It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 5: SGGS (P 801-1000)
Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

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

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

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Sekhon of Australia, S. Ravinder Singh Taneja of Sikh Research Institute, Mr. Phil
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# GLOSSARY

Of Some Non English Terms

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<th>Word</th>
<th>Approx. Meaning</th>
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<tr>
<td>Amrit</td>
<td>Nectar, holy water used at the time of Sikh initiation ceremony</td>
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<tr>
<td>Ashtpadian</td>
<td>Stanzas with eight phrases</td>
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<tr>
<td>Chautukaiy</td>
<td>Stanzas of four phrases</td>
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<tr>
<td>Dutukaiy</td>
<td>Couplets of two phrases</td>
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<tr>
<td>Ghar</td>
<td>Beat for the musical measure</td>
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<tr>
<td>Granth</td>
<td>Holy Scripture</td>
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<tr>
<td>Gurbani</td>
<td>Guru’s word (or composition)</td>
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<tr>
<td>Guru</td>
<td>Spiritual Teacher, Sikh prophet</td>
</tr>
<tr>
<td>Maya</td>
<td>Worldly riches and power, worldly attachment, worldly illusion</td>
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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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<td>Nanak</td>
<td>The first Sikh Guru, name used by all Gurus whose hymns are included in SGGS</td>
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<td>Panchpada</td>
<td>A stanza of five phrases</td>
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<td>Paurri</td>
<td>Step of a stair case, stanza in an epic</td>
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<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>Shabad</td>
<td>Sound, word, hymn</td>
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<tr>
<td>Sikh</td>
<td>Disciple, Follower of Sikhism</td>
</tr>
<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>
</tr>
<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 that is exactly what the Guru Granth, the Sikh scripture, does. When Guru Arjan compiled the first recension of Sikh scripture in 1604, he included the writings of Hindus – both of low castes and high – and also of Muslims. If Judeo-Christian scriptural writings had been freely available at that time, I have little doubt that some would have found inclusion and commentary in this tome – the Adi Granth.

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

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

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

Guru Nanak, the Founder of the faith, was born in 1469. His writings form a large corpus of the Guru Granth that was finalized by the tenth Master, Guru Gobind Singh in 1708. The script of Sri Guru Granth Sahib is the Guru-designed Gurmukhi; the languages used are many – the lexicon comes from most of the languages extant in India at that time, including Arabic, Persian, the scholarly language of Sanskrit, the language of poetry Braj Bhasha and of course, Punjabi – the native language of Punjab, which itself is a fascinating mélange of the languages of the many invaders who found their way into Punjab through the Khyber pass. These include the Caucasians and Greeks, as well as people from Iran, and what we now term the Middle East. There are many more.
Much of Sikh teaching, therefore, is cast in the metaphoric structure of Indic mythology. Not that this mythology is integral to the Sikh message, but the teaching has to be in the contextual framework of the language, vocabulary and culture of the times. Only then can a student find meaning in it. The entire teaching is in the form of inspired, divine poetry, and like all good poetry that is not doggerel, the reader needs to pause a moment to make sense of the metaphoric language along with its many possible meanings and applications. A literal rendering just will not do.

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

Obviously then, for a new generation of Sikhs growing up outside the cultural and linguistic milieu of Punjab and Punjabi language, discovering and nurturing a sense of intimacy with the Guru’s message is not so simple a matter. I know of what I speak, for I’ve been there. This is exactly what Daljit Singh Jawa has to contend with. It is no easy task. It’s the kind of work that no one can claim or hope to finish entirely. So Jawa has tried a different tack. He provides the original text (reproduced from Dr. Kulbir Singh Thind’s seminal work) in one column and in the next column he gives a transliteration of the original in Romanized script (schematically developed by Dr. Kulbir Singh Thind), so that the novice can read the text reasonably competently.

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

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

I.J. Singh
July, 2014
PREFACE

Author Daljit Singh Jawa

Dear Readers,

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

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

The author acknowledges the work done by S. Gurbaksh Singh Saggu of Patiala (India), for putting together the Gurmukhi text, and English transliteration of each shabad in Sri Guru Granth Sahib from the Gurbani CD authored by Dr. Kulbir Singh Thind, MD and its English interpretation by the author in its present printable form. In addition he wants to acknowledge his elder brother Dr. Manjit Singh Jawa, who meticulously read the English translation portion of the manuscript and suggested many needed corrections. The author also acknowledges, Ms. Deb Albertson for her editing work.

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

Daljit Singh Jawa
Jawa222@gmail.com

October, 2014
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<tr>
<td>ai</td>
<td>mat, map, bad, lad, glad, rat, bat,</td>
<td></td>
<td></td>
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<tr>
<td>o</td>
<td>bone, know, toe, note, go</td>
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<tr>
<td>ou</td>
<td>out, pound, now, loud</td>
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<tr>
<td>N</td>
<td>indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc</td>
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<td>N or M</td>
<td>indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vln blanc</td>
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It is the same light

In the previous shabad, Guru Ji advised us that following the advice of the true Guru, we should sing praises, and meditate on the Name of that God, who is the source of supreme bliss. Then all our entanglements of Maya would be broken, we would be free from all subservience or fear of the demon of death, and we would ourselves enjoy a state of peace and bliss in the company of God. In this shabad, Guru Ji once again stresses upon us the need for meditating on God’s Name, and shares with us the blessings he has obtained by doing so himself.

He says: “O’ my brothers, utter God’s Name, which is the purifier of sinners, who emancipates His saints and devotees. That God is pervading everywhere, and His Name is pervading in (all) lands and waters. Every day, we should sing His praises, because He is dispeller of all sorrows.”(1-pause)

Sharing his own experience of meditating on God’s Name, Guru Ji says: “(O’ my friends), God has made my life fruitful, because I have meditated on that dispeller of sorrow. I have met the Guru, who is the giver of salvation. God has made fruitful, the journey of my life. Now joining the (holy) congregation I sing praises of God.”(1)

Therefore, once again addressing his mind, Guru Ji says: “O’ my mind have your hope in God’s Name alone, (by doing so) one’s love of things and entities other than God is destroyed and dispelled. While living amidst the hopes and desires (of the world), one becomes desire less, and always remains united (and attuned) to God. But, it is only a very
It is the same light

The message of this shabad is that if we want to make our life’s journey fruitful and accomplished, and get rid of all our sorrows, then meeting the Guru we should sing praises of God and meditate on His Name.

Detail of Shabads: M: 4, Ghar 13=1, others= 6, sub total=7, M: 1=4, M: 3=6, M: 4=7, Total=17

<table>
<thead>
<tr>
<th>Raag Bilaaval Mehla 5 Cha-upday Ghar 1</th>
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<tr>
<td>ik-o’kaar satgur parsaaad.</td>
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<tr>
<td>nadree aavai tis si-o moh.</td>
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<tr>
<td>ki-o milee-ai parah abhinaasee tohi.</td>
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<tr>
<td>kar kirpaa mohi maarag paavhu.</td>
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<td>saadh sangat kai anchal laavhu.</td>
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<tr>
<td>ki-o taree-ai bikhii-aa sansaar.</td>
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<td>satgur boihth paavai paar.</td>
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<td>pavan jhulaaray maa-i-aa day-ay.</td>
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<tr>
<td>har kai bhagat saaaj thir say-ay.</td>
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<tr>
<td>harakh sog tay raheh niraaraa.</td>
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<tr>
<td>sir oopar aap guroo rakhaaraa.</td>
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<tr>
<td>paa-i-aa vayrh maa-i-aa sarab bhu-i-angaa.</td>
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<td>ha-umai pachay deepuk daykh patangaa.</td>
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<td>saqal seeagar karay nahee paavai.</td>
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<td>jaa ho-ay kirpaal taa guroo milaavaai.</td>
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<td>ha-o fira-o ugaasee mai ik rajtan gasaar-i-aa.</td>
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<tr>
<td>nirmolak heeraa milai na upaa-i-aa.</td>
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<tr>
<td>har kaa mandar tis meh laal.</td>
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<tr>
<td>gur kholi-aa parh-daa daykh bha-ee nihaal.</td>
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<td>jin chaakhi-aa tis aa-i-aa saag.</td>
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<tr>
<td>ji-o goongaa man meh bismaag.</td>
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<tr>
<td>aanag roop sahh nagree aa-i-aa.</td>
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<tr>
<td>jan naanak har gun aakh samaa-i-aa.</td>
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</table>

Raag Bilawal Mehla-5 Chaupadaiy Ghar-1

In this shabad, Guru Ji touches upon a very big reality of human nature, that one can find love and develop bonds of affection only for that person whom one can see. But it is very difficult for that person to be imbued with the love of something or someone whom he or she has never seen, nor knows what that person or power looks like. That is why, one remains in love with one’s relatives, friends, and wealth, which one can see right in front of
It is the same light

Putting himself in our situation, Guru Ji raises these questions, and then tries to find the answers. He says: “(O’ God), what my eyes can see, I get attached to that. But O’ imperishable God, how can we meet You, (whom we cannot see with our ordinary eyes? Therefore, O’ God), showing mercy, put me on the right path and attach me to the company of saintly persons (who may lead me to You).”(1)

Guru Ji now raises another question and then answers it himself. He says: “How can we swim across this poisonous worldly ocean? (The answer, is to seek the shelter) of the true Guru, who like a boat, would ferry us across.”(1-pause)

Describing how the Guru helps us, he says: “(O’ my friends), like wind Maya keeps shaking (one’s mind by sometimes making one rich, and sometimes poor). But the devotees of God always remain stable, (they are not overjoyed, when they make lots of money, and are not depressed when they lose it). They remain unaffected by happiness or sorrow. (Because they have the firm faith, that) the Guru himself is standing as guard by their side.”(2)

Giving another example, he says: “(O’ my friends), like a serpent Maya has encircled the human beings in its grip. A moth gets itself burnt upon seeing the light; similarly human beings have been burnt by the fire (of ego of their riches or power). One may keep doing all kinds of outer decorations (or ritualistic deeds), but one cannot obtain God. (It is only when God) becomes merciful, that He unites (a person) with the Guru (who unites him or her with God).”(3)

Guru Ji now shares his own experience in this search of God. He says: “(O’ my friends), I too was wandering around, depressed, in search of the one jewel (of God’s Name, But I was told that) this priceless jewel cannot be obtained by one’s own efforts. (This body) is the temple of God, in which is that jewel. When the Guru opened (the curtain over my spiritual eyes, and illuminated my mind with divine wisdom, then) seeing that (jewel), I was totally delighted.”(4)

Elaborating on his experience upon seeing God’s jewel, Guru Ji says: “(O’ my friends, only those) who have tasted the relish (of God’s Name), know about it. Just (as upon tasting a sweet), a dumb person feels a wondrous delight in the mind, (but cannot tell others about it). Now, everywhere I see that embodiment of bliss, and by uttering God’s praises, devotee Nanak has merged (in Him).”(5-1)

The message of this shabad is that although it is very difficult to fall in love with God, whom we cannot comprehend with our ordinary senses, yet if we seek the guidance of the Guru and his blessings then he would show us God within our own heart. When we see Him, our delight would be indescribable, like the delight felt by a dumb person, who has tasted the tastiest dish in the world. Finally seeing that God we would be so filled with His love and devotion that we would merge and become one with Him.
In the previous shabad, Guru Ji told us that although it is very difficult to fall in love with God whom we cannot comprehend with our ordinary senses, yet if we seek the guidance of the Guru and his blessings, then he would show us God within our own hearts. When we see Him, our delight would be indescribable, like the delight felt by a dumb person, who has tasted the daintiest dish in the world. Finally seeing that God, we would be so filled with His love and devotion that we would merge and become one with Him. In this shabad, he describes some of the blessings and feelings of delight, he is enjoying as a result of following his Guru’s instruction and singing praises of God.

He says: "(O' my friends), the Guru-God has blessed me with every kind of happiness; He has yoked this servant to His service. No obstruction comes in the way of the servant, who worships the indescribable God, whose mystery no one knows."(1)

Describing further, the blissful state of his mind, Guru Ji says: "(O' my friends), upon singing praises of God, (I feel that the land (of my heart) has become sanctified. By meditating on God's Name, sin has gone (out of my mind)."(1-pause)

Sharing his beliefs about God and the Guru, he says: "(O' my friends), He Himself is pervading everywhere whose great glory is manifest throughout and before all ages, and by Guru’s grace, no sorrow afflicts me."(2)

Expressing special gratitude to his Guru, he says: "(O' my friends), the feet of the Guru (his immaculate words, now) seem sweet to me. Without any difficulty, I happily abide in all places. The Guru has become gracious, so I have obtained all comforts."(3)

In conclusion, Guru Ji says: "(O' my friends), God has become my guard. Wherever I look, I see Him with me. (In short), Nanak, says that His devotees, the Master Himself has preserved."(4-2)

The message of this shabad is that if we want to enjoy all pleasures, then we should seek Guru’s grace to unite us with God. Then we would feel that He is like our security guard, and we are safe everywhere.
This *shabad* is a small example of Guru Ji’s utmost humility, love, and affection for God, and His Name. It is a very cogent and convincing argument for people like us to do the same thing. It lists some of the blessings to be obtained by meditating on God’s Name and at the same time, it tells us what happens if we don’t do that.

Addressing God in a very humble yet loving way, Guru Ji says: “O’ my loving God, the treasure of comforts, unaccountable are Your merits, O’ Master, I an orphan, have come to Your shelter. Show Your mercy that I may meditate on Your lotus feet (Your immaculate Name).”(1)

Showing us yet another humble way of approaching God, Guru Ji says: “O’ God, show mercy and come to reside in my mind, and attach me, the meritless one, with Your gown (Your Name).”(1-pause)

Listing some of the blessings we obtain, when we remember God, Guru Ji says: “(O’ my friends), how could one experience any trouble, if one remembers God in one’s mind. (Because what to speak of other pains), even the demon of death cannot inflict any pain on the devotee of God. (In short), with whom God always abides, by meditating on God, all that person’s troubles hasten away.”(2)
Continuing to describe the merits of meditating on God’s Name, and also telling us about the consequences of forgetting God, Guru Ji says: “(O’ my friends), God’s Name is the support of body and mind (of a person). Therefore upon forsaking the Name, the body (becomes so weak from inside, as if it has been) reduced to ashes. When God comes to one’s mind, all one’s tasks are accomplished, however by forsaking God, one becomes dependent on all.”(3)

Guru Ji concludes this shabad by describing the state of mind and blessings received by the one, whose mind gets attuned to God’s Name. He says: “(O’ my friends), the person who is attuned to the love of the lotus feet (the immaculate Name of God), that person’s evil way (of life) is all forsaken. In (such a person’s) body and mind always is the mantra of God’s (Name), and O’ Nanak, there is always a state of bliss in the hearts of God’s devotees.”(4-3)

The message of this shabad is that we should always ask God, in utter humility, to take us into His shelter and make us meditate on His Name. Because, when we remember God’s Name, all our tasks are accomplished without any difficulty, and our body and mind remain in a state of peace and bliss.
In the previous shabad Guru Ji advised us that we should always ask God, in utter humility to take us into His shelter and make us meditate on His Name. Because, when we remember God’s Name, all our tasks are accomplished without any difficulty, and our body and mind remain in a state of peace and bliss. In this shabad, he shows us how he approaches God and what kinds of blessings he asks from Him.

With complete dedication, faith, and humility, Guru Ji says: “O’ God, in my mind is only Your support. Yes, it is only Your support on which my mind rests. O’ my beloved, (I know that) all other clever ideas are useless, and it is You alone who can save (anybody).”(1-pause)

Now Guru Ji tells us about the blessings of meeting the true Guru and following his guidance. He says: “(O’ my friends), if one meets the perfect Guru, that person remains delighted. However, that person alone serves (and follows) the Guru, on whom (God) is merciful. Fruitful is the service of the Guru-God, who is all-powerful. O’ Nanak, Guru (himself) is the all-pervading God, who always remains close to us.”(1)

Next describing the qualities of those, who meditate on God’s Name, Guru Ji says: “(O’ my friends), I feel rejuvenated hearing again and again about the glory of those who have realized their God. They meditate only on the (God’s) Name, talk only about the Name, and it is only with the Name that their mind is imbued with love.

(Therefore, O’ God, Your) devotee asks for the service of Your devotees, (but I know that), if perfect were my destiny, only then could I earn (such service. This is the prayer of Nanak, that he may be blessed with the sight of Your devotees.”(2)

Giving the reasons, why he so much values and earnestly prays for the sight of the devotees of God, Guru Ji says: “O’ my dear (friends, fortunate) are said to be those, who reside in the company of saints. (Because in their company), we meditate on the immaculate Name, and the mind is illuminated (with divine wisdom). O’ my dear (friends, in their company), we get rid of the pain of (future) births and deaths, and ended is our subservience (or fear) of the demon of death. But, O’ Nanak, only those obtain (the company of God’s saints), who are pleasing to their God.”(3)

Guru Ji concludes this shabad by once again praising God, and asking for His blessings. He says: “O’ highest of high, infinite and limitless Master, who knows the extent of Your
merits? (I know only this much, that) whosoever sings about or listens to Your (praises), are saved and their sins are destroyed. O’ God, You ferry across and save even those who are foolish like animals and ghosts, and (hard hearted like) stones. Servant Nanak seeks Your shelter, and is always a sacrifice to You.”(4-1-4)

The message of this shabad is that if we want to get rid of our sins from ages after ages, and want to enjoy the bliss of divine wisdom, then we should seek the company of the saintly people who sing praises of God, and meditate on His Name, so that in His mercy God may save us also.

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naanak say dar sobhaavan& jo parabh apunai kee-o. ||1||
harichand-uree chit bharam sakhee-ay marig tarisnaa darum chhaa-ia.
chanchal sang na chaalteh sakhee-ay ant taj jaavat maa-ia.
ras bhogan at roop ras maatay in sang sookh na paa-ia.
Dhan dhan har saadh jan sakhee-ay naanak jinee naam dhi-ia-ia. ||2||

jaa-ay bashu vadhhaagnee sakhee-ay saantaa sang samaa-ee-ai.
$t$ dookh na bhokh na rog bi-aapai charan kamal liv laa-ee-ai.
$t$ tah janam na maran na aavan jaankaa nihchal saraee paa-ee-ai.
paraym bichhohu na moh bi-aapai naanak har aay dhi-ia-ee-ai. ||3||

darisat Dhaar man baidhi-aa pi-aray rat-rah
sahj subhaa-ay.
sayj suhaavee sang mil paaretam anad
mangal gun gaa-ay.
sakhee sahyalee raam rang raateh man tan
ichh pujaa-ay.
aanak achraj achraj si-o mili-aa kahnaa
kachhoo na jaay-aa. ||4||2||5||
In the previous *shabad*, Guru Ji advised us that if we want to get rid of our sins from ages after ages, and enjoy the bliss of divine wisdom, then we should seek the company of the saintly people who sing praises of God, and meditate on His Name, so that in His mercy, God may save us also. In this *shabad*, Guru Ji advises his own soul and indirectly us, to abandon the allures of false worldly pleasures, and instead seek the company of saintly people, and meditate on God’s Name to obtain true happiness.

So addressing his soul (and indirectly us), Guru Ji affectionately says: “O’ my friend, (my soul) abandon the poisonous, insipid waters of the world (the false pleasures); instead drink (and enjoy) the sublime nectar of God’s Name. Without tasting (the relish of God’s Name), the entire (world has been so consumed in pain, as if it has been) drowned in it, and the soul never finds peace. (But for obtaining the nectar of God’s Name), high status or power (are of no use. For this you need to) become the servant of saints (and humbly follow their advice). Because O’ Nanak, they whom God has made His own are honored in His court (and they who serve them are also honored).”(1)

Now commenting on the real nature of *Maya* (the worldly riches and power), Guru Ji says: “O’ my mate, (*Maya*) is like the illusion of mind of an imaginary city in the sky or a mirage (an illusory source of water in a desert, and short lived like the) shade of a tree. O’ my friend, this *Maya* is mercurial in nature, it does not accompany us; in the end deserting us it goes away. (Spiritual) peace is not obtained in the company (of such things, as) enjoying (worldly) relishes or remaining intoxicated in pleasures of beauty O’ Nanak, immensely blessed are the saints of God who have meditated on His Name.”(2)

Therefore advising himself (and indirectly us), Guru Ji says: “O’ my fortunate (soul) friend, go and abide in the company of saints. We should merge in the company of saints. There, no pain, hunger, or disease afflicts (us), and we attune our mind to the lotus feet (the immaculate Name of God). There is no birth, death, and coming or going, and we obtain to the eternal sanctuary (of God). There, neither (worldly) attachment, nor (the pain of) separation from the beloved (God) afflicts us. (Because O’) Nanak, there we meditate on God alone.”(3)

Guru Ji concludes the *shabad*, by sharing with us the state of bliss he is enjoying in his mind. He says: “By casting His glance of grace, the beloved (God) has pierced my heart, and imperceptibly I have been imbued (with His love, I feel as if) by meeting God, the (bed) of my heart has become embellished, and I sing songs of happiness. O’ Nanak, the friends and mates, who remain intoxicated with God’s love, (He) fulfills every wish of their mind and body. Their (elevated) soul so wondrously gets united with the wondrous (prime soul of God), that nothing can be said.”(4-2-5)

The message of this *shabad* is that if we want to obliterate our pains and sufferings, and enjoy supreme bliss and happiness, then instead of indulging in the false intoxicants or worldly pleasure we should seek the company of the saints and in their company meditate on God’s Name. If it so pleases God, He would unite us with Him and we would enjoy the indescribable and lasting state of peace and bliss.
In this shabad, Guru Ji explains how this world and all things and phenomena have emanated from God alone, and are different forms and orientations of God Himself. When any spiritually perfect person is able to see and realize God in this true perspective, he or she cannot help but get astounded by the wonders of the wondrous Waheguru.

To begin, Guru Ji proclaims: “(O’ my friends), this entire expanse (of the universe) is the manifestation of the same one (God, pervading in all beings). He Himself is the Business, and Himself the Businessman (in the world).”(1)

However, Guru Ji observes and says: “(O’ my friends), it is only a very rare person who obtains such (divine) wisdom that wherever we go, we see God (pervading there).”(1-pause)

Guru Ji now mentions some of the beautiful examples of the seemingly opposite qualities of God. He says: “(O’ my friends), in spite of being of so many colors, He still seems to be of one color. He Himself is the water (in the ocean), and Himself the waves (rising in that ocean).”(2)

Continuing to describe the wondrous qualities of God, Guru Ji says: “(O’ my friends), God Himself is the temple, and He Himself is its service. He Himself is the worshiper and Himself the god (being worshipped in it).”(3)

In conclusion, Guru Ji says: “(O’ my friends), God Himself is the Yogi, and Himself the way (to His union. In spite of pervading in all beings, the God of Nanak is always detached (from all)).”(4-1-6)

The message of this shabad is that we should try to broaden our vision and broaden our thoughts about God and try to see Him in the entire universe, in everything, and
all beings. If we could get this kind of wisdom, then we would also become one with Him and be emancipated.

In the previous shabad Guru Ji explained, how this world and all things and phenomena have emanated from God alone, and are different forms and orientations of God Himself. In this shabad, he continues the topic.

He says: “(O' my friends), God Himself is the Creator, and Himself the Supporter (of the universe). He Himself makes humans do different things, but He takes no blame (for any of their misdeeds).”(1)

Guru Ji adds: “(O' my friends, God) Himself issues the command, and He Himself carries it out. He Himself is the splendor, and the bearer (of this glory).”(1-pause)

Listing some more seemingly opposite qualities of God, Guru Ji says: “He Himself is the one who remains silent, and He Himself is the speaker. He Himself is un deceivable, and He cannot be deceived.”(2)

Continuing his description of God’s qualities, Guru Ji says: “God Himself is un-manifest and He Himself is manifest. He Himself is abiding in each and every heart, and He Himself remains completely detached (from everybody).”(3)

In conclusion, Guru Ji says: “(O’ my friends), He Himself is without any body or form and He Himself is blended with all His creation. O’ Nanak, say that all these wonders are created by God Himself.”(4-2-7)

The message of this shabad is that we should realize that whatever is happening, is happening as per God’s command. At the same time we should know that whatever we do, we shouldn’t blame God for it. All we can do is to observe, and praise the amazingly opposite, and wonderful qualities of God.
In the previous shabad (4-2-5), Guru Ji advised us that if we want to obliterate our pains and sufferings, and enjoy supreme bliss and happiness, then instead of indulging in the false intoxicants or worldly pleasure we should seek the company of the saints, and in their company meditate on God’s Name. If it so pleases God, He would unite us with Him and we would enjoy indescribable and lasting peace and bliss. In this shabad, Guru Ji states how fortunate is the one who meets such a Guru, who tells the right way of life and saves one from drowning in the worldly ocean.

He says: “(O’ my friends), it is only by good fortune that one meets such a Guru, who tells the right way (of life) to that person, who is lost (and is wandering in wrong ritualistic paths).”(1)

Himself feeling fortunate for being blessed with such a Guru, he talks to his own mind and says: “O’ my mind keep on cherishing and meditating on God’s Name. (I feel, as if) the Guru’s loving feet are residing in my heart.”(1-pause)

Listing some of the blessings, one obtains when one meets the Guru, he says: “(O’ my friend, ordinarily) one’s mind remains gripped in lust, anger, greed, and attachment, but by cutting away these bonds, the Guru has liberated him.”(2)

Guru Ji adds: “(O’ my friends), while doing deeds which sometimes bring pain and some time pleasure, one keeps taking birth and then dying. But the Guru gives one the sanctuary of his lotus feet (and ends one’s rounds).”(3)

In closing, Guru Ji says: “(O’ my friends), the world is drowning in the sea of fire (of worldly riches and power), but O’ Nanak, (who sought the Guru’s shelter), holding by his/ her hand (the Guru) has ferried (that person) across.” (4-3-8)
The message of this shabad is that if we have gone astray and find ourselves in the grip of lust, anger, and greed, we should go to the Guru and beg him to put us on the right path. He would surely end all our misfortunes, and removing our worldly bonds he will emancipate us from the pains of births and deaths.

In this shabad, Guru Ji is sharing with us the kind of thoughts, which naturally arise in those persons who start loving God, and become very eager to see His sight. Then they start wondering, who could tell them the way to meet God, and they are ready to pay any price for such guidance. Putting himself, in place of such a person, Guru Ji expresses similar thoughts, and after finding the answer to such questions, shares with us his guidance.

Guru Ji says: “(O’ my friends), what is that good advice, which inspires one to meditate on God again and again? I would offer my body, mind, wealth, and my everything to that person (who could give me such advice).”(1)

As if after trying other human beings, and finding no satisfactory answer, Guru Ji goes to God Himself, and making supplication says: “(O’ God), I have come with a great hope to beg from You (Your sight, because) when I see You, my mind feels so delighted, as if there is splendor in the court yard (of my heart).”(1-pause)

Now sharing with us, the conclusion he has reached about the best way to emancipate the mind from the worldly bonds, Guru Ji says: “(O’ my friends), in innumerable ways, I think and ponder over (this question:) how could I emancipate my mind (from the worldly bonds? Ultimately I have reached the conclusion, that) it is only in the company of saintly people, I could save this mind (from worldly evils).”(2)

Next, sharing the net result of his research into the various ways for meeting God, Guru Ji says: “(O’ my friends), no intellect, wisdom, concentration, or cleverness (works with God); we meet Him, if He Himself unites us with Him.”(3)
Guru Ji concludes this shabad by describing the kind of satisfaction, delight, and blessings one obtains when one is blessed with the sight of God. He says: “(O’ my friends, that person’s) eyes are satiated, who has been blessed with the sight of God. Nanak says: “Fruitful is the advent of such a person (in this world).”(4-4-9)

The message of this shabad is that although we should keep on remembering God and singing His praises with love, devotion, and sincerity, we should never expect that by any of our efforts alone, we would be able to see the sight of God. It is only when God Himself shows mercy upon us, that we would meet Him. So we should always beg for His grace, instead of laying any kind of claim on Him because of our own efforts or performing of any particular rituals or austerities.

In the previous shabad (4-3-8), Guru Ji advised us that if we have gone astray and find ourselves in the grip of lust, anger, and greed, we should go to the Guru and beg him to put us on the right path. He would surely end all our misfortunes, and removing our worldly bonds he will emancipate us from the pains of births and deaths. In this shabad, he tells us, how no one, not even our close relatives, can help us in our real time of need and what we can do about it.

He says: “(O’ my friends, in the end at the time of our death, or when we are in real difficulty), neither mother, father, son, nor worldly riches becomes our companion (or helper. But) in the company of saints, all pain can be effaced.”(1)

Guru Ji therefore advises us and says: “(O’ my friend), God Himself is abiding in all; Continue meditating on His Name with your tongue. Then no sorrow would afflict you.”(1-pause)

Describing further the blessings obtained by a person, who has meditated on God with true love and devotion, Guru Ji says: “(O’ my friends, they who) have been distressed very much by the fire of thirst, and hunger (for worldly riches and power), were totally calmed by meditating on (God’s Name, and singing) praises of God.”(2)
Comparing the effectiveness of meditating on God’s Name with other ways to find mental peace, Guru Ji says: “(O’ my friends, even after) making millions of efforts (such as Yoga, austerities, and pilgrimages), one who found no contentment; his or her mind was satiated on singing praises of God.”(3)

Therefore on our behalf, Guru Ji prays to God and says: “O’ God, the Inner Knower of all hearts, this is the supplication of Nanak, bless me with Your devotion, O’ (my) Master.”(4-5-10)

The message of this shabad is that if we want to quench our thirsts and alleviate our hungers for worldly riches and power, and enjoy a state of peace, poise, and contentment, we should pray for God’s devotional service and meditate on His immaculate Name.

*bilaaval mehlaa 5.*

> gur pooraa vadbhaggie paa-ee-ai.  
> mil saaDhoo har naam dhi-aa-ee-ai. ||1||

> paarbarahm parabh tayree sarnaa.  
> kilbikh kaatai bhaj gur kay charnaa. ||1||

> avar karam sabh lokaachaar.  
> mil saaDhoo sang ho-ay udhaar. ||2||

> simrit saasaat bayd beechaaray.  
> japee-ai naam jit paar utaaray. ||3||

> jan naanak ka-o parabh kirpaa karee-ai.  
> saadhoo Dhoor milai nistaree-ai. ||4||6||11||

**Bilaval Mehla-5**

In stanza (1) of the previous shabad (4-3-8), Guru Ji stated, “It is only by good fortune, that one meets such a Guru, who tells the right way of life to that person, who is lost and is wandering in wrong ritualistic paths. In this shabad, he expands on the necessity of meeting the Guru and acting on his advice.

He says: “(O’ my friends), it is by good fortune, that we obtain the perfect Guru; because on meeting the saint (Guru), we meditate on God’s Name.”(1)

Describing the blessings obtained by meditating on God’s Name, Guru Ji says: “O’ God, I have come to Your shelter, (and I know that) by worshipping You under Guru’s guidance, one’s sins are washed off.”(1-pause)

Regarding other rituals, austerities, pilgrimages etc. undertaken by many to please God, or other lesser gods and goddesses, Guru Ji decisively says: “(O’ my friends), all other (ritualistic) deeds are only false shows (to impress other) people. It is only by obtaining the company of the saint (Guru) that one is emancipated.”(2)
Sharing his own experience about the effectiveness of reading or reflecting on (holy Hindu books, and other such scriptures) in leading a person to salvation, Guru Ji says: “(O’ my friends, I have tried all) other efforts, (such as observing fasts, reading holy books like) Simritis, Shastras, and Vedas (but nothing worked). Therefore, we should meditate on God’s Name, which may ferry us across (the worldly ocean).”(3)

Therefore Guru Ji makes a prayer on our behalf and says: “O’ God, show this mercy on Your slave Nanak, that he may obtain the dust of the feet of the saints (the humble service of the Guru), so that we may be emancipated.”(4-6-11)

The message of this shabad is that if we want to meet God, and want to be emancipated from this worldly sea of fire, then we have to seek the shelter of the Guru, who would help us to meditate on God’s Name. But even for meeting a true Guru, we have to pray to God to unite us with that perfect Guru. Fortunately for the Sikhs, (in particular, and others in general), there is the eternal Guru Granth Sahib and we don’t need to go to search for another Guru in human body. All we have to do is to simply read, understand, and act upon the advice contained in the Gurbani of Guru Granth Sahib Ji, and we would be surely saved.

In the previous shabad, Guru Ji advised us that if we want to meet God, and want to be emancipated from this worldly sea of fire, then we should seek the shelter of the Guru, who would help us to meditate on God’s Name. In this shabad, he describes some of the blessings received by those who have followed Guru’s advice, and meditated on God’s Name.

Guru Ji says: “(O’ my friends), the person who reflected upon and enshrined Guru’s word in the heart, fulfilled all his or her objectives (of life).”(1)
He adds: “(O’ my friends, God) has blessed those saints with honor, (whom) showing mercy, He has given His Name.” (1-pause)

But that is not all, Guru Ji says: “(O’ my friends, God has so blessed His saints, as if) holding out His hand, (God) has pulled them out of the blind deep well (of worldly bonds), and proclaimed their victory in the (entire) world.” (2)

Stating further the blessings received by those who started meditating on God’s Name, Guru Ji says: “(O’ my friends), they who became attuned to the supreme nectar (of God’s Name), from a low status were elevated to a high position, and those who were devoid of any merits, were filled (with many qualities).” (3)

In conclusion, Guru Ji says: “Nanak says that they with whom God became pleased, their body and mind were rendered immaculate and their sins were burnt down. (4-7-12)

The message of this shabad is that reflecting on the immaculate advice of the Guru (Guru Granth Sahib Ji), we should meditate on God’s Name. So that becoming pleased, God may pull us out of worldly bonds, destroy our sinful tendencies, and bless us with honor both in this world and the next.

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In the previous shabad, Guru Ji advised us that if we want to obtain glory in this world, get all our wishes fulfilled, and want to get rid of evil tendencies, then we should meet the Guru and reflect on his immaculate advice (as contained in the Granth Sahib). Then God will become pleased with us, He will pull us out of false worldly involvements, and elevate us from a low unrespectable state to a high venerable status in the world. In this shabad, Guru Ji once again tells us about the benefits of meditating on God’s Name, and shows us how to pray to God for His vision.
He says: “O’ my friends, when we attune our mind with the love of God’s lotus feet (His Name), we obtain all the objectives (of our life).”(1)

Stating why he respects a person who meditates on God’s Name, Guru Ji says: “I am a sacrifice to that person who meditates on God, because by singing praises of God, one’s fire (of worldly desires) is quenched.”(1-pause)

Listing some more blessings received by the person who meditates on God’s Name, Guru Ji says: “Fruitful becomes the life of those very fortunate ones, whose mind is attuned to the love of God in the company of saints.”(2)

Continuing to state the blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends), don’t forsake (God), the source of sublime bliss even for a tiniest moment. (Because by meditating on God’s Name one obtains high) intellect, honor, wealth, peace, poise, and bliss.”(3)

Guru Ji concludes the shabad, by making an earnest prayer to God. He says: “O’ God, (1) Nanak pray to You that I have come to Your shelter, and in my mind is an intense craving for Your vision.”(4-8-13)

The message of this shabad is that if we want to get rid of all our worldly tensions and troubles, and enjoy a state of peace, poise, and bliss then we need to sing praises of God and meditate on His Name at all times.

The message of this shabad is that if we want to get rid of all our worldly tensions and troubles, and enjoy a state of peace, poise, and bliss then we need to sing praises of God and meditate on His Name at all times.

In the previous shabad, Guru Ji advised us that if we want to get rid of all our worldly tensions and troubles, and enjoy a state of peace, poise, and bliss then we need to always sing praises of God and meditate on His Name. In this shabad, Guru Ji shares with us, what kinds of blessings he has obtained by singing praises of God, in the company of saints.
He says: “(O’ my friends), me the meritless one was devoid of all merits, but showing mercy (God) has made me His own.”(1)

Describing what happened, after God made him as His own, he says: “(O’ my friends), showing His mercy God has come to reside in my heart, and the God of the universe has made my body and mind look beauteous.”(1-pause)

Expressing his gratitude to God for coming to reside in his heart, Guru Ji says: “O’ the lover of Your devotees, and dispeller of fears (by Your coming to reside in my heart), I have now been ferried across the worldly ocean.”(2)

Guru Ji now tells us what he has actually seen. He says: “(O’ my friends), He about whom the (religious books like) Vedas have written that it is His tradition to purify the sinners, that God I have seen with (my) eyes.”(3)

Guru Ji concludes the shabad by stating where exactly he was able to see God. He says: “(O’ my friends, it was) in the company of saints, that the immaculate God became manifest, and dispelled all the woes of slave Nanak.”(4-9-14)

The message of this shabad is that if joining the company of the saints, we sing praises of God with true love and affection, showing His mercy God would become manifest and would come to reside in our heart. Then all our defects and sorrows would be dispelled, and we would be ferried across the worldly ocean.
us how to humbly pray to God, and ask Him to guide us as to how to worship Him and become worthy of His grace.

So addressing God, Guru Ji says: “O’ the imperishable, indescribable, and impenetrable God, who knows (the right way to) serve (or worship) You?”(1)

Continuing his address to God, Guru Ji says: “O’ the deep and profound God, infinite are Your virtues. High and lofty are Your mansions, O’ my God and Master, You are infinite.”(1-pause)

Now acknowledging his inability to know how to worship such a limitless God, Guru Ji says: “(O’ God), except for You, there is no other one (like You. Therefore) You alone know (the right way of) Your worship.”(2)

However, mentioning, one very fundamental concept about God’s worship, Guru Ji says: “O’ my brothers, nothing can be done by our own efforts. Only, the one whom God (Himself) gives obtains the gift of (God’s) Name.”(3)

In conclusion, Guru Ji says: “O’ Nanak say that devotee alone has obtained God, the treasure of merits, who becomes pleasing to God.”(4-10-15)

The message of this shabad is that it is impossible to describe or even count the infinite merits of God, and therefore on our own, we cannot know what is the right way to worship or please Him? Therefore, we should keep praying to God to guide us Himself, and bless us with the gift of His Name.

bilaaval mehlaa 5.

maat garabh meh haath day raakhi-aa.
har ras chhod bikhi-aa fal chaakhi-aa. ||1||

bhal gobid sabh chhod janjaal.
jab jam aa-ay sanghaarai moorhay tab tan binsa jaa-ay bayhaal. ||1|| rahaa-o.

	an man Dhan apnaa kar thaapi-aa.
karhaa ik nimakh na jaapi-aa. ||2||

mahaah moh anDh koop pari-aa.
paarbarahm maa-i-aa patal bisri-aa. ||3||

vadai bhag parabha keertan gaa-i-aa.
satsang naamak parabha paa-i-aa. ||4||11||16||

Bilawal Mehla-5

In the previous shabad (4-8-13), Guru Ji told us that if we want to get rid of all our worldly tensions and troubles, and enjoy a state of peace, poise, and bliss, then we should sing the praises of God and meditate on His Name. In this shabad, he lays before us the mirror of our life conduct, how in spite of listening to all the immaculate advices, we forget God altogether, and instead get attached to false worldly pleasures, which lead to suffering.
Addressing us directly, Guru Ji says: “(O’ my friends), extending His hand, who saved you in the womb of your mother, (however), forgetting the elixir (Name) of that God, you are tasting the poisonous fruit (of worldly pleasures).”(1)

Warning us about the terrible consequences of our sinful pursuits, Guru Ji advises us: “(O’ my friend), forsake all these (worldly) entanglements and meditate on God of the universe, because O’ foolish human being, when the demon of death comes and mercilessly hits you, then after being very badly mangled, one’s body gets destroyed.”(1-pause)

Commenting again on our present state of mind, Guru Ji says: “(O’ my friend), you have assumed this body, mind, and wealth as your own, but He who created you, Him you have not remembered even for a moment.”(2)

Now telling us why we have become like this, Guru Ji says: “(O’ my friend), you have fallen in the blind deep well of intense (worldly) attachment, and because of the curtain of worldly bonds, you have forsaken the all pervading God.”(3)

Guru Ji concludes the shabad, by stating how some have obtained God and saved themselves. He says: “O’ Nanak, by good fortune, the one who has sung praises of God, in the company of saints, that person has obtained God.”(4-11-16)

The message of this shabad is that if we want to save ourselves from worldly entanglements and consequent blows of demon of death, then in the company of saint (Guru), we should meditate on God’s Name and sing His praises.
It is the same light

(Guru), we should meditate on God’s Name and sing His praises. In this shabad, he tells us what kind of blessings he obtained, when he meditated on God’s Name, and what advice he has for us on the basis of this experience.

He says: “(O’ my friends), Nanak says that (for me) God is my mother, father, son, relative and brother, because it is that all-pervading God, who has proved to be (my real) helper.”(1)

Describing who that person is who unites us with God and blesses us with all kinds of comforts, he says: “(O’ my friends), that perfect Guru, perfect is whose word, who has a myriad of merits, which cannot be counted, (by seeking his shelter, we can) enjoy innumerable comforts of peace, poise, and bliss.”(1-pause)

Therefore, on the basis of his personal experience, Guru Ji states: “(O’ my friends), God Himself accomplishes the tasks (of that person who seeks His shelter); by meditating on God’s Name, all one’s objectives are accomplished.”(2)

Elaborating on the powers of God, Guru Ji says: “(O’ my friends) God is the giver of all the (four recognized objectives of life, namely economic well-being, righteousness, marital joy, and salvation). By meditating again and again on that Creator, (every wish of mine) has been fulfilled.”(3)

In conclusion, Guru Ji says: “In the company of saint (Guru), Nanak has enjoyed (the bliss of God’s) Love. (My mind is now in so much peace, as if it has) come to its own house; it is the perfect Guru, who has brought (it home).”(4-12-17)

The message of this shabad is that when under the guidance of the Guru we meditate on God’s Name and sing His praises, He comes to reside in our own heart. Our body and mind enjoy such a state of peace and bliss as if all our desires have been fulfilled, and we have achieved the object of our life of union with God.

In the previous shabad, Guru Ji told us that when under the guidance of the Guru we meditate on God’s Name and sing His praises, He comes to reside in our own heart. Our
body and mind enjoy such a state of peace and bliss as if all our desires have been fulfilled, and we have achieved the object of our life of union with God. In this shabad, Guru Ji shows the contrast between the fates of a Guru’s follower (who is following the Guru’s advice) and a conceited person, (who follows the dictates of his own mind, and cares more for worldly riches and power than anything else).

First of all Guru Ji stipulates: “(O’ my friends), in the Guru-God are contained all the treasures. (In other words, like God, the Guru can provide us with all kinds of wealth and happiness).”(1-pause)

Now showing the contrast between the fates of Guru’s followers and self-conceited persons, Guru Ji says: “(O’ my friends), the person who meditates on God’s Name feels rejuvenated. But the worshipper of (worldly) riches and power, dies getting ruined (in worldly troubles).”(1)

Commenting on the efforts of those who try to slander the saintly persons, Guru Ji says: “God’s Name becomes the protector (of the saintly persons. Even if) the poor Saakat makes futile efforts (he cannot harm the saint).”(2)

So warning us against indulging in slander, Guru Ji says: “(O’ my friends), myriads have been ruined by slandering again and again. (Their state is like those) corpses, which have shackles around their necks, hands, and feet.”(3)

But regarding a Guru’s follower, Guru Ji says: “(O’ my friends), Nanak says, the demon of death doesn’t come (even) near that person who meditates on God’s Name (and such a person is completely free from any fear of death).”(4-13-18)

The message of this shabad is that we should have full faith in God’s Name and Guru’s advice, that we can get all our desires fulfilled by seeking the shelter of the Guru and meditating on God’s Name. No matter how many slanderers or worshipers of Maya try to harm us, they would not succeed in their evil designs, rather they would themselves be ruined.
In the previous *shabad*, Guru Ji had advised us that we should have full faith in God’s Name and Guru’s advice, that we can get all our desires fulfilled by seeking the shelter of the Guru and meditating on God’s Name. No matter how many slanderers or worshipers of *Maya* try to harm us they would not succeed in their evil designs, and they would themselves be ruined. Therefore in this *shabad*, Guru Ji expresses his keen desire to meet his God, and like a loving young bride cannot wait to see the sight of his beloved Groom.

As if asking his Guru, he says: “(O’ my reverend Guru, please tell me) what is that auspicious moment, when I could meet my God?” (To which his Guru answers: “O’ my friend, all moments are auspicious, therefore) each and every moment and instant, you should meditate on God.”(1)

But then the question arises: how should he meditate on God? Therefore he asks his Guru again and says: “(But O’ Guru Ji, please tell me) what is that right instruction with which I may be able to obtain to my beloved (Groom), and may daily contemplate on the lotus feet of God (His Name)”?“(1-pause)

As if he has found the answer himself, Guru Ji concludes his query by saying: “O’ my God, bestow such grace on Nanak, that he may never forsake You any time.”(2-1-19)

The message of this *shabad* is that if we want to meet God, we should meditate on God and remember Him at each and every moment, and pray to Him to so bless us that we never forsake Him from our mind.

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**Bilawal Mehta-5**

In the previous *shabad*, Guru Ji advised us that if we want to meet God, we should meditate on Him and remember Him at each and every moment. We should pray to Him to so bless us that we never forsake Him. In this *shabad*, he describes what kind of blessings a person has obtained by meditating on God’s Name.

He says: “(O’ my friends, the person who has) enshrined the lotus feet (the immaculate Name) of God in the heart, all ailments have left that person, and he or she has obtained all kinds of comforts.”(1)
But that is not all. He says: “(O’ my friends, whom God has given the gift of Name), the Guru has cured all that person’s ailments. Fruitful has become, that person’s advent (in this world), and approved has become his or her life.” (1-pause)

Therefore, Guru Ji declares: “(O’ my friends), indescribable is the gospel of God, and (spiritually) rejuvenating is God’s word (the Gurbani). Therefore, O’ Nanak, the (divinely) wise person lives meditating (on God).” (2-2-20)

The message of this shabad is that they, who meditate on God and enshrine His Name in their hearts, have their sorrows ended, and their entire life becomes successful and approved in God’s court.

**Bilaaval Mehla-5.**

In the previous shabad, Guru Ji told us that they, who meditate on God and enshrine His Name in their hearts, have their sorrows ended, and their entire life becomes successful and approved in God’s court. In this shabad, Guru Ji shares with us, what kinds of blessings he has obtained by acting on the advice of the perfect Guru.

Expressing his gratitude to the Guru, he says: “(O’ my friends), the perfect Guru has blessed me with (complete) peace. (Now, in my heart) have welled up many joys, (as if) non-stop melodies are ringing in it.” (1-pause)

Regarding his fears, pains, and worries, Guru Ji says: “All my fevers, (worries), fears, sins, and troubles have been destroyed. By meditating on God’s Name, all my sins (and sinful thoughts) have hastened away (from my mind).” (1)

Guru Ji concludes the shabad by inviting his inner faculties to celebrate this occasion. So he says: “O’ beautiful ladies, (my inner faculties), enjoy blissfully; Guru Nanak has embellished (and saved) my honor (in God’s court).” (2-3-21)

The message of this shabad is that if we want to get rid of all our sins and sorrows, and want to enjoy a state of peace and bliss, then following the advice of the Guru, we should meditate on God’s Name.
In the previous shabad, Guru Ji advised us that if we want to get rid of all our sins and sorrows, and want to enjoy a state of peace and bliss, then following the advice of the Guru, we should meditate on God’s Name. But the tragedy is that in spite of all such advice, one stays entangled in the pursuits of worldly riches and power, and in one’s ego keeps committing all kinds of sins. In this shabad, Guru Ji shows us how to pray to God to save us from such a life.

Putting himself in the shoes of an ordinary person like us, Guru Ji acknowledges and says: “(O’ God), intoxicated with the wine of selfhood, worldly attachment, and deceit, and tied in such bonds, (one) looks very dreadful. Committing sins day after day, one’s life is diminishing and one is caught in the noose laid out by the demon of death.” (1)

Now showing us how we can still save ourselves by seeking God’s refuge, Guru Ji addresses God on our behalf and says: “O’ merciful God of the meek, I have come to Your shelter. This (worldly) ocean is very dreadful and extremely difficult to cross, ferry me across by blessing me with the company and dust of the saint (Guru)’s feet.” (1-pause)

Guru Ji concludes the shabad by saying: “O’ God, the giver of bliss, and possessor of all powers, all this life and body is Your wealth and capital. O’ the ever merciful God of Nanak, cut off these bonds of doubt (of the mortal).” (2-4-22)

The message of this shabad is that we should realize that we are living in a state of intoxication and doubt and we keep on indulging in all kinds of deceit, false attachment, and ego. Day and night we commit all kinds of evil deeds, and therefore are getting entrapped in the grips of the demon of death. If we want to save ourselves from this dreadful fate, then we should pray to God to show His mercy upon us, remove all this evil intellect from our mind, and ferry us across this dreadful worldly ocean.
This shabad is one of many, in which fifth Guru Arjan Dev Ji expressed his gratitude to God for curing his only son Hargobind from the malady of Small Pox, for which there was no medical cure at that time. People used to resort to many superstitions and worship special gods and goddesses in such situations. Many of them advised Guru Ji also to follow such superstitions and worship a goddess called Seetla. But Guru Ji refused to fall for any such things. He simply kept his faith in the almighty God, and now he is describing how happy and thankful he feels to God for saving his son.

He says: “(O’ my friends), God has fulfilled His tradition and spread bliss all around. He has become kind on His devotee saints, and all my family members are in bliss.”(1)

Guru Ji doesn’t ascribe any credit for this cure to himself, instead he ascribes all credit to his true Guru, and says: “(O’ my friends), the true Guru has himself accomplished this entire task (of curing Har Gobind). He Himself has blessed Har Gobind with a long life, and has thought about his peace, bliss, and well being”(1-pause)

Guru Ji concludes the shabad by describing his own happiness, and the joy, which was being felt all around. He says: “(O’ my friends, the curing of Hargobind has spread such happiness all around, that) all the forests and (even the) blades of grass in all the three worlds are blooming green and all the living beings seem to have obtained (new support). In short, Nanak has attained the fruits of his heart’s desires, and all his wishes have been fulfilled.”(2-5-23)

The message of this shabad is that whenever we are in trouble or we are facing a huge calamity, then instead of falling for any kind of superstitions, or praying to lesser gods and goddesses, we should sincerely pray to God almighty and ask for His guidance and protection. Unless God has some better plans for our own welfare, He would show mercy, and would provide us with the necessary guidance and protection and would bless us with all kinds of relief and happiness.
It is the same light

In the previous shabad, Guru Ji advised us that whenever we are facing a huge calamity, instead of falling for any superstitions, or praying to lesser gods and goddesses, we should sincerely pray to God almighty and ask for His guidance and protection. Unless God has some better plans for our own welfare, He would show mercy, and would provide us with the necessary guidance and protection and bless us with all kind of relief and happiness. In this shabad, he lists some of the blessings, which God bestows on a person on whom He becomes gracious.

He says: "(O’ my friends), on whom God becomes merciful, by meditating on God’s Name, that person gets him or herself released from the noose of death.”(1-pause)

Therefore Guru Ji advises: "(O’ my friends), in the company of saint (Guru), we should meditate on the Protector of the universe, because by singing praises of God the net of death is ruptured.”(1)

In conclusion commenting on the greatness of the true Guru, he says: “(O’ my friends, God) Himself is the true Guru, and He Himself sustains (His creatures). Nanak seeks the dust of the feet (of such a true Guru).”(2-6-24)

The message of the shabad is that seeking the company of the saint (Guru), we should sing praises of God, so that in His mercy He may bless us with His Name, and loosen our bonds of birth and death.

\[
\text{bilaaval mehlaa 5.} \\
\text{jis oopar hovat da-i-aal.} \\
\text{har simrat kaatai so kaal. ||1|| raha-o.} \\
\text{saaDhsang bhajee-ai gopaal} \\
\text{gun gaavat tootai jam jaal. ||1||} \\
\text{aapay satgur aapay partipaal.} \\
\text{naanak jaachai saaDh ravaal. ||2||6||24||}
\]
In the previous shabad Guru Ji advised us that seeking the company of the saint (Guru), we should sing praises of God, so that in His mercy He may bless us with His Name, and loosen our bonds of birth and death. In this shabad, he not only stresses on this point again, but also tells us what kind of love we should have for God.

He says: “(O’ my friends), every day and night sing (God’s) praises, (and in this way) sprinkle your mind with the water of God’s Name.”(1)

Describing with what kind of intensity we should love, Guru Ji says: “O’ my mind, imbue yourself with such a love that at all times you deem God near you.”(1-pause)

In conclusion, he says: “O’ Nanak say that he who has immaculate destiny, has his mind attuned to God’s feet.”(2-7-25)

The message of this shabad is that we should consider ourselves very fortunate, if we love God so much that we meditate on God’s Name and sing His praises at all times.

As noted in the previous shabad (2-5-23), Guru Ji didn’t ascribe any credit to himself for the cure of his son Hargobind from the dreadful malady of Small Pox; instead he ascribed all credit to his true Guru. In this shabad, also he is expressing his thanks to God for curing his son and advising us to have complete faith in Him.

He says: “(O’ my friends), the ailment (of my son Hargobind) has gone; it is God Himself, who has dispelled it. Now I sleep (without worry); peace and poise has come to my house.”(1-pause)

Therefore Guru Ji advises us all and says: “O’ my brothers partake this food (of God’s Name) to your heart’s content, and meditate on that ambrosial Name in your heart.”(1)

In closing. Guru Ji says: “O’ Nanak remain in the shelter of the perfect Guru, who has preserved the honor of His Name.”(2-8-26)

The message of this shabad is that if we have full faith in God and following our Guru’s advice we meditate on His Name with true love and devotion, then God would surely protect us and our family and us from all kinds of troubles and bless us with peace, poise, and honor.
It is a fact of history that Guru Ji not only went through the extreme worry of the seemingly incurable disease of his only son, but was also confronted with all kinds of opposition, slander, and attacks from his own brothers, and government officials.

They were always busy making schemes against him, and at one time, Sulhi Khan the governor of the district started out to attack him in his own house in Amritsar. On the counsel of some wise and faithful Sikhs like Bhaaee Budha, he moved to the nearby village of Vadaali. But it so happened that before he could reach Guru Ji, Sulhi Khan was killed in an accident, and the danger of his attack was averted. After that, Guru Ji returned to his home in Amritsar. This shabad is his expression of thanks to God for blessing him with peace and stability in his household.

He says: “(O’ my friends), the true Guru has stabilized my households. Whosoever slanders these households (of God’s devotees), the Creator annihilates them before (they are able to do their evil deed).”(1)

Guru Ji concludes the shabad, by expressing his full confidence in the protection of God. He says: “Devotee Nanak has sought the refuge of such (a God), whose word (of command) is unalterable and infinite.”(2-9-27)

The message of this shabad is that even if our enemies try to destroy us or harm us in any way, we should seek the shelter of God. He would take care of them and provide us with peace and stability.
This shabad is a sequel to the previous shabad, thanking God for making possible his safe return to his home in Amritsar. Now Guru Ji expresses his gratitude to God for curing his son Hargobind from the dreadful Small Pox.

First, as if addressing Hargobind himself, Guru Ji says: “(O’ my dear son), now all your maladies and woes have been destroyed. The all-pervading God has blessed you. Go and enjoy the saintly joys (of divine bliss).” (pause)

Continuing his addresses (to his son, and us all), he says: “(O’ my son), now your body and mind are completely healthy, so now there are all comforts and pleasures for you and your (saintly) company. So day and night, sing praises of God. This is the most appropriate medicine (for all ailments).”(1)

Guru Ji concludes the shabad by asking his son also to come back from village Vadaali and settle down in his home in Amritsar. He says: “(Now) come back and settle in your home and native land (in Amritsar). Auspicious are these days. Nanak says that God has become pleased (on us), and all our pains of separation have been dispelled.”(2-10-28)

The message of this shabad is that if we meditate on God’s Name, all our troubles, whether physical, psychological, or social are destroyed and we enjoy peace and pleasure both in our body and mind.

Bilawal Mehta-5

In the previous so many shabads Guru Ji has been expressing his gratitude to God on the occasion of cure of his son and safe return to his own house in Amritsar. Now Guru Ji is indirectly commenting on the fate of those enemies who were trying to harm him because of their own ego, power, and their influence with the rulers of the land. But this message is equally applicable to all those, who at any time feel self-conceited because of their wealth, or power, and unnecessarily try to oppress the weak and innocent people.

Guru Ji says: “(O’ my friend, the saints firmly) believe that the entanglements of Maya (the worldly riches and power) do not accompany anybody (after death. What to speak of ordinary persons) even the canopied kings will depart (from here one day).”(1-pause)
Now stating a principle of life, Guru Ji says: “(O’ my friend), this is a principle from the very beginning, that the self-conceit has got to perish (one day). They, who remain involved in the pursuits of poisonous Maya (the worldly riches and power), keep going through birth and death in many existences.”(1)

Guru Ji concludes the shabad by commenting on the conduct and fate of saintly people. He says: “(O’ my friends), the saints always utter true words, and meditate on God of the universe every day. O’ Nanak, by meditating on (God) again and again with intense love, they swim across (the worldly ocean).”(2-11-19)

The message of this shabad is that after death, our possessions and worldly powers would not accompany us, and we should not try to oppress anybody. Because any kind of self-conceited behaviors bring us nothing but pains and suffering through many births and deaths. Instead following the true words of saints, day and night we should sing praises of God, so that we may also swim across the worldly ocean.

*Bilawal Mehla-5*

In the previous so many shabads, Guru Ji has advised us to seek the shelter of the perfect Guru and told us that following Guru’s advice we should meditate on God’s Name. In this shabad, Guru Ji is sharing with us the kinds of blessings he has received from his perfect Guru, so that we may also follow his footsteps.

He says: “(O’ my friends), the perfect Guru has blessed me with the comforts of peace, poise, and meditation. By reflecting on His rejuvenating virtues, I have found that God is always in my company.”(pause)

But that is not all, describing what else has happened as a result of Guru’s blessings, Guru Ji says: “(O’ my friends, now) my victory is resounding in the entire world, and all people desire (to see me). The true Guru-God has become extremely pleased with me, and no obstruction comes in the way (of my righteous objectives).”(1)
In conclusion, Guru Ji says: “(O’ my friends), the one whose side the merciful God takes, all become that one’s slaves, and O’ Nanak ever and forever, we obtain honor and glory by remaining in the shelter of the Guru.” (2-12-30)

The message of this shabad is that if we want to enjoy happiness and glory in this world, and want that instead of putting obstructions in our way, people may feel privileged to join us in our noble objectives, then we should humbly seek the shelter of the true Guru (Granth Sahib Ji) and follow his advice.

Raag Bilaaval Mehlaa 5 Ghar 5 Cha-upday

It is a fact that we human beings always keep entangled in the pursuits of Maya (worldly riches and power), as if we are going to live in this world forever. We see people all around us departing one after the other but we still keep behaving as if our turn to depart from this world would never come. In this shabad, Guru Ji wants to make us aware of this fact that our stay in this world is very temporary and transient, and soon we would depart from here to an unknown future. Therefore, we should not waste our time in collecting worldly possessions; instead we should spend time in meditating on God's Name, so that our journey beyond death may be comfortable and bring us peace and stability.

So first commenting on the nature of this world, he says: “(O’ my friends, God) has made this perishable world like a house of sand. Just as a paper (soon gets dissolved) by rain drops, it doesn’t take much time for it to be destroyed.” (1)
Therefore addressing his own mind and indirectly ours, Guru Ji says: “Listen, O’ my intellect; reflect in your mind, and behold this truth, that (no matter, whether they were) adepts, sages, house holders, or yogis all have departed (from this world) after abandoning their households.”(1-pause)

Explaining the transient and temporary nature of this world, Guru Ji says: “O’ my friend), just as a dream in the night is (very short lived), so is this world. All that we see would perish, so O’ foolish one, why do you get attached to it?”(2)

Now pointing towards our own friends and relatives, who have already departed from this world, Guru Ji says: “(O’ man), just open your eyes (and think), where are your brothers and friends? (You would conclude that) some have already departed, and others would depart (from this world), turn by turn.”(3)

After driving home this point, that as for as this world is concerned, everyone has to go from here one day, Guru Ji concludes the shabad by telling us who would find a permanent place in the court of God. He says: “(O’ my friends), they who have served (and followed) the perfect Guru, would obtain a permanent place in God’s abode. Nanak is the servant of God, and prays to Him: “O’ the Ddestroyer of demons, save my honor.”(4-1-31)

The message of this shabad is that we should realize that all the worldly possessions, relatives, and friends are transitory and soon they would all vanish one by one. So if we want to find any stable place of rest after death, then we need to follow the Guru’s advice and pray to God to save our honor.
In the previous shabad, Guru Ji advised us that we should realize that all the worldly possessions, relatives, and friends are transitory and soon they would all vanish one by one. So if we want to find any stable place of rest after death, then we need to follow the Guru’s advice and pray to God to save our honor. In this shabad, Guru Ji tells us what he thinks about worldly things or praises and where his priorities lie.

He says: “(O’ my friends), the worldly praises I would cast into fire, (instead of flattering the worldly people), I would utter only those words, by which I may meet my beloved (God).” (1)

However, Guru Ji wants to remain completely humble and wants to acknowledge that only if God becomes merciful, he could devote himself to His worship. Therefore, he says: “(O’ my friends, only) if the beloved God becomes merciful, then I could attune myself to His devotion. (However, I know that) this mind is attached to worldly desires, (it is) by meeting the Guru, (and following his advice, that I can) abandon (these desires).” (1-pause)

Describing what he would say to his Guru to convince him, that he sincerely wants to see his beloved God, Guru Ji says: “I would make this extremely passionate submission (before my Guru and say to him): “I would cast into fire this soul (of mine), and sacrifice all other worldly things for just a moment's union with my beloved (God).” (2)

Guru Ji now tells us what happened, when he made that kind of prayer and sought the shelter of the Guru. He says: “(O’ my friends), by Guru’s grace, I got rid of the company of the five (impulses of lust, anger, greed, ego, and attachment), and my hatred or partiality (towards any one) has ceased. Now, my heart has been illuminated with divine wisdom, and day and night I keep awake (and alert to the false allurements of evil impulses).” (3)

Guru Ji concludes the shabad, with the observation: “(O’ my friends), only that person comes to the shelter of the wedded brides (the saints united with God), who is blessed with good fortune in his or her destiny. O’ Nanak, say that such (a fortunate one) has obtained (God), and that one’s body and mind has been cooled (and calmed).” (4-2-32)

The message of this shabad is that instead of running after worldly praises and riches, we should try to seek the pleasure of our Guru. Casting away our self-conceit, we should seek the shelter of the Guru and surrender before him our body and soul and pray to him to unite us with God, so that we may enjoy a state of happiness and contentment in blissful union with our beloved God.
Bilawal Mehla-5

Guru Ji concluded the previous shabad, with the remark that only that person comes to the shelter of the wedded brides (the saints united with God), who is blessed with good fortune in his or her destiny. In this shabad, he elaborates, on the good fortune of those, who are dyed red (imbued with sincere and intense love for God). Guru Ji uses the metaphor of red color, because till today, at the time of marriage and even long after that the brides adorn themselves with beautiful red dresses. So in a way the red dress is a symbol of a young girl being wedded and united with her beloved groom. It is perhaps for this reason, that in this and many other shabads; Guru Ji uses red color to symbolize the love and union of a human bride to his beloved spouse God. But only those who are very fortunate are in love with God.

Guru Ji therefore says: “(O’ my friends), that person alone is dyed red (imbued with intense love for God), who is blessed with good fortune. This color (or feeling is such, that) it never becomes soiled or stained (with ill intention).”(1)

Describing the blessings a person receives, who is imbued with the love of God, Guru Ji says: “(O’ my friends, the person who is imbued with love of God) attains to the peace-giving God, whom He meets in a state of comfort and happiness. Imperceptibly, that person gets merged within God Himself, whom now he/she cannot leave.”(1-pause)

Elaborating on the blessings obtained by such a person, he says: “(O’ my friends, no spiritual) death or old age afflicts a person, who is imbued with the red color (fast love for the Divine), nor has he/she suffered again. After drinking the rejuvenating water (of God’s Name), that person has been satiated, and the Guru has got him/her immortalized.”(2)

Therefore, regarding the merits of love for God, Guru Ji states: “(O’ my friends), only that person knows (the bliss) of tasting the priceless Name of God, who has tasted it. Its value cannot be stated, so what can one say from the mouth.”(3)

Therefore, Guru Ji prays to God and says: “(O’ God), fruitful is Your sight and treasure of virtues is Your word. Therefore, (I) Nanak, pray that I may obtain the dust of the feet of Your servants, and be a sacrifice to them.”(4-3-33)
The message of this *shabad* is that we should pray to God to bless us with the service of the saint (Guru) so that he may dye us in the color of God’s love, and then meditating on His Name, we might ultimately get merged in His blissful union.

Bilawal Mehta-5

Generally we human beings are so engrossed in the pursuit of worldly things and possessions that we lose sight of God who bestowed all these blessings upon us. We are like those children, who instead of loving their parents and thanking them for giving them some toys, fall in so much love with the toys, that they forget their parents. In this *shabad*, Guru Ji is putting himself in our situation and acknowledges these and many other such foolish and even sinful acts of ours and shows us how to approach God, confess our faults, and ask for His mercy.

Addressing God on our behalf, Guru Ji says: “O’ God, show mercy and keep me in Your shelter; I, a low foolish person do not know anything about serving You.”(1)

But in spite of all the shortcomings Guru Ji, has so much confidence in the mercy of God, that he says: “O’ my beloved Spouse, I take so much pride in You that even though we the sinners always make mistakes, You forgive us.”(1-pause)

Next showing contrast between the foolishness of human beings and gracious nature of God, Guru Ji says: “(O’ God), we commit myriads of sins every day, but still You are the Giver of gifts even to the merit less ones. O’ God, (such foolish) are our deeds, that forsaking You (the Master), we keep company with (*Maya*) Your maid servant.”(2)
Continuing his confession, Guru Ji says: “O’ God showing mercy, You bless us with everything, but we the ungrateful ones remain attached to the gifts, but You the Master (and the Giver), we don’t keep in our mind at all.”(3)

In conclusion, Guru Ji says: “O’ the Destroyer of dread of birth and death, nothing is outside Your (knowledge or control). O’ Nanak say: “O’ the merciful Guru, we have sought Your shelter, save us the foolish ones.” (4-4-34)

The message of this shabad is that we should not be so much involved in the pursuits or enjoyments of worldly things that we forget God the Giver of all these gifts. Instead, we should pray to God to forgive our ungratefulness and sinful habits and showing mercy save us from the fear of birth and death.

In the previous shabad, Guru Ji advised us that we should not be so much involved in the pursuits or enjoyments of worldly things that we forget God the Giver of all these gifts. Instead, we should pray to God to forgive our ungratefulness and sinful habits and showing mercy, save us from the fear of birth and death. In this shabad, he tells us what our approach should be in adverse and painful situations, and how we should approach God to protect us from the present or future problems.

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, we should not blame anybody (for our problems). Instead we should remember our God (even in adverse circumstances). By serving whom we get immense peace, we should sing praises of that (God) alone.”(1)
Now placing himself in our position, Guru Ji shows us how to approach God, and says: “O’ my beloved (God) to whom should we tell (about our woes)? You alone are our merciful Master, and in us are all the faults.”

Next showing us what should be our attitude towards life and towards God, he says: “(O’ God), as You keep us so we live; there is no other alternative. We the support less have only Your support, and Your Name is our only anchor.”

Elaborating on the attitude, we should have towards life in general and God in particular, Guru Ji says: “(O’ God), that person alone is saved who accepts as good, whatever You do. (O’ God, in this world) all things are Yours, and (how You distribute these) is as per Your scheme. (In other words we should not feel jealous or angry for being poor or not possessing those things, which our neighbor or friends have, but we should realize that all these things belong to God, and it is up to Him, how He distributes these. We should feel happy and contended with whatever He has given us).”

Guru Ji concludes the shabad by showing us, how we should approach God and pray to Him. He says: “(O’ God), if it so pleases You, bless me that I may wash Your feet and serve You (by humbly meditating on Your Name). O’ merciful God, be kind that Nanak may sing Your praises.”

The message of this shabad is that instead of feeling jealous and blaming God or others for our troubles and problems, we should happily accept whatever God does. We should be thankful to God for His gifts, and pray to Him to bless us that we always feel contented, meditate on His Name and sing His praises.
In the previous *shabad*, Guru Ji advised us that instead of feeling jealous and blaming God or others for our troubles and problems, we should happily accept whatever God does. We should be thankful to God for His gifts, and pray to Him to bless us that we always meditate on His Name and sing His praises. But in this *shabad*, Guru Ji notes that we keep running after worldly riches and possessions, and don’t ever think of death, which is always hanging on our head. At any moment, we will be reduced to ashes, and all our riches would be of no use to us.

So commenting on this state, Guru Ji says: “Death is (always) laughing over his head, but the animal (like man) does not realize it. Being involved in conflicts, pleasures, and pride, (the thought of) death does not enter his mind.”(1)

Guru Ji therefore warns us and says: “O’ unfortunate ones, why are you wandering around (aimlessly)? You are better served (acting on the advice of) your true Guru.

Seeing the (false and short lived attractions of worldly pleasures, like the beauty of) a safflower, why you are mistakenly attached with these.”(1-pause)

Awakening us to the reality of human life, Guru Ji says: “(O’ man), after committing many sins, you may amass wealth for your use, (but at any time death may overtake you, and then) you would depart naked from here (without any of your riches with you), and the dust (of your body) would merge with the dust (of the earth).”(2)

Cautioning us against toiling too hard to amass wealth for our relatives, Guru Ji says: “(O’ my friend, many times even those), for whom (one) toils so hard, become one’s opponents and enemies. In the end, they all run away abandoning you. Therefore why do you (quarrel with others), and burn in anger for their sake.”(3)

Guru Ji concludes the *shabad* by telling us how one is released from the painful worldly bonds. He says: “(O’ my friends), that person alone has become (humble like the) dust of (God’s) servants, in whose destiny it is so ordained. O’ Nanak, say that one’s worldly bonds are released only by seeking the shelter of the true Guru.”(4-6-36)

The message of this *shabad* is that instead of toiling ourselves with amassing unnecessary wealth for our relatives or for our own enjoyment at a later date, we should seek the shelter of the true Guru and under his guidance meditate on God’s Name. By doing so, we would be delivered from the worldly bonds of *Maya* and would enjoy eternal bliss.

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*bilaaval mehla 5.*

pingul parbat paar paray khal chatur bakeetaa.
anDhulay taribhavan soojhi-aa gur bhayt puneetaa. ||1||

mahimaa saaDhoo sang kee sunhu mayray meetaa.
mail kho-ee kot agh haray nirmal bha-ay cheetaa. ||1|| raha-o.
In the previous shabad, Guru Ji advised us that instead of toiling and burning ourselves with amassing unnecessary wealth for our relatives or for our own enjoyment at a later date, we should seek the shelter of the true Guru and under his guidance meditate on God’s Name. By doing so, we would be delivered from the worldly bonds of Maya and would enjoy eternal bliss. In this shabad, he tells us about the glories of the saint (Guru), and the kinds of blessings and miraculous powers those persons have received, who have served and faithfully followed his advice.

Guru Ji says: “(O’ my friends), on seeing the sight (and following the advice of the) Guru, people become so immaculate, (as if) the handicapped have crossed over the mountains, the most foolish and ignorant persons have become wise speakers, and a blind person has acquired understanding of (all the) three worlds.”(1)

So addressing us Guru Ji says: “O’ my friends, listen to the glory of the company of the saint (Guru); dirt (of evil thoughts) is washed off, millions of sins are dispelled, and mind becomes immaculate (in saint’s company).”(1-pause)

Describing the merits of worshipping God, he says: “(O’ my friend), such has been (the power acquired through) worship of God that even an ant (the most humble person) has won over an elephant (the most powerful. In fact), whomsoever (God) has made His own, He has given that (person) the gift of fearlessness.”(2)

Elaborating on the positive attitude and the will power obtained in the company of the Guru, he says: “(O’ my friends, when a person is blessed by the Guru, to that person) the lion looks like an ant (and scaling of a) mountain seems (easy like breaking) a straw. (Not only that, through their worship and faith, many) who used to toil hard for every penny, have been counted among the very rich.”(3)

In conclusion, Guru Ji prays to God and says: “O’ the Possessor of infinite virtues, which of Your glories, can I utter; showing Your mercy bless Nanak with Your Name, (because), that is the only way to obtain Your sight.”(4-7-37)
The message of this shabad is that if we want to accomplish those deeds, which seem otherwise impossible, we need to have full faith in the Guru and his blessings and meditate on God’s Name.

In this shabad Guru Ji comments on the general state of the world, and observes how the human beings are immersed in false worldly pleasures, conflicts, and egoistic deeds. Thereby they are wasting this invaluable opportunity to meditate on God’s Name, wash off the dirt of sins of past births, and reunite with God, from whom they have been separated for a very long time.

Guru Ji says: “(O’ my friends, a mortal) is every day involved in conceited intellect, rude words of challenge, greed, and enjoying relishes of the tongue. He/she remains entrapped in deceit, household problems, and false sinful acts.”(1)

Therefore on the basis of his observations, Guru Ji says: “(O’ my friends), by perfect Guru’s grace I have seen with my (own) eyes, that without God’s Name, kingdoms, possessions, wealth and beauty are all in vain.”(1-pause)

Giving the reason why all riches and beautiful things are of no use without God’s Name, Guru Ji says: “(O’ my friends, forsaking God’s Name), the sinner (feels conceited about his or her body, but the fact is that) by coming in touch with (such a person’s) body, all beautiful things, fragrances, costly clothes, and dainty dishes, become foul smelling.”(2)

Warning us about this short-lived, one time opportunity to meet God, Guru Ji says: “After wandering and rambling through many existences, one has obtained this human body
which can be shattered in a moment. But if one lets this opportunity go (without uniting with God), then one would have to wander through myriads of existences.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), by God’s grace, they who have met the Guru, (by meditating on His Name have merged in the ecstasy of union with God. Nanak says that (in their hearts) start playing the perfect divine tunes, and they enjoy a state of peace and poise.”(4-8-38)

The message of this *shabad* is that instead of wasting this wonderful opportunity in sensual pleasures, conflicts, and family problems, we should pray to God to grant us the company of the saint (Guru), so that we may meditate on God’s Name and sing His praises, and ultimately re-unite with Him. Otherwise we would waste this once in a million-time opportunity and suffer through myriads of existences.

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Bilawal Mehta 5.

Guru Ji concluded the previous *shabad*, with the remark that by God’s grace, they who have met the Guru have merged in the ecstasy of union with God. In this *shabad*, Guru Ji tells us what kind of problems those Guru’s followers have overcome and what blessings they have received, who have sought the shelter of the Guru and acted on his advice.

He says: “(For those, who have followed Guru’s advice), the lotus feet of the saint Guru (his immaculate *Gurbani*) became like a ship, riding which they have ferried across this (worldly) ocean. The Guru told them such secrets that they found their way even in the forest (like world, full of so many sinful temptations and sins).”(1)
Stating the secret mantra, which these Guru’s followers practiced, he says: “(O’ my friends, these Guru’s followers), have loved only the one God, and whether sitting, standing, or sleeping they kept remembering God again and again.” (1-pause)

Describing what happened when they joined the company of saints, Guru Ji says: “(O’ my friends), when the Guru’s followers obtained the company of saints, the five thieves (of lust, anger, greed, attachment, and ego) ran away in front of them, (and the Guru’s followers) returned to their homes with their capital (of breaths intact, earned huge) profit of (God’s Name), and reached (God’s) home with honor.” (2)

Describing their present state of mind, Guru Ji says: “(O’ my friends, now their mind has obtained a state of stability, as if they have obtained) immovable place of rest, their worry has been removed, and they do not waver, because all their doubt and ignorance has been erased on seeing (God) with their own eyes.” (3)

In conclusion, Guru Ji says: “(O’ my friends, God) is like a deep ocean and master of virtues, which of His virtues, we can describe. Nanak says that in the company of saint (Guru), he has obtained the nectar of that God’s (Name).” (4-9-39)

The message of this shabad is that we should seek the shelter of the Guru and under his guidance meditate on God’s Name at all times. Then the Guru would so guide us that we would enjoy a state of peace and poise and get rid of our evil passions of lust, greed, anger, attachment and ego, and realize God within us.
that we would enjoy a state of peace and poise and get rid of our evil passions and realize God within us. In this shabad, as if describing his personal experience, he tells us how the saint Guru makes us abandon our bad habits and leads us to salvation.

Guru Ji says: “(O’ my friends), to live a life, which is without (the guidance of) the Guru is fruitless. On meeting the saint (Guru), all my doubts have been removed and I have obtained sublime state (of life).”(1)

Praising the day he met the Guru, he says: “(O’ my friends), I am a sacrifice to the day when I was blessed with the sight of the saint (Guru). Again and again I feel like sacrificing to him my body, mind, and soul.”(1-pause)

Giving an example of some (of his supposedly) undesirable habits, which his Guru made him abandon, he says: “(O’ my friends), the Guru liberated me from the grip of such a strong sense of mine ness, (that I used to think no one was better than me. But now under the Guru’s guidance), this mind of mine has become (so humble, as if it is) the dust of the feet of all, and all selfishness has vanished from within me.”(2)

Guru Ji adds: “In an instant I have burnt the thoughts of slander, or wishing harm to others, (because my Guru has advised me to treat others with) compassion and mercy, and to always see God near me and not far off.”(3)

In closing, Guru Ji says: “(O’ my friends, upon listening to the words of the Guru), my body and mind have calmed, and I feel emancipated from (the worldly bonds. Now to see the vision of God, has become the sole mission of my life, so I) Nanak, have dedicated all my love, attention, life breaths, and wealth to the sight (of God).”(4-10-40)

The message of the shabad is that if we want to be liberated from the worldly sea of existence and free from all kinds of evil intellects, self-conceit, and slander, and want to enjoy peace, poise, and bliss of God’s sight, then we should seek the guidance of the saint Guru, and for that we should read, understand, and act on the advice contained in Guru Granth Sahib Ji.
In the previous shabad, Guru Ji advised us that if we want to be liberated from the worldly sea of existence and freed from all kinds of evil intellects, self-conceits and slander, and enjoy peace, poise, and bliss of God’s sight, then we should seek the guidance of the saint Guru. But the guidance of the Guru is obtained only when God shows His mercy on us. Therefore in this shabad Guru Ji shows us how to pray to God for His mercy.

So addressing God, Guru Ji says: “(O’ God, I wish that), I may perform the service of Your servant, and dust off his feet with my hair. I may surrender my head (and my own intellect) to him, and from him, listen to Your delightful praises.”(1)

Expressing his love for God, he says: “O’ my Beloved, on meeting You, my mind comes to life. Therefore, O’ merciful God, come and meet me. By remembering You O’ compassionate God, my mind feels blessed day and night.”(1-pause)

Repeating his prayer to God for the company of saints and giving the reason for it, Guru Ji says: “O’ God, Your saints are the emancipators of the world, (I wish) that I may get attached to their gown (their immaculate words. Therefore O’ my God), bless me with the gift of dust of feet (the humble service) of saints.”(2)

However Guru Ji does not ask for any favors from God on the basis of any merits, he only humbly says: “(O’ God), I have no wisdom, skill, or any service to my credit, (O’ God, I pray that showing mercy), You save me from doubts, fears, and attachment, and cut off my noose of death (and thus liberate me from the rounds of birth and death).”(3)

Summarizing his request to God, Guru Ji says: “O’ merciful Master, my Father and Savior, I humbly request that (I) Nanak, may sing (Your) praises in the company of saints, which is (like an) abode of comforts.”(4-11-41)

The message of this shabad is that we should pray to God to bless us with the humble service of the saint (Guru), so that under his guidance we may shed away our self-conceit and evil intellect, and then singing praises of God in the company of saintly persons, enjoy a state of peace, poise, and bliss of God’s union.
In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the humble service of the saint (Guru), so that under his guidance we might shed our self-conceit and evil intellect. Then singing praises of God in the congregation of saintly persons, enjoy a state of peace, poise, and bliss of God’s union. In this *shabad*, he tells us why praising God in the company of saints is so essential and beneficial.

First of all, recognizing God as all-powerful, Guru Ji says: “(O’ God), Y ou do what ever Y ou wish to do. Except for Y ou nobody else can do anything. Seeing Y our power, even the demons of death leave alone (Y our devotee) and go away.”(1)

Acknowledging the blessings, we receive by the grace of God, Guru Ji says: “O’ my perfect Guru-God, Y ou are all powerful, it is by Y our grace that we are liberated from (our evil thoughts), and our self-conceit is destroyed.”(1-pause)

Next, acknowledging the importance of God’s Name, Guru Ji says: “(O’ God), after searching again and again, I have found that without (Your) Name, everything is (perishable and) false. All the comforts of life (are obtained) in the company of saint (Guru. Therefore O’ God), fulfill this desire of mine (and bless me with the company of saints).”(2)

Expressing his unquestioned obedience to God’s commands, Guru Ji says: “(O’ God), in whatsoever task Y ou yoke (Your creatures, they) get engaged in that task. (Therefore) I have burnt away all my cleverness (and I simply do whatever Y ou wish me to do). O’ the merciful Master of the meek, Y ou are fully pervading each and every place, (therefore no one can go against Y our will).”(3)

In closing, Guru Ji says: “(O’ God), everything we have to beg from Y ou, (but) only a very fortunate person obtains (this understanding). O’ God, this is the prayer of Nanak, that (as long as I) live, I may sing Your praises.”(4-3-42)
The message of this shabad is that we should recognize that God is all-powerful and He does what He wants to do. There is nobody else like Him Therefore, we should completely surrender to His will, and try to spend our life meditating on His Name, and singing His praise.

Bilaaval mehlaa 5.

In stanza (2) of the previous shabad, Guru Ji prayed to God and said: “(O’ God), after searching again and again, I have found that without Your Name, every thing is perishable and false. All the comfort of life is obtained in the company of saint Guru. Therefore O’ God fulfill this desire of mine (and bless me with the company of saints).” In this shabad, he describes some of the blessings and boons we receive by joining the company of saints and meditating on God’s Name.

He says: “(O’ my friends), by abiding in the company of saints, all one’s sins hasten away. (Because in that company), we are imbued with the love of God, and therefore are not gripped in the womb (or the rounds of birth and death).”(1)

Giving the reasons why meditating on God’s Name is so beneficial, Guru Ji says: “(O’ my friends), by uttering the Name of God (in the company of saints), the tongue becomes immaculate. By reciting (Gurbani) the word of the Guru, one’s body and mind become pure.”(1-pause)

Elaborating on the merits of meditating on God’s Name, under Guru’s shelter, he says: “(O’ my friends, by seeking the shelter of the Guru) and tasting the relish of God’s Name, (we
are satiated and no longer crave for worldly wealth). By partaking in the relish (of God’s Name) the mind feels delighted. (Not only that, but by meditating on God’s Name one’s intellect is illuminated (with divine knowledge. Turning away from worldly wealth, one always remains so happy, as if) the lotus (of one’s heart) has turned upwards and always remains blooming.”(2)

Continuing to describe the blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends, by meditating on God’s Name), all one’s fire (of worldly desire) is quenched, and one’s mind becomes cool, calm, and contented. The wanderings (of the mind, in all) the ten directions is ended, and it resides in the immaculate place (of God’s abode).”(3)

In conclusion, Guru Ji says: “(O’ my friends, whom) the savior (God) has saved (from evil), has had all his or her doubts reduced to ashes. In short, by obtaining the sight of the saint (Guru), O’ Nanak, such a person has obtained the treasure of God’s Name, and lives now in peace.”(4-13-43)

The message of this shabad is that if we want to get rid of all our tensions and sins and want to enjoy a unique state of peace, and bliss. Then we should seek the company of the saint (Guru), and under his guidance meditate on God’s Name.

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**Bilaval Mehta-5**

paane pakhaa pees daas kai ūb hohi nihaal.
raaj milakh sikdaaree-aa agnee meh jaal. ||1||
sant janaa kaa chhohraa tis charnee laag.
maa-i-aaDhaaree cbhatarpaat tin chhoda-o tį-aag. ||1|| rahaa-o.
santān kaa daanaa rookhaa so sarab niDhaan.
garihi saakat cbhateeh parkaar tay bikhoo samaan. ||2||
bhagat janaa kaa loograa odh nagan na ho-e.
saatak sirpaa-o raysmee pahirat pat kho-e. ||3||
saatak si-o mukh jori-ai aDh veechahu toozai.
har jan kee sayvaa jo karay it ooteh chhootai. ||4||
sabh kichh tūm ho ūb tay ho-aa aap baanat baanaa-e.
darsan bhayt saaDh kaa naanak gun gaa-e. ||5||14||44||
merits of the company of God’s saints against the pitfalls and harm of associating with the worshippers of power, even though their company may look more tempting.

Right away advising us to humbly serve the servants of God, and reject the power and riches promised by the Saakats or the worshippers of worldly riches and power, he says: “(O’ my friend), carry water, wave a fan, and grind corn (or do any other hard, and menial service) for the servants (or saints of God). Then you will be in (divine) bliss. But cast into fire (the promises of worldly) kingdoms, possessions, and positions of power (by the Saakats).”(1)

Guru Ji goes a step further and says: “(O’ my friend, what to speak of saints, I would) go and serve at the feet of the humblest servant of saintly persons, but would abandon (the company) of wealthy men or canopied kings.”(1-pause)

Just as Guru Nanak Dev Ji had demonstrated by obtaining milk from the bread of a poor man named Laalo, and blood from the food provided by the rich man Malik Bhaago, Guru Ji advises: “(O’ man), even the unbuttered coarse bread obtained from the house of a saint is like having all kinds of treasures. But thirty-six (numerous) varieties of dishes, at the house of a worshipper of power (who cares more for power, than God) are like poison.”(2)

Now comparing the clothes one may wear while serving the saints and the worshippers of power, Guru Ji says: “(Even if one has to wear) a torn out rag at (the house of) devotees (of God), one never looks naked (and loses honor), but even by covering oneself from head to feet with silken clothes provided by the Saakat, one loses one’s honor.”(3)

Describing the difference between associating with the Saakats, and serving the devotees of God, Guru Ji says: “By developing friendship with the Saakats, (the friendship doesn’t last long. It) breaks in the middle, but one who serves the devotees of God, (enjoys peace both in this and the next world), and is emancipated both here and hereafter.”(4)

However, whether we associate with a saint or a Saakat, Guru Ji wants us to realize that everything happens as per God’s will. Therefore, he shows us how to pray to God to bless us with the company of saints. He says: “(O’ God), whatever happens, it is as done by You. You Yourself have made this arrangement (of the world). Nanak prays: “(O’ God, bless me); that seeing the sight of the saint (Guru), I may keep singing Your praises.”(5-14-44)

The message of this shabad is that it is much more beneficial to serve the servants or saints of God, than associating with the richest or most powerful arrogant persons, even if we have to remain very poor, and suffer many hardships. In the company of the saint (Guru) we obtain bliss and self-respect, but lose our honor in the company of Saakats or the worshippers of worldly riches and power.
In the opening lines of the previous shabad, Guru Ji advised us and said: “(O’ my friend), carry water, wave a fan, and grind corn (or do any other hard and menial service) for the servants (or saints of God).” In this shabad, he prays to God to bless him that in the utmost humble way he may serve the saints and meditate on His Name, and thus indirectly advises us of what kind of things we should also be praying for, instead of usual worldly riches and power.

Guru Ji says: “(O’ God, bless me) that with my ears I may repeatedly listen to Your Name, sing praises of the Master, and (with utmost respect) placing my head on the feet of the saint (Guru), meditate on God’s Name.”(1)

Continuing his submission, Guru Ji says: “O’ merciful God, show Your kindness that I may obtain this treasure and boon; that obtaining the dust of the feet (the most humble service) of the saints, I may apply to it my forehead (and consider myself as very fortunate).”(1-pause)

But that is not all. Guru Ji wants to go even further in his humility, so he prays: “(O’ God, bless me that) becoming lowliest of the lowly, I may greet (the saints) in the form of a submission only. Shedding my self-conceit, I may massage their feet and (so completely dedicate myself to their service that) I may merge in the company of saints.”(2)

Stating what else he would like to be blessed with, Guru Ji says: “(O’ God, bless me) that with each and every breath (I may remember God), He may never be forsaken (from my mind), and I may not go to any body else (for any thing. Bless me that) by obtaining the fruitful vision of the Guru, I may erase my self-conceit, and (worldly) attachment.”(3)

Guru Ji concludes the shabad by expressing his wish to be like an accomplished and faithful bride of his beloved spouse God. So he says: “(O’ God, bless me) that I may make truth, contentment, compassion, and righteousness as my ornament. So that O’ Nanak, like an accomplished wedded bride, I may become pleasing to my God.”(4-15-45)
The message of this shabad is that instead of asking for worldly riches and power, we should pray to God, with humility and devotion that we may serve and act on the advice of the saint (Guru Granth Sahib Ji) with utmost respect and remember God with every breath, so that, we may ultimately merge in Him.

In the previous shabad, Guru Ji advised us that we should pray to God with humility and devotion, and ask Him to bless us with this gift that we may act on the advice of the saint (Guru) and remember God with every breath, so that we may merge in Him. In this shabad, he explains why we need to give so much respect and honor to the Guru’s sayings, and why he advises us again and again to worship God.

He says: “(O’ my friends), this truth has become manifest to all; that the words uttered by the saintly persons are un-alterable. The person who obtains the company of saint (Guru) is granted a meeting with God the King.”(1)
It is the same light

Elaborating on the nature and power of God, Guru Ji says: “(O’ my friends), God is the Knower of all hearts. This is the tradition of God that He has purified many of the worst sinners.”(3)

Guru Ji concludes the shabad by saying: “O’ human beings, don’t be misled by illusions of Maya (the worldly riches). Nanak says that God would save the respect of the one whom He has recognized with honor.”(4-16-46)

The message of this shabad is that we should have absolute faith in the Guru’s words (the Gurbani) that when we fall at the feet of God and sing His praises, He would forgive us and save our honor. We should also realize that this human life is a rare opportunity for meditating on His Name, therefore we should not let it go to waste in the illusions of worldly riches and power.

In the previous shabad, Guru Ji advised us that we should have absolute faith in Gurbani (the Guru’s words) that when we fall at the feet of God and sing His praises, He would forgive us and save our honor. We should also realize that this human life is a rare opportunity for meditating on His Name, therefore we should not let it go waste in the illusions of worldly riches and power. In this shabad, Guru Ji once again reminds us how God has blessed us with so many gifts. He therefore advises us to remember God, instead of remaining involved in false worldly pursuits.
He says: “(O’ my friend), He who has fashioned you out of dust and made this difficult to obtain body of yours, has covered innumerable ugly spots (evil thoughts) in the mind, so that the body may look beauteous (from outside).”(1)

Guru Ji asks us: “(O’ my friend), why should that God, who has these innumerable qualities be forsaken from our mind? Abandoning God, the one who is involved in other things mingles with dust (and his or her life goes to waste).”(1-pause)

Therefore, Guru Ji advises: “(O’ my friends), meditate on God’s Name at all times with every breath, and don’t delay (it at all). Abandoning attachment to visible expanse of the world and false attachments, get attuned to God.”(2)

Continuing his advice, Guru Ji says: “(O’ my friends), that one God who has created myriads of plays of the world, is present now, and will be there in future. Obtaining advice from the Guru, serve that all pervading God.”(3)

Guru Ji concludes the shabad by making a supplication to God for himself (and indirectly for us). He says: “(O’ my friends, that God) is the highest of the high, and is said to be abiding with all. Nanak prays to Him and says: “(O’ God), make me the servant of Your servants.”(4-17-47)

The message of this shabad is that we should heed Guru’s advice, and meditate on God, who has made us out of clay, and also pray to Him to bless us with the humblest service of His saints.

||1||

bilaaval mehlaa 5.

ayk tayk govind kee ti-aagee an aas.
 sabh oopar samrath parabhadh pooran gujtaas. ||1||

jan kaa naam aDhaar hai parabhadh sarnee paahi.
 parmaysar kaa aasraa santh man maahi. ||1|| rahaa-o.

aap rakhai aap dayvsee aapay partipaaraai.

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deen da-i-aal kirpaa niDhay saas saas sam’aaraai. ||2||

karanhaar jo kar rahi-aa saa-ee vadi-aa-ee.
 gur poorai upgaysi-aa sukh khasam rajaa-ee. ||3||

chint andaysaa ganat-taj jan hukam pachhaataa.
 nah binsai nah chhod jaa-ay naanak rang raataa. ||4||18||48||
In the previous so many shabads, Guru Ji advised us to have full faith in God and pray to Him alone for whatever we need. We should not depend on anyone else. In this shabad, he describes the conduct of God’s true devotees in the past, how they have always depended upon His support for everything and how He has always saved their honor.

He says: “(O’ my friends, the devotees of God) depend only on the support of one God. They fully believe that) God is most powerful of all.”(1)

Commenting on the belief of the devotees, Guru Ji says: “(O’ my friends), God’s Name is the support for His devotees, and they always remain in the shelter of God. In the minds of the saints, there is (always) the support of God.”(1-pause)

Elaborating on the attitude and belief of the devotees, Guru Ji says: “(O’ my friends, the devotees believe) that God Himself saves them, and would Himself give (them their) sustenance. (They believe) that the compassionate God of the meek is the ocean of mercy and takes care (of His devotees) with each and every breath.”(2)

Telling us the secret to a happy life in this world, Guru Ji says: “(O’ my friends), the perfect Guru has advised that happiness lies in (cheerfully accepting God’s) will. Whatever the Doer is doing, in that lies (His) glory.”(3)

In conclusion, Guru Ji says: “O’ Nanak, dismissing (all worldly) fears, and worries, the devotees have realized God’s will. (God) neither perishes nor abandons, therefore the devotee always remains imbued with His love.”(4-18-48)

The message of this shabad is that instead of depending upon anyone else, we should depend only on the support of God. Further instead of worrying about worldly wealth or other problems, we should cheerfully accept all that happens as God’s will. This kind of attitude would help us lead a happy life.
In the previous *shabad*, Guru Ji advised us that instead of depending on anyone else, we should depend only upon the support of God. Further instead of worrying about worldly wealth or other problems, we should cheerfully accept all that happens as God’s will. This kind of attitude would help us lead a happy life. In this *shabad*, Guru Ji shares with us the blessings he obtained when he acted on the above advice within his own mind. It may however be noted, that as indicated in this and many other *shabads* many times it appears as if previously our Gurus used to have many faults in this or previous births and became pure or holy later on. That is not the case at all. It is just our Guru Ji’s humility to put himself in place of sinners like us and then show us, what the best way is to approach God and ask for His mercy and wash off our sins. Secondly, this method of advice in the first person is considered to be the most effective way of communicating one’s message.

So describing what happened just on coming in touch with his saint (Guru), he says: “(O’ my friends, upon) coming in touch (with my Guru), my sins vanished and instead of utmost anguish, peace has prevailed (in my mind. As if) I was rotting in the blind well (of ignorance), but extending his hand, (the Guru) pulled me out.”(1)

Therefore expressing his love and affection for his Guru who has blessed him with such a peace and tranquility, Guru Ji says: “(O’ my friends), meeting whom one obtains peace and who gives the gift of life (that saint Guru) is my close friend. (I have utmost respect for him, as if) I am the dust of his feet.”(1-pause)

Describing the blessings received by him, Guru Ji says: “(O’ my friends), what was pre-ordained in my destiny long ago, I have received it now. By residing in the company of the saint (Guru), all my desires have been fulfilled.”(2)

Guru Ji adds: “(O’ my friends), the all-powerful Guru has shown mercy upon me, and God’s Name is enshrined (in me. As a result) the fears, which scare the entire world have vanished and I have obtained a state of (perfect) peace.”(3)

Guru Ji concludes the shabad by expressing his full faith in God, and says: “O’ incomprehensible and infinite God, You are all-powerful to do and get (anything) done. You are the support of Nanak, and he depends only upon You.”(4-19-49)

The message of this *shabad* is that when we come in touch with the saint (Guru Granth Sahib Ji, and respectfully listen, understand, and act on the advice contained therein), our entire life changes. From a life of ignorance, worldly involvements, sins, and worries it turns into a life of virtue, peace, and love for God’s Name, which ultimately leads us to a state of eternal bliss in union with God.
In the previous shabad, Guru Ji advised us that when we come in touch with the saint (Guru Granth Sahib Ji, and respectfully listen, understand, and act on the advice contained therein) our entire life changes around. From a life of ignorance, worldly involvements, sins, and worries, it starts changing into a life of virtue, peace, and love for God’s Name, which ultimately leads us to a state of eternal bliss in union with God. In this shabad, he shows the opposite side and tells about the state and fate of a self-conceited person, who instead of listening to Guru’s advice, thinks him or herself to be very wise and does not care about God. Guru Ji also tells us what should be the right conduct and attitude of a Guru following person.

At the outset, Guru Ji proclaims: “(O’ my friends), that person is of filthy, low, and poor (character) who has forsaken God. (Such a) fool considers himself or herself (as very wise), and does not recognize (his or her) Creator.”(1)

Now Guru Ji tells us, what are the indicators of forthcoming sorrow or happiness, and what is the best way to obtain real happiness. He says: “(O’ my friends), sorrow comes (into one’s life), only when one forsakes God, but one obtains peace when God comes to mind. There is (always) bliss in (the minds of) the saints, because every day they keep singing God’s praises.”(1-pause)

Next Guru Ji tells us about the power and greatness of God, so that realizing His power we might think twice before forsaking Him and declaring ourselves atheists. He says: “(O’ my friends, in an instant God can reduce the) highest to the lowest and in instant can make the lowest, the highest. The worth of God’s magnificence cannot be described.”(2)

Commenting on the general life of human beings who are involved in seeing and enjoying all these false plays of the world, Guru Ji says: “(O’ my friends), while seeing the worldly
plays and its false beauties etc., one’s time of departure (from this world) arrives. (At this time, all the false pleasures and plays which were) like a dream, (now actually) become a dream (and the only thing, which) accompanies are the (virtues or sins) one has earned (in one’s life).”(3)

Guru Ji concludes the shabad by showing us how we should approach God and ask Him to bless us that we always remember Him. He says: “O’ the all-powerful God, who can do everything, I have sought Your shelter. Please bless Nanak that, day and night he may worship (You) and always be a sacrifice to You.”(4-20-50)

The message of this shabad is that we should not consider ourselves happy and rich if we are enjoying false pleasures of this dream like play of the world, while forsaking God. Instead, we should consider ourselves very unfortunate and sad. Because real happiness lies in singing God’s praises and meditating on His Name day and night so that when our time to depart comes, we may go from this world with a balance of Name and virtues in our account rather than sins.

In the previous shabad, Guru Ji told us that we should not consider ourselves happy and rich if we are enjoying false pleasures of this dream like play of the world, while forsaking God. Instead, we should consider ourselves very unfortunate and sad. He says real happiness lies in singing God’s praises and meditating on His Name day and night, so that when our time to depart comes, we will go from this world with a gift of Name and virtues in our account rather than sins. Therefore in this shabad, Guru Ji lists the kinds of things, which he wishes to have, and asks from God.
Referring to those times when people used to go dozens of miles to fetch water from rivers for their families and masters, he says: “(O’ my friends, I wish) that I may carry water on my head and with my hands wash the feet (of saint Guru). I may live seeing His sight and be a sacrifice (to Him).”(1)

Again referring to those times five hundred years ago when there was no electricity and one had to use a hand fan to have some air, and there were only hand brooms to clean the floors, Guru Ji says: “(O’ my friends, I wish that I may carry water on my head and with my hands wash the feet (of saint Guru). I may live seeing His sight and be a sacrifice (to Him).)”(1-pause)

Giving the reason why he wants to reside in the company of the saints, he says: “(O’ my friends, I wish that I may carry water on my head and with my hands wash the feet (of saint Guru). I may live seeing His sight and be a sacrifice (to Him).)”(1)

In closing, he says: “(O’ my friends, I wish that I may carry water on my head and with my hands wash the feet (of saint Guru). I may live seeing His sight and be a sacrifice (to Him).)”(1-pause)

The message of this shabad is that instead of trying to find pleasure in worldly riches and possessions, we should wish and pray to God that we may be blessed with the humble service of the saint (Guru), so that in his company we may sing praises of God, meditate on His Name, and ultimately merge in His refuge.
Bilawal Mehla-5

In stanza (3) of the previous shabad, expressing his heart’s desire Guru Ji said: “O’ my friends, I wish always to be in the company of the saints so that when the devotees sit in saintly congregation, joining them, I too may sing praises of God.” In this shabad, Guru Ji elaborates on the reasons for seeking the company of saintly persons.

He says: “(O’ my friends, this world is like a dreadful ocean); only that person swims across this sea who resides in the congregation of saints (and joining them) sings praises of God. But only a fortunate person obtains (this gift).”(1)

Describing the effect of (Gurbani) the words of the saint (Guru), on the ordinary servant of God, Guru Ji says: “(O’ God), Your servant is rejuvenated by listening again and again to (Gurbani) the words uttered by Your devotees. This thing has become known in the entire world, that You have saved the honor of Your servants.”(1-pause)

Guru Ji now tells us how his Guru helped him. He says: “(O’ my friends), the Guru has pulled (his servant) out of the ocean of fire (of worldly evils), and has put out the fire of (his worldly desires). The Guru helped him by (instructing him in meditating on God’s Name, as if) he sprinkled the water of nectar Name on him.”(2)

Elaborating on the blessings he received, Guru Ji says: “(My Guru) has removed the pain of (repeated) births and deaths, and I have obtained a state of peace (and tranquility of mind. He has so liberated me from the bonds of worldly attachments, as if he has) cut off the noose of doubt and attachment, and I have become pleasing to my God.”(3)

Guru Ji concludes the shabad by cautioning us against trying any other methods for salvation. He says: “(O’ my friends), no one should think that anything else (could be useful in obtaining liberation from worldly attachments). Everything is in the hands of God, and Nanak has obtained all comforts in the company of saints (of God).” (4-22-52)

The message of this shabad is that if we want to get rid of the pain of repeated births and enjoy eternal happiness, then we should seek the company of saints, and sing praises of God. But to avoid falling in the traps of false saints, the best way is to listen, understand, and act on the Gurbani included in Guru Granth Sahib Ji, which the holiest saints of many faiths have uttered.
In the previous shabad, Guru Ji told us that if we want to get rid of the pain of repeated births and deaths and enjoy eternal happiness, then we should sing praises of God in the company of saints. In this shabad, he lists some blessings, which the devotees have received by God's grace and by following the Guru's advice.

He says: “(O' my friends, on whom) God has become merciful, He has cut off that devotee's (worldly) bonds. By the glance of grace of the all-pervading God, who is merciful to the meek, that (devotee) has been blessed.”(1)

Now shedding light on the role played by the Guru in the above blessings, he says: “(O' my friends), on whom the perfect Guru has shown his mercy, he has removed all that person's pain and woe. By meditating on that God who is worthy of meditation, that person's body and mind have become cool (calm), and comfortable.”(1-pause)

Therefore Guru Ji tells us: “(O’ my friends), God’s Name is such a medicine, using which no malady afflicts us. When through the company of the saints (God’s Name) becomes dear to body and mind, then no pain (or sorrow) afflicts.”(2)

Guru Ji further advises: “(O’ my friends), seeking the shelter of the Guru and attuning our mind within, we should always meditate on God’s Name. (In this way), sins are removed (from our mind and) it becomes pure.”(3)

In conclusion, Guru Ji says: “(O’ my friends), while singing praises of God, Nanak is describing this supreme Mantra (that they who) listen or meditate on the praises of God’s Name, all their afflictions and sorrows hasten away.”(4-23-53)

The message of this shabad is that if we want to know that one great recipe or Mantra by adopting which we can obliterate all our maladies, worldly bonds, and sins, and enjoy a state of peace and bliss, then in the company of the saint (Guru) we should listen, meditate, and sing praises of God’s Name.
In the previous *shabad*, Guru Ji advised us that if we want to know that one great mantra by which adopting it, we can obliterate all our maladies, worldly bonds, and sins, and enjoy a state of peace and bliss then in the company of the saint (Guru) we should listen, meditate, and sing praises of God's Name. In this *shabad*, Guru Ji shares with us, how the Guru helps us to develop love for God and guides us on our journey towards union with God.

He says: "(O' my friends), out of fear of (God) develops devotion to God, and peace prevails in (one's mind). Further, by meditating on God, all one's doubts and delusions are dispelled."(1)

Therefore Guru Ji says: "(O' my friends), whosoever has met the perfect Guru (has carefully listened and acted on his immaculate advice), has obtained peace of mind. (Therefore), we should cast off the intellect of our own mind, and listen to the instruction (of the Guru)."(1-pause)

Briefly stating the Guru’s instruction, he says: "(O’ my friends), again and again we should meditate on that beneficent God. That infinite God should never be forsaken from the mind."(2)

Now addressing God, Guru Ji says: “O’ wondrous Guru-God, I am imbued with the love of (Your) lotus feet (the immaculate Name). On whom You show Your mercy. You yoke that person to (Your) service.”(3)

In conclusion, Guru Ji says: “(O’ my friends, by Guru’s grace, whosoever) has quaffed the nectar of (God’s Name, which is) the treasure of virtues, there is always a state of bliss in that person’s body and mind. Therefore O’ Nanak, (make sure) that God is never forsaken from the mind.”(4-24-54)
The message of this shabad is that shedding our intellect and cleverness; we should carefully listen and faithfully act on the advice of the Guru (Granth Sahib Ji). We should have fear and respect of God in our mind, so that following Guru's advice we may be imbued with God's love, sing His praises and meditate on His Name. Lastly we should be careful that we never forget God, the source of supreme bliss.

**bilaaval mehlaa 5.**

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**Bilawal Mehla-5**

In the previous shabad, Guru Ji advised us that shedding our intellect and cleverness; we should carefully listen and faithfully act on the advice of the Guru. We should have fear and respect of God so that following Guru's advice, we may be imbued with God's love, sing His praises and meditate on His Name. Lastly we should be careful that we never forget God, the source of supreme bliss. In this shabad, he lists some of the blessings people have received by seeking the shelter of the Guru and meditating on God's Name.

Guru Ji says: “(O’ my friends), the Guru has kept his faith (of helping the person who sought his support. As a result) the fire of that person's worldly desire was extinguished. Possessiveness for worldly wealth was gone, and all the dreads and doubts ran away. (In this way, that person) obtained (spiritual) stability and a state of bliss prevailed within.”

Describing, his personal experience in this regard, Guru Ji says: “(O’ my friends, when I) meditated on the perfect Guru, my pain (of ego) vanished. My body and mind became calm, and I obtained peace, O’ my brother.”(1-pause)
Therefore, on the basis of his personal experience, and that of many others, Guru Ji says: “(O' my friends, whosoever has taken the shelter of the Guru) by meditating on God's Name, that person's sleeping (unaware) mind has been awakened (and has become alert to the false worldly allurements), and has seen the astounding sight (of God). Upon drinking the nectar (of His Name), that person’s mind has been satiated (from worldly riches), incredible is its taste.”(2)

Guru adds: “(O’ my friends, the person who submits to the shelter of the Guru) is emancipated (from the worldly bonds, along with) the companions. (In fact, such a person) saves all his or her family and lineage. (In short), fruitful is the service of the Guru God, and is adjudged pure in God’s court.”(3)

But instead of assigning any credit to himself for any of the blessings received by him, Guru Ji humbly states: “(O’ my friends), I was a lowly, support less, ignorant person, without merit or virtue. But (God) showed mercy on Nanak, and made him His servant (and he was blessed).”(4-25-55)

The message of this shabad is that when we contemplate the perfect Guru and meditate on His Name, we are rid of all our false attachments and senses of I am ness. We receive peace and bliss in our mind. At one stage, we are able to enjoy the most wonderful sight of the all-pervading God, and in that stage it is not only us, but our friends and relatives also who join us in singing God’s praise and are emancipated.

In the previous so many shabads, Guru Ji has been advising us to have loving devotion for God and always pray to Him for each and every need. God’s devotees should have so
much faith in His greatness and protection, that for them God is everything to them. In this shabad, Guru Ji elaborates on this concept and tells us what kind of faith and relationship we should have with God.

He says: “(O’ my friends), God is the main stay of His devotees, for them there is no other place to go. (Therefore addressing God, he says): “O’ God, (for the devotees) Your Name is their power, support, family, and wealth (the devotees depend upon You for everything).”(1)

On the basis of past historical facts, he says: “(O’ my friends), showing His mercy God saved His servants, while the slanderers were consumed in their own slander and the demon of death clenched them in his grip.”(1-pause)

Commenting on the conduct of devotees God, Guru Ji says: “(O’ my friends), the saints meditate only on the one (God); for them there is no other place to go. Their prayer is only before that one (God), who is pervading everywhere.”(2)

Referring to some previous examples of how God saved His devotees like Parahalad, he says: “Through the devotees I have heard this old story, how God had cut down to pieces all the evil doers, and honored His devotees.”(3)

In closing, Guru Ji says: “(O’ my friends), Nanak utters the true words, which are known all over (the world). The devotees (of God) always remain in the shelter of God, therefore they are not afflicted by any (kind of) fear.”(4-26-56)

The message of this shabad is that if we want the protection of God, and want to be free from all kinds of fear, then we need to have full faith in God’s protection, and in any time of need, we should go only to God and ask for His help. Then as per His own tradition, God would surely save us and protect our honor.
In the previous *shabad*, Guru Ji, advised us that if we want the protection of God, and want to be free from all kinds of fear, then we need to have full faith and trust in the protection of God, and in any time of need, we should go only to God and ask for His help. Then as per His own tradition, God would surely save us and protect our honor. In this *shabad* Guru Ji elaborates on this concept and shows us how to approach and pray to God for His protection.

Guru Ji says: “(O’ my friends), that God in whose hands is the power, cuts away all our (worldly) bonds. (Therefore, we should pray to Him and say: “O’ God), we cannot get liberated (from our worldly bonds), by any other deed (except meditating on Your Name. We have sought Your shelter, and pray): “O’ God, our Master, please save us.”(1)

Making a humble submission before God on our behalf, Guru Ji says: “O’, the Master of (the goddess of) wealth, the perfect merciful (Being), I have sought Your shelter. (Kindly protect me from worldly attachment. I have full faith that) whom the God of the universe protects (that person is definitely) liberated from worldly (attachment).”(1-pause)

Now commenting on the conduct of ordinary human beings, Guru Ji says: “(O’ my friends, the ordinary human being) is emotionally engrossed in (worldly) hopes, doubts, vices, and (worldly) attachment. His mind is obsessed with the false (short lived, worldly) capital, and he has completely forsaken the all-pervading God.”(2)

Therefore once again pleading on our behalf, Guru Ji addresses God and says: “O’ the prime Light, the perfect Being, all beings are Yours; O’ my incomprehensible and infinite God, as You keep, so do we live; (whatever mistakes, we make are due to our helplessness, therefore show Your mercy and forgive us).”(3)

Concluding his prayer, Guru Ji says: “O’ God, the Creator, bless me with Your Name. (O’ my friends, Nanak says: “it is) by singing God’s praises in the company of saints, that we can swim across the (worldly ocean).”(4-27-57)

The message of this *shabad* is that if we want to get out of the bonds of false worldly wealth, and worldly problems, then we need to pray to God to bless us with the company of the saints so that in their company, we may sing praises of God again and again, and in His mercy God may save us.
Most of us live as per the dictates of our minds, which is allured by the false attractions of worldly riches and power. What to speak of ordinary persons, even very learned persons like the legendary king Ravan who was a scholar of Vedas, misguided by the dictates of his mind, committed the sin of kidnapping Ram’s wife, and consequently lost both his kingdom and life. In this shabad, Guru Ji chastises his own mind and indirectly advises us not to be led by the mercurial and misleading nature of our mind, but instead, follow the immaculate advice of the saint (Guru).

So addressing his mind, Guru Ji says: “O’ (my) mind, who has not fallen (and suffered) by placing trust in you? You remain allured by the great enticer Maya (the worldly riches and power, and) this way leads (straight) to hell.”(1)

Again directly rebuking his mind, Guru Ji says: “O’ my donkey like vicious mind, I don’t have any trust in you. You are extremely mischievous. Just as a donkey’s legs are un-tied only, after some load is placed on it (so that it may not do any mischief, similarly you shouldn’t be given any opportunity to engage in evil pursuits).”(1-pause)

Continuing to chastise the mind, Guru Ji says: “(O’ mind), you have completely destroyed the merits of worship, penance, and austerities (of many devotees), and brought on yourself the pain and punishment of demon of death. O’ shameless buffoon, you do not meditate (on God) and therefore keep suffering the pains of (repeated) existences.”(2)

As if showing a mirror to his mind, Guru Ji says: “(O’ my mind, look at your strange behavior), God who is always with you and is your greatest friend, with Him you have a conflict. But You have been pierced (and brainwashed by) the five robbers (of lust, anger, greed, attachment, and ego), because of which there is always great pain and suffering.”(3)

After commenting on the human nature and how it leads us into trouble, Guru Ji concludes by telling the mind, what to do to remain on righteous path. He says: “(O’ my mind). Nanak says seek the shelter of those saints, who have controlled their minds, and surrender your body, wealth, and everything of yours to God’s devotees.”(4-28-58)

The message of this shabad is that we should understand that our mind is very impulsive and like a donkey it can always lead us into wrong directions and painful consequences. It is because of our mind, that we have been suffering and will continue to suffer pains of birth and death. Therefore, if we want to save ourselves from any further afflictions, then instead of following the dictates of our mind, we should surrender our intellect to our Guru (Guru Granth Sahib Ji) and act on the advice given therein.
In the previous shabad, Guru Ji advised us that our mind is very impulsive; like a donkey it can always lead us into wrong directions and painful consequences. It is because of our mind, that we have been suffering and will continue to suffer pains of birth and death. Therefore if we want to save ourselves from any further afflictions, then instead of following the dictates of our mind, we should surrender our intellect to our Guru and act on his advice. In this shabad, Guru Ji tells us what kinds of blessings he obtained by seeking the shelter of the Guru, acting on his advice, meditating on God's Name, and singing His praises.

He says: “(O’ my friends), by making the effort (to meditate on God’s Name), a state of bliss has welled up in my mind, and by worshipping (God) I have obtained the essence of peace. (Moreover), by meditating again and again on the Name of God of universe, I have obtained understanding of the merits of the perfect (God).”(1)

Stating his present way of life, Guru Ji says: “(O’ my friends), I get rejuvenated by meditating on the lotus feet of the Guru and by contemplating on God. While remembering God, I drink the nectar (of Name) with my mouth.”(1-pause)

Now listing, what kinds of blessings those people who meditate on God’s Name enjoy, Guru Ji says: “(O’ my friends), all the beings and creatures (who meditate on God’s Name) abide in peace. In the minds of all is a longing (for God’s worship). Day and night they wish for the welfare of others and there is no malice (in their minds).”(2)
Therefore commenting upon the merits of the place where God’s Name is contemplated, Guru Ji says: “(O’ my friends), blessed is that place, and blessed are those who reside there, where God’s Name is worshipped. (One finds pleasure, poise, and peace at the place), where there is frequent discourse and singing of praises of God.”(3)

In conclusion, Guru Ji says: “I wish (that God), the support of the supportless, may never be forsaken from my mind. Nanak, has come to the shelter of God in whose control is everything.”(4-29-59)

The message of this shabad is that if we want to enjoy the essence of peace, happiness, and perfect wisdom, we should meditate on God’s Name and sing His praises in the company of saintly persons.

In this shabad, Guru Ji once again wants to draw our attention to the fact that it is God who creates us and protects us through various stages of life. But most of us forsake that God, and get allured by worldly riches and power, which is of no real help to us after death. Therefore he shows us how to pray to that God who has all the power to pull us out of the false worldly attachments.

Guru Ji says: “(O’ man), He who after confining (you in your mother’s womb), released you into (the world) of joy. You should always remember His lotus feet (the immaculate Name), so that you may become (calm and) cool.”(1)
However commenting on the human nature, Guru Ji notes with disappointment and says: “(O’ my friends, both) in life and after death (the worldly riches and power or Maya) doesn’t serve any (real) purpose, (still, the entire world keeps running after it. But) only a rare person imbues himself with the love of that (God) who created this world.”(1-pause)

Guru Ji now reminds us again about the power and capability of God and says: “O’ mortal, it is the Creator who creates the heat (of pain), and cold (of peace, and) pulls one out of the discomfort (of fear). He turns an ant (like humble beggar) into (a giant powerful person like) an elephant, and unites the separated one (back with Him).”(2)

Now advising us about the best way to conduct our life, Guru Ji says: “(O’ mortal), all the creation through (the four sources of creation) through eggs, placenta, perspiration, and earth is the creation of God. Therefore, we should daily meditate on that God with utmost love. This kind of deed is (most) fruitful.”(3)

In the end, Guru Ji shows us how to pray to God to pull us out of the worldly involvements. He says: “(O’ God), nothing is possible from us. (Kindly), keep us in the shelter of saint (Guru), and O’ Nanak pray (to God) and say: “(O’ God), we remain drowned in the well of worldly attachment and power. (Kindly) pull us out (of this well). “(4-30-60)

The message of this shabad is that instead of remaining absorbed in the pursuits of worldly riches and power, which is not going to be of any help in real time of need, we should meditate on that God who has created and provided us with all kinds of comforts. We should always pray to God to bless us with the guidance of the Guru, and pull us out of our foolish worldly involvements.
In the previous shabad, Guru Ji had advised us that instead of being absorbed in the pursuits of worldly riches and power, which is not going to be of any help in a real time of need, we should meditate on that God who has created us and provided us with all kinds of comforts. In this shabad, Guru Ji puts himself in place of a person, who might be genuinely in love with God and is very anxious to see His sight. He tries to search Him in all places. He tries all the rituals advocated by the different faiths, but still doesn’t succeed in his mission. In the end Guru Ji tells us, what the only right way is to meet God, and who can guide us in this effort.

So speaking on behalf of such a seeker, Guru Ji says: “(O’ my friends), I am wandering around from place to place and from jungle to jungle in search (of God), but I don’t find Him anywhere. (I have heard that) God is such, whom Maya (the worldly riches and power) cannot deceive, He is imperishable and His mystery cannot be solved.”(1)

Expressing the deep longing and passion for the sight of his beloved God, Guru Ji says: “(O’ my friends), I wonder, when I shall be able to see my God, to the full delight of my soul. (I feel) that better than sleep is (the state of) dream, when we can abide in the company of our God.”(1-pause)

Describing the efforts, which this seeker might have made to meet God and what would be the result, Guru Ji says: “(O’ my friends), I do listen to Vedas and Shastras, which talk about theories of Varanas (or casts), and Ashrams (or stages of life, the childhood, youth, and old age), but still my thirst for the sight (of God remains unfulfilled. Because that) imperishable God has no form, or feature, and is not made of the ordinary five elements (of which we are made).”(2)

Describing, what kind of people are they who know something about God, Guru Ji says: “(O’ my friends), very fortunate and of high caliber yogis are those, whom showing His mercy, God blesses with His sight. It is only those rare saints and great yogis, who describe His form (and tell us that God has no particular feature or form).”(3)

In conclusion, he says: “(O’ my friends), now all my doubts have been destroyed (and I have realized that same God) is pervading both inside and out. Nanak says, “That person has met God, whose destiny is perfect.”(4-31-61)

The message of this shabad is that if we want to meet God, then instead of reading or listening to Vedas Puranas or other philosophies, we should seek the guidance of those saints (Gurus) who have been blessed with His vision. (This guidance is given in full detail in Guru Granth Sahib Ji).
In the previous shabad, Guru Ji advised us that if we want to meet God, then instead of reading or listening to Vedas, Puranas, or other philosophies, we should seek the guidance of those saints (Gurus) who have been blessed with His vision. In this shabad, he describes his own experience and tells us what happened when he followed this advice.

Describing the effect of that glory and bounty of God, Guru Ji says: “(O’ my friends), all beings and creatures have become delighted on seeing the glory of God, (because), making an effort by himself, the true Guru has discharged the debt (of fulfilling my obligations as a Guru).”(1)

Describing how satisfied he is, Guru Ji says: “(O’ my friends), even after enjoying and lavishly spending (the treasure of Name bestowed upon me), this commodity remains intact, and I never feel any shortage.”(1-pause)

Therefore on the basis of his personal experience, Guru Ji advises: “(O’ my friends), in the company of saint (Guru), we should contemplate upon God, whose treasure is limitless, and who does not delay in blessing us with faith, wealth, nuptial joy, and salvation.”(2)

Laying out the desirable conduct and attitude of God’s devotees, Guru Ji says: “The devotees of God meditate on God of the universe with single-minded devotion, and they amass the wealth of God’s Name of which there is no limit.”(3)

In conclusion, Guru Ji says: “O’ God, seeking Your shelter, (Your devotees) keep singing Your praise, but O’ the Master of infinite (virtues), Nanak (says), we cannot find Your limit.”(4-32-62)

The message of this shabad is that we should pray to God to bless us with the wealth of His Name. This wealth would provide us so much satisfaction and happiness, that we would feel that we have obtained all the so-called four boons of life, such as righteousness, wealth, nuptial joy, and salvation.
In the previous shabad, Guru Ji told us that we should pray to God to bless us with the wealth of His Name. This wealth would provide us so much satisfaction that we would feel that we have obtained all the so-called four boons of life.

In this shabad, Guru Ji describes the blessings one obtains by meditating on God’s Name in the company of saints.

He says: “(O’ my friends), by meditating repeatedly on the perfect God, all my tasks have been accomplished. I have realized that the Creator resides in “Kartar Pur” (the city of God), in the company of saints.”(1-pause)

Guru Ji now tells us what happens when we pray to God and take our problems to Him. He says: “(O’ my friends), when one prays to God no impediment comes in one’s way. Therefore the savior God is the only capital of the devotees. (God’s devotees depend only upon the support of God and none else).”(1)

Describing other blessings of the company of saints, Guru Ji says: “(O’ my friends), so brimful are the storehouses (of the saintly congregation) that there is never any shortage. (The person who resides in saintly congregation is so imbued with God’s love, as if) the lotus feet of the incomprehensible and infinite God abide in that person’s body and mind.”(2)
So Guru Ji proclaims: “(O’ my friends), all those who reside (in the company of saints) and earn (the capital of Name), live in peace and are never short (of anything). By the grace of the saint (Guru) they meet the perfect God.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the saintly congregation is such an eternally beauteous place that all people hail their victory (who abide there). O’ Nanak, by meditating on (God’s) Name, one obtains eternal union with the perfect Guru.”(4-33-63)

The message of this *shabad* is that if we want to see that all our tasks are fulfilled and we enjoy a state of complete peace and bliss, then we should join the company of saints, sing praises of God, and meditate on His Name with true love and devotion.

**Bilawal Mehla-5**

In the previous *shabad*, Guru Ji advised us that if we want to see that all our tasks are fulfilled and we enjoy a state of complete peace and bliss, then we should join the company of saints, sing praises of God in that company, and meditate on His Name with true love and devotion. In this *shabad*, Guru Ji again stresses upon the principle of meditating on God’s Name.

He says: “(O’ my friends), by meditating on God’s Name again and again, we become completely healthy (disease free). God’s Name is like the (legendary) stick of (king) Ram, which has driven away (all kinds of) disease.”(1-pause)

Explaining what we actually need to do to meditate on God’s Name, Guru Ji says: “(O’ my friends), we should contemplate on the perfect Guru, and every day enjoy (the spiritual bliss). We should be a sacrifice to the saintly congregation through which is obtained the opportunity of union (with God).”(1)

In conclusion, Guru Ji says: “By contemplating on whom we obtain happiness and our separation (from God) is ended, O’ Nanak, we should seek the shelter of that God who can do and get everything done.”(2-34-64)

The message of this *shabad* is that if we want to get rid of all our maladies and enjoy peace and bliss, then we should meditate on God’s Name in the company of the saintly people.
In the previous shabad, Guru Ji advised us that if we want to get rid of all our maladies and enjoy peace and bliss, then we should meditate on God’s Name in the company of the saintly people. In this shabad, again Guru Ji confirms his message that whosoever have abandoned all other efforts and meditated on God’s Name with love and faith, will have all their maladies, sins, and worries wiped out.

He says: “(O my friends), abandoning all other efforts, the person who has used (God’s) Name as a medicine, all sins, worries, and ailments of that person have vanished and his or her mind has become cool (and calm).”(1)

Explaining how all this happens, Guru Ji says: “(O my friends, all the afflictions of the person who has) meditated on the perfect Guru, have gone, (because) showing His mercy (God) has saved (that person).”(1-pause)

In conclusion, Guru Ji says: “(O my friends, the person who has enshrined God’s Name in the heart), God has pulled that person out of (the worldly evils) and has made him or her His own. O’ Nanak, by meditating (on God’s Name) again and again, that person’s mind and body have become peaceful, and he or she has become free of fear.”(2-1-65)

The message of this shabad is that if taking the shelter of the Guru (Granth Sahib Ji), we meditate on God’s Name with true love and faith, then God would surely remove all kinds of our worries, sins, and ailments.
According to Gyani Harbans Singh Ji, “it appears that fifth Guru Arjan Dev Ji uttered this shabad, when he had to face many problems at the time of his being anointed Guru, and how God protected him against attacks from his opponents.”

Guru Ji says: “(O’ my friends, by providing the devotees with His personal protection, as if) placing His hand on their forehead God has appointed them to distribute the charity of Name (in the world). So fruitful is this service of the all-pervading God, that one never suffers any loss (or grief).”(1)

Describing how God saves the honor of His devotees and how He grants their each and every wish, Guru Ji says: “(O’ my friends), on His own God) saves (the honor) of His devotees and whatever wish the saintly people cherish in their minds, He grants that (wish).”(1-pause).

Guru Ji concludes the shabad by describing the general conduct of God’s devotees, and the blessings obtained by them. He says: “(O’ my friends), the devotees of God always remain in the shelter of (God’s) lotus feet (His Name), and they are dear to Him like His life-breath. O’ Nanak, in a natural way, they meet (God) and their light merges in the prime light (of God).”(2-2-66)

The message of this shabad is that if we meditate on God’s Name with complete faith and devotion, then He saves our honor, blesses us with victory against all odds, and fulfills all our needs.
In the previous shabad, Guru Ji indirectly told how God extended His personal support to him and got him established as the Guru in spite of opposition of his slanderers including his own elder brother. After that, at least for some time so much peace, prosperity, and justice prevailed in the city of Amritsar, as if the kingdom of God had been established there. In this shabad, Guru Ji shares with us the happiness being enjoyed by him and other people all around.

He says: “(O’ my friends), God Himself blessed (His servants) with the support of His lotus feet (His immaculate Name). Therefore the devotees have taken the refuge of God, whose power and glory is eternal.”(1)

Describing what kind of security, peace, prosperity and justice, not only he is enjoying, but the entire city of Amritsar, previously called Raamdaas Pur, was experiencing, he says: “(O’ my friends), infinite is God the savior and His service makes one’s life immaculate. The Guru God has established (such perfect peace, prosperity, truth and justice) in the city of Raamdaas Pur (Amritsar, as if He has established) the kingdom of God in it. (1-pause)

Therefore, Guru Ji advises: “(O’ my friends), we should always meditate on that God. (By doing so) no impediment comes our way. O’ Nanak, when we (sing) praise of God’s Name, all the fear of enemies flees away.”(2-3-67)

The message of this shabad is that if we want to overcome all our problems and enemies, and want peace and happiness not only within our own mind but also in all our surroundings, we should seek God’s refuge, and meditate on His Name, singing His praises.

**Personal Note:** In his Punjabi translation of SGGS, Professor Sahib Singh has interpreted Ramdaas Pur as the city of servants of God or the saintly congregation. But Bh. Harbans Singh gives very cogent reasons, why he believes that here Guru Ji is referring to the city of Amritsar, which was known as Raamdaas Pur at that time.
In many previous *shabads*, Guru Ji described how, God came to his help, when he meditated on God’s Name. He also described, how God came to his help and got him established as the Guru; how He brought peace and bliss not only to him but also peace, and prosperity to the city of Amritsar. So in this *shabad*, Guru Ji gives us some very sound advice, on the basis of his personal experience He says: “(O’ my friends), joining the congregation of the saints, we should contemplate God with (full concentration of our) body and mind. Because by uttering the merits and praises of God of universe (we become so courageous that no fear comes near us, as if even) the demon of death wants to run far away (from us).”

Commenting on the superstitious fears, such as that of charms and mantras, of which many people used to be afraid, Guru Ji says: “(O’ my friends), the one who meditates on God’s Name, always remains awake (and alert to worldly temptations). No charm, mantra or evil magic affects, and no evil glance can do any harm (to such a person).”

In conclusion, Guru Ji says: “(O’ my friends), by meditating on God’s Name all one’s lust, anger, self-conceit, false attachment, and other false worldly loves are destroyed. (In short) O’ Nanak, by taking refuge in the sanctuary of God (such a devotee) remains absorbed in the relish of God’s Love.”

The message of this *shabad* is that if we want to get rid of sinful tendencies such as lust, anger, greed, attachment or self-conceit, and be free from the effects of evil spells and fear of death, then joining the company of saints we should meditate upon and sing praises of God with true love and devotion.
He says: “(O’ my friends), the survival of all beings is in the hands of God; we should do whatever (God) commands. Because on whom God the king is pleased, that person need not be afraid (of anybody).”(1)

In a very loving manner, Guru Ji assures us and says: “O’ my beloved Gursikh (disciples of the Guru), by remembering God, no sorrow would ever afflict you, and even the demon of death won’t come near you.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friend), God is all powerful to do anything, and there is no one else beside Him. Therefore, Nanak remains in the shelter of God, and in his mind is the eternal support (of that God).”(2-5-69)

The message of this shabad is that if we want to get rid of all kinds of fears of external or internal enemies, including the fear of death, then we should remember that it is God who is the cause and doer of everything, and we should always seek and depend upon His support.

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In the previous shabad, Guru Ji advised us that if we want to get rid of all kinds of fears of external or internal enemies, then we should remember that it is God who is all powerful, and we should always depend on His support. In this shabad, Guru Ji describes his own experience and tells us how, by meditating on God’s Name under Guru’s guidance, all his pains and sufferings have gone away and what kind of bliss his mind is enjoying now.

He says: “(O’ my friends), by meditating on my God again and again, the very source of my sorrow has hastened away. By joining the congregation of the saint (Guru), I have obtained stability, and now (my mind) no longer wanders in different directions.”(1)

Expressing his gratitude to his Guru for guiding him in this respect, he says: “I am a sacrifice to my Guru. I am a sacrifice to his feet, (seeing him) I sing God’s praises, and have been blessed with bliss, peace, and pleasure.”(1-pause)
In conclusion, Guru Ji says: “(O’ my friends), discoursing on God, singing His praises, and listening to the divine tunes and melodies has become the object (of my life. In short, O’) Nanak, God has become very much pleased with me and I have obtained the fruits of my heart’s desire.” (23-6-70).

The message of this shabad is that if we want all our pains and sorrows to end and want to enjoy a state of peace, poise, and bliss, as if divine music is always playing in our ears, then we should meditate upon God.

In the previous shabad, Guru Ji advised us that if we want that all our pains and sorrows may end and we may enjoy a state of peace, poise, and bliss, as if divine music is always playing in our ears, then we should meditate upon God. In this shabad, he shows us how to pray to God for blessing us with such awakening and inspiration.

Addressing God Guru Ji says: “(O’ God), this is the prayer of your servant, that illuminate my mind (with spiritual enlightenment, so that by Your grace), O’ God, the evils (within me) may be destroyed.” (1)

Describing the extent of his faith in God, and his desire to keep singing praises of God, Guru Ji says: “O’ God, You are the treasure of all virtues. I have only the support of Your lotus feet (Your immaculate Name. My prayer is that) as long as there is a single breath in my body, I may keep singing Your praises and meditating on Your Name.” (1-pause)

Guru Ji goes further and says: “(O’ God, for me), You are my mother, father and my relative. You are pervading in all. (In short), Nanak has sought the shelter of that God, immaculate is whose glory.” (2-7-71)

The message of this shabad is that we should always pray to God to illuminate our minds with divine wisdom and drive out the evil thoughts from within us, so that we may meditate on His Name.
In the previous *shabad*, Guru Ji advised us that we should always pray to God to illuminate our mind with divine wisdom and drive out the evil thoughts from within us, so that we may meditate on His Name. In this *shabad*, Guru Ji tells us what happens, when God blesses us with that awakening and we start meditating on His Name.

He says: “(O’ my friends), when we sing praises of God, who is the Master of miraculous powers, all wish us well. With their tongues they call us saintly persons and (becoming humble like) servants, they come to see and listen to us.”(1)

Describing the conduct of a person, whom the Guru blesses with spiritual peace, Guru Ji says: “(O’ my friends, on whom the perfect Guru bestows the relish of peace, poise, and liberation (from worldly bonds, that person) always keeps reflecting on God’s Name, (and deeming God to be pervading in all, remains compassionate to all).”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), God who has unfathomable virtues is pervading in all beings. Nanak says that seeing the patience and tolerance of God, His devotees remain in bliss.”(2-8-72)

The message of this *shabad* is that if we want others to praises us as saintly people, and we want to enjoy a state of peace, poise and bliss, then we should always sing praises of that God, who is the Master of all miraculous powers and treasure of all virtues.
Sometimes we feel that whatever problems we are facing are the worst ever. What our advisers or even Guru Ji tells us is all hypothetical and no amount of prayer or meditating on God’s Name can save us from the present calamity. But in this shabad, Guru Ji shares with us how God listened to his own prayer and saved his son from the evil designs of his own brother who tried to poison his only son.

Expressing his gratitude to God, Guru Ji says:

“God has listened to my prayer and has become merciful to me. He has saved His servant and brought shame to the slanderer (and evil doer).”(1)

Now as if addressing his son (Hargovind) as his friend, Guru Ji assures him, and says: “Nobody can touch you, O’ my friend, because you are a servant of God. The all-pervading God has saved you by extending His own hand.”(1-pause)

Guru Ji concludes the shabad by once again expressing his full faith in God. He says: “(O’ my friends), there is only one benefactor of all beings, and none other (except Him. Therefore O’ God), this is the prayer of Nanak that I only depend upon (the support of) Your power.”(2-9-73)

The message of this shabad is that even when we are faced with the most worrisome situation, and danger to health and safety of our most beloved relatives, we should pray to God with full faith and devotion. Unless God has some better plans, which may not be apparent at that time, He would surely listen to our prayer and save us from all troubles, and enemies.
In the previous shabad, Guru Ji described how God had protected his son. But it was not just his son; God also saved his friends from the attacks of his enemies and humiliated them so much that they could not dare to attack him anymore. In this shabad, Guru Ji is again expressing his gratitude to God and sharing with us the peace and glory he is enjoying by having complete faith in Him.

He says: “(O’ my friends), God of the universe has protected (all) my friends, (and has said to me): “(O’ my devotee), all your slanderers are (now virtually) dead, so now you should feel totally care-free.”(1-pause)

Now expressing his gratitude to his Guru who provided him this excellent guidance to have full faith in God, he says: “(O’ my friends), when I met my God like Guru (and acted on his advice), God fulfilled all my tasks. Therefore, the victory of that (Guru) resounds in the entire world, fruitful is whose service.”(1)

In conclusion, Guru Ji says: “(O’ my friends), God who is infinite and unaccountable, highest of the high, and under whose control are all the beings, Nanak is in the shelter of that God, who is with me here and everywhere.”(2-10-74)

The message of this shabad is that whenever we find ourselves surrounded by dangers and enemies from all sides, we should not lose courage, but instead seek and act on the advice of the Guru (Granth Sahib Ji). God would so protect us that we would feel totally safe and free from any worry or danger.
In the previous shabad, Guru Ji shared with us how by following the advice of his Guru, God not only saved him, but also his friends and mates. In this shabad again, he expresses his gratitude to God and to the Guru for protecting him from his enemies and blessing him with peace, poise, bliss, and salvation.

Guru Ji says: “(O’ my friends, God) became gracious (upon me) and I meditated on the perfect Guru. The saint (Guru) then showed me the way (to meditate on God’s Name, by virtue of which), the nooses of death were snapped.”(1)

Describing what other blessings he received by following his Guru’s advice and singing praises of God, Guru Ji says: “(O’ my friends), by singing God’s Name all my sorrow, hunger, and illusion was removed, I obtained the relish of peace, poise, and bliss and all my tasks were accomplished.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), God has saved His servant. The fire (of worry in my mind) has been extinguished, and (I) Nanak say that I am in the shelter of that God whose glory is great” (2-11-75).

The message of this shabad is that we should pray to God to grant us the company of the Guru who would instruct us how to meditate on God’s Name and obtain a state of peace, poise, and eternal union with God.
In the previous shabad, Guru Ji advised us that we should pray to God to grant us the company of the Guru who would instruct us how to meditate on God’s Name, and obtain a state of peace, poise, and eternal union with God. In this shabad, he describes the kind of bliss, one’s mind feels when one meditates on God’s Name and is blessed by God.

He says: “(O’ my friends, in the society of saints, the one) who meditates on (God’s) Name, all that person’s dread and doubt is erased, (his or her) body is embellished, the heart becomes immaculate, and all the tasks are accomplished.”(1)

Therefore Guru Ji states: “(O’ my friends), by abiding in the company of the saintly people, one obtains comforts, poise, and peace. (Therefore) that moment is auspicious in which we meditate on God’s Name.”(1-pause)

Guru Ji concludes the shabad by saying: “(O’ my friends, by meditating on God’s Name), those who used to wander around unknown became famous in the world. Therefore Nanak says, we should seek the shelter of that (God) who knows, what is inside each and every heart.”(2-12-76)

The message of this shabad is that if we want to obtain complete peace and bliss both in body and mind and gain recognition in the world, then we need to sing praises of God in the company of saintly people.

In many previous shabads, Guru Ji has referred to the blessings of God and expressed his thanks to God for curing his son Hargobind from the malady of small pox, for which there was no medical cure at that time. In this shabad, he again expresses his gratitude to God and assures us that the prayer of a sincere devotee never goes in vain.

He says: “(O’ my friends), God has cured the illness (of my son Hargobind), and there has arisen peace and happiness. Yes, God of great glory and wondrous form has bestowed this blessing (upon me).”(1)
Now specifically referring to the saving of the life of his son, whom he considered as dear as his brother, Guru Ji again expresses his gratitude to God and says: “(O’ my friends), my Guru- God showed His mercy and saved my brother (like beloved son Hargovind), so I remain in the shelter of that God who is always helpful.”(1-pause)

Therefore on the basis of his personal experience, Guru Ji assures us and says: “(O’ my friends), the (sincere) prayer of the devotees (of God), never goes waste. Therefore Nanak leans (only) on the (support and) power of that God of the universe, who is the perfect treasure of all virtues.”(2-13-77)

The message of this shabad is that we should try to become true devotees of God by meditating on His Name all the time, so that whenever we are facing any danger, our prayers to God may not go waste and He may protect us from all impending tragedies.

Bilawal Mehla-5

In the previous shabad, Guru Ji advised us that we should try to become true devotees of God by meditating on His Name all the time, so that whenever we are facing any danger, our prayers to God may not go waste, and He may protect us from all impending tragedies. In this shabad, Guru Ji tells us what happens to those who forget and forsake God, and also tells what the conduct of the true devotees of God is.

He says: “(O’ my friends), they who have forsaken God the giver of life, die to be reborn (and keep going through the rounds of birth and death). However, imbued with His love, the devotee of God has meditated on God day and night.”(1)

Describing the kinds of blessings a devotee obtains by meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on (God) the treasure of virtues in the congregation of saints, (the devotee of God) has obtained happiness. (In addition, the devotee has obtained) immense peace, poise, and bliss, and his or her desire has been fulfilled.”(1-pause)
Guru Ji concludes the shabad by making a supplication. He says: “O’ God, listen to the supplication of Your devotee. You are the inner knower of all hearts. O’ the Master of Nanak, You are pervading all space and interspaces.”(2-14-78)

The message of this shabad is that if we don’t want to go through the pains of births and deaths again and again and instead want to live in a state of peace, poise, and bliss, then we should pray to God to bless us with His Name (His love and enlightenment).

Bilaaval Mehla-5

In the previous shabad, Guru Ji advised us that if we don’t want to go through the pains of births and deaths again and again and instead want to live in a state of peace, poise, and bliss, then we should pray to God to bless us with His Name. In this shabad again, Guru Ji shares with us the kind of blessings and protection one receives when one seeks the shelter of God and makes God’s Name as one’s main support and main stay.

Referring to the legend of Hindu epic Ramayana, in which, Laxman (the younger brother of the hero Ram) draws a protection boundary line around his sister-in-law, and calls it Raam kaar, Guru Ji says: “(O’ my friends), by seeking the shelter of God, no hot wind (slightest problem or pain can) touch us. O’ brother, all around me, like a Raam kaar is the (protection of God), therefore no pain or suffering can afflict me.”(1)

Describing how he obtained this kind of protection and sense of security, Guru Ji says: “(O’ my friends, what happened was that) I met the perfect true Guru (and listened to his advice). It was he who arranged all this. He gave me the medicine of (God’s) Name, and attuned me to the love of one God alone.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), that savior God has saved me and has destroyed all my affliction. (In short), Nanak says that God has become merciful upon him and has become his helper.”(2-15-79)

The message of this shabad is that when we follow the advice of the perfect Guru and meditate on God’s Name, it becomes like our permanent shield or protection and no pain, trouble or enemy can bother us or spoil the peace of our mind.
Guru Ji concluded the previous shabad, by expressing his gratitude to God and saying: “(O' my friends), that savior God has saved me and has destroyed all my affliction. (In short), Nanak says that God has become merciful upon him and has become his helper.” It appears that Guru Ji uttered this shabad, also to express his gratitude to God for saving the life of his son (Hargobind). Guru Ji also indirectly wants to convey to us, how God listens to the prayer of His devotees and ignoring their faults, He saves them from any woe or worry.

He says: “(O' my friends), the God of all gods has saved His children. (It appears) that my service has been accomplished, and there is now happiness, peace, poise and bliss (in my household).”(1-pause)

Describing why he feels that his worship of God has been fruitful, he says: “(O' my friends), God Himself has listened to the prayer of His devotees. God whose glory is great has given new life (to my son) dispelling his disease.”(1)

Guru Ji concludes the shabad by sharing with us that in spite of so many faults, still God showed mercy on him and granted him all the wishes of his heart. He says: “(O' my friends, God is so merciful that) exercising His own power, He forgave all my sins. He blessed me with the fruits of my heart's desire, therefore Nanak is a sacrifice to Him.”(2-16-80)

The message of this shabad is that even if we have committed so many sins and have totally ignored the immaculate word of God and Gurbani, still we should pray to God to forgive our sins and bless us with His mercy, and save us from all our woes. In His mercy, God may listen even to the prayers of sinners like us, erase our pains, and fulfill our needs.
It is the same light

Raag Bilawal Mehla-5 Chaupadaiy

Dupadaiy -Ghar-6

Most of us always want to enjoy the pleasure of looking at beautiful people and scenes and want to enjoy by listening to the ordinary filthy songs, but still in our self-conceit consider ourselves as gentle and noble persons. In this shabad, Guru Ji shows us how he wants to be immune from any of the false pleasures of the world. He describes what kind of songs he likes to hear, and what kind of company he likes to have and what he wants to avoid?

First humbly praying to God, Guru Ji says: “O’ my beloved God, let my ears not hear such things which the Saakats (the worshippers of worldly power and pleasures) sing with melodious tunes, and utter useless words.”(1-pause)

Now indicating what kinds of things he would like to do, Guru Ji says: “(O’ God, I wish) that I may serve the saints. O’ my beneficent God, (bless me) that by joining the congregation (of saints) and singing praises (of God in that company) I may obtain the state of fearlessness.”(1)

Adding to his above supplication, Guru Ji says: “O’ the Destroyer of sufferings of the meek, be merciful on me and enshrine Your lotus feet (immaculate Name) in my heart. (I wish) that my tongue may remain imbued with love of Your unfathomable merits and my eyes may remain filled with Your wondrous sight.”(2)

But in spite of all the above merits Guru Ji doesn’t want even an iota of self-conceit to enter his mind. Therefore he prays: “(O’ God, bless me with such humility) that I may consider
It is the same light

Guru Ji concludes the *shabad* by praising God’s inestimable merits. He says: “(O’ God), inestimable and beyond the possibility of evaluation are Your merits. You are that merciful God and King who is lover of His devotees. Nanak says, whosoever has sought Your refuge, has obtained the state of fearlessness and bliss.”(4-1-81)

The message of this *shabad* is that instead of indulging in false and sinful worldly pleasures, we should pray to God to bless us with utmost humility and keep us away from all false worldly pleasures and indulgences. We should also ask Him to bless us with the service of the saints (such as reading and understanding *Gurbani*), so that by singing His praises, we may obtain a state of fearlessness and bliss.

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**Bilawal Mehla-5**

Many times when we are facing big problems, such as a life threatening disease, a legal trouble, or a huge family feud, we run to doctors, attorneys, and even astrologers for their advice and help. In this *shabad*, Guru Ji shows us what he does during any difficult moment, and to whom he goes for guidance or support.

He says: “O’ my dear God, You are the very support of my life (and) breath. I salute You, prostrate before You, and I am a sacrifice to You many times.”(1-pause)

Continuing his address to God, he says: “(O’ God), whether sitting, standing, sleeping or awake, my mind contemplates on You, and whether in pain or pleasure or whatever the mind’s condition, it describes only before You.”(1)

Guru Ji concludes this *shabad* by expressing his complete confidence in God. He says: “(O’ God), You are my support, power, wisdom, wealth, and You are my family. Whatever You do, (I deem it as) for my good, and Nanak finds peace seeing Your lotus feet (meditating on Your immaculate Name”).(2-2-82)

The message of this *shabad* is that we should never feel alone. In times of trouble, instead of going to worldly people who are most selfish and many times careless, we...
should share all our sorrows, and problems with God, and have so much faith in Him that whatever He does is best for us.

In the previous shabad (4-1-81), Guru Ji advised us that instead of indulging in false and sinful worldly pleasures, we should pray to God to bless us with utmost humility and keep us away from all false worldly pleasures and indulgences, and bless us with the service of the saints, so that by singing praises of the wondrous God in their company, we may obtain a state of fearlessness and bliss of His union. In this shabad, Guru Ji humbly places himself in our situation and shows us how; even when entangled in a life of lust and sin, we can still pray to God and ask for His pardon and mercy.

So addressing God on our behalf, Guru Ji says: “O’ God, we hear that You are the emancipator of all. But being engrossed in (worldly) attachment and company of apostate persons we have forsaken You.”(1-pause)

Describing the undesirable deeds we are engrossed in, Guru Ji says: “(O’ God), by amassing worldly riches we have deposited them (in banks), but we have cast away the nectar (of God’s Name) from our minds. Being imbued with (such vices as) lust, anger, greed, and slander we have distanced ourselves from (such virtues) as truth and contentment.”(1)

Guru Ji concludes the shabad by praying to God on our behalf to pull us out of sin and evil. He says: “(O’ God), feeling totally defeated (and desperate), we have come to Your refuge. (Kindly) pull us out of the involvement (in these sins). This is the prayer of Nanak before You the Master, to save the paupers in the company of saints (Guru).”(2-3-83)

The message of this shabad is that we should examine ourselves and find out, whether we are being lured and swayed by lust, anger, greed, and bad company. Then instead of trying to hide or defend our sinful habits, we should pray to God to take us out of this quagmire and bless us with the right intellect and wisdom to seek the guidance and
company of saint (Guru), so that we may abandon our sinful ways and instead make our life peaceful and fruitful by singing praises of God and meditating on His Name.

In the previous shabad, Guru Ji advised us that we should examine ourselves and find out whether we are being lured and swayed by lust, anger, greed, and bad company. Then instead of trying to hide or defend our sinful habits, we should pray to God to take us out of this quagmire. We should pray that He bless us with the right intellect and wisdom to seek the guidance and company of saint (Guru), so that we may abandon our sinful ways and make our life peaceful and fruitful by singing praises of God and meditating on His Name. In this shabad, Guru Ji tells us, what is so special about the company of saint (Guru), what the benefits of such a company are, and why he recommends this.

He says: “(O’ my friends), from the saints we listen to the discourse of God. There is a continuous conversation and singing of praises of God accompanied by blissful musical tunes day and night.”(1-pause)

Sharing with us the blessings which God has bestowed upon His saints, Guru Ji says: “(O’ my friends), showing His mercy God has accepted the saints as His (servants), and has blessed them with the gift of His Name. By always singing praises of God, (all their evils, like) lust and anger are removed from their bodies (and minds).”(1)

In conclusion, Guru Ji says: “(O’ my friends), by seeing the sight of God (the saintly persons) are fully satiated (from the hunger of worldly riches. Instead they) partake the nectar sweet relish of God’s (Name). Nanak (says, O’ God, they who seek) the shelter of Your (lotus) feet, showing mercy You unite (them) with the company of the saints.”(4-2-84)

The message of this shabad is that we should pray to God to bless us with the company of saintly persons, so that in their company we may listen to the discourses and songs in praise of God, shed our evil passions such as lust and anger, and by meditating on God’s Name, we may make our life fruitful.
It is the same light

In the previous shabad, Guru Ji advised us that we should pray to God to bless us with the company of saintly persons, so that in their company we may listen to the discourses and songs in praise of God, shed our evil passions, and by meditating on God’s Name, make our life fruitful. In this shabad, Guru Ji expresses his gratitude to God for saving him from all kinds of troubles and ending all his vows and sorrows. On the basis of his personal experience Guru Ji has some valuable advice for us.

He says: “God has saved His devotees. By showing His mercy He blessed me with His Name, (as a result) all my sorrows and sufferings have vanished.”(1-pause)

So on the basis of his personal experience Guru Ji advises us and says: “O’ servants of God, with your tongue and accompanied by the jewel of music, all of you should sing the praises of God with relish. For those (who do so), the (fire like) desire of millions of births is removed, and their soul gets satiated with the elixir of God’s (Name).”(1)

In closing, Guru Ji says: “(O’ my friends), they who have grasped the feet and sought the shelter of the peace giving (God), and through the Guru’s words, meditate on His Name) swim across the sea (of worldly existence) and all their dreads and doubts are destroyed. Nanak says that all this is the glory of (God) the Master.”(2-5-85)

The message of this shabad is that we should seek the shelter of the Guru, and following his immaculate advice (in Guru Granth Sahib), sing praises of God with great relish and music. By doing so, all our fears would go away, our troubles would end, and we would be freed from rounds of worldly existences.
In the previous shabad, Guru Ji advised us that we should seek the shelter of the Guru and following his immaculate advice sing the praises of God with great relish and music. By doing so, all our fears would go away, our troubles would end and we would be freed from rounds of worldly existences. In this shabad, Guru Ji expresses his gratitude to the merciful God for saving his only son from the fatal malady of smallpox, and for protecting his honor.

He says: “(O’ my friends), the Creator God has rid (my son) of the fever (of smallpox). I am therefore, a sacrifice to my true Guru who has saved my honor in the entire world, (otherwise the superstitious people would have blamed me for not worshiping smallpox goddess Seetla Devi).”(1-pause)

Briefly describing what happened, Guru Ji says: “(Extending His support, as if) placing His hand on the forehead, (God) saved the child, (and thus saved me from the worship of others). He gave me the supreme relish of His nectar Name.”(1)

Therefore, on the basis of his personal experience, Guru Ji says: “(O’ my friends), the merciful God saves the honor of His servant. Whatever Guru Nanak utters is approved in God’s court. (Therefore in times of difficulties, don’t wander around seeking the shelter of lesser gods and goddesses, Seek only the shelter of God).”(2-6-86)

The message of this shabad is that our Guru is so much in tune with God, that whatever he says is honored and accepted in God’s court. Therefore if we have any kind of trouble or worry because of our own health or safety of our dear ones, we should pray to our Guru with sincerity. He will get us emancipated from any kinds of pains and sufferings (unless God has better plans for us).
It is the same light

Raag Bilawal Mehla-5

Chaupadaiy- Dupadaiy Ghar-7

Guru Ji concluded the previous shabad, by saying: “(O’ my friends), the merciful God saves the honor of His servant. Whatever Guru Nanak utters is approved in God’s court. In this shabad, Guru Ji shares with us what happens, when a person is illuminated with divine wisdom from within and becomes one with God.

He says: “(O’ my friends), the temple (of mind), which is illuminated by the lamp of (Gurbani) the word of the true Guru, from that body temple, darkness of ignorance vanishes, and the room of jewel-(like divine) virtues of unparalleled (beauty) opens.”(1-pause)

Describing what happens to one’s emotions upon seeing such gems of unparalleled beauty, Guru Ji says: “(O’ my friends, upon seeing these jewels, one is so) completely wonderstruck and astounded, that its glory cannot be described. (Just as the threads of) warp and woof (are intertwined with each other), similarly one wraps around (God’s feet).”(1)

Stating what other radical changes occur in one’s viewpoint at this time, Guru Ji says: “(O’ my friends, after this awakening), one is not affected by the household entanglements, and there is not even a trace of egoistic intellect. Then that high (God) seems not so high, (because there remains no curtain drawn) between, and one says: “(O’ God), I am Yours and You are my (Master).”(2)

On the basis of his personal sight of God, Guru Ji says: “(O’ my friends), there is only one Creator and all the expanse (of the universe) is from that one (God), and there is only one limitless and endless God. It is that one God who is pervading everywhere, is complete in every way; and there is only one (God), the support of our life breath.”(3)

Guru Ji concludes the shabad by elaborating on the excellence and merits of God. He says: “(O’ my friends, God) is purest of the pure, most immaculate, and truest of the true. There is no end to the endless God. He is always beyond limit; Nanak says that He is highest of the high (and there is nobody equal to Him in any way).”(4-1-87)

The message of this shabad is that we should realize that God is the highest of the high, the one and only Creator, who is perfect and pervading everywhere. If we want to enjoy the wonder and relish of His union, then we should illuminate our mind...
with the immaculate word of the Guru (by reading, understanding, and acting on the advice given in Guru Granth Sahib Ji).

**Bilawal Mehla 5.**

bin har kaam na aavaṭ hay.
jaā si-o raach maach tumī laagay oh mohnī mohāvaṭ hay. [[1]] rahāa-o.

kanik kaaminee sayj sohnee chhod khīnai meh jaavāṭ hay.
uraj rah-o indree ras parayrī-o bikhai thag-uree khaavat hay. [[1]]

ṭārīn ko māngār saaj savaari-o paavak talāi jaraavāṭ hay.
aisay garrī meh aith hatheelo fool fool ki-aa paavat hay. [[2]]

panch doot mood par thaaḍhay kays gahay fayaavāṭ hay.

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darisat na aavahi andaēh agi-aaṇee so-ay rah-o maḍ maavaṭhay. [[3]]

jaal paaśar chog bisthaaree pankheee Ji-o faaḥaavat hay.
kaho naaṇak banDhan kaatan ka-o mai satgur purakh Dhi-aavat hay. [[4][2][88]]

**Bilawal Mehla-5**

Guru Ji has been telling us again and again that instead of getting involved in the false worldly pleasures, we should remain attuned to God and His Name. But in spite of this advice we still keep running after *Maya* (the worldly riches, and pleasures), and consequently are suffering immense pain. In this *shabad*, showing us the mirror of our life, Guru Ji warns us about the consequences of our sinful tendencies and tells us how we can save ourselves.

Addressing us directly, he says: “(O’ my friends), except for God’s Name, nothing else can help you. That enticer (*Maya*), with whom you are clinging (like a hand and glove) is deceiving you.”(1-pause)

Cautioning us against pursuit of worldly riches and sexual desires, Guru Ji says: “(O’ my friends all such things as) gold, beauteous bed of a pretty woman, in an instant forsake (a person) and go away. Seduced by sexual pleasures, you are entangled in sinful acts, (as if you) are eating a poisonous plant.”(1)
Illustrating our foolish conduct, Guru Ji asks: “(O’ my friend, your situation is like the one, who) may build and embellish his or her house with straws, and then light a fire beneath. (Naturally, everybody would ask): “O’ the arrogant and stubborn person, what do you hope to find sitting puffed up in such a (burning) fort (of the body).”(2)

Cautioning us regarding another thing, he says: “(O’ my friend), the five demons (of lust, anger, greed, attachment, and self-conceit) hovering over your head (are degrading you, as if) holding by your hair, they are whirling you around. But O’ blind and ignorant person, intoxicated in (the evils of) ego, you are asleep (and unaware of what is happening.”(3)

Guru Ji concludes the shabad by revealing the root cause of our entanglement in sinful activities, and what he himself does to escape getting trapped in such bonds. He says: “(O’ my friend, just as a hunter) spreads his net for catching birds by throwing some seeds, (similarly God has spread the net of allurements of worldly riches and power to ensnare human beings). Nanak says that to cut off my bonds (of Maya), I contemplate on the person of the true Guru.”(4-2-88)

The message of this shabad is that if we want to be protected from entrapments of worldly riches and power and want to be saved from passions of lust, anger, and greed etc., then we should contemplate on the true Guru (by reading, comprehending, and acting on the advice given in Guru Granth Sahib Ji).
Describing the kind of peace he obtained when he met the Guru, who told him the secret of life, he says: “(O’ my friends, when) the Guru showed (me the secret of life) I got merged in a state of equipoise, and (I was so imbued with the love of my beloved God, as if) the dress on my body had been dyed in the color (of my darling. When by Guru’s grace), my destiny was awakened I saw the sight of my Groom, now my union would never waver.”(1)

However, instead of taking any credit for this blessing, Guru Ji humbly says: “(O’ my friends), I don’t have any beauty, (nor have I used any) incense, perfume, or lamp (to worship Him, but upon seeing my Beloved, each and every limb of my body has blossomed (in joy). Nanak says, (now as if making me His) wedded wife, the beloved (God) has united me with Him, and the small couch (of my heart) has become extremely beauteous.”(2-3-89)

The message of this shabad is that even if we don’t have any merits or virtues, but if following the advice of the Guru, we love our God with the intense and sincere love like that of a loving faithful bride and keep meditating on His Name, God would grant us His sight, and bless us with the bliss of His union.

In the previous shabad, Guru Ji told us that even if we don’t have any merits or virtues, but still if following the advice of the Guru, we love our God with the intense and sincere love like that of a loving faithful bride and keep meditating on His Name, God would grant us His sight, and bless us with the bliss of His union. In this shabad he shares with us the extent of his own love for God and the merits and blessings with which he has been blessed.

He says: “(O’ my friends, while uttering) God’s Name again and again, I (myself) have become (the embodiment) of God. Since the time I have met the merciful saint (Guru, and followed his advice) my evil intellect has gone.”(1-pause)

Describing other blessings and advice he has obtained from the Guru, he says: “(O’ my friends, since the time I met the Guru, I have realized that) the perfect (God), who is calm,
cool, and source of mercy is fully pervading everywhere. (Therefore, all the evil impulses of) lust, anger, fire-like desire, and ego have been dispelled from my body.” (1)

Guru Ji concludes the shabad by listing some other good things he has learned from his Guru. He says: “(O’ my friends), from the saints (Guru) I have obtained the mantra of truth, contentment, mercy and righteousness. Nanak says: “The one who has realized God from the core of one’s heart, has obtained (divine) knowledge about everything.” (2-4-90).

The message of this shabad is that if we want to get rid of our evil intellect including lust, anger, greed, and self-conceit, and enjoy a state of peace and poise, then we should listen to the advice of the Guru (Granth Sahib Ji) and meditate on God’s Name again and again, so that ultimately we may merge in God Himself.

Bilawal Mehl-5

In the previous shabad, Guru Ji advised us that if we want to get rid of our evil intellect including lust, anger, greed, and self-conceit, and enjoy a state of peace, poise and bliss, then we should listen to the advice of the Guru and meditate on God’s Name again and again, so that ultimately we may merge in God Himself. In this shabad, Guru Ji wants us to realize that nobody knows the depth and extent of God’s limit and glory. Therefore we should never have any ego and claim that we know all about God.

Addressing God in all humility, Guru Ji says: “O’ God, what are we poor beings and creatures, (to describe anything about You). We cannot describe even a miniscule part of Your glory. O’ my infinite God, (what to speak of us), even gods like Brahma, Shiva, Indira, adepts, and silent sages could not find Your state (or limit).” (1)

Therefore acknowledging his inability to describe God, Guru Ji says: “(O’ God), what should we say about You, because nothing can be said about You, wherever I look, I see You pervading there.” (1-pause)

However expressing his full faith in God, Guru Ji says: “O’ my God, (I may not know Your end or limit, but) where terrible tortures and pains are inflicted by the demon of death,
The message of this shabad is that what to speak of ordinary people like us; even great gods like Brahma, and Shiva could not find the end or limit of God. So instead of trying to find God’s end or limit, we should repose such full faith in Him that even in those situations, where no body else can help us, God can save us.

Bilawal Mehalaa 5.

In the previous shabad, Guru told us that what to speak of ordinary people like us; even great gods like Brahma and Shiva could not find the end or limit of God. So instead of trying to find God’s end or limit, we should have full faith in Him and believe that even in those situations where no one else can help us, God can save us. In this shabad, Guru Ji, raises the question how can we worship that God, whose end or limit nobody knows and who is beyond our understanding. He himself then provides the answer.

He says: “(O’ my friends, we should worship the) imperishable and incomprehensible Creator, who is the sanctifier of sinners, at every moment. It is heard that He is inconceivable, (but still) He can be obtained by meeting the saints, and attuning our mind to their feet (by listening to them attentively).” (1)

Now as if asking a saintly friend, Guru Ji says: “(O’ my friend, please tell me) in what way and practicing what control, we can find (that God). O’ holy person, tell us in what way we should meditate (on that God)?” (1-pause)

Guru Ji concludes the shabad by providing the answer himself. He says: “(O’ God), if a human being serves another human being, he remembers it again and again. (But O’ God, like) an ocean (You bestow upon us innumerable) comforts. (Therefore, I) Nanak have sought Your shelter, and I depend only on the one support of Your Name.” (2-6-92)

The message of this shabad is that we should seek the service of the saint (Guru Granth Sahib Ji), follow his immaculate advice and meditate on God’s Name, so that we may obtain eternal union with that immaculate God.
In the previous shabad, Guru Ji advised us that we should seek the service of the saint (Guru), follow his immaculate advice and meditate on God’s Name, so that we may obtain eternal union with that immaculate God. In this shabad, Guru Ji describes the blessings he Himself has obtained by following the advice of his Guru.

He says: “(O’ my friends), when I sought the shelter of the saint (Guru), and served him I was released from all involvements, bonds, worldly entanglements, and other chores.”(1-pause)

Describing the blessings he received from his Guru, he says: “(O’ my friends), from the Guru I obtained God’s Name, and as a result, I obtained peace, poise and supreme bliss. Such was the relish of God’s (Name) that I cannot describe it. The perfect Guru has (completely) reversed my attention (from the worldly affairs, and has attuned me to God).”(1)

Finally describing, how he is now able to see and feel the presence of God everywhere and with every one, Guru Ji says: “(O’ my friends, by Guru’s grace) I have seen my beloved God in the company of all; there is no place where He is not present, and the entire universe is filled with (His presence). Yes, that Ocean of mercy is completely pervading everywhere. (So I) Nanak, say that my life has been fulfilled, (I have achieved my life object of obtaining union with the all-pervading God).”(2-7-93)

The message of this shabad is that in case we want to turn our mind away from the false worldly involvements, enjoy true peace and bliss, and see God pervading everywhere, then we should seek the shelter of the saint Guru (Granth Sahib Ji), and follow the advice as given therein.
It is a common observation that many times our soul or conscience is telling our mind one thing, such as not to tell lies, or indulge in slander of others, but our mind is telling us something quite different, as if saying, it is O.K to tell this lie, because nobody is watching us. But in this shabad, Guru Ji advises his mind (and indirectly ours) and is telling it that God is abiding right within us and knows each and every thing we do or think about. Therefore, we better not cheat ourselves and indulge in evil temptations, and instead imbue ourselves with the love of God.

So addressing his mind, Guru Ji says: “O' my mind, what you say, and what I say (are quite different, but I want to tell you that) the merciful God is wise and knows everything that you say before Him (so don’t try to be clever).”(1-pause)

Next confessing before God, and then cautioning his mind, Guru Ji says: “O' God, even without being said, You know what happens inside the minds of (human) beings. O' mind, for how long and whom are you trying to deceive, (remember that God) is right beside You and is seeing and listening to (everything, you might be doing or thinking).”(1)

Stating the result of above realizations, Guru Ji says: “(O' God, after) realizing that without You, there is no other Doer, my mind is in bliss. Nanak says that when the Guru becomes merciful, the love for God never wears off.”(2-8-94)

The message of this shabad is that we should realize that God is always residing with us and knows all we do and think. Therefore, we should never think of doing or saying those evil things against which our Guru advises, like lying or cheating. Then, by Guru’s grace we will enjoy the bliss of God’s love at all times.
Most of us feel pleasure in saying or listening to the slander or shortcomings of others, but feel very much jealous or uncomfortable when somebody wants to tell us about the merits and virtues of others. In this shabad, Guru Ji tells us about the state and fate of slanderers, and those who try to harm others by telling lies, and spreading false rumors against them, or even trying to physically harm them. It is believed that Guru Ji uttered this shabad, when one of his false accusers, named Sulbhi Khan, was killed as he was coming to attack Guru Ji.

In the above context, Guru Ji says: “O’ my brothers, listen to this sign of a slanderer that just as the wall of sand falls down, similarly a slanderer crumbles down (morally). This is the sign of his (downfall).” (1-pause)

Elaborating on the characteristic traits of a slanderer, Guru Ji says: “(O’ my friends), when the slanderer finds anybody’s shortcomings or demerits, he feels overjoyed, but when he sees somebody’s virtues, he is filled with grief. At all times, he keeps thinking ill of others but does not succeed in his objective and he dies while thinking ill (of others).” (1)

Now referring to the death of Sulbhi Khan, who was coming to attack him with armed men, Guru Ji says: “God strayed the slanderer because his death had come near, for he was always creating strife with God’s slave. But, when God Himself became the savior of Nanak, what (harm) could a mere human being inflict (on him).” (2-9-95)

The message of this shabad is that we should never associate with the slanderers, who find happiness in telling or listening to lies about others, particularly the saintly people. God doesn’t like such people at all; therefore they suffer terrible consequences, for their lies or attempt to harm the devotees of God.

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Bilawal Mehta-5

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The message of this shabad is that we should never associate with the slanderers, who find happiness in telling or listening to lies about others, particularly the saintly people. God doesn’t like such people at all; therefore they suffer terrible consequences, for their lies or attempt to harm the devotees of God.
In the previous shabad, Guru Ji advised us that we should never associate with the slanderers, who find happiness in telling or listening about shortcomings of others, particularly the saintly people. God doesn’t like such people at all; therefore they suffer terrible consequences for their lies and attempt to harm the devotees of God. But slandering is not our only problem. Most of us are full of so many other evils and sinful habits, of which there is no end. In this shabad, Guru Ji cautions us against these pitfalls and tells us the way to get out of such evil tendencies.

He says: “(O’ man), why have you gone astray? You do and get done (all kinds of evil deeds) and then you deny the same, but (you don’t realize) that God is right beside you and He is listening and seeing everything you do.”(1-pause)

Referring to our tendencies to run after false wealth, and associating with fair weather friends instead of accumulating the wealth of God’s Name, or associating with the devotees of God, Guru Ji says: “(O’ man), you are amassing glass (like false wealth), and abandoning gold (like real wealth of God’s Name). You are in love with enemies, but you have abandoned your real friends (the devotees of God. The eternal God) who is always going to be there, seems bitter to you but this (world, which won’t be there after sometime), seems pleasing (to you). Being so wrapped in this poisonous world, you are burning down.”(1)

In conclusion, Guru Ji says: “O’ mortal, you have fallen in a blind well (of ignorance and false values), and you are bound in the darkness of doubt and false attachment. Nanak says that only when God becomes merciful, then unites us with the Guru, and pulls us out (of this mess) by holding our hand.”(2-10-96)

The message of this shabad is that if we want to be taken out of the well of ignorance and the darkness of doubt, and want to amass the true wealth of God’s Name, then we should pray to God to show mercy upon us, and put us in the shelter of the Guru. Then following his advice we should learn to recognize right from wrong and meditate on God's Name, so that we may obtain the real object of our human birth, namely reuniting with God from whom we have been separated for so long.
In the previous *shabad* Guru Ji described to us our own state of mind; how by abandoning all the virtuous aspects and the true wealth of God's Name, we are engrossed in amassing false worldly wealth. Abandoning God, our true friend we are in love with fair weather friends, who abandon us in time of real need. He advised us that if we want to be taken out of this well of ignorance and doubt, and want to amass the true wealth of God's Name, we should pray to God to show His mercy upon us, and put us in the shelter of the Guru. Following his advice we should learn to recognize right from wrong and meditate on God's Name, so that we may obtain the real purpose of life. In this *shabad*, Guru Ji shares with us, how his Guru blessed him with such divine wisdom, as a result of which, he is enjoying a state of peace and bliss.

He says: “(O' my friends), my Guru has blessed me with all kinds of peace. My worries have been removed and within me is prevailing a state of bliss. (By Guru’s grace, with my) mind, body, and tongue, I have reflected on God.”(1-pause)

Comparing his past and present state of mind, Guru Ji says: “(O' my friends, instead of) ignorance, all wisdom has been enshrined (in my mind. I have realized that) my God is wise and farsighted. Extending His hand, He saves His own (devotee), and nobody can do any harm (to God’s slave).”(1)

In conclusion Guru Ji says: “(O' my friends, I am a sacrifice to the sight of the saint (Guru), by whose grace I obtained God’s Name. Nanak says: “Except trust in God, even for a moment, my mind does not believe in anyone else.”(2-11-97)

The message of this *shabad* is that if we want to get rid of our false intellect and ignorance and want to obtain true wisdom, then we should seek the shelter of the Guru and under his advice meditate on God’s Name, so that showing mercy God may bless us with such gifts that no body could do us any harm.
In the previous shabad, Guru Ji advised us that if we want to get rid of our false intellect and ignorance, and want to obtain true wisdom, then we should seek the shelter of the Guru and under his advice meditate on God’s Name, so that showing mercy God may bless us with such gifts that nobody could do us any harm. In this shabad, he describes the blessings he received, when he sought the shelter of his Guru and acted on his advice.

He says: “(O’ my friends), the perfect Guru has saved my honor. He has embedded the nectar Name within my mind and my dirt (of evil intellect) of many births has been washed off.”(1-pause)

Describing how all this happened, he says: “(O’ my friends, what happened was that) I contemplated on the mantra (of Name given by the) perfect Guru, (as a result of which, all my inner demons such as lust, anger and greed, and other) evil doers vanished. So great is the clout of my Guru that there is nothing any helpless being can do (to me).”(1)

In closing, Guru Ji says: “(O’ my friends), by enshrining God’s feet within my mind and contemplating Him again and again, I have obtained peace. Slave Nanak has sought the shelter of that (God), above whom there is none.”(2-12-98)

The message of this shabad is that if we want to get rid of all of our enemies such as lust, anger, and greed and want to enjoy the bliss of nectar of God’s Name, we should seek the shelter of our Guru (Granth Sahib Ji), and contemplate on God’s Name, so that showing mercy, He may bless us with true happiness and joy.
In the previous shabad, Guru Ji told us that if we want to get rid of all our enemies such as lust, anger, and greed and want to enjoy the bliss of nectar of God’s Name, we should seek the shelter of our Guru and contemplate on God’s Name, so that showing mercy He may bless us with happiness and joy. In this shabad also, Guru Ji urges us to meditate on God’s Name.

He says: “(O’ my friends), we should always contemplate on God’s Name. (If we do so), no pain of old age or death afflicts us. In (God’s) court also, we fully succeed (in our objective of reuniting with Him).” (1-pause)

Elaborating on his advice, Guru Ji says: “(O’ my friends), abandoning our self (conceit), we should seek the shelter of the Guru every day, (because it is from the) Guru that we obtain this treasure (of Name, which) is the mark (of approval to enter) the court of the eternal God. (And in this way, we automatically) cut off our noose of birth and death.” (1)

Guru Ji concludes the shabad by praying to God. He says: “(O’ God, bless me with this understanding) that whatever You do, I may deem it as the best thing (for me), and my mind may become free of all self-conceit. (In short), Nanak says that he is in the shelter of that (God), who has created the entire universe.” (2-13-99)

The message of this shabad is that if we want to obtain God’s Name, which is the entry permit to God’s court and brings an end to all our pains of births and deaths, then we should seek the shelter of the Guru and pray to him to bless us with the treasure of God’s Name.
this *shabad*, Guru Ji describes the conduct and the qualities of those who meditate on God, and blessings they receive.

