

# ORDER OF THE DAY

**(Detailed Explanation of)  
The Daily Hukam Namas**

**By**

**Daljit Singh Jawa**

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

## Sri Guru Granth Sahib

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### GLOSSARY

#### Of Some Non English Terms

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

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## PREFACE

**Author Daljit Singh Jawa**

Dear Readers,

This unabridged edition is being presented in response to suggestions by many readers of the earlier abridged version of “The Order of the Day” published in 1995. In this version, instead of giving only the italicized version of the relevant shabad of the *Hukam Nama*, a full text is given both in Gurmukhi, and italicized English. The brief explanation of each *shabad* is copied from the author’s earlier publication of the complete interpretation of Sri Guru Granth Sahib, under the title “It is The Same Light” in seven volumes.

The author is very much thankful to his family members (especially Dr. Manjit Singh Jawa), friends, and well-wishers, who 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. He is also grateful to S. Ranbir Singh Kaberwal in creating the website Gurbani wisdom, and uploading all the English translation volumes of Sri Guru Granth Sahib, under the title It is The Same Light, and this Unabridged version Of “The Order of The Day” on this web site.

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.

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June, 2016

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# Key to Pronunciation Symbols

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



## Sri Guru Granth Sahib

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

## Sri Guru Granth Sahib

ੌ	n	Same as 'n' but of short duration
ੲ	y	Same as 'y' but of short duration
ੳ	R (r)	Same as 'r' but of short duration
ੴ	v	Same as 'v' but of short duration
ੵ	aa	bother, cot, father, cart, palm
੶	aaN	This adds nasal tone to 'aa'
੷	i	tip, banish, active, pit, it, give
੸	ee	Nose bleed, bee, feed, beat,
੹	u	bull, pull, full, cure hood, book
੺	oo	cool, pool, boot, tool, rule
੻	ay	ray, say, day, hay, bay
੼	ai	mat, map, bad, lad, glad, rat, bat,
੽	o	bone, know, toe, note, go
੾	ou	out, pound, now, loud
੿	N	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vin blanc
੻	N or M	indicates that a preceding vowel or diphthong is pronounced with the nasal passages open, as in French un bon vin blanc

ਪੰਨਾ ੨੯੯

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ਸਲੋਕੁ ॥

Salok.

ਆਤਮੁ ਜੀਤਾ ਗੁਰਮਤੀ ਗੁਣ ਗਾਏ ਗੋਬਿੰਦ ॥

aātam jeetāa gurmatēe guṇ gaa-ay  
gobind.

ਸੰਤ ਪ੍ਰਸਾਦੀ ਭੈ ਮਿਟੇ ਨਾਨਕ ਬਿਨਸੀ ਚਿੰਦ ॥੧੫॥

sant̄ parsāadee bh̄ai mitay naanak  
binsee chind. ||15||

ਪਉੜੀ ॥

pa-orhee.

ਅਮਾਵਸ ਆਤਮ ਸੁਖੀ ਭਏ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਦੇਵ ॥

amaavas aātam sukheē bh̄a-ay  
sant̄okh̄dee-aa gurdayv.

ਪੰਨਾ ੩੦੦

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ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਸਹਜ ਲਾਗਾ ਪ੍ਰਭ ਕੀ ਸੇਵ ॥

man tan seet̄al saānt̄ sahj laagaa  
parabh̄ kee sayv.

ਟੂਟੇ ਬੰਧਨ ਬਹੁ ਬਿਕਾਰ ਸਫਲ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ ॥

tootay banDhan baho bikaar safal  
pooran t̄aa kay kaam.

ਦੁਰਮਤਿ ਮਿਟੀ ਹਉਮੈ ਛੁਟੀ ਸਿਮਰਤ ਹਰਿ ਕੋ ਨਾਮ ॥

durmat̄ mitee ha-umai ch̄hutee simrat̄  
har ko naam.

ਸਰਨਿ ਗਹੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਮਿਟਿਆ ਆਵਾ ਗਵਨ ॥

saran gahee paarbarahm kee miti-aa  
aavaa gavan.

ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਗੁਣ ਗੁਬਿੰਦ ਪ੍ਰਭ ਰਵਨ ॥

aap tari-aa kutamb si-o guṇ gubind̄  
parabh̄ ravan.

ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਣੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ॥

har kee tahal kamaav̄nee japee-ai  
parabh̄ kaa naam.

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸ੍ਰਾਮੁ ॥੧੫॥

gur pooray t̄ay paa-i-aa naanak sukh̄  
bisraam. ||15||*Thitti Gaurri Mehla-5**Salok*

In this *Paurri*, Guru Ji describes the merits and blessings obtained by those, who listen and act on the Guru's instruction. First he says:

*Salok-*

The person who acting on the Guru's advice has conquered his (or her) mind and sings the praises of God, O' Nanak, by the saint (Guru's) grace that person's fears are dispelled and all his (or her) worry is ended." (15)

Now referring to Amavas or the moonless (dark) night, Guru Ji elaborates on the above advice and says:

***Paurri -***

Whom the Guru blesses with contentment, his (or her) soul is in peace. That person's mind and body are soothed, and in a state of peace and poise such a person applies him (or her) self to the service of God. By meditating on God's Name, all one's bonds are loosened, one's manifold sins are erased, affairs are settled successfully, evil intellect is gone and one's ego is also dispelled. This way, when one seeks the refuge of God, one's circle of transmigration is ended, and by singing the God's praise, one saves oneself along with one's family. Therefore we should earn the service of God by meditating on God's Name. But O' Nanak, it is (only) from the perfect Guru that any person has obtained (this gift of Name, which is) the abode of all peace (and stability of mind)."(15)

**The message of this *shabad* is that if we want to remove the darkness of our mind and live in a state of complete peace and poise, we should seek, and act on the advice of Guru (Granth Sahib Ji), and meditate on the Name of the all-pervading God.**

7-8-93

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ਪੰਨਾ ੩੦੧

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ਸਲੋਕ ਮਃ ੪॥

Salok Mehlaa 4.

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਅਠੇ ਪਹਰ ਲਗੰਨਿ ॥

mai man tan paraym piramm kaa athay pahar lagann.

ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੰਨਿ ॥੧॥

jan naanak kirpaa Dhaar parabh satgur sukhh vasann. ||1||

ਮਃ ੪॥

Mehlaa 4.

ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਪਿਰੰਮ ਕੀ ਜਿਉ ਬੋਲਨਿ ਤਿਵੈ ਸੋਹੰਨਿ ॥

jin andar pareet piramm kee ji-o bolan tivai sohann.

ਨਾਨਕ ਹਰਿ ਆਪੇ ਜਾਣਦਾ ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਪਿਰੰਨਿ ॥੨॥

naanak har aapay jaandaa jin laa-ee pareet pirann. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਤੂ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਭੁਲਣ ਵਿਚਿ ਨਾਹੀ ॥

too kartaa aap abhul hai bhulan vich naahee.

ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਭਲਾ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ ॥

too karahi so sachay bhalaai hai gur sabad bujhaahee.

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਦੂਜਾ ਕੋ ਨਾਹੀ ॥

too karan kaaran samrath hai doojaa ko naahee.

ਤੂ ਸਾਹਿਬੁ ਅਗਮੁਦਾਇਆਲੁ ਹੈ ਸਭਿ ਤੁਧੁ ਧਿਆਹੀ ॥

too saahib agam da-i-aal hai sabhtu DhDhi-aahee.

ਪੰਨਾ ੩੦੨

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ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਤੂ ਸਭ ਛਡਾਹੀ ॥੪॥

sabh jee-a tayray too sabhas daa too sabhchhadaahee. ||4||

*SalokMehla-4*

In this *Salok* Guru Ji describes his state of love and longing for God. He says, "I wish that at all times, my body and mind may remain imbued with the love of my beloved God. O' God, please show mercy so that (the mind and body) of slave Nanak may (always) abide in the peaceful company of the true Guru." (1)

***Mehla-4***

Guru Ji now describes the status of those who truly love God. He says, “They, who treasure their beloved God’s love, look beautiful in howsoever way they utter (the God’s praise). O’ Nanak, that beloved God who has imbued them with this love, Himself knows about (the mystery of) this love.”(2)

