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
# GLOSSARY

Of Some Non English Terms

<table>
<thead>
<tr>
<th>Word</th>
<th>Approx. Meaning</th>
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<tbody>
<tr>
<td>Amrit</td>
<td>Nectar, holy water used at the time of Sikh initiation ceremony</td>
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<tr>
<td>Ashtpadis</td>
<td>Stanzas with eight phrases</td>
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<tr>
<td>Chautukaiy</td>
<td>Stanzas of four phrases</td>
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<tr>
<td>Dutukaiy</td>
<td>Couplets of two phrases</td>
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<tr>
<td>Ghar</td>
<td>Beat for the musical measure</td>
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<tr>
<td>Granth</td>
<td>Holy Scripture</td>
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<tr>
<td>Gurbani</td>
<td>Guru’s word (or composition)</td>
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<tr>
<td>Guru</td>
<td>Spiritual Teacher, Sikh prophet</td>
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<tr>
<td>Maya</td>
<td>Worldly riches and power, worldly attachment, worldly illusion</td>
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<tr>
<td>Mehla</td>
<td>Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib</td>
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<tr>
<td>Nanak</td>
<td>The first Sikh Guru</td>
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<tr>
<td>Panchpada</td>
<td>A stanza of five phrases</td>
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<tr>
<td>Paurri</td>
<td>Step of a stair case, stanza in a vaar (epic)</td>
</tr>
<tr>
<td>Rag, Raag</td>
<td>Musical measure</td>
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<tr>
<td>Sahib</td>
<td>Suffix for Respect</td>
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<tr>
<td>Salok</td>
<td>Couplet or short stanza</td>
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<tr>
<td>Sehaj</td>
<td>A balanced state of mind</td>
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<tr>
<td>Shabad</td>
<td>Sound, word, hymn</td>
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<tr>
<td>Sikh</td>
<td>Disciple, Follower of Sikhism</td>
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<tr>
<td>Sri</td>
<td>Prefix for Respect, such as Sir</td>
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<tr>
<td>Sri Guru Granth Sahib (SGGS)</td>
<td>Sikh Holy Scripture and eternal Guru</td>
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<tr>
<td>Turya</td>
<td>A high spiritual state of mind</td>
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<tr>
<td>Vaar</td>
<td>Epic, a long poem with stanzas and Paurris</td>
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<tr>
<td>Waheguru</td>
<td>Wondrous preceptor, God</td>
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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 Siri Guru Granth Sahib in English are available; I know of at least five, and many more translations of selected parts exist. There is no official, approved version. Personally, I like this. I celebrate them all. We 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 Mannmohan 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 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

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December 2013
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<td>abut, ago, abroad, achieve, adopt, agree, alone, banana</td>
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<td>Ao (o)</td>
<td>oak, oath, oatmeal,</td>
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<td>ਤ</td>
<td>s</td>
<td>source, less, simple, some</td>
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<td>h</td>
<td>hat, head, hand, happy</td>
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<td>k</td>
<td>kin, cook, ache, kick, cat</td>
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<td>kh</td>
<td>German ich, Buch (deep palatal sound of k) Khaki (a yellowish color), Khomeni (Ayatula)</td>
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<td>go, big, gift, gag, game</td>
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<td>ਘ</td>
<td>gh</td>
<td>Deep palatal sound of ‘g’ something like in ghost</td>
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<td>ਨਵ</td>
<td>ny</td>
<td>Must be learnt.</td>
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<td>ਚ</td>
<td>ch</td>
<td>chin, nature, church</td>
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<td>ਚਲ</td>
<td>chh</td>
<td>Similar to sh in shin, must be learnt</td>
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<td>ਜ</td>
<td>j</td>
<td>job, gem, edge, join, judge</td>
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<td>ਜ਼</td>
<td>jh</td>
<td>Deep labial sound of ‘j’</td>
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<td>ਝ</td>
<td>nj</td>
<td>Must be learnt.</td>
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<td>ਤ</td>
<td>t</td>
<td>tie, attack, tin, tap,</td>
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<td>th</td>
<td>thug,</td>
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<td>d</td>
<td>did, adder, deed, dam, double,</td>
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<td>dh</td>
<td>Deep palatal sound of ‘d’</td>
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<td>ਨ</td>
<td>n</td>
<td>Must be learnt.</td>
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<td>त</td>
<td>t</td>
<td>Must be learnt.</td>
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<td>थ</td>
<td>th</td>
<td>thin, thick, three, ether,</td>
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<td>द</td>
<td>d</td>
<td>the, then, either, this, there</td>
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<td>ध</td>
<td>Dh</td>
<td>Deep labial sound of ‘the’</td>
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<td>न</td>
<td>n</td>
<td>no, own, sudden, nib,</td>
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<td>प</td>
<td>p</td>
<td>pepper, lip, pit, paper</td>
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<td>फ</td>
<td>f</td>
<td>fifty, cuff, phase, rough, fit, foot, fur</td>
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<td>ब</td>
<td>b</td>
<td>baby, rib, bib, button,</td>
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<td>भ</td>
<td>bh</td>
<td>Deep palatal sound of ‘b’</td>
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<td>म</td>
<td>m</td>
<td>mum, murmur, dim, nymph</td>
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<td>य</td>
<td>y</td>
<td>yard, young, union</td>
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<td>र</td>
<td>r</td>
<td>red, car, rarity, rose</td>
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<td>ल</td>
<td>l</td>
<td>lily, pool, lid, needle, lamb</td>
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<td>व</td>
<td>v</td>
<td>vivid, give, live</td>
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<td>ऱ</td>
<td>rh</td>
<td>Deep palatal sound of ‘r’(must be learnt)</td>
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<td>श</td>
<td>sh</td>
<td>shy, mission, machine, special</td>
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<td>kh</td>
<td>Deep palatal sound of ‘kh’</td>
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<td>झ</td>
<td>z</td>
<td>zone, raise, zebra, xylem</td>
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<td>f</td>
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<td>l</td>
<td>Deep palatal sound of ‘l’</td>
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<td>ह</td>
<td>H</td>
<td>Same as ‘h’ but of short duration</td>
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<td>y</td>
<td>Same as ‘y’ but of short duration</td>
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<td>R</td>
<td>Same as ‘r’ but of short duration</td>
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<td>(r)</td>
<td>Same as ‘r’ but of short duration</td>
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<tr>
<td>v</td>
<td>Same as ‘v’ but of short duration</td>
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<td></td>
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<tr>
<td>aa</td>
<td>bother, cot, father, cart, palm</td>
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<tr>
<td>aaN</td>
<td>This adds nasal tone to ‘aa’</td>
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<td>i</td>
<td>tip, banish, active, pit, it, give</td>
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<td>ee</td>
<td>Nose bleed, bee, feed, beat,</td>
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<td>u</td>
<td>bull, pull, full, cure hood, book</td>
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<tr>
<td>oo</td>
<td>cool, pool, boot, tool, rule</td>
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<td>ay</td>
<td>ray, say, day, hay, bay</td>
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<tr>
<td>ai</td>
<td>mat, map, bad, lad, glad, rat, bat,</td>
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<tr>
<td>o</td>
<td>bone, know, toe, note, go</td>
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<tr>
<td>ou</td>
<td>out, pound, now, loud</td>
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<tr>
<td>N</td>
<td>indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc</td>
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<tr>
<td>N or M</td>
<td>indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc</td>
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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.

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)

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.

Gauri 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.

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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.
**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.
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.

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.

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.

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**ga-orhee mehlaa 5.**

*bhuj bal beer barahm sukha saagar garat parat geh layho anguree-aa. ||1|| raha-o.*

*bhuj bal beer barahm sukha saagar garat parat geh layho anguree-aa. ||1||

deeenaa naath anath karunaa mai saajaa mithut pitja mahatree-aa.

*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.
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 beauteous hair is pleased, sings God’s praise (and enjoys this elixir).”(4)

**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 beauteous 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.

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*GAURRI BAIARAAGAN*

**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.

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.

ga-orhee mehlaa 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.

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)

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.

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.
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.
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.
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)

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)

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.
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).

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.
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.
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.

**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, under worlds, 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.
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.

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.”

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).

**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.

### gauVI mhlw 5. ga-orhee mehlaa 5.

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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.
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).
It is the same light

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.

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.

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.

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raag ga-orhee poorbee mehlaa 5

ik-o"kaar satgur paa\-
aad. 

har har kabhoo na manhu bisaaray. 

eehaa oohaa sarab sukh-daa\-
ta saag ghataa partipaaray. ||1|| raa\-hoo-o. 

maha\-
aa kaat\-
tai khin bheetar rasnaa 

naam chitaaray. 

seet\-
aa saa"t sookh har saarnee jaltee agan 

nivaaray. ||1||

garab\-
h kund naraak \-tay raakh\-
ai bhavjal paar 

utaaray. 

charan kamal aaraaDba\-
t man meh jam kee 

\-taraas bi\-
daaray. ||2|| 

pooran paarba\-
rhm p\-
rmaysur oochaa agam 

apaaray. 

gun gaav\-
aat Dhi-aavat sukh saa\-
gr joo-ay 

janam na haaray. ||3|| 

kaam kroDh lobh mohi man leeno nir\-
\-gun kay 

gaat\-
aaray. 

kar kir\-
paa apuno naam deejai naanak sad 

balihaaray. ||4||1||138||
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.
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.
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.
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.
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.
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.

**Gaurri Mehla 5**

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<tr>
<th>Rhyme</th>
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<td>1</td>
<td>har har har aaraaDhee-ai. saatsang har man vasai bharam moh bha-o saaDhee-ai.</td>
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<td>2</td>
<td>bayd puraaan simrit bhanay. sabh ooch biraajit jan sunay.</td>
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<td>3</td>
<td>sagal asthaan bhai bheet cheen. raam sayvak bhai rahat keen.</td>
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<td>4</td>
<td>lakh cha-oraaseeh jon fireh. gobind lok nahee janam mareh.</td>
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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.
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.

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.

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.

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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.

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.
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).
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.
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.

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**Gaurri Porrabi Meha 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)

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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.
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.
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.”

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.”

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.”

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).”

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.”
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.

Guru Ji adds: “(O' my friends), God's Name is the essence of all (pleasures).” (1)

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.
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 saying: “(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).
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).
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.

raag ga-o-reeh maala mehlaa 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 wholeheartedly. Then we would be rid of all our worldly problems and enjoy real happiness.
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.

\textbf{The italics indicate the scriptural text.}
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).
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It is the same light

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In the previous shabad Guru Ji advised us that if we want to 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.
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.

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 bades 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.
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.

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raag ga-orhee maajh mehlaa 5

ik-o'kaar satgur parsaañ.
deen da-i-aal damoñar raaj-d-aa jee-o.
kot janaa kar sayv lagaaj-d-aa jee-o.
bhagat vachhal tayraa birad rakhaj-d-aa jee-o.
pooran saabne jaa-ee jee-o. ||1||

dke-o paykhaa pareetam kavan sukarry jee-o.
sanţaa gaasee sayvaa charñee jee-o
ih jee-o vaţaa-ee bal bal jee-o.
ţis niv niv laaga-o paa-ee jee-o. ||2||

pothee pandít bayd khojanţaa jee-o.
ho-ay bairaagee tirath naavantaa jee-o.
geet naad keertan gaavantaa jee-o.
har nirba-o naam Dhi-aa-ee jee-o. ||3||

bha-ay kirpaal su-aamee mayray jee-o.
patiñ paviñ lag gur kay pairay jee-o.

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bharam bha-o kaat kee-ay nirvairay jee-o.
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.
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) beauteous 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 agai and again to come and abide in our heart.
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.
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 beauteous 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.

Gaurri Mehlaa 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 beauteous 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.

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.

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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.

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.

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ga-orhee mehlaa 9.

saaDho rachnaa raam banaa-ee.

ik binsai ik asthir maanai achrj 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||

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.

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.
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).
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 \textit{shabad} Guru Ji lays out a very simple and straightforward 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 \textit{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.
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.”

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.”

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.”

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.

The shabad is a poetic expression of the message that we should live our lives with a focus on spiritual growth and avoiding worldly attachments, thus aligning our actions with the teachings of Guru Nanak and the Sikh faith.
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.
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.

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 Puranaas. 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
It is the same light

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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.

It is the same light
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 Mohaaawats) 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.

The page contains a Gurmukhi shabad with its translation side by side.

It is the same light
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.
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.
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)

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)

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.
The above five Ashtpadis 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.
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 themself, 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.

---

**Shabad 1**

**ga-orhe mehla 1.**

aiso daas milai sukh ho-ee.
dukh visrai paavai sach so-ee. ||1||
darsan daykh bha-ee mat pooree.
athsath majan charnah Dhooree. ||1|| raha-o.
naytar santokhay ayk liv thaaraa.
jihva sochee har ras saaraa. ||2||
sach karnee abh antaar sayvaa.
man tariptaasi-aa alakh abhayvaa. ||3||
jah jah daykh-a-u tah tah saachaa.
bin boojhay jhagraj jag kaachaa. ||4||
gur samjhaavai sojhee ho-ee.
gurmukh virlaa boojhai ko-ee. ||5||
kar kipaa raakho rakhvaaalay.
bin boojhay pasoo bha-ay bayaalay. ||6||
gur kahi-aa avar nahee doojaa.
kis kaho daykh kara-o an pooja. ||7||
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.

**ga-orhee mehlaa 1.**

barahmai garab kee-aa nahee jaani-aa.
bayq kee bipat parhee pachhutaa-aa.
jah parah simray tahee man maani-aa. ||1||

aisaa garab buraa sansaarai.
jis gur milai ts garab nivaarai. ||1|| raha-aa-o.

bal raajaa maa-i-aa ahaa’kaaree.
jagan karai baho bhaar afaaree.
bin gur poochhay jaa-ay pa-i-aaree. ||2||

hareechand daan karai jas layvai.
bin gur anq na paa-ay abhayvai.
aap bhulaa-ay aapay mat dayvai. ||3||

durmät harجاakhas guraachaaree.
parabhaa-na garab par-haaree.
parahlaad uDhaaray kirpaa Dhaaree. ||4||

bholoo raavan mugaDh achayt.
lootee lanka sees samayt.
garab ga-i-aa bin satgur hayt. ||5||
sahasbaahu maDh keet mahikhaaasaa.
harجاakhas lay nakbahu biDhaaasaa.
daιt sanghaa-ay bin bhagaat abbi-aasaa. ||6||

jaraasanDh kaalajmun sanghaa-ayr.
rakaṭbeej kaalunaym bidaaray.
daιt sanghaar sant nistaaray. ||7||
aapay satgur sabad beecharay.

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doojai bhaa-ay daιt sanghaa-ayr.
gurmukh saach bhagaat nistaaray. ||8||

boodaa durjoDhan paṭ kho-e.
raam na jaani-aa karṭaa so-e.
jan ka-o dookh pachai dukh ho-e. ||9||
In many previous shabads 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 Pralahad, 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 Pralahad 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 Mehkaasur. 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.

**ga-orhee mehlaa 1.**

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<td>paranvaj naanak saran tumaaree.</td>
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**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.

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.

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.
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)

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GAURRI MEHLA 1

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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.
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 egotistic 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.
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.

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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 devotes swim across (the worldly ocean).” (8-16)

“This is the end of 16 Ashtpadis of Mehlal, in the measure Guarer of Gaurri.”

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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.
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.
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 true self 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.
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.


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).”

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).”

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.”

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.”

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.”

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.”

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).”

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.”
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.
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.
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.
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 no 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.

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, 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.

**ga-orhee mehlaa 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||

raha-o.

hirdai sookh bha-i-aa pargaas.
gurmukh gaavahi sach guntaas.
daasan daas nit hoveh daas.
garih kutamb meh saa-aa ugaas. ||2||

jeevan mukaat gurmukh ko ho-e.
param paadarath paavai so-e.
\[4\]

tooh kartaa mai avar na ko-ay.
tujh sayvee tujh tay pat ho-ay.
kirpaa karahi gaavaa parabh so-ay.
naam rataan saabh jag meh lo-ay. ||5||

gurmukh banee meethee laagee.
anthar bigsai an-din liv laagee.
sehjay sach mili-aa parsee.
satgur paa-i-aa poorai vadhaaagee. ||6||

ha-umai mantaa durnat dukh naas.
jab hirdai raam naam guntaas.
gurmukh buDh pargatee parabh jaas.
jab hirdai ravi-aa charaag nivaaas. ||7||

jis naam day-ay so-e jan paa-ay.
gurmukh maylay aap gavaa-ay.
hirdai saachaa nam vasaa-ay.
naanak sehjay saach samaa-ay. ||8||

It is the same light
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.
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 imbibed 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 shabads 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.
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 beauteous (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.” (8-19-27)

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).
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 beloved camel-like 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.

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**ga-orhee mehlaa 4.**

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<td>man kahraraa mayray pi-aari-aa satsangat satgur bhaal.</td>
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**Pehal Jap**

**aap chhadaa-ay chhutee-ai satgur charan samaal.**

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<td>man kahraraa tooh chanchlaa chaturaa-ee chhadaa vikraal.</td>
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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 fortunate 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.
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.
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

**Gaurri Mehla 5**

*It is the same light*
It is the same light

(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.
ga-orhee mehlaa 5.

gur kaa sabad rid antar Dhaarai.
panch janaa si-o sang nivaarai.
das ingree kar raakhai vaas.
\( \text{taa kai aatmai ho-ay pargaas.} \) ||1||
rahaa-o.

aisee darin-taa \( \text{taa kai ho-ay.} \)
jaan kaa da-i-aa ma-i-aa parabh so-ay. ||1||
aisee darin-taa \( \text{taa kai ho-ay.} \)
rahaa-o.

saajan dusat jaa kai aay samaanai.
jaan boloan taytaa gir-aanai.
jaan sunnaa taytaa nam.
\( \text{jaan paykhan taytaa Dhi-aan.} \) ||2||

sehjaya jaanaan sehjaya so-ay.
sehjaya hootta jaa-ay so ho-ay.
sahj bairaa sehjaya hee hasnaa.
sehjaya choop sehjaya hee jappa.
\( \text{sehjaya bhojan sehjaya bhaa-o.} \)
sehjaya miti-o saqal duraa-o.
sehjaya ho-aa saadho sang.
sahj mili-o paarbarahm nisang. ||4||

sehjaya bhojan sehjaya bhaa-o.
sehjaya miti-o saqal duraa-o.
sehjaya ho-aa saadho sang.
sahj mili-o paarbarahm nisang. ||4||

sehjaya garih meh sahj udaasee.

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sehjaya dubiDhaar tan kee naasee.
jaia kai sahj man bhaa-i-aa anand.
\( \text{taa kaa bohty-aa parmaanand.} \) ||5||

sehjaya amrit pee-o naam.
sehjaya keeno jee-a ko daan.
sahj kathaa meh aatam rasi-aa.
\( \text{taa kai sang abhinaasee vasi-aa.} \) ||6||

sehjaya aasan asthir bhaa-i-aa.
sehjaya aanaat sabad vagaa-i-aa.
sehjaya run jhunkaar suhhaa-i-aa.
\( \text{taa kai ghar paarbarahm samaa-i-aa.} \) ||7||

sehjaya jaa kaa-oo pari-o karmaa.
sehjaya gur bhaity-o sach Dharmaa.
Gaurri Meha 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 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.
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 parishes? 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.

**ga-orhe mehla 5.**

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<tr>
<th>Line</th>
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<tr>
<td>jo is maaray so-ee sooraa.</td>
<td>jo is maaray so-ee pooraa.</td>
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<tr>
<td>jo is maaray ṭis kaa dukh jaa-ee.</td>
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<tr>
<td>aiswa ko-ay je dubiDhaa maar gavaavai.</td>
<td>iseh maar raaj jog kamaavai.</td>
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<thead>
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<tr>
<td>jo is maaray ṭis ka-o bha-o naahi.</td>
<td>jo is maaray so naam samaahi.</td>
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<td>jo is maaray ṭis kee ṭarisnaa bujhai.</td>
<td>jo is maaray so ḍargeh sijhai.</td>
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<td>jo is maaray ṭis kaa bha-o naahi.</td>
<td>jo is maaray so ḍhanvantaa.</td>
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<td>jo is maaray so pativantaa.</td>
<td>jo is maaray so-ee jaṭee.</td>
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<td>jo is maaray ṭis hovai gaṭe.</td>
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<td>jo is maaray ṭis ka-o bha-o naahi.</td>
<td>jo is maaray so nihchal ḍhanee.</td>
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<td>jo is maaray so vadbhaagaa.</td>
<td>jo is maaray so an-ḍin jaagaa.</td>
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<td>jo is maaray ṭis kee nirmal jugtaa.</td>
<td>jo is maaray so jeevan mukṭaa.</td>
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<td>jo is maaray ṭis kee jeevan mukṭaa.</td>
<td>jo is maaray so sahj ḍhi-ane.</td>
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<td>jo is maaray so sahj ḍhi-ane.</td>
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<td>is maaree bin ṭhāa-ay na parai.</td>
<td>kot karam jaap ṭap karai.</td>
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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.
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.