He says: “(O’ my friends), they within whose mind and body is enshrined the all pervading God, while singing praises of God (and talking about) the welfare of others, their tongues become invaluable.”(1-pause)

Guru Ji now tells us what are the blessings, which are received by those who always keep uttering God’s Name from their tongue, with full concentration of their body and mind. He says: “(O’ my friend), within a moment, all the lineages of (such devotees) are emancipated and they get rid of the dirt (of sins) accumulated from birth after birth. Yes, by meditating again and again on their Master, they happily come out of this poisonous forest (of the world.”(1)

In conclusion, Guru Ji says: “(O’ my friends, by meditating on God’s Name, such devotees have) obtained the ship of God’s immaculate feet and they cross over the dreadful (worldly) ocean. Nanak says: “They who are the saints and devotees of God, their mind remains attuned to Him.”(2-14-100)

The message of this *shabad* is that if we want to enjoy the company of God and want to easily and successfully get out of this worldly existence along with our lineage, then we should always keep singing the praises of God, and doing good to others so that our mind always remains attuned to God.

Many times when we are in trouble or have some big anxiety, we question our faith in God and think that no one can save us. But in this *shabad*, Guru Ji shows us how he finds solace in the support of God, who can make even the poorest person a great king in an instant. Therefore, He can save us from the worst problems.

Addressing God, Guru Ji says: “(O’ God), I find solace seeing Your wondrous works. (O’ God), You alone are the Master and Inner Knower (of all hearts); it is You, (who) always abide in the company of (Your) saint.”(1-pause)

Describing the extent of God’s power, Guru Ji says: “O’ God, within a second, You bring glory and grandeur (to the lowliest), and turn a worm (like poorest person) into a king.”(1)
Guru Ji concludes the shabad by showing us, what he begs from God instead of worldly riches and powers. He says: “(O’ God, Your) servant Nanak begs only this charity, that You are never forsaken from my mind.”(2-15-101)

The message of this shabad is that we should have full faith in the power and the mercy of God and instead of asking Him for anything, we should ask Him to bless us that we never forsake Him from our minds. Then either we would face no problem in our life, or if it does happen, then God being with us, we would easily overcome it.

In the previous shabad, Guru Ji advised us that we should have full faith in the power and the mercy of God and instead of asking Him for anything, we should ask Him to bless us, that we never forsake Him from our mind. Then we would either face no problem in our life, or if we do, then as God is with us, we would easily overcome it. In this shabad, Guru Ji tells us why he has so much faith in God, and why he craves for the company of God and His saints.

He says: “(O’ my friends), that God who is the imperishable Master of the universe is worthy of worship. I surrender my mind and body before that God who is the sustainer of all beings.”(1-pause)

Elaborating on the power and mercy of God, he says: “(O’ my friends), God is powerful to protect those who seek His shelter. His discourse is indescribable. He is the provider of comforts, an ocean of mercy, and is very kind. Embracing to His bosom, He protects His servant, and not even the (slightest pain) afflicts him or her.”(1)

Guru Ji concludes the shabad by making a prayer to God. He says: “O’ my merciful God and Master, You are all the wealth, capital stock, and everything of the saintly persons. Beggar Nanak begs for Your sight, and prays that (he) may be blessed with the dust of the feet (the most humble service) of saintly persons.”(2-16-102)

The message of this shabad is that we should have complete faith in God, that He has all the power to do anything and sustain us. We should pray to Him for the service...
of His saints so that in their company we may meditate on God’s Name, and may be blessed with His sight.

In the previous so many shabads, Guru Ji advised us to seek the company of saints, sing praises of God in their company, and meditate on God’s Name. In this shabad, he shares with us the blessings, he himself has received by doing these things and how more effective this method is than any other means.

He says: “(O’ my friends), by meditating on God’s Name, (it appears as if) millions of efforts (such as observing fasts, and bathing at holy places) have been accomplished. Joining the congregation of saints, I have sung praises of God, (with the result that instead of being afraid of them), the demons of death have become afraid of me.”(1-pause)

Elaborating on the merits of meditating on God’s Name, he says: “(O’ my friends, by enshrining His immaculate Name in my) mind and body (I feel as if I) have grasped the feet of God, and have done all the deeds of atonement. (As a result, my) doubt and dread of coming and going (births and deaths) have fled, and my sins of many births have been burnt down.”(1)

Guru Ji concludes the shabad with immaculate advice for us, and a prayer for himself. He says: “(O’ my friends), becoming fearless, worship the God of universe. It is only a fortunate person who obtains this commodity (of Name). O’ my perfect God and Donor, show mercy and bless slave Nanak that he may utter Your immaculate praise.”(2-17-103)

The message of this shabad is that if we want to be free from the fear of punishment of our sins of many past births, and pains of coming and going, then with full concentration of our mind and body, we should meditate on God’s Name, and joining the congregation of saintly persons sing His praises.
This *shabad* refers to a historic event when (on the instigation of Prithi Chand—the Guru’s brother and enemy, Moghul governor) *Sulhikhan* came to attack Guru Ji with an axe on his shoulder. It so happened that on the way his horse got disturbed by some noise and inadvertently fell into a burning brick kiln and *Sulhikhan* along with the horse was burnt alive; the same axe which he had carried to attack Guru Ji, cut off his head. In this way God Himself saved the life and honor of Guru Ji. So in this *shabad*, Guru Ji is expressing his gratitude to God for protecting him from his enemy.

He says: “(O’ my friends), God protected me from *Sulhikhan’s* (attack). *Sulhi* could not carry out his foul design and died, becoming defiled. (Because according to Muslim faith, a dead body is to be buried, burning it is considered un-holy).”(1-pause)

Recognizing the hand of God in this entire episode, Guru Ji says: “(O my friends, God so protected His servant that) pulling out an axe the Master Himself chopped off (Sulhi’s) head, and in an instant he was reduced to ashes. He got consumed in the midst of his evil designs; He who had created him, shoved him (into the hell of a burning kiln).”(1)

Commenting further on Sulhi’s tragic end and how God fulfills the prophetic words uttered by His devotees, Guru Ji says: “(O’ my friends, see how) none of his sons, friends or wealth remained with him, and leaving behind all his brothers and relatives he has departed. Nanak says that he is a sacrifice to that God, who has fulfilled the word of his slave (because, Guru Ji had assured his friends and well-wishers beforehand that Sulhi would not be able to inflict any harm to him). (2-18-104)

The message of this *shabad* is that if we have full faith in God and the words of the saint (Guru, the Gurbani contained in Guru Granth Sahib Ji), then no enemy or trouble can ever harm us.
In the previous *shabad*, Guru Ji described how God saved him from the impending attack of the Mogul commander Sulhikhan, and how the latter himself died on the way. This *shabad* also is an expression of Guru Ji’s gratitude for the protection provided by God, and an indirect message for us to have full faith in Him.

He says: "(O’ my friends), perfect (and completely fruitful) is the service of the perfect Guru. That God Himself pervades everywhere; the Guru God has accomplished my task (and saved me from my enemy)." (1-pause)

Commenting on God’s glory and how He protects His servants, Guru Ji says: "(O’ my friends), God the Master has been there since the beginning, He is present now and will be there after the end. He Himself has created the expanse (of the world). He saves the honor of His servant, and great is the glory of my God." (1)

In closing, Guru Ji says: "(O’ my friends), that all pervading God, the true Guru who has kept all creatures and beings under His control is present everywhere. Nanak says, (O’ my friend), seeking the shelter of His immaculate feet (the *Gurbani*), you should meditate on the immaculate mantra (of God’s Name)." (2-19-105)

The message of this *shabad* is that God is all-powerful and His service never goes to waste. Therefore, we should always meditate on His immaculate Name, under the guidance of the Guru (Granth Sahib Ji).
In the previous shabad, Guru Ji told us that God is all-powerful and His service never goes to waste. Therefore, we should always meditate on His immaculate Name under the guidance of the Guru. In this shabad, he shares with us how God saved him from all kinds of pains and sufferings and he also tells us about the excellences of God, so that following Guru Ji's example, we may also meditate on God's Name and obtain all kinds of bliss and happiness.

He says: “(O' my friends), God has Himself saved me from all sufferings and sins. By seeking the shelter of Guru's feet, (by following the Guru's advice) and meditating on God's Name in my heart, I have become cool (and calm).”(1-pause)

Describing other blessings which he has received from God, Guru Ji says: “(O' my friends), that God who is the savior of the world and whose glory resounds in all the nine regions (of the universe), showing His mercy has (so protected me, as if) He has placed His hand of support on me. (As a result) my woes have been destroyed, and happiness and bliss has prevailed. The fire (of worldly desires) has been quenched and my mind and body are satiated.”(1)

In closing, Guru Ji says: “(O’ my friends, that) God is the support of the supportless, powerful to provide shelter to anyone who seeks His shelter, and (He is like) mother and father of the entire universe. That Master is the destroyer of fears and Lover of His devotees, Nanak utters and sings His praise (in poetic form and musical tone).”(2-20-106)

The message of this shabad is that we should take the shelter of the Guru and meditate on God’s Name and sing His praises. God is the Master of the universe and powerful to provide support to the support less.

**Bilawal Mehta 5**

*jis tay upji-aa tiiseh pachhaan. 
parbarahm parmaysar Dhi-aa-i-aa kusal khaym ho-ay kali-aan. ||1|| raaha-o.*

*gur pooraa bhayti-o bad bhaagee antarjaamee sugharth sujaan. 
haath day-ay raakhay kar apnay bad samrath nimaani-aa ko maan. ||1||*

*bharam bhai binas ga-ay khin bheetar anDhaar paragtay chaanaan.*
This is a common nature of human beings that we hardly remember to thank God who does so much for us. In this shabad, Guru Ji reminds us about our duty to recognize and express our gratitude to God, who has created us and blessed us with so many gifts.

He says: “(O’ my friend), recognize (that God), who has created you; because the person who has meditated on the all pervading God and Master, has obtained happiness, bliss and salvation.”

Describing the blessings obtained by a person who has met the perfect Guru, he says: “(O’ my friends), by good fortune, the person who has met the perfect Guru (and followed his advice), has recognized the wise and farsighted (God, who is the) inner knower (of all hearts). Extending His hand and making His own, He protects His (devotees). He is all powerful and is the honor of honorless.”

In closing, Guru Ji says: “(O’ my friends, the person who meditates on God’s Name), all his or her dreads and doubts vanish in an instant. The darkness (of ignorance) disappears (from within, and it is) illuminated with the light (of divine wisdom). Therefore, with each and every breath, Nanak meditates (on that God, for whom) we should be a sacrifice forever.”

The message of this shabad is that following Guru’s advice we should meditate on God’s Name with every breath, so that showing His mercy, God may dispel our doubts and fears and bless us with peace and bliss.
In the previous *shabad* Guru Ji advised us that we should meditate on God’s Name, with every breath, so that showing His mercy God may dispel our doubts and fears and bless us with peace and bliss. In this *shabad*, he describes how the perfect Guru has saved his honor and has showered him with so many other blessings.

Guru Ji says: “(O’ my friends), my chivalrous Guru has saved me in both places (by protecting my honor both in this world, and God’s court). The all-pervading God has embellished me in this and the next world, and all my tasks have been accomplished.”(1-pause)

Explaining the benefits of meditating on God’s Name, he says: “(O’ my friends), by meditating on God’s Name, one easily obtains happiness and (benefits from the company of saints, as if one has) bathed in the dust of the saint’s feet. One’s comings and goings end, one obtains stability, and all one’s worries of births and deaths are obliterated.”(1)

Again listing the blessings, he himself is enjoying, Guru Ji says: “(O’ my friends, by seeking the shelter of the Guru, I have) crossed over the (worldly) ocean of dread and doubt, have been liberated from the fear of the demon of death, and I see God pervading in each and every heart. Upon seeing Him pervading inside and out, Nanak seeks the shelter of that destroyer of pains.”(2-22-108)

The message of this *shabad* is that if we want to embellish, both this life and the next, enjoy peace and bliss, and live in the presence of the eternal God, then we should seek the shelter of our Guru (Granth Sahib Ji).
Bilawal Mehla-5

In the previous so many shabads, Guru Ji has been advising us to seek the guidance of the Guru, meditate on God’s Name, and pray for the bliss of God’s sight and union. In this shabad, Guru Ji shares with us what happened when God answered his prayer and blessed him with His sight.

Addressing God, he says: “(O’ God), seeing Your sight all my sins fled, and (now I pray to You to show mercy that You are) never out of my sight and are always in my soul.”

Continuing his adoring address to God, Guru Ji says: “O’ my Beloved, the Support of life, my God and Master, You are the Inner knower of all hearts, and are fully pervading everywhere.”

Next, expressing his inability to describe the merits of God, he humbly says: “(O’ God, I do not know), which of Your excellences I may keep in mind. (Please bless me that) with each and every breath, I keep remembering You.”

However giving one example of God’s myriad of qualities, Guru Ji says: “O’ the Treasure of kindness, merciful God of the meek, You sustain all creatures and beings.”

In conclusion, Guru Ji humbly submits: “O’ God, at all times Your devotee keeps meditating on Your Name. (But) Nanak says, that it is God who Himself has imbued him with this (kind of) love (for God).”

The message of this shabad is that if we want to get rid of all our sins and be blessed with the sight and union of the wonderful God, then we should always keep remembering Him with true love and devotion.

Bilawal Mehla-5

In the previous so many shabads Guru Ji has been advising us to seek the shelter of the Guru and under his guidance remember God’s Name and shed all our sinful habit. But we don’t care for this advice. We still keep running after worldly wealth, enjoying false worldly pleasures, never think of doing any good deeds, and let our precious life go waste. In this shabad, Guru Ji comments on this pitiable condition of ours and suggests a way to avoid such a waste.
Noting how our life is going waste, Guru Ji says: “(O’ my friends, one’s) body, wealth, and youth (are all slowly) passing by. (But one remains unaware of this, and only at a late stage realizes that) he or she has not meditated on God’s Name. Doing evil deeds, his or her youth has passed and old age has come.”(1-pause)

Commenting further on human conduct, Guru Ji says: “(O’ my friend, enjoying a myriad of dishes, the) teeth in one’s mouth are worn out and become weak. Claiming different things and repeating the chorus, “this is mine, that is mine”, one is cheated, and while committing sins one doesn’t feel any compassion (for one’s victims).”(1)

In closing, he says: “(O’ my friends, man) has fallen in the great ocean of sin and suffering. Nanak says (that they), who have sought the shelter of the Master, holding their hands God has pulled them out.”(2-24-110)

The message of this shabad is that we should realize that right now we are wasting our youth, health, and wealth in running after false worldly pursuits. Many times we don’t hesitate even to commit many sins to satisfy our greed and worldly desires. This way, we are falling deeper and deeper into a great ocean of evils and consequent pain and suffering. If we want to save ourselves from such a misuse, and waste our precious life, then we should seek the shelter of God, and pray to Him to pull us out of this mess.

It is a historical fact that many of the fifth Guru’s enemies and slanderers tried to harm him by trying to kill his only son, making false complaints to the emperor, and attacking him physically. But Guru Ji always remained calm and confident about his faith in God, and remembered Him. In this shabad, he shares with us how God protected him against all the evil designs, and efforts of his enemies, and blessed him with all kinds of peace and pleasures.

As if sharing with us how God blessed him with full protection, Guru Ji says: “(O’ my friends, in the face of so many attacks) my mind kept remembering God. (O’ my brothers and friends, even though my) enemies and evil doers got exhausted making vain attempts (to harm me), I remained unharmed and in perfect bliss.”(1-pause)
Describing what other blessings he received, Guru Ji says: “(O my friends), all my physical and social suffering have fled away, and the Creator God has protected me like a bodyguard. By enshrining God’s Name in my heart, I have obtained all kinds of peace, comforts, and immense bliss.” (1)

In closing, Guru Ji humbly prays: “O‘ God, (my) body, soul, wealth, and capital belong to You, and You are my all powerful Master; You are the protector of Your servants, and Nanak is forever Your slave.” (2-25-111)

The message of this shabad is that if we remember God’s Name at all times and live like a devoted servant of God, then He will protect us from all our enemies, sorrows, and painful circumstances.

In the previous shabad Guru Ji described how by meditating on God’s Name he was saved from the attacks of his enemies, his social and physical sufferings vanished, and he obtained a state of peace and bliss. In this shabad, Guru Ji elaborates on the blessings received by him as a result of meditating on God.

He says: “(O’ my friends), by meditating on God I have received spiritual peace. By remembering the wise inner knower of hearts, the problem (caused by my enemies) has been removed, and a lasting peace has prevailed.” (1-pause)

But instead of ascribing any credit to himself, Guru Ji humbly states: “(O’ my friends, it was not any of my merits, or efforts, but) He to whom all beings belong has made them comfortable. (His) devotees depend upon the eternal might (of God). He Himself has saved (the honor) of His devotees, who always take pride in the Destroyer of all fears.” (1)

In closing, he says: “(O’ my friends), God has purged out all villains and evildoers. All evil has been destroyed and there is friendship (with all). There is peace, poise, and immense bliss, and Nanak lives uttering God’s praises.” (2-26-112)
The message of this shabad is that if we want God to be on our side, all our social and physical problems be eradicated, and we are rid of all our enemies, then we should sing praises of God again and again.

This shabad again is an expression of Guru Ji’s gratefulness to God for saving him from the attacks of so many of his adversaries and enemies, and his coming successfully and victoriously out of the struggle. So he again expresses his thanks to God and shows us the way to obtain God’s support and blessings.

He says: “(O’ my friends), the all pervading God has become merciful upon me, and my true Guru has accomplished all my tasks. (In this way), by meditating again and again on God, His saints have been delighted.”(1-pause)

Now referring to the attacks of his enemies, Guru Ji says: “(O’ my friends), God has protected me (like a bodyguard), and all my ill wishers have been reduced to dust. By hugging His slaves to His bosom, and attaching them to the gown (of His Name), He has saved them (from their enemies and ill wishers).”(1)

Guru Ji concludes by referring to his safe return home (from village Vadaalli, where he had temporarily retired on the advice of his well wishers). He says: “I have come back safe and sound to my house, and my slanderer has been put to shame. Therefore Nanak says: “Perfect is my true Guru. By Guru’s grace I have been totally delighted.”(2-27-113)

The message of this shabad is that if following Guru’s advice we sing praises of God with love and devotion, then God becomes our own. He protects us like a bodyguard. He destroys our enemies, dishonors our slanderers, and we come out of all struggles with honor and glory.
In the previous shabad, Guru Ji advised us that if following Guru’s advice we sing praises of God with love and devotion, then God becomes our own. He protects us like a bodyguard, destroys our enemies, dishonors our slanderers, and we come out of our struggles with honor and glory. In this shabad, he describes the immense love he has developed for God, and how he keeps God in mind at all times.

Addressing God, Guru Ji says: “O’ my Beloved (God), I have fallen in love with You. O’ God of wealth, so strongly You have made this bond (of love between us), that now even if I want to break it or abandon it, I cannot do that.”(1)

But actually instead of breaking this bond of Love Guru Ji prays to God and says: “O’ God, day and night (Your Love) resides in my heart. Please show Your mercy (that it may always stay in my heart).”(2)

Sharing with us the kind of devotion, he has for God, Guru Ji says: “I am a sacrifice again and again to my beauteous and handsome God, about whom I have heard that indescribable is His discourse.”(3)

In conclusion, Guru Ji says: “(O’ God I,) slave Nanak, am known as the servant of your servants. So O’ my Master, please show Your mercy upon me (and keep me imbued with Your Love).”(4-28-114).

The message of this shabad is that if we want to enjoy the grace and bliss of God then we have to be in such a strong and immense love with Him that no amount of worldly attractions or illusions can break our bond. Day and night He remains enshrined in our hearts.
In the previous shabad, Guru Ji advised us that if we want to enjoy the grace and bliss of God then we have to be in such a strong and immense love with Him that no amount of worldly attractions or illusions can break our bond of love. Day and night He remains enshrined in our heart. Therefore in this shabad, Guru Ji addresses his own mind (and indirectly us) to always remember that God, sing His praises, and thus obtain honor in His court.

He says: “I meditate on God’s feet (His immaculate Name), and I am a sacrifice to that God. O’ my mind, my Guru is (Himself) the all-pervading God. Contemplate on Him in your heart.”(1-pause)

Advising himself, Guru Ji says: “(O’ my mind), repeatedly contemplate on the Giver of peace, whose creation is all this universe. (O’ my tongue), meditate on the one immaculate God so that you may obtain honor in (God’s) true court.”(1)

However, Guru Ji concludes the shabad by saying: “(O’ my friends), only they who have obtained the company of the saint (Guru have obtained this treasure of Name. Therefore, I pray): O’ my Master, showing Your mercy, bless Nanak with the gift (of saint’s company, so that) he may daily sing Your praises (and meditate on Your Name).”(2-29-115)

The message of this shabad is that our Guru is Himself the all pervading God, so if we reflect on the Guru’s advice (the Gurbani as included in Guru Granth Sahib), then we would automatically start singing praises of God, and meditating on His Name, which would bring us peace here and honor in God’s court.
This shabad, also perhaps refers to the circumstances when God saved the honor of Guru Ji and protected him from all kinds of troubles and enemies. So in this shabad again, Guru Ji expresses his gratitude and confidence in God on the basis of so many legends, and his personal experiences.

He says: "(O' my friends, God) has saved me by putting me under the shelter of the true Guru. My God is (like) a boat to ferry us across this (worldly) ocean, whose glory is resounding in the (entire) world."(1-pause)

Listing some qualities of God, he says: "(O' my friends, God), is the sustainer of the universe, perfect Giver of comforts, and provider of all needs of the universe. He is pervading in all places and inter spaces. I am a sacrifice to His feet."(1)

In conclusion, Guru Ji says: "The way of life and survival of beings is in Your hands, O’ my Master. You have all the supernatural powers, and You are the cause of all causes. Nanak (says), that from the beginnings, and before the beginning of ages, God has been saving (the honor of His devotees, therefore) while meditating on God, Nanak is not afraid (of anything)."(2-30-116)

The message of this shabad is that if we want to get rid of all our fears and have victory over all our enemies, then we should have full faith in God, sing His praises and meditate on His Name without any fear or hesitation.
raag bilaaval mehlaa 5 dupday ghar 8

ik-o'kaar satgur parsaad.

It is the same light

In many previous shabads, Guru Ji has advised us to contemplate on God and meditate on His Name. In this shabad, he shows us how we need to be so totally absorbed in the meditation on God that we are able to see and realize Him in all His forms.

While in the midst of such total absorption in God, Guru Ji addresses God, and says: “O' God, I am nothing. Everything is Your (creation). On this side without any attribute, and on that side with all the attributes (of vice, virtue, and action), my Master is playing His plays in between these two aspects.” (1-pause)

Expressing his wonder and astonishment at God's excellences, Guru Ji says: “(O' my friends), God Himself resides inside and outside the city (of the body. In fact), everywhere there is the abode of my God. He Himself is the king and Himself the subject (and nobody can guess) where He is playing as the Master and where the slave.” (1)

Therefore cautioning himself (and indirectly us), he says: “(O' my friends), from whom may I hide, and with whom may I practice any deceit? Wherever I see, I see Him near. (In short) Nanak says that when I met the saint Guru (I got absorbed in God), just as a drop merges in the ocean and then there remains no difference (between the two).” (2-1-117)

The message of this shabad is that we should be so much in love with God and aware of Him that we should see Him everywhere in and out, and should never try to hide any of our sins or try to cheat or harm anybody, because that God is seeing and hearing everything we do or say.
In the previous shabad, Guru Ji advised us that we should be so much in love with God and be aware of Him that we should see Him everywhere in and out, and we should never try to hide any of our sins or try to cheat or harm anybody, because that God is seeing and hearing everything we do or say. But in spite of all such advice, we commit sins and try to hide them, forgetting that God knows each and every detail of what we do, say, or even think. In this shabad, Guru Ji shows us how to approach God, confess our sins, and ask for His mercy.

Putting himself in our position, Guru Ji says: “O’ God, You are the all powerful cause of all causes, O’ my Guru God, I the sinner have come to Your shelter, (kindly) cover my sins.”(1-pause)

Continuing his confession (on our behalf), but invoking God’s great tradition of mercy and forgiveness, Guru Ji says: “O’ God, whatever we have done, that You have known and seen, there is no place for us the obstinate ones to deny (our sins); but O’ God we have heard about Your great glory, that Your Name can destroy millions of (one’s) sins.”(1)

Therefore Guru Ji concludes the shabad by humbly saying: “(O’ God), our nature is always to make mistakes, (but) Your tradition is to redeem (even the) the worst sinners. Therefore, O’ the treasure of mercy, O’ compassionate and kind God, please bless Nanak with the life giving supreme status of Your sight (and thus emancipate him).”(2-2-118)

The message of this shabad is that we should realize that whatever deeds or sins we commit, God knows them all. Therefore, instead of assuming that nobody knows about our misdeeds, we should most humbly confess our sins and ask God for His mercy and forgiveness in accordance with His own great tradition.
bilaaval mehlaa 5.

aisaee kirpaa mohi karahu.
santeh charan hamaaro maathaa nain daras tan Dhoor parahu. ||1|| rahaa-o.
gur ko sabad mayrai hee-arai baasai har naamaa man sang Dhaarahu.
taskar panch nivaarahu thaakur saglo bharmaa hom jarahu. ||1||
jo tumh karahu so-ee bhal maanai bhaavan dubiDhaa door jarahu.
naanak kay parabh tum hee daatay satssang lay mohi uDhrahu. ||2||3||119||

Bilawal Mehta-5

In the previous shabad, Guru Ji advised us that we should realize that whatever deeds or sins we commit God knows them all. Therefore, instead of assuming that nobody knows about our misdeeds, we should most humbly confess our sins and ask God for His mercy and forgiveness in accordance with His own great tradition. In this shabad, Guru Ji shows us that it is not enough, just to ask for the forgiveness of our previous sins, but to also ask God to bless us with the company of His saints, so that in their company, shedding all our evil habits and tendencies, we may also meditate on God’s Name and obtain salvation.

Therefore addressing God, Guru Ji says: “(O’ God), show such mercy upon me that my forehead may be at the feet of the saint (Guru), my eyes behold his sight, and on my body falls the dust of his feet (in the form of his immaculate advice and words of divine wisdom).”(1-pause)

But that is not all; in addition to enshrining the Guru’s advice, he wants God to drive out all the evil tendencies from his mind. He says: “(O’ God, bless me that) the word of the Guru is enshrined in my heart, and attune my mind to God’s Name. O’ Master, dispel the five demons (of lust, anger, greed, attachment, and ego from my body), and burn in fire all my doubts.”(1)

Guru Ji concludes his prayer by saying: “(O’ God, bless me with this attitude of mind that) whatever You do, I may deem it as the best (thing for me) and drive away any sense of duality or jealousy (from my mind). O’ God, You alone are the benefactor of Nanak, emancipate him by keeping him in the company of the saint (Guru).”(2-3-119)

The message of this shabad is that if we want to be emancipated from the life of sin and perpetual rounds of birth and death, then we should pray to God to grace us with the company of the saint (Guru), so that following Guru’s advice, we may meditate on God’s Name and do away with our sense of duality, self-conceit, and all the five evil passions in us. In this way we may become worthy of emancipation.
In stanza (1) of the previous shabad, Guru Ji begged God to show such mercy upon him that his forehead may be at the feet of the saint Guru, his eyes behold Guru’s sight, and on his body falls the dust of Guru’s feet (in the form of his immaculate advice and words of divine wisdom). In this shabad, he describes the kind of blessings he wants to obtain from the saint Guru.

Addressing God, he says: “(O’ God, bless me that) I may beg for such an instruction from Your saints, that I may always be attuned and in Love with You, and while serving the saints (I may feel, as if I am massaging) Your limbs.”(1-pause)

Explaining why he begs for the humble service and company of the saints, Guru Ji says: “(O’ God, when) we perform humble service of (Your) devotees, have intimate conversation with the saints, live in the company of (Your) servants, and the dust of the feet of the saint touches our face, it fulfills the innumerable waves (of worldly) desire.”(1)

Summarizing the merits of the company and service of the devotees of God, he says: “(O’ my friends), the servants of God whose glory is immaculate, the (service at the feet of those devotees is meritorious) like millions of pilgrimages and ablutions in the (holy river) Ganges. Therefore Nanak has (so faithfully acted on their advice, as if he has) bathed in the dust of the feet of the saint (Guru. By doing so) his sins of many births have been destroyed.”(2-4-120)

The message of this shabad is that if we want to get rid of millions of our sins, accumulated birth after birth, then we don’t need to go to any pilgrimage places or bathe at holy places. All we need to do is to pray to God to grant us the company and the guidance of our Guru (Guru Granth Sahib). Then following Guru’s advice we should meditate on God’s Name. By doing so, we would be purified right in our own home and would feel such peace and contentment, as if all our wishes and desires have been fulfilled.
In the previous two shabads, Guru Ji requested God to bless him with the company of the saints and then shared with us what kind of blessings he wants to obtain from the saints themselves. In this shabad, he reminds us that since we don’t know what is really best for us or how it can be done, it is best to let God help and save us the way He deems fit. So putting himself in our place, Guru Ji says: “O’ God, sustain us as You please. O’ all pervading transcendent true Guru, we are Your children and You are our merciful father, (save us as You deem fit).”(1-pause)

Showing us how to approach God in all humility, Guru Ji says: “O’ God, I the merit less one have no virtue, I cannot (estimate the worth of) Your effort (in sustaining us). Your state and limit only You know, all this body and soul are Your capital.”(1)

In closing, he says: “O’ the Inner knower Master, without our saying You know what is in our heart. Nanak says: “O’ dear God, bless us with the glance of Your grace, so that our body and mind may become cool (and calm).”(2-5-121)

The message of this shabad is that if we want to obtain true peace and delight, both in our body and mind, then we should pray to God and confess before Him that we have no merits, but we are like His children and He is like our merciful father, so that ignoring our faults He may protect us.
In the previous shabad, Guru Ji advised us that if we want to obtain true peace and delight, both in our body and mind, then we should pray to God and confess before Him that we, have no merits, but we are like His children and He is like our merciful father, so that ignoring our faults, He may protect us. In this shabad, he shows us how like a small child we should pray to God and ask Him to keep us in His company.

Humbly addressing God, Guru Ji says: “O’ God, howsoever it pleases You, always keep me with You. O’ God, You are my enticing Beloved. Without You my entire life is a waste.”(1-pause)

Describing the powers of God, he says: “(O’ my friends), my God is the support of the supportless; in an instant, He turns a beggar into a king. By extending His hand, He has Himself saved the devotees in the midst of burning fire).”(1)

On the basis of his personal experience, Guru Ji concludes: “(O’ my friends), by meditating on God I have obtained cool comfort, my mind has been satiated and all my efforts have come to an end. Therefore Nanak says that God’s service is the treasure of all treasures and any other cleverness is all useless.”(2-6-122)

The message of this shabad is that we should realize that God is our greatest protector. He can save us from the worst of dangers, when we meditate on His Name. Therefore the best service of all is the meditating on God’s Name, and any other clever thoughts or ideas of ours are simply useless.
In the previous shabad, Guru Ji advised us that we should realize that God is our greatest protector. He can save us from the worst of dangers, when we meditate on his Name. Therefore, the best service of all is the meditating on God's Name; any other clever thoughts or ideas of ours are simply useless. In this shabad, Guru Ji shows us how to pray to God so that He may never forsake us and always keep us under His glance of grace.

Reminding God of His past love, and affectionately addressing Him, Guru Ji says: “(O’ God, please) never forsake Your servant. O’ my Master, remember (Your) past love for me and hug me to Your bosom.”(1-pause)

Again humbly acknowledging his faults (on our behalf), and reminding God of His own nature, Guru Ji says: “(O’ God), to purify even the sinners is Your innate nature. Don’t take our faults to Your heart. O’ God, You are our life, breath, wealth, and happiness. Showing Your mercy, burn down the curtain of ego (which separates us from You).”(1)

Guru Ji concludes his request by citing some examples to illustrate how intensely he loves God, Guru Ji says: “(O’ God, just think), how can a fish live without water, and how can a child survive without milk? Similarly, O’ God slave Nanak says that we have a thirst for Your lotus feet (Your Name); by seeing Your sight, we enjoy all comforts.”(2-7-123)

The message of this shabad is that we should really feel that just as a fish cannot survive without water, or a child cannot live without milk, similarly we cannot tolerate the separation of God even for moment. Therefore, we should keep meditating on God’s Name, and praying for His sight. One day God would surely bless us with the bliss of His sight and eternal union.

In the previous shabad, Guru Ji advised us that just as a fish cannot survive without water, or a child cannot live without milk, we cannot tolerate the separation of God even for moment. Therefore, we should keep meditating on
God’s Name, and praying for His sight. One day God would surely bless us with the bliss of His sight and eternal union. In this shabad, Guru Ji describes the blessing he obtained, when upon listening to his prayers, God blessed him with His sight.

He says: “(O’ my friends), I am experiencing bliss all around me; the perfect Guru has fully protected my honor and the all pervading God has shown mercy (upon me).”(1-pause)

Elaborating on the blessings he is enjoying, Guru Ji says: “(O’ my friends, now I feel that) my Beloved is pervading in my heart and body, and all my pain and suffering has been removed. By singing praises (of God, I have obtained) peace, poise, and bliss, and all my enemies have been destroyed.”(1)

Guru Ji concludes by mentioning another unique excellence of God. He says: “(O’ my friends), God did not take into consideration any of my merit or demerit. Simply showing His mercy He made me His own. Immeasurable is the greatness of that inconceivable and imperishable God. Therefore Nanak acclaims the victory of that God.”(2-8-124)

The message of this shabad is that we should keep praying to God to ignore our faults and accept us as His own. One day, showing His mercy, He would end our troubles and bless us with peace, poise and bliss.

Bilaaval mehlaa 5.

In the previous shabad, Guru Ji advised us that we should keep praying to God to ignore our faults and accept us as His own. One day, He might show mercy and ending our troubles, might bless us with peace, poise and bliss. But the problem is that even when we pray to God, it is more as a ritual rather than out of true love, respect, and fear of God.
This kind of ritual worship doesn’t help us in obtaining salvation or union with God. In this shabad, Guru Ji pleads to God on our behalf and shows us the way to beg Him to show His mercy and bless us with His life-giving sight.

He says: “(O’ God), without Your reverence, it is not possible to swim across the (worldly ocean). O’, my Master, the sanctifier of sinners, show Your grace, and keep us dependant only on Your support.”(1-pause)

Acknowledging the faults and sinful habits of human beings in general, Guru Ji says: “(O’ God, man) does not know how to meditate upon You. Intoxicated with worldly riches, he roams like a mad dog. As age passes, human beings indulge in more and more deceits and committing sins, and in this (way, they) are drowned (in the worldly ocean).”(1)

Therefore, on our behalf Guru Ji begs for the company of saints and His sight. He says: “(O’ my immaculate God, the destroyer of sorrows, I have come to Your shelter. (Howsoever possible, bless me that I may repeat Your Name) in the company of saints. O’ God of beauteous hair, destroyer of sorrow, and dispeller of sins, (Your slave) Nanak survives only when he can see Your sight; (therefore, do show pity on him, and bless him with Your sight).”(2-9-125)

The message of this shabad is that we should realize that as our age is passing, we are being consumed more and more by worldly riches, sins, and evil ways, and are thus going deeper and deeper in the pit of hell. If we want to save ourselves, we should pray to God to bless us with His loving devotion, fear, and respect, so that in the company of His saints, we may meditate on His Name and sing His praises.

raag bilaaval mehlaa 5 dupday ghar 9

ik-o’kaar satgur parsaad.

In the previous shabad, Guru Ji told how essential it is to perform the loving and respectful devotion of God so that He may take us out of this worldly ocean and unite us with Him. In this shabad, he shares with us the results of such a worship and also shows us how humble one should remain, even after achieving the supreme status.
Addressing God, Guru Ji says: “(O’ God), on Your own You have united me with You (and made me Your own). Since the time I came to Your shelter, all my evils (such as lust, anger, and greed) have gone away.”(1-pause)

Describing other blessings he is enjoying, Guru Ji says: “(O’ my) Beloved, shedding my self-conceit and worry of others I have taken the shelter of the saints, and by meditating on Your Name all ailments from my body have gone.”(1)

Concluding the shabad with a great sense of humility and gratitude, Guru Ji says: “(O’ God), I was a great, foolish, ignorant and unwise person, but extending Your support You have saved me. Nanak says that when he met the perfect Guru his comings and goings (rounds of births and deaths) came to an end.”(2-1-126)

The message of this shabad is that if we want to end our rounds of births and deaths and consequent pains and sufferings, then we should seek the shelter of our perfect Guru (Granth Sahib Ji), and shedding our self-conceit and unnecessary worries of the world, meditate on God’s Name again and again.

Guru Ji concluded the previous shabad (2-9-125), by saying: “O’ God of beauteous hair, destroyer of sorrow, and dispeller of sins, (Your slave) Nanak survives only when he can see Your sight; (therefore, do show pity on him, and bless him with Your sight).” In this shabad, he describes how essential it is to meditate upon and listen to God’s Name?

He says: “When the perfect Guru became pleased with me, my (heart’s) desire got fulfilled, and now I live by listening to (God’s) Name.”(1-pause)

Elaborating on the blessings he received and his present state of mind, Guru Ji says: “(O’ my friends), my pain is gone, my mind is feeling calm and stable, and has been enchanted with the sound of bliss giving melody. (Now in my heart) has welled up such a longing to see my beloved God that (without seeing Him) I cannot live even for a moment.”(1)
Commenting further on the greatness of God, Guru Ji says: “(O’ my friends), God has saved a myriad of devotees and servants, and innumerable sages contemplate Him. Nanak says, that just as a blind person has obtained the support (of a stick) and a penniless person has obtained (untold) wealth, he has obtained that God of innumerable virtues.” (2-2-127)

The message of this shabad is that when we approach God in great humility, love, devotion, and fear then our perfect Guru becomes pleased with us. He blesses us with God’s immaculate Name and blissful union. Then all our pains and sufferings go away, and we feel such a state of peace and bliss, as if a blind man has obtained support or a penniless man has obtained unlimited wealth.

This is a very beautiful heart captivating shabad in which Guru Ji uses the metaphor of a young bride who is so restless that she cannot even sleep because of separation from her spouse (God). She asks her friend and mate who is happily united with her groom, how she can also meet her Beloved. Using this metaphor, Guru Ji describes the dialogue between the seeker and the saint Guru, who is already united with God and the end result of this conversation.
Putting himself in place of that separated bride, Guru Ji shares the painful situation of his mind with the united and wedded bride (the saint Guru) and says: “(O’ my dear friend), without my captivating Beloved I cannot sleep, and I keep sighing in grief. Even though I have bedecked myself with necklaces, eye powder, dresses, and ornaments, yet still I remain sad and depressed and keep wondering when would (my Beloved) come into the home (my heart)?”(1-pause)

Guru Ji adds: “(O’ my friend), I seek the shelter of united brides (the saints), and placing my head at their feet (I ask them) to unite me with the Beloved groom (and ask), when He would come to the home (of my heart)?”(1)

Describing the answer he got from the saint-Guru, he says: “Listen to this, O’ my friend, I tell you the way to meet (God your spouse. The first thing is that) you erase all your self-conceit, then you would obtain the beloved (God) within the home (your heart) itself, and then with relish you can sing songs of joy, and meditate on that embodiment of bliss. Nanak says: “When I approached the gate of God (through the holy congregation), I obtained my beloved God.”(2)

The seeker acts on the above advice and is blessed with the union of God. Describing the state of happiness and bliss on behalf of that happy bride, Guru Ji says: “(O’ my friend), now my heart enticing Beloved shows His sight, and I enjoy sound sleep. All my thirst for (for worldly things) has been fully quenched, and now I have merged in state of poise. (In short, O’ my friend), I have obtained that heart captivating Beloved whose discourse is so sweet.”(Pause- second-1-128)

The message of this shabad is that if we want to obtain God then our attitude has to be like that of a beloved bride, who erasing all her self-conceit remembers Him with loving adoration. Then we would see God in the house (of our own heart), and we wouldn’t have to go and search for Him in any far off places.

bilaaval mehlaa 5.

moree aha'n jaa-ay darsan paavaat hay.
raachahu naath hee sahaa-ee saa’tnaa.
ab charan gahay. ||1|| rahaa-o.
aahay man avar na bhaavai charnaavai
charnaavai ulji-o al makrand kamal ji-o.
an ras nahee chaahai akyai har laahai. ||1||
an tay tootee-ai rikh tay chhootee-ai.
man har ras ghootee-ai sang saaDhoo ultee-ai.
an naahee naahee ray.
naanak pareet charan charan hay. ||2||2||129||

Bilawal Mehta-5

In the previous shabad, Guru Ji described how by following the advice of the saints and shedding his self-conceit he obtained the sight of God and he was enjoying a state of peace,
He says: “(O’ my friends), just on seeing the sight (of my God), my ego departs. That Master is the helper of saints, (therefore, I suggest that you should also) get absorbed in His (contemplation. As for as I am concerned, I have) now grasped His feet (and am devotedly meditating on His immaculate Name).”(1-pause)

Describing the state of bliss, he is enjoying on being absorbed in God, Guru Ji says: “(O’ my friends, now) my mind doesn’t desire anything, it craves again and again only for the lotus feet (the immaculate Name) of God. Just as a black bee remains absorbed in sucking the essence of a lotus flower, it remains absorbed in God’s love. It does not care for any other relish, and craves only for that one God.”(1)

In conclusion, Guru Ji says: “(O’ my friends), when we break off from the love of the other (worldly things), then we can be saved from the rounds of birth and death. Therefore, O’ my mind by joining the company of saints, we should suck at the essence of God. We should turn our attention away (from worldly involvements. Except for God), there is definitely no other. (Therefore) Nanak says, O’ my mind, love the lotus feet (of God).”(2-2-129)

The message of this shabad is that there is no true love except the love for God, and there is no other way to get out of the rounds of births and deaths, except by meditating on His Name. Therefore just as a black bee remains absorbed in enjoying the essence of the lotus flower, we should remain absorbed in the love of God’s lotus feet.

In the previous shabad, Guru Ji advised us that there is no true love except the love for God, and there is no other way to get out of the rounds of births and deaths except by meditating on His Name. Therefore just as a black bee remains absorbed in enjoying the essence of the lotus flower, we should remain absorbed in the love of God’s lotus feet.
Name). In this shabad, Guru Ji cites some beautiful stories from the Hindu mythology to illustrate how by meditating on God’s Name not only devotees, but also the worst sinners were emancipated.

First he quotes the example of Aja Mall, who was a royal priest, but infatuated by sexual desires, he started co-habiting with a prostitute. He was consequently fired from his job and deprived of his royal privileges including his house and other facilities. But he still did not abandon his evil ways and kept living with that prostitute in abject poverty, and had nine sons out of this unholy alliance. One day, by chance a saint happened to pass by their residence; taking pity on Aja Mall, he advised him to name his tenth son Narayan (meaning God). Aja Mall did that, and, started loving his youngest son so much that one day, when he was about to die, he started calling out the Name of his son Narayan, with real love and then his attention turned to the true Narayan, (or God Himself), who was so moved by Aja Mall’s love, that He emancipated him.

Next Guru Ji quotes the example of a prostitute named Ganika, who had basically passed her life in sin and evil. But one day, when it was raining hard a saint who was carrying a cage with a parrot in it, happened to pass by her house. Ganika took pity on him, and invited the saint inside. Without knowing, he accepted her invitation. Ganika served him with great respect. The saint, who by now had guessed her situation took pity on her and gifted his parrot to her, with the advice to teach it to utter God’s Name. In the process of teaching her pet, she her self started lovingly meditating on God’s Name and was saved.

First referring to these two legends, Guru Ji says: “(O’ my friends), realize God’s Name, the dispeller of all pains. Truly believe in that (God), meditating on whom even the (sinners like) Aja Mall and Ganika were emancipated.”

Guru Ji now quotes two more examples. First is the story of a person named Gaj, whom a saint had cursed to become an elephant in his next life. One day this elephant went to a river to drink some water, where a crocodile caught it. When fearing for his life, he earnestly cried and called for God’s help; He took pity and saved it. Next, there is the story of a five-year-old prince, named Dharoo. One day his stepmother cruelly pulled him out of the lap of his father, who did nothing to dissuade her. When, heart broken he came to his real mother and asked her, why they both were being so mistreated by the king, she replied that maybe they did not remember God in their past lives. So Dharoo went to Jungles to search for God, where a sage named Narad taught him how to remember God. Dharoo followed his advice, and ultimately was blessed by God with kingdom and emancipation. Many Hindus believe that the North pole is named after him as Dharoo Tara. So quoting these examples Guru Ji says: “(O’ my friends, the elephant) Gaj was relieved of his mortal fear in an instant, as soon as he called upon the Name of God. Similarly, acting on the advice of the sage Narad, the child Dharoo got absorbed in meditation of God.”

Describing the blessings and the fame received by Dharoo, Guru Ji concludes: “(O’ my friends, by meditating on God), that young child (Dharoo) obtained the imperishable, immortal, and fearless state, and the entire world was astonished. Therefore, Nanak says that God is the protector of His devotees, and you should always deem Him near you.”

The message of this shabad is that we should remember that even the worst sinners and evil-doers, who listened to the advice of the saint-Guru and started meditating on God’s Name with full love and devotion were saved irrespective of their age, status or
In the previous <i>shabad</i>, Guru Ji gave some beautiful examples to illustrate how even the worst sinners were saved by meditating on God’s Name. In this <i>shabad</i>, he warns us against the consequences of not meditating on God’s Name. He also makes it clear that simply performing of certain rituals or going to pilgrimages is not going to do us any good. It is only if we shed our self-conceit and false worldly attachment, and meditate on God’s Name that we can obtain salvation.

He says: “(O’ my friends), the Guru tells us this secret that without meditating on God’s Name a person suffers pain, and without devotion of God, one’s doubt does not depart.”(1-pause)

Commenting on the uselessness of all rituals, such as fasting, bathing at the pilgrimage stations, or doing Yogic exercises, he says: “(O’ my friends), it is no use if one visits pilgrimage places or observes fasts but does not seek the shelter of God. Also deem all Yogic efforts and sacrificial feasts as fruitless, if one forsakes singing praises of God.”(1)

Guru Ji concludes the <i>shabad</i> by telling us what kind of person obtains salvation. He says: “(O’ my friends), abandoning both one’s self-conceit and false worldly attachment, one should sing praises of God. Nanak says the mortal (who adopts) this way of life, is known as emancipated, even while alive.”(2-2)

The message of this <i>shabad</i> is that if we want to get rid of all our pains and sufferings, and want to obtain salvation even when alive then we should realize that without singing praises of God and meditating on His Name, all kinds of rituals, worships and pilgrimages are useless. Therefore, abandoning our self-conceit, false worldly attachments, and ritualistic deeds we should attune our selves to meditating on God’s Name.
In the previous shabad, Guru Ji advised us that if we want to get rid of all our pains and sufferings, and want to obtain salvation even while we are still alive, then we should realize that without singing the praises of God and meditating on His Name, rituals, worships and pilgrimages are useless. Therefore, abandoning our self-conceit, false worldly attachments, and ritualistic deeds, we should attune our selves to meditating on God’s Name. In this shabad, Guru Ji makes it clear once again that without meditation on God’s Name; all other faith rituals are of no use.

He says: “(O’ my friends, understand it very clearly and) keep this in your mind, (that the heart) in which there is no meditation on God’s Name, that person has wasted away the (precious human) birth in vain.”(1-pause)

Commenting on the merits of faith rituals such as visiting holy places, or observing fasts, Guru Ji says: “(O’ my friends), I say this truth even to the one, who goes on pilgrimages and observes many fasts, but if that person’s mind is not under control, that person’s ritualistic deeds should be considered as fruitless.”(1)

Guru Ji now gives a beautiful example to make his point. He says: “(O’ my friends), just as water does not pierce (or softens) the stone placed in water, similarly deem (unaffected) that person who is without devotion (of God).”(2)

In conclusion, Guru Ji says: “(O’ my friends), the Guru tells this secret, that in Kal Jug (the present age), one obtains salvation only through the Name. Therefore Nanak says that only that person is great who sings praises of God.”(3-3)

The message of this shabad is that there is no use of performing faith rituals, such as observing fasts, and going on pilgrimages. We don’t obtain salvation, unless our heart
is softened, we feel compassion for others, and meditate on God’s Name with true love and devotion for God.

bilaaval asatpadee-aa mehlaa 1 ghar 10

ik-o^nkaar satgur parsaad.

nikat vasai daykhai sabh so-ee.
gurmukh virlaa boojhai ko-ee.
vin bhai pa-i-ai bhagat na ho-ee.
sabag ratay sadaa sukh ho-ee. ||1||

aisaa gi-aan pagaarath naam.
gurmukh paavas ras ras maan. ||1|| raha-o.

gi-aan gi-aan kathai sabh ko-ee.
kath kath baad karay dukh ho-ee.
kath kahnai tay rahi na ko-ee.
bin ras raatay muktat na ho-ee. ||2||

gi-aan Dhi-aan sabh gur tay ho-ee.
saachee rahaat saachaa man so-ee.
manmukh kathnee hai par rahaat na ho-ee.
navhu bholay thaa-o na ko-ee. ||3||

man maa-i-aa banDhi-o sar jaal.
ghat ghat bi-aap rahi-o bikh naal.
jo aa^jai so deesai kaal.
kaaraj seeDho ri^dai sam"aal. ||4||

so gi-aneene jin sabag liv laa-ee.
manmukh ha-umai paat gavaa-ee.
aapay kartai bhagat karaa-ee.
gurmukh aapay day vadi-aa-ee. ||5||

ra^i^n anDhaaree nirmal jot.
nam binaa bhoothay kuchal kachho-t.
bayd pukaarai bhagat sarot.
sun sun maanai vaykhai jot. ||6||

saastar simrit naam darirh-aam.
gurmukh sa^t oqam karama^n.
manmukh jonee dookh sahaama^n.
banDhan tootay ik naam vasaama^n. ||7||

manny naam sachee pat pooja.
kis vaykhaa naahee ko doojaa.
gaykh kaha-o bhavai man so-o.
naanak kahai avar naheee ko-ay. ||8||[1||
In the previous shabad, Guru Ji advised us that there is no use in performing faith rituals, such as observing fasts, and going on pilgrimages. We don’t obtain salvation, unless our heart is softened, feels compassion for others, and meditates on God’s Name with true love and devotion. In this ashatpadi, he explains again why it is important to meditate on God’s Name and sing His praises. He also tells us what is true divine wisdom and from whom we can obtain it?

Guru Ji says: “(O’ my friends), God is abiding very near us and He is seeing everything. However, only a very rare Guru’s follower realizes this (truth, and understands that) without realizing the fear (of God, His) worship cannot be performed. They who are thus imbued with the word (of the Guru), always enjoy peace.”(1)

Regarding God’s Name, he says: “(O’ my friends), such a supreme thing is God’s Name, that it blesses one with divine wisdom. By reciting it again and again with relish, a Guru’s follower obtains honor (in God’s court).”(1-pause)

Next commenting on the general tendency of many people to brag about their divine knowledge, Guru Ji says: “(O’ my friends), everybody talks about divine knowledge, and by doing so, one enters into strife and suffers pain. But still no one desists from talking (about one’s knowledge, nor realize) that without being imbued with the relish (of God’s Name), one does not obtain salvation.”(2)

Guru Ji now tells us from where one gets true knowledge, and learns true meditation. He says: “(O’ my friends, all divine) wisdom and contemplation of God is obtained through the Guru (by following his advice or Gurbani, which tells us that when one) lives a truthful life, that true (God comes to reside) in one’s mind. However, the self-conceited person only talks about (truthful conduct), but that person’s conduct (of life is) not (truthful). Therefore, being strayed away from the (God’s) Name, such a person finds no place (of rest or peace).”(3)

Next commenting upon the present state of the world, Guru Ji says: “(O’ my friends), this world is bound in the whirlpool of Maya (the worldly riches and power). Even though, God is enshrined in each and every heart, yet still everybody is afflicted with the poison (of Maya). Whosoever comes (to this world), seems to be in the grip of death. It is only by enshrining (God’s Name) in one’s heart that one’s task (of salvation) is accomplished.”(4)

Now Guru compares the state and fate of divinely wise and the self -conceited people. He says: “(O’ my friends), they alone are (divinely) wise, who have attuned themselves to (Gurbani) the word (of the Guru). But because of ego, the self-conceited have lost their honor. (However, a human being is helpless, because it is) the Creator Himself, who makes (the mortals) perform His worship, and through the Guru, He Himself blesses some with glory.”(5)

Commenting further on the life of the mortals, Guru Ji says: “(O’ my friends, due to ignorance, generally one spends) the night (of one’s life) in darkness, (even though inside everyone) is the immaculate light (of God). Without meditating on God’s Name, one keeps uttering false and vicious words, and even the touch (of such a person) is polluting. But the
(holy books) like Vedas preach the sermon of God’s devotional service, and by listening (to these sermons, the one) who acts on it, sees this (divine) light.”(6)

Stressing further upon the value of meditating on God’s Name on the authority of the Hindu scriptures, in which the majority Hindu community used to have full faith at that time, Guru Ji says: “(O’ my friends, even the Hindu scriptures like) the Shastras and Simritis strongly stress upon God’s Name, and declare that by doing immaculate deeds (of meditating on God’s Name through the Guru), one obtains peace. However the self-conceited persons keep suffering the pains of getting into the wombs again and again. These bonds (with the worldly poison which lead to rounds of births and deaths) are broken only by enshrining the one Name (of God) in one’s heart.”(7)

Guru Ji concludes the ashatpadi by declaring the absolute merit of God’s Name as against any other kind of worship. He says: “(O’ my friends, one who) believes in the Name, obtains true honor, and people worship such a person. Nanak says: “I see that God everywhere and there is no one like Him. I praise Him, and He seems pleasing to my heart.”(8-1)

The message of this ashatpadi is that the true honor, worship, and divine knowledge lies only in listening and acting upon the Guru’s word and meditating on God’s Name. Just giving lectures or discussions on different concepts about the Guru or the religion without realizing the essence of God and His nature, and without living according to that is of no use. This is corroborated by the essence of Shastras and Vedas.
It is a common occurrence that in spite of all the advice from others and our own learning from books or life experiences, we keep doing wrong things such as running after worldly riches and power, and getting entangled in false love with other mortals and even committing many evils and sins in pursuit of our selfish motives. In this ashatpadi, Guru Ji throws light on the reasons why we keep sticking to our bad habits, and what the consequences of pursing bad habits are, and the way to get out of this poisonous worldly atmosphere to obtain salvation.

He says: “(O’ my friends, the conceited person’s) intellect does whatever his or her mind tells it to do, and this mind keeps talking about vice or virtue (only. The person) who is intoxicated with worldly riches is never satiated with (what he or she already has). Because one is satiated, and obtains salvation (from worldly riches, only when) the eternal God becomes pleasing to the mind.”(1)

Awaking us to the reality of our life, Guru Ji says: “(O’ mortal), looking at your body, wealth or wife, you feel proud, but remember that) except for Name, nothing shall accompany (you after death).”(1-pause)

Elaborating on the above concept, Guru Ji says: “(O’ my friend), we indulge in all kinds of pleasures to satisfy our mind, (but we don’t realize that after death all our) wealth would go to other people, and our body would become a heap of dust. Ultimately the dust of our body would mingle with dust and disperse everywhere. But the dirt of ego does not get washed off without following the word (of the Guru).”(2)

Commenting on the state of those who indulge in false pleasures and parties, where unhealthy and immoral songs are sung and other kinds of worldly entertainments are performed, Guru Ji says: “(O’ my friends, all these parties with) songs, music and rhythmic
beats are false (entertainments. Because any deed which arises from the) three impulses (of vice, virtue, or power) gets destroyed and takes a person farther away (from God. In short, because of) bad intellect, caused by duality (love of things other than God), the pain (of birth and death doesn’t go away. One is emancipated from (this vicious circle only) when following Guru’s advice, one uses the medicine of singing praises (of God).”(3)

Next Guru Ji talks about those who may not be indulging in false entertainments, but instead are performing all kinds of faith rituals, wearing holy clothes, but without truly imbuing themselves with God’s Name. He says: “(O’ my friends), one may wear a clean and spotless Dhoti (long piece of cloth around the legs), apply saffron mark on the forehead, and wear a rosary around the neck. But if within is anger, that person is no better (than an actor) reading (script) in a theatre. (In short), no peace prevails (in the life of the person, who) forsaking the (God’s) Name has partaken the wine of worldly riches and power, because without the (guidance of the) Guru, (true) worship or peace doesn’t happen.”(4)

But regarding the state and fate of those who completely turn their back on the Guru and God, Guru Ji says: “(O’ my friends), they who have turned their backs on the Guru (and do not listen to his advice) are made to wander in animal species (such as) swines, dogs, donkeys, cats, animals, filthy persons, or wretched Chandals (the outcaste of the society. In this way a self-conceited person) bound in worldly ties, keeps coming and going (in and out of the world, and keeps suffering the pains of births and deaths).”(5)

Guru Ji now tells us what one’s conduct should be. What should one do to successfully reach and enter the mansion of God? He says: “(O’ my friends), one should obtain the commodity (of God’s Name) through the Guru’s service, and enshrining God’s Name in the mind, one should always feel grateful (to one’s Guru and God). Then no account and no question is asked (from such a person) in the court of the eternal God. (In short), the one who obeys the order (of Guru and God) is approved in the house of that eternal (God).”(6)

Describing what happens when one meets the true Guru, he says: “(O’ my friends), when one meets (and listens to the advice of) the true Guru, then one knows that (God’s traits, and how to experience Him). Then one understands God’s command and lives as per His will. When one realizes (God’s) will, one obtains abode in the house of the eternal (God). Thus by listening to the word (of the Guru, one’s) dreadful rounds of births and deaths are destroyed.”(7)

In closing, Guru Ji says: “(O’ my friends), one should remain detached and deem that everything belongs to that (God). One should surrender both body and mind to Him, to whom these belong. Such a person then never comes or goes), and thus O’ Nanak, through the true (Name) merges eternally in the eternal (God).”(8-2)

The message of this ashatpadi is that one should surrender one’s mind and body completely to God and do only those things, which God wants one to do. Otherwise one’s mind misleads one into many sinful acts of going after false pleasures or impulses of lust, anger, and greed. Consequently one keeps suffering through births and deaths. In short, if we want to end our rounds of birth and death, then we should listen and act upon the Guru’s advice, recognize God’s will, and live accordingly.
In the previous ashatpadi, Guru Ji advised us that one should surrender one’s mind and body completely to God and do only those things, which God wants one to do. Otherwise one’s mind misleads one into many sinful acts of going after false pleasures or impulses of
lust, anger, and greed etc. Consequently one keeps suffering through births and deaths. In short, if we want to end our circles of births and deaths, we should listen and act upon the Guru’s advice, recognize God’s will and live accordingly. In this *ashatpadi*, he comments on this and other similar aspects of human conduct, and tells us how, by following Guru’s advice, we can shed off our evil tendencies and become pure like gold.

He says: “(O’ my friends), the world is like a crow (in which those seemingly learned people), keep spitting out words of wisdom, but that wisdom is limited only to their mouths. (They themselves do not act upon it). Within their mind is greed, falsehood and pride. Ultimately without meditating on God’s Name, their false show would get exposed.”(1)

Describing the benefits of acting on Gurbani or word of the Guru, he says: “(O’ my friends), by serving (and following the advice of) the Guru, (God’s) Name is enshrined in one’s mind and heart. Because, when the Guru meets us, he makes us remember God’s Name. Without the Name of God, all else is false love.”(1-pause)

Therefore, Guru Ji advises us: “(O’ my friends), whatever the Guru says, act upon it. By reflecting on the (Guru’s) word, you would effortlessly come back to your own home (of the heart, and instead of wandering around, your mind would reflect on itself). In this way, through the true Name of God, you would obtain glory.”(2)

Commenting on the state of those who do not understand the advice of the Guru, but preach to others, Guru Ji says: “(O’ my friends), the one who doesn’t personally understand (the Guru’s advice), but preaches to others is mentally blind (ignorant, and) does (foolish) deeds. Such a person cannot obtain to the door or palace (of God)”(3)

Therefore describing what should be our attitude toward God, Guru Ji says: “(O’ my friends), we should serve (and meditate on the Name of) that Knower of hearts, whose light is pervading in each and every heart. Because nothing can be hidden or kept secret from Him.”(4)

Stating the blessings one obtains by acting on the advice of the Guru, he says: “(O’ my friends), by reflecting on (Gurbani), the true word (of the Guru), the one who comes to know the eternal Name, that one’s self-conceit is removed, and one meets one’s real self, (the God within). Then following the Guru one always utters God’s Name.”(5)

But that is not all, listing more benefits of following true Guru’s advice, he says: “(O’ my friends), by serving the true Guru (and following Gurbani), one’s duality and evil intellect goes away. Removing demerits, one effaces one’s sinful intellect. Then one’s body becomes immaculate like gold, and one’s (soul) light remains merged in (God’s) light.”(6)

Guru Ji adds: “(O’ my friends), by meeting the true Guru one obtains great glory. Eradicating sorrows (the Guru) enshrines God’s Name (in one’s mind). Upon being imbued with God’s Name, forever, one enjoys bliss.”(7)

Summarizing the benefits of accepting Guru’s advice, he says: “(O’ my friends), by believing in Guru’s advice, one’s conduct becomes pure. When one’s mind is convinced about the Guru’s word, the door to salvation (is opened). O’ Nanak, by following Guru’s instruction, one saves (one’s entire) family.”(8-1-3)
The message of this ashatpadi is that if we want to obtain salvation, not only for ourselves but also for our family, then instead of listening to too many scholarly lectures on faith or other concepts of religion, we should read, listen to, and act on the advice of Guru (the Gurbani – included in Guru Granth Sahib). Then our evil intellect and self-conceit would go away, our body would become pure like gold, and our soul would merge into the immaculate soul of God.

Bilaaval mehlaa 4 asatpadee-aa ghar 11

Ik-o^nkaar satgur parsaad.

Aapai aap khaa-ay ha-o maytai an-din har ras geet gava-ee-aa.

Gurmukh parchai kanchan kaa-ia-aa nirbha-o jothee jot mila-ee-aa. ||1||

Mai har har naam aDhaar rama-ee-aa.

Khin pal reh na saka-o bin naaavai gurmukh har har paath parha-ee-aa. ||1|| raha-o.

Ayk girahu gas gu-aar hai jaa kay ahinis taskar panch chor laga-ee-aa.

Dharam arath sabh hir lay jaaveh manmukh anDhulay khabar na pa-ee-aa. ||2||

Kanchan kot baho maanaak bhari-aa jaagay gi-aan tat liv la-ee-aa.

Taskar hayroo aa-ay lukaanay gur kai sabad pakarh banDh pa-ee-aa. ||3||

Har har naam poth bohitha khayvat sabad gur pair langh-ee-aa.

Jam jaagaatee nayth na aavai naa ko taskar chor laga-ee-aa. ||4||

Har gun gaavai saagaa din raatee mai har jas kahtay ant na lahee-aa.

Gurmukh manoo-aa ikat ghar aavai mila-o gopaal neesaan baja-ee-aa. ||5||

Nainee dayakh daras man tariptai sarvan banee gur sabad su-nya-ee-aa.

Sun sun aatam dayv hai bheenay ras ras raam gopaal rava-ee-aa. ||6||

Tarai gun maa-i-aa mohi vi-aapay tu-reee-aa gun hai gurmukh lahee-aa.

Ayk darisat sabh sam kar jaanai nagree aavai sabh barahm pasa-ee-aa. ||7||

Raam naam hai jot sabaa-ee gurmukh apay alakh lakha-ee-aa.
In the previous *ashatpadi*, Guru Ji advised us that if we want to obtain salvation, not only for ourselves but also for our family, then instead of listening to too many scholarly lectures on faith or other concepts of religion, we should read, listen, and act on the advice of Guru. Then our evil intellect and self-conceit would go away, our body would become pure like gold and our soul would merge into the immaculate soul of God. In this *ashatpadi*, Guru Ji describes the wonderful qualities of a *Gursikh* (a person, who faithfully follows the advice of the Guru).

He says: “(O’ my friends), by controlling oneself, the one who erases self-conceit every day, sings praises of God with great relish. By reposing full faith in the Guru, such a person makes his or her body shining like gold and his or her soul merges in the fear-free (prime) soul (of God).”(1)

Describing his own state of mind, Guru Ji says: “(O’ my friends), the Name of the all pervading God has become my main support. From the Guru, I have learned about God and now without (meditating on) His Name, I cannot survive even for a moment.”(1-pause)

Guru Ji now shows us how vulnerable we are to the evil influences and sinful tendencies. He says: “(O’ my friends, our body is like a house in which there are ten doors (such as senses of taste, touch, perception, and smell through which) the five thieves (in the form of five passions of lust, anger, greed, self-conceit and false attachment) enter the house of our body, and steal away our wealth of righteousness, but the blind self-conceited people don’t even know about it. (In other words due to the tendencies to fall victims to any of these five passions, instead of doing any virtuous deeds, the self-conceited persons commit many sins).”(2)

Describing, how a Guru’s follower saves himself or herself from the five thieves, Guru Ji says: “(O’ my friends, our body is like a) fort of gold brimful with many precious jewels. (To rob this wealth), the thieves (who are on the look out to rob others), hide (in this fort). But they who remain awake by attuning their minds to the essence of divine wisdom, through the Guru’s word; they catch and bind these thieves down. (In other words, they who reflect on the Guru’s words or *Gurbani* don’t let their evil passions sway them into any sinful acts).”(3)

Explaining the above concept further, Guru Ji says: “(O’ my friends), God’s Name is like a ship and Guru’s word is like the boatman, with the help of which (a *Gurmukh*) gets ferried across. (When one rides such a ship, then) neither any tax collector, nor the demon of death, comes near. Neither thief, nor highwayman robs that person.”(4)

Describing the conduct and state of mind of a *Gurmukh*, Guru Ji says: “(O’ my friends, all day and night, a Guru’s follower keeps singing the praises of God, and while singing praises of God, says): “I cannot find God’s end or limit. By Guru's grace one's mind comes into its own home (and does not wander in worldly pursuits. One becomes confidant, and says) to the beat of a drum that he or she is going to meet God of the universe.”(5)
Describing what kind of bliss a Guru’s follower enjoys after he or she has met God, Guru Ji says: “(O’ my friends), when a Guru’s follower sees (God) with his or her own eyes, the mind is fully satiated and the ears (enjoy) listening to (Gurbani), the word of the Guru. Listening to it again and again, the inner god (the soul) is gratified, and with relish it keeps uttering God’s Name again and again.”(6)

Now Guru Ji comments on the state of the world and its problems and tells us how a Guru’s follower overcomes these. He says: “(O’ my friends, the ordinary human beings are afflicted by the three modes (of Maya, the impulses for power, vice, or virtue). But a Guru’s follower reaches the fourth state (of peace, poise, and balance), called Turya. (That person) looks upon all with same respect, because to such a person, God seems pervading everywhere.”(7)

In conclusion, Guru Ji says: “(O’ my friends), a Guru’s follower comprehends the incomprehensible God, and realizes that) the light of God’s Name is permeating everywhere. O’ Nanak, they on whom the merciful God of the meek becomes gracious, through loving devotion (they) remain absorbed in God’s Name.”(8-1-4)

The message of this ashatpadi is that at all times, the five thieves of lust, anger, greed, attachment and ego are trying to rob us of our peace, and happiness. To avoid this robbery, we should follow the advice as contained in Guru Granth Sahib, so that we can remain watchful of not only these passions, but also avoid being misguided by the three modes of Maya or the urge for power, vice, or virtue.

The Sri Guru Granth Sahib is regarded as the Guru for the Sikhs and contains the teachings of the Sikh Gurus. The text is in the form of a hymn in a poetic style and is written in the Punjabi language. The content of the Guru Granth Sahib is considered to be a source of guidance and wisdom for the Sikhs. The text is divided into various sections, each containing teachings from the Sikh Gurus.
In the previous ashatpadi, Guru Ji told us that the five thieves of lust, anger, greed, attachment and ego are trying to rob us of our peace and happiness. To avoid this, we should follow the advice of the Guru, so that we can remain watchful of not only these passions, but also avoid being misguided by the three modes of Maya (the urges for power, vice or virtue). Guru Ji explains this concept in another way. He points out that the world is burning in the problems and pains created by its own selfishness, self-conceit and anger. In this ashatpadi, he tells us what kind of medicine, or ointment we can apply to our wounded souls to relieve their pain.

On the basis of his personal experience, he says: “(O’ my friends), meditate on God’s Name, (which is soothing like cold) water. God’s Name is like Sandal, whose fragrance, makes fragrant all vegetation around it. (Just as by growing in the vicinity of Sandal, even useless plants like) Hirad and Plass become fragrant, similarly by sitting in the company of God loving persons, (a lowly person like) me has obtained the supreme status.”(1)

Therefore, Guru Ji says to us: “(O’ my friends), contemplate on God, the Master of the universe, because only those who have sought His shelter have been emancipated, just as by saving Prehlaad, God absorbed him in Himself.”(1-pause)

Guru Ji now explains, why in the company of the saint (Guru), some profit from him so much that they obtain supreme status, while many others who in spite of living in the presence of the Guru at all times, remain as meritless as before. Guru Ji explains this enigma by again quoting the example of Sandal tree. He says: “(O’ my friends), out of the entire vegetation, Sandal is considered as supreme; all that is near a Sandal tree, becomes (fragrant) like Sandal, but the self-conceited persons are like those (plants, which in spite...
of getting nourishments from the earth) are dried up, because in their minds resides the self-conceit. Therefore getting separated from God, they have gone far away.”(2)

Naturally the question arises, why different peoples behave and act differently under the same circumstances. To this, Guru Ji humbly responds: “(O’ my friends), His ways and plays, God the Creator Himself knows. All the arrangements, and plans (for everybody’s fate), He has made Himself. (Whom God) unites with the true Guru, becomes (pure like) gold and even if some one tries, whatever (God has) written in one’s destiny, that cannot be changed.”(3)

Guru Ji now tells us, what happens when as per one’s pre-destined fate one is blessed with the company of the true Guru. Sharing his own experience, he says: “(O’ my friends), by following the Guru’s instruction, one obtains the jewel like commodity (of Name), because (Guru’s company) is like an ocean or open storehouse of devotion to God. In the shelter of the Guru, a craving has arisen (in my mind too, and now) I never get tired of uttering God’s praises.”(4)

Describing further the present state of his mind and what new realizations he is having about God, Guru Ji says: “(O’ my friends), day after day, with utmost detachedness and love, I have meditated on God. In this way, by singing His praises, I have expressed the love of my mind. But I have found that even when, at each and every moment, one utters (praises of God) again and again, still one does not find God’s limit, because He is farther than the farthest.”(5)

Next commenting on the messages which many Hindu priests proclaim on the authority of holy books, such as Vedas and Shastras, Guru Ji says: “(O’ my friends, many people) proclaim that the Shastras, Vedas, and Puranas only stress upon observing the faith of performing (the basic) six religious rites (namely giving and taking alms, teaching and studying Vedas, and offering and conducting sacrifices, and nothing else. But by limiting themselves to only such deeds), the self-conceited persons are ruining themselves, and being swayed by the tide of greed and the weight of their hypocricy, the boat of their life is drowning (in the worldly ocean).”(6)

In his compassion, Guru Ji tells us the way to save ourselves, saying: “(O’ my friends), meditate on God’s Name. It is through the Name that you obtain salvation. (Because even the merits of) reading Simriti, and Shastras are automatically included in meditating on God’s Name. When one’s self-conceit is erased one becomes immaculate. When through the Guru, one obtains (divine) wisdom, one obtains the supreme status.”(7)

Guru Ji concludes the ashtpadi by making it clear that everybody does as per God’s command (so that we may not feel arrogant on account of our own piety or performing of faith rituals). So humbly addressing God, he says: “(O’ God), this world, with all its forms and colors, is Yours; the creatures perform only those deeds and acts to which You yoke them. Nanak says that the creatures are like (musical) instruments, which emit the sound as the player plays on them. (Similarly, a human being) treads the path on which God wills him or her (to tread).”(8-2)

The message of this ashtpadid is that if we sit in the company of saintly persons, who are like spiritual Sandal trees, and act upon Guru’s advice as contained in Guru Granth Sahib Ji, then we would also become immaculate and obtain peace and
salvation by meditating on God’s Name. There is no need for us to perform any kind of religious rites and so-called purification rituals referred in some religious books.

bilaaval mehlaa 4.

It is the same light

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har har ustāt karī din raatee rakh rakh charan har taal poora-ee-aa. ||5||

har kai rang rataa man gaavai ras rasaal ras sabda rava-ee-aa.

nij ghar Dhaar chu-ai at nirmal jin pee-aa tin hee sukh lahee-aa. ||6||

manhath karam karai abhimaneet ji-o baalak baaloo ghar usra-ee-aa.

aavai lahar samund saagar kee khin meh bhin bhin bhin bhe-aa-ee. ||7||

har sar saagar har hai aapay ih jag hai sabh khayl khayla-ee-aa.

ji-o jal tarang jal jaleh samaaveh naanak aapay aap rama-ee-aa. ||8||6||
In the previous *ashatpadi*, Guru Ji advised us that if we sit in the company of saintly people who are like spiritual *Sandal* trees and act upon Guru's advice, then we would also become immaculate and obtain peace and salvation by meditating on God's Name. There is no need for us to perform any religious rites and so-called purification rituals referred to in some religious books. In this *ashatpadi*, Guru Ji tells us what he does and how happy and blessed he feels.

He says: "(O’ my friends), through the Guru's blessings I have meditated on the incomprehensible and unperceivable God. I am again and again a sacrifice to that true Guru, who has enshrined God's Name in my breaths. By coming in contact with the true Guru, I have merged in God's Name."(1)

Briefly stating how the Guru's guidance has helped him find the door to the mansion of God, he says: "(O’ my friends), God's Name is the support of the devotees. Depending, on the support of the true Guru, I am continuing to advance (toward my destination. And) by the Guru's grace I have found the door to the mansion of God."(1-pause)

Next, comparing our body to a farm, Guru Ji tells us how valuable we can make our body. He says: "(O’ my friends), this body of ours is (like) a farm, where we are daily sowing the seeds of our deeds. Just as by slowly churning the milk we bring butter out of it, (similarly by following the Guru's advice, and meditating on God's Name), the Guru's followers have extracted the butter (of God's Name). The vessel (of the heart), in which is contained love for God, in that (vessel) becomes manifest the God's Name, (which is more precious than many) rubies and jewels."(2)

Stating, how much he respects the devotees of God and what kind of gratitude he feels towards his Guru, he says: "(O’ my friends, I feel that) we should live like servants of the servants of those devotees who have become God's own. (Therefore, as far as I am concerned), I am surrendering my mind and intellect before the Guru, by whose grace I am describing the praises of indescribable (God)."(3)

Comparing the conduct of a self-conceited and a Guru following person, Guru Ji says: "(O’ my friends), a self conceited person is always engrossed in the attachment of *Maya* (the worldly riches and power), and this mind of his or hers remains thirsty and keeps burning in desires. But following Guru’s instruction, the fire (of desire) has been put off for the person who has obtained the ambrosial water of God’s Name. The Guru’s word has stilled that fire."(4)

Elaborating on the love and devotion of a Guru's follower for his Guru and God, he says: "This mind of a (Guru's follower, feels so happy in Guru's love that) it dances before the Guru. Within that person keeps ringing the non-stop melodies of the (Guru’s) word. Day and night, such a person keeps uttering praises of God (and leading the life according to the Guru’s advice and God's will, as if) conforming to the beat (of divine music) with his or her feet."(5)

Continuing to describe the bliss enjoyed by a Guru’s follower, he says: "(O’ my friends), imbued with God’s love, the mind (of a Guru’s follower) keeps singing the Guru’s word with relish. Within his or her mind keeps trickling down the extremely immaculate stream (of God’s nectar). Only those who have tasted (this nectar) have enjoyed its pleasure."(6)
Contrasting the above with the conduct and fate of self-conceited persons, Guru Ji says:
“(O’ my friends), the one who does deeds swayed by the obstinacy of one’s mind, is like those children, who build houses of sand (on a sea shore). When a wave from the ocean rises and comes near; in an instant these houses crumble down one after the other.”(7)

In conclusion, Guru Ji says: “(O’ my friends), God is like an ocean by Himself. This entire world and the universe is like a play being played by Him. Just as a wave rising in water merges back into water, similarly the world merges back into God, and O’ Nanak, then the all pervading God Himself (remains).”(8-3-6)

The message of this ashatpadi is that if we want to enjoy a supreme state of peace, contentment, and happiness, then we should follow the Guru’s advice, meditate on God’s Name, and sing His praises day and night. We should keep doing that until we obtain the most precious jewel of God’s Name, and enshrine it in our heart, which should be full of love and devotion for God.

bilaaval mehlaa 4.

satgur parshai man mundraa paa-ee gur kaa
sabq tan bhasam darith-ee-aa.
amar pind bha-ay saaDhoo sang janam maran
doo mit ga-ee-aa. ||1||

mayray man saaDhsangat mil rahee-aa.
kirpaa karahu maDhsoodan maadha-o mai
khin khin saaDhoo charan pakha-ee-aa. ||1|| rahaa-o.

tajai girSAT bha-i-aa ban vaasee ik khin
manoo-aa tikai na tika-ee-aa.
Dhaaavat Dhaa-ay taqay ghar aavai har har
saadDhoo saaran pava-ee-aa. ||2||

Dheer-aa pooot chhod sani-aasee aasaa aas
man bahut kara-ee-aa.
aasaa aas karai nahee boojhai gur kai sabaq
niraas sukh lahee-aa. ||3||

upjee tāraK digambar ho-aa man dah dis chal
chal gavan kara-ee-aa.
parbhavan karai boojhai nahee tarisnaa mil
sang saadDh da-i-aa ghar lahee-aa. ||4||

aasan siDh sikhah bahutayray man maageh
riDh siDh chaytak chaytka-ee-aa.
taripat santokh man saaht na aavai mil
saadDhoo taripat har naam siDh pa-ee-aa. ||5||

andaj jayraj saytaj ut-bhuj sabh varan roop
jee-aa janq upa-ee-aa.
About five hundred years ago, there was a great propaganda and kind of blind custom for many people to abandon their families and go to jungles and mountains to become yogis or Jain monks. They used to wear holy looking garbs, special earrings, begging bowls, and patched coats. Some used to roam about absolutely naked, with their bodies smeared with ashes, to show off their holiness and direct connection with God. In this ashatpati, Guru Ji comments on such practices, and tells us what kind of robes he wears, what kinds of pilgrimages he does, and what is the result so that we can decide for ourselves, what is the best thing to do, if we want to obtain salvation or unite with God.

He says: “(O’ my friends), on my mind I have put the earrings of (divine) wisdom of the true Guru, and have smeared my body with the ashes of the Guru’ s word (of advice). In the company of saints, my body (soul) has become immortal and both my births and deaths have ceased forever.”(1)

Therefore addressing his own mind and God, Guru Ji says: “O’ my mind, always remain in the company of saints. O’ God, the destroyer of demons, show such mercy upon me that at each and every moment, I may wash the lotus feet of the saints (humbly follow the immaculate advice of the Guru).”(1-pause)

Commenting upon the then prevalent practices of some people to abandon their households and go to live in jungles or mountains, Guru Ji says: “(O’ my friends, one may) abandon one’s household and become a resident of jungles, but still one’s mind does not become stable even for a moment. Because, the wandering mind only comes back to its home (and remains stable) when it comes to the shelter of the saint (Guru).”(2)

Continuing his comments on the state and fate of such people, Guru Ji says: “(O’ my friends, even if) forsaking one’s sons and daughters, one may become a Sanyasi (recluse), still one entertains more and more desires in the mind. Such a person does not understand that by continuing to have desires, one’s desire is not satiated. It is only when through the word of the Guru, one becomes desireless that one obtains peace.”(3)

Now pointing to those who becoming totally disillusioned with the world used to go to the extent of becoming Digambers (or recluses, who don’t wear any clothes and keep wandering naked from place to place), Guru Ji says: “(O’ my friends), becoming disillusioned one may become a Digambar, but still one’s mind keeps wandering in (all
Guru Ji now comments on the practices of those people who learn all kinds yogic exercises and postures to perform miracles or illusions, and thus impress other people. He says: “(O’ my friends), some people learn many kinds of yogic postures, but in their minds they crave for all kinds of miraculous powers and showmanship of jugglers. However, (even after learning such things) their mind doesn’t feel satiated. It is only after meeting the saint (Guru) and by meditating on God’s Name that they obtain contentment and perfection.”(5)

After describing the uselessness of all such practices of yoga, abandoning the world and becoming a Sanyasi or a naked recluse, Guru Ji tells us the most practical way to obtain salvation. He says: “(O’ my friends), whether through eggs, fetus, sweat, or earth, it is God who has created all the creatures and beings of different colors, forms, or castes. Anyone, whether a Khattri (warrior), Brahmin (priest), Vaaish (businessman), Shudra (servant), or a Chandaal (outcaste), who seeks refuge of saint (Guru) is saved.”(6)

Guru Ji does not make any claims based on any hypothesis or conjectures; he gives solid proofs of what he says. He gives some historical examples of people who, in spite of their low caste and status in life, were saved by meditating on God’s Name, under the instruction of the Guru. He says: “(O’ my friends, whether it was the devotee) Nam Dev, Jaydev, Kabir, Tirlochan, the low caste Ravidas the cobbler, the farmer Dhanna, or Sain the village drudge, whosoever obtained the company of the saintly devotee (the Guru), became blessed, and met the merciful God.”(7)

In conclusion, Guru Ji says: “(O’ my friends), being the lover of His devotees, God has always saved the honor of His devotees, and has always been on their side. Therefore, Nanak says that they who have sought the refuge of God, the life of the world, showing His mercy God has saved them.”(8-4-7)

The message of this ashatpadi is that there is no need for us to abandon our households, go to jungles, roam like naked persons, or do any yogic postures to avoid worldly worries or to obtain peace of mind. All we need to do is to sincerely seek and act on the advice of the true Guru (Granth Sahib Ji), so that God may show mercy upon us and bless us with protection, peace and poise.
हाँ-किसत फिरा-सा दिन दिन लेकट में भूख लेखत दे बहुत भागे हरीना।
भुख तुम बारिदे प्रेम आरे निल उदय प्रेम मनुष संघ दिले दिलीना।

बैठी अर्धे मेंरे नेपठे पुरुष बक्सा लिए अंदरित भागे उन्ने भागे 
भावुक बारिदे प्रेमके दिलके ठीके में उदय प्रेम के से मेरे मेरे 

चुह चुह सभी तम्पू अदीयते तुहू अन्न वाट उदय प्रेम भागे 
ढाटे बहु दिना। वे राम वैलड दे मनो हले उदय प्रेम दिले 

भिन मैराए केे पुरुष बुधीसा भाँति सीखे तुहू बिनान 
बनम लगे जेहे प्रेमे तम फिसे अरी सी सी प्रेम बाहे 

उदय चुह चुह बैठे देही मन्तरें भूख बैठी ते मन बहुत भागे उठीना।
उदय चुह बानट में फिलाड़ी रुख प्रेम बैठे स मन बहुत भागे 

चैरे पुरुष अबत्र अबत्र विक्षे निशा सहित मीराजु देवल 
बैठी मीराजु हिन्दुर। वे उत्तरी पुरुष सी स्नातकू रुख भूख 

भभ लेजे तू अभास जमाय दिले लेजे के बैठे दिले 
एसिया लीला बहुरू नज़दीक के से बहु भागे 

हाँ-किसत फिरा-सा दिन दिन लेकट में भूख लेखत दे बहुत भागे हरीना।
मन तान काट यो गुर आगाज जिन हर पराभ 
मारग पांथ दिखा-सा। ||2||

को-सी आन सवासा दिन-ए यो पराभ खूब रिद 
अंतर मन तान मेथ लागा-सा।
मस्तक काट दिन-ओ चर्चा ताल जो हर पराभ 
मलय मलय मिला-सा। ||3||

चल चल सक्षी हर पराभ परबोड्ह गुर गामा 
कर लावा दिन-ए सा।||4||

खीमा सेंगार कराप पराभ खुसा-सा मन 
दीप गुर गामा। ||5||

हार खार हरं हर कानो फानी-सा मन 
मोटेचूड़ वाद गहा सेंगा। ||6||

हार हर सारढ़ा साय विच्छज-ए पराभ 
चहो नाक साहु बहुत भागा-ए। ||7||

कहाँ पराभ अवर अवर किश खेज बाड़ 
सेगा फोक फोका-ए। ||8||

हाम चाही तू आगम गुस्सा-ए किए हाम 
कराह जार्ट वस पाए-ए।
गी-ए में कराहुर काज लय्वू ना नाना हाम 
गुर सारा समा-ए-ए। ||8||5||8||

#### Bilawal Mehla-5

In the previous ashatpadi, Guru Ji advised us that there is no need for us to abandon our households, go to jungles, roam like naked persons, or do any yogic postures to avoid worldly worries and obtain peace of mind. All we need to do is to act on the advice of the true Guru, so that God may show mercy upon us and bless us with protection, peace and poise. In this ashatpadi, Guru Ji describes the state of his own mind; how passionately he wants to meet and see God.

So Guru Ji says: “(O’ my friends), within me has arisen a thirst for God’s (sight). Listening to the Guru’s word (about the greatness of that God), my heart has been pierced by the shaft (of God’s love). Only my mind knows the state of (pain) in it, because who else can know the pain of another.”(1)
Expressing his appreciation for the Guru, whose immaculate words have imbued him with such passionate love for God, Guru Ji addresses God Himself and says: “O’ God, the heart captivating Guru has completely bewitched my mind. Seeing the Guru I have been so wonder struck, that I am rolling over and over in awe and amazement.”(1-pause)

Describing how intensely he is craving God’s sight and how grateful he feels to his Guru, he says: “(O’ my friends), my mind so intensely craves to see God that I am wandering around in all near and far off lands, looking for Him. I feel like cutting my body and mind into pieces and offering these to the Guru, who has shown me the way to meet God.”(2)

Explaining why he feels so grateful to the Guru, he says: “(O’ my friends), if anybody comes and gives me a message of God, that person seems sweet to my body and mind, and if anybody unites me with my God, I am ready to chop off my head and place it under that person’s feet.”(3)

Guru Ji not only wants to meet God himself, he even invites his other friends (saints) and asks them to go together with him to see the sight of their beloved God. Using the metaphor of young brides of those days, who sometimes used to use charms and magic to win over their beloveds, he says: “Come O’ my dear mates, let us go and please our (beloved) God. Let us entice Him to our side by using the charm of virtues. His Name is known as the lover of His devotees. Let us be after Him until we obtain the shelter of that God.”(4)

Next using the metaphor of those young brides who used to woo their beloved grooms by embellishing them with costly jewelry, dresses, and cosmetics, Guru Ji says: “(O’ my friends, the bride soul) who embellishes herself with the ornaments of compassion and lights a lamp of Guru’s wisdom in her mind, is pleasing to God. Then with great relish, God enjoys her company. (I am ready to) surrender every bit of my body before Him.”(5)

Describing how he has embellished himself to attract God and enjoy His union, Guru Ji says: “(O’ my friends), God’s Name has become my necklace, and my love filled mind has become the most beautiful ornament for my head. (In my heart) I have laid out the bed of devotion and faith in God. (I am sure, it will be) very pleasing to God and He won’t be able to forsake (my company).”(6)

Now commenting on the state and fate of those bride (souls), who instead of doing what their spouse asks them to do, do quite different things, such as doing ritualistic baths, or wearing holy garbs, without sincere love for God, Guru Ji says: “(O’ my friends), if God says one thing, but the bride (soul) does something else, then all her embellishments are useless and in vain. Such a bride (soul) may have embellished herself to meet God, but God accepts the (obedient) faithful bride into His union (and the unfaithful bride is so out rightly rejected, as if) she has been spat on her face.”(7)

Guru Ji concludes the ashatpadi by showing us how with sincere love, devotion, and humility we need to approach God, so that He may ignore our faults and accept us in His union. He says: “(O’ God), we are Your slaves, and You are our unperceivable Master. What can we do, because we have fallen under Your control? Therefore Nanak says, O’ God show mercy on us, the meek ones, save us and keep us absorbed in the refuge of the Guru.”(8-5-8)
The message of this ashatpadi, is that following the Guru’s advice we should develop a very passionate love and craving to see our God. Unlike ordinary human brides who embellish themselves with gold ornaments, costly dresses, and perfumes to woo their beloveds, we should embellish ourselves with the ornaments of virtues, such as compassion, love and humility, to win the love and union of our God.

bilaaval mehlaa 4.

mai man tan paraym agam thaakur kaa khin khin sarDhaa man bahu utha-ee-aa.
gur daykhay sarDhaa man pooree ji-o chaatrrik pari-o pari-o boond mukh pa-ee-aa. ||1||

mil mil sakhee har kathaa suna-ee-aa.
satgur qa-i-aa karay parabh maylay mai tis aagai sir kat kat pa-ee-aa. ||1|| raha-o.

rom rom man tan ik baydhan mai parabh daykhay bin neeq na pa-ee-aa.
baidik naatik daykh bhulaanay mai hirdai man tan paraym peer laga-ee-aa. ||2||

ha-o khin pal reh na saka-o bin pareetam ji-o bin amlai amlee mar ga-ee-aa.
jin ka-o pi-aas ho-ay parabh kayree tin\* avar na bhaavai bin har ko gu-ee-aa. ||3||

ko-ee aan aan mayraa parabho milaavai ha-o tis vitahu bal bal bhum ga-ee-aa.
anayk janam kay vichhurhay jan maylay jaa sat sat satgur saraN pava-ee-aa. ||4||
In the previous *ashtpadi*, Guru Ji advised us that following the Guru's advice; we should develop a very passionate love and craving to see our God. Unlike ordinary human brides who embellish themselves with gold ornaments, costly dresses and perfumes to woo their beloveds, we should embellish ourselves with the ornaments of virtues, such as compassion, love, and humility to win the love and union of our God. In this *ashtpadi* again, using the metaphor of a newly wedded young bride, Guru Ji shares with us the intensity of his own love and affection for God, and the kinds of pains and pangs he is experiencing because of separation from his dear God.

He says: “(O' my friends), within my mind and body is such a deep love for my incomprehensible God that again and again, at each and every moment, a great devotion and desire (to see Him) is arising (in my mind). Just as a *Chaatrik* (pied cuckoo) keeps crying repeatedly, and is only pacified when the special raindrop falls into its mouth, similarly only upon seeing the Guru, the desire of my heart is fulfilled.”(1)

Therefore Guru Ji even asks his friends and mates to join him in listening to the discourse of his beloved God, and says: “O’ dear mates, do come to meet me and recite to me the discourse on God. If showing mercy, the true Guru unites me with God, I would cut off my head and offer it to Him again and again.”(1-pause)

Now Guru Ji describes the pain of his heart, and how physically and emotionally weak he feels without God’s sight. He says: “(O’ my friends), within every pore of my body and mind is such a pain that I cannot sleep without seeing God. Examining my pulse, the physicians are lost, they cannot guess the pangs of love within my mind and body.”(2)

Explaining further, the extent of his love and how important for him is the sight of his beloved God, Guru Ji says: “(O’ my friends), just as an addict dies without his intoxicant, similarly I cannot live even for a moment without my beloved (God). Because), they who have the thirst for God, to them nothing else but the sight of God seems pleasing.”(3)

Next, sharing with us his experience of how he was looking and praying that somebody might come and unite him with his beloved (God), and how upon listening to his prayer the Guru united him with God, Guru Ji says: “(O’ my friends, I was praying and wishing that) someone would come and unite me with my God, I would circle around him (in respect, and would be ready to) sacrifice myself for him. (I found out that) when we humbly seek the shelter of the true Guru, he unites even those who have been separated from God by innumerable births.”(4)

Now stating the reasons why some never get to meet God, and while to others God Himself comes to meet, Guru Ji says: “(O’ my friends), same is the couch (for God and the bride soul) and same is the God who is the spouse of all, but the self-conceited (bride), being lost in doubts, never obtains to the mansion (of God). On the other hand the bride soul who
while repeating Guru’s name seeks his shelter, in an instant God comes to meet her without making any delay.’”(5)

Regarding those who practice different faith rituals, such as going to pilgrimages, observing fasts, and wearing saintly robes, but without true inner love for God, Guru Ji says: “(O’ my friends, one) may keep performing and multiplying one’s faith rituals, but if in one’s mind one has hypocrisy, deceit, and greed, (then that person is like the) son born in the home of a prostitute, whose father’s name nobody knows. Such a person never sees God).”(6)

Now Guru Ji tells us what kinds of people get united and ultimately merge in God. He says: “(O’ my friends, they who) in their previous births had performed worship of God, in them the Guru has instilled the devotion (of God in this birth also). In this way, by repeatedly yoking themselves to (His) worship, they obtained God and by repeatedly uttering His Name, they merged in God’s Name itself.”(7)

Guru Ji concludes the ashtpadi by illustrating the grace of God on whom He becomes kind, with a beautiful example of applying henna (a special green paste) by the brides, before their wedding night. There is still a custom in India, that a few days before the marriage party arrives, the bride’s relatives would grind green henna leaves, make a paste and apply to her hands and feet in beautiful patterns. Overnight, the henna paste turns red. Using this metaphor, Guru Ji says: “(O’ my friends, engaging in worship of God happens only upon the grace of God Himself. To worship God is like grinding the henna. (In this case, God Himself makes the person to meditate on His Name, as if) He Himself brings the henna, makes the bride to grind it, make its paste and applies to her limbs. Nanak says, they on whom God has bestowed His grace, them He has pulled by His hand and taken them out (of the ocean of worldly riches and power).”(8-6-9-2-1-6-9)

The message of this ashtpadi is that if we want to enjoy the love, peace, poise, and bliss of union with our God, then following Guru’s advice, we should love Him so intensely that we feel the pangs of separation, like the pain felt by a truly devoted faithful young bride separated from her groom. Then God Himself would decorate us with divine virtues and merits and thus make us fit for eternal union with Him.

Detail of Ashtpadi: M: 1=2, M: 3=1, M: 4=6, Total=9
In many previous ashatpasis, Guru Ji urged us to meditate on God’s Name and sing His praises. However, so vast and innumerable are the virtues of God that it is impossible to describe or even list these qualities. Therefore in this ashatpadi, Guru Ji shows us how to humbly acknowledge this fact and pray to God to bless us with His Name.

He says: “(O’ my friends), the praise of my God cannot be (fully) described. Yes, His praise cannot be described. Therefore, abandoning all others, I have caught on to the shelter (of that God).” (1-pause)
Expressing his utmost respect and deep love for God, Guru Ji says: “(O’ my friends), limitless are the (praises of the) lotus feet (the immaculate Name) of God. I am always a sacrifice to that (Name). My mind is imbued with the love of that (immaculate Name of His), abandoning that I do not go anywhere else.”(1)

Listing merits of meditating on God’s Name and following Guru’s advice, he says: “(O’ my friends, when we) utter praises of God’s Name with our tongue, the filth of our sins and evil deeds is burnt off. By riding the boat of the saint (Guru, by following his advice) many people have been saved and ferried across the dreadful (worldly) ocean.”(2)

Describing the state of his own love with God and the kinds of blessings he is enjoying in that state, Guru Ji says: “(O’ my friends), my mind is imbued with the love of God. This is the immaculate tradition of the saint (Guru that whosoever are imbued with this love), they give up all sins and evils and meet the formless God.”(3)

Now Guru Ji tells us what happens when somebody is fortunate enough to see the sight of God. He says: “(O’ my friends), when we see God we are enraptured in an exquisite ecstasy, we taste the relish of total bliss and then we do not waiver this or that way, because God comes to reside in our heart.”(4)

Describing what other kinds of pleasures those devotees enjoy, who sing praises of God, Guru Ji says: “(O’ my friends), those who daily meditate on God, the treasure of virtues, they do not have to abide in hell (and undergo any sufferings). They who are enticed by the unstuck melody (of their Guru’s hymns) do not see the demons of death with their eyes. (In other words, they have not to deal with the demon of death).”(5)

Describing the relationship between God and His devotees, Guru Ji says: “That God bravely provides shelter (to those who humbly knock at His door). That merciful God is under the control of His devotees. Even the Vedas (the holiest Hindu books), cannot solve His mystery. Therefore all the sages and devotees serve (and worship) Him daily.”(6)

Now listing some more qualities of God, and at the same time telling us how difficult it is to really serve and please Him, Guru Ji says: “(O’ my friends), God whose service is very arduous, is the destroyer of pains and sufferings of the meek. No body knows His limit, It is He who pervades all waters, lands, and the space in between.”(7)

Guru Ji concludes the ashatpadi with a humble prayer. He says: “O’ God, I bow to You millions of times. After getting completely exhausted (of other places), I have come to the refuge of God’s court. (O’ my) God, fulfill the desire of Nanak, (yoke him to the most humble service, and thus) make him the dust of the feet of the saints (Guru).”(8-1)

The message of this ashatpadi is that we should approach God with all sincerity and humility, and beg Him to bless us with the immaculate advice of the saint (Guru). Then we should sincerely and faithfully follow that advice and meditate on God’s Name even if it sounds very arduous. So that God may show mercy on us, and removing our sinful tendencies and unnecessary fears, He may come to reside in our heart.
bilaaval mehlaa 5.

parabh janam maran nivaar.
haar pari-o du-aar.
geh charan saaDhoo sang.
man misat har har rang.

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kar da-i-aa layho larh laa-ay.
aankaa naam Dhi-aa-ay. ||1||
deeana naath da-i-aal mayray su-aamee
deeana naath da-i-aal.
jaacha-o san t ravaal. ||1|| raha-o.
sansaar bikhi-aa koop.
	tam agi-aan mohat ghoop.
geh bhujaa parabh jee layho.
har naam apunaa dayh.
parabh tujh binaa nahee thaa-o.
aankaa bal bal jaa-o. ||2||

lobh mohi baadhee dayh.
bin bhajan hovat khayh.
jamdoot maha bha-i-aan.
chit gupa karmeh jaan.
gin rain saakh sunaa-ay.
aankaa har sarnaa-ay. ||3||

bhai bhanjnaa muraar.
kar da-i-aa paatj uDhaar.
mayray dokh ganay na jaahi.
har binaa kateh samaahi.
geh ot chitvee naath.
aankaa day rakhaa haath. ||4||
har gun niDhay gopaal.
sarab ghat partipaal.
man pareet darsan pi-aas.

gobind pooran aas.
ik nimakh rahan na jaa-ay.
vad bhaag naanak paa-ay. ||5||

parabh tujh binaa nahee hor.
man pareet chang chakor.
ji-o meen jal si-o hayt.
al kamal bhinn na bhayt.
In the previous *ashtpad*., Guru Ji advised us that we should approach God with all sincerity and humility and beg Him to bless us with the immaculate advice of the saint (Guru). We should sincerely and faithfully follow his advice and meditate on God’s Name even if it sounds very arduous so that God may show mercy on us, remove our sinful tendencies and unnecessary fears, and come to reside in our heart. In this *ashatpad*, Guru Ji shows us what kinds of blessings he begs from God and what kind of intense love he has for Him, so that we may also develop a similar kind of love and devotion for God. Instead of asking for ordinary worldly favors, we should ask Him for those things, which really matter in the long run.

He says: “O’ God, after getting tired of other means, I have sought Your shelter, (and beg You to) rid me of (the pain of) births and deaths. Joining the company of the saint (Guru),
I have grasped onto Your feet. Your love sounds pleasing to my mind. (O’ God), showing mercy, unite me with Yourself, so that (I) Nanak may keep meditating on Your Name.”(1)

Summarizing his request, Guru Ji says: “O’ merciful Master of the meek, O’ my merciful Master of the meek, I beg from You the dust of the feet (the most humble service) of the saint (Guru).”(1-pause)

Explaining, why he wants to be united with God and why he begs for the humble service of the saints, Guru Ji says: “(O’ God), this world is like a blind well of poison; because of the utter darkness of ignorance, I am being enticed by worldly love. O’ God, extending Your hand (of mercy), pull me out of this well and give me Your Name. O’ God, without You there is no other place (where I could go for help). Nanak is a sacrifice to You again and again.”(2)

Explaining further, why he seeks the shelter of God, Guru Ji says: “(O’ God), this body (of ours) is in the grip of (worldly) greed and false attachment. Without singing God’s praise, it is (becoming useless like) ashes. Also I am very fearful of the dreadful demon of death (whose agents: the conscious, and unconscious minds, called) Chittar and Gupat record our deeds. Day and night, they bear witness against us. Therefore Nanak seeks (Your) shelter, O’ God.”(3)

Next Guru Ji shows us, how, instead of trying to deny our misdeeds, of which God is fully aware, we should fully acknowledge these, and ask for God’s mercy. On our behalf, he says: “(O’ God), the Destroyer of dread and demons, show Your mercy and save (me) the sinner. My sins (are so numerous) that they cannot be counted. Except You O’ God, where can we go (for refuge)? Therefore O’ my Master, I have thought of Your support (alone in my mind). Extending Your hand (of grace, please) save Nanak.”(4)

Now Guru Ji shows us what kind of sincere and intense love we need to develop for God, before we ask for any mercy from Him. He says: “O’ the Treasure of merits, the Master of earth, You are the sustainer of all hearts. In my mind is the thirst (a keen desire) for Your sight. O’ God of the universe, please fulfill this desire (of mine). I cannot survive even for a moment (without You). It will be my great fortune, if (I) Nanak am blessed with (Your vision).”(5)

Next citing beautiful examples to illustrate the depth of his love for God, Guru Ji says: “O’ God, except for You there is no one else (more dear to me). In my mind is the kind of love, which a (partridge) chakor has for the moon, the fish has for water; just as a bee gets so absorbed in the lotus flower that there remains no difference between the two, or just as a (shell duck) chakwi craves for the sun. Similarly, Nanak has a craving for Your feet (Your immaculate Name).”(6)

Guru Ji now gives some human examples to illustrate the kind of intense love, with which we should meditate on God. He says: “Just as for a young bride, her groom is dear like her own life breath, a gift of wealth is (dear to a) greedy person, as is the union between milk and water, food (is dear) to an extremely hungry person, or the love a mother has for her son, similarly O’ Nanak, you should remember God daily.”(7)

But that is not all; as if he has inexhaustible store of examples to make his point, Guru Ji goes on to say: “Just as a moth (has so much love for) the light that it burns itself over it, just as a thief unhesitatingly steals, an elephant gets entrapped and bound because of its
lust, a sinner remains entangled in (the life of) sin, as the gambler’s bad habit does not leave, (similarly, O’ God bless) Nanak that he may keep his mind attuned to You.”(8)

Before concluding the ashatpadi, Guru Ji cites yet another set of examples to illustrate with what kind of love for God, he wants to be blessed. He says: “(O’ God), just as a deer loves (the hunter’s) music, a (pied-cuckoo) chaatrik longs for rain, similarly Your devotees like to live in the company of the holy persons, where with love they meditate on God and their tongue recites Your Name, Nanak (begs for) the charity of Your sight.”(9)

Finally giving the essence of the above sermon, Guru Ji says: “(O’ my friends, the person) who sings, listens or writes about the praises of God, (that person’s wishes are fulfilled and) he or she obtains the fruits of all his or her desires. (What to speak of him or herself, such a person) emancipates his or her entire lineage and crosses over the worldly (ocean). Because they, who joining the holy congregation sing praises of God, for them God’s feet (His immaculate Name) are like a ship, and God saves their honor. Therefore Nanak has sought the shelter of God.”(10-2)

The message of this ashatpadi is that we should remember that God fully knows each one of our sinful acts, and evil thoughts. Instead of trying to hide these, we should confess our sins and ask for God’s mercy. For deserving this mercy and getting out of the circle of births and deaths, we should join the congregation of saintly people and sing praises of God with true love and devotion. Further, we should passionately and sincerely love God, just as a fish loves water, a young bride loves her spouse, or a mother loves her son. So that God may take pity on us and extending His hand, He may pull us out of this worldly ocean of Maya, and bless us with His eternal union.
बिन गुर सबद न चिह्तास को-य.  
पकंड हुंकइंग अकान न हो-य. ||2||

आपे मुसू लीना बज लेंनी।  
अंग सेलें लेंगे तिनक।  
पंडित अमृत बीचे मेंट कटु घंटी। ||2||

वात निर्भर लींट पदु घंटी।  
सिर बीचें दंनि केदरक।  
अंदाज घंटा मिर कोटें। ||2||

कहा सेहत मंडर रहा अंदाज।  
सिर मानी ने लिंक लेंगे।  
बीं कर दंनि किरनिर करिंदे।  
बंसिंग किर आंषा पूरी। ||4||

चारी दिखे छवे यें।  
पति छेरी थें।  
आम दम ढूंढ दीन थंरे।  
मे हुंके सिर अंदाज पड़े।  
तिरि मामे चारी यामे।  
पुल्लाद करन घा दे समा। ||5||

धरनी पंछ पुड़ चेनगा।  
आधि आँशक पदु निरनगा।  
रंग निपु धुंथे भें पिंपगे।  
रंग बस चरंथ सारंथ धर्मगे।  
रंग दंसे धारे रंग भरंघ दुखी। ||6||

चुड़े बड़ी रात्री दंट रही।  
वश्वर न नुसू बल बड़ी।  
पुलिंग पंची बींकार दंसे।  
बेठी हाले वसे शेर रही।  
बड़ी हुंके सा बसभुक हुंके।  
कुंभड से ले उजारे फंसे। ||7||

का० मधु तरवार पुर लहर।  
आकर मसू जीलन हरे।  
ते पुढ़ दवे उ अंदाज बरले।  
सबसे बड़े दुखु पड़े।  
वर्त बरते में ध्यान ना लाहिं।  
मध मे लाहर नथपारी। ||8||

सागकी मधु चंदु चंदी।  
सा दमु में देंगे निदरक तिंदी। ||8||

क्षेत्री बहु जितमा पूर लहर।  
अरू कसू जीलन हरे।  
मे पूढ़ दवे उ अंदाज बरले।  
सबसे बड़े दुखु पड़े।  
वर्त बरते में ध्यान ना लाहिं।  
मध मे लाहर नथपारी। ||8||

सागकी मधु चंदु चंदी।  
सा दमु में देंगे निदरक तिंदी। ||8||

जून तेरी कूट हाद से।  
काशर न खुश लहर झड़े।  
पिंपी लंड़े वर अंदाज हरे।  
जून हुंके किर आंषा पूरी।  
बंसिंग किर आंषा पूरी। ||8||

संपत्ती सत संतोक सारेर।  
सा दमु में देंगे निदरक तिंदी।
महान सीता सुभा दीप शिवाजी।
कृपा वे सरलता उपने सहायी।
ममता स्वयं भूता संजय करती।
सुधा नीतीश वचन ला भरती॥

आतामी आत्र सिमप्रे दृष्टि सवेजी॥
मसूद निवेशक मदन अवधी॥
पहुंच उपरी अवलोकि निराशी॥
उठ निकल सवे तनाव॥
निस्सला अनुभूति निजनाथ लाहो।
पुष्पमला रत्न संत न परदी॥

सुखी तीनी यह सम तर धर्म॥
अट्र अटी तुझ मन सबर्धन॥

पेंड ४५०

अकाळ पृथु दिखो सत ससो।
प्रभ अनुकुल अचार तद्वार।
अपप बहुत दो दृश्यो।
हरि अय्यरे मके जया। || ६४ ||

समस्त में उसे दिखा शिकार॥
अवकाशुन समृद्ध मन छोड़ जिखार॥
मसूद ने होते हुआ, छोड़ कर लेने॥
फिर वह नित्य निर्देश करवाने॥
सिन्ने देखा गाय तो वह सहारा॥
सामवाल चिंता सुनि बहुत घाया॥

tेबब्रश्नी धेबू निर्देश नाम पर॥
धर्म महान में धुराये॥
भुज भारी धुरी अमृत विषाये॥
पथर्र दस्ता दिखा रूढ़ ती बिदी॥
विज्ञान निमंत्रण निवेशक॥
मृदु मचे लो लो बहुत मुझे। || ६५ ||

सत ठेबू डा टेबू टेबू।
टेबू नीती जीतू जीतू टेबू।
लोकार्थ बीते जल्ला लाहो।
सम वस धर्म सत्य कारती॥
बुझे जिल्ला सत्य सत्य लाहो॥
हड़ी जल्लाधि मसूद कारती। || ६६ ||

सुधारमी मुख्य मन अविद्या॥
अकाललभक सागर न मुख॥
सत्यरात्रि देवी दिन शनि॥
सुधा धर्म दिन ला भरती॥

सातामी भूता आत्मा जीवा॥
स्वयं भूता दीप श्रीवाजी॥
कृपा वे सरलता उपने सहायी॥
पहुंच उपरी आकाश निराशी॥
उठ निकल सवे तनाव॥
निस्सला अनुभूति निजनाथ लाहो।
पुष्पमला रत्न संत न परदी॥

सुखी तीनी यह सम तर धर्म॥
अट्र अटी तुझ मन सबर्धन॥

सातामी भूता आत्मा जीवा॥
स्वयं भूता दीप श्रीवाजी॥
कृपा वे सरलता उपने सहायी॥
पहुंच उपरी आकाश निराशी॥
उठ निकल सवे तनाव॥
निस्सला अनुभूति निजनाथ लाहो।
पुष्पमला रत्न संत न परदी॥

सुखी तीनी यह सम तर धर्म॥
अट्र अटी तुज मन सबर्धन॥

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It is the same light

Bilawal Mehla-1

Thitti Ghar 10 Jatt

In the previous days (and to a great extent even now), lunar calendar was followed in India to find out the exact date for any important event, such as the birthday of Hindu Avtaars (prophets), or to prepare astrological chart for any newborn child. The lunar calendar refers to fifteen different stages or phases of the moon, from Amaavas (no moon) or total darkness to Pooran Maashi (the full moon), when the moon is brightest; and then starts
waning or getting darker again. In those days, people used to attach different kinds of superstitions to each lunar day and used to perform rituals, particularly assigned to each of these days, such as observing one kind of fast and worship a particular god on one particular day, and observing different fast on another. In this composition, Guru Ji uses the lunar calendar to describe the kinds of worship he performs on any particular lunar day. His purpose is not to replace one system of superstitions with another, but to suggest, how one can advance every day in one’s moral and spiritual growth and unite with God.

**Ekam (the first lunar day)**

To start with he takes the first lunar day called *Ekam* and says: “(O’ my friends), that one Supreme being, who remains the same throughout is detached from everybody else. He is immortal, is never born out of a womb, and is not bounded by any kind of consideration for caste or race etc. He is inaccessible and beyond the understanding of our faculties, because He has no form or features. But after searching Him again and again, He can be seen in each and every heart. I am a sacrifice to (that Guru), who after seeing (that God) himself, helps (others) to see (Him. It is only by) Guru’s grace, that I can obtain the supreme status (of seeing God).”(1)

Therefore, Guru Ji asks: “(O’ my friends, why should I) worship anyone except God, when by following the word (of advice of the Guru), His house or mansion can be (easily) seen.”(1-pause)

**Dooja (the second lunar Day)**

Now Guru Ji tells us about the fate of those, who remain in love with entities or things other than God (such as worldly riches and power, false superstitions, or ritualistic worship of lesser gods and goddesses etc.) He says: “(O’ my friends), they who (except God) are attached to the love of others repent (in the end). Bound down at the door of the demon of death, they keep coming and going (in and out of this world, and thus keep suffering the pains of births and deaths).”

“They bring nothing to the world and depart with nothing (and thus gain nothing from this human birth). The demon of death always keeps hovering over their heads, and they keep suffering its blows. (Without) following the Guru’s advice no body is saved (from the pains of births and deaths) and salvation cannot be obtained by practicing hypocrisy.”(2)

Before proceeding further on his advice for different lunar days, Guru Ji clarifies some basic concepts about the creation of this world. He says: “(O’ my friends, that God) is Himself eternal. By Himself folding His hands (using His power) has created the universe. Joining (some elements together in the form) of an egg, He separated it (into two parts. In this way, He) created heaven and earth for the living (of His creatures). Then He created night and day and filled the creatures with love and fear. He who has created the creatures looks after them, and there is no other creator.”(3)

**Tritia (the third Lunar Day)**

Now Guru Ji tells us what is the third thing, which God did, besides creating the universe and the creatures. He says: “(O’ my friends, thirdly it is God) who created *Brahma, Vishnu, Shivji* (the Hindu gods of creation, sustenance, and death). He also created other gods and goddesses in many other forms. (He created so many) powers that emit light, which cannot
be counted. He alone can evaluate (and know) its worth who has created (this universe). After settling its worth (of His creation, He) is fully pervading in it. (So I do not know), whom I may call as near, and whom as far (from Him, because He is pervading in all of us, and yet He is detached from us all).” (4)

**Chautha (the fourth Lunar Day)**

Moving on to the fourth lunar day, Guru Ji says: “(O’ my friends), the fourth thing, (which we need to understand is that it is God who) created all the four *Vedas* (the four holiest Hindu books, and also) the four main sources of creation (the placenta, egg, sweat, and earth along with) species of different forms and speech. He also created the eighteen (*Puranas*, the books of commentary on the *Vedas*), the six *Shastras* and also created the three modes of *Maya* (the human impulses for vice, virtue, and power). But that person alone understands (this mystery) whom God Himself makes to understand. Such a person overcomes all these three modes (or urges) and lives in the fourth state (of peace, poise, and bliss, called *Turya*). Nanak submits that he (respects that person) like a slave.” (5)

**Panchammi (the fifth Lunar Day)**

Now Guru Ji comments on the state of mind of different people, why they behave so differently, and what is the end result. He says: “(O’ my friends, the sermon for) fifth lunar stage is that God Himself is beyond the comprehension of human faculties and remains detached. But the human beings, who have been created out of five elements (air, water, fire, earth, and ether, when swayed by the influence of *Maya* or worldly riches and power), act like ghosts and goblins. So there are some beings who, being always in doubt, remain hungry, thirsty and attached (to worldly relations, riches, and power). But there are others, who by tasting the relish of the Guru’s word remain satiated. There are some who remain imbued with the love (of God), while others (being attached to *Maya*) die and are reduced to dust. (Finally there are) some who upon seeing eternal God (in their hearts), remain absorbed in His meditation.” (6)

Elaborating on the state of those who remain attached to worldly riches and power, Guru Ji says: “(O’ my friends), just as a black crow can never become pure (because it always eats filth, similarly a false person can never become true). Therefore the false (egocentric person) obtains no honor (in this or the next world. The state of an egocentric person is) like a bird imprisoned in a cage. It may keep wandering around the cage openings, but cannot obtain freedom (from the imprisonment in the cage). It gets released only when its Master frees it. Similarly, one (is released from the worldly bonds), when God unites that one to the instruction of the Guru, and yokes him or her to His worship.” (7)

**Khasti (the sixth Lunar Day)**

Regarding the sixth lunar day, Guru Ji refers to the six Hindu sects, and says: “(O’ my friends, to meet God the Hindus have established six sects (called *Yogis, Sanyasis, Jangam, Boadhi, Sarevarreys, and the Bairagis*). But the melodious music of non-stop word is quite different from all that they hear. If it so pleases God, He invites one into His mansion (and unites one with His Name. When through the word (of the Guru, one) pierces the heart that one obtains the honor (of experiencing God. They, who only believe in outward garb), get exhausted adorning different garb, and get burnt (by their worldly desires). But the true (seekers) merge in the eternal God by meditating on His (Name)).” (8)
Saptami (the seventh Lunar Day)

Now referring to the seventh lunar day, Guru Ji describes the blessings a person receives by following the advice of the Guru. He says: “(O’ my friends, the one within whom pervade such divine qualities as) truth and contentment, all that one’s seven seas (five organs of perception, the skin, tongue, eyes, ears, nose, and the two faculties of mind and intellect) get filled with pure water (of God’s Name). By following Guru’s advice and reflecting on the eternal (God) in the mind, one bathes in compassionate nature, and through the word of the Guru ferries all across (the worldly ocean). The one in whose mind is the eternal God, and from the mouth who utters the loving words for the eternal God, that one has the true passport (to enter God’s mansion) and no obstacle (comes in the way of such a person).”(9)

Ashtami (the eighth Lunar Day)

For the eighth lunar day, Guru Ji says: “(O’ my friends), one who keeps under control one’s intellect, which craves to acquire the power to perform the eight kinds of miracles (like the yogis), meditates on the eternal and detached (God), through pure conduct. Such a person forsakes the impulses (of power, virtue, and vice, arising out of) air, water, and fire. In him or her resides the eternal Name of God, who is detached from worldly bonds. Whose mind always remains attuned to that God. Nanak submits death cannot devour that person. (He or she is free from births and deaths).”(10)

Naomi (the ninth Lunar Day)

Referring to the ninth lunar day, Guru Ji states: “(O’ my friends), all the nine Naaths (nine yoga masters), and creatures living in all the nine regions (of the universe, worship that supreme Master). That extremely powerful Master is pervading in each and every heart. This entire world is the offspring of that same mother (God). I salute that God who from the very beginning has been the protector of us all. He was there before the beginning of time, is present now, and would be there in future. That limitless God is powerful to do (everything, He wishes to do).”(11)

Dasmi (the tenth Lunar Day)

For the tenth lunar day Guru Ji lists three words, as the cardinal principles or pillars of Sikh faith. Namely Naam, Daan, and Ishnaan, which he explains by saying: “(O’ my friends, if you want to do the right thing for the tenth phase of the moon, then) meditate on God’s Name, give charity (share your blessings with the less fortunate), and wash your body and mind (of all impurities, and lead a pure simple life). Day and night bathe in the true wisdom and merits of God (by reflecting on the unique qualities of God, and trying to acquire some of those qualities, such as truth, and contentment). Because, when one sticks to the truth, then no dirt (or evil) pollutes the mind, and all one’s doubt and dread flees away (very fast), just as it takes no time for a flimsy thread to break. You should deem the worldly relations easily breakable like (flimsy) thread. Attune your mind to God’s eternal Name, and always enjoy spiritual bliss.”(12)

Ekaadasi (the eleventh Lunar Day)

According to Hindu practice on this eleventh lunar day, many people observe fasts, in which for the entire day they don’t take any food and drinks (except water). Next day, they break the fast with some fruits. Referring to this practice, Guru Ji tells us what kind of
fasts we should observe and what kinds of fruits (or rewards), we can expect from such practice. He says: “(O’ my friends), on Ekaadashi (the eleventh lunar day), one should enshrine the One (God) in one’s mind, and get rid of cruelty, false attachment, and love for worldly riches and power. By observing such a fast, one obtains the fruit (reward) that one recognizes one’s true self. But the one who practices the hypocrisy (of only formal observing of certain rituals) does not realize the essence (or the real moral and divine purpose, behind such fasts. God Himself) is immaculate, self-sufficient (doesn’t need any food), and is detached. (When one gets attuned to such) an eternal and immaculate (God), one is not stained by any dirt (of evil tendencies).”(13)

Commenting on the practice of those who after observing fast one day, eat only fruits the next day, Guru Ji says: “(O’ my friends), wherever I look, I see the one God alone. He has created creatures of many different kinds and forms. (There are many) who only eat fruit after observing fasts, and then by eating sour and sweet foods, they lose the entire relish or reward of their fast. They remain attached and engrossed in false greed. Only, the one who by following Guru’s advice lives a truthful living is emancipated (from false worldly pleasures and attachments).”(14)

**Duadasi (the twelfth Lunar Day)**

Referring obliquely to the twelfth lunar day, Guru Ji comments on the practices of twelve sects of yogis of those days, such as wearing special kinds of earrings, and a thatched coat etc. He tells us what the best way is to attune oneself to God. He says: “(O’ my friends, regarding the twelfth lunar day or) Duadasi (I say), the one whose mind remains detached (from worldly desires) has embraced the signs of all the twelve (sects of yogis). Day and night, such a person remains awake (to the false allurements of worldly riches and power), and is never asleep (or lets his or her guard down against false worldly enticements). While remaining awake (and alert in this way), one remains attuned (to God. In this way), even death does not consume the one who reposes full faith in the Guru (and he or she becomes immortal. Such persons) who have slain the enemies (their passions of lust, anger, greed, attachment, and ego), have become truly detached, Nanak submits that they have truly attuned (their mind to God).”(15)

But as for those, who still like to hear some special advice relating to the twelfth lunar day, Guru Ji says: “(O’ my friends, regarding the twelfth lunar day or) Duadasi, (I say that one who) knows how to practice compassion and charity, brings under control the outgoing (mind), who renders service without the desire for any reward, that one is the true fast observer. Without apparently meditating, the one who keeps meditating with the tongue, realizes the same one God in all the three worlds, and understands all the requirements of purity, discipline, and the eternal (God).”(16)

**Teris (the thirteenth Lunar Day)**

Now Guru Ji comments on the temporary and very fragile existence of human life. He says: “(O’ my friends, regarding) Teris (the thirteenth lunar day, I have to say that a human is like) a tree on the shore of an ocean (which can get uprooted any moment). But the person who considers the immortal God, both as the root and the highest point (of one’s life), swims across (the worldly ocean). The person, who dies in the fear of God, is never drowned (in the ocean of worldly problems). But, the one who is not afraid (of God), loses
honor and dies drowning (in the worldly ocean). Therefore, one should enshrine God’s fear in one’s mind and should be aware of that fear. Then the eternal God, who is sitting on His throne, looks pleasing to that person’s mind.”(17)

**Chaudus (the fourteenth Lunar Day)**

Moving on to the fourteenth lunar day or Pooran Maashi, the night of full moon, Guru Ji says: “(O’ my friends), the person who obtains to the fourth state (Turya), overcomes the effect of (the three modes of Maya or the impulses for) power, vice, and virtue. (Instead of fire like anger, there is such peace and contentment in that one’s mind, as if) the sun has entered the house of moon. That person understands the value of the way to obtain union (with God), and remains absorbed in the love of God, who is pervading all the fourteen worlds, nether regions, and the solar systems.”(18)

**Amaavas (the complete Darkness)**

Referring to Amaavas (the lunar day, on which the moon is not visible at all), Guru Ji says: “(O’ my friends, just as) on the day of Amaavas, the moon (even though present in the sky) remains invisible, (similarly God is in every thing), but is invisible. O’ the wise ones; try to understand (this thing), by reflecting on the word (of the Guru). Just as the moon is in the sky, but its light illuminates all the three regions, similarly that Creator after creating the entire universe is looking after it. The one who sees God through the Guru, gets absorbed in that (God) itself. But the self-conceited ones, who have gone astray, keep coming and going (and continue suffering pains of births and deaths).”(19)

In conclusion Guru Ji says: “(O’ my friends, the one who deems that one’s worldly stay as temporary) establishes a permanent home in the (house of God. Such a person always remains attuned to Him) and obtains honor. When one meets the true Guru, one recognizes one’s (true) self, (and understands that) where there is desire; there is damage and destruction. (Therefore, such a person’s mind becomes completely free of desires and duality, as if that person’s) pot of duality and desire has broken down. Such a person remains detached from the web of (worldly) attachment. Nanak submits I (have such a high regard for him or her, as if I) am that person’s slave.”(20-1)

The overall message of this hymn is that instead of practicing hypocritical rituals or observing certain fasts as practiced in some faiths, we should focus on the essence and true wisdom, behind all such practices. For example, instead of abstaining from food on certain days, we should try to abstain from cruelty and anger. Instead of giving charity to the hypocritical priests, we should help the poor and needy.
It is the same light

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Guru Ji composed the previous shabad, based on the format of fifteen lunar days and advised us that instead of practicing hypocritical rituals or observing certain fasts as practiced in some faiths, we should focus on the essence and true wisdom, behind all such practices. For example instead of abstaining from food on certain days, we should try to abstain from cruelty and anger. In this shabad, Guru Ji comments on the superstitions and rituals attached to the seven solar days, and tells us how best to spend these days. He also conveys the overall lesson, we should learn from these phenomena of changing seasons and repetitive coming and going of lunar and solar days.

Aditvaar (Sunday)-

Regarding Sunday, he says: “(O’ my friends), He alone is the one, who has been existing before the beginning of time. He Himself pervades everywhere and there is no one else. Like warp and woof, He has woven Himself in the world. That alone happens, which that creator Himself does. But only a rare Guru-following person realizes (this fact).” (1)

Next Guru Ji states how he conducts himself. He says: “(O my friends), within my mind I say the rosary of that treasure of virtues. That God is incomprehensible, imperceptible, and
infinite Master; becoming the servant of His servants, and seeking the humble service of His devotees, I meditate (on that God).” (1-pause)

Soam vaar (Monday) -

Referring to Monday, Guru Ji says: “(O’ my friends, the person) who remains absorbed in the eternal (God, comes to realize that His) worth cannot be described. Many people with great love and attention have tried to describe (His limit or excellences), but ultimately they have given up. He alone receives (the gift of praise of God) to whom He Himself gives (this gift). Yes, that unperceivable and incomprehensible God cannot be comprehended, but through the Guru’s word one can remain absorbed (in His meditation).” (2)

Mangal (Tuesday) -

Referring to Tuesday, Guru Ji tells us about Maya (the worldly riches and power), which is the source of all problems in the world. He tells us, what the real source of this problem is, what its purpose is, and how one can escape from its undesirable influence can. He says: “(O’ my friends), it is God Himself who created the attachment for Maya (the worldly riches and power. It is He Himself who has) yoked (all the creatures) to their respective tasks. (But only that person) understands (this play), whom He Himself makes to understand. By reflecting on (Gurbani the) Guru’s word one comes to know the way to God’s mansion. Then attuning to God one performs His loving devotion and in this way through the Guru’s word one burns off ego and attachment to Maya. (3)

Budh vaar (Wednesday) -

Some people have the superstitious belief that one should start a new business or undertake a journey only on Wednesday. They believe that on this day, one makes wise decisions and obtains success in one’s mission. But Guru Ji says: “(O’ my friends, it is God) Himself who blesses a person with the right intellect. But a Guru’s follower does every thing after reflecting on the word (of the Guru, or what the Gurbani says about that matter. A Guru’s follower knows that) by being imbued with (God’s) Name the mind becomes immaculate, and by singing praises of God, one sheds off the dirt of self-conceit. Therefore, such a person is always honored at the door of the eternal God. (In short), being imbued with the love of God’s Name and following the Guru’s word, one is embellished (with divine virtues).” (4)

However, Guru Ji wants to caution us about obtaining the profit of God’s Name. He wants to tell us that every body cannot obtain this priceless commodity. He says: “(O’ my friends, one) obtains the profit of (God’s) Name at the door of the Guru, if the Giver (God) Himself gives (this gift). Therefore, we should be a sacrifice to Him who gives (this jewel of Name). Through Guru’s grace, we should shed off our self-conceit. O’ Nanak, we should keep God’s Name enshrined in our heart, and hail victory of that Giver (God).” (5)

Veer vaar (Thursday) -

Next Guru Ji refers to the superstitions of those days, when many used to think that there are some special fifty two brave warriors and other ghosts and goblins whom we should worship or perform special rituals to appease them. But Guru Ji says: “(O’ my friends, all) the fifty two gods of power are strayed in doubt. All the ghosts and goblins are also attached to the (love of things) other than God. But it is He who creates all and then
looks after them individually. O’ Creator, all depend upon Your support. All the creatures and beings are under Your shelter, but only that (creature) is united with You, whom You Yourself unite.”(6)

Shukar vaar (Friday) -

Commenting on the rituals like fasting, or observing some daily routines, Guru Ji says: “(O’ my friends, God) is pervading in all. He Himself has created all beings and knows the worth of each. The one, who becomes Guru’s follower reflects on these things. (Such a person understands that conducting one’s life with) truth and continence is the (true righteous) deed. (But observing) fasts, sticking to routines, or daily worships without understanding (the essence) is love of things other (than God).”(7)

Chhanichhar vaar (Saturday) -

In those days, and to a great extent even now, many people used to do a special worship of god Shani (Saturn). They used to think that Shani was a very powerful god, who if annoyed could do a lot of harm. Therefore they used to perform special worships, donate oil, and copper (coins) to keep him pacified. They also used to consult the pundits, and astrologers to find out if god Shani was in the right mood. Addressing us about all such superstitions and beliefs, Guru Ji says: “(O’ man), all this consultation of astrological (signs) and Shastras is nothing but self-conceit. (Because of such things), the world has gone astray in the sense of I am ness. The blind self-conceited person remains in love with duality, and therefore suffers at the door of the demon of death. The person who while doing true (virtuous) deeds, remains attuned to the eternal (God), by Guru’s grace, always enjoys peace.”(8)

Therefore Guru Ji says: “(O’ my friends), they who serve (and follow) the true Guru are very fortunate, because by stilling their self-conceit (their mind) has been attuned to the eternal (God). O’ God, in a very natural way they have been imbued with Your Love, and You the provider of happiness unite them with Yourself. (O’ my friends), except for the one (true God), there is no other. But it is through the Guru’s advice, that one obtains this understanding.”(9)

Guru Ji concludes this shabad by stating the lesson that we should learn from the entire phenomena of the ever changing yet cyclical nature of these seasons, months, and lunar or solar days. He says: “(O’ my friends), all the fifteen lunar days, the seven (solar) days), the months, seasons, days, and nights, keep coming turn by turn. Similarly, the world (keeps coming and going). It is the Creator God, who has established this process of coming and going (or birth and death). Exercising His power, that immovable God Himself is pervading everywhere. But O’ Nanak, it is only a rare Guru’s follower who understands this (fact) by reflecting on the word (of the Guru).”(10-1)

The message of this shabad is that all these lunar and solar days, seasons, and months keep coming and going, and so are all the creatures in this world. There are no special good or bad omens attached to any particular seasons or days. So there is no need to worry about special rituals, fasts or good or bad omens. The best thing to do at all times is to follow Guru’s advice. We should imbue ourselves with the love of God and meditate on His Name. One day showing His grace, God would unite us with Himself.
bilaaval mehlaa 3.

aadh purakh aapay sarisat saajay.
jee-a janj maa-i-aa mohi paajay.
doojai bhaa-ay parpanch laagay.
aavahi jaaveh mareth abhaagay.
satgur bhayti-ai sojhee paa-ay.
parpanch chookai sach samaa-ay. ||[[1||

jaa kai maatik likhi-aa layk.
tha kai man vasi-aa parabh ayk. ||[[1|| raha-o.
sarisat upaa-ay aapay sabh vaykhai.
ko-ay na maytaa tayraj laykhi.
siDh saaDhik jay ko kahai kahaa-ay.
bharmay bhoolaa aavai jay-ay.
satgur sayvai so jan boojhai.
ha-umai maaray taa dar soojhai. ||[[2||

aykas tay sabh doojaa hoo-aa.
ayko vartai avar na bee-aa.
doojai tay jay ayko jaajai.
gur kai sabaq har dar neesaa-nai.
satgur bhaytay taa ayko paa-ay.
vichahu doojaa thaaq raha-ay. ||[[3||

jis daa saahib daadhaa ho-ay.
tis no maar na saakai ko-ay.
saahib kee sayvak rahi saarjaa-ee.
aapay bakhsay day vadi-aa-ee.
tis tay oopar naahee ko-ay.
ka-un dairai dar kis kaa ho-ay. ||[[4||
gurmaattee saa$t vasai saareer.
sabaa cheeneh fir lagai na peer.
aavai na jaa-ay naa dukh paa-ay.
namay raatay sahj samaa-ay.
naanak gurmukh vaykhai haaoor.
mayraa parabh saaq rahi-aa bharpoor. ||[[5||

ik sayvak ik bharam bhulaa-ay.
aapay karay har aap karaa-ay.
ayko vartai avar na ko-ay.
man ros keejai jay doojaa ho-ay.
satgur sayvay karnee saaree.
dar saachai saachay veechaaree. ||[[6||
In the previous shabad, Guru Ji told us that all these lunar and solar days, seasons, and months keep coming and going, as do all the creatures in this world. There are no special good or bad omens attached to any particular seasons or days. So there is no need to worry about any special rituals, fasts, or good or bad omens. The best thing to do at all times is to follow Guru's advice. We should imbue ourselves with the love of God and meditate on His Name. One day showing His grace, God would unite us with Himself. In this shabad, Guru Ji throws more light on the reality of the world including the insignificance of lunar and solar days, good and bad omens, or good and bad luck.

He says: “(O’ my friends), it is that primal God who Himself has created this universe and has involved all the creatures and beings in the attachment of worldly riches and power. But instead of God they are engrossed in the love of other things and the deceitful world; therefore these unfortunate beings keep coming and going (and suffering the pains of birth and death). It is only upon meeting the true Guru (and following his advice) that one thithēe vaar sabbh sabad suhaa-ay.
satgur sayvay jaa faal paa-ay.

thithēe vaar sabbh aavahi jaahi.
gur sabād nihchāl sådāa sāch samaahi.

thithēe vaar jaa sāch rātaa-ay.
bin naaavai sabbh bharmeh kaachay. ||7||

manmukh marh mar bīgtee jaahi.
ayk na cheetēh doojāi lobhaahi.
achayt pindee agi-aan andhāar.

bin sabdai kī-o paa-ay paar.
aap upaa-ay upaavanhaar.
aapay keeṭon gur veechaa-ay. ||8||
bahūtay bhaykh karahi bhaykh-Dhaaree.
bhav bhav bharmeh kaachee saaree.
aithai sukh na aagai ho-ay.

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manmukh mu-ay apnaa janam kho-ay.
satgur sayvay bharam chukaa-ay.
ghar hee andar sāch mahal paa-ay. ||9||
aapay poora karay so ho-ay.
ayhi thithēe vaar gōjāa do-ay.
satgur baajhahu anDh gubaar.
thithēe vaar sayvēh mugaDh gavaar.
naanak gurmukh boojhai sojhee paa-ay.

ikat naam sådāa rahi-aa samaa-ay. ||10||2||

In the previous shabad, Guru Ji told us that all these lunar and solar days, seasons, and months keep coming and going, as do all the creatures in this world. There are no special good or bad omens attached to any particular seasons or days. So there is no need to worry about any special rituals, fasts, or good or bad omens. The best thing to do at all times is to follow Guru’s advice. We should imbue ourselves with the love of God and meditate on His Name. One day showing His grace, God would unite us with Himself. In this shabad, Guru Ji throws more light on the reality of the world including the insignificance of lunar and solar days, good and bad omens, or good and bad luck.

He says: “(O’ my friends), it is that primal God who Himself has created this universe and has involved all the creatures and beings in the attachment of worldly riches and power. But instead of God they are engrossed in the love of other things and the deceitful world; therefore these unfortunate beings keep coming and going (and suffering the pains of birth and death). It is only upon meeting the true Guru (and following his advice) that one
obtains true understanding. Then one’s attachment with the false world is ended and one merges in the eternal (God).”(1)

However as regards the kind of person, who is blessed with such a true understanding, Guru Ji says: “(O’ my friends), in whose destiny it has been so pre-ordained, it is only in that person’s mind that the one God resides.”(1-pause)

Some people, when faced with adverse circumstances run to astrologers or sages and adepts in the hope of changing their destiny. Commenting on such things, Guru Ji says: “(O’ my friends), upon creating the universe (God) He takes care of it. O’ God, nobody can erase what You have prescribed (in any body’s destiny). The person who calls or lets him or her be called an adept or an ascetic (and claims that he or she can change people’s destiny) is lost in illusion and keeps coming and going. The devotee, who after stilling his or her ego serves (and follows) the true Guru) understands (God), attains His door (and is blessed with His sight).”(2)

Elaborating on the above concept, Guru Ji says: “(O’ my friends), it is from the one (God) that the other visible (world) came into existence. (But throughout), it is the one (God alone) who is pervading everywhere, and there is no other. He, who rising above (the attachment for the) other world, realizes the one (God), by following (Gurbani) the Guru’s word reaches God’s door with the mark (entry permit). But it is only when one meets the true Guru (and follows his advice), that one obtains (union with the) one (God), and stills (attachment for) the other (visible false world).”(3)

Describing the kind of fearlessness a person obtains who has forsaken all duality and has realized God, Guru Ji says: “(O’ my friends), no body can kill (or harm the one) whose Master is most powerful. Such a servant remains in the shelter of the Master. He Himself forgives and blesses (His devotee) with glory. When, there is no one higher (or more powerful) than Him, then why any body (who has sought that God’s shelter) should fear or be afraid of anyone else.”(4)

Explaining how the Guru’s advice helps us obtain a state of fearlessness and peace, Guru Ji says: “(O’ my friends, by following) Guru’s instruction, a state of peace comes to abide in the body. Therefore, by reflecting on the word (and following the Guru’s advice), one is not afflicted by any pain again. (Such a person) does not come or go and suffers no more pains (of births and deaths). Those who are imbued with God’s (Name), imperceptibly merge (in God). O’ Nanak, a Guru’s follower sees (God) in front of him (or her and says): “My Master is always pervading everywhere.”(5)

Next Guru Ji explains why different people do different things, and behave so differently. He says: “(O’ my friends, it is God, who) gets everything done. He has made some His servants, and some He has strayed in doubt. (Everywhere), it is only the one (God) who pervades, and there is no other. Therefore, O’ my mind we could protest (about any thing), if there were any other (power beside Him to whom we could go). By serving (and acting on the advice of) the Guru, whose conduct becomes sublime, they are considered truly thoughtful (persons) at the door of the true (God).”(6)

Coming back to the lunar and solar days, Guru Ji says: “(O’ my friends), all the lunar or solar days look auspicious only when one follows the (Guru’s) word. It
is only when one serves the true Guru that one obtains the reward. All these lunar and solar days keep coming and going. But it is only the Guru’s word, which is immovable (or unchangeable).

“It is only by acting on the word of the Guru, that people) can always remain merged in the eternal (God. All these lunar, and solar days (become fruitful, or auspicious), when we get imbued with the love of the eternal (God), but without (meditating on God’s) Name, all false ones remain wandering in doubt.”(7)

Next Guru Ji comments on the fate of the self-conceited persons who do not listen or follow Guru’s advice, and keep doing things swayed by their self-conceit and illusion. He says: “(O’ my friends, when) the self-conceited persons die, they depart in an unemancipated state (such as a ghost or goblin). They do not cherish the one (God), but are allured by the love of other (things or entities). Being unaware there always remains the darkness of ignorance in their mind. So, without (reflecting on the) word (of the Guru), they cannot cross over (the worldly ocean). But it is the Creator Himself, who has created (all the creatures), and He Himself has created the reflection on the Guru’s (word, following which one can obtain enlightenment).”(8)

Next warning those who adopt different garbs to look holy and then roam about, misguiding other innocent persons, Guru Ji says: “(O’ my friends), the adopters of (false holy) garb adorn many different garbs, (but) like the unsuccessful piece in a (Luddo) game, they keep wandering in different places (and species). They find no peace here in this world, or in the next. (In short), the self-conceited die, wasting their lives. But one who serves (and follows) the true Guru gets rid of all doubt. Such a person finds the true (God, in) the house (of his or her own heart).”(9)

In conclusion, Guru Ji says: “(O’ my friends), whatever that perfect (God) Himself does, that alone happens. (All these omens attached to) the lunar and solar days create duality. (The truth is that) without the true Guru, there is pitch darkness. They who serve (and perform rituals relating to any) lunar or solar days are fools and idiots. O’ Nanak, a Guru’s follower who obtains true understanding from the Guru remains absorbed in the Name of the one God.”(10-2)

The message of this shabad is that it is one God who has created the universe and it is by His will that different people have different destinies (based on their past deeds). Therefore one should not be lost in the doubts of good and bad omens, auspicious and inauspicious solar or lunar days. The best thing is that again and again one should reflect and act on Gurbani (the Guru’s word recorded in Guru Granth Sahib).
In olden days, many people who owned cattle used to stay for a short time in pastures alongside rivers during rainy seasons, when there was plenty of green grass. In this shabad,
Guru Ji compares the human soul to a very beautiful young bride who comes into a pasture to tend to her cattle for a short rainy season. During this time, she also tries to take care of the milk by extracting butter out of it. In this metaphor, Guru Ji imagines that this soul bride is carrying the pitcher full of butter on her head and puts it down for a while, so that she can breathe a sigh of relief. Using this metaphor, Guru Ji explains how temporary is our stay in this world, and how we can lay aside the load of our worldly involvements, and enjoy a moment of comfort and happiness in the company of our beloved (God).

So describing the conduct of such a human soul in the metaphor of a newly married young bride, Guru Ji says: “(O’ my friend, like a) newly married young bride, (the soul) has come into the pasture (of this world for a short while). Laying aside the pitcher (of milk, in other words forgetting worldly problems, she) attunes her mind to God. (In this way), the bride (soul) remains attuned to God; she is imperceptibly embellished by Him with the word (of the Guru). With folded hands she prays to the Guru and says: “(O’ my Guru), please come and meet me so that by attuning myself to His eternal Name, I may be able to love (God).” Through her true loving devotion, after seeing her beloved (God), such a bride gets rid of her lust and anger. O’ Nanak, in this way upon seeing her Beloved, the newly married young bride (soul) makes (God) the support of her life.”(1)

Now Guru Ji extends his metaphor further and imagines that this united bride (soul) meets another young bride (who has recently arrived in the pasture (of the world), who asks the former for advice so that she too could unite with the beloved (God). Replying on behalf of the former, Guru Ji says: “O’ the young, chaste, and newly-wedded bride, (let me tell you how I conduct myself). I do not wander this way or that way and I always remain close to my groom (God, and do not worship any other lesser gods or goddesses). Like a handmaiden of my Spouse, I always abide with Him, and to me the worship of that God seems pleasing. (O’ my friend, we should) talk about the indescribable God whose knowledge is beyond the understanding of our sense faculties; reaching a state of poise, we should sing praises of that God. (O’ my friend, that God) is the source and enjoyer of all relishes. He loves and attunes that bride (soul) to Him who imbues herself with the love of eternal Name. O’ Nanak, she whom the Guru has bestowed the charity of his word (the Gurbani), has become a truly thoughtful person (who knows, how to remain attuned to the beloved God).”(2)

Continuing the above metaphor, Guru Ji says: “(O’ my friend, the bride soul) who has bewitched the Master enjoys the company of her Spouse. (She tells others) to walk as per Guru’s will and remains united with His eternal (Name). Yes, along with her friends and mates (other saints and devotees, that soul) bride remains united with her eternal God and enjoys His company. (She says that) being in love with only that one God, God’s Name is enshrined in her mind and the true Guru has united her (with God). Now day and night, she remembers Him with each and every breath and doesn’t forsake the immaculate (God) even for a moment or a second. Nanak says: “(In this way) by keeping lighted the lamp of the word (enlightened with the Guru’s advice), she destroys her fear.”(3)

In conclusion, on behalf of that enlightened and united bride soul, Guru Ji advises the young bride (indirectly us all), and says: “O’ my dear friend and mate, the light of that God is pervading everywhere in all the three worlds. That indescribable and infinite God is pervading each and every heart. That eternal God is indescribable and infinite and by stilling our self-conceit we can meet Him. Following the Guru’s word (of advice), we should burn and remove our dirt of self-conceit, attachment, and greed. Then on reaching His door and seeing His sight, (we should humbly pray and say): “O’ the Savior, save us as
You will. Nanak (says, in this way) by tasting the relish of God’s Name, that (soul bride) is satiated, and she keeps (Him) enshrined in her heart.’(4-1)

The message of this shabad is that we should remember that our soul has come into this world for a very short while. If we want to meet our God and enjoy His company then we should follow the immaculate Gurbani, remove our sinful habits, and still our senses of self-conceit, anger and greed. Lastly, we should remember God’s Name again and again and at every moment. One day, just as a newly wedded young bride enjoys the company of her beloved spouse, we would also enjoy the company of our beloved God.

bilaaval mehlaa 1.

mai man chaa-o ghanaa saach vigaasee raam.
mohee paraym piray parabh abhinaasee raam.

avigato har naath naathah tisai bhaavee so thee-ai.
kirpaal saadaa da-i-aal daa’ta jee-aa andar too’ jee-ai.

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mai avar gi-aa na Dhi-aan poojaa har naam anaar vas rahay.
bhaykh bhavnee hath na jaanaa naa kaan saach geh rahay. ||1||

bhinrhee rain bhalee dinas suhhaa-ay raam.
nij ghar soo’t-ay piram jagaa-ay raam.
nav haan nav Dhan sabad jaagee aapnewy pir bhaaree-aa.
taj koorh kapat subhaa-o dooajaa chaakree lokaanee-aa.
mai naam har kaa har kanthay saach sabad neesaani-aa.
kar jorh naa naa saach maagai nadar kar tuD bhaaree-aa. ||2||

jaag salonrhee-ay bolai gurbaanee raam.
jin suj mani-arhee akath kahaanee raam.
akath kahaanee pad nirbaanee ko virlaa gurumukh boojh-ay.

rahai aatee apraampraa raata saach maan gun saari-aa.

oh poor rah-aa sarh thaa-ee naankaar ur Dhaari-aa. ||3||
In the previous shabad, Guru Ji advised us that we should remember that our soul has come into this world for a very short while. If we want to meet our spouse (God) and enjoy His company then we should follow our Guru’s advice, remove our sinful habits, and still our senses of self-conceit, anger, and greed. Lastly, we should remember God’s Name at every moment. One day, we will be united with that God and will enjoy His company, just as a young bride enjoys the company of her beloved spouse. In this shabad, Guru Ji shares with us the joy he has obtained on seeing the sight of God, and the immaculate feelings of immense bliss passing through his mind, so that we may also feel inspired to follow his example.

Still using the metaphor of a young bride who has recently experienced the joy of union with her beloved groom, Guru Ji says: “(O’ my friends), within me there is an immense craving (for my Spouse, and) I am blooming with joy (upon getting absorbed in the Name of) that eternal God. I have been enticed by the love of my immortal Spouse. That incomprehensible God is the supreme Master of all and that alone happens which He desires.”

So addressing God Himself, Guru Ji lovingly says: “O’ kind, and ever merciful Benefactor, it is You (who is living in) all creatures. I don’t have any other wisdom, (merit of) meditation, or worship (only) God’s Name is abiding in me. I don’t know, (care about any holy) garb, roaming around (pilgrimage places), or performing any Hath (Yoga postures), because (I) Nanak have grasped on to the (Name of the) eternal (God).”(1)

Describing what happens, when God awakens a soul bride from her sleep (involvement in worldly affairs), Guru Ji says: “(O’ my dear friend), absorbed in yourself, she whom the loving Spouse awakens (from worldly sleep), her night (of life) becomes pleasing, and days also become beauteous. Through the word (of the Guru) that newly married young bride awakens (from her slumber in worldly affairs and becomes pleasing to her Spouse.”

Next as if describing his own present state of mind, Guru Ji says: “(O’ my friend, I have) shed falsehood, deceit, dualistic nature, and subservience to (the worldly) people. I have worn the necklace of God’s Name around my neck, (and made the) eternal word (of God’s praise) as the guiding mark (the principle of my life). With folded hands, I say: “(O’ God), Nanak begs for Your eternal (Name). If it so pleases You, bestow Your grace (and bless him with it).”(2)
Guru Ji wants that we may also enjoy the peace and bliss, which he is enjoying, therefore he affectionately says to us: “O’ dear bride of beautiful eyes, awaken (from the slumber of worldly affairs), and listen to what Gurbani, (the word of the Guru) says. The bride (soul), who upon listening to it obeys it, gets absorbed (in the love of the) indescribable discourse (of God). But, it is only a rare Gurus following person who understands this unutterable discourse of God and obtains the supreme status of selflessness. Such a person remains absorbed in the word (of the Guru), loses self (conceit), and gains understanding about all the three worlds. Imbued with the love of the limitless (God), that person remains detached (from worldly affairs), and enshrines the merits of eternal (God) in the mind. O’ Nanak, that person has fully enshrined in the mind that God is pervading in all.”(3)

In conclusion, Guru Ji says: “(O’ beautiful bride), who has been called into (God’s) mansion, that God is the lover of His devotees. By acting on Guru’s instruction, the bride (soul) who (performs loving devotion of God), her mind keeps in a state of bliss, and (her human) body becomes fruitful. By stilling her mind, she who is satiated, by following the (Guru’s) word, she succeeds (in her spiritual objective), and recognizes the Master of the three worlds. Then her mind doesn’t waver, or wander anywhere, and she realizes her Spouse. She says: “(O’ God), I depend on Your support, You are my Spouse, You are my anchor and pride. Nanak (says), one who remains absorbed in the eternal (Name), is always immaculate, and through the Guru’s word settles the (inner) strife (of one’s mind).”(4-2)

The message of the shabad is that if, just like a young bride who always loves and thinks about her young groom, we also love and think about God, then He would bless us with His union, and we would enjoy such a state of peace and bliss as if our entire life has become fruitful, and we have obtained a true state of salvation from all worldly problems and worries. For developing such a love of God, and enjoying the ecstasy of His union, we should listen to the Guru’s advice (Gurbani as included in Guru Granth Sahib Ji) and meditate on God’s Name with true love and devotion.
In the previous shabad, Guru Ji advised us that if, just like a young bride who always loves and thinks about her young groom, we also love and think about God, then He would bless us with His union, and we would enjoy such a state of peace, and bliss, as if our entire life has become fruitful, and we have obtained a true state of salvation from all worldly problems and worries. For developing such a love of God, and enjoying the ecstasy of His union, we should listen to the Guru’s advice (Gurbani as included in Guru Granth Sahib Ji) and meditate on God’s Name with true love and devotion. In this shabad, Guru Ji shares with us his own experience and tells us what happened when he loved and remembered God like a young faithful bride.

He says: “(Listen O’ my friends and mates), my God has come to the couch (of my heart) and my mind has merged in a state of peace. Upon the Guru becoming gracious, I have obtained God, and now I am reveling in joy. Very fortunate are those bride (souls) who, as per their pre-ordained destiny, have enjoyed the bliss (of union) with God. Nanak says: “(O’ my friends, now) God is my Spouse, and is pleasing to my mind.”(1)

Elaborating on the virtues of his beloved Spouse (God), and Guru Ji’s attachment to Him, he says: “(O’ my friends), that God is the pride of the prideless, and is all by Himself. By Guru’s grace, the one who has shed off one’s self-conceit, day and night meditates on God. Whatever pleases my God (such a person) does that alone and in this way remains imbued with the love of God. (In short), Nanak says: “Imperceptibly God has united (such a devotee) with Him, who is satiated with the relish of God’s Name.”(2)

Now Guru Ji wants to remind us about the real purpose of this invaluable opportunity of the human birth and he says: “(O’ my friends), it is in the human birth that we can obtain to God. Because, this is the time to remember God with loving devotion. (Therefore O’ my
friends, go and) meet a Guru-following united bride (soul. In that company, you too) will be imbued with immense love (for God. Very) unfortunate are they, who have not obtained (God) in this human birth. Therefore, Nanak implores again and again (and says): “Save me O’ my God, I am Your servant.”(3)

Guru Ji concludes this shabad by describing how the Guru’s word has helped him, and has made his human life fruitful. He says: “(O’ my friends), the Guru has implanted the unperceivable God in me. (As a result), my mind and body have been filled with God’s love. (O’ my friends), God’s Name is the lover of the devotees, so a Guru following person always remains attuned to God. Just as a fish cannot (live without water), they cannot live without God’s Name. Nanak says: “Fruitful is the (human) life of those who have obtained God, and whom God has accepted as His own.”(4-1-3)

The message of this shabad is that if we want that the object of our life may be accomplished, and God may bless us with His union, then we should follow Guru’s advice and love God like a young bride who truly loves her dear spouse.

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bilaaval mehlaa 4 salok.

har parabh sajan lorh lahu man vasai vadbhag.
gur poorai vaykhaali-aa naanak har liv laag. ||1||

chhant.

mayraa har parabh raavan aa-ee-aa ha-umai bikh ihagay raam.
gurmaat aap mitaa-i-aa har har liv laagay raam.
antar kamal pargaasi-aa gur gi-aneey jaagay raam.
jan naanak har parabh paa-i-aa poorai vadbhaagay raam. ||1||
In the previous shabad, Guru Ji told us that if we want that the object of our life may be accomplished, and God may bless us with His union, then we should follow Guru’s advice and love God like a young bride who truly loves her dear spouse. In this shabad, he describes the blessings one enjoys by following the above advice.

Salok:

Guru Ji says: “(O’ my friends), find out God, the true friend, who comes to abide in the mind only through great destiny. O’ Nanak, whom the perfect Guru has shown (God, that person’s) mind is attuned to Him.”(1)

Chhantt:

Now Guru Ji describes the joy those persons feel, who by following Guru’s instruction get rid of their self-conceit, and are attuned to God. He says: “(O’ my friends, those bride souls) who by following Guru’s instruction have so effaced their self-conceit, (as if they have) crossed over the ocean of poisonous ego, beloved God comes to enjoy their company. Through the Guru given gnosis, they have awakened (to worldly enticements and they feel so delighted, as if) the lotus of their hearts has bloomed. Devotee Nanak (says): “Very fortunate, are they who have obtained God.”(1)

Elaborating on the state of mind of such devotees and the spiritual bliss they enjoy, Guru Ji says: “(O’ my friends), they to whose mind God has become pleasing, by virtue of God’s Name (always remain in high spirits, as if) they are being congratulated for being blessed with God’s Name. Through the perfect Guru, they have obtained God and have attuned their minds to God. The darkness of their ignorance is removed and the light (of divine wisdom) becomes manifest (in them). O’ Nanak, that (bride soul) the support (of whose life) is God’s Name, remains absorbed in the God’s Name.”(2)

Continuing to describe the pleasure and the zeal with which that person enjoys the love and company of God, whom He has united with Himself, Guru Ji says: “(O’ my friends), when a bride (soul) becomes pleasing to God, the praise worthy beloved God enjoys her company. (In that state, she is so imbued with the love of her beloved God, that her) eyes are tensed up like that of a cat on seeing a mouse. Whom the perfect Guru has united with God, she is satiated with the relish of God’s (Name). Devotee Nanak (says: “The one who has) attuned her mind to God blooms in joy.”(3)

Now Guru Ji shares with us the joy he himself is feeling on being united with God. But instead of ascribing any credit to his own efforts, he humbly acknowledges all this as a
special favor of God on an ignorant person. He says: “(O’ my friends), God has shown mercy and has united an utterly foolish person (like me) with Him. Blessed and worth congratulating is the Guru who has destroyed the ego (in me. I say) very fortunate are those blessed persons, who have enshrined God’s (Name) in their minds. Devotee Nanak says, (O’ my friend), praise God’s Name, and be a sacrifice to the Name (because, it is through the Name, that you would be blessed with God’s company).”(4-2-4)

The message of this shabad is that if we want to enjoy the bliss of union with our dear spouse God, then as per Guru’s advice, we should erase our self-conceit and imbue ourselves with the love of God’s Name.

bilaaval mehlaa 5 chhant

ik-o^kaar satgur parsaad.

mangal saaj bha-i-aa parabh apnaa gaa-i-aa raam.
abhinaasee var suni-aa man upji-aa chaa-i-aa raam.
man pareet laagai vadai bhaagai kab milee-ai pooran paatay.
sehjay samaa-ee-ai govind paa-ee-ai dayh sakhee-ay mohi maatay.
din rain thaadhee kara-o sayvaa parabh kavan jugtee paa-i-aa.
binvant naanak karahu kirpaa laihu mohi larh laa-i-aa. ||1||

bha-i-aa samaahrhaa har raatn visahhaa raam.
khojee khoj laDhaa har santhan paahhaa raam.
mlay sant pi-aaaray da-i-aa Dhararay katheh akath beecharoo.

ik cht ik man Dhi-aa-ay su-aamee laa-ay pareet pi-aaro.
kar jorh parabh peh kar binanttee milai har jas laahaa.
binvant naanak daas tayeay mayraya parabh agam athaahaa. ||2||

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saahaa atal gaaj-aa pooran sanjogo raam.
sukhah samooh bha-i-aa ga-i-aa vijogo raam.
ml santh aa-ay parabh Dhi-aa-ay banay achraj jaanjeet-aa^a.
ml ikatar ho-ay sajh dho-ay man pareet upjee maanjeet-aa.
ml jot jottee o o potee har naam sabh ras bhogo.
binvant naanak sabh sant maylee parabh karan kaaran joo. ||3||
In the olden days, about 500 years ago, Indian women were totally dependant upon men for their economic and social survival. In those days, it was usually a middle man such as a pundit (Hindu priest) who used to go around and try to find suitable matches for different boys and girls, and there used to be a big curiosity among the girls to know what kind of a groom has been found for them, and they often longed to see and meet their would-be spouse.

In this shabad, using the above metaphor Guru Ji places himself in the position of a young girl, who has just heard the good news that for her, God Himself has been chosen as the groom. Therefore feeling overjoyed she goes to her friend, (the Guru) who is already wedded and united with the spouse God, to share the good news and ask her for some advice.

With the above metaphor in mind, Guru Ji says: “(O’ my friend, when I) sang the praise of my God, there became a befitting occasion of rejoicing. When I heard that (my) groom is going to be the imperishable (God Himself); a great craving (to see Him) welled up in my mind. When by great good fortune, one’s mind is imbued with (His) love (a great curiosity arises in the mind to know) when one could meet that perfect Spouse. She says, O’ my friend, give me such advice that I may imperceptibly obtain and merge in that God. Day and night, I would keep standing in your service, but tell me in what way you obtained God? Nanak prays and says: “O’ God, show mercy and unite me with Yourself”. (1)

Comparing God to the most precious jewel in the world, Guru Ji describes how he happened to find that gem and what kind of bliss he is feeling on such a great discovery. He says: “(O’ my friends), a great joy has welled up within my mind because I have bought the jewel of God Himself. The seekers have found Him out in the company of saints. Because when the dear saints meet, they reflect on the unutterable discourse of (God. O’ my friend), imbuing yourself with love and affection, meditate on God with full concentration of your mind and heart. With folded hands, pray to God and ask that you may be blessed with the profit of God’s praise. Nanak says: “O’ my God, You are incomprehensible and unfathomable, I am Your servant and humbly pray to You (to bless me with Your Name).”(2)

Describing the scene of this unique marriage in which the soul is the bride, God is the groom, and saints are the marriage party, Guru Ji says: “(O’ my friends), when the destiny of the (bride soul) comes to fruition, an unalterable date for marriage is fixed. Then happiness prevails everywhere and (the bride’s) separation (from God) is ended.
upon meditating on God, a person meets saintly people, they become like the unique kind of marriage party. Getting together they imperceptibly come to the house (of the bride’s heart, and) a feeling of love also wells up in the hearts of friends and relatives of the bride (her sense faculties). Then like warp and woof, the light (of the bride soul) gets merged in the light (of God, and the bride soul) enjoys the relish of God’s Name. But Nanak (humbly submits) that it is only the saints, who have united her with God, who is the cause of all causes.”(3)

Guru Ji concludes the shabad by sharing with us the bliss he is enjoying after his union with God, and indicates how we too can enjoy similar happiness. He says: “(O’ my friends, when I sought the shelter of the Guru), my God came into the house (of my heart), and now this house and the floor (or the couch of my entire body) looks beauteous. Yes, when I sought the shelter of the Guru (and reflected on Gurbani), I imperceptibly woke up (and was alerted to the false allurements of the world), and then all my desires were fulfilled. With the grace of the dust of saint’s feet, (humble service of the saints) all my desires were fulfilled, and I met with my spouse, God, from whom I had been separated. Now, day and night rings the music of joy (in my heart), and I have shed away all the self-conceit of my mind. Nanak submits that in the company of saints, his mind is attuned to the shelter of God.”(4-1)

The message of this shabad is that like a young innocent bride, we should embellish ourselves with Guru's advice, shed our self-conceit and imbue ourselves with love and devotion for God. So that one day, like a handsome and meritorious groom, God may come to wed us also and bless us with His eternal union.
It is the same light

In the previous shabad, Guru Ji described the scene of his soul’s union with God in the metaphor of the marriage of a youthful bride to the most sought after bachelor, the eternal God. In this shabad, he continues that metaphor and like that youthful bride who upon returning from the house of her newly wed husband, shares with her friends the wonderful things about her groom and in-laws, Guru Ji shares with us the wonderful qualities of God and His court.

He says: “(O’ my friends), it is my great destiny that I have obtained God as my groom. In His court the music of non-stop melody (of the Word) plays. There, the songs of bliss play all the time; which keep a person filled with euphoria day and night. There, no pain or sorrow afflicts (a person), and there is no birth or death. Their storehouses are full of wealth, miraculous powers, ambrosial nectar, and His devotion. Nanak submits: “May I be a sacrifice to the all pervading God, (who is) the support of our life-breath.”(1)

Next Guru Ji invites his other girlfriends (saints and devotees) to join him in singing God’s praises, and even suggests unique ways to win over His love. He says: “Listen O’ my friends, let us join and sing songs of joy in praise of God. Imbuing our bodies and minds with love, let us enjoy the bliss of the company of that God. Imbuing ourselves with His love we should enjoy His company. Yes, we should meditate Him with love, so that we become pleasing to Him, and we do not forsake Him even for a moment. Without feeling shy, we should hold and embrace Him to our bosoms, and imbue ourselves with the love of the dust of His feet (His Name). By administering to Him the potion of devotion, we should allure Him in our attachment, and shouldn’t go anywhere (forsaking Him. In short) Nanak submits, that joining together with saintly friends, we should obtain the immortal status (of union with God).”(2)

Guru Ji now shares with us, his joy on obtaining union with God and tells us how he obtained that union. Continuing the metaphor of a young bride, who has recently enjoyed the sight and company of her beloved spouse, Guru Ji says: “(O’ my friends), I am
absolutely amazed at seeing the virtues of the imperishable God. (As if) holding out His hand, He has caught me by my arm, and has cut off my noose of death. Yes, holding me by the hand, (God) has accepted me as His maid-servant, and made me realize the sprouting of the seed of (divine light) in my pre-ordained destiny. (Now such things, as) the dirt of attachment and evil thoughts has fled away, and the immaculate days have come. He cast His glance of grace, it sounded pleasing to my mind, and then my great evil intellect hastened away. Nanak submits, that when the immortal God met me, I was rendered immaculate.’”(3)

Guru Ji concludes the shabad by describing the state of enlightenment, which he is enjoying after his union with God. He says: “(O’ my friends, just as upon) meeting with the sun’s ray, ice becomes water again, similarly when the (human) soul merges (in the divine) soul, one becomes perfect (like God). Then one sees and hears about God everywhere. (One feels that) the one God is being described everywhere. Then one understands that everywhere is the expanse of the Creator’s (prime) soul, and except for God, one doesn’t recognize anybody else. One (believes that God) Himself is the doer, Himself the enjoyer, and on His own He has caused (expanse of the universe). Nanak humbly submits: “Only those persons understand this who have tasted the relish of God’s (Name).”(4-2)

The message of this shabad is that when, with true love and devotion we sing praises of God, He blesses us with His union. Then our mind enjoys such a state of peace and bliss, as if the most enchanting music of a non-stop melody is playing in our mind. We get so absorbed in His love that everywhere we see and hear about God. In short, just as upon coming in touch with the sun’s rays ice becomes water again, similarly on meeting God our soul becomes a part of God Himself.
It is the same light

Bilawal Mehla-5 Chhantt

In the previous shabad, Guru Ji described his state of bliss and rapture on being blessed with the company of God. He obtained this joy by inviting his (saintly) friends and mates to come and join him in singing praises of God. Therefore, in this shabad also, Guru Ji invites his saintly friends and mates to come and join him in singing praises of God, and meditating on His Name. In addition he directly expresses his intense love for God and shares the result with us.
So first inviting his saintly friends, Guru Ji says: “Come O’ my dear friends and mates, come and join me, so that we may sing the song of joy in praise of our Spouse. O’ my dear friend, shed away your ego, so that perhaps in this way by shedding our ego we may become pleasing to our Beloved. Yes, shedding our ego, self-conceit and the evil of duality we should serve (and meditate on) the one immaculate God. We should grasp on to the shelter of that merciful God, who is the destroyer of all sins. (O’ my friend, becoming so humble, as if we are) the servants of His servants, and shedding our despair (pray to Him), that we may not wander in other (ritualistic paths or) methods. In addition, Nanak humbly prays to God and says: “(O’ God), show Your mercy so that I may sing songs of joy (in Your praise).”(1)

Now Guru Ji describes, how Maya (the desire for worldly riches and powers) has its sway over human beings, even when they try to abandon it and resort to jungles and mountains and perform all kinds of faith rituals. He also tells us, what is the best antidote for this poison and what is the best support, which can help us, wade through this dangerous worldly jungle. He says: “(O’ my friends), the Name of my beloved Spouse is like nectar (panacea), and is like a staff for a (spiritually) blind (person like) me. Like a beautiful enticing damsel, (Maya) keeps an eye on the mortals and tries to seduce them in many different ways. That enticing woman is surprisingly very clever and exhibits innumerable seducing gestures. Becoming stubborn, (she keeps alluring a person, till she) sounds pleasing to the mind, and then won’t let that person meditate on God’s Name. It keeps an eye on all (those, who are trying to meditate on God’s Name in their own) houses, roaming in jungles and seashores, (observing) fasts, worshipping (gods), or the travelers on their way to (the holy) riverbanks. Therefore Nanak humbly prays: “O’ God, please show mercy and bless me with Your Name, (which like) a walking stick for a blind person (help me reach Your door).”(2)

As stated above, Maya has its evil influence on every body, no matter whether he or she is an ordinary householder, or a great yogi living in jungles, mountains, or holy places. It is only God, who can save us from the jaws of Maya.

So Guru Ji shows us how to approach God and beg for His protection. Therefore addressing God on our behalf, he says: “O’ my beloved Master, save me the support less one, as You will. I do not know any cleverness, and don’t know with what kind of words I might utter from my mouth to please You. (O’ God), I neither am shrewd, nor wise, nor farsighted; me the merit less one, has no virtue. I have neither beauty, nor fragrance (of virtues), nor bewitching eyes; therefore howsoever it pleases You, save me. (O’ my friends), how could I know about the state of that merciful God whose victory proclaim all again and again. Therefore Nanak humbly submits, (O’ God), I am the servant of Your servants, save me (from the allurements of Maya) as You deem fit.”(3)

Now Guru Ji describes the intensity of his love for God, and thus indirectly suggests the kind of love we should develop in us, so that showing mercy God may save us also.

Citing some beautiful examples, Guru Ji says: “(O’ God), I am (like) a fish, and You are (like) the water, so how can I live without You. I am like that songbird which is only satiated when a special heavenly (Swanti) drop falls into its beak. Yes, O’ the love of my life, only when the drop of Your (nectar) Name falls into my mouth that my thirst is quenched. O’ God (like a father), You sit among all Your creatures and fondle them, come and meet me so that I am also emancipated. O’ God, just as the bird chakwi (who is separated from its male partner every night) keeps waiting for the day break, similarly I keep remembering You in my mind, and waiting for the darkness of my ignorance to
disappear. Nanak submits, O’ my beloved (God), unite me with You. Just as a fish can never get separated from water, (similarly I cannot forsake You from my mind).”(4)

Guru Ji concludes the shabad by describing the pleasure he is enjoying on experiencing the arrival of God in the home (of his heart). Again using the metaphor of a young bride who feels elated on the arrival of her beloved groom, Guru Ji says: “(O’ my friends, I feel) blessed again and again, because my Spouse has come to the house (of my heart). (All my sense organs and in fact my entire body feels elated, as if) all the doors of my house look beauteous, and the entire garden (of my body) is in bloom. Upon meeting that God who is the giver of peace and prosperity to all, there is a great sense of bliss, joy, and immense pleasure (in my heart). My youthful groom is always fresh, and full of energy; with what words, I could utter His praise. The couch of my heart looks beauteous, seeing Him I am bewitched, and all my doubt and pain has been dispelled. Nanak submits: “My wish has been fulfilled, I have found the infinite God.”(5-1-3)

The message of this shabad is that if we want to enjoy the bliss of union with God, then we need not enter into any kinds of worships, austerities or rituals. All we need to do is to most humbly pray to God and say: “O’ God we do not have any merits, or good deeds in our account, but we are Your most humble slaves, we love You just as a fish loves water, save us as You will. One day showing mercy, God would come to reside in our heart, and we would enjoy the bliss of His eternal union.
In the previous shabad Guru Ji advised us that if we want to enjoy the bliss of union with God, then we should not enter into any kind of worship, austerities, or rituals. All we need to do is to most humbly pray to God and say: “O’ God we do not have any merits, or good deeds in our account, but we are Your most humble slaves, we love You just as a fish loves water, save us as You will. One day showing mercy, God would come to reside in our hearts, and we would enjoy His eternal union. In this shabad, Guru Ji once again tells us how merciful and peace giving is our beauteous God, and what kind of bliss we enjoy when we become one with Him. He also warns us about the pains and sufferings our soul might have to bear after death if we do not meditate on God and are unable to obtain His union in this human birth.

He says: “(O’ my friends), that beauteous and peaceful God is full of compassion. That dear Spouse is the treasure of all comforts. O’ Nanak, when we see that Ocean of bliss, this soul of ours feels comforted.”(1)

Next, as if addressing his own soul (and us), Guru Ji says: “(O’ my soul), only when our destiny is fulfilled, we obtain that Ocean of bliss. Therefore, O’ my conceited (soul), shed your ego and attune yourself to that God’s feet (His Name). Shedding your evil intellect, smartness and cleverness, abandon the evil intellect (in you). O’ Nanak, seek the refuge of God so that Your union (with God) may become certain.”(1)
Continuing to chastise his soul for not concentrating on God and wandering around in undesirable directions, Guru Ji says: “(O’ my soul, tell me) abandoning that God without whom we die, to whom can we attach ourselves or go for help? O’ the ignorant intoxicated (soul), don’t you feel ashamed, loafing around with evil persons? Forsaking that (God) the sanctifier of sinners, where could you find any rest (or peace)? O’ Nanak, engage yourself in the loving devotion of the merciful God, (in this way), we obtain the (eternal) status of life.”(2)

Guru Ji now goes to the extent of even condemning his tongue and says: “May you be burnt, O’ you bad natured tongue, why don’t you utter the Name of that respect worthy God of the universe. If you do not serve (and worship) that God, who is the lover of His devotees, then like crows, death would grip and eat your body (bit by bit). Deluded by doubt, you don’t realize, the pains and sufferings you will have to bear, because you would have to reside in millions of existences. (In short), O’ Nanak, to desire anything else except God is like being consumed as a worm of filth.”(3)

In conclusion, Guru says: “(O’ my soul), attuning yourself to the love of God, and becoming detached (from the world), go and meet God. Abandon (decorating yourself with) sandal (scent), costly clothes, fragrances, tasty foods, and the poison of ego. We shouldn’t wander this way or that and remain alert to the service (and worship) of God. O’ Nanak, eternally wedded and united becomes that (bride soul), who has obtained her (groom) God.”(4-1-4)

The message of this shabad is that we should remember that God is the ocean of bliss and happiness and if we want to enjoy His company, then shedding the pursuits of Maya, the company of evil people, and false worldly pleasures, we should always remain alert and ready to meditate on God. One day, showing His grace, He would unite us with Him and we would enjoy the bliss of His eternal loving union.

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bilaaval mehlaa 5.

har khojahu vadbhaageeho mil saaDhoo sangay raam.
gun goviid sad gaa-ee-ah paarbarahm kai rangay raam.
so parabh sad hee sayv-ee-ai paa-ee-ah fal mangay raam.
naanak parabh sarnaagaatee jap anat tarangay raam. ||1||

ik til parabhoo na veesrai jin sabh kichh deenaa raam.
vadbhaagee maylaavahrhaa gurmukh pir cheen*aa raam.
baah pakaarh tam tay kaadhi-aa kar apunaa leenaa raam.
naan japat naanak jeevai seetal man seenaa raam. ||2||

ki-aa gun tayray kahi sakaa-o parabh antaraaamee raam.
In the previous shabad, Guru Ji advised us that we should remember that God is the ocean of bliss and happiness, and if we want to enjoy His company, then shedding the pursuits of Maya, the company of evil people, and false worldly pleasures, we should always remain alert and ready to meditate on God. One day, showing His grace, He would unite us with Him and we would enjoy the bliss of His eternal loving union. In this last shabad, of the series of joyous songs in praise of God, Guru Ji once again advises us to try to find that God of ours, in the company of saints, and also tells us what kinds of blessings we obtain when we do find Him.

So addressing us, Guru Ji says: “O’ the fortunate ones, meeting with the saintly persons, search God. Imbuing ourselves with the love of the all-pervading God, we should always sing His praises. Yes, we should always serve (and remember) that God from whom we can obtain the fruits of our desire. (In short, O’) Nanak, seek His shelter and meditate on that God, who manifests Himself in myriads of waives.”

