadhanhaar gopaal.

sarab jee-aa aapay partipaal.

sagal kee chintaa jis man maahi.

tis tay birthaa ko-ee naahi.

ray man mayray sadaa har jaap.

abhinaasee parabh**h** aapay aap.

aapan kee-aa kachhoo na ho-ay.

jay sa-o paraanee lochai ko-ay.

tis bin naahee tayrai kich**h** kaam.

gat naanak jap ayk har naam. ||1||

roopvant ho-ay naahee mohai.

parabh**h** kee jot sagal ghat sohai.

Dhanvantaa ho-ay ki-aa ko garbai.

jaa sab**h** kich**h** tis kaa dee-aa darbai.

at sooraa jay ko-oo kahaavai.

parabh**h** kee kalaa binaa kah Dhaavai.

jay ko ho-ay bahai daatjaar.

tis daynhaar jaanai gaavaar.

jis gur pargaad tootai ha-o rog.

naanak so jan sadaa arog. ||2||

ji-o mandar ka-o thaamai thamman.

ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਬੰਮਨੁ ॥
ਜਿਉ ਪਾਖਾਣੁ ਨਾਵ ਚੜਿ ਤਰੈ ॥
ਪ੍ਰਾਣੀ ਗੁਰ ਚਰਣ ਲਗਤੁ ਨਿਸਤਰੈ ॥
ਜਿਉ ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ ॥
ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ ॥
ਜਿਉ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਰਗੁ ਪਾਵੈ ॥
ਤਿਉ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ ॥
ਤਿਨ ਸੰਤਨ ਕੀ ਬਾਛੁਉ ਧੁਰਿ ॥
ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੂਰਿ ॥੩॥

ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਲਾਈਐ ॥

ਪੰਨਾ ੨੮੩

ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ ॥
ਦੂਖ ਸੂਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ ॥
ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ ॥
ਜੇ ਕਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਮਾਨੁ ॥
ਭੂਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨੁ ॥
ਕਉਨ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗੁ ॥
ਲਪਟਿ ਰਹਿਓ ਰਸਿ ਲੋਭੀ ਪਤੰਗੁ ॥
ਰਾਮ ਨਾਮ ਜਪਿ ਹਿਰਦੇ ਮਾਹਿ ॥
ਨਾਨਕ ਪਤਿ ਸੋਤੀ ਘਰਿ ਜਾਹਿ ॥੪॥

ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ ॥
ਰਾਮ ਨਾਮੁ ਸੰਤਨ ਘਰਿ ਪਾਇਆ ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ ॥
ਰਾਮ ਨਾਮੁ ਹਿਰਦੇ ਮਹਿ ਤੋਲਿ ॥
ਲਾਦਿ ਖੇਪੁ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ ॥
ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲੁ ॥
ਧੰਨਿ ਧੰਨਿ ਕਰੈ ਸਭੁ ਕੋਇ ॥
ਮੁਖ ਉਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ ॥
ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ ॥
ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ॥੫॥

ਚਰਨ ਸਾਧ ਕੇ ਧੋਇ ਧੋਇ ਪੀਉ ॥
ਅਰਪਿ ਸਾਧ ਕਉ ਅਪਨਾ ਜੀਉ ॥
ਸਾਧ ਕੀ ਧੂਰਿ ਕਰਹੁ ਇਸਨਾਨੁ ॥
ਸਾਧ ਊਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥
ਸਾਧ ਸੇਵਾ ਵਡਭਾਗੀ ਪਾਈਐ ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
ਅਨਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ ॥
ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ ॥
ਓਟ ਗਹੀ ਸੰਤਹ ਦਰਿ ਆਇਆ ॥
ਸਰਬ ਸੂਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ ॥੬॥

ṭi-o gur kaa sabadṛ maneh asthamman.
ji-o paakḥaanṛ naav charaḥṛ ṭarai.
paraaneṛ gur charaṇṛ lagatṛ nistarai.
ji-o anḊhkaarṛ ḍdeepak pargaas.
gur ḍdarsan ḍḍayakhṛ man ho-ay bigaas.
ji-o mahaa uḍḍi-aan meh maarag paavai.
ṭi-o saaḊhooṛ sang mil jotṛ
ṭin sanṭan kee baachḥa-o Ḋhooṛ.
naanak kee har lochaa poor. ||3||

man moorakhṛ kaahay billaa-ee-ai.

SGGS P-283

purab likḥayṛ kaa likḥi-aa paa-ee-ai.
ḍdookḥṛ sookḥṛ parabhṛ ḍḍayvanhaar.
avar ṭi-aagṛ too ṭiseh chīṭaar.
jo kachḥṛ karai so-ee sukḥṛ maan.
ḥḥoolaaṛ kaahay fireh ajaan.
ka-un basatṛ aa-ee ṭayrai sang.
lapat rahi-o ras lobḥeeṛ patangṛ.
raam naam jap hirḍḍayṛ maahi.
naanak patṛ sayṭeeṛ ḡhar jaahi. ||4||

jis vakḥar ka-o lainṛ too aa-i-aa.
raam naam sanṭan ḡharṛ paa-i-aa.
ṭaj abḥimaanṛ layho man mol.
raam naam hirḍḍayṛ meh ṭol.
laadṛ khaypṛ sanṭehṛ sang chaal.
avar ṭi-aagṛ bikḥi-aa janjaal.
Ḋhan Ḋhanṛ kahai sabḥṛ ko-ay.
mukḥṛ oojal har ḍḍargehṛ so-ay.
ih vaapaarṛ virṛlaaṛ vaapaaraṛ.
naanak ṭaa kai sadṛ balihaarai. ||5||

charan saaḊhṛ kay Ḋho-ay Ḋho-ay pee-o.
arapṛ saaḊhṛ ka-o apnaṛ jee-o.
saaḊhṛ kee Ḋhooṛṛ karahu isnaan.
saaḊhṛ ooparṛ jaa-ee-ai kurbaan.
saaḊhṛ sayvaaṛ vadḥḥaageeṛ paa-ee-ai.
saaḊhsangṛ har keertanṛ gaa-ee-ai.
anik bighanṛ ṭayṛ saaḊhooṛṛ raakhai.
har gunṛ gaa-ay amritṛ ras chaakhai.
ot gaheeṛ santehṛ darṛ aa-i-aa.
sarabṛ sookḥṛṛ naanakṛ ṭihṛ paa-i-aa. ||6||

ਮਿਰਤਕ ਕਉ ਜੀਵਾਲਨਹਾਰ ॥
 ਭੂਖੇ ਕਉ ਦੇਵਤ ਅਧਾਰ ॥
 ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ ॥
 ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ ॥
 ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੋਗੁ ॥
 ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ ॥
 ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ ॥
 ਸਭ ਤੇ ਊਚ ਨਿਰਮਲ ਇਹੁ ਕਰਣੀ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਉ ਨਾਮੁ ਦੀਆ ॥
 ਨਾਨਕ ਸੇ ਜਨੁ ਨਿਰਮਲੁ ਥੀਆ ॥੨॥

mirtak ka-o jeevaalanhaar.
 bhookhay ka-o dayvat aDhaar.
 sarab niDhaan jaa kee daristee maahi.
 purab likhay kaa lahnaa paahi.
 sabh kichh tis kaa oh karnai jog.
 tis bin doosar ho-aa na hog.
 jap jan sadaa sadaa din rainee.
 sabh tay ooch nirmal ih karnee.
 kar kirpaa jis ka-o naam dee-aa.
 naanak so jan nirmal thee-aa. ||7||

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ ॥
 ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪੁਛੁ ਚੀਤਿ ॥
 ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੋਇ ॥
 ਜਾ ਕੈ ਹਿਰਦੈ ਏਕੋ ਹੋਇ ॥
 ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾ ਕੀ ਰਹਤ ॥
 ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ ਕਹਤ ॥
 ਸਾਚੀ ਦ੍ਰਿਸਟਿ ਸਾਚਾ ਆਕਾਰੁ ॥
 ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਪਾਸਾਰੁ ॥
 ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ ॥
 ਨਾਨਕ ਸੇ ਜਨੁ ਸਚਿ ਸਮਾਤਾ ॥੮॥੧੫॥

jaa kai man gur kee parteeet.
 tis jan aavai har parabh cheet.
 bhagat bhagat sunee-ai tihu lo-ay.
 jaa kai hirdai ayko ho-ay.
 sach karnee sach taa kee rahat.
 sach hirdai sat mukh kahat.
 saachee darisat saachaa aakaar.
 sach vartai saachaa paasaar.
 paarbarahm jin sach kar jaataa.
 naanak so jan sach samaataa. ||8||15||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji gave us the message that we should cast away all our cleverness, and should depend on one God for all our needs; following Guru's advice we should try to recognize the Creator manifested in His creation. In this *Ashtpadi*, Guru Ji tells us about the attributes, blessings, and powers of God, and advises us to reflect on His Name. He says:

Salok:

God possesses all powers, and is the knower of the state of mind (of all). Nanak is a sacrifice to Him, by meditating upon whom, we are saved (from all evils)."(1)

Commenting upon the powers of God and advising us what our attitude should be towards Him, Guru Ji says:

Ashtpadi:

(O' my friends), God Himself is the provider of sustenance to all creatures, and this Master of the universe can reunite our alienated mind with Him. No one goes empty from the door of that (God), who has the care of all in His mind. O' my mind, always remember God. That imperishable God is all by Himself (there is no one like Him). Even if a person desires hundreds of times to do any small thing, still by his or her doing alone nothing would be accomplished. Nanak (says, O' mortal), you would be saved only by meditating on the Name of one (God). Except Him, nothing is of any use to you."(1)

Guru Ji now cautions us against indulging in ego on any account. He says: “Even if one is beautiful (or handsome), one cannot entice (any one against that person’s will), because God’s light is shining in everyone. Why should anyone be arrogant because of wealth, when all wealth has been given by that (God)? If one calls oneself extremely brave (that person should realize that) without the power of God, where can one run. If someone feels smug in that he or she is a great giver (of charity), that fool should remember Him, who is the giver of all. By Guru’s grace, whose malady of ego is cured, O’ Nanak, that person is always healthy.”(2)

Next describing how the advice of Guru helps us in various ways, Guru Ji says: “Just as a pillar supports (the roof of) a house, similarly the Guru’s word provides support to the mind. Just as, when placed in a boat, a stone crosses over a stream, similarly by closely following Guru’s advice a mortal crosses over (the worldly ocean). Just as a lamp spreads light in the darkness, similarly our mind is enlightened by Guru’s word. Just as in dense wilderness a person finds his or her way (with the help of the light from the stars), similarly in the company of a saint, a divine light becomes manifest (in the mind). Therefore, I crave for the humble service of such saints; O God’ please fulfill this desire of Nanak.”(3)

Sometimes it so happens that while engaged in the task of meditating on God’s Name, we are disturbed by many misfortunes and difficulties. Guru Ji provides solace to us in such circumstances, and advises us not to grieve upon our misfortunes. Putting himself in such a situation, he shows us how to advise our mind. He says: “O’ my foolish mind, why do you cry (over your misfortunes)? We receive whatever has been written (in our destiny, based on our deeds) in the past. God is the dispenser of all pain and pleasure. Therefore, forsaking all others, only meditate upon Him (for any support). O’ ignorant one, why are you wandering so lost (in your thoughts)? Whatever (God) does, find happiness in that. (Don’t grieve over the loss of anything. Remember that) nothing came with you (when you were born). Why are you clinging to (these worldly things like) a greedy moth (who burns itself trying to possess the light)? Instead, meditate on God’s Name in your mind. O’ Nanak, this way you would go to (God’s) home with honor.”(4)

In this stanza Guru Ji reminds us about our purpose of coming into this world. Addressing us he says: (O’ my friend), the commodity, to obtain which you came into this world to get, that (commodity of) God’s Name is found in the congregation of saintly persons. Therefore forsake your pride, and in exchange for your mind, buy the commodity of God’s Name and enshrine it in your mind. By joining the company of saints, equip yourself with the consignment (of Name), and discard all other poisonous (worldly) entanglements. (If you do this), everyone will praise you, and you would be received with honor in God’s court also. However, only a rare one enters this business (of God’s Name), and Nanak is a sacrifice to such (holy persons).”(5)

Since the commodity of God’s Name (our real purpose in life) can only be obtained from the saints, Guru Ji advises us to humbly serve the saints for this purpose. He says: “(O’ human being), follow again and again the words of the saints, with utmost humility and obedience. Surrender (the intellect of) your mind to the saint (Guru’s advice). Counsel your mind with the advice contained in Guru’s words. We should be a sacrifice to the saint (Guru). It is with great good fortune that we obtain the opportunity to serve (or follow) the saint, because it is only in the company of saints that we (are inspired to) sing praises of God. The saint saves us from countless problems. In the saint’s company, one sings praises of God, and tastes the nectar of God’s Name. In short, O’ Nanak, the one who has sought their refuge and has come to the saint’s door, has found all happiness.”(6)

After stressing the importance of God's Name and how to obtain it through the company of saints, Guru Ji reverts to describing more powers of God. He says: "(God) can make the dead alive. He provides sustenance to the hungry. All kinds of treasures lie under God's glance, but we obtain only what is ordained in our destiny. Everything belongs to Him and He can do everything. Except Him, there has been none other, nor will there ever be. O', devotee meditate on Him day and night. This is the most exalted and immaculate deed. Showing mercy, whom (God) has given His Name, O' Nanak, that devotee has become immaculate."(7)

Guru Ji concludes this *Ashtpadi* by describing the attributes of the true devotees of God, and the blessings enjoyed by them. He says: "The one in whose heart is full faith and trust in God, in that person's mind God comes to abide. The person within whose mind resides the one (God alone) is renowned as a saint and devotee in all three worlds. True is this devotee's doing and true is his or her way of life. Truth is in his or her mind, and truth is always uttered from his or her tongue. True is this one's vision, and that is why he or she knows that true is (all this world). Such a person knows that it is the true (God) who pervades everywhere, and all this expanse (of the universe) is of that true (God. The devotee) who has understood (that God) to be eternal, O' Nanak, that devotee (also) merges in the true (God)." (8-15)

The message of this *Ashtpadi* is that God is aware of everyone's condition. He is the real doer of everything. Our real purpose in life is to amass the commodity of God's Name. That commodity we can find only in the company of saintly people. Therefore, if we want to leave as winners from this world, then by joining the company of saintly people we should meditate on God's Name.

ਸਲੋਕੁ ॥

ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ ॥
ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ ॥੧॥

ਅਸਟਪਦੀ ॥

ਅਥਿਨਾਸੀ ਪ੍ਰਭੁ ਮਨ ਮਹਿ ਰਾਖੁ ॥
ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ ॥
ਤਿਸ ਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥
ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ ॥
ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ ॥
ਸਾਧ ਤੇਰੇ ਕੀ ਚਰਨੈ ਪਾਉ ॥

ਪੰਨਾ ੨੮੪

ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ ॥੧॥

ਮਨਸਾ ਪੂਰਨ ਸਰਨਾ ਜੋਗੁ ॥
ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ ॥
ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇਤ੍ਰੁ ਫੋਰੁ ॥
ਤਿਸ ਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਰੁ ॥

salok.

roop na raykh na rang kichh tarihu gun tay parabh
bhinn.
tiseh bujhaa-ay naankaa jis hovai suparsan. ||1||

asatpadee.

abhinaasee parabh man meh raakh.
maanukh kee too pareet ti-aag.
tis tay parai naahee kichh ko-ay.
sarab niranter ayko so-ay.
aapay beenaa aapay daanaa.
gahir gambheer gaheer sujaanaa.
paarbarahm parmaysur gobind.
kirpaa niDhaan da-i-aal bakhсанд.
saaDh tayray kee charnee paa-o.

SGGS P-284

naanak kai man ih anraa-o. ||1||

mansaa pooran sarnaa jog.
jo kar paa-i-aa so-ee hog.
haran bharan jaa kaa nayter for.
tis kaa manter na jaanai hor.

ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾ ਕੈ ॥
 ਸਰਬ ਥੋਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾ ਕੈ ॥
 ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ ॥
 ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ ॥
 ਧਿਆਇ ਧਿਆਇ ਭਗਤਹ ਸੁਖੁ ਪਾਇਆ ॥
 ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥੨॥

ਜਾ ਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ ॥
 ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ ॥
 ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ ॥
 ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੁਤਿ ॥
 ਸੁਮਤਿ ਗਿਆਨੁ ਧਿਆਨੁ ਜਿਨ ਦੇਇ ॥
 ਜਨ ਦਾਸ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇਇ ॥
 ਤਿਹੁ ਗੁਣ ਮਹਿ ਜਾ ਕਉ ਭਰਮਾਏ ॥
 ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ ॥
 ਉਚੁ ਨੀਚੁ ਤਿਸੁ ਕੇ ਅਸਥਾਨ ॥
 ਜੈਸਾ ਜਨਾਵੈ ਤੈਸਾ ਨਾਨਕ ਜਾਨ ॥੩॥

ਨਾਨਾ ਰੂਪ ਨਾਨਾ ਜਾ ਕੇ ਰੰਗ ॥
 ਨਾਨਾ ਭੋਖ ਕਰਹਿ ਇਕ ਰੰਗ ॥
 ਨਾਨਾ ਬਿਧਿ ਕੀਨੇ ਬਿਸਥਾਰੁ ॥
 ਪੁਤੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ ॥
 ਨਾਨਾ ਚਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ ॥
 ਪੂਰਿ ਰਹਿਓ ਪੂਰਨੁ ਸਭ ਠਾਇ ॥
 ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ ॥
 ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ ॥
 ਸਭ ਘਟ ਤਿਸੁ ਕੇ ਸਭ ਤਿਸੁ ਕੇ ਠਾਉ ॥
 ਜਪਿ ਜਪਿ ਜੀਵੈ ਨਾਨਕ ਹਰਿ ਨਾਉ ॥੪॥

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤੁ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡੁ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ ॥
 ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ ॥
 ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸੁਵਨ ॥
 ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ ॥
 ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਜੋ ਸਨੁ ਗਤਿ ਪਾਏ ॥੫॥

ਰੂਪੁ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ ॥
 ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ ॥
 ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ ॥
 ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥
 ਸਤਿ ਕਰਮੁ ਜਾ ਕੀ ਰਚਨਾ ਸਤਿ ॥
 ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ ॥

anad roop mangal sad jaa kai.
 sarab thok sunee-ah ghar taa kai.
 raaj meh raaj jog meh jogee.
 tap meh tapesar garihsat meh bhogee.
 Dhi-aa-ay Dhi-aa-ay bhagtah sukhh paa-i-aa.
 naanak tis purakhh kaa kinai ant na paa-i-aa. ||2||

jaa kee leelaa kee mit naahi.
 sagal dayv haaray avgaahi.
 pitaa kaa janam ke jaanai poot.
 sagal paro-ee apunai soot.
 sumat gi-aan Dhi-aan jin day-ay.
 jan daas naam Dhi-aavahi say-ay.
 tihu gun meh jaa ka-o bharmaa-ay.
 janam marai fir aavai jaa-ay.
 ooch neech tis kay asthaan.
 jaisaa janaavai taisaa naanak jaan. ||3||

naanaa roop naanaa jaa kay rang.
 naanaa bhaykhh karahi ik rang.
 naanaa biDh keeno bistaar.
 parabh abhinaasee aykankaar.
 naanaa chalit karay khin maahi.
 poor rahi-o pooran sabh thaa-ay.
 naanaa biDh kar banat banaa-ee.
 apnee keemat aapay paa-ee.
 sabh ghat tis kay sabh tis kay thaa-o.
 jap jap jeevai naanak har naa-o. ||4||

naam kay Dhaaray saglay jant.
 naam kay Dhaaray khand barahmand.
 naam kay Dhaaray simrit bayd puraan.
 naam kay Dhaaray sunan gi-aan Dhi-aan.
 naam kay Dhaaray aagaas paatlaal.
 naam kay Dhaaray sagal aakaar.
 naam kay Dhaaray puree-aa sabh bhavan.
 naam kai sang uDhray sun sarvan.
 kar kirpaa jis aapnai naam laa-ay.
 naanak cha-uthay pad meh so jan gat paa-ay.
 ||5||

roop sat jaa kaa sat asthaan.
 purakhh sat kayval parDhaan.
 kartoot sat sat jaa kee banee.
 sat purakhh sabh maahi samaanee.
 sat karam jaa kee rachnaa sat.
 mool sat sat utpat.

ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ ॥
ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ ॥
ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ ॥
ਬਿਸ੍ਵਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ॥੬॥

ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ ॥
ਸਤਿ ਤੇ ਜਨ ਜਾ ਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ ॥
ਸਤਿ ਨਿਰਤਿ ਬੁਝੈ ਜੇ ਕੋਇ ॥
ਨਾਮੁ ਜਪਤ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥
ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥
ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ ॥

ਪੰਨਾ ੨੮੫

ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ ॥
ਅਵਰ ਨ ਬੁਝਿ ਕਰਤ ਬੀਚਾਰੁ ॥
ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੇ ਵਰਤੀਆ ॥੭॥

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ ॥
ਜਿਨਿ ਬੁਝਿਆ ਤਿਸੁ ਆਇਆ ਸ੍ਰਾਦ ॥
ਪ੍ਰਭ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ ॥
ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ ॥
ਜਾ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥
ਜਨ ਕਾ ਸੇਵਕੁ ਸੋ ਵਡਭਾਗੀ ॥
ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ॥
ਗੁਨ ਗੋਬਿਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ ॥੮॥੧੬॥

saṭṭ karṇee nirmal nirmalee.
jisahi bujhaa-ay tiseh sabh bhalee.
saṭṭ naam parabh kaa sukh-daa-ee.
bisvaas saṭṭ naanak gur ṭay paa-ee. ||6||

saṭṭ bachan saaDhoo updāys.
saṭṭ ṭay jan jaa kai ridai parvays.
saṭṭ niraṭṭ boojhai jay ko-ay.
naam japaṭṭ ṭaa kee gaṭṭ ho-ay.
aap saṭṭ kee-aa sabh saṭṭ.
aapay jaanai apnee miṭṭ gaṭṭ.

SGGS P-285

jis kee sarisat so karnaihaar.
avar na boojh karat beechaar.
kartay kee miṭṭ na jaanai kee-aa.
naanak jo tis bhaavai so vartee-aa. ||7||

bisman bisam bha-ay bismaad.
jin boojhi-aa tis aa-i-aa savaad.
parabh kai rang raach jan rahay.
gur kai bachan padaarath lahay.
o-ay daatay dukh kaatanhaar.
jaa kai sang tarai sansaar.
jan kaa sayvak so vadbhaagee.
jan kai sang ayk liv laagee.
gun gobid keertan jan gaavai.
gur parsaad naanak fal paavai. ||8||16||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji told us that God is aware of everyone's condition. He is the real doer of everything. Our real purpose in life is to amass the commodity of God's Name. The question naturally arises: what is the shape, form or color of that God, whose Name Guru Ji advises us to amass or meditate upon, and what is the significance of His Name? Answering these questions, Guru Ji says:

“*Salok*:

(O' my friends), God has neither any form, nor outline, nor any color. He is even free from the three qualities or common impulses (of *Maya*, the worldly riches for power, vice, or virtue). O' Nanak, (God) makes only those persons understand Him, upon whom He is extremely pleased.”(1)

Now Guru Ji tells us the way to obtain that formless God. He says:

“Ashtpadi:

(O’ my friend), keep the imperishable God in your mind and renounce the love (or attachment) for any mortal being. Within all is (pervading) that one (God) alone. There is nothing beyond His (power). He Himself sees all, and knows all. He is unfathomable, profound, deep, and the knower of hearts.”

Guru Ji prays to God and says: “O’ transcendent God, the supreme Being and the Master of the universe, You are the treasure of kindness, mercy and forgiveness; please make me fall at the feet of Your saint. This is the heart-felt longing of Nanak.”(1)

Continuing his praise of God, Guru Ji says: “(O’ my friends), God is the fulfiller of our wishes, and capable of providing refuge. Whatever God has inscribed (in creatures’ destiny), only that happens. No one knows the (secret) mantra of that God, who in the twinkling of His eye can create or destroy the universe. He whose form is blissful and ever joyful, all boons are heard to be present in His house. Among the kings, He is the greatest King; among the yogis, He is the holiest Yogi. Among the ascetics, He is the highest Ascetic and among the householders, He is most Indulgent. Meditating on Him again and again, the devotees have obtained peace. But O’ Nanak, no one has found the limit of that supreme Being.” (2)

Commenting upon the merits of God and His unique ways, Guru Ji says: “That (God), of whose (worldly) play, there is no end or limit, all gods have exhausted themselves trying to search Him. Just as a son cannot know the secret of the birth of his father, (similarly the creation cannot know about the birth of its Creator). Like (stringing the beads of a necklace on a) thread, He has bound the entire universe under His law. Those devotees and servants to whom, (God) gives good intellect, wisdom and the inclination to meditate, remember His Name. (But) the one whom, He dupes in the three impulses (vice, virtue, or power) keeps wandering in births and deaths, and keeps coming and going (in and out of this world). O’ Nanak, all these high and low states of mind are God-given. Whatever intellect God gives a person, he or she knows Him accordingly.”(3)

Continuing his comments on countless creatures of God, Guru Ji says: “Myriad are His forms, and myriad are His colors; He assumes many guises and yet remains one and the same. In countless ways, (God) has expanded this universe. The imperishable God is absolute, and the only one Creator. In a moment, He plays myriad plays; the perfect God is pervading all places. In myriad ways, He fashioned the creation, and His worth only He Himself knows. All hearts and all places are His. O’ Nanak, (His devotee) lives meditating God’s Name.”(4)

Next Guru Ji describes the significance of God’s Name, which is a mysterious concept representing God’s power, love, knowledge, wisdom, and other qualities. In fact, God’s Name and God are often used interchangeably. Guru Ji says: “All beings are supported by (God’s) Name. His Name is the support of all the regions of earth and the solar systems. His Name is the basis of (Hindu scriptures), the *Simritis*, *Vedas* and *Puranas*. With the support of His Name, mortals hear about divine knowledge and meditation. (God’s) Name is the prop of the skies and the underworlds. His Name is the support of all forms of life. By the Name are supported all the worlds and spheres. By hearing (God’s) Name with their ears, many mortals have been saved (from sins). Showing His grace, whom God attaches to His Name, O’ Nanak, those servants (rise above the three impulses of vice, virtue, or power), and obtain salvation in the fourth state (of divine bliss).”(5)

Even though God has no color, shape, or form, Guru Ji wants to impress upon us that God does truly exist. He alone is the eternal and never perishing power. Guru Ji says: “(God), whose form is eternal and whose seat (of power) is eternal, only that eternal Being alone is supreme. He whose deeds are eternal, whose word is eternal (which no one can change), that eternal Being is pervading in all. All His doing is eternal, (He whose creation is true, true is His root, and true is all that springs forth (from that root). Eternal are all His doings, which are the purest of the pure. Whom He makes to understand (this fact), to that person all seems good. (Meditation upon) the true Name of God is peace giving. O’ Nanak, this faith is obtained only through the Guru.”(6)

Now describing the merits of saint (Guru’s) instruction, he says: “True are the words and instruction of the saint. True also are those in whose mind this instruction has been absorbed. If anyone knows the distinction between truth (and untruth), by meditating on the Name he or she would obtain salvation. God is Himself eternal and what He has created is also eternal. He Himself knows His worth and limit. He, to whom the world belongs, is the Creator (of all). Even by reflecting on Him, one cannot comprehend Him. The created cannot know the limit of the Creator. O’ Nanak, only that which He wills happens.”(7)

Guru Ji concludes the *Ashtpadi* by describing the blessings of comprehending God. He says: “They who have comprehended (God) have been so astonished upon seeing and comprehending His wonders that they themselves have been absorbed in that wonderful God. The devotees of God remain absorbed in God’s love and through Guru’s instruction they obtain the commodity (of Name. These servants then) themselves become benefactors and dispellers of woes. In their company the rest of the world is saved. Very fortunate is that person who is the servant of the devotees of God. In the company of devotees one is attuned to the love of the One (God). In short, the servant of God who sings the praises of Guru God, O’ Nanak, by Guru’s grace obtains the fruit (of God’s Name).” (8-16)

The message of this *Ashtpadi* is that God has no form or outline, and to obtain Him we should shed all other attachments and enshrine only His love in our heart. For this we need to seek the guidance of the saint (Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ ॥੧॥

ਅਸਟਪਦੀ ॥

ਚਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨਹਾਰ ॥
ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਦਾਰ ॥
ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ ॥
ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ ॥
ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ ॥
ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ ॥
ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ ॥
ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ ॥
ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ ॥
ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥

salok.

aad sach jugaad sach.
hai bhe sach naanak hosee bhe sach. ||1||

asatpadee.

charan sat sat parsanhaar.
poojaa sat sat sayvdaar.
darsan sat sat paykhanhaar.
naam sat sat Dhi-aavanhaar.
aap sat sat sabh Dhaaree.
aapay gun aapay gunkaaree.
sabad sat sat parabh baktaa.
surat sat sat jas suntaa.
bujhanhaar ka-o sat sabh ho-ay.
naanak sat sat parabh so-ay. ||1||

ਸਤਿ ਸਰੂਪੁ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ ॥
 ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਨਿਆ ॥
 ਜਾ ਕੈ ਰਿਦੈ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭ ਆਇਆ ॥
 ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ ॥
 ਭੈ ਤੇ ਨਿਰਭਉ ਹੋਇ ਬਸਾਨਾ ॥
 ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ ॥
 ਬਸਤੁ ਮਾਹਿ ਲੇ ਬਸਤੁ ਗਠਾਈ ॥
 ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ ॥
 ਬੁਝੈ ਬੁਝਨਹਾਰੁ ਬਿਬੇਕੁ ॥
 ਨਾਰਾਇਨ ਮਿਲੇ ਨਾਨਕ ਏਕੁ ॥੨॥

ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਆਗਿਆਕਾਰੀ ॥
 ਠਾਕੁਰ ਕਾ ਸੇਵਕੁ ਸਦਾ ਪੂਜਾਰੀ ॥
 ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੈ ਮਨਿ ਪਰਤੀਤਿ ॥
 ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੀ ਨਿਰਮਲ ਰੀਤਿ ॥
 ਠਾਕੁਰ ਕਉ ਸੇਵਕੁ ਜਾਨੈ ਸੰਗਿ ॥
 ਪ੍ਰਭ ਕਾ ਸੇਵਕੁ ਨਾਮ ਕੈ ਰੰਗਿ ॥
 ਸੇਵਕ ਕਉ ਪ੍ਰਭ ਪਾਲਨਹਾਰਾ ॥
 ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ ॥
 ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭੁ ਧਾਰੈ ॥
 ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ ॥੩॥

ਅਪੁਨੇ ਜਨ ਕਾ ਪਰਦਾ ਢਾਕੈ ॥
 ਅਪਨੇ ਸੇਵਕ ਕੀ ਸਰਪਰ ਰਾਖੈ ॥
 ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ ॥
 ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ ॥
 ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ ॥
 ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ ॥
 ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਕਉ ਕੋ ਨ ਪਹੁਚੈ ॥
 ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਉਚ ਤੇ ਉਚੈ ॥
 ਜੋ ਪ੍ਰਭਿ ਅਪਨੀ ਸੇਵਾ ਲਾਇਆ ॥
 ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਦਹ ਦਿਸਿ ਪ੍ਰਗਟਾਇਆ ॥੪॥

ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੈ ॥
 ਭਸਮ ਕਰੈ ਲਸਕਰ ਕੋਟਿ ਲਾਖੈ ॥
 ਜਿਸ ਕਾ ਸਾਸੁ ਨ ਕਾਵਤ ਆਪਿ ॥

ਪੰਨਾ ੨੮੬

ਤਾ ਕਉ ਰਾਖਤ ਦੇ ਕਰਿ ਹਾਥ ॥
 ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਭਾਤਿ ॥
 ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ ॥
 ਮਾਰੈ ਨ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ ॥
 ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ ॥
 ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਅਲਖ ਵਿਡਾਈ ॥੫॥
 ਬਾਰੰ ਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ ॥
 ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰੁਪੀਐ ॥

sat saroop ridai jin maani-aa.
 karan karaavan tin mool pachhaani-aa.
 jaa kai ridai bisvaas parabh aa-i-aa.
 tat gi-aan tis man paragtaa-i-aa.
 bhai tay nirbha-o ho-ay basaanaa.
 jis tay upji-aa tis maahi samaanaa.
 basat maahi lay basat gadaa-ee.
 taa ka-o bhinn na kahnaa jaa-ee.
 boojhai boojhanhaar bibayk.
 naaraa-in milay naanak ayk. ||2||

thaakur kaa sayvak aagi-aakaaree.
 thaakur kaa sayvak sadaa poojaaree.
 thaakur kay sayvak kai man parteeet.
 thaakur kay sayvak kee nirmal reet.
 thaakur ka-o sayvak jaanai sang.
 parabh kaa sayvak naam kai rang.
 sayvak ka-o parabh paalanhaaraa.
 sayvak kee raakhai nirankaaraa.
 so sayvak jis da-i-aa parabh Dhaarai.
 naanak so sayvak saas saas samaarai. ||3||

apunay jan kaa pardaa dhaakai.
 apnay sayvak kee sarpar raakhai.
 apnay daas ka-o day-ay vadaa-ee.
 apnay sayvak ka-o naam japaa-ee.
 apnay sayvak kee aap pat raakhai.
 taa kee gat mit ko-ay na laakhai.
 parabh kay sayvak ka-o ko na pahoochai.
 parabh kay sayvak ooch tay oochay.
 jo parabh apnee sayvaa laa-i-aa.
 naanak so sayvak dah dis paragtaa-i-aa. ||4||

neekke keeree meh kal raakhai.
 bhasam karai laskar kot laakhai.
 jis kaa saas na kaadhat aap.

SGGS P-286

aa ka-o raakhaj day kar haath.
 maanas jatan karat baho bhaat.
 tis kay kartab birthay jaat.
 maarai na raakhai avar na ko-ay.
 sarab jee-aa kaa raakhaa so-ay.
 kaahay soch karahi ray paraanee.
 jap naanak parabh alakh vidaanee. ||5||
 baaraⁿ baar baar parabh japee-ai
 pee amrit ih man tan Dharpee-ai.

ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥
 ਤਿਸੁ ਕਿਛੁ ਅਵਰੁ ਨਾਹੀ ਦ੍ਰਿਸਟਾਇਆ ॥
 ਨਾਮੁ ਧਨੁ ਨਾਮੋ ਰੂਪੁ ਰੰਗੁ ॥
 ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ ॥
 ਨਾਮ ਰਸਿ ਜੋ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥
 ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ ॥
 ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਨਾਮ ॥
 ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਸਦ ਕਾਮ ॥੬॥

naam raṭan jin gurmukh paa-i-aa.
 tis kichh avar naahee daristaa-i-aa.
 naam Dhan naamo roop rang.
 naamo sukh har naam kaa sang.
 naam ras jo jan triptaaney.
 man tan naameh naam samaaney.
 oothat baihtat sovat naam.
 kaho naanak jan kai sad kaam. ||6||

ਬੋਲਹੁ ਜਸੁ ਜਿਹਬਾ ਦਿਨੁ ਰਾਤਿ ॥
 ਪ੍ਰਭਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ ॥
 ਕਰਹਿ ਭਗਤਿ ਆਤਮ ਕੈ ਚਾਇ ॥
 ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਰਹਿ ਸਮਾਇ ॥
 ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ ॥
 ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ ॥
 ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਉਨ ਬਖਾਨਉ ॥
 ਤਿਸ ਕਾ ਗੁਨੁ ਕਹਿ ਏਕ ਨ ਜਾਨਉ ॥
 ਆਠ ਪਹਰ ਪ੍ਰਭ ਬਸਹਿ ਹਜੂਰੇ ॥
 ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ ॥੭॥

bolhu jas jihbaa din raat.
 parabh apnai jan keenee daat.
 karahi bhagat aatam kai chaa-ay.
 parabh apnay si-o raheh samaa-ay.
 jo ho-aa hovat so jaanai.
 parabh apnay kaa hukam pachhaanai.
 tis kee mahimaa ka-un bakhaana-o.
 tis kaa gun kahi ayk na jaan-o.
 aath pahar parabh baseh hajooray.
 kaho naanak say-ee jan pooray. ||7||

ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ ॥
 ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ ॥
 ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੁ ਪਛਾਤਾ ॥
 ਸੋ ਜਨੁ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ ॥
 ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥
 ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ ॥
 ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ ॥
 ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ ॥
 ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ ॥
 ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੋ ਪੂਜਹੁ ਸਦ ਪੈਰਾ ॥੮॥੧੭॥

man mayray tin kee ot layhi.
 man tan apnaa tin jan deh.
 jin jan apnaa parabhoo pachhaataa.
 so jan sarab thok kaa daataa.
 tis kee saran sarab sukh paavahi.
 tis kai daras sabh paap mitaveh.
 avar si-aanap saglee chhaad.
 tis jan kee too sayvaa laag.
 aavan jaan na hovee tayraa.
 naanak tis jan kay poojahu sad pairaa. ||8||17||

GAURRI SUKHMANI M: 5

(Continued)

Guru Ji began the previous *Ashtpadi* with the *Salok* stating that God has neither form, nor outline, nor any color. He is even free from the three qualities, or common mortal impulses for power, vice or virtue. He starts this *Ashtpadi*, with a statement about the eternal existence of God, and explains what kinds of blessings and merits the servant or devotee of such an eternal God also acquires when he or she meditates on Him with true love and devotion. He says:

Salok:

God has been in existence before the beginning (of time), He has been there throughout all ages, and O' Nanak, He will be there forever in the future.”(1)

Guru Ji now proceeds to elaborate upon the attributes of the eternal God and those who meditate on Him. He says:

Ashtpadi:

Eternal are God's feet (His presence); eternal are those who touch those feet (who feel His presence). Eternal is His worship, and eternal become those who serve (Him by meditating) upon Him. Blessed is His sight and blessed is the one who beholds Him. Eternal is His Name, and eternal become those who meditate on it. He Himself is true and true is everything that He sustains. He Himself is (the embodiment of) virtue, and Himself the dispenser of virtue. Eternal is the word (that praises God), and eternal becomes the one who utters that (true) word. True is the consciousness (that listens to the true word), and true is the person who listens to the praise of God. O' Nanak, that God is eternal and everlasting, and the person who understands (the existence of the eternal God) deems everything (created by Him also) as eternal.”(1)

Now Guru Ji reveals the blessings obtained by those who believe in their hearts the eternal existence of God. He says: “The one who has recognized God as eternal in the heart has recognized that God who is the root cause of all causes. The person whose heart has been fully convinced (about God), the essence of knowledge is revealed in that person's mind. Shedding all fear, such a person abides in a fearless state (of mind), and (ultimately) merges into Him from whom all originated. Just as when a thing is mixed with more of the same (the two cannot be differentiated, similarly the person who is absorbed in God) cannot be said to be different (from God). However O' Nanak, only an astute observer understands (this fact): that those who have met God, they have become one with Him.”(2)

In this stanza Guru Ji tells us who is the true servant of God, and how God protects His true servant. Guru Ji says: “The servant of God is always obedient. God's servant always adores Him. God's servant has faith within the mind (about the omnipotence of God). Immaculate is the way of life of God's servant. God's servant believes that God is always with him or her. The servant of God always remains imbued with the love of His Name. Of His servant God is the cherisher. The formless God preserves the honor of His servant. That one alone is the (true) servant (of God) upon whom God shows mercy. O' Nanak, such a servant (of God) remembers Him with each and every breath.”(3)

Elaborating on the blessings God bestows upon His devotees and servants, Guru Ji says: “God covers the secrets (and lapses) of His devotee. Of His serf, He assuredly preserves honor. He grants glory to His servant. He makes His servant meditate on His Name. Of His serf, He Himself preserves the honor. No one can estimate the (spiritual) status or greatness (of God's servant). No one equals the (spiritual level) of the devotee of God. God's servants are the highest of high. O' Nanak, the one whom God yokes to His service, that servant becomes famous in (all) ten directions.”(4)

Now Guru Ji gives some examples of the limitless powers of God. He says: “(To say nothing of others), the tiny ant in which God infuses His power (that ant) can destroy to ashes millions of armies. The one whose life-breath (God) Himself doesn't take away, He protects that one with His (own) hands. A human being may make efforts in many ways (to fulfill his or her desires, but if God does not will it so) all such efforts go waste. No one else can kill or save a person, because that God is the protector of all beings. Therefore, O' mortal, why do you worry? Nanak says meditate on that wondrous and incomprehensible One (He would dispel all your worries).”(5)

Therefore, Guru Ji advises: “(O' my friend), again and again we should meditate on God, and by drinking the nectar (of Name), we should satiate our mind and body. The one who

has received the Jewel of Name, that Guru's follower sees nothing other than God. For (such a Guru's follower, God's) Name becomes the only wealth, and God's Name is all beauty and delight. The Name is comfort, and God's Name becomes the devotees' companion. The devotees who are satiated with the nectar of Name, remain merged in God's Name both body and soul. Nanak says, whether standing or sitting, (awake or) sleeping, (meditating on) the Name, becomes the continuous avocation of the devotees (of God)."(6)

After citing so many powers and qualities of God, and the blessings received by those who meditate on God's Name, Guru Ji advises us and says: "(O' my friends), day and night sing praises (of God) from your tongue. This is the gift that God has bestowed upon His devotees. (The devotees of God) worship Him from the eagerness of their soul, and they remain absorbed in the love of their God. (God's devotee) understands the will of God in all that has transpired, or is happening now. Which of the glory (of such a devotee) may I describe? I cannot describe even one of his or her merits. Nanak (says) perfect are those devotees who at all times (feel that they) are living in the presence of God."(7)

After describing the qualities of the devotees of God, Guru Ji advises himself (and us): "O' my mind, seek the refuge of those (who always meditate on God), and dedicate your mind and body to those devotees. The devotee who has recognized God becomes capable of bestowing all gifts. You will obtain all kinds of comforts in the refuge of such (a devotee), and you may wash off all your sins by seeing the sight of such a person (regarding such a person as your role model). Therefore, discard all other cleverness and yoke yourself to the service of such a devotee. In this way all your comings and goings will cease. In short, O' Nanak, always worship the feet (respectfully follow the advice) of such a devotee."(8-17)

The message of this *Ashtpadi* is that God is eternal, and we should try to realize and become one with that eternal God. To do so, we must discard all our cleverness and follow with utmost love and devotion the advice of His devotees (which is now incorporated in Guru Granth Sahib Ji).

ਸਲੋਕੁ ॥

ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ
ਨਾਉ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ
॥੧॥

ਅਸਟਪਦੀ ॥

ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ ॥
ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ ॥
ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ ॥
ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ ॥
ਸਤਿਗੁਰੁ ਸਿਖ ਕੇ ਬੰਧਨ ਕਾਟੈ ॥
ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ ॥
ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ ॥
ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ ॥
ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲਿ ਸਮਾਰੈ ॥੧॥

salok.

sat purakh jin jaani-aa satgur tis kaa naa-o.
tis kai sang sikh udhrai naanak har gun gaa-o. ||1||

asatpadee.

satgur sikh kee karai partipaal.
sayvak ka-o gur sadaa dai-aaal.
sikh kee gur durmat mal hirai.
gur bachnee har naam uchrai.
satgur sikh kay bandhan kaatai.
gur kaa sikh bikaar tay haatai.
satgur sikh ka-o naam dhan day-ay.
gur kaa sikh vadbhagee hay.
satgur sikh kaa halat palat savaarai.
naanak satgur sikh ka-o jee-a naal samaarai. ||1||

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ ॥
ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ ॥
ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ ॥
ਮਨੁ ਬੈਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ ॥
ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ ॥
ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ ॥
ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ ॥

ਪੰਨਾ ੨੮੭

ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ ॥
ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ ॥੨॥

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ ॥
ਸੋ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ ॥
ਸੋ ਸਤਿਗੁਰੁ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ ॥
ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ ॥
ਸਰਬ ਨਿਧਾਨ ਜੀਅ ਕਾ ਦਾਤਾ ॥
ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ ॥
ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮੁ ॥
ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ ॥
ਸਹਸ ਸਿਆਨਪ ਲਇਆ ਨ ਜਾਈਐ ॥
ਨਾਨਕ ਐਸਾ ਗੁਰੁ ਬਡਭਾਗੀ ਪਾਈਐ ॥੩॥

ਸਫਲ ਦਰਸਨੁ ਪੇਖਤ ਪੁਨੀਤ ॥
ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ ॥
ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ਗਵੇ ॥
ਸੁਨਿ ਕਰਿ ਬਚਨ ਕਰਨ ਆਘਾਨੇ ॥
ਮਨਿ ਸੰਤੋਖੁ ਆਤਮ ਪਤੀਆਨੇ ॥
ਪੂਰਾ ਗੁਰੁ ਅਖੁਓ ਜਾ ਕਾ ਮੰਤ੍ਰੁ ॥
ਅੰਮ੍ਰਿਤੁ ਦ੍ਰਿਸਟਿ ਪੇਖੋ ਹੋਇ ਸੰਤੁ ॥
ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥
ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥੪॥

ਜਿਹਬਾ ਏਕ ਉਸਤਤਿ ਅਨੇਕ ॥
ਸਤਿ ਪੁਰਖ ਪੂਰਨ ਬਿਬੇਕ ॥
ਕਾਹੂ ਬੋਲ ਨ ਪਹੁਚਤ ਪ੍ਰਾਨੀ ॥
ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਨਿਰਬਾਨੀ ॥
ਨਿਰਾਹਾਰ ਨਿਰਵੈਰ ਸੁਖਦਾਈ ॥
ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥
ਅਨਿਕ ਭਗਤ ਬੰਦਨ ਨਿਤ ਕਰਹਿ ॥
ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਸਿਮਰਹਿ ॥
ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪਨੇ ॥
ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ ॥੫॥

gur kai garihi sayvak jo rahai.
gur kee aagi-aa man meh sahai.
aapas ka-o kar kachh na janaavai.
har har naam ridai sad Dhi-aavai.
man baychai satgur kai paas.
tis sayvak kay kaaraj raas.
sayvaa karat ho-ay nihkaamee.
tis ka-o hot paraapat su-aamee.

SGGS P-287

apnee kirpaa jis aap karay-i.
naanak so sayvak gur kee mat lay-ay. ||2||

bees bisvay gur kaa man maanai.
so sayvak parmaysur kee gat jaanai.
so satgur jis ridai har naa-o.
anik baar gur ka-o bal jaa-o.
sarab niDhaan jee-a kaa daataa.
aat pahar paarbarahm rang raataa.
barahm meh jan jan meh paarbarahm.
aykeh aap nahee kachh bharam.
sahas si-aanap la-i-aa na jaa-ee-ai.
naanak aisaa gur badbhaagee paa-ee-ai. ||3||

safal darsan paykhat puneet.
parsat charan gat nirmal reet.
bhaytat sang raam gun ravay.
baarbarahm kee dargeh gavay.
sun kar bachan karan aaghaanay.
man santokh aatam patee-aanay.
poora gur akh-ya-o jaa kaa mantar.
amrit darisat paykhai ho-ay sant.
gun bi-ant keemat nahee paa-ay.
naanak jis bhaavai tis la-ay milaa-ay. ||4||

jihbaa ayk ustat anayk.
sat purakh pooran bibayk.
kaahoo bol na pahuchat paraanee.
agam agochar parabh nirbaanee.
niraahaar nirvair sukh-daa-ee.
taa kee keemat kinai na paa-ee.
anik bhagat bandan nit karahi.
charan kamal hirdai simrahi.
sad baliharee satgur apnay.
naanak jis parsaad aisaa parabh japnay. ||5||

ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ ॥
 ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੋ ਹੋਇ ॥
 ਉਸੁ ਪੁਰਖ ਕਾ ਨਾਹੀ ਕਦੇ ਬਿਨਾਸ ॥
 ਜਾ ਕੈ ਮਨਿ ਪੁਗਟੇ ਗੁਨਤਾਸ ॥
 ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਮੁ ਲੇਇ ॥
 ਸਚੁ ਉਪਦੇਸੁ ਸੇਵਕ ਕਉ ਦੇਇ ॥
 ਮੋਹ ਮਾਇਆ ਕੈ ਸੰਗਿ ਨ ਲੇਪੁ ॥
 ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ ॥
 ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ ॥
 ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ ॥੬॥

ਤਪਤਿ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ ॥
 ਅਨਦੁ ਭਇਆ ਦੁਖ ਨਾਠੇ ਭਾਈ ॥
 ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ ॥
 ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ ॥
 ਭਉ ਚੂਕਾ ਨਿਰਭਉ ਹੋਇ ਬਸੇ ॥
 ਸਗਲ ਬਿਆਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ ॥
 ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਕਿਰਪਾ ਧਾਰੀ ॥
 ਸਾਧਸੰਗਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥
 ਬਿਤਿ ਪਾਈ ਚੂਕੇ ਭੁਮ ਗਵਨ ॥
 ਸੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਵਨ ॥੭॥

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨੁ ਭੀ ਓਹੀ ॥
 ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ ॥
 ਅਪਨੇ ਚਰਿਤ ਪੁਛਿ ਆਪਿ ਬਨਾਏ ॥
 ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥
 ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
 ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ ॥
 ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੂਪ ਰੰਗ ॥
 ਭਏ ਪੁਗਾਸ ਸਾਧ ਕੈ ਸੰਗ ॥

ਪੰਨਾ ੨੮੮

ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲ ਧਾਰੀ ॥
 ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ ॥੮॥੧੮॥

ih har ras paavai jan ko-ay.
 amrit peevai amar so ho-ay.
 us purakh kaa naahee kaday binaas.
 jaa kai man pargatay guntaas.
 aath pahar har kaa naam lay-ay.
 sach updays sayvak ka-o day-ay.
 moh maa-i-aa kai sang na layp.
 man meh raakhai har har ayk.
 anDhkaar deepak pargaasay.
 naanak bharam moh dukh tah tay naasay. ||6||

tapat maahi thaadh vartaa-ee.
 anad bha-i-aa dukh naathay bhaa-ee.
 janam maran kay mitay andaysay.
 saadhoo kay pooran updaysay.
 bha-o chookaa nirbha-o ho-ay basay.
 sagal bi-aaDh man tay khai nasay.
 jis kaa saa tin kirpaa Dhaaree.
 saadh sang jap naam muraaree.
 thit paa-ee chookay bharam gavan.
 sun naanak har har jas sarvan. ||7||

nirgun aap sargun bhee ohee.
 kalaa Dhaar jin saglee mohee.
 apnay charit parabh aap banaa-ay.
 apunee keemat apay paa-ay.
 har bin doojaa naahee ko-ay.
 sarab niran tar ayko so-ay.
 ot pot ravi-aa roop rang.
 bha-ay pargaas saadh kai sang.

SGGS P-288

rach rachnaa apnee kal Dhaaree.
 anik baar naanak baliharee. ||8||18||

GAURRI SUKHMANI M: 5

(Continued)

In previous so many *shabads* and *Ashtpadis*, Guru Ji advised us that if we want to live happily in this life, and obtain salvation after, then we should seek the guidance of the Guru. Following his advice, we should meditate on God's Name. However there is always a danger that we may fall into the trap of a false saint or Guru, and be misled and ruined. Therefore in this *Ashtpadi* Guru Ji describes the attributes of the true Guru, his blessings on his Sikhs, and the duties of the Sikhs and devotees towards their true Guru. He says:

Salok:

The one who has realized (God) the true Being is called the true Guru, and in his company a disciple is saved (from evil). Therefore O' Nanak, you should also sing God's praises in the company of (such a true Guru)."(1)

Now Guru Ji describes how the true Guru loves and saves a devout Sikh. He says:

Ashtpadi:

The true Guru looks after his disciple. The Guru is always merciful to his servants. The Guru removes the filth of evil intellect from the Sikh's mind, so that following Guru's word, (the Sikh) recites God's Name. The true Guru liberates the devotee from (worldly) bonds and following his advice; the Guru's disciple stays away from evils. The true Guru blesses the devotee with the capital of Name. Therefore, the Guru's Sikh is very fortunate. The true Guru embellishes a disciple's life both here and hereafter. O' Nanak, the true Guru loves the disciple from (the core of his) heart."(1)

Now Guru Ji describes the duties of a Sikh (or a disciple) of the Guru, and the blessings received by such a Sikh. He says: "The servant, (who for the sake of spiritual guidance) lives in the Guru's house, should obey the command of the Guru from the core of his or her heart. The true devotee never displays pride through his or her actions, and always repeats God's Name from the heart. The one who surrenders the mind to the true Guru (and obeys Guru's command without question), all the affairs of such a servant are accomplished successfully. The one who performs (Guru's) service without any (selfish) motive attains to God. But O' Nanak, only that servant seeks the instruction of the Guru on whom God shows His grace."(2)

Elaborating upon the blessings received by a true servant, Guru Ji says: "The one upon whom Guru's mind is fully pleased, that servant understands the mystery of God. The true Guru is the one in whose heart is enshrined God's Name, and I am a sacrifice to that Guru many times. The Guru is the giver of all treasure and (spiritual) life. At all times he remains imbued with the love of God. The devotee always remains absorbed in the all-pervading God, and God remains absorbed in His devotee. (In fact, God and the devotee) are one, and there is no doubt (in this). Even by hundreds of clever wits we cannot obtain (a true Guru). O' Nanak, it is only through good fortune that we obtain such a Guru."(3)

Narrating the merits of seeking the guidance of a true Guru, he says: "Fruitful is the very sight of (a true Guru); one becomes sanctified upon seeing (and following the Guru's advice). By respectfully following (Guru's) teachings, one's state of mind becomes elevated, and all life conduct becomes immaculate. Upon beholding (the Guru), the devotee joins in singing praises of God, and reaches the court of the all-pervading God. Hearing the words (of advice of the Guru), one's ears are satiated, the mind obtains peace, and the soul is sated. Perfect is the Guru and imperishable is his instruction. Upon whom the Guru casts an ambrosial glance, that person becomes a saint. In short, infinite are the merits of (the true Guru) and no one can assess his worth. O' Nanak, whom the Guru wishes He unites with him."(4)

Now describing the merits of God, Guru Ji says: "(A mortal) has only one tongue, but countless are the praises of the eternal, perfect, and insightful Being. Through no words, can a mortal describe (the merits of God). That God is inaccessible, incomprehensible, and free of all desires. He needs no sustenance, is without enmity and peace giving. No one has

ever found His worth. Countless devotees (of God) daily worship Him and meditate on His immaculate Name in their heart. Nanak (says), I am always a sacrifice to my true Guru, by whose grace I can meditate upon such a God.”(5)

Guru Ji now describes the benefits a person receives, who contemplates on God’s Name. He says: “Only a very rare person obtains this (delightful) relish (of God’s Name). The one who drinks the nectar (of Name) becomes immortal. The one in whose mind manifests (God), the treasure of merits, that person never perishes (or endures birth or death again). At all times that devotee meditates on God’s Name, and imparts the same true instruction to his servant (or disciple) as well. Such a devotee is no affinity for worldly attachment, and keeps enshrined the one God (alone) in the mind. (In short) O’ Nanak, just as with the lighting of a lamp, the darkness (disappears), similarly by meditating on God’s Name) all doubt and woes of worldly attachment, flee away from there.”(6)

Explaining how such a true Guru has helped him, Guru Ji says: “(O’ my friends, my true Guru has provided, such a deep peace to my mind, as if he has) provided cool comfort in the burning heat. A state of bliss has prevailed, and all my woes have vanished, O’ brother. (By following) the perfect advice of the saint (Guru), all my dread of birth and death has been removed, and all fears and agonies have vanished from the mind. The one to whom (my soul belonged) has shown mercy. By meditating on the Name of (God, the destroyer of fear) in the company of the saints, and by listening to God’s praise with his ears, (I) Nanak have obtained (spiritual) stability and all my doubts and wanderings (in existences) have ended.”(7)

In conclusion, Guru Ji says: “He who has captivated the (entire universe) by manifesting His power, He Himself is both with and without any attribute, and also with all attributes. His wonders, He Himself has created. His worth, He Himself ascertains. Except God, there is no one (like Him). Within all is that one (God). Like warp and woof, He is contained in all forms and colors. However, this enlightenment is obtained only in the company of the saint (Guru). Having created all creation, He has infused His might into it, and Nanak is a sacrifice to Him innumerable times.” (8-18)

The message of this *Ashtpadi* is that if we want to accomplish all our tasks, obtain peace of mind, and reunite with God, then we should completely surrender ourselves to the true Guru and whole-heartedly follow his advice.

ਸਲੋਕੁ ॥

ਸਾਬਿ ਨ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ
॥੧॥

ਅਸਟਪਦੀ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ ॥
ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ ॥
ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਮੀਤ ਬਿਸਾਰਹੁ ॥
ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਉਰਿ ਧਾਰਹੁ ॥
ਕਰਨ ਕਾਰਨ ਸੋ ਪ੍ਰਭੁ ਸਮਰਥੁ ॥
ਦ੍ਰਿੜੁ ਕਰਿ ਗਹਹੁ ਨਾਮੁ ਹਰਿ ਵਥੁ ॥

salok.

saath na chaalai bin bhajan bikhī-aa saglee chhaar.
har har naam kamaavanaa naanak ih Dhan saar.
||1||

asatpadee.

sant janaa mil karahu beechaar.
ayk simar naam aaDhaar.
avar upaav sabh meet bisaarahu.
charan kamal rid meh ur Dhaarahu.
karan kaaran so parabh samrath.
darir kar gahhu naam har vath.

ਇਹੁ ਧਨੁ ਸੰਚਹੁ ਹੋਵਹੁ ਭਗਵੰਤ ॥
ਸੰਤ ਜਨਾ ਕਾ ਨਿਰਮਲ ਮੰਤ ॥
ਏਕ ਆਸ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥
ਸਰਬ ਰੋਗ ਨਾਨਕ ਮਿਟਿ ਜਾਹਿ ॥੧॥

ਜਿਸੁ ਧਨ ਕਉ ਚਾਹਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ ॥
ਸੋ ਧਨੁ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ ॥
ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤ ॥
ਸੋ ਸੁਖੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ ॥
ਜਿਸੁ ਸੋਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ ॥
ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ ॥
ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ ॥
ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਪੁ ਲਾਇ ॥
ਸਰਬ ਨਿਧਾਨ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥
ਜਪਿ ਨਾਨਕ ਦਰਗਹਿ ਪਰਵਾਨੁ ॥੨॥

ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ ॥
ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ ॥
ਤਾ ਕਉ ਬਿਖਨੁ ਨ ਲਾਗੈ ਕੋਇ ॥
ਜਾ ਕੈ ਰਿਦੈ ਬਸੈ ਹਰਿ ਸੋਇ ॥
ਕਲਿ ਤਾਤੀ ਠਾਂਢਾ ਹਰਿ ਨਾਉ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ ॥
ਭਉ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ ॥
ਭਗਤਿ ਭਾਇ ਆਤਮ ਪਰਗਾਸ ॥
ਤਿਤੁ ਘਰਿ ਜਾਇ ਬਸੈ ਅਬਿਨਾਸੀ ॥
ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ ॥੩॥

ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ ॥
ਜਨਮਿ ਮਰੈ ਸੋ ਕਾਚੋ ਕਾਚਾ ॥
ਆਵਾ ਗਵਨੁ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵਾ ॥
ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵਾ ॥
ਇਉ ਰਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥
ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਨ ਆਧਾਰੁ ॥
ਅਨਿਕ ਉਪਾਵ ਨ ਛੂਟਨਹਾਰੇ ॥
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨੁ ਲਾਇ ॥
ਮਨਿ ਬੰਛਤ ਨਾਨਕ ਫਲ ਪਾਇ ॥੪॥

ਸੰਗਿ ਨ ਚਾਲਸਿ ਤੇਰੈ ਧਨਾ ॥
ਤੂੰ ਕਿਆ ਲਪਟਾਵਹਿ ਮੂਰਖ ਮਨਾ ॥
ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ ॥
ਇਨ ਤੇ ਕਹਹੁ ਤੁਮ ਕਵਨ ਸਨਾਥਾ ॥
ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ ॥
ਇਨ ਤੇ ਕਹਹੁ ਕਵਨ ਛੁਟਕਾਰ ॥
ਅਸੁ ਹਸਤੀ ਰਥ ਅਸਵਾਰੀ ॥
ਝੂਠਾ ਡੰਢੁ ਝੂਠੁ ਪਾਸਾਰੀ ॥

ih Dhan sanchahu hovhu bhagvant.
sant janaa kaa nirmal mant.
ayk aas raakhho man maahi.
sarab rog naanak mit jaahi. ||1||

jis Dhan ka-o chaar kunt uth Dhaaveh.
so Dhan har sayvaa tay paavahi.
jis sukh ka-o nit baachh^heh meet.
so sukh saaDhoo sang paret.
jis sobhaa ka-o karahi bhalee karnee.
saa sobhaa bhaj har kee sarnee.
anik upaavee rog na jaa-ay.
rog mitai har avkhaDh laa-ay.
sarab niDhaan meh har naam niDhaan.
jap naanak dargahi parvaan. ||2||

man parboDhahu har kai naa-ay.
dah dis Dhaavat aavai thaa-ay.
taa ka-o bighan na laagai ko-ay.
jaa kai ridai basai har so-ay.
kal taate thaaⁿdhaa har naa-o.

simar simar sadaa sukh paa-o.
bha-o binsai pooran ho-ay aas.
bhagat bhaa-ay aatam pargaas.
tit ghar jaa-ay basai abhinaasee.
kaho naanak kaatee jam faasee. ||3||

tat beechaar kahai jan saachaa.
janam marai so kaacho kaachaa.
aavaa gavan mitai parabh sayv.
aap ti-aag saran gurdayv.
i-o ratan janam kaa ho-ay uDhaar.
har har simar paraan aaDhaar.
anik upaav na chhootanhaaray.
simrit saasat bayd beechaaray.
har kee bhagat karahu man laa-ay.
man banchhat naanak fal paa-ay. ||4||

sang na chaalas tayrai Dhanaa.
tooⁿ ki-aa laptaavahi moorakh manaa.
sut meet kutamb ar banitaa.
in tay kahhu tum kavan sanaathaa.
raaj rang maa-i-aa bisthaar.
in tay kahhu kavan chhutkaar.
as hastee rath asvaaree.
jhoothaa damf jhooth paasaaree.

ਜਿਨਿ ਦੀਏ ਤਿਸੁ ਬੁਝੈ ਨ ਬਿਗਾਨਾ ॥
ਨਾਮੁ ਬਿਸਾਰਿ ਨਾਨਕ ਪਛੁਤਾਨਾ ॥੫॥

jin dee-ay tis bujhāi na bigaanaa.
naam bisaar naanak pachhutaanaa. ||5||

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਏਆਨੇ ॥
ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ ॥
ਨਿਰਮਲ ਹੋਇ ਤੁਮਾਰੇ ਚੀਤ ॥
ਚਰਨ ਕਮਲ ਰਾਖਹੁ ਮਨ ਮਾਹਿ ॥

gur kee mat̄ tūⁿ layhi i-aanay.
bhagat̄ binā baho doobay si-aanay.
har kee bhagat̄ karahu man meet̄.
nirmal ho-ay tum^aaaro cheet̄.
charan kamal raakh^ho man maahi.

ਪੰਨਾ ੨੮੯

SGGS P-289

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਹਿ ॥
ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ ॥
ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ ॥
ਸਾਰ ਭੂਤ ਸਤਿ ਹਰਿ ਕੇ ਨਾਉ ॥
ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਗੁਨ ਗਾਉ ॥੬॥

janam janam kay kilbikh jaahi.
aap japahu avraa naam japaavhu.
sunat̄ kahaṭ̄ rahaṭ̄ gaṭ̄ paavhu.
saar bhoot̄ sat̄ har ko naa-o.
sahj subhāa-ay naanak gun gaa-o. ||6||

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ ॥
ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੈਲੁ ॥
ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ ॥
ਸਾਸਿ ਗ੍ਰਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥
ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ ॥
ਸਾਧਸੰਗਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ ॥
ਹਰਿ ਪੂੰਜੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਹਾਰੁ ॥
ਈਹਾ ਸੁਖੁ ਦਰਗਹ ਜੈਕਾਰੁ ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਦੇਖੁ ॥
ਕਹੁ ਨਾਨਕ ਜਾ ਕੈ ਮਸਤਕਿ ਲੇਖੁ ॥੭॥

gun gaavat̄ tayree utras mail.
binas jaa-ay ha-umai bikh fail.
hohi achint̄ basai suk^h naal.
saas garaas har naam samaal.
chhaad si-aanap saglee manaa.
saaDhsang paavahi sach Dhanāa.
har poonjee sanch karahu bi-uhaar.
eehaa suk^h dargeh jaikaar.
sarab nirantar̄ ayko daykh̄.
kaho naanak jaa kai mastak laykh̄. ||7||

ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ ॥
ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ ॥
ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ ॥
ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ ॥
ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ ॥
ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ ॥
ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ ॥੮॥੧੯॥

ayko jap ayko saalaahi.
ayk simar ayko man aahi.
aykas kay gun gaa-o anant̄.
man tan jaap ayk bhagvant̄.
ayko ayk ayk har aap.
pooran poor rahi-o parab^h bi-aap.
anik bisthaar ayk tay bha-ay.
ayk araaDh paraachhat̄ ga-ay.
man tan antar̄ ayk parab^h raataa.
gur parsaad̄ naanak ik jaataa. ||8||19||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji advised us that if we want to accomplish all our tasks, obtain peace of mind, and reunite with God, then we should completely surrender ourselves to the true Guru and whole-heartedly follow his advice. In this *Ashtpadi* Guru Ji tells us about the real wealth, which would help us in this world and the next. He says:

Salok:

(O' my friends), except worship of God, nothing accompanies a person (after death). All the worldly wealth (which a person amasses is as useless as) ashes (after death). O' Nanak, to earn the wealth of God's Name is the most sublime wealth (because only this wealth accompanies a person after death)." (1)

Now elaborating on the above, he says:

Ashtpadi:

(O' my friends), sit together with the saintly people and deliberate (on the merits of God). Meditate on that one (God), and make (His) Name your support. O' friends, abandon all other efforts, and only enshrine (God's) lotus feet (His immaculate Name) in your heart. That God is capable of doing and getting everything done. Therefore, firmly grasp the commodity of God's Name. Amass this wealth (of Name), and become very fortunate (bankers). This alone is the immaculate instruction of the saintly people. Pin your hope only in the one (God). O' Nanak, (in this way) all your woes would vanish."(1)

Now Guru Ji tells us what other comforts and boons we earn in the service of God. He says: "(O' mortal), the wealth after which you run around in all the four directions, you would obtain that in the service of God. O' my friend, that peace and that happiness which you crave is obtained by loving (God) in the company of saints. The glories for which you do good deeds, for that glory seek the shelter of God. The malady (of ego), which is not relieved despite countless efforts, that ailment vanishes by administering the medicine of God's (Name). Of all the treasures, God's Name is the greatest treasure. O' Nanak, by meditating on (the Name), one is approved in God's court." (2)

Therefore, continuing to narrate the merits of meditating on God's Name, Guru Ji says: "(O' my friends), awaken your mind with God's Name. (This way) your mind, which keeps running in different directions, is stabilized. No obstacle comes in the way (of that person) in whose heart abides the one God. In *Kal Yug* (the present age) people are suffering from the intense heat (of evils in the world); you can obtain peace by always meditating on God's Name, which will provide you cool comfort. (By meditating on the Name), one's fear vanishes, and all one's desires are fulfilled. Through the loving devotion of God, the soul is enlightened. In the heart of such a person, the imperishable (God) comes to reside. O' Nanak, say (this way) one's noose of (spiritual) death is cut off." (3)

Next giving us the essence of divine knowledge, Guru Ji says: "(O' my friends), a true person reflects on the essence of (divine wisdom. Such a person realizes that the entity which) takes birth and dies is fragile and flimsy (and not worth depending upon or worshipping). It is only by worshipping the (one supreme) God that the process of (one's) coming and going ends. Therefore (O' my friend), shedding your self-conceit seek the support of the Guru-God. This is how the jewel like (human) birth is saved. Remember again and again the one God, who is the support of your life breath. By deliberating on *Simritis*, *Shastras*, and *Vedas*, or trying other countless ways, one still cannot escape (from the rounds of birth and death). Therefore, worship God with full concentration of mind. O' Nanak, (the one who does so) obtains the fruit of his or her desire." (4)

Next, Guru Ji questions the real value of our worldly possessions, relatives, and friends in the end. Guru Ji asks his own mind and indirectly ours: "O' my foolish mind, this worldly wealth

will not go with you (in the end); why then are you clinging to it? Tell me, out of your sons, friends, family, and wife, who is going to be your savior? How can one be liberated (from worldly desires) for dominions, celebrations, festivities, and the expanse of worldly wealth? The riding of horses, elephants and chariots (olden days motorcycles, vans, and sports cars) is all a vain show, and a false expanse. The ignorant mortal doesn't acknowledge (that God) who has bestowed (all these gifts), and, O' Nanak by forsaking (God's) Name, he/she grieves in the end." (5)

Continuing his advice Guru Ji says: "O' ignorant person, submit yourself to the instruction of the Guru. Without worshipping God, even very clever persons have been drowned (in evil pursuits). O' my friend, worship God from the core of your heart, and in this way your mind would become immaculate. Enshrine God's lotus feet (His Name) in your heart. This way the sins and vices of myriad births would depart. Repeat God's Name yourself, and encourage others to do so. By hearing, uttering and living by (the Name), you would obtain emancipation. (In short), God's Name is the essence of all things, and everlasting. Therefore O' Nanak, keep singing praises of (God) in a state of peace and poise."(6)

Describing the merits of singing the praises of God and meditating on His Name, Guru Ji says: "(O' my friend), while singing (God's) praises the dirt of your mind will be washed off, and all the contaminating poison of ego will be removed. Meditate on God's Name with your every breath and morsel. This way you would become free of anxiety and live in peace. Shed all your cleverness, O' my mind, only then would you obtain the true riches (of His Name) in the society of saint (Guru). Amass God's Name and engage only in this true business (of His Name). By doing so) you would obtain peace here and honor in God's court. See the one (God) alone in all. O' Nanak, (only that person thinks like this) who is blessed with (a great) destiny." (7)

In conclusion, Guru Ji says: "(O' my friends), meditate only on one (God) and praise only that one. Meditate only on One and have longing for seeing that One alone. Sing praises of only one limitless (God). With your body and mind, worship only the one God. It is the one and only one perfect God who is pervading everywhere. Countless expansions have occurred from the one God. By meditating on that one (God), all one's sins have been destroyed. The devotee in whose mind is enshrined the one God, O' Nanak, by Guru's grace that person has recognized the one (God)." (8-19)

The message of this *Ashtpadi* is that God's Name is the real essence. Only the Name accompanies us in the end, and helps us to obtain emancipation. We can obtain Name in the company of saint (Guru), but for that we must meditate on the Name of that one God alone, and not any lesser god or goddess.

ਸਲੋਕੁ ॥

ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ
॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ ॥੧॥

ਅਸਟਪਦੀ ॥

ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ ॥

salok.

firaṯ firaṯ parabh aa-i-aa pari-aa ta-o sarnaa-ay.

naanak kee parabh baynṯee apnee bhagṯee laa-ay.
||1||

asatpadee.

jaachak jan jaachai parabh daan.
kar kirpaa dayvhu har naam.

ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੂਰਿ ॥
 ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ॥
 ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਉ ॥
 ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਮਹਿ ਧਿਆਵਉ ॥
 ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੈ ਪ੍ਰੀਤਿ ॥
 ਭਗਤਿ ਕਰਉ ਪ੍ਰਭ ਕੀ ਨਿਤ ਨੀਤਿ ॥
 ਏਕ ਓਟ ਏਕੋ ਆਧਾਰੁ ॥
 ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਪ੍ਰਭ ਸਾਰੁ ॥੧॥

ਪ੍ਰਭ ਕੀ ਦ੍ਰਿਸਟਿ ਮਹਾ ਸੁਖੁ ਹੋਇ ॥
 ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੋਇ ॥
 ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ ॥
 ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਡੋਲਾਨੇ ॥
 ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ॥
 ਉਪਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ ॥
 ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ ॥
 ਅੰਤਰਿ ਪ੍ਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ ॥
 ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੨॥

ਸੇਵਕ ਕੀ ਮਨਸਾ ਪੂਰੀ ਭਈ ॥
 ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ ॥
 ਜਨ ਕਉ ਪ੍ਰਭੁ ਹੋਇਓ ਦਇਆਲੁ ॥
 ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ ॥
 ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਭਇਆ ॥
 ਜਨਮ ਮਰਨ ਦੂਖੁ ਭ੍ਰਮੁ ਗਇਆ ॥
 ਇਛੁ ਪੁਨੀ ਸਰਧਾ ਸਭ ਪੂਰੀ ॥
 ਰਵਿ ਰਹਿਆ ਸਦ ਸੰਗਿ ਹਜੂਰੀ ॥
 ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ ॥
 ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ ॥੩॥

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ ॥

ਪੰਨਾ ੨੯੦

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਬਿਰਲਾ ਲਾਖੈ ॥
 ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਵੈ ॥
 ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਵੈ ॥
 ਗੁਰਿ ਪੂਰੈ ਤਤੁ ਇਹੈ ਬੁਝਾਇਆ ॥
 ਪ੍ਰਭੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਧਿਆਇਆ ॥੪॥

ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਇਹੁ ਕਾਮੁ ॥
 ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ ॥

saaDh janaa kee maaga-o Dhoor.
 paarbarahm mayree sarDhaa poor.
 sadaa sadaa parabh kay gun gaava-o.
 saas saas parabh tumeh Dhi-aava-o.
 charan kamal si-o laagai pareet.
 bhagat kara-o parabh kee nit neet.
 ayk ot ayko aaDhaar.
 naanak maagai naam parabh saar. ||1||

parabh kee darisat mahaa sukh ho-ay.
 har ras paavai birlaa ko-ay.
 jin chaakhi-aa say jan triptaaney.
 pooran purakh nahee dolaanay.
 subhar bharay paraym ras rang.
 upjai chaa-o saaDh kai sang.
 paray saran aan sabh ti-aag.
 antar pargaas an-din liv laag.
 badbhaagee japi-aa parabh so-ay.
 naanak naam ratay sukh ho-ay. ||2||

sayvak kee mansaa pooree bha-ee.
 satgur tay nirmal mat la-ee.
 jan ka-o parabh ho-i-o da-i-aal.
 sayvak keeno sadaa nihaal.
 banDhan kaat mukat jan bha-i-aa.
 janam maran dookh bharam ga-i-aa.
 ichh punee sarDhaa sabh pooree.
 rav rahi-aa sad sang hajooree.
 jis kaa saa tin lee-aa milaa-ay.
 naanak bhagtee naam samaa-ay. ||3||

so ki-o bisrai je ghaal na bhaanai.
 so ki-o bisrai je kee-aa jaanai.

SGGS P-290

so ki-o bisrai jin sabh kichh dee-aa.
 so ki-o bisrai je jeevan jee-aa.
 so ki-o bisrai je agan meh raakhai.
 gur parsaad ko birlaa laakhai.
 so ki-o bisrai je bikh tay kaadhai.
 janam janam kaa tootaa gaadhai.
 gur poorai tat ihai bujhaa-i-aa.
 parabh apnaa naanak jan Dhi-aa-i-aa. ||4||

saajan sant karahu ih kaam.
 aan ti-aag japahu har naam.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ ॥
ਆਪਿ ਜਪਹੁ ਅਵਰਹੁ ਨਾਮੁ ਜਪਾਵਹੁ ॥
ਭਗਤਿ ਭਾਇ ਤਰੀਐ ਸੰਸਾਰੁ ॥
ਬਿਨੁ ਭਗਤੀ ਤਨੁ ਹੋਸੀ ਛਾਰੁ ॥
ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਨਿਧਿ ਨਾਮੁ ॥
ਬੁਭਤ ਜਾਤ ਪਾਏ ਬਿਸ਼੍ਵਾਮੁ ॥
ਸਗਲ ਦੂਖ ਕਾ ਹੋਵਤ ਨਾਸੁ ॥
ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਗੁਨਤਾਸੁ ॥੫॥

ਉਪਜੀ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸੁ ਚਾਉ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ ॥
ਨੇਤ੍ਰਹੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ ॥
ਮਨੁ ਬਿਗਸੈ ਸਾਧ ਚਰਨ ਧੋਇ ॥
ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ ॥
ਬਿਰਲਾ ਕੋਊ ਪਾਵੈ ਸੰਗੁ ॥
ਏਕ ਬਸਤੁ ਦੀਜੈ ਕਰਿ ਮਇਆ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ ॥
ਤਾ ਕੀ ਉਪਮਾ ਕਹੀ ਨ ਜਾਇ ॥
ਨਾਨਕ ਰਹਿਆ ਸਰਬ ਸਮਾਇ ॥੬॥

ਪ੍ਰਭ ਬਖਸੰਦ ਦੀਨ ਦਇਆਲ ॥
ਭਗਤਿ ਵਫਲ ਸਦਾ ਕਿਰਪਾਲ ॥
ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦ ਗੁਪਾਲ ॥
ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ ॥
ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ ॥
ਭਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ ॥
ਜੋ ਜੋ ਜਪੈ ਸੁ ਹੋਇ ਪੁਨੀਤ ॥
ਭਗਤਿ ਭਾਇ ਲਾਵੈ ਮਨ ਹੀਤ ॥
ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ ॥
ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਭਗਵਾਨ ॥੭॥

ਸਰਬ ਬੈਕੁੰਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ ॥
ਏਕ ਨਿਮਖ ਹਰਿ ਕੇ ਗੁਨ ਗਾਏ ॥
ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਢਿਆਈ ॥
ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ ॥
ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ ॥
ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ ॥
ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ ॥
ਹਿਰਦੈ ਬਸੇ ਪੂਰਨ ਗੁਰ ਮੰਤ ॥
ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਦੇਹੁ ਨਿਵਾਸ ॥
ਸਰਬ ਸੁਖ ਨਾਨਕ ਪਰਗਾਸ ॥੮॥੨੦॥

simar simar simar sukh paavhu.
aap japahu avrah naam japaavhu.
bhagat bhaa-ay taree-ai sansaar.
bin bhagtee tan hosee chhaar.
sarab kali-aan sookh niDh naam.
boodat jaat paa-ay bisraam.
sagal dookh kaa hovatt naas.
naanak naam japahu guntaaas. ||5||

upjee pareet paraym ras chaa-o.
man tan antar ihee su-aa-o.
nayatrah paykh daras sukh ho-ay.
man bigsai saaDh charan Dh-o-ay.
bhagat janaa kai man tan rang.
birlaa ko-oo paavai sang.
ayk basat deejai kar ma-i-aa.
gur parsaad naam jap la-i-aa.
taa kee upmaa kahee na jaa-ay.
naanak rahi-aa sarab samaa-ay. ||6||

parabh bakhсанд deen da-i-aal.
bhagatt vachhal sadaa kirpaal.
anaath naath gobind gupaal.
sarab ghataa karatt partipaal.
aad purakh kaaran kartaar.
bhagatt janaa kay paraan adhaar.
jo jo japai so ho-ay puneet.
bhagatt bhaa-ay laavai man heet.
ham nirgunee-aar neech ajaan.
naanak tumree saran purakh bhagvaan. ||7||

sarab baikunth mukatt mokh paa-ay.
ayk nimakh har kay gun gaa-ay.
anik raaj bhog badi-aa-ee.
har kay naam kee kathaa man bhaa-ee.
baho bhojan kaapar sangeet.
rasnaa japtee har har neet
bhalee so karnee sobhaa Dhanvant.
hirdai basay pooran gur mant.
saaDhsang parabh dayh nivaas.
sarab sookh naanak pargaas. ||8||20||

GAURRI SUKHMANI M: 5

(Continued)

In the previous *Ashtpadi*, Guru Ji told us that God's Name is the real essence. Only this truth accompanies us to the end and helps us to obtain emancipation. In this *Ashtpadi*, Guru Ji

shows us what a true devotee and lover of God should ask for, what state of mind such a person lives in, and how he or she should address God. He says:

“Salok:

O’ God, after growing tired wandering (through countless existences), I have come to seek Your refuge. It is the humble prayer of Nanak that You yoke him to Your worship.”(1)

Guru Ji now expands on his request and says:

“Ashtpadi:

O’ God, a beggar devotee begs for this charity: that showing Your mercy, give the alms of God’s Name. I ask for the most humble service of saintly people. O’ all pervading God, fulfill this craving of mine. O’ my God, (I wish that) forever and ever I may sing praises of God, and with every breath may I remember You. May I be imbued with the love of Your lotus feet (Your immaculate Name), and day after day may I worship God. Nanak asks only for the sublime Name of God, which is his only one hope and the only one support.”(1)

Guru Ji now describes the blessings and peace a person enjoys when blessed with the grace of God. He says: “God’s glance of grace brings supreme bliss. Only a rare one obtains the relish of God’s (Name). Those devotees have been (fully) satiated who have tasted (this relish). They become perfect persons, and do not waiver (when facing worldly problems). They remain filled to the brim with the sweet delight of God’s love. In the company of such saints, a craving (for the sight of God) arises (in others’ minds). Forsaking everything, they come to seek the refuge of God. They are illuminated from within and remain attuned (to God) day and night. Very fortunate are they who have meditated on that God. O’ Nanak, by being imbued with the Name (of God) one obtains peace.”(2)

Continuing to describe the bliss which the devotee of God experiences when illuminated with the divine light, Guru Ji says: “(Upon enjoying the cool comfort of God’s Name), a devotee feels that his or her heartfelt desire has been fulfilled, and the immaculate advice from the true Guru has been obtained. God shows mercy on (such a) devotee; He has always blessed His servant with happiness. Cutting all (worldly) bonds, the devotee is liberated and the pain of birth, death, and doubt is gone. The desire of the heart, and all cravings, are fulfilled. The all-pervading God always seems to be accompanying such a devotee, and pervading throughout. (The devotee) is united with that God to whom he or she belongs. (In this way) O’ Nanak, through sincere devotion a person merges into (God’s) Name.”(3)

Next Guru Ji describes the state of mind of a devotee, and what he or she thinks about the merciful God. Such a devotee says within and to others: “Why should that (God) be forsaken, who does not let go waste the efforts of mortals? Why should He be forgotten, who acknowledges all one’s labors? Why should He be forsaken, who gave us everything, and is the life support of all creatures? Why should He be forsaken, who preserves us in the fire of (our mother’s) womb? It is only a rare one who, by Guru’s grace, understands (all these favors of God). Yes, why should we forget (that God), who pulls us out of the poison (of worldly attachments), and reunites with Him (the mortal), who has been separated from Him for many lives? Whom the true Guru has made to understand this essence (of divine knowledge), O’ Nanak, that devotee has meditated on God.” (4)

Next, in a very affectionate tone Guru Ji advises us and says: “O’ my dear saintly friends, do this one deed: forsaking everything else, meditate on God’s Name. Remember God again and again, and enjoy a state of peace. Repeat His Name yourself and inspire others to do the same. It is through loving devotion that we swim across the worldly ocean, and without worship of God the body will become (useless, like) ashes. His Name is the treasure of complete salvation and all comforts. By meditating on the Name, even the person who is drowning (in sins) finds a support to hold on to (and is thus saved). By dwelling on the Name all one’s woes are destroyed. Therefore, Nanak (says, O’ my friends), meditate on (God’s) Name, the treasure of merits.” (5)

Guru Ji now tells us what kind of blissful state of mind one enjoys when devoted to God’s Name. He says: “(In whose heart) has arisen love for God, and in whose body and mind a craving for the relish of (divine) love has surfaced, only one longing remains (that somehow, he or she may obtain the boon of His Name). On seeing (the Guru) with the eyes, a devotee feels a sense of relief and the mind feels great pleasure in performing the most humble service of the saint (Guru). Within the mind and body of the devotees is the love of God. Yet rare is the one who obtains their company.”

Therefore Guru Ji prays: “O’ God, showing Your mercy, bestow this one blessing upon us: that through Guru’s grace, we may meditate on Your Name. O’ Nanak, praise of that (God) who is pervading throughout cannot be described.”(6)

Continuing his prayer to God, Guru Ji says: “O’ all forgiving and merciful God of the meek, O’ protector of the devotees and always kind God, O’ the support of the support-less, protector of the earth, the sustainer of all beings, the primal being and the creator of the universe, whosoever meditates (on Your Name) and with loving devotion attunes the mind to You becomes pure. Nanak (says), O’ God the supreme Being, we are meritless, ignorant, and malicious, and we have come to Your refuge (please forgive us).”(7)

In conclusion, Guru Ji says: “(The person who has) sung praises of God even for a moment (has obtained such a state of happiness, as if he or she) has earned the comforts of all the heavens, salvation, and deliverance (from all worldly woes). The one to whose heart the gospel of God seems pleasing (feels as if he or she is enjoying the pleasure of) countless kingdoms, festivities, and glory. The one whose tongue always utters God’s Name feels as if he or she is enjoying the pleasure of many kinds of costly clothes, foods and music. The one in whose heart resides the instruction of the perfect Guru, his or her conduct becomes virtuous, earns glory, and is a rich person. Therefore, Nanak prays, O’ God bless us with a place in the society of saints (by abiding in whose company) all comforts become manifest.”(8-20)

The message of this *Ashtpadi* is that if we meditate on God’s Name with full concentration of mind, even just for a few moments, we can enjoy the happiness obtained from all kinds of kingdoms, dainty dishes, and costly clothes. It is only in the company of saints that a true love and longing for God’s Name arises in our mind. Therefore, we should always pray to God to bless us with the company of devotees of God, so that we may join them in singing God’s praises and enjoy the bliss of His Name in their company.

ਸਲੋਕੁ ॥

salok.

ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਪੀ ਆਪਿ ॥
ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ ॥੧॥

sargun nirgun nirankaar sunn samaaDhee aap.
aapan kee-aa naankaa aapay hee fir jaap. ||1||

ਅਸਟਪਦੀ ॥

ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਛੁ ਨ ਦ੍ਰਿਸਟੇਤਾ ॥
 ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ ॥
 ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਇ ॥
 ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਇ ॥
 ਜਬ ਇਸ ਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ ॥
 ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ ॥
 ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ॥
 ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ ॥

ਪੰਨਾ ੨੯੧

ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ ॥
 ਨਾਨਕ ਕਰਨੈਹਾਰੁ ਨ ਦੂਜਾ ॥੧॥

ਜਬ ਹੋਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ ॥
 ਤਬ ਬੰਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ ॥
 ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ ॥
 ਤਬ ਨਰਕ ਸੁਰਗ ਕਹੁ ਕਉਨ ਅਉਤਾਰ ॥
 ਜਬ ਨਿਰਗੁਨ ਪ੍ਰਭ ਸਹਜ ਸੁਭਾਇ ॥
 ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ ॥
 ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ ॥
 ਤਬ ਕਵਨ ਨਿਡਰੁ ਕਵਨ ਕਤ ਡਰੈ ॥
 ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੈਹਾਰ ॥
 ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੨॥

ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ ॥
 ਤਹ ਜਨਮ ਮਰਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ ॥
 ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ ॥
 ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭ ਏਕਾ ॥
 ਤਬ ਚਿਤ੍ਰ ਗੁਪਤ ਕਿਸੁ ਪੂਛਤ ਲੇਖਾ ॥
 ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਧੇ ॥
 ਤਬ ਕਉਨ ਛੁਟੇ ਕਉਨ ਬੰਧਨ ਬਾਧੇ ॥
 ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਜਾ ॥
 ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਉਪਰਜਾ ॥੩॥

ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖ ਪਤਿ ਹੋਤਾ ॥
 ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ ॥
 ਜਹ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨ ॥
 ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨ ॥
 ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ ॥
 ਤਹ ਛਲ ਛਿਦ੍ਰ ਲਗਤ ਕਹੁ ਕੀਸ ॥
 ਜਹ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸੰਗਿ ਸਮਾਵੈ ॥
 ਤਹ ਕਿਸਹਿ ਭੂਖ ਕਵਨੁ ਤ੍ਰਿਪਤਾਵੈ ॥
 ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ ॥

asatpadee.

jab akaar ih kachh na daristaytaa.
 paap punn tab kah tay hotaa.
 jab Dhaaree aapan sunn samaaDh.
 tab bair biroDh kis sang kamaat.
 jab is kaa baran chihan na jaapat.
 tab harakh sog kaho kiseh bi-aapat.
 jab aapan aap aap paarbarahm.
 tab moh kahaa kis hovat bharam.

SGGS P-291

aapan khayl aap varteejaa.
 naanak karnaihaar na doojaa. ||1||

jab hovat parabh kayval Dhanee.
 tab banDh mukat kaho kis ka-o ganee.
 jab aykeh har agam apaar.
 tab narak surag kaho ka-un a-utaar.
 jab nirgun parabh sahj subhaa-ay.
 tab siv sakt kahhu kit thaa-ay.
 jab aapah aap apnee jot Dharai.
 tab kavan nidar kavan kat darai.
 aapan chalit aap karnaihaar.
 naanak thaakur agam apaar. ||2||

abhinaasee sukhh aapan aasan.
 tah janam maran kaho kahaa binaasan.
 jab pooran kartaa parabh so-ay.
 tab jam kee taraas kahhu kis ho-ay.
 jab abigat agochar parabh aykaa.
 tab chitar gupat kis poochhat laykhaa.
 jab naath niranjan agochar agaaDhay.
 tab ka-un chhutay ka-un banDhan baaDhay.
 aapan aap aap hee acharjaa.
 naanak aapan roop aap hee uparjaa. ||3||

jah nirmal purakh purakh pat hotaa.
 tah bin mail kahhu ki-aa Dhotaa.
 jah niranjan nirankaar nirbaan.
 tah ka-un ka-o maan ka-un abhimaan.
 jah saroop kayval jagdees.
 tah chhal chhidar lagat kaho kees.
 jah jot saroopee jot sang samaavai.
 tah kiseh bhookh kavan triptavai.
 karan karaavan karnaihaar.

ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ ॥੪॥

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਨਾਈ ॥
 ਤਬ ਕਵਨ ਮਾਇ ਬਾਪਿ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ ॥
 ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ ॥
 ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕੋਊ ਚੀਨ ॥
 ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਚਿ ਧਾਰੈ ॥
 ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ ॥
 ਜਹ ਆਪਨ ਉਚ ਆਪਨ ਆਪਿ ਨੇਰਾ ॥
 ਤਹ ਕਉਨ ਨਾਕੁਰੁ ਕਉਨੁ ਕਹੀਐ ਚੇਰਾ ॥
 ਬਿਸਮਨ ਬਿਸਮ ਰਹੇ ਬਿਸਮਾਦ ॥
 ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ ॥੫॥
 ਜਹ ਅਛਲ ਅਛਿਦ ਅਭੇਦ ਸਮਾਇਆ ॥
 ਉਹਾ ਕਿਸਹਿ ਬਿਆਪਤ ਮਾਇਆ ॥
 ਆਪਸ ਕਉ ਆਪਹਿ ਆਦੇਸੁ ॥
 ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ ॥
 ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਭਗਵੰਤਾ ॥
 ਤਹ ਕਉਨੁ ਅਚਿੰਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿੰਤਾ ॥
 ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ ॥
 ਤਹ ਕਉਨੁ ਕਥੈ ਕਉਨੁ ਸੁਨਨੈਹਾਰਾ ॥
 ਬਹੁ ਬੇਅੰਤ ਉਚ ਤੇ ਉਚਾ ॥
 ਨਾਨਕ ਆਪਸ ਕਉ ਆਪਹਿ ਪਹੁਚਾ ॥੬॥

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ ॥
 ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ ॥
 ਪਾਪੁ ਪੁੰਨੁ ਤਹ ਭਈ ਕਹਾਵਤ ॥

ਪੰਨਾ ੨੯੨

ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ ॥
 ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲ ॥
 ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ ॥
 ਦੂਖ ਸੂਖ ਮਾਨ ਅਪਮਾਨ ॥
 ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਧੁਨ ॥
 ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ॥
 ਖੇਲੁ ਸੰਕੋਚੈ ਤਉ ਨਾਨਕ ਏਕੈ ॥੭॥

ਜਹ ਅਬਿਗਤੁ ਭਗਤੁ ਤਹ ਆਪਿ ॥
 ਜਹ ਪਸਰੈ ਪਾਸਾਰੁ ਸੰਤ ਪਰਤਾਪਿ ॥
 ਦੁਹੁ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ ॥
 ਉਨ ਕੀ ਸੋਭਾ ਉਨਹੁ ਬਨੀ ॥
 ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚੋਜ ॥
 ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਜੋਗ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ ॥
 ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੋਲੈ ॥
 ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ ॥੮॥੨੧॥

naanak karṭay kaa naahi sumaar. ||4||

jab apnee sobḥaa aapan sang banaa-ee.
 ṭab kavan maa-ay baap miṭar suṭ ḥḥaa-ee.
 jah sarab kalaa aapeh parbeen.
 ṭah bayḍ katayb kahaa ko-oo cheen.
 jab aapan aap aap ur Ḍḥaarai.
 ṭa-o sagan apasgan kahaa beechaarai.
 jah aapan ooch aapan aap nayraa.
 ṭah ka-un ṭḥaakur ka-un kahee-ai chayraa.
 bisman bisam rahay bismaad.
 naanak apnee gaṭ jaanhu aap. ||5||
 jah achḥal achḥayḍ abḥayḍ samaa-i-aa.
 oohaa kiseh bi-aapaṭ maa-i-aa.
 aapas ka-o aapeh aadḍays.
 ṭihu gun kaa naahee parvays.
 jah aykeh ayk ayk ḥḥagvantaa.
 ṭah ka-un achintḥ kis laagai chintaa.
 jah aapan aap aap paṭee-aaraa.
 ṭah ka-un kathai ka-un sunnaihaaraa.
 baho bay-anṭ ooch ṭay oochaa.
 naanak aapas ka-o aapeh pahoochaa. ||6||

jah aap rachi-o parpanch akaar.
 ṭihu gun meh keeno bishhaar.
 paap punn ṭah ḥḥa-ee kahaavaṭ.

SGGS P-292

ko-oo narak ko-oo surag banchḥaavaṭ.
 aal jaal maa-i-aa janjaal.
 ha-umai moh ḥḥaram ḥḥai ḥḥaar.
 dookḥ sookḥ maan apmaan.
 anik parkaar kee-o bakḥ-yaan.
 aapan ḥḥayl aap kar ḍayḥḥai.
 ḥḥayl sankochai ṭa-o naanak aykai. ||7||

jah abigaṭ ḥḥagat ṭah aap.
 jah pasrai paasaar santḥ parṭaap.
 ḍuhoo paakḥ kaa aapeh Ḍḥanee.
 un kee sobḥaa unhoo banee.
 aapeh ka-utṭak karai anadḥ choj.
 aapeh ras ḥḥogan nirjog.
 jis ḥḥaavai ṭis aapan naa-ay laavai.
 jis ḥḥaavai ṭis ḥḥayl ḥḥilaavai.
 baysumaar athaah agnaṭḥ atolai.
 ji-o bulaavhu ṭi-o naanak ḍaas bolai. ||8||21||

GAURRI SUKHMANI M: 5**(Continued)**

In the previous *Ashtpadi*, Guru Ji advised us that we should always pray to God to bless us with the company of devotees of God, so that we too may join them in singing God's praises and in their company enjoy the bliss of His Name. In this *Ashtpadi*, Guru Ji wonders at the wonderful God, who created the entire universe out of Himself, yet remains detached from it. He simply enjoys the great cosmic drama of which God is the author, producer, main actor and audience. Guru Ji starts this *Ashtpadi* by saying:

Salok:

The formless (God) Himself is the one who possesses all attributes and no attributes. He Himself remains in absolute thoughtless meditation. O' Nanak, He Himself has created (the universe) and He Himself is worshipping Him."(1)

Now Guru Ji wonders and asks himself:

Ashtpadi:

When neither the form nor figure (of the creatures of this world) was visible, then who committed virtues and sins? When God Himself was residing in thoughtless meditation, then against whom were conflicts and enmities being harbored? When no color or form (of the world) was visible, then who was being afflicted by joy or sorrow? When God was by Himself, where was (worldly) attachment, and who was experiencing doubt? (The answer to all these questions is) that He Himself has spread His play out. O' Nanak, there is no other doer of all this."(1)

Guru Ji continues to express a sense of wonder, and asks: "When God was the sole Master, who then was considered bound and who was considered emancipated? When there was the only one incomprehensible and infinite God, then say who went to hell and who to heaven? When God in His innate nature was above worldly attachments (or in other words, when He had not even created *Maya*, the worldly attachment), then where were the creatures and where was *Maya*? When God Himself was absorbed in His own light, then who was fearless and who was afraid and of what? O' Nanak, God the Master is incomprehensible and limitless, and He Himself is the doer of His wonders."(2)

Guru Ji still continues expressing his amazement and asks: "When the imperishable God was sitting on His comfortable seat (absorbed in His own state of peace and poise), then where were life, death, and destruction? When He the perfect Creator was by Himself, who then was terrified by the thought of death? When the invisible, incomprehensible God was by Himself alone, then whom *Chittar* and *Gupat* (the recording angels) asked for the account (of their lives)? When the immaculate, incomprehensible, and unfathomable Master was all by Himself, who then were emancipated, and who were tied in bonds? O' Nanak, that wonderful (God) is Himself like Him, and His form He Himself has created."(3)

Continuing to raise questions regarding the wonders of God, Guru Ji asks: "When the immaculate Being, the Master of mankind was (all by Himself), then what filth (from what evils) needed to be washed away? When there was only the detached, formless, and desire-free God, then who was held in honor and who in dishonor? When the only form

was that of the pure God, who then could be afflicted by sin or accused of deception? When the embodiment of light was immersed in His own light, who then was hungry (for worldly wealth) and who sated? (The fact is that) He is the cause and the doer of every thing, and O' Nanak, no one can estimate (the limit) of the Creator.”(4)

Continuing his ecstasy of wonder, Guru Ji asks: “When only God Himself could think and talk about His own glory, who then was the mother, father, friend, son and brother? When God Himself was ultimate in all the powers, then who and why was anyone consulting the *Vedas* and Semitic texts? When God was contained in His own self, who then reflected about good or bad omens? When God Himself was the highest and Himself lower (in rank), then whom should we call the master and whom the servant? Nanak says, O' God Your state only You know, and people are astounded by the amazing wonders of Your Creation!”(5)

Wondering at another aspect of God, Guru Ji asks: “The state in which the in deceivable, impenetrable and inscrutable God was absorbed, whom could *Maya* (the worldly attachment) afflict? Where God Himself pays homage to Him, there the three impulses (for vice, virtue, or power) cannot enter (one's mind). When there was but one unique God, who was free from care, and who was worried? When only He Himself was there to please Him, then who was the speaker, and who was the listener? (Indeed), God is vastly infinite and the highest of the high. O' Nanak, He alone can equal Himself.”(6)

Guru Ji now describes how God began this cosmic drama of the universe, along with various creations, beings, and the three mortal impulses for vice, virtue, and power or action.

He says: “When God fashioned this universe of visible form, He made the world subject to three modes (or instincts for vice, virtue, or power). Then became current the concepts of virtue and sin and, according to these, some deserved to go to hell and some craved for heaven. Thus began the discourses on countless things such as household entanglements, ego, attachment, doubt, weight (of fear), pain, pleasure, honor and dishonor etc. (The fact is that) after creating, He Himself watches His play. But when He folds the play, then O' Nanak, He is the only one left.”(7)

Guru Ji concludes this *Ashtpadi* by shedding some light on the motives for which God created this universe. He says: “Wherever the invisible God is, His devotee is also there. Wherever He has spread His creation that is for the glory of His saints. He is the master of both sides (of His manifest and un-manifest forms. The glory of those saints) behooves them alone. He Himself performs His miracles and blissful frolics. He Himself enjoys pleasures, and yet remains untouched (by these pleasures). Whomsoever He pleases, He attaches to His Name, and whomsoever He wishes He makes play the (worldly) games (of vice, virtue, or power). In short, God is incalculable, unfathomable, unaccountable, and immeasurable. O' God, as You make him speak, servant Nanak speaks accordingly.”(8-21)

The message of this *Ashtpadi* is that it is God who has scripted, produced and directed this wonderful drama of the universe. His wonders and limits only He Himself knows, and the best thing for us is to simply obey His will with humility, love, and cheer.

ਸਲੋਕੁ ॥

ਜੀਅ ਜੰਤ ਕੇ ਨਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ ॥
ਨਾਨਕ ਏਕੇ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ ॥੧॥

salok.

jee-a janṭ kay ṭhaakuraa aapay varṭanhaar.
naanak ayko pasri-aa doojaa kah dṛistaar.
||1||

ਅਸਟਪਦੀ ॥

ਆਪਿ ਕਬੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ ॥
ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ ॥
ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਸਿਸਟਿ ਉਪਾਏ ॥
ਆਪਨੈ ਭਾਣੈ ਲਏ ਸਮਾਏ ॥
ਤੁਮ ਤੇ ਭਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ ॥
ਆਪਨ ਸੂਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ ॥
ਜਾ ਕਉ ਪ੍ਰਭ ਜੀਉ ਆਪਿ ਬੁਝਾਏ ॥
ਸਚੁ ਨਾਮੁ ਸੋਈ ਜਨੁ ਪਾਏ ॥
ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੋਤਾ ॥
ਨਾਨਕ ਸਗਲ ਸਿਸਟਿ ਕਾ ਜੇਤਾ ॥੧॥

ਜੀਅ ਜੰਤੁ ਸਭ ਤਾ ਕੈ ਹਾਥ ॥
ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕੇ ਨਾਥੁ ॥
ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ ॥
ਸੋ ਮੁਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ ॥
ਤਿਸੁ ਤਜਿ ਅਵਰ ਕਹਾ ਕੇ ਜਾਇ ॥
ਸਭ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ ॥
ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਭ ਹਾਥਿ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ ॥
ਗੁਨ ਨਿਧਾਨ ਬੋਅੰਤ ਅਪਾਰ ॥
ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ ॥੨॥

ਪੂਰਨ ਪੂਰਿ ਚਹੇ ਦਇਆਲ ॥
ਸਭ ਉਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ ॥
ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ ॥
ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ ॥
ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ ॥
ਜੋ ਜੋ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ ॥
ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥
ਭਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ ॥
ਮਨ ਅੰਤਰਿ ਬਿਸ੍ਵਾਸੁ ਕਰਿ ਮਾਨਿਆ ॥
ਕਰਨਹਾਰੁ ਨਾਨਕ ਇਕੁ ਜਾਨਿਆ ॥੩॥

ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ ॥
ਤਿਸ ਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ ॥
ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ ॥
ਹੁਕਮੁ ਬੁਝਿ ਪਰਮ ਪਦੁ ਪਾਈ ॥
ਇਸ ਤੋ ਉਪਰਿ ਨਹੀ ਬੀਚਾਰੁ ॥
ਜਾ ਕੈ ਮਨਿ ਬਸਿਆ ਨਿਰੰਕਾਰੁ ॥
ਬੰਧਨ ਤੋਰਿ ਭਏ ਨਿਰਵੈਰ ॥
ਅਨਦਿਨੁ ਪੂਜਹਿ ਗੁਰ ਕੇ ਪੈਰ ॥
ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ ॥

asatpadee.

aap kathai aap sunnaihaar.
aapeh ayk aap bisthaar.
jaa tis bhaavai taa sarisat upaa-ay.
aapnai bhaanai la-ay samaa-ay.
tum tay bhinn nahee kichh ho-ay.
aapan soot sabh jagat paro-ay.
jaa ka-o parabh jee-o aap bujhaa-ay.
sach naam so-ee jan paa-ay.
so samadrasee tat kaa baytaa.
naanak sagal sarisat kaa jaytaa. ||1||

jee-a janar sabh taa kai haath.
deen da-i-aal anaath ko naath.
jis raakhai tis ko-ay na maarai.
so moo-aa jis manhu bisaarai.
tis taj avar kahaa ko jaa-ay.
sabh sir ayk niranjan raa-ay.
jee-a kee jugat jaa kai sabh haath.
antar baahar jaanhu saath.
gun niDhaan bay-ant apaar.
naanak daas sadaa balihar. ||2||

pooran poor rahay da-i-aal.
sabh oopar hovat kirpaal.
apnay kartab jaanai aap.
antarjaamee rahi-o bi-aap.
paratipaalai jee-an baho bhaat.
jo jo rachi-o so tiseh Dhi-aa.
jis bhaavai tis la-ay milaa-ay.
bhagat karahi har kay gun gaa-ay.
man antar bisvaas kar maani-aa.
karanhaar naanak ik jaani-aa. ||3||

jan laagaa har aykai naa-ay.
tis kee aas na birthee jaa-ay.
sayvak ka-o sayvaa ban aa-ee.
hukam boojh param pad paa-ee.
is tay oopar nahee beechaar.
jaa kai man basi-aa nirankaar.
bandhan tor bha-ay nirvair.
an-din poojeh gur kay pair.
ih lok sukhee-ay parlok suhaylay.

ਪੰਨਾ ੨੯੩

SGGS P-293

ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਆਪਹਿ ਮੇਲੇ ॥੪॥

naanak har parabh aapeh maylay. ||4||

ਸਾਧਸੰਗਿ ਮਿਲਿ ਕਰਹੁ ਅਨੰਦ ॥
 ਗੁਨ ਗਾਵਹੁ ਪ੍ਰਭ ਪਰਮਾਨੰਦ ॥
 ਰਾਮ ਨਾਮ ਤਤੁ ਕਰਹੁ ਬੀਚਾਰੁ ॥
 ਦੂਲਭ ਦੇਹ ਕਾ ਕਰਹੁ ਉਧਾਰੁ ॥
 ਅੰਮ੍ਰਿਤ ਬਚਨ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ ॥
 ਪ੍ਰਾਨ ਤਰਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥
 ਆਠ ਪਹਰ ਪ੍ਰਭ ਪੇਖਹੁ ਨੇਰਾ ॥
 ਮਿਟੈ ਅਗਿਆਨੁ ਬਿਨਸੈ ਅਯੋਰਾ ॥
 ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ ॥
 ਮਨ ਇਛੈ ਨਾਨਕ ਫਲ ਪਾਵਹੁ ॥੫॥
 ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੋਹੁ ਸਵਾਰਿ ॥
 ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਚਿ ਧਾਰਿ ॥
 ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਦੀਖਿਆ ॥
 ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪਰੀਖਿਆ ॥
 ਮਨਿ ਤਨਿ ਨਾਮੁ ਜਪਹੁ ਲਿਵ ਲਾਇ ॥
 ਦੂਖ ਦਰਦੁ ਮਨ ਤੇ ਭਉ ਜਾਇ ॥
 ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ ॥
 ਦਰਗਹ ਨਿਬਰੈ ਖੇਪ ਤੁਮਾਰੀ ॥
 ਏਕਾ ਟੋਕ ਰਖਹੁ ਮਨ ਮਾਹਿ ॥
 ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ ॥੬॥

saaDhsang mil karahu anand.
 gun gaavhu parabh parmaanand.
 raam naam tat karahu beechaar.
darulabh dayh kaa karahu uDhaar.
 amrit bachen har kay gun gaa-o.
 praan taran kaa ihai su-aa-o.
 aath pahar parabh paykhahu nayraa.
 mitai agi-aan binsai anDhayraa.
 sun updays hirdai basaavhu.
 man ichhay naanak fal paavhu. ||5||
 halat palat du-ay layho savaar.
 raam naam antar ur Dhaar.
 pooray gur kee pooree deekhi-aa.
 jis man basai tis saach pareekhi-aa.
 man tan naam japahu liv laa-ay.
dookh darad man tay bha-o jaa-ay.
 sach vaapaar karahu vaapaaree.
dargeh nibhai khayp tumaaaree.
 aykaa tayk rakhahu man maahi.
 naanak bahur na aavahi jaahi. ||6||

ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੋ ਜਾਇ ॥
 ਉਬਰੈ ਰਾਖਨਹਾਰੁ ਧਿਆਇ ॥
 ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ ॥
 ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ ॥
 ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਰੀ ਦੂਖ ॥
 ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੂਖ ॥
 ਚਿੰਤਾ ਜਾਇ ਮਿਟੈ ਅਹੰਕਾਰੁ ॥
 ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰੁ ॥
 ਸਿਰ ਉਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੁਰਾ ॥
 ਨਾਨਕ ਤਾ ਕੇ ਕਾਰਜ ਪੂਰਾ ॥੭॥

tis door kaha ko jaa-ay.
 ubrai raakhhanhaar Dhi-aa-ay.
 nirbha-o japai sagal bha-o mitai.
 parabh kirpaa tay paraanee chhutai.
 jis parabh raakhai tis naahee dookh.
 naam japat man hovt sookh.
 chintaa jaa-ay mitai ahaⁿkaar.
tis jan ka-o ko-ay na pahuchanhaar.
 sir oopar thaadhhaa gur sooraa.
 naanak taa kay kaaraj pooraa. ||7||

ਮਤਿ ਪੂਰੀ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ॥
 ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸਟਿ ॥
 ਚਰਨ ਕਮਲ ਜਾ ਕੇ ਅਰੂਪ ॥
 ਸਫਲ ਦਰਸਨੁ ਸੁੰਦਰ ਹਰਿ ਰੂਪ ॥
 ਧੰਨੁ ਸੇਵਾ ਸੇਵਕੁ ਪਰਵਾਨੁ ॥
 ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ ॥
 ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਹਾਲੁ ॥
 ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵਤ ਕਾਲੁ ॥
 ਅਮਰ ਭਏ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ॥
 ਸਾਧਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ ॥੮॥੨੨॥

mat pooree amrit jaa kee darisat.
darsan paykhat uDhrat sarisat.
 charan kamal jaa kay anoop.
 safal darsan sundar har roop.
Dhan sayvaa sayvak parvaan.
 antarjaamee purakh parDhaan.
 jis man basai so hot nihaal.
taa kai nikat na aavat kaal.
 amar bha-ay amraa pad paa-i-aa.
 saaDhsang naanak har Dhi-aa-i-aa. ||8||22||

GAURRI SUKHMANI (MEHLA: 5**(Continued)**

In the previous *Ashtpadi*, Guru Ji gave us the message that it is God who has scripted, produced and directed this wonderful universal drama. His wonders and limits only He Himself knows, and the best thing for us is to simply obey His will with humility, love, and cheer. In this *Ashtpadi*, Guru Ji stresses the concept that it is the one God alone who has expanded Himself into the universe. God and universe should not be considered as two separate entities; rather these should be viewed as the two sides of the same coin. Guru Ji says:

Salok:

“O’ Master of all men and creatures, You Yourself are contained among all. Nanak (says) it is the one (God) alone who is pervading over all, (and except Him), no other can be seen.” (1)

Expanding on the above concept, Guru Ji says:

Ashtpadi:

“(In all creatures), He Himself is the speaker and Himself the listener. He Himself is one and He Himself becomes many. When it so pleases Him, He creates the world, and in His will He merges it into Himself. (O’ God), without Your (will) nothing occurs. You have kept the entire universe subject to Your (universal) law. Whom the venerable God Himself makes to understand (this concept, that one) alone obtains the eternal Name (God’s love and enlightenment). Such a person looks upon all impartially and becomes the knower of the real essence (of God). O’ Nanak, that person is the victor (the knower) of the entire universe.”(1)

Now commenting upon the omnipotence of God, Guru Ji says: “All creatures and beings are under His control. He is merciful to the meek and the support of the unsupported. No one can kill the one whom God preserves, (however deem) that person to be dead whom God forsakes from His mind. Without Him, where one can go? For He the immaculate King is the preserver of all. In His hands are the secrets of all creatures. Both inside and out always deem Him with you. Servant Nanak is always a sacrifice to Him who is the treasure of infinite and endless merits.”(2)

Describing the merciful nature of God, Guru Ji says: “The perfect compassionate God pervades everywhere. He shows mercy to all. About His doings, He Himself knows. The Knower of all hearts is pervading everywhere. He sustains creatures in many different ways. Whomsoever He has created, that (creature) meditates on that (God). On whom He becomes kind, He unites with Him, and such persons worship Him by singing His praise. The person who with faith has believed in Him, O’ Nanak that person has realized the one Creator.”(3)

Guru Ji now tells us how the devotee of God who understands the above concept accepts the will of God, and how by following Guru’s advice he or she enshrines God in the heart. He says: “The devotee remains attuned only to the one Name of God, and (therefore) his or her wish doesn’t go in vain. It behooves the servant (of God) to perform the service (of the Master); by understanding God’s will he or she obtains a supreme state (of bliss). In whose mind abides the formless God, for them there is no better contemplation (than meditating on God’s Name). Breaking (worldly) bonds, they become free from enmity, and respectfully

follow Guru's advice day and night. In this way they enjoy peace both in this world and the next because, O' Nanak, God has Himself united them with Him."(4)

Therefore, Guru Ji advises us and says: "(O' my friends), joining the society of saints enjoy the ecstasy of singing praises of the God of supreme bliss. Contemplate on the essence of God's Name, and emancipate your priceless (human) body. Sing the ambrosial hymns' of God's praise; this is the only way to save the soul. Deem God to be near you at all times. In this way your ignorance will depart and the darkness of your mind will be dispelled. Nanak says, after listening to the (Guru'd) advice enshrine it in your heart, (and in this way) obtain the fruits of your heart's content."(5)

Continuing his advice, Guru Ji says: "By enshrining God's Name in your heart, embellish both this birth and the next. Perfect is the instruction of the perfect Guru; the one in whose heart this (instruction) is truly enshrined obtains an understanding of the eternal God. With your mind and body (fully concentrated), lovingly repeat God's Name. (In this way all) pain and fear will depart from your mind. O' (human) trader, trade in the truth (of Name), so that the merchandise (of your loving devotion) is duly approved in God's court. Nanak (says), have only the one support (of God) in your mind. You will then never again suffer the pain of coming and going (into this world)." (6)

Guru Ji adds: "Where can a person go afar from that (God)? Only by meditating on the Preserver (God) is a person saved. The one who meditates on the fearless (God) obliterates all fear. It is only by God's grace that a person is emancipated. The one whom God protects cannot be harmed. By repeating (God's) Name, the mind obtains peace. One's anxiety departs and all ego is ended, and no one can equal such a servant (of God). The one, over whose head stands as guard, the brave Guru, O' Nanak all that devotees' tasks are accomplished."(7)

Summing up his advice and the merits of following the same, Guru Ji says: "The world is delivered by beholding the sight (of that Guru), whose understanding is perfect and whose glance is ambrosial. The one who's Name is immaculate and invaluable, beautiful is His form, and fruitful is His sight. Blessed is the service (of that Guru), and acceptable is that servant in God's court. (God) is the knower of hearts and the supreme Being. The one within whose mind (such a God) resides is delighted. Even the (fear of) death does not come near this one. In short, O' Nanak, those who have meditated on God in holy congregation have become free from (birth and) death, and have obtained immortal status."(8)

The message of this *Ashtpadi* is that if we want to break out of the cycles of births and deaths and always live happily, then we should seek, enshrine, and sincerely follow the Guru's advice and meditate on God's Name in the congregation of saintly persons.

ਸਲੋਕੁ ॥

ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੋਰ ਬਿਨਾਸੁ
॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੋਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ
॥੧॥

ਅਸਟਪਦੀ ॥

ਸੰਤਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਭੀਠਾ ॥
ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਲਾਗਾ ਮੀਠਾ ॥

salok.

gi-aan anjan gur dee-aa agi-aan anDh^hayr binaas.
har kirpaa tay sant bh^hayti-aa naanak man
pargaas. ||1||

asatpadee.

satsang antar parabh^h deeth^haa.
naam parabh^hoo kaa laagaa meeth^haa.

ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ ॥
ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ ॥
ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥
ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ ॥
ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ ॥
ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ ॥
ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ ॥
ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਏ ॥੧॥

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤੁ ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤੁ ॥
ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ ॥
ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ ॥

ਪੰਨਾ ੨੯੪

ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ॥
ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ ॥
ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ ॥
ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸੇ ਸਮਾਹਿ ॥
ਤਿਸ ਤੋ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ ॥੨॥

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ ॥
ਸਸੀਅਰ ਸੂਰ ਨਖੜੁ ਮਹਿ ਏਕੁ ॥
ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੋ ਬੋਲੈ ॥
ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ ॥
ਸਰਬ ਕਲਾ ਕਰਿ ਖੋਲੈ ਖੋਲ ॥
ਮੇਲਿ ਨ ਪਾਈਐ ਗੁਣਹ ਅਮੋਲ ॥
ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾ ਕੀ ਜੋਤਿ ॥
ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ॥
ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ ॥
ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ ॥੩॥

ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨੁ ਸਭੁ ਬ੍ਰਹਮ ॥
ਸੰਤ ਜਨਾ ਕੈ ਹਿਰਦੈ ਸਭਿ ਧਰਮ ॥
ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ ॥
ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ ॥
ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ ॥
ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ ॥
ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ ॥
ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ ॥
ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ ॥
ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ ॥੪॥

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ ॥
ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ ॥

sagal samagree aykas ghat maahi.
anik rang naanaa daristaahi.
na-o niDh amrit parabh kaa naam.
dayhee meh is kaa bisraam.
sunn samaaDh anhat tah naad.
kahan na jaa-ee achraj bismaad.
tin daykhi-aa jis aap dikhaa-ay.
naanak tis jan sojhee paa-ay. ||1||

so antar so baahar anant.
ghat ghat bi-aap rahi-aa bhagvant.
Dharan maahi aakaas pa-i-aal.
sarab lok pooran partipaal.

SGGS P-294

ban tin parbat hai paarbarahm.
jaisee aagi-aa taisaa karam.
pa-un paanee baisantar maahi.
chaar kunt dah disay samaahi.
tis tay bhinn nahee ko thaa-o.
gur parsaad naanak sukh paa-o. ||2||

bayd puraan simrit meh daykh.
sasee-ar soor nakh-yaatar meh ayk.
banee parabh kee sabh ko bolai.
aap adol na kabhoo dolai.
sarab kalaa kar khaylai khayl.
mol na paa-ee-ai gunah amol.
sarab jot meh jaa kee jot.
Dhaar rahi-o su-aamee ot pot.
gur parsaad bharam kaa naas.
naanak tin meh ayhu bisaas. ||3||

sant janaa kaa paykhan sabh barahm.
sant janaa kai hirgai sabh Dharam.
sant janaa suneh subh bachan.
sarab bi-aapee raam sang rachan.
jin jaataa tis kee ih rahaat.
sat bachan saaDhoo sabh kahaat.
jo jo ho-ay so-ee sukh maanai.
karan karaavanhaar parabh jaanai.
antar basay baahar bhee ohee.
naanak darsan daykh sabh mohee. ||4||

aap sat kee-aa sabh sat.
tis parabh tay saglee utpat.

ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ ॥
 ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ ॥
 ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ ॥
 ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ ॥
 ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ ॥
 ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ ॥
 ਅੰਤਰਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ ॥
 ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ ॥੫॥

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ ॥
 ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ ॥
 ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕਾ ਤਨਾ ॥
 ਆਪਨ ਜਸੁ ਆਪ ਹੀ ਸੁਨਾ ॥
 ਆਵਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ ॥
 ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ ॥
 ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ ॥
 ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ ॥
 ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ ॥
 ਨਾਨਕ ਜਾ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ ॥੬॥
 ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ ॥
 ਓਚੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ ॥
 ਆਪਿ ਭਲਾ ਕਰਤੁਤਿ ਅਤਿ ਨੀਕੀ ॥
 ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ ॥
 ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਭ ਸਾਚੁ ॥
 ਓਤਿ ਪੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ ॥
 ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ ॥
 ਦੂਸਰ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ ॥
 ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਪਰਵਾਨੁ ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ ॥੭॥

ਜੋ ਜਾਨੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
 ਆਪਿ ਮਿਲਾਇ ਲਏ ਪ੍ਰਭੁ ਸੋਇ ॥
 ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ ॥
 ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ ॥
 ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ ॥

ਪੰਨਾ ੨੯੫

ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ ॥
 ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ ॥
 ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਨਾਉ ॥
 ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ ॥
 ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ ॥੮॥੨੩॥

tis bhaavai taa karay bisthaar.
 tis bhaavai taa aykankaar.
 anik kalaa lakhhee nah jaa-ay.
 jis bhaavai tis la-ay milaa-ay.
 kavan nikat kavan kahee-ai door.
 aapay aap aap bharpoor.
 antargat jis aap janaa-ay.
 naanak tis jan aap bujhaa-ay. ||5||

sarab bhoot aap vartaaraa.
 sarab nain aap paykhanhaaraa.
 sagal samagree jaa kaa tanaa.
 aapan jas aap hee sunaa.
 aavan jaan ik khayl banaa-i-aa.
 aagi-aakaaree keenee maa-i-aa.
 sabh kai madh alipato rahai.
 jo kichh kahnaa so aapay kahai.
 aagi-aa aavai aagi-aa jaa-ay.
 naanak jaa bhaavai taa la-ay samaa-ay. ||6||
 is tay ho-ay so naahee buraa.
 orai kahhu kinai kachh karaa.
 aap bhala kartoot at neekie.
 aapay jaanai apnay jee kee.
 aap saach Dhaaree sabh saach.
 ot pot aapan sang raach.
 taa kee gat mit kahee na jaa-ay.
 doosar ho-ay ta sojhee paa-ay.
 tis kaa kee-aa sabh parvaan.
 gur parsaad naanak ih jaan. ||7||

jo jaanai tis sadaa sukh ho-ay.
 aap milaa-ay la-ay parabh so-ay.
 oh Dhanvant kulvant pativant.
 jeevan mukat jis ridai bhagvant.
 Dhan Dhan Dhan jan aa-i-aa.

SGGS P-295

jis parsaad sabh jagat taraa-i-aa.
 jan aavan kaa ihai su-aa-o.
 jan kai sang chit avai naa-o.
 aap mukat mukat karai sansaar.
 naanak tis jan ka-o sadaa namaskaar. ||8||23||

GAURRI SUKHMANI MEHLA: 5**(Continued)**

In the previous *Ashtpadi*, Guru Ji advised us that if we want to break out of the cycle of birth and death and always live happily, we should seek, enshrine, and sincerely follow the Guru's advice and meditate on God's Name in the congregation of saintly persons. In this *Ashtpadi*, Guru Ji tells us what happens when the Guru gives the divine knowledge to a devotee, and how his/her concept and vision of God is enlightened. Using metaphoric terms, Guru Ji says:

Salok:

“(In whose eyes) the Guru has put the powder of (divine) knowledge (that person's) darkness of ignorance has been destroyed. By God's grace, the one who has met (and followed the advice of) the saint (Guru) O' Nanak, that person's mind is enlightened by (divine) knowledge.”(1)

Guru Ji now lists the boons we receive when the saint (Guru) shows his mercy on us. He says:

Ashtpadi:

“God's Name seems pleasing to that person, who in the company of saint (Guru), has seen God within (self). This devotee sees the entire matter (of the universe contained) in the one (God), and countless phenomena of different colors and forms emanating from Him. (The devotee also comes to realize that) God's Name, which is as valuable as all the nine treasures (of the world), abides in the (human) body (itself). In that (abode of Name), there is (an atmosphere of absolute) silent meditation, and there the non-stop melody of celestial music keeps playing. (The bliss of such a) wonderful ecstasy cannot be described. O' Nanak, (this ecstasy and wonderful vision) is only seen by the one whom God Himself shows, because God grants this understanding to such a devotee (only).”(1)

Guru Ji now tells what kind of knowledge such a devotee gains, and with what kind of a perspective he or she views the world. He says: “(Such a devotee realizes that) whatever is within, that same infinite (God) is outside (also). That limitless God is pervading in each and every heart. He is (present) in earth, sky and the under-world. He is the perfect sustainer of all worlds. The supreme God is contained in the forests, grass blades, and mountains. As is His command, so is the deed (of any creature). God is present in air, water and fire. He is seen pervading in all four corners, and the ten directions. There is no place apart from Him. Nanak says, (O' human beings), through Guru's grace (enjoy) the pleasure (of such a perspective).”(2)

Continuing his advice, Guru Ji says: “(O' my friends), try to see (God) in *Vedas*, *Puranas* and *Simritis*. That same one (God) is contained in the sun, moon and the stars. Every creature utters God's word, but He Himself is unshakable, and He never wavers. After creating all powers, He plays His games. He cannot be obtained at any price, because He possesses priceless merits. He whose light illuminates all creatures like warp and woof, that Master is providing support to all. (However) O' Nanak, the belief in the omnipotence of God is formed only in the minds of those whose doubt is dispelled by Guru's grace.”(3)

Explaining the above statement about the grace of the saint (Guru), he says: "The saints see God everywhere. All thoughts, which arise in their hearts, are those of righteousness. The saints (do not care for slander or evil), they listen only to good words and always remain absorbed in the all-pervading God. (The saint) who has realized (God), this becomes his or her way of life, and such a person always utters truth. Whatever happens, (the devotee) finds peace (in that). The devotee believes that God is the doer and cause of everything. (He or she believes that the) same God who abides within (all creatures) is also outside. O' Nanak, seeing (this all-pervading) sight of God, the entire (universe) is enraptured."(4)

Commenting upon the wonderful and eternal deeds of God, Guru Ji says: "God Himself is eternal and whatever He has created is also eternal. All creation has originated from that God. When it so pleases Him, He expands (this universe), and if He so wills (He merges everything into Himself and) becomes one alone. His countless power cannot be described. He unites with Himself whomsoever He pleases. We cannot say to whom He is near, and from whom He is far, because He is all by Himself, and is fully pervading everywhere. Within whom He imparts this understanding, O' Nanak, to that person He reveals Himself."(5)

Offering more details about the all-pervasiveness of God, he says: "In all creatures, He Himself is pervading. In the eyes (of all), He Himself is the one who sees. All matter is part of His body; His praise He Himself listens. The comings and goings (of creatures) He has made a (sort of) game, and has made *Maya* (worldly attachment) obedient (to His command). He resides amidst all and yet lives detached from all. Whatever has to be said, He Himself says. (Every creature) comes according to His command, and departs (from here) according to His order. O' Nanak, whenever (God) so wishes, (He) merges (a creature) into Him." (6)

Guru Ji now wants to impress upon us that no evil is ever done by God. (It may seem bad to us for some time, but in His great scheme, all is for some good). We should always accept His will happily. He says: "Nothing bad ever comes from Him. Beside Him, no one else has done anything. He Himself is good and His deeds are extremely good. He alone knows what is in His mind. He Himself is eternal, and eternal is everything, which He has created. Like warp and woof, He has kept (this creation) linked to Him. His condition and extent cannot be described. If there were another like Him, only then could one understand Him. (All creatures) must accept His doings. O' Nanak, it is only through Guru's grace that one obtains this understanding."(7)

Guru Ji concludes this *Ashtpadi* by describing the merits of believing in the above concepts. He says: "The one who understands this (mystery) always remains in peace. On His own, God unites a devotee with Himself. That person is (truly) wealthy, of high family, and a person of honor. The one in whose heart is contained God is emancipated while alive. Blessed again and again is the advent of such a devotee by whose grace the entire world is saved. The purpose of the advent of such devotees into this world is that in their company, others remember God's Name as well. (Such a person) is (him or himself) emancipated, and emancipates (the rest of) the world. Nanak always bows to such a devotee."(8-23)

The message of this *Ashtpadi* is that we should remember that God is pervading everywhere and in every creature. He is the doer and cause of all, and whatever He does is for good. Nothing bad happens through His hands (though it may seem this way to us). The best way for all of us is to accept what He does with good cheer, meditate on His Name, and sing His praise under the guidance of Guru.

ਸਲੋਕੁ ॥

ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ ॥
ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੇ ਕੇ ਗੁਨ ਗਾਉ ॥੧॥

ਅਸਟਪਦੀ ॥

ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ ॥
ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ ॥
ਮਨ ਅੰਤਰ ਕੀ ਉਤਰੈ ਚਿੰਦ ॥
ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗ ॥
ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗ ॥
ਆਪੁ ਛੋਡਿ ਬੇਨਤੀ ਕਰਹੁ ॥
ਸਾਧਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ ॥
ਹਰਿ ਧਨ ਕੇ ਭਰਿ ਲੇਹੁ ਭੰਡਾਰ ॥
ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰ ॥੧॥

ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦ ॥
ਸਾਧਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ ॥
ਨਰਕ ਨਿਵਾਰਿ ਉਧਾਰਹੁ ਜੀਉ ॥
ਗੁਨ ਗੋਬਿੰਦ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ ॥
ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਰਾਇਣੁ ਏਕ ॥
ਏਕ ਰੂਪ ਜਾ ਕੇ ਰੰਗ ਅਨੇਕ ॥
ਗੋਪਾਲ ਦਾਮੋਦਰ ਦੀਨ ਦਇਆਲ ॥
ਦੁਖ ਭੰਜਨ ਪੂਰਨ ਕਿਰਪਾਲ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਬਾਰੰ ਬਾਰ ॥
ਨਾਨਕ ਜੀਅ ਕਾ ਇਹੈ ਆਧਾਰ ॥੨॥

ਉਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ ॥
ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਚਤਨ ॥
ਸੁਨਤ ਕਮਾਵਤ ਹੋਤ ਉਧਾਰ ॥
ਆਪਿ ਤਰੈ ਲੋਕਹ ਨਿਸਤਾਰ ॥
ਸਫਲ ਜੀਵਨੁ ਸਫਲੁ ਤਾ ਕਾ ਸੰਗੁ ॥
ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰੰਗੁ ॥
ਜੈ ਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਜੈ ॥
ਸੁਨਿ ਸੁਨਿ ਅਨਦ ਕਰੇ ਪ੍ਰਭੁ ਗਾਜੈ ॥
ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਂਤ ਕੈ ਮਾਥੇ ॥
ਨਾਨਕ ਉਧਰੇ ਤਿਨ ਕੈ ਸਾਥੇ ॥੩॥

ਸਰਨਿ ਜੋਗੁ ਸੁਨਿ ਸਰਨੀ ਆਏ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਆਪ ਮਿਲਾਏ ॥
ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਾਧਸੰਗਿ ਲੈਨ ॥
ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰਦੇਵ ॥
ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ ॥

salok.

pooraa parabh aaraaDhi-aa pooraa jaa kaa naa-o.
naanak pooraa paa-i-aa pooray kay gun gaa-o.
||1||

asatpadee.

pooray gur kaa sun updays.
paarbarahm nikat kar paykh.
saas saas simrahu gobind.
man antar kee utrai chind.
aas anit ti-aagahu tarang.
sant janaa kee Dhooor man mang.
aap chhod bayntee karahu.
saaDhsang agan saagar tarahu.
har Dhan kay bhar layho bhandaar.
naanak gur pooray namaskaar. ||1||

khaym kusal sajh aanand.
saaDhsang bhaj parmaanand.
narak nivaar uDhaarahu jee-o.
gun gobind amrit ras pee-o.
chit chitvahu naaraa-in ayk.
ayk roop jaa kay rang anayk.
gopaal daamodar deen da-i-aal.
dukh bhanjan pooran kirpaal.
simar simar naam baaraⁿ baar.
naanak jee-a kaa ihai aDhaar. ||2||

utam salok saaDh kay bachan.
amuleek laal ayhi ratan.
sunat kamaavat hot uDhaar.
aap tarai lokah nistaar.
safal jeevan safal taa kaa sang.
jaa kai man laagaa har rang.
jai jai sabad anaahad vaajai.
sun sun anad karay parabh gaajai.
pargatay gupaal mahaa^mt kai maathay.
naanak uDhray tin kai saathay. ||3||

saran jog sun sarnee aa-ay.
kar kirpaa parabh aap milaa-ay.
mit ga-ay bair bha-ay sabh rayn.
amrit naam saaDhsang lain.
suparsan bha-ay gurdayv.
pooran ho-ee sayvak kee sayv.

ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਤੇ ॥
ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ ॥
ਕਰਿ ਪ੍ਰਸਾਦੁ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥
ਨਾਨਕ ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ ॥੪॥

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ ॥
ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ ॥
ਸੁਖਮਨੀ ਸਹਜ ਗੋਬਿੰਦ ਗੁਨ ਨਾਮ ॥
ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਧਾਨ ॥
ਸਰਬ ਇਛਾ ਤਾ ਕੀ ਪੂਰਨ ਹੋਇ ॥
ਪ੍ਰਧਾਨ ਪੁਰਖੁ ਪ੍ਰਗਟੁ ਸਭ ਲੋਇ ॥
ਸਭ ਤੇ ਉਚ ਪਾਏ ਅਸਥਾਨੁ ॥
ਬਹੁਰਿ ਨ ਹੋਵੈ ਆਵਨ ਜਾਨੁ ॥
ਹਰਿ ਧਨੁ ਖਾਟਿ ਚਲੈ ਜਨੁ ਸੋਇ ॥
ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ ॥੫॥
ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ ॥
ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ ॥
ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ ॥

ਪੰਨਾ ੨੯੬

ਗਿਆਨੁ ਸ੍ਰੇਸ਼ਟ ਉਤਮ ਇਸਨਾਨੁ ॥
ਚਾਰਿ ਪਦਾਰਥ ਕਮਲ ਪ੍ਰਗਾਸ ॥
ਸਭ ਕੈ ਮਧਿ ਸਗਲ ਤੇ ਉਦਾਸ ॥
ਸੁੰਦਰੁ ਚਤੁਰੁ ਤਤ ਕਾ ਬੋਤਾ ॥
ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸ਼ਟੋਤਾ ॥
ਇਹ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੇ ॥
ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਸੁਨੇ ॥੬॥
ਇਹੁ ਨਿਧਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ ॥
ਸਭ ਜੁਗ ਮਹਿ ਤਾ ਕੀ ਗਤਿ ਹੋਇ ॥
ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ॥
ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ ॥
ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ ॥
ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸੁਆਮ ॥
ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧਸੰਗਿ ਮਿਟੈ ॥
ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ ॥
ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ ॥
ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਤੇ ਆਏ ॥੭॥

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ ॥
ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ ॥
ਜਨਮ ਮਰਨ ਤਾ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ ॥
ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ ॥
ਨਿਰਮਲ ਸੋਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਨੀ ॥
ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ ॥
ਦੂਖ ਰੋਗ ਬਿਨਸੇ ਭੈ ਭਰਮ ॥
ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ ॥

aal janjaal bikaar tay rahtay.
raam naam sun rasnaa kahtay.
kar parsaad dā-i-aa parabh Dhaaree.
naanak nibhee khayp hamaaree. ||4||

parabh kee ustāt karahu sant meet.
saavDhaan aykaagar cheet.
sukhmanee sahj gobind gun naam.
jis man basai so hot niDhaan.
sarab ichhaa taa kee pooran ho-ay.
parDhaan purakh pargat sabh lo-ay.
sabh tay ooch paa-ay asthaan.
bahur na hovai aavan jaan.
har Dhan khaat chalai jan so-ay.
naanak jisahi paraapat ho-ay. ||5||
khaym saa^{at} riDh nav niDh.
buDh gi-aan sarab tah siDh.
bidī-aa tap jog parabh Dhi-aan.

SGGS P-296

gi-aan saraysat ootam isnaan.
chaar padaarath kamal pargaas.
sabh kai maDh sagal tay udaas.
sundar chaatur tat kaa baytaa.
samaDrasee ayk daristaytaa.
ih fal tis jan kai mukh bhanay.
gur naanak naam bachan man sunay. ||6||
ih niDhaan japai man ko-ay.
sabh jug meh taa kee gat ho-ay.
gun gobind naam Dhun bane.
simrit saastar bayd bakhane.
sagal mataa^{at} kayval har naam.
gobind bhagat kai man bisraam.
kot apraadh saaDhsang mitai.
sant kirpaa tay jam tay chhutai.
jaa kai mastak karam parabh paa-ay.
saaDh saran naanak tay aa-ay. ||7||

jis man basai sunai laa-ay pareet.
tis jan aavai har parabh cheet.
janam maran taa kaa dookh nivaarai.
dulabh dayh tatkaal uDhaarai.
nirmal sobhaa amrit taa kee baanee.
ayk naam man maahi samaanee.
dookh rog binsay bhai bharam.
saaDh naam nirmal taa kay karam.

ਸਭ ਤੇ ਉਚ ਤਾ ਕੀ ਸੋਭਾ ਬਨੀ ॥
ਨਾਨਕ ਇਹ ਗੁਣਿ ਨਾਮੁ ਸੁਖਮਨੀ ॥੮॥੨੪॥

sabh tay ooch taa kee sobhaa banee.
naanak ih gun naam sukhmanee. ||8||24||

GAURRI SUKHMANI M: 5

(Continued)

Guru Ji began this chapter called *Sukhmani* (meaning the crown or psalm of peace) by saying: “I wish that I might keep meditating (on God, and) by meditating on Him again and again I may obtain peace and get rid of afflictions (like lust, anger, greed, etc.) within my body. I contemplate on Him who pervades throughout the universe, and whose Name myriads of creatures repeat. Guru Ji concludes this chapter by giving the same advice to us, so that we too may enjoy true happiness and the bliss of divine peace. Summarizing the benefits of meditating on the perfect God, Guru Ji says:

Salok:

“(The person who has) meditated on that perfect God whose Name is eternal, O’ Nanak, that person has obtained the perfect (God. Therefore, O’ my friends, you should also) sing praises of that perfect (God).”(1)

Explaining his advice in detail, Guru Ji says:

Ashtpadi:

“(O’ human beings), listen to the instruction of the perfect Guru, and always deem yourself to be in His presence. Meditate on God with every breath of yours. In this way the worry inside your mind will depart. Forsake the waves of transient desires, and from the core of your heart ask for the dust (humble service) of saintly persons. Shedding your ego, make a humble prayer (to God) and remaining in the company of saintly persons, swim across the fire-like worldly ocean. Nanak (says), pay obeisance to the perfect Guru and fill yourself with the treasures of God’s Name.”(1)

Describing what we ought to do in the company of saintly persons, and the benefits of doing so, Guru Ji says: “(O’ my friends), in the company of saints, meditate on God, the embodiment of supreme bliss. By doing so, you will obtain eternal peace, comforts of life, spiritual poise, and bliss. Drink the nectar of God’s praise, and save your soul from (the pain of) hell. Contemplate on the one God in your mind, whose form is one but whose hues (or ways of revealing Himself) are countless. The Master of the earth is kind and merciful to the meek. He is the destroyer of pain and the perfect embodiment of kindness. Nanak (says), meditate on that (God’s) Name again and again, because this is the only support of the soul.”(2)

Emphasizing the greatness of the saint Guru’s words (or *Gurbani*), he says: “Sublime are the hymns and words of the saint (Guru). These are like priceless pearls and jewels. By listening and practicing (these words of *Gurbani*) one’s life is emancipated. (The one who acts on *Gurbani*) is saved, and helps others to swim cross the worldly ocean. In whose mind is imbued God’s love, that person’s life becomes accomplished, and fruitful becomes that person’s company.”

“In such a devotee’s heart begins playing a continuous divine song of victory. That devotee feels great pleasure in listening (to this song) again and again, (because this is the sign that God (Himself) has manifested within. (This is how) the Master of the universe manifests Himself on the foreheads of great persons and, O’ Nanak, in their company (many others) are also saved.”(3)

Guru Ji now shares his own experience, when he sought the refuge of the saints (Guru). He says: “Hearing (that God) is capable of providing shelter, I sought His refuge. Showing His mercy, God Himself united me with Him. In the company of saints I began meditating on the nectar-like Name (of God). By doing so all my enmities were gone, and I became (humble, as if I was) the dust of everyone (lowest of all). My Guru God became very pleased with me, and thus the service of the servant was accomplished. (Now) I have become free of all worldly entanglements and sins; I only hear and utter God’s Name from my tongue. Becoming kind, God has shown mercy on me. Nanak (says, my effort has been approved, as if) my merchandise has reached its destination.”(4)

On the basis of his personal experience, Guru Ji advises us: “O’ my saintly friends, sing praises of God with full attention and concentration of mind. God’s praise, and God’s Name is the crown jewel of peace and (celestial) poise. The one in whose heart abides (God’s Name) becomes the treasure of merits. All his or her wishes are fulfilled, and all over the world he or she becomes known as a great person. This one obtains the most exalted state (of bliss). He or she doesn’t have to go through (the cycles of) coming and going. O’ Nanak, the person who is blessed with this gift (as per preordained destiny) earns the wealth of God’s (Name).”(5)

Guru Ji now describes in more detail some of the benefits received by a person who dwells on God’s Name. He says: “(The one who meditates on God’s Name) obtains eternal peace, all the treasures of wealth, divine knowledge, all powers to perform miracles, learning, penance, union with God, and meditation on the Master. In addition, this one receives divine knowledge, and the most exalted ablution (or purification of the soul). He or she also obtains all the four cardinal boons (of faith, wealth, sexual satisfaction and emancipation), and (such inner joy, as if the heart) has blossomed like a lotus. Though this devotee lives in the midst of all (family and friends, yet he or she remains) detached from them all. Such a person becomes most handsome, shrewd knower of the essence (of things). He or she looks on all alike and always sees the One (God) in all. O’ Nanak, only that person tastes such fruits (enjoys such divine qualities) who listens (and acts on the) advice of the Guru from the core of the heart.”(6)

Once again emphasizing the blessings of meditating on God’s Name, Guru Ji says: “Whosoever meditates on this treasure (of Name) from the core of the heart, obtains a high status throughout all ages. Even ordinary speech is a recitation of Guru’s words (*Gurbani*), singing of God’s praise, and meditation on God’s Name. The *Simritis*, *Shastras* and *Vedas* also say the same thing. The essence or the message of all the religions is also to meditate on God’s Name. The abode (of God’s Name) is in the hearts of the devotee of God. Millions of one’s sins are erased in the company of such saints, and by the saint (Guru’s) grace; one is released from the clutches of demon of death. O’ Nanak, they alone seek refuge of the saint (Guru) in whose lot it is so writ by God.”(7)

Guru Ji concludes this chapter (*of Sukhmani*) by listing the merits of reading, listening, and whole-heartedly acting on the advice given therein. He says: “(The person) in whose heart resides (God’s) Name, who listens to (God’s praise) with love in the mind always remembers

God. (God) ends the pain of coming and going of such a person, and instantly emancipates his or her invaluable life. Spotless becomes such a devotee's repote, and sweet like nectar becomes his or her speech, because only the one Name (of God) abides in that person's mind. All pains, maladies, fears, and doubts are destroyed. Such a person is known as a saint, and his or her deeds become immaculate. This devotee's glory becomes the highest of the high. O' Nanak, because of such merits (God's Name) is the crown jewel of all pleasures."(8-24)

This *Ashtpadi* gives the essence of the message of this entire chapter of *Sukhmani* (the Psalm of Peace), and this message is that mediation on God's Name with full concentration of mind is like exploring a mine (filled with jewels) of peace, pleasure, wealth and fame.

ਬਿਤੀ ਗਉੜੀ ਮਹਲਾ ੫ ॥

thiṭee ga-orṭhee mehlaa 5.

ਸਲੋਕੁ ॥

salok.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oṁkaar satgur pargaad.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ ॥
ਅਨਿਕ ਭਾਂਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ ॥੧॥

jal thal mahee-al poori-aa su-aamee sirjanhaar.
anik bhāaṁṁ ho-ay pasri-aa naanak aykankaar.
||1||

ਪਉੜੀ ॥

pa-orṭhee.

ਏਕਮ ਏਕੰਕਾਰੁ ਪ੍ਰਭੁ ਕਰਉ ਬੰਦਨਾ ਧਿਆਇ ॥

aykam aykankaar parabḥ kara-o bandnaa
Dhi-aa-ay.

ਗੁਣ ਗੋਬਿੰਦ ਗੁਪਾਲ ਪ੍ਰਭ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ ॥

gun gobind gupaal parabḥ saran para-o har
raa-ay.

ਤਾ ਕੀ ਆਸ ਕਲਿਆਣ ਸੁਖ ਜਾ ਤੇ ਸਭੁ ਕਛੁ ਹੋਇ ॥

taa kee aas kali-aan sukh jaa tay sabḥ kachḥ
ho-ay.

ਚਾਰਿ ਕੁੰਟ ਦਗ ਦਿਸਿ ਕ੍ਰਮਿਓ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਕੋਇ ॥

chaar kunt dah dis bharmi-o tis bin avar na ko-ay.

ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸੁਨੇ ਬਹੁ ਬਿਧਿ ਕਰਉ ਬੀਚਾਰੁ ॥

bayd puraan simrit sunay baho biDh kara-o
beechar.

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਸੁਖ ਸਾਗਰ ਨਿਰੰਕਾਰ ॥

patit uDhaaran bhai haran sukh saagar nirankaar.

ਦਾਤਾ ਭੁਗਤਾ ਦੇਨਹਾਰੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥

daataa bhugtaa daynhaar tis bin avar na jaa-ay.

ਜੋ ਚਾਹਹਿ ਸੋਈ ਮਿਲੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੧॥

jo chaaheh so-ee milai naanak har gun gaa-ay.
||1||

ਗੋਬਿੰਦ ਜਸੁ ਗਾਈਐ ਹਰਿ ਨੀਤ ॥

gobind jas gaa-ee-ai har neet.

ਮਿਲਿ ਭਜੀਐ ਸਾਧਸੰਗਿ ਮੇਰੇ ਮੀਤ ॥੧॥ ਰਹਾਉ ॥

mil bhajee-ai saaDhsang mayray meet. ||1||
rahaa-o.

THITTI

GAURRI MEHLA 5

This chapter of Gurbani is titled *Thitti* (meaning lunar calendar days), which start from 1 and end at 15 according to the waxing of the moon in 15 stages. The final stage on the 15th day is called *Pooran Maashi* (meaning full moon), and then the moon begins waning. The days are counted as 1 to 15 again, and the 15th day is called *Amavas* (or the night of total darkness), when the moon disappears completely. The pundits and astrologers have propagated many

superstitions about these lunar days, and have stressed doing or not doing certain things on certain days. In this chapter Guru Ji tells us what we ought to do, instead of worrying about different superstitions related to these lunar stages or days. But first of all, Guru Ji reminds us and says:

Salok:

“(O’ my friends), our Creator and Master is pervading in all waters, lands, and the sky. Nanak says that one Creator has spread Himself in countless ways.”(1)

In those days, and to a very large extent even today, people used to perform certain rituals according to the particular *Thitt*, or the lunar day, such as observing a particular kind of fast, doing (or not doing) a certain kind of work, or giving a particular commodity in charity. Guru Ji details what he does on the different lunar calendar days. He says:

Paurri:

First Lunar Day: (O’ my friends), meditating on the one Creator, I bow before Him. I sing praises of that God, the Master of the universe, and seek the refuge of God the King. I rest all my hope of bliss and redemption on Him by whose command everything happens. I have wandered through the four corners and ten directions, and have found that except Him there is no other (Master or Savior). I have listened to the *Vedas*, *Puranas*, and *Simritis* and have reflected on them in many ways, (and I have concluded that it is only) the formless God who is the savior of sinners, dispeller of fear (of the creatures), and the ocean of peace. He Himself is the giver and Himself the enjoyer; there is no other place to go to except His refuge. Nanak sings praises of that God from whom one obtains one’s wishes.”(1)

Therefore, Guru Ji advises: “(O’ my friends), every day, we should sing praises of the God of the universe. Yes, O’ my friends, joining the company of saintly persons, we should meditate (on that God).”(1-pause)

The message of the first lunar day is that we should realize that it is the one God, the creator, who is pervading in all waters, lands, and the sky. He is our only savior and sanctifier. Therefore, we should only worship and bow before Him for the fulfillment of all our desires.]

ਸਲੋਕੁ ॥

ਕਰਉ ਬੰਦਨਾ ਅਨਿਕ ਵਾਰ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ
॥

ਕ੍ਰਮੁ ਕਟੀਐ ਨਾਨਕ ਸਾਧਸੰਗਿ ਦੁਤੀਆ ਭਾਉ ਮਿਟਾਇ
॥੨॥

ਪਉੜੀ ॥

ਦੁਤੀਆ ਦੁਰਮਤਿ ਦੂਰਿ ਕਰਿ ਗੁਰ ਸੇਵਾ ਕਰਿ ਨੀਤ ॥
ਰਾਮ ਰਤਨੁ ਮਨਿ ਤਨਿ ਬਸੈ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਮੀਤ ॥

ਮਰਣੁ ਮਿਟੈ ਜੀਵਨੁ ਮਿਲੈ ਬਿਨਸਹਿ ਸਗਲ ਕਲੇਸ ॥
ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਭਾਉ ਭਗਤਿ ਪਰਵੇਸ ॥

salok.

kara-o bandnaa anik vaar saran para-o har raa-ay.

bharam katee-ai naanak saadhhsang dutee-aa
bhaa-o mitaa-ay. ||2||

pa-orhee.

dutee-aa durmat door kar gur sayvaa kar neet.
raam ratan man tan basai taj kaam kroDh lobh
meet.

maran mitai jeevan milai binsahi sagal kalays.
aap tajahu gobind bhajahu bhaa-o bhagat
parvays.

ਪੰਨਾ ੨੯੭

SGGS P-297

ਲਾਭੁ ਮਿਲੈ ਤੋਟਾ ਹਿਰੈ ਹਰਿ ਦਰਗਹ ਪਤਿਵੰਤ ॥
 ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਵੈ ਸਾਚ ਸਾਹ ਭਗਵੰਤ ॥
 ਉਠਤ ਬੈਠਤ ਹਰਿ ਭਜਹੁ ਸਾਧੁ ਸੰਗਿ ਪਰੀਤਿ ॥
 ਨਾਨਕ ਦੁਰਮਤਿ ਛੁਟਿ ਗਈ ਪਾਰਬ੍ਰਹਮ ਬਸੇ ਚੀਤਿ
 ॥੨॥

laabh milai totaa hirai har dargeh pativant.
 raam naam Dhan sanchvai saach saah bhagvant.
 ootat baithat har bhajahu saaDhoo sang pareet.
 naanak durmat chhut ga-ee paarbarahm basay
 cheet. ||2||

Continuing to describe what he himself does on the second day of the lunar calendar, Guru Ji says:

Salok:

I seek the shelter of God the King, and salute Him countless times. O' Nanak, by joining the company of saintly persons we remove our doubt, and are rid of other (worldly) loves (except that of God).”(2)

Now giving his advice regarding the second lunar day, Guru Ji says:

Pauree:

“Second lunar day: (O’ my friends), shed evil intellect and always perform the service, which the Guru tells you. O’ my friend, shed your lust, wrath, and avarice (only then) shall the jewel of God’s Name abide in your body and mind. You will attain eternal life, overcome death, and all your woes will vanish. Forsake your self (conceit) and contemplate on God, so that (God’s) loving devotion may be enshrined (in your heart). In this way one obtains the profit (of human birth), all the loss (caused by past evils) is recovered, and one becomes honorable in God’s court. They are truly rich and fortunate who amass the riches of God’s Name. (Therefore O’ my friends), whether sitting or standing, always meditate on God and imbue yourself with the love for the company of the saints. O’ Nanak, (whosoever has followed this path), all that person’s evil intellect has been removed (and in its place) God has come to reside in the heart.”(2)

The message of this second lunar day is that if we want to get rid of all our evil intellect and impulses (like lust, anger, greed, etc.) and want God to be enshrined in our heart, then we should seek the company of the saints and sing praises of God in their company.

ਸਲੋਕੁ ॥

ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ ॥
 ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੩॥

salok.

teen bi-aapahi jagat ka-o turee-aa paavai
 ko-ay.
 naanak sant nirmal bha-ay jin man vasi-aa
 so-ay. ||3||

ਪਉੜੀ ॥

ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੈ ਫਲ ਕਥ ਉਤਮ ਕਥ ਨੀਚੁ ॥
 ਨਰਕ ਸੁਰਗ ਭ੍ਰਮਤਉ ਘਣੇ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚੁ ॥

pa-orhee.

taritee-aa tarai gun bikhai fal kab utam kab
 neech.
 narak surag bharamta-o ghano sadaa
 sanghaarai meech.

ਹਰਖ ਸੋਗ ਸਹਸਾ ਸੰਸਾਰੁ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ॥	harakh sog sahsaa sansaar ha-o ha-o karat bihaa-ay.
ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਚਿਤਵਹਿ ਅਨਿਕ ਉਪਾਇ ॥	jīn kee-ay tiseh na jaannee chitvahi anik upaa-ay.
ਆਖਿ ਬਿਆਖਿ ਉਪਾਖਿ ਰਸ ਕਬਹੁ ਨ ਤੂਟੈ ਤਾਪ ॥	aaDh bi-aaDh upaaDh ras kabahu na tootai taap.
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਧਨੀ ਨਹ ਬੂਝੈ ਪਰਤਾਪ ॥	paarbarahm pooran Dhanee nah boojhai partaap.
ਮੋਹ ਭਰਮ ਬੁਝਤ ਘਣੋ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ ॥	moh bharam boodat ghanoo mahaa narak meh vaas.
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ ॥੩॥	kar kirpaa parabh raakh layho naanak tayree aas. 3

Before giving his message on the third lunar day, Guru Ji draws our attention to the three main impulses, or tendencies, which afflict the world. These are the desires to seek power, do evil deeds, or perform good deeds (to gain good reputation or salvation). Therefore, Guru Ji says:

Salok:

“The world is afflicted by the three (impulses called *Rajas*, *Tamas* and *Saatak*, meaning desires for power, vice, or virtue). Only a rare person obtains *Turya* (or the fourth stage of contentment and desire for nothing but God’s love). O’ Nanak, those saints have become immaculate in whose mind that (God) has come to reside.”(3)

Now continuing his advice relating to the third lunar day, Guru Ji says:

Pauree:

“The Third Lunar Day: all the three worldly impulses (for power, vice or virtue) bring poisonous fruits (results), and (swayed by these) mortals are sometimes in high (spirits), and sometimes in low (spirits or depression). In this way, they keep wandering between heaven and hell (or happiness and sorrow). Always the (fear of) death hangs over their heads. The world remains gripped by pleasure, pain, and dread of death, and the mortals pass their life in ego. They do not recognize Him who has created them, but keep thinking about (and practicing) many ways (such as bathing at holy places, or observing fasts). Because of the worldly enticements and relishes, people are never free from the afflictions of mind, body, and worldly conflicts. Therefore, they don’t realize the glory of the all-pervading God, the perfect Master. Being very much drowned in the sea of doubt and attachment (a mortal) keeps living in the (painful state of) hell. Therefore, Nanak says, (O’ mortal, pray and say:) O’ God, showing Your mercy, save me. I only have hope in Your help.” (3)

The message of the third lunar day is that if we want to avoid the tumult of heaven or hell, or go through the mental roller coasters of exuberance and depression, and enjoy a calm and quiet state of peace and happiness, then we should pray to God to save us and inspire us to meditate on His Name.

ਸਲੋਕੁ ॥

salok.

ਚਤੁਰ ਸਿਆਣਾ ਸੁਘੜੁ ਸੋਇ ਜਿਨਿ ਤਜਿਆ ਅਭਿਮਾਨੁ ॥

chaṭur si-aanaa sugharh so-ay jin taji-aa
abhimaan.

ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਭਜੁ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ॥੪॥

chaar padaarath asat siDh bhaj naanak har naam. ||4||

ਪਉੜੀ ॥

pa-orhee.

ਚਤੁਰਥਿ ਚਾਰੇ ਬੇਦ ਸੁਣਿ ਸੋਧਿਓ ਤਤੁ ਬੀਚਾਰੁ ॥

chaṭurath chaaray bayḍ sun soDhi-o ṭaṭ beechaar.

ਸਰਬ ਖੇਮ ਕਲਿਆਣ ਨਿਧਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸਾਰੁ ॥

sarab khaym kali-aan niDh raam naam jap saar.

ਨਰਕ ਨਿਵਾਰੈ ਦੁਖ ਹਰੈ ਤੂਟਹਿ ਅਨਿਕ ਕਲੇਸ ॥

narak nivaarai dukh harai ṭooteh anik kalays.

ਮੀਚੁ ਹੁਟੈ ਜਮ ਤੋ ਛੁਟੈ ਹਰਿ ਕੀਰਤਨ ਪਰਵੇਸ ॥

meech hutai jam ṭay chhutai har keertan parvays.

ਭਉ ਬਿਨਸੈ ਅੰਮ੍ਰਿਤੁ ਰਸੈ ਰੰਗਿ ਰਤੇ ਨਿਰੰਕਾਰ ॥

bha-o binsai amrit rasai rang raṭay nirankaar.

ਦੁਖ ਦਾਰਿਦ ਅਪਵਿਤ੍ਰਤਾ ਨਾਸਹਿ ਨਾਮ ਅਧਾਰ ॥

dukh daarid apvitarṭaa naaseh naam aDhaar.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਖੋਜਤੋ ਸੁਖ ਸਾਗਰ ਗੋਪਾਲ ॥

sur nar mun jan khojṭay sukḥ saagar gopaal.

ਮਨੁ ਨਿਰਮਲੁ ਮੁਖੁ ਊਜਲਾ ਹੋਇ ਨਾਨਕ ਸਾਧ ਰਵਾਲ ॥੪॥

man nirmal mukh oojlaa ho-ay naanak saaDh ravaal. ||4||

In the previous *Pauree* Guru Ji stated that the world remains gripped by (rounds of) pleasure, pain, and dread of death, and the mortals pass their life in ego. Guru Ji begins the next sermon by telling us how we can get rid of these impulses and obtain all the things we desire. He says:

Salok:

“That person is wise, farsighted, and accomplished, who has shed all ego. Nanak (says, O’ my friend, shedding your ego), meditate on God’s Name. (By doing so), you would obtain all the four objects (of life, namely righteousness, riches, sensual gratification, and salvation) and also the eight powers to perform miracles.”(4)

Now on the basis of the study of all the holy books and his personal experience, Guru Ji says:

Pauree:

“Fourth Lunar Day: after listening to all the four *Vedas*, and reflecting on their essence, I have ascertained that meditating on God’s Name is the most sublime thing. By doing so one obtains all comforts, pleasures, and miraculous powers. (The meditation on God’s Name) saves one from (falling into) hell, dispels all pains, and one’s countless problems are solved. The one in whose mind is enshrined the praise of God, even death grows tired of (trying to afflict such a person), and such a person becomes free from the demon (of the fear) of death. When a person is imbued with the love of the formless God, all fear is destroyed, and nectar permeates in that person’s heart. With the support of God’s Name, pain, poverty, and impurity (sin) flee away. O’ Nanak, whom the angels and silent sages search, that Ocean of peace is obtained by doing humble service of the saint (Guru. By doing so, one’s) mind is purified and such a devotee is received with honor in God’s court.” (4)

The message of the fourth lunar day is that if we want to be rid of all our sufferings, and overcome the fear of death, then we should most humbly seek and act upon the advice of the saint (Guru Granth Sahib Ji), and meditate on God’s Name with true love and devotion.

ਸਲੋਕੁ ॥

ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੇ ਰਾਚੇ ਮਾਇਆ ਸੰਗਿ ॥
ਸਾਧਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ॥੫॥

ਪਉੜੀ ॥

ਪੰਚਮਿ ਪੰਚ ਪ੍ਰਧਾਨ ਤੇ ਜਿਹ ਜਾਨਿਓ ਪਰਪੰਚੁ ॥
ਕੁਸਮ ਬਾਸ ਬਹੁ ਰੰਗੁ ਘਣੇ ਸਭ ਮਿਥਿਆ ਬਲਬੰਦੁ ॥
ਨਹ ਜਾਪੈ ਨਹ ਬੂਝੀਐ ਨਹ ਕਛੁ ਕਰਤ ਬੀਚਾਰੁ ॥
ਸੁਆਦ ਮੋਹ ਰਸ ਬੇਧਿਓ ਅਗਿਆਨਿ ਰਚਿਓ ਸੰਸਾਰੁ ॥
ਜਨਮ ਮਰਣ ਬਹੁ ਜੋਨਿ ਕ੍ਰਮਣ ਕੀਨੇ ਕਰਮ ਅਨੇਕ ॥
ਰਚਨਹਾਰੁ ਨਹ ਸਿਮਰਿਓ ਮਨਿ ਨ ਬੀਚਾਰਿ ਬਿਬੇਕ ॥
ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ਸੰਗਿ ਮਾਇਆ ਲਿਪਤ ਨ ਰੰਚ ॥
ਨਾਨਕ ਬਿਰਲੇ ਪਾਈਅਹਿ ਜੋ ਨ ਰਚਹਿ ਪਰਪੰਚ ॥੫॥

salok.

panch bikaar man meh basay raachay maa-i-aa sang.
saaDhsang ho-ay nirmalaa naanak parabh kai rang. ||5||

pa-orhee.

pancham panch parDhaan tay jih jaani-o parpanch.
kusam baas baho rang ghaano sabh mithi-aa balbanch.
nah jaapai nah boojhee-ai nah kachh karat beechaar.
su-aad moh ras bayDhi-o agi-aan rachi-o sansaar.
janam maran baho jon bharman keenay karam anayk.
rachanhaar nah simri-o man na beechaar bibayk.
bhaa-o bhagat bhagvaan sang maa-i-aa lipat na ranch.
naanak birlay paa-ee-ah jo na racheh parpanch. ||5||

In the message of the fourth lunar day Guru Ji told us that if we want to be rid of all our sufferings, and overcome the fear of death, then we should most humbly seek and act on the advice of the saint (Guru), and meditate on God's Name with true love and devotion. Earlier, Guru Ji told us that the main reason behind human suffering is that he or she remains entangled in worldly attachments, and is afflicted by the five impulses of lust, anger, greed, attachment, and ego. Guru Ji begins his advice regarding the fifth lunar day by telling us how to be rid of these ailments. He says:

Salok:

“O’ Nanak, (the person) in whose mind abide the five evil passions (of lust, anger, greed, attachment, and self conceit) and who is engrossed in the race for worldly riches and power, that person becomes pure if he or she seeks the company of saint (Guru) and is imbued with the love of God.”(5)

Now specifically referring to the fifth lunar day, Guru Ji says:

Pauree:

“Fifth lunar day: those are the elect and most distinguished who have understood the reality behind the expanse of this world, that like the fading scent of flowers, all the alluring pleasures of the world are a false (short-lived) show. Yet, we neither see, nor understand this, nor do we reflect on it. The world is entangled in Ignorance, and is addicted to the relishes of worldly attachments. Though a mortal may have performed innumerable (ritualistic) deeds, if he or she has not meditated on the Creator, and has not deliberated on vice or virtue in the mind, then he or she keeps going through (the rounds of) birth and death, and keeps wandering through existences. O’ Nanak, very rarely do we find such persons who are not entangled

in the false expanse (of the world), whom worldly attachment doesn't afflict at all, and who remain imbued with the loving devotion of God.”(5)

The message of the fifth lunar day is that we should recognize that this entire world is very short lived; therefore instead of being engrossed in the pursuit of worldly riches and power, we should remain imbued with the loving devotion of God, who alone is eternal.

ਸਲੋਕੁ ॥

ਖਟ ਸਾਸਤ੍ਰੁ ਉਚੈ ਕਹਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਭਗਤ ਸੋਹਹਿ ਗੁਣ ਗਾਵਤੇ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਦੁਆਰ ॥੬॥

ਪਉੜੀ ॥

ਖਸਟਮਿ ਖਟ ਸਾਸਤ੍ਰੁ ਕਹਹਿ ਸਿੰਮ੍ਰਿਤਿ ਕਥਹਿ ਅਨੇਕ ॥

ਪੰਨਾ ੨੯੮

ਉਤਮੁ ਉਚੈ ਪਾਰਬ੍ਰਹਮੁ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣਹਿ ਸੇਖ ॥
ਨਾਰਦ ਮੁਨਿ ਜਨ ਸੁਕ ਬਿਆਸ ਜਸੁ ਗਾਵਤ ਗੋਬਿੰਦ ॥
ਰਸ ਗੀਧੇ ਹਚਿ ਸਿਉ ਬੀਧੇ ਭਗਤ ਰਚੇ ਭਗਵੰਤ ॥
ਮੋਹ ਮਾਨ ਭ੍ਰਮੁ ਬਿਨਸਿਓ ਪਾਈ ਸਰਨਿ ਦਇਆਲ ॥
ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ॥
ਲਾਭੁ ਮਿਲੈ ਤੋਟਾ ਹਿਰੈ ਸਾਧਸੰਗਿ ਲਿਵ ਲਾਇ ॥
ਖਾਣਿ ਖਜਾਨਾ ਗੁਣ ਨਿਧਿ ਹਰੇ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥੬॥

salok.

kh̄at saast̄ar oochou kaheh an̄t na paaraavaar.
bh̄gat̄ soheh gun̄ gaav̄ṭay naanak parab̄h kai
d̄u-aar. ||6||

pa-orhee.

kh̄astam kh̄at saast̄ar kaheh simr̄it̄ katheh
anayk.

SGGS P-298

oot̄am oochou paarbarahm gun̄ an̄t na jaaneh
saykh̄.
naarad̄ mun̄ jan suk bi-aas jas gaavaṭ̄ gobind̄.
ras geeD̄hay har si-o beeD̄hay bh̄gat̄ rachay
bh̄gavant̄.
moh maan bh̄aram binsi-o paa-ee saran
d̄a-i-aal.
charan kamal man̄ ṭan basay d̄arsan d̄aykh̄
nihaal.
laabh̄ milai totaa hirai saaD̄hsang liv laa-ay.
khaat̄ kh̄ajaanaa gun̄ niD̄h haray naanak
naam D̄hi-aa-ay. ||6||

THITTI GAURRI MEHLA 5

(Continued)

In the message of the fifth lunar day, Guru Ji advised us that instead of being engrossed in the pursuit of worldly riches and power we should remain imbued with the loving devotion of God, who alone is eternal. He begins his commentary on the sixth lunar day by stating how the six *Shastras* endorse his advice. Guru Ji says:

Salok:

“The six *Shastras* loudly proclaim that there is no end or limit to the expanse of God. O’ Nanak, God’s devotees look beautifully singing praises at God’s door.”(6)

Now giving his advice on the sixth lunar day, Guru Ji says:

Pauree:

“Sixth lunar day: the six *Shastras* and countless *Simritis* say that God is the highest of the high, and even (highly respected Muslim saints, called) *Sheikhs* do not know the limits of His merits. (The saint) *Naarad* and many other pious sages including *Suk* and *Vyaas* sing praises (of God). His devotees remain intoxicated with the relish of (God’s) Name and always remain imbued and pierced with His love. Their worldly attachment, doubt, and ego have been destroyed, because they have obtained the refuge of the merciful God. In their mind and body is enshrined the pure love of God, and seeing His sight they feel overjoyed. By attuning (to God) in the company of saintly persons, we obtain the profit of high spiritual status and the spiritual loss (suffered by us due to our faults) is recovered. Therefore, O’ Nanak, we should also earn the treasure of God’s love by meditating on His Name.”(6)

The message of the sixth lunar day is that if we want to be rid of all suffering and worldly losses, and enjoy the eternal bliss of God’s union, then joining the company of saintly persons we should meditate on God’s Name with true love and devotion.

ਸਲੋਕੁ ॥

ਸੰਤ ਮੰਡਲ ਹਰਿ ਜਸੁ ਕਬਹਿ ਬੋਲਹਿ ਸਤਿ ਸੁਭਾਇ ॥
ਨਾਨਕ ਮਨੁ ਸੰਤਖੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥੭॥

ਪਉੜੀ ॥

ਸਪਤਮਿ ਸੰਚਹੁ ਨਾਮ ਧਨੁ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ ॥
ਸੰਤਸੰਗਤਿ ਮਹਿ ਪਾਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ ॥
ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ ॥
ਦੂਖ ਹਰੈ ਭਵਜਲੁ ਤਰੈ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ ॥
ਆਠ ਪਹਰ ਮਨਿ ਹਰਿ ਜਪੈ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਕਰਨੈਹਾਰੁ ਪਛਾਣੁ ॥
ਸੋ ਸਾਜਨੁ ਸੋ ਸਖਾ ਮੀਤੁ ਜੋ ਹਰਿ ਕੀ ਮਤਿ ਦੇਇ ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਇ ॥੭॥

salok.

sant̃ mandal har jas katheh boleh sat̃ subhaa-ay.
naanak man santokhee-ai aykas si-o liv laa-ay.
||7||

pa-orhee.

saptam sanchahu naam Dhan toot na jaahi
bhandaar.
santsangat̃ meh paa-ee-ai ant̃ na paaraavaar.
aap t̃ajahu gobind̃ bhajahu saran parahu har
raa-ay.
dookh harai bhavjal tarai man chindī-aa fal
paa-ay.
aath pahar man har japai safal janam parvaañ.
antar baahar sadaa sang karnaihaar pachhaañ.
so saajan so sakhaa meet̃ jo har kee mat̃ day-ay.
naanak tis balihaarnai har har naam japay-ay. ||7||

Regarding the sixth lunar day, Guru Ji gave us the advice that joining the company of saintly persons we should meditate on God’s Name with true love and devotion. Guru Ji begins his advice regarding the seventh lunar day by telling us what happens in the society of saints and what is the benefit of participating in their congregation. He says:

Salok:

“O’ Nanak, the participants in the congregation of saints discourse on the praise of God and talk about Him with true loving devotion. (In this way), by attuning themselves to that one God their mind remains contented.”(7)

Therefore, giving his advice regarding the seventh lunar day, Guru Ji says:

Pauree:

“Seventh lunar day: (O’ my friends), amass the wealth of God’s Name. The storehouses (of this commodity) never fall short. This (treasure of Name), of which there is no limit, is

obtained only in the company of saints. (O' my friends), shed your self (conceit), worship God, and seek the refuge of God the king. (The person who does this) is rid of pain, swims across the worldly ocean, and obtains the fruit of his or her heart's desire. In short, whosoever remembers God in the mind at all times, that human being's birth becomes fruitful and is approved (in God's court). Such a devotee recognizes that Creator who always abides with us both within and without. That person is (our) real friend and well-wisher who instructs us to always meditate on God, and Nanak is always a sacrifice to the one who always meditates on God's Name."(7)

The message of the seventh lunar day is that we should seek the company of saintly persons who will prove to be our real friends, so that in their company we may sing praises of God and meditate on His Name.

ਸਲੋਕੁ ॥

ਆਠ ਪਹਰ ਗੁਨ ਗਾਈਅਹਿ ਤਜੀਅਹਿ ਅਵਰਿ ਜੰਜਾਲ
॥

ਜਮਕੰਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾਨਕ ਪ੍ਰਭੂ ਦਇਆਲ ॥੮॥

ਪਉੜੀ ॥

ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਨਵ ਨਿਧਿ ॥

ਸਗਲ ਪਦਾਰਥ ਪੂਰਨ ਬੁਧਿ ॥

ਕਵਲ ਪ੍ਰਗਾਸ ਸਦਾ ਆਨੰਦ ॥

ਨਿਰਮਲ ਰੀਤਿ ਨਿਰੋਧਰ ਮੰਤ ॥

ਸਗਲ ਧਰਮ ਪਵਿਤ੍ਰ ਇਸਨਾਨੁ ॥

ਸਭ ਮਹਿ ਉਚ ਬਿਸੇਖ ਗਿਆਨੁ ॥

ਹਰਿ ਹਰਿ ਭਜਨੁ ਪੂਰੇ ਗੁਰ ਸੰਗਿ ॥

ਜਪਿ ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਹਰਿ ਰੰਗਿ ॥੮॥

salok.

aath pahar gun gaa-ee-ah taje-ah avar janjaal.

jamkankar johi na sak-ee naanak parabho
da-i-aal. ||8||

pa-orhee.

astamee asat siDh nav niDh.

sagal padaarath pooran buDh.

kaval pargaas sadaa aanand.

nirmal reet niroDhar mant.

sagal Dharam pavitar isnaan.

sabh meh ooch bisaykh gi-aan.

har har bhajan pooray gur sang.

jap taree-ai naanak naam har rang. ||8||

It was on the eighth lunar day that *Krishna*, who is regarded as God incarnate in Hindu faith, was born. Therefore in Hindu faith, great stress is laid on worshipping on this particular day. But Guru Ji says to us:

Salok:

‘O Nanak, shedding all other entanglements we should sing praises of God at all times. Then God becomes merciful to us, and even the demon (of fear) of death cannot come near us.’(8)

Next, skillfully using the poetic pun on the word eight, Guru Ji says:

Pauree:

“Eighth lunar day: (O' my friends, that person) who in the company of the perfect Guru repeats God's Name, obtains all the eight miraculous powers, (all) the nine kinds of treasures, all worldly objects, perfect intellect, happiness of the heart (like a lotus in bloom), everlasting bliss, immaculate conduct, the infallible chant, (the merits of) all righteous (deeds), immaculate ablution, and the most sublime knowledge. O' Nanak, we swim across (the worldly ocean) when, imbued with God's love, we meditate on God's Name.”(8)

The message of the eighth lunar day is that if we want to obtain the merits of doing all the faith rituals and religious deeds, and want to obtain eternal peace, poise, and salvation, then we should lovingly meditate on God's Name at all times.

ਸਲੋਕੁ ॥

ਨਾਰਾਇਣੁ ਨਹ ਸਿਮਰਿਓ ਮੋਹਿਓ ਸੁਆਦ ਬਿਕਾਰ ॥
ਨਾਨਕ ਨਾਮਿ ਬਿਸਾਰਿਐ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ ॥੯॥

salok.

naaraa-iṅ nah simri-o mohi-o su-aad bikaar.
naanak naam bisaari-ai narak surag avtaar. ||9||

ਪਉੜੀ ॥

ਨਉਮੀ ਨਵੇ ਛਿਦ੍ ਅਪਵੀਤ ॥
ਹਰਿ ਨਾਮੁ ਨ ਜਪਹਿ ਕਰਤ ਬਿਪਰੀਤਿ ॥
ਪਰ ਤ੍ਰਿਅ ਰਮਹਿ ਬਕਹਿ ਸਾਧ ਨਿੰਦ ॥
ਕਰਨ ਨ ਸੁਨਹੀ ਹਰਿ ਜਸੁ ਬਿੰਦ ॥
ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਉਦਰ ਕੈ ਤਾਈ ॥
ਅਗਨਿ ਨ ਨਿਵਰੈ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝਾਈ ॥
ਹਰਿ ਸੇਵਾ ਬਿਨੁ ਏਹ ਫਲ ਲਾਗੇ ॥
ਨਾਨਕ ਪ੍ਰਭੁ ਬਿਸਰਤ ਮਰਿ ਜਮਹਿ ਅਭਾਗੇ ॥੯॥

pa-orhee.

na-umee navay chhidar apveet.
har naam na jaapeh karat bipreet.
par t̄ari-a rameh bakeh saaḍh̄ ning.
karan na sunhee har jas bind.
hireh par darab udar kai t̄aa-ee.
agan na nivrai tarisnaa na bujhaa-ee.
har sayvaa bin ayh fal laagay.
naanak parabh̄ bisrat mar jameh abhaagay. ||9||

After counting so many merits of meditating on God's Name in the previous *Paurees* and *Shloaks*, Guru Ji tells us what happens to those who do not meditate on God's Name. He says:

Salok:

("The one) who has not contemplated on God remains enticed by the relishes of sinful deeds. O' Nanak, if we forsake God's Name, we keep being born (again and again) to go through hell and heaven (pain and pleasures)."(9)

Elaborating on the above, Guru Ji says:

Pauree:

"Ninth lunar day: they who do not meditate on God's Name indulge in uncivilized acts, all their nine openings (two ears, two nostrils, etc.) become defiled. They have illicit relations with another's spouses, and speak ill of the saints. They do not listen to God's praise even for a moment with their ears. For the sake of their sustenance they steal other people's wealth, still their fire (of desire) is not quenched and their greed is not satiated. O' Nanak, such are the consequences of not remembering God. Therefore by forsaking God, these unfortunate persons keep suffering the (pain of) life and death."(9)

The message of the ninth lunar day is that they, who do not meditate on God's Name, remain allured by a life of sin and evil ways. Therefore they keep suffering in the perpetual pains of births and deaths.

ਸਲੋਕੁ ॥

ਦਸ ਦਿਸ ਖੋਜਤ ਮੈ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ
॥
ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ
॥੧੦॥

salok.

das dis khojat mai firi-o jat daykh-a-u tat so-ay.
man bas aavai naankaa jay pooran kirpaa ho-ay.
||10||

ਪਉੜੀ ॥

ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ ॥
ਮਨਿ ਸੰਤੋਖੁ ਨਾਮ ਜਪਿ ਲੀਨੇ ॥
ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ ॥
ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ ॥
ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਬੋਅੰਤ ॥
ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੂਰਨ ਭਗਵੰਤ ॥

pa-orhee.

dasmee das du-aar bas keenay.
man santokh naam jap leenay.
karnee sunee-ai jas gopaal.
nainee paykhat saaDh da-i-aal.
rasnaa gun gaavai bay-ant.
man meh chitvai pooran bhagvant.

ਪੰਨਾ ੨੯੯

SGGS P-299

ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ ॥
ਨਾਨਕ ਇਹੁ ਸੰਜਮੁ ਪ੍ਰਭ ਕਿਰਪਾ ਪਾਈਐ ॥੧੦॥

hasat charan sant tahal kamaa-ee-ai.
naanak ih sanjam parab kirpaa paa-ee-ai. ||10||

In this tenth *salok*, Guru Ji answers the often-asked question, “How do we control our ever wandering mind?”

First providing a very brief answer, Guru Ji says:

Salok:

I have searched in all the ten directions, and wherever I look I see Him there. O’ Nanak, the mind only comes under control when one is blessed with the kindness of the perfect (Master).”(10)

Now, explaining how we can obtain God’s mercy on us, Guru Ji says:

Pauree:

“Tenth lunar day: when we control all the ten doors (ears, eyes, nostrils, sex organs, mouth, and brain), and meditate on God’s Name, our mind obtains contentment. Then such a person listens to God’s praise with the ears, sees the sight of the merciful saint (Guru) with the eyes, the tongue sings praises of the infinite God, we cherish the perfect God in the mind, and earns the profit of service of the saint (Guru) with both hands and feet, O’ Nanak, with this (kind of) self-discipline one obtains God’s grace.”(10)

The message of the tenth lunar day is that only by God’s grace can we control our mind from indulging in false worldly pleasures and sinful acts, due to which we keep suffering in the perpetual pains of birth and death. God’s grace is only obtained when, by humbly serving the Guru (by following his advice), we meditate on God’s Name and sing praises of the infinite God with true love and devotion.

ਸਲੋਕੁ ॥

ਏਕੇ ਏਕੁ ਬਖਾਨੀਐ ਬਿਰਲਾ ਜਾਣੈ ਸ੍ਵਾਦੁ ॥
ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਐ ਨਾਨਕ ਸਭੁ ਬਿਸਮਾਦੁ
॥੧੧॥

salok.

ayko ayk bakhaanee-ai birlaa jaanai savaad.
gun gobind na jaanee-ai naanak sabh bismaad.
||11||

ਪਉੜੀ ॥

ਏਕਾਦਸੀ ਨਿਕਟਿ ਪੇਖਹੁ ਹਰਿ ਰਾਮੁ ॥

pa-orhee.

aykaadasee nikat paykhatu har raam.

ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਸੁਣਹੁ ਹਰਿ ਨਾਮੁ ॥
 ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ ॥
 ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ ॥
 ਧਾਵਤ ਮਨੁ ਰਾਖੈ ਇਕ ਠਾਇ ॥
 ਮਨੁ ਤਨੁ ਸੁਧੁ ਜਪਤ ਹਰਿ ਨਾਇ ॥
 ਸਭ ਮਹਿ ਪੂਰਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ॥
 ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮ
 ॥੧੧॥

indree bas kar suṅhu har naam.
 man santokh sarab jee-a da-i-aa.
 in biDh barat sampooran bhā-i-aa.
 Dhaavat man raakhai ik thaa-ay.
 man tan suDh japat har naa-ay.
 sabh meh poor rahay paarbarahm.
 naanak har keertan kar atal ayhu Dharam. ||11||

THITTI GAURRI MEHLA 5

(Continued)

Ekadashi: the eleventh lunar day is considered a very important day in Hindu faith. On this day most of the Hindus observe a fast during the day, and break it with fruits in the evening. During the day, they visit specific temples to worship their different gods or idols. Keeping these practices in mind, Guru Ji says:

Salok:

“(O’ my friends), we should utter praises of the one and only God (and not other lesser gods and goddesses). Only a very rare person knows the bliss (of such a worship). O’ Nanak, we cannot know the merits of that God, because He is all an ecstatic wonder.”(11)

Now specifically referring to the practice of fasting on the eleventh lunar day, Guru Ji says:

Pauree:

“Eleventh lunar day: (on this day), see the all-pervading God abiding near you. Controlling your faculties (of sight, sound, touch, etc.) listen to God’s Name. Have contentment in your mind and be compassionate to all life. In this way your fast will accomplish (its purpose of purifying the soul). The body and soul of that person become pure who stabilizes the mercurial mind and holds it in one place by contemplating on God’s Name. O’ Nanak, God is pervading in all beings, and we should keep singing praises of (that) God, for this alone is the eternal *Dharma* (or righteous way of life).”(11)

The message of this Pauree is that instead of worrying about different fasts or other such rituals, we should control our mercurial mind, and with full concentration meditate on the Name and sing praises of the one God who is pervading everywhere. This alone is the eternally righteous deed.

ਸਲੋਕੁ ॥

ਦੁਰਮਤਿ ਹਰੀ ਸੇਵਾ ਕਰੀ ਭੇਟੇ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥
 ਨਾਨਕ ਪ੍ਰਭ ਸਿਉ ਮਿਲਿ ਰਹੇ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ
 ॥੧੨॥

ਪਉੜੀ ॥

ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ ॥

salok.

durmat haree sayvaa karee bhaytay saaDh
 kirpaal.
 naanak parabh si-o mil rahay binsay sagal
 janjaal. ||12||

pa-orhee.

du-aadasee daan naam isnaan.

ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ ॥
 ਹਰਿ ਅੰਮ੍ਰਿਤ ਪਾਨ ਕਰਹੁ ਸਾਧਸੰਗਿ ॥
 ਮਨ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭ ਰੰਗਿ ॥
 ਕੋਮਲ ਬਾਣੀ ਸਭ ਕਉ ਸੰਤੋਖੈ ॥
 ਪੰਚ ਭੂ ਆਤਮਾ ਹਰਿ ਨਾਮ ਰਸਿ ਪੇਖੈ ॥
 ਗੁਰ ਪੂਰੇ ਤੇ ਏਹ ਨਿਹਚਉ ਪਾਈਐ ॥
 ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ ॥੧੨॥

har kee bhagaṭ karahu ṭaj maan.
 har amrit paan karahu saaDhsang.
 man tariptaasai keertan parabḥ rang.
 komal baṇee sabḥ ka-o santokḥai.
 panch bhoo aatmaa har naam ras pokḥai.
 gur pooray ṭay ayh nihcha-o paa-ee-ai.
 naanak raam ramaṭ fir jon na aa-ee-ai. ||12||

Regarding the eleventh lunar day, Guru Ji advised us that instead of worrying about different fasts or other such rituals, we should control our mercurial mind and with full concentration meditate on the Name, and sing praises of the one God. This alone is the eternally righteous deed. Before giving specific advice for the twelfth lunar day, Guru Ji shares with us the blessings he obtained when he met (and followed the advice) of the merciful saint (Guru). He says:

Salok:

“O’ Nanak, when I met the saint Guru, I performed his service (by humbly obeying his advice. As a result) my evil intellect was dispelled, I was united with God, and all my predicaments were destroyed.”(12)

Now offering specific advice regarding the twelfth lunar day on which many Hindus give special charities, Guru Ji says:

Pauree:

“Twelfth lunar day: (O’ my friends, instead of giving charities and performing physical ablutions, inspire others to meditate on God’s Name and purify your mind. In other words), give the charity of Name, and perform the cleansing of your mind. Shedding your ego worship God. In the company of saintly people drink the nectar of God’s praise. By singing God’s praises with loving devotion, one’s mind is satiated. Sweet words (of the Guru) soothe and satiate all, and God’s Name provides sustenance to the soul of the body composed of five elements. O’ Nanak, from the perfect Guru we obtain this firm belief: that by meditating on God we do not enter the womb again.” (12)

The message of the twelfth lunar day is that if we want to shed our evil intellect and end the circle of birth and death, we should seek and act upon the advice of our Guru (Granth Sahib Ji), and meditate on God’s Name with true loving adoration.

ਸਲੋਕੁ ॥

ਤੀਨਿ ਗੁਣਾ ਮਹਿ ਬਿਆਪਿਆ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮ ॥
 ਪਤਿਤ ਉਧਾਰਣੁ ਮਨਿ ਬਸੈ ਨਾਨਕ ਛੁਟੈ ਨਾਮ ॥੧੩॥

ਪਉੜੀ ॥

ਤ੍ਰਉਦਸੀ ਤੀਨਿ ਤਾਪ ਸੰਸਾਰ ॥
 ਆਵਤ ਜਾਤ ਨਰਕ ਅਵਤਾਰ ॥
 ਹਰਿ ਹਰਿ ਭਜਨੁ ਨ ਮਨ ਮਹਿ ਆਇਓ ॥
 ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਨਿਮਖ ਨ ਗਾਇਓ ॥

salok.

teen gunaa meh bi-aapi-aa pooran hot na
 kaam.
 patit uDhaaran man basai naanak chhootai
 naam. ||13||

pa-orhee.

tar-udsee teen taap sansaar.
 aavaṭ jaat narak avtaar.
 har har bhajan na man meh aa-i-o.
 sukh saagar parabḥ nimakh na gaa-i-o.

ਹਰਖ ਸੋਗ ਕਾ ਦੇਹ ਕਰਿ ਬਾਇਓ ॥
 ਦੀਰਘ ਰੋਗੁ ਮਾਇਆ ਆਸਾਇਓ ॥
 ਦਿਨਹਿ ਬਿਕਾਰ ਕਰਤ ਸੁਮੁ ਪਾਇਓ ॥
 ਨੈਨੀ ਨੀਦ ਸੁਪਨ ਬਰਤਾਇਓ ॥
 ਹਰਿ ਬਿਸਰਤ ਹੋਵਤ ਏਹ ਹਾਲ ॥
 ਸਰਨਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲ ॥੧੩॥

harakh sog kaa dayh kar baaDhi-o.
 deeragh rog maa-i-aa aasaaDhi-o.
 dineh bikaar karat saram paa-i-o.
 nainee need supan barrhaa-i-o.
 har bisrat hovat ayh haal.
 saran naanak parabh purakh da-i-aal. ||13||

In the *Salok* relating to the third lunar day, Guru Ji stated that the world is afflicted by the three (impulses, called *Rajas*, *Tamas* and *Saatak*, meaning desires for power, vice, or virtue). Guru Ji now describes the consequences of this affliction, and tells us the way to save oneself from this malady. He says:

Salok:

“(The world) is engrossed in the three impulses (for vice, virtue, or power). Therefore its desires are never fulfilled. O’ Nanak, only when God the purifier of sinners is enshrined in the mind, and when one contemplates on His Name, one is emancipated (from the bonds of three impulses).”(1)

Elaborating on the above statement, Guru Ji says:

Pauree:

“Thirteenth lunar day: the world is afflicted by the three ailments, and therefore mortals continue coming and going, falling into hell (or a life of pain and suffering. Because of these three impulses), God’s praise doesn’t enter a mortal’s mind. Not even for a moment does a mortal sing praises of (God), the ocean of peace. (As if he or she had turned the) body into a village of pain and pleasure, this mortal is afflicted with the incurable chronic malady of attachment for worldly riches and power. During the day one is exhausted performing evil deeds (in pursuit of worldly riches and power. During the night, when) the eyes feel sleepy, the mortal moans (in nightmares). This is what happens upon forsaking God. Nanak (says, O’ my friends, the only way to save yourself from such nightmares is that you should) seek the shelter of God, the merciful Being.”(13)

The message of the thirteenth lunar day is that instead of running after worldly riches and power, we should seek the shelter of God, and under the guidance of the Guru meditate on His Name.

ਸਲੋਕੁ ॥

ਚਾਰਿ ਕੁੰਟ ਚਉਦਹ ਭਵਨ ਸਗਲ ਬਿਆਪਤ ਰਾਮ ॥
 ਨਾਨਕ ਉਨ ਨ ਦੇਖੀਐ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥੧੪॥

ਪਉੜੀ ॥

ਚਉਦਹਿ ਚਾਰਿ ਕੁੰਟ ਪ੍ਰਭ ਆਪ ॥
 ਸਗਲ ਭਵਨ ਪੂਰਨ ਪਰਤਾਪ ॥
 ਦਸੇ ਦਿਸਾ ਰਵਿਆ ਪ੍ਰਭੁ ਏਕੁ ॥
 ਧਰਨਿ ਅਕਾਸ ਸਭ ਮਹਿ ਪ੍ਰਭੁ ਪੇਖੁ ॥

salok.

chaar kunt cha-odah bhavan sagal bi-aapat
 raam.
 naanak oon na daykhee-ai pooran taa kay
 kaam. ||14||

pa-orhee.

cha-udeh chaar kunt parabh aap.
 sagal bhavan pooran partaap.
 dasay disaa ravi-aa parabh ayk.
 Dharan akaas sabh meh parabh paykh.

ਜਲ ਥਲ ਬਨ ਪਰਬਤ ਪਾਤਾਲ ॥
 ਪਰਮੇਸ੍ਵਰ ਤਹ ਬਸਹਿ ਦਇਆਲ ॥
 ਸੁਖਮ ਅਸਬੂਲ ਸਗਲ ਭਗਵਾਨ ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਪਛਾਨ ॥੧੪॥

jal thal ban parbat̃ paat̃aal.
 parmaysvar̃ tah baseh d̃a-i-aal.
 sookham̃ asthool sagal bhagvaan.
 naanak gurmukh̃ barahm pachhaan. ||14||

On the fourteenth lunar day, there is the light of full moon: the moon looks very beautiful and is considered especially auspicious by many people. Guru Ji wants us to look beyond the beauty of moon and instead think about the beauty of God, who is pervading in His full grandeur at all times. He says:

Salok:

“In all the four directions and the fourteen worlds (seven underworlds and seven heavens, according to Semitic belief), God is pervading everywhere. O’ Nanak, He is not seen deficient anywhere, and perfect are His deeds.”(14)

Elaborating on the faultless nature of God, Guru Ji says:

Pauree:

“Fourteenth lunar day: in all the four corners, God Himself is pervading. In all the universes His glory is perfect. In all the ten directions, only one God is pervading. (O’ my friend), on land or in sky, see God in all (places). In all the oceans, lands, mountains, woods, and underworlds abides the merciful God. In all tangible and non-tangible (places) God is present. Nanak says, (O’ my friend), through Guru’s guidance, realize the all-pervading God.”(14)

The message of the fourteenth lunar day is that at all times God is pervading everywhere in His full glory and perfection. He never waxes or wanes. Through Guru’s guidance, we should recognize Him in all nature.

ਸਲੋਕੁ ॥

ਆਤਮੁ ਜੀਤਾ ਗੁਰਮਤੀ ਗੁਣ ਗਾਏ ਗੋਬਿੰਦ ॥
 ਸੰਤ ਪ੍ਰਸਾਦੀ ਭੈ ਮਿਟੇ ਨਾਨਕ ਬਿਨਸੀ ਚਿੰਦ ॥੧੫॥

salok.

aatam̃ jeetaa gurmatee guñ gaa-ay gobind.
 sant̃ p̃arsaadee bh̃ai mitay naanak binsee chind.
 ||15||

ਪਉੜੀ ॥

ਅਮਾਵਸ ਆਤਮ ਸੁਖੀ ਭਏ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਦੇਵ ॥

pa-orhee.

amaavas aatam̃ sukhee bh̃a-ay santokh̃ dee-aa
 gurdayv.

ਪੰਨਾ ੩੦੦

SGGS P-300

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਸਰਜ ਲਾਗਾ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥
 ਟੂਟੇ ਬੰਧਨ ਬਹੁ ਬਿਕਾਰ ਸਫਲ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥

mañ tañ seetl̃ saaṅṅ sahj laagaa parabh̃ kee sayv.
 tootay banDhañ baho bikaar safal poorañ taa kay
 kaam.

ਦੁਰਮਤਿ ਮਿਟੀ ਹਉਮੈ ਛੁਟੀ ਸਿਮਰਤ ਹਰਿ ਕੇ ਨਾਮ
 ॥

durmat̃ mitee ha-umai chhutee simrat̃ har ko naam.

ਸਰਨਿ ਗਹੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਮਿਟਿਆ ਆਵਾ ਗਵਨ ॥
 ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਗੁਣ ਗੁਬਿੰਦ ਪ੍ਰਭ ਰਵਨ
 ॥

sarañ gahee paarbarahm̃ kee miti-aa aavaa gavan.
 aap̃ tari-aa kutamb̃ si-o guñ gubind̃ parabh̃ ravan.

ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥	har kee tahal kamaavnee japee-ai parabh kaa naam.
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸ਼ਾਮੁ ॥੧੫॥	gur pooray tay paa-i-aa naanak sukh bisraam. 15

THITTI GAURRI MEHLA 5**(Continued)**

In the message of the fourteenth lunar day Guru Ji told us that at all times God is pervading everywhere in His full glory and perfection. He never waxes or wanes. Through Guru's guidance, we should recognize Him in all nature. Guru Ji begins his sermon relating to *Amavas*, or the dark moonless night by describing the merits obtained by those who following Guru's instruction sing God's praises. He says:

Salok:

“O’ Nanak, by acting on the Guru’s advice, the person who has conquered the mind and sung praises of God, by the saint’s (Guru’s) grace all that person’s fears are dispelled and all worry is destroyed.”(15)

Elaborating on the above statement, Guru Ji says:

Pauree:

“*Amavas* (or moonless night): O’ my friends, the one whom the Guru has blessed with contentment, that person’s soul has obtained peace. That person’s mind and body have become calm, quiet, and poised, and are engaged in the service of God. By meditating on God’s Name, all (that person’s) bonds are loosened, manifold sins are erased, affairs are settled successfully, evil intellect is gone, and ego is also dispelled. When a person seeks the refuge of God, his or her circle of transmigration is ended, and by singing God’s praise such a person is saved along with his or her family. Therefore, we should earn the service of God by meditating on His Name. O’ Nanak, it is (only) from the perfect Guru that any one has obtained (this gift of Name, which is) the abode of all peace (and stability of mind).”(15)

The message of *Amavas*, or the dark moonless night, is that if we want to remove the darkness of our mind and live in a state of complete peace and poise, we should seek and act on the advice of Guru (Granth Sahib Ji) and meditate on the Name of the all pervading God.

ਸਲੋਕੁ ॥	salok.
ਪੂਰਨੁ ਕਬਹੁ ਨ ਡੋਲਤਾ ਪੂਰਾ ਕੀਆ ਪ੍ਰਭ ਆਪਿ ॥	pooran kabahu na doltaa pooraa kee-aa parabh aap.
ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ਨਾਨਕ ਹੋਤ ਨ ਘਾਟਿ ॥੧੬॥	din din charhjai savaa-i-aa naanak hot na ghaat. 16
ਪਉੜੀ ॥	pa-orhee.
ਪੂਰਨਮਾ ਪੂਰਨ ਪ੍ਰਭ ਏਕੁ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥	poornamaa pooran parabh ayk karan kaaran samrath.

ਜੀਅ ਜੰਤ ਦਇਆਲ ਪੁਰਖੁ ਸਭ ਉਪਰਿ ਜਾ ਕਾ
ਹਥੁ ॥
ਗੁਣ ਨਿਧਾਨ ਗੋਬਿੰਦ ਗੁਰ ਕੀਆ ਜਾ ਕਾ ਹੋਇ ॥
ਅੰਤਰਜਾਮੀ ਪ੍ਰਭੁ ਸੁਜਾਨੁ ਅਲਖ ਨਿਰੰਜਨ ਸੋਇ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੋ ਸਭ ਬਿਧਿ ਜਾਨਣਹਾਰ ॥
ਸੰਤ ਸਹਾਈ ਸਰਨਿ ਜੋਗੁ ਆਨ ਪਹਰ ਨਮਸਕਾਰ ॥
ਅਕਥ ਕਥਾ ਨਹ ਬੁਝੀਐ ਸਿਮਰਹੁ ਹਰਿ ਕੇ ਚਰਨ ॥
ਪਤਿਤ ਉਧਾਰਨ ਅਨਾਥ ਨਾਥ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਨ
॥੧੬॥

jee-a janṭ da-i-aal purakh sabh oopar jaa kaa hath.
gun niDhaan gobind gur kee-aa jaa kaa ho-ay.
antarjaamee parabh sujaan alakh niranjan so-ay.
paarbarahm parmaysaro sabh biDh jaananhaar.
sant sahaa-ee saran jog aath pahar namaskaar.
akath katha nah boojhee-ai simrahu har kay
charan.
patit uDhaaran anaath naath naanak parabh kee
saran. ||16||

Regarding *Amavas*, or the dark moonless night, Guru Ji advised us that if we want to remove the darkness of our mind and live in a state of complete peace and poise, then we should seek and act on the advice of our Guru and meditate on the Name of the all-pervading God. Now referring to the night of full moon, he says:

Salok:

“The person whom God makes full or perfect, never waivers (in faith). Day by day that person’s (spiritual) glory multiplies and O’ Nanak, there is never a decrease (in this glory and spiritual state).” (16)

Now specifically referring to the full (or perfect) moon night, Guru Ji says:

Pauree:

“*Poornima* (full moonlight): God alone is perfect and He is capable of doing and causing things to happen. He is such a merciful God that He protects all living beings. The great God at whose instance everything happens is the treasure of excellence. He, the wise, unseen, and pure God, is the inner knower (of all hearts). The transcendent and sublime God knows the state of all. He is the supporter of saints, able to give shelter to all, and therefore we should always salute Him. We cannot understand His indescribable story; we should always remember Him with love and devotion. He is the savior of sinners, and support of the support less. O’ Nanak, we should also seek the refuge of that God.” (16)

The message of the *Poornima* (the night of full moon) is that without bothering about the superstitions attached to various lunar days we should follow the advice of perfect Guru (Granth Sahib Ji) and meditate on the perfect God; one day He would show His grace and bless us also with perfect glory.

ਸਲੋਕੁ ॥

ਦੁਖ ਬਿਨਸੇ ਸਹਸਾ ਗਇਓ ਸਰਨਿ ਗਗੀ ਹਰਿ ਰਾਇ ॥
ਮਨਿ ਚਿੰਦੇ ਫਲ ਪਾਇਆ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ॥੧੭॥

ਪਉੜੀ ॥

ਕੋਈ ਗਾਵੈ ਕੇ ਸੁਣੈ ਕੋਈ ਕਰੈ ਬੀਚਾਰੁ ॥
ਕੇ ਉਪਦੈਸੈ ਕੇ ਦ੍ਰਿੜੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੁ ॥

salok.

dukh binsay sahsaa ga-i-o saran gahee har
raa-ay.
man chinday fal paa-i-aa naanak har gun
gaa-ay. ||17||

pa-orhee.

ko-ee gaavai ko sunai ko-ee karai beechaar.
ko updaysai ko darirhai tis kaa ho-ay uDhaar.

ਕਿਲਬਿਖ ਕਾਟੈ ਹੋਇ ਨਿਰਮਲਾ ਜਨਮ ਜਨਮ ਮਲੁ ਜਾਇ ॥	kilbikh kaatai ho-ay nirmalaa janam janam mal jaa-ay.
ਹਲਤਿ ਪਲਤਿ ਮੁਖੁ ਉਜਲਾ ਨਹ ਪੋਹੈ ਤਿਸੁ ਮਾਇ ॥	halat palat mukh oojlaa nah pohai tis maa-ay.
ਸੋ ਸੁਰਤਾ ਸੋ ਬੈਸਨੋ ਸੋ ਗਿਆਨੀ ਧਨਵੰਤੁ ॥	so surtaa so bainso so gi-aanee Dhanvant.
ਸੋ ਸੂਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ ॥	so sooraa kulvant so-ay jin bhaji-aa bhagvant.
ਖੜੀ ਬਾਹਮਣੁ ਸੂਦੁ ਬੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚੰਡਾਲ ॥	khatree baraaahman sood bais uDhrai simar chandaal.
ਜਿਨਿ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਨਕ ਤਿਸਹਿ ਰਵਾਲ ॥੧੭॥	jin jaani-o parabh aapnaa naanak tiseh ravaal. 17

In the message of *Poornima* (the night of full moon), Guru Ji advised us that without bothering about the superstitions attached with various lunar days, we should follow the advice of perfect Guru, and meditate on the perfect God. One day, He would show His grace and bless us also with perfect glory. Guru Ji concludes this chapter on *Thitti* by saying:

Salok:

(O’ my friends), the person who has grasped onto the shelter of God the King, (all) that person’s sorrows have vanished and dread has disappeared. O’ Nanak, by singing God’s praises, this one has obtained the fruit of the heart’s desire.”(17)

To make it clear that the above blessings are not reserved for any particular privileged persons or classes, but are available to all, Guru Ji says:

Pauree:

“Whosoever sings, whosoever listens, whosoever deliberates, whosoever instructs, or whosoever enshrines this instruction (regarding praises of God) is saved. That person’s sins are effaced, he/she becomes immaculate and the filth (of evil deeds, collected by) birth after birth is washed off. Both here and hereafter such a devotee is treated with honor and is not affected by worldly riches and power.”