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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.”

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).”

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.”

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.
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).
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.
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)

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.

Gaurri Mehl 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.
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, beauteous 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 unequaled 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.

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.
In the previous shabad, Guru Ji advised us that if we really want to reach the supreme God, then we should faithfully follow the advice of our Guru. In this shabad, he tells us what Guru advises us to do.

He says: “(O’ my friends), imbue yourself with the love of God. Utter God’s Name with the tongue and ask only for the one (supreme) God alone.” (1-pause)

Suggesting another action, he says: “(O’ my friends), if it is so preordained in your destiny, then joining the company of saintly persons, contemplate on the Guru’s (divine) knowledge (and meditate on God).”(1)

However, warning us against the love for worldly riches or relatives, Guru Ji says: “(O’ my friends), whatever (worldly expanse) is visible, that doesn’t accompany us (after death). Growing attached to the world, foolish worshippers of power have ruined themselves.”(2)

Therefore, Guru Ji says: “It is only a rare person among millions, who by Guru’s grace has meditated on the Name of captivating God who has been always pervading everywhere.” (3)

Now telling us how to obtain Guru’s grace, he says: “(O’ my friends), again and again salute the saints of God. (By doing so) you will obtain infinite peace and (God’s) Name, which is like all the nine treasures (of wealth).”(4)

Guru Ji further advises: “(O’ my) saintly friends, with your eyes behold the sight (of God everywhere), and in your heart sing praises of (that God who is the Master of) all the nine treasures (of wealth).”(5)

Continuing his advice, Guru Ji says: “(While meditating on the Name), shed your lust, anger, greed, and attachment; in this way you would stop suffering (cycles of) both birth and death.”(6)

Now describing the blessings one obtains by following the above advice, Guru Ji says: “(Whosoever has followed the above advice, all) woes and darkness (of ignorance) have departed from the heart (of that person). The Guru has enshrined divine wisdom in that person’s mind, as if it were illuminated with the light of (divine) knowledge.”(7)

In conclusion, Guru Ji says: “(O’ my friends), whosoever has meditated (on God) has crossed over (the worldly ocean). Therefore, devotee Nanak (says) that the Guru’s follower has crossed over (the worldly ocean).”(8-1-13)
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.

**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.
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
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.

SGGS P-243

sun naah parabhoo jee-o aykalthee ban maahay.
kio Dheeraigee naah binaa parabh vayparvaahay.
Dhan naah baajhahu reh na saakai bikham raaj ghanayree-aa.
nah need aavai paraym bhaavai sun baynantee mayree-aa.
baajhahu pi-aaray ko-ay na saaray aykalthee kurlaa-ay.
naanak saa Dhan milai milaal-ee bin pareetam dukh paa-ay. ||1||
pir chhodi-arhee jee-o kavan milaavai.
ras paraym milee jee-o sabad suhaavai.
sabad day suhaavai taa pat paavai deepak dayh ujaarai.
sun sakhee sahaylee saach suhaylee saachay kay gun saarai.
satgur maylee taa pir raavee bigsee amriit baanee.
naanak saa Dhan taa pir raavay jaa tis kai man bhaanee. ||2||
Gaurri Chhant Mehta 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.”

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.”

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.

raag ga-oree poorbee chhant mehlaa 3

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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.
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.

The lyrics of the shabad

\[\text{ga-orhee mehlaa 3.}\]

\[\text{kaamaan har ras bayDhee jee-o har kai sahj subhaa-ay.}\]
\[\text{man mohan mohi lee-aa jee-o dubiDhaa sahj samaa-ay.}\]
\[\text{dubiDhaa sahj samaa-ay kaamaan var paa-ay gurmaatee rang laa-ay.}\]
\[\text{ih sarea koorh kusat bhari-aa gal taa-ee paap kamaa-ay.}\]
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.

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**KAURRI MEHLA 3**

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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.

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**It is the same light**

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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.
It is the same light

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raam naam kar bohithaa jee-o sabad khayvat vich paa-ay.
sabad khayvat vich paa-ay har aap laghaa-ay in bIDh dujar taree-ai.
gurmuikh bhagat paraapath hovai jeeviti-aa i-o mareae-ai.
khin meh raam naam kilvikh kaatay bha-ay paviit sareeraa.
aanak raam naam nistaaraa kanchan bha-ay manooraar. ||1||

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istaree purakh kaam vi-aapay jee-o raam naam kee bIDh nahee jaanee.
maat pitaa suh bhaa-ee kharay pi-aaray jee-o doob mu-ay bin paanne.
doob mu-ay bin paanne gat nahee jaanee ha-umai Dhaat sansaaraay.
jo aa-i-aa so sabh ko jaasee ubray gur veechaaraay.
gurmuikh hovai raam naam vakhaanai aap taraf kul taaraay.
aanak naam vasai ghat antar gurmata milay pi-aaray. ||2||

raam naam bin ko thir naahee jee-o baajee hai sansaaraa.
darirh bhagat sachee jee-o raam naam vaapaaraa.
raam naam vaapaaraa agam apaaraa gurmataa Dhan paa-ee-ai.
sayvaa surat bhagat ih saachee vichahu aap gavaa-ee-ai.
ham mat heen moorakh mugaDh anDhay satgur maarag paa-ay.
aanak gurmuikh sabad suhaavay an-din har gun gaa-ay. ||3||
aap karaa-ay karay aap jee-o aapay sabad savaaraay.
aapay satgur aap sabad jee-o aapay sabad jee-o aapay sabad
aapay bhagat pi-aaray. 
jug jug bhagat pi-aaray har aap savaaraay aapay bhagtee laa-ay.
apay gaanaa aapay beenaa aapay sayv karraa-ay.
apay gundaaat aa avgun kaatay hirgai naam vasaa-ay.
aanak sad 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.”

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).”

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.”

In conclusion, Guru Ji says: “(O’ my friends, it is God) Himself who does everything or causes it to be done and He Himself emblesishes 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.
It is the same light 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.

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ga-orhee mehlaa 3.

| GUR KI SYVAA KAR PIRAA JEE-O HAR NAAM | DHI-aa-ay. |
| GHR BAITHI-aa HAR PAA-AAY SADAA CHIOT LAAY-AAY SEHJAY SAT SUBHAAY-AAY. |

| GUR KI SYVAA KHAREE SUKHALEE JIS NO AAP KARAAY-AAY. |
| NAANAK SACH NAAM VADI-AA-EE POORAB LIKHI-AA PAA-AAY. ||1|| |

| HAR KAA NAAM MEETHAHAA PIRAA JEE-O JAA CHAAKHAI CHIOT LAA-AAY. |
| RASNAH HAR RAS CHAAKH MUYAY JEE-O AN RAS SAAD GAVAAY-AAY. |
| SADAA HAR RAS PAA-AAY JAA HAR BHAA-AAY RASNAH SABAD SUHAAY-AAY. |
| NAAM DHI-aa-AAY SADAA SUKH PAA-AAY NAAM RAHAI LIV LAA-AAY. |
| NAAMAY UPJAI NAAMAY BINSAI NAAMAY SACH SAMAAY-AAY. |
| NAANAK NAAM GURMAATEE PAA-AA-AEI AAPAY LA-AAY LAVAAY-AAY. ||2|| |

| AYH VIDAAJEE CHAAKREE PIRAA JEE-O DHAAN CHHOD PARDAAYS SI DHAAY-AAY. |
| DOOJAHI KINAI SUKH NA PAA-AEI-O PIRAA JEE-O BIKHI-AA LOBH LUBHAAY-AAY. |
| BIKHI-AA LOBH LUBHAAY-AAY BHARAM BHULAAAY-AAY OH KI-O KAR SUKH PAA-AAY. |
| CHAAKREE VIDAAJEE KHAAREE DUKHAALEE AAP VAYCH DHARAM GAVAAY-AAY. |

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| MAH-I-AA BANDHAN TIKAI NAHEE KHN KHN DUKH SANTAA-AAY. |
| NAANAK MAH-I-AA KA DUKH TADAY CHOKAI JAA GUR SADDEE CHIOT LAA-AAY. ||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.
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.
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 beauteous, 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.”

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.
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.

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ga-orhee mehlaa 5.
sun sakhee-ay mil udam karayhaa manaa-ay laihi har kaantai.
maan ti-aag kar bhagat thag-uree mohah saaDhoo mantai.

sakhee was aa-i-aa fir chhod na jaa-ee ih reet bhalee bhagvantai.
nanak jaraa maran bhai narak nivaaraai puneet karai tis jaantaai. ||1||

sun sakhee-ay ih bhalee binantte ayhu maataa’t pakaa-ee-ai.
sahj suhbaa-ay upaaDh rahat ho-ay geet govingdeh gaa-ee-ai.
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. (1) 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

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*ik-o’kaar satgur parsaad.*

*ga-orhee baavan akhree mehlaa 5.*

*salok.*

gurdavy maataa gurdavy pitaa gurdavy su-aamee parmaysuraa.
gurdavy sakhaa agi-aan bhajan gurdavy banDhip sahoDaraa.
gurdavy daataa har naam upDaysai gurdavy manD niroDharaa.
gurdavy saaD sat buDh moorat gurdavy paaraas paras paraa.
gurdavy tirath amrit sarovar guD gi-aan maJan aprampaara.
gurdavy karDaa sabh paap harDaa gurdavy paatD pavi karaa.
gurdavy aad jugaaD jug jug gurdavy maant har jap uDhraa.
gurdavy saangD parabD mayl kar kirDaa ham moorD paapee jit lag taraa.
gurdavy satgur paarbaraam parmaysar gurdavy naamakaraa. ||11||

*salok.*
aapeh kee-aa karaa-i-aa aapeh karnai jog.
naanak ayko rav rahi-aa doosar ho-aa na hog. ||11||

*pa-orhee.*
o-aD saaDh satgur namaskaaraa.
aad maDh ant nira“kaaraa”.
aapeh suun aapeh sukh aasan.

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It is the same light
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

Gaurri Bawani Akhari Mehla 5
(The Hymn Based on 52 Letters)
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.

**मल्लूखी** ||

पढ़ यह त्यत्पुकरते भाविता भेंज मह मह कूट ||

Dhan Dhan kahaa pukaartay maa-i-aa moh sahh koor.

**salok.**
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:
"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.

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**Sloki**

aavan aa-ay sarisat meh bin boojhay pas dhor.
naanak gurmukh so bujhai jaa kai bhaag mathor. ||1||

**Pa-orhee.**
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.

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_Author: Gurmeet Singh, Translated by Arvinder Singh._

*For the complete text, please refer to the original Sikh scripture.*
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 allurement.”

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.
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.
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.

It is the same light
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:**

“(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.

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.

**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 paurri 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.

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:

**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. 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 paurri 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).

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*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:**

“It is the same light

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 Yaeeya should remind us. He says:

**Paurri:**

“Yaeeya—(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.

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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.

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.

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 paurri 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.

In this paurri, 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:

**Paurri:**

“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 paurri 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.
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.”

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.”

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.
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.

Salok.

ghokhay saastar bayd sakh aan na khatha-o ko-ay.
aad jugaadee hun hovat naanak aykai so-ay. ||1||

paurri.

ghaghaa ghaalhu maneh ayh bin har doosar naahi.
nah ho-aa nah hovnna jat kat ohee saamaahi
ghoolh ta-o man ja-o aavahi sarnaa.
naam taat kal meh punharchanaa.
ghaal ghaal anik pachhutaavahi.
bin har bhagat kahaa thit paavahi.
ghol mahaar ras amrit tih pee-aa.
naanak har gur jaa ka-o gee-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 paurri 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.

(GAURRI BAWAN AKHRI MEHLA 5)

In the previous paurri, 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 paurri, 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:
"Gannga—Fear of death grips those (people) whom God has made apostate. They do not recognize God; therefore, they keep enduring countless births and deaths through many species. They alone obtain (divine) knowledge and meditation, on whom, showing His mercy, God Himself arranges to be given (this gift). No one is delivered by counting the number (of good deeds done or rituals performed by him or her. This physical body is like an) earthen pitcher, which will certainly break (one day). That person alone lives (a truly fruitful life) who while alive, has meditated (on God). O’ Nanak (such a person) becomes renowned and does not remain hidden (from the world).”(21-3)

The message of this *paurri* is that instead of trying to extend our life by artificial means, we should utilize every moment of this life to meditate on God’s Name. By doing so, we would be known amongst renowned persons who have lived a successful life, and thus live forever (in people’s memory).

*Note: No. 3 in (21-3) indicates, the number of paurries, beginning with letter Gannga—*

**Salok:**

*chît chîtya-o channaarbind ooDh kavaih bigaâh t. pargat bha-ay aapeh gobind naanak sant maâaâh t. ||1||*

**Pa-oorhee.**

*chachaa kamal gur laaâh. Dhan Dhan u-aa din sanjog sabhaaagaa. chaar kunt dis bharam aaâ-i-o. bha-ee kirpaa tab darsan paa-i-o. chaar bichaar binsi-o sabh dhuu-aa. saaDh sang man nirnal hoo-aa. chiînt bisaaree ayk darsiaytaa. naanak gi-aan anjan jih naytaaraa. ||22||*
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.

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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).

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.

**Salok:**

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jhalaaghay uth naam jap nis baasur aaraaDh.
kaar*aa* tujhai na bi-aapa-ee naanak mitai
upaaDh. ||1||
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**pa-orhee.**

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jhajhaa jhooran mitai tumaaro.
raam naam si-o kar bi-uaaaro.
jhooarat jhoorat saakat moo-aa.
jaak'ai ridai hot bhaa-o bee-aa.
jhareh kasamal paap tayray manoo-aa.
amrit kathaa satsang sunoo-aa.
jhareh kaam kroDh darustaa-ee.
naanak jaa ka-o kirpaa gusaa-ee. ||25||
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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.

Salok:  

njatan karahu tum anik biDh rahan na paavhu meet.  
jeevaT rahhu har har bhajahu naam pareet. ||1||

Paurri:  

njanaa njaanahO daarih sahee binas jaat ahy hay;  
ganthee gan-a-o na gan saka-o ooth siDhaaray kayt.

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.

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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.

Salok:

“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:

“Ththattha—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.

Salok:

dand-ūt banjan anikbaar sarab kalaa samrath.
dolan tay raakho parabhoo nanak day kar hath. ||1||

Pa-orhee.

dadaa dayraa ih nahee jah dayraa tāh jaan.
u-aa dayraa kaa sanjamo gur kai sabad pachhaan.
i-aa dayraa ka-o saram kar ghaalai.
jaa kaa tāsoo nahee sang chaalai.
u-aa dayraa kee so mit jaanai.
jaa ka-o darisat pooran bhagvaanai.
dayraa nihchal sach saaDhsang paa-i-aa.
nanak tay 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 salok, which is very often uttered while opening Guru Granth Sahib Ji. In this salok, 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:

“Daddd—(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.

Salok.

- dhaahan laagay Dham raa-ay kineh na ghhaali-o banDh.
- naanak ubray jap haree saaDhsang san-banDh.

Paurri.

- dhaddhaa dhoodhat kah firahu dhoodhan i-aa man maahi.
- sang tthaarai parabsh basai ban ban khaa firaahi.
- dhayree Dhashhu saaDhsang ahaa-buDh bikraal.

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 paurri 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.

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:

Paurri:

“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.

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.

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.

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**Salok:**

*Gaasah ayy nibharee-a sabh kachh dayvanhaar.*

*Saas saas simrat raheh naanak daras adaar. ||1||*

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**Pa-orhee:**

*dadaa gayaata ayy hai sabh-ka o dayvanhaar.*

*Day'gay tot na aavee agnath bhanday bhandaar.*

*Ginhaara sad jeevanhaaraa.*

*Man moorakh ki-o taahe biseraraa.*

*Dos nahee kaahoo ka-o meetaa.*

*Maah-i-aah banDh parabh keetaa.*

*daraa nivareh jaa kay aapay.*

*Naanak tay tay gurmukh bhaaraapay. ||34||*

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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.

**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)
"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.

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).

Salok:

pat raakhee gur paarbarahm taj parpanch moh
bikaar.
naanak so-oo aaraaDhee-ai anţ na paaraavaar.
||1||

Pa-orhee:
papaa parmit paar na paa-i-aa.
patp paavan agam har raa-i-aa.
hot puneeot kot apraaDho.
amrīt naam jaapeh mil saaDho.
parpach Dharoh moh mitnaaee.
jaa ka-o raakho aap gusaa-ee.
paatisaahu chhatar 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.

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.

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:

“The true *Brahmans* (worshippers of the all-pervading God) who know that God. The true *Vaiashnavs* (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.

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.
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.
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.
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.”

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).”

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.
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).”

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).”

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.
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 experience, 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.
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:

“Vaa—(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.
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).
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.”

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.”

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.
In the previous *paurri* 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 *paurri* 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:

**Paurri:**

“*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 *paurri* 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.
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.
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.

(Slok)

laykhai kateh na chhootee-ai khin khin bhoolanhaar.
bakhsanhaar bakhas lai naanak paar utaar. ||1||

Pa-orhee.

loon haraamee gunahgaar baygaanaa alap maat.
jeo-o pind jin sukh dee-ay taahi na jaanat tat.
laahaa maa-i-aa kaarnay dah dis dhoodhan jaa-ay.
dayvanhaar daataar parabhi na maneh basaa-ay.
laalach hooth bikaar moh i-aa sampai man maahi.
lampat chor nindak mahaah tinhoo sang bihaa-ay.
tuDh bhaavai taa bakhbas laihi khotay sang kharay.
naanak bhaavai paarbarahm paahaa neeratar. ||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.

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 though 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).

salok.

aa-ay parabh sarnaagaatee 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 beecharaaraay.
akhar saastar simrit puraanaa.
akhar naad kathan vakh-yaanaa.
akhar mukaat jugat bhai bharmaa.
akhar karam kiraat such Dharmaa.
迦rate am 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.

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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, 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.

**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)

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naanak un sang mohi uDhaaro. ||1||
sukhmanee sukh amriṭ parabh naam. bhagat janaa kai man bais ramahaa-o. parabh kai simran garabh na basai. parabh kai simran dookh jam nasai. parabh kai simran kaal parharai. parabh kai simran dusman tarai. parabh simraṭ kachh bighan na laagai. parabh kai simran an-ḍīn jaagai. parabh kai simran bha-o na bi-aapai. parabh kai simran dukh na sanṭaapai. parabh kaa simran saaDh kai sang. sarab ndhaan naanak har rang. ||2||
parabh kai simran riDh siDh na-o nDh. parabh kai simran gi-aan Dhi-aan tāt buDh. parabh kai simran jap tap poojaa. parabh kai simran bains doojaa. parabh kai simran tirath isaanee. parabh kai simran dargeh maanee. parabh kai simran ho-ay so bhalaa. parabh kai simran safal falaa. say simrahi jin aap simraa-ay.

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naanak taa kai laaga-o paa-ay. ||3|| parabh kaa simran saabh tay oochaa. parabh kai simran uDhray moochaa. parabh kai simran ṯarin saaDh bujhai. parabh kai simran saabh kichh sujhai. parabh kai simran naahee jam ṭaraasaa. parabh kai simran pooran aasaa. parabh kai simran man kee mal ja-ay. amriṭ naam riḍ maahi samaa-ay. parabh jee baseh saaDh kee rasnaa. naanak jaa daasan dasnaa. ||4||
parabh ka-o simrahi say Dhanvanṭay. parabh ka-o simrahi say paṭiṇvatay. parabh ka-o simrahi say jaa parvaan. parabh ka-o simrahi say purakh parDhaan. parabh ka-o simrahi se baymuṭaatay. parabh ka-o simrahi se sarab kay raajay. parabh ka-o simrahi say sukhvaasee.
According to Dr. Bhai Vir Singh Ji, the fifth Guru (Arjun Dev Ji) uttered this composition (titled Sukhmani), probably in Sammat 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
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 beauteous (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).

salok.

deen darad dukh bhanjnaa ghat ghat naath anaath.
saran tum'iaaree aa-i-o naanak kay parabh saath. ||1||

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asatpaadee.

jah maat pitaa sut meet na bhaa-ee.
man oohaa naam tayrai sang sahaa-ee.
jah mahaar bhaa-i-aan doot jam dalai.
tah kavval naam sang tayrai halai.
jah muskal hovai at bhaaree.
har ko naam khaan niDhaaree.
anik punahcharan karaat naheer tarai.
har ko naam kot paap parharai.
gurmukh naam japahu man mayray.
aanak paavhu sookh ghanayray. ||1||

sagal sarisat ko raajaa dukhee-aa.
har ka naam japaat ho-ay sukhee-aa.
laakh kororee banDh na parai.
har ka naam japaat nistarai.
anik maar-i-aa rang tikh na bujhaavai.
har ka naam japaat aaghaavai.
jih marag ih jaat ikaylaa.
tah har naam sang hoD suhaylaa.
aisaa naam man saaDaa Dhi-aa-ee-ai.
aanak gurmukh param gat paa-ee-ai. ||2||

chhoota naheer kot lakh baahhee.
aan maraD taaD paar paraahee.
anik bighan jah aai-ay sanghaarai.
har kaa naam taDkaal uDhaarai.
anik jon janmai mar jaam.
aan maraD paaavai bisraam.
ha-o mailaa mal kahau na DhoDai.
har kaa naam kot paap kohavai.
aisaa naam japahu man rang.
aanak paa-ee-ai saaDh kai sang. ||3||

jih marag kay ganay jaahi na kosaa.
har kaa naam oohaa sang tosaa.
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har kaa naam jan ka-o bhog jog.
har naam japat kachh naahi bi-og.
jan raatoo har naam kee sayvaa.
naanak poojai har har dayvaa. ||6||

har har jan kai maal khajeenaa.
har Dhan jan ka-o aap parabh deenaar.
har har jan kai ot saa-aneet.
har partaap jan avar na jaanee.
o pot jan har ras raatay.
sunn samaaDh naam ras maatay.
aath pahar jan har har japa.
har kaa bhagat partat nahee chhapai.
har kee bhagat mukaat baho karay.
naanak jan sang kaytay taray. ||7||

paarjaat ih har ko naam.
kaamDhayn har har gun gaam.
sabh taay ootam har kee kathaa.
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.
 jal Dovai bahā ḡayh aneē. 
suDh kahāa ho-ay kaacheē bhēē. 
man har kai naam kee mahīmāa ooch. 
nanak nam uDhray paṭīt bahō mooch. ||3||

bahuṭ si-āaap jam kaa bha-o bi-āaap.