Describing his own state of mind, Guru Ji says: “(O’ my friends), even for a moment, I do not forsake that God who has given me everything. By great good fortune, I have been blessed with His union, and by Guru’s grace I have recognized that Spouse (of mine. As if) holding me by the hand, He has pulled me out of the darkness (of ignorance), and has made me His own. Now Nanak lives contemplating (His) Name, and his heart and mind feel soothed”

Continuing to share his own experience and that of others who have been blessed with the union of God, Guru Ji says: “O’ God, the knower of all hearts, which of Your merits may I describe? (I know only this:) that by meditating again and again on the immaculate God, (innumerable) mortals have crossed over (the worldly ocean, and got liberated from the rounds of births and deaths). By singing praises of God of the universe, all their desires have been fulfilled. O’ Nanak, He is the Master of all; and (many mortals) have been saved by meditating on God.”

Guru Ji concludes the shabad by describing the bliss he is enjoying after meeting God. He says: “(O’ my friends), blessed are those eyes which are filled with the love and relish of their companion God. On seeing my God, and meeting my Beloved, all my wishes have
been fulfilled. I have obtained the relish of the nectar of God, and now all the relishes of the poisonous Maya (the worldly riches and power) seem insipid (to me. Finally) O’ Nanak, just as water merges in water, similarly by joining the (Prime) soul, (my) soul has become one with it.”(4-2-5)

The message of this shabad is that if we want to obtain union with God, the ocean of all virtues, happiness, and bliss, then in the company of the saints we should sing His praise with so much love and devotion that just as a river merges in the ocean, similarly our soul should unite with and get absorbed in the Prime soul.

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bilaaval kee vaar mehlaa 4
ik-o'kaar satgur parsaaad.
salok mehlaa 4.
har utam har parabh gaavii-aa kar naađ bilaaval raag.
updays guroo sun mani-aa Dhur mastak pooraa baag.
sabh dinas rain gun uchrai har har ur liv laag.
sabh tan man hari-aa ho-i-aa man khirhi-aa hari-aa baag.
agii-aan anDhayraa mit ga-i-aa gur chaanaan gi-aan charaaq.
jan naanak jeevai daykh har ik nimakẖ gharhee mukẖ laag. ||1||
mehlaa 3.
bilaaval ṭab hee keeej-ai jaa musẖ noẖai naam.
raag naađ sabad soẖnay jaa laagai saẖ Dẖi-aan.
raag naađ chẖod har sayvee-ai ṭaẖ ḍarḵeh paa-e-i-aa maan.
naanak gurmukẖ barakh beechāre-ai chookai man abẖimaan. ||2||
pa-orheē.
ṭoo har parabh aap agamẖ hai sabẖ tuDẖ upaa-i-aa.
ṭoo aapay aap varatḏaa sabẖ jagat saabẖ-i-aa.
tuDẖ aapay taarheē laa-e-ei aapay gẖa-i-aa.
har Dẖi-aavẖu bẖagṯẖu dinas raat anṯ la-ay chẖadaa-i-aa.
jin sayvii-aa ṭiẖ suẖ paa-i-aa har naam samaa-i-aa. ||1||
Guru Ji now begins the epic of musical measure *Bilawal*. According to Indian system, this musical measure is associated with happy occasions. In this *salok*, Guru Ji shares with us the bliss he is experiencing by singing praises of God in this measure.

He says: “(O’ my friends), I have sung (praises of the) supreme God to the accompaniment of melodious tune of *Bilawal*. (I think, that this was) the fulfillment of my pre-ordained destiny, that after listening to the instruction of the Guru, I also acted upon it. Now day and night, (my tongue) utters praises of God and my mind is attuned to His love. My body and mind have been delighted like the blossoming of a garden (in spring). By virtue of the light of divine wisdom of the Guru, the darkness of (ignorance of) my mind has been removed. Now slave Nanak survives on seeing God. He therefore humbly prays and says: “(O’ God), show me Your sight (just) for a moment.”(1)

Now Guru Ji tells us, what is the right atmosphere and context in which we may sing songs of joy to the accompaniment of happy music melodies, such as *Bilawal*, when all such songs and melodies are appropriate, and when these are of no use. He says: “(O’ my friends), we should only sing (songs of joy, in melodies like) *Bilawal*, when on our tongue is the Name (of God). All tunes and melodies sound pleasing (and fruitful), when in a state of equipoise; we are attuned (to God. However), forsaking the relish of (worldly) melodies and tunes, we should serve (and worship) God. (Only then would we) obtain honor in God’s court. O’ Nanak, when following Guru’s advice we reflect on God, then the arrogance of the mind is removed (which is a pre-requisite to enjoy the bliss of God’s union).”(2)

Guru Ji concludes the *shabad* by acknowledging the omnipotence of God and telling us, how we can merge in such an all-powerful entity. He says: “O’ God, You Yourself are incomprehensible, and You Yourself have created everything. You Yourself pervade throughout the entire world (pervading in all creatures), You Yourself sit in meditation, and Yourself sing (Your) praises. O’ devotees, day and night meditate on God, who would emancipate you in the end. Whosoever has served (and remembered God) has obtained peace, and has merged in God’s Name.”(1)

The message of this entire *Paurri* is that we should remember that it is God who has created and embellished us all. So it behooves us to sing praises of God to the accompaniment of happy tunes and melodies such as the melody of *Bilawal*. However those tunes or melodies, which are bereft of God’s Name, are of no use. The real need is to meditate on God with true love and devotion, then all the darkness of our mind would be removed, we would obtain eternal bliss, and merge in the Creator of the world.
In the previous shabad, Guru Ji advised us that we should remember that it is God who has created and embellished us. So it behooves us to sing praises of God to the accompaniment of happy tunes and melodies such as the melody of Bilawal. However, those tunes or melodies, which are bereft of God's Name, are of no use. The real need is to meditate on God with true love and devotion, then all the darkness of our mind would be removed and we would obtain eternal bliss. In this shabad, Guru Ji again stresses upon the need of singing praises of God with true love and devotion for Him and not for the love of money or popularity, which is often the case with modern church singers and Gurdwara Raagis.

Directly pointing to such singing for the sake of Maya (the worldly riches and power), Guru Ji says: “(O’ my friends), there can be no true Bilawal (spiritual bliss), if one is...
attached to the other (worldly riches instead of God). Such a self-conceited person does not obtain any place (or respect in God’s court). By practicing hypocrisy true devotion cannot be performed, and God is not obtained. Doing deeds through the mind’s obstinacy (alone, without true love for God) do not earn any credit (in the court of God). Therefore O’ Nanak, shedding our self-conceit from within, we should reflect on ourselves (and examine if what we are doing is sincere worship of God or just a ritual). In this way, the all-pervading God, who alone comes to reside in our heart. Then by uniting our soul with (His prime) soul, He ends our (coming and going, or the pain of) birth and death.”(1)

Mehla-3

Therefore Guru Ji invites us and says: “O’ my friends, do Bilawal (sing songs of joy), with your mind attuned to the one (God. By doing so), the pain of births and deaths is removed, and one remains merged in the eternal (God). There is always (happiness and peace of) Bilawal and bliss for those, who conduct their lives in accordance with the true Guru’s will. Sitting in the company of the true (devotees of God), they always sing praises of God with true love in mind. O’ Nanak, those devotees look beauteous whom (God first) unites with the Guru, (and then) with Himself.”(2)

Paurri-

Next describing some of the virtues of God, Guru Ji says: “(O’ my friends), that God who pervades in all is a friend of the devotees. Everybody is under the control of God, and there is bliss in the hearts of devotees. God is the companion and helper of His devotees in all places. Therefore, His devotees always sleep in peace, with their legs stretched and crossed (without any worry in their minds). God is the Master of all, whom His devotees always keep in their minds. (They say): “O’ God, no one can equal You (in merit and power), and whosoever try, they all perish one by one.”(2)

The message of this Paurri is that if we want to enjoy a true state of happiness and bliss, then without having love for other worldly riches and power, and without performing hypocritical deeds under obstinacy of mind, we should follow Guru’s advice and sing praises of God with true love and devotion. Then He would protect us everywhere, and we will not have to worry about anything, because God would be our savior at each and every moment and we would eternally remain merged in His union.

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salok mehlaa 3.

barahm bindeh tay barahmanaa jay chaleh satgur bhaa-ay.
jin kai hirdai har vasai ha-umai rog gavaa-ay.
gug raveh guan sangar-hahi jojte jote milaa-ay.
is jug meh virlay barahmaan barahm bindeh chi laa-ay.
nanak jin h ka-o nagar karay har sachaa say naam rahay liv laa-ay. ||1||
The Indian Hindu society is divided into four casts (or categories) by virtue of their birth, namely Brahmins (the priests), the Kashatryyas (the warriors), Vaaiish (the business men), and Shudras (the servants). In those days, and to a great extent even now, the Brahmins considered themselves as the most pious, and nearest God, therefore deserving highest regard, and donations from the other three classes, not because of being more meritorious, but just because of their birth in a Brahmin family. In this salok, Guru Ji tells us who is a true Brahmin or the one nearest God.

He says: “(O’ my friends), only they who recognize (God) the Braham, and conduct their lives in accordance with the Guru’s will are the (true) Brahmins. They in whose heart resides God, they dispel the malady of ego. By attuning their minds to the light of the prime soul (of God), they keep remembering the virtues of God, and keep amassing (His divine) merits in them. But in this age, rarely are there (such) Brahmins, who reflect on (the merits of God), the Brahman. O’ Nanak, they on whom the eternal God becomes gracious, remain attuned to His Name.”(1)

**Mehla-3**

But before proceeding further, Guru Ji wants to clarify some of our misconceptions about the ways to obtain God’s Name (or realize Him). He says: “(O’ my friends), the one who has not served (followed the advice of) the true Guru, and has not been imbued with love for (Guru’s) word, is suffering from the chronic disease of ego and extreme selfishness. For
doing deeds swayed by the obstinacy of his mind, such a person is cast into wombs again and again. However, fruitful is the life of a Guru’s follower whom (God) Himself unites with Him. (In short), O’ Nanak, when the gracious (God) casts His glance of grace, such a person obtains the wealth of Name (His love and enlightenment).”(2)

Now Guru Ji tells us about the merits and excellences of God’s Name. He says: “(O’ my friends), all glories lie in God’s Name. Therefore, following the Guru’s advice, we should meditate on God. If we attune our mind to God’s Name, we obtain whatever we ask for. When we share the inner most secret of our lives with the true Guru, we obtain all kinds of comforts. When the perfect Guru gives his (immaculate) instruction, all our desire (for worldly things) is removed. But that person alone sings praises of God in whose destiny it has been so pre-ordained.”(3)

The message of this *shabad* is that instead of being proud of our high caste, following the advice of the true Guru, we should sing praises of God and meditate on His Name with true love and devotion. Then all our maladies of ego, selfishness, and worldly desires would be dispelled, and God would unite us with Him.
In the previous Paurri, Guru Ji advised us that instead of being proud of our high caste, following the advice of the true Guru, we should sing praises of God and meditate on His Name with true love and devotion. Then all our maladies of ego, selfishness, and worldly desires would be dispelled, and God would unite us with Him. In this salok, Guru Ji elaborates on the glories of the true Guru and the blessings we obtain by acting on his advice.

He says: “(O' my friends), none goes empty handed whom my God unites with the true Guru. Fruitful is the sight of the true Guru; whatever one wishes, one obtains. Guru’s word is (like) nectar, which dispels all one’s thirst and hunger (for worldly things. By meditating on God’s Name, and thus) by drinking God’s elixir, one feels contented, and the eternal (God) comes to reside in one’s mind. (In this way), by contemplating on the eternal (God), one starts playing the non-stop melody (of God’s Name) in the mind, and obtains immortal status. By acquiring the poised character of the Guru, (such a person) sees the eternal God pervading in all the ten directions. O’ Nanak, within whom the eternal (God) remains enshrined, (they are so enlightened) that even if they try to hide, they cannot remain hidden.”(1)

Listing additional merits of following Guru’s advice, he says: “(O’ my friends), by serving (and acting on the advice of) the Guru, we obtain God. However only on one whom God casts His glance of grace (obtains the guidance of the Guru). They, whom (God) blesses with true devotion, (acquire such godly virtues, as if) from humans they become gods. (Following) the Guru’s word (of advice), they become pure (and virtuous), and stilling their ego, (God) unites them (with Him). O’ Nanak, whom (God) blesses with the glory of Name, they remain imperceptibly merged (in God).”(2)

Guru Ji concludes this Paurri, by explaining why there is so much merit in following Guru’s advice. He says: “(O’ my friends), in the great true Guru is the great glory of God’s Name, which the Creator God Himself has multiplied. Noting (this greatness of Name in their Guru), all servants and disciples feel elated in their hearts. But, the evil slanderers cannot bear to see (the glory of the true Guru), because the welfare of others doesn’t please them. However, what harm can vain effort do to those who are in the good graces of the eternal (God)? Even if (the entire world) dies making vain efforts, whatever pleases the Creator multiplies day after day.”(4)

The message of this shabad is that if we want to obtain God then we have to seek and act on the guidance of the true Guru, from whom no one ever comes empty handed.
The true Guru’s immaculate word (of advice) provides us true peace of mind, the nectar of God’s Name, and leads us to eternal union with God.

salok mehlaa 3.

Dharig ayy aasaa doojay bhaav kee jo mohi maa-i-aa chii laa-ay. har sukh pal"ar ti-aagi-aa naam visaar dukh paa-ay.

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manmukh agi-aanee anDhulay jaman mareh fir aavai jaa-ay. kaaraj siDh na hovnee ant ga-i-aa pachhutaar-ay.

jis karam hovai ti satgur milai so har har naam Dhi-aa-ay. naam ratay jan sadqaa sukh paa-ini” jan naanak tin bal jaa-ay. ||1||

mehlaa 3.

aasaa mansaa jag mohnee jin mohi-aa sansaar. sabh ko jam kay cheeray vich hai jaytaa sabh aakaar.

hukmee hee jam lagdaa so ubrai jis bakhsa kartaar. naanak gur parsadee ahu man taa” tarai jaa chhodai ahaa’ kaar.

aasaa mansaa maary niraas ho-ay gur sabdee veechaar. ||2||

pa-orhee.

jithai jaa-ea-ai jagat meh tihi har saa-ee. aagai sabh aapay varatdaa har sachaa ni-aa-ee.

koorti-aaraa kay muh fitkee-ah sach bhagat vadi-aa-ee. sach saahib sachaa ni-aa-o hai sir nindak chhaa-ee.

jan naanak sach aaraDhi-aa gurmukh sukh paa-ee. ||5||

Salok Mehta-3

It can be commonly observed that we the human beings are always living with hope and desire that some day we will win a big lottery, land a big prestigious job, will have a beautiful resort like home and all the wealth we desire, or our family members will attain very high positions, and provide us with all kinds of comforts. But in this love of worldly riches and comforts, we forget to love God who created us and has given us everything. In
this salok, Guru Ji warns us against the consequences of this duality or love of things other than God.

He says: “(O’ my friends)), accursed is the craving for other (things), which makes our mind attached to Maya (the worldly riches and power, instead of God. By doing so, a person) forsakes the bliss (of God’s union) in exchange for a (very short-lived comfort, which is worthless like) straw. And forsaking (God’s) Name, one suffers pain. (That is why), the blind, ignorant, self-conceited are born and die, and keep coming and going (in and out of the world). The worldly tasks (of a self-conceited person) are not accomplished, and in the end such a person repents while departing (from the world). However, they on whom God showers His grace, meet the true Guru and meditate on the Name, and they who are imbued with (God’s) Name, always enjoy peace. Devotee Nanak is a sacrifice to them.”(1)

Mehla -3

Guru Ji now comments on the subject of hope and desire, and also tells us, what our attitude should be in this regard. He says: “(O’ my friends), hope and desire (for worldly riches and power) is a big enticer which has drawn in the (entire) world. Everybody, and all that is visible, is under the control of the demon of death. It is by God’s command that the demon of death afflicts a person. But those whom the Creator forgives are saved. O’ Nanak, one swims across (this worldly ocean), when by Guru’s grace, one abandons the self-conceit of one’s mind. (Further by) reflecting on the Guru’s word, one should still one’s hope and desire and become detached (from the world).”(2)

Guru Ji now tells us, why we need to imbue ourselves with the love of God and not Maya (the worldly riches and power). He says: “(O’ my friends), wherever in the world we go, our God and Master is present. Even in the next world, God the dispenser of true justice is pervading. (In His court), the false ones are disgraced, but the true devotees of the eternal God are received with honor. True is the Master and true is His justice, the slanderers are put to great shame. (In short), O’ Nanak, they who have contemplated the eternal (God) through the Guru, have obtained peace.”(5)

The message of this Paurri is that instead of living in hope and desire for one worldly thing after another, we should seek the guidance of the Guru, attune our mind to God and remember His Name with love and devotion. That true God would protect us both here and hereafter and would bless us with honor in His court. On the other hand all those slanderers and false, self-conceited people who don’t hesitate to indulge in sinful activities for worldly riches and power, would be cast into existences again and again.
Salok Mehla-3

In the previous Paurri, Guru Ji advised us that instead of living in hope and desire for one worldly thing after another, we should seek the guidance of the Guru, attune our mind to God and remember His Name with love and devotion. That true God would protect us both here and hereafter and would bless us with honor in His court. On the other hand all the slanderers and false, self-conceited people who don’t hesitate to indulge in sinful activities for the sake of worldly riches and power would be badly dishonored and cast into existences again and again. In this shabad, Guru Ji tells us how we obtain the guidance of the true Guru, who gives us the right guidance and imbues us with God’s Name, the most effective remedy against any problem.

He says: “(O’ my friends), it is only when God bestows us with perfect destiny that we obtain (the guidance of) the true Guru. (The meeting with the Guru is the most effective way, which ensures) receiving of God’s Name, (and when we meditate on God’s Name), calm and quiet prevails in us and our mind is always at peace. Then whatever we eat or wear becomes (beneficial like) nectar (because then whatever we do, it is for the love of God’s Name), and O’ Nanak by meditating on the Name, we obtain glory.”(1)

Mehla-3

Therefore Guru Ji advises his mind (and indirectly us) to listen to the advice of the true Guru. He says: “O’ my mind listen to the advice of the true Guru, (by doing so) we obtain (God) the treasure of virtues. Then (then you would see that) the Giver of peace abides in your heart, and your ego and arrogance would go away. But O’ Nanak, it is only by (God’s) grace that we obtain the nectar (of His Name), which is the treasure of virtues.”(2)
Paurri

Guru Ji now gives us another cogent reason for seeking the guidance of the true Guru and having full faith in him. He says: “(O’ my friends), all those who are emperors, kings, monarchs, chiefs, and officers in the world, have been created by God. Whatever God makes them do; they do that, because all are God’s beggars. Such a (all-powerful) God is on the side of the true Guru. That God has made the mortals of all casts, and creatures born through all the four ways of creation in the entire world, as the Guru’s slaves and yoked them into his service. O’ saints of God, look at the glory of serving God, which has beaten out all the enemies and demons (the five passions) from within our body-fort. God has become gracious on the devotees and showing His mercy, God has Himself saved them.”(6)

The message of this Paurri is that if we want to obtain God, the treasure of all virtues, then we should seek the guidance and the protection of the true Guru, in whom God has manifested His powers; because it is through the Guru that He blesses any body with His Name and His eternal union.
In the previous Paurri, Guru Ji advised us that if we want to obtain God, the treasure of all virtues, then we should seek the guidance and the protection of the true Guru, in whom God has manifested His powers. Because it is through the Guru, that He blesses anybody with His Name and His eternal union. In this salok, Guru Ji tells us about the blessings the Gurmukhs obtain (who follow the advice of the Guru and) meditate on God’s Name. He also tells us about the pains and sorrows, the Manmukhs suffer (who do not listen to the Guru and follow their own minds).

First, commenting on the state of Manmukhs or egocentrics, Guru Ji says: “(O’ my friends), within (the mind of a Manmukh) is always the malady of deceit. Therefore the Manmukh’s mind doesn’t get attuned (to God). Whatever such a person does while suffering under the pain (of the malady of deceit) brings more pain now (in this world), and also in future (in the next world). O’ Nanak, when by good fortune one meets the true Guru (and listens to his advice); one’s (mind) is attuned to the eternal Name. Imperceptibly, peace prevails and doubt and dread flee from (the mind).”(1)

However regarding the Gurmukhs, Guru Ji says: “(O’ my friends), a Gurmukh always remains imbued in the love of God. For the Gurmukh, every act of seeing or speaking is meditating on God’s Name. While meditating on the Name, such a person has obtained peace. O’ Nanak, in the mind of a Gurmukh, divine wisdom is revealed and the pitch darkness of ignorance is dispelled.”(2)

Now summarizing the state of Manmukhs, Guru Ji says: “(O’ my friends), the Manmukhs remain dirty (evil in their mind, therefore) they die (disgracefully). But the Gurmukhs remain immaculate, because they have kept God enshrined (in their hearts). Nanak says: “Listen O’ my saintly brothers, serve (and act on the advice of) the Guru; (by doing this), the dirt of ego would go away (from your mind). But in the minds of the Manmukhs, doubt and pain dominates, and every day they keep suffering the pain of (worldly) involvements.
Being asleep in the love of the other (worldly things), they never wake up, and remain attached to the love of *Maya* (the worldly riches and power). They don’t contemplate on the Name, nor reflect on the (Guru’s) word. This is the thinking of *Manmukhs*. To them, God’s Name does not seem pleasing, so they waste their (human) birth in vain; O’ Nanak, the demon of death, punishes and ruins them badly.” (3)

**Paurri**

Guru Ji concludes the *Paurri* by describing the merits and blessings received by a person who is blessed with God’s devotion. He says: “(O’ my friends), the one upon whom God bestows His devotion, is the true banker (of the wealth of God’s Name).

All people become subservient to such a person, because the merchandise (of God’s Name) cannot be purchased or obtained from any other place or shop. Therefore, the one who remains oriented towards the devotees (and follows the advice of the Guru) obtains the commodity of God’s (Name), but they who turn their faces away (from the devotees or the Guru), obtain nothing but ashes (or disgrace). Only the devotees of God are the dealers of God’s Name, even the tax collector, the demon of death does not go near them (and does not torture them in any way). Devotee Nanak has loaded himself with the wealth of God’s Name, and is therefore always carefree.”(7)

The message of this *Paurri* is that it is our choice. We can live as Gurmukhs and live our life as per the advice of the Guru, and meditate on God’s Name. Or we can live as *Manmukhs* and ignore the advice of the Guru, live as per the dictates our own mind, and indulge in all kinds of falsehood, deceit, and worldly pleasures. The first choice would lead us to peace and bliss in this and the next world, while the second would ultimately bring us pain and suffering in this life, and disgrace and terrible sufferings in the lives to follow. Now it is up to us to choose our future.

**salok mehlaa 3.**

*is jug meh bhagtee har Dhan khati-aa hor sabh jagat bhararam bhulaa-i-aa.*

gur parsaaede naam man vasi-aa an-din naam Dhi-aa-i-aa.

* bikhi-aa maahi udaas hai ha-umai sabad jalaai-aa.

*aap tar-aa kul uDhray Dhan janaygee maai-i-aa.*

* saadaa sahj sukh man vasi-aa sachay si-o liv laa-i-aa.*

*barahmaa bisan mahaagay-o taari gun bhulay ha-umai moh vaDhaa-i-aa.*

*pandit parh parh monee bhulay doojae bhaa-ay chit laa-i-aa.*

*jogee jangam sani-aasee bhulay vin gur tat na paa-i-aa.*

*manmukh dukhee-ay saadaa bhararam bhulay tin’ee birthaa janam gavaa-i-aa.*
In the previous Paurri, Guru Ji advised us that it is our choice, whether we live as Gurmukhs who follow the advice of the Guru and meditate on God’s Name, or whether we live as Manmukhs who ignore the advice of the Guru, and live as per the dictates of their own minds and indulge in all kinds of falsehood, deceit, and worldly pleasures. The first choice would bring us peace and bliss in this world and the next, while the second would ultimately bring us pain and suffering in this life, and disgrace and sufferings in the lives to follow. In this salok, Guru Ji tells us who the people are who obtain the wealth of God’s Name, and what kinds of blessings they obtain. He also tells us about the state and fate of those who do not meditate on God’s Name.

He says: “(O’ my friends), in this world, it is only the devotees of God who have earned the wealth of God’s Name and all the rest of the world is lost in doubt. By Guru’s grace, God’s Name is enshrined in their minds, because day and night they meditate on God’s Name. Even while living in the midst of Maya (the sinful worldly allurements), they remain detached, and through the (Guru’s) word they burn away their self-conceit. Such a person saves him or herself, and his or her entire lineage is saved, blessed is the mother who gave birth to such a person. Within the mind of such a person, who remains attuned to the eternal (God) always abides peace and poise. (However, even primal gods like Brahma, Vishnu and Shiva) are strayed by the three modes of Maya (the impulses for vice, virtue, and power), and have multiplied their (worldly) attachment and ego. Similarly while
reading and reciting (religious) texts, the pundits and the silent sages have gone astray, and (instead of imparting true divine knowledge), they have attached their mind to the love of the other (worldly riches and power). Even the yogis and sanyasis, have been strayed because without the (guidance of the) Guru, they have not realized the essence (of true union with God). In short the Manmukhs always remain suffering and lost in dread and doubt, and they waste their (human) life in vain. O’ Nanak only they who are imbued with God’s Name, are truly attuned to God; showing His grace (God) has united them with Him.”(1)

**Mehla-3**

Therefore, Guru Ji says: “O’ Nanak, we should praise that (God), under whose control is everything. O’ mortals keep serving (that one God), because without Him there is no other (all-powerful God). Through Guru’s grace, (He) comes to reside in the mind, and one remains in peace forever.”(2)

**Paurri**

Guru Ji concludes the Paurri by commenting on the state of those, who have not followed the advice of the Guru, and have not cared to earn the wealth of God’s Name. He says: “(O’ my friends), through the Guru’s grace, they who have not earned God’s Name, are (spiritually) bankrupt. They may keep begging throughout the world, but no body even spits on them (and gives them anything). They slander others, lose their credit, and get themselves exposed. No matter where they go, they don’t get even that wealth for which they backbite others. Because it is only when one approaches the Guru with a servant like attitude, that one obtains the wealth of God’s Name. But the unfortunate (self-conceited persons) cannot obtain (that wealth), and nowhere else in this or any foreign country is this wealth available (therefore, such a person keeps suffering pains of births and deaths).”(8)

The message of this Paurri is that only by acting on the advice of the Guru we can obtain the treasure of God’s Name, which ensures perpetual peace and bliss. Therefore the self-conceited people, who instead of following Guru’s advice, follow the dictates of their own minds keep suffering and wandering like bankrupts, no matter how great pundits, yogis, or gods they may be.

**salok mehlaa 3.**

gurmukh sansaa mool na hova-ee chințaa vichahu jaa-ay.
jo kichh ho-ay so sehjay ho-ay kahnaa kichhoo na jaa-ay.
naanak tin kaa aakhi-aa aap suñay je la-i-an pannai paa-ay. ||1||

**mehlaa 3.**

kaal maar mansaa maneh samaaane anţar nirml naa-o.
an-din jaagai kaday na sovai sehjay amrit pi-aa-o.
meethaa bolay amrit bane an-din har gur gaa-o.
In the previous Paurri (7), Guru Ji told us that it is our choice whether we want to live as Gurmukhs and live our life as per the advice of the Guru, and meditate on God’s Name. Or we can live as Manmukhs and ignoring the advice of the Guru, live as per the dictates of our own mind, and indulge in all kinds of falsehood, deceit, and worldly pleasures. The first choice would lead us to peace and bliss in this and the next world, while the second would ultimately bring us pain and suffering in this life, and disgrace and terrible sufferings in the lives to follow. Now it is up to us to choose our future. In this salok, Guru Ji gives us some signs of a Gurmukh and how much he or she is honored in God’s court.

He says: “(O’ my friends), a Gurmukh is not at all ridden by doubt, because all anxiety goes out from (his or her) within. (Such a person believes, that) whatever happens it happens in its natural course. So nothing can be said about (such things). However O’ Nanak, whom God has added in His account (accepted as His own), He Himself listens to what they say.”(1)

Salok Mehla-3

Mehla-3

Guru Ji now gives some more signs and qualities of Gurmukhs or God-oriented persons. He says: “(O’ my friends), stilling (his or her fear of) death, (a Gurmukh) absorbs his or her (worldly) desire within the mind, and within such a person, only immaculate Name (is left). Day and night (a Gurmukh) remains awake (to the worldly enticements) and never goes to sleep (becomes inattentive to the allurements of worldly riches and power). Imperceptibly, the nectar of (God’s Name becomes the daily) drink (for such a person’s mind. Therefore, a Gurmukh always) speaks nectar like sweet words, and day night sings praises of God. (Such people) always abide in their own home (the mansion of God within them), and always look beauteous. O’ Nanak peace is obtained upon meeting them.”(2)
Guru Ji concludes the Paurri by telling us, who has helped him obtain the wealth of God’s Name, and what are its unique merits. He says: “(O’ my friends), the Guru got me from God, the jewel like (valuable) wealth of God’s Name. If something is seen with some one then one may ask for it from that (person), or someone may get it for you from that person. (But the beauty of this) wealth of God’s Name (is that) it cannot be shared with others by force. The person in whose destiny the Creator has written from the very beginning, God blesses (that person) with devotion to the true Guru (and such a person) obtains a share of the wealth of God’s Name. Of this wealth, there is no shareholder. Nobody holds a franchise on it; there is no map or boundary line (drawn around it). There is no dispute about it. If someone says anything bad about God’s Name, God has disgraced that person in all the four corners (of the world). No might or backbiting can take away the wealth of Name given by God. Instead, this wealth keeps multiplying day after day.”

The message of this Paurri is that if we want to obtain that kind of wealth, which thieves cannot steal, and nobody can grab from us by any force or deceit, then we should become Gurmukhs, and seek the wealth of God’s Name through the Guru. Further, except for God, we should have no doubt or fear of any kind in our minds, always utter sweet words and sing praises of God through Gurbani.

Paurri

It is the same light

salok mehlaa 3.

jagat jalangaa rakh lai aapnee kirpaa Dhaar.
jit du-aarai ubraii titai laihu ubaar.
satgur sukh vaykhaali-aa sachaa sabad beechaar.
aanak avar na sujh-ee har bin bakhсанhaar.

mehlaa 3.

ha-umai maai-i-aa mohnee goojai lagai jaa-ay.
naa ih maaree na marai naa ih hat vikaa-ay.
gur kai sabad parjaalee-ai taai ih vichahu jaa-ay.
tan man hovai uljaa naam vasai man aa-ay.
aanak maa-i-aa ka maaran sabad hai gurmukh paa-i-aa jaa-ay. ||2||

pa-orhee.

satgur kee vadi-aa-ee satgur diitee Dharahu hukam bujh neesaan.
puTEE bhaatee-ee jaavaa-ee sakee agahu pichhahu tol diitaa laahi-ee sabhnaa kaab ahimaan.
jithai ko vaykhai tithai mayraa satguroo har bakhshi-os sabh jahaan.
je satgur no mil manay so halat palat sijhai je vaimukh hovai so firai bharisat thaan.
Salok Mehla-3

In the previous Paurri, Guru Ji advised us that if we want to obtain that kind of wealth, which thieves cannot steal, and no body can grab it from us by any force or deceit, then we should seek the wealth of God's Name through the Guru and meditate on God's Name. But he observes that the entire world is running after worldly wealth, and suffering from jealousy, as if it is burning in the fire of desires. He cannot bear to see this pitiable condition, and so in this famous salok, he pleads to God to show compassion and save this world; at the same time he tells us what the best medicine or soothing lotion is, which can heal us from the burning pain of Maya (the worldly riches and power).

He says: “O’ God, show Your mercy and save this world, (which is) burning (in the fire of worldly desires). In whatever way it can be emancipated, save it that way. The true Guru has shown that the person who reflects on the true word (the Gurbani) obtains peace. Nanak says, except God, I cannot think of anyone, who can forgive (and save this world).”(1)

Mehla-3

Now Guru Ji reflects on the root cause of the suffering of the world, and tells us the best and only effective way to get rid of this problem. He says: “(O’ my friends), the ego of Maya (the worldly riches and power) is very enticing, (because of it, one) gets attached to the love of other (worldly things, instead of God). This (Maya) cannot be stilled or sold away at any shop. When we burn it down through the word of the Guru, only then it goes out from within us. Then our body and mind becomes immaculate, and (God’s) Name comes to abide in our mind. (In short), O’ Nanak, the antidote of Maya is the (God’s) Name, which is obtained through the Guru (by acting on his advice).”(2)

Paurri

Guru Ji concludes the Paurri by sharing with us, how he was blessed with the status of the true Guru. He says: “It was the true Guru (Angad Dev Ji), who after realizing the will and signs (of God) blessed (Amar Das Ji) with the glory of being (the next) true Guru. He thoroughly searched and tested out all his sons, brothers, and nephews, and removed any of their misgivings (about their ability to hold this holy position). Now, wherever any one sees, one finds my true Guru, to whom God has entrusted the entire world (for distributing the wealth of Name). Therefore, whosoever meets and has faith in the true Guru succeeds both in this and the next world. But the one who denies (the true Guru) keeps wandering in defiled places (and suffering like insects and worms in ordure). My Master and friend, the all-wise God has come to the side of slave Nanak. Now seeing food being continuously served in the Guru’s kitchen, all have come to the refuge of the true Guru (Amar Das Ji), who has removed the (false) pride from the minds of all.”(10)
The message of this *Paurri* is that it is the allurement of *Maya* (the worldly riches and power), which is the root cause of ego, jealousy, and fire of worldly desires. If we want to extinguish this fire and get rid of ego and jealousy, then we should still our attachment for *Maya*. The only sure cure for *Maya* is God’s Name, which can only be obtained by seeking the shelter of the true Guru, reflecting on his word (the *Gurbani* as contained in Guru Granth Sahib Ji), and meditating on God’s Name.

Some people toil and do hard work to amass wealth, build some beautiful mansions or set up new businesses, but they don’t get to enjoy the results of their labor, because of their untimely death or other unfavorable circumstances. Their wealth or property passes through so many hands that no one knows who in the end would actually enjoy the fruits of the labor that was put in by the initiators or subsequent caretakers. In this *salok*, Guru Ji takes the example of farming to explain this concept and indirectly explains how this concept can help us in doing good deeds, unmindful of the result, whether we ourselves would benefit or not.

He says: “(O’ my friends, in the case of farming), some one tills (the land and sows the seed), someone else harvests it and yet another person beats grain out of the stock. But O’ Nanak, no one knows who would eat (those grains) in the end. (Similarly nobody knows, who would actually enjoy the fruits of your labor. But you need to keep doing good deeds for the benefit of others, just as some body has worked for the benefits, which you are enjoying).”(1)

**Mehta-1**

Next Guru Ji suggests to us, the right attitude towards God, and what happens under His will. He says: “(O’ my friends), in whose mind is enshrined that (God), swims across (the worldly ocean. Further) O’ Nanak, that alone happens which pleases God.”(2)
Puurri

In the end Guru Ji describes the blessings, which God and the true Guru bestow on the person who, acting on the Guru's advice, dedicates all the efforts to God. He says: "(O’ my friends, the one who always keeps God enshrined in the heart), the merciful all-pervading God has ferried (that person) across the (dreadful worldly) ocean. The merciful perfect Guru has destroyed all that person’s doubt and fear. Then all such dreadful demons as lust and anger have given up (torturing such a person), because he/she has enshrined the treasure of nectar like (God’s) Name in the heart. O’ Nanak, (in this way) in the company of saint (Guru, such a person) has embellished his or her birth and death.”(11)

The message of this shabad is that if we want to embellish our birth and death, then acting on the advice of the true Guru, we should enshrine God in our heart and dedicate all our efforts to Him and His children, without being concerned with who is going to benefit from our labor. One day showing His mercy, God would dispel all evil thoughts from within our mind, and come to reside in it. Then, there would be no more birth and death for us and we would remain eternally reunited with Him.

slok mehlaa 3.

jine'ee naam visaari-aa koorhay kahan kaha'niin'.
panch chor tin'aa ghar muhniin' ha-usai andar sa'niin'.
saaka't muthay durmatee har ras na jaana'niin'.
jine'ee amrit bharam lutaat-aa bikh si-o racheh racha'niin'.
dustaa saytee pirharhee jan si-o vaad kara'niin'.
naanak saaka't narak meh jam baDhay dukh saha'niin'.
par-i-ai kiraat kamaavday jiv raakhahee ti'vi raha'niin'. ||1||

mehlaa 3.

jine'ee satgur sayvi-aa taan niitaanay tis.
saas giras saadaa man vasai jam johi na sakai tis.
hirgi har har nam ras kavlaa sayvak tis.
har daasaa kaa daas ho-ay param padaarath tis.
naanak man tan jis parabha vasai ho-a saad kurbanaai tis.
jin' ka-o poorab likhi-aa ras sanj janaa si-o tis. ||2||

pa-orhee.

jo boly pooraa satguroo so parmaysar suni-aa.
s-o-e varti-aa jagat meh ghat ghat mukh bhani-aa.
bahu' vadi-aa-ee-aa saahibai nah jaahie gane-a-aa.
In the previous *shabads*, Guru Ji advised us that if we want to embellish our birth and death, then acting on the advice of the true Guru we should enshrine God in our heart. In this *salok*, he tells us about the fate of those who do not care for the Guru’s advice and forsaking God, follow the evil intellect of their own mind.

Regarding such egocentrics, Guru Ji says: “(O’ my friends), they who have forsaken God’s Name, talk about false (and short lived things only). The five thieves (of lust, anger, greed, attachment, and ego) keep robbing the house (of their mind and keep misleading them), because of their ego. (They so easily succumb to such evil impulses, as if) there is always an opening available for the thieves to enter. Due to their evil intellect these worshippers of power are defrauded, and they do not know about the relish of God’s (Name. In this way) remaining in doubt, they who have squandered away (the opportunity to enjoy) the nectar (of God’s Name), they remain engrossed in the poison (of worldly riches and power). They have friendship with the evil persons, but enter into strife with the devotees (of God). Therefore O’ Nanak, bound by the demon of death in hell, they suffer in pain. However (O’ God, they too are helpless, because) they conduct themselves as per their pre-ordained destiny, and live as You keep them.”

*Mehla-3*

Now in contrast with the above Guru Ji describes the qualities of the Guru’s followers who serve the true Guru, and the blessings they enjoy. He says: “(O’ my friends, even) the powerless person who has served the true Guru (by following his *Gurbani*), obtains (inner courage or) power (to stand against any evil). With every breath and morsel (and at every moment, God) always abides in such a person’s mind, therefore the demon of death cannot even look towards that person. In that person’s heart is always the relish of God’s Name; therefore the goddess of wealth becomes his or her servant (and he/she never feels any shortage of worldly wealth. Such a person) keeps conducting him or herself like the servant of the servants of God, (and is therefore blessed with God’s Name, the) supreme commodity. Therefore Nanak (says), I am always a sacrifice to that person in whose mind and body God resides. But only those in whose destiny, it has been so pre-ordained enjoy this relish (of God’s Name) in the company of saintly people.”

*Paurri*

Guru Ji concludes the *Paurri* by describing some of the merits of the true Guru, so that we may know why it is always so beneficial to seek the advice and blessings of the true Guru. He says: “(O’ my friends), whatever the true Guru speaks, God listens to that (and accepts it. That word of the Guru) pervades the entire world, and then every heart and every tongue utters it. (O’ my friends), too many are the glories of the Master, which cannot be counted. There is truth, poise, and bliss with the true Guru, and jewel like advice. (In short), O’ Nanak, God has so embellished the saintly devotees that they have become like the eternal (God Himself).”
The message of this *Paurri* is that unlike the self-conceited egocentrics, who keep running after the false worldly riches and power, we should seek and act on the Guru’s advice and meditate on God’s Name. Then we would enjoy such a state of peace and bliss and would become so powerful in spirit that we would not be afraid even of death, and would feel no dearth of worldly riches either. Because the eternal God listens to whatever the true Guru says, and causes to happen whatever His true saints say.

**salok mehla 3.**

appaa aap na pachhaan-ee har parabh jaataa door.
gur kee sayvaa visree ki-o man rahai hajoor.
manmukh janam gavaa-i-aa jhootai laalach koor.
aanak bakhas milaa-i-an sachai sabad hadoor. ||1||

**mehlaa 3.**

har parabh sachaa sohila gurmukh naam goving.
an-din naam salaahgaa har japi-aa man aanand.
vadbaaagee har paa-i-aa pooran parmaanand.
jan naam sahaali-aa bahurh na man tan bhang. ||2||

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**pa-orhee.**

ko-ee ningak howai satghuroo kaa fir saran gur aaavai.
pichhlay gunah satgur bakhas la-ay satssangat naal ralaavai.
Ji-o meeeh vuthai galee-aa naali-aa tobhi-aa kaa jai jaa-ay pavai vich sursaree sursaree milat pavijar paavan ho-ay jaavai.
ayh vadi-aa-ee satghur nirvair vich jit mili-ai tisnaa bhukh utrai har saa’at tarh aaavai.
aanak ih achraj daykhhu mayray har sachay saah kaa je satghuroo no mannai so sabhnaa* ngaavaai. ||13||1|| suDh.

*Salok Mehla-3*

In the previous *Paurri*, Guru Ji advised us that unlike the self-conceited egocentrics who keep running after false worldly riches and power, we should seek and act on the Guru’s advice and meditate on God’s Name. Then we would enjoy a state of peace and bliss and we would become so powerful in spirit that we would not be afraid even of death, and would feel no dearth of worldly riches either. Because the eternal God listens to whatever
the true Guru says and causes to happen whatever His true saints say. In this salok, Guru Ji lists some more faults in the self-conceited persons, the consequences they suffer on that account, and how, even they can find relief.

Guru Ji says: “(O’ my friends, a self-conceited person) does not recognize himself or herself, and deems God as far away. Such a person has forsaken the service (and devotion) of the Guru, so how can his or her mind remain in the presence of God (or remember Him)? In greed and falsehood, the self-conceited persons have wasted their (human) birth. But O’ Nanak, those who by reflecting on the true word of the Guru, remain in (and acknowledge His presence everywhere, showing His mercy) God has forgiven and united them with Him.”(1)

Mehla-3

Now Guru Ji describes the blessings one obtains, when one sings songs of joy in praise of God and meditates on His Name. He says: “(O’ my friends), eternal is the praise of God, and through the Guru’s grace one is blessed with God’s Name. By day and night praising God and meditating on God’s Name, one’s mind remains in a state of bliss. But it is only by great good fortune that one obtains God, the perfect embodiment of supreme bliss. Devotee Nanak says that they who have praised God’s Name, do not have the (peace) of their body and mind disturbed (again).”(2)

Guru Ji concludes the Paurri by describing how even those who turn their backs on the Guru can seek the forgiveness of the Guru and once again join his holy congregation. He says: “(O’ my friends), if some previous slanderer of the Guru comes back to the refuge of the Guru again, the true Guru forgives his past sins and reunites him with the saintly congregation. Just as with the falling of rain, the water from the streets, drains, and ponds, goes and falls into Ganges, and becomes pure and immaculate. (Similarly on mixing with the saintly company, that sinner gets sanctified). Such is the glory of the inimical true Guru, who has enmity for none, meeting whom all one’s thirst and hunger (for worldly riches) is removed, and one immediately obtains (divine) peace. O’ Nanak, look at this wonder of my true God and king, that the one who obeys (and follows the advice of) the true Guru, looks pleasing to all.”(13-1-corrected)

The message of this Paurri is that even if we have previously been self-conceited worshippers of Maya and have kept our faces turned away from the Guru and have not listened to his advice, still we can save ourselves, if with full sincerity and humility we surrender to the true Guru and pray to him to forgive our past sins and re-unite us with the company of his saintly devotees. Then the compassionate Guru will forgive us, and just as upon falling of rains, the water in the streets and drains ultimately joins the river Ganges and becomes holy, similarly on meeting the Guru’s followers, we would also becomes virtuous.
In this <i>shabad</i>, devotee Kabir Ji is reminding us about our short-lived stay in this world. At any moment, regardless of our age or status in life, death can overtake us and we have to depart from this world, leaving all our relatives and possessions here. Most probably, we would be re-born and go through this cycle of birth and death again. Therefore after awakening us to this fact, Kabir Ji tells us what can we do to avoid the pain of endless births and deaths.

He says: “(O’ my friends), such is the show of this world that nobody can live here forever. So keep walking straight (living a pure and simple life), lest the (demon of death) gives you such a jolt (that you fall face down and suffer a painful death).” (1-pause)

Now Kabir Ji illustrates with a very beautiful metaphor how at any moment, any human being may succumb to death. He says: “(O’ brothers, whether one is a child, an old person, or a young man, death takes them all away. (God) has made the poor human being like a mouse whom like a cat, death keeps devouring.” (1)

Describing the overarching power of death irrespective of our wealth or power, Kabir Ji says: “(O’ brothers), so powerful is death that whether one is rich or poor, it has no regard for anyone; it kills kings and subjects alike.” (2)

However there are some, who manage to get out of this circle of births and deaths and always live in blissful company of God. Regarding such people, Kabir Ji says: “(O’ my friends), unique is the discourse of the servants of God, who have become pleasing to God.
It is the same light

Kabir Ji concludes the shabad by telling us, how we too can end this cycle of births and deaths and live forever in the company of God. He says: “(O’ my friends), in your heart, forsake (the attachment to) your sons, wife, or wealth. Kabir says listen O’ saints, (in this way) you will obtain (the company of God), the Sustainer of the earth.”(4-1)

The message of this shabad is that whether we are rich, poor, young or old, at any time we may have to leave this world and may keep suffering the pain of births and deaths forever. To save ourselves from this endless cycle, we should forsake attachment to our wealth and relatives and imbue ourselves with such loving devotion of God that we merge in Him and live forever in His blissful company.

In the previous shabad, Kabir Ji told us that whether we are rich, poor, young or old; at any time we may have to leave this world and may keep suffering the pain of births and deaths forever. To save us from this endless cycle, we should forsake attachment to our wealth and relatives and imbue ourselves with such loving devotion of God that we merge in Him and live forever in His blissful company. In this shabad, he tells us, what he himself has done.

He says: “(O’ my respected friends), I do not educate (myself by reading holy books, and) I don’t know how to enter into (religious) debates. I am crazy for describing and listing about the merits of God.”(1)

As if answering those, who deem him mad, Kabir Ji says: “O’ my respect-worthy friends, I am crazy. Yes the entire world is wise, but I am crazy (in the love and worship of God. So
if you think that) I have gone astray, (then be careful, that none of you follow me and) go astray.”(1-pause)

However Kabir Ji does want to let the people know, how he became crazy. So he says: “O’ my friends), I myself have not gone mad, it is God who has driven me crazy, because the true Guru has burnt away all my doubt (and have made me realize that it is only by truly loving God and His Name that we obtain Him, and not by reading holy books or entering into religious controversies).”(2)

As if continuing to taunt and caution those who think that he has gone mad, Kabir Ji says: “(O’ my friends), if I have gone astray, it is me who has lost my senses, so you be careful that no one else goes astray in my illusion.”(3)

Now frankly stating who in his view is truly crazy, Kabir Ji says: “(O’ my friends, in my view that person) is truly mad, who doesn’t realize the self; but who recognizes the self, then one acknowledges that only One (God pervades in all.”(4)

Kabir Ji concludes the shabad by reminding us that this human birth is the only opportunity to get truly intoxicated with the love of God and reunite with Him. He says: “(O’ my friends, being himself intoxicated with the love of God, Kabir says that if a person is not intoxicated now (with the love of God, in this human birth), then he or she would never get intoxicated (with the divine love and reunite with that God, from whom we have been separated for so long).”(5-2)

The message of this shabad is that we should remember that this human birth is our only opportunity to reunite with God. Instead of wasting our time in reading too many religious books, entering into controversies, or false worldly loves, we should imbue ourselves with the true love of God and unmindful of the remarks of others, we should keep meditating on God’s Name and singing His praise at all times.

bilaaval.

garihu taj ban khand jaa-ee-ai chun khaa-ee-ai kanga.
ajahu bikaar na chhod-ee paapee man mandaa. ||1||

ki-o chhoota-o kaisay tara-o bhavjal niDh bhaaree.
raakh raakh mayray beethulaa jan saran tum’aaeree. ||1|| rahaa-o.

bikhai bikhai kee baasnaa tajee-a nah jaa-ee.
anik jatan kar raakhee-ai fir fir laptaa-ee. ||2||

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jaraa jeevan joban ga-i-aa kichh kee-aa na neekaa.
h jee-araa nirmolko ka-udee lag meekaa. ||3||
In the previous *shabad*, Kabir Ji advised us that we should remember that this human birth is our only opportunity to re-unite with God. Instead of wasting our time in reading too many religious books, or entering into controversies on different topics or false worldly loves, we should imbue ourselves with the true love of God and un-mindful of the remarks of others, we should keep meditating on God’s Name and sing His praise at all times. In this *shabad*, he shares with us his thoughts on the prevalent practice of those days when many people used to abandon all their wealth, homes, and families, and go to jungles or mountains in search of God. But in spite of spending many years in hard life, living on roots or branches of the trees, they still could not control their mind from the impulses of lust, anger and greed etc., and therefore remained as far away from God as before. Putting himself, in the position of such disappointed seekers, Kabir Ji shows us how to addresses God and asks Him to save us.

He says: "(O’ my friends), abandoning our households, we go to forests and jungles surviving on roots (and leaves of trees); but still this sinful and vicious mind doesn’t forsake its evil pursuits."(1)

Therefore addressing God in the most humble and loving way, Kabir Ji says: "(O’ God), how can I get liberated? How can I swim across this vast dreadful (worldly) ocean? O’ my loving God, save me. I have sought Your refuge."(1-pause)

Acknowledging other weaknesses on our behalf, Kabir Ji says: "O’ God, we cannot get rid of the poisonous desire of so many kinds. In innumerable ways we try to hold (our mind, yet) still it gets entangled again and again."(2)

Summarizing the end results of worldly involvements, he says: "(O’ God), my youth has passed, and old age has come, but I have done no good deed. This soul is priceless but I have used it as if it is worthless like a shell."(3)

In conclusion Kabir Ji advises himself, (and indirectly us): "O’ Kabir say, O’ God, You are pervading everywhere, there is no one compassionate like You, and there is no sinner like me. (Kindly, do not take into account my sins, but in accordance with Your own innate nature, save me and ferry me across this worldly ocean)."(4-3)

The message of this *shabad* is that we should recognize that even by abandoning our homes, and going to jungles, we will not be able to control our mind. It would again and again get entangled in evil impulses of lust, anger, and greed. The end result would be that we would loose our precious life in vain. Therefore, instead of abandoning our homes or going into jungles, we should humbly pray to God and ask Him not to consider our sins, but in accordance with His own merciful nature, forgive us and save us.
Bilawal

In the previous shabad, Kabir Ji advised us that we should recognize that even by abandoning our homes, and going to jungles, we would not be able to control our mind. It would again and again get entangled in evil impulses of lust, anger, and greed. The end result would be that we would lose our precious life in vain. Therefore instead of abandoning our homes or going into jungles, we should humbly pray to God and ask Him not to consider our sins, but in accordance with His own merciful nature, forgive us and save us. In this shabad, Kabir Ji shares with us, what happened in his own case, when abandoning the tradition of daily washing and worshipping idols as practiced by his ancestors or doing his weaving work, he started meditating on God’s Name. Even his own mother got annoyed and started complaining to her friends and relatives about Kabir’s ways.

Quoting what his mother said about him to others, Kabir Ji tells: “(O’ people), rising up daily (Kabir) brings a fresh pitcher of water, but now his heart is not into sweeping, or washing (the worship place of family idols). He does not care about weaving or working on the family loom either, all day he remains absorbed in meditating on God’s Name.” (1)

Continuing to express her frustration, Kabir’s mother says: “Who in our lineage has ever uttered God’s Name? But since the moment this good for nothing son has got hold of the rosary, there has been no peace in our family.” (1-pause)

As if expressing her total desperation regarding Kabir before her relatives, his mother says: “Listen O’ my older and younger sister-in-laws, a totally unbelievable thing has happened...
It is the same light

Now Kabir Ji shares with us the reply he gave to his mother, and thus indirectly guides us what we should think about. He says: “(O’ my mother), my Guru has given me the Name of that God, who is the master of all comforts, He is the same God who saved the honor of Prahlad and killed the demon Harnakash (with his finger-nails).”

In conclusion Kabir Ji says: “(O’ my mother), I have abandoned the ways and tradition of my family priest and ancestors, and I have accepted the word of the Guru. So now Kabir only utters (the Name of that) Destroyer of all sins, who has ferried across many saints.”

The message of this shabad is that even if it goes against the tradition of our ancestors or family practices, instead of performing rituals or worshipping idols, we should meditate on the Name of that God, who is the destroyer of all pains and savior of His devotees.

Bilaaval.

In the previous shabad, Kabir Ji advised us that even if it goes against the tradition of our ancestors or family practices, instead of performing rituals or worshipping idols we should meditate on the Name of that God, who is the destroyer of all pains and is the savior of His devotees. In this shabad, he tells us what to speak of our relatives, we should not be afraid even of the worldly kings or rulers and keep meditating on God’s Name, because there is none equal to Him.

He says: “(O’ my friends), there is no other king equal to God. These (worldly) kings are here for very short stay, and they make false shows (of their wealth and power).”

Expressing his complete trust in God, Kabir Ji says: “(O’ God), Your writ runs over the three worlds, so the one who is Your servant, never wavers (in his or her faith, and that person’s) glory pervades all the three worlds. No one can raise his or her hand (to physically harm the devotee, because) no one can guess the extent (of Your power).”
In conclusion, Kabir Ji advises his own mind, and indirectly us, to meditate on that God. He says: “O’ my foolish unconscious mind, remember that God so that the music of non stop melody may ring (in you also). Kabir says that all his doubt and misgiving has been removed, (and he now firmly believes, that God protects His devotees, just as He) glorified Dhru and Prehlad.”(2-5)

The message of this shabad is that we should meditate on God’s Name without any fear and hesitation because nobody is higher than God, who protects and glorifies His devotees.

Bilawal

In the previous shabad, Kabir Ji advised us that we should meditate on God’s Name without any fear and hesitation because nobody is higher than God, who protects and glorifies His devotees. However, in this shabad, he wants us to be afraid of our own sins and blunders, so that we should not be approaching God with an attitude of arrogance. Rather, we should approach God with full acknowledgement of our past sins and like an innocent child ask God for His forgiveness and mercy.

So putting himself in our position, Kabir Ji says: “(O’ God), save me (from birth and death, even though), my fate has been messed up by myself. (O’ God), I do not have a gentle nature, righteousness, or worship, nor have I performed any devotional service. I am arrogant and follow self-conceited crooked ways (of life).”(1-pause)

Acknowledging other foolish mistakes on our behalf, Kabir Ji says: “(O God), I have been nourishing this body, deeming it as eternal. (But now I have realized that it) is perishable like a pitcher made of unbaked clay. Forsaking Him who, after fashioning and embellishing, created us. I have attached myself to the other (worldly riches and power).”(1)

In conclusion, Kabir Ji entreats: “(O’ God), we should not be called as saints, (because we are) Your thieves, (but we have) fallen at Your feet (and have humbly sought Your refuge).
Kabir says, listen to this prayer of his and don’t send him the news of the demon of death (and subject him to further pains of births and deaths).”(2-6)

The message of this shabad is that even if we have sinned in the past, or have not meditated on His Name, we can still hope to save ourselves from the pains of future births and deaths if we approach God in a most humble and sincere way, confess our faults and ask for His forgiveness.

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The message of this shabad is that even if we have sinned in the past, or have not meditated on His Name, we can still hope to save ourselves from the pains of future births and deaths if we approach God in a most humble and sincere way, confess our faults and ask for His forgiveness.

In the previous shabad Kabir Ji taught us that even if we have sinned in the past or have not meditated on His Name, we can still hope to save ourselves from the pains of future births and deaths by approaching God in a most humble and sincere way, confess our faults and ask for His forgiveness. In this shabad, Kabir Ji shows us, how to approach God in complete humility and sincerity.

He says: “(O’ God), in all humility I am standing outside Your door. Except for You, who else is going to think about me? (So please), open the door and bless me with Your sight.”(1-Ppause)

Giving the reason why he has not sought the refuge of any other rich person or god and goddess, and why he has come to beg at His door only, Kabir Ji says: “(O’ God), You are the richest of the rich, gracious, and detached, with our ears, this is what we are hearing about Your good reputation. Therefore, why should I beg from others? To me, all appear to be paupers. My emancipation can happen only through You.”(1)

Kabir Ji concludes the shabad by citing the examples of other devotees, whom God had blessed in the past. He says: “(O’ God, devotees like) Jaidev, Nam Dev, and Brahmin Sudama, were bestowed with limitless grace (by You) Therefore, Kabir says You alone are the all-powerful Giver, and You do not take any time in blessing (anyone) with the four commodities (of righteousness, money, love, and salvation).”(2-7)
The message of this shabad is that we should not go and beg from ordinary people or any other gods and goddesses. Whatever our needs are, we should go and beg from God. We should humbly say to Him: “O’ God, like beggars we have come to Your door, please show Your mercy and bless us with Your sight.

Personal Note: This shabad reminds me of a happening in my life about 6 or 7 years ago. On account of my exemplary performance, my boss had promised me to give extra ordinary raise the next year. But every year he lied and did not fulfill his promise. Then one year when I was about to go and ask him again, my inner voice said to me: “Daljit why you go to him and beg from a beggar, and why don’t you simply beg from God who is the Giver of all.” So I stopped myself, and returned to my room. God then blessed me so much, that from that day on I have always felt contented and thankful to God for providing me with enough resources that I have no economic worry for the rest of my life.

Bilawal

In the previous shabad, Kabir Ji advised us that we should not go and beg from ordinary people or any other gods and goddesses. Whatever our needs may be, we should go to God, for getting these fulfilled. In this shabad, Kabir Ji appears to be addressing a yogi, who adopting the garbs and symbols of yoga, wanders around in search of food and money, and many times resorts to hypocrisies and deceits for the sake of worldly riches and praise of the people.

Commenting on the conduct of such a yogi, Kabir Ji says: “Wearing the holy looking garb, (such as) a staff, ear rings, patched coat, and a cloth wallet, (a yogi) wanders around in doubt.”(1)

Advising such a yogi to forsake all these hypocritical practices, Kabir Ji says: “O’ ignorant (yogi), abandon all these breathing postures and forsake these daily hypocritical acts and instead, worship God.”(1-pause)

Kabir Ji concludes the shabad by advising him that instead of asking for Maya or worldly riches and power, he should beg for God’s Name. So he says: “(O’ yogi, the Maya, which you are begging, has already been tried by persons in all the three worlds (and no one has obtained true happiness from it. Therefore) Kabir suggests that you should beg for (the Name of) one God, and become a yogi who is united with Him.”(2-8)
The message of this *shabad* is that there is no need for us to perform any special breath exercises, postures, or wear special yogic symbols and garbs to unite with God. We can obtain union with Him simply by following Guru’s advice and meditating on His Name with true love and devotion.

**Bilaaval.**

aynii maa-i-aa jagdees gusaa-ee tum’ray charan bisaaray.
kichan t pareet na upjai jan ka-o jan kahaa karahi baychaaray. ||1|| raha-o.

Dharig tan Dharig Dhan Dharig ih maa-i-aa Dharig Dharig mat buDh fannee.
is maa-i-aa ka-o gairih kar raakho baa”Dhay aap bachannee. ||1||

ki-aa khyatee ki-aa layvaa day-ee parpanch jhoot gumaanaa.

kahi kabeer tay ant bigootay aa-i-aa kaal nidaanaa.||2||9||

**Bilawal**

Kabir Ji concluded the previous *shabad* by addressing a yogi and saying to him: “(O’ yogi, the Maya), which you are begging, has already been tried by persons in all the three worlds (and no one has obtained true happiness from it. Therefore) Kabir suggests that you should beg for (the Name of) one God and become a yogi who is united with Him.” In this *shabad*, he points to the fact that being entangled in the pursuits of Maya, or worldly riches and power, most of us do not meditate on God’s Name or remember Him at all. Therefore, he shows us how to pray to God to liberate us from these bonds, so that we may not suffer and repent in the end.

He says: “O’ God of the universe, this Maya has made me forsake Your lotus feet (Your Name). Because of this Maya, not even a little bit of love wells up in the mind of (Your) devotees. What can the poor devotees do?”(1-pause)

Kabir Ji therefore curses such Maya and such intellect, which makes a man run after it. He says: “O’ cursed be this body, wealth, and Maya, and cursed again and again is that wisdom and intellect which entraps and deceives others (for the sake of Maya. O’ God, please) keep this Maya firmly bound (in Your control, because) as per Your command, (this Maya) is binding mortals in its bonds.”(1)

In conclusion, Kabir Ji says: “(O’ my friends), whether it is farming or business, false is the pride of all these ostentations. Kabir says that when ultimately death arrives, (they who remain entangled in Maya), are ruined.”(2 –9)

The message of this *shabad* is that Maya (or love of worldly riches and power) is making us forget God. We should pray to Him to liberate us from its bonds.
In the previous shabad Kabir Ji told us that Maya (or love of worldly riches and power) is making us forget God. So we should pray to Him to liberate us from its bonds, so that we may not be spiritually ruined in its pursuit. In this shabad, Kabir Ji tells us where God is residing and how we can get rid of Maya by worshipping that God.

He says: "(O’ my mind), the primal light of that supreme God, who has no form or feature, is in the beauteous pool of this body (itself). Because of it the lotus (of our heart) remains in bloom.

Therefore addressing his mind (actually us), Kabir Ji says: “O’ my mind, shed all your doubt, and meditate on that God, the Life and Master of entire universe.”(1-pause)

Describing the unique qualities of God and His light within us, Kabir Ji says: "(O’ my friends), (That prime light or soul of God) is neither visible when it first comes (and enters a body at the time of birth), nor while going out (at the time of death). Like the leaves of algae, it gets merged back into where it came.”(2)

Kabir Ji concludes the shabad; by telling us how a person may get rid of Maya. He says: "(O my friends), after reflecting on the state of peace and poise, I have shed off Maya (or the love of worldly things), deeming it as illusion. So now Kabir says, (O’ my mind, instead of Maya), serve that God who resides within your heart (itself).”(3-10)

The message of this shabad is that we should realize that Maya (or the love of worldly riches and power) is just an illusion, but in its pursuit we waste our entire life. Therefore, instead of wasting our time and energy in false worldly pursuits, we should worship God within us and try to enjoy the bliss of His union.

Bilawal
In the previous shabad Kabir Ji advised us that we should realize that Maya, (the love of worldly riches and power) is just an illusion, but we waste our lives pursuing it. Therefore, instead of wasting our time and energy in false worldly pursuits, we should worship God within us and try to enjoy the bliss of His union. In this shabad Kabir Ji shares with us what kind of blessings he got when he remembered God and meditated upon Him.

He says: “(O my friends), my fear of birth and death has gone, and (my mind) is attuned with God. The Guru’s instruction has awakened (and become manifest) in me, and even while alive I have merged in divine trance.”(1-pause)

Next, Kabir Ji cites a beautiful example to illustrate how our worldly desires disappear when we shed our attachment with our body. As if talking to a Pundit, Kabir Ji poses a question to him and says: “(Listen) O’ Pundit, when we strike a bronze (vessel, a) tune arises from it, (and when we stop hitting the vessel), the tune merges back into it. But tell me, when the vessel breaks, where does the sound go? (Why no sound comes out of the vessel even when it is struck? The answer is that the sound has merged back into the void. Similarly, the human soul emanates from the Prime soul of God, and upon death of the individual, it leaves the body and merges back into God).”(1)

Describing, what else he has learned upon the illumination of his mind with the instruction of the Guru, Kabir Ji says: “(O my friends), by removing the three wrinkles (on my brow, which indicate the agitation in one’s mind), I have seen that the light (of God) is manifest in each and every heart. Yes, such an understanding has welled up in me that within my heart I have become detached (from worldly desires).”(2)

Giving the essence of his spiritual awakening, Kabir Ji says: “(O’ my friends), by reflecting on myself, I have realized the self and my light has merged into (God’s supreme) light. Kabir says that I have now come to know (God), and my mind has developed (full) faith in Him.”(3-11)

The message of this shabad is that following the Guru’s advice, we should illuminate our mind with the divine wisdom, and try to know and realize that God from whom we have all emanated and in whom we would ultimately merge back.
In the previous shabad, Kabir Ji advised us that following the Guru’s advice, we should illuminate our mind with the divine wisdom. In this shabad, he elaborates on the blessings and new awakened insight one obtains; in whose mind reside the lotus feet of God and His Name.

Kabir Ji says: “O’ God, how can one waver in whose mind abide Your lotus feet, (Your immaculate Name)? In a state of poise, he who utters Your praise, he enjoys all comforts as if, he has all the nine treasures (of wealth).”(1-pause)

Elaborating on the above, Kabir Ji says: “O’ God, when one unties the crooked knot (of evil thought in his mind), he then obtains this wisdom, that he sees (God) in all. Again and again he restrains his mind from getting enticed by Maya, and using a (spiritual) balance he weighs his mind (and examines his conduct in the light of Guru’s advice).”(1)

Summarizing the blessings obtained by such a person, Kabir Ji says: “(O my friends, he who acts on the advice of the Guru), obtains peace wherever he goes, and Maya can not make him waver (from his faith). (In short), Kabir says, “(O my friends), my mind is fully convinced by the shield of God’s love.”(2-12)

The message of this shabad is that if we want to insulate our mind from the attacks or enticements of Maya, and want to remain in a state of peace and poise, then we should keep restraining it in the light of Guru’s advice, and meditating on God’s Name.
In the previous shabad Kabir Ji advised us that if we want to insulate our mind from the attacks or enticements of Maya, and want to remain in a state of peace and poise, then we should keep restraining it in the light of Guru’s advice, and meditating on God’s Name. In this shabad devotee Nam Dev Ji shares with us his own experience and confirms what Kabir Ji says.

So Nam Dev Ji says: “(O my friends), the Guru has made my life fruitful: as a result forsaking (worldly) sorrows, I am absorbed in (spiritual) bliss.”(1)

Describing, exactly what he has learned from the Guru, Nam Dev Ji says: “(O my friends), the Guru has put the slaver of (divine) wisdom (in my eyes, and now) without God’s Name the life seems meaningless to my mind.”(1-pause)

In conclusion, he says: “(O my friends), by contemplating upon God, Nam Dev has realized God, and now his soul has merged in (God), the life of the world.”(2-1)

The message of this shabad is that if we want to make our life fruitful, then we should seek the shelter of the Guru and under his advice meditate on God’s Name with such devotion, that we ultimately are absorbed in Him
Devotee Ravidas was a very poor man, who used to run his household repairing shoes. All of his friends and relatives used to laugh at his poverty. But he was so kind that many times he wouldn’t charge any payment for his work and he was a very sincere devotee of God who ultimately became merciful upon him, blessing him with all kinds of spiritual and worldly powers. Then everybody was bringing him presents and admiring him for his miraculous powers.

Referring to his old situation, Ravi Das Ji humbly expresses his gratitude to God and says: “(O’ God, previously) such was my condition that looking at my poverty and adversity, everybody laughed at me. But now, because of Your mercy, I hold in my hand the power to perform all the eighteen kinds of miracles.”(1)

Acknowledging his powerlessness and God’s greatness, Ravidas Ji says: “O’ the Destroyer of dreads, You know that I am nothing, but O’ the fulfiller of the desires of everybody, all creatures seek Your shelter, (and so do I).”(1-pause)

Next, elaborating on the blessings received by those who seek the shelter of God, Ravidas Ji says: “(O’ God), they who seek Your shelter, do not carry any load (of sins). Yes, whether belonging to high or low caste, by Your (grace, all those who have sought Your refuge), have been ferried across this miserable world.”(2)

Ravi Das Ji concludes the shabad with the remark: “(O’ God), Ravi Das says, why should we try to describe more about Your indescribable discourse, only You are like whatever You are, so with whom can we compare You?”(3-1)
The message of this shabad is that it doesn’t matter, if we are very poor. But, if we sincerely love God and meditate on His Name, then He would show His mercy upon us and bless us with all kinds of prosperity and spiritual powers. But, we need to make sure that with these blessings, we don’t become self-conceited, or arrogant, instead we should thank God for His kindness and remain as humble as before.

**Bilawal**

In the previous shabad, Ravi Das Ji advised us that it doesn’t matter, if we are very poor. If we sincerely love God and meditate on His Name, He will show His mercy upon us and bless us with all kinds of prosperity and spiritual powers. In this shabad, Ravi Das Ji elaborates on the blessings received by the true devotees of God, and their merits, irrespective of their caste, creed, or station in life.

He says: “(O’ my friends), no one cares about the high or low caste, poverty or riches of the family, in which God’s saint is born. Like immaculate fragrance, (the devotee’s glory) spreads all over the world.”(1-pause)

Describing the blessings received by those who sing praises of God’s Name, Ravi Das Ji says: “(O’ my friends), no matter, whether one is a Brahmin, Vaish, Shudra, or Kshatriya (priest, business man, servant, or a warrior), a bard, menial, or even a person of unclean mind, one becomes immaculate by worshipping God. Such a person saves him or herself, and lineages on both (mother and father) sides.”(1)

Therefore blessing even the places and towns where the devotees of God live, Ravi Das Ji says: “Blessed is that village, blessed is that place, and most immaculate is that family and the entire community around them, who have tasted the essence of God.
Ravi Das Ji now concludes this *shabad* by describing how high the status of the devotee of God is, as compared to others in high status, such as kings, or priests. He says: “(O’ my friends), whether one is a *Pundit*, (scholar), warrior, or a canopied king, but none of them is equal to the devotee of God. Just as water lily grows near water (but doesn’t let its leaves get wet), similarly devotees (while living in the world, do not let the worldly vices touch them). Ravi Das says, blessed is the birth of such devotees.”(3-2)

The message of this *shabad* is that if we want to save not only ourselves, but also our lineages from both sides, then we need to meditate on God and drink in the essence of God’s word (or *Gurbani*). Then irrespective of our caste, creed, or economic situation we would be known in the entire world.

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**Bani Sadhnaivy Ki Rag Bilawal**

(The Word of Bhagat Sadna)

In this *shabad*, devotee Sadna Ji is showing us how to pray to God for His forgiveness and mercy, even if we have been making mistakes and committing sins in the past. To start with, Sadna Ji cites the story of an impersonator, who...
enticed a princess to fulfill his sexual desires. But he later repented and prayed to God for His mercy and was saved. According to Bh. Harbans Singh Ji, devotee Sadna was charged falsely for trying to rape a woman and kill her husband.

So referring to the above legend of the princess, Sadna Ji humbly addresses God and says: “(O’ God), to entice the daughter of a king, a person assumed a false garb and You saved the honor of even that selfish sex maniac.”(1)

Therefore, pleading to God to save him, even if his troubles may be due to his deeds in the past births, he says: “O’ God of the world, what is the use of Your greatness, if (in spite of Your worship, my past) misdeed is not washed off. O’ God, why should we go and seek the shelter of a lion, (if in spite of that) a jackal may seize us.”(1)

In order to convince God to come and save him right away, because he was fearing that any moment the king may order his execution, Sadna Ji says: “(O’ God), for the sake of a drop of water, (the songbird) Chatrik suffers in pain, if after losing its life, it gets the entire ocean, that is of no use to it. (Similarly after my enemies have killed me, then Your help wouldn’t be of any use to me).”(2)

Citing another example to urge God for immediate help, Sadna Ji says: “(O’ God, awaiting Your grace), my soul is completely exhausted. Now I cannot remain stable, so how can I solace myself (O’ God), if after I have drowned (in this ocean of worldly poison), I obtain the boat, then tell me whom could I ask to ride this (boat).”(3)

Again like a true devotee Sadna Ji does not demand all these favors from God on the basis of any merits, but he approaches Him with utmost humility and says: “(O’ God), I am nothing, and nothing belongs to me. I only ask that You please save my honor at this occasion, because Sadna is a devotee of Yours.”(4-1)

The message of this shabad is that even if we have committed very serious crimes, we should approach God in all humility and sincerity and ask for His mercy and He may still save us.
Guru Ji begins this new Raag (musical measure) with a commentary on the human nature of doing lip service to God and our Guru. We may be performing their ritual worship, but in actual practice, for any kind of help or support, we depend more on our friends, relatives, acquaintances, or our wealth, and don’t hesitate to buy our way through any difficulty, even if it involves paying bribes to some officials. In this shabad, Guru Ji tells us in clear-cut terms, what is the right thing, what is the right source or the entity on whom we should depend for helping us find a solution to our problems? He also tells us what happens when instead of God we depend upon others, during our times of need.

Addressing his own mind and us Guru Ji says: “(O’ my friend), if in your mind and heart, you repose faith in God, then you would obtain myriad of fruits of your heart’s desire. God knows whatever is happening inside our minds, and God does not let even a little bit of effort made by anybody go waste. Therefore O’ my mind, have your hope (and faith) in that God who pervades in all (beings).”(1)
Giving the gist of this shabad, Guru Ji says: “O’ my mind, rest your hope in God of the universe, because if we repose our faith in anybody else except God, then all that effort and hope goes waste.”(1-pause)

Regarding having any expectations or dependence upon the support of our friends, relatives, acquaintances, or wealth, he says: “(O’ my friend), the wealth, worldly love, and family do not let your life get wasted in having any hopes or expectations from them. Nothing is in their hands. What can these poor fellows do? Nothing can be rectified through their efforts. O’ my mind, have faith in my beloved God, who would save you and get your entire family liberated (from the bonds of Maya, and rounds of births and deaths).”(2)

Now specifically commenting upon the uselessness of having our hope in persons and things other than God, Guru Ji says: “(O’ my mind, if) you pin your hope in false friends or worldly wealth, other than God, don’t ever think that this dependence would be of any use to you. To have any hope in false worldly friends is the love of (entities) other than God, and within a moment all this false illusion vanishes away. Therefore O’ my mind, have hope (only) in Your true beloved God, who would make all your efforts fruitful.”(3)

However in his humility, Guru Ji acknowledges that even the thought of reposing our faith in God, develops in our mind by His grace, so we should always pray for His grace to bless our mind with the right thoughts. He says: “All hope and desire is Yours, O’ my Master. Whatever desire you make a person to have, he/she has that kind of desire. Nothing, is in the control of any body, O’ my Master; such is the understanding which my true Guru has given me. O God my Master, You know the desire of devotee Nanak, that beholding God’s sight, he may remain satiated in God’s sight itself.”(4-1)

The message of this shabad is that if we have any kind of problem, hope, or desire, we should depend only on the support of God and not on the support of our friends, relatives, or our wealth, and social influence etc. Even without speaking, God knows our desires and wishes, and if we remain steadfast in our faith in Him, He would solve all our problems and fulfill all our genuine wishes.

gond mehlaa 4.
aisaa har sayvee-ai nit Dhi-aa-ee-ai jo khin meh kivilkh sabh karay binaasaa.
jay har ti-aag avar kee aas keejai taa har nihfal sabh ghaal gavaasaa.
mayray man har sayvihu sukh-daata su-aamee jis sayvi-ai sabh bhukh lahaasaa. ||1||
mayray man har oopar keejai bharvaasaa.
jah jaa-ee-ai taa naal mayraa su-aamee har apnee piai rakhai jan daasaas. ||1|| rahaa-o.
jay apnee birthaa kahhu avraa peh taa aagai apnee birthaa baho bahuT kadhaasaa.
apnee birthaa kahhu har apunay su-aamee peh jo tum’ray dookh tatkaal kataasaa.
In the previous shabad, Guru Ji advised us that if we have any kind of problem, hope or desire, we should depend only on the support of God for the fulfillment of that hope or desire, and not on the support of our friends, relatives, or our wealth, and social influence etc. In this shabad, Guru Ji once again tells us to have our faith in God. In addition, he tells us what happens, when leaving God, we go to somebody else for help, and why he or she cannot do anything.

So addressing his own mind (and us), Guru Ji says: “(O’ my mind), we should daily worship and meditate on that God, who in an instant destroys all our sins and sorrows. If abandoning faith in God we repose hope in anybody else, (God) makes all those efforts unfruitful. Therefore, O’ my mind serve (and worship) that bliss-giving Master, by serving whom all one’s hunger (for worldly desires) is quenched.”(1)

Given the essence of this shabad, Guru Ji says: “O’ my mind, rest Your hope (only) on God. Because wherever we go, there my God is with us. God saves the honor of His devotees and slaves.”(1-pause)

Now giving the reasons why he advises us to have faith only in God, and not even talk about our problems to other people, Guru Ji says: “(O my friends), if you talk about your (painful) situation with any other, then (instead of caring about you), he/she would vent out his/her own (worse) condition. Therefore, (O’ my mind), say your problem to Your God who would dispel all your pains instantly. Therefore, if forsaking such (a powerful) God, we tell about our situation to anybody else, by saying to others, O’ my mind, we have to lose our honor.”(2)

Next commenting upon the possibility of help from our friends and relatives, Guru Ji says: “O’ my mind, all these family members, friends and brothers whom you see, come and see for their own selfish ends. The day their selfish purpose is not fulfilled, that very day,
they don’t come near you. (Therefore), O’ my mind, worship day and night, your God who would come to your aid, both in pleasure and pain.”(3)

In conclusion, Guru Ji says: “O’ my mind, why should we repose trust in that person, who cannot save us in the end. Obtaining Guru’s advice, meditate on God, and meditate on His Mantra (of Name). Because, they who are in love with God, He gets them emancipated in the end. (In short) slave Nanak says: “O’ my saintly friends, day and night meditate on God’s Name, this is the true guarantee of being emancipated (from the rounds of births and deaths).”(4-2)

The message of this shabad is that no matter what problem or pain we are going through, we should only go to God for its cure, and should not even talk to others about our situation. Because when we tell our problems to somebody, instead of giving us any positive help, that person starts pouring out his or her own problems on us. Even if someone sincerely wants to help us, he/she is helpless because that person has no true power. Therefore, we should depend only upon God’s help. And listening to the advice of the Guru, we should meditate on God’s Name with true love and devotion, so that He may save us in the end.
In the previous **shabad**, Guru Ji advised us that no matter what problem or pain we are going through, we should only go to God for its cure and should not even talk to others about our situation. When we tell our problems to somebody, instead of giving us any positive help, he/she starts pouring out his/her own problems on us. Even if some one sincerely wants to help us, he/she is helpless, because that person has no true power. Therefore, we should depend only upon God’s help, and listening to the advice of the Guru, we should meditate on God’s Name with love and devotion, so that He may save us in the end. In this **shabad**, he explains further the blessings one obtains when one listens to the Guru and starts meditating on God’s Name with true love and devotion.

Guru Ji says: “(O’ my friends), just as by meditating on God, one always remains in bliss and comfort, and mind becomes calm and cool with peace, (similarly when our within is) burning like sun with the heat of **Maya** (the worldly problems), all the heat (of its agonies) cools down, upon seeing the sight of moon (like) cool Guru.”

Therefore advising his mind (and indirectly us), Guru Ji says: “O’ my mind, day and night meditate on God, and meditate on His Name, who saves you at each and every place. Keep serving such a God of yours.”

Continuing his advice Guru Ji says: “O’ my mind meditate on that God, who possesses all the treasures. By following the Guru’s advice, search out that jewel of God’s (Name). They, who have meditated on God, have obtained God, my Master. O’ my mind, massage the feet of (humbly serve) such devotees of God.”

Guru Ji adds: “(O’ my mind), obtain the relish of God by understanding the word (of the Guru). That person (who has obtained this relish) has become a great and supreme saint (of God). God Himself has multiplied the glory of such a devotee, and even if any one tries to diminish it, it doesn’t get diminished, the slightest bit.”

In conclusion, Guru Ji says: “O’ my mind with folded hands, daily meditate on Him from whom you obtain peace. O’ God, bless Nanak with this one bounty, that every day and night, Your lotus feet may abide in my heart.”

The message of this **shabad** is that if we want to remove all tensions, worries, and anguishs of our mind, which are burning our heart, and want to make it cool and calm, we should understand the *Gurbani*, word of the Guru (included in Guru Granth Sahib), and meditate on God’s Name.
In the previous two shabads, Guru Ji advised us to repose our faith and hope only in God and not to have any faith or trust in our friends, relatives, or our wealth and possessions. He says all these are perishable and don’t have much in their control. But in spite of that, many of us still pin our hopes in some rich influential persons, or high political figures, as if they would save us in the end. In this shabad, Guru Ji comments on the transitory nature of all such rulers, and politically powerful people, and tells us on whom can we truly depend for support in time of need.

Addressing his mind (and indirectly us), Guru Ji says: “(O’ my mind), as many are the kings, emperors, nobles, lords, and chiefs, they are all false (short lived), deem (any faith in them) as the love of the other (rather than God. Because), it is God alone who is imperishable, stable and immovable. Therefore, O’ my mind meditate on Him, only then you would be approved (in God’ s court).”(1)

Now giving the essence of this shabad, Guru Ji says: “O’ my mind, always worship God’s Name, which is the only everlasting support. Nobody else’s power equals (the might of) such a person, who by following Guru’s words obtains to the mansion of God.”(1-pause)

Shedding more light on the perishable and temporary nature of all those rich and highly connected persons, Guru Ji says: “O’ my mind, those rich and highly connected persons or big landlords whom one sees, would perish just as the fast fading color of safflower. Therefore, O’ my mind, serve (and meditate on) that true immaculate God, so that you may obtain honor in the God’s court.”(2)

Next Guru Ji wants to clarify that it is not necessary that we belong to any particular class or race to be accepted in God’s court. He says: “(O’ my friends, in our country), there are four main castes: the Brahmins (priests), Khattris (warriors), Shudras (menials), and Vaaish (business men). But in God’s court, of
these four) whosoever meditates on God is supreme. Just as by abiding near a Sandal tree, the insignificant Arindo plant (becomes fragrant), similarly by joining the holy congregation (of saints), a sinner gets approved (in God’s court).”(3)

Guru Ji concludes the shabad by telling us about the honor received by those within whose minds God is enshrined. He says: “(O’ my friends), that person is the most exalted and the purest of all, in whose heart God is enshrined. Slave Nanak massages the feet of that devotee who is God’s servant, even if he or she belongs to the lowest caste.”(4-4)

The message of this shabad is that we should remember that all these kings, rulers and chiefs, are very transitional, so we should not have faith or trust in any of them. Instead we should have our full faith in God who is eternal. Secondly, without worrying about our stage, caste, or station in life, following Guru’s guidance, we should meditate on God’s Name. One day He would accept us also in His court.

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about some very revealing characteristics of God and tells us that He has so much power and influence, that when we lean on God, we need not be afraid of anybody else.

Addressing his mind, and indirectly us, Guru Ji says: “(O’ my mind), that God the inner knower of all hearts pervades all, and as God makes us do, we do accordingly. Therefore O’ my mind, meditate on that God who saves you from all (kinds of afflictions and enemies).”(1)

Now giving the essence of the shabad, Guru Ji says: “O’ my mind, we should always meditate on God, and recite His Name. Except for God, nobody can save or slay us. Therefore O’ my mind, why should we worry at all?”(1-pause)

Describing, how God is pervading each and every place, Guru Ji says: “(O’ my mind), it is God who has created this expanse of the universe. In that, He has installed His own light. (In all the creatures), the Creator Himself is speaking, and it is that One who makes others say (anything). The perfect Guru has shown me that One (God).”(2)

Next Guru Ji cautions us against committing any sins, since God is always watching us, and tells us how to obtain all kinds of comforts. He says: “(O’ my mind), God is within us and He is with us outside as well. O’ my mind, tell me, how can we hide anything from Him (and commit any kind of sin)? Therefore, we should serve that God without any kind of ulterior motive/ Only then, O’ my mind, would we obtain all comforts.”(3)

In conclusion, Guru Ji says: “O’ my mind, in whose control is everything and who is the highest of the high, we should always contemplate that God. Slave Nanak says: “(O’ my mind), that God is with you, therefore you should always meditate on that God who would get you liberated (from the clutches of worldly riches and power).”(4-5)

The message of the shabad is that we should realize that God is the inner knower of all hearts and is with us everywhere. There is no place where we can hide our secrets from God, therefore we should meditate on Him at all times and do only the right deeds as per the Guru’s instructions, so that God may save us.
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Expressing the intensity of his desire to see his beloved God, Guru Ji says: “(O’ my friends), just as a thirsty person (suffers) without water, similarly my soul is very intensely longing for the sight of God.”

Describing the state of his mind, Guru Ji says: “(O’ my friends), my mind has been pierced by the arrow of God’s love. (This pain is so intense that) God alone knows (the extent of) pain in my heart.”

Therefore stating how much he respects that person who tells him anything about his beloved God, Guru Ji says: “(O’ my friends), anyone who tells me anything about my beloved God is (dear to me like) my friend and brother.”

Guru Ji therefore even requests his friends and mates (other saints) to join him in singing praises of God. He says: “O’ my friends, come, (please) do come to meet me; after obtaining the consoling intellect of the Guru, come and meet me. Then joining together with me, sing praises of my God.”

Finally Guru Ji prays to God and says: “O’ God, fulfill the hope of devotee Nanak, (because) O’ God, Your sight brings peace to the body.”

The message of this shabad is that if we want to enjoy real peace and poise in our hearts then we should be so much in love with God that without His sight, we should writhe in pain like a thirsty person without water. Further, we should try to get together with other like-minded persons and sing praises of God through the immaculate Gurbani as included in Guru Granth Sahib Ji.
In the previous shabad, Guru Ji advised us that if we want to enjoy real peace and poise in our hearts then we should be so much in love with God that without His sight we should writhe in pain like a thirsty person without water. In this shabad, he tells us how that God does everything, and gets everything done.

He says: “(O’ my friends), it is God who creates all, (is pervading in all and), who enjoys everything.”(1-pause)

Guru Ji adds: “(O’ my friends), it is God who hears everything, and sees everything. Whatever is visible is (a form of) the Creator, and whatever is invisible, that too is the Creator (in a different form). He is both the creator and destroyer (of the universe). He is pervading in all and yet detached from all.”(1)

But that is not all. Guru Ji says: “(O’ my friends), it is God, who says (any thing), and it is God who understands (that thing). It is the Creator who comes (into this world, and it is) the Creator who goes. That Creator is without any qualities (free from modes of Maya), and the Creator has all the qualities (of Maya, as well). O’ Nanak, it is by Guru’s grace, that one becomes able to see (God) equally pervading in all.”(2-1)

The message of this shabad is that it is God who is pervading in all and doing everything. We should not hate anybody for saying or doing anything because everything is happening as per His will and design. Therefore we should treat everybody with equal love and affection.
In the previous shabad, Guru Ji told us that it is God who is pervading in all and doing everything. We should not hate anybody for saying or doing anything because everything is happening as per His will and design. Therefore we should treat everybody with equal love and affection. In this shabad, Guru Ji is cautioning us against getting entangled in the worldly pursuits and misled by our impulses of lust, anger and greed into any wrongful acts, which may later bring us pain and suffering. He also tells us the best way to get rid of these impulses and re-unite with God.

Addressing his own mind (and indirectly us), Guru Ji says: “(O’ my mind), like a fish or a monkey you have been caught in (short lived worldly things, which are fast fading like the color of) a safflower. (Remember that) whatever steps you take, or the breath you breathe that all goes into your account. You can only be saved if you sing praises of God.”(1)

Giving the essence of the shabad, he says: “O’ my mind, abandon the stubbornness (of greed in you). You aren’t finding a place for yourself to live here. So why do you look towards others’ (belongings) with covetous eyes?”(1-pause)

Guru Ji now illustrates the consequences of our greedy habits and our relationships with other members of our family, with beautiful examples. He says: “(O’ my mind), just as an elephant swayed by its sexual desire (gets caught in a hunter’s pit), you are caught in the attachment of your family. (But in reality this family of yours is like a tree, where) some birds get together (in the night), and then separate (in the morning. So if you are looking for) a permanent abode, join the holy congregation meditate on God.”(2)

Giving another example to depict how we are letting ourselves get entangled in false worldly enticements, Guru Ji says: “(O’ my mind, just as) a fish is ruined because of the relish of the tongue. That fool is deceived by its greed. Similarly you have fallen under the control of the five enemies (of lust, anger, greed, attachment, and ego). You can only be liberated (from the yoke of these enemies), if you seek the shelter of God.”(3)

Guru Ji concludes by saying: “O’ the Destroyer of sorrows, show mercy. All these creatures and beings are Yours. (I wish to) obtain this gift that I always see Your sight. Please come and meet Nanak the slave of Your slaves.”(4-2)

The message of this shabad is that we should realize that even the company of our relatives in whose affaires we are so much entangled, is like the company of the birds staying for the night on a tree; as soon as the (night of our lives passes), we would
all fly away to different places. Therefore we should not let ourselves be lured by any kind of greed or lust for them. Instead joining the company of the saintly persons, we should sing praises of God, which is the only way for our emancipation.

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Addressing us, Guru Ji says: “(O’ my friends), after creating you who gave you life and breaths, showing His grace, installed His light in the earthen vessel (of your body), gave

\[ raag gond mehla 5 cha-upday ghar 2 \]

\[ ik-o^nkaar satgur paraasad. \]

\[ jee-a paraan kee-ay Jin saaj. \]

\[ maatee meh jo-to rakhee nivaaaj. \]

\[ bar-tan ka-o sahh kichh bhoojan bhogaa-ay. \]

\[ so parabh taj moorhay kat jaa-ay. ||1|| \]

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\[ rin kIey Jaa-ay ] ||1||

\[ parabh man mayray sadaa Dhi-aa-ay. ||2|| \]

\[ aa-ay na jaavai nihchal Dhanee. \]

\[ bay-ant gunaa ]aak kay kaytak ganee. ||3||

\[ laal naam jaa kai bharay bhandaa. \]

\[ sagal ghataa dayvai aDhaar. ||3|| \]

\[ sat purakh jaa ko hai naa-o. \]

\[ miteh kot agh nimakh jas gaa-o. \]

\[ baal sakhaa-ee bhagtan ko meet. ||4|| \]

\[ paraan aDhaar naanak hit cheet. ||4||3|| \]

\[ Raag Gond Mehla-5 \]

\[ Chaupadaiy ghar-2 \]
you everything for your use, and then fed you with foods; forsaking that God, O’ fool
where are you going (and seeking false worldly pleasures)?”(1)

Therefore giving us clear cut guidance, Guru Ji says: “(O’ human being), yoke yourself to
the service of the all pervading God, but (remember that) it is only through the Guru that
one knows about the immaculate God.”(1-pause)

Now advising his own mind, he says: “He who has created myriad of colors (and forms),
who can create and destroy (everything) in an instant, whose state and extent cannot be
described, O’ my mind, always remember that God.”(2)

Continuing to describe the unique qualities of God, Guru Ji says: “(O’ my mind), that
immovable Master never comes nor goes. How far may I count His limitless qualities?
His storehouses are brimful with the rubies of Name; He provides sustenance to all the
hearts.”(3)

In conclusion, Guru Ji says: “(O’ my friends), He who’s very Name is the true Purusha (the
one who lasts forever). By singing His praises even for an instant, one’s sins are erased. He
is the friend of His devotees, and like their childhood mate. O’ Nanak, He is the mainstay
of the life breaths (of all), and the love (of every) heart.”(4-1-3)

The message of this shabad is that we should remember that it is God who has created
us, fulfilled all our needs, and provided us with all comforts; by remembering Him
millions of our sins can be destroyed in a moment. Therefore, instead of remaining
involved in worldly pursuits, we should always remember and thank God for His so
many gifts and meditate on His Name.

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<td>naam sang keeno bi-uhaar.</td>
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<td>naamo hee is man kaa aDhaar.</td>
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<td>naamo hee chït keenee ot.</td>
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<td>naam japañ miteh paap kot.</td>
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<td>raas dëe-e har ayko naam.</td>
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<td>man kaa isat gur sang Dhi-aan.</td>
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<td>naam hamaaray jee-a kee raas.</td>
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<td>naamo sangee jañ kat jaat.</td>
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<td>naamo hee man laagaa meethaa.</td>
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<td>jal thal sabh meh naamo deethaa.</td>
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<td>naamay dargeh mukh ujlay.</td>
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<td>naamay saglay kul uDhray.</td>
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<td>naam sang ih manoo-aa geeDh.</td>
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<td>naamay hee ham nîrDh-a o bha-ay.</td>
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<td>naamay aavan jaavan rahay.</td>
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<td>gur poorai maylay guntaas.</td>
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<td>kaho naanak sukh sahj nivaas.</td>
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It is the same light
In the previous shabad, Guru Ji advised us that we should remember that it is God who has created us, fulfilled all our needs, and provided us with all comforts. By remembering Him, millions of our sins can be destroyed in a moment. Therefore, instead of remaining involved in worldly pursuits, we should always remember and thank God for His many gifts, and meditate on His Name. In this shabad, Guru Ji shares with us, how God's Name has become the sole focus of his life and what kinds of blessings he has received by always meditating on God's Name.

He says: “(O’ my friends), it is with God’s Name that I have done business (for my spiritual happiness, and have remained engaged only in meditating on God’s Name). It is the God’s Name, which is the support of this mind (of mine), and it is in the (God’s) Name, that my mind has found protection. (Because, I know that) by meditating on God’s Name, our sins are destroyed.”(1)

Describing, what kind of advice or gift his Guru gave him, Guru Ji says: “(O’ my friends, the Guru) gave me the capital stock of only one Name, (and now God’s Name) has become the object of worship of my mind, and in the company of the Guru, I keep meditating (on Him).”(1-pause)

Describing, how the Name has become his constant companion and the focus of his daily life, Guru Ji says: “(O’ my friends, now) God’s Name has become the capital stock of my soul, so much so that wherever I go, the Name remains my constant companion. It is the Name alone, which sounds sweet to my mind. In all waters and lands, it is only the Name, which I have seen. (In short, at every place and in every thing, I have observed the prevalence of God).”(2)

Listing the benefits and the blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends), because of meditating on God’s Name, we are honored in the (God’s) court, and all our lineages are saved. Through the Name, all my tasks have been accomplished. (So now) this mind has become accustomed with the Name.”(3)

In conclusion, Guru Ji says: “(O’ my friends), it is (by meditating on) the Name that I have become fearless. It is due to the Name that my comings and goings (or the rounds of births and deaths) have ended. The perfect Guru has united me with (God), the treasure of virtues. So Nanak says, (by virtue of God’s Name), I abide in peace and poise.”(4-2-4)

The message of this shabad is that if we make God’s Name as our companion, daily routine, our daily business, and the soul object and focus of our life, then all our tasks would be accomplished and we would enjoy a state of eternal peace and bliss in the company of God.
In the previous shabad Guru Ji advised us that if we make God's Name as our companion, daily routine, our daily business, and the soul object and focus of our life, then all our tasks would be accomplished and we would enjoy a state of eternal peace and bliss in the company of God. In this shabad, Guru Ji describes some of the unique virtues of that God, whose Name, he wants us to make the sole object, and focus of our life.

He says: “(O' my friend), always pay obeisance to that Master, who gives honor to those without honor, who gives sustenance to all the hungry, and who is the savior in the terrible womb.”(1)

Guru Ji once again urges: “(O’ man), always meditate in your mind on that God, who is always your helper in both inside and outside the body.”(1-pause).

Describing some of the wonderful and unique merits of God, Guru Ji says: “(O’ my friends), He for whom, a king or a pauper are the same; He who is pervading in all creatures, whether it is an insect, or an elephant, who, does not ask or consult any other (to do anything He wants to do). Whatever He does, He does it on His own.”(2)

Next commenting on the absolute nature of God, Guru Ji says: “(O’ my friends), He whose end or limit nobody knows, that immaculate God is all by Himself. He
Himself is in form and Himself formless. He pervades each and every heart, and is the main stay of all the hearts (of all creatures).”(3)

Guru Ji concludes the shabad by describing some of the merits of meditating on His Name. He says: “(O’ my friends), the devotees of God remain imbued in the love of His Name. By singing praises (of God), the saints always remain delighted. In the love of the (God’s) Name, the devotees always remain satiated, and Nanak (respectfully) touches the feet of those devotees.”(4-3-5)

The message of this shabad is that it is God who provides us all our support and sustenance. He doesn’t differentiate between young or old, weak or strong and is pervading in each and every heart. Therefore, joining the company of those saintly people, who always remain imbued with the love of God, we should also meditate on His Name.

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<td>jaa kai sang ih man nirmal.</td>
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<td>say santan har kai mayray meet.</td>
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<td>kayval naam gaa-e-eai jaa kai neet.</td>
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<td>jaa kai updays bham bha-o nasai.</td>
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<td>jaa kee rayn baa‘chhai bisaar.</td>
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<td>kot paatit jaa kai sang uDhaar.</td>
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<td>ayyk nirankaar jaa kai naam aDhaar.</td>
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<td>kirpaa niDhaan niranjana day-o.</td>
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<td>paarbarahm jaa bha-ay kirpaal.</td>
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<td>tab bhaytay gur saaDh da-i-aal.</td>
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<td>din rain naanak naam Dhi-aa-ay.</td>
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It is the same light pervading each and every heart. Therefore, joining the company of those saintly people, who are imbued with the love of God, we should also meditate on His Name. In this shabad, Guru Ji describes how much he respects and loves those saints who meditate on His Name and daily sing His praise.

He says: “In whose company this mind becomes immaculate, in whose company one meditates on God’s Name, in whose company our sins are destroyed, in whose company the mind is illuminated (with divine wisdom, they are my true friends).”(1)

Once again emphasizing on the above, Guru Ji says: “(Yes, O’ people), those saints of God are my (true) friends, (in whose company) we daily sing praises of God’s Name only, (and nothing else).”(1-pause)

Now describing the high spiritual status of the saints, and the blessings we obtain in their company, Guru Ji says: “Through whose mantra, God abides in our heart, by whose instruction all one’s dread and doubt flees away; in whose company, the pure and supreme praise of God abides in the heart, they for the dust of whose feet craves the entire world; (I too long for the friendship of such devotees of God).”(2)

Continuing to list the unique merits of the true saints of God, Guru Ji says: “(Yes, those saints are my friends), in whose company millions of sinners are emancipated, in whose mind is only one support of the Name of the formless God, who knows the secret in the hearts of all creatures, and that immaculate God, who is the treasure of mercy.”(3)

Guru Ji concludes the shabad by describing how he obtained the company of the saint Guru and the blessings, he is enjoying since that. He says: “(O’ my friends), when the all pervading God became gracious, then I met the merciful saint Guru. Now, day and night Nanak meditates on the Name (and is enjoying) peace and bliss of God’s Name.”(4-4-6)

The message of this shabad is that we should seek the company of the saint Guru (and listen to the immaculate wisdom contained in the Guru Granth Sahib Ji, with due attention and understanding). Then our mind would be illuminated with divine wisdom, our sins would be eradicated, and we would start meditating on God’s Name with true love and devotion, and would enjoy true peace, poise, and bliss.

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<td>gur kay charan ridai lai Dhaa-o-o.</td>
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<td>gur paarbaruṁ saḍaa namaskaara-o-o.</td>
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<td>gur bin ko-ay na uṭra-s paar.</td>
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<td>avar ṭi-aag har bhagte laa-i-aa.</td>
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<td>janam maran kee ṭaraas mitaa-ee.</td>
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<td>gur pooray kee bay-anṭ vadaa-ee-e.</td>
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Sri Guru Granth Sahib

It is the same light
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Describing how he himself respects the Guru and enshrines his advice (or Gurbani) in his mind. He says: “(O’ my friends), within my mind I contemplate on the Guru’s sight (in the form of his word, the Gurbani). Through the Guru’s word, my mind has accepted the validity of the mantra (of God’s Name). I enshrine the Guru’s feet (his immaculate words) in my heart. (In short, deeming him as) the embodiment of God, I always bow to the Guru.”(1)

Next emphasizing the absolute necessity of the Guru, he says: “(O’ my friends), lest any one in the world is strayed by doubt, without (the guidance of) the Guru, no body can ever cross over (the worldly ocean).”(1-pause)

Describing how the Guru helps a person, who follows his guidance, Guru Ji says: “(O’ my friends), the Guru has put the misguided persons on the (right) path. Motivating them to forsake other (lesser gods and goddesses, the Guru) yokes them to God’s worship. He has eradicated the fear of birth and death. Limitless is the glory of perfect Guru.”(2)

Describing what kinds of blessings, he himself has obtained from his Guru, he says: “(O’ my friends), by Guru’s grace (I feel so delighted, as if) the inverted lotus of my heart has blossomed, and the light of (divine) wisdom has brought illumination in my dark life (of ignorance). Through the Guru, I have realized that (God), who has created me (and all others). By Guru’s grace, my foolish mind has been convinced (about the validity of God’s Name).”(3)

In conclusion, Guru Ji says: “(O’ my friends), the Guru is the Doer and is powerful to do anything. Guru is (the embodiment of) God, who is there and would always be there. (O’ my friends), Nanak says that God has made me understand this (concept), that without the (guidance of the) Guru we cannot obtain salvation.”(4-5-7)

The message of this shabad is that it is only through the Guru that all our doubts can be removed and it is through the Guru’s word (the Gurbani as contained in Guru Granth Sahib Ji), that we can illuminate our mind with divine wisdom, obtain peace, and bliss in this life, and salvation after that.
रोज रूपे भाव
रोज जय रूपे भाव
रोज गुरु गुरु गुरु कर दिखा
रोज गुरु गुरु गुरु गुरु कर दिखा ||

रोज नमसके करे सन्दे
रोज नमसके करे सन्दे ||

गुरु झमेहूँ रूपे गोद
गुरु झमेहूँ रूपे गोद

गुरु धन रूपे रूपे रूपे
गुरु धन रूपे रूपे रूपे ||

गुरु जय रूपे तुझे आग
गुरु जय रूपे तुjure आग

गुरुं आप का जय ले है
गुरुं आप का जय ले है ||

गुरु की स्वयं खुशी मान
guru gur kar man mor.  gur kee rauh din raa.  jaa kee ko ay na maytai daat.  ||1||
gur parmyar ayy ko jaan.
jotis bhaavai so parvaan.  ||1|| rhaar-o.  gur charanj jaa ka man laagai.  dookh darad bham a kaa bhaagai.  gur kee sylvaa pa-ay maan.  gur oopar sadaa kurbaan.  ||2||
gur kaar darsan daykh nihaal.
gur kay sylvak kee pooran bhaal.  gur kay sylvak ka-o guukh na bi-aapai.  gur kaar sylvak dath dis jaapai.  ||3||
gur kee mahima kathan na jaa-ay.  paabharahm gur rahi-aa samaa-ay.  kahoo naanak jaa kay pooray bhaag.  gur charjtee taa kaa man laag.  ||4||6||8||

Gond Mehal-5

In the previous shabad, Guru Ji advised us that it is only through the Guru that all our doubts can be removed and it is through the Guru’s word, that we can illuminate our mind with divine wisdom, obtain peace and bliss in this life, and salvation after that. In this shabad, he instructs his own mind and indirectly us to always remember and contemplate on the Guru. He also describes some of the blessings a person obtains, who always remains imbued with the love of the Guru, and looks forward to humbly serving him.

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind remember the Guru again and again. Because except the Guru, I (cannot think) of any other (person, who could help me). Always depend upon the support of the Guru, whose bounty no one can erase (or minimize).”(1)

Guru Ji now answers the most common question regarding the difference between Guru and God. He says: “(O’ my mind), deem both Guru and God as one. Because whatever pleases that (God, the Guru happily) accepts that.”(1-pause)

Describing the merits of serving the Guru and faithfully acting on Guru’s advice, he says: “(O’ my friends), they whose mind is imbued with the Guru’s feet (the Gurbani), all their ailment, pain and doubt flee away. By serving the Guru (by
faithfully following Guru’s guidance), one obtains honor. Therefore, we should always be a sacrifice to the Guru.”(2)

Continuing to describe the merits and blessings obtained by a Guru’s servant, who devotedly acts on Guru’s advice, he says: “(O my friends), by seeing the sight of the Guru (and following his advice), one is truly blessed. Fruitful is the effort of the Guru’s servant. No pain afflicts the Guru’s servant, and is known in all ten directions (of the world).”(3)

In conclusion, Guru Ji says: “(O’ my friends), glory of the Guru cannot be described, because the Guru is the embodiment of God, who is pervading everywhere. Nanak says, whose destiny is fulfilled, the mind of that (person) is attuned to (Gurbani) the word of the Guru.”(4-6-8)

The message of this shabad is that if we want to see our efforts bring fruit and if we want all our sorrows and afflictions to end, then we should meditate on the Guru again and again. We should never deem any difference between the Guru and God, because the Guru is the embodiment of God. Therefore, without any doubt or reservation, we should keep reflecting on Gurbani, the word of the Guru and leading our life accordingly.
In the previous shabad, Guru Ji advised us that if we want to see our efforts bring fruit and if we want all our sorrows and afflictions to end, then we should meditate on the Guru again and again. There is no difference between the Guru and God, because the Guru is the embodiment of God. Therefore, without any doubt or reservation, we should keep reflecting on Gurbani, the word of the Guru and leading our life accordingly. In this shabad, Guru Ji once again shows us how much respect, love, and dedication he has for his Guru.

He says: “(O’ my friends), the Guru is the object of my worship, (because) Guru himself is sustainer of the universe. My Guru is the all pervading and all-powerful God. The Guru is my indescribable and mysterious God, and for me, serving at the feet of the Guru is like doing all kinds of worship.”(1)

Summarizing his complete faith and trust in the Guru, he says: “(O’ my friends), except for the Guru (I cannot think of) any other place of support. Therefore, day and night I meditate on the Guru’s Name.”(1-pause)

Sharing with us, what kind of commitment he has in his Guru and the blessings he obtains from him, Guru Ji says: “(O’ my friends), for me, Guru is all the (divine) knowledge, and in my heart is the contemplation of the Guru. The Guru is the Preserver of this universe and Guru is God, the supreme Being. With folded hands, I always remain present in the service of the Guru. Except the Guru there is no one else (whom I can call my own).”(2)

Explaining further why he has so much faith, trust, love and dedication for the Guru, he says: “(O’ my friends), the Guru is like a ship who ferries us across the dreadful (worldly) ocean. (I have concluded that), by serving (and acting on the advice of) the Guru, one obtains emancipation from the (fear of) demons of death. In darkness (of worldly ignorance), Guru’s mantra is like the lighted lamp. In the company of the Guru, all are emancipated.”(3)

However, Guru Ji says: “(O’ my friends), it is only by great good fortune, that we obtain the perfect Guru. In the service of the Guru, no sorrow ever afflicts. Nobody ever erases (or makes ineffective the), Guru’s word. (In short, I say that for me) Nanak is the Guru, and Nanak is that God.”(4-7-9)

The message of this shabad is that we should have such complete faith in our Guru (Granth Sahib Ji) that by following the Guru’s words as contained in the Gurbani, we can overcome all of our afflictions and be emancipated from the rounds of birth and death.

Personal Note: Recently Vasu Bhardwaaj, a scientist in Nasa, who was diagnosed with terminal cancer, and was given only a few days to survive by three famous doctors in India, announced in front of TV, that by listening to the Akhand Path in Amritsar, he was fully cured, and regained his hearing power in the right ear.(8.30.2009)
In the previous shabad, Guru Ji advised us that we should have complete faith in our Guru, and we should be confident that by following the Guru’s words (his Gurbani), we can overcome all our afflictions and can be emancipated from the rounds of birth and death. In this shabad, he stresses upon us the need to meditate on God’s Name and tells us about some of the blessings one obtains by doing so.

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He says: “(O’ my friend), do business with God’s Name, and make God’s Name as the support of your life-breath. Keep singing praises of God, because that all pervading God is present everywhere.”(1)

Stating briefly, what we should do in this regard, he says: “(O’ my friends), joining the saintly people utter God’s Name (again and again). This is the most immaculate deed, which would accomplish all your tasks.”(1-pause)

Suggesting to us, the kind of wealth we should accumulate, Guru Ji says: “(O’ my friends), amass the (wealth of) God’s Name in your store houses. Make meditating on the Name as important in your life as your daily food. Don’t let meditating on the Name be ever forsaken (from your mind). Showing his mercy, this is what the Guru has told me.”(2)
Describing the blessings of repeating God's Name, Guru Ji says: “(O’ my friend), it is always helpful to repeat God’s Name. Therefore, meditate on God’s Name with full concentration (and love). By uttering God’s Name, (people have) become pure, and their sins and sorrows of births after births have been destroyed.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the meditation of God’s Name ends (one’s rounds of) births and deaths. Uttering of God’s Name ferries one across the dreadful (worldly ocean). The enlightenment (obtained by meditating on) God’s Name is the highest of all. Therefore, O’ slave Nanak, meditate on God’s Name day and night.”(4-8-10)

The message of this shabad is that at all times we should meditate on God’s Name. For us God’s Name should be our trade, our business, even our food. In short, nothing should be more important for us in life than meditating on God’s Name. Because it is by meditating on God’s Name that we can destroy all our sins and sufferings and get rid of the rounds of births and deaths forever.

Gond Mehla-5

In the previous shabad, Guru Ji advised us that at all times we should meditate on God’s Name. For us God’s Name should be our trade, our business, even our food. In short, nothing should be more important for us in life than meditating on God’s Name. Because it is by meditating on God’s Name that we can destroy all our sins and sufferings, and get rid of the rounds of births and deaths forever. In this shabad, he tells us how God saves
His devotees, who meditate on God’s Name from the five evil passions (lust, anger, greed, attachment, and ego), under the sway of which a person commits many sins and then suffers punishment, both in this world and in God’s court.

He says: “(O’ my friends, God) my Master has stopped those (five evil impulses from bothering His devotees), and has beaten them away from the company of (His) slaves. (These five passions) have not been able to find the abode of God’s devotees (and pollute their minds). Because joining together, the devotees of God have sung (God’s) praise.”(1)

Comparing the relationship of these five internal enemies with God’s devotees and the rest of the world, Guru Ji says: “(O’ my friends), these five impulses (easily overpower men’s minds, as if) they are rulers of the entire universe, (however, they are under such control) of the devotees of God, (as if) they are their water carriers.”(1-pause)

Elaborating on the comparison of influence of these five passions on the devotees and the rest of the world, Guru Ji says: “(O’ my friends, these five tyrants) exact (punitive) tribute from the world (and make it suffer for the deeds done by it under the sway of these impulses). But they salute the devotees of God (and remain ready to be of service to them). They rob and deprive the worshippers of power of their honor, but serve the saintly people (with such humility, as if they) wash and massage their feet again and again.”(2)

Guru Ji now tells us from where these five enemies have come, how the rest of the world is lost under the influence of these passions, while the devotees are enjoying a unique state of peace and bliss. He says: “(O’ my friends, these five passions are like the) five sons whom one mother (called Maya) gave birth (as per God’s command) Using the sources of creation (eggs, placenta, earth and perspiration), created the world. (The rest of the people) have remained absorbed in enjoying the relish of three modes (of Maya or the impulses for power, vice, and virtue), however forsaking these (impulses) the devotees abide in the higher (fourth state of Turya).”(3)

In conclusion, Guru Ji says: “(O’ my friends), showing His mercy God has got liberated His devotees (from the clutches of these five internal enemies). He to whom these five internal enemies belonged, has kept them in check. Therefore, Nanak says: “(O’ man), cherish the devotion of God, because without devotion, all are ruined.”(4-9-11)

The message of this shabad is that if we want to be saved from the disastrous effects of the three modes of Maya or the five evil impulses of lust, anger, greed, attachment and ego, then we should become true devotee of God and meditate on His Name, so that He may save us from their evil influence.

शंक भगवान प्रभु

बला बलेम भिन्न दारि लगि प्रभुप्रभु||
एक निमो मघ बीजों दर्दी प्रभुप्रभु||
साध साध आभूषण रम अभिभाषि प्रभुप्रभु||
सुधा धुमार गंजल बल धरे प्रभुप्रभु||
एक च मधु मधु मधु प्रभुप्रभु||
सत सत सत सत सत सत प्रभुप्रभु||

It is the same light
In the previous shabad, Guru Ji advised us that if we want to be saved from the disastrous effects of the three modes of Maya or the five evil impulses of lust, anger, greed, attachment and ego, then we should become true devotee of God and meditate on His Name, so that He may save us from their evil influence. In this shabad, he explicitly lists some of the blessings received by those who have meditated on God’s Name. He says: “(O’ my friends), all the conflicts and woes of those who contemplated on God’s Name, were wiped out. Their sorrows vanished and peace came to stay (in their lives). Yes, by meditating on the nectar Name of God again and again, they got satiated and by the grace of the saint (Guru) they obtained all the fruits (of their desires).”(1)

Giving the essence of this shabad, Guru Ji says: “(O’ my friends), by meditating on God, the devotees were ferried across (the worldly ocean) and their sins of birth after birth were destroyed.”(1-pause)

Now describing how the devotees obtain such blessings, Guru Ji says: “(O’ my friends, the devotees keep) enshrined the Guru’s feet (his immaculate words) in their minds, (and they) cross over the fire-like ocean (of worldly desires. In this way), their entire problem of birth and death is removed and they are attuned to God in a state of peace and poise.”(2)

Stating what kinds of persons, are blessed with the gift of God’s Name, Guru Ji says: “(O’ my friends), in all places and interspaces, it is the one God alone who is pervading. He is the knower of all hearts. Showing His mercy, whom He blesses with (the inspiration to meditate on) His Name, (that person) utters God’s Name at all times.”(3)

In conclusion, Guru Ji says: “(O’ my friends), they in whose hearts on His own God comes to reside, their mind gets illuminated (with divine wisdom). Therefore with loving devotion we should sing praises of God. O’ Nanak, (this is how) by meditating on the all pervading God we swim across (the worldly ocean).”(4-10-12)
The message of this shabad is that if we want to get rid of all our sufferings, sorrows, and sins, and obtain emancipation from the repeated pains of births and deaths, then we should pray to God to bless us that we may meditate on His Name at all times with true love and devotion.

Gond Mehla 5.

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gur kay charan kamal namaskar. kaam krodh is tan tay maar. ho-ay rahee-ai sagal kee reenaa. ghat ghat rama-ee-aa sabh meh cheenaa. ||1||
in biDh ramhu gopaal gobind. tan Dhan parabha kaa parabha kee Jing. ||1|| rahaa-o.
aath pahar har kay gun gaa-o. jee-a paraan ko ihai su-aa-o. taj abhimaan jaan parabha sang. saaDh parsaad har si-o man rang. ||2||
jin too^ kee-aa tis ka-o jaan. aagai dargeh paavai maan. man tan nirmal ho-ay nihaal. rasnaa naam japat gopaal. ||3||
kir kirpa mayray deen da-i-aalaa. saaDhoo kee man mangai ravaalaa. hohu da-i-aal dayh parabha daan. naanak jap jeevai parabha naam. ||4||11||13||

Gond Mehla-5

In the previous shabad, Guru Ji advised us that if we want to get rid of all our sufferings, sorrows, and sins, and obtain emancipation from the repeated pains of births and deaths, then we should pray to God to bless us that we may keep meditating on His Name at all times with true love and devotion. In this shabad, he tells us how to meditate on God’s Name, and what it really means to meditate on the Name. He also tells us how we should lead our life so that we may achieve its true purpose of reuniting with our dear God from whom we have been separated for such a long time.

He says: “(O’ my friend), bow to the lotus feet of the Guru; (pay respect to the immaculate words of the Guru, the Gurbani, and by following it) remove lust and anger from your body. We should (always remain so humble) as if we are the dust of feet of others; in this way the God pervading in each and every heart is identified.”(1)
Now describing the way to meditate on God, Guru Ji says: “(O’ my friends), worship God in such a way, as if this body and wealth has been given by God, and deem this life also as given by God.”(1-pause)

Guru Ji adds: “(O’ my friends), sing praises of God at all times; (because) this alone is the object of our life and soul. Shed your arrogance, deem God (always) with you, and by saints’ grace imbue your mind with the love of God.”(2)

Continuing his advice, Guru Ji says: “(O’ man), realize Him who has created you, so that you may obtain honor in the yond. By uttering God’s Name with your tongue, your mind and body would become immaculate and delighted.”(3)

Guru Ji concludes this shabad by showing us how to pray to God and what to ask Him. He says: “, O’ my merciful Master of the meek, (please), show mercy, my mind begs for the dust of saint’s feet (his humble service). O’ God, becoming gracious bestow this bounty that Nanak may (always) live meditating on God’s Name.”(4-11-13)

The message of this shabad is that we should seek the shelter of the Guru. Following his advice we should shed away all our self-conceit, lust, and anger, and meditate on God’s Name with so much love and devotion that we deem all our wealth, body, mind, and even our soul as belonging to God. This is the true object of human life, which alone would bring us peace here in this world, and honor in God’s court.

Dhoop deep sayvaa gopaal.

anik baar bandan kartaar.

parabh kee saran gahee sdbh tiaan.
gur supersan bha-ay vad bhaag. ||1||

aath pahar gaa-ee-ai gobind.
tan Dhan parabah kaa parabah kee Jind. ||1||

rahaa-o.

har gun ramat bha-ay aanand.

paarbarahm pooran bakhsand.
kar kirpaa jan sayvaa laa-ay.
janam maran dukh mayt milaa-ay. ||2||

karam Dharam ih tat gi-aan.

saadhsang japee-ai har naam.

saagar tar boith parabh charan.
antarjaamee parabh kaaraan karaan. ||3||

raakh lee-ay apnee kipa khaar.
panch goot bhaagay bikraal.
joo-ai janam na kabboo haar.
nanak kaa ang kee-aa kartaar. ||4||12||14||
In the previous *shabad*, Guru Ji advised us that we should seek the shelter of the Guru and follow his advice. We should shed away all our self-conceit, lust, and anger etc., and meditate on God’s Name with so much love and devotion that we deem all our wealth, body, mind, and even our soul as belonging to God. This is the true object of human life, which alone would bring us peace in this world, and honor in God’s court. In this *shabad*, Guru Ji shares with us, how he himself is worshipping God and what kinds of blessings he has already received.

He says: “(O’ my friends, for me) bowing to the Creator countless times is (better than worshipping or) serving God by burning incense, or lighting lamps. Therefore abandoning all others, I have grasped the shelter of God and by good fortune the Guru has become very pleased with me.’(1)

Therefore, Guru Ji advises us also and says: “(O’ my friends), at all times we should sing praises of God of the universe, (with such sincerity and love, as if our) body, wealth, and life all belong to God.”(1-pause)

Listing some of the blessings obtained by God’s devotees, as a result of such sincere and dedicated worship of God, Guru Ji says: “(O’ my friends), by contemplating on the virtues of God, (His devotees) have been delighted. The all-pervading God is totally forgiving. Showing His mercy (He) has yoked the devotees to (His) service. Removing their pain of births and deaths, He has united (them with Him).”(2)

Next sharing with us the essence of wisdom gained by him, Guru Ji says: “(O’ my friends), the essence of wisdom, behind all the ways of rituals and righteousness is that in the company of saints, we should meditate on God’s Name. Riding the ship of God’s feet (by acting on Guru’s advice), we should swim across the (worldly) ocean. (That God), the inner knower of all hearts is the cause of all causes.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), showing mercy God has saved (His devotee), and now the five dreadful demons (of lust, anger, greed, attachment, and ego), have hastened away. The Creator has taken the side of Nanak, so he would never loose (the object) of his life in gamble.”(4-12-14)

The message of this *shabad* is that for us the object of our life should be the meditating on God’s Name and living in His presence at all times. We should remember that our body, mind, and wealth all belong to God; therefore our entire life should be a dedication to Him.
In the previous shabad, Guru Ji advised us that the object of our life should be the meditating on God’s Name and living in His presence at all times. We should remember that our body, mind, and wealth all belong to God; therefore our entire life should be a dedication to Him. In this shabad, Guru Ji describes some of the unique qualities of God, and tells us what kind of blessings He bestows on His devotees.

He says: “(O’ my friends), showing His mercy God blesses us with peace and bliss. The Guru God has saved His children. That God of the universe is kind and compassionate, He is the benefactor of all creatures and beings.”(1)

Showing us how to approach that God, Guru Ji says: “O’ merciful God of the meek, we are in Your shelter; O’ the all-pervading God, by meditating on (Your Name) we are always in bliss.”(1-pause)

Now listing some of the unique qualities of God, Guru Ji says: “(O’ God). There is no other merciful (power) like You. You are pervading in each and every heart. He embellishes both this and the next world (of His) devotee. O’ God, to purify the sinners is Your tradition.”(2).

On the basis of his personal experience, Guru Ji advises: “(O’ my friend), contemplate on God, this is equivalent to myriads of medicines. To (ward off any kinds of) charms and mantras, we should meditate on God of the universe. All kinds of maladies and sorrows are obliterated by meditating on God, and we obtain the fruits of our heart’s desire.”(3)

In conclusion, Guru Ji says: “The merciful Master is all powerful, and cause of all causes. In the reflection of His supreme merits, lie all the treasures. Nanak says that God has Himself forgiven (His servants). (Therefore, O’ my friend), ever and forever meditate on that one (God) alone.”(4-13-15)

The message of this shabad is that if we want to get rid of all our sorrows, sufferings, and the stresses of our mind, then we should meditate on that God, who is always most merciful and forgiver of His creatures.
In the previous so many shabads, Guru Ji advised us to meditate on God’s Name and sing His praises. In this shabad, he tells us in very clear and unambiguous terms what kinds of blessings and merits we obtain when, in the company of saintly people, we sing God’s praise and meditate on His Name.

He says: “O’ my friends, meditate on God’s Name again and again; (by doing so your) mind would become immaculate. All the woes of your mind and body would be wiped out and all pain and darkness (of ignorance) would go away.”(1)

Next giving the essence of this shabad, Guru Ji says: “(O’ my friends), by singing praises of God, we swim across the worldly ocean and by good fortune we obtain (God) the infinite Being.”(1-pause)

Elaborating on the virtues of singing praises of God, he says: “(O’ my friends), the devotee who sings praises of God of the universe, not even the demon of death can touch (that devotee, and he or she is no longer afraid of death). Approved is the advent of that person in this world, who by Guru’s grace realizes the Master.”(2)
Continuing to describe the merits of singing praises of God, Guru Ji says: “(O’ my friends, the person) who by Guru’s grace sings praises of God, that person’s lust, anger, and all maddening passions are eradicated. (O’ mortal,) always deem God in front of you (and therefore, don’t do any evil thing). This is the perfect mantra of the perfect Guru.”

In conclusion, Guru Ji says: “(O’ my friends, the person who has dedicated his or her life to meditating on God’s Name), by earning the wealth of God’s (Name), has filled his or her storehouses, and meeting with the true Guru has accomplished all his/her tasks. Through the love of God’s Name, his/her mind has awakened (to the pitfalls of worldly enticements). Therefore, O’ Nanak, such a person’s mind remains attuned to God’s feet (His Name).”

The message of this shabad is that if we want to get rid of all our maddening passions and resulting pains, then under Guru’s guidance, we should lovingly meditate on God’s Name and sing His praises.

The Gond Mehla-5

In the previous shabad, Guru Ji advised us that if we want to get rid of all our maddening passions and resulting pains, then under Guru’s guidance we should lovingly meditate on God’s Name and sing His praises. In this shabad, he continues to describe the merits of meditating on God’s Name and singing His praise. He also shows us how to pray to God and beg Him to yoke us in His service and loving devotion.
Guru Ji says: “(O’ my friends), God’s feet (His Name) are like a ship in this dreadful worldly ocean, therefore by meditating on God’s Name, one doesn’t suffer (spiritual) death again (and continues to advance spiritually). By singing praises of God, one doesn’t have to walk the way of the demon of death (or have any fear of death). Supreme is the reflection (on the merits of God), it annihilates all the five demons (of lust, anger, greed, attachment, and ego).”(1)

Showing us, how to pray to God and ask Him for His support in fighting our internal and external enemies, Guru Ji says: “O’ perfect Master, I have come to Your shelter. Extend Your hand (of help) to Your (humble) creature.”(1-pause)

Commenting on the limitless virtues of God, whose limit even the holiest scriptures and sages cannot describe, Guru Ji says: “(O’ my friends), all the (the Hindu scriptures, such as) Simritis, Shastras, Vedas and Puranas describe the all pervading God, (and so do different sects of) yogis, celibates, Vaishnavs, and Ramdasis, but no one has been able to find the limit of the imperishable God.”(2)

Guru Ji goes even one step further and says: “(O’ my friends, what to speak of ordinary yogis, and sages, even all the gods like) Shiva have been wailing (to realize God), but they do not understand even a little bit about that indescribable and mysterious God. (Only those) whom He Himself blesses with His loving devotion (realize Him). But very rare are such people in the world.”(3)

Guru Ji concludes the shabad by showing us with what kind of attitude we should approach God, and what to ask from Him. He says: “(O’ my God), I the meritless person have no virtue. All treasures lie in Your gracious glance. Humble Nanak begs for Your service. O’ Guru God. showing mercy, bless him (with this bounty).”(4-15-17)

The message of this shabad is that if we want to swim across this worldly ocean, and save ourselves from spiritual death, then we should approach God with humility and confess to Him that we do not have any merits, and are full of faults. We should ask Him to bless us with His service (meditation on His Name).

<table>
<thead>
<tr>
<th>gond mehlaa 5.</th>
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<tbody>
<tr>
<td>saṅt kaa leea-aa Dharaṭ bidaara-o.</td>
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<td>saṅt kaa ningaṅ kaakaa ṭa ṭaara-o.</td>
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<td>saṅt ka-o raakha-o apnaay jee-a naal.</td>
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<td>saṅt uDhaara-o ṭat-khin taal.</td>
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<td>so-e saṅt je bhaavai raam.</td>
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<td>saṅt gobinḍ ki aikay kaaam.</td>
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<td>saṅt kai oopar day-ay parabh haath.</td>
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<td>saṅt kai sang basai ḍin raat.</td>
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<td>saa saa saṅteh partįpaal.</td>
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<td>saṅt kaa dokhee raaj ṭa ṭaal.</td>
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<td>saṅṭ kee ningaa karahu na ko-ay.</td>
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<td>jo ningai ṭis kaa paatān ho-ay.</td>
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<td>Jis kaa-o raakhai sirjanaḥar.</td>
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In previous so many shabads, Guru Ji advised us that seeking the shelter and guidance of the saints, we should meditate on God’s Name and sing His praises. But in spite of all such advice, instead of seeking their guidance, many of us keep slandering them and indulge in making all kinds of false allegations against them. What to speak of others, many of Guru Ji’s adversaries and enemies tried to poison the rulers against him and even tried to physically harm him. But each time, God saved him and punished his enemies severely. In this shabad, Guru Ji tells us how God views the slanders of the saints, and what kind of punishment He inflicts on them.

As if speaking on behalf of God, Guru Ji says: “(O’ my friends, God says): “The one cursed by the saint, I smash to the ground. I pull down the slanderer of the saint from the sky (high status, and ruin him or her socially. But) the saint I keep close to my heart, and in an instant I save the saint (from all kinds of trouble).”(1)

Next describing the signs or qualities of a saint, Guru Ji says: “(O’ my friends), that one alone is a (true) saint, who is pleasing to God. (Because) both the saint and God do the same one task (of bringing humans closer to God).”(1-pause)

Elaborating how God cherishes and protects His saints at every moment, Guru Ji says: “(O’ my friends), God extends His hand (of protection) over the saint. Day and night, He abides with the saint and protects His saints at each and every breath. The ill wisher of the saint, (God) removes from kingdom (or high status).”(2)

Therefore Guru Ji warns us and says: “(O’ my friends), no one should ever slander the saints. The one who slanders (a saint) suffers a down fall. (In short), whom the Creator protects, (no harm comes to that person, even if the) entire world may make vain efforts (against that person).”(3)

Therefore, Guru Ji concludes the shabad by saying: “(O’ my friends), such is the faith I cherish for my God that (I deem that) all this body and soul are His property. Within Nanak has arisen this conviction that the self-conceited (depart from this world as) losers, but the Guru’s followers always go after winning (the game of life).”(4-16-18)

The message of this shabad is that we should have this firm faith and trust in God that He protects His devotees at every moment, and anybody who slanders or tries to harm God’s devotees suffers grievously, no matter how high or powerful that person may be. Further the self-conceited person departs from the world as a loser and a Guru’s follower is always a winner.
In the previous shabad, Guru Ji told us that we should have this firm faith and trust in God that He protects His devotees at every moment and anybody who slanders or tries to harm God’s devotee, suffers grievously no matter how high or powerful he or she may be. Further the self-conceited persons depart as losers, and the Guru’s followers are always winners. In this shabad, Guru Ji expounds on many other qualities of God and the blessings one receives by meditating on His Name.

He says: “(O’ my friends), God’s Name is unaffected by (the worldly riches and power or) Maya, and is like water, (which is the support of all life). When with our tongue we utter God’s Name, all our sins are washed off.”(1-pause)

Describing the unique qualities of God, Guru Ji says: “(O’ my friends), God abides in all. God’s light shines in all hearts. They who utter God’s Name do not go to hell. By serving God, they obtain all the fruits (of their desire).”(1)

Elaborating on the merits of God’s Name, Guru Ji says: “(O’ my friends), God’s (Name) is the (true) support in our minds. God’s (Name) is like a ship (to cross over) the worldly (ocean). By uttering God’s Name the demons of death flee away (and one is not afraid of death any more. By meditating on the Name, one so completely overcomes the temptations

Gond Mehla-5

naam niranjan neer naraa-in.
rasnaa simrat paap bilaa-in. ||1|| raha-o.

naaraa-in sabh maahi nivaas.
naaraa-in ghat ghat pargaas.
naaraa-in kahtay narak na jaahi.
naaraa-in sayv sagal fal paahi. ||1||

naaraa-in man maahi aDhaar.
naaraa-in bohith sansaar.
naaraa-in kahat jam bhaag palaa-in.
naaraa-in dantz bhaanay daa-in. ||2||

naaraa-in sad sad bakhising.
naaraa-in keenay sookh anand.
naaraa-in pargat keeno parťaap.
naaraa-in sanť ko maa-ee baap. ||3||

naaraa-in saaDhsang naraa-in.
baarah baar naraa-in gaa-in.
basať agochar gur mil lahee.
naaraa-in ot naanak daas gahee. ||4||17||19||

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It is the same light

It is the same light of Maya, the worldly riches and power, as if God’s Name breaks the teeth of (Maya) the witch.”(2)

Now commenting on God’s kind, compassionate, and forgiving nature, Guru Ji says: “(O’ my friends), God is ever and ever forgiving. God instills peace and bliss (in the hearts of His devotees). God has manifested the glory (of His saints). God is (like the) mother and father of the saints.”(3)

Guru Ji concludes the shabad by describing how the saints of God remember Him and depend on His support at every moment. He says: “(O’ my friends), joining the congregation of saintly persons they who meditate on God’s Name and sing His praises again and again, by meeting the Guru, they have obtained the incomprehensible commodity (of God’s Name. In this way) O’ Nanak, (God’s) servants have grasped on to God’s support.”(4-17-19)

The message of this shabad is that if in the company of the saints we meditate on God’s Name again and again and in this way grasp the support of God, then our fears of births and deaths are dispelled, our sins are erased, and we reside in an eternal state of peace, poise and bliss.

Gond Mehla-5

In the previous shabad, Guru Ji told us that if in the company of saints we meditate on God’s Name again and again and grasp the support of God, our fears of births and deaths
are dispelled, our sins are erased, and we reside in an eternal state of peace, poise and bliss. In this shabad, Guru Ji tells us what kinds of protections God provides to His devotee and what other blessings He bestows upon them.

Right at the outset, Guru Ji declares: “(O’ my friends), whom the savior (God) wants to save, (that person’s) side the formless God takes.” (1-pause)

However Guru Ji wants to make it clear that this protection is not confined only to external enemies. It extends to the internal enemies as well. Therefore he says: “(O’ my friends, just as by God’s grace) the fire within mother’s womb does not hurt (the child), similarly (the fire like passions) of lust, anger, greed, and attachment do not touch (the devotee of God). In the company of saints, (the devotee) meditates on the formless God, but the slanderer is badly disgraced.” (1)

Next, citing the metaphor of olden day wars when people used to wear metal shields and armor to protect themselves from the enemy’s arrows and swords, Guru Ji says: “(O’ my friends), spell of God’s Name is like the protective armor for the devotee. The demons and evildoers (of lust, and anger etc.) do not touch that (person). But whosoever indulges in arrogance is wasted away, because God Himself provides shelter to His humble devotee.” (2)

Comparing the fate of those who seek the shelter of God and those who remain arrogant, Guru Ji says: “(O’ my friends), whosoever has humbly sought the refuge of God that devotee God has saved by hugging to His bosom. But if anybody indulges in too much pride, in an instant that person is reduced to dust (and is totally destroyed).” (3)

In conclusion, Guru Ji says: “(O’ my friends, that) eternal God is (present now) and will always be there. Ever and forever, I am a sacrifice to Him. Showing His mercy God has (always) saved His servants. That God of Nanak is the support of (our) life-breaths.” (4-18-20)

The message of this shabad is that if we humbly seek the protection of God, He would protect us both from the external and internal enemies and no pains or sufferings would afflict us. On the other hand if we remain proud and egoistic, then we will loose our honor and would be wasted away like dust.

gond mehlaa 5.

achraj kathaa mahaa anoop.
paraatamaa paarbarahm kaa roop. raha-o.
naa ih boodhaa naa ih baalaa.
naa is dookh nahee jam jaalaa.
naa ih binsai naa ih jaa-ay.
aad jugaadee rahi-aa samaa-ay. ||1||
naa is usan nahee is seet.
naa is dusman naa is meet.
naa is harakh nahee is sog.
sabh kichh is kaa ih karnai jog. ||2||
In this shabad, Guru Ji answers many of our questions, regarding the mysterious soul of ours. He also tells us about its origin and its innate qualities.

Guru Ji says: "(O' my friends), astonishing, and unparalleled is the discourse (of the soul). The soul is the embodiment of the all-pervading God (Himself)." (1)

Stating some intrinsic qualities of the soul, he says: "(O' my friends, the soul) is neither an old (person), nor a child. Neither it is afflicted with pain, nor gets trapped in the net of demon of death. It neither perishes, nor goes (anywhere). From the beginning of time and even before that, it has remained pervading (in this universe)." (1)

Now describing some of its outward features, Guru Ji says: "(This soul is) neither affected by heat, nor cold. It has neither any enemy, nor a friend. It is never in joy, nor in pain. Everything belongs to it, and it can do everything." (2)

Commenting on its origin, he says: "(O' my friends, this soul) has neither any father, nor any mother. This limitless (soul) has been there from eternity. It is not affected by vice or virtue, it always remains awake in all the hearts." (3)

Guru Ji concludes the shabad by describing some of the qualities of that God whose part our soul is and who has also created Maya. He says: "(O' my friends, it is the divine) Power, who has created (Maya, which has) three qualities (of motivating mortals into vice, virtue, or power). The great Maya is a reflection of that (God). That God is undeceivable and unconquerable, whose mystery cannot be solved. That Master of the meek is always merciful. His state and limit cannot be found at all. Nanak is a sacrifice to Him again and again." (4-19-21)

The message of this shabad is that we should realize that our soul is a spark of (God), the Prime soul. Therefore it has existed even before the beginning of time. It neither is born nor dies. It has no particular form or feature. It doesn't have any relatives, friends, or foes; it is neither affected by virtue, nor vice. It is God who has also created Maya, which motivates people into the three impulses (of vice, virtue, or power). But God's limit or mystery cannot be understood. Therefore we should always be a sacrifice to that God who has created and fashioned this wonderful drama of the world.
Gond Mehla-5

In the previous shabad, Guru Ji described some of the unique and wonderful qualities of our soul, which is part of God, who has created this universe and us. In this shabad, he explains some of the great virtues of the devotees or saints of God, who remain absorbed in singing His praise and meditating on His Name and also guide and help persons like us in coming closer to God, and are therefore worthy of our respect and admiration.

Stating how much he respects the saints and what he does in their company, Guru Ji says: “(O’ my friends), I am a sacrifice to the saint (Guru), because in the company of the saint I sing praises of God. By the grace of the saint (Guru) all my sins have been destroyed. It is only very fortunate persons, who have sought the shelter of the saint (Guru).”(1)

Explaining the importance of God’s Name and the grace of the Guru, he says: “(O’ my friends), by meditating on God’s Name, one faces no obstacle (in one’s tasks. But it is) by Guru’s grace, that one meditates on one’s God.”(1-pause)

Now explaining what God does when He becomes gracious on anybody and what happens after that, Guru Ji says: “(O’ my friends), when God becomes merciful, He yokes (that
person) to the humble service of saintly people. Then lust and anger depart from that (person's) body and the jewel of God's Name comes to abide in the mind.’’(2)

Therefore advising us, Guru Ji says: ‘‘(O’ my friend), deem God as near you. Fruitful and approved becomes the advent of those (who deem God near them. Such a person) gets engaged in loving devotion and singing praises of God, (as if) after sleeping for birth after birth, (that person) has awakened (and realized the true objective of life).’’(3)

In conclusion, Guru Ji says: ‘‘(O’ my friends), God's immaculate feet (His Name) are the main stay of His devotees. (In their company) I too sing praises of God (and this alone) is my true business. I pray: ‘‘(O’ God), fulfill this desire of Your slave Nanak (that he) may obtain the comfort of the dust of (the feet of Your) devotees.’’(4-20-22-6-28)

The message of this shabad is that we should seek the humble service of the saints, sing praises of God, and meditate on His Name with true love and devotion. By doing so, lust, anger, greed and other sinful tendencies would depart from our body, and our advent would be approved in God’s court.

**Detail of shabads:** M: 5, Ghar 2=20, M: 5, Ghar 1=2, Sub Total M: 5=22, M: 4=6, Total=28
In the previous shabad, Guru Ji advised us that we should seek the humble service of the saints, sing praises of God and meditate on His Name with true love and devotion. By doing so lust, anger, greed, and other sinful tendencies would depart from our body, and our advent in this world would be approved in God’s court. In this shabad, Guru Ji tells us about still more blessings, which one receives when one seeks the shelter of one’s Guru God. He also tells us, what kind of fate and consequences they suffer who try to slander or harm the Guru or devotees of God.

To start with, Guru Ji advises: “(O’ my friend), bow down with respect before the perfect Guru God, fruitful is whose sight, and rewarding is whose service. (The Guru) remains imbued with the love of that supreme Being, who is the inner knower of hearts and the creator of all.”(1)

Clarifying how there is basically no difference between the Guru and God, Guru Ji: “(O’ my friends), the Guru is (the embodiment) of the Master of the universe and of the Sustainer of the earth. He is the savior of his devotees.”(1-pause)

Stating some of the powers of the Guru, he says: “(O’ my friends, it is from) the Guru that many kings, emperors, and nobles have been satisfied (about the existence and power of God, because the Guru) has destroyed and driven away the arrogant evil doers. He has (caused so much shame and disgrace to them, as if he has) afflicted the faces of the slanderers with disease (and now all) people again and again acclaim (Guru’s) victory.”(2)

Comparing the state of mind and social status of the saints with those of the slanderers, Guru Ji says: “(O’ my friends), there is (always) peace in the minds of the saints, because the saints contemplate on their Guru God, the architect of their destiny. They, who are in

Raag Gond Astpadian Mehma-5

(Ghar-2)
the company (of the) Guru are honored (by God), but the slanderers lose all their places (of support and no body comes to their help in this or the next world).”(3)

Commenting on the conduct and rewards of the devotees of the Guru and the fate of his slanderers, Guru Ji says: “(O’ my friends), the devotees praise (their Guru God) with each and every breath. (For them) Guru is their care free transcendent God in whose shelter all their fears are removed. But (He) has smashed to the ground the slanderers.”(4)

Therefore warning us all, Guru Ji says: “(O’ my friends), let no body slander the devotee (of God, because) whosoever does that, suffers (grievously). At all times, the devotee meditates on the one (God, therefore even) the demon of death does not go near (the devotee or inflict any harm).”(5)

Now comparing the conduct and fates of the devotees of God and slanderers, Guru Ji says: “(O’ my friends), the devotees are without enmity, but the slanderers are arrogant. The devotees (always) seek the welfare (of others), while the slanderers have evil (in their minds, and keep looking for ways to harm others). The disciples of the Guru have meditated on the true Guru. (Therefore) the devotees have been saved, but the slanderer is thrown into hell.”(6)

Giving the reasons, why the devotees are rewarded and the slanderers punished, Guru Ji says: “Listen, O’ my friend, and dear mate, true word (and true justice) prevails in the God’ s court. Whatever one does, one receives (the reward or punishment) accordingly. (Therefore), the self-conceited person is destroyed from the very root for sure.”(7)

Guru Ji concludes the shabad by himself praying to the Guru, and seeking his blessings. He says: “O’ (my) true Guru, you are the support of the support less. Please show your mercy and save the honor of your devotee. Nanak says: “I am a sacrifice to that Guru, meditation on whom has saved my honor.”(8-1-29)

The message of this shabad is that we should never indulge in the slander of the saints or devotees of God because whosoever does that is totally destroyed. Instead, we should always seek the guidance of the Guru, who is the embodiment of God Himself and in whose true court one is judged according to one’s deeds.
In the course of life one comes across different kinds of people. There are some who are so humble, nice, and poised that we can call them saints. There are others, who are self-conceited, foolish, and tall talkers, and we don’t know how to get rid of them. In this shabad, Kabir Ji tells us what should be our attitude when we meet different kinds of people.

Right at the outset, Kabir Ji says: “(O’ my friends), if we happen to meet a saint, we should listen to him (or her), and share some of our inner thoughts (with the saint), but if we meet an un-godly person, we should remain silent.” (1)

Explaining what kinds of things we should talk about on meeting others, Kabir Ji says: “O’ my respected friends, (if you ask me) what should we talk about (on meeting other people, my answer is that we should only talk about such things which help us) keep meditating on God’s Name.” (1-pause)

Comparing the net result of conversing with the saints and the faithless persons, Kabir Ji says: “(O’ my friends), when we converse with saints, (we learn some good things, and start thinking about) the welfare of others. But when we converse with the foolish people, it is a waste of time.” (2)

Stressing further on the necessity of avoiding conversation with a foolish self-conceited person, but the necessity of talking with a saintly person, Kabir Ji says: “(O’ my friends), when we continue talking (with self-conceited people), more and more bad things get exchanged (which some times lead to calling names, or even physical fights. But, if we avoid talking with everybody, then) how can we deliberate about (improving ourselves. Therefore, when we meet saintly people, we must listen to them, and ask them about ways to further advance in our spiritual journeys).” (3)

Kabir Ji ends the shabad with a very profound observation and latent advice. He says: “(O’ my friends), Kabir says that an empty (pitcher) makes much noise, but the one which is full never stumbles. (In other words, the one who is bereft of any real wisdom prattles a lot, but the wise one never loses his or her peace and poise).” (4-1)

The message of this shabad is that when we happen to meet saintly people, we should talk about such things with them that bring us closer to God and help us keep meditating on God’s Name. But if we come across self-conceited godless persons, we
better remain silent, because any talk with them is not only a waste of time, but many times may result in heated exchanges, physical fights, or other bad consequences.

In the previous shabad, Kabir Ji gave us some very practical and profound advice regarding the conduct of our life. He advised us that when we happen to meet saintly people, we should talk about such things with them that bring us closer to God and help us keep meditating on God’s Name. But if we come across self-conceited godless people, we should remain silent because any talk with them is not only a waste of time, but many times may result in heated exchanges, physical fights, or other bad consequences. Now in this shabad, Kabir Ji reflects on man’s state upon death and he wants us to wake up from our slumber from the worldly affairs, so that after death our soul may not have to suffer the serious consequences of our past deeds.

First lamenting on the worthlessness of this human body after death, Kabir Ji says: “When a human being dies, (his or her body) serves no purpose. But when an animal dies, (its dead body) serves many purposes.”(1)

Now referring to the fate of the soul after one dies, Kabir Ji says: “(O’ my respected) friends, what do I know about the consequences of my deeds (done in this or the previous lives)? Yes, O’ my friends, what do I know (about the pain and punishment, my soul may have to suffer because of my sins)?”(1-pause)

Once again reminding us about the miserable state of the body after death, he says: “(O’ friends, just imagine that this body, which you try to embellish in so many ways); upon death its bones burn like a bundle of sticks, and the hair (which you groom in luxurious fashions) burns like a bushel of grass.”(2)

Kabir Ji concludes the shabad with a comment on human habits. He says: “(O’ my friends), Kabir says that a human being wakes up (from the slumber of Maya and involvement in worldly affairs, only when he or she is) hit on the head by the stroke of the demon of death. (Only then he or she realizes that the end is very near, and the soul may have to suffer grievous punishment).”(3-2)
The message of this shabad is that we should realize that any time death might overtake us. Then our body would be burnt like a bundle of wood. Regarding our soul, we don’t know what terrible fate awaits it in view of its past and present deeds and there is not much we can do at or near the time of death. Therefore to avoid these consequences, we should start meditating on God’s Name right now, so that we might be able to save at least our soul from suffering pains of births and deaths in future.

In the previous shabad, Kabir Ji advised us that we should realize that any time death might overtake us. Then our body would be burnt like a bundle of wood. Regarding our soul, we don’t know what terrible fate awaits it in view of its past and present deeds and there is not much we can do at or near the time of death. Therefore to avoid these consequences, we should start meditating on God’s Name right now, so that we might be able to save at least our soul from suffering pains of births and deaths in future. In this shabad, he wonders about the origin of the soul, where it comes from and where it goes, and also wonders on the fact that if its fate depends upon its deeds, then who made them do the deeds in the first place, and then he shares with us the conclusion he has reached after reflecting on all such questions.

First mentioning basic concepts about this world, Kabir Ji says: “(O’ my friends, in His super-conscious state), God is pervading in the sky, and also below the earth. In fact, He is pervading in all the four directions. That eternal supreme Being is the source of all bliss. Even when our body perishes, that (super conscious state) never goes anywhere.”

Next, sharing with us the question which is perplexing his mind, Kabir Ji says: “(O’ my friends), I am getting impatient, (trying to find the answer to the question that after all) from where did this soul (which came along with the human body at the time of birth), come from (originally), and where does it go (after that person’s death)”
Now referring to those persons or texts, which say that this body is made of five elements and the soul is bound by its destiny based on its previous deeds, Kabir Ji says: “(O’ my friend, you say) that assembling together five elements (air, water, earth, fire, and ether) this body of ours was created, (then tell me) from what (element) these were created? (You) say that the soul (of ours is) bound by its destiny, based on its past deeds, then who gave birth to the deeds.” (2)

Instead of continuing to waste his time over such unanswerable questions, Kabir Ji humbly states: “(O’ my friends, our body abides in God, and God abides in the body. He is equally pervading in all. I Kabir, say that I wouldn’t forsake meditating on God’s Name, and whatever is happening, let it happen in its natural way.” (3-3)

The message of this shabad is that instead of entering into useless discussions, such as where this body came from, who made this body, where this soul came from, or who made the soul commit its original sins, etc., we should recognize that God pervades everybody and everywhere, and we should meditate on God’s Name with love and devotion and accept gladly what is happening in the natural scheme of things.
Kabir Ji was an orphan. It is believed, he was born in a Hindu family, but was raised by a Muslim couple who used to weave clothes. When Kabir Ji grew up he became a devotee of the formless God, and raised his voice against false Hindu and Muslim beliefs and rituals. Therefore, he became an eye sore for both Hindu and Muslim extremists, who joined together and convinced the then Muslim ruler to pass an order to declare Kabir as an infidel and sentence him to death. First they tried to drown him in a river, then they threw him in fire, and third time they tied him like a bundle and put him before an angry elephant so that he may be trampled to death.

Describing the incident, Kabir Ji says: “Binding my hands like a bundle, (the ruler’s servants) threw me before an elephant. Then in rage the elephant rider struck its head (with the iron goad). Upon this the elephant ran and shrieked in agony (but instead of trampling me, it behaved as if saying): “I am a sacrifice to this image (of God).”(1)

But expressing his complete faith in God, Kabir Ji said: “O’ my Master, even though Qazi (the Muslim judge) is commanding (the elephant rider) to drive it further (and make it trample me, but) I depend on Your support.”(1-pause)

Describing how the Qazi was threatening the elephant driver with dire circumstances, if he could not make the elephant kill Kabir Ji, and how the elephant was responding in spite of the driver’s best efforts, he says: “(The Qazi was saying): O’ driver, hit (the elephant with your goad) and send it towards (Kabir Ji), otherwise I would get you cut down into pieces. But the elephant didn’t move at all, and instead seemed to be contemplating, as if in its heart resides God.”(2)

Guessing what might be passing through the mind of this elephant, Kabir Ji says: “(The elephant seems to be thinking), what crime this saint has committed, that binding him like a bundle he has been thrown before an elephant (for trampling him to death. Therefore, instead of trampling), it was lifting the bundle again and again and saluting it. But still the blind (foolish) Qazi did not realize (what injustice he was doing swayed by his fanaticism).”(3)

Bringing the story to a close, Kabir Ji says: “(The Qazi) tried his best three times (and each time the elephant refused to touch me), but still the stone like heart (of the Qazi) did not melt. Kabir says: “My protector is God, and the life breath of His devotees is in the fourth state of mind (in which no physical pains or pleasures can afflict a person).”(4-1-4)

The message of this shabad is that we should be so strong in our faith that even when we are facing death right in our face, we should not loose our trust in God. No matter how dangerous the situation, we should always pray to God for His protection that He would save us.

Raag Gond Baani Kabir Jeeo Ki Ghar-2
In the previous shabad, Kabir Ji shared with us how in spite of facing death, he never lost his faith. He calmly kept bearing all the tortures in the fourth state of mind, where no physical pain or pleasure affects a person. One wonders why this is so. The answer is that in that state one is in tune with God and realizes that one’s real self is not the body but the soul, which being a spark of God never dies and is immune to all physical pains or pleasures. In this shabad, Kabir Ji sheds light on some unique qualities of this soul.

He says: “(O’ my friends, this soul) is neither a human being nor a god. It is neither called a celibate nor a worshipper of (god) Shiva. It is neither a yogi nor a recluse. It has neither a mother, nor it is the son of anybody.”(1)

Stating the question, which he is trying to answer for us, Kabir Ji says: “(O’ my friends, I am wondering), who resides in this temple (of our body), whose end or limit no one has found?”(1-pause)

First giving some of its negative attributes, Kabir Ji says: “(O’ my friends, this soul) is neither a householder nor the one who has renounced (the world). It is neither a king nor does it go out begging. It has neither any body nor it has a drop of blood in it. Neither is it a Brahmin (priest) nor a Khattri (warrior, nor a member of any other caste).”(2)

Continuing to describe the negative attributes of the soul, Kabir Ji says: “(O’ my friends, this soul) is neither an ascetic, nor is it called a Sheikh (a high status Muslim). Neither is (this soul) born, nor is it ever seen dying. Anyone, who cries deeming it as subject to dying, loses his or her honor.”(3)

After negating all the possibilities about the reality of the soul, Kabir Ji tells us what the truth is. He says: “(O’ my friends, by the grace of the Guru I have obtained the right path (to find the secret of this soul, which resides in us all. As a result), I have erased both birth
and death. (Now I) Kabir say that (this soul) is a spark of God and just as the words written in ink on the paper can never be erased, (this spark also never dies).”(4-2-5)

The message of this shabad is that we should realize that the real thing within us is not the body or its parts, but it is the soul. This soul is above all kinds of castes, creeds and occupations, because it is a spark of God Himself. Our job is to help this soul to get again merged in that God, so that we don’t have to go through any more rounds of births and deaths.

Gond

Kabir Ji was a weaver by profession, but he got very much involved in spiritual endeavors and used to remain immersed in reflecting on God in the company of his saintly friends. These saints, who used to have completely shaved heads, frequently used to come to Kabir Ji’s house and he used to serve them with great respect and honor, even if it meant neglecting the needs and comforts of his own family. In this shabad, Kabir Ji first expresses the feelings of frustration and anger of his wife Loee at this critical household situation, and in the end he states his response.

Speaking on behalf of his wife, as if she is complaining to somebody, Kabir Ji says: “(O’ dear, look at his weaving platform), all the threads are broken, the starch has run out, reeds are shining at the door (without warp or woof), even the
poor brushes are lying scattered. (It looks like) as if death is hovering over this shaven headed man.”(1)

Expressing her frustration over the frequent visits of his shaven headed friends, she says: “This shaven headed man has lost all his savings. The continuous coming and going of his guests have exhausted my patience.”(1-pause)

Elaborating on the conduct of Kabir Ji, she adds: “(O’ dear, Kabir) has completely forgotten about (the weaving tools, such as) brush and reeds, and his mind is obsessed with talks about God’s Name. There is nothing to eat for other boys and girls (in the house), but every day, these shaven headed saints go fully fed (from here).”(2)

But, that is not all. Kabir Ji’s wife is mad on other accounts as well. She says: “(O’ my friend, this problem has blown so much out of proportion) that everyday while some (friends of Kabir) are staying in our house, there are others who are on their way. (He makes us sleep) on the floor, and gives the cots to them. While they caress their (shaven) heads, and dangle books from their waists, (Kabir) serves them with bread, while we are left with only grams (to eat).”(3)

Now Kabir Ji answers his wife and tells her the reason, why he is behaving this way. He says: “(Listen O’ my wife, no doubt) these shaven headed saints have all joined together. But, these shaven headed saints are the support of those, who are drowning (in the dreadful worldly ocean). Listen O’ blind, guideless Loe, Kabir says that you too should hasten to the shelter of these saints (and meditate on God’s Name, so that you too may be saved).”(4-3-6)

The message of this shabad is that no doubt when we try to join the company of saints and try to walk on spiritual path, many of our relatives do not feel happy. They complain that we are not discharging our family duties. But, we should tell our relatives that it is the saints, whose company can ferry us across this worldly ocean; therefore they should also love and seek the shelter of true saints. But for we Sikhs, there is no need to go anywhere to find any saint. For us Guru Granth Sahib Ji is our everlasting saint Guru and all we need to do is to devotedly read, understand, and faithfully act on the guidance given there in.

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It is a fact that most of us remain primarily occupied in collecting worldly riches and power or Maya, with the expectation that that this Maya would provide everlasting comfort and happiness to us and our families. However, in this shabad, Kabir Ji sheds light on the reality of Maya, how easily it changes hands, entraps the entire world in its noose, but remains subservient to the true saints.

Comparing Maya to an unfaithful flirtatious woman, Kabir Ji says: “When the husband (the keeper of Maya) dies, the wife (Maya) does not cry, because (soon) some body else becomes its care-taker. Then that care-taker also gets destroyed. (In the end, whosoever gets to keep this Maya, may enjoy some sensual pleasures in this world, but later that person suffers in hell (because of unhealthy and sinful habits, which generally accompany Maya or worldly wealth).”(1)

Now comparing Maya (the worldly riches and power) to a newly wedded bride, Kabir Ji says: “(O’ my friends), this one married woman (Maya) is dear to the entire world, as if it is the wife of all human beings and creatures (because every body likes to have more and more Maya in one form or the other).”(1-pause)

Describing how the ordinary human beings react to the charms of Maya, and how the saints shun and snub it, Kabir Ji says: “(It always looks enticing to the human beings, just as a gold) necklace around the neck of a wedded bride looks befitting. For the saint, she is like poison, but the world is overjoyed (looking at it and possessing it. Therefore to entrap the worldly people) it sits like a prostitute, but snubbed by the saints she wanders around like a poor woman.”(2)

Elaborating on the response of the saints to the allurements of Maya, Kabir Ji says: “The saints try to run away from it, (but this Maya) runs after them. By Guru’s grace, it is afraid of being cursed (by the saints). To a worshipper of power, (Maya) is dear like his body and life breath, but to us (saints), she looks like a blood thirsty witch.”(3)

In conclusion, Kabir Ji says: “(O’ my friends), when I met my Guru God and he became gracious, then I understood the (Maya’s) secret. Kabir says, now (Maya) is lying outside (my heart), but it is clinging to the company of the world (and the ordinary human beings are still eagerly trying to amass more and more wealth).”(4-4-7)
The message of this shabad is that we should realize the nature of Maya (the worldly riches and power). Outwardly this Maya will try to entice us with all kinds of worldly pleasures. But we should remember that all the worldly wealth collected through sinful deeds and enjoyment of false pleasures, would bring us no real happiness, rather it would often bring us pain and suffering in the form of many physical ailments, and mental tortures. Therefore, instead of falling victim to the allurements of Maya, like true saints we should not let it distract us from truthful living and meditation on God's Name.

In the previous shabad, Kabir Ji told us about many negative aspects of Maya (the worldly riches and power); how it tries to allure human beings into false pleasures and prestige, and then leads them into pain and misery. He also told us how easily the ordinary human beings are caught in its trap, but the saintly people reject it outright. In this shabad, Kabir Ji explains further how it distracts not only ordinary human beings but also even powerful kings and great religious scholars, yet it is so essential even for the saintly people.
So first taking the point of importance of Maya, Kabir Ji says: “(O’ my friends), in whose house the glory (of Maya) is not present; if a guest comes (to them, she or he) goes hungry. Therefore, there is no contentment in the mind of that (householder, because he/she feels that) without the lady (wealth, one becomes guilty of letting a guest go hungry).”(1)

Therefore being astonished at the compelling allurement of Maya, Kabir Ji says: “(Considering the necessity of Maya, one has to say that) wonderful is this most immaculate lady (Maya, without which) even the minds of great penitents start wavering (and feeling restless).”(1-pause)

Now describing, how the ordinary people and the saints react to the allurements of Maya, Kabir Ji says: “(O’ my friends, the money minded persons love to hoard it so much, as if) this lady (Maya) is the daughter of a miser. (Except the saints, rest of the world loves it so much that we can say that) discarding the devotees it is in bed with the world. (Many times, rich people stand at the doors of saints with all kinds of rich offers and beg for their blessings, as if it is Maya) standing at the door of a saintly person, asking him to accept her in his shelter and save her”(2)

Describing the true nature of Maya, Kabir Ji says: “(Outwardly Maya looks like) a very beautiful married woman, in whose feet are tinkling silvery ankle-bells. However as long as one is alive, it is in one’s company, (but immediately after one’s death, Maya becomes somebody else’s property, as if) it hastens away bare feet.”(3)

Now Kabir Ji tells how not only ordinary human beings, but also the great kings and scholars have fallen victim to the allurements of Maya. He says: “(O’ my friends), this bride (Maya) has won over all the three worlds and even those who (read such Hindu books on philosophy as) eighteen Puranaas and who go to many pilgrimage places, have been caught in the relish of Maya. It has even pierced (and enticed principal Hindu) gods like Brahma, Vishnu and Shiva and has destroyed many great kings and chiefs.” (4)

In conclusion, Kabir Ji says: “(O’ my friends), there is no end or limit to the power of this bride (Maya). It is in league with five sense organs (of touch, taste, sound, smell, and speech, and entices a person through his or her weakness in any one of these areas). But Kabir says: “By Guru’s grace, I have been saved from the entrapment, because (I have overcome these five impulses, as if) the earthen vessels of these five mercurial passions have broken down.”(5-5-8)

The message of this shabad is that no doubt without Maya (the worldly riches and power), it is very difficult to have a reasonable living in the world, and sometime without Maya we have to feel the pain and shame of not being able to help even some genuine causes. So, we must have some minimum amount to take care of our family, and fulfill our basic social needs. But we should remember that what to speak of ordinary people, even great scholars and saintly persons get allured by the glitter of Maya. Therefore, we should always pray to God for saving us from falling victim to any such false worldly greed and desire.

jaisay mandar meh balhar naa thaahrai.
naam binaa kaisay paar utraai.
In the previous shabad, Kabir Ji told us how this worldly Maya entices not only ordinary persons but also great saints and gods like Brahma, Shiva and Vishnu. But in the end he concluded the shabad with the remark that by the grace of Guru, he has been liberated from the allurements of Maya and hence from the rounds of birth and death as well. In this shabad, he cites many beautiful examples to illustrate the necessity of the Guru and God’s Name for emancipation.

He says: “(O’ my friends), just as a house cannot stand without the beams, similarly (without meditating on God’s) Name one cannot swim across (this worldly ocean). Just as without the pitcher water cannot stay, similarly without (the guidance of a) saint (Guru) one departs from (the world) without salvation.”(1)

Therefore using very harsh words, Kabir Ji says to himself: “(I feel that I should) burn down that (mind of mine), which doesn’t remember God and remains busy in enjoying bodily pleasures.”(1-pause)

Citing more beautiful metaphors to impress upon us the importance and the necessity of the saint (Guru), Kabir Ji says: “(O’ my friends), just as without the farmer we cannot sow the land, without the thread we cannot string the beads, (or just as) without the loop we cannot tie a knot, similarly without the saint (Guru) we depart without emancipation.”(2)

But, that is not all. Giving more examples, Kabir Ji says: “(O’ my friends), just as without the parents no child is born, just as without water we cannot wash any clothes. Just as without the horse no one can be a (horse) rider, similarly without (the guidance of) the saint (Guru), one cannot reach the court (of God).”(3)
Kabir Ji concludes the shabad by giving two more illustrations. He says: “(O' my friends), just as without the accompanying music there is no (dancing and) going in circles. Just as the one deserted by her spouse remains the separated one (and cannot be called the united wedded bride), Kabir says: “(O’ man, you) must do one thing that you become a Guru’s follower, so that you may not have to die (and suffer the pains of births and deaths again).”(4-6-9)

The message of this shabad is that if we want to be emancipated from the continuous pains of births and deaths, then two things are very-very important. These are meditating on God's Name, and the guidance of the Guru. Therefore, we must devotedly read, understand, and meditate on God's Name, as per the guidance given in Guru Granth Sahib Ji.

Gond

This shabad is a superb example of the height, beauty, and sensitive nature of Kabir Ji’s poetry and thought process. Elsewhere in the Gurbani, we have been told who is a true Pundit (highly respected Hindu priest), or a Mullah (a high ranking Muslim priest), but in this shabad, Kabir Ji shows us how we can learn from even such scums of society, whom we either hate or make fun of. Because even they need to have some ideals to be true to their professions, irrespective of the fact how the rest of the society views them.

First talking about pimps or touts, who procure prostitutes for others, Kabir Ji says: “(O’ my friends, a true) tout is the one who chastens his (own mind). When he chastens
mind, he is released from (the noose of) the demon of death. The tout who after chastening his mind again and again tests it on the touch stone (of God's love) obtains salvation.”(1)

As if challenging the rest of the world to be cautious about labeling a person with any kinds of derogatory labels, Kabir Ji says: “O’ people of the world, whom do you call a (prostitute’s) ‘tout’. (Remember) that there are (certain hidden meanings and deep) thoughts behind all words of speech.”(1-pause)

Talking about the street dancers, who are also not held in much esteem in the society, he says: “(O’ my friends), he alone is a (true) dancer, who dances with his mind, and who is not pleased by false (pretense. He) is pleased only by truth. (Therefore a dancer) dances to the beat of this mind, and God is the protector of such a dancer’s mind.”(2)

Next Kabir Ji comments upon the traits of a street clown (who stands in street corners to entertain the onlookers with his antics and jokes. He says: “(O’ my friends), he alone is a street clown, who controls (the bazaar of) his own body, and keeps under check, the five evil passions (of lust, anger, greed, attachment and ego) in it. Yes, he who realizes the true devotion of that God and Master of the nine regions of the world, such a clown I acknowledge as my Guru.”(3)

Kabir Ji concludes the shabad by citing the example of a thief. He says: “(O’ my friends, he alone is a true) thief, who does not indulge in jealousy and through the efforts of his sense organs (controls himself, and) utters God’s Name. Kabir says, by whose grace I have obtained traits (of true touts and dancers), blessed is that handsome Guru.”(4-7-10)

The message of this shabad is that we should not call anybody by bad names, epithets or adjectives, but even from their bad examples, we should try to chasten our own mind.

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Gond.

Dhan gupaal Dhan gurdgayv.
Dhan anaad bhookhay kaval tehkayv.
Dhan 0-ay sant jin aisee jaane.
țin ka-o milibo saringpaaneet. ||1||
aad purakh tay ho-ay anaad.
japee-ai naam ann kai saad. ||1|| rahaa-o.

japee-ai naam japee-ai ann.
ambhai kai sang neekaa vann.
annai baahar jo nar hoveh.
țeen bhavan meh apnee khoveh. ||2||

chbodeh ann karahi pakhand.
naa sohaagan naa ohi rand.
jag meh baktay gooDhaaDhaaree.
guptee khaaveh vatikaa saareet. ||3||
In many faiths, particularly in Hindu religion great importance and sanctity is attached to the practice of fasting. Perhaps, that is why so many fasts are dedicated to different gods and goddesses that one could remain continuously hungry for many weeks trying to please them all. In those days, the practice of fasting was so popular that some Pundits used to claim that they did not eat food at all and survived only on milk. But on the sly, they used to eat big lumps of special food called Panjiri, offered to propitiate the idols. In this shabad, Kabir Ji reveals the truth about all such practices and tells us how essential the food is, not only for our physical survival but also for our spiritual growth.

So paying respect to God and the food, Kabir Ji says: “Blessed is (God, who) sustains the earth, and blessed is the Guru god (who gives us the knowledge about such God. I say also that) blessed is the corn, which makes the heart of a hungry person bloom (like a flower). Therefore, blessed are those saints who have understood this aspect of life, such are the people whom God comes to meet.”(1)

Now telling us about the origin of the food, Kabir Ji says: “(O’ my friends), it is from that primal God that all this food is produced and it is only when we have food that we can meditate on God’s Name.”(1-pause)

Stating the importance of food, Kabir Ji says: “(O’ my friends), just as we worship God’s Name, we worship the food also (because just as Name is essential for our soul, food is essential for our body). When mixed with water, the food looks even more beautiful (and pleasing. The fact is) that the one who denies food, loses honor in all the three worlds (because abandoning of food is not something, which the world appreciates).”(2)

Commenting on those who claim to forsake food, he says: “(O’ my friends), they who abandon food (in reality) practice hypocrisy. They are (like those women, who are neither) united brides, nor widows. To the world, they may claim that they are surviving only on milk, but secretly they eat the entire vatika (five pound of flour fried in clarified butter).”(3)

In conclusion, Kabir Ji says: “(O’ my friends), without food one can not have a good time. By abandoning food, one cannot meet God. Kabir says: “(This is what I have understood (that to eat food is the right thing to do. Because by eating food not only one’s body is satiated, but also) the mind is attuned to the Master.”(4-8-11)

The message of this shabad is that we should not believe in any such rituals as observing fasts to please different gods. Because just as food is necessary for the survival of our body, it is also essential for our soul. By abandoning food we do not get to meet God, as some might believe. Actually it is after having food to our satisfaction that we are able to fully concentrate on God and develop faith in Him and the Guru.
In the previous shabad, Kabir Ji commented upon the futility of fasting or abstaining from food, in order to obtain any kind of spiritual uplift or union with God. In this shabad, Nam Dev Ji comments on other rituals and their inferiority as compared to meditating on God’s Name. One of the rituals, which Nam Dev Ji refers to, is Ashavmedh Yagh. This was a custom in the olden days that when some kings or princes thought themselves as very brave and powerful, they would let loose their horse and let it go wherever it wanted to go. When the horse entered the domain of any other king, then he had either to accept the dominion of that king whose horse it was or had to fight. In that way, they would keep going from one place to the other till somebody was able to fight and stop that king. In the end, this horse itself would be sacrificed as an offering to the gods of that particular king. Another Hindu ritual, which Nam Dev Ji refers to, is called Pind Bharna. According to this ritual, people go to special sacred places, such as Gaya (India), to offer rice balls to the priest for eating on behalf of their deceased ancestors. Some people go especially to bathe at holy places such as Paraag (modern day Allahabad), believed to be the holy confluence of three rivers, Ganga, Yamuna and Saraswati.

Nam Dev Ji says: “(O’ my friends, a person may) perform the ceremony of horse’s sacrifice, may give (food or other such materials) equivalent to his weight in charity, or bathe at Paraag (1). Still one cannot attain (the merit of meditating on) God’s Name. Therefore O’ my lazy mind, contemplate on your God.”(1-pause)
Referring to other rituals, Nam Dev Ji says: “(O’ my friends, one may) go to Gaya and offer rice balls, may reside on the banks of Assi river, near Banaras (the holiest Hindu place), or recite the four Vedas from one’s tongue, (all these rituals do not equal meditation on God’s Name).”(2)

Continuing to explain the futility of doing faith rituals, Nam Dev Ji says: “(O’ my friends), one may be doing all the faith rituals as per Guru’s teachings, may be keeping under control all the sense organs and live life according to the six prescribed duties (of life prescribed by the Brahmmins, even that is not equal in merit to meditation on God’s Name).”(3)

In conclusion, Nam Dev Ji says: “(O’ man), abandon all rituals, including discourses on gospels of Shiva and his consort. Yes, O’ my mind, lay aside all such (rituals), which create differences between you and God. Instead, contemplate on God again and again. Nam Dev says, (O’ man) worship God, so that you may swim across this (worldly ocean).”(4-1)

The message of this shabad is that all rituals, such as special feasts, or recitation of holy books, do not reach the merit of meditating on God’s Name. Therefore, if we want to get ourselves liberated from the circle of painful births and deaths, we should worship God and meditate on His Name.

In the previous shabad, Nam Dev Ji advised us that it is far better to meditate on God’s Name than observing fasts, going on pilgrimages, or doing other such rituals. In this shabad, Nam Dev Ji shares with us how much he loves God, and how his mind remains concentrated on Him. He gives some very beautiful examples to illustrate his love for God.

Citing the example of a deer who upon hearing the sound of special music played by the hunter runs after it, Nam Dev Ji says: “Just as a deer deluded by the sound of (hunter’s) flute loses its life, but its attention is not diverted away from it (1), similarly I look for God and do not let my mind wander anywhere, forsaking God.”(1-pause)
Giving some more examples about his concentration on God, Namdev Ji says: “Just as a Dadhira (a fish eating bird like a crane or a duck) has its eyes on the fish, or just as while making ornaments, the goldsmith looks carefully at the gold (2), just as a lustful man has his gaze on the (beautiful) wife of somebody else, just as while throwing his dice, the gambler looks carefully at the shells (3), similarly wherever I look, I see God. Therefore Nam Dev contemplates daily on the feet of God (His immaculate Name).”(4-2)

The message of this shabad is that our love for God and His Name should be so sincere and intense that just as the deer’s mind does not wander anywhere on listening to the sound of the hunter’s music even though it looses its life, just as a fish eating bird always has its eye on the fish or just as a goldsmith has his eyes on the gold ornaments, similarly whenever possible we should try to remember God and try to see Him in every place, every human being and in every thing of nature.

Gond

In the previous shabad, Namdev Ji had advised us that our love for God and His Name should be so sincere and intense that just as the deer’s mind does not wander anywhere on listening to the sound of the hunter’s music even though it looses its life, just as a fish eating bird always has its eyes on the fish, or just as a goldsmith has his eyes on the gold ornaments, similarly whenever possible we should try to remember God and try to see Him in every place, every human being and in every thing of nature. Now Nam Dev Ji take us one step further and shows us that when we do realize the presence of God right in front of us, then what should we ask from Him?

Like a small innocent child, Nam Dev Ji calls on God and says: “Save me, O’ my God, save me. I am an ignorant person; I do not know how to swim (across this worldly ocean). Therefore, O’ my dear loving God and father, extend Your hand (and pull me out of this worldly ocean).”(1-pause)

Next describing the invaluable advice he has obtained from his true Guru, Nam Dev Ji says: “(O’ God), the true Guru has taught me such a wisdom, following which one becomes an angel from a human being in an instant. Yes, I have obtained such a medicine (from the Guru, using which) even though born in human species, one wins the heaven.”(1)
Now Namdev Ji makes his submission to God and says: “(O’ my God), wherever You have stationed (the devotees like) Dharoo and Narad, station me also at that place for a moment. (O’ God), the intellect of Nama is that leaning upon the support of Your Name, many devotees have been saved, (therefore kindly save me also).”(2-3)

The message of this *shabad* is that if we want to obtain a state of permanent blissful union with God like great devotees of God then we should follow the immaculate advice of the Guru, who would mold our character in such a way that from humans we become virtuous like angels. Then we should keep meditating on God’s Name, and pray to God to show His grace upon us also, and bless us with His union.

In the previous *shabad*, Nam Dev Ji showed us how to approach God and what to say to Him. In this *shabad*, he shares with us the inner state of his mind and describes how much distress he feels when he is not able to see God. In other words, he shows us what kind of a strong and intense craving we should also have for God.