In conclusion, Guru Ji says: “(O’ my friends), that person is the true listener, the true *Vaishnav* (or devotee of God), wise and (spiritually) rich, brave and belonging to high family, who has contemplated on God. By meditating on God, (persons of all castes, whether) warriors, priests, businessmen, janitors, or savages (all) have been saved. Nanak considers himself as the dust of the feet of those who have meditated on God.”(17)

The message of this chapter on lunar days is that irrespective of our cast or creed, riches or poverty, we can erase all our past and present sins if, following Guru’s advice, we meditate on the Name of the perfect God and sing His praises at all times with true love and devotion.

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ॥	ga-orhee kee vaar mehlaa 4.
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o^{na}kaar satgur pargaad.
ਸਲੋਕ ਮਃ ੪ ॥	salok mehlaa 4.
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੋ ਸਮਤੁ ਸਭੁ ਕੋਇ ॥	satgur purakh da-i-aal hai jis no samat sabh ko-ay.

ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਦਾ ਮਨ ਭਾਵਨੀ ਤੇ ਸਿਧਿ ਹੋਇ ॥
ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦੁ ਸੋਇ ॥
ਨਾਨਕ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ
॥੧॥

ਮਃ ੪ ॥

ਹਉਮੈ ਮਾਇਆ ਸਭ ਬਿਖੁ ਹੈ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੰਸਾਰਿ ॥
ਲਾਹਾ ਹਰਿ ਧਨੁ ਖਟਿਆ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰਿ ॥
ਹਉਮੈ ਮੈਲੁ ਬਿਖੁ ਉਤਰੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਉਚ ਧਾਰਿ ॥

ਪੰਨਾ ੩੦੧

ਸਭਿ ਕਾਰਜ ਤਿਨ ਕੇ ਸਿਧਿ ਹਰਿ ਜਿਨ ਗੁਰਮੁਖਿ ਕਿਰਪਾ
ਧਾਰਿ ॥
ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਮੇਲੇ ਸਿਰਜਣਹਾਰਿ
॥੨॥

ਪਉੜੀ ॥

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚਾ ਗੋਸਾਈ ॥
ਤੁਧੁਨੇ ਸਭ ਧਿਆਇਦੀ ਸਭ ਲਗੈ ਤੇਰੀ ਪਾਈ ॥
ਤੇਰੀ ਸਿਫਤਿ ਸੁਆਲਿਉ ਸਰੂਪੁ ਹੈ ਜਿਨਿ ਕੀਤੀ ਤਿਸੁ ਪਾਰਿ
ਲਘਾਈ ॥
ਗੁਰਮੁਖਾ ਨੇ ਫਲੁ ਪਾਇਦਾ ਸਚਿ ਨਾਮਿ ਸਮਾਈ ॥
ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ ॥੧॥

ayk darisat kar daykh-daa man bhaavnee tay
siDh ho-ay.
satgur vich amrit hai har utam har pad so-ay.
naanak kirpaa tay har Dhi-aa-ee-ai gurmukh
paavai ko-ay. ||1||

mehlaa 4.

ha-umai maa-i-aa sabh bikh hai nit jag totaa
sansaar.
laahaa har Dhan khati-aa gurmukh sabad
veechaar.
ha-umai mail bikh utrai har amrit har ur Dhaar.

SGGS P-301

sabh kaaraj tin kay siDh heh jin gurmukh
kirpaa Dhaar.
naanak jo Dhur milay say mil rahay har maylay
sirjanhaar. ||2||

pa-orhee.

too sachaa saahib sach hai sach sachaa
gosaa-ee.
tuDhuno sabh Dhi-aa-idee sabh lagai tayree
paa-ee.
tayree sifati su-aali-o saroop hai jin keetee tis
paar laghaa-ee.
gurmukhaa no fal paa-idaa sach naam
samaa-ee.
vaday mayray saahibaa vadee tayree
vadi-aa-ee. ||1||

GAURRI KI VAAR

Note: According to Bhai Vir Singh Ji, a *Vaar* (epic) essentially contains progressive stanzas (called *Paurris*). The intervening (staves) called *saloks* are added by the singer of the *Vaar* to elaborate on the meaning of the *Paurri*. The Fourth Guru Ram Das Ji originally composed this *Vaar*, but the *saloks* were later added by the fifth Guru (Arjan Dev Ji).

SALOK MEHLA-4

While praising his Guru in this *salok*, the fourth Guru Ram Das Ji states: “The true Guru is compassionate: for him all are alike, and he considers all equal. But one succeeds in one’s objective in accordance with the intention (or faith in the Guru in one’s) own mind. Within the true Guru’s heart resides the nectar of God’s Name; this is why he is pure (like God), and holds His sublime Status. O’ Nanak, it is only by the Guru’s grace that we may contemplate on God, and it is only a rare Guru’s follower who obtains this gift.” (1)

Mehla-4

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that if we wish to merge in the Supreme Being, we must seek the Guru's guidance, relinquish our flawed and impure ego, and meditate on God's true Name.

Stressing the importance of God's Name, Guru Ji says: "To praise anything beyond God's Name is all a vain speech and insipid taste. The self-conceited, who do so are burdened by arrogance and ego, perpetuating only strife. Those whom they praise inevitably die, and after that all struggle and strife comes to an end. But O' Nanak, by repeating God's Name (the source of bliss), the Guru's followers cross over the worldly ocean." (1)

Mehla-4

Now Guru Ji prays to his Guru, and says: "O' true Guru, (please) tell me about God, so that I may meditate on Him in my mind. O' Nanak, so immaculate is (God's) Name that if I utter it from my tongue, it would end all my pains" (2).

Paurri

In this *paurri*, Guru Ji again addresses God and says: "O' my immaculate God the King, You Yourself are the formless Creator. They, who have meditated with single-minded devotion on Your true self, You have dispelled all their pain. You have no rival, whom we might say is anywhere near Your equal. O' the immaculate One, only You are the great eternal Giver, forever pleasing to my mind. O' my true God, true and eternal is Your Name and Your glory" (2)

The message of this *Paurri* is that to rid ourselves of pain and suffering, we must devote ourselves to meditating only on the Name of the one supreme Being, and none other.

ਸਲੋਕ ਮਃ ੪ ॥

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ ॥
ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਨਾ ॥੧॥

ਮਃ ੪ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗੁ ਸਿਉ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣਤਾਸੁ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਾਗਤੀ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਿਸੁ ਨਾਲਿ ਤੂ ਵੜੀਐ ॥
ਤੁਧੁ ਜੇਵਡੁ ਹੋਇ ਸੁ ਆਖੀਐ ਤੁਧੁ ਜੇਹਾ ਤੂਹੈ ਪੜੀਐ ॥
ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਗੜੀਐ ॥
ਤੂ ਸਰਾ ਸਭਸ ਦਾ ਖਸਮੁ ਹੈ ਸਭ ਦੂ ਤੂ ਚੜੀਐ ॥

salok mehlaa 4.

man antar ha-umai rog hai bharam bhoolay
manmukh durjanaa.
naanak rog gavaa-ay mil satgur saadhoo sajnaa.
||1||

mehlaa 4.

man tan rataa rang si-o gurmukh har guntaas.
jan naanak har sarnaagatee har maylay gur
saabaas. ||2||

pa-orhee.

too kartaa purakh agamm hai kis naal too
varhee-ai.
tuDh jayvad ho-ay so aakhee-ai tuDh jayhaa
toohai parhee-ai.
too ghat ghat ik varatdaa gurmukh pargarhee-ai.
too sachaa sabhas daa khasam hai sabh doo too
charhee-ai.

ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਹੋਇਸੀ ਤਾ ਕਾਇਤੁ ਕਰੀਐ ॥੩॥ t̄oo karahi so sachay ho-isee t̄aa kaa-iṭ karhee-ai.
||3||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that if we want to be rid of all our pain, we should meditate on the Name of God. He now tells us about the main malady underlying this pain, and how to cure it.

He says: “Within their mind and body is the disease of Ego, and the self-conceited perverse persons are lost in Doubt. Nanak says, (O’ my friend), get rid of this malady by seeking the company of the saint (Guru).”(1)

Mehla-4

Describing what kind of blessings a person receives who keeps listening and following the true Guru, he says: “The mind and body of the *Gurmukh* (who follows the advice of the saint Guru) remains imbued with the love of (God), the treasure of all merits. Nanak says: “Such persons have come to the shelter of God, and upon recommendation of the Guru, God has united them with Him.” (2)

Paurri

Therefore, once again going into the prayer mode, Guru Ji says: “(O’ God), You are our incomprehensible Creator, with whom may we compare You? Were there any as great as You, we could say (about him or her)? We read that only You are as (great) as You. You pervade each and every heart, but it is only through the grace of the Guru that You are revealed. You are the true Master of all, and You have higher status than all. O’, the eternal One, whatever You do, only that will happen, then why we should worry (about any thing)?”(3)

The message of this *Paurri* is that our ego is the true underlying cause of all our pain and suffering. It is by seeking the company of the saint (Guru) and following his advice that we can get rid of it, and merge in the Supreme Being (and thus end our suffering, and live in peace forever).

ਸਲੋਕ ਮਃ ੪ ॥

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਅਠੇ ਪਹਰ ਲਗੰਨਿ ॥
ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੰਨਿ ॥੧॥

ਮਃ ੪ ॥

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਪਿਰੰਮ ਕੀ ਜਿਉ ਬੋਲਨਿ ਤਿਵੈ ਸੋਹੰਨਿ
॥
ਨਾਨਕ ਹਰਿ ਆਪੇ ਜਾਣਦਾ ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਪਿਰੰਨਿ
॥੨॥

ਪਉੜੀ ॥

ਤੂ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਭੁਲਣੁ ਵਿਚਿ ਨਾਹੀ ॥

salok mehlaa 4.

mai man tan paraym piramm kaa aṭṭay pahar
lagann.
jan naanak kirpaa Dhaar parabḥ satgur sukh
vasann. ||1||

mehlaa 4.

jin andar pareṭ piramm kee ji-o bolan ṭivai
sohann.
naanak har aapay jaandaa jin laa-ee pareṭ
pirann. ||2||

pa-orhee.

t̄oo kart̄aa aap abḥul hai bhulan vich naahee.

ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਭਲਾ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ ॥

too karahi so sachay bhalaa hai gur sabad
bujhaahee.

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਦੂਜਾ ਕੇ ਨਾਹੀ ॥

too karan kaaran samrath hai doojaa ko
naahee.

ਤੂ ਸਾਹਿਬੁ ਅਗਮੁ ਦਇਆਲੁ ਹੈ ਸਭਿ ਤੁਧੁ ਧਿਆਹੀ ॥

too saahib agam da-i-aal hai sabh tuDh
Dhi-aahee.

ਪੰਨਾ ੩੦੨

SGGS P-302

ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਤੂ ਸਭ ਛਡਾਹੀ ॥੪॥

sabh jee-a tayray too sabhas daa too sabh
chhadaahee. ||4||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us to seek the company of the saints, who may teach us how to be imbued with the love of God, and merge in Him. Now describing his own desire for the love and longing for God, Guru Ji says: “(I wish that) at all times, my body and mind may remain imbued with the love of my spouse (God). O’ God, show mercy that (both the mind and body of) slave Nanak may keep abiding in the peace and comfort of the true Guru’s (company).”⁽¹⁾

Mehla -4

Next describing the merits of those who truly love God, Guru Ji says: “They within whom is the love of the loving (God), look beautiful as they speak. O’ Nanak, that beloved God who has imbued them with this love, Himself knows about (the mystery of) this love.”⁽²⁾

Paurri

Guru Ji now prays on our behalf and, addressing God, he says: “O’ Creator, You are infallible, and never make any mistakes. Whatever You do is truly for the good; through the Guru, You make us understand (this thing). You are capable of doing and getting everything done. (Except You) there is no other (capable of doing anything). You the inaccessible Master, are merciful, all meditate on You. All creatures belong to You and You belong to all: You liberate all (from worldly entanglements).”⁽⁴⁾

The message of this *Paurri* is that God is the cause and doer of everything. He never makes any mistakes. He is the Master of all and helps all to achieve salvation. So we should imbue ourselves with His Love and adoration.

ਸਲੋਕ ਮ: ੪ ॥

salok mehlaa 4.

ਸੁਣਿ ਸਾਜਨ ਪ੍ਰੇਮ ਸੰਦੇਸਰਾ ਅਖੀ ਤਾਰ ਲਗੰਨਿ ॥

sun saajan paraym sandaysraa akhee taar
lagann.

ਗੁਰਿ ਤੁਠੈ ਸਜਣੁ ਮੇਲਿਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਸਵੰਨਿ ॥੧॥

gur tuthai sajan mayli-aa jan naanak sukh
savann. ||1||

ਮ: ੪ ॥

mehlaa 4.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੋ ਦਇਆ ਸਦਾ ਹੋਇ
॥

satgur daataa da-i-aal hai jis no da-i-aa sadaa
ho-ay.

ਸਤਿਗੁਰੁ ਅੰਦਰਹੁ ਨਿਰਵੈਰੁ ਹੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮੁ ਇਕੁ ਸੋਇ ॥

ਨਿਰਵੈਰਾ ਨਾਲਿ ਜਿ ਵੈਰੁ ਚਲਾਇਦੇ ਤਿਨ ਵਿਚਹੁ ਤਿਸਟਿਆ
ਨ ਕੋਇ ॥

ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ ਤਿਸ ਦਾ ਬੁਰਾ ਕਿਉ
ਹੋਇ ॥

ਸਤਿਗੁਰੁ ਨੋ ਜੇਹਾ ਕੋ ਇਛਦਾ ਤੇਹਾ ਫਲੁ ਪਾਏ ਕੋਇ ॥

ਨਾਨਕ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜਿਦੁ ਕਿਛੁ ਗੁਣਾ ਨ ਹੋਇ
॥੨॥

ਪਉੜੀ ॥

ਜਿਸ ਨੋ ਸਾਹਿਬੁ ਵਡਾ ਕਰੇ ਸੋਈ ਵਡ ਜਾਣੀ ॥

ਜਿਸੁ ਸਾਹਿਬ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ ਲਏ ਸੋ ਸਾਹਿਬ ਮਨਿ
ਭਾਣੀ ॥

ਜੇ ਕੋ ਓਸ ਦੀ ਰੀਸ ਕਰੇ ਸੋ ਮੂੜ ਅਜਾਣੀ ॥

ਜਿਸ ਨੋ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੁ ਗੁਣ ਰਵੈ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥

ਨਾਨਕ ਸਚਾ ਸਚੁ ਹੈ ਬੁਝਿ ਸਚਿ ਸਮਾਣੀ ॥੫॥

satgur andrahu nirvair hai sabh daykhai
barahm ik so-ay.

nirvairaa naal je vair chalaa-iday tin vichahu
tisti-aa na ko-ay.

satgur sabhnaa daa bhalaai manaa-idaa tis daa
buraa ki-o ho-ay.

satgur no jayhaa ko ichh-daa tayhaa fal paa-ay
ko-ay.

naanak kartaa sabh kichh jaandaa jidoo kichh
gujhaa na ho-ay. ||2||

pa-orhee.

jis no saahib vadaa karay so-ee vad jaanee.

jis saahib bhaavai tis bakhais la-ay so saahib
man bhaanee.

jay ko os dee rees karay so moorh ajaanee.

jis no satgur maylay so gun ravai gun aakh
vakhaanee.

naanak sachaa sach hai bujh sach samaanee.
||5||

Salok Mehla-4

In the previous *Paurri*, Guru Ji gave us the message that God is the cause and doer of everything. He never makes any mistakes. He is the Master of all and helps us all to achieve salvation. So we should imbue ourselves with His Love and adoration. Guru Ji starts the next sermon by describing what kind of bliss and help those devotees obtain who are imbued with the love of God.

He says: "Hearing the message of love from the beloved (God), they whose eyes eagerly long (for God's sight), O' Nanak, becoming gracious the Guru has united them with their friend (God), and those devotees live in peace."(1)

Mehla -4

Now Guru Ji explains why all people do not obtain the same kind of blessings when they meet or come in contact with the true Guru. He says: "(O' my friends), the true Guru is merciful (to all), who always shows compassion (to others). The true Guru is without enmity in his mind. He looks upon all as the creatures of the one God. But, they who bear enmity with such inimical persons, none of them are ever satiated. The true Guru wishes for the good of all: therefore, how can any harm come to him? With whatever kind of wishes anyone goes to the true Guru, that person gathers the fruit accordingly. O' Nanak, the Creator knows everything. From Him nothing is hidden (including the thoughts in our mind)."(2)

Paurri -5

Sometimes, it might appear to us that some people have obtained high social or spiritual status, without having much apparent merit or making the necessary efforts. So we start feeling jealous. In this regard, Guru Ji advises: "(O' my friend), know him to be great whom the Almighty makes great. Whomsoever the Master forgives, that one seems pleasing to the Master's mind. Anyone who feels jealous of that (privileged person) is an ignorant fool

(because the jealousy doesn't serve any purpose). Whom the true Guru unites with (God) sings, utters and describes His praises. In short O' Nanak, the true (God) alone is true and eternal. The one who understands Him, merges also in Him.”(5)

The message of the Paurri is that the kinds of blessings we get from our true Guru depend upon our own attitude to him. Therefore, we should not feel any jealousy towards a person who has become great or elevated, because it is God who blesses a person with glory. Instead of any jealousy towards such a blessed person, we should praise him, and try to emulate him, so that one day God may bless us also.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਰਿ ਸਤਿ ਨਿਰੰਜਨ ਅਮਰੁ ਹੈ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ॥

ਜਿਨ ਜਪਿਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤਿਨ ਲਥਾ ਹਉਮੈ ਭਾਰੁ
॥

ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੁ ॥

ਕੋਈ ਨਿੰਦਾ ਕਰੇ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸ ਨੇ ਫਿਟੁ ਫਿਟੁ ਕਹੈ
ਸਭੁ ਸੰਸਾਰੁ ॥

ਸਤਿਗੁਰੁ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਰਖਣਹਾਰੁ ॥

ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਗੁਣ ਗਾਵਦਾ ਤਿਸ ਨੇ ਸਦਾ ਸਦਾ ਨਮਸਕਾਰੁ ॥

ਜਨ ਨਾਨਕ ਤਿਨ ਕਉ ਵਾਰਿਆ ਜਿਨ ਜਪਿਆ ਸਿਰਜਣਹਾਰੁ
॥੧॥

ਮਃ ੪ ॥

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਆਪੇ ਆਕਾਸੁ ॥
ਵਿਚਿ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਮੁਖਿ ਆਪੇ ਦੇਇ ਗਿਰਾਸੁ ॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੀ ਗੁਣਤਾਸੁ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਟੇ ਤਾਸੁ
॥੨॥

ਪਉੜੀ ॥

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚੇ ਭਾਵੈ ॥

ਜੇ ਤੁਧੁ ਸਚੁ ਸਲਾਹਦੇ ਤਿਨ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ॥

ਤਿਨ ਕੇ ਮੁਖ ਚਰਿ ਉਜਲੇ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸਚਾ ਭਾਵੈ ॥

ਕੂੜਿਆਰ ਪਿਛਾਰਾ ਸਟੀਅਨਿ ਕੂੜੁ ਹਿਰਦੈ ਕਪਟੁ ਮਹਾ ਦੁਖੁ
ਪਾਵੈ ॥

ਮੁਹ ਕਾਲੇ ਕੂੜਿਆਰੀਆ ਕੂੜਿਆਰ ਕੂੜੇ ਹੋਇ ਜਾਵੈ ॥੬॥

salok mehlā 4.

har sat niranjan amar hai nirbhā-o nirvair
nirankaar.

jin japi-aa ik man ik chit tīn lathaa ha-umai
bhāar.

jin gurmukh har aaraaDhi-aa tīn sant janaa
jaikaar.

ko-ee ningāa karay pooray satguroo kee tīs
no fit fit kahai sabh

satgur vich aap varatdaa har aapay
rakhnhaaar.

Dhan Dhan guroo gun gaavdaa tīs no sadaa
sadaa namaskaar.

jan naanak tīn ka-o vaari-aa jin japi-aa
sirjnhhaar. ||1||

mehlā 4.

aapay Dharṭee saajee-an aapay aakaas.
vich aapay jant upaa-i-an mukh aapay day-ay
giraas.

sabh aapay aap varatdaa aapay hee guntāas.

jan naanak naam Dhi-aa-ay too sabh kilvikh
katay taas. ||2||

pa-orhee.

too sachaa saahib sach hai sach sachay
bhaavai.

jo tuDh sach salaahday tīn jam kankar nayrh
na aavai.

tīn kay mukh dar ujlay jin har hirdai sachaa
bhaavai.

koorhi-aar pichhaahaa satee-an koorh hirdai
kapat mahaa dukh paavai.

muh kaalay koorhi-aaree-aa koorhi-aar
koorho ho-ay jaavai. ||6||

Salok Mehla-4

In the previous Paurri, Guru Ji told us that it is God who blesses any person with glory. Guru Ji begins his next sermon by commenting upon the merits of God and the Guru. He also describes the fate of those who speak ill of the Guru.

He says: “The true God is immaculate, eternal, fearless, without enmity, and formless. They who have contemplated him with single-minded devotion, their load of ego has been removed. Those saintly persons, who by Guru’s grace worship Him, are hailed everywhere. But the one who slanders the perfect and true Guru is cursed by the whole world. For within the true Guru, (God) Himself abides and He Himself is his protector. Blessed is the Guru who always sings praises (of God), and I always bow to him. Devotee Nanak is a sacrifice to those who have contemplated on the Creator.”(1)

Mehla -4

Now expanding on the creative aspect of God, Guru Ji says: “(God) Himself has made the earth and the sky. He Himself has created the creatures within (this universe), and He Himself feeds them. He Himself pervades everywhere, and He Himself is the treasure of merits. Servant Nanak says: “(O’ my mind), you simply meditate on (His) Name, and He will wash off all (your) sins.”(4)

Paurri

Therefore, once again going into prayer mode, Guru Ji says: “O’ true Master, You are true, and You love nothing but truth. O’ true One, they who sing Your praises, even the demon (of fear) of death doesn’t come near them. They who love You from their heart, their faces sparkle with honor in (God’s) court. But they who are false (and commit sins) are pushed back: because of falsehood and deceit in their heart, they suffer great pain. (In God’s court), the false ones are put to shame, because their falsehood is exposed there.”(6)

The message of the Paurri is that true is the form of the true God. Those who praise Him are honored in His true court, and the false ones are put to shame.

ਸਲੋਕ ਮਃ ੪ ॥

ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ
ਫਲੁ ਪਾਏ ॥
ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਪਾਏ ॥
ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ
ਪੈਨਾਏ ॥
ਇਕਨਾ ਅੰਦਰਿ ਖੋਟੁ ਨਿਤ ਖੋਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ
ਤੇਹਾ ਫਲੁ ਖਾਏ ॥

ਪੰਨਾ ੩੦੩

ਜਾ ਸਤਿਗੁਰੁ ਸਰਾਫੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੁਆਵਗੀਰ ਸਭਿ
ਉਘੜਿ ਆਏ ॥
ਓਇ ਜੇਹਾ ਚਿਤਵਹਿ ਨਿਤ ਤੇਹਾ ਪਾਇਨਿ ਓਇ ਤੇਹੋ ਜੇਹੋ
ਦਯਿ ਵਜਾਏ ॥
ਨਾਨਕ ਦੁਹੀ ਸਿਰੀ ਖਸਮੁ ਆਪੇ ਵਰਤੈ ਨਿਤ ਕਰਿ ਕਰਿ ਦੇਖੈ
ਚਲਤ ਸਬਾਏ ॥੧॥

ਮਃ ੪ ॥

ਇਕੁ ਮਨੁ ਇਕੁ ਵਰਤਦਾ ਜਿਤੁ ਲਗੈ ਸੋ ਥਾਇ ਪਾਇ ॥

salok mehlā 4.

satgur Dhartee Dharam hai tis vich jayhaa ko
beejay tayhaa fal paa-ay.
gursikhee amrit beej-aa tin amrit fal har
paa-ay.
onaa halat palat mukh ujlay o-ay har dargeh
sachee painaa-ay.
ikn'aa andar khot nit khot kamaaveh oh
jayhaa beejay tayhaa fal khaa-ay.

SGGS P-303

jaa satgur saraaf nadar kar daykhai
su-aavgeer sabh ugharh aa-ay.
o-ay jayhaa chitvahi nit tayhaa paa-in o-ay
tayho jayhah da-yi vajaa-ay.
naanak duhee siree khasam aapay vartai nit
kar kar daykhai chalat sabaa-ay. ||1||

mehlā 4.

ik man ik varatdaa jit lagai so thaa-ay paa-ay.

ਕੋਈ ਗਲਾ ਕਰੇ ਘਨੇਰੀਆ ਜਿ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸਾਈ ਖਾਇ ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਝੀ ਨਾ ਪਵੈ ਅਹੰਕਾਰੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥

ਅਹੰਕਾਰੀਆ ਨੋ ਦੁਖ ਭੁਖ ਹੈ ਹਥੁ ਤਡਹਿ ਘਰਿ ਘਰਿ ਮੰਗਾਇ ॥

ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਮੁਲੰਮਾ ਪਾਜੁ ਲਹਿ ਜਾਇ ॥

ਜਿਸੁ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ ॥

ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ ॥

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੂ ਪਣੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸੇਵਿਆ ਤਿਨ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ॥

ਗੁਣ ਕੀ ਸਾਝਿ ਤਿਨਿ ਸਿਉ ਕਰੀ ਸਭਿ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ॥

ਅਉਗਣ ਵਿਕਣਿ ਪਲਰੀ ਜਿਸੁ ਦੇਹਿ ਸੁ ਸਚੇ ਪਾਏ ॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਅਉਗਣ ਮੋਟਿ ਗੁਣ ਪਰਗਟੀਆਏ ॥

ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਆਲਾਏ ॥੩॥

ko-ee galaa karay ghanayree-aa je ghar vath hovai saa-ee khaa-ay.

bin satgur sojhee naa pavai ahaⁿkaar na vichahu jaa-ay.

ahaⁿkaaree-aa no dukh bhukh hai hath tadeh ghar ghar mangaa-ay.

koorh thagee gujhee naa rahai mulammaa paaj leh jaa-ay.

jis hovai poorab likhi-aa tis satgur milai parabh aa-ay.

ji-o lohaa paaras bhaytee-ai mil sangat suvran ho-ay jaa-ay.

jan naanak kay parabh too Dhanee ji-o bhaavai tivai chala-ay. ||2||

pa-orhee.

jin har hirdai sayvi-aa tin har aap milaa-ay.

gun kee saajh tin si-o karee sabh avgan sabad jalaa-ay.

a-ugan vikan palree jis deh so sachay paa-ay.

balihaaree gur aapnay jin a-ugan mayt gun pargatee-aa-ay.

vadee vadi-aa-ee vaday kee gurmukh aalaa-ay. ||7||

Salok Mehla-4

In the second *salok* of *Paurri* 5, Guru Ji explained why different people get different results when they come in contact with the true Guru. In this *salok*, he explains the same concept with a beautiful example.

He says: “True Guru is like a field of righteousness (and justice) in which what one sows, one obtains the fruit accordingly. The Guru’s followers have sown the nectar (like seed of God’s Name); therefore they have obtained also the nectar (like) fruit of (God’s grace). They obtain glory both in this and the next world, and they are honored in God’s court. On the other hand, there are some who have falsehood in their hearts, and they always act maliciously. As they sow, so is the fruit they reap. Because when the jeweler true Guru looks at them carefully, all the selfish persons are exposed. Whatever those (selfish persons) think in their minds daily, they receive the result accordingly, and God declares them as such. (But), O Nanak, (there is nothing under the control of these poor people, because) God Himself pervades both (the good and the bad) ends. Every day, He Himself enacts and watches all His wondrous plays.”(1)

Mehla-4

Now Guru Ji explains why different people behave differently. He says: “There is only one mind (in a person), and (at any time) only one (type of thought) pervades in it. On whatever it focuses itself, it achieves that object. One may prattle as much as one may, but one can only enjoy that thing which one really possesses. (In other words, on whatever one is working in one’s mind, one would achieve only that thing and not what one may say outwardly). Without surrendering the mind to the true Guru, this understanding is not obtained, and the

ego from within (one's mind) doesn't go away. (Therefore without this true understanding), the self-conceited persons always suffer from the hunger (for worldly riches), and because of this hunger, they wander like beggars from door to door. Their falsehood and fraud does not remain hidden, and like the polish on a false coin, their falsehood is exposed. (On the other hand), the one who is so predestined meets true Guru, who unites one with God. Just as when iron is rubbed with philosopher's stone it becomes gold, similarly upon joining the (saintly) congregation, one becomes (pure like) gold. In short, O' God, You are the Master of slave Nanak; You make a person behave as You wish." (2)

Paurri

Next describing the merits of worshipping God, Guru Ji says: "They who have meditated on God from the core of their hearts, God Himself unites them with Him. They who share the virtues of such people also burn their faults by concentrating on the advice (of the Guru). Like cheap stuff, their defects are removed (very easily). However, only those, whom the true God Himself blesses, obtain (such virtues). I am a sacrifice unto my Guru, who after erasing my sins has revealed my virtues. Such is the great glory of the great God, which a Guru's follower (always) proclaims."(7)

The message of this Paurri is that it is up to us to determine what kind of blessings we obtain from the true Guru. If we follow Guru's advice, and meditate on the God's Name with true love and devotion in our heart, we will obtain glory in this world, and honor in God's court. But if we indulge in malice and false pretense, then like a false coin our falsehood will be revealed, and we will suffer in disgrace.

ਸਲੋਕ ਮਃ ੪ ॥

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮੁ ਹਰਿ ਨਾਮੇ ਹੀ
ਤ੍ਰਿਪਤਾਵੈ ॥

ਹਰਿ ਨਾਮੁ ਤਾਣੁ ਹਰਿ ਨਾਮੁ ਦੀਬਾਣੁ ਹਰਿ ਨਾਮੋ ਰਖ
ਕਰਾਵੈ ॥

ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ
ਪਾਵੈ ॥

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ
ਦਿਵਾਵੈ ॥

ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਰਬਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ
ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ ॥

ਨਰਕਿ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖਤਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ
ਗਲਾਵੈ ॥

ਫਿਰਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ ਪਵੈ ਤਾ ਉਬਰੈ ਜਾ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ॥

ਹਰਿ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ਨਾਨਕੁ ਹਰਿ ਕਰਤੇ ਏਵੈ ਭਾਵੈ
॥੧॥

ਮਃ ੪ ॥

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ
ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥

salok mehlā 4.

satgur vich vadee vadi-aa-ee jo an-din har har
naam Dhi-aavai.

har har naam ramat such sanjam har naamay hee
triptaavai.

har naam taan har naam deebaan har naam
rakh karaavai.

jo chit laa-ay poojay gur moorat so man ichhay
fal paavai.

jo nindaa karay satgur pooray kee tis kartaa maar
divaavai.

fayr oh vaylaa os hath na aavai oh aapnaa
beeji-aa aapay khaavai.

narak ghor muhi kaalai kharhi-aa ji-o taskar
paa-ay galaavai.

fir satgur kee sarnee pavai taa ubrai jaa har har
naam Dhi-aavai.

har baataa aakh sunaa-ay naanak har kartay
ayvai bhaavai. ||1||

mehlā 4.

pooray gur kaa hukam na mannai oh manmukh
agi-aan mut^haa bikh maa-i-aa.

ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੇ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ ਦਾਜਿ
ਓਸੁ ਦੈ ਗਲਿ ਪਾਇਆ ॥

ਓਰੁ ਗਲ ਫਰੋਸੀ ਕਰੇ ਬਹੁਤੇਰੀ ਓਸੁ ਦਾ ਬੋਲਿਆ ਕਿਸੈ
ਨ ਭਾਇਆ ॥

ਓਰੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਰੰਨ ਦੋਹਾਗਣਿ ਓਸੁ ਨਾਲਿ
ਮੁਹੁ ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ ॥

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਓਸੁ ਦਾ ਪਾਸੁ ਛਡਿ
ਗੁਰੁ ਪਾਸਿ ਬਹਿ ਜਾਇਆ ॥

ਪੰਨਾ ੩੦੪

ਜੇ ਗੁਰੁ ਗੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਾਰੀ ਪੰਚਰੁ ਓਨਿ ਲਾਹਾ
ਮੂਲੁ ਸਭੁ ਗਵਾਇਆ ॥

ਪਹਿਲਾ ਆਗਮੁ ਨਿਗਮੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ਪੂਰੇ ਗੁਰੁ
ਕਾ ਬਚਨੁ ਉਪਰਿ ਆਇਆ ॥

ਗੁਰਸਿਖਾ ਵਡਿਆਈ ਭਾਵੈ ਗੁਰੁ ਪੂਰੇ ਕੀ ਮਨਮੁਖਾ ਓਰੁ
ਵੇਲਾ ਹਥਿ ਨ ਆਇਆ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸੇ ਲਏ ਜਿਸੁ ਸਤਿਗੁਰੁ ਟਿਕੇ
॥

ਸੇ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ
ਇਕੇ ॥

ਸੋਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂੜੁ ਕੀਤੇ ਵਸਿ
ਛਿਕੇ ॥

ਜਿ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪੁ ਗਣਾਇਦੇ ਤਿਨ ਅੰਦਰਿ
ਕੂੜੁ ਫਿਟੁ ਫਿਟੁ ਮੁਹ ਫਿਕੇ ॥

ਓਇ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵਨੀ ਮੁਹ ਕਾਲੇ ਸਤਿਗੁਰੁ ਤੇ ਚੁਕੇ
॥੮॥

os andar koorh koorho kar bujhai anhoday
jhaग्रhay da-yi os dai gal paa-i-aa.

oh gal farosee karay bahutayree os daa boli-aa
kisai na bhaa-i-aa.

oh ghar ghar handhai ji-o rann dohaagan os naal
muhu jorhay os bhee lachhan laa-i-aa.

gurmukh ho-ay so alipato vartai os daa paas
chhad gur paas bahi jaa-i-aa.

SGGS P-304

jo gur gopay aapnaa so bhalaa naahee panchahu
on laahaa mool sabh gavaa-i-aa.

pahilaa aagam nigam naanak aakh sunaa-ay
pooray gur kaa bachan upar aa-i-aa.

gursikhaa vadi-aa-ee bhaavai gur pooray kee
manmukhaa oh vaylaa hath na aa-i-aa. ||2||

pa-orhee.

sach sachaa sabh doo vadaa hai so la-ay jis
satgur tikay.

so satgur je sach Dhi-aa-idaa sach sachaa satgur
ikay.

so-ee satgur purakh hai jin panjay doot keetay
vas chhikay.

je bin satgur sayvay aap ganaa-iday tin andar
koorh fit fit muh fikay.

o-ay bolay kisai na bhaavnee muh kaalay satgur
tay chukay. ||8||

Salok Mehla-4.

In the previous *Paurri*, Guru Ji told us that if we follow Guru's advice, and meditate on the God's Name with true love and devotion in our heart, we might obtain glory in this world, and honor in His court. Guru Ji now tells about the qualities and merits of the true Guru, and why his advice is so invaluable.

He says: "This is the great merit in the true Guru that day and night he meditates on God's Name. For him, meditating on God's Name is all the purity and discipline he needs to observe, and it is through God's Name that he is satiated. God's Name is his power, God's Name is his judge, and for him it is God's Name that protects him. The person who worships the Guru, keeping these qualities (of the Guru in the mind) obtains the fruits of his/her heart's desire. (On the other hand), the Creator punishes the one who slanders the perfect true Guru. (Such a person) does not get this opportunity (to serve the Guru) again, and reaps what this person sows. Such a person suffers pains and shame like a thief who with the face blackened and halter around the neck is driven into the hell (like) prison. Such a person is released from these sufferings only if he/she seeks the shelter of the true Guru, and meditates on God's Name. Nanak is (not saying these things on his own); he is simply describing the ways of God, because this is what the Creator wills. (The Creator does not tolerate any ill will towards his saints, and punishes them severely who try to slander or harm them in any way)." (1)

Mehla-4

Now Guru Ji tells us about the punishment a person suffers who does not obey the true Guru's order. He says: "The one who does not obey the perfect Guru's order is perverse, and is robbed by ignorance and the poison of worldly involvements. In such a person's mind is falsehood, and deems everyone is also false. Therefore, (God has) entangled such a person in unnecessary conflicts. Such a person prattles a lot, but what he/she says pleases none. Such a person wanders from house to house like an abandoned woman, and blemishes also anyone, who comes in touch with such a person. But the one who has become a Guru's follower remains detached and, forsaking the company (of the egocentric) goes and sits near the Guru. In short, O' saints, the one who denies his/her Guru is not a good person, and has lost all the profit and capital (of life breaths in vain). Nanak is uttering and proclaiming (that for the disciples of the Guru), this is their *Shastra* and *Veda*, their primary principle: that the order of the perfect Guru is higher than any other (advice or command). Therefore, the glory of the perfect Guru is very pleasing to the Guru's disciples, but the self-conceited persons do not get this opportunity (to praise the true Guru)."(2)

Paurri

Summarizing the above concepts, Guru Ji says: "The eternal true (God) is greater than all, (but) that person alone attains to Him whom the true Guru blesses. He alone is the true Guru who meditates on the eternal (God). (In this way), the true Guru and the eternal God are one and the same. He alone is the true Guru who has resolutely subdued his five evil passions. Those who, without serving the true Guru, proclaim themselves (as great), within them is falsehood. Therefore they are cursed everywhere, and their faces are pale. They are separated from the true Guru. Nobody likes what they say, and they are held in disgrace because they are separated from the true Guru."(8).

The message of the *Paurri* is that we should always have loving adoration for our true Guru and never deny, disobey, or speak ill of him. Then we will receive all the fruits of our heart's desire (including union with God) because the true Guru and God are in fact one.

ਸਲੋਕ ਮਃ ੪ ॥

ਹਰਿ ਪ੍ਰਭ ਕਾ ਸਭੁ ਖੇਤੁ ਹੈ ਹਰਿ ਆਪਿ ਕਿਰਸਾਣੀ
ਲਾਇਆ ॥
ਗੁਰਮੁਖਿ ਬਖਸਿ ਜਮਾਈਅਨੁ ਮਨਮੁਖੀ ਮੂਲੁ ਗਵਾਇਆ
॥
ਸਭੁ ਕੇ ਬੀਜੇ ਆਪਣੇ ਭਲੇ ਨੇ ਹਰਿ ਭਾਵੈ ਸੇ ਖੇਤੁ
ਜਮਾਇਆ ॥
ਗੁਰਸਿਖੀ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ ॥
ਜਮੁ ਚੂਹਾ ਕਿਰਸ ਨਿਤ ਕੁਰਕਦਾ ਹਰਿ ਕਰਤੈ ਮਾਰਿ
ਕਵਾਇਆ ॥
ਕਿਰਸਾਣੀ ਜੰਮੀ ਭਾਉ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ
ਜਮਾਇਆ ॥
ਤਿਨ ਕਾ ਕਾਤਾ ਅੰਦੇਸਾ ਸਭੁ ਲਾਹਿਓਨੁ ਜਿਨੀ ਸਤਿਗੁਰੁ
ਪੁਰਖੁ ਧਿਆਇਆ ॥

salok mehlaa 4.

har parabh kaa sabh khayt hai har aap kirsaanee
laa-i-aa.
gurmukh bakhhas jamaa-ee-an manmukhee mool
gavaa-i-aa.
sabh ko beejay aapnay bhalay no har bhaavai so
khayt jamaa-i-aa.
gursikhee har amrit beej-i-aa har amrit naam fal
amrit paa-i-aa.
jam choohaa kiras nit kurkadaa har kartai maar
kadhaa-i-aa.
kirsaanee jammee bhaa-o kar har bohal bakhhas
jamaa-i-aa.
tin kaa kaarhaa andaysaa sabh laahi-on jinee
satgur purakh Dhi-aa-i-aa.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਸਭੁ ਜਗਤੁ
ਤਰਾਇਆ ॥੧॥

ਮਃ ੪ ॥

ਸਾਰਾ ਦਿਨੁ ਲਾਲਚਿ ਅਟਿਆ ਮਨਮੁਖਿ ਹੋਰੇ ਗਲਾ ॥
ਰਾਤੀ ਊਘੈ ਦਬਿਆ ਨਵੇ ਸੋਤ ਸਭਿ ਢਿਲਾ ॥
ਮਨਮੁਖਾ ਚੈ ਸਿਰਿ ਜੋਰਾ ਅਮਰੁ ਹੈ ਨਿਤ ਦੇਵਹਿ ਭਲਾ ॥

ਜੋਰਾ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕਮਾਵਦੇ ਸੇ ਅਪਵਿਤ ਅਮੇਧ
ਖਲਾ ॥

ਕਾਮਿ ਵਿਆਪੇ ਕੁਸੁਧ ਨਰ ਸੇ ਜੋਰਾ ਪੁਛਿ ਚਲਾ ॥

ਸਤਿਗੁਰ ਕੈ ਆਖਿਐ ਜੋ ਚਲੈ ਸੋ ਸਤਿ ਪੁਰਖੁ ਭਲ
ਭਲਾ ॥

ਜੋਰਾ ਪੁਰਖ ਸਭਿ ਆਪਿ ਉਪਾਇਅਨੁ ਹਰਿ ਖੇਲ ਸਭਿ
ਖਿਲਾ ॥

ਸਭ ਤੋਰੀ ਬਣਤ ਬਣਾਵਣੀ ਨਾਨਕ ਭਲ ਭਲਾ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਵੇਪਰਵਾਹੁ ਅਥਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ ॥

ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧੁ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ
ਮਿਲੀਐ ॥

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪੁ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ ॥

ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਥੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ
ਕੂੜੇ ਝੜਿ ਪੜੀਐ ॥

ਓਨ੍ਹ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੋ ਝਖਿ
ਮਰਦੇ ਕੜੀਐ ॥੯॥

jan naanak naam araaDhi-aa aap tari-aa sabh
jagat taraa-i-aa. ||1||

mehlaa 4.

saaraa diin laalach ati-aa manmukh horay galaa.
raattee ooghai dabi-aa navay sot sabh dhilaa.
manmukhaa dai sir joraa amar hai nit dayveh
bhalaa.

joraa daa aakhi-aa purakh kamaavday say apvit
amayDh khilaa.

kaam vi-aapay kusuDh nar say joraa puchh
chalaa.

satgur kai aakhi-ai jo chalai so sat purakh bhal
bhalaa.

joraa purakh sabh aap upaa-i-an har khayl sabh
khilaa.

sabh tayree banat banaavaneer naanak bhal
bhalaa. ||2||

pa-orhee.

too vayparvaahu athaahu hai atul ki-o tulee-ai.

say vadbhaagee je tuDh Dhi-aa-idaay jin satgur
milee-ai.

satgur kee baneer sat saroop hai gurbaaneer
baneer-ai.

satgur kee reesai hor kach pich bolday say
koorhi-aar koorhay jharh parhee-ai.

on'aa andar hor mukh hor hai bikh maa-i-aa no
jhakh marday karhee-ai. ||9||

Salok Mehla-4

In *Paurri 7*, Guru Ji gave us the message that it is up to us to determine what kind of blessings from the true Guru we want to obtain. If we follow Guru's advice, and meditate on God's Name with true love and devotion, we will obtain glory in this world and honor in God's court. But if we indulge in malice and false pretense, then like a false coin our falsehood will be revealed, and we will be subjected to shame and suffering. In this *shabad*, Guru Ji conveys the same message by comparing our body with a farmer's field.

He says: "All our body is (like) the farm of God, in which He has Himself yoked the humans to farm (and perform their duties). By God's grace, the Guru's followers have grown (God's Name) in it, but the self-conceited have wasted (their life in vain, as if they) have wasted even the seed. Every one grows the field for one's own good (or performs deeds thinking them to be for one's benefit), but only that field grows good which pleases God (and that effort is rewarded, which is approved by God).

(Therefore to please God), disciples of Guru sow only the seed of the immortalizing God's Name, and they receive the immortalizing reward. Everyday, the demon of death keeps nibbling at the life of mortals like a mouse, but the Creator God has beaten it away (for the Guru's followers, and it cannot harm them in any way. Therefore their efforts are richly

rewarded, as if) their crop has grown with abundance, and by God's grace they have reaped a big load of produce. Thus, they who have contemplated on the true Guru, (God) has removed all their dread and doubt. In short, O' Nanak, the devotee who has meditated on God's Name has saved him/herself, and helped the entire world to cross over (the worldly ocean)." (1)

Mehla -4

Now commenting further on the life of the self-conceited persons, Guru Ji says: "The self-willed person, being engrossed in greed, keeps wasting his/her entire day in things other than (God's Name). Due to tiring but useless efforts during the day, such a person is overpowered by sleep during the night. This way all that person's nine faculties become weak. Such self-willed persons are dominated by their spouses; they daily issue orders to them, and such persons deem only those orders as good. Those who so blindly follow the dictates of their spouses are impure, without intellect, and foolish. Such immoral persons, being afflicted by lust, simply do what their spouses command. On the other hand, the good human being who follows the commands of true Guru is the best of all (mortals). But it is (God) Himself who has created all men and women, and it is God who has set up this play (of the self-conceited and Guru following persons). Therefore, Nanak says: O' God, all is Your creation and arrangement, and whatever You do is for the good."(2)

Paurri

Guru Ji now conveys the essence and the message of his above thoughts. First, he addresses God and says: "(O' God), You are care-free, unfathomable, and immeasurable. How can You be weighed (or valued)? Very fortunate are they whom the true Guru has met, and who meditate on You. (Because) the word of the true Guru is the embodiment of truth, and it is through the word that one becomes true (also). Trying to copy the true Guru, (some false gurus) utter untenable and false things. Because of their falsehood, such false persons soon fall (from their high positions) like withered leaves. In their heart is one thing, and in their mouth is quite another. They keep hankering and dying, worrying about the poison of worldly wealth."(9)

The message of the Paurri is that treating our body like a farm; we should grow the seed of Name in it. Instead of blindly following the orders of our spouses to satisfy our lusts, we should follow the commands of the true Guru. However, we should be careful about the existence of false gurus, who for the sake of worldly wealth keep uttering all kinds of false and untenable things.

ਸਲੋਕ ਮਃ ੪ ॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ
ਘਾਲੇ ॥

ਜਿਨ ਅੰਦਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਭੂਟੁ ਓਇ ਆਪੇ ਸਚੈ ਵਖਿ
ਕਢੇ ਜਜਮਾਲੇ ॥

ਪੰਨਾ ੩੦੫

ਸਚਿਆਰ ਸਿਖ ਬਹਿ ਸਤਿਗੁਰ ਪਾਸਿ ਘਾਲਨਿ ਕੂੜਿਆਰ
ਨ ਲਭਨੀ ਕਿਤੈ ਬਾਇ ਭਾਲੇ ॥

ਜਿਨਾ ਸਤਿਗੁਰ ਕਾ ਆਖਿਆ ਸੁਖਾਵੈ ਨਾਹੀ ਤਿਨਾ ਮੁਹ
ਭਲੇਰੇ ਫਿਰਹਿ ਦਯਿ ਗਾਲੇ ॥

salok mehlā 4.

satgur kee sayvaa nirmalee nirmal jan ho-ay so
sayvaa ghaalay.

jin andar kapat vikaar jhooth o-ay aapay sachai
vakh kadhay jajmaalay.

SGGS P-305

sachiaar sikh bahi satgur paas ghaalan
koorhi-aar na labhnee kitai thaa-ay bhaalay.

jinaa satgur kaa aakhi-aa sukhaavai naahee
tinaa muh bhalaaray fireh da-yi gaalay.

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਕੇਰੀ ਸੇ ਕਿਚਰਕੁ
ਵੇਰਾਈਅਨਿ ਮਨਮੁਖ ਬੋਤਾਲੇ ॥
ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਸੁ ਆਪਣਾ ਮਨੁ ਬਾਇ ਰਖੈ ਓਹੁ ਆਪਿ
ਵਰਤੈ ਆਪਣੀ ਵਡੁ ਨਾਲੇ ॥
ਜਨ ਨਾਨਕ ਇਕਨਾ ਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਇਕਿ ਆਪੇ ਵਖਿ
ਕਵੈ ਠਗਵਾਲੇ ॥੧॥

ਮਃ ੪ ॥

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਪਾਨੁ ਹਰਿ ਤਿਨ ਕੇ ਕਾਜ ਦਯਿ
ਆਦੇ ਰਾਸਿ ॥
ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਪ੍ਰਭੁ ਅੰਗੁ ਕਰਿ ਬੈਠਾ
ਪਾਸਿ ॥
ਜਾਂ ਕਰਤਾ ਵਲਿ ਤਾ ਸਭੁ ਕੋ ਵਲਿ ਸਭਿ ਦਰਸਨੁ ਦੇਖਿ
ਕਰਹਿ ਸਾਬਾਸਿ ॥
ਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਭੁ ਹਰਿ ਕਾ ਕੀਆ ਸਭਿ ਜਨ ਕਉ
ਆਇ ਕਰਹਿ ਰਹਰਾਸਿ ॥
ਗੁਰੁ ਪੂਰੇ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਵਡਾ ਸੇਵਿ ਅਤੁਲੁ ਸੁਖੁ
ਪਾਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਦਾਨੁ ਦੀਆ ਹਰਿ ਨਿਹਚਲੁ ਨਿਤ ਬਖਸੈ ਚੜੈ
ਸਵਾਇਆ ॥
ਕੋਈ ਨਿੰਦਕੁ ਵਡਿਆਈ ਦੇਖਿ ਨ ਸਕੈ ਸੋ ਕਰਤੈ ਆਪਿ
ਪਚਾਇਆ ॥
ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ ਕਰਤੇ ਕੇ ਭਗਤਾ ਨੋ ਸਦਾ ਰਖਦਾ
ਆਇਆ ॥੨॥

ਪਉੜੀ ॥

ਤੂ ਸਾਹਿਬੁ ਅਗਮ ਦਇਆਲੁ ਹੈ ਵਡ ਦਾਤਾ ਦਾਣਾ ॥
ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਕੋ ਦਿਸਿ ਨਾ ਆਵਈ ਤੂਹੈ ਸੁਖਤੁ ਮੇਰੈ
ਮਨਿ ਭਾਣਾ ॥
ਮੇਰੁ ਕੁਟੰਬੁ ਦਿਸਿ ਆਵਦਾ ਸਭੁ ਚਲਣਹਾਰਾ ਆਵਣ ਜਾਣਾ
॥
ਜੇ ਬਿਨੁ ਸਚੇ ਹੋਰਤੁ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜਾ ਤਿਨ
ਮਾਣਾ ॥
ਨਾਨਕ ਸਚੁ ਧਿਆਇ ਤੂ ਬਿਨੁ ਸਚੇ ਪਚਿ ਪਚਿ ਮੁਟੇ
ਅਜਾਣਾ ॥੧੦॥

jin andar pareet nahee har kayree say kichrak
vayraa-ee-an manmukh baytaalay.
satgur no milai so aapnaa man thaa-ay rakhai
oh aap vartai aapnee vath naalay.
jan naanak iknaa gur mayl sukh dayvai ik aapay
vakh kadhai thagvaalay. ||1||

mehlaa 4.

jinaa andar naam niDhaan har tin kay kaaj da-yi
aaday raas.
tin chookee muhtaajee lokan kee har parabh
ang kar baihthaa paas.
jaaⁿ kartaa val thaa sabh ko val sabh darsan
daykh karahi saabaas.
saahu paatisaahu sabh har kaa kee-aa sabh jan
ka-o aa-ay karahi rahraas.
gur pooray kee vadee vadi-aa-ee har vadaa
sayv atul sukh paa-i-aa.
gur poorai daan dee-aa har nihchal nit bakhস্য
charhiai savaa-i-aa.
ko-ee nindak vadi-aa-ee daykh na sakai so
kartai aap pachaa-i-aa.
jan naanak gun bolai kartay kay bhagtaa no
sadaa rakh-daa aa-i-aa. ||2||

pa-orhee.

too saahib agam da-i-aal hai vad daataa
daanaa.
tuDh jayvad mai hor ko dis naa aavee toohaiⁿ
sugharh mayrai man bhaanaa.
moh kutamb dis aavdaa sabh chalanhaaraa
aavan jaanaa.
jo bin sachay horaṭ chit laa-idaṭ say koorhi-aar
koothaa tin maanaa.
naanak sach Dhi-aa-ay too bin sachay pach
pach mu-ay ajaanaa. ||10||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that treating our body like a farm, we should grow the seed of Name in it, and follow the commands of the true Guru. He starts his next sermon by commenting on the merits of serving the true Guru.

He says: “To serve the true Guru is an immaculate act. But only that person can perform (this difficult task). who has a pure mind. They who have deceit, wickedness, and falsehood in their mind, them the true (God) himself drives out, like persons afflicted with a contagious disease.”

“The true disciples sit near the Guru and serve him, but even when searched for the false ones are not found anywhere near. To whom Guru’s teachings don’t seem pleasing, outwardly

they pretend to be pleased (but actually they are defiled persons) and being accursed by God, they keep wandering. (The fact is) that they who have no love for God cannot be consoled for long. They are the self-conceited ghosts. But the person who meets the true Guru (and follows his advice) keeps his/her mind steady at one place, and him/herself expends his/her commodity (of breaths to meditate on God's Name, instead of letting it be wasted by his evil passions). Servant Nanak says, By uniting some with the Guru, gives peace, (God) gives peace, and some cheats, He separates out.”(1)

Mehla-4

Now Guru Ji tells about the merits of those who enshrine God's Name in their hearts. He says: “They within whom is the treasure of God's Name, (God) has Himself accomplished their tasks. Their dependence on humans is ended, because God Himself is always on their side. When God is on anyone's side, then all others also come to that person's side, and upon seeing such a person, they begin praising and honoring him/her. (Since) all kings and emperors have been created by God, they all also come and make obeisance to the devotees (of God). This is the greatness of the perfect Guru: that by serving the great God (the devotee) has obtained immeasurable peace. Through the perfect Guru, God gives the everlasting gift of His (Name, which) multiplies everyday. If some slanderer cannot tolerate such glory (of a devotee), him the Creator has Himself destroyed. Devotee Nanak utters praises of the Creator, who has always been protecting the devotees.”(2)

Paurri

Therefore, going into the prayer mode, Guru Ji says: “(O' God), You are the incomprehensible, compassionate Master, and great judicious Giver. To me no one else seems as great; You are sagacious, and pleasing to my mind. (I have realized that) the family we see, and (to which we) feel attached, is transitory, and all keep coming and going. Therefore, they who attune their mind to any other being except the eternal God are all dealing with falsehood, and false is their pride. Therefore O' Nanak, you only meditate on the eternal (God), because without serving the eternal (God), the ignorant ones have been consumed after suffering very badly.”

The message of this Paurri is that we should follow the advice of the true Guru (Granth Sahib Ji), and meditate only on the Name of the eternal God, and none else.

ਸਲੋਕ ਮਃ ੪ ॥

ਅਗੇ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੇ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ

॥

ਅਪ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ॥

ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ ॥

ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰਤਾ ਤਾਂ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ ॥

ਤਾ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾਤਾ ਅੰਦੇਸਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

salok mehlaa 4.

ago day sat̃ bhāa-o na dīchāi pīchho day
aakhi-aa kamm na aavai.

aDh vich firai manmukh vaychaaraa galee
ki-o sukh paavai.

jis andar pareet̃ nahee satgur kee so
koorhee aavai koorhee jaavai.

jay kirpaa karay mayraa har parabhh kartaa
taaⁿ satgur paarbarahm nadree aavai.

taa api-o peevai sabad gur kayraa sabhh
kaarhaa andaysaa bharam chukhaavai.

sadaa anand rahai din raat̃ee jan naanak
an-din har gun gaavai. ||1||

ਮ: ੪ ॥

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਵੈ ॥
ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵੈ
॥
ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਖਾਪ ਚੌਖ
ਲਹਿ ਜਾਵੈ
ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ
ਨਾਮੁ ਧਿਆਵੈ ॥
ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ
ਮਨਿ ਭਾਵੈ ॥

ਪੰਨਾ ੩੦੬

ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖੁ ਗੁਰੂ
ਉਪਦੇਸੁ ਸੁਣਾਵੈ ॥
ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ
ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਜੋ ਤੁਧੁ ਸਚੁ ਧਿਆਇਏ ਸੇ ਵਿਰਲੇ ਖੋੜੇ ॥
ਜੋ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਦੇ ਤਿਨ ਕੀ ਬਰਕਤਿ ਖਾਹਿ ਅਸੰਖ
ਕਰੋੜੇ ॥
ਤੁਧੁਨੋ ਸਭ ਧਿਆਇਦੀ ਸੇ ਥਾਇ ਪਏ ਜੋ ਸਾਹਿਬ ਲੋੜੇ ॥
ਜੋ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਏ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ ਕੋੜੇ ॥
ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ ॥
ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ ॥੧੧॥

mehlaa 4.

gur satgur kaa jo sikh akhhaa-ay so bhalkay
uth har naam Dhi-aavai.
udam karay bhalkay parbhaatee isnaan
karay amrit sar naavai.
updays guroo har har jap jaapai sabh kilvikh
paap dokh leh jaavai.
fir charhai divas gurbaanee gaavai bahdi-aa
uth-di-aa har naam Dhi-aavai
jo saas giraas Dhi-aa-ay mayraa har har so
gursikh guroo man bhaavai.

SGGS P-306

jis no da-i-aal hovai mayraa su-aamee tis
gursikh guroo updays sunaavai.
jan naanak Dhoorh mangai tis gursikh kee
jo aap japai avrah naam japaavai. ||2||

pa-orhee.

jo tuDh sach Dhi-aa-iday say virlay thorhay.
jo man chit ik araaDh-day tin kee barkat
khaahi asa^{ak}h karorhay.
tuDhuno sabh Dhi-aa-idee say thaa-ay pa-ay
jo saahib lorhay.
jo bin satgur sayvay khaaday painday say
mu-ay mar jammay korh^hay.
o-ay haajar mithaa bolday baahar vis
kadheh mukh gholay.
man khotay da-yi vichorhay. ||11||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that we should follow the advice of the true Guru, and meditate only on the Name of the eternal God and none else. In this stanza, Guru Ji is commenting on those selfish persons who do not show respect to the true Guru at the right time, but later on try to cover themselves by talking to other people and making vain excuses.

He says: “The person who doesn’t pay proper respect (to the true Guru) at the first time, anything such a person says afterwards (to cover his/her mistake), doesn’t do any good. Such a wretched apostate, who wanders in double mind, how he/she can find peace through mere words? Within whose heart is not the love of the true Guru; falsely comes to (the Guru’s court for the sake of pleasing others), and falsely goes out from there. However, if my Creator—God shows mercy (on such a person), then he/she sees God in the true Guru. Then this person drinks the nectar of the Guru’s word, and all his/her fear, dread, and doubt is dispelled. Slave Nanak (says that person) always remains in bliss day and night, who daily sings God’s praises.”(1)

Mehla -4

Now Guru Ji gives the definition of a person, who wants himself to be called the true Sikh or disciple of the Guru. So that instead of finding faults with others, we may examine ourselves, and determine how far we are justified in calling ourselves true Gursikhs (or Guru's followers).

Guru Ji says: "He who calls him/ herself a disciple of the true Guru, rising up early in the morning every day, meditates on God's Name. Making the effort (of rising up early in the morning, such a person) takes a shower, and (then is so absorbed in meditating on God's Name, as if) bathing in the tank of (divine) nectar. By meditating on God's Name as advised by the true Guru, all his/her sufferings due to any sins or misdeeds are removed. Later in the day, he/she sings the hymns uttered by the Guru, (and at all times) whether sitting or standing reflects on God's Name. Such a *Gursikh*, who contemplates upon my God with every breath and morsel, is very pleasing to the Guru's mind. However, such instruction the Guru gives only to that person on whom God becomes gracious, and slave Nanak begs for the dust of the feet of such a disciple of the Guru who him/herself meditates on (God's) Name, and inspires others to do the same."(2)

Paurri

However, observing the general state of human beings, Guru Ji says: "O' true God, very rare are the ones who meditate upon You (with a sincere heart). But millions and billions benefit from those who meditate upon You with true and sincere concentration of their minds. (O' God, apparently) the entire world seems to be remembering You, but they alone are approved whom You the Master like."

Next, telling the consequences of going about our daily business without meditating on God's Name, Guru Ji says: "They who eat and dress, without serving the Guru (without meditating on God's Name), they are as good as dead, and those wretched persons keep suffering the pains of births and deaths. In one's presence they utter sweet words, but behind their back they speak poison (ill words against that very person). God casts such evil minded persons away from Him."(11)

The message of this Paurri is that if we want to be called the sikhs of the Guru, we should daily rise early in the morning; meditate on God's Name and His Gurbani. We should not eat or wear anything without serving the Guru (doing our Nitnem, and Parkaash or reading from Guru Granth Sahib Ji).

ਸਲੋਕ ਮਃ ੪ ॥

ਮਲੁ ਜੂਈ ਭਰਿਆ ਨੀਲਾ ਕਾਲਾ ਖਿਧੋਲੜਾ ਤਿਨਿ ਵੇਮੁਖਿ
ਵੇਮੁਖੈ ਨੋ ਪਾਇਆ ॥

ਪਾਸਿ ਨ ਦੇਈ ਕੋਈ ਬਹਣਿ ਜਗਤ ਮਹਿ ਗੂਹ ਪਤਿ ਸਗਵੀ
ਮਲੁ ਲਾਇ ਮਨਮੁਖੁ ਆਇਆ ॥

ਪਰਾਈ ਜੋ ਨਿੰਦਾ ਚੁਗਲੀ ਨੋ ਵੇਮੁਖੁ ਕਰਿ ਕੈ ਭੋਜਿਆ ਓਥੇ ਭੀ
ਮੁਹੁ ਕਾਲਾ ਦੁਹਾ ਵੇਮੁਖਾ ਦਾ ਕਰਾਇਆ ॥

salok mehlā 4.

mal joo-ee bhari-aa neelaa kaalaa
khiDholrhaa tin vaimukh vaymukhhai no
paa-i-aa.

paas na day-ee ko-ee bahan jagat meh gooh
parh sagvee mal laa-ay manmukh aa-i-aa.

paraa-ee jo ningaa chuglee no vaimukh kar
kai bhayji-aa othai bhee muhu kaalaa duhaa
vaymukhaa daa karaa-i-aa.

ਤਤ ਸੁਣਿਆ ਸਭਤੁ ਜਗਤ ਵਿਚਿ ਭਾਈ ਵੇਮੁਖੁ ਸਣੈ ਨਫਰੈ
ਪਉਲੀ ਪਉਦੀ ਫਾਵਾ ਹੋਇ ਕੈ ਉਨਿ ਘਰਿ ਆਇਆ ॥

ਅਗੈ ਸੰਗਤੀ ਕੁੜਮੀ ਵੇਮੁਖੁ ਰਲਣਾ ਨ ਮਿਲੈ ਤਾ ਵਹੁਟੀ
ਭਤੀਜੀ ਫਿਰਿ ਆਣਿ ਘਰਿ ਪਾਇਆ ॥

ਹਲਤੁ ਪਲਤੁ ਦੇਵੈ ਗਏ ਨਿਤ ਭੁਖਾ ਕੂਕੇ ਤਿਹਾਇਆ ॥

ਧਨੁ ਧਨੁ ਸੁਆਮੀ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਨਿਆਉ ਸਚੁ ਬਹਿ
ਆਪਿ ਕਰਾਇਆ ॥

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰੁ ਪੂਰੇ ਕੀ ਸੇ ਸਾਚੈ ਮਾਰਿ ਪਚਾਇਆ ॥

ਏਹੁ ਅਖਰੁ ਤਿਨਿ ਆਖਿਆ ਜਿਨਿ ਜਗਤੁ ਸਭੁ ਉਪਾਇਆ
॥੧॥

ਮਃ ੪ ॥

ਸਾਹਿਬੁ ਜਿਸ ਕਾ ਨੰਗਾ ਭੁਖਾ ਹੋਵੈ ਤਿਸ ਦਾ ਨਫਰੁ ਕਿਥਹੁ
ਰਜਿ ਖਾਏ ॥

ਜਿ ਸਾਹਿਬ ਕੈ ਘਰਿ ਵਧੁ ਹੋਵੈ ਸੁ ਨਫਰੈ ਹਥਿ ਆਵੈ ਅਣਹੋਦੀ
ਕਿਥਹੁ ਪਾਏ ॥

ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ ਸੇਵਾ ਅਉਖੀ
ਹੋਈ ॥

ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ ਹਰਿ ਗੁਰੁ ਸਫਲ ਦਰਸਨ ਕੀ ਫਿਰਿ ਲੇਖਾ
ਮੰਗੈ ਨ ਕੋਈ ॥੨॥

ਪਉੜੀ ॥

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਜਨ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ ॥

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥

ਪ੍ਰਗਟ ਪਹਾਰਾ ਜਾਪਦਾ ਸਭਿ ਲੋਕੁ ਸੁਣੰਦੇ ॥
ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਰੰਦੇ ॥

ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣੈ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ ॥

ਓਇ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥

ਜੇ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥

ਵੈਰੁ ਕਰਹਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮ ਨਿਆਇ ਪਰੰਦੇ ॥

ਜੇ ਜੇ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥
ਪੇਡੁ ਮੁੰਢਾਹੂੰ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥੧੨॥

tarh suni-aa sabhat jagat vich bhaa-ee
vaimukh sanai nafrai pa-ulee pa-udee faavaa
ho-ay kai uti ghar aa-i-aa.

agai sangtee kurh-mee vaimukh ralnaa na
milai taa vahutee bhateejeeⁿ fir aan ghar
paa-i-aa.

halat palat dovai ga-ay nit bhukhaa kookay
tihaa-i-aa.

Dhan Dhan su-aamee kartaa purakh hai jin
ni-aa-o sach bahi aap karaa-i-aa

jo nindaa karay satgur pooray kee so saachai
maar pachaa-i-aa.

ayhu akhar tin aakhi-aa jin jagat sabh
upaa-i-aa. ||1||

mehlaa 4.

saahib jis kaa nangaa bhukhaa hovai tis daa
nafar kithhu raj khaa-ay.

je saahib kai ghar vath hovai so nafrai hath
aavai anhodee kithhu paa-ay.

jis dee sayvaa keetee fir laykhaa mangee-ai
saa sayvaa a-ukhee ho-ee.

naanak sayvaa karahu har gur safal darsan
kee fir laykhaa mangai na ko-ee. ||2||

pa-orhee.

naanak vichaareh sant jan chaar vayd
kahan-day.

bhagat mukhai tay bolday say vachan
hovanday.

pargat pahaaraa jaapdaa sabh lok sunanday.
sukh na paa-in mugaDh nar sant naal
khananday.

o-ay lochan onaa gunai no o-ay ahaⁿkaar
sarhanday.

o-ay vicharay ki-aa karahi jaa bhaag Dhur
manday.

jo maaray tin paarbarahm say kisai na
sanday.

vair karahi nirvair naal Dharam ni-aa-ay
pachanday.

jo jo sant saraapi-aa say fireh bhavanday.
payd muⁿdhahooⁿ kati-aa tis daal sukanday.
||12||

Salok Mehla-4

According to Dr. Bhai Vir Singh Ji, this *salok* refers to the incident, which happened at the time of Guru Amar Das Ji (the third Guru). According to Bh. Harbans Singh also, this *salok* briefly describes the fate of a person who provoked by one slanderer named (Marvaha), tried to harm Guru Amardas Ji by making false complaints against him. When all his petitions and

appeals by the local and central rulers failed, then as per the custom of those days, wearing a torn out dirty gown, he made one last attempt by throwing himself before the king, and begging for his intervention. But when the king investigated the matter, he too found the complaint as false. Therefore, he punished him, by having him severely beaten, and throwing him in a ditch filled with mud and dirt. Thus, totally disgraced and dishonored, he returned home, and ultimately died in shame.

Briefly referring to this incident, Guru Ji says: “Those self-conceited persons put a dirty, blue-black, lice laden gown on the self-conceited (son of ‘Gonda.’ But upon being punished by the king), and laden with even more dirt, the self-conceited person, he came (home), but no one in the world would let him sit near. Thus, the self-conceited person, who was sent to slander and back bite others (before the king, was put to shame). Instantly the entire world came to know that the slanderer, along with his servant, was given a shoe beating. So becoming crazy, he hastened back to his home in utter shame. Even there, the self-conceited person was not allowed to associate with the society, including his in-laws. Then his wife and niece brought him home to lie down. This way he lost both this world and the next, and was daily cried in hunger and thirst. Blessed, blessed is the creator Master, who Himself got this true judgment delivered: that the one who slanders the true perfect Guru is completely destroyed by the eternal God. (This is not what I am saying on my own): He who has created the entire world has uttered this word (regarding true justice).”(1)

Mehla -4

Now referring to the above incident in general, Guru Ji advises us to stay away from the service and support of the persons who themselves are poor and bankrupt (spiritually). But referring to the example of serving a person who is himself penniless (worldly), Guru Ji says: “How can the servant hope to be fully sustained, whose master himself is without food and clothes?”

“If there be something in the house of the master, only then can the servant hope to get it, but what can one get where there is nothing? It is difficult (and useless) to do that service, after doing which we are still asked to account for (our deeds). Therefore O’ Nanak, serve the fruitful vision of the Guru God, so that no one asks you for the account.”(2)

Paurri

Now Guru Ji gives the gist of the above stanzas and says: “O’ Nanak, the saints think and the four *Vedas* proclaim that whatever the devotees (of God) utter from their tongue that comes to pass. Their glory becomes manifest in the entire world, and all people come to listen to them. But the foolish persons who tussle with the saints never get any peace. While the saints pray for their welfare, these (self conceited ones) burn with ego. (But), what can these poor (wretches) do, when such is their ill-fated destiny? Those who are accursed by God (Himself) are faithful to no one. They harbor enmity against even those who bear no grudge against anybody. Therefore, justice demands that they perish. Whosoever has been accursed by the saints, keep wandering. They are like that tree, which is cut from its root: (therefore) even its branches wither away. (Such persons not only are destroyed themselves, but even their lineages are finished).”(12).

The message of the *Paurri* is that we should never try to speak ill of anybody, particularly of those saintly persons who bear no enmity towards anyone.

ਸਲੋਕ ਮਃ ੪ ॥

ਪੰਨਾ ੩੦੭

ਅੰਤਰਿ ਹਰਿ ਗੁਰੂ ਧਿਆਇਦਾ ਵਡੀ ਵਡਿਆਈ ॥

ਤੁਸਿ ਦਿਤੀ ਪੂਰੈ ਸਤਿਗੁਰੂ ਘਟੈ ਨਾਹੀ ਇਕੁ ਤਿਲੁ ਕਿਸੈ ਦੀ
ਘਟਾਈ ॥

ਸਚੁ ਸਾਹਿਬੁ ਸਤਿਗੁਰੂ ਕੈ ਵਲਿ ਹੈ ਤਾਂ ਝਖਿ ਝਖਿ ਮਰੈ ਸਭ
ਲੋਕਾਈ ॥

ਨਿੰਦਕਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰੇ ਹਰਿ ਕਰਤੈ ਆਪਿ ਵਧਾਈ ॥

ਜਿਉ ਜਿਉ ਨਿੰਦਕ ਨਿੰਦ ਕਰਹਿ ਤਿਉ ਤਿਉ ਨਿਤ ਨਿਤ ਚੜੈ
ਸਵਾਈ ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭ ਪਾਈ
॥੧॥

ਮਃ ੪ ॥

ਸਤਿਗੁਰ ਸੇਤੀ ਗਣਤ ਜਿ ਰਖੈ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਤਿਸ ਕਾ
ਗਇਆ ॥

ਨਿਤ ਝਗੀਆ ਪਾਏ ਝਗੂ ਸੁਟੇ ਝਖਦਾ ਝਖਦਾ ਝੜਿ ਪਇਆ ॥

ਨਿਤ ਉਪਾਵ ਕਰੈ ਮਾਇਆ ਧਨ ਕਾਰਣਿ ਅਗਲਾ ਧਨੁ ਭੀ ਉਡਿ
ਗਇਆ ॥

ਕਿਆ ਓਹੁ ਖਟੇ ਕਿਆ ਓਹੁ ਖਾਵੈ ਜਿਸੁ ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ
ਪਇਆ ॥

ਨਿਰਵੈਰੈ ਨਾਲਿ ਜਿ ਵੈਰੁ ਰਚਾਏ ਸਭੁ ਪਾਪੁ ਜਗਤੈ ਕਾ ਤਿਨਿ
ਸਿਰਿ ਲਇਆ ॥

ਓਸੁ ਅਗੈ ਪਿਛੈ ਢੋਈ ਨਾਹੀ ਜਿਸੁ ਅੰਦਰਿ ਨਿੰਦਾ ਮੁਹਿ ਅੰਬੁ
ਪਇਆ ॥

ਜੇ ਸੁਇਨੇ ਨੋ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੁ ਸੇਤੀ ਰਲਿ ਗਇਆ ॥

ਜੇ ਗੁਰ ਕੀ ਸਰਣੀ ਫਿਰਿ ਓਹੁ ਆਵੈ ਤਾ ਪਿਛਲੇ ਅਉਗਣ
ਬਖਸਿ ਲਇਆ ॥

ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਸਿਮਰਤੁ
ਕਿਲਵਿਖ ਪਾਪ ਗਇਆ ॥੨॥

ਪਉੜੀ ॥

ਤੂਹੈ ਸਚਾ ਸਚੁ ਤੂ ਸਭ ਦੂ ਉਪਰਿ ਤੂ ਦੀਬਾਣੁ ॥

ਜੇ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸਚੁ ਸੇਵਨਿ ਸਚੇ ਤੇਰਾ ਮਾਣੁ ॥

ਓਨਾ ਅੰਦਰਿ ਸਚੁ ਮੁਖ ਉਜਲੇ ਸਚੁ ਬੋਲਨਿ ਸਚੇ ਤੇਰਾ ਤਾਣੁ ॥

ਸੇ ਭਗਤ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਾਲਾਹਿਆ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ ॥

ਸਚੁ ਜਿ ਸਚੇ ਸੇਵਦੇ ਤਿਨ ਵਾਰੀ ਸਦ ਕੁਰਬਾਣੁ ॥੧੩॥

salok mehlaa 4.

SGGS P-307

anṭar har guroo Dhi-aa-idaa vadee
vadi-aa-ee.

tus dītee poorai satguroo ghatai naahee ik ṭīl
kisai dee ghataa-ee.

sach saahib satguroo kai val hai taa^N jhakh
jhakh marai sabh lokaa-ee.

nindkaa kay muh kaalay karay har kartai aap
vaDhaa-ee.

ji-o ji-o nindak nind karahi ṭi-o ṭi-o niṭ niṭ
charhai savaa-ee.

jan naanak har aaraaDhi-aa ṭin pairee aan
sabh paa-ee. ||1||

mehlaa 4.

satgur saytee ganat je rakhai halat palat
sabh ṭis kaa ga-i-aa.

niṭ jhahee-aa paa-ay jhagoo sutay jhakh-daa
jhakh-daa jharh pa-i-aa.

niṭ upaav karai maa-i-aa Dhan kaaran aglaa
Dhan bhee ud ga-i-aa.

ki-aa oh khatay ki-aa oh khavai jis andar
sahsaa dukh pa-i-aa.

nirvairai naal je vair rachaa-ay sabh paap
jagṭai kaa ṭin sir la-i-aa.

os agai pichhai dh-ee naahee jis andar
nindaa muhi amb pa-i-aa.

jay su-inay no oh hath paa-ay taa khayhoo
saytee ral ga-i-aa.

jay gur kee sarnee fir oh aavai taa pichhlay
a-ugan bakhas la-i-aa.

jan naanak an-din naam Dhi-aa-i-aa har
simrat kilvikh paap ga-i-aa. ||2||

pa-orhee.

toohai sachaa sach too sabh doo upar too
deebaan.

jo tuDh sach Dhi-aa-idaa sach sayvan sachay
ṭayraa maan.

onaa andar sach mukh ujlay sach bolan
sachay ṭayraa taan.

say bhagat jinee gurmukh salaahi-aa sach
sabad neesaan.

sach je sachay sayvday ṭin vaaree sad
kurbaan. ||13||

Salok Mehla-4

In the previous *paurri*, Guru Ji gave us the message that we should never try to speak ill of anybody, particularly those saintly persons who bear no enmity towards anyone. In this stanza, Guru Ji describes the greatness of the true Guru, and tells us how he is unaffected by the lies and slanders against him.

Guru Ji says: “Great is the greatness of the Guru (Amardas Ji), who within his mind meditates on God. Being pleased, God has blessed the perfect true Guru with this glory, and howsoever any one may try, it diminishes not even an iota. When the eternal God and Master is on the side of the true Guru, then even if the entire world tries, (it cannot harm him at all). God has disgraced the slanderers (of the true Guru), and the Creator has Himself enhanced the glory of the Guru. The more the slanderers tried to slander the Guru, the more his glory multiplied. Slave Nanak says (the Guru) has meditated on God, who has made (the entire world) come and bow (before the Guru).”(1)

Mehla-4

Now Guru Ji tells the consequences of having any jealousy or enmity towards the true Guru. Referring to one slanderer of the true Guru, he says: “(The person) who bore enmity with the true Guru, he lost the merit of this and the next world. (He couldn’t harm the Guru, therefore like a mad dog) every day, he used to grind his teeth, and emit foam from his mouth, and ultimately perished making vain attempts to defame the Guru. Every day, he used to make efforts to amass more riches, but he lost his previous wealth also. What can that person earn, and what can that person enjoy, in whose heart is the malady of doubt. The one who bears enmity to the un-inimical, burdens oneself with the sin (of enmity) against the entire world? The one, who has ill will in his heart but speaks sweet words from his mouth, doesn’t get any refuge both here and hereafter. (Such a person suffers so much) that even if he handles gold, it turns into ashes. However, if such a person seeks the refuge of the Guru then all his/her past bad deeds are forgiven. O’ Nanak, then such a person day and night meditate on God’s Name, and while meditating on God, all that person’s sins and misdeeds get washed off.” (2)

Paurri

Therefore, Guru Ji goes into prayer mode and humbly says: “(O’ God), You are true, and (nothing but) truth. You are the highest ruler of all. O’ true One, they who meditate upon You and serve You (as embodiment) of truth, they have their pride in You; within them is truth, their faces sparkle (with honor), they utter truth, and O’ true One, they depend on Your support. But they alone are (Your true devotees) who praise You through the Guru, and who bear the mark of the true word of the Guru. I am always a sacrifice to them who meditate upon the true One (with sincere devotion).”(13)

The message of the *Paurri* is that no matter how much the slanderers and opponents try to harm a true person, they ultimately fail very miserably, and die in shame. But by Guru’s grace, the true ones always keep meditating on the true God, and depend only on His support. They ultimately win over their opponents, and go to God’s court with their faces sparkling in glory, and bear the mark of approval of Guru’s word.

ਸਲੋਕ ਮਃ ੪ ॥

ਹੁਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ ॥
ਜੇ ਮੇਲਣ ਨੋ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ ॥
ਸਤਸੰਗਤਿ ਢੋਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ ॥
ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੋ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ ॥
ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੂੜਿਆਰੇ ॥
ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ ॥
ਗੁਰੁ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ ॥
ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ
ਸਵਾਰੇ ॥
ਜੇ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖਤਿ ਮੇਲੇ ਹਰਿ
ਨਿਸਤਾਰੇ ॥
ਸਭਿ ਨਿਪਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਚ ਧਾਰੇ ॥
ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ ॥
ਜਨੁ ਨਾਨਕੁ ਮਾਗੈ ਧੂੜਿ ਤਿਨੁ ਜੋ ਗੁਰਸਿਖ ਮਿਤੁ ਪਿਆਰੇ ॥੧॥

ਪੰਨਾ ੩੦੮

ਮਃ ੪ ॥

ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ
ਕਉ ਪੈਰੀ ਪਾਏ ॥
ਡਰੀਐ ਤਾਂ ਜੇ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ
ਵਧਾਏ ॥
ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾੜਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ ਜਿਨਿ ਆਪਣੈ
ਜੋਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ ॥

ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ ਨਿੰਦਕਾ ਦੁਸਟਾ
ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ ॥

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਹਰਿ ਕੀਰਤਿ
ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਸਤਿਗੁਰੁ ਘਰੀ
ਵਸਾਏ ॥
ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ
ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਵਾਏ ॥

ਗੁਰਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ ਕਾ ਜੈਕਾਰੁ
ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਏ
॥੨॥

salok mehlaa 4.

Dhur maaray poorai satguroo say-ee hun
satgur maaray.
jay maylan no bahutayraa lochee-ai na
day-ee milan kartaaray.
satsangat dho-ee naa lahan vich sangat gur
veechaaray.
ko-ee jaa-ay milai hun onaa no tis maaray
jam jandaaray.
gur baabai fitkay say fitay gur angad keetay
koorhi-aaray.
gur teejee peerhee veechaari-aa ki-aa hath
aynaa vaychaaray.
gur cha-uthee peerhee tiki-aa tin ningdak
dusat sabh taaray.
ko-ee put sikh sayvaa karay satguroo kee tis
kaaraj sabh savaaray.
jo ichhai so fal paa-isee put Dhan lakhmee
kharh maylay har nistaaray.
sabh niDhaan satguroo vich jis andar har ur
Dhaaray.
so paa-ay pooraa satguroo jis likhi-aa likhat
lilaaray.
jan naanak maagai Dhoorh tin jo gursikh
mit pi-aaray. ||1||

SGGS P-308

mehlaa 4.

jin ka-o aap day-ay vadi-aa-ee jagat bhee
aapay aan tin ka-o pairee paa-ay.
daree-ai taan jay kichh aap doo keechai
sabh kartaa aapnee kalaa vaDhaa-ay.
daykhhu bhaa-ee ayhu akhaarhaa har
pareetam sachay kaa jin aapnai jor sabh
aan niva-ay.
aapni-aa bhagtaa kee rakh karay har
su-aamee ningkaa dustaa kay muh kaalay
karaa-ay.
satgur kee vadi-aa-ee nit charhai savaa-ee
har keerat bhagat nit aap karaa-ay.
an-din naam japahu gursikhahu har kartaa
satgur gharee vasaa-ay.
satgur kee banee sat sat kar jaanhu
gursikhahu har kartaa aap muhhu
kadhaa-ay.
gursikhaa kay muh ujlay karay har pi-aaraa
gur kaa jaikaar sansaar sabhat karaa-ay.
jan naanak har kaa daas hai har daasan kee
har paj rakhaa-ay. ||2||

ਪਉੜੀ ॥

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਹੈ ਸਚੁ ਸਾਹ ਹਮਾਰੇ ॥
 ਸਚੁ ਪੂਜੀ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਪ੍ਰਭ ਵਣਜਾਰੇ ਥਾਰੇ ॥
 ਸਚੁ ਸੇਵਹਿ ਸਚੁ ਵਟੰਜਿ ਲੈਹਿ ਗੁਣ ਕਥਹ ਨਿਰਾਰੇ ॥
 ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਸਵਾਰੇ ॥
 ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਅਲਖੁ ਹੈ ਗੁਰ ਸਬਦਿ ਲਖਾਰੇ ॥੧੪॥

pa-orhee.

too sachaa saahib aap hai sach saah
 hamaaray.
 sach poojee naam drīḥ-aa-ay paraḥh
 vanjaaray ṭhaaray.
 sach sayveh sach vananj laihi gun kathah
 niraaray.
 sayvak bhaa-ay say jan milay gur sabad
 savaaray.
 too sachaa saahib alakḥ hai gur sabad
 lakhaaray. ||14||

Salok Mehla-4

In this *salok*, Guru Ji refers to the fate of those evil persons who were accursed by the first Guru (Nanak Dev Ji). Instead of repenting, they continued their evil practices right unto the reign of the third Guru Amardas Ji. Therefore referring to the situation in his time, the fourth Guru Ram Das Ji uttered this *salok*.

He says: “They who from the very beginning were accursed by the perfect Guru (Nanak Dev Ji), have now been accursed by the (present) true Guru (Amar Das Ji). Now, even if we wish very much to re-unite them (with the Guru), the Creator doesn’t let that happen. They don’t find any refuge, even in the holy congregation, because that is how the Guru has expressed his thoughts in the congregation. If someone goes to meet them, the demon of death would strike (punish) that one. They who were cursed by the first great Guru (Nanak), they were declared phony by Guru Angad Dev Ji. But in the third generation (out of compassion), the third Guru (Amar Das Ji) pondered over (the fact) that there was nothing under the control of these poor wretches. (They were acting in accordance, with their ill-fated destiny). Therefore, the Guru who has anointed me as the fourth Guru has (now) emancipated all the slanders and the evildoers. (The lesson of this story is this): that if any son or disciple of the true Guru serves the Guru (sincerely), all his tasks are accomplished. Whatever he wishes, he would obtain the fruit accordingly, including son, wealth and possessions. (The Guru) takes and unites such a person with God, who emancipates that person (from the pains of births and deaths). In short, the true Guru, who has enshrined God in his heart, has all the treasures within him. But that person alone attains to the perfect Guru in whose lot it is so written. Therefore, slave Nanak seeks the humble service of those dear friends, who are the disciples of my beloved Guru.”(1)

Mehla -4

In this stanza, Guru Ji describes how God protects and preserves His devotees, and how He punishes the slanderers and troublemakers. Guru Ji says: “Whom God blesses with glory, He makes the world also bow to them. Therefore, we should be afraid (of accepting this honor, if we think that) we have (ourselves) done some thing (to deserve this honor.) It is actually the Creator who is exercising His power (when He glorifies us or any body else). Look brothers, this world is (like) an arena of the beloved True Master, who by His own power has made all to come and bow before (the true Guru). God preserves (the honor of) His devotees and brings shame to the slanderers and evildoers. The glory of the true Guru enhances day by day, because God Himself makes him worship and sing His praise every day. O’ Sikhs of the Guru, meditate on the (God’s) Name day and night, so that the Creator God may enshrine the true Guru in your mind. O’ the disciples of the true Guru, deem the word of the true Guru

as pure truth, because it is the Creator Himself who makes (the Guru) to utter this from his mouth. The beloved God glorifies the disciples of the Guru, and makes the entire world hail the Guru. Nanak too is a slave of God, who preserves the honor of His servants.”(2)

Paurri

Therefore Guru Ji goes into a prayer and says: “O’ our true Banker, You Yourself are our eternal Master. O’ God, make us firmly enshrine the true capital (of Your Name, because) we are Your petty salesmen. They who meditate on the true Name, and buy the wares of the truth (of God’s Name), they utter Your unique merits. Being embellished by the Guru’s word, those devotees meet You in the spirit of Your humble servants. (O’ God), You are the true Master, who is incomprehensible. It is only through the Guru’s word that You are comprehended.”(14)

The message of the Paurri is that God is eternal; He always protects the honor of His devotees and brings shame to the slanderers. Therefore, in the true spirit of God’s humble servant, we should keep meditating on His Name according to the guidance of our true Guru (Granth Sahib Ji).

ਸਲੋਕ ਮ: ੪ ॥

ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸ ਦਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ
॥

ਓਸ ਦੈ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾਤੀ ਪੂਕਾਰੇ ਖਲਾ ॥

ਜਿਸੁ ਅੰਦਰਿ ਚੁਗਲੀ ਚੁਗਲੇ ਵਜੈ ਕੀਤਾ ਕਰਤਿਆ ਓਸ ਦਾ
ਸਭੁ ਗਇਆ ॥

ਨਿਤ ਚੁਗਲੀ ਕਰੇ ਅਣਹੋਈ ਪਰਾਈ ਮੁਹੁ ਕਢਿ ਨ ਸਕੈ ਓਸ
ਦਾ ਕਾਲਾ ਭਇਆ ॥

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਕੇ ਬੀਜੇ ਤੇਹਾ ਕੇ
ਖਾਏ ॥

ਗਲਾ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਈ ਵਿਸੁ ਖਾਧੀ ਤਤਕਾਲ ਮਰਿ
ਜਾਏ ॥

ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਭੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ
ਕੋਈ ਪਾਏ ॥

ਜਨ ਨਾਨਕ ਕਉ ਸਭ ਸੋਝੀ ਪਾਈ ਹਰਿ ਦਰ ਕੀਆ ਬਾਤਾ
ਆਖਿ ਸੁਣਾਏ ॥੧॥

ਮ: ੪ ॥

ਹੋਦੈ ਪਰਤਪਿ ਗੁਰੂ ਜੋ ਵਿਛੁੜੇ ਤਿਨ ਕਉ ਦਰਿ ਢੋਈ ਨਾਹੀ ॥

ਕੋਈ ਜਾਇ ਮਿਲੈ ਤਿਨ ਨਿੰਦਕਾ ਮੁਹ ਫਿਕੇ ਖੁਕ ਖੁਕ ਮੁਹਿ
ਪਾਹੀ ॥

ਜੋ ਸਤਿਗੁਰਿ ਫਿਟਕੇ ਸੇ ਸਭ ਜਗਤਿ ਫਿਟਕੇ ਨਿਤ ਭੰਭਲ ਭੂਸੇ
ਖਾਹੀ ॥

ਜਿਨ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਸੇ ਲੈਦੇ ਢਰਾ ਫਿਰਾਹੀ ॥

ਤਿਨ ਕੀ ਭੁਖ ਕਦੇ ਨ ਉਤਰੈ ਨਿਤ ਭੁਖਾ ਭੁਖ ਕੂਕਾਹੀ ॥

ਓਨਾ ਦਾ ਆਖਿਆ ਕੇ ਨ ਸੁਣੈ ਨਿਤ ਹਉਲੇ ਹਉਲਿ ਮਰਾਹੀ ॥

salok mehlā 4.

jis andar taat paraa-ee hovai tis daa kaday na
hovee bhala.

os dai aakhi-ai ko-ee na lagai nit ojaarhee
pookaaray khala.

jis andar chuglee chuglo vajai keetaa karti-aa
os daa sabh ga-i-aa.

nit chuglee karay anhodee paraa-ee muhu
kadh na sakai os daa kaalaa bh-i-aa.

karam Dharthee sareer kalijug vich jayhaa ko
beejay tayhaa ko khaa-ay.

galaa upar tapaa-vas na ho-ee vis khaaDhee
taakaal mar jaa-ay.

bhaa-ee vaykhu ni-aa-o sach kartay kaa
jayhaa ko-ee karay tayhaa ko-ee paa-ay.

jan naanak ka-o sabh sojhee paa-ee har dar
kee-aa baataa aakh sunaa-ay. ||1||

mehlā 4.

hodai partakh guroo jo vichhurhay tin ka-o
dar dho-ee naahee.

ko-ee jaa-ay milai tin ningkaa muh fikay thuk
thuk muhi paahee.

jo satgur fitkay say sabh jagat fitkay nit
bhambal bhoosay khaahee.

jin gur gopi-aa aapnaa say laiday dhahaa
fira-ee.

tin kee bhukh kaday na utrai nit bhukhaa
bhukh kookaahee.

onaa daa aakhi-aa ko na sunai nit ha-ulay
ha-ul maraahee.

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨੀ ਓਨਾ ਅਗੈ ਪਿਛੈ
ਬਾਉ ਨਾਹੀ ॥
ਜੇ ਸਤਿਗੁਰਿ ਮਾਰੇ ਤਿਨ ਜਾਇ ਮਿਲਹਿ ਰਹਦੀ ਖੁਹਦੀ ਸਭ
ਪਤਿ ਗਵਾਹੀ ॥

ਪੰਨਾ ੩੦੯

ਓਇ ਅਗੈ ਕੁਸਟੀ ਗੁਰ ਕੇ ਫਿਟਕੇ ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਕੁਸਟੁ
ਉਠਾਹੀ ॥
ਹਰਿ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨਾ ਕਰਹੁ ਜੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਹੀ ॥
ਪੁਰਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿ ਪਾਇਆ ਤਿਸੁ ਨਾਲਿ ਕਿਹੁ ਚਾਰਾ
ਨਾਹੀ ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਪਿ ਤੂ ਤਿਸੁ ਅਪਤਿ ਕੇ ਨ ਸਕਾਹੀ ॥
ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਨਿਤ ਸਵਾਈ ਚੜੈ ਚੜਾਹੀ ॥੨॥

ਮ: ੪ ॥

ਜਿ ਹੋਦੈ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਵਡੀ
ਹੋਈ ॥
ਤਿਸੁ ਕਉ ਜਗਤੁ ਨਿਵਿਆ ਸਭੁ ਪੈਰੀ ਪਇਆ ਜਸੁ ਵਰਤਿਆ
ਲੋਈ ॥
ਤਿਸੁ ਕਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਨਮਸਕਾਰੁ ਕਰਹਿ ਜਿਸ ਕੈ ਮਸਤਕਿ
ਹਥੁ ਧਰਿਆ ਗੁਰਿ ਪੂਰੈ ਸੇ ਪੂਰਾ ਹੋਈ ॥
ਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਅਪਤਿ ਕੇ ਨ ਸਕੋਈ
॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਰਤੈ ਆਪਿ ਬਹਿ ਟਿਕਿਆ ਆਪੇ ਪੈਜ ਰਖੈ
ਪ੍ਰਭੁ ਸੋਈ ॥੩॥

ਪਉੜੀ ॥

ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ ॥
ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੋ ਕਰੇ ਹਰਿ ਵਸਤੁ ਸਮਾਲੇ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ ॥
ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰ ਬੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੁਝ ਬੋਤਾਲੇ ॥
ਸੇ ਉਝਤਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਦੁ ਝਾਤ ਮਿਰਗੁ ਭਾਲੇ
॥੧॥

satgur kee vadi-aa-ee vaykh na saknee onaa
agai pichhai thaa-o naahee.
jo satgur maaray t̄in jaa-ay mileh rahdee
khuhdee sabh pat̄ gavaahee.

SGGS P-309

o-ay agai kustee gur kay fitkay je os milai t̄is
kusat uthaahee.
har t̄in kaa darsan naa karahu jo doojai
bhaa-ay chit̄ laahee.
Dhur kartai aap likh paa-i-aa t̄is naal kihu
chaaraa naahee.
jan naanak naam araaDh̄ too t̄is aparh̄ ko na
sakaahee.
naavai kee vadi-aa-ee vadee hai nit̄ savaa-ee
charh̄ai charhaahee. ||2||

mehlaa 4.

je hoⁿdai guroo bahi tiki-aa t̄is jan kee
vadi-aa-ee vadee ho-ee.
t̄is ka-o jagat̄ nivi-aa sabh̄ pairee pa-i-aa jas
varti-aa lo-ee.
t̄is ka-o khand barahmand namaskaar karahi
jis kai mastak hath Dhari-aa gur poorai so
poora ho-ee.
gur kee vadi-aa-ee nit̄ charh̄ai savaa-ee
aparh̄ ko na sako-ee.
jan naanak har kartai aap bahi tiki-aa aapay
paj rakhai parabh̄ so-ee. ||3||

pa-orhee.

kaa-i-aa kot apaar hai andar hatnaalay.
gurmukh sa-udaa jo karay har vasat
samaalay.
naam niDhaan har vanjee-ai heeray
parvaalay.
vin kaa-i-aa je hor thai Dhan khojday say
moorh baytaalay.
say ujharh̄ bharam bhavaa-ee-ah ji-o jhaarh̄
mirag bhaalay. ||15||

Salok Mehla-4

In *Paurri* 13, Guru Ji gave us the message that no matter how much the slanderers and opponents try to harm a true person, they ultimately fail very miserably, and die in shame. Guru Ji begins his next sermon by once again stressing upon the true justice of God, and the principle of “as you sow, so shall you reap.”

So commenting on the fate of those who bear ill will for others, Guru Ji says: “The person within whom is jealousy towards others, that person’s own end is never good. Such a person

keeps crying daily, as if in wilderness, (because) no one heeds what that person says. The person in whose heart abides slander; that person becomes notorious as a slanderer, and all that person does goes in vain. Such a person always keeps indulging in false slander of others; therefore, such a person is so much dishonored that he/she can face nobody. (The basic principle) of (the present age called) *Kal Yug* is that our body is like the field of action, (in it prevails the principle that) “as one sows, so does one reap.” (God’s) justice is not based on mere talk: if one takes poison, dies instantly. O’ brothers, see the true justice of the Creator: “as one does, one obtains the fruit accordingly.” (God has) bestowed all this understanding to slave Nanak, therefore he is narrating to you the ways of God’s court.”(1)

Mehla -4

Now Guru Ji describes the consequences suffered by those who deny or forsake the Guru. He says: “They who remain separated from the Guru, even when he is present (in front of them), do not find any shelter at (God’s) door. If one goes and associates with those slanderers, he also is spit upon (and held in shame by the society). Whom the Guru curses, they are cursed by the entire world, and therefore they daily keep stumbling from one place to the other. (In short), they who have denied their Guru keep wandering and going from place to place, crying in agony. Their hunger (for worldly riches) is never satiated, and they always keep crying in hunger and want. No one harkens to what they say, so they daily keep dying in their fear and dread. They cannot bear the glory of the true Guru; therefore they find no refuge here or hereafter. Whosoever goes to meet those blighted by the true Guru also loses the remnant of his/her honor. Being already cursed by the Guru, (they are like) lepers: anyone who meets such a (leper, that one also is cut off from society, as if he/she has also been) afflicted with leprosy. (O’ my friends), for God sake, don’t see even the sight of those who attune their mind to the love of the other (worldly things, instead of God). This is what the Creator has written (in their destiny), from the very beginning, against which there is no remedy. O’ slave Nanak, you only meditate on God’s Name, (because) no one can equal the greatness of the one (who meditates on the Name). Great is the glory of (God’s) Name, which keeps on multiplying many times everyday.”(2)

Mehla-4

Now Guru Ji refers to the event when the second Guru (Angad Dev Ji), while still alive anointed Amardas Ji as the third Guru. He says: “(Guru Amar Das Ji), whom the Guru, while still alive, anointed (as the next Guru), enjoys great glory. The world bows to him, all fall at his feet, and his fame spreads in the whole world. Whom the perfect Guru has blessed also becomes perfect, and all the regions and galaxies salute him. The Guru’s glory multiplies everyday and no one can equal him. O’ slave Nanak, whom the creator-God Himself has anointed (as the Guru), that God Himself protects His honor.”(3)

Paurri

Now Guru Ji uses a beautiful example to tell us how to make the best use of our human birth. In this example, he compares our body to a fortress, in which the arteries are like markets with different kinds of shops. He tells us what to purchase in these shops and the market place (of the body). He says: “(O’ my friends, our human) body is (like) a limitless fort with shops therein. The person who trades here, under Guru’s guidance, he/she safely amasses the commodity (of God’s Name). We can purchase here the treasure of God’s Name, (which is invaluable like) rubies and diamonds. They who search (for this invaluable) treasure anywhere other than the body are like foolish ghosts. They wander about in doubt, just as

a deer keeps wandering in wilderness (in search of musk, which is present right in its own naaval).”(15)

The message of the Paurri is that our body is like a fortress, with many shops. In this fortress we should buy the capital of Name, and search for God within ourselves, instead of going outside in this search.

ਸਲੋਕ ਮਃ ੪ ॥

ਜੇ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ ॥

ਨਰਕ ਘੋਰ ਦੁਖ ਖੁਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

ਕੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ ॥

ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਖੋਇਆ ॥

ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ ॥

ਹਰਿ ਵੇਖੇ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ ॥

ਜੈਸਾ ਬੀਜੇ ਸੇ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ ਢੋਇਆ ॥

ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ ਸੰਗੋਇਆ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਖੁ ਹੋਇਆ ॥੧॥

ਮਃ ੪ ॥

ਵਡਭਾਰੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥

ਅੰਤਰ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ ॥

ਗੁਹਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਵੈ ਖੋਤਿ ॥

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ ॥

ਇਕੁ ਦੋਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣ ਸਰੋਤਿ ॥

ਪੰਨਾ ੩੧੦

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ ॥੧੬॥

salok mehlā 4.

jo ningāa karay satgur pooray kee so a-ukhāa jag meh ho-i-aa.

narak ghor dukh khoohu hai othai pakarh oh dho-i-aa.

kook pukaar ko na sunay oh a-ukhāa ho-ay ho-ay ro-i-aa.

on halat palat sabh gavaa-i-aa laahaa mool sabh kho-i-aa.

oh taylee sandaa balad kar nit bhalkay uth parabh jo-i-aa.

har vaykhai sunai nit sabh kichh tidoo kichh gujhaa na ho-i-aa.

jaisaa beejay so lunai jayhaa purab kinai bo-i-aa.

jis kirpaa karay parabh aapnee tis satgur kay charan Dho-i-aa.

gur satgur pichhai tar ga-i-aa ji-o lohaa kaath sango-i-aa.

jan naanak naam Dhi-aa-ay too jap har har naam sukh ho-i-aa. ||1||

mehlā 4.

vadbhaagee-aa sohaagane jinaa gurmukh mili-aa har raa-ay.

antar jot pargaasee-aa naanak naam samaa-ay. ||2||

pa-orhee.

ih sareer sabh Dharam hai jis andar sachay kee vich jot.

guhaj ratan vich luk rahay ko-ee gurmukh sayvak kadhai khot.

sabh aatam raam pachhaani-aa taan ik ravi-aa iko ot pot.

ik daykhi-aa ik mani-aa iko suni-aa sarvan sarot.

SGGS P-310

jan naanak naam salaahi too sach sachay sayvaa tayree hot. ||16||

SALOK MEHLA-4

In *Salok 2* of the previous *Paurri* Guru Ji stated that they who remain separated from the Guru even when he is present (in front of them) do not find any shelter at (God's) door. If someone goes and associates with those slanderers, he also is spit upon (and held in shame by the society). Guru Ji begins the next sermon by once again describing the fate of those who disparage the true Guru.

He says: "The one who slanders the true Guru comes to grief in this world. Such a person is (subjected to so much pain and suffering, as if) he/she has been caught and thrown into a deep well of pain like hell. There no one listens to his/her cries and lamentations and becoming miserable cries again and again. Such a person loses the merit of this world and the next, as if he/she loses both the capital and the profit. Like an oilman's ox, which is daily (yoked to an oil press to do hard labor, similarly) God subjects such a person daily to hard painful labor. Because every day God hears and sees everything and nothing is hidden from Him. What one sows in this life so shall one reap, and one is reaping now what one sowed in the past. However, the one on whom God shows His mercy, that one He yokes in the humble service of the true Guru. Then, just as a piece of iron swims across when placed on wood, similarly by following the true Guru one swims across (the worldly ocean). Therefore O' slave Nanak, you meditate on God's Name again and again, because by meditating on God's Name, one obtains peace."(1)

Mehla -4

Therefore, Guru Ji proclaims: "Very fortunate are those bride (souls) who by Guru's grace have met God the King. O' Nanak, by merging in God's Name, divine light has illuminated their within."(2)

Paurri

Summarizing his above statements, Guru Ji says: "This body of ours is a place to earn righteousness, in it is hidden the light of the eternal God. Within it are hidden the jewels (of divine virtues); by becoming Guru's follower, only a rare person mines out (and acquires these virtues). Then he/she recognizes God pervading everywhere in the world, just as there is the same thread in warp and woof (of a piece of cloth). Such a person sees, believes, and hears about only the one (God) with his/her ears. O' devotee Nanak, praise God's Name. This will be your true service of the true eternal (God)."(16)

The message of the *Paurri* is that we should never deny, slander, or say any bad words against our true Guru (Granth Sahib Ji). Instead, following the advice contained therein, we should always meditate on God's Name, and try to recognize Him pervading everywhere in the universe. This is the true service of the true eternal God, which will bring us true peace.

ਸਲੋਕ ਮ: ੪ ॥

ਸਭਿ ਰਸ ਤਿਨ ਕੈ ਰਿਦੈ ਹਰਿ ਜਿਨ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹਿ
॥
ਹਰਿ ਦਰਗਹਿ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਨ ਕਉ ਸਭਿ ਦੇਖਣ ਜਾਹਿ ॥

salok mehlaa 4.

sabh ras tin kai ridai heh jin har vasi-aa man
maahi.
har dargahi tay mukh ujlay tin ka-o sabh
daykhan jaahi.

ਜਿਨ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਭਉ ਕੋਈ ਨਾਹਿ ॥
 ਹਰਿ ਉਤਮੁ ਤਿਨੀ ਸਰੇਵਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਆਹਿ ॥
 ਤੇ ਹਰਿ ਦਰਗਹਿ ਪੈਨਾਈਅਹਿ ਜਿਨ ਹਰਿ ਵੁਠਾ ਮਨ ਮਾਹਿ ॥
 ਓਇ ਆਪਿ ਤਰੇ ਸਭ ਕੁਟੰਬ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ
 ਛਡਾਹਿ ॥
 ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਮੇਲਿ ਜਨ ਤਿਨ ਵੇਖਿ ਵੇਖਿ ਹਮ
 ਜੀਵਾਹਿ ॥੧॥

ਮਃ ੪ ॥

ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ ਜਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ
 ਆਇ ॥
 ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ
 ॥
 ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ ਧਨੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੁ
 ਜਣਿਆ ਮਾਇ ॥
 ਧਨੁ ਧੰਨੁ ਗੁਰੁ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਜਿਨੀ
 ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ ॥
 ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲੁ ਦਇਆ ਕਰਿ ਜਨੁ ਨਾਨਕੁ ਧੋਵੈ ਪਾਇ
 ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਅਮਰੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿ
 ਧਾਰਿਆ ॥
 ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਮਾਰਿਆ
 ॥
 ਜਾ ਡਿਠਾ ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾਂ ਅੰਦਰਹੁ ਮਨੁ ਸਾਧਾਰਿਆ ॥
 ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਿ ਵਾਰਿਆ ॥
 ਗੁਰਮੁਖਿ ਜਿਤਾ ਮਨਮੁਖਿ ਹਾਰਿਆ ॥੧੭॥

jin nirbha-o naam Dhi-aa-i-aa t̄in ka-o bha-o
 ko-ee naahi.
 har uṭam t̄inee sarayvi-aa jin ka-o Dhur
 likhi-aa aahi.
 ṭay har d̄argahi painaa-ee-ah jin har vuthaa
 man maahi.
 o-ay aap ṭaray sabh kutamb si-o t̄in pichhai
 sabh jagat chhadaahi.
 jan naanak ka-o har mayl jan t̄in vaykh vaykh
 ham jeevaahi. ||1||

mehlaa 4.

saa Dharṭee bha-ee haree-aavalee jithai
 mayraa satgur baiṭhaa aa-ay.
 say janṭ bha-ay haree-aavlay jinee mayraa
 satgur daykhi-aa jaa-ay.
 Dhan Dhan pitaa Dhan Dhan kul Dhan Dhan
 so jannee jin guroo jani-aa maa-ay.
 Dhan Dhan guroo jin naam araaDhi-aa aap
 ṭari-aa jinee diṭhaa t̄inaa la-ay chhadaa-ay.
 har satgur maylhu ḍa-i-aa kar jan naanak
 Dhovai paa-ay. ||2||

pa-orhee.

sach sachaa satgur amar hai jis andar har ur
 Dhaari-aa.
 sach sachaa satgur purakh hai jin kaam
 kroDh bikh maari-aa.
 jaa diṭhaa pooraa satguroo ṭaaⁿ andrahu
 man saaDhaari-aa.
 balihaaree gur aapnay sadaa sadaa ghum
 vaari-aa.
 gurmukh jita manmukh haari-aa. ||17||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that following the advice of our Guru, we should always meditate on God's Name, and try to recognize Him pervading everywhere in the universe. This is the true service of the true eternal God, which will bring us true peace. In this stanza, he describes the merits of performing such true service of God, and enshrining Him in our mind.

Guru Ji says: "They in whose mind God abides enjoy the tastes of all pleasures (in life, and they don't care for any other worldly pleasures). They go to God's court with honor, and people go to see their sight. They who have meditated on the Name of the fearless (God) don't have any kind of fear. However, only those (people) have meditated on the sublime God who are so predestined. They in whose hearts God has become manifest, are honored in God's court. They, along with their family, cross over (the worldly ocean. By inspiring others to follow their lead, they) save the entire world (from evils). O' God, unite devotee Nanak

with such (holy) servants (of Yours, so that seeing and following them), I may also obtain (spiritual) life.”(1)

Mehla -4

Obviously, who could better fit the description of a true servant of God described above, than his own Guru (Amar Das Ji)? Therefore, being filled with utmost love and admiration for him, Guru (Ram Das) Ji says: “Green (and sanctified) has become that ground where my true Guru has come to sit. Those saints have bloomed in happiness who have gone and seen the sight of my true Guru. O’ mother, blessed is the father, blessed is the family, and blessed again and again is that mother who gave birth to the Guru. Blessed is the Guru, who has meditated on (God’s) Name, (and by doing so) has saved himself and also helped those to cross over (the worldly ocean), who saw him. O’ God, (please) show mercy and unite me also with the true Guru, so that Nanak (too may benefit) by humbly serving him.”(2)

Paurri

Guru Ji concludes this *Paurri* by narrating some unique merits of his Guru (Amar Das) Ji. He says: “The true Guru is the embodiment of the eternal and immortal God, who has enshrined that God in his heart. The true Guru is that true being who has eradicated the poison of lust and anger (from within). When I saw the perfect true Guru, my mind was consoled from within. Therefore ever and forever, I am a sacrifice to my true Guru (and I know that) a Guru’s follower has won, but a self-conceited person has lost (the game of life).” (17)

The message of the *Paurri* is that the person in whose heart is enshrined the love for God that person is filled with all kinds of happiness. For enshrining that kind of love, we should study the lives of our true Gurus, and try to emulate them in meditating on God’s Name with true love and devotion.

ਸਲੋਕ ਮਃ ੪ ॥

ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਧਿਆਇਸੀ ॥

ਸੋ ਕਰੇ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ਗੁਰੁ ਪੂਰਾ ਘਰੀ ਵਸਾਇਸੀ ॥

ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਇਸੀ
॥

ਜਿਨ ਰਖਣ ਕਉ ਹਰਿ ਆਪਿ ਹੋਇ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ
ਜਾਇਸੀ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਛੋਡਾਇਸੀ
॥੧॥

ਮਃ ੪ ॥

ਗੁਰਸਿਖਾ ਕੈ ਮਨਿ ਭਾਵਦੀ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ॥

ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਸਤਿਗੁਰੁ ਕੀ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਛੁਡਾਈ ॥

salok mehlā 4.

kar kirpaa satgur mayli-on mukh gurmukh
naam Dhi-aa-isee.

so karay je satgur bhaavsee gur pooraa
gharee vasaa-isee.

jin andar naam niDhaan hai tin kaa bha-o
sabh gavaa-isee.

jin rakhan ka-o har aap ho-ay hor kaytee
jhakh jhakh jaa-isee.

jan naanak naam Dhi-aa-ay too har halat
palat chhodaa-isee. ||1||

mehlā 4.

gursikhaa kai man bhaavdee gur satgur kee
vadi-aa-ee.

har raakho paj satguroo kee nit charhai
savaa-ee.

gur satgur kai man paarbarahm hai
paarbarahm chhadaa-ee.

ਗੁਰ ਸਤਿਗੁਰ ਤਾਣੁ ਦੀਬਾਣੁ ਹਰਿ ਤਿਨਿ ਸਭ ਆਣਿ ਨਿਵਾਈ ॥

ਜਿਨੀ ਡਿਠਾ ਮੇਰਾ ਸਤਿਗੁਰੁ ਭਾਉ ਕਰਿ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਗਵਾਈ ॥

ਹਰਿ ਦਰਗਹ ਤੇ ਮੁਖ ਉਜਲੇ ਬਹੁ ਸੋਭਾ ਪਾਈ ॥

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ॥੨॥

ਪਉੜੀ ॥

ਹਉ ਆਖਿ ਸਲਾਹੀ ਸਿਫਤਿ ਸਚੁ ਸਚੁ ਸਚੇ ਕੀ ਵਡਿਆਈ ॥

ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ ॥

ਪੰਨਾ ੩੧੧

ਸਚੁ ਸਚਾ ਰਸੁ ਜਿਨੀ ਚਖਿਆ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਪਾਈ ॥

ਇਹੁ ਹਰਿ ਰਸੁ ਸੇਈ ਜਾਣਦੇ ਜਿਉ ਗੁੰਗੈ ਮਿਠਿਆਈ ਖਾਈ ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਮਨਿ ਵਜੀ ਵਾਧਾਈ ॥੧੮॥

gur satgur taan deebaan har tin sabh aan nivaa-ee.

jinee dithaa mayraa satgur bhaa-o kar tin kay sabh paap gavaa-ee.

har dargeh tay mukh ujlay baho sobhaa paa-ee.

jan naanak mangai Dhoorh tin jo gur kay sikh mayray bhaa-ee. ||2||

pa-orhee.

ha-o aakh salaahee sifath sach sach sachay kee vadi-aa-ee.

saalaahee sach salaah sach sach keemat kinai na paa-ee.

SGGS P-311

sach sachaa ras jinee chakhi-aa say taripath rahay aaghaa-ee.

ih har ras say-ee jaanday ji-o gooⁿgai mithi-aa-ee khaa-ee.

gur poorai har parabh sayvi-aa man vajee vaaDhaa-ee. ||18||

Salok Mehla-4

Guru Ji concluded the second *salok* in the previous *Paurri* by praying to God to show mercy, and unite him also with the true Guru, so that he too may benefit by humbly serving the true Guru.

He starts his next sermon by saying: “Showing mercy, whom God has united with the true Guru, follows Guru’s advice, and utters God’s Name from the tongue. Such a person does (only that) which pleases the true Guru, and the perfect Guru enshrines (the treasure of Name) in that person’s heart. They within whom is the treasure of Name, all their fear, (the Guru) dispels. Whom God Himself protects, (no matter) how many people wish to harm, they all would go away after wasting themselves in making vain efforts. Therefore, O’ servant Nanak, you meditate on the Name: God would liberate you (from any kind of trouble, both) in this and the next world.”(1)

Mehla -4

Now Guru Ji comments on the love and devotion of the Guru’s disciples for their Guru, and the merits of the true Guru. He says: “The disciples of the Guru love to sing praise of their great true Guru. (O’ God), You always protect the honor of the true Guru, whose honor multiplies every day. In the mind of the great true Guru abides that transcendent God who saves all beings (from evils). God Himself is the power and the prop of the great true Guru. That (God) has made (the entire world) to bow before (the true Guru). Those who have seen my true Guru with love in their hearts; they have had all their sins erased. They are honored in God’s court, and enjoy great glory (in the world). Slave Nanak begs for the most humble service of those brothers of mine, who are such disciples of the Guru.”(2)

Paurri

Guru Ji concludes this *Paurri* by describing how difficult it is to sing praises of that eternal God, and what kind of unique pleasure those devotees enjoy who thus serve the eternal God (by singing His praises). He says: “(O’ my friends), by praising that embodiment of truth, I try to describe the true glory of that eternal God. That praise-worthy God is the embodiment of truth. His praise is true. However, no one knows the worth of that eternal God. They who have tasted the essence of the true Master have been satiated (from worldly desires). Only (such persons) know the relish of this nectar, but like the sweets of a dumb person, (they cannot describe this relish). Therefore, they (who have) served God (by meditating on His Name under the guidance of) the perfect Guru, they remain delighted in their minds.”(18)

The message of the *Paurri* is that we should pray to God to unite us with the true Guru, so that following his advice we may keep singing God’s praise, and meditating on His Name. In this way, our mind would always feel satiated (from worldly desires), and remain delighted with divine bliss.

ਸਲੋਕ ਮਃ ੪ ॥

ਜਿਨਾ ਅੰਦਰਿ ਉਮਰਬਲ ਸੇਈ ਜਾਣਨਿ ਸੁਲੀਆ ॥

ਹਰਿ ਜਾਣਹਿ ਸੇਈ ਬਿਰਹੁ ਹਉ ਤਿਨ ਵਿਟਹੁ ਸਦ ਘੁਮਿ
ਘੋਲੀਆ ॥

ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਪੁਰਖੁ ਮੇਰਾ ਸਿਰੁ ਤਿਨ ਵਿਟਹੁ ਤਲ ਰੋਲੀਆ
॥

ਜੋ ਸਿਖ ਗੁਰ ਕਾਰ ਕਮਾਵਹਿ ਹਉ ਗੁਲਮੁ ਤਿਨਾ ਕਾ ਗੋਲੀਆ ॥

ਹਰਿ ਰੰਗਿ ਚਲੁਲੈ ਜੋ ਰਤੇ ਤਿਨ ਭਿਨੀ ਹਰਿ ਰੰਗਿ ਚੋਲੀਆ ॥

ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਮੇਲਿ ਗੁਰ ਪਹਿ ਸਿਰੁ ਵੇਚਿਆ ਮੋਲੀਆ
॥੧॥

ਮਃ ੪ ॥

ਅਉਗਣੀ ਭਰਿਆ ਸਰੀਰੁ ਹੈ ਕਿਉ ਸੰਤਹੁ ਨਿਰਮਲੁ ਹੋਇ ॥

ਗੁਰਮੁਖਿ ਗੁਣ ਵੇਹਾਝੀਅਹਿ ਮਲੁ ਹਉਮੈ ਕਵੈ ਧੋਇ ॥

ਸਚੁ ਵਡੰਝਹਿ ਰੰਗਿ ਸਿਉ ਸਚੁ ਸਉਦਾ ਹੋਇ ॥

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਹਰਿ ਭਾਵੈ ਸੋਇ ॥

ਨਾਨਕ ਤਿਨ ਸਚੁ ਵਡੰਜਿਆ ਜਿਨਾ ਧੁਰਿ ਲਿਖਿਆ ਪਰਾਪਤਿ
ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਸਾਲਾਹੀ ਸਚੁ ਸਾਲਾਹਣਾ ਸਚੁ ਸਚਾ ਪੁਰਖੁ ਨਿਰਾਲੇ ॥

ਸਚੁ ਸੇਈ ਸਚੁ ਮਨਿ ਵਸੈ ਸਚੁ ਸਚਾ ਹਰਿ ਰਖਵਾਲੇ ॥

ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ਸੇ ਜਾਇ ਰਲੇ ਸਚ ਨਾਲੇ ॥

Salok mehlā 4.

jinaa andar umar**ṭ**hal say-ee jaanān
soolee-aa.

har jaan**ṭ**eh say-ee birahu ha-o t**ṭ**in vitahu sag
ghum gholee-aa.

har may**ṭ**lu sajan purak**ṭ**h mayraa sir t**ṭ**in
vitahu t**ṭ**al rolee-aa.

jo sikh gur kaar kamaaveh ha-o gulam t**ṭ**inaa
kaa golee-aa.

har rang chalo**ṭ**lai jo ratay t**ṭ**in bh**ṭ**inee har
rang cholee-aa.

kar kirpaa naanak may**ṭ**l gur peh sir vaychi-aa
molee-aa. ||1||

mehlā 4.

a-ugan**ṭ**ee bh**ṭ**ari-aa sareer hai ki-o sant**ṭ**ahu
nirmal ho-ay.

gurmuk**ṭ**h gun v**ṭ**ayhaaj**ṭ**hee-ah mal ha-umai
kad**ṭ**hai D**ṭ**ho-ay.

sach van**ṭ**aⁿjahi rang si-o sach sa-ud**ṭ**aa ho-ay.
t**ṭ**otaa mool na aavee laahaa har bh**ṭ**aavai
so-ay.

naanak t**ṭ**in sach van**ṭ**an**ṭ**Ji-aa Jinaa D**ṭ**hur
lik**ṭ**hi-aa paraapat**ṭ** ho-ay. ||2||

pa-orṭ**hee.**

saala**ṭ**ahee sach salaah**ṭ**naa sach sachaa
purak**ṭ**h niraalay.

sach say**ṭ**ee sach man vasai sach sachaa har
rak**ṭ**hvaalay.

sach sachaa Jinee araaD**ṭ**hi-aa say jaa-ay ralay
sach naalay.

ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬੋਤਾਲੇ ॥

sach sachaa Jinee na sayvi-aa say manmukh
moorh baytaalay.

ਓਹ ਆਲੁ ਪਤਾਲੁ ਮੁਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੈ ਮਦਿ ਮਤਵਾਲੇ
॥੧੯॥

oh aal paṭaal muhhu bolḍay Ji-o peetai mad
matvaalay. ||19||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that we should pray to God to unite us with the true Guru. So that following his advice we may keep singing God's praise and meditating on His Name, and our mind may always feel satiated (from worldly desires), and delighted with divine bliss. Now touching the heights of poetic imagery, Guru Ji tells us what true love for God really means, and the kind of pain a Guru's follower feels when separated from his/her beloved (God).

He says: "Only those who suffer from a chronic case of carbuncle (an incurable ulcer in the sensitive inside parts of the body) understand the sharpness of this pain. (Similarly) only (true lovers of God) understand the pain of separation (from their beloved God), and I am always a sacrifice to such (love-imbued) devotees. O' God, unite me with such a devoted friend; (I wish that) my head may roll under (the feet of such) persons. I am a slave of the slaves of those disciples of the Guru, who do what the Guru says. They who are imbued with God's love (in their mind), their bodies too are imbued (in God's love). O' Nanak, showing mercy God has united them with the Guru, (and they have dedicated themselves to Guru's service, as if they have) sold their head to the Guru for a price."(1)

Mehla -4

Now putting himself in our position, Guru Ji raises a question and then he himself provides the answer. He says: "O' saints, this body is full of faults: how can it be purified? (The answer is that) by following Guru's advice, virtues are enshrined in (a person, and in this way one can wash out the dirt of ego from within. They who amass the merchandise of truth (God's Name) realize that merchandise lasts forever. They never suffer loss, but the profit is that God seems pleasing to them. However O' Nanak, only those who receive this as their pre-ordained (privilege), amass the true (capital of Name)."(2)

Paurri

Therefore Guru Ji concludes this *Paurri* by expressing his own desire to praise the eternal (God). He says: "(I wish to only) praise that unique true God who is worthy of praise. By serving the true Being, truth abides in the mind, and the true God becomes our eternal protector. They who have served the true (God) have merged in the true Being. The self-conceited fools who have not meditated upon the true (God) are like foolish ghosts. Like intoxicated drunkards, they utter meaningless prattle from their mouths (to which no body pays any attention)."(19).

The message of the *Paurri* is that we should have pure and true love for the true God; we should always crave to meet and merge in Him. For this, we should purge ourselves of our sins by following the advice of the Guru, and meditating on God's Name without caring what other self-conceited fools say.

ਸਲੋਕ ਮਹਲਾ ੩ ॥

ਗਉੜੀ ਰਾਗਿ ਸੁਲਖਣੀ ਜੇ ਖਸਮੈ ਚਿਤਿ ਕਰੇਇ ॥

ਭਾਣੈ ਚਲੈ ਸਤਿਗੁਰੂ ਕੈ ਐਸਾ ਸੀਗਾਰੁ ਕਰੇਇ ॥

ਸਚਾ ਸਬਦੁ ਭਤਾਰੁ ਹੈ ਸਦਾ ਸਦਾ ਰਾਵੇਇ ॥

ਜਿਉ ਉਬਲੀ ਮਜੀਠੈ ਰੰਗੁ ਗਹਗਹਾ ਤਿਉ ਸਚੇ ਨੋ ਜੀਉ
ਦੇਇ ॥

ਰੰਗਿ ਚਲੂਲੈ ਅਤਿ ਰਤੀ ਸਚੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥

ਕੂੜੁ ਨਗੀ ਗੁਣੀ ਨਾ ਰਹੈ ਕੂੜੁ ਮੁਲੰਮਾ ਪਲੇਟਿ ਧਰੇਹੁ ॥

ਕੂੜੀ ਕਰਨਿ ਵਡਾਈਆ ਕੂੜੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥

ਨਾਨਕ ਸਚਾ ਆਪਿ ਹੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

ਮਃ ੪ ॥

ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਉਸਤਤਿ ਹੈ ਸੰਗਿ ਸਾਧੂ ਮਿਲੇ
ਪਿਆਰਿਆ ॥

ਓਇ ਪੁਰਖ ਪ੍ਰਾਣੀ ਧੰਨਿ ਜਨ ਹਰਿ ਉਪਦੇਸੁ ਕਰਹਿ
ਪਰਉਪਕਾਰਿਆ ॥

ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹਿ ਹਰਿ ਨਾਮੁ ਸੁਣਾਵਹਿ ਹਰਿ ਨਾਮੇ ਜਗੁ
ਨਿਸਤਾਰਿਆ ॥

ਗੁਰ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਨਵ ਖੰਡ ਜਗਤਿ
ਨਮਸਕਾਰਿਆ ॥

ਤੁਧੁ ਆਪੇ ਆਪੁ ਰਖਿਆ ਸਤਿਗੁਰ ਵਿਚਿ ਗੁਰੁ ਆਪੇ ਤੁਧੁ
ਸਵਾਰਿਆ ॥

ਤੂੰ ਆਪੇ ਪੂਜਹਿ ਪੂਜ ਕਰਾਵਹਿ ਸਤਿਗੁਰ ਕਉ
ਸਿਰਜਣਹਾਰਿਆ ॥

ਕੋਈ ਵਿਛੁੜਿ ਜਾਇ ਸਤਿਗੁਰੁ ਪਾਸਹੁ ਤਿਸੁ ਕਾਲਾ ਮੁਹੁ
ਜਮਿ ਮਾਰਿਆ ॥

ਪੰਨਾ ੩੧੨

ਤਿਸੁ ਅਗੈ ਪਿਛੈ ਢੋਈ ਨਾਹੀ ਗੁਰਸਿਖੀ ਮਨਿ ਵੀਚਾਰਿਆ
॥

ਸਤਿਗੁਰੂ ਨੋ ਮਿਲੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਨ ਹਿਰਦੈ ਨਾਮੁ
ਸਮਾਰਿਆ ॥

ਜਨ ਨਾਨਕ ਕੇ ਗੁਰਸਿਖ ਪੁਤਹਹੁ ਹਰਿ ਜਪਿਅਹੁ ਹਰਿ
ਨਿਸਤਾਰਿਆ ॥੨॥

ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਜਗਤੁ ਭੁਲਾਇਆ ਦੁਰਮਤਿ ਬਿਖਿਆ ਬਿਕਾਰ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਨਦਰਿ ਹੋਇ ਮਨਮੁਖ ਅੰਧ ਅੰਧਿਆਰ ॥

ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਜਿਸ ਨੋ ਸਬਦਿ ਲਾਏ ਪਿਆਰੁ
॥੩॥

Salok mehlaa 3.

ga-orhee raag sulakh-nee jay khasmai chit
karay-i.

bhaanaai chalai satguroo kai aisaa seegaar
karay-i.

sachaa sabad bhataaar hai sadaa sadaa
raavay-ay.

Ji-o ublee majeeethai rang gahgahaa ti-o sachay
no jee-o day-ay.

rang chaloelai at ratee sachay si-o lagaa nayhu.

koorh thagee gujhee naa rahai koorh
mulammaa palayt Dharayhu.

koorhee karan vadaa-ee-aa koorhay si-o lagaa
nayhu.

naanak sachaa aap hai aapay nadar karay-i.
||1||

mehlaa 4.

sat संगat meh har ustat hai sang saaDhoo
milay pi-aari-aa.

o-ay purakh paraanee Dhan jan heh updays
karahi par-upkaari-aa.

har naam darirhaaveh har naam sunaaveh har
naamay jag nistaari-aa.

gur vaykhan ka-o sabh ko-ee lochai nav khand
jagat namaskaari-aa.

tuDh aapay aap rakhi-aa satgur vich gur aapay
tuDh savaari-aa.

too aapay poojeh pooj karaaveh satgur ka-o
sirjanhaari-aa.

ko-ee vichhurh jaa-ay satguroo paashu tis
kaalaa muhu jam maari-aa.

SGGS P-312

tis agai pichhai dho-ee naahee gursikhee man
veechaari-aa.

satguroo no milay say-ee jan ubray Jin hir dai
naam samaari-aa.

jan naanak kay gursikh puthahu har japi-ahu
har nistaari-aa. ||2||

mehlaa 3.

ha-umai jagat bhulaa-i-aa durmat bikh-i-aa
bikaar.

satgur milai ta nadar ho-ay manmukh anDh
anDhi-aar.

naanak aapay mayl la-ay Jis no sabad laa-ay
pi-aar. ||3||

ਪਉੜੀ ॥

ਸਚੁ ਸਚੇ ਕੀ ਸਿਫਤਿ ਸਲਾਹ ਹੈ ਸੋ ਕਰੇ ਜਿਸੁ ਅੰਦਰੁ
ਭਿਜੈ ॥
ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਕਾ ਕੰਧੁ ਨ ਕਬਹੂ
ਛਿਜੈ ॥
ਧਨੁ ਧਨੁ ਪੁਰਖ ਸਾਬਾਸਿ ਹੈ ਜਿਨ ਸਚੁ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ
ਪਿਜੈ ॥
ਸਚੁ ਸਚਾ ਜਿਨ ਮਨਿ ਭਾਵਦਾ ਸੇ ਮਨਿ ਸਚੀ ਦਰਗਹ
ਲਿਜੈ ॥
ਧਨੁ ਧਨੁ ਜਨਮੁ ਸਚਿਆਰੀਆ ਮੁਖ ਉਜਲ ਸਚੁ ਕਰਿਜੈ
॥੨੦॥

pa-orhee.

sach sachay kee sifət salaah hai so karay Jis
andar bhijai.
Jinee ik man ik araaDhi-aa tīn kaa kanDh na
kabhoo chhijai.
Dhan Dhan purakh saabaas hai Jin sach rasnaa
amrit piyai.
sach sachaa Jin man bhavadaa say man sachee
dargeh lijai.
Dhan Dhan janam sachi-aaree-aa mukh ujal
sach karijai. ||20||

Salok Mehla-3

According to Dr. Bh. Vir Singh Ji, in olden days musicians would sometimes dress themselves in appropriate clothes of a *Raag* (musical measure), and sing different songs to impress listeners. In this stanza, expressing his love of music, Guru Ji comments on the *Raag Gaurri* in which this chapter has been composed.

He says: “(O’ my friends, the message of) *Gaurri Raag* is that a bride (soul) is good mannered only if she enshrines the Master in her mind. Her decoration should be that she conducts herself in accordance with what the true Guru says. The true word (of the Guru is like the order of her) husband, and ever and forever she should remember it. Like the fast color of boiled madder, she should surrender (her deeply imbued soul) to the eternal (God). When she is so extremely imbued with such deep love, only then is she deemed imbued with the love of the eternal (God. On the other hand), falsehood and hypocrisy doesn’t remain hidden, even if one coats it with a false coating (of truth). They who are in love with a false person, they indulge in false praises of such a person. But, false is the praise of the false ones, for they cherish nothing but what is false. O’ Nanak, only (God) Himself is true (and one is imbued with His true love only if He) Himself casts His glance of grace (and imbues one with true divine love).” (1)

Mehla - 4

Next, describing the merits of joining the congregation of saintly persons and giving the essence of his advice, Guru Ji says: “O’ my friend, in the congregation of the saintly persons is the praise of God, and there one obtains the company of saint (Guru). Blessed are those human beings who earn the virtue of advising (people) to sing God’s praise. They impart God’s Name, recite God’s Name (to others), and through the Name they emancipate the world. Everyone craves to see the Guru, and all the nine regions (of the universe) bow before him. O’ the Creator of the true Guru, You have hidden Yourself in the Guru, and You Yourself have embellished the Guru. You Yourself adore (the Guru) and make others to worship him. Therefore, if anyone deserts the Guru, the demon of death puts him to shame and punishes him (severely). The Guru’s followers have realized this thing in their minds: that such a person gets no refuge here or hereafter. Only those devotees have been emancipated who have met the true Guru, and who have meditated on (God’s) Name in their heart. Therefore, O’ the *Gursikh* (Guru following) sons of devotee Nanak, meditate on God. (They who have done so), God has emancipated them (from the worldly bonds).” (2)

Mehla -3

Now stating another reason for the necessity of meeting the true Guru and following his advice, Guru Ji says: “(O’ my friends), ego has led the world astray. (Misguided by) evil intellect and the poison (of worldly wealth), it commits evil deeds. If one meets the true Guru, then one may be blessed (by God’s) grace. But the self-conceited (person) remains in darkness (without Guru’s guidance). O’ Nanak, on His own whom God imbues with the love of (Guru’s) word, He unites (that person) with Himself.”(3)

Paurri

In conclusion, Guru Ji says: “(O’ my friends), everlasting is the praise of the true (God. But only that person) utters this (praise) who is imbued with (divine love) inside. They who have contemplated on God with a single minded (devotion), their body is never weakened (by evil pursuits). Blessed and worthy of praise are those who drink the true nectar (of God’s Name) with their tongue. They who love the true eternal (God) from the core of their hearts are honored in the true court. Therefore, blessed again and again is the (human) birth of those true ones, who by adopting Truth brighten their life (with God’s approval).”(20)

The message of the Paurri is that if we want to obtain the grace of God, we should join the congregation of saintly persons; sing praises of God, and follow the advice of the true Guru (Granth Sahib Ji). We would then be rid of our evil intellect and ego, and sing praise of God with true love and devotion, so that one day showing His mercy, God may unite us also in His blissful union.

ਸਲੋਕ ਮਃ ੪ ॥

ਸਾਕਤ ਜਾਇ ਨਿਵਹਿ ਗੁਰ ਆਗੈ ਮਨਿ ਖੋਟੇ ਕੂੜਿ ਕੂੜਿਆਚੇ
॥

ਜਾ ਗੁਰੁ ਕਹੈ ਉਨਹੁ ਮੇਰੇ ਭਾਈ ਬਹਿ ਜਾਹਿ ਘੁਸਰਿ ਬਗੁਲਾਚੇ
॥

ਗੁਰਸਿਖਾ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਚੁਣਿ ਕਢੈ ਲਧੋਵਾਰੇ ॥

ਓਇ ਅਗੈ ਪਿਛੈ ਬਹਿ ਮੁਹੁ ਛਪਾਇਨਿ ਨ ਰਲਨੀ ਖੋਟੇਆਚੇ
॥

ਓਨਾ ਦਾ ਭਖੁ ਸੁ ਓਥੈ ਨਾਹੀ ਜਾਇ ਕੂੜੁ ਲਹਨਿ ਭੇਡਾਰੇ ॥

ਜੇ ਸਾਕਤੁ ਨਰੁ ਖਾਵਾਈਐ ਲੋਚੀਐ ਬਿਖੁ ਕਢੈ ਮੁਖਿ ਉਗਲਾਚੇ
॥

ਹਰਿ ਸਾਕਤ ਸੇਤੀ ਸੰਗੁ ਨ ਕਰੀਅਹੁ ਓਇ ਮਾਰੇ
ਸਿਰਜਣਹਾਰੇ ॥

ਜਿਸ ਕਾ ਇਹੁ ਖੇਲੁ ਸੋਈ ਕਰਿ ਵੇਖੈ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਸਮਾਰੇ ॥੧॥

ਮਃ ੪ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਚਿ ਧਾਰਿਆ
॥

ਸਤਿਗੁਰੁ ਨੋ ਅਪਤਿ ਕੋਇ ਨ ਸਕਈ ਜਿਸੁ ਵਲਿ
ਸਿਰਜਣਹਾਰਿਆ ॥

Salok mehlā 4.

saakaṭ jaa-ay niveh gur aagai man khotay
koorh koorhi-aaray.

jaa gur kahai uthahu mayray bhaa-ee bahi
jaahi ghusar bagulaaray.

gursikhaa andar satgur vartai chun kadhay
ladhovaaray.

o-ay agai pichhai bahi muhu chhapaa-in na
ralnee khotay-aaray.

onaa daa bhakh so othai naahee jaa-ay koorh
lahan bhaydaaray

jay saakaṭ nar khaaavaa-ee-ai lochee-ai bik
kadhai mukh uglaaray.

har saakaṭ saytee sang na karee-ahu o-ay
maaray sirjanhaaray.

jis kaa ih khayl so-ee kar vaykhai jan naanak
naam samaaray. ||1||

mehlā 4.

satgur purakh agamm hai Jis andar har ur
Dhaari-aa.

satguroo no aparh ko-ay na sak-ee Jis val
sirjanhaari-aa.

ਸਤਿਗੁਰੂ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ ਜਿਤੁ ਕਾਲੁ
ਕੰਟਕੁ ਮਾਰਿ ਵਿਡਾਰਿਆ ॥
ਸਤਿਗੁਰੂ ਕਾ ਰਖਣਹਾਰਾ ਹਰਿ ਆਪਿ ਹੈ ਸਤਿਗੁਰੂ ਕੈ ਪਿਛੈ
ਹਰਿ ਸਭਿ ਉਬਾਰਿਆ ॥
ਜੋ ਮੰਦਾ ਚਿਤਵੈ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕਾ ਸੋ ਆਪਿ ਉਪਾਵਣਹਾਰੈ
ਮਾਰਿਆ ॥
ਏਹ ਗਲ ਹੋਵੈ ਹਰਿ ਦਰਗਹ ਸਚੇ ਕੀ ਜਨ ਨਾਨਕ ਅਗਮੁ
ਵੀਚਾਰਿਆ ॥੨॥

ਖਉੜੀ ॥

ਸਚੁ ਸੁਤਿਆ ਜਿਨੀ ਅਰਾਧਿਆ ਜਾ ਉਠੇ ਤਾ ਸਚੁ ਚਵੇ ॥
ਸੇ ਵਿਰਲੇ ਜੁਗ ਮਹਿ ਜਾਣੀਅਹਿ ਜੋ ਗੁਰਮੁਖਿ ਸਚੁ ਰਵੇ ॥
ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿ ਅਨਦਿਨੁ ਸਚੁ ਲਵੇ ॥
ਜਿਨ ਮਨਿ ਤਨਿ ਸਚਾ ਭਾਵਦਾ ਸੇ ਸਚੀ ਦਰਗਹ ਗਵੇ ॥
ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਸਚੁ ਨਾਮੁ ਸਚੁ ਸਚਾ ਸਦਾ ਨਵੇ ॥੨੧॥

satguroo kaa kharhag sanjo-o har bhagat hai
Jit kaal kantik maar vidaari-aa.
satguroo kaa rakhanhaaraa har aap hai
satguroo kai picchhai har sabh ubaari-aa.
jo mandaa chitvai pooray satguroo kaa so aap
upaavanhaaraai maari-aa.
ayh gal hovai har dargeh sachay kee jan
naanak agam veechaari-aa. ||2||

pa-orhee.

sach sutī-aa Jinee araaDhi-aa jaa uthay taa
sach chavay.
say virlay jug meh jaanee-ahi jo gurmukh sach
ravay.
ha-o baliharee tin ka-o je an-din sach lavay.
Jin man tan sachaa bhaavdaa say sachee
dargeh gavay.
jan naanak bolai sach naam sach sachaa sadaa
navay. ||21||

Salok Mehla-4

In the previous *Paurri* Guru Ji advised us that if we want to obtain the grace of God we should join the congregation of saintly persons, sing praises of God, and follow the advice of the true Guru.

He begins his next sermon by commenting on the state and fate of those liars and worshippers of worldly wealth and power who have turned away from God, but still try to hide themselves in Guru's congregation for their selfish purposes. Regarding such *Saakats* (worshippers of power), Guru Ji says: "Even if the *Saakats* go and bow before the Guru, still their minds remain corrupt and filled with utter falsehood. When the Guru asks his disciples to rise up (and perform some tasks), they sit and hide their heads like cranes (and thus shirk from any service). But within the (minds of the Guru's followers or) *Gursikhs* the true Guru himself abides. Therefore the investigating (*Gursikhs* easily) sort and drive out the (hypocrites. Who try to) hide themselves by sometimes sitting in front and sometimes in the back, but still these counterfeits are not able to blend in (with the genuine *Sikhs*). The kind of food (the false wealth and power which these *Saakats* are looking for) is not available there. Therefore, like sheep they go elsewhere to look for (their kind of) false "food." Even if we wish and try to feed apostate persons (with genuine advice), they spew and throw out poison (ill words) from their mouths. (Therefore, O' my friends), do not keep company with those separated from God, because the Creator has Himself cursed them. (Don't worry or question why are they so, because only God), whose drama (this world is), looks at what He Himself has created. Devotee Nanak only meditates on God's Name."(1)

Mehla -4

Now Guru Ji tells us why such worshippers of wealth and power can do no harm to the true Guru. He says: "The true Guru is the unfathomable being who has enshrined God in his heart. No one can equal the true Guru, on whose side is the Creator Himself. God's meditation is the sword and armor of the true Guru, with which he has overcome even the dread of death. God Himself is the protector of the true Guru, and on his account God has

saved everyone (who follows the true Guru). He who wishes ill of the perfect Guru, him the Creator Himself destroys. Slave Nanak has reflected on this mystery (and concluded that) this is what happens in the court of the true God.”(2)

Paurri

Guru Ji concludes this sermon by describing the blessings enjoyed by those persons who, under the guidance of the Guru, meditate on the Name of the true God at all times. He says: “Rare are those in this world who, according to Guru’s guidance, meditate on the (true God). While asleep, they meditate on the true (Name), and utter the true (Name) when they wake up. I am a sacrifice unto those who meditate on the true (Name) day and night. They, in whose mind and body the true God is pleasing, arrive at the true court (of God). Therefore, devotee Nanak utters the Name of that true (God), who is everlasting and always new (and endearing).” (21)

The message of the Paurri is that it is no use trying to go and hide in the holy congregation while still holding falsehood and love of worldly wealth in our minds. Soon we would be recognized and driven out. We should go and seek the advice of the true Guru with a pure mind, and try to become true Gursikhs who meditate on the Creator at all times.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਕਿਆ ਸਵਣਾ ਕਿਆ ਜਾਗਣਾ ਗੁਰਮੁਖਿ ਤੇ ਪਰਵਾਣੁ ॥

ਪੰਨਾ ੩੧੩

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਪਰਧਾਨ ॥

ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਗੈ ਧਿਆਨੁ ॥

ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਦਰਗਹ ਪਾਈ ਮਾਨੁ ॥

ਸਉਦੇ ਵਾਹੁ ਵਾਹੁ ਉਚਰਹਿ ਉਠਦੇ ਭੀ ਵਾਹੁ ਕਰੇਨਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿ ਨਿਤ ਉਠਿ ਸੰਮਾਲੇਨਿ ॥੧॥

ਮਃ ੪ ॥

ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਆਪਣਾ ਪਾਈਐ ਨਾਮੁ ਅਪਾਰੁ ॥

ਭਉਜਲਿ ਭੁਬਦਿਆ ਕਢਿ ਲਏ ਹਰਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥

ਧੰਨੁ ਧੰਨੁ ਸੇ ਸਾਹ ਹੈ ਜਿ ਨਾਮਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

ਵਣਜਾਰੇ ਸਿਖ ਆਵਦੇ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥

ਜਨ ਨਾਨਕ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਤਿਨ ਸੇਵਿਆ
ਸਿਰਜਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚੇ ਕੇ ਜਨ ਭਗਤ ਹਹਿ ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ
॥

Salok mehlā 4.

ki-aa savṇaa ki-aa jaagṇaa gurmuḁh tay
parvaan.

SGGS P-313

Jinaa saas giraas na visrai say pooray purakh
parDhaan.

karmee satgur paa-ee-ai an-din lagai Dhi-aan.

tin kee sangat mil rahaa dargeh paa-ee maan.

sa-uday vaahu vaahu uchrahi uth-day bhee
vaahu karayn.

naanak tay mukh ujlay je nit uth samaalayn.
||1||

mehlā 4.

satgur sayvee-ai aapṇaa paa-ee-ai naam apaar.

bha-ojal dubdi-aa kadh la-ay har daat karay
daataar.

Dhan Dhan say saah hai je naam karahi
vaapaar.

vanjaaray sikh aavday sabad laghaavanhaar.

jan naanak Jin ka-o kirpaa bha-ee tin sayvi-aa
sirjanhaar. ||2||

pa-orhee.

sach sachay kay jan bhagat heh sach sachaa
Jinee araaDhi-aa.

ਜਿਨ ਗੁਰਮੁਖਿ ਖੋਜਿ ਢੰਢੋਲਿਆ ਤਿਨ ਅੰਦਰਹੁ ਹੀ ਸਚੁ ਲਾਇਆ ॥	Jin gurmukh khoj dhandholi-aa tin andrahu hee sach laaDhi-aa.
ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਜਿਨੀ ਸੇਵਿਆ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਤਿਨੀ ਸਾਧਿਆ ॥	sach saahib sach Jinee sayvi-aa kaal kantak maar jinee saaDhi-aa.
ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸਚੁ ਸੇਵਨਿ ਸੇ ਸਚਿ ਰਲਾਇਆ ॥	sach sachaa sabh doo vadaa hai sach sayvan say sach ralaadhi-aa.
ਸਚੁ ਸਚੇ ਨੇ ਸਾਬਾਸਿ ਹੈ ਸਚੁ ਸਚਾ ਸੇਵਿ ਫਲਾਇਆ ॥੨੨॥	sach sachay no saabaas hai sach sachaa sayv falaaDhi-aa. 22

Salok Mehla-4

At the beginning of previous *Paurri* Guru Ji stated that rare are those in this world who according to Guru's guidance, meditate on the (true God). While asleep, they meditate on the true (Name), and utter the true (Name) when they wake up. Now he describes the qualities of truly Gurmukh (or Guru following persons).

Guru Ji says: "(O' my friends), whether asleep or awake, the Guru's followers are approved (in both states. Such people) who do not let (God) be forsaken for even a single breath or morsel are truly distinguished beings. It is only by the grace (of God) that we meet the true Guru, and (then day and night) we are attuned (to the Name of God. Therefore, I wish that) I too may join their company and obtain honor in God's court. While asleep, they praise (God), and also utter His praise when awake. O' Nanak, honored are (these fortunate ones) who rise up daily to remember (God)."(1)

Mehla -4

Guru Ji now describes the merits of serving or following the advice of our true Guru. He says: "(O' my friends), if we do what our true Guru says, we obtain the limitless (treasure of God's) Name. (Through the Guru), the beneficent God bestows (this gift of Name), and He pulls the drowning persons out (of the sea of worldly existence. Blessed is the merchant who trades in (the commodity of God's) Name. Through the (divine) word, they are able to help those peddler sikhs swim across (the worldly ocean) who come to them (for this commodity). But O' slave Nanak, only they who have been bestowed (God's) grace have meditated on the Creator."(2)

Paurri

Guru Ji concludes this sermon by giving the definition of true devotees of God, and what kinds of blessings they enjoy. He says: "They alone are the true devotees of the eternal God who have truly meditated on the true Being. Through the Guru, they who have searched Him have found the true (God) from their within itself. They who have truly served the true Being have vanquished and brought under control the fear of pain of death. The true One is higher than all. They who serve the true One merge in that true one (Himself). They who again and again utter and say, "blessed is the true God," and thus by serving that true One obtain the sublime fruit (of union with the true God)."(22)

The message of the *Paurri* is that if we want to be saved from all troubles and become one with the true God, then under the guidance of the true Guru we should meditate on the true God at every moment.

ਸਲੋਕ ਮਃ ੪ ॥

ਮਨਮੁਖੁ ਪ੍ਰਾਣੀ ਮੁਗਧੁ ਹੈ ਨਾਮਹੀਣ ਭਰਮਾਇ ॥

ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਨਾ ਟਿਕੈ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ ਪਾਇ ॥

ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਦਇਆਲ ਹੋਹਿ ਤਾਂ ਸਤਿਗੁਰੁ ਮਿਲਿਆ
ਆਇ ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੁ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥੧॥

ਮਃ ੪ ॥

ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਬਹੁ ਬਿਧਿ ਰੰਗਿ ਸੁਭਾਇ ॥

ਸਤਿਗੁਰੁ ਸੇਤੀ ਮਨੁ ਰਤਾ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥

ਜਿਹਵਾ ਸਾਲਾਹਿ ਨ ਰਜਈ ਹਰਿ ਪ੍ਰੀਤਮ ਚਿਤੁ ਲਾਇ ॥

ਨਾਨਕ ਨਾਵੈ ਕੀ ਮਨਿ ਭੁਖ ਹੈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਰਸੁ ਖਾਇ
॥੨॥

ਪਉੜੀ ॥

ਸਚੁ ਸਚਾ ਕੁਦਰਤਿ ਜਾਣੀਐ ਦਿਨੁ ਰਾਤੀ ਜਿਨਿ ਬਣਾਈਆ
॥

ਸੋ ਸਚੁ ਸਲਾਹੀ ਸਦਾ ਸਦਾ ਸਚੁ ਸਚੇ ਕੀਆ ਵਡਿਆਈਆ
॥

ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ॥

ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾ ਹਾਜਰੁ ਨਦਰੀ ਆਈਆ ॥

ਸਚੁ ਗੁਰਮੁਖਿ ਜਿਨੀ ਸਲਾਹਿਆ ਤਿਨਾ ਭੁਖਾ ਸਭਿ
ਗਵਾਈਆ ॥੨੩॥

Salok mehlaa 4.

manmukh paraaṅṅee mugaDh hai naamheen
bharmaa-ay.

bin gur manoo-aa naa tikai fir fir joonee
paa-ay.

har parabh aap da-i-aal hohi taaⁿ satgur mili-aa
aa-ay.

jan naanak naam salaahi too janam maran
dukh jaa-ay. ||1||

mehlaa 4.

gur saalaahē aapṅṅaa baho biDh rang
subhāa-ay.

satgur saytee man raṅṅaa rakhi-aa banat
banāa-ay.

Jihvaa saalaahi na raj-ee har pareṅṅam chit
laa-ay.

naanak naavai kee man bhukh hai man tariptai
har ras khaa-ay. ||2||

pa-orhee.

sach sachaa kudrat jaṅṅee-ai dīn raatēe Jin
banāa-ee-aa.

so sach salaahēe saḍḍaa saḍḍaa sach sachay
kee-aa vaḍḍi-aa-ee-aa.

saalaahēe sach salaah sach sach keemat kinai
na paa-ee-aa.

jaa mili-aa pooraa satguroo ṅṅaa haajar naḍḍee
aa-ee-aa.

sach gurmukh Jinee sahaali-aa ṅṅinaa bhukhṅṅaa
sabh gavāa-ee-aa. ||23||

Salok mohalla-4

Guru Ji began the previous *Paurri* by mentioning the blessings enjoyed by those who following Guru's advice, meditate on God's Name at all times. Now he comments on the state and fate of those self-conceited persons who do not care for Guru's advice and do what their own misguided intellect tells them.

He says: "The self-conceited person is a fool: who without (God's) Name keeps wandering aimlessly. Without the (guidance of the) Guru, (such a person's) mind doesn't find peace, (and is therefore) cast into wombs again and again. However, if (God) Himself becomes merciful, then the true Guru comes to meet (and by meditating on God's Name, such a person is saved). Therefore O' slave Nanak, you meditate on God's Name so that your pain of birth and death may go away."(1)

Mehla -4

Guru Ji now describes how much he loves and praises his Guru, who has instilled in him a hunger for God's Name. He says: "In many ways, and loving manners, I praise my Guru. My

mind is imbued with the love of the true Guru, who has preserved it and embellished in a very beautiful way. My tongue doesn't get tired of praising (the Guru), and my mind doesn't (get tired) of attuning to the beloved (God). Within Nanak is the hunger for (God's) Name, and his mind feels satiated only by partaking the elixir of God's (Name).”(2)

Paurri

Now Guru Ji tells us how to recognize God and enjoy the blessings of praising Him. He says: “(O’ my friends), we can realize that true (God), who has created day and night, through His nature. That true God is eternal, and I always praise that true One whose glories are eternal. That praiseworthy God is ever true, and true is His praise, but no one has been able to assess His true worth. When we meet the true Guru, all these (excellences of God) become quite apparent. They who have praised that true Being through the Guru, they have got all their (worldly) hungers removed.”(23)

The message of the Paurri is that without meditating on God's Name one keeps wandering in ignorance. The only way to save us from all troubles (including fear of death) is to seek the guidance of the true Guru, and meditate on the Name of the true God. By doing so all our worldly desires are satiated.

ਸਲੋਕ ਮਃ ੪ ॥

ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੇਦਿਆ ਸੇ ਪ੍ਰਭੁ ਲਯਾ ਲੋੜਿ ॥
ਵਿਸਟੁ ਗੁਰੂ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ ਜੋੜਿ
॥੧॥

ਮਃ ੩ ॥

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥
ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਰੋਲਾ ॥
ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥
ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ ॥
ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ ॥੨॥

ਪੰਨਾ ੩੧੪

ਪਉੜੀ ॥

ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜੋ ਜੀਆ ਅੰਦਰਿ ਵਰਤੈ ॥
ਤੂ ਕਰਤਾ ਆਪਿ ਅਗਣਤੁ ਹੈ ਸਭੁ ਜਗੁ ਵਿਚਿ ਗਣਤੈ ॥
ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਸਭ ਤੇਰੀ ਬਣਤੈ ॥
ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਸਚੁ ਸਾਹਿਬ ਚਲਤੈ ॥
ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸੁ ਹਰਿ ਮਿਲੇ ਨਾਹੀ ਕਿਸੈ ਪਰਤੈ
॥੨੪॥

Salok mehlā 4.

mai man tan khoj khojaydi-aa so parabh laDhaa
lorh.
visat guroo mai paa-i-aa Jin har parabh diṭaa
jorh. ||1||

mehlā 3.

maa-i-aaDhaaree aṭ annaa bolaa.
sabaḍ na sun-ee baho rol ghacholaa.
gurmu^{kh} jaapai sabaḍ liv laa-ay.
har naam sun mannay har naam samaa-ay.
jo tis bhaavai so karay karaa-i-aa.
naanak vajḍaa jantṭ vajaa-i-aa. ||2||

SGGS P-314

pa-orhee.

too kartaa sabh kichh jaandaa jo jee-aa andar
vartai.
too kartaa aap agnatṭ hai sabh jag vich gantai.
sabh keetaa tayraa varatḍaa sabh tayree bantai.
too ghat ghat ik varatḍaa sach saahib chaltai.
satgur no milay no har milay naahee kisai partai.
||24||

Salok Mehla-4

Guru Ji concluded the previous *Paurri* by observing that the praiseworthy God is ever true, and true is His praise, but no one has been able to assess His true worth. When we meet the true Guru, all these (excellences of God) become quite apparent. Guru Ji begins this *Paurri* by relating to us how he himself found that God.

He says: "After searching my body and mind, I (ultimately) found that God. (However, it was not through my effort. It happened because) I obtained the help of the intercessor Guru, who united me with God."(1)

Mehla -3

Now pointing to the main differences between the money minded and Guru following persons, Guru Ji says: "A worshipper of worldly wealth and power is extremely blind and deaf (to Guru's advice. Such a person) does not listen to the (Guru's) word, and there is a great noise and confusion (of worldly affairs) in that person's mind. However, a Guru's follower keeps the mind attuned to the word (of advice of the Guru), and thus becomes apparent. Listening to God's Name, he/she believes in it, and merges in (God's) Name. (But human beings are helpless, because) whatever pleases (God), He does or gets that done. O' Nanak, (a mortal is like) an instrument which plays as it is being played upon (by its player God)."(2)

Paurri -24

Now Guru Ji prays to God and says: "O' Creator, You know everything which takes place in the minds of the beings. O' Creator, You Yourself are above any kind of accounting (or worry). Yet all others in the world are doing (some) counting (and worrying about one thing or the other). Everything comes to pass as You direct (because) the entire (universe) is Your creation. O' true Master, such is Your wondrous play (that even though) You are only one, yet You pervade each and every heart. But only those have met God who have met the true Guru, and there is no other (means)."(24)

The messages of the *Paurri* is that instead of letting ourselves become miserable by the confusion and noise of worldly wealth and power, we should listen to and act upon the advice of our Guru (Granth Sahib Ji). Only then would we enjoy true peace of mind and the bliss of union with God, our Creator.

ਸਲੋਕੁ ਮਃ ੪ ॥

ਇਹੁ ਮਨੂਆ ਦਿਤੁ ਕਰਿ ਰਖੀਐ ਗੁਰਮੁਖਿ ਲਾਈਐ
ਚਿਤੁ ॥
ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ਬਹਦਿਆ ਉਠਦਿਆ
ਨਿਤ ॥
ਮਰਣ ਜੀਵਣ ਕੀ ਚਿੰਤਾ ਗਈ ਇਹੁ ਜੀਅਤਾ ਹਰਿ ਪ੍ਰਭ
ਵਸਿ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਜਨ ਨਾਨਕ ਨਾਮੁ ਬਖਸਿ ॥੧॥

Salok mehlāa 4.

ih manoo-aa dāriṁ kar rak^hhee-ai gurmukh
laa-ee-ai chit.
ki-o saas giraas visaaree-ai bah^dji-aa uṭh-dī-aa
nit.
maranⁿ jeevanⁿ kee chintāa ga-ee ih jee-ar^hṅhaa har
parabhⁿ vas.
Ji-o bhaavai tī-o rak^h tōo jan naanak naam
bakh^has. ||1||

ਮਃ ੩ ॥

ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ਮਹਲੁ ਨ ਜਾਣੈ ਖਿਨੁ ਆਗੈ ਖਿਨੁ
ਪੀਛੈ ॥
ਸਦਾ ਬੁਲਾਈਐ ਮਹਲਿ ਨ ਆਵੈ ਕਿਉ ਕਰਿ ਦਰਗਹ
ਸੀਝੈ ॥
ਸਤਿਗੁਰੁ ਕਾ ਮਹਲੁ ਵਿਰਲਾ ਜਾਣੈ ਸਦਾ ਰਹੈ ਕਰ ਜੋੜਿ ॥੨॥
ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਮੇਰਾ ਨਾਨਕ ਲਏ ਬਹੋੜਿ ॥੨॥

ਪਉੜੀ ॥

ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰੁ ਕਾ ਮਨੁ ਮੰਨੇ ॥
ਜਾ ਸਤਿਗੁਰੁ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ ॥
ਉਪਦੇਸੁ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੇ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ ॥
ਜਿਨ ਸਤਿਗੁਰੁ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ
ਵੰਨੇ ॥
ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ
ਭੰਨੇ ॥੨੫॥

mehlaa 3.

manmukh ahaⁿkaaree mahal na jaanai khin
aagai khin peechhai.
sadaa bulaa-ee-ai mahal na aavai ki-o kar
dargeh seejhai.
satgur kaa mahal viralaa jaanai sadaa rahai kar
jorh.
aapnee kirpaa karay har mayraa naanak la-ay
bahorh. ||2||

pa-orhee.

saa sayvaa keetee safal hai Jit satgur kaa man
mannay.
jaa satgur kaa man mani-aa taa paap kasamal
bhannay.
updays je ditaa satguroo so suni-aa sikhee
kannay.
Jin satgur kaa bhaanaa mani-aa tin charhee
chavgan vannay.
ih chaal niraalee gurmukhee gur deekhi-aa sun
man bhinnay. ||25||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that instead of letting ourselves become miserable by the confusion and noise of worldly wealth and power, we should listen to and act upon the advice of our Guru. Only then will we be able to obtain true peace of mind and enjoy the bliss of union with God, our Creator. Guru Ji begins his next sermon by stating that advice in a different way.

He says: “We should steadily hold the mind (from running after worldly wealth) and keep it focused (on God) through the Guru. Every day, whether sitting or standing, we should not let (God) be forsaken even (during such a short time as taking) a single breath or (putting a) morsel (of food in our mouth. Whosoever has done this, all that person’s) worry regarding life or death has gone, and his/her soul comes under the control of God. Therefore Nanak says, (“O’ God), keep me as it pleases You, and bless Your slave with (Your) Name.”(1)

Mehla -3

Now commenting on the conduct of a *Manmukh* (or the self-conceited person who follows his/ her own mind rather than the advice of the Guru), he says: “The self-conceited *Manmukh* doesn’t know (the way to Guru’s) mansion (or congregation). One instant such a person moves forward (towards Guru’s advice) and next recedes away from it. Even if we always keep calling him (or her into the Guru’s congregation) he/she doesn’t come inside the mansion. How can such a person be approved in God’s court? (Actually it is only a) very rare person who understands (the value of) the true Guru’s mansion (or holy congregation) and always remains (humble). O’ Nanak, showing mercy, my God brings back (such a person) to the right path.”(2)

Paurri

Guru Ji now advises us on the kind of service that is fruitful. He says: "That service is fruitful which is pleasing to the Guru's mind (and not the service which we think we are doing for him). When the Guru's mind is pleased all our sins and evil deeds are destroyed. Whatever advice the true Guru gives, the good sikhs should listen (and act on it). Those who have obeyed the command of the true Guru have had their glory multiplied many times. This is the unique conduct of the life of the Guru's followers, that hearing the advice of the Guru, their mind becomes inebriated with it (so much so that they begin acting on it immediately)." (25)

The message of this Paurri is that we should perform whatever service Guru wants us to do, and not what we think is his service. Whatever advice he gives us we should obediently act on it.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰਿ ਨ ਠਾਉ ॥
ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਦਰਗਹ ਨਾਹੀ ਬਾਉ ॥
ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਫਿਰਿ ਸਤਿਗੁਰ ਲਗਹਿ
ਪਾਇ ॥

ਸਤਿਗੁਰ ਕੀ ਗਣਤੈ ਘੁਸੀਐ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ ॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਆਪੇ ਲਏ ਜਿਸੁ ਲਾਇ ॥
ਨਾਨਕ ਦਰਸਨੁ ਜਿਨਾ ਵੇਖਾਲਿਓਨੁ ਤਿਨਾ ਦਰਗਹ ਲਏ
ਛਡਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ ॥
ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਜੂਐ ਮਤਿ ਹਾਰੀ ॥
ਕੂੜੁ ਕੁਸਤੁ ਓਹੁ ਪਾਪ ਕਮਾਵੈ ॥
ਕਿਆ ਓਹੁ ਸੁਣੈ ਕਿਆ ਆਖਿ ਸੁਣਾਵੈ ॥
ਅੰਨਾ ਬੋਲਾ ਖੁਇ ਉਭਤਿ ਪਾਇ ॥
ਮਨਮੁਖੁ ਅੰਧਾ ਆਵੈ ਜਾਇ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਥਾਇ ਨ ਪਾਇ ॥
ਨਾਨਕ ਪੁਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਰਿ ਸੇ ਬਹਹਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ
॥
ਓਥੇ ਸਚੁ ਵਰਤਦਾ ਕੂੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ ॥
ਓਇ ਵਲੁ ਛਲੁ ਕਰਿ ਭਤਿ ਕਢਦੇ ਫਿਰਿ ਜਾਇ ਬਹਹਿ
ਕੂੜਿਆਰਾ ਪਾਸਿ ॥
ਵਿਚਿ ਸਚੇ ਕੂੜੁ ਨ ਗਡਈ ਮਨਿ ਵੇਖਹੁ ਕੇ ਨਿਰਜਾਸਿ ॥
ਕੂੜਿਆਰ ਕੂੜਿਆਰੀ ਜਾਇ ਰਲੇ ਸਚਿਆਰ ਸਿਖ ਬੈਠੇ
ਸਤਿਗੁਰ ਪਾਸਿ ॥੨੬॥

Salok mehlā 3.

Jin gur gopi-aa aapṇaa t̥is th̥a-ur na th̥aa-o.
halaṭ palat̥ dovai ga-ay ḍargeh naahee th̥aa-o.
oh vaylaa hath na aavee fir sat̥gur lageh paa-ay.

sat̥gur kee gant̥ai ḡhusee-ai ḍukhay ḍukh
vihaa-ay.
sat̥gur purakh̄ nirvair hai aapay la-ay Jis laa-ay.
naanak ḍarsan Jinaa vaykh̄aali-on t̥inaa ḍargeh
la-ay chhadaa-ay. ||1||

mehlā 3.

manmukh̄ agi-aan ḍurmat̄ ahaⁿkaaree.
ant̄ar kroDh̄ joo-ai mat̄ haaree.
kooṛh̄ kusat̄ oh paap kamaavai.
ki-aa oh sunai ki-aa aakh̄ sunaavai.
anna bolaa kh̄u-ay ujharh̄ paa-ay.
manmukh̄ anDhaa aavai jaa-ay.
bin sat̥gur bh̄haytay thaa-ay na paa-ay.
naanak poorab̄ likh̄i-aa kamaa-ay. ||2||

pa-orhee.

Jin kay chit̄ kath̄or heh say baheh na sat̥gur paas.
oth̄ai sach varat̄ḍaa koorhi-aaraa chit̄ uḍaas.
o-ay val chh̄al kar jhat̄ kadh̄-ḍay fir jaa-ay baheh
kooṛhi-aaraa paas.
vich sachay koorh̄ na gad-ee man vaykh̄hu ko
nirjaas.
kooṛhi-aar kh̄oorhi-aaree jaa-ay ralay sachiaar
sikh̄ baith̄ay sat̥gur paas. ||26||

Salok Mehla-4

In the previous *Paurri*, Guru Ji advised us that we should perform whatever service the Guru wants us to do and not what we think is his service, and whatever advice he gives us we should obediently act on it. But there are many who, when it is not convenient for them, or when they feel threatened on account of being his followers, completely deny or disown their Guru. In this stanza, Guru Ji tells us what happens to such selfish persons, who thus forsake their Guru.

He says: “The one who has disowned (or slandered his/her Guru) has found no shelter or place of rest anywhere. Such a person has lost (honor) both in this world and the next, and found no place in God’s court. This person doesn’t get another opportunity to repair to the service of the Guru. (Because), if (at the needed time), we shirk from being counted among (the followers of) the true Guru, we pass (our) entire life in one sorrow after another. However, the true Guru has no enmity with anyone (he himself pardons, and) re-unites with him, whomsoever he wants. O’ Nanak, whom he shows His sight, he gets him/her liberated in God’s court.”(1)

Mehla -3

Continuing his commentary on self-conceited opportunists, Guru Ji says: “The self-conceited person is (spiritually) ignorant, evil minded and arrogant. Within such a person is wrath, and loses his/her intellect as if lost in gambling. This person always indulges in falsehood, deceit, and sin. How can he/she hear or tell others about (anything else except lies and deceptions)? This person is blind and deaf (to any righteous advice and conduct), and therefore keeps wandering in the forest (of worldly attachments. Such a) blind apostate keeps coming and going (in and out of this world). Without meeting the true Guru, this person finds no place of rest. (Because) O’ Nanak, he/she reaps the result of his/her pre-ordained writ (based on past deeds).”(2)

Paurri

Concluding his commentary on those egocentrics and self-conceited persons, Guru Ji says: “They who are cruel hearted, do not (go and) sit near the true Guru. (Because), there (in the Guru’s company) all truth prevails, which saddens the liars. By hook and crook, they pass their time and again go and sit with the false ones. You may reflect in your mind, and see that in a true (mind) falsehood cannot mix (and be effective). Therefore, the false ones go and mix with their fellow false ones, and the true sikhs sit by the Guru’s side.”(26)

The message of this *Paurri* is that self-conceited persons do not like to sit near or listen to the Guru, but instead try to hide from him. Such people suffer grievously in the end, and keep undergoing the pain of births and deaths. To avoid such a terrible fate, we should forsake falsehood and slander from our minds, and listen and act on the Guru’s advice so that the Guru may save us in God’s court.

ਪੰਨਾ ੩੧੫

SGGS P-315

ਸਲੋਕ ਮਃ ੫ ॥

Salok mehlāa 5.

ਰਹਦੇ ਖੁਹਦੇ ਨਿੰਦਕ ਮਾਰਿਅਨੁ ਕਰਿ ਆਪੇ ਆਹਰੁ ॥
ਸੰਤ ਸਹਾਈ ਨਾਨਕਾ ਵਰਤੈ ਸਭ ਜਾਹਰੁ ॥੧॥

rahday khuhday nindak maari-an kar aapay aahar.
sant sahaa-ee naankaa vartai sabh jaahar. ||1||

ਮਃ ੫ ॥

ਮੁੰਦਹੁ ਭੁਲੇ ਮੁੰਦ ਤੇ ਕਿਥੈ ਪਾਇਨਿ ਹਥੁ ॥
ਤਿੰਨੈ ਮਾਰੇ ਨਾਨਕਾ ਜਿ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥੨॥

ਪਉੜੀ ੫ ॥

ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ ॥
ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ ॥
ਸੰਨੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ ॥
ਅਜਰਾਈਲੁ ਫਰੋਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ॥੨੭॥

mehlaa 5.

mundhhu bhulay mundh tay kithai paa-in hath.
tinnai maaray naankaa je karan kaaran samrath.
||2||

pa-orhee 5.

lai faahay raatee tureh parabh jaanai paraanee.
takeh naar paraa-ee-aa luk andar thaanee.
san^hee dayni^h vikhamm thaa-ay mithaa mad
maanee.

karmee aapo aapnee aapay pachhutaanee.
ajraa-eel faraystaa til peerhay ghaanee. ||27||

Salok Mehla-5

According to Dr. Bhai Vir Singh Ji, fifth Guru Arjan Dev Ji composed this *Paurri*, along with the *Shaloks*, to comment on the fate of those slanderers and evil doers who were indulging in all kinds of slanders, thefts, and covetousness during the time of the second, third, and fourth Guru.

Referring to those slanderers in particular, and others in general, Guru Ji says: “(God) has Himself made arrangements to destroy the remaining few slanderers and evil doers. O’ Nanak, (God) is the eternal supporter of the saints; He is pervading everywhere (and all His deeds) are apparent everywhere.”(1)

Mehla -5

Elaborating on the above statement, Guru Ji says: “They who strayed from God from the beginning, where can they find refuge? O’ Nanak, (that Supreme being) who is cause and doer of everything has destroyed them.” (2)

Paurri M- 5

Now Guru Ji comments on the fate of those highway robbers and murderers who move around with various arms and accessories to waylay innocent travelers, and kill them for the sake of their money and valuables. Referring to the methods employed by such evildoers of those days, Guru Ji says: “God knows those persons who move around in the night with ropes in their hands (to strangle their victims). With evil designs in their minds, they stealthily look at others’ wives. They break into safeguarded homes (and with the ill-gotten wealth) they enjoy alcohol, deeming it sweet. However, they receive (punishments) for their (evil) deeds, and then repent themselves. (In the end), the demon of death (severely) punishes (the sinners) like crushing sesame seeds in the oil mill.”(27)

The message of this *Paurri* is that we should always stay away from slander, theft, lust, and other bad deeds otherwise we shall suffer grievously.

ਸਲੋਕ ਮਃ ੫ ॥

ਸੇਵਕ ਸਚੇ ਸਾਹ ਕੇ ਸੇਈ ਪਰਵਾਣੁ ॥

Salok mehlaa 5.

sayvak sachay saah kay say-ee parvaan.

ਦੂਜਾ ਸੇਵਨਿ ਨਾਨਕਾ ਸੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣ ॥੧॥ doojaa sayvan naankaa say pach pach mu-ay
ajaaṅ. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਪ੍ਰਭ ਮੇਟਣਾ ਨ ਜਾਇ ॥ ਜੋ ਧੁਰਿ ਲਿਖੀ-ਆ ਲੇਖੁ ਪਾਰਬੁ ਮਯੰਨਾ ਨਾ ਜਾ-ਯ.
ਰਾਮ ਨਾਮੁ ਧਨੁ ਵਖਰੇ ਨਾਨਕ ਸਦਾ ਧਿਆਇ ॥੨॥ raam naam Dhan vakhro naanak sadaa Dhi-aa-ay.
||2||

ਪਉੜੀ ੫ ॥

pa-orhee 5.

ਨਾਰਾਇਣਿ ਲਇਆ ਨਾਠੁੰਗੜਾ ਪੈਰ ਕਿਥੈ ਰਖੈ ॥ naaraa-in la-i-aa naathooⁿgarhaa pair kithai rakhai.
ਕਰਦਾ ਪਾਪ ਅਮਿਤਿਆ ਨਿਤ ਵਿਸੇ ਚਖੈ ॥ kardaa paap amiti-aa nit viso chakhai.
ਨਿੰਦਾ ਕਰਦਾ ਪਚਿ ਮੁਆ ਵਿਚਿ ਦੇਹੀ ਭਖੈ ॥ ningdaa kardaa pach mu-aa vich dayhee bhakhai.
ਸਚੈ ਸਾਹਿਬ ਮਾਰਿਆ ਕਉਣੁ ਤਿਸ ਨੋ ਰਖੈ ॥ sachai saahib maari-aa ka-un tis no rakhai.
ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜੋ ਪੁਰਖੁ ਅਲਖੈ ॥੨੮॥ naanak tis sarnaagatee jo purakh alkhai. ||28||

Salok Mehla-5

In *Paurri* 25, Guru Ji advised us that we should perform whatever service the Guru wants us to do and not what we think is his service; whatever advice he gives us, we should obediently act on it. Guru Ji begins this sermon by explaining the reasons for this advice, comparing the true Guru to a banker who trades in the Name of the true God.

Guru Ji says: “Only those servants are acceptable (in God’s court) who are the servants of the true banker (the Guru). O’ Nanak, those ignorant fools who serve somebody else, die being wasted (in useless pursuits).”(1)

Mehla -5

Now Guru Ji tells us the only thing that can help us in improving our destiny. He says: “The destiny which was written by God in the beginning cannot be erased. However, there is one thing (which can alter one’s destiny, and that is) the capital and wealth of God’s Name; therefore Nanak always meditates (on this).”(2)

Paurri- M: 5

Now once again referring to the fate of the slanderers and evildoers, Guru Ji says: “Where can a person whom God has (Himself) kicked away (from the true path) find a resting place? Such a person daily indulges in unaccountable sins, and tastes poison (of ill-gotten wealth). This person is wasted away in slandering others and is consumed from within. Who can protect the one, whom the true Master has smitten? O’ Nanak, we should seek the refuge of that God who is the incomprehensible (supreme) Being.” (28)

The message of the *Paurri* is that that our preordained destiny cannot be altered, except by meditating on God’s Name. Therefore we should always pray to God to guide us down the right path, and bless us with the guidance of the true Guru, so that under his guidance we may meditate on God’s Name and refrain from committing any more sins.

ਸਲੋਕ ਮਃ ੫ ॥

ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ ॥
ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ ॥੧॥

ਮਃ ੫ ॥

ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਾਹਿ ॥
ਆਪਿ ਭੁਲਾਏ ਨਾਨਕਾ ਪਚਿ ਪਚਿ ਜੋਨੀ ਪਾਹਿ ॥੨॥

ਪਉੜੀ ੫ ॥

ਤੁਸਿ ਦਿਤਾ ਪੂਰੈ ਸਤਿਗੁਰੂ ਹਰਿ ਧਨੁ ਸਚੁ ਅਖੁਟੁ ॥
ਸਭਿ ਅੰਦੇਸੇ ਮਿਟਿ ਗਏ ਜਮ ਕਾ ਭਉ ਛੁਟੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਬੁਰਿਆਈਆਂ ਸੰਗਿ ਸਾਧੂ ਤੁਟੁ ॥
ਵਿਣੁ ਸਚੇ ਦੂਜਾ ਸੇਵਦੇ ਹੁਇ ਮਰਸਨਿ ਬੁਟੁ ॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੈ ਸੰਗਿ ਜੁਟੁ ॥੨੯॥

Salok mehlā 5.

narak ghor baho dukh ghanay akirat-ghanaa kaa
thaan.
tin parabh maaray naankaa ho-ay ho-ay mu-ay
haraam. ||1||

mehlā 5.

avkhaDh sabhay keeti-an nindak kaa daaroo
naahi.
aap bhulaa-ay naankaa pach pach jonee paahi.
||2||

pa-orhē 5.

tus diitaa poorai satguroo har Dhan sach akhut.
sabh andaysay mit ga-ay jam kaa bha-o chhut.
kaam kroDh buri-aa-ee-aaⁿ sang saaDhoo tut.
vin sachay doojaa sayvday hu-ay marsan but.
naanak ka-o gur bakhssi-aa naamai sang jut.
||29||

Salok Mehla-5

In the first *Salok* in previous *Paurri*, Guru Ji stated that (God) has Himself made arrangements to destroy the remaining few slanderers and evildoers. Now he describes the punishments and tortures those ungrateful persons have to bear.

He says: “In the depths of hell, where a person has to suffer extreme pain, is the place where un-grateful wretches are kept. O’ Nanak, they are smitten by God, and they die a miserable death.” (1)

Mehla -5

Guru Ji now describes how incurable is the pain and suffering of the slanderers (and other evil people). He says: “There are remedies for all other (ailments), but there is no medicine (to cure the bad habit of the) slanderer. O’ Nanak, they whom (God) Himself has mislead are cast into existences for suffering and being wasted again and again.” (2)

Paurri- M: 5

Therefore expressing his gratitude and thanks to God for the blessings bestowed upon him, Guru Ji says: “Being pleased, the perfect true Guru blessed me with the inexhaustible treasure of God’s Name. (With this blessing) all my doubts and worries were dispelled and I was rid of the fear of the demon of death. In the company of the saint (Guru), all my vices (including) lust and anger were removed. Excepting the eternal (God), they who serve any other (person or power) will die like a (helpless) newly born bird that has no feathers. The Guru has blessed Nanak with the companionship of (God’s) Name, (which has saved him from any kind of pain or suffering).”(29)

The message of this *Paurri* is that they who indulge in slander, lies, and other evil deeds suffer grievously. But those who stay away from such vices and contemplate on God's Name in the company of the saint (Guru) are pardoned and blessed with peace and bliss.

ਸਲੋਕ ਮਃ ੪ ॥

ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ
ਜਜਮਾਲਿਆ ॥

ਅਗੋ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ ਪਿਛੋ ਦੇ
ਪਛੁਤਾਇ ਕੈ ਆਣਿ ਤਪੈ ਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ ॥

ਪੰਚ ਲੋਗ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ ਗਾਲਿਆ
॥

ਜਿਥੈ ਥੋੜਾ ਧਨੁ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੈ ਨਾਹੀ ਧਨਿ ਬਹੁਤੈ
ਭਿਣੈ ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ ॥

ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੈ ਬਗੁਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ
ਵੀਚਾਰਿਆ ॥

ਸਤ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ ਸੰਸਾਰੈ ਕੀ ਉਸਤਤੀ
ਵਿਚਿ ਹੋਵੈ ਏਤੁ ਦੋਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ ॥

ਮਹਾ ਪੁਰਖਾਂ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੇ ਨੋ ਫਲੁ ਲਗਾ
ਸਭੁ ਗਇਆ ਤਪੇ ਕਾ ਘਾਲਿਆ ॥

ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥

ਅੰਦਰਿ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥

ਪੰਨਾ ੩੧੬

ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ ॥

ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੋ ਆਖਿ ਛਡਿਆ ਏਸੁ ਤਪੇ ਨੋ
ਤਿਥੈ ਖਤਿ ਪਾਇਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾਂ ਹਤਿਆਰਿਆ ॥

ਫਿਰਿ ਏਸੁ ਤਪੇ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ ਸਤਿਗੁਰਿ
ਹੈ ਫਿਟਕਾਰਿਆ ॥

ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ ॥
ਸੋ ਬੂਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥੧॥

ਮਃ ੪ ॥

ਹਰਿ ਭਗਤਾਂ ਹਰਿ ਆਰਾਧਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥

ਹਰਿ ਕੀਰਤਨੁ ਭਗਤ ਨਿਤ ਗਾਂਵਦੇ ਹਰਿ ਨਾਮੁ ਸੁਖਦਾਈ ॥

ਹਰਿ ਭਗਤਾਂ ਨੋ ਨਿਤ ਨਾਵੈ ਦੀ ਵਡਿਆਈ ਬਖਸੀਅਨੁ
ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

ਹਰਿ ਭਗਤਾਂ ਨੋ ਬਿਹੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ਅਪਣੀ ਪੈਜ
ਰਖਾਈ ॥

ਨਿੰਦਕਾਂ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ ਸਜਾਈ ॥

Salok mehlā 4.

tapaa na hovai andarahu lobhee nit maa-i-aa no
firai jajmaali-aa.

ago day sagi-aa satai dee bhikhi-aa la-ay naahee
pichho day pachhutaa-ay kai aan tapai put vich
bahaali-aa.

panch log sabh hasan lagay tapaa lobh lahar hai
gaali-aa.

Jithai thorhaa Dhan vaykhai tithai tapaa bhitai
naahee Dhan bahutai dithai tapai Dharam
haari-aa.

bhaa-ee ayhu tapaa na hovee bagulaa hai bahi
saaDh janaa veechaari-aa.

sat purakh kee tapaa nindaa karai sansaarai
kee ustatee vich hovai ayt dokhai tapaa da-yi
maari-aa.

mahaa purkhaa^N kee nindaa kaa vaykh je tapay
no fal lagaa sabh ga-i-aa tapay kaa ghaali-aa.

baahar bahai panchaa vich tapaa sadaa-ay.
andar bahai tapaa paap kamaa-ay.

SGGS P-316

har andarlaa paap panchaa no ughaa kar
vaykhaali-aa.

Dharam raa-ay jamkankraa no aakh chhadi-aa
ays tapay no tithai kharh paa-i-hu Jithai mahaa
mahaa^N hat-i-aari-aa.

fir ays tapay dai muhi ko-ee lagahu naahee ayhu
satgur hai fitkaari-aa.

har kai dar varti-aa so naanak aakh sunaa-i-aa.
so boojhai jo da-yi savaari-aa. ||1||

mehlā 4.

har bhagtaa^N har aaraaDhi-aa har kee
vadi-aa-ee.

har keertan bhagat nit gaa^Nvday har naam
sukh-daa-ee.

har bhagtaa^N no nit naavai dee vadi-aa-ee
bakhsee-an nit charhjai savaa-ee.

har bhagtaa^N no thir gharee bahaali-an apnee
paij rakhaa-ee.

ningkaa^N paashu har laykhaa mangsee baho
day-ay sajaa-ee.

ਜੇਹਾ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੋ ਫਲੁ ਪਾਈ ॥
 ਅੰਦਰਿ ਕਮਾਣਾ ਸਰਪਰ ਉਘੜੈ ਭਾਵੈ ਕੋਈ ਬਹਿ ਧਰਤੀ
 ਵਿਚਿ ਕਮਾਈ ॥
 ਜਨ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ ॥੨॥

jayhaa nindak apnai jee-ay kamaavday tayho fal
 paa-ee.
 andar kamaanaa sarpar ugh-rhai bhaavai ko-ee
 bahi Dhartee vich kamaa-ee.
 jan naanak daykh vighsi-aa har kee vadi-aa-ee.
 ||2||

ਪਉੜੀ ਮਃ ੫ ॥

pa-orhee mehlaa 5.

ਭਗਤ ਜਨਾਂ ਕਾ ਰਾਖਾ ਹਰਿ ਆਪਿ ਹੈ ਕਿਆ ਪਾਪੀ
 ਕਰੀਐ ॥
 ਗੁਮਾਨੁ ਕਰਹਿ ਮੂੜ ਗੁਮਾਨੀਆ ਵਿਸੁ ਖਾਧੀ ਮਰੀਐ ॥
 ਆਇ ਲਗੇ ਨੀ ਦਿਹ ਬੋੜਤੇ ਜਿਉ ਪਕਾ ਖੇਤੁ ਲੁਣੀਐ ॥
 ਜੇਹੇ ਕਰਮ ਕਮਾਵਦੇ ਤੇਵੇਹੇ ਭਣੀਐ ॥
 ਜਨ ਨਾਨਕ ਕਾ ਖਸਮੁ ਵਡਾ ਹੈ ਸਭਨਾ ਦਾ ਧਣੀਐ
 ॥੩੦॥

bhagat janaaⁿ kaa raakhaa har aap hai ki-aa
 paapee karee-ai.
 gumaan karahi moorh gumaanee-aa vis
 khaaDhee maree-ai.
 aa-ay lagay nee dih thorh-rhay Ji-o pakaa khayt
 lunea-ai.
 jayhay karam kamaavday tayvayho bhane-ai.
 jan naanak kaa khasam vadaa hai sabhnaa daa
 Dhane-ai. ||30||

Salok Mehla-4

In the previous sermon, Guru Ji advised us that those who indulge in slander, lies and other evil deeds, suffer grievously. Guru Ji illustrates this message with an interesting episode that occurred during his lifetime. This story is about a *Tapa* (an ascetic) who used to incite people against Guru Ji. When he was invited to a feast hosted by Guru Ji, he proudly declined it. However when he came to know that in this feast Guru Ji would be giving costly presents, he stealthily let his son in, who was soon discovered by all the respected guests there. This exposure subjected both the son and father to great ridicule by the public and punishment by God.

Narrating the story, Guru Ji says: “That person who within (his heart) is greedy, and who always wanders about looking after wealth is (like) a chronic patient, he cannot be a (true) *Tapa*. (But this person who called himself an ascetic, when invited first in a normal way) wouldn’t accept the alms being given with due honor. But latter repenting (the missed opportunity for a rich bounty), he stealthily brought his son and made him sit (among the guests. Seeing this) the village elders began to laugh, saying that the wave of avarice has destroyed the ascetic. (They concluded that) where he expects only a small donation, there the ascetic doesn’t set his foot, but where he expects a rich (reward), he forsakes all his ethics. Therefore upon deliberation, the saintly persons concluded that such a man is not an ascetic, but is a (hypocrite like a) heron. He slanders the saintly beings to earn the applause of the world, and for this sin God has destroyed him. Behold the consequences, which the ascetic suffered for slandering the saints: all the hard effort done by him went to waste. Sitting outside among the village elders, he makes him known as an ascetic, but inside he commits sins. Therefore, God has exposed the sin being committed by him secretly to the village elect. Not only that, even the justice of righteousness has ordered his bailiffs “to throw this ascetic in those deeps of hell where are (burnt) the worst sinners.

Moreover, no one should accost this cursed man, for he is cursed by the true Guru.” (There is no guesswork in this). Whatever has happened in God’s court, Nanak has recited that to you. But only that person understands this who has been adorned (and given this understanding by God).” (1)

Mehla -4

Now comparing the conduct of true devotees, and the blessings bestowed upon them by God, with the conduct and punishments meted out to the slanderers, Guru Ji says: "(O' my friends), God's devotees have meditated on God, and uttered God's praise. Every day, God's devotees sing God's praises and meditate on the peace-giving Name of God. God has bestowed the glory of daily (meditating on) the Name on His devotees, which multiplies every day. God has provided stability of mind to the devotees, and has thus saved the honor of His own tradition. But from the slanderers, He would ask for the account (of their deeds), and would severely punish them. As the slanderers think (of evil ways) in their minds, they are punished accordingly. No matter what one does behind closed doors, and even though one may hatch a conspiracy under ground (in complete secrecy), it gets exposed for sure. Servant Nanak is delighted upon seeing the glory of God."(2)

Paurri- Mehla: 5

In conclusion, Guru Ji says: "(O' my friends), God Himself is the protector of His devotees; what (harm) can any sinner do (to them)? The foolish proud (persons unnecessarily) indulge in arrogance (which is like a poison. They should know that) by partaking poison we die. Just as the ripe crop must be harvested soon, their days are numbered (and they must die soon). As are their deeds, so are they known. Great is the Master of Nanak, who is the Master of all."(30)

The message of the Paurri is that the evildoers and slanderers cannot do any harm to the devotees, because God who is the Master of all is most powerful. He protects His devotees and severely punishes the slanderers and evildoers.

ਸਲੋਕ ਮਃ ੪ ॥

ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ॥

ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥

ਸੁਹਿ ਮਤਿ ਕਰਤੈ ਸਭ ਹਿਚਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ ॥
ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਹਿ ਅੰਤਰਿ ਤਿਸਨਾ ਬਹੁ
ਅਗਿਆਨੁ ਅੰਧਾਰੁ ॥

ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲੋ ਤੁਟੀ ਭਲੀ ਜਿਨ ਮਾਇਆ ਮੋਹ
ਪਿਆਰੁ ॥੧

ਮਃ ੪ ॥

ਜਿਨਾ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਹੈ ਤਿਨਾ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਨ
ਹੋਇ ॥

ਉਹੁ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਸੁਪਨੈ ਸੁਖੁ ਨ ਕੋਇ ॥

ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਉਚਰੈ ਕੂੜੁ ਲਗਿਆ ਕੂੜੁ ਹੋਇ ॥

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਿ ਬਿਨਸੈ ਦੁਖੁ ਹੋਇ ॥

ਨਾਨਕ ਧਾਤੁ ਲਿਵੈ ਜੋੜੁ ਨ ਆਵਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

Salok mehlaa 4.

manmukh moolhu bhuli-aa vich lab lobh
aha^hkaar.

jhagrhaa kardi-aa an-din gudrai sabad na karahi
veechaar.

suDh mat kartai sabh hir la-ee bolan sabh vikaar.
ditai kitai na santokhee-ah antar tisnaa baho
agi-aan anDh-yaar.

naanak manmukhaa naalo tutee bhalee Jin
maa-i-aa moh pi-aar. ||1||

mehlaa 4.

Jinaa andar doojaa bhaa-o hai tin^haa gurmukh
pareet na ho-ay.

ohu aavai jaa-ay bhavaa-ee-ai supnai suk^h na
ko-ay.

koor^h kamaavai koor^h uchrai koor^h lagi-aa koor^h
ho-ay.

maa-i-aa moh sabh duk^h hai duk^h binsai duk^h
ro-ay.

naanak Dhaat livai jor^h na aavee jay lochai sabh
ko-ay.

ਜਿਨ ਕਉ ਪੋਤੈ ਪੁੰਨੁ ਪਇਆ ਤਿਨਾ ਗੁਰ ਸਬਦੀ ਸੁਖੁ
ਹੋਇ ॥੨॥

Jin ka-o potai punn pa-i-aa tīnaa gur sabdēe
sukh ho-ay. ||2||

ਪਉੜੀ ਮਃ ੫ ॥

pa-orhee mehlaa 5.

ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਮੁਨਿ ਜਨਾ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ ॥

naanak vichaareh sant mun janaa^N chaar vayd
kahanday.

ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ ॥

bhagat mukhai tay bolday say vachan hovanday.

ਪਰਗਟ ਪਾਹਾਰੈ ਜਾਪਦੇ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ ॥

pargat pahaarai jaapday sabh lok sunanday.

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ ॥

sukh na paa-in mugaDh nar sant naal
khahanday.

ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣਾ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ ॥

o-ay lochan onaa gunaa no o-ay aha^Nkaar
sarhanday.

ਓਇ ਵੇਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾ ਭਾਗ ਧੁਰਿ ਮੰਦੇ ॥

o-ay vaychaaray ki-aa karahi jaa^N bhaag Dhur
manday.

ਪੰਨਾ ੩੧੭

SGGS P-317

ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੈ ਨ ਸੰਦੇ ॥

jo maaray tin paarbarahm say kisai na sanday.

ਵੈਰੁ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮਿ ਨਿਆਇ ਪਚੰਦੇ ॥

vair karan nirvair naal Dharam ni-aa-ay
pachanday.

ਜੋ ਜੋ ਸੰਤਿ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ ॥

jo jo sant saraapi-aa say fireh bhavanday.

ਪੇਡੁ ਮੁੰਢਾਹੂ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ ॥੩੧॥

payd mundhaahoo kati-aa tis daal sukanday.
||31||

Salok Mehla-4

Guru Ji concluded the previous *Paurri* with the message that evildoers and slanderers cannot do any harm to the devotees because God who is the Master of all is most powerful. He protects His devotees and severely punishes the slanderers and evildoers. Now he throws more light on the character of egocentrics or the self-conceited persons, and tells us the basic cause of their evil habits and what is the best way to deal with them.

He says: “The egocentrics have gone astray from their ‘very root’ (the God Almighty), because within them is avarice, greed and ego. Their every day passes engaging in strife, and they do not contemplate on (Guru’s) word. The Creator has taken away all their understanding and intellect (and now) whatever they speak is sinful. Whatever might be given to them, they are never contented, for within them is *Trishna* (extreme desire for worldly riches) and immense darkness of ignorance. O’ Nanak, it is better to sever relationships with self-conceited persons, who are attached to and are in love with worldly riches (only).”(1)

Mehla -4

Now Guru Ji comments on those who are in love with the ‘other’ (worldly riches and power, instead of God).

He says: “They who are in love with the other (worldly riches, rather than God) don’t have the craving to act according to Guru’s advice. Such a person keeps coming and going; made to wander in existences, and doesn’t have peace even in dream. Such a person practices falsehood, utters falsehood, and being attached to falsehood, becomes false. Because the attachment to worldly riches and power is all (a source of suffering, therefore such a worshipper of worldly riches) keeps crying in pain, and is destroyed in pain. O’ Nanak, even

if everyone wishes, there cannot be union between worldly riches and love (for God). They in the treasure of whose heart is the virtue (of past good deeds) obtain true peace by following Guru's advice.”(2)

Paurri- Mehla: 5

Now once again, Guru Ji comments on the state and fate of those self-conceited persons who unnecessarily keep bothering or tormenting the saintly people. He says: “O’ Nanak, the saintly people and sages think, and all the four *Vedas* proclaim, that whatever God’s devotees utter from their tongue comes to pass. The devotees become known in the entire world and all people hear of their glory. However, those block-headed persons who scuffle with the saints obtain no peace. (The saints) crave for those virtues (of compassion and love for all, but the slanderers) burn in their ego. What can these poor (slanderers) do, when from the very beginning their destiny is so bad. They who are accursed by that God cannot be loyal to anybody. They who bear enmity, even with those who don’t have any enemy, are wasted away according to (laws of) righteousness and justice. Therefore, whosoever is accursed by the saint (Guru) keeps wandering. Such a person’s lot is like that of a tree which is cut from the root, therefore even its branches wither away.”(31)

The message of the Paurri is that the perverse and self-conceited persons can never be satisfied with their slander and evil ways. They can never mix and become friendly with the virtuous or Guru’s followers who are attached to God. Therefore, it is better to break away from these self-conceited persons and let them suffer their own fate.

ਸਲੋਕ ਮਃ ੫ ॥

ਗੁਰ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭੰਨਣ ਘੜਣ
ਸਮਰਥੁ ॥
ਪੁਭੁ ਸਦਾ ਸਮਾਲਹਿ ਮਿਤੁ ਤੂ ਦੁਖੁ ਸਬਾਇਆ ਲਭੁ ॥੧॥

ਮਃ ੫ ॥

ਖੁਧਿਆਵੰਤੁ ਨ ਜਾਣਈ ਲਾਜ ਕੁਲਾਜ ਕੁਬੋਲੁ ॥
ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸੰਜੋਗੁ ॥੨॥

ਪਉੜੀ ॥

ਜੇਵੇਹੇ ਕਰਮ ਕਮਾਵਦਾ ਤੇਵੇਹੇ ਫਲਤੇ ॥
ਚਬੇ ਤਤਾ ਲੋਹ ਸਾਰੁ ਵਿਚਿ ਸੰਘੈ ਪਲਤੇ ॥
ਘਤਿ ਗਲਾਵਾਂ ਚਾਲਿਆ ਤਿਨਿ ਦੂਤਿ ਅਮਲ ਤੇ ॥
ਕਾਈ ਆਸ ਨ ਪੁੰਨੀਆ ਨਿਤ ਪਰ ਮਲੁ ਹਿਰਤੇ ॥
ਕੀਆ ਨ ਜਾਣੈ ਅਕਿਰਤਘਣ ਵਿਚਿ ਜੋਨੀ ਫਿਰਤੇ ॥
ਸਭੇ ਧਿਰਾਂ ਨਿਖੁਟੀਅਸੁ ਹਿਰਿ ਲਈਅਸੁ ਧਰ ਤੇ ॥
ਵਿਝਣ ਕਲਹ ਨ ਦੇਵਦਾ ਤਾਂ ਲਇਆ ਕਰਤੇ ॥
ਜੋ ਜੋ ਕਰਤੇ ਅਹੰਮੇਉ ਝੜਿ ਧਰਤੀ ਪੜਤੇ ॥੩੨॥

Salok mehlāa 5.

gur naanak har naam drirh-aa-i-aa bhannan
gharhan samrath.
parabh sadā samaaleh mitar too dukh sabaa-i-aa
lath. ||1||

mehlāa 5.

khuDhi-aavanṭ na jaan-ee laaj kulaaj kubol.
naanak maaⁿgai naam har kar kirpaa sanjog.
||2||

pa-orhee.

javayhay karam kamaavḡaa ṭavayhay faltay.
chabay ṭatā loh saar vich sanghai palṭay.
ghaṭ galaavaaⁿ chaali-aa ṭin dootⁿ amal ṭay.
kaa-ee aas na punnee-aa niṭ par mal hirtay.
kee-aa na jaanai aakirat-ghan vich jonee firṭay.
sabhay Dhiraanⁿ nikhutee-as hir la-ee-as Dhar ṭay.
vijhan kalah na ḡayvḡaa ṭaaⁿ la-i-aa kartay.
jo jo kartay ahamay-o jharh Dhartee parh-ṭay.
||32||

Salok Mehla-5

Guru Ji concluded the stanza preceding the previous *Paurri*, with the statement: “They in the treasure of whose heart is the virtue (of past good deeds) obtain true peace by following Guru’s advice.” He begins his next sermon by sharing with us the advice his own Guru gave him.

He says: “The Guru has firmly instilled in the mind of Nanak the Name of that God who has the power to make or break anything. O’ my friend, if you also remember that God at all times, then all your pain would go away.”(1)

Mehla -5

Now Guru Ji shares with us how he keeps on begging God for His Name without bothering how He responds to his prayers. He says: “Just as a hungry person does not care about his honor, dishonor, or the harsh words (of the giver, but keeps on begging for food, similarly O’ God), Nanak asks for Your Name. Please show mercy and bless him with Your union.”(2)

Paurri

Referring back to the state and fate of the slanderers and evildoers who are always in the habit of speaking ill of others, and keep trying to harm innocent persons, Guru Ji says: “As a person does the deeds, so are the fruits which that person gathers. (For example), if one chews molten iron, that one’s throat will get burnt. Similarly, because of their (evil deeds), putting a halter around the necks of evildoers, the demon of death goads them away (to an unknown place). They who amass the dirt (of slandering) others, none of their desires are fulfilled. The ungrateful persons do not acknowledge what (any person) has done for them. They always keep wandering in existences. (A slanderer) loses all his/her supports, and (then God) takes such a person away from earth. (When an evil person goes to such extreme that he/she) doesn’t let the strife end, the Creator takes that person out. (In short), whosoever indulge in (false) pride, they fall on earth (like burning embers).”(32)

The message of this *Paurri* is that like a hungry person we should keep begging for God’s Name and His loving union, without bothering about God’s response. We shouldn’t be bothered about slanderers and evildoers. Whatever one sows, one reaps the fruit accordingly. None of the desires of the ungrateful are fulfilled and they waste all their life embroiled in strife.