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anik jātan kar ṭarīsan nāa Dharaaapai. 
bhaykh anayk āgaan nahee būjhai. 
kot upaaṁ ṭargēh nahee sījhī. 
chhūotas nahee oobh pa-i-aal. 
mohī bi-āaaphī māa-i-aa jaal. 
avar kariōt sāglīe jām daanaī. 
govīnd bhājān bīn tīl nahee maanaī. 
har kāa naam jāpat ḡukh jāa-ay. 
nanak bōlai sāhj suṁbaa-ay. ||4||
chaar padaarah jāy ko maagaī. 
saaDh jānaa kee saayvāa laagāi. 
jāy ko aapunāa dookh mitaavāi. 
har har nam riɣā saad gaavāi. 
jāy ko apunēe soobhaa loraī. 
saaDhsang ih ha-umai chhorāi. 
jāy ko jānam maran tāy dāraī. 
saaDh jānaa kee saarne parai. 
jis jān ko-ā parabh dāraś pi-āasaa. 
nanak tāa kai bal bal jāaasa. ||5||
sagāl purakh meh purakh parDhaaān. 
saaDhsang jāa kaa miti abhīmaana. 
aapas ko-ā jo jāaapi neecchāa. 
so-oō ganee-ai sabbh tāy oochchāa. 
jāa kāa maan ho-āy sagāl kee reenāa. 
har har nam tīn ghat ghat cheenāa. 
man apunāy tāy buraa mitaanaa. 
paykhai sagāl sarisat saajnaa. 
sookh dookh jān sam daristāytaa. 
nanak paap punn nahee laypaa. ||6||
inrDhan ko-ā Dhan ṭaṭyro nāa-o. 
nīthāavay ko-ā nāa-o ṭaṛraa thaa-o. 
nīmaanaẏ ko-ā parabh ṭaṛro maan. 
sagāl ghataa ko-ā gavvhu āaan. 
karaanaavānhaar su-āamēe. 
sagāl ghataa kai antarjāamēe. 
apnee gat mīt jāaunhu aapay.
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.
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It is the same light

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rațan ti-aq ka-udee sang rachai.
saach chhod hooth sang machai.
jo chhadnaa so asthir kar maanai.
naanak kaadh layho parabh da-i-aal. ||3||
kartooq pasoo kee maanas jaat.
lok pachaaraa karaa gin raat.
baahar bhaykh antar mal maa-i-aa.
chhapas naahi kachh karai chhapaa-i-aa.
naanak tumree kirpaa tarai. ||6||
sang sahaa-ee so aavai na cheet.
jo bairaa-ee taa si-o pareet.
baloo-aa kay garih bhheetar basai.
anad kay maa-i-aa rang rasai.
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
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.
agnat saahu apnee day raas.
khqat peet barqai anad ulas.
apunee aamaan kachh bahur saahu lay-ay.
agi-annee man ros karay-i.
apne parjeet aap hee khovai.
bahur us kaa bisvaas na hovai.
jis kee basat tis aagai raakhai.
parabhe kee aagi-aa maanai maatthai.
us tay cha-ugun karai nihaal.
aanak saahib saadh da-i-aal. ||2||

anik bhaat maa-i-aa kay hayt.
sarp bhoat jaan anayt.
birakh kee chhaai-i-aa si-o rang laavai.
oh binsai uho man pachhutaavai.
jo deesai so chaalanaahar.
lapat rahi-o tah anDh anDhaaar.
bataa-oo si-o jo laavai nayh.
taa ka-o haath na aavai kayh.
man har kay naam kee pareet sukh-daa-ee.
kar kripa naanak aap la-ay laa-ee. ||3||
mithi-aa tan Dhan kutamb sabaa-i-aa.
mithi-aa ha-umai mantaa maa-i-aa.
mithi-aa raaj joban Dhan maal.
mithi-aa kaam kroDh bikraal.
mithi-aa rath hashe asav bastaraa.
mithi-aa rang sang maa-i-aa paykh hastaa.
mithi-aa Dharoh moh abhimaan.
mithi-aa aapas oopar karat gumaan.
asthir bhagat saaDh kee saran.
naanak jap jap jeevai har kay charan. ||4||
mithi-aa sarvan par ningaa suneh.
mithi-aa hasaat par garab ka-o hireh.
mithi-aa naytar paykhat par tari-a roopaad.
mithi-aa rasnaa bhojan an savaad.

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mithi-aa charan par bikaar ka-o Dhaaveh.
mithi-aa man par lobh lubhaaveh.
mithi-aa tan nahee par-upkaara.
mithi-aa baas layt bikaaraa.
bin booming mithi-aa sabh bha-ay.
safal dayh naanak har har naam la-ay. ||5||
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 (or) 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 expenses 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.
naanak parabh sarnaagattee kar parsaaad gurdayv. ||1||

asatpadee.

jih parsaaad chhaateeh amriṯ khaahi.
jis thaakur ka-o raĥk man maahi.
jih parsaaad suganDhaṯ tan laavheh.
jis ka-o simrait param gaṯ paavahi.
jih parsaaad baseh sukẖ mangar.
tisheh Dhī-aa-ay saḏḏa man andar.
jih parsaaad gariṇh saṇg sukẖ basnaa.
aath pahar simrahu tis rasnaa.
jih parsaaad rang ras bhoṅ.
naanak saḏḏa Dhi-aa-ee-ai Dhi-aavan jog. ||1||
jih parsaaad paat patambar hadẖaaveh.
tisheh ti-aag kaṯ avar lubẖaaveh.
jih parsaaad sukẖ saṱj so-eejai.
man aath pahar taa kaa jas gaaveejaai.
jih parsaaad tuẖ jīb kho-o maanai.
mukẖ taa ko jas rasan bakaḥnaai.
jih parsaaad tayro raḥtaa Dharaṁ.
man saḏḏa Dhi-aa-ay kayval paaraṛahm.
parabh jee japaṭ dagheh maan paavahi.

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naanak paṭ saṝttee ṣẖar jaaveh. ||2||

jih parsaaḍ aarog karchan kāẖiṇ dayheh.
liṅ laavha ṭis raṃm saṇayheeh.
jih parsaaḍ tāyraa oḷaṛ raẖat.
man suḵẖ paavahi har har jas kahat,
jih parsaaḍ tāyraṛ saṅal chẖidār ḏẖaṅkay.
man sanye par thaakur parabh ṭaa kai.
jih parsaaḍ tuẖ ko na pahoochhai.
man saas saas siṃrahu parabh ochhay.
jih parsaaḍ paa-ee ḏuṅḷaḥ dayẖ.
naanak ṭaa kee bhagat karayẖ. ||3||

jih parsaaḍ aabẖookḥan pehreejai.
man ṭis siṃraṭ k-i-o aalas keejaai.
jih parsaaḍ aav sahaat asvaarai.
man ṭis parabh ka-o kabhoo na bīsaaṛee.
jih parsaaḍ baag milẖẖ Dhanaa.
raakh paro-ay parabh apunay manaṇa.
jin tāyṛṛ jee man banaṭ banaa-ee.
It is the same light

\[
\begin{align*}
\text{oothe} & \text{t baithat sad tiseh Dhi-aa-ee.} \\
\text{tiseh Dhi-aa-ay jo ayk alkhai.} \\
\text{eehaa oohaa naanak tayree rakhai.} & \text{||4||} \\
\text{jih parsaaad karahi punh baho jaan.} \\
\text{man aath pahar kar tis kaa Dhi-aaan.} \\
\text{jih parsaaad too aachaa bi-uhaaeree.} \\
\text{tis parabha ka-o saas saas chiitaaree.} \\
\text{jih parsaaad tayraa sungraar roop.} \\
\text{so parabha simrahu sadaa anoop.} \\
\text{jih parsaaad tayree neekhee jaat.} \\
\text{so parabha simar sadaa din raat.} \\
\text{jih parsaaad tayree pat rahai.} \\
\text{gur parsaaad naanak jas kahai.} & \text{||5||} \\
\text{jih parsaaad suneh karan naoa.} \\
\text{jih parsaaad paykheh bismaaad.} \\
\text{jih parsaaad boleh anriit rasnaa.} \\
\text{jih parsaaad sukh sehj basnaa.} \\
\text{jih parsaaad hasaat kar chaleh.} \\
\text{jih parsaaad sampooran faleh.} \\
\text{jih parsaaad param gat paavahi.} \\
\text{jih parsaaad sukh sahj samaaveh.} \\
\text{aisaa parabha ti-aag avar kaat laagahu.} \\
\text{gur parsaaad naanak man jaagahu.} & \text{||6||} \\
\text{jih parsaaad too\textup{a} paragat sansaar.} \\
\text{tis parabha ka-o mool na manhu bisaar.} \\
\text{jih parsaaad tayraa partaap.} \\
\text{ray man mooch too taa ka-o jaap.} \\
\text{jih parsaaad tayray kaaraj pooray.} \\
\text{tiseh jaan man sadaa hajooray.} \\
\text{jih parsaaad too\textup{a} paavahi saach.} \\
\text{ray man mayray too\textup{a} taa si-o raach.} \\
\text{jih parsaaad saabh kee gat ho-ay.} \\
\text{naanak jaap japai jap so-ay.} & \text{||7||} \\
\text{aap japaa-ay japai so naa-o.} \\
\text{aap gaavaa-ai so har gun gaa-o.} \\
\end{align*}
\]

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parabha kirpaa tay ho-ay paragaas.
parabhaa da-i-aa tay kamal bigaas.
parabha suparsan basai man so-ay.
parabhaa da-i-aa tay maat ootam ho-ay.
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.
jo jo kahai so muktaa ho-ay.
sun meetaa naanak binvantaa.
saaDh janaa kee acharaj kathaa. ||1||

asatpadee.

saaDh kai sang mukh oojal hot.
saaDhsang mal sagleee khot.
saaDh kai sang mitai abhimaan.
saaDh kai sang pargatai sugi-aan.
saaDh kai sang bujhai parab parabh nayraa.
saaDhsang sabh hot nibyraa.
saaDh kai sang paa-ay naam ratan.
saaDh kai sang aay oopar jaat.
saaDh kee mahimaa barnai ka-un paraanee.
naanak saaDh kee sobhaa parabh maahi samaanee. ||1||
saaDh kai sang agochar milai.
saaDh kai sang saaDh parfulai.
saaDh kai sang aavahi bas panchaa.
saaDhsang amrit ras bhunchaa.
saaDhsang ho-ay sabh kee raayn.
saaDh kai sang manohar bain.
saaDh kai sang naaDhaDhai parab parabh dhaavai.
saaDhsang asthit man paavai.
saaDh kai sang maa-i-aa tay bhinn.
saaDhsang naanak parab parabh suparsan. ||2||

saaDhsang dusman sabh meet.
saaDhoo kai sang mahaD bunt.
saaDhsang kis si-o nahee bair.
saaDh kai sang na beegaa pair.
saaDh kai sang naahee ko mandaa.
saaDhsangel jin parmanandaa.
saaDh kai sang tajai sabh aap.
aapay jaanai saaDh badda-ee.
naanak saaDh parab parabh ban aa-ee. ||3||

saaDh kai sang na kabhoD dhaavai.
saaDh kai sang saaDh saaDh paavai.
saaDhsang basat agochar lahai.
saaDhoo kai sang ajar sahai.
saaDh kai sang basai theen oochai.
saaDhoo kai sang mahal pahoochaa.
saaDh kai sang darighai sabh Dharam.
saaDh kai sang kayval parbaram.
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 sobhooa surgayvaa.
saaDhoo kai sang paap palaa-in.
saaDhsang amrit gun gaa-in.
saaDh kai sang sarab thaan gamm.

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naanak saaDh kai sang safal jannam. ||5||

saaDh kai sang nahee kachh ghaal.
darsan bhaytay hot nihaal.
saaDh kai sang kalookhaat harai.
saaDh kai sang narak parharai.
saaDh kai sang eehaa oohaa suhaylaa.
saaDhsang bichhurat har maylaa.
jo ichhoo so-ee fal paavai.
saaDh kai sang na birthaa jaavai.
apaarbarhm 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 nistaarai.
saaDh kai sang lagai parabhh meethaa.
saaDhoo kai sang ghat ghat deethaa.
saaDhsang bha-ay aagi-akaaree.
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 bakhii-aaneh.
saaDh kee upmaa tihu gun tay door.
saaDh kee upmaa rahee bharpoor.
saaDh kee sobhooa kaa naahee anٹ.
saaDh kee sobhooa saaqaay bay-anٹ.
saaDh kee sobhooa ooch tay oochee.
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).
It is the same light

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 saa-jaa nirlayp.

ja-aisy jal meh kamal alayp.

barahm gi-aanee saa-jaa nirdokh.

ja-aisy soor sarab ka-o sokh.

barahm gi-aanee kai darisat samaan.

ja-aisy raaj rang ka-o laagai tul pavaan.

barahm gi-aanee kai Dheeraj ayk.

ji-o basuDhaa ko-oo khogai ko-oo chanday layp.

barahm gi-aanee kaa hai gunaa-o.

naanak ji-o paavak kaa sahj subhaa-o. ||1||

barahm gi-aanee nirmal tyao nirmala.

ja-aisy mail na laagai jala.

barahm gi-aanee kai man ho-ay pargaas.

ja-aisy Dhar oopar aakaas.

barahm gi-aanee kai mitar satar samaan.

barahm gi-aanee kai naahee abhimaan.

barahm gi-aanee och tyao ochcha.

man apnaai hai sahj tyao nee-cha.

barahm gi-aanee say jan bha-ay.

naanak jin parabhaa aap karay-i. ||2||

barahm gi-aanee sagal kee reena.

aatam ras barahm gi-aanee cheengaa.

barahm gi-aanee kai sahj oopar ma-i-aa.

barahm gi-aanee tyao kachh buraan na bha-i-aa.

barahm gi-aanee saa-jaa samadraasee.

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barahm gi-aanee kai darisat amrit barsee.

barahm gi-aanee banDhaan tyao mukta.

barahm gi-aanee kai nirmal jugtaa.

barahm gi-aanee kaa bhojan gi-aan.

naanak barahm gi-aanee kaa barahm Dhi-aan. ||3||

barahm gi-aanee ayk oopar aas.

barahm gi-aanee kaa naahee binaas.

barahm gi-aanee kai gareebee samaahaa.

barahm gi-aanee par-upkaar omaahaa.
It is the same light

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cRhm igAwnI kY nwhI DMDw ]
barahm gi-aanee kai nahee \DhanDhaa.
barahm gi-aanee lay \Dhaavaat banDhaa.
barahm gi-aanee kai ho-ay so bh\alaa.
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 sa\d\a sa\d jaagat,
barahm gi-aanee aha\-buDh ti-aagat.
barahm gi-aanee kai man parmaanand.
barahm gi-aanee kai ghar sa\d\a anand.
barahm gi-aanee sukh sahj nivaas.
naanak barahm gi-aanee kaa nahee binaas. ||5||

barahm gi-aanee barahm kaa bay\taa.
barahm gi-aanee a\k sang hay\taa.
barahm gi-aanee kai ho-ay achint.
barahm gi-aanee kaa nirmal ma\nt.
barahm gi-aanee jis karai parab\h aap.
barahm gi-aanee kaa bad par\taap.
barahm gi-aanee kaa garas bad\haagee paa-ee-ai.
barahm gi-aanee kaa-o bal bal jaa-ee-ai.
barahm gi-aanee kaa-khojeh mahaysur.
naanak barahm gi-aanee aap parmaysur. ||6||

barahm gi-aanee kee keem\nt naahi.
barahm gi-aanee kai sagal man maahi.
barahm gi-aanee kaa-\un jaanai bh\ayd.
barahm gi-aanee kaa-o sa\d\a a\d\ays.
barahm gi-aanee kaa kathi-aa na ja\a-ay aDhaa\k-\yar.
barahm gi-aanee sarab kaa th\kaur.
barahm gi-aanee kee mit\t ka-\un bakh\aanai.
barahm gi-aanee kee ga\t barahm gi-aanee jaanai.
barahm gi-aanee kaa an\nt na paar.
naanak barahm gi-aanee kaa-o sa\d\a namkaar. ||7||

barahm gi-aanee sa\b sarisat kaa kar\ta.
barahm gi-aanee sad je\evai nahee ma\rtaa.
barahm gi-aanee muka\t jugat jee-a kaa da\aat\a.
barahm gi-aanee pooran purak\h biDhaa\taa.
barahm gi-aanee anaath kaa naath.
barahm gi-aanee kaa sa\b oopar haath.
barahm gi-aanee kaa sagal a\kar.

bRhm igAwnI kY nwhI DMDw ]
barahm gi-aanee kai nahee DhanDhaa.
barahm gi-aanee lay Dhaavaat banDhaa.
barahm gi-aanee kai ho-ay so bh\alaa.
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 sa\d\a sa\d jaagat,
barahm gi-aanee aha\-buDh ti-aagat.
barahm gi-aanee kai man parmaanand.
barahm gi-aanee kai ghar sa\d\a anand.
barahm gi-aanee sukh sahj nivaas.
naanak barahm gi-aanee kaa nahee binaas. ||5||

barahm gi-aanee barahm kaa bay\taa.
barahm gi-aanee a\k sang hay\taa.
barahm gi-aanee kai ho-ay achint.
barahm gi-aanee kaa nirmal ma\nt.
barahm gi-aanee jis karai parab\h aap.
barahm gi-aanee kaa bad par\taap.
barahm gi-aanee kaa garas bad\haagee paa-ee-ai.
barahm gi-aanee kaa-o bal bal jaa-ee-ai.
barahm gi-aanee kaa-khojeh mahaysur.
naanak barahm gi-aanee aap parmaysur. ||6||

barahm gi-aanee kee keem\nt naahi.
barahm gi-aanee kai sagal man maahi.
barahm gi-aanee kaa-\un jaanai bh\ayd.
barahm gi-aanee kaa-o sa\d\a a\d\ays.
barahm gi-aanee kaa kathi-aa na ja\a-ay aDhaa\k-\yar.
barahm gi-aanee sarab kaa th\kaur.
barahm gi-aanee kee mit\t ka-\un bakh\aanai.
barahm gi-aanee kee ga\t barahm gi-aanee jaanai.
barahm gi-aanee kaa an\nt na paar.
naanak barahm gi-aanee kaa-o sa\d\a namkaar. ||7||

barahm gi-aanee sa\b sarisat kaa kar\ta.
barahm gi-aanee sad je\evai nahee ma\rtaa.
barahm gi-aanee muka\t jugat jee-a kaa da\aat\a.
barahm gi-aanee pooran purak\h biDhaa\taa.
barahm gi-aanee anaath kaa naath.
barahm gi-aanee kaa sa\b oopar haath.
barahm gi-aanee kaa sagal a\kar.
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 meditates 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.
It is the same light

salok.

ur Dhaarai jo anhtar 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 tahl saatsang hayt.
karan na sunai kaahoo kee nindaa.
sabh tay jaanai aapas ka-o mandaa.
gur parsaad bikhi-aa parharai.
man kee baasnaa man tay tarai.
ingree jit panch doki tay rahat.
aanak kot madhay ko aisa apras. ||1||

baisno so jis oopar suparsan.
bisan kee maa-i-aa tay ho-o bhinn.
karam karaat hovai nikharam.
tis baisno kaa nirman Dharam.
kaahoo fal kee ichhaa nahee baachhai.
Kayval bhagat keertan sang raachai.
man tan anhtar simran gopaal.
sabh oopar hovat kirpaal.
aap garirhai avrah naam jaapaaai.
aanak oh baisno param gaat paavai. ||2||

bhag-utee bhagvanti bhagat kaa rang.
sagal ti-aagai dusat kaa sang.
man tay binsai saglaa bharam.
karo poojai sagal paarbarahm.
saadhsang paapaai mal khovai.
tis bhag-utee kee mat ootam hovai.
bhagvanti kee tahl karai niit neet.
man tan arpai bisan pareet.

har kay charan hirdai basaavai.
aanak aisaa bhag-utee bhagvant ka-o paavai. ||3||

so pandit jo man parboDhai.
raam naam aatam meh soDhai.
raam naam saar ras peevai.
It is the same light
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 *Bhagwaan*, 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 a 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 pandit. Such a pandit enshrines the story of God’s (love and glory) in the heart. Such a pandit doesn’t fall into existences again. (A true pandit) 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 pandit preaches to all the four castes. Nanak, always salutes such a (true) pandit.”(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 castes (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.