***Paurri-4***

Guru Ji now comments on the infallibility of God and addressing Him he says, “O’ creator God, You are infallible, You never make any mistakes. O’ true One; whatever You do is for the good. You help us understand this fact only through the Guru. You are capable of doing and getting everything done, there is none other (who is capable of doing anything). You, my Master, are inaccessible and merciful. All meditate on You. All creatures belong to You, You belong to all, and You emancipate all.” (4)

**The message of this *Paurri* is that we should understand that God is the cause and doer of everything. He never makes any mistakes. He is the master of all and helps all to get delivered. So we should always accept whatever He does as good.**

7-7-93

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ਪੰਨਾ ੩੦੩

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ਸਲੋਕ ਮ: ੪॥

ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮੁ ਹਰਿ ਨਾਮੇ ਹੀ  
ਤ੍ਰਿਪਤਾਵੈ ॥

ਹਰਿ ਨਾਮੁ ਤਾਣੁ ਹਰਿ ਨਾਮੁ ਦੀਬਾਣੁ ਹਰਿ ਨਾਮੋ  
ਰਖ ਕਰਾਵੈ ॥

ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ  
ਪਾਵੈ ॥

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ  
ਦਿਵਾਵੈ ॥

ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ  
ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ ॥

ਨਰਕਿ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖਤਿਆ ਜਿਉ ਤਸਕਰੁ  
ਪਾਇ ਗਲਾਵੈ ॥

ਫਿਰਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ ਪਵੈ ਤਾ ਉਬਰੈ ਜਾ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਹਰਿ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ਨਾਨਕੁ ਹਰਿ ਕਰਤੇ ਏਵੈ  
ਭਾਵੈ ॥੧॥

ਮ: ੪॥

ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ  
ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ ॥

ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੇ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ  
ਦਯਿ ਓਸੁ ਦੈ ਗਲਿ ਪਾਇਆ ॥

ਓਹੁ ਗਲ ਫਰੋਸੀ ਕਰੇ ਬਹੁਤੇਰੀ ਓਸੁ ਦਾ ਬੋਲਿਆ  
ਕਿਸੈ ਨ ਭਾਇਆ ॥

ਓਹੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਰੰਨ ਦੋਹਾਗਣਿ ਓਸੁ  
ਨਾਲਿ ਮੁਹੁ ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ ॥

ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੇ ਵਰਤੈ ਓਸੁ ਦਾ ਪਾਸੁ  
ਛੱਡਿ ਗੁਰ ਪਾਸਿ ਬਹਿ ਜਾਇਆ ॥

ਪੰਨਾ ੩੦੪

Salok Mehlā 4

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

har har naam ramat such sanjam har  
naamay hee triptaaavai.

har naam taan har naam deebaan har  
naamo rakh karaavai.

jo chit laa-ay poojay gur moorat so man  
ichhay fal paavai.

jo nindaa karay satgur pooray kee tis  
kartaa maar divaavai.

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

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

fir satgur kee sarnee pavai taa ubrai jaa  
har har naam Dhi-aavai.

har baataa akh sunaa-ay naanak har  
kartay ayvai bhaavai. ||1||

Mehlā 4.

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

os andar koorh koorho kar bujhai anhoday  
jhaग्रhay da-yi os dai gal paa-i-aa.

oh gal farosee karay bahuṭayree os daa  
boli-aa kisai na bhaa-i-aa.

oh ghar ghar handhai ji-o rann dohaagan  
os naal muhu jorhay os bhee lachhan  
laa-i-aa.

gurmukh ho-ay so alipato vartai os daa  
paas chhad gur paas bahi jaa-i-aa.

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ਜੇ ਗੁਰੁ ਗੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਾਹੀ ਪੰਚਹੁ ਓਨਿ  
ਲਾਹਾ ਮੂਲੁ ਸਭੁਗਵਾਇਆ ॥

jo gur gopay aapnaa so bhalaa naahee  
panchahu on laahaa mool sabh gavaa-i-  
aa.

ਪਹਿਲਾ ਆਗਮੁ ਨਿਗਮੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ਪੂਰੇ  
ਗੁਰ ਕਾ ਬਚਨੁ ਉਪਰਿ ਆਇਆ ॥

pahilaa aagam nigam naanak aakh  
sunaa-ay pooray gur kaa bachan upar  
aa-i-aa.