As if calling God with a great sense of urgency, Nam Dev Ji says: “(O’ my God), just as a lonesome cow feels worried without its calf, (similarly) a great sense of anxiety afflicts me (when I don’t see You).”(1)

Giving another example to depict his agony in the absence of his God, Nam Dev Ji says: “(O’ God), just as without water a fish flutters (in pain), similarly poor Nam Dev (suffers) without God’s Name.”(1-pause)
Citing yet another beautiful example to describe the urgency, with which he wants to meet his beloved God and what he does upon seeing His sight, he says: “Just as, when a calf is untethered (it runs towards its mother), grips her teats and sucks the milk (2), similarly Namdev has obtained that God, when (he met his) Guru, who helped him comprehend the incomprehensible (God).”(3)

Nam Dev Ji concludes the shabad by illustrating the intensity of his love for God. He says: “Just as the vicious man of lust has love for another person’s woman, similarly Nam Dev loves that God who is destroyer of demons (4). Just as one feels totally distressed in hot humid season, similarly poor Naama feels without (God) his Father.”(5-4)

The message of this shabad is that our love for God should be so intense that without seeing Him, we should feel like fish out of water. In order to meet God, we should act on Guru’s advice, and meditate on God’s Name with such loving devotion that one day God does show His sight.

In the previous shabad, Nam Dev Ji advised us that our love for God should be so intense that without seeing Him, we should feel like fish out of water. In this shabad, he cites many examples from the Hindu mythology to substantiate his claim that when we meditate on
God’s Name with true intense love, and depend upon God’s support, we are saved in spite of all our past sins, shortcomings, or obstructions, and challenges by our enemies.

On the basis of his personal experience, Nam Dev Ji says: “By uttering God’s Name again and again, all my doubts have been removed. Therefore (O’ my friend), meditate on God’s Name; this is the most sublime faith. By repeating God’s Name, (one’s doubts about high or low) castes are removed. That God is like a staff for a blind person.”(1)

Therefore Nam Dev Ji says: “I bow to my God. I salute my God (and I pay obeisance to Him again and again). By uttering God’s Name again and again, one doesn’t suffer the pains inflicted by the demon of death.”(1-pause)

Now Nam Dev Ji cites examples from the Hindu mythology about different devotees who were saved by meditating on God’s Name. He says: “(O’ my friends), it was God who took away the life of (demon) Haranakash, (when his son Prehlaad called upon God for help). The sinner Aja Mall obtained a place in heaven, (when he sincerely remembered God, at the time of his death. Similarly) while teaching a parrot (to utter God's Name, the prostitute) Ganika was (herself enlightened and) saved. Therefore, that God is (dear to me) like the pupil of my eyes.”(2)

Continuing to cite more such examples, Nam Dev Ji says: “(O’ my friends), by repeating God’s Name, the deceitful child killer demon Pootana was emancipated. Similarly by remembering (god Krishna, Daropadi), the daughter of king Daropad was saved (from being raped). Also Ahallya the virtuous wife of sage Gautam, who had been earlier turned into a stone (by her husband’s curse upon being raped) was liberated by (touching the feet of god Ram).”(3)

Still quoting more examples from Hindu mythology, Nam Dev Ji concludes: “(O’ my friends), He who destroyed (the demons) Kesi and Kanss, He who gave (the gift of eternal life to) Kali (the king cobra called), Naama bows before such a God, worshipping whom one’s distress is dispelled.”(5-1-5)

The message of this shabad is that even the worst of sinners and evil doers have been saved, whenever they have sincerely attuned themselves to meditating on God’s Name with full love and devotion Therefore, we should have complete faith in God, that if we remember Him with true devotion and sincerity, He would definitely save us from all difficulties or tragic situations.
In the previous shabad, Nam Dev Ji shared with us many legends from the Hindu mythology, confirming how so many people, whether they were simple devotees or the worst of sinners, were saved when they sincerely sought the shelter of God and meditated on His Name. But in spite of all such stories and advice from the saints, many of us still go and worship many lesser gods or goddesses including ghosts and spirits. In this shabad, Nam Dev Ji tells us about the consequence of worshipping such lesser gods and also unambiguously negates the myth that he was also a worshipper of some statues or a lesser god other than the one almighty God.

First condemning the worship of ghosts and such superstitious goddesses, who are believed to cure certain maladies, Nam Dev Ji says: “(O’ my friends, the one) who goes to pray to the ghost Bhairo (becomes a ghost like Bhairo. Similarly the one who) goes to (worship) Seetla, (the goddess of small pox, like that goddess becomes like a person who) rides a donkey and scatters dust (gaining nothing).”(1)

Stating his own firm belief and practice, Nam Dev Ji says: “(O’ my friends), as far as I am concerned, I would meditate only on God’ s Name, and I am ready to exchange all other (lesser) gods for the one (supreme) God.”(1-pause)

Stating what he thinks about those who worship the god Shiva (believed as one of the three primal Hindu gods), Nam Dev Ji says: “(O’ my friends), the one who worships the god Shiva by again and again uttering his name, like Shiva that person beats small drums while riding a bull. (In other words leads a ridiculous life).”(2)

Regarding those who worship Paarbat, the consort of god Shiva, Nam Dev Ji says: “(O’ my friends), the one who worships the great mother Paarbat, from a man that person is reborn as a woman (because, what one worships in one’ s present birth, becomes like that in the next birth).”(3)

Now, directly questioning those who consider Paarbat as the primal goddess, Nam Dev Ji asks: “They who call (Paarbat) as the primal goddess, (tell me) when it comes to salvation, where does she hide at the time of (granting salvation. (Why has she no powers of giving salvation as per the Hindu belief).”(4)

Nam Dev Ji concludes the shabad by describing the gist of his own belief on the basis of the Hindus’ most sacred book Gita. He says: “(O’ my friend, under Guru’s advice grasp on to God’s Name (and have complete faith only in God), Namdev submits that this is what Gita says.”(5-2-6)

The message of this shabad is that we should worship only one supreme God, and no other lesser gods, goddesses, stone idols, or any ghosts and goblins. By worshipping such lesser gods and goddesses we would obtain nothing, except shame and
disappointment. This is not only Nam Dev's belief, but is the essence of even the most sacred Hindu scripture *Gita*.

**In the previous *shabad*, devotee Nam Dev Ji advised us that we should worship only one supreme God, and no other lesser gods, goddesses, stone idols, nor any ghosts and goblins. By worshipping such lesser gods and goddesses we would obtain nothing, except shame and disappointment. This is not only Nam Dev’s belief, but is the essence of even the most sacred Hindu scripture *Gita*. In this *shabad*, Nam Dev Ji points out such serious flaws in the personalities and characters of those gods and goddesses, whom many Hindus worship as incarnations of God almighty that one is compelled to doubt their divine powers and the wisdom of worshipping them, rather than the one supreme God.

Addressing a foolish *Pundit* who worships all such gods and goddesses, Nam Dev Ji says: “(O’ *Pundit*), today I saw God, O’ foolish man, let me give you some true understanding (why you haven’t seen His sight so far).” (1-pause)

First regarding the legendary cow *Gayatri*, which is believed to yield whatever one asks, Nam Dev Ji says: “O’ *Pundit*, I saw your (cow) *Gayatri*, walking lame, because *Lodha* (a farmer) broke its leg with a stick for grazing his farm.” (1)

Now referring to god *Shiva*, who is also called *Maha Dev*, and is believed to be one of the three main gods in Hindu mythology, Nam Dev Ji says: “O’ *Pundit*, I saw your god...
Maha Dev riding his white bull. (But one day disliking) the food cooked at the house of his storekeeper, he killed the latter’s son. (How could such a short tempered and cruel person be considered a god worth worshiping)’’(2)

Next referring to Ram Chandra who was the son of a king Dashrath and whom many Hindus worship as if he was the incarnation of God Himself, Namdev Ji says: “O’ Pundit, I also saw your Ram Chandra coming this side. He went to war with (king) Raavan, because (the former) had lost his housewife (to the later. How could he protect you)”(3)

In conclusion, Nam Dev Ji says: “(O’ my friends, spiritually) a Hindu is blind (from both eyes), a Muslim is one-eyed, but a divine person is wiser than both of them. (Because a Hindu believes in and worships such gods and goddesses, who are themselves very weak and prone to similar faults as ordinary human beings. The Muslim is as spiritually blind from one eye, because he believes that God resides only in the mosque in Mecca). A Hindu worships the temple dedicated to some god, and the Muslim worships the mosque (in Mecca). But Nam Dev has worshipped that (God), (whose abode is) neither a temple nor a mosque, (but who pervades everywhere).”(4-3-7)

The message of this shabad is that Nam Dev Ji is completely rejecting any kind of Hindus’ ways of worship of stones or other lesser gods and goddesses. He is unambiguously advising us that it is only one God we should worship, who pervades everywhere and is not restricted to any one building or place of worship.
In the previous shabad, Nam Dev Ji unambiguously advised us that we should worship only one God who pervades everywhere and is not restricted to any one building or place of worship. In this shabad, Ravi Das Ji is also corroborating this advice that we should meditate on the one God alone, whom he calls Mukand, or the one who blesses us with salvation.

So addressing the entire world, Ravi Das Ji says: “(O’ people of the world), utter the Name of (God) Mukand again and again, because without meditating on that God, one’s body is destroyed (and goes waste). That God is the dispenser of salvation (and for me, He) is my father and my mother.”(1)

Summarizing the blessings enjoyed by a true devotee, Ravi Das Ji says: “(O’ my friends), a servant of that (God) is always in bliss, because he or she keeps meditating on God’s Name, both while living and while dying.”(1-pause)

Describing the intimate and personal relationship, he has with God, Ravi Das Ji says: “(O’ my friends), repetition of God’s Name is my life breath, (as though) my forehead has been stamped with the destiny to repeat God's Name. The service of God makes one detached (from the world). I the powerless one have come across that wealth of God.”(2)

Next showing his faith in the protection of God, Ravi Das Ji says: “If that one God does a favor to me, then the world can do me no harm. Therefore erasing (any thought about) my caste, I have presented myself in the court (of God, and say to Him: “(O’ God), You alone are the one who is the emancipator for all ages, (so please save me also).”(3)

In conclusion, Ravi Das Ji says: “(O’ people of the world, I tell you that by repeating God’s Name) divine wisdom has welled up in me, and my mind has been illuminated. Showing mercy, He has accepted a lowly servant as His own. Ravi Das says, by serving that God of emancipation, now (my fire like) desire has been quenched.”(4-1)

The message of this shabad is that if we want to obtain salvation, be free from all worldly fears or illusions, and be truly liberated from the painful rounds of births and deaths, then we should meditate only on the Name of that one God, who is the true dispenser of salvation.
In this *shabad*, Ravi Das Ji comments on the bad habit of many who indulge in slandering others, including saints. They think, as if they are doing some good by slandering others, and nothing wrong is going to happen to them. But in this *shabad*, Ravi Das Ji tells us about the fate of the slanderers and the punishment suffered by them even if they might do all other pious deeds, worships, or charities etc.

Ravi Das Ji says: “(O’ my friends, even if one) bathes at all the sixty eight pilgrimage places, worships all the twelve *Shivlingam* stones, or gets wells and tanks dug up (for others), but if one indulges in slander, all is in vain.”(1)

Predicting the fate of a slanderer, particularly the one who speaks ill of a saint, Ravi Das Ji says: “(O’ my friends), how can the slanderer of a saint be saved? Know it for sure, that such a person falls into hell.”(1-pause)

Describing how even the most virtuous deeds done by a slanderer go to waste, Ravidas Ji says: “(O’ my friends, even if one) bathes at Kurkshetra at the (most auspicious) time of solar eclipse, gives one’s own wife in charity along with all the ornaments or listens to *Simrities* (the voluminous Hindu holy books) with one’s own ears, but if one indulges in slander, all these acts are of no account (in God’s court).”(2)

Continuing to comment on the fate of a slanderer, in spite of many charitable deeds, Ravi Das Ji says: “(Even if one) arranges many general feasts (for the hungry), gives land in charity, earns glory by building many temples, arranges the affairs of others, even at a personal loss, but if one indulges in slander then one suffers through many wombs.”(3)

Therefore addressing us all, Ravi Das Ji says: “O’ the people of the world, why do you indulge in slander? (Remember) that (the falsehood) of the slanderer is (soon) exposed to the entire world. (In fact, I) Ravidas have carefully thought about the fate of a slanderer and say that for sure the sinner (slanderer) goes to hell.” (4-2-11-7-2-49-Total)

The message of this *shabad* is that we should learn a lesson from this clear-cut judgment and opinion of Ravi Das Ji given in Gurbani that we should never indulge in slander or back biting of others, particularly the saintly persons. If we do that, then
in spite of doing all the pious things, including doing worships, or giving charities, we would still go to hell or suffer pains of many painful births and deaths.

Guru Ji begins this new Raag (musical measure) called Ram Kali with great humility. In a way, he expresses the general state of mind of many well-intentioned people, who try to devote themselves to meditating on God's Name, but their mind keeps going through all kinds of positive and negative thoughts. Even when they are doing some worship or meditating on God's Name, they are not sure whether they are doing the right thing, when they see other people are doing extensive readings of Vedas and other scriptures, going to pilgrimage places, or counting beads endlessly, and many are engrossed in the collection of more and more riches, as if they would never have to depart from here. So referring to such a situation of our mind, Guru Ji expresses his thoughts on our behalf.

He says: “(O' God), some person reads books written in Sehaskirat (a form of Sanskrit, the oldest classical language in which Vedas are written), and some read Puranaas...
(commentaries on the Vedas). Some meditate on the Name while telling a rosary, (claiming that it helps them in) concentration of mind. (But O’ God), neither now, nor ever (before) have I known anything else, I (always) recognize Your one Name alone.”(1)

But instead of claiming that he is doing the right thing, he humbly says: “O’ God, I do not know what would be my fate. I the foolish ignorant one have sought Your refuge. Please show mercy and save my honor, O’ my Master.”(1-pause)

Now as it happens many times, that if we hear some good news like winning a lottery, we are elated with joy, but at other times, we feel really depressed when we hear any bad news. So expressing such feelings on our behalf, Guru Ji says: “(O’ my God), sometime this mind (of mine is so much elated as if it) is flying high in the skies, (but at) other times, it (is so much depressed as if it) has fallen into a deep well. This greedy mind (of ours) never remains stable and tries to search (worldly riches and power) in all the four directions.”(2)

Commenting further on our tendency to accumulate more and more wealth, even though we know for sure that we are bound to die some day, Guru Ji says: “(O’ God, even though) we come into this mortal world, with death pre-ordained in our destiny, we keep making arrangements for (eternal) life. (This is in spite of the fact, that right in front of us), we see some (of our friends and relatives) departing (from the world, and when we look at our advancing age, and its physical effects on our body, we can realize that) the burning fire (of death) is advancing towards us also.”(3)

Therefore Guru Ji concludes this shabad by praying to God for His Name, which alone is going to provide us true help and support in the end. He says: “(O’ God, I realize that in reality), neither any person is one’ s friend, nor brother, nor father, nor mother. (Because nobody is going to be of any help at the time of one’ s death). Therefore Nanak submits that if You want to give me (anything then give me the gift of Your Name), which may be my helper in the end.”(4-1)

The message of this shabad is that we should not keep running after worldly riches and power. We should realize that in the end, no father, mother, relative, nor wealth is going to be of help to us. So without bothering about what other people are doing, whether fasting, counting beads, doing rituals, or amassing wealth, we should concentrate on meditating on God’s Name, because that alone would save us in the end.
In the previous *shabad*, Guru Ji advised us that we should not keep running after worldly riches and power. We should realize that in the end, no father, mother, or wealth is going to be of help to us. So without bothering about what others are doing, whether fasting, counting beads, doing rituals, or amassing wealth, we should concentrate on meditating on God's Name; that alone would save us in the end. In this *shabad*, he shows us how to pray to God to help us divert our mind away from the worldly riches and realize God who is pervading everywhere. He also tells us about the consequences of ignoring this advice and remaining engrossed in worldly affairs.

So Guru Ji says: "(O' God), Your light is pervading everywhere. Wherever I see, I see God (present there)."(1)

Next praying on our behalf, Guru Ji says: "O’ my Master, emancipate me from the desires of life. My mind is stuck in the blind well of *Maya* (the worldly riches and power; I wonder) how could I (swim) across this (ocean)?"(1-pause)

Commenting on the state of mind of God’s devotees and how God always cares for them, he says: "(O’ my friends, they who believe that God) is abiding within their heart, (also believe that) He is pervading outside (as well. They also know) that the Master takes care of them every day and always has their concern in His mind.”(2)

Next explaining the importance of the true Guru, he says: "(O’ my friends, God) is Himself near, Himself far, and He Himself is pervading in all creatures. (But due to spiritual darkness within us, we cannot realize this). When we meet the true Guru, this darkness (of ignorance) goes away and then wherever we look, we see Him present there.”(3)

Guru Ji concludes this *shabad* with a warning. He says: "(O’ my friend, as long as) Doubt is within you, from outside, Maya would keep afflicting you, and your eyes would keep getting enticed by the outside worldly dazzle. Nanak the slave of (God’s) slaves submits, O’ mortal, in this way you would keep suffering grievously!”(4-2)

The message of this *shabad* is that we should seek the advice and spiritual enlightenment from our true Guru so that we may see God pervading both inside and outside us. Only then we would be able to save ourselves from the doubts of our mind and worldly enticements and swim across this worldly ocean.
In this shabad, Guru Ji asks a question on our behalf and then answers it for us. The question is how can we meet God when we don’t even know, where and in what kind of house or place He lives? Some say, that He lives right inside our body, but then we wonder, which part of our body does He live and how can we see Him?

So Guru Ji raises the question and asks: “What can we say about the door (or the house, where God) lives? Who can find the house (of God), among so many houses (or the bodies of the creatures, in which God is believed to abide)? I wish that somebody would come and tell me about that house in which I am searching for (God), wandering sadly.”

As if somebody has suggested that to meet God we have to figuratively cross the worldly ocean (of Maya), and for that we have to become so detached and humble that no allurements of Maya (the worldly riches and power can) distract us from our focus on God, as if we have) died, while still alive. So then Guru Ji asks: “But how can we swim across this ocean, (if we find it impossible to be immune from the allurements of the world, while still living in it, and) if we cannot die while living?”

Now Guru Ji himself starts giving answers. He says. “(O’ my friend, the mansion in which God lives) is secured by the door of “Pain”, and security guard of “Wrath”, and fitted with two portals of “Hope, and Fear”. Around (that house) is the mote of Maya filled with water...
(of sins and evil deeds). Seated on the throne of Truth, God lives in that mansion. (In other words God lives within us, but we cannot see Him because of our anger, greed, worldly desires, and ego).”(2)

Showing us how to start our spiritual journey towards God’s mansion, Guru Ji first addresses God and says: “(O’ God), how numerous are Your Names, nobody has found the end (of that list). O’ my God, no one is equal to You.”

Now Guru Ji counsels us and says: “(O’ my friends, we need not) shout loud about (this thing). We have to keep this in our mind and have to understand that He Himself knows (His limits) and (whatever He wants to do) He does Himself. (In other words, we have to realize that there is no end or limit to the names or virtues of God and He knows what He is doing; we should not question that and live as per His will, without bragging about our wisdom, or piety).”(3)

Stating the next very important concept about the hurdle in meeting God and how to overcome this hurdle, Guru Ji says: “(O’ my friends), as long as there is any “Expectation” in one’s mind, one keeps suffering from fear and worry. In such an uncertain condition, how can any one meditate on one God? It is only when living among “Expectation” one lives without any “Hope”, only then O’ Nanak, one is able to meet that one (God).”(4)

Concluding, the shabad and answering, the question raised before first pause, Guru Ji says: “(O’, my friends) it is in this way (as explained above) that we swim across the (worldly ocean), and die while still alive.”(1-pause second-3)

The message of this shabad is that God is within us, but we ourselves have built barriers of lust, anger, greed, and attachment for Maya around the seat or the house of God. If we want to meet Him and want to be ferried across this worldly ocean, we have to get rid of all these evil impulses, including our fears and hopes, and have to remain detached while still living in the world. Only then can we truly meditate on the one God’s Name and see His sight.
It appears that Guru Nanak Dev Ji uttered this shabad, while talking to some yogis, who called themselves as disciples of a great Yogi, named Gorakh. These yogis have their ears pieced, keep a begging bowl in their hand, wear a small thatched coat, go begging from house to house, and sometimes blow a special horn to attune them to God.

These yogis asked Guru Ji, what kind of yogi he was, whom he considered his Guru, how did he worship, and what the symbols of his faith were. He replied: “(O' respected yogis), attuning my mind to the hymn, which I am singing is the horn, which all people are listening. This is the instruction, (which I have received from my Guru). I have made the reflection in my mind as my begging bowl and cloth bag, so that the charity of (God's) Name may be put in there.”(1)

Next clarifying, who for him is the Gorakh, whom he worships, Guru Ji says: “O' my respected sire, (for me my) Gorakh (is the one who) always remains awake. (Yes, for me, the real) Gorakh is the one who is sustaining the earth and who takes no time in creating (the universe).”(1-pause)

Describing some of the merits of God whom he worships, Guru Ji says: “(O' respected yogis), binding together (the five elements) like water and air (that God) has kept secure the life breaths (in the human body. To provide us with light, He has given us) the huge lamps of the Sun and the Moon. (To provide us, with a place of comfort both in) life and death, (He has) blessed us with the earth. (But still, we have) forsaken so many qualities (and blessings of God).”(2)

Now answering the yogis’ question regarding the sect to which he was affiliated, and whom did he worship, Guru Ji says: “(O' my respected sire), there are many adepts, saints, sages, yogis, Jangams, Muslim saints and spiritual guides, if I meet them, I would only utter praises of God, and my mind would only meditate on God.”(3)

Guru Ji concludes the shabad by explaining how even the demon of death can do no harm to the devotees as described above. He says: “(O' my friends), just as paper or salt placed in clarified butter remain safe, just as a lotus remains unharmed in water, slave Nanak says, similarly the devotees who remain united with (God), the demon of death cannot do any harm (to them).”(4-4)

The message of this shabad is that we need not become a yogi and adopt special symbols of detachment from the world. What we need to do is to always attune our attention to the Gurbani (as contained in the Guru Granth Sahib) and sing it with love and devotion. Further, we should try to remain in the company of true devotees of God and meditate on God’s Name in their company. Then even death won’t scare us.
It appears that like the previous *shabad*, Guru Nanak Dev Ji uttered this *shabad* also while conversing with a yogi named Machhinder. In this *shabad*, Guru Ji tells him (and indirectly all of us), the signs and qualities of a true yogi, or the person who is truly detached from the world and united with God.

So addressing yogi Machhinder, Guru Ji says: “Listen O’ Machhinder, Nanak says (that a true yogi is the one) who controls his five basic instincts (of lust, anger, greed, attachment, and ego) and never wavers (from his self control. He conducts his life and) practices yoga in this way. He saves himself and also ferries across all his lineages.” (1)

Next defining a detached person, Guru Ji says: “(O’ yogi), that person is (truly) detached, who obtains such instruction that day and night he/she remains absorbed in such a deep trance that no worldly thoughts arise in the mind.” (1-pause)

Elaborating on the traits of a true yogi, Guru Ji says: “(O’ Machhinder, a true yogi) begs for the alms of loving devotion (of God) and lives in His Fear. He remains satiated with the invaluable contentment. To become the embodiment of meditation (on God) he/ she makes the sitting place, and attunes the mind to contemplation of true Name.” (2)
Once again addressing Machhinder, Guru Ji lists the signs of a truly detached person. He says: “Listen O’ Machhinder, Nanak is uttering nectar like true words. The sign of a (truly) detached yogi is that even when living amidst hope, a yogi remains without any expectation or desire. Nanak says, surely such a person obtains the Creator.”(3)

Summarizing the qualities of a true yogi, Guru Ji says: “(O’ Machhinder, Nanak is humbly reciting these divine mysteries, that a true yogi is the one) who brings about the union of the Guru and the disciple (God, and the soul). He partakes of the medicine and food of Guru’s instruction. (In this way, such a yogi) obtains (true) understanding about the six Shastras (or ways of Yoga).”(4-5)

The message of this shabad is that if we want to obtain God, then we should detach our mind from the influences of Maya and the impulses of lust, greed, anger, attachment and ego, and learn the valuable lesson of contentment. Further, we should train our mind to always remain attuned to God. Only then would we obtain the true essence of all the holy books, and attain true Yoga or union with God.

Ram Kali Mehla-1

It is a common observation that in the course of our life, we human beings commit many sins and evil deeds, but still we hope for salvation. It is just like the situation that we may be in a river riding a boat filled with stones, but still expect that we would be ferried across. So in this shabad, Guru Ji uses this example to comment on our life and shows us the way to pray to God, and ask Him to save us in spite of all our sins.

He says: “(O’ God), the boat (of my life) is full (with stones) of sins, and I am trembling (in fear), lest a strong wind (of worldly allurements) may whip it and this boat may sink (in the worldly ocean). O’ the (true) adept (Guru, for this reason) we have presented ourselves before You. Please do grant us the honor (of Your Hearing).”(1)
Now making a submission on our behalf, Guru Ji says: “O’ Guru the emancipator, please emancipate us. O’ the perfect imperishable God, bless us with Your devotion, I am a sacrifice to You.”(1-pause)

Describing the benefits of following Guru’s advice and worshipping the one God alone, he says: “(O’ Guru), any adepts, strivers, yogis or Jangams (wandering saints), whosoever have contemplated on one (God, the true) adept, and who have obtained the one word (of Your Deekhya, or divine wisdom), immediately upon touching Your feet, they win (the battle of life and attain the objective of re-uniting with You).”(2)

Guru Ji concludes the shabad with a very humble prayer, and indirectly shows us the most effective way to escape the consequences of our sins. He says: “O’ God, I do not know any worship, penance, austerities or other religious deeds, I only meditate on Your Name. Nanak says that the person who is able to meet the Guru God, by (meditating on the) true word (the God’s Name, all that person’s sins or misdeeds are forgiven, and his or her) account is finally settled.”(3-6)

The message of this shabad is that we may be considering ourselves very holy, but if we really reflect on our life then we would realize how our life is full of so many sins and misdeeds, and is like a boat filled with stones. If we want to save it from drowning in the worldly ocean, then following Guru’s advice we should meditate on the Name of the one God alone, and pray to Him to show mercy on us and save us.
In the previous shabad, Guru Ji compared our life to a boat, which is full with the stones of sins and instructed us how, in spite of our sins, we can pray to God to save us from drowning in the worldly ocean. In this shabad, he refers to the custom among many Hindu ladies, in which they put small earthen lamps on barges for floating in rivers. But soon the lighted lamps get extinguished or drowned in water by strong winds. Using this metaphor, Guru Ji tells us what kind of spiritual lamp, we should light within our body, so that the barge of our life is ferried across the worldly ocean of Maya and reaches its destination, the mansion of God.

He says: “(O’ human being), we should so merge our attention in meditation on God that the barge of our body may swim across (this worldly ocean). Within you is the fire (of worldly desire, you should) keep it in check. Then the lamp (of divine knowledge) would keep burning uninterrupted (in you), day and night.”(1)

Continuing the above metaphor, Guru Ji says: “(Yes, O’ my friend) float such a lamp (of divine knowledge) in the river (of your life), that you may obtain the wisdom (to successfully complete your spiritual journey).”(1-pause)

Next telling us how and with what kind of material this spiritual lamp should be made, and how it would serve us, Guru Ji says: “(O’ human being), let true understanding (about God) be the good clay (for making the lamp. The lamp) made of such material is accepted by that (God. Finally) shape this lamp on the wheel of good deeds. (Such a lamp of divine knowledge) would serve you well both here and hereafter.”(2)

However, Guru Ji cautions: “(O’ my friend), it is only when that (God) casts His glance of grace that a rare person understands (this concept and lights such a lamp, through Guru’s grace.) In such a heart remains steadily (lighted) the lamp (of divine knowledge), which neither sinks in water nor can it be extinguished (by the winds of worldly allurements. For sure), such a lamp helps a person swim across the river (of life and makes life fruitful).”(3)

Summarizing the merits of the lamp of divine knowledge, Guru Ji says: “(O’ my friends, such a lamp) does not wobble in the wind, nor get extinguished. With its light, it appears (as if one can see) that God seated on His throne. Whether one be a Khattri (warrior), Brahmin (priest), Shudra (menial servant), or Vaaish (businessman); even if I count thousands of such casts, whose count may never end, I say that anyone who would light such a lamp (of divine knowledge, would swim across the worldly ocean.”(4-7)

The message of this shabad is that if we want to obtain salvation, then instead of lighting the ritualistic earthen lamps and floating them on rafts, we should light the lamp of divine knowledge within our mind and following the instruction of the Guru control our fire-like desires and attune our mind to the one God.
In the previous shabad, Guru Ji advised us that if we want to obtain salvation, then instead of lighting the ritualistic earthen lamps and floating them on rafts, we should light the lamp of divine knowledge within our mind. Then, following the instruction of the Guru, control our fire-like desires and attune our mind to the one God. In this shabad, he takes another aspect of worship of God, and tells us what true obeisance to God is, and what is the true offering, which we should make to Him so that He may be pleased with us and give us the honor of sitting in His court.

Addressing God with love and devotion, he says: "(O' God), to have faith in Your immaculate Name is to pay obeisance to You. The offerings of truth gets one a seat (in God's court). When a prayer is made (by a person, who has the virtues of) truth and contentment, hearing such a prayer God calls (that person in) and makes him or her sit beside Him."(1)

Giving an assurance that God does listen and answers our prayers (if made with a sincere heart), Guru Ji says: "O' Nanak, such is the court of that eternal God that no one ever comes empty handed from there."(1-pause)

Describing what is the best thing to beg from Him and who are the persons who are blessed with that valuable commodity, Guru Ji says: "(O' God, only that person obtains the treasure of Name) on whom You bestow Your grace and kindness. I the beggar have also this craving that You may bless me (with this gift. But O' God), only in that (body) vessel does Your love gets poured in which You Yourself have put its value from the very beginning."(2)

Commenting further on the nature of God, Guru Ji says: "(O' my friends), He who has created this worldly creation, also does everything else. His worth, He Himself assays and
s. It is through the Guru’s advice that God the King becomes manifest (in one’s heart. One then realizes) that nobody really comes, and nobody goes anywhere (because it is God, who is always residing in every heart and every place.”(3)

Guru Ji concludes the shabad by making an observation regarding beggars. He says: “(O’ God), no doubt people curse and hate the beggars, (and say that) no one has obtained any honor by begging. (But O’ God), I am saying only those things, which are about the nature of Your mansion, which You made me say. (In other words I am not saying anything on my own. It is what You inspired me to say (about You, Your nature, and Your court)).”(4-8)

The message of this shabad is that we should offer to God a prayer in a state of truth and contentment and pay Him the obeisance of meditating on His Name. Then we would be graced with His company. Not only that, then God would also lovingly invite us into His own mansion and give us a seat right beside Him. In other words we would be in a state of peace, poise, and bliss forever.

raamkalee mehlaa 1.
saagar meh boond boond meh saagar kavan bujhai biDh jaanai. ut-bhuj chalat aap kar cheenai aapay tat pachhaanai. ||1||

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aisaa gi-aan beechaarai ko-ee. tis tay mukaat param gať ho-ee. ||1|| raha-o.
din meh raįn raįn meh giene-ar usan seet biDh so-ee. taa kee gať mit avar na jaanai gur bin samajh na ho-ee. ||2||
purakh meh naar naar meh purkhaa boojhu barahm gi-aanee. Dhun meh Dhi-aan Dhi-aan meh jaani-aa gurmukh akath kahaanee. ||3||
man meh jot jot meh mano-aa panch milay gur bhaa-ee. naanak Ŧin kai sad balihaaree jin ayy sabad liv laa-ee. ||4||9||

Ram Kali Mehla-1
Guru Ji started the previous shabad with the concept that by making the offering of truth and meditation on the true Name, one obtains a seat in God’s court. In this shabad, he gives some analogies to explain how God is pervading throughout all His creation, and what some of His other unique qualities are.
First using the analogy of the ocean, Guru Ji says: “(O’ my friends, just as) a drop is contained in the ocean and the ocean is contained in the drop, (similarly in all the creatures is God’s light, and all creatures live because of God’s light). But only a very rare person understands this concept. It is God Himself, who knows His wonders of creation, and Himself realizes its essence.”(1)

Stating who are those, who obtain the supreme state (of mind), Guru Ji says: “(O’ my friends, it is only) a rare one who reflects on such knowledge, that it is that (God, from whom a mortal) obtains the supreme state (of bliss).”(1-pause)

Illustrating the above concept with more examples, Guru Ji says: “(O’ my friends), just as in the (light of the) day is hidden (the darkness of) night, and in the (darkness of) night disappears (the light of) the sun, similar is (the process of) summer (merging in) winter (and vice versa). But no one knows the state and extent of God and without (the guidance of) the Guru, this understanding is not obtained.”(2)

Giving yet another example to explain the absolute necessity of the guidance of the Guru, he says: “O’ (divinely) wise ones, just reflect (on this fact, that it) is from man’s (sperm), a woman is born and it is (in a woman’s womb, that) a man (lives during pregnancy). It is only when through the Guru’s grace, one attunes one’s mind to the praise (of God), that one understands the indescribable discourse of God.”(3)

Guru Ji concludes this shabad by describing the state of mind of those who have attuned themselves to the one Word, or Name of God. He says: “(O’ my friends, those Guru's followers who concentrate on the praises of God), in their minds (is enshrined the divine) light, and their mind remains (focused on that divine) light. (Instead of running after worldly pleasures), their five sense organs join in like brothers (bowing to the same) Guru (and cooperate with the mind in contemplating the Divine). Nanak is always a sacrifice to them, who have attuned their mind to the one Word.”(4-9)

The message of this shabad is that just as a drop is a part of the ocean, similarly our soul is also a part of the Prime soul or God. We can understand this mystery, when following Guru’s advice we concentrate on the one divine Word or the immaculate Name, and then we obtain the supreme state of bliss and salvation.
In the previous shabad, Guru Ji compared the relationship of our soul with God, with the relationship of a drop of water with the ocean. In this shabad, he tells us what kind of blessings we receive from God and from the Guru, when God shows His mercy upon us and we reflect on the advice of the Guru.

As if describing his personal experience, Guru Ji says: “When God showed His mercy, He dispelled self-conceit from within me. (O’ my friends), that servant is the beloved of God, who reflects on the Guru’ s word (the Gurbani).”(1)

Stating what kind of person, God likes, Guru Ji says: “(O’ my friends), that devotee of God is pleasing to Him, who day and night contemplates on God, and unmindful of the people’s opinion sings praises of God.”(1-pause)

Now describing the bliss he himself is enjoying as a result of acting on the above advice, Guru Ji says: “(O’ my friends, the Guru has shown mercy on me and being attuned to God, I feel as if) within me is playing the celestial tune of non-stop melody, and my mind has put its faith in the relish of God. By the perfect Guru’s grace, I have merged in the eternal (God), and I have obtained God, the primal Guru.”(2)

Now stating how the Gurbani has the merits of all other righteous deeds, Guru Ji says: “(O’ my friends, all the merits of blowing horns, or reading (the holy scriptures, such as) Vedas are included in (Gurbani), the word of the Guru, through which one’s mind is imbued with the love of God. (All the merits of doing) pilgrimages, observing fasts, or doing penances (are included in reflecting on the Guru’s word). In short, when a person meets the Guru (and acts on his advice), God emancipates that person.”(3)

Guru Ji concludes the shabad by telling us about the stages one goes through when one seeks the shelter of the Guru, and gets the ultimate reward. He says: “(O’ my friends, the heart) from where, the self (conceit) goes away, from there the fear flees away, and then that servant is attached to the feet of the Guru. Nanak says, Guru the true Guru, has dispelled all that person’s doubt, and through his word (the Gurbani) has united (that person) with him.”(4-10)

The message of this shabad is that if we want to attain God, we should act on Gurbani both in letter and spirit. Then Guru would dispel ego from within us, and would remove all our doubts. Then our mind would be attuned to God’s Name, and would start hearing non-stop divine music, and would get united with God.
In the previous shabad, Guru Ji told us that in following Gurbani (the Guru’s word), are included all the merits of going to pilgrimage, doing penances, observing fasts, and blowing horns like yogis. In this shabad, Guru Ji specifically comments on the practices of a yogi, and using his vocabulary tells us, what is the best way to obtain salvation?

Commenting on the practices of a yogi, how he goes about begging to satisfy his hunger and loses his honor, Guru Ji says: “(O’ my friends, a yogi) runs around begging for food and clothing. He keeps burning in the villainous fire of hunger (in this world) and suffers pain in the next. He has not obtained Guru’s instruction; by following bad advice he has lost his honor. It is only a rare person who by following Guru’s instruction performs (God’s) worship.”(1)

Stating what is the true way of Yoga or union with God, Guru Ji says: “(O’ my friends), the way of (true Yoga) is that the yogi abides in a state of equipoise. Looking with the same regard, he sees the One (God in all). Getting attuned to the (Guru’s) word, he remains satiated with the alms given in love.”(1-pause)
Next, comparing our body to a small bullock cart, Guru Ji explains how God’s power is so essential for its survival. He says: “(O’ my friends), this body of ours is like a cart, which is driven by the five bullocks (of our sense organs). As long as the eternal light of God keeps burning in it, its honor remains in tact. But, just as when the axle breaks down, the cart is overturned. Then all the wooden parts scatter, and after remaining buried under their own weight, rot down. (Similarly when the five senses lose the guidance of the Guru’s word, one’s life conduct becomes upside down, one loses one’s moral values, and one’s entire life is ruined under the weight of its own sins).”(2)

Now telling, what is the true way of Yoga or union with God, Guru Ji says: “O’ Yogi, reflect on the Guru’s word. Learn to respond in the same (balanced way) to pain and pleasure, or union and separation. Make God’s Name and reflection on the Guru’s word, as your (spiritual) food. (In this way), by meditating on the formless God, your bodily senses would become stable (and wouldn’t be strayed by worldly enticements).”(3)

Guru Ji concludes the shabad by once again referring to special symbols and garbs adorned by Yogis. He says: “(O’ Yogi), if you wear the loin cloth of equipoise, you would be liberated from the bonds of Maya. By acting on the Guru’s word, conquer your passions of anger, greed and lust, and wear the earrings of surrender to the Guru. (In short) Nanak says, that it is through worship of God that a devotee swims across (this worldly ocean).”(4-11)

The message of this shabad is that instead of laying stresses on symbols and garbs, we should focus our attention on the word of advice of the Guru (the Gurbani in Guru Granth Sahib Ji). We should try to control our passions and bad intellects under Guru’s advice. Only then by meditating on God’s Name, we would be ferried across this worldly ocean.
Ram Kali Mehla-3 Ghar-1

According to Indian philosophy since the humanity began, time has been divided into four periods according to the moral and spiritual values, which are believed to have degenerated over time. The first period is called Sat Yug; it is believed that human beings had the highest moral and spiritual values, such as truth, compassion, charity, and meditation on God, as if the structure of the society was standing stable on four supports or legs. With the passage of time, the society started degenerating and losing its supporting pillars one by one, which marked the transition into the next period. For example, it is believed that in the next period called Treta, instead of truth, hypocrisy started prevailing in the society, as if it lost one leg and was now standing on three legs only. Similarly with the transition from Treta to Duapar to the present age called Kal Yug, the moral and spiritual values have deteriorated so much, as if the society is surviving on the support of one leg only. In this shabad, Guru Ji describes this march of time into different periods, giving the main characteristic of each, and also tells what was the main instrument of saving the society in the previous periods and still is its main support in the present period, called Kal Yug, which is deemed as the worst period of all.

Starting with first age, Guru Ji says: “(O’ my friends), in Sat Yug, everybody spoke truth. By Guru’s grace, (God) was worshipped in each and every house (or heart). In a way, in this age of truth, the earth was being supported on all the four legs. But, it is only a rare person who through Guru’s grace understands this concept.”(1)
Before going further, Guru Ji tells us, what has been the main instrument of bringing glory or honor to human being in all ages. He says: “(O’ my friends), in all the four ages, it has been (the meditation on God’s) Name, which has brought honor (to a person). They who engaged in (meditation) on the Name were emancipated. But without (the guidance of) the Guru, no body obtains the Name.”(1-pause)

Regarding the next age, called Treta, Guru Ji says: “(O’ my friends), in the Treta age, (the society degenerated in such a way, as if) its one support (or leg) was taken away. (Because, instead of truth), hypocrisy prevailed everywhere (and the human beings started) deeming God as far away. But still they, who by Guru’s grace knew the way, enshrined God’s Name in (their hearts), and enjoyed peace (and comfort).”(2)

Moving on to the next age called Duappar, Guru Ji says: “(O’ my friends), in Duappar, duality and double minded ness prevailed (in the society). Strayed by doubt, people believed in discrimination (and were swayed by thoughts of “us and them”, or friends and foes), as if Dharma (the righteousness) was now left with only two legs. Therefore only if there was a Guru’s follower, he persuaded (people to meditate on God’s) Name.”(3)

Commenting on the present age, called Kal Yug, Guru Ji says: “(O’ my friends), in Kal Yug, (the moral and spiritual values have degenerated so much), as if Dharma (the sense of righteousness) is being supported on one pillar only. The love for Maya (worldly riches and power) has multiplied so much, that it has created extreme (moral) darkness. It is only when one meets the true Guru, then by meditating on the (God’s) Name, one is saved.”(4)

After describing how age after age the society has been losing its moral and spiritual pillars of support, Guru Ji reminds us one basic truth. He says: “(O’ my friends), in all the ages there has been only one eternal God. In all (beings), it is that eternal God who resides and there is no other second. Therefore the true praise of God (done with sincerity) results in true (and lasting) peace. However it is only a rare person, who by Guru’s grace utters God’s Name.”(5)

In summary, Guru Ji says: “(O’ my friends), in all the ages (meditating) on God’s Name has been supreme. However, only a rare person understands this thing, through the Guru. That person alone is the (true) devotee, who meditates on (God’s) Name. O’ Nanak age after age, it is the (God’s) Name, which has brought glory and fame (to any one).”(6-1)

The message of this shabad is that no doubt with the passage of time, man’s character has been degenerating from the lofty principles of truth, and firm belief in God, to falsehood and greed for Maya, (the worldly wealth and power), still throughout all ages and even in the present age, if under Guru’s guidance, we meditate on God’s Name, we can save ourselves from evil and obtain eternal peace.

raamkalee mehlaa 4 ghar 1
ik-o*kaar satgur parsaad.

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In the central Para (before pause) of the previous shabad, Guru Ji told us “in all the four ages, it has been (the meditation on God’s) Name which has brought honor (to a person). They who engaged in (meditation) on the Name were emancipated. But without (the guidance of) the Guru, no one obtains the Name.” In this shabad, Guru Ji explains further, who are those who meditate on God’s Name, what the merits are, and how we can obtain it.

First of all describing the circumstances in which one meditates on God’s Name, and what kinds of blessings one obtains, Guru Ji says: “(O’ my friends), only if one is very fortunate, that fortunate person meditates on God’s Name again and again. By meditating on the Name, one obtains peace through the Name itself, and ultimately while meditating on the Name, is absorbed in the Name itself (and becomes one with God).”(1)

Therefore advising us all, Guru Ji says: “O’ mortals, through the Guru’s grace, always perform the worship of God. In this way, one’s mind is illuminated (with divine knowledge), and is attuned (to God). Then through the Guru’s instruction, one is merged in God’s Name.”(1-pause)

Describing, how our body is filled with the priceless jewels of God’s Name and who are the fortunate ones, who are able to find and benefit from these jewels, Guru Ji says: “(O’ my friends, God’s Name) is like a vast ocean filled with jewels, diamonds, and pearls (which God has filled to the brim in everybody’s heart). But only that very fortunate person who is blessed with great destiny, through Guru’s guidance has pumped it out (from within) and enjoyed it.”(2)

Now telling us who are the persons whom the Guru teaches and shows how to mine this jewel of God’s Name, and who are the unfortunate ones who remain absolutely ignorant about it, Guru Ji says: “(O’ my friends), God’s Name is (more valuable than) jewels, diamonds, or rubies. (The Guru teaches so logically and clearly that a Guru’s follower has absolutely no difficulty in obtaining and enjoying this wonderful gift on his or her own, as if) the Guru mines it out (from the heart of a Guru’s follower), and shows it to him or her.
by placing it on the palm of his or her hand. But the unfortunate, self-conceited person doesn’t avail (this opportunity), and lets this (diamond worth) millions remain hidden behind (worldly wealth, which in comparison to the everlasting jewel of God’s Name, is worthless like) straw.” (3)

In conclusion, Guru Ji says: “(O’ my friends), only when one is blessed with such a fortunate destiny from the very beginning, (God) yokes that person to the service of the true Guru. Then O’ Nanak, that person obtains these jewels and diamonds and through Guru’s advice, such a blessed person obtains to God.” (4-1)

The message of this shabad is that God’s Name is more precious than diamonds, rubies, and jewels. Like an ocean, God has filled our body with the diamonds of Name. But, because of our self-conceit this invaluable treasure remains hidden from us. If we are very fortunate, God yokes us to the service of the Guru, then following his advice, we visualize and enjoy this treasure within us and become one with God.
In the previous so many shabads, Guru Ji explained to us the importance of meditating on God’s Name under the guidance of the true Guru. In this shabad, he tells us about the merits of associating with those who themselves meditate on God’s Name and also help others to do the same. Guru Ji calls such persons God’s devotees or God’s servants. At the same time, he tells us how some slanderers do not like the devotees of God at all, and how ultimately they lose their honor. Indirectly he tells us with what kinds of people we should associate and what kind of people we should avoid.

Describing the joy he has obtained on meeting God’s devotees, Guru Ji says: “(O’ my friends), on meeting the devotees of God I obtained bliss, (because they have recited) the beautiful discourse of God. Associating with the company of the saintly persons, evil intellect has gone (from my mind, and in its place) I have obtained (divine) wisdom.”

Explaining how the devotees of God guide and help us obtain bliss and salvation, Guru Ji says: “(O’ my friends), through Guru’s instruction the devotees of God inspire us to utter God’s Name. Whosoever listens to or utters (God’s Name), is emancipated, and obtains glory by meditating on God’s Name.”

Therefore stating how fortunate the one is who has obtained the company of saintly people, and even praying for himself for the bliss of such a company, Guru Ji says: “(O’ my friends), it is only when one has been blessed with such a great destiny that (God) makes a person meet the devotees. O’ God, (please) show mercy and bless (me also) with the sight of the saint (Guru), so that all my (spiritual) poverty and pain may go away.”

Explaining how some unfortunate egoistical slanderers cannot tolerate the devotees of God, Guru Ji says: “(O’ my friends), the devotees of God are virtuous (people), but the unfortunate (egoistical persons) do not like them at all. The louder the devotees utter God’s Name, the more the slanderous humans feel as if they have been bitten (by snakes).”

Commenting on the state and fate of such evil persons who do not like the devotees of God, Guru Ji says: “(O’ my friends), accursed are such slanderous humans to whom the devotees do not seem pleasing. Such self-conceited persons, to whom the Guru’s glory does not seem pleasing are the thieves of God and are put to great shame.”

Guru Ji concludes the shabad by showing us the way to approach God and to seek His blessing to unite us with Him. He says: “O’ God, we the meek ones have come to Your refuge. Please show Your mercy and save us. O’ God, we are Your children and You are our Father. Please forgive the devotee Nanak and unite me (with You).”
The message of the *shabad* is that if we want to enjoy true bliss and the sight of God, then we should seek the company of the devotees of God who make us utter God’s Name and avoid the company of the slanderers of the Guru and His devotees, and keep praying to God to bless us with His union.

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true bliss and the sight of God, then we should seek the company of the devotees of God who make us utter God’s Name and avoid the company of the slanderers of the Guru and His devotees and pray to God to bless us with His union. Also in this *shabad*, he emphasizes the importance of the devotees of God and blessings obtained in their company. Guru Ji even shares his own feelings in this regard and tells how much he loves and craves for the company of God’s devotees and what price he is ready to pay for it.

He says: “Sublime are the saintly friends and devotees of God. He blesses them with (His loving) hand. But only those of the Guru’s followers and saints who are pleasing to God whom showing mercy, He Himself unites with Him.”(1)

Therefore Guru Ji prays to God for the company of the saints for himself. Explaining the reason He says: “O’ God, unite me with the devotees. (Because such a union) is pleasing to my mind. (O’ God, Your) nectar like Name relish is very sweet, and meeting Your saintly devotees, one can put (this nectar) in one’s mouth.”(1-pause)
Describing the virtues of associating with God’s devotees, and how he himself longs for the service of the saints, Guru Ji says: “(O’ my friends), the devotees of God are of sublime character. By associating with them, one obtains the supreme (spiritual) state. Therefore I wish to be the servant of those servants (of God) with whom He is pleased.”(2)

Now explaining the merits of service of the servants of God, Guru Ji says: “(O’ my friends), very fortunate are they who serve the servants (of God. Because in their company, God) imbues their mind and body with His love. They who are without (this true inner) love (for God) prattle a lot. They utter falsehood and false is the reward they reap.”(3)

Guru Ji concludes this shabad by expressing his most humble and intense desire. He says: “O’, the Giver of life to the world, show mercy upon me and attune me to (the service at the) feet of the saints of God. I would cut and chop off my head into pieces, and would place it (on the path) on which a saint may tread and come to meet me.”(4-3)

The message of this shabad is that if we want to enjoy the sweet nectar of God and His love, then we should seek the company of the saints of God at all costs, and be ready to even serve the servants of such people. However we the Sikhs are blessed because we do not have to go in search of any other saint or devotee of God. All we need to do is to listen attentively to the Gurbani uttered by the most holy saints included in the Guru Granth Sahib and faithfully act on it, and we would obtain the bliss of union with God.
Like the previous two *shabads*, in this *shabad* also, Guru Ji impresses upon us the significance and virtues of joining company of the saints of God. Guru Ji even prays for himself for such company and states how humbly he is ready to serve the saints of God if he were so blessed.

So he says: “If such be my great fortune then we shouldn’t delay in meeting the devotees (of God). The devotees of God are like the sublime pools of nectar, and it is only by great good destiny that we get to bathe in such a pool.”(1)

Therefore Guru Ji even prays for himself and says: “O’ God, please yoke me to the service of the devotees of God. I will wave a fan over them, grind their corn, and while massaging their feet I would apply their dust to my forehead. (In other words, I would happily perform any menial service to listen to and benefit from their noble advice).”(1-pause)

Now describing the merits of associating with the devotees of God, Guru Ji says: “The devotees of God are the highest of the high and most magnificent who remain united with the true Guru, and help unite others with him. No one else is great like the true Guru, because only upon meeting with the true Guru can we meditate on God.”(2)

Describing the blessings of seeking the shelter of the Guru with true sincerity, and warning us against any kind of hypocrisy, Guru Ji says: They who have (sincerely) sought the shelter of the true Guru, have obtained God and my Master has saved their honor. (But there are) some, who just for their selfish motive, come and sit before the Guru, and like cranes (sit with closed eyes, as if) doing meditation. (But, the Guru knows the inner thoughts of all such people, therefore they don’t get anything from him and end up losing their honor).”(3)

Stating the consequences of the company of such hypocritical or evil intentioned people, Guru Ji concludes the *shabad* with a prayer for the company of saints. He says: “(O’ my friends), if we join the company of a person, who is hypocritical like a crane or is small minded like a crow, then like them we may end up feeding on a poisonous corpse. (In other words, in the company of evil persons we may end up committing heinous crimes as well). Therefore (I) Nanak pray to God, and say: “O’ God, please unite me with the company of the saintly persons, so that upon meeting such a congregation, I too may become immaculate like swan (saint).”(4-4)

The message of the *shabad* is that we should always try to associate with the devotees of God, because their company brings us closer to the true Guru, who in turn brings us closer to God. On the other hand, we should try to avoid the company of hypocrites and evil people, because like themselves, they may lead us into evil and sinful deeds with terrible consequences.
In the previous so many shabads, Guru Ji has been urging us to meditate on God’s Name with true love and devotion. He has also been telling us that it is through the true Guru that we obtain God’s Name, which brings us closer to God. In this shabad, Guru Ji shares with us how much he himself is in love with God and His Name, and how he prays to the true Guru to show mercy and unite him with his beloved God without seeing whom, he feels as if he is dying.

So addressing his true Guru in the humblest way possible, Guru Ji entreats: “O’ my true Guru, please show mercy and unite me with the beloved of my life breath, my God the King. I would become the slave of that Guru and fall at his feet who has shown me the way to God.”(1)

Now talking to God Himself, Guru Ji says: “O’ God, Your Name has become so pleasing to my mind that without You, I cannot think of anybody else as my friend. For me, God is my father, mother, and my childhood mate.”(1-pause)

Describing the pain his heart feels without seeing his beloved God, and how much he feels indebted to the Guru, meeting whom he is able to see God, Guru Ji says: “O’ my mother, without seeing my beloved (God), I cannot survive even for a moment. Without seeing (my beloved), I feel (as if) I am going to die. I felt very blessed, when by good fortune I came to the shelter of the Guru, and on meeting the Guru I obtained the sight (of God).”(2)

Now explaining how much importance he gives to meditating on God’s Name, and what he thinks of those who move around bereft of Name, he says: “(O’ my friends), except (meditating on God), I cannot think of doing anything else.

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Ram Kali Mehta-4

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(I feel) that they who move around bereft of Name, are (like shameless people) without nose, who have got (themselves repeatedly humiliated), as if their nose has been cut off.”(3)

Guru Ji concludes the *shabad* by making a fervent appeal to God and expressing his gratitude to his Guru who has united him with his beloved God. He says: “O’ my Master, God of the universe give me such life that I may enshrine (Your) Name within (me). Nanak says: “Perfect (is my) Guru, meeting whom I have meditated on God’s Name.”(4-5)

The message of this *shabad* is that if we want to obtain union with God then we should seek the shelter of the Guru and under his guidance we should meditate on God’s Name. We should have such a longing for God and His Name that without it we should feel that we couldn’t survive even for a moment.
Now Guru Ji talks to God Himself and tells Him, how his Guru has blessed him and enshrined God’s Name in him. He says: “O’ God, the Guru has enshrined Your Name in my heart. When by Guru’s grace I listened to (Your) gospel, it so appealed to my heart, that I felt I had been blessed with great good fortune.”(1-pause)

Next explaining, why even lesser gods who meditate on God do not find His limits, Guru Ji says: “(O’ my friends), millions (of gods) meditate on God, but they cannot find His end or limit. Because (instead of love for God’s Name), in their heart is the lust for (beautiful) women, and extending their hands they beg for worldly pleasures.”(2)

Therefore, Guru Ji advises: “(O’ my friends), through the Guru enshrine God’s praise in your heart. That is the highest worship. But only if we are very fortunate, do we worship God, and He ferries us across the worldly ocean.”(3)

Guru Ji concludes this shabad by telling us about the close relationship between God and His devotees. He says: “(O’ my friends), God’s devotees reside near Him, and He is near His devotees. God keeps His devotees embraced to His heart. O’ Nanak, God is the father and mother of all, and it is He who sustains us, His children.”(4-6-18)

The message of the shabad is that it is essential that under the guidance of the Guru we meditate on God’s Name, and keep it enshrined in our heart so that God may sustain us like His children, and ferry us across this worldly ocean of Maya.

raag raamkalee mehlaa 5 ghar 1

The message of the shabad is that it is essential that under the guidance of the Guru we meditate on God’s Name, and keep it enshrined in our heart so that God may sustain us like His children, and ferry us across this worldly ocean of Maya.

SGGS P-883
In the previous *shabad*, Guru Ji advised us that under the guidance of the Guru we should keep meditating on God’s Name and keep it enshrined in our heart so that God may sustain us like His children and ferry us across this worldly ocean of Maya. In this *shabad*, Guru Ji shows us how, instead of claiming or expecting any rewards for our hypocritical ritualistic deeds, with extreme humility and loving attitude we should approach God for His forgiveness and mercy.

Therefore humbly addressing God, Guru Ji says: “O’ merciful Master of the meek, please show Your kindness and do not take into account any of my merit or fault, (because I am full of so many short-comings. O’ God, just as) there is no point in washing dirt; similar is the state of a human being. (He is full of sins).”(1)

Next addressing his own mind (and indirectly us), Guru Ji counsels: “O’ my mind, by serving (and acting on the advice of) the true Guru, we obtain peace. You obtain whatever you wish and then no sorrow afflicts you.”(1-pause)

Commenting on the general human nature and telling us why we keep indulging in good or bad deeds, Guru Ji says: “(O’ my friends, God) has created and embellished us like the fragile vessels (of clay), in which (He has) enshrined (His divine) light. Whatever destiny the Creator has scribed for us from the beginning, we do the deeds accordingly.”(2)

But that is not the reason for our sufferings and endless rounds of births and deaths. Pointing to the real reason for the human sufferings, Guru Ji says: “(O’ my friends, the real reason for human suffering is that instead of recognizing the Creator, one) has assumed oneself as the maker of one’s mind and body, and right here is the cause of one’s coming and going (or repeated births and deaths). He who has given (this mind and body, that God) does not enter one’s mind, because the blind fool is wrapped in (worldly) attachment.”(3)

Naturally the question arises why a human being does such foolish things as stated above. But instead of entering into such endless enquiries, Guru Ji humbly leaves all the answers to God Himself and tells us the most relevant thing, which we need to do for our salvation. He says: “(O’ my friends), He who has created (the universe including the human beings), knows (why He has made us like that. It is not possible to reach Him and ask such questions, because) God’s mansion is limitless (and beyond our reach. Therefore, I only say): “(O’ God), Nanak is Your slave, (please bless him, so that) he may worship (You) and sing (Your) praises.”(4-1)

The message of this *shabad* is that even when we are worshipping God and meditating on His Name, we should never feel self-conceited or think ourselves very pious. If we really examine our lives, we would find ourselves full of sins and vices. So we should pray to God, not to take into account our
faults, but considering us His slaves, ignore our faults and bless us that we keep meditating on His Name.

raamkalee mehlaa 5.

In the previous shabad, Guru Ji stressed upon us that even when we are worshipping God and dwelling on His Name we should never feel self-conceited or think ourselves very pious. If we really look back into our life we will find our life full of sins and vices. In this shabad, Guru Ji elaborates on the above advice and tells us how far we need to go to erase our self-conceit and what would be the blessings, when we reach that stage of humility.

First telling us what kind of service we should perform for the humanity and what our attitude should be, Guru Ji says: “(O' my friends), perform such a service (for the world, and with such an attitude) that you consider all superior to yourself, and (be so humble, as if You) are the dust below their feet. It is only in this way that you would rise high (in the eyes of the people and the world,) and would obtain peace in God’ s court.”(1)

Describing what else we should be doing while serving others with complete humility, Guru Ji says: “(O’ dear saints, while serving others with your hands), keep talking about the gospel (of God) and uttering Gurbani at every moment in such a way that (listening to it all) the human beings, angels, and gods may become sanctified.”(1-pause)

Laying down his third point, how to shape our character and make it immaculate, Guru Ji says: “(O’ my friends), shedding all false show, live in a state of poise, and don’t call
anybody a liar. Meet the true Guru (and listen to his advice), in that way churn the essence (reflect on the truth) and you would obtain (all the) nine treasures.”(2)

Continuing his advice regarding shaping our life, Guru Ji says: “O’ my brothers, remove all your doubts, follow Guru’s advice, attune yourself to the love of God, and reflect upon yourself (where you are going. Further) always deem God to be near and present in front of you, (so that you cannot think of) harming anybody.”(3)

In conclusion, Guru Ji says: “(O’ my friends), when we meet the true Guru (when we listen and follow Gurbani), our path (to salvation) opens up wide, and we easily meet the Master. Blessed again and again are those, who in this Iron Age have obtained God; and slave Nanak is always a sacrifice to them.”(4-2)

The message of this shabad is that if we want that our path to God’s union may become very easy, then we should follow the true Guru’s advice. We should become so humble that we deem ourselves inferior to all others. Secondly we should think that God is always near and in front of us, so that we never dare to say or do any bad thing to any body. Thirdly we should always keep talking about and singing praises of God, in such a way, that the listeners whether humans or angels all feel sanctified.
Ji shares with us his own experience and tells us how, after meeting the true Guru and following his advice, his attitude changed and what kind of blessings he obtained as a result.

He says: “Since the time I have obtained (and acted on the advice of) the perfect Guru, I always remain in a state of bliss. Now I neither feel elated when I obtain (worldly wealth), nor feel depressed when I lose it, and now no mental stress afflicts me.” (1)

Describing how his mind is now attuned to God and what kind of bliss he is enjoying, Guru Ji says: “My mind is now so united with (and attuned to) God that now no malady of (worldly) attachment or sorrow can afflict it, it just keeps enjoying the relish of God’s (Name).” (1-pause)

Listing other changes in his attitude, Guru Ji says: “Now whether it is heaven, this world, or the under world, all look equally sanctified (to me by the immaculate light of God. I have also concluded that the person) who is obedient (and cheerfully accepts God’s command) always enjoys peace, and now wherever I look, I see the meritorious God.” (2)

Guru Ji now describes some other characteristics of the state when by Guru’s grace one is united with God. He says: “(O’ my friends, when one is united with God, one is aware of) neither any worldly power, nor air, nor water, nor any form, nor any earth. (In fact) in the state of union obtained through Guru’s advice, one comes to reside where the detached and incomprehensible God resides (and one experiences God Himself).” (3)

In closing, Guru Ji says: “(O’ my friends, now I feel that) my body, mind, wealth and everything belongs to God. (I wonder), which of God’s merits, I may count. Nanak says: “The Guru has erased (all my sense of) yours or mine, and now I have so merged (in God, as if) water has merged in water.” (4-3)

The message of this shabad is that when we follow the true Guru’s advice, a stage comes when we are so detached from the influence of worldly matters that whether we become poor or rich, it doesn’t disturb our balance. Our mind is so absorbed in God, as if it has merged in Him and become one with Him.

raamkalee mehlaa 5.

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In the previous so many shabads, Guru Ji advised us again and again to seek the shelter of the Guru, and under his guidance, enshrine God’s Name in our heart. Naturally the question arises, what is so unique about God’s Name, why Guru Ji thinks this (intangible) commodity is more valuable than all the most precious jewels and diamonds on earth. In this shabad, Guru Ji answers this question and describes some of its exclusive virtues.

He says: “(O’ my friends, this commodity of Name) remains apart from the three qualities (of Maya; the person who is blessed with it is not swayed by the impulses for vice, virtue, or power). Therefore even the seekers and the adepts do not know its value. But it is only in the treasury of the true Guru, that the room full of jewels (of God’s Name) exists (It is only through the true Guru that you can learn to enjoy, such a precious experience).”(1)

Talking once again about the indescribable quality of God’s Name, Guru Ji says: “O’ my brothers, it is impossible to say anything about this astounding (play); this commodity is beyond the comprehension of our senses.”(1-pause)

Commenting on the value of this commodity, Guru Ji says: “(O’ my friends), there is no price, which could be put on it. What can anybody utter or say (about it)? Nobody has the power or intellect to describe or say anything about it. Only when one sees (and personally experiences it, can that) one realize (its bliss and worth).”(2)

Continuing his comments on the mystery of God’s Name, Guru Ji says: “(O’ my friends), that Creator alone knows (about the mystery, and worth of His Name); what can the poor (man, who has been) created (by Him know)? His state and limit God Himself knows, and He Himself is brimful (with this treasure of Name).”(3)

Now Guru Ji concludes this shabad and tells us in one sentence what kind of blessing he obtained in the shelter of the true Guru. He says: “My mind has tasted such an (immaculate and pleasant) relish of the nectar (of God’s Name) that I feel fully satiated. Therefore, (I) Nanak say that in the shelter of the true Guru all my wish has been fulfilled.”(4-4)

The message of this shabad is that if we want to obtain a commodity, which is more valuable than the most precious jewels and diamonds in the world, and the bliss of having which is beyond anybody’s description, we should seek the shelter of the true Guru and ask for the commodity of God’s Name.
In the previous *shabad*, Guru Ji advised us that if we want to obtain a commodity, which is more valuable than the most precious jewels and diamonds in the world and the bliss of having which is beyond anybody's description, then we should seek the shelter of the true Guru and ask for the commodity of God's Name. In this *shabad*, Guru Ji tells us in more detail what happens when we meditate on God's Name, how God accepts us as His own and how we are able to fully control our inner enemies of (lust, anger, greed, attachment, ego) and enjoy the relish of God's Name so much so that we don't even think about any other worldly relishes.

Expressing his gratitude to God for accepting him as His own and taking his side, Guru Ji says: “O’ my God, when accepting me as Your own, You sided with me I subdued all my (internal) enemies. The enemies (like lust, anger, and greed), who have robbed the world, I have got hold of those enemies and have completely controlled them.”(1)

Continuing to articulate his thanks and faith in God, Guru Ji says: “(O’ God), for me You are both my true Guru and the all pervading God. (By Your grace I feel so happy, as if I am) enjoying the pleasures of many kingdoms. (Therefore O’ God), I only meditate on Your Name and I only have faith in You.”(1-pause)

Elaborating on the extent of his faith in God alone, Guru Ji says: “(O’ my friends, now) no other thing even crosses my mind, (because I feel that God is always) standing by my side
as (my) protector. That Master always remains care free, and I live only on the support of His Name.’(2)

Describing how totally fulfilled one feels when one has God’s support, he says: “The person (who is blessed with the support of the) bliss giving God obtains a perfect status and doesn’t feel dearth of any thing. Such a person knows that he or she has obtained the supreme state, the essence (of life), forsaking which he or she doesn’t go anywhere.”(3)

In conclusion, Guru Ji says: “O’ true incomprehensible and limitless (God), I cannot describe what You look like. (But I) Nanak (can confidently say this thing that) immeasurable, unfathomable, and unwavering is my Master.”(4-5)

The message of this shabad is that if we want to control our passions such as lust, anger, and greed, and want to enjoy such pleasures, as if we are the rulers of many kingdoms, then we should have full faith in the true Guru and under his direction meditate on God’s Name and sing His praises.

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Ram Kali Mehla-5

In the previous shabad, Guru Ji shared with us how God has accepted him as His own and how God has helped him to control his passions, such as lust, anger, and greed. In this shabad, which is a superb example of the height of his poetic imagery, Guru Ji shares with us his feeling of attachment and love for God.
Addressing God with a great sense of humility, but full faith in His protection, Guru Ji says: “(O’ God), You are wise and You are the only immortal (God). For me, You are my caste and You are my honor. O’ God, You are always stable and never waver, so why should I worry at all.”(1)

Once again, expressing his full faith and commitment in God, Guru Ji says: “(O’ God), You are the one and the only One. Yes, You are the one and only (true) King. By Your grace, I have enjoyed peace.”(1-pause)

Guru Ji now illustrates his relationship with God with a very beautiful example. He says: “O’ God, You are (like) the ocean and I am Your swan. In You are contained many kinds of jewels and rubies (of Your Name). When You bless (anybody with these precious jewels), You do not hesitate at all. So enjoying these gifts we always remain in bliss.”(2)

Giving yet another example to show the depth of his relationship with God, Guru Ji says: “O’ God, I am (like) Your child, and You are my Father. You put the milk (of Your Name) in my mouth. I play with You and You fondle me in every way. You are a treasure of virtues, and always remain profound.”(3)

In conclusion, Guru Ji says: “O’ perfect God, You are fully pervading in all, in Your company, we also feel satiated. On meeting You, I got so merged in You that (I) Nanak cannot describe (the state of my union or merger with You).”(4-6)

The message of this shabad is that following Guru’s advice we should meditate on God’s Name with such love and devotion that God may accept us as His own. Then we would be in bliss and happiness, and just as a father fondles his child, God would love and caress us and ultimately we would become one with Him.

raamkalee mehlaa 5.

kar kar taal pakhaavaj nainhu maathai vajeh rabaabaa.
karnahu maDh baasuree baajai jihvaa Dhun aagaajaa.
nirat karay kar manoo-aa naachai aanay ghooghar saajaa. ||1||

raam ko nirijkstraaree.
paykhai paykhanhaar da-i-aalaa jaytaa saaj seegaaree. ||1|| rahaa-o.
aakhaar mandlee Dharan sabaa-ee oopar gagan chando-aa.
pavan vicholaa karat ikaylaa jal taay opaat ho-aa.
panch tat kar puutraa keenaa kiraat milaavaa ho-aa. ||2||
chang sooraj du-ay jaray charaagaa chahu kunt bheetar raakhay.
gas paata-o panch sangeetaa aykai bheetar saathay.
It is a commonly known story that when Guru Nanak Dev Ji went to the Jagan Nath Puri temple in south India, he refused to participate in the special ceremony of lighted lamps (called Aarti), being performed at that time. When people asked him the reason, he pointed to the star studded sky and uttered his own divine hymn indicating how the true worship or Aarti of God of the universe is being performed at such a grand scale by the natural lights of sun, moon, and stars. In this shabad, Guru Ji perhaps wants to draw our attention away from the dances being performed in temples, and points to us how we all human beings are dancing and singing to the tune of Maya, the worldly riches and power and also tells who the mortals are who don't have to perform this dance any more.

Using the metaphor of dancing, musical instruments, and dancing arenas, Guru Ji says: “(O’ my friends), what we do with our hands is like sounding cymbals, our eyes move as if we are beating drums, and the forming of wrinkles on our forehead is like the playing on the strings of a rebeck. Speaking with the tongue is like playing a celestial tune, and the sound coming into our ears is like the melodious (sound of a) flute. Adorning itself with anklets (of desire), the mind is dancing the dance (choreographed by God. In short, man is doing what God has pre-ordained in his destiny).”(1)  

Before explaining in detail, Guru Ji says: “(O’ my friends, this world is like) a dance being choreographed by God. The merciful God is supervising the (entire show) along with all its instruments and other paraphernalia.”(1-pause)

In order to help us visualize, how the working of the universe is like a dance being performed at a grandiose scale, Guru Ji says: “(O’ my friends), the entire earth is like the dance arena (or stage), above it is the canopy of the sky. Air (or the breath in each person) is the go between or the uniting agent, who brings about the union between the (human body), formed from water, and its life. Joining together five elements (of air, water, fire, earth, and ether, God) has created the puppet (of human being). It is because of his past deeds that a person obtains this human body.”(2)  

Extending this metaphor further, Guru Ji says: “(O’ my friends, in this dancing arena) are burning the two lamps of the sun and the moon, which have been placed (by God) to illuminate all the four corners of the world. In each person, ten-sense faculties and five impulses (have been) put together (to entertain a human being, just as clowns entertain the rich). All these individually exhibit their poses and gestures, and all these produce different worldly desires (in a person).”(3)
Guru Ji concludes the shabad by pointing out how this dance is being performed both inside and outside a person’s mind and who is the one who is spared from this dancing routine once for all. He says: “(O’ my friends), such a dance is happening day and night within each and every heart, and in every heart is playing the flute (of worldly desires). Some, God makes to dance (in worldly pursuits), some He moves around in rounds (of births and deaths), and some get reduced to dust, in the process of coming and going. But Nanak says that the person who meets (and acts on the advice of) the brave Guru, does not dance ever again (and go through any more rounds of births and deaths).”(4-7)

The message of this shabad is that we should realize that our life is kind of a dance around worldly riches, power, and attachments. Swayed by our passions and desires, we keep doing such deeds, which make us come back to this world again and again. So if we want to end all these repeated dances and live eternally in bliss and happiness in the union with God, then we should seek, understand, and follow the advice of the true Guru (by reading, understanding and acting upon Gurbani as contained in Guru Granth Sahib).
In the previous shabad, Guru Ji advised us that we should realize that our life is kind of a dance around worldly riches, power, and attachments. Swayed by our passions and desires, we keep doing such deeds, which make us come back to this world again and again. In this shabad, Guru Ji tells us what should be the traits, and conduct of a singer or a dancer, who truly wants to worship and please God.

First describing the power for whom a true devotee sings and dances, to whom his or her mind is attuned, and whose praise, the devotee sings, Guru Ji says: “(A true devotee of God) always keeps his or her mind attuned to the one Creator, and always keeps singing in praise of that one God. For such a person, the entire world is one country (ruled by the one God). He or she helps others to see that (God) who alone is pervading (everywhere. Such a person) focuses the mind on the one (God) alone, and as per the guidance of the Guru keeps serving (worshipping) only one (God).”(1)

Therefore briefly stating who is the most praise worthy singer of God, Guru Ji says: “(O’ my friends), very best is that singer of God, who forsaking the worldly affairs and selfish motive of earning wealth, sings praises of God.”(1-pause)

Now referring to the dancers, who dance to the tune of music to propitiate gods, as is the custom among many Hindu sects, Guru Ji says: “(O’ my friends, a devotee of God) makes the five virtues (like compassion, contentment, and truth) as the playing of instruments, and remaining attuned to God performs the worldly duties. For such a person, this is playing on the seven tunes (of musical instruments). Shedding of ego and denial of power is that devotee’s harmonium. Such a person never places his or her step at a wrong (or evil) place. For such a singer, this is the vocal practice. If one keeps enshrined in the heart the advice contained in one (Guru’s) word, one doesn’t go through the rounds again.”(2)

Advising those dancers, who call themselves as Naardis (or the disciples of sage Narad, famous for his musical instrument by the same name), Guru Ji says: “(O’ my friends, a true disciple of sage) Narad always deems God in his or her presence. To shed off mental worries is the tinkling of anklets. To remain in a state of equipoise is the showing of facial expressions. With this kind of dancing, one does not go through the (cycles) of birth (and death again).”(3)

Guru Ji concludes the shabad by telling us what is the ultimate reward obtained by a dancer, as described above, and where one can really acquire such qualities. He says: “(O’ my friends), only one among millions, sings such praise (of God, as described above), if one becomes pleasing to God. Nanak says, (to do such praise of God), I go and take the shelter of the congregation of the saintly persons. It is only there, where only the praise of one God is sung.”(4-8)

The message of this shabad is that if we want to be true singers or dancers of God, then we should seek the company of the saints where only the praise of God is being sung. Instead of dancing with ankle bells or other kinds of instruments and showing off different facial expressions, joining a holy congregation we should live in a state of peace, poise, and bliss, in tune with Gurbani, the word of the Guru.
There are so many faiths and sects in the world. All call God by different names, worship Him in different ways, and live in accordance with different customs, rituals, and garbs, according to their own faith and cultural traditions. All claim that their particular way of worship, and code of conduct is the only right way, which can help a person realize God. In this shabad, Guru Ji shares with us his own view and tells us who really knows God’s mystery.

First referring to the different names, by which people of different faiths remember or worship God, Guru Ji says: “(O’ my friends), some address God repeatedly as Raam, and some call Him Khuda. Some worship Him as Gusaaeen, while others call Him Allah.” (1)

But acknowledging some of God’s virtues, Guru Ji says: “(O’ God), You are the cause of all causes (the Creator of the world). You are merciful, kind, and gracious.” (1-pause)

Now referring to different ways of worship and doing rituals by the two main faiths (Hinduism and Islam), Guru Ji says: “(O’ my friends), some (Hindus) bathe at pilgrimage places, while some (Muslims) go on pilgrimage (to Mecca). Some (Hindus) worship (idols), while some (Muslims) bow their heads (toward Mecca).” (2)

Next referring to the scriptures, which Hindus and Muslims read and the kinds of clothes they prefer to wear, Guru Ji says: “(O’ my friends), some (Hindus) read Vedas, while some (Muslims) read the Semitic books (like Quran and Bible). Some (Muslims) wear blue clothes, while some (Hindus) wear white.” (3)

Describing how they call themselves and what they pray for, Guru Ji says: “(O’ my friends), some call themselves as Turks, while others call themselves as Hindus. Some crave for Bahishat (Muslim heaven), while others desire Sirgindu (the Hindu concept of heaven).” (4)
Now Guru Ji tells us who truly realizes the mystery of God. He says: “(O’ my friends, it does not matter whether one calls oneself a Hindu or a Muslim), but only they who have understood the will of God, Nanak says, they alone have come to know the mystery of that God the Master.” (4-9)

The message of this *shabad* is that the different ways of worship are of not any significance. We can call God by any Name, sing His praises in any way and worship Him in any way. But if we want to learn the mystery of God then we have to understand God’s will and act accordingly.

In the previous *shabad* (4-8), Guru Ji told us how we should dance and sing in praise of God and what our objective should be when we indulge in such activities, which are signs of happiness. But life is not only full of happy occasions. Many times, very sad occasions also happen, such as the death of someone near and dear to us. Those make us so sad that we cry and weep upon the separation of our dear friend or relative. In this *shabad*, Guru Ji gives us solace, and tells us, why we should not grieve even when our near and dear one dies.

Pointing to the death of a person, Guru Ji wants us to reflect deeply, and says: “(O’ my friends, just think about what has happened here. After the cremation of the dead body), the air (man’s breath) has merged into the air, and the soul has merged in the (prime) soul (of...
It is the same light

God. All the bones and flesh, ultimately get so consumed, as if) the dust has become one with the dust. Therefore, (one wonders), on what basis, the crying person is crying?”(1)

Therefore challenging us in a very affectionate way, Guru Ji says: “O’ divine scholars, get together, reflect and think about who has really died. (I think), it is just an astounding play (of God) which has happened.”(1-pause)

Commenting upon those who cry on the death of their near and dear ones, Guru Ji says: “(O’ my friends), no one knows anything about the future. (Because after sometime), even the one who is crying (over the death of a dear one), also departs from here. (In fact, all) are bound by the bonds of (worldly) illusion and attachment. (All this crying and agonizing over the departure of someone is like) getting scared and crying of an ignorant person in a dream.”(2)

Guru Ji now tells us about the reality of this world, and says: “(O’ my friends), this world is like a play created by the Creator. It is as per His limitless command that the creatures keep coming and going. But no one has ever died (in the past), and no one is capable of dying (in future). This soul) never perishes, because it is imperishable.”(3)

Guru Ji concludes the shabad by directly addressing us. He says: “(O’ my friends), what you think about the soul is not like that. I am a sacrifice to the one who understands the reality of this (soul). Nanak says, my Guru has removed all my doubt (and I have realized that) nobody dies, nor comes nor goes.”(4-10)

The message of this shabad is that we should understand the reality of the soul which is eternal, therefore even when our friends or relatives die, we should know that even though they are not in the same bodies, their soul still lives and would live forever (and this apparent departure is just like the illusion in a dream).
how can we avoid such spiritual death, and even in the face of utmost dangers, not abandon our faith, morals and ethics. He also tells us how absolutely essential is the guidance of the perfect Guru for our salvation.

Guru Ji says: “(O’ my friend), meditate on the loving God of the universe. By meditating on God’s Name, you would truly live (a fear free life) and the dreadful (spiritual) Death would not devour you.” (1-pause)

Now pointing to the importance of joining the holy congregation for meditating on God’s Name Guru Ji says: “(O’ my friend), you have already wandered through myriads of existences. Consider it as your great destiny (if you have) obtained the company of the saint (Guru. If not, then instead of wasting your time in false worldly pleasures, try to obtain the guidance of the saint Guru, and meditate on God’s Name).” (1)

Finally stressing upon the guidance of the Guru, he says: “(O’ my) respected friend, Nanak utters this thought that there is no salvation without (the guidance of) the perfect Guru.” (2-11)

The message of this shabad is that if we want to live a long truthful life, without compromising our faith or moral and ethical values, in other words if we don’t want to die a spiritual death, then following the guidance of the perfect Guru, we should join the company of saintly persons and meditate on God’s Name.
It is believed that Guru Ji uttered this *shabad*, when an intoxicated yogi came to see him and started criticizing the scriptures of all other faiths and boasted about the way of yoga. Noticing this, Guru Ji gave him some true spiritual advice about the way to achieve yoga or union with God. Listening to which, the yogi became a disciple of the Guru.

First pointing to all the prime Hindu scriptures, Guru Ji says: "(O' yogi), you are not convinced, even when all the four (*Vedas*) emphatically stress (that in all creatures pervades the same divine spirit). The six *Shastras* also describe (the same) one thing. The eighteen *Puranaas*, when put together have also stressed upon one principle. But O' yogi, still you have not realize the mystery (of God)."(1)  

Now referring to the one stringed musical instrument called *Kinkuri*, which the yogis often keep playing to go into a trance, Guru Ji points to the divine music or *Kinkuri* continuously playing in the hearts of all creatures, Guru Ji says: "O' intoxicated yogi, a (divine) *Kinkuri* of unparalleled beauty (and melody) is playing (throughout the universe, in every heart. Try to listen to that, instead of this ordinary *Kinkuri*, which you keep playing)."(1-pause)  

Commenting on the supposed degeneration in human character, with the passage of time or changing of *yugas* as per Hindu belief, Guru Ji says: "(O' yogi, you believe that) in the first age (called *Sat Yug*, all were so pious, as if) the world were blossoming with Truth. In the (next age called) *Treta*, some cracks appeared (in the world fabric, as if the figurative bullock of righteousness lost its one leg). In the (next age called) *Duappar*, (truth and falsehood) became half and half (as if the bullock of righteousness was now standing only on two legs. But when the present age, *Kal Yug* came, human character declined so much, as if the bullock of righteousness is only been) left with one (leg. However the Guru) has revealed the one (God pervading everywhere and throughout all ages)."(2)  

Guru Ji now explains the unity in diversity of all humans. He says: "(O' yogi), just as all the beads in a rosary are strung on the same one thread and that string is tied with many knots at different places, (similarly all human beings may look so different, however they are all governed by the same universal divine law). Just as the rosary is rotated in many different ways, (similarly the world and human beings in it also turn and move in many different ways). But just as when the rosary’s string is pulled all its beads come at one place, (similarly when God pulls back His spiritual support), the entire universe comes to a stand still (and merges back into Him)."(3)  

Next using the analogy of a *Matth* (where yogis live and practice their yoga), Guru Ji explains the abode of God and how one obtains to it. He says: "O' yogi, in all the four (ages), God has made (this world as His) only one *Matth* (or abode. In that abode are) many treacherous places and numerous windows (to mislead and a stray the human being from the right spiritual and
moral path). When after searching again and again a (human being) comes to the door (of the true Guru), O’ Nanak, (then) that yogi obtains to the mansion (of God).”(4)

Guru Ji concludes the shabad by once again referring to the music of the divine Kinkuri, playing in each heart. He says: “O’ yogi this is how (after a long search, a human being comes to realize that) a Kinkuri of un paralleled (melodious sound) is playing (in every heart), on hearing which the mind of a yogi feels delighted.”(1-pause second-1-12)

The message of this shabad is that all the holy scriptures give us the same one message that like the beads strung on the same one thread of a rosary, the same universal divine law is governing all creatures, and the same divine music is playing in all human beings. But only when we come to the door of the Guru and listen to his Gurbani, we realize the unity in diversity of all mankind.
located right within our own bodies. In this shabad also, Guru Ji continues his discourse with the yogi and using yogi’s own vocabulary tells him how to obtain God.

First using the metaphors of the thatched coat and a staff used by the yogis, Guru Ji refers to the human body and says: “(O’ yogi), using (the human arteries like) thread, (God) has stitched together the (body parts) with a patch (of flesh). The veins (are like) the stitches, and the bones are (like) the sewing needle. (Using the father’s semen, and mother’s blood) like water, He has set up (the human frame) like a staff. So why are you feeling proud (of such a frail body)?”(1)

Therefore urging the yogi and indirectly all of us, Guru Ji says: “(O’ yogi), day and night, meditate on God of the universe, because this thatched coat (like that body) of yours is going to last only for a very short period.”(1-pause)

Next admonishing him for his false practices and yoga symbols, Guru Ji says: “(O’ yogi), applying a thick (coat) of ashes (to your body) you sit in meditation. But (you still indulge in duality, as if) you have put the earrings of “yours, and mine” in your ears. You go begging for food (from door to door), but never feel satisfied. Forsaking (the true) Master God you beg (from others). Don’t you feel ashamed of yourself?”(2)

Now commenting on the true state of his mind, Guru Ji says: “O’ yogi, very shaky is your sitting posture, (because your mind is very mercurial. Outwardly even though) your flute keeps playing, there is always sadness (in your mind). You have not obtained the realization of (God, the) greatest Gorakh. Therefore O’ yogi, you keep coming and going again and again (and thus keep suffering the pain of rounds of birth and death).”(3)

Now describing the conduct and practices of a true yogi, Guru Ji says: “(O’ yogi), on whom (God) has become merciful, (says): “O’ my Guru God, this is my prayer: let Your Name be (my) patched coat, and my dress.” Nanak says: “(It is in this way that) a yogi becomes stable (and doesn’t suffer the pain of birth and death again).”(4)

In conclusion, Guru Ji says: “(O’ yogi), who has worshipped the Master in this way, has obtained the Guru God right now (in this life itself).”(1-pause second-2-13)

The message of this shabad is that our body is like a patched coat, which can be destroyed at any moment. Therefore we should seek the guidance of the Guru and following his advice meditate on God’s Name. Only then would we be able to stabilize our mind and obtain union with God in this life.
In the previous shabad, Guru Ji advised us that our body is like a patched coat, which can be destroyed at any moment. Therefore, we should seek the guidance of the Guru. Following his advice, we should meditate on God’s Name. Only then would we be able to stabilize our mind and obtain union with God in this life. However in this shabad, Guru Ji wants to stress upon another point that even our efforts to meditate on God’s Name depend upon the grace of God, because ultimately it is God who does or gets anything done by enshrining in us the necessary thoughts. Therefore, he shows us how to pray to God to bless us and make us meditate on His Name.

First mentioning some of the attributes of God, Guru Ji says: “(O’ my friends, that God) alone is the one who does or gets everything done (by His creatures). I cannot see anybody else (except Him). That Master of mine is wise and sagacious. (That person) alone has enjoyed His love, whom He has met by Guru’s grace.”(1)

Now commenting on the unique relish of God’s love, Guru Ji says: “(O’ my friends), so sweet (and pleasing) is the relish of God’s (love) that it is only a very rare person who by Guru’s grace has enjoyed (this relish).”(1-pause)

Elaborating on the virtues of God and His Name, Guru Ji says: “(O’ my friends), immaculate is the (divine) light and nectar sweet is God’s Name, drinking which people have become immortal and desire free. Their minds and bodies have been pacified, and the fire (of their desires) has been extinguished. Now they are known as the embodiments of bliss in the world.”(2)

Next expressing his gratitude to God for blessing him with such happiness, Guru Ji says: “(O’ God), what may I offer You (in gratitude), when every thing belongs to You. I am always a sacrifice to You. Embellishing me with body, mind, and soul You fashioned me, and through Guru’s grace You honored a lowly person (like) me.”(3)
Guru Ji concludes the shabad by describing the scene of his union with God. He says: “(O’ God), opening the portals (of my heart), You have called me in (to Your mansion), and revealed Yourself to me as You are. Nanak says: “(Now) the curtain (between me and You) has been removed, and now I am Yours, and You are enshrined in my mind.”(4-3-14)

The message of this shabad is that if we want to enjoy the real life giving nectar and want that our body and mind should feel contended and happy, then under Guru’s guidance we should meditate on God’s Name with true love and devotion. One day, when God is so pleased He would call us also into His mansion, bless us with His blissful vision and unite us with Him.

In the previous shabad, Guru Ji advised us that if we want to enjoy the real life giving nectar, and want our body and mind to feel contended and happy, then under Guru’s guidance we should meditate on God’s Name with true love and devotion. One day, when God is so pleased He would call us into His mansion and bless us with His blissful vision and unite us with Him. In this shabad, Guru Ji describes his personal experience and expresses his gratitude to his Guru and God for yoking him into his service and blessing him with all the divine boons.

First expressing his gratitude to his Guru for commissioning him into his service and showering him with so many blessings, Guru Ji says: “(O’ my friends), I am always a sacrifice to (that Guru, who has) yoked his servant into his service. He has put the illuminating nectar like Name in my mouth and has himself removed all my worry.”(1)
Next directly thanking his Guru, he says: “O’ true Guru, You have accomplished all my tasks. (I am feeling so delighted, as if) within me is playing the music of non-stop melodies.”(1-pause)

Describing the blessings obtained by those on whom God becomes merciful, Guru Ji says: “(O’ my friends, that God) whose glory is profound and unfathomable; anyone whom He comforts feels blessed. The one whose bonds (God) the King cuts off is not cast into existences ever again.”(2)

Continuing to describe the blessings enjoyed by the one, within whom God manifests, Guru Ji says: “(O’ my friends), no pain or worry afflicts the one within whom God has become manifest. (Such a person’s mind is enlightened) with the jewel of God’s Name, and such a devotee crosses the worldly ocean along with the entire family.”(3)

In conclusion, Guru Ji says: “(O’ my friends, that person) is neither (afflicted by) any doubt nor any duality, nor discrimination, who worships only the one immaculate God. Nanak says: “I have met God the storehouse of (divine) relishes, and now wherever I see, I find that merciful (God) Himself.”(4-4-15)

The message of this shabad is that we should seek the grace of the Guru and beg him to yoke us in his service. The Guru would bless us with the gift of Name. Then we would get rid of all our pain and worry, or doubt and duality and would enjoy the bliss of non-stop melodies and eternal union with God.
In the previous shabad, Guru Ji advised us that we should seek the grace of the Guru and beg him to yoke us in his service. The Guru would bless us with the gift of Name. Then we would get rid of all our pain and worry, or doubt and duality, and would enjoy the bliss of non-stop melodies and eternal union with God. In this shabad, Guru Ji describes his personal experience upon meeting and serving the Guru and also tells us what kinds of blessings he is enjoying now.

First describing the immaculate changes, Guru's advice has brought in his thinking and how he views the happenings in his life, Guru Ji says: “(O' my friends, by following Guru's advice), all my self-embraced egoism has disappeared from my body (and) God's will seems sweet to me. Whatever He does, that sounds pleasing to my mind. This is how I have seen this (kind of) wonder with my own eyes.”(1)

Summarizing the blessings he has received by following the Guru's advice, he says: “(Now) I have realized that the demon (of my self-conceit and ignorance) has been driven out. The perfect Guru has instructed me, (because of which) the fire of my desire has been extinguished, and I have been emancipated from the (false worldly) attachment.”(1-pause)

Describing what other blessings his Guru has showered upon him, he says: “(O' my friends), showing mercy the Guru has accepted me into his shelter. (By making me meditate on God's Name), the Guru has helped me to grasp the feet of God, and when my mind got fully stabilized I realized that the Guru and the all pervading God are one.”(2)

Next Guru Ji describes how humble he feels in his mind, and how he now looks at all other creatures in the world. He says: “(Now I feel that) I am the servant of all those whom (God) has created. My God has His abode in all. (Now for me), no one is my enemy nor adversary, and embracing them to my bosom I walk like brothers (with them all).”(3)

Guru Ji concludes this shabad by summarizing the pleasures enjoyed by a person, whom God blesses. He says: “(O' my friends), whom the Guru God blesses with comforts, that person is not afflicted with any pain again. (In short, God) Himself is the protector of all, O' Nanak, such a person is imbued with the love of that Master of the universe.”(4-5-16)

The message of this shabad is that we should seek the shelter and guidance of the Guru, so that he may guide us to shed our self-conceit and meditate on God's Name. Then we would obtain such an immaculate intellect that to us no body would seem as our enemy, all would seem as our brothers and sisters. Whatever God does would seem pleasing to us and we would live in a state of peace, poise, and universal love.
In some previous shabads, Guru Ji commented on practices of yogis and told us what the right way to yoga or union with God is. In this shabad, he comments on another category of seemingly pious people called pundits or the Hindu priests who used to read Vedas, Shastras and other Hindu scriptures along with their translations, and then used to preach to others. But they themselves did not practice what they preached. Their only purpose was to earn money. This practice is still prevalent today not only among Hindu pundits, but also among the preachers of other faiths including Christianity, Buddhism, Islam, and Sikhism. In this shabad, Guru Ji tells us, who is a real Pundit or divine scholar.

First commenting on the practices of a Pundit (a Hindu priest), Guru Ji says: “With his tongue (the pundit) reads (a scripture) along with its translation, but neither is his mind focused on God nor is his conduct perfect. He preaches to others and makes them fully understand (his advice), but he does not himself practice what he teaches.”(1)

Directly addressing one such pundit, who in addition to having the weaknesses referred to above, was also short tempered, Guru Ji says: “O’ Pundit, shed the anger in your mind and reflect on the Vedas (and Shastras, which you read and preach, and try to lead your life accordingly before preaching to others).”(1-pause)

Reminding him about the futility of his mere ritualistic practices, Guru Ji says: “(Even though) in front of him, he has kept Saligram (the stone image of his god), yet his mind is (so mercurial, as if it is) resting in ten different directions (at the same time). He anoints (the image) with a saffron mark and falls at its feet, and in this way the blind (ignorant Pundit) tries to please other people.”(2)

Commenting further on the false practices of the Pundit, Guru Ji says: “(The Pundit) performs the six different deeds (as ordained by the Hindu scriptures), sits on a special prayer mat, and wearing (the prescribed loin-cloth, called) Dhoti, he daily reads the scriptures in the house of a rich man. He also says the rosary, but then asks for money.” Warning him for such a conduct, Guru Ji says: “O’ my friend, nobody has been ever saved in this way.”(3)
Guru Ji concludes the shabad, by explaining who is a real Pundit (or a divine scholar). He says: “(O’ my friends), he alone, is a (true) Pundit, who lives his life in accordance with the Guru’s word (or advice). Then he is relieved of the effect of the three modes of Maya (the worldly attachments). He realizes that meditating on God’s Name includes the merits of all the four Vedas. Nanak says, (“O’ my friend), fall at his feet (and listen to such a Pundit).” (4-6-17)

The message of this shabad is that instead of preaching to others on how to lead a holy and righteous life, we should reflect on ourselves and examine how much we are following the advice of the Guru and meditating on God’s Name. Only after this self-examination and realization would we obtain salvation.

**Personal Note:** Many times when I come across this shabad I feel also guilty of the same kind of things, which Guru Ji has pointed out about the pundits. What to speak of reading Guru Granth Sahib along with translation, I am doing the translation, but still I feel myself far away from following its message and really meditating on God’s Name. May God show mercy and instead of a hypocrite, turn me into a true Gursikh.

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**Ram Kali Mehla-5**

In the previous shabad, Guru Ji advised us that instead of preaching to others to lead a holy and righteous life, we should reflect upon ourselves and examine how much we are following the advice of the Guru and meditating on God’s Name. Only after this self-examination and realization, we would obtain salvation. In this shabad, Guru Ji tells us...
what kinds of blessings one obtains, on whom God becomes gracious and who reposes full faith in Him.

He says: “(O’ my friends), millions of hurdles (which come in the way of many persons), do not come near that person, on whom is bestowed the mercy of the Creator. Even Maya (the worldly riches and power) acts like that person’s disciple (and helps him or her in doing many virtuous deeds. Similarly) unaccountable sins act like that person’s water carriers (and never dare to mislead him or her into any evil deed).”(1)

Giving the essence of this shabad, Guru Ji says: “(O’ my friends), whose helper becomes God, myriads of that person’s tasks get accomplished (successfully, without any problem).”(1-pause)

Explaining the reason behind the above statements, Guru Ji says: “(O’ my friends), whom the Creator (wants to) save, how could anyone created (by Him could harm that) person? (In fact, if God is on one’s side, then even an utterly weak person like) an ant can win the entire world. (O’ my friends, I wonder), how much may be described the limitless glory of that (God? I feel that) again and again, we should be a sacrifice to His feet (His Name).”(2)

Now Guru Ji tells us who the approved devotee of God is. He says: “(O’ my friends), in this Kal Yug (the present age), only that person is approved, whom the Master has blessed with honor. Only such a person has done (true) worship, penance, and meditation, and in myriads of ways has given to charity.”(3)

Guru Ji concludes the shabad by stating where one can develop such faith in God. He says: “(O’ my friends, only) by joining the saintly congregation, all mortals have been illuminated (with divine wisdom). That is the abode of all (spiritual) poise, comforts, and fulfillment of one’s desires. O’ Nanak, whom the perfect Guru has given (this) assurance, they have become the slaves of His slaves (the most humble servants and devotees of God).”(4-7-18)

The message of this shabad is that if we want that God may become gracious on us and bless us so that no worldly obstruction, enticement, or sinful tendency can deter us from our righteous path, then joining the congregation of saintly persons, we should listen to the Gurbani, as contained in Guru Granth Sahib Ji, and meditate on God’s Name with true love and devotion.

raamkalee mehlaa 5.

dos na deejai kaahoo log.
jo kamaavan so-ee bhog.
aapan karam aapay hee banDh.
aavan jaavan maa-i-aa DhanDh. ||1||
aisee jaanee sanj janee.
pargaas bha-i-aa pooray gur bachnee. ||1||
rahaa-o.
In the previous shabad, Guru Ji advised us that if we want that God may become gracious on us and bless us, so that no worldly obstruction, enticement, or sinful tendency can deter us from our righteous path, then joining the congregation of saintly persons, we should listen to the Gurbani and meditate on God’s Name with true love and devotion. But many times, what happens is that when we find ourselves in some difficulty or adverse circumstances, we start blaming others. If we cannot think of anyone else, we start blaming God for our troubles. In this shabad, Guru Ji tells us how we should look at our present state and what we should do to have a better future.

He says: “(O’ my friends), do not blame any people (for your problems), because whatever one does, one has to bear consequences of the same. One gets bound down by one’s own (worldly) deeds. It is those worldly deeds which are the cause (of one’s) coming and going (or birth and death).”(1)

Telling us, what kinds of people have realized the above principle, Guru Ji says: “(O’ my friends), those saintly devotees have understood this way (of life), by following Guru’s advice whose mind has been illuminated.”(1-pause)

Now reminding us about the short-lived nature of all material things, Guru Ji says: “(O’ my friends), our body, wealth, and wife are false (temporary) ostentations. Our horses and elephants (cars and airplanes) are all perishable. Kingdoms, worldly plays and beauteous forms are all false. (In short), except God’s Name everything would be reduced to dust.”(2)

Now specifically referring to those who feel arrogant about their wealth, power, or bodily strength, Guru Ji says: “(O’ my friends), there are some proud ones who are lost in illusion (of their wealth or possessions. But they don’t realize that) out of the entire expanse nothing shall accompany them (after death). In their back and forth between happiness and sorrow, their body ages and their (entire) life passes away.”(3)
Guru Ji concludes the shabad by telling us, what the everlasting thing in this age is, which we should try to obtain and from whom. He says: “(O’ my friends), in Kal Yug (the present age), God’s Name is the only thing, which is immortal. This treasure is with the saint (Guru alone). Nanak (says), on whom the Guru God becomes gracious, (that person) has seen the all pervading God in each and every heart.”(4-8-19)

The message of this shabad is that we should not blame others for our problems, because these are all result of our own past deeds. Further we should realize that our body, wealth, or relatives are all perishable and would not accompany us after death. The one and only thing, which would help us in the end, is God’s Name and that Name can only be obtained from the true Guru.

ramkalee mehlaa 5.

panch sabad tah pooran naad.
anhad baajay acharaj bismaad.
kayl karahi sant har log.
paarbarahm pooran nirjog. ||1||
sookh sahj aanaand bhavan.
saaDhsang bais gun gaavahi tah rog sog nahee janam maran. ||1|| rhaah-o.
oohaa simrahi kayval naam.
birlay paavahi oh bisraam.
bhojan bhaa-o keertan aaDhaar.

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nihchal aasan baysumaar. ||2||
dig na dolai kathoo na Dhaavai.
gur parsaaad ko ih malah paavai.
bharam bhai moh na maa-i-aa jaal.
sunn samaaDh parabhoo kirpaal. ||3||
	taa kaa annt na paraavaaar.
aapay gupat apay paasaar.
jaa kai antaar har har su-aad.
kahan na jaa-ee naanak bismaad. ||4||9||20||

Ram Kali Mehla-5

In many previous shabads, Guru Ji has described the merits of meditating on God’s Name in the company of saints. In this shabad, he tells us about some of the unique features and the kinds of blessings, which one notes and enjoys, when one goes to such a company and joins them in meditating on God’s Name and singing His praise.
Describing the kind of divine music one hears in that company and what the saintly participants do, Guru Ji says: “(O’ my friends, in that company of the saintly persons, one feels that) a melody of five celestial sounds is being played with full force. Astounding is the relish and trance of these continuous melodies that are being played.

In that state the saintly people play wondrous (spiritual) games (because in that state, they are united with) the detached perfect God.” (1)

Briefly stating the merits of the congregation of saints, Guru Ji says: “(O’ my friends, the society of saints) is like a house of peace, poise, and bliss. Which is where in the company of saints, people sing praises (of God, without worrying about any) malady, sorrow, (or questions of) birth and death.” (1-pause)

Guru Ji now tells us what kind of things happens there, and how they look at even the daily needs of their body. He says: “(O’ my friends, in the congregation of saintly persons, the saints) only meditate on that (God’s) Name, but it is only very rare people who reach and stay (in that high spiritual state). Because they are so much engrossed in meditating on God’s Name, as if) God’s love is their (only) food, and singing His praises is their mainstay. So beyond description is their unmovable (spiritual) state (that no worldly temptations can make them waiver from their attunement to God).” (2)

Elaborating on the unique merits of the high spiritual state described above, Guru Ji says: “(O’ my friends, the person who has reached the above spiritual state) never falls down (in spirit), nor wavers, nor (thinks about other good or bad options). Through Guru’s grace, only a rare person reaches (that state or) mansion (of God. In that state of mind they are not affected by) any doubt, fear, attachment, or the web of Maya (the worldly entanglements. Because in that state) of meditative trance, (they are in unison with) the merciful God.” (3)

In conclusion, Guru Ji says: “(O’ my friends), there is no end or limit to that (God). He Himself is invisible and Himself visible everywhere. But they who have experienced in their minds the relish of meditating on God’s Name, O’ Nanak, the bliss of that wondrous (experience) cannot be described.” (4-9-20)

The message of this shabad is that we should join the society of saintly people. In that company, while meditating on God’s Name and singing His praises, we should enter into such a spiritual state, where no worldly thoughts arise in the mind. Instead we hear and enjoy the music of continuous melodies within our body and experience an indescribable state of ecstasy, peace, and bliss.
In the previous shabad, Guru Ji advised us that we should join the society of saintly people. In that company, while meditating on God’s Name and singing His praises, we would enter into such a spiritual state, in which no worldly thoughts arise in the mind. Instead we hear and enjoy the music of continuous melodies within our body, and experience an indescribable state of ecstasy, peace, and bliss. In this shabad, Guru Ji shares with us his own personal experience in such a company and the kinds of blessing he enjoyed in that state.

Describing the result of joining the company of saints, Guru Ji says: “(O’ my friends), on meeting (and joining the saints’) company, God came to abide in my mind. By keeping their company, I obtained contentment of mind. Therefore my forehead bows to the saints’ feet and I prostrate myself before them many times.”(1)

Summarizing his admiration and gratitude for the saints, Guru says: “(O’ my friends), this mind of mine is a sacrifice to the saints, holding on to whose shelter I have obtained peace. Showing mercy, they have saved me.”(1-pause)

Continuing to show his respect for the saints, Guru Ji says: “(O’ my friends, I love and follow the Guru’ s immaculate advice again and again, as if) I drink the wash of the saint’ s feet again and again. I survive on seeing the sight of the saints again and again. In my mind, is always the hope of saints’ help. (In short), saints are (like) my most immaculate, (and treasured) possession.”(2)

Now specifically mentioning some of the blessings he has received from the saints, Guru Ji says: “(O’ my friends), the saints have saved my honor; because of saint’s grace I never worry or feel tormented. (I feel that it is) merciful God, who has blessed me with the company of the saints, and the kind saints have become my helpers.”(3)
Guru Ji concludes the *shabad* by sharing with us his present state of mind. He says: “(O’ my friends, by the grace of saints), my mind, intuition, and wisdom all have been illuminated (spiritually. I have now realized) that God is deep, profound, infinite, and treasure of limitless virtues and He sustains all the beings and creatures. (In short), Nanak says, that on seeing the saints (and joining their company) I have been totally blessed.”(4-10-21)

The message of this *shabad* is that if we want to get rid of all our worries, maladies, and torments, and enjoy real peace, and a state of awakened mind, intuition, and intellect, then we should meet the saintly people, and in their company sing praises of God. But these days, it is almost impossible to find a true saint. Therefore the safest way to know about the essence of advice of truly genuine saints of many faiths and sects is to study, understand and act upon the *Gurbani*, as contained in the Guru Granth Sahib.

In the previous *shabad*, Guru Ji described the virtues of the company of the saints. But in spite of all that advice we still keep running after more and more worldly riches and power, and getting involved in worldly affairs, and conflicts. In this *shabad*, Guru Ji once again warns us about the ultimate uselessness of all our
worldly possessions and relations, and tells us about the benefits of God’s Name and company of saints.

First warning us about the uselessness of our wealth, power, friends and mates, and telling us who is going to be our true companion in the end, Guru Ji says: “(O’ my friends, remember that) neither your home, kingdom, possessions, nor any of your entanglements in the poisonous (worldly) Maya would be of any use to you. (In the end) all your friends and mates would (either) deceive you (or would be unable to help you). Only God’s Name would accompany you.”(1)

Therefore Guru Ji advises: “O’ my friend, sing praises of God’s Name, because by meditating on God your honor would remain intact (both in this and the next world). By meditating on God’s Name, even the demon of death won’t (harass or) say anything to you.”(1-pause)

Stressing once again on the merits of God’s Name, Guru Ji says: “(O’ my friends), except (meditation on) God all other tasks are useless. (Upon death), all (riches such as) gold and silver are (worthless like) dust. But the contemplation of Guru’s word would bring peace to your mind and you would obtain honor (both here and hereafter).”(2)

Next commenting on the experiences of our ancestors, regarding worldly tasks, Guru Ji says: “(O’ my friends), even your great ancestors got exhausted doing (worldly deeds, but) none of them accomplished their worldly tasks. But if any person meditates on the (God’s) Name, (all that person’s) wishes are fulfilled.”(3)

Guru Ji concludes the shabad by stating what kinds of blessings the saints enjoy. He says: “(O’ my friends), God’s Name is the support of God’s devotees. The saints have won (the game) of this invaluable life. Whatever God’s saint does that is approved (in God’s court). Therefore slave Nanak is a sacrifice to them.”(4-11-22)

The message of this shabad is that instead of spending all our energies and time in collecting worldly riches or accomplishing worldly tasks, we should sing praises of God and meditate on His Name in the company of saintly persons. Then we would obtain honor both here and hereafter.

raamkalee mehlaa 5.

sincheh darab deh dukh log.
țayrai kaaj na avraa jog.
kar aha’kaar ho-ay varteh anDh.
jam kee jayvrhee too aagai banDh. ||1||

chhaad vidaanne thee aat moorhay.
eehaa basnaa raat moorhay.
This shabad is a mirror of our life, which shows us how for the sake of worldly wealth we exploit others and inflict misery on them. We don’t realize that our stay in this world is very short lived, yet we waste it either in pursuits of our lusts, or our greed for worldly wealth. After showing us how badly we are entangled in false and useless worldly affairs, Guru Ji shows us the way to liberate ourselves from this web of worldly Maya and reunite with God, from whom we have been separated for such a long time.

First addressing particularly those of us who keep amassing wealth even if it hurts others and then feel arrogant about this ill gotten wealth, Guru Ji says: “(O’ foolish person), you amass wealth by inflicting pain on (other) people. (But, you don’t realize that after your death) it would serve no purpose of yours; it would be only for others (to enjoy). Getting puffed up in ego, you act like a blind (fool, and are indirectly preparing yourself to) be bound by the chain of demon of death in the yond. (In this way, you yourself are creating the reasons for your future suffering).”(1)

Reminding us of our short stay in this world which could come to an end any moment, Guru Ji says: “O’ foolish person, cast away jealousy with others, because O’ fool, you stay here only (for a very short period like the birds, which come and sit on a tree) for a night. O’ man, intoxicated with Maya (the worldly riches, remember that sooner or later) you have to rise up and depart (from here. But) you are totally involved in the (worldly) dream.”(1-pause)

Now Guru Ji takes us through various stages of our life and the foolish things we do in these stages. He says: “(O’ my friends), during childhood, one keeps behaving like a blind
(ignorant) boy. In the prime of youth, one gets attached to vicious pleasures. In the third stage (middle age), one becomes busy amassing worldly wealth. When one becomes old, one repents (realizing that one has to soon) depart (from this world), leaving (all the ill-gotten wealth for others).” (2)

Now reminding us about the importance of utilizing our body for the right purpose of remembering that God, who created it, Guru Ji says: “(O’ man), it is after a long time that you obtained this extremely difficult to obtain (human) body. But without (mediating on God’s) Name, it has become (useless like) ashes. (Actually, that body) is worse than an animal, ghost, and an idiot, which does not remember that (God) who created it.”(3)

After showing us the mirror of our sinful life, Guru Ji shows us how to pray to God to forgive us, and free us from our sinful involvements. He says: “O’ the Creator, Master, and Sustainer of the universe, merciful to the meek and always benevolent God, please listen (to my submission). It is only if You free us that we can be freed of our (worldly) bonds. Nanak prays: “(O’ God), please forgive the blind world, and unite it (with Yourself).”(4-12-23)

The message of this shabad is that we should realize, how foolishly we are wasting our precious human life. If we want to save ourselves from all the punishments awaiting us, then we should pray to God for His forgiveness, and ask Him to show mercy and liberate us from the worldly entanglements.

raamkalee mehlaa 5.

kar sanjog banaa-ee kaachh.
ți sang rahi-o i-aanaa raach.
partjpaarai niț saar samaarai.
anț kee baar ooth siDhaaaraai. ||1||
	naan binaa sahh jhoogh paraanee.
govid bhajan bin avar sang raatay tay sahh
maa-i-aa mooth paraanee. ||1|| raha-o.
tirath naa-ay na utras mail.
karam Dharam sahh ha-umai fail.
llok pachaarai gat nahee ho-ay.
naam bihoogh chalsahi ro-ay. ||2||

bin har naam na tootas patal.
soDhay saaastar simrīt saagel.
so naam japee jis aap japee-ay.
sagel faalay say sookh saamai-ay. ||3||

raakhanhaaray raakho aap.
sagal sukkhaa parabh ūmrail haath.
jit laaveh jit laagah su-aamee.
naanak saahib antarjaamee. ||4||13||24||
In the previous shabad, Guru Ji showed us the mirror of our life; how we waste away this precious and invaluable opportunity in amassing worldly wealth and satisfying our lustful desires. Another aspect of this life is that sometimes we are too involved and preoccupied in embellishing our body and putting all kinds of costly and shining clothes and ornaments on it, completely forgetting the main purpose of this body for which God has made it. There are some who realize this, but try to wash the dirt of their sins by doing all kinds of false rituals, such as observing fasts, and bathing at holy places. In this shabad, Guru Ji wants to awaken us from all such preoccupations and false beliefs, and shows us the right way to utilize our human body and get ourselves saved from future sufferings.

Commenting on how God has created the bodily dress for our soul, and what happens after that, Guru Ji says: “(O’ my friends), bringing together (the five elements like air, water, earth, fire, and ether, God) has created (this bodily) dress (for our soul). With that (bodily dress) the ignorant one has got engrossed. One daily nourishes and embellishes it, but in the end (the soul) rises up and goes away (leaving the body behind).”(1)

Therefore warning us about the uselessness of all other pursuits without meditating on God’s Name, Guru Ji says: “O’ mortal, without God’s Name everything else is false. All those, who are involved with anything else, other than meditating on God’s Name, have been deceived by Maya (the attachment for worldly riches and power).”(1-pause)

Commenting on the futility of all ritualistic deeds without meditating on God’s Name, Guru Ji says: “(O’ my friend), by bathing at pilgrimage places, the dirt (of one’s mind) is not removed. (In fact), all the rituals and righteous deeds are (nothing, but) the ostentations of Ego. (Because) by pleasing the people, one is not emancipated. They, who are without God’s Name would cry (and repent) while departing (from here).”(2)

Sharing, with us the gist of his study and reflections, Guru Ji says: “(O’ my friend), I have studied and reflected upon all the Shastras, Simrities (and other scriptures, and have concluded) that without God’s Name the wall (of separation between us and God) cannot be broken. But only that person meditates on (God’s) Name, whom (He) Himself makes to do so. Such a person obtains all the fruits (of his or her desire) and merges in peace.”(3)

After showing us the mirror of our life in very plain words, Guru Ji feels compassion for us and praying to God on our behalf, says: “O’ Savior of all, please save us. O’ God, all the comforts are under Your control. O’ Master, wherever You yoke us, we get involved in that. Nanak says, You are the Knower of all hearts (so without taking into account our sins or present intentions, please yoke us into the task of meditating on Your Name and save us).”(4-13-24)

The message of this shabad is that if we want to be liberated from the involvements in false worldly riches and suffering continuous pains of births and deaths, then we should forsake false worldly pleasures or empty rituals like observing fasts or bathing at holy places. The one and only way to be liberated is through God’s Name, for which we have to pray to God to show us His mercy and bless us with this gift.
In previous so many shabads, Guru Ji stressed the merits of seeking the Guru’s guidance and meditating on God’s Name under Guru’s guidance. In this shabad, he describes how the company of saints has changed people’s entire outlook on life and what kinds of blessings they enjoy as a result.

He says: “(O’ my friends, the person who is blessed with the company of saints, feels) pleasure in whatever (God) does. (That person’s) ignorant mind feels satiated in the company of saint (Guru. That person’s) mind stops wavering and becomes stable in (God’s) will. In this way, enshrining the (message of) truth, it merges in Truth (the eternal God).”(1)

Summarizing the blessings received by such a person, Guru Ji says: “(O’ my friends), the one who is blessed with the company of the great holy person (the Guru), accepts God’s command in the heart, and then all one’s sorrow and ailment goes away.”(1-pause)

Describing how such a person’s view of the world and state of mind changes, Guru Ji says: “(O’ my friends, upon joining the company of saints), all places and persons seem pure and immaculate to (such a person). Whatever God makes to happen, (for that person), is good. Wherever God keeps, for such a person is a place for his or her salvation. Whatever the Guru makes that person meditate upon, that is (God’s) Name (for such a person).”(2)
Elaborating on the merits of the saints of God and everything associated with them, Guru Ji says: “(O’ my friends), wherever the saints set their feet (that place is sacred like) all the sixty eight places of pilgrimage (considered holiest in Hindu faith). That place is (like) heaven, where (the saints) utter (God’s) Name. We enjoy all kinds of bliss when we obtain their sight, (because in their company) we sing praises of God, day after day.”(3)

Guru Ji concludes the shabad by describing the blessings and divine wisdom; he himself has gained on meeting the saint Guru. He says: “(O’ my friends, since the time, I) Nanak have met (and listened to) the perfect Guru, (my mind has been so truly enlightened, as if its) shutters have been opened, and my doubts have fled far away. (I have realized that) He Himself is pervading in each and every heart, and the power and glory of that merciful Master is prevalent everywhere.”(4-14-25)

The message of this shabad is that if we want to enjoy such a bliss and pleasure, as if we are in heaven, we should seek the company and listen to the saint (Guru, Granth Sahib Ji). With that, all our doubts would be removed, and we would realize that whatever God does is for our good. We should also realize that God is pervading in each and every heart and wherever His Name is being meditated that place is heaven.

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raamkalee mehlaa 5.

kot jaap taaap bisraam.
riDh buDh siDh sur gi-aan.
aniK roop rang bhog rasai.
gurmukh naam nimakh ridai vasai. ||1||

har kay naam kee vadi-aa-ee.
keemaat kahaan na jaa-ee. ||1|| raha-o.

soorbeer Dheeraj maat pooraa.

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sahj samaaDh Dhun gahir gambheeraa.
saagaa mukaat taa kay pooray kaam.
jaa kai ridai vasai har naam. ||2||

sagal sookh aanand arog.
saamgrasee pooran nirjog.
aa-ay na jaa-ay dolai kaat naahee.
jaa kai naam basai man maaher. ||3||

deen da-i-aal gopala goving.
gurmukh japee-ai utrai chind.
nanak ka-o gur dee-aam naa.
santaan kee tahal santo kaat kaa kaam. ||4||15||26||
In the previous so many shabads, Guru Ji stressed the significance of meditating on God’s Name. In this shabad, he tells us what kind of blessings we obtain when we worship God and meditate on His Name with true love.

Listing the blessings received by a person in whose heart even a little bit of God’s Name is enshrined, Guru Ji says: “(O’ my friends, the merits of) millions of worships and penances reside (in that person) in whose mind, by Guru’s grace, God’s Name is enshrined even for a moment. Such a person acquires miraculous powers, intellect, and divine wisdom, and enjoys the relish of an uncountable number of sights of unparalleled beauty, love, and dainty dishes.”(1)

So Guru Ji declares: “(O’ my friends), such is the glory of God’s Name that its worth cannot be described.’(1-pause)

Now describing some of the unique qualities of a person in whose heart God’s Name is enshrined, Guru Ji says: “(O’ my friends, the person) in whose heart abides God’s Name is (truly) brave, and is a person of patience and perfect wisdom. (Such a person) remains in a state of poise and meditation, and is deep and profound (in his or her thoughts. That person) is emancipated (from the worldly bonds) and all his or her affairs are accomplished.”(2)

Continuing to describe the blessings enjoyed by the person on whose heart is enshrined God’s Name, Guru Ji says: “(O’ my friends, that person) in whose heart abides God’s Name enjoys all comforts, bliss, and health. In such a person’s view, all are equal, and he or she remains fully detached (from worldly involvements). Yes, that person (in whose mind resides God’s Name), never wavers and never comes or goes (or suffers through the rounds of births and deaths).”(3)

Guru Ji concludes the shabad, by saying: “(O’ my friends, when) under Guru’s guidance, we meditate on the merciful God of the meek, and preserver of the world, all our worry is removed. The Guru has bestowed upon Nanak the (God’s) Name, along with the service of the saint. And running errands (for the saint, he feels so blessed).”(4-15-26)

The message of this shabad is that if we want to obtain all kinds of blessings, miraculous powers, peace, poise, perfect health, and want to be emancipated from the rounds of births and deaths, then under Guru’s instruction we should meditate on God’s Name, and serve the saintly persons.
In the previous shabad, Guru Ji told us that if we want to obtain all kinds of blessings, miraculous powers, peace, poise, perfect health, and want to be emancipated from the rounds of births and deaths, then under Guru's instruction we should meditate on God's Name. In this shabad, he tells how to meditate on God's Name, and what kinds of blessings, we can expect if we do that.

Guru Ji says: "(O' my friend), sing praises of God which is the supreme mantra (to please God. With this mantra), even the one who has no place to go, would obtain a place (of honor in God's court). Attach yourself to the perfect Guru (and follow his advice, then) you would wake up from your sleep (of ignorance) of many births." (1)

Briefly stating the benefits of meditating on God’s Name, Guru Ji says: "(O' my friends, the person) who repeats God's Name, by Guru's grace (God comes to) abide in that person's heart, and he or she swims across this dreadful worldly ocean." (1-pause)

Therefore addressing his own mind (and indirectly us), Guru Ji says: "O', my mind, meditate on the eternal treasure of (God's) Name. By doing so, the curtains of Maya (in your mind) would be torn off. Keep drinking the nectar of Guru's word (and continue singing praises of God. By doing so,) your conscience would become immaculate." (2)

Next, sharing with us the essence of wisdom he has obtained after studying and reflecting on many scriptures, Guru Ji says: "(O’ my friends), after scrutinizing and reflecting again and again (on all the sacred books, I have come to the conclusion, that) without the worship of God, there is no escape (from the worldly attachment), and the worship of God is (only) obtained in the company of the saints, where one’s mind and body are imbued with God’s love." (3)

So advising his own mind (and us), Guru Ji says: "O’, my mind, shed your (self-conceited) wisdom and too much cleverness. Without (meditating on God’s) Name, one does not obtain any place (in God’s court). Nanak (says): “The person on whom God the Master has shown mercy, has leaned upon the support of God’s Name.” (4-16-27)
The message of this *shabad* is that if we want to be saved from the pains of birth and death, and obtain a place of honor in God’s court, then shedding our cleverness, we should seek the guidance of the saint Guru, and under his guidance meditate on God’s Name, and sing His praises again and again.

In the previous *shabad*, Guru Ji advised us that if we want to be saved from the pains of birth and death, and obtain a place of honor in God’s court, then shedding our cleverness, we should seek the guidance of the saint Guru; under his guidance meditate on God’s Name, and sing His praises again and again. In this *shabad*, although addressing a Pundit, Guru Ji advises all of us to forsake the useless rituals, and instead act upon the guidance of the saint Guru, and meditate on God’s Name, which can bring us all kinds of spiritual blessings.

Describing the pleasures we enjoy in the society of saints, Guru Ji says: “(O’ my friend), lovingly sport with God in the company of saints. Then you would not have to meet (deal with) the demon (of death) in the yond. Because (the one who joins the company of saints, all that one’s) arrogance has been demolished, and all evil intellect has been destroyed.”(1)

Now directly addressing that pundit, Guru Ji says: “O’ Pundit, sing praises of God’s Name. (I tell you), all these righteous deeds and rituals done in self-conceit, will not avail you at
It is the same light

all. (Only by singing praises of God), will you happily go to your real home (the mansion of God).”(1-pause)

Stating the blessings obtained by those who have benefited from singing praises of God, Guru Ji says: “(O’ Pundit), the objectives of the person who has found the treasure of God’s praise, have been accomplished. That person’s ailment (of ego) has fled away (and in its place) peace has come to reside in the heart. (In short), by the grace of the saint (Guru, that person has felt so happy, as if) the lotus (of his or her heart) has blossomed.”(2)

Elaborating on the benefits of singing God’s praises and meditating on God’s Name, Guru Ji says: “(O’ Pundit, the person) who has obtained the charity of the jewel of (God’s) Name has all the treasures. On obtaining the perfect (God), that person’s mind is fully contented. After that, why should that person go begging again and again?”(3)

In conclusion, Guru Ji says: “(O’ my friend), by listening to the gospel of God one becomes pure and immaculate. The one, who utters God’s Name with one’s tongue, receives the wisdom to obtain salvation. (In short), they are the approved ones who enshrine (God’s Name) in their hearts, and Nanak says: “They are the supreme ones, O’ brother.”(4-17-28)

The message of this shabad is that if we want to get rid of all our sorrows, end all our desires for wealth or anything else, and want to obtain the real treasures, which give us full contentment and happiness, then we should seek the company of saints, sing praises of God, and enshrine Him in our heart. Ultimately, we would obtain the most sublime status of emancipation and union with God.

raamkalee mehlaa 5.

gahu kar pakree na aa-ee haath.
pareet karee chaalee nahee saath.
kaho naanak ja-o ti-aag da-ee.
$tab oh charnee aa-ay pa-ee. ||1||$

suñ sanñahu nirmal beechaar.
raam naam bin gat nahee kaa-ee gur pooraa bhaytat uDhaar. ||1|| rhaaa-o.

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jab us ka-o ko-ee dayvai maan.
$tab aapas oopar rakhai gumaan.$
jab us ka-o ko-ee man parharai.
$tab oh sayyak sayvaa karai. ||2||$

mukh bayraavai ant thagaavai.
ika$t tha$-ur oh kahee na samaavai.
un mohay bahutay barahmand.
raam janee keenee khand khand. ||3||

jo maagai so bhookhaa rahi.
is sang raachai so kachhoo na lahai.
In this shabad, Guru Ji comments upon the nature of Maya (the worldly riches and power), which has entangled most of us in its web, and makes us, commit all kinds of sins and evil deeds. He also tells us, how like a slick woman, Maya first allures us in its control and then slips out of our hands when we start loving and running after it. Finally Guru Ji tells us what kind of people they are, who really know, how to deal with Maya and what we should learn from them.

First commenting on the nature of Maya, Guru Ji says: “(O’ my friends), the person who has tried to hold on to Maya, it has slipped from his or her hands. The person who fell in love (with Maya and kept it with great love and care), it has not kept that person’s company (and betrayed him or her in the time of need). Nanak says, when somebody has deserted it (and got detached from it) then it has come and fallen at that person’s feet (and become subservient).”(1)

Therefore stating the only way to obtain emancipation, Guru Ji says: “O’ saints, listen to this immaculate idea: without meditating on God’s Name, there is no salvation. It is only when we meet the perfect Guru that we are liberated (from the entanglements of Maya) and obtain emancipation.”(1-pause)

Now describing some of the unique traits of Maya, Guru Ji says: “(O’ my friends), when anybody pays some regard to it (and tries to keep and safeguard it with great care) it becomes self-conceited. But when one discards it from one’s mind, then like a servant, it starts serving that person.”(2)

Continuing to comment on the deceiving nature of Maya and how the saintly people deal with it, Guru Ji says: “(O’ my friends), apparently it utters very endearing words from its mouth, but in the end it deceives (its owner). It never stays at one place (or with any one person). It has deceived (people from) many continents, but the devotees of God have smashed it into many pieces (and have given it no importance at all).”(3)

Guru Ji concludes the shabad by summarizing the true nature of Maya. He says: “(O’ my friends), one who begs (for Maya, always) remains hungry (and that person’s worldly desire is never satiated). One who remains involved (in amassing worldly wealth) doesn’t gain anything. But O’ Nanak, abandoning it, the fortunate person who joins the company of saintly people, (that person) is ferried across (this dreadful worldly ocean).”(4-18-29)

The message of this shabad is that if we want to obtain true peace, satisfaction, and salvation, then instead of running after Maya (the worldly riches and power), we should join the company of saintly persons and meditate on God’s Name under Guru’s guidance.
In the previous shabad, Guru Ji advised us that if we want to obtain true peace, satisfaction, and salvation then instead of running after Maya (the worldly riches and power) we should join the company of saintly people, and meditate on God’s Name under Guru’s guidance. In this shabad, he tells us what else we need to do besides repeating God’s Name from our tongue so that we may get completely free from the pains of births and deaths.

Guru Ji says: “(O’ my friend), see the all-pervading God in all. That one perfect God is pervading in all. Recognize the invaluable jewel (of God’s Name) in your heart. Your commodity, you should yourself identify.”(1)

Elaborating on the above concept, Guru Ji says: “(O’ my friend), seeking the grace of the saint (Guru) drink the nectar (of God’s) Name. But only when we are very fortunate, do we obtain (this nectar. Without repeating God’s Name with) the tongue, how can any one obtain its relish?”(1-pause)

Now commenting on the nature of many human beings who do not care for God’s Name, Guru Ji says: “(O’ my friends), if one is (spiritually) deaf, then how could that person listen to (the wisdom contained in holy books, such as) eighteen Puranaas or the four Vedas? (He or she is like a) blind person, for whom, in spite of the light of millions (of suns), nothing is visible, and for whom there is nothing but darkness. Just as an animal remains in love with grass (similarly, a self-conceited person remains interested only in worldly riches and power). Therefore, whom (God Himself) doesn’t make to realize, in what way that person could understand (the merit of God’s Name)?”(2)

Guru Ji concludes the shabad by commenting on the all-knowing nature of God and how His true devotee conducts him or herself. He says: “(O’ my friends), the all-knowing God knows (what is in the hearts of all). Like warp and woof, He remains in the company of His devotees. With great zeal and joy the devotees keep singing praises of their God. Therefore O’ Nanak, even the demon (or fear) of death does not come near them.”(3-19-30)
The message of this shabad is that if we want to be able to see God pervading in each and every heart, and want to enjoy the relish of the nectar of God's Name, which is contained right within our own heart, then under the guidance of the true Guru, we should sing praises of God and meditate on His Name.

In the previous shabad, Guru Ji advised us that if we want to be able to see God pervading in each and every heart and want to enjoy the relish of the nectar of God’s Name, which is contained right within our own heart, then under the guidance of the true Guru we should sing praises of God and meditate on His Name. In this shabad, he describes how the Guru has sanctified the life of a person, whom he has blessed with the wealth of God’s Name, how it has changed that person’s entire outlook, and what kinds of blessings such a person enjoys.

Guru Ji says: “(O’ my friends, whom the Guru) has blessed with (the wealth of God’s) Name, he has made that person’s life immaculate. However from the time a person (is blessed) with the capital (of God’s wealth), this worldly wealth is disappointed (in that person, because such a person no longer cares for it. They whose worldly) bonds the Guru cuts off, he yokes them into the service of God and they engage in the worship of God and sing His praises.” (1)
Summarizing the blessings those persons enjoy upon whom the Guru showers his grace, Guru Ji says: “(O’ my friends), whom Guru has honored with great love and relish, they sing praises of God (and while doing so, feel so delighted, as if) within them are playing the music of continuous melodies.”(1-pause)

Elaborating on the blessings received in the company of the Guru, he says: “(O’ my friends), by remaining in the company of the Guru, one’s hatred (for others) goes away. One’s body and mind is imbued with the love of God. (As if) one’s pre-ordained good destiny has come to fruition, and one has awakened after remaining asleep for many births.”(2)

Continuing to list the blessings bestowed by God upon the devotees described above, Guru Ji says: “(O’ my friends, the merciful savior God saves those who remain in the company of the Guru). He doesn’t take into account any of their service or hard work. Just showing mercy God has bestowed His kindness (on them), and extending His hand has pulled them out and saved them from drowning in the (worldly) ocean of pain.”(3)

Guru Ji concludes the shabad by saying: “(O’ my friends), hearing again and again (the merits of God), they in whose mind has arisen a keen desire, keep singing praises of God at all times. While singing (God’s praises) again and again, they have attuned their mind to God, and by Guru’s grace obtained the supreme (spiritual) state.”(4-20-31)

The message of this shabad is that if we want to get rid of all our hatreds, and enjoy pleasure of continuous divine melody and the bliss of the wealth of God’s Name, then we should seek the company of the true Guru; under his guidance sing praises of God and meditate on His Name with true love and passion.
In the previous so many shabads, Guru Ji has been advising us not to run after Maya or remain involved in amassing worldly wealth and power. But still there are many people who remain so preoccupied in collecting worldly riches and power, as if they are its worshippers. Guru Ji calls such worshippers of Maya as Saakats. In this shabad, he describes the conduct and ill fate of such people, and tells us how we can save ourselves from suffering similar consequences.

Commenting on the extent of misguided obsession of a worshipper of Maya, Guru Ji says: “(O’ my friends), for the sake of a trinket, (a lover of Maya) forsakes the jewel (of God’s Name. Such a person) strives for that thing, which he or she is going to leave (here in this world. Such a person) amasses that thing which has little consideration (in God’s court. But still) allured by Maya, (a Saakat) walks (and acts) arrogantly.”(1)

Addressing such persons directly, Guru Ji asks: “O’ unfortunate (Saakat), don’t you have any sense of shame? In your mind, you have not at all remembered that all pervading perfect God who is the ocean of bliss.”(1-pause)

Describing the conduct of the worshippers of Maya, Guru Ji says: “(O’ my friends), with my own eyes I have seen this condition of Saakats (the worshippers of Maya. They hate the nectar (of Name), but love the poison (of Maya), as if for them) the nectar (of God’s Name) is bitter. But the poison of (worldly wealth) is sweet. They remain engrossed in falsehood, fraud, and pride. But upon hearing God’s Name, they behave as if they have been stung by a scorpion.”(2)

Commenting further on the state of mind of the Saakats, Guru Ji says: “(O’ my friends), for the sake of Maya (the worldly riches and power, a Saakat) always keeps worrying, but the self-conceited person never praises (God). That God who is without fear or form and is benevolent, the foolish (Saakat) doesn’t love (at all).”(3)

Guru Ji concludes the shabad by commenting on the greatness of God and by showing us how to pray to Him to emancipate us from the entanglements of Maya. He says: “(O’ God, You) are the eternal King of all kings. You are the perfect independent King. But we are caught in the web of worldly attachment and there is always a knot of doubt (in our mind. Therefore I) Nanak say that it is only by Your grace that we can swim across (the worldly ocean).”(4-21-32)

The message of this shabad is that we should realize that ultimately worldly riches, power, falsehood, and deceits would be of no avail to us. For the sake of these useless things we should not forsake the jewel of God’s Name. But meditation on God’s Name
In the previous *shabad*, Guru Ji advised us to realize that ultimately worldly riches and power, falsehoods, and deceits are of no use to us. For the sake of these useless things, we should not forsake the jewel of God’s Name. But meditation on God’s Name happens only when we have God’s grace upon us. Therefore we should pray to God to bless us with this gift and emancipate us. In this *shabad*, Guru Ji shows us how to pray to God to bless us so that we meditate on His Name, which is the panacea for all ailments.

Humbly praying to God, Guru Ji says: “(O’ God, please bless me that) day and night, I may keep meditating on Your Name; (so that in this way) I may obtain a place in in (Your court. I realize that by meditating on Your Name, one is) always in bliss, and sorrow never afflicts.”(1)

Next telling us what we need to do to learn the right way to meditate on God’s Name and what the reward will be, Guru Ji says: “(O’ my dear saints, search out the divinely wise men. (When under their guidance, one) meditates on God’s Name, one experiences an amazing, wondrous, (divine) state and obtains the supreme (spiritual) status.”(1-pause)
Challenging us to assess the worth of God’s Name, Guru Ji says: “(O’ my friends, carefully) count, measure, and think for yourselves; (you would conclude that) without God’s Name, nothing can ferry you across (this worldly ocean. After death), none of your efforts accompany you. It is only through God’s love that we swim across the dreadful ocean.”(2)

Now commenting on the futility of such practices as bathing at pilgrimage stations, Guru Ji says: “(O’ my friends), by washing one’s body at holy places, the dirt (of sins) does not get removed. Instead one is afflicted (even more by the malady of) ego, and one’s duality spreads further. (On the other hand), the person who partakes the medicine of God’s (Name), has his or her affliction eradicated.”(3)

Guru Ji concludes the shabad by showing us how to pray to God, and ask Him to bless us with the service of the saint (Guru), who may guide us to meditate on God’s Name. He says: “O’ my merciful all pervading God of the universe, show Y our kindness and never let our mind forsake Y ou. O’ God, please fulfill this humble desire of Nanak, that I may become the dust of the feet of Your servant (and I may be blessed with the humble service of Your saint).”(4-22-33)

The message of this shabad is that we should seek the guidance of divinely wise men, and meditate on God’s Name with love and devotion. By doing so, we would get rid of all our sorrows and maladies, would swim across this worldly ocean and would not suffer in rounds of births and deaths any more.
In the previous *shabad*, Guru Ji advised us that we should seek the guidance of divinely wise men, and meditate on God’s Name with love and devotion. By doing so, we would get rid of all our sorrows and maladies, swim across this worldly ocean, and would not suffer in rounds of births and deaths any more. In this *shabad*, Guru Ji shows us how to pray to God for bestowing upon us the gift of His Name. He also shares with us what kinds of blessings he has obtained as a result of meditating on God’s Name.

First approaching God with complete humility, Guru Ji says: “O’ my perfect Guru God, I have come to Your shelter. Except for You, there is no other (towards whom I may look for support). You are the all-powerful and the perfect all pervading God. Only (that person) who meditates upon You has perfect destiny.”(1)

Expressing his complete faith in God, Guru Ji says: “(O’ God), Your Name is (like a) ship to ferry us across. Therefore, my mind has grasped the only one support (of Yours. For me, except You) there is no other place (to go).”(1-pause)

Now explaining, why he has so much faith in God, Guru Ji says: “O’ God, I live only by cherishing Your Name again and again. (So that) later, I may find a place (in Your court. Because O’ God), the evil intellect of the person who gets attuned to Your Name vanishes, and the pain and darkness (of ignorance) disappears from the mind.”(2)

Sharing with us the result of such a prayer before God, Guru Ji says: “(O’ my friends, when I adopted) the immaculate way of life, as advised by the perfect Guru, I got attuned to the love of the lotus feet (of God. Now), my fear has fled away; the fear free (God has come to) reside in my mind. My tongue daily utters the nectar Name (of God).”(3)

In conclusion, Guru Ji says: “(O’ my friends), I have obtained the profit of the true wealth (of God’s Name. As a result) the (worldly) bonds of millions of births have been cut off. Nanak says that devotees of God look beauteous in the court of God, whose inexhaustible store houses never fall short (of the wealth of Name).”(4-23-34)

The message of this *shabad* is that we should humbly pray to God to show His mercy upon us and attune us to the Guru, so that under his guidance we may meditate on God’s Name day and night. By doing so our worldly bonds of millions of births are cut off and we enjoy an eternal state of peace and bliss.
Ram Kali Mehla-5

Guru Ji concluded the previous shabad by stating that devotees of God look beauteous in the court of God, whose inexhaustible storehouses never fall short of the wealth of Name. In this shabad, he explains the above statement and describes the blessings the saints of God enjoy when He gives them a key to this treasure.

Listing the precious commodities in the treasure of God, Guru Ji says: “(O’ my friends, the storehouse of God is brimful with invaluable) diamonds and rubies of (God’ s) Name, along with truth, contentment, and (divine) wisdom. It is a treasure of peace, poise, and compassion, which is handed over to (God’ s) devotees.”(1)

Regarding the unique quality of God’s treasure, he says: “(O’ my friends), such is the storehouse of my God that even after enjoying and spending (lavishly), no shortage occurs in it and there is no limit (to its extent).”(1-pause)

Now listing some more precious jewels in God’s treasure and their unique virtues, Guru Ji says: “(O’ my friends, another priceless jewel (stored in the treasury of God) is the singing of God’s praise, which is (like an ocean of) unfathomable virtues and bliss. This treasure (of God’s praise) is a key to the capital of limitless melody of the divine word. But God has kept the key to this treasure in the hands of His saints. (And it is only through the grace of the saint Guru, that we can reach and enjoy this treasure).”(2)

Describing the bliss, which the devotees of God enjoy when they are attuned to God in a state of seedless trance (in which all worldly thoughts cease), Guru Ji says: “(O’ my friends, in this state the devotees feel, as if they are) abiding in the cave of seedless trance, where only the perfect all pervading God resides. There, God holds divine discourse with the devotees. (In that discussion), there is (no mention of) happiness or sorrow, nor birth and death.”(3)

Guru Ji concludes the shabad by telling us who the persons are who are blessed with such an invaluable treasure, and shows us how to pray to God to also bless us with it. He says: “(O’ my friends), only they have obtained the wealth of God’s (Name) in the company...
of saint (Guru), showing His mercy whom (God) has Himself arranged (this treasure) to be given, O’ merciful God, Nanak prays that God’s (Name) should be his sustenance and capital stock.”(4-24-35)

The message of this shabad is that if we want to enjoy the relish of God’s Name, a state of truth, contentment, spiritual wisdom, and that trance in which we feel free from the fear of birth and death, happiness, and sorrow, and converse with God in a very affectionate manner, then we should pray to Him to grant us the company of the saints, and the gift of meditating on His Name.

raamkalee mehlaa 5.

mahimaa na jaaneh bayd.
barahmny naheee jaaneh bhayd.
avtaar na jaaneh ant.
parmaysar paarbarahm bay-anpt. ||1||
apnee gaat aap jaanai.
sun sun avar vakhaanai. ||1|| raha-o.
sankraa naheee jaaneh bhayv.
kojaat haaray dayv.
dayvey-aa naheee jaanai maram.
sabh oopar alakh paarbarh. ||2||
apnai rang karthaakayl.
aap bichhorai aapay mayl.
ik bharmay ik bhagtee laa-ay.
apqa kee-aa aap jaa-ay. ||3||
saantan kee sun saachee saakhee.
so boleeh jo paykheeh aakhee.
nahie layp tis punn na paap.
aanak kaa parabh aapay aap. ||4||25||36||

Ram Kali Mehla-5

Guru Ji started the previous shabad with the remark that the storehouse of God is brimful with such invaluable diamonds and rubies, as (God’s) Name along with truth, contentment, and (divine) wisdom. In this shabad, Guru Ji tells us about the mystery and magnificence of God Himself, which even gods and the holiest scriptures cannot grasp.

Describing the limitless glory of God, Guru Ji says: “(O’ my friends, even the holiest Hindu scriptures like) Vedas do not understand the glory of God, nor all the (the Hindu gods of creation like) Brahma, know His mystery. (Even) all the (gods, who are believed as) incarnations (of God), do not know His limit. That all pervading God is limitless.”(1)
Naturally the question arises, that if the holiest Hindu scriptures, and even such great gods as Brahma do not know God’s end or limit, then who knows about it? To this question, Guru Ji humbly responds: “(O’ my friends), His state or limit He Himself knows. (They who describe Him), do so on the basis of what they hear from others.”(1-pause)

Commenting on the knowledge of other primal gods and goddesses, who may be expected to know the secrets of God, Guru Ji says: “(O’ my friends), even Shankar (or Shiva—the god of death) doesn’t know the secret of God. All other gods have also got exhausted trying to search Him. The goddesses (too) do not know His mystery, because that all pervading and incomprehensible God is the supreme (power, whose true form cannot be described).”(2)

Now describing one unique aspect of God’s greatness, Guru Ji says: “(O’ my friends), for His own pleasure the Creator plays many plays. He Himself separates (many from Himself, and) unites (them back). Some (He has) strayed in doubt, and some He has yoked into (His) worship. He Himself knows (about the world), which He has created.”(3)

In closing, Guru Ji says to us: “(O’ man), listen to this true story account of the saints, they say only that which they see with their own eyes. (They say, that) no virtue or vice has ever made any effect on God. (In short), the God of Nanak is all by Himself (and is not dependent on anybody for anything).”(4-25-36)

The message of this shabad is that we should not try to find the end or the limit of God, because these limits even the gods and goddesses and the holiest scriptures have not been able to find. We should simply have trust and faith in the words of the Gurbani (as contained in Guru Granth Sahib Ji), and believe firmly that God is the most powerful entity and whatever is happening is as per His will.
In the previous *shabad* Guru Ji advised us that we should not try to find the end or the limit of God, because these limits, even the gods and goddesses or the holiest scriptures have not been able to find. We should simply have trust and faith in *Gurbani* (the words of the Guru), and believe firmly that God is the most powerful entity and whatever is happening is as per His will. In this *shabad*, Guru Ji shows us how to pray to that God with a sense of utmost humility and child like simplicity.

Addressing God, Guru Ji humbly confesses and says: “(O’ my God), I have not done anything to get better acquainted (with You). Neither have I any intellect, wisdom or (divine) knowledge, nor any worship, penance, good conduct, or righteousness. I do not know anything about what a good deed is.”(1)

Now approaching God with a child like simplicity, Guru Ji says: “O’ my beloved Master, except for You, there is no other (to whom we can go). So if we have forgotten (something), or made any mistakes, we are still Yours.”(1- pause)

Continuing to acknowledge his inadequacies and faults, Guru Ji reposes his hope in God’s Name, and says: “(O’ God), I neither have any power to perform miracles, nor wisdom, nor (divine) illumination. I am living in the village (body infested with) sin and vice. But O’ my only Creator, within my mind is the support of Your Name.”(2)

Stating how God’s Name is providing him comfort and support, Guru Ji says: “I live by listening again and again with this consolation in my mind O’ God, that Your Name is the destroyer of sins, and You are the benefactor of an unaccountable number of people. But, only those have known (You), to whom You Yourself have made known.”(3)

Guru Ji concludes the *shabad* by stating how all the beings live on the hope of God’s support. He says: “(O’ God), whosoever You have created, lives on the hope of Your support. O’ Treasure of virtues, all (beings) worship You. (I) slave Nanak am a sacrifice to You, (and say) that merciful is my limitless Master.”(4-26-37)

The message of this *shabad* is that even if we have committed many mistakes and sins, we should still go to God and pray to Him, in the most humble and childlike affectionate manner. We should say to Him that whether we are good or bad, we are His. Then surely God would forgive us and save us, just as a father loves and protects his child.
In the previous shabad, Guru Ji advised us that even if we have committed many mistakes and sins, we should still go to God and pray to Him in the most humble and childlike affectionate manner. We should say to Him that whether we are good or bad, we are His. Then surely God would forgive us and save us, just as a father loves and protects his child. In this shabad, on the basis of his personal experience, Guru Ji tells us how great and merciful God is and how He can save and help us swim across this worldly ocean.

Describing how powerful our God is and how we can meet Him, Guru Ji says: “(O’ my friends), the merciful God is the protector (of all). By remembering Him (sincerely, even) for an instant, one’s millions of rounds (of births and deaths) are eradicated. All beings worship Him, but it is only by following Guru’s mantra that we can meet Him.”(1)

Once again expressing his admiration of God, Guru Ji says: “(O’ my friends), benefactor of all beings is my God. My perfect all pervading Master is pervading in each and every heart.”(1-pause)

Describing the benefits of meditating on that God, Guru Ji addresses his own mind and says: “O’ my mind, one who has grasped the shelter of that (God), has been liberated from the (worldly) bonds. By meditating on that (God), the source of supreme bliss, a state of bliss pervades in the mind.”(2)

Continuing to list the unique merits of God, Guru Ji says: “(O’ my friends), the shelter of God is (like) a ship to ferry us across the worldly ocean (and save us from the rounds of births and deaths. God’s feet (His immaculate Name) are the embodiment of life. He is the support of life breaths of the saints. He is limitless and highest of the high.”(3)
In conclusion, Guru Ji says: “(O’ my friend), best is that advice, (acting on which) we meditate on God. (But, that person alone acquires such intellect), showing mercy whom God Himself gives. O’ Nanak, meeting with the Guru, the one who has meditated on the (God’s) Name, has obtained peace, poise, and bliss.”(4-27-38)

The message of this shabad is that if we want to be liberated from all our bonds and the consequences of sins of millions of births, and want to enjoy a state of supreme peace, poise, and bliss, then we should seek company of the saint (Guru), and in his company sing praises of God and meditate on His Name.

raamkalee mehlaa 5.

sagal si-aanap chhaad.
kar sayvaa sayvak saaj.
apnaa aap sagal mitaa-ay.
man chinday say-ee fal paa-ay. ||1||
hohu saavDhaan apunay gur si-o.
aasaa mansaa pooran hovai paavahi sagal nIDhaan gur si-o. ||1|| raha-o.
dooja nahee jaanai ko-ay.
satgur niranjan so-ay.
maanukh kaa kar roop na jaan.
milee nimaanay maan. ||2||
gur kee har tayk tikaa-ay.
avar aasaa sabh laahi.
har kaa naam maag nIDhaan.
taa dargeh paavahi maan. ||3||
gur kaa bachan jap manṭ.
ayhaa bhagat saar tat.
satgur bha-ay da-i-aal.
naanak daas nihaal. ||4||28||39||

Ram Kali Mehla-5

In the previous shabad, Guru Ji advised us that if we want to be liberated from all our bonds and the consequences of sins of millions of births, and want to enjoy a state of supreme peace, poise, and bliss, then we should seek company of the saint (Guru), and in his company sing praises of God and meditate on His Name. In this shabad, Guru Ji goes even further and tells us how, leaving aside everything else, we should serve the Guru and follow his advice. Lastly, we should not regard him merely as another human being, but the very manifestation of God Himself. He also tells us what kinds of blessings we would obtain by following the advice of the Guru and by meditating on God’s Name.

Telling us with what kind of attitude we should serve the Guru and follow his advice, and what the reward would be, Guru Ji says: “(O’ man), shed off all your cleverness. Making
yourself true servant (of the Guru), serve him (and faithfully follow his advice). In this way, one who erases one’s self-conceit obtains whatever one’s mind desires.”(1)

Stating briefly his advice, Guru Ji says: “(O’ man), remain attentive (and listen carefully) to your Guru. Then all your hopes and desires would be fulfilled, and you would obtain all (kinds of treasures) from the Guru.”(1-pause)

Describing what are the distinctive traits of a true Guru, and what should be the conduct of his follower, Guru Ji says: “(O’ my friends), the true Guru deems that immaculate God pervading everywhere. Except God, he doesn’t recognize any other different power. (Therefore, O’ man), don’t deem the Guru only another human being, (deem him as the embodiment of God. In this way by becoming) humble you would obtain honor (from the Guru).”(2)

Therefore, Guru Ji advises us: “(O’ my friends), depend on the support of Guru-God, and remove all other hopes (from your mind. From the Guru), ask for the treasure of God’s Name; only then you would obtain honor in God’s court.”(3)

In closing, Guru Ji says: “(O’ my friend), meditate on Mantra of Guru’s word. This alone is the essence of (God’s) devotion. (In short) Nanak says, those devotees are blessed on whom the true Guru becomes gracious.”(4-28-39)

The message of this shabad is that shedding our cleverness, we should humbly and dutifully act on Guru’s advice (as contained in the Guru Granth Sahib). Lastly, we should beg only for the treasure of God’s Name, and nothing else. By doing so, we would obtain honor in God’s court.
In the previous *shabad*, Guru Ji advised us that shedding off our cleverness we should humbly and dutifully act on Guru’s advice (as contained in the Guru Granth Sahib). We should beg only for the treasure of God’s Name, and nothing else. By doing so we would obtain honor in God’s court. In this *shabad*, Guru Ji elaborates on his advice and tells us what kind of attitude we should have in life itself.

Right at the outset, Guru Ji says: “(O’ man), whatever is happening (as per God’s will), deem it as good. Shed your self-conceit. Day and night sing praises (of God), because this is the right object (of human life).”(1)

Giving his advice in a nutshell, Guru Ji affectionately says: “(O’ my dear) saint, meditate on God’s Name, and enjoy (a state of spiritual) bliss. Leaving aside your (own self-conceited) wisdom and too much cleverness, meditate on the immaculate mantra given by the Guru.”(1-pause)

Clarifying what our attitude should be toward God and the Guru, he says: “(O’ my friend), within (your mind, pin) your hope only in the One (God). Again and again meditate on the immaculate Name of God. Bow to the feet (the word of the Guru), and you would swim across the dreadful (worldly) ocean.”(2)

Giving the reason, why we should have our hope only in the one God, Guru Ji says: “(O’ my friends), It is (that God), who is the Giver of all. There is no end or limit (to His gifts), and in whose house, all (kinds of) treasures are available. It is He, who is our Savior in the end, (therefore we should have our faith only in His support).”(3)

In closing, Guru Ji says: “(O’ my friends), one who has found this treasure of God’s immaculate Name, and meditates on it, obtains a (high spiritual) state. (But), O’ Nanak, only by good fortune, one obtains this treasure.”(4-29-40)

The message of this *shabad* is that we should happily accept whatever happens as per God’s will, and shedding our ego and cleverness, we should sing praises of God, and meditate on God’s Name. By doing so, we attain a high spiritual state and will be ferried across this worldly ocean, which is the true aim of life.
In the previous shabad, Guru Ji advised us that we should accept whatever happens as per God's will, and shedding our ego and cleverness, we should sing praises of God and meditate on God's Name. By doing so, we attain a high spiritual state and will be ferried across this worldly ocean, which is the true aim of life. In this shabad, he elaborates on this concept, and lists the benefits and blessings we obtain by following this advice, and meditating on God's Name.

Articulating the benefits of meditating on God's Name, Guru Ji says: "(O' man), embellish this very difficult to obtain body (by meditating on God's Name). So that, you may not go as a loser in the court of God. (If you meditate on the Name), you would be honored both in this world and the next, and at the time of death, (this Name), would get you liberated (from the demon of death)."(1)

Stating the essence of his present sermon, Guru Ji says: "(O' my friends), sing praises of God. By contemplating on that wondrous God, both this and the next worlds of yours would be embellished (with peace and comfort)."(1-pause)

Elaborating on the benefits and blessings, we can experience here in this world by meditating on God's Name, Guru Ji says: "(O' my friends), whether sitting or standing meditate on God. (By doing so), all your troubles vanish. All your enemies become your friends, and your mind becomes free (from any kind of enmity)."(2)

Comparing the merits of meditating on the Name to other ritualistic deeds, Guru Ji says: (O' my friends, meditating on God's Name) is the deed of highest merit. Among all the acts of faith, this is the most sublime. (In short), by meditating on God's Name, you would obtain salvation, (because by meditation on God's Name, one's) load (of sins) accumulated birth after birth is taken off (and one is absolved of all one's past sins and misdeeds)."(3)

In conclusion, Guru Ji says: "(O' my friends), listen to this sermon of the Guru, (that if you meditate on God's Name), your desire would be fulfilled, your noose of death would be
cut off, and Nanak says, that you would merge in peace and poise (and enjoy the bliss of eternal union with God).”(4-30-41)

The message of this shabad is that if we want this human body of ours embellished with divine merits, all our wishes fulfilled, all our enemies to become our friends, and to go to God’s court with honor, then we should listen to the advice of the Guru and meditate on God’s Name at all times.

Ram Kali Mehla-5

In the previous shabad, Guru Ji advised us that if we want this human body of ours embellished with divine merits, all our wishes fulfilled, all our enemies to become our friends, and if we want to go to God’s court with honor, then we should listen to the advice of the Guru and meditate on God’s Name at all times. In this shabad, Guru Ji gives more advice to make our life happier and help us achieve salvation.

First advising us to acknowledge God as the Master of everything, and everyone, Guru Ji says: “(O’ my friend), shed your false pride, and acknowledge Him (as the real owner), to whom everything (including your body) belongs. He to whom you belong, everyone else also belongs. Meditating on Him, there is always peace.”(1)
Cautioning us against wandering in doubts and egoistic tendencies, Guru Ji says: “O’ ignorant being, why are you getting lost in doubts and illusions? Many have repented by (saying such things as), this (wealth) is mine, (or that relative) is mine. (But, the fact is that in the end), except for God’s Name, nothing serves any purpose.” (1-pause)

Guru Ji now gives us some more directions for leading our life. He says: “(O’ my friends), whatever (God) does, accept that (willingly as for your good, because) without accepting (God’s will, your human life becomes a complete waste, and) by merging in dust, you would be reduced to dust. It is only very rare persons in whose mind, through Guru’s grace, God has come to abide (and to them God’s will seems sweet).” (2)

Therefore, advising his own mind (and indirectly us), Guru Ji says: “(O’ my mind), at all times meditate on that God, who is carefree and beyond the comprehension of our senses. Because, in whose mind He is remembered, all that person’s sufferings are destroyed. (Therefore, meditate on that God, so that) you obtain honor both in this and the next world.” (3)

In conclusion, Guru Ji says: “(O’ my friends), who or how many have been saved by singing praises (of God), their number cannot be counted, nor can the worth (of singing God’s praises) be estimated. However, Nanak says (that) whom (God) provides (the wisdom of singing God’s praises in the company of saints is emancipated, just as) in the company of wood, a sinking (piece of) iron also keeps floating.” (4-31-42)

The message of this shabad is that we should recognize that our God is the God of all. He is our creator, benefactor, and giver of everything. We should accept His will cheerfully, and remember Him at all the times. By doing so all our pains vanish, and we obtain honor both in this and the next world.
In the previous shabad, Guru Ji advised us that we should recognize that our God is the God of all. He is our creator, benefactor, and giver of every thing. We should accept His will cheerfully and remember Him at all the times. By doing so, our pains vanish and we obtain honor both in this and the next world. In this shabad, Guru Ji lists definite actions for us to take in remembering God, and describes the benefits of doing that.

Stating the first step and its benefits, Guru Ji says: “(O’ my friends), meditate on God in your mind. This is the mantra, which the perfect Guru has given (you. The person who has done this), all that person’s fears and frights have been wiped out, and every one of his or her hope has been fulfilled.”(1)

Regarding the value of serving and following the advice of the Guru, he says: “(O’ my friends), fruitful is the service of the Guru-God. The worth of that true, incomprehensible, and mysterious (God) cannot be described.”(1-pause)

Therefore, even advising his own mind, Guru Ji says: “O’ my mind, always worship Him, who is the doer and cause of every thing. Serve that God every day and you would obtain eternal peace and poise, O’ my friend.”(2)

Now, listing some of the unique merits of God, he says: “(O’ my friends), extremely great is my Master. He can create or destroy in an instant. Except for Him, there is no other (as powerful), He alone is the savior of His devotees.”(3)

Guru Ji concludes the shabad by showing us how humbly, we should pray to God, and what to pray for. Addressing God, he says: “(O’ God), showing Your mercy, listen to (my) prayer and bless Your servant with Your sight. Nanak (prays that he may) keep repeating that (God’s) Name, whose glory is the highest of all.”(4-32-43)

The message of this shabad is that we should take the shelter of that God, who is highest of the high, and pray to Him to bless us with this intellect that we keep meditating on His Name day and night. By doing so we would be free from all fears and would enjoy a state of eternal peace, poise, and bliss.
In the previous shabad, Guru Ji advised us that we should take the shelter of that God, who is highest of the high, and pray to Him to bless us with this intellect that we keep meditating on His Name day and night. By doing so we would be free from all fears and alarms, and would enjoy a state of eternal peace, poise, and bliss. In this shabad, he shows us how to humbly express our full faith in God and to keep meditating on His Name.

First expressing his full confidence in God, Guru Ji says: “(O’ God, I have realized that) it is useless to have any kind of hope in (other) people. Therefore (I depend only on) Your support, O’ my Master. The one who has met the carefree Master, the treasure of all virtues, (except God’s Name) all that one’s hope in any one else has been forsaken.”(1)

Therefore, addressing his own mind and indirectly us, Guru Ji says: “O’ my mind, meditate on the Name (of that) one God (alone). Keep singing praises of God, O’ my mind, and your task would be accomplished.”(1-pause)

Continuing to express his faith in God and describing the blessings, he is enjoying, Guru Ji says: “(O’ God), You Yourself are the cause and doer of everything (and the Creator of this universe). O’ God, I have only taken the shelter of Your lotus feet. (Because, whosoever has sincerely) meditated on that God, (with full concentration of) body and mind, (the Guru) has shown that person the sight of (God), the embodiment of bliss.”(2)

Therefore, once again instructing his mind and us, Guru Ji says: “(O’ my mind), forever (depend only) on the support of that (God), whose creation are all the beings. All treasures are obtained by remembering Him, and in the end it is He, who is our Savior.”(3)

In conclusion, Guru Ji says: “(O’ my mind), we should make (ourselves so humble as if we are) the dust of all. (Because, only by) erasing our self-conceit, are we able to meet (God). Further, day and night we should meditate on (God’s) Name, because O’ Nanak, fruitful is this deed (and it definitely helps us in uniting with God).”(4-33-44)
The message of this *shabad* is that if we want to obtain all kinds of treasures, get all our tasks accomplished and be free from all fears and anxieties, then forsaking our self-conceit, and the support of worldly people, we should pin our hope in that God alone and day and night meditate on His Name.

In the previous *shabad*, Guru Ji advised us that if we want to obtain all kinds of treasures, get all our tasks accomplished and be free from all fears and anxieties, then forsaking our self-conceit and the support of worldly people, we should pin our hope in that God alone, and day and night meditate on His Name. In this *shabad*, Guru Ji tells us more about the qualities of that one God who alone is the Creator and Master of this universe, whom we need to worship and no one else.

First listing some names based on His qualities and by which He is remembered by adherents of different faiths, particularly Hindus and Muslims, Guru Ji says: “(O’ my
friends), that beneficent God is Cause and Doer (of everything). That merciful Master is
the sustainer of all. (That in accessible) Allah is incomprehensible and infinite. He has
become the great limitless God by Himself (and not by anybody else’s efforts or help).”(1)

Therefore paying his respects to that God, Guru Ji says: “(O’ my friends), I salute that God
and Master. That Creator is pervading all places.”(1-pause)

Next advising us, Guru Ji says: “(O’ my friends), that Master, is the giver of life to the
world. He is the Master of wealth and destroyer of fears. Remember Him in your mind. He
is the Master of senses, and sustainer and protector of the earth, That giver of salvation is
pervading all places.”(2)

Therefore praying to God, Guru Ji says: “(O’ God), You alone are the merciful Master, who
gives life (to the entire world). You Yourself are the spiritual guide, messenger, and faith
teacher. You are the Master of all hearts and speak in all (of them). You are more sacred
(and different) than (what) Quran, (or other Semitic texts say about You).”(3)

Elaborating on the qualities of God, he says: “(O’ my friends), that merciful God Himself
is Narayan (having abode in water), and Narsingh (the lion-man, who saved His devotee
Prehlaad). That all pervading God is the support of each and every heart. He is also the
Baasudev who resides everywhere, and whose wondrous play cannot be understood.”(4)

Guru Ji concludes the shabad by stressing that it does not matter by what name we call
Him or how we worship Him; He is the same One God, the Master of all creatures and
adherents of all faiths. He says: “(O’ God, show Your compassion and mercy. O’ the
Creator, (Hindus pray to You) to bless them with Your Bhakti, while Muslims pray for Your
Bandagi (and thus both ask for the same thing; Your loving devotion). Therefore, Nanak
says that whose doubts the Guru has dispelled, for that person the Allah (of Muslims), and
Paarbrraham (of Hindus) are one.”(5-34-45)

The message of this shabad is that it doesn’t matter how we pray to God, or with what
Name we address Him. What matters is that we should pray with complete humility,
devotion, and love only to that one God, who is the Creator and Master of the universe
and not any other lesser god, goddesses, picture or idol.

raamkalee mehlaa 5.

kot janam kay binsay paap.
har har japaat naahee saantaap.
gur kay charan kamal man vasay.
mahaa bikaar tan tay sabh nasay. ||1||
gopaal ko jas gaa-o paraanee.
akhath kathaa saachee parabh pooran jootee jot
samaanee. ||1|| rahaa-o.
tarisnaa bhookh sabh naasee.
sant parsaad japi-aa abhinaaese.
rain ginas parabh sayv kamaane.
har milnai kee ahy neesaanee. ||2||
In the previous shabad, Guru Ji advised us that it doesn’t matter how we pray to God or with what Name we address Him. What matters is that we should pray with complete humility, devotion, and love only to that one God, who is the Creator and Master of the universe and not any other lesser god, goddesses, picture or idol. In this shabad, he describes the blessings a person receives who meditates on God with true love and devotion.

First describing, what kinds of blessings one receives by meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on God’s Name, one is never afflicted with any calamity, because (by meditating on the Name, all one’s past) sins of millions of births are destroyed. Yes, in whose heart are enshrined the lotus (like beautiful) feet of the Guru, (as represented by his Gurbani), all kinds of heinous evils hasten away from that person’s body.”(1)

Therefore, Guru Ji advises: “O’ mortal, sing praises of God of the universe. Indescribable and eternal is the discourse of the perfect God. The light (soul) of (the person who does that) merges in God’s light (the Prime soul).”(1-pause)

Elaborating on the blessings received by the one, who through Guru’s grace meditates on God, Guru Ji says: “(O’ my friends), by saint (Guru’s) grace, the one who has meditated on the Name of the imperishable (God), all that one’s thirst and hunger (for material things) been destroyed. This is the sign of meeting God that one serves (mediates on the Name of) God day and night.”(2)

Now describing what other blessings that person obtains upon whom God becomes gracious, Guru Ji says: “(O’ my friends, on whom) God becomes gracious, all that person’s (worldly) entanglements are ended. Seeing the sight of the Guru, that person feels blissfully delighted. (Actually this is the sign that the reward of) that person’s good deed done in the past has brought fruit, and now everyday that person’s tongue keeps singing praises of God.”(3)

Guru Ji concludes the shabad by once again advising us to seek not only the guidance of the saint (Guru), but also his humble service. He says: “(O’ my friends), saints of God are always approved (in God’s court). On their foreheads, always shines a (divine) light, which is the sign (of approval in God’s court). O’ Nanak, if anybody obtains the dust of the feet of such servants of God, that person is blessed with supreme (spiritual) status.”(4-35-46)
The message of this shabad is that if we want to end all our worries and entanglements, then we should seek the most humble service of the saint Guru, and day and night meditate on God’s Name. By doing so, our sins of millions of births would be destroyed and we would obtain the supreme spiritual status.

In the previous shabad, Guru Ji advised us that if we want to end all our worries and entanglements, then we should seek the most humble service of the saint Guru, and day and night meditate on God’s Name. By doing so, our sins of millions of births would be destroyed and we would obtain the supreme spiritual status. In this shabad, he elaborates on the merits of the Guru and explains what the most humble service of the Guru is?

Guru Ji says: “(O’ my friends), by concentrating on the beautiful feet (Gurbani of the Guru), we should be a sacrifice to his sight. We should apply the dust of the feet of the saint (Guru) to our forehead (by enshrining his advice in our mind. In this way) our evil intellect of many birth is wiped out.” (1)

Summarizing the importance of Guru in our life, he says: “(O’ my friends, the Guru is such a supreme and noble personality), that upon meeting him one’s arrogance is erased, and the perfect God shows such mercy that we see that all pervading God everywhere.” (1-pause)

Now explaining, what he means by singing praises of the Guru, doing his worship, seeing his vision, or performing his service, Guru Ji says: “(O’ my friend), we should meditate on
God’s Name. This is how we praise the Guru. The worship of the Guru is that we should always sing praises (of God). To deem the Guru as always near is to attune our mind to the feet of the Guru, and we should always obey the Guru’s command as eternal (and unchangeable).”(2)

Describing some of the blessings we receive, when as advised above we deem the Guru’s word as true and start acting on it without raising any questions or doubts, Guru Ji says: “(O’ my friends, when we follow) the word of advice of the Guru, then all pain and pleasure seem equal (to us). We are never afflicted with the thirst or hunger (for materialistic things). By listening to the word of the Guru, our mind becomes satiated. By meditating on God all our secrets are saved (all our faults or sins are not exposed and our honor remains intact).”(3)

In closing, he says: “(O’ my friends), the Guru is the manifestation of the all pervading God, and embodiment of God, the protector of the universe. The Guru is the merciful, and forgiving benefactor. Slave Nanak says that whose mind has been attuned to the feet of the Guru (the immaculate Gurbani, that person) is blessed with perfect destiny.”(4-36-47)

The message of this shabad is that if we want to meet God, we should seek the service and advice of the Guru. The service of the Guru is to have full faith in his advice, and sing praises of God. In other words, we should attentively listen to the Gurbani (in Guru Granth Sahib Ji), and faithfully lead our life accordingly. By doing so, we would feel such happiness, as if we are the luckiest person in the world.
If we look around at ourselves and other people, we find that most of us are spending our lives in pursuit of Maya (the worldly riches and power) in one form or the other. It could be for the sake of more money, more power, or more social status for us, or for our near and dear ones. We spend so much of our lives in these pursuits, as if this wealth and all these relatives and friends are going to be our true helpers in the time of need. But often we are very disappointed when at the most critical point, particularly towards the end of our lives, we find that all these sources are either unwilling or unable to provide us any help. In this shabad, Guru Ji awakens us to this reality and tells us who could be such a sincere and dependable friend, who can and would definitely save us, and how we can win his friendship.

First, challenging us to examine our life conduct and present situation, Guru Ji says: “(O’ man), on what support or anchor are you spending your life in this world? O’ ignorant fool (have you ever thought) who is your (true friend or) companion? God is Your true companion. But you don’t know His state (or anything about) Him. However you deem the five robbers (passions of lust, anger, greed, arrogance, and attachment), as friends.”(1)

Therefore, Guru Ji advises: “O’ friend, serve that house, (by serving whom) you may be ferried across (this worldly ocean. (O’ my friend), imbue your mind with the love of the congregation of saintly persons. In that company, we should sing the praises of God day and night.”(1-pause)

Now commenting on the general conduct of a human being in this world, Guru Ji says: “(O’ my friend, you may note, that ordinarily), one’s life passes in arrogance and strife. One is never satiated with the relishes of the poisonous worldly (pleasures). Wandering and running around (for Maya), one suffers in great agony, (but still one) cannot swim across the dreadful ocean of Maya (and feel satisfied).”(2)

Further enlightening us about our foolish deeds and their consequences, Guru Ji says: “(O’ my friend, a man) does that deed which doesn’t do one any good. So one reaps what one sows (and suffers the consequences of one’s foolish deeds. But one need to remember that) except for (God), there is no other who could save (a person. Therefore one is only) emancipated, when one is blessed with the grace (of God).”(3)

After showing us the mirror of our life conduct and how we are wasting our time in pursuit of Maya, Guru Ji concludes the shabad by showing us how to pray to God for His grace, so that we could also be saved. He says: “(O’ God), Your Name is the purifier of sinners. Please give the charity (of Name) to Your servant. O’ God, Nanak has grasped on to Your shelter, show mercy and emancipate me (from worldly entanglements, and rounds of births and deaths).”(4-37-48)

The message of this shabad is that instead of wasting our time in useless pursuits of Maya (the worldly riches and power), we should seek the company of the saintly people, sing praises of God day and night in their company, and humbly pray to God to show mercy and bless us with the gift of His Name and save us.
In the previous shabad, Guru Ji advised us that instead of wasting our time in useless pursuits of Maya (the worldly riches and power), we should seek the company of the saintly people, sing praises of God day and night in their company and humbly pray to God to show mercy and bless us with the gift of His Name and save us.

In this shabad, on the basis of his personal experience and of others, he tells us what kinds of blessings one obtains in the company of the saint Guru.

Guru Ji says: "(O' my friends, who has been blessed with the company and guidance of the saint Guru), that person has obtained peace in this world, and does not face the judge of righteousness. (Such a person) is deemed honorable in the God's court, and doesn’t reside in the womb (or go through rounds of birth and death) again."(1)

Briefly stating, how he obtained the blessings stated above, and what new thing he has learned, Guru Ji says: "(O’ my friends), by virtue of my past destiny, (God has blessed me with the guidance of the Guru, who) showing mercy blessed me with God’s Name, (and now) I have realized (the blessing of) saint’s friendship.”(1-pause)

Describing his present state of mind and what kind of bliss he is already enjoying, Guru Ji says: "(O’ my friends, now) my mind is attuned to the lotus feet of the Guru, (his immaculate word. I feel) very blessed is this auspicious union. (Because, when) my
forehead was anointed with the dust of saint’s feet (and my mind was enshrined with his immaculate advice), all my sins and sorrows were removed.”(2)

Elaborating on the merits of meeting the Guru, he says: “(‘O’ my friends), when one sincerely performs the service of the saint (Guru, and faithfully follows his advice), one’s mind becomes pure. One then sees the fruitful sight of the (God’s) devotee, and realizes that God’s Name is pervading in each and every heart.”(3)

In conclusion, Guru Ji says: “(O’ my friends, by serving the saint Guru, and by following his Gurbani), all one’s agonies and anguishes are eradicated. From whom, the beings originated, they merge back in that (God. In short) O’ Nanak, then that perfect merciful God of unparalleled beauty becomes manifest (in one’s heart).”(4-38-49)

The message of this shabad is that we should seek the company of the saint (Guru) and perform his most humble service by faithfully acting on the Gurbani, singing praises of God, and meditating on His Name. Then showing His mercy, God would become manifest in our own heart, and we would enjoy peace in this world and honor in God’s court.

Ram Kali Mehta-5

In the previous shabad, Guru Ji advised us that we should seek the company of the saint (Guru) and perform his most humble service by faithfully acting on the Gurbani, singing praises of God, and meditating on His Name. Then showing His mercy, God would become
manifest in our own heart, and we would enjoy peace in this world, and honor in God’s court. In this shabad, Guru Ji uses beautiful metaphors to explain the kinds of changes that occur in the way of thinking of one’s mind and the entire personality, when as a result of following the saint Guru’s advice, and meditating on God’s Name, one is blessed with the grace of God.

First describing the changes, which occur in one’s mind upon being blessed with the grace of God, Guru Ji says: “(O’ my friends), when our God sees us with His glance of grace, (our arrogant mind becomes so humble and careful, that it doesn’t let any of our senses use it wrongfully. For example, it won’t let our eyes look at other women with evil intent, or let our ears listen to slander of others, as if) a tiger is grazing a cow (and guarding it). The person, who used to be considered worthless like a shell, is now valued as a person of millions. Further our mind becomes so respectful and subservient to good intellect, as if an elephant is providing sustenance to a she-goat.”(1)

Therefore, expressing his gratitude to God, Guru Ji says: “O’ my beloved God, the treasure of mercy, I cannot describe your innumerable merits.”(1-pause)

Giving more examples of the beneficial changes, which occur in a person, upon being graced by God, Guru Ji says: “(O’ my friends, when one is blessed with God’s grace, one acquires such contentment, that even when right in front of one are so many allurements and opportunities to amass illegal wealth, one’s mind still does not fall for that, as if) even when seeing meat in front of it, a cat won’t eat it. (The mind, which used be so cruel, that it felt no pity in oppressing and exploiting the poor, has now totally stopped its evil ways, as if) the most heartless butcher has thrown away the knife. Since the time, the Creator God has come to reside in the heart, (one’s soul feels so relieved from the entanglements of worldly riches, as if) a fish caught in the net has broken loose out of it.”(2)

Now using the beautiful metaphor of flowers and plants to describe the blissful changes in the mind, which one experiences after being blessed by God, Guru Ji says: “(O’ my friends, when God casts His glance of grace, one’s previously saddened heart feels so delighted, as if) dried pieces of wood have blossomed out into green and red leaves, or as if lotuses of unparalleled beauty have blossomed on a high desert. The true Guru God has quenched one’s fire like thirst (for worldly things), and has yoked the servant into His service.”(3)

Bringing the shabad to a close, Guru Ji says: “(O’ my friends), my God is always so merciful that (if they sincerely seek His pardon and refuge), He saves even the ungrateful ones. O’ Nanak, He is always a helper of saints and devotees. (Therefore, the saints always) remain in the shelter of His lotus feet (His immaculate Name).” (4-39-50)

The message of this shabad is that we should seek the company of the saints, perform their service, and meditate on God’s Name, so that showing His mercy; God may come to reside in our heart. Then we would enjoy such a peace and bliss in our mind, as if beautiful flowers are blooming in a previously dried out desert, and our mind has become so immaculate, compassionate, and God-fearing, that we feel all our animal like passions of lust, anger, and greed have become most subdued and harmless.
In stanza (2) of the previous shabad, Guru Ji said to us: “O’ my friends, when one is blessed with God’s grace, one acquires such contentment, that even when right in front of one are so many allurements and opportunities to amass illegal wealth, one’s mind still does not fall for that, as if even when seeing meat in front of it, a cat won’t eat it. In this shabad, he uses more such metaphors to illustrate the blessings he is enjoying by following his Guru’s guidance.