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ka-ee kot davy dhaanav indar sir chhaṭar.
sagal samagree apnai soot Dhaarai.
naanak jis jis bhaavai tīs tīs nistaarai. ||3||

ka-ee kot raajas tamaas saatāk.
ka-ee kot bagy puraan simrit ar saasaň.
ka-ee kot kee-ay rañtan samud.
ka-ee kot naanaa parkaar jant.
ka-ee kot kee-ay chir jeeyay.
ka-ee kot giree mayr suvan theeyay.
ka-ee kot jakh-y kinnar pisaach.
ka-ee kot bhooơt parayt sookar marigaach.
sabh tay nayrai sabbhoo tay door.
naanak aap alipaṭ rahi-aa bharpoor. ||4||

ka-ee kot paaṭaļ kay vaasee.
ka-ee kot narak surag nivaasee.
ka-ee kot janmeh jeeveh mareh.
ka-ee kot bahoh jonee fireh.
ka-ee kot baıtht hee khaahi.
ka-ee kot ghaaleh thak paaahi.
ka-ee kot kee-ay Dhanvaŋt.
ka-ee kot maa-i-aa meh chint.
jah jah bhaanau tāh tāh raakahay.
naanak sabh kichh parabh kai haathay. ||5||

ka-ee kot bha-ay bairaagee.
raam naam sang tīn liv laagee.
ka-ee kot parabh ka-o khojanṭay.
aatam meh paarbaraḥm lahantay.
ka-ee kot darsan parabh pi-aas.
tīn ka-o mili-o parabh abinaas.
ka-ee kot maageh satṣang.
paarbaraḥm tīn laagaa rang.
jin ka-o ho-ay aap suparsan.
naanak tāy jan saaļa Dhan Dhan. ||6||

ka-ee kot ṭhaanee ar khand.
ka-ee kot aakaas barahmand.
ka-ee kot ho-ay avtāar.
ka-ee jugat keeno bisthaar.
ka-ee baar pasri-o paasaar.
saagaa saagaa ik aykankaar.
ka-ee kot keenay baho bhaat.
parabh tay ho-ay parabh maahi samaat.
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.)

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salok.

karan karaavan karnai jog.
jo tis bhaavai so-ee hog.
khin meh thaap utthaapanhaaraa.

asatpadee.

karan karaavan karnai jog.
jo tis bhaavai so-ee hog.
khin meh thaap utthaapanhaaraa.

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anț nahee kichh paaraavaaraa.
hukmay Dhaar aDhar rahaavai.
hukmay upjai hukam samaaavai.
hukmay ooch neech bi-uaaar.
hukmay anik rang parkaar.
kar kar daykhai apnee vadi-aa-ee.
naanak sabh meh rahii-aa samaa-ee. ||1||

parabh bhaavai maanukh gaț paavai.
parabh bhaavai taa paathar taraavaai.
parabh bhaavai bin saas tay raakhai.
parabh bhaavai taa har gun bhaakhai.
parabh bhaavai taa patįt uDhaaraai.
aap karai aapan beechhaaraai.
duhaa siri-aa kaa aap su-aamee.
khaylai bigsai anțarjaamee.
jo bhaavai so kaar karaavai.
It is the same light

naanak daristee avar na aavai. ||2||

kaho maanukh tay ki-aa ho-ay aavai.
jo tis bhaavai so-ee karaavai.
is kai haath ho-ay taab sabb kichh lay-ay.
jo tis bhaavai so-ee karay-i.
anjaanat bikhi-aa meh rachai.
jay jaanal aapan aap bachai.
bharmay bhooolaa dah dis Dhaavai.
imakhi maahi chaar kunt fir aavai.
kir kirpa jis apnee bhagat day-ay.
naanak tay jan naam milay-ay. ||3||

khin meh neech keet ka-o raaj.
paarbaarahm gareeb nivaaj.
jaa kaa darisat kachhoo na aavai.
tis tataal dath dis paragtaavai.
jaa ka-o apunee karai bakhshees.
[嬤 kaa laykhnaa na ganai jagdees.
jee-o pind sabh tis kee raaj.
ghat ghat pooran barahm pargaas.
apnee baanat aap banaa-ee.
naanak jeevai daykh badaa-ee. ||4||
is kaa bal naahii 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 harakhh rang hasai.
kabhoo ning chhing bi-uhaaar.
kabhoo oobh aakaas pa-i-aal.
kabhoo bayaat bahram beecho.
naanak aap milaavanhaar. ||5||
kabhoo nirat karai baho bhaat.
kabhoo so-ay rahai din raat.
kabhoo mahaa kroDh bikraal.
kabahoo sarab kee hoj ravaal.
kabhoo ho-ay baij bad raajaa.
kabahu bhaykhaaree neech ka saajaa.
kabhoo apkeerat meh aavai.
kabhoo bhalaa bhalaa kahaavai.
ji-o parabhe raakhai tiv hee raaih.
gur parsaaq naanak sach kahai. ||6||
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. (I) 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
It is the same light

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)
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.

sukhee basai maskeenee-aa aap nivaar talay. 
baday baday aha*kaaree-aa naanak garab galay. 
||1||

asatpagee.

jis kai an†ar raaj abhimaan. 
so narakpaatee hova† su-aan. 
jo jaanai mai jobanvant. 
sob hova† bista kaa jant. 
aapas ka-o karamvant kahaavai. 
janam marai baho jon bharmaavai. 
Dhan bhoom kaa jo karai gumaan. 
so moorakh anDhaa aqi-aan. 
kar kirpaa jis kai hirgai gareebee basaavai. 
naanak eehaa muka† aaagai sukh paavai. ||1||

It is the same light
It is the same light

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gur parsaaaj jaa kaa mitai abhimaan.
so jan naanak dargeh parvaan. ||2||

kot karam karai ha-o Dhaaray.
saram paavai saaglay birtharay.
anik ṭapasi-aa karay aha’kaar.
narak surag fir fir avṭaar.
anik jaṭan kar aatam nahee darvai.
har dargeh kaho kaisay gavai.
aapas ka-o jo bhalaak kahaavai.
ṭiseh bhalaa-ee nikat na aavai.
sarab kee rayn jaa kaa man ho-ay.
kaho naanak taa kee nirmal so-ay. ||3||

sahas khatay lakh ka-o uth Dhaavai.

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(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)
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.”

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.”

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.”

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.”

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.”
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 beauteous, 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.

It is the same light
ਸ੍ਰੀ ਗੁਰੂ ਗ੍ਰੰਥ ਸਾਹਿਬ

It is the same light

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nakak sant bhaavai taa os av bhee gat paahi. ||2||

naraak sant bhaavai taa us kaa bhee ho-ay mokh. ||4||

nakak sant bhaavai taa la-ay ubaar. ||5||

It is the same light
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 accursed 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.

The light

sloku 

salok.

The light

Ashtpadi.

The light

salok.

The light
charan chala-o maarag gobind.
miteh paap japee-ai har bind,
khar har karam sarvan har kathaa.
har gargeh naanak oojal mathaa. ||2||

badbhaagee tay jan jag maahi.
saad saadaa har kay gun gaahi.
raam naam jo karah beechar.
say Dhanvant ganee sansaar.
man tan mukh boleh har mukhee.
saad saadaa jaanhu tay sukhee.
ayko ayk ayk pachhaanai.

it ut kee oh sojhee jaanai.
nam sang jis kaa man maani-aa.
naanak thouh niranjan jaani-aa. ||3||
gur parsaaad aapan aap sulhii.
tis kee jaanhu tarisnaa bujah.
saaDhsang har har jas kahaat.
sarab roq tay oh har jan rahaat.
an-din keertan kayval bahk-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 thouh na laaheh dookh. ||4||

jis ka-o har parabh man chiht aavai.
so santh suhaylaa naheee dulaavai.
jis parabh apunaa kirpaa karai.
so sayvak kaho kis tay darai.
jaasaa saa taisaai garistaa-i-aa.
apunay kaaraj meh aap saamaa-i-aa.
sodhaat sodhaat sodhaat seejhi-aa.
gur parsaaad taa 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 Dhaarea sabh sarisat.

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aapay aap sagal meh aap.
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.

salok.
sarab kalaa bharpoor parabh birthaa jaananaar.
jaa kai simran uDhree-ai naanak tis balihaar.

||1||

asatpadee.

tootee gaadhanhaar gopaal.
sarab jee-aa aapay partipaal.
sagal kee chinta jis man maahi.
thesis tay birthaa ko-e naahi.
ray man mayray sadaa har jaap.
abhinaasee parabha aapay aap.
aapan kee-aa kachhoo na ho-ay.
jay sa-o paraanee lochaa ko-ay.
thesis bin naahee tayrai kichh kaam.
gaat naanak jap ayk har naam. ||1||

roopvanth ho-ay naahee mohai.
parabh kne jo saal ghat sohai.
Dhanvantaa ho-ay ki-e ko garbai.
jaab saab kichh tis kaa dee-aa garbai.
ath sooraa jay ko-oo kahaavai.
parabha kne kalaa binaa kah Dhaavai.
jay ko ho-ay bahai daatbaar.
thesis daynhaar jaanai gaavaa.
jis gur parsaad tootai ha-o roag.
naanak so jan saajaa arog. ||2||

ji-o manadar ka-o thaimai thanman.
It is the same light

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purab likhay kaa likhi-aa paa-ee-ai.  
dookh sookh parabh gayvanhaar.  
avar ti-aag too tiyeh chiyaar.  
jo kachh karai so-ee sukh maan.  
boola la kaahay fireh ajaan.  
ka-un basat aa-ee tayrai sang.  
lapat rahi-o rasa lobhoo patang.  
raam naam jah hirday maahi.  
aanak paat saytee ghar jaahi. ||3||

jis vakhar ka-o lain too aa-i-aa.  
raam naam sanjhan ghar paa-i-aa.  
taj abhimana layho man mol.  
raam hirday meh tol.  
laad khayp sanjhan sang chaal.  
avar ti-aag bikhi-aa jaynajaal.  
Dhan Dhan kahai sabh ko-ay.  
mukh oojal har gargeh so-ay.  
ih vaapaar virlaa vaapaarai.  
aanak taa kai sad balhaarai. ||5||

charan saaDh kay Dho-ay Dho-ay pee-o.  
arap saaDh ka-o apnaa jeet-o.  
saaDh kee Dhour karahu isnaan.  
saaDh oopar jaa-ee-ai kurbaan.  
saaDh sayvaa vadahaagee paa-ee-ai.  
saaDhsang har keertan gaa-ee-ai.  
anik bighan tay saaDhoo raakhai.  
har gun gaa-ay amrit ras chaakhai.  
ot gahee sanjhan daa-i-aa.  
sarab sookh naanak tih paa-i-aa. ||6||
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.
It is the same light

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And rUp mMgl sd jw kY
anad roop mangal sad jaa kai.
sarab thok sunee-ah ghar taa kai.
raaj meh raaj jag meh joge.

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It is the same light

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jaa kee leelaa kee mit naahi.
sagal dayv haaray avgaahi.
pitaa kaa janaam ke janaai pooot.
sagal paro-ee apunai soot.

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sumaat gi-aan Dhi-aa-jin day-ay.
jan daas naam Dhi-aaavahi say-ay.

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thu guj meh jaa ka-o dharmaa-ay.
janam marai fir aavai jaa-ay.
ooch neech tys kay asthaan.

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jaaisa janaavai taisaa naanak jaan. ||3||
nanaa roop naanaa jaa kay rang.
nanaa bhaykh karahi ik rang.
naanaa biDh keeno bistaar.
parabh abhinaasee aiyankaar.
naanaa chalit karay kin maahi.
poor rahi-o pooran sabh thaa-ay.

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naanaa biDh kar banaat banaa-ee.
apnee keemat aapay paa-ee.
sabh ghat tys kay sabh tys kay thaa-o.
jap jap jeevai naanak har na-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 paataal.
naam kay Dhaaray sagal akaar.
naam kay Dhaaray puree-aa sabh bhavan.
naam kai sang uDhray sun sarvan.
kir kirpaa jis aapnai naam laa-ay.
naanak cha-uthay pad meh so jan gat paa-ay. ||5||
rOop sat jaa kaa sat asthaan.
purakh sat kayval parDhaan.
karoot sat sat jaa kee baagne.
sat purakh sabh maahi samaaee.
sat karam jaa kee rachnaa sat.
mool sat sat utpaat.
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’t 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).
siq srUpu irdY ijin mwinAw 
krn krwvn iqin mUlu pCwinAw 
jw kY irdY ibsÍwsu pRB AwieAw 
qqu igAwnu iqsu min pRgtwieAw 
BY qy inrBau hoie bswnw 
ijs qy aupijAw iqsu mwih smwnw 
bsqu mwih ly bsqu gfweI 
qw kau iBMn n khnw jweI 
BUJY bUJnhwru ibbyk 
nwrwien imly nwnk eyk 
Twkur kw syvku AwigAwkwrI 
Twkur kw syvku sdw pUjwrI 
Twkur ky syvk kY min prqIiq 
Twkur ky syvk kI inrml rIiq 
Twkur kau syvku jwnY sMig 
pRB kw syvku nwm kY rMig 
syvk kau pRB pwlnhwrw 
syvk kI rwKY inrMkwrw 
so syvku ijsu dieAw pRBu DwrY 
nwnk so syvku swis swis smwrY 
apuny jn kw prdw FwkY 
apny syvk kI srpr rwKY 
apny dws kau dyie vfweI 
apny syvk kau nwmu jpweI 
apny syvk kI Awip piq rwKY 
qw kI giq imiq koie n lwKY 
pMnw 286 

sRa
dw kau rwKq dy kir hwQ 
mwns jqn krq bhu Bwiq 
iqs ky krqb ibrQy jwiq 
mwrY n rwKY Avru n koie 
srb jIAw kw rwKw soie 
kwhy soc krih ry pRwxI 

sať saroop ridai jin maani-aa. 
karan karavaan tin mool pačhhaani-aa. 
jaa kai ridai bisvaas parabh aa-i-aa. 
neaķ gri-aan tis man paragtaa-i-aa. 
bhai tay nṛthā-o ho ay basanaa. 
jis tay upji-aa tis maahi samaanaa. 
basāṯ maahi lay basāṯ gadaa-e. 
tāa kā-o bhīn na kahnāa ja-ee. 
boojhai boojhanhaar bibayk. 
nraa-ṅi nilay naanak aṅy. ||2|| 

thākur kāa sayvāk aṅgi-aṅkaaare. 
thākur kāa sayvāk saṅga pūojaaree. 
thākur kāy sayvāk kai man pāṛteet. 
thākur kāy sayvāk kee nirmal reet. 
thākur kā-o sayvāk jaanāi saṅ. 
parabh kāa sayvāk naam kāi rang. 
sayvāk kā-o parabh paalhaanaa. 
sayvāk kee raakhāi nīrankaaraa. 
so sayvāk jis dā-i-aa parabh Ḟhaarai. 
nānaṅk so sayvāk saas saas samaaraai. ||3||

apuny jāa kāa pāṛdāa Ḟhaakāi. 
apny sayvāk kee sarp par raakhāi. 
apny dāa kā-o Ḟay-ay vadaa-ee. 
apny sayvāk kā-o naam japa-ee. 
apny sayvāk kee aap pāṭ raakhāi. 
ṇāa kee gāṭ mit ko-ay na laakhāi. 
parabh kāy sayvāk kā-o ko na pāhowchaai. 
parabh kāy sayvāk ooch tay oochay. 
jō parabh apne sayvāa laa-i-aa. 
nānaṅk so sayvāk dāṅ dīs paragtaa-i-aa. ||4||

neekē keeree meh kal raakhāi. 
bhāsam karai laskar koit laakhāi. 
jis kaa saas na kaadhāat aap.

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aa kā-o raakhāt āa kār kāhath. 
maanaa jātañ karat b|hāat. 
tis kai karabth birthay jāat. 
maarañ na raakhāi avar na ko-ay. 
sarab jee-aa kāa raakhāa so-ay. 
kaahāy soch karahi ray paraanaaee. 
jap naaṅk parabh alakḥ vidaaane. ||5||

baaraṅ baar baar parabh Ḟapee-ai 
pee amrīt ih man tān Ḟharpee-ai.
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).
It is the same light

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apne 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 rigai har naa-o.
anik baar gur ka-o bal jaa-o.
sarab niDhaan jee-a kaa daataa.
aath pahar paarbarahm rang raataa.
barahm meh jan jan meh paarbarahm.
aykep aap nahee kachh bharam.
sahas si-aanap la-i-aa na jaa-ee-ai.
naanak aisaa gur badbhaagee paa-ee-ai. ||3||
safal darsan paykhaat puneet.
parsat charan gat nirmal reet.
bhayaat sang raam gun ravay.
paarbarahm kee dargeh gavay.
sun kar bachen karan aaghaanay.
man santokh aatam paatee-aanay.
pooraa gur akh-ya-o jaa kaa maantu.
amrit darisat paykhai ho-ay sant.
gun bi-ant keemaat nahee paa-ay.
naanak jis bhavaai ti la-ay mila-ay. ||4||

jihbaa ayk ustaat anayk.
sat purakh pooran bibayk.
kaahoo bol na pahuchat paraannee.
agam agochar parabh nirbaanee.
niraahar nirvair sukh-daa-ee.
tha kee keemaat kinai na paa-ee.
anik bhagaat bangon nit karahi.
charan kamal hirdai simrahi.
sad baliaaree satgur apnay.
naanak jis parsaaad aisaa parabh japnay. ||5||
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:

(Continued)
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.