ਗੁਰਸਿਖਾ ਵਡਿਆਈ ਭਾਵੈ ਗੁਰ ਪੂਰੇ ਕੀ ਮਨਮੁਖਾ  
ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਇਆ ॥੨॥

gursikhaa vadi-aa-ee bhaavai gur pooray  
kee manmukhaa oh vaylaa hath na aa-i-  
aa. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸੇ ਲਏ ਜਿਸੁ ਸਤਿਗੁਰੁ  
ਟਿਕੇ ॥

sach sachaa sabhdoo vadaa hai so la-ay  
jis satgur tikay.

ਸੇ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ  
ਸਤਿਗੁਰੁ ਏਕੇ ॥

so satgur je sach Dhi-aa-idaa sach sachaa  
satgur ikay.

ਸੋਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂਤ ਕੀਤੇ  
ਵਸਿ ਛਿਕੇ ॥

so-ee satgur purakh hai jin panjay doot  
keetay vas chhikay.

ਜਿ ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪੁ ਗਣਾਇਦੇ ਤਿਨ  
ਅੰਦਰਿ ਕੂੜੁ ਫਿਟੁ ਫਿਟੁ ਮੁਹ ਫਿਕੇ ॥

je bin satgur sayvay aap ganaa-iday tin  
andar koorh fit fit muh fikay.

ਓਇ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵਨੀ ਮੁਹ ਕਾਲੇ ਸਤਿਗੁਰੁ  
ਤੇ ਚੁਕੇ ॥੮॥

o-ay bolay kisai na bhaavnee muh kaalay  
satgur tay chukay. ||8||

#### SalokMehla-4

In this *Salok* Guru Ji tells us about the merits and excellences of the true Guru, and why his advice is so valuable.

He says: "This is the great merit of the true Guru that day and night he meditates on God's Name. For him, meditating on God's Name is all the purity and discipline he needs to observe, and it is through God's Name that he is satiated. God's Name is his power, God's Name is his judge, and for him it is God's Name that protects him. The person who worships the Guru, keeping these qualities (of the Guru in the mind) obtains the fruits of his/her heart's desire. (On the other hand), the Creator punishes the one who slanders the perfect true Guru. (Such a person) does not get this opportunity (to serve the Guru) again, and reaps what this person sows. Such a person suffers pains and shame like a thief who with the face blackened and halter around the neck is driven into the hell (like) prison. Such a person is released from these sufferings only if he/she seeks the shelter of the true Guru, and meditates on God's Name. Nanak is (not saying these things on his own); he is simply describing the ways



of God, because this is what the Creator wills. (The Creator does not tolerate any ill will towards his saints, and punishes them severely who try to slander or harm them in any way).”(1)

#### ***Mehla-4***

Now Guru Ji tells us about the punishment a person suffers who does not obey the true Guru's order. He says: “The one who does not obey the perfect Guru's order is perverse, and is robbed by ignorance and the poison of worldly involvements. In such a person's mind is falsehood, and deems everyone also false. Therefore, (God has) entangled such a person in unnecessary conflicts. Such a person prattles a lot, but what he/she says pleases none. Such a person wanders from house to house like an abandoned woman, and anyone, who comes in touch with that person is also blemished. But the one who has become a Guru's follower remains detached and, forsaking the company (of the egocentric) goes and sits near the Guru. In short, O' saints, the one who denies his/her Guru is not a good person, and has lost all the profit and capital (of life breaths in vain). Nanak is uttering and proclaiming (that for the disciples of the Guru), this is their *Shastra* and *Veda*, their primary principle: that the order of the perfect Guru is higher than any other (advice or command). Therefore, the glory of the perfect Guru is very pleasing to the Guru's disciples, but the self-conceited persons do not get this opportunity (to praise the true Guru, again).”(2)

#### ***Paurri-8***

Summarizing the above concepts, Guru Ji says: “The eternal true (God) is greater than all, (but) that person alone attains to Him whom the true Guru blesses. He alone is the true Guru who meditates on the eternal (God. In this way), the true Guru and the eternal God are one and the same. He alone is the true Guru who has resolutely subdued his five evil passions. Without serving the true Guru, they who proclaim themselves (as great), within them is falsehood. Therefore they are cursed everywhere, and their faces are pale. They are separated from the true Guru. Nobody likes what they say, and they are held in disgrace because they are separated from the true Guru.”(8).