Describing the positive changes God and the company of saintly people have brought about in his mind, Guru Ji says: “(O’ my friends, showing His mercy) God has killed the five tiger (like evil passions of lust, anger, greed, arrogance and attachment in me. Also with God’s help) I have got rid of the (influence of) wolf like ten (sense organs). Now I am out of the whirlpool of three modes (of *Maya*, or the impulses for vice, virtue, and power). Lastly, because of the company of the saint (Guru, all my) fears of rounds of birth and death have also ended.”(1)

Therefore expressing his gratitude to God, Guru Ji says: “I (spiritually remain) alive by meditating again and again on the God of the universe. Showing His kindness, that ever forgiving eternal God has saved His servant.”(1-pause)
Describing further the blessings being enjoyed by him as a result of meditating on God’s Name, he says: “(O’ my friends), when by meditating on God’s Name, I worshipped His feet, all my sins (which had amassed like) Sumer mountain, were burnt down like (a heap of) straw. Being attuned to the loving devotion (of God) I am enjoying such peace, that (God) the embodiment of bliss has become manifest in all places.”(2)

But that is not all; continuing to share the wonderful things happening in his life, as a result of God’s grace on him, Guru Ji says: “(O’ my friends, by God’s grace) I have crossed the (worldly) ocean (as if it were) only a small puddle created by a calf’s hoof. After that I have not suffered any sorrow or pain again. (It looks as if) the ocean (of God) has merged in the pitcher (of my mind). Because, nothing is surprising (or impossible) for the Creator.”(3)

Guru Ji concludes the shabad by acknowledging, how important and absolutely essential, God has become in his life. He says: “(O’ God), when I get separated (from You, I feel so sad, as if I have) fallen into a very deep hole). But when You take me out (of this depression), then I feel totally delighted by Your glance of grace. (O’ God), vice or virtue are not in our hands. Therefore, with great relish and devotion, Nanak sings Your praises.”(4-40-51)

The message of this shabad is that with love and relish we should sing praises of God again and again and always pray to Him that nothing is under our own control, and it is only by His grace that we can be saved. Then God would so bless us that we would have complete control over our evil passions, and all our past and present sins would be wiped off, and we would enjoy a state of eternal bliss in union with God.
It is the same light

Ram Kali Mehla-5

In the previous shabad, Guru Ji advised us that with love and relish we should sing praises of God again and again and always pray to Him that nothing is under our own control. It is only by His grace that we can be saved. Then God would so bless us that we would have complete control over our evil passions, all our past and present sins would be wiped off and we would enjoy a state of eternal bliss in union with God. In this shabad, Guru Ji awakens us from our slumber of ignorance and our entanglements in pursuits of worldly riches.

First awakening us to the reality of our body, mind, and the entire life, Guru Ji says: “(O’ my friend), neither your body nor your mind are under your control. Because of your attachment to Maya (the worldly riches and power), you are caught in a fraud. You jump around like a lamb that is playing with (its mother) sheep. But suddenly death casts its net on it, (similar is going to be your fate).”(1)

Therefore, counseling his own mind (and indirectly ours), Guru Ji says: “O’ my mind, seek the shelter of the feet of God. Meditate on God’s Name, which would become your helper and companion, and by Guru’s grace you would obtain the true wealth (of God’s Name).”(1-pause)

Guru Ji now comments on our tendencies to postpone meditating on God’s Name till we complete one or the other self-imposed worldly tasks, or to keep running after worldly wealth even if it involves committing many sins or evil deeds. He says: “(O’ my friends, one’s), unfinished tasks never get accomplished. (Because, even if one task is completed, the mind immediately starts thinking about some other task or project). One always remains perturbed, because of being intoxicated with lust and anger. For the sake of one’s body one commits (many) evil deeds, but the ignorant person doesn’t understand that not even a tiny portion (of one’s wealth or possessions) goes with us (in the end).”(2)

Continuing his comments, Guru Ji says: “(O’ my friends, one) practices many deceits and knows how to play numerous frauds. For the sake of every penny, one stoops to most shameful deeds. One does not remember Him at all, who has given (everything), but the pain of the thorn of greed for false (worldly wealth) never ceases.”(3)

However in his compassion Guru Ji has a message of hope even for greedy people described above. He says: “(O’ my friends), when the all-pervading God becomes merciful, this mind (of ours, obediently follows Guru’s advice, as if it) has become the dust of saint (Guru). Then (the Guru so instructs one to follow the divine path, as if) with his own immaculate hands he attaches one to his gown, and then O’ Nanak one eternally merges in the eternal (God).”(4-41-52)

The message of this shabad is that if we want to get out of the endless pursuits of false worldly wealth, and rounds of births and deaths, then we should seek the shelter and advice of the saint Guru, and the grace of God, so that in His mercy God may pull us out of the abyss of evil pursuits and absorb us in Himself.
raamkalee mehlaa 5.

raajaa raam kee sarpa-ay.
nirbha-o bha-ay gobind gun gaavat saaDhsang dukh jaa-ay. ||1|| raha-o.

jaa kai raam basai man mahee.
san duṭar paykhat naahee.
saglay kaaj saavaray apny.
har har naam rasan nīt jnpya-ay. ||1||

jis kai mastak haath gur Dharai.
so gaas adgaayaa kaahay karai.
janam maran kee chookee kaan.
poorai gur oopar kurbān. ||2||

gur parmaysar bhayt nihaal.
so darsan paa-ay jis ho-ay da-i-aal.
parbārahm jis kirpaa karai.
saaDhsang so bhavjāl tarai. ||3||

amṛṭ peevhu saaDh pi-aaray.
mukh oojal saachai darbaaray.
anad karahu taj sagal bikaar.
naanak har jap utārahu paar. ||4||42||53||

Ram Kali Mehla-5

In the previous shabad Guru Ji advised us that if we want to get out of the endless pursuits of false worldly wealth and rounds of births and deaths, then we should seek the shelter and advice of the saint Guru and the grace of God, so that in His mercy God may pull us out of the abyss of evil pursuits and absorb us into Himself. In this shabad, he describes the blessings we obtain when under the guidance of the Guru; we sing God’s praises.

He says: “(O’ my friends, they who come) to the shelter of God the King, while singing praises of God, they become fearless and in the company of saints their pain goes away.”(1-pause)

Elaborating on the blessings enjoyed by the person in whose mind God is enshrined, Guru Ji says: “(O’ my friends), in whose mind God comes to reside, doesn’t have to face the dreadful worldly ocean (and no obstacles come in that one’s spiritual journey). By uttering God’s Name with the tongue every day, one gets all one’s tasks accomplished.”(1)

Guru Ji now lists the blessings that person obtains on whom the Guru becomes gracious. He says: “(O’ my friends), why should that servant have any kind of fear on whose forehead the Guru places the hand (of His support)? Then one’s fear of birth and death is ended and one feels like sacrificing oneself for the perfect Guru.”(2)
Elaborating on the merits of seeing the Guru and following his advice, Guru Ji says: “(O’ my friends), upon meeting the Guru God, we are totally delighted. But only that person obtains this sight, on which God becomes gracious. In short, on whom God becomes kind, in the company of saint (Guru, that person) crosses over the dreadful (worldly) ocean.”(3)

Therefore Guru Ji concludes the shabad by once again advising us to meditate on God’s Name. He says: “O’ my beloved saints drink the nectar (of God’s Name. By doing so) you would be received with honor in the true court of God. Shedding all evil pursuits, enjoy spiritual bliss. Nanak says (in this way by meditating on God’s Name), you would cross over the worldly ocean.”(4-42-53)

The message of this shabad is that if we want that all our tasks are accomplished, our fears go away, and we enjoy the bliss of God’s company, then following Guru’s advice or Gurbani as included in Guru Granth Sahib Ji, we should meditate on God’s Name and sing His praises with love and devotion.

Ram Kali Mehla-5

In the previous shabad, Guru Ji advised us that if we want that all our tasks are accomplished, our fears go away, and we enjoy the bliss of God’s company, then following Guru’s advice or Gurbani, we should meditate on God’s Name and sing His praises with love and devotion. In this shabad, he points out some of the astonishing wonders and
powers of God and tells us why it is necessary for us to sing His praises and meditate on the Name of that all-powerful God.

He says: “(Such is the power of God, that under His design of things even though fire is locked in the wood, yet it doesn’t burn it, as if) the fire is running away from the wood. Similarly although there is water all around the earth, yet it is leaving it alone in all the ten directions, (and doesn’t drown it. Another wonder of God is that) a tree has (its leaves and branches in the sky, but its root in the ground, as if) its feet are up, and its head is down. But the most astonishing wonder is that God, who is limitless like an ocean has manifested Himself in the pitcher (of human heart).”\(^1\)

Therefore, addressing his own mind (and indirectly us, Guru Ji says: “(O’ my mind), very powerful is the venerable God by Himself. He is not forsaken from the minds of His devotees even for an instant. (Therefore), O’ my mind, you too should keep meditating on Him at all times.”\(^1\)

Citing some more beautiful examples to illustrate the astonishing wonders of God, Guru Ji says: “(O’ man, just reflect on this fact, that first there was God and then there appeared the creation. It is like saying that) first there was butter, and after that came the milk. (Now look at the fact, how God transforms dirty looking blood of the mother into pure white milk for her newly born baby. It is like saying that God has) transformed the dirt into pure soap. (Another strange thing is that) the fearless (soul which is the sparkle of God Himself, unnecessarily) remains afraid of (imaginary) fears. (Then Maya the worldly illusion), which has no existence keeps misleading (the soul) which does exist.”\(^2\)

Pointing to some more wonders of God, Guru Ji says: “(O’ my friend, think about this fact) that the soul, which is the true owner of the body) is invisible, but the (perishable) body is so apparent. After creating all the creatures, God the Master of the universe keeps doing many wonders. For example, the deceiver (Maya) keeps deceiving, the un-deceivable (soul), and without the capital (of God’s Name, a human being) again and again keeps clinging to Maya.”\(^3\)

Guru Ji concludes the shabad, by challenging us to reflect upon what he has said above, and tells us what kind of status a person obtains, who does so. He says: “(O’ my friends), join together in the company of saints and reflect upon what Simrities, Shastras, Vedas, Puranas (and all the holy Hindu scriptures say on this topic. You would conclude that Maya is misleading everyone). But it is only a rare person who reflects on this divine thought. Nanak says that the one who does, obtains supreme (spiritual) state.”\(^4\)

The message of this shabad is that if we reflect on the wonders of God, how the trees are standing with their heads in the ground and feet in the sky; how the fire even though contained in the wood, is not able to burn it; how the red blood of a mother turns into pure white milk for her child, we would automatically start repeating: “God is wonderful, God is wonderful, or Waheguru, Waheguru…” Any rare person, who does that kind of reflection, would obtain the supreme state of union with God.

raamkalee mehlaa 5.

|| raamkalee mehlaa 5.
ne dehu walee deh bhaagaa
sadaa sadaa har kee saar aee parab bin
jo tis bhaavai so thee-aa.
|| saagaa saagaa har kee saar aee
naahee aan bee-aa. ||1|| rahaa-o.
In the previous shabad, Guru Ji pointed out to us some of the astonishing wonders of God, and told us that the one person, who reflects on these wonders, obtains the highest state of salvation. In this shabad, he comments on the general nature of human beings, how they keep wasting their lives in worldly pursuits, doing evil deeds, including slandering of the saints and then keep suffering the pains of births and deaths due to their own misdeeds.

Pointing to the omnipotency of God, Guru Ji says: “(O’ my friend), whatever is pleasing to God, only that happens. (Therefore), always remain under the shelter of God, because except God there is no other (who can help us).”

Now reminding us about our end fate, Guru Ji says: “(O’ man), the son, wife, or wealth, which you see, (upon death) none of these, will (your soul) take along. (The reality is that throughout his life, one keeps running after harmful worldly pursuits, and then leaving everything here, one departs from here as if one is) eating the potion of poison. (In the end), the strayed human departs from here abandoning his or her wealth and mansions.”

Now particularly commenting on the punishments suffered by those who indulge in slandering others, Guru Ji says: “(O’ my friends), by indulging in the slander of others, one is very much ruined, and in accordance with one’s misdeeds, one has to reside in (many) wombs. The misdeeds done in the past, don’t spare anyone (from the consequent punishments), so the great demon of death keeps one under his grip.”

Regarding the general conduct of an ordinary human being, he says: “(O’ my friends, for the sake of worldly wealth, the human being) tells lies, says one thing and does another. One’s thirst (for wealth) never gets quenched. Because of hurting the saints, one is afflicted with an incurable disease, and one’s body gets destroyed.”
But regarding the state and fate of saintly persons, Guru Ji says: “(O’ my friends), He who has created (the saints), has also embellished them (with honor), and has proclaimed their victory. Nanak says that showing mercy and compassion, God has saved (His) servants by hugging them to His bosom.” (4-44-55)

The message of this *shabad* is that we should not waste away this wonderful opportunity of our human birth in pursuits of worldly riches and power, slandering others, or hurting the saintly people. Instead, we should try to become the devotees of God, so that showing His mercy He may save us also.

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**Raamkalee mehlaa 5.**

aisaa poora gurdoo naa sahaa-ee.  
jaa kaai simman birthaa naa jaa-ee. ||1||  
rahaa-o.  

darsan paykhoo naa nihaal.  
jaa khee Dhoor kaaait jar Jaal.  
charan kamal basay mayray man kay.  
kaaraj savaaray saglay tan kay. ||1||

rahaa-o.  

jaa kai maasak raakh haath.  
parabh mayro anath ko naath.  
patii uDhaaraan kipraa niDhaan.  
sadaa sadaa jaa-ee-ee kurbaan. ||2||

nirmal mant day-ay jis daan.  
tajeh bikaar binsai abhimaan.  
ayk Dhi-aa-ee-ai saaDh kai sang.  
paar binaasay naam kai rang. ||3||

Gur parmaysur sagal nivaas.  
ghat ghat rav rahi-aa guntaas.  
daras deh Dhaara-o parabh aas.  
nit naanak chitvai sach ardaas. ||4||45||56||

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**Ram Kali Mehla-5**

In the previous so many *shabads* Guru Ji has been pointing to us the unique virtues of God and the perfect Guru, who are so close to each other, that taking the shelter of either one leads to nearness and grace of the other. In this *shabad*, Guru Ji describes the merits of the Guru and the blessings he bestows on those who follow his advice.

First talking about the merits of the Guru, he says: “(O’ my friends), the perfect Guru is so helpful that the meditation taught by him, never goes waste.” (1-pause)

Now describing the blessings, Guru Ji himself is enjoying upon seeing the sight of his Guru (and following his advice), he says: “(O’ my friends), seeing whose sight, a person is fully delighted, the dust of whose feet (whose humble service) cuts off the noose of death, his
lotus feet (his immaculate words) have got enshrined in my mind. (By Guru’s grace), all the tasks of my body have been accomplished (and I have obtained salvation).” (1)

Explaining how the grace of the Guru leads to the grace of God, he says: “(O’ my friends, on whom, he shows mercy) on whose forehead (the Guru) places his hand, (that person is blessed with the sight of that) God, who is the Master of the master-less. That treasure of kindness is the purifier of the sinners, we should always be a sacrifice to Him.” (2)

Commenting further on the blessings showered by the Guru, he says: “(O’ my friends), whom (the Guru) gives the charity of his immaculate mantra, he sheds off his evil and his ego is destroyed. Therefore in the company of the saint (Guru), we should meditate on the one (God), so that through the love of God’s Name our sins are destroyed.” (3)

In conclusion, Guru Ji proclaims: “(O’ my friends), the Guru God resides in all. That treasure of virtues is pervading in each and every heart. We should pray to Him and say: “(O’ God), bless me with Your sight, I cherish this hope in my heart. Every day, Nanak keeps making this true prayer in his mind.” (4-45-56)

The message of this shabad is that Guru is our helper and supporter. The meditation upon the mantra (of Waheguru), given by him never goes to waste. The Guru unites us with God, who is so powerful and kind that He extends His hand of support to all, including those who are absolutely supportless or have been sinning all their lives. Therefore we should always make a true prayer to God, and ask Him to show His mercy and bless us with His sight, so that by singing His praises we may also be blessed with His union.

In the previous many shabads, Guru Ji advised us to meditate on God’s Name, join the company of saints, and sing God’s praises. In this shabad, he briefly states the benefits of each of these things, particularly singing praises of God.
Guru Ji says: “O’ my friends, sing songs of God’s praise. Contemplating (whose Name), we obtain supreme bliss and our rounds of births and deaths are ended. (1-pause)

Elaborating on the benefits of singing God’s praises, Guru Ji says: “(O’ my friends), while singing praises of God, our mind is illuminated (with spiritual knowledge, and is so attuned to God’s immaculate Name, as if) it now resides in the lotus feet (of God).”(1)

Guru Ji concludes the shabad by commenting on the blessings one receives in the company of the saintly people. He says: “(O’ my friends), Nanak says that by remaining in the company of saint (Guru), you would be emancipated and you would swim across (the worldly ocean).”(2-1-57)

The message of this shabad is that if we want to be emancipated from the rounds of births and deaths then joining the company of saint (Guru) we should sing praises of God and meditate on His Name.

In the previous shabad, Guru Ji advised us that if we want to be emancipated from the rounds of births and deaths, then joining the company of the saint (Guru), we should sing praises of God and meditate on His Name. In this shabad, Guru Ji describes the blessings he received by singing praises of God in the company of his Guru.

He says: “(O’ my friends), perfect is my Guru. Yes, my Guru is fully capable. (Because) by meditating on God’s Name (under Guru’s guidance), I remain cheerful and all my false ailments have been destroyed.” (1-pause)

Therefore on the basis of his own experience, Guru Ji advises us and says: “(O’ my friends), worship only that one eternal (God), under whose shelter one always obtains (spiritual) peace.”(1)
Describing his present state of mind, after joining the company of the saint Guru, he says: “(O’ my friends, now I am feeling) hungry for the eternal Name (of God, I am also enjoying) sound sleep, and by meditating on God all my sorrows have vanished.”(2)

So on the basis of his personal experience, Guru Ji advises: “O’ my brothers (and sisters), the perfect Guru has removed all of (my) worry. (Therefore you should also meditate on God’s Name, under Guru’s guidance) and enjoy peace and bliss.”(3)

In conclusion, Guru Ji says: “(O’ my friend), meditate on God at all times. Nanak says: “(God) Himself becomes that person’s Savior (who follows this advice).”(4-2-58)

The message of this shabad is that if we want to enjoy peace and bliss, and if we want God to become our Savior, then under the guidance of the Guru, we should sing praises of God and meditate on His Name at all times.

In many previous shabads Guru Ji advised us to sing praises of God and meditate on His Name. In this shabad, he mentions some amazing merits and virtues of God, and shows us how much he himself loves and respects that God.

First paying his respect to God, Guru Ji says: “(O my friends), I salute that Supreme Being, that one Creator who is pervading in all waters, lands, earth, and sky.”(1)

Stating some of His unique qualities and powers, Guru Ji says: “(O’ my friends, He is the one who) destroys, and also sustains all. (He is the one who) creates (the universe) again and again, (and yet He has neither any particular) home, nor depends on any particular food.”(1)

Guru Ji concludes the shabad by mentioning some more qualities of God. He says: “(O’ my friends, like a deep sea) that God is very profound, and patient. His Name is (invaluable

Raag Ram kali Mehla-5 Parraat

Ghar-3

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Guru Ji concludes the shabad by mentioning some more qualities of God. He says: “(O’ my friends, like a deep sea) that God is very profound, and patient. His Name is (invaluable
like a) diamond, and that limitless (God) is highest of the high. Nanak is a sacrifice to Him, who enacts (myriads of) wonders, and has invaluable merits.”(2-1-59)

The message of this shabad is that we should realize that our God is the only creator and the only destroyer. His Name is more valuable than any jewel; we should always respect and remember Him.

In the previous many shabads, Guru Ji told us that if we want to enjoy true peace and happiness, then we should meditate on God’s Name at all times. But in spite of all this advice, we human beings keep running after Maya or the worldly riches and power, and in the end we depart repenting, because none of our relatives, wealth, or possessions, accompany us, and our soul flies away lonely to unknown lands. In this shabad, Guru Ji once again reminds us about the end result of all our worldly pursuits and involvements, and also tells us the formula for lasting peace.

First commenting on the futility of worldly riches and attractions, Guru Ji says: “(O’ my friends, all persons, whether) deceived by Maya, gold or women (have ultimately departed from this world) abandoning beauty, color, fragrance, and enjoyments.”(1-pause)

Therefore, regarding the nature of the worldly things, Guru Ji says: “(O’ my friends), none of the storehouses filled with millions and billions, seeing whose glamour one’s mind feels assured, accompanies a person (after death).”(1)

Guru Ji concludes the shabad by cautioning us about our family attachments, and tells us what the belief of saints is regarding true happiness. He says: “(O’ my friends, one) remains entangled (in the attachments for one’s) sons, spouse, brothers, or friends. (But one doesn’t realize that all these friends and relatives) are like the shade (of a tree, which lasts for a very short time only). Nanak says that the saints have this firm faith (in their minds that the true and lasting) peace lies only in the shelter of God’s lotus feet (His immaculate Name).”(2-2-60)
The message of this shabad is that if we want to enjoy true peace, then instead of running after worldly wealth or love and affection of relatives and friends, we should meditate upon God, the real source of bliss.

In the previous shabad, Guru Ji advised us that if we want to enjoy true peace, then instead of running after worldly wealth or love and affection of relatives and friends, we should meditate upon God, the source of bliss. In this shabad, Guru Ji once again asks us to seek the shelter of God’s Name and cites some legendary examples from Hindu mythology to illustrate his point.

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by the king, he did not forsake his sinful pursuits, and so he was dismissed from service, and deprived of all royal privileges. But still, he continued co-habiting with his consort, in abject conditions, and had nine illegitimate children with her. When she was pregnant with the tenth child, a saint happened to pass their way, and advised them to name the tenth child as Narayan (or God). After some time, when at his deathbed, Aja Mal was about to call his dearest son Narayan, he suddenly thought of sincerely calling, and asking for the forgiveness of true Narayan, the eternal God. Hearing this sincere prayer, God took pity on him and instantly blessed him with salvation. So referring to this story, Guru Ji says: “(O’ my friends), at the last moment (of his life), when Aja Mal realized (his mistake, and) obtained true understanding, he obtained that (supreme) state (of pure consciousness, and salvation), which even the great yogis pine for.”

Guru Ji concludes the shabad by quoting another example of a person, who had been cursed to be an elephant and who was completely ignorant of any kind of divine wisdom. He was very much terrified, when he was caught by a crocodile, and about to give up. But then he prayed to God and was blessed with courage to fight the crocodile and save himself. Citing this legend, Guru Ji says: “The elephant had neither any merit, nor any education, and he had not performed any virtuous deed either. But still look at the primal tradition of God, that (listening to the heart rending cries of the elephant, He) blessed it with the gift of fearlessness (so that it could successfully fight for its life, and save itself).”

The message of this shabad is that even if we have been very much ignorant and self-conceited and have been the worst of the sinners, but sought the shelter of God and under Guru’s guidance mediated on God’s Name, then as per His tradition He may still forgive us and bless us with salvation.
In the previous shabad, Guru Ji advised us that even if in the past we have been ignorant and self-conceited and have been the worst of the sinners, but sought the shelter of God and under Guru’s guidance meditated on God’s Name, then as per His tradition He may still forgive us and bless us with salvation. In this shabad, Guru Ji again points out, how we keep running after worldly riches and power and in the process commit many sins. But in the end, we find ourselves caught in the web of our own misdeeds and then wonder what we can do to extricate ourselves from the painful situation. In this shabad, Guru Ji puts himself in our situation and then shows us the way out.

Addressing his saintly friends (on our behalf), Guru Ji asks: “O’ saints, (please tell me), what method may I adopt so that all the bad intellect (in me) is destroyed and my mind is imbued with God’s devotion.”(1-pause)

Elaborating on his question, Guru Ji says: “(O’ saints), my mind is entangled in worldly affairs, and doesn’t have any (divine) knowledge. So what is that Name by meditating on which it may obtain a desire free status?”(1)

Describing the response from his Guru, he says: “(On listening to my question), when the merciful saint (Guru) became gracious, he told me this thing: “Deem that person perform all the righteous deeds, who has sung praise of God. (In other words singing praise of God is the best way to obtain desire free status).”(2)

Therefore concluding the shabad, Guru Ji says: “(O’ my friends), if during the day or night just for one instant, a person enshrines the one (God) in the heart, Nanak says, that person’s dread of the demon of death is dispelled, he or she embellishes his or her life (and accomplishes its purpose).”(3-2)

The message of this shabad is that if we want to get rid of the worldly entanglements, and fear of death, and accomplish the purpose of our life, then we should sing praises of God and meditate on His Name.
Generally, we human beings always keep involved in worldly affairs, pursuits of Maya, and family entanglements. Whenever the question of remembering God or singing His praises arises, we find excuses to postpone it to a more appropriate time. In this way we spend away either most or all our human life without meditating on God’s Name, which is the only thing that could save us in the end from the demon of death. In this shabad, Guru Ji warns us against our ignorance and laziness and advises us to meditate on God’s Name, while we still have the opportunity.

First warning us how our life is quickly being wasted away, Guru Ji says: “O’ human being become alert and meditate on God’s Name. Little by little, your life is diminishing, and this body of yours is going waste.”

Next, showing us the mirror of our life, Guru Ji says: “(O’ mortal), you have wasted away your youth in poisonous (worldly) pursuits and childhood in ignorance. (Now, even though) you have become old, but still you don’t understand (the importance of remembering your Creator; nobody knows) in what bad advice you are still stuck.”

So addressing us directly, Guru Ji asks: “O’ man, why have you forsaken that God who gave you this human birth? Why have you not sung (praises of that God) even for a moment, meditating upon whom a person is emancipated?”

Guru Ji concludes the shabad by warning us again. He says: “(O’ mortal), why do you get intoxicated with the pride of worldly wealth, which never accompanies anyone (after death). Nanak says, (O’ my friend), remember (God) that wish fulfilling jewel, who would be your helper in the end.”

The message of this shabad is that although we might have wasted our childhood in ignorance, and youth in evil pursuits, but still if in the old age, we understand that instead of spending all our time in worldly pursuits, we devote at least some time to the remembrance of God and singing His praises, then He may forgive us, become our helper in the end, and may save us.

Detail of no. 81: - Shabads M: 1=11, M: 3=1, M: 4=6, M: 5=60, M: 9=3, Total=81.
jeevan talab nivaar.

kitai days na aa-i-aa sune-ai tirath paas na baithaa.

daața daan karay ṭah naahee mahal usaar na baithaa. ||2||

jay ko sêt karay so chheejai ṭap ghar ṭap na ho-ee.

jay ko naa-o la-ay baṇṇaavee kal kay lakhaṇ ay-ee. ||3||

jis sikdaaree tiseh khu-aaree chaakar kayhāy darṇāa.

jaa sikdārair pavai janjeeree ṭaa chaakar hathahu marnāa. ||4||

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aakh gûnāa kal aa-ee-ai.

tîhu jug kayraa rahi-aa ṭapaavas jay guṇ deh tā paa-ee-ai. ||1|| rahaa-o.

kal kalvaalee saraa nibayrhee kaajee krisanaa ho-aa.

baṇee barahmaa bayd atharban karnē keerat lahi-aa. ||5||

pat vîn poojaa sat vîn sanjam jat vîn kahay jana-y-oo.

naavhu Bhovahu tiļak charhaavahu such vîn soch na ho-ee. ||6||

kal parvaan katayb kuraan.

pothee pandit rahay puraan.

naanak naa-o bha-i-aa rehmaan.

kar kartāa āo ayko jāan. ||7||

naanak naam milai vadi-aa-ee aydoo upar karam nahee.

jay ghar hodai mangan jaa-ee-ai fir olaaam milai ṭahee. ||8||1||

Ram Kali Mehla-1

Ashatpadian

According to Hindu belief system, the period since the human beings set feet on earth has been divided into four ages, called Sat Yug, Treta, Duappar, and Kal Yug. Further they believe that each age has a fixed span of life after which the next period or age begins.
Along with it, many significant negative changes occur in the universe, particularly in the nature or character of human beings. For example, they believe that in Sat Yug everybody spoke truth, but this quality kept on diminishing through Treta, and Duappar. So now in the present age called Kal Yug, it has deteriorated so much that hardly anybody speaks truth and lives a truthful life. In this shabad, Guru Ji comments on this belief system and stresses that it is not any physical change in the universe which has resulted in changing one period into the other. It is the gradual deterioration in human character, according to which we may classify the periods of time. He tells us, how even in this (supposedly) worst time, we can enjoy eternal peace and bliss.

Addressing a Pundit, Guru Ji says: “(Look O’ Pundit, since the beginning of time or Sat Yug to the present age or Kal Yug), the same Moon has been rising, and the same stars have been (twinkling in the sky). The same Sun has been heating (the earth). It is the same earth and the same wind, which keeps blowing. (I wonder, then) how could the ages bring such changes (in the humans, how could change from Sat Yug to Kal Yug bring so much change in the character of human beings that from basically truthful and pious beings they have basically become liars and cheats)?”(1)

Therefore advising the Pundit to adopt the right attitude about life, Guru Ji, says: “(O’ Pundit), remove selfishness from your mind. (This selfishness is the Kal Yug. Swayed by this sense of selfishness), the cruel powerful persons oppress the powerless. (In their view), this oppression is considered acceptable. Deem this oppression as Kal Yug.”(1-pause)

Commenting on the belief of many people that all these deteriorations in the society have come as a result of some devil like person landing on the earth, Guru Ji says: “(O’ Pundit), it has not been heard that (this devil, whom you call Kal Yug) has come in any (particular) country, or sitting at any (particular) holy place. (We neither see him), where any benefactor is giving charities, nor he is seen sitting in a mansion built by him.”(2)

Describing some more traits and signs of Kal Yug or the present deteriorated society, Guru Ji says: “(In this age), if any person who practices truth (and tries to live an honest life), suffers. There is no penance even in the house of a penitent, (it is all hypocrisy). If anybody meditates on God’s Name, he or she is defamed; these are the signs of Kal Yug.”(3)

Elaborating on the characteristics of the present age, Guru Ji says: “(In this age), whosoever has authority, is put through a lot of trouble, but the servant (who has no authority) has nothing to fear. When the officer is bound in chains he or she dies at the hands of the servants. (The officer is deceived by the treachery of his or her own subordinates).”(4)

Therefore advising that Pundit in particular and all of us in general, Guru Ji says: “(O’ Pundit, now as you say) the Kal Yug has come, (then instead of ritualistic deeds) sing praises of God. Now the effect of the previous three yugas (or periods) has ended. So you should pray and say, “(O God), we can acquire merits, only if You bless us.”(1-pause)

Referring to the Muslim rule during those times when Guru Ji uttered these words and when even the judges had become corrupt, but still they professed as following the Islamic law, Guru Ji says: “In this Kal Yug, disputes are being settled by the Islamic law, but Qazi the (the Muslim judge) has become most corrupt. (Now among Hindus), the Atharvan Veda, the book of magic and charms is dominant, and high character or God’s praise has disappeared.”(5)
Now Guru Ji talks directly to those priests who were just performing those deeds and rituals without practicing the message behind those deeds. (This applies equally to our present day Sikh Priests and Muslim Maulavis). He asks: “(O’ Pundits), what kind of a worship is that, which brings you no honor? What is the use of observing austerities, if there is no Truth (and your conduct is not truthfully)? Why do you wear the holy thread (Janaiu), if you have no control (over your passions)? You may bathe and wash, and anoint yourself with saffron marks, (but remember that) without practicing truth no purification (of soul) can happen.”

Commenting further on the conditions prevalent in Kal Yug, particularly about five hundred years ago when India was being ruled by Muslims, Guru Ji says: “In the present Kal Yug, it is only the Quran and Semitic texts, which are accepted (as authority for settling any disputes or norms of society). Any reverence for the books used by the Pundits, such as Puranaas has ceased. O’ Nanak, (even God) is now called by the (Muslim) name Rehmaan. (But O’ man), you should deem that it is the same one Creator (who may be called by different names).”

In conclusion, Guru Ji says: “O’ Nanak, it is only through God’s Name, that one obtains honor, and there is no deed (or ritual) higher than this. If in spite of having something in our own house, we still go begging (at other houses), we would definitely be rebuked. (God is residing right in our own heart, and if still we go to search for Him in forests and mountains, then we would definitely be deemed fools).”

The message of this shabad is that we should not deceive ourselves or wash ourselves of our responsibility by saying, such things as “This is bad time of Kal Yug, everybody is doing that, therefore it is all right for us also to indulge in corruption and amass worldly wealth by hook or crook.” Instead, we should seek the advice of the Guru as contained in Guru Granth Sahib, and live a life of truth, justice, compassion, and remembrance of God. Then even the present dark age called Kal Yug would become Sat Yug for us.
Ram Kali Mehla-1

Guru Ji concluded the previous shabad, with the remark that “If in spite of having everything in our own house we still go begging (at other houses), we would definitely be rebuked. (God is residing right in our own heart, and if still we go to search for Him in forests and mountains, then we would definitely be deemed fools). This remark is particularly applicable to the yogis, who used to abandon their households, to go and live in jungles or mountains, but then would roam around in the nearby towns begging for food and clothes. In this shabad, Guru Ji comments on the practices of such yogis and tells us, what the best way is to practice Yoga or obtain union with God.

Addressing a typical yogi, who lectures others to live pious lives, but himself is caught in worldly attachments, Guru Ji says: “(O’ yogi), you lecture to the world, and fatten your belly (with the food served by them, but) how, by abandoning the stability (of your mind), can you obtain the ever stable (God? Actually, the one who is entangled) in mineness and worldly attachment, and who is in love with women is neither a detached (ascetic) nor a householder.”(1)

Therefore, Guru Ji advises: “(O’ yogi), just keep sitting with your mind (attuned to God. By doing so, your) double mindedness would disappear, and you wouldn’t be put to the shame of begging from house to house.”(1-pause)

Commenting on the practices of yogis, who used to roam around singing songs, while begging for food, Guru Ji says: “(O’ yogis), you sing (spiritual) songs, but you do not reflect upon yourself. (In this way how can) the heat (of fire of worldly desires) burning...
in you be dispelled? Only the one, who with true love of the mind is absorbed in the word of the Guru, obtains the alms (of God’s Name), and partakes it by reflecting on it with poise.”(2)

Pointing to the uselessness of his yogic garb and ways of life, Guru Ji says: “(O’ yogi), you smear yourself with ashes, and practice the hypocrisy (of being a holy person, but because of your) love for worldly riches, you suffer punishment at the hands of the demon of death. (Remember that person whose heart starts wavering, has a condition like that yogi, whose begging bowl is broken. You know that) no alms could be put in a broken begging bowl, and therefore tied in the (worldly) bonds, such a yogi keeps coming and going (taking birth and dying).”(3)

Now rebuking the yogi for his other false claims and immoral habits, Guru Ji says: “(O’ yogi), you do not control your sexual desires, and yet you call yourself a (celibate) Jatti. You beg for Maya (the worldly riches), and are lured by all its three impulses (for vice, virtue, and power). You have neither compassion, nor there is the illumination of (divine) light in you. (In short), you are getting drowned in all kinds of worldly entanglements.”(4)

Commenting further on his garb and other antics, Guru Ji says: “(O’ yogi), by wearing things like a patched coat, you are simply making a show of your holiness; all these ostentations of yours are like the false shows of a street juggler, within whom is the fire (of desire), which is badly burning that person in worry. How can that person cross over (the worldly ocean) without God’s grace?”(5)

Now Guru Ji points to the peculiar glass earrings worn by yogis, which are supposed to remind them of certain disciplines. He says: “(O’ yogi), you have made glass rings for your ears. (But remember that) without (the divine) instruction and knowledge, one cannot obtain salvation. You are still allured by the relishes of your tongue and sex organs, in this way behaving like an animal, the mark (of being a beast) cannot be erased (from your forehead).”(6)

Next comparing the conduct of such a yogi with the rest of the world, Guru Ji says: “(Both) the world, and the yogis are entangled in the three prongs (or modes of Maya). It is only when one reflects on the word (of the Guru), that one’s sorrow is dispelled. Because it is through the word (of the Guru) that one becomes immaculate and truthful. (The true) yogi is the one who reflects on this (right) way (of union with God).”(7)

Guru Ji concludes the shabad by telling us who is a true yogi and shows us how to pray to God for true guidance in the matter. Addressing God, he says: “(O’ God), You have all the nine treasures (of wealth), and You are capable of doing anything. It is You, who creates and destroys (the world). Whatever You do happens. Nanak says (that the yogi, who practices) celibacy, truth, self-control, and purity of mind is the friend of all the three worlds.”(8-2)

The message of this shabad is that instead of abandoning this world and living like yogis, while living in this world, we should follow the advice of the Guru, and practice truth, celibacy, contentment, and charity. By doing so, we would become popular not only in this world, but in all the three worlds and would also obtain union with our God.
It is the same light
In the previous *shabad*, Guru Ji told a yogi about the futility of his different practices, garbs and symbols. In this *shabad*, Guru Ji tells that yogi and indirectly all of us what kind of yoga or union, he himself is practicing and what kind of bliss, his mind is already enjoying, so that by following that technique, we too may enjoy that bliss.

First describing the *Matth* or abode in which his mind is residing and what is its present state, Guru Ji says: “(O’ yogi, by following the guidance of the Guru, instead of going out to jungles or mountains, I have made my) body of six *Chakras* (or circles), as the *Matth* (or abode) in which my mind lives like a detached yogi or recluse. The word of the Guru has now been enshrined in my consciousness, and a craving for God’s Name has welled up in me. (I feel, as if) within me is playing a continuous divine word, to which my mind is fully attuned. Through the words of the Guru, my mind is pleased with the eternal God’s Name.”(1)

Therefore Guru Ji proclaims: “O’ human being, it is through God’s devotion that we obtain peace. Through the Guru’s grace that God seems pleasing (to us), and by meditating on God’s Name we merge (in Him).”(1-pause)

Describing, how the Guru helps a person to unite with God and sharing his own present state of mind, Guru Ji says: “(O’ man), when a person meets the true Guru, (he) unites that person with saintly congregation and then by controlling the worldly attachments, that person gets absorbed in (meditation of God’s Name). God’s Name is such a jewel or diamond, the worth of which no one can assess. My mind (too) has been imbued and pacified by that Name.”(2)

So on the basis of his personal experience, Guru Ji says: “(O’ my friends, when one engages in) the devotion of God, one is not afflicted with the malady of ego or sense of mineness and one’s fear of death disappears. (As for myself), now even the demon of death does not come near me, because God’s immaculate Name is embellishing my heart.”(3)

Explaining the blessings those devotees who reflect on the word of the Guru and act on his guidance obtain, Guru Ji says: “(O’ my friends) reflecting on the word of the Guru, they who surrender to the formless (God), the Guru’s intellect awakens in them, and their evil intellect is dispelled. Day and night, they remain awake (to the pitfalls of *Maya*), and remain attuned (to God. In this way, they have) obtained the state of salvation within (their heart itself).”(4)

Elaborating on the state of mind of such persons as described above, Guru Ji says: “(O’ my friends, such devotees of God), remain detached (from the world, as if their mind) is residing in a detached cave (of the body itself). By acting on the word (of advice of the Guru, they so control their mind, as if they) have killed all the five highwaymen (the five impulses of lust, greed, anger, attachment, and arrogance). Their mind, no longer goes to houses of others (and does not covet others’ wealth and beauty), or waivers (from truth), and continuously remains in a state of poise, and peace.” (5)

Guru Ji now lists some of the traits of the one, who by following Guru’s advice becomes a detached person. He says: “By following Guru’s advice, the one who becomes a detached person, (always) remains awake (to the false worldly allurements). Being a perpetually detached person, he or she keeps enshrined in the heart, the quintessence (or God. But,
the rest of the world is asleep (in the slumber of Maya, therefore) it keeps on dying and coming and going (again and again, and) without the Guru’s word, cannot obtain (this true) understanding (to embellish its life).” (6)

Now describing what happens when a person lives in a state of continuous awakening to God’s essence, Guru Ji says: “(O’ my friends, in that state) day and night, the continuous melody of divine music keeps playing in one’s mind. Through the Guru’s grace, one comes to know about the state of the detached (God). But, one comes to know (this state, only) when through the (Guru’s) word, one has realized that it is the one desire less God, who is pervading in all.” (7)

In conclusion, Guru Ji says: “(O’ yogi, the mind of the person who acts on the Guru’s word) is imperceptibly imbued in that seedless trance (where the mind is free from all thoughts). Abandoning ego and greed, such a person realizes that one (God alone. In short O’ Nanak, when the mind of a disciple is convinced about (the guidance of one’s) Guru, erasing duality, one merges (in one God).” (8-3)

The message of this shabad is that instead of bothering about six chakras or those supposed psychological barriers, and doing other yogic postures, we should simply accept the Guru’s word and meditate on God’s Name, with true love and devotion. Then automatically our mind would be detached from the worldly involvements, and would be attuned to the love of God. A stage would come, when we would start enjoying the music of the continuous melody in our heart, and obtain a state of salvation, even while alive.

raamkalee mehlaa 1.
saahaa gaameh na karahi beechar.
saahay oopar ayankaar.
jis gur milai so-ee biDh jaanai.
gurmaat ho-ay ta hukam pachhaanai. ||1||

jhooth na bol paaday sach kahee-ai.
ha-umai jaa-ay sabad ghar lahee-ai. ||1||
rahaa-o.

gaa gaam jotak kaa’dhee keenee.
parhai suunaavai taat na cheenee.
sabhsai oopar gur sabad beechar.
hor kathnee baD-a-o na saglee chahaar. ||2||

naaveh Dhoveh poojeh sailaa.
bin har raaty mailo mailaa.
garab nivaar milai parabh saarah.
mukaat paraan jap har kiTarath. ||3||

vaachai vaad na barg beecharai.
aap dubai ki-o piTraa Tarai.
In the previous shabad, Guru Ji commented upon the conduct and practices of yogis, who first abandon their own homes and families and then roam around begging for food and other necessities from one household to the other. Then he described how a Guru’s follower obtains yoga or union with God. Now in this shabad, Guru Ji comments on those pundits (Hindu priests), who make astrological charts to tell others, which particular moment is most auspicious for any important event in their life, such as marriage or a new business.

Addressing one such pundit, Guru Ji says: “(O’ pundit, you) calculate the auspicious moment (for important occasions), but you do not ponder that the one Creator is higher than any auspicious moment. Only that one alone who meets the Guru knows the way (to make all such moments auspicious). Because only when one obtains Guru’s instruction, does that one realize God’s will (and know God’s will is the way to find the auspicious moment).”(1)

Admonishing the pundit for telling lies to please his clients and extract more money from them, Guru Ji says: “(O’ Pundit, do not tell lies and speak the truth (that you really don’t
know, which time or moment is more auspicious than the other). But only when through the (Guru’s) word our ego goes away, we reach that house (of God, from where we can obtain everything).”(1-pause)

Commenting further on the practices of those pundits, who prepare those astrological charts and then read them to their clients, Guru Ji says: “(O’ my friends), after calculating again and again (the pundit) makes an astrological chart and then reads and recites (to his clients), but he does not reflect on the essence that above all is the contemplation on the Guru’s word. Therefore I don’t say or talk about other things, which are all useless like ashes.”(2)

Pointing to the rituals performed by the pundit, Guru Ji says: “(O’ Pundit), you bathe and wash your body and then worship the stone idols. (But remember that) without being imbued with the love of God, (your mind) still remains dirty and filthy. It is only when one gets rid of one’s arrogance that one’s object of life (of union with God) is obtained. It is by meditating on God’s Name that one is emancipated and one’s life becomes accomplished.”(3)

Commenting on the practice of many pundits to study Vedas and other scriptures, more for the sake of arguments than obtaining spiritual guidance, Guru Ji says: “(O’ my friends, generally a pundit) doesn’t study and reflect on Vedas and other such books for his (spiritual guidance), but he looks at them more from the (point of view of proving his point in a religious) conflict. (In this way, how can one) who himself remains drowned (in such conflicts); help his clients to ferry across their ancestors? It is only a rare person who realizes that God is pervading in each and every heart. Because only when one meets the true Guru, does one obtain this understanding.”(4)

Now in his compassion, Guru Ji gives the pundit the true spiritual guidance, and says: “(O’ pundit), when we enter into all these calculations (of stars and their positions), we subject our soul to (unnecessary) doubt and dread. But, when one seeks the shelter of the Guru, one obtains peace. (When even) after committing sins, we come to the shelter (of God, then as per our) past deeds, (God) unites us with the Guru (who shows us the right way of life).”(5)

Describing what happens if we don’t seek the shelter of the Guru, he says: “(O’ my friends), unless we come to the refuge of the Guru, we do not obtain God. (Until that time,) we remain lost in doubts and keep going through (the rounds of) births and deaths. Bound at the door of the demon of death (such a person) dies without any purpose, because in (such a person’s) heart is neither God’s Name, nor any good conduct (as ordained by) the word of the Guru.”(6)

Pointing to those pundits who consider themselves higher in rank than the ordinary pundits, Guru Ji says: “(O’ my friends), there are some pundits who call themselves as Paadhas or Mishars (the teachers or pundits of higher caliber), but they too, being imbued with the love of duality, do not reach the mansion (of God). It is only a rare person of exceptional merit, who by Guru’s grace depends on the support of (only God’s) Name.”(7)

Now directly addressing that Pundit, Guru Ji counsels: “(O’ Pundit, if you want to be truly) a wise person, then leaning on the support of the true Guru, understand that whether someone is evil or virtuous, in all there is the one eternal (God). Those rare Guru’s followers, who have realized the one unique (God in all), erasing their coming and going (or rounds of births and deaths, they) have merged (in God).”(8)
In conclusion, Guru Ji says: “(O’ Pundit), they in whose heart abides that one Creator, in them is enshrined the true understanding about the God of all virtues. In short O’ Nanak, the person who does all deeds as per the Guru’s wishes, merges in the eternal (God).” (9-4)

The message of this shabad is that instead of falling into doubts and confusion of some astrological charts or the good and bad omens calculated by the pundits, we should lead our life as per the Guru’s advice (Gurbani in Guru Granth Sahib); by doing so we will merge in the eternal God.

raamkalee mehlaa 1.

hath nigarahu kar kaa-i-aa chheejai.
varāt ḫapan kar man nahee bheejai.
raam naam sar avar na pōojai. ||1||

gur sayv manaa har jan saŋg keejai.
jam jandaar johi nahee saakai sarpan das na sakai har kaa rās peejai. ||1|| raha-o.

vaad parhaē rāaŋe jāŋ bheejai.
ṭāraī guṇ bikhē-aa janam mareejai.
raam naam bīn dōokh saheejai. ||2||

chaarhaas pavan singhaasan bheejai.
ni-ulee karam ḫat karam kareejai.
raam naam bīn birtaḥa saas leejai. ||3||

aŋṭar panch agañ kī-o Dheeraj Dheejai.
aŋṭar chor kī-o saaṅ saaḏe�ai.
gurmatkhu ho-ay kaa-i-aa gaṛh leejai. ||4||

aŋṭar mail ḫir tarih bhaṛme�ai.
man nahee soochara kī-aa soch kareejai.
kīrā ḫi-pā-aa ḫos ka-o ḫeejai. ||5||

ann na khaahei ḫayhee ḫukh deejai.
bin guṇ gī-aan ṭarīpaṭ nahee theejai.
manmukh janmai janam mareejai. ||6||

satgur poochh saṅgaṭ jan keejai.
man har raachāi nahee janam mareejai.
raam naam bīn kī-aa karam keejai. ||7||

ooṅdar dōoṅdar paas Dhareejai.
Dhur kee sayvaa raam raveejai.
naanak naam milai kirpaa parabẖ keejai. ||8||5||
In many previous shabads, Guru Ji told us that any yogic exercises or brahministic rituals such as doing breathing exercises, observing fasts, or bathing at holy places are useless for spiritual advancement. In this shabad, he also comments on such practices and tells us there is only one way to obtain salvation or achieving any spiritual goal.

Commenting on the uselessness of doing yogic exercises or observing fasts Guru Ji says: “(O’ my friends), by obstinately controlling desires of the mind and through torturous exercises one’s body is weakened. Observing fasts or doing penances does not please the mind. (In fact), nothing comes close (in merit to meditating on) God’s Name.”(1)

Therefore addressing his own mind and indirectly all of us, Guru Ji says: “O’ my mind, serve (and follow) the Guru, associate with the devotees of God, and drink the nectar of God’s (Name. By doing so), the cruel demon of death wouldn’t be able to touch you, and the snake (of Maya) wouldn’t be able to bite you. (In other words, the worldly allurements, won’t be able to mislead you).”(1-pause)

Now commenting on the state of the world, Guru Ji says: “(O’ my friends), the world reads books for the sake of arguments, and is pleased by listening to music, but being involved in the three modes of poisonous (Maya), it keeps going through the rounds of births and deaths. Because, without (meditating on) God’s Name, one has to bear pain.”(2)

Now referring to the exercises performed by the yogis, Guru Ji now says: “(O’ my friends, a yogi) raises his breath (to his head, and exerts so much that with perspiration his) seat becomes wet. (To keep his arteries clean), he performs the Neoli Karma, and six faith deeds, but without (meditating on) God’s Name, he is wasting his breath.”(3)

Giving the reason why all these breathing exercises and rituals are useless, Guru Ji says: “(O’ my friends), when within a person are the five fires (or passions for lust, anger, greed, attachment, and ego), then how can that person’s mind have any solace? When, within is the thief (of evil desires), how can one enjoy the relish (of God’s Name)? It is only, when we become Guru’s followers that we win over the fort of our body (and control the evil desires arising in it).”(4)

Now commenting on such rituals as going on pilgrimages and bathing at holy places, Guru Ji says: “(O’ my friends, what is the use of) wandering at pilgrimage places, when within us is the filth (of evil desires)? Why do we clean our body (at holy places) if our mind is not clean (and free of evil thoughts)? But why blame anybody (because, everyone is suffering the consequences of his or her) past deeds.”(5)

Referring to the practice of subjecting one’s body to fasts and other such customs, Guru Ji says: “(O’ my friends), by not eating food, we simply torture the body. Without Guru’s wisdom, (our mind doesn’t) get satiated (from worldly desires). In this way, a self-conceited person keeps suffering (the pains of) births and deaths again and again.”(6)

After commenting on the futility of all such rituals and practices, Guru Ji tells us the right way to purify one’s mind and obtain salvation. He says: “(O’ my friends), seeking the advice of the true Guru, we should associate with the God’s devotees. (In their company, the) mind is imbued with the love of God (and meditates on His Name). Then we do not go
through (the rounds) of births and deaths. (In short), except (meditating) on God’s Name, no deed is of any use.”(7)

In conclusion, Guru Ji advises: “(O’ my friends), we should drive out and set aside all (kinds of doubts and qualms, which make (mice like) sounds and noises in our mind. We should meditate on God’s Name, (which alone) is the service assigned to us from the very beginning (by God. Finally) O’ Nanak, (we should pray to God and say): “(O’ God show mercy) and bless us, that we may be bestowed with Your devotion.”(8-5)

The message of this shabad is that we should not let ourselves be trapped in the false rituals of observing fasts, going on pilgrimages, or torturing our bodies with yoga postures (for spiritual advancement). Instead, we should listen to and act upon the Guru’s advice (the Gurbani in Guru Granth Sahib Ji), and joining the company of God’s devotees; we should meditate on God’s Name, so that He may save us.

raamkalee mehlaa 1.

raamkalee mehlaa 1.

naam rajan heeraa nirmol.
saacha saahib amar atol.
jihvaa soochee saacha boL.
ghar dar saacha naaheer rol. ||1||

ik ban meh baisah doogar asthaan.
naam baisar pachhe abhimaan.
naam binaa ki-aa gi-aan Dhi-aan.
gurmukh paavahi dargahi maan. ||3||

hath aha’kaar karai nahee paavai.
paath parhai lay lok snaaavai.

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jitth bharas bi-aaDh na jaaavai.
naam binaa kaisay sukh paavai. ||4||

jaatan karai bind kivai na rahaa-e.
manoo-aa dolai narkay paa-ee.
jam pur baaDho lahai saajaa-ee.
binaaav jee-o jal bal jaa-ee. ||5||
In the previous shabad, Guru Ji advised us that we should not let ourselves be trapped in the false rituals of observing fasts, going on pilgrimages, or torturing our bodies with yoga postures. Instead, we should act upon the Guru’s advice. And joining the company of God’s devotees, we should meditate on God’s Name, so that He may save us. In this shabad, Guru Ji expands on this message and tells us how meditation on God’s Name is far superior to any other method for obtaining spiritual enlightenment, peace, and happiness.

First mentioning some of the unique virtues and powers of God, Guru Ji says: “(O’ my friends), all creation happens under (God’s command). Except for Him, there is no other (Creator). Whatever we say (is there) has come from God. Through out all ages, it has been the same Eternal God. No one else is responsible for any creation or destruction.”(1)

Summarizing the merits of meditating on that God, Guru Ji says: “(O’ my friends), such is my perfect and profound God that whosoever worships Him, has obtained peace, and (has found out that by meditating) on God’s Name, one does not have to bear the arrows (or pain inflicted by the) the demon of death.”(1-pause)

Listing some more virtues of God and His Name, Guru Ji says: “(O’ my friends, God’s) Name is like an invaluable jewel or a diamond. The eternal Master is immortal and immeasurable. The tongue of the one (who meditates on His Name), becomes immaculate and any word (uttered by this tongue) becomes true (comes to pass. Such a person realizes that the) Eternal God resides in the heart itself, and there is no confusion (about it).”(2)

Guru Ji now comments on the practices of those yogis who, abandoning their homes, go and live in jungles or mountains to obtain spiritual enlightenment. He says: “(O’ my friends), there are some who, abandoning their homes go and sit in jungles or mountainous places. Then they feel proud of their efforts, but by forsaking God’s Name they are consumed by ego. (They don’t realize that) without God’s Name, there is no use of any meditation or (divine) wisdom, (On the other hand, they who) act on the Guru’s advice (and meditate on the Name), obtain honor in God’s court.”(3)
Commenting further on the practices of yogis and pundits, Guru Ji says: “(O’ my friends, the one who) practices obstinacy and feels proud, cannot obtain (God). Similarly, the mental agony of one who reads sermons and recites to the people or wanders in pilgrimage places doesn’t go away. Because without (God’s) Name, one cannot obtain peace.”(4)

Now exposing those who try and many times claim that they have gained full control over their sexual and other such desires, Guru Ji says: “(O’ my friends, such a person) tries, but cannot control his or her sexual desires in any way. Such a person’s mind keeps wavering (and because of stooping to illegitimate sex) is cast into hell. Then bound in the city of death, he or she suffers punishment. (In short), without God’s Name one’s soul is burnt down and wasted away.”(5)

Therefore once again stressing the futility of any efforts to control our mind through stubbornness or inflicting pain on the body, Guru Ji says: “(O’ my friends), there are many seekers, adepts, silent sages, and gods. But, simply by obstinacy of the mind, they cannot control their inner urges. But the mind and body of those who reflect on the Guru’s word and firmly hold on to the Guru’s service become immaculate and their self-conceit disappears.”(6)

Therefore Guru Ji now addresses God, and prays: “(O’ God), it is only through Your grace that one obtains Your eternal Name and with true love, one remains under Your protection. It is from You that within, one awakens the longing to worship You, and through Guru’s grace, one keeps meditating on Your Name.”(7)

In conclusion, Guru Ji says: “(O’ my friends), it is only when one’s self conceit and arrogance goes away, that one’s mind is charmed with God’s love. But, by practicing falsehood or doing hypocritical deeds one does not obtain (God). In short, O’ Nanak, through Guru’s grace one obtains this essence of reflection, that without following the Guru’s word (of advice), one cannot reach the door or house (of God).”(8-6)

The message of this shabad is that there is no need for us to practice obstinacies of mind, torturous yoga exercises, or going to jungles and mountains to control our sexual desires, self-conceit, or other such undesirable urges. All we need to do is to follow the Guru’s advice and meditate on God’s Name with true love. By doing so, we would easily control over our mind, and would also obtain to the mansion of God.

raamkalee mehlaa 1.

ji-o aa-i-aa ti-o jaaveh ba-uray ji-o janmay ti-o maran bha-i-aa.
ji-o ras bhog kee-ay taytaa dukh laagai naam visaar bhavjal pa-i-aa. ||1||

tan Dhan daykhat garab ga-i-aa.
kanik kaamnee si-o hayt vaDhaa-ihii kee naam visaareh bharam ga-i-aa. ||1|| raha-o.

jat sat sanjam seel na raakhi-aa parayt pinjar meh kaasat bha-i-aa.
punn daan isnaan na sanjam saaDhsangat bin baad ja-i-aa. ||2||
It is the same light
In this shabad, Guru Ji shows us the mirror of our life and tells us how we run after worldly wealth and make false shows of our piety and sympathy for others. He shows us how we do not remember that God, who has blessed us with this life and everything else and therefore we keep suffering. He also tells us how, by seeking the guidance of the Guru, we can emancipate ourselves from worldly involvements and enjoy the bliss of eternal union with God.

First reminding us about the stark facts of human life itself, Guru Ji says: “O’ crazy one, just as (empty handed) you came (into this world, so empty handed you) would go out of it. Yes, just as you were born, similarly would be your death. The more anyone has enjoyed the dainty dishes (or false worldly pleasures); more is that one afflicted with pain. Forsaking God’s Name, one falls into the whirlpool (of births and deaths).”(1)

Summarizing our way of life, Guru Ji says: “(O’ man), seeing your body and wealth, you have been intoxicated with pride. You are multiplying your love for gold and women, because forsaking (God’s) Name, you are lost in doubt?”(1-pause)

Now showing us how cruel we have become and how we are wasting our human lives, Guru says: “(O’ human being), you have not practiced celibacy, compassion, control of mind or civil behavior. (Due to your sinful behavior), you have become like a piece of dry wood (in the body, which has become like a) ghost skeleton. You have done no charitable deed, given no alms, have done no ablutions (of mind), and observed no discipline. In this way, without the company of saints, your (human) birth has gone to waste.”(2)

Continuing to comment upon our way of life, Guru Ji says: “(O’ man), being attached to greed you have forsaken (God’s) Name, and your entire life has gone (to waste in) comings and goings (here and there for the sake of worldly wealth). When seizing you by your hair, the demon of death would strike you against the ground, then while in the grip of death, you wouldn’t be able to think (about meditation on God’s Name).”(3)

Next, warning us against our evil habits and not caring to listen to the Guru’s advice, he says: “(O’ man), day and night you indulge in slander and speak ill of others. Within your heart there is neither a place for God’s Name, or the sense of compassion for all. (But remember, that) without (following) the Guru’s advice, neither can you obtain the high spiritual state, nor any honor (in this world). Without meditating on God’s Name you would go to hell.”(4)

Describing, how we are running after worldly wealth and indulging in all kinds of sins, Guru Ji says: “(O’ my friends, for the sake of worldly wealth), like a juggler you change many guises in an instant, and you are completely engrossed in worldly attachments and sins. Seeing the worldly wealth spread all around, you are absorbed in it.”(5)

Therefore Guru Ji counsels: “(O’ my friends), for the sake of your evil desires, you make many ostentations, but without the understanding of the Guru’s word (of advice), you have fallen into doubt. You are afflicted with the terrible disease of ego. If you want this ailment to go away, then seek and act on Guru’s instruction.”(6)

Now Guru Ji comments on our habit of feeling self-conceited when we see lots of wealth and pleasures in our life, but feel miserable when God takes this wealth and happiness back. He says: “(O’ man), when you see comforts and wealth coming in, then the mind of
the (power hungry) *Saakat* becomes arrogant, but when the One to whom this body and wealth belongs, takes these back, then within you arises the ailment of doubt.”(7)

Therefore, Guru Ji advises: “(O’ man, remember that whatever worldly wealth or beauty) is visible to you, is all due to the grace (of God on you). But in the end, none (of these possessions or wealth) go with you. (God, the Giver of all these worldly possessions), is the primal source of this world and is limitless. The one who has enshrined His Name in one’s heart, has crossed over (this dreadful worldly ocean).”(8)

Guru Ji now comments on the habit of human beings to cry over the death of their near and dear ones. He explains the truth about this. He says: “(People), weep over the death (of somebody, but) who is their audience? (Because, as for as the dead person is concerned), he or she has already fallen into the mouth of a dragon in the dreadful ocean (and probably is suffering punishment for his or her misdeeds). In this way, seeing one’s family, wealth, and beautiful mansions, one afflicted with worldly attachments is entangled in straw like useless deeds.”(9)

Explaining the real source and reason for our birth and death, Guru Ji says: “(O’ man), we have come to this world when God sent us here, and we depart from here when He calls us back. Whatever He wants to do, He is doing. (Even if the human being remains lost in wrongful pursuits), the forgiving God (ultimately) forgives (a person).”(10)

Explaining the importance of God’s Name, and the guidance of the Guru, he says: “(O’ my friends), in the company of those who have tasted the relish of God’s Name, one finds (God). By taking the refuge of the Guru, one obtains all kinds of wealth, miraculous powers, wisdom, and (divine) knowledge, and the commodity of salvation.”(11)

Guru Ji concludes this *shabad* by describing the state of mind of a Guru’s follower. He says: “(O’ my friends), the Guru’s follower deems pain and pleasure as the same, and remains detached from happiness and sorrow. Stilling his or her self (conceit), the Guru’s follower obtains God. O’ Nanak, God imperceptibly merges that person (in Him).”(12-7)

The message of this *shabad* is that if we want to be above the pains and pleasures of the world and want to be free from the evils of slander and self-conceit, then we should seek the company of those who have tasted the relish of God. Listening to the advice of the Guru, we should meditate on God’s Name, then God would forgive us and merge us in Him.

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**raamkalee dakh-nee mehlaa 1.**

*raamkalee dakh-nee mehlaa 1.*

(jat sat sanjam saach drirh-aa-i-aa saach sabad ras leenaa. ||1||)

mayraa gur da-i-aal saaqa rang leenaa.

ahinis rahai ayk liv laagee saachay daykh pateenaa. ||1|| rahaa-o.

rahai gagan pur darisat samaisar anhaat sabad rangeenaa. ||2||

sat banDh kupeen bharipur leenaa jihvaa rang raseenaa. ||3||
In previous many shabads, Guru Ji commented on the conduct, garb, and different breath exercises performed by yogis, and told them that without seeking the guidance of the Guru and meditating on God’s Name, all these things are totally ineffective for spiritual advancement. In this shabad, Guru Ji tells the yogis in their vocabulary the unique qualities of his Guru and how he helps him and the rest of the world to obtain true Yoga or union with God.

Briefly stating what his Guru has taught him, he says: “(O’ yogis, my Guru) has taught me how to control my sexual desires, (and live a life of) truth, discipline, and righteousness. He himself remains absorbed in enjoying the relish of the true word (God’s Name).”(1)

Listing some of the merits of his Guru, he says: “(O’ yogis), my merciful Guru always remains imbued in the love of God. Day and night he remains attuned to that one God and remains delighted in seeing the Eternal (God).”(1-pause)

Describing the state of mind and the viewpoint of his Guru, he says: “(O’ yogis), my Guru always lives in the heavenly state of mind; he looks upon all alike, and he remains imbued with the love of continuously playing unstuck Word.”(1)

Now, referring to the Kupeen (a special kind of loin-cloth worn by yogis to control their sexual desires), Guru Ji says: “(O’ yogis, my Guru) has tied around him a loin-cloth of high moral character. He always remains absorbed in that all pervading God and his tongue keeps enjoying the relish of (His) love.”(3)

Describing the relationship of his Guru, with the all-pervading God, he says: “(O’ yogis, my Guru) always remains united with that eternal (God), who has created the creation and is pleased by a mortal’s deed (and not his garb).”(4)
Now, stating, how his Guru has enlightened him, he says: “(O’ yogis), in the one (God) are all (the creatures), and in all (creatures) is the one (God). After he observed, the true Guru showed this amazing thing to me as well.” (5)

Also stating another astonishing thing, which his Guru has taught him, he says: “(O’ yogis, my Guru has also taught me), that the God who has created the continents, galaxies, and universes, cannot be described.” (6)

Now illustrating with an example, how the Guru has revealed the divine mystery to him, Guru Ji says: “(O’ yogis, just as from one lamp is lighted another lamp, (similarly the Guru has illuminated my heart), and has shown me the light (of that God, which is) pervading in all the three worlds.” (7)

Describing the present status and state of mind of his Guru, he says: “(O’ yogis, my Guru is) sitting on the eternal throne in the mansion of the eternal God, and is attuned (in meditation of the) Fear-free (God).” (8)

Next sharing with us his own state of mind, Guru Ji says: “(O’ yogis, my Guru) is a truly detached yogi, who has completely enchanted (me), and he has made the flute (of unstuck melody of the Word) ring in every heart.” (9)

In conclusion, Guru Ji says: “(O’ yogis), they who have made friendship with (my) true Guru, Nanak says that by seeking the shelter of the Guru God, they have been liberated (from the worldly bonds).” (10-8)

The message of this shabad is that instead of going to the so-called worldly yogis or brahmins, we should simply follow the advice of our own Guru (Granth Sahib Ji), and while leading a life of truth, chastity, and compassion, we should remain absorbed in loving meditation of God’s Name. One day, by God’s grace, we would also blessed with the bliss of His union.
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<th>Line</th>
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<tr>
<td>1</td>
<td>barahmaa bisan mahays ik moorat aapay kartaa kaaree.</td>
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<td>2</td>
<td>kaa-i-aa soDh tarai bhav saagar aatam tat veechaaree.</td>
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<td>3</td>
<td>aapay mayl la-ay gundaataa ha-umai tarisnaa maaree.</td>
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<td>4</td>
<td>tarai gun maytay cha-uthai varTai ayhaa bhagaat niraaree.</td>
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<td>5</td>
<td>gur sayvaa tay saagaa sukh paa-i-aa anhtar sabaad ravi-aa guankaaree.</td>
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<td>6</td>
<td>aapay mayl la-ay gundaataa ha-umai tarisnaa maaree.</td>
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<td>7</td>
<td>manoo-aa asthir sabday raataa ayhaa kARnee saaree.</td>
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<td>8</td>
<td>bayd baad na pakhand a-oDhoo gurmukh sabad beechaaree.</td>
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<td>9</td>
<td>gur kisnu veerak a-oDhoo jat saat sabaad veechaaree.</td>
</tr>
<tr>
<td>10</td>
<td>gurmukh jog kamaavai a-oDhoo jat saat sabaad veechaaree.</td>
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In the previous shabad, Guru Ji described the merits of his Guru and using their vocabulary told the yogis, what kind of a Yogi was his Guru, how he enlightens his own mind and those of his disciples. In this shabad, he tells those yogis about the conduct and merits of those who listen and act on the Guru’s advice and the kind of yoga they practice.

To start with Guru Ji makes one concept about God clear to the yogis. He says: “(O’ yogis), God who extending His hand (of power) has given support to both earth and sky, He has made His abode in each and every heart.” (1)

Next regarding the merits of the Guru, he says: “O’ saints, by attuning them to the (Gurbani, the Guru’s) word, (God) has emancipated many (mortals in the world).” (1-pause)

Now briefly stating what changes come in that person whom God emancipates through the guidance of the Guru, he says: “(O’ God, whom You emancipate through the Guru), stilling worldly attachment, that person dispels ego (from the mind), and then to such a person only Your light seems to be pervading in all the three worlds.” (2)

Guru Ji adds: “By reflecting on the word (of advice) of the true Guru, and by controlling the (worldly) desires, such a person keeps them confined in the mind itself (and does not run after worldly riches to fulfill his or her desires).”(3)

Referring to the singhi, (a special kind of flute looking like a horn, which yogis play to help them in their meditation), Guru Ji says: “(O’ God, whom You emancipate through the Guru), rings the flute of the continuous melody (of divine word), and they realize Your light in each and every heart.”(4)

Continuing the reference to the special flute or singhi of the yogis, Guru Ji says: “(O’ God, the true yogi) deems this entire universe as the divine flute (or singhi), he has kept his mind stabilized in this (world itself and he doesn’t run to jungles or mountains for concentration), and within himself he has lighted the fire of divine knowledge.”(5)

Describing the kind of lamp a Guru’s follower keeps burning to provide him or her with light, Guru Ji says: “(O’ yogis), upon obtaining the body, which has been made by joining together the five elements, a Guru’s follower keeps burning in him or her the lamp of the immaculate light of the limitless God.”(6)
Continuing the metaphor, he says: “(O’ my friends, for a Guru’s follower), the sun and moon (the right and left nostrils) are the two gourds and this body is the guitar, wherein plays the wondrous (melody of the divine) word.”(7)

As for the place, where the yogi of the Guru establishes his seat for meditation, Guru Ji says: “(O’ yogi, a disciple of the Guru, does not run to jungles to sit in meditation. Instead, while still remaining in his or her family), the detached (sikh of the Guru), makes his or her seat in the city of the indescribable, incomprehensible, and limitless God. (In other words, a Guru’s follower concentrates on the incomprehensible God within his or her own body).”(8)

Describing, the state of mind of a Guru’s follower, Guru Ji says: “(O’ yogi, for a Guru’s follower), this body is like a city, the mind is the king, and the five sense faculties abide like thoughtful persons (and do not wander after evil temptations).”(9)

Describing how the mind (as trained by Guru’s wisdom) controls the rest of the body and the senses, Guru Ji says: “(O’ yogis, seated like a king on his throne, the mind keeps uttering (and reflecting on) the word (of the Guru), it dispenses justice based on merits (and not on any other considerations, such as the status or wealth of the parties).”(10)

Guru Ji now tells us about the state of mind of a true yogi, who has thus controlled his mind. He says: “(O’ yogis), what harm can the poor death or life do to a person (who has controlled his or her) mind, as if he or she is dead, even though alive? (Not even the fear of the pain of births and deaths can scare such a yogi, who follows Guru’s advice).”(11)

As for the beliefs of such Guru’s followers, regarding other lesser gods, Guru Ji says: “(The yogi, trained by the Guru believes that), God Himself has the power to do everything. Even Brahma, Vishnu, and Shiva are nothing but the embodiments of His power of creation, sustenance, and destruction.”(12)

Describing how a Guru’s follower swims across this worldly ocean, he says: “(O’ yogi, a Guru’s follower) crosses over the dreadful ocean by reflecting on the essence of his soul and purifying his or her body by protecting it from evils.”(13)

Guru Ji adds: “(O’ yogi, a Guru’s follower) has always obtained peace by serving the Guru (and acting on his advice), and within him or her remains abiding, beneficial word (and advice of the Guru).”(14)

Now telling us about the grace, which God bestows on such a Guru’s follower, he says: “(O’ yogi), after stilling the ego and the fire (of worldly desire, God) the Giver of merits Himself unites (such a Guru’s follower) with Himself.”(15)

Summarizing the unique devotion of such a Guru’s follower, Guru Ji says: “(O’ yogi, a Guru’s follower) dispels (and rises above) the three modes (of Maya or the desires for vice, virtue, or power), and lives in the fourth state (of Turya, in which none of these affect one’s mind), and this is such a person’s unique way of worship.”(16)

In short, defining the yoga of a Guru’s follower, Guru Ji says: “(O’ my friends), the yoga of a Guru’s follower is that one keeps examining oneself, on the basis of the (Guru’s) word and keeps enshrined the one God in one’s mind.”(17)
Now giving the essence of the way of life of a Guru’s follower, he says: “(O’ yogi), the mind of a (Guru’s follower always) remains imbued with the word (of the Guru, and this is the essence of his or her entire conduct (of life)).”(18)

Regarding studying other holy books such as Vedas and Puranas, Guru Ji says: “O’ yogi, (a Guru’s follower), doesn’t enter into any religious controversies (regarding interpretation of) Vedas, or practices hypocrisies; by Guru’s grace, he or she only reflects on the word (of the Guru, and acts accordingly).”(19)

Describing, how a Guru’s follower practices yoga, including control of sexual desires and truthful living, Guru Ji says: “O’ yogi, a Guru’s follower practices yoga, celibacy and truthful living only by reflecting on the word (of the Guru, and by acting on his advice).”(20)

Giving the essence of yoga practiced by a Guru’s follower, Guru Ji says: “O’ the detached one, by attuning himself to the word (of the Guru, a Guru’s follower) dies to the self (and stills his or her mind. This is what, he or she has) concluded as the way to yoga (or union with God).”(21)

Regarding emancipation from Maya or worldly involvements, Guru Ji says: “O’ yogi, (remember that) attachment to Maya (the worldly riches and power) is (like) a dreadful whirlpool, but by following the word (of advice of the Guru, a Guru’s follower) ferries across (his or her entire) lineage.”(22)

Regarding the merits of a Guru’s follower, he says: “O’ yogi, throughout all the four ages, they who attune themselves to the (Guru’s) word are the (true) heroes. Through the Guru’s word, they keep God’s devotion enshrined in their minds.”(23)

Now describing, how the word of the Guru helps us in getting rid of our worldly attachments, Guru Ji says: “O’ yogi, this mind (of ours) has been captivated by the attachment for Maya (worldly riches and power), and it can be extricated (from the grips of Maya) by reflecting on the word (and by following the advice of the Guru).”(24)

However, lest we fall a victim to any thoughts of ego, Guru Ji concludes the shabad by reminding us about the absolute necessity of the grace of God for our salvation. He says: “(O’ my friends, it is on His own, that God) forgives (a person), and merges him or her into His union. (Therefore O’ God), Nanak has sought Your refuge.”(25-9)

The message of this shabad is that instead of going into many details of yogic postures, garbs, and practices, we should reflect and act on the word of advice of our own Guru (Granth Sahib Ji). By reflecting on the immaculate shabad of the Guru, we would control our sense organs, and our mind would become stable. Then automatically we would be in a state of attunement to God, and would enjoy the music of continuous melody of divine word. Then showing His mercy God would unite us with Him.

raamkalee mehlaa 3 asatpadee-aa
ik-o%kaar satgur parsaad.
sarmai dee-aa mundraa kannee paa-ay jogee
khinthaakar too da-i-aa.
It is the same light
In the previous *shabad*, Guru Ji told the yogis and all of us, what kind of meditation, self-control, reflection, and exercises, a Guru’s follower does to obtain yoga or union with God. In this *Ashtpadi*, he directly addresses a yogi, and referring to his outer garb and symbols, tells him how he needs to focus on and change his inner thoughts and attitudes to obtain yoga or union with God, residing within his own body.

First, referring to the typical dress of yogis, who generally used to smear their bodies with ashes, wear a patched (or torn out jacket), and special kind of glass earrings, Guru Ji says: “(O’ yogi, instead of begging from door to door, wearing holy garbs, and glass earrings), wear the earrings of hard work, and make compassion as your patched coat. If you smear your body with the ashes of coming and going (and always have the fear of births and deaths in your mind, then deem that) you have won all the three worlds.”(1)

Referring to a the special kind of a stringed instrument, called *kingri* which the yogis play to help them get attuned to God, Guru Ji suggests: “O’ yogi, play that kind of *kingri*, by playing which, a non-stop melody of (divine word) keeps playing (in the body and one) remains attuned to God.”(1-pause)

Next pointing to other special articles and practices of the yogis, Guru Ji says: “O’ yogi, make truth and contentment as your begging bowl and satchel, and put the nectar Name (of God) as food (in your bowl). Make meditation on God as your (support) staff and let attuning your mind (to God) be the blowing of your horn.”(2)

Commenting on the special yoga postures and exercises done by the yogis, and the routine of going to towns for begging food, Guru Ji says: “O’ yogi, let strengthening of your mind be your sitting posture. Only then would the anguish (in your mind) go away. O’ yogi (when instead of going to ordinary towns), you go into the town of (your own body to beg God for His Name), then you would obtain God’s Name in your bag.”(3)

Referring back to the *kingri* or the special stringed instrument, which the yogis generally play, Guru Ji says: “O’ yogi, with this *kingri* (which you have), one’s mind doesn’t get attuned (to God), nor does one obtain union with the eternal (God. By playing) this *kingri*, one neither obtains peace, nor does one’s arrogance go from within.”(4)
Now Guru Ji tells the yogi in metaphoric form, what kind of *kingri*, he should make if he truly wants to find peace and obtain union with God. He says: “O’ yogi, make this body of yours the wooden frame and attach to it the two hollow gourds of love and fear (of God). In this way when a person becomes Guru’s follower, his stringed instrument keeps playing (divine music), and his (fire like) desire is destroyed.”(5)

So giving the definition of a true yogi, Guru Ji says: “(O’ my friend), the one who understands the will (or command of God), and attunes the mind to the one (God) alone is called a (true) yogi. That person’s Doubt is shattered and the (mind) becomes immaculate. This is how one finds the way to (true) yoga (or union with God).”(6)

Telling that yogi how he can obtain such divine wisdom, Guru Ji says: “(O’ yogi), whatever we see with our eyes, is all going to perish. Therefore attune your mind (only) to God, (who alone is eternal). But only when your mind is lovingly devoted to the true Guru, would you obtain this understanding.”(7)

Commenting on yogi’s present thinking, that simply by abandoning one’s household and living in mountains and jungles, one becomes a yogi, Guru Ji says: “O’ yogi, just by abandoning one’s household and by roaming around (in the world), one doesn’t obtain yoga (or union with God). Right in the home of your body is present God’s Name, and through Guru’s grace, you can obtain (and see) your God.”(8)

However enlightening the yogi regarding the nature of the world, Guru Ji says: “O’ yogi, this world (in which so many people reside is like) a puppet of clay, which is afflicted with the chronic disease of (fire like) desire for worldly wealth. O’ yogi, even if one wears (holy) garbs and makes innumerable efforts, one cannot get rid of this malady.”(9)

Now stating how this disease can be cured, Guru Ji says: “(O’ yogi), the cure (for this malady) is God’s Name, (but only that person receives this medicine) in whose mind He enshrines it. Only when a person becomes Guru’s follower, does he or she understand this (medicine), and find the way to (true) yoga (or union with God).”(10)

Therefore cautioning the yogis about the difficulties in the way to true yoga, Guru Ji says: “O’ yogi, the way to (true) yoga is very thorny. Only the one, on whom (God) showers His grace, obtains it. Then both within and outside, does (such a person) see the one (God) alone. And all the Doubt within one departs.”(11)

Guru Ji concludes the *Ashtpadi* by saying: “O’ yogi, play that (divine) *kingri* which rings (within you) without playing. Nanak says, (that such a yogi) is emancipated and remains merged in the eternal (God). (12-1-10)

The message of this *Ashtpadi* is that instead of following the ways of ordinary yogis, such as going to jungles, abandoning our households, and roaming from place to place in search of alms, we should try to seek God within our own heart. Following the Guru’s advice, we should live a life of truth, contentment and modesty, and meditate on God’s Name. One day, by God’s grace, we will hear the non-stop melody of divine word within our own mind and will obtain true yoga or union with God.
In the previous shabad, Guru Ji advised us that instead of following the ways of ordinary yogis, such as going to jungles, abandoning our households, and roaming from place to place in search of alms, we should try to seek God within our own heart. Following the Guru’s advice, we should live a life of truth, contentment and modesty, and meditate on God’s Name. One day, by God’s grace we would hear the non-stop melody of divine word within our own mind and obtain true yoga or union with God. In this shabad, Guru Ji explains his message in more detail, regarding the right way to worship God, obtaining yoga or union with Him.

So first telling us who has truly understood the essence and value of the treasure of God’s devotion, and who has given him this understanding, Guru Ji says: “(O’ my friends), only a Guru’s follower has understood the essence and value of the treasure of God’s devotion, and it is the true Guru who has helped him or her to realize this understanding.”(1) Yes,
O’ saints, it is through the Guru (that God) blesses (a person) with the honor (of His devotion).”(1-pause)

Now listing some of the main principles, which the true Guru wants his disciples to remember and live by, Guru Ji says: “(O’ my friends), abide in truth (and live a truthful living; by doing so), always peace and poise wells up (in the mind) and lust and anger goes out of it. (2) Then relinquishing the self (conceit, one’s mind) is attuned (to God) and through the Guru’s word, one burns one’s sense of mineness. (3) (The Guru’s follower realizes that the God) by whom the beings are created, are also destroyed by Him. In the end, it is only God’s Name, which is one’s helper. (4) (O’ my friends, that) Creator who has made the world, is always right in front of you. Don’t deem Him far. (5) When one is attuned to the eternal (God), the eternal word (of His Name) keeps going through one’s mind, like a continuous waive. (6) It is only by great good fortune that the invaluable gift of (God’s) Name is obtained in the company of saintly persons. (7) Therefore, don’t get strayed in doubt, serve (follow) the true Guru and keep your mind stable at one place. (8) Because, without (God’s) Name the entire (world) is wandering (in doubt), and wastes its life in vain.”(9)

Therefore, commenting on the futility of the common ways and practices of yogis and describing the right way to obtain yoga or union with God, Guru Ji says: “(O’ my friends, an ordinary) yogi is wandering around, having lost the (true) way (of yoga, because) through hypocrisy, yoga (or union with God) is not obtained. (10) It is only when, through the word of the Guru, (one sits in the saintly congregation and meditates upon God with such a concentration, as if one is) sitting in the city of God, (only then) one obtains union (with God). (11) Then God’s Name comes to reside in one’s mind, and following the word (of the) Guru, one discards playing the game of running after worldly riches and power. (12) O’ saints, this body is like a pool (of the nectar of God’s Name. A Guru’s follower) bathes in it by attuning the mind (to God). (13) The devotees, who thus bathe in (the nectar of) Name, are immaculate because by acting on the word (of the Guru, and by following his advice, they have) got rid of their filth (of evil desires).”(14)

Describing how the mortals and even gods are lost, being motivated by the three impulses of Maya (or impulses for power, vice, or virtue), Guru Ji says: “(O’ my friends, the Maya created by God is so powerful, that swayed by the) three impulses of Maya, (the human beings) remain unaware (about God, and) don’t remember God’s Name. Without (God’s) Name, (one’s life) is destroyed. (15) (But, what to speak of the mortals, even gods like) Brahma, Vishnu and Shiva (who are worshipped by Hindus as the) three main forms (of God) are lost in the illusion of the three modes (of Maya). (16) It is only through the Guru’s grace, that one’s knot (the obsession of the mind for) three impulses is loosened, and rising above these desires, one enters the fourth state (of Turya) and attunes the mind (to God).”(17)

Next commenting on the sermons by (the Hindu priests, called) pundits, Guru Ji says: “(O’ my friends), the pundits read (the scriptures), and enter into (religious) arguments, but haven’t understood (the way to union with God). (18) Being intoxicated with the poison (of Maya, they themselves) are lost in doubt; (I wonder) whom they are sermonizing?”(19)

Therefore, telling us, where we can find true guidance, Guru Ji says: “(O’ my friends), supreme is the (word) Baani of the devotees, which remains pervading ages after ages, (and keeps spreading its immaculate effect forever). (20) Whosoever are attuned to that Baani,
obtain (high spiritual) state, and through that true word (of the Guru), they merge in the eternal (God) (21)

Explaining how to obtain union with God, Guru Ji says: “(O’ my friends), one who searches one’s body through the word (and examines one’s life conduct on the basis of the Guru’s teachings), obtains the treasure of (God’s) Name. (22) Stilling its sense of mine-ness, the mind imperceptibly gets merged. (Then without even knowing one keeps praising God, as if God) has got Himself praised by the person without using the tongue. (23) Then seeing the (God pervading everywhere), one’s eyes remain wonder struck and one’s mind remains attuned to the invisible (God). (24) The light of (that devotee) remains united with the (prime) light of the invisible (God), who always remains detached.”(25)

Guru Ji concludes this shabad by sharing with us, what he himself does. He says: “(O’ saints), I always praise my Guru, who has imparted me true understanding (26). Nanak makes this one submission that it is through the (God’s) Name, (that any body has ever) obtained the state (of salvation) and honor.”(27-2-11)

The message of this shabad is that if we want to have true yoga or union with God, then we need not follow the postures or practices of yogis, or listen to the lectures of pundits, who themselves are lost in illusions of Maya. We should simply follow Gurbani (in Guru Granth Sahib). Following that advice, we should meditate on God’s Name and search Him within our own body. One day, by God’s grace we would be able to see Him right in front of us, pervading each and every heart and we would obtain salvation and honor.
In the previous many shabads, Guru Ji stressed the need to perform true worship of God, so that we may obtain peace in this world and have honor in His court. In this shabad, he elaborates on the concept of worship of God, and tells us what the true worship of God is, which really pleases Him and how we should perform that worship.

First describing how difficult it is to perform true worship of God, Guru Ji says: “O’ my dear saints, worship of God is very difficult to obtain; nothing can be said about it.”(1)
So telling us, who is the one person through whom we can obtain that God, he says: “O’ saints, it is through the Guru’s grace that we can obtain that perfect (God), and it is he who makes us worship (God) through His Name.”(1-pause)

Rejecting the common ways in which people try to worship God, such as by making offerings of food, flowers, or money, he tells us what the best and only way to worship God is. He says: “(O’ saints), except for God, everything is soiled, (so I wonder) what may I offer in His worship? (2) (In my view), that alone is the (true) worship which pleases the eternal (God. Therefore, a Guru’s follower) enshrines (God’s) will in the heart. (3) O’ saints, all people worship (God, as they believe, but) the worship done by a self-conceited person is not accepted (in God’s court). (4) It is only when, by (living in accordance with the advice of the Guru, one so controls the mind, as if) one has died through the word, that one’s mind becomes immaculate and worship is approved (in God’s court). (5) O’ saints, such devotees (of God) become immaculate and holy, and through the one word (of the Guru), they remain attuned (to God). (6) In short, except for (meditating on God’s Name, in no other way can worship (of God) be performed; and without meditating on God’s Name, the entire) world is wandering around lost in doubt (and false beliefs).”(7)

Next comparing the worship done by Guru’s followers with those done by the self-conceited people, Guru Ji says: “O’ saints, a Guru’s follower keeps examining the self, and keeps the mind attuned to God. (8) (O’ saints, God) is Himself immaculate and He Himself makes one worship (Him) through the Guru’s word, and approves (such worship done through the Guru). (9) (On the other hand, the egocentrics also) perform worship (of God), but they don’t know the (right) way. Therefore getting attached to duality (the love of worldly things), they keep their minds soiled (with evil thoughts). (10) The person who becomes Guru’s follower knows the (right way to) worship, and enshrines the (God’s) will in the mind. (11) By accepting the will of God, O’ saints, one obtains all comforts (in this world), and in the end (also, God’s) Name becomes one’s helper. (12) (On the other hand, the self -conceited persons) don’t recognize themselves, O’ saints, and keep indulging in false (self) praise. (13) But O’ saints, the demon of death doesn’t spare those who indulge in hypocrisies, he would badly insult them and take them away (to hell).”(14)

Now Guru Ji throws light on the conduct of those Guru’s followers who really attune themselves to God’s Name and who perform God’s worship as advised by the Guru. He says: “(O’ saints), within whom (is enshrined) the word (and advice of the Guru, they), keep examining their own (life conduct, and) they alone have understood the state (of God) and how limitless He is. (15) This mind of theirs goes into a seedless trance (a state in which no thoughts arise in the mind), and they unite their light with the (prime) light (of God). (16) By joining the saintly congregation, and listening again and again (about the blessings of God’s) Name, the Guru’s followers keep uttering God’s Name. (17) A Guru’s follower himself sings and makes others sing (praises of God), and obtains honor at the door of the eternal (God). (18) Through the true word (of the Guru), he or she only tells the truth and remains attuned to the true Name.”(19)

Guru Ji concludes the shabad, by once again uttering praise of God. He says: “(O’ saints), my God is the destroyer of fears, dispeller of sins, and He becomes our helper in the end. (20) He pervades in everything all by Himself, and Nanak says that it is by meditating on (His) Name, that one obtains glory (in this and the next world).”(21-3-12)

The message of this shabad is that if we want to obtain honor not only in this world, but also in the court of God, then we need to perform true worship of God, which means
It is the same light

gladly accepting His will, and meditating on His Name. One learns such true worship, when one sincerely listens and acts upon the Guru's word (the Gurbani included in Guru Granth Sahib). Then one's mind becomes immaculate, gets attuned to God in a seedless trance, and ultimately one's soul is united with the prime soul of God.
It is the same light

jee-o pind sabh kichh hai tis kaa aakhan bikham beechaaree. ||14||
sabad lagay-ee jan nistaray bha-ojal paar u.taaree. ||15||
bin har saachay ko paar na paavai boojhai ko veechaaree. ||16||
jo Dhur likhi-aa so-ee paa-i-aa mil har sabad savaree. ||17||
kaa-i-aa kanchan sabday raattee saachai naa-ay pi-aree. ||18||
kaa-i-aa amrit rahee bharpooray paa-ee-ai sabad veechaaree. ||19||
jo parabh khojeh say-ee paavahi hor foot moo-ay ahaa-kaaree. ||20||
baaeee binsahi sayvah gur haiyat pi-aree. ||21||
so jogee taa gi-aaan beechaaray ha-umai tarisnaa maaree. ||22||
satgur daataa tinai pachhaataa jis no kirpaau tumaree. ||23||
satgur na sayvah maa-i-aa laagay doob moo-ay ahaa-kaaree. ||24||
jichar andar saas tichar sayvaa keechai jaa-ay milee-ai raam muraaree. ||25||
an-din jaagat rahai din raattee apnay pari-a pareet pi-aree. ||26||
tan man vaaree vaar ghumma-ee apnay gur vitahu balihaaree. ||27||
maa-i-aa moh binsah jaa-igaa ubray sabad veechaaree. ||28||
aap jagaa-ay say-ee jaagay gur kai sabad veechaaree. ||29||
naanak say-ee moo-ay je naam na cheeth bhagat jeeyav veechaaree. ||30||4||13||
In the previous shabad, Guru Ji advised us that if we want to obtain honor not only in this world but also in the court of God, then we need to perform true worship of God, which means gladly accepting His will and meditating on His Name. One learns such true worship when one sincerely listens and acts upon the Guru’s word (the Gurbani included in Guru Granth Sahib). Then one’s mind becomes immaculate, gets attuned to God in a thoughtless trance, and ultimately one’s soul gets united with the prime soul of God. In this shabad, Guru Ji tells from his own experience and that of the other devotees, how anybody who has listened to the word of the Guru has become immaculate and has obtained all kinds of joys by meditating on God’s Name.

First, including himself in the ordinary people, Guru Ji says: “(O’ my friends, we the worldly people are generally) of bad character, and are extremely arrogant. (It is only a rare person, who by) attuning to the (Guru’s) word has removed the dirt (of evil thoughts). (1) Yes, O’ saints, through the Guru’s grace, by meditating on God’s Name, one is emancipated (from worldly attachments). The one in whom is enshrined the eternal (God’s) Name; deems that the Creator has Himself embellished that one’s life (and saved his or her honor). (1- pause) Because on whom God bestows His grace, (He purifies them by uniting them with the Guru, just as) by coming in contact with the philosopher’s stone, (a piece of iron) itself becomes the philosopher’s stone.”(2)

Commenting on the conduct of the self -conceited persons, Guru Ji says: “(O’ my friends), there are some arrogant ones who adorning (holy) garb, roam around (to deceive others), but they lose the game (of life) in the gamble.”(3)

Contrasting the conduct of the Guru’s followers with the self-conceited persons, Guru Ji says: “(O’ my friends, but there are also) the ones who, day and night, worship (God) and keep God’s Name enshrined in their hearts. (4) Being imbued with (God’s) love, they remain absorbed in a state of poise and imperceptibly dispel their ego.”(5)

However, explaining some of the necessary predispositions or steps required for true worship of God, Guru Ji says: “(O’ my friends), true worship (of God) can never be done without (having) fear and respect (for Him. They who have) worshipped (God) with love and fear, (have) embellished (their lives). (6) By reflecting on the essence of (divine) wisdom of the (Guru’s) word, they have burnt away their attachment for Maya (the worldly riches and power).”(7)

Therefore, describing his own experience in this regard, Guru Ji says: “(O’ my friends, it is the) the Creator, who does everything, and He Himself blesses (one with the) treasure (of His worship). (8) Nobody has been able to find the end (or limit) of His merits, therefore I (simply) sing (His praises) by reflecting on the word (of the Guru). (9) Therefore, dispelling my self-conceit from within, I meditate on the God and praise that God.”(10)

Now, Guru Ji tells us from where he has obtained that commodity of (God’s) Name, and what kind of bliss he and all others experience who are blessed with this gift. He says: “(O’ my friends), I have obtained the commodity of Name from the Guru, who is the storekeeper of the inexhaustible treasure (of God’s Name). (11) On His devotees, (God) Himself has become gracious. And showing His kindness, He has enshrined (Name’s) power in them. (12) They, always remain hungry for the eternal Name, therefore they keep singing (His praise) by pondering over the word (of the Guru). (13) (They believe, that this) body and
soul all belong to Him and it is very difficult to describe (His limitless gifts). (14) (They also realize that) only they who are attuned to the word (of the Guru) are emancipated, and have been ferried across the dreadful (worldly) ocean. (15) But, there are only some rare ones, who upon reflection realize that without (meditating on the Name of) the eternal (God), no one is ever able to cross over (the worldly ocean).”(16)

Coming back to his own situation, Guru Ji humbly states: “(O’ my friends, as far as I am concerned), whatever was written in my destiny from the very beginning, I have obtained that; by attuning to God through the word (of the Guru), I have embellished (my life). (17) Imbued with the word, my body is sparkling like gold and is in love with the eternal Name (of God). (18) Yes, my body is now brimful with the nectar (of God’s Name), which we obtain by reflecting on the word (of the Guru). (19) (In short), only they who search for God (through the word of the Guru), obtain to Him. All other arrogant ones, (who think that they can find Him, through rituals) have perished like busted (balloons).”(20)

Now Guru Ji compares the fates of those who enter into arguments with others to show off their knowledge, or otherwise remain attached to worldly riches and power with those who humbly follow the advice of their Guru. He says: “(O’ my friends), they who enter into religious arguments (with others) are wasted away, but the true servants keep serving (and worshipping God), motivated by the love and affection for the Guru. (21) That person alone is the (true) yogi, who reflects on the essence of (divine) wisdom and has stilled his or her ego and (fire like) desire.” (22)

But addressing God directly, Guru Ji acknowledges and says: “(O’ God), only they have recognized the beneficent true Guru on whom You have showered Your grace. (23) They who do not serve (follow) the true Guru, remain attached to Maya (the worldly riches and power); such conceited ones have died drowning (in the worldly ocean).”(24)

Therefore Guru Ji advises: “(O’ my friends), as long as there is breath in (our body), we should serve (and act on the Guru’s advice. By doing so), we meet the beloved God, the destroyer of demons. (25) The one who is in love with the beloved (God), day and night remains awake in (in the love of the Beloved). (26) I am a sacrifice to my Guru, (who has blessed me with the love of God); I sacrifice my body and mind to him again and again. (27) (I have realized, that any body who is) attached to Maya (the worldly riches and power), perishes and only those who ponder over the word (of the Guru), are saved. (28) But only they, whom (God Himself) awakens, wake up (and realize this truth) by reflecting on the word of the Guru. (29) (In short) O’ Nanak, they who do not remember (God’s) Name die (spiritual death), but the devotees live (forever) by reflecting on (the Guru’s word).”(30-4-13)

The message of this shabad is that reflecting on the advice of the Guru (the Gurbani, included in Guru Granth Sahib), we should destroy our ego and worldly desires, and meditate on God’s Name. Then showing His grace, God would end our rounds of births and deaths, and unite us in His blissful union.

raamkalee mehlaa 3.

naam khajaanaa gur tay paa-i-aa taripat rahay aaghaa-ee. ||1||

santahu gurmukh mukat gaat paa-ee.
SGGS P-912

ayk naam vasi-aa ghat antar pooray kee vadi-aa-ee. ||1|| raha-o.

aapay kartaa aapay bhugtaa daydaa rihak sabaa-ee. ||2||

jo kichh karpaa so kar rahi-aa avar na karpaan jaa-ee. ||3||

aapay saajay sarisat upaa-ay sir sir DhanDhai laa-ee. ||4||

tiseh sarayvhu taa sukh paavhu satgur mayl milaa-ee. ||5||

aapaa aap aap upaa-ay alakh na lakh-naa jaa-ee. ||6||

aapay maar jeevaalay aapay tis no til na tamaa-ee. ||7||

ik daatay ik mangtay keetaay aapay bhagat karaa-ee. ||8||

say vadbhaagee jinee ayko jaataa sachay rahay samaa-ee. ||9||

aap saroop si-anant aapay keemaat kahan na jaa-ee. ||10||

aapay dukh sukh paa-ay antar aapay bharam bhulaa-ee. ||11||

vaadaa daataa gurmukh jaataa niguree anDh firai lokaa-ee. ||12||

jinee chaakhi-aa tinaa saad aa-i-aa satgur boojh bujhaa-ee. ||13||

iknaa naavhu aap bhulaa-ay iknaa gurmukh day-ay bujhaa-ee. ||14||

sagaa sagaa saalaahihu sanjhaa tis dee vadee vadi-aa-ee. ||15||

tis bin avar na ko-ee raajaa kar tapaavas baanat bagaa-ee. ||16||

ni-aa-o tisai kaa hai saaj saachaa virlay hukam manaa-ee. ||17||
In the previous shabad, Guru Ji advised us that reflecting on the advice of the Guru; we should destroy our ego and worldly desires and meditate on God's Name. Then showing His grace, God would end our rounds of births and deaths, and unite us in His blissful union. In this shabad, he shares with us his own experience, and that of other devotees and tells us what kinds of blessings he and all others have obtained from the Guru.

Stating the importance of Guru, he says: “(O' saints), the treasure of Name is obtained from the Guru, (they who have received it) remain completely satiated. (1) Yes, O' saints, a Guru's follower has obtained the state of salvation. The one Name (of God) has come to reside in that person’s heart. This is the glory of the perfect (Guru).”

Next listing some of the unique merits of God, Guru Ji says: “(O' saints), God Himself is the creator, Himself the enjoyer, and provides sustenance to all. (2) Whatever He has to do, He is doing that, and there is nothing, which could be done (by anybody else). (3) He Himself creates and embellishes the universe and yokes each and every being to its task. (4) (O' saints), if you serve (and worship Him), only then would you obtain peace. (But only that person worships Him, whom He has) united with the true Guru. (5) (God) Himself creates Him. That incomprehensible (God) cannot be comprehended. (6) He Himself destroys and Himself creates. He doesn’t have even an iota of avarice in Him.”

Now commenting on some of the wondrous ways of God, Guru Ji says: “(O' saints), some (He) has made donors and some beggars, (and from some He) Himself gets (His) worship done. (8) Very fortunate are they, who have realized the one (God) alone, and remain merged in that eternal (God). (9) He Himself is beauteous and wise; His worth cannot be described. (10) He Himself gives pain or pleasure and Himself strays (some) in doubt. (11) That great God is known through the Guru. The (rest of the) world keeps roaming in darkness (of ignorance). (12) Only they who have tasted (the elixir of God's Name) have enjoyed its relish. It is the true Guru who has given them this understanding. (13) There are some whom He strays from the Name and some He makes to realize (the Name) through the Guru.”

Therefore, Guru Ji advises: “(O' saints), keep praising Him forever; great is His glory. (15) Except for Him, there is no other king (of the world); Doing (full) justice, He has built this scheme (of the universe). (16) His justice is always true, but only a rare one He motivates.
to obey His command. (17) O’ mortals, always cherish that God, who through the true Guru has made the way to follow His will. (18) Whosoever meets (follows) the true Guru, and in whose hearts (the Guru) enshrines God’s Name, wins (the game of life). (19) That true God is always true and eternal. Through (the Guru’s) word, He keeps giving His message to all. (20) Hearing and seeing (the wonders of God), Nanak remains astonished and goes into a state of ecstasy, realizing that His God is pervading everywhere. (21-5-14)

The message of this shabad is that it is God who has created us with myriads of different natures and stations of life. He created Himself, and it is as per His justice and scheme of things that everything is happening in this world. But it is impossible to comprehend that God, unless we follow Guru’s advice and enshrine God’s Name in our hearts. Then we would be wonderstruck, seeing the wonders of God.

### raamkalee mehlaa 5 asatpaggee-aa

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<th>ki-o*kaar satgur parsaad.</th>
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<tr>
<td>kinhee kee-aa parvirat pasaaraa.</td>
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<td>kinhee kee-aa poojaa bisthaaraa.</td>
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<tr>
<td>kinhee nival buh-i-angam saaDhay.</td>
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<tr>
<td>mohi deen har har aaraaDhay.</td>
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<td>tayraa bharosaa pi-aaray.</td>
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<td>aan na jaanaa vaysaa.</td>
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<tr>
<td>kinhee garihu taj van khand paa-i-aa.</td>
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<tr>
<td>kinhee mon a-uDhoot saad-a-aa.</td>
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<tr>
<td>ko-ee kahta-o annan bhag-utee.</td>
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<tr>
<td>mohi deen har har ot leetee.</td>
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<td>kinhee kahi-aa ha-o tirath vaasee.</td>
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<td>mohi deen har har darg pari-aa.</td>
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<td>kinhee kahi-aa mai kuleh vadi-aa-ee.</td>
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### SGGS P-913

| kinhee kahi-aa baah baho bhaa-ee. |
| ko-ee kahai mai dhaneh pasaaraa. |
| mohi deen har har aadDhaaraa. ||4|| |
|
| kinhee ghooghar niraat karaa-ee. |
| kinhoo varat naym maalaa paa-ee. |
| kinhee tilak gopee changan laa-i-aa. |
| mohi deen har har Dhi-aa-i-aa. ||5|| |
In the previous shabad Guru Ji told us that it is impossible to comprehend God unless we meet the true Guru, follow his advice and enshrine God's Name in our hearts. But still people keep doing many different things to please God, such as observing fasts, going on pilgrimages, or pleasing themselves with all kinds of false pleasures, such as watching sports, or amassing wealth. In this shabad, Guru Ji lists all such things and then humbly states what he himself does.

First talking about the ways of other people, Guru Ji says: “(O’ my friends), some have involved themselves in the expanse of worldly matters. Some have made a big show of their worship. Some have practiced special yoga postures, such as Neoli, or Bhuengam Asanas (in which they churn the stomach with air, or pass the breath through an imaginary snake like coiled channel in the body). But, I the meek one, have only worshiped my God again and again.”(1)

Briefly stating his reason, Guru Ji says: “O’ my beloved (God), I only depends on Your support, and I do not know any other kind of garb (or ways of worshipping You).”(1-pause).

Now commenting on different religious practices, or ways of life adopted by different people for obtaining spiritual enlightenment, Guru Ji says: “(O’ God), abandoning their homes, some have made their abode in a forest region. Some have made themselves known as silent detached sages. Someone claims that he is a staunch Bhagauti (the worshipper of God). But I, the poor one, have sought the shelter of God alone.”(2)

Continuing his narration of different claims made by people, Guru Ji says: “Someone claims that he is the resident of a holy place. Someone claims that abandoning food, he has become detached (from the world). Some (claim that they) have wandered around the entire world, but I, the meek one, have fallen at) God’s door (and sought His shelter).”(3)

People often boast about their high lineage, wealth or power, but saintly people always stay away from any such false prides, and instead pin their hopes on God. Therefore, Guru Ji says: “(O’ my friends), someone claims that he belongs to a very high family, another says
that he has the support of many brothers, and someone claims, that he has a vast amount of wealth. But I, the poor one, depend only on the support of God.”(4)

Now talking about the different ways people worship their gods and goddesses, Guru Ji says: “(O’ my friends), some arrange dances (before their idols, by special dancers) with ankle bells on their feet. Some observe fasts and wear rosaries. Some have anointed (their foreheads) with the mark of Gopi Chandan (mud from a special tank near Dwaarka, India, the birth place of god Krishna). But I the meek one, have contemplated on God again and again.” (5)

Next commenting on different garbs and practices adopted by yogis to impress their audience, Guru Ji says: “(O’ my friends), some adepts or (Sidhas) hold many magic shows (to make people believe that they have the power to perform miracles). Some have adopted many (holy) garbs and false shows of their authority. Some have indulged in many plays of spells and charms. But I the poor one, remain engaged only in the service (true worship) of God.”(6)

Referring to the claims made by many pundits and other such persons, he says: “(O’ my friends), someone calls himself a wise pundit. Someone keeps embellished with the six deeds as ordained by Shastras. Someone claims, that he lives in the sublime way ordained by Shastras. But I, the humble one, have the shelter of God (alone).”(7)

In conclusion, Guru Ji says: “(O’ my friends), I have carefully examined the rituals and deeds of all faiths of all ages, (and I have concluded that) without God’s Name this mind doesn’t awaken (from the worldly slumber). Nanak says that when he obtained the company of the saint (Guru), his fire (of worldly desire) was extinguished, and his mind was immensely calmed and soothed.”(8-1)

The message of this shabad is that we shouldn’t worry about the practices, garbs and rituals performed by others. Instead we should humbly seek the shelter of God, sing His praises in the company of the saintly persons, and keep meditating on His Name. Eventually, we would obtain true peace and bliss in our mind.
From the early childhood, we are taught to say “thank you” to any one who does us even the slightest favor, such as holding the door in front of us, or giving us a small piece of candy. But it is a strange thing that generally we human beings do not thank that God or even remember Him who has given us everything, including our body and soul. In this shabad, Guru Ji reminds us of the unaccountable gifts God has given us and asks us to remember and thank that beneficent God, so that this life of ours may become fruitful.

Reminding his own mind (and indirectly us) about God who created us and blessed us with all the necessary knowledge and wisdom, Guru Ji says: “(O’ my mind, remember that God), who fashioned you out of the water (father’s semen) and out of the clay (compound of earth, air, fire, water, and ether), created your body. Equipping you with the light and wisdom to discriminate, He who preserved you in the womb of your mother.

(1) O’ human being, discard other thoughts from your mind and remember that Savior (of yours).”(1-pause)

Asking us to think about that God, who blessed us with our relatives and friends, Guru Ji says: “(O’ man), He who blessed you with your father and mother, also gave you brothers and dear sons. He who blessed you with your wife and friends, keep that Master enshrined in your mind.” (2)
Reminding us about those priceless essentials without which we won’t be able to survive, he says: “He who gave you air and water, who gave you fire to burn, O’ my mind remain in the shelter of that Master.”(3)

But that is not all. Guru Ji says: “(O’ my mind), He who blessed you with many kinds of delicious foods and built places within (your body to store these foods), He, who gave you earth and other things for your use, enshrine the feet, (the immaculate Name) of that God in your mind.”(4)

Pointing to the different parts of our body, Guru Ji says: “He who blessed you with eyes to see, ears to hear, hands to earn your livelihood, a nose (to smell), the tongue (to taste and utter) and feet to walk, crowned all with the head (including brain); O’ my mind, most humbly (meditate on His Name), as if you worship the feet of that God.”(5)

Reminding us about the special gifts, which God has given to the human species alone, he says: “(O’ man), He who made you virtuous from a sinner. He who made you the head of all species. Now, it is up to you whether you win (the game of your life) or not. (But remember that) your purpose (in life) is accomplished, only if you cherish God in the mind.”(6)

Summarizing the over all situation, Guru Ji says: “(O’ my friends), both here (in this world), and there (in the next world), it is the one God alone and where ever we look, it is He (whom we see. But still the) mind shows laziness in remembering Him, without whom one cannot survive even for a moment.”(7)

After reminding us about all the blessings of God, which we keep forgetting, Guru Ji shows us how to ask for His forgiveness and mercy. He says: “(O’ God), we are the meritless sinners. (To our credit), we have neither any service, nor any (good) deeds, but by good fortune we have obtained the ship in the form of the Guru, and (just as) a stone is ferried across in the company (of a boat), slave Nanak (has been saved in the company of his Guru).”(8-2)

The message of this shabad is that we should never be ungrateful to God, who has given us our life, body, limbs, faculties, relatives, and all the necessary resources to survive and enjoy life. We should humbly pray to God to grant us the guidance of the Guru, so that under his instructions we may meditate on God’s Name and just as a stone is ferried across in the company of a boat, we are also saved under his guidance.

Personal Note: This shabad reminds me that even I should be most thankful to God because when I was young my parents were so poor that I did not have any proper clothes and shoes to wear. Even after, I was educated and employed as an engineer still I couldn’t afford more than a bicycle. But now with God’s blessing I am sitting here in America with spacious house, two cars, wonderful wife, loving children and no worry. I pray, that God may bless me that I may never forget His blessings, and should always meditate on His Name. (10.16.09) (10.23.13)(1.13.14)
It is the same light
Different human beings are engaged in different professions. Some are teachers, others are students; some are occupied in collecting wealth, and others are engaged in charity, or reading holy books. In this shabad, Guru Ji compares these different categories of professions or preoccupations of the ordinary human beings with the conduct or preoccupations of the saintly persons, and indirectly tells us, on what our mind should be focused.

Referring to the general ways, in which the ordinary people spend their lives, Guru Ji says: “(O’ my friends), someone’s life is passing enjoying worldly pleasures, relishes, and beauty. Someone’s life is spent remaining involved with one’s father, mother, sons, (or other family members). Someone’s life is passing involved in empires, possessions, or businesses. But the life of a saint is spent on the support of God’s Name.”(1)

Before commenting on other professions or occupations in which people are engaged, Guru Ji wants us to remember one basic fact. He says: “(O’ my friends), this entire universe is the creation of the one eternal God, and it is the one God who is the Master of all. (And everybody is doing the task assigned to him or her by God).”(1-pause)

Resuming his comments on the conduct of different people and particularly what they relish, Guru Ji says: “(O’ my friends), someone’s life studying (holy scriptures like) Vedas and then enters into arguments (with others). Someone’s life is wasted in enjoying delicious foods to satisfy one’s tongue. Someone’s life is passed in remaining (sexually) attached to a woman (or a man). But the saints remain immersed in (meditating on) the Name of God.”(2)

Now listing some of those who remain engaged in sinful activities, Guru says: “(O’ my friends), someone’s life is spent in gambling, someone’s entire life is spent remaining addicted (to drugs). Someone spends life stealing others’ wealth. But a devotee of God spends his or her life cherishing God’s Name.”(3)

Comparing the conduct of saints to those who engage in yogic exercises, or ritualistic worship, Guru Ji says: “(O’ my friends), someone’s life is spent practicing yoga, penance, or (ritualistic) worship. Someone’s life is wasted in dealing with ailments, sorrows and doubts. Someone’s life is spent in doing breathing exercises. But a saint’s life is spent in singing praises of God.”(4)

Commenting on the lives of travelers, teachers, and other such professionals, Guru Ji says: “(O’ my friends), someone’s life is spent traveling day and night (from one place to the other), while another’s entire life is spent occupying one place of action alone. Someone’s life is spent teaching children. But a saint spends his life singing praises of God.”(5)

Talking about those who stage fictional plays, and those who engage in robbing others, or who remain afraid of the law, Guru Ji says: “(O’ my friends), someone’s life is spent staging live plays, dramas, or dances. Someone’s life is spent in robbing others. Someone’s life passes remaining afraid of the kings (or the law). But the saints spend their lives singing praises of God.”(6)

Comparing the conduct of saints with those who spend their lives advising or lecturing other people, Guru Ji says: “Someone’s life is spent providing consultation or advice.
Someone’s life is spent in performing essential service. Someone’s life is spent in trying to mend others. But the saint spends his life drinking the relish of God’s (Name).”(7)

Lest any of us may feel proud that he or she is wiser than the others, and his or her own way of life is better or holier than others, Guru Ji says: (O’ my friends, what human beings do is not under their control because) wherever God) has yoked anyone he/she is engaged in that. (On one’s own), no one is foolish and no one is wise. Therefore, Nanak is a sacrifice again and again to the one whom, showing His mercy, (God) blesses with His Name.”(8-3)

The message of this shabad is that it is God who yokes people to different occupations. Some are teachers, others are rulers, some are consultants and some are thieves or dacoits, and they spend their lives in those professions as per His will. But if we want to become saints of God and His beloveds then we should pray to Him to bless us with the gift that our life may pass in singing His praises and meditating on His Name.

raamkalee mehlaa 5.

daavaa agan rahay har boot.
maat garabh sankat tay chhoot.
jaa kaa naan simrat bha-o jaa-ay.
 plaisa sant janaa raahai har raah-ay. ||1||

aisay raakhaar da-i-aal.
jaat ka daykh-a-u tum partipaaal. ||1|| rahaa-o.

jal peevat Ji-o tikhaa mitant,
Dhan bigsa garihi aavat kant.
lobhe kaa Dhan paraan aDhaar.
ti-o har jan har har naam pi-aar. ||2||

kirsanee Ji-o raakhai rakhaalaa.
maat pitaa da-i-aa Ji-o baalaal.
pareetam daykh pareetam mil jaa-ay.
ti-o har jan raakhai kanth laa-ay. ||3||

Ji-o anDhulay paykhaat ho-ay anand.
goongaa bakaat gaavai baho chhand.
pingul parbat parjay paar.
har kai naan sagal uDhaar. ||4||

ji-o paavak sang seej ko naas.
aisay paraachhaat saatsang binaas.
ji-o saabun kaapar oojal hoj.
naam japaat sabh bharam bha-o khoj. ||5||

ji-o chakvee sooraj kee aas.
ji-o chaatrik boond kee pi-aas.
In the previous shabad, Guru Ji described how, while other people spend their lives in worldly pursuits of riches and powers, getting involved in useless arguments, leading immoral lives and committing sins, saints of God spend their lives meditating on God’s Name. In this shabad, he takes the other side and describes the blessings God showers on His saints, how He loves and protects His devotees and how they feel delighted on seeing God and hearing His praises.

Illustrating how God protects His devotees, Guru Ji says: “(O’ my friends), just as some plants remain green even in a forest fire, or a child survives (the difficult conditions in) mother’s womb, similarly that God the King, meditating on whose Name one’s fear goes away, protects His saintly devotees.”(1)

Therefore, directly expressing his love and appreciation for God, Guru Ji says: “O’ such a merciful Preserver and life saver God, wherever I look, I see that You are the sustainer (of the world).”(1-pause)

Citing beautiful examples to illustrate the love of God’s devotees for God and His Name, Guru Ji says: “(O’ my friends), just as by drinking water one’s thirst is quenched, a bride blossoms when her groom returns home, or wealth becomes the main support of a greedy person’s life breaths, similarly devotees of God have love for God’s Name.”(2)

Now Guru Ji cites some examples to illustrate how God loves His devotees. He says: “(O’ my friends), just as a farmer guards his farm, mother and father are compassionate to their child, or just as upon seeing her lover the beloved hugs him, similarly God keeps His devotees embraced to His bosom.”(3)

Listing some of the blessings, the saints enjoy who meditate on God’s Name, Guru Ji says: “(O’ my friends), just as on being able to see, a blind person feels bliss. Just as on being able to speak, a dumb person sings many songs or a cripple feels overjoyed on scaling a mountain, similarly all are emancipated by meditation on God’s Name.”(4)

Illustrating how God’s Name dispels all our doubts and illusions, Guru Ji says: “(O’ my friends), just as in the company of fire all cold is dispelled, similarly in the company of
saints all one’s sins are erased. Just as clothes become clean when washed with soap, similarly by meditating on God’s Name, all one’s doubts and dreads are destroyed.”(5)

Now citing some examples to illustrate the bliss experienced by the saints on tasting the relish of God’s Name, Guru Ji says: “(O’ my friends), just as a Chakwi (the shell duck) longs for the Sun, a Chatrik (pied cuckoo) is thirsty for the rain drop. Just as deer’s ears are attuned to the hunter’s music, similarly God’s Name is pleasing to His devotees.”(6)

However, Guru Ji wants to stress that it is only by God’s grace that we are imbued with His Love. Therefore addressing God, he says: “(O’ God), it is by Your grace, that I have been imbued with Your love. Only when You become merciful, that You come in our mind. Only when the sustainer (of the universe) showed mercy, I got freed from the (worldly) bonds.”(7)

In conclusion, Guru Ji says: “(O’ my friends), I have seen all places with my eyes fully open (and have thoroughly considered all other lesser gods, I have found out that) except Him, there is no other. By Guru’s grace all my doubts and dreads have been dispelled, and (I) Nanak have seen the wondrous (God) everywhere.”(8-4)

The message of this shabad is that if we love God just as a child loves the mother, (we should realize that) God also loves us just as a father loves his child, and He saves us even when enemies on all sides surround us.
In the previous *shabad*, Guru Ji advised us that if we love God just as a child loves the mother, (we should realize that) God also loves us just as a father loves his child, and He saves us even when enemies on all sides surround us. But, it is only when God showers mercy that we are imbued with His Love. In this *shabad*, Guru Ji lovingly addresses God, and expresses his love, faith, and confidence in Him.

Pointing to all the human beings and other creatures around him, Guru Ji says: “(O’ God), whatever creatures and other sentient beings we see, all depend upon Your support.”

Therefore, Guru Ji says to all of us: “(O’ my friends), it is only through God’s Name, that this mind can be emancipated (from evil thoughts and worldly involvements).” (1-pause)

Stating one of the unique powers of God, Guru Ji says: “(O’ my friends), in a moment (God) creates and destroys the creation. These are all the doings (and plays) of the Creator.”

Now Guru Ji gives us some very good guidance how to get over our weaknesses of anger and greed etc., and how we can spend our life in peace and happiness. He says: “(O’ my friends), in the company of saint (Guru), we (learn how to) eradicate our lust, anger, greed, falsehood, and slander. (3) By meditating on (God’s) Name (in their company), our mind becomes immaculate, and we pass our life in continuous peace. (4) (In short), the mortal who comes to the shelter of devotees (of God), loses neither here nor there (obtains honor both in this world and in God’s court). (5)

Once again lovingly addressing God, Guru Ji says: “(O’ God), whether in pain or pleasure, it is with You, that we have to share the state of our mind. (6) You are the benefactor of all beings, and You are the sustainer of Your creation. (7)

Therefore, Guru Ji concludes the *shabad* by expressing his utmost respect for the devotees of God. He says: “(O’ God), Nanak is a sacrifice myriads of times to (Your) devotees (who meditate on Your Name).”

The message of this *shabad* is that if we want to get rid of all our evil instincts of lust, anger, greed, falsehood, and slander, and want to remain in a state of perfect and perpetual bliss, then we should purify our mind by meditating on God’s Name in the company of the saint (Guru). Further, whether we are in pain or pleasure, we should share the condition of our mind with God alone, and like children surrender to His will. He would surely save us as per His own merciful tradition.
It is the same light
In the previous shabad, Guru Ji advised us that if we want to get rid of all our evil instincts of lust, anger, greed, falsehood, and slander, and want to remain in a state of perfect and perpetual bliss, then we should purify our mind by meditating on God’s Name in the company of the saint (Guru). In this shabad, he shares with us the blessings he has enjoyed in the company and shelter of his Guru and tells us why he loves and respects him so much.

Highlighting the benefit of seeing the Guru (and acting on his advice), Guru Ji says: “(O’ my friends, I have observed, that upon) seeing the sight (of the Guru), all one’s sins disappear, and (the Guru) unites that person with God.”(1)

Stating how the Guru helps a person, he says: “(O’ my friends), my Guru God is provider of peace. He inspires us (to meditate on) God’s Name, which becomes our helper in the end.”(1-pause)

Describing, how his Guru blessed him, Guru Ji humbly states: “(O’ my friends, when I) applied the dust of (Guru’s) feet to my face (listened and acted on Guru’s advice, all my sufferings vanished, as if) the abode of all my sufferings had crumbled down. (2) In an instant, he purified the sinners (like me), and dispelled the darkness of ignorance. (3) (I have learned, that God) the Master is all powerful to do anything, and so Nanak has sought His shelter.”(4)

Continuing to explain how his Guru has helped him, he says: “(O’ my friends), snapping my (worldly bonds, the Guru), has firmly implanted God’s feet (His Name in my heart), and attuned my mind to the one word (His immaculate Name). (5) He has pulled me out of the blind well of poison (of worldly attachments), and now I am in love with the true Word (of God’s Name). (6) My dread of birth and death has been removed, (and I am confidant that) now I won’t wander anywhere (in existences). (7) This mind of mine has been imbued with the love of the elixir of Name, and drinking that nectar, it is satiated. (8) Associating with the saints, I have sung the praises (of God), and the mind has resided in the immovable state. (9) The perfect Guru has given me such perfect advice that except for God, nothing else pleases me. (10) In short by good fortune, Nanak has obtained the treasure of Name, (therefore) he won’t go to hell.”(11)

However unlike many of us, in spite of such a high achievement, Guru Ji doesn’t want to let even an iota of self-conceit enter his mind. He doesn’t want to claim any credit for his hard work, worship, or wisdom. Rather, he humbly submits: “(O’ my friends), none of my hard work, wisdom, or strategy has anything to do (with the blessings mentioned above). All this is the result of the efforts of my perfect Guru. (12) In reality, only that worship, penance, austerity, and purity, (I do), which (the Guru) does or makes me do. (13) In spite of being in
the midst of the great worldly attachment for my sons, wife (and other family members), by attaching me to the eternal (God), the Guru has saved me.” (14)

Addressing God one more time, Guru Ji says: “O’ God, You Yourself take care of Your creatures, and You Yourself have united them with You. (15) You have ferried them across the dreadful ocean in the boat of truth and righteousfulness, which they have built. (16) O’ infinite and limitless Master, Nanak is a sacrifice to You again and again. (17)"

Summarizing the unique qualities and merits of God, Guru Ji says: “(O’ my friends), that God is beyond death, never falls in the womb, is self-created, and is the only source of light (of knowledge) in the darkness (of ignorance) in the (present age, called) Kal Yug. (18) That God, the inner Knower of all hearts is the benefactor of all creatures. Seeing Him, one is fully satiated. (19) That one immaculate fear-free Creator is pervading all waters and lands. (20) O’ my friends, (God) has bestowed the gift of devotion on His devotees, for which Nanak also begs.” (21-1-6)

The message of this shabad is that even if we have been sinning throughout our life, we should still seek the shelter of the Guru and follow his advice. When the Guru becomes merciful upon us, he will give such immaculate instructions that all our evil tendencies and attitudes will vanish, our mind will get out of the whirlpool of worldly affairs and will become so pure that it will be in true love with God, who in His mercy will ferry us across the dreadful worldly ocean and eternally unite us with Him.

raamkalee mehlaa 5.
salok.
sikhaahu sabaad pi-aariho janam maran kee tayk.
mukh oojal saađa sukkhe naanak simraat ayk. ||1||
man tan raataa raam pi-aaray har paraym bhagat ban aa-ee santahu. ||1||
satgur khayp nibaahee santahu.
har naam laahaa daas ka-o dee-aa saaglee tarisan ulaahee santahu. ||1|| rahaa-o.
kojat kojat laal ik paa-i-aa har keemat kahan na jaa-ee santahu. ||2||
charan kamal si-o laago Dhi-aanaa saachai daras samba-ee santahu. ||3||
gun gaavat gaavat bha-ay nihaalaa har simraat taripaat aghaa-ee santahu. ||4||
In the previous shabad, Guru Ji advised us that even if we have been sinning throughout our life, we should still seek the shelter of the Guru and follow his advice. When the Guru becomes merciful upon us, he will give such immaculate instructions that all our evil tendencies and attitudes will vanish, our mind will get out of the whirlpool of worldly affairs and become so pure that it would be in true love with God, who in His mercy will ferry us across the dreadful worldly ocean and eternally unite us with Him. In this shabad, Guru Ji again lovingly suggests to us to listen to the Guru’s word and act on that advice. He assures us on the basis of his personal experience that if we do that, we would find peace in this world and honor in God’s court.

So affectionately addressing us, Guru Ji says: “O my dear beloved (saints) learn to act upon the word of the Guru. This will support you both in life and in death. Nanak says that by meditating on the one God one is honored (in God’s court), and enjoys peace (in this world).”(1)

Describing his own experience in this regard, he says: “(O dear) saints, my body and mind are imbued with the love of that beloved God and a loving devotion for God has developed (in me).”(1)

Now Guru Ji uses the metaphor of ordinary vendors of those days, who used to take a load of their merchandise to the wholesaler who, after examining the wares, would accept some and reject others. Then would reimburse the vendor what he thought was appropriate. Using this metaphor, Guru Ji describes the result when he placed the merchandise of his worship. He says: “O saints, the true Guru has approved the merchandise (of my worship). He has bestowed the profit of Name to the servant and quenched all his thirst (for worldly riches).”(1-pause)

Describing how valuable the gift of Name is, which the true Guru has given him, Guru Ji says: “O saints, after a repeated and arduous search, I have obtained one jewel. Its worth cannot be described. (2) Because now my mind is attuned to the lotus feet (the immaculate Name of God), and is absorbed in the sight of the eternal (God). (3) I am totally delighted, singing praises of God again and again, and I have been fully satiated by meditating on God.”(4)
Guru Ji concludes the *shabad* by stating some of the amazing qualities of God and by sharing with us how much God means to him. He says: “O’ saints, (one who realizes that God’s) prime Soul is pervading in all, doesn’t come or go (and that person’s cycles of births and deaths) come to an end. (5) (Such a person realizes that God) has existed before the ages, exists now, and would exist in future, and He is the giver of peace to all beings. (6) O’ saints, He Himself is limitless, we cannot find His limit, He is pervading in all places. (7) Nanak says: “O’ saints, (that God) is my friend, mate, capital stock, youth, son, father, mother (and everything else).”(8-2-7)

The message of this *shabad* is that if we want happiness in this world and honor in God’s court, then we should listen, understand, and act upon the word (of advice) of the Guru (the *Gurbani* in the *Guru Granth Sahib*) and meditate on God’s Name. A stage would come when we would experience such bliss and happiness that all our desires and cravings would cease. We would feel that all the hard work of our life has been approved by God, and we would enjoy the bliss of His eternal union.
In the previous shabad, Guru Ji advised us that if we want happiness in this world and honor in God's court, then we should listen, understand, and act upon the word (of advice) of the Guru (the Gurbani in the Guru Granth Sahib) and meditate on God's Name. A stage would come when we would experience such bliss and happiness that all our desires and cravings would cease; we would feel that God has approved the hard work of our life, and we would enjoy the bliss of His eternal union. In this shabad, Guru Ji shares with us what he himself did in that regard, the blessings he obtained and what further advice he has for us on the basis of his personal experience.

Summarizing the benefits of meditating on God's Name, Guru Ji says: “(O' my friends, the one) who in deed, word, and thought remembers God's Name, Nanak says by Guru's grace, that person is ferried across the very dreadful and arduous whirlpool (of worldly involvements).” (1-pause)

Now describing in detail the blessings he is enjoying by Guru's grace and meditating on God's Name, he says: “(O' my friends), by meditating on God's (Name), all the evil impulses (of lust, anger, and greed) have been annihilated and now there is bliss both within and without (me). (1) He through whom these evils had afflicted me, that respected God has shown His mercy and has liberate me. (2) (I have found that) by seeking the shelter of God, the saints have been saved, but the extremely proud have been destroyed. (3) In the company of the saint (Guru), I have obtained this fruit that now only one Name (of God) has become the support of my life.” (4)

However instead of letting any thought of ego enter his mind, Guru Ji humbly says: “(O' God, on his own), neither any one is brave nor weak, it is Your light which is pervading in all. (5) You are all powerful, indescribable, unperceivable, and You, the destroyer of demons are pervading (everywhere). (6) O' Creator, who can assess Your worth? Because O' God, there is no end or limit (to Your expanse). (7) Nanak says: “(O' God, by humbly serving them and taking) the dust of the feet of Your saints, one obtains the gift of Your Name and honor (in both the worlds).” (8-3-8-22)

The message of this shabad is that if we want to conquer our evil intellects and enjoy true peace and bliss, then we should seek the company of the saints, and meditate on God's Name in word, deed, and thought. In other words, every thought and act of ours should be motivated by our love for God, and His creation. Then all our evil tendencies would be eradicated, all our pains and sufferings would go away, and we would obtain honor, both in this world and God's court.
raag ratan parvaar paree-aa sabad gaavan aa-ee-aa.
sabgo tà gaavhu hree ke rayraa man jinee vasaa-i-aa.
kahai naanak anand ho-aa satgur poo mai paa-i-aa. ||1||
ay man mayri-aa too saagaa rahu har naalay.
har naal rahu too man mayray dookh sabh visaarnaa.
angeekaar oh karay tyraa kaaraj sabh savaarnaa.
sabhnaa gala samrath su-aamee so ki-o manhu visaary.
kahai naanak man mayray saagaa rahu har naalay. ||2||

saachay saahibaa ki-aa naahee ghar ðayrai.
ghar ða ðayrai sabh kichh hai jis deh so paav-ay.
saagaa sifat salth tahre naam man vasavaa-ay.
aam jin kai man vasi-aa vaajay sabad ghanayray.
kahai naanak sachay saahib ki-aa naahee ghar ðayrai. ||3||

saachaa naam mayrayaa aaDhaaro.
saach naam aDhaar mayrayaa jin bhukhhaa sabh gavaa-ee-aa.
kar saahk sukh man aa-ay vasi-aa jin ichhhaa sabh pujaa-ee-aa.
saagaa kurbaaq keeqaa guroo vitahu jis dee-aa ayhi vadii-aa-ee-aa.
kahai naanak suhnu saaêh tuDh sabad Dhaaree-aa.
ipi-aa,
saachaa naam mayrayaa aaDhaaro. ||4||
vaajay panch sabad tît ghar sabhaaai.
ghar sabhaaai sabad vaajay kalaa jît ghar Dhaaree-aaa.
panch doot tuDh vas keetaay kaal kantk maari-aa.
Dhur karam paa-i-aa tuDh jin ka-o se naam har kai laagay.
kahai naanak tah sukh ho-aa tît ghar anhad vaajay. ||5||

saachee livai bin ðayh nimaaneeg.
ðayh nimaaneeg livai baajhahu ki-aa karay vaychaaree-aa.
tuDh baajh samrath ko-ay naahee kirpaa kar banvaaree-aa.
This very important hymn is one of the five daily prayers of the Sikhs. It is either read in its entirety with all the forty stanzas, or in the abbreviated form—the first five stanzas, plus the fortieth stanza. The later shorter version is always sung at the end of any Sikh prayer meeting (including regular service, marriage celebration, or a death ceremony). As the title Ananand indicates this hymn is about the spiritual ecstasy, which transcends all kinds of small worldly pleasures and ordinary joys, and takes one to that state of mind, where there is perpetual happiness and no sorrow; everything looks beautiful and fragrant, as if there is beauty all around and some unstuck non-stop, divine music is soothing the ears.

As per Dr. Bhai Vir Singh Ji, the third Guru Amardas Ji sung this hymn on the occasion of the birth of his grandson, Anand (meaning bliss). As the story goes, when this grandson was born, many people came to congratulate Guru Ji and told him about this bliss coming into his home. It is said that Guru Ji then uttered this hymn to explain that true bliss is not obtained by amassing any worldly possessions or upon being blessed with a child. It is obtained only when listening and acting on the advice of the true Guru, we realize the presence of God in His entire creation and within ourselves.

Sharing his own experience and the wonderful state of mind on becoming one with his true Guru, he says: “O’ my soul, a state of bliss (and ecstasy) has welled up within me because I have obtained the true Guru. I have obtained the true Guru, in a natural sort of way (without any austerities or difficult rituals) and within my mind are running thoughts of joy and celebrations. (It appears as if to join in these celebrations), all the jewel like musical measures, along with their fairy like consorts and their families (their branches and sub-branches) have come to sing songs (of joy. But I suggest to them that if you have to sing a song of joy, then) join those who have enshrined (God) in their mind. Sing a song (in praise) of God. (Yes, once again I), Nanak, proclaim that I am in rapture because I have obtained the true Guru.” (1)

Now Guru Ji gives a direction to his mind (actually ours) and tells it to always remain attached to God. He also tells, what the benefits are of doing that. He says: “O’ my mind,
always remain (in tune with) God. Yes, O’ my mind, always remain attuned to God, because He would make you forget all the pains. (He) would act like your bodyguard, and would accomplish all your tasks. That Master is capable of doing all things, so why do you forsake Him from your mind? Therefore Nanak says: “O’ my mind, always remain (in touch) with God.”(2)

In the previous stanza, Guru Ji told us “that Master is capable of doing all things”. Expressing this belief in a different way, he addresses God, and says: “O’ eternal God, what is not available in Your house, (what blessing, one cannot obtain from You)? Everything is present in Your home, (all blessings are under Your control), but that person alone receives (anything), whom You give. (Such a person) always remains (engaged) in Your praise, and enshrines (Your) Name in the mind. They in whose mind the Name is enshrined, play many celestial tunes of the (divine) word. Therefore, Nanak says, O’ true Master, what is not available in Your house? (In other words, there is no bliss which one cannot obtain from You).”(3)

Describing how he has obtained bliss, Guru Ji says: “(O’ my friends), true Name of God is the support (of my life). Yes, God’s true Name is my sustenance, which has quenched all my hungers (for worldly things. This Name), which has fulfilled all my wishes, bringing peace, has come to reside in my mind. I am always a sacrifice to that Guru, who possesses such excellences. (Therefore), Nanak says: “Listen O’ saints, imbue yourself with the love of Guru’s word. That true Name is the support (of my life as well).”(4)

Describing what kind of bliss one enjoys when one makes God’s Name one’s support, and showing His mercy, God infuses His power in that person’s mind, Guru Ji says: “(O’ eternal God, the one), in whose mind You have instilled Your power, (in that one’s mind) ring five forms of (celestial) music. Yes, in that fortunate mind alone rings the divine Word, in which (God) has enshrined His power. O’ God You have brought under control all the five demons (of lust, anger, greed, attachment, and ego), and have (even) removed the fear of death. But only they in whose destiny have You (put the blessings of Name), from the very beginning, they are attuned to the Name. Nanak says, only in that (mind) does peace prevail, and in that mind rings the melody of non stop music.”(5)

Now commenting on the necessity of the right personal attitude needed to obtain the true Guru and experience the bliss, Guru Ji says: “(O’ God), without true longing (for You), this body is (completely) helpless. Yes, without true love, what can this helpless body do? (O’ God), except for You, nobody is capable (of enshrining true love in it), so show Your mercy O’ Master of the universe, (and instill Your love in this body). This body has no other place to go. Embellish it by attuning it to the (divine) Word. Nanak says, without true craving, what can this poor body do?”(6)

Now Guru Ji explains what real bliss is and from where this bliss is obtained, or its true secret is known. He says: “(O’ my friends), everybody talks of bliss or ecstasy, but it is only through the Guru that one knows what (true) bliss is. Yes, O’ my dear (friends), only when the Guru shows his grace, is when we come to know about (true) bliss from the Guru. Showing mercy, (the Guru has) destroyed all the sins, and has put the pigment of (divine) wisdom (in one’s eyes). They whose attachment (for the worldly things) is snapped (from within), the true God embellishes their speech. Nanak says, this is (true bliss) and this kind of bliss can only be known through the Guru.”(7)
It is the same light
In the previous stanza Guru Ji told us what real bliss is and from whom it is known. In this stanza, he tells us who the blessed persons are who are able to obtain that bliss and enjoy that ecstasy.

Addressing God in all humility, Guru Ji says: “O’ my God, only that person to whom You give obtains this (bliss). Yes, only that person to whom God gives receives (this bliss), otherwise what can the helpless creatures do. There are some who keep wandering in all the ten directions in doubt, but there are others who, attaching to (Your) Name, (You) have embellished (their lives). The mind of those to whom Your will seems sweet, by Guru’s grace is rendered immaculate. But, Nanak says: “O’ my dear, only that person on whom You bestow (this gift) obtains (bliss).”(8)

In the above stanza Guru Ji clarified that only that person receives bliss or ecstasy, whom God Himself blesses with it. Now the question arises how to impress that God so that He may show His mercy on us and bless us with that ecstasy. Guru Ji suggests a way to approach God.

Lovingly addressing us, Guru Ji says: “Come O’ dear saints, (even though it is impossible to describe all the virtues of that God, let us reflect on whatever little we know about Him. Let us try to) describe the gospel of the Indescribable. Yes, let us talk about that indescribable (God, and think about) the way in which we can obtain (Him. I think that if) surrendering our body and mind to the Guru, we obey his command, then we can find (that God. Yes, O’ dear saints), obey the Guru’s command and sing the true word (of the Guru, his Gurbani). Nanak says, listen O’ saints, (in this way) describe the gospel of the Indescribable (God).”(9)

In the previous stanza Guru Ji gave us a very simple technique of obtaining that God, and advised us that we should surrender ourselves completely to the Guru and obey the Guru’s advice or command without any question. But our mind is very clever and tactful. Rather than following Guru’s orders, it can think of all kinds of clever excuses, distortions and deceptive ideas to rationalize its wrong actions, and still claim that it is doing the right thing.

Therefore, in this stanza Guru Ji addresses his own mind (indirectly ours), and says: “O’ my mercurial mind (let me warn you), that no one has obtained (God) through cleverness. Yes, listen O’ my mind, nobody has ever obtained (God) through cleverness. It is the enticing Maya (the worldly riches and power), which has strayed all in doubt. (But it is God)
Himself, who has made this Maya so captivating and administered the deceiving potion. However, I am a sacrifice to Him, who has made the attachment to worldly Maya so sweet (and tempting to our mind. Because even though, it strays us away from God, yet it gives us the motivation to provide the best care for our families and ourselves, and has thus brought so much progress in the world. But still) Nanak says, O’ my mercurial mind, (remember that) no one has ever obtained (God) through cleverness.”(10)

In the previous stanza Guru Ji strongly warned his own mind (actually ours) that nobody has ever obtained God, through any kind of cunning ideas. In this stanza, he talks to the mind in a very loving manner and tells it what we should do to move in the direction of God.

He says: “O’ my dear mind, always remember the eternal (God). This family, which you see, won’t go with you (after death). Why should we attach our mind to that which is not going to accompany us (in the end)? We should never do such a deed at all, for which we repent in the end. (Instead), listen to the sermon of the true Guru, which will remain with you (forever. Once again) Nanak says: “O’ my dear mind, always remember the eternal (God).”(11)

In the previous stanza, Guru Ji advised us to always cherish and remember the eternal God. But how can we cherish that God about whom we don’t know much? We can’t even figure out what His form is, what are His features, or what His end or limit is.

So Guru Ji shows us a way to address that incomprehensible God. He says: “O’ unfathomable and unperceivable (God), nobody has ever found Your limit and only You know (Your extent). All humans and other creatures are Your play. What can anybody say? It is You who has created this world. It is You who says or sees (everything, and governs this universe. Nanak says, (O’ God), You are always in comprehensible, and nobody has ever found Your end or limit.”(12)

After talking about God’s limitlessness and man’s inability to find His end or limit, Guru Ji again asks the question, why do we need to cherish that God who is unperceivable and unfathomable? It is from God that we obtain an invaluable and priceless thing, which is called Amrit or the nectar (of His Name), which makes us immortal.

So talking about that Amrit or the immortalizing nectar, Guru Ji first observes: “(O’ my friends), all the angelic beings, and sages search for the nectar, but that nectar is only obtained through the Guru. Yes, one obtains the nectar only when the Guru has shown his mercy and has enshrined the eternal God in one’s mind.”

Now addressing God, Guru Ji says: “O’ God, You have created all these beings and creatures, but it is only a rare person, who on seeing the Guru has come before him to touch his feet (and act on his advice. Whosoever comes to seek the Guru’s sight), all that person’s lust, greed, and arrogance is destroyed, and the true Guru seems pleasing. Nanak says, only those on whom He Himself has become gracious, have obtained the nectar (of Name) from the Guru.”(13)
It is the same light

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gur parsaa-dee jinee aap taj-aa har vaasnaa samaanee.
kahai naanak chaal bhagtaa jugahu jug niraalee. ||14||

ji-o too chala-aa-hi tiv chaluh su-aamee hor ki-aa jaan-aa gun tayray.
jiv too chala-aa-hi tiv chaluh jin-aa maarag paavhay.
kar kipaa jin naam laa-ih-ee se har har saagaa Dhi-aavhay.
jis no kathaa suon-aa-ih-ee aapnee se guru-dh-aaai sukh paavhay.
kahai naanak sachay saahib ji-o bhaavai tivai chalaavahay.||15||

ayhu sohilaa sabag suhaavaa.
sabd suhaavaa saagaa sohilaa satgur-oo suon-aa-i-aa.
ayhu tijn kai man vasi-aa jin Dharaahu likhi-aa aa-i-aa.
ike firesh ghanayray karahi galaa galee kinaa naa paa-i-aa
kahai naanak sabag sohilaa satgur-oo suon-aa-i-aa. ||16||
pavih ho-ay say janaa jinee har Dhi-aa-i-aa.
har Dhi-aa-i-aa pavih ho-ay gurmukh jinee Dhi-aa-i-aa.
pavih maataa pitaa kutamb sahit si-o pavih sangat sabaa-ea-aa.
kahd-ay pavih sunday pavih say pavih jinee man vasaa-i-aa.
kahai naanak say pavih jinee gurmukh har har Dhi-aa-i-aa. ||17||
karmee sajh na oopjai vi-aj sahjai sahsaa na jaa-ay.
nah jaa-ay sah-aa kiiat saajam rahay kamaa-ay.
sahsai jee-o maleen hai kit saajam Dho-taa jaa-ay.
man Dho-vahu sabag laagahu har si-o rahu chit laa-ay.
kahai naanak gur parsaa-dee sajh upjai iih sahsaa iv jaa-ay. ||18||

jee-ahu mailay baahrahu nirmal.
Guru Ji concluded the previous stanza with the remark that only those on whom God Himself has become gracious, have obtained the nectar (of Name) from the Guru. It is quite reasonable to assume that those who most deserve God’s grace are His devotees. So in this stanza, Guru Ji describes the conduct and unique merits of the devotees, lest everyone, like us, may start thinking himself or herself as God’s devotee, and start expecting God’s grace or special favors.

Guru Ji says: “(O’ my friends), unique is the way of (life) of the devotees (of God). Yes, exceptional is the lifestyle of the devotee, because they have to tread a very difficult and dangerous path. Shedding their greed, avarice, arrogance, and worldly desires, they don’t talk much. They (have to follow a path which is so arduous and challenging, as if) they have to tread on a path sharper than a two edged sword and narrower than hairbreadth. By Guru’s grace, they who have shed their self (conceit), their desire merges in God (and except for God, they don’t long for anything). Therefore Nanak says, age after age the way of (life) of the devotees (of God) has remained exceptional.”(14)

However, lest anybody goes on any ego trip and starts thinking that he or she is a very special person because he or she is following the difficult path of a devotee, Guru Ji cautions that it is as per God’s grace that anybody starts treading the devotee’s path. In short, all creatures have to follow the way God wants them to follow.

Therefore addressing God, Guru Ji humbly says: “O’ Master, as You wish, (Your creatures) conduct themselves accordingly. What more can I know about Your merits? Yes, as You make them conduct themselves; whatever path You make them tread, (they walk on that path). Showing mercy, whom You attune to the (meditation of God’s) Name, they always remember God again and again. They, to whom You recite Your discourse, (experience bliss by listening and acting on the Guru’s advice and thus) enjoy peace through the Guru. Therefore, Nanak says, O’ eternal God, as You wish, You make the creatures conduct themselves accordingly.”(15)

After impressing upon us the supremacy of God’s command, and our conduct being under His control, Guru Ji refers back to the song of bliss itself, and tells us about the beauty of this song called Anand.
He says: ‘(O’ my friends), this song of joy has been embellished with the (divine) Word. The true Guru has recited this eternal song of joy, which is embellished with the (divine) Word. This (beauteous song) is enshrined in the minds of those (in whose destiny) it has been so written from the very beginning. There are some, who roam about (boasting about their rituals, or shallow knowledge), but nobody has ever attained (God) by mere talks. Nanak says that it is (only) the true Guru, who has recited the joyous song embellished with the (divine) Word.”

In the previous stanza Guru Ji told us that it is the true Guru who has recited to us the beauteous song of joy, which is embellished with the divine Word. In this stanza, he describes the blessings obtained by those who meditate on God.

He says: ‘(O’ my friends), those devotees have become pure (in character), who have meditated on God. Yes, immaculate have become those devotees, through the Guru who have contemplated on God. Their mother, father, their families, and all those who come in their contact have been sanctified. All those who utter, and all those who listen (to the divine song) and have enshrined (God) in their minds have become immaculate. (In short), Nanak says all those have become pure, who by Guru’s grace have meditated on God’s Name.”

In the previous stanza, Guru Ji told us that we become pure (in character), when we sing the songs of joy uttered by the true Guru, which has been embellished with the divine Word. Now he explains, why we cannot become pure by any other methods, such as bathing at holy places, or doing other such rituals, and what the only way is to remove all the dirt and doubt in our mind, make us pure, and let us enjoy a state of peace, and poise.

He says: ‘(O’ my friends), a state of poise, doesn’t well up through (ritualistic) deeds, and without poise, one’s doubt doesn’t go away by any kind of austerity. (People) have given up after trying all kinds of deeds. It is because of doubt that our mind remains polluted, so how can it be washed (clean of this dirt? The answer is that you should) wash (your mind) by attuning yourself to the word (of the Guru) and keep your mind attuned to God. Nanak says, by Guru’s grace poise wells up (in one’s mind), and in this way this doubt goes away.”

In the previous stanza Guru Ji advised us that it is by meditating on God’s Name that a state of poise arises in our minds. In this stanza, he tells us about the fate of such people who do not care to meditate on God’s Name, and remain dirty and evil from within, even though from outside they may look pure and clean.

He says: ‘(There are some, who are evil and) dirty within their mind, (but from outside) they appear to be pure. (However, those who look) pure from outside, but have evil in their minds, have lost their (human) birth in a gamble. They are afflicted with the most chronic disease of (worldly) desire, and have forsaken (the thought of) death from their minds. (In all holy books, such as the) Vedas, God’s Name has been (declared) supreme, but they don’t listen to that (advice) and keep on wandering like ghosts. Nanak says, they who have abandoned the eternal (God), and are clinging to the false (worldly affairs), have lost their (human) life in gamble.”

After commenting on the state and fate of those who look pure and clean or holy from outside but are dirty and evil from within, Guru Ji describes the state and conduct of those who are clean or pure from inside.
He says: "(O’ my friends), those who are pure from inside, are immaculate from outside (in their dealings with the world) as well. Yes, those who are pure from outside and also immaculate in their soul, they have learned their conduct and way (of life) from the true Guru. Even the slightest tinge of falsehood doesn’t reach (their ears). Their whole desire is merged in Truth (and nothing else). Blessed are such salesmen, who have thus earned the jewel of life (God’s Name). Nanak says, those whose mind is pure, always remain attuned to the Guru (and win the game of life).”(20)
In the previous stanza, Guru Ji told us that those who are pure from inside, are immaculate from outside (as well). In this stanza, he tells how a person should face the Guru and listen to his advice, and thus become a Sanmukh.
He says: “(O’ my friends), If any disciple wants to be Sanmukh (face the Guru without any
fear), yes if any disciple wants to be Sanmukh, then he or she has to remain with the Guru
from (the core of his or her) heart. That person should contemplate on the Guru’s feet (his
advice), in the mind and enshrine the same in the inner conscience (and conduct his or her
life accordingly). Surrendering self-conceit, such a person should always depend (on the
Guru), and except for the Guru, should not recognize (follow) anybody else. Nanak says,
listen O’ saints, such a Sikh becomes Sanmukh.”(21)

In the previous stanza Guru Ji shared with us the qualities and life conduct of a person,
who always lives in the presence of the Guru and becomes Sanmukh or Guru’s follower.
In this stanza, Guru Ji takes up the opposite side and tells us what happens, if somebody
becomes Be mukh and turns his or her face away from the Guru, and instead of following
Guru’s advice, follows the dictates of the mind and becomes a self-conceited ego centric or
Manmukh.

Guru Ji says: “(O’ my friends), if someone becomes Be Mukh and turns his or her back
to the Guru (thinking, that he or she knows better than the Guru), without the true Guru’s
(guidance, that person) doesn’t obtain salvation (from the sinful tendencies and worldly
involvements). You can go and check with all men of wisdom; (they would all tell you),
that without the (guidance of the) Guru, one can never find salvation at any other place.
Such a person may wander through many existences, but without (the guidance) of the true
Guru, would not find salvation. That person would obtain salvation only when he or she
falls at the feet (of the Guru), and the true Guru recites the (divine) word (of, and he or she
faithfully acts upon it). Nanak says, (O’ my friends), you may ponder over this thought:
(ultimately you would conclude that) without (the guidance of the) true Guru, one doesn’t
obtain salvation.”(22)

After sharing with us his thoughts about the qualities of the Guru’s followers and the fate
awaiting the egocentrics or those who turn away from the Guru, he lovingly invites us
to sing the true words (or the everlasting advice) of the Guru, so that it may easily get
enshrined in our minds.

Guru Ji says: “Come O’ Sikhs, the beloveds of the true Guru, and sing the true word. Yes,
sing only that word, which has been uttered by the Guru, is the supreme word of all (and
has the highest spiritual advice). It gets enshrined in the minds of those on whom (God’s)
glance of grace is cast. (Yes, O’ dear Sikhs, I suggest that you) drink the nectar (of Guru’s
word), always remain imbued with the love of God, and contemplate on the Master of this
universe. (Therefore, once again) Nanak says, (O’ dear Sikhs), always sing this eternal
word (of the Guru).”(23)

In the previous stanza, Guru Ji advised us to sing with love and affection the true word of
the Guru, but he also advised us to make sure that the word (or Baani), which we sing has
been uttered by the “true” Guru. In this stanza, he wants to emphasize this point again, so
that even by mistake we may not start singing the word or Baani, uttered by people other
than the true Guru. Because even during the Guru’s times, many quacks and fake gurus
had started composing songs and compositions using the word “Nanak”, and thus making
it look very similar to the true Guru’s Baani, which if not checked could lead the followers
into many wrong and false beliefs, quite contrary to the Sikh principles.

Therefore, Guru Ji openly declares: “(O’ my Sikhs), unless (it has been uttered by) the
true Guru all other Baani is imperfect (false). Yes, without (being uttered or approved
by) the true Guru, all other *Baani* (word or poem) is imperfect. Imperfect are the reciters, imperfect are the listeners, and imperfect are those who talk about or discourse on it. From their tongue, they may repeat God’s Name daily, but they don’t understand what they have said. Because, their whose mind has been deceived by *Maya* (the worldly riches and power) keep uttering (the fake word) mechanically. (Therefore) Nanak says that without (being uttered by) the true Guru, all other *Baani* (word or poem) is imperfect.” (24)

Having urged us to listen to the true word of the Guru and warning us against the imperfect words uttered by somebody else except the true Guru, Guru Ji now tells us how valuable Guru’s word (or *Gurbani* in Guru Granth Sahib) is.

He says: “(O’ my dear Sikhs), the word of the Guru is like a jewel, which is studded with diamonds (of invaluable pieces of advice). The one whose mind is attached to the *shabad* (the word of the Guru, falls so totally in love with it, that he or she) merges in this (word itself). When one’s mind is attuned to the word (of the Guru), it imbues that one with the love of eternal (God. Actually) that person whom God makes to understand, realizes that (God) Himself is the diamond and Himself the jewel (of the word). Therefore, Nanak (again) says that word (of the Guru is like a) jewel, studded with (invaluable) diamonds (of divine qualities).” (25)

After talking about the value of the divine word, Guru Ji reveals that it is God, who creates all kinds of material things, and spiritual awakenings, and it is as per His command that some run after worldly riches and power or material things, while some are more interested in elevating their souls, and therefore follow Guru’s guidance.

He says: “(O’ my friends), after creating the soul (the spiritual awakening), and power (*Maya*), the Creator Himself administers His command. He Himself runs His writ and He Himself looks after all, but it is only to a rare Gurmukh (a Guru following person) that He gives this understanding. Breaking (worldly) bonds, such a person is emancipated, and enshrines the (Guru’s) word in the mind. But only (that person) whom (God) Himself makes, becomes *Gurumukh*, and attunes the mind to the one (God). Once again Nanak says, He Himself is the Creator, and Himself makes one understand (His) will.” (26)

In the stanza number 23, Guru Ji advised us that we should sing only the *Baani* (or the word) uttered by the true Guru. He went to the extent of saying that except for the word of the Guru, all other words or *Baani* is imperfect. Naturally, the question arises in many minds, what about the words or the writings in the *Simritis*, and *Shastras*, the Hindu holy books, which are many times referred to by our Gurus? In this stanza, Guru Ji clarifies his position on this matter.

He says: “(O’ my friends), all these *Simrities* and *Shastras* reflect upon what is virtue and what is vice, but (after reading these), one doesn’t understand the true essence (of God). Yes, without the (guidance of the) Guru, one doesn’t understand the quintessence (of spiritual awakening). Therefore, the world remains asleep in the three modes (of *Maya*, and remains ignorant, being swayed by worldly involvements). One’s entire night (of life) passes away in this sleep (of ignorance). Only by Guru’s grace have those persons awakened from this sleep (and have become conscious of this ignorance), in whose mind God is enshrined, and who utter the ambrosial word (of the Guru). Nanak says that only that person obtains the essence (of God), who day and night is imbued with the love of God, and who spends his or her night (of life) remaining awake (to the allurements of *Maya*).” (27)
In the previous stanza, Guru Ji told us that only that person obtains the essence (of God), who day and night remains in love with God and who spends his life being awake to the delusions of Maya. In this stanza Guru Ji tells us why it is so important to keep remembering that God.

He asks: “(O’ my friends), why should we forsake (that God) who provides us sustenance in the womb of our mother? Yes, how could we forsake such a great benefactor, who provides sustenance in the fire (of mother’s womb? That God is so great, that nobody can touch that person, whom (God) imbues with His love. But, His love He Himself instills, and then through the Guru, we always remember (Him). Therefore, Nanak asks, why should we forsake such a great benefactor from our mind?”

(28)

It is the same light
In the previous stanza, Guru Ji cautioned us that we should never forsake God who saves us and even provides us sustenance in the midst of the fire of the mother’s womb. In this stanza, he compares this fire in the mother’s womb to the fire of Maya outside, or the burning desire of humans for worldly riches and power, and tells us who the fortunate ones are who have obtained God in the midst of this fire, while still living in the world.

He says: “(O’ my friends), just as is the fire in the mother’s womb, similar is the fire (of Maya) outside. Yes, the fire (in mother’s womb), and (outside) Maya (or burning desire for worldly riches and power) are similar (in nature); such is the play, which the Creator has set up. When He so willed, (man) was born (and his birth) seemed pleasing to the family. (But soon, man’s) attachment with (God) ceased, and instead he or she was afflicted with the burning desire (for worldly riches and power) and in this way Maya ran its writ (on humankind). It is this Maya, because of which God is forsaken (from man’s mind), attachment (for worldly things and relatives) wells up (and instead of God,) one is attached
to the love of the other (worldly things). But Nanak says: “By Guru’s grace, they who remain attuned (to God) have obtained Him in the midst of the Maya itself (while still living in the midst of their families).”(29)

After talking about Maya and how God has so arranged the play of this world that, before birth the fire in the mother’s womb surrounds one, and after coming out, one finds oneself in the midst of the fire of Maya, Guru Ji now talks about God Himself.

He says: “(O’ my friends), God Himself is priceless. His worth cannot be appraised. Yes, He cannot be obtained at any price by anybody; (many) people have exhausted themselves trying to obtain Him and have ultimately given up. If one meets such a true Guru, self-conceit vanishes and one should surrender one’s head (and everything else) to such a true Guru. Because, then to whom this soul belongs, it remains united with Him, and God comes to reside in the mind. O’ Nanak, God Himself is priceless, and very fortunate are they who attain that God.”(30)

In the previous stanza, Guru Ji impressed upon us how valuable and priceless God is. In this stanza, he shares with us, how much he himself values God, and from whom he has come to know about the worth of God’s Name.

He says: “(O’ my friends), God’s (Name) is my capital stock and my mind is a petty dealer. Yes, God’s (Name) is my capital stock and my mind is a petty door-to-door salesman. It is from the true Guru that I have come to know about (the value and profit of dealing) in this commodity. (My Guru has told me, O’) human beings meditate every day on God’s Name and earn its profit everyday. Only they whom God has Himself liked (to give) have obtained this wealth. Nanak says: “(By Guru’s grace), God’s (Name) has become my capital stock, and the mind has become its dealer.”(31)

After obtaining the priceless commodity of God’s Name, Guru Ji addresses his tongue (indirectly ours), and wants to tell it, why it now doesn’t have to look for any other kinds of relishes.

He says: “O’ my tongue you are involved in other (worldly) relishes, but this way your thirst (for worldly things) wouldn’t go away. Yes, this thirst wouldn’t go by any other means, until you obtain the relish of God’s (Name). When you obtain God’s relish, drink it (and enjoy the relish of God’s Name), then the fire of (worldly) desire would not afflict you anymore. But only that person, who by (God’s) grace obtains this relish of (Name), does the true Guru meet. Nanak says that when God comes to reside in the mind, all other (worldly) relishes are forsaken.”(32)

In the previous stanza, Guru Ji addressed his tongue and advised it to enjoy the relish of God’s Name. In this stanza, he addresses his body and tells it what its sacred duty is.

He says: “O’ body of mine, it is only when God placed His light (and power) in you, that you came to this world. Yes, only when God placed His light in you, that you came into this world. (In fact), God Himself is the mother and Himself the father, who after creating the (human) being showed it the world. When by Guru’s grace, (the human being) understood (the reality of this world), then he or she realized that this (world) is a play of God. Nanak says, that when God laid the foundation of the universe and placed His light in you, (O’ human being), only then did you come into this world.”(33)
In the previous two stanzas Guru Ji addressed his tongue and his body to remember that God, who brought the human being into this world. In this stanza, he describes the blessing he has obtained by meditating on God’s Name and feeling His presence.

He says: “(O’ my friends), delight has welled up in my mind on hearing about the coming of God (into my body). O’ my mates, sing songs of joy, because the house (of my mind) has become a temple (for God). Yes, O’ my friends, sing songs of joy every day. (By doing so) no sorrow or pain ever afflicts (a person. I felt) blessed in those days when I was attached to the feet (the word) of the Guru, and I contemplated my Master. It is through the word of the Guru, that I have realized the continuous melody of (the divine) word, and now I am enjoying the relish of God’s Name. (In short) Nanak says that God who is powerful and does (everything), has Himself come to meet him.”(34)

After sharing with us the extent of pleasure and bliss which one feels when one hears the news about the enshrining or the coming of God into one’s heart, and how one feels like singing songs of bliss together with one’s friends and mates, Guru Ji challenges our body and other faculties to examine themselves and reflect on what they have really achieved.

First addressing his body (actually ours), Guru Ji says: “O’ my body, what (worthwhile) deed have you performed since you came into this world? Yes, what (good) deed did you perform O’ my body, since the time you came into this world? (The fact is that), you have not enshrined in your mind (even) that God who created you. (But only they) have obtained God, in whose mind by Guru’s grace, He has come to reside, and they have realized the writ of their pre-ordained destiny. Nanak says that they who have attuned their mind to the true Guru (and acted on his advice), this body of (theirs) has been approved (in God’s court).”(35)

ay nyatara hu mayri ho har tum meh jo ıt Dharee
har bin avar na daykhhu ko ee.

ayhu vis sansaar tum daykh day ayhu har kaa
roop hai har roop nagree aa i aa.
gur parses de bujhi aa jaa vaykhaa har ik hai
har bin avar na ko ee.

kahai naanak ayhi naytar anDh say satgur
mili ai dib darisat ho ee. ||36||

ay sarvanhu mayri ho saachai sunnai no
pathaa ay.
saachai sunnai no patthaa ay sareer laa ay
sunhu sat baghee.

jit sugee man tan hari aa ho aa rasnnaa ras
samaanee.
sach alakh vidaanee taa kee gaat kahee na
jaa ay.

kahai naanak amrit naam sunhu pavi ıt hovhu
saachai sunnai no patthaa ay. ||37||
In the previous stanza, Guru Ji challenged his body to think about what (worthwhile) deed it had performed, since (the day) it came into this world. In this stanza, he wants to remind his eyes (actually ours), what they ought to see.

Therefore addressing his eyes (and indirectly ours), he says: “O’ my (dear) eyes, God has instilled (His own) light in you. Therefore you should not see anything else, except for God. (In everybody and every place see God). Yes, do not see anything else except for God, and let your eyes be delighted on seeing God (everywhere). Because all this expanse of the world, which you see, is the manifestation of God (Himself), it is this image, which my eyes are seeing. By Guru’s grace, (I have) realized this, (and now) whenever I see, I only see one God, and except for God there is no one else. Nanak says: “(Previously) these eyes were (spiritually) blind, and upon meeting the true Guru my sight has become divine. (Now my eyes see God everywhere, and in everything).”(36)

After advising his eyes to see God everywhere, Guru Ji wants to convey a similar advice to his and our ears and remind them, of the true purpose for which they were attached to our body.

So addressing his ears (actually ours), he says: “O’ my dear ears, (remember that) you were sent to hear (about) the true word (of the Guru). Yes, you were sent and attached to the body to listen to the true word. So listen to the true Baani (the word of the true
Guru). By listening, your body and mind would blossom forth, and your tongue would get absorbed in the relish (of the nectar of God’s Name). That Eternal God is so wondrous and incomprehensible that His state cannot be described. Therefore Nanak says (O’ my ears) get purified by listening to that nectar Name (of that God), and it is for listening to the true (word, or Baani of the Guru) that you have been sent (to this world).”(37)

In the previous two stanzas, Guru Ji advised us to see nothing but the Eternal God everywhere, and to listen to nothing else, but the true word of the Guru. Lest we might think that Guru Ji is referring only to the outside world, or the things outside our body, in this stanza he wants to reveal to us the invaluable secrets inside our body itself, which are as amazing and astonishing as the outside world.

He says: “Placing the soul in our body cave, God has made it like a musical instrument based on air (the life breath). Yes, He has played the musical air instrument (of the body, in which He has) revealed nine doors, (two eyes, two ears, two nostrils, one tongue, and two outlets for urine and excreta), but He has kept the tenth (door) secret. Inspiring some through the Guru with a keen desire, He has shown that tenth gate (also). There (in the tenth gate or the brain, are) myriad of beautiful forms and the nine treasures, whose limit cannot be found. Nanak says, that placing the soul in the cave of the body, dear God has played the musical instrument, (the human body) based on air (the life breaths).”(38)

After giving us such immaculate advice and telling us about this true song of bliss, its manifestation and beauty, Guru Ji invites us to sing this true song of joy.

He says: “(O’ my dear friends), sing this true song of bliss in the true home (of the heart, in the company of the saintly persons). Yes, sing this song in that true home (of the holy congregation), where they always contemplate on the Eternal (God. But O’ God, they) meditate on You, the eternal one, only when it so pleases You, and through the Guru You bless whom with this understanding. (O’ my friends), the eternal God is the Master of all, upon whom He becomes gracious, that person obtains Him. Nanak says, joining the holy congregation, they sing the song in praise of God.”(39)

Guru Ji concludes this song of bliss by sharing with us the experience of all those including himself, who have sung, and listened to the song of bliss and have enjoyed the state of divine ecstasy.

He says: “Listen, O’ fortunate ones, by listening to this song of bliss, all your wishes would be fulfilled. (Those who have listened) have obtained God, and all their worries have been removed. All their sorrows, maladies, and troubles have been removed, by listening to the true Baani (the word of the Guru). By learning this thing from the true Guru, all the saints and their friends have also become happy. (In short, those) who listen to or utter (this song of bliss) become immaculate. They see the true Guru fully pervading (in this song). Nanak humbly submits that those who are attached to the feet (the word) of the Guru, (in their mind) play the (divine) tunes of non stop melodies.”(40-1)

The message of this song of bliss (or Anand) is manifold. It tells us that if we want to obtain that unique spiritual bliss, where we feel and see God all over, and our mind is always in blossom and joy, then we have to pray to the true Guru, listen to his advice and understand the true functions of our body and its different parts. For example, we have to understand, what the real purpose for which the body is sent here. To listen what kind of divine music, ears have been attached to the body, and what is the sacred
duty of the tongue? We need to understand that it is only the word of the true Guru, which we have to sing, and not the ordinary songs composed by the fake Gurus. When we utilize our body and all other faculties in this fashion, then by Guru’s grace we would be united with God and enjoy such an amazing spiritual bliss and joy, as if all kinds of indescribable enchanting and melodious musical instruments are playing in our mind, hearing which our body and mind would be in a state of eternal peace and bliss in union with God.

SGGS P-923
raamkalee saDru

ik-o^nkaar satgur parsad.

jag daataa so-ay bhagat vachhal tihu lo-ay jee-o.
gur sabad samaav-ay avar na jaangai ko-ay jee-o.
avro na jaageh sabad gur kai ayk naam Dhi-aavhay.
parsad naanak guroo angad param padvree paavhay.
aa-i-aa hakaraara chalanvaarara har raam naam samaa-i-aa.
jag amar atal atol thaakur bhagat tay har paa-i-aa. ||1||

har bhaaanaa gur bhaa-i-aa gur jaavai har parabh paas jee-o.
satgur karar har peh bavnte mayree paay rakhahu ardaas jee-o.
pay raakho har janah kayree har dayh naam niranjano.
ant chalde-aa ho-ay bavlee jamdaat kaal nikanjanjo.
satguroo kee bavnte paa-e har parabh sunee ardaas jee-o.
har Dhaar kirpaa satgur milaai-aa Dhan Dhan kahai saabas jee-o. ||2||
mayray sikh samhu puut bhaa-e-e ho mayray har bhaaanaa aa-o mai paas jee-o.
har bhaaanaa gur bhaa-i-aa mayraa har parabh karay saabas jee-o.
bhagat satgur paurkh so-e jis har parabh bhaagaa bhaav-ay.
aanand anhad vajee vaajay har aap gal maylaava-ay.
tusee puut bhaa-e-e parvaar mayraa maan vaykhhu kar nirjaas jee-o.
Dhur likhi-aa parvaanhaa firai naahee gur jaa-ay har parabh paas jee-o. ||3||
satgur bhaaanaa aapnaa bahi parvaar sadaa-i-aa.
It is the same light

Ram Kali Sadd

(Call Of Death)

The poet named Sunder uttered this shabad to record the scene of death of his great grandfather Guru Amar Das Ji. This composition is of great spiritual value, because it provides us true guidance at such a critical moment in our lives and tells us what our attitude should be toward God and His will. It tells us where we are going, what our attitude should be toward the dying person, and what instructions the dying person should give to his family. It also tells us what superstitions we should avoid and what sort of ceremonies or rituals, which have real spiritual significance, we should perform. In other words this shabad is a clear guidance for all Sikhs at this time of great serious significance. It may be perhaps coincidental, or there might be a deep hidden significance attached to it that Guru Amar Daas Ji uttered the previous hymn called Anand, the song of Bliss at the time of the birth of his grandson whose name was Anand (or Bliss). Now it is Sunder, the son of Anand.

SGGS P-924

satgur purakh je boli-aa gursikhaa man la-ee raja-ay jee-o.
mohree pu t sanmukh ho-i-aa raamdaasaai pairee paa-ay jee-o.
sabh pavai pairee satguroo kayree jithai guroo aap rakhi-aa.
ko-ee kar bakheelee nivai naahee fir satguroo aap ni-aa-i-aa.
har gureh bhaagaa gee-ee vadi-aa-ee Dhur likhi-aa laykh raja-ay jee-o.
kahai sungar suhru santhahu sabh jagat pairee paa-ay jee-o. |||6|1||

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who composed this hymn describing the death scene of the Guru. Another thing which is of note, is that in the previous hymn *Anand*, Guru Ji told us how, when following the advice of the true Guru, we meditate on God’s Name, we merge in God, the source of all Bliss. So this hymn is not really about death of Guru Ji but his merger in the divine word of God Himself.