ਸਲੋਕ ਮਃ ੩ ॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕੁ ਬੁਧਿ ਹੋਇ ॥
 ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ ॥
 ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਪਰਮ ਬੀਚਾਰੀ ॥
 ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੀ ॥
 ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਬਾਸਨਾ ਸਮਾਣੀ ॥
 ਹਰਿ ਦਰਿ ਸੋਭਾ ਮਹਾ ਉਤਮ ਬਾਣੀ ॥
 ਜਿ ਪੁਰਖੁ ਸੁਣੈ ਸੁ ਹੋਇ ਨਿਹਾਲੁ ॥
 ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਪਾਇਆ ਨਾਮੁ ਧਨੁ ਮਾਲੁ
 ॥੧॥

Salok mehlā 3.

gurmukh gi-aan bibayk buḌh ho-ay.
 har gun gaavai hirdai haar paro-ay.
 pavit paavan param beechaaree.
 je os milai tis paar uttaree.
 antar har naam baasnaa samaanee.
 har dar sobhaa mahaa utam baanee.
 je purakh sunai so ho-ay nihaal.
 naanak satgur mili-ai paa-i-aa naam Dhan maal.
 ||1||

ਮਃ ੪ ॥

ਸਤਿਗੁਰ ਕੇ ਜੀਅ ਕੀ ਸਾਰ ਨ ਜਾਪੈ ਕਿ ਪੂਰੈ ਸਤਿਗੁਰ
ਭਾਵੈ ॥

ਗੁਰਸਿਖਾਂ ਅੰਦਰਿ ਸਤਿਗੁਰੂ ਵਰਤੈ ਜੋ ਸਿਖਾਂ ਨੋ ਲੋਚੈ ਸੋ
ਗੁਰ ਖੁਸੀ ਆਵੈ ॥

ਸਤਿਗੁਰ ਆਖੈ ਸੁ ਕਾਰ ਕਮਾਵਨਿ ਸੁ ਜਪੁ ਕਮਾਵਨਿ
ਗੁਰਸਿਖਾਂ ਕੀ ਘਾਲ ਸਚਾ ਥਾਇ ਪਾਵੈ ॥

ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਹੁਕਮੈ ਜਿ ਗੁਰਸਿਖਾਂ ਪਾਸਹੁ ਕੰਮੁ
ਕਰਾਇਆ ਲੋਚੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਫਿਰਿ ਨੇਤਿ ਨ ਆਵੈ
॥

ਗੁਰ ਸਤਿਗੁਰ ਅਗੈ ਕੋ ਜੀਉ ਲਾਇ ਘਾਲੈ ਤਿਸੁ ਅਗੈ
ਗੁਰਸਿਖੁ ਕਾਰ ਕਮਾਵੈ ॥

ਜਿ ਠਗੀ ਆਵੈ ਠਗੀ ਉਠਿ ਜਾਇ ਤਿਸੁ ਨੇਤੈ ਗੁਰਸਿਖੁ
ਮੂਲਿ ਨ ਆਵੈ ॥

ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥

ਜਿ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਮਨੁ ਮੰਨੇ ਕੰਮੁ ਕਰਾਏ ਸੋ ਜੰਤੁ
ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਤੁਹਿ ਜੇਵਡੁ ਤੂੰ ਵਡ ਵਡੇ ॥

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਤੂੰ ਆਪੇ ਬਖਸਿ ਲੈਹਿ
ਲੋਖਾ ਛਡੇ ॥

ਜਿਸ ਨੇ ਤੂੰ ਆਪਿ ਮਿਲਾਇਦਾ ਸੋ ਸਤਿਗੁਰੁ ਸੇਵੇ ਮਨੁ
ਗਡ ਗਡੇ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਚੰਮੁ ਤੇਰਾ
ਹਡੇ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਚਿਆ ਨਾਨਕ ਮਨਿ ਆਸ
ਤੇਰੀ ਵਡ ਵਡੇ ॥੩੩॥੧॥ ਸੁਧੁ ॥

mehlaa 4.

satgur kay jee-a kee saar na jaapai ke poorai
satgur bhaavai.

gursikhaaⁿ andar satguroo vartai jo sikhaaⁿ no
lochai so gur khusee aavai.

satgur aakhai so kaar kamaavan so jap kamaaveh
gursikhaaⁿ kee ghaal sachaa thaa-ay paavai.

vin satgur kay hukmai je gursikhaaⁿ paashu
kamm karaa-i-aa lorhay tis gursikh fir nayrh na
aavai.

gur satgur agai ko jee-o laa-ay ghaalai tis agai
gursikh kaar kamaavai.

je thagee aavai thagee uth jaa-ay tis nayrhai
gursikh mool na aavai.

barahm beechar naanak aakh sunaavai.

je vin satgur kay man mannay kamm karaa-ay so
jant mahaa dukh paavai. ||2||

pa-orhee.

tooⁿ sachaa saahib at vadaa tuhi jayvad tooⁿ vad
vaday.

Jis tooⁿ mayleh so tuDh milai tooⁿ aapay bakhhas
laihi laykhaa chhaday.

Jis no tooⁿ aap milaa-idaa so satgur sayvay man
gad gaday.

tooⁿ sachaa saahib sach too sabh jee-o pind
chamm tayraa haday.

Ji-o bhaavai ti-o rakh tooⁿ sachi-aa naanak man
aas tayree vad vaday. ||33||1|| suDh.

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that like a hungry person we should keep begging for God's Name and His loving union, without bothering about God's response. Now Guru Ji describes some salient traits and merits of those who do what the Guru says, and are therefore known as *Gurmukhs* (or Guru's followers).

He says: "A Guru's follower is blessed with divine knowledge and discriminating intellect. Such a person sings God's praises, as if he/she has weaved a garland (of God's praises) in the heart. Such a person is the purest of the pure, and the most thoughtful person. (Therefore), whosoever associates with (a Guru's follower), he/she helps that person also cross over (the worldly ocean)."

Continuing to narrate the merits of a Guru's follower or *Gursikh*, Guru Ji says: "Within the heart (of a *Gursikh*) is infused the fragrance of God's Name. Such a person attains honor in God's court, and most sublime is his/her speech. Whosoever listens (to the *Gurmukh's* immaculate words) is exceedingly delighted. O' Nanak, by meeting the true Guru (a *Gurmukh* has) obtained the treasure of (God's) Name."(1)

Mehla -4

Now Guru Ji tells us the way to find out what the true Guru wishes us to do (under different circumstances). He says: “(Ordinarily), we cannot know what the secret of the true Guru’s heart is, or what the perfect true Guru likes. (However), the true Guru abides in the hearts of the Guru’s (true) disciples. Therefore, he who yearns (for the company and service of the) *Gursikhs* earns the pleasure of the Guru. Whatever the true Guru says, the (*Gursikhs*) do that deed, and they meditate on that (God, which the Guru advises them). Therefore, the eternal (God) approves the effort of the disciples of the Guru.”

Now Guru Ji refers to those days when some hypocrites had started taking advantage of innocent disciples of the Guru, and started coercing them to do many chores, which the Guru had never desired, and in fact went against his wishes. Cautioning such persons, Guru Ji says: “If without the orders of the true Guru, anyone makes the Guru’s disciples do something, then no disciple of the Guru should come near (such a person). However, one who serves the true Guru with complete sincerity in the heart, the *Gursikh* does what that person asks him/her to do. The person who comes to the *Gursikh* with hypocrisy in the mind goes back with hypocritical designs, because a (true) Guru’s disciple doesn’t come near such a person at all. Nanak is proclaiming this divine truth: that the person who accomplishes those tasks (through his disciples) which are not pleasing to the Guru’s mind suffers in great pain.”(2)

Paurri

Guru Ji concludes this *Vaar* (epic) by showing us how to pray to the supreme Being, and how to surrender ourselves completely to Him. He says: “(O’ God), You are the true Master, and the most supreme (Being). O’ highest of the High, only You are as great as You. Only that person is united with You whom You unite, and whom You Yourself release from the accounts (of his/her past deeds). Whom You unite (with the true Guru) serves the true Guru whole-heartedly. O’ God, You are the true and eternal Master. All life, flesh, and bones (of the creatures) have been given by You. O’ true Master, save us, as it pleases You. O’ the greatest of the great, in Nanak’s mind You are his only hope.”(33-1-corrected)

The message of this *Vaar* (according to Dr. Sahib Singh Ji) is that there are lots of troubles and evils in this ocean of the world. The person who takes the refuge of the Guru and meditates on God safely swims across this worldly ocean. However, the one who remains attached to ego and instead of joining the society of saintly persons, slanders the Guru’s followers, no virtues can take root in that one. Therefore, such a person continues following wrong paths and suffering the pain of births and deaths again and again.

Detail of Saloks: Guru Ram Das Ji=53, Guru Arjan Dev Ji=8, Guru Amar Das Ji=7, Total=68

ਪੰਨਾ ੩੧੮

SGGS P-318

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫

ga-orhee kee vaar mehlaa 5

ਰਾਇ ਕਮਾਲਈ ਮੋਜਈ ਕੀ ਵਾਰ ਕੀ ਧੁਨਿ ਉਪਰਿ
ਗਾਵਣੀraa-ay kamaaldee mojdee kee vaar kee
Dhun upar gaavnee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਲੋਕ ਮਃ ੫ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਸੋ ਆਇਆ ਪਰਵਾਣੁ ॥
ਤਿਸੁ ਜਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਭਜਿਆ ਪੁਭੁ ਨਿਰਬਾਣੁ
॥
ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟਿਆ ਹਰਿ ਭੋਟਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ
॥
ਸੰਤੁ ਸੰਗਿ ਸਾਗਰੁ ਤਰੇ ਜਨ ਨਾਨਕ ਸਚਾ ਤਾਣੁ ॥੧॥

ਮਃ ੫ ॥

ਭਲਕੇ ਉਠਿ ਪਰਾਹੁਣਾ ਮੇਰੈ ਘਰਿ ਆਵਉ ॥
ਪਾਉ ਪਖਾਲਾ ਤਿਸ ਕੇ ਮਨਿ ਤਨਿ ਨਿਤ ਭਾਵਉ ॥
ਨਾਮੁ ਸੁਣੈ ਨਾਮੁ ਸੰਗੁਹੈ ਨਾਮੇ ਲਿਵ ਲਾਵਉ ॥
ਗ੍ਰਿਹੁ ਧਨੁ ਸਭੁ ਪਵਿਤ੍ਰੁ ਹੋਇ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਉ ॥
ਹਰਿ ਨਾਮ ਵਾਪਾਰੀ ਨਾਨਕਾ ਵਡਭਾਗੀ ਪਾਵਉ ॥੨॥

ਪਉੜੀ ॥

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਸਚੁ ਤੇਰਾ ਭਾਣਾ ॥
ਤੂ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਭ ਮਾਹਿ ਸਮਾਣਾ ॥
ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜੀਅ ਅੰਦਰਿ ਜਾਣਾ ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਪਾਈਐ ਮਨਿ ਸਚੇ ਭਾਣਾ ॥
ਨਾਨਕ ਪੁਭ ਸਰਣਾਗਤੀ ਸਦ ਸਦ ਕੁਰਬਾਣਾ ॥੧॥

ik-oⁿkaar satgur pargaad.

Salok mehlaa 5.

har har naam jo jan japai so aa-i-aa parvaan.
tis jan kai balihaarai jin bhaji-aa parabh nirbaan.
॥
janam maran dukh kati-aa har bhayti-aa purakh
sujaan.
sant sang saagar taray jan naanak sachaa taan.
||1||

mehlaa 5.

bhalkay ut paraahanaa mayrai ghar aava-o.
paa-o pakhaalaa tis kay man tan nit bhavaa-o.
naam sunay naam sangrahai naamay liv laava-o.
garihu Dhan sabh pavitar ho-ay har kay gun
gaava-o.
har naam vaapaaree naankaa vadbhaagee
paava-o. ||2||

pa-orhee.

jo tuDh bhaavai so bhala sach taray bhaanaa.
too sabh meh ayk varatdaa sabh maahi
samaanaa.
thaan thanantar rav rahi-aa jee-a andar jaanaa.
saaDhsang mil paa-ee-ai man sachay bhanaa.
naanak parabh sarnaagatee sad sad kurbaanaa.
||1||

GAURI KI VAAR MEHLA-5

Raiy Kamaldi Moujdi ki dhun upaar gaavni

(To be sung in the tune of the epic of Rai Kamaaldi—Maujdi)

According to Dr. Bh. Vir Singh Ji and Dr. Bh. Sahib Singh Ji this *Vaar* (epic) refers to the story of the war between a chieftain *Rai Kamal Din* and his nephew *Mauj Din*. The basic reason behind this war was that *Rai Kamal Din* had killed his brother *Sarang* (the father of *Mauj Din*) by stealthily mixing poison in his drinks under the guise of brotherly love. Later with the help of his maternal uncle's armies, *Mauj Din* attacked *Kamal Din* and fought a war with him. Guru Arjan Dev Ji instructs that this epic should be sung to the tune of the epic of *Rai Kamal Din and Maujdin*.

Salok Mehl-5

To start with, Guru Ji says: "Approved is the advent of that person who remembers the Name of God. I am a sacrifice to the one who has meditated on the desire-free God. The one who has met the sagacious supreme Being, that one's pain of birth and death has been eliminated.

O' slave Nanak; by associating with the society of the saints this person crosses the (worldly) ocean, because he/she has the prop of the eternal (God).”(1)

Mehla -5

Showing us how he loves, respects, and craves for the company of the saintly persons, Guru Ji says: “(I wish that) rising up early in the morning, (some *Gurmukh* may) come to my house as a guest. (I wish that I) may wash and (massage) his feet, and he may seem pleasing to my body and mind. (I wish that he may) listen to God's Name; amass (the wealth of) Name, (and I may keep him) attuned to God's Name. (I wish that in his company) I may sing God's praises, so that all my house and wealth may be sanctified. But O' Nanak, it is (only) by great good fortune that (I could) meet (such) a trader of God's Name.”(2)

Paurri

Therefore, Guru Ji addresses God and says: “(O' God) whatever pleases You is the best, and true is Your will. You alone pervade in all, and You are contained in all. You are pervading in all places, and the spaces in-between, and are known to be present in all creatures.”

Guru Ji concludes the *Paurri* by telling us where and how we could meet Him. He says: “(O' my friends), it is by joining the company of saintly persons and by obeying the will of the true (One) that we can meet Him. O' Nanak, we should seek His shelter, and always be a sacrifice to Him.”(1)

The message of the *Paurri* is that we should always welcome those saintly guests who inspire us to meditate on God's Name, and we should always obey the will of that God who is present everywhere and resides in all beings.

ਸਲੋਕ ਮਃ ੫ ॥

ਚੇਤਾ ਈ ਤਾਂ ਚੇਤਿ ਸਾਹਿਬੁ ਸਚਾ ਸੋ ਧਣੀ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਚਿਤਿ ਬੋਹਿਥਿ ਭਉਜਲੁ ਪਾਰਿ
ਪਉ ॥੧॥

ਮਃ ੫ ॥

ਵਾਊ ਸੰਦੇ ਕਪੜੇ ਪਹਿਰਹਿ ਗਰਬਿ ਗਵਾਰ ॥
ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਨੀ ਜਲਿ ਬਲਿ ਹੋਏ ਛਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਸੇਈ ਉਬਰੇ ਜਗੈ ਵਿਚਿ ਜੋ ਸਚੈ ਰਖੇ ॥
ਮੁਹਿ ਡਿਠੈ ਤਿਨ ਕੈ ਜੀਵੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਚਖੇ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਸੰਗਿ ਸਾਧਾ ਭਖੇ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਹਰਿ ਆਪਿ ਪਰਖੇ ॥
ਨਾਨਕ ਚਲਤ ਨ ਜਾਪਨੀ ਕੋ ਸਕੈ ਨ ਲਖੇ ॥੨॥

Salok mehlā 5.

chaytaa ee taaⁿ chayt saahib sachaa so Dhanee.
naanak sa^tgur sayv char^h bohith bha-ojal paar
pa-o. ||1||

mehlā 5.

vaa-oo sanday kap^rhay pahirahi garab gavaar.
naanak naal na chalnee jal bal ho-ay chhaar. ||2||

pa-or^hee.

say-ee ubray jagai vich jo sachai rak^hay.
muhi di^thai tin kai jeevee-ai har amrit^h chak^hay.
kaam kro^{Dh} lo^bh moh sang saa^{Dh}aa bhak^hay.
kar kirpaa para^bh aapⁿee har aap park^hay.
naanak chala^t na jaapnee ko sakai na lak^hay.
||2||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should always welcome those saintly guests who inspire us to meditate on God's Name, and we should always try to obey the will of that true God who is present everywhere and resides in all beings. The reason why Guru Ji advises us to so warmly welcome the saintly people is that they not only inspire us to meditate on God's Name, but also remind us of our duty, and the promises made by us to God, before coming into this world. It is widely believed that even while lying upside down in mother's womb, a human being is constantly entreating and promising God that once He takes him out of this burning fire, he would keep remembering Him throughout his life. But as soon as he comes out of the mother's womb, he forgets all his promises, and gets attached to his relatives, and other worldly pleasures.

Therefore addressing us all, Guru Ji says: "(O' man), if you remember (your promises to God before coming into this world), then remember that God, the true Master. O' Nanak, board the ship of the service of the true Guru, and cross the terrible worldly ocean."(1)

Mehla -5

Guru Ji now comments on those persons who wear fancy and very fine clothes, but who do not remember God's Name. Guru Ji says: "The foolish and proud men wear very fancy and fine clothes as light as wind. O' Nanak (these clothes) do not accompany the man (after death) and are ultimately burnt down to ashes."(2)

Paurri

Guru Ji now tells us who in this world are ultimately saved. He says: "(In this world), only those persons have been saved whom the true (God) has protected (from sins). We are rejuvenated upon seeing the sight of such people who taste the nectar of (God's) Name. In the company of such saintly persons, our lust, wrath, greed, and attachment are destroyed. Showing His mercy, God Himself has tested (and approved) them. O' Nanak, God's plays are incomprehensible: no one can understand them."(2)

The message of this *Paurri* is that instead of being preoccupied with wearing fancy clothes (or enjoying other false worldly pleasures), we should remember our promises to God before our birth, and joining the society of saints we should meditate on His Name.

ਸਲੋਕ ਮਃ ੫ ॥

ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵਤਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ ॥

ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੋਰੀ ਰੁਤਿ ॥੧॥

ਮਃ ੫ ॥

ਨਾਨਕ ਮਿਤ੍ਰਾਈ ਤਿਸੁ ਸਿਉ ਸਭ ਕਿਛੁ ਜਿਸ ਕੈ ਹਾਥਿ ॥

ਕੁਮਿਤ੍ਰਾ ਸੋਈ ਕਾਂਢੀਅਹਿ ਇਕ ਵਿਖ ਨ ਚਲਹਿ ਸਾਥਿ
॥੨॥

Salok mehlā 5.

naanak so-ee dinas suhaav^haa Jiṭ parabh^h aavai
chit.

Jiṭ din visrai paarbarahm fit bhalayree rut. ||1||

mehlā 5.

naanak mit^hraa-ee tis si-o sabh^h kichh^h Jis kai
haath.

kumi^htraa say-ee kaa^hdhee-ah ik vik^h na chaleh
saath. ||2||

ਪਉੜੀ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ ॥
ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਸਭ ਤਿਖਾ ਬੁਝਾਈ ॥
ਕਰਿ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭੁਖ ਰਹੈ ਨ ਕਾਈ ॥

ਸਗਲ ਮਨੋਰਥ ਪੁੰਨਿਆ ਅਮਰਾ ਪਦੁ ਪਾਈ ॥
ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਰਣਾਈ ॥੩॥

pa-orhee.

amrit̃ naam niDhaan hai mil peevhu bhaa-ee.
Jis simrat̃ sukh̃ paa-ee-ai sabh̃ tikh̃aa bujhaa-ee.
kar sayvaa paarbarahm gur bhukh̃ rahai na
kaa-ee.
sagal manorath punni-aa amraa pad̃ paa-ee.
tuDh̃ jayvad̃ toohai paarbarahm naanak
sarṇaa-ee. ||3||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that joining the society of saints, we should meditate on God's Name. In this *Salok* he shows us how much importance he himself attaches to meditating on the Name.

He says: "O' Nanak, that day alone is the most beautiful and auspicious on which God is remembered in our mind. But accursed is the day and accursed is that season during which is forsaken that all pervading God."(1)

Mehla -5

Guru Ji now goes one step further and tells us with whom we should have friendship. He says: O' Nanak, we should have friendship only with that God in whose control is everything. But those are called bad (false) friends who cannot accompany us even one step (after death)."(2)

Paurri

Guru Ji concludes this *Paurri* by once again stressing on the value of God's Name. He says: "(O' my friends), the nectar (of God's) Name is (like) a treasure, joining together (in the company of saintly persons), drink it O' my brothers. (God's Name is such a nectar that) by meditating upon it we obtain peace, and it quenches all our thirst (for worldly possessions. Therefore, O' my friends), serve the all-pervading Guru God: then no (worldly) desire would be left (in you). All our desires are fulfilled, and we obtain supreme immortal status. O' God, only You are as great as Yourself, and Nanak has sought Your shelter." (3)

The message of this *Paurri* is that we should consider only that day as auspicious in which we meditate upon the nectar Name of God. Because only God is our true friend: only His Name can fulfill all our desires and bless us with supreme immortal status.

ਸਲੋਕ ਮਃ ੫ ॥

ਠਿਠੜੇ ਹਭ ਨਾਇ ਉਣ ਨ ਕਾਈ ਜਾਇ ॥
ਨਾਨਕ ਲਧਾ ਤਿਨ ਸੁਆਉ ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ॥੧॥

ਪੰਨਾ ੩੧੯

ਮਃ ੫ ॥

ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ ॥
ਵਠੁ ਸੁਹਾਵੀ ਸਾਇ ਨਾਨਕ ਨਾਉ ਜਪੰਦੋ ਤਿਸੁ ਧਣੀ ॥੨॥

Salok mehlaa 5.

dith̃-rho habh̃ thaa-ay oon̄ na kaa-ee jaa-ay.
naanak laDhaa t̃in su-aa-o Jinaa satgur
bhayti-aa. ||1||

SGGS P-319

mehlaa 5.

ḍaamnee chamat̃kaar̃ t̃i-o vart̃aaraa jag̃ khay.
vaṭh̃ suhaavee saa-ay naanak̃ naa-o japand̃o t̃is̃
Dhaneē. ||2||

ਪਉੜੀ ॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸੋਧਿ ਸਭਿ ਕਿਨੈ ਕੀਮ ਨ ਜਾਣੀ ॥
 ਜੋ ਜਨੁ ਭੇਟੈ ਸਾਧਸੰਗਿ ਸੋ ਹਰਿ ਚੰਗੁ ਮਾਣੀ ॥
 ਸਚੁ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਏਹੁ ਰਤਨਾ ਖਾਣੀ ॥
 ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਸਿਮਰਿ ਪਰਾਣੀ ॥
 ਤੇਸਾ ਦਿਚੈ ਸਚੁ ਨਾਮੁ ਨਾਨਕ ਮਿਹਮਾਣੀ ॥੪॥

pa-orhee.

simrit̄ saastar soDh̄ sabh̄ kinai keem na jaanee.
 jo jan bhaytai saaDhsang so har rang maanee.
 sach naam kartaa purakh̄ ayh ratnaa khaanee.
 mastak hovai likhi-aa har simar paraanee.
 tosaā d̄ichai sach naam naanak mihmaanee.
 ||4||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should consider only that day as auspicious in which we meditate on the nectar Name of God, because only God is our true friend and only His Name can fulfill all our desires. Now he tells us who those lucky persons are who enjoy the relish and delight of seeing His sight.

Guru Ji says: "I have seen all places, and found out that there is no place without God. But O' Nanak, only they have experienced the relish (of His sight) who have met the true Guru (and followed his advice)." (1)

Mehla -5

Many of us are very much impressed by seeing beautiful objects and sights in the world, and become engrossed in looking for these beautiful sights in different places throughout the world. However, Guru Ji wants to tell us what is truly the most beautiful thing.

He says: "Like the flash of lightening, the ostentation of the world (is for a very short period only. Therefore), we shouldn't waste time looking for the beautiful sights of the world). O' Nanak, we should (spend time) only in meditating upon the Name of that Master, because only this thing is (truly) beautiful (and everlasting)." (2)

Paurri

Commenting further upon the importance of God's Name, Guru Ji says: "(I have thoroughly studied (all the holy books, such as) *Smirities*, *Shastras*, and *Vedas* (and have concluded that) none of these have understood the worth (of God). Only that person enjoys the love of God's (union) who joins the company of saintly people. The true Name of the Creator is like a mine of diamonds. But that mortal alone contemplates on (God's Name) in whose destiny it has been so written. (Therefore O' God), bestow upon Nanak the sustenance of Your true Name. (This alone would be Your true) hospitality." (4)

The message of this *Paurri* is that all the ostentations of the world are very short lived. Therefore, the focus of our life should be to gather the wealth of God's Name, which alone is everlasting and is like the mine of virtues. But the boon of Name cannot be obtained without the grace of the Guru, and the company of saintly persons.

ਸਲੋਕ ਮਃ ੫ ॥

ਅੰਤਰਿ ਚਿੰਤਾ ਨੈਣੀ ਸੁਖੀ ਮੂਲਿ ਨ ਉਤਰੈ ਭੁਖ ॥
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੈ ਦੁਖੁ ॥੧॥

Salok mehlaa 5.

an̄tar chintaa nainee suk̄hee mool na utrai
 bhukh.
 naanak sachay naam bin kisai na latho dukh.
 ||1||

ਮਃ ੫ ॥

ਮੁਨੜੇ ਸੇਈ ਸਾਥ ਜਿਨੀ ਸਚੁ ਨ ਲਦਿਆ ॥
ਨਾਨਕ ਸੇ ਸਾਬਾਸਿ ਜਿਨੀ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਿਆ
॥੨॥

ਪਉੜੀ ॥

ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੇ ਥਾਨੁ ਸੁਹੰਦਾ ॥
ਓਇ ਸੇਵਨਿ ਸੰਮ੍ਰਿਥੁ ਆਪਣਾ ਬਿਨਸੈ ਸਭੁ ਮੰਦਾ ॥
ਪਤਿਤ ਉਧਾਰਣ ਪਾਰਬ੍ਰਹਮ ਸੰਤ ਬੇਦੁ ਕਰੰਦਾ ॥
ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹੈ ਜੁਗਿ ਜੁਗਿ ਵਰਤੰਦਾ ॥
ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਨਾਮੁ ਮਨਿ ਤਨਿ ਭਾਵੰਦਾ ॥੫॥

mehlaa 5.

muth-rhay say-ee saath Jinee sach na ladi-aa.
naanak say saabaas Jinee gur mil ik
pachhani-aa. ||2||

pa-orhee.

Jithai baisan saaDh jan so thaan suhandaa.
o-ay sayvan sammrith aapnaa binsai sabh
mandaa.
patit uDhaaran paarbarahm sant bayd
kahandaa.
bhagat vachhal tayraa birad hai jug jug
vartandaa.
naanak jaachai ayk naam man tan bhaavandaa.
||5||

Salok Mehla-5

According to Dr. Bh. Vir Singh Ji, in this *salok* Guru Ji reveals the truth about those people who, even though do not meditate on God's Name, yet still they seem happy and enjoying the pleasures of life.

Guru Ji says: "(O' my friends), the person within whom is worry, but seems to be happy to our eyes, that person's hunger for (worldly wealth) doesn't get quenched at all. O' Nanak (the fact is that) without (God's) true Name, no one's pain (of mind) has been removed."(1)

Mehla -5

Now Guru Ji uses a metaphor of the olden days, when people used to travel in caravans to trade their goods in different countries but would often be waylaid by armed and organized gangs of robbers and thieves. Only those caravans used to successfully reach their destinations that were properly organized, armed, and led by a competent guide (who knew how to prepare for dangers, and avoid all risky places and situations).

Using the above example, Guru Ji says: "(In the journey of human life), looted are those caravans who have not loaded themselves with the true (commodity of God's Name). O' Nanak, blessed are they who by meeting the Guru (and following his guidance) have reached their destination, and realized the one (supreme Being)."(2)

Paurri

Therefore, Guru Ji says: "Auspicious is that place where the saintly persons sit. (Sitting there, they) contemplate on their all-powerful (God, due to which all kinds of) evil vanishes (from their minds. Both) the saints and *Vedas* say that God is the purifier of sinners."

Therefore, Guru Ji prays: "O' God, to love Your devotees has been Your primal tradition, which pervades age after age. Nanak only begs for the (gift of Your) Name, which is most pleasing to his body and soul."(5)

The message of the *Paurri* is that if we want to find true happiness, we should meditate on the Name of God, who sanctifies the sinners and loves His devotees. But He can be found only in the company of saintly people.

ਸਲੋਕ ਮਃ ੫ ॥

ਚਿਤੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤੁ ਤਰੰਗ ॥
ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ ॥੧॥

ਮਃ ੫ ॥

ਘਰ ਮੰਦਰ ਖੁਸੀਆ ਤਹੀ ਜਹ ਤੂ ਆਵਹਿ ਚਿਤਿ ॥
ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਨਾਨਕ ਸਭਿ ਕੁਮਿਤ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਧਨੁ ਸਚੀ ਰਾਸਿ ਹੈ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ ॥
ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਇਰਹੁ ਜਿਸੁ ਦੇਇ ਬਿਧਾਤਾ ॥
ਮਨ ਤਨ ਭੀਤਰਿ ਮਉਲਿਆ ਹਰਿ ਰੰਗਿ ਜਨੁ ਰਾਤਾ ॥
ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਇਆ ਸਭਿ ਦੋਖਹ ਖਾਤਾ ॥
ਨਾਨਕ ਸੋਈ ਜੀਵਿਆ ਜਿਨਿ ਇਕੁ ਪਛਾਤਾ ॥੬॥

Salok mehlā 5.

chir^hee chuhkee pahu futee vagan bahuṭ tarang.
achraj roop santan rachay naanak naameh rang.
||1||

mehlā 5.

ghar mandar khusee-aa tahee jah too aavahi chit.
dunee-aa kee-aa vadⁱ-aa-ee-aa naanak sabh kumit.
||2||

pa-or^hee.

har Dhan sachee raas hai kinai virlai jaataa.
tisai paraapatⁱ bhaa-irahu Jis day-ay biDhaataa.
man tan bheetar ma-oli-aa har rang jan raataa.
saaDhsang gun gaa-i-aa sabh dokhah khaataa.
naanak so-ee jeevi-aa Jin ik pachhaataa. ||6||

Salok Mehla-5

In the previous *Paurri*, Guru Ji gave us the message that if we want to find true happiness, we should meditate on the Name of God who sanctifies the sinners and loves His devotees. But He can be found only in the company of saintly people. Now he gives us a little glimpse into the lives of saintly persons (so that we may have an idea why Guru Ji says that to find the supreme Being we need the company of His devotees).

He says: “When the dawn breaks, the sparrow starts chirping; at that time many waves (of love for their beloved God) rise (in the minds of His devotees). O’ Nanak, (in such a pleasant and soothing atmosphere) the saints are absorbed in creating (in their imagination), astonishing wonders of (God’s) love and Name.”(1)

Mehla -5

Guru Ji says: “(O’ God, true) pleasures are only in those houses and mansions where You come into mind. O’ Nanak, (if these places make you forsake God), then all the worldly admirations are (like the false praises of) bad friends.”(2)

Paurri

Guru Ji says: “(O’ my friends), God’s Name is the true (everlasting) capital. However, only a rare person has realized (this fact). O’ my brothers, that one alone receives (this wealth of Name) whom God our Master gives. (Such a devotee who is blessed with this boon) is imbued with the love of God, and within his/her mind and body that devotee blooms in happiness. By singing God’s praises in the society of saints, one rids oneself of all pains. O’ Nanak, only that person is (truly) living who has realized the one God.”(6)

The message of the *Paurri* is that true happiness is not obtained by accumulating worldly wealth or honors. It is only obtained by joining the company of saintly persons and earning the wealth of God's Name.

ਸਲੋਕ ਮਃ ੫ ॥

ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ ॥
ਬਿਰਹ ਵਿਛੋੜਾ ਧਣੀ ਸਿਉ ਨਾਨਕ ਸਹਸੈ ਗੰਠਿ ॥੧॥

ਮਃ ੫ ॥

ਵਿਸਾਰੇਦੇ ਮਰਿ ਗਏ ਮਰਿ ਭਿ ਨ ਸਕਹਿ ਸੂਲਿ ॥
ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਜਿਉ ਤਸਕਰ ਉਪਰਿ ਸੂਲਿ ॥੨॥

ਪਉੜੀ ॥

ਸੁਖ ਨਿਧਾਨੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਅਬਿਨਾਸੀ ਸੁਣਿਆ ॥
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਘਟਿ ਘਟਿ ਹਰਿ
ਭਣਿਆ ॥
ਊਚ ਨੀਚ ਸਭ ਇਕ ਸਮਾਨਿ ਕੀਟ ਹਸਤੀ ਬਣਿਆ ॥
ਮੀਤ ਸਖਾ ਸੁਤ ਬੰਧਿਏ ਸਭਿ ਤਿਸ ਦੇ ਜਣਿਆ ॥
ਤੁਸਿ ਨਾਨਕੁ ਦੇਵੈ ਜਿਸੁ ਨਾਮੁ ਤਿਨਿ ਹਰਿ ਰੰਗੁ ਮਣਿਆ
॥੩॥

Salok mehlā 5.

khakh-rhee-aa suhaavee-aa lagrhee-aa ak kanth.
birah vichhorhaa Dhanee si-o naanak sahsai
ganth. ||1||

mehlā 5.

visaarayday mar ga-ay mar bhe na sakahi mool.
vaimukh ho-ay raam tay Ji-o taskar upar sool.
||2||

pa-orhee.

sukh niDhaan parabh ayk hai bhinaasee suni-aa.
jal thal mahee-al poori-aa ghat ghat har bhani-aa.
ooch neech sabh ik samaan keet hastee bani-aa.
meet sakhaa sut banDhipo sabh tis day jani-aa.
tus naanak dayvai Jis naam tin har rang mani-aa.
||7||

Salok Mehla-5

In the previous *Paurri* Guru Ji told us that to find true happiness, we have to join the company of saints and attune ourselves to God's Name. He begins his next sermon by citing a very beautiful example to explain what happens when we get separated from God.

He says: "The fruits of (the swallow-wort plant) *Akk* look beautiful only as long as they are attached to it. But these scatter into a thousand pieces (when plucked from their branches). Similarly O' Nanak, is the separation from our Master."(1)

Mehla -5

Guru Ji now goes one step further to illustrate the pain of separation from God. He says: "Deem those (persons) as dead who forsake God. (But, they) cannot even die peacefully (because) they who have turned their back on God (suffer a death as painful) as thieves nailed to the cross." (2)

Paurri -7

Again stressing the importance of God's Name, Guru Ji says: "(O' my friends), God alone is the treasure of happiness who is heard to be un-perishable. He is fully contained in all the waters, lands, and sky, and is said to be pervading in each and every heart. For Him, high and low are the same. From an insect to an elephant, He has created everyone. Our friends, comrades, sons and relatives, He has created them all. O' Nanak, becoming gracious, upon whom He bestows His Name (that person) has enjoyed (the bliss) of God's love."(7)

The message of this *Paurri* is that if we want to enjoy true peace and beauty, we should keep our attention focused on the word of our Guru, and keep meditating on God's Name. Otherwise, by forsaking Him we would keep suffering unbearable pain.

ਸਲੋਕ ਮਃ ੫ ॥

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ ਮੰਤੁ ॥
ਪੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੇਈ ਸੰਤੁ ॥੧॥

ਮਃ ੫ ॥

ਅਠੇ ਪਹਰ ਭਉਦਾ ਫਿਰੈ ਖਾਵਣ ਸੰਦੜੈ ਸੂਲਿ ॥
ਦੋਝਕਿ ਪਉਦਾ ਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੂਲਿ
॥੨॥

ਪੰਨਾ ੩੨੦

ਪਉੜੀ ॥

ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਜਿਸ ਦੈ ਨਾਉ ਪਲੈ ॥
ਐਥੇ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ ॥
ਘਰੁ ਬੰਧਹੁ ਸਚ ਧਰਮ ਕਾ ਗਡਿ ਬੰਮੁ ਅਹਲੈ ॥
ਓਟ ਲੈਹੁ ਨਾਰਾਇਣੈ ਦੀਨ ਦੁਨੀਆ ਝਲੈ ॥
ਨਾਨਕ ਪਕੜੋ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ ॥੮॥

Salok mehlā 5.

Jinaa saas giraas na visrai har naamaaⁿ man
mant.
Dhan se say-ee naankaa pooran so-ee sant. ||1||

mehlā 5.

athay pahar bha-udaa firai khaavan sand-rhai
sool.
dojak pa-udaa ki-o rahai jaa chit na ho-ay rasool.
||2||

SGGS P-320

pa-orhee.

tisai sarayvhu paraangeho Jis dai naa-o palai.
aithai rahhu suhayli-aa agai naal chalai.
ghar banDhhu sach Dharam kaa gad thamm
ahlai.
ot lai hu naaraa-inai deen dune-aa jhalai.
naanak pakrhai charan har tis dargeh malai.
||8||

Salok Mehla-5

In the previous *Paurri*, Guru Ji told us that if we want to enjoy true peace and beauty we should keep our attention focused on the word of our Guru and keep meditating on God's Name. Otherwise, by forsaking Him, we would keep suffering unbearable pain. Now Guru Ji describes how much blessed and worthy of respect are those who do not forget this mantra, and keep remembering God at every moment.

He says: "O' Nanak, blessed are those who do not forget the mantra of God's Name even for a single breath or morsel. They alone are the perfect saints."(1)

Mehla -5

It appears that Guru Ji came across a Muslim who was wandering, worrying about his daily sustenance and not remembering God at all. Talking to that Muslim in his own language, Guru Ji says: "How can one avoid falling into hell when one keeps wandering all the twenty four hours worrying about one's eats and drinks, and one's *Rasool* (or prophet) doesn't come into his mind (at all)?"(2)

Paurri

Therefore Guru Ji advises: "O' mortals, serve that Guru who holds the (treasure) of God's Name. You will remain happy in this world and it will accompany you to the next (world).

This way, build the home of truth and righteousness with the unshakable pillars (of faith). Seek only the refuge of God who provides you both spiritual and worldly support. O' Nanak, who leans on God's support ensures a seat in God's court."(8)

The message of this Paurri is that instead of always worrying about our worldly needs; we should try to remember the Supreme Being. Because He can take care of all our worries and pains, and provide us peace and happiness both in this world and the next.

ਸਲੋਕ ਮਃ ੫ ॥

ਜਾਚਕੁ ਮੰਗੈ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰਿਆ ॥
ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਮੈ ਨਿਤ ਚਿਤਾਰਿਆ ॥
ਨਿਖੁਟਿ ਨ ਜਾਈ ਮੂਲਿ ਅਤੁਲ ਭੰਡਾਰਿਆ ॥
ਨਾਨਕ ਸਬਦੁ ਅਪਾਰੁ ਤਿਨਿ ਸਭੁ ਕਿਛੁ ਸਾਰਿਆ ॥੧॥

ਮਃ ੫ ॥

ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ ॥
ਮੁਖ ਉਜਲ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ ॥੨॥

ਪਉੜੀ ॥

ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ ॥
ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ ॥
ਜਿਸ ਨੋ ਆਇਆ ਪ੍ਰੇਮ ਰਸੁ ਤਿਸੈ ਹੀ ਜਰਣੇ ॥
ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ ॥
ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰਿ ਧਰਣੇ ॥੯॥

Salok mehlaa 5.

jaachak mangai daan deh pi-aari-aa.
dayvanhaar daataar mai nit chitaari-aa.
nikhut na jaa-ee mool atul bhandaari-aa.
naanak sabaḍ apaar tin sabh kichh saari-aa.
||1||

mehlaa 5.

sikhahu sabaḍ pi-aariho janam maran kee tayk.
mukh oojal sadaa sukhee naanak simrat ayk.
||2||

pa-orhee.

othai amrit vandee-ai sukhee-aa har karnay.
jam kai panth na paa-ee-ah fir naahee marḡay.
Jis no aa-i-aa paraym ras tisai hee jarnay.
baḡee uchrāhi saadh jan ami-o chaleh jharnay.
paykh darsan naanak jeevi-aa man andar
Dharnay. ||9||

Salok Mehla-5

In the previous Paurri Guru Ji advised us that instead of always worrying about our worldly needs, we should try to remember the Supreme Being. He can take care of all our worries and pains, and provide us peace and happiness both in this world and the next. Now Guru Ji shows us what to beg from God, and how.

Putting himself in our situation, he says: "O' my beloved (God), a beggar is begging alms (of Name) from You. O' my beneficent Giver, I remember You daily. Your storehouse is limitless; it doesn't fall short at all. Nanak (says) infinite is the word (of God's praise), which has fulfilled all my (purpose)." (1)

Mehla -5

Now affectionately advising us also to remember (Gurbani, the Guru's) word, he says: "O' my dear friends, learn (and act upon) the word (of the Guru, because it provides) support both in life and (after) death. O' Nanak (says) that by remembering the one (God), one always remains happy (in this world), and is honored (in God's court)." (2)

Paurri

Naturally the question arises: what is the best way or place in which to learn the word of the Guru, and meditate on God's Name? Guru Ji suggests that the best place for this purpose is the saintly congregation of the Guru.

Giving the reasons for that, he says: "(O' my friends), there (in the congregation of saints) is distributed the nectar of God's (Name), which provides peace (to our souls. They who obtain this nectar) are not put on the path of the demons of death, and therefore they are (not afraid of) death after that. But only he who enjoys the relish of (God's) love, endures (this bliss. In the congregation), the saintly persons utter (such sweet) words (of God's praise, as if the) springs of nectar are flowing. Seeing such a sight, Nanak feels rejuvenated, and he is enshrining (God's Name) within his mind."(9)

The message of the Paurri is that like a beggar we should ask God to bless us with the congregation of the saintly persons, where we can learn to meditate on God's Name. It is God's Name which would provide us true peace and bliss, and save us from the pains of birth and death.

ਸਲੋਕ ਮਃ ੫ ॥

ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੇਵਿਐ ਦੂਖਾ ਕਾ ਹੋਇ ਨਾਸੁ ॥
ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੧॥

ਮਃ ੫ ॥

ਜਿਸੁ ਸਿਮਰਤ ਸੰਕਟ ਛੁਟਹਿ ਅਨਦ ਮੰਗਲ ਬਿਸ੍ਰਾਮ ॥
ਨਾਨਕ ਜਪੀਐ ਸਦਾ ਹਰਿ ਨਿਮਖ ਨ ਬਿਸਰਉ ਨਾਮੁ
॥੨॥

ਪਉੜੀ ॥

ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਲਧਾ ॥
ਸਾਧਾ ਸਰਣੀ ਜੋ ਪਵੈ ਸੁ ਛੁਟੈ ਬਧਾ ॥
ਗੁਣ ਗਾਵੈ ਅਬਿਨਾਸੀਐ ਜੋਨਿ ਗਰਭਿ ਨ ਦਧਾ ॥
ਗੁਰੁ ਭੋਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ਹਰਿ ਪਤਿ ਬੁਝਿ ਸਮਧਾ ॥
ਨਾਨਕ ਪਾਇਆ ਸੋ ਧਣੀ ਹਰਿ ਅਗਮ ਅਗਧਾ ॥੧੦॥

Salok mehlā 5.

satgur poorai sayvi-ai dookh^haa kaa ho-ay naas.
naanak naam araaD^hi-ai kaaraj aavai raas. ||1||

mehlā 5.

jis simrat sankat ch^huteh anad mangal bisraam.
naanak japee-ai sadaa har nimakh^h na bisara-o
naam. ||2||

pa-orhee.

tin kee sobh^haa ki-aa ganee Jinee har har laD^haa.
saaD^haa sarnee jo pavai so ch^hutai baD^haa.
g^un gaavai abinaasee-ai jon garabh^h na daD^haa.
gur bhayti-aa paarbarahm har par^hh bujh
samD^haa.
naanak paa-i-aa so D^hanee har agam agD^haa.
||10||

Salok Mehla-5

In the previous Paurri Guru Ji advised us that like a beggar, we should ask God to bless us with the congregation of the saintly persons where we can learn to meditate on God's Name. It is God's Name, which would provide us true peace and bliss, and save us from the pains of birth and death. He starts his next sermon by telling us what kind of blessings we obtain when we follow Guru's advice and meditate on God's Name.

Guru Ji says: "By serving (following the path shown by) the perfect true Guru our sorrows get destroyed. O' Nanak, by meditating on (God's) Name, our object (of life) is accomplished (successfully)."(1)

Mehla -5

Therefore Guru Ji suggests: "Meditating on whom all our troubles are ended, and we obtain bliss, enjoyment, and peace, we should always remember that God. O' Nanak, even for a moment, we shouldn't forget His Name."(2)

Paurri

Now Guru Ji describes the glory of those who have realized the bliss of God's Name. He says: "How can I recount the glory of those who have found out God the Master. The one who seeks the refuge of the saints is liberated from (worldly) bonds. The person who sings praises of the un-perishable (God) is not burnt by falling in the wombs. The one who has met the Guru God, by reading and understanding the Guru's message, that one (always remains) in meditation. O' Nanak, such a devotee has found that unknowable and unfathomable Master."(10)

The message of the Paurri is that the person who takes the shelter of the true Guru and follows his advice dwells on the Name of the Supreme Being. Such a person obtains true peace and bliss, and is ultimately united with that formless God.

ਸਲੋਕ ਮਃ ੫ ॥

ਕਾਮੁ ਨ ਕਰਹੀ ਆਪਣਾ ਫਿਰਹਿ ਅਵਤਾ ਲੋਇ ॥
ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸੁਖੁ ਕਿਨੇਹਾ ਹੋਇ ॥੧॥

ਮਃ ੫ ॥

ਬਿਖੈ ਕਉੜਤਣਿ ਸਗਲ ਮਾਹਿ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ ॥
ਨਾਨਕ ਜਨਿ ਵੀਚਾਰਿਆ ਮੀਠਾ ਹਰਿ ਕਾ ਨਾਉ ॥੨॥

ਪਉੜੀ ॥

ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ ॥
ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਫਿਰਿ ਬਹੁੜਿ ਨ ਮਰੀਐ ॥
ਭਵ ਸਾਗਰੁ ਸੰਸਾਰੁ ਬਿਖੁ ਸੋ ਪਾਰਿ ਉਤਰੀਐ ॥
ਹਰਿ ਗੁਣ ਗੁੰਢਹੁ ਮਨਿ ਮਾਲ ਹਰਿ ਸਭ ਮਲੁ ਪਰਹਰੀਐ ॥
ਨਾਨਕ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ਨਰਹਰੀਐ ॥੧੧॥

Salok mehlā 5.

kaam na karhee aapṇaa fireh avṭaa lo-ay.
naanak naa-ay visaari-ai sukh kinayhaa ho-ay.
||1||

mehlā 5.

bikhai ka-urh-tan sagal maahi jagat rahee
laptaa-ay.
naanak jan veechaari-aa meethaa har kaa
naa-o. ||2||

pa-orhee.

ih neesaanee saaDh kee Jis bhayatṭ taree-ai.
jamkankar nayrh na aavee fir bahurh na
maree-ai.
bhav saagar sansaar bikh so paar utree-ai.
har gun gufhu man maal har sabh mal
parharee-ai.
naanak pareetam mil rahay paarbarahm
narharee-ai. ||11||

Salok Mehla-5

In the previous Paurri Guru Ji told us that the person who takes the shelter of the true Guru and following his advice dwells on the Name of Supreme Being, obtains true peace and bliss, and ultimately is united with that formless God. But many of us do not do this true task, and unnecessarily keep wandering in false ego or doing useless worldly chores.

Warning us against such irresponsible behavior, Guru Ji says: “O’ man, you are not doing your real task (of meditating on God’s Name), and you are wandering aimlessly in the world. Nanak says that by forsaking (God’s) Name, there can be no peace.” (1)

Mehla -5

Commenting on the general state of the entire world, Guru Ji says: “The bitterness of worldly poison is in all. (The worldly attachment) has entrapped all (in its grip). O’ Nanak, it is only the devotees (of God) who have thought over (and concluded that in reality it is only) God’s Name, which is sweet (and brings true happiness).”(2)

Paurri

Myriad of times Guru Ji has advised us that only in the company of saints can we learn to meditate on God’s Name, which alone is the source of true happiness. But this is also true: that under the garbs of saints many crooks and hypocrites keep roaming around in the world. Often it becomes impossible to distinguish between a genuine saint and a fake one. Therefore, Guru Ji gives us the signs of a true saint, so that we may save ourselves from being deceived.

He says: “This is the sign of the (true) saint: that upon meeting (and listening to) him we are ferried across (the worldly ocean). The demon of death doesn’t come near, and we do not die again and again. This world is like a dreadful poisonous ocean that we swim across (in the company of saints). O’ my brothers, within your mind (love and remember Him so much that you) weave the garland of God’s excellences: so that all the filth (of your sins) is washed off. O’ Nanak (they who have done this), have met the beloved transcendent God, who is the protector of His devotees.”(11)

The message of the Paurri is that if we want to enjoy permanent peace and bliss, then instead of running after useless pursuits, we should utilize our time in doing the real work of meditating on God’s Name in the company of saints. The main sign of a true saint that upon seeing him (and following his advice) we are saved.

ਸਲੋਕ ਮਃ ੫ ॥

ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿਨ ਹਰਿ ਵੁਠਾ ਚਿਤਿ ॥

ਗਾਲੀ ਅਲ ਪਲਾਲੀਆ ਕੰਮਿ ਨ ਆਵਹਿ ਮਿਤ ॥੧॥

ਮਃ ੫ ॥

ਪਾਰਬਰਹਮੁ ਪ੍ਰਭੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ਪੂਰਨ ਅਗਮ ਬਿਸਮਾਦ
॥

ਪੰਨਾ ੩੨੧

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਧਨੁ ਕੀਤਾ ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ ॥੨॥

ਪਉੜੀ ॥

salok mehlā 5.

naanak aa-ay say parvaan hai jin har vut^haa
chit.

gaal^hee al palaalee-aa kamm na aavahi mit. ||1||

mehlā 5.

paarbarahm parabh daristee aa-i-aa pooran
agam bismaad.

SGGS P-321

naanak raam naam Dhan keetaa pooray gur
parsaad. ||2||

pa-orhee.

ਧੋਹੁ ਨ ਚਲੀ ਖਸਮ ਨਾਲਿ ਲਬਿ ਮੋਹਿ ਵਿਗੁਤੇ ॥
 ਕਰਤਬ ਕਰਨਿ ਭਲੋਰਿਆ ਮਦਿ ਮਾਇਆ ਸੁਤੇ ॥
 ਫਿਰਿ ਫਿਰਿ ਜੂਨਿ ਭਵਾਈਅਨਿ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥
 ਕੀਤਾ ਪਾਇਨਿ ਆਪਣਾ ਦੁਖ ਸੇਤੀ ਜੁਤੇ ॥
 ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸਭ ਮੰਦੀ ਰੁਤੇ ॥੧੨॥

Dhohu na chalee khasam naal lab mohi viguṭay.
 kartab karan bhalayri-aa mad maa-i-aa sutay.
 fir fir joon bhavaa-ee-an jam maarag muṭay.
 keeṭaa paa-in aapṇaa dukḥ saytee juṭay.
 naanak naa-ay visaari-ai sabh mandee ruṭay.
 ||12||

Salok Mehla-5

In the previous *Paurri* Guru Ji gave us the message that if we want to enjoy permanent peace and bliss, then instead of running after useless worldly pursuits, we should utilize our time in doing the real work of meditating on God's Name. Guru Ji once again stresses upon this message in different words.

He says: "O' Nanak, approved is the coming into this world of those in whose minds God has come to reside. O' my friend, all other superfluous talks serve no purpose."(1)

Mehla -5

Guru Ji now tells us about the blessing that person receives who through Guru's grace (meditates on God, and thus) gathers the wealth of God's Name. He says: "O' Nanak, by the grace of the perfect Guru, the one who has deemed the wealth of God's Name as one's (true) capital, the all pervading and wondrous God has become visible to that one."(2)

Paurri

However, describing the fate of those who think that by their hypocrisies and glib talk they would be able to impress or cheat God also, Guru Ji says: "(O' my friends), no fraud avails with the Master. They who are engrossed in greed and worldly attachment are (ultimately) ruined. Such people who are asleep in the intoxication of the wine of worldly wealth and commit evil deeds (are) cast into wombs again and again, and put on the track of (punishment) by the demon of death. Thus yoked to suffering they reap what they have sown. (In short), O' Nanak, when we forsake (God's) Name, (we should deem that) the evil season (or the period of suffering has come upon us)."(12)

The message of this *Paurri* is that if we want to be approved in God's court, then instead of being engrossed in false worldly greed or glib talk, we should seek the guidance of the perfect Guru, and meditate on God's Name

ਸਲੋਕ ਮਃ ੫ ॥

ਉਠੰਦਿਆ ਬਹੰਦਿਆ ਸਵੰਦਿਆ ਸੁਖੁ ਸੋਇ ॥
 ਨਾਨਕ ਨਾਮਿ ਸਲਾਹਿਐ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥੧॥

ਮਃ ੫ ॥

ਲਾਲਚਿ ਅਟਿਆ ਨਿਤ ਫਿਰੈ ਸੁਆਰਥੁ ਕਰੇ ਨ ਕੋਇ ॥
 ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਨਾਨਕਾ ਤਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥੨॥

salok mehlaa 5.

uṭhandi-aa bahandi-aa suvandiāa sukḥ so-ay.
 naanak naam salaahi-ai man ṭan seetl ho-ay.
 ||1||

mehlaa 5.

laalach ati-aa niṭ firai su-aarath karay na ko-ay.
 jis gur bhaytai naankaa ṭis man vasi-aa so-ay.
 ||2||

ਪਉੜੀ ॥

ਸਭੇ ਵਸਤੂ ਕਉੜੀਆ ਸਚੇ ਨਾਉ ਮਿਠਾ ॥
ਸਾਦੁ ਆਇਆ ਤਿਨ ਹਰਿ ਜਨਾਂ ਚਖਿ ਸਾਧੀ ਡਿਠਾ ॥

ਪਾਰਬਰਹਮਿ ਜਿਸੁ ਲਿਖਿਆ ਮਨਿ ਤਿਸੈ ਵੁਠਾ ॥
ਇਕੁ ਨਿਰੰਜਨੁ ਰਵਿ ਰਹਿਆ ਭਾਉ ਦੁਯਾ ਕੁਠਾ ॥
ਹਰਿ ਨਾਨਕੁ ਮੰਗੈ ਜੋੜਿ ਕਰ ਪੁਭੁ ਦੇਵੈ ਤੁਠਾ ॥੧੩॥

pa-orhee.

sabhay vastoo ka-urhee-aa sachay naa-o mithaa.
saad aa-i-aa tin har janaaⁿ chakh saaDhee
dithaa.
paarbarahm jis likhi-aa man tisai vuthaa.
ik niranjan rav rahi-aa bhaa-o duyaa kuthaa.
har naanak mangai jorh kar parabh dayvai
tuthaa. ||13||

Salok Mehla-5

Guru Ji concluded the last *Paurri* with the statement that when we forsake (God's) Name (we should deem that) the evil season (or period of suffering has come upon us). Now he tells us what happens when we praise God's Name.

He says: "O Nanak, if we keep praising (God's) Name, then our mind and body become cool (and calm). Whether sitting, standing, or sleeping we keep enjoying this peace (at all times)." (1)

Mehla -5

Commenting on the state of mind of an ordinary person who continuously runs after worldly wealth, Guru Ji says: "Every day (a mortal) keeps wandering around stuffed with the greed (for worldly wealth and power). O' Nanak, one who meets the Guru (and follows his advice), the all-pervading God comes to abide in that one's mind." (2)

Paurri

Now summarizing the above statements, Guru Ji says: "All other things are bitter (and ultimately bring pain); only the Name of the true God is sweet (and results in true happiness. Yet) only those saints and devotees of God have obtained this relish who have tasted the (elixir of God's Name. However this Name) has come to reside only in the mind of that person in whose (destiny) the all-pervading God has so written. (To that person) the immaculate God seems pervading (everywhere and in everyone, because such a person has) eliminated the sense of duality. Therefore, with folded hands, Nanak (also) begs (for this gift of God's Name, which) God gives only when He becomes gracious (on a mortal)." (13)

The message of the *Paurri* is that if we want to enjoy the true pleasures of life, we should beg God for the gift of His Name, which alone can provide us true and everlasting comfort and peace.

ਸਲੋਕ ਮਃ ੫ ॥

ਜਾਚੜੀ ਸਾ ਸਾਰੁ ਜੋ ਜਾਚੰਦੀ ਹੇਕੜੋ ॥
ਗਾਲੀ ਬਿਆ ਵਿਕਾਰ ਨਾਨਕ ਧਣੀ ਵਿਹੁਣੀਆ ॥੧॥

ਮਃ ੫ ॥

ਨੀਹਿ ਜਿ ਵਿਧਾ ਮੰਨੁ ਪਛਾਣੂ ਵਿਚਲੇ ਬਿਓ ॥

salok mehlaa 5.

jaachrhee saa saar jo jaachandee haykrho.
gaalⁿee bi-aa vikaar naanak Dhaⁿee vihoonee-aa.
||1||

mehlaa 5.

neehi je viDhaa man pachhaanoo virlo thi-o.

ਜੋੜਣਹਾਰਾ ਸੰਤੁ ਨਾਨਕ ਪਾਧਰੁ ਪਧਰੇ ॥੨॥

jorhanhaaraa sant naanak paaDhar paDhro. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸੋਈ ਸੇਵਿਹੁ ਜੀਅਤੇ ਦਾਤਾ ਬਖਸਿੰਦੁ ॥
ਕਿਲਵਿਖ ਸਭਿ ਬਿਨਾਸੁ ਹੋਨਿ ਸਿਮਰਤ ਗੋਵਿੰਦੁ ॥
ਹਰਿ ਮਾਰਗੁ ਸਾਧੂ ਦਸਿਆ ਜਪੀਐ ਗੁਰਮੰਤੁ ॥
ਮਾਇਆ ਸੁਆਦ ਸਭਿ ਫਿਕਿਆ ਹਰਿ ਮਨਿ ਭਾਵੰਦੁ
॥
ਧਿਆਇ ਨਾਨਕ ਪਰਮੇਸਰੈ ਜਿਨਿ ਦਿਤੀ ਜਿੰਦੁ
॥੧੪॥

so-ee sayvihu jee-arhay daataa bakhshind.
kilvikh sabh binaas hon simrat govind.
har maarag saadhoo dasi-aa japee-ai gurmant.
maa-i-aa su-aad sabh fiki-aa har man bhavaand.
Dhi-aa-ay naanak parmaysrai jin ditee jind. ||14||

Salok Mehla-5

In the previous *Paurri* Guru Ji stated that all other things are bitter (and ultimately bring pain); only the Name of the true God is sweet (and brings true happiness). Therefore, he also begs for this gift of God's Name.

He begins this *Paurri* by saying: "Only that appeal is the best in which we beg for (union with) the one God. O' Nanak, all words that do not ask for the (Name) of that Master are useless." (1)

Mehla -5

Now Guru Ji tells us who can teach us the best way to make the above request and unite with God. He says: "It is only a very rare person whose mind is pierced with God's love and who knows God. O' Nanak (if we meet such) a saint who can unite us (with God, then our) path (to union with God) becomes straight and simple." (2)

Paurri

Next Guru Ji describes for us that straight and right path which the saints teach. He says: "O' my soul, serve that God who is beneficent and forgiving. Meditating on God destroys all our sins. The way (which the) saint (Guru) has told us to meet God is that (at all times) we should meditate upon the mantra (of Name) given by the Guru. (By following this path) all worldly pleasures taste insipid, and God's (Name) seems pleasing to the mind. Therefore (O' Nanak), contemplate on that God who has given you your very life." (14)

The message of the *Paurri* is that the best thing to beg from God is the gift of His Name, but it is only the saint (Guru) who can inspire and teach us the right way to reach that state of mind, and the way to attain God.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlaa 5.

ਵਤ ਲਗੀ ਸਚੇ ਨਾਮ ਕੀ ਜੋ ਬੀਜੇ ਸੋ ਖਾਇ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸ ਨੋ ਲਿਖਿਆ ਆਇ
॥੧॥

vat lagee sachay naam kee jo beejay so khaa-ay.
tiseh paraapat naanaka jis no likhi-aa aa-ay. ||1||

ਮਃ ੫ ॥

mehlaa 5.

ਮੰਗਣਾ ਤ ਸਚੁ ਇਕੁ ਜਿਸੁ ਤੁਸਿ ਦੇਵੈ ਆਪਿ ॥

mangnaa ta sach ik jis tus dayvai aap.

ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਨਾਨਕ ਸਾਹਿਬ ਦਾਤਿ ॥੨॥

jit̃ khaaDhai man taripat-ee-ai naanak saahib
daat. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਲਾਹਾ ਜਗ ਮਹਿ ਸੇ ਖਟਹਿ ਜਿਨ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥
ਦੁਤੀਆ ਭਾਉ ਨ ਜਾਣਨੀ ਸਚੇ ਦੀ ਆਸ ॥
ਨਿਹਚਲੁ ਏਕੁ ਸਰੋਵਿਆ ਹੋਰੁ ਸਭ ਵਿਣਾਸੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਿਸੁ ਵਿਸਰੈ ਤਿਸੁ ਬਿਰਥਾ ਸਾਸੁ ॥
ਕੰਠਿ ਲਾਇ ਜਨ ਰਖਿਆ ਨਾਨਕ ਬਲਿ ਜਾਸੁ ॥੧੫॥

laahaa jag meh say khateh jin har Dhan raas.
duṭee-aa bhaa-o na jaannee sachay dee aas.
nihchal ayk sarayvi-aa hor sabh viṇaas.
paarbarahm jis visrai tis birthaa saas.
kanṭh laa-ay jan rakhi-aa naanak bal jaas. ||15||

Salok Mehla-5

In the previous *Paurri* Guru Ji told us that that the best thing to beg from God is the gift of His Name, but it is only the saint (Guru) who can inspire and teach us how to reach the state of mind wherein we are compelled to beg for God's Name. Now, he illustrates that advice by using a beautiful example from the field of agriculture.

He says: “(O’ my friends, there is a particular condition or period for the earth called *Vatt*, which is the best time for sowing any crop, when it is neither too dry nor too wet. Similarly, our human life) is the best period for contemplating the Name of God. That person enjoys the fruit of this seed (of Name), who sows (contemplates the Name). But O’ Nanak, that person alone receives (this gift) in whose lot it is so written (by the supreme Being).”(1)

Mehla: -5

Since our destiny is not in our hands, we need to pray for that gift. Therefore Guru Ji advises us and says: “(O’ my friends), if you want to beg anything, then ask for the true (Name) alone (which one obtains only) if (God) Himself gives it, upon being pleased. O’ Nanak, this gift of the Master is such a thing that after partaking (or enjoying) it, the mind is satiated (from all worldly desires).”(2)

Paurri

Now Guru Ji uses an example from the field of business to illustrate the importance of God's Name. He says: “In this world, they alone earn (true) profit who have the capital of God's Name. (Except God), they do not have any attachment with any other (worldly thing or person), and their only hope is in the true One. They have meditated only on the one eternal (God, because they know that) all else is perishable. In fact the person who forsakes the all-pervading God, every breath of such a person is a waste. Embracing them to His bosom (God) has saved His devotees; (therefore) Nanak is a sacrifice to Him.” (15)

The message of this *Paurri* is that only those who contemplate God's Name earn the true profit of human life. They pin all their hope in the one Creator, who Himself protects them from worldly riches and power.

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlaa 5.

ਪਾਰਬ੍ਰਹਮਿ ਫੁਰਮਾਇਆ ਮੀਹੁ ਵੁਠਾ ਸਹਜਿ ਸੁਭਾਇ ॥

paarbarahm furmaa-i-aa meehu vuthaa sajh
subhaa-ay.

ਅੰਨੁ ਧੰਨੁ ਬਹੁਤੁ ਉਪਜਿਆ ਪ੍ਰਿਥਮੀ ਰਜੀ ਤਿਪਤਿ
ਅਘਾਇ ॥

ਸਦਾ ਸਦਾ ਗੁਣ ਉਚਰੈ ਦੁਖੁ ਦਾਲਦੁ ਗਇਆ ਬਿਲਾਇ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਮਿਲਿਆ ਤਿਸੈ ਰਜਾਇ ॥
ਪਰਮੇਸਰਿ ਜੀਵਾਲਿਆ ਨਾਨਕ ਤਿਸੈ ਧਿਆਇ ॥੧॥

ਮ: ੫ ॥

ਪੰਨਾ ੩੨੨

ਜੀਵਨ ਪਦੁ ਨਿਰਬਾਣੁ ਇਕੋ ਸਿਮਰੀਐ ॥
ਦੂਜੀ ਨਾਹੀ ਜਾਇ ਕਿਨਿ ਬਿਧਿ ਧੀਰੀਐ ॥
ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ ॥
ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ ॥
ਰੰਗ ਰੂਪੁ ਰਸ ਬਾਦਿ ਕਿ ਕਰਹਿ ਪਰਾਣੀਆ ॥
ਜਿਸੁ ਭੁਲਾਏ ਆਪਿ ਤਿਸੁ ਕਲ ਨਹੀ ਜਾਣੀਆ ॥
ਰੰਗਿ ਰਤੇ ਨਿਰਬਾਣੁ ਸਚਾ ਗਾਵਹੀ ॥
ਨਾਨਕ ਸਰਣਿ ਦੁਆਰਿ ਜੇ ਤੁਧੁ ਭਾਵਹੀ ॥੨॥

ਪਉੜੀ ॥

ਜੰਮਣੁ ਮਰਣੁ ਨ ਤਿਨੁ ਕਉ ਜੋ ਹਰਿ ਲੜਿ ਲਾਗੇ ॥
ਜੀਵਤੁ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਹਰਿ ਕੀਰਤਨਿ ਜਾਗੇ ॥
ਸਾਧਸੰਗੁ ਜਿਨ ਪਾਇਆ ਸੇਈ ਵਡਭਾਗੇ ॥
ਨਾਇ ਵਿਸਰਿਐ ਧ੍ਰਿਗੁ ਜੀਵਣਾ ਤੂਟੇ ਕਚ ਧਾਗੇ ॥
ਨਾਨਕ ਧੂੜਿ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਗੇ ॥੧੬॥

ann Dhan bahuṭ upji-aa parithmēe rajee tīpat
aghāa-ay.

saḍāa saḍāa guṇ uchrai dukh dāalad ga-i-aa
bilāa-ay.

poorab likhi-aa paa-i-aa mili-aa tisai rajāa-ay.
parmaysar jeevaali-aa naanak tisai Dhi-aa-ay.
||1||

mehlaa 5.

SGGS P-322

jeevan pad nirbaaṇ iko simree-ai.
doojee naahee jaa-ay kin biDh Dheeree-ai.
dithaa sabh sansaar sukh na naam bin.
tan Dhan hosee chhaara jaanaī ko-ay jan.
rang roop ras baad ke karahi paraanee-aa.
jis bhulaa-ay aap tis kal nahee jaanee-aa.
rang raṭay nirbaaṇ sachaa gaavhee.
naanak saran du-aar jay tuDh bhaavhee. ||2||

pa-orhee.

jamaṇ maraṇ na tinḥ ka-o jo har larh laagay.
jeevat say parvaan ho-ay har keertan jaagay.
saaDhsang jin paa-i-aa say-ee vadbhaagay.
naa-ay visri-ai Dharig jeevnaa tootay kach
Dhaagay.
naanak Dhoorh puneet saaDh lakh kot piraagay.
||16||

Salok Mehla-5

In the previous *Paurri* Guru Ji told us that only those persons earn the true profit of human life, who contemplate God's Name. They pin all their hope in the one Creator, who protects them from worldly riches and power. The question naturally arises: why is God's Name so profitable and thus essential for us? In this *Salok* Guru Ji uses a very beautiful example to answer this question.

Comparing our body to a parched land, and the gift of Name as the welcome rain, he says: "When God so ordered, the rain (of Name) started falling imperceptibly. The land (of the heart on which this rain of Name fell was soaked) and fully satiated. (As a result), an abundance of grain (of spiritual) wealth was produced. That (fortunate person now) always sings the praises (of God, because) all the pain of (spiritual) poverty has gone away. According to God's will that person has obtained what was pre-ordained (in that person's destiny). Nanak (says, O' my friend), meditate on that God who has given you life."(1)

Mehla: -5

Stressing the importance of meditating on God, he says: "(O' my friends, if we want to achieve) *Nirvana*, the (sublime) life status (where one is free from all desires, then we

should) meditate on the one (God) alone. (Except God) there is no other place and no other way to stabilize (the mind). I have searched the entire world (and concluded) that there is no peace without contemplation on (God's) Name. Only a rare person realizes (that one day all this) wealth and the body would be reduced to ashes. O' human being, what are you doing? (Why don't you understand that) all this beauty, pleasure and relishes are in vain? (However, there is nothing under the control of mortals, because) the one whom (He) Himself misleads doesn't realize (God's) power. (But) they who are imbued with the love of the immaculate (God) sing praises of that true Being. Nanak (says, O' God, only those) seek refuge at Your door who are pleasing to You."(2)

Paurri

Regarding those who are imbued with God's love, Guru Ji says: "There is no (pain of) birth and death for those who are attuned to God. They who are awake to the praise of the Almighty are approved even while alive. Very fortunate are those who have obtained the company of saints. (In their company, they learn how to meditate on God's Name. But) accursed becomes our life if we forsake (God's) Name; it breaks down like a flimsy thread. In short, O' Nanak, sacred is the dust (or humble service) of saintly persons; (it is holier than) millions and billions (of holy places) like *Paraag* (the junction of two holy Indian rivers, *Ganges*, and *Yamuna*, and considered the holiest place in India)."(16)

The message of the *Paurri* is that if we want to be saved from the pain of birth and death and enjoy the bliss of the Nectar of God's Name, then joining the company of saintly persons we should sing the praises of God at all times.

ਸਲੋਕੁ ਮਃ ੫ ॥

ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ
ਵੁਠਾ ॥
ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ
॥੧॥

ਮਃ ੫ ॥

ਫਿਰਦੀ ਫਿਰਦੀ ਦਹ ਦਿਸਾ ਜਲ ਪਰਬਤ ਬਨਰਾਇ ॥
ਜਿਥੈ ਡਿਠਾ ਮਿਰਤਕੋ ਇਲ ਬਹਿਠੀ ਆਇ ॥੨॥

ਪਉੜੀ ॥

ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹਿ ਸੇ ਸਚੁ ਕਮਾਵਉ ॥
ਨੋੜੇ ਦੇਖਉ ਪਾਰਬ੍ਰਹਮੁ ਇਕੁ ਨਾਮੁ ਧਿਆਵਉ ॥
ਹੋਇ ਸਗਲ ਕੀ ਰੇਣੁਕਾ ਹਰਿ ਸੰਗਿ ਸਮਾਵਉ ॥
ਦੁਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ ॥
ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ ॥੧੭॥

salok mehlā 5.

Dharan suvannee kharh rātan jarhaavee har
paraym purakh man vuthaa.
sabhay kaaj suhaylrhay thee-ay gur naanak
satgur tuthaa. ||1||

mehlā 5.

firdee firdee dah disaa jal parbat banraa-ay.
jithai dithaa mirtako il bahithee aa-ay. ||2||

pa-orhee.

jis sarab sukhaa fal lorhee-ah so sach
kamaava-o.
nayrhai daykh-a-u paarbarahm ik naam
Dhi-aava-o.
ho-ay sagal kee raynukaa har sang samaava-o.
dookh na day-ee kisai jee-a pat si-o ghar
jaava-o.
patit puneet kartaa purakh naanak sunaava-o.
||17||

Salok Mehla-5

In the opening stanza of the previous *Paurri*, Guru Ji stated that the land (or the heart on which the rain of Name fell) was soaked through and fully satiated. (As a result), an abundance of grain (of spiritual) wealth was produced. He begins this *Paurri*, by comparing such a heart imbued with the true love for God to a piece of land on which is growing beautiful green grass, and in the morning drops of dew appear on the blades of grass, shining like diamonds.

He says: “The heart wherein the love of God abides is like the beautiful earth studded with the gems of dew drops on grass. O’ Nanak, upon whom the true Guru becomes gracious, all that person’s tasks are easily accomplished.”(1)

Mehla -5

But in regard to the state of mind of a person who is separated from God, Guru Ji says: “(Just as after) roaming in all the ten directions, flying over waters, mountains, and forests an eagle comes and sits wherever it sees a dead body, (similarly does the mind separated from God keeps running in all directions. But, wherever it sees the chance to grab any easy money, it goes after it without being bothered by the morals or ethics of its actions).”(2)

Paurri

Guru Ji now shows us how we should conduct ourselves, not just for our own sake but also for the sake of being a role model for others. He says: “(I wish that) I may meditate on that true (God), from whom we ask for all kinds of comforts. (I wish that) I may see that all-pervading God near me, and meditate on His Name alone. (Considering myself as the lowliest of all, as if) I have become the dust of the feet of all: I may merge in God (Himself). I may not cause pain to anybody, and thus go to (God’s) home with honor. (I) Nanak (wish that) I may be able to tell others that our Creator (is so merciful that He can) purify even the worst sinners.”(17)

The message of this *Paurri* is that we should always be most humble, and should never try to harm anybody. Even if we have committed some serious mistakes in the past, we should still beg God for His pardon. He is the sanctifier of even the worst sinners, He may forgive us also.

ਸਲੋਕ ਦੋਹਾ ਮਃ ੫ ॥

ਏਕੁ ਜਿ ਸਾਜਨੁ ਮੈ ਕੀਆ ਸਰਬ ਕਲਾ ਸਮਰਥੁ ॥

ਜੀਉ ਹਮਾਰਾ ਖੰਨੀਐ ਹਰਿ ਮਨ ਤਨ ਸੰਦੜੀ ਵਥੁ ॥੧॥

ਮਃ ੫ ॥

ਜੇ ਕਰੁ ਗਹਹਿ ਪਿਆਰਤੇ ਤੁਧੁ ਨ ਛੋਡਾ ਮੂਲਿ ॥

ਹਰਿ ਛੋਡਨਿ ਸੇ ਦੁਰਜਨਾ ਪੜਹਿ ਦੋਜਕ ਕੈ ਸੂਲਿ ॥੨॥

salok dohaa mehlaa 5.

ayk je saajan mai kee-aa sarab kalaa
samrath.

jee-o hamaaraa khaanee-ai har man tan
sand-rhee vath. ||1||

mehlaa 5.

jay kar gaheh pi-aarrhay tuDh na chhoda
mool.

har chhodan say durjanaa parheh dojak kai
sool. ||2||

ਪਉੜੀ ॥

ਸਭਿ ਨਿਧਾਨ ਘਰਿ ਜਿਸ ਦੈ ਹਰਿ ਕਰੇ ਸੁ ਹੋਵੈ ॥
ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਸੰਤ ਜਨ ਪਾਪਾ ਮਲੁ ਧੋਵੈ ॥
ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਵਸਹਿ ਸੰਕਟ ਸਭਿ ਖੋਵੈ ॥
ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟੀਐ ਮਰਿ ਜਨਮਿ ਨ ਰੋਵੈ ॥
ਪ੍ਰਭ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ ਕਰਿ ਦੇਵੈ ॥੧੮॥

pa-orhee.

sabh niDhaan ghar jis dai har karay so hovai.
jap jap jeeveh sant jan paapaa mal Dhovai.
charan kamal hirdai vaseh sankat sabh
khovai.
gur pooraa jis bhaytee-ai mar janam na rovai.
parabh daras pi-aas naanak ghaanee kirpaa
kar dayvai. ||18||

Salok Doha Mehla-5

Guru Ji concluded the previous *Paurri* by saying: “(I wish that) I may meditate on that true (God) from whom we ask for all kinds of comforts. I wish that I may be able to tell others that our Creator is so merciful that He can purify even the worst sinners.”

Now Guru Ji expressing his love and says: “The one (God) whom I have made my friend is all powerful. Unto Him my soul is a sacrifice, because (that God) is the most valuable commodity for my body and mind.”(1)

Mehla -5

Again addressing God in the most loving manner, he says: “O’ my Love, if You hold me by the hand, I would never forsake You. (I know that) they who forsake God are evil persons; they suffer (such terrible) pains (as if they are in) hell.”(2)

Paurri -18

Guru Ji concludes the *Paurri* by describing the conduct of God’s devotees and what he also longs for. He says: “That (God) in whose power are all the treasures, whatever He does comes to pass. His saints make meditating on Him their way of life, and thus wash off the dirt of their sins. (In whose) heart abide God’s feet (His immaculate Name, God) dispels all that person’s afflictions. (But this gift is only obtained through the perfect Guru. Therefore), one who meets the perfect Guru doesn’t suffer and cry under the pains of birth and death. Nanak also has immense craving for God’s vision, which He gives only when He shows His kindness.”(18)

The message of the *Paurri* is that if we want to wash off all our sins and avoid future pains of birth and death, then we should seek and follow the guidance of our perfect Guru (Granth Sahib Ji), and meditate on God’s Name with true love and devotion.

ਸਲੋਕ ਡਖਣਾ ਮਃ ੫ ॥

ਭੋਰੀ ਭਰਮੁ ਵਵਾਇ ਪਿਰੀ ਮੁਹਬਤਿ ਹਿਕੁ ਤੂ ॥
ਜਿਥਹੁ ਵੰਞੈ ਜਾਇ ਤਿਥਾਉ ਮਉਜੁਦੁ ਸੋਇ ॥੧॥

ਮਃ ੫ ॥

ਚਤਿ ਕੈ ਘੋੜੈ ਕੁੰਦੇ ਪਕੜਹਿ ਖੁੰਡੀ ਦੀ ਖੇਡਾਰੀ ॥

salok dakh-ṅaa mehlaa 5.

bhoree bharam vanjaa-ay piree muhabat hik
too.
jithahu vanjai jaa-ay tithaa-oo ma-ujood
so-ay. ||1||

mehlaa 5.

charh kai ghorh-thai kunday pakrheh
khooddee dee khaydaaree.

ਹੰਸਾ ਸੇਤੀ ਚਿਤੁ ਉਲਾਸਹਿ ਕੁਕੜ ਦੀ ਓਡਾਰੀ ॥੨॥

hansaa saytee chit̃ ulaaseh kukarh̃ dee
odaaree. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਸ੍ਰਵਣੀ ਸੁਣੈ ਸੇ ਉਧਰੈ ਸਿਤਾ ॥

rasnaa uchrai har sarvaneē sunai so uDhrai
mitāa.

ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਲਾਇ ਭਾਵਨੀ ਸੇ ਹਸਤ ਪਵਿਤਾ ॥

har jas likh̃eh laa-ay bh̃aavnee say hasat̃
pavitāa.

ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਸਭਿ ਪੁੰਨ ਤਿਨਿ ਕਿਤਾ ॥

aṭhsaṭh̃ t̃irath̃ majnaa sabh̃ punñ tiñ kiṭāa.

ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਉਧਰੇ ਬਿਖਿਆ ਗੜੁ ਜਿਤਾ ॥

sansaar saagar̃ t̃ay uDh̃ray bikhi-aa garh̃ jitaā.

ਪੰਨਾ ੩੨੩

SGGS P-323

ਨਾਨਕ ਲੜਿ ਲਾਇ ਉਧਾਰਿਅਨੁ ਦਯੁ ਸੇਵਿ ਅਮਿਤਾ ॥੧੯॥

naanak larh̃ laa-ay uDh̃aari-añ d̃a-yu sayṽ
amitāa. ||19||

Salok Dakhana Mehla-5

In the previous *Paurri*, Guru Ji expressed his deep and sincere love for God, and described Him as his most trusted friend. Yet many people like us wonder: how can we make friends with that God when we cannot see Him with our own eyes? In this stanza composed in the dialect of southern *Punjab*, Guru Ji beautifully tells us what we need to do to see God everywhere, and enjoy this delightful experience at all times.

He says: “O’ my brother, if just for a moment you dispel your doubt and imbue yourself only with (true) love for your beloved (God), then wherever you go you would find Him present there.”(1)

Mehla-5

Guru Ji now comments on the state of minds of those persons who on one hand try to copy the pious Guru’s followers, but on the other hand follow the dictates of their own minds. Guru Ji says: “They who know only the game of hockey, but ride beautiful horses while holding guns, their condition is laughable (like those birds) who can only fly like roosters, but aspire to fly with swans in their minds. (Similar is the state of self-conceited persons, who try to imitate the Guru’s followers).”(2)

Paurri

Guru Ji now tells us how to remove our doubt and experience God in our life. He says: “O’ my friend, one who hears and sings God’s praise is saved. Immaculate are the hands that write with devotion, the glory of the Supreme Being. (Such people who sing, listen or write the praises of God with sincere devotion) are deemed to have done all virtuous deeds, as if they have bathed at all the sixty-eight holy places. They cross the worldly ocean, and win over the fort of poisonous worldly attachments. But O’ Nanak (we should never feel proud of ourselves, and remember) that it is God who has shown His limitless mercy, and has saved us by uniting us with His Name.” (19)

The message of the *Paurri* is that we should remember that God is present everywhere. With only a little bit of God’s love, we should not expect to enjoy the same kind of

bliss as the truly accomplished saints. We should simply concentrate on using all our faculties to love and remember God, and always remain most humble and content with whatever God has blessed us.

ਸਲੋਕ ਮਃ ੫ ॥

ਧੰਧੜੇ ਕੁਲਾਹ ਚਿਤਿ ਨ ਆਵੈ ਹੇਕੜੇ ॥
ਨਾਨਕ ਸੇਈ ਤੰਨ ਫੁਟੰਨਿ ਜਿਨਾ ਸਾਂਈ ਵਿਸਰੈ ॥੧॥

salok mehlā 5.

DhanDh-rhay kulaah chit na aavai haykrho.
naanak say-ee tann futann jinaa saaⁿ-ee visrai.
||1||

ਮਃ ੫ ॥

ਪਰੇਤਹੁ ਕੀਤੇਨੁ ਦੇਵਤਾ ਤਿਨਿ ਕਰਣੈਹਾਰੇ ॥
ਸਭੇ ਸਿਖ ਉਬਾਰਿਅਨੁ ਪ੍ਰਭਿ ਕਾਜ ਸਵਾਰੇ ॥
ਨਿੰਦਕ ਪਕੜਿ ਪਛਾਤਿਅਨੁ ਝੂਠੇ ਦਰਬਾਰੇ ॥
ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਵਡਾ ਹੈ ਆਪਿ ਸਾਜਿ ਸਵਾਰੇ ॥੨॥

mehlā 5.

paraytahu keeton dayvtaa tin karnaihaaray.
sabhay sikh ubaari-an parabh kaaj savaaray.
nindak pakarh pachhaarhi-an jhoothay darbaaray.
naanak kaa parabh vadaa hai aap saaj savaaray.
||2||

ਪਉੜੀ ॥

ਪ੍ਰਭੁ ਬੇਅੰਤੁ ਕਿਛੁ ਅੰਤੁ ਨਾਹਿ ਸਭੁ ਤਿਸੈ ਕਰਣਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੇ ਜੀਆਂ ਕਾ ਪਰਣਾ ॥
ਹਸਤ ਦੇਇ ਪ੍ਰਤਿਪਾਲਦਾ ਭਰਣੁ ਪੋਖਣੁ ਕਰਣਾ ॥
ਮਿਹਰਵਾਨੁ ਬਖਸਿੰਦੁ ਆਪਿ ਜਪਿ ਸਚੇ ਤਰਣਾ ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਨਾਨਕ ਦਾਸ ਸਰਣਾ ॥੨੦॥

pa-orhee.

parabh bay-ant kichh ant naahi sabh tisai karnaa.
agam agochar saahibo jee-aaⁿ kaa parnaa.
hasat day-ay partipaaldaa bharan pokhan karnaa.
miharvaan baksind aap jap sachay tarnaa.
jo tuDh bhaavai so bhalaa naanak daas sarnaa.
||20||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should concentrate on using all our faculties to love and remember God, and always remain most humble and content with whatever God has blessed us. But still most of us remain entangled in many fruitless pursuits and tasks for more worldly riches, power, or social prestige.

Cautioning us against wasting our precious time in such fruitless tasks, Guru Ji says: “Those worldly tasks are unprofitable, engaged in which that one God doesn’t come to our mind. O’ Nanak, those bodies become diseased (with evil thoughts), which forget the Master.”(1)

Mehla-5

According to Dr. Bh. Vir Singh Ji, this stanza refers to God’s grace on the *Gursikhs* and the punishment awarded by Him to the slanderers and evildoers. He says: “(With His gift of Name), God has turned ghosts into angels. He has emancipated all His devotees and fulfilled all their tasks. He has destroyed the slanderers and declared them false in His Court. In short, great is the God of Nanak, who Himself has created and embellished (His devotees).”(2)

Paurri

Now Guru Ji once again summarizes the excellences of the Almighty. He says: “Infinite is God; there is no end to His glory, the entire (world) is His creation. That unfathomable and unreachable Master is the support of all. By extending His hand He sustains all and provides

food and clothing to all. He Himself is merciful and forgiving. By remembering the True one the mortals are saved. (O' God), whatever pleases You is good, slave Nanak has sought Your shelter.”(20)

The message of the *Paurri* is that we should not waste our precious time in useless worldly strife. Instead we should always try to remain happy and content in whatever God does or blesses us with, because He Himself takes care of all our needs.

ਸਲੋਕ ਮਃ ੫ ॥

ਤਿੰਨਾ ਭੁਖ ਨ ਕਾ ਰਗੀ ਜਿਸ ਦਾ ਪ੍ਰਭੂ ਹੈ ਸੋਇ ॥

ਨਾਨਕ ਚਰਣੀ ਲਗਿਆ ਉਧਰੈ ਸਭੋ ਕੋਇ ॥੧॥

ਮਃ ੫ ॥

ਜਾਚਕੁ ਮੰਗੈ ਨਿਤ ਨਾਮੁ ਸਾਹਿਬੁ ਕਰੇ ਕਬੂਲੁ ॥

ਨਾਨਕ ਪਰਮੇਸਰੁ ਜਜਮਾਨੁ ਤਿਸਹਿ ਭੁਖ ਨ ਮੂਲਿ ॥੨॥

ਪਉੜੀ ॥

ਮਨੁ ਰਤਾ ਗੋਵਿੰਦ ਸੰਗਿ ਸਚੁ ਭੋਜਨੁ ਜੋੜੇ ॥

ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਨਾਮ ਸਿਉ ਏ ਹਸਤੀ ਘੋੜੇ ॥

ਰਾਜ ਮਿਲਖ ਖੁਸੀਆ ਘਣੀ ਧਿਆਇ ਮੁਖੁ ਨ ਮੋੜੇ ॥

ਚਾਢੀ ਦਰਿ ਪ੍ਰਭ ਮੰਗਣਾ ਦਰੁ ਕਦੇ ਨ ਛੋੜੇ ॥

ਨਾਨਕ ਮਨਿ ਤਨਿ ਚਾਉ ਏਹੁ ਨਿਤ ਪ੍ਰਭ ਕਉ ਲੋੜੇ

॥੨੧॥੧॥ ਸੁਧੁ ਕੀਚੇ

salok mehlaa 5.

tinnaa bhukh na kaa rahee jis daa parabh hai
so-ay.

naanak charn^{ee} lagi-aa uDhrai sabho ko-ay. ||1||

mehlaa 5.

jaachik mangai nit naam saahib karay kabool.

naanak parmaysar jajmaan tiseh bhukh na mool.
||2||

pa-orhee.

man rataa govind sang sach bhojan jorhay.

pareet lagee har naam si-o ay hastee ghorhay.

raaj milakh khusee-aa ghanee Dhi-aa-ay mukh na
morhay.

dhaadhee dar parabh mangnaa dar kaday na
chhorhay.

naanak man tan chaa-o ayhu nit parabh ka-o
lorhay. ||21||1|| suDh keechay

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that we should always try to remain happy and content in whatever God does or blesses us with, because He Himself takes care of all our needs.

In this *Salok*, Guru Ji stresses on this point again and says: “They who make God as their support hunger no more (for any worldly objects. Because) O’ Nanak, by falling at His feet (and humbly seeking His refuge) everyone is saved.”(1)

Mehla-5

In this stanza Guru Ji gives us a beautiful example of a *Brahman* (or honored guest), and his *Jajmaan* (or host), who is supposed to give *Dakshana* (additional gifts) to the *Brahman* after serving him with the meal.

He says: “The person who like a beggar begs for the true Name from God, He accepts it (and gives that gift). O’ Nanak, whose host is God (is blessed with so many gifts) that he/she doesn’t have any more (worldly) hunger (or desire).”(2)

Paurri

In this last *Paurri* of this epic of *Gaurri*, Guru Ji teaches us how we should always be imbued with God's love and never forsake Him in spite of all kinds of allurements or problems. He says: "The mind (of a true devotee) is always imbued with God's love, as if this love for God were (devotee's) food and wear. For such a person love for the Name is akin to his/her elephants and horses (or wealth and property). Even while ruling over kingdoms and enjoying immense pleasures, such a person never forsakes God. Like a bard, that person always begs at God's door, and never abandons that door. O' Nanak, in that person's body and mind is always this craving, and so he/she always looks forward (to see the sight of God)." (21-1)

The message of this epic is that only that person leads a pure life, who in the company of holy persons, walks on the path shown by the Guru and contemplates God's Name. Otherwise, being overwhelmed by the attachments for worldly riches and power, a person is entangled in sinful pursuits and loses both this and the next world.

ਰਾਗੁ ਗਉੜੀ ਭਗਤਾਂ ਕੀ ਬਾਣੀ

raag ga-orhee bhagtaa^N kee baanee

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o^Nkaar satnaam kartaa purakh gur
parsaad.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ੧੪ ॥

**ga-orhee gu-aarayree saree kabeer jee-o
kay cha-upday 14.**

ਅਬ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲੁ ਪਾਇਆ ॥
ਰਾਮ ਉਦਕਿ ਤਨੁ ਜਲਤ ਬੁਝਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ab mohi jalat raam jal paa-i-aa.
raam udak tan jalat bujhaa-i-aa. ||1|| rahaa-o.

ਮਨੁ ਮਾਰਣ ਕਾਰਣਿ ਬਨ ਜਾਈਐ ॥
ਸੋ ਜਲੁ ਬਿਨੁ ਭਗਵੰਤ ਨ ਪਾਈਐ ॥੧॥

man maaran kaaran ban jaa-ee-ai.
so jal bin bhagvant na paa-ee-ai. ||1||

ਜਿਹ ਪਾਵਕ ਸੁਰਿ ਨਰ ਹੈ ਜਾਰੇ ॥
ਰਾਮ ਉਦਕਿ ਜਨ ਜਲਤ ਉਬਾਰੇ ॥੨॥

jih paavak sur nar hai jaaray.
raam udak jan jalat ubaaray. ||2||

ਭਵ ਸਾਗਰ ਸੁਖ ਸਾਗਰ ਮਾਰੀ ॥
ਪੀਵਿ ਰਹੇ ਜਲ ਨਿਖੁਟਤ ਨਾਹੀ ॥੩॥

bhav saagar sukh saagar maahee.
peev rahay jal nikhutat naahee. ||3||

ਕਹਿ ਕਬੀਰ ਭਜੁ ਸਾਰਿੰਗਪਾਨੀ ॥
ਰਾਮ ਉਦਕਿ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ ॥੪॥੧॥

kahi kabeer bhaj saringpaanee.
raam udak mayree tikhaa bujhaanee. ||4||1||

GAURRI**Raag Gaurri Bhagtan Ki Baani****Ik Onkar Satgur Parsad****Gaurri Guareri Sri Kabir Jeo Kaiy Chaupadey**

In this *shabad* devotee Kabir Ji shares the experience of his search for the All-pervading God.

He says: “(After searching for a long time), I have now found the water of God’s (Name). This water of God’s Name has (so soothed my troubled mind that I feel as if it has) cooled my burning body.”(1-pause)

now telling us another secret of life, Kabir Ji says: “We go to the forests (or other lonely places) to still our mind. However, that water (or nectar which can pacify our mind) we cannot find (without the grace) of God.”(1)

Describing the effectiveness of the elixir of God’s Name, Kabir Ji says: “That fire (of desire) which has burnt both angels and human beings, the water of God’s Name has saved the devotees of God (from that fire).” (2)

Kabir Ji goes even further and says: “As a result (of drinking the nectar of God’s Name), even while living in the worldly ocean of fire (of agonies) the devotees are feeling so comfortable, as if they are living in an ocean of peace, and they continue to drink the water of Name which is never exhausted.”(3)

In closing, Kabir Ji says: “(O’ my friend), worship that Master of the Earth, because the water of God’s Name has quenched my thirst (for all worldly riches, and you can also obtain such a blissful state).” (4 -1)

The message of this *shabad*, is that if we want to enjoy a state of complete satisfaction and satiation of all our worldly desires and peace of mind, then we should meditate on God’s Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਮਾਧਉ ਜਲ ਕੀ ਪਿਆਸ ਨ ਜਾਇ ॥
ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ ॥੧॥ ਰਹਾਉ ॥

maaDha-o jal kee pi-aas na jaa-ay.
jal meh agan uthee aDhikaa-ay. ||1||
rahaa-o.

ਤੂੰ ਜਲਨਿਧਿ ਹਉ ਜਲ ਕਾ ਮੀਨੁ ॥
ਜਲ ਮਹਿ ਰਹਉ ਜਲਹਿ ਬਿਨੁ ਖੀਨੁ ॥੧॥
ਤੂੰ ਪਿੰਜਰੁ ਹਉ ਸੁਆਟਾ ਤੋਰ ॥
ਜਮੁ ਮੰਜਾਰੁ ਕਹਾ ਕਰੈ ਮੋਰ ॥੨॥

too^N jalniDh ha-o jal kaa meen.
jal meh raha-o jaleh bin kheen. ||1||
too^N pinjar ha-o soo-ataa tor.
jam manjaar kaha karai mor. ||2||

ਤੂੰ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ ॥
ਮੰਦਭਾਗੀ ਤੇਰੇ ਦਰਸਨੁ ਨਾਹਿ ॥੩॥

too^N tarvar ha-o pankhee aahi.
mand-bhaagee tayro darsan naahi. ||3||

ਪੰਨਾ ੩੨੪

SGGS P-324

ਤੂੰ ਸਤਿਗੁਰੁ ਹਉ ਨਉਤਨੁ ਚੇਲਾ ॥
ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ ॥੪॥੨॥

too^N satgur ha-o na-utan chaylaa.
kahi kabeer mil ant kee baylaa. ||4||2||

Gaurri Kabir Ji Ki

In the previous *shabad*, Kabir Ji stated that he has obtained the water of God’s Name, and that water has quenched all his thirst for worldly things. In this *shabad*, he takes this analogy further to express his love for God.

He says: “O’ God, my thirst for the water (of Your Name) doesn’t go away. (What has happened is that upon drinking the water of Your Name) my fire (or passion for meditating on Your Name) has escalated (even further. I feel that I may continue drinking this water and meditating on Your Name).” (1-pause)

Now describing the extent of his love for God, Kabir Ji says: “(O’ my God), You are (like the ocean), the treasure of water, and I am like a fish in that water. As long as I live in that water (and keep remembering You) I survive, but as soon as I go out of that water (and forsake You), I become so weak, (as if I am about to die).” (1)

Giving another example of his love and the security he feels when he remembers God, Kabir Ji says: “(O’ God), You are (like) the cage and I am (like Your frail) parrot. Then what harm can any cat (or the demon) of death do to me”? (2)

Giving still another example, Kabir Ji says: “(O’ my all-pervading God), You are like a tree and I am like a bird perched on it. But due to my bad luck, I can see You not.”(3)

Kabir Ji concludes this *shabad* with a very loving and humble prayer and says: “(O’ God), You are my true Guru and I am Your newly converted disciple. Kabir says, O’ God please do meet me at this ending time of my life.” (4-2)

The message of this *shabad* is that God’s Name is the most effective panacea to quench our thirst for worldly desires. It can protect us from all kinds of worldly dangers and enemies. Therefore, we should always try to keep meditating on God’s Name and begging for His sight.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਜਬ ਹਮ ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ ॥
ਤਬ ਲੋਗਹ ਕਾਹੇ ਦੁਖੁ ਮਾਨਿਆ ॥੧॥

jab ham ayko ayk kar jaani-aa.
tab logah kaahay dukh maani-aa. ||1||

ਹਮ ਅਪਤਹ ਅਪੁਨੀ ਪਤਿ ਖੋਈ ॥
ਹਮਰੈ ਖੋਜਿ ਪਰਹੁ ਮਤਿ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

ham aptah apunee pat kхо-ee.
hamrai khoj parahu mat ko-ee. ||1|| rahaa-o.

ਹਮ ਮੰਦੇ ਮੰਦੇ ਮਨ ਮਾਹੀ
ਸਾਝ ਪਾਤਿ ਕਾਹੂ ਸਿਉ ਨਾਹੀ ॥੨॥

ham manday manday man maahee.
saajh paat kaahoo si-o naahee. ||2||

ਪਤਿ ਅਪਤਿ ਤਾ ਕੀ ਨਹੀ ਲਾਜ ॥
ਤਬ ਜਾਨਹੁਗੇ ਜਬ ਉਘਰੈਗੇ ਪਾਜ ॥੩॥

pat aptat ta kee nahee laaj.
tab jaanhugay jab ughraigo paaj. ||3||

ਕਹੁ ਕਬੀਰ ਪਤਿ ਹਰਿ ਪਰਵਾਨੁ ॥
ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ ॥੪॥੩॥

kaho kabeer pat har parvaan.
sarab ti-aag bhaj kayval raam. ||4||3||

Gaurri Kabir Ji Ki

Some old translators have linked this *shabad* to a story in which Kabir Ji offered protection to a thief. But according to Dr. Bh. Vir Singh Ji and Bh. Harbans Singh Ji, this *shabad* refers to the period, when forsaking the worship of all other god’s and goddesses, Kabir Ji dedicated himself solely to the worship of the one God. Many objected to this practice.

In the above context, Kabir Ji says: “When I realized that there is but one God alone, why then did the world feel aggrieved?”(1)

Addressing those who complain that (by forsaking the worship of gods and goddesses), Kabir Ji has degraded himself, he says: “If I am honor-less and have lost my honor, then let no one follow the path I have chosen.”(1-pause)

Kabir Ji adds: “If I am bad, then I am bad in my mind. (Why should it make any difference to others? For that reason) I do not seek any association or partnership with anyone else.”(2)

However, cautioning people against one thing, Kabir Ji says: “I do not care for the respect or disrespect (from you people), because (you would only understand what true honor is) when your secrets are exposed.”(3)

In conclusion, Kabir Ji says: “(O’ my friends, true) honor is that which is approved by God. Therefore Kabir says, (O’ human being), forsaking all else meditate on the all-pervading God alone.”(4-3)

The message of this *shabad* is that without caring for worldly praise or criticism, we should simply worship the one God alone and none else.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਨਗਨ ਫਿਰਤ ਜੋ ਪਾਈਐ ਜੋਗੁ ॥
ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ ॥੧॥

nagan firat̃ jou paa-ee-ai jog.
ban kaa mirag mukat̃ sabh̃ hog. ||1||

ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮੁ ॥
ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮ ਰਾਮ ॥੧॥ ਰਹਾਉ ॥
ਮੁਝ ਮੁੰਡਾਏ ਜੋ ਸਿਧਿ ਪਾਈ ॥
ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ ॥੨॥

ki-aa naagay ki-aa baaDhay chaam.
jab nahee cheenas aatam raam. ||1|| rahaa-o.
mood munda-ay jou siDh̃ paa-ee.
muktee bhayd na ga-ee-aa kaa-ee. ||2||

ਬਿੰਦੁ ਰਾਖਿ ਜੋ ਤਰੀਐ ਭਾਈ ॥
ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ ॥੩॥

bind̃ raakh̃ jou taree-ai bhaa-ee.
khusrai ki-o na param gat̃ paa-ee. ||3||

ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਭਾਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ॥੪॥੪॥

kaho kabeer sunhu nar bhaa-ee.
raam naam bin kin gat̃ paa-ee. ||4||4||

Gaurri Kabir Ji Ki

In the previous *shabad*, Kabir Ji advised us that without caring for worldly praise or criticism we should worship the one God alone and none else. Yet in those days people had begun believing in certain holy garbs, or observing codes of conduct such as remaining naked, becoming bald or remaining celibate, as sure ways to obtain salvation. In this *shabad*, Kabir Ji cites some common examples to illustrate how all such practices look absolutely useless and even ridiculous for the purpose of salvation.

He says: “If simply by roaming around naked we could obtain union (with God), then all the deer (and other animals) in the woods would be emancipated.”(1)

Therefore Kabir Ji plainly says: “(O’ my friends, as long as you do not remember God, it doesn’t matter) whether you remain naked or tie any skin (around your body).”(1-pause)

Now regarding those who thought that one can obtain salvation by shaving oneself bald, Kabir Ji asks: “If one could obtain perfection by shaving one’s head bald, then why has no sheep obtained salvation so far?”(2)

Similarly dismissing those who used to believe that one could obtain salvation by abstaining from sex, Kabir Ji says: “O’ brother, if by preserving our semen (and thus abstaining from sex) we could swim across (the worldly ocean), then why hasn’t any eunuch obtained the supreme status (of salvation so far)?”(3)

In conclusion, Kabir Ji says: “Listen O’ my brothers, Kabir says that without (meditating on) God’s Name, no one has obtained salvation.”(4-4)

The message of this *shabad* is that without remembering God’s Name, all codes of conduct or dress are useless in obtaining salvation or union with God.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਸੰਧਿਆ ਪ੍ਰਾਤ ਇਸ਼ਾਨੁ ਕਰਾਰੀ ॥
ਜਿਉ ਭਏ ਦਾਦੁਰ ਪਾਨੀ ਮਾਰੀ ॥੧॥

sanDhi-aa paraat isnaan karaahee.
Ji-o bha-ay daadur paanee maahee. ||1||

ਜਿਉ ਪੈ ਰਾਮ ਰਾਮ ਰਤਿ ਨਾਰੀ ॥
ਤੇ ਸਭਿ ਧਰਮ ਰਾਇ ਕੈ ਜਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ja-o pai raam raam rat naahee.
tay sabh Dharam raa-ay kai jaahee. ||1|| rahaa-o.

ਕਾਇਆ ਰਤਿ ਬਹੁ ਰੂਪ ਰਚਾਰੀ ॥
ਤਿਨ ਕਉ ਦਇਆ ਸੁਪਨੈ ਭੀ ਨਾਰੀ ॥੨॥

kaa-i-aa rat baho roop rachaahee.
tin ka-o da-i-aa supnai bhee naahee. ||2||

ਚਾਰਿ ਚਰਨ ਕਹਹਿ ਬਹੁ ਆਗਰ ॥
ਸਾਧੂ ਸੁਖੁ ਪਾਵਹਿ ਕਲਿ ਸਾਗਰ ॥੩॥
ਕਹੁ ਕਬੀਰ ਬਹੁ ਕਾਇ ਕਰੀਜੈ ॥
ਸਰਬਸੁ ਛੋੜਿ ਮਹਾ ਰਸੁ ਪੀਜੈ ॥੪॥੫॥

chaar charan kaheh baho aagar.
saaDhoo sukh paavahi kal saagar. ||3||
kaho kabeer baho kaa-ay kareejai.
sarbas chhod mahaa ras peejai. ||4||5||

Gaurri Kabir Ji Ki

In the previous *shabad*, Kabir Ji exposed the futility of wearing different holy garbs or observing codes of conduct that are without true love of God or meditation on His Name. In this *shabad*, he makes similar comments on the uselessness of doing different rituals and ablutions.

He says: “They who bathe morning and evening (and think that they have become pure) are like frogs living in water.”(1)

Giving the gist of this hymn, Kabir Ji says: “As long as they do not have real love for God’s Name, they have to face the Judge of righteousness (and suffer punishment for their evil deeds).”(1-pause)

Commenting on those who are obsessed with the upkeep of their bodies, Kabir Ji says: “They who on account of love for their body adopt many forms (and wear different garbs) don’t have any compassion even in their dreams.”(2)

Next talking about those who consider themselves wise on account of their bookish knowledge, Kabir Ji says: “Many people read the four *Vedas* (and other religious books, but simple reading doesn’t serve any purpose). In this worldly ocean only those saints can obtain true peace (who meditate on God’s Name).”(3)

In conclusion, Kabir Ji says: “We do not need to do so many rituals. Kabir says, forsaking all other (things) we should drink the supreme nectar of (God’s) Name.” (4-5)

The message of this *shabad* is that instead of wasting our time in different rituals and codes of conduct we should simply meditate on God’s Name, which would provide us true peace and save our soul.

ਕਬੀਰ ਜੀ ਗਉੜੀ ॥

kabeer jee ga-orhee.

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬੁਤ ਪੂਜਾ ॥
ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ ॥੧॥

ki-aa jap ki-aa tap ki-aa baraṭ poojaa.
jaa kai ridai bhaa-o hai doojaa. ||1||

ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ ॥
ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ ॥ ਰਹਾਉ ॥

ray jan man maaDha-o si-o laa-ee-ai.
chaṭuraa-ee na chaṭurbhuj paa-ee-ai.
rahaa-o.

ਪਰਹਰੁ ਲੋਭੁ ਅਰੁ ਲੋਕਾਚਾਰੁ ॥
ਪਰਹਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥੨॥

parhar lobh ar lokaachaar.
parhar kaam kroDh ahaⁿkaar. ||2||

ਕਰਮ ਕਰਤ ਬਧੇ ਅਹੰਮੇਵ ॥
ਮਿਲਿ ਪਾਥਰ ਕੀ ਕਰਹੀ ਸੇਵ ॥੩॥

karam karat baDhay ahaⁿmayv.
mil paathar kee karhee sayv. ||3||

ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ ॥
ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ ॥੪॥੬॥

kaho kabeer bhagaṭ kar paa-i-aa.
bholay bhaa-ay milay raghu^raa-i-aa. ||4||6||

Gaurri Kabir Ji Ki

In the previous *shabad*, Kabir Ji advised us that instead of wasting our time in different rituals and ways of works we should simply meditate on God’s Name, which would provide us true peace and save our soul. In this *shabad*, he once again tells us about the futility of doing empty rituals or worships, if we don’t meditate on God with true love and devotion, without any false show or cleverness.

He says: “Of what avail to that person are meditation, penance, fasts and worships, in whose mind is the love of things other (than God).”(1)

Kabir Ji addresses us and says: “O’ brothers, we should attune our mind to the Supreme Being, because (instead of meditation), we cannot obtain the almighty God through cleverness.” (1-pause)

For this reason, Kabir Ji advises: “(O’ my friend), forsake your greed and the desire to please the world. Also forsake your lust, anger, and arrogance.”(2)

Commenting on those who worship statues and do ritual worships, Kabir Ji says: “There are some who join together and worship stone (idols). By doing such rituals, they are bound down in their own ego.”(3)

In conclusion, Kabir Ji says: “O’ Kabir, whosoever has met (God), has obtained Him through devotion. Yes, it is through innocent love that anybody has obtained that immaculate and loving King (of the universe).”(4-6)

The message of this *shabad* is that there is no use of any kind of worship, fast, penance, or daily rituals. It is through true and innocent love and meditation that anyone has met God.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ ॥
ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ ॥੧॥

garabh vaas meh kul nahee jaatee.
barahm bind tay sabh utpaatee. ||1||

ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ ॥
ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ ॥੧॥ ਰਹਾਉ ॥

kaho ray pandit baaman kab kay ho-ay.
baaman kahi kahi janam mat kaho-ay. ||1||
rahaa-o.

ਜੋ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਾਹਮਣੀ ਜਾਇਆ ॥
ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ ॥੨॥

jou tooⁿ baraahman barahmanee jaa-i-aa.
ta-o aan baat kaahay nahee aa-i-aa. ||2||

ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ ॥
ਹਮ ਕਤ ਲੋਹੁ ਤੁਮ ਕਤ ਦੂਧ ॥੩॥

tum kat baraahman ham kat sood.
ham kat lohoo tum kat doodh. ||3||

ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ ॥
ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤੁ ਹੈ ਹਮਾਰੈ ॥੪॥੭॥

kaho kabeer jo barahm beechaarai.
so baraahman kahee-at hai hamaarai. ||4||7||

Gaurri Kabir Ji Ki

In this *shabad* Kabir Ji is commenting on those people who feel self-conceited and proud of their race or caste, particularly the *Brahmans* or the priestly class in Hinduism.

Addressing such people in general and *Brahmans* in particular, Kabir Ji says: “(O’ my friends), in the womb of the mother no one knows one’s caste. It is from God’s seed that the entire creation came into being.”(1)

Now directly confronting those who call themselves as *Pundits* and *Brahmans* (or highest caste Hindus), Kabir Ji says: “Say O’ *Pundit*, since when have you become a *Brahman*? Please don’t lose the merit of your life (by indulging in self-conceit), and proclaiming yourself as *Brahman* again and again.” (1-pause)

Next Kabir Ji satirically asks: “If you think that you are (special because you are) a *Brahmin*, being born of a *Brahmin* mother, then why didn’t you come out a different way (instead of the mother’s womb)?” (2)

Kabir Ji adds: “(When both of us are born the same way, and are made of the same basic elements, then explain) how are you a *Brahmin* and how I am a *Shudra* (or a low caste Hindu. What makes you think that) I have only blood in my veins and you have milk?” (3)

Kabir concludes by telling whom he considers as a true Brahman. He says: “(O’ my friend), Kabir says: “In our (dictionary) only that person is called a *Brahmin* who reflects on *Braham* (the all pervading God).”(4-7)

The message of this *shabad* is that no one should feel arrogant about one’s caste, creed or race. It is only one’s inner virtues that count, and not a person’s birth in any particular place, group, race, or ethnicity.

ਪੰਨਾ ੩੨੫

SGGS P-325

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥
ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ ॥
ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ ॥੧॥

ga-or^hhee kabeer jee.
anD^hkaar sukh kabeh na so-ee hai.
raajaa rank do-oo mil ro-ee hai. ||1||

ਜਉ ਪੈ ਰਸਨਾ ਰਾਮੁ ਨ ਕਹਿਬੋ ॥
ਉਪਜਤ ਬਿਨਸਤ ਰੋਵਤ ਰਹਿਬੋ ॥੧॥ ਰਹਾਉ ॥
ਜਸ ਦੇਖੀਐ ਤਰਵਰ ਕੀ ਛਾਇਆ ॥
ਪ੍ਰਾਨ ਗਏ ਕਹੁ ਕਾ ਕੀ ਮਾਇਆ ॥੨॥

ja-o pai rasnaa raam na kahibo.
upjat binsat rovat rahibo. ||1|| rahaa-o.
jas dayk^hhee-ai tarvar kee ch^haa-i-aa.
paraan ga-ay kaho kaa kee maa-i-aa. ||2||

ਜਸ ਜੰਤੀ ਮਹਿ ਜੀਉ ਸਮਾਨਾ ॥
ਮੂਏ ਮਰਮੁ ਕੇ ਕਾ ਕਰ ਜਾਨਾ ॥੩॥

jas jant^{ee} meh jee-o samaanaa.
moo-ay maram ko kaa kar jaanaa. ||3||

ਹੰਸਾ ਸਰਵਰੁ ਕਾਲੁ ਸਰੀਰ ॥
ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਰੇ ਕਬੀਰ ॥੪॥੮॥

hansaa sarvar kaal sareer.
raam rasaa-in pee-o ray kabeer. ||4||8||

Gaurri Kabir Ji

In the previous *shabad* (4-6), Kabir Ji told us that there is no use of any worship, fast, penance, or daily rituals. It is only through truly innocent love and meditation that any one has met God. In this *shabad*, he describes what happens when any person lives in darkness or ignorance about this fundamental principle of life.

He says: “Anyone who (forsaking God) lives in the darkness (of spiritual ignorance) never sleeps in peace. (In such a state of mind) both king and pauper live crying in pain.”(1)

Therefore Kabir Ji says: “(O’ my friends), as long as you don’t utter the (Name of the) all pervading God, you would continue going through births and deaths, and keep crying (because of this pain).”(1-pause)

In order to remove the false hopes of those who think that worldly riches would provide them with permanent peace and happiness, Kabir Ji says: “Just as we see the shade of a tree (which soon goes away), similarly worldly riches are very short-lived. When one breathes one’s last, then tell me, to whom does this wealth belong? (Certainly it doesn’t accompany a person after death).”(2)

Kabir Ji now gives another beautiful and very important example to illustrate the truth about one's body. He says: "When the musician lifts his or her hand away from the instrument, then both the melody and the tune disappear from the instrument. (No one can tell where that musician's sound has gone). Similarly, no one knows the secret of the dead person (or can tell where the soul has gone)." (3)

Therefore warning himself (and us) Kabir Ji says: "Just as swans keep hovering over a pool, similarly death keeps hovering over our bodies. Therefore O' Kabir, keep drinking the supreme elixir of (God's) Name." (4-8)

The message of the *shabad* is that if one does not contemplate on God's Name, then whether one is rich or poor, one always keeps suffering the pain of birth and death. Therefore, we should not postpone worshipping God or meditating on His Name, because no one knows when Death may overtake us also.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਜੋਤਿ ਕੀ ਜਾਤਿ ਜਾਤਿ ਕੀ ਜੋਤੀ ॥
ਤਿਤੁ ਲਾਗੇ ਕੰਚੂਆ ਫਲ ਮੋਤੀ ॥੧॥

joṭ kee jaat̄ jaat̄ kee joṭee.
tīt laagay kanchoo-aa fal motee. ||1||

ਕਵਨੁ ਸੁ ਘਰੁ ਜੋ ਨਿਰਭਉ ਕਹੀਐ ॥
ਭਉ ਭਜਿ ਜਾਇ ਅਭੈ ਹੋਇ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

kavan so ghar jo nirbhā-o kahee-ai.
bhā-o bhaj jaa-ay abhai ho-ay rahee-ai. ||1||
rahaa-o.

ਤਟਿ ਤੀਰਥਿ ਨਹੀ ਮਨੁ ਪਤੀਆਇ ॥
ਚਾਰ ਅਚਾਰ ਰਹੇ ਉਰਝਾਇ ॥੨॥

tat tīrath nahee man paṭee-aa-ay.
chaar achaar rahay urjhaa-ay. ||2||

ਪਾਪ ਪੁੰਨ ਦੁਇ ਏਕ ਸਮਾਨ ॥
ਨਿਜ ਘਰਿ ਪਾਰਸੁ ਤਜੁ ਗੁਨ ਆਨ ॥੩॥

paap punn du-ay ayk samaan.
nij ghar paaras tājahu gun aan. ||3||

ਕਬੀਰ ਨਿਰਗੁਣ ਨਾਮ ਨ ਰੋਸੁ ॥
ਇਸੁ ਪਰਚਾਇ ਪਰਚਿ ਰਹੁ ਏਸੁ ॥੪॥੯॥

kabeer nirgun̄ naam na ros.
is parchaa-ay parach rahu ays. ||4||9||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji told us that whether one is rich or poor, one always remains in pain if one does not contemplate on God's Name. In this *shabad*, he tells us why God's Name is essential in removing all fears from our mind and helping us become free even from the fear of death.

First of all, Kabir Ji explains some fundamental principles about this world and human intellect. He says: "All this universe is the creation of God. In this creation, the human mind yields two kinds of fruits: glass and pearls (meaning some are engaged in good deeds and others in evil)." (1)

Next he raises a question and asks: "What is that place (the state of mind) which can be called (the state of) fearlessness, in which all our fears flee away and we live in fearlessness?" (1-pause)

Now commenting on those places or acts which are thought to provide that state of fearlessness, Kabir Ji says: “By going to the banks of a holy river or shore, the mind finds no peace. (Even there it) remains involved in the thoughts of right or wrong rituals and conduct (and thus in a state of fear of punishment).”(2)

Regarding those deeds or rituals that are believed to save us from sins and are considered virtuous, Kabir Ji advises: “Vice and virtues are actually both alike (because none of them provide stability of mind, and one keeps fearing whether even one’s virtuous deeds are enough to wash off one’s evil or wrong doings). Therefore, O’ human being, forsake (all other) meritorious deeds, because (God) is like a philosopher’s stone abiding in our own heart, (so reflect on that God in your heart).” (3)

Finally telling himself and us how to attune ourselves to that Almighty residing within us, Kabir Ji says: “O Kabir, do not be forsake the Name of the absolute (God). Instead, after convincing your mind (about the effectiveness of God’s Name), remain absorbed in it.”(4-9)

The message of the *shabad* is that if we want to live a life free of any kind of fear, then abandoning all other rituals or thoughts of vice and virtue, we should simply keep meditating on God’s Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ ॥
ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ ॥੧॥

jo jan parmit parman jaanaa.
baatan hee baikunṭh samaanaa. ||1||

ਨਾ ਜਾਨਾ ਬੈਕੁੰਠ ਕਹਾ ਹੀ ॥
ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ ॥੧॥ ਰਹਾਉ ॥

naa jaanaa baikunṭh kahaa hee.
jaan jaan sabh kaheh tahaa hee. ||1|| rahaa-o.

ਕਹਨ ਕਹਾਵਨ ਨਹ ਪਤੀਅਈ ਹੈ ॥
ਤਉ ਮਨੁ ਮਾਨੈ ਜਾ ਤੇ ਹਉਮੈ ਜਈ ਹੈ ॥੨॥

kahan kahaavan nah patee-a-ee hai.
ta-o man maanaa jaa tay ha-umai ja-ee hai. ||2||

ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ ॥
ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ ॥੩॥

jab lag man baikunṭh kee aas.
tab lag ho-ay nahee charan nivaas. ||3||

ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ ॥
ਸਾਧਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ ॥੪॥੧੦॥

kaho kabeer ih kahee-ai kaahi.
saaDhsangat baikunṭhay aahi. ||4||10||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji advised us that if we want to live a life free of any kind of fear, then abandoning all other rituals or thoughts of vice and virtue, we should simply keep meditating on God’s Name. In this *shabad*, he comments on the so-called heaven, about which followers of almost all religions talk, claiming that after death they will go and live there.

He says: “They who claim that they have known the infinite and incomprehensible God, (assume that by mere talks) they have acquired a seat in heaven.”(1)

Coming clean of any such false or imaginary claims, Kabir Ji says: “(As far as I am concerned), I do not know where this heaven is, where everybody claims that he or she must go (after death).”(1-pause)

As far as his belief in the heaven is concerned, Kabir Ji says: “Just by saying or hearing (that we would go to heaven), the mind doesn’t become satisfied. The mind is convinced only when one’s ego goes away.”(2)

Kabir Ji wants to make one thing clear to such people. He says: “(O’ my friends, I want to tell you one thing): that as long as there is the hope of (going to) heaven in your mind, (the mind) cannot obtain an abode at (God’s) feet.”(3)

Kabir Ji concludes the *shabad* by telling his belief about heaven (or the abode of true peace). He says: “O’ Kabir, how could we say (and convince people that the true heaven) lies in the congregation of saintly persons?”(4-10)

The message of this *shabad* is that the congregation of saintly persons is the real heaven, where one can still one’s ego and attune one’s mind to the love of God and meditation of His Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.

ਉਪਜੈ ਨਿਪਜੈ ਨਿਪਜਿ ਸਮਾਈ ॥
ਨੈਨਹ ਦੇਖਤ ਇਹੁ ਜਗੁ ਜਾਈ ॥੧॥

upjai nipjai nipaj samaa-ee.
nainah daykhat ih jag jaa-ee. ||1||

ਲਾਜ ਨ ਮਰਹੁ ਕਹਹੁ ਘਰੁ ਮੇਰਾ ॥
ਅੰਤ ਕੀ ਬਾਰ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

laaj na marahu kahhu ghar mayraa.
ant kee baar nahee kachh tayraa. ||1||
rahaa-o.

ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਇਆ ਪਾਲੀ ॥
ਮਰਤੀ ਬਾਰ ਅਗਨਿ ਸੰਗਿ ਜਾਲੀ ॥੨॥

anik jatan kar kaa-i-aa paalee.
mar^tee baar agan sang jaalee. ||2||

ਚੋਆ ਚੰਦਨੁ ਮਰਦਨ ਅੰਗਾ ॥
ਸੋ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ ॥੩॥
ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਗੁਨੀਆ ॥
ਬਿਨਸੈਗੋ ਰੂਪੁ ਦੇਖੈ ਸਭ ਦੁਨੀਆ ॥੪॥੧੧॥

cho-aa chandan mardan angaa.
so tan jalai kaath kai sangaa. ||3||
kaho kabeer sunhu ray gunee-aa.
binsaigo roop daykhai sabh dunee-aa.
||4||11||

Gaurri Kabir Ji

In the previous *shabad* (4-8), Kabir Ji told us that whether one is rich or poor one always remains in pain if one does not contemplate on God’s Name. Furthermore, we should not postpone worshipping God or meditating on His Name for any later period, because we don’t know when death may overtake us also. In this *shabad*, Kabir Ji once again reminds us about the perishable nature of the world and our own body.

He says: “A human being is born, grows and then dies. (In this way), before our very eyes, the entire world is seen passing away.”(1)

Warning us about our beliefs regarding worldly possessions, Kabir Ji says: “(O’ mortals), you should die of shame, when you claim that this house (or wealth) is yours. (The fact is that) at the end nothing would go with you.”(1-pause)

Kabir Ji even points to our body and says: “(O’ my friends, what to speak of our possessions and wealth, even our) body which we preserve with so many efforts is burnt on fire after death.”(2)

Kabir Ji adds: “(Yes, the body) which we massage with scents and perfumes, that body is burned along with firewood (at the end).”(3)

In conclusion, he says: “Listen to me O’ virtuous ones. Kabir says to you, (that surely) this beautiful (body of yours) shall perish and the entire world will witness it.”(4-11)

The message of this *shabad* is that in the end nothing goes along with us, not even our own body. Therefore we shouldn’t become entangled in the attachment of our worldly wealth, possessions, or even our body. Instead we should meditate on God’s Name as long as we are alive. This alone will help us in the end.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਅਵਰ ਮੂਏ ਕਿਆ ਸੋਗੁ ਕਰੀਜੈ ॥
ਤਉ ਕੀਜੈ ਜਉ ਆਪਨ ਜੀਜੈ ॥੧॥

avar moo-ay ki-aa sog kareejai.
ta-o keejai ja-o aapan jeejai. ||1||

ਮੈ ਨ ਮਰਉ ਮਰਿਬੋ ਸੰਸਾਰਾ ॥
ਅਬ ਮੋਹਿ ਮਿਲਿਓ ਹੈ ਜੀਆਵਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

mai na mara-o maribo sansaaraa.
ab mohi mili-o hai jee-aavanhaaraa. ||1||
rahaa-o.

ਇਆ ਦੇਹੀ ਪਰਮਲ ਮਹਕੰਦਾ ॥
ਤਾ ਸੁਖ ਬਿਸਰੇ ਪਰਮਾਨੰਦਾ ॥੨॥

i-aa dayhee parmal mahkandaa.
taa sukh bisray parmaanandaa. ||2||

ਕੂਆਟਾ ਏਕੁ ਪੰਚ ਪਨਿਹਾਰੀ ॥
ਟੂਟੀ ਲਾਜੁ ਭਰੈ ਮਤਿ ਹਾਰੀ ॥੩॥

koo-ataa ayk panch panihaaree.
tootee laaj bharai mat haaree. ||3||

ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥
ਨਾ ਓਹੁ ਕੂਆਟਾ ਨਾ ਪਨਿਹਾਰੀ ॥੪॥੧੨॥

kaho kabeer ik buDh beechaaree.
naa oh koo-ataa naa panihaaree. ||4||12||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji reminded us that one day we will surely die and nothing will accompany us, not even our own body. In this *shabad*, while commenting on the deaths that keep happening every day, Kabir Ji tells us what lesson we should learn from seeing any body die.

He says: “What is the use of grieving over the dying of others; we should do this (grieving) if we were ourselves to live (forever).”(1)

Talking about himself, Kabir Ji says: “(I feel that in a spiritual sense) I would not die even if the world dies, because I have now met my (spiritual) life giving (God).” (1-pause)

Sharing with us the spiritual enlightenment which he has obtained, he says: “(People) apply scents and perfumes to make their bodies fragrant (and thus try to feel happy), but in the process they forget the Giver of the supreme bliss.” (2)

Now giving a beautiful example to illustrate the relationship between the body and the soul, Kabir Ji says: “(The body is like) a small open well. The five faculties or senses (of touch, taste, sound sight, and speech) are like the five pulleys to help us draw water from it. But because of being full with evil thoughts, the intellect has become polluted, and unable to differentiate between right and wrong, as if the rope to draw the water of God’s Name from the body well is broken. However, even though the rope is broken, yet (the water maid) who has lost her senses is still trying to draw (water from this well. In other words, in spite of one’s evil intellect, one is making a fruitless effort to obtain happiness from evil pursuits).” (3)

Sharing with us what Kabir Ji himself did, he says: “O’ Kabir, when I reflected on this situation with the right intellect, then neither the well (of my body’s attachment) nor the misguided faculties remained (and instead right intellect has taken over, and now I am enjoying a state of spiritual bliss).” (4-12)

The message of this *shabad* is that instead of grieving over the dead we should realize that one day we would also die, and even our body would not accompany us. Therefore, instead of trying to embellish our body or satisfy our desires for tasty foods and fragrant perfumes, we should control our sense organs and concentrate on meditating on God’s Name. This alone would accompany us after death.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ ॥
ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ ॥੧॥

asthaavar jangam keet patangaa.
anik janam kee-ay baho rangaa. ||1||

ਪੰਨਾ ੩੨੬

SGGS P-326

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ ॥
ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ ॥੧॥ ਰਹਾਉ ॥

aisay ghar ham bahut basaa-ay.
jab ham raam garabh ho-ay aa-ay. ||1|| rahaa-o.

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ ॥
ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ ਭੋਖਾਰੀ ॥੨॥

jogee jatee tapee barahamchaaree.
kabhoo raajaa chhatrapat kabhoo bhaykhaaree.
||2||

ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ ਜੀਵਹਿ ॥
ਰਾਮ ਰਸਾਇਨੁ ਰਸਨਾ ਪੀਵਹਿ ॥੩॥

saakat mareh sant sabh jeeveh.
raam rasaa-in rasnaa peeveh. ||3||

ਕਹੁ ਕਬੀਰ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ॥
ਹਾਰਿ ਪਰੇ ਅਬ ਪੂਰਾ ਦੀਜੈ ॥੪॥੧੩॥

kaho kabeer parabh kirpaa keejai.
haar paray ab pooraa deejai. ||4||13||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji advised us that instead of grieving over the dead, we should realize that one day we will also die, and even our body won’t accompany us. In this *shabad*, he tells us how after passing through so many different forms of existences we have obtained the human form, and can use this opportunity to reunite with God.

Kabir Ji says: “(O’ God) we have passed through myriad forms of existences, such as non-moving (trees), animals, worms, and insects. This way we have passed through many forms of existences.”(1)

Referring to such incarnations as plants, insects and animals, before our present human birth, Kabir Ji notes: “O’ all pervading God, we had lived through many such lives before we were cast into our (mother’s) womb.”(1-pause)

Kabir Ji notes that even among human beings, we have taken births with many different roles. He says: “Sometimes we became yogis, ascetics, penitents and celibates. Sometimes we became kings with canopies and sometimes beggars.”(2)

Now stating what he has realized in this birth, Kabir Ji says: “(In this human birth I have realized that) the worshippers of wealth and power (who turn away from God) die again and again. But the saints (who love God) live (an immortal life) because they drink the elixir of God (by meditating on His Name with love and devotion).”(3)

Therefore Kabir Ji prays to the Almighty and says: “O’ God, (I am now tired of going through so many births) I surrender myself to You. Please be merciful and grant me the perfect (status of union with You).”(4-13)

The message of this *shabad* is that being separated from God the soul has to wander through myriads of births. To avoid this suffering, we should still our ego and humbly pray to God to show mercy and re-unite us with Him.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ ਨਾਲਿ ਰਲਾਇ ਲਿਖਿਆ ਮਹਲਾ ੫ ॥ **ga-orhee kabeer jee kee naal ralaa-ay likhi-aa mehlaa 5.**

ਐਸੇ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ ॥
ਦਯਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰੁ ॥੧॥ ਰਹਾਉ ॥

aiso achraj daykhi-o kabeer.
daDh kai bholai birolai neer. ||1|| rahaa-o.

ਹਰੀ ਅੰਗੂਰੀ ਗਦਹਾ ਚਰੈ ॥
ਨਿਤ ਉਠਿ ਹਾਸੈ ਹੀਗੈ ਮਰੈ ॥੧॥

haree angooree gadhaa charai.
nit uth haasai heegai marai. ||1||

ਮਾਤਾ ਭੈਸਾ ਅੰਮੁਹਾ ਜਾਇ ॥
ਕੁਦਿ ਕੁਦਿ ਚਰੈ ਰਸਾਤਲਿ ਪਾਇ ॥੨॥

maatā bhaisaa ammuhaa jaa-ay.
kud kud charai rasaatal paa-ay. ||2||

ਕਹੁ ਕਬੀਰ ਪਰਗਟੁ ਭਈ ਖੇਡ ॥
ਲੇਲੇ ਕਉ ਚੁਘੈ ਨਿਤ ਭੇਡ ॥੩॥

kaho kabeer pargat bhā-ee khayd.
laylay ka-o chooghai nit bhayd. ||3||

ਰਾਮ ਰਮਤ ਮਤਿ ਪਰਗਟੀ ਆਈ ॥
ਕਹੁ ਕਬੀਰ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥੪॥੧॥੧੪॥

raam ramat mat pargatee aa-ee.
kaho kabeer gur sojhee paa-ee. ||4||1||14||

Gaurri Kabir Ji naal ralaa-ay likhi-aa mehla 5.

(Gaurri Kabir Ji Along with 5th Guru)

In the previous *shabad*, Kabir Ji told us that being separated from God the soul has to wander through myriads of births. To avoid this suffering, we should still our ego and humbly pray to God to show mercy and re-unite us with Him. This joint *shabad* by Kabir Ji and Fifth Guru

Arjun Dev Ji illustrates how in our human birth our intellect keeps following our mind, and how can we realize our mistake and follow the right path.

Kabir Ji says: “I have noticed a strange situation. I see that people are churning water instead of yogurt (to get butter. In other words, instead of meditating on God people are running after worldly wealth to obtain happiness).”(1-pause)

Illustrating his point with a metaphor, Kabir Ji says: “(A human being’s situation is like that of) a donkey that keeps grazing on green grape vines. Waking up every day, it laughs and dies braying. (In other words, a human being keeps running after false worldly pleasures; mistaking these false pleasures as true happiness it wastes its entire life).”(1)

Next commenting on those who consider themselves more powerful than all others, Kabir Ji says: “They don’t care about good advice, but keep picking quarrels with whomsoever they feel like, ultimately falling prey to their false pride. Kabir Ji says: “Such a person is like a he-buffalo who runs about intoxicated and un-controlled. Jumping again and again it eats and destroys one thing after the other (and ultimately is ruined, as if it had) gone to hell.” (2)

Now Kabir Ji states the basic reason why people do such foolish things. He says: “O’ Kabir, now I have understood this (strange) play. I have realized that the (reason behind all such foolish behavior by human beings is that instead of the mind following the intellect it is other way around, as if) the sheep is sucking the lamb.”(3)

Finally fifth Guru Ji completes this *shabad*, to explain how one is blessed with the right understanding. He says: “O’ Kabir say that it is the Guru who has bestowed this understanding (upon me. The result of which is that while meditating on the all pervading God, my intellect has become awakened (and has stopped following the mind).”(4-1-14)

The message of the *shabad* is that if we want to obtain true happiness, then we shouldn’t follow the dictates of our mind and run after false worldly pleasure. Instead we should follow the Guru’s advice and meditate on God’s Name. Then our intellect would awaken, and would lead us to true happiness.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਾਦੇ ॥

ga-orhee kabeer jee panchpaḍay.

ਜਿਉ ਜਲ ਛੋਡਿ ਬਾਹਰਿ ਭਇਓ ਮੀਨਾ ॥
ਪੂਰਬ ਜਨਮ ਹਉ ਤਪ ਕਾ ਰੀਨਾ ॥੧॥

Ji-o jal chhod baahar bha-i-o meenaa.
poorab janam ha-o tap kaa heenaa. ||1||

ਅਬ ਕਹੁ ਰਾਮ ਕਵਨ ਗਤਿ ਮੋਰੀ ॥
ਤਜੀ ਲੋ ਬਨਾਰਸ ਮਤਿ ਭਈ ਥੋਰੀ ॥੧॥ ਰਹਾਉ ॥

ab kaho raam kavan gaṭ moree.
tajee lay banaaras maṭ bha-ee thoree. ||1||
rahaa-o.

ਸਗਲ ਜਨਮੁ ਸਿਵ ਪੁਰੀ ਗਵਾਇਆ ॥
ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ ॥੨॥

sagal janam siv puree gavaa-i-aa.
marṭee baar maghar uṭh aa-i-aa. ||2||

ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ ॥
ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ ॥੩॥
ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ ॥
ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ ॥੪॥

bahuṭ bars tap kee-aa kaasee.
maran bha-i-aa maghar kee baasee. ||3||
kaasee maghar sam beechaaree.
ochhee bhagaṭ kaisay uṭras paaree. ||4||

ਕਹੁ ਗੁਰ ਗਜ ਸਿਵ ਸਭੁ ਕੋ ਜਾਨੈ ॥
ਮੁਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੇ ॥੫॥੧੫॥

kaho gur gaj siv sabh ko jaanai.
mu-aa kabeer ramat saree raamai. ||5||15||

Gaurri Kabir Ji

Panch padey

In this *shabad*, Kabir Ji comments on the situation when, after passing a long time in the holy city of *Banaras*, he moved to the city of *Maghar* at the time of his death. Many people severely criticized him for this move, because according to Hindu belief one who dies in *Banaras* goes to heaven, and who dies in *Maghar* is born again as a donkey.

Referring to this belief and criticism Kabir Ji addresses God and says: “(O’ all-pervading God), people say that just as when a fish comes out of water it grieves to death, similarly I am bereft of meditation in my previous birth. (That is why I have left the emancipating city of *Kashi (Banaras)* and moved over to the unholy city of *Maghar*).”(1)

Yet, instead of believing the people, Kabir Ji asks God Himself, and says: “(O’ God) please tell me what will be my fate? (Is it really true) that I have lost my mind because I have forsaken *Banaras* (and moved to *Maghar*)?”(1-pause)

Continuing his address, Kabir Ji says: “(O’ God, people say to me), “you spent all your life in *Kashi*, the city of (god) *Shiva*, but at the time of death (and salvation) you moved to (the unholy city of) *Maghar*.”(2)

Kabir Ji acknowledges once again and says: “(O’ God, people) say that I have done penance at *Kashi* for so many years, but when it was the time of death, I have come to reside in *Maghar* (the unholy city. This is the city about which people believe that those dying in the city will be reborn as donkeys, considered as very foolish animals in India).”(3)

Describing what else people say about him, Kabir Ji says: “(O’ God, people come to me and ask, “O’ Kabir), you deem *Kashi* and *Maghar* as the same, with such a false intellect how would you swim across (the worldly ocean)?”(4)

Holding fast to his own belief of meditating on God’s Name without bothering about the place of his death, Kabir Ji answers: “Everyone recognizes only the elephant (god *Ganesh*), or *Shiva*. (Every one believes that *Shiva* is the god of salvation. Therefore, any one who dies in his city *Kashi* obtains salvation. But, the one who dies in *Maghar* or the city of *Ganesh*, loses that salvation). But Kabir has died (to himself) while meditating on God (and is not concerned by his state after death).”(5-15)

The message of this *shabad* is that we cannot achieve salvation by residing or dying at a particular place. Salvation is only achieved when, after stilling one’s ego, one contemplates on God with true love and devotion.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or~~h~~ee kabeer jee.

ਚੋਆ ਚੰਦਨ ਮਰਦਨ ਅੰਗਾ ॥
ਸੋ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ ॥੧॥

cho-aa chandan mardan angaa.
so tan jalai kaath kai sangaa. ||1||

ਇਸੁ ਤਨ ਧਨ ਕੀ ਕਵਨ ਬਡਾਈ ॥
ਧਰਨਿ ਪਰੈ ਉਰਵਾਰਿ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

is taṅ Dhan kee kavan badaa-ee.
Dharan parai urvaar na jaa-ee. ||1|| rahaa-o.

ਰਾਤਿ ਜਿ ਸੋਵਹਿ ਦਿਨ ਕਰਹਿ ਕਾਮ ॥
ਇਕੁ ਖਿਨੁ ਲੋਹਿ ਨ ਹਰਿ ਕੋ ਨਾਮ ॥੨॥

raat je soveh din karahi kaam.
ik khin layhi na har ko naam. ||2||

ਹਾਥਿ ਤ ਡੋਰ ਮੁਖਿ ਖਾਇਓ ਤੰਬੋਰ ॥
ਮਰਤੀ ਬਾਰ ਕਸਿ ਬਾਇਓ ਚੋਰ ॥੩॥

haath ta dor mukh khaa-i-o tambor.
marTEE baar kas baaDhi-o chor. ||3||

ਗੁਰਮਤਿ ਰਸਿ ਰਸਿ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥
ਰਾਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਵੈ ॥੪॥

gurmat ras ras har gun gaavai.
raamai raam ramat sukh paavai. ||4||

ਕਿਰਪਾ ਕਰਿ ਕੈ ਨਾਮੁ ਦ੍ਰਿੜਾਈ ॥
ਹਰਿ ਹਰਿ ਬਾਸੁ ਸੁਗੰਧ ਬਸਾਈ ॥੫॥

kirpaa kar kai naam darhaa-ee.
har har baas suganDh basaa-ee. ||5||

ਕਹਤ ਕਬੀਰ ਚੇਤਿ ਰੇ ਅੰਧਾ ॥
ਸਤਿ ਰਾਮੁ ਝੁਠਾ ਸਭੁ ਧੰਧਾ ॥੬॥੧੬॥

kahaT kabeer chayaT ray anDhaa.
saT raam jhoothaa sabh DhanDhaa. ||6||16||

Gaurri Kabir Ji

In the previous *shabad* (4-12), Kabir Ji advised us that instead of grieving over the dead we should realize that one-day we would also die, and even our body would not accompany us. Therefore instead of trying to embellish our body or satisfy our desires for tasty foods and fragrant perfumes, we should learn to control our sense organs and concentrate on meditating on God's Name. This alone would accompany us after death. In this *shabad*, he again cautions us against wasting our time in embellishing our body and running after worldly affairs, and advises us to meditate on God.

He says: "The body to which are applied scents and fragrances is burnt with firewood in the end."(1)

Commenting on worldly wealth and our body, Kabir Ji says: "How can one be proud of one's body or riches, which remain buried in the dust (or deposited in the bank) and do not go along with us in the yond?"(1-pause)

Regarding the life of ordinary people, he says: "(Generally) they who keep sleeping the (whole) night and work during the day do not utter the Name of God even for a moment."(2)

Next Kabir Ji comments on the fate of the rich of those days, whose popular entertainment was flying birds, while chewing betel leaves, and they had so much wealth that they did not need to work like ordinary people, Referring to such people, Kabir Ji says: "They who hold strings in their hands (for flying birds) and betel leaves in their mouths, at the time of death they are tightly bound like thieves (and punished severely)."(3)

Now Kabir Ji tells us the way to obtain true peace. He says: "The person who following Guru's advice sings praises of God with relish attains peace by remembering the all pervading God again and again."(4)

Commenting on the effect of God's Name on such devotees, Kabir Ji says: "In His mercy, in whom (God) enshrines His Name, that person is instilled with the fragrance of God's Name (and from that person an aura of holiness radiates)." (5)

In conclusion, Kabir Ji says: "O' blind fool, Kabir says: remember God (because only) God is eternal and the entire worldly affair is false (and perishable)." (6-16)

The message of this *shabad* is that neither our wealth, nor power, nor even our body will accompany us in the end or provide us permanent peace. It is only by singing praises of God and meditating on His Name according to Guru's instruction that we can find permanent peace and happiness.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਖਦੇ ਚਾਰਤੁਕੇ ॥

ਜਮ ਤੇ ਉਲਟਿ ਭਏ ਹੈ ਰਾਮ ॥

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸਰਾਮ ॥

ਬੈਰੀ ਉਲਟਿ ਭਏ ਹੈ ਮੀਤਾ ॥

ਸਾਕਤ ਉਲਟਿ ਸੁਜਨ ਭਏ ਚੀਤਾ ॥੧॥

ਅਬ ਮੋਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ ॥

ਸਾਂਤਿ ਭਈ ਜਬ ਗੋਬਿਦੁ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੩੨੭

ਤਨ ਮਹਿ ਹੋਤੀ ਕੋਟਿ ਉਪਾਧਿ ॥

ਉਲਟਿ ਭਈ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ॥

ਆਪੁ ਪਛਾਨੈ ਆਪੈ ਆਪੁ ॥

ਰੋਗੁ ਨ ਬਿਆਪੈ ਤੀਨੋ ਤਾਪੁ ॥੨॥

ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੂਆ ॥

ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੁਆ ॥

ਕਰੁ ਕਬੀਰ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਉ ॥

ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ ॥੩॥੧੭॥

ga-orhee kabeer jee tipday chaartukay.

jam tay ulat bha-ay hai raam.

dukh binsay sukh kee-o bisraam.

bairee ulat bha-ay hai meetaa.

saakat ulat sujan bha-ay cheetaa. ||1||

ab mohi sarab kusal kar maani-aa.

saa't bha-ee jab gobid jaani-aa. ||1|| rahaa-o.

SGGS P-327

tan meh hotee kot upaaDh.

ulat bha-ee sukh sahj samaaDh.

aap pachhaanai aapai aap.

rog na bi-aapai teenou taap. ||2||

ab man ulat sanaatan hoo-aa.

tab jaani-aa jab jeevat moo-aa.

kaho kabeer sukh sahj samaava-o.

aap na dara-o na avar daraava-o. ||3||17||

Gaurri Kabir Ji

Tipaday chartukaiy

In many previous *shabads* Kabir Ji has told us that only by singing praises of God, and meditating on His Name according to Guru's instruction, can we find permanent peace and happiness. In this *shabad* he shares his experience when, turning away from worldly pursuits, he concentrated on God's Name and realized His presence within himself.

He says: "(O' my friend, now the state of my mind has changed so dramatically that those who seemed like) demons of death have now become (the embodiments of) God to me. Therefore all my sorrows have vanished, and peace has come to reside (in my heart). They who before were my enemies have turned into friends, and the apostate (sense organs and desires who always enticed me towards sinful ways, now inspire me towards virtuous deeds, as if these) have become my well-wishers." (1)

Summarizing his present state of mind, Kabir Ji says: “Now I am feeling that I am happy and all is well in every respect. Since the time I have come to know God, peace has prevailed (in my mind).”(1-pause)

Next comparing his previous and present state of body and mind, Kabir Ji says: “(Before this realization God), there were millions of agonies which tormented my body. By being absorbed in the peace giving meditation (of God, these have all turned into a source) of peace. (Now my mind has) recognized its true self, and therefore is no longer afflicted by any of the three kinds of maladies (physical, psychological, or social).”(2)

Referring specifically to the change in his mind, Kabir Ji says: “My mind has now become what it was in its original purity. But I realized this only when (it became detached from worldly affairs even though living in the world, as if I had) died while still alive. Kabir says I have now merged in a state of peace and poise, and now I feel neither afraid (of anyone), nor do I try to scare others.”(3-17)

The message of the *shabad* is that only when our mind is absorbed in God’s meditation does it become free of evil thoughts and false worldly attachments, and experiences true peace and tranquility.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ਪਿੰਡਿ ਮੁਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ ॥
ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ ॥
ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ ॥
ਜਿਉ ਗੁੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ ॥੧॥

ਐਸਾ ਗਿਆਨੁ ਕਥੈ ਬਨਵਾਰੀ ॥
ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਸੋ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਕਰਨਾ ॥
ਸੋ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ ॥
ਸੋ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ ॥
ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ ॥੨॥

ਉਲਟੀ ਗੰਗਾ ਜਮੁਨ ਮਿਲਾਵਉ ॥
ਬਿਨੁ ਜਲ ਸੰਗਮ ਮਨ ਮਹਿ ਨਾਵਉ ॥
ਲੋਚਾ ਸਮਸਰਿ ਇਹੁ ਬਿਉਹਾਰਾ ॥
ਤਤੁ ਬੀਚਾਰਿ ਕਿਆ ਅਵਰਿ ਬੀਚਾਰਾ ॥੩॥

ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ ॥
ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ ॥
ਕਹੈ ਕਬੀਰ ਨਿਰੰਜਨ ਧਿਆਵਉ ॥
ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ ॥੪॥੧੮॥

ga-orhee kabeer jee.

pind moo-ai jee-o kih ghar jaatāa.
sabad ateet anaahad raataa.
jin raam jaani-aa tīneh pachhaani-aa.
Ji-o goongay saakar man maani-aa. ||1||

aisaa gi-aan kathai banvaaree.
man ray pavan darirh sukhman naaree. ||1||
rahaa-o.

so gur karahu je bahur na karnaa.
so pad ravhu je bahur na ravnaa.
so Dhi-aan Dharahu je bahur na Dharnaaa.
aisay marahu je bahur na marnaa. ||2||

ultee gangaa jamun milaava-o.
bin jal sangam man meh n^haava-o.
lochaa samsar ih bi-uhaaraa.
tat beechaar ki-aa avar beechaaraa. ||3||

ap taj baa-ay parithmee aakaasaa.
aisee rahaṭ raha-o har paasaa.
khai kabeer niranjan Dhi-aava-o.
tīt ghar jaa-o je bahur na aava-o. ||4||18||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji told us that only when our mind is absorbed in God's meditation does it become completely free of evil thoughts and false worldly attachments, and experiences true peace and tranquility. In this *shabad*, he tells us what happens to the soul when the body of such a person dies (or where the soul resides when one loses attachment to the world). In addition he tells us the way to experience true divine bliss.

He says: “(You may ask) when the (attachment to one's) body dies, where does the soul go? Where (or to what does one's mind then remain attuned to? The answer is that at that time) by virtue of the divine word it is imbued and absorbed in the infinite (God). However only the one who has realized God understands this fact. Just as a dumb person's mind is convinced (about the sweet taste of sugar, but he or she cannot tell this thing to others, similarly the one who experiences God within cannot describe its delight to others).”(1)

Now the question arises: where to get the necessary knowledge to have a personal experience of God? Answering this question, he says: “This kind of knowledge the Master of this creation Himself bestows (on the one on whom He shows His mercy). Therefore, O' my mind meditate on His Name with every breath. This is (the true) way of holding breath in the *Sukhmana* vein (the special peace giving cord, between the eye brows according to yogic belief).”(1-pause)

Naturally, to learn this technique we need to seek a teacher or Guru who can teach us the right method. But many times people have to go to different teachers and try different methods to obtain satisfactory results. Therefore Kabir Ji cautions us to do the right thing in the very first instance. He says: “(O' my friend), seek out such a Guru (the very first time), so that you don't have to seek a Guru again. Enjoy the bliss of that state, so that you do not feel the need to enjoy a different state. Attune your mind on such a point that you don't have to attune it to a different point. Die (to yourself) in such a way that you don't have to die again.”(2)

Kabir Ji now makes an oblique reference to the practice of many people to bathe at the holy place of *Paryaag*, India (where the river *Yamuna* merges into *Ganges*) to obtain salvation. Describing, what he does himself, he says: “(I have so turned the attention of my mind away from the world, as if) I have reversed the natural flow and made the river *Ganges* join *Yamuna* (instead of the other way around. I am so enjoying the meditation on God), as if I am bathing in my mind without water at the confluence (of the three rivers *Ganges*, *Yamuna*, and *Srasvati* at the holy city of *Paryaag*). Now this is the way of my life, that I view every one with same respect. After reflecting on the essence (that all is God's creation, there is no need for) any more reflection.”(3)

Explaining what he means by treating all alike, Kabir Ji says: “Attuning myself to God, I am living a way of life like water, fire, air, earth, and sky (which treat all alike). Kabir says that I am meditating on the immaculate God; (by doing that) I would go to that house (or blissful state) from where I wouldn't have to come back again.”(4-18)

The message of the *shabad* is that if we want to obtain eternal union with God, and enjoy a divine state of peace and bliss, then following the advice of the perfect Guru (Granth Sahib Ji) we should always keep meditating on God and remain absorbed in His thoughts.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ॥

ga-orhee kabeer jee tipday.

ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ ॥
ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ ॥੧॥

kanchan si-o paa-ee-ai nahee tol.
man day raam lee-aa hai mol. ||1||

ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ॥
ਸਹਜ ਸੁਭਾਇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

ab mohi raam apunaa kar jaani-aa.
sahj subhāa-ay mayraa man maani-aa. ||1||
rahaa-o.

ਬ੍ਰਹਮੈ ਕਥਿ ਕਥਿ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਰਾਮ ਭਗਤਿ ਬੈਠੇ ਘਰਿ ਆਇਆ ॥੨॥

barahmai kath kath ant na paa-i-aa.
raam bhagat baihay ghar aa-i-aa. ||2||

ਕਹੁ ਕਬੀਰ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ ॥
ਕੇਵਲ ਰਾਮ ਭਗਤਿ ਨਿਜ ਭਾਗੀ ॥੩॥੧॥੧੯॥

kaho kabeer chanchal mat ti-agee.
kayval raam bhagat nij bhaagee. ||3||1||19||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji advised us that if we want to obtain eternal union with God, and enjoy a divine state of peace and bliss, then following the advice of the perfect Guru (Granth Sahib Ji) we should always keep meditating on God and remain absorbed in His thoughts. In this *shabad*, he tells us how he has attained to God, and what kind of bliss his mind is now enjoying.

He says: “(O’ my friends), we cannot buy (the Almighty) even in exchange for gold. I have obtained Him by selling (surrendering) my mind to Him (and living completely according to His Will).”(1)

Describing his complete faith and trust in God, Kabir Ji says: “Now I consider God as my own, and my mind has imperceptibly come to believe in this thing.”(1-pause)

Kabir Ji now compares his method of obtaining God to other ways, such as reading or writing religious books. He says: “He whom god *Brahma* couldn’t obtain by writing about again and again (or composing the *Vedas*), through meditation that God has Himself come to reside in my heart.”(2)

Describing his present state of mind, he says: “Kabir says, I have abandoned all my clever intellect and now only the worship of God is left as my share (of responsibility).”(3-1-19)

The message of this *shabad* is that we cannot buy God for any price or obtain Him by any other methods. We can obtain Him only by completely surrendering ourselves to His sweet Will and meditating on His Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਜਿਹ ਮਰਨੈ ਸਭੁ ਜਗਤੁ ਤਰਾਸਿਆ ॥
ਸੋ ਮਰਨਾ ਗੁਰ ਸਬਦਿ ਪ੍ਰਗਾਸਿਆ ॥੧॥

jih marnai sabh jagat taraasi-aa.
so marnaa gur sabad pargaasi-aa. ||1||

ਅਬ ਕੈਸੇ ਮਰਉ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ ॥

ab kaisay mara-o maran man maani-aa.

ਮਰਿ ਮਰਿ ਜਾਤੇ ਜਿਨ ਰਾਮੁ ਨ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥	mar mar jaatay jin raam na jaani-aa. 1 rahaa-o.
ਮਰਨੋ ਮਰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥ ਸਹਜੇ ਮਰੈ ਅਮਰੁ ਹੋਇ ਸੋਈ ॥੨॥	marno maran kahai sabh ko-ee. sehjay marai amar ho-ay so-ee. 2
ਕਹੁ ਕਬੀਰ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥ ਗਇਆ ਭਰਮੁ ਰਹਿਆ ਪਰਮਾਨੰਦਾ ॥੩॥੨੦॥	kaho kabeer man bhā-i-aa anandaa. ga-i-aa bharam rahi-aa parmaanandaa. 3 20

Gaurri Kabir Ji

Kabir Ji concluded the *shabad* (4-18) saying: “I am meditating on the immaculate God; (by doing that) I would go to that house (or blissful state) from where I wouldn’t have to come back again. In this *shabad*, he shares with us how he has gained insight into the reality of death and removed its fear from his mind.

He says: “(The reality) of that death which has terrified the entire world has been revealed to me through the Guru’s word.”(1)

He declares: “I shall not fall into (the cycle of birth and) death now, because my mind has already been convinced about dying (to self, or living so detached from worldly attractions, as if I am dead). Only those persons die again and again who do not realize the all pervading God.”(1-pause)

Stating how a person can be rid of the fear of death, Kabir Ji says: “Everyone talks about death again and again (and thus betrays one’s fear of death). But that one alone becomes immortal (free from the fear of death) who dies in a state of equipoise (rising above the worldly desires).”(2)

Describing his own state of mind, Kabir Ji says, “My mind is in bliss now because my doubt has vanished. Only God, the source of supreme bliss is left.”(3-20)

The message of this *shabad* is that those who contemplate God lose even the fear of death and are always in a state of supreme bliss.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥	ga-orhee kabeer jee.
ਕਤ ਨਹੀ ਠਉਰ ਮੂਲੁ ਕਤ ਲਾਵਉ ॥ ਖੋਜਤ ਤਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਉ ॥੧॥	kat nahee thā-ur mool kat laava-o. khojat tan meh thā-ur na paava-o. 1
ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ ॥ ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ ॥੧॥ ਰਹਾਉ ॥	laagee ho-ay so jaanai peer. raam bhagat anee-aalay teer. 1 rahaa-o.
ਏਕ ਭਾਇ ਦੇਖਉ ਸਭ ਨਾਰੀ ॥ ਕਿਆ ਜਾਨਉ ਸਹ ਕਉਨੁ ਪਿਆਰੀ ॥੨॥	ayk bhā-ay daykh-a-u sabh naaree. ki-aa jaan-o sah ka-un pi-aaree. 2
ਕਹੁ ਕਬੀਰ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗੁ ॥ ਸਭ ਪਰਹਰਿ ਤਾ ਕਉ ਮਿਲੈ ਸੁਹਾਗੁ ॥੩॥੨੧॥	kaho kabeer jaa kai mastak bhāag. sabh parhar taa ka-o milai suhaag. 3 21

Gaurri Kabir Ji

In the previous *shabad* (3-19), Kabir Ji stated that he has obtained the all-pervading God, by his simple loving devotion. In this *shabad*, he describes the extent of his love and tells us what kind of pain he feels when he is separated from his beloved God, even for a moment. He compares this pain to the pain being suffered by a young bride who has been separated from her beloved groom, and who feels that even though all her body is aching, she cannot yet point out any particular place where the pain is located so that healing ointment could be applied there.

He says: "I have searched my body throughout, but I do not know the place (where this pain originates), so I do not know where I may apply the balm."(1)

Commenting on the nature of the pangs of love, Kabir Ji says: "Only the person who has fallen in love knows the pangs (of separation). This pain of devotion of God is like suffering the pain of sharp arrows (and only that person knows about its pain who has been pierced with these arrows and none else)."(1-pause)

Now describing his attitude towards other human beings whom he considers as the brides of the God, Kabir Ji says: "I look upon all with same love as the brides (of the one God); no one knows who is (most) dear to the Master."(2)

In closing Kabir Ji says: "The one in whose lot is so writ, forsaking all, the groom (God) comes to meet that one."(3-21)

The message of this *shabad* is that apparently all are trying to meet God, but only that person obtains His union who is truly in love with God, and who is so pre-destined.

ਪੰਨਾ ੩੨੮

SGGS P-328

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or^hee kabeer jee.ਜਾ ਕੈ ਹਰਿ ਸਾ ਠਾਕੁਰੁ ਭਾਈ ॥
ਮੁਕਤਿ ਅਨੰਤ ਪੁਕਾਰਣਿ ਜਾਈ ॥੧॥jaa kai har saa thaakur bhaa-ee.
mukaṭ anant pukaaran jaa-ee. ||1||ਅਬ ਕਹੁ ਰਾਮ ਭਰੋਸਾ ਤੋਰਾ ॥
ਤਬ ਕਾਹੂ ਕਾ ਕਵਨੁ ਨਿਹੋਰਾ ॥੧॥ ਰਹਾਉ ॥ab kaho raam bharosaa toraa.
ṭab kaahoo kaa kavan nihoraa. ||1|| rahaa-o.ਤੀਨਿ ਲੋਕ ਜਾ ਕੈ ਹਰਿ ਭਾਰ ॥
ਸੋ ਕਾਹੇ ਨ ਕਰੈ ਪ੍ਰਤਿਪਾਰ ॥੨॥teen lok jaa kai heh bhaar.
so kaahay na karai partipaar. ||2||ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥
ਕਿਆ ਬਸੁ ਜਉ ਬਿਖੁ ਦੇ ਮਹਤਾਰੀ ॥੩॥੨੨॥kaho kabeer ik buDh beechaaree.
ki-aa bas ja-o bikh day mehtaaree. ||3||22||**Gaurri Kabir Ji**

In the previous *shabad* (3-1-19), Kabir Ji told us that we could obtain God only by completely surrendering ourselves to His sweet will and meditating on His Name. Now he tells us the merits of depending upon God.

He says: “(O’ my friends, ordinarily people make countless efforts to obtain salvation, but salvation knocks at that person’s door in whose heart God Himself abides.”(1)

Kabir Ji goes to the extent of even lovingly addressing God. He says: “O’ all-pervading God, now You Yourself explain to the one who has Your support, why should that one depend upon any one else?”(1-pause)

Next Kabir Ji answers his friends and relatives, who keep saying to him that if he always keeps meditating on God’s Name, then who is going to provide for his family? Kabir Ji says: “(O’ my friends), on whose support depend the (creatures of all the) three worlds, why wouldn’t (that God) sustain (my family also)?”(2)

Kabir Ji concludes the *shabad* by showing his full faith in God, even if He doesn’t provide for his children. He says: “I have reflected on one idea and that is: “what can one do if one’s own mother poisons a person?” (Even if God doesn’t take care of my family, I would assume that the mother herself doesn’t want to take care of her children, so what can anyone do in such a situation)?”(3-22)

The message of this *shabad* is that the one who has complete faith in God need not seek any other support, and one should have complete faith in God to take care of that person and that person’s family. Even if God doesn’t provide something, one should assume that also as God’s Will.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਬਿਨੁ ਸਤ ਸਤੀ ਹੋਇ ਕੈਸੇ ਨਾਰਿ ॥
ਪੰਡਿਤ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥੧॥

bin saṭ saṭee ho-ay kaisay naar.
pandit̃ dayk̃hhu ridai beechaar. ||1||

ਪ੍ਰੀਤਿ ਬਿਨਾ ਕੈਸੇ ਬਧੈ ਸਨੇਹੁ ॥
ਜਬ ਲਗੁ ਰਸੁ ਤਬ ਲਗੁ ਨਹੀ ਨੇਹੁ ॥੧॥ ਰਹਾਉ ॥

pareet̃ binaa kaisay baḍhai sanayhu.
jab lag ras tab lag nahee nayhu. ||1||
rahaa-o.

ਸਾਹਨਿ ਸਤੁ ਕਰੈ ਜੀਅ ਅਪਨੈ ॥
ਸੋ ਰਮਯੇ ਕਉ ਮਿਲੈ ਨ ਸੁਪਨੈ ॥੨॥

saahan saṭ karai jee-a apnai.
so ramyay ka-o milai na supnai. ||2||

ਤਨੁ ਮਨੁ ਧਨੁ ਗ੍ਰਿਹੁ ਸਉਪਿ ਸਰੀਰੁ ॥
ਸੋਈ ਸੁਹਾਗਨਿ ਕਹੈ ਕਬੀਰੁ ॥੩॥੨੩॥

tan man ḍhan garihu sa-up sareer.
so-ee suhaagan kahai kabeer. ||3||23||

Gaurri Kabir Ji

In olden days, there used to be a custom of *Sati* among Hindus. According to this custom, women used to be burnt along with their dead husbands. They used to believe that in this way the woman’s soul gets united with her dead groom’s soul. Therefore they were called *Satis* or the “True Ones.” In this *shabad*, while addressing a pundit (Hindu priest) Kabir Ji uses this analogy to illustrate how we can become truly wedded brides of God.

He says: “O’ “*Pundit*,” see and reflect over this in your mind: how a woman can become *Sati* (or the true bride), without truth (or truthful conduct)?”(1)

Using this analogy, he says: “Similarly without true love (for God), how can affection with Him grow? As long as there is the relish (of worldly wealth in one’s mind), there cannot be true love for God.”(1-pause)

Stating in clear terms that as long as one is in love with worldly wealth one cannot meet God, Kabir Ji says: “The one who in one’s mind deems (worldly wealth) as a true provider (of one’s needs), that one doesn’t meet God, even in a dream.”(2)

Finally stating who is a truly wedded bride of God, Kabir Ji says: “She alone who surrenders her body, mind, and wealth (to God) is the truly wedded bride (of God, and is blessed with His eternal union).” (3-23)

The message of the *shabad* is that only when one so truly loves God that one surrenders one’s body, mind, and wealth to God, is called His true lover (or devotee), and is blessed with His union.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਬਿਖਿਆ ਬਿਆਪਿਆ ਸਗਲ ਸੰਸਾਰੁ ॥
ਬਿਖਿਆ ਲੈ ਭੂਬੀ ਪਰਵਾਰੁ ॥੧॥

bikhi-aa bi-aapi-aa sagal sansaar.
bikhi-aa lai doobee parvaar. ||1||

ਰੇ ਨਰ ਨਾਵ ਚਉੜਿ ਕਤ ਬੋੜੀ ॥
ਹਰਿ ਸਿਉ ਤੋੜਿ ਬਿਖਿਆ ਸੰਗਿ ਜੋੜੀ ॥੧॥ ਰਹਾਉ ॥

ray nar naav cha-urh kat borhee.
har si-o torh bikhi-aa sang jorhee. ||1||
rahaa-o.

ਸੁਰਿ ਨਰ ਦਾਧੇ ਲਾਗੀ ਆਗਿ ॥
ਨਿਕਟਿ ਨੀਰੁ ਪਸੁ ਪੀਵਸਿ ਨ ਝਾਗਿ ॥੨॥

sur nar daaDhay laagee aag.
nikat neer pas peevas na jhaag. ||2||

ਚੇਤਤ ਚੇਤਤ ਨਿਕਸਿਓ ਨੀਰੁ ॥
ਸੋ ਜਲੁ ਨਿਰਮਲੁ ਕਥਤ ਕਬੀਰੁ ॥੩॥੨੪॥

chaytat chaytat niksi-o neer.
so jal nirmal kathat kabeer. ||3||24||

GAURRI KABIR JI

In stanza (2) of the previous shabad, Kabir Ji says: “The one who in one’s mind deems (worldly wealth) as a true provider (of one’s needs), doesn’t meet God even in a dream.” In this shabad, he comments on the state of the world, which is suffering due to attachment with the worldly wealth, and tells us how to end this suffering.

Kabir Ji says: “The entire world is afflicted with attachment to the poison (of worldly wealth and power). This love for worldly wealth is drowning the members of entire families.”(1)

Addressing us directly, Kabir Ji says: “(O’ human being), why (have you so unnecessarily ruined your life, as if) you have wrecked your boat in wide (shallow waters)? Turning away from God, you have attached yourself to (worldly) poison.” (1-pause)

Observing this state of affairs, not only of ordinary humans but even of those who are supposed to be holy (angels and wise humans), Kabir Ji laments: This fire (of worldly desire) is burning (everywhere) in which all human beings and (even) angels are being burnt. (The tragedy is that) the water (or the remedy) to extinguish this fire (and end suffering) is nearby, but this animal (human being) doesn’t make the effort to drink (the water of God’s Name).”(2)

Kabir Ji concludes the *shabad* by sharing his own experience. He says: “When I continuously meditated (on God), the water (of Name) came to the surface (and put off all my fires of desires). It is this water (of Name) to which Kabir is referring (that has the power to end the sufferings of the world).” (3-24)

The message of this *shabad* is that the fire of desire (for worldly wealth and power), which is consuming the entire world, can only be extinguished with the water (or remedy) of God’s Name.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ ॥
ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ ॥੧॥

jih kul poot na gi-aan beechaaree.
biDhvaas kas na bha-ee mehtaaree. ||1||

ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ ॥
ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ ॥੨॥ ਰਹਾਉ ॥

jih nar raam bhagat neh saadhee.
janmat kas na mu-o apraadhee. ||1|| rahaa-o.

ਮੁਚੁ ਮੁਚੁ ਗਰਭ ਗਏ ਕੀਨ ਬਚਿਆ ॥
ਬੁਭੁਜ ਰੂਪ ਜੀਵੇ ਜਗ ਮਝਿਆ ॥੨॥

much much garabh ga-ay keen bachi-aa.
budbhuj roop jeevay jag majhi-aa. ||2||

ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ ॥
ਨਾਮ ਬਿਨਾ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ ॥੩॥੨੫॥

kaho kabeer jaisay sundar saroop.
naam binaa jaisay kubaj kuroop. ||3||25||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji told us that the fire of desire (for worldly wealth and power) could only be extinguished with the water (or remedy) of God’s Name. In this *shabad*, he tells us how absolutely useless is the life of a person who doesn’t meditate on God’s Name.

First expressing his views about the family in which no one cares for divine wisdom, he says: “Why didn’t the mother in that family become a widow, in which has been born no son who reflects on divine wisdom?” (1)

Continuing to express similar sentiments about a person who doesn’t worship God, Kabir Ji asks: “Why did that sinner who did not contemplate on the all pervading God die as soon as that one was born?”(pause)

In his passion, Kabir Ji even wonders: “How was (such an apostate) saved, when many miscarriages have happened, (and children have died, while still in their mother’s womb? I wonder, why) this (apostate), who looks ugly like a filth eating pig is still living in the world.”(2)

In conclusion, he declares: “Kabir says, a person may have a beautiful figure. But without (meditating on God’s Name, in my view, that person) is like an ugly deformed hunchback.”(3-25)

The message of this *shabad* is that if a person does not remember God, that person is worse than the ugly looking filth eating pig. It would have been better if such a person were not born at all.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ਜੋ ਜਨ ਲੇਹਿ ਖਸਮ ਕਾ ਨਾਉ ॥
ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੧॥

ਸੋ ਨਿਰਮਲੁ ਨਿਰਮਲੁ ਹਰਿ ਗੁਨ ਗਾਵੈ ॥
ਸੋ ਭਾਈ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਜਿਹ ਘਟ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਤਿਨ ਕੀ ਪਗ ਪੰਕਜ ਹਮ ਧੂਰਿ ॥੨॥

ਜਾਤਿ ਜੁਲਾਹਾ ਮਤਿ ਕਾ ਧੀਰੁ ॥
ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਰਮੈ ਕਬੀਰੁ ॥੩॥੨੬॥

ga-orhee kabeer jee.

jo jan layhi khasam kaa naa-o.
tin kai sad balihaarai jaa-o. ||1||

so nirmal nirmal har gun gaavai.
so bhaa-ee mayrai man bhaavai. ||1||
rahaa-o.

jih ghat raam rahi-aa bharpoor.
tin kee pag pankaj ham Dhoor. ||2||

jaat julaahaa mat kaa Dheer.
sahj sahj gun ramai kabeer. ||3||26||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji condemned in very strong words those who do not meditate on God's Name. In this *shabad*, he shows by contrast how much he admires and respects those who meditate on God's Name.

He says: "The devotees who recite the Master's Name, unto them I am a sacrifice hundreds of times."(1)

Expressing his admiration for him who sings praises of God, Kabir Ji says: "The devotee who repeatedly sings immaculate praises of God is himself immaculate, and such a brother is pleasing to my mind."(1-pause)

Now showing his respect to those (saints) in whose hearts God resides, Kabir Ji says: "The devotees in whose heart is residing the all pervading God, I am the dust of the lotus feet of those (saints)."(2)

Finally Kabir Ji responds to the comments of those who dismiss him as belonging to low caste weavers (who are stereotyped as without much wisdom or patience in them). He says: "Although by caste (Kabir) is a weaver, yet he is patient by nature. Therefore Kabir utters God's praise in a state of peace and poise."(3-26)

The message of this *shabad* is that the one who sings praises of God in a state of equipoise becomes immaculate, irrespective of one's caste or race. We should all love and respect such holy persons.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ਗਗਨਿ ਰਸਾਲ ਚੁਐ ਮੇਰੀ ਭਾਣੀ ॥
ਸੰਚਿ ਮਹਾ ਰਸੁ ਤਨੁ ਭਇਆ ਕਾਠੀ ॥੧॥

ਉਆ ਕਉ ਕਹੀਐ ਸਹਜ ਮਤਵਾਰਾ ॥
ਪੀਵਤ ਰਾਮ ਰਸੁ ਗਿਆਨ ਬੀਚਾਰਾ ॥੧॥ ਰਹਾਉ ॥

ga-orhee kabeer jee.

gagan rasaa chu-ai mayree bhaath^{ee}.
sanch mahaa ras tan bha-i-aa kaath^{ee}. ||1||

u-aa ka-o kahee-ai sahj matvaaraa.
peevat raam ras gi-aan beechaaraa. ||1||
rahaa-o.

ਸਹਜ ਕਲਾਲਨਿ ਜਉ ਮਿਲਿ ਆਈ ॥
ਆਨੰਦਿ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ ॥੨॥

sahj kalaalan ja-o mil aa-ee.
aanand maataṅ an-din jaa-ee. ||2||

ਚੀਨਤ ਚੀਤੁ ਨਿਰੰਜਨ ਲਾਇਆ ॥
ਕਹੁ ਕਬੀਰ ਤੋ ਅਨਭਉ ਪਾਇਆ ॥੩॥੨੭॥

cheenaṅ cheeṅ niranjan laa-i-aa.
kaho kabeer tou anbhā-o paa-i-aa. ||3||27||

Gaurri Kabir Ji

In the previous *shabad*, Kabir Ji described how much he respects those who meditate on God's Name, and how in a state of equipoise he himself is singing praises of God. In this *shabad*, using the metaphor of fermenting alcohol, he explains the sense of elation and ecstasy he enjoys by meditating on God's Name.

He says: "(O' my friend), from the furnace at the top of my brain (the tenth gate) is trickling the relishing (nectar of God's Name). To accumulate this great nectar (attachment for my) body is serving as the firewood, (as if my attachment for the body has been burnt down)." (1)

Describing the state of a person who remains intoxicated with this kind of wine of God's Name, Kabir Ji says: "(O' my friends), the one who drinks the essence of divine wisdom is deemed intoxicated with (divine) peace." (1-pause)

To complete the analogy, Kabir Ji says: "Like a beautiful bartender, the state of equipoise has come to meet me. Intoxicated with (divine) bliss, I go there every day. (In other words, since the time I began experiencing a state of bliss I have begun meditating on God's Name everyday)." (2)

Summarizing his experience, he says: "When by meditation I attached my mind to the love of the immaculate God, without noticing, I obtained (God)." (3-27)

The message of this *shabad* is that by continuous meditation on God, one's mind stops being allured by worldly attachments and one's love for God's Name deepens. Then a stage arrives when one feels such ecstasy as if relishing nectar were trickling down one's brain, and one wants to keep enjoying daily.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਮਨ ਕਾ ਸੁਭਾਉ ਮਨਹਿ ਬਿਆਪੀ ॥

man kaa subhā-o maneh bi-aapee.

ਪੰਨਾ ੩੨੯

SGGS P-329

ਮਨਹਿ ਮਾਰਿ ਕਵਨ ਸਿਧਿ ਥਾਪੀ ॥੧॥

maneh maar kavan siḍhḥi thaapee. ||1||

ਕਵਨੁ ਸੁ ਮੁਨਿ ਜੋ ਮਨੁ ਮਾਰੈ ॥
ਮਨ ਕਉ ਮਾਰਿ ਕਹਹੁ ਕਿਸੁ ਤਾਰੈ ॥੧॥ ਰਹਾਉ ॥

kavan so mun jo man maarai.
man ka-o maar kahhu kis taarai. ||1|| rahaa-o.

ਮਨ ਅੰਤਰਿ ਬੋਲੈ ਸਭੁ ਕੋਈ ॥
ਮਨ ਮਾਰੇ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ॥੨॥

man anṅar bolai sabh ko-ee.
man maaray bin bhagaṅ na ho-ee. ||2||

ਕਹੁ ਕਬੀਰ ਜੋ ਜਾਨੈ ਭੇਉ ॥

kaho kabeer jo jaanai bhay-o.

ਮਨੁ ਮਹੁਸੂਦਨੁ ਤ੍ਰਿਭਵਣੁ ਦੇਉ ॥੩॥੨੮॥

man maDhusoodan taribhavan day-o. ||3||28||

Gaurri Kabir Ji

According to Dr. Bh. Vir Singh Ji, Kabir Ji uttered this *shabad* in response to the assertion by a yogi who believed that without killing (stilling) one's mind one couldn't gain union with the Almighty.

Kabir Ji responds to such an assertion by asking the yogi a satirical question. He says: "The habit of the mind is that it follows itself (and on whatever the mind is focused, it keeps thinking about that). If you kill (completely still the mind), then what kind of perfection can we achieve?"(1)

Kabir Ji further asks the yogi: "(Please tell me), where is such an adept who is able to kill his or her mind? (Even if somebody could do that, then I wonder) whom that person emancipates?"(1-pause)

Kabir Ji however says: "It is true that whatever a person speaks (or does) is on account of the thoughts in that person's mind. Therefore no (true) devotion can be performed without stilling (or controlling) the mind." (2)

Clarifying his perception of stilling one's mind, Kabir Ji says: "I say that there is one secret to the stilling of the mind. (It is that you need not try to kill your mind. Instead you should try to control it so that instead of leaning towards evil thoughts or worldly matters, it turns its attention towards virtuous deeds and the Divine). The one who understands this secret within one's mind sees God the Master of the three worlds." (3-28)

The message of the *shabad* is that instead of trying to kill our mind (or making it thoughtless) we should try to control it, so that it always has virtuous thoughts, and thinks about God. In this way we would realize God within our own mind.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ ॥
ਕਿਨਿ ਓਇ ਚੀਤੇ ਚੀਤਨਹਾਰੇ ॥੧॥

o-ay jo deeseh ambar taaray.
kin o-ay cheetay cheetanhaaray. ||1||

ਕਹੁ ਰੇ ਪੰਡਿਤ ਅੰਬਰੁ ਕਾ ਸਿਉ ਲਾਗਾ ॥
ਬੁਝੈ ਬੁਝਨਹਾਰੁ ਸਭਾਗਾ ॥੧॥ ਰਹਾਉ ॥

kaho ray pandit ambar kaa si-o laagaa.
boojhai boojhanhaar sabhaagaa. ||1|| rahaa-o.

ਸੂਰਜ ਚੰਦੁ ਕਰਹਿ ਉਜੀਆਰਾ ॥
ਸਭ ਮਹਿ ਪਸਰਿਆ ਬੁਰਮ ਪਸਾਰਾ ॥੨॥

sooraj chand karahi ujee-aaraa.
sabh meh pasri-aa barahm pasaraa. ||2||

ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਇ ॥
ਹਿਰਦੈ ਰਾਮੁ ਮੁਖਿ ਰਾਮੈ ਹੋਇ ॥੩॥੨੯॥

kaho kabeer jaanaigaa so-ay.
hirdai raam mukh raamai ho-ay. ||3||29||

Gaurri Kabir Ji

In this *shabad*, Kabir Ji asks some obvious questions from the atheists and other scholars, who think that there is no God and they know everything about the universe and its phenomena.

He says: “(O’ my friend, tell me) who is that painter who has painted these stars which we see in the sky?”(1)

Continuing his query, Kabir Ji says: “O’ *Pundit*, please explain how the sky is supported? Only a very fortunate person can understand (this mystery).”(1-pause)

Stating his own belief, Kabir Ji says: “(The truth is that) it is the light from God which pervades in the Sun and Moon, providing light to the entire world.” (2)

In the end, he says: “O’ Kabir, say that person alone would understand (this mystery) in whose heart and on whose tongue abides the all pervading God.”(3-29)

The message of this *shabad* is that it is the all-pervading God who is the creator and sustainer of the entire universe. It is His light that pervades everywhere and in everybody. However, only that person understands this who meditates on God’s Name with true love and devotion.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਬੇਦ ਕੀ ਪੁੜੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ ॥
ਸਾਂਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ ॥੧॥

bayd kee puṛee simrit̃ bḥaa-ee.
saaⁿkal jayvree lai hai aa-ee. ||1||

ਆਪਨ ਨਗਰੁ ਆਪ ਤੇ ਬਾਧਿਆ ॥
ਮੋਹ ਕੈ ਫਾਧਿ ਕਾਲ ਸਰੁ ਸਾਂਧਿਆ ॥੧॥ ਰਹਾਉ ॥

aapan nagar aap ṭay baaDḥi-aa.
moh kai faaDḥi kaal sar saaⁿDḥi-aa. ||1||
rahaa-o.

ਕਟੀ ਨ ਕਟੈ ਤੁਟਿ ਨਹ ਜਾਈ ॥
ਸਾ ਸਾਪਨਿ ਹੋਇ ਜਗ ਕਉ ਖਾਈ ॥੨॥

katee na katai ṭoṭ nah jaa-ee.
saa saapan ho-ay jag ka-o kḥaa-ee. ||2||

ਹਮ ਦੇਖਤ ਜਿਨਿ ਸਭੁ ਜਗੁ ਲੂਟਿਆ ॥
ਕਹੁ ਕਬੀਰ ਮੈ ਰਾਮ ਕਹਿ ਛੂਟਿਆ ॥੩॥੩੦॥

ham daykḥat jin sabḥ jag looti-aa.
kaho kabeer mai raam kahi chḥooti-aa. ||3||30||

Gaurri Kabir Ji

In the days of Kabir Ji, many people were entangled in rites and rituals prescribed in the *Simrities*, or other codes of conduct based on the *Vedas*, Therefore they were suffering under the strangle hold of crafty *Brahmans*. The result was that instead of obtaining the promised salvation they were caught in ego. In order to emancipate the innocent people from the web of such false beliefs, Kabir Ji reveals the truth about all such beliefs and practices.

He says: “(O’ my friends), this *Simriti* (code of conduct) that has evolved from the *Vedas* has brought with it the chains and bonds (of rites and rituals for the ordinary human being).”(1)

He adds: “(This *Simriti*) has itself (so terrified its devotees, as if it has) imprisoned the residents of its own city (with its chains of false beliefs and rituals). By entangling them in the noose of worldly attachment, it has stretched the arrow of fear of death on their heads.”(1-pause)

Describing the deadly nature of the mental chains (put by it on its devotees), Kabir Ji says: “These bonds can neither be loosened nor can they be cut. Like a serpent (the philosophy of these *Simritis*) is devouring its own devotees.”(2)

Describing how he himself has been saved, Kabir Ji says: “I see that this philosophy has robbed the entire world, but I have been liberated by meditating on the Name of the all pervading God.”(3-30)

The message of this *shabad* is that all these rites and rituals prescribed by *Simritis* or other similar codes entangle the person in useless bonds and doubts. Only God’s Name is our true savior.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਦੇਇ ਮੁਹਾਰ ਲਗਾਮੁ ਪਹਿਰਾਵਉ ॥
ਸਗਲ ਤ ਜੀਨੁ ਗਗਨ ਦਉਰਾਵਉ ॥੧॥

day-ay muhaar lagaam pahiraava-o.
sagal ta jeen gagan da-oraava-o. ||1||

ਅਪਨੈ ਬੀਚਾਰਿ ਅਸਵਾਰੀ ਕੀਜੈ ॥
ਸਹਜ ਕੈ ਪਾਵਤੈ ਪਗੁ ਧਰਿ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

apnai beechaar asvaaree keejai.
sahj kai paavrhaj pag Dhar leejai. ||1|| rahaa-o.

ਚਲੁ ਰੇ ਬੈਕੁੰਠੁ ਤੁਝਹਿ ਲੇ ਤਾਰਉ ॥
ਹਿਚਹਿ ਤ ਪ੍ਰੇਮ ਕੈ ਚਾਬੁਕ ਮਾਰਉ ॥੨॥

chal ray baikunth tujheh lay taara-o.
hicheh ta paraym kai chaabuk maara-o. ||2||

ਕਹਤ ਕਬੀਰ ਭਲੇ ਅਸਵਾਰਾ ॥
ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ ॥੩॥੩੧॥

kahat kabeer bhalay asvaaraa.
bayd katayb tay raheh niraaraa. ||3||31||

Gaurri Kabir Ji

In this *shabad*, Kabir Ji uses a very beautiful metaphor of comparing his mind to a horse, to illustrate how he exhorts it to reflect on God and enjoy the bliss of heavenly thoughts, instead of getting entangled in controversies.

Calling his mind a horse, he says: “I put the reins of love and restraint (from slander or praise of others on my horse-like mind). Using the saddle of the all-seeing God, race it in the heavens (of the brain).”(1)

Continuing the above metaphor, Kabir Ji advises us and says: “(O’ my friends), let us ride the horse (of our mind) through our thoughts. We should ride this horse by putting our foot on the stirrup of poise. (In other words, we shouldn’t hurry. Instead, we should try to control our mind with patience).”(1-pause)

Now as if talking to his horse-like mind, Kabir Ji says: “Come O’ my horse (like mind), let me take you to heaven (divine reflection). If you hesitate, I will have to hit you with the whips of love.”(2)

Concluding the *shabad*, Kabir Ji says: “Those are the truly wise riders (or thinkers) who remain aloof from the controversies of *Vedas* or Semitic books (and keep themselves focused only on God’s Name).” (3-31)

The message of the *shabad* is that we should not be entangled in useless religious controversies. Instead, we should simply follow the path of true love for God and keep our mind focused on Him.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਜਿਹ ਮੁਖਿ ਪਾਂਚਉ ਅੰਮ੍ਰਿਤ ਖਾਏ ॥
ਤਿਹ ਮੁਖਿ ਦੇਖਤ ਲੁਕਟ ਲਾਏ ॥੧॥

jih mukh paaⁿcha-o amrit^t khaa-ay.
ti^h mukh^h daykha^t lookat laa-ay. ||1||

ਇਕੁ ਦੁਖੁ ਰਾਮ ਰਾਇ ਕਾਟਹੁ ਮੇਰਾ ॥
ਅਗਨਿ ਦਹੈ ਅਰੁ ਗਰਭ ਬਸੇਰਾ ॥੧॥ ਰਹਾਉ ॥

ik dukh^h raam raa-ay kaatahu mayraa.
agan^h dhahi ar garabh^h basayraa. ||1|| rahaa-o.

ਕਾਇਆ ਬਿਗੂੜੀ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥
ਕੋ ਜਾਰੇ ਕੋ ਗਡਿ ਲੇ ਮਾਟੀ ॥੨॥

kaa-i-aa bigoo^tee baho biDh^h bhaa^tee.
ko jaaray ko gad lay maatee. ||2||

ਕਹੁ ਕਬੀਰ ਹਰਿ ਚਰਣ ਦਿਖਾਵਹੁ ॥
ਪਾਛੈ ਤੇ ਜਮੁ ਕਿਉ ਨ ਪਠਾਵਹੁ ॥੩॥੩੨॥

kaho kabeer har charan^h dikhaavhu.
paach^hhai^h tay jam ki-o na path^havhu. ||3||32||

Gaurri Kabir Ji

In this *shabad*, Kabir Ji observes man's sad situation after death, and prays to God to grant him His vision so that his fear of death may be ended.

He says: “(O’ God, I see that after death) the mouths (of human beings), which used to eat (all kinds) of dainty dishes, are put on fire while being seen (by everybody).”⁽¹⁾ Therefore, Kabir Ji prays: “O’ my all pervading King, please remove my one misery: of burning (in the fire of desire) and abiding in the womb (and thus suffering the pain of births and deaths again and again).”^(1-pause)

Commenting on the pitiable ways in which the dead body is disposed of by all different faiths or customs, Kabir Ji says: “(After death), this body is destroyed in various ways and manners. Some burn it and some bury it in the earth (either way, it is not a pleasant sight).”⁽²⁾

Kabir Ji earnestly prays to the God and says: “O’ God please, show me Your sight. After that I don’t care if you send the demon of death to take me away.”⁽³⁻³²⁾

The message of this *shabad* is that we should not spend our life pursuing the pleasures of the world, or embellishing our bodies. Because when we die, our body will become dust. Instead we should humbly pray to God to bless us with His sight and thus save us from the fear of births and deaths.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-orhee kabeer jee.

ਆਪੇ ਪਾਵਕੁ ਆਪੇ ਪਵਨਾ ॥
ਜਾਰੈ ਖਸਮੁ ਤ ਰਾਖੈ ਕਵਨਾ ॥੧॥

aapay paavak aapay pavnaa.
jaarai k^hasam^h ta raakh^hai kavnaa. ||1||

ਰਾਮ ਜਪਤ ਤਨੁ ਜਰਿ ਕੀ ਨ ਜਾਇ ॥
ਰਾਮ ਨਾਮ ਚਿਤੁ ਰਹਿਆ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

raam japa^t tan jar kee na jaa-ay.
raam naam chi^t rahi-aa samaa-ay. ||1|| rahaa-o.

ਕਾ ਕੋ ਜਰੈ ਕਾਹਿ ਹੋਇ ਹਾਨਿ ॥
ਨਟ ਵਟ ਖਲੈ ਸਾਰਿਗਪਾਨਿ ॥੨॥

kaa ko jarai kaahi ho-ay haan.
nat vat khaylai saarigpaan. ||2||

ਕਹੁ ਕਬੀਰ ਅਖਰ ਦੁਇ ਭਾਖਿ ॥
ਹੋਇਗਾ ਖਸਮੁ ਤ ਲੋਇਗਾ ਰਾਖਿ ॥੩॥੩੩॥

kaho kabeer akhar du-ay bhaakh.
ho-igaa khasam ta lay-igaa raakh. ||3||33||

Gaurri Kabir Ji

In the previous *shabad* (3-31), Kabir Ji advised us that we should not be entangled in useless religious controversies. Instead we should simply follow the path of true love for God and keep our mind focused on Him. In this *shabad*, he goes one step further and advises us to have complete faith in the protection of God, even in those circumstances when our house seems to be on fire, or our very life seems to be in danger.

He says: “God Himself is the fire and Himself the air. If He wants to destroy someone, no one can save that person.” (1)

Describing the extent of love, which a true devotee has for the all pervading God, Kabir Ji says: “The one whose mind is absorbed in God’s Name doesn’t care (even if) while meditating on God’s Name one’s body may be burnt.”(1-pause)

Giving the reason for the above attitude of a true devotee, Kabir Ji says: “(The true devotee of God believes that in reality), nothing belonging to anybody is burnt, and nobody suffers any loss. (Because behind all these happenings) like a juggler God is playing His plays (and tricks on the world stage).”(2)

In conclusion, he says: “O’ Kabir, you utter only these two words: that if it is acceptable to the Master, He would save me. (Therefore I am not afraid of any threats or dangers).”(3-33)

The message of this *shabad* is that we should have complete faith in God. Even in the worst of circumstances, we should firmly believe that it is God who is playing the worldly drama. If He wants to save us, He would surely do that.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ ॥

ga-orhee kabeer jee dupday.

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥
ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੁਟਾਸਿ ਮਾਇਆ ॥੧॥

naa mai jog Dhi-aan chit laa-i-aa.
bin bairaag na chhootas maa-i-aa. ||1||

ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ ਹਮਾਰਾ ॥

kaisay jeevan ho-ay hamaaraa.

ਪੰਨਾ ੩੩੦

SGGS P-330

ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

jab na ho-ay raam naam aDhaaraa. ||1||
rahaa-o.

ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ ॥
ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ ॥੨॥੩੪॥

kaho kabeer kho-ja-o asmaan.
raam samaan na daykh-a-u aan. ||2||34||

Gaurri Kabir Ji**Dupadey**

In the previous *shabad* (3-30), Kabir Ji told us that all the rites and rituals prescribed by *Simritis* or other similar codes entangle a person in useless bonds and doubts. Only God's Name is our real savior. In this *shabad*, he similarly rejects the ways and practices of yogis for obtaining union with God.

He says: "I have neither practiced (the ways of) Yoga, nor have I attuned my mind to contemplation (as advocated by the yogis. I know that by such methods, true love only for God, and not any other worldly things doesn't develop). Without this (kind of) love one cannot get rid of the attachment for worldly wealth."(1)

Stressing the importance of making only God's Name the mainstay of our life, Kabir Ji asks us: "(O' my friends, just think) what kind of life would be ours if we don't have the support of God's Name?"(1-pause)

In summation, Kabir Ji shares with us the result of his search into ways of yoga or worships of different gods and goddesses believed to be living high up in the skies. He says: "(O' my friends), I may search out the entire sky, but I cannot find anyone like the all pervading God. (Therefore, abandoning the worship of any other gods or goddesses, or ways of contemplation advocated by yogis, I simply meditate on God's Name)."(2-34)

The message of the *shabad* is that it is only the meditation on God's Name, which can show us the right way of life. Neither any other power nor any yogic technique is capable of providing true guidance.

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ਜਿਹ ਸਿਚਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ ॥
ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ ॥੧॥

ਇਸੁ ਤਨ ਧਨ ਕੋ ਕਿਆ ਗਰਬਈਆ ॥
ਰਾਮ ਨਾਮੁ ਕਾਰੋ ਨ ਦ੍ਰਿੜੀਆ ॥੧॥ ਰਹਾਉ ॥

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮਨ ਮੇਰੇ ॥
ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੇ ਤੇਰੇ ॥੨॥੩੫॥

ਗਉੜੀ ਗੁਆਰੇਰੀ ਕੇ ਪਦੇ ਪੈਤੀਸ ॥

ga-orhee kabeer jee.

jih sir rach rach baaDhaṭ paag.
so sir chunch savaareh kaag. ||1||

is ṭan Dhan ko ki-aa garab-ee-aa.
raam naam kaahay na dṛarīh-ee-aa. ||1||
rahaa-o.

kahaṭ kabeer sunhu man mayray.
ihē havaal hohigay ṭayray. ||2||35||

ga-orhee gu-aarayree kay paḍay paṭṭees.

Gaurri Kabir Ji

Giving the context of this *shabad*, some scholars say that once Kabir Ji met a rich person who used to spend lot of time daily in front of a mirror tying a turban on his head in the most beautiful fashion of those days. When Kabir Ji asked him why doesn't he meditate on God's Name he replied that he doesn't have time for this thing. After some time, while passing through a jungle, Kabir Ji saw the dead body of that person and noticed that crows were pecking at his head, embellishing their beaks.

Motivated by this incident, Kabir Ji uttered this *shabad*, to advise people like us, who spend too much time embellishing our bodies but don't find even a few moments to remember that God who has given us this body and everything else.

Kabir Ji says: "The head, that one embellishes with a turban (upon death), crows sharpen their beaks on that head."(1)

Therefore, he admonishes us and says: "(O' human being), why are you proud of this body and riches (of yours), and why haven't you enshrined God's Name in the mind?"(1-pause)

In the end, Kabir Ji warns his own mind (and indirectly ours), and says: "Listen O' my mind, this is what Kabir is saying to you; similar would be your state (after death)." (2-35-Gourri-Guareri kaiy padey paaintees)

The message of the *shabad* is that we should not waste time in embellishing or decorating our body. Instead, we should utilize this time in meditating on God, who has blessed us with this body and so many other gifts.

Detail of shabads: The shabads with four "padas" or stanzas=14, with five stanzas=2, with three stanzas, but four phrases=2, with three stanzas=15, with two stanzas=2, Total=35

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਅਸਟਪਈ ਕਬੀਰ ਜੀ ਕੀ

**raag ga-orhee gu-aarayree asatpadee
kabeer jee kee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਸੁਖੁ ਮਾਂਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ ॥
ਸੋ ਸੁਖੁ ਹਮਰੁ ਨ ਮਾਂਗਿਆ ਭਾਵੈ ॥੧॥

sukh maaⁿgaṭ dukh aagai aavai.
so suk^h hamhu na maaⁿgi-aa bhaavai. ||1||

ਬਿਖਿਆ ਅਜਰੁ ਸੁਰਤਿ ਸੁਖ ਆਸਾ ॥
ਕੈਸੇ ਹੋਈ ਹੈ ਰਾਜਾ ਰਾਮ ਨਿਵਾਸਾ ॥੧॥ ਰਹਾਉ ॥

bikhi-aa ajahu suratⁱ suk^h aasaa.
kaisay ho-ee hai raajaa raam nivaasaa. ||1||
rahaa-o.

ਇਸੁ ਸੁਖ ਤੇ ਸਿਵ ਬ੍ਰਹਮ ਡਰਾਨਾ ॥
ਸੋ ਸੁਖੁ ਹਮਰੁ ਸਾਚੁ ਕਰਿ ਜਾਨਾ ॥੨॥

is suk^h ṭay siv barahm daraanaa.
so suk^h hamhu saach kar jaanaa. ||2||

ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੇਖਾ ॥
ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਪੇਖਾ ॥੩॥
ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ ॥
ਤਨ ਛੁਟੇ ਮਨੁ ਕਹਾ ਸਮਾਈ ॥੪॥

sankaadik naaraḍ mun saykhaa.
ṭin bhee ṭan meh man nahee paykhaa. ||3||
is man ka-o ko-ee khøjahu bhaa-ee.
ṭan chhootay man khaa samaa-ee. ||4||

ਗੁਰ ਪਰਸਾਦੀ ਜੈਦੇਉ ਨਾਮਾਂ ॥
ਭਗਤਿ ਕੈ ਪ੍ਰੇਮਿ ਇਨ ਹੀ ਹੈ ਜਾਨਾਂ ॥੫॥

gur parsaadee jaiday-o naamaaⁿ.
bhagaṭ kai paraym in hee hai jaanaaⁿ. ||5||

ਇਸੁ ਮਨ ਕਉ ਨਹੀ ਆਵਨ ਜਾਨਾ ॥
ਜਿਸ ਕਾ ਭਰਮੁ ਗਇਆ ਤਿਨਿ ਸਾਚੁ ਪਛਾਨਾ ॥੬॥

is man ka-o nahee aavan jaanaa.
jis kaa bharam ga-i-aa ṭin saach pachhaanaa.
||6||

ਇਸੁ ਮਨ ਕਉ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ॥

is man ka-o roop na raykh-i-aa kaa-ee.

ਹੁਕਮੇ ਹੋਇਆ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਈ ॥੭॥ hukmay ho-i-aa hukam boojh samaa-ee. ||7||

ਇਸ ਮਨ ਕਾ ਕੋਈ ਜਾਨੈ ਭੋਉ ॥ is man kaa ko-ee jaanai bhay-o.
ਇਹ ਮਨਿ ਲੀਣ ਭਏ ਸੁਖਦੇਉ ॥੮॥ ih man leen bha-ay sukh-day-o. ||8||

ਜੀਉ ਏਕੁ ਅਰੁ ਸਗਲ ਸਰੀਰਾ ॥ jee-o ayk ar sagal sareeraa.
ਇਸੁ ਮਨ ਕਉ ਰਵਿ ਰਹੇ ਕਬੀਰਾ ॥੯॥੧॥੩੬॥ is man ka-o rav rahay kabeeraa. ||9||1||36||

Raag Gaurri Guareri Ashtpadi Kabir Ji

Most of us always keep wishing and praying for worldly comforts and pleasures. But we don't realize that often these very pleasures and comforts become the source of maximum pain and suffering. Therefore in this *shabad*, Kabir Ji describes why he doesn't pray for such worldly comforts. Instead, he exhorts us to reflect on the true nature of our mind, in which all such desires for peace arise. He urges us to focus the mind on meditating upon God, the true source of all happiness and peace.

He says: "I do not like to ask for that comfort, which later brings pain (instead of pleasure)." (1)

Kabir Ji notes: "We are still attached to the poison (of worldly riches) and hope to find happiness (from these riches). How then can God the King come to reside (in our mind)?"(1-pause)

Referring to old legends about primary gods like *Shiva* and *Brahma*, Kabir Ji says: "Even gods *Shiva* and *Brahma* were afraid of these (worldly) pleasures, yet still we have deemed these pleasures as true." (2)

Referring to other famous holy beings in Hindu legends, Kabir Ji says: "Even devotees like *Sanak*, and the other three sons of *Brahma*, *Naarad*, and *Shesh Naag* did not realize the (true nature of) the mind in their body."(3)

Kabir Ji now challenges us and says: "O' brothers, let some one inquire into the state of the mind (and try to find) where the mind goes when it leaves the body."(4)

Citing the examples of some devotees who looked into this matter, Kabir Ji says: "By Guru's grace, and through the loving devotion of God (saints like) *Jaidaiv* and *Nama* have understood (where the mind does go after death)."(5)

Describing what else they found, Kabir Ji says: "(These devotees also found that) the one whose doubt has been dispelled has realized the truth (about God). Then that person's mind (or soul) doesn't need to come or go (again)."(6)

Kabir Ji adds: "This mind (soul) has neither form nor any feature. According to His order it turned (into a different form), and after understanding (God) it merges back (into Him)."(7)

Describing the merit of understanding this secret of the soul (mind), Kabir Ji says: "(The person) who realizes the mystery of the mind, by merging within this mind itself, becomes one with the peace giving God."(8)

In conclusion, Kabir Ji says: “(The essence is that) there is only one (prime) soul, (which pervades in) all bodies, and it is this (universal) mind (or soul) upon whom Kabir is contemplating.”(9-1-36)

The message of this *shabad* is that as long as one’s mind remains attached to the pleasures of worldly riches and power, one cannot reunite with God. When one realizes that actually the mind is a manifestation of the supreme Light, the prime Soul, and ultimately it merges back into its true Source (the all pervading God), one starts meditating on God’s Name and ultimately merges in Him.

ਗਉੜੀ ਗੁਆਰੇਰੀ ॥

ga-orhee gu-aarayree.

ਅਹਿਨਿਸਿ ਏਕ ਨਾਮ ਜੋ ਜਾਗੇ ॥
ਕੇਤਕ ਸਿਧ ਭਏ ਲਿਵ ਲਾਗੇ ॥੧॥ ਰਹਾਉ ॥

ahinis ayk naam jo jaagay.
kaytak siDh bhā-ay liv laagay. ||1|| rahaa-o.

ਸਾਧਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਹਾਰੇ ॥
ਏਕ ਨਾਮ ਕਲਿਪ ਤਰ ਤਾਰੇ ॥੧॥

saaDhak siDh sagal mun haaray.
ayk naam kalip tar taray. ||1||

ਜੋ ਹਰਿ ਹਰੇ ਸੁ ਹੋਹਿ ਨ ਆਨਾ ॥
ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮ ਪਛਾਨਾ ॥੨॥੩੭॥

jo har haray so hohi na aanaa.
kahi kabeer raam naam pachhaanaa.
||2||37||

Gaurri Guareri

In *shabad* (2-34), Kabir Ji advised us that only the meditation on God’s Name could show us the right way of life. Neither any other power nor any yogic technique can provide true guidance. In this *shabad*, he tells us how many people have obtained perfection, and had all their wishes fulfilled by meditating on God’s Name.