**The message of the *Paurri* is that we should always have loving adoration for our true Guru and never disobey or talk ill of him, then we will get all the fruits of our heart's desire including union with God because the true Guru and God are in fact one.**

7.11.93

*SGGS P - 303-304*

ਪੰਨਾ ੩੦੫

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ਸਲੋਕ ਮਃ ੪॥

Salok Mehlaa 4.

ਅਗੇ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੇ ਦੇ ਆਖਿਆ ਕੰਮਿ  
ਨ ਆਵੈ ॥

ago day satbhaa-o na dichai pichho  
day aakhi-aa kamm na aavai.

ਅਪ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ  
ਪਾਵੈ ॥

aDh vich firai manmukh vaychaaraa  
galee ki-o sukh paavai.

ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੂੜੀ ਆਵੈ  
ਕੂੜੀ ਜਾਵੈ ॥

jis andar pareet nahee satgur kee so  
koorhee aavai koorhee jaavai.

ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰਤਾ ਤਾਂ ਸਤਿਗੁਰੁ  
ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ ॥

jay kirpaa karay mayraa har parabh  
kartaa taa<sup>n</sup> satgur paarbarahm nadree  
aavai.

ਤਾ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾੜਾ ਅੰਦੇਸਾ  
ਭਰਮੁ ਚੁਕਾਵੈ ॥

taa api-o peevai sabad gur kayraa sabh  
kaarhaa andaysaa bharam chukhaavai.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ  
ਹਰਿ ਗੁਣ ਗਾਵੈ ॥੧॥

sadaa anand rahai din raatee jan  
naanak an-din har gun gaavai. ||1||

ਮਃ ੪॥

Mehlaa 4.

ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ  
ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

gur satgur kaa jo sikh akhaa-ay so  
bhalkay uth har naam Dhi-aavai.

ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤੁ  
ਸਰਿ ਨਾਵੈ ॥

udam karay bhalkay parbhaatee isnaan  
karay amrit sar naavai.

ਉਪਦੇਸਿ ਗੁਰੁ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ  
ਪਾਪ ਦੇਖ ਲਹਿ ਜਾਵ

updays guroo har har jap jaapai sabh  
kilvikh paap dokh leh jaavai.

ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ  
ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

fir charhai divas gurbaanee gaavai  
bahdi-aa uth-di-aa har naam Dhi-aavai

ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿਸੋ ਗੁਰਸਿਖੁ  
ਗੁਰੁ ਮਨਿ ਭਾਵੈ ॥

jo saas giraas Dhi-aa-ay mayraa har  
har so gursikh guroo man bhaavai.

ਪੰਨਾ ੩੦੬

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ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ  
ਗੁਰੁ ਉਪਦੇਸ ਸੁਣਾਵੈ ॥

jis no da-i-aal hovai mayraa su-aamee  
tis gursikh guroo updays sunaavai.

ਜਨੁ ਨਾਨਕੁ ਯੁੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ  
ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ॥੨॥

jan naanak Dhoorh mangai tis gursikh  
kee jo aap japai avrah naam japaavai.  
||2||

ਪਉੜੀ ॥

ਜੋ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸੇ ਵਿਰਲੇ ਥੋੜੇ ॥

ਜੋ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਦੇ ਤਿਨ ਕੀ ਬਰਕਤਿ  
ਖਾਹਿ ਅਸੰਖ ਕਰੋੜੇ ॥ਤੂਧੁਨੋ ਸਭ ਧਿਆਇਦੀ ਸੇ ਥਾਇ ਪਏ ਜੋ ਸਾਹਿਬ  
ਲੜੇ ॥ਜੋ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਦੇ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ  
ਕੋੜੇ ॥ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਵਹਿ ਮੁਖਿ  
ਘੋਲੇ ॥

ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ ॥੧੧॥

pa-orhee.

jo tuDh sach Dhi-aa-iday say virlay  
thorhay.jo man chit ik araaDh-day tin kee  
barkatkhaahi asa<sup>N</sup>kh karorhay.tuDhuno sabhDhi-aa-idee say thaa-ay  
pa-ay jo saahib lorhay.jo bin satgur sayvay khaaday painday  
say mu-ay mar jammay kor<sup>H</sup>hay.o-ay haajar mithaa bolday baahar vis  
kadheh mukhgholay.

man khotay da-yi vichhorhay. ||11||

*SalokMehla-4*

In this stanza Guru Ji is commenting on those selfish persons who do not show respect to the true Guru at the right time but later on try to cover themselves by talking to other people and make vain excuses.