First setting the stage when Guru *Amar Das Ji* received the call from God to come and join Him, *Sunder* says: “(O’ my friends), that beneficent God who is the lover of His devotees in all the three worlds, (Guru *Amar Das*) is merging with that God through the word (or *Baani* of the true Guru, and except Him), he doesn’t recognize anyone else (like Him). Yes, through the true Guru’s word, he doesn’t acknowledge anyone else, and so he meditates on the one Name alone. By the grace of the Guru *Nanak* and Guru *Angad*, he is about to obtain the supreme status (of union with God). When (the Guru) was absorbed in meditating God’s Name, the messenger of death came to him. In this way, (while still living in) the world, Guru *Amar Das Ji* obtained the eternal, immovable, and immeasurable Master through devotion.”(1)

Now poet *Sunder* contrasts the reaction of Guru *Amar Das Ji* to the call for his departure from the world, to that of ordinary human beings, who get scared by the slightest possibility of death and try their utmost to avoid it. Describing the response of Guru Ji to the summons (of death), *Sunder* says: “The God’s will, that the Guru should go to God, seemed pleasing to him. (On receiving these summons), the true Guru humbly prayed to God and said: ‘(O’ God, save my honor. Yes O’ God, You save the honor of (Your) devotees, (so do this favor to me and O’ God bless me with Your immaculate Name. So that in the end while departing (from here, it may become my) companion and may annihilate (fear of) death and death’s couriers.” God listened and accepted this prayer of the true Guru. Showing His mercy, God united the true Guru with Him and complemented him by saying “well done” again and again.(2)

Next *Sunder* describes, how Guru Ji did break this (apparently) sad news to his family and disciples. Summoning his sons, brothers, and disciples, Guru *Amar Das Ji* said: “Listen O’ my dear disciples, sons, and brothers, it is the will of my God that I should go to Him. This desire of God has seemed sweet to the Guru and God is applauding him (for this positive attitude. Because that) person alone is the (true) devotee and the true Guru to whom God’s will seems sweet. (Within such a devotee) play the blissful songs and the divine melodies of non-stop music, and God Himself embraces (such a person) to His bosom. O’ my sons, brothers and family, (think about it calmly) and decide for yourself (whether I am doing the right thing or not. You yourself would reach the conclusion) that the summons received from God cannot be returned (without complying, therefore) the Guru has to go to God.”(3)

Usually when a person is about to die, that person’s family feels very sad and depressed. There is great sorrow, crying and weeping after that person’s death. Many times, there is trouble over the division of the deceased’s property and succession. In this stanza, *Sunder* describes how judiciously Guru Ji handled all these matters, and the instructions he gave to his family, which we should also try to emulate. He says: “As per his own desire the true Guru called for his family. (He said): “Let no one cry after my (death). The friend to whom the honor being accorded to his friend seems pleasing, that friend feels delighted. Now O’ my sons and brothers, think about this thing, that God is honoring the true Guru, (therefore if you are my friends and well-wishers, then you should also feel happy).” Next the true Guru, while still present (in his physical form), settled the matter about succession (to Guru
ship. He anointed Ram Das as the next Guru) and made all the disciples, relatives, sons, and brothers bow to his feet.”(4)

Describing the last words of the true Guru, and the instructions he gave regarding his funeral services, Sunder says: “Ultimately the true Guru said: “Upon my death, sing only praises of the immaculate God. Instead of reading Puranaas, invite the pundits (devotees) of God of beautiful hair to discourse on God. Yes, read gospel of God. Listen to God’s Name, and the Bebaan (the decorated bier) of God’s love is pleasing to the Guru. Instead of performing such rituals as (offering rice balls on leafy bowls, death ceremony, lighting earthen lamps, and casting of last remains in the holy river Ganges, called), Pindd, Pattal, Kirya, Deeva, full, the Guru prefers the congregation of saintly persons, and singing of God’s praise. What the true Guru spoke that pleased God, so he got united with God the sagacious Being. He anointed Ram Das Sodhi (as the Guru) and bestowed upon him the true stamp of Guru’s word.”(5)

Sunder concludes the story by describing the reaction of the Sikhs, other disciples, and family members to the last will of the true Guru about honoring Ram Daas, his son in law instead of his own sons or other relatives. He says: “What ever the true Guru spoke, the Gursikhs accepted the will (and desire of their true Guru and accepted Ram Das as their next Guru). Guru’s son Mohri came forward first, and the true Guru made him fall at the feet of Ram Das. After that, all others bowed to the feet of the true Guru (Ram Das), where the Guru (Amar Das) had himself installed (his divine light). Anyone who, out of jealousy (first didn’t bow to Ram Das), the true Guru ultimately convinced, and made him bow (and accept Ram Das as the new Guru). As per pre-ordained destiny, it was the will of God and Guru to bless (Ram Das) with the honor (of Guru ship). Sunder says listen O’ saints, this is how (Guru Amar Das) made the entire world fall at the feet of the Ram Das (and accept him as the next Guru).”(6-1)

The message of this shabad is that we should accept God’s will whole-heartedly even if it is a call for our departure from this world. Secondly, while in full senses, one should clearly distribute one’s wealth and property among one’s children or other deserving persons so that there are no legal battles or family fights after one’s death. Thirdly as far as the Sikhs are concerned, they should not indulge in any superstitions, such as placing the dying body on the floor, lighting lamps, offering rice balls, or reading certain Puranaas or other Hindu Holy books. It is more pleasing to our Guru and God, when instead of calling any pundits or priests to perform certain rituals, joining together with saintly persons, we sing praises of God.

raamkalI mehlaa 5 chhant
ik-o'kaar satgur parsaaad.

saajanraa mayraa saajanraa nikat
khalo-i-arhaa mayraa saajanraa.
jaane-arhaa har jaane-arhaa nain
alo-i-arhaa har jaane-arhaa.
nain alo-i-aa ghat ghat so-i-aa at amrit pari-a
goorhaa.
naal hovangaa leh na sakandaa su-aa-o na
jaanai moorhaa.
It is the same light

In previous so many shabads, Guru Ji advised us to sing praises of God and meditate on His Name. But many times a question arises in our mind: what is so unique about God that Guru Ji wants us to sing His praises again and again? Where and how can we see Him with our own eyes and find out for ourselves why He is so loveable and worthy of our respect? In this shabad, Guru Ji answers those questions on the basis of his personal experience.
He says: “(O’ brothers), my Friend, my dearest Friend and Mate is standing right beside me. That beloved God, who is dearer to me than my life, I have seen Him with my own eyes. That God whom I have seen with my eyes is (pervading) in each and every heart. He is a very loving nectar (like) sweet friend. Even though, He is (always) with us, yet the foolish (human being) cannot find Him because he or she doesn’t know the relish (of His company. The reason is that a mortal being, always) intoxicated with the wine of Maya (the worldly riches and power), talks only about vain things and being swayed by doubt, cannot meet Him. Therefore Nanak says that even though that beloved God is standing near everybody, yet without (the guidance of) the Guru, He is not recognized (by human beings).”(1)

Guru Ji sees the loving wonder of his beloved God in the above process. Therefore addressing God in the most affectionate manner, Guru Ji says: “O’ my Gobind, O’ God of the universe and support of my life breath, O’ my merciful God and beneficent Master; yes O’ my infinite and limitless beneficent Master, You are embellishing each and every heart. (You have) created one maid -servant (Maya), which is pervading with its full power (everywhere). She has enticed all humans and other creatures. (Only) the one whom (God) protects (from Maya’s influence) utters the eternal (God’s) Name, reflecting on the Guru’s word. Nanak says to that person alone is God dear, who is pleasing to God.”(2)

Now describing some of the unique and excellent merits of God, Guru Ji says: “(O’ my friends), I am proud, yes I am proud of my God. Because that wise and sagacious God knows (everything). Yes that God is far-sighted, and always supreme, and nectar (like) is God’s Name. They in whose destiny it is so written, by tasting (the relish of) God’s nectar they have been fully satiated. But only those have meditated on Him, and only those have obtained Him, whose all pride is in Him (and who totally depend on support of God and none else). Nanak says, that (God) is immortal, and is going to remain sitting on His throne forever, and eternal is His court.”(3)

Guru Ji concludes this shabad by telling us what kinds of melodious music and songs one hears and what kind of bliss one enjoys upon reaching the mansion of God. He says: “(O’ my friends), in God’s mansion there is always bliss And we always listen to songs of joy. Yes, a sweet melodious song of a non-stop melody keeps playing in the house of that God. (O’ my friends), in God’s house there is joy, and the sweet song of God’s praise keeps playing to the tune of non-stop melodious music. When we meditate on that God, we obtain everything and that God never dies. One, who meditates on that God has one’s thirst (for worldly things) quenched, and all one’s desires are fulfilled. (Therefore, O’ my friend), you should also meet that absolute God through the Guru. Nanak says that sitting in the house of my God (the saintly congregation), day after day, we should listen to songs of joy (and thus contemplate on His Name).”(4-1)

The message of this shabad is that God is pervading everywhere and is present right in front of us. But due to the influence of Maya (the worldly involvements and attractions), we are not able to recognize Him. So, if we want to personally experience and enjoy the presence of God, then seeking the guidance of the Guru, we should meditate upon Him with such complete faith and love that except for Him, there is no one else. A time will come, when God will show mercy on us and reveal His true self to us. Then we would hear all kinds of non-stop melodious tunes and songs of joy.
In the previous shabad, Guru Ji told us that God is pervading everywhere and is present right in front of us. But due to the influence of Maya (the worldly involvements and attractions) we are not able to recognize Him. So if we want to personally experience and
enjoy the presence of God, then seeking the guidance of the Guru we should meditate upon God with such complete faith and love that except Him we do not depend upon any body else. A time would come when God would show mercy and would reveal His true self to us and then we would hear all kinds of nonstop melodious tunes and songs of joy. In this shabad, Guru Ji tells his own mind and indirectly all of us, how to meditate on that God and also tells what kinds of blessings God can bestow if He shows His grace upon us.

So addressing his mind, Guru Ji says: “O’ my mind, we should again and again meditate on God and we should not forget Him even for a moment. We should enshrine the Name of the all-pervading God within our mind. Yes, we should enshrine that perfect being the all pervading and immaculate God in our mind. He is the dispeller of fears, destroyer of sins, and demolisher of unbearable pains and fears. We should reflect on the merits of that God who is the Master of the universe, the God of all, the sustainer of earth and Master of wealth. Nanak submits that joining the society of saints we should remember (Him) day and night.”(1)

Now Guru Ji explains the attitude of the saints and devotees towards God. What they think about Him, what kind of faith and trust they have in Him and with what kind of respect they look upon their beloved God. He says: “(O’ my friends), the lotus feet (represented by the immaculate Name of God) are the main stay of His devotees. To enshrine the Name of the limitless (God) are their possessions, storehouses and wealth, They, within whom is the treasure of God’s Name, for them to meditate on the one God is to enjoy all the relishes (of the world). For them, to remember the limitless God with each and every breath is enjoying of all relishes, beauties, and colors. (They realize that) God’s Name is the destroyer of sins, atonement for one’s past misdeeds, and remover of the fear of death. (In short), Nanak submits that the support of the lotus feet (the immaculate Name of God) is the only capital stock of the devotees.”(2)

But, merits of God are not limited to only the things described above. There are myriads of other virtues, of which one cannot even think. Therefore, lovingly addressing God, Guru Ji says: “O’ my Master, limitless are Your merits, nobody knows (the limit of these merits). Seeing and hearing about Your wonders, O’ merciful Master, the devotees describe (some of these virtues). O’ the all-pervading Master of beings, all creatures worship You. O’ merciful Master of the universe, all are beggars and You are the only one merciful benefactor. But that person alone is a saint or sage, whom God so recognizes. Therefore, Nanak submits that on whom You show mercy, that person (alone) recognizes You.”(3)

Guru Ji concludes the shabad by describing how he was able to obtain that God and what kind of bliss he obtained. He says: “I was without any merits and was (supportless like) an orphan, but I came to the shelter (of the Guru). I am a sacrifice, again and again to the Guru-God, who firmly instilled (God’s) Name in me. When the Guru blessed me with God’s Name, bliss prevailed in me and all my wishes were fulfilled. (God’s Name) stilled my (inner) fire, peace welled up in me, and I got united (with God from whom) I had been separated for such a long time. Then by singing songs of joy and praises of the great (God), I enjoyed the state of bliss, happiness, and poise. (But once again), Nanak submits that it is from the perfect Guru that he obtained God’s Name (which brought him such peace, poise, and bliss).”(4-2)
The message of this shabad is that if we want to quench all our fires and cravings, destroy all our past sins and evil deeds, get rid of the future pains of birth and death, and want to obtain peace, poise, and pleasure, then we have to most humbly seek the shelter of the Guru. From him we have to learn how to sing praises of God and enshrine His Name within our hearts, and meditate on it at each and every moment. Then we would obtain that all pervading most merciful God and we would enjoy the bliss of His eternal union.

raamkalee mehlaa 5.

run jhuno sabad anaahad nih uth gaa-ee-ai saantan kai.
kilvikh sabh dokh binaasan har naam japee-ai gur mantan kai.
har naam leejai ami-o peaai raijn dinas aaraaDhee-ai.
jog daan anayk kiri-aa lag charan kamlah saaDhee-ai.
bhaa-o bhagat da-i-aal mohan dookh saglay parharai.
binvan't naanak tarai saagar Dhi-aa-ay su-aamee narharai. ||1||
sukh saagar gobind simran bhagat gaavahi gujn tayray raam.
anad mangal gur charnee laagay paa-ay sookh bhanayraay raam.
sukh niDhaan mili-aa dookh hari-aa kari-aa kir parab rhakhi-aa.
har charan laagaa bhamam bha-o bhaagaa har naam rasnaa bhaakh-aa.
har aik chityai parabh aik gaavai har aik diriste aa-i-aa.

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binvan't naanak parab karee kirpa pooraat saatu gur paa-ia.||2||
mil rahee-ai parab saadh janaa mil har keertan sunee-ai raam.
da-i-aal parabho daamogar maadho ant na paa-ee-ai guree-ai raam.
da-i-aal dukh har saran daata saag dlh kho navaarno.
moh sog vikaaar bhikh-ryaj japat naam udhaaran.
sabh jee-aa tayray parabho mayray kar kirpa sabh rayn theevaa.
binvan't naanak parab ma-i-aa keejai naam tayraa jap jeeva.
||3||
raakh lee-ay parabh bhagat janaa apnee charnee laa-ay raam.
In the previous shabad, Guru Ji told us that if we want to quench all our fires and cravings, destroy all our past sins and evil deeds, get rid of the future pains of birth and death, and want to obtain peace, poise, and pleasure, then we have to most humbly seek the shelter of the Guru. In this shabad, Guru Ji elaborates on this concept and tells us what exactly we need to do after seeking the shelter or guidance of the Guru.

He says: “(O’ my friends), rising up daily we should join the company of saints and in a sweet soft tune, sing along with them the non stop celestial word (of God’s praise. O’ my friends), through the mantra of the Guru, which is the destroyer of all pains and sufferings, we should meditate on God’s Name. Yes, obtaining (the mantra of) God’s Name, we should drink the ambrosial nectar and meditate (on God) day and night. In this way, by (concentrating on) the lotus feet (the immaculate Name of God), we obtain the merits of yoga, charities, and countless (faith) rituals. (O’ my friends), the loving devotion of the merciful and captivating Beloved dispels all sufferings. (In short), Nanak submits that the one who meditates on that God is ferried across (this worldly ocean).”(1)

Now Guru Ji addresses God Himself and shares with us, how God showed mercy and blessed him with the company of the Guru. He also shows us how, through the Guru, he obtained God. Addressing God, Guru Ji says: “O’ the Ocean of bliss and Master of the universe, Your devotees meditate upon You and sing Your praises. Adhering to the Guru’s feet (his immaculate advice), they obtain all kinds of joys, pleasures, and many comforts. They, who have obtained the Treasure of comforts, their pain has been removed, and showing His mercy God has saved them. Whosoever has attuned himself or herself to God’s feet and uttered God’s Name from his or her tongue, all that person’s dread and doubt has hastened away. Such a person cherishes only the one (God), sings (praises of) the one (God) alone, and to such a person only that one (God) is visible (everywhere). Nanak submits (that the one on whom) God has shown His grace, has obtained the perfect true Guru (and such a person sees one God everywhere).”(2)

Therefore on the basis of his personal experience, Guru Ji advises us: “(O’ my friends), we should always remain in the company of the devotees and saints of God and joining them we should listen to the praises of God. That merciful God, and Master (is so great that) we cannot find the limit of His virtues. (That God) is the embodiment of mercy, destroyer of pains, provider of shelter, and dispeller of all sorrows. They who meditate (on His) emancipating Name, (God) saves them from (worldly) attachments, sorrows, and agonizing sins. (Therefore, Guru Ji says): “O’ my God, all the beings are Yours; please show mercy that I may (consider myself the humblest person of all, and thus) become the dust of all. Nanak prays, O’ God, show mercy that I may live meditating on Your Name.”(3)
In closing, Guru Ji says: “(O’ my friends), by attuning to His feet (His Name), God has saved His devotees. For all the eight watches (at all times), they meditate on their God and meditate on the one Name alone. They, who meditate on God, are ferried across the dreadful (worldly) ocean and their coming and going (their rounds of birth and death) comes to an end. While singing praises of God, they remain in a state of peace and God’s will seems sweet to them. On meeting the perfect true Guru, all their wishes have been fulfilled, and their desire has been satiated. (In short), Nanak submits that when God Himself unites (a person with Him) then there is no more pain or anguish (for him or her).”(4-3)

The message of this shabad is that if we want to get rid of all attachments of Maya, and want to be free from all pains, sufferings and tensions, and enjoy a state of peace and poise, then seeking the guidance of the true Guru and joining the company of God’s devotees, we should meditate on God’s Name and sing His praises with utmost devotion, and listen to the soft, soothing celestial unstuck music of the divine word.

raamkalee mehlaa 5 chhant.

salok.

charan kamal sarnaagaatee anad mangal gun gaam.
aanaak parabh aaraadhee-ai bipaاث nivaaran raam. ||1||

chhant.

parabh bipaاث nivaarso तिस bin avar na ko-ay jee-o.
saaga saaga har simree-ai jal thal mahhee-al so-ay jee-o.
jal thal mahhee-al poor rahi-aa ik nimakh manhu na veesrai.
gur charan laagay din sabhaagay sarab gun jagdeesrai.
kar sayv sayvak dinas rainee तिस bhaavai so ho-ay jee-o.
bal jaa-ay naanak sukhah daatay pargaas man tan ho-ay jee-o. ||1||

salok.

har simraθ man tan sukhee binsee duθee-aa soch.
aanaak tayk gopaal kee goving sankat moch. ||1||

chhant.

bhai sankat kaatay naaraa-in ga-i-aal jee-o.
har gung aanang gaa-ay parabh deenaah naath partipaal jee-o.
partipaal achuṭ purakh ayko तिसे si-o rang laagaa.
It is the same light
This shabad is composed in a quite unique and different format than the previous shabads. In this type of composition, first there is a Salok (or a couplet, which is like the gist of the Guru’s message), followed by a Chhantt (or a stanza, which gives detailed explanation). In this composition Guru Ji tells us, what kinds of blessings those devotees have obtained who have contemplated on God and what His powers are. Following this format, Guru Ji says:

Salok-
“(O’ my friends), they who upon coming to the shelter of God’s feet, sing His praises, bliss keeps prevailing (in their hearts). Therefore O’ Nanak, we should meditate on that God, who is the dispeller of all predicaments.”(1)

Chhantt-
“(O’ my friends), God is the emancipator of predicaments. Except for Him there is no other (who has that power). Therefore we should contemplate on that God who is pervading all waters, lands, and space. That God who is pervading in all waters, lands, and space, shouldn’t be forsaken from our mind even for an instant. (Deem) those days as auspicious, (when our mind remains) attuned to the Guru’s feet (his immaculate Baani. But this is not under our control. All such) virtues are in the hands of the Master of this universe. (Therefore, O’ my friend), become His servant. Keep serving (and remembering Him) day and night, because only that thing happens, which is pleasing to Him. Nanak is a sacrifice to that Provider of bliss (by whose grace), one’s mind and body are enlightened.”(1)

Elaborating on the blessings received by those who meditate on God’s Name and lean on His support, Guru Ji says:

Salok
“(O’ Nanak, the mind and body of that person who has sought the shelter of that God, the dispeller of all woes, while meditating on that God’s Name, have become peaceful and all of his or her worries have vanished.”(1)

Chhantt:
“(O my friends, one) who has sung praises of that God, the Master and sustainer of the meek, that merciful God has dispelled all that one’s fears and predicaments. (The person, who) is imbued with the love of that only one unborn Sustainer, and who has placed hands and forehead at His feet, God has united that person with Him; day and night, such a person has remained awake (and alert to the false worldly enticements. Such a person realizes that) our soul, body, home, youth, wealth and possessions (all) belong to Him. Therefore Nanak is a sacrifice to Him who is the sustainer of all beings.”(2)

Next Guru Ji describes the blessings a person receives who utters God’s Name and leans only on God’s support. He says:
Salok-

“(O’ Nanak, the person whose tongue utters God’s Name again and again, who discourses on the merits of God, (and) who has grasped onto the support of the one God alone, is ultimately saved by God.”(1)

Chhantt-

(O’ my friend), that God is our bodyguard and savior. Keep holding on to His support. Shed the self-conceit of your mind and meditate on that merciful God in the company of saints. Yes, one should seek only the support of that one (God), surrender one’s soul (to Him), and pin one’s hope on Him who is the supporter of the earth. In the company of saint (Guru), one who imbues oneself with the love of God’s Name swims across the worldly ocean. Such a person gets rid of all his or her evil tendencies, which make one go through births and deaths, and is not stained by (any kind of) sin again. Nanak is a sacrifice to that perfect God, eternal is the joy of whose union.”(3)

Finally, Guru Ji shares with us the blessings he has received from God, so that we may also feel motivated to seek the guidance of the Guru and meditate on God’s Name. Guru Ji says:

Salok -

(O’ my friends), God is the Master of (all the four boons of) faith, affluence, sexual pleasure, and salvation. O’ Nanak, the one in whose destiny it is so written all that one’s objectives are fulfilled.”(1)

Chhantt-

(O’ my friends, since the time), I have met the immaculate King; all my wishes have been fulfilled. O’ the fortunate ones, in whose house (of the heart), God has become manifest, bliss has welled up there. (But O’ my friends, only in the heart of that person God comes, who has earned this blessing in the past. I cannot assess the glory (of that God). He is limitless, the perfect giver of peace and poise; with what tongue, may I utter His praise? (O’ my friends, it is) on His own, that He unites (one) with Him, and hugs that one to His bosom. For me, there is no other place except with Him. Therefore, Nanak is always a sacrifice to that Creator, who is pervading in all.”(4-4)

The message of this shabad is that if we want that all our problems are solved, and all our desires including faith, wealth, sexual pleasures, and salvation are fulfilled, then following the advice of the Guru, we should sing praises of God and meditate on His Name in the company of saints.
After giving us detailed instructions about contemplating upon God’s Name under Guru’s instructions and telling us about the blessings we obtain, Guru Ji now explains the gist of his previous Saloks and Chhantts.

He says: “(O’ my friends), meditate on the one God, and sing that melodious song of joy in praise of God, (which inspires you to fight and conquer your evil impulses). O’ my dear friends, serve the true Guru (and follow his advice. By doing so,) you would obtain the fruit of your heart’s desire.”

The message of this shabad is that if we want to fulfill any desire of our heart, then following the Guru’s advice we should sing praises of God and meditate on His Name.
It is a common practice among many people to consider certain seasons, months, and days more auspicious than others, and many poets compose their poems on the basis of those days, months, and seasons. In this shabad, Guru Ji tells us how we can make all the seasons, months, and days most auspicious and fruitful.

But before taking one season at a time, Guru Ji humbly makes a supplication before God and says: “Respectfully bowing before the all pervading God, I humbly ask for the dust of the saint’s feet (their humble service). O’ Nanak, that God is pervading everywhere, therefore shedding my self (conceit), I meditate on God again and again.”(1)

Mentioning some unique qualities of God, he says: “(O’ my friends), that God is destroyer of sins, dispeller of fear, and ocean of peace. He is merciful to the meek and is destroyer of pains; Nanak meditates on Him every day.”(2)

Chhant—

After praying for the boon of God’s Name and service of the saints for himself, Guru Ji wishes us similar blessings, and says: “O’ the fortunate ones, may God show mercy upon you that you may sing His praises. (O’ my friends, all those) seasons, months, moments, and hours become auspicious in which praises of God are uttered. Blessed are they who, imbued with love for God’s praise, have meditated on Him with full concentration of their minds. Fruitful has become the (human) life of those who have obtained that God. No charity, alms, or any other (righteous) deed equals (God’s Name), which is the destroyer of all sins. Therefore, Nanak humbly submits that he lives meditating (on God), which ends one’s (rounds of) births and deaths.”(1)

The message of this shabad is that if we want to make all our seasons, months and days auspicious and peaceful, and want to end our rounds of births and deaths, then
we should pray to God, to bless us with the company of His saints, so that in their company we may also meditate on His Name.

Salok

Now Guru Ji directly addresses God and humbly says: “(O’ God), You are unperceivable, incomprehensible, and the embodiment of endeavor. I bow to Your lotus feet (Your immaculate Name. O’ God bless me that) I may utter (only those words which) please You, and let Your Name be the support of Nanak.”(1)

Advising us also, he says: O’ my dear friends, remain in the shelter of the saints (Guru), and meditate on the infinite Master. Nanak says, by meditating on God, one who is (sad, like) dry wood becomes (happy like) a green plant.”(2)

Chhantt-

Now Guru Ji talks about the seasons in chronological order. He starts with Basant (or Spring season), which comes generally in the months of Chait and Vaisaakh (mid-March to mid-April).

He says: “(O’ my friends), delightful is the season of Spring and pleasant are months of Chait and Vaisaakh for the one, who has obtained God as the spouse and his or her mind, body and every breath has blossomed forth. O’ dear friend, in whose heart comes to abide the lotus feet of the immovable God, that heart is in bliss. That God of ours is beauteous, wise, accomplished, and the possessor of priceless merits. By good fortune, one who (has obtained God) eradicates one’s pain, and one’s desire is fulfilled. Nanak submits, O’ God in Your refuge, even my fear of death has been erased.”(2)

The message of this shabad is that when we seek the shelter of God and meditate on His Name, God comes to reside in our heart we get rid of all our fears, and feel so delighted as if there is Spring all around us.

salok.
saaDhsangat bin bharam mu-ee kartee karam anayk.
komal banDhan baaDhee-aa naanak karmeh laykh. ||1||
jo bhaanay say mayli-aa vichhorhay bhee aap.
aanak parabh sarnaagattee jaa kaa vad partaat.

chhant.
gareekham rut at gaakh-rhee jayth akhaarhai ghaam jee-o.
paraym bichho hu duhaagane darisat na karee raam jee-o.
nah darisat aavai marat haavai mahaa gaarab muthee-aa.
jal baajh machhulee tarfharhaavai sang maa-i-aa ruthee-aa.
सत संत उत्थान सह नाम संत जन नानाक पराभ नाम सुधार।

रुत बरास सुहायले-आ वास भादव्य आनंद जी-0।

सलोक।

सरधा लागी संग परस्पर माइ तिल रहाण ना जा-ए।

मन तन अंतर रव रहय नानाक सहज भादवय-ए।

कार गहँ लीन साजनीय जन जन हर सामन के मीठ।

चरण।

चौदह सागर स्वयंसूचक समग्र कृपा हैं कर सीधी।

सलोक।

आस पिए-ए मई पिए आस मंद विश्वास नीच।

रुत बरास हायले आ वास भादवय तारामुख।

चतुर्दश।

रुत दुरस द्वार स्नेह अपने द्वार दिन दिन नीच।

सलोक।

किसी नाम में किसी नाम निन्दा कृपा कुर्मण।
In the previous shabad, Guru Ji advised us that when we seek the shelter of God and meditate on His Name, God comes to reside in our heart, we get rid of all our fears and feel so delighted as if there is Spring all around us. After Spring, the next season is Summer called Garmi (roughly May and June). This hot season is very uncomfortable period, particularly in northwestern parts of India, when the temperature often rises above 100 degrees Fahrenheit. In those days, people didn’t have access to air conditioning or even to cold water, and used to walk on bare feet through scorching hot sand dunes to reach a shady place or source of water. In this shabad, Guru Ji compares the state of mind of a person separated from God to the distress borne by people during such torturous summer months.

First describing, what happens to those who do not care to seek the company of saint (Guru), he says: “(O’ my friends), without (the benefit of) the society of the saints, doing myriad (ritualistic) deeds, the soul (bride) dies in doubts. O’ Nanak, in accordance with the writ of the past deeds, she remains bound by the subtle (worldly) bonds.”(1)

However Guru Ji doesn’t blame such misguided souls completely. Instead, he sees the will of God in all this. Therefore he says: “(O’ my friends), they who are pleasing (to God), have been united with Him, and He Himself has separated some (from Him). Therefore Nanak says: “We should take the shelter of God, great is His glory.”(2)

Chhantt-

Now Guru Ji specifically compares the state of mind of a human soul separated from God, to the distress which one feels during the hot summer months. He says: “(Just as) the summer season is very agonizing, when during the (months of) Jaith and Assaarih (May and June) there is intense heat, (and people are very uncomfortable, similar is the miserable state of mind of) a discarded bride (soul), on whom God has not cast His (soothing) glance (of grace). Being deceived by enormous ego (her Spouse, God) is not visible to her; therefore she dies wailing in pain. Being attached to Maya (the worldly allurements), she is estranged (from her spouse God, therefore) she writhes (in pain) like a fish out of water. Because of sins (committed by her), she is ridden with fear of punishment, which the demon of death is going to inflict. Therefore, Nanak submits: “O’ the fulfiller of wishes, I have sought Your shelter. Please save me.”(3)

The message of this shabad is that even if we have committed many sins, have not cared to meditate on God’s Name, and our mind is in great agony fearing the terrible punishment awaiting us, we should still humbly pray to God to save us. He may take pity on us and like the shade of tree provide us comfort from the scorching heat of our own sins.

Salok

In the previous shabad, Guru Ji described how like the scorching heat of summer, the separation of God is painful for for the human soul. He also advised us that the only way to save ourselves from the torture of separation and the terrible punishment awaiting us due to the sins committed by us is to humbly seek the protection of God. In this shabad, Guru Ji compares the happiness experienced by that human soul on whom God has shown
His grace and united her with Him to the bliss experienced in the rainy season by the bride united with her beloved.

First speaking on behalf a Gurmulkh (Guru following) soul, Guru Ji describes the love and attachment, she feels for God. He says: “O’ Nanak, (the bride soul, who) is imbued with loving devotion for her beloved (God), she cannot live even for a moment (without Him). Quite imperceptibly, that beloved God remains abiding in her mind and body.”(1)

Describing how God makes such a person His everlasting friend, Guru Ji states: “(O’ my friends, the bride soul), with whom God has been friend, birth after birth, holding her hand He has made her own. O’ Nanak, blessing her with His utmost love, He has made her His humble servant.”(2)

Chhantt-

Elaborating on the happiness felt by those human souls, who are united with their beloved Spouse, Guru Ji says: “(To the human soul, who is united with her beloved), very comforting is the rainy season and blissful are the months of Sawaan and Bhadon (roughly July and August), when the low clouds graciously pour rain and fill all lands and water bodies with the fragrant fresh water. (The soul bride realizes that) God is pervading all places and her heart is filled with all the nine treasures (of happiness). By contemplating her Master, all her generations are saved. The merciful God is always forgiving, therefore those who wake up in the love of the beloved God, (and instead of spending their lives in ignorance, spend it in meditating on His Name); they are not stained by sin. Nanak humbly submits that such bride souls have obtained God as their spouse, who is always pleasing to their mind.”(4)

The message of this shabad is that the bride soul who with loving devotion meditates on God’s Name, gets united with the bliss giving God and enjoys an everlasting happiness, as if for her there is always the pleasant rainy season and her mind and body are being saturated with the fragrant fresh water of God’s Name.

Salok

In the previous shabad, Guru Ji compared the bliss experienced by the human soul, on whom God has become gracious to the happiness felt by those human beings and all the vegetation, when in the rainy season all lands and water bodies get filled with the fragrant fresh water. But the human bride feels true calm and comfort only when the cold season comes and she is united with her spouse. But for such a pleasant season, one has to make some preparations, such as securing enough food, fuel, and warm clothing for the coming winter. Similarly, to enjoy the peace and bliss of God’s union, the bride soul has to make some efforts. However even before these efforts there is the need for a strong and intense desire in the bride soul’s heart for the sight of her Beloved God.

So first expressing his keen desire for the sight of his Beloved, Guru Ji says: “(O’ my friends), thirsty with the desire (for His sight), I am wandering around, and wondering when I shall be able to behold God of the universe. (I am looking for, and asking): “Is there any saintly friend and devotee, who could unite Nanak with God?”(1)
Describing how restless he feels without meeting God and what efforts he is making for this purpose, Guru Ji says: “Without meeting Him, I cannot find any peace/ I cannot remain without Him even for a moment. Therefore, I have come to the shelter of the saint (Guru), so that he may fulfill Nanak’s desire (to see God).”(2)

**Chhant-**

Just as in the months of Assu and Katak (roughly September and October), we make preparations for the coming winter months; similarly the bride soul makes preparations for union with her spouse God. Describing these preparations and the result of all these efforts, Guru Ji says: “(O' my friend, when in the months of) Assu and Katak, the winter season starts, in the heart of (a devoted) bride soul a craving to see God arises. Then she keeps wandering around to see His sight and (keeps wondering), when could she meet that Treasure of merits? Without (seeing her) Beloved, (the soul) finds no peace at all and to her, accursed seem the necklaces, bracelets (and other ornaments). Even though, she may be beauteous, sagacious, and all knowing, she feels like a body without breath. She looks here and there and in all the ten directions, because in her mind is the thirst for uniting with God. Therefore O’ Nanak, (she always keeps humbly beseeching and saying, O’ God, the treasure of merits, please show mercy and unite (me with You)).”(5)

The message of the shabad is that if we want to enjoy the cool comfort of God’s union, then just as we make so many efforts in preparing for the winter, similarly we need to develop a keen desire to see the sight of God and seek the guidance of the Guru to find that God and enjoy the bliss of His union.
binvant naanak parabh aap maylee tah na paraym bichhoh jee-o. ||6||

salok.
har Dhan paa-ia-aa sohaaganee dolat naahee cheet.
sant sanjogee naankaa garihi paragtay parabh meet. ||1||
naad binod anand kod pari-a pareetam sang banay.
man baa'chhat fal paa-ia-aa har naanak naam bhany. ||2||

chhant.
himkar rut man bhaavtee maagh fagan gunvant jee-o.
sakhee sahaylee gaa-o manglo garihi aa-ay har kant jee-o.
garihi laal aa-ay man Dhi-aa-ay sayj sundar sohee-aa.
vān tarin taribhavan bha-ay hari-aa daykh garsan mohee-aa.
malay su-aamee ichh punnee man japi-aa nirmal mant jee-o.
binvant naanak nit karaahu ralee-aa har malay sareedhar kant jee-o. ||7||

salok.
sant saaha-ee jee-a kay bhavjal taaraqhaa.
sabh tay oochay jaanee-ahi naanak naam pi-aar. ||1||
jin jaani-aa say-e kay ray say sooray say beer.
naanak tin balihaarnai har jap utray teer. ||2||

chhant.
charan birajit sabh oopray miti-aa sagal kalays jee-o.
aavan jaavan dukh haray har bhagat kee-aa parvays jee-o.
har rang raatay sahj maatay tit na man tay beersai.
taj aap saree paray charnee sarab gun jagdeesrai.
govind gun niDh sareerang su-aamee aad ka-o aadays jee-o.
binvant naanak ma-ia-aa Dhaarahu jug julo ik vays jee-o. ||8||1||6||8||
In the previous Salok, Guru Ji described how a soul bride wanders around in search of her beloved God and looks for a saintly friend who could unite her with Him. Guru Ji compared such efforts of the bride soul to the preparations made by ordinary human beings in the months of September and October for the coming winter season. In this Salok, Guru Ji describes the peace and bliss experienced by that bride, who has succeeded in meeting her spouse God.

He says: “O’ Nanak, (they who) have obtained to the perfect God, (from within them) duality and doubt has vanished, the fire (of worldly desire) has been put off, they have become calm, and within them a state of peace has welled up.”(1)

But it is the saint (Guru), who guides the soul brides and helps them to unite with God. Explaining this concept, Guru Ji says: “O’ Nanak, by meditating on the all pervading God, all my doubts and dreads have been removed. (I have now realized that) God Himself has sent His saints (Gurus into the world to tell us that God) is not far from us.”(2)

Chhantt-

Now Guru Ji compares the peace and bliss of the soul united with God to the comfort being enjoyed by that bride, who in the cold months of November and December is enjoying the company of her spouse. He says: “(O’ my friends), in the months of Maghar and Poah (roughly November and December), the winter season brings a lot of cold (weather with it). Similarly the soul bride in whose heart God manifests, obtains the sight (of God), the fire (of worldly) desire (in her) is put off, and her guiles and deceits of Maya (the worldly attachments) are destroyed. (Not only that, O’ my friends), the humble servant of God, who has served the Master all his or her tasks are accomplished, and he or she obtains the sight of God right in front of him or her. (O’ my friends, just as upon meeting her spouse), all the necklaces and decorations (of the bride) become fruitful, similarly for a soul bride all bliss and peace is included in meeting her spouse God. Therefore O’ my friends) keep singing the praises of that in comprehensible and mysterious (God. O’ my friends), when with loving devotion we long for God of the universe, then even the demon of death cannot look at us with an evil eye. In short), Nanak says that the bride soul, whom God has Himself united with Him, never has to suffer the pangs of separation from her beloved (spouse, God).”(6)

The message of this shabad is that if we want to enjoy the cool comfort of eternal union with our beloved spouse God, we should seek the guidance of the Guru, and sing God’s praises with true love and devotion. One day God would show His grace and would accept us in His blissful union. Then forever we would be free from rounds of births and deaths and illusions of Maya (or worldly riches and power).

Salok

In the previous shabad, Guru Ji described the peace and bliss which a soul bride experiences when following Guru’s advice, she meditates on God’s Name and is ultimately blessed with the sight of her spouse God. In this shabad, Guru Ji describes further the joy and zeal that the bride feels on beholding her beloved, and how she feels like singing, dancing, and sharing this happiness with her friends and mates.
First describing the union of the bride soul with her spouse God, Guru Ji says: “(O’ my friends), the wedded bride, who has obtained the wealth of God’s (Name), doesn’t waver in her mind (toward worldly attractions). Because O’ Nanak, on meeting the saints (Guru, she obtains true guidance and) her friend God becomes manifest in her heart itself.”(1)

Describing the joy she feels on meeting her spouse, Guru Ji says: “(O’ my friends), in the company of her beloved Spouse (the bride soul feels as if she is enjoying all kinds of) melodious tunes, plays, and blissful festivities. O’ Nanak, by meditating on God’s Name, she has obtained the fruit of her heart’s desire.”(2)

**Chhantt-**

Now describing, how the bride who has obtained union with her spouse God, feels about the peak of winter when it is ice cold outside, Guru Ji says: “(O’ my friends), very meritorious are the months of Maagh and Faggan (roughly January and February, because) the ice-cold winter (in these months) is pleasing to the mind. Come O’ my mates and friends and sing songs of joy, because my spouse God has come into the house (of my heart). Yes, that Spouse whom I had contemplated (in my) mind has come in my house and the couch (of my heart) looks beauteous and adorned. Seeing His sight, (the soul bride remains so captivated that even in this ice-cold winter) all the forests, grass blades, in all the three worlds seem green (and the entire universe seems to be in joy to her. In short), when she meditated on the immaculate Mantra (of God’s Name), she met her Spouse, and all her desire was fulfilled. Nanak humbly says make merry every day (O’ my friends, because) our groom, the Master of wealth has come to meet us.”(7)

The message of the shabad is that when following true Guru’s advice, we meditate on the Mantra of God’s Name with true love and devotion, God manifests in our heart itself, and then we feel so delighted and overjoyed that even in the ice-cold winter, when all the trees are bare, and all grass is dormant, everything looks to us green and in bloom, and we feel like dancing and singing along with our friends and mates.

**Salok**

Guru Ji concludes this chapter on Rutti Salok (Seasonal Couplets) by expressing his appreciation for the saint (Guru), who helps us in getting united with God. Also Guru Ji pays his respects to those Gurmukh (Guru following) souls, who always keep God enshrined in their hearts.

He says: “(O’ my friends), saints become the helpers of the soul, and are capable of ferrying us across the dreadful (worldly) ocean. O’ Nanak, we should consider them highest of all, who are in love with the (God’s) Name.”(1)

Expressing his appreciation for those who have meditated on God’s Name and have realized Him, Guru Ji says: “(O’ my friends), they alone have crossed over (the worldly ocean), who have realized (Him). They alone are the true heroes and warriors. Nanak is a sacrifice to those, who by meditating on God have crossed over to the other bank.”(2)
Chhantti-

Now Guru Ji tells us, how and why those devotees swim across the worldly ocean, who meditate on God. He says: “(O’ my friends), they in whose hearts abide the feet (of God, His Name which has the highest merit), all their woes have ended. Those in whom is enshrined the devotion of God; all their pains of comings and goings are ended. Being imbued with God’s love, they remain immersed in a state of poise, and they do not forsake (God), even for an instant. Shedding their self (conceit), they enter the refuge of God, the possessor of all merits. Nanak submits, (O’ my friend), salute that God of the universe, the treasure of merits, the Master of wealth, who has been there before the beginning of time. (O’ God), age after age You have the same one form, please show mercy (on us).”(8-1-6-8)

The message of this chapter Rutti Salok (Seasonal Couplets) is that if we want to make all the seasons of the year most pleasing and comforting, then we should seek the guidance of the saint (Guru). He is sent by God to make us realize Him, who is right in front of us. Under Guru’s instructions we should meditate on God’s Name and beseech Him to come and abide in our hearts. One day God would come to abide in our hearts, and then we would experience such joy and happiness, as if season of spring has come forever.
There are many differing views on the background and the title of this hymn. According to one view, Guru Nanak Dev Ji uttered this hymn to impart true wisdom to the local pundits in a temple dedicated to Onkaar in central India. According to Janam Saakhi by Har Ji, Guru Nanak Dev Ji uttered this hymn while conversing with a pundit, who used to teach the children of king Shiv Naabh of Sangala Deep in southern India, and that is why this chapter is titled Dakhni Onkar. However in his conclusion, Giani Harbans Singh says that the word Dakhni is not related to the title, it is just a sub branch of musical measures like Bilawal Dakhni or Maaroo Dakhni. As regards, the name Onkar (The all pervading God), all that matters is that a pundit used to ask his students to practice writing letters of the alphabet, starting with O Namo (salute God), but without really meaning to educate them about God. In this hymn, Guru Ji advises that pundit and us to reflect on the words of God and instill their meanings in our hearts.

Addressing the pundit Guru Ji says: “(O’ pundit), it is from the one all pervading God, that Brahma (the god of creation) was created. It was that God, whom (Brahma) cherished in his mind. It was from the Creator that all the mountains and yugas (or time periods) came into existence. It was from the Creator that all the holy scriptures, such as Vedas came into existence. It was by reflecting on (the divine) word that (mortals) were saved (from the worldly evils). Yes, it is by (meditating on the) Creator that Guru-following people crossed over (the worldly ocean. O’ pundit), listen to the discourse on the word O Nam (or Om Namah). This word O Nam is the essence of all the three worlds.”

Before starting his discourse on each letter of the alphabet, Guru Ji says: “Listen O’ pundit, what are you writing about the (worldly) entanglements? Following Guru’s guidance, write about the Name of God of the universe.”

Now Guru Ji gives his divine discourse, associating each stanza with different letters of the alphabet, which was one of the styles of writing poetry in those days. This is the explanation:
“Sassa (S): -

(It is God), who has effortlessly created this entire universe, and only one (divine) light is pervading in all the three worlds. It is through the Guru that the commodity (of God’s Name) is obtained, and one picks up these (divine) gems and pearls (of God’s Name. That person) reads again and again to understand and comprehend (the meaning of the Guru’s words, and) realizes that ultimately, it is the one eternal God who is abiding in all. That Guru following person sees and cherishes that eternal God (in all, and to such a person), except the eternal (God), the (entire) world seems perishable.”(2)

“Dhadha (DH): -

The one who resides in (the company of righteous people, as if one is living in) the city of Dharma, and enshrines righteousness in the mind, obtains this merit that one’s mind remains contented. When the dust (of saints’ feet) falls on one’s face (the essence of Guru’s message is enshrined in the mind, then one becomes so immaculate, as if) from useless rust, one has become pure gold. Therefore blessed is that God, the supporter of the earth, who Himself is un-born, but perfect in the weight of His word (the power of His command). But it is either the Creator Himself, or the brave Guru who knows the extent (of God’s power, and none else).” (3)

“Ganna (GN)

(The person who instead of God,) is in love with the other (worldly riches or relatives) has lost (true) wisdom. As if such a person has eaten poison and is consumed in ego. Due to love for the other (worldly things, such a person) doesn’t like to listen to the word or sweet songs of the Guru, and has lost (touch) with the unfathomable profound (God). But through the Guru the one who has meditated on the eternal (God) has obtained the nectar (of God’s Name), and the eternal (God) has become pleasing to that person’s mind and body. (But all this happens as per God’s grace). Through the Guru, He Himself gives (the gift of meditation), and Himself makes a person drink the nectar (of God’s Name.”)(4)

The message of the above four stanzas is that (1) it is the one God, who has created this universe. (2) The person, who listens to the Guru’s word understands this fact and sees that imperishable God pervading in all. (3) The person who resides in the company of the righteous people and listens to the immaculate advice gains so many merits, as if from rust, has become pure gold. (4) The person who, instead of God, is in love with other worldly things is consumed by ego. But the one, who believes in the word of the Guru, drinks the nectar of God’s Name, whose limit only God Himself or the brave Guru knows (and none else).

In this regard Bh. Harbans Singh narrates a story as recorded in Parchian Sewa Das, according to which, once the Guru Ji punished a Sikh, while he was reciting this hymn Onkar. When asked about the reason, Guru Ji explained that the Sikh was reading the phrase “Karta ki mitt Karta Janaaiy, Kaaaiy Janaaiy Gur Soora”, as “Karta ki mitt Karta Janaaiy, Kaaaiy Janaaiy Gur Soora”, he was pronouncing the word “Kaaaiy” wrongly, which would have meant that only God knows His limit, what does the Guru know, instead of the right meaning that it is either God knows His limit, or the brave Guru (and none else). The point is that it is very important to utter Gurbani properly; otherwise it could lead to utterly wrong meanings.
Before continuing his sermon related to next letter of the alphabet, Guru Ji wants to clear some concepts about the one God, about whom he has already stated that He is the sole Creator of the World. He says: “(O’ my friends, just for the sake of saying), every body says that there is only one (God, but) every one is afflicted with the disease of ego and arrogance. (If eradicating self-conceit, a person) recognizes the one (God) both within and outside, then that person would realize the mansion (of God. O’ pundit, that) God is near you, don’t deem Him far. He alone is pervading in the entire universe. O’, Nanak, it is the one Creator who is pervading (everywhere. There is none other).”(5)

Naturally the question arises, how could a person get hold of this one God, who is the sole Creator of the world? Guru Ji himself raises this question and then provides the answer. He says: “(O’ pundit, you may ask), how can we catch hold of the Creator, (and enshrine Him in our heart? The fact is that) He cannot be grasped and His worth cannot be estimated. He has administered the poison of falsehood to the humans who are crazy after worldly wealth. Being dependant on lust and greed (the humans) are being ruined and both now and later,
Elaborating on the oneness of God in all His different forms, features, and even the phenomena of Nature, Guru Ji says: “(O’ pundit), it is the one God, who is in all conduct, colors, and forms. Air, water, and fire are all His manifestations in different forms. He is like the one moth that is flying through all the three worlds. The person who understands the one (God) obtains honor (in God’s court). But it is a rare person who obtains such (divine) knowledge and meditation through the Guru and remains in (a balanced state of mind) or equipoise. The person, whom by His grace (God) gives (this understanding), obtains peace. It is through the Guru that (God) recites (this knowledge) to such a person.”(7)

Describing further, how God reveals Himself through the Guru and how He even gets enshrined in His Home of the mind, Guru Ji says: “It is the illumination of one (divine) light in (all) earth and sky. In all the three worlds, it is the one Guru-God. Showing His mercy He comes into His own house (of the heart and then) manifesting Himself, He reveals His form. Then the nectar (of God) rains incessantly (on that person’s mind), and through the sublime Word), He embellishes that person. It is then, that a person understands the secret of the one God (and realizes that) He Himself is the Creator and He Himself is the one who enlightens (the world with His wisdom).”(8)

The message of the four stanzas is that (1) we should not just keep saying that there is only one God, but should truly believe in it. (2) Only when we worship the one God that we obtain salvation. (3) It is through the Guru, that God gives true divine Knowledge, and (4) It is by His own grace that He comes to reside in one’s heart.

In the previous stanza, Guru Ji told us that showing His mercy, God comes into His own house (of the heart, and) manifesting Himself, He reveals His form. Then the nectar
It is the same light

Comparing the dawn of divine wisdom to the rising of a new sun, Guru Ji says: “(O’ my friends, when God comes to reside in one’s mind one obtains so much divine wisdom as if) a new sun has risen, and one slays one’s (inner) demons (of lust and anger etc.). Then seeing the supreme (God), one reflects on the word (of the Guru) and realizes that both high and low, in the beginning and end, and in all the three worlds, (it is the one God who is pervading). It is He, who Himself does (every thing), speaks, and listens. That Creator gives us our body and mind. That same Creator resides in the (human) mind and mouth (and whatever we think or utter, it is on the prompt of that God. God is the support of the world, and nobody else. O’ Nanak, by being imbued with God’s Name, one obtains honor (in God’s court)).”(9)

But that is not all. Listing some other blessings and virtues a person obtains who reflects on the word of the Guru and meditates on His Name, Guru Ji says: “(O’ my friends), one who adoringly and lovingly cherishes God, the all pervading King’s Name, conquering the mind enters the battle (of life and fights one’s internal enemies of lust and anger). Day and night such a person remains imbued with the love (of God) and has recognized the one (God) pervading in all the three worlds and the four Yugas (the time periods). The one who has realized (that God) has become like Him. Such a person becomes most immaculate, (achieves the purpose of human life, and that person’s human) body becomes accomplished. With the love for the one (God) in the heart, such a person always remains cheerful. Within that person is the word (of the Guru), and such a person remains attuned to the eternal (God)).”(10)

The message of the above two stanzas is that (1) when God comes to reside in our heart, flood gates of divine wisdom open in our mind and we realize that it is the same one God, who has been pervading throughout all ages and who is still pervading in all the three worlds. (2) They who realize God become immaculate like Him, and achieve the purpose of human life.
Guru Ji concluded the previous stanza by saying that “the one who has realized (that God) has become like Him. Such a person, becomes most immaculate, (achieves the purpose of human life and that person’s body, and becomes accomplished. With the love for the one (God) in the heart, such a person always remains cheerful. Within that person is the word (of the Guru), and such a person remains attuned to the eternal (God). But the general nature of human beings is that they don’t ever think about the true purpose of life and instead keep running after worldly possessions, as if they have to live here forever and whenever they don’t succeed in getting what they want, they start blaming God for any problems. In this stanza, Guru Ji advises us not to blame God and asks us to prepare ourselves for our imminent death.

Continuing his dialogue with that pundit, Guru Ji says: “(O’ pundit), we should not blame (God for anything). Instead we should drink the nectar (of His Name), because we are not going to live in this world (forever). Neither kings, nor emperors, nor beggars are going to live (forever in this world); they have been coming and going throughout all the four ages. But still nobody desists from saying (and behaving as if he or she is going to live forever). So I wonder, to whom may I humbly submit (that this is false belief? Only whom) the Guru blesses with the one word of the invulnerable mantra of God’ s Name, preserves his or her intellect and honor (both in this and the next world).”(11)

In the previous stanza Guru Ji told us that most of us keep engaged in amassing worldly wealth, as if we are never going to die, and therefore do not ever meditate on God’s Name. That alone can bring us honor both in this and the next world. In the following stanza,
Guru Ji describes the blessings received by those who, shedding off any fears of criticism of worldly people or losing their worldly honor, engage in meditating on God’s Name.

He says: “(O’ pundit, the bride soul, who shedding her fear of any criticism of the people, as if) casting off her veil treads (on the divine path, doesn’t care about) losing her honor, and her sense of shame is effaced. Observing her courage, her intellect, which like) a mother-in-law (previously used to forbid her from taking such bold steps), goes crazy, (and gives up in despair. So the soul bride feels) that she has got rid of all her fear and doubt. (Such a bride soul) is lovingly called (into God’s mansion) and gets merged in Him. In her mind is the bliss of God’s Name. By Guru’s grace, she becomes fear-free, and imbued with (God’s) love.”(12)

After talking about the bliss obtained by a Guru-ward soul who, casting away her sense of shame or guilt, walks on the path of love for God and His Name, Guru Ji advises the pundit, and us against indulging in other common bad habits.

He says: “(O’ pundit), meditate on the invaluable jewel of (God’s) Name. This is the essence of all profits (in this world). Lust, greed, and ego are (very) bad, and so is slander and provoking of others. The self-conceited person (who engages in such evils) is totally blind and foolish. (One) comes to the world for the profit (of Name), but lets oneself become a laborer (of worldly wealth), and goes from here cheated by the cheat (worldly Maya). But the one who has earned the profit and credit of (God’s) Name, O’ Nanak, (God) the eternal King blesses that one with true honor.”(13)

Explaining further, how the entire world has been afflicted and ruined by Maya (the worldly riches and power), Guru Ji says: “(O’ pundit, after) coming into the world, (the human being) is getting ruined (for the sake of worldly wealth), and therefore is treading on the path of (rounds of birth and) death. No body is capable of resisting the (allurement of) Maya, (so much so) that if even the most wretched person has wealth in his or her house, then both (the poor and the rich), come to salute that person. If a person possesses (worldly) wealth, then even a fool seems wise (to the world). In short, without (God’s) devotion, the world has gone crazy. (God) is pervading in all, but only on whom He bestows His grace, to that person He becomes visible.”(14)

Now describing some of the virtues of God, Guru Ji says: “(O’ pundit), after creating (the human beings of so many dispositions) in age after age, (He Himself) always remains free from enmity (with anyone. He doesn’t have to go through any) birth or death, or has to run after any task or struggle. Whatever is visible is He Himself. He Himself creates (the creatures), and installs (the soul) in their bodies. He Himself is beyond the comprehension of our sense organs, but He has engaged the world in different tasks. (God Himself), shows the way to unite with Him, and He Himself is the life of the world. He who makes remembering the eternal God, as way of life obtains true peace. But, the one who is bereft of (God’s) Name, can never obtain salvation.”(15)

The message of the above stanzas is that (1) No body is going to live in this world forever. (2) Only the one, who shedding all shame of the world, walks on God’s path, becomes free of the fear of death. (3) The human being has come to the world for obtaining the profit of God’s Name, but he lets himself cheated and ruined by Maya (the worldly riches and power). (4) This worldly wealth is so powerful that almost no body escapes from its evil influence. (5) God has created everything (including
It is the same light

Maya), and He Himself can show us the way to unite with Him. Therefore, we can find salvation (from all worldly involvements), only by meditating on His Name.

\[\text{vin naavai vayroDh sareer.} \]
\[\text{ki-o na mileh kaateh man peer.} \]
\[\text{vaat vataa-o aavai jaa-ay.} \]
\[\text{ki-aa lay aa-i-aa ki-aa palai paa-ay.} \]
\[\text{vin naavai totaa sabh thaa-ay.} \]
\[\text{laahaa milai jaa day-ay bujhaa-ay.} \]
\[\text{vanaj vaapaar vanjai vaapaaaree.} \]
\[\text{vin naavai kaisee paat saaree.} \]
\[\text{||16||} \]
\[\text{guu veechaaray gi-aanees so-ay.} \]
\[\text{guu meh gi-aan paraapat ho-ay.} \]
\[\text{gundaataa virlaa sansaar.} \]
\[\text{saachee karnee gur veechar.} \]
\[\text{agam agochar keemat nahee paa-ay.} \]

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\[\text{taa milee-ai jaa la-ay milaa-ay.} \]
\[\text{guyantree gun saaraay neet.} \]
\[\text{naanak gurmaat milee-ai meet.} \]
\[\text{||17||} \]
\[\text{kaam kroDh kaa-i-aa ka-o gaalai.} \]
\[\text{ji-o kanchan sohaagaa dhaalai.} \]
\[\text{kas kasvateeh sahai so taa-o.} \]
\[\text{nagar saraf vannee saachhaa-o.} \]
\[\text{jagaat pasoo aha kaal kasa-ee.} \]
\[\text{kar kartai kargee kar paa-ee.} \]
\[\text{jin keeteet tin keemat paa-ee.} \]
\[\text{hor ki-aa kahee-ai kichh kahan na jaa-ee.} \]
\[\text{||18||} \]
\[\text{khojat khojat amriet paa-ee.} \]
\[\text{khimaa gahee man satgur dee-ee-aa.} \]
\[\text{kharaa kharaa aakhai sabh ko-ay.} \]
\[\text{kharaa ratan jug charaay ho-ay.} \]
\[\text{khaat paa-anj moo-ay nahee jaani-aa.} \]
\[\text{khin meh moo-ay jaa sabad pachhaani-aa.} \]
\[\text{asthir cheet maran man maani-aa.} \]
\[\text{gur kirpaa tay naam pachhaani-aa.} \]
\[\text{||19||} \]
\[\text{gagan gambheer gagnantar vaas.} \]
\[\text{guu gaavai sukh sahej nivaas.} \]
\[\text{ga-i-aa na aavai aa-ay na jaa-ay.} \]
\[\text{gur parsaag rahai liv laa-ay.} \]
\[\text{gagan aangam anaath ajonee.} \]
\[\text{asthir cheet samaaDh sagonee.} \]
\[\text{har naam chayt fir pavae na jonee.} \]
In the previous stanza Guru Ji expressly told a pundit (and us) that without God’s Name there is no salvation. In this stanza, he explains why, without God’s Name and His loving adoration, one cannot obtain true honor in God’s court.

Still addressing that pundit, Guru Ji says: “(O’ pundit, without God’s Name, your body organs go out of control of your inner conscience, and don’t desist from evil things, as if) without Name, your own body has become the opponent (of your conscience). Therefore, why don’t you meet God (by meditating on His Name), and remove the pain in your mind. (Otherwise what happens is that a mortal) comes and goes like a traveler, (and one wonders), what did one bring with one self (into this world), and what did one gain from here? (The fact is that) without (meditating on God’s) Name, one suffers loss at every place. One obtains profit; only if (God) makes one understand (this thing). A businessman may keep doing business in worldly things but without the Name one cannot obtain true honor (in God’s court).” (16)

In stanza no. 15, Guru Ji reflected on some of the virtues of God. In this stanza he tells us how important it is to reflect on the virtues of God and what kinds of merits we ourselves obtain when we ponder over the merits of God.

Uttering one of his famous quotes, Guru Ji says: “(O’ pundit, that person) alone is (divinely) wise, who reflects on the virtues (of God. Because by) reflecting on the merits (of God), one obtains (divine) wisdom. (But, it is only) a rare person in this world, who educates us about the virtues (of God). Because, the true deed of reflecting on God’s virtues can only be done through the sermon of the true Guru (alone). That inaccessible God is beyond the comprehension of our senses, and His worth cannot be assessed. We meet Him, only when (He Himself) unites us (with Him. Therefore a virtuous (human soul) contemplates on the merits (of God) every day. O’ Nanak, it is only by acting on the instruction of the Guru that we meet (God, our true) friend.” (17)

In the previous stanza, Guru Ji told us who is a divinely wise and virtuous person. In this stanza, he warns us against some of the worst defects, which can ruin us both physically and spiritually. He illustrates with beautiful metaphors, why even some virtuous people have to suffer many pains, and the world keeps going through rounds of births and deaths.

Beginning with another of his famous phrases, Guru Ji says: “(O’ pundit), just as Suhaga (borax powder) softens the gold, similarly lust and anger weaken the body. (But the gold) first bears the heat, then the rubbing on the touchstone, only then, it is approved in the sight of the jeweler as beauteous gold of hundred percent purity. (Similarly, the virtuous person, who passes through the difficult situations without giving up his or her virtues, is approved in God’s view). But the rest of the world is (like) an animal and its own arrogance proves like a butcher for it (because, it causes it to suffer repeated pains of births and deaths. The thing is) that after creating the world, (God) has left the deed in the hands (of the creatures and as are one’s deeds of a creature, so are the consequences one bears. However), He who has created (this system) alone knows its value (or the justification thereof). What else can we say, nothing more can be said.” (18)

In the previous stanza Guru Ji described how after passing through testing situations, a Guru-ward person becomes immaculate like gold, which has passed through fire. Now he describes some of the virtues in such a person.
He says: “(O pundit), after a long and determined search, (one who finds and) drinks the nectar (of Name from the Guru), adopts an attitude of forgiveness (for others mistakes), and surrenders one’s mind to the true Guru. Then one is praised for one’s good life conduct and forever one becomes valuable (and meritorious like a) jewel. (But they who spend their lives, and) die eating, drinking (and enjoying worldly pleasures,) haven’t realized (the value of the nectar of God’s Name). But, those who have understood the word (of the Guru, have immediately eradicated their ego, as if), they have died in an instant (to themselves). Then their mind becomes immovable (and unaffected by such passions as lust and anger, and) because of the death (of their self-conceit), their mind is convinced (by Guru’s words of advice), and by Guru’s grace they have realized (God’s) Name.”(19)

Continuing to describe the blessings obtained by a person, who meditates on God’s Name, Guru Ji says: “(O’ pundit, one who has obtained the nectar of God’s Name) abides in the state of highest bliss and becomes profound like the supreme (God). Abiding in a state of peace and poise (such a person) sings praises (of God). (Once) gone (from this world, that person) doesn’t come back (to the world again). By Guru’s grace, (that person) remains attuned (to God). By meditating on the meritorious God, who is incomprehensible, independent, and unborn, (that person’s) mind becomes stable. (Therefore, you should also) remember God’s Name, (so that you may) not fall into the womb (and go through birth and death) again. (I tell you), that Guru’s instruction is the real thing, (all other advice) is bereft of (God’s) Name (and is therefore useless).”(20)

The message of the above five stanzas is that (1) without God’s Name one suffers in everyway (physically, socially, and spiritually). (2) Therefore, a (truly) wise person meditates on God’s Name by contemplating on His virtues. (3) One then sheds off one’s defects, because one realizes that impulses like lust and anger ruin one’s body. (4) But it is only when one finds the true Guru, that one can drink and enjoy the nectar of God’s Name. (5) Such a person always remains in the highest state of supreme bliss, and ends his or her cycles of birth and death.

It is the same light

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Guru Ji concluded the previous stanza by saying that Guru’s instruction is the real thing; all other advice is bereft of God’s Name and therefore useless. However, one has to ensure that one is following a true Guru and not any quack or a fake Guru who is only wearing some holy garb, but is bereft of true divine wisdom.

Addressing that pundit again, Guru Ji says: “(O’ pundit, going through a myriad of existences, this soul of ours) is exhausted from roaming through many houses and doors. I cannot count the innumerable births it has gone through. (During this process) countless have become its mothers, fathers, sons, and daughters. Countless, have become its Gurus and then its disciples. But due to (following the guidance of) the imperfect Guru, It couldn’t obtain salvation. (O’ pundit), many are the (human soul) brides, but it is only one (God) Groom, who takes care of all. (The soul bride, who becomes a) Guru’s follower, (totally dedicating her life to God, as if) she lives and dies for God (alone). Then, the bride (soul), who had been searching for Him in all the ten directions, finds Him in her home (of the heart) itself. This is how the true Guru unites her (with God), and her union (with God) takes place.”(21)

In the previous stanza Guru Ji told us that even though we may keep wandering through myriads of existences, we couldn’t unite with God unless we follow the advice of the true
Guru. In this stanza, Guru Ji describes some of the traits of a Guru’s follower and the blessings and merits such a person obtains.

He says: “(O’ pundit), a Guru’s follower sings and utters (praises of God). The Guru’s follower (personally) estimates and asks others to estimate (the merits of God. Becoming free of any bonds, a Guru's follower comes and goes (in and out of this world, of his or her own accord) without any fear or hesitation. Shedding off the dirt (of evils in the mind, such a person) burns away all the sins. For a Guru’s follower, the word of the Guru is the divine melody, and reflection on (the holy books, such as the) Vedas. For, a Guru’s follower, (meditating on God’s Name) is taking holy baths and pious conduct. For a Guru’s follower, the Guru’s word (or Gurbani) is the supreme nectar. (In short, by meditating on God’s Name), O’ Nanak, the Guru’s follower (crosses over the worldly ocean), and attains to the yonder shore.”(22)

After commenting on the conduct and the way of living of a Guru’s follower, Guru Ji now describes the conduct and habits of the ordinary human beings.

He says: “(O’ pundit, in the case of ordinary human beings), the mercurial mind does not stay at one place, (it jumps from one thing to the other). Like a deer, stealthily eating the soft green branches, (it keeps indulging in sinful deeds. However, if one) enshrines the immaculate feet (of God’s Name) in the mind, one lives for a long time by remembering God day after day. Everybody seems to be worried, but if a person remembers that one God then one can obtain peace. Yes, God comes to reside in the heart of the one who gets absorbed in God’s Name.” Such a person gets emancipated and goes to his or her (true) home (the mansion of God) with honor.”(23)

In the previous stanza Guru Ji explained how one’s mind remains mercurial and keeps going in all directions and how secretly, a man keeps committing many sins. In this stanza, he contrasts the status achieved by a Guru’s follower to the end state of an ordinary human being, who doesn’t meditate on God’s Name.

He says: “(O’ pundit, when the human) body becomes frail, the knot (or the system holding life breaths), gets opened (and the soul goes out of the body). You may go around the world and see for yourself that every day, (this phenomena of death) is going on (in one form or the other). But if one deems both sun and shade (or pain and pleasure) as equal; cutting off the (worldly) bonds one brings salvation (in the heart from the worldly involvements). The illusion (of Maya) is very shallow (but still) the entire world has been strayed (by it). However (the human being is also helpless), because such is his pre-ordained destiny based on one’s past deeds. Therefore, when one’s youth is gone, old age comes and death starts hovering over one’s head. So ultimately becoming feeble like water mist, the body gets destroyed (and one dies, without achieving any purpose or salvation).”(24)

Now Guru Ji shows that pundit (and all of us), the way to address God, the architect of our destiny, so that in His mercy He may put us on the right path leading to His union.

He says: “(O’ pundit), it appears that (God) Himself is manifest in all the three worlds. Throughout all ages, He has been the one (and only) benefactor; there is none other. (Therefore, we should pray to Him and say: “O’ God), save us, as You please. (All I) beg for, is Your praise, (because it is Your praise, which) brings us honor and recognition. (I wish that I) may remain awake (to the allurements of worldly Maya, so that I may) become
pleasing to You, and if You unite (me with You, I may) get absorbed in You. O’ God of the universe, I hail Your victory. (O’ pundit, this is how), by following Guru’s teachings, we surely meet (God).”(25)

The message of the above stanzas is that (1) our soul keeps wandering through many existences, unless we seek and follow the advice of the true Guru. (2) So becoming a Guru’s follower, we should meditate on God’s Name, which includes the merits of doing all other righteous deeds. (3) When we meditate on God’s Name, our mercurial mind becomes stable and God comes to reside in our heart. (4) They who do not meditate on God’s Name waste their human life in vain without achieving salvation. (5) We should therefore pray to God to bless us that we always sing His praise. This is how, by following Guru’s teachings, we meet Him.
After describing the way to meet God and what to beg from him, Guru Ji now cautions us against a very common weakness of the ordinary people of getting involved in useless arguments and conflicts with others.

He says: “(O’ pundit, what is the use of arguing and having conflict with the world. This is a waste of time. When one truly examines one’s foolish behavior, one dies repenting. They who don’t know how they can hope to have eternal life, they keep going through (rounds of) birth and death. They come (to this world, and) depart from here devoid of any hope (for the future. After spending their lives in) arguing, grieving, and repenting, (they die) and mingle in dust. But, who sings praises of God, death doesn’t consume (that person). Through God’s Name, (such a person feels, as if he or she has) obtained all the nine treasures. On His own, God imperceptibly blesses such a person (with this gift).”(26)

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In the previous couplet, Guru Ji prohibited us from entering into vain arguments and conflicts with the world. Now he tells us from where all wisdom comes, how it reaches us, and what is our duty regarding Guru’s advice.

He says: “(O’ pundit, it is God Himself), who utters (divine) wisdom (through the Guru). He Himself understands and comprehends (this wisdom). Therefore, in whose mind the utterance of the Guru is enshrined, they become truly immaculate and pleasing to the eternal (God). The Guru is like an ocean in which there is no dearth of jewels (of divine wisdom). He is the embodiment of eternal God, and is an inexhaustible treasure of rubies of the precious commodity of (God’s Name. O’ human beings), do the deed which the Guru has ordained; and don’t go after Guru’s conduct (or what he himself does, he may have many reasons for doing many things, which may be incomprehensible for you). Nanak says, (O’ pundit), if you follow Guru’s teachings (without objections), you would merge in the eternal (God).”(27)

Guru Ji explains the significance of following Guru’s advice by citing a common example.

He says: “(O’ pundit), when the love (between two people) breaks, (it is impossible to determine) who is telling the truth. (Just as) a hand gets broken when it is pulled from both sides, (similarly friendship between two people breaks down, when both sides carelessly utter bitter words). By speaking bad words, the love (between two people) breaks down like the deserting of a woman by her spouse, due to her bad intellect. (However, two alienated friends or lovers can be reunited) and the loosened knot of love can be retied, if they both
reflect (on their mistakes). Similarly, by following the Guru’s word, we can accomplish our task and come back to our home (and reunite with God, from whom we have been separated for such a long time). Then one earns the profit of eternal Name, and never suffers a loss, and one sees the great (true) Master pervading all the three worlds.”(28)

In the previous stanza, Guru Ji told us that love between two people breaks down, when they utter bitter words. The reason behind such fights is that many times under the heat of passion, we cannot control our mind and say things, which we later regret. In this stanza, Guru Ji counsels us to control our mind and tells us how we can re-unite with God.

Once again addressing that pundit (and indirectly us), Guru Ji says: “(O’ pundit), control (your mind) and keep it stable. The world is destroying itself by fighting with one another for Maya (the worldly riches and power). Then it repents for suffering the pain of coming and going (in and out of this world). All the human beings are like the brides of one Master. (To win His love), the false (human bride) adorns many garbs. (But it is only when God) stops her from going to others’ houses (such as running after worldly wealth, and worshipping false gods), that she is called into (God’s) mansion. She then finds no obstruction (in her way to God). Through the Guru’s word, God has embellished that (bride soul), and because of following a truthful conduct, she has become pleasing to God, and she herself becomes the truly wedded bride, whom the Master has made His own.”(29)

There are some who do try to act on Guru’s advice, but many times they are afraid of the world’s criticism or ridicule, and therefore they keep on wavering between the divine path and worldly involvements. Putting himself in place of such a human bride soul, who has become exhausted trying different holy garbs, but has not yet succeeded even in quenching the fire of her worldly desires, Guru Ji says: “O’ my mate, while wavering and adopting different (holy) garbs, all my dresses and decorations are torn, (and all my holy garbs have gone to waste, without meeting God). There cannot be any peace of mind while one is burning in the fire (of worldly desire).”

Next commenting on the state of the world, which has basically lost all fear of God, Guru Ji says: “(O’ pundit), just as without the fear (of the hunter, some times), an entire flock of birds gets killed, (similarly without the fear of God, the entire world) is getting ruined. But, the sagacious God has looked with favor on (the human bride who, having fear of God in her mind, has shed off her worldly desire, as if) she has died in her mind. Through the Guru, by meditating on God’s Name, she has enshrined the fear (of God in her mind. She says: “As long as (I was so arrogant, as if) my abode was on a mountain, I had intense thirst (for worldly desires), but when I saw (the sight of God, I found out that the nectar) was not far off. Then by believing in the word (of the Guru), I fully drank the nectar (of God’s Name), and got rid of the thirst (for worldly riches). Every body (asks God) again and again to give him (or her the nectar of His Name), but He gives this only to the one on whom He is pleased, and that one alone would get rid of the thirst (for worldly things, whom God would) give (this nectar) through the Guru.”(30)

The message of the above stanzas is that (1) we should not waste our time in useless arguments and disputes with the world. Instead we should devote ourselves to meditating on God’s Name. (2) We should concern ourselves with what Guru advises us to do and not run after Guru’s own deeds, which many times may be beyond our
comprehension. (3) Just as we can reconcile with our estranged friends, by reflecting on our mistakes, similarly we can get re-united with God, by reflecting on the Guru’s word. (4) All humans are all like the brides of one groom (God), and only that bride obtains to His mansion who adorns herself with the word of the Guru. (5) Finally we should not waiver in our faith in the Guru’s advice and we should always have God’s fear in our mind, then through the Guru, God would bless us with the nectar of His Name, and would quench all our thirsts.

man gee-aa gur aapnai paa-i-aa nirmal naa-o.

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jin naam gee-aa tis sayvsa tis balihaarai jaa-o.
jo usaaray so dhaahsee tis bin avar na ko-ay.
gur parsaddee tis sammllaa taan dookh na ho-ay. ||31||

naa ko mayraa kis gahee naa ko ho-aa na hog.
aavan jaan viguchee-ai dubilDhaa vi-aapai rog.
naam vihoongay aadme kalar kanDh girant.
vin naavai ki-o chhootee-ai jaa-ay rasaatal an’t.
ganat gaanaavai akhree agnaat saachaa so-ay.
agi-aanee maadjeeu hai gur bin gi-aan na ho-ay.
hootee taant rabaab kee vaajai nahee vigoj.
vichhurhi-aa maylai parabhoo naanak kar sanjog. ||32||

tarvar kaai-aa pankh man tarvar pankheee panch.
taat chugeh mil aykay tin ka-o faas na ranch.
udeh ta bagul bagulay takeh chog ghanee.
pankh tutay faahee parhee avgun bheerh baan.
bin saachay ki-o chhootee-ai har gun karam manee.
aap chhadaay-ay chhootee-ai vadaa aap Dhanee.
One of the messages, which Guru Ji gave us in the previous stanza, is that “all humans are like the brides of one groom (God), and only that bride obtains His mansion who adorns herself with the word of the Guru. Guru Ji now uses a very beautiful metaphor of the bank of a river on which many people are standing, and explains why some get drowned in that river while others swim across, and how the Guru helps us in this endeavor.

Speaking on behalf of a bride (soul), who in her search of her groom (God) wanders to that shore of life and observes what is happening, Guru Ji says: “While searching (for my God along the river of life, I saw many people) slipping and falling down the steep bank. I noticed that those who were heavy (with the load of sins on their heads, ultimately) fell down, (and got drowned), but the light one’s (who had no load of sins on their conscience, safely) crossed over to the other shore. There the immortal and immeasurable God met them; I am a sacrifice to them. (I pray to God to) bring me in contact with such persons, because (by performing their humble service, as if bathing in) the dust of their feet, we get emancipated (from worldly bonds. The one who so happily obeys God’s command, as if) through the Guru, has surrendered one’s mind to God, has obtained (His) immaculate Name. I would serve that (Guru), who has given me (God’s) Name, and I am a sacrifice to him. (From the Guru, I have learnt that) He who builds (the world), He would demolish it also, and except Him there is no other (power to do all this). If by Guru’s grace, I worship Him, (then) my body (and soul) wouldn’t be afflicted with any pain.”(31)

In the previous stanza Guru Ji described how he observed human (souls) slipping and falling down the bank of the river of life. He noticed that they, who were laden with the heavy load of sins, were getting drowned while the light ones (with pure conscience),
crossed over to the yonder shore and were received by God Himself. He also stated that he is a sacrifice to his Guru, from whom he obtained the immaculate Name. In this stanza, he explains the importance of Name.

Guru Ji says: “(O’ my friends, when I look around), I see that really no body is mine, (so) whose support, can I grasp? There has never been any (real friend) of mine before, nor there would be one (in the future. Because of this false worldly attachment), we keep getting wasted in the process of coming and going and are afflicted with the malady of duality (or double mindedness). Without God’s Name, the human beings keep (wasting their lives and dying, just as a) saline wall keeps falling. Without (meditating on God’s) Name, one cannot be emancipated and ultimately one falls into hell. (One may try to) count (the merits of God) through words, but that eternal God is beyond any calculations. (Such a person) is ignorant and without any wisdom. (One should realize that) without the (guidance of the true) Guru, one doesn’t obtain (divine) wisdom. (From the Guru, one learns that) just as a rebock (a stringed instrument like guitar) doesn’t play, when its chord is broken, similarly (until the mind is attuned to God), one remains separated (from Him). But O’ Nanak, God unites the separated ones (with Him) by creating the (necessary) circumstances.”(32)

In the previous stanza, Guru Ji told us that it is only through the true Guru that we obtain divine wisdom to get united with God, without which we are like a rebock with broken chords. In this stanza, he explains the importance of the Guru with another beautiful metaphor of birds.

He says: “(O’ pundit, our) body is like a tree, and the mind is like a bird (sitting on that tree). On that tree there are five more birds (in the form of our five senses of sight, smell, hearing, touch, and taste. The birds or the sense organs of those human beings), who joining together peck at the essence (and meditate on God’s Name), are not caught in the noose (of death) at all. But those who on seeing lots of (bird) feed (or the worldly wealth), hastily fly to it (without checking for any traps), their wings get broken and they get caught in a noose of death and their bad habit of greed, leads them into serious trouble. Without (meditating on the Name of the) eternal God, we cannot escape (this tragedy. But the jewel of (singing) God’s praises is (written in one’s destiny), by God’s grace (alone. The fact is that), He Himself is the supreme Master, and it is only when He Himself liberates us, that we get liberate. It is only when He Himself shows mercy, that we are emancipated through Guru’s grace. (In short), all glories are in His own hands, and He bestows these only on those on whom He is pleased.”(33)

In the previous stanza Guru Ji told us that, It is only when He Himself shows mercy, that we get emancipated through Guru’s grace. In this stanza, he describes the condition of a person who loses the support of God or the Guru. He shows how we should pray to God to always be merciful to us, and save us from such a helpless situation.

He says: “(O’ pundit, Just as when one) is bereft of one’s place (of support), one’s mind shivers very badly (similarly, one’s soul trembles, when one loses contact with God). Because, it is only that one (God), who provides one with support and honor, (and if one depends on His support), then none of one’s tasks gets spoiled. Eternal is God, eternal is the Guru, and eternal is Guru’s discourse. (We should therefore always pray to God and say to Him: O’ God), You are the master of all gods, humans and yogis, and support of the supportless. You are pervading in all places, and inter-spaces, and You are the benefactor of all benefactors. You alone are there, wherever I see; there is no end or limit (to Your

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Guru Ji concluded the last stanza with the remark that by reflecting on the Guru’s word, (we come to the conclusion, that) He is pervading in all places and inter-spaces, and that great incomprehensible and limitless God would bestow upon us unasked for gifts.”(34)

He says: “(O’ God), You are compassionate, charitable, and merciful. After creating Your creation, You take care of it. (On whom You) show mercy, You unite (that person) with Yourself; in a moment You destroy and create (everything). You are both wise and far-sighted, and among all the donors, You are the most beneficent. You are the destroyer of poverty and annihilator of pain, and through the Guru, You bless us with (divine) wisdom and meditation.” (35)

The message of the above stanzas is that (1) they, who are laden with the heavy load of sins, get drowned in the worldly ocean (and keep going through births and deaths); but they who are light (with pure conscience), are emancipated. (2) In reality, no one is our true friend and helper except God, and without God’s help we get destroyed like a wall of sand. (3) It is only when God liberates us, that we get liberated from the worldly bonds. (4) It is only by reflecting on the Guru’s word that we realize the greatness of God and understand that He bestows unrequested gifts. (5) It is only through the Guru, that He blesses us with divine wisdom and meditation.
Most of us remain obsessed with collecting more and more worldly wealth and possessions. Whenever we lose it we grieve over this loss. In this stanza, Guru Ji counsels us not to worry about the loss of worldly wealth, which we will have to leave here in the end. He advises us to amass the wealth of God’s Name, which would provide us peace here in this world and honor in God’s court. He also tells us how we can do that.

He says: “When we lose wealth, we grieve because the mind of foolish human beings is engrossed in worldly riches. It is only very rare persons who have lovingly amassed the
true and immaculate wealth of God's Name. (O' pundit), if upon being imbued with the love of one (God, your worldly) wealth goes away, then let it go. (For the sake of God's love, we should) surrender our mind and our head, and still we should depend upon the support of our Creator. Because, they in whose mind is (enshrined) the bliss of the word (of God's Name), all their wanderings for worldly affairs come to an end. By meeting with the Guru-God, (such people) become angels from sinners. (Then, a bride soul realizes, that the commodity of God's Name, for which) she has been searching from forest to forest, was lying in the house (of her heart all along). When the true Guru unites her (with God), she remains united (with Him, and in this way, she eradicates her pain of birth and death.”(36)

Guru Ji concluded the previous stanza, with the remark that when the Guru unites a human (bride) with God, then she remains united with Him forever. But still there are many who instead of following the Guru's advice and meditating on God's Name keep doing many ritualistic deeds in the false belief that they would get united with God by doing such deeds. In this stanza, Guru Ji tells us clearly how all such deeds are fruitless and putting himself in the situation of such a human bride, shares with us how he was able to unite with God.

He says: “(O’ my friend), we are not emancipated (from ego, even if we) perform a myriad (of ritualistic deeds). Without the virtues (of devotion), we go to (hell), the city of death. (One who depends on the way of works), neither (finds honor) in this (world), nor in the next, and, doing evil deeds, such human beings repent. (Such a person acquires) neither any wisdom, or meditation, nor does (that person know anything about) righteousness, nor contemplation. Without (meditating on God's) Name, how could one know, where is that fearless (God), and how could one know what self-conceit is? (Then one says to oneself): “I am exhausted doing all such deeds. I don't know the depth or yonder (shore of the ocean between God and me. So I am wondering), how can I cross over (this ocean and) reach (God? I don’t have the company of Guru) my loving friend, so to whom may I cry for help? O’ Nanak, if I call upon God again and again, (just as a song bird calls for its beloved again and again, then I think), that unifier would Himself unite me with Him. Yes, He who has separated me (from Him), He will re-unite me, through the immense love of the Guru.”(37)

In the previous stanza, Guru Ji told us that one who (depends on the way of works), neither (finds honor) in this (world), nor in the next, and doing evil deeds such human beings repents. In this stanza, he comments on the nature and conduct of people who keep on doing evil deeds and committing sins.

He says: “(O’ pundit), sin is bad, but it is dear to the sinner. Such a person keeps indulging in more and more sins, and thus keeps spreading and loading him or her with (the weight of) sins. Abandoning sins, one who realizes one self (and the divine root from where one has originated, is not afflicted by any) grief of separation or inner pain. (But the one who doesn’t do this self-reflection, and keeps committing sins), can avoid falling into hell, and how can one save oneself (from the punishment by) the demon of death? How could one get rid of the cycle of coming and going, as long as one is afflicted with the evil of falsehood is destroying that person? (Such a person's) mind has been gripped by (worldly) entanglements, and that person keeps entangled in these again and again. (In short), we cannot get emancipated without (meditating on God's) Name, and are ruined and consumed in sin itself.”(38)

In the previous stanza, Guru Ji stated that a sinner keeps committing sins and getting entangled in the false worldly problems again and again. In this stanza, he explains this phenomenon with two beautiful examples.
He says: “(O’ pundit, just as) a crow keeps getting caught in the (hunter’s) net again and again, (a sinner repeatedly keeps getting caught in sinful acts. When one is caught), one repents and then wonders, what has happened. (But, the pity is that) even when caught, one keeps pecking at the food (ill gotten wealth, and continuing one’s sinful habit), but doesn’t realize (one’s mistake). It is only when one meets the true Guru, that one realizes (one’s own responsibility for one’s pitiable situation). But just as a fish, when caught in the noose of death (cannot get out on its own, similarly O’ pundit), don’t hope for any release (from the bonds of worldly attachments), without (the help of the) beneficent Guru. (The person caught in the web of sins), comes and goes again and again. (Only if one) gets imbued with the love of one (God), and remains attuned to Him, that one gets released and is not caught in the noose again.”(39)

In the previous stanza Guru Ji explained, how, like a crow swayed by greed, we repeatedly keep getting ourselves into trouble, and sometimes get into a situation, which costs us our life. He told us that the person who is caught in the web of sins, keeps coming and going.

Now Guru Ji gives another beautiful example to depict the scene of death, when the soul separates from the body, by comparing the body to a young bride who cries out loud for her brother (the soul), when it is leaving the body. He also tells us how the soul can unite with her spouse (God).

Guru Ji says: “(O’ pundit, at the time of death), in spite of the body crying out again and again, and beseeching the brother (soul), to stay with it, the brother soul becomes like a stranger, (and goes away), and the sister (body dies), due to separation, and gets burnt down. (The body is like a) daughter in the house of her father, who is in love with her brother (soul). But, if this human bride wants to meet her spouse (God), then it should serve the true Guru (by following his advice). However, it is only a rare wise person who understands that it is through the true Guru that one meets the eternal God. (The thing is, that all) glories are in the hands of the Master, and He gives these to whoever He pleases. However, only a rare person would reflect on the word (of the Guru), who becomes a Guru’s follower. This word (the Gurbani) has originated from (God) the supreme Being, (by reflecting on it), one abides in one’s own home.”(40)

The message of the above stanzas is that (1) we should not grieve when we lose worldly wealth. Instead we should try to obtain the true wealth of God’s Name from the Guru.
(2) We should remember that this true wealth is only obtained by meditating on God’s Name by following the guidance of the Guru and not by any ritualistic deeds.
(3) There are some who do not listen to the advice of the Guru, and knowingly keep committing sins, and therefore keep suffering pains of births and deaths. (4) They are like the crows, who keep going after filth, because of their greed and getting caught in dangerous situations, and then repent grievously for their mistakes, and finally (5) if we want to unite with our God, then we should reflect and act on the divine word of the Guru.
It is the same light

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mayree mayree kar mu-ay vin naavai dukh bhaal.
garh mandar mehlaa kahaa Ji-o baajee deebaan.
aanaak sachay naam vin jhoorhaa aavan jaan.
aapay chatur saroop hai aapay jaan sujaan. ||42||

jo aaahai say jaahi fun aa-ay ga-ay pachhutaahi.
lakh cha-oraseeh maygree ghatai na vaDhai utaahi.
say jan ubray jin har bhaa-i-aa.
DhanDhaa mu-aa vigootee maa-i-aa.
jo deesai so chaalsee kis ka-o meet karay-o.
jee-o sampa-o aapnay tan man aagai day-o.
asthir kartaa too Dhanee tis hee mee tae.
un kee maaree ha-o o-ee sabad ratee man chot. ||43||

raanoo raay o na ko rahai rang na tung fakeer.
vaaree aapo aaprae ko-ay na baDhoo Dheer.
raahu buraa bheegaavala sar doogar asgaah.
mai tan avgan jhur mu-ee vin gun ki-o qhar jaah.
gunee-aay gun lay parab milay ki-o tae mila-o pi-aar.
tae hee jaisee thee rahaan jap jar iaid muraar.
gunee bhaaapoor hai gun bheo vased naal.
In the previous stanza Guru Ji enlightened us about the relationship between the body and the soul; how at the time of death the body cries out to the soul to stay, but the soul flies away to unknown lands and the body is burnt away. He now comments on the ways of God, who creates and destroys this world again and again.

Guru Ji says: “(O’ pundit, like an earthen vessel, this world) is broken and destroyed many times, and then refashioned again. (God the master), keeps on demolishing and building (this world) again and again. He dries out the filled up oceans, and then He fills them to the brim again. God is all-powerful. But lost in doubt, men have gone crazy as (they don’t realize that) without (good) fortune they cannot obtain anything. The Guru’s follower knows that God holds the string (of our intellect) in His hand, and in whatever direction He pulls, we go that way. If imbued with His love, we keep singing praises (of God) day and night, and then we don’t repent again. If through the Guru, we search and realize (God), then we obtain abode in our own house (the heart). It is a very difficult path to cross over the dreadful worldly ocean. It is only when we become desireless among desires that we can swim across it. (In short, if) by Guru’s grace one examines oneself, then one dies (to the world) while still alive, (and desists from all evils).”(41)

In the previous stanza Guru Ji commented on the ways of God, how He repeatedly creates and destroys the universes. Now he comments on the nature of human beings, what they keep on doing, and what their ultimate fate is.

He says: “(O’ pundit, many human beings have) died crying and running after (worldly) wealth, but the wealth has not accompanied anyone (after death. When at the time of death, becoming) double minded, the swan (soul) arises and sadly departs (from here, the worldly) wealth is forsaken (from its mind. Then he whose) mind is false, is looked at by the demon of death (for inflicting punishment, in accordance with man’s) faults, which accompany (the soul. On the other hand), if one has virtues with one, then the mind turns its back (to the worldly wealth), and merges in itself (and one doesn’t let one’s mind be deceived by false worldly wealth. One attunes it to God and saves one’s soul from any pains). However, many people have died crying “me, me” (trying to acquire and hold on to worldly possessions, as if in these things lies their entire happiness, but they don’t realize
that) without (God’s) Name, one finds (nothing but) pain. (If they would reflect and ask), where are all those forts, mansions, and palaces, (they would realize that all these things are like the) false shows set up by a magician. (In short), O’ Nanak, without the true Name, false (and useless) is all coming and going. (But, God) Himself is wise, beauteous, and He Himself understands (everything).”(42)

Guru Ji began the previous stanza with the remark that “(many human beings have) died crying and running after (worldly) wealth), but the wealth has not accompanied anyone (after death. At that time), the swan (soul) arises and sadly departs (from the world) and the (worldly) wealth is soon forgotten. Instead, one’s demerits go along (with the soul), which being of false mind is seized by the demon of death. In this stanza, he describes what happens to those souls who have been seized by the demon of death and what the way is to avoid facing those terrible consequences.

Addressing that pundit again, Guru Ji says: “(O’ pundit), they who come into this world, also depart from it, (and in this process of) coming and going they grieve and repent. (For them), this universe which includes eight point four million species, neither decreases nor increases (because, they have to go through all these existences before being given another chance of human birth and possible salvation).”

Now telling who are those who are saved from this ordeal, Guru Ji says: “(O’ pundit), those persons are saved (from falling into these existences) to whom God becomes pleasing. (Because for them), the strife (for worldly wealth) ends, and worldly riches cannot afflict them. (Such a person says to self): “Whosoever is visible, would depart (from here, one day, so I wonder) who I may make my friend? To whom can I surrender my soul and offer my body and mind? (O’ God, I find that You alone) are the everlasting Creator and Master. Therefore, I lean on Your support. It is only by singing God’s praise, that one’s ego is destroyed, and only upon being imbued with and absorbed in the Guru’s word, that one’s mind receives a jolt, (and turns away from false worldly pursuits).”(43)

In the previous stanza Guru Ji commented on the short lived and transient nature of this world, and he told us how all beings come and go from this world and keep going through a myriad of species. He also told us that only those to whom God seems pleasing are saved and by reflecting on the Guru’s word, shed off their ego. In this stanza, Guru Ji elaborates on this unending cycle of birth and death and how one can get out of it.

He says: “(O’ pundit, no matter whether one) is a king, a chief, a rich man, or a beggar, one cannot stay (in this world forever. Everyone has to go when) one’s turn comes and no one can give any solace (that one can stay here, any longer than one’s predestined life span. Moreover, after death the soul has to tread on a) dreadful path which goes through unfathomable oceans and mountains. (In that situation, the soul thinks and says to itself): “Because of so many sins and faults in my body, I am now dying of grief and repentance. (Now I wonder how,) without virtues I can go to my house (and get re-united with God)? Loaded with their merits, the meritorious (souls) have met God, but how can I lovingly meet them? (Maybe, if) by meditating again and again on God, I become like them, (then I may meet God. I realize, that even though) a unmeritorious (soul) is filled with faults, yet virtues also reside side by side in it. (However), without (the guidance of) the true Guru, the virtues do not become apparent, unless one reflects on the (Guru’s) word.”(44)

In the previous stanza, Guru Ji indicated that the souls of those who have been leading a sinful life had to suffer the pains of crossing over dreadful oceans and arduous mountains.
But they who have been leading a virtuous life easily get united with their beloved spouse God. In this stanza, he explains this point with a metaphor of any army trying to conquer a fort. In that army there are some soldiers, who faithfully follow the command of their general, while others instead of obeying his order question his commands. Guru Ji tells us, what the end fate of both types of soldiers is.

He says: “(O’ pundit, this world is like a big fortress, in which) like soldiers, (the souls) have occupied different positions (or human bodies). They have come (to this world fortress), with a pre-written salary (in the form of life breaths). They, who do their job as assigned (to them) by their Master, earn additional profit. (That profit is that) they shed lust, greed, and other evils from their minds. In the fortress (of the body, the soldier), who proclaims the victory of (God, the) King, never comes (home) defeated. (But if one, even though) called the servant, yet still defies (the Master, such a one) loses (even one’s regular) pay, and cannot sit on the chair (of a boss, or achieve any higher status. However), all glories are in the hands of the beloved (God); He gives (these) to whoever, He pleases. He Himself does (everything), so to whom we may go and say anything, because no one else does anything.” (45)

The message of the above stanzas is that (1) God creates and destroys the creation many times. Everything is in His hands, and we do whatever He wants us to do. (2) Most of the human beings keep running after worldly wealth and power, but they don’t realize that after death, none of the worldly wealth accompanies the soul, and without meditating on God’s Name, one’s entire human birth goes to waste. (3) Whether one is a king or a pauper; one has to leave this world one day. After death the soul of ordinary person has to go through many arduous paths and suffer many pains. But the souls of saintly people, who meditate on God’s Name, directly go and meet God. But one only obtains this understanding if one reflects on the word of the Guru. (5) This world is like a fortress and humans are like soldiers, who have been assigned their different positions or roles. They, who faithfully follow the commands of God, are rewarded. But those who defy Him, are punished and lose their human births and are made to suffer in millions of other species.
It is the same light

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raahai gaarudh tum sunhu har vasai man maahi.
gur parsaeed har paa-ee-ai mat ko bharam bhulaahi.
so saahu saachaa jis har Dhan raas.
gurmukh pooraa tis saabaas.
roorhee banee har paa-i-aa gur sabdee beechar.

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aap ga-i-aa dukh kati-aa har var paa-i-aa naar. ||47||
su-inaa rupaa sanchae-ai Dhan kaachaa bikh chhaar.
saahu sadaa-ay sanch Dhan dubhia ho-ay khu-aaar.
sachi-aaree sach sanchi-aa saacha-o naam amol.
har nirmaa-il oojlo pat saachee sach bol.
saajan meet sujaan too too sarvar too hans.
saacha-o thakur man vasai ha-o baliaharee tis.
maa-i-aa mamtaa mohnee jin keetee so jaan.
bikhi-aa amrit ay hai boojhai purakh sujaan. ||48||
khima vihoonay khap ga-ay khoohan lakkh asakh.
ganat na aavai ki-o gaane khap khat mu-ay bisankh.
khiasam pachhaanai aapnaa khoollai bainDh na paa-ay.
sabaj mahlee kharaa too khima saach sukh bhaa-ay.
kharach kharaa Dhan Dhi-aan too aapay vaseh saareer.
man tan mukh jaapai sadaa gun antar man Dheer.
ha-umai khapai khapaa-isee beeja-o vath vikaar.
jaant upaa-ay vich paa-i-an kartaa alag apaar. ||49||
saristay bhay-o na jaanai ko-ay.
saristaa karai so nihcha-o ho-ay.
sampai ka-o eeser Dhi-aa-e-ai.
sampai purab likhay kee paa-ee-ai.
sampai kaaran chaakar chor.
sampai saath na chaalai hor.
bin saachay nahee dargeh maan.
har ras peevai chhutai nigaan. ||50||
In this stanza Guru Ji explains this point with another metaphor and also tells us how we can reach this Almighty and all powerful God the King of all kings.

He says: “(O’ pundit), I can think of no other (except God who, like a mighty king,) sits with a rug spread underneath, (and rules the world. It is only the one God who) emancipates (people) from (the pain of) hell and is the Master of human beings. Eternal is the Name of that eternal (God). I am exhausted searching for Him in jungles and forests, (but now, I am) thinking in my mind that in the hands of the true Guru is the treasure, brimful with many invaluable rubies and jewels (of divine virtues. If through the Guru) becoming (pure and) sublime, I contemplate on God with single-minded devotion, I would meet Him. O’ Nanak, they who through their loving devotion are united with their Beloved, obtain the profit of the next world. (O’ pundit), He who has created this creation and has fashioned this entire expanse, through the Guru we should meditate on that infinite God who has no end or limit.” (46)

Continuing to comment on the unique merits of God and the absolute necessity of the help of the Guru in obtaining the sight of God, Guru Ji says: “(O’ pundit), that God is the most beauteous. Except for Him, there is no (true) king. Now like the Garurr mantra, (which can nullify even snake’s poison), listen to the supreme mantra, by repeating which God comes to reside in the heart. However, lest anyone gets lost in any doubt, (it is only) by Guru’s grace that we obtain God,(That Guru), is the true banker who has the capital of God’s wealth. Blessed is the one, (who obeys all Guru’s commands, and has thus) become completely Guru ward. By following the beauteous word (of the Guru), and reflecting on the Guru’s word, such a person has obtained God. (In this way), that bride soul whose self-conceit has gone, (and whose) pain of ego has been removed, has obtained God as her Groom.” (47)

In the previous stanza Guru Ji told us that Guru is the true banker, who has the capital of God’s wealth. In this stanza, he comments further on the merits of this true wealth and the worthlessness of the worldly wealth. He also tells us, what is the true and false wealth, or nectar and poison from the viewpoint of the Guru’s followers.

He says: “(O’ pundit), we amass gold and silver, but all this is false wealth and is (painful) like poison and dust. (Any person who after) amassing (false wealth), considers him or her rich, is wasted by duality. But, the truly wise people have amassed everlasting wealth, the invaluable eternal Name (of God. By meditating on the) immaculate and spotless God, they obtain true honor, and true becomes their speech. (O’ pundit, pray to God and say: “O’ God), You are my sagacious friend and mate, You Yourself are like the pool (of the pearls of divine wisdom), and You Yourself are the swan (like mortal, who pecks at these jewels of divine wisdom). I am a sacrifice to that (mortal) in whose mind You the eternal Master reside.” (In addition, O’ pundit) recognize that (God), who has made this worldly attachment so enticing. A sagacious person deems poison and nectar, (or pain and pleasure) as (the same thing).” (48)

In the previous stanza Guru Ji advised us that instead of running after false worldly wealth, we should try to amass the true wealth of God’s Name. In this stanza, he enlightens us
about the terrible consequences, which those persons suffer who being swayed by the greed for worldly wealth become egoistic and dispassionate.

He says: “(O’ pundit, becoming greedy and egoistic for the sake of worldly wealth, people often become selfish and merciless. But they don’t realize that) innumerable millions of compassionless people have been ruined and consumed. It is not possible to count the number of such persons, because (without compassion), inestimable billions have died grieving and wailing. (But the one who) recognizes one’s Master, becomes open hearted, and then such a person is not subjected to any worldly bond. (O’ God), through the word (of the Guru, You) manifestly reside in the mansion (of one’s body), and one easily acquires compassion and truth. (O’ God, then You Yourself become) the expense, true wealth, and You Yourself become (the focus of one’s) meditation. With one’s mind, body, and tongue, one always remembers (You), acquires Your merits, and one’s mind becomes contented. But any other thing (which is without God’s Name) is useless, (and one) ruins oneself and others, (who come in one’s contact). However, even though that infinite Creator Himself remains aloof, (it is He, who) after creating the beings, put (the seed of ego in them).” (49)

In stanza 49, Guru Ji described, how in pursuit of worldly wealth people become egoistic and merciless, and are ruined on account of their cruelty. He concluded the stanza, by saying that it is God Himself who puts ego in the human beings. In this stanza, he comments on the mysterious nature of God and the true nature of worldly wealth.

He says: “(O’ pundit), nobody understands the mystery of the Master of the universe, (and no one can interfere in His will). But, whatever the Master does that happens for sure.”

Now talking about worldly wealth, Guru Ji says: “(O’ pundit), for the sake of worldly wealth, we worship God. But, obtain only that (much) wealth, which is pre-written in our destiny (as per our past deeds). For the sake of (worldly) wealth, we become servants or even thieves. But the worldly wealth does not go along with us (and after death, it belongs to someone else). Nobody obtains any honor (in God’s court), without the true (wealth of God’s Name), and the person who drinks the divine nectar (by meditating on God’s Name), is ultimately liberated (from worldly bonds).”(50)

The message of the above stanzas is that (1) following Guru’s advice; we should become pure and contemplate on God with single-minded devotion, so that we may meet God. (2) By following the beauteous word (of the Guru), and reflecting on his word, one obtains God. Then one’s self-conceit is gone, pain is eradicated, and in this way, the (human) bride obtains her groom, God. (3) Instead of running after worldly wealth, which is like poison, following the Guru’s advice, we should try to amass the true wealth of God’s Name, which would bring us peace in this world, and honor in God’s court. (4) Anything other (than God’s Name) is evil. (It is God, who) after creating the beings has instilled (ego) in them. But the limitless Creator Himself remains aloof. (5) No body understands the mystery of the Master of the universe, whatever the Master wants, that happens for sure.

हैरात हैरात हय सक्षी हय राहे हरीरान॥
हू रुहु हर वर्तिय मेन मूही मनार वैर भरि विकारन॥
वृंघ ब्रह्म भये वर्ति वर्षी मीलनु॥

हैरात हैरात हय सक्षी हो-य राहे हैरान।
हा-हा हा कर्त्ते मई मु-ई सबाद रवाइ मैं गी-आन।
हा दोर कंकन धनाय कर थाक-ई सी-ए गराई।
In the beginning of the previous stanza, Guru Ji stated that nobody understands the mystery of God. In this stanza, he describes his own experience when, by Guru’s grace he was blessed with God’s sight.

He says: “O’ my mate, upon looking at the sight of God again and again, I am amazed (to note that within me) all my sense of mineness and ego has died, and through the (Guru’s
word, my tongue) contemplates on Him, and my mind has been enlightened by His (divine) wisdom. I was exhausted (trying to find happiness) by adorning myself with all kinds of necklaces, bracelets, and many other ornaments, but it is only upon meeting the beloved (Spouse, that) I obtained peace, which for me is like wearing the necklace of all virtues. O’ Nanak, it is only through the Guru, that we develop love and affection for God. (O’ my friends), you may reflect and see it for yourselves that without (meeting) God, nobody has attained any peace. (O’ pundit), studying about God or realizing God (is contained in) remaining imbued with God’s love. (In short, we should) worship and meditate on God, and make God’s Name as our support.”(51)

Now Guru Ji comments on another very important and common aspect of one’s life, and one’s destiny or fate, which only God Himself can change.

He says: “O’ my friend, whatever (destiny) the Creator has scribed (for anybody), that writ cannot be erased. But if He, who has caused everything (and has created this universe), Himself shows mercy, (then one’s destiny can be changed). Yes, all glories lie in the hand of the Creator, understand these by reflecting on the Guru’s word.”

Therefore, Guru Ji prays to God Himself, and says: “(O’ God, on our own we) cannot change what You have written (in our destiny), but however it pleases You, take care of us. Nanak says that by reflecting on the word (of the Guru, we) have obtained peace only by Your glance of grace. The self-conceited ones who have been lost (in doubt) have been wasted away, But they who have reflected on the Guru’s word have been saved. Nothing can be said about that (God), who is not visible. Therefore, I am a sacrifice to my Guru, who has shown me (that God) in my heart (itself).”(52)

Bringing this conversation to a close, Guru Ji now tells that pundit who is a learned teacher in real sense.

Addressing that pundit, Guru Ji says: “(O’ pundit), a teacher is called truly learned teacher, who by his or her very nature lives life according to the (divine) knowledge (he or she teaches others). Reflecting on the knowledge gets its essence and remains attuned to God’s Name. (Otherwise that teacher is a) self-conceited person who is simply selling knowledge to earn and consume the poison (of worldly wealth). Such a fool doesn’t ponder over the word (of the Guru), and has no wisdom or understanding.”(53)

After telling that pundit, who is a real teacher, he takes one step further and tells, who is a Guru following teacher?

Guru Ji says: “(O’ pundit), a teacher is known as Guru’s follower, if he or she gives this instruction to the disciples and says to them: “(O’ students), enshrine God’s Name, amass (God’s) Name, and earn this profit in the world. The residing of eternal God in the mind is (the sign of) true education on the slate (of your heart). To enshrine God in the mind, we need to study the sublime word (of the Guru. In short), O’ Nanak, that one alone is a learned and sagacious pundit, (who keeps God in one’s mind, as if one wears) the necklace of God’s Name around one’s neck.”(54-1)

The message of this long composition called Onkar is that before we lecture others, we should ourselves ponder over the Guru’s word (or Gurbani in Guru Granth Sahib Ji). Following its essence, instead of running after worldly wealth, all the time we should live

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raamkalee mehlaa 1 Sidh gosat

ik-o'kaar satgur parsaad.

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It is believed that this composition, entitled *Sidh Goashti* (Discussion with adept yogis), was the result of Guru Nanak Dev Ji’s conversation with yogis of that time. There are differing views as to where this discussion actually took place. Most of the historians believe that it happened at *Achal Batala* (Punjab, India). But there are others who argue that this debate happened at *Sumer* mountain (in India), and still others believe that *Gorakh Hattrrri in District Peshawar* (Pakistan) was the site in question. In this debate, the yogis tried to test Guru Ji’s spiritual knowledge by asking him very difficult questions. Even though very young, Guru Ji answered all their questions very confidently and so successfully, that ultimately all their misconceptions were removed and they felt so enlightened that they bowed to Guru Ji and congratulated him on his true divine knowledge. This composition, although a bit hard to comprehend by ordinary people, provides answers to many difficult questions on spirituality in the minds of many.

Describing the scene as to how this conversation started, Guru Ji says: “*Sidhas* (adept yogis), forming an assembly, sat on their seats, and proclaimed “victory to the gathering of saints”. To which Guru Ji responded: “My prayer is before that eternal (God), who is infinite and limitless. (I wish that,) chopping off my head, I may place it before (the saint Guru), and surrender my body and mind to him, because O’ Nanak, when we meet the saint (Guru) we obtain the eternal (God), and imperceptibly we obtain the glory (of God’s praise).” (1)

Before starting a detailed conversation with the yogis, Guru Ji lays out his core belief. He says: “(O’ yogis, why do we need to wander around (various places, because I believe that it is only by attuning to the) eternal (God), that we become pure, and without (following the) true word (of Guru’s advice), we don’t obtain salvation.” (1-pause)

Then the yogis started asking questions. To start with a yogi named *Charpat* asked: “(1) Who are you? (2) What is your name? (3) What is your way (of yoga or union with God)? (4) What is the purpose of your (coming here)?”

Guru Ji humbly responded: “I say truth and this is my prayer that I am a sacrifice to the saintly people.”

Not fully grasping Guru Ji’s answer, the yogis continued their questioning and said: “(O’ young man, (5) where do you sit (in what posture you meditate)? (6) Where do you live? (7) From where have you come? (8) Where are you going? (9) What is your way (or the religious path)? To all these questions, Nanak says: Listen O’ detached one, (following are my answers to these questions):

“(O’ *Charpat*, by attuning myself to that God), who resides in each and every heart, I remain absorbed in Him, and follow the path shown by the true Guru. Nanak says, I have
It is the same light naturally come (into this world), have been sent here as per (God’s) command, and always live as per His will. I have obtained such instruction from the Guru that it is the eternal God alone, who sits on the (everlasting) posture (or throne of the world). Only that Guru’s follower who recognizes his or her self, and always remains absorbed in the eternal (God), understands (this mystery).”(3)

Now, Charpat tests Guru Ji’s knowledge, and asks: “O’ detached Nanak, Charpat says, that this world is called a dreadful ocean. How can we cross over it? Give us your true thoughts (on this matter).”

Realizing Charpat’s intent that he was not sincerely looking for an answer, but only testing him, Guru Ji humbly responded: “(Sir), what reply could give to the one who himself asks and himself knows (the answer)? To tell you truth, you yourself have crossed over the (dreadful worldly ocean), so what argument may we present to you?”(4)

However, in order to educate others who might be truly interested in this question, Guru Ji explains with two beautiful examples. He says: “(O’ yogis), just as a lotus flower remains unaffected, (by the dirty water in which it grows), or just as a duck (doesn’t let its wings get wet) in a river, (similarly by remaining detached), focusing our attention on the word (of the Guru), and by meditating on God’s Name, O’ Nanak we swim across the dreadful (worldly) ocean. (The person), in whose mind the one (God) has come to reside, remains detached and desireless among the (worldly) desires, Nanak is a servant of such a person who himself sees and shows (others) the incomprehensible and unfathomable God.”(5)
Hearing the above terse answer, Charpat realized that he was not talking to an ordinary person, but a truly knowledgeable saint. So he adopts a more respectful attitude and says: “Listen to my prayer, O’ Master. I truly want to know your thoughts. Please don’t mind, and answer, how do we know that we have found Guru’ s door?”

Guru Ji replies: “(When) this mercurial mind stays in the true house (and is fixed on the eternal God), and O’ Nanak, when (God’ s) Name becomes the support (of life, then deem that the Guru’ s door has been obtained. (Actually, on His own), the Creator brings about the union (with the Guru, and one) is imbued with the love of eternal God.”(6)

Now another yogi, named Loharippa, who called himself the disciple of Gorakh, the highest yogi, asks the next question. He says: “(O’ Nanak, we yogis), remain away from city, shops or common highways, and live under trees in jungles. This is the wisdom, which the detached (yogis) utter, that we sustain ourselves upon roots and fruits of the jungle. We obtain the fruit of peace by bathing at holy places, and are not afflicted by the dirt (of evils). Loharippa, the disciple of Gorakh says, this alone is the way to yoga, (or union with that eternal God).”(7)

In response to the yogis’ way of living and their belief that this way they obtain union with God, Guru Ji says: “(O’ yogis, I believe that even though) one may live in one’s house in the city or on the roads (somewhere), one shouldn’t fall asleep (in ignorance, and get consumed in worldly affairs). One shouldn’t let the mind be enticed by the (wealth or beauty) in homes belonging to others. O’ Nanak, without (meditating on God’s) Name, the mind doesn’t remain stable, and its hunger (for worldly riches) doesn’t go away. The Guru has shown me the house and the city (of God, within my mind itself), where the (commodity of) eternal Name is traded in a state of poise. (In that state, one) eats little, which makes one less asleep. Nanak, (says) this is the essence of (my) thinking (on this matter).”(8)

Now the yogis praise their different yoga branches and sects and even advise Guru Ji to adopt their particular sect. They say: “(O’ Nanak), adopt the supreme garb (creed) of the yogis, and wear the earrings, begging wallet, and patched coat. There are six Darshans (or main branches of yoga, which are further divided into) twelve sects or paths. Out of those,
there is one path (called Aaee), which is our path, and is higher in rank than all others. O' man, this is how we should coach our mind so that we don’t suffer the blows (of death)."

To this Guru Ji responds by saying: “Nanak says, that only a Guru’s follower understands how we find the way to yoga (or union with God).”(9)

Describing the conduct and beliefs of a Guru’s follower, he says: “(O’ yogi, a Guru’s follower) wears the ear- rings of continuous repetition of (Guru’s) word within. (That person) has cast away ego and (worldly) attachment. Through the Guru’s word, obtains the understanding to get rid of lust and anger. The one God is pervading (everywhere, such a person makes this as the) patched coat and begging bowl. O’ Nanak, (a Guru’s follower believes that it is only the) one God who emancipates (all, and) testifies to the truth of Guru’s word that eternal is God and eternal is His Name.”(10)

Continuing to describe the practices of a Guru’s follower, in stead of the outward symbols adopted by the yogis, Guru Ji says: “(O’ yogis), Nanak says that through the Guru, one who cherishes (God’s) Name, (for that one) the mind turned away from worldly desires is the begging bowl, and the divine qualities like those of the five elements, (such as the patience of the earth, the cool comfort of water) are the cap. To keep the body (free of evil passions) is the straw mat, and the mind in control is the loincloth. With (that yogi) are the disciples of truth, contentment, and self-discipline.”(11)
advancement. To start with, they ask Guru Ji: “Who is hidden? Who is emancipated? Who is united (with God), both from within and without? Who comes, and who goes? Who is pervading the three worlds?”(12)

Guru Ji confidently replies: “(O’ yogis), it is God who is invisibly pervading in each and every heart, and it is a Guru’s follower, who is emancipated (from the worldly bonds). The person who is united with the word of the (Guru, both in mind and body), is united (with God) both from within and without. The self-conceited person perishes and keeps coming and going (in and out of the world). But O’ Nanak, a Guru’s follower merges in the eternal (God).”(13)

Continuing their questions, the yogis say: “(O’ Nanak, tell us) why a man is bound and consumed by the she-serpent (worldly Maya)? How has the mortal lost (the benefit of human birth), and how can one obtain (that benefit again)? How can the mortal become immaculate (and free from evil thoughts), and why is there the darkness (of ignorance in one’s life)? We would respect the one who deliberates on the essence (of these questions like) our Guru.”(14)

Again, Guru Ji confidently replies and says: “(O’ yogis, it is one’s) evil intellect which has bound one, (and then like a) snake (the worldly Maya) has consumed that one. The self-conceited person has lost (the profit of human birth, and) the Guru’s follower has won (this profit). It is only when one meets the true Guru that the darkness (of one’s ignorance) goes away, and then O’ Nanak stilling the ego, one merges (in God).”(15)
Continuing his discourse, Guru Ji says: "(O' yogis), if by steadily keeping our mind in a state of seedless trance (the state in which no thoughts arise in the mind), then our swan (like mind) doesn’t fly (in all directions), and our body doesn’t (become weak and) fall down. O’ Nanak, the true person who deems the cave of equipoise (and composure) as his or her true home (and whose mind always remains stable), is pleasing to that true (God)."(16)

Now the yogis switch to questions, which relate personally to Guru Ji himself. They say: "(O’ Nanak tell us), for what reason you abandoned your home and became a recluse. For what reason did you don this garb? What is the commodity in which you deal? How would you help your devotees in crossing over (this dreadful worldly ocean)?" (17)

Guru Ji replies to those questions in a very humble and polite way and says: "(O’ yogis), I have become a recluse, in order to search for the Guru’ s followers. To see them, I have adopted this garb. I am a peddler of the commodity of true (Name of eternal God). And O’ Nanak, the one who follows Guru’ s advice, swims across (the worldly ocean)."(18)

Apparently impressed by Guru Ji’ s answers so far, they now wanted to test him on some more difficult esoteric questions. So they said: "O’ young man, tell us how you changed your life. With whom have you attuned this mind of yours? In what way did you still your desires and hopes? In what way have you found the continuous (divine) light within you? How can we eat steel without the teeth? O’ Nanak, render your true thoughts (on these questions)."(19)

Guru Ji again answers these questions very patiently and intelligently. These answers not only impressed the yogis, about Guru Ji’ s divine insight, but also tell us how we can change the course of our life and enjoy the bliss of divine music. He says: "(O’ yogis, by completely surrendering myself to the true Guru’ s instructions, as if being) born in the true Guru’ s (house, I have) ended the rounds (of births and deaths). Being imbued with the nonstop melody (of the divine word), I have attuned my mind (to God). I have burnt my hopes and desires by following the word (of advice of the Guru). Through Guru’ s grace, I have found the continuous light within me. By obliterating (and rising above) the three modes (impulses for vice, virtue, and power), we can eat the uneatable steel (and conquer the world). O’ Nanak, the savior Himself helps (His devotee) to cross over."(20)
gur kai sabad ha-umai bikh maara taa nij ghar hovai vaaso.
jin rach rachi-aa tis sabad pachhaanai naanak taa kaa daaso. ||21||
kahaa tay aavai kahaa ih jaavai kahaa ih rahai samaa-ee.
ays sabad ka-o jo arthaavai tis gur til na tamaa-ee.
ki-o taatai avigatii paavai gurmukh lagai pi-aaroi.
apay surtaa aapay kartaah kaho naanak beechaaro.
hukmay aavai hukmay jaavai hukmay rahai samaa-ee.
pooray gur tay saach kamaavai gat mit sabday paa-ee. ||22||
aad ka-o bismaad beechaar kathhee-alay sunn niranjaa vaas lee-aa.
akalpaat mugraa gur gi-aan beechaaree-alay ghat ghat saachaa sarab jee-aa.
gur bahcneee avigat samaa-ee-ai taa niranjan sahj lahai.
naanak doojee kaar na karnee sayvai sikh so khoj lahai.
hukam bismaad hukam pachhaanai jee-a jugat sach jaanai so-ee.
ap amayt niraalam hovai antraa saach joguee kahee-ai so-ee. ||23||
avigato nirmaa-il upjay nirgun tay sargun thee-aa.
satgur parchai param pad paa-ee-ai saachai sabad samaa-ay lee-aa.
ayky ka-o saach aykaa jaanai ha-umai doojaa door kee-aa.
so joguee gur sabad pachhaanai antraa kamal pargaas thee-aa.
jeevat marai taa sabh kichh soohhaj antraa jaanai sarab da-i-aa.
naanak taa ka-o milai vadaa-ee aap pachhaanai sarab jee-aa. ||24||
saachou upjai saach samaavai saachay soochay ayy ma-i-aa.
jjhotay aavahi thavar na paavahi doojai aavaa ga-on bha-i-aa.
aavaa ga-on mitai gur sabdee aapay parkhai bakhas la-i-aa.
aykaa baydan doojai bi-aapee naam rasaa-in veess-aa.
The yogis now try even more difficult and mysterious questions and say: “(O’ Nanak), what have you to say about the beginning (of this universe)? Where did (God) reside in His absolute state of (profound silence) at that time? What is the sign of (divine) knowledge? Who is residing in each and every heart? How can one burn (and avoid) the stroke of death? How can we reach the house (or state) of fearlessness? How can one conquer the enemy (of ego), so that one may realize the state of poise and contentment?”

First providing a brief answer to the above questions, Guru Ji says: “(O’ yogis), if by following the word (of advice) of the Guru, one dispels the poison of ego, then one abides in one’s own home (the abode of God in one’s own heart). Through the Guru’s word, one who recognizes (that God), who has created this creation, Nanak is a slave to him.’(21)

Stil trying to defeat Guru Ji, the yogis ask even more difficult questions, and say: “(O’ Nanak, tell us) from where does (a creature) come, where does it go, and where does it ultimately remain absorbed? Anyone who can explain the meaning of this mystery, we would believe that Guru doesn’t have even an iota of avarice. How can one meet that formless (God),the essence (root cause) of the world? How, through the Guru, can one get imbued with (His) love? He Himself is the Creator and Himself the one who takes care of it. O’ Nanak, give us your thoughts (on these matters).”

Guru Ji again provides a brief answer to all these questions. He says: “(O’ yogis, it is as per God’s) command that one comes (into this world), as per His command departs (from here), and as per His command one remains merged (spends one’s life). By following Guru’s word (of advice), one earns the true wealth (of God’s Name), and from the knowledge obtained from the Guru’s word, understands the state and limit (of God as well). (22)

Now Guru Ji answers the questions, which were not covered in the previous two stanzas. Regarding the beginning of this world, and how and when it was created, which is perhaps still the unsolved mystery of all the religions and science, Guru Ji humbly submits and says: “As for as the discourse on the beginning of the universe is concerned, it is called astonishing and wondrous. (Because at that time, only) the absolute God was residing within Himself, in His thought free trance. The divine knowledge obtained from the Guru is the true sign (means) of knowledge. It is the eternal (God) that is residing in each and every heart. By acting on the word of (advice of the Guru), we merge in the formless (God), and (in this way) one imperceptibly obtains the essence of the immaculate God. O’ Nanak, the disciple who does no other thing, the disciple who serves (and acts on the advice of) the Guru, finds (God). Astounding is the will (of God, but one who understands (that) will, knows the (true) way of life and alone knows the true (God). Effacing self-(conceit), who becomes detached and enshrines the eternal (God) within, and that alone is called a (true) yogi.’(23)

Now, instead of answering any particular questions from the yogis, Guru Ji elaborates on his own belief system. He says: “(O’ yogis), when from the formless (state), God assumed the immaculate form, from being without any attributes, He became one with all attributes.
It is by pleasing the true Guru that one obtains the supreme state (of salvation), and then through the true word (of the Guru, God) merges one (in Himself. From then on one) believes, that it is only one God, who is eternal. One casts off one’s ego (and any thought of the existence of any) other (power). That one alone is a (true) yogi, who knows (and realizes) the Guru’s word and (feels such inner delight, as if) within one has blossomed a lotus. (In short), when one (so completely erases the self-conceit, as if one has) died to the self, then every thing becomes comprehensible and one believes in compassion for all. O’ Nanak, such a person receives honor (in God’s court), who recognizes (the same divine light in others, as in oneself), and thus sees oneself in all beings.”(24)

Now Guru Ji explains the difference between the two main categories of persons in this world, namely the Guru’s followers or those who follow Guru’s advice, and the self-conceited ones, who follow the dictates of their own mind. He says: “(O’ yogis, the Guru’s followers) emanate from the eternal (God, and) remain absorbed in that eternal (God). In this way by coming in contact with the eternal (God), they become immaculate and become one with Him. But when the false (or the self-conceited) ones come to the world, they don’t find any place of rest (or peace of mind). Because of their duality (or love of worldly things), they continue coming and going (in and out of this world).”

However in his compassion, Guru Ji also tells them how to end their comings and goings. He says: “(O’ my friends), it is through the Guru’s word that one’s coming and going ends; (God) Himself tests (a person absorbed in the Guru’s word) and grants pardon. But the pain of ego and sense of duality afflict those who forsake God’s Name, the source of all relishes. But that person alone understands (this mystery), whom (God) Himself makes to understand, and through the Guru’s word, that one is emancipated (from ego. (In short), O’ Nanak, the emancipating (God) frees the one, who has shed off one’s sense of ego and duality.”(25)

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It is the same light
In the previous stanza, Guru Ji told us that the self-conceited persons keep suffering the pains of birth and death, because due to their sense of duality and love of worldly wealth, they forget God’s Name. Continuing to comment on the state and fate of self-conceited people, Guru Ji says: “(O’ yogis), a self-conceited person goes astray (from the right path of life) and becomes subservient to the demon of death. Such a person looks at houses (and spouses of) others with evil designs; which brings that person loss after loss. Strayed by doubt, a self-conceited person is (like the one) wandering in wilderness. Such a person is being deceived by wrong paths such as going and chanting mantras in cremation grounds (in the hope of invoking some evil spirits. Such a person) doesn’t reflect on the (Guru’s) word and utters evil words. O’ Nanak, deem only those enjoying peace, who are imbued with the love of the eternal (God).”

In the previous stanza, Guru Ji commented on the traits and fate of the self-conceited persons. Now he describes the merits of a Guru-following person and the blessings he or she enjoys. He says: “(O’ yogis), a Guru’s follower enshrines the fear of God (within). By reflecting on the word, a Guru’s follower trains the untrainable (mind). The Guru following person sings praises of the immaculate (God). The Guru’s follower therefore obtains the immaculate supreme status (of salvation). Yes, with each and every pore (with total dedication and concentration of body and mind), a Guru’s follower meditates on God. O’ Nanak, (this is how) a Guru’s follower merges in the eternal God.”

Now describing the merits of believing in the Guru’s words, he says: “(O’ yogis), the person who is convinced by what the Guru says, (becomes knowledgeable like the one who) reflects on the Vedas (and other holy books). By being convinced by the Guru’s (words), we swim across (the worldly ocean). The person who has faith in the Guru, by reflecting on the (Guru’s) word becomes (divinely) wise. The person who is satisfied with the Guru’s advice knows (how to live in a state of inner peace). By following Guru’s advice we obtain the incomprehensible and limitless (God. In short) O’ Nanak, by Guru’s grace, we obtain the door to salvation.”

Elaborating on the virtuous conduct of a Guru’s follower and the rewards received by such a person, Guru Ji says: “(O’ yogis), by reflecting on the Guru’s discourse, a Guru’s follower describes (the merits) of the indescribable God. A Guru’s follower gets emancipated even while living in the family. A Guru’s follower knows that we should contemplate on God with inner love. A Guru’s follower knows that by acting on the word (of advice of the Guru), we learn (pious) conduct. Being pierced by the word (and by being convinced about the truth in the Guru’s advice, a Guru’s follower) realizes God and helps others to know (God). O’ Nanak, by burning the ego a Guru’s follower merges (in God).”
Now Guru Ji describes, what a Guru’s follower believes about this universe, how one is expected to conduct oneself, and how one can go back to one’s true home and reunite with God. He says: “(O’ yogis), a Guru following person believes that it is the eternal God who has created this earth. Therein, He has set up the play of creation and (destruction). When through the Guru’s word, one is imbued with love and attuned to the eternal (God); one goes to (the house of God, or one’s own) home with honor. But without (reflecting on the) true word (of the Guru), one doesn’t obtain any honor. (In short) O’ Nanak, without (meditating on God’s) Name one doesn’t merge in the eternal (God).”(30)
Guru Ji now lists the virtues and powers, which a Guru's follower enjoys. He says: “(O’ yogis), a Guru following person obtains the eight miraculous powers and all kinds of wisdom. By becoming a Guru’s follower, we obtain true wisdom and swim across the dreadful worldly ocean. A Guru following person knows the way to act both in favorable and unfavorable circumstances, and recognizes what to grasp and what to let go. (In this way), the Guru’s follower (saves himself or herself, and also) ferries across (many others). O’ Nanak, by attuning to the (God's) Name, a Guru following person emancipates (many others).”(31)

Guru Ji concluded the last stanza with the remark that “by attuning to God’s Name, a Guru following person emancipates (many others).” In this stanza, he describes the blessings, those people enjoy, who are imbued with the love of God’s Name. He says: “(O’ yogis, they who are) imbued with the love of (God’s) Name, their self-conceit goes away. (They, who are) imbued with the Name remain absorbed in the eternal (God). They who are imbued with the Name, know the way to yoga (or union with God), and the right understanding about it. They who are imbued with the Name find the door to salvation. They who are imbued with the Name, obtain understanding about all the three worlds. (In short), O’ Nanak, they who are imbued with Name are always in peace.”(32)

Continuing to narrate the virtues of being imbued with God’s Name, Guru Ji says: “(O’ yogis, the true) Sidh Goashti (or the conversation with the adepts) takes place (when the participants) are imbued with the Name. Being imbued with the Name, one always performs (true) penance. They, who are imbued with the Name, their conduct is truthful and sublime. They, who are imbued with the Name, reflect on the (God’s) virtues and wisdom. Except for Name, whatever one speaks is all useless. (Therefore) Nanak hails victory to those who are imbued with God’s Name.”(33)

After describing the virtues of God’s Name, now Guru Ji tells us from where we can obtain this jewel of Name. He says: “(O’ yogis), it is from the perfect Guru that the (God’s) Name is obtained. The way to (true) yoga is that one should always remain absorbed in the eternal (God and keep remembering His Name. But) the yogis are lost in (proclaiming the merits of) their twelve branches, and the Sanyasis (or the recluse in their) ten (sects). But the one (who by following Guru’s word, effaces one’s self-conceit so much, as if) living like dead in the world obtains the door of salvation. By reflecting in your heart, you may see it for yourself that without following the Guru’s word, all have been attached to duality (or love of things other than God). O’ Nanak, very fortunate are they who have kept enshrined the eternal (God) in their heart.”(34)

Switching back to the virtues and abilities of a Guru’s follower, Guru Ji says: “(O’ yogis), by remaining attuned to God, the Guru following person obtains the jewel of Name. A Guru’s follower tests and imperceptibly recognizes the jewel (of God’s) Name. A Guru following person lives a truthful living. A Guru’s follower satisfies the mind by remaining attuned to the eternal (God). If it so pleases Him, (the Guru helps a Guru’s follower to) comprehend the incomprehensible (God). Then O’ Nanak, a Guru’s follower doesn’t suffer blows (or pain of any evil instincts).”(35)
Continuing to comment on the qualities of a Guru’s follower person, and blessings received by such a person, Guru Ji says: “(O’ yogis), a Guru’s follower possesses the virtues of (meditating on God’s) Name, compassion (for all), and purity (of character). The Guru’s follower imperceptibly remains attuned to meditation (on God). A Guru following person obtains honor in the (God’s) court. A Guru following person obtains the supreme Destroyer of fear. A Guru’s follower personally does the deed (of meditating on God’s Name), and motivates others to do the same. (In this way, O’) Nanak, the Guru’s follower brings about their union (with God).”(36)

But that is not all; listing still some more virtues of Guru’s followers, Guru Ji says: “(O’ yogis), a Guru’s follower (imperceptibly acquires the essence of the wisdom of all religious books, including) the Shastras, Simrities, and Vedas. A Guru following person understands this secret (that God resides in) each and every heart. A Guru’s follower erases all enmity or hostility (from the mind). The Guru following person stops all counting (such as how much
wealth he or she has, how many good deeds, or how much worship of God he or she has done). The Guru’s follower (always) remains imbued with the love of God’s Name. (In this way, O’ Nanak, the Guru’s follower has recognized the Master.”(37)

In the above stanzas, Guru Ji narrated the virtues and blessings enjoyed by a Guru’s follower. In this stanza, he lists some drawbacks of not having a Guru, or not following his advice. Guru Ji says: “(O’ yogis), without (the guidance of the) Guru, one wanders (in existences) and keeps coming and going (in and out of this world). Without the (guidance of the Guru), one’s effort doesn’t succeed (at all). Without (following) the Guru, one’s mind wavers very much. Without the Guru, one is never satisfied (and one always keeps) eating the poison (of false worldly relishes). Without following the Guru, one is stung by the poisonous snake (of Maya, the worldly attachment, and) dies on the way (without reaching one’s destination, the mansion of God. In short O’) Nanak, without (following) the Guru one is in absolute loss.”(38)

In the previous stanza, Guru Ji described what happens to a person who does not have a Guru, or doesn’t follow his advice. Now he tells us what kinds of blessings a person obtains when one finds a Guru and follows him.

He says: “(O’ yogis), whom the Guru meets, (the Guru) ferries that (person) across (this worldly ocean). He removes that person’s faults and emancipates him or her by instilling merits. By pondering over (and acting on the advice of) the Guru’s word, one obtains the supreme bliss of salvation. The Guru following person never comes back after losing (the game of life. For a Guru’s follower, this) body is like a (small beautiful) shop and the mind is like a trader, where O’ Nanak, (a Guru’s follower) imperceptibly deals in the true (commodity of God’s Name).”(39)

Now Guru Ji uses a very beautiful mythological metaphor to describe how a Guru following person obtains victory over the mind. He cites the story of Hindu god Raam who had to build a bridge of stones across the sea, to attack the arrogant king Raavan and punish him for his misdeeds. Using this metaphor, Guru Ji describes how God helps one to conquer one’s mind and slay one’s inner enemies such as lust, anger and greed.

He says: “(O’ yogis, by assuming the role of) the Guru’s follower (Raam), God built a bridge (over the sea). He then plundered Lanka, and punished the demons (and then) Raam Chand killed the arrogant Raavan. Just as the secret told by Raavan’s brother Bhabhikhan (proved useful in killing Raavan, similarly) the instruction of the Guru proved useful for the Guru’s follower in subduing the ego. Just as the Guru’s follower (Raam) ferried across the stones, similarly, the Guru’s followers have ferried across millions (through the mantra of God’s Name).”(40)
But that is not all; adding to the virtues and blessings enjoyed by a Guru’s follower, Guru Ji says: “(O’ yogis), for a Guru following person, cease all comings and goings. The Guru’s follower obtains honor in (God’s) court. The Guru’s follower knows the difference between the counterfeit and the genuine (between good and bad deeds. Therefore, instead of getting entangled in worldly affairs), a Guru’s follower remains imperceptibly attuned (to God). Through praise and adoration (of God), the Guru’s follower is (accepted and) absorbed in the (God’s) court. O’ Nanak, a Guru’s follower faces no obstacle (in his or her spiritual journey).”(41)

Explaining why a Guru’s follower obtains such blessings as narrated above, Guru Ji says: “(O’ yogis), the Guru’s follower obtains Name of the immaculate God. Because by reflecting on the Guru’s word, a Guru’s follower burns away his or her ego. A Guru’s follower sings praises of the eternal God. The Guru’s follower always remains absorbed in (meditation of) the eternal (God). For remaining absorbed in the eternal Name, the Guru’s follower is highly honored (in God’s court). O’ Nanak, a Guru’s follower has the knowledge of all worlds (that God is present in all places).”(42)

Obviously impressed by such brilliant explanation of various topics and the unique qualities and merits of a Guru’s follower, the yogis became eager to know, who was the Guru of Nanak, and how he obtained such divine wisdom. Therefore they asked Guru Ji:
“(O’ Nanak, tell us), what is the root (of life on which life really depends), and what is the (right) time to obtain (divine wisdom)? Who is that Guru of whom you are a disciple? Hearing what discourse you remain detached. Listen O’ young man Nanak, (let us know what you have) to say (on this matter); how through his word (or Gurbani, is the Guru) capable of ferrying one across (the dreadful worldly ocean)?” (43)

Guru Ji provides a very profound and often quoted answer to the question raised by many, as to who is the Guru of Nanak Dev Ji. He says: “(O’ yogis), the air (or the life breath) is the origin (of life), and (this human life) is the time to obtain the instruction of the true Guru. The (divine) Word is (my) Guru, and my consciousness attuned (to the Word) is the disciple. Enshrining the discourse of the indescribable (God in my mind), I remain detached. Nanak says that Guru God pervades age after age. It is only through that one Word (the Gurbani) that I have been able to reflect on the (above divine) discourse, and following Guru’s (word of advice), I have got rid of the fire of ego (in me).”(44)

Now the yogis ask more questions in the form of riddles or brainteasers in which the words have different mystic connotations than their apparent meaning. They say: “(O’ Nanak, tell us) how we can eat iron with the teeth of wax. (In other words, how can we still our passions of lust, anger, and greed, which are hard like iron, with our soul or mind which is soft like wax)? What kind of (meditation or spiritual) food can dispel our ego? If one’s house is of snow, and the gown is of fire, then in what kind of cave could one live in peace? (In other words, how could one keep one’s mind calm and in peace while being surrounded by the fire like passions of lust, anger, and greed)? In whom, should one merge deeming Him pervading everywhere? What kind of contemplation is that (doing which), the mind merges in the mind itself?”(45)

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Answering the questions raised in the previous paragraph, Guru Ji says: “(O’ yogis, the one who) expunges one’s ego, and ‘I am ness’ from within, that one erases the sense of duality (and looks at all with the same) viewpoint. But the world is hard (like steel and very painful) for the foolish egocentric. (It is only by following the) word (of the Guru), that we can eat iron (live in peace in this dreadful world). O’ Nanak, the one who deems that one (God) is pervading both inside and out, by living as per the will of the true Guru, that one’s fire (of worldly desires) is extinguished.”(46)

Continuing his response, Guru Ji says: “(O’ yogis, the one who is) imbued with the fear of the eternal (God), eradicates self-conceit from within. Such a person always reflects on the (Guru’s) word, (and therefore) recognizes the one God alone everywhere. (The fact is that within whom) the word (of the Guru) resides, in that person’s heart resides the eternal (God Himself). Being imbued with His love, the body and mind (of that person) become calm. The one who dispels the vicious fire of lust and anger, O’ Nanak, that one is blessed by the glance of grace of the beloved (God).”(47)

Next the yogis ask Guru Ji even more difficult questions. They say: “(O’ Nanak, tell us) in what way the moon (which is cool like) ice can keep its shade? (In other words, how can one keep one’s mind cool and calm like the moon)? In what way does the blazing sun remain burning (or how can the mind remain illuminated with divine wisdom)? In what way does Death stop keeping an eye on us (or scaring us)? What is that intellect, by which a Guru’s follower keeps intact his or her honor? Who is the brave warrior who slays the (fear of) death? Nanak ponders over (these questions) and replies as under.”(48)

He says: “(O’ yogis), while uttering the (Guru’s word), our mind becomes cool like the moon, it is illuminated with the infinite light (of divine wisdom). Then the sun (of divine wisdom) comes to reside in the house of the moon, and then the darkness (ignorance of the mind) is dispelled. When deeming both pain and pleasure as the same, one makes (God’s) Name, as one’s (only) support, then (God) Himself ferries one across. (In short, when) one’s mind is totally convinced) by (the truth) of the Guru’s (word), one’s mind is absorbed in the eternal God. Nanak submits, then even death doesn’t consume (such a person and he or she becomes immortal).”(49)

Continuing to enumerate the virtues of Name, Guru Ji says: “(O’ yogis, meditating on) the essence of God’s Name, seems to be the most sublime (deed of all), and without the Name, the pain of death tortures (the mortal. When the essence (or the soul) merges in (God, the prime) essence, the mind is satiated. Then one’s sense of duality goes away, and the mind is fixed on the one (God. In that state) the word speaks and roars in the tenth gate (of the mind), and O’ Nanak, then imperceptibly union with the immovable (God) takes place.”(50)
Now Guru Ji comments on some of the beliefs, which are considered pillars of yoga philosophy. One of their main beliefs is about Void or state of Nothingness, which they try to achieve while doing their meditation.

Commenting on this thought, Guru Ji says: (O’ yogis, there is) void inside and void outside one’s mind, and (in fact), a great void in all the three worlds. (However the person who, upon reaching) the fourth state (of Turya or equipoise), realizes the (divine) void (or

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God), is not affected by vice or virtue. The one who understands the mystery of the void (God) within each and every heart, (becomes the embodiment of) the Primal being, the immaculate God. O’ Nanak, that person who is imbued with the Name of the immaculate God, that person becomes the embodiment of God.”(51)

The yogis ask Guru Ji to expand on the concept of Void, and say: “(O’ Nanak), everybody talks about the void, and the absolute void (or the state of mind, when no thoughts arise in it). (But tell us), from where does the indestructible void evolve? What kind (of people) are they who are imbued with the imperishable Void?”

Guru Ji succinctly replies: “(O’ yogis, they who are imbued with the imperishable Void) are like the (God), from whom they have evolved. They are neither born, nor die; they neither come nor go. (Because) O’ Nanak, through the Guru, they instruct their minds (in the right way).”(52)

Explaining how they instruct their mind and what the result of their efforts is, he says: “(O’ yogis, the Guru’s followers) fill up the breaches in the nine doors of the body (still the desires emanating from the nine faculties - the two eyes, two ears, one tongue, two nostrils, and two outlets for sex and excretion), then they reach the tenth gate (or the state of union with God. In that state, they hear the music) of nonstop melodies (emanating from the imperishable Void). Seeing the eternal God face to face, they are immersed (in His love. They see that) the eternal (God) is pervading in each and every heart. The one to whom this secret (divine) word is revealed, O’ Nanak, recognizes the eternal (God).”(53)

Now describing some more qualities of the Guru’s followers and the bliss they enjoy when they meet God, Guru Ji says: “(O’ yogis), we obtain peace when we meet (God) in the natural sort of way (as described above). Such a Guru following person always remains awake (and alert to the false worldly allurements) and does not go to sleep (become unaware to worldly pitfalls). The silent contemplation on the divine word (Waheguru), keeps that person focused on the infinite (God). By uttering (Gurbani, the Guru’s) word, one saves oneself and emancipates (many others. In short), they who act upon the instruction of the Guru, are imbued with the eternal (God, and) O’ Nanak, when one dispels one’s self (conceit), there is no more wandering around (or delay) in one’s union (with God).”(54)

Being impressed by Guru Ji’s divine expositions of such difficult concepts, the yogis now want him to clarify a few more things, and say: “(O’ Nanak, now tell us) what is the place (or way through which) one can dispel one’s evil intellect. Why doesn’t one realize the essence (or reality and) keep suffering the blows (pains of birth and death)?”

Guru Ji replies: “(O’ yogis), without following the word (of Guru’s advice), no one saves the one bound at the door of the demon of death, and no one can have any honor or credit (in God’s court). So how can one realize (the truth), and obtain the yonder shore (of salvation). O’ Nanak, the self-conceited person doesn’t understand (this thing).”(55)
Elaborating on the answer in the previous stanza, Guru Ji says: "(O’ yogis), it is by reflecting on the Guru’ s word that one’s evil intellect is erased. The one who meets (and listens to the advice of) the true Guru finds the gate of salvation. But by not reflecting on this essence, a self-conceited person gets burnt down (by evil instincts). Because of evil intellect, such a person is separated (from God) and suffers blows (and comes to grief). But
Guru Ji now explains the way to salvation from another angle, and tells the yogis (and us), what kind of wealth can assure entry in God’s mansion. He says: “(O’ yogis), the one who has the true commodity and wealth (of God’s Name), saves himself or herself and saves (others) as well. Remaining absorbed in a state of poise, that person understands (the truth and is therefore) treated with honor. No one can estimate the worth of such a person (estimate how high that person’s esteem is in God’s court). Wherever such a person looks, he or she sees (God) pervading there. O’ Nanak, by doing what pleases the eternal (God), such a person is emancipated.”(57)

Raising the bar still higher, the yogis now ask even more difficult questions with deep implications. They ask: “(O’ Nanak), where does that word abide through which we can swim across the dreadful worldly ocean? We say that (when exhaled), the breath spans (a distance of) ten fingers (from the nostrils), what is its support? How can (the soul), which speaks and plays (within us) become stable and how it can comprehend the incomprehensible (God)?”

Guru Ji respectfully replies: “Listen O’ master, Nanak submits, this is how I have instructed my mind, that by acting on the Guru’s word, a Guru’s follower is attuned to the eternal (God), who showing His grace, unites that person with Him. God Himself knows what is in the mind of that person. He Himself sees, and Himself knows (the state of mind of a person), and through perfect destiny, one merges (in Him).”(58)

Now, specifically referring to the question regarding the abode of the Word, which the yogis asked in the previous stanza, Guru Ji says: “(O’ yogis), the continuous abode of the Word is in the indescribable God; wherever I look, I see that God. Just as the air is pervading everywhere, so is the abode of Void (or God everywhere). He (hasn’t come into existence by any external power, but is) pervading everywhere by His own power. On whom He shows His grace in that one’s heart, the Word is enshrined and all the doubt within is dispelled. Then one’s body, mind, and speech become immaculate, and one enshrines only (God’s) Name in the mind. Thus by acting on the word (of advice) of the Guru, we swim across the dreadful ocean. The one who swims across) knows that the one God (is pervading) everywhere. O’ Nanak, the one who recognizes that Word, which has no features, color, (and which is not affected) by Maya (the worldly riches, is the embodiment of God Himself).”(59)

Regarding the support of the breath, Guru Ji says: “O’ detached yogi, the eternal God is the support of that air (breath) which is said to be spanning a distance of ten fingers (from the nostrils). The Guru’s follower, who speaks after pondering on the essence (of truth), recognizes the incomprehensible and infinite God. (The yogi who) removes the three traits (of vice, virtue, and power from within), and enshrines the Guru’s word (in the mind), removes then the ego from the mind. When a person realizes that the same one (God is residing both) within and without, he or she is imbued with the love of God’s Name. When the incomprehensible (God) Himself makes one understand, then one imperceptibly understands the working of Sukhmana, Irra, and Pingla (or breath control through central, left and right nostrils). O’ Nanak, (such a person then understands) that the eternal (God) is above the three (channels of breath, and) it is through the word of the true Guru that one merges (in Him).”(60)
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Moving on to still higher-level spiritual questions the yogis ask: “(O’ Nanak), it is said that air is the life of the mind. (In other words, the mind cannot survive without air or breath). But, on what does the air itself survive? What is the way to obtain (divine) wisdom, and what is the achievement of a Siddha (the perfect yogi)?”

Guru Ji answers: “O’ yogis, without (following the Guru’s) word one doesn’t obtain the essence (or the food for the soul), and one’s thirst for ego doesn’t go away. They, who are imbued with the love of the (Guru’s) word, drink the nectar of life and remain satiated in the eternal (God’s Name).”

The yogis ask another question and say: “(O’ Nanak), what is that intellect through which the mind can always remain stable, and with what kind of food is the mind satiated?” Guru Ji briefly responds: “(O’ yogis, upon obtaining the intellect from) the true Guru, pain and pleasure seem the same, and the (fear of) death cannot grasp (one’s mind).”(61)

Elaborating on his answer and commenting on some of the practices and beliefs of the yogis, particularly their emphasis on remaining celibate and doing breath control exercises, Guru Ji says: “(O’ yogis), one who is not imbued with the love (of God), and is not intoxicated with the elixir of God’s (Name), without following the Guru’s word, keeps burning (in worldly desires, and suffering) pain. The one who hasn’t uttered (and acted on the Guru’s) word has not gained control over one’s sexual desires. The one who hasn’t meditated on the eternal (God), has not (truly) controlled the breath (either. It is only) when after comprehending the incomprehensible discourse (of God), that one remains in a state of balance. Only then O’ Nanak, does one obtain the all-pervading God.”(62)

In the previous stanza, Guru Ji stated that the one who is not imbued with the love (of God), and is not intoxicated with the elixir of God’s (Name), without following the Guru’s word, remains in pain. In this stanza, he tells them how one can get imbued with God’s love and not only avoid pain, but also swim across the worldly ocean. He says: “(O’ yogis), through the Guru’s grace the person who is imbued with the love (of God), drinks the nectar (of God’s Name) and remains intoxicated (with the love of) the eternal (God). The one who reflects on the Guru’s (word of advice) has got rid of the fire (of worldly desires). By drinking the nectar (of God’s Name), has found peace for the soul. By following Guru’s advice, who has meditated on the eternal (God, in a way) has obtained a boat to swim across (the worldly ocean). But O’ Nanak, it is only a rare person who understands (this thing).”(63)

The yogis now ask still more difficult questions, for which even the doctors and the modern scientists don’t have any answers. They ask: “(O’ Nanak, you know) that this mind is like an intoxicated elephant; (tell us) where does it abide, where does this breath reside and where does that shabad reside, through which the mind’s wanderings cease?”

Guru Ji replies: “(O’ yogis, if God) bestows His glance of grace, He unites (a person) with the true Guru. (Then following the advice of the Guru), one’s mind finds an abode within its own home (and becomes stable). When a person conquers one’s own (ego), one becomes immaculate and stops the (mind) from wandering (in worldly affairs).”
At this, the yogis come up with new questions and ask: “(O’ Nanak), how can one recognize (God) the origin (of the world), and know (one’s own soul)? How can the sun enter the house of the moon (how can divine wisdom illuminate the darkness of the mind)?” Guru Ji briefly replies: “(O’ yogis, when) through the Guru, one dispels one’s ego from within, then O’ Nanak one merges in the state of poise (and all the wanderings of one’s mind cease)?”(64)

Getting back to some of the specific questions raised earlier, Guru Ji says: “(O’ yogis), this mind becomes stable, when it abides in the heart, then recognizing its origin through the Guru it rests at one place. (The breath) sits in the house or the seat of the naval, and by searching through the Guru, it finds out the essence (of life). The continuously sounding Word rests in its own home, through that Word, one finds out that Light, which is (illuminating) all the three worlds. As one’s hunger for the true (Name multiplies), one consumes one’s malady (of ego) and remains satiated with the eternal (God’s Name). Only a rare person knows the secret of the non-stop (divine) melody through the Guru. Nanak says, the one who has understood this thing, meditates on the eternal (God), remains imbued with love of the eternal (God), and this love never dies.”(65)
ha-umai vich jag upjai purkhaa naam visri-ai dukh paa-ee.
gurmukh hovai so gi-aan tat beechaarai ha-umai sabad jalaay-ay.
then man nirmal nirmal banee saachai rahai samaa-ay.
aamay naam rahai bairaagee saach rakhi-aa ur Dhaaray.
nanaak bin naaev jog kaaay na hovai daykhhu ridai beechaaray. ||68||
gurmukh saach sabad beechaarai ko-ay.
gurmukh sach banee paragt ho-ay.
gurmukh man bheejai virlaa boojhai ko-ay.
gurmukh nij gbar vaasaa ho-ay.
gurmukh jugee jugat pachhaanai.
gurmukh naanak ayko jaanai. ||69||
As if trying to so exhaust Guru Ji that he may ultimately admit that he doesn’t know the answers to their questions, the yogis ask: “(O’ Nanak, you say that the mind resides in the heart and the breath is supported by the naval), then tell us when there was no heart and no body, where did the mind abide (at that time)? When there was no support of the navel lotus, where did the breath support itself? When there was no form or figure (of the world), then where did the word attune itself? When this body (which is) made out of blood (of the mother and) sperm (of the father) did not exist, (then how did this mind attune to that God) whose limit or worth cannot be found? How could that God, whose color, form or feature is not visible, be known?”

Before answering these questions, Guru Ji briefly comments: “O’ Nanak, to the detached ones who are imbued with the love of (God’ s Name), now and then (and forever) the eternal God seems present.”(66)

Guru Ji now answers the above questions in more detail. He says: “O’ yogi, when there was no heart and no body, the mind abided in the absolute God in a state of detachment. When there was no support in the form of navel-lotus, then imbued with God’ s love, the breath abided in its own home, (which in fact is God’s home). When there was no form or features of the world, then in its essence the Word resided in God, who has no lineage. When there was neither earth nor sky then the formless God Himself was the light of all the three worlds. At that time, there was only the color, garb, and form of the one God (alone), and there was only the one astonishing God in His Word form. O’ Nanak, without meeting the eternal (God) no one becomes pure. Such is the indescribable gospel (of God).”(67)

Now the yogis ask Guru Ji that all-important question, to which neither any philosophers nor any scientists have been able to find a satisfactory answer. It has become a matter of
big debate and controversy between the opposing sides. They ask: “Gentleman, tell us in what way this (mortal) world is created and how suffering in pain it perishes?”

Guru Ji succinctly replies: “(O’ man), it is because of self-conceit that this world comes into being, and upon forsaking (God’s) Name, it suffers in pain. The one who follows (advice of) the Guru reflects on the essence (of divine wisdom), and following the (Guru’s) word burns away the ego. Then one’s body, mind, and speech become immaculate and one remains absorbed in the eternal (God). Such a detached lover (of God) remains absorbed in meditating on (God’s) Name alone, and always keeps the eternal (God) enshrined in the heart. Nanak says, you may reflect in your heart, and find out that without (meditating on God’s) Name, yoga (or union with God) never happens.” (68)

Besides Name, another thing, which Guru Ji emphasizes, is the importance of following the will or advice of the Guru for obtaining union with God. He says: “(O’ yogis), only a rare Guru-following person reflects on the true word (of advice of the Guru). But it is only through the Guru that (God, in the form of) the true Word, becomes manifest. The Guru follower’s mind is fully imbued (with the love of God), but only a rare person understands this thing. A Guru’s follower resides in his or her own home (which is also the abode of God). A Guru’s follower realizes the way to yoga (or union with God). O’ Nanak, a Guru following person recognizes the same one (God) pervading everywhere.” (69)

In the previous stanza Guru Ji stated how, through the Guru’s grace, one recognizes the eternal God and how one understands the right way to have yoga or union with that God. But some may still question why, one cannot obtain the eternal God on one’s own without the guidance of a Guru. In order to satisfy such skeptics, Guru Ji describes, how, without the guidance of a true Guru, union with God is not possible. He says: “(O’ yogis), without serving (and following the advice of a) true Guru, union (with God) doesn’t happen. Without meeting (and listening to the advice of) the true Guru), salvation is not obtained. Because without seeing (and following) the true Guru, (God’s) Name cannot be obtained. Without meeting the true Guru, one suffers great agony. (Because), without seeing (and listening to) the true Guru, one remains in the pitch darkness of Ego. (In short), O’ Nanak, without (the guidance of) the Guru, one dies losing (the very objective of one’s human) life.” (70)
Now Guru Ji describes some of the merits of a Guru’s follower, or the one who seeks a true Guru, and then faithfully follows his advice. He says: “(O’ yogis), by stilling ego, a Guru’s follower has conquered his or her mind. A Guru’s follower has the eternal God enshrined in the heart. By annihilating the (fear of the) demon of death, a Guru’s follower has won over the world. A Guru’s follower doesn’t arrive in the God’s court, after losing (the battle of life). By bringing about an appropriate occasion, (God) unites the Guru’s follower (with Him), and He alone knows (about this union). O’ Nanak, through the word (of the Guru), a Guru’s follower realizes (God).”(71)

Bringing this long discussion to a close, Guru Ji says: “O’ detached yogi, listen to the conclusion of (the entire exchange of) words. (The essence is) that without (meditating on) God’s Name, no (true) yoga (or union with God) takes place. They who are imbued with the (love of God’s) Name, day and night, remain intoxicated (with it), and it is from the Name that peace prevails. It is from the Name that everything becomes manifest, and it is from the Name that one obtains (true) understanding. There are many who adorn numerous (holy) garbs without (meditating on God's) Name; the Creator Himself has a strayed them (from the right path). O’ yogi, it is only from the true Guru that we obtain (God’s) Name and only then the way to Yoga (or union with God) is found. Nanak says, (O’ yogis), reflect within your own minds and see (for yourself) that without (meditating on God’s) Name, salvation is not obtained.”(72)

In the previous stanza, Guru Ji outlined the essence of his discourse with the yogis. Now he wants to teach us another very important lesson in humility and never to feel proud that we possess the ultimate answer to every question or the mysteries of life. He still humbly prays before God and confessing his inadequacies, says: “(O’ my eternal God), only You know Your state and extent; what can anybody else say or describe? You, by Yourself remain unmanifest (or invisible), and on Your own You become manifest (or visible) and You Yourself enjoy all pleasures. As commanded (by You), numerous seekers, adepts, gurus and their disciples are wandering around searching (for You). They beg for (Your) Name, and pray to You to bless them with this charity. They are a sacrifice to Your sight. (O’ yogis),
the imperishable God has set up (this marvelous) play (of the world), but it is through the Guru’s grace, that one understands this. O’ Nanak, throughout all the ages, He Himself pervades and except Him there is no other (God).”(73-1)

The message of the entire discussion with the yogis is that it is only by meditating on God’s Name, that we can have true yoga or union with God and obtain salvation from pains of births and deaths. Secondly, it is only through the guidance of the true Guru that we can obtain the gift and grace of God’s Name.
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girls. He was also trying to ensure that all the Hindu Rajput kings and chiefs accept his sovereignty and adopt his religion or marry their daughters in Mughal families. But these brave warriors refused to do so. Instead of submitting to the rule of Muslim kings they preferred to live in jungles and fight them. Many times, they would rob the government treasury and like Robin Hood of the West they would distribute the loot to the poor. Akbar attacked them with a huge army. These two brave warriors fought very bravely, but were killed. Some poets composed an epic on the story of their bravery, which became very popular. The fifth Guru Arjan Dev Ji, who was at that time compiling Guru Granth Sahib Ji, instructed that this epic of Ram kali be sung to the tune of the epic of Jodha and Veera. As per his adopted style for other vaars (epics), the established custom, he also added suitable saloks or short stanzas composed by other Gurus and devotees preceding each stanza or Paurri of the epic.

Salok Mehla-3

In this salok, Guru Ji illustrates the merits of the true Guru and a Guru’s follower with a very beautiful example from farming. He says: “(O’ my friends), The true Guru is (like) a field of (peace and) poise; whom (God) imbues with the love (for the true Guru) that person sows the seed of Name (in the mind), out of which the Name grows and that person remains merged in Name. On the other hand, the sense of self-conceit is (like) the seed of doubt, and this kind of doubt vanishes (from a Guru’s follower’s mind). Therefore, such a person neither sows any (thing like doubt in the Mind, and so) no such thing grows (in that person’s mind. Such a person) eats what God bestows (and thus lives in accordance with God’s will). Just as water merges in water and that water cannot be separated (similarly, the Guru’s follower merges in God and cannot be separated from Him). Nanak says (the life of a) Guru’s follower is (like) a wonder. O’ people, come and see it (for yourself). But how can the naive world, which doesn’t have (any) understanding see (and realize this thing)? (Only the one) in whom God has come to reside and whom He Himself shows (and makes to understand), sees (and understands this wonder).” (1)

Mehla-3

Now Guru Ji shows the opposite side or the state of mind of a self-conceited person. Using the same metaphor of a farm, he says: “(O’ my friends), a self conceited person is (like) a farm of pain and suffering who sows sorrow and reaps sorrow. (In other words, a self-conceited person does all deeds, which give pain to others, and then has to suffer the painful consequences of those acts. Such a person) is born in pain and dies in pain and spends the (entire) life in arrogance. (Such a person) doesn’t understand that he or she has fallen in the cycle of coming and going, and like a blind fool, keeps doing foolish deeds. (Such a person) doesn’t recognize (that God), who has given him (or her everything), but clings to what is given. But O’ Nanak, (such a person is also helpless, because) one has to do what is written (in one’s destiny) and nothing else can be done.” (2)

Mehla-3

Now Guru Ji comes back to the true Guru and tells us what kind of blessings we obtain when we meet (and follow) the true Guru. He says: “(O’ my friends), upon meeting the true Guru one always obtains peace, but only the one whom (God) Himself unites, (meets the true Guru). The distinguishing sign of such bliss is that one’s inner (self) becomes immaculate. The doubt of ignorance is removed (from the mind) and one obtains (divine)
It is the same light
Now Guru Ji comments on the general nature of this universe and how God takes care of it. He says: “(O’ my friends, God) has created this universe in myriad different kinds. All (creatures in it) come and go (and merge in Him) as per (His) Will. He Himself feels delighted seeing (His creation), and beside Him there is no other (Creator).”

Guru Ji therefore prays: “(O’ God), keep us as You please. Through the Guru’s word, You make us understand (Your will). All depend upon (Your support), and You make them do what You like. For me, there is no one equal to You, about whom I could say (that He is as great as You).”(2)

The message of this Paurri is that instead of feeling proud of our deeds, we should always pray to God to bless us with His love and guidance of the Guru, so that we may understand and live in His will.

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**Paurri**

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**salok mehlaa 3.**

bharam bhulaa-ee sabh jag firee ho-ee bhaal.

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so saho saaNt na dayv-ee ki-aa chaalai tis naal. gur parsaaqee har Dhi-aa-ee-ai antar rakhee-ai ur Dhaar. naanak ghar baithi-aa saho paa-i-aa jaa kipaa keetee karasha. ||1||

**mehlaa 3.**

DhanDhaa Dhaavaat din ga-i-aa rain gavaa-ee so-ay. koorh bol bhikh khaa-ia manmukh chali-aa ro-ay. sirai upar jam dand hai doojai bhaa-ay paat kho-ay. har naam kaajay na chayti-ir fir aavan jaan-aa ho-ay. gur parsaaqee har man vasai jam dand na laagai ko-ay. naanak sehjay mil rahai karam paraapat ho-ay. ||2||

**pa-orhee.**

ik aapne siftee laa-i-an day satgur mathee. iknaa no naa-o bakhsi-on asthir har saatee. pa-un paane低位 baisantrao hukam karahi bhaqtee. aynaa no bha-o aglaa pooree banat bantee. sabh iko hukam varatdaa mani-ai sukh paa-ee. ||3||
In the previous salok, in response to Kabir Ji’s concern that in spite of his going through so much hardship for God’s sight, He didn’t show even a little bit of interest in him; Guru Ji stated that God Himself makes us go through necessary difficulties to bring out the virtues in us and then He Himself blesses us with His union. Now Guru Ji expresses a similar thought in another way. But this time, he puts that question on himself and says: “Being misguided by doubt, I roamed throughout the world and was exhausted trying to search (Him), but that spouse (wouldn’t bless me with His sight, which could) give me any peace. (I realize that) I cannot force Him (to do anything against His will. I have been advised that) through Guru’s grace we should meditate on God and keep Him enshrined within (us.
When I did this) and O’ Nanak when the Creator showed His grace, I obtained my spouse even while sitting at home.”(1)

**Mehla 3**

In the previous stanza, Guru Ji shared with us his personal experience and how by meditating on God, he experienced Him right in his own heart. In this salok, he tells us why some self-conceited people don’t care to remember Him and consequently keep suffering the pains of births and deaths. He says: “(O’ my friends), the day (of a self-conceited person) is spent running after worldly chores, and the night is wasted sleeping. Telling lies, the self-conceited person eats poison (of ill-gotten earnings, and in the end) departs grieving (from this world). On such a person’s head remains hovering the punishment by the demon of death and because of duality (love of worldly riches), loses respect. Such a person has never meditated on God’s Name, so continues coming and going (in and out of this world) again and again. But by Guru’s grace, in whose heart God is enshrined that person is not punished by the demon of death. O’ Nanak, such a person imperceptibly remains united with (God, however only) by His grace does one obtain such state.”(2)

**Paurri**

Now summarizing the reasons why some keep meditating on God’s Name and enjoying all kinds of blessings, while others don’t care to meditate on God and keep suffering the pains of births and deaths, Guru Ji says: “(O’ my friends, in this world of myriad kinds, by) blessing them with the instruction of the true Guru, God has yoked some to (singing) His praise. That immovable eternal God has blessed some (with His Name). Even (such elements as) Air, Water, and Fire worship Him (by obeying His) command. They are always in great fear (of God); who has made a perfect arrangement (for running this universe). Everywhere, it is the one command (of God) which prevails, and only by obeying (that command) one obtains peace.”(3)

The message of this Paurri is that by our own efforts or power, we cannot obtain God. On His own, by blessing us with the guidance of the Guru, He makes us meditate on His Name and comes to reside in our heart. But it doesn’t mean that we should waste all our days in running after worldly affairs and nights in sleeping. Instead we should always keep praying to Him to bless us with the guidance of the true Guru, so that we may help meditate on His Name, and learn to live in His will, so that we are not punished by the demon of death.

**Salok**

In many previous shabads, Guru Ji observed that when by Guru’s grace, people meditate on God’s Name; they are accepted and honored in God’s court. However in this salok, devotee Kabir Ji warns any false lovers or devotees against trying to find a place there, so he says: “O’ Kabir, no liar can stand the touchstone of God (meet the criteria for being accepted into God’s court. That one alone) who remains dead (to the worldly desires, but) alive (to God, and has a keen desire to unite with Him) passes God’s test.”(1)
In the previous salok, Kabir Ji stated that person alone passes God’s test who remains dead (to the worldly desires, but) alive (to God, and has a keen desire to unite with Him). But the question arises, how can one so control or still one’s mind, as if one is dead to the worldly desires? Guru Ji provides an answer. He says: “(We wonder), how can we still this mind and how can this mind die (to the worldly desires? Just by saying, nobody accepts (Guru’s) word, and no one forsakes one’s ego? (It is only) by Guru’s grace, that one is rid of one’s self-conceit and such a person is emancipated while still alive. But O’ Nanak, that one alone obtains this status on whom (God) bestows His grace, and such a person faces no obstruction (in his or her spiritual journey).”

Guru Ji once again raises the question of how to die while still alive and explains it from another angle. He says: “(O’ my friends), everyone talks about dying (to self), while being still alive, but how can one get emancipated while still alive? (The answer is that, the person who observes the restraint of (God’s) fear, and applies the medicine of (God’s) love day and night, sings praises of God in a state of peace and poise, that person swims across this dreadful poisonous ocean (by meditating on God’s) Name. But O’ Nanak, only the one on whom (God) casts His glance of grace, obtains (this state) through the Guru.”

Once again Guru Ji makes it clear that it is God who has created Maya and its three modes, or the impulses for vice, virtue, and power, and everybody, including such famous gods as Brahma, and Vishnu, are His creations. He says: “(O’ my friends, it is God who has created duality (or the love of humans for worldly things. It is He who has subjected them to) the three qualities (the impulses of Maya). It is He who has created gods like Brahma, Vishnu, and Shiva. They all carry out His command. The pundits and astrologers read (books), but they don’t understand the real essence. (O’ God), everything is Your play; You are the eternal builder (of this universe). You forgive anybody whom You please, and then through the (Guru’s) word such a person remains merged in (Your praise).”

The message of this Paurri is that only by so turning away our mind from worldly desires, as if we are dead, that we can reach God. But we obtain such a state only when, showing His mercy, God blesses us with the guidance of the Guru who yokes us into meditation of God’s Name. Lastly it is God who has created this universe, including the so-called three primal gods, and He forgives whomever He pleases.
This salok perhaps refers to the conduct of a person in the time of Guru Amar Das Ji, who used to call himself a Tapa (an ascetic or penitent who goes through all kinds of penances and austerities to worship God). But Guru Ji knew the true state of his mind, that he is doing all these things to impress others and make money. So he says: “(This man, who) calls himself a Tapa (or a penitent, is) false in mind, earns falsehood, and wanders around only for the sake of money. Lost in doubt, he is wandering around all pilgrimage places. (But) how can such an ascetic obtain the supreme state (of bliss)? Only, if through Guru’s grace, one earns truth (lives one’s life meditating on the eternal God), O’ Nanak, such a penitent obtains inner salvation (and his or her mind becomes free of internal evil impulses).” (1)

Salok Mehla-3

Now Guru Ji gives the definition of a true Tapa or penitent and tells what kind of honor such a person obtains. He says: “(O’ my friends, that person alone is a (true) Tapa (or penitent) who undergoes this penance that he or she meets the true Guru and remembers his word (of advice). To perform the service of the Guru (or doing only those deeds which the Guru wants) is the kind of penitence, which is approved. O’ Nanak, such an ascetic obtains honor in God’s court.”(2)

Paurri

Now Guru Ji comments on the reasons why God has created such things as days and nights, what our duty is in this scheme of things, and from where we can obtain true guidance? He says: “(O’ my friends, God) has created days and nights for the conduct of the world. Through the Guru’s guidance, (God has also made arrangements to) provide (divine) light and destroy the darkness (of ignorance) in every heart. He has created everything by His command, and He is pervading in all woods and grass blades. (Whatever is there), is all
His manifestation. Through Guru’s grace, you should always meditate on Him. It is only through the word of the Guru (that one) obtains this understanding, and eternal God Himself gives this understanding.”(5)

The message of this \textit{Paurri} is that the best form of worship or penance is to follow Guru’s advice, (or \textit{Gurbani} as contained in Guru Granth Sahib Ji) and do only those deeds, which the true Guru advises us to do. Because just as God has made sun and the moon to provide light for our bodies, similarly He has sent the true Guru to remove darkness of our minds and provide true spiritual light for the guidance of our souls.

\textit{Salok Mehta 3.}

abhi-aagat ayhi na aakhee-an jin kay chit meh bharam.
\textit{tis} dai di'\textspace naanka\textspace \textit{tay}ho \textit{jay}haa \textit{Dharam}.
abhai niranj an param pad \textit{tay}a k\textit{aa} bh\textit{hookhaa} ho-ay.
\textit{tis} k\textit{aa} \textit{bhojan} naanka\textit{a} vir\textit{laa} paa-ay ko-ay. ||1||
\textit{Mehta 3.}

abhi-aagat ayhi na aakhee-an je par gh\textit{ar} \textit{bhojan} karayn.
udrai kaara\textit{n} aap\textit{nya} bahlay bh\textit{haykh} karayn.
abhi-aagat say-\textit{ee} naanka\textit{a} je aatam ga-on karayn.
\textit{bhaal lahan saho aap\textit{nya} nij gh\textit{ar} raha\textit{n} karayn.} ||2||
\textit{pa-orhee.}

ambar Dhar\textit{at} vichhorhi-an vich sachaa asraa-o.
ghar dar sabho sach hai jis vich sachaa n\textit{aa}-o.
sabh sachaa hukam varat\textit{daa} gurmukh sach samaa-o.
sachaa aap takha\textit{t} sachaa bahi sachaa karay ni-\textit{aa}-o.
sabh sacho sach varat\textit{daa} gurmukh alakh lakhaa-ee. ||6||

\textit{Salok Mehta 3}

In the previous \textit{salok}, Guru Ji gave the definition of a true \textit{Tapa} or penitent. Now he educates us about those, who call themselves as \textit{Abhyagats} or mendicants, who roam around asking for alms. He says: “(O’ my friends), they shouldn’t be called \textit{Abhyagats} or mendicants, in whose minds is doubt. O’ Nanak, to give alms to such persons is also of similar (doubtful) merit. O’ Nanak, it is only a rare person (who gets the opportunity to) feed the one who is hungry for the supreme state of (union with) God.”(1)
Mehla-3

Guru Ji now gives another essential characteristic of true mendicants. He says: “(O’ my friends), they shouldn’t be called \textit{Abhyagats} (or mendicants) who go and eat at others’ houses. To fill their bellies, they adorn many (holy) garbs. O’ Nanak, they alone are true mendicants, who search within themselves; find their spouse (God), and then (peacefully) reside in their own home (keep their mind focused on the abode of God in their own heart).”(2)

Paurri

After stating the qualities of a true mendicant or a saint, Guru Ji tells us about some of the ways in which the eternal God has created this universe, how He administers it, and what the right way is to reach Him. Guru Ji says: “(O’ my friends), separating earth and sky (from each other, He has provided His) eternal support in between (the two. In this universe), every house and door is the abode of the eternal (God), in which is pervading (God’s) eternal Name. Everywhere is pervading the eternal command (of God), and it is through the Guru that we can merge in that eternal (God). He Himself is eternal and true is His throne, sitting where He dispenses true justice. Everywhere, it is that eternal (God) alone who is pervading and it is through the Guru that one comprehends the incomprehensible (God, and not by becoming a mendicant, begging from door to door).”(6)

The message of this Paurri is that true mendicants are not those who beg from door to door; to give charity to them is of doubtful merit. True mendicants are those who search themselves and following Guru’s guidance, find God within their own hearts. Serving such mendicants is considered virtuous in God’s court.

sloku mÚ 3
salok mehlaa 3.

The message of this Paurri is that true mendicants are not those who beg from door to door; to give charity to them is of doubtful merit. True mendicants are those who search themselves and following Guru’s guidance, find God within their own hearts. Serving such mendicants is considered virtuous in God’s court.

It is the same light
After telling us about the qualities of a genuine mendicant to save us from wasting our resources on false or hypocritical saints, Guru Ji enlightens us about this world, so that we may live in it most fruitfully. He says: "(O' my friends), within this (worldly) ocean abides the infinite God. (But instead of Him), the soul (keeps running after perishable) false things. (Therefore it) keeps coming and going. (In this way, they who) follow their own will suffer severe punishment. Everything is available in this (worldly) ocean, but only through His grace does one obtain (anything). O' Nanak, if we live as per (God's) will, we obtain all the nine treasures (of wealth)." (1)

Mehla-3

In the previous stanza, Guru Ji stated that instead of Guru's guidance, they who follow their own mind would suffer severe punishment. In this stanza, he expounds on this concept and says: "(O' my friends), the one who has not served (and not followed) the true Guru with love and patience, has ruined his or her life in ego. Such a person's tongue has not tasted the relish of God, and the lotus (of his or her heart) has not blossomed (with delight). By eating poison (of sinful life), the self-conceited person remained dead (to the true spiritual life) and was ruined by the attachment for worldly wealth. (In short), without meditating on the Name of the one God, accursed is one's life and accursed is one's living. (However), when the eternal (God) Himself casts His glance of grace, then one becomes the servant of (His) servants. Then day and night, such a person serves (and follows the advice of) the true Guru, and never leaves his side (or deviates from Guru's instruction). Just as a lotus remains unaffected by the (dirty) water (in which it grows, such a mortal) remains detached in the household. Slave Nanak (says), as it pleases God, the Treasure of virtues, everybody acts as directed by Him." (2)

Paurri

In the previous Paurri, Guru Ji told us how by separating earth and sky (from each other, He has provided His) true support in between (the two). In this Paurri, Guru Ji goes back as far as anybody can go, and tells us briefly how this world came into existence. He says: "(O' my friends, before the creation of this universe), there was complete darkness for many yugas (or eons), the count of which only God Himself knows (and no one else)."

Salok Mehla-3
On His own, He fashioned the entire universe and gave (the necessary) knowledge (to the beings). He Himself created Simritis and Shastras (through the scholars, and laid out the difference between) vice and virtue. He alone understands (this mystery), whom He Himself reveals it, and who has full faith in the true word (of the Guru). God Himself works in everything and on His own He forgives (a person) and unites him (or her with Him).”(7)

The message of this Paurri is that the infinite God is pervading in the entire creation, and one can obtain all the nine treasures of wealth, if one lives in accordance with His will. But the one, who instead of Guru’s advice, follows one’s own self-conceit, wastes his or her life in vain. However, God Himself is pervading in all, and on His own He forgives the beings and unites them with Him through the Guru’s guidance.

_salok mehlaa 3._

_ih tan sabho rat hai rat bin tan na ho-ay._
_je seh ratay aapnai tin tan lobh rat na ho-ay._
bhai pa-i-ai tan kheen ho-ay lobh rat vichahu jaa-ay.

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_ji-o baisantar dhaat sudh ho-ay ti-o har kaa bha-o durnaat mail gavaa-ay._
naanak ty jan sohnay jo ratay har rang laa-ay. ||1||

_mehlaa 3._

_raamkalee raam man vasi-aa taぁ bani-aa seegaar._
gur kai sabad kamal bigsi-aa taぁ sa-upi-aa bhagat bhandaar._
bharam ga-i-aa taぁ jaagi-aa chookaa agi-aan anDhaar._
tis no roop aṭ aglaa jis har naal pi-aar._
sagaa ravai pir aapga sobhaavantee naar._
manmukh seegaar na jaannee jaasan janam sabh haar._
bin har bhagtee seegaar karahi niṭ jameh ho-ay khu-aar._
saisaaraa vich sobh na paa-innee agai je karay so jaanai karthaar._
naanak saaheb aya hy ghuu vich hai sansaar._
changoi mandai aap laa-i-an so karan je aap karaa-ay karthaar. ||2||

_mehlaa 3._

_bin satgur sayvay saa’ṭ na aavee doojee naheee jaa-ay._
In the previous **Paurri**, Guru Ji described how God created the universe out of total darkness. In this **salok**, while explaining one of the **saloks** by Farid Ji, he tells us how we can make this body really gorgeous and virtuous. He beautifully uses the word **Ratt** (Punjabi equivalent of blood, red color and love) in three different meanings, which can only be enjoyed if one reads the original text in Punjabi. He says: “(O’ my friends), this entire body of ours has blood; without blood, the body cannot survive. They who are imbued with the love of their spouse (God) do not have any greed in their blood. When we submit to the fear of God, our body becomes weak and any blood (or thought) of greed is driven out of it. Just as upon putting in fire, a metal becomes pure, similarly the fear of God dispels the dirt of bad intellect. O’ Nanak, beauteous (virtuous) are those devotees, who imbued with the God’s love are attuned to Him.”(1)

**Salok Mehla-3**

In the previous **salok**, Guru Ji stated that beauteous (virtuous) are those devotees, who being imbued in the love of God, are attuned to Him. Now he describes how such persons become beauteous in the divine sense. He says: “(O’ my friends), if by singing praises of God in a melodious musical measure such as **Ram Kali**, God is enshrined in one’s mind that becomes like one’s ornamentation (and one looks beauteous and virtuous). If through the Guru’s word the lotus (of one’s heart) blooms, (then God) entrusts one with the treasure of His devotion. (Further, if through the Guru’s word, one’s) doubt is removed, then one is awakened (to the false allurements of the world), and one’s darkness of ignorance is dispelled. That (bride soul) who is (truly) in love with God looks very beauteous (and virtuous). Such a good reputed bride (soul) always enjoys the company of her spouse (God). But the self-conceited (bride souls) do not know how to embellish themselves...
It is the same light

Mehla-3

In the previous salok, Guru Ji stated that when the lotus (of one’s heart) blooms through the Guru’s word, (God) bestows (upon that one) the treasure of His devotion. In this salok, he shows the opposite picture and tells what happens, if one tries to obtain God without the Guru’s guidance. He says: “(O’ my friends), without serving (following the guidance of) the Guru, one doesn’t obtain peace (of mind), and (except for the Guru) there is no other place (where one can get this peace). Even if we wish a lot, without destiny (the Guru) cannot be obtained. (Because, as long as there is) greed and evil within, (mortals) remain lost in the love of others (instead of God. So their cycle of) births and deaths, never ends, and engrossed in ego, they suffer in pain. But they who have attuned their minds to the true Guru do not come empty handed (from the Guru’s court). They are not summoned by the demon of death, nor do they suffer pain. O’ Nanak, the Guru’s followers are saved because they remain merged in the (Guru’s) eternal word.”(3)

Paurri

Now Guru Ji tells us how God, while Himself remaining detached or unaffected, has engaged His creatures into different tasks and what the way is to get out of the constant worldly involvements, enjoy eternal peace, and become one with God Himself. He says: “(O’ my friends, God) Himself remains detached from (worldly involvements), but all others keep running after (worldly) tasks. He Himself is immovable and eternal, but the other (creatures) keep coming and going. By always contemplating such a God, the Guru’s followers enjoy peace. They find a place in their own home (the abode of God), and always remain absorbed in praising the eternal (God). Through his word, the Guru makes us realize that the eternal God is profound and unfathomable.”(8)

The message of this Paurri is that without true love, God’s devotion cannot be done, and all one’s outer garbs and decorations are merely a show, which have no spiritual merit. But without the guidance of the true Guru, one remains filled with greed and evil thoughts, which ruin one and make one, suffer the pains of births and deaths. The Guru gives us this guidance that it is only through the praise of God that we merge in Him.