He says: “Countless (people) have achieved perfection, who day and night have remained awake (alert) to the one Name of (God).”(1-pause)

Comparing the merits of meditation on God’s Name to the practice of yogis and sages, Kabir Ji says: “All other seekers, adepts, and sages have exhausted themselves (practicing their ways, and have failed). It is only (God’s) Name (which is like) *Kalap* (the mythical wish fulfilling tree), by meditating on which, one saves oneself and others.”(1)

In conclusion, Kabir Ji says: “They who keep repeating the God’s (Name) do not enter into any other rituals to please other (gods or goddesses, except having full faith in their God). Kabir says: “They have realized God’s Name.” (2-37)

The message of this *shabad* is that the person who keeps meditating on God’s Name ultimately becomes one with Him. It is only God’s Name that saves a person from worldly allurements. There is no other way to save us from these bonds of worldly attachment.

ਗਉੜੀ ਭੀ ਸੋਰਠਿ ਭੀ ॥

ga-orhee bhee sorath bhee.

ਰੇ ਜੀਅ ਨਿਲਜ ਲਾਜ ਤੋਹਿ ਨਾਹੀ ॥
ਹਰਿ ਤਜਿ ਕਤ ਕਾਹੂ ਕੇ ਜਾਂਹੀ ॥੧॥ ਰਹਾਉ ॥

ray jee-a nilaj laaj tohi naahee.
har taj kat kaahoo kay jaaⁿhee. ||1|| rahaa-o.

ਜਾ ਕੋ ਠਾਕੁਰੁ ਊਚਾ ਹੋਈ ॥
ਸੋ ਜਨੁ ਪਰ ਘਰ ਜਾਤ ਨ ਸੋਈ ॥੧॥

jaa ko thaakur oochaa ho-ee.
so jan par ghar jaat na sohee. ||1||

ਸੋ ਸਾਹਿਬੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਸਦਾ ਸੰਗਿ ਨਾਹੀ ਹਰਿ ਦੂਰਿ ॥੨॥

so saahib rahi-aa bharpoor.
sadaa sang naahee har door. ||2||

ਕਵਲਾ ਚਰਨ ਸਰਨ ਹੈ ਜਾ ਕੇ ॥
ਕਹੁ ਜਨ ਕਾ ਨਾਹੀ ਘਰ ਤਾ ਕੇ ॥੩॥

kavlaa charan saran hai jaa kay.
kaho jan kaa naahee ghar taa kay. ||3||

ਸਭੁ ਕੋਊ ਕਹੈ ਜਾਸੁ ਕੀ ਬਾਤਾ ॥
ਸੋ ਸੰਮੁਥੁ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ ॥੪॥

sabh ko-oo kahai jaas kee baataa.
so samrath nij pat hai daataa. ||4||

ਕਹੈ ਕਬੀਰੁ ਪੂਰਨ ਜਗ ਸੋਈ ॥
ਜਾ ਕੇ ਹਿਰਦੈ ਅਵਰੁ ਨ ਹੋਈ ॥੫॥੩੮॥

kahai kabeer pooran jag so-ee.
jaa kay hirdai avar na ho-ee. ||5||38||

Gaurri Bhee Sorath Bhee

(To be sung both in Raag Gaurri, and Sorath)

Many people do believe that it is only by meditating on the Name of the one Almighty God that they can obtain salvation. But still they perform different rituals to please lesser gods and goddesses for the fulfillment of their worldly desires. In this *shabad*, Kabir Ji admonishes his mind (actually us) about abandoning the support of God and looking for help from secondary sources.

He says: “O’ shameless one, don’t you feel any shame. (Tell me) why forsaking God, you go and (seek help from anyone) else?”(1-pause)

Kabir Ji reminds us and says: “(O’ my friends), the one who’s Master is the highest of the high, it does not behoove him to go to the houses of other (gods and goddesses for fulfillment of one’s wishes).”(1)

Further bringing to our attention the omnipresent nature of God, Kabir Ji says: “(O’ my friends), that Master is fully pervading everywhere. That God is always with us and never far.” (2)

Specifically referring to worldly riches (for which we worship other gods and goddesses), Kabir Ji says: “(O’ my friend), what could be lacking in the home of that God whose shelter even the goddess of wealth seeks?” (3)

Therefore, he says: “That all powerful God whose praises everyone sings is His own master, and Giver (of all).” (4)

In conclusion, “Kabir says: “That (person) alone is perfect in this world in whose mind abides no one else (but God).” (5-38)

The message of this *shabad* is that we should have complete faith that the one God alone is the most powerful, and giver of all gifts. We should have complete faith in

His benevolence. Therefore except Him we should not look to any other lesser god or goddesses for any of our worldly or spiritual needs.

ਪੰਨਾ ੩੩੧

SGGS P-331

ਕਉਨੁ ਕੇ ਪੂਤੁ ਪਿਤਾ ਕੇ ਕਾ ਕੇ ॥
ਕਉਨੁ ਮਰੈ ਕੇ ਦੇਇ ਸੰਤਾਪੋ ॥੧॥

ka-un ko poot piṭaa ko kaa ko.
ka-un marai ko day-ay santāapo. ||1||

ਹਰਿ ਨਗ ਜਗ ਕਉ ਨਗਉਰੀ ਲਾਈ ॥
ਹਰਿ ਕੇ ਬਿਓਗ ਕੈਸੇ ਜੀਅਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ
॥
ਕਉਨੁ ਕੇ ਪੁਰਖੁ ਕਉਨੁ ਕੀ ਨਾਰੀ ॥
ਇਆ ਤਤ ਲੇਹੁ ਸਰੀਰ ਬਿਚਾਰੀ ॥੨॥

har thag jag ka-o thag-uree laa-ee.
har kay bi-og kaisay jee-a-o mayree maa-ee. ||1||
rahaa-o.
ka-un ko purakh ka-un kee naaree.
i-aa taṭ layho sareer bichaaree. ||2||

ਕਹਿ ਕਬੀਰ ਨਗ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥
ਗਈ ਨਗਉਰੀ ਨਗੁ ਪਹਿਚਾਨਿਆ ॥੩॥੩੯॥

kahi kabeer thag si-o man maani-aa.
ga-ee thag-uree thag pehchaani-aa. ||3||39||

Gauri Bhee Sorath Bhee

(continued)

It is often said that everything is fair in love and war. Here Kabir Ji, out of his love and devotion to God, goes to the extent of calling God an Enticer who has enticed the entire world with the potion of worldly attachments. In truth, he wants us to realize that all our relationships with our relatives are temporary, and therefore we should not get too much attached to them; instead we should imbue ourselves with the love of God, who is eternal.

He says: “Whose is the son, and of whom is anyone the father, who dies and who inflicts pain?”(1)

Revealing the facts of life, Kabir Ji says: “(The fact is) that it is God, the *Charmer*, who has administered the potion of worldly attachments to deceive the entire world (because of which human beings have been separated from God, and are therefore suffering in pain). But O’ mother, I don’t know how I can live in separation from God.”(1-pause)

Commenting further on the irrelevance of our relatives and even our body, he says: “(O’ my friends), who is the husband and of whom is the wife. (Even the relationship between husband and wife doesn’t last forever). We should understand the same concept about our body, (which too would perish one day).”(2)

Therefore, sharing with us the present attitude of his mind, Kabir Ji says: “My mind is now imbued with the love of (God) the Deceiver (and has grown detached from the love of my relatives. In this way) the potion (of worldly attachments, which had separated me from God) has vanished. I have recognized the *Enticer* (God, who was trying to deceive me like the rest of the world).”(3-39)

The message of the *shabad* is that we should understand that all these happenings in the world (good or bad) are happening according to the play being enacted by God, the great charmer. Human beings are unconscious of this drama due to the influence of the potion of worldly riches and attachment to relatives. We need to recognize the charmer

behind this worldly play, and love Him so much that He makes us His own, and does not subject us to any of these false plays, but embraces us to His bosom.

Personal Note: On April 9, 2003, I saw on the TV that the statue of Saddam Hussein (who ruled Iraq for more than 20 years, with a heavy hand) was being pulled down with a rope around its neck, and the same people who were afraid of his very Name were now dragging his head in the streets, while jumping and dancing. To me this is again a show of that charmer Almighty, which proves that nothing is permanent, all is a play of illusion, enacted, produced, and played by the eternal God.

ਅਬ ਮੋ ਕਉ ਭਏ ਰਾਜਾ ਰਾਮ ਸਹਾਈ ॥
ਜਨਮ ਮਰਨ ਕਟਿ ਪਰਮ ਗਤਿ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ab mo ka-o bhā-ay raajaa raam sahaa-ee.
janam maran kat param gat paa-ee. ||1||
rahaa-o.

ਸਾਧੂ ਸੰਗਤਿ ਦੀਓ ਰਲਾਇ ॥
ਪੰਚ ਦੂਤ ਤੇ ਲੀਓ ਛੁਡਾਇ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਉ ਜਪੁ ਰਸਨਾ ॥
ਅਮੋਲ ਦਾਸੁ ਕਰਿ ਲੀਨੋ ਅਪਨਾ ॥੧॥

saaDhoo sangat dee-o rala-ay.
panch doot tay lee-o chhadaa-ay.
amrit naam japa-o jap rasnaa.
amol daas kar leeno apnaa. ||1||

ਸਤਿਗੁਰ ਕੀਨੋ ਪਰਉਪਕਾਰੁ ॥
ਕਾਢਿ ਲੀਨ ਸਾਗਰ ਸੰਸਾਰ ॥
ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥
ਗੋਬਿੰਦੁ ਬਸੈ ਨਿਤਾ ਨਿਤ ਚੀਤ ॥੨॥

satgur keeno par-upkaar.
kaadh leen saagar sansaar.
charan kamal si-o laagee pareet.
gobind basai nitāa nit cheet. ||2||

ਮਾਇਆ ਤਪਤਿ ਬੁਝਿਆ ਅੰਗਿਆਰੁ ॥
ਮਨਿ ਸੰਤੋਖੁ ਨਾਮੁ ਆਧਾਰੁ ॥
ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਸੁਆਮੀ ॥
ਜਤ ਪੇਖਉ ਤਤ ਅੰਤਰਜਾਮੀ ॥੩॥

maa-i-aa tapat bujhi-aa angi-aar.
man santokh naam aaDhaar.
jal thal poor rahay parabh su-aamee.
jat paykha-o tat antarjaamee. ||3||

ਅਪਨੀ ਭਗਤਿ ਆਪ ਹੀ ਦ੍ਰਿੜਾਈ ॥
ਪੂਰਬ ਲਿਖਤੁ ਮਿਲਿਆ ਮੇਰੇ ਭਾਈ ॥
ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਪੂਰਨ ਸਾਜ ॥
ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਗਰੀਬ ਨਿਵਾਜ ॥੪॥੪੦॥

apnee bhagat aap hee daridraa-ee.
poorab likhat mili-aa mayray bhāa-ee.
jis kirpaa karay tis pooran saaj.
kabeer ko su-aamee gareeb nivaaj. ||4||40||

In the last stanza of the previous *shabad*, Kabir Ji stated that his mind is now imbued with the love of (God), the great Deceiver, and has grown detached from the love of his relatives. In this *shabad*, he tells us what happened after that, and the stages through which he passed when God bestowed His grace upon him and made him His own.

Kabir Ji says: “Now the sovereign God has become my helper. Snapping the bonds of life and death, I have obtained the supreme state (of salvation).”(1-pause)

Describing the process, how this happened, Kabir Ji says: “(God first) led me to the society of saints, through which He rescued me from the five demons (of lust, anger, greed, attachment, and ego). Now I am continually repeating the nectar Name of God. This way God has made me his slave without paying any price.”(1)

Narrating what happened next, Kabir Ji says: “Then the true Guru did a great favor upon me and pulled me out of the sea of worldly existence. (Now, instead of love for worldly things)

I am attuned to the immaculate word of God, and the Master of the Universe always abides in my heart.” (2)

Describing the present state of his mind, Kabir Ji says: “Now the fire of worldly desires within me has been extinguished, and my mind is in a state of contentment, being supported by God’s Name. (I now see) God the Master pervading all waters and lands. Wherever I look, I see the Inner Knower of all hearts.” (3)

However, in his humility Kabir Ji hastens to confess: “(All this contentment and blissful state of mind is not the result of any of my merits or efforts, it is God) who Himself has yoked me to His devotion. (I just) obtained what He had pre-written in my destiny. O’ my brothers, Kabir’s Master honors the humble and meek and fully embellishes the one on whom He shows His Grace.”(4-40)

The message of this *shabad* is that without ever feeling one iota of self-conceit or ego, we should keep praying to God to bless us with the society of the saints. In that society we would learn to be rid of all our evil impulses of lust, anger, greed etc. and learn to always meditate on His Name. One day in His mercy God would make us also His own, and bless us with the supreme state of bliss.

ਜਲਿ ਹੈ ਸੂਤਕੁ ਥਲਿ ਹੈ ਸੂਤਕੁ ਸੂਤਕੁ ਓਪਤਿ ਹੋਈ ॥	jal hai sootak thal hai sootak sootak opat ho-ee.
ਜਨਮੇ ਸੂਤਕੁ ਮੁਏ ਫੁਨਿ ਸੂਤਕੁ ਸੂਤਕੁ ਪਰਜ ਬਿਗੋਈ ॥੧॥	janmay sootak moo-ay fun sootak sootak paraj bigo-ee. 1
ਕਹੁ ਰੇ ਪੰਡੀਆ ਕਉਨ ਪਵੀਤਾ ॥ ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ॥੧॥ ਰਹਾਉ ॥	kaho ray pandee-aa ka-un paveetaa. aisaa gi-aan japahu mayray meetaa. 1 rahaa-o.
ਨੈਨਹੁ ਸੂਤਕੁ ਬੈਨਹੁ ਸੂਤਕੁ ਸੂਤਕੁ ਸ਼ਵਨੀ ਹੋਈ ॥	nainhu sootak bainhu sootak sootak sarvanee ho-ee.
ਉਨਤ ਬੈਨਤ ਸੂਤਕੁ ਲਾਗੈ ਸੂਤਕੁ ਪਰੈ ਰਸੋਈ ॥੨॥	oothat baithat sootak laagai sootak parai raso-ee. 2
ਵਾਸਨ ਕੀ ਬਿਧਿ ਸਭੁ ਕੋਉ ਜਾਨੈ ਫੂਟਨ ਕੀ ਇਕੁ ਕੋਈ॥	faasan kee biDh sabh ko-oo jaanai chhootan kee ik ko-ee.
ਕਹਿ ਕਬੀਰ ਰਾਮੁ ਰਿਦੈ ਬਿਚਾਰੈ ਸੂਤਕੁ ਤਿਨੈ ਨ ਹੋਈ ॥੩॥੪੧॥	kahi kabeer raam ridai bichaarai sootak tinai na ho-ee. 3 41

During the times of Kabir Ji, and to a great extent even in present days, the Hindu priestly class, called *Pundits* or *Brahmins* had very much scared the people with superstitions and thoughts of contamination. It had become almost impossible for them to live their lives, unless they had pleased the *Brahmins* with special ceremonies and donations at all big and small events, from birth to death. In this *shabad*, Kabir Ji refutes all such superstitions, particularly the thought of the entire family being contaminated if there is any birth or death in the family.

Addressing a *Pundit* who believes in and propagates such superstitions, Kabir Ji says: “(O’ *Pundit*, if birth and death cause contamination and impurity, then) all the waters are contaminated and all the lands are contaminated, (because always many insects and bacteria are being born and are dying in these. In that way) there is contamination at birth,

and contamination at death, and the entire world is being ruined (in the superstitions of) contamination.”(1)

Therefore Kabir Ji asks: “O’ *Pundit*, tell me who is pure? O’ my friend, reflect on this knowledge.”(1-pause)

Next Kabir Ji enlightens that *Pundit* and the rest of the world with regard to real contamination or pollution. He says: “(In my view), our eyes are contaminated (when we look to another with covetousness), and our tongue (is contaminated when we speak ill of anybody.) Similarly our ears are contaminated (when we listen to evil or slanderous words. This way, whether we are sitting or standing, we are being contaminated by whatever we do. (Because unknowingly we kill many invisible insects and bacteria. Not only that), even our kitchen is contaminated. (Because while burning wood in the fire or drinking water, we are killing many insects and bacteria along with it).” (2)

Giving his conclusion, Kabir Ji says: “(The fact is that all these superstitious are mere doubts of the mind). Everybody knows how to have people imprisoned (into such entanglements and superstitions), but only a very rare person knows the way to be rid of them. Kabir says that one who contemplates God is not contaminated.”(3-41)

The message of the *shabad* is that instead of binding us down in useless superstitions of contamination at every juncture, we should concentrate on saving ourselves from the contamination of our mind by not indulging in any thoughts or acts of lust, slander, or greed etc.

ਗਉੜੀ ॥

ਝਗਰਾ ਏਕੁ ਨਿਬੇਰਹੁ ਰਾਮ ॥
ਜਉ ਤੁਮ ਅਪਨੇ ਜਨ ਸੌ ਕਾਮੁ ॥੧॥ ਰਹਾਉ ॥
ਇਹੁ ਮਨੁ ਬਡਾ ਕਿ ਜਾ ਸਉ ਮਨੁ ਮਾਨਿਆ ॥
ਰਾਮੁ ਬਡਾ ਕੈ ਰਾਮਹਿ ਜਾਨਿਆ ॥੧॥

ਬ੍ਰਹਮਾ ਬਡਾ ਕਿ ਜਾਸੁ ਉਪਾਇਆ ॥
ਬੇਦੁ ਬਡਾ ਕਿ ਜਹਾਂ ਤੇ ਆਇਆ ॥੨॥

ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ ॥
ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ ॥੩॥੪੨॥

ga-orhee.

jhagraa ayk nibayrahu raam.
ja-o tum apnay jan sou kaam. ||1|| rahaa-o.
ih man badaa ke jaa sa-o man maani-aa.
raam badaa kai raameh jaani-aa. ||1||

barahmaa badaa ke jaas upaa-i-aa.
bayd badaa ke jahaaⁿ tay aa-i-aa. ||2||

kahi kabeer ha-o bha-i-aa udaas.
tirath badaa ke har kaa daas. ||3||42||

Gaurri

According to Dr. Bh. Vir Singh Ji, perhaps Kabir Ji uttered this *shabad* when he was insulted at a pilgrimage place. Kabir Ji thinks that these pilgrimage places are created when some true devotee or saint of God happens to do some unusual feat there. These holy stations owe their existence to the devotees of God, but when these places are occupied by narrow minded bigots and selfish persons, they go to the extent of insulting and even banishing the true devotees who happen to visit such places, but do not subscribe to the selfish views of the occupiers. This is similar to the incident when devotee Nam Dev Ji was removed from a Hindu temple, or when Guru Teg Bahadur Ji was refused entry into Golden Temple by the priests and occupiers of that time. So in this *shabad*, while trying to establish the fact that

a devotee is higher than the pilgrimage place, Kabir Ji seems to be lovingly asking some questions from God to prove his point.

Kabir Ji says: “O’ God, if You need anything done from (Your) devotee, please resolve this one conflict (in the devotee’s mind).” (1-pause)

Now asking those questions, Kabir Ji says: “(Please tell me), is the mind greater or the One to whom it is attuned? Is God greater, or the one who realizes God?”(2)

Kabir Ji adds: “Is *Brahama* greater or He who created him? Is *Veda* (the Hindu Scriptures) greater or the (Source) from where it originated?”(3)

Perhaps expressing his disappointment at the treatment meted out to him while trying to visit some holy place, Kabir Ji says: “I (Kabir) say that I am feeling sad and desolate at heart, and wondering whether a pilgrim station is more sacred or a devotee of God (because of whose devotion that place becomes so sacred)?”(3-42)

The message of the *shabad* is that devotees of God, who truly love and worship Him, should never be discriminated against or insulted even if they don’t subscribe to the philosophies of the occupiers of a holy place.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ॥

raag ga-orhee chaytee.

ਦੇਖੋ ਭਾਈ ਗੁਾਨ ਕੀ ਆਈ ਆਂਧੀ ॥

daykhou bhaa-ee ga-yaan kee aa-ee
aaⁿDhee.

ਸਭੈ ਉਭਾਨੀ ਭ੍ਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ ਬਾਂਧੀ ॥੧॥
ਰਹਾਉ ॥

sabh^hai udaanee bh^haram kee taatee rahai na
maa-i-aa baaⁿDhee. ||1|| rahaa-o.

ਦੁਚਿਤੇ ਕੀ ਦੁਇ ਬੁਨਿ ਗਿਰਾਨੀ ਮੋਹ ਬਲੇਡਾ ਟੂਟਾ ॥

duchitay kee du-ay thoon giraanee moh
balaydaa tootaa.

ਤਿਸਨਾ ਛਾਨਿ ਪਰੀ ਧਰ ਉਪਰਿ ਦੁਰਮਤਿ ਭਾਂਡਾ ਫੂਟਾ ॥੧॥

tisnaa chhaan patee Dhar oopar durmat
bhaaⁿdaa footaa. ||1||

ਪੰਨਾ ੩੩੨

SGGS P-332

ਆਂਧੀ ਪਾਛੇ ਜੋ ਜਲੁ ਬਰਖੈ ਤਿਹਿ ਤੇਰਾ ਜਨੁ ਭੀਨਾਂ ॥

aaⁿDhee paachhay jo jal barkhai tihⁱ tayraa
jan bheenaⁿ.

ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਗਾਸਾ ਉਦੈ ਭਾਨੁ ਜਬ ਚੀਨਾ
॥੨॥੪੩॥

kahi kabeer man bha-i-aa pargaasaa udai
bhaan jab cheena. ||2||43||

RAAG GAURI CHETI

In this *shabad*, Kabir Ji is using a very beautiful metaphor to explain the effect, when suddenly one feels so enlightened, as if a storm of divine knowledge has overwhelmed a person’s mind. He compares the human life to a thatched hut supported by pillars of doubt, and surrounded by the walls of ignorance.

He says: “See dear brothers, the storm of divine knowledge has come. It has swept away the thatched hut of doubt, bound by the ropes of worldly attachment.”(1-pause)

Extending the analogy further, Kabir Ji says: “The two props of double mindedness have been pulled down, and the beam of worldly love has been broken. The thatched roof of Desire

has fallen to the ground and the pitcher of false mind has broken. (In other words, with the enlightenment of divine knowledge, the mind stops wavering. Its evil intellect and all other doubts disappear, and one is attuned to God's love).”(1)

Now comparing the bliss and enlightenment obtained as a result of this divine wisdom to the welcome rain and sunshine after a rain storm, Kabir Ji says: “O’ God, the rain of the nectar Name, which falls after the storm (of divine knowledge), has drenched Your devotee. Kabir says that his mind was illumined when he saw the sun (of divine knowledge).”(2-43)

The message of this *shabad* is that as long as we forsake God, we remain entangled in the bonds of worldly attachments and keep looking for other supports. When through Guru’s grace we meditate on God’s Name, we are imparted with divine knowledge. Then all these doubts and false supports disappear, we are illumined with true enlightenment, and experience true peace and contentment.

ਗਉੜੀ ਚੇਤੀ

ga-orhee chaytee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ॥
ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ ॥੧॥

har jas suneh na har gun gaavahi.
baatan hee asmaan giraaveh. ||1||

ਐਸੇ ਲੋਗਨ ਸਿਉ ਕਿਆ ਕਹੀਐ ॥
ਜੇ ਪੁਭ ਕੀਏ ਭਗਤਿ ਤੇ ਬਾਹਜ ਤਿਨ ਤੇ ਸਦਾ ਡਰਾਨੇ
ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥

aisay logan si-o ki-aa kahee-ai.
jo parabh kee-ay bhagat tay baahaj tin tay sadaa
daraanay rahee-ai. ||1|| rahaa-o.

ਆਪਿ ਨ ਦੇਹਿ ਚੁਰੂ ਭਰਿ ਪਾਨੀ ॥
ਤਿਹ ਨਿੰਦਹਿ ਜਿਹ ਗੰਗਾ ਆਨੀ ॥੨॥

aap na deh churoo bhar paanee.
tih nindeh jih gangaa aanee. ||2||

ਬੈਠਤ ਉਠਤ ਕੁਟਿਲਤਾ ਚਾਲਹਿ ॥
ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਘਾਲਹਿ ॥੩॥

baithat uthat kutiltaa chaaleh.
aap ga-ay a-uran hoo ghaaleh. ||3||

ਛਾਡਿ ਕੁਚਰਚਾ ਆਨ ਨ ਜਾਨਹਿ ॥
ਬੁਹਮਾ ਹੂ ਕੋ ਕਹਿਓ ਨ ਮਾਨਹਿ ॥੪॥

chhaad kuchrachaa aan na jaaneh.
barahmaa hoo ko kahi-o na maaneh. ||4||

ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਖੋਵਹਿ ॥
ਆਗਿ ਲਗਾਇ ਮੰਦਰ ਮੈ ਸੋਵਹਿ ॥੫॥

aap ga-ay a-uran hoo khoveh.
aag lagaa-ay mandar mai soveh. ||5||

ਅਵਰਨ ਹਸਤ ਆਪ ਹਰਿ ਕਾਨੇ ॥
ਤਿਨ ਕਉ ਦੇਖਿ ਕਬੀਰ ਲਜਾਨੇ ॥੬॥੧॥੪੪॥

avran hasat aap heh kaaⁿay.
tin ka-o daykh kabeer lajaanay. ||6||1||44||

Gaurri Cheti

In this *shabad*, Kabir Ji describes some of the traits and habits of clever slanderers and evil people, who themselves do not listen or utter God’s Name, but try to criticize others who meditate on God or do any virtuous deeds. They try to impress others with empty talks, but do not listen to any advice even from the most intelligent or holiest persons. Kabir Ji tells us what our attitude should be towards such people.

He says: “(There are some people, who) neither sing nor listen to God’s praise. But just by mere talk they claim to perform miracles.”(1)

Cautioning us against such people, Kabir Ji says: “There is no use trying to talk with such people, whom God Himself has kept devoid of any worship. We should always remain afraid of such people (and try to avoid them).”(1-pause)

Describing the evil nature of such people, Kabir Ji says: “(These people are so devoid of any conscience or morality) that they may not give even a handful of water (to a thirsty person), but they would slander those who might have diverted (large rivers like) *Ganges* (for the benefit of others. In other words, such people may not do even the slightest good deed for others, but they would easily find faults with those who might have performed great acts of charity).”(2)

Commenting further on the evil nature of such people, he says: “Whether they are sitting or standing, (at all times) they keep playing treacherous games. (Not only) they themselves have become worthless, but they also try to ruin others.”(3)

But that is not all. Regarding the stone heartedness and obstinacy of such people, Kabir Ji says: “Except slanderous talk, they know nothing. They will not listen to the advice of even the wisest or holiest person, like god *Brahama*.” (4)

Describing the fate of such people and those who come in contact with them, Kabir Ji says: “(Such people) are themselves gone amiss, and they mislead others as well. (These people are so evil and without conscience that even after causing so much trouble in others’ lives, as if they have) set their houses on fire (they don’t feel any guilt or shame, but simply) go and enjoy a worry-less sleep in those very houses.” (5)

In conclusion, Kabir Ji says: “These people themselves (are full of so many faults, as if) they are blind in one eye, but they laugh at (even the slightest weaknesses of) others. Seeing such people, Kabir (or any good person) feels embarrassed (at even being associated with them).”(6-1-44)

The message of this *shabad* is that no amount of advice can have any effect on self-conceited evil persons. They try to spoil others in their company. It is best to remain distant from such people.

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਕਬੀਰ ਜੀ

raag ga-orhee bairaagan kabeer jee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏਂ ਸਿਰਾਧ ਕਰਾਰੀ ॥

jeevat piṭar na maanai ko-oo moo-ayⁿ siradh
karaahee.

ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਊਆ ਕੂਕਰ
ਖਾਰੀ ॥੧॥

piṭar b^hee bapuray kaho ki-o paavahi ka-oo-aa
kookar k^haahee. ||1||

ਮੋ ਕਉ ਕੁਸਲੁ ਬਤਾਵਹੁ ਕੋਈ ॥

mo ka-o kusal baṭaavhu ko-ee.

ਕੁਸਲੁ ਕੁਸਲੁ ਕਰਤੇ ਜਗੁ ਬਿਨਸੈ ਕੁਸਲੁ ਭੀ ਕੈਸੇ ਹੋਈ
॥੧॥ ਰਹਾਉ ॥

kusal kusal kartay jag binsai kusal b^hee kaisay
ho-ee. ||1|| rahaa-o.

ਮਾਟੀ ਕੇ ਕਰਿ ਦੇਵੀ ਦੇਵਾ ਤਿਸੁ ਆਰੈ ਜੀਉ ਦੇਹੀ ॥

maatee kay kar dayvee dayvaa tis aagai jee-o
dayhee.

ਐਸੇ ਪਿਤਰ ਤੁਮਾਰੇ ਕਹੀਅਹਿ ਆਪਨ ਕਹਿਆ ਨ ਲੋਹੀ ॥੨॥	aisay piṭar ṭumaaray kahee-ahi aapan kahi-aa na layhee. 2
ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ ॥ ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਭੂਬੇ ਸੰਸਾਰੀ ॥੩॥	sarjee-o kaateh nirjee-o poojeh ant kaal ka-o bhaaree. raam naam kee gat nahee jaanee bhai doobay sansaaree. 3
ਦੇਵੀ ਦੇਵਾ ਪੂਜਹਿ ਡੋਲਹਿ ਪਾਰਬ੍ਰਹਮੁ ਨਹੀ ਜਾਨਾ ॥ ਕਹਤ ਕਬੀਰ ਅਕੁਲੁ ਨਹੀ ਚੇਤਿਆ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਨਾ ॥੪॥੧॥੪੫॥	dayvee dayvaa poojeh doleh paarbarahm nahee jaanaa. kahaṭ kabeer akul nahee chayṭi-aa bikhi-aa si-o laptaanaa. 4 1 45

RAAG GAURI BAAIRAAGAN KABIR JI

It is a custom among most of the Hindus, and even some Sikhs to hold special feasts called *Shraads* during the months of *Assu* and *Kattak* (mid September to mid October). At these occasions, both *Brahmans* and *Sikh* priests are fed, in the belief that these feasts reach their dead ancestors. They also perform similar ceremonies during marriages by making clay statues symbolizing their ancestors and paying homage to them. They believe that this way the ancestors are pleased and bless the families with peace and happiness. In this *shabad*, Kabir Ji is criticizing all such practices and telling us how hypocritical it is to not care for our elders when they are alive, but hold these worships and feasts when they are dead.

He says: “They do not respect or obey (their elders) while they are alive. (But) when they die, (their families) arrange *Shraads* (or special feasts for the family pundits or priests, believing that these feasts would reach the ancestors. But how can these meals reach) the poor ancestors (whose whereabouts nobody knows? Actually it is) the crows or dogs who eat the food (meant for the ancestors).”(1)

Kabir Ji challenges such practices, and asks if somebody can tell him where any charitable deed lies in such things. He says: “Let someone tell me, what is a real beneficial act which gives inner Happiness? We speak of “Inner Happiness” while the whole world is dying, and no one knows how to get this “Happiness.” (1-pause)

Commenting further on their practices of killing live animals to place before dead statues, and believing that the food will reach their dead ancestors, Kabir Ji says: “Making gods and goddesses of clay, people offer them living creatures (such as goats. But you don’t realize that the souls of) your dead ancestors cannot ask for what they really need.” (2)

Cautioning them against the punishment awaiting them for the sin of killing live animals to place before lifeless statues, Kabir Ji says: “Those who kill living creatures to propitiate dead ones are making their own end miserable. The fact is that such people do not realize the merit of (meditating on) God’s Name, and this way they are drowned in the dreadful sea of worldly existences.”(3)

In conclusion, Kabir Ji says: “The world is worshipping gods and goddesses instead of realizing the supreme God. Kabir says, instead of worshipping the caste-free God, they are getting entangled in the bonds of (poisonous) worldly attachment.”(4-1-45)

The message of this *shabad* is that instead of being entangled in rituals and religious feasts for our ancestors, or worshipping lifeless gods and goddesses, we should serve and respect them during their lifetime. Doing this while meditating on the one supreme God would bring us true peace and happiness.

ਗਉੜੀ ॥

ga-orhee.

ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ ॥

jeevaṭ marai marai fun jeevai aisay sunn samaa-i-aa.

ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਬਹੁਤਿ ਨ ਭਵਜਲਿ ਪਾਇਆ ॥੧॥

anjan maahi niranjan rahee-ai bahurh na bhavjal paa-i-aa. ||1||

ਮੇਰੇ ਰਾਮ ਐਸਾ ਖੀਰੁ ਬਿਲੋਈਐ ॥

mayray raam aisaa kheer bilo-ee-ai.

ਗੁਰਮਤਿ ਮਨੁਆ ਅਸਥਿਰੁ ਰਾਖਹੁ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੀਓਈਐ ॥੧॥ ਰਹਾਉ ॥

gurmat manoo-aa asthir raakho in biDh amrit pee-o-ee-ai. ||1|| rahaa-o.

ਗੁਰ ਕੈ ਬਾਣਿ ਬਜਰ ਕਲ ਛੇਦੀ ਪ੍ਰਗਟਿਆ ਪਦੁ ਪਰਗਾਸਾ ॥

gur kai baan bajar kal chhaydee pargati-aa pad pargaasaa.

ਸਕਤਿ ਅਧੋਰ ਜੇਵੜੀ ਭ੍ਰਮੁ ਚੂਕਾ ਨਿਹਚਲੁ ਸਿਵ ਘਰਿ ਬਾਸਾ ॥੨॥

sakaṭ aDhayr jayvrhee bharam chookaa nihchal siv ghar baasaa. ||2||

ਤਿਨਿ ਬਿਨੁ ਬਾਣੈ ਧਨਖੁ ਚਢਾਈਐ ਇਹੁ ਜਗੁ ਬੋਧਿਆ ਭਾਈ ॥

tin bin baanai Dhanakh chadhhaa-ee-ai ih jag bayDhi-aa bhaa-ee.

ਪੰਨਾ ੩੩੩

SGGS P-333

ਦਹ ਦਿਸ ਬੁਝੀ ਪਵਨੁ ਬੁਲਾਵੈ ਡੋਰਿ ਰਹੀ ਲਿਵ ਲਾਈ ॥੩॥

dah dis boodee pavan jhulaavai dor rahee liv laa-ee. ||3||

ਉਨਮਨਿ ਮਨੁਆ ਸੁੰਨਿ ਸਮਾਨਾ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ ॥

unman manoo-aa sunn samaanaa dubiDhaa durmat bhaagee.

ਕਹੁ ਕਬੀਰ ਅਨਭਉ ਇਕੁ ਦੇਖਿਆ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੪॥੨॥੪੬॥

kaho kabeer anbhao ik daykhi-aa raam naam liv laagee. ||4||2||46||

Gaurri

In this *shabad*, Kabir Ji is describing the way of holy and detached persons who although live in this world and perform worldly duties, yet remain so detached from worldly entanglements and temptations, as if they are dead, even though they are still alive physically.

He says: "The person who first dies, and then comes to life again, merges in the seedless trance. (In other words, the one who so detaches oneself from worldly entanglements that for all practical purposes he or she is dead to the world lives a true spiritual life absorbed in a mental state where no thoughts arise). In this way, we lives a life detached from all worldly temptations while still living among the (poisonous) world. (In this way), one doesn't fall into the dreadful ocean (of worldly existence) again."(1)

Now addressing us in a most affectionate way, Kabir Ji says: "O' my dear friends, we should so churn the milk (of repeating God's Name), that through Guru's advice we still our mind and drink the nectar of (God's) Name."(1-pause)

Sharing his own experience, Kabir Ji says: “With the help of Guru’s arrow (the *Gurbani*), I have pierced the hard core of my evil intellect, and now my mind is illuminated (with divine knowledge) and all my doubts and fears are removed. Just as a person, when going from darkness to light, comes to know that thing which appeared to be a snake was actually a piece of rope, similarly my worldly illusion has vanished and my mind is absorbed in the blissful God.” (2)

Now describing how he has kept himself unaffected by worldly attachments, Kabir Ji says: “(In a way, worldly attachment) has aimed its bow without a shaft at the world (and is thus adversely affecting people without their knowing. But I have not let it hurt me, because my strategy is like that of a kite which, although affected by winds from all directions, remains stable because it is attached to its string. (Similarly, instead of letting worldly attachments mislead me, I keep firmly acting according to my Guru’s word).” (3)

Sharing the end result of his strategy, Kabir Ji says: “(Now) my mind abides in the blissful heaven, free of any desires, and the evil of double-mindedness has gone away. Kabir says that now he has seen an unbelievable wonder, and his mind remains attuned to God’s Name.”(4-2-46)

The message of this *shabad* is that if we want to remain unaffected by worldly allurements while still living in the world, then we should strictly follow the Guru’s advice. We should control our ego so much that we appear dead to worldly temptations. Following Guru’s advice, we should meditate on God’s Name in such a slow and steady manner that one day we are utterly absorbed in His love, and become one with Him.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਤਿਪਦੇ ॥

ga-orhee bairaagan tipday.

ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਰਤਿ ਸੁੰਨ ਅਨਰਾਗੀ ॥

ultat pavan chakar khat bhayday surat sunn anraagee.

ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੋਜੁ ਬੈਰਾਗੀ ॥੧॥

aavai na jaa-ay marai na jeevai taas kхоj bairagee. ||1||

ਮੇਰੇ ਮਨ ਮਨ ਹੀ ਉਲਟਿ ਸਮਾਨਾ ॥

mayray man man hee ulat samaanaa.

ਗੁਰ ਪਰਸਾਦਿ ਅਕਲਿ ਭਈ ਅਵਰੈ ਨਾਤਰੁ ਥਾ ਬੋਗਾਨਾ ॥੧॥
ਚਹਾਉ ॥

gur parsaad akal bha-ee avrai naatar thaa baygaanaa. ||1|| rahaa-o.

ਨਿਵਰੈ ਦੂਰਿ ਦੂਰਿ ਫੁਨਿ ਨਿਵਰੈ ਜਿਨਿ ਜੈਸਾ ਕਰਿ ਮਾਨਿਆ ॥

nivrai door door fun nivrai jin jaisaa kar maani-aa.

ਅਲਉੜੀ ਕਾ ਜੈਸੇ ਭਇਆ ਬਰੇਡਾ ਜਿਨਿ ਪੀਆ ਤਿਨਿ
ਜਾਨਿਆ ॥੨॥

aluttee kaa jaisay bha-i-aa baraydaa jin pee-aa tin jaani-aa. ||2||

ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇ ਸਿਉ ਕਹੀਐ ਐਸਾ ਕੋਇ ਬਿਬੇਕੀ
॥

tayree nirgun katha kaa-ay si-o kahee-ai aisa ko-ay bibaykee.

ਕਹੁ ਕਬੀਰ ਜਿਨਿ ਦੀਆ ਪਲੀਤਾ ਤਿਨਿ ਤੈਸੀ ਝਲ ਦੇਖੀ
॥੩॥੩॥੪੭॥

kaho kabeer jin dee-aa paleetaa tin taisee jhal daykhee. ||3||3||47||

GAURI BAIRAAGAN TIPDAY

According to Dr. Bh. Vir Singh Ji this *shabad* refers to a conversation between Kabir Ji and a *Hath yogi* (who believed in different breathing exercises to control the mind). Referring to

the yogi's practice of controlling the breath so that instead of going down, it goes up through six imaginary circles in the body called *Chakras*, Kabir Ji asks him to turn his mind towards God.

Addressing that yogi, Kabir Ji says: "(O' yogi, you claim that) you have turned your breath upside down and have passed your breath through those six *chakras* (or breath stages), and have made your consciousness a lover of the "Void". (But what is the use of all this? I suggest that instead of) becoming detached from worldly attachments, you should search for that (God) who neither comes nor goes, and is neither born nor dies."(1)

Answering the yogi's question regarding whether he has also tried turning his breath upside down, Kabir Ji replies: "(In my case, instead of turning my breath upside down) I have turned my mind (away from lustful pursuits, and have merged it in God). Through the Guru's grace my intellect has become different (and instead of being in love with the world, it has been imbued with the love of God). Otherwise (this mind was ignorant like a) stranger (for Him)."(1-pause)

Describing the results of his technique, Kabir Ji says: "The evil impulses like lust and anger (which previously used to easily overpower me and which appeared) to be near, have now become distant, and (God who seemed to be far), has now become near. (But this realization is such that it cannot be described, it can only be experienced). It is just like the sweet drink or *sherbet* of rock candy; the taste of which only that person knows who has actually partaken of it."(2)

Now Kabir addresses God and says: "O' God, with whom may we talk about Your gospel, which is beyond ordinary qualities? (It is, only) a very rare discriminating thinker (who is interested in such high order spiritual talks). Kabir says that just as only the one who lights the fuse in the gun knows about the shock one has to bear, (similarly only that person knows about the unbearable yet most pleasing experience who sees the flashing vision of God)."(3-47)

The message of this *shabad* is that instead of practicing difficult breathing exercises advocated by yogis, we should turn our mind away from worldly allurements and towards the word of the Guru, and loving devotion for God. One day showing mercy, God would bless us also with His wondrous revelation.

ਗਉੜੀ ॥

ga-orhee.

ਤਹ ਪਾਵਸ ਸਿੰਧੂ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ
ਨਾਹੀ ॥

tah paavas sinDh Dhoop nahee chhahee-aa tah
utpat̄ parla-o naahee.

ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੇਉ ਤਹ
ਨਾਹੀ ॥੧॥

jeevan mirat̄ na dukh suk̄h bi-aapai sunn
samaaDh do-oo tah naahee. ||1||

ਸਹਜ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਨਿਰਾਰੀ ॥
ਤੁਲਿ ਨਹੀ ਚਵੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ
॥੧॥ ਰਹਾਉ ॥

sahj kee akath kathaai hai niraaree.
tul nahee chadhjai jaa-ay na mukaat̄ee halukee
lagai na bhaaree. ||1|| rahaa-o.

ਅਰਧ ਉਰਧ ਦੇਉ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ ॥

araDh uraDh do-oo tah naahee raat̄ dinas tah
naahee.

ਜਲੁ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹਾ
ਸਮਾਹੀ ॥੨॥

jāl nahee pavan paavak fun naahee sat̄gur
tahaai samaahee. ||2||

ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਲਹੀਐ ॥	agam agochar rahai niranṭar gur kirpaa ṭay lahee-ai.
ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰੁ ਅਪੁਨੇ ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ॥੩॥੪॥੪੮॥	kaho kabeer bal jaa-o gur apunay satsangaṭ mil rahee-ai. 3 4 48

Gaurri

Discussing the divine realization which one experiences when one's mind turns away from worldly affairs and is fully attuned to God, in the second stanza of the previous *shabad* Kabir Ji remarked: "This realization is such that it cannot be described; it can only be experienced). It is just like the sweet drink or *sherbet* of rock candy, the taste of which only that person knows who has actually partaken of it." However, in this *shabad* he explains the state of mind of such a person by pointing to many Hindu beliefs regarding different kinds of heavens where they aspire to reside after death, and for which they give many donations to *Brahmans*, and perform other rituals.

Kabir Ji says: "(In this state of mind) one does not care whether it is a rainy season, ocean, sunshine or shade (or any other limits of time or territory). There is neither creation nor dissolution. (In other words, in that state there is neither a longing for life, nor fear of death), neither is one afflicted with pain nor (puffed up with) pleasure. (In that state one is so blissfully attuned to God that there is no concern even for achieving the state of) thoughtlessness or deep meditation."(1)

Regarding this state, he says: "The discourse of this state of equipoise is indescribable and unique. It can neither be weighed nor exhausted. It neither feels light nor heavy. (It always gives the same peace and comfort)." (1-pause)

Further describing this stage, Kabir Ji says: "(In that stage of mind) there are no ups and downs and no night or day. (In other words, in that state one neither is unaware of worldly evils nor does one run after false worldly pleasures. In that state), there is neither the water (of evil impulses) nor the flights of the mercurial mind for worldly riches. (In that state, only the immaculate word of) the true Guru is pervading (in the mind)."(2)

Finally telling us how to reach that state of mind, Kabir Ji says: "(O' my friends, God) is inaccessible, and beyond the comprehension of our sense faculties. It is only through the Guru's grace that we obtain Him. Therefore Kabir says, "I am a sacrifice to my Guru, (and I suggest) that we should always remain united with his holy congregation."(3-4-48)

The message of this *shabad* is that if we want to enjoy the unique state of equipoise in which we rise above all the limitations of worldly ties, seasons, and boundaries, and remain in a blissful state of oneness with God, then we should follow the advice of our true Guru (Granth Sahib Ji) and remain united with his holy congregation.

ਗਉੜੀ ॥	ga-orhee.
ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਬਿਸਾਹੇ ਪਵਨੁ ਪੂਜੀ ਪਰਗਾਸਿਓ ॥	paapu punn du-ay bail bisaahay pavan poojee pargaasi-o.
ਤ੍ਰਿਸਨਾ ਗੁਣਿ ਭਰੀ ਘਟ ਭੀਤਰਿ ਇਨ ਬਿਧਿ ਟਾਂਡ ਬਿਸਾਹਿਓ ॥੧॥	ṭarisnaa goon bharee ghat bheetar in biDh taa'd bisaahi-o. 1
ਐਸਾ ਨਾਇਕੁ ਰਾਮੁ ਹਮਾਰਾ ॥	aisaa naa-ik raam hamaaraa.

ਸਗਲ ਸੰਸਾਰੁ ਕੀਓ ਬਨਜਾਰਾ ॥੧॥ ਰਹਾਉ ॥	sagal sansaar kee-o banjaaraa. 1 rahaa-o.
ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਭਏ ਜਗਾਤੀ ਮਨ ਤਰੰਗ ਬਟਵਾਰਾ ॥	kaam kroDh du-ay bha-ay jagaatee man tarang batvaaraa.
ਪੰਚ ਤਤੁ ਮਿਲਿ ਦਾਨੁ ਨਿਬੇਰਹਿ ਟਾਂਡਾ ਉਤਰਿਓ ਪਾਰਾ ॥੨॥	panch tat mil daan nibayreh taa ⁿ daa utri-o paaraa. 2
ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਬ ਐਸੀ ਬਨਿ ਆਈ ॥	kahaṭ kabeer sunhu ray sanṭahu ab aisee ban aa-ee.
ਘਾਟੀ ਚਢਤ ਬੈਲੁ ਇਕੁ ਥਾਕਾ ਚਲੋ ਗੋਨਿ ਛਿਟਕਾਈ ॥੩॥੫॥੪੯॥	ghaatee chadhaṭ bail ik thaakaa chalo gon chhitkaa-ee. 3 5 49

Gaurri

According to Dr. Bh. Vir Singh Ji, Kabir Ji uttered this *shabad* in response to the offer of a merchant to engage some peddlers to do business on Kabir Ji's behalf, so that the profit earned by them could help him meet some of the expenses of his guests who often used to come and visit him to talk about spiritual matters. In those days most of the business used to be carried out by petty traders (or peddlers) who would obtain some merchandise (usually food grains) from the whole seller, load it on bullock carts, and go to sell the merchandise in far off places.

Responding to this offer, Kabir Ji comments on human life itself, and compares human beings to peddlers. He says: "(O' my friend, in this world) human beings are like peddlers who have bought two bullocks, one of virtue and the other of evil. These peddlers have the capital of breaths with them. Their mind is like a sack filled with (worldly) desires, (as if this is) the merchandise they have purchased (for doing business in this world)." (1)

Now talking about the wholesale merchant or (God) in this business, Kabir Ji says: "Our God is such a Merchant that He has made all (the humans in this) world His peddlers." (1-pause)

To complete the analogy, Kabir Ji says: "Lust and anger have both become like custom-duty collectors, and the desires of the mind as highway robbers. (In other words, lust and anger are robbing humans of their peace of mind, the worldly desires are making them waste their valuable time, and their life breaths are being spent in satisfying their worldly desires rather than meditating on God's Name). In this way, all these five impulses (of lust, anger, greed, attachment, and ego) completely exhaust one's charity (or any virtuous deed done by that one), and all one's merchandise of unfulfilled desires crosses over. (In other words human beings are departing from the world with nothing but their unfulfilled worldly desires)." (2)

Kabir Ji concludes this *shabad* by reflecting on his own state of mind. He says: "Listen O' saints, such has become the state of affairs for me now that going uphill on the mount of God's worship, my one ox (laden with the load of sins) is exhausted, and casting away its load has run away. (So now I am left with the virtuous ox or good intellect, and so I am only engaged in meditating on God's Name)" (3-5-49)

The message of this *shabad* is that we human beings are like petty traders whom God has sent with a fixed capital of breaths in this world. Instead of wasting this capital in satisfying our worldly desires, we should use these breaths to meditate on God's Name. In this way perhaps we won't have to come to the world and go through the painful cycle of births and deaths again.

ਗੁੰਡੀ ਪੰਚਪਦਾ ॥

ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰੜੈ ਜਾਣਾ ॥
ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ ॥੧॥

ਕਹੁ ਡਡੀਆ ਬਾਧੈ ਧਨ ਖੜੀ ॥
ਪਾਹੂ ਘਰਿ ਆਏ ਮੁਕਲਾਉ ਆਏ ॥੧॥ ਰਹਾਉ ॥

ਓਹ ਜਿ ਦਿਸੈ ਖੁਹੜੀ ਕਉਨ ਲਾਜੁ ਵਹਾਰੀ ॥
ਲਾਜੁ ਘੜੀ ਸਿਉ ਤੂਟਿ ਪੜੀ ਉਠਿ ਚਲੀ ਪਨਿਹਾਰੀ ॥੨॥

ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰੇ ਅਪੁਨਾ ਕਾਰਜੁ ਸਵਾਰੇ
॥

ਪੰਨਾ ੩੩੪

ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ॥੩॥

ਕਿਰਤ ਕੀ ਬਾਂਧੀ ਸਭ ਫਿਰੈ ਦੇਖਹੁ ਬੀਚਾਰੀ ॥
ਏਸ ਨੋ ਕਿਆ ਆਖੀਐ ਕਿਆ ਕਰੇ ਵਿਚਾਰੀ ॥੪॥

ਭਈ ਨਿਰਾਸੀ ਉਠਿ ਚਲੀ ਚਿਤ ਬੰਧਿ ਨ ਧੀਰਾ ॥
ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹੁ ਭਜੁ ਸਰਣਿ ਕਬੀਰਾ
॥੫॥੬॥੫੦॥

ga-orhee panchpadaa.

payvkarhai din chaar hai saahurrhai jaanaa.
anDhaa lok na jaan-ee moorakh ay-aanaa.
||1||

kaho dadee-aa baaDhai Dhan kharhee.
paahoo ghar aa-ay muklaa-oo aa-ay. ||1||
rahaa-o.

oh je disai kхоohrhee ka-un laaj vahaaree.
laaj gharhee si-o toot parhee uth chalee
panihaaree. ||2||

saahib ho-ay da-i-aal kirpaa karay apunaa
kaaraj savaaray.

SGGS P-334

taa sohagan jaanee-ai gur sabad beechaaray.
||3||

kirat kee baaDhee sabh firai daykhhu
beechaaree.
ays no ki-aa aakhee-ai ki-aa karay vichaaree.
||4||

bha-ee niraasee uth chalee chit banDh na
Dheeraa.
har kee charnee laag rahu bhaj saran
kabeeraa. ||5||6||50||

GAURRI PANCH PADA

According to Dr. Bh. Vir Singh Ji, Kabir Ji uttered this *shabad* upon seeing a person die. On one hand his relatives were preparing his dead body for the funeral; but on the other hand the soul was helplessly watching that the demons of death had come to take it away. Kabir Ji compares this situation to a bride whom the marriage party has come to take away from her parents' home, but the ignorant bride is still engaged in her household tasks.

Kabir Ji says: "In the parents' home (this world, the soul) bride's stay is brief; in the end it has to go to the in-laws house (the next world). But the ignorant world doesn't realize this."(1)

Comparing the situation of an ordinary human being who is pre-occupied with worldly affairs and unaware that death is hovering over the head to an ignorant bride engaged in household tasks while her in-laws have come to take her away, Kabir Ji says: "(O' my friends), see (what a strange situation it is that) the bride is standing wearing a loin-cloth (work dress) while guests from the in-laws house have come (to take her with them)."(1-pause)

Kabir Ji now uses the analogy of a woman who comes to a small well to fill an earthen pitcher with water. When she lowers the pitcher into the well with a rope it breaks, and

both the pitcher and the rope fall into the well and the woman goes away disappointed. Comparing a human soul to that disappointed lady, Kabir Ji says: “Who is that lady dropping a rope into that small well? Soon this rope will break (the pitcher will fall into the well) and the water carrier will rise up and depart disappointed (from the well. In other words, while still engaged in amassing worldly wealth, the body succumbs to death and the soul departs disappointed from the world).”(2)

Now describing the circumstances when a human being doesn't suffer such a disappointing end, Kabir Ji says: “If the Master becomes merciful and shows His kindness (on the human being), then He can set his affairs right. But the (human soul) is considered the wedded and united bride (of God) only if she reflects on the Guru's word.”(3)

Taking pity on the ignorant humans, in fact the entire world, Kabir Ji says: “(O' my friends), if we reflect upon the real situation (then we cannot blame the human soul). The entire world is moving around, bound to its fate as determined (by God) on the basis of its past deeds.”(4)

Kabir Ji concludes this *shabad* by advising himself (and indirectly all of us). He says: “(O' my friends, in the end) the human (soul) leaves the world frustrated and without any solace in its mind. (To save yourself from this disappointment), O' Kabir, repair to God's refuge and remain attached to His lotus feet (loving memory).”(5-6-50)

The message of this *shabad* is that our stay in this world is only for a few days. We don't know when suddenly our life breaths may come to an end, and we may have to depart from the world in a disappointed state of mind. Therefore instead of wasting our time in useless worldly pursuits, we should try to use this time in a positive way by reflecting on Guru's word and meditating on God's Name.

ਗਉੜੀ ॥

ga-orhee.

ਜੋਗੀ ਕਹਹਿ ਜੋਗੁ ਭਲ ਮੀਠਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ॥

jogee kaheh jog bhal meethaa avar na
doojaa bhaa-ee.

ਰੁੰਡਿਤ ਮੁੰਡਿਤ ਏਕੈ ਸਬਦੀ ਏਇ ਕਹਹਿ ਸਿਧਿ ਪਾਈ ॥੧॥

rundiṭ mundiṭ aykai sabdee ay-ay kaheh siDh
paa-ee. ||1||

ਹਰਿ ਬਿਨੁ ਭਰਮਿ ਭੁਲਾਨੇ ਅੰਧਾ ॥

har bin bharam bhulaanay anDhaa.

ਜਾ ਪਹਿ ਜਾਉ ਆਪੁ ਛੁਟਕਾਵਨਿ ਤੇ ਬਾਧੇ ਬਹੁ ਫੰਧਾ ॥੧॥
ਰਹਾਉ ॥

jaa peh jaa-o aap chhutkaavan tay baaDhay
baho fanDhaa. ||1|| rahaa-o.

ਜਹ ਤੇ ਉਪਜੀ ਤਹੀ ਸਮਾਨੀ ਇਹ ਬਿਧਿ ਬਿਸਰੀ ਤਬ ਹੀ ॥

jah tay upjee thaee samaanee ih biDh bisree
tab hee.

ਪੰਡਿਤ ਗੁਣੀ ਸੂਰ ਹਮ ਦਾਤੇ ਏਹਿ ਕਹਹਿ ਬਡ ਹਮ ਹੀ ॥੨॥

pandiṭ guṇee soor ham daatay ayhi kaheh
bad ham hee. ||2||

ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੁਝੈ ਬਿਨੁ ਬੁਝੇ ਕਿਉ ਰਹੀਐ ॥

jisahi bujhaa-ay so-ee boojhai bin boojhay
ki-o rahee-ai.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੋਰਾ ਚੂਕੈ ਇਨ ਬਿਧਿ ਮਾਣਕੁ ਲਹੀਐ ॥੩॥

satgur milai anDhayraa chookai in biDh
maanak lahee-ai. ||3||

ਤਜਿ ਬਾਵੇ ਦਾਹਨੇ ਬਿਕਾਰਾ ਹਰਿ ਪਦੁ ਦਿੜੁ ਕਰਿ ਰਹੀਐ ॥

taj baavay daahnay bikaaraa har pad darikh
kar rahee-ai.

ਕਹੁ ਕਬੀਰ ਗੁੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ
॥੪॥੭॥੫੧॥

kaho kabeer gooⁿgai gurh khaa-i-aa
poochhay tay ki-aa kahee-ai. ||4||7||51||

Gaurri

In the previous *shabad*, Kabir Ji commented on the fate of ordinary ignorant people who do not realize what the real object of life is. They waste it away in false pursuits of worldly riches and power. In this *shabad*, Kabir Ji is commenting on those yogis, ascetics, and other similar sects wearing different garbs, who outwardly have abandoned the world and have started on the path of spiritual advancement. Yet instead of pursuing the true purpose of uniting with God, they keep entangled in false self-conceits and prides of their ways of adopting certain dresses or symbols etc.

Commenting on the lives of such people, Kabir Ji says: “The yogis proclaim that only the way of Yoga is the sweetest and except this there is no other (better) way. The ones with their heads and faces shaved and those who utter one word (*Alakhh* -the incomprehensible God, again and again) say that only they have obtained perfection.”(1)

Realizing the truth about all such mistaken beliefs, Kabir Ji says: “(The fact is that) forsaking God, all these ignorant ones have gone astray in doubt. (The result is that) to whosoever I go to liberate (myself from the bonds of Ego, I find that) he himself is bound in many chains (of false beliefs and self-conceit).” (1-pause)

Commenting on the basic reason behind one’s ego, and why people of different sects remain afflicted with it, Kabir Ji says: “From where (the ego) originates, it remains absorbed in that place. (In other words, from whichever sect it originates, it afflicts the followers of that very sect. Throughout their lives they keep thinking that only their way of life and outwards garbs and symbols of their faith are the right way to reach God). In this very way the (entire world) has forsaken God. All pundits, meritorious people, warriors etc. claim that they alone are the greatest (or the holiest).”(2)

Explaining the way to find the true path to reunite with God, Kabir Ji says: “The fact is that only that person understands (the essence) whom God Himself makes to understand. Without understanding the reality there is no use of living. When one meets the true Guru one’s ignorance is removed, and in this way one finds the gem (of God’s Name).” (3)

In conclusion, Kabir Ji says: “(O’ my friends), forsaking all other side-tracking evils, we should firmly keep our eye on the target of uniting with God. Kabir says, (when we achieve this true object of life, the bliss of that experience is indescribable, like the pleasure obtained by) a dumb person upon eating sweets. When asked (about this taste), that person cannot say anything.”(4-7-51)

The message of the *shabad* is that we shouldn’t run after different yogis and recluses or other sects. Instead we should listen and act upon the advice of our true Guru (Granth Sahib Ji), and meditate on God’s Name. Only in this way would our ego disintegrate, and we would achieve the real purpose of uniting with God.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਕਬੀਰ ਜੀ ॥

raag ga-orhee poorbee kabeer jee.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur prasaad.

ਜਹ ਕਛੁ ਅਹਾ ਤਹਾ ਕਿਛੁ ਨਾਹੀ ਪੰਚ ਤਤੁ ਤਹ ਨਾਹੀ ॥

jah kachh ahaa tahaa kichh naahee panch tat
tah naahee.

ਇਤਾ ਪਿੰਗੁਲਾ ਸੁਖਮਨ ਬੰਦੇ ਏ ਅਵਗਨ ਕਤ ਜਾਹੀ ॥੧॥	ir̥hāa pingulāa sukhman banday ay avgan kaṭ jaahee. 1
ਤਾਗਾ ਤੂਟਾ ਗਗਨੁ ਬਿਨਸਿ ਗਇਆ ਤੇਰਾ ਬੋਲਤੁ ਕਹਾ ਸਮਾਈ ॥	ṭaagaa ṭootaa gagan binas ga-i-aa ṭayraa bolat̤ kahaa samaa-ee.
ਏਹ ਸੰਸਾ ਮੋ ਕਉ ਅਨਦਿਨੁ ਬਿਆਪੈ ਮੋ ਕਉ ਕੋ ਨ ਕਹੈ ਸਮਝਾਈ ॥੧॥ ਰਹਾਉ ॥	ayh sansaa mo ka-o an-din bi-aapai mo ka-o ko na kahai samj̥hāa-ee. 1 rahaa-o.
ਜਹ ਬਰਭੰਡੁ ਪਿੰਡੁ ਤਹ ਨਾਹੀ ਰਚਨਹਾਰੁ ਤਹ ਨਾਹੀ ॥	jah barbh̥and pind ṭah naahee rachanhaar ṭah naahee.
ਜੋੜਨਹਾਰੋ ਸਦਾ ਅਤੀਤਾ ਇਹ ਕਹੀਐ ਕਿਸੁ ਮਾਹੀ ॥੨॥	joṛh̥anhaaro sadaa aṭēṭāa ih kahee-ai kis maahee. 2
ਜੋੜੀ ਜੁੜੈ ਨ ਤੋੜੀ ਤੂਟੈ ਜਬ ਲਗੁ ਹੋਇ ਬਿਨਾਸੀ ॥	joṛhee jur̥hai na ṭor̥hee ṭootai jab lag ho-ay binaasee.
ਕਾ ਕੋ ਠਾਕੁਰੁ ਕਾ ਕੋ ਸੇਵਕੁ ਕੋ ਕਾਹੂ ਕੈ ਜਾਸੀ ॥੩॥	kaa ko ṭh̥aakur kaa ko sayvak ko kaahoo kai jaasee. 3
ਕਹੁ ਕਬੀਰ ਲਿਵ ਲਾਗਿ ਰਹੀ ਹੈ ਜਹਾ ਬਸੇ ਦਿਨ ਰਾਤੀ ॥	kaho kabeer liv laag rahee hai jahaa basay ḍin raat̤ee.
ਉਆ ਕਾ ਮਰਮੁ ਓਹੀ ਪਰੁ ਜਾਨੈ ਓਹੁ ਤਉ ਸਦਾ ਅਬਿਨਾਸੀ ॥੪॥੧॥੫੨॥	u-aa kaa maram ohee par jaanai oh ṭa-o sadaa abh̥inaasee. 4 1 52

RAAG GAURI POORBI KABIR JI

According to Dr. Bh. Vir Singh Ji, Kabir Ji uttered this *shabad* on the occasion of death of a yogi who used to engage in different breathing exercises and other yogic techniques, and claimed that in this way he became absorbed in divine meditation. Kabir Ji did not agree with the ways and practices followed by the yogi.

Still expressing his mixed feelings, Kabir Ji says: “The life that was, is no more here; even the five elements (constituting the body) have scattered. O’ man, you have lost yourself in all these ways of counting (the breaths through) the left nostril, right nostril and *Sukhman* (the vein believed to run in the center).” (1)

Kabir Ji further asks: “Where has your speech gone? The string (of your breaths) is broken and the brain is destroyed. Night and day this anxiety haunts me, but no one can resolve this doubt of mine.” (1-pause)

Continuing to express his doubt about the meaning of life and the body, Kabir Ji says: “The body which mirrored the entire universe is not there, nor its prompter, the mind. He (the God) who forges the elements together remains apart, so where then does the soul go to abide?” (2)

Now expressing his own belief, Kabir Ji says: “So long as our mind remains attached with our perishable body, we can neither unite with God, nor can we break with (the world). In this state of mind (no one can say) who is its true master and whose servant it is? So where will this (soul) go (after death)?” (3)

Kabir Ji concludes the *shabad* by saying: “(As for me), my mind is attuned to the memory (of God) and keeps residing there day and night. His mystery only He knows, and He is always imperishable.” (4-1-52)

The message of this *shabad* is that the best way of uniting with God is to attune our mind to His Name and remain absorbed in that state day and night.

ਗਉੜੀ ॥

ga-orhee.

ਸੁਰਤਿ ਸਿਮ੍ਰਿਤਿ ਦੁਇ ਕੰਨੀ ਮੁੰਦਾ ਪਰਮਿਤਿ ਬਾਹਰਿ ਖਿੰਬਾ ॥

surat simrit du-ay kannee munda parmit
baahar khinthaa.

ਸੁੰਨ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬੈਸਣੁ ਕਲਪ ਬਿਬਰਜਿਤ ਪੰਥਾ ॥੧॥

sunn gufaa meh aasan baisan kalap bibarjit
panthaa. ||1||

ਮੇਰੇ ਰਾਜਨ ਮੈ ਬੈਰਾਗੀ ਜੋਗੀ ॥

mayray raajan mai bairaaagee jogee.

ਮਰਤ ਨ ਸੋਗ ਬਿਓਗੀ ॥੧॥ ਰਹਾਉ ॥

marat na sog bi-ogee. ||1|| rahaa-o.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਮਹਿ ਸਿੰਢੀ ਮੇਰਾ ਬਟੂਆ ਸਭੁ ਜਗੁ ਭਸਮਾਧਾਰੀ
॥

khand barahmand meh sinyee mayraa
batoo-aa sabh jag bhasmaaDhaaree.

ਤਾੜੀ ਲਾਗੀ ਤ੍ਰਿਪਲੁ ਪਲਟੀਐ ਫੂਟੈ ਹੋਇ ਪਸਾਰੀ ॥੨॥

taarhee laagee taripal paltee-ai chhootai ho-ay
pasaaree. ||2||

ਮਨੁ ਪਵਨੁ ਦੁਇ ਤੂੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ ॥

man pavan du-ay toombaa karee hai jug jug
saarad saajee.

ਪੰਨਾ ੩੩੫

SGGS P-335

ਬਿਰੁ ਭਈ ਤੰਤੀ ਤੂਟਸਿ ਨਾਹੀ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੀ ॥੩॥

thir bha-ee tantee tootas naahee anhad
kinguree baajee. ||3||

ਸੁਨਿ ਮਨ ਮਗਨ ਭਏ ਹੈ ਪੂਚੇ ਮਾਇਆ ਡੋਲ ਨ ਲਾਗੀ ॥

sun man magan bha-ay hai pooray maa-i-aa
dol na laagee.

ਕਹੂ ਕਬੀਰ ਤਾ ਕਉ ਪੁਨਰਪਿ ਜਨਮੁ ਨਹੀ ਖੇਲਿ ਗਇਓ
ਬੈਰਾਗੀ ॥੪॥੨॥੫੩॥

kaho kabeer taa ka-o punrap janam nahee
khayl ga-i-o bairaaagee. ||4||2||53||

Gaurri

According to Dr. Bh. Vir Singh Ji, Kabir Ji uttered this *shabad*, in response to the advice from a yogi who asked Kabir Ji to adopt the same special dress code and way of meditation as he was doing (such as wearing earrings and a patched coat, and going into a cave to do meditation).

In response Kabir Ji says: “(O’ yogi), I have made contemplation and remembrance (of God) as my two earrings, and true knowledge as my outer patched coat. I sit and meditate in a state where no worldly desires arise in the mind, and abandonment of worldly ambitions is my path (or creed).”(1)

Again addressing that yogi in a very respectable manner, Kabir Ji says: “O’ my king, I am a yogi imbued with God’s love. (Therefore) I neither fear death nor does any sorrow bother me.”(1-pause)

Next referring to other symbols and garbs of the yogis, Kabir Ji says: “To give the message of pervasiveness of God in all the worlds and galaxies is my horn, and to think the entire world as perishable is my bag of ashes. I have turned my attention away from the three worldly

impulses (of vice, virtue, or power). This is the kind of meditation in which I am absorbed, and in this way in spite of being a householder I am free (from the worldly bonds).”(2)

Now referring to that yogi's *Veena*, a special kind of musical instrument like guitar, in which two hollow pumpkins are mounted on the two ends of a stick and joined by wires, Kabir Ji says: "I have made my mind and breath as the two pumpkins (on the ends of my *Veena*) and the ever-abiding God as the connecting rod. In this way the string of my *Veena* (the mind's concentration) has become strong, which doesn't break and is now playing continuously.”(3)

Kabir Ji concludes the *shabad* by describing the effect of playing the instrument described above, and says: "(In this way), hearing (the inner music) my mind is so completely absorbed (in God's meditation) that it is no longer shaken by worldly allurements. Kabir says that the yogi who departs (from the world after) playing such a play never endures the (pains of) birth and death again.”(4-2-53)

The message of this *shabad* is that a true yogi is the one who, while still living in the world, remains detached from its temptations and remembers God in every moment. Such a yogi doesn't suffer the pains of birth and death again.

ਗਉੜੀ ॥

ga-orhee.

ਗਜ ਨਵ ਗਜ ਦਸ ਗਜ ਇਕੀਸ ਪੁਰੀਆ ਏਕ ਤਨਾਈ ॥

gaj nav gaj das gaj ikees puree-aa ayk
tanaa-ee.

ਸਾਠ ਸੂਤ ਨਵ ਖੰਡ ਬਹਤਰਿ ਪਾਟੁ ਲਗੋ ਅਧਿਕਾਈ ॥੧॥

saath soot nav khand bahatar paat lago
aDhikaa-ee. ||1||

ਗਈ ਬੁਨਾਵਨ ਮਾਹੋ ॥

ga-ee bunaavan maaho.

ਘਰ ਛੋਡਿਐ ਜਾਇ ਜੁਲਾਹੋ ॥੧॥ ਰਹਾਉ ॥

ghar chhodi-ai jaa-ay julaaho. ||1|| rahaa-o.

ਗਜੀ ਨ ਮਿਨੀਐ ਤੋਲਿ ਨ ਤੁਲੀਐ ਪਾਚਨੁ ਸੇਰ ਅਵਾਈ ॥

gajee na mini-ai tol na tulle-ai paachan sayr
adhaa-ee.

ਜੋ ਕਰਿ ਪਾਚਨੁ ਬੇਗਿ ਨ ਪਾਵੈ ਝਗਰੁ ਕਰੈ ਘਰਹਾਈ ॥੨॥

jou kar paachan bayg na paavai jhagar karai
gharhaa-ee. ||2||

ਦਿਨ ਕੀ ਬੈਠ ਖਸਮ ਕੀ ਬਰਕਸ ਇਹ ਬੇਲਾ ਕਤ ਆਈ ॥

din kee baith khasam kee barkas ih baylaa
kat aa-ee.

ਛੂਟੇ ਕੁੰਡੇ ਭੀਗੈ ਪੁਰੀਆ ਚਲਿਓ ਜੁਲਾਹੋ ਰੀਸਾਈ ॥੩॥

chhootay koonday bheegai puree-aa chali-o
julaaho reesaa-ee. ||3||

ਛੋਛੀ ਨਲੀ ਤੰਤੁ ਨਹੀ ਨਿਕਸੈ ਨਤਰ ਰਹੀ ਉਰਝਾਈ ॥

chhochhee nalee tant nahee niksai natar
rahee urjhaa-ee.

ਛੋਡਿ ਪਸਾਰੁ ਈਹਾ ਰਹੁ ਬਪੁਰੀ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ
॥੪॥੩॥੫੪॥

chhod pasaar eehaa rahu bapuree kaho
kabeer samjhaa-ee. ||4||3||54||

Gaurri

In the previous *shabad*, while talking to a yogi, Kabir Ji told him (and all of us) that instead of adopting the outward symbols and garbs of yogis he has concentrated on his mind and his inner consciousness. Now while still living in the world he remains detached from it, and meditates on God. In this *shabad*, he reflects on his own profession of a weaver and realizes that like the cloth he is weaving, our body is also a kind of tapestry. Because of our

unfulfilled worldly desires, our soul keeps getting out of one body to enter another, and thus keeps dying to be born again.

He says: “(O’ yogi), our body is like the weaving paraphernalia in which nine organs (two hands, two feet, two ears, two eyes and mouth), ten faculties (five action organs and five knowledge organs), twenty one elements (five essences, five desires, ten vital currents and mind) form one complete warp. Sixty veins, nine joints and seventy-two major veins are like its extended woof.”(1)

Now explaining why a person keeps going through birth and death again and again, Kabir Ji says: “When the weaver (mind) leaves his house (or attunement with God, human consciousness) goes in search to get its cloth woven. (In other words, when one’s mind becomes separated from God, one gets involved in fulfilling one’s worldly desires, and for that reason one’s soul must endure births and deaths again and again).”(1-pause)

Pointing out some specific qualities or traits of the human tapestry, Kabir Ji says: “(The human body cloth) is not measured in yards or weighed with weights, but its daily food is two and a half seers (about 6 pounds) which serves as a kind of starch (to hold the thread). Just as when proper starch treatment is not given to the threads being woven, problems arise, similarly when not given proper food, the (human) body is in trouble.”(2)

Now Kabir Ji wants to warn our consciousness against wasting time in sitting idle or running after worldly desires, and thus unconsciously subjecting itself to birth and death again and again. Therefore, he says: “(O’ my consciousness), why do you keep sitting idle during the day and why do you do things against the wishes of God? When would you get this opportunity again (to meditate on God and reunite with Him? I tell you) that when your day ends, all these pots and pans would be left behind, the thread pipes would remain wet and, being annoyed, the weaver would rise up and go away. (In other words, when one’s life span ends all one’s possessions are left behind. All that person’s desires remain unfulfilled, and feeling disappointed and angry the soul departs from the world).”(3)

In closing, Kabir Ji says: “(As long as) the thread (of breaths) doesn’t end, till then the knot (span) of breaths remains. (But ultimately the soul departs from the body, and one stops breathing). Kabir counsels, O’ wretched (mind), at least now abandon these worldly desires and remain steady in your inner-self.”(4-3-54)

The message of this *shabad* is that instead of wasting our time enjoying the false pleasures of this human life, or running after worldly entanglements, we should contemplate on God. In this way we won’t need to come to this world again and get entangled in worldly affairs.

ਗਉੜੀ ॥

ਏਕ ਜੋਤਿ ਏਕਾ ਮਿਲੀ ਕਿੰਬਾ ਹੋਇ ਮਹੋਇ ॥

ਜਿਤੁ ਘਟਿ ਨਾਮੁ ਨ ਉਪਜੈ ਫੂਟਿ ਮਰੈ ਜਨੁ ਸੋਇ ॥੧॥

ਸਾਵਲ ਸੁੰਦਰ ਰਾਮਈਆ ॥

ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਤੋਹਿ ॥੧॥ ਰਹਾਉ ॥

ga-orhee.

ayk jot aykaa milee kimbaa ho-ay
maho-ay.

it̤ ghat naam na oopjai foot marai jan
so-ay. ||1||

saaval sundar raam-ee-aa.

mayraa man laagaa tohi. ||1|| rahaa-o.

ਸਾਧੁ ਮਿਲੈ ਸਿਧਿ ਪਾਈਐ ਕਿ ਏਹੁ ਜੋਗੁ ਕਿ ਭੋਗੁ ॥
ਦੁਹੁ ਮਿਲਿ ਕਾਰਜੁ ਉਪਜੈ ਰਾਮ ਨਾਮ ਸੰਜੋਗੁ ॥੨॥

saaDh milai siDh paa-ee-ai ke ayhu jog ke
bhog.
duhu mil kaaraj oopjai raam naam sanjog.
||2||

ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ ॥
ਜਿਉ ਕਾਸੀ ਉਪਦੇਸੁ ਹੋਇ ਮਾਨਸ ਮਰਤੀ ਬਾਰ ॥੩॥

log jaanai ih geet hai ih ta-o barahm
beechaar.
Ji-o kaasee updays ho-ay maanas marTEE
baar. ||3||

ਕੋਈ ਗਾਵੈ ਕੇ ਸੁਣੈ ਹਰਿ ਨਾਮਾ ਚਿਤੁ ਲਾਇ ॥
ਕਹੁ ਕਬੀਰ ਸੰਸਾ ਨਹੀ ਅੰਤਿ ਪਰਮ ਗਤਿ ਪਾਇ ॥੪॥੧॥੪॥੫੫॥

ko-ee gaavai ko sunai har naamaa chit
laa-ay.
kaho kabeer sansaa nahee ant param gat
paa-ay. ||4||1||4||55||

Gaurri

According to Dr. Bh. Vir Singh Ji, in this *shabad*, Kabir Ji is answering this question: when our soul is a part of the Prime soul (or God), then does it reunite with Him or not after the death of the body?

First stating the question, Kabir Ji says: “(The question is), if one person’s light unites with the One Light (of God), then does it grow separated from it or not?”

Then Kabir Ji says: “(The answer to the question is that it doesn’t. However), the body in which (the love for God’s Name) does not arise, that person’s (soul doesn’t unite with God, and that person) dies wailing.”(1)

Now Kabir Ji goes into a loving conversation with God and says: “O’ my dark, handsome all-pervading God, my mind is attuned to You.”(1-pause)

He again comments: “Whether one is a renouncer or house-holder, on meeting the saint (Guru) we obtain perfection. Upon meeting of both (Guru, and the true disciple), the divine task of union with God’s Name is accomplished.”(2)

Kabir Ji wants to caution us against taking his words lightly, so he says: “The people may deem this (verse) as some (ordinary) song, but actually it is divine knowledge. It is like the final sermon received by a dying person in *Kashi* (the Hindu sacred place, where one is believed to obtain salvation if one dies there).” (3)

Kabir Ji declares: “Any person who sings, listens, or (meditates) on God’s Name with full concentration of mind, Kabir says that without a doubt that person would obtain the supreme status (of salvation) in the end.”(4-1-4-55)

The message of this *shabad* is that the person who meditates on God’s Name with full concentration on the Guru’s word attains salvation while still alive, and enjoys supreme bliss.

ਗਉੜੀ ॥
ਜੇਤੇ ਜਤਨ ਕਰਤ ਤੇ ਭੂਬੇ ਭਵ ਸਾਗਰੁ ਨਹੀ ਤਾਰਿਓ ਰੇ ॥

ga-orhee.
jaytay jatan karat tay doobay bhav saagar
nahee taari-o ray.

ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅਹੰਬੁਧਿ ਮਨੁ ਜਾਰਿਓ ਰੇ ॥੧॥	karam <u>D</u> haram kartay baho sanjam aha ^N -bu <u>D</u> h man jaari-o ray. 1
ਸਾਸ ਗ੍ਰਾਸ ਕੇ ਦਾਤੇ ਠਾਕੁਰੁ ਸੋ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰਿਓ ਰੇ ॥	saas garaas ko <u>da</u> ato <u>th</u> aakur so ki-o manhu bisaari-o ray.
ਹੀਰਾ ਲਾਲੁ ਅਮੋਲੁ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੈ ਹਾਰਿਓ ਰੇ ॥੧॥ ਚਹਾਉ ॥	heeraa laal amol janam hai ka-udee ba <u>dl</u> ai haari-o ray. 1 rahaa-o.
ਤਿਸਨਾ ਤਿਖਾ ਭੁਖ ਭ੍ਰਮਿ ਲਾਗੀ ਹਿਰਦੈ ਨਾਹਿ ਬੀਚਾਰਿਓ ਰੇ ॥	<u>ti</u> risnaa <u>ti</u> rik <u>h</u> aa <u>b</u> hoo <u>kh</u> <u>b</u> haram laagee hirdai naahi beechaari-o ray.
ਉਨਮਤ ਮਾਨ ਹਿਰਿਓ ਮਨ ਮਾਹੀ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਧਾਰਿਓ ਰੇ ॥੨॥	unmat maan hiri-o man maahee gur kaa saba <u>d</u> na <u>D</u> haari-o ray. 2
ਸੁਆਦ ਲੁਭਤ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਮਦ ਰਸ ਲੈਤ ਬਿਕਾਰਿਓ ਰੇ ॥	su-aad lub <u>h</u> at indree ras parayri-o ma <u>d</u> ras lai <u>t</u> bikaari-o ray.
ਕਰਮ ਭਾਗ ਸੰਤਨ ਸੰਗਾਨੇ ਕਾਸਟ ਲੋਹ ਉਧਾਰਿਓ ਰੇ ॥੩॥	karam <u>b</u> haag san <u>tan</u> sangaanay kaasat loh u <u>D</u> haari-o ray. 3
ਧਾਵਤ ਜੋਨਿ ਜਨਮ ਭ੍ਰਮਿ ਥਾਕੇ ਅਬ ਦੁਖ ਕਰਿ ਹਮ ਹਾਰਿਓ ਰੇ ॥	<u>D</u> haavat jon janam <u>b</u> haram thaakay ab <u>du</u> kh kar ham haari-o ray.
ਕਹਿ ਕਬੀਰ ਗੁਰ ਮਿਲਤ ਮਹਾ ਰਸੁ ਪ੍ਰੇਮ ਭਗਤਿ ਨਿਸਤਾਰਿਓ ਰੇ ॥੪॥੧॥੫॥੫੬॥	kahi kabeer gur milat mahaa ras paraym <u>b</u> hagat nistaari-o ray. 4 1 5 56

Gaurri

In the previous *shabad* (4-7-51), Kabir Ji advised us that instead of running after yogis and recluses, or trying different sects with their special garbs and rituals, we should listen and act upon the advice of our true Guru, and meditate on God's Name. Only in this way would our ego go away, and we would be able to achieve the real purpose of uniting with God and enjoying the indescribable bliss of His eternal union. In this *shabad*, Kabir Ji warns us against becoming entangled in empty rituals or ceremonies due to our greed, ego, or lust.

He says: "(O' my friend), self-conceit burns the mind of those who do many deeds and rituals of faith, piety, or restraint. Therefore, all those who indulge in such (ritualistic) efforts are drowned, and none of these things help them swim across the dreadful worldly ocean (or helps them achieve salvation)."(1)

Indirectly warning us against forgetting our Creator and wasting our valuable time, Kabir Ji asks: "(O' human being), why have you forsaken from your mind that God who has bestowed you with life and its sustenance? The human birth is like a precious jewel, but you have gambled it away for a shell."(1-pause)

Showing us the mirror of our life, Kabir Ji says: "You have not reflected in your mind that because of your illusion you are suffering from the thirst and hunger for (worldly) desires. Being intoxicated with false pride (in your lineage, caste, or rituals), your mind wanders and is cheated by ego. You do not cherish (or follow) the Guru's word."(2)

Warning us further, and telling us the right thing to do, Kabir Ji says: "Lured away by sensual pleasures, you drink the wine of evil. But those who are blessed with good fortune, (by bringing them) in touch with the saints God saves them (just as) a piece of iron crosses over a stream, when placed on a piece of wood."(3)

Kabir Ji concludes the *shabad* by describing how some people (including himself) have been emancipated. He says: “(Approaching the Guru, I said), “(O’ my Guru), tired of ceaseless wanderings through myriad of births and suffering so much pain, I am now totally exhausted. Now I surrender before you.” Kabir says, “On meeting the Guru, I have obtained the supreme elixir of (loving) devotion (to God), which has emancipated me.”(4-1-5-56)

The message of this *shabad* is that empty religious ceremonies and rituals give rise to self-conceit and entangle us in worldly bonds. The only way to obtain salvation is that we should pray to God to bless us with the guidance of our Guru (Granth Sahib). So that by acting on the immaculate advice of the Guru we may meditate on God’s Name, and become worthy of God’s grace and His blissful union.

ਗਉੜੀ ॥

ਕਾਲਬੂਤੁ ਕੀ ਹਸਤਨੀ ਮਨ ਬਉਰਾ ਰੇ ਚਲਤੁ ਰਚਿਓ
ਜਗਦੀਸ ॥

ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇ ਮਨ ਬਉਰਾ ਰੇ ਅੰਕਸੁ ਸਹਿਓ
ਸੀਸ ॥੧॥

ਪੰਨਾ ੩੩੬

ਬਿਖੈ ਬਾਚੁ ਹਰਿ ਰਾਚੁ ਸਮਝੁ ਮਨ ਬਉਰਾ ਰੇ ॥
ਨਿਰਭੈ ਹੋਇ ਨ ਹਰਿ ਭਜੇ ਮਨ ਬਉਰਾ ਰੇ ਗਹਿਓ ਨ ਰਾਮ
ਜਹਾਜੁ ॥੧॥ ਰਹਾਉ ॥

ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ
ਪਸਾਰਿ ॥
ਛੂਟਨ ਕੋ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ ਘਰ ਘਰ
ਬਾਰਿ ॥੨॥

ਜਿਉ ਨਲਨੀ ਸੁਆਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ ਇਹੁ
ਬਿਉਹਾਰੁ ॥
ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਤਿਉ ਪਸਰਿਓ ਪਾਸਾਰੁ
॥੩॥

ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕਉ ਬਹੁ
ਦੇਵ ॥
ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾ ਰੇ ਛੂਟਨੁ ਹਰਿ ਕੀ
ਸੇਵ ॥੪॥੧॥੬॥੫੭॥

ga-orhee.

kaalboot kee hastanee man ba-uraa ray chalat
rachi-o jagdees.

kaam su-aa-ay gaj bas paray man ba-uraa ray
ankas sahi-o sees. ||1||

SGGS P-336

bikhai baach har raach samajh man ba-uraa ray.
nirbhai ho-ay na har bhajay man ba-uraa ray
gahi-o na raam jahaaj. ||1|| rahaa-o.

markat mustee anaaj kee man ba-uraa ray
leenee haath pasaar.
chhootan ko sahsaa pari-aa man ba-uraa ray
naachi-o ghar ghar baar. ||2||

Ji-o nalnee soo-ataa gahi-o man ba-uraa ray
maa-yaa ih bi-uhaar.
jaisaa rang kasumbh kaa man ba-uraa ray ti-o
pasri-o paasaar. ||3||

naavan ka-o tirath ghanay man ba-uraa ray
poojan ka-o baho dayv.
kaho kabeer chhootan nahee man ba-uraa ray
chhootan har kee sayv. ||4||1||6||57||

Gaurri

In this *shabad*, devotee Kabir Ji gives many examples to illustrate how greed and lust lead one into so many different calamities and sufferings.

He says: “A fake frame of a female elephant makes the male elephant fall into a trap. Thus misled by lust it suffers the tyranny of goad on its head for the rest of his life. Similarly, O’ my crazy mind, God of the universe has created this world play (and you get caught in the trap of sensual desires).” (1)

Therefore advising his own mind (and indirectly us), Kabir Ji says: “O’ my crazy mind, save yourself from falling into sinful pursuits and attune yourself to God. (I wonder) why you haven’t forsaken your fear (of losing your sustenance), and meditated on God?”(1-pause)

Kabir Ji then quotes the example of a monkey to illustrate how human beings fall into different traps because of their greed then suffer for the rest of their lives. He says: “The monkey spreads its hand for a handful of grains (into a narrow necked pot, but cannot take it out with his fist full of grain). Because of fear it cannot escape from the trap and thereafter it dances from door to door for the rest of his life (as a slave).”(2)

Giving yet another example, Kabir Ji says: “A parrot is caught by the trap made out of a lime-twig; similarly *Maya* entraps us all. (But man does not realize that) just as is the changing color of the safflower (which although very deep red in the beginning, soon fades away when exposed to sunshine or water), so too is the expanse of the world.”(3)

In order to save ourselves from the traps of *Maya*, Kabir Ji cautions us against being misguided by empty rituals, pilgrimages, or worshipping gods and goddesses.

He says: “O’ my crazy mind there are myriad of pilgrim-stations to bathe and myriad of gods to worship, but one is not saved through these. Kabir says one is only saved by serving (remembering) God.” (4-1-6-57)

The message of this *shabad* is that if we want to be emancipated, we should avoid empty rituals and entrapments of greed and lust, and remember the one Supreme God only.

ਗਉੜੀ ॥

ਅਗਨਿ ਨ ਦਰੈ ਪਵਨੁ ਨਹੀ ਮਗਨੈ ਤਸਕਰੁ ਨੇਰਿ ਨ ਆਵੈ
॥
ਰਾਮ ਨਾਮ ਧਨੁ ਕਰਿ ਸੰਚਉਨੀ ਸੇ ਧਨੁ ਕਤ ਹੀ ਨ ਜਾਵੈ
॥੧॥

ਹਮਰਾ ਧਨੁ ਮਾਧਉ ਗੋਬਿੰਦੁ ਧਰਣੀਧਰੁ ਇਹੈ ਸਾਰ ਧਨੁ
ਕਹੀਐ ॥
ਜੇ ਸੁਖੁ ਪੁਭ ਗੋਬਿੰਦ ਕੀ ਸੇਵਾ ਸੇ ਸੁਖੁ ਰਾਜਿ ਨ ਲਹੀਐ
॥੧॥ ਰਹਾਉ ॥

ਇਸੁ ਧਨ ਕਾਰਣਿ ਸਿਵ ਸਨਕਾਦਿਕ ਖੋਜਤ ਭਏ ਉਦਾਸੀ ॥
ਮਨਿ ਮੁਕੰਦੁ ਜਿਹਬਾ ਨਾਰਾਇਨੁ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸੀ
॥੨॥

ਨਿਜ ਧਨੁ ਗਿਆਨੁ ਭਗਤਿ ਗੁਰਿ ਦੀਨੀ ਤਾਸੁ ਸੁਮਤਿ ਮਨੁ
ਲਾਗਾ ॥
ਜਲਤ ਅੰਭ ਬੰਭਿ ਮਨੁ ਧਾਵਤ ਭਰਮ ਬੰਧਨ ਭਉ ਭਾਗਾ
॥੩॥

ਕਹੈ ਕਬੀਰੁ ਮਦਨ ਕੇ ਮਾਤੇ ਹਿਰਦੈ ਦੇਖੁ ਬੀਚਾਰੀ ॥

ga-orhee.

agan na d̥ahai pavan nahee magnai taskar n̄ayr
na aavai.
raam naam D̄han kar sanch-uneē so D̄han kat̄
hee na jaavai. ||1||

hamraa D̄han maaD̄ha-o gobind D̄hanneeD̄har
ihai saar D̄han kahee-ai.
jo suk̄h parabh̄ gobind̄ kee sayvaa so suk̄h raaj
na lahee-ai. ||1|| rahaa-o.

is D̄han kaaran̄ siv sankaadik̄ khojat̄ bh̄a-ay
ud̄aasee.
man mukand̄ jihbaa naaraa-in parai na jam kee
faasee. ||2||

nij D̄han gi-aan bh̄agat̄ gur̄ deeneē taas sumat̄
man laagaa.
jalat̄ ambh̄ thambh̄ man D̄haavat̄ bh̄aram
banD̄han bh̄a-o bh̄aagaa. ||3||

kahai kabeer maḍan kay maatay hirdai daykh̄
beechaaree.

ਸਾਧਸੰਗਤਿ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਕਹੀ ਨ ਸਚੁ ਰਹਿਓ ॥੧॥
ਰਹਾਉ ॥

saaDhsangat̃ bhagvaan bhajan bin kahee na
sach rahi-o. ||1|| rahaa-o.

ਜਿਉ ਉਦਿਆਨ ਕੁਸਮ ਪਰਫੁਲਿਤ ਕਿਨਹਿ ਨ ਘ੍ਰਾਉ ਲਇਓ ॥

Ji-o udī-aan kusam parfulit̃ kinēh na g̃haraa-o
la-i-o.

ਤੈਸੇ ਕ੍ਰਮਤ ਅਨੇਕ ਜੋਨਿ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਕਾਲ ਹਇਓ ॥੨॥

ṭaisay bharmat̃ anayk jon meh fir fir kaal
ha-i-o. ||2||

ਇਆ ਧਨ ਜੋਬਨ ਅਰੁ ਸੁਤ ਦਾਰਾ ਪੇਖਨ ਕਉ ਜੁ ਦਇਓ ॥

i-aa Dhan joban ar sut̃ daaraa paykhan ka-o
jo da-i-o.

ਤਿਨ ਹੀ ਮਾਹਿ ਅਟਕਿ ਜੋ ਉਚੇ ਟਿੰਦੀ ਪ੍ਰੇਰਿ ਲਇਓ ॥੩॥

ṭin hee maahi atak jo urjhay indree parayr
la-i-o. ||3||

ਅਉਧ ਅਨਲ ਤਨੁ ਤਿਨ ਕੋ ਮੰਦਰੁ ਚਹੁ ਦਿਸ ਠਾਟੁ ਠਇਓ ॥

a-oDh anal tañ ṭin ko mandar̃ chahu dis
ṭhaat̃ ṭha-i-o.

ਕਹਿ ਕਬੀਰ ਭੈ ਸਾਗਰ ਤਰਨ ਕਉ ਮੈ ਸਤਿਗੁਰ ਓਟ ਲਇਓ
॥੪॥੧॥੮॥੫੯॥

kahi kabeer bhai saagar taran ka-o mai
satgur̃ ot la-i-o. ||4||1||8||59||

Gaurri

In stanza 2 of *shabad* (4-1-6-57), Kabir Ji used the metaphor of a monkey to illustrate how greed can ruin a person for the rest of one's life. He stated: "A monkey spreads its hand for a handful of grains (into a narrow necked pot, but cannot take it out with his fist full of grain). It cannot escape from the trap, and thereafter dances from door to door for the rest of its life (as a slave)." In this *shabad*, Kabir Ji again uses this example to illustrate how like the monkeys, because of our greed we human beings also get caught in worldly bonds. He also advises us how we should be watching the play of the world with a detached mind, and shouldn't get emotionally attached to the happenings in the lives of our near and dear ones and unnecessarily keep suffering.

Kabir Ji says: "Because of its greed, Just as a monkey does not let go of handful of grains and is thereby trapped, similarly all the deeds done motivated by greed ultimately become a halter round one's neck." (1)

Commenting further on the state of such people who remain entangled in worldly affairs and never learn to truly worship God, Kabir Ji says: "Without devotional service of God, the life of such people has gone to waste. Yes, except God's worship in the society of saints, the eternal (God) doesn't become manifest." (1-pause)

Now Kabir Ji illustrates with another beautiful example how a human life without meditating on God's Name is a waste. He says: "Just as no one enjoys the fragrance of flowers blooming in a jungle, (so their life goes to waste, similarly without meditation on God's Name, people) keep roaming in countless existences and suffer death again and again." (2)

Commenting on the attitude of human beings towards their wealth, family and friends, Kabir Ji says: "God had given wealth, youth, sons and wife (to a man) only for seeing these like a show. Yet the mortals get stuck in these bonds, and their sense organs allure them away (into useless pursuits)." (3)

In conclusion, Kabir Ji observes: "(O' my friends), this body is like a house of straw being consumed by fire (of ego) on all four sides. (But no one is paying attention to this dreadful

scene). Kabir says (as for as I am concerned), I have sought the refuge of the true Guru, to swim across this dreadful worldly ocean.” (4-1-8-59)

The message of this *shabad* is that we shouldn't waste our life led by greed for worldly riches, undue worldly attachments. Instead we should seek the shelter of the true Guru and meditate on God's Name. Without it our life is useless, like a flower in the wilderness whose fragrance no one enjoys.

ਗਉੜੀ ॥

ga-orhee.

ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ ॥
ਇਸ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ ॥੧॥

paanee mailaa maatee goree.
is maatee kee putreee joree. ||1||

ਮੈ ਨਾਹੀ ਕਛੁ ਆਹਿ ਨ ਮੋਰਾ ॥
ਤਨੁ ਧਨੁ ਸਭੁ ਰਸੁ ਗੋਬਿੰਦ ਤੋਰਾ ॥੧॥ ਰਹਾਉ ॥

mai naaheee kachh aahi na moraa.
tan Dhan sabh ras gobind toraa. ||1|| rahaa-o.

ਇਸ ਮਾਟੀ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ ॥

is maatee meh pavan samaa-i-aa.

ਪੰਨਾ ੩੩੭

SGGS P-337

ਝੁਠਾ ਪਰਪੰਚੁ ਜੋਰਿ ਚਲਾਇਆ ॥੨॥

jhoothaa parpanch jor chala-i-aa. ||2||

ਕਿਨਹੂ ਲਾਖ ਪਾਂਚ ਕੀ ਜੋਰੀ ॥
ਅੰਤ ਕੀ ਬਾਹ ਗਗਰੀਆ ਫੋਰੀ ॥੩॥

kinhoo laakh paaⁿch kee joree.
ant kee baar gagree-aa foree. ||3||

ਕਹਿ ਕਬੀਰ ਇਕ ਨੀਵ ਉਸਾਰੀ ॥
ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਅਹੰਕਾਰੀ ॥੪॥੧॥੯॥੬੦॥

kahi kabeer ik neev usaaree.
khin meh binas jaa-ay ahaⁿkaaree.
||4||1||9||60||

Gaurri

In the previous *shabad*, Kabir Ji advised us that we shouldn't waste our life led by greed for worldly riches, and undue worldly attachments. Instead we should seek the shelter of the true Guru and meditate on God's Name. Without it our life is useless like a flower in the wilderness whose fragrance no one enjoys. In this *shabad*, he reminds us about the nature of our body, to whom it belongs, and what our duty is.

He says: “(O' my friend, why do you feel so proud of this human body)? From a soiled drop (of father's semen and) the crimson clay (of mother's blood, God) has assembled this puppet of clay (of human body).”(1)

Kabir Ji humbly confesses to God and says: “(O' Creator of the world, I realize that) I am nothing, and nothing belongs to me. O' *Gobind*, my body, wealth, and all the energy (in my body) are Yours.”(1-pause)

Now referring to the behavior of this human puppet, Kabir Ji says: “In this earthen pot (of human body) is prevailing (the soul, which is supported by) air. (Misusing its) power it has run a false show of worldly wealth and power.”(2)

Commenting on the end result of all such worldly pursuits, Kabir Ji says: “There are some who may amass five hundred thousands (lots of worldly wealth), but in the end, like the breaking of an earthen pitcher, (their body also dies).”(3)

So warning us Kabir Ji says: “O’ arrogant (one), Kabir says that the foundation (on which the structure of your body) has been erected (is so flimsy that) it perishes in an instant. (So don’t feel proud of your worldly possessions, or your body, but meditate on God’s Name, which alone can help you in the end).”(4-1-9-60)

The message of this *shabad* is that we should not be proud of our wealth or health because all this can be destroyed in a moment. Instead we should use this opportunity of human life to meditate on God’s Name, which alone would help us in the end.

ਗਉੜੀ ॥

ga-orhee.

ਰਾਮ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ ॥
ਧੂ ਪ੍ਰਹਿਲਾਦ ਜਪਿਓ ਹਰਿ ਜੈਸੇ ॥੧॥

raam japa-o jee-a aisay aisay.
Dharoo par-hilaad japi-o har jaisay. ||1||

ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ ॥
ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ ॥੧॥ ਰਹਾਉ ॥

deen da-i-aal bharosay tayray.
sabh parvaar charhaa-i-aa bayray. ||1|| rahaa-o.

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ ॥
ਇਸ ਬੇੜੇ ਕਉ ਪਾਰਿ ਲਘਾਵੈ ॥੨॥

jaa tis bhaavai ta hukam manaavai.
is bayray ka-o paar laghaavai. ||2||

ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ ॥
ਚੂਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ ॥੩॥

gur pargaad aisee buDh samaanee.
chook ga-ee fir aavan jaanee. ||3||

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥
ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੋ ਦਾਨੀ ॥੪॥੨॥੧੦॥੬੧॥

kaho kabeer bhaj saarigpaanee.
urvaar paar sabh ayko daanee. ||4||2||10||61||

Gaurri

In the previous *shabad*, Kabir Ji advised us that we should not be proud of our wealth or health because all this can be destroyed in a moment. Instead we should use this opportunity of human life to meditate on God’s Name. But the question arises: what does meditating on God’s Name exactly mean? Are there any role models whom we could emulate in this endeavor? In this *shabad*, Kabir Ji answers this question and tells us what the signs are which indicate that we are on the right track.

He says (to his soul and us): “(I wish that I may) meditate on the all pervading God (with the same kind of love and devotion) as (devotees like) *Dharoo* and *Prahalad* contemplated.”(1)

Next, expressing his complete confidence in God, Kabir Ji addresses Him and says: “O’ God, the support of the support less, depending upon Your support I have embarked all my family on the ship (of Your Name).”(1-pause)

After leaving everything to God, Kabir Ji expresses his feelings by saying: “(When) it so pleases Him, (God) makes (the human beings) obey His command (and makes) this ship (of the human body) cross over (the worldly ocean).”(2)

Describing what happens when a person is instilled with such an immaculate intellect, Kabir Ji says: “(When) by Guru’s grace such a wisdom pervades (in one’s mind), all one’s comings and goings (in and out of the world) end forever.”(3)

Therefore advising himself and us, Kabir Ji says: “O’ Kabir, tell (your mind) to meditate on (God) the support of the Earth, because on this shore (of the world and) beyond is all one Donor who gives to all.”(4-2-10-61)

The message of this *shabad* is that following Guru’s advice we should engage in the worship of God Almighty with such true love and unflinching faith, as did devotees like Dharoo and Prahalad. Then we would be saved from false worldly attachments, and our comings and goings will end.

ਗਉੜੀ ੯ ॥

ਜੋਨਿ ਛਾਡਿ ਜਉ ਜਗ ਮਹਿ ਆਇਓ ॥
ਲਾਗਤ ਪਵਨ ਖਸਮੁ ਬਿਸਰਾਇਓ ॥੧॥

ਜੀਅਰਾ ਹਰਿ ਕੇ ਗੁਨਾ ਗਾਉ ॥੧॥ ਰਹਾਉ ॥

ਗਰਭ ਜੋਨਿ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ ॥
ਤਉ ਜਨਰ ਅਗਨਿ ਮਹਿ ਰਹਤਾ ॥੨॥
ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਿ ਆਇਓ ॥
ਅਬ ਕੇ ਛੁਟਕੇ ਠਉਰ ਨ ਠਾਇਓ ॥੩॥

ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ ॥
ਆਵਤ ਦੀਸੈ ਜਾਤ ਨ ਜਾਨੀ ॥੪॥੧॥੧੧॥੬੨॥

ga-orhee 9.

jon chhaad ja-o jag meh aa-i-o.
laagat pavan khasam bisraa-i-o. ||1||

jee-araa har kay gunaa gaa-o. ||1|| rahaa-o.

garabh jon meh uraDh tap kartaa.
ta-o jathar agan meh rahtaa. ||2||
lakh cha-oraaseeh jon bharam aa-i-o.
ab kay chhutkay tha-ur na thaa-i-o. ||3||

kaho kabeer bhaj saarigpaanee.
aavat deesai jaat na jaanee. ||4||1||11||62||

Gaurri

In the days of Kabir Ji, many yogis used to meditate while hanging upside down. From this posture of the yogis it became a belief among many that when one is in the womb of one’s mother, one also does meditation on God hanging upside down. They believed that it is this meditation that saves a person from being burnt in the fire-like temperature of the mother’s womb. As soon as one comes out of the womb, one forsakes God and gets entangled in worldly pleasures and attachments, which become the cause of one’s endless wanderings in other existences all over again.

Commenting on the above situation, Kabir Ji says: “After leaving the mother’s womb, the mortal comes to this world, but soon after, influenced by the air (the environment of worldly allurements and attachments), one forsakes the Master.”(1)

Therefore addressing himself (actually us), Kabir Ji advises: “O’ my soul, sing praises of God.”(1-pause)

Giving the reason for his advice, Kabir Ji says: “(O’ my friend), when hanging upside down in the mother, you were contemplating on God, living (safely) amidst the fire of the womb.”(2)

Now reminding the mortal about numerous such horrible experiences, Kabir Ji tells: “O’, human being you have traveled through eighty-four million (myriad) of births (before

attaining this human life, but) if you miss even this opportunity (to remember God), you would never find any permanent place of rest.”(3)

Therefore addressing his own soul (and indirectly us), he says: “O’ Kabir (tell your mind) to contemplate on the Master of the universe (who is immortal, and therefore is) neither seen coming nor going.”(4-1-11-62)

The message of this *shabad* is that we should realize that we have already suffered living amidst the fires of myriad of wombs of different species. This human life is a great opportunity for us to end this terrible circle of births and deaths. We can do this if we meditate on God, who has created us.

ਗਉੜੀ ਪੂਰਬੀ ॥

ga-orhee poorbee.

ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਢੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ ॥

surag baas na baach^hhee-ai daree-ai na narak nivaas.

ਹੋਨਾ ਹੈ ਸੋ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ ॥੧॥

honaa hai so ho-ee hai maneh na keejai aas. ||1||

ਰਮਈਆ ਗੁਨ ਗਾਈਐ ॥

rama-ee-aa gun gaa-ee-ai.

ਜਾ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ ॥੧॥ ਰਹਾਉ ॥

jaa tay paa-ee-ai param niD^haan. ||1|| rahaa-o.

ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੋ ਕਿਆ ਬਰਤੁ ਕਿਆ
ਇਸਨਾਨੁ ॥

ki-aa jap ki-aa tap sanjamo ki-aa barat^t ki-aa isnaan.

ਜਬ ਲਗੁ ਜਗਤਿ ਨ ਜਾਨੀਐ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨੁ ॥੨॥

jab lag jugat^t na jaanee-ai bh^haa-o bhagat^t bhagvaan. ||2||

ਸੰਪੈ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ ॥

sampai dayk^h na hark^hhee-ai bipat^t dayk^h na ro-ay.

ਜਿਉ ਸੰਪੈ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧ ਨੇ ਰਚਿਆ ਸੋ ਹੋਇ ॥੩॥

Ji-o sampai ti-o bipat^t hai biD^h nay rachi-aa so ho-ay. ||3||

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਸੰਤਨ ਰਿਦੈ ਮਝਾਰਿ ॥
ਸੇਵਕ ਸੋ ਸੇਵਾ ਭਲੇ ਜਿਹ ਘਟ ਬਸੈ ਮੁਰਾਰਿ
॥੪॥੧॥੧੨॥੬੩॥

kahi kabeer ab jaani-aa santan ridai majhaar. sayvak so sayvaa bh^halay jih ghat basai muraar. ||4||1||12||63||

Gaurri Poorbi

In the previous *shabad*, Kabir Ji advised us that this human life is a great opportunity for us to end the terrible circle of births and deaths. We can do this if we meditate on God, who has created us. In this *shabad*, he tells us the technique and the attitude with which we should do this meditation.

He says: “We should neither long for an abode in paradise, nor have any fear of falling into hell. What has to happen must happen, so we should not build any hopes (or fears) in our mind.”(1)

Now telling us directly what we need to do, Kabir Ji says: “We should always sing praises of the all-pervading God, from whom we obtain the most exalted treasure (of His Name).”(1-pause)

Commenting on the benefits of any rituals, baths, and austerities in comparison to loving devotion of God, Kabir Ji says: “As long as we do not know the way to perform loving adoration of God, there is no use of any contemplation, austerities or self discipline, and no use of any fasts or baths (at holy places).”(2)

Regarding our conduct in our family or society, Kabir Ji advises: “We should not feel elated (or arrogant) at the sight of riches, nor grieve during troubles. Both riches and poverty are according to the will of God, and whatever God wills must happen. (Therefore we should remain calm and composed in both situations).”(3)

Finally telling us where God actually lives and who His true servants are, he says: “I (Kabir) say, now I have understood (that God does not reside in any heaven; He) abides in the hearts of saints. Therefore they alone are the good servants in whose hearts resides God.”(4-1-12-63)

The message of this *shabad* is that without bothering about any austerities, penances, rituals, or any hopes or fears of heaven or hell, we should remember God with loving devotion. With a composed mind, we should accept all pains and pleasures as God’s will. This way we would find God in our own heart.

ਗਉੜੀ ॥

ga-orhee.

ਰੇ ਮਨ ਤੇਰੇ ਕੋਇ ਨਹੀ ਖਿੰਚਿ ਲੇਇ ਜਿਨਿ ਭਾਰੁ ॥

ray man tayro ko-ay nahee khinch lay-ay jin bhaar.

ਬਿਰਖ ਬਸੇਰੇ ਪੰਖਿ ਕੇ ਤੈਸੇ ਇਹੁ ਸੰਸਾਰੁ ॥੧॥

birakh basayro pankh ko taiso ih sansaar. ||1||

ਰਾਮ ਰਸੁ ਪੀਆ ਰੇ ॥

raam ras pee-aa ray.

ਜਿਹ ਰਸ ਬਿਸਰਿ ਗਏ ਰਸ ਅਉਰੁ ॥੧॥ ਰਹਾਉ ॥

jih ras bisar ga-ay ras a-or. ||1|| rahaa-o.

ਅਉਰੁ ਮੁਏ ਕਿਆ ਰੋਈਐ ਜਉ ਆਪਾ ਬਿਰੁ ਨ ਰਹਾਇ ॥

a-or mu-ay ki-aa ro-ee-ai ja-o aapaa thir na rahaa-ay.

ਜੇ ਉਪਜੈ ਸੇ ਬਿਨਸਿ ਹੈ ਦੁਖੁ ਕਰਿ ਰੋਵੈ ਬਲਾਇ ॥੨॥

jo upjai so binas hai dukh kar rovai balaa-ay. ||2||

ਜਹ ਕੀ ਉਪਜੀ ਤਹ ਰਚੀ ਪੀਵਤ ਮਰਦਨ ਲਾਗ ॥

jah kee upjee tah rachee peevat mardan laag.

ਕਹਿ ਕਬੀਰ ਚਿਤਿ ਚੇਤਿਆ ਰਾਮ ਸਿਮਰਿ ਬੈਰਾਗ ॥੩॥੨॥੧੩॥੬੪॥

kahi kabeer chit chayti-aa raam simar bairaag. ||3||2||13||64||

Gaurri

In the previous *shabad*, Kabir Ji advised us that we should remember God with loving devotion and with a composed mind, we should accept all pains and pleasures as God’s will. In this *shabad*, he gives us another piece of valuable advice for those occasions when we must face the death of any of our near and dear ones. He also tells us how to keep our mind detached from this world and keep it attuned to God.

Addressing his own mind, Kabir Ji says: “O’ my mind, no one belongs to you; (so don’t commit any sins for the sake of others, and thus carry the burden (of sins of others on your head). Just as some birds have their nests on a tree, similar is this world (where different souls come to stay for some time under one roof).”(1)

Therefore describing what he himself has done in this regard, Kabir Ji says: “(O’ my friends), I have partaken the relish of the elixir of God’s (Name); after tasting this relish, all other delights (worldly pleasures) are now forsaken.”(1-pause)

Describing his own attitude towards the death of any of his relatives or friends, Kabir Ji says: “What is the use of crying at any other person’s death, when our own (body) doesn’t remain (alive) permanently. (The fact of life is that) whosoever is born will perish (one day, therefore), I don’t grieve or cry (at someone’s death).”(2)

In conclusion, Kabir Ji says: “(My soul) is now attached to the source from where it originated, and in the company of saints it is drinking the nectar (of God’s Name). Kabir says, in my mind I have remembered that God, by remembering whom the mind achieves a state of detachedness (from the world).” (3-2-13-64)

The message of this *shabad* is that we should not commit any sins or wrongful acts for the sake of others (including our relatives). Further, we should view all happenings including death of our friends or relatives with a sense of detachedness, because one day we too would die. The best thing is to always remember and contemplate on that God under whose will everything is happening.

ਰਾਗੁ ਗਉੜੀ ॥

raag ga-orhee.

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀ ਲੇ ਉਸਾਸਾ ॥

panth nihaarai kaamnee lochan bharee lay
usaasaa.

ਪੰਨਾ ੩੩੮

SGGS P-338

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

ur na bhееjai pag naa khisai har darsan kee
aasaa. ||1||

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

udahu na kaagaa kaaray.

ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

bayg mileejai apunay raam pi-aaray. ||1|| rahaa-o.

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

kahi kabeer jeevan pad kaaran har kee bhagat
kareejai.

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ
॥੨॥੧॥੧੪॥੬੫॥

ayk aaDhaar naam naaraa-in rasnaa raam
raveejai. ||2||1||14||65||

Raag Gaurri

In this beautiful *shabad*, touching the heights of poetic imagery Kabir Ji uses the example of a young bride who lovingly waits for her groom, looking in the direction of the return of her beloved, to depict the extent of a true devotee’s love and longing to see the sight of the beloved God.

Using the metaphor of that loving young bride, Kabir Ji says: “A young loving bride keeps gazing at the street with tearful eyes and heaves deep sighs. Her heart does not find any solace and her feet do not move from that place (where she is standing; similar is the state of that true devotee) who hopes to see the sight of the beloved God.”(1)

Kabir Ji now uses the metaphor of a crow sitting on the parapet of the house of that bride. According to the folklore this used to be an auspicious sign, and indicated the forthcoming

visit of one's loved ones. Using this metaphor, Kabir Ji expresses his love for God, and addressing this crow (actually his own mind), says: "O' black crow, why don't you fly away (and bring the news of my Groom), so that I too could quickly meet my beloved God?"(1-pause)

Kabir Ji concludes this *shabad* by indicating with what kind of desire or motive we should worship God. He says: "O' Kabir, to obtain the supreme status of life, we should worship God. We should depend on the support of God's Name alone, and with our tongue recite God's Name."(2-1-14-65)

The message of this *shabad* is that till we obtain the sight of our beloved God, we should keep remembering Him, with utmost love and longing. We should keep meditating on His Name with the same kind of love and devotion as that of a loving young bride for her beloved groom.

ਰਾਗੁ ਗਉੜੀ ੧੧ ॥

raag ga-orhee 11.

ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ ਮਾਝ ਬਨਾ ਰਸਿ ਗਾਉਂ
ਚੇ ॥

aas paas ghan tursee kaa birvaa maajh banaa
ras gaa-oo^N ray.

ਉਆ ਕਾ ਸਰੂਪੁ ਦੇਖਿ ਮੋਹੀ ਗੁਆਰਨਿ ਮੋ ਕਉ ਛੋਡਿ ਨ ਆਉ
ਨ ਜਾਹੁ ਚੇ ॥੧॥

u-aa kaa saroop daykh mohee gu-aaran mo
ka-o chhod na aa-o na jaahoo ray. ||1||

ਤੋਹਿ ਚਰਨ ਮਨੁ ਲਾਗੋ ਸਾਰਿੰਗਧਰ ॥
ਸੋ ਮਿਲੈ ਜੋ ਬਡਭਾਗੋ ॥੧॥ ਰਹਾਉ ॥

tohi charan man laago saaringDhar.
so milai jo badbhaago. ||1|| rahaa-o.

ਬਿੰਦ੍ਰਾਬਨ ਮਨ ਹਰਨ ਮਨੋਹਰ ਕ੍ਰਿਸਨ ਚਰਾਵਤ ਗਾਉ ਚੇ ॥

bindraaban man haran manohar krisan
charaavaṭ gaa-oo ray.

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਸਾਰਿੰਗਧਰ ਮੋਹਿ ਕਬੀਰਾ ਨਾਉ ਚੇ
॥੨॥੨॥੧੫॥੬੬॥

jaa kaa thaakur tuhee saaringDhar mohi
kabeeraa naa-oo ray. ||2||2||15||66||

Raag Gaurri-11

In the previous *shabad*, Kabir Ji used the metaphor of a young bride yearning for the arrival of her groom. He advised us that till we obtain the sight of our beloved God we should keep remembering Him and meditating on His Name. In this *shabad*, referring to the legendry story of *Radha*, a milkmaid of *Barindaban*, he expresses his own love for God.

Briefly referring to the story of *Radha* who fell in love with god *Krishna* upon listening to his flute, Kabir Ji says: "Where there is a thick growth of *Tulsi* plants, there in the woods, *Krishna* was singing with great relish (while playing on his flute). Seeing his sight the milkmaid was enraptured and she beseeched him that forsaking her, he should not come (from or) go anywhere else."(1)

Referring to that loving request from *Radha*, Kabir Ji addresses God and says: "O' my God, (like that milkmaid) my heart is attuned to Your love. Yet that person alone meets You who is very fortunate."(1-pause)

Kabir Ji concludes the *shabad* by entreating God to show mercy on him. He says: "O' God, just as that captivating boy who used to herd cows in *Barindaban* (showed mercy on the poor milk maids, particularly *Radha*, similarly please show mercy on) me whose Name is *Kabir*, and whose Master are You."(2-2-15-66)

The message of the *shabad* again is that we should be in such a deep and sincere love with our God as the legendary *Radha* was in love with (god) *Krishna*. Like her we should be always yearning for His sight.

ਗਉੜੀ ਪੂਰਬੀ ੧੨ ॥

ਬਿਪਲ ਬਸਤ੍ਰ ਕੇਤੇ ਹੈ ਪਹਿਰੇ ਕਿਆ ਬਨ ਮਧੇ ਬਾਸਾ ॥

ਕਹਾ ਭਇਆ ਨਰ ਦੇਵਾ ਧੋਖੇ ਕਿਆ ਜਲਿ ਬੋਰਿਓ ਗਿਆਤਾ
॥੧॥

ਜੀਅਰੇ ਜਾਹਿਗਾ ਮੈ ਜਾਨਾ ॥

ਅਬਿਗਤ ਸਮਝੁ ਇਆਨਾ ॥

ਜਤ ਜਤ ਦੇਖਉ ਬਹੁਰਿ ਨ ਪੇਖਉ ਸੰਗਿ ਮਾਇਆ ਲਪਟਾਨਾ
॥੧॥ ਰਹਾਉ ॥

ਗਿਆਨੀ ਧਿਆਨੀ ਬਹੁ ਉਪਦੇਸੀ ਇਹੁ ਜਗੁ ਸਗਲੋ ਧੰਧਾ ॥

ਕਹਿ ਕਬੀਰ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਇਆ ਜਗੁ ਮਾਇਆ ਅੰਧਾ
॥੨॥੧॥੧੬॥੬੭॥

ga-orhee poorbee 12.

bipal bastar kaytay hai pahiray ki-aa ban
maDhay baasaa.

kahaa bhā-i-aa nar dayvaa Dhokhay ki-aa jal
bori-o gi-aatāa. ||1||

jee-aray jaahigaa mai jaanaa^N.

abigaṭ samajh i-aanaa.

jaṭ jaṭ daykh-a-u bahur na paykha-o sang
maa-i-aa lapṭaanaa. ||1||

gi-aanee Dhi-aanee baho updaysee ih jag
saglo DhanDhaa.

kahi kabeer ik raam naam bin i-aa jag
maa-i-aa anDhaa. ||2||1||16||67||

Gaurri Poorbi-12

In this *shabad*, Kabir Ji comments on the uselessness of adopting various holy looking garbs, performing rituals at pilgrimage places, or delivering sermons to others. He also tells us the one and only way of uniting with God.

He says: “Many people wear loose gowns. (But what is the use of those), or what is the use of living in jungles? What is the use of burning incense before gods? What merit does one gain by drowning one’s body in some holy river (if one has not obtained true divine wisdom)?” (1)

Therefore advising himself (and us), Kabir Ji says: “O’ my soul, I know that you have to depart from (this world). Therefore O’ my ignorant (mind), understand the reality of the formless God. You are clinging to (transient) worldly wealth, but wherever I look, I don’t find it at the same place (or with the person with whom I saw it before).” (1-pause)

This is not the case with ordinary human beings only, he says: “(I see that this) entire world is (entangled) in the web of worldly wealth. Even the (divinely) wise persons, men of contemplation, and great preachers are (totally) engrossed (in it). So Kabir says: “Without meditating on God’s Name, this entire world is blinded by worldly riches.”(2-1-16-67)

The message of this *shabad* is that instead of wearing holy garbs, doing pilgrimages, ritual baths, or roaming around as preachers and divinely wise people, we should meditate on God’s Name. This thing alone can emancipate us from the entanglements of worldly wealth and power, and lead us to salvation.

ਗਉੜੀ ੧੨ ॥

ਮਨ ਰੇ ਛਾਡਹੁ ਭਰਮੁ ਪ੍ਰਗਟ ਹੋਇ ਨਾਚਹੁ ਇਆ ਮਾਇਆ ਕੇ
ਭਾਂਡੇ ॥

ga-orhee 12.

man ray chhaadahu bharam pargat ho-ay
naachahu i-aa maa-i-aa kay daa^Nday.

ਸੂਰੁ ਕਿ ਸਨਮੁਖ ਰਨ ਤੇ ਡਰਪੈ ਸਤੀ ਕਿ ਸਾਂਚੈ ਭਾਂਡੇ ॥੧॥

soor ke sanmukh ran tay darpai satee ke
saaⁿchai bhaaⁿday. ||1||

ਡਗਮਗ ਛਾਡਿ ਰੇ ਮਨ ਬਉਰਾ ॥
ਅਬ ਤਉ ਜਰੇ ਮਰੇ ਸਿਧਿ ਖਾਈਐ ਲੀਨੇ ਹਾਥਿ ਸੰਧਉਰਾ ॥੧॥
ਰਹਾਉ ॥

dagmag chhaad ray man ba-uraa.
ab ta-o jaray maray siDh paa-ee-ai leeno
haath sanDh-uraa. ||1|| rahaa-o.

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਕੇ ਲੀਨੇ ਇਆ ਬਿਧਿ ਜਗਤੁ ਬਿਗੁਤਾ ॥
ਕਹਿ ਕਬੀਰ ਰਾਜਾ ਰਾਮ ਨ ਛੋਡਉ ਸਗਲ ਉਚ ਤੇ ਉਚਾ
॥੨॥੨॥੧੭॥੬੮॥

kaam kroDh maa-i-aa kay leenay i-aa biDh
jagat bigootaa.
kahi kabeer raajaa raam na chhoda-o sagal
ooch tay oochaa. ||2||2||17||68||

Gaurri-12

According to Dr. Bh. Vir Singh Ji “it appears that Kabir Ji uttered this *shabad* when, in spite of being reared by Muslim parents, he adopted Ramanand a Hindu as his Guru and then following his advice, he started performing devotional worship of God. This way of his worship was free from the Muslim traditions or the Hindu rituals, and therefore he was initially afraid to perform his worship in public, because he was concerned about public ridicule, and wrath. But then overcoming all his duality and doubt, he decided to bravely do what he thought was the right thing to do.

Addressing his mind, he says: “O’ my mind, forsake all your doubts; go ahead and openly worship God. (All these fears of censure, ridicule by other people, or worldly punishment are empty threats). What kind of hero is he who shows his back in battle? Or what kind of a *Satti* is she (who, before burning herself on the groom’s fire), starts assembling pots and pans? (Similarly, what kind of a devotee is he who is afraid to do his worship in public)?”(1)

Again admonishing his mind, he says: “O’ my crazy mind, cease wavering. (Now when, like a *Satti*, you have taken *Sandhaura* (a coconut covered with red lead, signifying that you have fully agreed to burn yourself along with your dead husband), it is only by burning and letting (your ego) die that you will obtain perfection.” (1-pause)

Kabir Ji concludes the *shabad* by commenting on the false ways of the world. He says: “Some are swayed by lust, some by anger (and others are lured by) worldly riches and power. In this way, the (entire) world has been ruined. Kabir says, ‘(without caring for the world’s criticism), I wouldn’t forsake God the king, who is highest of the high.” (2-2-17-68)

The message of the *shabad* is that whatever way our Guru tells us, we should worship our God in that way, and should not care if the rest of our society criticizes or ridicules us for not following their traditional ways (which go against the spirit of our Guru’s message).

ਗਉੜੀ ੧੩ ॥

ga-orhee 13.

ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਊਪਰਿ ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ ॥
ਤੁਹੀ ਦਰੀਆ ਤੁਹੀ ਕਰੀਆ ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ ॥੧॥

furmaan tayraa sirai oopar fir na karat
beechar.
tuhee daree-aa tuhee karee-aa tujhai tay
nistaar. ||1||

ਬੰਦੇ ਬੰਦਗੀ ਇਕਤੀਆਰ ॥

banday bandagee iktee-aar.

ਸਾਹਿਬੁ ਰੋਸੁ ਧਰਉ ਕਿ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥

saahib ros Dhara-o ke pi-aar. ||1|| rahaa-o.

ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ਮੇਰਾ ਜਿਉ ਫੂਲੁ ਜਈ ਹੈ ਨਾਰਿ ॥

naam tayraa aaDhaar mayraa Ji-o fool ja-ee
hai naar.

ਕਹਿ ਕਬੀਰ ਗੁਲਾਮੁ ਘਰ ਕਾ ਜੀਆਇ ਭਾਵੈ ਮਾਰਿ
॥੨॥੧੮॥੬੯॥

kahi kabeer gulaam ghar kaa jee-aa-ay
bhaavai maar. ||2||18||69||

Gaurri-13

In the previous *shabad*, Kabir Ji advised us that (without bothering about world's comments or criticism), we should not forsake our God, who is the highest of the high. In this *shabad*, he teaches us how to make a complete surrender of ourselves before the will or command of that God.

He says: "O' God, Your command is absolute for me. I do not reflect upon it again (and wonder whether it is appropriate or not. I have such a firm faith in You that for me) You Yourself are the river, You Yourself the boatman, and it is by Your grace that I will be ferried across (this worldly ocean)." (1)

Addressing us, Kabir Ji says: "O' mortal, embrace God's worship (with such a true love and devotion that) whether God is mad or pleased, (without bothering about that you keep meditating on Him)." (1-pause)

Once again showing his full and limitless faith, Kabir Ji addresses God and says: "O' God, just as a flower remains alive as long as it remains in water, similarly Your Name is my (life) support. O' Master, Kabir is the slave of Your house; it is up to You whether You save (him) or kill (him)." (2-69)

The message of this *shabad* is that we should accept God's command (or will) without any question or doubt and keep meditating on His Name both in pain and pleasure.

ਗਉੜੀ ॥

ga-orhee.

ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਜੋਨਿ ਮਹਿ ਭ੍ਰਮਤ ਨੰਦੁ ਬਹੁ ਬਾਕੋ
ਚੇ ॥

lakh cha-oraaseeh jee-a jon meh bharmat nand
baho thaako ray.

ਭਗਤਿ ਹੇਤਿ ਅਵਤਾਰੁ ਲੀਓ ਹੈ ਭਾਗੁ ਬਡੋ ਬਪੁਰਾ ਕੋ ਰੇ
॥੧॥

bhagat hayt avtaar lee-o hai bhaaag bado
bapuraa ko ray. ||1||

ਤੁਮੁ ਜੁ ਕਹਤ ਰਉ ਨੰਦ ਕੇ ਨੰਦੁ ਨੰਦ ਸੁ ਨੰਦੁ ਕਾ ਕੇ
ਚੇ ॥

tum^H jo kahaṭ ha-o nand ko nandan nand so
nandan kaa ko ray.

ਧਰਨਿ ਅਕਾਸੁ ਦਸੋ ਦਿਸ ਨਾਰੀ ਤਬ ਇਹੁ ਨੰਦੁ ਕਹਾ ਬੋ ਰੇ
॥੧॥ ਰਹਾਉ ॥

Dharan akaas daso dis naahee tab ih nand
kahaā tho ray. ||1|| rahaa-o.

ਪੰਨਾ ੩੩੯

SGGS P-339

ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾ ਕੋ
ਚੇ ॥

sankat nahee parai jon nahee aavai naam
niranjan jaa ko ray.

ਕਬੀਰ ਕੇ ਸੁਆਮੀ ਐਸੇ ਠਾਕੁਰੁ ਜਾ ਕੈ ਮਾਈ ਨ ਬਾਪੋ ਰੇ ॥
੨॥੧੯॥੭੦॥

kabeer ko su-aamee aiso thaakur jaa kai
maa-ee na baapo ray. ||2||19||70||

Gaurri

According to the Hindu legend Mahabharata, an astrologer once told a cruel king named Kanss that the son of his sister Devki would kill him. In order to escape this prophecy, Kanss put both Devki and her husband Vasudev in prison, so that he could kill all the children of Devki at birth. In this way Kanss succeeded in killing seven of the children of his sister right after birth. Next time God Himself took birth as Devki's son at midnight and inspired his father to take the child named Krishna to a nearby village to a cowherd named Nand. When Vasudev proceeded to carry out this divine instruction, the prison doors opened automatically, other obstructions on the way were removed on their own, and Krishna's life was saved. When Krishna grew older he fulfilled the prophecy and killed king Kanss. For this reason, and many other miracles, Hindus worship Krishna as God incarnate, and since it was Nand and his wife Yashodha who actually reared god Krishna during his childhood, he is often called son of Nand.

Referring to the above common belief of Hindus, Kabir Ji says: "(O' my friends, you say that after) wandering through myriad species, Nand was very much exhausted. (Then he worshipped God, and) because of his loving devotion his destiny was awakened and (God Himself) became incarnate (as his son)."(1)

Questioning this belief, Kabir Ji asks: "You say that (Krishna) was the son of Nand, but tell me whose son was Nand himself? (If you believe that Nand was the son of somebody, who was son of another person, and so on, you ultimately will reach the conclusion that Nand himself was a great grandson of God Himself. Then tell me, how can a great ancestor become the son of his own progeny? Further the question arises), when there was neither this earth nor the firmament nor the ten directions, where was this Nand then? (This belief doesn't seem logical)."(1-pause)

Kabir Ji now states his own belief and says: "(O' my friends, the fact is that He) whose Name is immaculate God does not go through the womb, nor does He suffer the pangs of birth and death. Kabir's God and Master is one who neither has (any) father, nor (any) mother."(2-19-70)

The message of this *shabad* is that it is God who has created the universe. He never takes birth nor ever dies. He has neither father nor mother, and to call Him the son of *Nand* or any other human being is a mistake.

ਗਉੜੀ ॥

ਨਿੰਦਉ ਨਿੰਦਉ ਮੇ ਕਉ ਲੋਗੁ ਨਿੰਦਉ ॥
 ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ ॥
 ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਰਤਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਨਿੰਦਾ ਹੋਇ ਤ ਬੈਕੁੰਠਿ ਜਾਈਐ ॥
 ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਹਿ ਬਸਾਈਐ ॥
 ਰਿਦੈ ਸੁਖ ਜਉ ਨਿੰਦਾ ਹੋਇ ॥
 ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ ॥੧॥

ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ ॥

ga-orhee.

ninda-o ninda-o mo ka-o log ninda-o.
 nindaa jan ka-o kharee pi-aaree.
 nindaa baap nindaa mehtaaree. ||1|| rahaa-o.

nindaa ho-ay ta baikunth jaa-ee-ai.
 naam padaarath maneh basaa-ee-ai.
 ridai suDh ja-o nindaa ho-ay.
 hamray kapray nindak Dho-ay. ||1||

nindaa karai so hamraa meet.

ਨਿੰਦਕ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ ॥
 ਨਿੰਦਕੁ ਸੋ ਜੋ ਨਿੰਦਾ ਹੋਰੈ ॥
 ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਰੈ ॥੨॥

ningdak maahi hamaaraa cheet.
 ningdak so jo ningdaa horai.
 hamraa jeevan ningdak lorai. ||2||

ਨਿੰਦਾ ਹਮਰੀ ਪ੍ਰੇਮ ਪਿਆਰੁ ॥
 ਨਿੰਦਾ ਹਮਰਾ ਕਰੈ ਉਧਾਰੁ ॥
 ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ ॥
 ਨਿੰਦਕੁ ਭੂਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ ॥੩॥੨੦॥੭੧॥

ningdaa hamree paraym pi-aar.
 ningdaa hamraa karai uDhaar.
 jan kabeer ka-o ningdaa saar.
 ningdak doobaa ham utray paar. ||3||20||71||

Gaurri

We only like to hear our praise and don't like anyone speaking against us or pointing to our faults and shortcomings, So much so that many times we start considering that person as our enemy who says any disparaging word about us or our deeds. But there are some divinely wise persons who don't mind anyone pointing to their faults. Instead, they listen very calmly and objectively to all the criticism of their opponents or slanderers. They make sure that they don't have the shortcomings pointed out by others in their work or character. If the faults pointed out are true, then they sincerely try to remove these defects and thus improve their work and their character. In this spirit, they consider their slanderers as their friends rather than their foes. In this *shabad*, Kabir Ji is expressing similar sentiments in response to many attacks on his character or deeds by many people. They believed that Kabir Ji was not following the traditional ways and practices of Hindu and Muslim priests and scholars of his time, and therefore, they always tried to find faults in him.

Responding to the slanderous remarks of the people, he says: "O' (people of the) world, please slander me, yes slander me again and again. (I don't mind it at all). Slander is truly dear to the devotees (of God. To them) slander is like their father and mother (who point out the faults of their children in order to improve their character and manners)."(1-pause)

Kabir Ji goes even one step further in describing the benefits of slander, when he says: "(I believe that when we are) criticized we go to heaven. (Because when the faults in our character or devotion are pointed out, we are able to correct our mistakes, and we become truly virtuous). Then we enshrine the commodity of (God's) Name in our heart. In this way, if our heart is pure when we are being criticized (then we are able to judge objectively, and find our true shortcomings. We can then remove those faults in our character or work. It is as if) a slanderer washes our (dirty) clothes."(1)

On the basis of above analysis, Kabir Ji declares: "The one who slanders (me) is my friend; therefore my mind always remains attuned to the slanderer (because I always want to know my faults, so that I may remove them). Therefore (I think, my) slanderer is the one who forbids anyone from slandering (me, because in the long run) a slanderer embellishes my life."(2)

In conclusion, Kabir Ji says: "In slander lies my love and affection, (because) slander sanctifies me. Therefore to the devotee Kabir, his slander seems the most beneficial thing. In fact, by slandering the slanderer has drowned, and I have crossed over (the worldly ocean)."(3-20-71)

The message of this *shabad* is that instead of feeling enraged at our slander, we should take this as an opportunity for us to know our faults. So that by removing these faults we may become better persons and swim across the worldly ocean, but the slanderer is drowned in it because of his or her sinful habits.

ਰਾਜਾ ਰਾਮ ਤੂੰ ਐਸਾ ਨਿਰਭਉ ਤਰਨ ਤਾਰਨ ਰਾਮ ਰਾਇਆ
॥੧॥ ਰਹਾਉ ॥

raajaa raam tūⁿ aisaa nirbhā-o taran taaran
raam raa-i-aa. ||1|| rahaa-o.

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ ਅਬ ਤੁਮ ਹਰੁ ਹਮ ਨਾਹੀ ॥

jab ham hoṭay tab tum naahee ab tum hahu
ham naahee.

ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਰਿ ਏਕੈ ਦੇਖਤ ਮਨੁ ਪਤੀਆਹੀ ॥੧॥

ab ham tum ayk bhā-ay heh aykai daykhat
man paṭee-aahee. ||1||

ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲੁ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ ॥

jab buḌh hoṭee tab bal kaisaa ab buḌh bal
na khataa-ee.

ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਰਹਿ ਲਈ ਮੇਰੀ ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ
॥੨॥੨੧॥੨੨॥

kahi kabeer buḌh har la-ee mayree buḌh
badlee siḌh paa-ee. ||2||21||72||

In the lines before (1-pause) in *shabad* (2-2-17-68), Kabir Ji says to his mind (and us) “it is only by burning and letting (ego) die that you would obtain perfection. In this *shabad*, he shares with us what happened when his ego departed, and God came to abide in his heart.

Addressing God, he says: “O’ God, You are such a fearless all-pervading King (that You can help) the entire world to swim across (the worldly ocean).”(1- pause)

Describing the change, which happened in the entire thinking process of his mind, Kabir Ji says: “When I (my ego) was present (within me, then I used to feel as if) You were not there (within me). Now when You are there (within my mind), I feel that I am not (present, because my ego has vanished). Now You and I have become one and my mind is pleased with this union.”(1)

Describing the change in his intellect and its power, Kabir Ji says: “When (I thought that) there is ‘my’ intellect in me then there was no question of having any (spiritual) strength. (Now when I feel that only You exist in me, then I see that) the power of my intellect cannot be measured. (In short) Kabir says: “God has taken away my worldly wisdom (and replaced it with His own, and with that changed intellect) I have achieved perfection (as a human being).” (2-21-72)

The message of the *shabad* is that as long as ego abides in our hearts, God is not revealed to us. But when our ego is destroyed God becomes manifest in us, and we obtain such limitless divine wisdom that we achieve perfection (which is the main object of life).

ਗਉੜੀ ॥

ga-orhee.

ਖਟ ਨੇਮ ਕਰਿ ਕੋਠਤੀ ਬਾਂਧੀ ਬਸਤੁ ਅਨੂਪੁ ਬੀਚ ਪਾਈ ॥

khāt nāym kar koṭh-rhee baaⁿḌhee basat
anoop beech paa-ee.

ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ ॥੧॥

kunjee kulaf paraan kar raakhay kartay baar
na laa-ee. ||1||

ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ ॥

ab man jaagat rahu ray bhāa-ee.

ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰੁ ਮੁਸੈ ਘਰੁ ਜਾਈ ॥੧॥
ਰਹਾਉ ॥

gaafal ho-ay kai janam gavaa-i-o chor musai
ghar jaa-ee. ||1|| rahaa-o.

ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ ਕਾ ਨਹੀ ਪਤੀਆਰਾ ॥

panch pahroo-aa dar meh rahṭay tin kaa
nahee paṭee-aaraa.

ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਨੈ ਪਰਗਾਸੁ ਉਜਾਰਾ ॥੨॥

chayṭ suchayṭ chit ho-ay rahu ṭa-o lai pargaas
ujaaraa. ||2||

ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ ॥

na-o ghar daykh jo kaaman bhoollee basat
anoop na paa-ee.

ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੁਸੈ ਦਸਵੈ ਤਤੁ ਸਮਾਈ
॥੩॥੨੨॥੭੩॥

kahaṭ kabeer navai ghar moosay dasvaiṁ taṭ
samaa-ee. ||3||22||73||

Gaurri

In the previous *shabad*, Kabir Ji told us that as long as ego abides in our hearts, God is not revealed to us. But when our ego is destroyed, God becomes manifest in us and we obtain such limitless divine wisdom that we achieve perfection. In this *shabad*, he explains how to make right use of our body parts and sense faculties.

He says: “(O’ my friends, the Creator) has built our body like a house which is supported by six round pillars (air, earth, fire, water, ether, and consciousness). In this house (of human body, He has) placed one thing of incomparable beauty (which is His divine light. Finally, He has given the role of) lock and key of the house to the life breaths, and in making (all this arrangement) He has not taken much time.”(1)

Continuing this metaphor, Kabir Ji cautions his mind (and indirectly all of us) to remain alert. He says: “O’ my mind, my brother, now keep awake. By remaining careless you have (so far wasted your) life (in useless worldly pursuits. It is as if) thieves are robbing your house.”(1-pause)

Referring to our five faculties of sight, sound, smell, touch, and taste (which are supposed to act like our watchmen and save us from any outward dangers), Kabir Ji says: “These five watchmen who live in the house (of your body) cannot be trusted. (Instead of cautioning you against outside worldly allurements, they may actually tempt you to fall for these evils). Therefore, you better remain alert, and keep remembering (Your Master). Only then would you experience the illumination of (His divine) light (in you).”(2)

In conclusion, Kabir Ji says: “(The human) bride who, upon seeing the nine apertures (two ears, two eyes, two nostrils, mouth, sex and excretion organs) has forgotten the (real purpose of human life), she has not obtained the invaluable commodity (of divine light). Kabir says that only the one who has controlled these nine openings (and has not let them go astray) has experienced this divine light, which in essence is enshrined in the tenth (house).”(3-22-73)

The message of this *shabad* is that we need to remain alert, and shouldn’t let our faculties of sight, sound, smell, touch, and taste, lead us into wrongful pursuits. We shouldn’t waste our life in satisfying the sinful tendencies of our nine gates (such as eyes, ears, and tongue). Instead we should consciously keep remembering God and meditating on His Name, so that we may experience His divine light within us, and achieve the purpose of our human life.

ਗਉੜੀ ॥

ਮਾਈ ਮੋਹਿ ਅਵਰੁ ਨ ਜਾਨਿਓ ਆਨਾਨਾਂ ॥
ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਵਹਿ ਤਾਸੁ ਬਸਹਿ ਮੋਰੇ ਪ੍ਰਾਨਾਨਾਂ
॥ ਰਹਾਉ ॥

ਹਿਰਦੇ ਪ੍ਰਗਾਸੁ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਗਗਨ ਮੰਡਲ ਮਹਿ
ਧਿਆਨਾਨਾਂ ॥
ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਗੇ ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ ਜਾਨਾਨਾ ॥੧॥

ਏਕ ਸੁਮਤਿ ਰਤਿ ਜਾਨਿ ਮਾਨਿ ਪ੍ਰਭ ਦੂਸਰ ਮਨਹਿ ਨ ਆਨਾਨਾ
॥
ਚੰਦਨ ਬਾਸੁ ਭਏ ਮਨ ਬਾਸਨ ਤਿਆਗਿ ਘਟਿਓ ਅਭਿਮਾਨਾਨਾ
॥੨॥

ਜੋ ਜਨ ਗਾਇ ਧਿਆਇ ਜਸੁ ਠਾਕੁਰ ਤਾਸੁ ਪ੍ਰਭੁ ਹੈ ਬਾਨਾਨਾਂ ॥
ਤਹ ਬਭ ਭਾਗ ਬਸਿਓ ਮਨਿ ਜਾ ਕੈ ਕਰਮ ਪ੍ਰਧਾਨ ਮਥਾਨਾਨਾ
॥੩॥

ਕਾਟਿ ਸਕਤਿ ਸਿਵ ਸਹਜੁ ਪ੍ਰਗਾਸਿਓ ਏਕੈ ਏਕ ਸਮਾਨਾਨਾ ॥

ਪੰਨਾ ੩੪੦

ਕਹਿ ਕਬੀਰ ਗੁਰ ਭੋਟਿ ਮਹਾ ਸੁਖ ਕ੍ਰਮਤ ਰਹੇ ਮਨੁ ਮਾਨਾਨਾਂ
॥੪॥੨੩॥੭੪॥

ga-orhee.

maa-ee mohi avar na jaani-o aanaanaa^N.
siv sankaad^u jaas gun gaavahi ^{taas} baseh
moray paraanaanaa^N. rahaa-o.

hirday pargaas gi-aan gur gammit^u gagan
mandal meh Dhi-aanaanaa^N.
bikhai rog bhai banDhan bhaagay man nij
ghar sukh jaanaanaa. ||1||

ayk sumat^u rat^u jaan maan parabh doosar
maneh na aanaanaa.
chand^{an} baas bha-ay man baasan ti-aag
ghati-o abhimaanaanaa. ||2||

jo jan gaa-ay Dhi-aa-ay jas thaakur ^{taas}
parabhoo hai thaanaanaa^N.
tih bad bhaag basi-o man jaa kai karam
parDhaan mathaanaanaa. ||3||

kaat saka^t siv sahj pargaasi-o aykai ayk
samaanaanaa.

SGGS P-340

kahi kabeer gur bhayt mahaa sukh bharmat^u
rahay man maanaanaa^N. ||4||23||74||

Gaurri

In the previous *shabad*, Kabir Ji advised us that we shouldn't waste our life in satisfying the sinful tendencies of our nine gates (such as eyes, ears, and tongue). Instead we should consciously keep remembering God and meditating on His Name, so that we may experience His divine light within us, and achieve the purpose of our human life. In this *shabad* he shares with us his experience in this regard.

He says: "O' my mother, I haven't recognized anyone else except God. My soul abides in Him whose praises (even) god *Shiva* (and god *Brahma's* four sons, like *Sanak*) sing. (I love Him so much that I cannot live without Him, as if) in Him reside my life breaths."(1-pause)

Describing what happened, he says: "On meeting the Guru, the light of divine knowledge has entered my mind, and my attention is fixed on the tenth gate (the believed abode of God); all the afflictions of vice, fears and (worldly) bonds have hastened away, and my soul has realized peace in its own mind." (1)

But instead of taking any credit for this achievement, Kabir Ji humbly states: "(I obtained this good intellect, when) following the advice of my Guru, I understood and (faithfully) obeyed (God's) command and did not let any other thought of anybody (else) come into my mind. In this way, when upon forsaking the allurements of mind, my arrogance was diminished, the sandal-like fragrance of (God's Name) pervaded in me."(2)

Therefore on the basis of his own experience, Kabir Ji tells us: “The one who sings and meditates on the glories of God, within that one God comes to abide. That person should be considered very fortunate in whose mind God comes to abide (and you should think) that person’s great good destiny has been realized.” (3)

In closing, Kabir Ji says: “Breaking the bonds of worldly attachment, I have been illuminated by a divine state of tranquility and have merged in the one (God). In short, Kabir says that on meeting the Guru I have obtained supreme bliss. My mind has ceased to wander and my mind believes (in what Guru says).” (4-23-74)

The message of the *shabad* is that abandoning ego; the person who sings praises of God merges in that all pervading God Himself. That is true devotion, and its true award.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ ਜੀਉ ਕੀ

**raag ga-orhee poorbee baavan akhree
kabeer jee-o kee**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

**ik-o"kaar satnaam kartaa purakh
gurparsaad.**

ਬਾਵਨ ਅਫਰ ਲੋਕ ਤੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ ॥

baavan achhar lok tarai sabh kachh in hee
maahi.

ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ
॥੧॥

ay akhar khir jaahigay o-ay akhar in meh naahi.
||1||

ਜਹਾ ਬੋਲ ਤਹ ਅਫਰ ਆਵਾ ॥

jahaa bol tah achhar aavaa.

ਜਹ ਅਬੋਲ ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ ॥

jah abol tah man na rahaavaa.

ਬੋਲ ਅਬੋਲ ਮਧਿ ਹੈ ਸੋਈ ॥

bol abol maDh hai so-ee.

ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ ॥੨॥

jas oh hai tas lakhai na ko-ee. ||2||

ਅਲਹ ਲਹਉ ਤਉ ਕਿਆ ਕਹਉ ਕਹਉ ਤ ਕੋ ਉਪਕਾਰ ॥

alah laha-o ta-o ki-aa kaha-o kaha-o ta ko
upkaar.

ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ ਜਾ ਕੋ ਤੀਨਿ ਲੋਕ
ਬਿਸਥਾਰ ॥੩॥

batak beej meh rav rahi-o jaa ko teen lok
bisthaar. ||3||

ਅਲਹ ਲਹੰਤਾ ਭੇਦ ਛੈ ਕਛੁ ਪਾਇਓ ਭੇਦ ॥

alah lahantaa bhayd chhai kachh kachh paa-i-o
bhayd.

ਉਲਟਿ ਭੇਦ ਮਨੁ ਬੋਧਿਓ ਪਾਇਓ ਅਭੰਗ ਅਛੈਦ ॥੪॥

ulat bhayd man bayDhi-o paa-i-o abhang
achhayd. ||4||

ਤੁਰਕ ਤਰੀਕਤਿ ਜਾਨੀਐ ਹਿੰਦੂ ਬੇਦ ਪੁਰਾਨ ॥

turak tareekat jaanee-ai hindoo bayd puraan.

ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੁਆਕ ਪੜੀਐ ਗਿਆਨ ॥੫॥

man samjhaavan kaarnay kachhoo-ak parhee-ai
gi-aan. ||5||

RAAG GAURI POORABI BAAWAN AKHRI

KABIR JEO KI

Kabir Ji composed this divine poem on the basis of fifty-two letters of *Landey*, a version of Hindi language prevalent at that time. (Hence it is named as *Baawan Akhri*). In those days the vernacular teachers used to teach these letters to their students in the form of a poetic rhyme. So that, they could easily remember these, and keep account of their business transactions

and other worldly chores. As was the prevalent style of many poets of those days, Kabir Ji uses these letters to convey his spiritual message.

Starting with the preface, Kabir Ji says: “In all the three worlds, these fifty two letters (of the alphabet are being used. In fact the entire business of the world is being carried through (these letters. However) these letters will perish (along with all other visible things of the world). Those letters (which describe the bliss of union with God) are not in these.”(1)

Elaborating on the limitations of these letters, Kabir Ji says: “(No doubt), whenever there is speech, (some) letter(s) or word(s) will come into play. However, when there is no speech, the mind does not remain stable, (it keeps thinking about something. God) exists between both speech and speechless (states), though no one can describe Him as He is.”(2)

Again expressing his inability to understand and describe God, and indicating whatever little he can understand about Him, Kabir Ji says: “Even if I could reach *Allah* (the inaccessible God), then what could I say about Him, and what good would my description do? (However, I do know that) to whom belongs this expanse of (all) three worlds, He is residing (in this expanse, just as) a Banyan (tree is contained) in its seed (and the seed is contained in the tree).” (3)

Describing what happened to him when he was trying to search God, Kabir Ji says: “While trying to reach *Allah* (the inaccessible God), my double mindedness was destroyed, and I understood somewhat (about God’s) mystery. When my mind (completely) turned away from my doubts (and duality) it was pierced (with God’s love), and I obtained the imperishable and un-pierce able (God).”(4)

Now commenting on the study of religious books to obtain some knowledge about God, Kabir Ji says: “(That person is known as a good) Muslim who knows about *Tariqat* (or the way to purify one’s mind. Similarly, a good Hindu ought to study) *Vedas* and *Puranas* (or other holy books). In order to counsel our mind, we do need to study at least some (books on) divine knowledge.”(5)

ੴਕਾਰ ਆਇ ਮੈ ਜਾਨਾ ॥

ਲਿਖਿ ਅਰੁ ਮੈਟੈ ਤਾਹਿ ਨ ਮਾਨਾ ॥

ੴਕਾਰ ਲਖੈ ਜਉ ਕੋਈ ॥

ਸੋਈ ਲਖਿ ਮੋਟਣਾ ਨ ਹੋਈ ॥੬॥

o-ankaar aad mai jaanaa.

likh ar maytai taahi na maanaa.

o-ankaar lakhai ja-o ko-ee.

so-ee lakh maytnaa na ho-ee. ||6||

ਕਕਾ ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ ॥

ਸਸਿ ਬਿਗਾਸ ਸੰਪਟ ਨਹੀ ਆਵਾ ॥

ਅਰੁ ਜੇ ਤਹਾ ਕੁਸਮ ਰਸੁ ਪਾਵਾ ॥

ਅਕਹ ਕਹਾ ਕਹਿ ਕਾ ਸਮਝਾਵਾ ॥੭॥

ਖਖਾ ਇਹੈ ਖੋੜਿ ਮਨ ਆਵਾ ॥

ਖੋੜੇ ਛਾਡਿ ਨ ਦਹ ਦਿਸ ਧਾਵਾ ॥

ਖਸਮਹਿ ਜਾਣਿ ਖਿਮਾ ਕਰਿ ਰਹੈ ॥

ਤਉ ਹੋਇ ਨਿਖਿਅਉ ਅਖੈ ਪਦੁ ਲਹੈ ॥੮॥

kakaa kiran kamal meh paavaa.

sas bigaas sampat nahee aavaa.

ar jay tahaa kusam ras paavaa.

akah kahaa kahi kaa samjhaavaa. ||7||

khakhaa ihai khorh man aavaa.

khorhay chhaad na dah dis Dhaavaa.

khasmahi jaan khimaa kar rahai.

ta-o ho-ay nikhi-a-o akhai pad lahai. ||8||

ਗਗਾ ਗੁਰ ਕੇ ਬਚਨ ਪਛਾਨਾ ॥

ਦੂਜੀ ਬਾਤ ਨ ਧਰਈ ਕਾਨਾ ॥

ਰਹੈ ਬਿਹੰਗਮ ਕਤਹਿ ਨ ਜਾਈ ॥

gagaa gur kay bachan pachhaanaa.

doojee baat na Dhar-ee kaanaa.

rahai bihangam kateh na jaa-ee.

ਅਗਹ ਗਹੈ ਗਹਿ ਗਗਨ ਰਹਾਈ ॥੯॥

agah gahai geh gagan rahaa-ee. ||9||

ਘਘਾ ਘਟਿ ਘਟਿ ਨਿਮਸੈ ਸੋਈ ॥

ghaghhaa ghat ghat nimsai so-ee.

ਘਟ ਫੂਟੇ ਘਟਿ ਕਬਹਿ ਨ ਹੋਈ ॥

ghat footay ghat kabeh na ho-ee.

ਤਾ ਘਟ ਮਾਹਿ ਘਾਟ ਜੁਠੁ ਪਾਵਾ ॥

taa ghat maahi ghaat ja-o paavaa.

ਸੋ ਘਟ ਛਾਡਿ ਅਵਘਟ ਕਤ ਧਾਵਾ ॥੧੦॥

so ghat chhaad avghat kat Dhaavaa. ||10||

ਛੰਛਾ ਨਿਗ੍ਰਹਿ ਸਨੇਹੁ ਕਰਿ ਨਿਰਵਾਰੇ ਸੰਦੇਹ ॥

nyanyaa nigrahi sanayhu kar nirvaaro sandayh.

ਨਾਹੀ ਦੇਖਿ ਨ ਭਾਜੀਐ ਪਰਮ ਸਿਆਨਪ ਏਹ ॥੧੧॥

naahee daykh na bhaajee-ai param si-aanap ayh.

||11||

Now Kabir Ji starts the main body of this poem and says: "I know that one Creator (who created the universe) as the Being, who was there even before the origin (of this world). But I do not recognize whom He writes and then erases. (In other words, I do not worship any gods or goddesses, those whom God creates and then destroys). If someone really understands that one Creator (and experiences Him within, then merges in that imperishable God and therefore) that person too becomes indestructible."(6)

Starting with the letter *Kakka* (or K), Kabir Ji says: "If I enshrine the ray (of divine knowledge) in the lotus (of my heart) then I would not become like a box (to hoard) the moonlight (of worldly wealth). If in that state I enjoy the (spiritual) relish like a lily in bloom (that relish would) be indescribable. How can I tell you (about the bliss of that relish) and make you understand?"(7)

Next regarding the letter *Khakha* (or Kh), Kabir Ji has this to say: "When the mind (once) enters into its inner cave, then leaving this cave, it does not wander in ten directions. (In other words, once the mind is attuned to its own inner real self, then it forsakes all otherworldly thoughts). Knowing the Master, one practices forgiveness (and compassion, and) becoming immortal attains the imperishable status."(8)

Now through the letter *Gagga* (or G) Kabir Ji tells how the mind attains the imperishable status. He says: "The person who has understood (the importance of) Guru's words doesn't listen to any other (advice). That person always remains detached (from worldly affairs), and doesn't go anywhere (looking for worldly pleasures). Such a person grasps on to the un-graspable (God within the consciousness, and) keeps attuned to the tenth gate (or God's abode)."(9)

Through the letter *Ghagha* (Gh), Kabir Ji says: "In each and every heart abides the same (God). Even when the (body) pitcher breaks down (and the person dies), still God never diminishes (in His size or power). Therefore, if within the heart I can find the shore (or way to reach God), then leaving that shore why should I keep wandering outside in treacherous places (in search of God)?"(10)

Now Kabir Ji directly addresses us to give his advice, based on the letter *Gangaan* (Gn). He says: "(O' my friends), fully restrain (your lustful desires) and imbue yourself with love (for God. This is no doubt a difficult task, but still) we shouldn't run away (or shirk from this job, thinking that this) cannot be done. This is the wisest thing."(11)

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰੁ ਹੈ ਭਾਰੀ ॥

chachaa rachit chitr hai bhaaree.

ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ ॥

taj chitrhai chaytahu chitkaaree.

ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਇਹੈ ਅਵਝੇਰਾ ॥
ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤ੍ਰ ਰਾਖਿ ਚਿਤ੍ਰੇਰਾ ॥੧੨॥

chīṭar bachīṭar ihai avjhayraa.
taj chitrāi chitṛ raakh chitayraa. ||12||

ਛਛਾ ਇਹੈ ਛਤ੍ਰਪਤਿ ਪਾਸਾ ॥
ਛਕਿ ਕਿ ਨ ਰਹਹੁ ਛਾਡਿ ਕਿ ਨ ਆਸਾ ॥
ਰੇ ਮਨ ਮੈ ਤਉ ਛਿਨ ਛਿਨ ਸਮਝਾਵਾ ॥
ਤਾਹਿ ਛਾਡਿ ਕਤ ਆਪੁ ਬਧਾਵਾ ॥੧੩॥

chhachhhaa ihai chhatarpatṛ paasaa.
chhak ke na rahhu chhaad ke na aasaa.
ray man mai ṭa-o chhin chhin samjhaavaa.
taahi chhaad kat aap baDhaavaa. ||13||

ਜਜਾ ਜਉ ਤਨ ਜੀਵਤ ਜਰਾਵੈ ॥
ਜੋਬਨ ਜਾਰਿ ਜੁਗਤਿ ਸੋ ਪਾਵੈ ॥
ਅਸ ਜਰਿ ਪਰ ਜਰਿ ਜਰਿ ਜਬ ਰਹੈ ॥
ਤਬ ਜਾਇ ਜੋਤਿ ਉਜਾਰਉ ਲਹੈ ॥੧੪॥

jajaa ja-o ṭan jeevat jaraavai.
joban jaar jugatṛ so paavai.
as jar par jar jar jab rahai.
ṭab jaa-ay joṭṛ ujaara-o lahai. ||14||

Now Kabir Ji refers to the next letter *Chacha* (or Ch) and explains why we need to keep loving and worshipping God with a resolute will. He has this to say: “This universe created by God is like a huge painting. Instead of getting attached to this painting, we should think about and reflect on the greatness of the artist (God). No doubt this picture is wonderful. But the beauty of this painting (or worldly allurements) does not let the mind reflect on itself. Therefore, forsaking the painting, you should keep the Painter (God, the creator of this masterpiece) in your mind.”(12)

To still our doubts about the fulfillment of our worldly needs, Kabir Ji refers to letter *Chhachha* (or Chh), and says: “O’ my mind (this painter is not an ordinary painter who sells his painting for money). He is a great king with a canopy on his head. (Therefore) forsaking all other expectations, why don’t you live with great pomp and show (with this great King)? O’ my mind, I am instructing you at every moment. Why, forsaking that God, did you get yourself entangled (in the pursuits of worldly riches)?”(13)

Next referring to letter *Jajja* (J), Kabir Ji tells us how we can save ourselves from worldly entanglements. He says: “The person who, while living (in the world), burns away the (lusts of the body) in fact burns away the intoxication of youth and learns the right conduct of life. When one lives burning away the pride of one’s own wealth and the greed for others’ wealth, then reaching high spiritual status one obtains the illumination of divine light.”(14)

ਪੰਨਾ ੩੪੧

SGGS P-341

ਝਝਾ ਉਰਝਿ ਸੁਰਝਿ ਨਹੀ ਜਾਨਾ ॥
ਰਹਿਓ ਝਝਕਿ ਨਾਹੀ ਪਰਵਾਨਾ ॥
ਕਤ ਝਖਿ ਝਖਿ ਅਉਰਨ ਸਮਝਾਵਾ ॥
ਝਗਰੁ ਕੀਏ ਝਗਰਉ ਹੀ ਪਾਵਾ ॥੧੫॥

jhajhaa urajh surajh nahee jaanaa.
rahi-o jhajhak naahee parvaanaa.
kat jhakh jhakh a-uran samjhaavaa.
jhagar kee-ay jhagara-o hee paavaa. ||15||

ਵੰਞਾ ਨਿਕਟਿ ਜੁ ਘਟ ਰਹਿਓ ਦੂਰਿ ਕਹਾ ਤਜਿ ਜਾਇ ॥
ਜਾ ਕਾਰਣਿ ਜਗੁ ਢੂਢਿਅਉ ਨੇਰਉ ਪਾਇਅਉ ਤਾਹਿ ॥੧੬॥

njanjaa nikat jo ghat rahi-o door kahaṭ taj jaa-ay.
jaa kaaran jag dhoodhi-a-o nayra-o paa-i-a-o
taahi. ||16||

ਟਟਾ ਬਿਕਟ ਘਾਟ ਘਟ ਮਾਹੀ ॥
ਖੋਲਿ ਕਪਾਟ ਮਹਲਿ ਕਿ ਨ ਜਾਹੀ ॥
ਦੇਖਿ ਅਟਲ ਟਲਿ ਕਤਹਿ ਨ ਜਾਵਾ ॥

tataa bikat ghaat ghat maahee.
khol kapaat mahal ke na jaahee.
daykh atal tal katṛ na jaavaa.

ਰਹੈ ਲਪਟਿ ਘਟ ਪਰਚਉ ਪਾਵਾ ॥੧੭॥

rahai lapat ghat parcha-o paavaa. ||17||

ਠਠਾ ਇਹੈ ਦੂਰਿ ਠਗ ਨੀਰਾ ॥
ਨੀਠਿ ਨੀਠਿ ਮਨੁ ਕੀਆ ਧੀਰਾ ॥
ਜਿਨਿ ਠਗਿ ਠਗਿਆ ਸਗਲ ਜਗੁ ਖਾਵਾ ॥
ਸੋ ਠਗੁ ਠਗਿਆ ਠਉਰ ਮਨੁ ਆਵਾ ॥੧੮॥

thathaa ihai door thag neeraa.
neeth neeth man kee-aa Dheeraa.
Jin thag thagi-aa sagal jag khaavaa.
so thag thagi-aa tha-ur man aavaa. ||18||

RAAG GAURI POORABI

Baawan Akhri Kabir Ji

(Continued)

Continuing his hymn with each stanza beginning with a letter from the fifty-two lettered Indian script called *Hindi* (or *Devnaagri*), Kabir Ji has this to say in reference to other letters.

Jhajha (Jh)—The person, who only knows how to entangle in useless controversies but has not yet learnt to get out of these, wastes all his or her life in various doubts and controversies. Such a person's life conduct is not approved (in God's court). We should not waste our lives trying to instruct others, because by entering into controversies we only involve ourselves in conflict and nothing else.”(15)

Janjan (Jn)- (O' brother) why, forsaking Him who abides in our own hearts, do you go out to far off (places)? He for whom I searched the entire world, Him I have found so near (within myself).”(16)

Tatta (T)-(O' my friend, the way to the divine) shore is very treacherous, but it is (located) within the heart itself. Opening the doors (of your heart), why don't you go to (God's) mansion? After seeing that eternal Being, leaving that place one goes nowhere. The one who remains attuned to God remains satisfied in enjoying (Him) in the heart itself.”(17)

Thatha (Th)- (Like false appearance of water in a desert), this worldly wealth and power is a mirage. Reflecting carefully on its reality I have made my mind content (with what I have) and I don't run after false worldly wealth. (In this way), I have cheated that cheat (*worldly wealth*), which has cheated the entire world.”(18)

ਡਡਾ ਡਰ ਉਪਜੇ ਡਰੁ ਜਾਈ ॥
ਤਾ ਡਰ ਮਹਿ ਡਰੁ ਰਹਿਆ ਸਮਾਈ ॥
ਜਉ ਡਰ ਡਰੈ ਤਾ ਫਿਰਿ ਡਰੁ ਲਾਗੈ ॥
ਨਿਡਰ ਹੁਆ ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ ॥੧੯॥

dadaa dar upjay dar jaa-ee.
taa dar meh dar rahi-aa samaa-ee.
ja-o dar darai taa fir dar laagai.
nidar hoo-aa dar ur ho-ay bhaagai. ||19||

ਢਢਾ ਢਿਗ ਢੂਢਹਿ ਕਤ ਆਨਾ ॥
ਢੂਢਤ ਹੀ ਢਹਿ ਗਏ ਪਰਾਨਾ ॥
ਚੜਿ ਸੁਮੇਰਿ ਢੂਢਿ ਜਬ ਆਵਾ ॥
ਜਿਹ ਗੜੁ ਗੜਿਓ ਸੁ ਗੜੁ ਮਹਿ ਪਾਵਾ ॥੨੦॥

dhadhaa dhig dhoodheh kaṭ aanaa.
dhoodhat hee dheh ga-ay paraanaa.
charh sumayr dhoodh jab aavaa.
Jih garh garhi-o so garh meh paavaa. ||20||

ਣਾਣਾ ਰਣਿ ਰੁਤਉ ਨਰ ਨੇਹੀ ਕਰੈ ॥
ਨਾ ਨਿਵੈ ਨਾ ਫੁਨਿ ਸੰਚਰੈ ॥
ਧੰਨਿ ਜਨਮੁ ਤਾਹੀ ਕੋ ਗਣੈ ॥

naanaa ran roota-o nar nayhee karai.
naa nivai naa fun sanchrai.
Dhan janam taahee ko ganai.

ਮਾਰੈ ਏਕਹਿ ਤਜਿ ਜਾਇ ਘਣੈ ॥੨੧॥

maarai aykeh taj jaa-ay ghanai. ||21||

Dadda (D)- When the fear (of God) arises in one's mind, the fear (of the world) goes away. The fear (of the world) gets absorbed in the fear of God. (In other words, in that state a person fears only God and no one else). But if one continues fearing (running away from) the fear of God, then one is again afflicted with (worldly) fear. (In short when one enshrines God's fear in one's heart), one becomes fearless (of the world), and all the fear of one's mind flees away."(19)

Dhadha (Dh)- (O' brother), God is near you. Why are you searching Him anywhere else? While searching Him, many have got exhausted. When even after scaling the high mountains like *Sumer* and failing to find Him there, one comes back home (and searches Him within one's heart, one) finds in that (body) fort itself (that God) who built this fort."(20)

Naanna (Na)- The one, who is engaged in war (with one's own inner impulses), acquires the perseverance of the brave. Such a person neither yields nor compromises (with these evil impulses), and that person's advent is considered blessed. Because such a person stills the one (mind, which is the main source of all temptations, and in this way departs from the world) forsaking many (evil passions)."(21)

ਤਤਾ ਅਤਰ ਤਰਿਓ ਨਹ ਜਾਈ ॥
ਤਨ ਤ੍ਰਿਭਵਣ ਮਹਿ ਰਹਿਓ ਸਮਾਈ ॥
ਜਉ ਤ੍ਰਿਭਵਣ ਤਨ ਮਾਹਿ ਸਮਾਵਾ ॥
ਤਉ ਤਤਹਿ ਤਤ ਮਿਲਿਆ ਸਚੁ ਪਾਵਾ ॥੨੨॥

tataa atar tari-o nah jaa-ee.
tan taribhavan meh rahi-o samaa-ee.
ja-o taribhavan tan maahi samaavaa.
ta-o tateh tat mili-aa sach paavaa. ||22||

ਥਥਾ ਅਥਾਹ ਥਾਹ ਨਹੀ ਪਾਵਾ ॥
ਓਹੁ ਅਥਾਹ ਇਹੁ ਬਿਹੁ ਨ ਰਹਾਵਾ ॥
ਥੋਥੈ ਥਲਿ ਥਾਨਕ ਆਰਥੈ ॥
ਬਿਨੁ ਹੀ ਥਾਭਹ ਮੰਦਿਰੁ ਥੰਥੈ ॥੨੩॥

thathaa athaah thaah nahee paavaa.
oh athaah ih thir na rahaavaa.
thorhai thal thaanak aarambhai.
bin hee thaabhah mandir thambhai. ||23||

ਦਦਾ ਦੇਖਿ ਜੁ ਬਿਨਸਨਹਾਰਾ ॥
ਜਸ ਅਦੇਖਿ ਤਸ ਰਾਖਿ ਬਿਚਾਰਾ ॥
ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਚੀ ਜਬ ਦੀਜੈ ॥
ਤਉ ਦਇਆਲ ਕੋ ਦਰਸਨੁ ਕੀਜੈ ॥੨੪॥

dadaa daykh jo binsanhaaraa.
jas adaykh tas raakh bichaaraa.
dasvai du-aar kunchee jab deejai.
ta-o da-i-aal ko darsan keejai. ||24||

ਧਧਾ ਅਰਧਹਿ ਉਰਧ ਨਿਬੇਰਾ ॥
ਅਰਧਹਿ ਉਰਧਹ ਮੰਝਿ ਬਸੇਰਾ ॥
ਅਰਧਹ ਛਾਡਿ ਉਰਧ ਜਉ ਆਵਾ ॥
ਤਉ ਅਰਧਹਿ ਉਰਧ ਮਿਲਿਆ ਸੁਖ ਪਾਵਾ ॥੨੫॥

DhaDhaa arDhahi uraDh nibayraa.
arDhahi urDhah manjh basayraa.
arDhah chhaad uraDh ja-o aavaa.
ta-o arDhahi uraDh mili-aa suk paavaa.
||25||

ਨੰਨਾ ਨਿਸਿ ਦਿਨੁ ਨਿਰਖਤ ਜਾਈ ॥
ਨਿਰਖਤ ਨੈਨ ਰਹੇ ਰਤਵਾਈ ॥
ਨਿਰਖਤ ਨਿਰਖਤ ਜਬ ਜਾਇ ਪਾਵਾ ॥
ਤਬ ਲੇ ਨਿਰਖਹਿ ਨਿਰਖ ਮਿਲਾਵਾ ॥੨੬॥

nannaa nis din nirkhat jaa-ee.
nirkhat nain rahay ratvaa-ee.
nirkhat nirkhat jab jaa-ay paavaa.
tab lay nirkhahi nirakh milaavaa. ||26||

Tatta (T)—This world is like an ocean, which is very difficult to swim across, one cannot swim across because one's body remains involved in the affairs of the three worlds. But when the (allurements of) three worlds are merged in the mind (and these no longer allure us), the human soul merges in the supreme Soul and one finds the eternal God."(22)

Thatha (Th)- God is like a fathomless ocean, the depth of which cannot be found. But while that (God) is fathomless, (human mind) doesn't remain steady (in one place). Seeing a little bit of land (on the shore of this deep ocean) one starts building cities, (as if) without the supporting pillars one starts building castles. (In other words, on obtaining even a very short-lived life, a man embarks on large worldly ostentations. Without much capital, one embarks on many grand projects without realizing that death may overtake at any time).”(23)

Dadda (D)-(O' human being), whatever you see is perishable. Therefore keep Him in mind, whom you cannot see. You can see the sight of that merciful God only when you apply the key (of Guru's advice) to the tenth gate. (In other words, you can see that invisible God when you attune your mind to the Guru's word).”(24)

Dhadha (Dh)-The strife between (the mind, which remains in) the low state (of worldly involvements), and (God who lives in) the high state (of supreme bliss), ends when the low state (mind) comes to reside in the high state (God). When leaving the low state (of worldly involvements, human mind) reaches the high state (of meditation on the Name), one meets God and obtains eternal peace.”(25)

Nanna ” (N)—For the lover of God, all the days and nights pass waiting for the sight of the Beloved (God). Looking for (God), that person's eyes become red with tiredness. But when after waiting so long for Him, one does see the sight of one's Beloved, then God unites that lover with Himself.”(26)

ਪਪਾ ਅਪਰ ਪਾਰੁ ਨਹੀ ਪਾਵਾ ॥
ਪਰਮ ਜੋਤਿ ਸਿਉ ਪਰਚਉ ਲਾਵਾ ॥
ਪਾਂਚਉ ਇੰਦ੍ਰੀ ਨਿਗ੍ਰਹ ਕਰਈ ॥
ਪਾਪੁ ਪੁੰਨੁ ਦੋਉ ਨਿਰਵਰਈ ॥੨੭॥

papaa apar paar nahee paavaa.
param jot si-o parcha-o laavaa.
paaⁿcha-o indree nigreh kar-ee.
paap punn doo-oo nirvar-ee. ||27||

ਫਾਫਾ ਬਿਨੁ ਫੂਲਹ ਫਲੁ ਹੋਈ ॥
ਤਾ ਫਲ ਫੰਕ ਲਖੈ ਜਉ ਕੋਈ ॥
ਦੂਣਿ ਨ ਪਰਈ ਫੰਕ ਬਿਚਾਰੈ ॥
ਤਾ ਫਲ ਫੰਕ ਸਭੈ ਤਨ ਫਾਰੈ ॥੨੮॥

fafaa bin foolah fal ho-ee.
taa fal fank lakhai ja-o ko-ee.
doon na par-ee fank bichaarai.
taa fal fank sabhai tan faarai. ||28||

ਬਬਾ ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ ॥
ਬਿੰਦਹਿ ਬਿੰਦਿ ਨ ਬਿਛੁਰਨ ਪਾਵਾ ॥
ਬੰਦਉ ਹੋਇ ਬੰਦਗੀ ਗਹੈ ॥

babaa bindeh bind milaavaa.
bindeh bind na bichhuran paavaa.
banda-o ho-ay bandagee gahai.

ਪੰਨਾ ੩੪੨

SGGS P-342

ਬੰਦਕ ਹੋਇ ਬੰਧ ਸੁਧਿ ਲਹੈ ॥੨੯॥

bandak ho-ay bandh suDh lahai. ||29||

ਭਭਾ ਭੇਦਹਿ ਭੇਦ ਮਿਲਾਵਾ ॥
ਅਬ ਭਉ ਭਾਨਿ ਭਰੋਸਉ ਆਵਾ ॥
ਜੋ ਬਾਹਰਿ ਸੋ ਭੀਤਰਿ ਜਾਨਿਆ ॥
ਭਇਆ ਭੇਦੁ ਭੂਪਤਿ ਪਹਿਚਾਨਿਆ ॥੩੦॥

bhabhaa bhaydeh bhayd milaavaa.
ab bhao bhān bhārosa-o aavaa.
jo baahar so bheetar jaani-aa.
bha-i-aa bhayd bhoopat pehchaani-aa. ||30||

Pappa (P)- God is limitless, no one can find His limits. One who is imbued with the supreme Soul, controls the five sense organs so much that he/she does not find any need to worry about which deed is virtuous and which is sinful (because in that state all that person's deeds are above the human lusts).”(27)

Phapha (PH)- If one doesn't inflate oneself (with ego), one gains the fruit (of divine knowledge, which is the main object of human birth). Furthermore, if anyone understands the purpose of even a small slice of this fruit (a little bit of this knowledge), then one doesn't fall into the deep valleys (of births and deaths). Even a little bit of reflection upon the divine knowledge completely destroys all the ego in one's body."(28)

Babba (B)- (Just as) a drop of water mingles with (another) drop of water, and then one drop can no longer be separated from the other, (similarly a human soul merges in the supreme Soul, and then doesn't get separated from it). The person who, becoming God's servant lovingly worships Him and becomes a bard at God's gate, that person gets to know about the bonds (of worldly attachments, and doesn't get caught in these bonds)."(29)

Bhabha (Bh)- By piercing the doubt, I have removed my difference (distance) from God. Now shattering my fear I have gained confidence that the one (God) who pervades outside is also within me. When the secret is out I have recognized the King (of the world)."(30)

ਮਮਾ ਮੂਲ ਗਹਿਆ ਮਨੁ ਮਾਨੈ ॥
ਮਰਮੀ ਹੋਇ ਸੁ ਮਨ ਕਉ ਜਾਨੈ ॥
ਮਤ ਕੋਈ ਮਨ ਮਿਲਤਾ ਬਿਲਮਾਵੈ ॥
ਮਗਨ ਭਇਆ ਤੇ ਸੋ ਜਚੁ ਪਾਵੈ ॥੩੧॥

mamaa mool gahi-aa man maanai.
marmee ho-ay so man ka-o jaanai.
mat ko-ee man milṭaa bilmaavai.
magan bhā-i-aa ṭay so sach paavai. ||31||

ਮਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ ॥
ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ
ਕੋਇ ॥੩੨॥

mamaa man si-o kaaj hai man saadhay siḍh ho-ay.
man hee man si-o kahai kabeeraa man saa milli-aa
na ko-ay. ||32||

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ ॥
ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਉ ॥
ਇਹੁ ਮਨੁ ਲੋ ਜਉ ਉਨਮਨਿ ਰਹੈ ॥
ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ ਕਹੈ ॥੩੩॥

ih man saktē ih man see-o.
ih man panch ṭat ko jee-o.
ih man lay ja-o unman rahai.
ṭa-o ṭeen lok kee baṭai kahai. ||33||

Mamma (M)- If we enshrine the original source (God) in our mind, then it stops wavering. The person who understands this mystery understands the reason (for the wandering and wavering of mind. Therefore) when the mind grows attuned to God, don't let it be delayed (or obstructed in any way. Because) only when (the mind) grows absorbed (in meditation, does it) obtain to the eternal (God)."(31)

Mamma (M)- The real business of every one is with one's mind. (That business or objective is that one should keep one's mind under control). Only by controlling the mind does one attain perfection. Kabir says, our main business is with the mind, and I have not found any one like the mind (to deal with)."(32)

"(This mind is such a flexible thing that if diverted towards worldly riches and power) it becomes the embodiment of worldly power itself, (but upon getting absorbed in meditation, it becomes part of) the bliss-giving God. (If focused on the human body, which is essentially the conglomeration of five essences (air, water, fire, earth, and ether), then the mind also starts behaving as if it is also) a creature of those five senses. However, when controlling this mind (a person) remains in a state of (divine) bliss, then the mind reflects on the (mysteries) of all the three worlds."(33)

ਯਾਯਾ ਜਉ ਜਾਨਹਿ ਤਉ ਦੁਰਮਤਿ ਹਨਿ ਕਰਿ ਬਸਿ
ਕਾਇਆ ਗਾਉ ॥
ਰਣਿ ਰੂਤਉ ਭਾਜੈ ਨਹੀ ਸੂਰਉ ਬਾਰਉ ਨਾਉ ॥੩੪॥

ਰਾਰਾ ਰਸੁ ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ ॥
ਹੋਇ ਨਿਰਸ ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ ॥
ਇਹ ਰਸ ਛਾਡੇ ਉਹ ਰਸੁ ਆਵਾ ॥
ਉਹ ਰਸੁ ਪੀਆ ਇਹ ਰਸੁ ਨਹੀ ਭਾਵਾ ॥੩੫॥

ਲਲਾ ਐਸੇ ਲਿਵ ਮਨੁ ਲਾਵੈ ॥
ਅਨਤ ਨ ਜਾਇ ਪਰਮ ਸਚੁ ਪਾਵੈ ॥
ਅਰੁ ਜਉ ਤਹਾ ਪ੍ਰੇਮ ਲਿਵ ਲਾਵੈ ॥
ਤਉ ਅਲਹ ਲਹੈ ਲਹਿ ਚਰਨ ਸਮਾਵੈ ॥੩੬॥

ਵਾਵਾ ਬਾਰ ਬਾਰ ਬਿਸਨ ਸਮੁਾਰਿ ॥
ਬਿਸਨ ਸੰਮੁਾਰਿ ਨ ਆਵੈ ਹਾਰਿ ॥
ਬਲਿ ਬਲਿ ਜੇ ਬਿਸਨਤਨਾ ਜਸੁ ਗਾਵੈ ॥
ਵਿਸਨ ਮਿਲੇ ਸਭ ਹੀ ਸਚੁ ਪਾਵੈ ॥੩੭॥

ਵਾਵਾ ਵਾਹੀ ਜਾਨੀਐ ਵਾ ਜਾਨੇ ਇਹੁ ਹੋਇ ॥
ਇਹੁ ਅਰੁ ਓਹੁ ਜਬ ਮਿਲੈ ਤਬ ਮਿਲਤ ਨ ਜਾਨੈ ਕੋਇ
॥੩੮॥

ya-yaa ja-o jaaneh t̄a-o d̄urmat̄ han kar bas
kaa-i-aa gaa-o.
ran̄ root̄a-o bh̄aajai nahee soora-o thaara-o
naa-o. ||34||
raaraa ras niras kar jaani-aa.
ho-ay niras so ras pehchaani-aa.
ih ras ch̄haaday uh ras aavaa.
uh ras pee-aa ih ras nahee bh̄aavaa. ||35||

lala aisay liv man laavai.
anaṭ na jaa-ay param sach paavai.
ar ja-o t̄ahaa paraym liv laavai.
t̄a-o alah lahai leh charan samaavai. ||36||

vavaa baar baar bisan sam^haar.
bisan sammhaar na aavai haar.
bal bal jay bisant̄anaa jas gaavai.
visan milay sabh̄ hee sach paavai. ||37||

vaavaa vaahee jaanee-ai vaa jaanay ih ho-ay.
ih ar oh jab milai t̄ab milat̄ na jaanai ko-ay. ||38||

Yayya (Y)- (O' my friend), if you want to learn the right conduct of life, then destroy your evil intellect and bring the village (of your body) under your control (and don't let your eyes, ears and other faculties engage in any sinful thoughts or deeds. Bringing this body and its faculties under control is a battle. If after being engaged in this battle), you don't run away from the battle-field (and don't forsake your efforts), then you will be called a hero."(34)

Raara (R)- The one who has deemed the taste (of worldly riches and power) as tasteless, becoming un-interested (in worldly pleasures) that one has recognized the relish (of God's Name). Only when one abandons those relishes (of worldly pleasures, that) one enjoys this relish (of God's Name), and when a person drinks that relish (of God's Name), then the taste (of these worldly pleasures) doesn't please that person."(35)

Lalla (L)- If one so attunes one's mind (to meditation on God) that it doesn't wander anywhere else, then one obtains the supreme truth (the eternal God). If in that state of meditation one remains continuously absorbed in loving devotion, one reaches (that inaccessible God) *Allah* and remains merged in His feet (or love)."(36)

Vava (V)- (O' my friend), again and again meditate on God, because by remembering God one does not lose the battle (of life). I am a sacrifice to that son (or saint) of God who again and again sings His praises. Upon meeting God (such a saint) sees that true Being everywhere."(37)

Vaava (V)- (O' my friend), we should know only that (God), because when one knows that (God), one becomes (like the embodiment of that God). Further, when this man and that God meet (and become one), then no one can understand their union (or separate them)."(38)

ਸਸਾ ਸੋ ਨੀਕਾ ਕਰਿ ਸੋਧਹੁ ॥
ਘਟ ਪਰਚਾ ਕੀ ਬਾਤ ਨਿਰੋਧਹੁ ॥
ਘਟ ਪਰਚੈ ਜਉ ਉਪਜੈ ਭਾਉ ॥
ਪੂਰਿ ਰਹਿਆ ਤਹ ਤ੍ਰਿਭਵਣ ਰਾਉ ॥੩੯॥

sasaa so neekaa kar soDhhu.
ghat parchaa kee baat niroDhahu.
ghat parchai ja-o upjai bhaa-o.
poor rahi-aa tah tribhavan raa-o. ||39||

ਖਖਾ ਖੋਜਿ ਪਰੈ ਜਉ ਕੋਈ ॥
ਜੋ ਖੋਜੈ ਸੋ ਬਹੁਰਿ ਨ ਹੋਈ ॥
ਖੋਜ ਬੂਝਿ ਜਉ ਕਰੈ ਬੀਚਾਰਾ ॥
ਤਉ ਭਵਜਲ ਤਰਤ ਨ ਲਾਵੈ ਬਾਰਾ ॥੪੦॥

khakhaa khoj parai ja-o ko-ee.
jo khojai so bahur na ho-ee.
khoz boojh ja-o karai beechaaraa.
ta-o bhavjal tarat na laavai baaraa. ||40||

ਸਸਾ ਸੋ ਸਹ ਸੇਜ ਸਵਾਰੈ ॥
ਸੋਈ ਸਹੀ ਸੰਦੇਹ ਨਿਵਾਰੈ ॥
ਅਲਪ ਸੁਖ ਫਾਡਿ ਪਰਮ ਸੁਖ ਪਾਵਾ ॥
ਤਬ ਇਹ ਤ੍ਰੀਅ ਉਹੁ ਕੰਤੁ ਕਹਾਵਾ ॥੪੧॥

sasaa so sah sayj savaarai.
so-ee sahee sandayh nivaarai.
alap sukh chhaad param sukh paavaa.
tab ih taree-a ohu kant kahaavaa. ||41||

ਹਾਹਾ ਹੋਤ ਹੋਇ ਨਹੀ ਜਾਨਾ ॥
ਜਬ ਹੀ ਹੋਇ ਤਬਹਿ ਮਨੁ ਮਾਨਾ ॥
ਹੈ ਤਉ ਸਹੀ ਲਖੈ ਜਉ ਕੋਈ ॥
ਤਬ ਓਹੀ ਉਹੁ ਏਹੁ ਨ ਹੋਈ ॥੪੨॥

haahaa hot ho-ay nahee jaanaa.
jab hee ho-ay tabeh man maanaa.
hai ta-o sahee lakhai ja-o ko-ee.
tab ohee uho ayhu na ho-ee. ||42||

Sassa (S)- Discipline your mind perfectly well. Stop it (from running after false worldly pleasures, and try to) entertain your mind within itself (by reflecting on God within). The mind is entertained within itself when in it arises love for that King of the three worlds who is pervading throughout.”(39)

Khakha (Kh)- If anyone engages in (God’s) search, and if someone does find Him then that person doesn’t (die and isn’t born again. The person who thoroughly searches and reflects (on God) doesn’t take much time in crossing over the dreadful worldly ocean (or getting emancipated from the rounds of birth and death).”(40)

Sassa (S)- Only that (human soul) is the true bride (of God) who rids herself of her doubts and decks the couch (of her heart with the love of God. (She says to herself), “If I abandon the other (worldly) pleasures, then I obtain the supreme bliss (of God’s union.” Only then is this human soul called) the bride, and that (God) is called the Groom.”(41)

Haaha (H)—God exists, but one knows not His existence. When one realizes His existence, only then does one’s mind is convinced. Certainly God does exist, but only if one can understand this (fact. In that state) one becomes like God Himself, and loses one’s own personal identify.”(42)

ਲਿਉ ਲਿਉ ਕਰਤ ਫਿਰੈ ਸਭੁ ਲੋਗੁ ॥
ਤਾ ਕਾਰਣਿ ਬਿਆਪੈ ਬਹੁ ਸੋਗੁ ॥
ਲਖਿਮੀ ਬਰ ਸਿਉ ਜਉ ਲਿਉ ਲਾਵੈ ॥
ਸੋਗੁ ਮਿਟੈ ਸਭ ਹੀ ਸੁਖ ਪਾਵੈ ॥੪੩॥

li-o li-o karat firai sabh log.
taa kaaran bi-aapai baho sog.
lakhimee bar si-o ja-o li-o laavai.
sog mitai sabh hee sukh paavai. ||43||

ਖਖਾ ਖਿਰਤ ਖਪਤ ਗਏ ਕੇਤੇ ॥
ਖਿਰਤ ਖਪਤ ਅਜਹੁ ਨਹ ਚੇਤੇ ॥
ਅਬ ਜਗੁ ਜਾਨਿ ਜਉ ਮਨਾ ਰਹੈ ॥

khakhaa khirat khapat ga-ay kaytay.
khirat khapat ajahoo nah chaytay.
ab jag jaan ja-o manaa rahai.

ਜਹ ਕਾ ਬਿਛੁਰਾ ਤਹ ਬਿਰੁ ਲਹੈ ॥੪੪॥

jah kaa bichhuraa tah thir lahai. ||44||

“The entire world (is running after worldly wealth, and) appears to be saying, “I want this and I want that.” It is for this reason that (the world) is afflicted with so much suffering. The one who imbues oneself with the love of the Master of this goddess of wealth, that one’s pain is removed and such a person obtains all kinds of peace.”(43)

Khakha (Kh)- countless births of a human being have passed in dying and being consumed. In spite of this ruin and wastage, (humans) have still not remembered (God). If (in this birth, one) realizes (the truth about this) world and one’s mind remains (attuned to God) from whom one was separated, then one may obtain a permanent abode (in His place).”(44)

ਪੰਨਾ ੩੪੩

SGGS P-343

ਬਾਵਨ ਅਖਰ ਜੋਰੇ ਆਨਿ ॥
ਸਕਿਆ ਨ ਅਖਰੁ ਏਕੁ ਪਛਾਨਿ ॥
ਸਤ ਕਾ ਸਬਦੁ ਕਬੀਰਾ ਕਹੈ ॥
ਪੰਡਿਤ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ ॥
ਪੰਡਿਤ ਲੋਗਹ ਕਉ ਬਿਉਹਾਰ ॥
ਗਿਆਨਵੰਤ ਕਉ ਤਤੁ ਬੀਚਾਰ ॥
ਜਾ ਕੈ ਜੀਅ ਜੈਸੀ ਬੁਧਿ ਹੋਈ ॥
ਕਹਿ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਈ ॥੪੫॥

baavan akhar joray aan.
saki-aa na akhar ayk pachhaan.
sat kaa sabad kabeeraa kahai.
pandit ho-ay so anbhai rahai.
pandit logah ka-o bi-uhaar.
gi-aanvant ka-o tat beechaar.
jaa kai jee-a jaisee budh ho-ee.
kahi kabeer jaanaigaa so-ee. ||45||

Kabir Ji now makes his concluding remarks about this composition based on fifty-two letters of the *Hindi* alphabet.

He says: “Combining these fifty two letters (of the alphabet, the world has) written many books. But it has not been able to recognize the one (God) who doesn’t erode (or perish). Kabir says the word of truth: that person alone is the (true scholar or) pundit who remains (attuned to God, and therefore) fearless. For (professional) pundits this is their business (to earn money by writing books or lecturing people). But for the knowledge seekers, (these words are the means to) reflect on the essence (of reality). Kabir says, whatever intellect one has, one understands (accordingly).”(45)

The messages of these couplets based on the fifty two letters of *Hindi* alphabet is that (1) the all pervading God is not obtained just by reading, writing or entering into long discussions about Him. To attain Him, we need to follow the guidance of the Guru and meditate on God’s Name. (2) We need to understand that all the worldly attractions, allurements, and even our friends and relatives are very short-lived. Therefore instead of becoming entangled in worldly affairs, we should thank that benevolent imperishable God who has blessed us with these pleasures. So that showing mercy, He may join us also in His union.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਗਉੜੀ ਬਿਤੀ ਕਬੀਰ ਜੀ ਕੀ ॥

raag ga-orhee thitee^N kabeer jee kee^N.

ਸਲੋਕੁ ॥

salok.

ਪੰਦ੍ਰਹ ਬਿਤੀ ਸਾਤ ਵਾਰ ॥

pandreh thitee^N saat vaar.

ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ ॥
ਸਾਧਿਕ ਸਿਧ ਲਖੈ ਜਉ ਭਉ ॥
ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ ॥੧॥

ਥਿਤੀ ॥

ਅੰਮਾਵਸ ਮਹਿ ਆਸ ਨਿਵਾਰਹੁ ॥
ਅੰਤਰਜਾਮੀ ਰਾਮੁ ਸਮਾਰਹੁ ॥
ਜੀਵਤ ਪਾਵਹੁ ਮੇਖ ਦੁਆਰ ॥
ਅਨਭਉ ਸਬਦੁ ਤਤੁ ਨਿਜੁ ਸਾਰ ॥੧॥

ਚਰਨ ਕਮਲ ਗੋਬਿੰਦ ਰੰਗੁ ਲਾਗਾ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਕੀਰਤਨ ਮਹਿ
ਅਨਦਿਨੁ ਜਾਗਾ ॥੧॥ ਰਹਾਉ ॥
ਪਰਿਵਾ ਪ੍ਰੀਤਮ ਕਰਹੁ ਬੀਚਾਰ ॥
ਘਟ ਮਹਿ ਖੇਲੈ ਅਘਟ ਅਪਾਰ ॥
ਕਾਲ ਕਲਪਨਾ ਕਦੇ ਨ ਖਾਇ ॥
ਆਦਿ ਪੁਰਖ ਮਹਿ ਰਹੈ ਸਮਾਇ ॥੨॥

ਦੁਤੀਆ ਦੁਹ ਕਰਿ ਜਾਨੈ ਅੰਗ ॥
ਮਾਇਆ ਬ੍ਰਹਮ ਰਮੈ ਸਭ ਸੰਗ ॥
ਨਾ ਓਹੁ ਬਢੈ ਨ ਘਟਤਾ ਜਾਇ ॥
ਅਕੁਲ ਨਿਰੰਜਨ ਏਕੈ ਭਾਇ ॥੩॥

ਤ੍ਰਿਤੀਆ ਤੀਨੇ ਸਮ ਕਰਿ ਲਿਆਵੈ ॥
ਆਨਦ ਮੂਲ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥
ਸਾਧਸੰਗਤਿ ਉਪਜੈ ਬਿਸ੍ਵਾਸ
ਬਾਹਰਿ ਭੀਤਰਿ ਸਦਾ ਪ੍ਰਗਾਸ ॥੪॥

ਚਉਥਹਿ ਚੰਚਲ ਮਨ ਕਉ ਗਹਹੁ ॥
ਕਾਮ ਕ੍ਰੋਧ ਸੰਗਿ ਕਬਹੁ ਨ ਬਹਹੁ ॥
ਜਲ ਥਲ ਮਾਹੇ ਆਪਹਿ ਆਪ ॥
ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪ ॥੫॥

kahi kabeer urvaar na paar.
saaDhik siDh lakhai ja-o bhay-o.
aapay kartaa aapay day-o. ||1||

thitee^N.

ammaavas meh aas nivaarahu.
antarjaamee raam samaarahu.
jeevat paavhu mokh du-aar.
anbha-o sabad tat nij saar. ||1||

charan kamal gobind rang laagaa.
sant prasaad bhay-man nirmal har keertan meh
an-din jaagaa. ||1|| rahaa-o.
parivaa pareetam karahu beechar.
ghat meh khaylai aghat apaar.
kaal kalpanaa kaday na khaa-ay.
aad purakh meh rahai samaa-ay. ||2||

duṭee-aa duh kar jaanai ang.
maa-i-aa barahm ramai sabh sang.
naa oh badhai na ghattaa jaa-ay.
akul niranjan aykai bhay-ay. ||3||

taritee-aa teenay sam kar li-aavai.
aanad mool param pad paavai.
saaDhsangat upjai bisvaas.
baahar bheetar sadaa pargaas. ||4||

cha-othahi chanchal man ka-o gahhu.
kaam kroDh sang kabahu na bahhu.
jal thal maahay aapeh aap.
aapai japahu aapnaa jaap. ||5||

RAAG GAURRI THINTI

Kabir Ji ki

Like the previous hymn based on the fifty-two letters of alphabet, this poem is based on the fifteen lunar days, starting with dark moonless night and ascending day by day to the full-moon night. Kabir Ji has this to say in this composition:

Salok

Kabir says: “(They who perform special rituals and ceremonies based on) fifteen lunar and seven (solar) days, (do not know that God who has) neither this nor that end. But when a seeker or adept understands this mystery (then that person realizes that God) Himself is the Creator (of all these solar or lunar days) and Himself their (god or) source of light.”(1)

Thinti (Lunar days)

“(O’ my friends, on (the moonless night) *Amavas* shed your hope (of salvation through ritualistic deeds. Only) meditate on that all pervading God who is the knower of hearts. (By doing so, what to speak of salvation after death), you would obtain to the gate of salvation while still alive. (Not only that), you would understand the real divine meaning of (the Guru’s) word, and your personal observation would become astute and you would understand your own essence.”(1)

“(You would also realize that by saint) Guru’s grace they whose minds are attuned to the love of God’s lotus feet (His Name), their minds have been purified. By attuning to His Name and singing God’s praises day and night, they remain alert to (the worldly pitfalls).”(1-pause)

“(O’ my friends, on) *Pariva* (the first lunar day) reflect on that dear (God of yours) who is playing in each and every heart. He is without body and is beyond limit. (The one who meditates on God), the fear of death never consumes that person, because such a person always remains absorbed in (meditation) of the primal Being.”(2)

“(Reflecting on) *Dutiya* (the second lunar day, one should) understand that there are two aspects (of the world). Both *Maya* (the worldly attractions), and God are pervading side by side. (While *Maya* keeps on changing and becoming less or more), that God neither increases nor decreases. The immaculate God doesn’t belong to any caste or lineage, He remains the same throughout.”(3)

“(Thinking about) *Tritiya* (the third lunar day, a true devotee of God) maintains equilibrium between his/her three impulses (for vice, virtue, and power. In this way such a person) attains to the highest state of supreme bliss. Living in the society of saints, that person comes to believe that the light (of God) is shining both inside and outside (the body).”(4)

Advising us regarding *Chauthey* (the fourth lunar day, Kabir Ji says: “Restrain your mercurial mind and never associate with lust and anger. (Then make your viewpoint such, that to you) God seems pervading all the lands and seas. In this way, you should do your own meditation (which would be of use to you both in this life and the next).”(5)

ਪਾਂਚੈ ਪੰਚ ਤਤ ਬਿਸਥਾਰ ॥
ਕਨਿਕ ਕਾਮਿਨੀ ਜੁਗ ਬਿਉਹਾਰ ॥
ਪ੍ਰੇਮ ਸੁਧਾ ਰਸੁ ਪੀਵੈ ਕੋਇ ॥
ਜਰਾ ਮਰਣ ਦੁਖ ਫੇਰਿ ਨ ਹੋਇ ॥੬॥

paaⁿchai panch tāt bisthaar.
kanik kaaminee jug bi-uhaar.
paraym suDhaa ras peevai ko-ay.
jaraa maran dukh fayr na ho-ay. ||6||

ਛਠਿ ਖਟੁ ਚਕ੍ਰ ਛਹੁੰ ਦਿਸ ਧਾਇ ॥
ਬਿਨੁ ਪਰਚੈ ਨਹੀ ਬਿਰਾ ਰਹਾਇ ॥
ਦੁਬਿਧਾ ਮੋਟਿ ਖਿਮਾ ਗਹਿ ਰਹਹੁ ॥
ਕਰਮ ਧਰਮ ਕੀ ਸੂਲ ਨ ਸਹਹੁ ॥੭॥

chhath khat chakar chhahoo-aⁿ dis Dhaa-ay.
bin parchai nahee thiraa rahaa-ay.
dubiDhaa mayt khimaa geh rahhu.
karam Dharam kee sool na sahhu. ||7||

ਸਾਤੈਂ ਸਤਿ ਕਰਿ ਬਾਚਾ ਜਾਣਿ ॥
ਆਤਮ ਰਾਮੁ ਲੇਹੁ ਪਰਵਾਣਿ ॥
ਛੂਟੈ ਸੰਸਾ ਮਿਟਿ ਜਾਹਿ ਦੁਖ ॥
ਸੁੰਨ ਸਰੋਵਰਿ ਪਾਵਹੁ ਸੁਖ ॥੮॥

saataiⁿ sat kar baachaa jaan.
aatam raam layho parvaan.
chhootai sansaa mit jaahi dukh.
sunn sarovar paavhu sukh. ||8||

ਅਸਟਮੀ ਅਸਟ ਧਾਤੁ ਕੀ ਕਾਇਆ ॥

astamee asat Dhaat kee kaa-i-aa.

ਤਾ ਮਹਿ ਅਕੁਲ ਮਹਾ ਨਿਧਿ ਰਾਇਆ ॥
ਗੁਰ ਗਮ ਗਿਆਨ ਬਤਾਵੈ ਭੇਦ ॥
ਉਲਟਾ ਰਹੈ ਅਭੰਗ ਅਛੈਦ ॥੯॥

taa meh akul mahaa niDh raa-i-aa.
gur gam gi-aan bataavai bhayd.
ultaa rahai abhang achhayd. ||9||

Commenting on *Paanche* (the fifth lunar day), Kabir Ji says: “This world is the expanse of the five elements, (and is going to soon perish, but forgetting this thing) this world is busy in the affairs (of amassing) wealth, or (running after) women. The rare person who (diverts his or her mind away from these two pursuits) drinks the nectar of (God’s) love, and is not afflicted with the pain of old age or death again.”(6)

Regarding *Chhath* (the sixth lunar day), Kabir Ji advises: (O’ my friend), the six rings (of the body- the five sense faculties of touch, taste, smell, sight, sound, and the mind) keep running in all the six directions (to satisfy worldly desires). Without being contented (in God’s meditation, the mind) doesn’t remain stable. (Therefore O’ my friends), shedding your duality, grasp contentment and compassion, and don’t bear the pain of rituals or righteous deeds.”(7)

On *Saantey* (the seventh lunar day), Kabir Ji says: “(O’ my friends), believe that (*Gurbani*) the Guru’s word is true. Accept that God is pervading within you. This way all your doubt shall be removed and your troubles will end. Then you will bathe in the pool of dispassion and enjoy all pleasures.”(8)

Regarding *Ashtami* (the eighth lunar day), Kabir Ji says: “This body is made of eight ingredients (such as blood and bones). Within it abides the casteless God, who is treasure of virtues. The one whom the learned Guru tells the above secret turns away (from bodily attachments) and remains attuned to the un-perishable God.”(9)

ਨਉਮੀ ਨਵੈ ਦੁਆਰ ਕਉ ਸਾਧਿ ॥
ਬਹਤੀ ਮਨਸਾ ਰਾਖਹੁ ਬਾਂਧਿ ॥
ਲੋਭ ਮੋਹ ਸਭ ਬੀਸਰਿ ਜਾਹੁ ॥

na-umee navai du-aar ka-o saaDh.
bahtee mansaa raakhho baaDh.
lobh moh sabh beesar jaahu.