---

**Ashtpadi**

Meraa hai meraai kirti kavay bishaw saalai bhagvaan
khada tuhsh saum kasevaa khalu kirdi pati saal

**Aamadpathi**

maande saale bhrigu bhagvaan saal

salok.

saath na chaalai bin bhajan bikhi-aa saglee chhaar.
har har naam kamaavanaa naanak ih Dhan saar.

||11||

**asatpadee.**

saant jaaa mil karahu beechar.
ayk simar naam aaDhaar.
avar upaav saabh meet bisaarahu.
charan kamal rid meh ur Dhaarahu.
karan kaaran so parabh samrath.

||11||

**It is the same light**
isc Dhan sanchahu hovhu bhagvan.  
sant janaa kaa nirmal maan.  
ayk aas raakho man maahi.  
sarab rog naanak mit jaahi. ||1||

jis Dhan ka-o chaar kund uth Dhaaveh.  
so Dhan har sayvaa tay paavahi.  
jis sukh ka-o nit baachheh meet.  
so sukh saaDhoo sang pareet.  
jis sobhaa ka-o kahri bhalee karnee.  
saa sobhaa bhaj har kee samee.  
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 Dhaavaat aavai thaa-ay.  
tha ka-o bighan na laagai ko-ay.  
jaa kai ridai basai har so-ay.  
kal taaThe thaaDhhaa har naa-o.  
simar simar saadaa sukh paa-oo.  
bra-o binsai pooran ho-ay aas.  
bhagat bhaa-aar ajam paraas.  
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 paraphe sayv.  
aap ti-ag saran gurdayv.  
i-o raJhan janam kaa ho-ay uDhaar.  
har har simar paraa aadhaar.  
anik upaav na chhootanhaaray.  
simrit saasat bəydu beechaaray.  
har kee bhagat karahu man laa-ay.  
man banchhata naanak fal paa-ay. ||4||

sang na chaalas thyai Dhanaa.  
too ki-aa laptaavahi moorakhs maanaa.  
sut meet kutamb ar banița.  
in tay khahu tūm kavan sanaathaa.  
raaj rang maa-i-aa bisthaar.  
in tay khahu kavan chhutkaar.  
as hastee rath asvaaaree.  
jhoothaa damf jhooth paasaaree.
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:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>jin dee-ay tis bujhai na biganaa.</td>
<td>naam bisaar naanak pachhutaanaa.</td>
</tr>
<tr>
<td>gur kee maat too layhi i-aanay.</td>
<td>bhagat binaa baho doobay si-aanay.</td>
</tr>
<tr>
<td>har kee bhagat karahu man meet.</td>
<td>nirmal ho-ay tumvaaro cheet.</td>
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<tr>
<td>charan kamal raakho man maahi.</td>
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<table>
<thead>
<tr>
<th>Sanskrit</th>
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</tr>
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<tbody>
<tr>
<td>janam janam kay kilbikh jaahi.</td>
<td>aap japahu avraa naam japaavhu.</td>
</tr>
<tr>
<td>sunat kahaat rahaat gat pavaahu.</td>
<td>saar bhoot saat har ko naa-o.</td>
</tr>
<tr>
<td>sahj subhaa-ay naanak gun gaa-o.</td>
<td></td>
</tr>
<tr>
<td>gun gaavat tayree utras mail.</td>
<td>bins jaa-ay ha-umai bikh fail.</td>
</tr>
<tr>
<td>hohi achint basai sukh naal.</td>
<td>saas garaas har naam samaal.</td>
</tr>
<tr>
<td>chhaad si-aanap saglee manaa.</td>
<td>saaDhsang pavaahi sach Dhanaa.</td>
</tr>
<tr>
<td>har poonjee sanch karahu bi-uhhaar.</td>
<td>eehaa sukh dargeh jaikaar.</td>
</tr>
<tr>
<td>sarab niranjar ayko daykh.</td>
<td>sahj subhaa-ay naanak gun gaa-o.</td>
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<tr>
<td>kaho naanak jaa kai mastak laykh.</td>
<td></td>
</tr>
<tr>
<td>ayko jap ayko saalaahi.</td>
<td></td>
</tr>
<tr>
<td>ayk simar ayko man aahi.</td>
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<tr>
<td>aykas kay gun gaa-o anant.</td>
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</tr>
<tr>
<td>man tan jaap ayk bhagvant.</td>
<td></td>
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<tr>
<td>ayko ayk ayk har aap.</td>
<td></td>
</tr>
<tr>
<td>pooran poor rahi-o parab bi-aap.</td>
<td></td>
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<tr>
<td>anik bisthaar ayk tay bha-ay.</td>
<td></td>
</tr>
<tr>
<td>ayk araadDh paraachhataa ga-ay.</td>
<td></td>
</tr>
<tr>
<td>man tan antar ayk parab rhaa taaraa.</td>
<td></td>
</tr>
<tr>
<td>gur parsaad naanak ik jaataa.</td>
<td></td>
</tr>
</tbody>
</table>

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**GAURRI SUKHMANI M: 5**

(Continued)


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, 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.
It is the same light
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

<table>
<thead>
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<th>Sahib</th>
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<tbody>
<tr>
<td>simar simar simar sukha paavhu.</td>
<td>aap japahu avrah naam japaavhu.</td>
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<tr>
<td>bhagat bhaa-ay taree-ai sansaar.</td>
<td>bin bhagtee tan hosee chhaar.</td>
</tr>
<tr>
<td>sarab kali-aan sookh niDh naam.</td>
<td>boodaat jaat paa-ay bisraam.</td>
</tr>
<tr>
<td>sagal dookh kaa hovat naas.</td>
<td>naanak naam japahu guntaas.</td>
</tr>
</tbody>
</table>

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| | (Continued) |
| | It is the same light |

| | sarab baikunth mukaat mokh paa-ay. |
| | ayk nimakh har kay gun gaa-ay. |
| | anik raaj bhoog badi-aa-ee. |
| | har kay naam kee kathaa man bhaa-ee. |
| | baho bhojan kaapar saneeet. |
| | rasnaa japttee har har neet. |
| | bhalee so karnee sophaa Dhvanvnt. |
| | hirdai basay pooran gur man. |
| | saaDhsang parabh dayh nivaas. |
| | sarab sookh naanak pargaas. ||8||20||

**GAURRI SUKHMANI M: 5**

(Continued)
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.

The sloku in the Ashtpadi is:

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||salok.
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sargun nirguna nirankaar sunn samaadhee aap.
aapan kee-aa naankaa aapay hee fir jaap. ||1||
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It is the same light

jab akaar ih kachh na daristaytaa.
paap punn taa kah tay hojttaa.
jab Dhaaree aapan sunn sammad Dh.
taa bair biroDh kis sang kamaat.
jab is ka baran chihan na jaapat.
tab harakh sog kaho kiseh bi-aapat.
jab aapan aap aap paabarahaam.
tab moh kahaa kis hovat bharam.

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aapan khayl aap varteejaa.
aanak karnaahaa na doojaa. ||1||

jab hovat parabh kayval Dhanee.
tab banDh mukaat kaho kis ka-o ganee.
jab aykeh har agam apaar.
tab narak surag kaho ka-un a-utaar.
jab nirgun parabh sajh subhaa-ay.
tab siv sakat kahhu kti tha-ay.
jab aapeh aap anee jot Dharai.
tab kavan nidar kavan kat darai.
aapan chaliat aap karnaahaa.
aanak thaa-kur agam apaar. ||2||

abhinaseekh aapan aasan.
jaan maran kaho kahaa binaasan.
jab pooran kartaa parabh so-ay.
tab jam kee taraas kahhu kis ho-ay.
jab abigaat agochar parabh aykaa.
tab chitar gupat kis poochhat laykhaa.
jaan niranjan agochar agaaDhay.
tab ka-un chhutay ka-un banDhan baaDhay.
aapan aap aap hee acharjaa.
aanak aapan roop aap hee uparjaa. ||3||

jab nirmal purakh purakh pat hojtaa.
tah bin mail kahhu kiaa Dhojtaa.
jaan niranjan nirankaar nirbaan.
tah ka-un ka-o maan ka-un abhimaan.
jah saroop kayval jagdees.
tah chhal chhigat lagaat kaho kees.
jah joott sarooppee joott sang samaavai.
tah kiseh bhookh kavan taaripataavai.
karan karaavan karnaahaa.
It is the same light

Jah abigaṭ bhagat ūh aap.  ||4||
Jah apnee sobhā aapan sang banaa-ee.
Tab kavan maa-ay baap mitar suṭ bhaa-ee.
Jah sarab kaalaa aapeh parbeen.
Tab bāyād kāṭāy bhaa kaa ko-oo cheen.
Jah aapan aap aap ur Dhaarā.
Tā-o sagan apasgan kāhā beechaarai.
Jah aapan ooch aapan aap nayraa.  ||5||
Tab ḫaakur ḫaun kā-un kāhe-ai chhayraa.
Bismān bismān rahāy bismaad.
Nanak apnee gāt jaaṇhu aap.  ||5||
Jah ačhāl ačhāy̱d abhay̱d samaa-i-aa.
Ooḥāa kisē bi-aapaa ṭa-ma-i-aa.
Aapaa kā-o aapeh aaadys.
Tiḥū gūn kaa nauhe parvārs.
Jah aykeh ayk bhagvāntā.
Tab ḫaun kā-unt kīs láagai cīntā.
Jah aapan aap aap ṭaṭē-aaaraa.
Tab kāun kāhā kā-unt sunnaihaaara.
bāhā bay-ānt ooch ūṭ oochhaa.
Nanak aapaa kā-o aapeh pahoochaa.  ||6||
Jah aap rachi-o parpanch aakaar.
Tiḥū gūn meh keeno bistraar.
apaa punn ūh bha-ee kahaavat.

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Ko-oo narāk ko-oo surag banchhaavāt.
aal jāal maa-i-aa janjaal.
ha-ūmaī moh bhārām bhai bhaar.
dookh sookh maaṇ apmaan.
anik parkār kee-o bākhi-yaan.
aapan khagyāl aap kā ḍaykhāi.
khagyāl sankaoh kā-o nanak ayaākī.  ||7||
Jah abigaṭ bhagat ūh aap.
Jah paasrai paasaaar sanṭ paṭaap.
dhuoo paakh khaa aapeh Dhanee.
un kee sobhāa unhoo banee.
aapeh kā-o taKar kār awnd choj.
aapeh rās bhogān nirjog.
jis bhavaiae tī aapan naa-ay laavāi.
jis bhavaiae tī khyāl khilaavāi.
baysumāra āthaah aṇgnaṭ āṭolāī.
jī-o bulaavhu tī-o nanak daas bolai.  ||8||21||
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.

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asatpadee.

aap kathai aap sunnaihaar.
aapeh ayt aap bisthaar.
jaa ti bhaavali ta sarisat upaa-ay.
aapnai bhaaangai la-ay sawaa-ay.
tum ty bhin naheee kichh ho-ay.
aapan soot sabh jagat paro-ay.
jaa ka-o parabh jee-o aap bujhaa-ay.
sach naam so-ee jaa paa-ay.
so samagrassee taat kaa baytaa.
aanak sagal sarisat kaa jaytaa. ||1||

jee-a janjat sabh taal kai haath.
deen ga-i-aal anaath ko naath.
jis raakha ti ko-ay na maarai.
so moo-aa jis manhu bisaarai.
ti taj avar kahaa ko jaa-ay.
sabh sir ayt nirjanjan raa-ay.
jee-a kee jugat jaa kai sabh haath.
antar baahar jaanhu saath.
gun niDhaan bay-ant apaar.
aanak daas sadhaa balihaar. ||2||
pooran poor rahay ga-i-aal.
sabh oopar hovat kirpal.
apnay kartab jaanai aap.
antarjaamee rahi-o bi-aap.
paratipalaai jee-an baho bhaaq.
jo jo rachi-o so tiyeh Dhi-aat.
jis bhaavai ti la-ay mila-ay.
bhaaqaat karih har kay gun gaa-ay.
man antar biswaar kar maani-aa.
karanhaar naanak ik jaani-aa. ||3||

jan laagaa har aytai naa-ay.
tis kee aas na birthee jaa-ay.
sayvak ka-o sayvaa ban aa-ee.
hukam boojh param pad paa-ee.
is ty oopar nahee beechaar.
jaa kai man basi-aa nirankaar.
bangDhan tor bha-ay nirvair.
an-din poojeh gur kay pair.
ih lok sukhee-ay parlok suhaylay.
It is the same light

naanak har parabh aapeh maylay. ||4||

saaDhsang mil karahu anand.
gun gaavhu parabh parmaanand.
raam naam taat karahu beechar.
darulabh dayh kaa karahu uDhaar.
amrit bachan har kay gun gaa-o.
paraan 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 saavar.
raam naam antar ur Dhaar.
pooray gur kee pooree deekhi-aa.
jis man basai ti saach pareekhi-aa.
man tan naam japhu liv laa-ay.
dookh darad man tay bha-o jaa-ay.
sach vaapaar karahu vaapaaree.
gargeh nibhai kbhay tumaaree.
aykaa tayk rakhu man maahi.
naanak bahun na aavahi jaahi. ||6||

'tis tay door kahaa ko jaa-ay.
ubrai raakhanhaar Dhi-aa-ay.
nirbha-o japhu sagal bha-o mitai.
parabh kirpaa tay paraanee chhutai.
jis parabh raakhai ti saahee dookh.
nam japaat man hovat sookh,
chinjta jaa-ay mitai aha^kaar.
tis jan ka-o ko-ay na pahuchanhaar.
sir oopar thaaDhaa gur sooraa.
naanak taa kay kaaraj pooraa. ||7||

mat pooree amrit jaa kee darisat.
garsan paykhat uDharaat sarisat.
charan kamal jaa kay aapoo.
safal garsan sundar har roop.
Dhan sayvaa sayvak parvaan.
antarjaamsee purakh parDharaan.
jis man basai so hoot nihal.
'taa kay nikat na aavat kaal.
amar bha-o armaa paa-i-aa.
saaDhsang naanak har Dhi-aa-i-aa. ||8||22||
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 mediates 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, beauteous 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.

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It is the same light

so antar so baahar anant
ghat ghat bi-aap rahi-aa bhagvant
Dharan maahi aakaas pa-i-aal
sarab lok pooran parpaaal.

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ban ti parbaat hai paarabarahaam.
Jaisee aagii-aa taasaa karam.
ap-ug paaneeti baisantar maahi.
chaar kunth dhad dayai samaahi.
tis tay bhinn naheee ko thaa-o.
gur paresaad naanak sukh paa-o. ||2||

bayd puraan simrit meh daykh.
sasee-ar soor nakht-yatar meh ayy.
bane parabh kee sakh ko bolai.
ap aap dol naa kathoo dalai.
sarab kalaa kar khaylai khayl.
mol naa paa-ee-ai gunah amol.
sarab joth meh jaa kee joth.
Dhaar rahi-o su-aameti oj pot.
gur paresaad bharam kaa naas.
aanak tis meh aiyyu biisaas. ||3||

santh janaa kaa paykhan sakh barahm.
santh janaa kai hirgaii sakh Dharam.
santh janaa suunh subh bahan.
sarab bi-aapee raam saan rachan.
jin jaataa tis kee rahaat.
saat bahan saaDhoo sakh kahaat.
jo jo ho-ay so-e sukh maanaan.
karan karaavanhaar parabh jaanai.
antar basay baahar bheee ohee.
aanak garsan daykh sakh mohee. ||4||

aap saat kee-aa sakh saat.
tis parabh tay sagglii utpat.
It is the same light

 sarab bhoott aap vartaaraa.
sarab nain aap paykhanhaaraa.
sagal samagree jaa kaa tanaa.
aapan jas aap hee sunaa.
aavan jaan ik khayl banaaaa-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 nahee buraa.
oral kahhu kinaa kachh karaa.
aap bhala kartoot aat neekaa.
aapay jaanai apnay jee kaa.
aap saach Dhaaree sabh saach.
oot poot aapan sang raach.
taa kee gat mit kahee na jaa-ay.
doosar ho-ay ta sojheer paa-ay.
tis kaa kee-aa sabh parvaan.
gur parsaaq naanak ih jaan. ||7||

jo jaanai tis saaqa sukhe ho-ay.
aap milaa-ay la-ay parabh so-ay.
oh Dhanvant kulvant pativant.
jeeven mukaat jis ridai bhagvant.
Dhan Dhan Dhan jaa i-aa.

jis parsaaq sabh jagat taraa-i-aa.
jan aavain kaai ihai su-aa-o.
jan kai singh chit aavai naa-o.
aap mukaat mukaat karai sansaar.
naanak tis jan ka-o saaqa namaskaar. ||8||23||
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.
pooray gur kaa sun updays.
parbarahm nikat kar paykh.
saas saas simrahu gobind.
man antaar kee uutraa chind.
aas anit ti-aagahu tarang.
sant janaa kee Dhoor man mang.
aap chhod baayntee karaah.
saaDhsang aagn saaagar tarahu.
har Dhan kay bhar layho bhandaar.
naanak gur pooray namaskaar. ||1||

khaym kusal sahj aanaaand.
saaDhsang bhar parmaanand.
narak nivaar uDhaarahu jee-o.
gun gobind amrit ras pee-o.
chit chityahu naaraa-ig ayy.
ayk roop jaa kay rang anayk.
gopaal daamaoog deen da-i-aal.
dukh bhanjan pooran kirpaal.
simar simar naam baaraa baar.
naanak jee-a kaa ihai aDhaar. ||2||

uutraa salok saaDh kay bachan.
amuleek laal ahi raathan.
sunaat kamaavaat hoD uDhaar.
aap taaraa lokah nistaar.
safal jeewan safal ta ka saang.
jaa kai man laagaa har rang.
jai jai sabaad anaahad vaajai.
sun sun anad karay parabh gaajai.
pargatay gupaal mahaaDh kai maathay.
naanak uDhrein kai saathay. ||3||
saran jog sun sarnee aa-ay.
kar kirpa parabh aap milaa-ay.
mait ga-ay bair bhaa-ay sabh rayn.
amrit naam saaDhsang laain.
suparsan bhaa-ay gurdavy.
pooran ho-ee sayvak kee sayv.
It is the same light

parabha kee ustāt karaṇu sant met.
saavDhaan ayaqaar cheet.
sukhmānē sahī gobind gun naam.
jīs man basai so hoṭ niDhaan.
sarab ichhaa ūka kee pūraṇ ho-ay.
pardhaan purakh pargat sābh lo-ay.
sābh ūk tōoch pāy-ay asthaan.
bahur na hovai aavan jaan.
har Dhan khaat chalai jan so-ay.
nanak jisahi paraapāt ho-ay. ||5||
khym sāat riDh nav niDh.
buDh gi-āan sarab tāh sīDh.
bīdī-āa tāp jōg parabha Dhi-āan.

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gi-āan saraysat ootām isnaan.
chaar pādaraath kamal pargaas.
sābh kei maDh sagal ūk uydaas.
sūngar chātur ūkat kaa baytāa.
saadhrāseek āyuk daristaytaa.
īh fal tis jan kei mukh bhānay.
gur naanak naam bāchhan man sunay. ||6||
īh niDhaan japaee man ko-ay.
sābh jūg meh ūk gee gāt ho-ay.
gun gobinda nam Dhuṇ bānēe.
simrīt saasātar bayd bakhāaee.
sagāl matsāa‘t kayval har naam.
gobīnda bhagat kei man bīraam.
kot apraaDh sāaDhsang mītai.
sant kirpā ūk jām ūk chhutai.
jaai kai maṣṭak kāram parabha pāy-ay.
sāaDh sāraṇ naaṇaṅ ūk ay-ay. ||7||
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 ablation (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 repute, 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.

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 aught 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.]
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.

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It is the same light
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.
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.
Sukh in panch bikaar man meh basay raachay maa-i-aa sang.  
saaDhsang ho-ay nirmalaa naanak parab kai rang. ||5||

Pa-orhee:

Pan cham panch parDhaan tay jih jaani-o parpanch.  
kusam baas baho rang ghano sabh mithi-aa balbanch.  
nah jaapai nah boojee-ai nah kachh karat beechah.  
su-aad moh ras bayDhi-o agi-aan rachi-o sansaar.  
janam maraaj baho jon bharman keenay karam anayk.  
rachanhaar nah simri-o man na beechah bibayk.  
baa-o bhagat bhaagvaan sang maa-i-aa lipat na ranch.  
aanaak 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.

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 beauteous singing praises at God’s door.” (6)

Now giving his advice on the sixth lunar day, Guru Ji says:

**Pauree:**

(Continued)
“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.”

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.

Salok:

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salok.

sanṭ mandal har jas katheh boleh sat subhaa-ay.
naanak man santokhee-ai aykas si-o liv laa-ay.
[7][7]

pa-orhee.

saptam sanchahu naam Dhan toot na jaahi bhandaar.
sant-sangaṭh meh paa-ee-ai ant na paaravaaar.
aap tajahu gobind bhajahu saran parahu har raa-ay.
dookh harai bhavjal tarai man chindi-aa fal paa-ay.
aath pahar man har japai safal janam parvaan.
antar baahar saadaa sang karnaihaar pachhaan.
so saajan so sakhaa meet jo har kee mat 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.”

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,
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.

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 worshiping 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.

**Salok.**

naaraa-in nah simri-o mohi-o su-aad bikaar.
naanak naam bisaari-ai narak surag avtaar. ||9||

**Pa-oorhee.**

na-umee navay chhidar apveet.
har naam na jaapeh karat bipreet.
par ṭari-a rameh bakeh saaDh nind.
karan na sunhee har jas bind.
hireh par garab udar kai ṭaa-ee.
agan na nivrai ṭarisnaa na bujhaa-ee.
har sayvaa bin ayy fal laagay.
naanak parabhisiraat 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.
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.
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.
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.
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.
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.
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.
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.
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.
It is the same light

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**
Next commenting upon the typical state of mind of ordinary human beings, Guru Ji states: “The ego born out of Maya (the worldly riches and power) is all like poison. Because of this one daily suffers (a heavy) loss in the world. However, a Gurmukh (an individual who follows the Guru’s advice) has earned (spiritual) profit of God’s (Name) by reflecting on the Guru’s word. (Such a person knows that) by enshrining the nectar of God’s (Name) in one’s mind, the poison and pollution of ego is removed. They upon whom the Guru has bestowed his grace, all their tasks are successfully accomplished. But O’ Nanak, only those meet God who are predestined (and whom God unites with Himself).” (2)

Paurri

Now entering in a prayer mode, Guru Ji addresses the Supreme Being, and states: “O’ God, You the true Master are eternal, and true eternal owner of the earth. The entire (universe) worships you, and all bow before You. Everyone remembers You. They who offer You praise do so beautifully. They who have sung Your praise, it has helped them to ‘cross over’ the worldly ocean (the cycles of birth and death). You reward the Guru’s followers by absorbing them in Your eternal Name. O’ my great Master, great is Your glory” (1).