He says: “The person who doesn’t pay proper respect (to the true Guru) at the first time, anything such a person says afterwards (to cover his/her mistake), doesn’t do any good. Such a wretched apostate, who wanders in double mind, how he/she can find peace through mere words? Within whose heart is not the love of the true Guru; falsely comes to (the Guru’s court for the sake of pleasing others), and falsely goes out from there. However, if my Creator – God shows mercy (on such a person), then he/she sees God in the true Guru. Then this person drinks the nectar of the Guru’s word, and all his/her fear, dread, and doubt is dispelled. Slave Nanak (says that person) always remains in bliss day and night, who daily sings God’s praises.”(1)

*Mehla-4*

Now Guru Ji gives the definition of a person, who wants himself to be called the true Sikh or disciple of the Guru. So that instead of finding faults with others, we may examine ourselves, and determine how far we are justified in calling ourselves true *Gursikhs* (or Guru’s followers).

Guru Ji says: “The person who calls him/ herself a disciple of the true Guru, rising up early in the morning every day, meditates on God’s Name. Making the effort (of rising up early in the morning, such a person) takes a shower, and (then is so absorbed in meditating on God’s Name, as if, he or she is) bathing in the pool of (divine) nectar. By meditating on God’s Name as advised by the true Guru, all his/her sufferings due to any sins or misdeeds are removed. Later in the day, he/she sings the hymns uttered

by the Guru, (and at all times) whether sitting or standing reflects on God's Name. Such a, who contemplates upon my God with every breath and morsel, is very pleasing to the Guru's mind. However, such instruction the Guru gives only to that person on whom God becomes gracious, and slave Nanak begs for the dust of the feet of such a disciple of the Guru who him/herself meditates on (God's) Name, and inspires others to do the same."(2)

### ***Paurri-11***

However, observing the general state of human beings, Guru Ji says: "O' true God, very rare are the ones who meditate upon You (with a sincere heart). But millions and billions benefit from those who meditate upon You with true and sincere concentration of their minds. (O' God, apparently) the entire world seems to be remembering You, but they alone are approved whom You the Master like."

Next, telling the consequences of going about our daily business without meditating on God's Name, Guru Ji says: "They who eat and dress, without serving the Guru (without meditating on God's Name), they are as good as dead, and those wretched persons keep suffering the pains of births and deaths. In one's presence they utter sweet words, but behind their back they speak poison (ill words against that very person). God dispels such evil minded persons away from Him."(11)

**The message of this *Paurri* is that if we want to be called the true Sikhs of Guru, we should daily rise early in the morning, meditate on His Name and His *Gurbani* and should not even eat or wear anything without first serving the true Guru (i.e. without doing the daily Parkaash and reading from the Guru Granth Sahib Ji).**

8.9.93

*SGGS P - 305-306*

ਪੰਨਾ ੩੦੭

SGGS P-307

ਸਲੋਕ ਮ: ੪॥

Salok Mehlaa 4.

ਪੁਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ ॥

Dhur maaray poorai satguroo say-ee hun satgur maaray.

ਜੇ ਮੇਲਣ ਨੋ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ ॥

jay maylan no bahutayraa lochee-ai na day-ee milan kartaaray.

ਸਤਸੰਗਤਿ ਵੇਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ ॥

satsangatdho-ee naa lahan vich sangat gur veechaaray.

ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੋ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ ॥

ko-ee jaa-ay milai hun onaa no tis maaray jam jandaaray.

ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੂੜਿਆਰੇ ॥

gur baabai fitkay say fitay gur angad keetay koorhi-aaray.

ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ ॥

gur teejee peerhee veechaari-aa ki-aa hath aynaa vaychaaray.