ਪੰਨਾ ੩੪੪

SGGS P-344

ਜੁਗੁ ਜੁਗੁ ਜੀ ਵਹੁ ਅਮਰ ਫਲ ਖਾਹੁ ॥੧੦॥

jug jug jeevhu amar fal khaahu. ||10||

ਦਸਮੀ ਦਹ ਦਿਸ ਹੋਇ ਅਨੰਦ ॥
ਛੂਟੈ ਭਰਮੁ ਮਿਲੈ ਗੋਬਿੰਦ ॥
ਜੋਤਿ ਸਰੂਪੀ ਤਤ ਅਨੂਪ ॥
ਅਮਲ ਨ ਮਲ ਨ ਛਾਹ ਨਹੀ ਧੂਪ ॥੧੧॥

dasmee dah dis ho-ay anand.
chhootai bharam milai gobind.
jot saroopie tat anoop.
amal na mal na chhaah nahee Dhoop. ||11||

Now turning to the control of our nine body gates (two eyes, two ears, two nostrils, one tongue, and two organs of urination and excretion), Kabir Ji says: “(O’ my friend, the advice regarding the ninth lunar day or *Naumi* is that keep your nine body gates under control. (Don’t let these gates or senses tempt you into evil deeds) and keep a check on too much desire (for worldly things. By doing so) all your greed and attachments would be forsaken. Its fruit would never end and you would live (a long and productive) life (which would) last age after age.”(10)

But that is not all. Describing further the blessings of keeping the nine body gates under control, Kabir Ji says: “(O’ my friend, the lesson of tenth lunar day or *Dasmi* (is that by

keeping our sense faculties under control), bliss prevails in all the ten directions. One's doubt is forsaken and one meets the Master of the universe, who is pure light, the essence of the universe, and is of unparalleled beauty. He is immaculate, unsoiled (by any evil). There is no darkness (of ignorance), nor any fire (of worldly desires in Him)."(11)

ਏਕਾਦਸੀ ਏਕ ਦਿਸ ਧਾਵੈ ॥	aykaadasee ayk dis Dhaavai.
ਤਉ ਜੋਨੀ ਸੰਕਟ ਬਹੁਰਿ ਨ ਆਵੈ ॥	ta-o jonee sankat bahur na aavai.
ਸੀਤਲ ਨਿਰਮਲ ਭਇਆ ਸਰੀਰਾ ॥	seetal nirmal bha-i-aa sareeraa.
ਦੂਰਿ ਬਤਾਵਤ ਪਾਇਆ ਨੀਰਾ ॥੧੨॥	door batavaat paa-i-aa neeraa. 12

ਬਾਰਸਿ ਬਾਰਹ ਉਗਵੈ ਸੂਰ ॥	baaras baarah ugvai soor.
ਅਹਿਨਿਸਿ ਬਾਜੇ ਅਨਹਦ ਭੂਰ ॥	ahinis baajay anhad toor.
ਦੇਖਿਆ ਤਿਹੂੰ ਲੋਕ ਕਾ ਪੀਉ ॥	daykhi-aa tihoo-a ⁿ lok kaa pee-o.
ਅਚਰਜੁ ਭਇਆ ਜੀਵ ਤੇ ਸੀਉ ॥੧੩॥	achraj bha-i-aa jeev tay see-o. 13

ਤੇਰਸਿ ਤੇਰਹ ਅਗਮ ਬਖਾਣਿ ॥	tayras tayrah agam bakhaan.
ਅਰਧ ਉਰਧ ਬਿਚਿ ਸਮ ਪਹਿਚਾਣਿ ॥	araDh uraDh bich sam pehchaan.
ਨੀਚ ਉਚ ਨਹੀ ਮਾਨ ਅਮਾਨ ॥	neech ooch nahee maan amaan.
ਬਿਆਪਿਕ ਰਾਮ ਸਗਲ ਸਾਮਾਨ ॥੧੪॥	bi-aapik raam sagal saamaan. 14

ਚਉਦਸਿ ਚਉਦਹ ਲੋਕ ਮਝਾਰਿ ॥	cha-udās cha-odah lok majhaar.
ਰੋਮ ਰੋਮ ਮਹਿ ਬਸਹਿ ਮੁਰਾਰਿ ॥	rom rom meh baseh muraar.
ਸਤ ਸੰਤੋਖ ਕਾ ਧਰਹੁ ਧਿਆਨ ॥	sat santokh kaa Dharahu Dhi-aan.
ਕਥਨੀ ਕਥੀਐ ਬ੍ਰਹਮ ਗਿਆਨ ॥੧੫॥	kathnee kathee-ai barahm gi-aan. 15

Continuing his sermon based on the lunar days, Kabir Ji says: “(The lesson of eleventh lunar day or) *Ekadashi* is (that when turning away from worldly desires, one's mind) goes only in one direction (of remembrance of God), then one doesn't go into the womb again. (Such a person finds that God very near), who was said to be far away, and that person's body becomes cool and calm.”(12)

Now referring to *Baaris* (the twelfth lunar day), Kabir Ji says: “(The one who is attuned to only one God, that one's mind is illuminated with the light of divine knowledge, as if twelve suns have arisen. That one feels so much happiness, as if he/she is hearing continuous un-stuck divine music. That person is blessed with the sight of the Master of the three worlds, and such a wonder happens that from an ordinary human being, that person transforms into the embodiment of the immaculate God.”(13)

Regarding *Tairis* (the thirteenth lunar day), Kabir Ji says: “(O' my friend), in all the thirteen (*Hindu*) holy books, that one God has been described. They advise that you should recognize God alike above and below. (For you, there should not be any person) high or low, and no one honorable or dishonorable; instead you should deem that God is pervading equally in all.”(14)

Commenting on *Chaudis* (the fourteenth lunar day), Kabir Ji says: “God is pervading in every particle, and all the fourteen worlds (seven skies and seven earths according to Muslims belief). So if you want to attain to God then concentrate on truth and contentment (by remaining contented with whatever God has given you, and sharing it with less fortunate

ones. Moreover, when ever you talk), talk about divine knowledge (and not indulge in useless prattle).” (15)

ਪੁਨਿਉ ਪੂਰਾ ਚੰਦ ਅਕਾਸ ॥	pooni-o pooraa chand akaas.
ਪਸਰਹਿ ਕਲਾ ਸਹਜ ਪਰਗਾਸ ॥	pasrahi kalaa sahj pargaas.
ਆਦਿ ਅੰਤਿ ਮਧਿ ਹੋਇ ਰਹਿਆ ਬੀਰ ॥	aad ant maDh ho-ay rahi-aa theer.
ਸੁਖ ਸਾਗਰ ਮਹਿ ਰਮਹਿ ਕਬੀਰ ॥੧੬॥	sukh saagar meh rameh kabeer. 16

Concluding this chapter on *Thinti* or the lunar days, Kabir Ji says: “(O’ my friend, on the *Puneo* (the full moon night), the moon rises in the sky in its complete form. All its powers (or rays) spread in every direction, and there emanates peace-giving light all around. Similarly, Kabir is abiding and enjoying in the ocean of peace (of that God), who is eternally present from the beginning to the end and in between.”(16)

The message of this entire composition called *Thinti* (the lunar days) is that we should purify our life conduct, reflect on the divine knowledge, control our mind, praise God and lead a life of truth and contentment. This way we will be liberated from all the pains and sorrows of births and deaths and merge in the supreme God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-o^Nkaar satgur pargaas.
ਰਾਗੁ ਗਉੜੀ ਵਾਰ ਕਬੀਰ ਜੀਉ ਕੇ ੭ ॥	raag ga-orhee vaar kabeer jee-o kay 7.
ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ ॥	baar baar har kay gun gaava-o.
ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਉ ॥੧॥ ਰਹਾਉ ॥	gur gam bhayd so har kaa paava-o. 1 rahaa-o.
ਆਦਿਤ ਕਰੈ ਭਗਤਿ ਆਰੰਭ ॥	aadit karai aarambh.
ਕਾਇਆ ਮੰਦਰ ਮਨਸਾ ਬੰਭ ॥	kaa-i-aa mandar mansaa thambh.
ਅਹਿਨਿਸਿ ਅਖੰਡ ਸੁਰਗੀ ਜਾਇ ॥	ahinis akhand surhee jaa-ay.
ਤਉ ਅਨਹਦ ਬੇਣੁ ਸਹਜ ਮਹਿ ਬਾਇ ॥੧॥	ta-o anhad bayn sahj meh baa-ay. 1
ਸੋਮਵਾਰਿ ਸਸਿ ਅੰਮ੍ਰਿਤੁ ਝਰੈ ॥	somvaar sas amrit jharai.
ਚਾਖਤ ਬੋਗਿ ਸਗਲ ਬਿਖ ਹਰੈ ॥	chaakhath bayg sagal bikh harai.
ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰ ॥	baanee roki-aa rahai du-aar.
ਤਉ ਮਨੁ ਮਤਵਾਰੋ ਪੀਵਨਹਾਰ ॥੨॥	ta-o man matvaaro peevanhaar. 2
ਮੰਗਲਵਾਰੇ ਲੇ ਮਾਗੀਤਿ ॥	mangalvaaray lay maaheet.
ਪੰਚ ਚੋਰ ਕੀ ਜਾਣੈ ਰੀਤਿ ॥	panch chor kee jaanai reet.
ਘਰ ਛੋਡੋ ਬਾਹਰਿ ਜਿਨਿ ਜਾਇ ॥	ghar chhoday ^N baahar Jin jaa-ay.
ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ ॥੩॥	naatar kharaa risai hai raa-ay. 3
ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸ ॥	buDhvaar buDh karai pargaas.
ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸ ॥	hirdai kamal meh har kaa baas.
ਗੁਰ ਮਿਲਿ ਦੋਊ ਏਕ ਸਮ ਧਰੈ ॥	gur mil do-oo ayk sam Dharai.
ਉਚਧ ਪੰਕ ਲੈ ਸੁਧਾ ਕਰੈ ॥੪॥	uraDh pank lai sooDhaa karai. 4

RAAG GAURRI

Vaar Kabir Jeo Kay 7

Just as Kabir Ji composed the previous chapter *Thinti* based on the fifteen lunar days, he has recited this poem based on the seven solar days. As in *Thinti*, the object of Kabir Ji in this composition is to help people rise above the superstitions attached with different solar days and meditate on God, according to Guru's advice.

Beginning this hymn, he says: "By seeking the guidance of the Guru I have found the secret of meeting God. (That secret is) that again and again I sing praises of God (at every instant)." (1)

Next Kabir Ji has this to say regarding different days of the week:

Aadit- (Sunday)- (When following Guru's guidance, one) commences meditation on God, one's body becomes like a temple and one's desire (to find God) becomes like a pillar (of this temple). When day and night one's consciousness remains uninterruptedly attuned (to God), a melody of non stop divine music starts peacefully playing (in the mind)." (2)

Som Vaar- (Monday). Again and again, singing God's praise, such a state of tranquility begins prevailing in the mind, as if a rain of nectar is trickling from the moon (of divine knowledge). By tasting (this nectar, one's mind) is immediately rid of all evils. Yes, when through the (Guru's) word (the mind) is kept restrained (from evils), it remains focused on (God's) door. Intoxicated (in God's love), the mind drinks that nectar." (2)

Mangal Vaar- (Tuesday). One should siege (take control of) one's body fort. One should understand the way of the five thieves (and know how the five impulses of lust, anger, greed, attachment, and ego sway one's mind and mislead a person towards undesirable deeds). Forsaking such a house (body fort), one shouldn't go outside (and let the mind wander), otherwise (falling into evil ways, mind the body king) would be in pain." (3)

Budh Vaar- (Wednesday). The person who illumines the mind with virtues, God comes to abide in the lotus of that person's heart. Meeting the Guru, one brings about the union between the soul and (God) the prime Soul. (This way one brings happiness to oneself, as if) one has put upright the inverted lotus (of one's sad heart)." (4)

ਬ੍ਰਿਹਸਪਤਿ ਬਿਖਿਆ ਦੇਇ ਬਹਾਇ ॥
ਤੀਨਿ ਦੇਵ ਏਕ ਸੰਗਿ ਲਾਇ ॥
ਤੀਨਿ ਨਦੀ ਤਹ ਤ੍ਰਿਕੁਟੀ ਮਾਹਿ ॥
ਅਹਿਨਿਸਿ ਕਸਮਲ ਧੋਵਹਿ ਨਾਹਿ ॥੫॥

barihaspat̄ bikhī-aa d̄ay-ay bahaa-ay.
t̄een d̄ayv ayk sang laa-ay.
t̄een nadee t̄ah t̄arikutee maahi.
ahinis kasmal d̄hoveh naahi. ||5||

ਸੁਕ੍ਰਿਤੁ ਸਹਾਰੈ ਸੁ ਇਹ ਬੁਤਿ ਚੜੈ ॥
ਅਨਦਿਨ ਆਪਿ ਆਪ ਸਿਉ ਲੜੈ ॥
ਸੁਰਖੀ ਪਾਂਚਉ ਰਾਖੈ ਸਭੈ ॥
ਤਉ ਦੂਜੀ ਦ੍ਰਿਸਟਿ ਨ ਪੈਸੈ ਕਭੈ ॥੬॥

sukarīṭ sahaarai so ih barat̄ charḥai.
an-d̄in aap aap si-o larḥai.
surkḥee paaⁿcha-o raakhai sabai.
t̄a-o d̄oojee d̄arisat na paisai kabai. ||6||

ਬਾਵਰ ਬਿਰੁ ਕਰਿ ਰਾਖੈ ਸੋਇ ॥
ਜੋਤਿ ਦੀ ਵਟੀ ਘਟ ਮਹਿ ਜੋਇ ॥
ਬਾਹਰਿ ਭੀਤਰਿ ਭਇਆ ਪ੍ਰਗਾਸੁ ॥

thaavar thir kar raakhai so-ay.
jot̄ d̄ee vatee ghat meh jo-ay.
baahar b̄heetar b̄ha-i-aa pargaas.

ਤਬ ਹੁਆ ਸਗਲ ਕਰਮ ਕਾ ਨਾਸੁ ॥੭॥

ṭab hoo-aa sagal karam kaa naas. ||7||

ਪੰਨਾ ੩੪੫

SGGS P-345

ਜਬ ਲਗੁ ਘਟ ਮਹਿ ਦੂਜਿ ਆਨ ॥

jab lag ghat meh doojee aan.

ਤਉ ਲਉ ਮਹਲਿ ਨ ਲਾਭੈ ਜਾਨ ॥

ṭa-o la-o mahal na laabhai jaan.

ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੇ ਰੰਗੁ ॥

ramat raam si-o laago rang.

ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗ ॥੮॥੧॥

kahi kabeer ṭab nirmal ang. ||8||1||

Brehsapat- (Thursday). A true devotee should wash off (attachment with) the poison (of worldly riches and power). Forsaking the (worship of the three main gods *Shiva*, *Brahma*, and *Vishnu*, often called the) trinity, one should worship only the one (God). One should also remember that they on whose foreheads always are) the three wrinkles (of inner worry), they remain sinking in the three rivers (of worldly riches and power). Day and night they keep engaged in sinful deeds, and never wash off their sins.”(5)

Sukrit- (Friday). The person who endures (the difficulties of doing virtuous deeds) climbs the difficult hill of sticking to this vow. Day and night such a person fights with (the desires of the mind which impel it to enjoy worldly pleasures, instead of meditating on God’s Name). Such a person controls all the five sense organs, and never succumbs to bigotry (or discrimination).”(6)

Thaavar- (Saturday). There is a beautiful divine light shining in the heart. When a person keeps this light stable (by meditating on God’s Name), both in and outside of such a person is lighted with the illumination (of divine knowledge). Then comes about the annihilation of all one’s (past) deeds.”(7)

In conclusion, Kabir Ji says: “As long as there is the desire for approval of any entity other (than God), one cannot find the mansion (of God). When while meditating on God one becomes imbued with His love, Kabir says, then (all one’s body) parts become immaculate.”(8)

The message of this hymn on *Seven Days* is that nothing is gained by associating any superstitions with these weekly days, and doing rituals, or bathing at holy places. The one and only way to obtain and enjoy eternal bliss every day is by controlling one’s evil instincts and meditating on God’s Name with true love and devotion.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ

raag ga-orhee chaytee baneer naamday-o
jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur prasaad.

ਦੇਵਾ ਪਾਹਨ ਤਾਰੀਅਲੇ ॥

dayvaa paahan taaree-alay.

ਰਾਮ ਕਹਤ ਜਨ ਕਸ ਨ ਤਰੇ ॥੧॥ ਰਹਾਉ ॥

raam kahaṭ jan kas na taray. ||1|| rahaa-o.

ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ ਬਿਆਪਿ ਅਜਾਮਲੁ
ਤਾਰੀਅਲੇ ॥

taareelay ganikaa bin roop kubijaa bi-aaDh
ajaamal taaree-alay.

ਚਰਨ ਬਧਿਕ ਜਨ ਤੇਉ ਮੁਕਤਿ ਭਏ ॥

charan baDhik jan tay-oo mukat bhay.

ਹਉ ਬਲਿ ਬਲਿ ਜਿਨ ਰਾਮ ਕਰੇ ॥੧॥

ha-o bal bal jin raam kahay. ||1||

ਦਾਸੀ ਸੁਤ ਜਨੁ ਬਿਦਰੁ ਸੁਦਾਮਾ ਉਗ੍ਰਸੈਨ ਕਉ ਰਾਜ ਦੀਏ
॥

daasee sut jan bidar sudaamaa ugarsain ka-o
raaj dee-ay.

ਜਪ ਹੀਨ ਤਪ ਹੀਨ ਕੁਲ ਹੀਨ ਕ੍ਰਮ ਹੀਨ ਨਾਮੇ ਕੇ
ਸੁਆਮੀ ਤੇਉ ਤਰੇ ॥੨॥੧॥

jap heen tap heen kul heen karam heen naamay
kay su-aamee tay-oo taray. ||2||1||

RAAG GAURRI CHETI

Baani Nam Deo Jeo Ki

In this *shabad* devotee Nam Dev Ji cites examples of many great sinners mentioned in Hindu mythology who were saved by the grace of God. He prays to God to save him also.

He starts with the story of a stone bridge mentioned in the legend of *Ramayana*. According to this story, it is believed that in order to build a bridge on the ocean to reach Sri Lanka, king Ram had God's name etched on some stones, and these started floating on the water. So he says: "O' God, You have caused even those stones to swim (across the ocean upon which was written Your Name). Then why shall not be saved those devotees who utter Your Name?"(1-pause)

Citing other mythical stories, Nam Dev Ji says: "(O' God), You saved (the prostitute) *Ganika*, ugly *Kubja*, sinner *Ajamaal*, the hunter who hurt the lotus foot (of god *Krishna*, with a poisonous arrow), and many other sinners like him. (These sinners meditated on God) and were saved. Therefore, I am a sacrifice unto the one who utters God's Name."(1)

Next referring to the legend of *Mahabharata* Nam Dev Ji says: "(O' God), You saved *Vidur*, the slave girl's son, *Krishna*'s humble friend (destitute) *Sudama*, and restored the kingdom to *Ugarsen* (whom his brother- in- law *Kansa* had dethroned, and put in prison). O' the Master of Nam Dev, even those who did no meditation, no penance, had no lineage, and had done no good deeds, they were saved by Your grace. (Therefore, I hope You would show similar grace on Your humble servant Nam Dev also and save him too)."(2-1)

The message of this *shabad* is that by His grace God can save even the worst sinners. Therefore, if we meditate on God's Name and remain humble, He may save us also.

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਗਉੜੀ ਗੁਆਰੇਰੀ

**raag ga-orhee ravidāas jee kay paḍay
ga-orhee gu-aarayree**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ ॥

**ik-oⁿkaar satnaam kartaa purakh
gurparsaad.**

ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ ॥
ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਂਤੀ ॥੧॥

mayree sangat poch soch din raatee.
mayraa karam kutiltāa janam kubhāⁿtee. ||1||

ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ ॥
ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥

raam gus-ee-aa jee-a kay jeevnaa.
mohi na bisaarahu mai jan taray. ||1|| rahaa-o.

ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ ॥
ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ ॥੨॥

mayree harahu bipat jan karahu subhāⁿ-ee.
charan na chhaada-o sareer kal jaa-ee. ||2||

ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ ॥
ਬੋਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਂਬਾ ॥੩॥੧॥

kaho ravidāas para-o taray saabhāⁿ.
bayg milhu jan kar na bilāⁿbaa. ||3||1||

RAAG GAURRI**Ravi Das Ji Kay Padey****Gaurri Guareri**

According to Dr. Bh. Vir Singh Ji, devotee Ravi Das uttered this *shabad* in a moment of introspection, when inadvertently he missed contemplating God. In this *shabad*, he first confesses his shortcomings and faults, and then earnestly prays to God to save him because he has come to His shelter.

Ravi Das Ji says: “O’ God, when I realize that my company is with evil-minded persons, my conduct is deceitful, and even my birth has happened in an undesirable way (in a low caste family), day and night I worry (about my fate).”(1)

Therefore, praying to God he says: “O’ God, Master of earth and Giver of life to the creatures, please do not forsake me; I am a slave of Yours.”(1-pause)

Continuing his prayer, Ravi Das Ji says: “O’ God, please remove my distress and make me a devotee with (such) sublime thoughts that even if my body may lose all its power, I may not let go of Your feet (Your remembrance).”(2)

In the end, he says: “(O’ God), Ravi Das says, “I have come to Your shelter. Please don’t delay, and quickly meet Your slave.”(3-1)

The message of the *shabad* is that without feeling any kind of ego on account of our cast, creed, wealth, good deeds, or meditation, we should humbly ask God to ignore our shortcomings, and bless us with His blissful vision without delay.

ਬੇਗਮ ਪੁਰਾ ਸਹਰ ਕੋ ਨਾਉ ॥
ਦੂਖ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਨਾਉ ॥
ਨਾਂ ਤਸਵੀਸ ਖਿਰਾਜੁ ਨ ਮਾਲੁ ॥
ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ ॥੧॥

baygam puraa sahar ko naa-o.
dookh andohu nahee tihī thaa-o.
naaⁿ tasvees khiraaj na maal.
kha-uf na khatāa na taras javaal. ||1||

ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ ॥
ਊਹਾਂ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

ab mohi kḥoob vaṭan gah paa-ee.
oohaaⁿ khair sadāa mayray bhāa-ee. ||1||
rahaa-o.

ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਿਸਾਰੀ ॥
ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ ॥
ਆਬਾਦਾਨੁ ਸਦਾ ਮਸ਼ਹੂਰੁ ॥
ਊਹਾਂ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰੁ ॥੨॥

kaa-im daa-im sadāa paatīsaahē.
dom na saym ayk so aaheē.
aabaadaan sadāa mashoor.
oohaaⁿ ganee baseh maamoor. ||2||

ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ ॥
ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ ॥
ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ ॥
ਜੋ ਹਮ ਸਹਰੀ ਸੁ ਮੀਤੁ ਹਮਾਰਾ ॥੩॥੨॥

tī-o tī-o sail karahi Ji-o bhāavai.
mahram mahal na ko atkaavai.
kahi ravidaas khalaas chamaaraa.
jo ham sahree so meet hamaaraa. ||3||2||

In the previous *shabad*, Ravi Das Ji advised us that we should humbly pray to God to ignore our shortcomings, and bless us with His blissful vision. In this *shabad*, he shares with us the

state of his mind when God answered his prayer, and he felt that he was living in a state of supreme bliss.

Comparing this blissful state of mind to an abode in a heavenly country, Ravi Das Ji says: *Begham Pura* (or city without care) is the name of that city (the state of mind in which I now reside). In that place, there is neither any worry, nor fear of tax. There one lives without any fear of error, or any dread of loss.”(1)

Continuing his description, Ravi Das Ji says: “O’ my brother, now I have found a very pleasant country (to reside), where there is always peace and calm.”(1-pause)

Describing some of the salient features of this country (the state of mind), Ravi Das Ji says: “(This state of mind) is an everlasting dominion. No one is treated here as a second or third class citizen, all are considered number one (equal citizens). This city is populous as ever and its repute is eternal. Here abide only (those who have been so blessed by God with the wealth of Name that they feel themselves) rich and satiated.”(2)

Describing the kinds of freedoms which persons living in such a place (or state of mind) enjoy, Ravi Das Ji says: “There human beings go about as and where they wish. They are familiar with God’s mansion, and nobody prevents them from visiting it (whenever they so wish). Ravi Das, a tanner who has been liberated (from all pains and worries), says, “whosoever lives in this town (or state of mind) is my friend.” (3-2)

The message of this *shabad* is that instead of dreaming about heaven in the future life, we should meditate on God with such loving devotion that we may achieve a state of supreme bliss in this life itself.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^hkaar satgur pargaad.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ ॥

ga-orhee bairagaan ravidas jee-o.

ਘਟ ਅਵਘਟ ਡੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੈਲੁ ਹਮਾਰ ॥

ghat avghat doogar ghanaa ik nirgun bail hamaar.

ਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ ॥੧॥

ram-ee-ay si-o ik bayntee mayree poonjee raakh muraar. ||1||

ਕੋ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਇ ਰੇ ॥੧॥
ਰਹਾਉ ॥

ko banjaaro raam ko mayraa taa^hdaa laadi-aa jaa-ay ray. ||1|| rahaa-o.

ਪੰਨਾ ੩੪੬

SGGS P-346

ਹਉ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਉ ਬ੍ਰਾਪਾਰੁ ॥
ਮੈ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਦਿਆ ਬਿਖੁ ਲਾਦੀ ਸੰਸਾਰਿ ॥੨॥

ha-o banjaaro raam ko sahj kara-o ba-yaapaar.
mai raam naam Dhan laadi-aa bikh laadee sansaar. ||2||

ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖਿ ਲੇਹੁ ਆਲ ਪਤਾਲੁ ॥
ਮੋਹਿ ਜਮ ਡੰਡੁ ਨ ਲਾਗਈ ਤਜੀਲੇ ਸਰਬ ਜੰਜਾਲ ॥੩॥

urvaar paar kay daanee-aa likh layho aal pataal.
mohi jam dand na laag-ee tajeelay sarab janjaal. ||3||

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥
ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰੁ
॥੪॥੧॥

jaisaa rang kasumbh kaa taisaa ih sansaar.
mayray ram-ee-ay rang majeeth kaa kaho ravidas chamaar. ||4||1||

GAURRI BAIRAGAN*Ravi Das Jee*

In this *shabad*, Ravi Das Ji compares his mind to a weak bull, which feels that it is very difficult and treacherous to climb the mountain of God's meditation. Therefore, he is looking for a companion who can share his load.

With this metaphor in mind, Ravi Das Ji says: "The path (of meditation) is very difficult, like a treacherous and steep (mountain path. To climb this path, I have only) one bullock who has no qualities (or strength. Therefore) I pray to God (and say), "O God, please save my capital stock (of efforts to meditate on Your Name)."(1)

Next, calling upon (other saints) who are like his fellow merchants in this trade, he says: "My cargo laden (with goods) is on the move. Is there any peddler (or devotee) of God (who can join me in this spiritual journey)?"(1-pause)

Then, as if after looking around, Ravi Das Ji finds that the rest of the merchants (other human beings) are loaded with all kinds of smuggled and prohibited goods (of false worldly wealth). Therefore he says to himself: "I am the merchant of God and I deal in this trade (of Name) in a state of equipoise. I have loaded (the cart of my mind with) the capital stock of God's Name, but the rest of the world has loaded it with the poison (of worldly riches)."(2)

Therefore boldly addressing *Chittar Gupat*, the secret agent who is believed to be continuously keeping account of one's deeds, which the god of justice uses to decide our fate after death, Ravi Das Ji says: "O' you, the knower of the secret things of this and the next world, go ahead and write whatever rubbish you want to write about me. (I am sure that) I won't be awarded punishment by the demon of death, because I have renounced all (sinful worldly) entanglements."(3)

Ravi Das Ji concludes this *shabad* by cautioning us also about this world. He says: "(O' my friends), as is the fast fading color of the safflower so is the world. But the cobbler Ravi Das says, "(Fast like) madder is the color of my all-pervading God. (In other words, the love of worldly attachments is very short lived, but the love of God is everlasting)."(4-1)

The message of this *shabad* is that instead of running after worldly riches and fame we should seek the company of like-minded godly people, and meditate on God's Name. So that, when our life's journey is over we may go to God's door without any fear of punishment by the demon of death.

ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ

ga-orhee poorbee ravidāas jee-o

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o'kaar satgur p̄arsaad̄.

ਕੂਪੁ ਭਰਿਓ ਜੈਸੇ ਦਾਦਿਰਾ ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੂਝ ॥

koop bhari-o jaisay daadiraā kachh days
bidays na boojh.ਐਸੇ ਮੇਰਾ ਮਨੁ ਬਿਖਿਆ ਬਿਮੋਹਿਆ ਕਛੁ ਆਰਾ ਪਾਰੁ ਨ ਸੂਝ
॥੧॥aisay mayraa man bikhī-aa bimohi-aa kachh
aaraa paar na soojh. ||1||ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ
॥੧॥ ਰਹਾਉ ॥sagal bhavan kay naa-ikaa ik chhin daras
dikhaa-ay jee. ||1|| rahaa-o.

ਮਲਿਨ ਭਈ ਮਤਿ ਮਾਧਵਾ ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ ॥

ਕਰਹੁ ਕ੍ਰਿਪਾ ਭ੍ਰਮ ਚੁਕਈ ਮੈ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ ॥੨॥

ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀ ਤੁਅ ਗੁਣ ਕਥਨੁ ਅਪਾਰ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ ॥੩॥੧॥

malin bha-ee mat maaDhvaay tayree gat
lakhee na jaa-ay.

karahu kirpaa bharam chook-ee mai sumat
dayh samjhaa-ay. ||2||

jogeesar paavahi nahee tu-a gun kathan
apaar.

paraym kai kaarṇai kaho ravidāas chamaar.
||3||1||

RAAG GAURRI POORBI

Ravi Das Ji

In this *shabad*, devotee Ravi Das compares human beings engrossed in worldly affairs to the frogs in a well, who do not know anything outside the well. In this way, he indirectly advises us to try to look beyond this well of worldly attachments and meditate on God, so that we may not have to keep falling into this worldly well again and again.

He says: “Just as in a well full of water, the frogs do not know if there exists anything outside the well, similarly allured by false worldly attachments my mind doesn’t know any way to reach this or that shore (of the world).”(1)

Therefore, praying to God in all earnestness, Ravi Das Ji says: “O’ the Master of all the worlds, please bless me with Your sight (so that just for a moment, I may see some divine light or guidance).”(1-pause)

However, confessing his shortcomings, he says: “O’ God, my intellect has been debased (with vicious thoughts), and I cannot comprehend Your state. Please show mercy by giving me the right intellect to understand You.”(2)

Ravi Das Ji concludes his humble prayer with an entreaty of love rather than any claim of wisdom or knowledge. He says: “(O’ God), even great yogis cannot describe Your limitless virtues. (How can a lowly person like me make any claim on that account)? But for the sake of love Ravi Das, a tanner is asking You (to show him Your sight).” (3-1)

The message of this *shabad* is that instead of remaining engrossed in false worldly pursuits, we should pray to God to pull us out of this mud, yoke us to His loving devotion, and bless us with His vision.

ਗਉੜੀ ਬੈਰਾਗਣਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪ੍ਰਜਾਚਾਰ ॥
ਤੀਨੋ ਜੁਗ ਤੀਨੋ ਦਿਤੇ ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ ॥੧॥

ਪਾਰੁ ਕੈਸੇ ਪਾਇਓ ਰੇ ॥
ਮੋ ਸਉ ਕੋਊ ਨ ਕਹੈ ਸਮਝਾਇ ॥
ਜਾ ਤੇ ਆਵਾ ਗਵਨੁ ਬਿਲਾਇ ॥੧॥ ਚਹਾਉ ॥

ga-orhee bairagaan

ik-oⁿkaar satgur pargaad.

satjug sat taytaa jagee du-aapar poojaachaar.
teenou jug teenou dirhay kal kayval naam
aDhaar. ||1||

paar kaisay paa-ibo ray.
mo sa-o ko-oo na kahai samjhaa-ay.
jaa tay aavaa gavan bilaa-ay. ||1|| rahaa-o.

ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ ਕਰਤਾ ਦੀਸੈ ਸਭ ਲੋਇ ॥	baho biDh Dharam niroopee-ai kartaa deesai sabh lo-ay.
ਕਵਨ ਕਰਮ ਤੇ ਛੁਟੀਐ ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ ॥੨॥	kavan karam tay chhootee-ai Jih saaDhay sabh siDh ho-ay. 2
ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ ॥	karam akram beechaaree-ai sankaa sun bayd puraan.
ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ ॥੩॥	sansaa sad hirdai basai ka-un hirai abhimaan. 3
ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ ॥	baahar udak pakhaaree-ai ghat bheetar bibiDh bikaar.
ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ ॥੪॥	suDh kavan par ho-ibo such kunchar biDh bi-uhaar. 4
ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾ ਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ ॥	rav pargaas rajnee jathaa gat jaanat sabh sansaar.
ਪਾਰਸ ਮਾਨੋ ਤਾਬੋ ਛੁਏ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ ॥੫॥	paaras maano taabo chhu-ay kanak hot nahee baar. 5
ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ ॥	param paras gur bhaytee-ai poorab likhat lilaat.
ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ ॥੬॥	unman man man hee milay chhutkat bajar kapaat. 6
ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ ॥	bhagat jugat mat sat karee bharam banDhan kaat bikaar.
ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ ॥੭॥	so-ee bas ras man milay gun nirgun ayk bichaar. 7
ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ ॥	anik jatan nigreh kee-ay taaree na tarai bharam faas.
ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਉਪਜੈ ਤਾ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ ॥੮॥੧॥	paraym nahee oopjai taa tay ravidas udaas. 8 1

GAURRI BAIRAGAN

In this *shabad*, devotee Ravi Das Ji comments on the ways of works and philosophies (of caste, race, etc.) advocated in *Vedas*, *Shastraas* and other Hindu holy books. He also describes his own faith and belief, and explains why he doesn't believe in the ways of works and rituals advocated in these ancient scriptures.

He says: "In *Satyug* (the golden age) truth, in *Treta* (the silver age) sacrificial feast, and in *Duaper* (brass age) worship and piety (were believed to be the means to salvation). In these three ages human beings held fast (to these) three (beliefs). But in the present *Kalyug* (the iron age), there is only the support of (God's) Name."(1)

But observing many people still abiding by the ways of works and rituals, Ravi Das Ji asks: "(O' brothers), how shall you swim across (this world ocean)? Nobody has been able to explain and convince me (about the effectiveness of any of such ritualistic deeds) by following which the round of births and deaths may end." (1-pause)

Continuing his comments, Ravi Das Ji says: “(In *Shastras* and *Vedas*), the conduct of faith has been described in many different ways, and the entire world seems to be doing (those rites and rituals. But I still don’t understand) what is that way, by following which we may be liberated (from birth and death), and obtain perfection in everything.”(2)

Stating his additional problem with these holy books, Ravi Das Ji says: “When we listen to *Vedas* and *Puranas*, and reflect on the do’s and don’ts (mentioned therein), always a doubt remains in one’s mind (concerning whether one is doing the right thing or not? One doesn’t know) what (that deed) is which can remove one’s arrogance.”(3)

Next, commenting on the practices of bathing at holy places for purification, Ravi Das Ji says: “When we bathe at the pilgrimage places we may wash our bodies outwardly, but our mind still remains full of evil thoughts. How can anyone be purified by simply bathing at the holy places? It is just like the bathing of an elephant, (who, after dipping itself in water, throws mud all over its body and becomes dirty again).”(4)

Now starting to state his own belief in this matter, Ravi Das Ji says: “(O’ my brothers) when the sun rises night goes away, and the entire world comes to know (the fact of daylight). Also, when copper comes in contact with philosopher’s stone, it quickly becomes gold.”(5)

Stating his belief in clearer terms, he says: “According to the destiny written on our foreheads based on our past deeds, we may meet the (true) Guru, (who is like) the supreme philosopher’s stone. Then an intense desire to meet God arises in the mind, the hard stone-like gates of the mind are opened, and one meets God in one’s mind itself.”(6)

Elaborating on the above statement, Ravi Das Ji says: “The one who firmly enshrines the way (told by one’s Guru), all that person’s doubts, entanglements, and past sins are destroyed. Restraining the mind (from evil thoughts) and through the elixir of Name, such a person meets that God who is above the three qualities of worldly riches and power.”(7)

In conclusion, Ravi Das Ji says: “We may try in vain many ways to hold the mind, but we cannot ward off the noose of doubt. All these methods of rites and rituals cannot bring out the loving devotion of God in us. Therefore, Ravi Das has been disappointed from such practices (and hence he has abandoned them all).”(8-1)

The message of this *shabad* is that all our rituals, ceremonies, bathing at holy places and reading of scriptures are of no use if they cannot produce in us the loving devotion of God. The only way to purify our mind is to follow the instruction of our Guru (Granth Sahib Ji) and meditate on God’s Name.

ਪੰਨਾ ੩੪੭

SGGS P-347

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ
ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar saṭ naam kartā purakh
nirbha-o nirvair akaal mooraṭ ajoonee
saibhaⁿ gur parsaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੋ ਦਰੁ ॥

raag aasaa mehlā 1 ghar 1 so dar.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

so dar tayraa kayhaa so ghar kayhaa Jit bahi
sarab sam^aalay.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਣਵਹਾਰੇ ॥

vaajay tayray naad anayk asankhaa kaytay
tayray vaavan^hhaaray.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮ
ਦੁਆਰੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ
ਵੀਚਾਰੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ
॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨ੍ ਤੁਧਨੋ ਸਾਧ
ਬੀਚਾਰੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ
॥

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ ਨਾਲੇ ॥

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ
॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ ਤੀਰਥ
ਨਾਲੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨ੍ ਤੁਧਨੋ ਖਾਣੀ
ਚਾਰੇ ॥

ਗਾਵਨ੍ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ
ਧਾਰੇ ॥

ਸੋਈ ਤੁਧਨੋ ਗਾਵਨ੍ ਜੋ ਤੁਧੁ ਭਾਵਨ੍ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ
॥

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ
ਕਿਆ ਬੀਚਾਰੇ ॥

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਅਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਪੰਨਾ ੩੪੮

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਰਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ
॥੧॥੧॥

kaytay tayray raag paree si-o kahee-ahi
kaytay tayray gaavanhaaray.

gaavni^h tuDhno pa-un paanee baisantar
gaavai raajaa Dharam du-aaray.

gaavni^h tuDhno chit gupat likh jaanan likh likh
Dharam veechaaray.

gaavni^h tuDhno eesar barahmaa dayvee
sohan tayray sadaa savaaray.

gaavni^h tuDhno indar indaraasan baithay
dayviti-aa dar naalay.

gaavni^h tuDhno siDh samaaDhee andar
gaavni^h tuDhno saaDh beechaaray.

gaavni^h tuDhno jattee satee santokhee gaavan
tuDhno veer karaaray.

gaavan tuDhno pandit parhay rakheesur jug
jug baydaa naalay.

gaavni^h tuDhno mohnee-aa man mohan surag
machh pa-i-aalay.

gaavni^h tuDhno ratan upaa-ay tayray jaytay
athsath tirath naalay.

gaavni^h tuDhno joDh mahaabal sooraa
gaavni^h tuDhno khaanee chaaray.

gaavni^h tuDhno khand mandal barahmandaa
kar kar rakhay tayray Dhaaray.

say-ee tuDhno gaavni^h jo tuDh bhaavni^h ratay
tayray rasaalay.

hor kaytay tuDhno gaavan say mai chit na
aavan naanak ki-aa beechaaray.

so-ee so-ee sadaa sach saahib saachaa
saachee naa-ee.

hai bhee hosee jaa-ay na jaasee rachnaa Jin
rachaa-ee.

rangee rangee bhaatee Jinsee maa-i-aa Jin
upaa-ee.

kar kar daykhai keetaa apnaa Ji-o tis dee
vadi-aa-ee.

jo tis bhaavai so-ee karsee fir hukam na
karnaa jaa-ee.

SGGS P-348

so paatisaahu saahaa pat saahib naanak
rahan rajaa-ee. ||1||1||

RAAG ASA MEHLA-1

Ghar-1 So Dar

In this beautiful composition Guru Ji enters into a rapturous state and observes that all living and non-living things are working in the will of God, and singing His praise. He also wonders about the beautiful and peace-giving place where God is taking care of this vast universe. He feels astonished, observing how myriad creatures, musicians, and singers of the universe

(including all the great men, warriors, saints, angels and even the lands, oceans, and the jewels) are playing a heavenly music and singing melodious songs in God's praise.

In this mood of love, devotion, wonder, and ecstasy, Guru Ji addresses God and says: "O' God, what kind of (wonderful) gate and what kind of (awesome) mansion could that be, sitting where You might be taking care of all (Your creation)? There must be countless musicians who sing Your praises, accompanied by myriad musical instruments in countless measures, sub measures, melodies, and tunes."

"(O' God, in a way, by performing their respective assigned duties, even) Air, Water, and Fire are singing Your praise. (Similarly) standing at Your door, the judge of righteousness is singing Your praise. Even *Chitar and Gupat* (the recording angels), who know how to write and whose written report the judge of righteousness takes into account (while judging the fate of different souls), are singing for You."

"(O' God), *Shiva, Brahma* (and other Hindu gods and) goddesses, who have all been adorned by You, and who look beautiful standing at Your door, are singing Your praise. (Not just one, but also many) *Indiras* (the gods of rain), along with many other gods are also singing Your praise while sitting on their thrones."

"(O' God), absorbed in meditation (the persons who have achieved so much perfection that they are called) *Sidhas*, are singing of You, and so are other saints who keep reflecting (on Your countless merits and virtues). The celibates, the benevolent, the contented, and the brave warriors are all singing (Your praise)."

"(O' Formless Being), the widely read *pundits* (scholars), and the great sages are singing Your praise age after age, along with their *Vedas* (and other Hindu holy books)."

"(O' God), the heart-captivating beautiful women and men of the heavens, this world, and the nether regions are singing songs Your praise. All the jewels which have been created by You, along with the sixty-eight places of pilgrimage, are singing Your praises."

"O' God, the great warriors, the brave men, and all the four sources of creation are singing Your praise. The continents, the worlds, and the solar systems, which You have created and supported are singing Your praise."

"(However O' God), only those are truly singing Your praise (only their singing is fruitful) who are pleasing to You. There are countless others, which don't come to my mind; how can poor Nanak think of (all those singers)?"

"(Nanak only knows this much): that the Master who has created this universe is true and everlasting is His repute. He is present now, will always remain present, and would never go away. He who has created this universe of myriad colors and forms beholds what He creates, as suits His glory. He does whatever pleases Him; no one can order Him (to do anything). He is the King of (all) kings. (Therefore) O' Nanak, (we must) live according to His Will."(1-1)

The message of this composition called *So Dar* (His Gate, His mansion) is that this entire universe is God's creation. All living and non-living things, along with all the galaxies are singing God's praises by performing their assigned duties. But most pleasing to God are those humans who sing His praise with true love and devotion. If we want also to

gain the grace of the one and only one God, who is the king of all kings, we should also sing His praises with true love and devotion, and live according to His Will.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਸੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ
ਅਗਮ ਅਪਾਰਾ ॥

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ
ਸਿਰਜਣਹਾਰਾ ॥

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ
ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੇ ਪੁਰਖੁ
ਸਮਾਣਾ ॥

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਜਾਣਾ ॥

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ
ਵਖਾਣਾ ॥

ਜੇ ਸੇਵਹਿ ਜੇ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨੁ ਕੁਰਬਾਣਾ
॥੨॥

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ
ਮਹਿ ਸੁਖ ਵਾਸੀ ॥

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨੁ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਤਿਨ
ਟੂਟੀ ਜਮ ਕੀ ਵਾਸੀ ॥

ਜਿਨ ਨਿਰਭਉ ਜਿਨੁ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀਉ ਤਿਨ
ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

ਜਿਨੁ ਸੇਵਿਆ ਜਿਨੁ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀਉ ਤੇ ਹਰਿ ਹਰਿ
ਰੂਪਿ ਸਮਾਸੀ ॥

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨੁ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਜਨੁ ਨਾਨਕੁ
ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬੇਅੰਤੁ ਬੇਅੰਤਾ ॥

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ
ਅਨੇਕ ਅਨੰਤਾ ॥

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ
ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ
ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ
ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ
ਨ ਕੋਈ ॥

aasaa mehlā 4.

so purakh niranjan har purakh niranjan har
agmaa agam apaaraa.

sabh Dhi-aavahi sabh Dhi-aavahi tuDh jee har
sachay sirjanhaaraa.

sabh jee-a tumaaray jee too^N jee-aa kaa
daataaraa.

har Dhi-aavahu santahu jee sabh dookh
visaaranhaaraa.

har aapay thaakur har aapay sayvak jee ki-aa
naanak jant vicharaa. ||1||

too^N ghat ghat antar sarab nintar jee har ayko
purakh samaanaa.

ik daatay ik bhaykhaaree jee sabh tayray choj
vidaanaa.

too^N aapay daataa aapay bhugtaa jee ha-o
tuDh bin avar na jaanaa.

too^N paarbarahm bay-ant bay-ant jee tayray
ki-aa gun aakh vakhaana.

jo sayveh jo sayveh tuDh jee jan naanak tin^H
kurbaanaa. ||2||

har Dhi-aavahi har Dhi-aavahi tuDh jee say jan
jug meh sukh vaasee.

say mukat say mukat bha-ay Jin^H har
Dhi-aa-i-aa jee-o tin tootee jam kee faasee.

Jin nirbha-o Jin^H har nirbha-o Dhi-aa-i-aa jee-o
tin kaa bha-o sabh gavaasee.

Jin^H sayvi-aa Jin^H sayvi-aa mayraa har jee-o tay
har har roop samaasee.

say Dhan say Dhan Jin har Dhi-aa-i-aa jee-o jan
naanak tin bal jaasee. ||3||

tayree tayree bhandaar jee bharay bay-ant
bay-antaa.

tayray tayray salaahan tuDh jee har anik anayk
ananataa.

tayree anik tayree anik karahi har poojaa jee
tap taapeh jaapeh bay-antaa.

tayray anayk tayray anayk parheh baho simrit
saasat jee kar kiri-aa khat karam karantaa.

say bhagat say bhagat bhalay jan naanak jee jo
bhaaveh mayray har bhagvanta. ||4||

too^N aad purakh aprampar kartaa jee tuDh
jayvad avar na ko-ee.

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਰਚਲੁ
ਕਰਤਾ ਸੋਈ ॥
ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ
॥
ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ
ਸਭ ਗੋਈ ॥
ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ
॥੫॥੨॥

too^N jug jug ayko sadaa sadaa too^N ayko jee
too^N nihchal kartaa so-ee.
tuDh aapay bhaavai so-ee vartai jee too^N aapay
karahi so ho-ee.
tuDh aapay sarisat sabh upaa-ee jee tuDh
aapay siraj sabh go-ee.
jan naanak gun gaavai kartay kay jee jo sabhsai
kaa jaano-ee. ||5||2||

Asa Mehala-4

In the previous *shabad* Guru Ji went into a rapture upon observing and realizing how all human beings, angels, earth, air, water, and all heavenly bodies and galaxies are singing God's praise directly or indirectly by unhesitatingly obeying God's command, and age after age continuously performing their assigned duties. Guru Ji begins talking with God, and says to Him, "O' God, what kind of an awesome gate and mansion it might be, where all these captivating beauties and angels of heaven, earth, and the nether regions, might be singing songs in Your praise, accompanied by countless musical instruments playing myriad tunes. After reciting the above song called *So Dar* (or "That Gate"), Guru Ji goes into another ecstasy upon noting down some of the unique but wondrous qualities of that God, and recites another song in His praise starting with *So Purakh* (or "That Supreme Being").

He says: "That Supreme Being, yes that Supreme Being is free from the influence of worldly riches and power. He is beyond the reach of human faculties and beyond any limit. O' the eternal Creator, all beings meditate on You. All beings belong to You, and You are the benefactor of all beings. O' saints, meditate on Him, He is the dispeller of all woes. That God Himself is the master and Himself the servant. O' Nanak, what an ordinary creature is (before Him)?"(1)

Continuing His praise, Guru Ji says: "O' God, You are present in each and every heart, and are pervading in all beings. (But still), some (of these beings) are givers and others the beggars; all these are Your wonderful plays. You Yourself are the giver (of gifts) and Yourself the enjoyer (of the same). Besides You, I know no one else (who might be doing all such things). You are the infinite, limitless, supreme God. What merits of Yours may I describe with my tongue? O' my respected God, slave Nanak is a sacrifice to those who remember and serve You."(2)

Now describing the kinds of blessings those people obtain who worship Him, Guru Ji says: "O' God, they who remember You and meditate upon you would live in peace in this world. They who have meditated on God have been liberated (from worldly bonds, and therefore) their noose of death (and birth) has been snapped. (They will not have to suffer the pain of births and deaths again). They who mediate on the fearless God, He removes all their fear. (In short), they who have served God (by contemplating on Him) have merged in God Himself. Extremely blessed are those who have meditated on God. Slave Nanak is a sacrifice to them."(3)

Next reflecting on the myriad of God's devotees, and the countless ways in which they worship Him, Guru Ji says: "O' God, brimful and limitless are the storehouses of Your devotion. O' God, countless are Your devotees, who sing Your praises in myriads of ways. Countless are those who worship You, do penances, and do limitless recitations. Countless are Your devotees who read (many holy books, such as) *Simritis* and *Shastras*, and perform

(the prescribed) six kinds of rituals and religious ceremonies. Slave Nanak says those devotees are the best who are pleasing to my God.”(4)

In conclusion, Guru Ji says: “O’ God, You are the primal Being, the most exalted Creator whose creation has no limit. No one is as great as You. Age after age You have been the same one, forever and ever You alone have been there, and You are that same immovable Creator. That alone happens which You wish (to happen), and that alone happens which You do Yourself. It is You who has created the entire universe, and it is You who destroys it all. Servant Nanak only sings praises of that Creator who is the knower of all hearts.”(5-2)

The message of this composition called *So Purakh* (That Supreme Being) is that this entire universe is the creation of that one limitless, immaculate God. He is the provider of every being, and that alone happens which He wills. Therefore it is best for us to sing His praises and submit to His Will.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o^Nkaar satgur parsaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘੁਰੁ ੨ ॥

raag aasaa mehlaa 1 cha-upday ghar 2.

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭ ਕੋਈ ॥

sun vadaa akhai sabh ko-ee.

ਕੇਵਡੁ ਵਡਾ ਭੀਨਾ ਹੋਈ ॥

kayvad vadaa deethaa ho-ee.

ਪੰਨਾ ੩੪੯

SGGS P-349

ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥

keemat paa-ay na kahi-aa jaa-ay.

ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

kahnai vaalay tayray rahay samaa-ay. ||1||

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥

vaday mayray saahibaa gahir gambheeraa gunee gaheeraa.

ਕੋਈ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥

ko-ee na jaanai tayraa kaytaa kayvad cheeraa. ||1||

ਰਹਾਉ ॥

rahaa-o.

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥

sabh surtee mil surat kamaa-ee.

ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

sabh keemat mil keemat paa-ee.

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ ॥

gi-aanee Dhi-aanee gur gur haa-ee.

ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

kahan na jaa-ee tayree til vadi-aa-ee. ||2||

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥

sabh sat sabh tap sabh chang-aa-ee-aa.

ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

siDhaa purkhaa kee-aa vadi-aa-ee-aa.

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥

tuDh vin siDhee kinai na paa-ee-aa.

ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

karam milai naahee thaak rahaa-ee-aa. ||3||

ਆਖਣ ਵਾਲਾ ਕਿਆ ਬੋਚਾਰਾ ॥

aakhan vaalaa ki-aa baychaaraa.

ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥

siftee bharay tayray bhandaaraa.

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥

Jis too^N deh tisai ki-aa chaaraa.

ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੧॥

naanak sach savaaranhaaraa. ||4||1||

RAAG ASA MEHLA-1**Chaupadey Ghar-2**

In the previous two *shabads* Guru Ji expressed his wonder and amazement while reflecting on the virtues of God, and the myriad creatures and different objects of nature which are singing God's praise and continuously performing their assigned duties, age after age. In this *shabad*, he reflects on the question: how great might that God be, whom so many are heard to call great?

Guru Ji says: "(After) listening (to others), everybody says (God) is great. Yet it is only after seeing Him (that it could be truly said), how great is He. (But O' God, the truth is that) neither Your worth can be assessed, nor it can be said (how great are You. They) who have tried to say (anything about You) remain immersed in You (and become helpless to say anything about Your greatness)."(1)

Continuing his address, Guru Ji says: "O' my great Master, You are like an unfathomable (ocean) of immensurable virtues. No one knows how vast is Your expanse."(1-pause)

Commenting upon the myriad efforts made to estimate His worth, Guru Ji says: "Joining together, all contemplators contemplated upon You, and all appraisers banded together to appraise Your worth. All scholars and meditators have ultimately said that God is the Guru of all gurus. (Even) they were unable to describe Your greatness."(2)

However, regarding the true source of virtues and powers possessed by many saints and adepts, Guru Ji notes: "O' God, all charitable deeds, all austerities, all virtues, and the (powers to perform miracles by) the adepts (are Your gifts). No one has ever attained any such great power without Your help. (It is only by Your) grace that anyone gains (any power), and no one can stop (Him from granting these glories)."(3)

In conclusion, Guru Ji says: "(O' my Master), what can a poor (person) say (about Your merits)? Your storehouses are brimful with (all kinds of) virtues. (You can bestow these merits on anyone You like). No one can do anything (to stop You) from giving (these merits to any one). O' Nanak, it is only that eternal (God) who embellishes (anyone with any virtue or merit)."(4-1)

The message of this *shabad* is that the virtues and merits of God are beyond any limit or count. No one can assess His power or greatness. Whosoever has achieved any greatness or glory; it is due to the blessing of God upon Him. No one can stop God from blessing any person with any merit.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥
ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥
ਤਿਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥
ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

aasaa mehlāa 1.

aakhaa jeevaa visrai mar jaa-o.
aakhan a-ukhaa saachaa naa-o.
saachay naam kee laagai bhookh.
tit bhookhai khaa-ay chalee-ahi dookh. ||1||
so ki-o visrai mayree maa-ay.
saachaa saahib saachai naa-ay. ||1|| rahaa-o.

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥
ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

saachay naam kee tīl vadi-aa-ee.
aakh thakay keemat nahee paa-ee.
jay sabh mil kai aakhan paahi.
vadaa na hovai ghaat na jaa-ay. ||2||

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
ਦੇਂਦਾ ਰਹੈ ਨ ਚੁਕੈ ਭੋਗੁ ॥
ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥
ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

naa oh marai na hovai sog.
day^hdaa rahai na chookai bhog.
gun ayho hor naahee ko-ay.
naa ko ho-aa naa ko ho-ay. ||3||

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥
ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੨॥

jayvad aap tayvad tayree daat.
Jin jin kar kai keetee raat.
khasam visaareh tay kamjaat.
naanak naavai baajh sanaat. ||4||2||

ASA MEHLA-1

In the previous *shabad*, Guru Ji gave expression to the question in his mind of how great that God might be, whom so many are heard to call great. In this *shabad*, while continuing to express his love for God, he shares with us how important it is for him to remember his beloved God and utter His Name.

Guru Ji says: “As long as I utter (His Name, I feel) I am alive, but when I forget Him (I feel as if I have) died. It is very difficult to utter His eternal Name. When I feel hungry for the eternal Name (and utter God’s Name, I obtain such a spiritual bliss that I feel that) the hunger (of Name) has consumed my (worldly woes).” (1)

Therefore, he says: “O’ my mother, why should that (God) be forgotten who is the eternal Master and whose Name is everlasting?” (1-pause)

Making it clear that it does not matter to God, whether we sing His praises or not, Guru Ji says: “(The greatness of His Name is so much) that people have exhausted themselves trying (to describe it), but they could not utter even an iota of the greatness of His eternal Name. (The fact is that even) if all (people) were to join together and begin singing His praises (or even if no one praises Him), He wouldn’t become any greater or smaller.” (2)

Bringing another important point to our notice, Guru Ji says: “(O’ my friends, He is eternal). He never dies, so there is no occasion to grieve on account of Him. He keeps giving (gifts to His creation), and His provisions never run short. This alone is His merit: that there has never been and never will be any other like Him.”(3)

In conclusion, Guru Ji says: “(O’ God), as great as You are, so great is Your benevolence. It is You who, after creating the day (for us to work and enjoy), has also made the night (for us to rest). The one who forgets such a Master is of low birth, and Nanak says the persons without Your Name are outcast wretches.”(4-2)

The message of this *shabad* is that if we want all our woes to vanish, we should meditate on God’s Name.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੇ ਦਰਿ ਮਾਂਗਤੁ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ॥

ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ ॥੧॥

ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ ॥੧॥ ਰਹਾਉ
॥

ਆਪਿ ਕਰਾਏ ਆਪਿ ਕਰੇਇ ॥

ਆਪਿ ਉਲਾਮੇ ਚਿਤਿ ਧਰੇਇ ॥

ਜਾ ਤੂੰ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ ॥

ਕਿਆ ਮੁਹਤਾਜੀ ਕਿਆ ਸੰਸਾਰੁ ॥੨॥

ਆਪਿ ਉਪਾਏ ਆਪੇ ਦੇਇ ॥

ਆਪੇ ਦੁਰਮਤਿ ਮਨਹਿ ਕਰੇਇ ॥

ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥

ਦੁਖੁ ਅਨੇਚਾ ਵਿਚਹੁ ਜਾਇ ॥੩॥

ਸਾਚੁ ਪਿਆਰਾ ਆਪਿ ਕਰੇਇ ॥

ਅਵਰੀ ਕਉ ਸਾਚੁ ਨ ਦੇਇ ॥

ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੈ ਪੂਛ ਨ ਲੇਇ ॥੪॥੩॥

aasaa mehlaa 1.

jay dar maaⁿgaṭ kook karay mahlee k^hasam
sunay.b^haavai D^heerak b^haavai D^hakay ayk
vadaa-ee day-ay. ||1||jaanhu jot na pooch^hahu jaatee aagai jaat na
hay. ||1|| rahaa-o.

aap karaa-ay aap karay-i.

aap ulaamay^h chit D^haray-ay.jaa tuⁿ karanhaar kartaar.

ki-aa muhtaajee ki-aa sansaar. ||2||

aap upaa-ay aapay day-ay.

aapay durmat maneh karay-i.

gur parsaad vasai man aa-ay.

duk^h an^hayraa vichahu jaa-ay. ||3||

saach pi-aaraa aap karay-i.

avree ka-o saach na day-ay.

jay kisai day-ay vakhaanaⁱ naanak aagai
pooch^h na lay-ay. ||4||3||

ASA MEHLA-1

In this *shabad*, Guru Ji cites a beautiful example to impress upon us that we should have complete faith in God, and even if instead of listening to our prayer and dispelling our woes He seems to afflict us with more troubles, we should still take it as His blessing. We should think that at least He has not ignored us, and perhaps even His seemingly harsh treatment may be for our own good.

With this metaphor in mind, Guru Ji says: “If the seeker cries out and begs, the Master sitting in the mansion does listen. (On hearing the cries), whether He gives (the seeker) some solace (and provides him the relief, or asks his servants to) kick him out (it means that at least) He has honored (the beggar) in a way (by recognizing him).”(1)

Therefore Guru Ji advises: “(If anyone comes to us for help, recognize the light of God in that person, and) don’t ask his or her caste (or race, etc. Because) in the next world, there is no (consideration for anyone’s) caste.”(1-pause)

Explaining the viewpoint of those who have complete faith in God, and in the time of their need go to Him for help rather than to any worldly powerful or influential persons, he says: “It is God Himself who does everything and gets everything done. It is He who plants complaints in (people’s) hearts. (A person who holds this belief naturally says), “O’ my Creator, when You are the doer (of everything), then why should one care for the world or depend upon it?”(2)

Elaborating on the above belief and outlook, Guru Ji says: “(God) Himself creates (all living beings) and Himself provides them sustenance. He Himself removes our bad intellect. When by Guru’s grace God comes to abide in somebody’s heart, then the malady (of ego) and the darkness of ignorance are dispelled from within that person.” (3)

In conclusion, Guru Ji says: “It is God Himself who makes (some people) love the Truth. Others (who are without His grace, them) He doesn’t bless with the truth. If God blesses anyone with this boon (of love for truth, or God’s Name), then that person rises to such greatness that nobody asks for any account of his or her deeds in the yond (in God’s court).” (4-3)

The message of this *shabad* is that like a beggar we should keep begging for God’s grace without bothering about His response. One day He would show His grace and bless us also with His love and Name.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ ॥
ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥
ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥
ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥

ਨਾਨਕ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥
ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥
ਗੁਰੂ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥
ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ ॥

ਪੰਨਾ ੩੫੦

ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣ ਖਾਣੁ ॥
ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ ॥੨॥

ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥
ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥
ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥
ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥੩॥

ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥
ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥
ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥
ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

aasaa mehlāa 1.

ṭaal maḍeeraḯ ghaṭ kay ghaat.
ḍolak ḍunee-aa vaajeh vaaj.
naaraḍ naachai kal kaa bhāa-o.
jatee saṭee kah raakhahi paa-o. ||1||

naanak naam vitahu kurbaan.
anḍhee ḍunee-aa saahib jaan. ||1|| rahaa-o.
guroo paashu fir chaylaa khaa-ay.
ṭaam pareṭṭ vasai ghar aa-ay.

SGGS P-350

jay sa-o var-hi-aa jeevan khaan.
khasam pachhaanai so ḍin parvaan. ||2||

ḍarsan ḍaykhi-ai ḍa-i-aa na ho-ay.
la-ay ḍitay viṅ rahai na ko-ay.
raajaa ni-aa-o karay hath ho-ay.
kahai khudaa-ay na maanai ko-ay. ||3||

maanās mooraṭṭ naanak naam.
karnēe kuṭṭaa ḍar furmaan.
gur parsaadṭ jaanai mihmaan.
ṭaa kichh ḍargeh paavai maan. ||4||4||

ASA MEHLA-1

In the previous *shabad*, Guru Ji advised us that, like a beggar, we should keep begging for God’s grace without caring about His response to our prayer. One day He would show His grace and bless us also with His love and Name. However, Guru Ji observes that in this age, instead of remembering God’s Name or trying to live a noble and virtuous life, people are

engaged in all kinds of deceit, corruption, flattery, and undignified behavior to satisfy their selfish needs. He gives beautiful examples to illustrate his point.

First Guru Ji compares this world to a musical opera and says: “The desires of the heart clamor like cymbals and ankle-bells. With them thumps the drum of worldly ways, and all kinds of false practices keep step with the rest of the world. This is called the influence of *Kalyug* (the present dark age). Under these false worldly influences the mind dances like the (sage) *Naarad*. (In such a corrupt atmosphere), where can persons of continence and truth plant their feet, (where can honest people go to seek help)?”(1)

Advising himself (indirectly us), Guru Ji says: “O’ Nanak, be a sacrifice to the God’s Name. (Without God’s Name, the entire world) has become (spiritually) blind. (Only God) the Master knows everything. (Only by seeking His shelter a true and honest person can find the right way to live in the present age).”(1-pause)

Citing an example to describe the (lopsided situation of the world), he says: “(The situation is so bad that instead of serving and sustaining the Guru), a disciple depends on the Guru for his sustenance, and for the sake of his food he comes to live at the Guru’s house. (But such disciples and others like them should remember that) even if we were to live and eat for hundreds of years, only that day of ours is approved in which we recognize God (and feel close to Him).”(2)

Commenting further on the worldly situation, Guru Ji says: “(We have become so selfish and greedy that) even when we see the face of a person (in difficulty), no compassion is generated in our heart. Without give and take (some kind of bribe or favor) nobody does anything for another. Even the king (or Judge) administers justice only if his palm is greased. Nobody is moved in the Name of God (fairness, or compassion).”(3)

Guru Ji is so much disgusted with the conduct of general human beings that he says: “O’ Nanak, (it appears that presently) humans are humans in their figures and names only. In conduct (a human being) is like a dog, who (for the sake of a few crumbs keeps sitting) at the door (of the master) and obeying his or her command. If by Guru’s grace one realizes that one is like a guest in this world (and isn’t greedy for worldly riches and power), then one can find some honor in God’s court.”(4-4)

The message of this *shabad* is that so much corruption and falsehood is prevalent in this world that it has become extremely difficult for us to lead an honest and truthful life. We must remember that we are like guests in this world, and ultimately we must depart and answer to God for all our deeds. Therefore, we should seek the shelter of God, meditate on His Name, and do our best to lead a life of truth, compassion and honesty.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ ॥

ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਉ ਮਾਈ
॥੧॥

ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ ॥

ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ ॥੧॥ ਰਹਾਉ ॥

aasaa mehlāa 1.

jayṭaa sabad̥ surat̥ Ḍhun ṭayṭee jayṭaa roop
kaa-i-aa ṭayree.

ṭooⁿ aapay rasnaa aapay basnaa avar na
ḍoojaa kaha-o maa-ee.

saahib mayraa ayko hai.

ayko hai bḥaa-ee ayko hai. ||1|| rahaa-o.

ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਲੈਵੈ ਦੇਇ ॥	aapay maaray aapay <u>ch</u> hodai aapay layvai <u>day</u> -ay.
ਆਪੇ ਵੇਖੈ ਆਪੇ ਵਿਗਸੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥	aapay vay <u>kh</u> ai aapay vigsai aapay na <u>dar</u> karay-i. 2
ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ ॥	jo ki <u>chh</u> karnaa so kar rahi-aa avar na karnaa jaa-ee.
ਜੈਸਾ ਵਰਤੈ ਤੈਸੇ ਕਹੀਐ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ॥੩॥	jaisaa vartai t ^{aiso} kahee-ai sab <u>h</u> tayree vadi-aa-ee. 3
ਕਲਿ ਕਲਵਾਲੀ ਮਾਇਆ ਮਦੁ ਮੀਨਾ ਮਨੁ ਮਤਵਾਲਾ ਪੀਵਤੁ ਰਹੈ	kal kalvaalee maa-i-aa ma <u>d</u> meethaa man matvaalaa peevat rahai.
ਆਪੇ ਰੂਪ ਕਰੇ ਬਹੁ ਭਾਂਤੀ ਨਾਨਕੁ ਬਪੁੜਾ ਏਵ ਕਰੈ ॥੪॥੫॥	aapay roop karay baho b <u>h</u> aa ^{tee} naanak bapuru <u>h</u> aa ayv kahai. 4 5

ASA MEHLA-1

In the previous *shabad*, Guru Ji commented on the pervasive rampant corruption and falsehood in the world. In this *shabad*, while searching for the ultimate cause behind all the happenings in the world, whether good or bad, Guru Ji realizes that it is actually that one God who is conceiving, saying, and doing everything.

Addressing God, he says: “O’ God, whatever speech, power to listen, tune, form (or expanse of the world) is Your body (in its own fashion). You Yourself are enjoying all while pervading in all the creatures. O’ mother, I cannot say that there is anyone else (who is equal to God).”(1)

Therefore, Guru Ji confidently declares and proclaims: “(O’ my friends), there is only one Master. (Yes), O’ my brothers there is one and only one God (who is the Master of all).”(1-pause)

Explaining his belief, Guru Ji says: “(God) Himself destroys and Himself liberates (the creatures). He Himself takes away (the life breaths) and He Himself gives these back. He Himself beholds, and He Himself rejoices (upon seeing His world). He Himself casts His merciful glance (and blesses people with many gifts).”(2)

Describing God’s ultimate power, Guru Ji says: “Whatever He wants to do He is doing. None else can do anything. As (God) does, we characterize it accordingly (but ultimately we must say, “O God), it is all Your glory (and Your great scheme which is being implemented).”(3)

In closing, Guru Ji says: “The present age (called *Kalyug*) is like the bar-maid who has the sweet alcohol of worldly riches and power, which the intoxicated mind keeps drinking (and being troubled by).”

“Poor Nanak says that (God) Himself is adopting many different garbs (of the bar maid, the drunkard, and everyone else in this worldly drama, and no one else is doing or can do anything).”(4-5)

The message of this *shabad* is that it is God alone who is responsible for all good or evil in this world, and all these happenings in the world are part of His great scheme. Therefore, instead of complaining about anything, we should learn to obey His will and feel happy in all circumstances.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ ॥
 ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
 ਏਹਾ ਭਗਤਿ ਏਹੋ ਤਪ ਤਾਉ ॥
 ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੧॥

ਪੂਰੇ ਤਾਲ ਜਾਣੈ ਸਾਲਾਹ ॥
 ਹੋਰੁ ਨਚਣਾ ਖੁਸੀਆ ਮਨ ਮਾਹ ॥੧॥ ਰਹਾਉ ॥

ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਦੁਇ ਤਾਲ ॥
 ਪੈਰੀ ਵਾਜਾ ਸਦਾ ਨਿਹਾਲ ॥
 ਰਾਗੁ ਨਾਦੁ ਨਹੀ ਦੂਜਾ ਭਾਉ ॥
 ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੨॥

ਭਉ ਫੇਰੀ ਹੋਵੈ ਮਨ ਚੀਤਿ ॥
 ਬਹਦਿਆ ਉਠਦਿਆ ਨੀਤਾ ਨੀਤਿ ॥
 ਲੋਟਣਿ ਲੋਟਿ ਜਾਣੈ ਤਨੁ ਸੁਆਹੁ ॥
 ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ ॥੩॥

ਸਿਖ ਸਭਾ ਦੀਖਿਆ ਕਾ ਭਾਉ ॥
 ਗੁਰਮੁਖਿ ਸੁਣਣਾ ਸਾਚਾ ਨਾਉ ॥
 ਨਾਨਕ ਆਖਣੁ ਵੇਰਾ ਵੇਰ ॥
 ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪੈਰ ॥੪॥੬॥

aasaa mehlaa 1.

vaajaa mat pakhāavaj bhāa-o.
 ho-ay anand sadā man chāa-o.
 ayhaa ayho tap taa-o.
 it̃ rang naachahu rakh rakh paa-o. ||1||

pooray taal jaanai saalaah.
 hor nachnaa khusee-aa man maah. ||1||
 rahaa-o.

sat̃ santokh vajeh du-ay taal.
 pairee vaajaa sadā nihaal.
 raag naad nahee doojaa bhāa-o.
 it̃ rang naachahu rakh rakh paa-o. ||2||

bhā-o fayree hovai man cheet̃.
 bahdi-aa uṭh-di-aa neetaa neet̃.
 laytan layt jaanai tan su-aahu.
 it̃ rang naachahu rakh rakh paa-o. ||3||

sikh sabhāa deekhi-aa kaa bhāa-o.
 gurmukh sun-naa saachaa naa-o.
 naanak aakhan vayraa vayr.
 it̃ rang naachahu rakh rakh pair. ||4||6||

ASA MEHLA-1

According to Dr. Bh. Vir Singh Ji, this *shabad* was uttered by Guru Ji to teach right conduct and the right way of worship of God to the people of that age, who believed that dancing and musical singing to different gods was their worship. Many times they indulged in all kinds of corruption under the guise of religious dancing.

In that context, Guru Ji says: “(O’ my friends), make awakened intellect as the organ and the love for God your small drum (or base. Then) there would always be bliss and longing (for God) in your mind. This is the real devotional service and this is also true austerity and penance. Move your feet and dance imbued with this kind of love.”(1)

Giving the essence of this *shabad*, Guru Ji says: “(The person who) knows how to (truly) praise (God, in fact knows how to live in this world, with the) perfect beat. (This is the real dance); other kinds of dances produce only (sensuous) pleasures in the mind.”(1-pause)

Continuing the metaphor, Guru Ji says: “(O’ brother), let truth and contentment be your pair of cymbals. Make the perpetual vision of God as your ankle bells. Only love of God and none else should be your perpetual song and tune. Let such affection be the beating of time with your feet.”(2)

As if to complete the metaphor of religious dancing of those days, in which often the dancers would roll in dust in tune with the music and the dance, he says: “Whether sitting or standing,

make the fear of God as the pivot point in your dance. To deem this body as perishable should be your ashes. In this way, dance and place your feet imbued with the love of God.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), imbue yourself with the love of Guru’s instruction. Join the congregation of saintly persons and listen to the true Name through the Guru. Nanak says, imbuing yourself with (divine) love, keep dancing this kind of dance with your feet again and again.”(4-6)

The message of the *shabad* is that instead of engaging in ordinary folk or ceremonial dances, we should be so full of love for God that our mind is always in a kind of ecstasy, and we feel as if our whole being is singing and dancing in His praise.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਪਉਣੁ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਤੀ ਜਲ ਅਗਨੀ ਕਾ ਬੰਦੁ ਕੀਆ
॥

pa-ṁṁ upāa-ay Dharee sabh Dhartee jal
agnee kaa banDh kee-aa.

ਅੰਧੁਲੈ ਦਹਸਿਰਿ ਮੂੰਡੁ ਕਟਾਇਆ ਰਾਵਣੁ ਮਾਰਿ ਕਿਆ ਵਡਾ
ਭਇਆ ॥੧॥

anDhulai dḥsiri moond kataa-i-aa raavaṅ
maar ki-aa vadaa bha-i-aa. ||1||

ਕਿਆ ਉਪਮਾ ਤੇਰੀ ਆਖੀ ਜਾਇ ॥
ਤੂੰ ਸਰਬੋ ਪੂਰਿ ਰਹਿਆ ਲਿਵ ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

ki-aa upmaa tayree aakhee jaa-ay.
too^N sarbay poor rahi-aa liv laa-ay. ||1||
rahaa-o.

ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਹਥਿ ਕੀਨੀ ਕਾਲੀ ਨਥਿ ਕਿਆ ਵਡਾ
ਭਇਆ ॥

jee-a upāa-ay jugat̤ hath keenee kaalee nath
ki-aa vadaa bha-i-aa.

ਕਿਸੁ ਤੂੰ ਪੁਰਖੁ ਜੋਰੂ ਕਉਣ ਕਹੀਐ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ
ਰਹਿਆ ॥੨॥

kis too^N purakh̤ joroo ka-ṁṁ kahee-ai sarab
niranṯar rav rahi-aa. ||2||

ਨਾਲਿ ਕੁਟੰਬੁ ਸਾਥਿ ਵਰਦਾਤਾ ਬ੍ਰਹਮਾ ਭਾਲਣ ਸ੍ਰਿਸਟਿ ਗਇਆ
॥

naal kutamb saath vardaaṯaa barahmaa
bhhaalāṅ sarisat ga-i-aa.

ਆਗੈ ਅੰਤੁ ਨ ਪਾਇਓ ਤਾ ਕਾ ਕੰਸੁ ਛੇਦਿ ਕਿਆ ਵਡਾ ਭਇਆ
॥੩॥

aagai aṅṅ na paa-i-o taa kaa kans chhayd
ki-aa vadaa bha-i-aa. ||3||

ਰਤਨ ਉਪਾਇ ਧਰੇ ਖੀਰੁ ਮਥਿਆ ਹੋਰਿ ਭਖਲਾਏ ਜਿ ਅਸੀ
ਕੀਆ ॥

raṯan upāa-ay Dharay kheer mathi-aa hor
bhakh̤lāa-ay je asee kee-aa.

ਪੰਨਾ ੩੫੧

SGGS P-351

ਕਹੈ ਨਾਨਕੁ ਛਪੈ ਕਿਉ ਛਪਿਆ ਏਕੀ ਏਕੀ ਵੰਡਿ ਦੀਆ
॥੪॥੭॥

kahai naanak chhapai ki-o chhapi-aa aykee
aykee vand dee-aa. ||4||7||

ASA MEHLA-1

In the previous *shabad*, Guru Ji advised us that instead of ordinary folk dances or even ceremonial dances, we should be so full of love for God that our mind is always in such a state of ecstasy that we feel as if our whole being is singing and dancing in His praise. In this *shabad*, he goes one step further, and cautions us that even while singing God’s praise, we shouldn’t limit God’s greatness to that of gods like *Rama*, *Krishna*, and *Brahma*. Even though they displayed extraordinary powers and courage compared to human beings, to limit God’s powers to these minor characters or assume that these gods were themselves the

incarnations of the one God is not singing His praise. It is like calling a great king a clan chief, or the leader of a tribe.

First referring to the legend of *Ramayana* in which god *Rama* killed the demon *Ravan*, who is believed to have ten heads, Guru Ji says: “(God has unlimited powers), so much so that having created the air, God supported the entire earth and bound water and fire. (Thus joining together opposing elements, God created this universe. To think that God’s powers are limited to killing a demon like *Ravan* is a great mistake). That blind “ten headed” (demon) himself invited his death (by kidnapping the wife of king *Ram*), but by killing *Ravan*, he didn’t become great (as God)?”(1)

Addressing God in true humility, Guru Ji says: “(O’ God), how can Your glory be described? Attuned to Yourself, You are pervading everywhere.”(1-pause)

Next referring to the legend of *Mahabharata*, in which god *Krishna*, lover of many milk-maids, killed a giant cobra called *Kali*, Guru Ji says: “O’ God, when it is You who have created all the beings and You who have held their destiny in Your hand, it is no big deal to overpower a serpent (as is claimed by god *Krishna*. It is futile to say) whose husband You are and who are indeed Your wives, when You can be seen pervading all hearts.”(2)

Going further into Hindu mythology, Guru Ji says: ‘It is said that god *Brahma* along with his companion (god *Vishnu*) tried to find the end of (the universe, through the stem of a lotus plant). But he could not find that end. (He whose creation is beyond any limit, killing a demon like) *Kans* doesn’t make Him any greater.”(3)

Lastly Guru Ji refers to the myth in which Hindu gods and demons joined together and churned an ocean named *Khira* (believed to be full of milk) to obtain invaluable fourteen jewels. Then they began fighting to claim the credit for this treasure. It is believed that ultimately God incarnated Himself as goddess *Mohini*, and settled the dispute by giving one jewel each to the fourteen participants.

Referring to this story, Guru Ji says: “(It is said that gods and demons) churned the *Khira* ocean to obtain the jewels created and placed there (by God. But at the time of dividing these jewels, both parties became indignant. All were claiming) that only they did the (job, and therefore they deserved the entire or major credit. It is believed that ultimately God Himself had to incarnate Himself as *Mohini*, and settle the dispute by giving one jewel to each). However, Nanak says that (just by distributing one jewel to each participant, God doesn’t become great). He is so great that even if we try to hide Him, He cannot remain hidden (because His greatness is apparent from every minute particle of the earth).”(4-7)

The message of this *shabad* is that the all-powerful limitless God is too great even for our imagination. To connect Him with some small deeds of bravery, heroism or even miracles performed by humans or men of occult powers, and consider them as incarnations of God is actually diminishing His greatness rather than singing His glory.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਰਮ ਕਰਤੂਤਿ ਬੋਲਿ ਬਿਸਥਾਰੀ ਰਾਮ ਨਾਮੁ ਫਲੁ ਹੁਆ ॥

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਨਾਹਦੁ ਵਾਜੈ ਸਬਦੁ ਨਿਰਜਨਿ ਕੀਆ
॥੧॥

aasaa mehlāa 1.

karam kartoot bayl bisthaaree raam naam fal
hoo-aa.

tis roop na raykh anaahad vaajai sabad
niranjan kee-aa. ||1||

ਕਰੇ ਵਖਿਆਣੁ ਜਾਣੈ ਜੇ ਕੋਈ ॥
ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

karay vakhi-aan jaanai jay ko-ee.
amrit peevai so-ee. ||1|| rahaa-o.

ਜਿਨ੍ਹ ਪੀਆ ਸੇ ਮਸਤ ਭਏ ਹੈ ਤੂਟੇ ਬੰਧਨ ਫਾਰੇ ॥
ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਭੀਤਰਿ ਤਾ ਛੋਡੇ ਮਾਇਆ ਕੇ ਲਾਰੇ ॥੨॥
ਸਰਬ ਜੋਤਿ ਰੂਪੁ ਤੇਰਾ ਦੇਖਿਆ ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ ॥
ਰਾਰੈ ਰੂਪਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਦਰਿ ਕਰੇ ਵਿਚਿ ਛਾਇਆ ॥੩॥

jin^h pee-aa say masat bha-ay hai tootay
bandhan faahay.
jotee jot samaanee bheetar taa chhoday
maa-i-aa kay laahay. ||2||
sarab jot roop tayraa daykhi-aa sagal bhavan
tayree maa-i-aa.
raarai roop niraalam baithaa nadar karay vich
chhaa-i-aa. ||3||

ਬੀਣਾ ਸਬਦੁ ਵਜਾਵੈ ਜੋਗੀ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰਾ ॥
ਸਬਦਿ ਅਨਾਹਦਿ ਸੋ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ
॥੪॥੮॥

beenaa sabad vajaavai jogee darsan roop
apaaraa.
sabad anaahad so saho raataa naanak kahai
vicharaa. ||4||8||

Asa Mehla-1

In the previous *shabad* Guru Ji advised us that the all-powerful limitless God is too magnificent even for our imagination. To connect Him with some small deed of bravery, heroism, or even miracles performed by great humans or men of occult powers, and consider them as incarnations of God, is actually diminishing His greatness and praise rather than singing His glory. Then the question arises; how to sing God's praises or meditate on His Name. In this *shabad* Guru Ji explains God's Name, how to meditate upon it, and enjoy its nectar-like bliss.

He says: "(O' my friends, God) has grown a (kind of) creeper of (good) deeds and righteous conduct, from which is born the fruit of God's Name. But this fruit has no shape or form. The divine word keeps playing on its own. (That) word the immaculate (God) has Himself coined."(1)

Commenting further on the peculiar nature of the fruit of Name (described above), Guru Ji says: "Only the one who knows (about the peculiar nature of this fruit) could talk about it, and that one alone drinks (this) nectar."(1-pause)

Describing the general state of mind of those who have tasted the nectar of God's Name, he says: "They who have partaken of (this nectar) are enraptured, and their bonds of worldly attachment are cut off. Their soul has merged in the prime Soul (of God) and they have forsaken all thoughts of profits (or benefits) of worldly riches and power."(2)

Furthermore, their vision and viewpoint rises so high that they say: "O' God, in all lights (and forms) we have seen Your light (and form), and in all places we see Your wonder (or expanse. But at the same time, we see that) although You are sitting aloof from the tumult and disputes (of the world), yet still even through the shadow of Maya (the worldly expanse), You are seen bestowing Your Grace on the world."(3)

Guru Ji now concludes the *shabad* by describing the conduct of a person who has reached such a high state of attunement with God. He says: "(Such a person who has experienced the taste of the Nectar of God's Name) is like that *yogi* who keeps playing the flute of God's

praise, while visualizing His limitless form. In Nanak's opinion, to such a yogi that Master appears to be imbued with the love of His non-stop (divine) word.”(4-8)

The message of this *shabad* is that if we want to enjoy the bliss of God's Name, and become His true lovers, we should do good deeds without restrictions of any relationships, community, or national boundaries. We should meditate on God's Name with true love and devotion. A stage would come when we would see that God pervading all over the world, and we would experience a strange kind of non stop divine melody playing with in us, which would keep us in a perpetual state of peace and bliss.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਮੈ ਗੁਣ ਗਲਾ ਕੇ ਸਿਰਿ ਭਾਰ ॥
ਗਲੀ ਗਲਾ ਸਿਰਜਣਹਾਰ ॥
ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਬਾਦਿ ॥
ਜਬ ਲਗੁ ਰਿਦੈ ਨ ਆਵਹਿ ਯਾਦਿ ॥੧॥

mai guṇ galaa kay sir bhaar.
galee galaa sirjanhaar.
khaanaa peenaa hasnaa baad.
jab lag ridai na aavahi yaad. ||1||

ਤਉ ਪਰਵਾਹ ਕੇਹੀ ਕਿਆ ਕੀਜੈ ॥
ਜਨਮਿ ਜਨਮਿ ਕਿਛੁ ਲੀਜੀ ਲੀਜੈ ॥੧॥ ਰਹਾਉ ॥

ta-o parvaah kayhee ki-aa keejai.
janam janam kichh leejee leejai. ||1|| rahaa-o.

ਮਨ ਕੀ ਮਤਿ ਮਤਾਗਲੁ ਮਤਾ ॥
ਜੇ ਕਿਛੁ ਬੋਲੀਐ ਸਭੁ ਖਤੋ ਖਤਾ ॥
ਕਿਆ ਮੁਹੁ ਲੈ ਕੀਚੈ ਅਰਦਾਸਿ ॥
ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਸਾਖੀ ਪਾਸਿ ॥੨॥

man kee mat mataagal mataa.
jo kichh bolee-ai sabh khato khataa.
ki-aa muhu lai keechai ardaas.
paap punn du-ay saakhee paas. ||2||

ਜੈਸਾ ਤੂੰ ਕਰਹਿ ਤੈਸਾ ਕੇ ਹੋਇ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਜੇਹੀ ਤੂੰ ਮਤਿ ਦੇਹਿ ਤੇਹੀ ਕੋ ਪਾਵੈ ॥
ਤੁਹੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ॥੩॥

jaisaa tooⁿ karahi taisaa ko ho-ay.
tujh bin doojaa naahee ko-ay.
jayhee tooⁿ mat deh tayhee ko paavai.
tuDh aapay bhaavai tivai chalaavai. ||3||

ਰਾਗ ਰਤਨ ਪਰੀਆ ਪਰਵਾਰ ॥
ਤਿਸੁ ਵਿਚਿ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਸਾਰ ॥
ਨਾਨਕ ਕਰਤੇ ਕਾ ਇਹੁ ਧਨੁ ਮਾਲੁ ॥
ਜੇ ਕੋ ਬੂਝੈ ਏਹੁ ਬੀਚਾਰੁ ॥੪॥੯॥

raag raṭan parree-aa parvaar.
tis vich upjai amrit saar.
naanak kartay kaa ih Dhan maal.
jay ko boojhai ayhu beechaar. ||4||9||

Asa Mehla-1

In the previous *shabad* Guru Ji advised us that if we want to enjoy the bliss of God's Name and become His true lovers, then we should do good deeds without any restrictions. However, the problem with most of us is that although we talk about great things and even boast of our grandiose plans, we never take action or meditate on God's Name. If some rare person does a few good deeds or does some ritual worship, that person loses all the merit of these things by becoming egoistic and arrogant with pride. In this *shabad*, Guru Ji places himself among ordinary human beings with all their faults and weaknesses, and shows us the way to approach God in complete humility and surrender.

He says: “O’ God, all the merit in me is that I carry the load of mere talk (about useless things) on my head. But (I should know that) all eating, drinking, and laughing is in vain, unless You come into one's mind.”(1)

But what should we do, and what should our attitude towards other worldly things be, when we find ourselves in a state of remembrance of God? Answering this question, Guru Ji says: “(When God does come into our mind), then there is no need to care about anything else. (At that time we should) only try to amass that treasure (of God’s Name), for which we have been toiling life after life.”(1-pause)

Resuming his humble address to God, Guru Ji says: “(O’ God), the intellect of our mind is like that of an intoxicated elephant. Whatever we speak is one mistake after another. (Therefore), with what face may we pray to You? Right before You are present the witnesses of our virtues and vices (and we cannot make any false claims).”(2)

However, now interceding on behalf of all sinners, Guru Ji humbly pleads to God and says: “(O’ God), as You make a person, so does that person become. Without You there is no other (to shape the character of the mortals). One receives only that understanding (about right or wrong), which You give. So as it pleases You, You are running (the show of this world).”(3)

Finally commenting on the benefits of singing God’s praises in different kinds of musical measures, Guru Ji says: ‘(O’ my friends, singing of God’s praises) in musical measures and their sub measures is valuable like precious jewels, if by doing so the sublime nectar (of God’s Name) arises in one’s within. O’ Nanak, if any one understands this thing, then he/she would realize that this (divine bliss) is the capital and stock, which leads one to the Creator.”(4-9)

The message of this *shabad* is that we shouldn’t waste our time in useless talk and gossiping about others. Instead we should recognize our own sins and shortcomings, and humbly pray to God to keep us on the right path. So that we may remain absorbed in doing good deeds and meditating on His Name.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ ਤਾ ਮਿਲਿ ਸਖੀਆ ਕਾਜੁ
ਰਚਾਇਆ ॥

ਖੇਲੁ ਦੇਖਿ ਮਨਿ ਅਨਦੁ ਭਇਆ ਸਹੁ ਵੀਆਹਣ ਆਇਆ
॥੧॥

ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ ॥
ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰੂ ਦੁਆਰੈ ਹਮਰਾ ਵੀਆਹੁ ਜਿ ਹੋਆ ਜਾਂ ਸਹੁ ਮਿਲਿਆ ਤਾਂ
ਜਾਨਿਆ ॥

ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ
ਮਾਨਿਆ ॥੨॥

ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ ॥

ਜਿਤੁ ਕਾਰਜਿ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੁਝੈ
ਕੋਈ ॥੩॥

ਭਨਤਿ ਨਾਨਕੁ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੋ ਸੋਇ ॥

aasaa mehlaa 1.

kar kirpaa apnai ghar aa-i-aa taa mil
sakhnee-aa kaaj rachaa-i-aa.

khayl daykh man anad bha-i-aa saho
vee-aahan aa-i-aa. ||1||

gaavhu gaavhu kaamnee bibayk beechaar.
hamrai ghar aa-i-aa jagjeevan bhataar. ||1||
rahaa-o.

guroo du-aarai hamraa vee-aahu je ho-aa
jaaⁿ saho mili-aa taaⁿ jaani-aa.

tihu lokaa meh sabad ravi-aa hai aap ga-i-aa
man maani-aa. ||2||

aapnaa kaaraj aap savaaray horan kaaraj na
ho-ee.

jit kaaraj sat santokh da-i-aa Dharam hai
gurmukh boojhai ko-ee. ||3||

bhanat naanak sabhnaa kaa pir ayko so-ay.

ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਹਾਗਣਿ ਹੋਇ ॥੪॥੧੦॥

jis no naḁar karay saa sohagan ho-ay.
||4||10||*Asa Mehla-1*

In previous *shabad* (4-8) Guru Ji advised us that if we want to enjoy the bliss of God's Name and become His true lovers, then we should do good deeds without any restrictions and meditate on God's Name with true love and devotion. In this *shabad* he describes the state of his mind when he felt that God had in fact come to reside in his heart. He compares this state to that of a bride who feels overjoyed upon seeing that her cherished groom has arrived in her house to wed her. Therefore she asks her friends and mates to sing songs of joy on this occasion.

Describing that scene of joy when God came to reside in his heart, Guru Ji says: "When showing kindness (God) came to (make my heart) His home, (my sense organs also felt overjoyed. I felt so happy, as if) joining together (like my) friends they had arranged for my marriage (with God). Upon seeing this play (of co-operation from all my faculties), a sense of bliss arose in my mind, because my groom (God) had come to wed me (and reside in my heart)." (1)

As if encouraging and even entreating his intellect organs to keep co-operating and singing these songs of joy in praise of God, Guru Ji says: "O' my friends (my beloved faculties), please keep singing again and again the song of wisdom and reflection, because in the house (of my heart) has come my Spouse, the life of the world." (1-pause)

Describing the divine knowledge he obtained as a result of this marriage or union, Guru Ji says: "When through the Guru I met and wedded my groom (God, I realized that) in the form of life-current, God Himself is pervading in all the three worlds. However my mind was convinced (about this thing only) when my sense of self (conceit) went away." (2)

Guru Ji however, does not want to ascribe any credit to himself for anything. He recognizes God's own doings in every task. He says: "(Actually it is God) Himself who arranges His own affairs. Through none else are these tasks fulfilled. Only a rare person understands through the guidance of the Guru (the task of union with God, which requires the feelings of) service, contentment and compassion." (3)

In the end Guru Ji proclaims: "Nanak says that the same one (God) is the Spouse of all (soul brides). However, only that (human being) becomes a truly happy wedded bride on whom God showers His Grace." (4-10)

The message of this *shabad* is that although human beings are all like the brides of God, yet if we want to enjoy the bliss of His union we must follow the guidance of our Guru, and keep singing His praise and meditating on His Name, so that one day showing His mercy, God may come to reside in our heart.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਗ੍ਰਿਹੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ ॥
ਦੁਰਮਤਿ ਗਤੁ ਭਈ ਕੀਰਤਿ ਠਾਇ ॥
ਸਚ ਪਉੜੀ ਸਾਚਉ ਮੁਖਿ ਨਾਉ ॥garihu ban samsar sahj subhāa-ay.
ḁurmat̄ gaṯ bhā-ee keerat̄ thāa-ay.
sach pa-orhēe saacha-o mukh̄ naaⁿ-o.

ਪੰਨਾ ੩੫੨

SGGS P-352

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਾਏ ਨਿਜ ਥਾਉ ॥੧॥

satgur sayv paa-ay nij thaa-o. ||1||

ਮਨ ਚੂਚੇ ਖਟੁ ਦਰਸਨ ਜਾਣੁ ॥
 ਸਰਬ ਜੋਤਿ ਪੂਰਨ ਭਗਵਾਨੁ ॥੧॥ ਰਹਾਉ ॥
 ਅਧਿਕ ਤਿਆਸ ਭੇਖ ਬਹੁ ਕਰੈ ॥
 ਦੁਖੁ ਬਿਖਿਆ ਸੁਖੁ ਤਨਿ ਪਰਹਰੈ ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਅੰਤਰਿ ਧਨੁ ਹਿਰੈ ॥
 ਦੁਬਿਧਾ ਛੋਡਿ ਨਾਮਿ ਨਿਸਤਰੈ ॥੨॥

man chooray khat darsan jaan.
 sarab jot pooran bhagvaan. ||1|| rahaa-o.
 aDhik ti-aas bhaykh baho karai.
 dukh bikhi-aa sukh tan parharai.
 kaam kroDh antar Dhan hirai.
 dubiDhaa chhod naam nistarai. ||2||

ਸਿਫਤਿ ਸਲਾਹਣੁ ਸਹਜ ਅਨੰਦ ॥
 ਸਖਾ ਸੈਨੁ ਪ੍ਰੇਮੁ ਗੋਬਿੰਦ ॥
 ਆਪੇ ਕਰੇ ਆਪੇ ਬਖਸਿੰਦੁ ॥
 ਤਨੁ ਮਨੁ ਹਰਿ ਪਹਿ ਆਗੈ ਜਿੰਦੁ ॥੩॥

sifat salaahan sahj anand.
 sakhaa sain paraym gobind.
 aapay karay aapay bakhshind.
 tan man har peh aagai jind. ||3||

ਭੂਠ ਵਿਕਾਰ ਮਹਾ ਦੁਖੁ ਦੇਹੁ ॥
 ਭੇਖ ਵਰਨ ਦੀਸਹਿ ਸਭਿ ਖੇਹੁ ॥
 ਜੋ ਉਪਜੈ ਸੇ ਆਵੈ ਜਾਇ ॥
 ਨਾਨਕ ਅਸਥਿਰੁ ਨਾਮੁ ਰਜਾਇ ॥੪॥੧੧॥

jhooth vikaar mahaa dukh dayh.
 bhaykh varan deeseh sabh khayh.
 jo upjai so aavai jaa-ay.
 naanak asthir naam rajaa-ay. ||4||11||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that although we humans are all like the brides of God, yet if we want to enjoy the bliss of His union, then following the guidance of our Guru, we should keep singing His praise and meditating on His Name. In this *shabad*, he explains what kind of peace and poise one experiences, when following Guru's advice, one stills the mind (and instead of getting entangled in worldly affairs one meditates on God's Name).

Guru Ji says: “(When following Guru's advice one is able to still one's mind and stop it from running after false worldly pleasures), one lives in such a state of poise that to that one both home and forest seem equal. Then, one's evil intellect goes away and God's praise takes its place. Through the mouth one utters the true Name, which is a step towards the Truth (the eternal God. In this way) by serving the true Guru, one obtains one's own place (or state of spiritual enlightenment).”(1)

Summarizing the benefits of stilling one's mind, Guru Ji says: “(The one) who stills the mind (and brings it under control becomes so wise, as if) one has acquired the knowledge of all the six *Shastras* (the entire Hindu philosophy, and one sees) God's perfect light pervading in all (creatures and places).”(1-pause)

Commenting on the thirst for worldly riches and power with which most human beings remain afflicted, Guru Ji says: “If a person with intense thirst (for worldly riches and power) in the heart adorns many (holy) garbs (to impress other people), the pain arising from the love of worldly riches destroys the peace of that person's body and mind. The vices of lust and anger steal away the inner wealth (of God's Name). It is only by forsaking the love of duality (or worldly riches) and by remembering (God's) Name that a person is saved.”(2)

Coming back to those who control their mind, Guru Ji says: “(The person who has stilled the mind) remains absorbed in singing the praise and glory of God, and remains in a state of bliss and equipoise. The love of God is like the kith and kin of such a person. That person believes that it is God who does everything, and He Himself blesses us (with everything). Therefore such a person surrenders all his or her body, mind, and soul to God.” (3)

In conclusion, Guru Ji says: “(To the person who has stilled the mind) all the false pursuits of life are the sources of serious pain and suffering for the body. (To such a person) all the false garbs of piety, and the pride in one’s caste or race, seem (worthless) like ashes. (This person realizes) that whatever is born keeps coming and going. In short, O’ Nanak, it is only God’s Name and His Will that is eternal.”(4-11)

The message of this *shabad* is that as advised by our Guru, we should control our mind and do not let it run after worldly affairs. Then we would enjoy the peace and poise of union with our beloved Master.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਏਕੇ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪੁ ॥
ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪੁ ॥
ਉਜਲ ਮੋਤੀ ਚੂਗਹਿ ਹੰਸੁ ॥
ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸੁ ॥੧॥

ਜੇ ਦੀਸੈ ਸੋ ਉਪਜੈ ਬਿਨਸੈ ॥
ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ ॥੧॥ ਰਹਾਉ ॥

ਬਿਰਲਾ ਬੂਝੈ ਪਾਵੈ ਭੇਦੁ ॥
ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ ॥
ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ ਸਮਾਇ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ ॥੨॥

ਮੁਕਤੋ ਰਾਤਉ ਰੰਗਿ ਰਵਾਂਤਉ ॥
ਰਾਜਨ ਰਾਜਿ ਸਦਾ ਬਿਗਸਾਂਤਉ ॥
ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥
ਬੁਭਤ ਪਾਹਨ ਤਾਰਹਿ ਤਾਰਿ ॥੩॥

ਤ੍ਰਿਭਵਣ ਮਹਿ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਮਹਿ ਜਾਣਿਆ ॥
ਉਲਟ ਭਈ ਘਰੁ ਘਰੁ ਮਹਿ ਆਣਿਆ ॥
ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕੁ ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ ॥੪॥੧੨॥

aasaa mehlāa 1.

ayko sarvar kamal anoop.
saḏaa bigaasai parmāl roop.
oojal moṭēe choogeh hans.
sarab kalāa jagḏeesai aṅs. ||1||

jo ḏeesai so upjai binsai.
bin jal sarvar kamal na ḏeesai. ||1|| rahaa-o.

birlāa boojhai paavai bhayḏ.
saakhāa tēen kahai niṭ bayḏ.
naaḏ bind kee surat samaa-ay.
satgur sayv param pad paa-ay. ||2||

mukṭo raatā-o rang ravaaṅṭā-o.
raajan raaj saḏaa bigsaaṅṭā-o.
jis tooṅ raakhahi kirpaa ḏhaar.
boodat paahan taareh taar. ||3||

taribhavan meh jot taribhavan meh jaani-aa.
ulat bha-ee ghar ghar meh aani-aa.
ahinis bhagat karay liv laa-ay.
naanak tin kai laagai paa-ay. ||4||12||

Asa Mehla-1

In many previous *shabads*, Guru Ji advised us to join the congregation of saintly persons and sing praises of God. The question arises: what is so meritorious about such a congregation that Guru Ji calls it *Satsang*, or “True Congregation”? In this *shabad* he illustrates the merits of such a true congregation.

He says: “(O’ my friends, the congregation of saintly persons is like) a pool in which are blossoming lotus flowers of un-paralleled beauty. (The life-giving water of God’s Name always) keeps these beautiful lotuses (the holy saints) blossoming with (divine) pleasure, and fragrant beauty. Like swans pecking at pearls (in a lake, the saintly persons enjoy the nectar of God’s Name in a holy congregation. In such a state) they become a part of the all-powerful God.”(1)

Describing the importance of the water of Name in the lake of congregation of holy saints, he says: “In this world, all seems to come and go, but without the water (of Name) in that lake no lotus would grow. (Similarly if there is no meditating of God’s Name in a congregation, saintly persons will not go there).”(1-pause)

Guru Ji therefore observes: “It is only a rare person who understands this mysterious power (of the holy congregation). Even *Vedas* (the Hindu holy books) only talk of the three basic characteristics (or desires for vice, virtue, or power of this world. But the one who, by participating in a holy congregation) and through the consciousness of divine word, merges in (God’s love), and by serving the true Guru obtains the supreme status (of union with God).”(2)

Now describing directly the benefits of participating in the congregation of saintly persons, Guru Ji says: “(O’ my friends, the participant of a saintly congregation) is imbued with the love (of God). Therefore such a person automatically) becomes imbued with emancipation or detachment (from worldly riches and power. Being attached to God), the King of kings, one always remains in a state of bliss (in such a company).”

To remind us of the significance of God’s grace and power, Guru Ji says: “(O’ God), showing Your mercy, whom You want to save, no matter how great a sinner one might be, (You ferry that one across, as if You) ferry even the sinking stones across.”(3)

Guru Ji concludes this *shabad* by describing the state of awareness of such saved souls, and says: “(The person who keeps united with a holy congregation) realizes the light of God in all the (three) worlds. That person’s mind turns away from worldly riches and power, and comes back to its own home. (In other words, such a person realizes God in the heart itself). Day and night that person keeps meditating with the mind attuned to God. Nanak bows to the feet of such (holy) persons.”(4-12)

The message of this *shabad* is that we should join the congregation of saintly persons, so that we may sing God’s praises and meditate on His Name in that company with true love and devotion. By doing so we would obtain salvation from worldly attachments and enjoy the bliss of union with our beloved God.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ ॥
ਬਹੁਤੁ ਸਿਆਣਪ ਲਾਗੈ ਧੂਰਿ ॥
ਲਾਗੀ ਮੈਲੁ ਮਿਟੈ ਸਚ ਨਾਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥੧॥

ਹੈ ਹਜੂਰਿ ਹਾਜਰੁ ਅਰਦਾਸਿ ॥

aasaa mehlaa 1.

gurmat̄ saachee hujat̄ dūor.
bahut̄ si-āṇap laagai dhūor.
laagee mail mitai sach naa-ay.
gur parsaad̄ rahai liv laa-ay. ||1||

hai hajoor haajar ardaas.

ਦੁਖ ਸੁਖ ਸਾਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ ॥੧॥ ਰਹਾਉ ॥

dukh sukh saach kartay parabh paas. ||1||
rahaa-o.

ਕੂੜੁ ਕਮਾਵੈ ਆਵੈ ਜਾਵੈ ॥
ਕਹਣਿ ਕਥਨਿ ਵਾਰਾ ਨਹੀ ਆਵੈ ॥
ਕਿਆ ਦੇਖਾ ਸੂਝ ਬੂਝ ਨ ਪਾਵੈ ॥
ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ॥੨॥

koorh kamaavai aavai jaavai.
kahan kathan vaaraa nahee aavai.
ki-aa daykhaa soojh boojh na paavai.
bin naavai man trīpat na aavai. ||2||

ਜੇ ਜਨਮੇ ਸੇ ਰੋਗਿ ਵਿਆਪੇ ॥
ਹਉਮੈ ਮਾਇਆ ਦੂਖਿ ਸੰਤਾਪੇ ॥
ਸੇ ਜਨ ਬਾਚੇ ਜੋ ਪ੍ਰਭਿ ਰਾਖੇ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੇ ॥੩॥

jo janmay say rog vi-aapay.
ha-umai maa-i-aa dookh santāpāy.
say jan baachay jo parabh raakhay.
satgur sayv amrit ras chaakhay. ||3||

ਚਲਤਉ ਮਨੁ ਰਾਖੈ ਅੰਮ੍ਰਿਤੁ ਚਾਖੈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਭਾਖੈ ॥
ਸਾਚੈ ਸਬਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥
ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੪॥੧੩॥

chaltā-o man raakhai amrit chaakhai.
satgur sayv amrit sabad bhaakhai.
saachai sabad mukat gatī paa-ay.
naanak vichahu aap gavaa-ay. ||4||13||

Asa Mehla-1

In *shabad* (4-11), we were told that as advised by the Guru, we should try to control our mind and check it from running after worldly affairs. In this way, we would enjoy the peace and poise of union with our beloved Master. In this *shabad*, he explains how important it is that instead of trying to find fault in Guru's advice with our clever wit, we should have complete faith in it.

He says: "(O' my friends, we should deem) Guru's instruction as true and keep away from finding fault in it. By indulging in too much cleverness, our mind gets soiled (by ego). The soil attached (to the mind) is removed by meditating on (God's) eternal Name. Only by Guru's grace does a person remain attuned (to God)." (1)

Guru Ji advises: "(O' my friends, always keep in mind that God) is near you; deeming Him present in front of you, pray before Him and relate all your pain and pleasure to the Creator."(1-pause)

Guru Ji further comments: "The person who practices falsehood keeps coming and going (in and out of the world). Through mere utterances and discourses, one never reaches any conclusion. Such a person has not seen the real truth, therefore gains no true knowledge (about God), and without God's Name human mind is not satiated." (2)

Continuing his comments, Guru Ji says, "They who are born are afflicted with the ailment (of ego). The pain of ego and worldly riches tortures them. Only those persons have been spared (from this pain), whom God has saved. By serving (and following the Guru), they have tasted the relish of the nectar (of God's Name)." (3)

In closing, Guru Ji says: "(The one) who stills the ever fleeting mind drinks in the nectar (of Name). By serving the Guru (following his instruction), such a person utters the nectar-like word (of God's Name). Nanak says: "One who loses one's ego by following the true word (of the Guru) obtains the state of salvation." (4-13)

The message of this *shabad* is that forsaking all our clever retorts and wit; we should faithfully obey the Guru's instruction, control the desires of our mind, and meditate on God's Name. Only by shedding our self-conceit would we attain the state of salvation.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਜੋ ਤਿਨਿ ਕੀਆ ਸੋ ਸਚੁ ਬੀਆ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ ॥
ਹਿਰਦੈ ਨਾਮੁ ਨਾਹੀ ਮਨਿ ਭੰਗੁ ॥
ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ਸੰਗੁ ॥੧॥

ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਾਈ ॥

ਪੰਨਾ ੩੫੩

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ
ਪਾਈ ॥੧॥ ਰਹਾਉ ॥
ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ ॥
ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਜੋ ਹਰਿ ਰਾਤੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥
ਤਿਨ ਕੀ ਸੰਗਤਿ ਪਰਮ ਨਿਧਾਨੁ ॥੨॥

ਹਰਿ ਵਰੁ ਜਿਨਿ ਪਾਇਆ ਧਨ ਨਾਰੀ ॥
ਹਰਿ ਸਿਉ ਰਾਤੀ ਸਬਦੁ ਵੀਚਾਰੀ ॥
ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਕੁਲ ਤਾਰੈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਤਤੁ ਵੀਚਾਰੈ ॥੩॥

ਹਮਰੀ ਜਾਤਿ ਪਤਿ ਸਚੁ ਨਾਉ ॥
ਕਰਮ ਧਰਮ ਸੰਜਮੁ ਸਤ ਭਾਉ ॥
ਨਾਨਕ ਬਖਸੇ ਪੂਛੁ ਨ ਹੋਇ ॥
ਦੂਜਾ ਮੋਟੇ ਏਕੋ ਸੋਇ ॥੪॥੧੪॥

aasaa mehlāa 1.

jo t̄in kee-aa so sach thee-aa.
amrit̄ naam sat̄gur d̄ee-aa.
hir̄dai naam naahee man bh̄ang.
an-d̄in naal pi-aaray sang. ||1||

har jee-o raakh̄ho apnee sarṇaa-ee.

SGGS P-353

gur parsaaḍee har ras paa-i-aa naam
padaarath na-o niD̄h̄ paa-ee. ||1|| rahaa-o.
karam D̄h̄aram sach saachaa naa-o.
ṭaa kai saḍ balihaarai jaa-o.
jo har raaṭay say jan parvaan̄.
t̄in kee sangat̄ param niD̄haan. ||2||

har var jin paa-i-aa D̄han naaree.
har si-o raaṭee sabaḍ veechaaree.
aap ṭarai sangat̄ kul ṭarai.
sat̄gur sayv ṭat̄ veechaarai. ||3||

hamree jaat̄ pat̄ sach naa-o.
karam D̄h̄aram sanjam sat̄ bh̄aa-o.
naanak bakh̄say pooch̄h̄ na ho-ay.
ḍoojaa maytay ayko so-ay. ||4||14||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that forsaking all our clever retorts and wit, we should faithfully obey the Guru's instruction, control the desires of our mind, and meditate on God's Name. Only by shedding our self-conceit would we attain the state of salvation. In this *shabad*, Guru Ji tells us what kind of blessings a person enjoys upon receiving the gift of God's nectar Name.

He says: "Whom that (God) has made (His) own has become (the embodiment of) truth. The true Guru has given the nectar-like (God's) Name to that one. Then (God's) Name always resides in one's heart, and there is never a break or feeling of separation (from God) in one's mind. Then day and night, one enjoys the company of the Beloved (God)."(1)

Therefore even praying for himself, Guru Ji says: "O' God, please keep me always in Your protection. (I know that) through Guru's grace (whosoever) has tasted the relish of God's (Name) has obtained the commodity of Name, which is like (all) the nine treasures (of the world)."(1-pause)

Next Guru Ji describes how much regard he has for such people who meditate on God's Name. He says: "I am a sacrifice to those who have made meditating on the true Name as their prime worship and duty. Those devotees who are imbued with God's love are approved (in His court). The company of such folks is the most precious treasure."(2)

Explaining why the company of such people is so valuable, Guru Ji says: "Blessed is that (soul) bride who has obtained her spouse God (in her heart). By reflecting on the (Guru's) word she remains imbued with the love of God. Such a blessed human (soul) saves herself, and saves all others in her company, because while serving the Guru (and following *Gurbani*), she keeps reflecting on the real essence (of living a truly purposeful life)."(3)

In conclusion, Guru Ji says: "(O' God, for me Your) eternal Name is my caste and honor. Love of truth is my way of works, (rituals), righteousness, and self-control. O' Nanak, no account of deeds is asked from the one whom God blesses. He removes sense of duality (in that person, and in everybody such a person sees) the same one (God)."(4-14)

The message of the *shabad* is that the best blessing to beg and obtain from God is the gift of His Name. In God's Name are contained all the merits of righteous deeds, rituals, and worships. The one who obtains God's Name is so much blessed that not only does one save oneself, but also saves all those in one's company.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹਿ ਆਈ ॥
ਇਕਿ ਹਰਿ ਰਾਤੇ ਰਹਹਿ ਸਮਾਈ ॥
ਇਕਿ ਧਰਨਿ ਗਗਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ॥
ਸੇ ਕਰਮਗੀਣ ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਵਹਿ ॥੧॥

ਗੁਰ ਪੂਰੇ ਤੇ ਗਤਿ ਮਿਤਿ ਪਾਈ ॥
ਇਹੁ ਸੰਸਾਰੁ ਬਿਖੁ ਵਤ ਅਤਿ ਭਉਜਲੁ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਰਿ
ਲੰਘਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨ੍ ਕਉ ਆਪ ਲਣੇ ਪ੍ਰਭੁ ਮੇਲਿ ॥
ਤਿਨ ਕਉ ਕਾਲੁ ਨ ਸਾਕੈ ਪੇਲਿ ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਰਹਹਿ ਪਿਆਰੇ ॥
ਜਿਉ ਜਲ ਅੰਭ ਉਪਰਿ ਕਮਲ ਨਿਰਾਰੇ ॥੨॥

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ॥
ਦੀਸੈ ਬ੍ਰਹਮੁ ਗੁਰਮੁਖਿ ਸਚੁ ਲਗੀਐ ॥
ਅਕਥੁ ਕਥਉ ਗੁਰਮਤਿ ਵੀਚਾਰੁ ॥
ਮਿਲਿ ਗੁਰ ਸੰਗਤਿ ਪਾਵਉ ਪਾਰੁ ॥੩॥
ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ ॥
ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦ ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਗੈ ॥
ਨਾਨਕ ਹਿਰਦੈ ਨਾਮੁ ਵਡੇ ਧੁਰਿ ਭਾਗੈ ॥੪॥੧੫॥

aasaa mehlāa 1.

ik aavahi ik jaaveh aa-ee.
ik har raatay raheh samaa-ee.
ik Dharan gagan meh thā-ur na paavahi.
say karamheen har naam na Dhi-aavahi. ||1||

gur pooray tay gat mit paa-ee.
ih sansaar bikh vat at bhā-ojal gur sabdee har
paar langhāa-ee. ||1|| rahaa-o.

jin^h ka-o aap la-ay parabh mayl.
tin ka-o kaal na saakai payl.
gurmukh nirmal raheh pi-aaray.
ji-o jal ambh oopar kamal niraaray. ||2||

buraa bhālaa kaho kis no kahee-ai.
deesai barahm gurmukh sach lahee-ai.
akath katha-o gurmat veechar.
mil gur sangat paava-o paar. ||3||
saasat bayd simrit baho bhayd.
athsath majan har ras rayd.
gurmukh nirmal mail na laagai.
naanak hirdai naam vaday Dhur bhaagai.
||4||15||

Asa Mehla-1

In the previous *shabad* Guru Ji advised us that the best blessing to beg and obtain from God is the gift of His Name. In God's Name are contained all the merits of righteous deeds, rituals, and worships. The one who obtains God's Name is so much blessed that not only does one save oneself, but also saves all those in one's company. But Guru Ji observes that in this world most of the people keep going through the rounds of birth and death again and again and never seem to obtain salvation. In this *shabad*, he reflects on this situation and tells who are those few people who obtain salvation, and how they do so.

Guru Ji says: "(We can see that) there are some who come into this world, and after coming, some (are seen) going away. However there are some who remain imbued with the love of God and keep absorbed in (His meditation). There are some who (keep on going through birth and death, so often as if) neither on earth, nor in skies they can find any place to stay. (In reality, these are those) unfortunate ones who do not meditate on God's Name (at all)."(1)

In order to save us from such perpetual pain of births and deaths, Guru Ji tells us: "(O' my friends), it is only from the perfect Guru that one finds the way to salvation. This world is like an exceedingly terrible ocean of poison. (God only helps those) swim across (this ocean), who by following Guru's word (meditate on His Name)."(1-pause)

Describing the virtues those Guru following persons enjoy whom God unites with Himself, he says: "Whom (God) Himself unites with Him (by imbuing them with His constant love and remembrance), even (the fear of) death cannot crush (their spirits and devotion for God). Just as lotuses remain unaffected by the (dirty) water in which they grow, similarly even though living in the world such Guru's followers remain unaffected by the worldly attachments."(2)

However, cautioning us against passing judgment on others, Guru Ji tells us the best way to cross over this worldly ocean. He says: "(O' my friends,) how can we call anyone good or bad, when God seems (to be residing) in all. Only through Guru's grace, can we obtain to the eternal (God). Only through reflection on the Guru's instruction can I describe the indescribable (God), and by joining the Guru's congregation I can cross over (the worldly ocean)."(3)

In conclusion, Guru Ji says: "(O' my friends), to be able to enjoy the relish of God's (Name) in one's heart (includes the merit of reading all the holy books, such as) *Shastras*, *Vedas*, and *Simrities*, (reflecting on) their many subtleties, and bathing at all the sixty eight places of pilgrimage. By following Guru's advice (one's mind) remains immaculate and is not soiled (by any evil thoughts). O' Nanak, only by great good fortune does (God's) Name reside in one's heart."(4-15)

The message of this *shabad* is that if we want to save ourselves from the perpetual pains of birth and death, then following Guru's advice we should keep meditating on God's Name so that it ultimately comes to reside in our heart. Only then would God help us swim across this worldly ocean, and bless us with His eternal union.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਗੁਰ ਅਪੁਨੇ ਆਤਮ ਰਾਮੁ
ਨਿਹਾਰਿਆ ॥

aasaa mehlaa 1.

niv niv paa-ay laga-o gur apunay aatam raam
nihaari-aa.

ਕਰਤ ਬੀਚਾਰੁ ਹਿਰਦੈ ਹਰਿ ਰਵਿਆ ਹਿਰਦੈ ਦੇਖਿ ਬੀਚਾਰਿਆ
॥੧॥

karat̥ beechaar hirdai har ravi-aa hirdai daykh
beechaari-aa. ||1||

ਬੋਲਹੁ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ
ਉਜੀਆਰਾ ॥੧॥ ਰਹਾਉ ॥

bolhu raam karay nistaaraa.
gur parsaad̥ raṭan har laabh̥ai mitai agi-aan
ho-ay ujee-aaraa. ||1|| rahaa-o.

ਰਵਨੀ ਰਵੈ ਬੰਧਨ ਨਹੀ ਤੁਟਹਿ ਵਿਚਿ ਹਉਮੈ ਭਰਮੁ ਨ ਜਾਈ
॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਹਉਮੈ ਤੂਟੈ ਤਾ ਕੇ ਲੇਖੇ ਪਾਈ ॥੨॥

ravnee ravai banDhan nahee t̥ooteh vich
ha-umai bharam na jaa-ee.
sat̥gur milai ta ha-umai t̥ootai t̥aa ko laykh̥ai
paa-ee. ||2||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮੁ ਸੁਖ ਸਾਗਰੁ ਉਚ ਧਾਰੇ
॥
ਭਗਤਿ ਵਛਲੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਨਿਸਤਾਰੇ
॥੩॥

har har naam bhagat̥ pari-a pareetam sukh
saagar ur Dhaaray.
bhagat̥ vachhal jagjeevan daataa mat̥ gurmat̥
har nistaaray. ||3||

ਮਨ ਸਿਉ ਜੂਝਿ ਮਰੈ ਪ੍ਰਭੁ ਪਾਏ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ ॥
ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਗਜੀਵਨੁ ਸਹਜ ਭਾਇ ਲਿਵ ਲਾਏ
॥੪॥੧੬॥

man si-o joojh marai parabh̥ paa-ay mansaa
maneh samaa-ay.
naanak kirpaa karay jagjeevan sahj bh̥aa-ay
liv laa-ay. ||4||16||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that in case we want to save ourselves from the perpetual pains of birth and death, then following Guru's advice we should keep meditating on God's Name, so that it ultimately comes to reside in our heart. Only then would God help us swim across this worldly ocean and bless us with His eternal union. In this *shabad* again, Guru Ji stresses upon the importance of meditating on God's Name, as opposed to mechanical recitation of some hymns, long lectures, or talks to impress others.

He begins his sermon by describing what he himself does. He says: "Again and again I bow to the feet of my Guru, (by whose grace) I have seen the sight of the all pervading God. Now by reflecting on the merits of God, I am meditating on Him and enjoying His sight in my heart."(1)

Therefore Guru Ji advises us and says: "(O' my friends), utter God's Name (again and again, because meditation on His Name) saves a person (from drowning in the worldly ocean). When through Guru's grace one finds the jewel (of God's Name), one's darkness of ignorance is removed and the light of (divine knowledge) shines in one's heart."(1-pause)

Guru Ji now comments on those persons who don't meditate on God's Name from the core of their hearts, but only do mechanical utterances of some hymns. He says: "By simple mechanical repetitions (of any hymns or mantras) one's bonds are not loosened, and self conceit doesn't depart from within. It is only when one meets the true Guru (and follows his advice that) one's ego is shattered and one's worship is taken into account."(2)

Contrasting mechanical repetition with the results obtained by meditating on God's Name from the core of one's heart, Guru Ji says: "The person who meditates on the dear God's

Name and enshrines the ocean of peace in the heart, God the protector of devotees, the life of this world, emancipates such a person through Guru's guidance.”(3)

In conclusion, Guru Ji says: “The one who, while fighting with the mind dies (to oneself), and absorbs the desires of the mind in the mind itself, obtains to God. In short O' Nanak, the one on whom (God) the life of this world becomes gracious, imperceptibly remains imbued in God's love.”(4-16)

The message of the shabad is that instead of mechanically repeating certain hymns or doing rituals and then feeling conceited, we should humbly seek and follow the instruction of the Guru, and try to enshrine God's Name in our heart. Only then can we hope to be blessed and saved.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਿਸ ਕਉ ਕਹਹਿ ਸੁਣਾਵਹਿ ਕਿਸ ਕਉ ਕਿਸੁ ਸਮਝਾਵਹਿ
ਸਮਝਿ ਰਹੇ ॥

ਕਿਸੈ ਪੜਾਵਹਿ ਪੜਿ ਗੁਣਿ ਬੂਝੇ ਸਤਿਗੁਰ ਸਬਦਿ ਸੰਤੋਖਿ
ਰਹੇ ॥੧॥

ਪੰਨਾ ੩੫੪

ਐਸਾ ਗੁਰਮਤਿ ਰਮਤੁ ਸਰੀਰਾ ॥
ਹਰਿ ਭਜੁ ਮੇਰੇ ਮਨ ਗਹਿਰ ਗੰਭੀਰਾ ॥੧॥ ਰਹਾਉ ॥

ਅਨਤ ਤਰੰਗ ਭਗਤਿ ਹਰਿ ਰੰਗਾ ॥
ਅਨਦਿਨੁ ਸੂਚੇ ਹਰਿ ਗੁਣ ਸੰਗਾ ॥
ਮਿਥਿਆ ਜਨਮੁ ਸਾਕਤੁ ਸੰਸਾਰਾ ॥
ਰਾਮ ਭਗਤਿ ਜਨੁ ਰਹੈ ਨਿਰਾਰਾ ॥੨॥

ਸੂਚੀ ਕਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥
ਆਤਮੁ ਚੀਨਿ ਰਹੈ ਲਿਵ ਲਾਇਆ ॥
ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥
ਲਾਲਿ ਰਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥

ਕਥਨੀ ਕਹਹਿ ਕਹਹਿ ਸੇ ਮੂਏ ॥
ਸੇ ਪੁਭੁ ਦੂਰਿ ਨਾਹੀ ਪੁਭੁ ਤੂੰ ਹੈ ॥
ਸਭੁ ਜਗੁ ਦੇਖਿਆ ਮਾਇਆ ਛਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ ॥੪॥੧੭॥

aasaa mehlaa 1.

kis ka-o kaheh sunaaveh kis ka-o kis
samjhaavahi samajh rahay.

kisai parhaaveh parh gun boojhay satgur sabad
santokh rahay. ||1||

SGGS P-354

aisaa gurmat ramat sareeraa.
har bhaj mayray man gahir gambheeraa. ||1||
rahaa-o.

anat tarang bhagat har rangaa.
an-din soochay har gun sangaa.
mithi-aa janam saakat sansaaraa.
raam bhagat jan rahai niraaraa. ||2||

soochee kaa-i-aa har gun gaa-i-aa.
aatam cheen rahai liv laa-i-aa.
aad apaar aprampar heeraa.
laal rataa mayraa man dheeraa. ||3||

kathnee kaheh kaheh say moo-ay.
so parabh door naahee parabh too^N hai.
sabh jag daykhi-aa maa-i-aa chhaa-i-aa.
naanak gurmat naam Dhi-aa-i-aa. ||4||17||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that instead of mechanically repeating certain hymns or doing rituals and then feeling conceited, we should humbly seek and follow the instruction of the Guru, and try to enshrine God's Name in our heart. Only then can we hope to be blessed and saved. In this *shabad*, he tells us what should be our attitude even when we have studied some religious books and feel that we have gained divine knowledge.

Referring to the attitude of such learned persons, who meditate on God's Name and don't feel conceited about their knowledge, Guru Ji says: "(By meditating on God's Name, they who have obtained some understanding about God, and gained some knowledge after studying sacred scriptures, they don't show off their knowledge or spirituality) by talking about themselves or preaching to others. They don't try to teach others what they have learnt or understood about the merits of God. Becoming attuned to the Guru's word (the *Gurbani*), they keep living a contented life."(1)

Therefore even addressing his own mind, Guru Ji says: "O' my mind, following Guru's instruction, meditate on that profound and unfathomable God who is pervading in all."(1-pause)

Comparing the life conducts of the devotees of God and the worshippers of worldly power, Guru Ji says: "They who have imbued themselves with God's love, in their mind keep arising countless waves of God's worship. By remaining day and night in the company of God through His merits, they become immaculate. But false (completely wasteful) is the life of the apostates in the world. A true devotee of God (always) remains detached from (worldly greed)."(2)

Describing the blessings obtained by a true devotee of God, Guru Ji says: "The person who sings God's praises, that person's body remains immaculate (and unaffected by any kinds of sinful desires). By reflecting on the self, that person keeps attuned to God. (Such a person says), "My mind is imbued with the love of that Beloved (invaluable) jewel, who is there since the very beginning, is infinite, and beyond any limit."(3)

Referring to those who merely talk about God and even claim that they are themselves God, Guru Ji says: "They who merely keep on saying so many things about God (or preach to others) that "God is not far off, you are God, I am God", they die (spiritual death and keep going through the rounds of birth and death). O' Nanak, following Guru's instruction, they who have meditated on God's Name (have) realized that this entire world is under the shadow (influence) of worldly riches and power. (Therefore they remain detached from it and keep attuned to God)."(4-17)

The message of this *shabad* is that instead of feeling conceited because of our study or believing that we are near God, we should humbly follow Guru's instruction and meditate on the God's Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ਤਿਤੁਕਾ ॥

ਕੋਈ ਭੀਖਕੁ ਭੀਖਿਆ ਖਾਇ ॥
ਕੋਈ ਰਾਜਾ ਰਹਿਆ ਸਮਾਇ ॥
ਕਿਸ ਹੀ ਮਾਨੁ ਕਿਸੈ ਅਪਮਾਨੁ ॥
ਚਾਹਿ ਉਸਾਰੇ ਧਰੇ ਧਿਆਨੁ ॥
ਤੁਝ ਤੇ ਵਡਾ ਨਾਹੀ ਕੋਇ ॥
ਕਿਸੁ ਵੇਖਾਲੀ ਚੰਗਾ ਹੋਇ ॥੧॥
ਮੈ ਤਾਂ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥
ਤੂੰ ਦਾਤਾ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਵਾਟ ਨ ਪਾਵਉ ਵੀਗਾ ਜਾਉ ॥
ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਬਾਉ ॥

aasaa mehlaa 1 tītukaa.

ko-ee bheekhak bheekhi-aa khaa-ay.
ko-ee raajaa rahi-aa samaa-ay.
kis hee maan kisai apmaan.
ḍhaahi usaaray Dharay Dhi-aan.
tujh tay vadaa naahee ko-ay.
kis vaykhaalee changa ho-ay. ||1||
mai taa^N naam tayraa aaDhaar.
too^N daaṭaa karanhaar kartaar. ||1|| rahaa-o.

vaat na paava-o veegaa jaa-o.
dargeh baisan naahee thaa-o.

ਮਨ ਕਾ ਅੰਧੁਲਾ ਮਾਇਆ ਕਾ ਬੰਧੁ ॥
ਖੀਨ ਖਰਾਬੁ ਹੋਵੈ ਨਿਤ ਕੰਧੁ ॥
ਖਾਣ ਜੀਵਣ ਕੀ ਬਹੁਤੀ ਆਸ ॥
ਲੈਖੈ ਤੇਰੈ ਸਾਸ ਗਿਰਾਸ ॥੨॥

man kaa anDhulaa maa-i-aa kaa banDh.
kheen kharaab hovai nit kanDh.
khaan jeevan kee bahutee aas.
laykhai tayrai saas giraas. ||2||

ਅਹਿਨਿਸਿ ਅੰਧੁਲੇ ਦੀਪਕੁ ਦੇਇ ॥
ਭਉਜਲ ਡੂਬਤ ਚਿੰਤ ਕਰੇਇ ॥
ਕਹਹਿ ਸੁਣਹਿ ਜੋ ਮਾਨਹਿ ਨਾਉ ॥
ਹਉ ਬਲਿਹਾਰੈ ਤਾ ਕੈ ਜਾਉ ॥
ਨਾਨਕੁ ਏਕ ਕਰੈ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੩॥

ahinis anDhulay deeepak deay-ay.
bha-ojal doobat chint karay-i.
kaheh suneh jo maaneh naa-o.
ha-o balihaarai taa kai jaa-o.
naanak ayk kahai ardaas.
jee-o pind sabh tayrai paas. ||3||

ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਤੇਰਾ ਨਾਉ ॥
ਦਰਗਹ ਬੈਸਣ ਹੋਵੈ ਥਾਉ ॥
ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤਾ ਦੁਰਮਤਿ ਜਾਇ ॥
ਗਿਆਨ ਰਤਨੁ ਮਨਿ ਵਸੈ ਆਇ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ॥
ਪੁਣਵਤਿ ਨਾਨਕੁ ਭਵਜਲੁ ਤਰੈ ॥੪॥੧੮॥

jaaⁿ tuoⁿ deh japee tayraa naa-o.
dargeh baisan hovai thaa-o.
jaaⁿ tuDh bhaavai taa durmat jaa-ay.
gi-aan ratan man vasai aa-ay.
nadar karay taa satgur milai.
paravati naanak bhavjal tarai. ||4||18||

Asa Mehla-1 TITUKA

Guru Ji concluded the previous *shabad*, with the observation that “they who have meditated on God’s Name (have) realized that this entire world is under the shadow (influence) of worldly riches and power.” In this *shabad*, while commenting on the involvements of worldly people, Guru Ji begs for himself the gift of God’s Name and teaches us how to surrender ourselves to God.

Guru Ji observes: “(In this world), becoming a beggar some one is surviving on charity. (On the other hand) becoming a king, some one is absorbed (in his rule and power). One is being honored, another dishonored. Some one only keeps making and unmaking (different plans in one’s mind. But O’ God), no one is greater than You. I wonder whom may I show (in comparison to You). I could only show if some one was greater (than You in any respect).”(1)

As for himself, Guru Ji says: “O’ God for me, Your Name is my only support; You are the real Giver, Doer and Creator (of everything).”(1-pause)

Putting himself in place of the ordinary people lost in their false pursuits, Guru Ji says: “O’ God, I do not follow the right path (to my destination for union with You). I keep following the crooked (and wrong) path. Therefore, there is no place for me to sit in Your court. Mentally, I am blind and bound by (attachment) for worldly riches. Every day the wall of my body is wearing off and growing weak. I cherish to eat and to live longer, (but I don’t realize that) You keep account of every breath and morsel of ours (and we have only a very specified limited time in this world).”(2)

Therefore Guru Ji says: “(O’ my friends), God is so kind and gracious that) day and night He blesses (even the spiritually) blind persons with the light (of divine knowledge), and worries about those who are drowning in the dreadful (worldly) ocean. (O’ God), I am a sacrifice to those who utter, listen, or believe in Your Name. Nanak makes only one supplication: “I am surrendering all my body and soul before You (please save me as You wish).”(3)

Continuing his prayer, Guru Ji says: “(O’ God, only when) You give me (the wisdom and power), do I meditate on Your Name, so that I may have a place in Your court. Only when it pleases You does my evil intellect goes away, and the jewel of divine knowledge comes to reside in the mind. Nanak submits that when (God) shows His grace, one meets the true Guru and (by following his advice) crosses the terrible worldly ocean.”(4-18)

The message of the *shabad* is that instead of wasting our time in eating, drinking and hoping for longer life we should pray to God to unite us with the true Guru. So that following his instruction we may also meditate on God’s Name and swim across this terrible worldly ocean.

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

aasaa mehlāa 1 panchpaday.

ਦੁਖ ਬਿਨੁ ਧੋਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਾਮਿ
ਨਾਹੀ ॥

duDh bin Dhayn pankh bin pankhee jal bin
ut-bhuj kaam naahee.

ਕਿਆ ਸੁਲਤਾਨੁ ਸਲਾਮ ਵਿਹੂਣਾ ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ
ਨਾਹੀ ॥੧॥

ki-aa sulṭaan salaam vihoonaa anDhee koṭhee
ṭayraa naam naahee. ||1||

ਕੀ ਵਿਸਰਹਿ ਦੁਖੁ ਬਹੁਤਾ ਲਾਗੈ ॥
ਦੁਖੁ ਲਾਗੈ ਤੂੰ ਵਿਸਰੁ ਨਾਹੀ ॥੧॥ ਰਹਾਉ ॥

kee visrahi dukh bahuṭaa laagai.
dukh laagai tooⁿ visar naahee. ||1|| rahaa-o.

ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਕੰਨੀ ਪਵਣੁ ਨ ਵਾਜੈ ॥
ਚਰਣੀ ਚਲੈ ਪਸੂਤਾ ਆਗੈ ਵਿਣੁ ਸੇਵਾ ਫਲ ਲਾਗੈ ॥੨॥

akhee anDh jeebh ras naahee kannee pavan
na vaajai.
charṇee chalai pajootaa aagai vin sayvaa fal
laagay. ||2||

ਅਖਰ ਬਿਰਖ ਬਾਗ ਭੁਇ ਚੋਖੀ ਸਿੰਚਿਤ ਭਾਉ ਕਰੇਹੀ ॥
ਸਭਨਾ ਫਲੁ ਲਾਗੈ ਨਾਮੁ ਏਕੈ ਬਿਨੁ ਕਰਮਾ ਕੈਸੇ ਲੇਹੀ ॥੩॥

akhar birakh baag bhū-ay chokhee sinchit
bhaa-o karayhee.
sabhnaa fal laagai naam ayko bin karmaa
kaisay layhee. ||3||

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ਵਿਣੁ ਸੇਵਾ ਫਲੁ ਕਿਸੈ ਨਾਹੀ ॥
ਦੁਖੁ ਸੁਖੁ ਭਾਣਾ ਤੇਰਾ ਹੋਵੈ ਵਿਣੁ ਨਾਵੈ ਜੀਉ ਚਰੈ ਨਾਹੀ ॥੪॥

jaytay jee-a tayṭay sabh ṭayray vin sayvaa fal
kisai naahee.
dukh sukh bhaanaa ṭayraa hovai vin naavai
jee-o rahai naahee. ||4||

ਮਤਿ ਵਿਚਿ ਮਰਣੁ ਜੀਵਣੁ ਹੋਰੁ ਕੈਸਾ ਜਾ ਜੀਵਾ ਤਾਂ ਜੁਗਤਿ
ਨਾਹੀ ॥

mat vich maran jeevan hor kaisaa jaa jeevaa
ṭaaⁿ jugat naahee.

ਪੰਨਾ ੩੫੫

SGGS P-355

ਕਹੈ ਨਾਨਕੁ ਜੀਵਾਲੇ ਜੀਆ ਜਹ ਭਾਵੈ ਤਹ ਰਾਖੁ ਤੁਹੀ
॥੫॥੧੯॥

khai naanak jeevaalay jee-aa jah bhaavai ṭah
raakh tuhee. ||5||19||

Asa Mehla-1 Panch Padey

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in eating, drinking and hoping for longer life we should pray to God to unite us with the true Guru. So that following his instruction we may also meditate on God’s Name and swim across this terrible worldly ocean. In this *shabad*, he once again stresses upon the importance of Name by citing various worldly examples.

He says: “A cow without milk, a bird without wings, and vegetation without water is of no use. Just as a king whom nobody salutes (is not a true ruler, similarly O’ God), that heart is like a dark room in which is not Your Name.”(1)

Therefore Guru Ji humbly asks: “(O’ my Beloved), why do You forsake me? (When You forsake me; I am afflicted with acute pain. (Yes O’ God), please don’t forsake me, (because when You forsake me, I am) afflicted with severe pain.”(1-pause)

Describing what happens to those who do not serve (follow) the Guru, he says: “(Ordinarily, when one becomes old), one becomes blind from the eyes, one’s tongue cannot enjoy any taste, ears cannot listen any sound, and one can walk only by holding the hand of someone walking in front. Without meditation (on God’s Name, these are the kinds of) fruits, which are born (by the tree of human life).” (2)

Contrasting the above with the fruits of leading a life full of meditation, Guru Ji says: “Those who grow the trees of Guru’s words in the land of their pure hearts and irrigate these with the water of loving devotion, all their trees bear the fruit of God’s Name. Without God’s grace no one obtains (this fruit).”(3)

Guru Ji now prays on our behalf and says: “(O’ God), as many are the living beings all are Yours. But without serving (meditating on Your Name), no one obtains the reward (of human life or union with You). All pain and pleasure happens as per Your Will; without Your Name, human soul cannot remain (calm).”(4)

In conclusion Guru Ji advises us and prays: “To still one’s ego as per Guru’s instruction is the real life. Living any other way is no life. Nanak says, “(O’ God) it is You who sustains all beings; please save us, howsoever You please.”(5-19)

The message of the *shabad* is that without following the true Guru’s advice, no one obtains the fruit of God’s Name. Therefore, as advised by the Guru, we should daily rise early in the morning and meditate on God’s Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨੁ ਹੈ ਧੋਤੀ ॥
ਗਿਆਨੁ ਜਨੇਉ ਧਿਆਨੁ ਕੁਸਪਾਤੀ ॥
ਹਰਿ ਨਾਮਾ ਜਸੁ ਜਾਚਉ ਨਾਉ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮਿ ਸਮਾਉ ॥੧॥

ਪਾਂਡੇ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥
ਨਾਮੇ ਸੁਚਿ ਨਾਮੇ ਪੜਉ ਨਾਮੇ ਚਜੁ ਆਚਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਬਾਹਰਿ ਜਨੇਉ ਜਿਚਰੁ ਜੋਤਿ ਹੈ ਨਾਲਿ ॥
ਧੋਤੀ ਟਿਕਾ ਨਾਮੁ ਸਮਾਲਿ ॥
ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ ॥
ਵਿਣੁ ਨਾਵੈ ਹੋਰਿ ਕਰਮ ਨ ਭਾਲਿ ॥੨॥

ਪੂਜਾ ਪ੍ਰੇਮ ਮਾਇਆ ਪਰਜਾਲਿ ॥

aasaa mehlaa 1.

kaa-i-aa barahmaa man hai Dhoṭee.
gi-aan janay-oo Dhi-aan kuspaatēe.
har naamaa jas jaacha-o naa-o.
gur parsaaḍee barahm samaa-o. ||1||

paaⁿday aisaa barahm beechaar.
naamay such naamo parha-o naamay chaj
aachaar. ||1|| rahaa-o.

baahar janay-oo jichar jōṭ hai naal.
Dhoṭee tika naam samaal.
aiṭhai oṭhai nibhee naal.
vin naavai hor karam na bhaal. ||2||

poojaa paraym maa-i-aa parjaal.

ਏਕੋ ਵੇਖਹੁ ਅਵਹੁ ਨ ਭਾਲਿ ॥
 ਚੀਨੈ ਤਤੁ ਗਗਨ ਦਸ ਦੁਆਰ ॥
 ਹਰਿ ਮੁਖਿ ਪਾਠ ਪੜੈ ਬੀਚਾਰ ॥੩॥
 ਭੋਜਨੁ ਭਾਉ ਭਰਮੁ ਭਉ ਭਾਗੈ ॥
 ਪਾਹਰੂਅਰਾ ਛਬਿ ਚੋਰੁ ਨ ਲਾਗੈ ॥
 ਤਿਲਕੁ ਲਿਲਾਟਿ ਜਾਣੈ ਪ੍ਰਭੁ ਏਕੁ ॥
 ਬੂਝੈ ਬ੍ਰਹਮੁ ਅੰਤਰਿ ਬਿਬੇਕੁ ॥੪॥

ayko vaykhu avar na bhaal.
 cheen'ai tat gagan das du-aar.
 har mukh paath parhai beechaar. ||3||
 bhajan bhaa-o bharam bha-o bhaagai.
 paahroo-araa chhab chor na laagai.
 tilak lilaat jaanaai parabh ayk.
 boojhai barahm antar bibayk. ||4||

ਆਚਾਰੀ ਨਹੀ ਜੀਤਿਆ ਜਾਇ ॥
 ਪਾਠ ਪੜੈ ਨਹੀ ਕੀਮਤਿ ਪਾਇ ॥
 ਅਸਟ ਦਸੀ ਚਹੁ ਭੇਦੁ ਨ ਪਾਇਆ ॥
 ਨਾਨਕ ਸਤਿਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ ॥੫॥੨੦॥

aachaaree nahee jeeti-aa jaa-ay.
 paath parhai nahee keemat paa-ay.
 asat dassee chahu bhayd na paa-i-aa.
 naanak satgur barahm dikhaa-i-aa. ||5||20||

Asa Mehla-1

As per Dr. Bh. Vir Singh Ji this *shabad* is addressed to a *Pundit* (Hindu priest who is generally more absorbed in the way of rituals, ceremonies, and religious garbs, rather than concentrating on the real essence of God).

Addressing such a scholar in particular and others in general, Guru Ji says: “(O’ *Pundit*), for me my body (devoid of evil thoughts) is the high caste *Brahmin*. The purified mind is my *Dhoti* (the cloth around the legs); divine knowledge is my *Janaiu* (the sacred thread around the neck), and meditation (on God) my *Kuspaati* (the sacred grass ring on the second finger for performing religious ceremonies). I only beg for God’s Name and sing His praise so that by Guru’s grace I may remain absorbed in God’s (meditation).”(1)

Advising the *Pundit* (and all of us), Guru Ji says: “O’ *Pundit*, reflect like this on God (as I do). I purify myself through His Name, deem meditation on His Name as my study (of sacred books), and Name as my spiritual conduct and way of life.”(1-pause)

Listing the reasons for the superiority of God’s Name over all the outer garbs and symbols, Guru Ji says: “(O’ *Pundit*), the outward sacred thread (and other similar symbols would) last with you only as long as (you are alive, and your) soul is with you. (Therefore, instead of outward symbols, such as) the sacred cloth around the legs or the frontal mark, amass God’s Name, which would accompany you both in this and the next world. Therefore except (meditation on) God’s Name don’t look for any other ways of works or rituals.”(2)

Continuing his advice, Guru Ji says: “(O’ *Pundit*), make love as your worship and completely burn down your desire for worldly riches and power. Everywhere see only the one God. Except Him don’t look for any other (lesser god or goddess). A person should recognize the essence (of the prevalence of God) in the heavens and all the ten directions (of the world). One should read, reflect, and utter God’s Name from one’s tongue.”(3)

Referring to other *Brahaminical* rituals, Guru Ji says: “(O’ *Pundit*), the one who makes God’s love as one’s food, all that one’s doubt and dread flee away. Make God as your watchman. Then because of such a watchman’s clout no thief (or evil thought) would enter (your mind). One should think that the best form of putting a saffron mark on the forehead is to recognize only one God (pervading in all. Such a person) truly understands God, and within that person is the sense of discrimination between good and bad.”(4)

Now sharing his own experience, Guru Ji says: “(O’ *Pundit*, God) cannot be won over by rites and rituals or way of works. By mere reading of holy books, we cannot value the Priceless one. God, whose mystery even the eighteen *Puranaas* and four *Vedas* couldn’t find, the true Guru revealed that God to Nanak.”(5-20)

The message of the *shabad* is that mere adopting of outside symbols, ritualistic worships, or reading of holy books is not going to help us in God’s court. It is only Guru’s grace and meditation on God’s Name that will enable us to really understand God and enjoy the bliss of His presence both in and outside us.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਸੇਵਕੁ ਦਾਸੁ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥
ਠਾਕੁਰ ਕਾ ਦਾਸੁ ਗੁਰਮੁਖਿ ਹੋਈ ॥
ਜਿਨਿ ਸਿਰਿ ਸਾਜੀ ਤਿਨਿ ਫੁਨਿ ਗੋਈ ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

ਸਾਚੁ ਨਾਮੁ ਗੁਰੁ ਸਬਦਿ ਵੀਚਾਰਿ ॥
ਗੁਰਮੁਖਿ ਸਾਚੇ ਸਾਚੈ ਦਰਬਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਸਚਾ ਅਰਜੁ ਸਚੀ ਅਰਦਾਸਿ ॥
ਮਹਲੀ ਖਸਮੁ ਸੁਣੈ ਸਾਬਾਸਿ ॥
ਸਚੈ ਤਖਤਿ ਬੁਲਾਵੈ ਸੋਇ ॥
ਦੇ ਵਡਿਆਈ ਕਰੇ ਸੁ ਹੋਇ ॥੨॥

ਤੇਰਾ ਤਾਣੁ ਤੂਹੈ ਦੀਬਾਣੁ ॥
ਗੁਰੁ ਕਾ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ ॥
ਮੰਨੇ ਹੁਕਮੁ ਸੁ ਪਰਗਟੁ ਜਾਇ ॥
ਸਚੁ ਨੀਸਾਣੈ ਠਾਕੁ ਨ ਪਾਇ ॥੩॥

ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ ॥
ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ ॥
ਗੁਰੁ ਬਿਨੁ ਸੋਝੀ ਬੂਝ ਨ ਹੋਇ ॥
ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥੪॥
ਕਿਆ ਹਉ ਆਖਾ ਆਖਿ ਵਖਾਣੀ ॥
ਤੂੰ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ ॥
ਨਾਨਕ ਏਕੇ ਦਰੁ ਦੀਬਾਣੁ ॥
ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਹਾ ਗੁਦਰਾਣੁ ॥੫॥੨੧॥

aasaa mehlaa 1.

sayvak daas bhagat jan so-ee.
thaaakur kaa daas gurmukh ho-ee.
jin sir saajee tin fun go-ee.
tis bin doojaa avar na ko-ee. ||1||

saach naam gur sabad veechaar.
gurmukh saachay saachai darbaar. ||1||
rahaa-o.

sachaa araj sachee ardaas.
mahlee khasam sunay saabaas.
sachai takhat bulaavai so-ay.
day vadi-aa-ee karay so ho-ay. ||2||

tayraa taan toohai deebaan.
gur kaa sabad sach neesaan.
mannay hukam so pargat jaa-ay.
sach neesaanaai thaak na paa-ay. ||3||

pandit parheh vakaaneh vayd.
antar vasat na jaaneh bhayd.
gur bin sojhee boojh na ho-ay.
saachaa rav rahi-aa parabh so-ay. ||4||
ki-aa ha-o aakhaa akh vakhaanee.
tooⁿ aapay jaaneh sarab vidaanee.
naanak ayko dar deebaan.
gurmukh saach tahaa gudraan. ||5||21||

Asa Mehla-1

In the previous *shabad*, Guru Ji told us that mere outside symbols, ritualistic worships, or reading of holy books, is not going to help us in God’s court. It is only Guru’s grace and meditation on His Name that will enable us to really understand God, and enjoy the bliss of His presence both in and outside us. In this *shabad* he explains in more detail how to become a true devotee of God, how to sincerely pray to Him, and in general what should be our life conduct.

He says: “(O’ my friends), that one alone is His true servant and the true devotee (of God who becomes) the servant of the (great) Master, and is a *Gurmukh* (who always does what his Guru says). He always believes that God who has created this universe can destroy it too, and without Him there is none other.”(1)

Describing the conduct of *Gurmukhs* and the kind of honor they receive in God’s court, Guru Ji says: “(The *Gurmukhs* reflect on the eternal Name of God through the word of the Guru. Such *Gurmukhs* (Guru’s followers) are adjudged true (the approved ones) in the eternal court (of God).”(1-pause)

Now Guru Ji tells us what happens when we make a true prayer (from the core of our heart). He says: “(When we make) a true prayer and supplication, then the Master sitting in the mansion (of our heart) listens and applauds (our prayer). Sitting on His eternal throne He calls the supplicant in (His presence) and bestows him or her with honor, and then whatever He does (or commands) comes to pass.”(2)

Next addressing God, Guru Ji says: “(O’ God), Your (devotees) depend upon Your support and Your power. You are the Master of Your court. The Guru’s word is their true password. The one who obeys (Your) command departs with glory (from this world). Having the genuine passport (of Name), such a person doesn’t face any obstruction (for entry in God’s mansion).” (3)

Next commenting on the conduct and way of those who call themselves *Pundits* or religious scholars, Guru Ji says: “The *Pundits* read and discourse upon *Vedas* (the Hindus scriptures), yet they do not understand this mystery: that the commodity (of God’s Name) is within us. (Because) without the (guidance of the) Guru, this knowledge and understanding is not obtained that the true (God) is pervading everywhere.”(4)

In closing, Guru Ji says: “(O’ God), what shall I say, utter or describe (about the *Gurmukh*). O’ the executor of all wonders, You Yourself know everything. Nanak can only say that for a *Gurmukh*, Yours is the only one door and court (where he or she can beg for anything), and wherever there is the eternal (God), there the *Gurmukh* spends his or her life.”(5-21)

The message of this shabad is that the best and most fruitful life conduct is to become a *Gurmukh*, and faithfully follow what our Guru (Granth Sahib Ji) says. Further we should gladly obey God’s command, and meditate on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕਾਚੀ ਗਾਗਰਿ ਦੇਹ ਦੁਹੇਲੀ ਉਪਜੈ ਬਿਨਸੈ ਦੁਖੁ ਪਾਈ ॥

ਇਹੁ ਜਗੁ ਸਾਗਰੁ ਦੁਤਰੁ ਕਿਉ ਤਰੀਐ ਬਿਨੁ ਹਰਿ ਗੁਰੁ
ਪਾਰਿ ਨ ਪਾਈ ॥੧॥

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਪਿਆਰੇ ਤੁਝ ਬਿਨੁ ਅਵਰੁ
ਨ ਕੋਇ ਹਰੇ ॥

ਸਰਬੀ ਰੰਗੀ ਰੂਪੀ ਤੂੰਹੈ ਤਿਸੁ ਬਖਸੈ ਜਿਸੁ ਨਦਰਿ ਕਰੇ
॥੧॥ ਰਹਾਉ ॥

aasaa mehlaa 1.

kaachee gaagar d̥ayh d̥uhaylee upjai binsai
d̥ukh paa-ee.

ih jag saagar d̥utar ki-o taree-ai bin har gur
paar na paa-ee. ||1||

t̥ujh bin avar na ko-ee mayray pi-aaray t̥ujh bin
avar na ko-ay haray.

sarbee rangee roopee too^hhai tis bakh̄say jis
naḁar karay. ||1|| rahaa-o.

ਸਾਸੁ ਬੁਰੀ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਖਿਰ ਸਿਉ ਮਿਲਣ ਨ ਦੇਇ
ਬੁਰੀ ॥
ਸਖੀ ਸਾਜਨੀ ਕੇ ਹਉ ਚਰਨ ਸਰੇਵਉ ਹਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਨਦਰਿ ਧਰੀ ॥੨॥

saas buree ghar vaas na dayvai pir si-o milan na
day-ay buree.
sakhhee saajnee kay ha-o charan sarayva-o har
gur kirpaa tay nadar Dharee. ||2||

ਪੰਨਾ ੩੫੬

SGGS P-356

ਆਪੁ ਬੀਚਾਰਿ ਮਾਰਿ ਮਨੁ ਦੇਖਿਆ ਤੁਮ ਸਾ ਮੀਤੁ ਨ ਅਵਰੁ
ਕੋਈ ॥
ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਹਿ
ਸੋਈ ॥੩॥

aap beechaar maar man daykhi-aa tum saa
meet na avar ko-ee.
ji-o tooⁿ raakhahi tiv hee rahnaa dukh sukh
dayveh karahi so-ee. ||3||

ਆਸਾ ਮਨਸਾ ਦੇਉ ਬਿਨਾਸਤ ਤਿਉ ਗੁਣ ਆਸ ਨਿਰਾਸ
ਭਈ ॥
ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਗੀ
॥੪॥
ਗਿਆਨ ਧਿਆਨ ਸਗਲੇ ਸਭਿ ਜਪ ਤਪ ਜਿਸੁ ਹਰਿ ਹਿਰਦੈ
ਅਲਖ ਅਭੇਵਾ ॥
ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ਗੁਰਮਤਿ ਪਾਏ ਸਹਜ ਸੇਵਾ
॥੫॥੨੨॥

aasaa mansaa do-oo binaasat tarihu gun aas
niraas bha-ee.
turee-aavasthaa gurmukh paa-ee-ai sant
sabhhaa kee ot lahee. ||4||
gi-aan Dhi-aan saglay sabh jap tap jis har hirdai
alakh abhayvaa.
naanak raam naam man raataa gurmat paa-ay
sahj sayvaa. ||5||22||

Asa Mehta-1

According to Dr. Bh. Sahib Singh Ji, Guru Ji uttered this *shabad*, upon observing some good swimmers swimming across the river *Raavi* (in India) with the help of a baked clay pitcher. However, he noted that if the pitcher is not fully baked then it slowly erodes away in water, and the person sitting on it may be drowned.

Comparing our body to an unbaked earthen pitcher and this world to a terrible ocean, Guru Ji says: “The miserable human body is like an unbaked earthen pitcher. It keeps getting formed and destroyed and suffering in pain. So how can one swim across this dreadful (worldly ocean)? Without (the guidance of) the Guru, we cannot cross over (the worldly ocean).”(1)

So addressing God, Guru Ji says: “O’ my beloved (God), without You there is not another. (Yes indeed), except You, there is no one (to help us). It is only You who is pervading in all colors and all forms. You bless the one on whom You cast Your glance of grace.”(1-pause)

Guru Ji now uses another beautiful metaphor and compares the soul to a human bride and worldly attachment to her evil mother-in-law who won’t let the soul bride meet her beloved Groom. He says: “(Even though my groom God resides in the house of my heart, yet like an evil mother-in-law (my worldly attachment) won’t let me reside peacefully in this house, and this bad (inclination for false worldly pleasures) doesn’t let me meet my Groom. Therefore, I humbly serve my (virtuous) friends and mates, (with whose help) the Guru-God has cast a glance of grace on me.”(2)

Next making a humble confession and supplication before God, Guru Ji says: “(O’ God), when with a disciplined mind I reflected upon myself, (I realized that) there is no better friend than You. Therefore, howsoever You keep me I have to live accordingly. It is You who gives us pain or pleasure, and only that happens, which You do.”(3)

Describing what else he has realized and what is his present way of life, Guru Ji says: “(I have concluded that) both hope and desire are perishable. Therefore I have detached myself from any kinds of hope from (worldly riches, which has) three properties (of vice, virtue, or power. I have also realized that it is only) by Guru’s grace that we attain *Turya* (the fourth state of mind, when it is completely detached from worldly desires, and is attached to God in a state of peace and poise). Therefore I have taken the shelter of the congregation of saintly people.”(4)

In conclusion, Guru Ji says: “(O’ my friends), the one in whose heart resides the invisible and incomprehensible (God), that one has obtained all (the merits of) divine knowledge, meditation, worship, and penance. O’ Nanak, the one whose mind is imbued with God’s Name. through Guru’s instruction obtains service (and meditation of God) in the state of equipoise.”(5-22)

The message of this *shabad* is that if we want to get out of the painful rounds of coming and going from this world which is full of evil desires and sorrows, then we should seek the company of the saintly people so that we can completely discipline our mind, and detach it from any kind of worldly hopes or desires. Then by Guru’s grace we would attain the state of *Turya* and will remain attuned to God in a state of perfect peace and poise.

ਆਸਾ ਮਹਲਾ ੧ ਪੰਚਪਦੇ ॥

aasaa mehlaa 1 panchpaday.

ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ ॥
ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ ॥੧॥

moh kutamb moh sabh kaar.
moh tum t̄ajahu sagal vaykaar. ||1||

ਮੋਹੁ ਅਰੁ ਭਰਮੁ ਤਜਹੁ ਤੁਮੁ ਬੀਰ ॥
ਸਾਚੁ ਨਾਮੁ ਰਿਦੇ ਰਵੈ ਸਰੀਰ ॥੧॥ ਰਹਾਉ ॥

moh ar bharam t̄ajahu tum^h beer.
saach naam riday ravai sareer. ||1|| rahaa-o.

ਸਚੁ ਨਾਮੁ ਜਾ ਨਵ ਨਿਧਿ ਪਾਈ ॥
ਰੋਵੈ ਪ੍ਰਤੁ ਨ ਕਲਪੈ ਮਾਈ ॥੨॥

sach naam jaa nav niDh paa-ee.
rovai poot na kalpai maa-ee. ||2||

ਏਤੁ ਮੋਹਿ ਡੂਬਾ ਸੰਸਾਰੁ ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ ॥੩॥

ayt mohi doobaa sansaar.
gurmukh ko-ee utrai paar. ||3||

ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ ॥
ਮੋਹੇ ਲਾਗਾ ਜਮ ਪੁਰਿ ਜਾਹਿ ॥੪॥

ayt mohi fir joonee paahi.
mohay laagaa jam pur jaahi. ||4||

ਗੁਰ ਦੀਖਿਆ ਲੇ ਜਪੁ ਤਪੁ ਕਮਾਹਿ ॥
ਨਾ ਮੋਹੁ ਤੂਟੈ ਨਾ ਥਾਇ ਪਾਹਿ ॥੫॥

gur deekhi-aa lay jap tap kamaahi.
naa moh tootai na thaa-ay paahi. ||5||

ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੋਹੁ ਜਾਇ ॥
ਨਾਨਕ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੬॥੨੩॥

nadar karay taa ayhu moh jaa-ay.
naanak har si-o rahai samaa-ay. ||6||23||

*Asa Mehla-1**Panch Padey*

In the second stanza of the previous *shabad*, using the metaphor of an innocent bride, Guru Ji explained how like a crafty mother-in-law, worldly attachment doesn't allow the soul to meet (God) her Groom. In this *shabad*, he explains further how this *Moah* (or too much attachment with family and worldly riches) won't let us attain our true spiritual goal of uniting with God. He also tells the way to get rid of this attachment and reach our destination.

Guru Ji says: “(O’ my friends), the attachment for one’s family provides motivation (for all creatures to make efforts to find sustenance for their families), and run after (worldly) affairs. (But still I suggest that) you shed this *Moah* (or worldly attachment). Because it is this attachment which gives rise to all kinds of evils (by motivating and sometimes compelling a person to earn money by immoral and sinful ways).”(1)

Now giving the most important reason to shed off this false attachment, he says: “O’ my brothers, abandon this attachment and doubt so that the true Name (of God) may pervade in your body.”(1-pause)

Describing what happens to our thinking when God’s Name comes to abide in our heart, Guru Ji says: “(When a person) obtains (God’s) true Name which is (valuable) like all the nine treasures of the world, then neither the son (like mind) cries for it, nor mother (like intellect) feels any pain on this account.”(2)

However, Guru Ji notes: “This entire world is (so obsessed with) worldly attachment, (as if) it is drowned (in its vast ocean). It is only a rare Guru’s follower who is able to swim across (this vast deep ocean).”(3)

Now stating the consequences of remaining entangled in worldly attachment, Guru Ji says: “(O’ my friend, if you remain entangled in) this worldly attachment, then you would again be cast into existences. By remaining emotionally involved (in worldly affairs) you would go to the city of death (to undergo punishment by the demon of death).”(4)

Cautioning us against being misguided into any kind of ritual worship or penance, Guru Ji says: “Obtaining instruction from (worldly) Gurus some persons do (ritual) worship and penance, yet still their false attachment does not end, and they do not reach their destination (the mansion of God).”(5)

In closing, Guru Ji says: “When God casts His merciful glance of grace, does this family attachment go away. O’ Nanak (only then one) remains absorbed in (remembering) God (and obtains His blissful union).”(6-23)

The message of this *shabad* is that in order to get rid of false attachment with the family or world in general we should pray to God to show His Grace on us. Shedding our worldly attachments we should remain absorbed in meditating on His Name and keep remembering Him.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਆਪਿ ਕਰੇ ਸਚੁ ਅਲਖ ਅਪਾਰੁ ॥

aap karay sach alakh aapaar.

ਹਉ ਪਾਪੀ ਤੂੰ ਬਖਸਣਾਰੁ ॥੧॥
 ਤੇਰਾ ਭਾਣਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ॥
 ਮਨਹਠਿ ਕੀਚੈ ਅੰਤਿ ਵਿਗੋਵੈ ॥੧॥ ਰਹਾਉ ॥

ha-o paapee too^N bakhṣaṅhaar. ||1||
 tayraa bhaanaa sabh kichh hovai.
 manhatḥ keechai antḥ vigovai. ||1||rahaa-o.

ਮਨਮੁਖ ਕੀ ਮਤਿ ਕੂੜਿ ਵਿਆਪੀ ॥
 ਬਿਨੁ ਹਰਿ ਸਿਮਰਣ ਪਾਪਿ ਸੰਤਾਪੀ ॥੨॥

manmukh kee maṭ koorḥ vi-aapee.
 bin har simraṅ paap santāapee. ||2||

ਦੁਰਮਤਿ ਤਿਆਗਿ ਲਾਹਾ ਕਿਛੁ ਲੇਵਹੁ ॥
 ਜੋ ਉਪਜੈ ਸੋ ਅਲਖ ਅਭੇਵਹੁ ॥੩॥

ḍurmaṭi ṭi-aag laahaa kichh layvhu.
 jo upjai so alakh abhayvhu. ||3||

ਐਸਾ ਹਮਰਾ ਸਖਾ ਸਹਾਈ ॥
 ਗੁਰ ਹਰਿ ਮਿਲਿਆ ਭਗਤਿ ਦ੍ਰਿੜਾਈ ॥੪॥

aisaa hamraa sakhāa sahaa-ee.
 gur har mili-aa bhagaṭ darīḥāa-ee. ||4||

ਸਗਲੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ ॥
 ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਵੈ ॥੫॥੨੪॥

saglee^N sa-oglee^N totaa aavai.
 naanak raam naam man bhaavai. ||5||24||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that in order to get rid of false attachment with the family or world in general, we should pray to God to show His Grace on us. Shedding our worldly attachments, we should remain absorbed in meditating on His Name and keep remembering Him. In this *shabad*, he shows us how to pray to God and seek His forgiveness, so that our mind may shed its self-conceit and attune itself to meditation on God's Name.

Addressing God, Guru Ji says: "O' incomprehensible, true, and limitless (God), it is You who does everything (in this world). I am a sinner (who keeps committing one sin after the other), and You are the (large hearted) Forgiver."(1)

Confessing our inability to accomplish anything by sheer obstinacy of our mind, Guru Ji says: "(O' God, whatever is) Your will, that happens. The one who does anything out of the obstinacy of one's mind is ruined in the end."(1-pause)

Referring to efforts of some self-conceited persons, Guru Ji comments: "The intellect of the self-conceited person remains engrossed in falsehood; without remembering God it remains afflicted by sin."(2)

Guru Ji advises: "(O' my friends), abandoning your evil intellect reap some (spiritual) benefit (of this human life, and believe that) whatever is created in this world has originated from the invisible and unknowable (God)."(3)

Now sharing his own experience, how his Guru graced him, he says: "My Guru (became) such a friend and mate of mine (that when) he instructed me in the worship of God, I met the Guru-God." (4)

In conclusion, Guru Ji says: "(O' my friends, except meditation on God's Name) there is (spiritual loss) in all kinds of trades, (therefore meditation on) God's Name is pleasing to Nanak's mind."(5-24)

The message of this *shabad* is that we should understand clearly that only that happens which God wills. If we try to change anything by obstinacy of our mind we grieve in the end. Therefore, shedding our self-conceit and obstinacy of mind we should learn to live in God's will and keep meditating on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ਚਉਪਦੇ ॥

aasaa mehlaa 1 cha-upday.

ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾਂ ਪਰਉਪਕਾਰੀ ॥
ਜਾਂ ਪੰਚ ਰਾਸੀ ਤਾਂ ਤੀਰਥ ਵਾਸੀ ॥੧॥

vidi-aa veechaaree taaⁿ par-upkaaree.
jaaⁿ panch raasee taaⁿ tīrath vaasee. ||1||

ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨੁ ਲਾਗੈ ॥
ਤਉ ਜਮੁ ਕਹਾ ਕਰੇ ਮੋ ਸਿਉ ਆਗੈ ॥੧॥ ਰਹਾਉ ॥

ghunghroo vaajai jay man laagai.
ta-o jam kahaa karay mo si-o aagai. ||1||
rahaa-o.

ਆਸ ਨਿਰਾਸੀ ਤਉ ਸੰਨਿਆਸੀ ॥
ਜਾਂ ਜਤੁ ਜੋਗੀ ਤਾਂ ਕਾਇਆ ਭੋਗੀ ॥੨॥

aas niraasee ta-o sani-aasee.
jaaⁿ jat joge taaⁿ kaa-i-aa bhogee. ||2||

ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ ॥
ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ ॥੩॥

da-i-aa digambar dayh beechaaree.
aap marai avraa nah maaree. ||3||

ਏਕੁ ਤੂ ਹੋਰਿ ਵੇਸ ਬਹੁਤੇਰੇ ॥
ਨਾਨਕੁ ਜਾਣੈ ਚੋਜ ਨ ਤੇਰੇ ॥੪॥੨੫॥

ayk too hor vays bahutayray.
naanak jaanai choj na tayray. ||4||25||

Asa Mehla-1

Chaupadey

In the previous *shabad*, Guru Ji told us that only that happens which God wills. If we try to change anything by obstinacy of our mind we grieve in the end. Still many of us keep indulging in obstinacy of our minds and satisfying our ego by adopting different holy garbs, practicing rituals, or studying books to impress others. In this *shabad*, he tells us the qualities, which are required to truly deserve these titles for which we adopt these garbs or make other such efforts.

He says: “(O’ my friends), when one reflects on the (real purpose of) education, then one becomes a philanthropist. Similarly, only when one has controlled all the five (impulses of anger, lust, greed, attachment, and ego) can one (be called a true) resident of holy places.”(1)

Now referring to a particular branch of Hindu devotees who dance with small bells tied to their feet as a part of their worship, Guru Ji says: “(That alone is true) ringing of the anklets if (by doing so one’s) mind remains attuned (to God. Then one feels certain) that the demon of death cannot do him or her any harm in the yond.”(1-pause)

Continuing his declaration, Guru Ji says: “When one sheds all hopes and desires then one becomes a (true) *Sanyasi* (or renouncer). Similarly, if remaining in the household a person can control the sex desires, then deem that person a true chaste *Yogi* (united with God), if not then deem that he/she is an enjoyer of body.”(2)

Next referring to a certain sect of *Jainism*, whose members do not wear any clothes and call themselves *Digambars* (or naked hermits), Guru Ji says: “One is a true *Digambar*; only if one has compassion in the heart and also remains chaste. That person alone (is the true practitioner of non-violence) who doesn’t kill others, and who so (renounces the worldly desires, as if that person) has died (while still alive).”(3)

Guru Ji concludes the *shabad* by addressing God and saying: “O’ God, You are only one, but myriad are Your forms. (Poor) Nanak cannot comprehend Your plays and wonders”(4-25)

The message of this *shabad* is that instead of stressing upon the outer garbs or titles, we should try to acquire all those merits and virtues, which are symbolized in these garbs, and are their real purpose.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਏਕ ਨ ਭਰੀਆ ਗੁਣ ਕਰਿ ਧੋਵਾ ॥
ਮੇਰਾ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੋਵਾ ॥੧॥

ayk na bharee-aa gun kar Dhovaa.
mayraa saho jaagai ha-o nis bhar sovaa. ||1||

ਇਉ ਕਿਉ ਕੰਤ ਪਿਆਰੀ ਹੋਵਾ ॥
ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸ ਭਰਿ ਸੋਵਾ ॥੧॥ ਰਹਾਉ ॥

i-o ki-o kant pi-aaree hovaa.
saho jaagai ha-o nis bhar sovaa. ||1|| rahaa-o.

ਪੰਨਾ ੩੫੭

SGGS P-357

ਆਸ ਪਿਆਸੀ ਸੇਜੈ ਆਵਾ ॥
ਆਗੈ ਸਹ ਭਾਵਾ ਕਿ ਨ ਭਾਵਾ ॥੨॥
ਕਿਆ ਜਾਨਾ ਕਿਆ ਹੋਇਗਾ ਰੀ ਮਾਈ ॥
ਹਰਿ ਦਰਸਨ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

aas pi-aasee sayjai aavaa.
aagai sah bhaavaa ke na bhaavaa. ||2||
ki-aa jaanaa ki-aa ho-igaa ree maa-ee.
har darsan bin rahan na jaa-ee. ||1|| rahaa-o.

ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੀ ਤਿਸ ਨ ਬੁਝਾਨੀ ॥
ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਨੀ ॥੩॥

paraym na chaakhi-aa mayree tis na bujhaanee.
ga-i-aa so joban Dhan pachhutaanee. ||3||

ਅਜੈ ਸੁ ਜਾਗਉ ਆਸ ਪਿਆਸੀ ॥
ਭਈਲੇ ਉਦਾਸੀ ਰਹਉ ਨਿਰਾਸੀ ॥੧॥ ਰਹਾਉ ॥

ajai so jaaga-o aas pi-aasee.
bha-eelay udaasee raha-o niraasee. ||1|| rahaa-o.

ਹਉਮੈ ਖੋਇ ਕਰੇ ਸੀਗਾਰੁ ॥
ਤਉ ਕਾਮਣਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥੪॥

ha-umai kha-ay karay seegaar.
ta-o kaaman sayjai ravai bhataar. ||4||

ਤਉ ਨਾਨਕ ਕੰਤੈ ਮਨਿ ਭਾਵੈ ॥
ਛੋਡਿ ਵਡਾਈ ਅਪਣੇ ਖਸਮ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥੨੬॥

ta-o naanak kantai man bhaavai.
chhod vadaa-ee apnay khasam samaavai. ||1||
rahaa-o. ||26||

Asa Mehla-1

In this beautiful *shabad*, Guru Ji is comparing the human soul to a young bride who realizes and repents that she is separated from her beloved Groom because of her own so many faults and demerits. Now she wonders, how can she please her groom and enjoy the relish of His company?

Speaking on behalf of the human bride described above, Guru Ji says: “(O’ my mother), it is not just one fault with which I am soiled, which I could wash away by acquiring merit. (I am so lazy and manner less that while) my groom (God) is awake; I keep sleeping the whole night. (In other words, while God is awaiting to see when we remember Him, we keep spending all our life in the pursuit of worldly riches, unaware of the presence of God in us).”(1)

Acknowledging her own fault for not being loved by her Groom, that soul (bride) says: “How can I become dear to my Spouse (when this is my attitude: that while the) Groom is awake, I keep sleeping throughout the night?”(1-pause)

Depicting the situation of (the soul) bride’s mind which is wavering between hope and fear, Guru Ji says: “Thirsty and hoping (for His union), I approach the bed (but I do not know) whether I would look pleasing (to Him or not. (In other words, many times I start meditating on God’s Name, with the hope and desire for His union, but I am unsure whether I would be blessed with His union or not).”(2)

Describing further the thoughts running through the mind of such a (soul) bride who, even though craves union with her Spouse, but is not sure of His love, Guru Ji says: “O’ my mother, (looking at my past life conduct, I don’t know what would happen (to me, but now my situation is that) without the sight of (my beloved) God I cannot survive.”(1-pause)

Commenting further on the inner state of mind of the (soul) bride who blames herself for her present situation, Guru Ji says: “(Because) I have not tasted (the relish of) love of my Groom, my thirst (for worldly riches) has not been quenched. Now when the youth is gone, this human (soul) bride is repenting.”(3)

Continuing to describe the pathos and the agony of such a bride (soul), Guru Ji says: “Thirsting and hoping (for His union) I am still awake (yet I haven’t seen Him. Therefore), bereft of hope I remain depressed.” (1-pause)

Now like a wise doctor, Guru Ji tells how such a sad bride devoid of hope can once again attract her Groom to her side. He says: “If shedding her self-conceit (the soul bride) decks herself (with the ornaments of virtues), then the groom (God) would come to the couch of the bride’s (heart) and would enjoy her company.”(4)

In conclusion, Guru Ji says: “O’ Nanak, when shedding her desire for praise and glory (a bride soul) merges in the love of her spouse (God), only then she becomes pleasing to her Groom.”(1-pause-26)

The message of this *shabad* is that we should devotedly meditate on God’s Name. Further shedding our self-conceit and desire for personal honor and glory, we should absorb ourselves in the love of our groom (God). Only then can we hope to be blessed with His union.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਪੇਵਕੜੈ ਧਨ ਖਰੀ ਇਆਣੀ ॥
ਤਿਸੁ ਸਹ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਣੀ ॥੧॥

payvkarḥai Dhan kharee i-aanee.
tis sah kee mai saar na jaanee. ||1||

ਸਹੁ ਮੇਰਾ ਏਕੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥
ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

saho mayraa ayk doojaa nahee ko-ee.
naḁar karay maylaavaa ho-ee. ||1|| rahaa-o.

ਸਾਹੁਰੁਤੈ ਧਨ ਸਾਚੁ ਪਛਾਣਿਆ ॥
ਸਹਜਿ ਸੁਭਾਇ ਅਪਣਾ ਪਿਰੁ ਜਾਣਿਆ ॥੨॥

saahurḁhai Dhan saach pachhaani-aa.
sahj subḁaa-ay apṇaa pir jaani-aa. ||2||

ਗੁਰੁ ਪਰਸਾਦੀ ਐਸੀ ਮਤਿ ਆਵੈ ॥
ਤਾਂ ਕਾਮਣਿ ਕੰਤੋ ਮਨਿ ਭਾਵੈ ॥੩॥

gur parsaaḁee aisee maṁ aavai.
ṁaa^N kaamanṁ kanṁai man ḁhaavai. ||3||

ਕਹਤੁ ਨਾਨਕੁ ਭੈ ਭਾਵ ਕਾ ਕਰੇ ਸੀਗਾਰੁ ॥
ਸਦ ਹੀ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥੪॥੨੭॥

kahaṁ naanak ḁhai ḁhaav kaa karay seegaar.
saḁ hee sayjai ravai ḁhaṁaar. ||4||27||

Asa Mehla-1

In the previous *shabad*, Guru Ji used the metaphor of a separated bride longing to re-unite with her spouse to advise us, how can we get re-united with God. He advised us that we should devotedly meditate on God's Name. Shedding our self-conceit and desire for personal honor and glory, we should absorb ourselves in the love of our groom (God). In this way we would not later repent that all our life has passed in pursuit of worldly riches. Only then can we hope to be blessed with His union. In this *shabad*, continuing the same metaphor, Guru Ji tells what kind of merits a human (soul) needs to acquire in this world so that she can obtain union with her spouse (God).

Confessing on behalf of such a soul bride, Guru Ji says: "In the house of my parents (this world), I the bride (soul) am totally ignorant, because I have not understood the state of that Spouse (the supreme Being)."(1)

Expressing the thoughts passing through her mind, Guru Ji says: "(I didn't realize that) my spouse (God) is only one and there is no one like Him. Only when He casts His glance of grace does union with Him take place."(1-pause)

Describing what happens when the bride (soul) comes to realize the above fact, Guru Ji says: "(The bride soul) who has realized that in her father-in-law's house (the next world) resides the eternal (God), effortlessly she has realized her Spouse (God)."(2)

Stating the blessings the bride soul obtains when she acquires such intellect, he says: "When through Guru's grace the bride (soul) obtains such wisdom, the beautiful bride (soul) becomes pleasing to her Groom."(3)

In closing, Guru Ji says: "If the bride (soul) decks herself with the (ornaments of) fear and love (for God) then her spouse (God) always keeps enjoying the bed of her heart."(4-27)

The message of this *shabad* is that if we want that we may remain united with God, we should learn to always live in His fear and respect and keep meditating on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlaa 1.

ਨ ਕਿਸ ਕਾ ਪੂਤੁ ਨ ਕਿਸ ਕੀ ਮਾਈ ॥

na kis kaa pootṁ na kis kee maa-ee.

ਭੂਠੈ ਮੋਹਿ ਭਰਮਿ ਭੁਲਾਈ ॥੧॥

jhoothai mohi bharam bhulaa-ee. ||1||

ਮੇਰੇ ਸਾਹਿਬ ਹਉ ਕੀਤਾ ਤੇਰਾ ॥
ਜਾਂ ਤੂੰ ਦੇਹਿ ਜਪੀ ਨਾਉ ਤੇਰਾ ॥੧॥ ਰਹਾਉ ॥
ਬਹੁਤੇ ਅਉਗਣ ਕੂਕੈ ਕੋਈ ॥
ਜਾ ਤਿਸੁ ਭਾਵੈ ਬਖਸੈ ਸੋਈ ॥੨॥

mayray saahib ha-o keetaa tayraa.
jaaⁿ tooⁿ deh japee naa-o tayraa. ||1|| rahaa-o.
bahutay a-ugan kookai ko-ee.
jaa tis bhaavai bakhস্য so-ee. ||2||

ਗੁਰ ਪਰਸਾਦੀ ਦੁਰਮਤਿ ਖੋਈ ॥
ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ ॥੩॥

gur parsaadee durmat kхо-ee.
jah daykhaa tah ayko so-ee. ||3||

ਕਹਤ ਨਾਨਕ ਐਸੀ ਮਤਿ ਆਵੈ ॥
ਤਾਂ ਕੋ ਸਚੇ ਸਚਿ ਸਮਾਵੈ ॥੩॥੨੮॥

kahaṭ naanak aisee mat aavai.
taaⁿ ko sachay sach samaavai. ||4||28||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to remain united with God, we should always live in His fear and respect and keep meditating on His Name with true love and devotion. However, instead of following such immaculate advice of the Guru we keep following the evil intellect of our own mind. Therefore we remain entangled in the false attachment of our families and continue suffering. In this *shabad*, he tells us who or what it is that accompanies us till the end, and therefore whom we should really love.

First talking about one's family, Guru Ji declares: "(In the final analysis), no one is anybody's son, nor is anybody anyone's mother. Misled by doubt, the entire world is entangled in false worldly attachment."(1)

Therefore he prays to God and says: "O' my Master, (I know that I shouldn't let myself be misled by false worldly greed. Instead I should meditate on Your Name. However O' God), I have been created by You. (Therefore), only when You give (me the right guidance) do I meditate on Your Name."(1-pause)

In this way, giving hope even to the worst sinners, Guru Ji says: "Even if one is full of many faults, yet if one sincerely cries out (at God's door), and if it pleases (God, He) would forgive (that person)."(2)

Now describing his own state of mind (after making such prayer as described above), Guru Ji says: "Through the Guru's grace, I have lost all my evil intellect, and now wherever I look, I see that one (God) there." (3)

In conclusion, Guru Ji says: "When through Guru's grace, one obtains such understanding (as described above, only then) does one merge in the true and eternal (God)."(4-28)

The message of this *shabad* is that we should realize that ultimately, none of our friends and relatives is going to help us. It is only God, who can save us from drowning in the sea of worldly attachments. Therefore, following Guru's advice we should pray to God to bless us with the right intellect and bless us with the gift of His Name.

ਆਸਾ ਮਹਲਾ ੧ ਦੁਪਦੇ ॥

ਤਿਤੁ ਸਰਵਰਤੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ
॥

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪਤਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ
ਭਇਆ ॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨੁ ਕੀ ਸਰਣਾ ਜਿਨੁ ਤੂੰ ਨਹੀ ਵੀਸਰਿਆ
॥੨॥੨੯॥

aasaa mehlāa 1 dupday.

tīt saravrarhai bha-eelay nivaasaa paanee
paavak ṭineh kee-aa.

pankaj moh pag nahee chaalai ham ḍayk^hhaa
ṭah doobee-alay. ||1||

man ayk na chayṭas moor^h manaa.

har bisratṭ ṭayray guṇ gali-aa. ||1|| rahaa-o.

naa ha-o jaṭee saṭee nahee par^hi-aa moorakh
mug^Dhaa janam bha-i-aa.

paranvat naanak ṭin^h kee sarⁿaa jin^h ṭooⁿ
naahee veesri-aa. ||2||29||

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that we should realize that ultimately none of our friends and relatives are going to help us. It is only God who can save us from drowning in the sea of worldly attachments. Therefore, following Guru's advice we should pray to God to bless us with the right intellect, and bless us with the gift of His Name. In this *shabad*, he compares our situation to a person in the midst of a dreadful sea in which the water is so boiling hot as if set on fire (of worldly desires). On top of that it is filled with the slush and mud (of worldly attachments), which makes it impossible for any one to move even one step. Yet in his compassion, Guru Ji shows us how to pray to God in such a situation, and swim across this worldly ocean.

Guru Ji says: “(We human human beings) have our abode in such an ocean in which God has put the fire (of worldly desires) instead of water. In the mire of false worldly attachment, the feet (of the human being) cannot move (towards spiritual advancement). I see many persons being drowned in that ocean.”(1)

Guru Ji therefore addresses his mind and says: “O’ my foolish mind, why don’t you remember God? (Don’t you see), that by forgetting God all your merits are being eroded away?”(1-pause)

Guru Ji then shows us how to pray to God. He says: “(O’ God), neither am I a celibate, nor a compassionate (person), nor a (great) scholar. (In fact, throughout my entire life) I have been a pure blind fool. Therefore, Nanak prays, (O’ God), please keep me in the shelter of those who have not forgotten You (and may also guide me on to the right path).”(2-29)

The message of the *shabad* is that if we want to get out of the mire of worldly desires and attachments, we should seek the shelter of those souls who have not forgotten God and follow their advice.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥
ਗੁਰ ਗੁਰੁ ਏਕੇ ਵੇਸ ਅਨੇਕ ॥੧॥

aasaa mehlāa 1.

chhi-a ghar chhi-a gur chhi-a updays.
gur gur ayko vays anayk. ||1||

ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥ ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਹਿ ॥੧॥ ਰਹਾਉ ॥	jai ghar kartay keerat ho-ay. so ghar raakh vadaa-ee tohi. 1 rahaa-o.
ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਬਿਤੀ ਵਾਰੀ ਮਾਹੁ ਭਇਆ ॥ ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੩੦॥	visu-ay chasi-aa gharhee-aa pahraa thitēe vaaree maahu bha-i-aa. sooraj ayko rut anayk. naanak kartay kay kaytay vays. 2 30

Asa Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to get out of the mire of worldly desires and attachments, we should seek the shelter of those souls who have not forgotten God and follow their advice. However, in this *shabad* he cautions us against falling into wrong paths or ways suggested by those gurus who do not focus on the worship of the one Supreme Being, but instead divert our worship towards other lesser gods and goddesses.

Guru Ji says: “Six are the systems (or schools of Hindu thoughts), six their teachers, and six doctrines. But the teacher of all the teachers is the one God, though He is manifested in many ways.”(1)

Therefore, in order to avoid any confusion and to know, which system is the best, Guru Ji says: “In whichever way (system or doctrine) His praises are sung, that way alone would bring praise to you as well.”(1-pause)

As for the forms and shapes of God, Guru Ji comments: “The seconds, minutes, hours, the solar, and lunar days, the changing seasons, all spring from the same one Sun. Similarly O’ Nanak, all these beings and creatures are the countless forms of the Creator.”(2-30)

The message of this *shabad* is that only that way is the best, which emphasizes the praise of God, and not any other lesser gods and goddesses, or superficial rituals and practices. Secondly, we should recognize the essence of God in all His forms and creatures.

Note: 15 blinkings of the eye=1 visa, 15 visas=1 chasa, 30 chasas=1 pal, 30 pals=1 gharri, 7 ½ gharris=1 pehar, 8 pehars=1 day or 24 hours.

ਪੰਨਾ ੩੫੮	SGGS P-358
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-oⁿkaar satgur pargaad.
ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੧ ॥	aasaa ghar 3 mehlaa 1.
ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖ ਉਠਿ ਕਰਹਿ ਸਲਾਮੁ ॥	lakh laskar lakh vaajay nayjay lakh uth karahi salaam.
ਲਖਾ ਉਪਰਿ ਫੁਰਮਾਇਸਿ ਤੇਰੀ ਲਖ ਉਠਿ ਰਾਖਹਿ ਮਾਨੁ ॥	lakhaa upar furmaa-is tayree lakh uth raakhahi maan.
ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭਿ ਨਿਰਾਫਲ ਕਾਮ ॥੧॥	jaa ⁿ pat laykhai naa pavai taa ⁿ sabh niraafal kaam. 1
ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਜਗੁ ਧੰਧਾ ॥ ਜੇ ਬਹੁਤਾ ਸਮਝਾਈਐ ਭੋਲਾ ਭੀ ਸੋ ਅੰਧੋ ਅੰਧਾ ॥੧॥ ਰਹਾਉ ॥	har kay naam binaa jag DhanDhaa. jay bahutaa samjaa-ee-ai bholaa bhee so anDho anDhaa. 1 rahaa-o.

ਲਖ ਖਟੀਅਹਿ ਲਖ ਸੰਜੀਅਹਿ ਖਾਜਹਿ ਲਖ ਆਵਹਿ ਲਖ
ਜਾਹਿ ॥

ਜਾਂ ਪਤਿ ਲੈਏ ਨਾ ਪਵੈ ਤਾਂ ਜੀਅ ਕਿਥੈ ਫਿਰਿ ਪਾਹਿ ॥੨॥

lakh khatee-ah lakh sanjee-ah khaajeh lakh
aavahi lakh jaahi.

jaa^N paṭ laykhai naa pavai taa^N jee-a kithai fir
paahi. ||2||

ਲਖ ਸਾਸਤ ਸਮਝਾਵਣੀ ਲਖ ਪੰਡਿਤ ਪੜਹਿ ਪੁਰਾਣ ॥

ਜਾਂ ਪਤਿ ਲੈਏ ਨਾ ਪਵੈ ਤਾਂ ਸਭੇ ਕੁਪਰਵਾਣ ॥੩॥

lakh saasat samjhaavaneē lakh pandit parheh
puraan.

jaa^N paṭ laykhai naa pavai taa^N sabhay
kuparvaan. ||3||

ਸਚ ਨਾਮਿ ਪਤਿ ਉਪਜੈ ਕਰਮਿ ਨਾਮੁ ਕਰਤਾਰੁ ॥

ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਜੇ ਵਸੈ ਨਾਨਕ ਨਦਰੀ ਪਾਰੁ ॥੪॥੧॥੩੧॥

sach naam paṭ oopjai karam naam kartaar.

ahinis hirdai jay vasai naanak nadree paar.
||4||1||31||

Asa Ghar-3 Mehla-1

All human beings have an intense desire to earn honor and glory in this world. For this purpose some try to earn a fortune so that they can afford to have the most magnificent mansions, most expensive cars, and be honored by their neighbors and colleagues. Some try to earn honor by acquiring political or social power, while others try to earn glory by acquiring vast knowledge on some subject, or by creating a new invention etc. However, in this *shabad*, Guru Ji explains how all the glory and honor acquired by all such means is useless if it is not approved in God's court.

Guru Ji says: "(O' mortal), you may have hundreds of thousands of armies, bands and arms, and hundreds of thousands may rise to salute you. Your dominion may extend over hundreds of thousands of human beings and hundreds of thousands of persons may rise to honor you. But if this honor is not accounted for in God's court, then all these efforts are futile."(1)

Observing the foolish nature of human beings, Guru Ji says: "(O' my friends), without meditation on God's Name all worldly attachment (leads to) entanglement. (But the human mind) is such that even if we warn, still the ignorant person remains blind (to all these warnings and is entangled in worldly affairs)."(1-pause)

Now switching to the worldly wealth, which most humans crave, Guru Ji comments: "We may earn millions, treasure millions, spend millions, millions may come and go, but if (in spite of this wealth, our) honor is not accounted for (or given any consideration in God's court), then we don't know where such souls are sent (because they are not given any place in heaven)."(2)

Next commenting on those who take pride in their knowledge, Guru Ji says: "One may expound on millions of (sacred texts), such as (Hindu) *Shastras* or like a *Pundit*, one may read millions of *Puranaas* (to earn the respect of the audience), but if this honor is not recognized (in God's court), then deem (all such efforts) as not approved."(3)

Guru Ji concludes the *shabad* by telling us the best way to obtain honor in God's court. He says: "(O' my friends), It is (only) by meditating on the Name of eternal God that true honor is obtained. (However), one obtains the Creator's Name by His grace only. O' Nanak, if day and night (God's Name) keeps residing in one's heart, then by His grace one is ferried across (the worldly ocean)."(4-1-31)

The message of this *shabad* is that we may get some false honor in the world through our riches, power, or scholarship. But to obtain true honor in God's court, we must cherish God's Name in our heart.

ਆਸਾ ਮਹਲਾ ੧ ॥

aasaa mehlāa 1.

ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ ॥

ḍeevaa mayraa ayk naam ḍukh vich paa-i-aa tayl.

ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ ॥੧॥

un chaanan oh sokhi-aa chookaa jam si-o mayl. ||1||

ਲੋਕਾ ਮਤ ਕੇ ਫਕਤਿ ਪਾਇ ॥

lokaa maṭ ko fakarh paa-ay.

ਲਖ ਮਤਿਆ ਕਰਿ ਏਕੋ ਏਕ ਰਤੀ ਲੇ ਭਾਇ ॥੧॥ ਰਹਾਉ ॥

lakh marhi-aa kar aykṭhay ayk raṭee lay bhaahi. ||1|| rahaa-o.

ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥

pind paṭal mayree kaysa-o kiri-aa sach naam karṭaar.

ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ ॥੨॥

aithai othai aagai paachhai ayhu mayraa aaḍhaar. ||2||

ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ ॥

gang banaaras sifaṭ tumaaree naavai aatam raa-o.

ਸਚਾ ਨਾਵਣੁ ਤਾਂ ਬੀਐ ਜਾਂ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥੩॥

sachaa naavan ṭaaⁿ thee-ai jaaⁿ ahinis laagai bhaa-o. ||3||

ਇਕ ਲੋਕੀ ਹੋਰੁ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ ॥

ik lokee hor chhamichharee baraaḥman vat pind khaa-ay.

ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ ॥੪॥੨॥੩੨॥

naanak pind bakhsees kaa kabahooⁿ nikhootas naahi. ||4||2||32||

Asa Mehla-1

As per Hindu tradition, when a person is about to die, that person is taken off the bed and is laid on the floor. Then a small-lighted lamp made out of flour dough is put on the hand so that it may provide light to the departing soul on its way to the next world. The dead body is then cremated by burning. Four days after the death, bones (now reverently called “flowers”) are collected from the ashes and are generally immersed in river Ganges at *Hardwar* (India) before *Kirya*. Also rolls of cooked rice are put on leaf plates to provide food for the departed soul. Thirteen days after death a Hindu priest performs *Kirya* or death ceremony by reading some mantras. Then three hundred sixty wicks are simultaneously lighted to provide light to the dead soul for one year, which is believed to be the time required for the soul to reach the next world.” In this *shabad*, Guru Ji tells us what kinds of ceremonies he would like to be performed upon his death and thus indirectly tells us what kinds of traditions we should follow upon the death of our relatives.

Guru Ji says: “(O’ my friends), for me God’s Name alone is the lamp (which provides me light both in this and the next world. In this lamp, I have) put the oil of (worldly) pain. The light of (God’s Name) has dried up this oil (of pain. In this way) has been eliminated any meeting (or dealing) with the demon of death.”(1)

Noting that some people may laugh at this concept of his, Guru Ji says: “O’ people, let no one make fun (of my idea), because just as a spark (of fire) can burn millions of wooden logs bound together, (similarly a tiny flame of God’s Name can burn down the sins of many births).” (1-pause)

Now commenting on the Hindu practice of making rice balls as food for dead ancestors, Guru Ji says: “The rice-balls upon the leafy plates and other rites performed for the dead are performed for me when I utter the true Name of the *Keshva* (the God of beauteous hair). For both here and hereafter, in past and in future, God is my support.”(2)

Guru Ji then addresses God and says: “(O’ God), for me singing Your praise is pilgrimage to *Ganges* and *Banaras*, where my soul takes its holy bath. (I believe) that true ablation (of the soul) takes place only when day and night one remains imbued with Your love.”(3)

Guru Ji concludes by referring to the ceremonial offering of rice balls under the supervision of a *Pundit*. He says: “(Although ceremonially) one rice ball is offered to gods and the other to the dead ancestors, (yet ultimately) it is the *Brahman* (or the priest) who rolls and eats these (and other dainty dishes. In this way these rice balls ultimately all get consumed), but O’ Nanak (if we meditate on God’s Name), the roll of (His) grace never gets exhausted.”(4-2-32)

The message of the *shabad* is that instead of doing various rites and rituals upon the death of a person, we should depend on God’s Name and praise for the betterment of our souls and that of our ancestors.

ਆਸਾ ਘਰੁ ੪ ਮਹਲਾ ੧

aasaa ghar 4 mehlaa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਦੇਵਤਿਆ ਦਰਸਨ ਕੈ ਤਾਈ ਦੂਖ ਭੂਖ ਤੀਰਥ ਕੀਏ ॥

dayviti-aa darsan kai ta-ee dookh bhookh
tirath kee-ay.

ਜੋਗੀ ਜਤੀ ਜੁਗਤਿ ਮਹਿ ਰਹਤੇ ਕਰਿ ਕਰਿ ਭਗਵੈ ਭੇਖ ਭਏ
॥੧॥

jogee jatee jugat meh rahtay kar kar
bhagvay bhaykh bha-ay. ||1||

ਤਉ ਕਾਰਣਿ ਸਾਹਿਬਾ ਰੰਗਿ ਰਤੇ ॥

ta-o kaaran saahibaa rang ratay.

ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਹੀ ਤੇਰੇ ਗੁਣ ਕੇਤੇ
॥੧॥ ਰਹਾਉ ॥

tayray naam anaykaa roop anantaa kahan na
jaahee tayray gun kaytay. ||1|| rahaa-o.

ਦਰ ਘਰ ਮਹਲਾ ਹਸਤੀ ਘੋੜੇ ਛੋਡਿ ਵਿਲਾਇਤਿ ਦੇਸ ਗਏ ॥

dar ghar mehlaa hastee ghorhay chhod
vilaa-it days ga-ay.

ਪੀਰ ਪੇਕਾਬਰ ਸਾਲਿਕ ਸਾਦਿਕ ਛੋਡੀ ਦੁਨੀਆ ਥਾਇ ਪਏ
॥੨॥

peer paykaaⁿbar saalik saadik chhodee
dunee-aa thaa-ay pa-ay. ||2||

ਸਾਦ ਸਹਜ ਸੁਖ ਰਸ ਕਸ ਤਜੀਅਲੇ ਕਾਪੜ ਛੋਡੇ ਚਮੜ ਲੀਏ
॥

saad sahj sukh ras kas tajee-alay kaaparrh
chhoday chamarh lee-ay.

ਦੁਖੀਏ ਦਰਦਵੰਦ ਦਰਿ ਤੇਰੈ ਨਾਮਿ ਰਤੇ ਦਰਵੇਸ ਭਏ ॥੩॥

dukhee-ay daradvand dar tayrai naam ratay
darvays bha-ay. ||3||

ਖਲੜੀ ਖਪਰੀ ਲਕੜੀ ਚਮੜੀ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਕੀਨੀ ॥

khallree khapree lakree chamree sikhaa
soot Dhotee keenⁿee.

ਤੂੰ ਸਾਹਿਬੁ ਹਉ ਸਾਂਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤਿ ਕੈਸੀ
॥੪॥੧॥੩੩॥

toon saahib ha-o saaⁿgee tayraa parannvai
naanak jaat kaisee. ||4||1||33||

Asa Ghar-4 Mehla-1

The history of the world is full of so many devotees and lovers of God who have gone to great lengths to see the sight of God. Such lovers of the Supreme Being have not hesitated to renounce the comforts of their princely mansions, and have gladly accepted living in jungles, wearing tattered clothes, or suffering like mendicants. To speak nothing of humans, it is believed that even gods have gone through hunger and pain and performed many pilgrimages in the hopes of seeing His sight. In this *shabad*, Guru Ji expresses his own longing for Him without having any kind of ego or arrogance.

Addressing God, he says: “O’ God, even gods suffered hunger and pain and roamed at holy places to see Your sight. The yogis and the celibates lived under discipline, while others wore ochre (orange) colored clothes and became hermits (for the sake of seeing Your sight).”(1)

Referring to such true devotees, Guru Ji says: “It is for Your sight, O’ my Master, that they remained imbued with Your love. (O’ God), many are Your names, infinite Your forms, and it cannot be said how many are Your merits.”(1-pause)

Continuing his loving adoration, Guru Ji says: “O’ God, many have forsaken their castles, elephants and horses and have wandered through foreign lands. The prophets, the seers, the spiritual guides, and Your faithful (devotees) abandoned the world (in Your love) and were approved by You.”(2)

Referring to other such devotees, who made different kinds of sacrifices to meet God, Guru Ji says: “(O’ God, there are others who) abandoned their pleasures and tastes, and forsaking (regular) clothes, they covered themselves with skins. Imbued with Your Name they became like pain-afflicted beggars at Your door.”(3)

Concluding his remarks, Guru Ji says: “O’ God, to seek You some wore skins, while others took to the begging bowl, Yogi’s staff, deer skins, hair tufts (and pony tails), sacred threads, and loin clothes (to show that they belonged to a particular sect or caste). But O’ God, Nanak submits that You are the Master and I am just Your disciple. Therefore, where is the need for (belonging to) any caste or creed?”(4-1-33)

The message of this *shabad* is that it does not matter what dress or code of conduct we adopt. As long as we love God from the core of our heart and meditate on His Name, God would certainly listen to our prayers and would one day bless us with His blissful sight.

ਪੰਨਾ ੩੫੯

SGGS P-359

ਆਸਾ ਘਰੁ ੫ ਮਹਲਾ ੧

aasaa ghar 5 mehlaa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oᳵkaar satgur prasaad.

ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ ॥
ਬਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ ॥੧॥

bheetar panch gupat man vaasay.
thir na raheh jaisay bhaveh udaasay. ||1||

ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਬਿਰੁ ਨ ਰਹੈ ॥
ਲੋਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੈ
॥੧॥ ਰਹਾਉ ॥

man mayraa da-i-aal saytee thir na rahai.
lobhee kaptee paapee paakhandee maa-i-aa
adhik lagai. ||1|| rahaa-o.

ਫੂਲ ਮਾਲਾ ਗਲਿ ਪਹਿਰਉਗੀ ਹਾਰੋ ॥
ਮਿਲੈਗਾ ਪ੍ਰੀਤਮੁ ਤਬ ਕਰਉਗੀ ਸੀਗਾਰੋ ॥੨॥

fool maalaa gal pahir-ugee haaro.
milaigaa pareetam tab kar-ugee seegaaro. ||2||

ਪੰਚ ਸਖੀ ਹਮ ਏਕੁ ਭਤਾਰੋ ॥
ਪੇਡਿ ਲਗੀ ਹੈ ਜੀਅਤਾ ਚਾਲਣਹਾਰੋ ॥੩॥

panch sakhee ham ayk bhataaro.
payd lagee hai jee-arhaa chaalanhaaro. ||3||

ਪੰਚ ਸਖੀ ਮਿਲਿ ਰੁਦਨੁ ਕਰੇਹਾ ॥
ਸਾਹੁ ਪਜੂਤਾ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਲੇਖਾ ਦੇਹਾ ॥੪॥੧॥੩੪॥

panch sakhee mil rudan karayhaa.
saahu pajootaa paranvat naanak laykhaa dayhaa.
||4||1||34||

Asa Mehla-1

One beauty of *Gurbani* is that instead of condemning humans for their faults and evil tendencies, Guru Ji puts himself in the position of those mistaken mortals and then shows by his personal example how to recognize our faults and try to follow the right path. In this *shabad*, he uses the metaphor of a young bride to comment on evil desires in our mind.