The message of this Paurri is that if we desire to merge with the Supreme Being, we must seek the guidance and shelter of the Guru, who would help us to shed our misguided ego and meditate on God’s eternal Name.

salok mehlaa 4.

vin naavai hor salahaa sabh bolan fikaa saag.
manmukh aha'kaar salahajay ha-umai mamtaa vaag.
jin salalahan say mareh khap jaavai sabh apvaad.
jan naanak gurmukh ubray jap har har parmaanaad. ||1||

mehlaa 4.

satgur har parahb das naam Dhi-aa-ee man haree.
naanak naam pavi’t har mukh bolee sabh dukh parharee. ||2||

pa-orhee.

too aapay aap nirankaar hai niranjan har raa-i-aa.
jinee too ik man sach Dhi-aa-i-aa tin kaa sabh dukh gavaa-i-aa.
tayraa sareek ko naahee jis no lavai laa-ay suqaa-i-aa.
tuDh jayvad daatja toohai niranjanaa toohai sach mayrai man bhaa-i-aa.
sachay mayray saahibaa sachay sach naa-i-aa. ||2||
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.
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 anything)?” \(3\)

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).
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 beauteous 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.
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.

**salok mehlaa 4.**

har sat nirjanan amar hai nirbhā-o nirvair nirankaar.
jin japi-aa ik man ik chiṭ ūn laṭhaa ha-umai bhaar.
jin gurmukh har aaraaDhi-aa ūn saṇṭ janaa jaikaar.
kо-eśe niṇḍaa karay pooray saṭgūroo kee ūs no fit fit kahai sabh satgūr vich aap varetaa dza har aapay rakhaṇgh₃ āar. Dhan Dhan guroo gun gaav₃ dza no saa₃ ṣadga namakaar. jan naanak ūn ka-o vaari-aa jin japi-aa sirjaṇhaar. [[1]]

**mehlaa 4.**
aapay Dhtarī saajee-an aapay aakaas. vich aapay jant upa₃-i-an mukh aapay day-ay giraas.
sabh aapay aap varetaa aapay hee gun₃ taas. jan naanak naam Dhi-aa-ay too sabh kilvīk katay ṭaas. [[2]]

**pa-orhee.**
too sachaa saahib sach hai sach sachay bhaavai. jo tuDh saḥ saḷaḥdaṭ jin jam kanka₃ nayṛḥ na aavai. jin kay mukh dar ujaay jin har hirdai saḥ sa₃ bhaavai. koor₃-arṣ pichha₃ saṭee-an koor₃ hirdai kapat mahaa ṭuלק₃ paavai. muh kaaḷay koor₃-arṣee-a₃ koor₃-arṣ koor₃ ho-ay jaavai. [[6]]

**Salok Mehta-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.

salok mehlaa 4.

satgur Dhartee Dharam hai tish vich jayhia ko beejay tayhia fal paa-ay.
gursikhee amrit beeji-aa titan amrit fal har paa-ay.
onaa halaṭ palaṭ mukh ujjay o-ay har dargeh sachee painaa-ay.

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jaa satgur saraaf nazar kar daykhai su-aavgeer sabh ugharh aa-ay.

mehlaa 4.

ik man ik varatdaa jit lagai so thaa-ay paa-ay.
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.

salok mehlaa 4.

satgur vich vadee vadi-aa-ee jo an-din har har naam Dhi-aavai.

har har naam ramaat such sanjam har naamay hee triptaavai.

har naam taan har naam geefaavan har naamo rakh karaavai.

jo chti laa-ay poojay gur mooraat so man ichhay fal paavaai.

jo nindaa karay satgur pooray kee tis kartaa maar givaavai.

fayr oh vaylaa os hath na aavai oh aapna beeji-aa aapay khaavai.

narak ghor muhi kaalai kharhi-aa ji-o taskar paa-ay galaavai.

fir satgur kee sarnee pavi thai ubrai jaa har naam Dhi-aavai.

har baataa aakh suana-ay naanak har kartay ayvai bhaavai. ||1||

mehlaa 4.

pooray gur kaa hukam na manmai oh manmukh agi-aan muthaa bikh maa-i-aa.
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.

salok mehla 4.

har parabh kaa sabh khayt hai har aap kirsanee laa-i-aa.
gurmukh bakhas jamaa-ee-an manmukhee mool gavaa-i-aa.
sabh ko beejay aapnay bhalay no har bhaavai so khayt jamaa-i-aa.
gursikhee har amrit beeji-aa har amrit naam fal amrit paa-i-aa.
jam choohaa kiras niit kurkaa har kartai maar kadhaa-i-aa.
kirsanee jammee bhaa-o kar har bohal bakhas jamaa-i-aa.
tin kaa kaarhaa andajas sabh laahi-on jinee satgur purakah Dhi-aa-i-aa.
jan naanak naam araaDhi-aa aap tari-aa sabh jagaat taraa-i-aa. ||11||

mehlaa 4.

saaraa din laalach ati-aa manmukh horay galaa.
raatee ooghai gabi-aa navay soot sabh dhila.
manmukhaa dai sir joraa amar hai nit dayveh bhalaa.
joraa daa aakhi-aa purakh kamaavday say apvít amayDh khala.
kaam vi-aapay kusuDh nar say joraa puchh chala.
satgur kai aakhi-ai jo chalai so sat purakh bhal bhalaa.
joraa purakh sabh aap upaa-i-an har khayl sabh khila.
sabh tayree baṇat baṇaaavane naanak bhal bhalaa. ||22||

pa-orhee.

too vayparvaahu athaaahu hai atul ki-o tulee-ai.
say vadhbaagee je tuDh Dhi-aa-iday jin satgur milee-ai.
satgur kee baṇee saat sarooq hai gurbaaee baṇee-ai.
satgur kee reesai hor kach pich bolday say koorhi-aaar koorhay jharh parhee-ai.
on'aaand har mukh hor hai bhik maa-i-aa no jhakh marday karhee-ai. ||99||

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.
In the previous Pauri, 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.

**salok mehlaa 4.**

<table>
<thead>
<tr>
<th>slok mehlaa 4.</th>
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<tbody>
<tr>
<td>ago day sat bhaa-o na dichai pichho day aakhi-aa kamm na aavai.</td>
</tr>
<tr>
<td>aDh vich firai manmukh vaychaaraa galee ki-o sukh paavai.</td>
</tr>
<tr>
<td>jis andar pareet naheet satgur kee so koorhee aavai koorhee jaavai.</td>
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<tr>
<td>jay kirpaa karay mayraa har parabhh kartaa taa^s satgur paarbarahm nadree aavai.</td>
</tr>
<tr>
<td>taa api-o peeval sabad gur kayraa sabh kaarhaa andaysaa bham chukhaaavai.</td>
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<tr>
<td>saagaa anand rahai din raatee jan naanak an-din har gun gaavai.</td>
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</table>
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)

Salok Mehtla-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.

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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 himself 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).

Mehla -4

salok mehlaa 4.

mal joo-ee bhari-aa neelaa kaalaa
khiDholraa tin vaimukh vaymukhai no
paa-i-aa.

paas na day-ee ko-ee bahan jagat meh gooh
pah saqvai mal laa-ay manmukh aa-i-aa.

paraa-ee jo nindaat chuglee no vaimukh kar
kai bhajii-aa othai bhee muhu kaalaa duhaa
vaymukhaa daa karaa-i-aa.

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).
It is the same light

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 accused 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 accused 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.
It is the same light

It is the same light

salok mehlaa 4.

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antar har guroo Dhi-aa-idaa vadee vadi-aa-ee.

jus diitee poorai satguroo ghatai naahee ik tit kisai dee ghataa-ee.

sach saahib satgurruo kai val hai taah jhakh jhakh marai sabh lokaa-ee.

ningkaa kay muh kaalay karay har karjai aap vaDhaa-ee.

ji-o ji-o ningak nind karahi ti-o ti-o nitt niit charhai sawaa-ee.

jan naanak har aaraaDhi-aa tin pairee aan sabh paa-ee. ||[1]||

mehlaa 4.

satgur saytee ganat je rakhai halat palat sabh tis kaa ga-i-aa.

nit jhaee-aa paa-ay jhagoo sutay jhakh-daa jhakh-daa jhakh pa-i-aa.

nit upaav karai maa-i-aa Dhan kaaran aglal Dhan phee ud ga-i-aa.

ki-aa oh khatay ki-aa oh khaavai jis andar sahsaa dukh pa-i-aa.

nirvairai naal je vair rachaa-ay sabh paap jaglai kaa tin sir la-i-aa.

os agai pichhai dho-ee naahee jis angard ningaa muhi amb pa-i-aa.

jay su-inay no oh hath paa-ay taa khayhoo saytee raal ga-i-aa.

jay gur kee sargee 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-iday sach sayvan sachay tayraa maan.

onaa angard sach mukh ujay sach bolan sachay tayraa taan.

say bhagat jinee gurmukh salaahi-aa sach sabad neesaan.

sach je sachay sayvday tin vaaree sad kurbaan. ||[13]||
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)

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)

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.
It is the same light

salok mehlaa 4.

Dhur maaray poorai satgurroo say-ee hun satgur maaray.
jay maylaan no bahutayraa lochee-ai na day-ee milaan kartaaray.
satsangat dho-ee naa lahan vich sangat gur veechararay.
ko-ee jaa-ay milai hun onaa no tis maaray jam jangaaray.
gur baabai fitkay say fitay gur angad keetay koorhi-aaray.
gur ðeejee peerhee veechaari-aa ki-aa hath aynaa vaychaaray.
gur cha-utthee peerthee tiki-aa tyni nikag dusat sabh taaray.
ko-ee purthi sayvaa karay satgurroo kee tis kaaraj sabh saavaray.
jo ichhai so fal paa-isee purthi lakhmee kharh maylay har nistaaray.
sabh niDhaan satgurrooch jis andar har ur Dhaaray.
so paa-ay pooraa satgurrooch jis likh-aa likhaat lilaaray.
jan naanak maagai Dhoorh tin jo gursikh mit pi-aaray. ||1||

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mehlaa 4.

jin ka-o aap day-ay vadi-aa-ee jagat bhee aapay aan tyn ka-o pairee paa-ay.
daree-ai taay jay kichh aap doo keechai sabh kartaa aapnee kalaa vaDhaa-ay.
daykhhu bhaa-ee ayhu akhaarhhaa har pareetam sachay kaa jin aapnai jor sabh aan nivaa-ay.
aapri-aa bhagtaa kee rakha karay har su-aamee ningkaa gustaa kay muh kaalay karaa-ay.
satgur kee vadi-aa-ee nîth charhiai savaa-ee har keerat bhagat nîth aap karaa-ay.
an-din naam japahu gursikhaa hau karthaa satgur gharee vasaa-ay.
satgur kee barqe sat sat kar jaangh gursikhaa hau kartaa aap muhhu kaghaa-ay.
gursikhaa kay muh ujlay karay har pi-aaaragur kaa jaikaar sansaar sabh karaa-ay.
jan naanak har kaa daas hai har daasan kee har paij rakhhaa-ay. ||2||
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)

Salok 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).

salok mehlaa 4.

jis andar taat paraa-ee hovai tis daa kaadaj na hovee bhala.
os dai aakh-ai ko-ee na lagai nit ojaarhee pookaaray khala.
jis andar chuglee chuglo vajai keetaa kar-ee-aa os daa sabh ga-ia.
nit chuglee karay anhoodee paraa-ee mulhu kadh na sakai os daa kaalaa bha-ia.
karam Dharteer säreer kalijug vich jhayaa ko beejay tayhhaa ko khea-ay.
gala upar taaavas na ho-ee vis khaaDhee taatkaal mar jaa-ay.
bhaa-ee vaykhu ni-aa-o sach kartay kaa jhayaa ko-ee karay tayhhaa ko-ee paa-ay.
jan naanak ka-o sabh sojhee paa-ee har dar kee-aa baataa aakh sunaa-ay. ||1||

mehlaa 4.

hodai partakh guroo jo vichhurhay tin ka-o dar dho-ee naahee.
ko-ee jaa-ay milai tin nindkaa muh fikay thuk thuk muhi phaar.
jo satgur fitkay say sabh jagat fitkay nit bhambal bhoosay khaahee.
jin gur gopi-aa aapnaa say laiday dhahaa firaa-ee.
tin kee bhuuk kadhay na utrai nit bhuukhaa bhuuk kookahee.
onaa daa aakh-ai ko na sunai nit ha-ulay ha-ul marahee.
In Pauri 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 dishonest 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 naval).”(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.

salok mehlaa 4.

jo ningaa karay satgur pooray kee so a-ukhaa jag meh ho-i-aa.
narak ghor dukh khoohu hai othai pakarh oh dho-i-aa.
kook pukaar ko na sunay oh a-ukhaa ho-ay ho-ay ro-i-aa.
on halat palat sabh gavaa-i-aa laaahaa mool sabh kho-i-aa.
oh taylee sangaa balad kar nit bhalkay uth parabh jo-i-aa.
har vaykhai suunai nit sabh kichh tidoo kichh gujhaa na ho-i-aa.
jaisaa beejay so lujaay jhayaa 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 jat har har naam sukh ho-i-aa. ||1||

mehlaa 4.

vadbhaagee-aa sohaaganee jinaa gurmukh mill-aa har raay-ay.
an Antar jot pargaasee-aa naanak naam samaa-ay. ||2||

pa-orhee.

ih saroor sabh Dharam hai jis andar sachay kee vich jot.
guhaj ratan vich luk rahay ko-ee gurmukh sayvak kaadh khot.
sabh aatam raam pachhaani-aa taa”N ik ravi-aa iko ot pot.
ik daykhi-aa ik mani-aa iko sunji-aa sarvan sarot.

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jan naanak naam salaahi too sach sachay sayvaa tayree ho’t. ||16||
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)

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.

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Slok Mehlaa 4

sabẖ ṛas tiṅ kai ṛidāi heẖ jīn ḥar vasi-āẖ man<br>maẖī.
har ḏargāẖ ṭāy mukẖ ujẖay ṭīṅ kā-o sabẖ<br>dayẖẖan jaẖī.
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Sri Guru Granth Sahib

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.

salok mehlaa 4.

kar kirpaa satgur mayli-on mukh gurmukh naam Dhi-aa-isee.
so Karay je satgur bhavsee gur pooraa gharee vasaai-isee.
jin andar naam nihDhaan hai tin kaa bha-o sabh gavaa-isee.
jin rakh baa-kh har aap ho-ay hor kaytee jhakh jhakh jaa-isee.
jan naanak naam Dhi-aa-ay too har halat palat chhodaa-isee. ||1||

mehlaa 4.

gursikhaa kai man bha’avdee gur satgur kee vadi-aa-ee.
har rakh baa-pai satgurree kee nih charhai savaa-ee.
gur satgur kai man paabarahm hai paabarahm chhadaa-ee.
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)

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)
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.

Salok mehlaa 4.

jinaa andar umarthal say-e jaanan soole-aa.
har jaaneh say-e birahu ha-o ḏīn vitahu saḍ ghum gholes-aa.
har maylu sajan purakh mayraa sir ḏīn vitahu ṭal rolee-aa.
jo sikh gur kaar kamaaveh ha-o gulaṁ ḏīnhaa kaa goolee-aa.
har rang chaldoolei jo ṭalay ḏīn bhinee har rang choolee-aa.
karpaa naanak mayl gur peh sir vaychi-aa molee-aa. ||1||

mehlaa 4.

a-uganee bhari-aa sarere hai ki-o saṁtahu nirmal ho-ay.
gurmukh gur vayhaajhe-ah mal ha-umai kadhāi Dho-ay.
sach vaṇājahi rang si-o sach sa- uğāa ho-ay.
tōtaa mool na aavee laahaa har bhāavai so-ay.
naanak ḏīn sach vaṇanJi-aa Jinaa Dhur likhi-aa paraapaṭ ho-ay. ||2||

pa-orhee.

saalaahēe sach salaahnāa sach sachaa purakh niraalay.
sach sayvee sach man vasai sach sachaa har rakhaalay.
sach sachaa Jinee aaraDhi-aa say ja-ay ralay sach naalay.
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)

Salok 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)

Mehla -4

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.
Slok mehlaa 3.

It is the same light
ga-orhee raag sulakh-nee jay khasmai chit karay-i.
bhaanai chalai satguroo kai aisaa seegaar karay-i.
sachaa sabad bhaaatar hai saadaa saadaa raavay-ay.

Salok mehlaa 4.
satsangat meh har ustat hai sang saaDhoo milay pi-aari-aa.
o-ay purakh paraanee Dhan jan heh updays karahi par-upkaari-aa.
har naam garihaaveh har naam surjaaveh 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 savari-aa.
too aapay poojeh pooj karaaveh satgur ka-o sirjanhaari-aa.
ko-ee vichhurh jaa-ay satguroo paashu tis kaalaa muhu jam maari-aa.

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tis agai pichhai dho-ee naahee gursikhee man veechaari-aa.
satguroo no milay say-ee jan ubray Jin hirgai naam samaari-aa.
jan naanak kay gursikh puathahu har japi-ahu har nistaari-aa. ||2||

mehlaa 3.
ha-umai jagat bhulaa-ia-aa durmaat bikhi-aa bikaar.
satgur milay ta nagar ho-ay manmukh anDh anDhi-aa.
aanak aapay mayl la-ay Jis no sabad laa-ay pi-aar. ||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)

Salok Mehla-3

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)
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.

Salok mehlaa 4.

saakat jaa-ay niveh gur aagai man khotay koorh koorhi-aaray.
jaag 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 ranne khotay-aaray.
onaa daa bhakh so othai naahee jaa-ay koorh lahan bhaydaaray jay saakat nar khaavaa-ee-ai lochee-ai bikh kadhai mukh uglaaray.
har saakat saytee sang na karee-ahu o-ay maaray sirjanhaaray.
jis kaa ih khayl so-ee kar vaykhai jan naanak naam samaaray. ||1||

mehlaa 4.

satgur purakh agamm hai Jis andar har ur Dhaari-aa.
satguroo no aparh ko-ay na sak-ee Jis val sirjanhaari-aa.
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)

Salok 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.

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**Salok mehlaa 4.**

- ki-aa savnaa ki-aa jaagnaa gurmukh tay parvaan.

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- Jinaa saas giraas na visrai say pooray purakh parDhaan.
- karmee satgur paa-ee-ai an-din lagai Dhi-aan.
- ṭin kee saangat mil rahaaj gargeh paa-ee maan.
- sa-uday vaahu vaahu uchrahi uth-day bhee vaahu karayn.
- naanak tay mukh ujay le niṯ uth samaalayn.
- ||1||

**mehlaa 4.**

- satgur sayvee-ai aapnaa paa-ee-ai naam apaar.
- bha-ojal dubdi-aa kadh la-ay har daat karay daatbaar.
- Dhan Dhan say saah hai je naam karahi vaapaaar.
- vanjaaray sikh aavday sabad laghaavanhaar.
- jan naanak Jin ka-o kirpaa bha-ee ṭin sayvi-aa sirjanhaar. ||2||

**pa-orhee.**

- sach sachay kay jan bhagat heh sach sachaa Jinee araaDhi-aa.
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.
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)

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.
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.

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**Salok mehlaa 4.**

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Salok mehlaa 4.

ih manoo-aa darirh kar rakhee-ai gurmukh
laa-ee-ai chiit.

ki-o saas giraas visaaree-ai bahdi-aa uth-di-aa
niti.

maran jeevan kee chintaa ga-ee ih jee-arhaa har
parabh vas.

Ji-o bhaavai ti-o rakh too jan naanak naam
bakhas. |||1||
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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)

Now commenting on the conduct of a Manmukh (or the self-conceited person who follows his/ her own mind rather then 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)
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).”

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.
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 deceits)? 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.

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**Salok Mehla-4**

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**Paurri**

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Salok mehlaa 5.

rahdhay khuhday nin’dak maari-an kar aapay aahar.

sant sahaa-ee naankaa vartai sabh jaahar. ||1||
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.

Salok mehlaa 5.

sayvak sachay saah kay say-ee parvaan.
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)

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)

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 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.
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 ungrateful 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.

**Salok mehlaa 4.**

*taap na hovai angaraamu *lobee* n ít maa-i-aa no firai jajmaali-aa.*
*ago day saåi-aa saåati dee bhkhi-aa la-aay naahee pichho day pachhuṭaa-ay kai aan taapai puтвор vich baḥaali-aa.*
*panch log saḥh hasaan lagay taapaa *loḥh *lahar hai gaali-aa.*
*Jithai thɔraa Dhan vaykhaa tiθhai taapaa bhutaai naahee Dhan bahutai diθhai taapai Dharam haari-aa.*
*bhaaœe ayhu taapaa na hovee bagulaa hai bahi saaDh janaa veechara-aa.*
*saṭ purakhe kee taapaa nindaar karai sansaarai kee ustaçeey vich hovai ayt dokhai taapaa da-yi maari-aa.*
*mahaa purkhaa* kee ningaa kaa vaykh je taapay no fal lagaar saḥh ga−i−aay taapay kaa ghaali-aa.*
*bahar bahai panchaa vich taapaa saaad−aa−ay. andar bahai taapaa paap kamaa−ay.*

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*har angarlaa paap panchaa no ughaa kar vaykhaaali-aa.*
*Dharam raa−ay jamkankaar no aakhe chhadi-aa ays taapay no θithai khar paa−ihu Jithai maaheh maaheh* haṭi−aari-aa.
*fir ays taapay dai muhī ko−ee lagauga hai naahee ayhu saṭgur hai fitkaari−aa.*
*har kai dar vart−a−a−a no naanak aakhe suṇaa−i−a−a*.
*so boojhai jo da−i−a savīaari−a. ||1||

**mehlaa 4.**

*har bhagtaa* kee aarãaDḥi−a−a−a har kee vadi−a−ee.
*har keertan bhagat naaθi gaav day naam sukh−dãa−ee.*
*har bhagtaa no nît naaθi vadi−a−a−a bahk−seen−a−n nît charhãi savaa−ee.*
*har bhagtaa no thir ghaaree bahaali−an apgeee paij rakhaa−ee.*
*ningkaa* paashu har laykhaa mangsee baho day−aay saajaa−ee.
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.