Mehla-3

sachaa naam Dhi-aa-ay too sabho varṭai sach.
naanak hukmai jo bujhai so fal paa-ay sach.
kathnee ba’dnee karṭaā firai hukam na boojhai sach.
naanak har kaa bhaaqaa mannay so bhagat ho-ay vin mannay kach nikach. ||1||

Paurri

sachaa nam Dhi-aa-ay too sabho varṭai sach.
naanak hukmai jo bujhai so fal paa-ay sach.
kathnee ba’dnee karṭaā firai hukam na boojhai sach.
naanak har kaa bhaaqaa mannay so bhagat ho-ay vin mannay kach nikach. ||1||
In the previous Paurri, Guru Ji stated that by always contemplating on God, the Guru’s followers enjoy peace. They find a place in the abode of God and always remain absorbed in praising the eternal (God). In this stanza, he repeats this advice and addressing himself (actually us), he says: “O’ Nanak, meditate on the eternal Name (of God), because that eternal (God) pervades everywhere. The person who understands (and lives as per) the will (of God) obtains the fruit (of union with) the eternal (God). But, the one who goes about indulging in useless talk and prattle doesn’t understand the true will of God. O’ Nanak, the one who obeys (God’s) will is a (true) devotee, and without obeying the will a person is absolutely immature.”(1)

Now commenting on the self-conceited persons, who don’t care to listen to the Guru, or realize God’s will, Guru Ji says: “(O’ my friends), the self-conceited persons don’t know what to say, because within them is lust, anger, and arrogance. They can’t discriminate
between right and wrong place (to say a thing), because within them is greed and evil. For their own selfish ends, they come, sit and talk (about their selfish interests, therefore) the cruel demon of death punishes them. In the yond (in God’s court), they are asked to account for (their evil deeds), and the false ones are severely punished and ruined. Let somebody think about it and find out how could this dirt of falsehood be removed? (The answer is that) if one meets the true Guru then he makes a person meditate on (God’s) Name, which can dispel all sins. All of you should salute that person who meditates on the Name and worships the Name. Because by meditating on the Name, that person has removed the filth of falsehood and has become a truthful (person). Servant Nanak prays that He whose wondrous plays are all these, may that beneficent God live (forever).”(2)

Paurri

Guru Ji concluded the previous salok with the prayer that may that beneficent God live forever, whose wondrous plays are all these. Now directly addressing God in the most humble and affectionate way, he says: “(O’ God), there is no other benefactor as great as You, to whom we could describe (our state). It is only by Guru’s grace, that we obtain (the gift of Name), which can dispel our ego. God is above all the worldly tastes and relishes and true is His glory. Whom He forgives, He gives (that person the gift of Name), and He unites (that person with Him). He has kept the nectar (of Name in everybody’s heart), but it is only through the Guru, that He helps a rare one drink it.”(9)

The message of this Paurri is that only by meditating on God’s Name under Guru’s guidance, can we understand God’s will and enjoy a peaceful life. The self-conceited persons who only keep talking about useless things, and do not listen to the Guru’s advice, are punished by the demon of death. Showing His mercy, whom God unites with the true Guru, that person drinks the nectar of God’s Name and is blessed with His union.

salok mehlaa 3.

baabaaneed-aa kahaaanneed-aa put sapuht karayn. je satgur bhaavai so man lain say-ee karam karayn. jaa-ay puchhahu simrit saasaat bi-aas suk naarad bahan sabh sarisat karayn. sachai laa-ay sach lagay saaeea sach samaalayn. naanak aa-ay say parvaan bha-ay je saglay kul taarayn. ||1||

mehlaa 3.

guroo Jinaa kaa antHulaa sikh bhee antHay karam karayn. o-ay bhaanai chalan aapnai nit jhoote jhoote bolayn. koorh kusat kamaavday par ninda saaeea karayn. o-ay aap dubay par ningkaa saglay kul dobayn.
In this salok, Guru Ji comments on the conduct of good human beings, who learn good lessons from the lives of their elders and try to follow the advice of the their Guru. He says: “The worthy children talk about (and get inspiration) from the stories of their forefathers. Also, whatever pleases the true Guru, they obey it and do only those deeds (which the Guru likes). You may go and consult Simrities, and Shastras (or ask such wise sages like) Beas, Sukk, and Narad, who preach to the world, (they would all tell you the same thing). They whom the eternal (God) has attached to the Truth are attuned to the eternal (God). O’ Nanak, the advent of those who emancipate all their lineages is approved.”

Mehla-3

In the previous salok, Guru Ji told us that the worthy children talk about (and get inspiration) from the stories of their forefathers. Whatever pleases the true Guru, they accept it and do only those deeds, (which the Guru likes). However, he cautions us against falling into the traps of hypocritical or ignorant gurus and following their bad advice. He says: “(O’ my friends), they whose guru is ignorant, his disciples would also do blind (foolish) deeds. They follow their own (misguided) intellect and daily utter lies. They practice falsehood and deception and always slander others. They who slander others, not only drown (and ruin) themselves, but also sink all their lineages. However O’ Nanak, those wretched (people do what they can) because they are doing (the tasks to which) they have been yoked.”

Paurri

In the previous saloks, Guru Ji compared the conduct of worthy humans who act on the advice of the true Guru, and the self-conceited or those persons who follow the false or ignorant Gurus.

Now Guru Ji tells us how God keeps an eye on the conduct of all the creatures, and what his advice is for us. He says: “(O’ my friends, God) keeps an eye on the entire universe, which He has created. Some He has yoked to (a life of) falsehood and fabrication; these self-conceited ones are ruined. But, they who act as per their (true) Guru’s advice, always contemplate (on God), because within them is love (for Him). Yes, they in whose destiny is virtue, on their tongue (is always the) praise (of God). Therefore O’ Nanak, we should...
always meditate on (God’s) Name, because it is only His praise and worship which is eternal (and is always beneficial for the human soul).”(10)

The message of this *Paurri* is that we should listen to and draw inspiration from the stories of bravery and good deeds of our fore fathers and Gurus. But we shouldn’t listen to the lies and exaggerations of the self-conceited people or the fake gurus or follow their bad examples. We should remember that God is watching the conduct of all His creatures; therefore we should never indulge in any evil deeds. Following the advice of the true Guru, we should always sing God’s praise and meditate on His Name.

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**salok mehlaa 1.**

saṭee paap kar saṭ kamaahi.
gur deekhi-aa ghar dayvan jaahi.
istaree purkhai khati-ai bhaa-o.
bhaavai aava-o bhaavai jaa-o.
ssaasat b/ay na maanai ko-ay.
aapo aapai poojaa ho-ay.
kaajee ho-ay kai bahai ni-aa-ay.
fayray ṭasbee karay ḱhudāa-ay.
vadhīe lai kai hak gavaa-ay.
jay ko puchhai taa p rah suṇaa-ay.
turak manṭar kan riḍai samaahi.
lōk muhaavē chaarhee ḱhaahi.
ch-ukaa day kai sucha ho-ay,
aisa hindo vaykh hu ko-ay.
jogee gīrhee jataa bhīhoot.
aagai pachhai rove ho-ay.
jog na paa-i-aa jagat gavaa-ee.
kit kaaran sir chhaa-ee paa-ee.
nakan kal kaa aha parvaansa.
aapay ākaan āapay jaaan. ||1||

**mehlaa 1.**

hindo kai ġhar hindo aavai.
soot janan-oо p rah gai paavai.
soot paa-ay karay buri-aa-ee.
nātaa ḍhoṭṭa thaa-ay na paa-ee.
musalmaan karay vadi-aa-ee.

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viṇ gur peerai ko thaa-ay na paa-ee.
raahu ḍhasaa-ay othai ko jaa-ay.
karpee baajhau bhiṣat na paa-ay.
jogee kai ghar jugat ḍasaa-ee.
ṭīt kaaran kan munḍraa paa-ee.
In the previous Paurri, Guru Ji compared the conduct of worthy humans who act on the advice of the true Guru, and the self-conceited or those who follow the false or ignorant gurus. But in those times and more so now, there were many who acted like saints or yogis or other such virtuous people, but were actually liars and sinners. In this salok, Guru Ji comments on the conduct of many such hypocrites of his time. He says: “(O’ my friends, in the present age), they who call themselves as (righteous) donors, actually (amass wealth) by sinful deeds and then give (a little bit) in charity. (For the sake of worldly wealth, they who call themselves as gurus) are going to the houses (of others) to give (divine) instruction. A woman (may call herself a faithful wife, but she) loves her man only for what he earns. (Otherwise she) doesn’t care from where he comes and where he goes. Nobody obeys what is written in (the holy books including) Shastras and Vedas. All are (following the dictates of their own mind, and thus doing) self-worship. The one who, becoming a Qazi (Muslim judge), sits (on a chair) to administer justice, says the rosary and utters (God’s) Name, but accepting bribery he deprives many of (true) justice many. If some one questions (him), he quotes (some verse (from the Muslim law to support his false decision). They who consider themselves as the leaders or gurus of Hindus) listen to the Muslim Mantra (the Kalima) and keep it enshrined in their hearts. They plunder the people and then turn against them. Look at such a Hindu, who by simply plastering his courtyard considers himself pure. (As for a) yogi; even though he has matted hair and has smeared himself with ashes, he is still a householder. Children are crying all around him (because his family members are still depending on him for their sustenance). He has not obtained yoga (or union with God, and has lost the way (to live in the world. One wonders, why has he put ashes on his head? O’ Nanak, this is the sign of Kal Yug (the Iron age), that people themselves are justifying and approving, what they say (or do).”(1)
**Mehla-1**

In the previous *salok*, Guru Ji commented on those people who posed as saints, yogis, and judges, but were the worst liars and hypocrites of their time. In this *salok*, he comments on another aspect of the state of his times and tells how, simply by adopting certain outer garbs and performing certain rituals, people declared themselves as belonging to certain faiths, but without purifying their conduct or doing good deeds, claimed that they were going to heaven.

Guru Ji tells all such people how, without good deeds, all those outer garbs and rituals are of no use. He says: “(O’ my friends, when a child is born into a Hindu family, and thus) when another Hindu comes to the house of a Hindu, (at certain age), after chanting some mantras (a Brahmin) puts a sacred cotton thread around his neck (and declares, that now he has become a Hindu). But even after wearing this sacred thread, if that person indulges in bad deeds, then none of his or her sacred ablutions and purifications are approved (in God’s court).”

“Similarly a Muslim praises his own faith and says: “Without (accepting their) prophet as the Guru, no one obtains a place (in heaven). Everyone asks for the way (to the mansion of God, but) rare is the one who reaches there, because, without (good) deeds, no body can enter heaven.”

“(The same is true of yogis.). When someone goes to the house (or the monastery) of a yogi to learn the way (to yoga or union with God), he wears (special) earrings for that reason. After wearing those earrings, he roams around the world (claiming that he alone knows the way to unite with God. Abandoning his home, he wanders around in jungles and mountains, but) he doesn’t realize that the Creator is present wherever (one may look.) As many are the creatures; they are (all like) travelers and when the call (for their return) arrives, then without delay (they have to depart from this world). The person who realizes (God here in this world, would be able to) recognize (that God, when he or she) goes to the next world. (The claims that a person would go to heaven because he or she is) a Hindu or Muslim, are absolutely baseless. All are judged (in God’s court), as per the account (of their deeds in this world,) and without (good) conduct, no one is emancipated. Only a rare person remembers the eternal (God) alone, O’ Nanak, such a person is not asked (to render any account) hereafter.”(2)

**Paurri**

Guru Ji concluded the previous *salok* with the remark that the one who remembers only the eternal (God), is not asked to render any account hereafter. Now he tells us how to remember that God and where His abode is. He says: “(O’ my friend, this) body is called the God’s fort. Under the guidance of the Guru, meditate on God’s Name (and you will obtain) the rubies and pearls (of divine virtues). Yes this body, which is the mansion of God, is extremely beautiful; firmly instill God’s Name in it. (As for the) self-conceited ones, (God) Himself has a strayed them (from the right path), and everyday they keep agonizing in worldly attachments. (But one thing to remember, is that) there is only one Master of all the creatures, (who is only) obtained by perfect destiny.”(11)

The message of this *Paurri* is that no matter what social position we may have, or what faith we may adopt, wear any garbs and perform rituals, we cannot reach the mansion of God without good deeds and without remembering the eternal God, who is residing right in our bodies and is the treasure of invaluable virtues.
It is the same light
In the previous Paurri, Guru Ji told us that no matter what social position we may have or what faith we may adopt, wear its garb and perform its rituals, we cannot reach God’s mansion without good deeds and without remembering God. In this salok, he explains this concept further and tells us the right way to obtain salvation.

**Salok Mehla 1**

In the previous *Paurri*, Guru Ji told us that no matter what social position we may have or what faith we may adopt, wear its garb and perform its rituals, we cannot reach God’s mansion without good deeds and without remembering God. In this *salok*, he explains this concept further and tells us the right way to obtain salvation.
He says: “(O’ my friends), neither by suffering pain nor by enjoying (worldly) pleasures, nor by moving around like other creatures in water, can one obtain truth (or perfection). The perfection can neither be obtained by shaving off one’s head, nor by reading (books), nor by wandering around different places (to win others in religious debates). One cannot obtain perfection (by suffering pains and living like) plants, trees and stones which get themselves chiseled or (sawn off as some yogis used to do). The true (perfection or salvation) can neither be obtained by getting oneself bound in chains like the elephants (nor by surviving on forest roots and fruits), just as cows graze on grass. That person alone obtains salvation or perfection, whom (God) gives, O’ Nanak, within whose heart abides the Guru’s word, that person alone obtains (this) glory. (Because God says): “All hearts are mine, and I am in all hearts. Whom I stray, who can tell that person the right path. Whom I show the (right) path, who can stray him? Whom I stray from the very beginning of the (life journey), who can show that person the right (path or conduct of life)?”(1)

Mehla-1

In the previous salok, Guru Ji told us that one doesn’t obtain true perfection (union with God) by subjecting oneself to austerities, pains or tortures. He proclaims that one can obtain God in any state, whether one is a householder, recluse, or a yogi, provided one knows the right way to reach God. Now addressing a yogi named Ishar, Guru Ji says: “(O’ yogi), that person alone is a (true) householder who controls his or her evil desires, and who begs from God the charity of contemplation, penance, and self-control. Doing charitable and virtuous deeds, become the very nature of that person’s body. Such a householder becomes pure like Ganges water. (Hearing this, yogi) Ishar says: “God is the embodiment of truth. There is no difference of form or feature between (God), the supreme essence (and such a detached person).”(2)

Mehla-1

Next talking to another yogi, named Gorakh, Guru Ji gives the definition of a true Audhittii (the one who detaches oneself from the worldly affairs, and is supposed to devote all one’s life in contemplation of God). He says: “(O’ yogi, that person alone is a (true) Audhittii who burns his or her self (conceit), and makes bearing of pain as the food obtained by begging. Such a person (contemplates on God in the mind, as if) going to beg in the town of ones own mind. Such a detached person reaches the city of God. (Expressing his agreement, yogi) Gorakh proclaims: “Indeed, God is the embodiment of truth, and that quintessence of Reality has no form or feature.”(3)

Mehla-1

Now, Guru Ji addresses another yogi called Gopi Chand and tells him, who the (true) Udaasi (the one who renounces one’s family and roams around begging for alms in the Name of God) is. Guru Ji says: “That person alone is a (true) Udaasi who truly practices renunciation (by remaining aloof from worldly involvements), deems God pervading both above, below (and everywhere. Such a person) gathers moon (like calmness), and sun (like divine wisdom) in him. The body of such an Udaasi doesn’t fall (victim to evil habits. Nodding his agreement), Gopi Chand says: “Indeed, God is the embodiment of truth, and that quintessence of Reality has no form or feature.”(4)
Next Guru Ji comments on the traits of those yogis, who called themselves as Pakhandis (literally meaning hypocrites). Addressing a yogi named Charpat, Guru Ji says: “(O’ yogis), that person alone is a Pakhandi, who washes off (the dirt of evil) from his or her body, and blazes the fire of God’s (wisdom) in the body. (Such a person controls his sexual desires to such an extent that) even in dream, he doesn’t allow his semen to spill. Such a Pakhandi (is neither afraid of) old age, nor death. (Hearing this, yogi) Charpat also proclaims: “(Indeed), God is the embodiment of truth, and the quintessence of Reality has no form or feature.”(5)

Finally, Guru Ji talks about those yogis who call themselves as Baairaagis (detached from passions and worldly affairs). He says: “(O’ yogis), that one alone is a (true) Baairaagi, who turns one’s mind back towards God. Such a person (has such firm and unshakable faith in God, as if in the) sky of his or her tenth gate is (the support or) the pillar (of God). Day and night, such a person remains absorbed in meditating (on God). Such a Baairaagi becomes like the eternal (God Himself). On listening these immaculate words, yogi Bharther also proclaims: “Indeed, God is the embodiment of truth, and that quintessence of Reality has no form or feature.”(6)

After giving true definitions of each of the six sects of the yogis, Guru Ji tells them about the essence of yoga in general, and tells them for what a true yogi, belonging to any sect should aim. He says: “(O’ my friends, the object of a true yogi, should be to find out), how the evil (within him or her) can die, and in what way he or she can live a (truthful) life. Otherwise, what is the use of piercing one’s ears, or feeding oneself on the charity of others. (If someone asks, what is that word to which one’s mind can remain attuned, and one’s evil desire may die, then one should realize that, both) during the existence and non-existence (of the universe), there is only one Name (of God. If by virtue of repeating this Name, anyone) bears pain and pleasure with the same ease, then Nanak says, that person truly (remembers and follows, what) the Guru says. Otherwise, they who are only obsessed with the six ways (or garbs and rituals of their individual) six sects, are neither the worldly people, nor those renouncers. (Because), the one who remains merged in (and absorbed in contemplating the) formless (God), why should that one go (around) begging for food?”(7)

In the previous Paurri, Guru Ji told us that our body is the mansion of God. But because of our self-conceit, we don’t recognize Him there, and instead run to jungles and mountains to look for Him. Therefore, Guru Ji now gives a more vivid explanation of the abode of God, and tells us the way to find Him. He says: “(O’ my friends, even though God resides in all bodies, but we call only that place or body) as the mansion of God, where He is realized. It is by acting on the Guru’s word that God is obtained in the human body, and one recognizes the all-pervading God everywhere.”

Guru Ji adds: “We should not try to find Him outside, because that Creator is present within our own heart. The self- conceited do not know the reality of God’s temple; they
have simply wasted their lives. Again, in all (hearts and places), that one (God) pervades, but it is only by reflecting on the Guru’s word that He can be realized.”(12)

The message of this Paurri is that God is not obtained by adopting the garbs or practicing the rituals of any particular faith or sect. He is only obtained by following the advice of the Guru, and meditating on His Name with love and devotion. To find Him, we don’t need to renounce our family or friends and go to jungles and mountains, because by following the Guru’s word or Gurbani (as contained in Guru Granth Sahib Ji), we can realize Him within our own heart, and see Him pervading everywhere.

Note: - The actual name of Golden Temple, Amritsar, India is Hari Mandir, meaning the temple of God, because here at all times, hymns in praise of God are sung, and thus God is realized.
In the previous *Paurri*, Guru Ji described the qualities of different sects of yogis including the objectives, which they should try to achieve. But in spite of all the good advice offered by Guru Ji and other wise men, there are many foolish people who remain obsessed in their self-conceit and pride of their worldly wealth. In this *salok*, Guru Ji lists some peculiar traits of such foolish egoistic people, comments on their fate, and contrasts their conduct with that of Guru’s followers. He says: “(O’ my friends, that person) is a fool himself or herself who listens to a fool. (As for the question), what are the characteristics of a fool, and what a fool does (in particular, the answer is that) a fool is the one who is deceived by the arrogance of one’s worldly wealth, and) dies in that arrogance. In this way by doing (foolish) deeds we always suffer in pain and we always live in pain. (But then one wonders), what kind of (effort) or restraint must one adopt, if some of one’s very dear one has fallen into the well of self-conceit (of worldly wealth)?” The answer is, that the person who is a Guru’s follower, calmly reflects (on the best way to deal with such a person, but) personally remains detached (from worldly affairs). Such a person should keep meditating on God’s Name, (by doing so) one saves oneself, and following (such example) the ones who are drowning (in sins also) get saved. O’ Nanak, (one should always remember that) whatever pleases that (God), He does that and whatever (pleasure or pain He gives, we) must bear.”(1)

Now Guru Ji draws our attention to another very important fact of the life: that we will have to account for our deeds when we depart from this world. He says: “Nanak says, ‘listen O’ my mind, This true advice (that upon your death you would find that) God is sitting there with your file in front of Him. He would ask you to account (for your deeds in life). All the rebels (or self-conceited persons who didn’t recognize or remember God), and those against whom there is a balance (whose misdeeds outnumber their good acts), would be called out and the angel *Israel* (the demon of death) would be ready to take charge and punish them. At that time with a tight noose (of death) around its neck, (the soul) wouldn’t be able to think of any way to escape’. O’ Nanak, ultimately falsehood loses and truth prevails.”(2)

In closing, Guru Ji comments on the relationship of God with this world and says: “(O’ my friends), all this expanse (of the world is like) the body of God and everywhere God Himself is pervading. The worth of God cannot be estimated and one cannot think of saying anything (in this regard). So (invoking) Guru’s grace let’s praise Him, (one who does that, is) imbued with His love. Then that person’s body and mind blossoms and the ego...
It is the same light (In short), everything is the play of God, but it is only a rare person to whom He reveals this (mystery) through the Guru.”(13)

The message of this Paurri is that we should neither indulge in ego ourselves, nor listen to those self-conceited persons who don’t listen to the Guru’s word, and indulge in bad deeds. Because ultimately all would have to account for their deeds, and those whose misdeeds outweigh their virtues, would be handed over to the demon of death for severe punishment. The best thing to escape this punishment is to follow Guru’s advice and remember God with loving devotion. However, we shouldn’t take upon ourselves to punish or hate others, because this entire universe is a play of God, which He explains to a rare person through the Guru.

salok mehlaa 1.

saha sar gaan day indar ro-aa-ia.  
paras raam rovai ghur aa-ia-aa.  
aaj so rovai bheekhi-aa khia-ay-aa.  
aisee dargeh milai saajaa-ay.  
rovai raam nikaalaa bha-i-aa.

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seetaa lakhmaan vichhurh ga-ia-aa.  
rovai dehshir lank gavaa-ay. jin seetaa aadee da-uroo vaa-ay.  
roveh paa dav bha-ay majoor. jin kai su-aamee rahaat hagoor.  
rovai jannayjaa khu-ay ga-ia-aa.  
aykee kaaran paapee bha-i-ia.  
roveh saykh masaa-ik peer.  
ant kaal mat laagai bheerh.  
roveh raajay kann parbhaa-ay.  
ghar ghur maageh bheekhi-aa jaa-ay.  
roveh kirpan sa’chek Dhan jaa-ay.  
pandit roveh gi-aan gavaa-ay.  
baleel rovai naahi bhaataar.  
aanak dukhee-aa sabh sansaar.  
mannay naa-o so-ee jin jaa-ay.  
a-uree karam na laykhia laa-ay.||1||

mehlaa 2.

jap tap sabh kichh mani-ai avar kaaraa sabh baad.  
aanak mani-aa mannee-ai bujhee-ai gur parsaaad. ||2||

pa-orhee.

kaa-ia-aa hans Dhur mayl kartaai likh paa-i-aa.  
sabh meh gupath varatdaa gurmukh paragtaa-i-aa.
In the previous paauri, Guru Ji told us that all this expanse (of the world is like) the body of God. Everywhere God Himself is pervading and everything is the play of God, but it is only a rare person to whom this (mystery) is revealed through the Guru. In this salok, Guru Ji reveals another facet of God’s play and tells us how not only ordinary human beings, but even the great kings and gods cry and suffer pain on one account or another, so that we should not cry and complain when we have to face some difficult times. He also tells us who the persons are, who win the game of life and therefore depart feeling happy from this world. Guru Ji quotes many stories from Hindu mythology to make his point.

He says: “(O’ my friends, sage Gautam) made god Indira cry by cursing him with thousand vagina marks (on his body for deceptively raping Gautam’s wife). The great Brahmin Paras Raam (who, enraged by the death of his son at the hands of a Khattri (warrior), started to destroy the entire warrior race), came home crying (when god Raam Chandra) divested him of all his power. Similarly Ajaaiy (grand father of god Raam) cried when he had to eat the (dung himself, that he had given away in) charity. Such is the punishment meted in God’s court.”

Next referring to the legend of Ramayana, about the story of god Raam Chandra, who was exiled for fourteen years, Guru Ji says: “(O’ my friends, even god) Raam wept when he was exiled and when he was separated from (his dear wife) Seeta and (brother) Lakshman. Similarly the ten-headed (king Raavan, who had) kidnapped (Ram’s wife) Seeta (by posing as a mendicant, begging for food while) beating a small hand-held drum, cried, when (in a battle with Raam Chandra), he lost (the kingdom of) Lanka.

Next Guru Ji quotes from the legend of Mahabharata, Guru Ji says: “The Pandovs, who always had their Master Krishna in their company, wailed when (from kings, they) became day-laborers. Similarly king Janmeja (who had mistakenly killed eighteen Brahmins) cried for being strayed (and un knowingly killed many Hindu priests), and for this one mistake became a sinner.”

After quoting from legends, Guru Ji now gives examples from ordinary life and describes how people, who even though holding positions of respect and honor, cry for one reason or other. He says: “(O’ my friends, even the sheikhs, (Muslim saints), seers, and peers (Muslim fakirs), grieve in the fear of pain at the time of death. Many kings weep, when they get their ears torn off (to become yogis) and have to go to beg alms from door to door. Misers cry when they see the amassed wealth going away. Pundits weep when they loose their knowledge. A young bride weeps, when she finds that her dear spouse is not with her. (In short), O’ Nanak, the entire world is in pain. Only the one, who believes in God’s Name, departs after winning (the game of life). Any other deed is not approved (in God’s court). (1)

Guru Ji concluded the previous salok with the remark that only the one who believes in God’s Name departs after winning (the game of life). Naturally the question arises, what about other deeds like worship, penance, and austerities? Guru Ji answers: “(O’ my friends,
the merits) of all kinds of worship, penances, and austerities are (automatically) included in believing (and meditating on God’s Name), all other deeds are futile. O’ Nanak, only the one who believes in God’s Name is recognized (in God’s court), but it is only by Guru’s grace that we understand this concept.”(2)

**Paurri**

In the previous salok, Guru Ji concluded that only the one, who believes in God’s Name, is recognized (in God’s court), but it is only by Guru’s grace that we understand this. In this Paurri, he expands on this concept. He tells us how our body and soul are connected and how our soul can be united with God and merge in Him. He says: “(O’ my friends), the Creator has pre-ordained union between the soul and the body. He pervades invisibly in all, but reveals Himself through the Guru. The one, who sings and utters God’s merits, is absorbed in those merits themselves. Through the true (immaculate) word of the Guru, such a person becomes embodiment of the eternal (God Himself). In this way, (the true Guru) brings about that person’s union with the eternal (God. So we should always remember that) God Himself blesses one with honor (of His union).”(14)

The message of this shabad is that if we look back into history, we find that even the great kings and gods could not escape the punishments, and had to repent and cry for their mistakes. The fact is that people keep crying on one account or the other. Only those who meditate on God’s Name depart from this world as happy winners and obtain honor in God’s court. So if we want to ensure that our soul when separated from our body is united with God, then instead of any ritualistic worship or austerities, we should meditate on God’s Name with true love and devotion.
In the previous Paurri, Guru Ji told us that meditating on God’s Name is the only way to win the game of human life and honor in God’s court. Therefore, Guru Ji compares God’s Name to invaluable diamonds, whose worth cannot be estimated by ordinary self-conceited fools. If they claim that they know about it, they are simply betraying themselves. He illustrates with an example and says: “O’ Nanak, if an ignorant person, who doesn’t know anything about diamonds, goes to test diamonds, that person comes back exposing him or herself (and is ignorant).”(1)

Mehla-2

Now Guru Ji tells us who those are who really appreciate the beauty and value of the jewels of God’s Name, and from where they get it. Again citing a very beautiful metaphor, he says: “The jeweler (Guru) has brought and opened the bag of jewels (of Name in front of the Guru’s followers, and) it is now enshrined in the hearts of both the owner of the commodity (the Guru), and the peddlers (or the Guru’s followers). But O’ Nanak, only they in whose hearts are enshrined the merits of the praise of God; trade in the jewels (of the Name). They, who do not know the worth of these jewels, keep wandering and groping like the blind in this world.”(2)

Paurri

Now Guru Ji tells us, where this storehouse of pearls of God’s Name is located, and who can help us find these pearls and enjoy their beauty and virtue. He says: “(O’ my friends), this body of ours is (like) a fort. Nine of its doors (two eyes, two nostrils, two ears, one tongue, and two outlets for urine and stools) are visible, but (God) has kept the tenth gate as secret. Its shutters are very hard, and cannot be opened. It is only by following (Gurbani), the Guru’s words that these doors can be opened. (But, when that happens), then through the Guru’s word, we start listening to the ringing of melodious tunes of continuous (divine) music. The heart (in which this bliss wells up) is illuminated (with divine wisdom) and through devotion of God, one is united with God. He who has created this creation, that God alone abides in all, (therefore it is possible for everybody to see the sight of God and be united with Him).”(15)

The message of this Paurri is that if we want to meet God who is enshrined right in our heart, then we have to open the door to God’s court, which is guarded (spiritually) by very strong shutters. These can be opened only by following the Guru’s word, and meditating on God’s Name, which is like a most precious diamond, whose worth only the Guru and the Guru’s followers know.
In the previous salok, Guru Ji pointed out that if an ignorant person who doesn’t know anything about diamonds goes to test diamonds, he only exposes his ignorance. But only that person would follow the advice of such an ignorant person, who himself is ignorant. In this salok, Guru Ji comments on such people and tells us who are truly blind (or ignorant ones, in the spiritual sense). He says: “(O’ my friends), it is only a blind person who follows the lead of another blind one. Because O’ Nanak, why should that one who can see with both eyes, go astray (by believing the blind)? However, (in the spiritual realm) they are not called blind who don’t have eyes on their face, O’ Nanak, blind are they who stray away from the Master.” (1)

Salok Mehla-2

However Guru Ji wants us to remember the one basic fact, that we should not blame anybody for his or her foolish deeds, because everybody does according to the wisdom given to him or her by God, and cannot do any better, unless God Himself bestows that person with more wisdom. Therefore, he says: “(O’ my friends), whom God has made blind, can see only when God blesses that person with eyesight. Similarly, even if someone
instructs one hundred times, still one does, what one knows. (Therefore, we should realize that the mind, in which) there is no knowledge (about God’s Name), self-conceit is pervading there. (So we should not waste our time trying to convince such people about the value of God’s Name. Because) O’ Nanak, how can any customer buy a thing unless he or she can realize (its worth)?”(2)

Mehla-2

Once again giving the definition of a blind person (in the spiritual sense), Guru Ji says: “(O’ my friends), why should we call that person blind who is so by God’s command (and is born without eyesight)? O’ Nanak, we should call that person blind who doesn’t realize God’s Will.”(3)

Paurri

In the previous Paurri Guru Ji advised us that our body is like a fort (with ten doors). Nine of its doors are open. But the tenth door is closed. When, by Guru’s grace we are able to open the tenth door, we start hearing the nonstop melodious music of divine word. In this Paurri, he describes some other wonders present in the body and how we can realize and enjoy these. He says: “(O’ my friends), within our body is the magnificent fort of God, who is pervading in all countries and foreign lands. By abiding in all (creatures), He is sitting there in a trance. He Himself has created the universe, but has kept Himself hidden. It is through the Guru’s service (by following his advice) that He is known and that eternal (God) reveals Himself. The Guru has given this understanding, that it is the eternal God who prevails everywhere.”(16)

The message of this shabad is that we should understand that God is enshrined in our own body, and within it are storehouses of priceless jewels of God’s Name. They who remain blind and do not follow Guru’s advice cannot enjoy these precious jewels. Further, we should not call those persons blind who do not have eyesight, but we should call those as blind who go astray from God’s path.
Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that we should not call those persons blind who do not have eyesight, but we should call those blind who go astray from God's path. In this *salok*, Guru Ji uses a beautiful example of a farmer and his field to illustrate the conduct and fate of such blind or egocentric people. He says: “(O’ my friends), the night and day (of an egocentric person) is like his or her summer and winter crops, and lust and anger are the two fields (in which he or she sows these crops. (In other words, egocentric person spends the night satisfying his or her lust and the day in giving vent to his or her anger. The greed motivates him or her to tell lies, as if) the greed works like *Wattar* (the appropriate soil condition) to grow the seed of falsehood, and worldly attachment is like the tenant, who ploughs and sows the fields. Thought is the plough, and he or she gathers the corn heap of evil. As per God's will, that is what such a person earns and eats. (In other words, such a person thinks evil and in return gets evil results, and as per God’s will suffers the consequences of his or her own misdeeds). O’ Nanak, when such a person is called to account (for his or her deeds, it is found) that he or she goes from here without any progeny (without achieving the purpose of human life).”(1)

Mehla-1

Now using the same metaphor of farming, Guru Ji tells us what kind crops a Guru’s follower grows or what kind of things such a person does and what the rewards are, which such a person obtains. He says: “(O’ my friends), for a Guru’s follower, the fear of God is his or her land, purity (of character) the water, truth and contentment the bullocks (or tractors). Such a person makes humility his or her plough; mind the tiller, contemplation the *Wattar*, and God’s union as the time to sow the seed. Then he or she sows the seed of Name and obtains the corn heap of God’s grace. The rest of the world for him or her is false. O’ Nanak, when after such efforts God bestows His grace, all that person’s separations end (and he or she enjoys the eternal union with God).”(2)

Paurri

In the above two *saloks*, using the metaphor of farming Guru Ji commented on the conduct and end fate of the self-conceited and Guru following persons. Now in this *Paurri*, he explains the same thing using the metaphor of churning milk. He says: “(O’ my friends),
within a self-conceited person is the darkness of (worldly) attachment, and whatever he or she speaks is motivated by duality (or love of worldly things. As if he or she) churns water each day, and because of duality is always in pain. (On the other hand), a Guru’s follower meditates on God’s Name (as if by) churning milk he or she obtains (butter or the) quintessence (of God’s Name). Such a person’s heart is illuminated with divine wisdom and by searching (through the Guru, he or she), has found God. (However it is God) Himself, who (puts some on the right path, and some He) strays in doubt; nothing can be said (about this thing).”(17)

The message of this *Paurri* is that like a farmer we should sow the seed of God’s Name with the bullocks (or tractors) of truth and contentment and irrigate with the water of pure character. Then our heart would be illuminated with divine wisdom and by God’s grace, we would obtain His eternal union.

salok mehlaa 2.

naanak chinťaa maṯ karahu chinťaa ṭis hē hay-ay.  
jal meh jāṅṭ upaa-i-an ṭinaa ṭhe roje ḏay-ay.  
othai hāt na chal-ee naa ko kirās karay-i.  
sa-ūḏaa mool na hova-ee naa ko la-ay na ḏay-ay.  
jee-aa kaa ahaaṛ jee-aa ḏhaaŋaŋ ayhū karay-i.  
vich upaa-ay saa-iraa ṭinaa ṭhe saa karay-i.  
naanak chinťaa maṯ karahu chinťaa ṭis hē hay-ay.  ||1||

mehlaa 1.

naanak ih jē-ee maṇḍhūle jheevār ṭarīsnāa kaal.  
manoo-aan ṭeNDh na chaṅṭ-ee parhait ačiṁtaa jaal.  
naanak cīṅṭ achāyṭ hai chinťaa baḌhaa jāa-ay.  
naṉḍar karay jay aapṇee ṭa aapay la-ay  
miḷḷa-ay.  ||2||

pa-orhee.

say jan saachay saḏaad saḏaad Jīnea har ras  
peetāa.  
gurmukh saachā man vasai sach sa-ūḍaa  
keetāa.  
sabẖ kichiẖ ṭhē hēe maahi hai vadhẖaagee  
leetāa.  
antār tarīsnāa mar ga-ee har ḡun gaavṛtatāa.  
aapay mayl miḷḷa-ī-an aapay ḏay-ay buṇẖaa-ee.  
||18||
In the first salok of previous Paurri, Guru Ji compared the conduct and the fate of self-conceited and Guru following persons. He told us how the former departs as a loser like an issueless person, and the latter obtains the essence of God, and enjoys the bliss of eternal union with Him. But the question arises, what is one’s responsibility towards one’s children and family? Is it right for a person to simply abandon them and go to jungles and mountains to worship God? Or should one relegate God into the background and keep working and worrying about the sustenance and welfare of his or her family? In this salok, Guru Ji answers this question.

He says: “O’ Nanak, don’t worry (about the sustenance of your family) because God Himself is concerned about it. (Reflect on this fact that He) has created creatures in water, and provides sustenance to them also. There (in the water), neither runs any shop, nor does anyone do any farming. (There), no deals are made, and nobody buys or sells anything. (But there), He has made such feeding arrangements that creatures feed on (other) creatures. (This way, He takes care of the creatures which) He has created in the seas. Therefore, O’ Nanak don’t worry (about the sustenance of your family), because that (God) Himself is concerned about it.”(1)

Now Guru Ji tells us, from another angle, why we shouldn’t worry so much about our family that we forget God altogether. He says: “O’ Nanak, this mortal is like a (small) fish, and the (worldly) desire, which brings it death is like the fisherman (ready to catch it). Blinded by greed, the mind (doesn’t think about the danger around), so unexpectedly, the net of death falls over it. O’ Nanak, because one’s mind remains unaware (of God), it departs from here, bound by (worldly) anxieties. But if (God) casts His glance of grace, (He Himself) unites that person with Him.”(2)

Guru Ji concluded the previous salok with the remark that since the mind of a person remains unaware (of God), it departs from here bound by (worldly) anxieties. In this Paurri, he tells us who those persons are who remain without anxiety, get united with God, and thus become eternal. He says: “(O’ my friends), always eternal are those devotees, who drink God’s elixir. (They) have entered into a true deal (of God’s Name) with the Guru, and the eternal God abides in their heart. Everything (including God) is present right in our own home (heart), but only the fortunate ones have obtained this (commodity). By singing praises of God, the worldly desire within them is extinguished. (But, it is on) His own that He gives this realization (about meditating on God’s Name), and on His own He unites one with Himself.”(18)

The message of this shabad is that although we should make reasonable efforts to provide for our family, yet we should not live in a constant state of anxiety on their account. Instead, we should have faith in that God, who takes care of the creatures even in the sea. We should not let ourselves be so carried away by our worldly involvements that we totally forsake God and then like a fisherman’s net, are caught in the noose of death. In other words, while discharging our worldly duties, following
It is the same light
Guru Ji started the previous *Paurri*, by stating that eternal and true are those devotees who drink God’s elixir. (Because they) have entered into a true deal (of God’s Name) with the Guru and the eternal God abides in their hearts.

In this *salok*, Guru Ji tells us what that person can do; who has gone astray and has not relished the nectar of God’s Name. He uses a very beautiful metaphor of making a piece of cloth from its very beginning, when it is just cotton to the end when it is sewed into a finished garment ready to be worn. He says: “(O my friends, cotton is first) passed through rollers for ginning, woven into cloth by spinning, and then it is beaten, bleached, and steamed for washing. (After that) the iron (scissors) cut it and the tailor tears it off (into small pieces), and with the needle and thread sews it (into a dress ready to be worn. Just as a torn out cloth is sewed with a needle and thread, similarly) O’ Nanak, man’s lost honor can be regained by praising God, and the person again starts living a truthful life. (But the difference is that) upon becoming old and torn, when a garment is re-sown with needle and thread, it lasts for a very short time only, may be a month or fortnight. But the truth never gets old, (and a person) once united with God, never gets separated from Him. Because, O’ Nanak, that God is ever true and eternal, however we realize this thing *only* when we meditate on Him.”(1)

Guru Ji now refers to the Muslim custom of chanting Kalima (or special verses from Quran), before slowly killing any animal for meat. They call such meat as *Kuttha*, (or sanctified meat), and they won’t eat any other meat, which has been prepared by killing the animal in any other way. In this *salok*, while talking to a *Sheikh* (a Muslim mendicant), Guru Ji tells him, and all of us, how a person can become sanctified and fit for communion with God.

He says: “(O’ Sheikh, if) the knife is of truth and is entirely made out of the steel of truth, then it looks beautiful beyond any limit. Further, if it is sharpened on the grinding stone of the (Guru’s) word, placed in the casing of virtue, and the *Sheikh* (has lived such a holy life, as if he) has been sanctified with such a (knife), then you would see that the blood of greed has been completely drained out of him. Having been sanctified in this way O’ Nanak, he gets attached to the eternal God and merges in His sight.”(2)

In the above *salok*, Guru Ji told us how, by living a truthful life in accordance with the Guru’s advice, one can become so immaculate, that one ultimately becomes one with the eternal God Himself. However, Guru Ji cautions us against being proud of our merits, beauty, or wealth, because we never know when any mishap may happen and we may loose our wealth and beauty or fall down from our high morals. Therefore using a very beautiful metaphor to illustrate his point, Guru Ji says: “(O’ my friends, if) one has a beautiful knife

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*Salok Mehla-1*

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hanging from one’s waist, and is riding a handsome horse, (still) O’ Nanak, one should not feel proud, lest one falls head long on the ground (and loses everything).”(3)

Paurri

In the previous two saloks, Guru Ji advised us how, by living a truthful life according to the Guru’s advice, one gets rid of one’s evil tendencies of greed, anger, and ego and is able to unite with God. In this Paurri, he describes what that person does, who lives as per the advice of the Guru. He says: “(O’ my friends), one who lives as per the Guru’s will, joins the holy congregation and attunes oneself to the Guru’s word. They who have in their possession the wealth of God’s Name, as expense (for the journey beyond death), worship the eternal God and become true (like Him). Such devotees look beauteous singing praises of God and by following Guru’s instruction, they become stable. Through the Guru’s sublime word, the understanding about the jewel of God’s Name comes to abide in their mind. (But, it is God) Himself who unites (the devotees) with Him and Himself blesses them with glory.”(19)

The message of this Paurri is that if we want to make our life fulfilled and unite with God, then we should commit and devote ourselves to a life of truth and virtuous living. However, we should never feel arrogant about our wealth, beauty or merits. Instead, joining the society of saints, we should keep singing God’s praise, and keep meditating on His Name. One day, showing His grace, God would unite us with Him.

Salok Mehla-3

In the previous Paurri, Guru Ji advised us that if we want to make our life fulfilled and unite with God, then we should commit and devote ourselves to a life of truth and virtuous living. However, we should never feel arrogant about our wealth, beauty or merits. Instead, joining the society of saints, we should keep singing God’s praise, and keep meditating
on His Name. One day showing His grace, He would unite us with Him. But instead of following this advice, we get engrossed in having all kinds of hopes and desires for more worldly wealth and pleasures. We then feel depressed and dejected when these wishes are not fulfilled. Commenting on this state of the world, Guru Ji says: “(O’ my friends), everybody is engrossed in (some) hope. It is only a rare one, who has no desires (or hopes). But O’ Nanak fruitful is the advent of the one who dies (to the world) while still alive. (In other words, even though alive, that one has forsaken all desires and hopes, as if he or she were dead).”(1)

**Mehla-3**

Now Guru Ji wants to educate us about the futility of having these worldly desires, and tell us why many of us so easily get absorbed in these hopes and expectations. He says: “(O’ my friends), when there is nothing in the control of hope, then why does one feel depressed, (when one’s hope is not fulfilled)? But what can this poor (hope) do, when (God Himself) strays us from our path?”(2)

**Paurri**

After commenting on the futility of having hopes and desires for worldly wealth, Guru Ji tells us about another kind of wealth, for which we should work hard and desire to have. That wealth is the wealth of God’s Name. Describing how essential this wealth is, Guru Ji says: “(O’ my friends), accursed is living in the world, without the true wealth of eternal Name (of God). God is the giver of all gifts. The wealth (of His Name is such a wealth that) is non-perishable. That person alone is immaculate who remembers God with each and every breath (at all times. O’ man) with your tongue, utter the Name of that One (God), who is infinite and the inner Knower. He is pervading in all, and Nanak is a sacrifice to Him.”(20)

The message of this **Paurri** is that instead of living our life in worldly hopes and desires, we should live without any desires, as if we are dead. We should concentrate on singing praises of God and collecting the wealth of His Name so that we may become so pure that we are fit to merge in that immaculate God.

**salok mehlaa 1.**

sarvar hans Dhuray hee maylaa khasmai ayvai bhaaanaa.
sarvar andar heeraa motee so hansaa kaa khaanaa.
bagulaa kaag na rah-ee sarvar jay hovai aat si-aanaa.
onaa rijak na pa-i-o othai on’aa horo khaaanaa.
sach kamaaanaai sacho paa-ee-ai koorhia koorhaa maanjaa.
naanak tin kou satgur milii-aa jinaa Dhuray paiyaa parvaanaa. ||1||

**mehlaa 1.**

saahib mayraa ujlaa jay ko chi’t karay-i.
In the previous Paurri, Guru Ji advised us that instead of living our life in worldly hopes and desires, we should live without any desires, as if we are dead. We should concentrate on singing praises of God and collecting the wealth of His Name so that we may become so pure that we are fit to merge in that immaculate God. But as pointed out earlier, there are some who believe and follow what the Guru says, such Guru's followers enjoy peace in this world, and honor in God's court. On the other hand, there are others who instead of the Guru, think themselves as having all the wisdom, and by living in their own selfish ways, they suffer pain in this world and punishment in God's court. In this last salok, Guru Ji compares the Guru's followers to swans, which peck on the pearls of divine wisdom, and the self-conceited to cranes and crows, which feed at the filth of worldly sins.

Commenting on the state and fate of both these types, he says: “(O' my friends), the union between the ocean (like saint Guru) and the swan (like Gursikhs) has been predestined from the very beginning, this is what (God) the Master wishes. In that lake (of the Guru) are diamonds and pearls (of God's Name), which is the feed of these swans (disciples). But no matter how wise are the crane and crow (like self-conceited persons), they cannot stay in the ocean (of the congregation of the saint Guru). Because they don't get their sustenance in that place. (Instead of God's Name), they have to eat something else, (such as indulging in back biting, or other evil deeds. This is the divine law) that we obtain true (God), by earning truth (or living a truthful life), and false is the pride of (practicing) falsehood. However, O' Nanak, only those who have obtained (the guidance of) the Guru, have been so pre-ordained (by God from the very beginning).”(1)

Mehla-1

Guru Ji concluded the previous salok by stating that only those who have obtained (the guidance of) the Guru, have been so pre-ordained by God from the very beginning. In this salok, he tells us about the nature of God. He says: “(O' my friends), my God is very pure and chaste. Anyone who reflects in the mind (would also become pure). O' Nanak, we should serve (and worship) The One who always gives. Yes, O' Nanak, we should serve (that God), by serving whom, our sorrow departs, vices vanish, virtues are enshrined, and peace comes to abide in the mind.”(2)
Paurri

Guru Ji concludes this vaar (epic) by once again describing some of the ways of the wondrous God. He says: “(O’ my friends), on His own (God) is pervading everywhere invisibly). On His own, He instructs all, and through the Guru imparts faith in the creatures. Some, He has Himself strayed into wilderness, and others He has yoked to His devotion. But that one alone whom He Himself makes to realize would realize Him, whom He has yoked to His Name. O’ Nanak, we should meditate on the Name (of that God) whose glory is eternal.”(21-1-Corrected)

The message of this Paurri is that it is God who Himself strays some people on the wrong path and who yokes others to His devotion and meditation of His Name. Therefore we should consider ourselves very fortunate because we have been blessed with the eternal guidance of Guru Granth Sahib Ji, which is like a magnificent ocean of pearls and jewels of divine wisdom and God’s Name. Like swans, we should try each day to peck at these pearls of wisdom by reading, reflecting and acting on the immaculate advice contained therein, and live a truthful life devoted to loving remembrance and contemplation of God’s Name, so that one day, showing His grace, God may bless us with His sight and eternal union.

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raamkalee kee vaar mehlaa 5

ik-o"kaar satgur parsaad.

salok mehlaa 5.

jaisaa satgur suneeddaa taiso hee mai deeth.
vichhurhi-aa maylay parabhoo har dargeh kaa baseeth.
har naam mantr darirhaa-idaa katay ha-umai rog.
naanak satgur tiinaa milaa-i-aa jinaa Dhuray pa-i-aa sanjog. ||1||

mehlaa 5.

ik sajan sah sainaa ik vairee sah vaaad.
gur poorai daykhaali-aa vin naavai sah baad.
saakat durjan bharmi-aa jo lagay doojai saad.
jan naanak har parabh bujhi-aa gur satgur kai parsaad. ||2||

pa-orhee.

thataaghaaraai thaat aapay hee thati-aa.
aapay poora saahu aapay hee khati-aa.
aapay kar paasaar aapay rang rati-aa.
kudraat keem na paa-ay alakh barahmati-aa.
Ram kali Ki Vaar Mehla-5

As per Dr. Sahib Singh Ji, fifth Guru Arjan Dev Ji composed this vaar (epic) to highlight the fact that it is God who is the creator of this universe and He is pervading everywhere. He unites that person with the Guru, on whom, He showers His grace, and blesses with His praise. While praising God’s merits, one is motivated to make one’s own life meritorious and then no evil instincts can sway that one from the right path. This epic has 22 Paurris (steps), containing 8 phrases each. Before each Paurri are two saloks (couplets), which are also composed by Guru Arjun Dev Ji. The two saloks before Paurri 20 are in response to a salok by Kabir Ji, and the saloks before Paurri 21 are in reference to a salok by Farid Ji.

Salok Mehla-5

In the previous so many shabads Guru Ji has been advising us again and again to meditate on God’s Name and asking us to seek the instructions of the true Guru so that he can properly guide us and unite us with God. Guru Ji begins this hymn by sharing his own experience on this account.

He says: “(O’ my friends), just as I had heard about the true Guru, I have seen him with my own eyes. He is the intermediary of God’s court, and unites the separated ones with God. He firmly instills (the message of God’s) Name (in one’s heart), and rids one of the malady of ego. But O’ Nanak, (God has) united only those with the true Guru, who from the beginning have been blessed (by Him) with this union.”(1)

Mehla-5

Now Guru Ji tells us about the absolute importance and significance of God in our life: why we need His support and why we need to completely depend on Him. He says: “(O’ my friends), if that one (God) becomes our friend, then all (the rest of the world also) becomes our friend. But if that one God becomes inimical to us, then we have disputes with everybody (In other words, when we consider God as our friend, all persons look dear to us. But if we don’t love God, we feel estranged from everybody). My perfect Guru has convinced me that without meditating on God’s Name all else is vain. Those evil worshippers of power (the egocentrics) who remain engrossed in other worldly pleasures are lost in doubt. By true Guru’s grace, slave Nanak has understood (this fact about) God.”(2)

Paurri

Guru Ji started the previous salok by saying, “if that one (God) becomes our friend, then all (the rest of the world) becomes our friend”. Now he tells why it is so, why God is so great and what His relationship is with the world.

Guru Ji says: “(O’ my friends), the Creator has Himself shaped all this expanse of universe. (In this market of the universe), He Himself is the perfect banker and He Himself is earning...
the profit (of His Name). He Himself has spread out the expanse (of the universe), and He Himself is merged in the love of His worldly play. It is not possible to ascertain the worth (or limit) of that indescribable, all pervading God. He is like an incomprehensible, unfathomable (ocean), which is beyond limit and farther than the farthest (place we can imagine). He Himself is the mighty king, and Himself the minister (or counselor). Nobody knows His worth and no one knows how vast is His abode. That eternal God is all by Himself, and only through Guru’s grace does He become manifest (and realized).”(1)

The message of this *Paurri* is that it is the one God who has created this universe. If we want to understand the power and expanse of God and meet Him, then we should seek the guidance of the true Guru. He would make us meditate on God’s Name, remove our ego and save us from going astray. Then by Guru’s grace we would be able to realize that all powerful God.

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**slok mehla 5.**

sun sajan pareetam mayri-aa mai satgur dayh dikhlaal.
ha-o tis dayvaa man aapnaa nit hirdai rakhaa samaal.

**mehla 5.**

mayrai antar lochaa milan ke ki-o paavaa parabh tohi.
ko-ee aisa sajan lorg lhu jo maylay pareetam mohi.
gur poorai maylaa-i-aa jat daykhaa tat so-ay.

In the previous *Paurri*, Guru Ji advised us that if we want to understand the power and expanse of God and meet Him, then we should seek the guidance of the true Guru. He
would make us meditate on God’s Name, remove our ego and save us from going astray. In this salok, he shows us how to pray to God, so that he may unite us with the true Guru.

Addressing God, Guru Ji says: “Listen O’ my dear friend, show me (and unite me with) the true Guru. I would offer my mind to him and would always keep him enshrined in my heart. Because accursed is one’s life in the world without the (guidance of the) true Guru. (I say to myself), O’ slave Nanak, God has united only those with the true Guru (who always remember Him, and) with whom He always abides,”(1)

Mehla-5

But apparently, it is a round circle question: How can we meet or find God without the guidance of the Guru, when we need the grace of God to meet the Guru? Therefore, Guru Ji again addresses God Himself and asks: “(O’ God), within me is a craving to meet You, (I am wondering) how can I obtain You? (I think, I should) find such a friend who might unite me with my Beloved. (Listening to my prayer), the perfect Guru united me (with Him and now) wherever I look, I find Him there. Slave Nanak submits: “I have served (contemplated on) that God who has no other equal.”(2)

Paurri

Guru Ji concluded the previous salok stating that he has served (and contemplated on) that God, who has no other equal. Now Guru Ji wonders, how to serve and praise such a God, and how great He really is. He says: “(O’ my friends), how could we praise that benefactor of all (beings)? Whom (God wants to) preserve, showing mercy, He provides that person (the necessary) sustenance. (The fact is that no one) is under the control of any other (creature); all depend on the support of one (God). Extending His hand, He sustains all as His children. He is playing His wondrous and joyous games, about which we know nothing. I am a sacrifice to (that God); who is the support of all and can do everything. Day and night we should sing the praises of that God who is worthy of praise. (But), only they who fall at the feet (and humbly seek the guidance) of the Guru have enjoyed the pleasure of (singing praises of) God.”(2)

The message of this Paurri is that if we want to meet God, who sustains and cherishes us like His children, we should pray to Him to unite us with the true Guru. Then surrendering our intellect to the Guru and following his advice, we should sing God’s praises so that in His mercy He may unite us with Him.
In the previous Paurri, Guru Ji mentioned that extending His hand; God sustains us all like His children. But that is not all. In this salok, he states how God saves us from troubles and blesses us with so many other favors.

He says: “(O’ man), always remember that God, who makes easy your difficult tasks, saves you along with all your family, and Himself accomplishes your tasks. Like mother and father, He nourishes all creatures like His children and embraces them to His bosom. O’ Nanak, on whom He casts His glance of grace, all creatures become kind to him.”(1)

Although as mentioned above, God can bless us with anything, for which we ask Him, but Guru Ji wants to caution us against asking for false worldly pleasures, which may later bring us more pain or sorrow. Therefore addressing God, he says: “O’ God, to ask for anything else except You, is to invite the worst pains and sorrows (on ourselves), therefore bless me with Your Name, which may make me contented and the hunger of my mind (for worldly pleasures) is removed. O’ Nanak, the Guru has turned green (the dried up) forest plants and grass, (so how difficult is it for Him to bring prosperity and happiness) to a human being?”(2)

After listing some of the powers of God and what kinds of blessings He can bestow on us, Guru Ji advises: “(O’ my friends), we should not let such a God be forsaken from our mind, without whom we cannot survive even for an hour, minute or a second. He is with us both inside and out. Therefore what can anybody hide (from Him)? Whose honor God Himself saves, that person swims across the dreadful (worldly) ocean. The person on whom (God)
It is the same light

The message of this *Paurri* is that God can help us out of any difficult situation, and bless us with anything. However, for our own good we should not ask for anything but God’s Name, which alone can satisfy all our worldly desires. Lastly, we should never forsake such a God, who is so powerful and gracious.

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*salok mehlaa 5.*

Dhan so raag surangrhay aalaapat sabh tikh jaa-ay.
Dhan so jaantu suhaavrhay jo gurmukh japday naa-o.
jinee ik man ik araadhi-aa tin saad balhaarai jaa-o.

*tin kee Dhoorh* ham baachh-day karmee palai paa-ay.
jo ratay rang govid kai ha-o tin balhaarai jaa-o.
aakhaa birthaa jee-a kee har sajan maylu raa-ay.
gur poorai maylaa-i-aa janam maran dukh jaa-ay.
jan naanak paa-i-aa agam roop anat na kaahoo jaa-ay. ||1||

*mehlaa 5.*

Dhan so vaylaa gharheen Dhan Dhan moorat pal saar.
Dhan so dinas sanjoghaa jee dithaa gur darsaar.
man kee-aa ichhaa pooru-aa har paa-i-aa agam apaar.

ha-umai jthhaa mohraa ik sach naam adhaar.
jan naanak lagaa sayv har uDhri-aa sagal sansaar. ||2||

*pa-orhee.*

sifat salaahaa bhagat virlay ditee-an.

sa-upay Jis bhandaar fir puchh na leetee-an.
jis no lagaa rang say rang rat-aa.
onaa iko naam aDhaar ikaa un bhati-aa.
onaa pichhai jag bhunchai bhog-ee.
onaa pi-aaraa rab onahaa jee-g-e.
jis mili-i-aa guur aa-ay tin parabh jaani-aa.

ha-o balhaaree tin je khasmai bhaani-aa. ||4||
It is the same light

Salok Mehla-5

In the previous Paurri, Guru Ji described some of the powers of God and the blessings He can bestow on us. He advised us never to forsake such a merciful God. In this salok, he tells how much he respects and values those who remember God and meditate on His Name. He also tells how his Guru has united him with his beloved God.

Guru Ji says: “(O’ my friends), blessed are those beautiful rargas (melodious musical measures), by singing which, all one’s thirst (for worldly things) goes away. Blessed are those virtuous beings who by Guru’s grace, meditate on (God’s) Name. I am always a sacrifice to those who with single-minded devotion have contemplated on the one (God). I seek the dust of their feet (their most humble service, but) it is by (God’s) grace that one is blessed with it. (Therefore), I am a sacrifice unto those who are imbued with the love of God. (On meeting them), I share the craving of my mind, and I ask them to unite me with my friend God the King. (Lo), the perfect Guru has united (me with Him), and my pain of birth and death has gone away. (In this way), slave Nanak has obtained the incomprehensible God of unfathomable beauty, now leaving Him, (my mind) doesn’t go anywhere (and always remains absorbed in Him).”(1)

Mehla-5

Guru Ji now expresses his feelings of gratitude to his Guru, who has united him with God, and shares with us what kinds of blessings he has obtained as a result of that union. He says: “(O’ my friends), blessed was the time, the hour, the moment, sublime was that instant and auspicious was that day, when I saw the sight of my Guru. The wishes of my heart were fulfilled and I obtained the infinite and incomprehensible God. I was rid of my ego and the sense of (false) attachment, and then the Name of eternal (God) became my only support. Then, slave Nanak yoked himself to the service of God, and the entire world was saved (following his lead and meditating on God’s Name).”(2)

Paurri

In the previous salok, Guru Ji stated that when he got yoked to the service of God, the entire world was saved (following his lead). In this Paurri, he describes how that happens. He says: “(O’ my friends), it is only very rare ones, whom (God) has blessed with the honor of His praise and devotion. God does not ask for the accounts of those whom He blesses with the storehouse (of worship, and jewels of Name. Because He knows that) they who are imbued once with (His) love always remain imbued with that love. For them, (God’s) Name is their only sustenance and they ask for the wages of Name alone. Because of them, the rest of the world (also) enjoys the blessings and pleasures (of the wealth of God’s Name). They love God (so much, as if He) is there only to carry out their biddings. (But only those), whom the Guru has met, have realized God. Therefore I am a sacrifice to those, who are pleasing to God.”(4)

The message of this Paurri is that if we want to be the most loved and cherished children of God and want to receive His utmost affection and grace then we should meet the true Guru and through him meditate on God at all times. One day, if God so pleases, He may become so merciful and kind to us that He might provide us with the storehouses of His devotion and worship. Then not only we, but also all the rest in our company would be saved.
It is the same light

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vadaa sahib guroo milaa-i-aa jin 𝒕𝒂𝒂𝒓ી-aa sagal jagat.
man kee-aa 𝑖ｃ’hَا pooree-aa paa-ii-aa Dhur sanjog.
aanak paa-ii-aa sach naam sad hee bhogay bhog. ||1||

mehlaa 5.

manmukhia kayree dostee maa-ii-aa kaa san-banDh.
vaykh-di-aa hee bhaj jaan kaajay na paa-in banDh.
jichar painan khaavn’ay tichar rakhan gandh.
jit din kichh na hovai-ee jit din bolan gandh.
jee-a kee saar na jaanee manmukh agi-anean.
koorhia gandh na chal-ee chikarh pathar banDh.
anDhay aap na jaannee fakarh pitan DhanDh.
jhoothai mohi laptaa-ii-aa ha-o ha-o karat bihanDh.
kirpaa karay Jis aapnee Dhour pooraa karam karay-i.
jan naanak say jan ubray jo satgur saran paray. ||2||

pa-orrhie.

jo ratay deedaar say-ee sach haak.
jinee jaat-aa khasam ki-o labhai твор khaa.
man mailaa vaykaar hovai sang paak.
gisai sachaa mahal khulai bharam taak.
jisahi dikhaalay mahal țis na milai Dhaak.
In the previous Paurri, Guru Ji stated that they who are imbued once with God's love, always remain imbued with that love. For them, God's Name is their only sustenance, and they ask for the wages of Name alone. In this salok, he expands upon this concept and shares with us what kind of love and affection he feels for His beloved God.

He says: “My friendship is with that one (God) alone, and I am in love with that one (God) alone. That God alone is my well-wisher and it is only with that one (God) alone, that I keep company. I converse only with that one God, who never gets annoyed nor gets estranged from me. He always knows the state of my mind and never shows indifference to my feelings of love. That God alone is my consultant who is powerful and can destroy or create (anything). That God alone is my benefactor who is the supreme Giver of all. I depend only upon the support of that God alone who is the most powerful of all. (Extending his personal support, as if) placing his hand on my forehead the true Guru has united me with (God), the source of all peace. (Yes, it is) the Guru who has united me with (God), the supreme Master who has saved the entire world. (I feel that I have obtained) my pre-ordained destiny, and the wishes of my mind have been fulfilled. (In short), Nanak has obtained the Name of the eternal (God) and he enjoys the bliss (of that Name).”(1)

Mehla-5

In the above salok, Guru Ji told us that he has his friendship only with God, whom he trusts and has any dealings. Indirectly, he advises us also to have friendship with God Himself, or those Guru’s followers who love Him. In this salok, he warns us against friendship with those self-conceited persons, who care only for their selfish interests.

Commenting on such friendship, Guru Ji says: “The friendship with self-conceited people is only a relationship of Maya (or worldly riches and power. They never form a firm or reliable bond. As soon as they see you in trouble, they run away. As long as (their selfish interests are being served, as if) they can have something to eat and wear (at your expense, they stick to you and) keep their relationship (with you. But) the day they find that there is nothing (more to be gained from you), they start uttering foul (words against you). These self-conceited, ignorant, blind fools (care only for their physical needs, but) do not realize the state of their soul. The false relationship (with the self-conceited persons) doesn’t last (long. It is like) a dam of stones and mud. The (self-conceited) blind fools do not realize who they really are, but unnecessarily keep agonizing over useless worldly tasks. Engrossed in false worldly attachments, the entire life (of a self-conceited) person passes in selfish pursuits. But on whom God shows His mercy He fulfills their pre ordained destiny, and O’ Nanak, they who seek the refuge of the true Guru are saved.”(2)
In the previous two saloks, Guru Ji told us that he keeps friendship with the true God Himself, and warned us against friendship with self-conceited people. In this Paurri, he tells us whom should we love and respect, along with God. Regarding such devotees, Guru Ji says: "(O’ my friends), they alone are the voice of the true justice and righteousness, who are imbued with the love of (God’s) sight. I keep wondering how I could find the dust of their feet (get the opportunity to humbly serve those) who have realized the Master, because the mind, which is filled with the dirt (of evils), becomes pure in their company. (Yes, in their company), the doors of one’s doubt are opened and the true mansion (of God) becomes visible. Further, that person to whom (God) shows His mansion, is not pushed out (and once united, is not separated from God again). Just with a slight glance of God’s grace, (such a person’s) body and mind become blessed. Thus, by getting attached to the word of the Guru (and devotedly following his advice, one obtains such bliss, as if one has obtained) all the nine treasures (of health, wealth and happiness). But, the dust (of the feet, the humble service) of the saint is only obtained by the one in whose destiny it is so pre-ordained.”(5)

The message of this Paurri is that if we want to enjoy complete bliss and happiness and want to obtain to the mansion of that God from where we would never be pushed out, then we should obtain the friendship of those who are truly in love with that God. In their company, we would develop true love and friendship with God, and He would become like our father, mother, consultant, and our savior. On the other hand we should avoid friendship with the self-conceited persons, who would be with us only as long as we can serve their selfish motive, but would desert us, as soon as their purpose is served.

**Paurri**

salok mehlaa 5.

harnaakhee koo sach vain suña-ee jo ta-o karay uDhaaran.
sundar bachan þum suphu chhabeeliee pir þidæa man saaDhaaran.
durjan saytee nayhu rachaa-i-o ðas vikhaa mai kaaran.
oonee naahee jhoonee naahee naahee kisai vihoonee.
pir chhail chhabeelaa chhad gavaa-i-o ðurmat karam vihoonee.
naa ha-o bhulee naa ha-o chukee naa mai naahee dosaa.
jit ha-o laa-ee tįt ha-o lagee too sun sach sandaysaa.
saa-ee sohaaan saa-ee bhaagan jai pir kirpaa Dhaaree.
pir a-ugan tįs ki kay sahb gavaa-ay gal saytee laa-ay avaraee.
karamheen Dhan karai binantee kad naanak aavai vaaree.
sahbh suhaaqaan maaneh ralee-aa ik dayvhu raat muraaree. ||1||
This salok is another example of the height of the spiritual poetry of Guru Ji. In salok (1) of the previous Paurri, he described his love and friendship with God, and now he takes this love to another level and paints before us the picture of a young bride who has all the merits, all the beauty, but is separated from her dear Spouse. So she goes to her friend and mate (the Guru), and relates the condition of her mind to him. That wise and sagacious friend (the true Guru) then gives her the following immaculate advice.

He says: “O’ you the beautiful bride with deer like (enchanting eyes), I am going to utter a true sermon, which would emancipate you. O’ beautiful young bride, listen to these superb words that (God) your spouse is the support of your mind. (But abandoning Him), you have imbued yourself with the love of bad people, (such as lust, anger, and self-conceit); tell and show me the reason (for this). You are neither lacking in anything, nor dumb, nor without any merit. But because of bad intellect, you have forsaken and lost the joyous and sportiest Spouse.

The lonely bride replies: “Neither, I forgot, nor I missed anything, nor is there any fault of mine. But listen to this true message: I am doing (the task) to which I was yoked. (The fact is) that she alone is the truly wedded and fortunate bride, on whom the spouse (God) has cast His glance of grace. The beloved (God) dispels all the defects (of such a bride), and embracing her to His bosom, He embellishes her. O’ Nanak, the unfortunate bride humbly
asks, when would her turn (to meet the Spouse) come? (Also to God, she says): “O’ the destroyer of demons, all the wedded brides are making merry (in Your company), please bless me also with (the joy of Your company at least for) a night.”(1)

**M: 5**

Guru Ji concluded the previous salok; with the heart felt cry of a truly repentant bride (soul) pleading to God to bless her also with His company. In this salok, putting himself in the place of such a bride, he gives solace and comfort to his mind and says: “O’ my mind, why do you waiver (and feel depressed); that God is the fulfills of all our wishes. You should meditate on that true Guru (God), who is the destroyer of all pains and sufferings. O’ my mind, meditate on God’s Name, so that all your sins are destroyed. They who have been so pre-destined, are imbued with the love of the formless God. They have forsaken the relish of Maya (the worldly riches), and have amassed the limitless wealth of (God’s) Name. At all times they remain imbued with the love of one (God), and obey the command of the limitless (God). Slave Nanak also asks for one charity (from You): bless him with Your sight, and Your love in his heart.”(2)

**Paurri**

After instructing us in a most beautiful manner, to always love God and meditate on His Name, Guru Ji describes some of the blessings we obtain, when we do that.

Addressing God, he says: “O’ God, in who’ s mind You come to reside, that person is always at peace. The one, in whose mind You are enshrined, doesn’t suffer (from the fear of) the demon of death. What anxiety could that one have in who’ s mind You abide? Because who’s friend is the Creator, (Himself, all that persons’s) tasks are accomplished. In whose mind You reside, that devotee is approved (in Your court). The one who enshrines You in the mind is blessed with plenty of wealth (of God’s Name). The one who remembers You, (is loved and supported by so many people, as if that (person) has a large family. (In short), the one in who’ s mind You come to reside, has emancipated one’ s entire lineage.”(6)

The message of this Paurri is that we should realize that if we allow ourselves to be swayed and influenced by wrong persons or evil impulses, then in spite of all our merits we are separated from our spouse God. Therefore, if we want to remain united with Him, we should remain in the company of the true saints who keep us united with God, and who give us the right counsel. Then we would always cherish the most merciful and forgiving God, who would dispel all our pains, and would emancipate our entire lineage.
It is the same light

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hansaa vich baithaa bag na ban-ee nit baithaa machhee no taar laavai.
jaa hans sabhhaa veechaar kar daykhan ta bagaa naal jorh kaday na aavai.
hansaa heeraa motee chugnna bag dada bhaalaan jaavai.
udri-aa vaychaaraa bagulaa mast hovai manj lakthaavai.
jit ko laa-aa tit thee laagaa kis dos dichai jaa har aayay bhaavai.
satgur sarvar ratnee bharpooray jis paranapat so paavai.
sikh hans sarvar ikthay ho-ay satgur kai hukhmaavai.
rataan padaarath maagak sarvar bharpooray khaa-ay kharac rahay tot na aavai.
sarvar hans door na ho-ee karay aavai bhaavai.
jan naanak Jis gai mastak bhaag Dhuq likhi-aa so sikh guroo peh aavai.
aap taari-aa kumb hsh taaray sabhhaa sarisat chhadaavai.||1||

mehlaa 5.
pandit aakaa-ay bahutee raahhe korrah moth Jinayhaa.
angar moh nit bharam vi-aapi-aa titas naahee dayhaa.
koorhe aavai koorhe jaavai maa-i-aa kee nit johaa.
sach kahai taa chhoho aavai antar bahu taaray rohah.
vi-aapi-aa durmaat kubuDh kumoorhaa man laagaa is mohhaa.
thagai saytee thag ral aa-i-aa saath bhe iko jayhaa.
satgur saraa nadree vichdo kadh hai taa unharg aa-i-aa lohaa.
bahujaavai thaa-ee ralaay-ay ralaay-ay diitaa ugh-rhi-aa parh-daa agai aa-ay khaloaa.
satgur kee jay sarrhee aavai fir manoorahu kanchan hohaa.
satgur nirvair putar satar samaanay a-ugan katay karay suDh dayhaa.
naanak jis Dhuq mastak hovai likhi-aa tis satgur naal sanayhaa.

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amrit banee satgur pooray kee jis kirpaal hovai tis rigaai vasayhaa.
aavan jaapaai tis kaa katee-ai sadh saadaa saadaa sukh hohaa. ||2||
In the previous *Paurri*, Guru Ji advised us to always enshrine God in our mind and told us about the blessings we obtain when we do so. Now Guru Ji comments on the conduct of some who pose as true worshipers of God, and call themselves *Vaishnavs* (the disciples of *Vishnu*, the Hindu god of sustenance). But in reality are hypocrites, who care more for *Maya* (worldly riches and power), rather than true love and the worship of God.

So talking about one such *Vaishnav*, Guru Ji says: “(O’ my friends, this person who calls himself a *Vaishnoo* is totally ignorant, as if) blind both from inside and out. But he makes a false pretense of singing (God’s praise). He washes his body, paints his forehead, and makes various *Chakras* (or circle marks on his body, but actually) he is running after worldly wealth. (So in spite of all his washings), the dirt of ego within him is not removed and he keeps coming and going (and suffering in the rounds of birth and death). He is ridden with sleep (of *Maya*), and afflicted by lust, but from his tongue he keeps uttering God’s Name again and again, (just to show off). He has named himself *Vaishnoo* (a devotee of God), but does deeds motivated by ego. How can he obtain (any spiritual) reward by (doing empty rituals, as if) thrashing husk? Just as by sitting amongst swans, a crane doesn’t become (a swan), because it daily fixes its gaze on the fish. (Similarly a hypocrite doesn’t become a saint by mixing in the saints’ company). When in their assembly the swan (saints) deliberate (they conclude that) alliance with crane (like devotees) can never work. The swans daily peck at pearls and diamonds, but a crane goes out to search for frogs. (Similarly the saints want to relish singing God’s praise and meditating on His Name daily, but the selfish hypocrites are always on the look out for new victims, who can satisfy their worldly desires. Therefore, just as) the poor crane flies out (of the swans’ company, similarly a false devotee soon abandons the saints’ company), lest his true identity is exposed. (However, we should remember that) everyone is doing that to which he or she has been yoked (by God), so we cannot blame any one when this is what God desires.

Now focusing on the relationship between the Guru and his sikhs (or disciples), Guru Ji says: “(O’ my friends), the true Guru is like a pool: brimful with the jewels (of God’s Name); but only that person alone, who is so predestined attains it. As per the true Guru’s will, the swan-like sikhs gather at the lake of Guru’s (holy congregation). That pool (of holy congregation) is brimful with the jewels and pearls (of God’s praise and Name); they partake of these to their full satisfaction and distribute to others, (but this pool) never falls short. The swan (like *Gursikhs*) do not go far from the pool (of the Guru), because this is what the Creator wills. Slave Nanak (says), that only the one in whose destiny it is written comes to the Guru. (Then by meditating on God’s Name, living as per Guru’s advice, and
inspiring others, such a Sikh) saves himself, gets his family (and) all others (in his or her company liberated.”(1)

\textit{Mehta 5}

After commenting on the conduct of those hypocrites who call themselves as \textit{Vaishnoos}, Guru Ji now exposes the hypocracy of those who call themselves \textit{Pundits} (or scholars of \textit{Vedas}).

Regarding such people, Guru Ji says: “(O’ my friends), he who calls himself a \textit{Pundit}, knowing many paths (shown in \textit{Vedas} and other Hindu holy books, is uncompassionate and hard hearted like un-cooked lintels called) \textit{Koarru Moath}. Within him is the attachment for worldly wealth; everyday he is afflicted with doubt and his body never feels at peace. Wherever he goes it is all a false show, because everyday he is on the lookout for worldly riches. If somebody tells him the truth he feels irritated, because within him is too much anger. That fool is afflicted by evil intellect and bad advice and his mind is attached to worldly love. When another deceiver joins this deceiver, they make a good company. (However, when like a) jeweler the true Guru casts his (examining) eye upon him (and reflects on his inner traits), then he stands out like false iron (instead of shining gold. He may try to mix among many others and try to pose as a holy person, but like the false coin which even though) mixed with many other coins, he soon stands out (as a hypocrite. However, even if such a person) comes to the refuge of the true Guru, then from rust (like hypocrite), he becomes (holy and immaculate) like gold. Because, the true Guru is without enmity (towards anyone), for him son and enemy are alike. He dispels the defects and purifies the soul of anybody who comes to him. But O’ Nanak, that person alone loves the true Guru, who is so predestined from the beginning. Nectar (like rejuvenating) is the (word or) \textit{Baani} of the perfect true Guru on whom (God) becomes merciful; it gets enshrined in that person’s heart. Then coming and going of that person is ended, and he or she obtains everlasting peace.”(2)

\textit{Paurri}

After commenting on the conduct of such hypocrites, who pose as holy \textit{Vaishnavs}, or learned \textit{Pundits}, and telling us how, by seeking the shelter of the true Guru, even such hypocrites can get themselves saved, Guru Ji now comments upon the grace and will of God.

Addressing God, he says: “(O’ God), that creature who becomes pleasing to You, realizes You. The creature, who becomes pleasing to You, is approved in Your court. On whom is Your glance of grace, that person’s ego goes away. With whom You are satisfied, that person is purged of all sins. On whose side is the Master, (that person) becomes fearless. On whom You are kind, becomes truthful. On whom is Your compassion, the fire (of worldly desires) touches not. You are always gracious to the one, who has received instruction from the Guru,”(7)

The message of this \textit{Paurri} is that we should join the company of \textit{Gursikhs} (the Guru’s followers), who like swans peck at the Guru’s pool of jewels of divine wisdom and God’s Name. We should listen and act on the advice of the Guru, then automatically our sense of hypocrisy, falsehood, and all other sinful tendencies would go away, and showing His mercy God will unite us in His eternal union.
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Guru Ji concluded the previous Paurri by addressing God and saying: “(O’ God), on whom is Your glance of grace that person’s ego goes away. On whom You are pleased, that person is purged of all sins. You are always gracious to that person, who has received instruction from the Guru. Therefore, Guru Ji begins this salok with a prayer to God to show mercy on him, and bless him with His forgiveness and the guidance of the Guru, so that he may meditate on His Name.

Salok Mehla-5

kar kirpaa kirpaal aapay bakhas lai.
sadaa sadgaa japee tayraa naam satgur paa-ay pai.
man tan aantar vas dookhaa naa ho-ay.
hath day-ay aap rakh vi-aapai bhao na ko-ay.
gun gaavaa din raaj aytaa kamm laa-ay.
sant jannaa kai sang ha-umai roog jaa-ay.
sabar niranjaar khasam ayko ravi rahi-aa.
gur parsadee saach sacho saach laa-ay.
dai-aa karahu dai-aal apnee siifat dayh.
darsan daykh nihaal naanak pareet aayh. ||1||

mehlaa 5.

ayko japee-ai manai maahi ikas kee sarngaa-ay.
ikas si-o kar pirhaarhee doojee naaheer jaa-ay.
oko jaatjaa manee-ai sabh kichh palai paa-ay.
man tan saas giraas parabh iko ik Dhi-aa-ay.
amrith naam niDhaan sacho gurmukh paa-iaa jaa-ay.
vadbaagee tay sant Jan Jin man vuthaa aa-ay.
jal that mahee-ai ravi rahi-aa doojee ko-ee naahi.
nam Dhi-aa-ee naam uchraa naanak khasam raja-aa-ay. ||2||

pa-orhee.

jis no too rakhvaalaa maaraay tis ka-un.
is no too rakhvaalaa jital jinaa bhain.
is no jayraa ang tis mukh uljaa.
is no jayraa ang so nirmalee hoo° nirmala.
is no tyreer naad na laykhaa puchhee-ai.
is no tyreer khusee tin na-o nigh bhunchee-ai.
is no parabha val tis ki-aa muhchhandgee.
is no tyreer mihar so tyreer bandige. ||8||

It is the same light

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So addressing God, Guru Ji says: “O’ merciful God, show mercy and forgive me Yourself. (Bless me), that falling at the feet of the true Guru (and humbly following his advice), I may always meditate on Your Name. Come and abide in my body and mind, so that all my pains are destroyed. Extending Your hand save me, so that no fear afflicts me. Yoke me to this task that day and night I may sing Your praises and in the company of saints (my) malady of self-conceit may go away. (I have realized) that the one Master is abiding in all hearts and through the Guru’s grace, that truly eternal God is found (in holy congregation). O’ the merciful (God), show mercy and bless me with Your praise. This is the craving loving desire of Nanak, that he may remain delighted by always seeing Your sight.”(1)

Mehla-5

After praying to God to show mercy and bless him with His Name, Guru Ji advises us all and says: “(O’ my friends), we should meditate only one (God) in our mind, and seek the shelter of only one (God). We should imbue ourselves with the love of only one (God), because there is no other place (beside Him for true support). We should beg from that one Benefactor alone, who can give us everything. With every breath and morsel, we should meditate only on one (God) with both our body and (full concentration and dedication of our) mind. (God’s) Name is a treasure of (life rejuvenating) nectar, which is obtained through Guru’s grace. Fortunate are those saints, within whom (God) has come to abide. (God) is pervading in all land, water, and skies, and there is no other (beside Him). O’ Nanak always live as per God’s will, and pray that “I may always meditate and utter (God’s) Name.”(2)

Paurri

In the above stanzas and many other places Guru Ji has advised us to beg God to show mercy and bless us with His Name. In this Paurri, he lists some of the blessings one receives on whom God bestows His Name. So addressing God, he says: “(O’ God), who can kill (or harm) the one, whose savior You are. Whose protector You are, that person has won all the three words (and is known all over. The one) on whose side are You, that one’s countenance sparkles (and is recognized with honor both in this world, and God’s court). The one who has Your support, is the purest of the pure. Upon whom is Your grace is not asked to account (for any deeds). Upon whom, You are pleased, enjoys all the nine treasures (of wealth and happiness). O’ God, on whose side You are, is not dependent upon anybody (for anything). Upon whom is Your grace, that one dedicates his or herself to Your worship.”(8)

The message of this Paurri is that if we want that we should not be dependent upon anybody else for anything, and if we want that we are winners in all fields of life, then we should pray to God to show mercy upon us and yoke us to the service of the true Guru. So that under his guidance we may worship the one God, and obtain all the nine treasures of wealth including peace, poise, and bliss.
In the previous Paurri, Guru Ji advised us that if we want that we should not be dependent upon anybody else for anything, and if we want that we should be winners in all fields of life, then we should pray to God to show mercy upon us and yoke us to the service of the true Guru. Therefore, in this salok, he makes this very prayer to God and says: “O’ my Master, be merciful (and bless me) that my life may pass in the company of (Your) saints, because they who are strayed from You, are born again and again to die and their agonies never end.”(1)

Mehla-5

After praying to God, Guru Ji advises us: “(O’ my friends), remember your true Guru in all difficult and treacherous situations, because while meditating on God’s Name again and again, no body (can) put any obstacle in your path.”(2)

Paurri

In the previous Salok, Guru Ji advised us that while meditating on God’s Name again and again, no body could put any obstacle in your path. In this Paurri, he describes what kind of powers, God possesses. Addressing God, he says: “O’ God, You are capable (of saving a person, even in that situation), where none else can. Even in the fire of mother’ s womb, it is You who provides protection (to the creature). Upon hearing Your Name, demons of death leave one, (and run away). Even the most difficult, dreadful, and unfathomable ocean is crossed over by (following the advice of) the Guru’s word. But it is only those, who
have the thirst (and craving for the Name), who partake that nectar. This alone is the (true) virtue in the (present age, called) Kal Yug that we should sing praises of God. That God is merciful on all and sustains all with each and every breath. (O’ God), who so ever comes to Your refuge, does not go empty handed.”

The message of this Paurri is that God is all-powerful, and can save us even in those situations, where no one else can. He can remove all our pains and sufferings, and no body comes back empty handed from His refuge. If we want the mercy of such a God upon us, then we should pray to Him to grant us the company of His holy saints, so that in their company we may sing His praises and meditate on the His Name.

In the previous Paurri, Guru Ji told us that God is all-powerful and can save us even in those situations, where no one else can. He can remove all our pains and sufferings; no body comes back empty handed from His refuge. If we want the mercy of such a God
upon us, then we should pray to Him to grant us the company of His holy saints, so that in their company we may sing His praises and meditate on His Name. In this salok, he re-confirms that belief and describes how God blesses the one on whom He bestows the support of His Name (His love and enlightenment).

Guru Ji says: “(O’ God), whom You have provided the support of (Your Name), You haven’t let that person think about another (or worry about going to any body else for anything). O’ inaccessible and incomprehensible, eternal beneficent Master, You are all-powerful. You are immortal, without enmity, eternal, and eternal is Your court. Your worth cannot be described and there is no end or limit (of Your expanse). To ask for anything other than God, is all (harmful and useless like) poison and ashes. Therefore, they alone are happy and true merchants, who deal in true business (of God’s Name). They, who have been imbued with love of God’s Name, obtain the essence of peace and poise. O’ Nanak, remaining in the dust (the humble service) of saints, they meditate upon the one God.”(1)

Mehla 5

Therefore, Guru Ji advises: “(O’ my friend), by daily singing praises of God, one obtains bliss, peace, and ease. Nanak (says): “(O’ man) forsake all other cleverness; you will only be saved by meditating on God’s Name.”(2)

Paurri

In the previous salok, Guru Ji advised us to forsake all other cleverness, because we would only be saved by meditating on God’s Name. Now he tells us, how ineffective are different ritualistic and clever ways to impress and bring God under one’s control. He also tells, who are the only people whose control He gladly accepts?

Addressing God, Guru Ji says: “(O’ God), You are not swayed by hating (the world) too much (and abandoning it). You are not won over by reading or teaching Vedas (or other holy books). Nor, You come under anybody’s control by bathing at holy places, nor roaming around the earth moves you. You cannot be brought under control through any cleverness. Nor, giving too much in charity sways You. O’ inaccessible and incomprehensible God, all (creatures) are under Your control. But, You are under the control of devotees, and the devotees depend upon Your support. (10)

The message of this Paurri is that it is only from God that we can obtain peace, poise, bliss, and emancipation. However, we cannot impress or sway God through renunciation, bathing at pilgrimage places, roaming around the world, or by playing any clever tricks with Him. It is only the true and humble devotion, which sways God and moves Him so much that He even comes under a devotee’s control.
In the previous Paurri, Guru Ji told us that it is only from God that we can obtain peace, poise, bliss, and emancipation. However, we cannot impress or sway God through renunciation, bathing at pilgrimage places, roaming around the world, or by playing any clever tricks with Him. It is only the true and humble devotion, which sways God and moves Him so much that He even comes under a devotee’s control. We know that for true peace and poise, we need to be free from any physical, mental, or spiritual problem. For physical problems, we can often find relief by going to ordinary doctors and physicians, but it is generally very difficult to find a good psychologist or faith healer, who can cure us of our mental and spiritual maladies. Many times all such physicians and healers make the situation worse. In this salok, Guru Ji tells us who can take care of all our ailments, and what is the panacea for all kinds of pains?

He says: “(O’ my friends), God Himself is the physician and Himself the pharmacist (to diagnose our ailment, and formulate the right medicine). These (worldly) physicians afflict the soul with (more) pain. The Guru’s nectar word is the only thing to be taken (and only Guru’s advice should be acted upon to cure any psychological or spiritual problem). Because O’ Nanak, in whose mind (the Guru’s word) is enshrined, all that person’s ailments are eradicated.”(1)
In the previous salok, Guru Ji advised us that Guru’s word or advice is the true cure (for all our psychological and spiritual problems). The next advice, which Guru Ji gives us, is that we should remember that every thing happens as per God’s command or will. He says: “(O’ my friends), as per (God’s) will one feels overjoyed (and jumps in pride), and under (His) will one sits still (in humility). In His will, one bears pain and pleasure alike. O’ Nanak, on whom is bestowed this boon; in His will that person meditates on (God’s) Name, day and night. (Such a person understands, that) in God’s will, one dies and in His will one lives also. In His will, one becomes a tall (young man) from a tiny (little child). As per God’s will, one receives sorrow, happiness and bliss. O’, and in His will one meditates the Guru’s infallible Mantra. O’ Nanak, in His will whom He yokes to His devotion, He ends that person’s comings and goings.”(2)

Paurri

Guru Ji concluded the previous salok with the comment that whom He yokes to His devotion, He ends that person’s comings and goings. In this Paurri he describes how much he respects that person, who sings God’s praises. He says: “(O’ God), I am a sacrifice to that bard, who is Your servant (who sings for You). I am a sacrifice to that singer, who sings praises of the limitless God. Blessed is that poet, whom the Formless Himself seeks. Fortunate is the bard, whose abode is (God’s) eternal gate. That singer meditates on You and sings (Your praises) day and night. (That bard always begs for Your nectar (like Name), and never comes (back to You after) losing (the battle of life). Your eternal Name is that person’s food and clothing, and remains attuned (to You). Meritorious is that bard who is in love with God.”(11)

The message of this Paurri is that God is the true physician for all our ailments. All worldly physicians and faith healers are simply quacks who afflict us with more pain and suffering. We have to understand that it is under God’s will that everything happens, so we should accept both pain and pleasure alike, and like a bard keep singing His praises, and meditating on His Name. On His own, God would take care of all our problems, and bless us with peace, poise, and bliss.
In the previous Paurri, Guru Ji stated that he is a sacrifice to that singer who sings praises of the limitless God. In this salok, he tells us how to sing God’s praises and what source we should select to choose the appropriate words?

He says: “(O’ my friends), Gurbani, (the word of the Guru) is (rejuvenating) and relishing like nectar, and also nectar sweet is God’s Name. (Therefore), contemplating repeatedly (God’s Name in your) body and mind, sing (God’s) praises at all times. O’ disciples of the Guru, listen to this sermon, this alone is the true object of (human life). Imbue your mind with love for God, so that the object of your life is accomplished. While worshipping God, the pain goes away and we obtain immense peace, poise and bliss. (In short), O’ Nanak by meditating on (God’s) Name, peace wells up (in our mind) and we obtain a place in God’s court.” (1)

Salok Mehta-5

In the previous salok, Guru Ji concluded the previous salok with the comment that by meditating on (God’s) Name, peace wells up (in our mind) and we obtain a place in God’s court. However, in this salok he wants to clarify that even though the Guru advises us to meditate on God’s
Name, we have to remember that it is as per God’s will that any body meditates on His Name or does anything else, and rare are those fortunate ones whom God yokes to His devotion. He says: “O’ Nanak, (no doubt), the perfect Guru gives us this instruction that we should meditate on God’s Name, (but we have to remember that) it is in His will that (God blesses some with) worship, penance, or self-discipline, and in His will He pulls them out (of these things). It is under His will that we are made to go through rounds of birth and death and in His will He shows mercy (and ends those rounds). In His will, we experience pain and pleasure and in His will He shows mercy. In His will, giving form to the dust He installs the soul in it (and thus creates a living being). As per His will, He helps (people) to enjoy (worldly) pleasures, and in His desire He forbids them. In His will, one goes to heaven or hell, and in His will one falls (back) on earth. But O’ Nanak, rare are those, whom in His Will He yokes to His devotion.”(2)

Paurri

In the previous salok Guru Ji advised us that the perfect Guru instructs us that we should meditate on God’s Name. Now, he tells us what is the importance of meditating on God’s Name and what are its blessings. He says: “(O’ my friends), I feel rejuvenated by listening again and again to the glory of the true Name (of God). In an instant, it sanctifies (even those who are foolish and evil like) animals and ghosts. (O’ God, bless us that) day and night, we always meditate on Your Name, because through Your Name, all our cravings and dreadful hungers (for worldly things) are satiated. In whose heart (God’s) Name is enshrined, that person’s entire affliction, sorrow, and pain goes away. However, that person alone obtains this jewel, who is imbued with the relish of the Guru’s word (his nectar sweet Gurbani). O’ my true Beloved the savior of limitless (beings in all) continents and universes, Your glory behooves You only.”(12)

The message of this Paurri is that if we want to get rid of all our pains, sorrows, and sufferings, and want to enjoy peace, pleasure, and bliss, then we should sing praises of God through the Guru’s word (the Gurbani as contained in Guru Granth Sahib). Because this word of the Guru is like nectar, hearing and acting on which, we are fully blessed and we obtain the object of our life (union with our beloved God).


dhar 5

भिरि विधान लक्ष्य सी मे दृढ़ जागरणशा देश भरके हुई।
उठो समझ वी मे दीभ अिपुर्वी उठो ऊँच भाव उर जाएंगी।।

सलोक मेलाह 5.

मितार पिकारा नानाक जी मई चहद गवाही-आ रंग कसुंभाई भुली।
ताहो सजान केन की केम न पऊँदी हाऊँ तुधन bin adh na lahdee।।1।।

मेलाह 5.

सस विराहित रक्षा सीवी समझ चढी नेंदे भरो। भरो हुई।
उठो दम भुकेड़ वहो ला मे समझ हुई।।2।।

पढ़वी।

सिमू भो, भुजी लिविय बिहू बास फिरखर।
In the previous so many saloks, Guru Ji advised us to meditate on God’s Name and love Him so much, as if He is our closest friend and Beloved. But tragedy is that in spite of all this advice, we are so much allured by false worldly attractions, that we completely forget and forsake Him. However when these worldly attractions and friends show their true color and desert us when we need them most, then we repent and grieve. Imagining himself as a young bride who has lost her spouse because of being allured by false worldly riches, Guru Ji describes this situation as follows:

He says: “O’ dear Nanak, misled by the (illusion of worldly wealth, which is like) the fast fading color of Kussumbha (safflower) I have ended up losing (God) my dearest friend. I cannot estimate Your worth O’ my Beloved friend, (only now I have realized that) without You I am not worth even a penny.”(1)

Salok Mehla-5

In the previous salok, using the metaphor of a misguided young bride Guru Ji told us, how she grieves and repents being misled by false worldly allurements. In this salok, continuing that metaphor of a bride, he indicates what are some of those worldly things, which are responsible for this state of a human being. He says: “O’ Nanak, like a mother-in-law (my ignorance) has become my enemy, like a father in law, (attachment for the body) daily creates problems, and like a brother-in-law, (fear of death) tortures me again and again. However (O’ God) as long as You are my friend, (I don’t care for them at all), let them all go and sift dust (as for as I am concerned).”(2)

Mehla-5

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Paurri

Now Guru Ji describes what kinds of blessings one obtains whose friend becomes God, and on whom He becomes merciful. He says: “O’ God in whose mind You come to abide, You rid that one of all sorrows. In whose mind You are enshrined, never faces defeat. Who has been blessed with the perfect Guru, that one is emancipated for sure. Because whom (the Guru) attunes to the eternal (God), that person always cherishes the eternal (God in the mind). The one who comes across the treasure (of God’s Name), stops searching (for worldly riches). That one alone should be considered as the (true) devotee, who is imbued only with the love of one (God). Such a lover of (God’s) feet (remains so humble, as if he/she is the dust of feet of all. O’ God, all (these things) are Your plays and wonders and all these have been caused by You.”(13)
The message of this *Paurri* is that we should obtain the guidance of the perfect Guru and follow his advice. By doing so we would obtain that God as our true friend, whom we should never forsake, and shouldn’t let ourselves be swayed by temporary worldly riches or the influence of our false intellect. Further, we should become so humble as if we are the dust of the feet of every body and we should always crave for God’s lotus feet, (His immaculate Name). Then neither any enemy, nor any sorrow would ever afflict us.

**Salok Mehla-5**

The second part of this *salok* is often recited at the time of Sikh marriages, when the bride’s father gives away the bride, by placing one end of her scarf in the hand of the groom. However, in this *salok* Guru Ji uses this metaphor to indicate forsaking his dependence on all worldly relations and depending completely on God.

He says: “O’ dear Nanak, I have forsaken all praise or slander (of any body), and have also renounced all other worldly involvements. I have seen (for myself that) all (worldly) relations are false, therefore I have put myself in Your care.”(1)
Mehla-5

Guru Ji concluded the previous salok, with the remark that having found all (worldly) relations as false, he has put himself in God’s care. In this salok, he describes what kind of relief he found when he did this. Continuing the metaphor of a young and lonely bride in search of her groom, Guru Ji says: “O’ dear Nanak, I was completely exhausted and disappointed wandering around in many distant and foreign lands. Upon meeting the Guru, when I found out my Beloved, only then (my wandering for worldly things came to an end, and) I slept in peace.”(2)

Paurri

In the previous Paurri, Guru Ji described the blessings one obtains, when one always remembers God and He comes to reside in one’s mind. In this Paurri, Guru Ji shows the opposite side and tells us, what kinds of pains and sufferings we have to bear, when we forsake Him.

So addressing God, Guru Ji says: “O’ God, we are afflicted with all kinds of woes and worries if we forget remembering You. Then, even if we try myriad of remedies, still we don’t find any relief. The person who forsakes (Your) Name is (spiritually) known as a pauper. The one who doesn’t remember the Name is made to wander through existences. The demon of death awards punishment to the one who doesn’t remember the Master in the mind. They who don’t remember the Master are counted among the sick. That person is truly arrogant, in whose mind is not God. (In short), the person who has forsaken (God’s) Name, is miserable in this world.”(14)

The message of this Paurri is that forsaking all considerations of praise and slander, we should totally depend on God and meditate on His Name at all times. Then we would get rid of all our sorrows, pains, and rounds of birth and death and would enjoy eternal peace and bliss. But, if we forsake His Name, we would be the most miserable persons in the world and would keep suffering through myriads of existences.

salok mehla 5.


mehla 5.


paav suhaavay jaa\* ta-o Dhir jul\* day sees suhaav\* a charnee.
mukh suhaav\* a jaa\* ta-o jas gaa\* v jee-o pa-i-aa ta-o sar\* nee. ||2||

pa-orhee.

mil naaree sa\* tsang mangal gaa\* vee-aa.
ghar kaa ho-aa ban\* Dhaan bahur\* na Dhaavee-aa.
binte\* d\* r\* du\* so-a y koorhaavee-aa.
In the previous Paurri, Guru Ji advised us that forsaking all considerations of praise and slander, we should totally depend on God and meditate on His Name at all times. Then we would get rid of all our sorrows, pains, and rounds of birth and death, and would enjoy eternal peace and bliss. But, if we forsake His Name, we would be the most miserable persons in the world and would keep suffering through myriads of existences. In this salok he shows us how to praise such a God and also the Guru who gives us such immaculate advice.

Guru Ji says: “O’ God, I have not seen any body like You. You are very pleasing to Nanak’s mind. I am a sacrifice to that friend and intercessor (the Guru), meeting whom I have recognized (You, O’ my) spouse.”(1)

Now Guru Ji describes, what is the most appropriate thing which, different parts of our body should be doing, so that they look most pleasing in God’s view?

He says: “(O’ God), the feet look beauteous when these walk towards You, the head looks pleasing, when it falls at Your feet. The mouth appears beauteous, if it sings Your praise, and the soul (looks beautiful), if it seeks Your refuge.”(2)

Now Guru Ji tells us, what kinds of blessings a soul bride obtains, when it seeks the shelter of God, and joining the holy congregation sings praises of God.

He says: “Joining the holy company, the bride (soul) who has sung praises of God, (her mind has become stable, as if) her house has been secured (in place, and her mind) no longer wanders (in different directions). Her sinful evil intellect is destroyed including any odor of falsehood. (Such a bride soul) becomes sweet natured and respect worthy, because in her heart abides the eternal (God). In her mind, is always the loving adoration for the one (God); both within and without she sees the one (God pervading everywhere), and this becomes her only one way of conducting her life. In her heart is always the thirst for the sight (of God), and she always keeps serving at (God’s) feet (performing His most humble service). She feels embellished and glorified, when her spouse enjoys her company. When it so pleases (God), then as per her destiny He comes and unites her (with Him).”(15)

The message of this Paurri is that we should seek the guidance of the Guru to help us in realizing God. Under his guidance we should sing praises of God and meditate on His Name. Then our mercurial mind would be stabilized, and we would obtain a state of peace and bliss and God would unite us with Him.
In the previous *Paurri*, Guru Ji stated that a bride (soul) feels embellished and glorified, when her spouse (God) enjoys her company. However, he wants us to remember that even when we are blessed with any virtues or union with God, we should remain humble and consider these blessings as due to the grace of God, and not due to any of our own merits.

Therefore in that sense of humility, Guru Ji once again addresses God and says: “O’ my respected God, I Nanak say that all the merits, (I have) are bestowed by You, (otherwise) what could me the merit less one do? There is no other more magnanimous benefactor like You, (therefore me) the beggar always begs (from You).”(1)

Now Guru Ji tells us another very important fact of life that when we become old, our body becomes weak and we feel sad and depressed. Even in that time the Guru’s support and refuge can give us comfort and raise our spirits. Sharing his own experience, he says: “(O’ my friends), my body was becoming weak day by day and I was feeling depressed, (but when) my friend Guru gave me solace and moral support, I obtained all kinds of comforts, had a peaceful sleep, (and now I feel, as if) I have won the entire world.”(2)

Therefore once again addressing God, Guru Ji says: “(O’ my God), magnificent is Your court and eternal is Your throne (and kingdom). O’ the King of all kings, eternal is the fan and the canopy (over Your head. O’ my friends), that alone is true justice, which
pleases God. If it so pleases God, even a homeless person obtains a home. That alone is the best thing (for the creatures), which the Creator (God) has done (for them). They, who have realized the Master, occupy (a seat of honor) in God’s court. (O’ God), right is Your command which no body can disobey. (In short), O’ merciful Master, You are the cause and the doer (of everything, and all this universe) is Your creation.”(16)

The message of this Paurri is that if at any time, we ever feel sad, depressed or weak, we should seek the support of the true Guru. He would raise our spirits and would guide us in gaining merits and union with God. But we should be careful that even when we obtain some merits, or union with God, still we should not feel self-conceited. Instead we should humbly say: “O’ God, if there is any merit in me, it is all because of Your blessings, otherwise me the sinner has no merit or virtue.

The previous Paurri, Guru Ji advised us that if at any time, we ever feel sad, depressed or weak, we should seek the support of the true Guru. He would raise our spirits and would guide us in gaining merits and union with God. In this salok, he shares with us his own experience in this regard and tells us, what kind of peace, and happiness he obtains, just
on hearing the news of God’s arrival, and how his whole body comes into bloom while meditating on His Name.

He says: “(O’ God), just upon hearing the rumor (of Your visit), my mind and body blossom, and my face sparkles with red glow, when I meditate on Your Name. When walking towards You, my heart feels soothed, and I feel delighted seeing the sight of the Guru.”(1)

**Mehla-5**

Now Guru Ji shares another secret, how he found the jewel of God’s Name. He says: “(O’ my friends), within my heart, I have found the precious jewel (of God’s Name). I haven’t bought it with any money; the true Guru gave it (to me). I have ended my search for it (and my mind) has become stable. (In short), Nanak has achieved the object of life.”(2)

**Paurri**

In the previous salok, Guru Ji told us how his Guru blessed him with the jewel of God’s Name, and how he felt that he need not search any more, and felt he has achieved the object of his life. Therefore, in this Paurri, he tells us how fortunate is the one who meets the Guru, dedicates his or herself to God’s service and meditates on His Name.

Guru Ji says: “(O’ my friends), in whose destiny it is so written, only that person gets yoked to (God’s) service (and meditates on His Name). Upon meeting the Guru, the lotus of whose (heart) blooms, that person remains awake day and night (to the pitfalls of Maya, the worldly riches and power). When one is imbued with the love of God’s lotus feet (His Name), all one’s doubt and dread hastens away. Following Guru’s advice, one wins over one’s self, and obtains the imperishable God. The one, who has meditated on God, becomes strong enough to face the worldly problems in the (present age) Kal Yug. Through the company of the saint (Guru), such a person has become immaculate, (as if that person) has bathed at all the sixty-eight holy places. Therefore, fortunate is the one, who has obtained one’s God. Nanak is a sacrifice to that (person), who has such great destiny.”(17)

The message of this Paurri is that if we want to enjoy peace and find the jewel of God’s Name within our heart, and thus accomplish the object of our life, then we should follow the advice of the Guru. He would help us recognize God within us and then upon meeting God, we would feel so blessed that all our body and mind would bloom like a lotus and our face would sparkle with the glow of love of God’s Name.

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**salok mehlaa 5.**

jaa\(h\) pir \(a\)nd\(h\) \(t\)aa\(h\) Dha\(n\) baah\(h\)ar.

jaa\(h\) pir baah\(h\) \(t\)aa\(h\) Dha\(n\) maah\(h\)ar.

bin naa\(v\)ai baho fay\(r\) firaah\(r\).

sa\(t\)gur sang di\(k\)h\(a\)a-i-\(a\) jaah\(h\)ar.

jaan naanak sa\(c\)hay sa\(c\) samaah\(h\)ar. ||1||

**mehlaa 5.**

aah\(a\)r sabb ka\(r\)d\(a\)a\(a\)r fira\(h\) aah\(a\)r ik na ho-\(a\)y.

naanak j\(i\)t aah\(a\)r jag u\(D\)ra\(i\) vira\(l\)l\(a\) boojha\(i\) ko-\(a\)y. ||2||
In the previous Paurri, Guru Ji advised us that if we want to enjoy peace and find the jewel of God’s Name within our heart, and thus accomplish the object of our life, then we should follow the advice of the Guru. He would help us recognize God within us and then upon meeting God, we would feel so blessed that our body and mind would bloom like a lotus and our face would sparkle with the glow of love of God’s Name.

In this salok, he compares the states when God is enshrined in our heart, and when we forsake Him, and He is out of our mind?

Guru Ji says: “(O’ my friends), when her spouse (God) is residing inside (her mind, then the soul) bride remains detached from the worldly involvements. (But, when she forgets Him, as if) the Groom is out, (then she) feels as if she is an expert (and gets engrossed in worldly affairs. But, she doesn’t realize that) without meditating on (God’s) Name (the soul) wanders through many rounds (of existences). However, O’ slave Nanak, whom the true Guru shows (God) right in front, that person remains absorbed in the true eternal (God).”

It is obvious that one keeps making efforts and running after all kinds of worldly tasks in pursuits of worldly wealth, and still one never accomplishes any task to one’s full satisfaction. Guru Ji wants to note here that if instead of all these vain worldly tasks, we focus on the one special task of earning the wealth of God’s Name; the entire world could be emancipated. He says: “(Generally for the sake of worldly wealth), one keeps making all kinds of efforts, but one doesn’t make the single effort (for the purpose of amassing the wealth of God’s Name). O’ Nanak, only a rare person understands the effort, which could save the entire world.”

Now Guru Ji shows us, how to make a submission and prayer to God, by meditating on whose Name one could obtain salvation. Addressing God, he says: “O’ God, highest of the high and beyond any limit is Your status. One cannot understand, Your wonders of myriad forms. You reside in hearts of all and know everything. Every thing is under Your control and magnificent is Your abode. In Your home, there is always bliss and atmosphere of celebrations. You alone can bear Your glory and magnificence. You are pervading
with all Your powers in all places. Nanak, the servant of Your servants always makes this submission only before You.”(18)

The message of this Paurri is that we should listen to the Guru’s word and instead of wasting our life running after worldly wealth; we should try to amass the wealth of God’s Name. Then the Guru would show us God enshrined in our heart and we would see and enjoy the bliss of His presence everywhere.

In the previous Paurri, Guru Ji advised us that instead of wasting all our life running after worldly wealth, we should try to amass the wealth of God’s Name. In this salok, using a very beautiful metaphor Guru Ji explains the glory of those, who meditate on God’s Name. He says: “Under the sky, (many worlds are like) canopied markets in which the traders look beauteous. (In these markets, there is one commodity of infinite (merit). O’ Nanak really wealthy are they, who buy (this commodity of God’s Name).”(1)

**Salok Mehla-5**

In the previous Paurri, Guru Ji commented that for the sake of worldly wealth, generally one keeps making all kinds of efforts, but no one makes effort for the one objective (of amassing the wealth of God’s Name). So naturally the question arises, what should be the attitude of a person towards one’s worldly responsibilities? This question...
has been discussed by devotee Kabir Ji, in his saloks no. 212, and 213, in which devotee Namdev says to his friend Tirlochan, that even though one may be discharging one’s worldly duties with one’s hands and feet, but from the tongue one should keep uttering God’s Name, and one’s mind should remain attuned to God. But still there may remain a doubt in one’s mind about one’s family. So in this salok, Guru Ji elaborates on Kabir Ji’s statement, and says: “O’ Kabir, (we should remember that in reality) neither anybody belongs to us, nor we belong to anyone. (Ultimately all creatures) merge in Him, who has created this creation. (Therefore, we should always remain attuned to Him).”(2)

Paurri

Now Guru Ji explains the merits of God with another beautiful metaphor and says: “(O’ my friends), God is like a beautiful fruit giving tree, which is laden with the nectar like (rejuvenating fruits of God’s Name). My mind longs to meet that (God, but I don’t know), how could I obtain Him? Because, He is without any colors or forms, and is incomprehensible and unconquerable. Dear to my soul is that friend who reveals His mystery (to me). O’ my friends, I would serve you and would be a sacrifice to you again and again (if you tell me about that God). The beloved saintly friends answer: “Listen O’ slave Nanak, with full attention of your mind; (the thing is that only) the one in whose destiny, it is so written (by God), to that one the true Guru (reveals God and) gives the nectar of His Name.”(19)

The message of this Paurri is that this world is like a beautiful market, in which we can buy all sorts of things. But the most precious and valuable thing, which we should buy here, is the nectar of God’s Name. Even though while living in this world, we have to discharge our duties towards our family and relatives, yet we have to remember that in the final analysis, these are all transitory relationships. Ultimately we have to merge in God. Therefore we may keep doing our worldly tasks but our mind should remain attuned to Him, and from our tongue we should keep meditating on His Name.

salok mehlaa 5.

kab eer Dhar te saaDh k ee tashkar bai seh gaahi.
Dhar te bhaar na bi-aapa-ee un ka-o laahoo laahi. ||1||

mehlaa 5.

kab eer chaaval kaarnay tukh ka-o muhlee laa-ay.
sang kusangee baistay tab pouchhay Dharam raa-ay. ||2||

pa-orhee.

aapay hee vad parvaar aap ikaat-aa.
aapnee keemat aap aapay hee jaat-aa.
Now Guru Ji helps us understand another very important aspect of life, the effect of company. First expanding on salok no 209 of Kabir Ji in which he states that the Guru gets emancipated even the worst sinners. He says: “O’ Kabir, if thieves occupy, and start farming the land belonging to saints, the land doesn’t mind their burden, but brings profit (even for them. In other words if evil people come to a congregation in which there is a majority of saints, then the congregation is not harmed by their presence, instead it sanctifies even those sinners).”(1)

Mehla-5

Now Guru Ji takes the opposite side, or the result of good people joining a company in which the evil people are too strong. He says: “O’ Kabir, just as on account of rice the husk is thrashed, similarly if good people reside in the company of evil persons, (then even the virtuous people get afflicted with evil thoughts and start participating in sinful deeds), therefore the god of righteousness interrogates them (also and asks them to explain their conduct).”(2)

Paurri

After explaining the consequences of joining good or bad company, Guru Ji again goes into a mode of appreciation and prayer and says: “(O’ God), You Yourself have the largest family, and You Yourself remain aloof. Only You know Your own worth, and You Yourself have created You. You Yourself have created everything and You Your self have described Your creation. Blessed is that place where You abide and blessed are those devotees of Yours, who have seen You, the eternal (God). But that person alone praises You on whom is Your mercy, and O’ Nanak, that person alone is pure, (whom He) unites with the Guru.”(20)

The message of this Paurri is that if a bad person joins the company of the many pious ones, he/ she also is benefited, but if a good person joins a company, which is primarily evil, that person also gets into trouble. Therefore, we should always try to seek the company of Gursikhs and saints, and avoid the company of evil or self-conceited people. Further, we should always seek the Guru’s guidance and learn to praise God.
In salok (1) of previous Paurri, addressing Kabir Ji, Guru Ji said: “O’ Kabir, if thieves occupy and start farming the land belonging to saints, the land doesn’t mind their burden, but brings profit even for them. In this salok, he addresses saint Farid Ji, and referring to the state of the world says: “O’ Farid, (in reality) this earth is very colorful (with many pleasing creatures and things, but in it are residing many evil and sinful persons, as if) within it is a thorny garden (also). However, they who have been blessed by the prophet (Guru) don’t get burnt (or harmed in any way).”(1)

Mehla-5

In the previous salok, Guru Ji stated that they who have been blessed by the prophet (Guru) don’t get burnt (or harmed in any way). In this salok, he tells who are those persons whom the Guru honors, and what kind of comforts they enjoy. He says: “O’ Farid, meritorious is their life and beauteous looks the body. But only rare ones (obtain such a body), who are imbued with the love of the beloved (God, and are honored by their prophet or Guru).”(2)

Paurri

However, Guru Ji wants to tell us that it is only by God’s grace, that one is blessed with His love, and meditation on His Name. He says: “(O’ my friends, whom God) blesses with it, only that person obtains the (merit of) worship, penance, self-control, and compassion. Whose fire (of worldly desires), He Himself quenches meditates on (His) Name? With a single glance (of His), that inner knower and incomprehensible God reveals Himself. With the support of congregation of saintly persons, that person is imbued with the love (for
God). Removing the defects (God) honors a person and emancipates that person through (His) Name. He dispels fear of birth and death (of that person), and then He doesn’t cast him/her into existences again. Whom He has allowed to catch hold of His Hand of support, He has pulled them out of the (dark) blind well (of ignorance. In short), O’ Nanak, forgiving them, He has kept them hugged to His bosom.”(21)

The message of this Paurri is that we should seek the company of holy saints, remain away from the evil influences of worldly riches and meditate on God’s Name. Showing His mercy, God would reveal His self to us, and bless us with His blissful union, In this way, our life would become beauteous and honorable.

In salok (2) of the previous Paurri, Guru Ji stated that meritorious is their life and beauteous looks the body of those who are imbued with the love of the beloved (God). In this salok, while expanding on one of Farid Ji’s couplets, Guru Ji says: “O’ Farid”, the one who is in love with God, that one is fully permeated with the feeling of deep love. But O’ Nanak, very rarely are found such persons and it is not at all possible to estimate the worth of such a one.”(1)

Mehla-5

Now Guru Ji shares with us his own observations about God and his own feelings about Him. He says: “When my inner self was pierced with (the love) for God’s true Name, I saw...
that eternal (God) outside as well. O’ Nanak, (now I have realized that He) is pervading all places, forests, vegetation, three worlds, and in every pore (of all creatures).” (2)

**Paurri**

Guru Ji concludes this *Vaaar* by describing, how God is affectionately abiding in His own creation, and how He reveals and hides Himself in it. He says: “(O’ my friends), He Himself has created this creation and Himself is imbued with its love. Himself, He has become one (with the creation), and Himself becomes manifest in many forms. Himself, He is (pervading) amongst all and on His own He remains aloof. He Himself becomes invisible, and Himself apparent.”

Now addressing God directly, Guru Ji says: “(O’ God), no one has estimated the worth of Your creation. (O’ my God), very profound, unfathomable, limitless, and beyond any account are You. Nanak (says), You are the only one, who pervades by Your self (in every heart, place, nook and corner).” (22-1-2-corrected)

The message of this *Paurri* and this entire epic is that it is God who has created this world, and He loves it, just as a mother loves her child. Therefore, we should also love and remember Him like our dear parent, and meditate on His Name and always feel His presence in every place and every heart.

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This epic is the most beautiful song of praise sung by two bards belonging to a very low caste. It is believed by some that these two bards *Satta* and *Balwand* were cousins belonging to the lineage of *Mardaana*, the famous disciple of Guru Nanak. As for the
background story behind compilation of this epic, it is believed that at the time of the marriage of their daughter, these two bards requested the fifth Guru (Arjan Dev Ji) to let them have offering on the day of Vaisakhi (similar to the Easter), to which Guru Ji agreed. But it so happened that due to inclement weather or the clever schemes of Guru Ji’s rivals, only very few devotees came to attend the celebration and so the offering was far less than expected. Guru Ji let them have whatever was offered to the last penny. But they were so much disappointed and angry over this small donation that next day they refused to come and sing in the congregation as per their daily routine. Guru Ji sent many messengers to console and bring them but instead of coming, they started saying many disrespectful things about Guru Ji. Then Guru Arjan Dev Ji himself went to their house and promised them more financial help when needed, but still they not only haughtily refused to come, but also went to the extent of making disrespectful remarks against Guru Nanak Dev Ji. They even boasted that the Guru has not really appreciated their contribution. It was, because of their singing that so many people come and pay homage to the Guru. Even the first Guru Nanak, owes his fame to his forefather Mardaana. Guru Arjan Dev Ji had so far been patiently bearing insults against him, but he couldn’t tolerate any disrespect to his predecessors, he commented that “like lepers these people have become sick with ego”, and came back to the congregation to commence singing without them. He decreed that no body should come to plead on their behalf and anybody who does that would be dishonorably paraded through the town riding a donkey with his face blackened. Being out of job, these bards soon started becoming poor and were afflicted with leprosy. They approached many persons to intercede on their behalf, but because of Guru Ji’s decree no body dared to do any such thing. In absolute desperation, they went to a sikh called Laddha who was famous for his compassion and charity and requested him to save them. He took pity on them, but knowing the background of their problem and the command of the Guru, he himself blackened his face, put a necklace of shoes on his neck and riding a donkey humbly approached Guru Ji to forgive and cure them. Faced, with such a humble plea by his loving and obedient disciple, Guru Ji became compassionate and forgave these two bards, cured them and re-employed them in his court. In gratitude they composed this epic called Raamkli Ki Vaar in honor of Guru Ji and his predecessors.

In this epic, starting with Guru Nanak Dev Ji, the first Guru, they narrate how on account of his obedient service his disciple Lehma was anointed the second Guru and how this tradition continued. As a preface they state: “How could the words of him be evaluated whose Name the Creator God Himself glorifies. (So who I am the poor bard Balwand to describe the high status of the Guru)? He is blessed with divine virtue and truthful living, (the qualities), which are like his brothers and sisters. He alone is blessed with these virtues whose service is accepted in God’s court. Nanak (started this ministry on very solid principles, as if) after building a fortress of truth on very firm foundations, he began his kingdom of truth (and righteousness). He himself anointed (his disciple) Lehma, who used to drink the nectar of God’s praise with the canopy (and honor of Guru ship). Through the divine wisdom bestowed by God, and the sword of (divine knowledge, Guru Nanak) blessed Lehma with spiritual life. While still alive, Guru Nanak Dev Ji bowed before his disciple. (In this way) he anointed and enthroned his disciple Lehma while he was still alive.”(1)

The message of this Paurri is that even if we become an expert in singing praises of God, still we should never feel self-conceited or angry with our Guru on any account. Secondly we should remember that when a person serves the Guru with true devotion

It is the same light
and obedience, the Guru could bless that person with so much peace and prosperity, which is beyond imagination.

Now the bard Balwand describes how the things are going in the reign of the second Guru Lehna.

He says: “Next, on account of the glory earned by Guru Nanak Dev Ji, the trumpet of the glory of Lehna (now called Guru Angad Dev) started resounding. (In him, same is the divine) light, and same is his way (of life); it is only his body (which Guru Nanak Dev Ji) has changed (into that of Lehna). So now that divine canopy (of Guruship) waves over (Lehna), and he is now occupying the seat of Guru (Nanak, to distribute the wealth of God’s Name). He does what the Guru has commanded, (which is a very difficult task, like) licking a salt less brick. (He is so delivering the sermons of divine wisdom, as if a Langar of) free food of Guru’s word is being served, but still no deficiency is being noticed in his earnings (of the wealth of God’s Name). All people in his congregation are meditating on God’s Name and inspiring others to do the same, as if all are quickly spending on themselves and distributing to others) the bounty given by the Master (Guru Nanak and still they don’t feel any shortage). When in his congregation, the praises of the Master are being sung (it appears as if divine) light is descending from the sky and the firmament. (Yes) beholding you, O’ true King, we wash off the dirt (of sins accumulated by us) from birth after birth.”

Now specifically referring to the clear cut decree of Guru Nanak Dev Ji regarding anointing Lehna as his successor, instead of his own sons Siri Chand, and Lakhami Das,
bard Balwand says: “Why should we distance ourselves from saying the truth (about the command, which Guru Nanak) had issued (regarding his successor). His sons did not obey his order and turned their ears away (from listening to this order, and accepting Lehna as the next) Guru. Being false in their minds, they are behaving like rebels (as if) they are carrying the load of ego on their bodies. (However, it may be noted, that it was Guru Nanak) who issued this (command of obeying), he himself was the cause and the doer, and he himself made (Lehna as capable of obeying the command, and himself) anointed him the next Guru, (otherwise on his own) no one is the loser, nor is capable of winning.”(2)

The message of this Paurri is that if we want any kind of blessings and want to win the game of life, then we should humbly obey the instructions of our Guru, without any question, even if it appears as difficult as licking an insipid and tasteless stone.

In the previous Paurri, bard Balwand stated that Lehna who carried out (Guru Nanak's) command was installed (as the next Guru). Expanding on this concept, he notes: “(When Guru Nanak Dev Ji had to choose between Lehna and his sons for Guruship after him), it was like choosing between rice or thistle, because he recognized that one who served and obeyed him without any question is fit for being anointed (as the next Guru). Now like) the god of justice, who makes his decision on the basis of solid arguments (and evidence presented before him, similar is the authority of Guru Angad Dev Ji). Whatever that true Guru says that eternal (God) does, and that thing comes to pass for sure. The glory of Guru Angad Dev Ji has been proclaimed (all over the world), and the true Creator has confirmed and solidified it. (Now sitting among his congregation and delivering his divine sermons, Guru Angad Dev Ji looks as if) changing his physical form, (Guru) Nanak (himself) is sitting and occupying the throne among hundreds of his (followers or) branches. Standing at his door, his following is serving him, and by doing so they are removing (the dust of their sins, just as one) removes rust with a
It is the same light

Now the bard Balwand talks about Guru’s wife whose name was Khivi and tells us about the merits of that holy woman. He says: “O’ Balwand, Khivi (the wife of Guru Angad Dev Ji) is a virtuous person, who like a big tree with lots of leaves with dense shade, (provides much solace and comfort to many devotees who come to the congregation. Just as in the congregation of the Guru), wealth (of God’s Name) is being distributed, (similarly in the kitchen of his wife is being distributed) the relishing food with rice pudding made in clarified butter. So the faces of the Guru’s followers (who accepted Lehna Ji) as their Guru are sparkling with joy, while the self-conceited are (looking sad and yellow like) straw. Yes, when like brave men, Lehna rendered his service, the Master approved it and in this way (Lehna) the spouse of mother Khivi has now assumed the burden of (providing spiritual guidance to the entire) earth.”(3)

The message of this Paurri is that if we want to obtain honor and acceptance in God’s court then like Lehna Ji, we have to sincerely obey what Guru Granth Sahib Ji says, and like Guru Angad Dev Ji’s virtuous wife Khivi, we have to serve our fellowmen with true love and all our financial and spiritual resources.
To explain the justification of Guru Nanak’s decision, Satta cites the mythical story in which the Hindu gods and demons joined together to churn the ocean and extracted fourteen valuable jewels. In this story, it is believed that they used Sumer mountain as their churning stick and Baasik (the king cobra) as the churning rope.

So the bard says: “Using his mountain (like high intellect) as the churning stick (and controlling his mercurial mind), as if making the Baasik pass through the eye of a needle, he deliberated on the divine word and reached this conclusion, as if) he churned the ocean. (In this way, he) obtained fourteen jewels (of divine virtues) and making this effort, illuminated the entire world (with divine wisdom). He showed such a wonder (that first winning over Lehna’s mind) he tested fully such a highly spiritual soul (as that of Lehna). Then he placed the canopy (of Guruship) over Lehna, and as if pulling a bow up to the neck to shoot an arrow, (he elevated Lehna’s glory to the sky). Then (Guru Nanak’s) light merged into the light (of Lehna), and he made himself one with (Lehna. In short), after thoroughly testing his disciples and sons (he found that only Lehna passed all the tests, so he) installed Lehna (as the next Guru).”(4)

The message of this Paurri is that our first and foremost duty is to obey the Guru with complete faith and devotion and we shouldn’t lose our faith even when put to the most difficult tests, or his command seems illogical, then the Guru would bless us with extraordinary virtues and glory.

Now describing the next episodes of Guru Angad’s life, bard Satta says: “After (being anointed as Guru Angad, Lehna), the son of Pheru inhabited the city of Khadoor.”

Addressing Guru Angad Dev Ji, he says: “(O’ Guru, you have the merits of) all worships, austerities and penances in you; the rest of the world is afflicted with too much arrogance. (Then perhaps referring to their own episode of greed and subsequent suffering), he says: “(O’ Guru, we have realized that just as) algae spoils water, (similarly) greed destroys human beings. (However such is the glory of) Guru’s court, as if splendor of nature is raining on it. O’ Guru, you are such a vast source of compassion and peace, whose depth cannot be fathomed. You are brimful with (God’s) Name, which is the treasure of all the nine kinds of wealth. Whosever talks ill of you is so completely (ruined, as if he or she has been totally) smashed. (To others), this human world seems near (so they are more concerned with the worldly affairs), but it seems far to you (and not of main concern, because you are farsighted). Yes, after (being anointed as Guru Angad, Lehna) the son of Pheru inhabited the city of Khadoor (and settled there). (5)

The message of this Paurri is that the Guru is like a treasure full of all kinds of wealth, and can grant us everything. But we should not be greedy, because just as algae can
It is the same light

spoil water, similarly greed can destroy human beings. Finally we should never slander the Guru, because whoever does that is totally ruined.

Now bard Satta moves to the third Guru Amar Daas Ji and states at the outset: “(Guru Amar Das Ji) bears the same frontal mark, occupies the same seat and presides over the same court (congregation, as his predecessor Guru Angad Dev Ji). It is apparent that like (Guru Angad Dev Ji, his spiritual) father and (Guru Nanak Dev Ji, his spiritual) grandfather, grandson (Amar Daas Ji) has been accepted (by the congregation as their true Guru).”

Next the bard once again refers to the mythological story, in which the gods and demons together churned the ocean and extracted fourteen valuable jewels. He says: “(It was Guru Amar Das, who by using his willpower so controlled his mind as if) making his willpower a churning string, he made the serpent Baasik to pass through the spindle grooves. (Yes, it was Guru Amar Das, who) by using his Meru mountain like high intellect as the churning spindle, churned the ocean (of Guru’s word). Then extracting fourteen jewels, he illuminated (the world with true divine wisdom).”

Next switching to another metaphor of a brave warrior riding a horse, carrying bow and arrows in his armor, bard Satta says: “(While living a truthful life in a state of peace, poise, and self-control, Guru Amar Daas Ji uttered praises of God, as if) making poise as his horse and self-discipline as the saddle, he had mounted the arrow of God’s praise on the bow of truth. There was pitch darkness of ignorance in Kal Yug (the present age, but Guru Amar
Das Ji provided it with such divine guidance, as if in the sky) arose the sun, spreading the rays of light. Then like a farmer he sowed the field of truth and provided it with the canopy (protection) of truth.”

But again coming back to the free kitchen, which by then had become an integral part of sikh gatherings, and is being carried till today, Satta eulogizes and says: “(O’ Guru Amar Daas Ji), every day in your kitchen food is being served along (with the sweet dishes) of clarified butter and refined wheat flour. To you, God is apparent in all the four corners (of the world, and) you have accepted to enshrine only the Guru’s word in your mind. Whom you have approved by casting Your glance of grace, and gave the entry permit (of the Guru’s word, that person’s) rounds of coming and going have been ended. (Actually it is God Himself), who has come into this world in the form of) that sagacious personality (of Guru Nanak, and then assumed the physical bodies of Guru Angad, and Amar Daas). Therefore, like the mountain Meru, (Guru Amar Das Ji) doesn’t waver at all during any storm or strong winds (of slander, criticism or false rumors). He is the knower of all hearts, and knows the state of one’s mind. Therefore, how can I praise You, O’ my true king, when You are so sagacious and wise? (Unlike our previous mistake, I don’t beg any particular thing from you). Whatever bounty is pleasing to You O’ true Guru would be acceptable to the bard Satta. Seeing the canopy of (Guru) Nanak over your head (and seeing you now occupying the seat of Guru Nanak, all the sikh congregation, which is like his) lineage is feeling astonished. (They are noticing that like his predecessors Guru Nanak, and Guru Angad, Guru Amar Das is having the) same frontal mark, same seat, and same is the court, (as if) like (his spiritual) father, and grandfather, the grandson (Amar Das) has been accepted (as the true Guru by the Sikh following).”(6)

The message of this Paurri is that like his predecessors Guru Amar Das Ji has also blessed us with divine wisdom, and he also has spread the message of truth and God’s Name. Therefore, we should regard all Gurus as the same divine light in different physical forms. Further, instead of asking we should accept with gratitude, whatever gift the true Guru bestows on us, because he knows what is best for us.

The previous Paurri, bard Satta described the virtues and blessings being bestowed by third Guru Amar Das Ji on his disciples. In this Paurri, he describes the reign of the fourth Guru Ram Das Ji, who being a poor orphan kid used to sell chickpeas in the same area
where Guru Amar Das Ji used to hold his congregations. But as per his great destiny, Guru Amar Das Ji selected him as his son-in-law, and latter, impressed by his tireless service, devotion, and obedience, anointed him as the next Guru.

So referring to all such things, Satta says: “Blessed again and again are you, O’ Guru Ram Das. He who has created you, has also embellished you. (It appears that) the miracle (of God) has been fully executed, when the Creator Himself assumed your form. Deeming you as the all-pervading God, all the following and the congregation has bowed to you. You are immortal, unfathomable, immeasurable (in worth), and there is no end or limit (to Your glory). They, who have served (and meditated on) You with love, You have ferried them across (this worldly ocean). You have driven out all lust, anger, greed, and attachment along with any associated evil tendencies from within them. Blessed is Your abode and eternal are Your attendants. (All have) thought and concluded that (in reality), you yourself are (Guru) Nanak You are Lehna, and also Guru Amar Das (and in you is contained their divine light). Therefore, whoever has seen the Guru (Ram Das), has felt supported, in his or her mind.”(7)

The message of this Paurri is that if we truly love and follow the commands of our Guru, then no matter how poor or meritless we may be in the eyes of the world, God can bless us with the highest of honors and what to speak about us, we may even help and guide many others to obtain salvation.

In the previous Paurri, bard Satta uttered praises of the fourth Guru Ram Das Ji. Now he concludes this epic by eulogizing the fifth Guru Arjan Dev Ji. Now he concludes this epic by eulogizing the fifth Guru Arjan Dev Ji.

He says: “The four (predecessor Gurus) illuminated the world during their four periods, and now in the fifth form (God) has manifested Himself (in the form of Guru Arjan Dev Ji). He Himself created Him, and He Himself is supporting the universe like a pillar. He Himself has become the slate and the pen, and Himself has become the writer. The entire creation is subject to coming and going, but He Himself always remains young and healthy. Now, it is Guru Arjan Dev Ji who is sitting on the throne and the canopy of true Guruship sparkles over him (and his glory is spreading in all directions. From east) where sun rises (to west), where sun sets; he has illuminated all the four corners (of the world, with his
It is the same light

The message of this entire composition is that it was the same divine light of God, which pervaded in all the Gurus. Whoever obeyed the Guru, was saved but the apostates who did not do so, they were ruined. Since Guru Granth Sahib is now our eternal Guru, it is our duty to obey all the commands contained in it. If we do that, we obtain peace and bliss in this world and honor in God’s court. If we do not, then we would bring pain and sufferings not only to ourselves, but also to our near and dear ones.
It appears that in this shabad, devotee Kabir Ji is talking to some yogis, who used to distill alcohol and believed that remaining intoxicated helps them in meditating. Instead of directly confronting them about this false belief, Kabir Ji tells them that he too distills his own alcohol whose intoxication never fades. Naturally, the yogis are curious to know more about distilling such an alcohol, so they request Kabir Ji to share that secret with them.

Kabir Ji replies: "(O’ yogis), I have made my body as the earthen vat, in which I assemble the ingredients (for making my alcohol). In place of molasses (condensed sugar-cane juice) I use the word of the Guru. (Instead of chopped tree bark), I chop off (my worldly) desire, lust, pride, and jealousy bit by bit, and add these to the vat as my yeast.”(1)

Describing, how much he values such a wine, he says: "(O’ yogis), is there any saint, in whose mind is peace and poise, to whom I may offer (all my) contemplation and penance as commission? (In fact, I am ready to) offer my body and mind to that bartender, who may pour me just one drop of the wine (of God’s Name).”(1-pause)

Continuing to describe the process of fermenting his alcohol, Kabir Ji says: "(O’ yogis), I have made the fourteen regions (of the world) as my oven, have burnt the fire of divine light in my body (and in this way, I have burnt away all the worldly attachments). My mind is now attuned to God in a state of poise, and is serving as a stopper on the distillation pipe, and the peaceful state of my mind is working like the cooling pad (over the distillation pipe).”(2)

Describing what kind of price he is ready to pay for this nectar like wine of God’s Name, Kabir Ji says: "(O’ yogis), just for one cup of this divine elixir, I am ready to mortgage (the merits of all my) pilgrimages, fasts, daily routines, purification, self-discipline, and breathing exercises through the right and left nostrils. I have made my consciousness as the cup and drink this sublime extract of the nectar like rejuvenating God’s Name.”(3)

Concluding his narration, Kabir Ji says: "(O’ yogis, now) within me is flowing a continuous and extremely immaculate stream (of nectar). My mind is imbued with this great relish. Kabir says, (O’ yogis), all other intoxicants are insipid (and very short lived, but) this relish (of God’s Name) is true (and everlasting).”(4-1)

The message of this shabad is that instead of running after worldly wines, drugs, and intoxicants, we should drink the nectar of God’s Name, which would provide us the most peaceful and bliss-giving satisfaction. Unlike the very damaging intoxication of ordinary drugs and alcohol, which lasts for only a short while, the ecstasy of the nectar of God’s Name can keep a person in a joyous state day and night.
In the previous shabad, while talking to yogis, Kabir Ji told them how he prepares the alcohol of God’s Name, and what kind of mental and spiritual peace he is enjoying. In this shabad, he explains his method once again.

He says: “(O’ yogis), I make divine wisdom as the molasses, contemplation as Mohua (flowers used by yogis to ferment alcohol), and fear of God in my mind as the furnace. Just as you hold your breaths in (the assumed nerve) Sukhmana, I have rested my mind in a state of poise and the soul drinks this (divine drink of God’s Name).” (1)

Describing the ecstasy, he is enjoying on drinking the alcohol described above, Kabir Ji says: “O’ yogis, my mind is intoxicated (with the wine of God’s Name). Yes, it is intoxicated and is enjoying a high state of ecstasy, because it has tasted the relish of the wine (of God’s Name, by virtue of which I feel as if) all the three worlds have been illuminated.” (1-pause)

Continuing to describe the process of distilling his divine elixir, Kabir Ji says: “(O’ yogis, I have so controlled my worldly desires, as if) joining together earth and sky like two stones, I have heated my furnace, and out of it I have partaken the sublime elixir. Both lust and anger, I have made as the firewood, and gone is my worldly involvement.” (2)

In conclusion, Kabir Ji says: “(O’ my friends), from the true Guru, who has access to God, I have obtained (true) understanding. In this way, in (my mind) has manifested the illumination (of God’s Name. So now) slave Kabir is intoxicated with that (divine wine, the uplifting effect of which) never wears off.” (3-2)

The message of this shabad again is that instead of partaking ordinary alcohols or drugs, whose intoxication wears off so easily and are so injurious to our mind and body, we should drink the nectar of God’s Name, whose bliss never fades.
In the previous two shabads, talking to yogis Kabir Ji described how meditating on God’s Name kept him in high spirits and how this wine of God’s Name kept him intoxicated with love for God. Now he takes another aspect of Hindu belief, that if at the time of death, you live in Banaras or Kashi (India) you go to heaven. But if you die in the city of Maghar near Gorakh Pur (India), then you would be born as a donkey in your next birth. In order to remove this superstition from people’s minds, Kabir Ji went to Maghar twice, and ultimately died there.

In this context, addressing God, Kabir Ji says: “O’ my Master, for me You are like my Sumer mountain, because I have grasped on to Your support. Since You don’t waver, (by grasping to Your support) I also do not fall down (from my firm beliefs, and in this way You have) saved my (honor).” (1)

Once again confirming his firm belief in God, Kabir Ji says: “(O’ my God), now, then and whenever, for me You and You alone (are my support) and by Your grace, I am always in peace.” (1-pause)

Now specifically referring to his move from Maghar to Kashi, Kabir Ji says: “(O’ God, people believe that Maghar is a cursed land. But) having faith in You, I went to reside in Maghar, and You pacified the torment of my mind. (Actually), I was blessed with Your sight in Maghar, and only after that I came to reside in Kashi. (2)

However expressing his belief that living in any city makes no difference, Kabir Ji says: “(O’ God, for me) as is Maghar, so is Kashi. I have deemed (them both as) one. Since the time, I the poor one have obtained the wealth (of God’s Name, and confidence that
all places created by You are equal in spiritual merit), those self-conceited ones who doubt
(that You are pervading equally in all places), feel very miserable."(3)

Describing the pain those people bear before and after death, who live with any kind of
self-conceit or arrogance, Kabir Ji says: “They, who indulge in ego, (suffer such pain, as if
they are being) pricked by thorns, and there is nobody to take these out. All their life, they
keep crying in pain and (after death) they are consumed in deep hell.”(4)

Now stating how he has become completely indifferent to hell or heaven, Kabir Ji says:
“(O’ my friends), of what (consequence is this thought that one who dies in Kashi, goes to
heaven, and the one who dies in Maghar, goes to hell, when) the saints have rejected both.
By our Guru’s grace, we don’t depend upon anybody’s mercy (to save us from hell or help
us in reaching heaven).”(5)

In conclusion, Kabir Ji says: “Now I have mounted the (divine) throne and have met the
God of earth. (So now) God and Kabir have become one and no one can distinguish (one
from the other).”(6-3)

The message of this shabad is that we should not be driven by such superstitions
as living in holy places or avoiding the cursed ones. Instead we should always live
in loving fear and devotion of God, then irrespective of our lineage, social status or
God, would grant us His blissful union.

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Kabir Ji concluded the previous *shabad* by saying: “Now I have mounted the (divine) throne and have met the God of earth.” But even at this highest sublime stage Kabir Ji shows us how, while remaining humble, he keeps serving God.

He says: “(O’ God), I respect the saints and punish the evil doers, such is my interrogation center. Day and night, I massage Your feet, making a fly-brush of my hair I wave over You (and keep serving You in every possible way).” (1)

Next explaining his above conduct in utmost humility, Kabir Ji says: “(O’ God), I am like a dog at Your court, and extending my neck, I keep barking there (to make sure that no undesirable person comes near my Master).” (1-pause)

Explaining further his conduct, Kabir Ji says: “(O’ God), I was Your servant even in my last birth, and now I cannot erase (my name from the list of Your servants). At Your door rings the melody of equipoise and on my forehead is a mark (showing that I am a member of Your household. It is my right and duty to serve You).” (2)

Explaining the significance of God’s mark, he says: “(O’ my friends), they who are braded (as belonging to a particular army), fight bravely in the battlefield, but they who are not, desert and run away (in difficult situations). Similarly the one who becomes a saint knows the worth of (God’s) devotion, and God accepts such a person in His treasury.” (3)

Now sharing with us the blessings God has bestowed on him, Kabir Ji says: “(O’ my friends), within the house (of our body) is another small room (the brain), which through reflection on the Guru’s word has become a sublime little slot. In here, the Guru has given *Kabir* a (special) commodity and instructed him to keep it safe.” (4)

However, Kabir Ji wants to share this bliss with the rest of the world as well, but it is only a few fortunate people, who care about it, while others remain interested only in false worldly things. Therefore commenting on this state he says: “Kabir, has offered (to share this) commodity with the (rest of the) world, but only the one who was so destined obtained it, and those who have tasted the relish of this nectar (of God’s Name), their union with God became eternal.” (5-4)

The message of this *shabad* is that if we want to obtain eternal union with God, we should listen to our Guru and try to recognize that precious jewel of God’s Name within our own mind and serve God faithfully like a dog or a good policeman who respects the saintly people, but doesn’t hesitate to punish or fight with the evil doers.
It appears that Kabir Ji uttered this shabad while addressing the pundits and brahmins of those days, who used to consider themselves superior to others, just on the basis of their high caste, or their knowledge of Vedas (the Hindu holy books), which they claimed as coming directly out of God's mouth.

Picking on their claim of divinity of Vedas, Kabir Ji addresses such pundits and asks: "(O' Pundit), why do you forsake Him, from whose tongue (you believe that) Vedas and (the most sublime mantra) Gayatri have been uttered? (I wonder), why a pundit (like) you doesn't utter the Name of that God, at whose feet the entire world bows?" (1)

Warning such pundits, who don't meditate on God's Name, but are only concerned with amassing wealth by impressing people with their knowledge of Vedas (and other such holy books), Kabir Ji says: "O' my respected Brahmin, why don't you contemplate on God's Name? (Don't you know that) if you don't utter God's Name, you would fall into hell." (1-pause)

But that is not all. Kabir Ji points out other hypocritical practices of such people. So addressing such pundits again, Kabir Ji says: "(O' Pundit), you call yourself of high caste, but you eat meals in the houses of lower castes. By practicing obstinate deeds (and rituals to show off your hard daily discipline), you fill your belly. (Making false excuses about the significance of such days) as the fourteenth lunar day, or the moonless night, you eagerly ask for alms. (You are like the one), who has a lighted lamp (in the hand), but still falls into a well." (2)

Kabir Ji concludes the shabad by tauntingly acknowledging the Pundit's high caste and his lower status. He says: "(O' Pundit, I agree that) you are a high caste Brahmin, whereas I am a mere weaver of Kashi, so how could I compare myself to you? (But I tell you this thing, that) I am going to be saved by uttering God's Name. But by depending on (your knowledge of) Vedas (and not meditating on God's Name), O' pundit, you would be drowned." (3-5)

The message of this shabad is that we should not feel proud of our high caste, knowledge of Gurbani, or observance of daily routines, but should focus on meditating on God's Name, with true love and devotion, which alone can help us achieve salvation or union with God.

Awpn aUc nIc Gir Bojnu hTy krm kir audru Brih aapan ooch neech ghar bhojan hathay karam kar ugar bhareh.
cha-udaas amaavas rach rach maa"geh kar deepak lai koop pareh. ||2||
too" barahman mai kaaseek julhah muhi tohi baraabaree kaisay kai baneh.
hamray raam naam kahi ubray bayd bhariosay paa"day doob mareh. ||3||5||
Many cultures and faiths of the world, including Hinduism believe that this world is an illusion, a place full of evil and sin, and the only way to find true happiness or peace is to abandon this world and live in seclusion in some far away mountains or forests. In this shabad, Kabir Ji opposes such negative view about the world and using a very pictorial metaphor, explains how this universe is like a tree or garden laden with so many different flowers and fruits, and how like a bumble bee one can enjoy its fragrance and relish.

He says: “(O’ my friends), this world is like a tree with countless branches and shoots. Its flowers and leaves are filled with the nectar (of God’s Name). This world is like a garden of ambrosia, which that perfect God has created.”(1)

Expressing his delight on understanding the secret of God and His creation, Kabir Ji says: “(O’ my friends), I have (now) understood the (mystic) story of God the King. But only a rare Guru following person has understood (this secret), and that person’s mind has been illuminated with the light (of divine knowledge).”(1-pause)

Now Kabir Ji refers to yogic beliefs, in which they compare the mind to a moth or a bumblebee and believe that in the lower part of the body, there is a lotus with twelve petals, and a similar flower with sixteen petals in the upper parts. When with proper breathing, we raise the concentration of our mind from the lower to the upper lotus; we enjoy a unique state of peace and bliss. Using that metaphor, Kabir Ji says: “(O’ my friends), when like a bumble bee absorbed in the relish of a flower, (our mind) first rests on the twelve petal lotus (the mantra of twelve syllables), and then uses the breaths to fly to the sixteen petal (lotus, and repeats the mantra with sixteen syllables in the sky of the brain, it enjoys the ecstasy of divine bliss).”(2)

Kabir Ji concludes the description of his divine experience with another beautiful metaphor. He says: “(As a result of contemplation), in a state of poise and deep trance, (I see that within my mind) has grown a tiny plant (of God’s love), which has dried up the water (of worldly desires) from the ground (of my body). Kabir says, I am a servant of that person who has also seen this plant (of divine love).”(3-6)

The message of this shabad is that if we want to enjoy the bliss of God's illumination in our mind, then instead of deeming this world as evil, we should consider all humanity as belonging to the same father with different beliefs and cultures, as if we are the
flowers and leaves of a big tree with numerous branches and shoots. Further instead of running to jungles or mountains, we should try to search God within ourselves, and enjoy the bliss of His presence everywhere.

In the previous *shabad* (3-5), Kabir Ji addressed some pundits and advised them to meditate on God’s Name, instead of trying to misguide and dupe innocent people with their shallow knowledge and superstitious beliefs. In this *shabad*, he gives similar advice to some yogis and shares with them, how he himself practices yoga or union with God.

He says: ‘(O’ yogi), make silencing (the evil thoughts in the mind) as your earrings, and compassion as your wallet. Let reflection (on God’s virtues) be your begging bowel. (Like you, I too am a yogi, but) I try to save my body from evils. This is the kind of patched coat, which I have sewn for myself and have made God’s Name as my sustenance.”(1)

Continuing his advice, Kabir Ji says: “O’ yogis, practice such yoga, that following the Guru’s advice be your meditation, penance, and self discipline.”(1-pause)

Once again describing, how he practices his yoga, Kabir Ji says: “(O’ yogis), I surrender my intellect (to God and obey His command without any question), this is the kind of ashes with which I smear my body. I have attuned my mind (to God), and this is my horn. Getting detached (from worldly wealth), I roam around within my body, and in this way (focusing my mind on God within), I play the lyre of my mind.”(2)

In conclusion, he says: “(O’ yogi), keep essence of the five elements (such as compassion, righteousness, and truth) enshrined in your heart, so that you may remain in a continuous undisturbed trance (of meditation). Kabir says: “Listen O’ saints, plant an orchard of compassion and righteousness in your mind.”(3-7)

The message of this *shabad* is that if we want to obtain union with God, then instead of focusing on outer symbols and rituals we should lead our life with compassion, righteousness, and reflection on God.
In this *shabad*, Kabir Ji includes himself among ordinary human beings like us, who are often afflicted with all kinds of worldly weaknesses and evil habits of indulging in slander, deceit, and jealousy. As a result, we keep going through rounds of births and deaths and this vicious circle never breaks. After acknowledging all such faults on our behalf, he shows us how to humbly pray to God and ask Him to show mercy and save us from this unending misery.

So addressing God, Kabir Ji says: “(O’ God, we don’t know), why we were created in this world. What object have we achieved after being born? Even for a moment, we have not attuned our mind to that (God), who is like a ship to ferry us across the dreadful worldly ocean, and like a jewel can fulfill the wishes of our mind.”(1)

Unlike us, instead of trying to make any excuses, Kabir Ji makes a forthright confession, and says: “O’ God, we are such sinners that we have not performed the loving devotion even of that God who gave us our body and soul.”(1-pause)

Listing some of the vices, of which we cannot rid ourselves, he says: “(O’ God), we are unable to forsake (the evil habits of) coveting other’s wealth, (having evil desires for others’) spouses, slandering and entering into disputes with others. (Therefore), we keep coming and going (in and out of this world) again and again and this story never ends.”(2)
The bigger tragedy is that on top of our evil and sinful habits we don’t even care to listen to some good advice, which could caution us against such things. Therefore, confessing further on our behalf, Kabir Ji says: “(O’ God), I have not gone even once to that house, where the saints gather and discourse on God. But I always keep residing in the company of swindlers, thieves, demons, and drunkards.”(3)

Describing, what kinds of wealth we amass and what kinds of virtues we never think to gather, Kabir Ji says: “I have with me all such commodities as lust, anger, intoxication of wealth, and jealously, but anything like charity, righteousness, or service of the Guru is not even in my dream.”(4)

After frankly confessing all his sins and faults on our behalf, Kabir Ji shows us how to beg for God’s mercy. So he says: “O’ merciful Master of the meek, lover of devotees, and destroyer of fear, Kabir beseeches You: “(Please) save me from the mob of these demons, (for my entire life) I would keep serving (and meditating on) You.”(5-8)

The message of this shabad is that we should realize that we have been wasting our time in such things as lust, anger, greed, slander, and jealousy. We have never cared to listen and act on the advice of the saints, which could save us from the cycle of births and deaths. The only way is to pray to God to save us from our evil tendencies, and we should pledge that we would serve Him by always meditating on His Name.
In the previous *shabad*, Kabir Ji showed us the mirror of our life, which is full of sins and devoid of virtues. On top of that we avoid the company of saints and pious people, who could give us some good advice. The result is that we keep suffering through endless chains of births and deaths. He concluded that *shabad* with a prayer to God, and on our behalf asked Him to show mercy on us, and advised us that we pledge to meditate on His Name for the rest of our life. In this *shabad*, he describes the benefits and blessings we obtain when we do that.

He says: “(O’ my friend, do such a meditation of God in your mind), worshiping whom you obtain emancipation, go to heaven and won’t (keep wandering in) the world. (By doing so, you would obtain such a state of fearlessness and joy, as if) upon reaching the house of the fearless (God), you are playing trumpets (of divine joy) and such continuous unstuck melodious tunes would always play in you.”(1)

Guru Ji again stresses: “(Yes, O’ my friend), do such a meditation in your mind (as stated above), because without contemplation no salvation is ever possible.”(1-pause)

Continuing his advice, Kabir Ji says: “(O’ my friend), contemplating whom nobody would say no to you (or create obstacles in your path). This contemplation liberates you (from the worldly bonds), and the mind is rid of the load of sins. Respectfully bow (to God) in your mind, so that you are not made to come (in this world) again and again.”(2)

Now describing some of the blessings, which God has already provided within us, and which we can discover by contemplating on God, Kabir Ji says: “(O’ my friend), meditating on whom you enjoy spiritual bliss, (that God has enshrined such a resource of divine knowledge in your mind, as if He) has firmly installed a lamp within (you). With the help of that lamp (of divine knowledge) a person can become immortal in this world. (Because with this divine knowledge), one can drive out the poison (of such evils as) lust and anger.”(3)

So resuming his advice, Kabir Ji says: “(O’ my friend), contemplating whom you obtain emancipation, keep doing His meditation (like wearing) a necklace round your neck. Don’t ever take off that necklace of contemplation (and never forsake Him. If you keep doing that), by Guru’s grace you would cross over (the worldly ocean).”(4)

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|———|———|
| jih simran ūjh pohai na maa-ay | it is the same light |
But that is not all. Listing additional benefits of meditating on God’s Name, Kabir Ji says: “(O’ my friend), by worshipping whom, you are not dependent on anybody, and you (feel free from any worry, as if you are) asleep in your house with a silken sheet over you. Your mind would feel delighted, as if you are sitting on a comfortable couch. So keep drinking the nectar of such a contemplation, day and night.”(5)

Now, telling us how contemplating on God’s Name not only brings us all kinds of pleasures, but also removes all kinds of pains, Kabir Ji says: “(O’ my friend), contemplating on Him, all your demons go away, worshipping whom, (worldly attachment or) Maya doesn’t touch you. We should contemplate on Him, and sing His praises in our mind. But we only learn such a meditation from the true Guru.”(6)

Stressing once again that we continue doing such meditation at all times and in all states, Kabir Ji says: “(O’ my friend), all day and night meditate on God. Whether sitting or standing and with every morsel and breath, (keep remembering Him). Whether asleep or awake, always keep enjoying the relish of (God’s) contemplation, because it is only by (good) destiny that we obtain (the opportunity for) contemplation on God.”(7)

In conclusion, Kabir Ji says: “(O’ my friend), by contemplating on whom, you do not have to carry the load of sins, make that contemplation of God’s Name your (life’s) support. Kabir says that no charm or spell can prevail with Him who has no end or limit, (and we cannot meet Him, except through His meditation).”(8-9)

The message of this shabad is that we should always remember God at all times, whether it is day or night whether we are asleep or awake, and with each and every breath. Because by contemplating God with sincere devotion all our evil tendencies of lust and anger would go away, and we would obtain God.
It appears, that Kabir Ji uttered this shabad, while conversing with some yogis who practice such things as holding their breath in certain places, in particular ways and make it pass through six imaginary body regions, which they call Chakras (coils). They particularly stress on one Bhuengam Chakra, which they believe is coiled like a snake. They believe that when after passing breath from the lowest region or Chakra, one raises the breath and holds it in the highest region of the body, called Gagan (the region of the sky); one enjoys the bliss of God's presence.

So using the terminology of yogis, Kabir Ji describes how he has achieved the highest state of union with God. He says: "(O' yogis, like a) captor, Maya (the worldly riches and power) had tied me in its bond, but the liberator (Guru), quenched the fire (of my worldly desires, and liberated me from worldly bonds). When I reflected in my mind from head to toe (and did a complete analysis of myself, in the light of the Guru's word, I drove out all undesirable thoughts from my mind, as if I had) bathed myself from within."(1)

Describing, the present state of his soul, Kabir Ji says: "(Now my soul), the master of the air-like mercurial mind, is abiding in a thoroughly blissful state, where there is no worry of such things as birth, death, or old age."(1-pause)

Explaining further the way in which he has reached this blissful state, Kabir Ji says: "(O' yogis), turning my attention away from the support of (worldly) powers, (my mind has found support in God, as if it has) entered the tenth gate (in the sky of my mind). I have pierced through the snake-like Chakra, and without doubt have seen God the King."(2)

Describing his present state of mind and the kinds of blessings he is enjoying, Kabir Ji says: "(O' yogis), now all my (worldly) thirsts and desires have been removed, as if the moon of calmness (and contentment) has devoured the sun of (burning worldly desire. Now my mind is attuned in high state (to God), and I am hearing the non-stop divine music."(3)

Summarizing his above experience, Kabir Ji says: "(O' my friends what happened, was) that when the speaker (Guru), recited the (divine) word, the listener (disciple) listened to it carefully and enshrined (the message) in his mind. Then by repeating the Name of the Creator, he crossed over to the other shore (and obtained salvation from the worldly involvements). Kabir says this alone is the essence (of all divine wisdom)."(4-1-10)
The message of this shabad is that we should listen carefully to the Guru’s word and act upon it faithfully, so that our mind is stabilized and stops running after worldly desires. Then by attuning it to God, we can enjoy the divine music of non-stop melodies and obtain emancipation from rounds of births and death.

Now Kabir Ji draws our attention to the natural phenomena and wants to impress upon us that behind these natural phenomena and wonders is the power of God. He shares with us, how seeing such precious things as beautiful gems, his head bows down to that God, who is the real diamond or the entity, who has created all astonishingly beautiful things.

He says: "(O’ my friends, no doubt) the Sun and the Moon are both embodiments of light, but behind their light is the light of that all-pervading God of unparalleled beauty.”(1)

Therefore, addressing all the wise and learned persons Kabir Ji says: "O’ wise man, reflect on that divine God who has created all this expanse (of the world) from within His light.” (1-pause)

Showing how he is reminded about God and his head bows down in appreciation of God upon seeing any valuable thing, such as a diamond, Kabir Ji says: “(O’ my friends), when I see a diamond, I bow and salute (God), the real diamond (who has created such wonderful things as diamonds). Kabir says: “(Even though, He resides within all precious things and wealth, yet) He is detached from the worldly wealth, and is beyond any description.”(2.2.11)

The message of this shabad is that when we see wonderful natural scenes or precious and shining stones, such as jewels and diamonds, and then we should not be consumed by the desire for owning these. Instead, we should be reminded about that wonderful God, who has created all these wonders and amazing things and thank Him for blessing us with the opportunity to experience and enjoy His wonders.
In the previous shabad, Kabir Ji advised us that when we see wonderful natural scenes or precious things, such as jewels and diamonds, we should not be consumed by the desire for owning these. Instead, we should be reminded about that wonderful God, who has created all these wonders and amazing things and thank Him for blessing us with the opportunity to experience and enjoy His wonders. In this shabad, he wants to alert us to the deceptive allurements of worldly pleasures and evil impulses, which are stealing away our precious life breaths in false pursuits and depriving us of the opportunity to reunite with God, from whom we have been separated for so long.

He says: “O’ people of the world, be vigilant and alert, and be aware that even while awake, you are being robbed (by the thieves like lust, anger and greed. Don’t live under the false assurance) that you have a competent watchman in the form of Vedas (and your observance of Vedic rituals would emancipate you. I tell you that) even when the watchman is watching (and you are performing all those rituals), the demon of death would take you away.”(1-pause)

Now commenting on the conduct of ordinary human beings, how they are indulging in false pleasures, which actually end up in terrible pain, and how they are avoiding those things, which could bring them lasting peace and happiness, Kabir Ji says: “(O’ my friends, false worldly pursuits which could bring you lot of pain and suffering, seem pleasing to you. But practicing virtues and meditation on God’s Name, which could bring peace and happiness, seem unpleasant to you, as if the bitter) Neem tree, appears to you a (sweet) mango, a mango (appears as Neem, and a ripe banana looks like a thorny bush to you. Similarly, (insipid) fruit of a Simmal tree looks like a ripe coconut to such foolish people.”(1)

Kabir Ji concludes the shabad, by illustrating the importance of humility with a very beautiful metaphor. He says: “(O’ my friends, we cannot reach God, while being self-conceited). God is like sugar mixed in sand, which cannot be eaten or enjoyed by remaining (stiff and arrogant like) an elephant. Kabir says it is only after shedding off all (our arrogance, on account of) our casts and status, and becoming (humble like an) ant that anyone can eat it (and reach God).”(2-3-12)

The message of this shabad is that even though we might be performing rituals of our faith and reading holy books, we are still being robbed of the wealth of life breaths. Further, we should understand that if we want to unite with God, then we have to shed all our self-conceit or ego, become completely humble and keep meditating on God’s Name.

The page contains a reference to the Sri Guru Granth Sahib, a sacred scripture in Sikhism, and includes a section titled “It is the same light.”
It appears that devotee Nam Dev Ji uttered this *shabad*, in response to a question by his friend Tilochan, that how while keeping himself busy in the worldly chores, particularly doing his professional work of a calico printer, he could keep meditating on God as well. Nam Dev Ji cites many examples from the day-to-day life to explain how, while carrying out his worldly duties, he could keep his mind focused on God.

First citing the example of a child flying a kite, Nam Dev Ji says: “(O’ Tilochan, a boy) brings some paper, cuts it into a kite and then flies it in the sky. (Many times), he may be talking with his friends, but keeps his mind attuned to the kite string. (Similarly, even when I am doing my printing work or talking to customers, still my mind is attuned to God).”(1)

Giving, another example, Nam Dev Ji says: “(O’ Tilochan), just as a goldsmith might be working on his ornament, but his mind remains focused on the gold in it, similarly my mind remains pierced with God’s Name.”(1-pause)

Nam Dev Ji now cites another beautiful metaphor. He says: “(O’ Tilochan), young girls from a city, bring their (earthen) pitchers and go to a river to fill these with water and then walk back joking and talking with each other, but they keep their minds focused on their pitchers. (Similarly while doing my work I keep my mind concentrated on God).”(2)

Presenting yet another example to make his point, he says: “(O’ Tilochan, sometimes a cow herder may) untether cows from a (big) house with ten gates to graze. He may be grazing the cows five miles away, (but each cow) keeps its mind focused on the calf. (Similarly my ten organs, may be doing work, yet my mind remains attuned to God).”(3)
In the previous shabad Nam Dev Ji described in very pictorial ways how we should be attuned to God while doing our daily chores. In this shabad, he goes one step further and states that except for simple loving devotion of God, he doesn’t care about any of the rituals, such as singing songs and poems from Vedas and Puranas, doing breathing exercises, or bathing at holy places.

He says: “(O’ my friends), I don’t sing any of the innumerable songs and poems from Vedas, Puranas, or Shastras. Because, attuning myself to the imperishable region of the Formless, I play the flute of continuous divine music.”(1)

Generally, when we meditate on God we hope to get many of our desires fulfilled, but Nam Dev Ji says: “Becoming desireless renouncer through the word (of the Guru), I am singing (praises of) God. I have been imbued with the love of the indestructible God. (In this way), I would reach the house of God, who has no lineage.”(1-pause)

Next commenting on the breathing exercises and the ritualistic baths which many yogis practice, Nam Dev Ji says: “I have laid aside (as unnecessary) any such exercises as...
holding breath in *Irra, Pingla, or Sukhmana* (the left and right nostrils or the central nerve). I keep both sun and moon (the left and right nostrils) in balance, (and by doing so), I would merge in the light of all pervading God.”(2)

Now Nam Dev Ji comments on the rituals of bathing at the pilgrimage stations. He says: “On seeing any holy place, I don’t enter the water and (unnecessarily) bother the insects and creatures (living in the water). The Guru has revealed to me (all) the sixty eight holy places (within my body, so I) bathe within my mind itself.”(3)

Nam Dev Ji concludes the *shabad* by indirectly commenting on a common inner desire of many people like us who might be doing a little bit of ritualistic worship to be known as holy or pious persons. He says: “I would not care to be known as a good or pious person, by my friends and mates or yearn for the praise of people. (In short), I Nama say that my mind has been imbued with the love of God and I would merge in His thoughtless trance.”(4-2)

The message of this *shabad* is that to enjoy bliss of union with God, there is no need to sing songs and poems from holy books like *Vedas, Puranas, and Shastras*. There is also no need to do any breathing exercises or bathe at holy places. All we need to do is to meditate on God with loving devotion and try to experience the bliss of His presence within our own body.

In the previous *shabad*, Nam Dev Ji advised us that to enjoy the bliss of union with God, there is no need to sing songs and poems from holy books like *Vedas, Puranas, and Shastras*. In this *shabad*, he again stresses meditating on the formless God instead of doing idol worship or other ritualistic deeds.

He asks us to think back to the origin of this universe, and says: “When there was no mother and no father, then there was neither anybody nor any deed. Neither you, nor I existed, (nor nobody knew) who come from where.”(1)

Realizing the above fundamental concept, Nam Dev Ji humbly prays to God, and says: “O’ God nobody belongs to anybody. (Our situation is) like those birds, who happen to come and reside on a tree (for a short while)?”(1-pause)
Resuming his inquiry, he says: “When there was no Moon, no Sun and when water and air were absorbed (in God Himself); when there was no Shastras, and no Vedas, from where did (the question of any good or bad) deed arise?”(2)

Nam Dev Ji concludes the shabad by stating how he worships God, and from where he has obtained that true wisdom. He says: “Through Guru’s grace, I have learned the essence of doing inhaling and exhaling exercises, counting rosary made of Tulsi wood. Nam Dev submits, that the true Guru has taught him (that God) is the supreme essence.”(3-3)

The message of this shabad is that our relatives are like birds, who happen to come and sit on a tree for a short while. It is God, only who has been there before anything including sun, moon, or Vedas came into existence. So instead of bothering about any ritualistic worship, we should seek the guidance of the Guru who can teach us, how to meditate upon and realize God.

Ram Kali Ghar-2

In the previous shabad (4-2), Nam Dev Ji advised us that to enjoy bliss of union with God, there is no need to sing songs and poems from holy books like Vedas, Puranas, and Shastras. In this shabad, he again stresses upon meditating on the formless God and tells us how the merit of meditating on God’s Name far exceeds the merit of doing any kind of difficult rituals, torturous worships, or the most lavish acts of charity.

He says: “(O’ my mind, if any one) does penance in (the holy city of) Banaras hanging upside down, dies at a holy place, burns oneself in fire, rejuvenates the body (through...
yogic exercises), performs horse sacrificial feast, or gives gold concealed (in fruits) as charity; (still all such things) do not equal (the merit of meditating on) God’s Name.” (1)

Therefore addressing his mind (actually us), Nam Dev Ji says: “O’ my hypocritical mind, forsake (all such things) don’t practice such false practices, instead meditate on God’s Name daily.” (1-pause)

Continuing his comments on the ritualistic deeds and acts of charity, he says: “(O’ my mind), we may go to the holy rivers (like) Ganges or Godawari at the time of the fair of Kumbh (the special auspicious occasion which comes after twelve years), bathe (at holy places like) Kedar Nath, give thousands of cows in charity at the bank of (holy) river Gomti, do millions of pilgrimages, or let our body be consumed in the in the snows of Himalayas, (but still the merit of all such practices), don’t equal (meditating on) God’s Name.” (2)

Now particularly commenting on the uselessness of most lavish charities, Nam Dev Ji says: “(O’ my mind, even if we) give horses, elephants, women along with beds, or lands, and give such charities everyday; purify our body, and give gold equal to our weight in charity, (still all these deeds) do not reach (the merit of meditating on) God’s Name.” (3)

Nam Dev Ji concludes the shabad by saying: “(O’ my mind, if you continue to remain engrossed in such ritualistic practices, then) don’t be angry or blame the demon of death (for torturing you.) Acquaint yourself with the immaculate desireless status, (and for that) Nam Dev submits that we should meditate on God’s Name and thus drink the essence all the nectars. (For me this Name itself is) my king Ram the son of king Dashrath.” (4-4)

The message of this shabad is that we should not worry about doing pilgrimages, giving to charities, doing torturous penances, and ritualistic worships. Instead forsaking all such false and hypocritical practices, we should meditate on God’s Name, whose merit far exceeds that of any other ritual worship or act of charity.

raamkalee banee ravidaas jee kee

SGGS P-974

dayv sansai gaa^th na chhootai.
kaam kroDh maa-i-aa mad maat^ar in panchahu.
ham bad kab kuleen ham pandit ham jogee sani-aasee.
gi-aanee gunee soor ham daatay ih buDh kabeth na naasee. ||2||

raamkalee banee ravidaas jee kee

ik-o^nkaar satgur parsaaad.
parheei gunei ai nam sabh sunei ai
anbha-o bhaa-o na dasarai.
lohaa kanchan hiran ho-ay kaisay ja-o paarseh na parsai. ||1||

SGGS P-974

dayv sansai gaa^th na chhootai.
kaam kroDh maa-i-aa mad maat^ar in panchahu.
ham bad kab kuleen ham pandit ham jogee sani-aasee.
gi-aanee gunee soor ham daatay ih buDh kabeth na naasee. ||2||

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SGGS P-974

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SGGS P-974

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kaam kroDh maa-i-aa mad maat^ar in panchahu.
ham bad kab kuleen ham pandit ham jogee sani-aasee.
gi-aanee gunee soor ham daatay ih buDh kabeth na naasee. ||2||
In this shabad devotee Ravi Das Ji lays before us the mirror showing the state of our minds and illustrates how in spite of listening to sermons and reading holy books we still remain under the control of our evil tendencies, such as lust, anger, and greed. He tells us what the basic reason is behind it and therefore what the remedy to cure our problem is.

First commenting on our life, Ravi Das Ji says: “(O’ my friends), we read, reflect and listen to all (sermons about God’s) Name, but still we are unable to see the sight of (God), the embodiment of wisdom and love. (The reason is that a piece of) iron cannot become pure gold, unless it comes in touch with the philosopher’s stone; (similarly a sinner cannot become virtuous unless he or she meets and follows the Guru).” (1)

Now Ravi Das Ji addresses God and expresses his powerlessness. He says: “O’ God, (in spite of reading holy books, and listening to sermons), the knot of our doubts doesn’t get loose. (It looks like) banding together (the impulses of) lust, anger, worldly attachment, pride, and jealousy have robbed us (of our virtues).” (1-pause)

Commenting on our arrogance, Ravi Das Ji says: “(O’ God), some claim they are great poets, some boast about their high caste, while others feel conceited as being pundits, yogis or sanyasis (recluses. In this way), our habit of feeling conceited about being wise, meritorious, brave, or large hearted, never goes away.” (2)

In conclusion, he says: “O’ Ravi Das say, that just as mad persons go astray, similarly all of us don’t understand (the reality. But) for me, God’s Name is my support, my life and my wealth.” (3-1)

The message of this shabad is that if we want to enjoy the presence of God within us, then we have to seek the guidance of the Guru. Without his guidance all our readings of scriptures or listening to sermons would be of no avail and we would keep getting misled by our false self-conceit, lust, anger, and greed.
The devotee Beni Ji’s full name was Braham Bhatt Beni. He was perhaps born in 1573 in Asni Nagar, India. He was known as a true devotee of God. During his time, there was a
great influence of the yogic system of worship in India. But Beni Ji did not subscribe to that belief. In this shabad, he shares with us his own belief where God resides, and how to reach Him. Yogi lay great stress on breathing exercises and postures. According to them, if you breathe in particular ways through Irra, Pingla, and Sukhmana (the left, right, and central channels, from the nose to the brain), while focusing your mind at their confluence at a point between the eyebrows, you would enjoy divine bliss. Another thing, in which both yogis and brahmins believe very much, is bathing at Paraag (Allahabad, India), which is situated at the junction of three holy rivers Ganges, Yamuna, and Saraswati. Beni Ji tells us what he believes.

First referring to the above two beliefs, Beni Ji describes his own belief and says: “(O’ my friends, one who by Guru’s grace has reached the state of union with God, has obtained true knowledge about all things which yogis claim. Such a person knows that all the three channels called Irra, Pingla, and Sukhmana; abide in one place (in the tenth gate or the brain, where God resides). That place itself is like Paraag, the holy junction (of three rivers), where the mind bathes and by focusing at that place, that the mind bathes.”(1)

He declares: “O’ saints, at that place (in the body), resides the immaculate God. But it is only a rare person, who through the Guru given knowledge, reaches there and becomes acquainted with the immaculate all-pervading God.”(1-pause)

Now Beni Ji describes some of the identifying signs of that holy spot where God resides. He says: “(If you ask), what is the (distinguishing) sign of God’s abode? (The answer is) that there plays the non-stop melody of the (divine) word. (On reaching that spot or state, one feels such peace and contentment, that one doesn’t feel the necessity for anything including) sun, moon, air, or water. By Guru’s grace, there one’s intellect is awakened and one witnesses (God).”(2)

Giving more details of that divine experience, Beni Ji says: “(In that state), true wisdom springs forth, and one’s evil intellect is destroyed. One’s tenth gate (a special place in the brain) is soaked with the relish of the immortalizing divine nectar. The one who understands the secret of this art (to reach that state) meets the supreme God.”(3)

Explaining the tenth gate and its location, Beni Ji says: “(O’ my friends), the tenth gate is beyond the understanding of ordinary sense organs, and is inaccessible. This is the lofty place, where the incomprehensible and infinite God resides. There is like a shop in a high place (in the head). In that shop is a niche (in the brain) and in that niche God resides.”(4)

After describing the nature and signs of God’s abode, Beni Ji explains the conduct of that fortunate devotee who has been blessed with such divine experience. He says: “(The one who has realized God in one’s self) remains awake (to the worldly illusions) and never sleeps (or becomes unaware of the false worldly illusions. That person) remains in such a trance of divine meditation that for him or her all the three worlds and the three modes of Maya (the impulses for vice, virtue, or power) vanish. That person enshrines the seed mantra (of God’s Name) in the mind. Diverting the mind away (from worldly desires), keeps it immersed in that state of void (in the mind, where no thoughts of any kind arise).”(5)

Elaborating on the traits of such a devotee, Beni Ji says: “(Such a person) remains awake (to the worldly illusions) and never tells lies. That person keeps all the five senses (of
touch, taste, smell, speech, and sight) under control. Such a person keeps the Guru's advice enshrined in the mind, and dedicates the mind and body to God's love.”(6)

Now narrating in a pictorial way, how such a God-oriented person views and thinks about the world, Beni Ji says: “(O' my friends, such a true lover of God) deems this word (like the fingers) of the hand (or like the) branches (of a tree. Forsaking God, that person doesn’t get engrossed in worldly affairs, and thus) doesn’t lose (the game of) his or her life in the gamble, as if he or she) plugs the very source of the stream of evil (inclinations. As if) turning his or her mind away from the west (or spiritual darkness), he or she raises it in the direction of the sun (of divine knowledge. In this way), when one bears the unbearable (experience of divine revelation), a steady stream of nectar trickles (from one’s mind), and one converses with God of the universe.” (7)

Continuing to describe the bliss one enjoys in this state of divine revelation, Beni Ji says: “(In that divine state, one feels that the light of divine knowledge is spreading in all directions, as if) a four faced lamp is lighting in one’s tenth gate, and one realizes that the limitless God is like the root in the midst of all and the rest of the worldly things are like its leaves. God Himself resides there with all His powers, and remains hidden in the pearls and diamonds like mind.”(8)

Beni Ji concludes the shabad by narrating some more outward and inward signs of a truly devoted person, who successfully reaches the tenth gate, where God resides. He says: “(O' my friends), deep within (such a devotee), the immaculate God of the three worlds comes to reside. (As a result, that devotee's) forehead (starts sparkling with such a divine glow, as if) there is a lotus in his or her forehead and around it are many jewels. Within that person plays such melodious music, as if all the five (sublime) musical melodies are playing. (Then the devotee is in such high spirits, as if he or she is a mighty emperor, and) over whom are waving the fly brushes, and many conches are loudly sounding. Being equipped with the Guru's wisdom, such a devotee annihilates the demons (of evil impulses. O' God, that is why), Beni begs for Your Name.”(9-1)

The message of this shabad is that if we want to enjoy the most blissful experience, as if in our brain are playing the five non-stop divine melodies, and we are in such a state of peace and bliss, that we don’t care for anything including the sun, moon, air, or water, then we should try to realize God through the Guru’s word. For that we don’t need to go through the inhalation or exhalation exercises, advocated by yogis. Just by meditating on God’s Name with true love and devotion, we can realize God within ourselves, relish that divine nectar and enjoy such divine bliss, as if we are the rulers of the entire world.