On behalf of that bride who notes that she is being influenced by her desires and lusts, Guru Ji says: “Within my mind are hiding the five (evil demons of lust, anger, greed, attachment and ego). They do not remain still and keep wandering like those people who roam around after getting disenchanted (from their households).”(1)

Giving the gist of tribulations through which the mind of a general human soul (bride) is going through, Guru Ji says: “My mind doesn’t remain still (and attuned) to the merciful God. It is too much influenced by worldly riches; therefore it has become greedy, deceitful, and a hypocritical sinner.”(1-pause)

Continuing to express the inner feelings of that soul bride, Guru Ji says: “(In such circumstances, what is the use of decking myself. I think I would only) adorn myself when I meet my beloved Groom and then I would wear the garland of flowers around my neck.”(2)

Now speaking on behalf of the five sense faculties of sight, smell, sound, touch, and taste, Guru Ji states: “We five friends have one groom (the soul). But this has been the tradition: that the soul must depart from the world.”(3)

Describing the end result, Guru Ji says: “(When the soul departs), the five sense faculties may jointly bewail. But, O’ Nanak, it is the soul who is caught and has to account (for all the deeds done in the human body).” (4-1-34)

The message of this *shabad* is that we should not let our soul be misguided into wrong paths by the desires of our sense faculties, because in the end it is the soul, which has to suffer the consequences.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਆਸਾ ਘਰੁ ਏ ਮਹਲਾ ੧ ॥

aasaa ghar 6 mehlaa 1.

ਮਨੁ ਮੋਤੀ ਜੇ ਗਹਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੂਤ ਧਾਰੀ ॥

man motee jay gahnaa hovai pa-un hovai
soot Dhaaree.

ਖਿਮਾ ਸੀਗਾਰੁ ਕਾਮਣਿ ਤਨਿ ਪਹਿਰੈ ਰਾਵੈ ਲਾਲ ਪਿਆਰੀ
॥੧॥

khimaa seegaar kaaman tan pahirai raavai
laal pi-aaree. ||1||

ਲਾਲ ਬਹੁ ਗੁਣਿ ਕਾਮਣਿ ਮੋਹੀ ॥
ਤੋਰੇ ਗੁਣ ਹੋਹਿ ਨ ਅਵਰੀ ॥੧॥ ਰਹਾਉ ॥

laal baho guṇ kaaman mohee.
tayray guṇ hohi na avree. ||1|| rahaa-o.

ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਲੇ ਪਹਿਰੈ ਦਾਮੋਦਰੁ ਦੰਤੁ ਲੇਈ ॥
ਕਰ ਕਰਿ ਕਰਤਾ ਕੰਗਨ ਪਹਿਰੈ ਇਨ ਬਿਧਿ ਚਿਤੁ ਧਰੇਈ
॥੨॥

har har haar kanth lay pahirai daamodar dant
lay-ee.
kar kar kartaa kangan pahirai in biDh chit
Dharay-ee. ||2||

ਮਧੁਸੂਦਨੁ ਕਰ ਮੁੰਦਰੀ ਪਹਿਰੈ ਪਰਮੇਸਰੁ ਪਟੁ ਲੇਈ ॥
ਧੀਰਜੁ ਧਤੀ ਬੰਧਾਵੈ ਕਾਮਣਿ ਸ੍ਰੀਰੰਗੁ ਸੁਰਮਾ ਦੇਈ ॥੩॥

maDhusoodan kar mundree pahirai
paryaysar pat lay-ee.
Dheeraj Dharhee bandDhaavai kaaman
sareerang surmaa day-ee. ||3||

ਮਨ ਮੰਦਰਿ ਜੇ ਦੀਪਕੁ ਜਾਲੇ ਕਾਇਆ ਸੇਜ ਕਰੇਈ ॥
ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੈ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗੁ ਕਰੇਈ
॥੪॥੧॥੩੫॥

man mandar jay deepak jaalay kaa-i-aa sayj
karay-ee.
gi-aan raa-o jab sayjai aavai ta naanak bhog
karay-ee. ||4||1||35||

Asa Mehla-1

In this *shabad*, Guru Ji continues the metaphor of a young sincere bride who craves to unite with her beloved and decks herself with all kinds of ornaments and beautiful dresses to win over his love. In this case the human soul is the bride, and God is the groom. Guru Ji describes the kind of spiritual dresses, ornaments, and cosmetics the human soul needs to deck her with to win over her beloved groom (God).

He says: “If the (human soul) makes her mind like a pure pearl, and repetition of God’s Name with every breath becomes the thread to string the pearls into a necklace, and if she wears the ornaments of compassion and forgiveness on her body, then becoming a beloved of her Groom she enjoys His union.”(1)

Therefore going into prayer mode, Guru Ji addresses God as if he himself is such a bride who has been captivated by Him. Guru Ji says: “O’ my Beloved, so many are Your merits that this bride (soul) has been completely fascinated (by You. She cannot see unique) merits like Yours in anyone else.”(1-pause)

Continuing the metaphor of the loving bride, he says: “Making a necklace of continuous remembrance of God (the bride soul should) wear it around her neck. She should make God’s Name her tooth brush, and service of the Creator the bracelets on her hands. In this way her mind would remain attuned (to God).”(2)

But that is not all. Just as a typical Indian bride decks herself in many other ways, he recommends additional spiritual decorations. He says: “(A bride soul should) make meditation on God as her ring and the repetition of God’s Name as the silken robe. She should weave patience into her plaited hair and apply the pigment of God’s love (in her eyes).”(3)

In closing, Guru Ji says: “O’ Nanak, she must kindle the lamp of divine knowledge in her mind’s mansion and make her heart as the couch for her groom. In this state of prepared

mind, when God the giver of wisdom becomes manifest on the couch (of her heart, then the bride soul) enjoys (the bliss of His Union).”(4-1-35)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, then we need to beautify our mind with such spiritual qualities as immaculate conduct, compassion, patience and divine knowledge, and keep meditating on His Name with true love and devotion.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਕੀਤਾ ਹੋਵੈ ਕਰੇ ਕਰਾਇਆ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ਭਾਈ ॥

ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਕੀਤੇ ਕਿਆ ਚਤੁਰਾਈ
॥੧॥

ਤੇਰਾ ਹੁਕਮੁ ਭਲਾ ਤੁਧੁ ਭਾਵੈ ॥

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਸਾਚੇ ਨਾਮਿ ਸਮਾਵੈ ॥੧॥
ਰਹਾਉ ॥

ਕਿਰਤੁ ਪਇਆ ਪਰਵਾਣਾ ਲਿਖਿਆ ਬਾਹੁੜਿ ਹੁਕਮੁ ਨ
ਹੋਈ ॥

ਜੈਸਾ ਲਿਖਿਆ ਤੈਸਾ ਪੜਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ ॥੨॥

ਜੇ ਕੋ ਦਰਗਹ ਬਹੁਤਾ ਬੋਲੈ ਨਾਉ ਪਵੈ ਬਾਜਾਰੀ ॥

ਸਤਰੰਜ ਬਾਜੀ ਪਕੈ ਨਾਹੀ ਕਚੀ ਆਵੈ ਸਾਰੀ ॥੩॥

ਨਾ ਕੋ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਨਾ ਕੋ ਮੂਰਖੁ ਮੰਦਾ ॥

ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾ ਕਉ ਕਹੀਐ ਬੰਦਾ
॥੪॥੨॥੩੬॥

aasaa mehlaa 1.

keetaa hovai karay karaa-i-aa tis ki-aa kahee-ai
bhaa-ee.

jo kichh karna so kar rahi-aa keetai ki-aa
chaturaa-ee. ||1||

tayraa hukam bhala tuDh bhaavai.

naanak taa ka-o milai vadaa-ee saachay naam
samaavai. ||1|| rahaa-o.

kirat pa-i-aa parvaanaa likhi-aa baahurh hukam
na ho-ee.

jaisaa likhi-aa taisaa parhi-aa mayt na sakai
ko-ee. ||2||

jay ko dargeh bahutaa bolai naa-o pavai
baajaaree.

satranj baajee pakai naahee kachee aavai
saaree. ||3||

naa ko parhi-aa pandit beenaa naa ko moorakh
mandaa.

bandee andar sifata karaa-ay taa ka-o kahee-ai
bandaa. ||4||2||36||

Asa Mehla-1

Often we complain: why God has done this to us, why has He not given us more riches, or what did we do wrong that we have to suffer such fate? Some times we go to the extent of complete rebellion against God and do all kinds of foolish things, which bring us even more suffering and pain. In this *shabad*, Guru Ji tells us why all these protests of ours are in vain, and how to live contently in God's will.

He says: "(O' my friends), that alone happens, (which God makes His) creature do. (Therefore), what can we say to that (creature), O' my brother? Whatever He has to do, He is doing that; of what avail is any cleverness of the (creatures) created by Him?"(1)

Therefore as far as Guru Ji is concerned, he says: "O' God, Your will is sweet, because it pleases You. Nanak (says) that that person alone receives honor who (while living according to Your will) remains absorbed in (Your) eternal Name."(1-pause)

Next commenting on the preordained destinies of humans, Guru Ji says: “In accordance with (the sum-total) of our past deeds, our destiny is pre-written. That order doesn’t get changed. As is the pre-written order of God, in accordance with that our fate continues manifesting and no one can erase it.”(2)

Next commenting on the attempts to change God’s commands, Guru Ji says: “If some one keeps making objections on one’s pre-ordained destiny, it doesn’t help at all, and such a one becomes known as a cheap talkative person. Just as in the game of chess (or *chauparr*), one is not considered a winner unless all one’s pieces have reached their home, similarly (the person who doesn’t live in accordance with God’s will remains a loser in life).”(3)

Guru Ji concludes this *shabad* by cautioning us against calling anyone a fool, or considering ourselves as wise persons. He says: “(In reality), no one is literate, learned or wise, nor is there any ignorant or evil person. When (God) makes a person praise Him while living within His will, only then is that person called a true human being.”(4-2-36)

The message of this *shabad* is that instead of criticizing others as good or bad, right or wrong, or complaining about our own fate, we should simply pray to God to bless us with this wisdom that we happily submit to His Will and remain absorbed in singing His praise.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦ੍ਰਾ ਖਿੰਥਾ ਖਿਮਾ ਹਵਾਵਉ ॥

ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ
॥੧॥

ਪੰਨਾ ੩੬੦

ਬਾਬਾ ਜੁਗਤਾ ਜੀਉ ਜੁਗਹ ਜੁਗ ਜੋਗੀ ਪਰਮ ਤੰਤ ਮਹਿ ਜੋਗੰ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਇਆ ਗਿਆਨ ਕਾਇਆ ਰਸ ਭੋਗੰ
॥੧॥ ਰਹਾਉ ॥

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸਉ ਕਲਪ ਤਿਆਗੀ ਬਾਦੰ ॥

ਸਿੰਝੀ ਸਬਦੁ ਸਦਾ ਧੁਨਿ ਸੋਹੈ ਅਹਿਨਿਸਿ ਯੂਰੈ ਨਾਦੰ ॥੨॥

ਪਤੁ ਵੀਚਾਰੁ ਗਿਆਨ ਮਤਿ ਡੰਡਾ ਵਰਤਮਾਨ ਬਿਭੂਤੰ ॥

ਹਰਿ ਕੀਰਤਿ ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਤੀਤੰ ॥੩॥

ਸਗਲੀ ਜੋਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ ਅਨੇਕੰ ॥

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਬਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ
॥੪॥੩॥੩੭॥

aasaa mehlaa 1.

gur kaa sabad manai meh mundraa khinthaa
khimaa hadhaava-o.

jo kichh karai bhala kar maan-o sahj jog
nidh paava-o. ||1||

SGGS P-360

baabaa jugtaa jee-o jugah jug jogee param
tant meh joga^N.

amrit naam niranjan paa-i-aa gi-aan kaa-i-aa
ras bhoga^N. ||1|| rahaa-o.

siv nagree meh aasan baisesa-o kalap ti-aagee
baad^N.

sinjee sabad sadaa dhun sohai ahinis poorai
naad^N. ||2||

pat veechaar gi-aan mat danda varatmaan
bhibhoot^N.

har keerat rahraas hamaaree gurmukh panth
ateet^N. ||3||

saglee jot hamaaree sammi-aa naanaa varan
anayka^N.

kaho naanak sun bharthar jogee paarbarahm
liv ayka^N. ||4||3||37||

Asa Mehla-1

One salient feature of Guru Ji's poetry is that wherever he goes and with whomsoever he talks, he converses in the language of that place and that person to convey his point of view. In this *shabad*, he talks to a *Yogi* (a sect of Hindu ascetics, who believe in living in jungles and mountains, and breathing exercises, and claim that such practices help them unite with God). As per their customs, the *yogis* wear special kinds of earrings made of glass or wood, wear a patched coat, smear their bodies with ashes, carry a small horn, a staff, and a small two pronged wooden stick to support their arms. Guru Ji tells that *Yogi* (named *Bharthar*), what kinds of symbols he is using and how he is trying to unite with God.

He says: "(O *Yogi*, I consider) the Guru's word (enshrined) in the mind as my earrings, and I wear the patched coat of compassion. Whatever God does, I deem that as the best thing. In this effortless way I obtain the treasure of *Yoga* (or union with God)." (1)

Stating in a nutshell the essence of this type of *Yoga* (or the way to unite with God) and describing his own experience, Guru Ji says: "O' my respected sire, the one who is attuned to God for all ages, is a true *Yogi*. I have obtained the nectar Name of that immaculate God, and I am enjoying the bliss of (divine) wisdom in my body." (1-pause)

Comparing his own conduct with the common practices and postures of *Yoga*, Guru Ji says: "(O *Yogi*) I have renounced the thoughts of (worldly) strife and desires; instead I sit attuned to the thoughts of God. Within me is ringing the word of the Guru. (For me), this is the melodious tune of the horn which my mind is playing day and night." (2)

Now comparing his spiritual practices to the *Yogi's* outward symbols, Guru Ji says: "Reflection (on God's merits) is my begging bowl, awakened intellect is my staff. To deem God's presence everywhere is my ashes. To sing His praise is my daily routine. To live according to Guru's instruction is my ascetic path." (3)

Concluding the description of his type of *Yoga*, Guru Ji addresses *Bharthar Yogi* with whom he was talking, and says: "To see God's light in its myriad ways in all creatures is my arms' support. Nanak says listen O' *Bharthar yogi*, to remain attuned to the all-pervading God is my only passion." (4-3-37)

The message of this *shabad* is that the best way to concentrate and unite with God is to be always imbued with love for God and to see His light in all creatures.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਗੁਰੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਪਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ
ਪਾਈਐ ॥

ਭਾਣੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ
॥੧॥

ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੋ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ
ਰਹਿਆ ॥

ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦੁ ਅਨਾਹਦ ਗਹਿਆ
॥੧॥ ਰਹਾਉ ॥

aasaa mehlaa 1.

gurh kar gi-aan Dhi-aan kar Dhaavai kar
karnee kas paa-ee-ai.

bhaathee bhavan paraym kaa pochaa it ras
ami-o chu-aa-ee-ai. ||1||

baabaa man matvaaro naam ras peevai sahj
rang rach rahi-aa.

ahinis banee paraym liv laagee sabad anaahad
gahi-aa. ||1|| rahaa-o.

ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ
ਕਰੇ ॥

ਅੰਮ੍ਰਿਤੁ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਫੂਫੈ ਭਾਉ ਧਰੇ ॥੨॥

ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਪੀਵਤੁ ਹੀ ਪਰਵਾਣੁ ਭਇਆ
॥

ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮੁ ਹੋਵੈ ਮੁਕਤਿ ਬੈਠੈ ਕਰੈ ਕਿਆ
॥੩॥

ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੈ ॥

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਬਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤੁ ਧਾਰੈ
॥੪॥੪॥੩੮॥

poora saach pi-aalaa sehjay tiseh pee-aa-ay
jaa ka-o naḁar karay.

amrit̄ kaa vaapaaree hovai ki-aa mad̄
chhoochhai bhaa-o Dharay. ||2||

gur kee saakh̄ee amrit̄ ban̄ee peevat̄ hee
parvaan̄ bh̄a-i-aa.

ḁar ḁarsan kaa pareet̄am hovai mukat̄
baikunth̄ay karai ki-aa. ||3||

siftee raṁaa sad̄ bairaagee joo-ai janam na
haarai.

kaho naanak sun̄ bh̄arthar jogee kh̄eevaa
amrit̄ Dhaarai. ||4||4||38||

Asa Mehla-1

In the previous *shabad*, while talking with a yogi named *Bharthar* Guru Ji explained to him the kinds of spiritual merits and practices he had acquired and adopted to obtain union with God. In addition to their outward symbols, the yogis distill and drink specially fermented liquor. They think that it helps them in their meditation and concentration. In this *shabad*, continuing his discourse with *Bharthar yogi*, Guru Ji tells him what ingredients we should put and in what way we should distil the spiritual intoxicant to help us get attuned to God and how to prepare it.

So addressing that yogi, he says: “(O’ *Bharthar*), we should put the molasses of divine knowledge, the *Mohua* flowers of meditation (on God’s Name, as the basic ingredient to extract alcohol, and the ferment of) bark of good deeds. To burn away bodily attachments should be our furnace. The loving adoration (of God) should be the coolant to condense the alcohol vapors into liquid. This is how we obtain a steady stream of divine nectar.”(1)

Describing the kind of relaxation one enjoys upon drinking the brew described above, Guru Ji says: “O’ sire, in this way, by drinking the nectar of Name the mind grows intoxicated and effortlessly remains imbued with (divine) love. Day and night it remains intoxicated and attuned to the loving adoration (of God) and keeps holding onto the unstuck melody of the (divine) word.”(1-pause)

However Guru Ji cautions that not everybody can enjoy such an elixir. He says: “Such a cup of true (enjoyment), God imperceptibly gives only to that person upon whom He casts His glance of grace. The person who once (tastes this divine nectar becomes the merchant of this kind of divine alcohol only). Such a person doesn’t love (or care for) the false worldly alcohols (whose intoxication soon fades away).”(2)

Further describing the merits of this nectar of Name, Guru Ji says: “Through Guru’s guidance, the one who has partaken this nectar (of Name), just upon drinking it that one is approved (in God’s court). The one who becomes a lover of God’s gate (His sight), for that one salvation or heaven don’t hold any sway.”(3)

In closing, Guru Ji says: “The one who is imbued with God’s praise always remains detached (from worldly attachments), and does not lose one’s life in gamble. Says Nanak, hear O’ *Bharthar*, such a yogi always remains intoxicated with the nectar (of God’s Name).”(4-4-38)

The message of this *shabad* is that instead of resorting to drugs or alcohol to feel elated or in high spirits, we should meditate on God's Name and remain intoxicated with God's loving adoration.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ ॥

ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ ॥

ਏਤੀ ਮਾਰ ਪਈ ਕਰਲਾਣੇ ਤੈ ਕੀ ਦਰਦੁ ਨ ਆਇਆ ॥੧॥

ਕਰਤਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਈ ॥

ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ ॥੧॥
ਚਹਾਉ ॥

ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ ॥

ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ ॥

ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ ॥੨॥

ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ ॥

ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ ॥

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ
॥੩॥੫॥੩੯॥

aasaa mehlaa 1.

khuraasaan khasmaanaa kee-aa hindusataan
daraa-i-aa.

aapai dos na day-ee kartaa jam kar mugal
charhaa-i-aa.

aytee maar pa-ee karlaanay taiⁿ kee darad na
aa-i-aa. ||1||

kartaa tooⁿ sabhnaa kaa so-ee.

jay saktaa saktay ka-o maaray taa man ros
na ho-ee. ||1|| rahaa-o.

saktaa seehu maaray pai vagai khasmai saa
pursaa-ee.

raatan vigaarh vigo-ay kuteeⁿ mu-i-aa saar na
kaa-ee.

aapay jorh vichhorhay aapay vaykh tayree
vadi-aa-ee. ||2||

jay ko naa-o Dharaa-ay vadaa saad karay
man bhaanay.

khasmai nadree keerhaa aavai jaytay chugai
daanay.

mar mar jeevai taa kichh paa-ay naanak
naam vakhaanay. ||3||5||39||

Asa Mehla-1

It is believed that Guru Ji uttered this *shabad*, when *Ibrahim Lodhi*, the last of the *Pathan* kings was ruling India. At that time great chaos and corruption was prevailing, and Indian masses were living in a state of great turmoil and tyranny. At about the same time, *Khurasaan* (a territory on the east of Iran and west of Afghanistan) was going through similar circumstances. But it was saved from further bloodshed when a *Mughal* invader *Baabar* occupied its throne. Then he proceeded further to occupy India and establish the *Mughal* dynasty, which lasted over two hundred years, before being replaced by the British rule. In this *shabad*, Guru Nanak Dev Ji comments on the rapine, plunder, and tyranny, which *Baabar* inflicted on the small town of *Saiddpur* where Guru Nanak Dev Ji was staying at that time.

He says: “(God), took care of *Khurasaan*, but terrified India. (However) the Creator doesn't take the blame on Himself, turning the *Mughal* (*Baabar*) into the demon of death, He made him march (over India).”

Expressing his hurt and outrage at the indiscriminate killings of innocent people, Guru Ji says: “(O' God, during the attack on *Saiddpur*), so much tyranny was inflicted on the people that they cried out in pain. (I wonder), did You not feel any pity (for the people at this time)?”(1)

As if continuing his talk with God, Guru Ji then says: “O’ God, You are the Creator of all beings, (why then did You allow innocent people to be tortured like that)? O’ God, if a powerful person hits another (equally) powerful person, then one doesn’t feel any protest in the mind.” (1-pause)

Yet looking at the powerful armies of *Babar*, who were mercilessly killing poor defenseless people, speaking metaphorically, Guru Ji says: “However, (O’ God) if a powerful lion falls upon a flock of sheep, then (don’t You think that) the master of the flock has to answer as to (why he didn’t protect the sheep)?”

Commenting further on oppression of *Babar’s* soldiers, he says: “These dog (like *Mughal* soldiers) have so mutilated the jewel-like (bodies of innocent people) that nobody can recognize or take care of the dead.” (2)

(Now, as if finding the answer to his question, Guru Ji says: “O’ God, on Your own, You unite and separate (Your beings). I see in this also a sign of Your greatness.”(3)

Guru Ji concludes the *shabad* with a general comment and lesson for us. He says: “Even if one assumes a great Name and indulges in pleasures of the mind, in the eyes of the Master is still a worm for all the days that one lasts. But O’ Nanak, the one (who so completely controls one’s worldly desires), as if one is dead even when alive, and meditates on (God’s Name), only that one obtains some (profit of human life).” (4-5-39)

The message of this *shabad* is that all the pains, sufferings and other tragedies happen under the will and full knowledge of God. But instead of complaining or trying to understand why He allows these tragedies to happen, we should accept all these as His will, kill our own self-conceit, and meditate on God’s Name.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੩

raag aasaa ghar 2 mehlaa 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oᳵkaar satgur parsaad.

ਹਰਿ ਦਰਸਨੁ ਪਾਵੈ ਵਡਭਾਗਿ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਚੈ ਬੈਰਾਗਿ ॥
ਖਟੁ ਦਰਸਨੁ ਵਰਤੈ ਵਰਤਾਰਾ ॥

har darsan paavai vadbhaag.
gur kai sabad sachai bairaa.
khat darsan vartai vartaaraa.

ਪੰਨਾ ੩੬੧

SGGS P-361

ਗੁਰ ਕਾ ਦਰਸਨੁ ਅਗਮ ਅਪਾਰਾ ॥੧॥

gur kaa darsan agam apaaraa. ||1||

ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੁਕਤਿ ਗਤਿ ਹੋਇ ॥
ਸਾਚਾ ਆਪਿ ਵਸੈ ਮਨਿ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

gur kai darsan mukat gat ho-ay.
saachaa aap vasai man so-ay. ||1|| rahaa-o.

ਗੁਰ ਦਰਸਨਿ ਉਧਰੈ ਸੰਸਾਰਾ ॥
ਜੇ ਕੇ ਲਾਏ ਭਾਉ ਪਿਆਰਾ ॥
ਭਾਉ ਪਿਆਰਾ ਲਾਏ ਵਿਰਲਾ ਕੋਇ ॥
ਗੁਰ ਕੈ ਦਰਸਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੨॥

gur darsan uDhrai sansaaraa.
jay ko laa-ay bhaa-o pi-aaraa.
bhaa-o pi-aaraa laa-ay virvaa ko-ay.
gur kai darsan sadaa sukh ho-ay. ||2||

ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੋਖ ਦੁਆਰੁ ॥

gur kai darsan mokh du-aar.

ਸਤਿਗੁਰੁ ਸੇਵੈ ਪਰਵਾਰ ਸਾਧਾਰੁ ॥
ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ ॥
ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ ਖਾਹੀ ॥੩॥

satgur sayvai parvaar saaDhaar.
niguray ka-o gat kaa-ee naahee.
avgan muthay chotaa khaahee. ||3||

ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥
ਗੁਰਮੁਖਿ ਤਾ ਕਉ ਲਗੈ ਨ ਪੀਰ ॥
ਜਮਕਾਲੁ ਤਿਸੁ ਨੋਤਿ ਨ ਆਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ ॥੪॥੧॥੪੦॥

gur kai sabad sukh saa^{nt} sareer.
gurmukh taa ka-o lagai na peer.
jamkaal tis nayrh na aavai.
naanak gurmukh saach samaavai. ||4||1||40||

RAAG ASA GHAR-2

Mehla-3

In Hinduism, six sacred texts or *Shastra's* are considered very important books on the subject of salvation. These six books, also called *Darsans*, are: *Saankh*, *Niyaiy*, *Vaishashik*, *Meemansa*, *Yoga*, and *Vidaant*. In those days, and to some extent even now, it was a common practice to hold special discourses on these books and explore different ways to obtain salvation. In this *shabad*, Guru Ji tells us what is the best *shastra* or the text by following which a person can obtain salvation not only for one self, but also for one's entire family.

Guru Ji begins by saying: "It is only by great good fortune that a person obtains (the opportunity to see) the sight of God. (One obtains this sight by) following the Guru's word, and feeling the loving pain of separation from the eternal (God). Even though at present the six (Hindu) *Darsans* are being propagated (in the world), the philosophy explained by the Guru's *Darshan* (the Guru's word) is limitless and beyond comprehension (of ordinary sense faculties)." (1)

Stating the merit of Guru's *Darshan*, he says: "By following the teachings of the Guru one attains the state of salvation and the eternal God Himself comes to abide in one's heart." (1-pause)

Continuing to describe the merits of Guru's way, one says: "By following the *shastra* (or the way prescribed) by the Guru, the entire world is saved, (if) one imbues one self with the love (of Guru's teachings). But only a rare person embraces such (true) love (for Guru's teachings). By following the Guru's philosophy one always obtains peace." (2)

Listing additional merits of following the Guru, and also describing the fate of those who do not have any Guru to follow, one says: "By following Guru's system one finds the gate (or way) to salvation (from evil tendencies). By following the Guru, one becomes a source of (spiritual) support to one's (entire) family. (But) the person without (the guidance of the) Guru doesn't attain any (higher spiritual) status. Being deceived by evil habits, one suffers punishments." (3)

In conclusion, Guru Ji says: "By following the Guru's word (of advice) comfort and peace prevail in the body. The one who follows the Guru is never afflicted with any pain. Even the demon (or fear) of death does not come near such a person. O' Nanak, a Guru's follower merges in the eternal God." (4-1-40)

The message of this *shabad* is that if we want to enjoy peace and comfort, and ultimately merge in the eternal God, then instead of following any other books or philosophies, we

should devotedly read, understand, and faithfully follow *Gurbani* (the Guru's word as contained in *Guru Granth Sahib Ji*).

Detail of shabads: Guru Nanak Dev Ji=39, Guru Amar Das Ji=1, Total=40

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਸਬਦਿ ਮੁਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਤਿਲੁ ਨ ਤਮਾਇ ॥
ਨਿਰਭਉ ਦਾਤਾ ਸਦਾ ਮਨਿ ਹੋਇ ॥
ਸਚੀ ਬਾਣੀ ਪਾਏ ਭਾਗਿ ਕੋਇ ॥੧॥
ਗੁਣ ਸੰਗੁਹੁ ਵਿਚਹੁ ਅਉਗੁਣ ਜਾਹਿ ॥
ਪੂਰੇ ਗੁਰੁ ਕੈ ਸਬਦਿ ਸਮਾਹਿ ॥੧॥ ਰਹਾਉ ॥

sabad mu-aa vichahu aap gavaa-ay.
satgur sayvay til na tmaa-ay.
nirbha-o daataa sadaa man ho-ay.
sachee baanee paa-ay bhaag ko-ay. ||1||
gun sangrahu vichahu a-ogun jaahi.
pooray gur kai sabad samaahi. ||1|| rahaa-o.

ਗੁਣਾ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਗੁਣ ਜਾਣੈ ॥
ਅੰਮ੍ਰਿਤੁ ਸਬਦਿ ਨਾਮੁ ਵਖਾਣੈ ॥
ਸਾਚੀ ਬਾਣੀ ਸੁਚਾ ਹੋਇ ॥
ਗੁਣ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ ॥੨॥

gunaa kaa gaahak hovai so gun jaanai.
amrit sabad naam vakhaanai.
saachee baanee soochaa ho-ay.
gun tay naam paraapat ho-ay. ||2||

ਗੁਣ ਅਮੋਲਕ ਪਾਏ ਨ ਜਾਹਿ ॥
ਮਨਿ ਨਿਰਮਲ ਸਾਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥
ਸੇ ਵਡਭਾਗੀ ਜਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ॥
ਸਦਾ ਗੁਣਦਾਤਾ ਮੰਨਿ ਵਸਾਇਆ ॥੩॥

gun amolak paa-ay na jaahi.
man nirmal saachai sabad samaahi.
say vadbhaagee Jin naam Dhi-aa-i-aa.
sadaa gundaataa man vasaa-i-aa. ||3||

ਜੇ ਗੁਣ ਸੰਗ੍ਰਹੈ ਤਿਨੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥
ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਗੁਣ ਗਾਉ ॥
ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਨਾਨਕ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੪॥੨॥੪॥

jo gun sangrahai tin balihaarai jaa-o.
dar saachai saachay gun gaa-o.
aapay dayvai sahj subhaa-ay.
naanak keemat kahan na jaa-ay. ||4||2||41||

Asa Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy peace and comfort and ultimately merge in the eternal God, then instead of following any other books or philosophies, we should devotedly read, understand, and faithfully act on *Gurbani* (the Guru's word). In this *shabad*, he explains in detail what happens when we follow *Gurbani*.

He says: "By reflecting on the Guru's word, the one who dies to the self, sheds the self-(conceit) from within. Such a person truly serves the true Guru without having an iota of greed. In that person's mind always abides the fearless beneficent Giver. But only by great good fortune does a rare person obtain to the eternal God by following (*Gurbani*) the true word of the Guru."(1)

Therefore Guru Ji says: "(O' my friends), when you accumulate (spiritual) merits, then (automatically) the demerits from within you go away, and through the word of the true Guru, you will merge (in God)."(1-pause)

Guru Ji then comments: "Only the one who is the seeker of (spiritual) merits knows the worth of these merits. By following the Guru's word (or instruction), one meditates on (God's)

Name. By following the true word, one's mind becomes pure. By acquiring these merits, God's Name (God's light and grace) is obtained."(2)

Guru Ji then stresses: "These invaluable merits cannot be acquired (easily. Only) when one's mind becomes pure by following the true Guru's instruction, these merits themselves come to reside in one's mind. Therefore, very fortunate are they who have meditated on (God's) Name and have always cherished the Donor of these merits in their minds."(3)

In the end, Guru Ji says: "I am a sacrifice to those who acquire these virtues, (because), at the door of the eternal God, they sing His true praises. On His own (that God) blesses one with these merits, and then one remains in a state of equipoise. O' Nanak, the worth (of such a fortunate person) cannot be described."(4-2-41)

The message of this *shabad* is that following *Gurbani* (the Guru's word) we should shed our self-conceit, and sing praises of God without having an iota of greed. Then on His own God would bless us with other divine virtues and come to reside in our heart.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlāa 3.

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ॥
ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿ ਮਿਲਾਈ ॥
ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥
ਆਪਣੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ ॥੧॥

satgur vich vadee vadi-aa-ee.
chiree vichhunay mayl milaa-ee.
aapay maylay mayl milaa-ay.
aarpnee keemaṭ aapay paa-ay. ||1||

ਹਰਿ ਕੀ ਕੀਮਤਿ ਕਿਨ ਬਿਧਿ ਹੋਇ ॥
ਹਰਿ ਅਪਰੰਪਰੁ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲੈ
ਜਨੁ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

har kee keemaṭ kin biḍh ho-ay.
har aprampar agam agochar gur kai sabad milai
jan ko-ay. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਜਾਣੈ ਕੋਇ ॥
ਵਿਰਲੇ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
ਉਚੀ ਬਾਣੀ ਉਚਾ ਹੋਇ ॥
ਗੁਰਮੁਖਿ ਸਬਦਿ ਵਖਾਣੈ ਕੋਇ ॥੨॥

gurmukh keemaṭ jaṅgai ko-ay.
virlay karam paraapat ho-ay.
oochee baṅee oochaa ho-ay.
gurmukh sabad vakhaṅgai ko-ay. ||2||

ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਦਰਦੁ ਸਰੀਰਿ ॥
ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਉਤਰੈ ਪੀਰ ॥
ਬਿਨੁ ਗੁਰੁ ਭੇਟੇ ਦੁਖੁ ਕਮਾਇ ॥
ਮਨਮੁਖਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ ॥੩॥

vin naavai dukh darad sareer.
satgur bhaytay taa utrai peer.
bin gur bhaytay dukh kamaa-ay.
manmukh bahutee milai sajaa-ay. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਅਤਿ ਰਸੁ ਹੋਇ ॥
ਪੀਵਤ ਰਹੈ ਪੀਆਏ ਸੋਇ ॥
ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਹਰਿ ਰਸੁ ਪਾਏ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਗਤਿ ਪਾਏ ॥੪॥੩॥੪੨॥

har kaa naam meethaa at ras ho-ay.
peevaṭ rahai pee-aa-ay so-ay.
gur kirpaa tay har ras paa-ay.
naanak naam raṭay gaṭ paa-ay. ||4||3||42||

Asa Mehla-3

In the previous *shabad* Guru Ji advised us that following *Gurbani* (the Guru's word), we should shed off our self-conceit and sing praises of God without having an iota of greed. Then on His own, God would bless us with other divine virtues and come to reside in our heart. In this *shabad*, Guru Ji again describes the glory of the true Guru and his instruction.

He says: “(O’ my friends), this is the great merit in the true Guru, that he unites (even those persons with God) who have been separated from Him for a long time. God Himself unites a person with the Guru, and then through the Guru attunes that person to Himself. (This way God) Himself gets His worth realized.”(1)

Guru Ji now poses a question and then himself answers it. He says: “(O’ my friends), in what way can the worth of God be assayed? (The answer is) that God is beyond any limit, He is beyond the reach of our sense faculties, but through Guru’s word some rare person does meet God (and finds His worth).”(1-pause)

Guru Ji explains: “Only a rare person knows God’s worth through the Guru. It is only a very rare person who by God’s grace obtains (the gift of God’s Name). Through the sublime word (of the Guru) one acquires high (moral) character. But only a rare Guru’s follower meditates on (God’s Name through) the Guru’s word.”(2)

Guru Ji now stresses upon the importance of Name. He says: “(O’ my friends), without (meditating on God’s) Name, one’s body is afflicted with pain and agony. But if one meets (and follows) the true Guru (and meditates on the Name), then the pain is removed. Without meeting the Guru (and following his guidance, one) does such deeds, which bring pain. Therefore the self-conceited person (who follows his or her own mind) is awarded severe punishment.”(3)

In conclusion, Guru Ji says: “The nectar of God’s Name is sweet and very relishing, but only that person drinks (this nectar) whom God Himself leads to drink. Only by Guru’s grace, does one obtain the divine elixir. O’ Nanak, imbued with (God’s) Name, one obtains high spiritual status.”(4-3-42)

The message of this *shabad* is that we should realize the greatness of the true Guru (and his *Gurbani*), because by helping us to meditate on God’s Name, he can unite us with God (from whom we have been separated for such a long time).

ਆਸਾ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਗਹਿਰ ਗੰਭੀਰ ॥
ਸੇਵਤ ਹੀ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥
ਸਬਦਿ ਤਰੇ ਜਨ ਸਹਜਿ ਸੁਭਾਇ ॥
ਤਿਨ ਕੈ ਹਮ ਸਦ ਲਾਗਹ ਪਾਇ ॥੧॥

ਪੰਨਾ ੩੬੨

ਜੋ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥
ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਲਾਥਾ ਤੇ ਹਰਿ ਦਰਗਹ ਮਿਲੇ
ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸਬਦੁ ਚਾਖੈ ਸਾਚਾ ਸਾਦੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਹਰਿ ਪ੍ਰਭੁ ਸਦਾ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ ॥੨॥

aasaa mehlāa 3.

mayraa parabh saachaa gahir gambheer.
sayvat hee sukh saant sareer.
sabad taray jan sahj subhaa-ay.
tin kai ham sad laagah paa-ay. ||1||

SGGS P-362

jo man raatay har rang laa-ay.
tin kaa janam maran dukh laathaa tay har
dargeh milay subhaa-ay. ||1|| rahaa-o.

sabad chaakhai saachaa saad paa-ay.
har kaa naam man vasaa-ay.
har parabh sadaa rahi-aa bharpoor.
aapay nayrai aapay door. ||2||

ਆਖਣਿ ਆਖੈ ਬਕੈ ਸਭੁ ਕੋਇ ॥
 ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਜੋਇ ॥
 ਕਹਣੈ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥
 ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

aakhan aakhai bakai sabh ko-ay.
 aapay bakhhas milaa-ay so-ay.
 kahnai kathan na paa-i-aa jaa-ay.
 gur parsaad vasai man aa-ay. ||3||

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
 ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਮੋਹੁ ਚੁਕਾਇ ॥
 ਅਤਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ ॥
 ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥੪੩॥

gurmukh vichahu aap gavaa-ay.
 har rang raatay moh chukaa-ay.
 at nirmal gur sabad veechaar.
 naanak naam savaaranhaar. ||4||4||43||

Asa Mehla-3

The message of the previous *shabad*, was that we should realize the greatness of the true Guru and his *Gurbani*. By helping us to meditate on God's Name, the Guru can unite us with God, from whom we have been separated for such a long time. In this *shabad*, Guru Ji tells us about the merits of serving God, and how to be united with Him, as He is inaccessible and beyond the comprehension of ordinary sense faculties.

First describing the unique merits of God and the blessings we obtain when we remember Him, Guru Ji says: "(O' my friends), my God is eternal, profound, and large hearted. The moment we remember Him (sincerely), a sense of peace and contentment arises in the body. (By remembering God) through the word (of the Guru, many) devotees easily swim across (the worldly ocean). I always bow to the feet of such (sacred souls)." (1)

Describing the merits of the devotees who are steeped in the love of God, one says: "By imbuing themselves with God's love, they whose minds have been attuned to God, their pain of birth and death has been removed and they have effortlessly obtained to God's court." (1-pause)

Explaining further the above statement, Guru Ji says: "(O' my friends), one who reflects on the Guru's word (or instruction) enjoys the relish of ever lasting bliss. Such a person enshrines God's Name in the mind, and realizes that God is always pervading everywhere. He Himself is near, and Himself is far (from His creatures)." (2)

Commenting upon those who only talk about Him, Guru Ji says: "As for saying and boasting (about God), everyone says that God is near, but it is God who in His grace unites one with Himself. By simply saying His name or speaking of Him, God is not obtained. (Only) through Guru's grace does (God) come to abide in one's mind." (3)

Guru Ji concludes the *shabad* by saying: "The Guru's followers remove their self-conceit from within. Imbued with God's love, they get rid of worldly attachment. O' Nanak, reflection on Guru's words makes (one) a person of extremely immaculate character. By attuning one self to (God's) Name, (one not only saves one self, but also becomes capable of embellishing others (with spiritual virtues)." (4-4-43)

The message of this *shabad* is that if we want to enjoy eternal peace and bliss, then we should reflect on Guru's word (or *Gurbani*). Further, we should imbue ourselves with the love of God's Name. By doing so we would experience the presence of God both within and without. Then we would not only make our own life pure and immaculate, but could also help others to embellish theirs with spiritual merits.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਦੂਜੈ ਭਾਇ ਲਗੇ ਦੁਖੁ ਪਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋਝੀ ਹੋਇ ॥
ਦੂਜੈ ਭਾਇ ਨ ਲਾਗੈ ਕੋਇ ॥੧॥

ਮੂਲਿ ਲਾਗੇ ਸੇ ਜਨ ਪਰਵਾਣੁ ॥
ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਗੁਰੁ ਸਬਦੀ ਹਰਿ ਏਕੋ
ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਭਾਲੀ ਲਾਗੈ ਨਿਹਫਲੁ ਜਾਇ ॥
ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ ॥
ਮਨਮੁਖੁ ਅੰਧਾ ਠਉਰੁ ਨ ਪਾਇ ॥
ਬਿਸਟਾ ਕਾ ਕੀਤਾ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਇ ॥੨॥

ਗੁਰੁ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥
ਸੰਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ॥
ਨਾਮੇ ਨਾਮਿ ਕਰੇ ਵੀਚਾਰੁ ॥
ਆਪਿ ਤਰੈ ਕੁਲ ਉਧਰਣਹਾਰੁ ॥੩॥
ਗੁਰੁ ਕੀ ਬਾਣੀ ਨਾਮਿ ਵਜਾਏ ॥
ਨਾਨਕ ਮਹਲੁ ਸਬਦਿ ਘਰੁ ਪਾਏ ॥
ਗੁਰਮਤਿ ਸਤ ਸਰਿ ਹਰਿ ਜਲਿ ਨਾਇਆ ॥
ਦੁਰਮਤਿ ਮੈਲੁ ਸਭੁ ਦੁਰਤੁ ਗਵਾਇਆ ॥੪॥੫॥੬॥੭॥੮॥

aasaa mehlaa 3.

doojai bhaa-ay lagay dukh paa-i-aa.
bin sabdai birthaa janam gavaa-i-aa.
satgur sayvai sojhee ho-ay.
doojai bhaa-ay na laagai ko-ay. ||1||

mool laagay say jan parvaan.
an-din raam naam jap hiradi gur sabdee har
ayko jaan. ||1|| rahaa-o.

daalee laagai nihfal jaa-ay.
aⁿD^heeⁿ kammee anD^h sajaa-ay.
manmukh anD^haa th^a-ur na paa-ay.
bistaa kaa keerhaa bistaa maahi pachaa-ay.
||2||

gur kee sayvaa sadaa sukh paa-ay.
santsangat mil har gun gaa-ay.
naamay naam karay veechaar.
aap tarai kul udhrahhaar. ||3||
gur kee baanee naam vajaa-ay.
naanak mahal sabaq ghar paa-ay.
gurmat sat sar har jal naa-i-aa.
durmat mail sabh durat gavaa-i-aa.
||4||5||44||

Asa Mehla-3

In the previous *shabad* Guru Ji advised us that if we want to enjoy eternal peace and bliss, then we should reflect on *Gurbani* (the Guru's word). Further we should imbue ourselves with the love of God's Name. By doing so we would experience the presence of God both within and without. Then we would not only make our own life pure and immaculate, but could also help others to embellish them with spiritual merits. In this *shabad*, Guru Ji tells us about the consequences of being attached to duality (or love of things other than God).

He says: "(Forsaking God, they who) have attached themselves to someone else's love, have suffered in pain. Without (reflecting on the Guru's) word, they have wasted their life in vain. The one who serves (and follows) the true Guru obtains true understanding. Then one doesn't get imbued with worldly love at all."(1)

In short, Guru Ji says: "They who are attached (to God) the original source (of all power) are approved (in God's court). By meditating on God's Name day and night in their heart (and by reflecting on) the Guru's word, they recognize (and become close) to God."(1-pause)

Illustrating his point with the example of a tree, Guru Ji says: "(God is like a tree. The effort of the one who forsakes the stem of the tree) to attach to a branch (such as a god, goddess, or worldly riches) goes fruitless. By being involved in such blind deeds one suffers severe punishment. Such a self-conceited blind person does not receive any respite. (Such a person is consumed in his or her evil ways, just as) a worm of dirt is consumed in that dirt itself."(2)

Contrasting the above state with the conduct of a Guru's follower, he says: "(The person who) follows the Guru always finds peace. By joining the society of the saintly persons one sings praises of God. Remaining always absorbed in God's Name, one keeps reflecting (on God's merits). This way a person him-self swims across (the worldly ocean), and becomes capable of saving his or her lineage also."(3)

In conclusion, Guru Ji says: "'O' Nanak, through *Gurbani* (the Guru's word) the one who sings praises of (God's Name), with the grace of the Guru's word obtains to the house and mansion (of God). Following Guru's instruction, one who has taken a bath in the water of God's Name (the pool of holy congregation) has washed off the dirt of evil intellect from the mind. Such a person has thus got rid of all sin.'"(4-5-44)

The message of this *shabad* is that instead of worshipping any other lesser god or goddess, we should imbue ourselves with the love of God, and through the word of the Guru keep singing God's praises.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਮਰਣੁ ਵਿਗਾੜਹਿ ॥
ਦੂਜੈ ਭਾਇ ਆਤਮ ਸੰਘਾਰਹਿ ॥
ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੁੜਾ ॥
ਆਤਮੁ ਨ ਚੀਨੈ ਭਰਮੈ ਵਿਚਿ ਸੁੜਾ ॥੧॥

ਮਰੁ ਮੁਇਆ ਸਬਦੇ ਮਰਿ ਜਾਇ ॥
ਉਸਤਤਿ ਨਿੰਦਾ ਗੁਰਿ ਸਮ ਜਾਣਾਈ ਇਸੁ ਜੁਗ ਮਰਿ ਲਾਰਾ
ਹਰਿ ਜਪਿ ਲੈ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ਨਾਮ ਵਿਹੂਣ ਗਰਭ ਗਲਿ ਜਾਇ ॥
ਬਿਰਥਾ ਜਨਮੁ ਦੂਜੈ ਲੋਭਾਇ ॥
ਨਾਮ ਬਿਹੂਣੀ ਦੁਖਿ ਜਲੈ ਸਬਾਈ ॥
ਸਤਿਗੁਰਿ ਪੂਰੈ ਬੁਝ ਬੁਝਾਈ ॥੨॥

ਮਨੁ ਚੰਚਲੁ ਬਹੁ ਚੋਟਾ ਖਾਇ ॥
ਏਥਹੁ ਛੁੜਕਿਆ ਠਉਰ ਨ ਪਾਇ ॥
ਗਰਭ ਜੋਨਿ ਵਿਸਟਾ ਕਾ ਵਾਸੁ ॥
ਤਿਤੁ ਘਰਿ ਮਨਮੁਖੁ ਕਰੇ ਨਿਵਾਸੁ ॥੩॥

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦਾ ਬਲਿ ਜਾਈ ॥
ਗੁਰਮੁਖਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥
ਨਿਰਮਲ ਬਾਣੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥
ਨਾਨਕ ਹਉਮੈ ਮਾਰੇ ਸਦਾ ਉਦਾਸਾ ॥੪॥੬॥੪੫॥

aasaa mehlaa 3.

manmukh mareh mar maran vigaarh^heh.
doojai bh^haa-ay aatam sanghaareh.
mayraa mayraa kar kar vigootta.
aatam na cheen^hai bh^harmai vich sootaa. ||1||

mar mu-i-aa sabday mar jaa-ay.
ustat^t nindaa gur sam jaanaa-ee is jug meh
laahaa har jap lai jaa-ay. ||1|| rahaa-o.

naam vihoon garabh gal jaa-ay.
birthaa janam doojai lobh^haa-ay.
naam bihoonee dukh jalai sabaa-ee.
satgur poorai boojh^h bujh^haa-ee. ||2||

man chanchal baho chotaa kh^haa-ay.
aythahu chhurhki-aa th^ha-ur na paa-ay.
garabh^h jon vistaa kaa vaas.
tit^t ghar manmukh^h karay nivaas. ||3||

apunay satgur ka-o sad^haa bal jaa-ee.
gurmukh^h jotee jot milaa-ee.
nirmal ban^hee nij ghar vaasaa.
naanak ha-umai maaray sad^haa udaasaa.
||4||6||45||

Asa Mehla-3

In the opening lines of the previous *shabad*, Guru Ji stated: "(Forsaking God, they who) have attached to some one else's love, have suffered in pain. Without reflecting on the (Guru's) word, they have wasted their life in vain. In this *shabad*, Guru Ji describes further, how the

self-conceited persons waste their life, and the Guru's followers use this opportunity of human life to meditate on God's Name and merge in Him.

Guru Ji says: "The self-conceited persons die (in such a miserable way, that they not only waste their life, but also) spoil their death. (Because, forsaking God), they fall in love with other (worldly things, and thus) kill their soul. (A self-conceited) person is ruined by constantly worrying about thinking (this is) my family, (this is) my wealth. Such a person doesn't reflect on the self and thus remains asleep in doubt."(1)

Now describing what is a fruitful death, Guru Ji says: "That person who follows Guru's word and so detaches his or her self from worldly riches and affairs as if he or she were dead, such a person goes to (the next world) after dying a fruitful death. The Guru has made such a person regard both praise and slander as the same. Such a person departs after earning the profit of meditating on (God's) Name in this world."(1-pause)

Resuming his comments on the egocentrics, Guru Ji says: "The person who does not reflect on God's Name is consumed (by falling into) the womb repeatedly. Such a person keeps wasting the (human) birth in the greed of (things) other than God. The perfect true Guru has made me realize this thing: that without (God's) Name the entire world is burning in pain."(2)

Guru Ji therefore cautions us and says: "(The person whose) mind is mercurial (and keeps running after worldly riches), keeps suffering many setbacks. If one loses this opportunity (to meditate on God's Name and re-unite with God, then that one's soul) doesn't find any place of rest again. (Consequently the soul of) a self-conceited person must keep finding its abode in the womb of a mother, where there is the store of filth."(3)

In conclusion, Guru Ji says: "(O' my friends), I am always a sacrifice to my true Guru. Through the Guru's grace, I have merged my light in the Supreme light (of God). Nanak says that the person, who stills his or her ego, always remains detached (from worldly riches). By acting upon the immaculate word (of the Guru), such a person obtains abode in his or her own home, (which in fact is the abode of the beloved God)."(4-6-45)

The message of the *shabad* is that if we want to save ourselves from repeated deaths (and births), we should follow Guru's advice, and learn to still our self-conceit. While living in the world we should remain detached from it, and meditate on God's Name with such love and devotion that our soul merges in the Prime soul (God).

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਲਾਲੈ ਆਪਣੀ ਜਾਤਿ ਗਵਾਈ ॥

laalai aapnee jaatṛ gavaa-ee.

ਪੰਨਾ ੩੬੩

SGGS P-363

ਤਨੁ ਮਨੁ ਅਠਪੇ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥

tan man arpay satgur sarṇaa-ee.

ਹਿਰਦੈ ਨਾਮੁ ਵਡੀ ਵਡਿਆਈ ॥

hirḡai naam vadee vadi-aa-ee.

ਸਦਾ ਪ੍ਰੀਤਮੁ ਪ੍ਰਭੁ ਹੋਇ ਸਖਾਈ ॥੧॥

sadā pareetam parabḥ ho-ay sakḥaa-ee. ||1||

ਸੋ ਲਾਲਾ ਜੀਵਤੁ ਮਰੈ ॥

so laalaa jeevatṛ marai.

ਸੋਗੁ ਹਰਖੁ ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੈ ਗੁਰ ਪਰਸਾਦੀ
ਸਬਦਿ ਉਧਰੈ ॥੧॥ ਰਹਾਉ ॥

sog harakhḥ du-ay sam kar jaanai gur parsaadee
sabadṛ udḥrai. ||1|| rahaa-o.

ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ ॥
ਬਿਨੁ ਸਬਦੈ ਕੋ ਥਾਇ ਨ ਪਾਈ ॥
ਕਰਣੀ ਕੀਰਤਿ ਨਾਮੁ ਵਸਾਈ ॥
ਆਪੇ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੨॥

karnee kaar Dharahu furmaa-ee.
bin sabdai ko thaa-ay na paa-ee.
karnee keerat naam vasaa-ee.
aapay dayvai dhil na paa-ee. ||2||

ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰੁ ॥
ਬਿਨੁ ਰਾਸੀ ਕੂੜਾ ਕਰੇ ਵਾਪਾਰੁ ॥
ਵਿਣੁ ਰਾਸੀ ਵਖਰੁ ਪਲੈ ਨ ਪਾਇ ॥
ਮਨਮੁਖਿ ਭੁਲਾ ਜਨਮੁ ਗਵਾਇ ॥੩॥

manmukh bharam bhulai sansaar.
bin raasee koorhaa karay vaapaar.
vin raasee vakhar palai na paa-ay.
manmukh bhulaa janam gavaa-ay. ||3||

ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੁ ਲਾਲਾ ਹੋਇ ॥
ਊਤਮ ਜਾਤੀ ਊਤਮੁ ਸੋਇ ॥
ਗੁਰ ਪਉੜੀ ਸਭ ਦੂ ਊਚਾ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੋਇ ॥੪॥੧॥੪੬॥

satgur sayvay so laalaa ho-ay.
ootam jaatee ootam so-ay.
gur pa-orhee sabh doo oochaa ho-ay.
naanak naam vadaa-ee ho-ay. ||4||7||46||

Asa Mehla-3

According to Bh. Harbans Singh Ji, when Muslims conquered India they started calling the vanquished Hindus *Laalas*, which in Persian language means 'slaves.' In this *shabad*, Guru Ji tells us about the qualities of a true slave or devotee of God, and what kinds of blessings such a slave obtains.

He says: "A true *Laala* (slave) sheds the pride of (his or her own) caste (or race). Such a slave dedicates his or her body and soul unto the true Guru and seeks his shelter. In that person's heart is enshrined God's Name, which for him or her is the greatest honor. (For such a person, this is the sign that) the all-loving beloved God has become his or her helper."(1)

Articulating the basic qualities of a *Laala* or true slave of God, Guru Ji says: "(O' my friends), one alone is a *Laala* (or true slave of God) who dies while still alive, (who while doing the worldly duties remains detached from the false worldly enticements). Such a person deems both weal and woe as equal. By Guru's grace, remaining focused on the Guru's word, such a person swims across (the worldly ocean)."(1-pause)

Now describing the conduct of a true slave of God and what kinds of things, such a person is supposed to do in this world, Guru Ji says: "(O' my friends, a slave of God) has to do the task which (God) has commanded him or her to do from the very beginning. (Such a person has been told that) without attuning to the (Guru's) word no one ever obtains a place (in God's court. Therefore) by remaining occupied in singing (God's) praise, such a person enshrines God's Name (in the heart. Then of) His own accord (God) gives that person the (gift of Name) without any delay."(2)

Contrasting the above conduct with the attitude of a self-conceited person, Guru Ji says: "A self-conceited person is lost in worldly illusions. Without the capital (of God's Name), the self- conceited one enters false trade (of short-lived worldly possessions). Without the capital (of Name), such a person cannot receive the everlasting commodity (of divine bliss). Therefore, being strayed the egocentric wastes away (his or her human) birth."(3)

In closing, Guru Ji says: "The one who follows the true Guru is a *Laala* (true slave of God). Sublime is such a person's caste and sublime is the repute. Mounting the Guru's ladder

(of service and devotion) that person becomes the most exalted of all. In short, O' Nanak, through God's Name one obtains greatness."(4-7-46)

The message of this *shabad* is that if we want to become *Laalas* (the true devotees or slaves of God), we should shed our self-conceit, and accept all pain and pleasures as God's sweet will. Further, through the Guru's word, we should remain absorbed in God's Name (His love, light, and power).

ਆਸਾ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖਿ ਝੁਠੋ ਝੁਠੁ ਕਮਾਵੈ ॥
ਖਸਮੈ ਕਾ ਮਹਲੁ ਕਦੇ ਨ ਪਾਵੈ ॥
ਦੂਜੈ ਲਗੀ ਭਰਮਿ ਭੁਲਾਵੈ ॥
ਮਮਤਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥੧॥

ਦੋਹਾਗਣੀ ਕਾ ਮਨ ਦੇਖੁ ਸੀਗਾਰੁ ॥
ਪੁਤ੍ਰੁ ਕਲਤਿ ਧਨਿ ਮਾਇਆ ਚਿਤੁ ਲਾਏ ਝੁਠੁ ਮੋਹੁ ਪਾਖੰਡ
ਵਿਕਾਰੁ ॥ ਰਹਾਉ ॥੧॥

ਸਦਾ ਸੋਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ॥
ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੁ ਬਣਾਵੈ ॥
ਸੋਜ ਸੁਖਾਲੀ ਅਨਦਿਨੁ ਹਰਿ ਰਾਵੈ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ॥੨॥

ਸਾ ਸੋਹਾਗਣਿ ਸਾਚੀ ਜਿਸੁ ਸਾਚਿ ਪਿਆਰੁ ॥
ਅਪਣਾ ਪਿਰੁ ਰਾਖੈ ਸਦਾ ਉਰ ਧਾਰਿ ॥
ਨੇੜੈ ਵੈਖੈ ਸਦਾ ਹਦੁਰਿ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ॥੩॥

ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ ॥
ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥
ਸਬਦੇ ਉਚੇ ਉਚਾ ਹੋਇ ॥
ਨਾਨਕ ਸਾਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੩॥੪੭॥

aasaa mehlaa 3.

manmukh jhootho jhooth kamaavai.
khasmai kaa mahal kaday na paavai.
doojai lagee bharam bhulaavai.
mamtaa baadhāa avai jaavai. ||1||

duhaaganeē kaa man daykh seegaar.
putar kalat̤ Dhan maa-i-aa chit̤ laa-ay jhooth
moh pakhand vikaar. rahaa-o. ||1||

sadaa sohagan jo parabh bhaavai.
gur sabdee seegaar banaavai.
sajy sukhaalee an-din har raavai.
mil pareetam sadaa sukhi paavai. ||2||

saa sohagan saachee Jis saach pi-aar.
apnaa pir raakhai sadaa ur Dhaar.
nayrai vaykhai sadaa hadoor.
mayraa parabh sarab rahi-aa bharpoor. ||3||

aagai jaat̤ roop na jaa-ay.
tayhaa hovai jayhay karam kamaa-ay.
sabday oocho oochoo ho-ay.
naanak saach samaavai so-ay. ||4||8||47||

Asa Mehla-3

In stanza (3) of the previous *shabad*, while contrasting the conduct of a true devotee of God with that of a self-conceited person, Guru Ji stated, a self-conceited person is lost in worldly illusions. Therefore being strayed, the egocentric wastes away the (human) birth. In this *shabad*, Guru Ji compares the traits of the self-conceited person to a woman deserted by her groom (God). He describes how she never enjoys His love and company. But like a happily wedded bride, a Guru's follower always enjoys the peace and bliss of union with God.

Using the above metaphor, Guru Ji says: "The self-conceited bride (who follows the dictates of her mind) earns nothing but falsehood. She never attains to the mansion (abode) of God. Attached to the love of other (worldly things, rather than God) she wanders in doubt. Bound by (worldly) attachment (such a person) keeps coming and going (in and out of the world)." (1)

Pointing to the characteristics of a separated wife (a self-conceited person), Guru Ji says to himself: “O’ my mind, look at the decoration of the deserted wife. She keeps her mind attuned to the (love of her) sons, spouse, and worldly wealth. Her entire life revolves around falsehood, attachment, deceit and evil pursuits.”(1-pause)

Now describing the traits of the united wedded wife (of God, or a Guru’s follower), Guru Ji says: “(She alone) is the eternally wedded bride (of God), who is pleasing to Him. She (spiritually) adorns herself with the Guru’s word (his teachings). By doing so the couch of her heart becomes peaceful, and day and night she enjoys (God’s) company. (In this way) remaining united with her Beloved she always enjoys peace.”(2)

Continuing to describe the conduct of a truly united wedded bride (a Guru’s follower), Guru Ji says: “(O’ my mind, that person is a truly wedded bride who is in love with the eternal (God). She always keeps her Spouse enshrined in her heart. She always deems Him near in front of her. (She firmly believes and says), “my God is fully pervading in all.” (3)

In closing, Guru Ji says: “(O’ my friends), neither (one’s) caste nor beauty goes (with him or her) to the next world. Whatever deeds one does (in this world), one becomes like that (and is judged in God’s court accordingly). One is valued according to one’s deeds (in one’s human life). By following (Guru’s) word, one who keeps becoming (a person of) higher and higher (moral character) merges in the eternal (God).”(4-8-47)

The message of this *shabad* is that we shouldn’t feel self-conceited about our caste, race, beauty, etc. Furthermore, we shouldn’t get lost in worldly temptations of greed and falsehood, or family attachments. Instead we should enshrine a true love for God and His Name in our heart. Only then would become like His eternally wedded brides, and would keep enjoying the bliss of God’s union.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਭਗਤਿ ਰਤਾ ਜਨੁ ਸਹਜਿ ਸੁਭਾਇ ॥
ਗੁਰ ਕੈ ਭੈ ਸਾਚੈ ਸਾਚਿ ਸਮਾਇ ॥
ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਭਗਤਿ ਨ ਹੋਇ ॥
ਮਨਮੁਖ ਰੁੰਨੇ ਅਪਨੀ ਪਤਿ ਖੋਇ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਸਦਾ ਧਿਆਇ ॥
ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਇ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰ ਪੂਰੇ ਤੇ ਪੂਰਾ ਪਾਏ ॥
ਹਿਰਦੈ ਸਬਦੁ ਸਚੁ ਨਾਮੁ ਵਸਾਏ ॥
ਅੰਤਰੁ ਨਿਰਮਲੁ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਾਏ ॥
ਸਦਾ ਸੂਚੈ ਸਾਚਿ ਸਮਾਏ ॥੨॥
ਹਰਿ ਪ੍ਰਭੁ ਵੇਖੈ ਸਦਾ ਹਜੂਰਿ ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥
ਜਹਾ ਜਾਉ ਤਹ ਵੇਖਾ ਸੋਇ ॥
ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥੩॥

aasaa mehlaa 3.

bhagaṭ raṭaa jan saḥj subhāa-ay.
gur kai bhai saachai saach samaa-ay.
bin gur pooray bhagaṭ na ho-ay.
manmukḥ runnay apnee pat̃ kho-ay. ||1||

mayray man har jap sadāa Dhi-aa-ay.
sadāa anand hovai d̃in raat̃ee jo ichhāi so-ee
fal paa-ay. ||1|| rahaa-o.

gur pooray ṭay pooraa paa-ay.
hirḍai sabaḍ sach naam vasaa-ay.
anṭar nirmal amrit̃ sar naa-ay.
sadāa soochay saach samaa-ay. ||2||
har parabḥ vaykḥai sadāa hajoor.
gur parsaad̃ rahi-aa bharpoor.
jahaa jaa-o ṭah vaykḥaa so-ay.
gur bin daataa avar na ko-ay. ||3||

ਗੁਰੁ ਸਾਗਰੁ ਪੂਰਾ ਭੰਡਾਰੁ ॥
 ਉਤਮ ਰਤਨ ਜਵਾਹਰੁ ਅਪਾਰੁ ॥
 ਗੁਰੁ ਪਰਸਾਦੀ ਦੇਵਣਹਾਰੁ ॥
 ਨਾਨਕ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ॥੪॥੯॥੪੮॥

gur saagar pooraa bhandaar.
 ootam ratan javaahar apaar.
 gur parsaadee dayvanhaar.
 naanak bakhshay bakhshanhaar. ||4||9||48||

Asa Mehla-3

In stanza (2) of the previous *shabad*, Guru Ji described the traits of (a Guru's follower, or) the united wedded wife of God. He stated, "She alone is the eternally wedded bride (of God), who is pleasing to Him. She adorns herself with the Guru's word or teachings. By doing so, the couch of her heart becomes peaceful and she enjoys God's company day and night." In this *shabad*, he explains how loving adoration of God and respect for Guru's word are so intertwined that both are essential for an everlasting state of peace and bliss.

He says: "The devotee who becomes imbued with the loving adoration (of God) remains in a state of peace and poise. Through loving fear (and respect) for the Guru and by living a truthful life, one merges in the eternal (God). However, God's worship is not possible, without the (guidance) of the perfect Guru. Therefore the self-conceited persons (who follow the dictates of their own minds instead of Guru's advice) ultimately cry after losing their honor."(1)

Guru Ji therefore says to himself (and us): "O' my mind, repeat God's Name and always keep meditating on Him. (By doing so), a state of bliss always prevails day and night and one obtains whatever one wishes." (1-pause)

Continuing to elaborate on the importance of the Guru, one says: "It is through the perfect Guru that one attains to the perfect (God). By following the perfect Guru one enshrines the true Name (of God) in one's heart. As one bathes in the pool of the nectar of Name (and meditates on God) one's heart becomes immaculate from within. Thus by always remaining pure one merges in the eternal (God)."(2)

Describing the attitude and conduct of a Guru's follower, Guru Ji says: "(A Guru's follower) always sees God present in front of him or her. Through the Guru's grace, one sees God fully pervading (everywhere, and such a person says), wherever I go, I see that (God). But except the Guru, no one can be the Giver (of the gift of such a sublime outlook)."(3)

In summary, Guru Ji says: "The Guru is like an ocean and a completely full storehouse. (In this storehouse) are present limitless sublime jewels and diamonds of (God's Name and praise). Through Guru's grace (God) becomes the Giver of (such priceless) gifts. O' Nanak (only that person receives these gifts) whom the Giver Himself gives."(4-9-48)

The message of this *shabad* is that if we want to enjoy the peace and bliss of God's union, then we should love and respect the word of the Guru (the *Gurbani* as contained in *Guru Granth Sahib Ji*). So that our hearts may become so pure, that we see God's presence in all, and we may ultimately merge in Him.

ਆਸਾ ਮਹਲਾ ੩ ॥

aasaa mehlaa 3.

ਗੁਰੁ ਸਾਇਰੁ ਸਤਿਗੁਰੁ ਸਚੁ ਸੋਇ ॥
 ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਸੇਵਾ ਹੋਇ ॥

gur saa-ir satgur sach so-ay.
 poorai bhaag gur sayvaa ho-ay.

ਪੰਨਾ ੩੬੪

SGGS P-364

ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਸੇਵ ਕਰਾਏ ॥੧॥

so boojh^{ai} Jis aap bujh^{aa}-ay.
gur p^{arsaadee} sayv karaa-ay. ||1||

ਗਿਆਨੁ ਰਤਨਿ ਸਭ ਸੋਝੀ ਹੋਇ ॥
ਗੁਰੁ ਪਰਸਾਦਿ ਅਗਿਆਨੁ ਬਿਨਾਸੈ ਅਨਦਿਨੁ ਜਾਗੈ ਵੇਖੈ ਸਚੁ
ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

gi-aan ra^{tan} sabh soj^{hee} ho-ay.
gur p^{arsaad} agi-aan binaasai an-^{din} jaagai
vayk^{hai} sach so-ay. ||1|| rahaa-o.

ਮੋਹੁ ਗੁਮਾਨੁ ਗੁਰੁ ਸਬਦਿ ਜਲਾਏ ॥
ਪੂਰੇ ਗੁਰੁ ਤੇ ਸੋਝੀ ਖਾਏ ॥
ਅੰਤਰਿ ਮਹਲੁ ਗੁਰੁ ਸਬਦਿ ਪਛਾਣੈ ॥
ਆਵਣ ਜਾਣੁ ਰਹੈ ਬਿਰੁ ਨਾਮਿ ਸਮਾਣੈ ॥੨॥

moh gumaan gur sabad^u jalaa-ay.
pooray gur t^{ay} soj^{hee} paa-ay.
an^{tar} mahal gur sabad^u pach^{haanai}.
aavaⁿ jaan^u rahai thir naam samaan^{ay}. ||2||

ਜੰਮਣੁ ਮਰਣਾ ਹੈ ਸੰਸਾਰੁ ॥
ਮਨਮੁਖੁ ਅਚੇਤੁ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥
ਪਰ ਨਿੰਦਾ ਬਹੁ ਕੂੜੁ ਕਮਾਵੈ ॥
ਵਿਸਟਾ ਕਾ ਕੀਤਾ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਵੈ ॥੩॥

jamaⁿ mar^{naa} hai sansaar.
manmuk^h achay^t maa-i-aa moh gubaar.
par ninda baho koor^h kamaavai.
vistaa kaa kee^rhaa vistaa maahi samaavai.
||3||

ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਭ ਸੋਝੀ ਖਾਏ ॥
ਗੁਰੁ ਕਾ ਸਬਦੁ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥
ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੦॥੪੯॥

satsangat mil sabh soj^{hee} paa-ay.
gur kaa sabad^u har bhagat^u drir^h-aa-ay.
bhaanaa man^{ay} sad^{aa} suk^h ho-ay.
naanak sach samaavai so-ay. ||4||10||49||

Asa Mehla-3

Guru Ji concluded the previous *shabad*, by saying: “The Guru is like an ocean and a completely full storehouse. (In this storehouse) are present limitless sublime jewels and diamonds of (God’s Name and praise). Through Guru’s grace, (God) becomes the Giver of (such priceless) gifts. O’ Nanak (only that person receives these gifts) whom the Giver Himself gives.” In this *shabad*, he explains how the Guru is such an inexhaustible treasure of divine virtues.

Guru Ji says: “(O’ my friends), the Guru is the sea (of merits). The true Guru is the embodiment of that eternal (God). But it is only through perfect destiny that one is able to serve the Guru (by following his advice). Only that person understands (this secret whom God) Himself makes to understand. Then through Guru’s grace, (God) makes that person perform His (devotional) service.”(1)

Summarizing the blessings received through the Guru, he says: “Through the jewel of (divine) wisdom (bestowed by the Guru) one obtains complete understanding (for a fruitful life). By Guru’s grace human ignorance is destroyed; day and night one remains alert (to false worldly allurements) and sees that eternal (God) pervading everywhere.”(1-pause)

Continuing to describe the blessings received by a person who follows the Guru’s advice, he says: “Following Guru’s instruction, one who drives out one’s worldly attachment and arrogance, obtains true understanding (about the right way of life). Through the Guru’s word

one recognizes God's mansion within (one self). Then one's comings and goings (in and out of this world) end and one merges in the eternal Name (of God).”(2)

Commenting on the fate of the self-conceited ones, Guru Ji says: “(For a self-conceited person) the world is (a place) for birth and death. (Being surrounded by) the darkness of worldly attachments, the self-conceited person remains unaware (of God's presence). Such a person always keeps slandering others and practicing falsehood. (Thus) like a worm of filth, one becomes consumed in the filth (of this falsehood itself).”(3)

Contrasting the above with the rewards a Guru's follower obtains, Guru Ji says: “(On the other hand), by joining the society of saints, (a Guru's follower) obtains true understanding. Through the Guru's word, such a person enshrines God's loving adoration in the mind. By submitting to (God's) will, such a person always remains in peace. O' Nanak, (such a person) merges in that eternal God.”(4-10-49)

The message of this *shabad* is that we should realize that the Guru (Granth Sahib Ji) is like a fathomless ocean and inexhaustible treasure of the jewels of divine wisdom. Therefore, shedding our self-conceit and the misguided intellect of our own mind, we should devotedly read, understand, and follow *Gurbani* (the Guru's word). We should accept God's will and meditate on God's Name. Then we would obtain true understanding about the right way of living our life and enjoy peace and bliss both here and hereafter.

ਆਸਾ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

aasaa mehlaa 3 panchpaday.

ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਸਦਾ ਅਨੰਦ ॥
ਸਤਿਗੁਰ ਭੇਟੇ ਗੁਰ ਗੋਬਿੰਦ ॥
ਨਾ ਫਿਰਿ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚਿ ਸਮਾਇ ॥੧॥

sabad marai tis sadaa anand.
satgur bhaytay gur gobind.
naa fir marai na aavai jaa-ay.
pooray gur tay saach samaa-ay. ||1||

ਜਿਨ੍ ਕਉ ਨਾਮੁ ਲਿਖਿਆ ਧੁਰਿ ਲੇਖੁ ॥
ਤੇ ਅਨਦਿਨੁ ਨਾਮੁ ਸਦਾ ਧਿਆਵਹਿ ਗੁਰ ਪੂਰੇ ਤੇ ਭਗਤਿ
ਵਿਸੇਖੁ ॥੧॥ ਰਹਾਉ ॥

JinH ka-o naam likhi-aa Dhur laykh.
tay an-din naam sadaa Dhi-aavahi gur pooray tay
bhagat visaykh. ||1|| rahaa-o.

ਜਿਨ੍ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਲਏ ਮਿਲਾਇ ॥
ਤਿਨ੍ ਕੀ ਗਹਣ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥
ਪੂਰੈ ਸਤਿਗੁਰ ਦਿਤੀ ਵਡਿਆਈ ॥
ਉਤਮ ਪਦਵੀ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ॥੨॥

JinH ka-o har parabh la-ay milaa-ay.
tinH kee gahan gat kahee na jaa-ay.
poorai satgur ditee vadi-aa-ee.
ootam padvee har naam samaa-ee. ||2||

ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪਿ ॥
ਏਕ ਘੜੀ ਮਹਿ ਬਾਪਿ ਉਬਾਪਿ ॥
ਕਹਿ ਕਹਿ ਕਹਣਾ ਆਖਿ ਸੁਣਾਏ ॥
ਜੇ ਸਉ ਘਾਲੇ ਬਾਇ ਨ ਪਾਏ ॥੩॥

jo kichh karay so aapay aap.
ayk gharhee meh thaap uthaap.
kahi kahi kahnaa aakh sunaa-ay.
jay sa-o ghaalay thaa-ay na paa-ay. ||3||

ਜਿਨ੍ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਤਿਨ੍ ਗੁਰੂ ਮਿਲਾਏ ॥
ਸਚੁ ਬਾਣੀ ਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ ॥
ਜਹਾਂ ਸਬਦੁ ਵਸੈ ਤਹਾਂ ਦੁਖੁ ਜਾਏ ॥
ਗਿਆਨਿ ਰਤਨਿ ਸਾਚੈ ਸਹਜਿ ਸਮਾਏ ॥੪॥

JinH kai potai punn tinHaa guroo milaa-ay.
sach baneer gur sabad sunaa-ay.
jahaaN sabad vasai tahaaN dukh jaa-ay.
gi-aan ratan saachai sahj samaa-ay. ||4||

ਨਾਵੈ ਜੇਵਡੁ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਕੋਇ ॥	naavai jayvad hor Dhan naahee ko-ay.
ਜਿਸ ਨੋ ਬਖਸੇ ਸਾਚਾ ਸੋਇ ॥	Jis no bakhsay saachaa so-ay.
ਪੂਰੈ ਸਬਦਿ ਮੰਨਿ ਵਸਾਏ ॥	poorai sabad man vasaa-ay.
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਏ ॥੫॥੧੧॥੫੦॥	naanak naam ratay sukh paa-ay. 5 11 50

Asa mohalla-3

Panch padey

In the previous *shabad*, Guru Ji told us that the Guru is like a fathomless ocean and inexhaustible treasure of the jewels of divine wisdom. Shedding self-conceit and misguided intellect of our own mind, we should devotedly follow the (Guru's) word, accept God's will, and meditate on God's Name. In this *shabad*, he again stresses upon the importance of Guru's advice. He tells us what a priceless gift God's Name is, and how we can obtain it.

He says: "The person who by reflecting on the (Guru's) word (so detaches from worldly involvements, as if he/she has) died, always remains in bliss. (The one who) meets the true Guru, the embodiment of God doesn't die or come and go again. By the grace of the perfect Guru, that person merges in the eternal (God)." (1)

Now referring to the importance of God's (Name), Guru Ji says: "They in whose destiny is written the (gift of) God's Name, day and night, they always meditate on the Name. Through the perfect Guru, they obtain the special gift of (God's) worship." (1-pause)

Next talking about God's grace, Guru Ji says: "They whom God unites with Himself, their profound state (of mind) cannot be described. The perfect Guru has blessed them with glory and they attain to the highest state by remaining merged in God's Name." (2)

However Guru Ji clarifies: "Whatever (God) does, He does on His own. In a moment, He can create or destroy (any thing). But the person who is only saying and telling (others about this thing, and doesn't meditate on God's Name) is not accepted (in God's court), even if that person makes hundreds of efforts." (3)

Commenting on the importance of the Guru, he says: "They who hold the credit of virtues (from the account of their past lives, them God) unites with the Guru. The Guru recites the true word (of God's praise to them); and all pain goes away from the (heart) in which resides the (Guru's) word. (By reflecting) on the jewel-like precious divine knowledge (bestowed by the Guru), they effortlessly merge in the eternal (God)." (4)

In closing, Guru Ji says: "(O' my friends), no other wealth is as valuable as (God's) Name. (Yet only that person obtains it) on whom that eternal (God) bestows (this gift). Through the word of the perfect Guru, that person enshrines in the heart. In this way O' Nanak, by being imbued with the Name one obtains (true) peace." (5-11-50)

The message of this *shabad* is that if we want to obtain true and everlasting peace, then we should devotedly read, understand, and act on the advice given in Guru Granth Sahib Ji. It is only from the Guru that we can obtain the jewel of divine wisdom and the gift of God's Name, which are essential for showing us the right way of life, and helping us unite and merge in the eternal God.

ਆਸਾ ਮਹਲਾ ੩ ॥

ਨਿਰਤਿ ਕਰੇ ਬਹੁ ਵਾਜੇ ਵਜਾਏ ॥
ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ ॥
ਅੰਤਰਿ ਲੋਭੁ ਭਰਮੁ ਅਨਲ ਵਾਉ ॥
ਦੀਵਾ ਬਲੈ ਨ ਸੋਝੀ ਪਾਇ ॥੧॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਘਟਿ ਚਾਨਣੁ ਹੋਇ ॥
ਆਪੁ ਪਛਾਣਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਨਿਰਤਿ ਹਰਿ ਲਾਗੈ ਭਾਉ ॥
ਪੂਰੇ ਤਾਲ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਆਪੇ ਜਾਣੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣੁ ॥੨॥

ਗੁਰਮੁਖਿ ਭਗਤਿ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਸਹਜਿ ਵੀਚਾਰੁ ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗਤਿ ਸਚੁ ਸੋਇ ॥
ਪਾਖੰਡਿ ਭਗਤਿ ਨਿਰਤਿ ਦੁਖੁ ਹੋਇ ॥੩॥

ਪੰਨਾ ੩੬੫

ਏਹਾ ਭਗਤਿ ਜਨੁ ਜੀਵਤ ਮਰੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਭਵਜਲੁ ਤਰੈ ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਭਗਤਿ ਥਾਇ ਪਾਇ ॥
ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੪॥
ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸਤਿਗੁਰੁ ਮਿਲਾਏ ॥
ਨਿਹਚਲ ਭਗਤਿ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥
ਭਗਤਿ ਰਤੇ ਤਿਨੁ ਸਚੀ ਸੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੫॥੧੨॥੫੧॥

aasaa mehlaa 3.

niraṭ karay baho vaajay vajaa-ay.
ih man anDhaa bolaa hai kis aakh sunaa-ay.
anṭar lobh bharam anal vaa-o.
deevaa balai na sojhee paa-ay. ||1||

gurmukh bhagat ghat chaanan ho-ay.
aap pachhaan milai parabh so-ay. ||1|| rahaa-o.

gurmukh niraṭ har laagai bhaa-o.
pooray taal vichahu aap gavaa-ay.
mayraa parabh saachaa aapay jaan.
gur kai sabad anṭar barahm pachhaan. ||2||

gurmukh bhagat anṭar pareet pi-aar.
gur kaa sabad sajh veechaar.
gurmukh bhagat jugat sach so-ay.
pakhand bhagat niraṭ dukh ho-ay. ||3||

SGGS P-365

ayhaa bhagat jan jeevat marai.
gur parsaadee bhavjal tarai.
gur kai bachan bhagat thaa-ay paa-ay.
har jee-o aap vasai man aa-ay. ||4||
har kirpaa karay satguroo milaa-ay.
nihchal bhagat har si-o chit laa-ay.
bhagat ratay tin sachee so-ay.
naanak naam ratay sukh ho-ay. ||5||12||51||

Asa Mehla-3

In the days of the Sikh Gurus, many dancing groups called *Bhagtias* used to roam about in streets. These groups appeared to be devotedly dancing and singing while enacting the legends of *Rama* and *Krishna*. But in actuality they were more concerned about earning riches and fame. In this *shabad*, Guru Ji comments on such kinds of dances, which are done for the sake of entertaining people and earning money, rather than performing worship of God. He also tells us what is the true dance, which one needs to perform in order to please God, who can teach us about this, and what the merits are of such a dance.

He says: "(O' my friends), one may dance and play many musical instruments. (But if) one's own mind is blind and deaf (to divine sounds), then to whom one is reciting and preaching? Within such a person is burning the fire of greed and blowing the dust storm of doubt. Neither any lamp (of divine knowledge remains lighted in the heart, nor does one attain any (spiritual) understanding."(1)

Contrasting the above state with a Guru's follower's mind, Guru Ji says: "For the Guru's follower, true devotion and worship lies in obtaining the light of divine knowledge in the heart, so that recognizing the self, one may meet that God." (1-pause)

Continuing to describe the conduct of a Guru's follower, he says: "For a Guru's follower, the true dance of devotion is to be imbued with God's love, and the proper beating of steps lies in shedding self (conceit) from within. Such a person believes that God knows (everything), and through the Guru's word one recognizes God within one's self."(2)

Describing further the merits of performing worship under Guru's guidance, he says: "The worship done according to the guidance of the Guru develops (true) love and affection within a person. The Guru's word leads a person to a state of equipoise, and reflection on the Guru's word. Therefore, the worship done under the guidance of the Guru is the right way to meet that eternal God. The false devotion shown through dancing (and enacting the legends) brings misery." (3)

In summary, Guru Ji says: "The true worship of God is that one should (so detach one self from worldly riches and greed), as if one has died while still alive. In this way, through Guru's grace one crosses over the dreadful (worldly) ocean. The worship of God done according to the word of the Guru is approved (in God's court), and the reverend God Himself comes to reside in the heart (of such a devotee)."(4)

However, Guru Ji makes one thing clear. He says: "(It is not in the hands of a person to unite with the Guru. Only) when the reverend God shows mercy, He unites a person with the true Guru. (Only then) one engages in unwavering devotion and attunes the mind to God. They who are thus imbued with (God's) devotion obtain lasting glory. O' Nanak, they who are imbued with God's Name obtain (true) peace."(5-12-51)

The message of the *shabad* is that there is no use in dancing and singing in front of gods or goddesses, or in the streets, if there is no true devotion and love for God in one's mind. The true worship of God is demonstrated when by following Guru's advice one sheds one's self-conceit, detaches one self from worldly greed, and remembers God with true love and devotion in the mind.

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੩

aasaa ghar 8 kaafee mehlaa 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਚੁ ਸੋਝੀ ਹੋਈ ॥

har kai bhaanaai satgur milai sach sojhee ho-ee.

ਗੁਰੁ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਰਿ ਬੁਝੈ ਸੋਝੀ ॥੧॥

gur pargaadee man vasai har boojhai so-ee. ||1||

ਮੈ ਸਹੁ ਦਾਤਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਾਹੀ ਕੋਈ ॥

mai saho daataa ayk hai avar naahee ko-ee.

ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥

gur kirpaa tay man vasai taa sadaa sukh ho-ee. ||1|| rahaa-o.

ਇਸੁ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰੁ ਵੀਚਾਰਿ ॥

is jug meh nirbha-o har naam hai paa-ee-ai gur veechaar.

ਬਿਨੁ ਨਾਵੈ ਜਮ ਕੈ ਵਸਿ ਹੈ ਮਨਮੁਖਿ ਅੰਧ ਗਵਾਰਿ ॥੨॥

bin naavai jam kai vas hai manmukh anDh gavaar. ||2||

ਹਰਿ ਕੈ ਭਾਣੈ ਜਨੁ ਸੇਵਾ ਕਰੈ ਬੂਝੈ ਸਚੁ ਸੋਈ ॥	har kai <u>bhaanai</u> jan sayvaa karai boojhai sach so-ee.
ਹਰਿ ਕੈ ਭਾਣੈ ਸਾਲਾਹੀਐ ਭਾਣੈ ਮੰਨਿਐ ਸੁਖੁ ਹੋਈ ॥੩॥	har kai <u>bhaanai</u> salaah-ee-ai <u>bhaanai</u> mani-ai <u>sukh</u> ho-ee. 3
ਹਰਿ ਕੈ ਭਾਣੈ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਮਤਿ ਉਤਮ ਹੋਈ ॥	har kai <u>bhaanai</u> janam padaarath paa-i-aa mat ootam ho-ee.
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਗੁਰਮੁਖਿ ਗਤਿ ਹੋਈ ॥੪॥੩੯॥੧੩॥੫੨॥	naanak naam salaahi toun gurmukh gat ho-ee. 4 39 13 52

Raag Asa Ghar-8 Kaafi

Mehla-3

Guru Ji concluded the previous *shabad*, with the remark: “(It is not in the hands of a person to meet the Guru. Only) when the reverend God shows mercy He unites one with the true Guru. (Only then) one engages in unwavering devotion and attunes one’s mind to God. They who are thus imbued with (God’s) devotion obtain lasting glory.” In this *shabad*, Guru Ji elaborates on the above concept.

He says: “(When) God so wills, one meets the true Guru and realizes the right way (to live the human life. But) it is only by Guru’s grace that God comes to reside in the mind (of a person, and only) that person understands God.”(1)

Guru Ji therefore says: “My Spouse and Giver (of all gifts) is the one (God) alone, and no one else. When through Guru’s grace (God) comes to abide in my mind, then there is peace forever.”(1-pause)

Stressing the importance of God’s Name, Guru Ji says: “(O’ my friends), in this age only (God’s) Name can make one free from fear; we obtain it by pondering over Guru’s thoughts on this topic. Without (God’s) Name, the self-conceited (soul bride is like a) blind person under the control of the demon of death.”(2)

Contrasting the above with the conduct of a devotee of God, Guru Ji says: “The person who while living according to God’s will serves God (by meditating on His Name), that person alone realizes the eternal (God). Therefore, while living in accordance with God’s will, we should praise Him. By gladly obeying (His) will, true peace is obtained.”(3)

In conclusion, Guru Ji says: “(O’ my friends, by obeying) God’s will one who has achieved the purpose of (human) birth has gained a sublime intellect. Therefore O’ Nanak, praise God’s Name (and remember that) one is saved by following the Guru.”(4-39-13-52)

The message of the *shabad* is that if we want to obtain salvation from all worldly problems and worries, then we should follow the advice of Guru (Granth Sahib Ji), meditate on God’s Name with true love and devotion, and learn to realize and happily abide by His Will.

Detail of shabads: M: 1=39, M: 3=13, Total=52

ਆਸਾ ਮਹਲਾ ੪ ਘਰੁ ੨

aasaa mehlaa 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥
ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਬੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥
ਰਹਾਉ ॥
ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥
ਤੁਧੁ ਆਖਿ ਵਿਛੋੜਿਆ ਆਖਿ ਮਿਲਾਇਆ ॥੧॥

ਤੂੰ ਦਰੀਆਉ ਸਭ ਭੁਝ ਹੀ ਮਾਰਿ ॥
ਭੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਰਿ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਰਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੧॥੫੩॥

ik-oⁿkaar satgur pargaad.

tooⁿ kartaa sachiaar madaa saaⁿ-ee.
jo ta-o bhaavai so-ee theesee jo tooⁿ deh
so-ee ha-o paa-ee. ||1|| rahaa-o.
sabh tayree tooⁿ sabhnee Dhi-aa-i-aa.
Jis no kirpaa karahi tin naam ratan paa-i-aa.

gurmukh laaDhaa manmukh gavaa-i-aa.
tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

tooⁿ daree-aa-o sabh tujh hee maahi
tujh bin doojaa ko-ee naahi
jee-a jant sabh tayraa khayl.
vijog mil vichhurhi-aa sanjogee mayl. ||2||

Jis no too jaanaa-ihī so-ee jan jaanaī.
har gun sad hee aakh vakhaanaī.
Jin har sayvi-aa tin sukh paa-i-aa.
sehjay hee har naam samaa-i-aa. ||3||

too aapay kartaa tayraa kee-aa sabh ho-ay.
tuDh bin doojaa avar na ko-ay.
too kar kar vaykheh jaaneh so-ay.
jan naanak gurmukh pargat ho-ay.
||4||1||53||

Asa Mehla-4

Ghar-2

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation from all worldly problems and worries, then we should follow the advice of Guru, meditate on God's Name with true love and devotion, and learn to realize and happily abide by His Will. In this *shabad*, Guru Ji shows us how to train our mind to accept that, whatever pleases God, only that happens. Therefore, we should live in accordance with His will.

First humbly addressing God, Guru Ji says: "O' my Master, You are the eternal Creator (of the world). Whatever pleases You, only that will happen, and whatever You give only that) I would receive."(1-pause)

Continuing his address, Guru Ji says: "(O' God, the entire universe) is Your (creation), and all have meditated on You. (The person) on whom You show mercy has obtained the jewel of (Your) Name. (While) the Guru's followers, have found (this jewel), the self-conceited have lost it. (But in reality, O' God), You Yourself have separated (some), and You Yourself have united (others with You)."(1)

Next recognizing God's vast extent and powers, Guru Ji says: "(O' my limitless God), You are like a mighty ocean: all (creatures are living) in You. Except You there is no one else. All the creatures and beings (in this universe) are the result of the show (put up by You. It is by Your

law) of separation that some one is separated (from You, and) by the law of union some one has been re-united (with You).”(2)

Stating, why only a few persons understand such vast and unique powers of God, while others do not, Guru Ji says: “(O’ God), only that person understands (You and Your laws) whom You make to understand, and (that person) always utters and describes God’s excellences. They who have served (God by remembering Him) have obtained peace, and through (meditation on God’s) Name, they have effortlessly merged in Him.”(3)

In conclusion, Guru Ji says: “(O’ God), You Yourself are the Creator (of the universe). All that happens is what You do. Besides You there is no other second (who can do anything). After creating the world again and again, You look after it and know everything about (it). But O’ Nanak, only to a Guru’s follower does (all this) become apparent.”(4-1-53)

The message of this shabad is that we should realize that it is the one God alone who is our Creator and Master. Whatever He wills, that alone happens, and whatever He wants to give us we get only that. Therefore we should always remain happy in His Will, sing his praises, and try to win His Grace by meditating on His Name.

Detail of shabads: M: 1=39, M: 3=13, M: 4=1, Total=53

ਪੰਨਾ ੩੬੬

SGGS P-366

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੪ ॥

raag aasaa ghar 2 mehlaa 4.

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰੁ ਸੁਤ ਨਾਲਿ ਭਾਈ ॥
ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਕੁਤਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ ॥

kis hee Dharhaa kee-aa mitar sut naal bhaa-ee.
kis hee Dharhaa kee-aa kurham sakay naal
javaa-ee.

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ
ਸੁਆਈ ॥

kis hee Dharhaa kee-aa sikdar cha-udhree
naal aapnai su-aa-ee.

ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

hamaaraa Dharhaa har rahi-aa samaa-ee. ||1||

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ ॥
ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰੁ ਨ ਕੋਈ ਹਉ ਹਰਿ ਗੁਣ
ਗਾਵਾ ਅਸੰਖ ਅਨੇਕ ॥੧॥ ਰਹਾਉ ॥

ham har si-o Dharhaa kee-aa mayree har tayk.
mai har bin pakh Dharhaa avar na ko-ee ha-o
har gun gaavaa asaⁿkh anayk. ||1|| rahaa-o.

ਜਿਨ੍ ਸਿਉ ਧੜੇ ਕਰਹਿ ਸੇ ਜਾਹਿ ॥
ਝੂਠੁ ਧੜੇ ਕਰਿ ਪਛੋਤਾਹਿ ॥
ਬਿਰੁ ਨ ਰਹਹਿ ਮਨਿ ਖੋਟੁ ਕਮਾਹਿ ॥
ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਜਿਸ ਕਾ ਕੋਈ ਸਮਰਥੁ ਨਾਹਿ
॥੨॥

Jinⁿ si-o Dharhay karahi say jaahi.
jhooth Dharhay kar pachhotaaahi.
thir na raheh man khot kamaahi.
ham har si-o Dharhaa kee-aa Jis kaa ko-ee
samrath naahi. ||2||

ਏਹ ਸਭਿ ਧੜੇ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥
ਮਾਇਆ ਕਉ ਲੁਝਹਿ ਗਾਵਾਰੀ ॥
ਜਨਮਿ ਮਰਹਿ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥
ਹਮਰੈ ਹਰਿ ਧੜਾ ਜਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਸਵਾਰੀ ॥੩॥

ayh sabh Dharhay maa-i-aa moh pasaaree.
maa-i-aa ka-o lojheh gaavaaree.
janam mareh joo-ai baajee haaree.
hamrai har Dharhaa je halat palat sabh
savaaree. ||3||

ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਵਧਾਏ ॥
 ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥
 ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਏਹ ਧੜੇ ਸਭਿ ਗਵਾਏ ॥੪॥

kalijug meh Dharhay panch chor jhagrhaa-ay.
 kaam kroDh lobh moh abhimaan vaDhaa-ay.
 Jis no kirpaa karay tis satsang milaa-ay.
 hamraa har Dharhaa Jin ayh Dharhay sabh
 gavaa-ay. ||4||

ਮਿਥਿਆ ਦੂਜਾ ਭਾਉ ਧੜੇ ਬਹਿ ਪਾਵੈ ॥
 ਪਰਾਇਆ ਛਿਦੁ ਅਟਕਲੈ ਆਪਣਾ ਅਹੰਕਾਰੁ ਵਧਾਵੈ ॥

mithi-aa doojaa bhaa-o Dharhay bahi paavai.
 paraa-i-aa chhidar atkalai aapnaa ahaⁿkaar
 vaDhaavai.

ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ ॥
 ਜਨ ਨਾਨਕ ਕਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਜਿਣਿ ਆਵੈ
 ॥੫॥੨॥੫੪॥

jaisaa beejai taisaa khavai.
 jan naanak kaa har Dharhaa Dharam sabh
 sarisat Jin aavai. ||5||2||54||

Raag Asa Ghar-2

Mehla-4

We see that in this world there are many political parties, groups, and factions, which keep fighting with each other to gain control over the political power of a country, and administer it in accordance with their agenda or fulfill their selfish motives. Yet this problem is not restricted only to the central government; the same pattern is repeated in the states, cities, even village *Panchayats* (or councils), and even religious and charitable institutions." Not only that, some times it is seen that members of a single family are divided in different groups and factions, and are engaged in plans and conspiracies to dislodge the opposite group from the position of authority or control over the family property. In this *shabad*, Guru Ji comments on the habit of worldly people to form alliances and factions with their rich or politically powerful friends and relatives, and tells us with whom he has formed his alliance and on whose support he depends.

He says: "Some have formed factions with their friend, son, or brother, and some with their brother or son-in-law. Some have formed a faction with the village chief or headman for their own selfish motives, but my grouping is (only) with that God who is pervading everywhere."(1)

Once again declaring that except God, he doesn't depend upon the support of any person, group or faction, Guru Ji says: "(O' my friends), I have made grouping with God, and He is my (only) support. Except God I have no other party or faction, and I keep singing His countless and millions of praises."(1-pause)

Warning us about the consequences of forming factions (with worldly people), Guru Ji says: "They with whom (people) form factions (ultimately) depart (from the world). Therefore by forming these short lived) false factions (people) repent (in the end. They who make factions also) do not live forever, and therefore (unnecessarily) keep deceiving others. Consequently, I have formed faction only with God whom no one can equal in power."(2)

Now Guru Ji tells us how these factions become the source of many evils. He says: "All these factions are the extension of the love of worldly riches and power. For the sake of worldly riches and power, uncivilized people keep clashing with each other. Therefore they keep being born and dying. (In this way), they have lost the game of (human) life in a gamble. But my faction is with God, who has embellished (my life) both in this and the next world."(3)

Going further into the reasons, which give rise to these factions and factional fights, Guru Ji says: “(O’ my friends), in this iron age it is the five thieves (working in the human mind) which make one form factions and conflicts. (Theses five thieves) increase lust, anger, greed, attachment, and pride (in a human being). However, one on whom (God) shows His mercy (He) unites that one with the company of saintly persons (and ends all his or her involvements in factions). Therefore, my grouping is only with God who has made me abandon all (other worldly) factions.”(4)

Finally Guru Ji advises us and says: “(O’ my friends, except God), false is the love of other (worldly riches and power, which make human beings) sit together and form factions. (They) make wild guesses about others’ faults and (thinking themselves to be superior) expand their own ego. (The end result is that) as one sows, so does one reap. (Because their opposing groups or factions think likewise, ultimately they fight and sometimes kill each other, and both parties get ruined). The faction of servant Nanak is with God and righteousness (with whose power one) comes home after conquering the entire world.”(5-2-54)

The message of this shabad is that we should remain away from forming any groups or factions, and consider ourselves only belonging to the group of God, and righteousness. We should support only that thought and that point of view which is based on truth, justice, and the advice of our Gurus.

Personal Note:-It is strange that although all holy places and particularly Gurudwaras should end all such groupings and factions, but we find maximum factional fighting there. The day this shabad came as Waak or order of the day, we had a very serious factional fight in our monthly Keertan, in which obscenities and fistfights were briefly exchanged. Even more ironic is that the main issue of contention was whether or not to build our own Gurdwara, which later was built, and was the scene of many other serious fights, in which blows were exchanged, beards plucked, shots fired, police called, and lots of money wasted in lawsuits. Even this author is ashamed to have taken part in one such serious happening, but now is very thankful to God for pulling him out of that mess, and yoking him to this task of Gurbani translation. Perhaps all this too is merely one of God’s incomprehensible plays.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlaa 4.

ਹਿਰਦੈ ਸੁਣਿ ਸੁਣਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਭਾਇਆ ॥
ਗੁਰਬਾਣੀ ਹਰਿ ਅਲਖੁ ਲਖਾਇਆ ॥੧॥

hirdai sun sun man amrit bhaa-i-aa.
gurbaanee har alakh lakhaa-i-aa. ||1||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਨਹੁ ਮੇਰੀ ਭੈਨਾ ॥
ਏਕੈ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮੁਖਿ ਬੋਲਹੁ ਗੁਰ ਅੰਮ੍ਰਿਤੁ
ਭੈਨਾ ॥੧॥ਰਹਾਉ ॥

gurmukh naam sunhu mayree bhainaa.
ayko rav rahi-aa ghat antar mukh bolhu gur
amrit bainaa. ||1|| rahaa-o.

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਮਹਾ ਬੈਰਾਗੁ ॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੁ ॥੨॥
ਦੂਜੈ ਭਾਇ ਭਵਹਿ ਬਿਖੁ ਮਾਇਆ ॥
ਭਾਗਹੀਨ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥੩॥

mai man tan paraym mahaa bairaag.
satgur purakh paa-i-aa vadbhaag. ||2||
doojai bhaa-ay bhavah bikh maa-i-aa.
bhaagheen nahee satgur paa-i-aa. ||3||

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਹਰਿ ਆਪਿ ਪੀਆਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਹਰਿ ਪਾਇਆ ॥੪॥੩॥੫॥

amrit har ras har aap pee-aa-i-aa.
gur poorai naanak har paa-i-aa. ||4||3||5||

Asa Mehla-4

In the previous *shabad* (4-39-13-52), Guru Ji told us that if we want to obtain salvation from all worldly problems and worries, then we should follow the advice of Guru, meditate on God's Name with true love and devotion, and learn to realize and happily abide by His Will. In this *shabad*, Guru Ji shares with us the kind of peace and bliss he has experienced by Guru's grace by meditating on God's Name, and the kind of loving advice, he has for his *Gursikh* brothers and sisters.

He says: "By listening again and again to *Gurbani* (the Guru's word), the nectar of God's Name has become pleasing to my mind. Through *Gurbani* (his immaculate word, the Guru) has made me comprehend the incomprehensible (God)." (1)

Therefore with love and affection, Guru Ji says: "O' my (Guru following) sisters, listen to God's Name from the Guru. The one God alone is pervading in our heart. Therefore utter the ambrosial words of the Guru from your tongue." (1-pause)

Describing the bliss which he is enjoying as a result of meditating on God's Name, Guru Ji says: "In my mind and body is (deep) love and extreme longing (to see Him. I feel that) by great good fortune, I have met the person of the true Guru (who has united me with God)." (2)

Regarding those who have not met the true Guru, he says: "Unfortunate are they who have not found the true Guru. Being in love with other worldly things (rather than God), they keep wandering for the poison (of worldly riches)." (3)

In conclusion, Guru Ji says: "(Actually) it is God who Himself makes a person drink the sweet nectar of Name, and it is through the true Guru that (I) Nanak have obtained God." (4-3-55)

The message of this *shabad* is that if we want to enjoy the eternal peace and bliss of union with God, we should listen to and act on *Gurbani* (the Guru's word), and meditate on God's Name with love and devotion.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlaa 4.

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਆਧਾਰੁ ॥
ਨਾਮੁ ਜਪੀ ਨਾਮੇ ਸੁਖ ਸਾਰੁ ॥੧॥

mayrai man tan paraym naam aaDhaar.
naam japee naamo sukhar saar. ||1||

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ ॥
ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ
ਲੈਨਾ ॥੧॥ਰਹਾਉ ॥

naam japahu mayray saajan sainaa.
naam binaa mai avar na ko-ee vadai bhaag
gurmukhar har lainaa. ||1|| rahaa-o.

ਨਾਮ ਬਿਨਾ ਨਹੀ ਜੀਵਿਆ ਜਾਇ ॥
ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇ ॥੨॥

naam binaa nahee jeevi-aa jaa-ay.
vadai bhaag gurmukhar har paa-ay. ||2||

ਨਾਮਹੀਨ ਕਾਲਖ ਮੁਖਿ ਮਾਇਆ ॥
ਨਾਮ ਬਿਨਾ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਜੀਵਾਇਆ ॥੩॥

naamheen kaalakh mukhar maa-i-aa.
naam binaa Dharig Dharig jeevaa-i-aa. ||3||

ਪੰਨਾ ੩੬੭

SGGS P-367

ਵਡਾ ਵਡਾ ਹਰਿ ਭਾਗ ਕਰਿ ਪਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਿਵਾਇਆ ॥੪॥੪॥੫੬॥

vadaa vadaa har bhaag kar paa-i-aa.
naanak gurmukhar naam divaa-i-aa. ||4||4||56||

Asa Mehla-4

In the previous *shabad*, Guru Ji told us that if we want to enjoy eternal peace and bliss of union with God, then we should act on the Guru's word and meditate on God's Name with love and devotion. In this *shabad*, he shares with us what kind of bliss he obtained by meditating on God's Name, and advises us to do the same.

He says: "(O' my friends), within my mind and body is the love (for God) and support of God's Name. I meditate on the Name, and through the Name itself I obtain the essence of peace."(1)

Therefore, he lovingly says: "O' my friends and mates, meditate on God's Name. Except God's Name, I find no one else who can help us. (Yet it is only) by great good fortune that a person obtains God's Name through the Guru."(1-pause)

Stressing once again upon the absolute necessity of meditating on God's Name, Guru Ji says: "(The fact is that) without God's Name one cannot survive (spiritually). It is by good fortune (alone) that one receives God's Name."(2)

Describing the fate of those who are bereft of this virtue, he says: "(The one who is) bereft Name (commits many sins for the sake of one's family, and in this way) one is smeared with the stains of worldly attachment. Therefore, accursed is the life lived without (meditating on God's) Name."(3)

In conclusion, Guru Ji says: "O' Nanak, whom (God) has given His Name (through the Guru), by great good fortune that person has obtained union with the great God."(4-3-56)

The message of the *shabad* is that we should consider ourselves very lucky if Guru inspires us to shun away the temptations of worldly riches and power and meditate on God's Name. Without God's Name one is easily misled by family attachments or worldly power into a life of sin and dishonor.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlaa 4.

ਗੁਣ ਗਾਵਾ ਗੁਣ ਬੋਲੀ ਬਾਣੀ ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੀ ॥੧॥gūṅ gaavaa gūṅ bolee baṅee.
gurmukh har gūṅ aakh vakhaṅee. ||1||ਜਪਿ ਜਪਿ ਨਾਮੁ ਮਨਿ ਭਇਆ ਅਨੰਦਾ ॥
ਸਤਿ ਸਤਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਰਸਿ ਗਾਏ ਗੁਣ
ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥jap jap naam man bhā-i-aa anandaa.
sat sat satgur naam dirhaa-i-aa ras gaa-ay gūṅ
parmaanandaa. ||1|| rahaa-o.ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜਨ ਲੋਗਾ ॥
ਵਡੈ ਭਾਗਿ ਪਾਏ ਹਰਿ ਨਿਰਜੋਗਾ ॥੨॥har gūṅ gaavai har jan logaa.
vadai bhaag paa-ay har nirjogaa. ||2||ਗੁਣ ਵਿਹੂਣ ਮਾਇਆ ਮਲੁ ਧਾਰੀ ॥
ਵਿਣੁ ਗੁਣ ਜਨਮਿ ਮੁਏ ਅਹੰਕਾਰੀ ॥੩॥gūṅ vihoon maa-i-aa mal dhaaree.
vin gūṅ janam mu-ay ahaṅkaaree. ||3||ਸਰੀਰਿ ਸਰੋਵਰਿ ਗੁਣ ਪਰਗਟਿ ਕੀਏ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਥਿ ਤਤੁ ਕਵੀਏ ॥੪॥੫॥੫੭॥sareer sarovar gūṅ pargat kee-ay.
naanak gurmukh math tat kadhee-ay.
||4||5||57||

Asa Mehla-4

In the previous *shabad* (4-3-55), Guru Ji advised us that if we want to enjoy eternal peace and bliss of union with God, then we should listen and act on the Guru's word, and meditate on God's Name with love and devotion. In this *shabad*, he shares with us the kind of peace and bliss he is enjoying by meditating on God's Name. He also states the advice he has for us on the basis of his personal experience.

Guru Ji says: "(O' my friends), I sing (God's) praise and I utter the words (in His praise). By Guru's grace I utter His Name and discourse (on God's merits)."(1)

Describing the bliss he has experienced by meditating on God's Name, he says: "(O' my friends), by meditating on God's Name again and again a state of bliss has prevailed in my mind. The Guru has resolutely taught me how to meditate on God's Name, and I have been singing praises of (God, the embodiment of) Supreme bliss."(1-pause)

Now stating what kinds of blessings a devotee obtains when he or she sings God's praises, Guru Ji says: "(O' my friends), one who is a devotee of God sings God's praises, and by great good fortune such a one attains to the detached God."(2)

Contrasting the above with the fate of those who are only interested in worldly riches and power, Guru Ji says: "They who have taken the support of the dirt of worldly riches are without the merits (of God's praise). Being without (any merits) such arrogant people keep going through birth and death."(3)

In closing, Guru Ji says: "(O' my friends), in the pool of whose body (the Guru) has revealed the merits (of God), O' Nanak, like churning out butter such a Guru's follower has understood the essence (of life)."(4-5-57)

The message of this *shabad* is that we should meditate on God's Name (continuously). Further, by reflecting on His merits we should improve and purify our conduct and character. One day God would show mercy on us also and accept us in His blissful union.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਨਾਮੁ ਸੁਣੀ ਨਾਮੇ ਮਨਿ ਭਾਵੈ ॥
ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਵੈ ॥੧॥

ਨਾਮੁ ਜਪਹੁ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ ॥
ਨਾਮ ਬਿਨਾ ਮੈ ਧਰ ਨਹੀ ਕਾਈ ਨਾਮੁ ਰਵਿਆ ਸਭ ਸਾਸ
ਗਿਰਾਸਾ ॥੧॥ ਰਹਾਉ ॥

ਨਾਮੈ ਸੁਰਤਿ ਸੁਨੀ ਮਨਿ ਭਾਈ ॥
ਜੇ ਨਾਮੁ ਸੁਨਾਵੈ ਸੋ ਮੇਰਾ ਮੀਤੁ ਸਖਾਈ ॥੨॥

ਨਾਮਹੀਣ ਗਏ ਮੂੜ ਨੰਗਾ ॥
ਪਚਿ ਪਚਿ ਮੁਏ ਬਿਖੁ ਦੇਖਿ ਪਤੰਗਾ ॥੩॥

aasaa mehlaa 4.

naam sunēe naamo man bhaavai.
vadai bhaag gurmukh har paavai. ||1||

naam japahu gurmukh pargaasaa.
naam binaa mai Dhar nahee kaa-ee naam ravi-aa
sabh saas giraasaa. ||1|| rahaa-o.

naamai surat sunee man bhaa-ee.
jo naam sunaavai so mayraa meet sakhaa-ee.
||2||

naamheen ga-ay moorh nangaa.
pach pach mu-ay bikh daykh patangaa. ||3||

ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥
ਨਾਨਕ ਨਾਮੁ ਦੇਵੈ ਹਰਿ ਆਪੇ ॥੪॥੬॥੫੮॥

aapay thaapay thaap uthaapay.
naanak naam dayvai har aapay. ||4||6||58||

Asa Mehla-4

In stanza three of the previous *shabad*, Guru Ji stated that his Guru has resolutely taught him how to meditate on God's Name. Since then he has been singing praises of God. By meditating on God's Name again and again a state of bliss has prevailed in his mind. In this *shabad*, he states that he is still continuously meditating on God's Name and enjoying bliss, and tells us why he advises us also to follow his lead.

He says: "(O' my friends), I only listen to God's Name, and only His Name is pleasing to my mind. Only by great good fortune (through Guru's grace) does one receive (the gift of God's Name)." (1)

Therefore Guru Ji advises us and says: "(O' my friends), meditate on the Name under Guru's instructions. Only then one's mind is illuminated (with divine knowledge). Without Name I find no support anywhere. (Therefore) I have meditated on God's Name with every breath and morsel (of mine)." (1-pause)

Describing the extent of his love for God's Name, he says: "Since the time I have heard about meditation on (God's) Name, this has appealed to my mind. Therefore, one who recites (God's) Name to me is my friend and mate." (2)

Commenting on the fate of those who remain without this blessing, he says: "The foolish persons who are bereft of God's Name have gone empty handed from here. Just as upon seeing the lighted lamp a moth is burnt to death, (similarly these self-conceited persons, waste themselves away in the pursuit of the poisonous worldly riches)." (3)

Yet still Guru Ji compassionately offers an apology on behalf of such people and says: "(The persons without God's Name are helpless, because God) Himself creates and Himself destroys (everything) and O' Nanak, He Himself gives (the gift of Name to the persons, He choses)." (4-6-58)

The message of this *shabad* is that we should meditate on God's Name under Guru's instruction, but we should never feel proud of doing so. Instead we should be thankful to God for bestowing this gift on us.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਵੇਲਿ ਵਧਾਈ ॥
ਫਲ ਲਾਗੇ ਹਰਿ ਰਸਕ ਰਸਾਈ ॥੧॥

gurmukh har har vayl vaDhaa-ee.
fal laagay har rasak rasaa-ee. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅਨਤ ਤਰੰਗਾ ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਮਾਰਿਆ ਕਾਲੁ
ਜਮਕੰਕਰ ਭੁਇਅੰਗਾ ॥੧॥ ਰਹਾਉ ॥
ਹਰਿ ਹਰਿ ਗੁਰ ਮਹਿ ਭਗਤਿ ਰਖਾਈ ॥
ਗੁਰੁ ਤੁਠਾ ਸਿਖ ਦੇਵੈ ਮੇਰੇ ਭਾਈ ॥੨॥

har har naam jap anāt tarangaa.
jap jap naam gurmat saalaahee maari-aa kaal
jamkankar bhui-i- angaa. ||1|| rahaa-o.
har har gur meh bhagat rakhaa-ee.
gur tuthaa sikh dayvai mayray bhaa-ee. ||2||

ਹਉਮੈ ਕਰਮ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ ॥

ha-umai karam kichh biDh nahee jaanai.

ਜਿਉ ਕੁੰਚਰੁ ਨਾਇ ਖਾਕੁ ਸਿਰਿ ਛਾਣੈ ॥੩॥

Ji-o kunchar naa-ay khaak sir chhaanai. ||3||

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡ ਉਚੇ ॥
ਨਾਨਕ ਨਾਮੁ ਜਪਹਿ ਸਚਿ ਸੂਚੇ ॥੪॥੭॥੫੯॥

jay vad bhaag hoveh vad oochay.
naanak naam jaapeh sach soochay. ||4||7||59||

Asa Mehla-4

In the previous *shabad*, Guru Ji advised us that we should meditate on God's Name under Guru's instruction, but we should never feel proud of doing so. Instead we should be thankful to God for bestowing this gift upon us. In this *shabad*, he describes how a Guru's follower enshrines God's Name in his or her own heart, nourishes it within self, and then shares it with friends and relatives.

Guru Ji compares this process to a fast growing creeper and says: "A Guru's follower nourishes and expands God's Name like a creeper which is laden with sweet tasting juicy fruits (of spiritual merits)." (1)

Now describing more directly the blessings experienced by a person who meditates on God's Name, Guru Ji says: "By continually meditating on God's Name, one experiences countless waves (of spiritual bliss). By meditating on God's Name and praising God through Guru's instruction (the devotees have overcome) the fear of death and have killed the serpent (of evil desires in their mind)." (1-pause)

Stressing upon the importance of the Guru, he says: "O' my brothers, God has entrusted only the Guru with the task of His devotion. Only when the Guru is pleased does he give the gift (of this devotion) to his disciples." (2)

Regarding those who do not follow Guru's guidance but do certain rituals according to their own egoistic intellect, he says: "They who keep doing (ritualistic) deeds in self-conceit do not know the way (to God's devotion. All their deeds and efforts prove wasteful) like that of an elephant who after taking a bath throws mud on it self." (3)

Therefore Guru Ji concludes: "O' Nanak, they who are bestowed with very great destiny, meditate on (God's) Name. By attuning themselves to the eternal (God, they) become immaculate." (4-7-59)

The message of the *shabad* is that we should not assume that by performing certain rituals we could obtain the gift of Name and all its blessings. Instead, we should humbly seek the grace and guidance of the Guru to impart this gift upon us, and show us the right way to meditate on God's Name as we seek union with Him.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlaa 4.

ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਭੂਖ ਲਗਾਈ ॥
ਨਾਮਿ ਸੁਨਿਐ ਮਨੁ ਤ੍ਰਿਪਤੈ ਮੇਰੇ ਭਾਈ ॥੧॥

har har naam kee man bhookh lagaa-ee.
naam suni-ai man triptai mayray bhaa-ee. ||1||

ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਗੁਰਸਿਖ ਮੀਤਾ ॥
ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਸੁਖੁ ਪਾਵਹੁ ਨਾਮੁ ਰਖਹੁ ਗੁਰਮਤਿ
ਮਨਿ ਚੀਤਾ ॥੧॥ ਰਹਾਉ ॥

naam japahu mayray gursikh meetaa.
naam japahu naamay sukh paavhu naam rakhahu
gurmat man cheetaa. ||1|| rahaa-o.

ਨਾਮੋ ਨਾਮੁ ਸੁਣੀ ਮਨੁ ਸਰਸਾ ॥ ਨਾਮੁ ਲਾਹਾ ਲੈ ਗੁਰਮਤਿ ਬਿਗਸਾ ॥੨॥	naamo naam sun ^{ee} man sarsaa. naam laahaa lai gurmat ^t bigsaa. 2
ਨਾਮ ਬਿਨਾ ਕੁਸਟੀ ਮੋਹ ਅੰਧਾ ॥ ਸਭ ਨਿਹਫਲ ਕਰਮ ਕੀਏ ਦੁਖੁ ਧੰਧਾ ॥੩॥	naam binaa kustee moh anD ^h aa. sab ^h nihfal karam kee-ay duk ^h DhanD ^h aa. 3
ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਜਪੈ ਵਡਭਾਗੀ ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ॥੪॥੮॥੬੦॥	har har har jas japai vad ^b haagee. naanak gurmat ^t naam liv laagee. 4 8 60

Asa Mehla-4

In the previous *shabad* (4-6-58), Guru Ji told us that we should meditate on God's Name under Guru's instruction, but we should never feel proud of it. Instead we should be thankful to God for blessing us with this gift. In this *shabad*, he again stresses the importance of meditating on the Name, and describes his own experience in this regard.

He says: "(O' my friends), God has instilled the hunger for God's Name in my mind. O' my brother, (now) by listening to (God's) Name my mind becomes satiated (from all kinds of worldly desires)." (1)

Therefore Guru Ji advises us also and says: "O' my *Gursikh* friends, meditate on (God's) Name. Yes, meditate on God's Name (because it is through) the Name that you would enjoy (spiritual) bliss. Through Guru's instruction, keep (God's) Name enshrined in your heart and mind." (1-pause)

Elaborating on the merits of God's Name, he says: "When we keep listening to only God's Name and nothing else, our mind feels delighted. By earning the profit of Name through Guru's instruction, it blooms in joy." (2)

Contrasting the above blessings with the pain experienced by those who do not meditate on God's Name, Guru Ji says: "The one who is without God's Name is blinded by false attachment to the world and suffers like a leper. All such a one's deeds go in vain and all his or her worldly affairs result in pain (and suffering)." (3)

In conclusion, Guru Ji says: "Fortunate is the one who always concentrates and meditates on the virtues of God. O' Nanak, through the Guru's instruction the mind is attuned to (God's) Name." (4-8-60)

The message of this *shabad* is that following Guru's instruction we should attune our mind to meditation on God's Name. We should always remains hungry for it and remain absorbed in it. In this way our mind would remain satiated from worldly desires and we would always feel delighted, as if we are blooming in spiritual bliss.

ਪੰਨਾ ੩੬੮	SGGS P-368
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥	ik-oⁿkaar satgur p^rsaad.
ਮਹਲਾ ੪ ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਕੇ ੩ ॥	meh^laa 4 raag aasaa g^har 6 kay 3.

ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਥੋਥਰ ਵਾਜੈ ਬੇਨ ॥

hath kar tant vajaavai jogee thothar vaajai bayn.

ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੁਆ ਹਰਿ ਰੰਗਿ
ਭੋਨ ॥੧॥

gurmat har gun bolhu jogee ih manoo-aa har rang bhayn. ||1||

ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ॥

jogee har dayh matee updays.

ਜੁਗੁ ਜੁਗੁ ਹਰਿ ਹਰਿ ਏਕੋ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ ਆਦੇਸੁ
॥੧॥ ਰਹਾਉ ॥

jug jug har har ayko vartai tis aagai ham aadays. ||1|| rahaa-o.

ਗਾਵਹਿ ਰਾਗ ਭਾਤਿ ਬਹੁ ਬੋਲਹਿ ਇਹੁ ਮਨੁਆ ਖੇਲੈ ਖੇਲ ॥

gaavahi raag bhaat baho boleh ih manoo-aa khaylai khayl.

ਜੋਵਹਿ ਰੂਪ ਸਿੰਚਨ ਕਉ ਬਸੁਧਾ ਉਠਿ ਬੋਲ ਗਏ ਚਰਿ ਬੋਲ
॥੨॥

joveh koop sinchan ka-o basudhaa uth bail ga-ay char bayl. ||2||

ਕਾਇਆ ਨਗਰ ਮਹਿ ਕਰਮ ਹਰਿ ਬੋਵਹੁ ਹਰਿ ਜਾਮੈ
ਹਰਿਆ ਖੇਤੁ ॥

kaa-i-aa nagar meh karam har bovhu har jaamai hari-aa khayt.

ਮਨੁਆ ਅਸਥਿਰੁ ਬੈਲੁ ਮਨੁ ਜੋਵਹੁ ਹਰਿ ਸਿੰਚਹੁ ਗੁਰਮਤਿ
ਜੋਤੁ ॥੩॥

manoo-aa asthir bail man jovhu har sinchahu gurmat jayt. ||3||

ਜੋਗੀ ਜੰਗਮ ਸਿਸਟਿ ਸਭ ਤੁਮਰੀ ਜੋ ਦੇਹੁ ਮਤੀ ਤਿਤੁ ਚੇਲ
॥

jogee jangam sarisat sabh tumree jo dayh matee tit chayl.

ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਹਰਿ ਲਾਵਹੁ ਮਨੁਆ ਪੇਲ
॥੪॥੯॥੬੧॥

jan naanak kay parabh antarjaamee har laavhu manoo-aa payl. ||4||9||61||

Mehla-4

Raag Asa Ghar-6 Kaiy-3

According to Bh. Harbans Singh Ji, the historical Sikh context of this *shabad* is that one day some yogis with torn ears came to Guru Ji. They told him that if he would join their sect, he too could obtain salvation. Guru Ji uttered this *shabad* in response. The message of this *shabad* is equally applicable to many lay persons and professional *Raagis* who might be playing on *Harmonium* (musical instrument like an accordion) and *Tabla* (the drums, or base), and apparently singing *shabads* from their tongues while their mind is pre-occupied with worldly affairs.

So addressing the yogis, Guru Ji says: “Holding a guitar in his hand, a yogi strikes its strings, but the sound coming out of it is hollow (because his mind is not attuned to God’s love. O’ yogi, following Guru’s instruction (first learn to) sing God’s praises so that this mind (of yours) may be immersed in God’s love.”(1)

Continuing his address to the yogi, Guru Ji says: “(O’ yogi), instruct your mind to meditate upon God. It is only one (God) who has been pervading throughout all ages; before Him I reverently bow my head.”(1-pause)

Explaining with a beautiful example, how all the singing and playing of music by the yogis and other such singers goes waste, Guru Ji says: “(While the yogis may be) singing and reciting songs in many different musical measures, this mind (of theirs) is playing tricks. (While they are singing, their mind is engaged in thinking about many other worldly thoughts. Their situation is like that of a farmer who might be) working upon his well to irrigate his land, but his (own) bullocks might go and graze down his crop.” (2)

Continuing the above metaphor, he says: “(O’ yogi), in the city of your body, sow the seed of meditation on God, so that a green crop of God’s Name may grow in that farm. After stabilizing the bullock-like mind, yoke it into meditation on God’s Name. Then according to Guru’s instruction, irrigate the (body-farm with the water of) God’s (Name).”(3)

Guru Ji feels a sense of compassion for the yogis and others like them who are doing the right or wrong deeds according to the intellect given to them by God. So he prays on behalf of all such people and says: “(O’ God), all these yogis and wandering saints are Your creation. Whatever intellect You give, it starts moving in that direction. O’ God of devotee Nanak, the Inner Knower of hearts, (You Yourself) instruct and yoke (our) mind into Your (loving adoration).”(4-9-61)

The message of this *shabad* is that instead of singing hymns and playing instruments to impress others, or to earn more wealth, we should pray to God that He imbues our minds with His love and devotion. In this way we may talk, write and sing about Him with full concentration of our minds.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਕਬ ਕੇ ਭਾਲੈ ਘੁੰਘਰੂ ਤਾਲਾ ਕਬ ਕੇ ਬਜਾਵੈ ਰਬਾਬੁ ॥

ਆਵਤ ਜਾਤ ਬਾਰ ਖਿਨੁ ਲਾਗੈ ਹਉ ਤਬ ਲਗੁ ਸਮਾਰਉ
ਨਾਮੁ ॥੧॥

ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿ ਆਈ ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਜਲ ਬਿਨੁ
ਮੀਨੁ ਮਰਿ ਜਾਈ॥੧॥ ਰਹਾਉ ॥

ਕਬ ਕੋਉ ਮੇਲੈ ਪੰਚ ਸਤ ਗਾਇਣ ਕਬ ਕੇ ਰਾਗ ਧੁਨਿ
ਉਠਾਵੈ ॥
ਮੇਲਤ ਚੁਨਤ ਖਿਨੁ ਪਲੁ ਚਸਾ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ
ਰਾਮ ਗੁਨ ਗਾਵੈ ॥੨॥

ਕਬ ਕੇ ਨਾਚੈ ਪਾਵ ਪਸਾਰੈ ਕਬ ਕੇ ਹਾਥ ਪਸਾਰੈ ॥
ਹਾਥ ਪਾਵ ਪਸਾਰਤ ਬਿਲਮੁ ਤਿਲੁ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ
ਰਾਮ ਸਮਾਰੈ ॥੩॥

ਕਬ ਕੋਉ ਲੋਗਨ ਕਉ ਪਤੀਆਵੈ ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ
ਹੋਇ ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਤਾ ਜੈ ਜੈ ਕਰੇ ਸਭੁ
ਕੋਇ ॥੪॥੧੦॥੬੨॥

aasaa mehlā 4.

kab ko bhāalāi ghunghroo tāalā kab ko
bajaavai rabaab.

aavaṭ jaat̃ baar khin laagai ha-o ṭab lag
samaara-o naam. ||1||

mayrai man aisee bhagat̃ ban aa-ee.
ha-o har bin khin pal reh na saka-o jaisay jal bin
meen mar jaa-ee. ||1|| rahaa-o.

kab ko-oo maylai panch saṭ̃ gaa-in kab ko raag
Dhun uthāvai.

maylaṭ̃ chunaṭ̃ khin pal chasaa laagai ṭab lag
mayraa man raam gun gaavai. ||2||

kab ko naachai paav pasaarai kab ko haath
pasaarai.

haath paav pasaraṭ̃ bilam ṭil laagai ṭab lag
mayraa man raam sam^aarai. ||3||

kab ko-oo logan ka-o paṭee-aavai lok paṭeenai
naa paṭ̃ ho-ay.

jan naanak har hirdai sad Dhi-aavahu ṭaa jai jai
karay sabh ko-ay. ||4||10||62||

Asa Mehla-4

In the previous *shabad*, while apparently addressing a yogi, Guru Ji advised us that instead of singing hymns and playing instruments to impress others or to earn more wealth, we should pray to God that He imbues our minds with His love and devotion. So that we may talk, write, and sing about Him with full concentration of our minds.

In this *shabad*, he goes one step further and expresses his intense love and desire to sing praises of God at every moment. He does not want to wait for the musical instruments or the ankle bells to start his song or dance of love, because he is not trying to impress other people with his art. He wants to sing praises of God out of his sheer love for Him.

So he says: “Who knows how long it may take to find ankle bells or cymbals, and how long it may take to start playing on the *Rabaab* (a stringed instrument). Even (searching for these instruments) and bringing them here would take some time. I would rather meditate on God’s Name till then.”(1)

Summarizing the extent of his craving for God, Guru Ji says: “Such a devotion has developed in my mind that just as a fish dies without water, I cannot live without (remembering God) even for the tiniest moment.” (1-pause)

Continuing to show his intense desire to immediately sing God’s praise, Guru Ji says: “When may somebody tune the five or seven (strings of the instruments) and start the melody of the song? It takes at least a moment or instant to tune and harmonize (the instruments); till then my mind would (rather) sing God’s praises.”(2)

Next referring to the art of dancing according to some Hindu sects to please gods, Guru Ji says: “When might some one put one’s feet in a proper posture and then dance with various hand gestures and feet positions? It does take (at least) a moment or an instant to make these gestures with hands and feet. My mind would rather meditate on God till then.”(3)

Finally commenting on those dancers and singers who try to please other people believing that will lead them to God, Guru Ji says: “When would some one be able to impress people (with one’s song or dance)? Moreover, pleasing the people may not bring any honor (in God’s court). Therefore servant Nanak says, “(O’ my friend), always meditate on God in your heart, and then everybody would hail your victory.”(4-10-62)

The message of the *shabad* is that instead of trying to impress others with our songs, dance, or music, we should always keep meditating on God’s Name and singing His praises from the core of our hearts, without worrying whether we have any instruments or tools, or if anybody is listening to us or not. Only then would we obtain honor in God’s court, and every one would hail our victory.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਸਤਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ
ਗਾਇ ॥
ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅਧੋਰਾ ਜਾਇ
॥੧॥

ਹਰਿ ਜਨ ਨਾਚਹੁ ਹਰਿ ਹਰਿ ਧਿਆਇ ॥
ਐਸੇ ਸੰਤ ਮਿਲਹਿ ਮੇਰੇ ਭਾਈ ਹਮ ਜਨ ਕੇ ਧੋਵਹੁ ਪਾਇ ॥੧॥
ਚਰਾਉ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਜੇ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ਆਇ ॥੨॥

aasaa mehlāa 4.

saṭṣangāṭ mīlee-ai har saaDhoo mil sangat
har guṇ gaa-ay.
gi-aan raṭan bali-aa gḥat chaanaṇ agi-aan
anDhayraa jaa-ay. ||1||

har jan naachahu har har Dhi-aa-ay.
aisay sanṭ mileh mayray bhāa-ee ham jan
kay Dhovah paa-ay. ||1|| rahaa-o.

har har naam japahu man mayray an-din har
liv laa-ay.
jo ichhahu so-ee fal paavhu fir bhookh na
laagai aa-ay. ||2||

ਆਪੇ ਹਰਿ ਅਪਰੰਪਰੁ ਕਰਤਾ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਇ ॥

aapay har aprampar kartaa har aapay bol
bulaa-ay.

ਸੇਈ ਸੰਤ ਭਲੇ ਤੁਧੁ ਭਾਵਹਿ ਜਿਨ੍ਹ ਕੀ ਪਤਿ ਪਾਵਹਿ ਥਾਇ
॥੩॥

say-ee sant̃ bhālay tuDh̄ bhāaveh Jin̄^h kee
pat̄ paavahi thaa-ay. ||3||

ਨਾਨਕੁ ਆਖਿ ਨ ਰਾਜੈ ਹਰਿ ਗੁਣ ਜਿਉ ਆਖੈ ਤਿਉ ਸੁਖੁ ਪਾਇ
॥

naanak aakh̄ na raajai har gun̄ Ji-o aakh̄ai
t̄i-o sukh̄ paa-ay.

ਭਗਤਿ ਭੰਡਾਰ ਦੀਏ ਹਰਿ ਅਪੁਨੇ ਗੁਣ ਗਾਹਕੁ ਵਣਜਿ ਲੈ ਜਾਇ
॥੪॥੧੧॥੬੩॥

bhagat̄ bhandaar dee-ay har apunay gun̄
gaahak vanaj lai jaa-ay. ||4||11||63||

Asa Mehla-4

In the previous *shabad*, Guru Ji advised us that instead of trying to impress others with our songs, dance, or music we should always keep meditating on God's Name and singing His praises from the core of our hearts without caring if we have any instruments or tools and without worrying if any body is listening to us or not. In this *shabad*, he explains what is true devotion, and what kind of singing or dancing truly pleases God.

Guru Ji says: “(O’ my friends), we should join the society of the saints. Joining their congregation one should sing praises of God. (The one who does this, in the mind) lights up the lamp of (divine) knowledge, and the darkness of that one’s ignorance goes away.”(1)

Therefore Guru Ji urges: “O’ the servants of God, dance the dance of meditating on God’s Name. O’ my brother, if I could meet such saints (who dance like this) I would wash the feet of such devotees (of God).” (1-pause)

Next addressing his own mind, Guru Ji says: “O’ my mind, remaining attuned to God meditate on God’s Name night and day. Then you would obtain whatever you wish, and no hunger (for worldly riches) would afflict you again.”(2)

Guru Ji however observes: “(But it is not under the control of a human being to meditate on God on his or her own). The limitless Creator God Himself makes a person utter (the necessary words. Therefore we have to say, “O’ God), only those saints are good who are pleasing to You, and whose honor You preserve (in Your court).”(3)

Guru Ji concludes by sharing his own state of mind. He says: “Nanak doesn’t ever tire of singing God’s praises. (The) more he utters (these praises), the more peace he obtains. God has bestowed the treasure of His worship on His creatures, but only the one who is the customer of these virtues departs (from the world) after with these.”(4-11-63)

The message of the *shabad* is that we should sing praises of God in the company of saintly persons and meditate on God’s Name in their company. This way we would obtain divine knowledge and our hunger for worldly things will be quenched. Then we would realize that God is the Creator and doer of everything. We would become beloved devotees of God, and would then spread God’s devotion to others as well.

ਪੰਨਾ ੩੬੯

SGGS P-369

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੮ ਕੇ ਕਾਫੀ ਮਹਲਾ ੪ ॥

ਆਇਆ ਮਰਣੁ ਧੁਰਾਹੁ ਹਉਮੈ ਚੋਈਐ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਅਸਥਿਰੁ ਹੋਈਐ ॥੧॥

ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ਚਲਣੁ ਜਾਣਿਆ ॥
ਲਾਹਾ ਨਾਮੁ ਸੁ ਸਾਰੁ ਸਬਦਿ ਸਮਾਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਪੂਰਬਿ ਲਿਖੇ ਡੋਹ ਸਿ ਆਏ ਮਾਇਆ ॥
ਚਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ਧੁਰਹੁ ਫੁਰਮਾਇਆ ॥੨॥

ਬਿਰਥਾ ਜਨਮੁ ਤਿਨਾ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ॥
ਜੂਐ ਖੇਲਣੁ ਜਗਿ ਕਿ ਇਹੁ ਮਨੁ ਹਾਰਿਆ ॥੩॥

ਜੀਵਣਿ ਮਰਣਿ ਸੁਖੁ ਹੋਇ ਜਿਨਾ ਗੁਰੁ ਪਾਇਆ ॥
ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਚਿ ਸਮਾਇਆ ॥੪॥੧੨॥੬੪॥

raag aasaa ghar 8 kay kaafee mehlaa 4.

aa-i-aa maran̄ Dhuraahu ha-umai ro-ee-ai.
gurmukh̄ naam Dhi-aa-ay asthir ho-ee-ai.
||1||

gur pooray saabaas chalan̄ jaan̄i-aa.
laahaa naam so saar sabad samaan̄i-aa. ||1||
rahaa-o.

poorab likh̄ay dayh se aa-ay maa-i-aa.
chalan̄ aj ke kaleh Dharahu furmaa-i-aa. ||2||

birthaa janam̄ t̄inaa Jin^{ee} naam visaari-aa.
joo-ai khaylan̄ jag ke ih man haari-aa. ||3||

jeevan̄ maran̄ suk̄h ho-ay Jin^{aa} gur paa-i-aa.
naanak sachay sach sach samaa-i-aa.
||4||12||64||

Raag Asa Ghar-8 Kaiy Kaafi

Mehla-4

According to Dr. Bh. Vir Singh Ji this *shabad* seems to be uttered by Guru Ji upon seeing people crying at the death of a loved one. In this *shabad*, he tells us what should be our attitude when we experience the death of any of our loved ones. He also tells us how we should lead our own life, so that we are at peace both in life and death.

Guru Ji says: “(O’ brothers), from the very beginning the summon of death has come from God for all. But still because of our Ego we cry (when any of our near or dear ones dies). When following Guru’s advice we meditate on God’s Name we (realize this truth. Then we do not waver in our faith and) we become stable.”(1)

Describing the blessings those persons obtain who have realized the above truth, Guru Ji says: “The perfect Guru blesses those who have realized (that one day) everybody has to depart (from this world). They have (truly) merged in the word (of the Guru) and have reaped the profit (of meditating) on God’s Name in this world.”(1-pause)

Commenting on the inevitability of death, Guru Ji says: “O’ my mother, according to the pre-allotted number of days the creatures come (in this world). From the very beginning, it is (also) ordained that today or tomorrow they have to depart (from here) also.”(2)

However, warning those who forsake God, Guru Ji says: “Useless is the life of those who forsake (God’s) Name. Upon coming to this world they have gambled with their life, and in this gamble they have lost even their mind.”(3)

In conclusion, Guru Ji says: “They are at peace both in birth and death who have met the Guru (and followed his advice). O’ Nanak, they who remain attuned to the eternal (God) have merged in that eternal (God Himself).”(4-12-64)

The message of this *shabad* is that every one comes to this world with an allotted number of days to live. Today or tomorrow, everybody has to depart from here. Therefore we shouldn't cry or grieve at anybody's death. Instead, following Guru's advice we should make the best use of our life span by meditating on God's Name and leading a virtuous life. By doing so we would remain at peace both in life and death of a loved one (or our own). Then we would ultimately merge in that God who never dies.

ਆਸਾ ਮਹਲਾ ੪ ॥

ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਨਾਮੁ ਧਿਆਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਇਆ ॥੧॥

ਜਿਨ੍ਹ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਤਿਨ੍ਹੀ ਨਾਮੁ ਕਮਾਇਆ ॥
ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਮਹਲਿ ਬੁਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥੨॥

ਅੰਤਰਿ ਵਸਤੁ ਅਨੇਕ ਮਨਮੁਖਿ ਨਹੀ ਪਾਈਐ ॥
ਰਉਮੈ ਗਰਬੈ ਗਰਬੁ ਆਪਿ ਖੁਆਈਐ ॥੩॥

ਨਾਨਕ ਆਪੇ ਆਪਿ ਆਪਿ ਖੁਆਈਐ ॥
ਗੁਰਮਤਿ ਮਨਿ ਪਰਗਾਸੁ ਸਚਾ ਪਾਈਐ ॥੪॥੧੩॥੬੫॥

aasaa mehlāa 4.

janam paḡaarath paa-ay naam Dhi-aa-i-aa.
gur pargaadee bujh sach samaa-i-aa. ||1||

Jin^h D^hur likhi-aa laykh tin^hee naam
kamaa-i-aa.
ḡar sachai sachiaar mahal bulaa-i-aa. ||1||
rahaa-o.

an^tar naam niD^haan gurmukh paa-ee-ai.
an-ḡin naam Dhi-aa-ay har gun gaa-ee-ai.
||2||

an^tar vasaṡ aneyk manmukh nahee
paa-ee-ai.
ha-umai garbai garab aap kh^u-aa-ee-ai. ||3||

naanak aapay aap aap kh^u-aa-ee-ai.
gurmat man pargaas sachaa paa-ee-ai.
||4||13||65||

Asa Mehla-4

In paragraph (3) of the previous *shabad*, Guru Ji warned those who forsake God. He said: "Useless is the life of those who forsake (God's) Name. Coming to this world they have simply gambled with their life, and in this gamble they have lost even their mind." In this *shabad*, he describes the blessings received by those who meditate on God's Name.

He says: "On receiving the valuable gift of human life, they who have meditated on God's Name, by Guru's grace they have realized (the value of human life), and have merged in the eternal (God)." (1)

However, Guru Ji notes: "But only those have earned (the profit of) Name in whose lot it was so preordained from the beginning. They are adjudged true in the court of the true (God) and are invited into His mansion." (1-pause)

Informing us of one very valuable fact about God's Name, Guru Ji says: "(O' my friends), within us is the treasure of (God's) Name. However, we obtain it only by Guru's grace. (For that) we should meditate on (God's) Name and sing God's praises day and night." (2)

Commenting on the conduct and fate of the self-conceited people, Guru Ji says: "(O' my friends), within everyone is present the commodity (of Name, and) many other (valuable

things. But the person who) follows his or her own self-conceit cannot obtain (any of these). Because of ego such a one feels too much pride, and remains strayed (from God).”(3)

In closing, Guru Ji says: O’ Nanak, (due to our ego) we ourselves have strayed (from God). By following Guru’s instruction the mind is illuminated with (divine) wisdom, and we obtain the eternal (God).”(4-13-65)

The message of the *shabad* is that the valuable commodity of God’s Name is present in everybody. Only when we abandon our own self-conceit and follow Guru’s advice is our mind illuminated with divine knowledge. Then we obtain the peace and bliss of God’s union.

ਰਾਗੁ ਆਸਾਵਰੀ ਘਰੁ ੧੬ ਕੇ ੨ ਮਹਲਾ ੪ ਸੁਧੰਗੁ

**raag aasaavaree ghar 16 kay 2 mehlaa
4 suDhang**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਹਉ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਕੀਰਤਨੁ ਕਰਉ ॥
ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ ਬਤਾਇਆ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ
ਪਲੁ ਰਹਿ ਨ ਸਕਉ ॥੧॥ ਰਹਾਉ ॥
ਹਮਰੈ ਸੁਵਣੁ ਸਿਮਰਨੁ ਹਰਿ ਕੀਰਤਨੁ ਹਉ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ
ਸਕਉ ਹਉ ਇਕੁ ਖਿਨੁ ॥
ਜੈਸੇ ਹੰਸੁ ਸਰਵਰ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਹਰਿ ਜਨੁ ਕਿਉ ਰਹੈ
ਹਰਿ ਸੇਵਾ ਬਿਨੁ ॥੧॥

ha-o an-din har naam keertan kara-o.
satgur mo ka-o har naam batāa-i-aa ha-o har
bin khin pal reh na saka-o. ||1|| rahaa-o.
hamrai sarvan simran har keertan ha-o har
bin reh na saka-o ha-o ik khin.
jaisay hans sarvar bin reh na sakai taisay har
jan ki-o rahai har sayvaa bin. ||1||

ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ ਲਾਈ ਦੂਜਾ ਭਾਉ ਰਿਦ ਧਾਰਿ ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ
ਲਾਈ ਮੋਹ ਅਪਮਾਨੁ ॥
ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਲਾਈ ਹਰਿ ਨਿਰਬਾਣੁ ਪਦ ਨਾਨਕ ਸਿਮਰਤ
ਹਰਿ ਹਰਿ ਭਗਵਾਨੁ ॥੨॥੧੪॥੬੬॥

kinhooⁿ pareet laa-ee doojaa bhaa-o rid
Dhaar kinhooⁿ pareet laa-ee moh apmaan.
har jan pareet laa-ee har nirbaan pad naanak
simrat har har bhagvaan. ||2||14||66||

Raag Asawari Ghar 16 Kaiy 3

Mehla-4 Sudhang

In the second paragraph of previous *shabad* (4-12-64), Guru Ji stated that the perfect Guru blesses those who realize (that one day) everybody has to depart (from this world). They have (truly) merged in the word (of the Guru) and have reaped the profit of (meditating) on God’s Name in this world. In this *shabad*, Guru Ji describes his own conduct, how day and night; he is singing praises of God and how he cannot live even one moment without remembering Him.

Guru Ji says: “(Since the time), the true Guru has told me to (meditate) on God’s Name, I cannot live even for a moment without (meditating on) God. So now, night and day I (meditate) on God’s Name and sing His praises.”(1-pause)

Describing the extent of his love for God and His Name, Guru Ji says: “My ears only want to listen to praises of God. I cannot live even a moment without God. Just as a swan cannot live without the lake (of pearls), how can the devotee of God live without the worship of God?”(1)

Finally Guru Ji compares different kinds of attachments of worldly people, with his own passion. He says: “Some have cherished love for duality (the worldly riches and power) in their heart; some prefer affection for worldly attachments and pride. But God’s serfs have imbued themselves with true love for God. Therefore, they always enjoy a state free of any desires, and O’ Nanak, they always keep meditating on God.”(2)

The message of this *shabad* is that we should not be infatuated with love for worldly things and beings. Instead we should develop such an intense love for God that we feel that we cannot live even for a moment without Him. For that we should keep meditating on His Name and singing His praises day and night without desiring or wishing for anything in return.

ਆਸਾਵਰੀ ਮਹਲਾ ੪ ॥

ਮਾਈ ਮੋਰੋ ਪ੍ਰੀਤਮੁ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ ॥

ਰਉ ਹਰਿ ਬਿਨੁ ਬਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਕਰਹਲੁ ਬੋਲਿ
ਰੀਝਾਈ ॥੧॥ ਰਹਾਉ ॥

ਹਮਰਾ ਮਨੁ ਬੈਰਾਗ ਬਿਰਕਤੁ ਭਇਓ ਹਰਿ ਦਰਸਨ ਮੀਤ ਕੈ
ਤਾਈ ॥

ਜੈਸੇ ਅਲਿ ਕਮਲਾ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਮੋਹਿ ਹਰਿ ਬਿਨੁ
ਰਹਨੁ ਨ ਜਾਈ ॥੧॥

ਪੰਨਾ ੩੭੦

ਰਾਖੁ ਸਰਣਿ ਜਗਦੀਸੁਰ ਖਿਆਰੇ ਮੋਹਿ ਸਰਧਾ ਪੂਰਿ ਹਰਿ
ਗੁਸਾਈ ॥

ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ
ਦਿਖਾਈ ॥੨॥੩੯॥੧੩॥੧੫॥੬੭॥

aasaavaree mehlā 4.

maa-ee moro pareetam raam batavhu ree
maa-ee.

ha-o har bin khin pal reh na saka-o jaisay
karhal bayl reehaa-ee. ||1|| rahaa-o.

hamraa man bairaag birkaṭ bhā-i-o har
ḍarsan meetṭ kai ṭaa-ee.

jaisay al kamlaa bin reh na sakai ṭaisay mohi
har bin rahan na jaa-ee. ||1||

SGGS P-370

raakh saran jagdeesur pi-aaray mohi sarḍhaa
poor har gusaa-ee.

jan naanak kai man anad hot hai har ḍarsan
nimakh dikhaa-ee. ||2||39||13||15||67||

Asawari Mehla-4

In the previous *shabad*, Guru Ji advised us that we should not be infatuated with love for worldly things and beings. Instead we should develop such an intense love for God that we feel that we cannot live even for a moment without Him. For that we should keep meditating on God’s Name and singing His praises day and night without desiring for anything in return. In this *shabad*, Guru Ji expresses his deep love and devotion for God, and depicts how intensely he longs and craves to see his Beloved.

He says: “O’ my mother, tell me the whereabouts of my Beloved. Just as the young one of a camel feels delighted upon seeing a creeper, (similarly I feel happy upon seeing Him). I cannot live even for a moment without Him.”(1-pause)

Describing how sad, he feels without seeing God, he says: “(O’ mother, without) seeing my friend (God), my mind has become sad and dejected. Just as a black bee cannot live without the lotus, similarly I cannot live without (seeing) God.”(1)

Now Guru Ji directly relates his yearning to his beloved God and says: “O’ loved Master of the universe, keep me in Your refuge. O’ Master of the universe, please fulfill my craving. O’

God, even when You show Your sight for just a fleeting moment, a state of bliss prevails in the mind of devotee Nanak.”(2-2-39-13-15-67)

The message of this *shabad* is that we should have such a sincere and intense love for God that we feel that we cannot live even for a moment without seeing Him. We should blossom forth in bliss upon seeing His sight, even for a brief moment. To achieve such a state we should keep meditating on God’s Name and singing His praises day and night.

Detail of shabads: M: 1=39, M: 3=13, M: 4=15, Total=67

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੫

raag aasaa ghar 2 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ ॥
ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ ॥
ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਦੇ ॥
ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਦੇ ॥੧॥

Jin laa-ee pareet so-ee fir khaa-i-aa.
Jin sukh baithaalee tis bhaa-o bahut dikhaa-i-aa.
bhaa-ee meet kutamb daykh bibaaday.
ham aa-ee vasgat gur parsaaday. ||1||

ਐਸਾ ਦੇਖਿ ਬਿਮੋਹਿਤ ਹੋਏ ॥
ਸਾਖਿਕ ਸਿਧ ਸੁਰਦੇਵ ਮਨੁਖਾ ਬਿਨੁ ਸਾਧੂ ਸਭਿ ਧੋਹਨਿ
ਧ੍ਰੋਹੇ ॥੧॥ ਰਹਾਉ ॥

aisaa daykh bimohit ho-ay.
saaDhik siDh surdayv manukhaa bin saaDhoo
sabh Dharohan Dharohay. ||1|| rahaa-o.

ਇਕਿ ਫਿਰਹਿ ਉਦਾਸੀ ਤਿਨੁ ਕਾਮਿ ਵਿਆਪੈ ॥
ਇਕਿ ਸੰਚਹਿ ਗਿਰਤੀ ਤਿਨੁ ਹੋਇ ਨ ਆਪੈ ॥
ਇਕਿ ਸਤੀ ਕਹਾਵਹਿ ਤਿਨੁ ਬਹੁਤੁ ਕਲਪਾਵੈ ॥
ਹਮ ਹਰਿ ਰਾਖੇ ਲਗਿ ਸਤਿਗੁਰ ਪਾਵੈ ॥੨॥

ik fireh u^gdaasee tinⁿ kaam vi-aapai.
ik saⁿcheh girhee tinⁿ ho-ay na aapai.
ik sat^{ee} kahaaveh tinⁿ bahut kalpaapai.
ham har raakhay lag satgur paavai. ||2||

ਤਪੁ ਕਰਤੇ ਤਪਸੀ ਭੂਲਾਏ ॥
ਪੰਡਿਤ ਮੋਹੇ ਲੋਭਿ ਸਥਾਏ ॥
ਤ੍ਰੈ ਗੁਣ ਮੋਹੇ ਮੋਹਿਆ ਆਕਾਸੁ ॥
ਹਮ ਸਤਿਗੁਰ ਰਾਖੇ ਦੇ ਕਰਿ ਹਾਥੁ ॥੩॥
ਗਿਆਨੀ ਕੀ ਹੋਇ ਵਚਤੀ ਦਾਸਿ ॥
ਕਰ ਜੋਤੋ ਸੇਵਾ ਕਰੇ ਅਰਦਾਸਿ ॥
ਜੋ ਤੂੰ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੋਭਿ ਨ ਆਵਾ ॥੪॥੧॥

tap kartay tapsee bhoolaa-ay.
pandit mohay lobh sabaa-ay.
tarai gun mohay mohi-aa aakaas.
ham satgur raakhay day kar haath. ||3||
gi-aanee kee ho-ay vart^{ee} daas.
kar jorhay sayvaa karay ardaas.
jo tooⁿ kaheh so kaar kamaavaa.
jan naanak gurmukh nayrⁿ na aavaa. ||4||1||

Raag Asa Ghar-2

Mehla-5

If we look at the life of an ordinary family person, we can easily conclude that his or her whole life revolves around *Maya*, or the desire to earn more riches, power or fame in one form or the other. The irony of the situation is that even when people abandon their families and go to live in jungles and mountains as yogis or *sanyasis*, still this disease of *Maya* afflicts them. The only difference might be that now it may assume the form of desire for more power and influence over one’s disciples or devotees instead of money. In this *shabad*, Guru Ji reveals how *Maya* afflicts all kinds of people, and who are the ones whom it not only spares but also serves like their slave.

He says: “The one who has imbued one self with the love (of *Maya*), it has turned around and ruined that one. The one who has treated it with respect (and tried to carefully hoard it), that one it has greatly frightened. Being swayed by it, brothers, friends and relatives have gotten into serious arguments and fights. However, by Guru’s grace it has come under my control.”(1)

Describing how *Maya* entices even those who are supposed to be detached, he says: “Even after seeing (how *Maya* gives rise to all kinds of disputes), all are captivated by it. (To speak nothing of ordinary people), even the ascetics, adepts, angels, gods, and all human beings except the saints have been cheated by this cheat (*Maya*).” (1-pause)

Guru Ji now describes how all kinds of people fall into *Maya*’s trap in different forms. He says: “There are some who wander about as detached ascetics, them it afflicts (in the form of) lust. There are some householders who (try to) amass it; but it does not become their own. Some get themselves acclaimed as persons of charity, but it torments them a lot. However, by seeking the shelter of the true Guru, God has saved me (from its influence).”(2)

Guru Ji adds: “(This *Maya*) has strayed even the ascetics engaged in their penance. It has entrapped all the *pundits* in greed (for wealth). It has enticed (human beings) who are controlled by three modes (of vice, virtue, or power, and even gods living in) heaven. But by extending his hand the true Guru has saved me.”(3)

Guru Ji concludes the *shabad* by describing how *Maya* not only spares a Guru’s follower, but also serves him or her like a servant in carrying out his or her virtuous tasks. He says: *Maya* behaves like a slave before a (divinely) wise person. With folded hands it serves such a person, and says that she would do whatever that person wants her to do. In short, O’ Nanak, it doesn’t go near (and bother at all) the Guru’s follower.”(4-1)

The message of this *shabad* is that *Maya* (attachment for worldly riches and power) tempts, deceives, and destroys all kinds of people including householders, pundits, ascetics and yogis. The only way we can save ourselves from its control and deceit is by seeking and following *Gurbani* (the Guru’s word).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਸੂ ਤੇ ਪਿਰਿ ਕੀਨੀ ਵਾਖਿ
ਦੇਰ ਜਿਠਾਣੀ ਮੁਈ ਦੂਖਿ ਸੰਤਾਪਿ ॥
ਘਰ ਕੇ ਜਿਠੇਰੇ ਕੀ ਚੁਕੀ ਕਾਣਿ ॥
ਪਿਰਿ ਰਖਿਆ ਕੀਨੀ ਸੁਖੜ ਸੁਜਾਣਿ ॥੧॥

ਸੁਨਹੁ ਲੋਕਾ ਮੈ ਪ੍ਰੇਮ ਰਸੁ ਪਾਇਆ ॥
ਦੁਰਜਨ ਮਾਰੇ ਵੈਰੀ ਸੰਘਾਰੇ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ
ਦਿਵਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਪੁਥਮੇ ਤਿਆਗੀ ਹਉਮੈ ਪ੍ਰੀਤਿ ॥
ਦੁਤੀਆ ਤਿਆਗੀ ਲੋਗਾ ਰੀਤਿ ॥
ਤ੍ਰੈ ਗੁਣ ਤਿਆਗਿ ਦੁਰਜਨ ਮੀਤ ਸਮਾਨੇ ॥
ਤੁਰੀਆ ਗੁਣੁ ਮਿਲਿ ਸਧ ਪਛਾਨੇ ॥੨॥

aasaa mehlāa 5.

sasoo tay pir keenee vaakh.
dayr Jithaaneē mu-ee dookh santaap.
ghar kay Jithayray kee chookee kaan.
pir rakhi-aa keenee sugharh sujaan. ||1||

sunhu lokaa mai paraym ras paa-i-aa.
durjan maaray vairee sanghaaray satgur mo
ka-o har naam divaa-i-aa. ||1|| rahaa-o.

parathmay tī-aagee ha-umai pareet.
dutee-aa tī-aagee logaa reet.
tarai gun tī-aag durjan meet samaanay.
turee-aa gun mil saaDh pachhaanay. ||2||

ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ ॥
 ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ ॥
 ਮਹਾ ਅਨੰਦੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥
 ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਧਨ ਸੋਹਾਗਣਿ ਨਾਰਿ ॥੩॥

sahj gufaa meh aasan baaDhi-aa.
 jot saroop anaahad vaaJi-aa.
 mahaa anand gur sabad veechaar.
 pari-a si-o raatee Dhan sohagan naar. ||3||

ਜਨ ਨਾਨਕੁ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ॥
 ਜੋ ਸੁਣੇ ਕਮਾਵੈ ਸੁ ਉਤਰੈ ਪਾਰਿ ॥
 ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ॥
 ਹਰਿ ਸੇਤੀ ਓਹੁ ਰਹੈ ਸਮਾਇ ॥੪॥੨॥

jan naanak bolay barahm beechaar.
 jo sunay kamaavai so utrai paar.
 janam na marai na avai na jaa-ay.
 har saytee oh rahai samaa-ay. ||4||2||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that *Maya* (the desire for worldly riches and power) deceives and destroys all kinds of people including householders, pundits, ascetics and yogis. The only way we can save ourselves from its influence is by following *Gurbani* (the Guru's word). In this *shabad*, Guru Ji uses the metaphor of a typical Indian bride (who is put through a great deal of bad treatment by her in-laws) to explain how the guidance of the Guru, and the grace of God, saves us from being a victim of ignorance and *Maya*.

Imagining himself as a bride of God, Guru Ji says: "(By Guru's grace, I was so closely united to God, as if I was married to Him). Now my spouse (God) has separated me from the mother-in-law (ignorance). Feeling distressed, my older and younger sisters-in-law (hope and desire) have died. My dependence on the elder brother-in-law (the judge of righteousness) has ended. In short, my wise and clever Spouse has (totally) protected me."(1)

Sharing his story of love and victory over internal enemies, Guru Ji says: "Listen O' people; I have tasted the relish of love (with my spouse God). My true Guru has instructed me in God's Name, killed all bad people (the evil thoughts), and the five enemies (or passions) have been annihilated."(1-pause)

Guru Ji now describes in detail how he reached this stage of relishing God's love. He says: "First of all, I gave up the love of self-conceit. Secondly, I abandoned the ways of the world (or useless practices and customs of other people). Then abandoning the three modes of *Maya* (impulses for vice, virtue, and power) I started considering foes and friends as same. Finally, upon meeting the Guru I have realized the fourth state of *Turya* (the divine bliss)."(2)

Describing his present state, Guru Ji says: "Now I have acquired a seat in the cave of equipoise. In my mind now keeps playing the celestial music (of God) the embodiment of light. In that state I enjoy a supreme feeling of bliss while reflecting on the Guru's word. In this way, imbued with His love I have become a beloved bride of my God."(3)

In closing, Guru Ji proclaims: "Slave Nanak is uttering thoughts of divine wisdom. He who listens and acts on these would swim across (the world ocean). Such a person wouldn't be born, nor would he or she die again. That person's comings and goings would cease, and he or she would remain merged (in God)."(4-2)

The message of the *shabad* is that following Guru's advice we should continuously meditate on God's Name. One day we would reach a stage where we are free of ignorance,

duality, and bonds of *Maya*. That is called the state of *Turya*, or state of supreme peace and bliss of union with the Almighty, without any more births and deaths.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਿਜ ਭਗਤੀ ਸੀਲਵੰਤੀ ਨਾਰਿ ॥
ਰੂਪਿ ਅਨੂਪ ਪੂਰੀ ਆਚਾਰਿ ॥
ਜਿਤੁ ਗ੍ਰਿਹਿ ਵਸੈ ਸੋ ਗ੍ਰਿਹੁ ਸੋਭਾਵੰਤਾ ॥
ਗੁਰਮੁਖਿ ਪਾਈ ਕਿਨੈ ਵਿਚਲੈ ਜੰਤਾ ॥੧॥

ਸੁਕਰਣੀ ਕਾਮਣਿ ਗੁਰ ਮਿਲਿ ਹਮ ਪਾਈ ॥

ਪੰਨਾ ੩੭੧

ਜਜਿ ਕਾਜਿ ਪਰਥਾਇ ਸੁਹਾਈ ॥੧॥ ਰਹਾਉ ॥

ਜਿਚਰੁ ਵਸੀ ਪਿਤਾ ਕੈ ਸਾਬਿ ॥
ਤਿਚਰੁ ਕੰਤੁ ਬਹੁ ਫਿਰੈ ਉਦਾਸਿ ॥
ਕਰਿ ਸੇਵਾ ਸਤ ਪੁਰਖੁ ਮਨਾਇਆ ॥
ਗੁਰਿ ਆਣੀ ਘਰ ਮਹਿ ਤਾ ਸਰਬ ਸੁਖ ਪਾਇਆ ॥੨॥

ਬਤੀਹ ਸੁਲਖਣੀ ਸਚੁ ਸੰਤਤਿ ਪੂਤ ॥
ਆਗਿਆਕਾਰੀ ਸੁਖਤ ਸਰੂਪ ॥
ਇਛੁ ਪੂਰੇ ਮਨ ਕੰਤੁ ਸੁਆਮੀ ॥
ਸਗਲ ਸੰਤੋਖੀ ਦੇਰ ਜੇਠਾਨੀ ॥੩॥

ਸਭ ਪਰਵਾਰੈ ਮਾਹਿ ਸਰੇਸਟ ॥
ਮਤੀ ਦੇਵੀ ਦੇਵਰ ਜੇਸਟ ॥
ਧੰਨੁ ਸੁ ਗ੍ਰਿਹੁ ਜਿਤੁ ਪ੍ਰਗਟੀ ਆਇ ॥
ਜਨ ਨਾਨਕ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥੪॥੩॥

aasaa mehlaa 5.

nij bhagtee seelvantee naar.
roop anoop pooree aachaar.
jit garihi vasai so garihu sobhaavantaa.
gurmukh paa-ee kinai virlai jantaa. ||1||

sukarnee kaaman gur mil ham paa-ee.

SGGS P-371

jaj kaaj parthaa-ay suhaa-ee. ||1|| rahaa-o.

jichar vasee pitaa kai saath.
tichar kant baho firai udaas.
kar sayvaa sat purakh manaa-i-aa.
gur aanee ghar meh taa sarab sukh paa-i-aa.
||2||

bateeh sulakh-nee sach santat poot.
aagi-aakaaree sugharh saroop.
ichh pooray man kant su-aamee.
sagal santokhee dayr jaythaaanee. ||3||

sabh parvaarai maahi saraysat.
matee dayvee dayvar jaysat.
Dhan so garihu jit pargatee aa-ay.
jan naanak sukhay sukh vihaa-ay. ||4||3||

Asa Mehla-5

In many previous *shabads*, Guru Ji told us about the blessings and benefits of meditating on God's Name with true love and devotion in the mind. In this *shabad*, he is comparing the inclination and desire for loving devotion of God to a virtuous bride, and describes the blessings received by a person who acquires this desire, or metaphorically marries such a virtuous bride.

He says: "The devotion to God, which is useful for one's soul is like a civilized and fully cultured bride of unparalleled beauty. That house (or the mind) becomes praise-worthy in which resides such a (virtuous bride). But it is only a very rare person who by Guru's grace has obtained (such a bride)." (1)

Telling us how and from where he got this bride (or inclination), Guru Ji says: "By meeting the Guru, I have obtained the bride whose natural inclination is to do good deeds. She looks beautiful on all occasions of worship, marriage, and other worldly functions." (1-pause)

Taking the metaphor further, Guru Ji says: “As long as this girl has been residing in her father (Guru’s) house, the groom (human being) has been wandering sadly. But when after serving (the Guru), he pleased God, the Guru brought her and made her reside in the home (of human mind), and he obtained all kinds of peace and comforts.”(2)

Continuing to describe the merits of the desire for loving devotion in the same metaphor, he says: “This (devotional) bride has (all the) thirty two (qualities of a virtuous woman). Her progeny includes children like truth and contentment. She is obedient, sagacious, and beautiful. She fulfills all the wishes in the mind of her spouse and master. (All that person’s desires and hopes are met, as if) all her older and younger sisters-in-law have been fully satisfied.” (3)

Summarizing the qualities of this bride, he says: “This bride (the virtue of devotional inclination) has the highest status among all the family (members, such as a sweet tongue, compassion, and humility). She counsels even her younger and elder brothers-in-laws (the other sense faculties). Therefore, blessed is that house (or the mind) in which (such a desire for God’s devotion) has become manifest. O’ Nanak, (such a) devotee spends his or her life in all peace and bliss.”(4-3)

The message of the *shabad* is that following Guru’s advice we should develop in us a sincere desire for devotion of God and meditation on His Name. Once through Guru’s grace such a desire comes to reside in our heart we would automatically acquire all other virtues such as truth, compassion, and contentment. Then we would enjoy all kinds of happiness and glory, both in this world and the next.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮਤਾ ਕਰਉ ਸੇ ਪਕਨਿ ਨ ਦੇਈ ॥
ਸੀਲ ਸੰਜਮ ਕੈ ਨਿਕਟਿ ਖਲੋਈ ॥
ਵੇਸ ਕਰੇ ਬਹੁ ਰੂਪ ਦਿਖਾਵੈ ॥
ਗ੍ਰਿਹਿ ਬਸਨਿ ਨ ਦੇਈ ਵਖਿ ਵਖਿ ਭਰਮਾਵੈ ॥੧॥

ਘਰ ਕੀ ਨਾਇਕਿ ਘਰ ਵਾਸੁ ਨ ਦੇਵੈ ॥
ਜਤਨ ਕਰਉ ਉਰਝਾਇ ਪਰੇਵੈ ॥੧॥ ਰਹਾਉ ॥

ਧੁਰ ਕੀ ਭੋਜੀ ਆਈ ਆਮਰਿ ॥
ਨਉ ਖੰਡ ਜੀਤੇ ਸਭਿ ਥਾਨ ਬਨੰਤਰ ॥
ਤਟਿ ਤੀਰਥਿ ਨ ਛੋਡੈ ਜੋਗ ਸੰਨਿਆਸ ॥
ਪੜਿ ਥਾਕੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਅਭਿਆਸ ॥੨॥

ਜਹ ਬੈਸਉ ਤਹ ਨਾਲੇ ਬੈਸੈ ॥
ਸਗਲ ਭਵਨ ਮਹਿ ਸਬਲ ਪ੍ਰਵੇਸੈ ॥
ਹੋਛੀ ਸਰਣਿ ਪਇਆ ਰਹਣੁ ਨ ਪਾਈ ॥
ਕਹੁ ਮੀਤਾ ਹਉ ਕੈ ਪਹਿ ਜਾਈ ॥੩॥

ਸੁਣਿ ਉਪਦੇਸੁ ਸਤਿਗੁਰ ਪਹਿ ਆਇਆ ॥
ਗੁਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੋਹਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥
ਨਿਜ ਘਰਿ ਵਸਿਆ ਗੁਣ ਗਾਇ ਅਨੰਤਾ ॥
ਪ੍ਰਭੁ ਮਿਲਿਓ ਨਾਨਕ ਭਏ ਅਚਿੰਤਾ ॥੪॥

aasaa mehlā 5.

maṭāa kara-o so pakan na ḡay-ee.
seel sanjam kai nikat khalo-ee.
vays karay baho roop dikhāavai.
garihi basan na ḡay-ee vakh vakh bharmāavai.
||1||

ghar kee naa-ik ghar vaas na ḡayvai.
jaṭan kara-o urjhaa-ay parayvai. ||1|| rahaa-o.

Dhur kee bhayjee aa-ee aamar.
na-o khand jeṭay sabh thaan thanantar.
tat tirath na chhodai jog sanniaas.
parh thaakay simrit bayd abhi-aas. ||2||

jah baisa-o tah naalay baisai.
sagal bhavan meh sabal parvaysai.
hochhee saran pa-i-aa rahan na paa-ee.
kaho meetaa ha-o kai peh jaa-ee. ||3||

sun updays satgur peh aa-i-aa.
gur har har naam mohi manṭar drirh-aa-i-aa.
nij ghar vasi-aa gun gaa-ay ananta.
parabh mili-o naanak bha-ay achintaa. ||4||

ਘਰੁ ਮੇਰਾ ਇਹ ਨਾਇਕਿ ਹਮਾਰੀ ॥

ਇਹ ਆਮਰਿ ਹਮ ਗੁਰਿ ਕੀਏ ਦਰਬਾਰੀ ॥੧॥ ਰਹਾਉ
ਦੂਜਾ ॥੪॥੪॥

ghar mayraa ih naa-ik hamaaree.

ih aamar ham gur kee-ay darbaaree. ||1|| rahaa-o
doojaa. ||4||4||

Asa Mehla-5

In the previous *shabad*, Guru Ji compared the inclination or desire for devotion to God to a good-natured virtuous bride. Now he compares the natural tendency to run after worldly riches and power to an evil natured and quarrelsome bride. Instead of serving her master (the human soul), she always keeps him running after worldly affairs and doesn't let him live in peace even in his own home.

On behalf of such an unfortunate person, Guru Ji says: “(For my mental peace), whatever plan I make (this bride, the desire for worldly riches) does not allow it to be implemented. She stands near civility and discipline (like a guard, and won't let me adopt these virtues). She wears many guises and assumes many forms. She does not allow me to rest in my own home, and makes (my mind) wander in many different directions.”(1)

Summarizing the domination of this desire for worldly riches and power over the human mind, Guru Ji says: “(This worldly) desire has become such a dominant mistress of the house (of my mind) that it doesn't even allow me to reside (in peace) in my own house. The more I try (to get out of its entrapments), the more it entangles me.”(1-pause)

Describing how this *Maya* or worldly desire has controlled everyone, Guru Ji says: “It was sent as a (servant) from God. However, it has gained control over (all the habitants of) nine regions (of the earth, including) all the places and inter-spaces. It has not spared (people living at) holy banks and pilgrimage places, nor any yogis and ascetics. Even (those who) read and practice *Simrities* and *Vedas* have given up before it.”(2)

Still putting himself in the position of that helpless human being, married to this bad woman, Guru Ji says: “Wherever I sit, she sits with me (and always controls my mind. She is so powerful) that she forcibly enters all places (no matter whether it is a house, temple, or place of business. I have realized that) by seeking shelter from a weak person I cannot save myself from her. (Therefore I ask a Guru's follower), “O my friend, tell me: where may I go to seek help?”(3)

Describing what happened when he acted on the advice of the Guru's follower, he says: “Upon listening to (the advice of the Guru's follower) I came to the true Guru. The Guru made me resolutely enshrine the mantra of God's Name (in my mind. By virtue of that mantra and) by singing praises of the limitless God (my mind is in peace, and I feel that) now I am abiding in my (own) home. I have obtained God and (I) Nanak have become carefree.”(4)

In conclusion, Guru Ji says: “(Now I feel that this body) is like my house (and *Maya*) is my mistress. The Guru has made her my servant, and made me a courtier (in God's court).”(1-pause second-4-4)

The message of the *shabad* is that ordinarily our attraction for worldly riches and power doesn't let us do any virtuous deeds, or meditate on God's Name. The only way to control such undesirable tendencies and do the right thing is to seek and act on the guidance of the Guru.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪਤ੍ਰੀ ਚਲਾਵਉ ॥
ਦੁਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ ॥
ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ ॥
ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ ॥੧॥

ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ ॥
ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ ॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰਿ ਮੇ ਕਉ ਦੀਆ ਉਪਦੇਸੁ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਦੇਸੁ ॥
ਜੇ ਕਿਛੁ ਕਰੀ ਸੁ ਤੇਰਾ ਤਾਣੁ ॥
ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਦੀਬਾਣੁ ॥੨॥

ਤੁਧਨੋ ਛੋਡਿ ਜਾਈਐ ਪ੍ਰਭ ਕੈ ਧਰਿ ॥
ਆਨ ਨ ਬੀਆ ਤੇਰੀ ਸਮਸਰਿ ॥
ਤੇਰੇ ਸੇਵਕ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥
ਸਾਕਤੁ ਭੂਲਾ ਫਿਰੈ ਬੇਬਾਣਿ ॥੩॥

ਤੇਰੀ ਵਡਿਆਈ ਕਹੀ ਨ ਜਾਇ ॥
ਜਹ ਕਹ ਰਾਖਿ ਲੈਹਿ ਗਲਿ ਲਾਇ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ॥
ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ ॥੪॥੫॥

aasaa mehlāa 5.

parathmay maṭāa je paṭree chalaava-o.
ḍuṭee-ay maṭāa ḍu-ay maanukh pahuchaava-o.
ṭarīṭee-ay maṭāa kichh kara-o upaa-i-aa.
mai sabh kichh chhod parabh tuhee Dhi-aa-i-aa.
||1||

mahaa anand achint sehjaa-i-aa.
ḍusman ḍoot mu-ay sukh paa-i-aa. ||1|| rahaa-o.

satgur mo ka-o dee-aa updays.
jee-o pind sabh har kaa days.
jo kichh karee so ṭayraa taan.
tooⁿ mayree ot tooⁿhai deebaan. ||2||

tuDhno chhod jaa-ee-ai parabh kaiⁿ Dhar.
aan na bee-aa ṭayree samsar.
ṭayray sayvak ka-o kis kee kaan.
saakat bhoolaa firai baybaan. ||3||

ṭayree vadi-aa-ee kahee na jaa-ay.
jah kah raakh laihi gal laa-ay.
naanak daas tayree sarnaa-ee.
parabh raakhee paij vajee vaaDhhaa-ee. ||4||5||

Asa Mehla-5

Many authors believe that Guru Ji uttered this *shabad*, when *Sulhi Khan*, a provincial governor during the time of king *Akbar*, was on his way to attack the 5th Guru (Arjan Dev Ji). Guru Ji's friends and disciples gave him different suggestions to avoid this attack. Guru Ji remained calm and quiet, and kept his faith in God. It so happened that on his way *Sulhi Khan* fell in a brick kiln and was burnt alive. Guru Ji uttered this *shabad*, to express his gratefulness to God for protecting him.

Listing some of the suggestions he received from his well wishers, and what he ultimately decided, Guru Ji says: "I was first advised to send a (conciliatory) letter (to the enemy). The second suggestion was that I should send two persons (to mediate on my behalf). The third suggestion was that I must make some effort. But forsaking everything, O' God, I only (depended on and) meditated on You."(1)

Describing the result of his meditating on God's Name, Guru Ji says: "(As a result of this meditation), I have effortlessly obtained a state of great bliss and no worry. The enemies and demons (like *Sulhi Khan* have) died (on their own), and I have obtained peace."(1-pause)

Narrating how he gained such faith in God, and expressing his gratitude to Him, Guru Ji says: "The true Guru has given me the instruction that this body and soul are all God's domain. (Therefore O' God), whatever I do is on the assurance of Your support. Yes, You are my mainstay, and You are my court."(2)

Continuing to pay homage to God, Guru Ji says: “O’ God, forsaking You, who else shall we go to? There is not another who can be Your equal. Upon whom else does Your servant depend? (Unnecessarily, a misled worshipper of power keeps (going to different places for support, as if) wandering in the wilderness.”(3)

In closing, Guru Ji says: “(O’ God), Your glory cannot be described. Hugging to Your bosom, You save (Your servant), wherever (that servant) may be. Therefore, slave Nanak sought Your refuge. O’ God (You) preserved my honor, and I am receiving congratulations (on this account).”(4 -5)

The message of this *shabad* is that we should keep our faith in God, and remain calm and unruffled even in the face of serious threats. God Himself would arrange to take care of our enemies and protects us from any kind of harm.

ਪੰਨਾ ੩੭੨

SGGS P-372

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪਰਦੇਸੁ ਝਾਗਿ ਸਉਦੇ ਕਉ ਆਇਆ ॥
ਵਸਤੁ ਅਨੂਪ ਸੁਣੀ ਲਾਭਾਇਆ ॥
ਗੁਣ ਰਾਸਿ ਬੰਨ੍ਹਿ ਪਲੈ ਆਨੀ ॥
ਦੇਖਿ ਰਤਨੁ ਇਹੁ ਮਨੁ ਲਪਟਾਨੀ ॥੧॥

pardays jhaag sa-uday ka-o aa-i-aa.
vasat̃ anoop sunee laabhāa-i-aa.
guñ raas baneh palai aanee.
daykh̃ raṭañ ih man laptānee. ||1||

ਸਾਹ ਵਾਪਾਰੀ ਦੁਆਰੈ ਆਏ ॥
ਵਖਰੁ ਕਾਢਹੁ ਸਉਦਾ ਕਰਾਏ ॥੧॥ ਰਹਾਉ ॥

saah vaapaaree du-aarai aa-ay.
vakhar̃ kaadh̃ahu sa-udaa karaa-ay. ||1||
rahaa-o.

ਸਾਹਿ ਪਠਾਇਆ ਸਾਰੈ ਪਾਸਿ ॥
ਅਮੋਲ ਰਤਨ ਅਮੋਲਾ ਰਾਸਿ ॥
ਵਿਸਟੁ ਸੁਭਾਈ ਪਾਇਆ ਮੀਤ ॥
ਸਉਦਾ ਮਿਲਿਆ ਨਿਹਚਲ ਚੀਤ ॥੨॥

saahi pathāa-i-aa saahai paas.
amol raṭañ amolaa raas.
visat̃ subhāa-ee paa-i-aa meet̃.
sa-udaa mili-aa nihchal cheet̃. ||2||

ਭਉ ਨਹੀ ਤਸਕਰ ਪਉਣ ਨ ਪਾਨੀ ॥
ਸਹਜਿ ਵਿਹਾਜੀ ਸਹਜਿ ਲੈ ਜਾਨੀ ॥
ਸਤ ਕੈ ਖਟਿਐ ਦੁਖੁ ਨਹੀ ਪਾਇਆ ॥
ਸਹੀ ਸਲਾਮਤਿ ਘਰਿ ਲੈ ਆਇਆ ॥੩॥
ਮਿਲਿਆ ਲਾਹਾ ਭਏ ਅਨੰਦ ॥
ਧੰਨੁ ਸਾਹ ਪੂਰੇ ਬਖਸਿੰਦ ॥
ਇਹੁ ਸਉਦਾ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਚਲੈ ਪਾਇਆ ॥
ਸਹਲੀ ਖੋਪ ਨਾਨਕੁ ਲੈ ਆਇਆ ॥੪॥੬॥

bha-o nahee taskar pa-uañ na paanee.
sahj vihaajee sahj lai jaanee.
sat̃ kai khati-ai dukh̃ nahee paa-i-aa.
sahee salaamat̃ ghar̃ lai aa-i-aa. ||3||
mili-aa laahaa bha-ay anand.
Dhañ saah pooray bakh̃sind̃.
ih sa-udaa gurmukh̃ kinai virlai paa-i-aa.
sahlee khayp̃ naanak̃ lai aa-i-aa. ||4||6||

Asa Mehla-5

In this *shabad*, Guru Ji uses the beautiful poetic imagery of a peddler or door-to-door salesperson. After journeying through many difficult foreign countries this person reaches a wholesale merchant (or banker) and asks him to show the most invaluable jewel (of Name), hearing about which, he or she was enticed to come from such a far off place.

Addressing his Guru as that wholesale merchant, Guru Ji says: “(O’ my banker, the true Guru), after wandering through the foreign country (of countless births) I have come to do business (with you). I have heard that you have the commodity (of Name which) is of incomparable beauty and very profitable. I have gathered and brought with me the capital of merits. Upon seeing this jewel (of Name) my mind has been fascinated.”(1)

Repeating his request, Guru Ji says: “O’ banker (Guru), the dealer has come to your door. Please show the goods, and let us make the deal.”(1-pause)

Describing what happened, he says: “The (great) merchant (God) sent me to the merchant (Guru to procure this) invaluable jewel and priceless commodity (of Name. By God’s grace) I found such a good-natured intercessor and friend that (I easily) obtained the merchandise. (Upon receiving this Name) my mind became stable.”(2)

Describing other merits of this merchandise of God’s Name, Guru Ji says: “(O’ my friends, unlike other commodities) there is no risk (of this commodity being stolen by) thieves, (blown away by) winds, (or being drowned in) water. I have bought this commodity in a very calm and peaceful manner and (after my death) I would take it with me (in an equally) peaceful manner. On account of acquiring (this commodity) through truthful (and honest) means, I have not suffered any pain. I have brought it safe and sound to my home (and enshrined it in my mind).”(3)

Finally, Guru Ji describes the happiness, which he has felt on account of this commodity of Name. He says: “I have received the profit (of Name) and my mind is in bliss. Blessed is God the great merchant, who is the donor of perfect gifts. Rare is the person who by Guru’s grace has received this merchandise. Nanak (is one of those fortunate ones who) has brought home this profitable merchandise.” (4-6)

The message of the *shabad* is that the best commodity and the most valuable riches to be procured in this human life is the jewel of God’s Name. However, this commodity can be obtained through the mediation of the Guru only. We should serve (and follow) the Guru with utmost love and dedication, so that he may help and guide us in acquiring it.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਗੁਨੁ ਅਵਗਨੁ ਮੇਰੇ ਕਛੁ ਨ ਬੀਚਾਰੋ ॥
ਨਹੁ ਦੇਖਿਓ ਰੂਪੁ ਰੰਗੁ ਸੀਗਾਰੋ ॥
ਚਜੁ ਅਚਾਰੁ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਨੀ ॥
ਬਾਹੁ ਪਕਾਰਿ ਪ੍ਰਿਅ ਸੈਜੈ ਆਨੀ ॥੧॥

gun avgan mayro kachh na beechaaro.
nah daykhi-o roop rang seeⁿgaaro.
chaj achaar kichh biDh nahee jaanee.
baah pakar pari-a sayjai aanee. ||1||

ਸੁਨਿਬੋ ਸਖੀ ਕੰਤਿ ਹਮਾਰੋ ਕੀਅਲੋ ਖਸਮਾਨਾ ॥
ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਕਿਆ ਜਾਨੈ
ਇਹੁ ਲੋਕੁ ਅਜਾਨਾ ॥੧॥ ਰਹਾਉ ॥

sunibo sakhee kant hamaaro kee-alo
khasmaanaa.
kar mastak Dhaar raakhi-o kar apunaa ki-aa
jaanai ih lok ajaanaa. ||1|| rahaa-o.

ਸੁਹਾਗੁ ਹਮਾਰੋ ਅਬ ਹੁਣਿ ਸੋਹਿਓ ॥
ਕੰਤੁ ਮਿਲਿਓ ਮੇਰੇ ਸਭੁ ਦੁਖੁ ਜੋਹਿਓ ॥
ਆਂਗਨਿ ਮੇਰੈ ਸੋਭਾ ਚੰਦ ॥
ਨਿਸਿ ਬਾਸੁਰ ਪ੍ਰਿਅ ਸੰਗਿ ਅਨੰਦ ॥੨॥

suhaag hamaaro ab hun sohi-o.
kant mili-o mayro sabh dukh johi-o.
aaⁿgan mayrai sobhaa chand.
nis baasur pari-a sang anand. ||2||

ਬਸਤੁ ਹਮਾਰੇ ਰੰਗਿ ਚਲੂਲ ॥
 ਸਗਲ ਆਭਰਣ ਸੋਭਾ ਕੰਠਿ ਫੂਲ ॥
 ਪ੍ਰਿਅ ਪੇਖੀ ਦ੍ਰਿਸਟਿ ਪਾਏ ਸਗਲ ਨਿਧਾਨ ॥
 ਦੁਸਟ ਦੂਤ ਕੀ ਚੂਕੀ ਕਾਨਿ ॥੩॥

bastar hamaaray rang chalool.
 sagal aabhraan sobhaa kanth fool.
 pari-a paykhee darisat paa-ay sagal niDhaan.
 dusat doot kee chookee kaan. ||3||

ਸਦ ਖੁਸੀਆ ਸਦਾ ਰੰਗ ਮਾਣੇ ॥
 ਨਉ ਨਿਧਿ ਨਾਮੁ ਗ੍ਰਿਹ ਮਹਿ ਤ੍ਰਿਪਤਾਨੇ ॥
 ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਰਹਿ ਸੀਗਾਰੀ ॥
 ਬਿਰੁ ਸੋਹਾਗਨਿ ਸੰਗਿ ਭਤਾਰੀ ॥੪॥੭॥

sad khusee-aa sadaa rang maanay.
 na-o niDh naam garih meh triptaaney.
 kaho naanak ja-o pireh seegaaree.
 thir sohaagan sang bhataaree. ||4||7||

Asa Mehla-5

In this *shabad*, again Guru Ji uses the poetic imagery of a bride who has recently enjoyed the bliss of being approved and united with her beloved spouse. Now she is describing to her friends and mates how in spite of so many faults and unattractive clothes and jewelry (or old fashioned ways and dresses), she has still been accepted by her spouse (God).

Guru Ji says: “(O’ my friend, my spouse God) did not take into account any merit or demerit of mine. Nor did He pay any attention to my beauty, color or embellishments. He did not examine my manners, culture, or conduct. He simply caught hold of my arm and led me to the bed (of His union).” (1)

Summarizing the story of his union with God, Guru Ji says: “Listen O’ friends, my bridegroom has taken care of me. Placing His hand on my forehead, He has protected me as His own. What does this ignorant world know (about this mystery)?”(1-pause)

Continuing this metaphor, he says: “(O’ my friends), now my married life looks beauteous. I have now obtained my Groom, who has dispelled all my pain. (I am enjoying such a delight, as if) in the courtyard (of my mind) is shining the moon of glory. Night and day I am enjoying the bliss of the company of my Spouse.”(2)

Just as the newly happily wedded bride eagerly likes to talk about her fancy clothes and jewelry, Guru Ji says: “(I feel so happy, as if my) clothes are dyed in the deep red color (of love). All the ornaments (I am wearing), and the necklaces (on my neck) look so beautiful on me. When my beloved Groom saw me (with His loving eye, I felt as if I had) obtained all treasures. Now gone is the threat of any demons or villains (of evil desires or impulses).” (3)

Guru Ji concludes the *shabad* by sharing with us the secret of obtaining such divine peace. He says: “(O’ my friends, a bride soul enjoys) hundreds of pleasures, and always enjoys the love (of her spouse) when within the house (of her heart) she is satiated with (God’s) Name, the treasure of all the nine riches (of the world). Nanak says, when a bride (soul) is bedecked by God (with virtuous life conduct), she lives (eternally) united with her spouse (God).” (4-7)

The message of this *shabad* is that when God shows His Grace on any person, He does not bother about that person’s merits or demerits. He Himself embellishes that person with spiritual virtues and unites him/her with Himself. Therefore we should keep meditating on God’s Name with love and devotion, so that some day showing His grace, He may embrace also into His loving union.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਦਾਨੁ ਦੇਇ ਕਰਿ ਪੂਜਾ ਕਰਨਾ ॥
ਲੈਤ ਦੇਤ ਉਨ੍ ਮੁਕਰਿ ਪਰਨਾ ॥
ਜਿਤੁ ਦਰਿ ਤੁਮ੍ ਹੈ ਬ੍ਰਾਹਮਣ ਜਾਣਾ ॥
ਤਿਤੁ ਦਰਿ ਤੂੰਹੀ ਹੈ ਪਛੁਤਾਣਾ ॥੧॥

ਐਸੇ ਬ੍ਰਾਹਮਣ ਭੂਥੇ ਭਾਈ ॥
ਨਿਰਾਪਰਾਧ ਚਿਤਵਹਿ ਬੁਰਿਆਈ ॥੧॥ ਰਹਾਉ ॥
ਅੰਤਰਿ ਲੋਭੁ ਫਿਰਹਿ ਹਲਕਾਏ ॥
ਨਿੰਦਾ ਕਰਹਿ ਸਿਰਿ ਭਾਰੁ ਉਠਾਏ ॥
ਮਾਇਆ ਮੂਠਾ ਚੇਤੈ ਨਾਹੀ ॥
ਭਰਮੇ ਭੂਲਾ ਬਹੁਤੀ ਰਾਹੀ ॥੨॥

ਬਾਹਰਿ ਭੇਖ ਕਰਹਿ ਘਨੇਰੇ ॥
ਅੰਤਰਿ ਬਿਖਿਆ ਉਤਰੀ ਘੇਰੇ ॥
ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਬੂਝੈ ॥
ਐਸਾ ਬ੍ਰਾਹਮਣੁ ਕਹੀ ਨ ਸੀਝੈ ॥੩॥

ਮੁਰਖ ਬਾਮਣ ਪ੍ਰਭੂ ਸਮਾਲਿ ॥
ਦੇਖਤ ਸੁਨਤ ਤੇਰੈ ਹੈ ਨਾਲਿ ॥
ਕਹੁ ਨਾਨਕ ਜੇ ਹੋਵੀ ਭਾਗੁ ॥
ਮਾਨੁ ਛੋਡਿ ਗੁਰ ਚਰਣੀ ਲਾਗੁ ॥੪॥੮॥

aasaa mehlaa 5.

ḡaan ḡay-ay kar poojaa karnaa.
lait̃ ḡayṯ un^h mookar parnaa.
jīt̃ ḡar tum^h hai baraahmañ jaṅṅaa.
tīt̃ ḡar too^hhee hai pachhutaṅṅaa. ||1||

aisay baraahmañ doobay bh̄aa-ee.
niraapraaDh̄ chit̃vahi buri-aa-ee. ||1|| rahaa-o.
an̄tar lobh̄ fireh halkaa-ay.
ninḡḡaa karahi sir bh̄aar uṯḡaa-ay.
maa-i-aa mooth̄ḡaa chayṯai naahee.
bh̄armay bh̄hoolaa bahuṯee raahee. ||2||

baahar bh̄haykh̄ karahi gh̄hanayray.
an̄tar bikhi-aa utree gh̄hayray.
avar upḡdaysai aap na booj̄hai.
aisaa baraahmañ kahee na seej̄hai. ||3||

moorakh̄ baaman̄ parabh̄hoo samaal.
ḡaykh̄ṯ sunat̃ ṯayrai hai naal.
kaho naanak jay hovee bh̄haag.
maan̄ ch̄hod gur charṅee laag. ||4||8||

Asa Mehla-5

In this *shabad*, Guru Ji is directly addressing those *Brahmins* or Hindu priests who, in spite of receiving so much charity from their hosts and clients, still speak ill of them and commit many evil deeds. This description fits many priests of other religions also.

First cautioning such people who, after giving them charity, worship them, Guru Ji says: “(O’ my friends, those *Brahmins* whom you worship, (even after) receiving your charity, deny (getting anything from you).”

Next addressing one such *Brahmin*, Guru Ji says: “(O’ *Brahmin*, remember that) door (of God), where you have to (ultimately) go. At that door, it would be you who would repent (for your past misdeeds).”(1)

Commenting on the fate of such persons, Guru Ji says: “O’ my brother, deem such *Brahmins* as drowned (in worldly attachments) who keep thinking about causing harm even to the innocent people.”(1-pause)

Continuing his comments, Guru Ji says: “Within them is greed and they wander about like mad (dogs). They slander others and carry the load (of evils) on their heads. Beguiled by the greed for worldly riches, (a *Brahmin*) doesn’t remember (God). Therefore, being lost in doubts he keeps wandering in many paths.”(2)

But this is not all. Revealing more about the traits of such persons, Guru Ji says: “From outside they wear many kinds of holy garbs, but their mind is vitiated by the poison of

worldly riches. They instruct others, but they (themselves) do not understand (true life conduct). Such a *Brahmin* can in no way be emancipated.”(3)

However, in his compassion Guru Ji addresses these *Brahmins* and says: “O’ silly *Brahmin*, meditate on God. He sees and hears you, and is with you wherever you go. Nanak says, if such be your destiny then renounce your pride and seek the refuge of the Guru.”(4-8)

The message of the *shabad*, which is applicable to all the *Pundits*, *Priests* and *Gurdwara Gyanis*, that they should not to enter into any slander or ill-will of their hosts and clients. Instead they should practice what they preach, which is to follow the Guru’s instruction and meditate on God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪੰਨਾ ੩੭੩

SGGS P-373

ਦੂਖ ਰੋਗ ਭਏ ਗਤੁ ਤਨ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਹਰਿ ਗੁਣ
ਗਾਇ ॥

dookh rog bha-ay gat tan tay man nirmal har
har gun gaa-ay.

ਭਏ ਅਨੰਦ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤ ਹੀ ਨ
ਜਾਇ ॥੧॥

bha-ay anand mil saadhoo sang ab mayraa
man kat hee na jaa-ay. ||1||

ਤਪਤਿ ਬੁਝੀ ਗੁਰ ਸਬਦੀ ਮਾਇ ॥

tapat bujhee gur sabdee maa-ay.

ਬਿਨਸਿ ਗਇਓ ਤਾਪ ਸਭ ਸਹਸਾ ਗੁਰੁ ਸੀਤਲੁ ਮਿਲਿਓ ਸਹਜਿ
ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

binas ga-i-o taap sabh sahsaa gur seetal
mili-o sahj subhhaa-ay. ||1|| rahaa-o.

ਧਾਵਤ ਰਹੇ ਏਕੁ ਇਕੁ ਬੁਝਿਆ ਆਇ ਬਸੇ ਅਬ ਨਿਹਚਲੁ
ਥਾਇ ॥

Dhaavat rahay ayk ik boojhi-aa aa-ay basay
ab nihchal thaa-ay.

ਜਗਤੁ ਉਧਾਰਨ ਸੰਤ ਤੁਮਾਰੇ ਦਰਸਨੁ ਪੇਖਤ ਰਹੇ ਅਘਾਇ ॥੨॥

jagat udhaaran sant tumaaray darsan
paykhat rahay aghaa-ay. ||2||

ਜਨਮ ਦੇਖ ਪਰੇ ਮੇਰੇ ਪਾਛੈ ਅਬ ਪਕਰੇ ਨਿਹਚਲੁ ਸਾਧੂ ਪਾਇ ॥

janam dokh paray mayray paachhai ab
pakray nihchal saadhoo paa-ay.

ਸਹਜ ਧੁਨਿ ਗਾਵੈ ਮੰਗਲੁ ਮਨੁਆ ॥

sahj Dhun gaavai mangal manoo-aa.

ਅਬ ਤਾ ਕਉ ਫੁਨਿ ਕਾਲੁ ਨ ਖਾਇ ॥੩॥

ab taa ka-o fun kaal na khaa-ay. ||3||

ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਹਮਾਰੇ ਸੁਖਦਾਈ ਮੇਰੇ ਹਰਿ ਹਰਿ ਰਾਇ
॥

karan kaaran samrath hamaaray sukh-daa-ee
mayray har har raa-ay.

ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਓਤਿ ਪੋਤਿ ਮੇਰੈ ਸੰਗਿ ਸਹਾਇ
॥੪॥੯॥

naam tayraa jap jeevai naanak ot pot mayrai
sang sahaa-ay. ||4||9||

Asa Mehla-5

In the previous *shabad* (4-7), Guru Ji told us that when God shows His Grace on any human being, He does not bother about any of his or her merits or demerits. He Himself embellishes such a person with spiritual virtues and unites that person with Himself. Therefore we should keep meditating on God’s Name with love and devotion and keep praying for His grace. In this *shabad*, Guru Ji is describing the peace and joy he experienced, when in the company of the holy saints, he sang praises of God and meditated on His Name.

He says: “(O’ my mother), by singing praises of God my mind has been rendered pure and all my sorrows and ailments have gone away. Upon meeting the saint (Guru) a sense of bliss has prevailed (in me) and now my mind doesn’t wander anywhere.”(1)

Summarizing the bliss experienced by him, Guru Ji says: “O’ my mother, through the word of the Guru the fire (of worldly desire) has been quenched. Imperceptibly I have met such a soothing and peace giving Guru that all my anguish and dread has disappeared.”(1-pause)

Describing further what happened when he met the true Guru and gained knowledge of God, he says: “(O’ my mother), when I understood about the one and only (God) the wanderings of my mind ceased, and it has now come to reside in an immovable (steady) state.”

Sharing his latest state of mind with his mother, and expressing his thanks to God for sending saintly souls to the earth, Guru Ji says: “(O’ mother), since the time I have understood that there is only but one God, all my running around has ended, and now my mind has stabilized and focused on one place (God’s lotus feet. O’ God) Your saints are the saviors of the world. Seeing their sight I am fulfilled.”(2)

Giving the reason why he respects and praises the saints so much, Guru Ji says: “(O’ my mother), now I have firmly grasped on to the shelter of the saint (Guru; as a result of this) the sins committed by me during many lives have become a thing of the past. My mind is now melodiously signing praises of God in a state of peace and poise, because (it is confident that) now it will not be consumed (or terrified) by the (fear of) death.”(3)

In closing, Guru Ji humbly and lovingly submits: “O’ my God the King, the Giver of peace, and all Powerful Being, Nanak lives reciting Your Name. Like warp and woof, You are my (continuous) Support.” (4-9)

The message of this *shabad* is that joining the society of the saintly persons we should reflect on the Guru’s word, sing praises of God praise, and meditate on His Name. By doing so all the sins of our myriad of births would be washed off and we would live in eternal bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਰਤਾਵੈ ਬਿਲਲਾਵੈ ਨਿੰਦਕੁ ॥
ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਬਿਸਰਿਆ ਅਪਣਾ ਕੀਤਾ ਪਾਵੈ ਨਿੰਦਕੁ
॥੧॥ ਰਹਾਉ ॥

ਜੇ ਕੋਈ ਉਸ ਕਾ ਸੰਗੀ ਹੋਵੈ ਨਾਲੇ ਲਏ ਸਿਧਾਵੈ ॥

ਅਣਹੋਦਾ ਅਜਗਰੁ ਭਾਰੁ ਉਠਾਏ ਨਿੰਦਕੁ ਅਗਨੀ ਮਾਹਿ ਜਲਾਵੈ
॥੧॥

ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਇ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕੁ ਆਖਿ
ਸੁਣਾਵੈ ॥

ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦੁ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ
ਬਿਗਾਸਾਵੈ ॥੨॥੧੦॥

aasaa mehlāa 5.

arrhaavai billaavai nindak.
paarbarahm parmaysar bisri-aa apnaa keetaa
paavai nindak. ||1|| rahaa-o.

jay ko-ee us kaa sangee hovai naalay la-ay
siDhaavai.

anhodaa ajgar bhaar uhaa-ay nindak agnee
maahi jalaavai. ||1||

parmaysar kai du-aarai je ho-ay biteetai so
naanak aakh sunaavai.

bhagat janaa ka-o sadaa anand hai har
keertan gaa-ay bigsaavai. ||2||10||

Asa Mehla-5

It is said that there are generally three types of people in this world. In the first category are those saints and saintly people who always want to remain attuned to God and want to do good to others including those who try to harm them. In the second category are the ordinary people who just remain absorbed in their own affairs; they deal with others as others deal with them. If someone does them a favor they try to return that favor, but if someone tries to harm or speaks against them they respond in kind. In the third category are those apostates and slanderers who are always on the look out for an opportunity to harm or speak ill of others, particularly those poor and weak persons who cannot defend themselves or reply in kind. In this *shabad*, Guru Ji tells us what is the ultimate fate of a slanderer who tries to harm God's devotees or speaks ill of them.

He says: "The slanderer (of saintly persons) shrieks and cries in pain. That person has forsaken God (and indulges in the slander of others) and suffers the consequences of his or her own (bad) deeds." (1-pause)

Now telling what happens to the one who associates with a slanderer, Guru Ji says: "If someone joins company with the (slanderer, the latter) draws such a person along (in his evil habit of harming others, and thus makes that person also suffer). The slanderer carries such a heavy and unnecessary load of sin (as if carrying) a dragon on the head. (The slanderer) keeps burning in the fire (of slander of others)." (1)

Finally Guru Ji makes it clear that what he has stated above is not imaginary. This is what happens in God's court. He says: "What happens (to a slanderer) in the court of God, that is what Nanak is telling and describing, (But, there is always (peace and) bliss for those who sing praises of God; they always remain blossoming in joy." (2-10)

The message of this *shabad* is that neither we should ourselves indulge in slandering others, nor we should associate with slanderers. Otherwise, we would suffer and grieve in pain as well. Instead we should always sing praises of God, so that we may keep enjoying a state of peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਉ ਮੈ ਕੀਓ ਸਗਲ ਸੀਗਾਰਾ ॥
ਤਉ ਭੀ ਮੇਰਾ ਮਨੁ ਨ ਪਤੀਆਰਾ ॥
ਅਨਿਕ ਸੁਗੰਧਤ ਤਨ ਮਹਿ ਲਾਵਉ ॥
ਓਹੁ ਸੁਖੁ ਤਿਲੁ ਸਮਾਨਿ ਨਹੀ ਪਾਵਉ ॥
ਮਨ ਮਹਿ ਚਿਤਵਉ ਐਸੀ ਆਸਾਈ ॥
ਪ੍ਰਿਅ ਦੇਖਤ ਜੀਵਉ ਮੇਰੀ ਮਾਈ ॥੧॥

ਮਾਈ ਕਹਾ ਕਰਉ ਇਹੁ ਮਨੁ ਨ ਧੀਰੈ ॥
ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਬੈਰਾਗੁ ਹਿਰੈ ॥੧॥ ਰਹਾਉ ॥

ਬਸਤੁ ਬਿਭੂਖਨ ਸੁਖ ਬਹੁਤ ਬਿਸੇਖੈ ॥
ਓਇ ਭੀ ਜਾਨਉ ਕਿਤੈ ਨ ਲੇਖੈ ॥

aasaa mehlaa 5.

ja-o mai kee-o sagal seegaaraa.
ta-o bhee mayraa man na patēe-aaraa.
anik suganDhat̤ tan meh laava-o.
oh sukḥ til samaan nahee paava-o.
man meh chitva-o aisee aasaa-ee.
pari-a daykhat̤ jeeva-o mayree maa-ee. ||1||

maa-ee kahaa kara-o ih man na Dheerai.
pari-a pareetam bairag hiraī. ||1|| rahaa-o.

bastar bibhookhan sukḥ bahuṭ bisaykhai.
o-ay bhee jaan-o kitai na laykhai.