Salok mehlaa 4.

manmukh moolhu bhuli-aa vich lab lobh aha’kaar.
jhaghaa kardi-aa an-din gudrai sabad na karahi veechaar.
suDh mat kartai sabh hir la-ee bolan sabh vikaar.
ditai kitai na santokhee-ah an’tar tisnaa baho agi-aan anDh-yaar.
aanak manmukhaa naalo tutee bhalee Jin maa-i-aa moh pi-aar. ||1||

mehlaa 4.

Jinaa andar doojaa bhaa-o hai tijn’aa gurmukh pareet na ho-ay.
ouh aavai jaa-ay bhaavaa-ee-ai supnai sukh na ko-ay.
koorh kamaavai koorh uchrai koorh lagi-aa koorh ho-ay.
maa-i-aa moh sabh dukh hai dukh binsai dukh ro-ay.
aanak Dhaat livai jorh na aavee jay lochai sabh ko-ay.
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 (slanders) do, when from the
very beginning their destiny is so bad. They who are accused 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 accused 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.
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)

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)

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.

Salok mehla 3.

gurmukh gi-an bibayk b udh ho-ay.
har gun gaavai hirdai haar paro-ay.
pavi’t paavan param beechaaree.
je os milai ti’i paar utaaree.
an’tar har naam baasnaa samaanee.
har dar sobhhaa maha utam banee.
je purakh sujai so ho-ay nihaal.
nanak satgur mili-ai paa-i-aa naam Dhan maal.

||1||
In the previous Pauri, 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
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 ware 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 Mehla-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.

Salok mehlaa 5.

chayt̓aa ee taȧ̆̆ chayt saahib sachaa so Dhanee.  
naanak satgur sayv charh bohith bha-ojal paar  
 pa-o. ||1||

mehlaa 5.

vaa-oo sanday kaphray pahirahi garab gavaar.  
naanak naal na chalnee jal bal ho-ay chhaaar. ||2||

pa-orhee.

say-ee ubray jagai vich jo sachai rakhay.  
muhi dithai ūn kai jeevee-ai har amrīt chakhay.  
kaam kroDh lobh moh sang saaDhaa bhakhay.  
kar kirpa parabh aapnee har aap parkhay.  
naanak chaalat na jaapnee ko sakai na lakhay. ||2||
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.

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**Salok mehlaa 5.**

naanak so-ee dinas suhaavrhāa Jit parabh aavai chit.
Jit din visrai paarbarahm fit bhalayree ruṭ. ||1||

**mehlaa 5.**

naanak mitraa-ee ṭis si-o sabh kichh Jis kai haath.
kumitraa say-ee kaa’dhhe-ah ik vikh na chaleh saath. ||2||
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.

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**Salok mehlaa 5.**

dith-rho habh thaa-ay oon na kaa-ee jaa-ay. naanak laDhaa tin su-aa-o Jinaa satgur bhayti-aa. ||1||

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**mehlaa 5.**

daamnee chamatkaar ti-o vargaaraa jag khay. vath suhaavee saa-ay naanak naa-o japando tis Dhanee. ||2||
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.

*Salok mehla 5.*

antār chintāa nainēe sukhee mool na utrai bhukh.
naanak sachay naam bin kisai na latho dukh.
||1||
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.

Salok mehla 5.

chirhee chuhkee pahu futee vagan bahuț tarang.
achraj roop sanțan rachay naanak naameh rang.

||[1]|

mehla 5.

ghar mandar khusee-aa tahee jah too aavahi chiț,
dune-aa kee-aa vađi-aa-ee-aa naanak sahh kumit.

||[2]|

pa-orhee.

har Dhan sachee raas hai kinai virlai jaatāa.
tīsai parapaat bhaa-irahu Jis day-ay biDhaataa.
man tan bheetar ma-o-aa har rang jan raatāa.
saaDhsang gun gaa-i-aa sahh dokhah khaatāa.
naanak so-o-ee jeevi-aa Jīn ik pachhaatāa. ||[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.

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)

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)

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 \textit{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.

\textbf{Salok mehlaa 5.}

\begin{verbatim}
Jinaa saas giraas na visrai har naama\textsuperscript{9} man mant.
Dhan se say-ee naankaa pooran so-ee san\textsuperscript{7}t. ||1||
\end{verbatim}

\textbf{mehlaa 5.}

\begin{verbatim}
athay pahar bha-udaa firai khaavan sand-rhai sool.
dojak pa-udaa ki-o rahai jaa chit na ho-ay rasool. ||2||
\end{verbatim}

\textbf{SGGS P-320}

\textbf{pa-orhee.}

\begin{verbatim}
tisai sarayvhu paraa\textsuperscript{4}eeho Jis dai naa-o palai.
aithai rahu suhayli-aa agai naal chalai.
ghar banDhhu sach Dharam kaa gad thamm ahlai.
ott laihu naaraa-\textsuperscript{4}e\textsubscript{7}e dunea-aa jhalai.
naanak pakrhay chara\textsuperscript{4} har tis dargeh malai. ||8||
\end{verbatim}

\textbf{Salok Mehta-5}

In the previous \textit{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)

\textbf{Mehta -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 \textit{Rasool} (or prophet) doesn’t come into his mind (at all)”? (2)

\textbf{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.

Salok mehla 5.

jaachak mangai daan deh pi-aari-aa.
dayvánaår daațaar mai niț chițaari-aa.
nikhut na jaa-ee mool atul bhandaari-aa.
nanak sabad apaar tin saăh kichh saari-aa. ||1||

mehla 5.

sikhahu sabad pi-aarîho janam maran kee tayk.
mukh oojal saăaa sukhee naanak simraă ayk. ||2||

pa-orhee.

othai amritt vandee-ai sukhee-aa har karnay.
jam kai paanth na paa-ee-ah fir naaheed marnay.
Jis no aa-i-aa paraym ras tisai hee jarnay.
bane uchrahi saaDh jan ami-o chaleh jharnay.
payk darsan naanak jeevi-aa man andar Dharnay. ||9||

Salok Mehl-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)
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.

Salok mehlaa 5.

satgur poorai sayvi-ai dookhaa kaa ho-ay naas.
naanak naam aaraDhi-ai kaaraj aavai raas. ||1||

mehlaa 5.

jis simraat sankat chhuteh anad mangai bisraam.
naanak japee-ai saaDhaa har nimakh na bisara-o
naam. ||2||

pa-orhee.

țin kee sobhaa ki-aa gaane Jinee har har laDhaa.
saaDhaa samee jo pavai so chhutai baDhaa.
gun gaavai abinaasee-ai jon garabh na daDhaa.
gur bhayti-aa paarbarahm har parh buij
samDhaa.
aanak paa-i-aa so Dhanee har agam agDhaa.
||10||

Slok 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.

Salok mehlaa 5.

kaam na karhee aapnaa fireh avtaa lo-ay.
naanak naa-ay visaar-ai sukh kinayhaa ho-ay.

mehlaa 5.

bikhai ka-urh-ṭan sagal maahi jagat rahee
laptaa-ay.
naanak jan veechaari-aa meethaa har kaa
naa-o. ||2||

pa-orhee.

ih neesaaññe saaDh kee Jis bhaytaṭ taree-ai.
jamkankar nayṛh na aavee fir bahurh na
maree-ai.
bhav saagar sansaar bikh so paar ṭuree-ai.
har gun gufhu maal har sahb mal
parharee-ai.
naanak pareetam mil rahay paarbarahm
narcharee-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 word, 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.

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**salok mehlaa 5.**

naanak aa-ay say parvaan hai jin har vuthaa chit. gaal³e al palaalee-aa kamm na aavahi mi³. ||1||

**mehlaa 5.**

paarbaarhm parabh daristee aa-i-aa pooran agam bismaad. SGGS P-321

naanak raam naam Dhan keetaa pooray gur parsaad. ||2||

**pa-orhee.**
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.
Sri Guru Granth Sahib

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.

*Salok Mehla-5*

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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.
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.
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.
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)

**Salok 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

**Mehla: -5**
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 Paroag (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.

slok mehlaa 5.

Dharaan suvannee kharh raat-an jarh-avee har paraym purakh man vuthaa.
sabhay kaaj suhaylrhay thee-ay gur naanak satgur tuthaa. ||1||

mehlaa 5.

firdee firdee gah disaa jal parbat banraa-ay.
jithai dithaa mirrako il ba-hithee aa-ay. ||2||

pa-orhee.

jis sarab sukkhaa faal lorhee-ah so sach kamaava-o.
nayrhai daykh-a-u paarbarahm ik naam Dhi-aava-o.
ho-ay sagal kee ray-kaa har sang samaava-o.
dookh na day-ee kisai jeo-a pat si-o ghar jaava-o.
paiüt puneej karťaa purakh naanak sujaava-o. ||17||
Salok Mehta-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 beauiful 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.

salok dohaa mehlaa 5.

ayk je saajan mai kee-aa sarab kalaa samrath.
jee-o hamaaraa khanneer-ai har man tan sand-rhee vath. ||1||

mehlaa 5.

jay kar gaheh pi-aarh hay tuDh na chhodaa mool.
har chhodan say durjanaa parheh dojak kai sool. ||2||
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.
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.

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)

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)

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

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<td>naanak say-ee ðann futann jinaa saa^n-ee visrai.</td>
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<td>hassat day-ay partipaaldãa bharãn pokhan karnaã.</td>
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<td>jo tuðh bhaavai so bhalaa naanak daas sarnaã.</td>
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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)
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.

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)
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.

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**Paurri**

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**Gaurri**

Raag Gaurri Bhagtan Ki Baani

Ik Onkar Satgur Parsad

Gaurri Guareri Sri Kabir Jeeo 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 (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.

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 expresses 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.

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.

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.

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)

Gaurri Kabir Ji Ki
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.

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.

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 Brahm (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.

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.

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.

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.

**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.

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.

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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.

Gaurri Kabir Ji naal ralaa-ay likhi-aa mehla 5.

It is the same light
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.

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Sri Guru Granth Sahib

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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.
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.
It is the same light

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.

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.
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 (Granthis Sahib Ji) we should always keep meditating on God and remain absorbed in His thoughts.
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.

ga-orhee kabeer jee tipday.

kanchan si-o paa-ee-ai nahee tol.
man day raam lee-aa hai mol. ||1||

ab mohi raam apunaa kar jaani-aa.
sahj subhaa-ay mayraa man maani-aa. ||1||
rahaa-o.

barahmai kath kath ant na paa-i-aa.
raam bhagat baithay ghar aa-i-aa. ||2||

koho kabeer chanchal maat ti-aagee.
kayval raam bhagat nij bhagee. ||3||1||19||

Gaurri Kabir Ji

It is the same light
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.
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.
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.

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.

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.

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 beauteous 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.
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.
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.
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.

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.
It is the same light

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.

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.”<sup>(2)</sup>

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.”<sup>(3-30)</sup>

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.

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).”<sup>(1)</sup>

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).”<sup>(1-pause)</sup>

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.”<sup>(2)</sup>

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)”<sup>(3-31)</sup>
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.

ga-orhee kabeer jee.

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ga-orhee kabeer jee.

...
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.
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.

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**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.

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**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 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

raag ga-orhee gu-aarayree asatpadee
kabeer jee kee

ik-o’kaar satgur parsaad.
sukh maa’gat dukh aagai aavai.
so sukh hamhu na maa’gi-aa bhaavai. ||1||

bikhi-aa ajahu surat sukh aasaa.
kaisay ho-ee hai raajaa raam nivaasaa. ||1||

rahaa-o.
is sukh tay siv barahm daraanaa.
so sukh hamhu saach kar jaanaa. ||2||

sankaadik naaraad mun saykhaa.
ţin bhree ţan meh man nahee paykhaa. ||3||
is man ka-o ko-ee khojahu bhaa-ee.
ţan chhootay man kahaa samaa-ee. ||4||

gur parsaadee jaiday-o naamaa”n.
bhagat kai paraym in hee hai jaanaa”n. ||5||
is man ka-o nahee aavan jaanaa.
jis kaa bharam ga-i-aa ţin saach pachhaanaa. ||6||
is man ka-o roop na raykh-i-aa kaa-ee.
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.

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Aihinis eyk nwm jo jwgy 
| ga-orhee gu-aarayree. |
| ahinis ayk naam jo jaagay. |
| kayṭak siDh bha-ay liv laagay. ||1|| raha-o. |

swDk isD sgl muin hwry 
| ga-orhee gu-aarayree. |
| saaDhak siDh sagal mun haaray. |
| ayk naam kalip ŏar ŏaray. ||1|| |

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.

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Gaurri Guareri

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)
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 behove 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.

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.
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.

During the times of Kabir Ji, and to a great extent even in present days, the Hindu priestly class, called Pundits or Brahmans 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 Brahmans 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.
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 Brahma 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.

raag ga-orhee chaytee.

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.

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 Brahma.”(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.
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.

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.

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**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.
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.
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.

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**Gaurri**

"It is the same light"
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.”

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).”

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.
**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 (*Alakkh* -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.

raag ga-orhee poorbee kabeer jee.

ik-o^kaar satgur parsaaad.

jah kachh ahaa tahaah kichh naahee panch tat tah naahee.
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.

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.

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.
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.

Kaurri

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.

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.

The end.
According to Dr. Bh. Vir Singh Ji, it is believed that Kabir Ji uttered this shabad in response to an offer of worldly wealth by a very rich king who was proud of his wealth and possessions.

Kabir Ji says to him (and us): “(O’ my friend), gather the wealth of God’s Name, which never goes away. Neither fire can burn (this wealth), nor can air blow it away, nor any thief come near it.”

Telling that king, what his wealth is and how much peace and pleasure he obtains from it, Kabir Ji says: “(O’ my king), my wealth is God, the supporter of earth. This wealth is called the most sublime wealth of all. The peace, which one finds in the service of God, that peace we cannot find in any kind of empire.”

Commenting on the importance and merits of the wealth (of God’s Name), Kabir Ji says: “To search for this wealth (of God’s Name), gods like Shiva and men like Sanak (and other three sons of god Brahma) became recluses. In whose heart resides the Emancipator (of the world) and whose tongue (keeps reciting the Name of) the omnipresent God, that person is not caught in the noose of death.”

Now describing what kinds of blessings a person receives whom the Guru gives his immaculate advice, Kabir Ji says: “(O’ my friend), whom the Guru has given his (true) wealth of divine knowledge and devotion, because of this sublime instruction that person’s mind is attuned (to God. This wealth acts like) water for the burning (mind) and like a pillar of support for the wandering mind, (and with the help of God’s Name, one’s) fear of the bonds of doubt flees away.”

Finally addressing that king in particular, and all of us in general, Kabir Ji says: “O’ lust intoxicated (king), Kabir says, reflect this in your mind. You may have hundreds of thousands of horses and elephants in your home, but in my house is only the one God (the slayer of demons. In other words, you may have all kinds of wealth and possessions, but still you are afraid of your enemies and evildoers. In my heart resides God who fulfills all my needs, and who can easily kill all the demons. Therefore I don’t need any gifts or donations from you).”

The message of this shabad is that real wealth is God’s Name, which always accompanies us. Any amount of worldly wealth or power cannot bring that peace and comfort which the wealth of Name brings.
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.

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.

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.

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 done. 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.

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.

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.

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.

It is the same light
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.

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 milkmaids, 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.

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.
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).
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.
Gaurri

According to the Hindu legend Mahabharata, an astrologer once told a cruel king named Kansa that the son of his sister Devki would kill him. In order to escape this prophecy, Kansa put both Devki and her husband Vasudeva in prison, so that he could kill all the children of Devki at birth. In this way Kansa 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 Vasudeva 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 Kansa. 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.
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.

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).
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.
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) gods 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.”

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.

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)
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.”

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?”

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.”

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).”

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)?”

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.”

Now Kabir Ji starts the main body of this poem and says: “It is the same light
It is the same light
It is the same light
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)
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)
**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)

**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)

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)

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)
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)

It is the same light
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)
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)

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.
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) Tritya (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)
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)

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)

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)

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.
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 sieze (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)

॥ ॥

barihaspaṭ bikhi-aa day-ay bahaa-ay.
teen dayv ayk sang laa-ay.
teen nadee tah tañikutee maahi.
ahnis kasmal Dhoveh naahi. ||5||
sukariñ sahaarai so ih baraṭ charhaï.
an-din aap aap si-o larrhai.
surkhee pañcha-o raakhai sabai.
ta-o doojee darisat na paisai kabai. ||6||

It is the same light
Brehspat- (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.
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 Ajamal, 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.
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.

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 without delay.

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.
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.
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.
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.
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 beauteous 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 praises.”

“(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.”

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.

**aasaa mehlaa 4.**

so purakh niranjan har purakh niranjan har
agmaa agam apaaraa.
sabh Dhi-aaavahi sabh Dhi-aaavahi tuDh jee har
sachay sierjaanhaaraa.
sabh jee-a tumaaray jee toox jee-aa kaa
daataaraa.
har Dhi-aaavahu sanjthu jee sabh dookh
visaaraaghaaraa.
har aapay thakaar har aapay sayvak jee ki-aa
naanak jaat vichaaraa. ||1||
toox ghat ghat antar sarab nirantar jee har ayko
purakh samaanaa.

ik daatay ik bhaykhaaree jee sabh taayray choj
vidaanaa.
toox aapay daatay aapay bhugtaa jee ha-o
tuDh bin avar na jaanaa.
toox paarrbaraam bay-ant bay-ant jee taayray
ki-aa gun aakh vakaanaa.

jo sayveh jo sayveh tuDh jee jan naanak tin
kurbaanaa. ||2||
har Dhi-aaavahi har Dhi-aaavahi tuDh jee say jan
jeg meh sukh vaasee.
say mukaat say mukaat bha-ay Jin
har Dhi-aa-i-aa jee-o tin tootee jam kee faasee.
Jin nirbha-o Jin
har nirbha-o Dhi-aa-i-aa jee-o tin kaa bha-o sabh gavaasee.
Jin
sayvi-aa Jin
sayvi-aa mayraa jee jee-o taay
har har roop samaasee.
say Dhan say Dhan Jin har Dhi-aa-i-aa jee-o jee
naanak tin bal jaasee. ||3||
taayray taayree bhandaar jee bharay bay-ant
bay-antaa.
taayray taayray salaahan tuDh jee har anik anayk
ananta.
taayree anik taayree anik karaa har poojaa jee
tap taapeh jaapeh bay-antaa.
taayray anayk taayray anayk parheh baho simrit
saasat jee kaar kiri-aa khat karam karantha.
say bhagat say bhagat bhalay jan naanak jee jo
bhaaveh mayray har bhagvantaa. ||4||
toox aad purakh aprampar kartha jee tuDh
jayvad avar na ko-ee.
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 meditate 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 those who remember and serve You.”(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.

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 riêng siqgur pRswid ik-o-kaar satgur parsaad.
raag aasaa mehlaa 1 cha-upday ghar 2.
sun vadaa aakhai sabh ko-ee.
kayvad vadaa deethaa ho-ee.
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vadaay mayray saahibaa gahir gambheeraa gunee gaheeraa.
ko-ee na jaanai tayray kaytna kayvad cheeraa. ||1||
rahaa-o.

sabh surtee mil surat sabh sat sabh tap sabh chang-aa-ee-aa.
siDhaa purkhaa kee-aa vadi-aa-ee-aaa.  
tuDh vin siDhee kinai na paa-ee-aa.
karam milai naahee thaak raha-ee-ee-aa. ||3||
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. Y et 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 anyone with any merit.

aasaa mehlaa 1.

aakhaa jeeva visrai mar jaa-o.
aaksan a-ukhaa saacha naa-o.
saachay naam kee laagai bhooikh.
tit bhooikh khaa-ay chalee-ahi dookh. ||1||
so ki-o visrai mayree maa-ay.
saachaa saahib saachai naa-ay. ||1|| rahaa-o.
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.
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.

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.
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.
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,
It is the same light 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, imbibing 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.

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)?”

Addressing God in true humility, Guru Ji says: “(O’ God), how can Your glory be described? Attuned to Yourself, You are pervading everywhere.”

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.”