SGGS P-975

raag nat naaraa-in mehlaa 4

ik-o'kaar sat naam kartaa purakh nirbhao nirvair akaal moorat ajoonee saibhaa gur parsaaad.

mayray man jap ahinis naam haray.
kot kot dokh baho keenay sahh parhar paas Dharay. ||1|| rahaa-o.
It is the same light

Guru Ji begins this new musical measure *Rag Natt Narayan* by first stressing upon the importance of God's Name and the company of God-oriented immaculate persons.

Addressing his mind (actually us), he says: “O’ my mind, day and night (at all times), worship God’s Name. (Because, even if) one has committed millions of sins, God’s Name casts away and lays aside (all those sins).”(1-pause)

Describing how God’s Name drives out all one’s sinful tendencies, he says: “They (who sincerely) worship and meditate on God’s Name, become true devotees and their life conduct also becomes truly (sincere). Just as water drives out the dirt (from within the clothes, similarly they who meditate on God’s Name), all sins and evils are driven out of them.”(1)

Elaborating on the blessings of meditating on God’s Name, Guru Ji says: “At each and every moment, again and again, they who sing praises of God and utter God’s Name from their tongue, in an instant (God’s Name) drives out the five incurable maladies (of lust, anger, greed, attachment, and ego) from their body.”(2)

Indicating how much he values and respects those who meditate on God’s Name, Guru Ji says: “(O’ my friends), very fortunate are those devotees of God, who meditate on God’s Name. O’ God, I beg (You) to bless me with the company of such people, so that even a stupid fool like me (may also) be emancipated.”(3)

Guru Ji concludes the *shabad* with a prayer for God’s mercy and says: “O’ God, the supporter of the world, (please) show mercy and save (me). Slave Nanak has sought Your refuge. Please save my honor, O’ God.”(4-1)

The message of this *shabad* is that if we want all our sins washed off, then we should seek the company of God-oriented persons, and in their company sing praises of God and meditate on His Name.
Nat Mehlaa 4.

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**Nat Mehlaa-4**

In the previous *shabad* Guru Ji advised us to sing praises of God in the company of God-oriented persons, and meditate on God's Name day and night. In this *shabad*, he elaborates on the merits and the blessings we enjoy, when we do that.

He says: "(O’ my friends), by meditating on God’s Name, the devotees have merged in the God’s Name. But, through the Guru’s word, only they have meditated on God’s Name, on whom the merciful God has shown mercy.”(1-pause)

Describing the bliss enjoyed by those who meditate on God’s Name, Guru Ji says: "(O’ my friends, that) God is inaccessible and incomprehensible. Just as upon mixing, two waters become one, (similarly) by meditating on Him, the devotees (become one with Him). I am a sacrifice to those saints, who have enjoyed the relish of God’s Name.”(1)

Listing some specific blessings obtained by those who meditate on God’s Name, Guru Ji says: "(O’ my friends), the devotees, who have uttered the Name of (God), the sublime being, all their poverty and pain has been destroyed. Within us, are the five incurable maladies (of lust, greed, anger, attachment and ego, God) dispels all these in an instant.”(2)

Describing the love and longing of the devotees for their beloved God, Guru Ji says: "(O’ my friends), the saints of God are so imbued with His love, that just as a lotus blooms on seeing the moon, or when listening to the thunder of the low clouds, a peacock starts dancing (in joy, similarly on seeing God, His devotees feel delighted).”(3)
Guru Ji concludes the shabad, by describing his own state of mind. He says: “(O’ my friends), within me my Master has put a yearning (for Him), and I survive only on seeing that God. Nanak says, (O’ God), it is You, who has addicted me with Your love, therefore keep me united with You, and that is most enjoyable bliss for me.”(4-2)

The message of this shabad is that if we want to meet God and enjoy the pleasure of His company, then joining the company of those saints who are in love with God, we should sing God’s praises, meditate on His Name, and get so absorbed in Him, as water mixing in another body of water becomes one with it.

In the previous shabad, Guru Ji advised us that if we want to meet God and enjoy the pleasure of His company, then joining the society of those saints who are in love with God, we should sing God’s praises and meditate on His Name. In this shabad, he advises his own mind and us, to meditate on God’s Name and lists the blessings of doing so.

He says: “O’ my mind, meditate on the Name of God, (who alone is your true) friend. By Guru’s grace I have meditated on God’s Name, therefore I (feel as if, I have) washed true Guru’s feet (humbly served him).”(1-pause)
Expressing his gratitude to God for blessing him with His Name, Guru Ji says: “O’ the supreme Master of the universe, You have provided refuge to me the sinner. (O’ God), You are the supreme Being and destroyer of sufferings of the meek, (by Your grace, my tongue keeps uttering Your Name, as if) You have put Your Name in my mouth.”(1)

Often a question arises in one’s mind, why is it necessary that one must seek the guidance and company of the Guru, for meditating on God’s Name? Why on one’s own can one not sing praises of God? Responding to such questions, Guru Ji says: “(O’ my friends), the merits of God are very high and sublime, and we are very low (and deficient in divine virtues). Therefore, it is only in the company of my friend and mate, the Guru that I have sung God’s praises. Just as by growing near a Sandal tree, (a bitter) Neem (plant) acquires the (merit of fragrance) of the sandal tree, (similarly by joining the company of the Guru, I too have started meditating on God’s Name and singing His praises).”(2)

Describing the blessings, he has obtained by meditating on God’s Name (indirectly telling us what we can also obtain by doing so), Guru Ji says: “(O’ my friends), I was full of many poisonous (worldly) misdeeds, which I had committed. I was so full of evils and sins, (as if I had become like a) heavy stone (with the load of these sins), but by uniting me with the company of His saints, God ferried me across (the worldly ocean).”(3)

Guru Ji concludes his prayer by saying: “O’ God, you destroy the sins of those you save. O’ the merciful God of devotee Nanak, You have emancipated (even the demons like Harnakash (the legendry king who tried to kill his own son, because he would not forsake worshiping God, so please save me also)).”(4-3)

The message of this shabad is that even if we have committed many sins and evil deeds, we can still obtain salvation, if under the guidance of the saint (Guru), we sing praises of God and meditate on His Name.
In the previous shabad, Guru Ji advised us that even if we have committed many sins and evil deeds, we can still obtain salvation, if under the guidance of the saint (Guru), we sing praises of God and meditate on His Name. In this shabad, he shows us how to advise our mind to meditate on God’s Name and to pray to God for His mercy.

He says: “O’ my mind, imbuing yourself with love, meditate on God’s Name. The one on whom God of the universe has bestowed His mercy, repairing to the refuge) of His devotees, that person has meditated on God.”(1-pause)

Confessing on our behalf, Guru Ji humbly says: “(O’ God), after committing blunders birth after birth, we have now come to Your refuge. O’ God, You are the protector of those who seek Your shelter, so save us great sinners too.”(1)

Invoking the merciful tradition of God of saving His devotees, he says: “(O’ God), there is no one who was not saved (after joining) Your company (and seeking Your shelter); O’ God, You have sanctified (even the) sinners (who sought Your refuge.) The calico printer Namdev, whom calling a demon, (the arrogant pundits) kicked out of the temple, You saved his honor (by turning the front of the temple towards him, and its back towards those pundits).”(2)

Describing his respect for those, who sing God’s praises, he says: “O’ my Master, I am a sacrifice to those who sing Your praises. Because You have sanctified the houses and places where the dust of their feet fell.”(3)

In conclusion, Guru Ji says: “(O’ God), we cannot describe Your virtues, because You are the highest of the high. Please, show mercy on devotee Nanak, so that he may also serve at the feet of Your devotees.”(4-4)

The message of this shabad is that God is so merciful that He has sanctified even the worst sinners, and has saved the honor of His devotees. Therefore, we should pray to God to bless us with the service of His devotees so that in their company, we too may meditate on God’s Name, and be blessed.
In the previous shabad, Guru Ji told us that God is so merciful that He has sanctified even the worst sinners, and has saved the honor of His devotees. Therefore, we should pray to God to bless us with the service of His devotees so that in their company, we too may learn to meditate on God’s Name with love and devotion, and become worthy of God’s grace. In this shabad again, Guru Ji cites more examples of God’s grace on His worshippers.

He says: “O’ my mind, with your full concentration, meditate on God’s Name. The intellect of the person on whom God has shown His grace, through Guru’s instruction, has been imbued with the love of God’s Name.”(1-pause)

Now listing the merits of meditating on God’s Name, Guru Ji says: “The devotees of God who, upon listening to the Guru’s sermon, sang praises of God, His Name destroyed all their sins and evils, just as a farmer reaps his crop.”(1)

Humbly confessing his ignorance about the limits and glory of God, he says: “O’ God, only You know Your glory; only You know; O’ God, You alone are like You. We cannot describe Your merits. O’ God, You alone know Your merits.”(2)

Commenting on the nature of the world and how God protects His devotees, Guru Ji says: “(O’ my mind), human beings remain bound in the bonds of Maya (the worldly attachments). They who have meditated on God, have had their bonds loosened like that of the elephant who, when caught by an alligator in water, uttered God’s Name from its tongue.”(3)

Guru Ji concludes this shabad by saying: “O’ my Master, the all-pervading God, age after age Your devotees have been searching for You. But O’ the great God of Nanak, no one has found or could ever find the extent of Your virtues.”(4-5)

The message of this shabad is that if we want to obtain God who is highest of the high, whose praises are indescribable, and whose merits are without any limit, then we should follow the instructions of the Guru, so that God may show mercy upon us and bless us with the merit of His Name and save us also.
In the previous many *shabads*, Guru Ji has been advising us to meditate on God’s Name and sing His praises. In this *shabad*, he tells us why it is so important and also shows us how to utter God’s praises.

First addressing his mind (and indirectly us), Guru Ji says: “O’ my mind, in *Kal Yug* (the present age, it is only) singing of (God’s) praise which is approved in God’s court. But only (the person) upon whom the merciful God has shown mercy, repairing to the Guru’s refuge, has meditated (on God).” (1-pause)

Now Guru Ji shows us, how to address God and utter His praise. He says: “O’ God, You are the highest inaccessible and incomprehensible Master. O’ beauteous God, all worship You. They, on whom is cast the mighty glance of Your grace, through the Guru contemplate on You.” (1)

Commenting on God’s relationship with the universe, Guru Ji says: “(O’ my friends), God the Master has Himself created this expanse of the world. Just as many waves of water rise in the water and then by merging back in it become water again, (similarly all His creation) is connected with that Life of the universe.” (2)

However, Guru Ji doesn’t want to claim that he knows everything about God. Therefore, he humbly states: “O’ God, whatever You have created, only You know (how You did it). We
In conclusion, Guru Ji says: “(O’ God), You are the ocean (of all treasures). You are like the Mansarovar lake (where, the swan like Guru’s followers peck at the pearls of Name); whoever serves (and remembers You), obtains all the rewards. (O’ God), slave Nanak asks only for Your Name, please show Your mercy and bless him (with this gift).” (4-6)

The message of this shabad is that if we want to be accepted in God’s court, and enjoy eternal peace and bliss, then we should seek the guidance of the Guru, and ask God to bless us with the sense to sing His praises and meditate on His Name.

nat naraa-in mehlaa 4 parh-taal

In the previous shabad Guru Ji advised us that if we want to be accepted in God’s court and enjoy eternal peace and bliss, then we have to seek the guidance of the Guru and ask God to bless us with the sense to sing His praise and meditate on His Name. In this shabad, he shares his personal experience and tells us what kind of blessings he received, when through the guidance of the Guru he uttered praises of God and meditated on His Name.

First addressing his mind (actually us), Guru Ji says: “(O’ my mind), fruitful is the service (contemplation) of God. Pick up and apply the dust of Guru’s feet on your forehead (by humbly serving him. This dust is the) destroyer of all your pains and poverty. (O’ my mind, in this way) we are blessed by God’s glance of grace.” (1-pause)

Guru Ji now shares his personal experience and tells us what kind of bliss he enjoyed when, as a result of Guru’s intercession, God came to abide in his heart. He says: “(O’ my friends, don’t know the depth of God’s doings. (We are) Your children, (our only request is that) You install Your praise in our minds, so that we may keep meditating upon You.” (3)
this body is) the house of God, which God Himself has embellished. (Yes, this body is) the colorful palace of the limitless and beauteous God. On His own, God has shown His mercy, and has come to the home (of my body, and revealed Himself to me. For this union), I sought the intercession of the Guru and upon seeing Him, I have been totally delighted.”(1)

Describing, how he felt when he heard about the news of God’s coming and revealing Himself, Guru Ji says: “(O’ my friends), when through the Guru I learnt about the news of the coming of my beloved God, my mind and body were in total bliss and ecstasy. Then on meeting God, slave Nanak was totally lost and dazed by His wonder.”(2-1-7)

The message of this shabad is that we should seek the mediation of the Guru, so that by properly guiding us on the right way to meditate on God’s Name, he may make us worthy of God’s grace. Showing His mercy, God may reveal His presence in our heart, and we may enjoy the wonderful experience of His sight.

Nat Mehla 4.

In the previous shabad Guru Ji advised us that we should seek the intercession of the Guru, so that by properly guiding us on the right way to meditate on God’s Name, he may make us worthy of God’s grace, and showing His mercy He may reveal His presence in our heart, and we may enjoy the wonderful experience of His sight. In this shabad, he explains how to seek the intercession of the saint (Guru) and what other blessings we obtain, when we do that.

Once again addressing his mind (actually us), he says: “O’ my mind join the society of saints, which embellishes us with virtues. By listening to the bliss giving indescribable discourse (of God), all one’s sins and misdeeds are dispelled. But only that person repeats God’s Name (and listens to this discourse), in whose destiny it is so written (by God).”(1-pause)

Elaborating on the merits of uttering God’s praise, Guru Ji says: “(O’ my mind), sublime is the praise of God in Kal Yug (the present age), therefore listen to God’s discourse in the congregation of the Guru. I am a sacrifice to that devotee, who has listened to this discourse and believed in it.”(1)
Guru Ji concludes the \textit{shabad} by describing the blessings obtained by those who have listened and enshrined God’s gospel in their minds. He says: “(O’ my friends), the one who has tasted the relish God’s discourse, all that person’s craving and hunger (for worldly things) has been removed. O’ Nanak, listening to God’s discourse, the devotees are satiated (from worldly desires), and by meditating on God, they become (one with) Him.”(2-2-8)

The message of this \textit{shabad} is that if we want to become one with God, then joining the congregation of the saint (Guru Granth Sahib Ji), we should listen to the immaculate gospel of God and following this advice, we should worship God, so that showing His grace, God may unite us with Him.

\begin{quote}
In the previous \textit{shabad}, Guru Ji advised us that if we want to become one with God, then joining the congregation of the saint (Guru) we should listen to the immaculate gospel of God and following this advice, we should worship God so that showing His grace, God may unite us with Him. In this \textit{shabad}, Guru Ji describes how much he respects such a person, and what kind of advice he has for us.

He says: “(O’ my friends), I am a sacrifice to anyone who may bring and relate to me the gospel of God. For me, such a person is very noble and virtuous. It is by uniting with (such people), that God blesses us.”(1-pause)

Now Guru Ji shares with us who such a person is who has already told us the way to meet God and what advice, he has for us. He says: “(O’ my friends), It is the saint-Guru, who has shown the path leading to God and that Guru has also demonstrated how to walk that path. He has advised: “O’ my Gursikhs (Guru’s disciples), rid yourself of the deceit from within...
and without any hypocrisy perform God’s service (by meditating on Him), and you would be totally delighted.’(1)

In conclusion, Guru Ji says: “Those disciples of the Guru are pleasing to my God who have deemed my God as near them. To slave Nanak God has given this instruction, that seeing Him in front of us we feel totally blessed.’(2-3-9)

The message of this *shabad* is that we should seek the guidance of the saint Guru, who tells us that we should worship God without any hypocrisy and always deem Him near and we would experience the bliss of His union.

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In the previous *shabad*, Guru Ji advised us that we should seek the guidance of the saint Guru, and worship God without any hypocrisy and always deem Him near. By doing so we would experience the bliss of His union. In this *shabad*, he expresses his own desire to meet God and shows us with what humility we should pray for it.

He says: “O God, I don’t know what pleases You, but my mind thirsts very much (for Your sight).”(1)

Now telling, who is truly wise and who meditates on God, Guru Ji says: “(O’ God), that one alone is (truly) wise and that person alone is Your (true) devotee, on whom You are...
It is the same light, on whom You bestow Your grace, meditates on You ever and forever.”(1)

Now stating the best method to meditate on God and please Him. Guru says: “(O’ my friends), what is that way of yoga, or what that knowledge, meditation, or special virtue is, with which one can please (God? To my mind), that person alone is the (true) servant and that person alone is His dear devotee whom He imbues with His love.”(2)

Next telling us the best way to win God’s love, he says: “(O’ my friends), that alone is the best intellect and wisdom by which one doesn’t forget God (even) for an instant. Joining the company of saints, the one who has obtained the peace (of meditating on God’s Name), always sings praises of God.”(3)

Guru Ji concludes this shabad by describing the blessings that person obtains, who is blessed with the sight of God. He says: “(O’ my friends), one who has seen the sight of that wondrous God, the embodiment of sublime bliss, to that person nothing seems other (than God). O’ Nanak, from (whose mind), the Guru has scraped off the rust (of evil thoughts, and whose intellect the Guru has purified), doesn’t go through the womb again.”(4-1)

The message of this shabad is that we should sing praises of God in the company of the saints and we shouldn’t forget Him, even for a moment. One day showing His mercy, God would bless us with His sight, end our rounds of birth and death, and accept us in His eternal union.
Addressing God, Guru Ji says: “(O’ God, since the time I started following Guru’s instruction), I have deemed pleasant, everything done by You and haven’t complained against anyone (for treating me unfairly).”(1-pause)

Describing the happiness of following the above policy, he says: “(O’ God, by understanding and obeying Your will, I have obtained peace and by listening to Your Name, I have been rejuvenated. From the Guru, I have firmly grasped this Mantra, that both here and there (in this and the next world), You and only You (are my helper).”(1)

Guru Ji concludes the shabad by describing the bliss he has enjoyed since the time he realized the above noted immaculate things and ways of life. He says: “(O’ God), since the time, I learned these things (from the Guru), peace and bliss has prevailed all over (my body and mind). In the company of saints, (God has so) illuminated (the mind of) Nanak (that but for God), there is no one (who could do anything).”(2-1-2)

The message of this shabad is that we shouldn’t complain to anybody for anything, and happily accept everything as the will of God. When we adopt this kind of attitude we would always be in peace and bliss.

In the previous shabad, Guru Ji advised us that we shouldn’t complain to anybody and happily accept everything as the will of God. Then we would always be in peace and bliss. In this shabad, Guru Ji describes the blessings one enjoys when one deems all happenings as God’s sweet will, and depends only upon the support of God.

So addressing God, Guru Ji says: “(O’ God), the person who has been blessed with Your solace, that person’s fear of death has been removed, has obtained peace, and the pain (caused by) ego has been driven out.”(1-pause)

Describing the blessings and virtues one enjoys when one listens and acts on (Gurbani) the word of the Guru, he says: “(O’ my friends, they from within whom), the nectar like
soothing word (of the Guru) has quenched the fire (of worldly desires), they have become satiated (from worldly desires), just as milk satiates a child. (Therefore, I feel that for me), the saint (Guru) is like my mother, father, and friend.”(1)

In conclusion, Guru Ji says: “O’ Nanak, while singing praises of that ocean of virtues (God, the devotees) are so absorbed in His wonder, that all their doors of doubt are flung open, they meet God of the universe, (and He pierces them with His love, as) a diamond pierces another diamond.”(2-2-3)

The message of this shabad is that we should deem our Guru as our mother, father, and friend and faithfully follow his nectar word (of advice). Then we would enjoy the bliss of God, be amazed by His wonders, obtain freedom from any fear of death or pain of ego and will become one with God.

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nat mehlaa 5.

apnaa jan aapeh aap uDhaari-o.  
aath pahar jan kai sang basi-o man tay naahi bisaari-o. ||1|| raha-o.  
baran chihan naahee kichh paykhi-o daas kaa kul na bichaari-o.  
kar kipaa naam har dee-o sahj subhaa-ay savaari-o. ||1||
maha bikham agan kaa saagar tis tay paar utaari-o.  
paykh paykh naanak bigsaano punah punah balihaari-o. ||2||3||4||

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In the previous shabad, Guru Ji advised us that we should deem our Guru as our mother, father, and friend and faithfully follow his nectar word (of advice). Then we would enjoy the bliss of God, marvel at His wonders, obtain freedom from fear of death or pain of ego and would become one with God. In this shabad, he describes how God saves His devotees and protects them from evil influences, irrespective of their caste, creed, beauty, or status.

Guru Ji proclaims: “(O’ my friends, God) has Himself saved His devotee (from all kinds of evil influences). At all times He abides with His servant and never forsakes him or her from His mind.”(1-pause)

Now talking about other extraneous factors such as form, figure, or lineage of a person, while extending His protection, Guru Ji says: “(O’ my friends), God has never worried about form, or figure, nor has taken into consideration lineage of His devotee. Showing His mercy, He has blessed (the devotee) with His Name and embellished that person in a very natural sort of way.”(1)

Guru Ji concludes this shabad by expressing his admiration at the greatness of God. He says: (O’ my friends), this world (is like) a very torturous and difficult-to-cross ocean of (worldly) fire. (God has) ferried across (His devotees) from (that ocean). Seeing and
reflecting (on His wonders), Nanak is in ecstasy and is a sacrifice to Him again and again.”(2-3-4)

The message of this shabad is that we should pray to God to bless us with His Name, so that by meditating on His Name, we might become His true devotees. Then God would ferry us across this torturous worldly ocean (and end our rounds of births and deaths), irrespective of our merits, demerits, caste, race, or status.

In the previous shabad, Guru Ji advised us that we should pray to God to bless us with His Name, so that by meditating on His Name we might become His true devotees. Then God would ferry us across this torturous worldly ocean (and end our rounds of births and deaths), irrespective of our merits, demerits, caste, race, or status. In this shabad, he tells us what kind of blessings; people enjoy who meditate on God’ s Name.

He says: “(O’ my friends, whoever) has repeated God’ s Name in the mind, myriads of (that person’ s) sins are wiped off in an instant and none of the woes remains.” (1-pause)

Now Guru Ji tells us about the kinds of people who succeed in finding God. He says: “(O’ my friends), the person who, while searching for (God) has become detached (from worldly bonds, that person) has found God in the company of the saint (Guru). Abandoning all other worldly efforts, his or her entire attention is focused on one (God), and that person has caught hold of (God’ s) lotus feet (has obtained God).”(1)

In conclusion, Guru Ji says: “(O’ my friends), they who have uttered, listened to, or sought the shelter (of God), have been ferried across. Nanak says, that contemplating on my God the Master, I too am in bliss.”(2-4-5)

The message of this shabad is that we should seek the shelter and guidance of the Guru and while meditating on His Name, try to search God with love and devotion. Then all our sins of myriads of births would be wiped off and we would enjoy a state of eternal bliss.
In the previous shabad, Guru Ji advised us that we should seek the shelter and guidance of the Guru and while meditating on His Name, try to search God with love and devotion. Then all our sins of myriads of births would be wiped off and we would enjoy a state of eternal bliss. In this shabad, Guru Ji shows us with what kind of love for God he has imbued himself and what kind of prayer he makes before Him.

Affectionately addressing God, Guru Ji says: “O’ the ocean of bliss, my mind is attuned to Your lotus feet (the Gurbani). Please bless me with the supreme state (of salvation from the worldly bonds).” (1-pause)

Expressing his sense of gratitude to God for listening to his prayer and extending His support, Guru Ji says: “When You extended Your support to Your devotee, his mind was pierced with the intoxication of Your love. While singing (Your) praises, such relishes for Your worship welled up (in my mind), that it broke lose of the noose of worldly bondages.” (1)

Guru Ji concludes the shabad, by describing his present state of mind. He says: “O’ merciful God, You are fully pervading everywhere. Except for You, I don’t see anyone anywhere. Nanak says that God has united His servant (with Him), and his Love (for God) never diminishes.” (2-5-6)

The message of this shabad is that if we want to break away from the entanglements of Maya (the worldly bonds) and want to enjoy a state of bliss and God’s love and affection, then we should sing God’s praise with love and devotion and be attuned to the love of His lotus feet (the Gurbani).
In the previous shabad, Guru Ji advised us that if we want to break away from the entanglements of Maya (the worldly bonds), and want to enjoy a state of bliss, and God’s love and affection, then we should sing God’s praise with love and devotion and be attuned to the love of His lotus feet (the Gurbani). But the problem is that often our mind doesn’t want to do that, and instead wants to enjoy false worldly pleasures for which it later repents. In this shabad, Guru Ji shows us how to advise our mind and what prayer to make to God to help us in this direction.

Addressing his own mind and God, Guru Ji says: “O’ my mind, cherish and repeat the Name of the all-pervading God, (and O’ God, please) never go out of my mind. (Bless it that) at all times it may keep singing Your praises.”(1-pause)

Elaborating on his prayer to God, Guru Ji now says: “(O’ God), bless me that I may daily bathe in the dust of the feet of the saints (perform their most humble service), which may wash off all my sins and evil deeds. O’ the all-pervading God, the treasure of mercy, (bless me that) I may see You pervading in each and every heart.”(1)

In conclusion, Guru Ji says: “(O’ God), myriads of recitations, penances, and worships are not equal to the worship of God. With folded hands, Nanak prays only for this charity, that he may remain a servant of Your servants.”(2-6-7)

The message of this shabad is that if we want to get rid of all our sins and sufferings, then we should pray to God to bless us that we may always keep humbly serving His servants (saints), and keep meditating on His Name.
In the previous shabad, Guru Ji advised us that if we want to get rid of all our sins and sufferings, then we should pray to God to bless us that we may always keep humbly serving His saints and keep meditating on His Name. In this shabad, Guru Ji shares with us how much he himself values God's Name and what kinds of blessings he is enjoying.

He says: "(O' my friends), for me God's Name is the treasure of everything. Showing His mercy God has united me with the company of the saint (Guru) and the true Guru has given this gift (of God's Name to me)." (1-pause)

Describing the blessings he is enjoying, Guru Ji says: "(O' my friends), God is the giver of comforts and destroyer of pains. When I sing His praises, I acquire complete (divine) knowledge. (With its help), I have shattered to pieces (and completely driven out the evils of) anger and greed, and the arrogance which makes one crazy has vanished." (1)

Therefore, Guru Ji concludes the shabad by expressing his gratitude to God and by saying: "O' God, You are the inner knower of all hearts, which of Your merits may I utter and describe? O' ocean of mercy, (Your servant) Nanak, has sought the refuge of Your (immaculate Name, which is like Your) lotus feet, and is always a sacrifice to You." (2-7-8)

The message of this shabad is that if we want to obtain absolute bliss and happiness, then we should pray to God to bless us with the guidance of the Guru, who may teach us how to sincerely meditate on God's Name.

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**Nat Mehla-5**

In the previous shabad, Guru Ji advised us that if we want to obtain absolute bliss and happiness, then we should pray to God to bless us with the guidance of the Guru, who may...
teach us to sincerely meditate on God’s Name. In this shabad, he shows us how to meditate on God’s Name and keep singing His praises.

He says: “O’ my Guru, the sustainer of earth, I am a sacrifice to You again and again.”(1-pause)

Showing his humility, he says: “O’ merciful Master of the meek, I am meritless but You are the perfect Giver.”(1)

Describing how much he respects and values God’s support, Guru Ji says: “(O’ God, in all states) whether I am sitting or standing, asleep or awake, You alone are the breath of my life and my wealth and possessions.”(2)

Therefore, he humbly submits: “(O’ God), in my mind is craving for Your sight, so please bless Nanak with that sight.”(3-8-9)

The message of this shabad is that we should be in so much love with God, that whether we are sitting or standing, sleeping or awake, we should always be in love with God and always thirst for His sight.

In the previous shabad, Guru Ji advised us that we should be in so much love with God, that whether we are sitting or standing, sleeping or awake, we should always be in love with God and always thirst for His sight. So in this shabad, he expresses his keen desire to find a true devotee or saintly person who may always talk about God and His virtues.

Therefore expressing his keen desire, he says: “Is there any friend or mate of mine, who may daily recite God’s Name to me, so that all my pain and evil intellect may vanish? I would surrender all my mind, body, and heart to him.”(1-pause)

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Nat Parntaal Mehta-5

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It is the same light

has been sewn with the love of God’s feet, and showing mercy (God) has blessed that person with (the gift of singing) God’s praise.”(1)

Guru Ji concludes the shabad by listing the merits of meditating on God’s Name. He says: “(O’ my friends), by meditating on God’s Name, we win the object of life. ((By doing so), millions of sinners have been sanctified. Therefore, Nanak sacrifices himself (to such devotees, who meditate on and recite God’s Name).”(2-1-10)

The message of this shabad is that if we want to get rid of our pains, evil intellect and sins, and want to achieve the object of our life to re-unite with God, then we should seek the company of such saintly persons, and devotees, who may talk about God, sing His praises, and help us meditate on God’s Name.
In the previous *shabad*, Guru Ji advised us that if we want to get rid of our pains, evil intellect, and sins, and want to achieve the object of our life to re-unite with God, then we should seek the company of such saintly persons and devotees, who may talk about God, sing His praises, and help us meditate on God’s Name. In this *shabad*, he shows us how to pray to God to bless us with the guidance of the Guru and the gift of His Name.

So he says: “O’ God, in my mind and body is the support (of Your) Name. Without serving (and remembering You), I cannot live even for a moment. Therefore as per Guru’s instruction I cherish Your Name.”

Guru Ji tells us, what he himself does, and therefore affectionately advises us also to do. He says: “(O’ my friends, to me) God’s Name is very dear (and I suggest, that you too should) meditate on God in your minds. On whom, God the merciful Master of the meek became merciful, through the Guru’s word He embellished their lives.”

As for himself, addressing God, he says: “O’ the Destroyer of demons, life of the world, O’ the Master of goddess of wealth, my incomprehensible infinite God, (if You so bless me), I make this one supplication before the Guru (God), that I may (keep performing the most humble service, including the) washing the saint (Guru)’s feet.”

Listing some of the amazing powers of God, Guru Ji says: “(O’ my friends), thousands are the eyes of the one God, who remains detached (from everyone). Thousands are His forms, still He is unique, and through Guru’s instruction, He emancipates (the world).”

Describing the kind of bliss a person enjoys, who is blessed with the sight of God, Guru Ji says: “(O’ my friends), by following the Guru’s instruction, the one who has obtained God’s Name, keeps that Name enshrined in the heart. To such a person God’s discourse is so pleasant, that like a dumb person he or she can relish it (but cannot describe it).”

Now comparing the outcomes of worldly relishes to that of God’s Name, Guru Ji says: “(O’ my friends), one whose tongue tastes other (worldly pleasures) instead of the love of God, that one remains entangled in the insipid relishes of vices like s greed. But, they who by Guru’s grace always taste the relish of God’s Name, forsake all other relishes.”

Therefore, Guru Ji states: “(O’ my friends), through the Guru’s instructions, they who have obtained the wealth of God’s Name, eradicate their sins by always listening and uttering
it. Such beloveds of my God (become so fear free, as if even) the demon of death doesn’t come near (them).”(6)

Describing his own state of mind, he says: “(O’ my friends), as per Guru’s instruction, as many are the breaths (in my life, (I spend all these) in meditating on God’s Name. Because any breath which goes without God’s Name is a waste.”(7)

Guru Ji concludes this shabad, by once again begging God to bless him with the company of devotees of God. He says: “O’ God, show Your mercy, I the poor one have come to Your refuge. Please unite me with Your dear devotees. Nanak, the servant of (Your) servants begs that make him (their most humble servant) like their water-carrier.”(8-1)

The message of this shabad is that if we want to get rid of all our sins, and enjoy the relish of God’s Name, then we should pray to God to yoke us to the service of those devotees, who instruct us in God’s Name.

raam ham paathar nirguneet-araray.
kirpaa kirpaa kar guroo milaa-ay ham paahan sabad gur ṭaaraay. ||1|| rahaa-o.
satgur naam drih-aa-ay at meethaa mailaagar malgaaray.
naamai surat vajee hai ḍah āis har muskee musak ganDhaaray. ||1||
tayree nirgun katha katha hai meethee gur neekay bachen samaaray.
gaavat gaavat har gun gaa-ay gun gaavat gur nistaaray. ||2||
bibayk guroo guroo samagārsee tis milee-ai sank uṭaaray.
satgur mili-ai param pad paa-i-aa ha-o satgur kai baliaaray. ||3||
pakhānd pakhānd kar kar bharmay loh bhakhānd jag buri-araray.
halaṭ palaṭ dukh-dāa-ee hoveh jamkaal kharhaa sir maaraay. ||4||
ugvai dinas aal jaal sam’iāalai bikh maa-i-aa kay bistaaray.
aa-ee rain bha-i-aa supnanṭar bikh supnai bhee dukh saaraay. ||5||
kalar khāyt lai koorh jamaa-i-aa sabh koorhai kay khalvaaray.
saakār nar sabh bhookh bhukhaanay dar thaadhay jam jandaaray. ||6||
In the previous shabad, Guru Ji advised us that if we want to get rid of all our sins and enjoy the relish of God’s Name, then we should pray to God to yoke us to the service of those devotees who may instruct us in God’s Name, and unite with God. In this shabad, he expresses his gratitude to God for uniting him with the Guru and lists the blessings he obtained after that. He also comments on the conduct and fate of ordinary human beings.

First sharing his experience and expressing his gratitude to God, he says: “O’ my God, we were meritless and stone (like hard hearted) persons. But showing Your utmost kindness, You united us with the Guru and through (the advice of the) Guru’s word, You ferried us, the stone (like sinners) across (the worldly ocean.” (1-pause)

Explaining how the immaculate instruction of Guru’s word affects a person who listens and acts on it with true devotion, Guru Ji says: “(O’ my friends), the true Guru enshrines God’s Name which is extremely sweet and very pleasing like the fragrance coming from Sandal trees on Malagar (mountain, India). By virtue of God’s Name, this consciousness has awakened in me that the fragrance of God’s presence is spread in all the ten directions (of the world).”(1)

Now describing the bliss he is enjoying by singing praises of God, and the boons other people have obtained who sang God’s praises, he says: “(O’ God), very sweet is Your discourse which is unaffected by the (three ill effects of worldly attachment or) Maya. Because through Guru’s immaculate words, (Your praises) are enshrined in one’s heart. The persons who have been singing Your praises, while still singing these praises, the Guru has emancipated them.”(2)

Explaining how Guru’s instruction purifies a person and how we should meet the Guru, he says: “(O’ my friends), the Guru is fully competent in discriminating (between good and evil), but he views all humans with same regard. Therefore, we should meet him removing all our doubts (and without any reservations). I am a sacrifice to that Guru, meeting whom I have obtained the sublime (spiritual) status.”(3)

Now Guru Ji comments on those hypocrites who for the sake of worldly wealth and influence adorn themselves with holy garbs and then suffer the consequences of their evil deeds. He says: “(O’ my friends, there are some who) adopt many hypocritical ways and get lost practicing these hypocrisies (and cheating innocent victims). Such hypocritical practices and greed are the worst enemies in this world. Therefore, they come to grief both in this and the next world, and standing at their heads, the demon of death strikes (and punishes them very badly).”(4)
Next commenting on the life of ordinary human beings, Guru Ji says: “(O’ my friends), when the day rises, (the ordinary human being) becomes engaged in the web of household affairs and entanglements, which are all the ostentations of (worldly attachment or) Maya. When the night falls, then even in dreams, one suffers pain (of worldly problems).”(5)

Guru Ji now illustrates with a beautiful example, the state of self-conceited persons or the worshippers of Maya. He says: “(O’ my friends), the mind of (the self–conceited person) is like a barren field, in which that person sows (the seeds) of falsehood and therefore gathers (nothing but) the stack of falsehood. Therefore, all such worshippers of Maya remain spiritually hungry and remain standing at the door of the cruel demon of death (begging for mercy).”(6)

Summarizing the state of self–conceited and the Guru following persons, Guru Ji says: “(O’ my friends), a self-conceited person is loaded with the heavy load (of sins), which can only be taken off (and settled) by reflecting on the Guru’s word (the Gurbani. On the other hand, God) makes all the creditors (of a Guru’s follower) as his or her slaves, and makes them bow to that person’s feet (so that instead of bothering the Guru’s follower they ask, if he/she needs anything).”(7)

But Guru Ji wants to caution us that we should not feel arrogant, if we are somewhat unaffected by the influence of Maya and we should not condemn those who are entangled in worldly affairs. He says: “(O’ my friends), The Master of the universe has created all the creatures and just as (a master of a herd keeps his animals) under his control, with the help of a string through their noses, similarly He has kept all (creatures) under His control. O’ Nanak, as He wishes and pulls (our nose-strings), we have to move accordingly, (and do what pleases our beloved God.”(8-2)

The message of this shabad is that if we want to get rid of the pains of treacherous affairs of Maya, and the loads of sins from our heads, then we should pray to God to bless us with the guidance of the Guru, so that by acting on his immaculate instruction we may humbly live our lives as per God’s will.

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In the previous shabad, Guru Ji advised us that if we want to get rid of the pains of treacherous affairs of Maya, and the loads of sins from our heads, then we should pray to God to bless us with the guidance of the Guru, so that by acting on his immaculate instruction we may humbly live our lives as per God’s will. In this shabad, Guru Ji quotes many examples from Hindu mythology to illustrate how the company and guidance of saints and God’s grace has sanctified even the worst sinners.

He begins the shabad by making a general statement about the purifying effect of meditating on God’s Name and listening to Guru’s sermon. He says: “O’ God, whom You (so inspired to meditate on Your immaculate Name, as if You have) bathed that person in the pool of nectar, meeting (with the Guru) that person has shed off all his or her sins and evil thoughts.”(1-pause)

Now Guru Ji illustrates his above statement by quoting two legendry examples. He first refers to a prostitute named Ganika, who had basically lived all her life in sin. One day she saw a saint who along with his pet parrot was getting wet and cold in rain. She took pity on him and invited him into her house and served him with warm food and drinks. Then
she requested the saint to tell her if there was any way, which could save a sinner like her. The saint gave his parrot to her; with the instruction to daily teach it to utter God's Name. In the process of teaching God's Name to the parrot, she herself got imbued with God's love. So she shed off all her sinful ways and was ultimately saved by God. The second story is that of old lady named Kubija, who was suffering due to her hunched back. She had genuine love for God Krishna. One day she tried to put a necklace of flowers on Krishna's neck, but because of her bent back could not reach high enough. Looking at her true love and devotion, God Krishna, put his foot on her foot and placing his thumb under her chin, pushed it up in such a way that her hunch was removed and she was also emancipated.

So referring to these legends, Guru Ji says: "(O' my friends), very powerful is the effect of company. (See how, as a result of company of a saint) while teaching the parrot, the prostitute Ganika was emancipated. Similarly God Krishna, blessed the hunchback Kubija by his touch took her along to the heaven."(1)

Next, Guru Ji cites the example of a Brahmin (Hindu priest) Ajamall, who although a very learned scholar of Vedas, and a royal priest, ignored his Guru's advice and started going to his work through sex infested streets and fell in love with a prostitute. Not only that, in spite of warnings from his Guru and the king, he continued visiting her. Ultimately he was dismissed from service and driven out of his government home. So both Ajamall and his concubine had to live in abject poverty and had six children together. One day by chance a saint happened to pass that way. They served him with great devotion and begged him to suggest some way for their redemption. The saint asked them to name their next child Narayan (meaning God). They did so, and Ajamall developed such special affinity for his youngest child that he would always carry him and kept calling him by his name Narayan. But being old, he soon fell ill and was terrified, seeing demons of death getting ready to take him away. Then he earnestly started calling upon the true Narayan (or God) Himself to come to his aid and save him. Listening to his sincere prayer, God took pity on him and emancipated him.

So referring to the above legend, Guru Ji says: "(O' my friends), Ajamall had great affection for his son, whom he used to call Narayan. (In this way he got imbued with the love of God Himself). This love touched the heart of my Master (God), so He drove away all the demons (and emancipated him from his misery)."(2)

However, Guru Ji wants to advise us that we shouldn't simply tell such stories to others, instead we should ourselves learn a lesson from these stories and actually try to seek and benefit from the company of holy people. He says: (O' my friends, one doesn't benefit if one) only delivers lectures and recites (such stories to others), but doesn't reflect on what he or she says. It is only when one meets with holy company, that one develops a true faith (in the Guru's advice, that) God's Name does emancipate a person (from the worldly involvements, and pains of births and deaths)."(3)

Commenting on human nature to postpone action on Guru's advice and meditating on God's Name till the end, Guru Ji says: "(O' my friends), as long as one's body and mind are whole (and fully functional, one) doesn't remember (God) at all. (But only when one realizes that death is imminent, one runs to temples or calls on gods to save. But, it is just like starting) to dig a well to draw water (for putting out the fire) when one's house catches fire."(4)
Therefore advising his own mind and indirectly us, he says: “O’ my mind, never associate with a worshipper of Maya, who has forsaken God’s Name. The words of the worshippers of power are (injurious and painful) like the stinging of a scorpion. Therefore, abandoning (the company of) an egoist, you should remain far away from such a person.”(5)

However telling us, which type of company is truly beneficial, Guru Ji says: “(O’ my friends), they who have fallen in love with the Guru, by joining the company of saints have been emancipated. Yes, they who have accepted the truth of the Guru’s word are very dear to my Master.”(6)

However, indicating, who those rare persons are who become dear to God, Guru Ji says: “(O’ my friends, it is only those), who in their previous births had done at least some virtuous deeds are now in love with God’s Name. By Guru’s grace they obtain the relish of rejuvenating nectar (of God’s Name), and always sing and praise that relish.”(7)

Guru Ji concludes the shabad by saying: “O’ my most beloved and affectionate God, Nanak says that all these different forms, features, and colors are Yours. Whatever color (or form) You give us, we become like that, otherwise what can we poor creatures do?”(8-3)

The message of this shabad is that even if until now, we have been forgetful of God and have been living a sinful life. we can still enjoy the bliss of union with God if we forsake the company of the self-conceited worshippers of Maya, and instead seek the congregation of the saint Guru, reflect on his word, start singing praises of God and meditate on His Name with love and devotion.
In the previous shabad, Guru Ji advised us that even if until now we have been forgetful of God and have been living a sinful life, we can still enjoy the bliss of union with God if we forsake the company of the self-conceited worshippers of Maya, and instead join the congregation of the saint Guru, reflect on his word, sing praises of God and meditate on His Name with love and devotion. He cited some legendary stories to illustrate his point. In this shabad, also he cites some more examples from the Hindu mythology to advise us to have full faith in God and the Guru’s word.

First he cites the story of two men who out of jealousy so cursed each other that one got turned into an alligator and the other to an elephant. By chance, the elephant happened to go to the river for a drink of water, where that alligator caught hold of it and dragged it deep into the water. Fearing for its life life, the elephant earnestly prayed to God to save it. Listening to its prayer, God took pity, and freeing it from the alligator’s grip raised it above the water and saved its life. Referring to this story, Guru Ji prays to God and says: “O’ my God, just as when the alligator caught the elephant and dragged it (deep into water), then by raising it above the water, You saved it (from sure death, similarly on whom You show mercy), You save that person by putting him or her in the shelter of the Guru,”(1-pause)

But before we expect any favors from God, Guru Ji advises us to become His true devotees and tells us what the attitude and conduct is of those who wish to become His true devotees. He says: “(O’ my friends), extremely virtuous are the devotees of God. They enshrine and keep God in their hearts with full faith (in Him); the faith and dedication of the devotee is so pleasing to God that He Himself protects the honor of His servants.”(1)
Now describing some of the unique virtues of God, Guru Ji says: “(O’ my friends), that God the Master is pervading everywhere, and deeming the entire world His servant sustains the entire world. Yes, that merciful God Himself bestows mercy on His creatures and provides sustenance even to the worms living in rocks.” (3)

But commenting on the mercurial nature of humans, Guru Ji says: “(O’ my friends), just as within itself (a deer) has the fragrance (of musk), but still lost in doubt it keeps searching in bushes, (similarly God is within her, but the human bride soul) gets exhausted seeking God from one forest to the other (following one religious path after another), but ultimately the perfect Guru emancipates her (by showing God to her within her heart (itself)).” (4)

Now Guru Ji enunciates the most fundamental concept of Sikh faith and provides the basis as to why we need to deem Guru Granth Sahib Ji as our true and perfect Guru. He says: “(O’ my friends, Gurbani) the word is the manifestation of the Guru, and the Guru is embodied in his word (or Gurbani). Within this word is contained all the nectar. So, if a devotee obeys what Gurbani (the Guru’s word) says, the Guru emancipates that person (from the worldly ocean).” (5)

Guru Ji illustrates his next important principle by citing a story from Hindu mythology. This relates to a cunning and greedy minister named Dharisht Buddhi (meaning evil intellect). He was motivated by his greed for kingdom and tried to kill an innocent prince named Chandra Hans. But his evil plan backfired on him; and he ended up getting his own son killed by his men and in shock he also committed suicide. Referring to this story, Guru Ji says: “(O’ my friends), all around is God, He is pervading everywhere, but we reap what we sow (or think) in our mind, Just as while scheming to harm Chandra Hans, Dhrisht Budhi burnt his own house (by getting his own son killed and then committing suicide).” (6)

Therefore commenting on the mutual relationship between God and His devotee, he says: “(O’ my friends), a devotee (of God, always) longs to see Him in his or her mind, and God watches (protects) His devotee at all times. Showing mercy, He firmly instills His devotion (in the devotee’s mind), and for the devotee’s sake emancipates (his following) too.” (7)

In conclusion, Guru Ji says: “(O’ my friends), God the Master has manifested Himself on His own, and He Himself embellishes the universe (created by Him). Servant Nanak says, that He pervades everywhere on His own and showing His mercy He Himself ferries (the creatures across this worldly ocean).” (8-4)

The message of this shabad is that if we want to be saved from all kinds of troubles and enemies, and want God to always protect us, then we should firmly believe and obey what (Gurbani) the Guru’s word says. Secondly, we should never think of harming any body because our ill intentions may ultimately backfire. Lastly we should remember that God always protects His devotees, therefore we should always remember and worship Him with true love, faith, and conviction.
It is the same light

In the previous shabad, Guru Ji advised us that if we want to be saved from all kinds of troubles and enemies, and want God to always protect us, then we should firmly believe and obey what (Gurbani) the Guru’s word says. Secondly, we should never think of harming any body, because our ill intentions may ultimately backfire on us. Lastly we should remember that God always protects His devotees, therefore we should always
remember and worship Him with true love, and conviction. In this shabad again, he stresses upon these lessons and shows us how to beg for God’s protection.

Quoting from the Hindu epic Mahabharata, Guru Ji cites the story of Daropadi, whom her Pandov husbands had lost in a gamble to their enemy Daryodhan. He tried to get her unrobed in full public view. She beseeched all her friends and relatives sitting there to help, but being afraid of the wrath of king Daryodhan, no one dared to come to her rescue. Finally she prayed to god Krishna to protect her honor. Then it so happened that even though the enemies kept trying to pull off the cloth from her body for a long time, they couldn’t reach its end, so they ultimately gave up and thus her honor was saved. Referring to this episode, Guru Ji prays: “O’ God, show mercy and save me just as you saved Daropati’s honor, when she was seized by the villains and dragged (into Daryodhan’s court).” (1-pause)

Therefore making a humble request to God, Guru Ji says: “O’ God, show mercy on us, we are beggars at Your door. I ask for one boon from You. In my mind, there is always a longing to meet the true Guru; O’ my beloved God, (please) embellish (my life) by uniting me with the Guru.” (1)

Now comparing the lives of the self-conceited persons and Guru’s followers, Guru Ji says: “(O’ my friends, if one) daily churns water, one gets only water (and nothing else), similarly the deeds of a worshipper of (power or) Maya, are (useless) like churning of water. On the other hand, by joining the holy congregation, the one who has obtained the supreme status (of salvation) and enjoys the relish (of this state, like) enjoying the relish of butter from the milk.” (2)

Commenting further on the empty rituals, such as daily bathing at holy places, Guru Ji says: “(O’ my friends), one may daily bathe, cleanse, and embellish one’s body, but if (Gurbani) the words of my true Guru are not pleasing to one’s mind, then vain are all one’s embellishments and ornamentations.” (3)

Now Guru Ji uses another very beautiful metaphor of a youthful bride, who lovingly and joyfully walks to the house of her beloved groom, to illustrate how we may lead a peaceful and happy life, while cherishing the virtues of God. He says: “O’ my friend and mate, (like) joyfully walking (of a young bride, going to meet her beloved, live in a state of peace and joy) while contemplating on the virtues of my Master. O’ my friend, the service (and remembrance) of God done through the Guru is pleasing to God. (Therefore pray to the Guru and say to him): “O’ true Guru, please help me to understand the incomprehensible (God).” (4)

Next explaining a basic fact about the fundamental similarity between men and women, Guru Ji says: “(O’ my friends), whether a person is female or male, all (have been created by) the same one God. In reality, no one is a male or a female. In all places, the same one God is pervading. They to whom the dust of God’s devotees (their humble service) seems pleasing), those devotees of God have met Him and God has emancipated them.” (5)

Describing his own experience, Guru Ji says: “(O’ my friends), I have roamed from village to village and town to town (but I couldn’t find God. However through the help of His devotees, I) found God in my heart itself. Generating devotion in them (God) has united the devotees with Him. (I am sure that He) would emancipate me also through the Guru.” (6)
Explaining what happens when one meets the true Guru and acts on his advice, he says: “(O’ my friends, the one who by attuning one’s mind to the true Guru) has reflected on the word (of advice) of the Guru, that one has embellished the thread of one’s life breaths (and has made one’s life breaths fruitful). By introspecting within oneself, one has enjoyed the relish of rejuvenating nectar (of God’s Name, and) without (physical) eyes has seen the world’s (reality).”(7)

Guru Ji concludes the shabad by making a humble prayer to God. He says: “O’ God, You are like a big mansion, and we are like small worms in it, so I cannot describe Your merits. Therefore, (I) Nanak pray, please show Your mercy and unite me with the Guru, so that by meditating on Your Name (under his instructions), my mind may obtain peace.”(8-5)

The message of this shabad is that when we take the shelter of the Guru, and following his advice we meditate on God’s Name; we are filled with the love and devotion for God. Then God also becomes merciful on us, saves us, protects our honor, and emancipates us.

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mayray man bhaj thaakur agam apaaray. ham paapee baho nirgune-aaray kar kir paa gur nistaaray. ||1|| raha-o.

saaDhoo purakh saaDh jan paa-ay ik bin-o kara-o gur pi-aaray. raam naam Dhan poojee dayhu sabh tisnaa bhookh nivaaray. ||1||

pachai paatang marig bharing kunchar meen ik indree pakar saagaray. panch bhoost sabal hai dayhee gur satgur paap nivaaray. ||2||

saastar bayd soDh soDh daykhay mun naaraad bahan pukaaray. raam naam parhahu gat paavhu sat-sangat gur nistaaray. ||3||

pareetam pareet lagee parab kayree jiv sooraj kamal nihaaray. mayr sumayr mor baho naachai jab unvai ghan ghanhaaray. ||4||

saakaat ka-o amrit baho sinchahu sabh daal fool bisukaaray. ji-o ji-o niveh saakaat nar saytee chhayrh chhayrh kadhai bikh khaaray. ||5||

saant sat saaDh mil rahee-ai gun boleh par-upkaaray.
In the previous "shabad," Guru Ji taught us that when we take the shelter of the Guru and following his advice meditate on God's Name; we are filled with the love and devotion for God. Then God also becomes merciful on us, saves us, protects our honor, and emancipates us. In this "shabad," he shows us how to seek the shelter of God, who can protect us not only from our external enemies but also the internal ones, who are often more dangerous and are the real cause of our pain and suffering.

Therefore right at the outset, addressing his mind (and indirectly us), Guru Ji says: "O' my mind, worship the incomprehensible infinite God, (and say to Him): "(O' God), we are sinners and utterly devoid of merits; please show Your mercy and emancipate us through the Guru."(1-pause)

Stating the benefits of the company of saintly devotees, Guru Ji says: "O' dear Guru, I make one submission before you, that the one who joins (the company of) saintly persons, (also becomes) a saintly devotee. (Therefore, please) bless me also with the (company of saintly persons and) wealth and capital of God’s Name, (which may) remove all (my worldly) thirst and hunger."(1)

Guru Ji now cites examples from ordinary life to illustrate how the Guru saves us from our internal enemies or evil impulses. (For example) a moth (gets burnt because of its attachment with the light), a deer (gets killed because of its weakness for the sound of) hunter's music, a bee gets (entrapped in a flower because of its fragrance), an elephant (falls into a pit lured by the lust for a false female statue, and misled by greed for a worm), a fish gets hooked. But a human being has all these five (faulty sense organs or impulses) in him. Therefore, Guru Ji says: "Just because of one (faulty) sense organ, a moth, deer, black bee, elephant, and a fish get caught and ruined, but in (a human being all the) five strong demons (of lust, anger, greed, attachment, and ego) are present, (from which) only the great true Guru can save."(2)

Once again emphasizing that it is only the Guru who can emancipate us from our evil tendencies, he says: "(O’ my friends), I have repeatedly studied Shastras, Vedas (and other holy books), and also listened to what great sages like Narad have said with full force. (They all advise and say, O’ my friends), read and recite God’s Name. (Only then would you) obtain salvation, and only in the congregation of holy persons the Guru has ferried across (many humans)."(3)
Describing the craving a person develops for God, whom the Guru has imbued with love for God, Guru Ji says: “(O’ my friends), that person who has been imbued with the love for the beloved (God longs for His sight), just as a lotus looks forward (to) the sun. Just as a peacock dances in great delight when the clouds descend in the mountains ready to rain, (similarly the mind of a devotee feels like dancing when it feels God’s nearness).”(4)

However, Guru Ji advises us to remain away from the company of Saakats (the worshipers of Maya), who not only are themselves separated from God, but also distract and ruin all those who come close to them. He says: “(O’ my friends, even if you give a lot of immaculate advice to a Saakat, he would continue to have evil intentions. He is like a poisonous plant which,) even if irrigated with a lot of nectar, all its branches and flowers remain poisonous. The more the people treat a Saakat with humility, the more he provokes, pricks and spits out poisonous words.”(5)

Therefore, Guru Ji advises: “(O’ my friends), we should remain associated with and abide in the company of the holy saints, because they always utter the words for the welfare of others. Just as a lotus blossoms forth upon getting in water, similarly when a saint meets another saint, his mind feels delighted.”(6)

Guru Ji now cautions us against another very dangerous human weakness for greed, with which most of us are afflicted. He says: “(O’ my friends), the wave of greed is like a dog going mad, and just as when a dog has gone mad it bites and hurts all others, (similarly a greedy person makes others in his company also greedy. To save oneself from this maddening wave of greed, one should earnestly pray to God to save him from this affliction). When the news of this prayer reaches the court of my Master, (then through the Guru, He gives such divine knowledge, that we easily overcome this difficulty, as if) with the sword of knowledge given by the Guru, we have killed (this mad dog of greed).”(7)

In the end Guru Ji shows us how to pray to God to save us from such evils. He says: “O’ God, again and again I beseech You to show mercy and save me (from my evil impulses). I Nanak, say that except for You, I don’t have any other support. (I have only this faith) that my great true Guru would ferry me across (the worldly ocean).”(8-6-sixteplet-1)

The message of this shabad is that we are prone to commit many sins and misdeeds because of our five instincts of greed, anger, lust attachment, and ego. Therefore we should seek the guidance of the Guru to overcome these evil desires. Further, we should avoid the company of evil people, particularly greedy worshippers of Maya. Instead we should associate with saintly persons and in their company meditate on God’s Name with true love and devotion, so that God may ferry us across the worldly ocean.

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raag maalee ga-urhaa mehlaa 4

ik-o"kaar sat naam kartaA purakh nirbha-o nirvair akaar moorat ajoonee saibhaA gur parsaaad.

anik jatan kar rahay har anA naahhe paa-i-aa.
har agam agam agaAaDh boDh aajays har parabh raa-i-aa. ||1|| rahaA-o.
This new chapter in musical measure *Maali Gaura* begins with a *shabad*, uttered by fourth Guru Ram Das Ji. In this *shabad*, Guru Ji humbly addresses God on our behalf and prays to Him to save us the human beings, who misled by evil instincts of lust, anger, greed, attachment, and ego keep fighting with each other. He also tells us how we can get rid of all the worldly problems and pains of birth and death once for all.

First humbly addressing God, he says: “O’ God, countless human beings have exhausted themselves, but couldn’t find Your limit. O’ imperceptible, incomprehensible and unfathomable God the king, I salute You.”(1-pause)

Next pleading on our behalf, Guru Ji says: “(O’ God), provoked by (evil instincts of) lust, anger, greed, and attachment, we daily keep fighting amongst us. O’ God, we are poor beggars at Your door. Save us, we seek Your refuge.”(1)

Invoking God’s tradition of protecting His devotees, Guru Ji says: “O’ God, You are known to protect Your devotees; Your very name is *Bhagat Vachhal* (or the lover of Devotees. For example, when the demon) Harnakash had caught hold of the devotee Prehlaad, O’ God; You protected and emancipated him. (2)

Therefore, Guru Ji advises his mind (actually us) and says: “O’ my mind, if you want to find the abode of God the king, then always remember that God, who is the destroyer of all pains. (O’ my friends, that God) can emancipate us from the fear of (rounds of) birth and death; He is obtained by following Guru’s instruction.”(3)

Guru Ji concludes the *shabad* by showing us how to earnestly pray to God. He says: “O’ my God the Master, Your Name is purifier of sinners, and destroyer of all fears of the devotees who have sung (Your praise). Servant Nanak says that they who have firmly enshrined God’s Name in their heart have merged in the Name itself.”(4-1)
The message of this shabad is that if we want to get rid of our fear of birth and death and our base instincts of lust, greed, and anger, then following Guru’s instruction, we should always meditate on God’s Name, with true love and devotion in our mind.

In the previous shabad, Guru Ji advised us that if we want to get rid of our fear of birth and death and our base instincts of lust, greed, and anger, then following Guru’s instruction, we should always meditate on God’s Name, with true love and devotion. In this shabad, he elaborates on that advice and tells us where can we get the inspiration and learn the way to meditate on God’s Name.

Addressing his mind, Guru Ji says: “O’ my mind, meditate on the Name of God who is the Giver of all comforts. Joining the company of saints, one who has tasted the relish (of God’s Name) through the Guru, has realized God.”(1-pause)

Describing how precious and extremely difficult it is to obtain the commodity of God’s Name, Guru Ji says: “(O’ my friends), only through great good fortune any body has obtained the sight of the Guru, (and upon meeting the Guru, one comes to know God. (Because on meeting the Guru) in the company of the saints, all one’s dirt of evil intellect is washed off (and one becomes so immaculate, as if one has) bathed in the pool of God’s nectar.”(1)
Therefore describing how much he respects those who have thus known God and come closer to Him, Guru Ji says: "(O’ my friends), blessed are those saints who have obtained (union with) God. I ask them about the gospels of God. I fall at their feet and beseech them to unite me (also with) that Scribe of our destiny.’’(2)

Stating how fortunate are those who are blessed with the guidance of the saint Guru, he says: "(O’ my mind), as per the destiny scribed on the forehead, the person who has obtained (union) with the saint Guru, that person’s mind and body have been imbued with the love for the Guru’s words. God Himself has come (into that person’s mind, and) meeting Him, that person has enjoyed a state of bliss and all his or her sins and short comings have been destroyed.’’(3)

In conclusion, Guru Ji says: "(O’ my friends), sublime are the accounts of those who through Guru’s instruction have obtained the elixir of God. It is (only) by great good destiny that we obtain (the opportunity to humbly serve them and thus obtain) the dust of their feet. Slave Nanak (holds them in such high regard, that he) bows to their feet.’’(4-2)

The message of this shabad is that if we want to obtain that God who can cure all our ailments, then we should seek the company of the true Guru (Granth Sahib Ji) and act upon the immaculate advice given therein with full love, understanding, and devotion.
In the previous shabad, Guru Ji advised us that if we want to obtain that God who can cure all our ailments, then we should seek the company of the true Guru and act upon his immaculate advice with true love, understanding, and devotion. In this shabad, he describes how the Guru has helped even him to meet God and obtain salvation without going through the tortures suffered by others for achieving the same objective.

He says: “(O’ my friends), all the adepts, seekers, and men of silence have meditated on God with full faith and love in their hearts. The Guru has shown the indescribable and limitless God to them (residing within them).”(1-pause)

Now humbly describing what happened in his own case, Guru Ji says: “(In our case, even though) we did deeds of low and mediocre (merit) and didn’t remember God the king, (God still) brought us in touch with the true Guru, who in an instant freed us from the bonds (of worldly involvements).”(1)

Explaining how this happened, Guru Ji says: “(O’ my friends), from the very beginning, (God) had so written in my destiny that following Guru’s instruction, I attuned my mind to Him. Then the (divine) shabad, accompanied by five (kinds of music) started playing in God’s court (within me). Then I met God and kept singing songs of joy.”(2)

However commenting on the fate of those unfortunate persons who do not remember God’s Name, he says: “(O’ my friends), God’s Name can purify even the sinners, but it is not pleasing to (many) unfortunate persons. Just as salt gets consumed in water, (similarly these self-conceited persons) are consumed by being put through (many) wombs.”(3)

Guru Ji concludes the shabad with a prayer to God on our behalf. He says: “O’ incomprehensible God and Master, bless me with such intellect that I may remain attuned to the lotus feet of the Guru (his immaculate words); I may keep meditating on God’s Name, (and thus) slave Nanak may get merged in the Name (and united with You).”(4-3)

The message of this shabad is that if we want to get ourselves purified and enjoy the bliss of God’s union, then we should pray to God to unite us with the true Guru (Granth Sahib Ji), so that acting on the word of the Guru, (the Gurbani included in Guru Granth Sahib Ji), we may keep meditating on God’s Name.
In the previous shabad, Guru Ji advised us that if we want to get ourselves purified and enjoy the bliss of God's union, then we should pray to God to unite us with the true Guru, so that acting on his word of advice we may keep meditating on God's Name. In this shabad, Guru Ji shares with us the bliss he is enjoying since his mind got attuned to God's Name, and tells us how this bliss is far better than all the false pleasures of the world.

He says: "(O' my friends), my mind is now attuned to the relish of God's Name. (Since the time) I met the Guru, (I have felt as if) the lotus (of my heart) has blossomed; when I worshiped God, all my doubt and dread disappeared."(1-pause)

Describing his present state of mind, Guru Ji says: "(O' my friends), through Guru's instruction my (unaware) asleep mind has awakened, and with love and respect my heart, is attuned to worshipping God. By good fortune, I have enshrined God in my mind; all my sins and vices have been destroyed and peace has welled up in my mind."(1)

Commenting on the state and fate of the self-conceited persons who remain engrossed in false worldly pleasures, Guru Ji says: "(O' my friends), a self-conceited person is like the temporary color of a safflower, which lasts only for a few days. (The egocentric's) clout vanishes in an instant and he or she suffers in anguish when punished by the demon of death."(2)

Therefore advising us to seek the company of the saintly persons, Guru Ji says: "(O' my friends), in the company of the saintly persons one acquires a very deep and lasting love for the Guru, (which is) like the fast and long lasting color of madder.

Then just as the clothes (dyed in madder, whose color doesn't fade, even when these become so old that these) get torn off, (similarly in the company of saints, the love imbued for the Guru) does not fade (from one's soul)."(3)

Guru Ji concludes the shabad by describing the kinds of blessings they enjoy who lovingly follow his advice and how much he respects them. He says: "(O' my friends, when one)
meets the glorious Guru, he so imbues that person with the love for God, (as if he has) dyed that person in the fast color of God’s love. Slave Nanak (so much respects) those devotees, who are attuned to God’s feet (His Name that he wishes to) wash their feet.”(4-4)

The message of this shabad is that if instead of short-lived worldly pleasures, we want to enjoy an everlasting peace and bliss, then we should pray to God to bless us with the company of the saintly persons and guidance of the Guru so that we may get imbued with the everlasting love of God’s Name.

maalee ga-urhaa mehlaa 4.

mayray man bhaj har har naam gupaalaan.
mayraa man tan leen bha-i-aa raam naamnaai mat gurmat raam rasalaan. ||1|| rahaa-o.
gurmat naam Dhi-aa-ee-ai har har man japee-aar har japmaalaan.
jinnaa kai mastak leekhi-aa har mil-aa har banmaalaan. ||1||
jinnaa har naam Dhi-aa-i-aa tinnaa chookay sarab janjaalaan.
tinnaa jam nayrh na aavee gur raakhay har raakhvaalaan. ||2||
ham baarik kichhoo na jaanhoor har maat pitaar paripaaalaan.
karaa-i-aa aagaan nit mayltay gur raakhay deen ga-i-aalaa. ||3||
baho mailay nirmal ho-i-aa sabh kilbikh har jas jaalaan.
man anad bha-i-aa gur paa-i-aa jan naanak sabad nihaalaan. ||4||5||

Mali Gaura Mehla-4

In the previous shabad, Guru Ji told us that if instead of short-lived worldly pleasures, we want to enjoy an everlasting peace and bliss then we should pray to God to bless us with the company of the saintly persons and guidance of the Guru so that we may get imbued with the everlasting love of God’s Name. In this shabad, he shows us how to pray to God to protect us from false worldly pleasures, which bring us pain and suffering.

(So addressing his mind), Guru Ji says: “O’ my mind always meditate on the Name of God of the universe. (O’ my friends), by meditating on God’s Name, my body and mind have been attuned to God’s Name, my intellect is attuned to the intellect of the Guru and I am enjoying the sight of God, the treasure of all relishes.”(1-pause)

Stating how important it is to follow the Guru’s instruction and meditate on God’s Name, he says: “(O’ my friends), following the Guru’s advice, we should meditate on God’s Name
again and again, (and in this way) in our mind we should say the rosary of God’s Name. But only those meditate on God of universe, in whose destiny it is so written.”(1)

Describing the blessings obtained by those who meditate on God’s Name, Guru Ji says: “(O’ my friends), they who have meditated on God’s Name have had their (worldly) entanglements finished. Even the demon (of fear) of death does not come near them. The Guru has saved them, (actually) God Himself has become their savior.”(2)

Explaining how, like parents, God saves us from all kinds of dangerous situations and troubles, he says: “(O’ my friends), we (are like) children, who don’t know (what is good or what is bad for us, but) God sustains us like our father and mother. Every day (for the sake of worldly wealth, we keep entering into dangerous situations, as if we keep) putting our hands in fire, but our Guru, the merciful Master of the meek, protects us (from all these hazards).”(3)

In conclusion, Guru Ji says: “(O’ my friends), even very evil minded persons have become immaculate (by meditating on God’s Name); God’s praise has burnt down all their sins and vices. (In short) O’ Nanak, the one who has obtained (the guidance of) the Guru, that one’s mind feels in bliss and totally blessed by the Guru’s words (of advice).”(4-5)

The message of this shabad is that when on meeting the Guru, we follow his immaculate instruction and meditate on God’s Name, our intellect gets so purified that we get rid of our evil instincts of lust and greed and we do not get entangled in usual worldly problems. Even if we are caught in any precarious situations, God protects us like our parent and doesn’t let any harm come to us.
Maali Gaura Mehla-4

Guru Ji started the previous shabad, by instructing his mind to cherish the Name of God of the universe. He begins this shabad, also with the same advice to his mind, but this time he tells in more detail, the benefits of doing so and how this practice is far superior to any other effort to please God.

Advising his mind to meditate on God’s Name and expressing his gratitude to the Guru, he says: “O’ my mind, meditate on (the Name of) God, which is the dispeller of all sins and vices. (O’ my saintly friends), the perfect Guru has enshrined God’s (Name) in my heart, (I feel so obliged to him that I want to sacrifice everything for him and say to you) to cut off my head (and place it) on the path of the Guru (so that he may tread over it).”(1-pause)

Elaborating on how much, he respects those saints who tell him about his beloved God and how indebted he feels towards the Guru who has united him with God, Guru Ji says: “(O’ my friends), I would cut my mind into pieces and offer it to anybody who recites to me something about my God. Lo, the perfect Guru has united me with my beloved Spouse, (therefore I have resolved to so obey the Guru, as if) I have sold myself at the shop of Guru’s words.”(1)

Guru Ji now tells us about the futility of doing all such rituals as visiting holy places or giving to charities and how without meditating on God’s Name no one can find salvation. He says: “(O’ my friends, even if at Makar (the first lunar day of the Indian month of Maagh, considered very auspicious), some one has given a lot in charity at Paraag (holy Hindu pilgrimage station at the confluence of three rivers at Allahabad, India) and got one’s body cut into pieces, still without God’s Name one doesn’t obtain salvation, even if one cuts gold in small pieces and gives away (in charity).”(2)

Now explaining why meditating on God’s Name and singing praises of God is more effective and beneficial than any ritualistic practice, Guru Ji says: “(O’ my friends), one who as per Guru’s instruction has sung praises of God, (all kinds of hypocrisy and deceit is removed from that one’s mind, as if) the doors of falsehood in one’s mind have been opened. Such a person feels so free of the three impulses for (good, evil, or power, as if) all that person’s doubt and dread has run away, (and such a person so unhesitatingly obeys Guru’s advice, as if) the pitcher of fear of public opinion (on his or her head) has been broken.”(3)

Guru Ji concludes the shabad by stating how fortunate are they who are blessed with the guidance of a perfect Guru. He says: “(O’ my friends), in this Kal Yug (the present age), only those have met the perfect Guru in whose destiny it was so pre-written from the very beginning. Devotee Nanak, (says, they) who have tasted the relish of the nectar of God’s (Name), all their thirst and hunger (for worldly things) has been quenched.”(4-6- sextet-1)

The message of this shabad is that meditating on God’s Name under Guru’s instruction is far superior and much more effective than any kind of ritual such as bathing at pilgrimage stations or giving charities at auspicious occasions. Therefore, since we have been already blessed with the guidance of the eternal perfect Guru
(Granth Sahib Ji), we should devotedly read, understand, and follow Gurbani, the Guru's word. If we do that, all the false hood including any kinds of dread, doubt, or worry about public opinion in our mind would disappear. Then while meditating on God's Name, we would be united with beloved God.

Maali Gaura Mehlā-5

In the previous shabad, Guru Ji told us that meditating on God's Name under Guru's instruction is far superior and much more effective than any kind of ritual such as bathing at pilgrimage stations or giving to charities at auspicious occasions. In this shabad, he explains how serving God by meditating on His Name is better than any other kind of service.

Addressing his own mind (actually us), Guru Ji says: “O' my mind, service of God (by meditating on His Name) brings true peace. All other services (such as going to pilgrimages, observing fasts, or ritual worships) are false and the demon of death daily punishes them (who indulge in such false practices).”(1-pause)

Guru Ji now tells us where one learns to serve God and meditate on His Name. He says: “(O' my friends), they in whose destiny it has been written, join the congregation of saints. (In that company), the saints of the infinite God help one swim across the dreadful worldly ocean (by helping that person to meditate on God's Name).”(1)

Therefore, Guru Ji advises: “(O' my friends), shedding greed, attachment and (other) vices, (obediently follow the Guru’s advice and thus) daily serve at the feet of the saint (Guru).

Maali Gaura Mehlā-5

It is the same light
Forsaking any other support, have faith only in the one formless God (and do not depend
on or pray to any other lesser gods or goddesses).”(2)

Now commenting on the fate of those Saakats (or worshippers of power), who forsaking
the advice of the true Guru keep doing other rituals, Guru Ji says: “(O’ my friends), there
are some Saakats who remain lost in doubts and without the (guidance of) the Guru, these
blind ones keep groping in darkness (of ignorance. However they too are helpless, because)
whatever has to happen (as per God’s will) happens and no one can erase that.”(3)

In conclusion, he says: “(O’ my friends), the form of God is beyond our comprehension,
myriads are the names (and qualities) of the limitless God. O’ slave Nanak, blessed are
those who have enshrined God’s Name in their hearts.”(4-1)

The message of this shabad is that if we want to get our wishes and desires fulfilled,
then we should join the company of the saintly persons, who may teach us how to
serve God (by meditating on His Name).

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Maali Gaura Mehaa 5.

Maali Gaura Mehaa 5.

raam naam ka-o namaskaar.
jaas japat hovat uDhaar. ||1|| raha-o.

jaa kai simran miteh DhanDh.
jaakai simran chhooteh banDh.
jaakai simran moorakh chatur.
jaakai simran kulah uDhaar. ||1||

jaa kai simran bha-o dukh harai.
jaakai simran apgaar tarai.
jaakai simran muchat paap.
jaakai simran nahee saantrap. ||2||

jaa kai simran rid bigaas.
jaakai simran kaval daas.
jaakai simran niDh niDhaan.
jaakai simran taray nigaaan. ||3||

paat paavan naam haree.
kot bhagat uDhaar karee.
har daas gaaasaa deen saran.
naanak maathaa sant charan. ||4||2||

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Maali Gaura Mehlaa 5

In the previous shabad, Guru Ji advised us that if we want to get all our wishes and desires
fulfilled, we should serve God (by meditating) on His Name, and for this we should join
the company of the saintly persons, who can teach us how to do that. In this shabad, he
tells us how much respect and regard we should pay to God’s Name and with what kind of
passion and love, we should meditate on it. He also lists many blessings obtained by those who act on this advice.

Guru Ji says: “(O’ my friends), pay respect to that Name of God, meditating on which one is emancipated.”(1-pause)

Listing the blessings obtained by meditating on God, he says: “(Yes, O’ my mind keep worshipping that God), meditating on whom one’s entanglements are removed, remembering whom one’s bonds of worldly attachments are loosened, meditating on whom the fools become wise and by worshipping whom one’s entire lineage is emancipated.”(1)

Continuing to narrate the blessings of worshipping God, Guru Ji says: “(O’ man, meditate on God’s Name). By worshipping whom one conquers one’s pain and fear, meditating on whom any calamity is warded off, worshipping whom one’s sins are washed off, and by meditating on whom one is not distressed by any woe.”(2)

But that is not the end of blessings obtained by meditating on God, Guru Ji says: “(O’ my friends, keep meditating on the Name of that God), worshipping whom one’s heart blossoms forth (in happiness), remembering whom (you acquire so much wealth, as if the goddess of wealth) Kanwala has become your maid servant, remembering whom you obtain the treasures of all kinds of wealth, and worshipping whom one ultimately swims across (the worldly ocean).”(3)

In conclusion, Guru Ji proclaims: “(O’ my friends), Name of God is purifier of the sinners; it has saved millions of devotees. Therefore even me the poor one has sought the refuge of the slave of the slaves (of God), and I Nanak place my forehead at the feet of saint (Guru, so that I may be blessed with God’s Name).”(4-2)

The message of this shabad is that if we want to get all our sins washed off, and all our desires fulfilled, then following the guidance of the Guru (Granth Sahib Ji), we should meditate on God’s Name at all times.
In the previous shabad, Guru Ji advised us that if we want to get all our sins washed off, and all our desires fulfilled then following the guidance of the Guru we should meditate on God's Name at all times. In this shabad, he cites many examples from ordinary life to illustrate how God's Name can protect us in any dangerous situation.

First making a statement about the virtues of God's Name, Guru Ji says: "(O' my friends), so helpful is God's Name (that if) in the congregation of saintly persons you meditate (on it, all your) tasks will be accomplished."(1-pause)

Now Guru Ji illustrates with some examples of how God's Name helps us in difficult situations. He says: "(O' my friends), just as a drowning person finds a boat, the dying lamp is provided with more oil, a person burning in fire obtains water, or just as milk is put in the mouth of a child, (similarly in critical situations, God's Name becomes our savior)."(1)

Citing some more examples to illustrate the kind of support God's Name provides a person, Guru Ji says: "(O' my friends, God's Name provides us help), just as our friend or brother (helps us) in a battle, a hungry person gets some food, rain falls on a crop, or a helpless person obtains the refuge of a lion (like brave person)."(2)

Next stating how effective the Mantra of Name is against any kind of danger, he says: "(O' my friends), just as a person has no dread of a snake, if that person is uttering the Garurr (mantra), a cat cannot devour a parrot in the cage, the eggs in the mind (of a flamingo do not rot), or just as the grains near the peg of the grinding mill are not ground, (similarly God's Name is our savior even in very dangerous and critical situations)."(3)

Even after giving so many vivid examples proving the virtues of God's Name, Guru Ji humbly addresses God and says: "(O' God), far greater is the glory (of Your Name), but I have described very little of it. O' God, You are incomprehensible, and unfathomable. You are highest of the high, infinite, and unfathomable. Nanak says, that by meditating (on Your Name, even sinners who are heavy like) iron have crossed over (the worldly ocean)."(4-3)

The message of this shabad is that no matter what kind of a state or seemingly hopeless situation, in which we might find ourselves, we should meditate on God's Name and pray to Him for help. Unless He has something better planned for us, He would come to our help and would save us.

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Maali Gaura Mehla - 5
In the previous so many shabads, Guru Ji advised us that we should seek the company of saints and serve them most humbly, so that they may bless us with their immaculate advice, imbue us with the love for God’s Name and thus help us swim across this dreadful worldly ocean. In this shabad, Guru Ji demonstrates how much he himself longs to serve the saints with every part and limb of his body, and considers serving the saints as the highest honor for him.

Addressing God, he says: “(O’ God), this alone is the fruitful deed (for me), that You honor Your servant.”(1-pause)

Describing how he wishes to be honored, Guru Ji says: “(O’ God, I wish that I may always so obey the saints, that) my forehead remains at the feet of the saints, with my eyes I may behold them day and night. My hands may (always be busy in the) service of the saints. (In short), my life breaths, mind, and wealth may be dedicated to the saints.”(1)

But Guru Ji doesn’t wish only to serve the saints physically; he wants to serve them with true love and dedication. Therefore, he prays to God and says: “(O’ God, bless me) that my mind is always in love with the company of saints, and the virtues of the saints remain enshrined in my heart. The command of the saints may always seem pleasing to my mind. (In short), on seeing the saints my mind may bloom like a lotus.”(2)
Continuing to express his love and craving for the company of saints, he says: “(O’ God, bless me) that I may reside in the company of saints, and may always have a great thirst for the (sight of) the saints. The words of the saints may remain enshrined in my heart like mantras, so that by the grace of saints all my evil instincts are destroyed.”(3)

In conclusion, Guru Ji says: “(O’ God), show mercy and bless me with the charity (of the company of the saints). This alone for me is the way to salvation, and this alone is the treasure for me. (Yes, O’ God) show mercy on Nanak, (and bless me) that the (words of the saints, which are like their) lotus feet, may always remain enshrined in my heart.”(4-4)

The message of this shabad is that if we want all our wishes fulfilled, then we should pray to God to bless us with the company and guidance of the saint (Guru), so that listening to his immaculate words (Gurbani in Guru Granth Sahib), we may destroy all our evil instincts and obtain salvation.

Maali Gaura Mehla-5

In the previous shabad, Guru Ji advised us that if we want all our wishes fulfilled, then we should pray to God to bless us with the company and guidance of the saint (Guru), so that listening to his immaculate words, we might destroy all our evil instincts and obtain salvation. In this shabad, he states the excellences of God Himself, and tells us how He can bless us with all kinds of treasures and fulfill all our wishes.
Describing the omnipotence of God, Guru Ji says: “(O’ my friends, God) is the Cause and Doer (of every thing), and is always in our presence. He is in the company of all, and is never far (from anybody).”(1-pause)

Now narrating some of the great qualities of God, Guru Ji says: “(O’ my friends, that God is so great) that listening to His Name, all one’s sufferings are dispelled, and peace comes to abide (in one’s mind). All sages and saints serve Him, and all kinds of (worldly) treasures are in the hands of God.”(1)

Elaborating on the benevolence of God, he says: “(O’ my friends, that God is so great that) all treasures are contained in His house. No one goes empty handed from (His refuge), He sustains all beings and creatures, (therefore) always serve (and worship) that merciful God.”(2)

Noting another very unique quality of God, Guru Ji advises his own mind and says: “O’ my mind, always worship that God who does everything on His own, who is independent and is not obliged to anyone, and true justice is always dispensed in whose court.”(3)

Guru Ji concludes the shabad by saying: “I Nanak am a sacrifice to the company of saints, meeting whom, one is emancipated. (The one whom God has blessed) with the bounty of Name always remains imbued with it, and God’s Name remains enshrined in that person’s body and mind.”(4-5)

The message of this shabad is that if we want to get rid of all our pains and sorrows, and if we want to find a power who has all the treasures of the world and whose justice is the most true, then we should seek the company of the saints and in their company meditate on the Name of that most merciful, powerful, and omnipotent God.
In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our pains and sorrows, and if we want to find a power who has all the treasures of the world and whose justice is the most true, then we should seek the company of the saints and in their company meditate on the Name of that most merciful, powerful and omnipotent God. In this *shabad*, Guru Ji shares with us how he himself seeks and depends on the shelter of God, and what kind of advice he has for us on the basis of his personal experience.

He says: “(O’ my friends), I have sought the shelter of the all-powerful God. (I totally believe) that my soul, body, and possessions all belong to (God the Creator, the) one cause of all causes.” (1-pause)

Summarizing the blessings obtained by worshipping that God, he says: “(O’ my friends, that God) is the root source of life, by meditating on Him we always obtain peace. He is pervading everywhere in His visible or invisible form.” (1)

Therefore, Guru Ji advises: “(O’ my friends), putting aside all worldly entanglements and evil pursuits, daily sing praises of God. With folded hands, Nanak too begs for this charity (and says: “O’ God), bless me with Your Name.” (2-1-6)

The message of this *shabad* is that if we want to obtain peace and happiness, then forsaking all our worldly entanglements and sinful pursuits, we should sing God’s praises and beg for His Name.

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In the previous *shabad*, Guru Ji advised us that if we always want to obtain peace and happiness, then forsaking all our worldly entanglements and sinful pursuits, we should sing God’s praises and seek His shelter. In this *shabad*, he shows us how to sing God’s praises and beg for His Name.
Addressing God, Guru Ji says: “O’ the all-powerful, radiant, and infinite God, no one can understand Your wonders, which have no end or limit.”(1- pause)

Commenting further upon the powers of God, he says: “(O’ my friends), in an instant (God) establishes and destroys everything. He can make and unmake anything. As much is the creation which He has created, the benevolent God blesses them all with His bounties.”(1)

Guru Ji concludes the shabad by humbly saying: “O’ highest of the high, incomprehensible God, Your servant has come to Your shelter. (Please) pull him out of this terrible worldly ocean. Devotee Nanak is always a sacrifice to You.”(2-2-7)

The message of this shabad is that if we want to obtain the protection of God and want Him to ferry us across this worldly ocean, then we should seek His shelter and humbly pray to Him to save us.

In the previous shabad, Guru Ji advised us that if we want to obtain the protection of God, and want Him to ferry us across this worldly ocean, then we should seek His shelter and humbly pray to Him to save us. In this shabad, he shows us how to pray to God and what to ask from Him.

Addressing God, he says: “O’ the Sustainer of the universe, merciful master of the meek, lover of devotees, and always compassionate God, You are pervading throughout my body and mind.”(1-pause)

Elaborating on the extent of God’s pervasiveness in time and space, Guru Ji says: “(O’ God), You alone were in the beginning, are now in the middle, and will be in the end. (O’ my friends), except for God, there is no one (who is eternal). That one Master alone is pervading throughout all galaxies.”(1)

Guru Ji concludes the shabad by praying to God and saying: “O’ God, (I wish that my) ears (may always listen to) praises of God, my eyes (always behold Your) sight, and the tongue (may always) sing Your praises. (In short), Nanak is always a sacrifice to You, please bestow Your Name (upon him).”(2-3-8-6-14)
The message of this *shabad* is that God is the most merciful master of the meek, lover of His devotees, and eternally pervading everywhere, throughout the universe, and we should always pray to Him for His Name.

**Detail of Shabads:** \( M: 4=6, M: 5=8, \text{Total}=14 \) Chaupadaiy=5, Dupadey=3, Total=8

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In this *shabad*, devotee Nam Dev Ji is expressing his love and appreciation for God seeing Him in the form of Krishna (the Hindu god) who passed his childhood and teen age years in a small village Brindawan (near Mathura, India), herding cows, sporting with milkmaids and enchanting them with the melodious sound of his flute.

Imagining himself in the company of god Krishna playing his flute, Nam Dev Ji says: “(O’ my friends), blessed is that flute of God which is playing and whose sweet and soft tune is ringing continuously (in my ears).”(1-pause)

What to speak of god Krishna, Nam Dev Ji loves even the blanket, which he imagines Krishna to be wearing, and he even considers that sheep also to be very fortunate from whose fleece that blanket was made. He says: “(O’ my friends), blessed is that sheep’s wool and blessed is that blanket which Krishna is wearing.”(1)

Next paying homage to Krishna’s mother Devki, Nam Dev Ji says: “Very much blessed are you, O’ mother Devki, in whose house was born the all-pervading master of Kanwala (Lakshmi, the goddess of wealth).”(2)

Nam Dev Ji’s admiration doesn’t stop only at Krishna or his parents; he praises even those jungles and forests where Krishna played during his adolescent years. He says: “(O’ my
friends), blessed are those regions and forests of Brindawan, where the all-powerful God (in the person of Krishna) used to play.’ (3)

Still imagining God present before him, Nam Dev Ji says: “(O’ my friends, I am seeing that in the form of Krishna, God) is playing the flute and grazing the cows, (and in this way) the Master of Nam Dev is enjoying in bliss.” (4-1)

The message of this shabad is that if we want to truly love God and enjoy the bliss of His Name, then we should meditate on Him with such loving devotion and full concentration of mind, as if we are seeing Him present right in front of our eyes, and we are enjoying the bliss of His company.

In the previous shabad, by his personal example Nam Dev Ji showed us that if we want to truly love God and enjoy the bliss of His Name, then we should meditate on Him with such loving devotion and full concentration, as if we are seeing Him present right in front of our eyes, and we are enjoying the bliss of His company. In this shabad, he shows us how to humbly pray to Him to emancipate us from worldly involvements, rounds of births and deaths, and other difficulties. He cites some examples from Hindu mythology to make his plea.

Since he saw God in the person of god Krishna, therefore concentrating on his handsome figure, Nam Dev Ji says: “Blessed are You, O’ my father Maadho, the black colored Beethal with beautiful long hair.” (pause)

Now Nam Dev Ji refers to the legendary stories in which god Krishna is believed to have saved an elephant from a crocodile by cutting his teeth with his steel ring, and saved Daropadi, the wife of Pandov brothers, from being disrobed in an open court, by miraculously providing her with endless supply of cloth covering. He says: “(O’ God), it was You who adorning Your steel ring came from the heaven to save the life of Gaj the elephant. Similarly, in the court of Dushashan, You saved the honor of Daropadi, when her clothes were being removed.” (1)

In the end Nam Dev Ji refers to the legend of Ahallya the wife of sage Gautam, whom the latter cursed to become a stone for infidelity. He says: “(O’ God), You also saved Ahallya, wife of Gautam, and emancipated countless other sinners.

Such a wretched person of low caste, Nam Dev has come to seek Your shelter, (please emancipate him also).” (2-2)
The message of this *shabad* is that if we want to be saved and united with God we should pray to Him in all humility that just as He had saved so many other sinners, save the sinners like us also.

In this *shabad*, Nam Dev Ji wants to convey to us that it is the same God who is pervading in all creatures and except for Him; there can be nobody else who could be speaking in all different creatures.

He says: “(O’ my friends), it is the all-pervading God who speaks in all the hearts. Except for the all-pervading God, no one else speaks (in any creature).”

Elaborating on his belief, he says: “(O’ my friends), just as from the same clay many different pots are made, similarly from an elephant to an ant, in all stationary, moving worms and moths, God is pervading in each and every heart.”

Therefore Nam Dev Ji advises us all and says: “(O’ my friends), shedding hopes in all others, concentrate on one limitless (God) in your mind. Nam Dev submits that (by meditating on God), he has become so much desire-free (and absorbed in Him, that now no one can discriminate and tell) who is the Master and who is the slave.”

The message of this *shabad* is that we should be so much absorbed in God’s love that we see and feel God in the heart of each and every creature, whether it is big, small, stationary, moving or flying. Further, shedding all other hopes we should have full faith only in the one limit less God and meditate on Him.
This new chapter in Sri Guru Granth Sahib Ji is titled Raag Maaru, which is a very famous musical measure in Indian system. It is often played in war times or sad occasions during the third quarter of the day. Guru Ji begins this chapter with an utmost loving and humble prayer to God.

Salok

He says: “O’ my dear Friend, (I) Nanak have come to Your refuge, (bless me) that I may always remain (like) the dust of Your feet, (performing Your most humble service, so that I) may always keep seeing You in front of me.”(1)

Shabad

Now describing the blessings received by those who meditate on the Name of God in the early morning hours, Guru Ji says: “(O’ my friends, on hearing God’s) call in the last part of the night, those who meditate on the Name of their Master, (are blessed with such royal glory, that at all times) tents, canopies, side-walls, and chariots (remain ready in front of their doors). However only those who have contemplated on (God’s) Name receive this call.”(1)

In his humility, Guru Ji includes himself among those unfortunate persons who haven’t meditated on the Name and have been roaming around in doubt. So he says: “O’ my
respected God, I the unfortunate one have remained involved in false things. I haven’t obtained Your Name. My blind (ignorant) mind has remained lost in doubt.”(1-pause)

Commenting on the result of above behavior on our behalf, Guru Ji says: “O’ my mother, as per my pre-ordained destiny, all the pleasures in which I indulged resulted in sufferings. Now my joys are few, but woes are many, and my life passes in one pain after another.”(2)

Commenting on the losses of those, who remain separated and the gains of those who remain united with God, Guru Ji says: “(O’ my friends), from what more can they be separated who have been separated (from God? Because there is no worse loss than the separation from God, similarly), with what else need they be united who are already united (with God)? We should simply praise Him, who has arranged this play (of the world) and is taking care of it.”(3)

Guru Ji concludes this shabad by reminding us and saying: “(O’ my friends), it was due to pre-ordained destiny, (that we were blessed with human life and given the opportunity) to unite (with God. But still, we have been) indulging in (false) pleasures. Therefore, we have now been separated (from God, and) O’ Nanak, we would get the next opportunity to be united with Him, when He blesses us with this opportunity for union with Him (after many existences).”(4-1)

The message of this shabad is that if we want to be united with God, then instead of wasting our life in false worldly pleasures we should meditate on God’s Name, particularly during the early morning hours.
In the previous *shabad*, Guru Ji advised us that if we want to be united with God, then instead of wasting our life in false worldly pleasures we should meditate on God’s Name, particularly during the early morning hours. In this *shabad*, he again reminds us that instead of indulging in false worldly pleasures, we should always remember that God, who has created us.

First comparing the purpose of our creation with our general conduct, he says: “(O’ my friend, as per whose will your) father and mother joined together to create your body, that Creator had written a writ (in your destiny. According to this writ, you were supposed) to write the glories of that God, who blessed You with the light (of human life). However, associating with *Maya* (the worldly riches), you lost your sense (of discrimination between good and bad).”(1)

Therefore including himself amongst foolish people like us, Guru Ji addresses his own mind and says: “O’ my foolish mind, why do you indulge in ego (on account of false worldly possessions? Remember that one day as soon as) the Master so wills, you would rise and depart (from this world).”(1-pause)

Commenting on our tendency to amass worldly wealth for our present and future use, Guru Ji says: “(O’ my mind, you look for peace in worldly possessions, but I tell you), it is only when you forsake all these worldly pleasures that there would be peace and poise (in your life). No one can be spared from leaving one’s house (in this world, because no body is going to live here forever. (You may be amassing worldly wealth, with the thought that you may) spend some of it (now), and keep safe (some more for future use. But that would be wise strategy only) if we were to come back to this world again. (Therefore we shouldn’t waste our time in amassing wealth, which we are never going to use).”(2)

Now commenting on the human habit of wasting life in false worldly pleasures and ruling over others, Guru Ji says: “(O’ my friends, one) adorns one’s body with silken clothes, issues many commands, and sleeps on a bed after making it comfortable, but then why does one cry when the hand (of death) seizes that person?”(3)

Guru Ji therefore concludes the *shabad* by instructing us in a most conciliatory and practical manner. He says: “O’ my brothers, the attachment for one’s house (and one’s family) is like a whirlpool (in a river). With the load of stone like sins (on our shoulders, this worldly ocean) cannot be crossed over. It is only, if we let our soul ride the boat of God’s fear (by meditating on God’s Name with love and respect, that we can be ferried
The message of this shabad is that instead of wasting our life in collecting unnecessary wealth, false worldly pleasures, and other egoistic deeds, we should spend major part of our life in remembering God with love and respect. By doing so, we would enjoy peace and poise in this life and salvation after that.

According to some historians and storywriters, once Guru Angad Dev Ji’s daughter Amro, who was married to a nephew of Amar Das Ji was reciting this shabad, while doing her daily chores. Listening to the sweet sound and deep meaning of this shabad, Amar Das Ji was very impressed. He asked Amro, about the composer of such immaculate and profound words. She replied that it was composed by Guru Nanak Dev Ji, the Guru of her father Angad Dev Ji, the present Guru. Hearing this Amar Das Ji insisted that Amro must take him to Guru Angad Dev Ji. On seeing the Guru, Amar Das Ji was so impressed that he immediately requested Guru Ji to accept him as his disciple, and disregarding his relationship and old age started serving him with such sincerity and devotion that ultimately ignoring his own sons, Guru Angad Dev Ji anointed Amar Das Ji, as the next Guru.

In this shabad, using a beautiful metaphor, Guru Ji illustrates the story of our life. Addressing God, he says: “(O’ God), there is no limit to Your virtues. (You have made us in such a way that) our deeds are like the paper, mind is like the inkpot, and we are writing across this worldly ocean). But Nanak says, that it is only a rare one, whom God gives this (boat or the wisdom to meditate on God’s Name).” (4-2)
two kinds of essays of good and evil (thoughts and deeds. But O' God we are helpless, because) we only act (and do the deeds) as our pre-ordained destiny (motivates us).”(1)

Then addressing his own mind (and indirectly us), Guru Ji says: “O’ foolish (mind), why don’t you remember God? (Don’t you see) that by forsaking God, your virtues are being eroded (everyday).”(1-pause)

Illustrating how we are making this life of ours as the basis for our future troubles, he says: “(O’ my bird like mind, because you have forgotten God, every) night for you has become (like a small) net, and every day like a (big) net, and as many are the hours, these are all like nooses (for your death). Every day with great relish you peck at the feed (of false pleasures), and then get caught. (Tell me), with what merits are you going to get liberated?”(2)

Next illustrating the terrible state of our present life conduct with another metaphor, Guru Ji says: “(O’ human being), your body is like a furnace and mind a piece of iron, being burnt by the five fires (of lust, anger, greed, attachment, and ego); on top of that are falling coals of sins. So the mind is totally burnt down and gripped by the pliers (of worry).”(3)

But Guru Ji still offers some hope and says: “(O’ human being, even though your mind) has become like rotten iron, it can still become gold (a sinner can become an immaculate person), if he or she meets the Guru. Because O’ Nanak, (the Guru) gives a (mantra) of God’s Name, which (stops the mind from wandering and) stabilizes the body.”(4-3)

The message of this shabad is that we should be watchful of our thoughts and deeds, because all these are recorded like a book on our soul and we have to face the consequences of these in the next world. Like Guru Amar Das Ji we should listen to the Guru’s immaculate word (Gurbani in Guru Granth Sahib), and lead our life without being allured by false worldly enticements, and devotedly meditate on God’s Name.
Maaroo Mehla-1

In the previous shabad, Guru Ji advised us that we should be watchful of our thoughts and deeds, because all these are recorded like a book on our soul and we have to face the consequences of these in the next world. Like Guru Amar Daas Ji we should listen to the Guru’s immaculate word and lead our life without being enticed by false worldly allurements and devotedly meditate on God’s Name. In this shabad, Guru Ji cites many examples to advise us, that even though we may be living in bad company and amidst many false worldly allurements, but still we should ignore these and do only those deeds which are virtuous and beneficial to us in the long run.

First citing the example of lotus flower, which grows in clean water, surrounded by lot of dirty algae and water film, but still remains unaffected by it, Guru Ji says: “(O’ my friends), the clean water (in which lives a frog), there also reside lotus flowers and water film. Even though, (the lotus) lives in the company of that water and algae, (it) doesn’t acquire any ill effects. (Similarly, even if residing amongst bad company a Guru’s follower still remains unaffected by it).”(1)

Now comparing ordinary human beings to the frog living in the same water as the lotus, Guru Ji says: “O’ frog, you never understand (and act wisely). Even though you reside in pure water, you still eat (the dirty) water-film, and never realize the worth of nectar like water. (Similarly even though a self-conceited person may be abiding in the company of the holy people, instead of meditating on God’s Name, (an egocentric) looks for false worldly pleasures).”(1-pause)

To illustrate how the Guru’s followers and saintly people listen to the immaculate words of the Guru, even though they may be getting only occasional opportunity, he says: “(O’ frog, even though you) daily reside in water, (you don’t benefit from it. On the other hand, even though male and female) bumblebees do not reside in water, yet still sitting on the tops (of lotus flowers), they suck the sweet juice, and upon seeing the moon from a distance, the Kamina flowers bend down in appreciation. (Similarly, even if living among saints, the self-conceited people don’t remember God).”(2)

Giving yet another example to make his point, Guru Ji says: “(O’ frog, in cow’s) milk, God amasses the sweetness of sugar and honey, but you deem yourself very clever, and like ticks, love only cow’s blood. You also don’t abandon your bad habit of eating water film. (Similar is the state of self-conceited persons).”(3)

Now, referring to us directly who in spite of living in the company of learned people and listening to the holy books, still keep pursuing evil ways, he says: “(O’ my friends, similarly
In conclusion, Guru Ji says: "(O my friends, in this world) there are some who are hypocrites and don’t love God’s Name, (but there are) some who always remain attuned to the lotus feet of God (His immaculate Name). O Nanak, all obtain as per their destiny (written on the basis of their past deeds. Therefore, you should) meditate on God’s Name with your tongue (so that at least in the next life, you may relish the nectar of God and obtain union with Him).”(5-4) 

The message of this shabad is that there is no doubt that we are living in this world, which is full of so many sins, vices, illusions, and enchantments of Maya. Still we should remember that we live in this holy temple of God, where there is the opportunity for us to make our life immaculate by listening to the learned discourse of the religious and spiritual scholars. Therefore, instead of falling in the trap of false worldly allurements, we should live in this world like a lotus, which also lives in the same dirty water as a frog, but it still remains pure and beautiful. Similarly by listening to and acting on the advice of the saint (Guru Granth Sahib), we should live a virtuous life and keep meditating on God’s Name.

**Maaroo Mehla-1**

In the previous shabad, Guru Ji had advised us that by listening and acting on the advice of the saint Guru), we should live a virtuous life and keep meditating on God’s Name, so...
that He may show mercy and emancipate us. In this shabad, he tells us how even the worst sinners are sanctified by attuning themselves to God’s Name, and what kind of love and longing we should have for seeing that meritorious God right in front of us.

**Salok**

First summarizing in the form of a Salok (couplet), he says: “Countless are the sinners who have become sanctified by attuning their mind to God’s feet (His Name). O’ Nanak, God’s Name (carries the merit of bathing at all the) sixty eight pilgrimage stations, however only that person obtains (this gift), who is blessed with such a destiny.”(1)

**Shabad**

Now counseling his own intellect (and us) in a very affectionate manner, Guru Ji says: “O’ my ego-engrossed friend and mate, listen to this one peace giving thing about our Spouse.”(1)

As if the egoistic intellect doesn’t want to listen to any such things, Guru Ji addresses his higher consciousness and addressing it as his mother says: “O’ my mother, to whom may I relate the anguish (of my mind. The thing is) that without (seeing) God my soul cannot rest, how could I comfort it, O’ my mother?”(1-pause)

Elaborating on the pain in his mind, Guru Ji says: “I the unfortunate separated wife am in intense pain. Because the bride whose youth passes away without union with her spouse, grieves. (Similarly the soul, which cannot re-unite with its spouse God during its human birth repents very much).”(2)

Now Guru Ji shows us how to pray to God to seek His blessings and possibly His sight. So addressing God he says: “(O’ God), You are my sagacious supreme Master. I wish that I may serve You like Your devotee and slave.”(3)

However, expressing the fear in his mind, Guru Ji says: “(O’ God), Nanak submits that he has this fear in his mind that without seeing the blessed sight of his beloved (Master, how can he serve Him and) enjoy His company?”(4-5)

The message of this shabad is that we should be in so much love with God that just as a young bride feels restless without seeing her beloved groom, similarly we should feel restless without seeing our beloved God, and therefore keep praying to Him to bless us with His sight.

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**SGGS P-991**

maaroo mehlaa 1.

mul khareedgee laalaa golaa mayraa naa-o sabhaagaa.
gur kee bachnee haat bikaanaa jiit laa-i-aa jiit laagaa. ||1||

taşray laalay ki-aa chaṭuraa-ee.
saahib kaa hukam na kārnaa jaa-ee. ||1||

rahaa-o.
In the previous shabad, Guru Ji advised us that we should be in so much love with God that at all times we should pray to Him to bless us so that we may see Him, and without seeing Him, we should feel as restless as a young bride feels without seeing her beloved groom. In this shabad, he goes one step further and imagining himself as the purchased slave of God, shows us how to serve our Master and carry out His every command.

Addressing God in utmost humility, Guru Ji says: “(O’ God), I am Your purchased slave, (and I feel that even) my name is Subhaaga (the fortunate one. Inspired by Gurbani, I have dedicated myself so completely to Your service, as if upon listening to the) word of the Guru, I have sold myself at Your shop, and wherever You yoke me, I remain engaged in that (job).”(1)

Guru Ji acknowledges that to efficiently serve a big boss, one needs certain wisdom to guess on one’s own, what the needs or desires of the Master are in addition to his literal commands. But he humbly confesses and says: “(O’ God), this slave of Yours, he is not clever. He is not even able to carry out (the directly issued) command of the Master.”(1-pause)

Since the time he placed himself at the service of God, Guru Ji feels as if he has been born again. Instead of his worldly parents, he assumes that his sanctified Intellect is his mother, and Contentment is his father. In other words, he has to follow the commands of God and feel satisfied with whatever his Master gives to survive. He must always remain so happy in His will that all his family feels like dancing. Therefore, he says: “(O’ God), my mother (like intellect) is Your slave, my father (like sense of Contentment) is also Your slave and I am the offspring of Your slaves, (as if every part of my body and mind is Your slave. Now I feel so totally blessed in carrying out Your command and) worshipping You O’ King, as if my mother (intellect) is dancing and my father (contentment) is singing.”(2)

Describing how eagerly he looks forward to carrying out His Master’s command and fulfilling His wishes, he says: “O’ my Master, if You would drink, I would immediately fetch water, if You would eat, I would start grinding the corn. (I wish that I may) keep waving a fan (over Your head), keep massaging Your feet and keep meditating on Your Name.”(3)

Maaroo Mehta-1
Guru Ji concludes the shabad with such unparalleled humility that one’s head automatically bows down in his respect. He says: “(O’ Master), Nanak is an ungrateful slave (of Yours), it would be Your greatness if You forgive him (and accept his humble service). From the beginning of ages You have been the merciful Master and without Your (grace), no one has (ever) obtained salvation.”(4-6)

The message of this shabad is that if we want to obtain salvation, then we should be so much in love and devotion of God that we consider ourselves as His purchased slaves and do whatever He wants us to do without any complaint, and still humbly beg for His forgiveness for our weaknesses and sins.

Maaroo Mehla-1

In the previous shabad, Guru Ji described his love and devotion for God in the metaphor of a slave. He showed us how, like a purchased slave, he is eager to do the most menial job and feel totally happy with whatever His Master gives him. He still humbly prays to God to show mercy on him and forgive his weaknesses or faults. In this shabad, he describes how obsessed he has become with the love for God that people have started calling him crazy and out of his mind, but he doesn’t care. According to some historians, Guru Ji uttered this shabad, when after receiving his first revelation in Baieen river; he declared that there is “no Hindu, and no Muslim” (and all are equal irrespective of their faiths). Others believe that he uttered this shabad, towards the end of his life and adopted such disguises to test his followers. But as per the translator Gyani Harbans Singh, this shabad is an expression of Guru Ji’s love for God.
Referring to the unkind remarks and comments of the people regarding his state, Guru Ji says: “(O’ my friends), some call (me) a ghost, some say that I have lost my mind, some say that poor Nanak is (only an ordinary) man (like us).”(1)

So in order to remove any wrong notions in people’s minds, he says: “(O’ my friends, in fact) Nanak has (become so obsessed with the love) for His Master, as if he has gone crazy. (The fact is that) except for God, I don’t care for anyone else.”(1-pause)

Now Guru Ji tells us the signs of such a person, who is madly in love with God. He says: “(O’ my friends), we should consider one madly in love (with God), if one so fears God that one has gone crazy in His fear and except for the one Master, one doesn’t recognize another (and except for the command of the one God, one doesn’t care for orders from anybody else).”(2)

Elaborating the above concept, he says: “(O’ my friends), we should consider one madly in love (with God), if one performs service (and worship of) one (God) alone. When one is understanding (and carrying out) the command of one’s Master, there is no need for any other wise thought (or advice for that one).”(3)

In conclusion, Guru Ji says: “(O’ my friends), we should consider one madly in love (with God), when one has only the love for one’s Master. Such a person becomes so humble that he or she deems himself or herself bad and the rest of the world as good.”(4-7)

The message of this shabad is that if we want to earn the pleasure of God, then we should have such an intense love, devotion, and fear for Him and be so crazy about Him that we only want to serve and obey God’s command and no other. Further we should be so humble that we deem ourselves as bad, and all others as good.
Most of us remain obsessed with amassing worldly wealth and many times become so greedy for it that we don’t hesitate to steal it even from our brothers, or commit murders for its sake. In this *shabad*, Guru Ji tells about another kind of wealth: the wealth of God’s Name (or His love and enlightenment). He tells us how this wealth exists in abundance within everybody, is free from any of the evils of worldly wealth and can bring us such bliss, which no other thing in the world can.

First commenting on the existence of this wealth everywhere and how the self-conceited person deems it far, Guru Ji says: “(O’ my friends), this wealth (of God’s Name) is pervading everywhere (and in every heart, however) the self-conceited persons keep wandering (in doubt) deeming it far away.”(1)

Therefore Guru Ji prays to God and says: “(O’ God), the person whom You bless (with Your Name), is ferried across (the worldly ocean. Please) enshrine that wealth in my heart (as well).”(1-pause)

Describing the wonderful qualities of the wealth of God’s Name, he says: “(O’ my friends), this wealth neither gets burnt, nor stolen by a thief. Neither this wealth gets drowned, nor is anyone punished because of this wealth.”(2)

Commenting on another unique quality of the wealth of Name, Guru Ji says: “(O’ my friends), look at the glory of this wealth. (The days of the person who has this wealth) pass in a state of poise, intoxicated (with God’s love).”(3)

But that is not all, telling us about another very important thing about God’s Name, he says: “(O’ my saintly brothers, listen to this one unique thing (about this wealth of God’s Name.) Without this wealth, no one has obtained the supreme status.”(4)

Guru Ji concludes the *shabad* by stating from where this wealth is obtained. He says: “(O’ my friends), Nanak says that he is reciting to you the discourse of the indescribable (God). When one meets the true Guru, one obtains this wealth.”(5-8)

The message of this *shabad* is that if we want to obtain such wealth, which can never be stolen, drowned, for which one cannot be punished, and which gives us the supreme state of bliss, we should listen to the discourse of God from the Guru (by reading and reflecting on the *Gurbani* as contained in Guru Granth Sahib Ji).
It appears that Guru Ji uttered this *shabad*, while addressing a yogi, who was practicing breathing exercises, such as alternatively breathing through the right and left nostrils and then holding the breath in the imaginary central nostril, which the yogis call *Sukhmana*. They believe that by doing such exercises, they can stabilize the mercurial mind, keep the body strong, prolong their life, and even obtain union with God. Using the vocabulary of yogis, Guru Ji tells him and indirectly us, a much more effective way to stabilize and purify our mind and obtain the bliss of union with God.

Addressing the yogi (in particular, and us in general), Guru Ji says: “(O’ yogi), burn off your dark impulse (or passion for evil deeds). Let this be your inhalation through the right nostril. Nurture your instinct for serenity (and peace). Let this be the breathing through the left nostril. Make meditating on God’s Name with every breath as the way of your life. Let this be your holding the breath in *Sukhmana* (the central nostril). Let such be your way to connect with God. This is how we can stabilize our fish like mercurial mind, then the soul doesn’t fly and the body doesn’t get weaker (and we live longer).”(1)

Then asking the yogi to pay attention to the real essence of Yoga, Guru Ji says: “O’ foolish man, why are you lost in the false illusions (of these yogic exercises)? Why haven’t you reflected on that detached God of sublime bliss?”(1-pause)

Continuing to explain his straightforward way to unite with God, Guru Ji says: “(O’ yogi), catch hold of and burn your unbearable (lust), slay the un-slayable (and control the uncontrollable mind). Discard your Doubt; only then would you drink the nectar (of God’s Name). This is how we can stabilize our fish-like mercurial mind. Then the soul doesn’t fly, the body doesn’t get weaker (and our life gets prolonged).”(2)

In conclusion, Guru Ji says: “(O’ yogi), Nanak submits that the life of the person who meditates on God with true love in the heart and drinks the nectar (of Name becomes pleasant and sweet like nectar). This is how we can stabilize our fish-like mercurial mind. The soul doesn’t fly, the body doesn’t get weaker (and our life becomes longer).”(3-9)

The message of this *shabad* is that instead of trying to stabilize our mind or find peace and poise through the yogic breathing exercises, we should meditate on God’s Name with every breath. Then our mind would be stabilized, our body would become strong and we would enjoy a much more peaceful long life.
In the previous shabad, Guru Ji advised us that instead of trying to stabilize our mind or find peace and poise through the yogic breathing exercises, we should meditate on God’s Name with every breath. Then our mind would be stabilized, our body would become strong, and we would enjoy a much more peaceful long life. He begins this shabad, by explaining what happens when we don’t enshrine God in our heart, and he also tells us how absolutely essential it is to obey the will of God.

He says: “(O’ friends, the person who has not enshrined God’s Name in the mind, no matter what other efforts that person has made), neither that person’s (desire for worldly
riches and powers or) Maya dies, nor that person’s mind comes under control. Instead, that person’s mind behaves like an ocean swelling with the waves of lamness. But the body ship, which is loaded with the true wealth (of God’s Name), remains steady and afloat. (The mind in which) the pearl (of God’s Name is enshrined, that pearl) saves the mind (from getting lost in evil thoughts. Not only that), being imbued with the true Name, no crack appears in that mind (and it does not waiver in worldly enticements. Moreover being imbued with) God’s fear and five divine virtues (of truth, contentment, compassion, righteousness, and patience, the mind keeps) sitting like a king on the throne (of the heart, and doesn’t run after worldly pursuits. In other words, one who doesn’t meditate on God’s Name remains lost in the false pursuits of worldly riches, but the one who enshrines God in the heart, gains full control of the mind. By imbuing it with divine qualities like truth and compassion, one realizes the presence of God residing in the body).”(1)

Therefore, Guru Ji very respectfully says: “(O’ my worthy) friend, don’t deem the eternal Master as far away. The light of that (God, who is the) life of the world (is pervading in all hearts, and) each and every one is subject to His eternal writ.” (1-pause)

Now describing, how essential it is to obey the will of God and serve Him (with true love and devotion), Guru Ji says: “(O’ my friends), it is by obeying God’s will (that gods like) Brahma, Vishnu, Shivji, Indira, sages, ascetics, mendicants, and beggars have gained respect in the court of the eternal God. But they who walk like rebels (and don’t recognize God) die in their self-conceit. By reflecting (on the word of the) perfect Guru, (I have come to this conclusion :) whether one is a Jangam (yogi wearing bells), a warrior, mendicant, or ascetic, without service (worship of God, one) never obtains the fruit (of one’s efforts), because service (and remembrance of God) is the most sublime deed (to please God).”(2)

Therefore addressing God in utmost humility, Guru Ji says: “(O’ my God), You are the wealth of the paupers, the guide of those who don’t have anyone to guide them, and You get those respected whom no one respects. In fact any blind (ignorant person) who has caught hold of the gem (of Guru’s guidance), You have become the support of that supportless person. (O’ my friends, God) is not realized by performing any sacrificial ceremonies or worships. Recognize the eternal (God) by following Guru’s instruction. Without (meditating on) God’s Name, one doesn’t obtain any refuge in God’s court and one’s short-lived coming and going (in and out of this world continues).”(3)

In conclusion, Guru Ji advises: “(O’ my friends), we should always praise the eternal Name of God, because it is (only by meditating on the) eternal God that the mind is satiated. If we purify our mind with the jewel of divine wisdom, it doesn’t get dirty (with evil thoughts) again. As long as God resides in our heart, no obstacle comes in our life. In short O’ Nanak, it is (only by completely surrendering our intellect to the Guru’s advice, as if) surrendering our head (to him), that we are emancipated (from our evil tendencies), and the eternal God keeps abiding in our mind and body.”(4-10)

The message of this shabad is that if we want to control our mind and conquer our worldly desires, then we should surrender ourselves to the will of God, and following the guidance of the Guru, keep praising God and meditating on His Name. A stage would come, when we would realize that God in our own heart. Then our mind would be in bliss and we would find no obstacle in our journey to God’s gate.
In the previous shabad, Guru Ji advised us that if we want to control our mind and conquer our worldly desires, then we should surrender ourselves to the will of God and following the guidance of the Guru, keep praising God and meditating on His Name. A stage would come when we would realize that God in our own heart. Then our mind would be in bliss and we would find no obstacle in our journey to God’s gate. In this shabad, he explains how meditating on God’s Name is the most immaculate way of yoga or union with God, is a more rewarding worship than the usual worship performed by pundits and can embellish the here and the hereafter by providing us peace in this world and salvation after that.

He says: “(O’ my friends, the true) yogi, who knows the way of meditating on the (God’s) immaculate Name, not even a trace of dirt (of evil thoughts) remains in that yogi’s mind. The eternal beloved God always remains with that yogi (in the heart), and the state (in which one keeps going through) birth and death becomes a thing of past (for such a yogi).”(1)

Indirectly alluding to the fact that nobody really knows the true Name of God, and therefore we can call Him by any Name as long as it shows our love and respect for Him,
Guru Ji says: “O’ Master of the earth, what is Your Name, and how could I know about it? If You call me into Your palace, only then would I ask about this inner secret.”(1)

Next defining a true Brahmin and his conduct, Guru Ji says: “(O’ my friends, a true) Brahmin is the one who (so coaches his mind with pure thoughts, as if he is) bathing in the divine wisdom, and (for him singing) God’s praises is like worshiping God with leaf offering. He always keeps enshrined (only) one Name and (only) one God (in his heart, and realizes that) only the one (divine) light is illuminating all the three worlds.”(2)

Next describing, how by meditating on God’s Name, he keeps gaining true insights into the working of this universe, Guru Ji says: “(O’ my friends), using my tongue like a beam and my heart like one pan (of the scale), I weigh the immeasurable Name (and try to guess the worth of that invaluable God. I realize that this world is like) a shop and He is the banker, and all others are the small dealers who want to purchase the same commodity (of God’s Name”).(3)

Now Guru Ji tells us how the true Guru helps us when we faithfully seek his guidance. He says: “(O’ my friends), the true Guru (so purifies our conduct that we find peace in this world and honor in God’s court. In this way, the) Guru settles the conflicts. But only that person who is attuned to one God and remains free of doubt understands this. That person enshrines the word (of Guru’s advice in the heart) sheds any doubt and remains God’s servant.”(4),

Guru Ji concludes this shabad by sharing with us how he remains detached from the world while still living in it, and how he is enjoying the bliss of his union with God. He says: “(O’ my friends), highest in our mind is the sky (the tenth gate), above that tenth door resides the Master of the universe and the incomprehensible Guru. (By meditating on God through the Guru, we also become the residents of that place. It is in this way, by acting on the Guru’s words, I Nanak see that same God both within and without and have become detached (from the world, while still living in it)).”(5-11)

The message of this shabad is that if we want to obtain union with God, then we should imbue ourselves with the love of God, and enshrining the Guru’s immaculate word in our heart we should dispel our doubts and serve our God day and night. One day, by Guru’s grace we would reach a state when we would feel that we are abiding in that immaculate state, where God the master of the universe Himself resides.
In the previous shabad, Guru Ji advised us that if we want to obtain union with God, then we should imbue ourselves with the love of God and enshrining the Guru’s immaculate word in our heart, we should dispel our doubts and serve our God day and night. One day, by Guru’s grace we would reach a state when we would feel that we are abiding in that immaculate state, where God the master of the universe Himself resides. In this shabad, Guru Ji describes the conduct and blessings enjoyed by such a person who truly falls in love with God. He also tells what kinds of punishment a self-conceited person receives, who remains in love with Maya or worldly riches and power.

Guru Ji says: “(O’ my friends, a true lover of God always remains so alert to the false worldly allurements, as if he or she) stays awake day and night and never falls asleep. (But only that person) who feels the pain of separation (from the beloved), and who has been pierced with the arrows of love (for God) knows (the value of God’s love). No physician knows its cure.”(1)

Describing who the person is who understands the value of the nectar of God’s Name, Guru Ji says: “That person alone understands the worth of this nectar, whom the eternal God yokes to His praise. Only that person understands the value of the nectar, who is a dealer of God’s Name (who is interested in amasses in and distributes this wealth of God’s Name).”(1-pause)

Now Guru Ji tells us how the lover of God should love and obey God’s command. He illustrates this by giving the example of a bride who is in love with her beloved spouse. He says: (Just as) a bride loves her spouse, (a Guru’s follower) should imbue himself or herself...
with love for the Master, and) attune the mind to the word of the Guru (and faithfully act on it). Then such a person is rid of the (fire like) desire (for worldly things) and like that bride enjoys a state of peace and poise.”(2)

Illustrating the conduct of a Guru’s follower with another example, Guru Ji says: “(A Guru’s follower) should destroy the doubt and remove all delusions. Like a warrior, he or she should imperceptibly aim the bow of (God’s) praise at the self. (In this way), by reflecting on the Guru’s word control the mind, and like a beautiful bride become united (with God).”(3)

Now commenting on the state and fate of the self-conceited persons who, during their lifetime, never care to meditate on God’s Name, Guru Ji says: “The one (who has become so arrogant, as if that one has been) burnt by one’s own ego, forsakes (God) from the mind. That person suffers (such immense mental anguish, as if that person is being hit by) painful sword blows in the city of death. (During this time, even if one begs for it), one doesn’t get an opportunity to meditate on God’s Name, and the demons of death say to him): “(O’ self-conceited) soul, now bear the severe punishment (for your own conduct).”(4)

Therefore warning us against such punishment, if we let ourselves be allured by false worldly attractions, Guru Ji says: “(O’ mortal), if you get engrossed in thoughts of worldly wealth and attachment, you would be caught in the noose of death. Then, you would not be able to break your bonds of worldly love, and the demon of death would torment you.”(5)

Guru Ji concludes this shabad by expressing his gratitude to God and the Guru for releasing him from such painful bonds of Maya, and indirectly shows us the way to save ourselves from immense pain and suffering after death. Humbly addressing God, he says: “(O’ God), I neither did anything now, nor anything before. The true Guru has blessed me with the nectar of (Your) Name. (O’ God, through the Guru) whom You give (this nectar, that fortunate one doesn’t need to) do anything else. Therefore, Nanak only seeks Your refuge.”(6-1-12)

The message of this shabad is that we should beg the true Guru to bless us with God’s Name and love, and give us the wisdom to remain awake to the pitfalls of the worldly desires. Then we would not suffer at the hands of the demon of death, and would enjoy the bliss of union with God.

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The message of this shabad is that we should beg the true Guru to bless us with God’s Name and love, and give us the wisdom to remain awake to the pitfalls of the worldly desires. Then we would not suffer at the hands of the demon of death, and would enjoy the bliss of union with God.
In the previous so many shabads, Guru Ji advised us that if we want to enjoy peace in this world and honor in God’s court, then we have to still our ego and in all humility obey God’s command. In this shabad, Guru Ji demonstrates to us, how to obey God’s command and accept every happening as God’s will, instead of blaming or praising anyone for it.

So addressing God, he says: “O’ my Master, wherever You ask me to sit I sit there, and wherever You send me I go there. (Because I believe that) in all places, there is only one King, (therefore) all places are holy.”(1)

However Guru Ji does have his preference for the kind of place, he would like to live. So expressing that desire, he says: “O’ my respect worthy God, make me abide in the township of truth (the congregation of saintly persons, where they keep singing praises of the true God, by residing where) I may imperceptibly merge in a state of peace and poise.”(1-pause)

Guru Ji now tells us about the source of all problems and sufferings in the world. He says: “(O’ my friends), we think ourselves to be responsible for every good or bad (happening in our lives), it is this thing, which is the source of all evils. (But the truth is that) whatever happens in this world is all as per the command of the Master.”(2)

Illustrating the above, he says: “The impulse of sex organ is said to be very powerful, but from where did this sex organ come? Only a rare person understands this fact that this sex organ was created by God, who does everything.”(3)

Therefore telling us how and when one obtains freedom from the rounds of birth, Guru Ji says: “(O’ my friends), when by Guru’s grace, one’s mind is attuned to the one God, only then is one’s sense of duality dispelled. Whatever is that (God’s) Will, when one accepts it as true, one’s noose of death is cut off (and rounds of birth and death end).”(4)
Guru Ji concludes the shabad by describing how much respect one gains when one effaces one's self-conceit. He says: "(O' my friends), Nanak says that when the ego of one's mind is erased, then nobody asks for the account of one's deeds. Because, such a person has sought the shelter of the eternal God, whose shelter even the Judge of Righteousness seeks."(5-1)

The message of this shabad is that if we want to enjoy a state of peace in life and freedom from fear of death, then we should pray to God to bless us with the congregation of saintly persons, where we may learn to shed our ego and accept cheerfully whatever good or bad happens in our life and seek the shelter of God.

In previous many shabads, Guru Ji has been advising us that following Guru’s advice we should shed our evil impulses, and meditate on God’s Name day and night. In this shabad, he tells us what kinds of blessings we obtain by doing that.

He says: "(O' my friends, the mind of the one who meditates on God’s Name,) comes to reside in its own house (in the body, where God resides; then) there is no more coming and going (and one’s rounds of births and deaths are ended). But, it is God Himself, who has blessed that person with the true treasure (of Name), and He Himself knows, (who is fit for this gift)."(1)
Therefore addressing his own mind (and us), Guru Ji says: “O’ (my) mind, remember God and shed evil from the mind. Through the Guru’s word, meditate (on Him) so that you are imbued with the love of the eternal (God).”(1-pause)

Telling the significance of God’s Name in this human life, Guru Ji says: “(O’ mortal), if in this life you forget to meditate on (God’s) Name, and you won’t get this opportunity again to find refuge anywhere. Because, then (the soul) is made to go through all the existences and it would merge in the filth (of evils).”(3)

Describing who the fortunate persons are who are blessed with the guidance of the Guru, he says: “O’ my mother, it is only by good fortune that the one in whose destiny it is so pre-written, obtains (the guidance of) the Guru. Then day and night such a person keeps performing true worship and the eternal God unites that person (with Himself).”(3)

Guru Ji concludes this shabad by making clear God’s independence in exercising His own will and grace. He says: “(O’ my friends), on His own (God) has created all this universe, and on His own He showers His grace (on anyone). O’ Nanak, whomever He wants, He gives (that person) the glory of His Name.”(4-2)

The message of this shabad is that we should realize that this human life is a golden opportunity for us to meditate on God’s Name. If we miss this opportunity, we would suffer through myriad of existences and would remain absorbed in the filth of evils. Therefore without any further delay, following the guidance of Guru (Granth Sahib Ji), we should meditate on God’s Name with true love and devotion.
In the previous shabad, Guru Ji advised us that we should realize that this life is a golden opportunity for us to meditate on God’s Name. If we miss this opportunity, we would keep suffering through myriad of existences and would remain absorbed in the filth of evils. Therefore without any further delay, following the guidance of Guru (Granth Sahib Ji), day and night we should meditate on God’s Name with true love and devotion. In this shabad, Guru Ji shows us how to counsel our mind and soul and how we should pray to God to put us on the right path.

Addressing his mind, Guru Ji says: “(O’ my soul, ask God to) forgive your past sins and put you on the right path now. (Say to God: “O’ God bless me that) dispelling my ego from within, I may remain attached to God’s feet (Your Name).”(1)

Continuing his address to his mind (indirectly us), he says: “O’ my mind, under Guru’s guidance meditate on God’s Name (and pray: “O’ God bless me that) I may always remain attuned to God’s feet with single minded devotion and love.”(1-pause)

Then expressing very humbly how his Guru has blessed him with the right guidance, he says: “(O’ my friends), I neither belong to a high caste, nor (have I any) respect (in society); nor any land, nor any abode. But still piercing me (and convincing me) with his word, (the Guru has) dispelled my doubt and dread, and has made me understand (and realize God’s) Name.’(2)

Next, commenting on the general tendency of the human mind and its consequences, Guru Ji says: “(O’ my friends), this mind (of ours) keeps wandering in greed and keeps being misled by greed. Therefore being afflicted by false pursuits (a human being suffers in agony, as if it) is bearing the blows of death.”(3)

However Guru Ji concludes the shabad by pointing out that it is God, who is making His creatures in different ways and tells us, who those are who truly enjoy peace and happiness. He says: “O’ Nanak (actually, whatever we see is all His doing, as if) He Himself is everything, and there is no other (power beside Him). He has blessed the Guru’s followers with the treasure (of (His) worship, and they enjoy peace (and happiness)).”(4-3)

The message of this shabad is that if we want to enjoy peace and happiness, then we should pray to God to forgive our past sins and put us on the right path from now on, by blessing us with the guidance of the Guru, so that listening to his immaculate advice, we may dispel our ego and other evils and engage in meditating on God’s Name.
In the previous shabad, Guru Ji advised us that if we want to enjoy peace and happiness, then we should pray to God to forgive our past sins and put us on the right path from now on, by blessing us with the guidance of the Guru. So that listening to his immaculate advice we may dispel our ego and other evils and engage in meditating on His Name. In this shabad, Guru Ji tells us how to get the inspiration and motivation to find the Guru and meditate on God’s Name and obtain His grace.

He says: “(O’ my friends), search and find out those who are imbued with the love of the eternal God. (But such persons) are rare in this world. By meeting them and meditating on the (God’s) Name, one obtains honor (in this and the next world).”(1)

Emphasizing once again the importance of God’s Name, Guru Ji says: “O’ my respected friends, always keep remembering that eternal God in your heart. You may ask your true Guru, (he would also say that this is the true objective of life, so) find out the commodity (of God’s Name from the Guru).”(1-pause)

Next commenting on some unique qualities of God, Guru Ji says: “(O’ my friends), it is only the one (God) who is eternal and whom all serve. It is only by preordained destiny that one is united (with Him). By Guru’s grace, they who are united with Him are not separated (from Him again, and they obtain) that eternal (God).”(2)

However Guru Ji recognizes the fact that there are many self-conceited ones, who don’t know the value of God’s worship. But in his infinite wisdom he doesn’t blame them, instead he sees God’s will and His plans, about which only He knows. Therefore he says: “(O’ my friends), there are some who do not realize the worth of (God’s) worship. These self-conceited people have been strayed by Doubt. (But) even in them, (God) Himself pervades.”(3)

Therefore, instead of arguing or trying to fight with such an all-powerful God, Guru Ji advises: “(O’ man), with whom no force can work, before Him we should (reverently) stand and pray. (Because) O’ Nanak, when by Guru’s grace, (His) Name abides in one’s mind, then listening (to the prayer, God) applauds that devotee.”(4-4)
The message of this shabad is that we should seek the company of those rare persons who are truly imbued with the love of God and meditate on God’s Name under Guru’s guidance. We should never try to argue with God, or ask why. Instead with folded hands, we should humbly pray to Him to bless us with His Name (His love and enlightenment). Listening to such humble and sincere prayer, He would feel pleased with us and would bless us with His eternal union.

Maaroo Mehla -3

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In the previous shabad, Guru Ji advised us that we should seek the company of those rare persons who are truly imbued with the love of God and meditate on God’s Name under Guru’s guidance. We should never try to argue with God, or ask why He has not done this or that thing for others or us. Instead, with folded hands, we should humbly pray to Him to bless us with His Name (His love and enlightenment). Listening to such humble and sincere prayer, He would feel pleased with us and would bless us with His eternal union. In this shabad, Guru Ji tells us what kind of miracles can happen and what kind of blessings a person obtains when he sincerely asks for His forgiveness and meditates on God’s Name.

He says: “(O’ my friends, God’s Name can soothe the mind, like) turning (a hot) desert into a cool place, and (can so sanctify it, as if) from rusted iron it has become gold. Therefore, we should praise that eternal (God), of whom there is no equal.”(1)
Guru Ji therefore addresses his own mind and he says: “O’ my mind day and night meditate on God’s Name. Yes, through immaculate words of the true Guru, meditate (on that God) and every day sing His praise.”(1-pause)

Stating the importance of the true Guru in sanctifying our life and realizing God, Guru Ji advises his own mind and says: “(O’ my mind), when the true Guru blesses us with (divine) understanding, through the Guru we realize that there is only one (God). Therefore, we should praise that true Guru from whom we obtain this understanding.”(2)

Commenting on the fate of those who, forsaking the true Guru, follow some other person or lesser god, he says: “(I wonder), what they would do in the yond (and what would happen to them after death), who forsaking the true Guru, have attached themselves to others. Bound in the city of death, they would be thrashed and would receive grievous punishment.”(3)

In closing, Guru Ji advises us that even if we have been doing wrong things, such as indicated above, still we shouldn’t give up hope, and instead hasten to ask God for His forgiveness. He says: “(O’ my friends), my God is carefree, He doesn’t have even an iota of avarice. O’ Nanak, run to seek His refuge, on His own, He would forgive and unite you (with Him).”(4-5)

The message of this shabad is that if we want to provide peace to our tortured mind, and so sanctify it, as if from rusted iron it becomes pure gold, then we should seek and act on the Guru’s advice (Gurbani as contained in Guru Granth Sahib Ji), and ask God for His forgiveness. Then showing His mercy that magnanimous God would forgive us, bless us with His Name, and would unite us with Him.

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The translation of the Gurmat Sangeet is as follows:

Guru Granth Sahib

maaroo mehlaa 4 ghar 2

ik-o'kaar satgur parsaad.

japi-o naam suk janak gur bachnee har har saran paray.
daalad bhanj sudaamay mili-o bhagtee bhaa-ay taray.
bhagat vachhal har naam kirtaarath gurmukh kirpaar kayar. ||1||

mayray man naam japaat uDhray.
Dharoo par-hilaad bidar daasee sut gurmukh naam taray. ||1|| rahaa-o.

kaljug naam parDhaan pagaarath bhagat janaa uDhray.
naamaa jaiday-o kabeer tarilochan sabh dokh ga-ay chamray.
gurmukh naam lagay say uDhray sabh kilbikh paap taray. ||2||
jo jo naam japai apraaDhee sabh tin kay dokh parharay.
In the previous so many shabads, Guru Ji has been stressing upon the importance of meditating on God’s Name, singing His praises, and being always in love with Him. In this shabad, he cites many legends from Hindu mythology to illustrate, how even the poorest persons and worst sinners, have been saved because of their loving devotion to God, through the Guru.

First Guru Ji cites the example of king Janak (famous for his divine wisdom), and his disciple Suk (the son of the sage Vyasa), known for remaining celibate in spite of many attempts by a nymph called Rambha to seduce him. Next he quotes the example of Sudama a very poor Brahmin and childhood friend of god Krishna, who was relieved of his abject poverty and emancipated. So referring to these stories, Guru Ji counsels his own mind and says: “(O’ my mind), following the Guru’s advice, Sukhdev and Janak meditated on (God’s) Name, and they sought God’s refuge. Similarly, dispelling his abject poverty (god Krishna) came to meet (his friend) Sudama. Due to their loving devotion, they were all emancipated. (Because God) is lover of devotion, His Name is fulfilling, (but only those are blessed with it), on whom He shows mercy through the Guru.”

Next Guru Ji quotes the examples of Dharu, Prehlaad, and Bidar. As the legend goes, Dharu was the innocent child of a king, who had much more love and respect for his new wife than Dharu’s mother. One time, Dharu was very badly insulted by his stepmother in front of his father. So he ran to his mother for consolation and advice and following that advice, he went to jungles and completely dedicated himself to the worship of God. Being pleased with his devotion, God so blessed him that not only was he offered the kingdom of his father, but also salvation. In India, the most brilliant star in the sky is called Dharu Tara. Then there is the story of Prehlaad, the son of demon king Harnakash, who refused to abandon his faith in God, in spite of many threats, tortures, and attempts to kill him by his own father. Ultimately God killed Harnakash and saved Prehlaad. As for Bidar, he was son of a slave girl, but because of his loving devotion, god Krishna blessed him with both worldly wealth and the wealth of God’s Name. So, once again addressing his mind, Guru Ji says: “O’ my mind, by meditating on (God’s) Name, (many people) have been saved. (For example), Dharu, Prehlaad, and slave girl’s son Bidar, all were saved by meditating on God’s Name through the Guru.”

Now Guru Ji cites the examples of those devotees whose immaculate word (Gurbani) is included in Guru Granth Sahib Ji, and are too well known to need any more introductions. He says: “(O’ my mind), God’s Name is supreme commodity in this (age called) Kal Yug. (It was by virtue of Name that devotees like) Nam Dev (a calico printer), Jay Dev (a poor
Brahmin), Kabir (a weaver), Trilochan (a poor devotee), and the cobbler (Ravidas) were relieved of all their woes. (In short), following Guru’s advice, (whoever) attuned themselves to God’s Name, all their sins and misdeeds were washed off. (2)

Giving still some more examples to make his point regarding the virtues of God’s Name, he says: “(O’ my mind), any sinners who meditate on God’s Name, He washes off all their sins. (For example) Ajamall who used to sleep with a prostitute was saved, when he (sincerely) started uttering God’s Name from his tongue. Similarly king Ugarasin (who was put in prison by his demon son Kansa) obtained supreme status by meditating on the Name. Breaking his bonds (God) emancipated him.”(3)

In closing, he says: “(O’ my friends, it is God’s tradition that) He has (always) shown mercy on (His) devotees, and He always sides with His devotee. Yes, my God saves the honor of His servants, and whoever seeks His refuge, is saved. (In short), servant Nanak says that on whom God has bestowed grace, have enshrined God’s Name in their mind.”(4-1)

The message of this shabad is that no matter what our social or economic status, and no matter how virtuous or sinful our conduct has been in the past, we can still obtain peace and happiness in this life, and salvation after death, if under Guru’s instruction, we meditate on God’s Name with true love and devotion.
Maaroo Mehla-3

In the previous shabad, Guru Ji cited many examples based on Hindu mythology to illustrate that no matter what our social or economic status, and no matter what kind of a virtuous or sinful has been our life conduct in the past, we can still obtain happiness in this life and salvation after death, by meditating on God’s Name under Guru’s instruction. In this shabad, he goes one step further and tells that not only human beings, but also the gods and goddesses have obtained their high status by meditating on God’s Name under Guru’s instruction.

First listing those categories on whom God was pleased and so emancipated them because they meditated on the His Name, Guru Ji says: “(O’ my mind), attuning their mind the adepts have meditated on God, the seekers and men of silence have also contemplated on Him. The celibates, men of charity and contentment have remembered Him, and even gods like Indira have uttered God’s Name from their tongues. Seeking His refuge, through the Guru whoever meditated on Him became pleasing to God, and they were ferried across (this worldly ocean).”(1)

Addressing his mind (and indirectly us), Guru Ji quotes some famous examples to illustrate how by meditating, even the simple men like Dhanna the farmer, and Baalmeek the thug were emancipated. He says: “O’ my mind, by meditating on God’s Name (everyone) crossed over (the worldly ocean. For example, by meditating on God’s Name) through the Guru’s grace, (even) Dhanna the farmer, and Baalmeek the highway robber, crossed over (the worldly ocean).” (1-pause)

Next Guru Ji lists the categories of many human beings, gods and semi-gods, who contemplated on God’s Name, and by Guru’s grace, were ferried across. He says: “(O’ my mind), the gods, humans, the attendants and singers of gods, and even the poor judge of righteousness meditated on God. (What to speak of others, even the primal gods like) Shivji, Brahma, and goddess (Lakshami) have repeated God’s Name with their tongues. All those, whose minds were inebriated by meditating on God’s Name, by Guru’s grace were ferried across (this worldly ocean).”(2)

However, Guru Ji notes and says: “(O’ my mind), three hundred thirty million gods have meditated on God’s Name, many millions of times, but still while meditating on Him, they have not been able to find His end-limit. (The authors of) Vedas, Puranaas, and Simrities (the Hindu holy books) have mediated on God, and the pundits have sung (God’s praise), with their tongues, and all those in whose mind the relish of Name was enshrined through the Guru’s grace, were ferried across.”(3)

Even after listing so many categories of humans and gods who meditate on God’s Name, Guru Ji humbly confesses and says: “(O’ my mind), I have not been able to count those who have meditated on Name (of that God, who is like an ocean in which) countless waves arise. (All I know is that) God gives a place in His court to those on whom He is pleased. But O’ Nanak, only those on whom, showing his mercy, the Guru has enshrined God’s Name, have meditated on the Name (and have earned God’s approval).”(4-2)
The message of this _shabad_ is that if we want to be saved and ferried across this worldly ocean, then like so many other legendary persons including sages, saints, gods, and angels, we should seek the advice and the shelter of the Guru, and under his guidance meditate on God’s Name.

_Maaroo Mehla-4_

In the previous so many _shabads_ Guru Ji has been advising us to gather the riches of God’s Name. In this _shabad_, he explains why it is so important, and how it can help and save us.
in situations where no one else can do anything. For this reason, he shares with us his own longing for God’s Name and prays to God for this boon.

First explaining the value and significance of God’s Name, Guru Ji says: “(O’ my friends), God’s Name is the (true) treasure. Obtain it through Guru’s instruction (because whoever has this treasure), obtains honor in God’s court. Both in this and the next world, (this treasure) accompanies us and in the end, (because of this Name), God saves (us) (from any punishment by the demon of death. Not only that, but wherever in the journey of life we face such a difficult situation as if we are passing through) difficult narrow paths, God gets us emancipated (from those difficulties).”(1)

Therefore even for himself, with utmost humility he prays to his true Guru and says: “O’ my true Guru, please firmly enshrine God’s Name (in me). O’ my mother, for me (God) is my mother, father, son, relative (and everything. I believe that) except for God, there is no other (relative or friend, who could truly save) me.”(1-pause)

Next describing how much he longs to be united with God, Guru Ji says: “(O’ my friends), God’s Name is the love (of my heart, I crave and pray that) someone may come and unite me with Him. I most humbly beseech him to unite me with my Beloved. (I have learnt that it is) the merciful true Guru God, who unites one with Him and doesn’t delay (at all).” (2)

Now commenting on the fate of those who do not cherish God’s Name, Guru Ji says: “(O’ my friends), these unfortunate ones who have not remembered God’s Name, die (a spiritual death). Again and again, they are made to revolve in existences. They die to be born again and thus keep coming and going. They are awarded punishment in God’s court and bound at the door of demon of death. They are given a thrashing (and subjected to immense pain and suffering).”(3)

Guru Ji concludes the shabad by praying to God and expressing his confidence in His mercy. He says: “O’ God, (You are the Master), and we have come to Your refuge. O’ my God the king, unite me with You. O’ life of the universe, show mercy and keep me in the shelter of the true Guru. Devotee Nanak says: “Becoming kind, God would unite me with Himself.”(4-1-3)

The message of this shabad is that if we want to save ourselves from pain and suffering in this life, avoid going through unending rounds of births and deaths and instead want to get united with God, then we should most humbly and sincerely pray to God to bless us with the guidance of the Guru, so that under his guidance we may meditate on God’s Name and keep praying for union with Him.

maaroon mehlaa 4.

ha-o poonjee naam dasaa-idaa ko dasay har Dhan raas.
ha-o tis vitahu khan khannee-ai mai maylay har parabhe paas.
mai anjat pariaym piramm kaa ki-o sajan milai milaas. ||1||
In the previous shabad, Guru Ji advised us that if we want to save ourselves from pain and suffering in this life, and instead of going through unending rounds of births and deaths, want to unite with God, then we should most humbly and sincerely pray to God to bless us with the guidance of the Guru, so that under his guidance we may meditate on God’s Name and keep praying for union with Him. Therefore in this shabad, Guru Ji shows us, with what kind of craving and ambition he is searching for this wealth of God’s Name, and also shares with us the results of his search. He tells us who the right person is to help us in this regard, and how to find and meet such a guide?

So first describing, for what he is looking, and how much he craves for it, Guru Ji says: “(O’ my friends), I am wandering around and asking for the wealth of God’s Name. If someone could tell me where to find God’s wealth and who could unite me with that God the Master, I would sacrifice everything for him. Within me is intense love for my Beloved, (and I am always longing to find out), how I could obtain the union with my dear friend.” (1)

Explaining to his own mind and indirectly us, why he so passionately craves for the wealth of God’s Name, Guru Ji says: “O’ mind, my dear friend, I (crave for) the wealth of God’s Name, (because) God supports and applauds (that person) whom the perfect Guru has fully trained (in meditating) on God’s Name.” (1-pause)

Next Guru Ji shares with us who has this wealth of God’s Name, who can unite us with God, and how to be united with such a person. He says: “O’ respect worthy God, please unite me with the Guru, who may show me the commodity of Your wealth. O’ devotees,
you can reflect in your mind and ascertain (for yourselves, that) without the Guru, one cannot obtain God’s love. God has enshrined Himself in the Guru, blessed is the Guru who unites (us) with Him.”(2)

Elaborating on the merits of the Guru and how, when pleased, he opens the treasures of God’s wealth before the seeker, Guru Ji says: “(O’ my friends), the perfect Guru possesses oceans of treasures brimful with (God’s) devotion. When pleased, the true Guru opens the gates (of this treasure, and on obtaining this treasure) the face of the Guru’s follower starts shining with divine light. However, very unfortunate are those self-conceited bride (souls who, even though residing near the Guru, do not care to obtain this wealth. They are like those who) die of thirst in spite of being near the bank (of a river).”(3)

In conclusion, Guru Ji says: “(O’ my friends), the Guru is the beneficent Giver, therefore I beg for this boon from the Guru, to please unite me with that (God) from whom I have been separated for a (very) long time. Within my mind and body is an intense desire (to meet Him). O’ Guru, if it so pleases you, listen to this submission and prayer of slave Nanak.”(4-2-4)

The message of this shabad is that God resides in the Guru and it is only through the Guru that we obtain the love and craving for God and obtain the treasure of His Name. Therefore, we should always pray to God to unite us with the Guru, so that he may bless us with his immaculate advice, train us in meditating on God’s Name, and unite us with God from whom we have been separated.

maaroo mehlaa 4.
har har kathaa sujaan-ay parabh gurmat har ridai samaanee.
jap har har kathaa vadbhaagee-aa har utam pad nirbaanee.

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gurmuKhaa man parteeet hai gur poorai naam samaanee. ||1||
man mayray mai har kathaa man bhaanee.
har har kathaa nit saaJa kar gurmuKh akat kahaane.
||1|| rahaa-o.

mai man tan khoj dhanguard-aa ki-o paa-ee-ai akath kahaane.
saant janaa mil paa-i-aa suN akath kathaa man bhaanee.
mayray man tan naam aHhaar har mai maylay purakh sujaaane. ||2||

gur purkhaa purakh milaa-ay parabh mil surte suRa samaaane.
vadbhaaegg-ee gur sayvi-aa har paa-i-aa sugharh sujaaane.
Maaroo Mehta-4

In the previous shabad, Guru Ji advised us that God Himself resides in the Guru and it is only through the Guru that we obtain love and craving for God and obtain the treasure of His Name. Therefore, we should always pray to God to unite us with the Guru, so that he may bless us with his immaculate advice, train us in meditating on God's Name, and unite us with God from whom we have been separated. Guru Ji begins this shabad also, with a prayer to God to recite to him His loving gospel through the Guru, listening to which he may also obtain the supreme state of detachment from worldly involvements.

So addressing God, Guru Ji prays: “O’ God, please recite to me the discourse of God’s (Name), which through Guru’s instruction gets enshrined in the mind. (Because) by contemplating on God’s gospel, (many) fortunate ones have obtained the supreme state of detachment (from worldly desires). In the minds of the Guru’s followers, is this firm belief that through the perfect Guru, their minds remain attuned to God’s Name.”(1)

Next addressing his mind, Guru Ji says: “O’ my mind, God’s discourse is pleasing to me. Therefore, always keep discoursing on God, (and remember that) it is through the Guru that one learns about the indescribable gospel of God.”(1-pause)

Describing his own experience regarding God’s discourse, he says: “(O’ my friends), I searched within my body and mind, and reflected (on this question); how could we know about the indescribable discourse (of God? I came to the conclusion that it is only) by meeting saintly people (that we can) obtain Him, and it is only by listening to His discourse (from them), that it sounds pleasing to the mind. (So by the saint Guru’s grace), God’s Name has become the support of my mind and body, (and I am confident that the Guru) would unite me with (God).”(2)

Commenting on the blessings obtained by those who act on the Guru’s advice, and the state of those who follow the dictates of their own minds, Guru Ji says: “(O’ my friends), whom the Guru has united with that supreme Being, meeting Him that person’s consciousness has merged in the (supreme) Consciousness. Therefore, the fortunate ones (who have) served (and followed the advice of) the Guru, have attained God. (On the other hand, those) unfortunate, self-conceited persons (who have not cared to listen to the Guru, like the deserted brides) the night (of their life) passes in pain.”(3)

Guru Ji concludes the shabad by begging God to unite him with his Guru. He says: “(O’ God), we are humble beggars at Your door. Please bless our tongues with the nectar word (of the Guru). The true Guru is my friend, O’ God, unite me with my sagacious Friend.
Devotee Nanak has sought Your shelter. Show mercy that he may remain merged in Your Name.’(4-3-5)

The message of this shabad is that if we want to obtain union with God, then we should pray to Him to unite us with the true Guru, who may recite to us the gospel of God, and we may remain merged in His Name.

In the previous shabad, Guru Ji advised us that if we want to Obtain union with God, then we should pray to Him to unite us with the true Guru, who may recite to us the gospel of God, and we remain merged in His Name. In this shabad, he describes in detail, what we should do after listening to God’s discourse from the Guru, and being imbued with His love God.

Putting himself in the above situation, Guru Ji addresses his mind and says: “O’ the detached (mind), you have been imbued with the love (for God. Consider yourself very) fortunate and keep God enshrined in your heart. (Remember that it is only) by joining the company (of saintly persons, that) faith in God wells up (in one’s mind. Therefore, joining
such a company, keep) tasting the relish of God’s (Name) through the Guru’s word. In this way by uttering the praises of God through the Guru’s word, your mind and body remain delighted. Therefore, keep uttering God’s praises through Gurbani “(1)

Therefore, once again lovingly addressing his mind (actually ours), Guru Ji says: “O’ mind, my beloved friend, taste the relish of God’s Name. It is through the perfect Guru, that (this relish of) God’s (Name) is obtained. (Therefore, seeking the shelter of the Guru, taste this nectar and) save your) honor both in this and the next world.”(1-pause)

Now Guru Ji explains the importance of God’s Name with a metaphor, and says: “(O’ my friend, we should) always contemplate on God’s Name, and through the Guru taste the relish of God’s praise. (Deeming this) body as a farm, (we should) sow the (seed) of God’s (Name) in it. (By remaining in the company of saintly persons), God Himself acts as the watchman (of the crop of Name in one’s mind, and doesn’t allow the mind to be distracted by worldly affairs). Yes, God’s Name is the nectar, (which immortalizes the soul, therefore) through the perfect Guru taste this relish of God.”(2)

Commenting on the state and fate of those self-conceited persons who do not care to listen to the Guru and taste the relish of God’s Name, Guru Ji says: “The self-conceited persons are filled with (worldly) desires. Their minds (always keep running) in all the ten directions (to fulfill) millions of their hopes (and desires). But without (meditating on) God’s Name, cursed is their life, (as if) the self-conceited ones live in the filth (of sorrow and suffering). They keep coming and going and are made to rotate in many existences, and live through the foul odor of many wombs.”(3)

Guru Ji concludes the shabad by showing us how even now we can save ourselves. Approaching God with utmost humility, he says: “O’ God, repeatedly crying for help, we have come to seek (Your) shelter. Please show mercy and save us. Unite us with the company of saints, where we obtain the credit and honor of God’s Name. It is only in the company of the saints that the wealth of God’s Name is obtained, (therefore O’ slave Nanak, utter God’s Name) through Guru’s instruction.”(4-4-6)

The message of this shabad is that we should seek the company of God’s saints and in their company meditate on God’s Name, so that we may obtain honor both in this and the next world, and end the cycle of continuous births and deaths.
In the previous shabad, Guru Ji advised us that we should seek the company of God’s saints, and in their company meditate on God’s Name, so that we may obtain honor both in this and the next world and end the cycle of continuous births and deaths. In this shabad, he elaborates on the blessings of mediation on God’s Name in the company of saints.

He says: “(O’ my friend, the Guru has) filled with the treasures of (God’s) devotion. It is through the Guru that God emancipates us. The person on whom my Master shows His mercy sings praises of God.”(1)

Therefore addressing his own soul, Guru Ji says: “The person on whom the Master of this (worldly) garden shows mercy keeps God enshrined in the mind. Therefore O’ my dear soul, cherish God’s Name, because when we meditate on God’s Name, He frees (from the worldly woes).”(1-pause)

Commenting on the virtues of God’s Name, Guru Ji says: “(O’ my friends), the ambrosial Name of God is (like) an ocean of comforts. Therefore, a devotee always begs and says: “(O’ God, please) be gracious and bestow (the gift of Your Name on me).” (O’ my friends), true, ever-abiding and forever eternal is God, and that eternal God is pleasing to my mind.”(2)

Now Guru Ji tells us what the invaluable merits of meditating on God’s Name are and why it is so essential for our salvation. He says: “The nine holes (in our body, namely the eyes, ears, nostrils, mouth, and places for passing out urine and stool) keep leaking (all kinds of) impurities (and we keep committing many sins through these organs). By uttering God’s Name, one can purify them all. Yes, if my Master becomes pleased, then by uttering God’s Name all the dirt (of evils) is removed.”(3)
Describing how the Guru helps the mortals, he says: “(O’ my friends), the attachment for worldly riches and power is very treacherous and challenging. So how could we cross over this dreadful worldly ocean? (The answer is that) the Guru is (like) a ship, when the eternal God (provides this ship, then one) meditates (on God’s Name, and the Guru) ferries one across.”(4)

Guru Ji concludes the shabad by saying: “(O’ God), You are pervading everywhere and everyone is created by You. O’ God, only that which You do happens. Poor devotee Nanak sings praises of God. If it pleases God, He approves it.”(5-1-7)

The message of this shabad is that we are living in an atmosphere, which makes us crave for worldly riches and power. In our body we have nine sense organs through which we keep accumulating many evils. If we want to save ourselves from being drowned in this dreadful worldly ocean, then we should pray to God to bless us with the guidance of the true Guru, who may help us to meditate on God’s Name, and like a ship, ferry us across.

maroo mehlaa 4.

har har naam japahu man mayray.
sabh kilvikh kaatai har taayray.
har Dhan raakho har Dhan sanchahu har chalidi-aa naal sakhha-ee jee-o. ||1||

jis no kirpa karay so Dhi-avai.
nit har jaap jaapai har har sukhar paavai.
gur parsadhar har ras avai jah har har paar langhhaa-ee jee-o. ||1|| rahaa-o.

nirbha-o nirankaar sat naam.
jag meh saraysat ootam kaam.
dusman goot jamkaal thayh maara-o har sayvak nayrh na jaa-ee jee-o. ||2||
jis upar har kaa man maani-aa.
so sayvak chahu jug chahu kunt jaani-aa.
jay us kaa buraa kahai ko-ee paapee tis jamkankar khaa-ee jee-o. ||3||

sabh meh ayyk niranjan kartha.
sabh kar kar vaykhai apnay chaalat.
jis har raakhaa tis ka-un maaraai jis kartha aap chhadaa-ee jee-o. ||4||

ha-o an-din naam la-ee karthaaray.
jin sayvak bhagat sabhay nistaaray.
das ath chara vayd sabh poohhahu jan naanak naam chhadaa-ee jee-o. ||5||2||8||
In the previous shabad, Guru Ji advised us that if we want to be saved from drowning in this dreadful worldly ocean, we should pray to God to bless us with the guidance of the true Guru, who may help us to meditate on God’s Name, and like a ship ferry us across. In this shabad, he tells us how God’s Name saves us from all troubles and evils.

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on God’s Name, (because) God can wipe out all your sins. Amass and hold on to the wealth of God’s (Name), because while departing (from this world), God’s (Name) would accompany you like a mate.”(1)

However, Guru Ji notes: “(O’ my friends), the one on whom God shows mercy, meditates on God. Every day that person repeats God’s Name and obtains peace by meditating on God. By Guru’s grace that person enjoys the relish of God’s (Name), and by repeating God’s Name ferries himself or herself across (this worldly ocean and ends the rounds of births and deaths).”(1-pause)

Describing some of the unique qualities of God’s Name, Guru Ji says: “(O’ my friends), God is without fear, without form, and eternal is His Name. (To meditate on such a Name) is the most sublime deed in this world? (The person who meditates on God becomes so powerful that he or she can) subdue and slay all the enemies and demons. (Even) the demon of death doesn’t go near God’s devotee. (So the devotee becomes free from the fear of death).”(2)

Commenting further on the glories enjoyed by God’s devotee and the fate of his ill wishers, Guru Ji says: “(O’ my friends), that servant with whom God is pleased is known forever in all the four corners (of the world). If any sinner speaks ill of that (devotee), the demon of death destroys (that person).”(3)

Therefore referring to the faith of the devotee in the supremacy and omnipotence of God, he says: “(O’ my friends, a devotee of God believes that) one immaculate Creator is pervading in all the creatures. Doing His wonders, He Himself is watching. Therefore who can kill the one whom God Himself saves and whom the Creator Himself liberates (from worldly bonds)?”(4)

Guru Ji concludes the shabad by stating what he himself does and believes. He says: “(O’ my friends, as far as I am concerned), day and night I meditate on the Name of the Creator, who has emancipated all His servants and devotees. Slave Nanak says that (you may go and) consult (all the holy books including) the eighteen Puranaas, and the four Vedas (they would all tell you that it is only) God’s Name, which saves (a person from the pains of births and deaths).”(5-2-8)

The message of this shabad is that if we want to be free from the fear of our enemies, including the fear of death, want to be famous in the four corners of the world and want to be emancipated from the continuous pains of births and deaths, then we should meditate on God’s Name.
In the previous shabad, Guru Ji advised us that if we want to be free from the fear of our enemies, including the fear of death, want to be famous in the four corners of the world, and want to be emancipated from the continuous rounds of births and deaths, then we should meditate on God’s Name. In this shabad, he tells us how everything including all the elements of the world like air, fire, and water live under the fear of God. He also tells us how we can live without fear.

Referring to the basic elements like earth, sky, air, and fire, among which we live, and which can cause so much disaster, Guru Ji says: “(O’ my friends), in God’s fear are the earth, the sky, and the stars, because over them is the strict command (of God). (Even) wind, water, and fire are afraid (of Him, and also) afraid is the poor (god) Indira.”(1)

Guru Ji now tells us about those who are not afraid of anybody and how we can also live in peace, without any fear. He says: “(O’ my friends), I have heard only this one thing: that (it is only God) who is without any fear. Therefore, anyone who, by meeting the Guru, sings His praise, always remains happy and in bliss.”(1-pause)
Elaborating on the list of those who are afraid of God, Guru Ji says: “(O’ my friends, in His fear) are those in physical bodies, and also the gods. Even the yogis and adepts die in His fear. All the creatures in eight point four million species die to be born again, because they are repeatedly yoked into existences.”(2)

Now describing how all the human beings of different dispositions and the forces which guide or judge them live in fear, Guru Ji says: “(O’ my friends, God) has created myriads of forms (of creatures. No matter what is their main driving impulse, for power, virtue or vice) Rajas, Saatak, or Taamas, they all live under the fear (of God). Even the wretched deceitful Maya (the worldly riches and power) is afraid, and also extremely afraid is the Judge of righteousness.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the entire creation is afflicted with fear, and without fear is only the Creator. Nanak says that (He is a) companion of the devotees, and the devotees look beauteous in His court. (So while all the creatures, powers and gods are afraid of God, the devotees have no such fear, because God is their close friend).”(4-1)

The message of this shabad is that we need to realize that everything, every creature, and every god is under the fear of God, who alone is fearless. Therefore if we want to be free from any fear and live in peace and happiness, then we should try to become God’s devotee by meditating on His Name under the guidance of the Guru.
In the previous *shabad*, Guru Ji told us that if we want to be free from any fear and live in peace and happiness, then we should try to become God’s friend by meditating on His Name under the guidance of the Guru. In this *shabad*, he cites many legends from Hindu mythology to illustrate how God has saved and emancipated many big and small sinners, who meditated on His Name, even for a moment.

First Guru Ji refers to the innocent child *Dharu*, who being badly insulted by his stepmother went to Jungles to pray to God, and the great sinner *Aja Mall*, a royal priest, who had resorted to a life of sin and prostitution, but was saved by God because while calling for his son, he realized that he should call for God’s help. He says: “(O’ my friends), *Dharu* was only five years old, and an orphan child, but by remembering God he obtained a high immortal status. (Similarly even though), it was out of love for his son (*Naarayan* meaning God), that *Ajamall* uttered God’s Name, still (God) drove away the demons of death.”

Therefore, Guru Ji humbly prays to God and says: “O’ my Master, unaccountable is the number of persons, You have saved. Therefore I, a meritless meek person of little intellect have sought the shelter of Your door. (Please save me).”

Guru Ji now cites the story of *Baalmeek*, a *Chandaal* (belonging to the lowest Hindu caste, who feed on dogs), a hunter (who inadvertently fatally wounded god *Krishna*), and *GajPatt* (an elephant, who was caught by a crocodile) and says: “(O’ God, by meditating on Your Name), *Baalmeek*, the dog eater was saved and so too were saved the sinners like the poor hunter. (You also) ferried across *GajPatt* who meditated (on You, only) for one second in his mind.”

Next Guru Ji quotes the story of child *Prehlad*, who in spite of threats and actual attempts on his life by his own father, the demon king *Harnakash*, refused to abandon his faith in God. He also refers to the story of *Bidar*, from the epic of *Mahabharata*, who in spite of being the son of an untouchable maidservant was elevated to the high post of a prime minister. He says: “(O’ God, You), provided protection to the devotee *Prehlad* and tore *Harnakash* with (Your) nails. (By Your grace), *Bidar*, the son of a maid servant became sanctified and all his lineage was emancipated.”

Guru Ji concludes the *shabad* by showing us how to pray to God for our own forgiveness. Instead of counting his merits or good deeds, Guru Ji humbly says: “(O’ God), which of my sins, may I relate to You (because throughout my entire life) I have been engrossed in the false worldly attachment? (Therefore I) Nanak, have come to seek Your shelter and support. O’ my God, please extend Your arms and take me (into Your embrace).”

The message of this *shabad* is that no matter how big or small sinners we might be, God can still save and sanctify us, if we humbly pray to God for His support. Therefore, without claiming any special favors on account of our perceived virtues or good deeds, we should humbly pray to God to ignore our unaccountable sins and evil deeds, and like a benevolent father forgive us and take us into His arms.
It is the same light

Maaroo Mehta-5.

Guru Ji concluded the previous shabad, by observing that throughout our life we remain engrossed in worldly attachments. In this shabad, he explains how all such deeds prove fruitless in the end; therefore instead of wasting our time in such false pursuits we should pray to God to bless us that we spend our time in singing His praise and meditating on His Name.

First addressing us, Guru Ji says: “(O’ my friends), for the sake of (worldly) wealth, they who have been wandering around in many ways, and have made many efforts in its pursuit, whatever things they did to satisfy their ego, all have gone waste.”(1)

Therefore, Guru Ji prays to God and says: “(O’ God), for the rest of the days (in my life, please) do not yoke me to any other task. O’ my respected God, bless me with those days, in which I may (only) sing praises of God.”(1-pause)

Commenting on the state of most of us who remain involved in our family affairs and never care to remember God, Guru Ji says: “(O’ God), seeing the expanse of their sons, wife, and the household, (many people) stay engrossed in them only. Tasting the wine of (false worldly pleasures or) Maya, they remain intoxicated in it and never sing praises of God.”(2)

Now observing that except through the company of saints, we cannot find God in any other way, and praying to God for such company and the gift of His Name, Guru Ji says: “(O’ God), I have searched (throughout the world) in many ways, (and have come to the conclusion, that without (the guidance of) the saint Guru, (God) is not obtained. O’ God,
You are the all powerful great donor, we have come to beg from You the charity (of the company of saints, and Your Name).”(3)

Guru Ji concludes the *shabad* by describing what he begged from God and what the result was. He says: “Shedding all my ego and pride, (I asked God to bless me that I may so humbly serve the saints, as if I) reside in the shelter of the dust of (His) servants. Nanak says that uniting with God, I have become one with Him and obtained supreme peace and bliss.”(4-3)

The message of this *shabad* is that if we want to obtain the supreme state of peace and bliss, then we have to rise above and be emotionally detached from our family or worldly riches and ego. For that we should pray to God to bless us with the company of the saintly people, so that in their company we may sing praises of God and meditate on His Name, and one day be united with Him.

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According to some authors, Guru Ji seems to have uttered this *shabad*, on observing some people fighting with each other, and calling names. Seeing them upset because of their hurt ego, Guru Ji reflects upon the bigger question of how the human beings acquired this ego that causes them so much trouble and makes them wander in millions of existences.

As if addressing one of those fighting men, Guru Ji says: “(O’ my friend, tell me), where is that name (of yours, referring to which the other person makes insulting remarks against you? Also tell me), where does that ego reside, (which feels hurt)? Which of your features have been hurt on hearing abuses from the mouth (of the other person)?”(1)
Asking that person again to listen to him with attention, Guru Ji says: “Listen O’ man, (and reflect on the question): who are you and from where have you come (in this world)? I don’t know for how long one keeps moving (through myriad of species, and) no one knows, when one is going to die. (Therefore tell me why we should be proud)?”(1-pause)

Now Guru Ji reflects on the basic qualities of the five elements of which a human body is made, to pinpoint which of these could be the cause of any bad habits or tendencies in a person. He says: “(Out of the five elements, the earth, air, water, fire, and ether, I know that) both air and water have (qualities of) tolerance and civility, and without doubt earth has compassion (in it). It is by joining together (such like) five elements, that the (human body) comes into existence, (I wonder) in which of these (elements), there is any fault (which imparts a human being all those evil tendencies)?”(2)

Answering his own question, Guru Ji says: “(O’ my friends), the Creator who has fashioned the human body, also instilled (the sense of) ego in it, and it is because of that (ego, O’ my friend) that we go through birth and death and keep coming and going (in and out of this world so many times).”(3)

However pointing to the ultimate end of all this creation, Guru Ji says: “(O’ my friend), all this expanse of the world is illusory, none of its form or feature (is everlasting). Nanak submits that when (God) dismantles this play, then nothing but the One Creator (remains).”(4-4)

The message of the shabad is that we should remember that it is due to our ego that we feel insulted and hurt, and because of our ego we start hurting others in revenge, or committing other sins, which become the root cause of our unending pains of births and deaths. Therefore, we should erase our ego and meditate on that God, who has created us all, and who alone would remain in the end.

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maaro mehlaa 5.

maan moh ar lobh vikaaraa bee-o cheet na ghaali-o. naam ratan gunzaa har banjay laad vakhar lai chaali-o. ||1||
sayvak kee orhak nibhee pareet. jeevaa saahib saywi-o apnaa chaal lay raakhi-o cheet. ||1|| raha-o.

jaisee aagi-aa keenee thaakur tis tay mukh nahee mori-o. saaj anand raakhi-o garih bheetar uth u-aahoo ka-o d@-ori-o. ||2||
aagi-aa meh bhookh so-ee kar sookhaa sog harakht nahee jaani-o. jo jo hukam bha-i-o saahib kaa so maathai lay maani-o. ||3||
In many previous *shabads*, Guru Ji advised us that if we want to enjoy the bliss of union with God, then we should serve Him with true love and devotion and cheerfully obey His command, no matter how difficult or painful it might be. In this *shabad*, Guru Ji presents the model of such a true servant of God and describes his conduct from birth to death. It is possible, that Guru Ji might have uttered this *shabad*, to express his own gratitude to God for blessing him with such a spirit.

Describing the way a true servant of God conducts his life, Guru Ji says: “(O’ my friends, a devotee of God) doesn’t allow evils of pride, attachment, and greed, or any other such thing to enter the mind. (The devotee) always tries to procure the jewel like virtues of (God’s) Name and departs with only such merchandise (from this world).”

Summarizing the life conduct of such a true servant of God and the end result, Guru Ji says: “(O’ my friends), the love of the servant (of God) has been accomplished successfully. While alive, (the devotee) served his or her Master, and even when departing (from this world), has kept (God) in the mind.”

Describing how eagerly a true servant of God carries the commands of His Master, Guru Ji says: “(O’ my friends), whatever order the Master gives, (a true servant) never disobeys. (If God kept the devotee) in the house, (the devotee) always stayed there in a state of peace and poise. (But if God ordered the devotee to go some where, the devotee) immediately rose up and ran towards that (place).”

Commenting on the attitude of a true devotee of God, Guru Ji says: “(O’ my friends, if while carrying out) the command (of the Master, the servant) has to suffer hunger (or other such deprivations, the devotee has) deemed the same as joy and hasn’t cared about pain or pleasure. Whatever command was issued by the Master, (the devotee) cheerfully accepted it.”

Guru Ji concludes the *shabad* by describing what kinds of blessings, such a true servant of God obtains. He says: “God has become gracious towards (such a) servant, and his both worlds have been embellished. Therefore Nanak says, blessed is that servant who has realized the Master and fruitful is his or her advent (into this world).”

The message of this *shabad* is that we should try to become true servants of God by obeying God’s command without any hesitation or question, and view all pain or pleasure as the sweet will of God. Then God would become gracious on us and would bless us with peace and bliss in this life, and salvation and honor in the next.
In the previous shabad, Guru Ji advised us that we should try to become true servants of God by obeying God’s command without any hesitation or question, and view all pain or pleasure as the sweet will of God. Then God would become gracious on us and would bless us with peace and bliss in this life and salvation and honor after that. In this shabad, he shares with us the bliss he has obtained by serving God. However, instead of claiming any credit for his efforts, he feels grateful to God for blessing him with such happiness and high status. As per Gianni Harbans Singh this shabad was revealed as the Hukam (or order), when Guru Gobind Singh Ji anointed Granth Sahib as the next Guru.

Expressing his gratitude to God, Guru Ji says: “(O’ my friends, I feel that) my destiny has awakened, I am blessed with God’s mercy. So I am singing praises of God. (Now) all my hard work has come to an end, I have obtained peace and all my running around (after worldly pursuits) has ceased.”(1)

Describing the status he has obtained by serving the saints, he says: “(O’ my friends), now I have obtained the (supreme spiritual) status of life. Because by seeking the shelter of the saint (Guru), God has come to reside in my mind.”(1-pause)

Explaining what he means by the supreme status of life, Guru Ji says: “(O’ my friends, God) has banished lust, anger, greed, and attachment (from within me, and) all other enemies have also been driven away. (Now I see that) God is always present, right in front of me, and never seems far (from me).”(2)
Therefore expressing his gratitude to the saint (Guru), who has given such immaculate guidance to him, and brought about his union with God, he says: “(O’ my friends), when the saint Guru became helpful to me, I obtained peace, contentment, faith and all my desire was fulfilled. Within a moment, (the saint Guru) sanctified the sinners, his glory cannot be described.”(3)

In conclusion, Guru Ji says: “(O’ my friends), when I obtained the shelter of God’s feet, I became fearless and shed all fears. Therefore attuning his mind (to God), Nanak sings praise of the Master day and night.”(4-6)

The message of this shabad is that if we want to get rid of all our fears and impulses for lust, anger, and greed, and enjoy true peace and bliss, then under the guidance of the true saint Guru (Guru Granth Sahib), we should sing praises of God, so that He may show mercy on us and bless us with the supreme status of life.

Maaroo Mehla-5

In the previous shabad, Guru Ji advised us that if we want to get rid of all our fears and impulses for lust, anger, and greed and enjoy true peace and bliss, then under the guidance of the true saint Guru (Guru Granth Sahib), we should sing praises of God, so that He may show mercy on us and bless us with the supreme status of life. But instead of following such immaculate advice, we keep listening to the misleading voices of our own mind, and keep indulging in false worldly pleasures, and running after worldly wealth, which ultimately brings us nothing but pain and suffering. Therefore in this shabad, Guru Ji
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admonishes us for continuing to do foolish things and not meditating on God, who could bless us with peace and happiness.

Guru Ji says: “(O’ human being, it is very strange that) you never sing praises of that all powerful King and Master of all the virtues. But you repeatedly keep running after that (worldly wealth), which abandons you in a moment.”(1)

Addressing us again, he says: “(O’ mortal), why don’t you contemplate your God? You are engrossed in making merry in the company of your enemy (the worldly wealth), and you are torturing your soul with that (fire of worldly desire).”(1- pause)

Giving us advice, he says: “(O’ mortal), why don’t you seek the shelter (of God), so that hearing His Name, the demon of death leaves you alone. Enshrine the (support of that God), who would drive out the jackal (of cowardice) from within you.”(2)

Finally, Guru Ji asks: “(O’ man), why don’t you imbue yourself with the love of that (God), listening to whose praise we cross over the dreadful ocean? But repeatedly you are getting your mind stuck in that thing, which is short lived like a dream.”(3)

Guru Ji concludes the shabad by telling us what happens, when one is liberated from the false worldly involvements. He says: “(O’ my friends), on whom, (God) the ocean of mercy becomes kind, obtains honor in the company of saints. Nanak says: “when God becomes one’s helper, one is rid of the illusion of three modes (of Maya the worldly wealth).”(4-7)

The message of this shabad, is that we are unnecessarily running after those worldly things which like a dream are going to last only for a few moments. So instead of these we should sing praises of eternal God and ask Him to bless us with the company of the saints, so that we may be rid of illusions of Maya, and become one with God.

Personal Note: This gives me a great pleasure, happiness, and sense of gratitude to complete my humble translation and commentary upto page 1000, this day March 27, 2003 at about 4 PM while sitting in the airport of Pittsburgh USA and waiting for the next flight. I feel that I do not know how to meditate on God’s Name, I do not know how to sing His praises, but I feel that God is merciful upon me and He has blessed me with this job, and this way even given me a reason and opportunity to use my time in God’s service rather than being bored and trying to kill time. I feel as if by doing this job, my time has been properly utilized rather than wasted. My only wish is that God may give me enough time to complete this translation with same spirit of love and devotion and also give me this opportunity to get the entire message of Guru Granth Sahib published and presented at the feet of the Guru in Darbar Sahib Amritsar.

1.28.2005 - After almost two years, it gives me a reason to be thankful to God for giving me the opportunity to revise my first draft, and I again pray to Him to give me enough time on this planet to complete this task and present the completed version at His feet i.e. Akal Takhat Amritsar.

1.19.2010 - After five years, once again I feel grateful to God to grant me the pleasure of revising 1000 pages of my translation for the second time. I believe that as before, God would remain gracious upon me and give me the time to complete His project. (Because, jis ka kaaraj tis hi kiy, maanas kaya beechaara Raam).
12.27.2013 - Once again I feel so grateful to Waheguru Akal Purakh for keeping me alive to see the first volume (SGGS pages 1-200) of this translation published and the proof of volume 2 just received from the printer today. I hope God would maintain His kindness and grace me with few more months to see the completion of all the seven volumes, and their presentation at the feet of the Guru at Akal Takhat Amritsar.

2.19.14 - Today again is another milestone, when by Guru’s grace I am completing this final revision of SGGS P 10000 (Volume 5), and also have received the printed proof of volume 2.