ਪਤਿ ਸੋਭਾ ਅਰੁ ਮਾਨੁ ਮਹਤੁ ॥
ਆਗਿਆਕਾਰੀ ਸਗਲ ਜਗਤੁ ॥
ਗ੍ਰਿਹੁ ਐਸਾ ਹੈ ਸੁੰਦਰ ਲਾਲ ॥
ਪ੍ਰਭ ਭਾਵਾ ਤਾ ਸਦਾ ਨਿਹਾਲ ॥੨॥

pat̃ sobhāa ar maan mahat̃.
aagi-aakaaree sagal jagat̃.
garihu aisaa hai suṅdar laal.
parabh̃ bhāavaa t̃aa sadāa nihaal. ||2||

ਬਿੰਜਨ ਭੋਜਨ ਅਨਿਕ ਪਰਕਾਰ ॥
ਰੰਗ ਤਮਾਸੇ ਬਹੁਤੁ ਬਿਸਥਾਰ ॥
ਰਾਜ ਮਿਲਖ ਅਰੁ ਬਹੁਤੁ ਫੁਰਮਾਇਸਿ ॥
ਮਨੁ ਨਹੀ ਧ੍ਰਾਪੈ ਤ੍ਰਿਸਨਾ ਨਾ ਜਾਇਸਿ ॥
ਬਿਨੁ ਮਿਲਬੇ ਇਹੁ ਦਿਨੁ ਨ ਬਿਹਾਵੈ ॥
ਮਿਲੈ ਪ੍ਰਭੂ ਤਾ ਸਭ ਸੁਖ ਧਾਵੈ ॥੩॥
ਖੋਜਤ ਖੋਜਤ ਸੁਨੀ ਇਹੁ ਸੋਇ ॥
ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥
ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਤਿਨਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਪੂਰੀ ਆਸਾ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ ॥
ਪ੍ਰਭ ਮਿਲਿਆ ਤਾ ਚੂਕੀ ਡੰਡਾ ॥
ਨਾਨਕ ਲਧਾ ਮਨ ਤਨ ਮੰਡਾ ॥੪॥੧੧॥

binjan bhōjan anik parkaar.
rang t̃amaasay bahut̃ bisthaar.
raaj milakh̃ ar bahut̃ furmaa-is.
man nahee Dh̃haraapai t̃arisnaa naa jaa-is.
bin milbay ih̃ d̃in na bihaavai.
milai parabh̃hoo t̃aa sabh̃ sukh̃ paavai. ||3||
k̃hojat̃ k̃hojat̃ sunee ih̃ so-ay.
saaD̃hsangat̃ biñ t̃ari-o na ko-ay.
jis mastak̃ bh̃haag̃ t̃in sat̃gur̃ paa-i-aa.
pooree aasaa mañ t̃aript̃aa-i-aa.
parabh̃ mili-aa t̃aa chookee danjh̃aa.
naanak laD̃hāa mañ t̃an manjh̃aa. ||4||11||

Asa Mehla-5

In this flight of poetic imagination Guru Ji assumes himself to be a young bride separated from her beloved (God). In this metaphor he describes how while being separated, clothes, ornaments, dainty dishes, or any other worldly pleasures seem so useless and unattractive, and ultimately how she finds her beloved Groom, and gets united with Him.

On behalf of that separated bride (soul), Guru Ji says: “(O’ my mother), even when I decorated myself in every way, still my mind was not satisfied. I may apply innumerable scents to my body; still I don’t find even an iota of that peace (which I find in union with my Groom). O’ my mother, within my mind I make such a hope that I may live only seeing my beloved (God).”(1)

Therefore, like that young separated bride who does not know what to do, she approaches her mother for guidance, Guru Ji says: “O’ my mother, what should I do? Without my beloved Groom, this mind doesn’t rest in peace. The longing for the beloved has captivated it very much.”(1-pause)

Continuing the metaphor and describing how a bride with all kinds of comforts and facilities, but cannot feel happy without the company of her beloved spouse, Guru Ji says: “(I feel that in the absence of my beloved Groom) all kinds of silken clothes, ornaments and other exquisite pleasures are of no avail. (Even if I may enjoy) honor, splendor, grandeur and greatness, and the entire world may become obedient to me, (or I may have such a) beautiful house that it is very costly, (even then) I could only remain happy forever if I am pleasing to my (groom) God.”(2)

Guru Ji adds: “(O’ my mother, even if I may be able to enjoy) many kinds of foods and delicacies, (see) very extensive entertainments and shows, (may have) vast dominions and

command over vast territories, still my mind doesn't get satiated and its craving does not end. Without meeting (God), my day doesn't pass (in peace). But when the (bride soul) meets (her groom) God, then it enjoys total bliss.”(3)

Describing how ultimately this bride (soul) found her beloved God, Guru Ji says: “After a long and arduous search, I have heard this news: that without the society of the saints no one has been saved (or united with God. The person) in whose lot was so writ, met the true Guru. Then that person's hope was fulfilled and the heart was satiated. (Therefore), when (by the grace of the Guru) I met God, my burning desire was quenched and (I) Nanak found (God) in my own body and mind.”(4-11)

The message of this *shabad* is that no matter how rich, powerful or famous we may be, without uniting with God we cannot enjoy true peace and joy. Furthermore, we can unite with Him only through the guidance of the true Guru.

ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦੇ ॥

aasaa mehlāa 5 panchpaday.

ਪੰਨਾ ੩੭੪

SGGS P-374

ਪ੍ਰਥਮੇ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥
ਦੁਤੀਆ ਤੇਰੀ ਮਨੀਐ ਪਾਂਤਿ ॥
ਤ੍ਰਿਤੀਆ ਤੇਰਾ ਸੁੰਦਰ ਥਾਨੁ ॥
ਬਿਗੜ ਰੂਪੁ ਮਨ ਮਹਿ ਅਭਿਮਾਨੁ ॥੧॥

parathmay t̄ayree neekē jaat.
d̄utee-aa t̄ayree manee-ai paaṅt̄.
t̄aritee-aa t̄ayraa sundar thaan.
bigarḥ roop man meh abhimaan. ||1||

ਸੋਹਨੀ ਸਰੂਪਿ ਸੁਜਾਣਿ ਬਿਚਖਨਿ ॥
ਅਤਿ ਗਰਬੈ ਮੋਹਿ ਫਾਕੀ ਤੂੰ ॥੧॥ ਰਹਾਉ ॥

sohneē saroop sujaan bichkhan.
at̄ garbai mohi faakee t̄ooṅ. ||1|| rahaa-o.

ਅਤਿ ਸੂਚੀ ਤੇਰੀ ਪਾਕਸਾਲ ॥
ਕਰਿ ਇਸਨਾਨੁ ਪੂਜਾ ਤਿਲਕੁ ਲਾਲ ॥
ਗਲੀ ਗਰਬਹਿ ਮੁਖਿ ਗੋਵਹਿ ਗਿਆਨ ॥
ਸਭਿ ਬਿਧਿ ਖੋਈ ਲੋਭਿ ਸੁਆਨ ॥੨॥

at̄ soochē t̄ayree paaksaal.
kar isnaan poojaa t̄ilak laal.
galee garbeh mukh goveh gi-aan.
sabh̄ biDh̄ kho-ee lohb̄ su-aan. ||2||

ਕਾਪਰ ਪਹਿਰਹਿ ਭੋਗਹਿ ਭੋਗ ॥
ਆਚਾਰ ਕਰਹਿ ਸੋਭਾ ਮਹਿ ਲੋਗ ॥
ਚੋਆ ਚੰਦਨ ਸੁਗੰਧ ਬਿਸਥਾਰ ॥
ਸੰਗੀ ਖੋਟਾ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

kaapar pahirahi bhogeh bhog.
aachaar karahi sobhaa meh log.
cho-aa chandan sugandh̄ bistaar.
sangee khotaa kroDh̄ chandaal. ||3||

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥
ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥
ਸੁਇਨਾ ਰੂਪਾ ਤੁਝ ਪਹਿ ਦਾਮ ॥
ਸੀਲੁ ਬਿਗਾਰਿਓ ਤੇਰਾ ਕਾਮ ॥੪॥
ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਮਇਆ ਹਰਿ ਰਾਇ ॥
ਸਾ ਬੰਦੀ ਤੇ ਲਈ ਛੁਡਾਇ ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਸਫਲ ਓਹ ਕਾਇਆ ॥੫॥

avar jon t̄ayree panihaaree.
is D̄hartē meh t̄ayree sikdaaree.
su-inaa roopaa t̄ujh̄ peh daam.
seel bigaari-o t̄ayraa kaam. ||4||
jaa ka-o d̄arisat ma-i-aa har raa-ay.
saa bandē t̄ay la-ee chhadāa-ay.
saaD̄hsang mil har ras paa-i-aa.
kaho naanak safal oh kaa-i-aa. ||5||

ਸਭਿ ਰੂਪ ਸਭਿ ਸੁਖ ਬਨੇ ਸੁਹਾਗਨਿ ॥
ਅਤਿ ਸੁੰਦਰਿ ਬਿਚਖਨਿ ਤੂੰ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੧੨॥

sabh̄ roop sabh̄ suk̄h̄ banay suhaagan.
at̄ sundar bichkhan t̄ooṅ. ||1|| rahaa-o doojaa.
||12||

*Asa Mehla-5**Panch Padey*

In this *shabad*, Guru Ji is reminding us that we have been blessed with the gift of human life, which is superior to all other species, and have been blessed with so many other faculties, like intelligence and the ability to speak, which other species don't have. But in our ego and other passions (like greed, lust, and anger), we forget God and degrade ourselves.

Guru Ji addresses the human soul within us as a young bride, and says: "(O' soul bride), first of all you belong to a high caste (of human species). Secondly, you are honored in society. Thirdly, beautiful is the (body) house in which you live. Yet, your shape is deformed because in your mind is arrogance."(1)

Summarizing the overall human nature, Guru Ji says: "(O' human bride), you are beautiful, good featured, wise, but you are entrapped in extreme pride and (worldly) attachment."(1-pause)

Referring to the civilized way we cook and eat our food and talk to other human beings, as compared to species who simply kill other animals or insects and eat them raw, Guru Ji says: "(While other species may eat their food in all kinds of dirty places), Your kitchen is immaculate. (If you are a devout *Brahmin*), after taking a bath, you worship and apply a crimson frontal mark on your forehead. (Or you decorate yourself in a different way according to your own culture and faith). Then through your talk you show off your arrogance while uttering wise words. But, your dog-like greed has made you lose every (good) quality in you." (2)

Next referring particularly to those who try to impress others with fancy clothes and cosmetic embellishments, Guru Ji says: "You wear costly clothes and enjoy worldly pleasures, and you conduct yourself to win the applause of people. You lavishly apply cosmetics, scents and perfumes. However, you keep company with the evil demon of anger. (You lose your temper so easily that all these embellishments go in vain)."(3)

Now referring to those people who like to rule others, Guru Ji says: "(O' human being), all other species are subservient to you. On this earth you are established as the ruling class. You have all kinds of gold, silver, and wealth (which other species don't have). However, lust has destroyed your good nature."(4)

Naturally such human beings as described above are not pleasing to God. Therefore describing the characteristics of a human being who is approved in God's court, Guru Ji says: "The soul on whom God has cast His merciful glance, (that soul) He liberates from the bondage (of such evils as greed, lust, and anger). Joining the society of saints (such a soul) has obtained the elixir of God's (Name). Nanak says, fruitful is (the advent of) such a soul (in this world)."(5)

Guru Ji concludes the *shabad* by addressing all human beings as the brides of God, and says: "(O' human bride), all beautification and comforts would behoove you, if you become the truly wedded wife (of your groom God). Then you would look extremely beautiful and smart."(1-pause second-12)

The message of this *shabad* is that human beings belong to the highest species on earth. We have developed into quite a civilized and accomplished society. But due to our impulses such as greed, attachment, and anger, we have brought dishonor to the human race in the eyes of God. Therefore, we should pray to Him to bless us, so that we do not indulge in any evil ways, and look ugly in His eyes.

ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੈ ੨ ॥

aasaa mehlaa 5 iktukay 2.

ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ
ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ ॥੧॥

jeevat deesai tis sarpar marnaā.
mu-aa hovai tis nihchal rahnaā. ||1||

ਜੀਵਤ ਮੁਏ ਮੁਏ ਸੇ ਜੀਵੇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਧੁ ਮੁਖਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਰਸੁ
ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥੧॥ ਰਹਾਉ ॥

jeevat mu-ay mu-ay say jeevay.
har har naam avkhaDh mukh paa-i-aa gur
sabdee ras amrit peevay. ||1|| rahaa-o.

ਕਾਚੀ ਮਟੁਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ ॥
ਜਿਸੁ ਛੂਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ॥੨॥

kaachee matukee binas binaasaa.
jis chhootai tarikutee tis nij ghar vaasaa. ||2||

ਊਚਾ ਚੜੈ ਸੁ ਪਵੈ ਪਇਆਲਾ ॥
ਧਰਨਿ ਪੜੈ ਤਿਸੁ ਲਗੈ ਨ ਕਾਲਾ ॥੩॥

oochaa charhai so pavai pa-i-aalaa.
Dharan parhai tis lagai na kaalaa. ||3||

ਭ੍ਰਮਤ ਫਿਰੇ ਤਿਨ ਕਿਛੂ ਨ ਪਾਇਆ ॥
ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ॥੪॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਮਾਲੁ ॥
ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਭਏ ਨਿਹਾਲੁ ॥੫॥੧੩॥

bharmat firay tin kichhoo na paa-i-aa.
say asthir jin gur sabaDh kamaa-i-aa. ||4||
jee-o pind sabh har kaa maal.
naanak gur mil bha-ay nihaal. ||5||13||

Asa Mehla-5

Ik Tukey-2

Most of us desire to become immortal and keep enjoying the luxuries of life. Motivated by this desire we try to accumulate as much worldly riches and power as possible. Often we feel conceited or arrogant because of our wealth or power, and commit many evil deeds. Some of us do many ritualistic deeds to win favors from gods and goddesses, hoping that they would bless us with immortality or save us from cycles of births and deaths. In this *shabad*, Guru Ji tells us about the secret of gaining immortality or ending the cycle of births and deaths.

Guru Ji says: “The person who seems to be living (in self-conceit of worldly riches or power) must die (and keep going through the rounds of births and deaths). But the one who seems to be dead (to worldly attachments and ego) will remain eternal (because such a person would merge in the eternal God).”(1)

Divulging that secret of life, he says: “They who live (intoxicated with the ego of worldly riches, spiritually) they have died. But they who (remain unaffected by such things, as if they) have died will live (spiritually forever). They who have put the medicine of God’s Name in their mouth, through Guru’s word, they drink the nectar of the Guru’s word.”(1-pause)

Guru Ji notes: “Our body is like an earthen pitcher, which will certainly be destroyed one day. The one who gets rid of the inclination for the three impulses (for vice, virtue, or power) obtains abode in the house of self (God’s home).”(2)

Therefore cautioning us against indulging in ego, and advising us to always remain humble, he says: “The one who keeps raising (one’s head high in self-conceit) falls deep (into the pit of total humiliation). But the one who keeps low (in humility) is never afflicted by (spiritual or moral) death.”(3)

Now commenting on those who keep wandering from place to place for the sake of accumulating worldly wealth, Guru Ji says: “They who keep wandering from place to place have achieved nothing. But they who have acted upon the Guru’s word (and meditated on God’s Name) have become stable (in their mind).”(4)

In closing, Guru Ji says: “(They who realize that) all this body and soul are the property of God, O’ Nanak, by meeting with the Guru (and following his advice) they have been blessed (with immortal status).”(5-13)

The message of this *shabad* is that instead of wasting our life in the ego of worldly riches or power, we should realize that this body and soul belong to God. Following Guru’s advice we should remain humble and meditate on God’s Name, so that finally we may merge in God and enjoy His eternal union.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ ॥
ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਇਗੀ ਮਾਟੀ ॥੧॥

putree tayree biDh kar thaatee.
jaan sat kar ho-igee maatee. ||1||

ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ ॥
ਇਤਨੇ ਕਉ ਤੁਮੁ ਕਿਆ ਗਰਬਾ ॥੧॥ ਰਹਾਉ ॥

mool samaalahu achayt gavaaraa.
itnay ka-o tumⁿ ki-aa garbay. ||1|| rahaa-o.

ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਮਿਹਮਾਨੁ ॥
ਅਵਰ ਵਸਤੁ ਤੁਝ ਪਾਹਿ ਅਮਾਨੁ ॥੨॥

teen sayr kaa dihaarhee mihmaan.
avar vasat tujh paahi amaan. ||2||

ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ ॥
ਇਸੁ ਉਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨੁ ॥੩॥

bistaa asat rakat paraytay chaam.
is oopar lay raakhi-o gumaan. ||3||

ਏਕ ਵਸਤੁ ਬੂਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ ॥
ਬਿਨੁ ਬੂਝੇ ਤੂੰ ਸਦਾ ਨਾਪਾਕ ॥੪॥

ayk vasat boojheh taa hoveh paak.
bin boojhay tooⁿ sadaa naapaak. ||4||

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ॥
ਜਿਸ ਤੇ ਪਾਈਐ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥੫॥੧੪॥

kaho naanak gur ka-o kurbaan.
jis tay paa-ee-ai har purakh sujaan. ||5||14||

Asa Mehla-5

Most of us spend a lot of time and money dressing our body or feeding it with dainty dishes and washing and cleaning it. But we don’t pay any attention to our Creator who has given this body to us, or to the purpose for which He has blessed us with it. In this *shabad*, Guru

Ji tells us some basic facts about our body and reminds us of the real purpose for which we need to utilize it.

Addressing us he says: “(O’ human being), no doubt your body has been fashioned with great skill (by God), but understand this as a fact that one day it will become dust.”(1)

Guru Ji reminds us: “O’ foolish, ignorant human being, keep in mind the basic fact (that after all, you have been fashioned out of your father’s semen and mother’s blood). So why do you feel so puffed up?”(1-pause)

Reminding us of more realities of life, he says: “(O’ human being), you are like a guest in this world, who consumes only 3 seers (about 7 lbs.) of food daily. All other goods are held in trust with you (for sharing with others).”(2)

Continuing his admonition, Guru Ji says: “(O’ human being, in essence) you are (nothing but) ordure, bones, and blood wrapped in skin. On this (filthy bundle) you have based your pride.”(3)

Commenting upon our efforts to wash or purify our unclean body, he says: “If you realize the one (real) essence (of God’s Name) then you would become pure, but without understanding this you will always remain impure.”(4)

In the end, advising himself (indirectly us), Guru Ji says: “Nanak says that he is a sacrifice to the Guru, through whom we obtain the sagacious supreme God.”(5-14)

The message of this *shabad* is that we shouldn’t feel arrogant about our body, waste too much time in decorating it with costly clothes, fill it with dainty dishes, or try to purify it by bathing at different places. Instead we should seek the guidance of the Guru, and under his instruction meditate on God’s Name. Only then would our body become immaculate and approved in God’s court.

ਆਸਾ ਮਹਲਾ ੫ ਇਕਤੁਕੇ ਚਉਪਦੇ ॥

aasaa mehlāa 5 iktukay cha-upday.

ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੋ ਕਉ ਬਹੁਤੁ ਦਿਹਾਰੇ ॥
ਮਨੁ ਨ ਰਹੈ ਕੈਸੇ ਮਿਲਉ ਪਿਆਰੇ ॥੧॥

ik gharhee dīnas mo ka-o bahut̃ dīharay.
man na rahai kaisay mila-o pi-aaray. ||1||

ਇਕੁ ਪਲੁ ਦਿਨਸੁ ਮੋ ਕਉ ਕਬਹੁ ਨ ਬਿਹਾਵੈ ॥

ik pal dīnas mo ka-o kabahu na bihaavai.

ਪੰਨਾ ੩੭੫

SGGS P-375

ਦਰਸਨ ਕੀ ਮਨਿ ਆਸ ਘਨੇਰੀ ਕੋਈ ਐਸਾ ਸੰਤੁ ਮੋ ਕਉ
ਪਿਰਹਿ ਮਿਲਾਵੈ ॥੧॥ ਰਹਾਉ ॥

darsan kee man aas ghanayree ko-ee aisaa sant̃
mo ka-o pīreh milaavai. ||1|| rahaa-o.

ਚਾਰਿ ਪਹਰ ਚਹੁ ਜੁਗਹੁ ਸਮਾਨੇ ॥
ਰੈਣਿ ਭਈ ਤਬ ਅੰਤੁ ਨ ਜਾਨੇ ॥੨॥

chaar pahar chahu jugah samaanay.
rain bhā-ee ṭab ant̃ na jaanay. ||2||

ਪੰਚ ਦੂਤ ਮਿਲਿ ਪਿਰਹੁ ਵਿਛੋੜੀ ॥
ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ਹਾਥ ਪਛੋੜੀ ॥੩॥
ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ॥
ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਸੁਖੁ ਪਾਇਆ ॥੪॥੧੫॥

panch doot̃ mil pirahu vichhorhee.
bharam bharam rovai haath pachhorhee. ||3||
jan naanak ka-o har d̄aras dīkhaa-i-aa.
aatam cheeneh param sukh paa-i-aa. ||4||15||

Asa Mehla-5

In stanza (3) of the *shabad* (4-11), Guru Ji described the state of his mind by saying: “(O’ my mother, even if I may be able to enjoy) many kinds of foods and delicacies, (see) very extensive entertainments and shows, still my mind doesn’t get satiated and its craving does not end. Without meeting (God), my day doesn’t pass (in peace).” In this *shabad* again, Guru Ji describes how sad and lonely he feels when he is separated from God even for a tiniest moment. He also tells us how he has obtained sublime peace.

He says: “Even one moment of separation (from God) in a day to me seems like (a separation of) many days (from Him). My mind cannot be pacified (without seeing Him. I keep thinking): how can I meet my beloved (God)?” (1)

Again expressing the intensity of his love for God, he says: “(When I am separated from God), even a moment seems like a day which never seems to pass. In my heart is an intense longing for the sight of God. Is there a saint who can unite me with my Groom?”(1-pause)

Now talking about the day of separation, Guru Ji says: “The four quarters of the day (in His separation) seem like the four ages. When the night falls then it seems endless.”(2)

Next Guru Ji describes how our souls have been separated from God. He says: “Joining together, the five demons (of lust, anger, greed, attachment and self-conceit) have separated (the human soul) from the beloved (God). Now it wanders around, wailing and wringing its hands.”(3)

After pinpointing the reason of separation of the bride (soul) from her beloved God, Guru Ji describes how he was able to end his separation (so that we too can end our separation by following him). He says: “(The Guru) showed Nanak the sight of God, and realizing Him in his own self he obtained supreme peace.”(4-15)

The message of this *shabad* is that if we look into ourselves, we would find that our soul is yearning to reunite with its beloved God from whom it has been separated for ages. The reason for this separation is that we have let ourselves be swayed by our five evil impulses of lust anger, greed, attachment, and ego. The remedy is that we should seek and act upon the guidance of the Guru (Granth Sahib Ji). By doing so we would realize God within ourselves and would enjoy eternal peace and bliss in His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਸੇਵਾ ਮਹਿ ਪਰਮ ਨਿਧਾਨੁ ॥
ਹਰਿ ਸੇਵਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ॥੧॥

ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਖਾਈ ॥
ਦੁਖਿ ਸੁਖਿ ਸਿਮਰੀ ਤਹ ਮਉਜੂਦੁ ਜਮੁ ਬਪੁਰਾ ਮੋ ਕਉ ਕਹਾ
ਡਰਾਈ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਮੇਰੀ ਓਟ ਮੈ ਹਰਿ ਕਾ ਤਾਣੁ ॥
ਹਰਿ ਮੇਰਾ ਸਖਾ ਮਨ ਮਾਹਿ ਦੀਬਾਣੁ ॥੨॥

aasaa mehlaa 5.

har sayvaa meh param niDhaan.
har sayvaa mukh amrit naam. ||1||

har mayraa saathee sang sakhaa-ee.
dukh sukh simree tah ma-ujood jam bapuraa
mo ka-o kaha daraa-ee. ||1|| rahaa-o.

har mayree ot mai har kaa taan.
har mayraa sakhaa man maahi deebaana.
||2||

ਹਰਿ ਮੇਰੀ ਪੂੰਜੀ ਮੇਰਾ ਹਰਿ ਵੇਸਾਹੁ ॥
ਗੁਰਮੁਖਿ ਧਨੁ ਖਟੀ ਹਰਿ ਮੇਰਾ ਸਾਹੁ ॥੩॥

har mayree poonjee mayraa har vaysaahu.
gurmukh Dhan khatee har mayraa saahu.
||3||

ਗੁਰ ਕਿਰਪਾ ਤੇ ਇਹ ਮਤਿ ਆਵੈ ॥
ਜਨ ਨਾਨਕੁ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਵੈ ॥੪॥੧੬॥

gur kirpaa tay ih mat aavai.
jan naanak har kai ank samaavai. ||4||16||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, with the statement that his Guru had shown him the sight of God, and by realizing Him in his own self he obtained supreme peace. In this *shabad*, he describes the kind of peace and bliss one enjoys by serving God. He also explains what is really meant by the service of God.

He says: “(O’ my friends), in the service of God is contained the supreme treasure (of spiritual bliss). To (always) utter the nectar-like (rejuvenating) God’s Name from our lips is God’s service.”(1)

Guru Ji now shares his own experience of serving God by repeating His Name. He says: “God has become my friend and mate, and He always keeps me company. Whenever I remember Him, during weal or woe, I find Him present. Therefore, how can the poor demon of death scare me?”(1-pause)

Describing further how God is everything for him, Guru Ji says: “God is my refuge, God is my power. God is my companion and in my mind is the support of God.”(2)

Now Guru Ji tells us who the person was who brought him into the confidence of God, so that we may also seek his help. He says: “God’s (Name) is my capital and God’s (Name) is my credit (for spiritual business). With the help of the Guru I am earning the wealth (of God’s Name) and God is my banker.”(3)

In closing, Guru Ji says: “O’ Nanak, it is through the Guru’s grace that one obtains this knowledge (about the business of God’s Name), and the devotee merges in (God’s) union.”(4-16)

The message of the *shabad* is that true service of God lies in always having God’s Name on one’s lips. This understanding one only obtains by the grace of the Guru. Only by meditating on God’s Name does one obtain eternal union with God.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਇਹੁ ਮਨੁ ਲਾਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਭੈ ਫਲ ਪਾਈ ॥੧॥

parabh ho-ay kirpaal ta ih man laa-ee.
satgur sayv sabhai fal paa-ee. ||1||

ਮਨ ਕਿਉ ਬੈਰਾਗੁ ਕਰਹਿਗਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ ॥

man ki-o bairaaag karhigaa satgur mayraa
pooraa.

ਮਨਸਾ ਕਾ ਦਾਤਾ ਸਭ ਸੁਖ ਨਿਪਾਨੁ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਸਦ ਹੀ
ਭਰਪੂਰਾ ॥੧॥ ਰਹਾਉ

mansaa kaa daataa sabh sukh niDhaan amrit
sar sad hee bharpooraa. ||1|| rahaa-o.

ਚਰਣ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ ॥

charan kamal rid antar Dhaaray.

ਪ੍ਰਗਟੀ ਜੋਤਿ ਸਿਲੇ ਰਾਮ ਪਿਆਰੇ ॥੨॥

pargatee joṭ milay raam pi-aaray. ||2||

ਪੰਚ ਸਖੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ॥
ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ ॥੩॥

panch sakhee mil mangal gaa-i-aa.
anhad baneē naad vājaa-i-aa. ||3||

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ ॥
ਸੁਖਿ ਰੈਣਿ ਵਿਗਾਣੀ ਸਹਜਿ ਸੁਭਾਇ ॥੪॥੧੭॥

gur naanak tuṭhāa mili-aa har raa-ay.
sukh rain vihaaṇee sajh subhāa-ay. ||4||17||

Asa Mehla-5

In the previous *shabad* Guru Ji told us that true service of God lies in always having God's Name on one's lips. However, this understanding one obtains by the grace of the Guru. Only then by meditating on God's Name does one obtain eternal union with God. The problem is that it is very difficult for an ordinary human being to hold still the mercurial mind and attune it to meditation of God's Name. Furthermore, we know that without meditating on God's Name we cannot truly serve God, and cannot obtain union with Him. We often wonder what we should do. In this *shabad*, putting himself in our situation Guru Ji explains how everything is put in its rightful place.

He says: "(O' my friends), only when God becomes kind (to me) can I attune this mind (of mine to the *Gurbani*, or advice of the Guru). Then by serving the Guru (by following his advice) I obtain all the fruits (of my heart's desire)." (1)

Therefore consoling his mind, Guru Ji says: "O' my mind, why should you feel sad? (Remember that) my true Guru is perfect. He is the fulfiller of all wishes and the treasure of all comforts. His pool of nectar is always full to the brim with the immortal water (of God's Name)." (1-pause)

Sharing with us, what happened when he instructed his mind as above, Guru Ji says: "Realizing this when I enshrined the immaculate words (of the Guru) in my heart, (God's) light became manifest and I met the beloved God." (2)

Now Guru Ji describes the kind of bliss he experienced when he met God. He says: "(On meeting God), all my five mates (the five sense organs) joined in singing a song of bliss and played the continuous melody of divine music." (3)

In conclusion, Guru Ji says: "(O' my friends), when Guru Nanak became merciful on me, I met God the King. Then effortlessly my night (of life) passed in peace and comfort." (4-17)

The message of this *shabad* is that even if we have not yet experienced any divine joy or happiness, still following Guru's advice we should keep meditating on God's Name. Someday God will show His kindness and bless us with the bliss of His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਪਰਗਟੀ ਆਇਆ ॥
ਮਿਲਿ ਸਤਿਗੁਰ ਧਨੁ ਪੂਰਾ ਪਾਇਆ ॥੧॥

kar kirpaa har pargatee aa-i-aa.
mil satgur Dhan poora paa-i-aa. ||1||

ਐਸਾ ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ ॥

aisaa har Dhan sanchee-ai bhāa-ee.

ਭਾਹਿ ਨ ਜਾਲੈ ਜਲਿ ਨਹੀ ਭੂਬੈ ਸੰਗੁ ਫੋਡਿ ਕਰਿ ਕਤਹੁ ਨ
ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

bhaahi na jaalai jal nahee doobai sang chhod
kar katāhu na jaa-ee. ||1|| rahaa-o.

ਤੋਟਿ ਨ ਆਵੈ ਨਿਖੁਟਿ ਨ ਜਾਇ ॥
ਖਾਇ ਖਰਚਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ ॥੨॥
ਸੋ ਸਚੁ ਸਾਹੁ ਜਿਸੁ ਘਰਿ ਹਰਿ ਧਨੁ ਸੰਚਾਣਾ ॥
ਇਸੁ ਧਨ ਤੇ ਸਭੁ ਜਗੁ ਵਰਸਾਣਾ ॥੩॥

tot na aavai nikhut na jaa-ay.
khaa-ay kharach man rahi-aa aghaa-ay. ||2||
so sach saahu jis ghar har Dhan sanchaanaa.
is Dhan tay sabh jag varsaanaa. ||3||

ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ॥
ਜਨ ਨਾਨਕ ਅੰਤਿ ਵਾਰ ਨਾਮੁ ਗਣਾ ॥੪॥੧੮॥

tin har Dhan paa-i-aa jis purab likhay kaa
lahanaa.
jan naanak ant vaar naam gahanaa. ||4||18||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we have not yet experienced any divine joy or happiness so far, still following Guru's advice we should keep meditating on God's Name. Someday God would show His kindness and bless us with the bliss of His union. In this *shabad*, he describes what happens when one meets the true Guru, and obtains the perfect treasure of God's Name.

He says: "(O' my friends), after meeting (and following) the Guru, the one who has obtained the perfect treasure (of God's Name), showing mercy God becomes manifest (in that one's heart)." (1)

Next advising us what kind of wealth we should accumulate, Guru Ji says: "O' my brothers, we should acquire (only that) wealth which is neither burnt by fire nor drowned in water, and which does not go anywhere or desert one's company. (God's Name is only that kind of wealth)." (1-pause)

Listing additional merits of this wealth of Name, he says: "(O' my friends), the wealth (of Name) never falls short, nor is it ever exhausted. Even after enjoying and spending it the mind remains satiated." (2)

Guru Ji however comments: "(Only that person) is truly rich in the house (of whose heart) is accumulated the wealth of God's (Name). The entire world then benefits from this wealth (of Name)." (3)

Guru Ji concludes the *shabad* with the remark: "Only that person has obtained this wealth who has been pre-ordained to receive it. O' servant Nanak, this (wealth of Name) is one's (true) ornament for the last moment. (It is only God's Name which accompanies and helps the soul after a person dies)." (4-18)

The message of the *shabad* is that the kind of wealth, which we should try to accumulate, is not worldly wealth, but the wealth of God's Name. It is only the wealth of God's Name, which cannot be stolen or damaged, and it is the only wealth, which would accompany us and help us after we die.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਜੈਸੇ ਕਿਰਸਾਣੁ ਬੋਵੈ ਕਿਰਸਾਨੀ ॥

jaisay kirsaanu bovai kirsanees.

ਕਾਚੀ ਪਾਕੀ ਬਾਢਿ ਪਰਾਨੀ ॥੧॥

kaachee paakee baadh paraanee. ||1||

ਜੋ ਜਨਮੈ ਸੋ ਜਾਨਹੁ ਮੂਆ ॥
ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਥਿਰੁ ਹੈ ਥੀਆ ॥੧॥ ਰਹਾਉ ॥

jo janmai so jaanhu moo-aa.
govind bhagat asthir hai thee-aa. ||1|| rahaa-o.

ਦਿਨ ਤੇ ਸਰਪਰ ਪਉਸੀ ਰਾਤਿ ॥
ਰੈਣਿ ਗਈ ਫਿਰਿ ਹੋਇ ਪਰਭਾਤਿ ॥੨॥

din tay sarpar pa-usee raat.
rain ga-ee fir ho-ay parbhaat. ||2||

ਮਾਇਆ ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਵਿਰਲਾ ਜਾਗੇ ॥੩॥

maa-i-aa mohi so-ay rahay abhaagay.
gur parsaad ke viralaa jaagay. ||3||

ਪੰਨਾ ੩੭੬

SGGS P-376

ਕਹੁ ਨਾਨਕ ਗੁਣ ਗਾਈਅਹਿ ਨੀਤ ॥
ਮੁਖ ਉਜਲ ਹੋਇ ਨਿਰਮਲ ਚੀਤ ॥੪॥੧੯॥

kaho naanak gun gaa-ee-ah neet.
mukh oojal ho-ay nirmal cheet. ||4||19||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that the kind of wealth, which we should try to accumulate, is not worldly wealth but the wealth of God's Name. It is only the wealth of Name, which cannot be stolen or damaged, and it is the only wealth, which would accompany us and help us after we die. However, many of us live and spend our life as if we would never die, and therefore we never care to do anything to help our soul after we die. In this *shabad*, Guru Ji is reminding us that one day we all must die. Therefore, without postponing it to any later date, we should try to achieve the purpose of life (which is to unite with God by meditating on His Name).

Guru Ji says: "O' mortal, just as a farmer sows the crop and reaps it raw or ripe, (similarly God who gives birth to us all may call us back anytime, whether we are young or old at that time)." (1)

He once again proclaims: "(O' mortal), take it for granted that the one who is born shall die (one day). Only God's devotee becomes immortal (by meditating on God's Name and obtaining His eternal union)." (1-pause)

Giving another example about the continuous cycle of birth and death, he says: "Just as after the end of the day, surely the night would come, and after the passing of night the morning dawns again, (similarly, after birth there is death and after death there is birth)." (2)

However, Guru Ji notes: "(In spite of knowing the inevitability of death, many) unfortunate (human beings) remain asleep in the attachment of worldly riches and power. It is only a very rare person who by Guru's grace remains awakened (from this sleep of worldly attachments)." (3)

In closing, Guru Ji says: "(O' my friends), Nanak says every day we should sing (God's) praises. (By doing so) our mind becomes pure, and we are held in honor (both here and in God's court)." (4-19)

The message of this *shabad* is that we should realize that any day death could overtake us. Therefore, without waiting for old age or any later date, we should begin meditating

on God's Name. By doing so our mind would become pure, and we would obtain honor both in this and the next world.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਨਉ ਨਿਧਿ ਤੇਰੈ ਸਗਲ ਨਿਧਾਨ ॥
ਇਛਾ ਪੂਰਕੁ ਰਖੈ ਨਿਦਾਨ ॥੧॥

na-o niDh̄ t̄ayrai sagal niDh̄aan.
ichh̄aa poorak rakh̄hai niḁaan. ||1||

ਤੂੰ ਮੇਰੇ ਪਿਆਰੇ ਤਾ ਕੈਸੀ ਭੂਖਾ ॥
ਤੂੰ ਮਨਿ ਵਸਿਆ ਲਗੈ ਨ ਦੂਖਾ ॥੧॥ ਰਹਾਉ ॥

t̄oo^N mayro pi-aaro t̄aa kaisee bh̄hookh̄aa.
t̄oo^N man vasi-aa lagai na d̄ookh̄aa. ||1|| rahaa-o.

ਜੋ ਤੂੰ ਕਰਹਿ ਸੋਈ ਪਰਵਾਣੁ ॥
ਸਾਚੇ ਸਾਹਿਬ ਤੇਰਾ ਸਚੁ ਫੁਰਮਾਣੁ ॥੨॥

jo t̄oo^N karahi so-ee parvaan̄.
saachay saahib t̄ayraa sach furmaan̄. ||2||

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਗਾਉ ॥
ਤੇਰੈ ਘਰਿ ਸਦਾ ਸਦਾ ਹੈ ਨਿਆਉ ॥੩॥

jaa tuDh̄ bh̄aavai t̄aa har gun̄ gaa-o.
t̄ayrai gh̄ar sad̄aa sad̄aa hai ni-aa-o. ||3||

ਸਾਚੇ ਸਾਹਿਬ ਅਲਖ ਅਭੇਵ ॥
ਨਾਨਕ ਲਾਇਆ ਲਾਗਾ ਸੇਵ ॥੪॥੨੦॥

saachay saahib alakh̄ abh̄ayv.
naanak laa-i-aa laagaa sayv. ||4||20||

Asa Mehla

In the previous *shabad*, Guru Ji advised us that any day death could overtake us. Therefore, without waiting for old age or any later date, we should begin meditating on God's Name. Our mind may become pure in this way, and we may obtain honor both in this and the next world. In this *shabad*, he shows us how to express our complete trust in God and without worrying about worldly affairs, keep singing His praise.

Guru Ji says: "(O' God), in Your possession are all the nine treasures (of the world). You are the fulfiller of all our wishes and You save us in the end."(1)

Reposing his full faith in God, he says: "O' God, when You are my Beloved (and give me everything), then what sort of hunger (or worldly desire) can I have? When You abide in my mind, I can suffer no pain."(1-pause)

Now describing the state of his mind, Guru Ji says: "O' God, whatever You do is acceptable to me. O' my eternal Master, eternal is Your command."(2)

Guru Ji adds: "O' God, when it pleases You, I sing Your praises. (I know) that in Your court there is always justice (and no injustice ever happens there)."(3)

In closing, Guru Ji humbly submits: "O' my eternal Master, (You are) unknowable and incomprehensible. As yoked (by You), Nanak is engaged in Your service (singing Your praise)."(4-20)

The message of this *shabad* is that we should always have complete faith in God that He would do justice and would provide us with all the things we need. We should therefore keep singing His praise.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਨਿਕਟਿ ਜੀਅ ਕੈ ਸਦ ਹੀ ਸੰਗਾ ॥
ਕੁਦਰਤਿ ਵਰਤੈ ਰੂਪ ਅਰੁ ਰੰਗਾ ॥੧॥

ਕਰੈ ਨ ਝੁਰੈ ਨਾ ਮਨੁ ਰੋਵਨਹਾਰਾ ॥
ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਸਦਾ ਸਲਾਮਤਿ ਖਸਮੁ ਹਮਾਰਾ
॥੧॥ ਰਹਾਉ ॥

ਤੇਰੇ ਦਾਸਰੇ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ ॥
ਜਿਸ ਕੀ ਮੀਰਾ ਰਾਖੈ ਆਣਿ ॥੨॥

ਜੋ ਲਉਡਾ ਪ੍ਰਭਿ ਕੀਆ ਅਜਾਤਿ ॥
ਤਿਸੁ ਲਉਡੇ ਕਉ ਕਿਸ ਕੀ ਤਾਤਿ ॥੩॥

ਵੇਮੁਹਤਾਜਾ ਵੇਪਰਵਾਹੁ ॥
ਨਾਨਕ ਦਾਸ ਕਹਹੁ ਗੁਰ ਵਾਹੁ ॥੪॥੨੧॥

aasaa mehlāa 5.

nikat jee-a kai sad̄ hee sangaa.
kudrat̄ vartai roop ar rangaa. ||1||

kar'ai na jhurai naa man rovanhaaraa.
avinaasee avigat̄ agochar sad̄aa salaamat̄
khasam hamaaraa. ||1|| rahaa-o.

ṭayray daasray ka-o kis kee kaan̄.
jis kee meeraa raakhai aan̄. ||2||

jo la-udaa parab̄h̄ kee-aa ajaat̄.
tis la-uday ka-o kis kee taat̄. ||3||

vaymuhtaajaa vayparvaahu.
naanak daas kahhu gur vaahu. ||4||21||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always have complete faith in God that He would do justice and would provide us with all the things we need. We should therefore keep singing His praise. In this *shabad*, Guru Ji once again tells us how God is always with us, and how He always protects the honor of His servant. Therefore the servant doesn't have to depend upon anyone else except God.

Addressing us, Guru Ji says: "(O' my friends, God) is in the company of (His) creatures). Through (His) nature He is pervading in all its forms and colors."(1)

He says: "My mind never agonizes nor cries (in pain or fear, because I know that) imperishable, invisible, incomprehensible, and forever secure and safe is my Master."(1-pause)

Guru Ji now addresses God and says: "O' God, why should that humble servant of Yours ever pay subservience to any person whose honor (You) the supreme king protects?"(2)

Guru Ji therefore raises the question: "The humble slave, whom God has set free of any bonds of caste (color or race), what need does this slave have to feel jealous of anyone else (for higher caste or status)?"(3)

In closing, he says: "O' slave Nanak, say blessed is that carefree God who is not dependent upon any one." (4-21)

The message of this *shabad* is that we should firmly believe that our Master, the Creator of all beings, always abides with us. We should never agonize or live in fear of anyone, because our protector is the imperishable supreme King. Finally, we should always keep praising Him and meditating on the Name of our carefree Master.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਰਸੁ ਛੋਡਿ ਹੋਛੈ ਰਸਿ ਮਾਤਾ ॥
ਘਰ ਮਹਿ ਵਸਤੁ ਬਾਹਰਿ ਉਠਿ ਜਾਤਾ ॥੧॥

ਸੁਨੀ ਨ ਜਾਈ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਕਾਥਾ ॥
ਰਾਰਿ ਕਰਤੁ ਝੁਠੀ ਲਗਿ ਗਾਥਾ ॥੧॥ ਰਹਾਉ ॥

ਵਜਹੁ ਸਾਹਿਬ ਕਾ ਸੇਵ ਬਿਰਾਨੀ ॥
ਐਸੇ ਗੁਨਹ ਅਛਾਦਿਓ ਪ੍ਰਾਨੀ ॥੨॥
ਤਿਸੁ ਸਿਉ ਲੁਕ ਜੋ ਸਦ ਹੀ ਸੰਗੀ ॥
ਕਾਮਿ ਨ ਆਵੈ ਸੋ ਫਿਰਿ ਫਿਰਿ ਮੰਗੀ ॥੩॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ ॥੪॥੨੨॥

aasaa mehlaa 5.

har ras chhod hochhai ras maataa.
ghar meh vasat baahar uth jaataa. ||1||

sunee na jaa-ee sach amrit kaathaa.
raar karat jhoothee lag gaathaa. ||1|| rahaa-o.

vajahu saahib kaa sayv biraanee.
aisay gunah achhaadi-o paraanee. ||2||
tis si-o look jo sad hee sangee.
kaam na aavai so fir fir mangee. ||3||

kaho naanak parabh deen da-i-aalaa.
ji-o bhaavai ti-o kar partipaalaa. ||4||22||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should firmly believe that our Master, the Creator of all beings, always abides with us. We should never agonize or live in fear of anyone, because our protector is the imperishable supreme King. Finally, we should always keep praising Him and meditating on the Name of our carefree Master. However, Guru Ji observes that instead of remembering God and meditating on His Name, the ordinary human being keeps running after worldly wealth and paying homage to it instead of God. Therefore in this *shabad*, he comments on the conduct of an ordinary human being and prays to God on behalf of us all to save us from this worldly poison.

He comments: “Forsaking the relish of God’s (Name, the human being) grows intoxicated with worthless (worldly) relishes. The (true peace giving) commodity (of God’s Name) is present in one’s own home (the heart), but still (human being) is running outside (in search of false wealth).”(1)

Describing the state of our perverseness, he says: “(The ordinary human being) cannot listen to the nectar-like sweet discourse on the eternal (God. But gladly) enters into big arguments and contentions after listening to a false story or legend.”(1-pause)

Next, stating how ungrateful we have become, he says: “(The irony is that one obtains one’s) daily sustenance from the Master (God), but serves another. Yes, such are the kinds of sins in which a human being is engrossed.”(2)

Commenting further on the intellect of a human being, Guru Ji says: “(One) tries to hide from Him who is always one’s companion, but keeps asking for that (worldly wealth), which serves no purpose (in the end).”(3)

In the end Guru Ji prays for all of us and says: “O’ God, You are the merciful Master of the meek; please save us (from these worldly involvements) in whatever way it pleases You.”(4-22)

The message of this *shabad* is that we should pray to God to save us from greed and indulgence in worldly wealth, in whatever way it pleases Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਨ ਧਨੁ ਹਰਿ ਕੇ ਨਾਮੁ ॥
ਈਹਾ ਉਹਾ ਉਨ ਸੰਗਿ ਕਾਮੁ ॥੧॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਅਵਰੁ ਸਭੁ ਬੋਰਾ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਮੋਰਾ ॥੧॥ ਰਹਾਉ ॥

ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਬਾਣੀ ਲਾਲ ॥
ਗਾਵਤ ਸੁਨਤ ਕਮਾਵਤ ਨਿਹਾਲ ॥੨॥
ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੇ ਮਾਨੁ ॥
ਸਤਿਗੁਰਿ ਤੂਠੈ ਕੀਨੋ ਦਾਨੁ ॥੩॥

ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਖਿਆ ਚੀਨੁ ॥
ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਟਿ ਘਟਿ ਚੀਨੁ ॥੪॥੨੩॥

aasaa mehlaa 5.

jee-a paraan Dhan har ko naam.
eehaa oohaaⁿ un sang kaam. ||1||

bin har naam avar sabh^h thoraa.
taripaṭ^t aghaavai har darsan man moraa. ||1||
rahaa-o.

bhagaṭ^t bhandaar gurbaaⁿee laal.
gaavaṭ^t sunaṭ^t kamaavaṭ^t nihaal. ||2||
charan^u kamal si-o laago maan.
saṭ^tgur tooṭ^hai keeno daan. ||3||

naanak ka-o gur deekhi-aa deen^h.
para**b**h abhinaasee ghat ghat cheen^h. ||4||23||

Asa Mehla-5

In so many previous *shabads*, Guru Ji has advised us to meditate on God's Name, so much so that many Sikhs call the path of Sikhism as *Naam Marag* or the "Path of Name." In this *shabad*, he specifically tells us how valuable is God's Name, and also throws light on the importance of *Gurbani* or the words uttered by the Guru.

Regarding the value of Name, Guru Ji says: "(O' my friends, for me) God's Name is the true wealth for my life and soul. It is of use to me both here and hereafter (in this and the next world)." (1)

Describing how critically necessary he deems God's Name, Guru Ji says: "Without God's Name all else is insufficient and incomplete for me. It is only with the sight of God that my mind is satiated." (1-pause)

Now stating the value of Guru's word (or *Gurbani*), he says: "(O' my friends), *Gurbani* is the treasure of the precious jewels of God's devotion. By singing, listening, and following (it) the mind remains delighted." (2)

Describing his present state of mind, Guru Ji says: "Becoming gracious, the true Guru has given me this gift (and now) my mind has grown attuned to His lotus feet (His immaculate love)." (3)

In closing, he expresses his gratitude to his Guru and says: "The Guru has given such instruction to Nanak that he sees the imperishable God pervading each and every heart." (4-23)

The message of the *shabad* is that God's Name is a wealth of immense value to us both here and hereafter. We can obtain this wealth by singing, listening, and following *Gurbani* (the Guru's word).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਨਦ ਬਿਨੋਦ ਭਰੇਪੁਰਿ ਧਾਰਿਆ ॥

aasaa mehlaa 5.

anaṭ^d binod bharaypur Dhaari-aa.

ਅਪੁਨਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰਿਆ ॥੧॥

apunaa kaaraj aap savaari-aa. ||1||

ਪੂਰ ਸਮਗ੍ਰੀ ਪੂਰੇ ਠਾਕੁਰ ਕੀ ॥
ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੀ ਸੋਭ ਜਾ ਕੀ ॥੧॥ ਰਹਾਉ ॥

poor samagree pooray thaakur kee.
bharipur Dhaar rahee sobh jaa kee. ||1||
rahaa-o.

ਨਾਮੁ ਨਿਪਾਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥
ਆਪੇ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ ॥੨॥

naam niDhaan jaa kee nirmal so-ay.
aapay kartaa avar na ko-ay. ||2||

ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ ਕੈ ਹਾਥਿ ॥
ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਕੈ ਸਾਥਿ ॥੩॥

jee-a jant sabh taa kai haath.
rav rahi-aa parabh sabh kai saath. ||3||

ਪੰਨਾ ੩੭੭

SGGS P-377

ਪੁਰਾ ਗੁਰੁ ਪੂਰੀ ਬਣਤ ਬਣਾਈ ॥
ਨਾਨਕ ਭਗਤ ਮਿਲੀ ਵਡਿਆਈ ॥੪॥੨੪॥

pooraa gur pooree banat banaa-ee.
naanak bhagaṭ milee vadi-aa-ee. ||4||24||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that God's Name is a wealth of immense value to us both here and hereafter. We can obtain this wealth by singing, listening and following *Gurbani* (the Guru's word). In this *shabad*, Guru Ji wants to make it clear to us that God's Name has not only spiritual value, but by remembering God we can enjoy all kinds of worldly pleasures and comforts as well.

He says: "The all pervading God has Himself created all the plays and entertaining shows of the world. He Himself has embellished His work (with these joyful scenes and activities)." (1)

Describing the extent of resources available to God Almighty, Guru Ji says: "He whose glory is fully pervading everywhere and supporting (the universe), perfect is the provision of that perfect Master." (1-pause)

Guru Ji adds: "He who's Name is the treasure (of all virtues), whose repute is immaculate, He Himself is the Creator (of the entire universe) and none other." (2)

Regarding God's powers, he says: "All beings and creatures are under His control. That God is abiding with all." (3)

In conclusion, Guru Ji says: "That God is perfect, and He has established a perfect creation. O' Nanak, His devotees have been blessed with glory." (4-24)

The message of this *shabad* is that we should never criticize God or His creation. He is perfect and perfect is His creation. Whenever we see and enjoy any of His wondrous shows and scenes, we should not only praise these things, but also praise that Creator who has created this amazing universe.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਗੁਰ ਕੈ ਸਬਦਿ ਬਨਾਵਹੁ ਇਹੁ ਮਨੁ ॥
ਗੁਰ ਕਾ ਦਰਸਨੁ ਸੰਚਹੁ ਹਰਿ ਧਨੁ ॥੧॥

gur kai sabaḍ banaavahu ih man.
gur kaa darsan sanchahu har Dhan. ||1||

ਊਤਮ ਮਤਿ ਮੇਰੈ ਰਿਚੈ ਤੂੰ ਆਉ ॥ ਧਿਆਵਉ ਗਾਵਉ ਗੁਣ ਗੋਵਿੰਦਾ ਅਤਿ ਪ੍ਰੀਤਮ ਮੋਹਿ ਲਾਗੈ ਨਾਉ ॥੧॥ ਰਚਾਉ ॥	ootam mat mayrai ridai too ^a aa-o. Dhi-aava-o gaava-o gun govindaa at pareetam mohi laagai naa-o. 1 rahaa-o.
ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਸਾਚੈ ਨਾਇ ॥ ਅਠਸਠਿ ਮਜਨੁ ਸੰਤ ਧੁਰਾਇ ॥੨॥	taripat aghaavan saachai naa-ay. ath ^{sath} majan sant D ^h ooraa-ay. 2
ਸਭ ਮਹਿ ਜਾਨਉ ਕਰਤਾ ਏਕ ॥ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਬਿਬੇਕ ॥੩॥	sabh meh jaan-o kartaa ayk. saaD ^h sangat mil buD ^h bibayk. 3
ਦਾਸੁ ਸਗਲ ਕਾ ਛੋਡਿ ਅਭਿਮਾਨੁ ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਨੈ ਦਾਨੁ ॥੪॥੨੫॥	daas sagal kaa chhod abhimaan. naanak ka-o gur deeno daan. 4 25

Asa Mehla-5

In previous many *shabads*, Guru Ji has advised us to sing God's praises and meditate on God's Name at all times. But the problem is that even when we sit and try to meditate on God's Name, our mind starts running in all directions. Instead of focusing on God it begins thinking about worldly matters. In this *shabad*, Guru Ji tells us how to train our mind in remaining focused on God and not keep wandering in other directions. He also tells us what kinds of blessings one obtains when one follows the Guru's advice.

He says: "Focusing your mind on (*Gurbani*) the Guru's word make this mind (ready to meditate on God's Name. The Guru's word is the Guru's sight. By focusing on the Guru's word) accumulate the wealth of God's Name."(1)

Guru Ji prays for himself, and indirectly tells us to do the same. He says: "O' sublime intellect, please come into my mind so that I may meditate upon and sing praises of God, and His Name may seem most dear to me."(1-pause)

Now stating the value of God's Name and the dust of the feet (the humble service of the saints), Guru Ji says: "(O' my friends), through the Name of the eternal (God one's mind) is thoroughly satiated and satisfied. In the dust of the feet of the saintly persons is contained the merit of bathing at all the sixty eight (sacred places)."(2)

Describing how he himself has benefited from the company of saintly persons, he says: "(O' my friends), by joining the society of saintly persons I have acquired divine wisdom, and now I deem the one Creator pervading in all."(3)

In closing Guru Ji says: "The Guru has granted this boon to Nanak, that abandoning all ego I (consider myself as) the servant of all."(4-25)

The message of the *shabad* is that *Gurbani* is not just for reading or paying obeisance to Guru Granth Sahib Ji. Its real purpose is that we should change our life according to it, lose our ego, and love everyone because God abides in all hearts. We should focus on it to control our mind and meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥	aasaa mehlaa 5.
ਬੁਧਿ ਪ੍ਰਗਾਸ ਭਈ ਮਤਿ ਪੂਰੀ ॥	buD ^h pargaas bh ^a -ee mat pooree.

ਤਾ ਤੇ ਬਿਨਸੀ ਦੁਰਮਤਿ ਦੂਰੀ ॥੧॥

taa tay binsee durmatṭ dooree. ||1||

ਐਸੀ ਗੁਰਮਤਿ ਪਾਈਅਲੇ ॥

aisee gurmatṭ paa-ee-alay.

ਬੁਭਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਨਿਕਸਿਓ ਮੇਰੇ ਭਾਈ ਰੇ ॥੧॥
ਰਹਾਉ ॥

boodatṭ ghṛor anDh koop meh niksi-o mayray
bhāa-ee ray. ||1|| rahaa-o.

ਮਹਾ ਅਗਾਹ ਅਗਨਿ ਕਾ ਸਾਗਰੁ ॥
ਗੁਰੁ ਬੋਹਿਥੁ ਤਾਰੇ ਰਤਨਾਗਰੁ ॥੨॥

mahaa agaah agan kaa saagar.
gur bohith taaray ratnaagar. ||2||

ਦੁਤਰ ਅੰਧ ਬਿਖਮ ਇਹ ਮਾਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਪਰਗਟੁ ਮਾਰਗੁ ਦਿਖਾਇਆ ॥੩॥
ਜਾਪ ਤਾਪ ਕਛੁ ਉਕਤਿ ਨ ਮੋਰੀ ॥
ਗੁਰ ਨਾਨਕ ਸਰਣਾਗਤਿ ਤੋਰੀ ॥੪॥੨੬॥

duṭar anDh bikham ih maa-i-aa.
gur poorai pargat maarag dikhāa-i-aa. ||3||
jaap taap kachh ukaṭ na moree.
gur naanak sarnaagatṭ toree. ||4||26||

Asa Mehla-5

In stanza (3) of the previous *shabad*, Guru Ji told us that by joining the society of saintly persons he had acquired divine wisdom, and now he deemed the one Creator pervading in all. Yet that is not the only new thing he learnt. In this *shabad* he shares with us what other benefits he obtained when by Guru's grace his intellect was enlightened.

He says: "(O' my friends, since the time) my mind has been enlightened (with divine wisdom), my intellect has become perfect, because of that my evil intellect and distance (from God) has been destroyed."(1)

Describing the main benefit of receiving this wisdom, he says: "(O' my friends), I have obtained such an instruction from the Guru that I have escaped from drowning in the pitch dark well (of worldly attachments)."(1-pause)

Praising his Guru, he says: "(O' my friends), this world is like an unfathomable sea of fire (of worldly desires). The Guru, the treasurer of the jewels (of divine wisdom), is like a ship which ferries us across this (terrible sea)."(2)

Elaborating on the importance of Guru, he says: "(O' my friends), this worldly attachment is like an extremely difficult-to-cross dreadful ocean in which there is pitch darkness. The perfect Guru has shown (me) the way (to cross over it)."(3)

Therefore, most humbly praying to his Guru, he says: "O' Guru, I don't have (the merit of) worship, penance, or any wisdom. Nanak has come to Your shelter, (please pull him out of this blind well of worldly attachments)."(4-26)

The message of the *shabad* is that neither worldly wisdom nor any other ritual worship can help us cross over the dreadful ocean of worldly attachments. The only way is that by shedding our ego, we should seek the shelter of the Guru and pray to him to pull us out of this worldly mess.

ਆਸਾ ਮਹਲਾ ੫ ਤਿਪਦੇ ੨ ॥

aasaa mehlaa 5 tipday 2.

ਹਰਿ ਰਸੁ ਪੀਵਤ ਸਦ ਹੀ ਰਾਤਾ ॥

har ras peevaṭ sadṭ hee raataa.

ਆਨ ਰਸਾ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਤਾ ॥
 ਹਰਿ ਰਸ ਕੇ ਮਾਤੇ ਮਨਿ ਸਦਾ ਅਨੰਦ ॥
 ਆਨ ਰਸਾ ਮਹਿ ਵਿਆਪੈ ਚਿੰਦ ॥੧॥
 ਹਰਿ ਰਸੁ ਪੀਵੈ ਅਲਮਸਤੁ ਮਤਵਾਰਾ ॥
 ਆਨ ਰਸਾ ਸਭਿ ਹੋਛੇ ਰੇ ॥੧॥ ਰਹਾਉ ॥

aan rasaa khin meh leh jaatāa.
 har ras kay maatay man sadāa anand.
 aan rasaa meh vi-aapai chind. ||1||
 har ras peevai almasat matvaara.
 aan rasaa sabh hochhay ray. ||1|| rahaa-o.

ਹਰਿ ਰਸ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ ॥
 ਹਰਿ ਰਸੁ ਸਾਧੂ ਹਾਟਿ ਸਮਾਇ ॥
 ਲਾਖ ਕਰੋਰੀ ਮਿਲੈ ਨ ਕੇਹ ॥
 ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਦੇਹਿ ॥੨॥

har ras kee keemat kahee na jaa-ay.
 har ras saadhoo haat samaa-ay.
 laakh karoree milai na kayh.
 jisahi paraapat tis hee deh. ||2||

ਨਾਨਕ ਚਾਖਿ ਭਏ ਬਿਸਮਾਦੁ ॥
 ਨਾਨਕ ਗੁਰ ਤੇ ਆਇਆ ਸਾਦੁ ॥
 ਈਤ ਉਤ ਕਤ ਛੋਡਿ ਨ ਜਾਇ ॥
 ਨਾਨਕ ਗੀਧਾ ਹਰਿ ਰਸ ਮਾਹਿ ॥੩॥੨੭॥

naanak chaakh bha-ay bismaad.
 naanak gur tay aa-ia saad.
 eet oot kat chhod na jaa-ay.
 naanak geeDhaa har ras maahi. ||3||27||

Asa Mehla-5

In the previous *shabad* (4-25), Guru Ji told us how to focus our mind on *Gurbani* and meditate on God's Name. In this *shabad*, he describes the merits and pleasures enjoyed by the one who drinks the elixir of God's (Name).

He says: "(O' my friends), one who drinks the elixir of God's (Name) always remains imbued (with God's love. The intoxication of God's Name never wears off. On the other hand) all other intoxicants wear off in a moment. Imbued with God's essence, one's mind always remains in bliss. But through other intoxicants one is afflicted with anxiety."(1)

Summarizing the benefits of Name over all other intoxicants, Guru Ji says: "One who drinks the elixir of God's (Name) always remains intoxicated in its relish (and considers this relish to be superior than all other intoxicants. To him), the relishes of all other intoxicants seem of lower (and undesirable quality)."(1-pause)

Guru Ji goes so far as to say: "(O' my friends), the worth of the elixir of God's (Name) cannot be stated. (It cannot be obtained at any price from any other source). The relish of (God's) Name remains stored in saint Guru's holy congregation. (This elixir of God's Name) cannot be obtained by anyone even for vast riches. (The person) in whose destiny its acquisition is pre-ordained, only to that (person) God gives (this gift)."(2)

In closing, Guru Ji says: "O' Nanak, they who have tasted (this elixir) have gone into such an ecstasy (that they cannot describe its taste). But O' Nanak, it is only through the Guru that one is able to realize its taste. (The person who once obtains it) doesn't leave it here in this world or the next, or looks for anything else. Because O' Nanak, that (person) grows completely attached to the relish of God's (Name)."(3-27)

The message of this *shabad* is that we should not waste our time and money in experiencing the short-lived pleasures of worldly intoxicants (such as drugs, alcohol, or bank balances). Instead we should seek the company of saintly persons to obtain and taste the relish of the wonderful bliss of God's Name. This intoxicant would provide us such everlasting happiness that we wouldn't care for any other intoxicants.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਮਿਟਾਵੈ ਛੁਟਕੈ ਦੁਰਮਤਿ ਅਪੁਨੀ ਧਾਰੀ
॥
ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ
ਪਿਆਰੀ ॥੧॥

ਸੁਣਿ ਸੁੰਦਰਿ ਸਾਧੂ ਬਚਨ ਉਧਾਰੀ ॥
ਦੂਖ ਭੂਖ ਮਿਟੈ ਤੇਰੇ ਸਹਸਾ ਸੁਖ ਪਾਵਹਿ ਤੂੰ ਸੁਖਮਨਿ ਨਾਰੀ
॥੧॥ ਰਹਾਉ ॥

ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਆਤਮ ਸੁਧੁ ਬਿਖੁ ਤਿਆਸ
ਨਿਵਾਰੀ ॥
ਦਾਸਨ ਕੀ ਹੋਇ ਦਾਸਿ ਦਾਸਰੀ ਤਾ ਪਾਵਹਿ ਸੋਭਾ ਹਰਿ
ਦੁਆਰੀ ॥੨॥

ਇਹੀ ਅਚਾਰ ਇਹੀ ਬਿਉਹਾਰਾ ਆਗਿਆ ਮਾਨਿ ਭਗਤਿ
ਹੋਇ ਤੁਮਾਰੀ ॥
ਜੋ ਇਹੁ ਮੰਤ੍ਰੁ ਕਮਾਵੈ ਨਾਨਕ ਸੋ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ
॥੩॥੨੮॥

aasaa mehlaa 5.

kaam kroDh lobh moh mitaavai chhutkai
durmat apunee Dhaaree.
ho-ay nimaanee sayv kamaaveh taa pareetam
hoveh man pi-aaree. ||1||

sun sundar saadhoo bachan udhaaree.
dookh bhookh mitai tayro sahsaa sukh paavahi
toon sukhman naaree. ||1|| rahaa-o.

charan pakhaar kara-o gur sayvaa aatam suDh
bikh ti-aas nivaaree.
daasan kee ho-ay daas daasree taa paavahi
sobhaa har du-aaree. ||2||

ihee achaar ihee bi-uhaaraa aagi-aa maan
bhagat ho-ay tumhaaree.
jo ih mantr kamaavai naanak so bhajal paar
utaaree. ||3||28||

Asa Mehla-5

In many previous *shabads*, Guru Ji has advised us to listen and act on the advice of the saint (Guru). In this *shabad*, addressing the human being as a young bride, he once again lists the benefits of following such advice.

Guru Ji says: “(O’ soul bride, the Guru’s advice) removes one’s lust, anger, greed, and worldly attachment, and one’s self-acquired evil intellect is shed away. In this way, becoming humble when you serve (God by meditating on His Name), you would become dear in the mind of (God), your beloved Groom.”(1)

Guru Ji says: “O’ beautiful bride desiring peace, listen to the emancipating words of the saint (Guru. By following this advice) all your pains, hungers, and doubts would vanish and you would enjoy peace.”(1-pause)

Continuing his advice, Guru Ji says: “(O’ beautiful soul bride), after washing his feet (and thus becoming most humble), serve the Guru (by following his instruction. By doing so) your soul would become pure and your poisonous (worldly) thirst would be quenched. In this way, if you become a humble maid-servant of the servants (devotees of God) you would obtain honor in God’s court.”(2)

Now assuring the human soul bride that nothing else is required from her to obtain salvation, Guru Ji says: “(O’ beautiful soul bride, what you have been told above is) the observance of the code of conduct and daily routine (expected from you). You simply obey the command (or will of God), and you will be doing your true worship. Nanak (says), one who acts on this advice swims across the dreadful (worldly) ocean.”(3-28)

The message of the *shabad* is that in order to obtain union with God, we should listen humbly to *Gurbani* (the Guru’s word). Following that we should become so humble that

we consider ourselves as the servants of the servants of God. Lastly, we should eagerly obey God's will no matter how unpleasant it may seem to us.

ਪੰਨਾ ੩੭੮

SGGS P-378

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

aasaa mehlaa 5 dupday.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

bha-ee paraapat maanukh dayhuree-aa.
gobind milan kee ih tayree baree-aa.
avar kaaj tayrai kitai na kaam.
mil saaDhsangat bhaj kayval naam. ||1||

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

saraⁿjaam laag bhavjal taran kai.
janam baritha jaat rang maa-i-aa kai. ||1||
rahaa-o.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥
ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥
ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੨੯॥

jap tap sanjam Dharam na kamaa-i-aa.
sayvaa saaDh na jaani-aa har raa-i-aa.
kaho naanak ham neech kammaa.
saran paray kee raakh^o sarmaa. ||2||29||

Asa Mehla-5

In many previous *shabads*, Guru Ji has advised us to meditate on God's Name. In this *shabad*, he once again reminds us that this human body of ours has been given to us for meditation on God. So that, our soul which has been separated from Him for a long time may once again re-unite with its original source and live in eternal peace.

Addressing us all, Guru Ji says: "(O' human being), you have been blessed with this human body (after living through myriad other species). This is your turn to (once again) unite with (God), the Master of the universe. All other tasks of yours are of no avail. (Simply) join the company of saintly persons and meditate on (God's) Name only."(1)

Cautioning us against wasting our time in worldly pursuits, he says: "(O' human being), yoke yourself into the task of swimming across the dreadful worldly ocean. Your life is going to waste in the pursuit of worldly pleasures."(1-pause)

Many of us find that even when we try to meditate, worldly pursuits distract our mind and all our efforts become useless. To avoid this situation, Guru Ji shows us how to humbly pray to God to help us in this regard.

Addressing God on our behalf, he says: "(O' God), I have not practiced any meditation, penance, self restraint or faith rituals. O' God, the King, I have not learnt to serve (follow) the saint (Guru). Nanak says I am the doer of unworthy deeds (but I have sought Your shelter, so please) save the honor of the one who has sought Your refuge."(2-29).

The message of this *shabad* is that this is our golden opportunity to reunite with God. Therefore, without wasting any more time in worldly affairs we should humbly seek God's shelter and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਦੂਜਾ ਤੂੰ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥

ਤੂੰ ਸਾਜਨੁ ਸੰਗੀ ਪ੍ਰਭੁ ਮੇਰਾ ਕਾਹੇ ਜੀਅ ਡਰਾਹੀ ॥੧॥

ਤੁਮਰੀ ਓਟ ਤੁਮਾਰੀ ਆਸਾ ॥

ਬੈਠਤ ਉਠਤ ਸੇਵਤ ਜਾਗਤ ਵਿਸਰੁ ਨਾਹੀ ਤੂੰ ਸਾਸ ਗਿਰਾਸਾ
॥੧॥ ਰਹਾਉ ॥

ਰਾਖੁ ਰਾਖੁ ਸਰਣਿ ਪ੍ਰਭੁ ਅਪਨੀ ਅਗਨਿ ਸਾਗਰ ਵਿਕਰਾਲਾ ॥

ਨਾਨਕ ਕੇ ਸੁਖਦਾਤੇ ਸਤਿਗੁਰ ਹਮ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ
॥੨॥੩੦॥

aasaa mehlaa 5.

tūjh bin avar naahee mai doojaa tooⁿ mayray
man maahee.tooⁿ saajan sangee parabh mayraa kaahay
jee-a daraahee. ||1||

tumree ot tumaaree aasaa.

baithat oothat sovat jaagat visar naahee tooⁿ
saas giraasaa. ||1|| rahaa-o.raakh raakh saran parabh apnee agan saagar
vikraalaa.naanak kay sukh-daatay satgur ham tumray
baal gupaalaa. ||2||30||*Asa Mehla-5*

Guru Ji concluded the previous *shabad*, by saying: “O’ God, the King, I have not learnt to serve (or follow) the saint (Guru). Nanak says, “I am the doer of unworthy deeds, (but I have sought Your shelter, so please) save the honor of the one who has sought Your refuge.” In this *shabad*, Guru Ji further shows us how to express our complete faith in the protection of God, even in the face of grave danger.

Addressing God, he says: “O’ God, except You, I don’t have any other (to support me). You always reside in my mind. O’ God, You are my friend and companion; why then should I let my soul be afraid (of anything)?”(1)

Expressing his complete faith in God, he says: “(O’ God), You are my refuge and in You is all my hope. (Therefore, I pray that) whether sitting, standing, sleeping, waking, breathing or eating, You never forsake me.”(1-pause)

In closing, Guru Ji says: “(O’ God), this world is like a very dreadful ocean of fire. O’ God, protect me by keeping me in Your shelter. O’ the peace giving true Guru of Nanak, we are Your children (save us).”(2)

The message of this *shabad* is that we should have complete faith in God, and in case of any worldly dangers we should only seek the help and protection of God as a child seeks only the help of its parents.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਰਿ ਜਨ ਲੀਨੇ ਪ੍ਰਭੁ ਛੁਡਾਇ ॥

ਪ੍ਰੀਤਮ ਸਿਉ ਮੇਰੇ ਮਨੁ ਮਾਨਿਆ ਤਾਪੁ ਮੁਆ ਬਿਖੁ ਖਾਇ ॥੧॥
ਰਹਾਉ ॥

ਪਾਲਾ ਤਾਉ ਕਛੁ ਨ ਬਿਆਪੈ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਇ ॥

ਡਾਕੀ ਕੇ ਚਿਤਿ ਕਛੁ ਨ ਲਾਗੈ ਚਰਨ ਕਮਲ ਸਰਨਾਇ ॥੧॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਕਿਰਪਾਲਾ ਹੋਏ ਆਪਿ ਸਹਾਇ ॥

ਗੁਨ ਨਿਧਾਨ ਨਿਤਿ ਗਾਵੈ ਨਾਨਕੁ ਸਹਸਾ ਦੁਖੁ ਮਿਟਾਇ
॥੨॥੩੧॥

aasaa mehlaa 5.

har jan leenay parabhoo chhad^hadaa-ay.pareeta^m si-o mayro man maani-aa taap
mu-aa bikh khaa-ay. ||1||rahaa-o.paalaa ta^a-oo kach^hhoo na bi-aapai raam
naam gun gaa-ay.daakee ko chitⁱ kach^hhoo na laagai charan
kamal sarnaa-ay. ||1||santⁱ p^rsaadⁱ bh^a-ay kirpaalaa ho-ay aap
sahaa-ay.gun niD^haan nitⁱ gaavai naanak sahsaa duk^h
mitaa-ay. ||2||31||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji Guru Ji uttered this *shabad*, at a time when many persons were suffering from the epidemic of Malaria, but he and other saintly persons remained unaffected by it.

Expressing his gratitude, Guru Ji says: “God has saved his servants (from the clutches of this disease). My mind reposed complete faith in the beloved (God), so the fever (did not afflict me at all, as if it) died taking poison.”(1-pause)

In its first stage of Malaria the one feels extreme cold. In the second, one feels extreme hot, and in the third one perspires profusely. Describing how he fared and what he did during those days, when other people were suffering from this malady, Guru Ji says: “I suffered no cold or hot spells. I simply kept singing praises of God. By seeking the protection of God’s lotus feet my mind was not affected by the dreadful witch (like disease) at all.”(2)

Guru Ji concludes the *shabad* by once again expressing his gratitude to the Guru and God. He says: “By the saint (Guru’s) grace, He has Himself come to my rescue. Nanak daily sings praises of (God), the treasure of virtues who has obliterated all his doubt and pain.”(2)

The message of this *shabad* is that even when we are faced with serious health problems, we should seek the protection of God to protect and cure us.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਅਉਖਧੁ ਖਾਇਓ ਹਰਿ ਕੋ ਨਾਉ ॥
ਸੁਖ ਪਾਏ ਦੁਖ ਬਿਨਸਿਆ ਥਾਉ ॥੧॥

a-ukhaDh khaa-i-o har ko naa-o.
sukh paa-ay dukh binsi-aa thaa-o. ||1||

ਤਾਪੁ ਗਇਆ ਬਚਨਿ ਗੁਰ ਪੂਰੇ ॥
ਅਨਦੁ ਭਇਆ ਸਭਿ ਮਿਟੇ ਵਿਸੁਰੇ ॥੧॥ ਰਹਾਉ ॥

taap ga-i-aa bachan gur pooray.
anad bha-i-aa sabh mitay visooray. ||1|| rahaa-o.

ਜੀਅ ਜੰਤ ਸਗਲ ਸੁਖੁ ਪਾਇਆ ॥
ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਮਨਿ ਧਿਆਇਆ ॥੨॥੩੨॥

jee-a jant sagal suk paa-i-aa.
paarbarahm naanak man Dhi-aa-i-aa. ||2||32||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji this *shabad*, is a continuation of the essence of the previous. In this *shabad*, Guru Ji further describes what kind of relief a person received who used the medicine of Name.

He says: “The one who took the medicine of God’s Name obtained complete relief, and that one’s disease was destroyed from its very root.”(1)

Again confirming the efficacy of God’s Name, Guru Ji says: “By following Guru’s words (and meditating on God’s Name) all the fever was gone. Then all worries were ended, and peace prevailed.”(1-pause)

In conclusion, Guru Ji says: “O’ Nanak, the creatures and beings who meditated on God from the core of their heart, they all obtained peace (and comfort).” (2-32)

The message of this *shabad* is that if we meditate on God with full faith in our mind, we can be cured of all diseases. (Generally we don't have full faith, so we have to use other medicines along with prayer).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਬਾਂਛਤ ਨਾਹੀ ਸੁ ਬੋਲਾ ਆਈ ॥
ਬਿਨੁ ਹੁਕਮੈ ਕਿਉ ਬੁਝੈ ਬੁਝਾਈ ॥੧॥

baaⁿchhat naahee so baylaa aa-ee.
bin hukmai ki-o bujhai bujhaa-ee. ||1||

ਠੰਢੀ ਤਾਤੀ ਮਿਟੀ ਖਾਈ ॥
ਓਹੁ ਨ ਬਾਲਾ ਬੁਢਾ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

theadhee taatee mitee khaa-ee.
oh na baalaa boodhaa bhaa-ee. ||1|| rahaa-o.

ਨਾਨਕ ਦਾਸ ਸਾਧ ਸਰਣਾਈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਉ ਪਾਰਿ ਪਰਾਈ ॥੨॥੩੩॥

naanak daas saaDh sarnaa-ee.
gur parsaad bhā-o paar paraa-ee. ||2||33||

Asa Mehla-5

In this *shabad*, Guru Ji is reminding us about the inevitability of death which no one wishes for, and is always afraid of. He tells us what we can do to free ourselves from the fear of death.

He says: “(O’ my friends), the time (of death, which no one wishes for) comes for sure (one day). But (a person) doesn’t understand (this fact, unless God) makes (that person) realize it.”(1)

Giving the bare facts of body and soul, Guru Ji says: “The human body, which is made of water, fire, and earth is consumed (by death), but (the soul within us) neither gets young nor old (and it never dies).” (1-pause)

Guru Ji concludes the *shabad* by telling who overcomes the fear of death. He says: “O’ Nanak, the one who has sought the shelter of the saint (Guru), by Guru’s grace has crossed over (and shed all) fear.”(2-33)

The message of this *shabad* is that we should realize that one day our body must die, but if we seek the shelter of Guru’s advice we would realize that our soul never dies and our fear of death would go away.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਦਾ ਸਦਾ ਆਤਮ ਪਰਗਾਸੁ ॥
ਸਾਧਸੰਗਤਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ ॥੧॥

sadaa sadaa aatam pargaas.
saaDhsangat har charan nivaas. ||1||

ਰਾਮ ਨਾਮ ਨਿਤਿ ਜਪਿ ਮਨ ਮੇਰੇ ॥
ਸੀਤਲ ਸਾਂਤਿ ਸਦਾ ਸੁਖ ਪਾਵਹਿ ਕਿਲਵਿਖ ਜਾਹਿ ਸਭੇ ਮਨ
ਤੇਰੇ ॥੧॥ ਰਹਾਉ ॥

raam naam nit jap man mayray.
seetal saaⁿt sadaa sukh paavahi kilvikh jaahi
sabhay man taray. ||1|| rahaa-o.

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮ ॥
ਸਤਿਗੁਰ ਭੇਟੇ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ॥੨॥੩੪॥
ਦੂਜੇ ਘਰ ਕੇ ਚਉਤੀਸ ॥

kaho naanak jaa kay pooran karam.
satgur bhaytay pooran paarbarahm. ||2||34||
doojay ghar kay cha-utees.

Asa Mehla-5

In this *shabad*, Guru Ji is telling us about the merits of joining the society of saints and meditating on God's Name.

He says: "(O' my friends), in the congregation of saintly persons is the abode of God's lotus feet. Therefore, from there one always obtains spiritual enlightenment."(1)

Guru Ji says to himself (and indirectly us): "O' my mind, daily meditate on God's Name. (By doing so) you would obtain calmness, peace, and everlasting bliss, and all your sins would go away."(1-pause)

Finally, Guru Ji says: "The one who has perfect destiny, Nanak says, meets the true Guru and the perfect God."(2-34)

The message of this *shabad* is that if we want to meet God we should follow the Guru's advice and meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਜਾ ਕਾ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਬੋਲੀ ॥

jaa kaa har su-aamee parabh baylee.

ਪੰਨਾ ੩੭੯

SGGS P-379

ਪੀੜ ਗਈ ਫਿਰਿ ਨਹੀ ਦੁਹੋਲੀ ॥੧॥ ਰਹਾਉ ॥

peerh ga-ee fir nahee duhaylee. ||1||
rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਚਰਨ ਸੰਗਿ ਮੇਲੀ ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਸੁਹੋਲੀ ॥੧॥

kar kirpaa charan sang maylee.
sookh sahj aanand suhaylee. ||1||

ਸਾਧਸੰਗਿ ਗੁਣ ਗਾਇ ਅਤੋਲੀ ॥
ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਭਈ ਅਮੋਲੀ ॥੨॥੩੫॥

saaDhsang gun gaa-ay atolee.
har simrat naanak bha-ee amolee. ||2||35||

Asa Mehla-5

In the stanza ending with (1-pause) in the previous *shabad*, Guru Ji says to himself (and advises us accordingly): "O' my soul, daily meditate on God's Name. By doing so you would obtain calmness, peace and everlasting bliss, and all your sins would go away." In this *shabad*, he explains what kind of peace and bliss that soul bride enjoys, whose friend and helper becomes God Himself.

He says: "(O' my friends, that bride soul), whose friend and helper becomes God the Master Himself, her pain (of birth and death) goes away (forever) and she is never in grief again."(1-pause)

Describing what kind of comforts such a bride (soul) obtains, Guru Ji says: "(Yes, the bride soul) whom showing mercy, God attunes to His loving devotion, enjoys celestial peace, poise, and is always in bliss."(1)

Guru Ji concludes the *shabad* by stating what kind of status such a soul bride attains. He says: "By singing praises (of God) in the congregation of the saintly persons, (such a bride

soul becomes so virtuous that her) worth cannot be assessed. O' Nanak, by meditating on God, (such a bride soul) becomes priceless.”(2)

The message of this *shabad* is that if we want to get rid of all our pains and worries, and enjoy peace and poise, then we should meditate on God's Name and always try to seek His friendship and support.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੂਐ ਹਾਰੇ ॥

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ
॥੧॥

ਜਨਮ ਮਰਨ ਚੂਕੇ ਸਭਿ ਭਾਰੇ ॥

ਮਿਲਤ ਸੰਗਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਿ ਪੂਰੈ ਲੈ ਖਿਨ ਮਹਿ
ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ਸਭ ਕੀ ਰੇਨੁ ਹੋਇ ਰਹੈ ਮਨੁਆ ਸਗਲੇ ਦੀਸਹਿ ਮੀਤ ਪਿਆਰੇ ॥

ਸਭ ਮਧੇ ਰਵਿਆ ਮੇਰਾ ਠਾਕੁਰੁ ਦਾਨੁ ਦੇਤ ਸਭਿ ਜੀਅ ਸਮਾਰੇ
॥੨॥

ਏਕੈ ਏਕੁ ਆਪਿ ਇਕੁ ਏਕੈ ਏਕੈ ਹੈ ਸਗਲਾ ਪਾਸਾਰੇ ॥

ਜਪਿ ਜਪਿ ਹੋਏ ਸਗਲ ਸਾਧ ਜਨ ਏਕੁ ਨਾਮੁ ਧਿਆਇ ਬਹੁਤੁ
ਉਧਾਰੇ ॥੩॥

ਗਹਿਰ ਗੰਭੀਰ ਬਿਅੰਤ ਗੁਸਾਈ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੇ ॥

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਗੁਨ ਗਾਵੈ ਨਾਨਕ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰਭ ਕਉ
ਨਮਸਕਾਰੇ ॥੪॥੩੬॥

aasaa mehlaa 5.

kaam kroDh maa-i-aa maḍ matsar ay
khaylat sabh joo-ai haaray.
sat santokh da-i-aa Dharam sach ih apunai
garih bheetar vaaray. ||1||

janam maran chookay sabh bhaaray.
milat sang bha-i-o man nirmal gur poorai lai
khin meh taaray. ||1|| rahaa-o.

sabh kee rayn ho-ay rahai manoo-aa saglay
deeseh meet pi-aaray.

sabh maDhay ravi-aa mayraa thaakur daan
dayt sabh jee-a samaaray. ||2||

ayko ayk aap ik aykai aykai hai saglaa
paasaaray.

jap jap ho-ay sagal saaDh jan ayk naam
Dhi-aa-ay bahuṭ uDhaaray. ||3||

gahir gambheer bi-anṭ gusaa-ee anṭ nahee
kichh paaraavaaray.

tumree kirpaa tay gun gaavai naanak
Dhi-aa-ay Dhi-aa-ay parabh ka-o
namaskaaray. ||4||36||

Asa Mehla-5

As per his general style of talking to different people in their own language and idioms, in this *shabad*, Guru Ji seems to be talking to some gamblers, and describes what he has lost and won in his game of love and devotion to God.

He says: “(O’ my brother), while playing the game (of life), I have lost all my lust, anger, intoxication of worldly wealth, and jealousy in gamble. But I (have won and) brought home chastity, contentment, compassion, righteousness and truth.”(1)

Describing the immediate benefit of his above winnings, Guru Ji says: “By doing so, all the loads of birth and death have been taken off my head. Upon obtaining his company my mind has become immaculate and the perfect Guru has saved me in an instant.”(1-pause)

Describing his present state of mind, Guru Ji says: “(Now) my mind remains so humble that I feel as if I am the dust of the feet of all, and now all seem dear friends to me. (I have realized that) my Master is pervading in all and by giving His gifts, He sustains all creatures.”(2)

Stating what else he has realized, Guru Ji says: “(I have also realized that) it is the one and only one (God) who would always remain one, and that one alone is present in all the expanse (of the universe). Contemplating the Name of that one God, all have become holy persons. By meditating on the Name of that one God they have saved many.”(3)

Concluding his remarks and expressing his gratitude, Guru Ji says: “O’ Master of the universe, You are deep, profound, and infinite; there is no limit to this or that end of Yours. By Your grace, Nanak is singing Your praise. By meditating and reflecting on You again and again, He is paying homage to You.”(4-36)

The message of this *shabad* is that we should sing praises of God in the company of saintly persons. We should see the presence of God in all and love all His creation. By doing so our evil instincts such as lust, anger, and greed, would go away, and we would become more truthful, contented, and compassionate.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਤੂ ਬਿਅੰਤੁ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ ॥

t̄oo bi-ant̄ avigat̄ agochar ih sabh̄ tayraa
aakaar.

ਕਿਆ ਹਮ ਜੰਤ ਕਰਹ ਚਤੁਰਾਈ ਜਾਂ ਸਭੁ ਕਿਛੁ ਤੁਝੈ ਮਝਾਰਿ
॥੧॥

ki-aa ham jant̄ karah chat̄uraa-ee jaaⁿ sabh̄
kichh̄ t̄ujh̄ai majhaar. ||1||

ਮੇਰੇ ਸਤਿਗੁਰ ਅਪਨੇ ਬਾਲਿਕ ਰਾਖਹੁ ਲੀਲਾ ਧਾਰਿ ॥

mayray sat̄gur apnay baalik raakh̄ho leelaa
D̄haar.

ਦੇਹੁ ਸੁਮਤਿ ਸਦਾ ਗੁਣ ਗਾਵਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ ॥੧॥
ਰਹਾਉ ॥

d̄ayh̄ sumat̄ sad̄aa guṇ gaavaa mayray
t̄haakur agam apaar. ||1|| rahaa-o.

ਜੈਸੇ ਜਨਨਿ ਜਠਰ ਮਹਿ ਪ੍ਰਾਨੀ ਓਹੁ ਚਰਤਾ ਨਾਮ ਅਧਾਰਿ ॥

jaisay janan jath̄ar meh paraanee oh raht̄aa
naam aD̄haar.

ਅਨਦੁ ਕਰੈ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਰੈ ਨਾ ਪੋਹੈ ਅਗਨਾਰਿ ॥੨॥

anad̄ karai saas saas sam^haarai naa pohai
agnaar. ||2||

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ ॥

par D̄han par d̄aaraa par ninḡaa in si-o pareet̄
nivaar.

ਚਰਨ ਕਮਲ ਸੇਵੀ ਰਿਦ ਅੰਤਰਿ ਗੁਰ ਪੂਰੇ ਕੈ ਆਧਾਰਿ ॥੩॥

charan kamal sayvee rid̄ ant̄ar gur pooray kai
aaD̄haar. ||3||

ਗ੍ਰਿਹੁ ਮੰਦਰ ਮਹਲਾ ਜੋ ਦੀਸਹਿ ਨਾ ਕੋਈ ਸੰਗਾਰਿ ॥

garihu mand̄ar mehlāa jo d̄eeseh naa ko-ee
sangaar.

ਜਬ ਲਗੁ ਜੀਵਹਿ ਕਲੀ ਕਾਲ ਮਹਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮ੍ਹਾਰਿ
॥੪॥੩੭॥

jab lag jeeveh kallee kaal meh jan naanak
naam sam^haar. ||4||37||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should sing praises of God in the company of saintly persons. We should see the presence of God in all, and love all His creation. By doing so our evil instincts such as lust, anger, and greed, would go away and we would become more truthful, contented, and compassionate. In this *shabad*, he teaches us how to pray to God so that He may keep showering His blessings on us, and we may always keep singing His praises with true love and devotion.

With great humility, Guru Ji says: “O’ God, You are infinite, immortal, and incomprehensible; all this (universe) is Your manifestation. What cleverness we creatures can exercise, when everything happens according to Your will.”(1)

Now, he prays to God and says: “O’ our true Guru, showing Your wonderful power, protect Your children. O’ my inaccessible and incomprehensible Master, bless me with the wisdom that I may always sing Your praises.”(1-pause)

Giving an example of God’s power even in the most unthinkable places, Guru Ji says: “(O’ God), when a mortal is in the midst of the fire of his mother’s womb, it survives on the support of (meditation on God’s) Name. (Not only that) it blissfully enjoys remembering You with each and every breath (because) the fire (in the mother’s womb) cannot touch it. (Similarly O’ God, save me from the fire of worldly evils).” (2)

Specifying what he really wishes and prays for, Guru Ji says: “(O’ my God), please save me from the love of others’ wealth, wife, and slander. (Instead, bless me so that) through the support of the perfect (Guru), I may enshrine Your immaculate Name in my heart and keep meditating on it.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), all these houses, mansions and palaces which we see, none of these would accompany us (in the end). Therefore, servant Nanak says, (O’ human being), as long as you live in (the present dark age called) *Kalyug*, meditate on God’s Name.”(4-37)

The message of the *shabad* is that we should humbly pray to God to save us from worldly evils, and bless us with true understanding. For this reason we should keep singing God’s praise and meditating on His Name. Only then we could save ourselves from any more rounds of birth and death.

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੫

aasaa ghar 3 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਜ ਮਿਲਕ ਜੋਬਨ ਗ੍ਰਿਹ ਸੋਭਾ ਰੂਪਵੰਤੁ ਜੋਆਨੀ ॥
ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਲਾਲ ਲਾਖ ਬੈ ਆਨੀ ॥
ਆਗੈ ਦਰਗਹਿ ਕਾਮਿ ਨ ਆਵੈ ਛੋਡਿ ਚਲੈ ਅਭਿਮਾਨੀ ॥੧॥

raaj milak joban garih sobhaa roopvant
jo-aanee.
bahut darab hastee ar ghorhay laal laakh bai
aane.
aagai dargahi kaam na aavai chhod chalai
abhimaanee. ||1||

ਕਾਹੇ ਏਕ ਬਿਨਾ ਚਿਤੁ ਲਾਈਐ ॥
ਊਠਤ ਬੈਠਤ ਸੇਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ
॥੧॥ ਰਹਾਉ ॥

kaahay ayk binaa chit laa-ee-ai.
oohat baithat sovat jaagat sadaa sadaa har
Dhi-aa-ee-ai. ||1|| rahaa-o.

ਮਹਾ ਬਚਿਤ੍ਰ ਸੁੰਦਰ ਆਖਾੜੇ ਰਣ ਮਹਿ ਜਿਤੇ ਪਵਾੜੇ ॥

mahaa bachitar sundar aakhaarhay ran meh
jitay pavaarhay.

ਪੰਨਾ ੩੮੦

SGGS P-380

ਹਉ ਮਾਰਉ ਹਉ ਬੰਧਉ ਛੋਡਉ ਮੁਖ ਤੇ ਏਵ ਬਬਾੜੇ ॥

ha-o maara-o ha-o banDha-o chhoda-o mukh
tay ayv babaarhay.

ਆਇਆ ਹੁਕਮੁ ਪਾਰਬ੍ਰਹਮ ਕਾ ਛੋਡਿ ਚਲਿਆ ਏਕ ਦਿਹਾੜੇ
॥੨॥

aa-i-aa hukam paarbarahm kaa chhod chali-aa
ayk dihaarhay. ||2||

ਕਰਮ ਧਰਮ ਜੁਗਤਿ ਬਹੁ ਕਰਤਾ ਕਰਣੈਹਾਰੁ ਨ ਜਾਨੈ ॥

karam Dharam jugaṭ baho kartāa karṇaihaar
na jaanai.

ਉਪਦੇਸੁ ਕਰੈ ਆਪਿ ਨ ਕਮਾਵੈ ਤਤੁ ਸਬਦੁ ਨ ਪਛਾਨੈ ॥

updays karai aap na kamaavai taṭ sabad na
pachhaanai.

ਨਾਂਗਾ ਆਇਆ ਨਾਂਗੋ ਜਾਸੀ ਜਿਉ ਹਸਤੀ ਖਾਕੁ ਛਾਨੈ ॥੩॥

naaⁿgaa aa-i-aa naaⁿgo jaasee ji-o hastee
khaak chhaanai. ||3||

ਸੰਤ ਸਜਨ ਸੁਨਹੁ ਸਭਿ ਮੀਤਾ ਬੂਠਾ ਏਹੁ ਪਸਾਰਾ ॥

sant sajan sunhu sabh meetāa jhoothāa ayhu
pasaaraa.

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਡੂਬੇ ਖਪਿ ਖਪਿ ਮੁਏ ਗਵਾਰਾ ॥

mayree mayree kar kar doobay khap khap
mu-ay gavaaraa.

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸਾਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ
॥੪॥੧॥੩੮॥

gur mil naanak naam Dhi-aa-i-aa saach naam
nistaaraa. ||4||1||38||

Asa Ghar-3 Mehla-5

Ik Onkar Sat Guru Parsad

In the previous *shabad* (2-33), Guru advised us that we should understand that one day our body must die, but if we seek the shelter of Guru's advice then we would realize that our soul never dies, and our fear of death would go away. In this *shabad*, Guru Ji wants to impress upon us another very important thing. He wants to remind us that after death, in the next world or in God's court, none of our riches or possessions will be of any avail to us. We have to leave all these things here. Therefore, he wants us to realize that all the arguments, fights, or wars for the sake of these material things ultimately come to naught, and it is only God's Name, which becomes our savior.

Addressing us directly, he says: "(O' my friend, a person may possess) empires, property, youth, home, fame, energy of young age. (One may have) abundant wealth, elephants, horses, and rubies worth hundreds of thousands of dollars, (yet none of these) shall be of no avail to any one hereafter in God's court. The egoistic man departs (from the world) leaving all these things here."(1)

Therefore, Guru Ji says: "(O' my friend), why should we attach our mind to anything else except the one (God? Instead), while sitting, standing, sleeping or awake, we should always meditate on God."(1-pause)

Commenting on the uselessness of our self-conceited arguments, threats, and fights, Guru Ji says: "(One may) win great contests or fights in the utmost beautiful arenas. One may boast and say: "I can put to death, imprison, or liberate (as I wish)." But when one day comes the command (of God, that person) departs from here leaving (everything)."(2)

Guru Ji also notes: "(Sometimes one) performs many kinds of rituals and righteous deeds in various ways, but does not realize the Creator. One preaches to others but does not practice (what one preaches), and does not realize the true essence of the (Guru's) word. Such a person came naked in this world and would depart naked (without gaining any merit, and all such a person's holy rituals and deeds are like that of) an elephant, who rolls in dust (after bathing in water)."(3)

Finally Guru Ji addresses us all affectionately and says: “Listen, O’ all dear saints and friends, false is all this expanse (of the world). All those (fools) who have been obsessed with the thoughts of “mine-ness” have been drowned (in the sea of worldly attachments), and those fools have died clamoring. Nanak says, by meeting the Guru, they who have contemplated on God’s Name, have obtained salvation by becoming absorbed in the Name of the eternal God.”(4-38)

The message of the *shabad* is that we shouldn’t feel proud of our wealth, possessions, or power. Instead of performing rituals and preaching to others, we should follow the advice of our Guru, and meditate on God’s Name. Only then would we obtain salvation from the rounds of births and deaths.

ਰਾਗੁ ਆਸਾ ਘਰੁ ਪ ਮਹਲਾ ਪ

raag aasaa ghar 5 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur prasaad.

ਭ੍ਰਮ ਮਹਿ ਸੋਈ ਸਗਲ ਜਗਤ ਧੰਧ ਅੰਧ ॥
ਕੋਊ ਜਾਗੈ ਹਰਿ ਜਨੁ ॥੧॥

bharam meh so-ee sagal jagat DhanDh anDh.
ko-oo jaagai har jan. ||1||

ਮਹਾ ਮੋਹਨੀ ਮਗਨ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰਾਨ ॥
ਕੋਊ ਤਿਆਗੈ ਵਿਰਲਾ ॥੨॥

mahaa mohnee magan pari-a pareet paraan.
ko-oo ti-aagai virala. ||2||

ਚਰਨ ਕਮਲ ਆਨੁਪੁ ਹਰਿ ਸੰਤ ਮੰਤ ॥
ਕੋਊ ਲਾਗੈ ਸਾਧੁ ॥੩॥

charan kamal aanoop har sant mant.
ko-oo laagai saaDhoo. ||3||

ਨਾਨਕ ਸਾਧੁ ਸੰਗਿ ਜਾਗੇ ਗਿਆਨ ਰੰਗਿ ॥
ਵਡਭਾਗੈ ਕਿਰਪਾ ॥੪॥੧॥੩੯॥

naanak saaDhoo sang jaagay gi-aan rang.
vadbhaagay kirpa. ||4||1||39||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we shouldn’t feel proud of our wealth, possessions, or power. Instead of performing rituals and preaching to others, we should follow the advice of our Guru and meditate on God’s Name. Only then would we obtain salvation from the rounds of births and deaths. However, Guru Ji notes that the entire world is asleep (or preoccupied) in the pursuit of *Maya* (the worldly riches and power). In this *shabad* he comments on this situation, and tells us who those fortunate persons are, who instead of being in love with worldly riches and power, become imbued with the love of God.

He says: “(O’ my friends), blinded by, worldly affairs the entire world is asleep in the illusion (of worldly attachment). It is only a rare devotee of God who is awake (and alert to false worldly allurements).”(1)

Commenting on the love of mortals for worldly riches and power, Guru Ji says: “(O’ my friends, the entire world) is lost in the extremely captivating (worldly riches and power). It is dearer (to mortals) than their life breaths. Only a very rare person renounces (this love).”(2)

Guru Ji further notes: “It is only a very rare saintly (person who) attunes him or herself to the mantra (the advice) of the saint Guru, or to the lotus feet of God (His immaculate Name).”(3)

Guru Ji concludes the *shabad* by describing those fortunate persons who awaken from this worldly slumber. He says: “O’ Nanak, some very fortunate persons on whom (God) shows His grace remain awakened (from the slumber of worldly attachment. They do so) by coming in contact with the company of the saint (Guru) and becoming imbued with the love of (divine knowledge).”(4-1-39)

The message of this *shabad* is that instead of wasting our life in the pursuit of worldly riches and power we should seek the company of the saint (Guru) and imbue ourselves with the love of God.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਮਹਲਾ ੫ ॥

raag aasaa ghar 6 mehlaa 5.

ਜੋ ਤੁਯੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨਾ ਸੁਖੁ ਸਹਜੁ ਮਨਿ ਸੋਈ ॥

jo tuDh bhaavai so parvaanaa sookh sahj man so-ee.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਅਵਰੁ ਨਾਹੀ ਰੇ ਕੋਈ ॥੧॥

karan kaaran samrath apaaraa avar naahee ray ko-ee. ||1||

ਤੇਰੇ ਜਨ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਵਹਿ ॥

tayray jan rasak rasak gun gaavahi.

ਮਸਲਤਿ ਮਤਾ ਸਿਆਣਪ ਜਨ ਕੀ ਜੋ ਤੂੰ ਕਰਹਿ ਕਰਾਵਹਿ ॥੧॥
ਰਹਾਉ ॥

maslat mataa si-aanap jan kee jo tooⁿ karahi karaaveh. ||1|| rahaa-o.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ਪਿਆਰੇ ਸਾਧਸੰਗਿ ਰਸੁ ਪਾਇਆ ॥

amrit naam tumaaraa pi-aaray saaDhsang ras paa-i-aa.

ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਸੇਈ ਜਨ ਪੂਰੇ ਸੁਖ ਨਿਧਾਨੁ ਹਰਿ ਗਾਇਆ ॥੨॥

taripat aghaa-ay say-ee jan pooray sukh niDhaan har gaa-i-aa. ||2||

ਜਾ ਕਉ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤਾ ਕਉ ਨਾਹੀ ਚਿੰਤਾ ॥

jaa ka-o tayk tum^haaree su-aamee taa ka-o naahee chintaa.

ਜਾ ਕਉ ਦਇਆ ਤੁਮਾਰੀ ਹੋਈ ਸੇ ਸਾਹ ਭਲੇ ਭਗਵੰਤਾ ॥੩॥

jaa ka-o da-i-aa tumaaree ho-ee say saah bhalay bhagvantaa. ||3||

ਭਰਮ ਮੋਹ ਧੋਹੁ ਸਭਿ ਨਿਕਸੇ ਜਬ ਕਾ ਦਰਸਨੁ ਪਾਇਆ ॥

bharam moh Dharoh sabh niksay jab kaa darsan paa-i-aa.

ਵਰਤਣਿ ਨਾਮੁ ਨਾਨਕ ਸਚੁ ਕੀਨਾ ਹਰਿ ਨਾਮੇ ਰੰਗਿ ਸਮਾਇਆ
॥੪॥੧॥੪੦॥

varatan naam naanak sach keenaa har naamay rang samaa-i-aa. ||4||1||40||

Raag Asa Ghar-6 Mehla-5

In the previous *shabad* (4-37), Guru Ji advised us that we should humbly pray to God to save us from worldly evils, and bless us with true understanding. For this reason we should keep singing God’s praise and meditating on His Name: only then may we save ourselves from more rounds of birth and death. In this *shabad*, he tells us what kind of true understanding those persons obtain whom God blesses. What is the life conduct of such devotees of God? How do they accept God’s will, and where do they go for advice in dealing with life problems?

He says: “(O’ God), whatever pleases You is acceptable to (Your devotee). That very thing provides (true) peace and poise to their mind. (They believe that) You alone are the doer and cause (of everything). They say, O’ God of) limitless power, there is no other (like You).”(1)

Describing the conduct and attitude of such devotees, Guru Ji says: “(O’ God), with great relish and gusto, Your devotees sing Your praise. Whatever You do or make them do, for Your devotees that itself is the best advice, and wisest thing to do.”(1-pause)

Now describing the virtues of God’s Name, and singing His praise, Guru Ji says: “O’ beloved (God), immortalizing is Your Name. (Your devotees) have obtained its relish in the congregation of saintly persons. The devotees who have sung praises of God, the treasure of peace, have become perfect and have been fully satiated (from worldly desires).”(2)

Stating the blessings enjoyed by such devotees, he says: “O’ Master, (for the devotees who have been blessed by You), there is no worry. They who have been blessed with Your mercy have become (spiritually) rich bankers.”(3)

In closing, Guru Ji says: “O’ God, since the time (Your devotees) have obtained Your sight, all their doubts, attachment, and conceit have vanished. O’ Nanak, they have made the jewel-like Name itself as their daily sustenance, and in this way their (minds) have remained absorbed in the love of God’s Name.”(4-1-40)

The message of the *shabad* is that if we want to become true devotees of God and experience true peace, poise, and happiness, then we should learn to happily accept God’s will, sing His praises, and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ ॥

ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪਚਾਵੈ ॥੧॥

ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥

ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੂ ਬਾਤੈ ਆਗੈ ਠਉਰ ਨ ਪਾਇਆ ॥੧॥
ਰਹਾਉ ॥

ਕਿਰਤੁ ਪਇਆ ਨਿੰਦਕ ਬਪੁਰੇ ਕਾ ਕਿਆ ਓਹੁ ਕਰੈ ਬਿਚਾਰਾ ॥

ਤਹਾ ਬਿਗੂਤਾ ਜਹ ਕੋਇ ਨ ਰਾਖੈ ਓਹੁ ਕਿਸੁ ਪਹਿ ਕਰੇ ਪੁਕਾਰਾ
॥੨॥

ਪੰਨਾ ੩੮੧

ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਹੂੰ ਨਾਹੀ ਖਸਮੈ ਏਵੈ ਭਾਣਾ ॥

ਜੋ ਜੋ ਨਿੰਦ ਕਰੇ ਸੰਤਨ ਕੀ ਤਿਉ ਸੰਤਨ ਸੁਖੁ ਮਾਨਾ ॥੩॥

ਸੰਤਾ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤੂੰ ਸੰਤਨ ਕਾ ਸਹਾਈ ॥

ਕਹੁ ਨਾਨਕ ਸੰਤ ਹਰਿ ਰਾਖੇ ਨਿੰਦਕ ਦੀਏ ਰੁਤਾਈ
॥੪॥੨॥੪੧॥

aasaa mehlā 5.

janam janam kee mal Dhovai paraa-ee
aapnaa keetaa paavai.

eehaa sukh nahee dargeh dho-ee jam pur
jaa-ay pachaavai. ||1||

nindak ahilaa janam gavaa-i-aa.

pahuch na saakai kaahoo baatai aagai tha-ur
na paa-i-aa. ||1|| rahaa-o.

kirat pa-i-aa nindak bapuray kaa ki-aa oh
karai bicharaa.

tahaa bigootaa jah ko-ay na raakhai oh kis
peh karay pukaaraa. ||2||

SGGS P-381

nindak kee gat katahoo^N naahee khasmai
ayvai bhaanaa.

jo jo nind karay santan kee ti-o santan sukh
maanaa. ||3||

santaa tayk tumaaree su-aamee too^N santan
kaa sahaa-ee.

kaho naanak sant har raakhay nindak dee-ay
rurhaa-ee. ||4||2||41||

Asa Mehla-5

In the previous *shabad* Guru Ji described the conduct of the devotees or saints of God, and the blessings enjoyed by them. However, there are some unfortunate persons who cannot tolerate seeing others rise in any position, obtain any kinds of honor, or other rewards. They start speaking ill against them, and even manufacture lies and false stories to defame and harm them. Such slanderers don't spare even devotees or saints of God, and would stoop to any extent to downgrade them in the eyes of the public and the rulers of the area. Similar was the case with Guru Arjan Dev Ji. In this *shabad*, he tells us what happens to such people, how much they suffer on account of their deeds, and what kind of effect their actions have on the saints or devotees of God.

He says: "(O' my friends, instead of being able to harm others), a slanderer washes the filth (of sins) of many births of others. (By pointing to others' faults, the slanderer gives them an opportunity to examine themselves and be rid of their weaknesses, which they might not notice otherwise). The slanderer suffers the consequences of his or her deeds. (Soon the lies are exposed, and that person loses all credibility). Therefore such a person finds no peace here (in this world), and no refuge hereafter in God's court. Such a person goes to hell and is wasted away (suffering in pain)."(1)

Commenting further on the state and fate of a slanderer, he says: "The slanderer wastes the invaluable (human) birth in vain. The slanderer cannot attain a better status (by slandering the saints), and doesn't get any place of rest hereafter."(1-pause)

However, feeling some compassion even for the unfortunate slanderer, Guru Ji says: "(The poor slanderer is also helpless. Due to his or her past deeds), such is the (pre-ordained) destiny of the wretched slanderer. Therefore, what can the poor creature do (except slander others)? The slanderer is condemned to such a state (of mind), from which no one can save. Where can such a person go and cry for help?"(2)

Commenting particularly on the fate of a person who slanders a saint, and its effect on the saints), Guru Ji says: "The slanderer is redeemed nowhere, because this is how God wants the slanderers (to be treated. On the other hand), the more the slanderer speaks ill of the saints, the more peace the saints enjoy."(3)

Guru Ji concludes the *shabad* by humbly addressing God on behalf of the saints. He says: "O' Master, the saints depend upon Your support; You are the helper of the saints. (In short), Nanak says, God has saved the saints and drowned the slanderers (in their own sins)."(4-2-41)

The message of this *shabad* is that anyone who speaks ill of others and tries to harm innocent persons, particularly devotees or saints of God, ultimately loses his or her own honor in this world and suffers punishment in God's court. On the other hand, God doesn't let any harm come to His saints, and in fact more the slanderers try to hurt them, the more comfort the saints enjoy.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਬਾਹਰੁ ਧੋਇ ਅੰਤਰੁ ਮਨੁ ਮੈਲਾ ਦੁਇ ਠਉਰ ਅਪੁਨੇ ਖੋਏ ॥

ਈਹਾ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮੋਹਿ ਵਿਆਪਿਆ ਆਗੈ ਮੁਸਿ ਮੁਸਿ ਰੋਏ
॥੧॥

aasaa mehlaa 5.

baahar Dho-ay antar man mailaa du-ay
tha-ur apunay kho-ay.

eehaa kaam kroDh mohi vi-aapi-aa aagai mus
mus ro-ay. ||1||

ਗੋਵਿੰਦ ਭਜਨ ਕੀ ਮਤਿ ਹੈ ਹੋਰਾ ॥
ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰਈ ਨਾਮੁ ਨ ਸੁਨਈ ਡੋਰਾ ॥੧॥
ਰਹਾਉ ॥

govind bhajan kee mat hai horaa.
varmee maaree saap na mar-ee naam na
sun-ee doraa. ||1|| rahaa-o.

ਮਾਇਆ ਕੀ ਕਿਰਤਿ ਛੋਡਿ ਗਵਾਈ ਭਗਤੀ ਸਾਰ ਨ ਜਾਨੈ ॥
ਬੇਦ ਸਾਸਤ੍ਰ ਕਉ ਤਰਕਨਿ ਲਾਗਾ ਤਤੁ ਜੋਗੁ ਨ ਪਛਾਨੈ ॥੨॥

maa-i-aa kee kirat chhod gavaa-ee bhagtee
saar na jaanai.
bayd saastar ka-o tarkan laagaa tat jog na
pachhaanai. ||2||

ਉਘਰਿ ਗਇਆ ਜੈਸਾ ਖੋਟਾ ਵਥੂਆ ਨਦਰਿ ਸਰਾਵਾ ਆਇਆ ॥
ਅੰਤਰਜਾਮੀ ਸਭੁ ਕਿਛੁ ਜਾਨੈ ਉਸ ਤੇ ਕਹਾ ਛੁਪਾਇਆ ॥੩॥

ughar ga-i-aa jaisaa khotaa dhaboo-aa nadar
saraafaa aa-i-aa.
antarjaamee sabh kichh jaanai us tay kahaa
chhapaa-i-aa. ||3||

ਕੂੜਿ ਕਪਟਿ ਬੰਚਿ ਨਿੰਮੁਨੀਆਦਾ ਬਿਨਸਿ ਗਇਆ ਤਤਕਾਲੇ ॥
ਸਤਿ ਸਤਿ ਸਤਿ ਨਾਨਕਿ ਕਹਿਆ ਅਪਨੈ ਹਿਰਦੈ ਦੇਖੁ ਸਮਾਲੇ
॥੪॥੩॥੪੨॥

koorh kapat banch nimmunee-aadaa binas
ga-i-aa tatkaalay.
sat sat sat naanak kahi-aa apnai hirdai daykh
samaalay. ||4||3||42||

Asa Mehla-5

In the previous *shabad*, Guru Ji described how God punishes those who slander the saints of God and provides peace and comfort to His devotees. In this *shabad*, he cautions us that we cannot become true devotees or saints by simply performing faith rituals, reading holy books, or arguing with others. He tells us what is the end fate of such a false devotee of God, and how we can become His true devotees.

Regarding false saints, pundits, and *gyanis* (Sikh preachers), Guru Ji says: “(A false devotee, who) washes him (or her) self from outside but remains impure in the mind, loses places of rest (both in this and the next world). Such a person remains afflicted with lust, anger and infatuation here (in this world), and cries again and again in the next. world.” (1)

Addressing such a person in particular and all of us in general, Guru Ji says: “(O’ my friends), the way of (true) worship of God is entirely different (than what you are indulging in. Just as) by beating the snake hole one cannot kill the snake, (similarly) unless the deaf (fool) listens to God’s Name (the mind doesn’t come under control).” (1-pause)

Continuing his comments, Guru Ji says: “The person who forsakes the worldly means of earning livelihood (and adopts the garb of a devotee), does not know the essence of God’s devotion. Such a person begins arguing over *Vedas* and *Shastras* but doesn’t know the essence of the way to unite with God.” (2)

Describing the end fate of the false devotee, he says: “Just as a base coin becomes obvious when it falls under the glance of a jeweler, (similarly) the real identity of a false devotee immediately becomes transparent to God). Because that knower of all hearts knows everything; how can anything be kept hidden from Him?” (3)

In closing, Guru Ji says: “Falsehood, crookedness and fraud are without foundation and crumble down instantly. Nanak has said this absolute truth (that one should) meditate on God by seeing Him within one’s own heart.” (4-3-42)

The message of the *shabad* is that there is no use of outside faith rituals, unless we meditate on God from the core of our hearts.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਤ ਹੋਵੈ ਮਨੁ ਨਿਰਮਲੁ ਨਾਚੈ ਆਪੁ ਨਿਵਾਰੈ ॥

ਪੰਚ ਜਨਾ ਲੇ ਵਸਗਤਿ ਰਾਖੈ ਮਨ ਹਿ ਏਕੰਕਾਰੈ ॥੧॥

ਤੇਰਾ ਜਨੁ ਨਿਰਤਿ ਕਰੇ ਗੁਨ ਗਾਵੈ ॥

ਰਬਾਬੁ ਪਖਾਵਜ ਤਾਲ ਘੁੰਘਰੂ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵੈ ॥੧॥
ਰਹਾਉ ॥

ਪ੍ਰਥਮੇ ਮਨੁ ਪਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ ॥

ਰਾਮ ਨਾਮ ਜਪੁ ਹਿਰਦੈ ਜਾਪੈ ਮੁਖ ਤੇ ਸਗਲ ਸੁਨਾਵੈ ॥੨॥

ਕਰ ਸੰਗਿ ਸਾਧੂ ਚਰਨ ਪਖਾਚੈ ਸੰਤ ਧੂਰਿ ਤਨਿ ਲਾਵੈ ॥

ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੇ ਗੁਰ ਆਗੈ ਸਤਿ ਪਦਾਰਥੁ ਪਾਵੈ ॥੩॥

ਜੋ ਜੋ ਸੁਨੈ ਪੇਖੈ ਲਾਇ ਸਰਧਾ ਤਾ ਕਾ ਜਨਮ ਮਰਨ ਦੁਖੁ ਭਾਗੈ
॥

ਐਸੀ ਨਿਰਤਿ ਨਰਕ ਨਿਵਾਰੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਗੈ
॥੪॥੪॥੪੩॥

aasaa mehlā 5.

uḁam karat̃ hovai man nirmal naachai aap
nivaaray.

panch janaa lay vasgat̃ raakhai man meh
aykankaaray. ||1||

tayraa jan nirat̃ karay gun gaavai.

rabaab pakhaavaj taal ghunghroo anhad
sabad vajaavai. ||1|| rahaa-o.

parathmay man parboDhai apnaa paachhahi
avar reehaavai.

raam naam jap hirdai jaapai mukh tay sagal
sunaavai. ||2||

kar sang saaDhoo charan pakhaarai sant̃
Dhoor tan laavai.

man tan arap Dharay gur aagai sat̃ padaarath
paavai. ||3||

jo jo sunai paykhai laa-ay sarDhaa ta kaa
janam maran dukh bhaagai.

aisee nirat̃ narak nivaarai naanak gurmukh
jaagai. ||4||4||43||

Asa Mehlā-5

In the previous *shabad*, Guru Ji commented on those false devotees who wear holy garbs, perform outside rituals, and enter into arguments regarding interpretations of holy books, but don't truly love and remember God. In this *shabad*, he comments on other such false devotees who dance in front of the statues of gods and goddesses. Their intent is to impress the audience to make more money, rather than truly pleasing God. He also tells what the real dance is for a true devotee of God.

Describing the traits of a true devotee of God and what happens when one makes sincere efforts to meditate on God's Name, Guru Ji says: "(O' my friends, when one) makes the effort (to meditate on God's Name), then one's mind becomes pure, because such a one dances after getting rid of the concept of self (from within). Catching hold of the five evil impulses (of lust, anger, greed, attachment, and ego) such a person keeps these under control, and always keeps God enshrined in the mind."(1)

Summarizing the conduct of a true devotee, Guru Ji says: "(O' God), Your devotee dances by singing Your praises. By playing the continuous divine music in the mind (such a person feels divine pleasure, as if (he or she is simultaneously) playing the rebeck, the tambourine, cymbals and ankle bells."(1-pause)

Elaborating on the attitude of a true devotee, Guru Ji says: “(A devotee) first instructs his or her own mind. After that (the devotee) instructs others. Such a person meditates on God’s Name from (within the) heart and recites (God’s praises) to others from the tongue.”(2)

Guru Ji goes to the extent of saying: “After obtaining the company of the saint (Guru, a true devotee serves him with utmost humility), washes (the saint’s) feet, and applies the dust of (his) feet to the forehead. The devotee surrenders the mind and body before the Guru. (In this way, by obediently following the Guru, that devotee) obtains the eternal commodity (of God’s Name).”(3)

Guru Ji concludes by the *shabad* by describing the effect of such a dance of devotion on others. He says: “Whosoever listen and see with faith such a dance (in worship of God), their pains of birth and death flee away. Such a dance (of singing the praises of God) overcomes hell. O’ Nanak, by Guru’s Grace, (such a devotee) remains always awake (to worldly attachments).” (4-4-43)

The message of this *shabad* is that instead of doing all kinds of religious dances to the accompaniment of many instruments, we should concentrate on humbly following Guru’s advice and meditate on God’s Name. This alone is true worship of God, which would save us from falling into hell.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਧਮ ਚੰਡਾਲੀ ਭਈ ਬ੍ਰਹਮਣੀ ਸੂਦੀ ਤੇ ਸ੍ਰੇਸਟਾਈ ਰੇ ॥

ਪਾਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੂਝੀ ਖਾਈ ਰੇ ॥੧॥

ਘਰ ਕੀ ਬਿਲਾਈ ਅਵਰ ਸਿਖਾਈ ਮੂਸਾ ਦੇਖਿ ਡਰਾਈ ਰੇ ॥

ਅਜ ਕੈ ਵਸਿ ਗੁਰਿ ਕੀਨੋ ਕੇਹਰਿ ਕੂਕਰ ਤਿਨਹਿ ਲਗਾਈ ਰੇ
॥੧॥ ਰਹਾਉ ॥

ਬਾਝੁ ਖੂਨੀਆ ਫਪਰਾ ਬਾਮ੍ਹਿਆ ਨੀਘਰਿਆ ਘਰੁ ਪਾਇਆ
ਰੇ ॥

ਬਿਨੁ ਜੜੀਏ ਲੈ ਜੜਿਓ ਜੜਾਵਾ ਥੇਵਾ ਅਚਰਜੁ ਲਾਇਆ ਰੇ
॥੨॥

ਦਾਦੀ ਦਾਦਿ ਨ ਪਹੁਚਨਹਾਰਾ ਚੂਪੀ ਨਿਰਨਉ ਪਾਇਆ ਰੇ ॥

ਮਾਲਿ ਦੁਲੀਚੈ ਬੈਠੀ ਲੇ ਮਿਰਤਕੁ ਨੈਨ ਦਿਖਾਲਨੁ ਧਾਇਆ
ਰੇ ॥੩॥

ਪੰਨਾ ੩੮੨

ਸੋਈ ਅਜਾਣੁ ਕਹੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ ॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਅਮਿਉ ਪੀਆਇਆ ਰਸਕਿ ਰਸਕਿ
ਬਿਗਸਾਨਾ ਰੇ ॥੪॥੫॥੪੪॥

asaa mehlā 5.

aDham chandaalee bhā-ee barahmanee soodee
tay saretaa-ee ray.

paataalee aakaasee sakhnee lahbar boojhee
khaa-ee ray. ||1||

ghar kee bilaa-ee avar sikhāa-ee moosaa
daykh daraa-ee ray.

aj kai vas gur keeno kayhar kookar tīneh
lagaa-ee ray. ||1|| rahaa-o.

baajh thoonee-aa chhapraa thaami-aa
neeghari-aa ghar paa-i-aa ray.

bin jarhee-ay lai jarhi-i jarhaavaa thayvaa
achraj laa-i-aa ray. ||2||

daadee daad na pahuchanhaaraa choopee
nirna-o paa-i-aa ray.

maal duleechai baithee lay mirtak nain
dikhaalan Dhaa-i-aa ray. ||3||

SGGS P-382

so-ee ajaan kahai mai jaanaa jaanaahaar na
chhaanaa ray.

kaho naanak gur ami-o pee-aa-i-aa rasak
rasak bigsaanaa ray. ||4||5||44||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of performing all kinds of religious dances to the accompaniment of many instruments, we should concentrate on humbly following Guru's advice and meditate on God's Name. This alone is true worship of God, which would save us from falling into hell. In this *shabad*, he uses examples from daily life to illustrate the benefits of tasting the nectar of God's Name from the Guru.

Sharing his own experiences, he says: "My intellect, which was evil like that of a low savage woman has now become pure like a *Brahmin* (priestess. As if from a low caste) *Shudra* it has become the highest caste (woman). The fire of my greedy desire, which used to remain unsatisfied even after having all the worldly things from the nether worlds to the skies, has been extinguished."(1)

Continuing to describe metaphorically the blessings received by him, Guru Ji says: "My mind, which was like a cat, has now been given a different training. (Now it doesn't run after worldly things, as if) upon seeing a rat, instead of running after that, it becomes afraid of it. The Guru (has killed my pride and made me so humble, as if he) has put a tiger under the control of a goat. (Not only that, he has trained my sense faculties to remain contented with the simple things in life, instead of craving all kinds of luxuries. As if he has) made the dogs eat grass."(1-pause)

Guru Ji adds: "Now the roof of my (body-house) is being supported without the pillars (of hopes and expectations. My mind, which was wandering outside like) a homeless person, has found a home (in its own body). Now the jeweler (Guru, without any charge) has decked (my mind) with the astonishing jewel (of God's Name)."(2)

That is not the end. Describing still more wonderful things happening to him, Guru Ji says: "My mind, which like a complainer was always trying to present its complaint but was unable to reach the appropriate authority, has now obtained a decision (on its complaint not by complaining, but by) remaining silent. (With the blessings of the Nectar of Name), my tendency to terrify others just with the look of my eyes has ended. My intellect, which felt itself like a rich empress sitting on costly carpets, is dead now (and I treat everybody with a sense of love, equality and compassion)."(3)

In conclusion, Guru Ji says: "(A person) who thinks (and proclaims) that he/she has known God is still ignorant, because the person who realizes God does not remain hidden from others for very long. Nanak says that the one whom the Guru gives the nectar (of God's Name), feels delighted drinking it again and again with relish." (4-5-44)

The message of the *shabad* is that we should humbly seek and act upon Guru's advice, and meditate on God's Name. By doing so we would shed the impulses of lust, anger, greed, attachment, and ego from our mind, and obtain a true state of peace and poise. One day, by God's grace, we might also enjoy the similar kind of unparalleled joy and ecstasy, which Guru Ji has described in the above *shabad*.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਬੰਧਨ ਕਾਟਿ ਬਿਸਾਰੇ ਅਉਗਨ ਅਪਨਾ ਬਿਰਦੁ ਸਮ੍ਹਾਰਿਆ ॥

banDhan kaat bisaaray a-ugan apnaa birad
samhaari-a.

ਹੋਏ ਕ੍ਰਿਪਾਲ ਮਾਤ ਪਿਤ ਨਿਆਈ ਬਾਰਿਕ ਜਿਉ ਪ੍ਰਤਿਪਾਰਿਆ
॥੧॥

ho-ay kirpaal maat̃ piṭ̃ ni-aa-ee baarik ji-o
partipaari-aa. ||1||

ਗੁਰਸਿਖ ਰਾਖੇ ਗੁਰ ਗੋਪਾਲਿ ॥
ਕਾਢਿ ਲੀਏ ਮਹਾ ਭਵਜਲ ਤੇ ਅਪਨੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੧॥
ਚਹਾਉ ॥

gursikh raakhay gur gopaal.
kaadh lee-ay mahaa bhavjal tay apnee nadar
nihaal. ||1|| rahaa-o.

ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਤੇ ਛੁਟੀਐ ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਈਐ
॥
ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਈਐ
॥੨॥

jaa kai simran jam tay chhutee-ai halat̃ palat̃
sukh paa-ee-ai.
saas giraas japahu jap rasnaa neet̃ neet̃ gun
gaa-ee-ai. ||2||

ਭਗਤਿ ਪ੍ਰੇਮ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾਧਸੰਗਿ ਦੁਖ ਨਾਠੇ ॥
ਛਿਜੈ ਨ ਜਾਇ ਕਿਛੁ ਭਉ ਨ ਬਿਆਪੇ ਹਰਿ ਧਨੁ ਨਿਰਮਲੁ
ਗਾਠੇ ॥੩॥

bhagat̃ paraym param pad̃ paa-i-aa
saaDhsang dukh naathay.
chhijai na jaa-ay kichh bha-o na bi-aapay har
Dhan nirmal gaathay. ||3||

ਅੰਤਿ ਕਾਲ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ਇਤ ਉਤ ਰਾਖਨਹਾਰੇ ॥
ਪ੍ਰਾਨ ਮੀਤ ਹੀਤ ਧਨੁ ਮੈਰੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ
॥੪॥੬॥੪੫॥

ant̃ kaal parabh bha-ay sahaa-ee it̃ ut̃
raakhanhaaray.
paraan meet̃ heet̃ Dhan mayrai naanak sad̃
balihaaray. ||4||6||45||

Asa Mehta-5

The message of the previous *shabad* was that we should humbly seek and act upon Guru's advice, and meditate on God's Name. By doing so we would shed off the impulses of lust, anger, greed, attachment, and ego from our mind, and obtain a true state of peace and poise. One day by God's grace we might also enjoy the similar kind of unparalleled joy and ecstasy. In this *shabad*, he tells us how the Guru who is the embodiment of God saves his sikhs or disciples and bestows all kinds of blessings and benefits on them.

He says: "(O' my friends, they who sought His shelter, the Guru God) forgot their faults, and honoring His tradition, He cut their (worldly) bonds. Becoming as kind as a mother and father, He cherished them like His children."(1)

Summarizing the Guru God's blessings, he says: "The Guru God has saved the *Gursikhs* (the Guru's disciples). By casting His glance of grace, He has pulled them out of the terrible (world) ocean."(1-pause)

Therefore, Guru Ji advises: "(O' my friends), by meditating upon whom we are saved from the noose of death, and obtain peace both here and hereafter. We should utter His Name with every breath and morsel and daily sing His praises." (2)

Stating the blessings obtained by the *Gursikhs* who have followed Guru's advice, he says: "(O' my friends, the *Gursikhs*) have obtained the supreme status of loving devotion (to God). In the company of saints all their sorrows have hastened away. (In addition), they have put in the wallet (of their mind, the immaculate) wealth of God's (Name), which neither is worn off, nor wanders away, nor is affected by any kind of fear (of a thief or robber)." (3)

Concluding his remarks, Guru Ji says: “(O’ my friends, that) God who is our savior both here and hereafter, He has become the helper (of *Gursikhs*) at the time of death as well. Therefore, for me also He is the support of my life breath, my wealth, and my closest friend. Nanak is always a sacrifice (to Him).” (4-6-45)

The message of this *shabad* is that if we follow our Guru’s advice, and meditate on God’s Name, God would forgive all our sins, snap our bonds, and help us to unite with Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਾ ਤੂੰ ਸਾਹਿਬੁ ਤਾ ਭਉ ਕੇਹਾ ਹਉ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ ॥

ਏਕੁ ਤੂੰ ਤਾ ਸਭੁ ਕਿਛੁ ਹੈ ਮੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ॥੧॥

ਬਾਬਾ ਬਿਖੁ ਦੇਖਿਆ ਸੰਸਾਰੁ ॥

ਰਖਿਆ ਕਰਹੁ ਗੁਸਾਈ ਮੇਰੇ ਮੈ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ॥੧॥
ਰਹਾਉ ॥

ਜਾਣਹਿ ਬਿਰਥਾ ਸਭਾ ਮਨ ਕੀ ਹੋਰੁ ਕਿਸੁ ਪਹਿ ਆਖਿ
ਸੁਣਾਈਐ ॥

ਵਿਣੁ ਨਾਵੈ ਸਭੁ ਜਗੁ ਬਉਰਾਇਆ ਨਾਮੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ
॥੨॥

ਕਿਆ ਕਹੀਐ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈਐ ਜਿ ਕਹਣਾ ਸੁ ਪ੍ਰਭ ਜੀ
ਪਾਸਿ ॥

ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਸਦਾ ਸਦਾ ਤੇਰੀ ਆਸ ॥੩॥

ਜੇ ਦੇਹਿ ਵਡਿਆਈ ਤਾ ਤੇਰੀ ਵਡਿਆਈ ਇਤ ਉਤ ਤੁਝਹਿ
ਧਿਆਉ ॥

ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ ਸੁਖਦਾਤੇ ਮੈ ਤਾਣੁ ਤੇਰਾ ਇਕੁ ਨਾਉ
॥੪॥੧॥੪੬॥

aasaa mehlaa 5.

jaa tooⁿ saahib taa bha-o kayhaa ha-o tuDh
bin kis saalaahēe.

ayk tooⁿ taa sabh kichh hai mai tuDh bin
doojaa naahēe. ||1||

baabaa bikh daykhi-aa sansaar.

rakhi-aa karahu gusaa-ee mayray mai naam
tayraa aaDhaar. ||1|| rahaa-o.

jaaneh birthaa sabhaa man kee hor kis peh
aakh sunaa-ee-ai.

vin naavai sabh jag ba-uraa-i-aa naam milai
sukh paa-ee-ai. ||2||

ki-aa kahee-ai kis aakh sunaa-ee-ai je
kahnaa so parabh jee paas.

sabh kichh keetaa tayraa vartai sadaa sadaa
tayree aas. ||3||

jay deh vadi-aa-ee taa tayree vadi-aa-ee it ut
tjeh Dhi-aa-o.

naanak kay parabh sadaa sukhdattay mai
taan tayraa ik naa-o. ||4||7||46||

Asa Mehla-5

Ordinarily we pass our days in relative happiness and state of joy. Yet when we suffer a great tragedy or reach the end of life, then we realize that all these worldly pursuits and pleasures are false and short lived. We realize that even most of our friends and relatives, for whom we might have sacrificed everything, turn out to be selfish and betray us badly when we need their help. In this *shabad*, Guru Ji notes this reality of the world, and tells us whom we can trust in our time of need, and how to obtain true and lasting peace and happiness.

Expressing his complete confidence in God, he says: “(O’ God), when You are my Master, why should I have any fear? Except You, whom I need to praise? When just You are on my side, (I feel) that I have everything; for me there is no second (helper).”(1)

Expressing his opinion about the world, Guru Ji says: “O’ my reverend (God), I have seen that this world is (like) poison. O’ my Master, protect me (from this poisonous world); Your Name is my (only) support.” (1-pause)

Continuing his prayer before God, he says: “(O’ God, only You) know the inner pain of all, so before whom we may relate our pain and suffering? Without God’s Name, the entire world has gone crazy. Only when we are blessed with Your Name do we obtain peace.”(2)

Addressing God again, Guru Ji says: “(O’ God), what should we say and to whom should we relate (the pain and suffering of our mind)? Whatever I have to say, I say to (You, O’) God. Whatever happens is according to Your Will. Always and forever my hope is in You.”(3)

Guru Ji now goes one step further and teaches us that even in times of glory and honor, we should not become proud. We should rather say: “O’ God, if You bless me with honor, (then actually) it is Your glory. (Therefore), both here (in this world) and hereafter (in the next world), I only meditate on You. In short, O’ always comfort-giving Master of Nanak, Your one Name is my only (solid) support.”(4-7-46)

The message of this *shabad* is that we should always pin our hope and support in the one God alone. Further, when we become successful and gain glory, instead of becoming proud we should consider it as the glory of God and always meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮ੍ਹਾਰਾ ਠਾਕੁਰ ਏਹੁ ਮਹਾ ਰਸੁ ਜਨਹਿ ਪੀਓ ॥
ਜਨਮ ਜਨਮ ਚੁਕੇ ਭੈ ਭਾਰੇ ਦੁਰਤੁ ਬਿਨਾਸਿਓ ਭਰਮੁ ਬੀਓ ॥੧॥

ਦਰਸਨੁ ਪੇਖਤ ਮੈ ਜੀਓ ॥
ਸੁਨਿ ਕਰਿ ਬਚਨ ਤੁਮ੍ਹਾਰੇ ਸਤਿਗੁਰ ਮਨੁ ਤਨੁ ਮੇਰਾ ਠਾਰੁ ਬੀਓ
॥੧॥ ਰਹਾਉ ॥

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਭਇਓ ਸਾਧਸੰਗੁ ਏਹੁ ਕਾਜੁ ਤੁਮ੍ਹ ਆਪਿ
ਕੀਓ ॥
ਦਿਤੁ ਕਰਿ ਚਰਣ ਗਹੇ ਪ੍ਰਭ ਤੁਮ੍ਹਰੇ ਸਹਜੇ ਬਿਖਿਆ ਭਈ ਖੀਓ
॥੨॥
ਸੁਖ ਨਿਧਾਨ ਨਾਮੁ ਪ੍ਰਭ ਤੁਮ੍ਹਰਾ ਏਹੁ ਅਬਿਨਾਸੀ ਮੰਤ੍ਰੁ ਲੀਓ ॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਤਿਗੁਰਿ ਦੀਨਾ ਤਾਪੁ ਸੰਤਾਪੁ ਮੇਰਾ ਬੈਰੁ
ਗੀਓ ॥੩॥

ਧੰਨੁ ਸੁ ਮਾਣਸ ਦੇਹੀ ਪਾਈ ਜਿਤੁ ਪ੍ਰਭਿ ਅਪਨੈ ਮੇਲਿ ਲੀਓ ॥
ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ
ਆਰਾਭੁ ਗੀਓ ॥੪॥੮॥੪੭॥

aasaa mehlā 5.

amrit̃ naam̃ tum̃^haaraa th̃aakur ayhu mahaa
ras̃ janeh pee-o.
janam janam chookay bh̃ai bh̃aaray durat̃
binaasi-o bh̃aram bee-o. ||1||

ḍarsan paykhat̃ mai jee-o.
sun kar bachan tum̃^haaray satgur man tañ
mayraa th̃aar thee-o. ||1|| rahaa-o.

tum̃^hree kirpaa tay bh̃a-i-o saaDhsang ayhu
kaaj tum̃^h aap kee-o.
dirh̃ kar charañ gahay parabh̃ tum̃^hray sehjay
bikhi-aa bh̃a-ee khee-o. ||2||
sukh̃ niDhaan naam̃ parabh̃ tumraa ayhu
abh̃inaasee man̄tar lee-o.
kar kirpaa mohi satgur deenaa taap san̄taap
mayraa bair gee-o. ||3||

Dhan so maanas̃ dayhee paa-ee jit̃ parabh̃
apnai mayl lee-o.
Dhan so kalijug̃ saaDhsang keertañ gaa-ee-ai
naanak naam̃ adhaa hee-o. ||4||8||47||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, by addressing God and saying: “O’ God, I only meditate on You. Your one Name is my only support.” In this *shabad*, he expresses his sincere thanks to God for bestowing His immortal Name on him, and also shares with us the blessings of this Name experienced by him.

Addressing God, Guru Ji says: “O’ my Master, Your Name is the immortalizing nectar, and Your slave has quaffed this great elixir. (On drinking this nectar, my) fears and load of (sins from) many births have been removed. Also has perished my dread of duality (the love of things other than God).”(1)

Now addressing his Guru, he says: “O’ my true Guru, I feel rejuvenated upon seeing your vision. Hearing your words, O’ my true Guru, my body and mind become cool (and calm).”(1-pause)

Reverting back to God, Guru Ji says: “(O’ God), it is by Your kindness that I have obtained the company of the saint (Guru). You Yourself have done this (noble) task. O’ God, (when) I firmly grasped Your feet, (and) my evil intellect easily disappeared.” (2)

Describing the blessings obtained by him, Guru Ji says: “O’ God, Your Name is the treasure of peace, and I have obtained this imperishable mantra. Showing his mercy, the true Guru bestowed this (mantra) on me, and all my pains, worries, and enmity went away.” (3)

In conclusion, Guru Ji says: “Blessed is the human body I obtained, (through which) God has united me with Him. Blessed is *Kalyug* (the present age), in which we sing praises of God in the company of saints. Because O’ Nanak, God’s Name is the prop of our heart.”(4)

The message of this *shabad* is that without bothering about what kind of this world or age is, we should seek the society of the saint (Guru) and meditate on God’s Name, which is the treasure of all bliss.

ਪੰਨਾ ੩੮੩

SGGS P-383

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਆਗੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੂਆ ਅਵਰੁ ਕਿ ਜਾਣੈ ਗਿਆਨਾ
॥
ਭੂਲ ਚੁਕੁ ਅਪਨਾ ਬਾਰਿਕੁ ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ
ਭਗਵਾਨਾ ॥੧॥

aagai hee tay sabh kichh hoo-aa avar ke jaanai
gi-aanaa.
bhool chook apnaa baarik bakhshi-aa paarbarahm
bhagvaanaa. ||1||

ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਦੀਨ ਕਉ ਰਾਖਿ
ਲੀਆ ॥
ਕਾਟਿਆ ਰੋਗੁ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ
ਨਾਮੁ ਦੀਆ ॥੧॥ ਰਹਾਉ ॥

satgur mayraa sadaa da-i-aalaa mohi deen ka-o
raakh lee-aa.
kaati-aa rog mahaa sukh paa-i-aa har amrit mukh
naam dee-aa. ||1|| rahaa-o.

ਅਨਿਕ ਪਾਪ ਮੇਰੇ ਪਰਹਰਿਆ ਬੰਧਨ ਕਾਟੇ ਮੁਕਤ ਭਏ ॥
ਅੰਧ ਕੂਪ ਮਹਾ ਘੋਰ ਤੇ ਬਾਹ ਪਕਰਿ ਗੁਰਿ ਕਾਢਿ ਲੀਏ
॥੨॥

anik paap mayray parhari-aa banDhan kaatay
mukat bha-ay.
anDh koop mahaa ghor tay baah pakar gur kaadh
lee-ay. ||2||

ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਰਾਖੇ ਰਾਖਨਹਾਰੇ ॥

nirbha-o bha-ay sagal bha-o miti-aa raakhay
raakhanhaaray.

ਐਸੀ ਦਾਤਿ ਤੇਰੀ ਪ੍ਰਭ ਮੇਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ॥੩॥

aisee daat tayree parabh mayray kaaraj sagal
savaaray. ||3||

ਗੁਣ ਨਿਧਾਨ ਸਾਹਿਬ ਮਨਿ ਮੇਲਾ ॥
ਸਰਣਿ ਪਇਆ ਨਾਨਕ ਸੁਰੇਲਾ ॥੪॥੯॥੪੮॥

gun niDhaan saahib man maylaa.
saran pa-i-aa naanak sohaylaa. ||4||9||48||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that without bothering about what kind of this world or age is, we should simply seek the society of the saint (Guru) and meditate on God's Name, which is the treasure of all bliss. In this *shabad*, Guru Ji shares his own experience, and describes how God has protected him like a parent and removed all his pains and problems. He is also expressing his gratefulness to his Guru, for providing him with true divine knowledge and guidance, and pulling him out of the deep well of ignorance.

Satisfying our curiosity about how occasionally strange pleasant things happen, which we never expected, Guru Ji says: “(O’ my friends, whatever blessing has been bestowed upon me) has happened as a result of some pre-ordained destiny; what other (divine) knowledge can anyone have? (It looks to me that) even after knowing all my fumbles and faults, (God) has forgiven me and deemed me as His own child.”(1)

Now expressing his gratefulness to his Guru, he says: “(O’ my friends), my true Guru is always merciful who has saved a meek person like me. He administered to me the immortal Name (of God), thereby cured my malady (of ego), and I obtained great comfort.”(1-pause)

Describing what exactly his Guru did for him, he says: “The Guru washed off millions of my sins. (As a result), my bonds (of worldly attachment) were cut off and I was emancipated. (As if) holding my hand, the Guru pulled me out of the blind deep well (of worldly attachment).”(2)

Next, expressing his thanks to God, Guru Ji says: “The protector (God) has saved me. All my fears have ended and I have become fearless. O’ God, such is Your kindness on me: that all my affairs have been successfully completed.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), in my mind union with (God) has occurred. Nanak (says that since the time), he has sought (Guru’s) shelter, he is living in peace and comfort.”(4)

The message of this *shabad* is that our Guru and God are always kind and merciful upon us. If seeking the Guru’s refuge we meditate on God’s Name, then all our sins are washed off and we enjoy peace, comfort, and the bliss of union with God.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਤੂੰ ਵਿਸਰਹਿ ਤਾਂ ਸਭੁ ਕੇ ਲਾਗੂ ਚੀਤਿ ਆਵਹਿ ਤਾਂ ਸੇਵਾ ॥

ਅਵਰੁ ਨ ਕੋਉ ਦੂਜਾ ਸੂਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ ॥੧॥

ਚੀਤਿ ਆਵੈ ਤਾਂ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨ ਕਿਆ ਵੇਚਾਰੇ ॥

ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ ॥੧॥
ਰਹਾਉ ॥

ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰਾ ਹਾਥ ਦੇਇ ਤੂੰ ਰਾਖਹਿ ॥

ਜਿਸੁ ਜਨ ਉਪਰਿ ਤੇਰੀ ਕਿਰਪਾ ਤਿਸ ਕਉ ਬਿਪੁ ਨ ਕੋਉ
ਭਾਖੈ ॥੨॥

aasaa mehlaa 5.

tooⁿ visrahi taaⁿ sabh ko laagoo cheet aavahi
taaⁿ sayvaa.

avar na ko-oo doojaa soojhai saachay alakh
abhayvaa. ||1||

cheet aavai taaⁿ sadaa da-i-aalaa logan ki-aa
vaychaaray.

buraa bhala kaho kis no kahee-ai saglay
jee-a tumhaaray. ||1|| rahaa-o.

tayree tayk tayraa aaDhaaraa haath day-ay
tooⁿ raakhahi.

jis jan oopar tayree kirpaa tis ka-o bip na
ko-oo bhaakhai. ||2||

ਓਹੋ ਸੁਖ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ ॥
ਤੂੰ ਦਾਨਾ ਤੂੰ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗੁ ਮਾਣੀ ॥੩॥

oho sukh ohaa vadi-aa-ee jo parabh jee man
bhaanee.
tooⁿ daanaa tooⁿ sad miharvaanaa naam milai
rang maanee. ||3||

ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ॥
ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ
॥੪॥੧੦॥੪੯॥

tuDh aagai ardaas hamaaree jee-o pind sabh
tayraa.
kaho naanak sabh tayree vadi-aa-ee ko-ee
naa-o na jaanai mayraa. ||4||10||49||

Asa Moalla-5

In paragraph (3) of the previous *shabad*, Guru Ji stated: “The protector (God) has saved me. All my fears have ended and I have become fearless. O’ God, such is Your kindness on me: that all my affairs have been successfully completed.” In this *shabad*, Guru Ji describes how as long as he remembers God, everyone seems to be his close friend and helper. But the moment, he forsakes Him; everyone seems to him as his enemy. Therefore, he humbly expresses his gratitude to God for all the honor and glory he is enjoying by always keeping God in his mind.

He says: “(O’ God), when I forget You, all seem to me as my enemies. (But) when You come into my mind (I feel) that everyone (is ready to respect and) serve me. Therefore, O’ the eternal, unknowable, and incomprehensible God, no one else seems (so omniscient and all powerful, like You) to me.” (1)

As for the troublemakers, Guru Ji is not bothered by them, and even feels compassion for them. He says: “O’ God, If You come to (one’s) mind, (one realizes that) You are always merciful. (Therefore), what (harm) can the poor people do to such a person? (Even otherwise), whom should we call good or bad when all creatures are Yours?” (1-pause)

Expressing his complete trust in God, Guru Ji says: “O’ God, You are my shelter, and You are my support. By extending Your hand, You save us. No one utters even a bad word to the person on whom is Your grace.”(3)

Guru Ji further says: “O’ God, for me that alone is comfort and that alone is glory which is pleasing to Your mind. You know everything in anyone’s heart. You are always kind; when I obtain Your Name I enjoy it with pleasure.”(3)

In closing, Guru Ji says: “O’ God, before You, this is my supplication: that all this life and body (of mine) is Yours. Therefore, Nanak says that this is all Your glory, (otherwise) no one even knows my name.”(4-10-49)

The message of the *shabad* is that when we forget God, other people appear as enemies to us. But when we remember God and realize that the same God who created us has also created them, we begin looking at them as our friends and helpers, and enjoy a state of comfort and glory.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਸਾਧਸੰਗਿ ਹਰਿ ਪਾਈਐ ॥

kar kirpaa parabh antarjaamee saaDhsang
har paa-ee-ai.

ਖੋਲਿ ਕਿਵਾਰ ਦਿਖਾਲੇ ਦਰਸਨੁ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਈਐ
॥੧॥

khol kivaar dikhaalay darsan punrap janam na
aa-ee-ai. ||1||

ਮਿਲਉ ਪਰੀਤਮ ਸੁਆਮੀ ਅਪੁਨੇ ਸਗਲੇ ਦੂਖ ਹਰਉ ਰੇ ॥

mila-o pareetam su-aamee apunay saglay
dookh hara-o ray.

ਪਾਰਬਰਹਮੁ ਜਿਨ੍ਹਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਾ ਕੈ ਸੰਗਿ ਤਰਉ ਰੇ
॥੧॥ ਰਹਾਉ ॥

paarbarahm jini^h ridai araaDhi-aa taa kai sang
tara-o ray. ||1|| rahaa-o.

ਮਹਾ ਉਦਿਆਨ ਪਾਵਕ ਸਾਗਰ ਭਏ ਹਰਖ ਸੋਗ ਮਹਿ ਬਸਨਾ
॥

mahaa udi-aan paavak saagar bha-ay harakh
sog meh basnaa.

ਸਤਿਗੁਰੁ ਭੇਟਿ ਭਇਆ ਮਨੁ ਨਿਰਮਲੁ ਜਪਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ
ਰਸਨਾ ॥੨॥

satgur bhayt bha-i-aa man nirmal jap amrit
har rasnaa. ||2||

ਤਨੁ ਧਨੁ ਥਾਪਿ ਕੀਓ ਸਭੁ ਅਪਨਾ ਕੋਮਲ ਬੰਧਨ ਬਾਂਧਿਆ ॥

tan Dhan thaap kee-o sabh apnaa komal
banDhan baaⁿDhi-aa.

ਗੁਰ ਪਰਸਾਦਿ ਭਏ ਜਨ ਮੁਕਤੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ
॥੩॥

gur parsaad bha-ay jan muktay har har naam
araaDhi-aa. ||3||

ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਰਾਖਨਹਾਰੈ ਜੋ ਪ੍ਰਭ ਅਪੁਨੇ ਭਾਣੇ ॥

raakh lee-ay parabh raakhanhaarai jo parabh
apunay bhaanay.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮ੍ਹਰਾ ਦਾਤੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੇ
॥੪॥੧੧॥੫੦॥

jee-o pind sabh tum^hraa daatay naanak sad
kurbaanay. ||4||11||50||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that when we forget God, other people appear as enemies to us. But when we remember God and realize that the same God who created us has also created them, we begin looking at them as our friends and helpers. The question is how to ensure that we keep remembering God, and obtain Him. In this *shabad*, Guru Ji tells us how, through the company of saint (Guru), we can obtain God and save ourselves from the evils of this world (which is like an ocean of fire). Even for the company of saints we need God's grace.

Therefore, Guru Ji says: "When God, the Knower of all hearts shows His mercy, then through the society of saints we obtain God. Opening the closed doors of (our ignorance), He shows His sight, and we don't go through (the rounds of) birth and death again."(1)

Expressing his heartfelt desire, Guru Ji says: "(O' my friends, I wish) that I may meet my beloved Master, and (by meeting Him) I may get rid of all my sorrows. (I wish that) they who have meditated upon God in their minds, I may also swim across (this worldly ocean, by joining) their company."(1-pause)

Guru Ji then comments: "(O' my friends), this world is like a great wilderness and ocean of fire, where mortals go through various kinds of weal and woe. By seeing the sight of the true Guru, and repeating the nectar (Name) of God, (human) mind becomes immaculate." (2)

Explaining why humans are caught in worldly bonds and how can they escape, Guru Ji says: "By assuming their bodies and wealth as their own, (people) get themselves bound in the delicate bonds of worldly attachments. By Guru's grace those devotees who have meditated on God's Name have become free (of these bonds)."(3)

In closing, Guru Ji says: “The savior God has saved those who appear pleasing to God Himself. Nanak says, O’ God, all this body and life-breath belongs to You, and he is always a sacrifice to You.”(4-11-50)

The message of this *shabad* is that it is by God’s grace that a person meets the true Guru. Then by true Guru’s grace, that person meditates on God’s Name and is united with Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮੋਹ ਮਲਨ ਨੀਦ ਤੇ ਛੁਟਕੀ ਕਉਨੁ ਅਨੁਗ੍ਰਹੁ ਭਇਓ ਰੀ ॥

ਮਹਾ ਮੋਹਨੀ ਤੁਧੁ ਨ ਵਿਆਪੈ ਤੇਰਾ ਆਲਸੁ ਕਹਾ ਗਇਓ ਰੀ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੩੮੪

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਗਾਖਰੇ ਸੰਜਮਿ ਕਉਨੁ ਛੁਟਿਓ ਰੀ ॥

ਸੁਰਿ ਨਰ ਦੇਵ ਅਸੁਰ ਤ੍ਰੈ ਗੁਨੀਆ ਸਗਲੇ ਭਵਨੁ ਲੁਟਿਓ ਰੀ
॥੧॥

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣੁ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ
ਰੀ ॥

ਐਸੇ ਸਮਰਥੁ ਵਰਨਿ ਨ ਸਾਕਉ ਤਾ ਕੀ ਉਪਮਾ ਜਾਤ ਨ ਕਹਿਓ
ਰੀ ॥੨॥

ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ ਬਨਿਓ ਰੀ ॥

ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ ਸੁਨਿਓ ਰੀ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਨਦਰਿ ਅਵਲੋਕਨ ਅਪੁਨੈ ਚਰਣਿ ਲਗਾਈ ॥

ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਈ
॥੪॥੧੨॥੫੧

aasaa mehlaa 5.

moh malan need tay chhutkee ka-un
anoograhu bha-i-o ree.

mahaa mohnee tuDh na vi-aapai tayraa aalas
kahaa ga-i-o ree. ||1|| rahaa-o.

SGGS P-384

kaam kroDh aha^{ka}kaar gaakhro sanjam ka-un
chhuti-o ree.

sur nar dayv asur tarai gunee-aa saglo
bhavan luti-o ree. ||1||

daavaa agan bahut tarin jaalay ko-ee hari-aa
boot rahi-o ree.

aiso samrath varan na saaka-o taa kee
upmaa jaat na kahi-o ree. ||2||

kaajar koth meh bha-ee na kaaree nirmal
baran bani-o ree.

mahaa mantr gur hiradi basi-o achraj naam
suni-o ree. ||3||

kar kirpaa parabh nadar avlokan apunai
charan lagaa-ee.

paraym bhagat naanak sukh paa-i-aa
saaDhoo sang samaa-ee. ||4||12||51||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that it is by God’s grace that a person meets the true Guru, and then by true Guru’s grace meditates on God’s Name and is united with Him. In this *shabad*, Guru Ji uses the metaphor of an ordinary human bride who by Guru’s grace has risen above worldly attachments, and is enjoying immense peace and poise. Her friends cannot resist asking her: how did all this happen?

On behalf of one curious friend, Guru Ji asks this blessed soul bride: “(O’ my friend), you have escaped (from falling into) the stigmatizing slumber of worldly attachment. (Please tell me), what special grace has been bestowed upon you? (Worldly riches), the great enticer, doesn’t afflict you. Where has your sloth gone?” (1-pause)

Continuing on behalf of that curious friend, Guru Ji says: “By what means have you found deliverance from the oppressive lust, wrath and self-conceit? All godly men, angels, demons, men of three qualities, in fact the entire universe, have been cheated by these impulses. (How you could save yourself from these!)?”(1)

Elaborating on the all-engulfing effect of worldly riches and power, Guru Ji says: “A jungle fire burns away almost the entire jungle. It is only a rare plant which (escapes the fire) and remains green. I cannot think of any person (who has escaped the fire of worldly desires. If there is one), I cannot utter the praise of such a powerful person.”(2)

Responding on behalf of that blessed soul bride, Guru Ji says: “(O’ my friend, it is true that) even while living (in this evil world, which is like) a room full of black soot, I didn’t become black. My conduct remained pure. The great mantra of the Guru is enshrined in my heart, and I have listened to the astonishing Name (of God).” (3)

Continuing his response on behalf of the blessed soul bride, Guru Ji says: “Showing mercy, (God) turned His glance of grace towards me. He united me with His lotus feet (His Name). Then through loving adoration in the company of saint (Guru), Nanak obtained peace and merged (in God).”(4-12-51)

The message of this *shabad* is that this world is so full of evils, sins, and lustful passions that everyone can be burnt (or corrupted) here. However, if we seek the shelter of the Guru and meditate on God’s Name with true love and devotion, then God would show mercy on us and would unite us with Him.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur parsaad.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

raag aasaa ghar 7 mehlaa 5.

ਲਾਲੁ ਚੋਲਨਾ ਤੈ ਤਨਿ ਸੋਹਿਆ ॥
ਸੁਰਿਜਨ ਭਾਨੀ ਤਾਂ ਮਨੁ ਮੋਹਿਆ ॥੧॥
ਕਵਨ ਬਨੀ ਰੀ ਤੇਰੀ ਲਾਲੀ ॥
ਕਵਨ ਰੰਗਿ ਤੂੰ ਭਈ ਗੁਲਾਲੀ ॥੧॥ ਰਹਾਉ ॥

laal cholnaa tai tan sohi-aa.
surijan bhaanee taaⁿ man mohi-aa. ||1||
kavan banee ree tayree laalee.
kavan rang tooⁿ bha-ee gulaalee. ||1|| rahaa-o.

ਤੁਮ ਹੀ ਸੁੰਦਰਿ ਤੁਮਹਿ ਸੁਹਾਗੁ ॥
ਤੁਮ ਘਰਿ ਲਾਲਨੁ ਤੁਮ ਘਰਿ ਭਾਗੁ ॥੨॥

tum hee sundar tumeh suhaag.
tum ghar laalan tum ghar bhaag. ||2||

ਤੂੰ ਸਤਵੰਤੀ ਤੂੰ ਪਰਧਾਨਿ ॥
ਤੂੰ ਪ੍ਰੀਤਮ ਭਾਨੀ ਤੁਹੀ ਸੁਰ ਗਿਆਨਿ ॥੩॥

tooⁿ satvantee tooⁿ parDhaan.
tooⁿ pareetam bhaanee tuhee sur gi-aan. ||3||

ਪ੍ਰੀਤਮ ਭਾਨੀ ਤਾਂ ਰੰਗਿ ਗੁਲਾਲ ॥
ਕਹੁ ਨਾਨਕ ਸੁਭ ਦ੍ਰਿਸਟਿ ਨਿਹਾਲ ॥੪॥

pareetam bhaanee taaⁿ rang gulaal.
kaho naanak subh drisat nihaal. ||4||

ਸੁਨਿ ਰੀ ਸਖੀ ਇਹ ਹਮਰੀ ਘਾਲ ॥
ਪ੍ਰਭ ਆਪਿ ਸੀਗਾਰਿ ਸਵਾਰਨਹਾਰ ॥੧॥ ਰਹਾਉ ਦੂਜਾ
॥੧॥੫੨॥

sun ree sakhee ih hamree ghaal.
parabh aap seegaar savaaranhaar. ||1|| rahaa-o
doojaa. ||1||52||

*Ik Onkar Satgur Parsad**Raag Asa Ghar-7 Mehla-5*

Like the previous *shabad*, this *shabad*, also represents the loving query by an ordinary human being from his saintly friend who has experienced the presence of God in his heart. This saintly person feels so delighted that his happiness is obvious on his face. His friends ask him the secret of such unusual delight and radiance. Guru Ji describes the conversation between the two friends in the same metaphor of a bride looking beautiful in her red clothes and decorations, and her inquisitive friend.

First on behalf of that inquisitive friend, Guru Ji says: “(O’ my friend), this red dress looks so befitting on your body. It appears that you have become so pleasing to (God, your) angel-like Spouse, that His heart has been bewitched.”(1)

She further asks: “O’ my dear friend, tell me what has given you this red bloom? Whose love has rendered you red like a rose?”(1-pause)

Continuing to praise her saintly friend, this ordinary human bride says: “(O’ my dear friend, I say) you are (truly) beautiful and you have become a happily wedded bride. (It appears that in) the home of your (heart) has come the beloved (God), and in your home good fortune has smiled.”(2)

Adding to her praise, she says: “You have become chaste, and you have become the most honored among women. You have become pleasing to the beloved (Master). You are endowed with the highest wisdom.” (3)

The blessed saintly friend now humbly responds: “(O’ my friend, I didn’t do anything). It is only when I became pleasing to my beloved spouse (God that) my face turned pink in color. Nanak says it was His auspicious glance of grace (which gave me such) a state of bliss.”(4)

In conclusion, this blessed soul bride says: “Listen, O’ my dear friend, this was my only toil; God Himself (became merciful to me) and embellished me (with all these divine virtues) on His own.” (1-pause second-1-52)

The message of this *shabad* is that even when we are able to win the love and approval of God, we should never think that it was our hard labor. Instead, we should remain thankful to Him and praise Him for bestowing His grace and making us worthy of His union.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਦੂਖੁ ਘਨੇ ਜਬ ਹੋਤੇ ਦੂਰਿ ॥
ਅਬ ਮਸਲਤਿ ਮੋਹਿ ਮਿਲੀ ਹਦੂਰਿ ॥੧॥

ਚੁਕਾ ਨਿਹੋਰਾ ਸਖੀ ਸਹੋਰੀ ॥
ਭਰਮੁ ਗਇਆ ਗੁਰਿ ਪਿਰ ਸੰਗਿ ਮੇਰੀ ॥੧॥ ਰਹਾਉ ॥

ਨਿਕਟਿ ਆਨਿ ਪ੍ਰਿਅ ਸੇਜ ਧਰੀ ॥

aasaa mehlaa 5.

dookh ghano jab hoṭay door.
ab maslat̤ mohi milee haḍoor. ||1||

chukaa nihoraa sakḥee sahayree.
ḥharam ga-i-aa gur pir sang mayree. ||1||
rahaa-o.

nikat aan pari-a sayj Dharee.

ਕਾਣਿ ਕਢਨ ਤੇ ਛੁਟਿ ਪਰੀ ॥੨॥

kaan kadhan tay chhoot peree. ||2||

ਮੰਦਰਿ ਮੇਰੈ ਸਬਦਿ ਉਜਾਰਾ ॥
ਅਨਦ ਬਿਨੋਦੀ ਖਸਮੁ ਹਮਾਰਾ ॥੩॥

mandar mayrai sabaḁ ujaaraa.
anaḁ binodee khasam hamaaraa. ||3||

ਮਸਤਕਿ ਭਾਗੁ ਮੈ ਪਿਰੁ ਘਰਿ ਆਇਆ ॥
ਬਿਰੁ ਸੋਹਾਗੁ ਨਾਨਕ ਜਨ ਖਾਇਆ ॥੪॥੨॥੫੩॥

mastak bhaag mai pir ghar aa-i-aa.
thir sohaag naanak jan paa-i-aa. ||4||2||53||

Asa Mehla-5

In the previous *shabad*, Guru Ji used the metaphor of a young bride to depict the state of divine bliss a Guru's follower experiences when he or she feels united with God. In this *shabad*, Guru Ji uses the same metaphor to describe how this bride soul used to feel before this union, what she did to improve her state, and then what was the result.

On behalf of that bride soul, Guru Ji says: “(O’ my friend), when I was separated (from my spouse God), I used to suffer immense pain. Now (from the Guru) I have received the advice of remaining in (my Groom’s) presence.”(1)

Listing other changes that have happened in her life, he says: “(O’ my friend), since the time the Guru has united me with my groom (God), my doubt has gone and my entreaties or complaints before my friends and mates have ended.”(1-pause)

Describing the bliss and enlightenment he is enjoying after being united with God, Guru Ji says: “After bringing me near (God, the Guru) has seated me near my Beloved. Now I am spared from taking obligations (of others).”(2)

But that is not all. Continuing to speak on behalf of that soul bride, Guru Ji happily says: “(Now) the mansion of my (heart) has been illuminated with the light of (Guru’s) word, where resides my playful bliss-giving Master.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the destiny on my forehead has awakened, (God) my groom has come into the home (of my heart), and slave Nanak has obtained eternal wedded (union with God).”(4-2-53)

The message of this *shabad* is that when we are separated from God we suffer pains, and sorrows. When we seek Guru’s shelter, he unites us with God and we obtain permanent peace and pleasure.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਾਚਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ॥
ਲੋਗਨ ਸਿਉ ਮੇਰਾ ਠਾਠਾ ਬਾਗਾ ॥੧॥

saach naam mayraa man laagaa.
logan si-o mayraa thaathaa baagaa. ||1||

ਬਾਹਰਿ ਸੂਤੁ ਸਗਲ ਸਿਉ ਮਉਲਾ ॥
ਅਲਿਪਤੁ ਰਹਉ ਜੈਸੇ ਜਲ ਮਹਿ ਕਉਲਾ ॥੧॥ ਰਹਾਉ ॥

baahar soot sagal si-o ma-ulaa.
alipat raha-o jaisay jal meh ka-ulaa. ||1|| rahaa-o.

ਮੁਖ ਕੀ ਬਾਤ ਸਗਲ ਸਿਉ ਕਰਤਾ ॥
ਜੀਅ ਸੰਗਿ ਪੁਤੁ ਅਪੁਨਾ ਧਰਤਾ ॥੨॥

mukh kee baat sagal si-o kartaa.
jee-a sang parabh apunaa Dharta. ||2||

ਦੀਸਿ ਆਵਤ ਹੈ ਬਹੁਤੁ ਭੀਹਾਲਾ ॥
ਸਗਲ ਚਰਨ ਕੀ ਇਹੁ ਮਨੁ ਰਾਲਾ ॥੩॥

dees aavaṭ hai bahuṭ bheehaalaa.
sagal charan kee ih man raalaa. ||3||

ਨਾਨਕ ਜਨਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥

naanak jan gur pooraa paa-i-aa.

ਪੰਨਾ ੩੮੫

SGGS P-385

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਦਿਖਾਇਆ ॥੪॥੩॥੫੪॥

anṭar baahar ayk dikhaa-i-aa. ||4||3||54||

Asa Mehla-5

In the previous *shabad*, using the metaphor of a bride, Guru Ji described the blissful state of a Guru's follower after being united with his beloved God. The question arises, how does such a person deal with the rest of the world after he/she has been so divinely blessed? In this *shabad*, Guru Ji describes what his own attitude is in this regard.

He says: "(O' my friends, the truth is that internally) my mind remains attuned with the Name of the everlasting (God). With (worldly) people my dealings are only as much as necessary."(1)

Elaborating on the above, Guru Ji says: "From outside, I keep good and happy relations with everybody, but in my heart I remain detached from the world (just as a) lotus flower (though growing) in water (remains above it)."(1-pause)

Continuing to describe his way of life, he says: "Although with my tongue I speak with all, yet my heart remains attached with God."(2)

However, Guru Ji wants to clarify one thing. He says: "From outside, I may seem very scary (and arrogant), but in my mind (I remain so humble that I consider) this mind of mine as the dust of the feet of all."(3)

Guru Ji concludes by telling us the basic reason behind his feeling of such complete security. He says: "Slave Nanak has found the perfect Guru, who has shown him the same one (God pervading) both within and without."(4-3-53)

The message of this *shabad* is that we need not sever our relations with the world in order to obtain God. We can keep friendly and loving relations with everybody, as much as necessary. However, while discharging all these worldly obligations, our mind should always be attuned to God and His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪਾਵਤੁਰਲੀਆ ਜੋਬਨਿ ਬਲੀਆ ॥
ਨਾਮ ਬਿਨਾ ਮਾਟੀ ਸੰਗਿ ਰਲੀਆ ॥੧॥

Paavturalee-aa joban balee-aa.
naam binaa maatee sang ralee-aa. ||1||

ਕਾਨ ਕੁੰਡਲੀਆ ਬਸਤੁ ਓਵਲੀਆ ॥
ਸੇਜ ਸੁਖਲੀਆ ਮਨਿ ਗਰਬਲੀਆ ॥੧॥ ਰਹਾਉ ॥

kaan kundlee-aa bastar odhalee-aa.
sayj sukhlee-aa man garablee-aa. ||1|| rahaa-o.

ਤਲੈ ਕੁੰਚਰੀਆ ਸਿਰਿ ਕਨਿਕ ਛਤਰੀਆ ॥
ਹਰਿ ਭਗਤਿ ਬਿਨਾ ਲੇ ਧਰਨਿ ਗਡਲੀਆ ॥੨॥

ṭalai kunchree-aa sir kanik chhatree-aa.
har bhagaṭ binaa lay Dharan gadlee-aa. ||2||

ਰੂਪ ਸੁੰਦਰੀਆ ਅਨਿਕ ਇਸਤਰੀਆ ॥
ਹਰਿ ਰਸ ਬਿਨੁ ਸਭਿ ਸੁਆਦ ਫਿਕਰੀਆ ॥੩॥

roop sundree-aa anik istaree-aa.
har ras bin sabh su-aad fikree-aa. ||3||

ਮਾਇਆ ਛਲੀਆ ਬਿਕਾਰ ਬਿਖਲੀਆ ॥
ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਅਲੀਆ ॥੪॥੪॥੫੫॥

maa-i-aa chhalee-aa bikaar bikhlee-aa.
saran naanak parabh purakh da-i-alee-aa.
||4||4||55||

Asa Mehla-5

In this *shabad*, Guru Ji warns ordinary human beings, who in the intoxication of youth, riches, and power remain engrossed in ego and enjoying worldly pleasures. He tells us what would be our fate if we do not utilize this golden opportunity of human birth to meditate on God's Name, which could give us real pleasure both here and after.

Guru Ji says: "When one is young and has energy, becoming care free, one indulges in worldly enjoyments. (One doesn't realize that) without meditating on God's Name, a person is ultimately reduced to dust."(1)

Commenting further on the conduct of a typical human being in the prime of youth, Guru Ji says: "(Intoxicated in the ego of youth, one) wears (golden) rings in the ears and adorns oneself in (costly) clothes. One (sleeps) on nice cozy beds and feels proud in the mind."(1-pause)

However, Guru Ji warns: "(One may) have a beautiful elephant (latest model expensive car) to ride, over one's head may be waving a golden canopy, but without God's worship one is buried beneath the earth."(2)

Regarding those who engross themselves in sexual pleasures, Guru Ji says: "(A man) may enjoy many women of great beauty. But he should know that without the relish of God's (Name) all these worldly relishes are insipid."(3)

In closing, Guru Ji advises us and says: "(O' my friends), all these worldly riches and power are deceitful. The sinful pleasures are poisonous. O' Nanak, to save ourselves (from these evils), we should seek the protection of the compassionate God. (4-4-55)

The message of the *shabad* is that intoxicated by the energy of youth or the abundance of wealth, we shouldn't indulge in the pursuit of false worldly pleasures. Instead, we should seek God's shelter and pray to Him to save us from all such poisonous pursuits.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਏਕੁ ਬਗੀਚਾ ਪੇਡ ਘਨ ਕਰਿਆ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ ॥੧॥

ayk bageechaa payd ghan kari-aa.
amrit naam taha meh fali-aa. ||1||

ਐਸਾ ਕਰਹੁ ਬੀਚਾਰੁ ਗਿਆਨੀ ॥
ਜਾ ਤੇ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਨੀ ॥
ਆਸਿ ਪਾਸਿ ਬਿਖੁਆ ਕੇ ਕੁੰਟਾ ਬੀਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਭਾਈ ਰੇ
॥੧॥ ਰਹਾਉ ॥

aisaa karahu beechaar gi-aanee.
jaa tay paa-ee-ai pad nirbaanee.
aas paas bikhoo-aa kay kuntaa beech amrit
hai bhaa-ee ray. ||1|| rahaa-o.

ਸਿੰਚਨਾਰੇ ਏਕੈ ਮਾਲੀ ॥
ਖਬਰਿ ਕਰਤੁ ਹੈ ਪਾਤ ਪਤ ਡਾਲੀ ॥੨॥

sinchanhaaray aykai maalee.
khabar karat hai paat pat daalee. ||2||

ਸਗਲ ਬਨਸਪਤਿ ਆਣਿ ਜੜਾਈ ॥
ਸਗਲੀ ਫੂਲੀ ਨਿਫਲ ਨ ਕਾਈ ॥੩॥

sagal banaspat̃ aañ jarḥaa-ee.
saglee foolee nifal na kaa-ee. ||3||

ਅੰਮ੍ਰਿਤ ਫਲੁ ਨਾਮੁ ਜਿਨਿ ਗੁਰ ਤੇ ਪਾਇਆ ॥
ਨਾਨਕ ਦਾਸ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥੫॥੫੬॥

amrit̃ fal naam̃ jin gur ṭay paa-i-aa.
naanak daas taree ṭin maa-i-aa. ||4||5||56||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji, in this *shabad*, Guru Ji uses the metaphor of a beautiful orchard full of lovely trees laden with fruit to describe a holy congregation. In this congregation, many saints have almost reached the stage of emancipation. Yet just as the plants in a garden need to be protected from the ponds of dirty water around those, similarly these saints need to be shielded from the influence of bad people who are also hovering in the congregation.

Guru Ji says: “(O’ my friends, in this world is) an orchard (of saintly congregation). The true Guru has planted many fruitful trees (in the form of God loving saints. Blooming in that garden) is the fruit of nectar like Name.”(1)

Now, as if speaking on behalf of a more alert saintly person in that congregation, Guru Ji says: “O’ wise persons, let us think about a way by which we may attain the status where no desire can afflict us. (We should be aware that) all around us is flowing a spring of poison (in the form of worldly riches and power). O’ my brothers, in the midst of it is the (fountain of) nectar. (We have to make sure that it doesn’t come in contact with the poisonous water of worldly riches and power, and ruins our spiritual state).”(1-pause)

Continuing his metaphor of an orchard to describe the holy congregation, Guru Ji says: “(The Guru is like the) only one gardener responsible for irrigating this orchard. He (keeps cautioning each and every saintly person regarding false worldly allurements), as if he is taking care of each and every leaf and branch (in the orchard).”(2)

Describing how the Guru has adorned this beautiful and vast garden of the holy congregation with all kinds of saintly persons, he says: “(That gardener) has brought and planted all kinds of plants (holy persons) in his orchard (of saintly congregation). All have borne fruit, because none has gone bare (without the fruit of spiritual enlightenment).”(3)

In conclusion, Guru Ji says: “They who have received the fruit of (God’s) Name from the Guru, servant Nanak says, they have crossed (the ocean of) worldly attachments.”(4-5-56)

The message of this *shabad* is that if we want to remain spiritually safe in this tempting environment of poisonous enticing worldly pleasures, we should join the congregation of saintly persons, and pray to the Guru to bless us with God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਰਾਜ ਲੀਲਾ ਤੇਰੈ ਨਾਮਿ ਬਨਾਈ ॥
ਜੋਗੁ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨੁ ਗਾਈ ॥੧॥

raaj leelaa ṭayrai naam̃ banaa-ee.
jog bani-aa ṭayraa keertañ gaa-ee. ||1||

ਸਰਬ ਸੁਖਾ ਬਨੇ ਤੇਰੈ ਓਲੈ ॥

sarab sukḥaa banay ṭayrai olai.

ਕ੍ਰਮ ਕੇ ਪਰਦੇ ਸਤਿਗੁਰ ਖੋਲੇ ॥੧॥ ਰਹਾਉ ॥

bharam kay parday satgur khol^hay. ||1||
rahaa-o.

ਹੁਕਮੁ ਬੁਝਿ ਰੰਗ ਰਸ ਮਾਣੇ ॥
ਸਤਿਗੁਰ ਸੇਵਾ ਮਹਾ ਨਿਰਬਾਣੇ ॥੨॥

hukam boo^h rang ras maanay.
satgur sayvaa mahaa nirbaanay. ||2||

ਜਿਨਿ ਤੂੰ ਜਾਤਾ ਸੋ ਗਿਰਸਤ ਉਦਾਸੀ ਪਰਵਾਣੁ ॥
ਨਾਮਿ ਰਤਾ ਸੋਈ ਨਿਰਬਾਣੁ ॥੩॥

jin tooⁿ jaataa so girsat udaasee parvaan.
naam rataa so-ee nirbaan. ||3||

ਜਾ ਕਉ ਮਿਲਿਓ ਨਾਮੁ ਨਿਧਾਨਾ ॥
ਭਨਤਿ ਨਾਨਕ ਤਾ ਕਾ ਪੂਰ ਖਜਾਨਾ ॥੪॥੬॥੫੭॥

jaa ka-o mili-o naam niDhaanaa.
bhanat naanak taa kaa poor khajaanaa.
||4||6||57||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to remain spiritually safe in this tempting environment of poisonous enticing worldly pleasures, we should join the congregation of saintly persons, and pray to the Guru to bless us with God's Name. In this *shabad*, Guru Ji shares with us the pleasures and joys, God's Name has brought into his life. He also tells us how we can also enjoy similar comforts and pleasures.

Addressing God, he says: “(O’ God), meditation on Your Name has (made my life so happy, as if) I am enjoying the pleasures of a kingdom. When I sing Your praise (I feel as if) I have obtained (Your union, the bliss of) Yoga.”(1)

Continuing his address, Guru Ji says: “(O’ God, since the time) the true Guru has torn asunder the veils of illusion (of false worldly pleasures), I have obtained all kinds of comforts (by depending) on Your support.”(1-pause)

Expressing his gratitude, Guru Ji says: “(O’ God), by understanding Your will I have enjoyed all kinds of pleasures and relishes. By serving (following) the true Guru, I have obtained the highest status of freedom from (worldly) desires.”(2)

On the basis of his personal experience, Guru Ji says: “(O’ God), the one who has understood You, whether a house holder or an ascetic, is approved (in Your court). The person who remains imbued with the love of (Your) Name obtains the highest state of being free from desire.”(3)

In conclusion, Guru Ji says: “(O’ my friends), they who have received the treasure of God's Name, Nanak says, the treasure (of their mind) becomes brimful (with spiritual bliss).”(4-6-57)

The message of this *shabad* is that if we meditate on God's Name with true love and devotion, then even while living as ordinary householders we can enjoy both royal pleasures and spiritual bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ ॥
ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ ॥੧॥

tirath jaa-o ta ha-o ha-o kartay.
pandit poochha-o ta maa-i-aa raatay. ||1||

ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ ॥	so asthaan bataavhu meetaa.
ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ ॥੧॥ ਰਹਾਉ ॥	jaa kai har har keertan neetaa. 1 rahaa-o.
ਸਾਸਤ੍ਰ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ ॥	saastar bayd paap punn veechaar.
ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ ॥੨॥	narak surag fir fir a-utaar. 2
ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਰੰਕਾਰ ॥	girsat meh chint udaas aha'kaar.
ਕਰਮ ਕਰਤ ਜੀਅ ਕਉ ਜੰਜਾਰ ॥੩॥	karam karat jee-a ka-o janjaar. 3

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਮਨੁ ਵਸਿ ਆਇਆ ॥	parabh kirpaa tay man vas aa-i-aa.
ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਰੀ ਤਿਨਿ ਮਾਇਆ ॥੪॥	naanak gurmukh taree tin maa-i-aa. 4

ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥	saaDhsang har keertan gaa-ee-ai.
ਇਹੁ ਅਸਥਾਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥੭॥੫੮॥	ih asthaan guroo tay paa-ee-ai. 1 rahaa-o doojaa. 7 58

Asa Mehla-5

In the previous shabad, Guru Ji advised us that if we meditate on God's Name with true love and devotion, then even while living as ordinary householders we could enjoy royal pleasures and spiritual bliss. However in this *shabad*, Guru Ji describes the difficulty of an ordinary person. Even though one may desire to cross over this ocean of worldly attachments, yet one finds it very difficult to obtain the right guidance for this purpose.

On behalf of such a wandering human being looking for spiritual guidance, Guru Ji says: "When I go to holy places, I find (that the priests there only) boast about themselves. If I go and ask any pundits (I find that instead of being interested in providing true guidance to their clients) they are imbued with the love of worldly riches and power."(1)

Therefore, as if talking to one of his friends, Guru Ji says: "O' (my) friend, please tell me such a place where always God's praises are being sung (in true spirit)."(1-pause)

Next, commenting upon the usefulness of the study of such voluminous scriptures as *Shastras* and *Vedas*, Guru Ji says: "(I have found that all these) Shastras and *Vedas* reflect only on vice and virtue. (They only tell what deeds are virtuous and which ones are sinful, on account of which) we keep going to hell or heaven again and again."(2)

Regarding other lifestyles, such as living in the household or renouncing the world and living in jungles or mountains, Guru Ji says: "(I see that they who are living in their) households remain sad (on account of one family worry or another). They who have renounced the world indulge in pride and arrogance. They who believe in doing rituals (only) are bound in the bonds (of self-conceit)."(3)

Now telling us who have actually crossed the worldly ocean, Guru Ji says: "By God's grace, they whose mind has come under control, Nanak says, by Guru's grace they have crossed (the ocean of worldly riches and power) the *Maya*."(4)

Therefore Guru Ji concludes the *shabad*, by saying: "O' my friends, in the company of saintly people we should sing praises of God. Such a (holy) place we find from the Guru."(1-pause second-7-58)

The message of this *shabad* is that if we want true spiritual guidance for our salvation, then instead of going to pundits, reading books, or doing rituals, we should only seek and act on the advice of our Guru.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ॥
ਹਰਿ ਸਿਮਰਤ ਸਗਲ ਬਿਨਾਸੇ ਦੂਖਾ ॥੧॥

ghar meh sookh baahar fun sookhaa.
har simrat sagal binaasay dookhaa. ||1||

ਸਗਲ ਸੂਖ ਜਾਂ ਤੂੰ ਚਿਤਿ ਆਵੈ ॥

sagal sookh jaaⁿ tooⁿ chit aaⁿvaiⁿ.

ਪੰਨਾ ੩੮੬

SGGS P-386

ਸੋ ਨਾਮੁ ਜਪੈ ਜੋ ਜਨੁ ਤੁਧੁ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥

so naam japai jo jan tuDh bhaavai. ||1||
rahaa-o.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਜਪਿ ਨਾਮੁ ਤੇਰਾ ॥
ਹਰਿ ਹਰਿ ਜਪਤ ਵਹੈ ਦੁਖ ਡੇਰਾ ॥੨॥

tan man seetal jap naam tayraa.
har har japat dhahai dukh dayraa. ||2||

ਹੁਕਮੁ ਬੂਝੈ ਸੋਈ ਪਰਵਾਨੁ ॥
ਸਾਚੁ ਸਬਦੁ ਜਾ ਕਾ ਨੀਸਾਨੁ ॥੩॥

hukam boojhai so-ee parvaan.
saach sabaD jaa kaa neesaan. ||3||

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥
ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ ਪਾਇਆ ॥੪॥੮॥੫੯॥

gur poorai har naam drirh-aa-i-aa.
bhanat naanak mayrai man sukh paa-i-aa.
||4||8||59||

Asa Mehla-5

In the previous *shabad*, (4-6-57) Guru Ji advised us that if we meditate on God's Name with true love and devotion, then even while living as ordinary householders we could enjoy royal pleasures and spiritual bliss. In this *shabad*, on the basis of his personal experience he tells us what kinds of blessings one enjoys by meditating on God's Name.

He says: "(O' my friends, they who remember God, feel a sense of) peace in the homes (of their hearts), and also outside. They realize that by remembering God, all their woes are destroyed."(1)

Therefore addressing God, Guru Ji says: "(O' God), we obtains all comforts when You come in the mind. But O' God, only that person meditates on Your Name who is pleasing to You."(1-pause)

Listing additional blessings of meditating on God's Name, he says: "(O' God), both one's body and mind become calm by remembering Your Name. By repeating God's Name, the entire structure of sorrows is demolished."(2)

Now stating the conditions for acceptance in God's court, he says: "(O' my friends), only the one who understands God's will is accepted (in God's court). That person has the identification mark of the true word (of God's praise)."(3)

Guru Ji concludes the *shabad* by describing how he obtained all this comfort and peace. Instead of claiming any credit for himself, he humbly submits: “(O’ my friends), Nanak says (since the time) the perfect Guru has made me meditate on God’s Name, my mind has obtained peace.”(4-8-59)

The message of the *shabad* is that if we want to find peace and happiness both within our mind and outside (while dealing with others) we should seek the guidance of the Guru and meditate on God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਹਾ ਪਠਾਵਹੁ ਤਹ ਤਹ ਜਾਈ ॥
ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ ਸੁਖੁ ਪਾਈ ॥੧॥

jahaa paṭhaavhu taḥ taḥ jaa-eeṅ.
jo tum dāyh so-ee sukḥ paa-eeṅ. ||1||

ਸਦਾ ਚੇਚੇ ਗੋਵਿੰਦ ਗੋਸਾਈ ॥
ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ॥੧॥ ਰਹਾਉ ॥

sadaa chayray govind gosaa-ee.
tum^hree kirpaa tay taripat aghaa-eeṅ. ||1||
rahaa-o.

ਤੁਮਰਾ ਦੀਆ ਪੈਨ੍ਹਉ ਖਾਈ ॥
ਤਉ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਸੁਖੀ ਵਲਾਈ ॥੨॥

tumraa dee-aa pain^ha-o khaa-eeṅ.
ta-o parsaad^h parabh sukhee valaa-eeṅ. ||2||

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਝੈ ਧਿਆਈ ॥
ਤੁਮ੍ਹਰੈ ਲਵੈ ਨ ਕੋਉ ਲਾਈ ॥੩॥

man tan antar tujhai Dhi-aa-eeṅ.
tum^hrai lavai na ko-oo laa-eeṅ. ||3||

ਕਹੁ ਨਾਨਕ ਨਿਤ ਇਵੈ ਧਿਆਈ ॥
ਗਤਿ ਹੋਵੈ ਸੰਤਹ ਲਗਿ ਪਾਈ ॥੪॥੯॥੬੦॥

kaho naanak nit ivai Dhi-aa-eeṅ.
gat hovai santēh lag paa-eeṅ. ||4||9||60||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to find peace and happiness both within our mind and outside (while dealing with others), then we should seek the guidance of the Guru and meditate on God’s Name. In this *shabad*, he shows us how he himself leads his life in accordance with God’s will.

He says: “(O’ God, bless me so that) wherever You send me, I (unhesitatingly) go there. Whatever You give me (whether pain or pleasure) I may find happiness in that.”(1)

Describing further his unending allegiance to the Almighty, Guru Ji says: “O’ God of the universe, (I wish) that forever I may remain Your slave. By Your grace I may remain completely satiated (from worldly desires).”(1-pause)

Elaborating on the above statement, Guru Ji says: “(O’ God, bless me that I may not wish for anything more), and I may eat and wear only that which You give me. By Your grace, I may pass my life in happiness.”(2)

Yet, this is not all. Guru Ji goes even one step further and says: “(O’ God, I wish that) within my body and mind I may meditate only on You, and I may not consider anyone else even remotely equal to You.”(3)

In closing, Guru Ji says: “O’ Nanak (pray to God and say), “(O God, bless me that) everyday I may continue meditating upon You like this. (I wish) that I may be saved by most humbly serving and following the saint (Guru).”(4-9-60)

The message of the *shabad* is that we should humbly follow the advice of the saint Guru (Granth Sahib Ji), so that we may learn to gratefully accept God’s will. We should feel contented in whatever He gives us, and always keep meditating on His Name. In this way, we will also be saved from worldly desires.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਧਿਆਈਐ ॥
ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ ॥੧॥

oothat baithat sovat Dhi-aa-ee-ai.
maarag chalat haray har gaa-ee-ai. ||1||

ਸ੍ਰਵਨ ਸੁਨੀਜੈ ਅੰਮ੍ਰਿਤ ਕਥਾ ॥
ਜਾਸੁ ਸੁਨੀ ਮਨਿ ਹੋਇ ਅਨੰਦਾ ਦੂਖ ਰੋਗ ਮਨ ਸਗਲੇ
ਲਥਾ ॥੧॥ ਰਹਾਉ ॥

sarvan suneejai amrit kathaa.
jaas sunee man ho-ay ananda dookh rog man
saglay latha. ||1|| rahaa-o.

ਕਾਰਜਿ ਕਾਮਿ ਬਾਟ ਘਾਟ ਜਪੀਜੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥੨॥
ਦਿਨਸੁ ਰੈਨਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥
ਸੋ ਜਨੁ ਜਮ ਕੀ ਵਾਟ ਨ ਪਾਈਐ ॥੩॥

kaaraj kaam baat ghaat japeejai.
gur parsaad har amrit peejai. ||2||
dinas rain har keertan gaa-ee-ai.
so jan jam kee vaat na paa-ee-ai. ||3||

ਆਠ ਪਹਰ ਜਿਸੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥
ਗਤਿ ਹੋਵੈ ਨਾਨਕ ਤਿਸੁ ਲਗਿ ਪਾਈ ॥੪॥੧੦॥੬੧॥

aath pahar jis visrahi naahee.
gat hovai naanak tis lag paa-ee. ||4||10||61||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should humbly follow the advice of the saint Guru, so that we may learn to gratefully accept God’s will. We should feel contented in whatever He gives us and keep always meditating on His Name. In this way, we would also be saved from worldly desires. In this *shabad*, Guru Ji explains how at all times and on all occasions we may continue meditating on God, and what the blessings are of doing this.

Guru Ji says: “(O’ my friends), whether standing, sitting, or sleeping we should keep meditating on God. Even while walking on a street, we should sing praises of God.”(1)

Advising us what kinds of things we should listen to and what their benefits are, he says: “(O’ my friends), with our ears we should listen to the nectar like (rejuvenating) discourse on God, hearing which causes one’s mind to enjoy bliss, and removes all the pains and sorrows of the mind.”(1-pause)

Explaining the extent to which we should keep meditating on God’s Name, Guru Ji says: “(O’ my friends, whether) engaged in work or (other worldly) affairs, on a journey or while on any sea shore, we should keep meditating on God’s Name. In this way, through Guru’s grace we keep drinking the elixir (of God’s Name).”(2)

Now telling the benefits of remembering God at all times and at all places, he says: “Yes, we should keep singing praises of God day and night. (The person who does that) is not subjected to punishment by the demon of death.”(3)

Guru Ji concludes the *shabad* by pointing to the kind of spiritual status a person obtains who acts upon the this advice. He says: “(O’ my friends), from whose mind God is never forsaken, Nanak says (not only that person is saved, but also) by humbly following that person’s advice (many others are also) saved.”(4-10-61)

The message of this *shabad* is that they who keep remembering God at all times and in all situations, not only are they saved, but by following them many others are also saved.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਸੁਖ ਨਿਵਾਸੁ ॥
ਭਈ ਕਲਿਆਣ ਦੁਖ ਹੋਵਤ ਨਾਸੁ ॥੧॥

jaa kai simran sookh nivaas.
bha-ee kali-aan dukh hovaṭ naas. ||1||

ਅਨਦੁ ਕਰਹੁ ਪੁਭ ਕੇ ਗੁਨ ਗਾਵਹੁ ॥
ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਮਨਾਵਹੁ ॥੧॥ ਰਹਾਉ ॥

anaḍ karahu parabḥ kay gun gaavhu.
satgur apnaa sadḍa manaavahu. ||1|| rahaa-o.

ਸਤਿਗੁਰ ਕਾ ਸਚੁ ਸਬਦੁ ਕਮਾਵਹੁ ॥
ਬਿਰੁ ਘਰਿ ਬੈਠੇ ਪੁਭੁ ਅਪਨਾ ਪਾਵਹੁ ॥੨॥

satgur kaa sach sabad kamaavahu.
thir ghar baithay parabḥ apnaa paavhu. ||2||

ਪਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖਹੁ ਚੀਤ ॥
ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ ॥੩॥

par kaa buraa na raakhoh cheet.
tum ka-o dukh nahee bhaa-ee meet. ||3||

ਹਰਿ ਹਰਿ ਤੰਤੁ ਮੰਤੁ ਗੁਰਿ ਦੀਨਾ ॥
ਇਹੁ ਸੁਖੁ ਨਾਨਕ ਅਨਦਿਨੁ ਚੀਨਾ ॥੪॥੧੧॥੬੨॥

har har tant mant gur deen^{aa}.
ih sukh naanak an-din cheen^{aa}. ||4||11||62||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that they who keep remembering God at all times and in all situations, not only are they saved, but by following them many others are also saved. In this *shabad*, Guru Ji continues his above advice and lists some additional benefits of meditating on God’s Name.

He says: “(O’ my friends, keep remembering that God), whose remembrance brings peace (to one’s mind. By doing so one’s) sorrows are destroyed and peace and comfort prevails (in that household).”(1)

Advising us further, Guru Ji says: “(O’ my friends), always keep doing what your Guru says, and keep singing praises of God. (By doing so, you would) always revel in joy.” (1-pause)

Continuing his advice, Guru Ji says: “(O’ my friends), act on the eternal word (of advice) of your true Guru. By doing this while sitting in a steady state of mind you would obtain (experience) your God.”(2)

Giving us another piece of valuable advice, Guru Ji says: “Never harbor any ill will against others in your mind. O’ my brothers and friends, in this way you would not come to any grief.” (3)

In the end, Guru Ji says: “Instead of any charm and mantra, my Guru has given me (the mantra of) repeating God’s Name. Nanak has personally experienced the working of this (mantra) and enjoyed its pleasure day and night. (4-11-62)

The message of this *shabad* is that we should always meditate on God's Name, and we should not harbor any ill will towards others. By doing so we would always enjoy peace and suffer no sorrow.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ ॥
ਨਾਮੁ ਜਪਤ ਉਹੁ ਚਹੁ ਕੁੰਟ ਮਾਨੈ ॥੧॥

jis neech ka-o ko-ee na jaanai.
naam japaṭ uho chahu kunt maanai. ||1||

ਦਰਸਨੁ ਮਾਗਉ ਦੇਹਿ ਪਿਆਰੇ ॥
ਤੁਮਰੀ ਸੇਵਾ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

ḍarsan maaga-o deh pi-aaray.
tumree sayvaa ka-un ka-un na taaray. ||1||
rahaa-o.

ਜਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਕੋਈ ॥
ਸਗਲ ਸ੍ਰਿਸਟਿ ਉਆ ਕੇ ਚਰਨ ਮਲਿ ਧੋਈ ॥੨॥

jaa kai nikat na aavai ko-ee.
sagal sarisat u-aa kay charan mal Dho-ee. ||2||

ਜੋ ਪ੍ਰਾਨੀ ਕਾਹੂ ਨ ਆਵਤ ਕਾਮ ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਾ ਕੇ ਜਪੀਐ ਨਾਮ ॥੩॥

jo paraanee kaahoo na aavaṭ kaam.
saṅṭ paryaad̥ṭaa ko japee-ai naam. ||3||

ਸਾਧਸੰਗਿ ਮਨ ਸੋਵਤ ਜਾਗੇ ॥
ਤਬ ਪ੍ਰਭ ਨਾਨਕ ਮੀਠੇ ਲਾਗੇ ॥੪॥੧੨॥੬੩॥

saaDhsang man sovaṭ jaagay.
ṭab parabh̄ṭaa naanak meethay laagay. ||4||12||63||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always meditate on God's Name and we shouldn't harbor any ill will towards others. By doing so we would suffer no sorrow and would always enjoy peace. In this *shabad*, he lists additional blessings a person obtains by meditating on God's Name and seeking the company of saints.

He says: "By meditating on the (God's) Name, that person (who is considered) of low social status, whom nobody knows, becomes known (and well respected) in all the four corners (of the world)." (1)

Even for himself, Guru Ji prays to God and says: "(O' God, there is no one) who has not been saved by performing Your service. So please bless me also with Your sight (so that I may also serve You)." (1-pause)

Continuing to list the merits of meditating on God's Name, Guru Ji says: "The person, near whom nobody wants to come (with whom, no body wants to have any relation or friendship; by repeating God's Name that person becomes so exalted) that the entire world wishes to wash that person's feet (perform the most humble service for him or her)." (2)

Now stating the blessings of seeking the company of the saint (Guru), he says: "The person who is of no use to anyone; by the saint's grace (becomes so well known that all begin praising and) repeating that person's name." (3)

Guru Ji concludes this *shabad*, with the remarks: "When in the company of the saint (Guru), the mind sleeping (in worldly affairs) awakens; then O' Nanak, God seems sweet to us (and we begin repeating His Name)." (4-12-63)

The message of this *shabad* is that if we want to obtain true happiness and honor in the world, then seeking the guidance of the saint (Guru) we should meditate on God's Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਏਕੋ ਏਕੀ ਨੈਨ ਨਿਹਾਰਉ ॥
ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰਉ ॥੧॥

ayko aykee nain nihaara-o.
sadaa sadaa har naam samhaara-o. ||1||

ਪੰਨਾ ੩੮੭

SGGS P-387

ਰਾਮ ਰਾਮਾ ਰਾਮਾ ਗੁਨ ਗਾਵਉ ॥
ਸੰਤ ਪ੍ਰਤਾਪਿ ਸਾਧ ਕੈ ਸੰਗੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਉ ਰੇ ॥੧॥
ਰਹਾਉ ॥

raam raamaa raamaa gun gaava-o.
sant partaap saadh kai sangay har har naam
Dhi-aava-o ray. ||1|| rahaa-o.

ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਈ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿਆ ਸੋਈ ॥੨॥
ਓਪਤਿ ਪਰਲਉ ਖਿਨ ਮਹਿ ਕਰਤਾ ॥
ਆਪਿ ਅਲੇਪਾ ਨਿਰਗੁਨੁ ਰਹਤਾ ॥੩॥

sagal samagree jaa kai soot paroe-ee.
ghat ghat antar ravi-aa so-ee. ||2||
opat parla-o khin meh kartaa.
aap alaypaa nirgun rahata. ||3||

ਕਰਨ ਕਰਾਵਨ ਅੰਤਰਜਾਮੀ ॥
ਅਨੰਦ ਕਰੈ ਨਾਨਕ ਕਾ ਸੁਆਮੀ ॥੪॥੧੩॥੬੪॥

karan karaavan antarjaamee.
anand karai naanak kaa su-aamee.
||4||13||64||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain true happiness and honor in the world, then seeking the guidance of the saint (Guru), we should meditate on God's Name. In this *shabad*, he shares with us his present way of life and describes the love, devotion, respect, and faith he has in God, so that we may emulate him.

He says: "(O' my friends), I see with my eyes the one and the only God (everywhere). Ever and forever I keep remembering God's Name."(1)

Describing in more detail what he does, Guru Ji says: "(O' my friends), I sing the praises of the all-pervading God. By Guru's grace, joining the company of saintly persons, I meditate on God's Name."(1)

Sharing with us the divine knowledge he has obtained from his Guru, he says: "(O' my friends, From my Guru, I have learnt) that under whose law the entire universe runs, that (God) is pervading in each and every heart."(2)

Yet this is not all, Guru Ji says: "(O' my friends, God) creates and destroys the entire universe in a moment. But, He remains detached and free from the three worldly attributes (of vice, virtue, or power)."(3)

Guru Ji concludes the *shabad*, with the comment: "(O' my friends), that inner knower of all hearts is the cause and doer of everything. (In spite of all these responsibilities), the Master of Nanak always revels in joy." (4-13-64)

The message of this *shabad* is that we should have complete faith in the all-powerful God. Further, we should always meditate on His Name with love and devotion under the guidance of the saint (Guru).

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5

ਕੋਟਿ ਜਨਮ ਕੇ ਰਹੇ ਭਵਾਰੇ ॥
ਦੁਲਭ ਦੇਹ ਜੀਤੀ ਨਹੀ ਹਾਰੇ ॥੧॥

kot janam kay rahay bhavaaray.
dulabh dayh jeeṭee nahee haaray. ||1||

ਕਿਲਬਿਖ ਬਿਨਾਸੇ ਦੁਖ ਦਰਦ ਦੂਰਿ ॥
ਭਏ ਪੁਨੀਤ ਸੰਤਨ ਕੀ ਧੂਰਿ ॥੧॥ ਰਹਾਉ ॥

kilbikh binaasay dukh darad door.
bha-ay puneṭ santan kee Dhoor. ||1|| rahaa-o.

ਪ੍ਰਭ ਕੇ ਸੰਤ ਉਧਾਰਨ ਜੋਗ ॥
ਤਿਸੁ ਭੇਟੇ ਜਿਸੁ ਧੂਰਿ ਸੰਜੋਗ ॥੨॥
ਮਨਿ ਆਨੰਦੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਆ ॥
ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨੁ ਨਿਰਚਲੁ ਥੀਆ ॥੩॥

parabh kay sant uDhaaran jog.
tis bhaytay jis Dhur sanjog. ||2||
man aanand manṭar gur dee-aa.
tarisan bujhee man nihchal thee-aa. ||3||

ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਸਿਧਿ ॥
ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ਬੁਧਿ ॥੪॥੧੪॥੬੫॥

naam padaarath na-o niDh siDh.
naanak gur tay paa-ee buDh. ||4||14||65||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have complete faith in the all-powerful God. Further, we should always meditate on His Name with love and devotion under the guidance of the saint (Guru). In this *shabad*, he tells us what kind of blessings they enjoy who seek the guidance of the saint (Guru).

Guru Ji begins this *shabad*, by saying: “(O’ my friends, following the advice of the saint Guru, they who have meditated on God’s Name) have ended their rounds of millions of births (and deaths). They have not lost, but won (the game) of human life, which one rarely obtains even after great difficulty.”(1)

Elaborating on the blessings of the service of the saint Guru, he says: “(O’ my friends, they) who are blessed with the dust of the feet (the most humble service) of the saint (Guru), become immaculate. All their sins are washed off and their pains and sorrows go away.”(1-pause)

Describing the capabilities of the true saint (Guru), he says: “The saints of God are capable of saving others also. Only that person meets the saint (Guru) in whose lot it is so written from the very beginning.”(2)

Describing how the saint (Guru) saves others, he says: “The Guru gives the mantra of God’s Name, upon receiving which the devotee’s mind enjoys bliss. Then all that person’s thirst and desire (for worldly things is quenched, and the) mind becomes stable.”(3)

In closing, Guru Ji says: “O’ Nanak, they who have obtained (divine) wisdom from the Guru, have obtained the (invaluable) commodity of (God’s) Name, and all the nine treasures of (wealth) and miraculous powers.”(4-14-65)

The message of this *shabad* is that we should seek the guidance of the Guru, so that we may obtain from him the treasure of God's Name, which is more valuable than all worldly riches and power.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਮਿਟੀ ਤਿਆਸ ਅਗਿਆਨ ਅੰਧੇਰੇ ॥
ਸਾਧ ਸੇਵਾ ਅਘ ਕਟੇ ਘਨੇਰੇ ॥੧॥

mitee tī-aas agi-aan anDhayray.
saaDh sayvaa agh katay ghanayray. ||1||

ਸੂਖ ਸਰਜ ਆਨੰਦੁ ਘਨਾ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸੁਨਾ ॥੧॥ ਰਹਾਉ ॥

sookh sahj aanand ghanāa.
gur sayvaa tay bhā-ay man nirmal har har har har
naam sunāa. ||1|| rahaa-o.