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.’

Lastly Guru Ji refers to the myth in which Hindu gods and demons joined together and churned an ocean named Khir (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 Mohni, 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 Khir 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 Mohni, 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).”

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.
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 us, which would keep us in a perpetual state of peace and bliss.

\[\text{Asa Mehla-1.}\]

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.
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.
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.

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 beauteous 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 attuned 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.

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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.

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.
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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.

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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.

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**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)

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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.
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.
Asa Mehla-I 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).”

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).”

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).”

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).”
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.
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.
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.

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.

aasaa mehlaa 1.
kaachee gaagar dayh duhaylee upjai binsai dukh paa-ee.
hij jag saagar dutar ki-o taree-aai bin har gur paar na paa-ee. ||1||

tujh bin avar na ko-ei mayray pi-aaray tujh bin avar na ko-ay haray.
sarbee rangee roopee toohai tis baaksay jis nadar karay. ||1|| raha-o.
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.

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It is the same light
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.

Asa mes 1 ||
aasaa mehlaa 1.

Aap kareh sarh aapdeh aapnur ||
aap karay sach alakh apaar.
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.

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.

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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.

आग्ने भक्ति १ ||

पव्वकहै धन खरी इ-आनी ||

तिस सह की भी में माह स नाथी ||१||

aasaa mehlaa 1.

payvkarhai Dhan kharee i-aanee.

tis sah kee mai saar na jaanee. ||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 latter 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.
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.
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.
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.

Asa Mehla-I
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.

Asa Mehl-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 ablution (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.
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.
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.
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.

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.

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احسن ماکسا ۱

کو کون سب داد بہت مہنے، فیکھا فیکھا وکھدھد ۱

نئ میں کوچھ ملی نیا، ملی ملی ہوئے لیاں لیاں لیاں ۱۱

پھر سید۹۰

سما سوہت میں سوہت مسیحی جلد چڑ ہوری مہنے نئے نئے ۱

امہ بھگی میں قبر نہیں قبر نہیں قبر نہیں تمام ہوئے ۱۹ کھاتھد ۱

دیہ مالی مہنے معاشی معاشی ملی معاشرتی معاشرتی کھاتھد ۱۱۱

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baabaajugtaajee-ojugahjugjogeeparam

tantmehjoga

amritnamnaranjanpaai-aagi-aareekaai-aararashbhoga

||1||rahaa-o.

sivnargreemehaasanbaisokaalapti-aageebhaada

sinyeessabadsagaaDhunsohainahinispoorain

naada

||2||

paatveecharagi-aanmatdandaavaratmaan

bibhoota

harkeeratrahraashamaareegurmukh

panthattea

||3||

sagleejotahaareeesammi-aanaanaavarana

anayak

kaho naanaaksun bhartharjogeepaarbarahm

livayka

||4||3||37||
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.
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.

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 Saidpir), 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.
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, Vaaishashik, 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

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.”(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.

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 a long time).
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 boasted (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.
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 tru 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.

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).
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
It is the same light

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).

(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)

Aasaa mehlaa 3.

manmukh jhooho jhooho kamaavai.
khasmai kaa mahal kaday na paavai.
doojai lagee bharam bhulaavai.
mamtaa baadhaa aavai jaavai. ||1||
duhaaganee kaa man daykh seeaar.
putar kalat Dhan maa-i-aa chit laa-ay jhooho
moh pakhand vikaar. rahaa-o. ||1||
saada sahogan jo parabh bhaavai.
gur sabdee seeaar baanaavai.
sayj sukhaalee an-din har raavai.
mil pareetam saaadaa sukh paavai. ||2||
saa sahogan saachee Jis saach pi-aar.
apnaa pir raakhai saadaa ur Dhaar.
nayrhai vyakhai saadaa haqdoor.
mayraa parab sarab rahi-aa bharpoor. ||3||
aagai jaat roop na jaa-ay.
tayhhaa hovai jayhay karam kamaa-ay.
sabjat oochhaa 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.
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.
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.

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\[
\text{aasaa mehlaa 3 panchpaday.}
\]

- sabad marai tis sadaa anand.
- satgur bhaytay gur gobind.
- naa fir marai na aavai jaa-ay.
- pooray gur tay saach samaa-ay. ||1||

- JinH ka-o naam likhi-aa Dhur laykh.
- tay an-din naam sadaa Dhi-aavahi gur pooray tay bhagat visaykh. ||1|| rahaa-o.

- JinH ka-o har parab 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||

- jo kichh karay so aapay aap.
- aky gharhee meh thaap uthaap.
- kahi kahi kahnaa aakh sunaa-ay.
- jay sa-o ghaalay thaa-ay na paa-ay. ||3||

- JinH kai potai punn tinhaa guroo milaa-ay.
- sach banee gur sabad sunaa-ay.
- jahaaN sabad vasai tahaaN dukh jaa-ay.
- gi-aan ratan saachai saaj samaa-ay. ||4||
In the previous \textit{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 \textit{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 \textit{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.
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)

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Asa Mehla-3

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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.

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| mai saho gaa’tha aya hai avar naahee ko-ee. |
| gur kirpaa tyman vasai taa saajaa sukh ho-ee.||1|| rahaa-o. |

| is jug meh nirbha-o har naam hai paa-ee-ai gur veechaa. |
| bin naaai jam kai vas hai manmukh anDh gavaar. ||2||
It is the same light

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

It is the same light
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 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

SGGS P-366

ik-o'kaar satgur parsad.

raag aasaa ghar 2 mehlaa 4.

kis hee Dharhaa kee-aa mitar sut naal bhaa-ee.
kis hee Dharhaa kee-aa kurham sakay naal javaa-ee.
kis hee Dharhaa kee-aa sikdaar cha-uDhree naal aapnai su-aa-ee.

hamaaraa Dharhaa har rahi-aa samaa-ee. ||1||

ham har si-o Dharhaa kee-aa mayree har tayk.
mai har bin pakh Dharhaa avar na ko-ee ha-o har gun gaavaa asaKh anayk. ||1|| rahaa-o.

JinK si-o Dharhay karahi say jaahi.
jhooth Dharhay kar pachhotaahi.
thur na raheh man khot kamaahi.
ham har si-o Dharhaa kee-aa Jis kaa ko-ee samrath naahi. ||2||

ayh sabh Dharhay maa-i-aa moh pasaaaree.
maa-i-aa ka-o loojheh gaavaaaree.
janam mareh joo-ai baajee haaree.
hamrai har Dharhaa je halat palat sabh savaaaree. ||3||
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, sometimes 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. (These 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 Gurudwara, 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.
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.
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.
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.

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*aasaa mehlaa 4.*

naam sunee naamo man bhaavai.

vadai bhaag gurmukh har paavai. ||1||

naam japahu gurmukh pargaasaa.

naam binaa mai Dhar nahee kaa-ee naam ravi-aa sah b saas giraasaa. ||1|| rahaa-o.

naamai suraṭ 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||
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.

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**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)

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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.
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.
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).”

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.”

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.”

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).”

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 remain 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.
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.
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.

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**Aasaa mehlaa 4.**

sat**sangat** milee-ai har saad**hoo** mil sangat har gun gaa-ay. 
ghi-aa ranj bali-aa ghat chaanan agi-aan an**dhayraa** jaa-ay. ||1||

har jan naachahu har har Dh**i-aa**-ay, 
aisay saa**nt** mileh mayray bh**h**a-ee ham jan 
kay Dh**ovah** paa-ay. ||1|| raa**haa-o. 

har har naam japahu man mayray an-din har liv laa-ay, 
jo ichhahu so-ee faal paavhu fir bho**ookh** na 
laagai aa-ay. ||2||

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It is the same light
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.

The message of the shabad is that...
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.

**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.

raag aasaavaree ghar 16 kay 2 mehlaa 4 suDhang

ik-o’kaar satgur parsaad.

ha-o an-gin har naam keertan kara-o.
satgur mo ka-o har naam bataa-i-aa ha-o har
bin khin pal reh na sakaa-o. ||11|| rahaa-o.
hamrai sarvan simran har keertan ha-o har
bin reh na sakaa-o ha-o ik khin.
jaishy hans sarvar bin reh na sakai taisay har
jan ki-o rahai har sayvaa bin. ||1||

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.

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 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

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.

Raag Asa Ghar-2

Mehla-5
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).
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.

Sharing his story of love and victory over internal enemies, 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)

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.

**Asa Mehta 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 beauteous 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 beauteous. 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.
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.
Many authors believe that Guru Ji uttered this shabad, when Sullhi 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 Sullhi 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 Sullhi 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.

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.
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.
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.

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**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.
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 lookout 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.

**Asa Mehla-5.**

ja-o mai kee-o sagal seegaaraa.

ta-o bhee mayraa man na paatee-aaraa.

anik suganDhat tan meh laava-o.

oh sukh til samaan nahee paava-o.

man meh chitva-o aisee aasaa-ee.

pari-a daykhat jeeva-o mayree maa-ee. ||1||

maa-ee kahaa kara-o ih man na Dheerai.

pari-a pareetam bairaag hirai. ||1|| rahaa-o.

bastar bibhookhan sukh bahut bisaykhai.

o-ay bhee jaan-o kiitai na laykhai.

It is the same light
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).”(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.

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parathmay ṭayree neekee jaat.
gutee-aa ṭayree manee-ai paa"t.
taritee-aa ṭyraa sundar than.
bigarh roop man meh abhimaan. ||1||

sohnee saroop sujaan bichkhan.
aton garbai mohi faakee tooo". ||1|| rahaa-o.

aṭ soochee ṭayree paaksaaal.
karaa isnaan pooja-ta īlak laal.
galee garbeh múkh goveh gi-aan.
sabh biDh kho-ee lobh su-aan. ||2||

kaapar pahirahi bhogeh bhog.
aachaa karahi sobhaa meh log.
cho-aa changan suganDh bisthaar.
sangee khotaa kroDh chandaal. ||3||

avar jon ṭayree panihaaree.
is Dhartee meh ṭayree sikgaaaree.
su-inaa roopaa tujh peh ḍaam.
seel bigaari-ō ṭyraa kaam. ||4||
jaa ka-o darisat ma-i-aa har raar-ay.
saa bandee ṭay la-eer chhadaa-ay.
saaDhsang mil har ras paa-i-aa.
kaho naanak safal oh kaa-i-aa. ||5||

sabh roop sabh sukh banay suhaagan.
aton ṭay bichkhan tooo". ||1|| rahaa-o doojaa.
||12||
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.”

Summarizing the overall human nature, Guru Ji says: “(O’ human bride), you are beauteous, good featured, wise, but you are entrapped in extreme pride and (worldly) attachment.”

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.”

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).”

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.”

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).”

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.”
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.

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.

 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.
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.

Asa mehla 5.

Har sayvaa meh param niDhaan.
Har sayvaa mukh amrit naam. ||1||

Har mayraa saathee sang sakhaa-e.
Dukh sukh simree tah ma-ujood jam bapuraa mo ka-o kahaa daraa-ee. ||1|| rahaa-o.

Har mayree ot mai har kaa taan.
Har mayraa sakhaa man maahi deebaan. ||2||
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.
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 fulffer 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.
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.

Asa Mehla-5

Asa Mehla 5.

Aasaa 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.

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.
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.
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.*
Asa Meha-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).
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.

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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.
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.

In summary, the message is that we should focus on the Guru’s word and meditate on God’s Name. This will help us to control our mind and remain focused on God. By doing so, we will accumulate the wealth of God’s Name and receive various blessings.

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.
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.
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.

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.
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.
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.

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).

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.
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.

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
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.

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)
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.

Asa Meha-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.
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 (everything).”(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.

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.

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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.

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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.

\[
\begin{align*}
\text{Janam Janam kee mal Dhowai paraa-ee} & \quad \text{Aasaa mehlaa 5.} \\
\text{Aapnaa keetaa paavai} & \quad \text{Janam janam kee mal Dhowai paraa-ee} \\
\text{Eehaa sukh nahee dargeh Dho-ee jam pur} & \quad \text{Janam janam kee mal Dhowai paraa-ee} \\
\text{Paa-i-aa.} & \quad \text{Janam janam kee mal Dhowai paraa-ee} \\
\text{Kiraat pa-i-aa ningak bapuray kaa ki-aa oh karai bichaaraa.} & \quad \text{Janam janam kee mal Dhowai paraa-ee} \\
\text{Tahaab bigootaa jah ko-ay na raakhai oh kis peh karay pukaaraa.} & \quad \text{Janam janam kee mal Dhowai paraa-ee} \\
\text{Sahaa tayk tumaaree su-aamee too\textsuperscript{4} saahtan kaa saahtaa-ee.} & \quad \text{Janam janam kee mal Dhowai paraa-ee} \\
\text{Kaho naanak sant har raakhay ningak dee-ay runhia-ee.} & \quad \text{Janam janam kee mal Dhowai paraa-ee}
\end{align*}
\]
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.

- aasaa mehlaa 5. -

baahar Dho-ay antar man mailaa du-ay
tha-ur apunay kho-ay,
eehaa kaam krDoh mohi vi-aapi-aa aagai mus
mus ro-ay. ||1||
It is the same light

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.

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.

\[\text{asaa mehlaa 5.}\]

\[\text{aDham chandaalee bha-ee barahmanee soodee tay sarestaa-ee ray.}\]

\[\text{paataalee aakaasee sakhnee lahbar boothee khaa-ee ray. ||1||}\]

\[\text{ghar kee bilaa-ee avar sikhaa-ee moosaa daykh daraa-ee ray.}\]

\[\text{aj kai vas gur keeno kayhar kookar ﬁneh lagaa-ee ray. ||1|| raha-o.}\]

\[\text{baajh thonee-aa chhapsaa thami-aa neegehari-aa ghar paa-i-aa ray.}\]

\[\text{bin jarhe-ay lai jarhi-i jarhaavaa thayva achraaj laa-i-aa ray. ||2||}\]

\[\text{daadee daad na pahuchanhaaraa chooppee nirna-o paa-i-aa ray.}\]

\[\text{maal dulechhai baithhee lay mirtaak nain dikhaalan Dhaa-i-aa ray. ||3||}\]

\[\text{SGGS P-382}\]

\[\text{so-ee ajaan kahai mai jaanaa jaanahhaar na chhaanaa ray.}\]

\[\text{kaho naanak gur ami-o pee-aa-i-aa rasak rasak bigsaanaa ray. ||4||5||44||}\]
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)

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.

احم لجست 4 ll
جو لکارٹ کتی اکتشاف ست گست گست کتیا 4 ll
banDhan kaat bisaaray a-ugan apnaa birad sam^aari-a.
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.

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.

**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.**
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.
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.
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.

**Asa Moalla-5**

The same light
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.

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.
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.

Ik Onkar Satgur Parsad

Raag Asa Ghar-7 Mehaa-5

The is the same light
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.
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.
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.
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.
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.
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.

**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.

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.

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.

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.

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.

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).

Asa Mehl-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.

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)
their entire life becomes fruitful. They gladly accept God’s will, and enjoy peace and bliss.

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.

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
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.

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.

Asa Mehlaa 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.

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.

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.

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.

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.

Asa Mehta-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.

**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.

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.

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.
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.

Asa Mehl-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.

**Asa Mehla-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.
Referring to this story to remind us how we are unaware of the lessening of our life every moment, Guru Ji says: “Night and day the mouse (of time) keeps nibbling at the string (of human being’s life). But this human being, even though fallen into the well (of worldly riches and power), keeps enjoying the sweets (of worldly pleasures).”(1)

Commenting on the conduct of human beings, he says: “Always thinking and planning (how to amass more wealth or power, human beings) pass away their (night of life). They never contemplate on the Master of the earth.”(1-pause)

Giving another example, Guru Ji says: “Deeming the tree’s shade as immovable, a person builds a home beneath it. (But that person is unaware that on one side he/she is) caught in the noose of death (and on the other side) the power (of worldly attachment) has aimed its arrow at him/her.”(2)

Giving still another example, Guru Ji says: “(A mortal’s life is like) the sandy shore, which is already in the (eroding) grip of the sea waves. This place, the fool has deemed as his/her immovable home.”(3)

Guru Ji concludes the shabad by telling us who is truly awake and spending his/her life wisely. He says: “(O’ my friends), Nanak says that person lives (an eternally spiritual life) who in the company of saints meditates on God’s Name, by singing praises of God.”(4-30-81)

The message of the shabad is that we shouldn’t waste our lives in unawareness and enjoyment of false worldly pleasures. We should realize that our life is shortening every moment. Therefore, without any further delay, we should join the company of the saintly persons and start meditating on God’s Name.
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.
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).

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 ho 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.

Asa mehla 5.

parabh kee pareet sadh saukh ho-ay.
parabh kee pareet dukh lagi na ko-ay.
parabh kee pareet ha-umai mal kho-ay.
parabh kee pareet sadh nirmal ho-ay. ||1||
sunhu meet aisa paraym pi-aar.
jea paraan ghat ghat aaDhaar. ||1||
raha-o.

parabh kee pareet bha-ay sagal niDhaan.
parabh kee pareet ridai nirmal naam.
parabh kee pareet sadh sohaavan. 
parabh kee pareet sah mitee hai chint. ||2||
parabh kee pareet ih bhavjal tarai.
parabh kee pareet jam jay nahee darai.
parabh kee pareet sagal uDhaarai.
parabh kee pareet chalai sangaaray. ||3||
aaphu ko-ee milai na bhoolai.
jis kirpaal tis saaDhsang ghoolai.
kaho naanak taryai kurbaan.
sant ot parabh taryaa 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 God.
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.

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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.
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).
Asa Mehla 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 allurement 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 enthralls 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).
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 saient) 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).
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
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 beauteous 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.

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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.
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 says: “(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.

Asa Mehl-5

Dupada-1

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

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.

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.
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 beauteous (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.**

\[ \begin{align*}
&\text{aasaa mehlaa 5.} \\
&\text{sarab dookh jab bisrahi su-aamee.} \\
&\text{eehaa oohaa kaam na paraanee. ||1||} \\
&\text{sant tariptaasay har har Dhayaa-ay.} \\
&\text{SGGS P-395} \\
&\text{kar kirpaa apunai naa-ay laa-ay sarab sookh} \\
&\text{parabh tumree rajaa-ay. raha-o.} \\
\end{align*}\]
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).”

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.”

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).”

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).”

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.
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.
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.

Asa Mehl 5

Aasaa mehlaa 5.

parathmay miti-aa tan kaa dookh.
man sagal ka-o ho-aa sookh.
kir kipa gur deeno naa-o.
bal tis satgur ka-o jaa-o. ||1||
gur pooraan paa-i-o mayray bhaa-ee.
roog sagh dookh binaasay satgur kee sarnaa-ee. rahaa-o.
gur kay charan hirdai vasaa-ay.
man chinata saglay fal paa-ay.
agan bujhee saab ho-ee saa-nt.
kir kipa gur keenee daa-ajt. ||2||
nithaaavay ka-o gur deeno than.
nimaanay ka-o gur keeno maan.
banDhan kaat sayvak kar raakhay.
amrit baanee rasnnaa chaakhay. ||3||
vadai bhaag pooj gur charrnaa.
sagal ti-aag paa-ee parabh sarnaa.
gur naanak jaa ka-o bha-i-aa da-i-aaalaa.
so jan ho-aa saaJaa nihaaJaa. ||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.
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.
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.
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.

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.
Asa Mehla-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.
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.
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).

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.

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 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.

Asa mehla 5.

poor rah-i aa sarab thaa-ay hamaaraa khasam so-ay.
ayk saahib sir chhat doojaa naahi ko-ay. ||1||

ji-o bhaavai ti-o raakh raakhanhaari-aa.
tujh bin avar na ko-ay nihar-nihar-aa. ||1|| rahaa-o.

partipaay parab aap ghat ghat saaree-ai.
jis man vuthaa aap tis na visaaaree-ai. ||2||

jo kichh karay so aap aapan bhaani-aa.
bhagtaa kaa saahaa-ee jug jug jaani-aa. ||3||

jap jap har kaa naam kaaj di na jhooree-ai.
naanak dars 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.

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.

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.
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.”

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.
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.
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.
<table>
<thead>
<tr>
<th>Stanzas</th>
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<td>1</td>
<td>naam jayap jay jeevan gur mantar grimm-aa-1-aa.</td>
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<td>2</td>
<td>paa-ay parah satguroo kai jin bharam bidar-i-aa. kar kippa parab aapnee sach saaj savaari-aa.</td>
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<td>3</td>
<td>kar gehan aapnyah sach hukam rajah-ee. jo parab ditee daat saap pooran vadi-aa-ee.</td>
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<td>4</td>
<td>sadhaa sadhaa gun gaaee-ah jap naam muraaree. naym nibaahi-o satguroo parab kippa Dhaaree.</td>
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<tr>
<td>5</td>
<td>naam Dhan gun gaa-o laab poorai gur dita. vanjaaray sant naankaa parab saahu amitaa.</td>
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Asa Mehta-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

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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.
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.
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.

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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.