ਬਿਨਸਿਓ ਮਨ ਕਾ ਮੂਰਖੁ ਢੀਠਾ ॥
ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਲਾਗਾ ਮੀਠਾ ॥੨॥

binsi-o man kaa moorakh dheethāa.
parabh kaa bhānāa laagāa meethāa. ||2||

ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਗਹੇ ॥
ਕੋਟਿ ਜਨਮ ਕੇ ਪਾਪ ਲਹੇ ॥੩॥

gur pooray kay charan gahay.
kot janam kay paap lahay. ||3||

ਰਤਨ ਜਨਮੁ ਇਹੁ ਸਫਲ ਭਇਆ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਰੀ ਮਇਆ ॥੪॥੧੫॥੬੬॥

raṭan janam ih safal bhā-i-aa.
kaho naanak parabh karee ma-i-aa. ||4||15||66||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the guidance of the Guru, so that we may obtain from him the treasure of God's Name, which is more valuable than all worldly riches and power. In this *shabad*, he tells us what kind of blessings those persons received who performed the service of the saint (Guru) and acted upon his advice.

Guru Ji says: “(O’ my friends, they who performed) the service of the saint (Guru), myriad of their sins were erased. Their thirst (for worldly riche), and the darkness of their ignorance were dispelled.”(1)

Describing the bliss they enjoyed upon listening to God's Name, he says: “When by serving the Guru they listened to God's Name, their mind became immaculate. (As a result) they enjoyed peace, poise, and immense bliss.”(1-pause)

Listing still some more benefits of meditating on God's Name, Guru Ji says: “(O’ my friends, they who have meditated on God's Name), their foolish stubbornness of the mind has ended and now God's will seems sweet (to them).”(2)

But that is not all, Guru Ji continues: “(O’ my friends, they who have) grasped the feet of the Guru (and have sought his shelter, their) sins of myriads of births have been washed off.”(3)

In conclusion, Guru Ji says: “O’ Nanak say that (upon whom) God has showed His mercy, this jewel-like valuable life (of theirs) has become fruitful.”(4-15-66)

The message of this *shabad* is that they who follow the Guru's advice and meditate on God's Name, their minds become pure. Then myriads of their sins are washed off and

their entire life becomes fruitful. They gladly accept God's will, and enjoy peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਦ ਸਦਾ ਸਮ੍ਹਾਰੇ ॥
ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ ॥੧॥

satgur apnaa sad sadāa sam^haaray.
gur kay charan kays sang j^haaray. ||1||

ਜਾਗੁ ਰੇ ਮਨ ਜਾਗਨਹਾਰੇ ॥
ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਨ ਆਵਸਿ ਕਾਮਾ ਝੁਠਾ ਮੋਹੁ ਮਿਥਿਆ
ਪਸਾਰੇ ॥੧॥ ਰਹਾਉ ॥

jaag ray man jaaganhaaray.
bin har avar na aavas kaamaa j^hooth^haa moh
mithi-aa pasaaray. ||1|| rahaa-o.

ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਰੰਗੁ ਲਾਇ ॥
ਗੁਰੁ ਕਿਰਪਾਲੁ ਹੋਇ ਦੁਖੁ ਜਾਇ ॥੨॥

gur kee baⁿee si-o rang laa-ay.
gur kirpaal ho-ay d^uk^h jaa-ay. ||2||

ਗੁਰ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥
ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਦੇਵੈ ਨਾਉ ॥੩॥

gur bin d^uojaa naahee thaa-o.
gur d^uaa^taa gur d^uayvai naa-o. ||3||

ਗੁਰੁ ਪਾਰਬਰਹਮੁ ਪਰਮੇਸਰੁ ਆਪਿ ॥
ਆਠ ਪਹਰ ਨਾਨਕ ਗੁਰ ਜਾਪਿ ॥੪॥੧੬॥੬੭॥

gur paarbarahm parmaysar aap.
aath pahar naanak gur jaap. ||4||16||67||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that they who follow the Guru's advice and meditate on God's Name, their minds become pure. Myriad of their sins are washed off, and their entire life becomes fruitful. They gladly accept God's will and enjoy peace and bliss. In this *shabad*, he tells us what the sikhs or disciples of the Guru ought to do, and how they should serve their Guru, who bestows upon them so many blessings.

He says: "(O' my friends, a true sikh) should ever and forever remember his/her true Guru with fond memories. (In fact, one should serve the Guru with such humility, as if) one is wiping Guru's feet with one's (long) hair."(1)

Even to his own mind, Guru Ji says: "Wake up, wake up O' my mind (from the slumber of worldly attachments. I tell you that) without God, nothing would be of any use to you. All this expanse of worldly attachment is false. (Therefore, don't waste your time running after worldly pursuits. Instead, serve the Guru by following his advice, so that he may inspire you to meditate on God's Name)."(1-pause)

Stating what else a true disciple of the Guru ought to do, he says: "(A devotee of the Guru) should embrace love for *Gurbani* (the Guru's word). When the Guru becomes kind, all one's pain goes away."(2)

Stressing further the importance of the Guru, he says: "(O' my friends), except the Guru there is no other place (where we could go for right advice). It is only the Guru who is the giver and it is the Guru who bestows Name (upon his disciple)." (3)

In conclusion, Guru Ji says: "(O' my friends), Guru himself is the all pervading God and the supreme Master. Therefore, O' Nanak, remember the Guru in all the eight periods (of the day)."(4-16-67).

The message of the *shabad* is that we should follow Guru's advice (the *Gurbani*, as included in *Guru Granth Sahib Ji*) with true love and devotion. Then Guru himself would instruct us in loving God, meditating on His Name, and would thus make our entire life fruitful.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਆਪੇ ਪੇਡੁ ਬਿਸਥਾਰੀ ਸਾਖ ॥
ਅਪਨੀ ਖੇਤੀ ਆਪੇ ਰਾਖ ॥੧॥

aapay payd bisthaaree saakh.
apnee khaytee aapay raakh. ||1||

ਜਤ ਕਤ ਪੇਖਉ ਏਕੈ ਓਰਿ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਆਪੇ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

jaṭ kaṭ paykha-o aykai ohee.
ghat ghat antar aapay so-ee. ||1|| rahaa-o.

ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ ॥
ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ ॥੨॥

aapay soor kiran bisthaar.
so-ee gupaṭ so-ee aakaar. ||2||

ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ ॥
ਦੁਹ ਮਿਲਿ ਏਕੈ ਕੀਨੋ ਠਾਉ ॥੩॥

sargun nirgun thaapai naa-o.
duh mil aykai keeno thaa-o. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭੁਮੁ ਭਉ ਖੋਇਆ ॥
ਅਨਦ ਰੂਪੁ ਸਭੁ ਨੈਨ ਅਲੋਇਆ ॥੪॥੧੭॥੬੮॥

kaho naanak gur bharam bha-o kho-i-aa.
anad roop sabh nain alo-i-aa. ||4||17||68||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, by stating: "Guru himself is the all-pervading God and the supreme Master. Therefore O' Nanak, remember the Guru in all the eight periods (of the day)." In this *shabad*, Guru Ji explains in detail what he means by saying that God is all pervading.

He says: "(O' my friends), the world is like a widely spread tree, whose main stem is God Himself. The expanse of the world is like the expanse of the branches of that tree. (Another way to put it is that God is a farmer, this world is His crop), and He Himself protects His crop (the world)." (1)

As far as he is concerned, Guru Ji says: "Wherever I see, I see that one (God) alone, and He Himself is pervading each and every heart." (1-pause)

Giving another example, Guru Ji says: "God Himself is the Sun, (and this world is like) the expanse of the sun rays. He Himself is invisible, and Himself the visible expanse." (2)

Guru Ji, however, wants to make one thing clear. He says: "(God Himself) establishes the names of His invisible (attribute-less) and visible (attribute-full) forms. Both these forms merge at one single point (or God)." (3)

Guru Ji does not want to assume credit for this concept; rather he wants to thank his Guru for this understanding. He says: "Nanak says that the Guru has dispelled all his doubt and fear. Now with his own eyes he has seen God, the embodiment of bliss, everywhere." (4-17-68)

The message of the *shabad* is that God is both within us and outside. He is both manifest and un-manifest. If we want to see the sight of that God, then we should seek and follow

Guru's advice, and ask him to bless us with those inner eyes, which can help us enjoy the sight of our Master.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਉਕਤਿ ਸਿਆਨਪ ਕਿਛੁ ਨ ਜਾਨਾ ॥

ukāṭ si-aanap kichhoo na jaanaa.

ਪੰਨਾ ੩੮੮

SGGS P-388

ਦਿਨੁ ਰੈਣਿ ਤੇਰਾ ਨਾਮੁ ਵਖਾਨਾ ॥੧॥

din rain ṭayraa naam vakhaanaa. ||1||

ਮੈ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥

mai nirgun gun naahee ko-ay.

ਕਰਨ ਕਰਾਵਨਹਾਰ ਪ੍ਰਭ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

karan karaavanhaar parabh so-ay. ||1||
rahaa-o.

ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਅਵੀਚਾਰੀ ॥

moorakh mugaDh agi-aan aveechaaree.

ਨਾਮ ਤੇਰੇ ਕੀ ਆਸ ਮਨਿ ਧਾਰੀ ॥੨॥

naam ṭayray kee aas man Dhaaree. ||2||

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਰਮ ਨ ਸਾਧਾ ॥

jap ṭap sanjam karam na saaDhaa.

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਮਨਹਿ ਅਰਾਧਾ ॥੩॥

naam parabhoo kaa maneh araaDhaa. ||3||

ਕਿਛੁ ਨ ਜਾਨਾ ਮਤਿ ਮੇਰੀ ਬੋਰੀ ॥

kichhoo na jaanaa maṭ mayree thoree.

ਬਿਨਵਤਿ ਨਾਨਕ ਓਟ ਪ੍ਰਭ ਤੋਰੀ ॥੪॥੧੮॥੬੯॥

binvaṭ naanak ot parabh toree. ||4||18||69||

Asa Mehla-5

Many times those who might be doing a bit of ritual worship, meditation, or wearing religious garbs begin thinking of themselves as persons of faith deserving sure entry into heaven and special favors from God. In this *shabad*, Guru Ji who was embodiment of divine wisdom, and who composed most of the hymns in Guru Granth Sahib Ji, calls himself a foolish, uncivilized, and thoughtless person. The reason for this is that he wants to show us that despite all our worship and observance of the righteous code of conduct, we should approach God with utmost humility and beg for His grace (on the basis of His own forgiving and merciful tradition, rather than on the basis of any of our merits).

Addressing God, he says: “(O’ God), I do not know any clever arguments or wise thoughts (with which I could impress you). All I do is that day and night, I utter your Name (only).”(1)

In the spirit of complete surrender to God, he says: “(O’ God), I am merit-less, and have no virtue in me. I know that You are the doer and prompter of everything (in all creatures).”(1-pause)

Continuing his humble submission, Guru Ji says: “(O’ Supreme Being), I am foolish, stupid, ignorant, and thoughtless. Yet in my mind I have cherished hope of Your Name, (that You would save the one who has sought Your shelter).”(2)

Now as if talking to us, Guru Ji humbly states: “(O’ my friends), I have not practiced any meditation, penance, austerity, or done any good deeds, (nor do I depend on any of these things for my salvation. All I have done is that I have) enshrined the Name of God in my mind.”(3)

In summary, Guru Ji says: “(O’ God), I do not know anything (about the ways to reach You, or win Your approval), too little is my wisdom. But (I) Nanak humbly submit that I (am depending) upon Your support (alone).”(4-18-69)

The message of this *shabad* is that we should never feel conceited about our wit, wisdom or religiosity. Instead, we should always humbly pray to God to bless us so that we may continue meditating on His Name, and keep depending only on His support in our heart.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਹਰਿ ਹਰਿ ਅਖਰ ਦੁਇ ਇਹ ਮਾਲਾ ॥
ਜਪਤ ਜਪਤ ਭਏ ਦੀਨ ਦਇਆਲਾ ॥੧॥

har har akhar du-ay ih maalaa.
japat japat bhā-ay deen da-i-aalaa. ||1||

ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੀ ॥
ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਸਰਣਾਈ ਮੋ ਕਉ ਦੇਹੁ ਹਰੇ ਹਰਿ ਜਪਨੀ ॥੧॥
ਰਹਾਉ ॥

kara-o bayntee satgur apunee.
kar kirpaa raakho sarṇaa-ee mo ka-o dayh
haray har japnee. ||1|| rahaa-o.

ਹਰਿ ਮਾਲਾ ਉਰ ਅੰਤਰਿ ਧਾਰੈ ॥
ਜਨਮ ਮਰਣ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ ॥੨॥

har maalaa ur antar Dhaarai.
janam maran kaa dookh nivaarai. ||2||

ਹਿਰਦੈ ਸਮਾਲੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ ॥
ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਭੋਲੈ ॥੩॥

hirḍai samaalai mukh har har bolai.
so jan it ut kateh na dolai. ||3||

ਕਹੁ ਨਾਨਕ ਜੋ ਰਾਚੈ ਨਾਇ ॥
ਹਰਿ ਮਾਲਾ ਤਾ ਕੈ ਸੰਗਿ ਜਾਇ ॥੪॥੧੯॥੨੦॥

kaho naanak jo raachai naa-ay.
har maalaa taa kai sang jaa-ay. ||4||19||20||

Asa Mehla-5

In stanza (3) of the previous *shabad*, Guru Ji said: “(O’ my friends), I have not practiced any meditation, penance, austerity, nor have I done any good deeds, nor do I depend on any of these things for my salvation. All I have done is that I enshrine the Name of God in my mind. In this *shabad*, he tells us what kind of rosary (or counting of beads) he does, upon which people of many faiths, particularly the Hindus and yogis, seem to lay a great stress upon.

He begins by saying: “(For me), the two words ‘God, God’ are my rosary. (I know that) by continuously uttering these two words the merciful Master becomes kind to the meek.”(1)

Guru Ji says: “I make a request to my true Guru, to show his mercy and keep me in his shelter, and provide me with the rosary of God’s Name.”(1-pause)

Describing the merits of such a rosary, Guru Ji says: “(The one) who enshrines the rosary of God’s (Name) in one’s mind gets rid of the fear of birth and death.”(2)

Continuing to narrate the merits of remembering God’s Name, Guru Ji says: “The devotee who enshrines God’s (Name) in the mind and also utters the same from the tongue never wavers in this (world) or the next.”(3)

In closing, Guru Ji says: “O’ Nanak, say that (upon death, while the rosaries of others are left behind, but they) who remain immersed in meditating upon (God’s) Name (in their hearts take the merit of their) rosaries with them.”(4-19-70)

The message of this *shabad* is that instead of a rosary of ordinary beads, we should repeat God’s Name both from our tongue and in our heart. This kind of rosary would accompany us even after our death.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਹੋਇ ॥
ਤਿਸੁ ਜਨ ਲੇਪੁ ਨ ਬਿਆਪੈ ਕੋਇ ॥੧॥

jis kaa sabh kichh tīs kaa ho-ay.
tīs jan layp na bi-aapai ko-ay. ||1||

ਹਰਿ ਕਾ ਸੇਵਕੁ ਸਦ ਹੀ ਮੁਕਤਾ ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਜਨ ਕੈ ਅਤਿ ਨਿਰਮਲ ਦਾਸ ਕੀ
ਜੁਗਤਾ ॥੧॥ ਰਹਾਉ ॥

har kaa sayvak sad hee mukṭaa.
jo kichh karai so-ee bhal jan kai at nirmal
ḍaas kee jugṭaa. ||1|| rahaa-o.

ਸਗਲ ਤਿਆਗਿ ਹਰਿ ਸਰਣੀ ਆਇਆ ॥
ਤਿਸੁ ਜਨ ਕਹਾ ਬਿਆਪੈ ਮਾਇਆ ॥੨॥

sagal ṭi-aag har sarṇee aa-i-aa.
tīs jan kahaa bi-aapai maa-i-aa. ||2||

ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੇ ਮਨ ਮਾਹਿ ॥
ਤਿਸ ਕਉ ਚਿੰਤਾ ਸੁਪਨੈ ਨਾਹਿ ॥੩॥

naam niḍhaan jaa kay man maahi.
tīs ka-o chintā supnai naahi. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥
ਭਰਮੁ ਮੋਹੁ ਸਗਲ ਬਿਨਸਾਇਆ ॥੪॥੨੦॥੨੧॥

kaho naanak gur pooraa paa-i-aa.
bharam moh sagal binsaa-i-aa. ||4||20||71||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should repeat God’s Name both from our tongue and in our heart, as if this were our rosary. In this *shabad*, he tells us what kinds of blessings and merits are bestowed upon a person who follows the above advice, and in the true sense of the word becomes a slave of God.

He says: “(O’ my friends), if one becomes (a true servant of that all-powerful God) to whom everything belongs, that person is not afflicted by any layer (of the filth of *Maya*, or affected by worldly riches).”(1)

Commenting on the qualities of a servant of God, Guru Ji says: “(O’ my friends), God’s servant is forever free (from worldly attachments). Whatever God does, that very thing is deemed best by the (God’s) servant. This way, immensely immaculate is the servant’s way (of life).”(1-pause)

Guru Ji adds: “(After) abandoning everyone (else), how can *Maya* (worldly riches and power) afflict that person who comes to seek the shelter of God?”(2)

Listing still more blessings enjoyed by such a person, Guru Ji says: “(O’ my friends, the person) whose mind keeps enshrined the treasure of (God’s) Name, does not suffer from (any) anxiety, even in dreams.”(3)

Guru Ji concludes the *shabad*, by stating: “O’ Nanak, say that (the person) who has obtained (the guidance of) the perfect Guru, all that person’s doubt and (worldly) attachment has been destroyed.”(4-20-71)

The message of the *shabad* is that we should humbly seek the guidance of the Guru and enshrine God’s Name in our heart. Further, we should surrender ourselves so completely to Him that we consider ourselves His true slaves. By doing so, all our worldly attachment would be destroyed, and we would not suffer from any kind of anxiety, dread or doubt.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਉ ਸੁਪ੍ਰਸੰਨ ਹੋਇਓ ਪ੍ਰਭੁ ਮੇਰਾ ॥
ਤਾਂ ਦੂਖੁ ਭਰਮੁ ਕਹੁ ਕੈਸੇ ਨੇਰਾ ॥੧॥

ਸੁਨਿ ਸੁਨਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥
ਮੋਹਿ ਨਿਰਗੁਨ ਕਉ ਲੋਹੁ ਉਧਾਰੀ ॥੧॥ ਰਹਾਉ ॥

ਮਿਟਿ ਗਇਆ ਦੂਖੁ ਬਿਸਾਰੀ ਚਿੰਤਾ ॥
ਫਲੁ ਪਾਇਆ ਜਪਿ ਸਤਿਗੁਰ ਮੰਤਾ ॥੨॥

ਸੋਈ ਸਤਿ ਸਤਿ ਹੈ ਸੋਇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਰਖੁ ਕੰਠਿ ਪਰੋਇ ॥੩॥

ਕਹੁ ਨਾਨਕ ਕਉਨਿ ਉਹ ਕਰਮਾ ॥
ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਨਾਮਾ ॥੪॥੨੧॥੨੨॥

aasaa mehlāa 5.

ja-o suparsan ho-i-o parabh mayraa.
taaⁿ dookh bharam kaho kaisay nayraa. ||1||

sun sun jeevaa so-ay tum'aaree.
mohi nirgun ka-o layho uDhaaree. ||1||
rahaa-o.

mit ga-i-aa dookh bisaaree chintaa.
fal paa-i-aa jap satgur manntaa. ||2||

so-ee sat sat hai so-ay.
simar simar rakh kanth paroy. ||3||

kaho naanak ka-un uh karmaa.
jaa kai man vasi-aa har naamaa.
||4||21||72||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should humbly seek the guidance of the Guru, and enshrine God’s Name in our heart. Further, we should surrender ourselves so completely to Him that we consider ourselves as His true slaves. By doing so, all our worldly attachment would be destroyed, and we would not suffer from any kind of anxiety, dread or doubt. In this *shabad*, he describes the blessings we obtain if God is pleased with us, and how there remains no need for any other ritualistic deed.

First telling us what happened to his pains and sorrows when once God became pleased with him, Guru Ji says: “(O’ my friends), when once my Master became pleased with me, then how any sorrow or doubt could come near me?”(1)

Showing us how to pray to God, he humbly says: “(O’ my Master), I survive by listening repeatedly to Your glory (and how You have been saving Your devotees). In Your mercy, please save me, the meritless (person) also.”(1-pause)

Describing his experience when he followed Guru’s advice, he says: “By meditating on the mantra (the immaculate words) of the true Guru, I obtained this reward that all my sorrow was ended and I was rid of my anxiety.”(2)

Guru Ji therefore advises us all and says: “(O’ my friends), that (God) alone is true and eternal. Please keep remembering Him, and keep Him enshrined in your mind.”(3)

Guru Ji concludes with the remark: “O’ Nanak, say what other (ritualistic) deed remains to be performed (by the one) in whose mind has come to abide God’s Name?”(4-21-72)

The message of this *shabad* is that there is no better way to please God and to obtain His blessings than meditating on His Name according to the Guru’s advice.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੁਣੇ ॥
ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਹਰਿ ਜਨ ਛੂਟੇ ॥੧॥

kaam kroDh ahaⁿkaar vigoṭay.
har simran kar har jan chhootay. ||1||

ਸੋਇ ਰਹੇ ਮਾਇਆ ਮਦ ਮਾਤੇ ॥
ਜਾਗਤ ਭਗਤ ਸਿਮਰਤ ਹਰਿ ਰਾਤੇ ॥੧॥ ਰਹਾਉ ॥

so-ay rahay maa-i-aa mad maṭay.
jaagaṭ bhagaṭ simraṭ har raṭay. ||1|| rahaa-o.

ਮੋਹ ਭਰਮਿ ਬਹੁ ਜੋਨਿ ਭਵਾਇਆ ॥
ਅਸਥਿਰੁ ਭਗਤ ਹਰਿ ਚਰਣ ਧਿਆਇਆ ॥੨॥
ਬੰਧਨ ਅੰਧ ਕੂਪ ਗ੍ਰਿਹ ਮੇਰਾ ॥
ਮੁਕਤੋ ਸੰਤ ਬੁਝਹਿ ਹਰਿ ਨੇਰਾ ॥੩॥

moh bharam baho jon bhavaa-i-aa.
asthir bhagaṭ har charan Dhi-aa-i-aa. ||2||
banDhan anDh koop garih mayraa.
mukṭay sant^t bujheh har nayraa. ||3||

ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਸਰਣਾਈ ॥
ਈਹਾ ਸੁਖੁ ਆਗੈ ਗਤਿ ਪਾਈ ॥੪॥੨੨॥੨੩॥

kaho naanak jo parabh sarnaa-ee.
eehaa sukh aagai gat paa-ee. ||4||22||73||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that there is no better way to please God and to obtain His blessings than meditating on His Name. In this *shabad*, he compares and contrasts the conduct and consequences of persons engrossed in the pursuit of worldly riches and power, with those who follow the advice of the Guru and becoming devotees of God, meditate on His Name.

He says: “(O’ my friends, they who remain intoxicated with *Maya*, the worldly riches and power), are ruined by lust, anger, and arrogance. (On the other hand), by meditating on God, the devotees are saved (from these evil impulses).”(1)

Contrasting the conduct of persons engrossed in collecting worldly riches with those who keep meditating on the Name of God, Guru Ji says: “Those who are intoxicated with *Maya* (worldly riches and power) remain (spiritually) asleep. But the devotees (of God) who are imbued with His love, by meditating on God, remain awake (to false worldly allurements).”(1-pause)

Now describing the consequences of the above two ways of life, Guru Ji says: “(O’ my friends, they who remain intoxicated with worldly riches and power, because of their) worldly attachments and illusions, are made to go around in myriads of existences. But by meditating on the lotus feet (the immaculate Name) of God, the devotees remain stable.”(2)

Giving the reasons for the above, Guru Ji says: “(O’ my friends, to keep thinking that this relative is mine, or) this house is mine, is to remain tied by worldly bonds, (is like living in a)

blind deep well (and it becomes the cause of our suffering in rounds). But by deeming God as always abiding near, the saints remain free (from such bonds).”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says, (the person) who seeks the shelter of God enjoys peace here (in this world), and obtains a high spiritual state hereafter (in the next world).”(4-22-73)

The message of this *shabad* is that we should not remain intoxicated with worldly riches, or power. Or bound with worldly bonds. Instead, following the advice of Guru (Granth Sahib Ji), we should become true devotees of God and keep meditating on His Name so that we find peace both here and hereafter.

ਪੰਨਾ ੩੮੯

SGGS P-389

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਤੂੰ ਮੇਰਾ ਤਰੰਗੁ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥
ਤੂੰ ਮੇਰਾ ਠਾਕੁਰੁ ਹਮ ਤੇਰੈ ਦੁਆਰੇ ॥੧॥

tū mayraa tarang ham meen tumaaray.
tū mayraa ṭhaakur ham tayrai du-aaray. ||1||

ਤੂੰ ਮੇਰਾ ਕਰਤਾ ਹਉ ਸੇਵਕੁ ਤੇਰਾ ॥
ਸਰਣਿ ਗਹੀ ਪ੍ਰਭ ਗੁਨੀ ਗਹੇਰਾ ॥੧॥ ਰਹਾਉ ॥

tūⁿ mayraa kartaa ha-o sayvak tayraa.
saran gahee parabh guneeh gahayraa. ||1||
rahaa-o.

ਤੂੰ ਮੇਰਾ ਜੀਵਨੁ ਤੂੰ ਆਧਾਰੁ ॥
ਤੁਝਹਿ ਪੇਖਿ ਬਿਗਸੈ ਕਉਲਾਰੁ ॥੨॥

tū mayraa jeevan tū aaDhaar.
tūjheh paykh bigsai ka-ulaar. ||2||

ਤੂੰ ਮੇਰੀ ਗਤਿ ਪਤਿ ਤੂੰ ਪਰਵਾਨੁ ॥
ਤੂੰ ਸਮਰਥੁ ਮੈ ਤੇਰਾ ਤਾਣੁ ॥੩॥

tū mayree gat pat tū parvaan.
tū samrath mai tayraa taan. ||3||

ਅਨਦਿਨੁ ਜਪਉ ਨਾਮ ਗੁਣਤਾਸਿ ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਹਿ ਅਰਦਾਸਿ ॥੪॥੨੩॥੭੪॥

an-din japa-o naam guntaas.
naanak kee parabh peh ardaas. ||4||23||74||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should not remain intoxicated with worldly bonds, riches, or power. Instead, following the advice of our Guru we should become true devotees of God and keep meditating on His Name. In this *shabad*, Guru Ji is showing us what kind of devotees of God, we should try to become, how to think about our relationship with God, and what to beg from Him.

He says: “O’ God, for me You are like an ocean with so many waves, and I am a fish in that ocean of Yours. (Just as long as the fish remains in the ocean, it remains alive, similarly as long as I live in Your remembrance I remain spiritually alive. As soon as I forsake You, I feel as if I am dead. Therefore, I consider) You as my Master, and myself as a servant in Your household.”(1)

Guru Ji further submits: “O’ God, You are my creator, and I am Your servant. O’ the unfathomable ocean of virtues, I have grasped onto Your shelter (with full faith).” (1-pause)

But that is not all; Guru Ji goes even further to express his love and devotion. He says: “O’ God, You are the (basis of my) life, and You are my mainstay. Seeing You, my mind blooms in joy like the lotus flower (upon seeing the sun).”(2)

Expressing his full faith and trust in God, Guru Ji says: “(O’ my Master), You are the (flow of) my spiritual life, (the protector of) my honor, and You are the one who is going to approve (the conduct of my entire life). You are all powerful, and I depend only on Your support.” (3)

Guru Ji concludes the *shabad* by making a prayer. He says: “This alone is Nanak’s prayer to God: that day and night, I may meditate on the Name of (God), the treasure of virtues.”(4-23-74)

The message of the *shabad* is that following Guru Ji’s example, we should try to become such true devotees and lovers of God that we continuously think about Him, and feel His presence at all times. Even a moment without His memory should be like death for us. Then God would Himself take care of our welfare in this world, and honor in the next.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਰੋਵਨਹਾਰੈ ਬੁਠੁ ਕਮਾਨਾ ॥
ਹਸਿ ਹਸਿ ਸੋਗੁ ਕਰਤ ਬੇਗਾਨਾ ॥੧॥

rovanhaarai jhooth kamaanaa.
has has sog karaṭ baygaanaa. ||1||

ਕੋ ਮੂਆ ਕਾ ਕੈ ਘਰਿ ਗਾਵਨੁ ॥
ਕੋ ਰੋਵੈ ਕੋ ਹਸਿ ਹਸਿ ਪਾਵਨੁ ॥੧॥ ਰਹਾਉ ॥

ko moo-aa kaa kai ghar gaavan.
ko rovai ko has has paavan. ||1|| rahaa-o.

ਬਾਲ ਬਿਵਸਥਾ ਤੇ ਬਿਰਧਾਨਾ ॥
ਪਹੁਚਿ ਨ ਮੂਕਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ॥੨॥

baal bivasthaa ṭay birDhaanaa.
pahuch na mookaa fir pachhutaanaa. ||2||

ਤਿਹੁ ਗੁਣ ਮਹਿ ਵਰਤੈ ਸੰਸਾਰਾ ॥
ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰਾ ॥੩॥

ṭarihu guṇ meh varṭai sansaaraa.
narak surag fir fir a-utāaraa. ||3||

ਕਹੁ ਨਾਨਕ ਜੋ ਲਾਇਆ ਨਾਮ ॥
ਸਫਲ ਜਨਮੁ ਤਾ ਕਾ ਪਰਵਾਨ ॥੪॥੨੪॥੨੫॥

kaho naanak jo laa-i-aa naam.
safal janam ṭaa kaa parvaan. ||4||24||75||

Asa Mehla-5

In the previous *shabad* (4-22-73), Guru Ji advised us that we should not remain intoxicated with worldly bonds, riches, or power. Instead, following the advice of our Guru, we should become true devotees of God and keep meditating on His Name so that we find peace both here and hereafter. In this *shabad*, he exposes the hypocrisy of the world. He tells us how nobody feels truly sad, even at the death of others, and how all the world is lost in false hopes and the three modes of *Maya* (vice, virtue, and power).

First, Guru Ji notes: “(In the house where there is death), the person who cries has (to do this) for a false reason. (That person doesn’t cry for the sake of the dead, but for the sake of his or her own financial or social loss). As for the strangers or the other non-relatives, they keep on laughing (generally, but upon seeing the close relative of the dead person) they fake a mournful posture.”(1)

Describing the general scene on the stage of this worldly play, he says: “(O’ my friends, when I look around this world I see that while in one house) someone has died (and there is mourning), in other’s house, there may be singing (because of birth, marriage, or some other happy occasion). In this way, some bewail while others are laughing in joy.”(1-pause)

Observing this as a general pattern of life, Guru Ji says: “(O’ my friends), from childhood to old age (human being keeps running in pursuit of happiness, but even till the time of death) this pursuit doesn’t end, and then one repents.”(2)

Commenting on the general state of this world, Guru Ji says: “(O’ my friends), this world is running in the mad race of three modes of *Maya* (vice, virtue, or power. In this way it) keeps going through the (pains of) hell, or pleasures (of heaven) again and again.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says, fruitful and approved is that (human’s) birth, whom (God) has yoked (to meditation of His) Name.”(4-24-75)

The message of this *shabad* is that as long as we remain involved in the three worldly modes (of vice, virtue, or power), we will keep on suffering pain and pleasure in this world. If we want to end this suffering and make our life a success and acceptable to God, we should meditate on God’s Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸੋਇ ਰਹੀ ਪ੍ਰਭ ਖਬਰਿ ਨ ਜਾਨੀ ॥
ਭੋਰੁ ਭਇਆ ਬਹੁਰਿ ਪਛੁਤਾਨੀ ॥੧॥

so-ay rahee parabh̄̄ khabar na jaanee.
bhor̄̄ bh̄̄a-i-aa bahur pachhutaanee. ||1||

ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਹਜਿ ਮਨਿ ਅਨਦੁ ਧਰਉ ਰੀ ॥
ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਲਾਲਸਾ ਤਾ ਤੇ ਆਲਸੁ ਕਹਾ ਕਰਉ ਰੀ
॥੧॥ ਰਹਾਉ ॥

pari-a paraym sajh man anad̄̄ Dhara-o ree.
parabh̄̄ milbay kee laalsaā̄ taā̄ t̄̄ay aalas kahaā̄
kara-o ree. ||1|| rahaa-o.

ਕਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਆਣਿ ਨਿਸਾਰਿਓ ॥
ਖਿਸਰਿ ਗਇਓ ਭੂਮਿ ਪਰਿ ਡਾਰਿਓ ॥੨॥
ਸਾਦਿ ਮੋਹਿ ਲਾਦੀ ਅਹੰਕਾਰੇ ॥
ਦੇਸੁ ਨਾਹੀ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ ॥੩॥

kar meh amrit̄̄ aañ̄̄ nisaari-o
khisar ga-i-o bhoom par̄̄ daari-o. ||2||
saad̄̄ mohi laadee ahaⁿkaaray.
dos̄̄ naahee parabh̄̄ karn̄̄aihaaray. ||3||

ਸਾਧਸੰਗਿ ਮਿਟੇ ਭਰਮ ਅੰਧਾਰੇ ॥
ਨਾਨਕ ਮੇਲੀ ਸਿਰਜਣਹਾਰੇ ॥੪॥੨੫॥੭੬॥

saaDhsang mitay bh̄̄haram anDhaaray.
naanak maylee sirjanhaaray. ||4||25||76||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji, this *shabad* is composed in the form of a short story in which (a human soul) bride tells how because of her sleep (involvement in worldly affairs) she lost her spouse (God), and then how she repented and ultimately regained Him with the help of the saint (Guru).

As if talking to her friend, she says: “(O’ my friend), throughout the night (of my life), I kept sleeping (in the slumber of false worldly attachments). I didn’t care about (my spouse) God at all. But when the day dawned (and I realized that night of my life was about to end and my Beloved was gone, then) I repented very much.”(1)

But regarding her present state of mind, she says: “(Now, through the happy memories of) the love of my Beloved, I keep myself in a state of poise and bliss. I have a longing to meet God (in my mind), so how can I be lazy (in remembering Him)?”(1-pause)

Continuing the same beautiful metaphor to illustrate how we waste our priceless life, that bride soul says: “(O’ my friend, by blessing me with human life, my Spouse) had brought the nectar (of God’s Name) and poured it over my hands (but because of my carelessness it) slipped out (of my hands) and spilled over the ground. (Thus I wasted a wonderful opportunity).”(2)

As if answering the next question from her friend regarding how she could be so careless, the bride (soul) replies: “(The reason was that being) pre-occupied in (enjoying) worldly relishes and arrogance, (I allowed this nectar to slip from my hand). There is no fault of the creator God in this.”(3)

Describing the happy ending, she says: “(By good fortune, I found the saint Guru, and) in the company of the saint (Guru) my darkness (of ignorance) was removed. Nanak says, then the Creator reunited (me with Him).”(4-25-76)

The message of the *shabad*, is that even if now we awaken ourselves from the slumber of *Maya* (the worldly attachment), and follow the advice of our Guru (Granth Sahib Ji), we can regain union with our beloved God from whom we have been separated for such a long time due to our own negligence.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ ॥
ਜਮਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ ॥੧॥

charan kamal kee aas pi-aaray.
jamkankar nas ga-ay vichaaray. ||1||

ਤੂ ਚਿਤਿ ਆਵਹਿ ਤੇਰੀ ਮਇਆ ॥
ਸਿਮਰਤ ਨਾਮ ਸਗਲ ਰੋਗ ਖਇਆ ॥੧॥ ਰਹਾਉ ॥

too chit aavahi tayree ma-i-aa.
simrat naam sagal rog kha-i-aa. ||1|| rahaa-o.

ਅਨਿਕ ਦੂਖ ਦੇਵਹਿ ਅਵਰਾ ਕਉ ॥
ਪਹੁਚਿ ਨ ਸਾਕਹਿ ਜਨ ਤੇਰੇ ਕਉ ॥੨॥

anik dookh dayveh avraa ka-o.
pahuch na saakeh jan tayray ka-o. ||2||

ਦਰਸ ਤੇਰੇ ਕੀ ਪਿਆਸ ਮਨਿ ਲਾਗੀ ॥
ਸਹਜ ਅਨੰਦ ਬਸੈ ਬੈਰਾਗੀ ॥੩॥

daras tayray kee pi-aas man laagee.
sahj anand basai bairagee. ||3||

ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ ॥
ਕੇਵਲ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਜੈ ॥੪॥੨੬॥੭੭॥

naanak kee ardaas sunjeejai.
kayval naam riday meh deejai. ||4||26||77||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that even if now we awaken ourselves from the slumber of *Maya* (the worldly attachment) and follow the advice of our Guru, we could regain union with our beloved God from whom we have been separated for such a long time. For this re-union we have to have a true and deep longing to meet and see the sight of our beloved God. In this *shabad*, like a lonely bride Guru Ji sings the song of his yearning, pain, and love.

Describing the extent of his love for God, Guru Ji says: “O’ my Beloved, I have so much thirst and desire for (the sight) of Your immaculate feet, that even the poor demons of death have hastened away from me.”(1)

For such a keen longing for God, Guru Ji does not take any credit. Instead, he says: “O’ God, if You come into my mind, it is Your kindness. (I only know this: that) by meditating on Your Name all my pain is destroyed.”(1-pause)

Describing the blessings enjoyed by him due to his love for God, Guru Ji says: “(O’ God, the demons of death) give countless troubles to others, but they cannot come near Your slave.”(2)

Still expressing the blessings received by a person in whom arises the desire to see the sight of God, Guru Ji says: “O’ God, in whose mind has arisen the thirst to see Your sight, becoming detached (from worldly affairs, that person) lives in a state of poise and bliss.” (3)

Therefore, Guru Ji says: “(O God), listen to the prayer of Nanak and enshrine only Your Name in his heart.”(4-26-77)

The message of this *shabad* is that we should be in such deep and sincere love with God that without His Name (His love and grace), we should feel lonely and detached from the world.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤ੍ਰਿਪਤਾਨੇ ਮਿਟੇ ਜੰਜਾਲ ॥
ਪ੍ਰਭੁ ਅਪੁਨਾ ਹੋਇਆ ਕਿਰਪਾਲ ॥੧॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਲੀ ਬਨੀ ॥
ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਪੂਰਨੁ ਸੋ ਭੋਟਿਆ ਨਿਰਭੈ ਧਨੀ
॥੧॥ ਰਹਾਉ ॥

ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥
ਮਿਟਿ ਗਈ ਭੂਖ ਮਹਾ ਬਿਕਰਾਲ ॥੨॥

ਠਾਕੁਰਿ ਅਪੁਨੈ ਕੀਨੀ ਦਾਤਿ ॥
ਜਲਨਿ ਬੁਝੀ ਮਨਿ ਹੋਈ ਸਾਂਤਿ ॥੩॥

ਮਿਟਿ ਗਈ ਭਾਲ ਮਨੁ ਸਹਜਿ ਸਮਾਨਾ ॥

ਪੰਨਾ ੩੯੦

ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ ॥੪॥੨੭॥੨੮॥

aasaa mehlaa 5.

man t̥rip̥taano mitay janjaal.
parabh̥ apunaa ho-i-aa kirpaal. ||1||

sant̥ parsaad̥ bh̥alee banee.
jaa kai garihi sabh̥ kichh̥ hai pooran so
bh̥ayti-aa nirbh̥ai Dhanee. ||1|| rahaa-o.

naam dr̥iḥ-aa-i-aa saaD̥h̥ kirpaal.
mit ga-ee bh̥hookh̥ mahaa bikraal. ||2||

th̥aakur apunai keenee d̥aat̥.
jalan bujh̥ee man ho-ee saaṯ̥. ||3||

mit ga-ee bh̥haal man sahj samaanaa.

SGGS P-390

naanak paa-i-aa naam kh̥hajaanaa.
||4||27||78||

Asa Mehla-5

In the previous *shabad*, Guru J advised us that we should be in so much deep and sincere love with God that without His Name we should feel lonely and detached from the world. In this *shabad*, Guru Ji describes his experience, when by virtue of the help of the saint (Guru); God accepted his love and showed His Grace.

Guru Ji says: “(O’ my friends), my God has become merciful on me. (As a result, my worldly) entanglements have ended and my mind has been satiated (from the worldly desires).” (1)

Describing how this happened, Guru Ji says: “By the grace of the saint (Guru), things turned so well that I met that fear free Landlord (God), in whose house is everything full.”(1-pause)

Explaining how the saint Guru helped him, he says: “(What happened was that) the merciful saint (Guru) firmly enshrined God’s Name in me, (by virtue of which all) my dreadful hunger (for worldly things) was obliterated.”(2)

Describing what happened after that, Guru Ji says: “Then my God bestowed His boon, and all the burning (fire of desires in me) was quenched, and peace prevailed in my mind.”(3)

Summarizing the blessings received by him, Guru Ji says: “(O’ my friends), when Nanak obtained the treasure of (God’s) Name, all his search (for happiness, and peace of mind) came to an end.”(4-27-78)

The message of this *shabad* is that we should seek and act on the guidance of the saint (Guru), so that he may enshrine God’s Name in us. This is such a treasure that it would not only satisfy all our worldly desires, but would also unite us with our supreme Master. Then we need not search for anything else.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਠਾਕੁਰ ਸਿਉ ਜਾ ਕੀ ਬਨਿ ਆਈ ॥
ਭੋਜਨ ਪੂਰਨ ਰਹੇ ਅਘਾਈ ॥੧॥

thaa^hakur si-o jaa kee ban aa-ee.
bhojan pooran rahay aghaa-ee. ||1||

ਕਛੂ ਨ ਥੋਰਾ ਹਰਿ ਭਗਤਨ ਕਉ ॥
ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਦੇਵਨ ਕਉ ॥੧॥ ਰਹਾਉ ॥

kachhoo na thoraa har bhagtan ka-o.
khaat kharchat bilchhat dayvan ka-o. ||1||
rahaa-o.

ਜਾ ਕਾ ਧਨੀ ਅਗਮ ਗੁਸਾਈ ॥
ਮਾਨੁਖ ਕੀ ਕਹੁ ਕੇਤ ਚਲਾਈ ॥੨॥

jaa kaa Dha^hanee agam gusaa-ee.
maanukh kee kaho kayt chalaa-ee. ||2||

ਜਾ ਕੀ ਸੇਵਾ ਦਸ ਅਸਟ ਸਿਧਾਈ ॥
ਪਲਕ ਦਿਸਟਿ ਤਾ ਕੀ ਲਾਗਹੁ ਪਾਈ ॥੩॥

jaa kee sayvaa das asat siDhaa-ee.
palak disat taa kee laagahu paa-ee. ||3||

ਜਾ ਕਉ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸੁਆਮੀ ॥
ਕਹੁ ਨਾਨਕ ਨਾਹੀ ਤਿਨ ਕਾਮੀ ॥੪॥੨੮॥੭੯॥

jaa ka-o da-i-aa karahu mayray su-aamee.
kaho naanak naahee tin kaamee.
||4||28||79||

Asa Mehla-3

In the previous *shabad*, Guru Ji told us that we should seek and act on the guidance of the saint (Guru), so that he may enshrine God’s Name in us. This is such a treasure that it would not only satisfy all our worldly desires, but would also unite us with our supreme Master. In this *shabad*, he tells us what kinds of blessings and self-confidence that devotee enjoys who becomes a close servant and friend of the Supreme Master.

Guru Ji says: “(O’ my friends, the one who develops a close relationship with the Master by partaking of the food (of God’s Name, that person) remains fully satiated (from worldly desires).”(1)

Stating how such devotees do not feel shortage of anything, Guru Ji says: “(O’ my friends), the devotees of God never feel shortage of anything. (They always feel that they have enough) to use, spend, enjoy, and give (to others).”(1-pause)

Now stating the benefit of protection provided by God to His devotees, Guru Ji says: “(The devotee) whose Master is the inaccessible God of the universe, what can any man do (to harm that devotee)?”(2)

Therefore, Guru Ji advises: “(O’ my friends), fall at the feet (and seek the shelter of that God) by serving whom, one can obtain all the eighteen forms of miraculous powers in the twinkling of an eye.”(3)

Guru Ji concludes the *shabad* by expressing his complete faith in God. He says: “O’ my Master, Nanak says that the one on whom You show Your mercy, (that person) doesn’t have a shortage of anything.”(4-28-79)

The message of this *shabad* is that if we meditate on God with true love and devotion, God would show His mercy on us. From then on we would become close and trustworthy friends of His. Then no one would be able to touch us, and we wouldn’t feel a shortage of anything.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਉ ਮੈ ਅਪੁਨਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ ॥
ਤਬ ਮੈਰੈ ਮਨਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥੧॥

ਮਿਟਿ ਗਈ ਗਣਤ ਬਿਨਾਸਿਉ ਸੰਸਾ ॥
ਨਾਮਿ ਰਤੇ ਜਨ ਭਏ ਭਗਵੰਤਾ ॥੧॥ ਰਹਾਉ ॥

ਜਉ ਮੈ ਅਪੁਨਾ ਸਾਹਿਬੁ ਚੀਤਿ ॥
ਤਉ ਭਉ ਮਿਟਿਓ ਮੇਰੇ ਮੀਤ ॥੨॥

ਜਉ ਮੈ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੋਰੀ ॥
ਤਾਂ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ ॥੩॥

ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ ॥੪॥੨੯॥੮੦॥

aasaa mehlāa 5.

ja-o mai apunaa satgur Dhi-aa-i-aa.
ta**b** mayrai man mahaa sukh paa-i-aa. ||1||

mit ga-ee ganat binaasi-o sansaa.
naam ra**t**ay jan bha-ay bhagvan**t**aa. ||1||
rahaa-o.

ja-o mai apunaa saahib cheet.
ta-o bha-o miti-o mayray meet. ||2||

ja-o mai ot gahee parabh tayree.
taa^N pooran ho-ee mansaa mayree. ||3||

daykh chalit man bha-ay dilaasaa.
naanak daas tayraa bharvaasaa. ||4||29||80||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that if we meditate on God with true love and devotion, God would show His mercy on us. From then on we would become kind of close and trustworthy friends of His. Then no one would be able to touch us and we wouldn’t feel shortage of anything. In this *shabad*, Guru Ji shares with us the blessings he himself received when he meditated on God, and which any one can also obtain by following his example.

He says: “When I meditated on my true Guru, then my mind obtained supreme peace.”(1)

Guru Ji wants to assure us that anyone can obtain the kinds of blessings, he is enjoying. He says: (O’ my friends), the devotees who have been imbued with the love (of God), they have become fortunate because their worry is obliterated, and all their dread is destroyed.”(1-pause)

Now addressing us, he says: “O’ my friends, since the time I have remembered my God, all my fear has gone.”(2)

Expressing his gratitude, Guru Ji says: “O’ God, when I sought Your refuge, all my heart’s desire was fulfilled.”(3)

In conclusion, Guru Ji says: “(O’ God, by) seeing Your wonders, my mind has been assured (of Your power and support). Therefore, servant Nanak depends upon Your (support and protection alone).”(4-29-80)

The message of this *shabad* is that if we meditate on God’s Name with true love and full faith, then all our fears, and doubts will be gone, all our desires would be fulfilled and we will obtain supreme peace.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਅਨਦਿਨੁ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਈ ॥
ਗਿਰਤ ਕੂਪ ਮਹਿ ਖਾਹਿ ਮਿਠਾਈ ॥੧॥

an-dīn moosaa laaj tukaa-ee.
giraṭ kooṭ meh khaahi miṭhaa-ee. ||1||

ਸੋਚਤ ਸਾਚਤ ਰੈਨਿ ਬਿਹਾਨੀ ॥
ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਚਿਤਵਤ ਕਬਹੂ ਨ ਸਿਮਰੈ
ਸਾਰਿੰਗਪਾਨੀ ॥੧॥ ਰਹਾਉ ॥

sochaṭ saachaṭ rain bihaanee.
anik rang maa-i-aa kay chitvaṭ kabhoo na simrai
saringpaanee. ||1|| rahaa-o.

ਦੂਮ ਕੀ ਛਾਇਆ ਨਿਹਚਲ ਗਿਹੁ ਬਾਂਧਿਆ ॥

darum kee chhaa-i-aa nihchal garihu baaⁿDhi-aa.

ਕਾਲ ਕੈ ਫਾਂਸਿ ਸਕਤ ਸਰੁ ਸਾਂਧਿਆ ॥੨॥

kaal kai faaⁿs sakaṭ sar saaⁿDhi-aa. ||2||

ਬਾਲੂ ਕਨਾਰਾ ਤਰੰਗ ਮੁਖਿ ਆਇਆ ॥
ਸੋ ਬਾਨੁ ਮੂੜਿ ਨਿਹਚਲੁ ਕਰਿ ਪਾਇਆ ॥੩॥

baaloo kanaaraa tarang mukh aa-i-aa.
so thaan moorh nihchal kar paa-i-aa. ||3||

ਸਾਧਸੰਗਿ ਜਪਿਓ ਹਰਿ ਰਾਇ ॥
ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣ ਗਾਇ ॥੪॥੩੦॥੮੧॥

saaDhsang japi-o har raa-ay.
naanak jeevai har guṇ gaa-ay. ||4||30||81||

Asa Mehlā-5

According to Dr. Bh. Vir Singh Ji and Dr. Gopal Singh Ji, this *shabad*, begins with a reference to an old story. According to this story a man went into a well holding on to a string tied to a tree. On the tree was a honeycomb, from which drops of honey were dripping and falling along the string. A mouse was eagerly tearing at the string, but the man was unaware of it, because he was busy sucking the sweet honey dripping from the string.

ਜੋਤਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ ॥
ਅਪਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ ॥੪॥੩੧॥੮੨॥

jorh vichhorhay naanak thaap.
apnee kudrat jaanai aap. ||4||31||82||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad*, in empathy for a dead rotting body. In those days in particular (and to some extent even in present times), a woman's financial and social security very much depended upon her husband. As long as the husband was alive and had not deserted her, the wife enjoyed all the love and respect of her in-laws and rest of the community. As soon as her husband died or deserted her, she was either driven out of her home, or her status was reduced to that of a beggar living on the crumbs thrown at her out of pity. In this *shabad*, Guru Ji compares the dead body of a person to such a widow or a deserted bride.

Addressing this body, Guru Ji says: "O' body, when you were accompanied by the soul, you used to engage in frolics. Because of the soul's company, you came in contact with everyone. Because of that soul's company, everybody desired to meet you, but without the soul nobody wants to look at you."(1)

Guru Ji now asks this body: "Separating from you, where the soul has gone? (It doesn't know how) awful is your condition without its (company)."(1-pause)

Reminding the body about the kinds of privileges which it was enjoying when it was accompanied by the soul, Guru Ji says: "In the company (of the soul), you were respected as the wise mistress of your house. It was in the company of that (soul) that you became manifest in the world. When that (soul) was with you, you were being sustained carefully. Without the soul, you are being wasted away like a deserted wife."(2)

Guru Ji continues: "In the company of that (soul), you were treated with respect and honor. In the company of that (soul) that you had relationship with the world. When that (soul) was within you, you were embellished and decorated in every way, but without that (soul) you have become (uncared for like the) dust."(3)

As for as the soul itself, Guru Ji comments: "(What can the poor soul do?) This detached being does not die or go anywhere. Bound by (God's) command, it performs its assigned job (in a body, and then goes where it is sent). O' Nanak, God Himself unites and separates (the soul from the body) and then establishes it elsewhere. His mystery only He Himself knows."(4-31-82)

The message of this *shabad* is that we should not be arrogant because of our body. By itself, the body is of no use. We should rather use this body to meditate on God's Name, so that our soul may ultimately be liberated from the pain and suffering of living in different bodies.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪੰਨਾ ੩੯੧

SGGS P-391

ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ ॥
ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕਰਿਆ ॥

naa oh martaa naa ham dari-aa.
naa oh binsai naa ham karhi-aa.

ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨਾ ਹਮ ਭੂਖੇ ॥ ਨਾ ਓਸੁ ਦੁਖੁ ਨ ਹਮ ਕਉ ਦੁਖੇ ॥੧॥	naa oh nirDhan naa ham bhookhay. naa os dookh na ham ka-o dookhay. 1
ਅਵਰੁ ਨ ਕਉ ਮਾਰਨਵਾਰਾ ॥ ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਨਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥	avar na ko-oo maaranvaaraa. jee-a-o hamaaraa jee-o daynhaaraa. 1 rahaa-o.
ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ ॥ ਨਾ ਉਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ ॥ ਨਾ ਉਸੁ ਮੈਲੁ ਨ ਹਮ ਕਉ ਮੈਲਾ ॥ ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ ॥੨॥	naa us banDhan naa ham baaDhay. naa us DhanDhaa naa ham DhaaDhay. naa us mail na ham ka-o mailaa. os anand ta ham sad kaylaa. 2
ਨਾ ਉਸੁ ਸੋਚੁ ਨ ਹਮ ਕਉ ਸੋਚਾ ॥ ਨਾ ਉਸੁ ਲੇਪੁ ਨ ਹਮ ਕਉ ਪੋਚਾ ॥ ਨਾ ਉਸੁ ਭੂਖੁ ਨ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ ॥ ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾ ਹਮ ਜਚਨਾ ॥੩॥	naa us soch na ham ka-o sochaa. naa us layp na ham ka-o pochaa. naa us bhookh na ham ka-o trisnaa. jaa uho nirmal taa ⁿ ham jachnaa. 3
ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ ॥ ਆਗੈ ਪਾਛੈ ਏਕੈ ਸੋਈ ॥ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭ੍ਰਮ ਭੰਗਾ ॥ ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ ॥੪॥੩੨॥੮੩॥	ham kichh naahee aykai ohee. aagai paachhai ayko so-ee. naanak gur kho-ay bharam bhangaa. ham o-ay mil ho-ay ik rangaa. 4 32 83

Asa Mehla-5

In this *shabad*, Guru Ji shares his experience of being so imbued with the love of God that he feels as if he has become one with God, and he is therefore feeling the same kind of qualities and attributes as God.

He says: “(Since I have become one with God) I have lost all fear of death. I know now that (God) never dies. As He is destroyed not, I fear no destruction. Since He is not poor, I am also not a hungry (poor) man. Neither is He in pain, nor do I suffer in agony.”(1)

Therefore, Guru Ji proclaims: “Long live He, who is the Giver of life to us. There is no one else except (God) who can kill (anybody).”(1-pause)

Describing other merits obtained by Guru Ji on becoming one with God, he says: “He has no entanglement, nor am I in bondage. Neither is He involved nor am I engrossed in any strife. Neither does He suffer from any impurity, and nor does any impurity (of worldly riches and power) stain me. Since He is in bliss, so I also always play in joy.” (2)

Regarding worldly desires and worries, Guru Ji says: “Neither does He have any anxiety nor do I have any worry (in my mind). As He is stained not, so am I also not afflicted (by worldly attachments). He has no hunger (or desire) for anything. I too have no thirst (or desire) for anything. As He is immaculate, so I also am immaculate (like Him).”(3)

In summary, Guru Ji tells us: “(O’ my friends), we ourselves are nothing. He alone is there. Both in this and the next world, it is the one God alone. O’ Nanak, the Guru has dispelled all my doubts and demerits, and upon meeting God, He and I have become one.”(4-32-83)

The message of this *shabad* is that by seeking and following the guidance of the Guru one becomes imbued with the love of God and His Name. A stage comes when one meets God, and becoming one with Him, attains the same qualities and attributes as God. (Just as upon falling into ocean, a stream acquires same qualities as the rest of the ocean).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਸੇਵਾ ਕਰੀਐ ॥
ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਆਗੈ ਧਰੀਐ ॥
ਪਾਨੀ ਪਖਾ ਕਰਉ ਤਜਿ ਅਭਿਮਾਨੁ ॥
ਅਨਿਕ ਬਾਰ ਜਾਈਐ ਕੁਰਬਾਨੁ ॥੧॥

ਸਾਈ ਸੁਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਈ ॥
ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ ॥੧॥ ਰਹਾਉ ॥

ਦਾਸਨਿ ਦਾਸੀ ਕੀ ਪਨਿਹਾਰਿ ॥
ਉਨ੍ਹ ਕੀ ਰੇਣੁ ਬਸੈ ਜੀਅ ਨਾਲਿ ॥
ਮਾਥੈ ਭਾਗੁ ਤ ਪਾਵਉ ਸੰਗੁ ॥
ਮਿਲੈ ਸੁਆਮੀ ਅਪੁਨੈ ਰੰਗਿ ॥੨॥
ਜਾਪ ਤਾਪ ਦੇਵਉ ਸਭ ਨੇਮਾ ॥
ਕਰਮ ਧਰਮ ਅਰਪਉ ਸਭ ਹੋਮਾ ॥
ਗਰਬੁ ਮੋਹੁ ਤਜਿ ਹੋਵਉ ਰੇਨੁ ॥
ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਦੇਖਉ ਪੁਭੁ ਨੈਨੁ ॥੩॥

ਨਿਮਖ ਨਿਮਖ ਏਹੀ ਆਰਾਧਉ ॥
ਦਿਨਸੁ ਰੈਣਿ ਏਹ ਸੇਵਾ ਸਾਧਉ ॥
ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦੁ ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਬਖਸਿੰਦੁ ॥੪॥੩੩॥੮੪॥

aasaa mehlaa 5.

anik bhaa᳚᳚᳚᳚᳚ kar sayvaa karee-ai.
jee-o paraan Dhan aagai Dharee-ai.
paanee pakhaa kara-o taj abhimaan.
anik baar jaa-ee-ai kurbaan. ||1||

saa-ee suhaagan jo parabh bhaa-ee.
tis kai sang mila-o mayree maa-ee. ||1|| rahaa-o.

daasan daasee kee panihaar.
un^h kee rayn^h basai jee-a naal.
maathai bhaag ta paava-o sang.
milai su-aamee apunai rang. ||2||
jaap taap dayva-o sabh naymaa.
karam Dharam arpa-o sabh homaa.
garab moh taj hova-o rayn.
un^h kai sang daykh^h-a-u parabh nain. ||3||

nimakh nimakh ayhee aaraaDha-o.
dinas rain^h ayh sayvaa saaDha-o.
bha-ay kirpaal gupaal gobind.
saaDhsang naanak bakhsind. ||4||33||84||

Asa Mehla-5

In the previous *shabad*, Guru Ji shared with us the kind of bliss he is enjoying after being imbued with the love of God, and feeling that he has become one with Him. In this *shabad*, Guru Ji tells us how much he respects and honors a devoted and united soul bride of God, and how we should serve such a sanctified person.

Describing how he himself feels like serving such a great soul, Guru Ji says: “(O’ my mother), we should serve (such a devoted soul bride) in numerous ways, and surrender our life, soul, and wealth before (that person. I wish that) forsaking my pride, I may fetch water, and waive a fan over that (soul bride. I think) in innumerable ways, we should sacrifice ourselves for her.”(1)

Further expressing his personal wish, Guru Ji says: “(O’ my mother, that person) alone is the happily wedded and united bride who is pleasing to God. I wish that I may also see Him in the company (of that soul bride).”(1-pause)

Next Guru Ji shows us how humbly we should serve such wedded soul brides of God. He says: “(O’ my mother, I wish that) I may become the water carrier of the servant of the

servants (of God). May the dust of their feet keep abiding in my heart. If such were my destiny, may I be blessed with their company. (Because it is in the company of such devoted souls), the Master comes and meets a person whenever He so pleases.”(2)

Next Guru Ji shows us how much price he is ready to pay to those in whose company he may be able to see his God. He says: “Unto that (devoted soul, I am ready to) surrender (the fruit of) all my meditation, penance and religious rites. Renouncing all my ego and worldly attachment, I would become the dust of their feet (ready to perform any kind of humble service for them, so that) in their company that I may see God with my eyes.”(3)

In closing, Guru Ji says: “At every moment I am praying for this: that day and night I may keep making arrangements for the service (of such souls). Nanak (knows that) when that God of universe becomes merciful, the forgiving (God meets that person) in the company of saint (Guru).”(4-33-84)

The message of this *shabad* is that if we want to meet God, we should perform the most humble service, and seek the company of those saintly persons who are pleasing to God.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਦੁਖੁ ਲਗੈ ਨ ਕੋਇ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਉਮੈ ਮਲੁ ਖੋਇ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥

ਸੁਨਹੁ ਮੀਤ ਐਸਾ ਪ੍ਰੇਮੁ ਪਿਆਰੁ ॥
ਜੀਅ ਪ੍ਰਾਨ ਘਟ ਘਟ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਭਏ ਸਗਲ ਨਿਧਾਨ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਿਦੈ ਨਿਰਮਲ ਨਾਮ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਸੋਭਾਵੰਤ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਭ ਮਿਟੀ ਹੈ ਚਿੰਤ ॥੨॥

ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਇਹੁ ਭਵਜਲੁ ਤਰੈ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਜਮ ਤੇ ਨਹੀ ਡਰੈ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਗਲ ਉਧਾਰੈ ॥
ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਚਲੈ ਸੰਗਾਰੈ ॥੩॥

ਆਪਹੁ ਕੋਈ ਮਿਲੈ ਨ ਭੂਲੈ ॥
ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਾਧਸੰਗਿ ਘੂਲੈ ॥
ਕਹੁ ਨਾਨਕ ਤੇਰੈ ਕੁਰਬਾਣੁ ॥
ਸੰਤ ਓਟ ਪ੍ਰਭ ਤੇਰਾ ਤਾਣੁ ॥੪॥੩੪॥੮੫॥

aasaa mehlā 5.

parabh kee pareet saḡaa sukh ho-ay.
parabh kee pareet dukh lagai na ko-ay.
parabh kee pareet ha-umai mal kho-ay.
parabh kee pareet sad nirmal ho-ay. ||1||

sunhu meet aisa paraym pi-aar.
jee-a paraan ghat ghat aaDhaar. ||1||
rahaa-o.

parabh kee pareet bha-ay sagal niDhaan.
parabh kee pareet ridai nirmal naam.
parabh kee pareet sad sobhaavant.
parabh kee pareet sabh mitee hai chint. ||2||

parabh kee pareet ih bhavjal tarai.
parabh kee pareet jam tay nahee darai.
parabh kee pareet sagal uDhaarai.
parabh kee pareet chalai sangaaray. ||3||

aaphu ko-ee milai na bhoelai.
jis kirpaal tis saaDhsang ghoolai.
kaho naanak tayrai kurbaan.
sant ot parabh tayraa taan. ||4||34||85||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to meet God, we should perform the most humble service, and seek the company of the saintly persons who are pleasing

to Him. In this *shabad*, Guru Ji describes what kind of blessings we receive when we are imbued with a true love of God.

He says: “(O’ my friend), in the love of God there is always peace. In God’s love, no agony touches us. God’s love washes away the dirt of ego. Through God’s love one always remains (a person of) immaculate character.”(1)

Therefore, he says: “Listen O’ dear friend, such is the love and affection (for God) that it becomes the support of life and the breath of every creature.”(1-pause)

Describing the blessings one receives when one is truly in love with God, Guru Ji says: “The one in whose heart abides the love of God, (deem that one has obtained) all the treasures (of the world. When one is imbued with) God’s love the immaculate Name is enshrined in one’s heart. The love of God brings eternal glory. Through God’s love all one’s anxiety gets erased.”(2)

Listing some more blessings obtained by a person who is in love with God, Guru Ji says: “When one is imbued with God’s love one crosses this terrible (worldly) ocean. When in love with God, one is not afraid of the demon of death. When one is imbued with God’s love, (one not only saves oneself from evil ways, but also) saves all (those who come in contact with that person). The love of God (is such a wealth that it) accompanies (us even after death).”(3)

However, Guru Ji cautions: “(O’ my friends), by oneself no one meets (and loves) or forgets God. The person on whom God is merciful is united with the company of saintly persons. Nanak says, O’ God I am a sacrifice to You. O’ God, You alone are the shelter of the saints, and they depend only on the strength of Your (support).”(4-34-85)

The message of the *shabad* is that if we want to enjoy peace and pleasure then we should imbue ourselves with true love for God. For enshrining such a love, we should seek the company of saintly persons.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਭੁਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ ॥
ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾਜੀ ਮਾਇਆ ॥

ਪੰਨਾ ੩੯੨

ਸੰਚਤ ਸੰਚਤ ਬੈਲੀ ਕੀਨੀ ॥
ਪ੍ਰਭਿ ਉਸ ਤੇ ਡਾਰਿ ਅਵਰ ਕਉ ਦੀਨੀ ॥੧॥

ਕਾਚ ਗਗਰੀਆ ਅੰਭ ਮਝਰੀਆ ॥
ਗਰਬਿ ਗਰਬਿ ਉਆਹੁ ਮਹਿ ਪਰੀਆ ॥੧॥ ਰਹਾਉ ॥

ਨਿਰਭਉ ਹੋਇਓ ਭਇਆ ਨਿਹੰਗਾ ॥
ਚੀਤਿ ਨ ਆਇਓ ਕਰਤਾ ਸੰਗਾ ॥
ਲਸਕਰ ਜੋੜੇ ਕੀਆ ਸੰਬਾਹਾ ॥
ਨਿਕਸਿਆ ਫੂਕ ਤ ਹੋਇ ਗਇਓ ਸੁਆਹਾ ॥੨॥

aasaa mehlāa 5.

bhōopat̃ ho-ay kai raaj kamaa-i-aa.
kar kar anrath vihaajee maa-i-aa.

SGGS P-392

sanchat̃ sanchat̃ thailee keen^hee.
parabh̃ us t̃ay daar avar ka-o deen^hee. ||1||

kaach gagree-aa ambh̃ majhree-aa.
garab garab u-aahoo meh paree-aa. ||1||
rahaa-o.

nirbh̃a-o ho-i-o bh̃a-i-aa nihangaa.
cheet̃ na aa-i-o kart̃aa sangaa.
laskar jor̃hay kee-aa sambaa^haa.
niksi-aa fook t̃a ho-ay ga-i-o su-aahaa. ||2||

ਉਚੇ ਮੰਦਰ ਮਹਲ ਅਰੁ ਰਾਨੀ ॥
 ਹਸਤਿ ਘੋੜੇ ਜੋੜੇ ਮਨਿ ਭਾਨੀ ॥
 ਵਡ ਪਰਵਾਰੁ ਪੂਤ ਅਰੁ ਧੀਆ ॥
 ਮੋਹਿ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੂਆ ॥੩॥

oochay mandar mahal ar raanee.
 hasat ghorhay jorhay man bhaanee.
 vad parvaar poot ar Dhee-aa.
 mohi pachay pach anDhaa moo-aa. ||3||

ਜਿਨਹਿ ਉਪਾਹਾ ਤਿਨਹਿ ਬਿਨਾਹਾ ॥
 ਰੰਗ ਰਸਾ ਜੈਸੇ ਸੁਪਨਾਹਾ ॥
 ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ ॥
 ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲੁ ॥੪॥੩੫॥੮੬॥

jineh upaahaa tineh binaahaa.
 rang rasaa jaisay supnaahaa.
 so-ee muktaa tis raaj maal.
 naanak daas jis khasam da-i-aal. ||4||35||86||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy all kinds of peace and pleasures, we should imbue ourselves with true love for God. For enshrining such a love, we should seek the company of saintly persons. In fact, this has been Guru Ji's message in most of the previous *shabads*. Naturally, a question arises in the minds of many: what about those pleasures and joys which one experiences when one has amassed vast wealth, or becoming a ruler of a large country wields immense political power? In this *shabad*, Guru Ji is warning us against forsaking God, and instead spending our time in amassing such wealth or power by fair means or foul.

He says: “(What are the consequences) if, on the way to becoming a king, a person has wielded authority, and by committing oppressions has amassed wealth? In this way by amassing one might have bagged (lot of wealth, but remember that upon death or even sooner), taking it away from that one, God might give it to some one else.”(1)

Next using a beautiful example Guru Ji reminds us about the frailty of our body. He says: “(O’ my friends, a man’s body) is like an erodible and brittle pitcher (of clay) in the midst of water, which after bouncing again and again sinks in that (water itself).”(1-pause)

Commenting on the life of those who, being intoxicated with their wealth and power, become fearless and never remember God, Guru Ji says: “(In the intoxication of power, a person may) become fearless and may not care for anyone. Even the Creator who is always with us may not enter his or her mind. One may assemble (huge) armies, but when one breathes one’s last everything that person has becomes useless like dust.”(2)

Guru Ji adds: “(O’ my friends, one might) acquire lofty mansions, palaces, and (beautiful) queens. One may have horses and elephants (cars and planes) pleasing to the heart. (One may have a) large family of sons and daughters. (But ultimately) the blind fool dies, consumed by the attachment (of these worldly things).”(3)

In conclusion, Guru Ji says: “(O’ my friends), He who has made the (arrogant) human being, He destroys also. All these worldly pleasures and enjoyments are like a dream (which soon fades away). Nanak says, only that devotee is emancipated and is the possessor of true power and wealth on whom the Master is kind.”(4-35-86)

The message of this *shabad* is that if we want to enjoy the true pleasures, power, wealth and salvation, then we should seek the mercy and pleasure of God (by meditating on His Name).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਇਨ੍ਹ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੀ ਘਨੇਰੀ ॥
ਜਉ ਮਿਲੀਐ ਤਉ ਵਧੈ ਵਧੇਰੀ ॥
ਗਲਿ ਚਮੜੀ ਜਉ ਛੋਡੈ ਨਾਹੀ ॥
ਲਾਗਿ ਛੁਟੋ ਸਤਿਗੁਰ ਕੀ ਪਾਈ ॥੧॥

ਜਗ ਮੋਹਨੀ ਹਮ ਤਿਆਗਿ ਗਵਾਈ ॥
ਨਿਰਗੁਨੁ ਮਿਲਿਓ ਵਜੀ ਵਧਾਈ ॥੧॥ ਰਹਾਉ ॥
ਐਸੀ ਸੁੰਦਰਿ ਮਨ ਕਉ ਮੋਹੈ ॥
ਬਾਟਿ ਘਾਟਿ ਗ੍ਰਿਹਿ ਬਨਿ ਬਨਿ ਜੋਹੈ ॥
ਮਨਿ ਤਨਿ ਲਾਗੈ ਹੋਇ ਕੈ ਮੀਠੀ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਖੋਟੀ ਭੀਠੀ ॥੨॥

ਅਗਰਕ ਉਸ ਕੇ ਵਡੇ ਠਗਾਉ ॥
ਛੋਡਹਿ ਨਾਹੀ ਬਾਪ ਨ ਮਾਉ ॥
ਮੇਲੀ ਅਪਨੇ ਉਨਿ ਲੇ ਬਾਂਧੇ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੈ ਸਗਲੇ ਸਾਧੇ ॥੩॥

ਅਬ ਮੋਰੈ ਮਨਿ ਭਇਆ ਅਨੰਦ ॥
ਭਉ ਚੂਕਾ ਟੂਟੇ ਸਭਿ ਫੰਦ ॥
ਕਹੁ ਨਾਨਕ ਜਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਘਰੁ ਸਗਲਾ ਮੈ ਸੁਖੀ ਬਸਾਇਆ ॥੪॥੩੬॥੮੭॥

aasaa mehlā 5.

inⁿ si-o pareeṭ karee ḡhanayree.
ja-o milee-ai ṭa-o vaDhai vaDhayree.
gal chamrhee ja-o chhodai naahee.
laag chhuto satgur kee paa-ee. ||1||

jag mohnee ham ṭi-aag gavaa-ee.
nirgun mili-o vatee vaDhaa-ee. ||1|| rahaa-o.
aisee suṅdar man ka-o mohai.
baat ḡhaat garihi ban ban johai.
man ṭan laagai ho-ay kai meethee.
gur parsaad mai khotee deethee. ||2||

agrak us kay vaday thagaa-oo.
chhodeh naahee baap na maa-oo.
maylee apnay un lay baaⁿDhay.
gur kirpaa ṭay mai saglay saaDhay. ||3||

ab morai man bhā-i-aa anand.
bhā-o chookaa tootay sabhⁿ fand.
kaho naanak jaa satgur paa-i-aa.
ghar saglaa mai sukhee basaa-i-aa. ||4||36||87||

Asa Mehlā-5

In the previous *shabad*, Guru Ji told us how many people waste their life collecting worldly riches and power. In this *shabad*, he again warns us about the perils of falling in love with this *Maya*. He tells how it not only allures and then entraps ordinary persons, but even those who try to escape it and live in jungles and mountains. Finally, he shows us how to get out of its clutches and enjoy permanent peace of mind.

He says: “(O’ my friends), if we get too much in love with this (*Maya* or worldly attachment), then the more we obtain it the more we get attached to it. Ultimately, clinging to our neck it doesn’t let us go. Then only by falling at the feet (and seeking the shelter) of the true Guru can we get rid of it.”(1)

As far as his own state is concerned, Guru Ji says: “(O’ my friends, through the grace of the Guru) I have renounced and cast away this world enticing entity. I have met that (God who is free from its) three attributes (of vice, virtue, or power), and I am receiving (messages of) congratulations.”(1-pause)

Comparing the allurements for worldly riches and power to a captivating and deceptive young woman, Guru Ji says: “(O’ my friends, this *Maya*) is so beautiful that it captivates the mind (of everyone). It keeps its eye on (all human beings, whether they are) on their way (to some pilgrimage place, residing on holy) seashores, living in their homes (or after renouncing the same are doing penances in) jungles. It enralls everyone’s mind and body by posing as a very sweet (and charming lady). But by Guru’s grace, I have realized that (in reality) it is very deceitful.”(2)

Now commenting on the human impulses, which are the forerunners of *Maya*, Guru Ji says: “(Not only herself, but its agents or the forerunners (the impulses of lust, wrath, greed, infatuation and ego), are also big cheats. They do not spare even one’s father or mother. (Under the influence of these passions, one does not hesitate to harm even one’s own parents. These impulses) have caught hold in their grip all those who have come in contact with them (and have been swayed by these impulses. But) by Guru’s grace I have brought all these (passions) under my control.”(3)

Guru Ji concludes the *shabad* by saying: “Now a sense of bliss has prevailed in my mind. My fear is gone and all my bonds (of *Maya*) have been snapped. In short, Nanak says, since the time I have obtained (the guidance of) the true Guru, I have brought peace in the entire home (of my mind).” (4-36-87)

The message of the *shabad* is that *Maya* along with its accomplices (of lust, anger, greed, attachment, and ego) can be very alluring, and hard to resist. It is so deceptive that under its influence, a person does not hesitate even to harm his own near and dear ones. Therefore, we need to get rid of this malady as soon as possible, and for that the only way is to follow the advice of our saint Guru (Granth Sahib Ji).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ ॥
ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ ॥
ਏਕੁ ਨਾਮੁ ਸੰਤਨ ਆਧਾਰੁ ॥
ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ ॥੧॥

ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ ॥
ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮ ॥
ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ੍ਰਾਮ ॥
ਮਿਤ੍ਰੁ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ ॥
ਪ੍ਰਭ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ ॥੨॥

ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਾਰਾ ॥
ਦੁਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ ॥
ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ ॥
ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ ॥੩॥
ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ ॥
ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ ॥
ਕਰ ਜੋਤਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ ॥
ਮੋਹਿ ਸੰਤਹ ਟਲਹ ਦੀਜੈ ਗੁਣਤਾਸਿ ॥੪॥੩੭॥੮੮॥

aasaa mehlaa 5.

aath̥ pahar nikat kar jaanai.
parabh̥ kaa kee-aa meethaa maanai.
ayk naam santan aaDhaar.
ho-ay rahay sabh̥ kee pag chhaar. ||1||

sant̥ rahat̥ sunhu mayray bhaa-ee.
u-aa kee mahimaa kathan na jaa-ee. ||1||
rahaa-o.

var̥tan̥ jaa kai kayval naam.
anad̥ roop keertan̥ bisraam.
mit̥r̥ sat̥r̥ jaa kai ayk samaanai.
parabh̥ apunay bin avar na jaanai. ||2||

kot kot agh̥ katanhaaraa.
dukh̥ door karan jee-a kay daataaraa.
soorbeer bachan kay balee.
ka-ulaa bapuree santee chhalee. ||3||
taa kaa sang baachheh surdayv.
amogh̥ daras safal jaa kee sayv.
kar jorh̥ naanak karay ardaas.
mohi santeh talah deejai guntaas. ||4||37||88||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that *Maya* along with its accomplices (of lust, anger, greed, attachment, and ego) could be very alluring and hard to resist. But it is so deceptive that under its influence one does not hesitate even to harm one’s own near and dear ones.

Therefore, we need to get rid of this malady as soon as possible, and for that the only way is to follow the advice of our saint (Guru). In this *shabad*, Guru Ji tells us what those qualities are in the saint (Guru), by virtue of which he not only keeps himself immune from the allurements of *Maya* (or worldly riches and power), but also saves others who come and seek his shelter.

He begins this *shabad* by describing the life conduct and attitude of a saint. He says: “(O’ my friends, a true saint) deems God near at all times. Whatever God does, he deems that as the best thing. The one Name of God is the only main-stay of the saints. (They always remain humble, as if they) are the dust of the feet of all.”(1)

Now directly addressing us, he says: “Listen to the description of the way of life of saints, O’ my brothers. Their glory cannot be captured.”(1-pause)

Describing the life conduct and mental attitude of the saints, he says: “(O’ my friends), the only sustenance for them is (meditation on God’s) Name. (For them), singing praises of (God, the) embodiment of bliss, is like enjoying rest and peace. For them, friends and foes are all alike. Except their God, they do not recognize (any other god or goddess).”(2)

Now commenting on the merits and power of the saints, Guru Ji says: “(O’ my friends, a saint) can efface millions upon millions of sins (of others). He is the dispeller of sorrows and giver of (spiritual) life to the creatures. The (saints) are valiant and men of their word. (Before them) poor *Maya* (is so helpless, that instead of cheating them), the saints have cheated it (and used it for their noble causes).”(3)

Therefore Guru Ji concludes the *shabad* by saying: “So invaluable is their sight, and fruitful is their service, that even the heavenly angels long for their company. (Therefore), with folded hands Nanak says: “O’, the Treasure of virtues bless me with the humble service of the saint (Guru).”(4-37-88)

The message of this *shabad* is that only those are true saints who remain absorbed in God’s Name at all times. Such true saints possess all kinds of powers, including the power to save us from the allurements of *Maya*. Therefore, we should pray to God to yoke us into the service of a true saint (Guru).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਗਲ ਸੁਖ ਜਪਿ ਏਕੈ ਨਾਮ ॥
ਸਗਲ ਧਰਮ ਹਰਿ ਕੇ ਗੁਣ ਗਾਮ ॥
ਮਹਾ ਪਵਿਤ੍ਰੁ ਸਾਧ ਕਾ ਸੰਗੁ ॥

ਪੰਨਾ ੩੯੩

ਜਿਸੁ ਭੇਟਤ ਲਾਗੈ ਪ੍ਰਭ ਰੰਗੁ ॥੧॥

ਗੁਰ ਪ੍ਰਸਾਦਿ ਓਇ ਆਨੰਦ ਪਾਵੈ ॥
ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ
ਕਹਨੁ ਨ ਜਾਵੈ ॥੧॥ ਰਹਾਉ ॥

ਵਰਤ ਨੇਮ ਮਜਨ ਤਿਸੁ ਪੂਜਾ ॥

aasaa mehlāa 5.

sagal sookh jap aykai naam.
sagal Dharam har kay gun gaam.
mahaa pavitar saadh kaa sang.

SGGS P-393

jis bhaytat laagai parabh rang. ||1||

gur pardaad o-ay aanand paavai.
jis simrat man ho-ay pargaasaa taa kee gat mit
kahan na jaavai. ||1|| rahaa-o.

varat naym majan tis poojaa.

ਬੇਦ ਪੁਰਾਨ ਤਿਨਿ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨੀਜਾ ॥
ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲ ਬਾਨੁ ॥
ਸਾਧਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ॥੨॥

bayḍ puraan ṭin simriṭ suneejaa.
mahaa puneet jaa kaa nirmal thaan.
saaDhsangət jaa kai har har naam. ||2||

ਪ੍ਰਗਟਿਓ ਸੋ ਜਨੁ ਸਗਲੇ ਭਵਨ ॥
ਪਤਿਤ ਪੁਨੀਤ ਤਾ ਕੀ ਪਗ ਰੇਨੁ ॥
ਜਾ ਕਉ ਭੋਟਿਓ ਹਰਿ ਹਰਿ ਰਾਇ ॥
ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਥਨੁ ਨ ਜਾਇ ॥੩॥

pargati-o so jan saglay bhavan.
paṭiṭ puneet ṭaa kee pag rayn.
jaa ka-o bhayti-o har har raa-ay.
ṭaa kee gaṭ miṭ kathan na jaa-ay. ||3||

ਆਠ ਪਹਰ ਕਰ ਜੋਤਿ ਧਿਆਵਉ ॥
ਉਨ ਸਾਧਾ ਕਾ ਦਰਸਨੁ ਪਾਵਉ ॥
ਮੋਹਿ ਗਰੀਬ ਕਉ ਲੇਹੁ ਰਲਾਇ ॥
ਨਾਨਕ ਆਇ ਪਏ ਸਰਣਾਇ ॥੪॥੩੮॥੮੯॥

aath pahar kar jorh Dhi-aava-o.
un saaDhaa kaa darsan paava-o.
mohi gareeb ka-o layho ralaa-ay.
naanak aa-ay pa-ay sarṇaa-ay. ||4||38||89||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that only those are true saints who remain absorbed in God's Name at all times. Therefore we should pray to God to yoke us into the service of a true saint (Guru). In this *shabad*, Guru Ji describes how God's Name is the most sacred deed, and is more fruitful than any other kinds of worship, penance, or reading of scriptures, and why he prays for the company of such saintly persons who meditate on God's Name.

He says: "(O' my friend), extremely sanctifying is the company of saint (Guru), upon meeting whom, one's mind is imbued with God's love. Singing praises of God includes (the merit of) doing all faith (rituals). Therefore, for all (kinds of) comforts, meditate on God's Name alone."(1)

Regarding the virtues of Guru's grace, he says: "By Guru's grace, one obtains (spiritual) bliss. (The person), whose mind is illuminated by meditating (upon God, that person's) state cannot be described."(1-pause)

Now describing the merits of the person in whose heart God's Name is enshrined, Guru Ji says: "(By the grace of) the company of saintly persons, the person in whose heart God's Name is enshrined enjoys a state of mind that is pure and extremely immaculate. (That person enjoys blessings of all kinds of) fasts, disciplines, ablutions, and worships. (Deem that person has acquired the merits of) listening to all (holy scriptures such as) *Vedas*, *Puranaas*, and *Simrities*. (2)

As for the glory and honor of the person described above, Guru Ji says: "(Such a person) becomes known in the entire world; the dust of the feet (the humble service of such a person) renders pure even the sinners. In short, the person who has obtained the sight of God the king, that person's state (of mind) and the limit (of merits) cannot be described."(3)

Therefore, even for himself, Guru Ji says: "With folded hands, I pray to God at all times, to bless me also with the sight of such holy saints. Nanak says: O' God, please include poor me in the company of those saints, who have come to Your shelter."(4-38-89)

The message of this *shabad* is that meditating upon and praising God in the company of holy saints (Guru) is more profitable than any other religious rites, penances or

worships. Such a meditation on God's Name renders pure even the worst sinners, and brings them true honor and glory.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਆਠ ਪਹਰ ਉਦਕ ਇਸਨਾਨੀ ॥
ਸਦ ਹੀ ਭੋਗੁ ਲਗਾਇ ਸੁਗਿਆਨੀ ॥
ਬਿਰਥਾ ਕਾਹੂ ਛੋਡੈ ਨਾਹੀ ॥
ਬਹੁਰਿ ਬਹੁਰਿ ਤਿਸੁ ਲਾਗਹ ਪਾਈ ॥੧॥

ਸਾਲਗਿਰਾਮੁ ਹਮਾਰੈ ਸੇਵਾ ॥
ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ॥੧॥ ਰਹਾਉ ॥
ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਐ ਚਹੁ ਕੁੰਟ ॥
ਆਸਨੁ ਜਾ ਕਾ ਸਦਾ ਬੈਰੁੰਠ ॥
ਜਾ ਕਾ ਚਵਰੁ ਸਭ ਊਪਰਿ ਝੂਲੈ ॥
ਤਾ ਕਾ ਧੂਪੁ ਸਦਾ ਪਰਫੁਲੈ ॥੨॥

ਘਟਿ ਘਟਿ ਸੰਪਟੁ ਹੈ ਰੇ ਜਾ ਕਾ ॥
ਅਭਗ ਸਭਾ ਸੰਗਿ ਹੈ ਸਾਧਾ ॥
ਆਰਤੀ ਕੀਰਤਨੁ ਸਦਾ ਅਨੰਦ ॥
ਮਹਿਮਾ ਸੁੰਦਰ ਸਦਾ ਬੋਅੰਤ ॥੩॥

ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਲਹਨਾ ॥
ਸੰਤ ਚਰਨ ਓਹੁ ਆਇਓ ਸਰਨਾ ॥
ਹਾਥਿ ਚੜਿਓ ਹਰਿ ਸਾਲਗਿਰਾਮੁ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੋ ਦਾਨੁ ॥੩॥੩੯॥੯੦॥

aasaa mehlaa 5.

aath pahar udak isnaanee.
sad hee bhog lagaa-ay sugi-aanee.
birthaa kaahoo chhodai naahee.
bahur bahur tis laagah paa-ee. ||1||

saalgiraam hamaarai sayvaa.
poojaa archaa bandan dayvaa. ||1|| rahaa-o.
ghantaa jaa kaa sunee-ai chahu kunt.
aasan jaa kaa sadaa baikunth.
jaa kaa chavar sabh oopar jhoolai.
taa kaa Dhoop sadaa parfulai. ||2||

ghat ghat sampat hai ray jaa kaa.
abhag sabhaa sang hai saaDhaa.
aartee keertan sadaa anand.
mahimaa sundar sadaa bay-ant. ||3||

jisahi paraapat tis hee lahnaa.
sant charan oh aa-i-o sarnaa.
haath charhi-o har saalgiraam.
kaho naanak gur keeno daan. ||4||39||90||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji, this *shabad* appears to be addressed to a devotee of *Vishnu* (a Hindu god), who used to worship before a stone idol called *Saligram*, whom the devotees worship by bathing, offering food, and flowers.

Describing the kind of God he prays to, Guru Ji says: “(O’ Pundit), my *Saligram* (or God) bathes in water all the time. (Sitting inside all creatures), He always keeps sanctifying and tasting all food, and is extremely wise. He never lets anyone go disappointed (from His door. Therefore), again and again I bow to His feet (and remember Him with great love and respect).”(1)

Impressing his message upon that Hindu worshipper, Guru Ji says: “(O’ Pundit), this is the kind of *Saligram* (or God) we serve (worship) in our house. We worship, offer flowers, and bow to that Divine light.”(1-pause)

Now referring to the kind of bells and other symbols of worship in a Hindu temple, Guru Ji describes the attributes of the God he prays to. He says: “(O’ Pundit, my God is such) that the ringing of His bell is heard in all the four corners (of the universe). His seat is always in heaven. (The air from) His fly-brush waves over the heads of all. His incense always keeps spreading fragrance (in the form of flowers).”(2)

Elaborating further and referring to the special box in which the Hindus place their idols, Guru Ji says: “(O’ Pundit, He resides in every heart. Therefore), every heart is His casket. His court of saints remains always in session, where bliss-giving songs in His praise are always being sung. His greatness is beautiful and always limitless.” (3)

Guru Ji concludes the *shabad* by stating how to obtain such a wonderful *Saligram* (or God). He says: “(O’ Pundit), only that person obtains Him who is predestined for it. Such a person first seeks the refuge of the saint (Guru, and then after following his advice and meditating on God’s Name, that person) receives such a *Saligram* (or God). In short, Nanak says, only the one to whom the Guru has given this gift, in that one’s hands comes such a *Saligram* (the true God).”(4-39-90)

The message of this *shabad* is that instead of worshipping stone idols, we should seek the guidance of the Guru and worship the eternal God who is the Master of the universe, and is pervading all hearts.

ਆਸਾ ਮਹਲਾ ੫ ਪੰਚਪਦਾ ॥

aasaa mehlāa 5 panchpāḍāa.

ਜਿਹ ਪੈਡੈ ਲੂਟੀ ਪਨਿਹਾਰੀ ॥
ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੁਰਾਰੀ ॥੧॥

jih paidai lootee panihaaree.
so maarag santan dooraaaree. ||1||

ਸਤਿਗੁਰ ਪੂਰੈ ਸਾਚੁ ਕਹਿਆ ॥
ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੇ ਬੀਬੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ
ਰਹਿਆ ॥੧॥ ਰਹਾਉ ॥

satgur poorai saach kahi-aa.
naam tayray kee muktay beethee jam kaa maarag
door rahi-aa. ||1|| rahaa-o.

ਜਹ ਲਾਲਚ ਜਾਗਾਤੀ ਘਾਟ ॥
ਦੂਰਿ ਰਹੀ ਉਹ ਜਨ ਤੇ ਬਾਟ ॥੨॥

jah laalach jaagaatēe ghaat.
door rahee uh jan tay baat. ||2||

ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ ॥
ਪਾਰਬਰਹਮ ਕੇ ਸੰਗੀ ਸਾਧ ॥੩॥

jah aavtay bahut ghan saath.
paarbarahm kay sangee saadh. ||3||

ਚਿਤ੍ਰ ਗੁਪਤੁ ਸਭ ਲਿਖਤੇ ਲੇਖਾ ॥
ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ ॥੪॥

chitr gupat sabh likh-tay laykhaa.
bhagat janaa ka-o darisat na paykhaa. ||4||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥
ਵਾਜੇ ਤਾ ਕੈ ਅਨਹਦ ਤੁਰਾ ॥੫॥੪੦॥੯੧॥

kaho naanak jis satgur pooraa.
vaajay taa kai anhad tooraa. ||5||40||91||

Asa Mehla-5

In the previous *shabad* (4-38-89), Guru Ji advised us that meditating upon and praising God in the company of holy saint (Guru) is more profitable than any other religious rites, penances or worships. Such a meditation on God’s Name renders pure even the worst sinners, and brings true honor and glory. The question arises: what is so different about the saints, or the saintly persons, and what special benefits or rewards do such persons obtain? In this *shabad*, Guru Ji is comparing the journeys performed by the souls of the saints to those of sinners or ordinary human beings after death.

He says: “The way in which a water carrier (an ordinary bride soul carrying the load of sins) is plundered (and tortured by the demons of death), that manner (of harsh treatment) remains far removed from the souls of the saints.”(1)

Once again stressing the fact of completely different treatment accorded to those who meditate on God’s Name, Guru Ji says: “(O’ God), the true Guru has indeed stated a fact, when he says that (the saints) who meditate on God’s Name, walk on a very wide (easy) path, and their souls (are not subjected to any harsh treatment, as if) the path of demons remain far away from them.”(1-pause)

Guru Ji adds: “The river crossing (the place) where the soul is bothered by greedy Tax collectors (demons of death), that path remains far removed from the (path followed by the souls of the saints).”(2)

Now comparing the life journeys travelled by the souls of the saints to those of ordinary people, Guru Ji says: “Whereas many caravans of (of ordinary human beings) are subjected to great pain and suffering, the saints lead a happy life while enjoying the company of the all pervading God.”(3)

Next Guru Ji refers to the scribes *Chitar and Gupat* (the conscious and unconscious parts of mind). They are believed to continuously record the deeds of all the individuals, and then report to *Dharam Raaiy* (the Judge, who decides our fate after death). He says: “*Chitar and Gupat*, who write the record of the deeds of all ordinary humans (and cause them to be judged by the judge of righteousness), do not look towards the devotees with such a view at all.”(4)

Guru Ji concludes the *shabad* with the observation: “Nanak says, the person who (follows the advice) of the perfect Guru, in that (person’s heart) plays the trumpet of continuous melody (of divine bliss).”(5-40-91)

The message of this *shabad* is that if we want that our soul may not be subjected to any pain or torture after death, then following Guru’s advice, we should meditate on God’s Name in the company of saintly persons.

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦਾ ੧ ॥

ਸਾਧੂ ਸੰਗਿ ਸਿਖਾਇਓ ਨਾਮੁ ॥
ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥
ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨਾ ਹਰਿ ਜਸਹਿ ਅਘਾਨੇ ॥
ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਾਰਿਗਪਾਨੇ ॥੧॥

ਕਰਨ ਕਰਾਵਨ ਸਰਨਿ ਪਰਿਆ ॥
ਗੁਰ ਪਰਸਾਦਿ ਸਹਜ ਘਰੁ ਪਾਇਆ ਮਿਟਿਆ ਅੰਧੇਰਾ ਚੰਦੁ
ਚੜਿਆ ॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੩੯੪

ਲਾਲ ਜਵੇਹਰ ਭਰੇ ਭੰਡਾਰ ॥
ਤੋਟਿ ਨ ਆਵੈ ਜਪਿ ਨਿਰੰਕਾਰ ॥
ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੋਇ ॥
ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ ॥੨॥੪੧॥੯੨॥

aasaa mehlāa 5 dupdāa 1.

saaDhoo sang sikhāa-i-o naam.
sarab manorath pooran kaam.
bujh ga-ee tarisnaa har jaseh aghaanay.
jap jap jeevaa saarigpaanay. ||1||
karan karaavan saran pari-aa.
gur parsaad sahj ghar paa-i-aa miti-aa
anDhayraa chand charchi-aa. ||1|| rahaa-o.

SGGS P-394

laal javayhar bharay bhandaar.
tot na aavai jap nirankaar.
amrit sabad peevai jan ko-ay.
naanak taā kee param gat ho-ay. ||2||41||92||

*Asa Mehla-5**Dupada-1*

In the previous *shabad*, Guru Ji told us that if we want our soul not to be subjected to any pains and tortures after death, then seeking Guru's advice, we should meditate on God's Name in the company of saintly persons. In this *shabad*, he shares with us his blissful experience, when in the company of saints (Guru); he meditated on God's Name.

He say: "(O' my friends), when the company of saint (Guru) taught me (how to meditate on God's) Name, then all my desires were fulfilled and my tasks were accomplished. (Now), all my desire (for worldly things) has been quenched, and being absorbed in singing God's praise, I feel fully satiated. I live meditating on God again and again."(1)

Regarding his present state of mind, Guru Ji shares: "(O' my friends), I have surrendered myself to (God), the cause and doer of all things. Through Guru's grace I have found the stage of poise. (I feel, as if) the darkness (of ignorance) has been removed (from my mind), and the moon (of wisdom) has risen." (1-pause)

Therefore, Guru Ji concludes the *shabad* by saying: "(O' my friend), meditate on the formless (God. By doing so), the storehouses (of your mind) would be filled with gems and jewels (of divine merits). Nanak (says), if any person drinks the nectar of the word (of God's Name), that person obtains the supreme state (of spiritual bliss)."(2-41-92)

The message of the *shabad* is that if we want all our tasks be accomplished, and we enjoy a state of supreme bliss, then seeking the guidance of our Guru we should meditate on God's Name.

ਆਸਾ ਘਰੁ ੭ ਮਹਲਾ ੫ ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ ॥
ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ ॥੧॥

ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ ॥
ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਗੈ ॥੨॥੪੨॥੯੩॥

aasaa ghar 7 mehlaa 5.

har kaa naam ridai nit Dhi-aa-ee.
sangee saathee sagal taraaⁿ-ee. ||1||

gur mayrai sang sadaa hai naalay.
simar simar tis sadaa sam^haalay. ||1||
rahaa-o.

tayraa kee-aa meethaa laagai.
har naam padaarath naanak maaⁿgai.
||2||42||93||

*Asa Ghar-7**Mehla-5*

In the previous *shabad*, Guru Ji advised us that if we want that all our tasks be accomplished, and if we want to enjoy a state of supreme bliss, then seeking the guidance of our Guru we should meditate on God's Name. In this *shabad*, Guru Ji tells us how he always keeps meditating on God's Name from the core of his heart, and how he always feels the presence of his Guru.

He says: “(O’ my friends), every day I meditate on the Name of God in my heart. By doing this (I not only save myself but also) help all my friends and comrades swim across (this worldly ocean).” (1)

Describing how close he always feels to the Guru, he says: “My Guru always keeps company with me. By meditating on (God’s Name) I always keep Him enshrined in my heart.”(1-pause)

Guru Ji concludes the *shabad* by showing us how to accept God’s will, and what to beg from Him. He says: “(O’ God), whatever You do seems sweet to me. Nanak begs for the commodity of (Your) Name only.” (2-42-93)

The message of this *shabad* is that we should always keep meditating on God’s Name, have the confidence that our Guru is always with us, and accept whatever God does as the best thing for us.

Personal note: It is believed that Guru Ji kept uttering the above line, “(O’ God), whatever You do seems sweet to me. Nanak begs for the commodity of (Your) Name only” while he was being roasted alive by being made to sit on a red hot iron grill with fire burning below and hot sand being poured from above. It often makes the author consider the situation of Jesus Christ, when he was put on the cross and he was saying: “O’ my father, why did you abandon me.”-4-14-2012

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਸਾਧੂ ਸੰਗਤਿ ਤਰਿਆ ਸੰਸਾਰੁ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੁ ॥੧॥

saaDhoo sangat̄ tari-aa sansaar.
har kaa naam maneh aaDhaar. ||1||

ਚਰਨ ਕਮਲ ਗੁਰਦੇਵੁ ਪਿਆਰੇ ॥
ਪੂਜਹਿ ਸੰਤ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

charan kamal gurdayv pi-aaray.
poojeh sant̄ har pareet̄ pi-aaray. ||1||
rahaa-o.

ਜਾ ਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਭਾਗੁ ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕਾ ਬਿਰੁ ਸੋਹਾਗੁ ॥੨॥੪੩॥੯੪॥

jaa kai mastak likhi-aa bhaag.
kaho naanak taa kaa thir sohaag.
||2||43||94||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should always keep meditating on God’s Name, and have the confidence that our Guru is always with us. Whatever God does, we should accept it as the best thing for us. In this *shabad*, Guru Ji briefly describes the benefits of the company of the saints.

He says: “(O’ my friend, one who humbly seeks the company of the saint Guru), with the help of that company swims across (the worldly ocean). God’s Name becomes the support of that person’s mind.”(1)

Now giving the reason behind the blessings of the saints’ company, Guru Ji says: “(O’ my friends, the reason for so many blessings of the saints’ company is that) the saints of God keep worshipping with love, the immaculate feet of the Guru God (by performing his most humble service).”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that only those in whose destiny has been so written, their union (with God) becomes eternal.” (2-43-94)

The message of this *shabad* is that if we want to enjoy the eternal bliss of union with God, we should seek the company of the true saint (Guru), who may enshrine the Name of God in our minds.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮੀਠੀ ਆਗਿਆ ਪਿਰ ਕੀ ਲਾਗੀ ॥
ਸਉਕਨਿ ਘਰ ਕੀ ਕੰਤਿ ਤਿਆਗੀ ॥
ਪ੍ਰਿਅ ਸੋਹਾਗਨਿ ਸੀਗਾਰਿ ਕਰੀ ॥
ਮਨ ਮੇਰੇ ਕੀ ਤਪਤਿ ਹਰੀ ॥੧॥
ਭਲੇ ਭਇਓ ਪ੍ਰਿਅ ਕਹਿਆ ਮਾਨਿਆ ॥
ਸੂਖੁ ਸਹਜੁ ਇਸੁ ਘਰ ਕਾ ਜਾਨਿਆ ॥ ਰਹਾਉ ॥

ਹਉ ਬੰਦੀ ਪ੍ਰਿਅ ਖਿਜਮਤਦਾਰ ॥
ਓਹੁ ਅਬਿਨਾਸੀ ਅਗਮ ਅਪਾਰ ॥
ਲੇ ਪਖਾ ਪ੍ਰਿਅ ਝਲਉ ਪਾਏ ॥
ਭਾਗਿ ਗਏ ਪੰਚ ਦੂਤ ਲਾਵੇ ॥੨॥

ਨਾ ਮੈ ਕੁਲੁ ਨਾ ਸੋਭਾਵੰਤ ॥
ਕਿਆ ਜਾਨਾ ਕਿਉ ਭਾਨੀ ਕੰਤ ॥
ਮੋਹਿ ਅਨਾਥ ਗਰੀਬ ਨਿਮਾਨੀ ॥
ਕੰਤ ਪਕਰਿ ਹਮ ਕੀਨੀ ਰਾਨੀ ॥੩॥

ਜਬ ਮੁਖਿ ਪ੍ਰੀਤਮੁ ਸਾਜਨੁ ਲਾਗਾ ॥
ਸੂਖੁ ਸਹਜੁ ਮੇਰਾ ਧਨੁ ਸੋਹਾਗਾ ॥
ਕਹੁ ਨਾਨਕ ਮੋਰੀ ਪੂਰਨ ਆਸਾ ॥
ਸਤਿਗੁਰੁ ਮੇਲੀ ਪ੍ਰਭ ਗੁਣਤਾਸਾ ॥੪॥੧॥੯੫॥

aasaa mehlāa 5.

meeth^hee aagi-aa pir kee laagee.
sa-ukan ghar kee kant^t tⁱ-aagee.
pari-a sohaagan seegaar karee.
man mayray kee ṭapat^t haree. ||1||
bhalo bha-i-o pari-a kahi-aa maani-aa.
sook^h sahj is ghar kaa jaani-aa. rahaa-o.

ha-o bandee pari-a khijmat^daar.
oh abhinaasee agam apaar.
lay pak^haa pari-a jhala-o paa-ay.
bhaag ga-ay panch ḍoot^t laavay. ||2||

naa mai kul naa sob^haa^vant^t.
ki-aa jaanaa ki-o bhaanee kant^t.
mohi anaath gareeb nimaanee.
kant^t pakar ham keenee raanee. ||3||

jab muk^h pareetam saajan laagaa.
sook^h sahj mayraa Dhan sohaagaa.
kaho naanak moree pooran aasaa.
satgur maylee parabh^h gun^ttaasaa. ||4||1||95||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the eternal bliss of union with God, we should seek the company of the true saint (Guru) who may enshrine the Name of God in our minds. In this *shabad*, he uses the metaphor of an ordinary simple young bride who has apparently no merits but is still preferred over her rival by the groom. Therefore, she is given an exalted place of honor in his household. Guru Ji compares himself to that simple bride, God to that groom, and *Maya* (or worldly attachment) to his rival.

As if narrating the story of how and why the groom (God) accepted Guru Ji as his most loving wife, and deserted the rival *Maya*, he says: “(O’ my friend, since the time), the command of my Master started seeming sweet (to me), the groom (God) has discarded my rival (*Maya*) in the house. He then decorated me (with spiritual merits), and made me His united bride. In this way, He dispelled the fire of my heart’s (desire).”(1)

Feeling good about his own action, Guru Ji says: “It was a good thing that I obeyed the command of my beloved spouse as sweet and good. Now I have understood the peace and poise of this house.”(1-pause)

Guru Ji now shows his extreme humility and says: “(O’ friend) I have now become the slave and servant of my beloved God, who is eternal, unfathomable and unlimited. (Now I serve Him with such great love and devotion) that taking a fan in my hand and sitting near His feet, I wave over Him. (As a result) the five demons (impulses of lust, anger, greed, attachment, and ego) have fled away (from within me).”(2)

Becoming even more humble, Guru Ji says: “Neither did I belong to any high family, nor did I possess any glorifying merits. Yet I don’t know on what account God liked me (so, that) holding (me) the poor, orphan, and humble girl by the arm, He made me (His coveted) queen.”(3)

Finally, Guru Ji shares the blessings experienced by him after union with God. He says: “Since the time I have met my beloved Spouse, my destiny has awakened and I am enjoying peace and poise. (In short), Nanak says that my desire has been fulfilled, because the true Guru has united me with (my God), the treasure of all virtues.” (4-1-95)

The message of this *shabad* is that if we follow the advice of the true Guru rather than our own ego, and serve God by meditating on His Name with love, devotion, and humility, then He would accept us in His union and we would enjoy a true state of peace, bliss, and happiness.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੂਰਿ ॥
ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ ॥
ਸਦਾ ਭੁਖੀ ਪਿਰੁ ਜਾਨੈ ਦੂਰਿ ॥੧॥

ਐਸੀ ਇਸਤ੍ਰੀ ਇਕ ਰਾਮਿ ਉਪਾਈ ॥
ਉਨਿ ਸਭੁ ਜਗੁ ਖਾਇਆ ਹਮ ਗੁਰਿ ਰਾਖੇ ਮੇਰੇ ਭਾਈ ॥
ਰਹਾਉ ॥

ਪਾਇ ਠਗਉਲੀ ਸਭੁ ਜਗੁ ਜੋਹਿਆ ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਮੋਹਿਆ ॥
ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਸੋਹਿਆ ॥੨॥

ਵਰਤ ਨੇਮ ਕਰਿ ਬਾਕੇ ਪੁਨਹਚਰਨਾ ॥
ਤਟ ਤੀਰਥ ਭਵੇ ਸਭ ਧਰਨਾ ॥
ਸੇ ਉਬਰੇ ਜਿ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ ॥੩॥
ਮਾਇਆ ਮੋਹਿ ਸਭੋ ਜਗੁ ਬਾਧਾ ॥
ਹਉਸੈ ਪਚੈ ਮਨਮੁਖ ਮੂਰਾਖਾ ॥
ਗੁਰ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਹਮ ਰਾਖਾ ॥੪॥੨॥੯੬॥

aasaa mehlā 5.

maathai tarikutee darisat karoor.
bolai ka-urhāa jihbaa kee foorh.
sadaa bhookhee pir jaanai door. ||1||

aisee istaree ik raam upaa-ee.
un sabh jag khaa-i-aa ham gur raakhay
mayray bhaa-ee. rahaa-o.

paa-ay thag-ulee sabh jag johi-aa.
barahmaa bisan mahaaday-o mohi-aa.
gurmukh naam lagay say sohi-aa. ||2||

varaṭ nāym kar thaakay punharchanaa.
tat tirath bhavay sabh Dharnaa.
say ubray je satgur kee sarnaa. ||3||
maa-i-aa mohi sabho jag baadhāa.
ha-umai pachai manmukh mooraakhāa.
gur naanak baah pakar ham raakhāa.
||4||2||96||

Asa Mehla-5

In the first stanza of the previous *shabad*, Guru Ji narrated the story of how and why the groom (God) accepted him as his most loving wife and deserted the rival *Maya*. He stated: “(O’ my friend, since the time) the command of my Master started seeming sweet (to me), the groom (God) has dumped (*Maya*), my rival in the house.

Now in this *shabad*, Guru Ji describes some of the awful traits of this woman he calls *Maya* (the inborn inclination of humans towards worldly riches and power). He explains how it has harmed and destroyed not only ordinary human beings, but also great and exalted Hindu gods like *Brahma*, *Vishnu*, and *Shiva*. Guru Ji also tells who are the only people who have saved themselves from falling into its trap, and how.

(Starting with the stanza before pause), Guru Ji says: “(O’ my friends), God has created a (devilish) woman who has devoured (controlled) the entire world. But O’ my brother, the Guru has saved me (from this woman)!”(1-pause)

Describing the dreadful traits of *Maya*, Guru Ji says: “(O’ my friends), on her forehead is always a frown, and in her looks there is always anger. She always speaks bitterly and keeps boasting in an uncouth manner. (Even after ruining the spiritual life of the entire world, she) always remains hungry (for more destruction, because she) deems the Spouse far.”(1)

Now describing how this evil woman has not only allured human beings, but even great venerable gods and angels, Guru Ji says: “Administering the poisonous potion (of attachment for worldly riches and power) she has enticed the entire world. (To say nothing of ordinary humans), she has even bewitched (principal Hindu gods) like *Brahma*, *Vishnu*, and *Mahadev*. Only those who, by seeking Guru’s shelter, remain attuned to God’s Name (escape her enticements. Therefore) they look beautiful (in God’s eyes).”(2)

Regarding the effectiveness of measures adopted by some persons (such as fasting, and bathing at holy places etc.) to save themselves from the influence of *Maya*, Guru Ji says: “(O’ my friends, countless) persons have exhausted themselves observing fasts, adhering to their vows and doing atonements for their sins. They have wandered around all the banks of sacred streams of the entire earth (but still they have not been able to save themselves from the clutches of *Maya*). Only those were saved who sought the refuge of the true Guru.” (3)

In closing, Guru Ji finally says: “(O’ my friends), the entire world is bound in the attachment of *Maya*. The apostate human fool, following his or her own mind, is consumed by ego. But Nanak says, holding me by my arm, the Guru has saved me (from this evil).”(4-2-96)

The message of this *shabad* is that *Maya* (the desire for worldly riches and power) is a very dangerous and deceiving thing. To say nothing of ordinary humans, even gods have been manipulated by it. One cannot save oneself from its clutches by any religious rites and rituals. The one and only way to save us from this evil is to seek the Guru’s protection and follow his advice.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਸਰਬ ਦੂਖ ਜਬ ਬਿਸਰਹਿ ਸੁਆਮੀ ॥
ਈਹਾ ਉਹਾ ਕਾਮਿ ਨ ਪ੍ਰਾਨੀ ॥੧॥

sarab dookh jab bisrahi su-aamee.
eehaa oohaa kaam na paraanee. ||1||

ਸੰਤ ਤ੍ਰਿਪਤਾਸੇ ਹਰਿ ਹਰਿ ਧ੍ਰਾਇ ॥

sant triptaasay har har Dhayaa-ay.

ਪੰਨਾ ੩੯੫

SGGS P-395

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੈ ਨਾਇ ਲਾਏ ਸਰਬ ਸੂਖ ਪ੍ਰਭ ਤੁਮਰੀ
ਰਜਾਇ ॥ ਰਹਾਉ ॥

kar kirpaa apunai naa-ay laa-ay sarab sookh
parabh tumree rajaa-ay. rahaa-o.

ਸੰਗਿ ਹੋਵਤ ਕਉ ਜਾਨਤ ਦੂਰਿ ॥ ਸੋ ਜਨੁ ਮਰਤਾ ਨਿਤ
ਨਿਤ ਭੂਰਿ ॥੨॥

sang hovat ka-o jaanat door. so jan martaa nit
nit jhoor. ||2||

ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ਤਿਸੁ ਚਿਤਵਤ ਨਾਹਿ ॥
ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਦਿਨੁ ਰੈਨਿ ਜਾਹਿ ॥੩॥

jin sabh kichh dee-aa tis chitvat naahi.
mahaa bikhia-aa meh din rain jaahi. ||3||

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਏਕ ॥
ਗਤਿ ਪਾਈਐ ਗੁਰ ਪੂਰੇ ਟੇਕ ॥੪॥੩॥੯੭॥

kaho naanak parabh simrahu ayk.
gat paa-ee-ai gur pooray tayk. ||4||3||97||

Asa Mehla-5

In the previous *shabad*, Guru Ji told us that *Maya* (the desire for worldly riches and power) is a very dangerous and deceiving thing. To say nothing of ordinary humans, even gods have been duped by it. We cannot save us from its clutches by any of the religious rites or rituals. The one and only way to save us from this evil is to seek the Guru's protection and follow his advice. In this *shabad*, Guru Ji clearly describes what the advantages are of following Guru's advice and remembering God, and what happens when we forget Him.

He says: "O' Master, when You go out of one's mind, one is surrounded by miseries. Such a mortal remains of no use (to anyone), neither here (in this world), nor there (in the next)."(1)

Describing the kinds of blessings, which the devotees enjoy, who remember God, Guru Ji says: "The saints (who remember God) become satiated by meditating on God. (O' God), showing mercy, You have yoked them to (meditating on) Your Name. By living according to Your Will they enjoy all comforts." (1-pause)

Commenting on the conduct and fate of an ordinary egoistic human being, who doesn't realize that God is always near, Guru Ji says: "(God is always) abiding with us, but the one who deems Him far away, agonizing (over worldly desires), dies (a spiritual death) every day."(2)

Guru Ji adds: "(Such an egocentric) does not remember (that God) who has given everything, and all that person's days and nights pass away (in worries about) the deadliest poison (of worldly riches and power)."(3)

Therefore, Guru Ji says: "(O' my friends), Nanak says, meditate on that one God alone (and remember that) by depending on the support of the perfect Guru, we obtain salvation (from worldly problems)."(4-3-97)

The message of this *shabad* is that we should take the shelter of the perfect Guru (Granth Sahib Ji), meditate on God's Name, and never let our mind forsake Him. By doing so we would become free from worldly problems, and enjoy a true state of peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਸਭੁ ਹਰਿਆ ॥
ਕਲਮਲ ਦੇਖ ਸਗਲ ਪਰਹਰਿਆ ॥੧॥

naam japat man tan sabh hari-aa.
kalmal dokh sagal parhari-aa. ||1||

ਸੋਈ ਦਿਵਸੁ ਭਲਾ ਮੇਰੇ ਭਾਈ ॥

so-ee divas bhala mayray bhaa-ee.

ਹਰਿ ਗੁਨ ਗਾਇ ਪਰਮ ਗਤਿ ਪਾਈ ॥ ਰਹਾਉ ॥

har gun gaa-ay param gat̃ paa-ee. rahaa-o.

ਸਾਧ ਜਨਾ ਕੇ ਪੂਜੇ ਧੈਰ ॥
ਮਿਟੇ ਉਪਦ੍ਰਹ ਮਨ ਤੇ ਬੈਰ ॥੨॥

saaDh̃ janaa kay poojay pair.
mitay updrah man t̃ay bair. ||2||

ਗੁਰ ਪੂਰੇ ਮਿਲਿ ਝਗਰੁ ਚੁਕਾਇਆ ॥
ਪੰਚ ਦੂਤ ਸਭਿ ਵਸਗਤਿ ਆਇਆ ॥੩॥

gur pooray mil jhagar chukaa-i-aa.
panch doot̃ sabh̃ vasgat̃ aa-i-aa. ||3||

ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਕਾ ਨਾਮੁ ॥
ਨਾਨਕ ਤਿਸੁ ਉਪਰਿ ਕੁਰਬਾਨੁ ॥੪॥੪॥੯੮॥

jis man vasi-aa har kaa naam.
naanak tis̃ oopar kurbaan. ||4||4||98||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should take the shelter of the perfect Guru, meditate on God's Name, and never let our mind forsake Him. By doing so we would become free from worldly problems, and enjoy a true state of peace and bliss. In this *shabad*, he tells us what kinds of blessings those persons have received, who by following Guru's advice have meditated on God's Name.

He says: "(O' my friends, just as by irrigating with water plants become green and begin blooming, similarly) by meditating on (God's) Name, one's mind blossoms in joy, and all one's sins and evils are eradicated."(1)

Therefore Guru Ji says: "O' my brother, blessed is that day when, by singing God's praise, one attains to the sublime state (of bliss)."(1-pause)

Describing one attains a high spiritual state, Guru Ji says: "(When one) worships at the feet of the saint (Guru, one acquires true humility) and all one's conflicts and enmities are removed from the mind."(2)

Clarifying further, Guru Ji says: "Meeting the perfect Guru (one) ends all strife, (because now) all the five demons (or the impulses of lust, anger, greed, infatuation and ego) come under that person's control."(3)

Therefore, Guru Ji says: "In whose heart is enshrined God's Name, Nanak is a sacrifice to that person." (4-3-98)

The message of this *shabad* is that we should serve the Guru by following his guidance and meditating on God's Name. By doing so, we would gain control over all our passions of lust, anger, greed, attachment, and ego. All our conflicts and enmities would come to an end, and we would attain the sublime state of true peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਗਾਵਿ ਲੇਹਿ ਤੂ ਗਾਵਨਹਾਰੇ ॥
ਜੀਅ ਪਿੰਡ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ॥
ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ॥
ਅਵਰ ਕਾਹੂ ਪਹਿ ਬਹੁਤਿ ਨ ਜਾਵਹਿ ॥੧॥

gaav layhi too gaavanhaaray.
jee-a pind kay paraan aDhaaray.
jaa kee sayvaa sarab suk̃h̃ paavahi.
avar kaahoo peh bahurh̃ na jaaveh. ||1||

ਸਦਾ ਅਨੰਦ ਅਨੰਦੀ ਸਾਹਿਬੁ ਗੁਨ ਨਿਧਾਨ ਨਿਤ ਨਿਤ
ਜਾਪੀਐ ॥

ਬਲਿਹਾਰੀ ਤਿਸੁ ਸੰਤ ਪਿਆਰੇ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਮਨਿ
ਵਾਸੀਐ ॥ ਰਹਾਉ ॥

ਜਾ ਕਾ ਦਾਨੁ ਨਿਖੂਟੈ ਨਾਹੀ ॥

ਭਲੀ ਭਾਤਿ ਸਭ ਸਹਜਿ ਸਮਾਹੀ ॥

ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ॥

ਮਨਿ ਵਾਸਾਈਐ ਸਾਚਾ ਸੋਈ ॥੨॥

sadā anand anandee saahib gun niDhaan nit nit
jaapee-ai.

balihaaree tis sant pi-aaray jis parsaad parabh
man vaasee-ai. rahaa-o.

jaa kaa daan nikhootai naahee.

bhalee bhaat sabh sahj samaahee.

jaa kee bakhās na maytai ko-ee.

man vaasaa-ee-ai saachaa so-ee. ||2||

ਸਗਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹ ਜਾ ਕੈ ਪੂਰਨ ॥

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਨ ਝੂਰਨ ॥

ਓਟਿ ਗਰੀ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ ॥

ਸਾਸਿ ਸਾਸਿ ਸੋ ਗੁਨ ਨਿਧਿ ਗਾਈਐ ॥੩॥

sagal samagree garih jaa kai pooran.

parabh kay sayvak dookh na jhooran.

ot gahee nirbha-o pad paa-ee-ai.

saas saas so gun niDh gaa-ee-ai. ||3||

ਦੂਰਿ ਨ ਹੋਈ ਕਤਹੂ ਜਾਈਐ ॥

ਨਦਾਰਿ ਕਰੇ ਤਾ ਹਰਿ ਹਰਿ ਪਾਈਐ ॥

ਅਰਦਾਸਿ ਕਰੀ ਪੂਰੇ ਗੁਰ ਪਾਸਿ ॥

ਨਾਨਕੁ ਮੰਗੈ ਹਰਿ ਧਨੁ ਰਾਸਿ ॥੪॥੫॥੯੯॥

dour na ho-ee kathoo jaa-ee-ai.

nadar karay taa har har paa-ee-ai.

ardās karee pooray gur paas.

naanak mangai har Dhan raas. ||4||5||99||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that following Guru's guidance, we should meditate on God's Name. By doing so we would gain control over all our passions of lust, anger, greed, attachment, and ego. Then all our conflicts and enmities would come to an end, and we would attain the sublime state of true peace and bliss. In this *shabad*, Guru Ji lists many more benefits of meditating on God's Name, and tells us for how long and with what intensity we need to keep meditating on God's Name and singing His praises.

He says: "(O' my friend), keep singing God's praises as long as you can sing. He is the support of your life and breath. In His service you obtain all comforts, and you don't need to go to anyone else (for help)." (1)

Continuing his advice and listing some of the unique merits of God, Guru Ji says: "(O' my friends), we should daily sing praises of that Master who Himself always remains in bliss, is the Giver of bliss to others, and is the treasure of all virtues. We should be a sacrifice to that dear saint (Guru), by whose grace God is enshrined in the mind." (1-pause)

Commenting further on the virtues of that beneficent Master, Guru Ji advises: "(We should remember that God) whose bounty never falls short. (Upon obtaining the gift of His Name), all fully merge in a state of peace and poise. We should enshrine that eternal (God) in our mind whose gift no one can stop or remove." (2)

Guru Ji advises: "The servants of (that) God in whose (house) everything is fully (available) never repent. By grasping Guru's support we obtain a state of fearlessness. With every breath, we should sing praises of that Ocean of virtues." (3)

Finally, Guru Ji says: "No matter where we go, He is never removed from us. Only when He shows Mercy do we obtain God's Name. Therefore, I make this prayer before the perfect Guru (and say, O' Guru), Nanak begs for the wealth and commodity of God's (Name from you)." (4-5-99)

The message of this *shabad* is that we should pray before our Guru to inspire us to meditate on God's Name and always sing His praise, so that in His mercy God may accept us also in His service. Then we would have no need to serve or fear anyone else, and would enjoy permanent state of peace and bliss.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਕਾ ਦੂਖ ॥
ਮਨ ਸਗਲ ਕਉ ਹੋਆ ਸੁਖੁ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦੀਨੋ ਨਾਉ ॥
ਬਲਿ ਬਲਿ ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਜਾਉ ॥੧॥

ਗੁਰ ਪੂਰਾ ਪਾਇਓ ਮੇਰੇ ਭਾਈ ॥
ਰੋਗ ਸੋਗ ਸਭ ਦੂਖ ਬਿਨਾਸੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ॥ ਰਹਾਉ ॥
॥

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥
ਮਨ ਚਿੰਤਤ ਸਗਲੇ ਫਲ ਪਾਏ ॥
ਅਗਨਿ ਬੁਝੀ ਸਭ ਹੋਈ ਸਾਂਤਿ ॥
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਕੀਨੀ ਦਾਤਿ ॥੨॥

ਨਿਥਾਵੇ ਕਉ ਗੁਰਿ ਦੀਨੋ ਥਾਨੁ ॥
ਨਿਮਾਨੇ ਕਉ ਗੁਰਿ ਕੀਨੋ ਮਾਨੁ ॥
ਬੰਧਨ ਕਾਟਿ ਸੇਵਕ ਕਰਿ ਰਾਖੇ ॥
ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਰਸਨਾ ਚਾਖੇ ॥੩॥

ਵਡੈ ਭਾਗਿ ਪੂਜ ਗੁਰ ਚਰਨਾ ॥
ਸਗਲ ਤਿਆਗਿ ਪਾਈ ਪ੍ਰਭ ਸਰਨਾ ॥

ਪੰਨਾ ੩੯੬

ਗੁਰੁ ਨਾਨਕ ਜਾ ਕਉ ਭਇਆ ਦਇਆਲਾ ॥
ਸੋ ਜਨੁ ਹੋਆ ਸਦਾ ਨਿਹਾਲਾ ॥੪॥੬॥੧੦੦॥

aasaa mehlāa 5.

parathmay miti-aa ṭan kaa dōokh.
man sagal ka-o ho-aa sookh.
kar kirpaa gur dēeno naa-o.
bal bal ṭis satgur ka-o jaa-o. ||1||

gur pooraa paa-i-o mayray bhāa-ee.
rog sog sabh dōokh binaasay satgur kee
sarṇāa-ee. rahaa-o.

gur kay charan hirdai vasa-ay.
man chintat saglay fal paa-ay.
agan bujhee sabh ho-ee saat.
kar kirpaa gur keenee daat. ||2||

nithaavay ka-o gur dēeno thaan.
nimaanay ka-o gur keeno maan.
banḍhan kaat sayvak kar raakhay.
amrit baanee rasnaa chaakhay. ||3||

vadai bhāag pooj gur charnaa.
sagal ti-aag paa-ee parabh sarna.

SGGS P-396

gur naanak jaa ka-o bhā-i-aa da-i-aalaa.
so jan ho-aa sadaa nihaalaa. ||4||6||100||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, by saying, "I make this prayer before the perfect Guru (and say, O' Guru), Nanak begs for the wealth and commodity of God's (Name from you)." In this *shabad*, Guru Ji narrates what was the result of this prayer, and what is his advice for others on the basis of this experience.

He says: "(O' my friends, when I prayed to the Guru to bless me with the gift of God's Name), first went away all the ailment of my body, and my entire mind experienced a state of peace. Showing mercy, the Guru bestowed upon me (the gift of) God's Name. Therefore, again and again I am a sacrifice to that Guru."(1)

Guru Ji happily proclaims: "O' my brothers, I have obtained the perfect Guru. In the shelter of the true Guru all my ailments, sorrows, and distresses have been destroyed." (1-pause)

Continuing his story, Guru Ji says: “(Since the time) I have enshrined the Guru’s immaculate feet (advice) in my heart, I have obtained all the fruits of my heart’s desire. The fire (of my worldly desires) has been quenched. There is peace everywhere. Showing his mercy, the Guru has blessed me with this gift.”(2)

But instead of claiming that these gifts and mercy was the result of his own effort or merit, Guru Ji shows extreme humility, and says: “(It was not because of my merit or high position, but) the Guru gave shelter to the shelter less, and honored the one without honor. Cutting off the bonds (of worldly attachments), and making me his servant, the Guru has saved me. Now my tongue enjoys the nectar of his sweet word.” (3)

In conclusion, Guru Ji says: “It was my great good fortune that I got the opportunity to worship the Guru’s feet (by listening and following his *Gurbani*). Then forsaking everything else, I found the refuge of God. In short (I say that), the person on whom Guru Nanak has become merciful, that person enjoys eternal bliss.”(4-6-100)

The message of this *shabad* is that if we take the refuge of the perfect Guru and following his advice meditate on God’s Name with full love and devotion, then all our physical, social, and psychological problems come to an end. Then we enjoy peace, contentment, and bliss all around.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੋਜਿ ॥
ਚਿਰੁ ਜੀਵਨੁ ਉਪਜਿਆ ਸੰਜੋਗਿ ॥
ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ ॥
ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤੁ ਬਿਗਾਸੁ ॥੧॥
ਜੰਮਿਆ ਪੂਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ॥
ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ ॥ ਰਹਾਉ ॥

ਦਸੀ ਮਾਸੀ ਹੁਕਮਿ ਬਾਲਕ ਜਨਮੁ ਲੀਆ ॥
ਮਿਟਿਆ ਸੋਗੁ ਮਹਾ ਅਨੰਦੁ ਥੀਆ ॥
ਗੁਰਬਾਣੀ ਸਖੀ ਅਨੰਦੁ ਗਾਵੈ ॥
ਸਾਚੇ ਸਾਹਿਬ ਕੈ ਮਨਿ ਭਾਵੈ ॥੨॥

ਵਧੀ ਵੇਲਿ ਬਹੁ ਪੀੜੀ ਚਾਲੀ ॥
ਧਰਮ ਕਲਾ ਹਰਿ ਬੰਧਿ ਬਹਾਲੀ ॥
ਮਨ ਚਿੰਦਿਆ ਸਤਿਗੁਰੁ ਦਿਵਾਇਆ ॥
ਭਏ ਅਚਿੰਤ ਏਕ ਲਿਵ ਲਾਇਆ ॥੩॥

ਜਿਉ ਬਾਲਕੁ ਪਿਤਾ ਉਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ ॥
ਬੁਲਾਇਆ ਬੋਲੈ ਗੁਰ ਕੈ ਭਾਣਿ ॥
ਗੁਝੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤ ॥
ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ ॥੪॥੨॥੧੦੧॥

aasaa mehlāa 5.

satgur saachai dee-aa bhayj.
chir jeevan upji-aa sanjog.
udrai maahi aa-ay kee-aa nivaas.
maatāa kai man bahuṭ bigaas. ||1||
jammi-aa poot bhagat govind kaa.
pargati-aa sabh meh likhi-aa Dhur kaa.
rahaa-o.

dasee maasee hukam baalak janam lee-aa.
miti-aa sog mahaa anand thee-aa.
gurbaanee sakhēe anand gaavai.
saachay saahib kai man bhaavai. ||2||

vaDhee vayl baho peerhee chaalee.
Dharam kalaa har banDh bahaalee.
man chindi-aa satguroo divaa-i-aa.
bha-ay achint ayk liv laa-i-aa. ||3||

ji-o baalak pitāa oopar karay baho maan.
bulaa-i-aa bolai gur kai bhaan.
gujhee chhannee naahee baat.
gur naanak tuthaa keenee daat. ||4||7||101||

Asa Mehla-5

According to Dr. Bh. Vir Singh Ji, fifth Guru Arjan Dev Ji uttered this *shabad* on the auspicious occasion of the birth of his son Hargovind.

Expressing his thanks to God for this gift, Guru Ji says: “The eternal true Guru has sent (this child to me). By good destiny, this long living child has been born. Since the time (this child) has come to reside in her womb, there has been great bliss in the heart of his mother.”(1)

Next, on the basis of his spiritual knowledge, Guru Ji says: “The writ of destiny has become manifest in all, this son born (to me) will be a devotee of God.”(1-pause)

Describing how happy he and all the Sikh disciples feel on the safe birth of this son, Guru Ji says: “According to God’s Will the son was born in the tenth month. (Now all the anxiety before his delivery) has ended, and happiness has prevailed. (Any Guru following) friend or mate who comes (to visit the mother), she begins singing Guru’s hymns and *Anand* (the song of bliss), which is pleasing to the mind of the true Master.”(2)

Commenting on the significance of this birth, Guru Ji says: “(With the birth of this son), like a creeper my lineage is now going to extend far (beyond me. With this gift) God has established the power of faith (and made lasting arrangements for taking care of the seat of Guru ship. I feel that) the true Guru has delivered to me (the fruit) of my heart’s desire. Now I have become carefree (on this account, and have) attuned myself to the one (God).”(3)

Guru Ji concludes the *shabad* by once again expressing his gratitude to God, and his Guru. He says: “Just as a child takes great pride on his father, and utters what (his father says, similarly) I utter, what pleases the Guru. (So listen O’ brothers), it is no secret thing that, becoming kind, Guru Nanak has bestowed this gift (of a son on me).”(4-7-101)

The message of this *shabad* is that whenever we are blessed with any happy occasion, such as the birth of a child, we should thank the Guru and God for this boon and sing their praises.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਗੁਰ ਪੂਰੇ ਰਾਖਿਆ ਦੇ ਹਾਥ ॥
ਪ੍ਰਗਟ ਭਇਆ ਜਨ ਕਾ ਪਰਤਾਪੁ ॥੧॥

ਗੁਰੁ ਗੁਰੁ ਜਪੀ ਗੁਰੂ ਗੁਰੁ ਧਿਆਈ ॥
ਜੀਅ ਕੀ ਅਰਦਾਸਿ ਗੁਰੂ ਪਹਿ ਪਾਈ ॥ ਰਹਾਉ ॥

ਸਰਨਿ ਪਰੇ ਸਾਚੇ ਗੁਰਦੇਵ ॥
ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਸੇਵ ॥੨॥

ਜੀਉ ਪਿੰਡੁ ਜੋਬਨੁ ਰਾਖੈ ਪ੍ਰਾਨ ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨ ॥੩॥੮॥੧੦੨॥

aasaa mehlaa 5.

gur pooray raakhī-aa ḡay haath.
pargat bhā-i-aa jan kaa parṭāap. ||1||

gur gur japee guroo gur ḡhī-aa-ee.
jee-a kee arḡāas guroo peh paa-ee. rahaa-o.

saran paray saachay gurḡdayv.
pooran ho-ee sayvak sayv. ||2||

jee-o pind joban raakhī paraan.
kaho naanak gur ka-o kurbaan. ||3||8||102||

Asa Mehla-5

In the previous *shabad* Guru Ji expressed his gratitude to his Guru and God, for blessing him with a son (Har Gobind). According to Dr. Gopal Singh Ji, this *shabad* refers to Har Gobind's recovery after being poisoned by his uncle Prithi Chand, who being jealous of the Guru, was always scheming to usurp the throne of Nanak and pass it on to his sons.

Expressing his thanks on this occasion, Guru Ji says: "The perfect Guru has protected (my son) by extending his hand. (As a result) the glory of his servant has become manifest to the world."(1)

Describing what he does and where he goes to get his wishes fulfilled, Guru Ji says: "(O' my friends), I always repeat and meditate on the Guru's Name. It is from the Guru that I get fulfilled the prayer of my heart."(1-pause)

Regarding the fulfillment of his present wish for the safety of his son, Guru Ji tells: "(O' my friends), I sought the refuge of the true Guru God, (so my prayer was accepted), and the service of the servant was accomplished."(2)

On the basis of his personal experience, Guru Ji advises: "(O' my friends), Nanak says he is a sacrifice to the Guru, who keeps safe our life, body, and youth."(3-8-102)

The message of this *shabad* is that if we have full faith in our Guru and God, then even our worst enemies can do no harm to us or to our family. Therefore, we should always keep remembering our Guru and God, who protect our life, body, soul, and youth.

ਆਸਾ ਘਰੁ ੮ ਕਾਫੀ ਮਹਲਾ ੫

aasaa ghar 8 kaafee mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oⁿkaar satgur pargaad.

ਮੈ ਬੰਦਾ ਬੈ ਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੈ ਤੇਰਾ ॥੧॥

mai bandaa bai khareed sach saahib mayraa.
jee-o pind sabh tis daa sabh kichh hai tayraa.
||1||

ਮਾਣੁ ਨਿਮਾਣੇ ਤੂੰ ਧਣੀ ਤੇਰਾ ਭਰਵਾਸਾ ॥
ਬਿਨੁ ਸਾਚੇ ਅਨ ਟੇਕ ਹੈ ਸੋ ਜਾਣਹੁ ਕਾਚਾ ॥੧॥ ਰਹਾਉ ॥

maan nimaanay tooⁿ Dhanee tayraa
bharvaasaa.
bin saachay an tayk hai so jaanhu kaachaa.
||1|| rahaa-o.

ਤੇਰਾ ਹੁਕਮੁ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤੁ ਨ ਪਾਏ ॥
ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਸੀ ਸੋ ਚਲੈ ਰਜਾਏ ॥੨॥

tayraa hukam apaar hai ko-ee ant na paa-ay.
jis gur pooraa bhaytsee so chalai rajaa-ay. ||2||

ਚਤੁਰਾਈ ਸਿਆਣਪਾ ਕਿਤੇ ਕਾਮਿ ਨ ਆਈਐ ॥
ਤੁਠਾ ਸਾਹਿਬੁ ਜੋ ਦੇਵੈ ਸੋਈ ਸੁਖੁ ਪਾਈਐ ॥੩॥

chaturaa-ee si-aanpaa kitai kaam na aa-ee-ai.
tuthaa saahib jo dayvai so-ee sukha paa-ee-ai.
||3||

ਜੇ ਲਖ ਕਰਮ ਕਮਾਈਅਹਿ ਕਿਛੁ ਪਵੈ ਨ ਬੰਧਾ ॥

jay lakh karam kamaa-ee-ahi kichh pavai na
banDhaa.

ਜਨ ਨਾਨਕ ਕੀਤਾ ਨਾਮੁ ਧਰ ਹੋਰੁ ਛੋਡਿਆ ਧੰਧਾ
॥੪॥੧॥੧੦੩॥

jan naanak keetaa naam Dhar hor chhodi-aa
DhanDhaa. ||4||1||103||

*Asa Ghar-8 Kaafi**Mehla-5*

Guru Ji concluded the previous *shabad*, by saying, “(O’ my friends), Nanak says he is a sacrifice to the Guru, who keeps safe our life, body, and youth.” In this *shabad*, Guru Ji shows us how to completely surrender ourselves to God and live according to His command.

He says: “(O’ my friends), my Master is that eternal (God). I am His purchased and bonded slave. All my body and soul belong to Him. (Therefore, addressing God, he says): “(O’ God, whatever I have) is all Yours.”(1)

Expressing his complete faith in God, Guru Ji says: “O’ Master, (You are) the honor of me the honor less one. I depend on Your support. Deem that person as weak (who depends upon) the support of anyone except the eternal (God).”(1-pause)

Describing how limitless is God’s command and who follows it, Guru Ji says: “O’ God, limitless is Your command, and no one knows its end. The one who is blessed with the sight of the perfect Guru lives as per (Your) Will.”(2)

Warning us against following our own cunning or clever intellect instead of submitting to God’s command, Guru Ji says: “(O’ my friends), no cunning, or clever tricks prove of any avail (before God). Whatever the Master bestows on us in His pleasure, in that alone we find (true) comfort.”(3)

Guru Ji concludes by advising us against falling into the traps of rituals. He instead advises us to meditate on the Name of God. He says: “Even if we practice myriad of rituals, no halt is put to our desires. Therefore, I (Nanak) have made God’s Name as my only support and have forsaken all other involvement.”(4-1-103)

The message of this *shabad* is that if we want to end the struggles and desires of our mind, then leaving all other involvements, we should humbly surrender to the will of God and meditate on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਰਬ ਸੁਖਾ ਮੈ ਭਾਲਿਆ ਹਰਿ ਜੇਵਡੁ ਨ ਕੋਈ ॥

ਗੁਰ ਤੁਠੇ ਤੇ ਪਾਈਐ ਸਚੁ ਸਾਹਿਬੁ ਸੋਈ ॥੧॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਕੁਰਬਾਨਾ ॥
ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕੁ ਖਿਨੁ ਚਸਾ ਇਹੁ ਕੀਜੈ ਦਾਨਾ ॥੧॥
ਰਹਾਉ ॥

ਭਾਗਨੁ ਸਚਾ ਸੋਇ ਹੈ ਜਿਸੁ ਹਰਿ ਧਨੁ ਅੰਤਰਿ ॥

ਪੰਨਾ ੩੯੭

ਸੋ ਛੂਟੈ ਮਹਾ ਜਾਲ ਤੇ ਜਿਸੁ ਗੁਰ ਸਬਦੁ ਨਿਰੰਤਰਿ ॥੨॥

aasaa mehlaa 5.

sarab sukhaa mai bhaali-aa har jayvad na
ko-ee.

gur tuthay tay paa-ee-ai sach saahib so-ee.
||1||

baliharee gur aapnay sad sad kurbaanaa.
naam na visra-o ik khin chasaa ih keejai
daanaa. ||1|| rahaa-o.

bhaagath sachaa so-ay hai jis har Dhan antar.

SGGS P-397

so chhootai mahaa jaal tay jis gur sabad
nirantar. ||2||

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕ ਸਤ ਸਰੁ ॥

gur kee mahimaa ki-aa kahaa gur bibayk sat sar.

ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗੁ ਪੂਰਾ ਪਰਮੇਸਰੁ ॥੩॥

oh aad jugaadee jugah jug pooraa parmaysar. ||3||

ਨਾਮੁ ਧਿਆਵਹੁ ਸਦ ਸਦਾ ਹਰਿ ਹਰਿ ਮਨੁ ਰੰਗੇ ॥

naam Dhi-aavahu sad sadaa har har man rangay.

ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਗੁਰੁ ਹੈ ਨਾਨਕ ਕੈ ਸੰਗੇ ॥੪॥੨॥੧੦੪॥

jee-o paraan Dhan guroo hai naanak kai sangay. ||4||2||104||

Asa Mehta-5

In the previous *shabad* (4-6-100), Guru Ji told us that if we take the refuge of the perfect Guru and, following his advice, meditate on God's Name with full love and devotion, then all our physical, social, and psychological problems would be ended and we would enjoy peace, contentment, and bliss all around. In this *shabad*, he brings another very important point to our notice. This point is that all other kinds of worldly comforts and pleasures are so short lived and hollow that these are nothing in comparison to the everlasting bliss, which we enjoy by meditating on God's Name.

He says: "(O' my friends), I have researched all kinds of (worldly pleasures and comforts, but have concluded that) there is no comfort equal (to the joy of experiencing the company of) God. (However), that eternal Master is attained only when the Guru becomes gracious (upon us)."(1)

Even for himself, Guru Ji says: "(O' my friends), I am always a sacrifice to my Guru (and I pray to him and say, O' my Guru), bless me with this boon that even for a moment I may not forsake (His) Name." (1-pause)

Generally, we assume that only that person is rich who has a big bank balance or many possessions. But Guru Ji says: "(O' my friends, that person), alone is truly rich (or fortunate) in whose mind is the wealth of God's (Name). The person within whom the Guru's word constantly remains enshrined is released from the enormous trap (of *Maya*)."(2)

Commenting further on the greatness of the Guru, he says: "(O' my friends, I don't know) how I may describe the glory of the Guru. The Guru is the ocean of truthfulness, and the sense of discrimination between good and evil. (In short), from the very prime and the beginning of all ages, He is the (embodiment of) perfect God."(3)

In conclusion, Guru Ji says: "(O' my friends), with your mind imbued in the love of God, ever and forever keep meditating on His Name. (It is only through the Guru that one is blessed with this Name. Therefore) Nanak (feels that) the Guru is his life, soul, and riches, and always abides in his company."(4-2-104)

The message of the *shabad* is that we should have great love and respect for our Guru. It is only through the Guru that we can obtain the gift of God's Name and the bliss of union with Him. That bliss is more satisfying and longer lasting than any other worldly wealth or comfort.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੋਰੀ ਮਨਿ ਵਸੈ ॥
ਦੂਖੁ ਦਰਦੁ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ ॥੧॥

ਹਉ ਵੰਵਾ ਕੁਰਬਾਣੁ ਸਾਈ ਆਪਣੇ ॥
ਹੋਵੈ ਅਨਦੁ ਘਣਾ ਮਨਿ ਤਨਿ ਜਾਪਣੇ ॥੧॥ ਰਹਾਉ ॥

ਬਿੰਦਕ ਗਾਲਿ ਸੁਣੀ ਸਚੇ ਤਿਸੁ ਧਣੀ ॥
ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇ ਮਾਇ ਨ ਕੀਮ ਗਣੀ ॥੨॥

ਨੈਣੁ ਪਸੰਦੋ ਸੋਇ ਪੇਖਿ ਮੁਸਤਾਕ ਭਈ ॥
ਮੈ ਨਿਰਗੁਣਿ ਮੇਰੀ ਮਾਇ ਆਪਿ ਲੜਿ ਲਾਇ ਲਈ
॥੩॥
ਬੇਦ ਕਤੋਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਰਾ ॥
ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ ॥੪॥੩॥੧੦੫॥

aasaa mehlaa 5.

saa-ee alakh apaar bhoree man vasai.
dookh darad rog maa-ay maidaa habh nasai. ||1||

ha-o vanjaa kurbaan saa-ee aapnay.
hovai anad ghaanaa man tan jaapnay. ||1|| rahaa-o.

bindak gaaleh sunee sachay tis Dhaanee.
sookhee hooⁿ sukh paa-ay maa-ay na keem ganee.
||2||

nain pasando so-ay paykh mustaak bha-ee.
mai nirgun mayree maa-ay aap lakh laa-ay la-ee.
||3||
bayd katayb sansaar habhaa hooⁿ baahraa.
naanak kaa paatisaahu disai jaahraa. ||4||3||105||

Asa Mehla-5

In the previous *shabad* Guru Ji advised us that we should have great love and respect for our Guru. It is only through the Guru that we can obtain the gift of God's Name and the bliss of union with Him. This bliss is higher than any other wealth, and is more satisfying and longer lasting than any worldly comfort. In this *shabad*, he uses the metaphor of a young bride talking to her mother about the merits of her beloved spouse to describe the peace and comfort he enjoys when he experiences the presence and company of his beloved Master in his heart.

He says: "O' mother, when the limitless and incomprehensible God comes into my mind even for a moment, all my pains, sorrows and ailments flee away."(1)

Therefore, Guru Ji says: "(O' mother), may I be a sacrifice to my Master. An immense joy wells up in my body and mind when I contemplate on Him."(1-pause)

Describing how happy he feels upon hearing about his beloved God, Guru Ji says: "O' my mother, even when I hear a little bit about that eternal Master, I enjoy such peace that I cannot estimate its worth (to me)."(2)

Stating how God's very sight has enraptured him, he says: "O' mother, the beloved is so pleasing to my eyes that just upon seeing Him, I am captivated. O' mother, I am without merit, but on His own, He has taken me into His union."(3) Finally, revealing another secret Guru Ji says "(O' my mother, that Master) is outside all (scriptures, such as the) *Vedas* and *Katebs* (the Semitic scriptures) and this world. Yet the King of Nanak is seen manifest everywhere."(4-3-105)

The message of this *shabad* is that if once we fall in love with God and remember Him sincerely, then we can see Him right in front of us. But, we cannot comprehend Him even by reading all the holy books.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਲਾਖ ਭਗਤ ਆਰਾਧਿ ਜਪਤੇ ਪੀਉ ਪੀਉ ॥
ਕਵਨ ਜੁਗਤਿ ਮੇਲਾਵਉ ਨਿਰਗੁਣ ਬਿਖਈ ਜੀਉ ॥੧॥

ਤੇਰੀ ਟੇਕ ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਪੁਭ ॥
ਤੂੰ ਸਭਨਾ ਕੇ ਨਾਥ ਤੇਰੀ ਸ਼ਿਸਟਿ ਸਭ ॥੧॥ ਰਹਾਉ ॥

ਸਦਾ ਸਹਾਈ ਸੰਤ ਧੋਖਹਿ ਸਦਾ ਹਜੂਰਿ ॥
ਨਾਮ ਬਿਹੁਨਤਿਆ ਸੇ ਮਰਨਿ ਵਿਸੂਰਿ ਵਿਸੂਰਿ ॥੨॥

ਦਾਸ ਦਾਸਤਣ ਭਾਇ ਮਿਟਿਆ ਤਿਨਾ ਗਉਣੁ ॥
ਵਿਸਰਿਆ ਜਿਨਾ ਨਾਮ ਤਿਨਾੜਾ ਹਾਲ ਕਉਣੁ ॥੩॥

ਜੈਸੇ ਪਸੁ ਹਰਿਆਉ ਤੈਸਾ ਸੰਸਾਰੁ ਸਭ ॥
ਨਾਨਕ ਬੰਧਨ ਕਾਟਿ ਮਿਲਾਵਹੁ ਆਪਿ ਪੁਭ
॥੪॥੪॥੧੦੬॥

aasaa mehlaa 5.

laakh bhagat aaraaDheh japtay pee-o pee-o.
kavan jugat maylaava-o nirgun bikh-ee jee-o.

||1||
tayree tayk govind gupaal da-i-aal parabh.
too^N sabhnaa kay naath tayree sarisat sabh.
||1|| rahaa-o.

sadaa sahaa-ee sant paykheh sadaa hajoor.
naam bihoonrhi-aa say marniⁿ visoor visoor.
||2||

daas daastan bhaa-ay miti-aa tinaa ga-on.
visri-aa jinⁿaa naam tinaarhaa haal ka-on. ||3||

jaisay pas hariⁿ-aa-o taisaa sansaar sabh.
naanak banDhan kaat milaavhu aap parabh.
||4||4||106||

Asa Mehla-5

In the previous *shabad* Guru Ji told us that if we once fall in love with God and remember Him sincerely, then we could see Him right in front of us. But, we cannot comprehend Him even by reading all the holy books. However, along with our feelings of love for God, we need to have a great sense of humility. Just on the basis of repetition of His Name a few times, or singing a few songs in His praise, we shouldn't start boasting that we are great devotees of God, or that He owes us some favors and His vision. We have to look at other true devotees of God and their merits, and then look inside ourselves to realize where we stand with all our faults and shortcomings. In this *shabad*, Guru Ji expresses his deep love and devotion to God. He considers his love to God far, far less than so many other devotees of His.

Therefore, very humbly he says: "O' God, myriad of devotees meditate upon You and call You their Beloved again and again. But I am a meritless, evil creature, so in what way (could) I unite myself with You?"(1)

Stating how much he depends upon God's support, Guru Ji says: "O' merciful God, the sustainer of earth, I depend only on Your support. You are the Master of all, and the entire universe belongs to You."(1-pause)

Now comparing the state and fate of those who do not care for God's Name with that of His devotees, Guru Ji says: "(O' God), You always are the supporter of Your saints, (who) always see You in their presence. (But) they who are without (the love of Your) Name die repenting again and again."(2)

Guru Ji adds: "(O' God), they who (are so humble that they) consider themselves as the servants of Your servants, their round (of birth and death) is erased. However, they who have forsaken Your Name, (Very pitiable is) their state."(3)

Guru Ji concludes the *shabad* by commenting on the state of the world. He says: “(O’ my friends), just as a stray cattle runs amuck upon seeing green grass or fodder, similarly the entire world is (running after the worldly riches and power). Therefore, Nanak prays, “O’ God, cutting my worldly bonds, on Your own unite me (with You).” (4-4-106)

The message of this *shabad* is that even if we always remember God with love and devotion, still we should never forsake our humility. We should pray to God to show His mercy and emancipate us from the worldly ocean, which is full of the poison of *Maya* (the attachment to worldly riches and power).

ਆਸਾ ਮਹਲਾ ੫ ॥

ਹਭੇ ਬੋਕ ਵਿਸਾਰਿ ਹਿਕੋ ਖਿਆਲੁ ਕਰਿ ॥
ਝੂਠਾ ਲਾਹਿ ਗੁਮਾਨੁ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ ॥੧॥

ਆਠ ਪਹਰ ਸਾਲਾਹਿ ਸਿਰਜਨਹਾਰ ਤੂੰ ॥
ਜੀਵਾਂ ਤੇਰੀ ਦਾਤਿ ਕਿਰਪਾ ਕਰਹੁ ਮੂੰ ॥੧॥ ਰਹਾਉ ॥

ਸੋਈ ਕੰਮੁ ਕਮਾਇ ਜਿਤੁ ਮੁਖੁ ਉਜਲਾ ॥
ਸੋਈ ਲਗੈ ਸਚਿ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਅਲਾ ॥੨॥

ਜੋ ਨ ਵਹੰਦੇ ਮੂਲਿ ਸੋ ਘਰੁ ਰਾਸਿ ਕਰਿ ॥
ਹਿਕੋ ਚਿਤਿ ਵਸਾਇ ਕਦੇ ਨ ਜਾਇ ਮਰਿ ॥੩॥

ਤਿਨ੍ਹਾ ਪਿਆਰਾ ਰਾਮੁ ਜੋ ਪੁਭ ਭਾਣਿਆ ॥
ਗੁਰ ਪਰਸਾਦਿ ਅਕਬੁ ਨਾਨਕਿ ਵਖਾਣਿਆ ॥੪॥੫॥੧੦੭॥

aasaa mehlaa 5.

habhay thok visaar hiko khi-aal kar.
jhoothaa laahi gumaan man tan arap Dhar.
||1||

aath pahar saalaahi sirjanhaar too^N.
jeevaa^N tayree daat kirpaa karahu moo^N.
||1|| rahaa-o.

so-ee kamm kamaa-ay jit mukh ujlaa.
so-ee lagai sach jis too^N deh alaa. ||2||

jo na dhahando mool so ghar raas kar.
hiko chit vasaa-ay kaday na jaa-ay mar.
||3||

tin^haa pi-aaraa raam jo parabh bhaani-aa.
gur pardaad akath naanak vkhanaani-aa.
||4||5||107||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we always remember God with love and devotion, still we should never forsake our humility. We should pray to God to show His mercy and emancipate us from the worldly ocean, which is full of the poison of *Maya* (the attachment to worldly riches and power). In this *shabad*, he explicitly tells us what should we do to gain the grace and pleasure of God. In a way, this *shabad* defines the life conduct of a *Gursikh*.

He says: “(O’ human being), forsake (the desire) for all other things, and think of only one thing, (the God’s Name). Shaking off all your false conceit, surrender your mind and body before (God).” (1)

Continuing his advice, Guru Ji says: “(O’ my friend), praise the Creator day and night (and pray to Him saying, “O’ God, show Your mercy upon me (and bless me that I may keep) living on the bounty of Your (Name).” (1-pause)

Describing what kinds of things we should do, he says: “(O’ my friend), do only those deeds which bring you honor (in God’s court. But), “O’ God, only that person alone is attuned to Your true (Name), whom You bless with (this gift).”(2)

Most of us want to build big houses and mansions for ourselves which soon deteriorate and fall down, but Guru Ji advises: “(O’ human being), build that house (of devotion to God in your heart), which never falls. Enshrine in your heart only that one (God), who never dies.” (3)

Guru Ji concludes the *shabad* with the remark: “(O’ my friends), only they love God who are pleasing to Him. By Guru’s grace, Nanak has praised the indescribable (God).” (4-5-107)

The message of the *shabad* is that instead of being obsessed with such things as multiplying our wealth, possessions, or social circle, we should focus on meditating on God’s Name and enshrining Him in our heart.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlāa 5.

ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੋਹਿਆ ॥੧॥

jinh^{aa} na visrai naam say kinayhi-aa.
bhayaḍ na jaanhu mool saaⁿ-ee jayhi-aa. ||1||

ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਤੁਮੁ ਸੰਗਿ ਭੋਟਿਆ ॥
ਸੁਖੁ ਪਾਇਆ ਜਨ ਪਰਸਾਦਿ ਦੁਖੁ ਸਭੁ ਮੋਟਿਆ ॥੧॥
ਰਹਾਉ ॥

man tan ho-ay nihaal tum^h sang bhayti-aa.
sukh paa-i-aa jan parsaad dukh sabh mayti-aa.
||1|| rahaa-o.

ਜੇਤੇ ਖੰਡ ਬੁਹਮੰਡ ਉਧਾਰੇ ਤਿੰਨੁ ਖੇ ॥
ਜਿਨੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਪੂਰੇ ਭਗਤ ਸੇ ॥੨॥

jaytay khand barahmand uDhaaray tin^h khay.
jin^h man vuthaa aap pooray bhagat say. ||2||

ਪੰਨਾ ੩੯੮

SGSS P-398

ਜਿਸ ਨੋ ਮੰਨੇ ਆਪਿ ਸੋਈ ਮਾਨੀਐ ॥
ਪੁਗਟ ਪੁਰਖੁ ਪਰਵਾਣੁ ਸਭ ਠਾਈ ਜਾਨੀਐ ॥੩॥

jis no manny aap so-ee maanee-ai.
pangat purakh parvaan sabh thaa-ee
jaanee-ai. ||3||

ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮਾਲੇ ਸਾਹ ਸਾਹ ॥
ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ ਪਾਤਿਸਾਹ ॥੪॥੬॥੧੦੮॥

dinas rain aaraaDh sam^haalay saah saah.
naanak kee lochaa poor sachay paatisaah.
||4||6||108||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of being preoccupied with thoughts of multiplying our wealth, possessions, or social circle, we should focus on meditating on God’s Name and enshrining Him in our heart. In this *shabad* he tells us what the qualities are of such true devotees of God, and how they conduct themselves.

First raising a question, and then answering it himself, Guru Ji says: “(O’ my friends, if you ask me) what are they like, who never forget (God’s) Name, (I would answer), don’t deem them even a bit different. They are just like the Master.”(1)

Guru Ji next addresses God and says: “(O’ God), they who have met You, (and) they who have experienced Your touch, their mind and body has been delighted. By the grace of (such) devotees, others have obtained peace, and have rid themselves of all their pain.”(1-pause)

Commenting further on the beneficial effect of such united souls on others, Guru Ji says: “(O’ my friends), as many are the regions and solar systems, it is these kinds of devotees who have saved them. Only those are the perfect devotees (of God), within whom He has Himself come to abide.”(2)

Guru Ji further clarifies: “(O’ my friends), that person alone is acknowledged (as a true devotee of God), whom God Himself honors, and such an approved person becomes known in all places.”(3)

Finally Guru Ji prays (and indirectly advises us to do likewise). He says: “O’ true King, fulfill this craving of Nanak, that day and night, with every breath he may meditate and enshrine You in his mind.”(4-6-108)

The message of this *shabad* is that if we want to end all our pains and sufferings forever, then we need to become the true devotees of God. For this we should not forget His Name even for a second.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਪੂਰਿ ਰਹਿਆ ਸ੍ਰਬ ਠਾਇ ਹਮਾਰਾ ਖਸਮੁ ਸੋਇ ॥

poor rahi-aa sarab thaa-ay hamaaraa khasam so-ay.

ਏਕੁ ਸਾਹਿਬੁ ਸਿਰਿ ਛਤੁ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥੧॥

ayk saahib sir chhat doojaa naahi ko-ay. ||1||

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਾਖਣਹਾਰਿਆ ॥

ji-o bhaavai t*i*-o raakh raakhanhaari-aa.

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਰਿਆ ॥੧॥
ਰਹਾਉ ॥

tujh bin avar na ko-ay nadar nihaari-aa. ||1||
rahaa-o.

ਪਤਿਪਾਲੇ ਪੁਛੁ ਆਪਿ ਘਟਿ ਘਟਿ ਸਾਰੀਐ ॥
ਜਿਸੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਤਿਸੁ ਨ ਵਿਸਾਰੀਐ ॥੨॥

partipaalay parabh aap ghat ghat saaree-ai.
jis man vuthaa aap tis na visaaree-ai. ||2||

ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਿ ਆਪਣ ਭਾਣਿਆ ॥
ਭਗਤਾ ਕਾ ਸਹਾਈ ਜੁਗਿ ਜੁਗਿ ਜਾਣਿਆ ॥੩॥

jo kichh karay so aap aapan bhaani-aa.
bhagtaa kaa sahaa-ee jug jug jaani-aa. ||3||

ਜਪਿ ਜਪਿ ਹਰਿ ਕਾ ਨਾਮੁ ਕਦੇ ਨ ਝੂਰੀਐ ॥
ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਲੋਚਾ ਪੂਰੀਐ ॥੪॥੧੦੯॥

jap jap har kaa naam kaday na jhooree-ai.
naanak daras pi-aas lochaa pooree-ai.
||4||7||109||

Asa Mehla-5

Guru Ji concluded the previous *shabad*, by praying to God and saying: “O’ true King, fulfill this craving of Nanak, that day and night, with every breath he may meditate and enshrine You in his mind.” In this *shabad* Guru Ji describes the excellences of God, and shows us again, what to ask from Him.

He says: “(O’ my friends), He who is pervading in all places, that same One is my Master. He alone is the Master of all, and upon Him alone is waving the canopy (of the kingdom of all the universe), and there is no other like Him.”(1)

Guru Ji addresses that God and says: “O’ the Savior (of all), save me as You will. With my eyes I have tried to see, but (I have not found) another to compare to You.”(1-pause)

Next Guru Ji tells us: “(O’ my friends, while sitting inside) the hearts of each and every one, God takes care of all. (One who realizes this, that God) Himself resides in one’s heart, will never forget Him.”(2)

Listing another important quality of God, Guru Ji says: “(O’ my friends), whatever He does, He does according to His own Will. Throughout all the ages, He has been known to be the helper of His devotees.”(3)

In closing, Guru Ji says: “(O’ my friends), if we keep meditating on God’s Name, then we never have to repent.” Therefore, he prays: “(O’ God), Nanak is thirsty for Your sight. Please fulfill his craving.”(4-7-109)

The message of this *shabad* is that God has been the supporter and savior of His devotees throughout all the ages. Therefore, we would never repent if we keep meditating on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਕਿਆ ਸੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ਗਾਫਲ ਗਹਿਲਿਆ ॥
ਕਿਤੀ ਇਤੁ ਦਰੀਆਇ ਵੰਵਨਿ ਵਹਦਿਆ ॥੧॥

ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਮਨ ਚੜ ਲੰਘੀਐ ॥
ਆਠ ਪਹਰ ਗੁਣ ਗਾਇ ਸਾਧੂ ਸੰਗੀਐ ॥੧॥ ਰਹਾਉ ॥

ਭੋਗਹਿ ਭੋਗ ਅਨੇਕ ਵਿਣੁ ਨਾਵੈ ਸੁੰਢਿਆ ॥
ਹਰਿ ਕੀ ਭਗਤਿ ਬਿਨਾ ਮਰਿ ਮਰਿ ਰੁੰਨਿਆ ॥੨॥

ਕਪੜ ਭੋਗ ਸੁਗੰਧ ਤਨਿ ਮਰਦਨ ਮਾਲਣਾ ॥
ਬਿਨੁ ਸਿਮਰਨ ਤਨੁ ਛਾਰੁ ਸਰਪਰ ਚਾਲਣਾ ॥੩॥
ਮਹਾ ਬਿਖਮੁ ਸੰਸਾਰੁ ਵਿਰਲੈ ਪੋਖਿਆ ॥
ਛੂਟਨੁ ਹਰਿ ਕੀ ਸਰਣਿ ਲੇਖੁ ਨਾਨਕ ਲੇਖਿਆ
॥੪॥੮॥੧੧੦॥

aasaa mehlaa 5.

ki-aa soveh naam visaar gaafal gahili-aa.
kitee^N it̃ daree-aa-ay vaⁿn̄jini^H vehdi-aa. ||1||

bohith^rh̄aa har charan̄ man char^h langhee-ai.
aath̄ pahar gun̄ gaa-ay saaD^hoo sangee-ai.
||1|| rahaa-o.

bhogeh bhog anayk vin̄ naavai sun̄ji-aa.
har kee bhagaṭ̄ binaa mar mar runni-aa. ||2||

kapar^h bhog suganD^h ṭan mardan maalⁿaa.
bin simran ṭan ch^hhaar sarp^r chaalⁿaa. ||3||
mahaa bikh^ham sansaar virlai payk^hi-aa.
ch^hhootan har kee saran̄ layk^h naanak layk^hi-aa.
||4||8||110||

Asa Mehla-5

In the previous *shabad* Guru Ji advised us that God has been the supporter and savior of His devotees throughout all the ages. Therefore, we will never repent if we keep meditating on His Name. In spite of this kind of repeated advice, most of us keep running after worldly wealth, and remain practically asleep as far as our spiritual life is concerned. In this *shabad*, he tries to wake us all up from the slumber of *Maya* (or worldly attachments), and reminds us that without meditating on God’s Name we would remain drowned in this worldly ocean.

Addressing himself and indirectly us, Guru Ji says: “O’ careless and uninformed (mind), why are you sleeping, forgetful of (God’s) Name? Don’t you see that so many are being washed and carried away by the river (of life)?”(1)

Continuing his address, he says: “(O’ my mind), God’s lotus feet (His Name is like) a beautiful ship; riding this ship of Name, we could cross this river’. Therefore, we should sing praises of God in the company of saints at all times.”(1-pause)

Regarding those who remain busy in enjoying pleasures of the world and do not remember God, Guru Ji comments: “(O’ my mind), they who enjoy many (kinds of worldly) pleasures without (meditating on) God’s Name, remain unfulfilled. Without devotion to God, they die crying again and again.”(2)

Reminding us again about the futility of indulging in bodily pleasures, Guru Ji says: “(O’ my mind, the body, which we decorate and please) by wearing fancy clothes, eating dainty dishes, and applying all kinds of scents, without meditating on God’s Name is as good as dust. It must depart (from this world one day).”(3)

Finally, Guru Ji says: “O’ Nanak, this world is a dreadful ocean, but only a very rare person has realized this. One is saved (from drowning in it), only by seeking the shelter of God. (That person alone is saved) in whose destiny it is so written.” (4-8-110)

The message of this *shabad* is that we should realize that this world is like a dreadful ocean of worldly attachments, which is very difficult to cross. It can only be crossed by meditating on God’s Name. Therefore, without wasting any time in worldly pleasures or attachments, we should seek the shelter of God and meditate on His Name, which is the only way for our salvation.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਕੋਇ ਨ ਕਿਸ ਹੀ ਸੰਗਿ ਕਾਹੇ ਗਰਬੀਐ ॥
ਏਕੁ ਨਾਮੁ ਆਧਾਰੁ ਭਉਜਲੁ ਤਰਬੀਐ ॥੧॥

ko-ay na kis hee sang kaahay garbee-ai.
ayk naam aaDhaaar bha-ojal tarbee-ai. ||1||

ਮੈ ਗਰੀਬ ਸਚੁ ਟੇਕ ਤੂੰ ਮੇਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ॥
ਦੇਖਿ ਤੁਮ੍ਹਾਰਾ ਦਰਸਨੇ ਮੇਰਾ ਮਨੁ ਧੀਰੇ ॥੧॥ ਰਹਾਉ ॥

mai gareeb sach tayk tooⁿ mayray satgur
pooray.
daykh tum^haaraa darsano mayraa man
Dheeray. ||1|| rahaa-o.

ਰਾਜੁ ਮਾਲੁ ਜੰਜਾਲੁ ਕਾਜਿ ਨ ਕਿਤੈ ਗਨੋ ॥
ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੁ ਨਿਹਚਲੁ ਏਹੁ ਧਨੋ ॥੨॥

raaj maal janjaal kaaj na kitai gano.
har keertan aaDhaaar nihchal ayhu Dhanoo.
||2||

ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਤੇਤ ਪਛਾਵਿਆ ॥
ਸੁਖ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਗਾਵਿਆ ॥੩॥

jaytay maa-i-aa rang tayt pachhaavi-aa.
sukh kaa naam niDhaan gurmukh gaavi-aa.
||3||

ਸਚਾ ਗੁਣੀ ਨਿਧਾਨੁ ਤੂੰ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ ॥
ਆਸ ਭਰੋਸਾ ਖਸਮ ਕਾ ਨਾਨਕ ਕੇ ਜੀਅਰੇ ॥੪॥੯॥੧੧੧॥

sachaa gunee niDhaan tooⁿ parabh gahir
gambheeray.
aas bharosaa khasam kaa naanak kay
jee-aray. ||4||9||111||

Asa Mehla-5

Many of us often take pride in our riches, power, or relatives and friends. In this *shabad*, Guru Ji tells us about the unreliability of all such entities, and tells us on whom should we depend for any kind of help or support.

He says: “(O’ my friends), when no one is going to accompany (us after death), then why should we be proud (of our wealth, relatives or friends)? It is only on the support of (God’s) Name that we can cross the dreadful (worldly) ocean.”(1)

But since God's Name can only be obtained through the true Guru, even for himself, Guru Ji says: "O' my true Guru, you are the only true support of me, the poor one. It is only by seeing your sight that my mind is comforted." (1-pause)

Therefore addressing us, Guru Ji says: "(O' my friends), all these dominions and possessions are like entanglements (for our soul), and are of no use to us (in the end. Therefore, instead of depending upon such things, make) God's Name as your support. This wealth is immovable (and would last with you forever)." (2)

Commenting on worldly entertainments and pleasures, Guru Ji says: "(O' my friend), as many are the worldly entertainments and pleasure, these are all (short-lived, like) a shadow. The only treasure of (everlasting) peace is (God's) Name, which the Guru's followers have sung (and meditated upon)." (3)

Therefore, Guru Ji concludes the *shabad* by praying to God and saying: "O' my deep and fathomless God, You are the everlasting treasure of virtues. In Nanak's mind is the assurance and support of (only) his Master (You)." (4-9-111)

The message of this *shabad* is that we should not depend upon the support of our riches, power, or any of our friends and relatives, because all these are short-lived. Only God's Name is our true companion, even after our death. Therefore, we should only depend upon the support of God's Name alone.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ਸਰਜ ਸੁਖੁ ਪਾਈਐ ॥
ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥੧॥

jis simrat̃ dukh jaa-ay sajh sukh paa-ee-ai.
raiñ dinas kar jor̃h har har Dhi-aa-ee-ai. ||1||

ਨਾਨਕ ਕਾ ਪੁਛੁ ਸੋਇ ਜਿਸ ਕਾ ਸਭੁ ਕੋਇ ॥
ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ਸਚਾ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

naanak kaa parabh̃ so-ay jis kaa sabh̃ ko-ay.
sarab rahi-aa bharpoor sachaa sach so-ay. ||1||
rahaa-o.

ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਸਹਾਈ ਗਿਆਨ ਜੋਗੁ ॥
ਤਿਸਹਿ ਅਰਾਧਿ ਮਨਾ ਬਿਨਾਸੈ ਸਗਲ ਰੋਗੁ ॥੨॥

ant̃ar baahar sang sahaa-ee gi-aan jog.
t̃iseh araaDh̃ manaa binaasai sagal rog. ||2||

ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ਰਾਖੈ ਅਗਨਿ ਮਾਹਿ ॥

raakh̃hanhaar apaar raakh̃hai agan maahi.

ਪੰਨਾ ੩੯੯

SGSS P-399

ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਤਪਤਿ ਜਾਇ ॥੩॥
ਸੂਖ ਸਰਜ ਆਨੰਦ ਘਣਾ ਨਾਨਕ ਜਨ ਧੂਰਾ ॥
ਕਾਰਜ ਸਗਲੇ ਸਿਧਿ ਭਏ ਭੋਟਿਆ ਗੁਰੁ ਪੂਰਾ
॥੪॥੧੦॥੧੧੨॥

seet̃al har har naam simrat̃ tapat̃ jaa-ay. ||3||
sookh sajh aanand̃ ghanaa naanak jan Dhooraa.
kaaraj saglay siDh̃ bha-ay bhayti-aa gur pooraa.
||4||10||112||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should not depend upon the support of our riches, power, or any of our friends and relatives, because all these are short lived; only God's Name is our true companion even after our death. Therefore we should only depend

upon the support of God's Name. In this *shabad*, he once again urges us to meditate on that God, who removes all our pains and sufferings, and we enjoy a true state of peace and bliss.

He says: "(O' my friends), with folded hands, day and night we should remember Him, remembering whom removes all our suffering, and we enjoy the bliss of a state of (peace and) poise."(1)

Stating whom he considers his Master, Guru Ji says: "(O' my friends), Nanak's Master is the same (God) to whom all belong. That everlasting true (God) is pervading everywhere." (1-pause)

Therefore, Guru Ji says to himself (and indirectly us): "(O' my mind), meditate on that (God), who is pervading inside and outside (all creatures), is always their companion and helper, and is worthy of being realized. O' my mind, meditate on Him; by doing so all your maladies would be destroyed."(2)

But that is not all, Guru Ji adds: "(O' my mind), the savior (God) is limitless. He even protects (us) in the fire (of our mother's womb). That God's Name is very soothing. By meditating on Him, the fire (of worldly desires) is put off."(3)

In conclusion, Guru Ji says: "O', Nanak, there is (great) peace, poise, and bliss in the dust of the feet (the humble service) of the devotees (of God). The one who has met the perfect Guru (and has followed his advice), all that person's tasks have been successfully accomplished."(4-10-112)

The message of this *shabad* is that most humbly following the advice of the saint (Guru Granth Sahib Ji), we should meditate on God's Name. By doing so, our pains and sorrows would disappear, and all our tasks would be successfully accomplished.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਗੋਬਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ ॥੧॥

ਆਵਹੁ ਸੰਤ ਮਿਲਾਹ ਹਰਿ ਕਥਾ ਕਹਾਣੀਆ ॥
ਅਨਦਿਨੁ ਸਿਮਰਹ ਨਾਮੁ ਤਜਿ ਲਾਜ ਲੋਕਾਣੀਆ ॥੧॥ ਰਹਾਉ
॥

ਜਪਿ ਜਪਿ ਜੀਵਾ ਨਾਮੁ ਹੋਵੈ ਅਨਦੁ ਘਣਾ ॥
ਮਿਥਿਆ ਮੋਹੁ ਸੰਸਾਰੁ ਝੂਠਾ ਵਿਣਸਣਾ ॥੨॥

ਚਰਣ ਕਮਲ ਸੰਗਿ ਨੇਹੁ ਕਿਨੈ ਵਿਰਲੈ ਲਾਇਆ ॥
ਧੰਨੁ ਸੁਹਾਵਾ ਮੁਖੁ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ॥੩॥

ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਲ ਸਿਮਰਤ ਮਿਟਿ ਜਾਵਈ ॥
ਨਾਨਕ ਕੈ ਸੁਖੁ ਸੋਇ ਜੇ ਪ੍ਰਭੁ ਭਾਵਈ ॥੪॥੧੧॥੧੧੩॥

aasaa mehlaa 5.

gobind gūnee niDhaan gurmukh jaanee-ai.
ho-ay kirpaal da-i-aal har rang maanee-ai.
||1||

aavhu sant milaah har katha kahaanee-aa.
an-din simreh naam taj laaj lokaanee-aa.
||1|| rahaa-o.

jap jap jeevaa naam hovai anad ghaanaa.
mithi-aa moh sansaar jhoothaa vinsanaa.
||2||

charan kamal sang nayhu kinai virlai laa-i-aa.
Dhan suhaavaa mukh jin har Dhi-aa-i-aa.
||3||

janam maran dukh kaal simrat mit jaav-ee.
naanak kai sukh so-ay jo parabh bhaav-ee.
||4||11||113||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that by most humbly following the advice of the saint (Guru), we should meditate on God's Name. By doing so our pains and sorrows will disappear, and all our tasks would be successfully accomplished. In this *shabad* again, Guru Ji tells us about the excellences of God, advises us to worship Him, and suggests that we join the company of saints (for this purpose).

Once again stating the reason why it is necessary to perform the most humble service of the Guru, he says: "(O' my saintly friends), it is only through the grace of the Guru that we can become intimate with God, the treasure of merits. When (He) becomes kind to us, we enjoy the love of (that) God."(1)

So inviting us all, he says: "Come O' saintly persons, let us sit together and talk about the stories and legends of God. Shedding the fear of criticism of people, let us meditate on His Name day and night."(1-pause)

Describing his personal experiences in this regard, Guru Ji says: "(O' my friends, as far as I am concerned), by meditating on (God's) Name again and again, I feel rejuvenated, and experience immense bliss. (I realize that) worldly love is false, and to (get attached to this) short-lived (love) is to ruin oneself (unnecessarily)."(2)

Guru Ji notes: "Only a very rare person is attuned to the love of God's lotus feet (His Name. Blessed is that person who is imbued with this love). Their faces look beautiful, who have meditated on God's Name."(3)

Guru Ji concludes the *shabad* with the remark: "(O' my saintly friends), by meditating on God, one's pain of (the rounds of) births and death is ended. For Nanak that alone is happiness, which pleases God."(4-11-113)

The message of the *shabad* is that if we want to enjoy true and lasting peace and happiness, then joining together with saintly friends we should meditate on God, and feel pleasure in whatever pleases Him.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਆਵਹੁ ਮੀਤ ਇਕਤ੍ਰ ਹੋਇ ਰਸ ਕਸ ਸਭਿ ਭੁੰਚਹ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਪਹ ਮਿਲਿ ਪਾਪਾ ਮੁੰਚਹ ॥੧॥

ਤਤੁ ਵੀਚਾਰਹੁ ਸੰਤ ਜਨਹੁ ਤਾ ਤੇ ਬਿਘਨੁ ਨ ਲਾਗੈ ॥
ਖੀਨ ਭਏ ਸਭਿ ਤਸਕਰਾ ਗੁਰਮੁਖਿ ਜਨੁ ਜਾਗੈ ॥੧॥ ਰਹਾਉ
॥

ਬੁਧਿ ਗਰੀਬੀ ਖਰਚੁ ਲੈਹੁ ਹਉਮੈ ਬਿਖੁ ਜਾਰਹੁ ॥
ਸਾਚਾ ਹਟੁ ਪੂਰਾ ਸਉਦਾ ਵਖਰੁ ਨਾਮੁ ਵਾਪਾਰਹੁ ॥੨॥

aasaa mehlaa 5.

aavhu meet ikatar ho-ay ras kas sabh
bhunchah.
amrit naam har har japah mil paapaa
munchah. ||1||

taṭ veechaarahu sant janhu taa tay bighan na
laagai.
kheen bha-ay sabh taskaraa gurmukh jan
jaagai. ||1|| rahaa-o.

buDh gareebee kharach lai hu ha-umai bikh
jaarahu.
saachaa hat pooraa sa-udaa vakhar naam
vaapaarahu. ||2||

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਅਰਪਿਆ ਸੇਈ ਪਤਿਵੰਤੋ ॥
ਆਪਨੜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਨਿਤ ਕੋਲ ਕਰੰਤੋ ॥੩॥

jee-o pind Dhan arpi-aa say-ee paṭiṽanṭay.
aapnarhay parabh bhaani-aa niṭ kayl karantay.
||3||

ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀ ਪਤਿ ਕਮਲੀ ॥
ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਚਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ
॥੪॥੧੨॥੧੧੪॥

durmatṭ madṭ jo peevṭay bikhlee paṭṭ kamlee.
raam rasaa-iṅ jo raṭay naanak sach amlee.
||4||12||114||

Asa Mehla-5

One beauty of Guru Ji's poetic talent is that he can talk to all kinds of people in their own language, idiom, and vocabulary, yet he can give them the divine message of God's Name without any ambiguity or dilution. In this *shabad*, he appears to be talking to those people who are grossly involved in the enjoyment of false worldly pleasures.

Addressing even such people, Guru Ji says: "Come O' friends, let us all gather together and enjoy all kinds of sweet and sour relishes. Let us meditate upon (and enjoy) the ambrosial Nectar Name of God, and wipe away our sins."(1)

He further stresses and says: "O' saintly persons, if you reflect on the essence, (the true purpose of human life), then you would suffer no impediment (in your life's journey), and all the thieves (or impulses of lust, anger, greed, attachment, and arrogance) within the mind would be annihilated. By seeking the shelter of the Guru, a person remains awake (to such impulses)."(1-pause)

Now Guru Ji tells us what kind of currency we must take with us on life's spiritual journey, and what kind of deals we get at the Guru's shop. He says: "(O' my friends, for your spiritual journey), take with you the spending money of humble intellect, burn down the poison of ego (in you, and go to the shop of the Guru's congregation. In this) true shop, you would gain the full weight of the commodity of (God's) Name."(2)

Stating who are those who are honored in God's court, Guru Ji says: "(O' saintly persons, they) alone are the honored ones who have surrendered their life, soul, and (worldly) wealth (to the Master). They seem pleasing to their Master, and they daily sport with Him (and enjoy spiritual bliss)."(3)

It is only in the end that Guru Ji tells what will be the end result of our acts. He says: "They who drink the intellect-damaging alcohol are like the husbands of a foolish prostitute. (But) O' Nanak, they are the true addicts who are imbued with the love of the nectar of God's Name."(4-12-114)

The message of the *shabad* is that we shouldn't become addicted to mind-polluting alcohol (or any other drugs), which lead one into all kinds of evil pursuits, and ultimately destroy both one self and one's family. Instead, we should imbue ourselves and even get addicted to the elixir of God's Name. For this, we should join the society of saintly persons, and daily sing God's praises in their company.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਉਦਮੁ ਕੀਆ ਕਰਾਇਆ ਆਰੰਭੁ ਰਚਾਇਆ ॥

udam kee-aa karaa-i-aa aarambh rachaa-i-aa.

ਨਾਮੁ ਜਪੈ ਜਪਿ ਜੀਵਣਾ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ॥੧॥

naam japay jap jeevnaa gur manṭar
drirh-aa-i-aa. ||1||

ਪਾਇ ਪਰਹ ਸਤਿਗੁਰੂ ਕੈ ਜਿਨਿ ਭਰਮੁ ਬਿਦਾਰਿਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਸਚੁ ਸਾਜਿ ਸਵਾਰਿਆ ॥੧॥
ਰਹਾਉ ॥

paa-ay parah satguroo kai jin bharam bigaari-aa.
kar kirpaa parabh aapnee sach saaj savaari-aa.
||1|| rahaa-o.

ਕਰੁ ਗਹਿ ਲੀਨੇ ਆਪਣੇ ਸਚੁ ਹੁਕਮਿ ਰਜਾਈ ॥
ਜੇ ਪ੍ਰਭਿ ਦਿਤੀ ਦਾਤਿ ਸਾ ਪੂਰਨ ਵਡਿਆਈ ॥੨॥

kar geh leenay aapnay sach hukam rajaa-ee.
jo parabh ditee daat saa pooran vadi-aa-ee. ||2||

ਸਦਾ ਸਦਾ ਗੁਣ ਗਾਈਅਹਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ ॥
ਨੇਮੁ ਨਿਬਾਰਿਓ ਸਤਿਗੁਰੂ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੩॥

sadaa sadaa gun gaa-ee-ah jap naam muraaree.
naym nibaahi-o satguroo parabh kirpaa Dhaaree.
||3||

ਨਾਮੁ ਧਨੁ ਗੁਣ ਗਾਉ ਲਾਭੁ ਪੂਰੈ ਗੁਰਿ ਦਿਤਾ ॥
ਵਣਜਾਰੇ ਸੰਤ ਨਾਨਕਾ ਪ੍ਰਭੁ ਸਾਹੁ ਅਮਿਤਾ
॥੪॥੧੩॥੧੧੫॥

naam Dhan gun gaa-o laabh poorai gur ditaa.
vanjaaray sant naankaa parabh saahu amitaa.
||4||13||115||

Asa Mehla-5

In the second stanza of the previous *shabad* (4-11-113), Guru Ji invited us and said: “Come O’ saintly persons, let us sit together and talk about the stories and legends of God. Shedding the fear of criticism of people, let us meditate on His Name day and night.” In this *shabad*, he expresses his gratitude to the Guru for inspiring and blessing him with the resolve to continue meditating on God’s Name every day. He also shares with us the blessings he is enjoying as a result of this gift bestowed upon him by the Guru.

Firstly, without assigning any credit to himself for meditating on God’s Name, he says: “(O’ my friends), it was all due to (the Guru). He made me begin my efforts, and keep doing this work. It was the Guru who made me firm in my resolve in this mantra: that I have to live meditating on (God’s) Name again and again.”(1)

Now inviting all of us to join him in thanking our Guru and God for removing all our doubt, he says: “(Come O’ my friends, let us) fall at the feet of the true Guru, who has removed our doubt, (and by whose grace) and mercy God has embellished (our life with His) true Name.”(1-pause)

Next showing complete humility, and indirectly cautioning us against ever feeling any self-conceit, he says: “(O’ my friends, it was not because of my efforts, but by) extending His hand on His own will and command, that eternal (God) made me His own. He gave me the gift (of Name), which is a perfect honor (for me).”(2)

Describing his present state and conduct after receiving the divine gift, Guru Ji says: “(O’ my friends, now) I always keep singing praises (of God), meditating on the Name of that Slayer of demons. God has shown mercy, and the true Guru has helped me in keeping my resolve (of daily meditating on God’s Name).”(3)

In conclusion, Guru Ji says: “(O’ my friends, now for me God’s) Name is my wealth. The perfect Guru has blessed me with this profit. Nanak says, God is the limitless Master banker (of this wealth), and the saints are the peddlers (of this invaluable commodity).”(4-13-115)

The message of this *shabad* is that when our mission of enshrining God's Name (or any other good deed) is successfully completed, we should thank God not only for the end result, but also for His kindness in prompting us to start and continue with the worthy project.

(Personal Note: - In this regard I humbly pray to God, that may He be kind to the foolish ignorant sinner like me to complete this job of translation of Holy Granth Sahib, for which He prompted me to begin on April 21, 1996. So far He has carried me through with the routine of one page daily even during the days when I was recovering from my heart attack. I also pray that I may continue doing my Nitnem, started since taking Amrit in 1984, till I breathe my last breath.—His Humble Servant—Daljit Singh Jawa, 9.17.1997.

By Guru's grace the translation has been completed. The author is now in the process of revising it for the second time and having the first volume published. His Nit Nem has also progressed uninterrupted. 4.17.2012).

By Guru's grace, the first volume has been published on august 15, 2013, and I am preparing the second volume for publishing.—Daljit Singh Jawa 10.22.2013

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਪ੍ਰਭ ਤਾ ਕੇ ਵਡਭਾਗਾ ॥
ਰਿਹੁ ਸੁਹੇਲਾ ਸਦ ਸੁਖੀ ਸਭੁ ਕ੍ਰਮੁ ਭਉ ਭਾਗਾ ॥੧॥

ਹਮ ਚਾਕਰ ਗੋਬਿੰਦ ਕੇ ਠਾਕੁਰੁ ਮੇਰਾ ਭਾਰਾ ॥
ਕਰਨ ਕਰਾਵਨ ਸਗਲ ਬਿਧਿ ਸੇ ਸਤਿਗੁਰੁ ਹਮਾਰਾ ॥੧॥
ਰਹਾਉ ॥

ਦੂਜਾ ਨਾਹੀ ਅਉਰੁ ਕੇ ਤਾ ਕਾ ਭਉ ਕਰੀਐ ॥

ਪੰਨਾ ੪੦੦

ਗੁਰ ਸੇਵਾ ਮਹਲੁ ਪਾਈਐ ਜਗੁ ਦੁਤਰੁ ਤਰੀਐ ॥੨॥
ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਸੁਖੁ ਪਾਈਐ ਮਨ ਮਾਹਿ ਨਿਧਾਨਾ ॥
ਜਾ ਕਉ ਤੁਮ ਕਿਰਪਾਲ ਭਏ ਸੇਵਕ ਸੇ ਪਰਵਾਨਾ ॥੩॥

ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੋ ਕੇ ਵਿਰਲਾ ਪੀਵੈ ॥
ਵਜਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕੁ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜਪਿ ਜੀਵੈ
॥੪॥੧੪॥੧੧੬॥

aasaa mehlā 5.

jaa kaa thaakur tuhee parabh̄ taa kay
vadbhaagaa.
oh suhaylaa sad sukhee sabh̄ bharam bh̄a-o
bhaagaa. ||1||

ham chaakar gobind̄ kay thaakur mayraa
bhaaraa.
karan karaavan sagal biDh so satguroo
hamaaraa. ||1|| rahaa-o.

doojaa naahee a-or ko taa kaa bh̄a-o karee-ai.

SGSS P-400

gur sayvaa mahal paa-ee-ai jag dutar taree-ai.
||2||

darisat tayree sukh paa-ee-ai man maahi
niDhaanaa.
jaa ka-o tum kirpaal bh̄a-ay sayvak say
parvaanaa. ||3||

amrit̄ ras har keertano ko vir^laa peevai.
vajahu naanak milai ayk naam rid̄ jap jap
jeevai. ||4||14||116||

Asa Mehla-5

In this *shabad* Guru Ji is describing the greatness of God, and is telling us what kinds of comforts we can obtain if we yoke ourselves to God's service and meditate on His Name.

Addressing God, Guru Ji says: “O’ God, the person whose Master You are is very fortunate. Such a person is always happy and in great comfort, and all that person’s doubt and dread flees away.”(1)

Guru Ji says for himself (and indirectly advises us): “I am the servant of the God of the universe. My Master is the greatest of all. In all ways, He can do and accomplish all things. He is my true Guru.”(1-pause)

Next commenting on the uniqueness of God, Guru tells us how to obtain this unique God. He says: “There is no other like or equal to (God), of whom we should be afraid of. It is through the service of the Guru that we attain to (His) mansion and swim across the dreadful (worldly) ocean.”(2)

So addressing God, he says, “(O’ Supreme Being, it is) by Your gracious glance that we obtain peace, and the treasure (of Your Name in our) mind. They on whom You become kind, those servants are approved (in Your court).”(3)

Guru Ji concludes the *shabad* with the comment: “(O’ my friends), only a rare person drinks the immortalizing nectar of God’s praise. But O’ Nanak, that servant who is blessed with the scholarship of the one Name (of God), gains (spiritual) life (and energy) by meditating on this Name again and again.”(4-14-116)

The message of this *shabad* is that if we want to enjoy perpetual peace and comfort, and keep ourselves spiritually alive and energetic, then we should seek the guidance of the Guru and meditate on the Name of the all powerful God, who is the cause and doer of everything.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਜਾ ਪ੍ਰਭ ਕੀ ਹਉ ਚੇਰੁਲੀ ਸੋ ਸਭ ਤੇ ਉਚਾ ॥

ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਕਾਂਚੀਐ ਥੋਰਾ ਅਰੁ ਮੂਚਾ ॥੧॥

ਜੀਅ ਪ੍ਰਾਨ ਮੇਰਾ ਧਨੋ ਸਾਹਿਬ ਕੀ ਮਨੀਆ ॥

ਨਾਮਿ ਜਿਸੈ ਕੈ ਉਜਲੀ ਤਿਸੁ ਦਾਸੀ ਗਨੀਆ ॥੧॥ ਰਹਾਉ ॥

ਵੇਪਰਵਾਹੁ ਅਨੰਦ ਮੈ ਨਾਉ ਮਾਣਕ ਹੀਰਾ ॥

ਰਜੀ ਧਾਈ ਸਦਾ ਸੁਖੁ ਜਾ ਕਾ ਤੂੰ ਮੀਰਾ ॥੨॥

ਸਖੀ ਸਹੇਰੀ ਸੰਗ ਕੀ ਸੁਮਤਿ ਦ੍ਰਿੜਾਵਉ ॥

ਸੇਵਹੁ ਸਾਧੂ ਭਾਉ ਕਰਿ ਤਉ ਨਿਧਿ ਹਰਿ ਪਾਵਉ ॥੩॥

ਸਗਲੀ ਦਾਸੀ ਨਾਕੁਰੈ ਸਭ ਕਹਤੀ ਮੇਰਾ ॥

ਜਿਸਹਿ ਸੀਗਾਰੇ ਨਾਨਕਾ ਤਿਸੁ ਸੁਖਹਿ ਬਸੇਰਾ
॥੪॥੧੫॥੧੧੭॥

aasaa mehlāa 5.

jaa parabh kee ha-o chayrulee so sabh tay
oochaa.

sabh kichh taa kaa kaaⁿdhee-ai thoraa ar
moochaa. ||1||

jee-a paraan mayraa D^hano saahib kee
manee-aa.

naam jisai kai oojlee tis daasee ganee-aa.
||1|| rahaa-o.

vayparvaahu anand mai naa-o maanak
heeraa.

rajee D^haa-ee sadaa sukh jaa kaa tooⁿ
meeraa. ||2||

sak^hhee sahayree sang kee sumat
darir^haaava-o.

sayvhu saaD^hoo bh^haa-o kar ta-o niD^h har
paava-o. ||3||

saglee daasee th^haakurai sabh kahtee mayraa.

jisahi seegaaray naankaa tis suk^heh
basayraa. ||4||15||117||

Asa Mehla-5

In the second stanza of the previous *shabad* Guru Ji told us that he is the servant of the God of the universe. His Master is the greatest of all. In all ways, He can do and accomplish all things. He is his true Guru. In this *shabad*, portraying himself as the maid servant of God, Guru Ji shows us what kind of deep love, affection and respect he has for His Master, and by his example teaches us how we should also love and respect Him.

Guru Ji declares without any hesitation and says: “(O’ my friends), I am but a humble (female) slave of God, and that (God) is the highest of all. Whatever I have belongs to Him.”(1)

Guru Ji further acknowledges: “(O’ my friends), I consider that my soul, life, and wealth, all belong to my Master. I am counted as the maidservant of that (God). By (meditating on) His Name I have become known.”(1-(pause))

So addressing God, Guru Ji says: “(O’ God), You are the carefree embodiment of bliss. Your Name is (valuable like) a jewel and a gem. (That soul bride) remains satisfied, fulfilled, and always in peace, whose Master are You.”(2)

Therefore, addressing his saintly friends, Guru Ji says: “O’ my friends and mates, I emphatically give you this wise counsel: that if you serve the saint (Guru) with love and devotion, you will obtain the treasure of God’s (Name).” (3)

Finally Guru Ji comments: “All are the (maid) servants of the Master, and all say, “He is mine.” But O’ Nanak, only that servant will abide in peace, whom God Himself embellishes (and accepts).”(4)

The message of this *shabad* is that we should be so humble and self-surrendering to God that we actually believe and openly admit that we are His servants, and all our body, life and wealth belong to Him. Further, we should never feel proud, because only that person enjoys eternal peace in the company of God whom God accepts as His own.

ਆਸਾ ਮਹਲਾ ੫ ॥

ਸੰਤਾ ਕੀ ਹੋਇ ਦਾਸਰੀ ਏਹੁ ਅਚਾਰਾ ਸਿਖੁ ਰੀ ॥

ਸਗਲ ਗੁਣਾ ਗੁਣ ਉਤਮੇ ਭਰਤਾ ਦੂਰਿ ਨ ਪਿਖੁ ਰੀ ॥੧॥

ਇਹੁ ਮਨੁ ਸੁੰਦਰਿ ਆਪਣਾ ਹਰਿ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਿ ਰੀ ॥

ਤਿਆਗਿ ਸਿਆਣਪ ਚਾਤੁਰੀ ਤੂੰ ਜਾਣੁ ਗੁਪਾਲਹਿ ਸੰਗਿ ਰੀ
॥੧॥ ਰਹਾਉ ॥

ਭਰਤਾ ਕਹੈ ਸੁ ਮਾਨੀਐ ਏਹੁ ਸੀਗਾਰੁ ਬਣਾਇ ਰੀ ॥

ਦੂਜਾ ਭਾਉ ਵਿਸਾਰੀਐ ਏਹੁ ਤੰਬੋਲਾ ਖਾਇ ਰੀ ॥੨॥

ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਿ ਦੀਪਕੋ ਇਹੁ ਸਤ ਕੀ ਸੇਜ ਬਿਛਾਇ ਰੀ ॥

ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਰਹੁ ਤਉ ਭੇਟੈ ਹਰਿ ਰਾਇ ਰੀ ॥੩॥

aasaa mehlaa 5.

santaa kee ho-ay daasree ayhu achaaraa
sikh ree.

sagal gunaa gun ootmo bhartaa door na pikh
ree. ||1||

ih man sundar aapnaa har naam majeethai
rang ree.

ti-aag si-aanap chaaturee tooN jaan
gupaaleh sang ree. ||1|| rahaa-o.

bhartaa kahai so maanee-ai ayhu seegaar
bajaa-ay ree.

doojaa bhaa-o visaaree-ai ayhu tambolaa
khaa-ay ree. ||2||

gur kaa sabad kar deepko ih saj kee sayj
bichhaa-ay ree.

aath pahar kar jorh rahu ta-o bhaytai har
raa-ay ree. ||3||

ਤਿਸ ਹੀ ਚਜੁ ਸੀਗਾਰੁ ਸਭੁ ਸਾਈ ਰੂਪਿ ਅਪਾਰਿ ਹੀ ॥

tis hee chaj seegaar sabh saa-ee roop apaar
ree.

ਸਾਈ ਸੋਹਾਗਣਿ ਨਾਨਕਾ ਜੋ ਭਾਣੀ ਕਰਤਾਰਿ ਹੀ
॥੪॥੧੬॥੧੧੮॥

saa-ee sohagan naankaa jo bhaanee kartaar
ree. ||4||16||118||

Asa Mehla-5

In the previous *shabad*, Guru Ji advised us that we should be so humble and self-surrendering to God that we actually believe and openly admit that we are His servants, and all our body, life and wealth belong to Him. Further we should never feel proud, because only that person enjoys eternal peace in the company of God, whom God accepts as His own. In this beautiful *shabad*, Guru Ji uses the metaphor of a young bride (of more than 500 years ago, when women used to be completely dependent upon their husbands for their social and economic survival), and tells her how to win the love and affection of her groom.

Addressing that bride soul, Guru Ji says: “(O’ my dear friend), becoming a humble maid (servant) of saintly persons, learn this conduct: that the most sublime virtue of all is that you never deem your groom (God) far from you.”(1)

Instead of teaching her in what worldly colors she may dye her clothes, or other womanly tricks to attract her beloved, Guru Ji says: “(O’ my dear bride), dye this beautiful mind of yours in the fast and never fading color (of love) of God’s Name. Shedding all your cleverness and sharp wit, deem the Master as always accompanying you.”(1-pause)

Continuing his advice, Guru Ji says: “(Instead of using the jewelry of gold and silver), deck yourself with this ornamentation: that whatever the spouse says, you should obey it. Furthermore, forsake all other kinds of love (except the love of God. This is the kind of) betel leaf you should chew (to make our lips red and attractive).”(2)

Guru Ji takes this beautiful metaphor of a bride’s love even further and says: “(O’ my dear human soul bride), make the word of the Guru as your lamp (to illuminate your mind with divine knowledge), and spread the bed of a truthful life. (In addition), at all times keep standing with folded hands (ready and eager to carry out His command). Only then will you be able to see the sight of that God the King.”(3)

Guru Ji concludes the *shabad*, with the remark: “O’ Nanak, she alone is the truly wedded and united bride (of God), to her behooves all conduct and decoration, and her beauty is beyond limit, who is pleasing to the Creator.”(4-16-118)

The message of this *shabad* is that if we want to become the approved devotees of God and enjoy His blissful union, then we should love and serve Him like the ideal human bride who imbues herself with true love for her groom, and is always ready to serve and carry out his wishes.

ਆਸਾ ਮਹਲਾ ੫ ॥

aasaa mehlaa 5.

ਡੀਗਨ ਡੋਲਾ ਤਉ ਲਉ ਜਉ ਮਨ ਕੇ ਭਰਮਾ ॥

deegan dolaa ta-oo la-o ja-o man kay
bharmaa.

ਕ੍ਰਮ ਕਾਟੇ ਗੁਰਿ ਆਪਣੈ ਪਾਏ ਬਿਸਰਮਾ ॥੧॥

bharam kaatay gur aapnai paa-ay bisraamaa.
||1||

ਓਇ ਬਿਖਾਦੀ ਦੋਖੀਆ ਤੇ ਗੁਰ ਤੇ ਹੂਟੇ ॥
ਹਮ ਛੂਟੇ ਅਬ ਉਨ੍ਹਾ ਤੇ ਓਇ ਹਮ ਤੇ ਛੂਟੇ ॥੧॥ ਰਹਾਉ ॥

o-ay bikhāadee dokhee-aa tay gur tay hootay.
ham chhootay ab unHaa tay o-ay ham tay
chhootay. ||1|| rahaa-o.

ਮੇਰਾ ਤੇਰਾ ਜਾਨਤਾ ਤਬ ਹੀ ਤੇ ਬੰਧਾ ॥
ਗੁਰਿ ਕਾਟੀ ਅਗਿਆਨਤਾ ਤਬ ਛੂਟਕੇ ਫੰਧਾ ॥੨॥

mayraa tayraa jaantaa tab hee tay banDhaa.
gur kaatee agi-aantaa tab chhutkay fanDhaa.
||2||

ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੁਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ ॥

jab lag hukam na boojh-taa tab hee la-o
dukhee-aa.

ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਣਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ ॥੩॥

gur mil hukam pachhaani-aa tab hee tay
sukhee-aa. ||3||

ਨਾ ਕੋ ਦੁਸਮਨੁ ਦੋਖੀਆ ਨਾਹੀ ਕੋ ਮੰਦਾ ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਕੋ ਨਾਨਕ ਖਸਮੈ ਬੰਦਾ ॥੪॥੧੭॥੧੧੯॥

naa ko dusman dokhee-aa naahee ko mandaa.
gur kee sayvaa sayvko naanak khasmai
bandaa. ||4||17||119||

Asa Mohala-5

In the previous many *shabads*, Guru Ji has told us how to become truly wedded and united brides of God, and how to illuminate our minds with the divine knowledge of the Guru's word. In this *shabad*, he shares his own experiences, and tells us how the Guru has removed all his doubts, made him realize God's command, and guided him to enjoy true peace and bliss.

Guru Ji says: "(O' my friends), as long as there were doubts in my mind, I kept wavering (in faith). However, when my Guru removed all these doubts, my mind was stabilized."(1)

Describing his present state of mind, Guru Ji says: "By Guru's grace all those quarrelsome adversaries (such as lust and anger) have been overpowered. In a way, I am released from their grip and they are released from my body."(1-pause)

Telling us what kinds of obstacles he used to face, and how he overcame these, he says: "As long as I believed in 'mine' and 'thine,' I was held in bondage. But when the Guru dispelled my (spiritual) ignorance, my bonds were removed." (2)

Guru Ji adds: "(O' my friends), as long as (one) does not understand God's will, one remains miserable. But when upon meeting the Guru, one realizes His Will, from then on one lives in peace."(3)

He concludes the *shabad* by telling us what kind of bliss he is enjoying now. He says: "Now I (feel) that I have neither any enemy, nor any ill-wisher, nor is anyone wicked to me. Now by becoming the ever serving servant (of the Guru), Nanak has become the servant of the Master."(4-17-119)

The message of the *shabad* is that if we seek the shelter of the Guru, follow his advice, happily accept the Will of God, and shed away our thoughts of "mine and thine," then all our doubts and turbulence of mind will be removed. We would enjoy such a peace and comfort, that for us no one will be our enemy, no one will look evil to us, and the entire world would appear as our friend.