ਗੁਰੂ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ ॥

gur cha-uthee peerhee tiki-aa tin nindak dusat sabh<sup>h</sup>taaray.

ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ ॥

ko-ee put sikh sayvaa karay satguroo kee tis kaaraj sabh savaaray.

ਜੇ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ ॥

jo ichhai so fal paa-isee putDhan lakhmee kharh maylay har nistaaray.

ਸਭਿ ਨਿਧਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰ ਧਾਰੇ ॥

sabh niDhaan satguroo vich jis andar har ur Dhaaray.

ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ ॥

so paa-ay pooraa satguroo jis likhi-aa likhat lilaaray.

ਜਨੁ ਨਾਨਕੁ ਮਾਰੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰਸਿਖ ਮਿਤਪਿਆਰੇ ॥੧॥

jan naanak maagai Dhoorhtin jo gursikh mit pi-aaray. ||1||

ਪੰਨਾ ੩੦੮

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ਮ: ੪॥

Mehlaa 4.

ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ ਕਉ ਪੈਰੀ ਪਾਏ ॥

jin ka-o aap day-ay vadi-aa-ee jagatbhee aapay aantin ka-o pairee paa-ay.

ਡਰੀਐ ਤਾਂ ਜੇ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ ॥

daree-ai taa<sup>n</sup> jay kichh aap doo keechai sabh kartaa aapnee kalaa vaDhaa-ay.

ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾੜਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ  
ਜਿਨਿ ਆਪਣੈ ਜੋਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ ॥

daykhhu bhāa-ee ayhu akhaarhaa har  
pareetam sachay kaa jin aapnai jor sabh  
aan nivaa-ay.

ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ  
ਨਿੰਦਕਾ ਦੁਸਟਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ ॥

aapni-aa bhagtaa kee rakh karay har  
su-aamee nindkaa dustaa kay muh  
kaalay karaa-ay.

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਹਰਿ  
ਕੀਰਤਿ ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ ॥

satgur kee vadi-aa-ee nit charhai savaa-ee  
har keeratbhagat nit aap karaa-ay.

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ  
ਸਤਿਗੁਰੁ ਘਰੀ ਵਸਾਏ ॥

an-din naam japahu gursikhahu har  
kartaa satgur gharee vasaa-ay.

ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ  
ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ ॥

satgur kee banee sat sat kar jaanhu  
gursikhahu har kartaa aap muhhu  
kadhaa-ay.

ਗੁਰਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ  
ਕਾ ਜੈਕਾਰੁ ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ ॥

gursikhaa kay muh ujlay karay har  
pi-aaraa gur kaa jaikaar sansaar sabhat  
karaa-ay.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ  
ਪੈਜ ਰਖਾਏ ॥੨॥

jan naanak har kaa daas hai har daasan  
kee har paj rakhaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਹੈ ਸਚੁ ਸਾਹ ਹਮਾਰੇ ॥

too sachaa saahib aap hai sach saah  
hamaaray.

ਸਚੁ ਪੂਜੀ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਪ੍ਰਭ ਵਣਜਾਰੇ ਥਾਰੇ ॥

sach poojee naam drirh-aa-ay parabh  
vanjaaray tharay.

ਸਚੁ ਸੇਵਹਿ ਸਚੁ ਵਣਿਜਿ ਲੈਹਿ ਗੁਣ ਕਥਹ ਨਿਰਾਰੇ ॥

sach sayveh sach vananj laihi gun kathah  
niraaray.

ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਸਵਾਰੇ ॥

sayvak bhāa-ay say jan milay gur sabad  
savaaray.

ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਅਲਖੁ ਹੈ ਗੁਰ ਸਬਦਿ  
ਲਖਾਰੇ ॥੧੪॥

too sachaa saahib alakh hai gur sabad  
lakhaaray. ||14||

#### Salok Mehla-4

In this *Salok* Guru Ji refers the fate of those evil persons who were accursed by the first Guru and who instead of sincerely repenting, again and tried to regain their honor with the second and the third Guru by all kinds of devices.

He says: "They who from the very beginning were accursed by the perfect Guru (Nanak Dev Ji), have now been accursed by the (present) true Guru (Amar Das Ji). Now, even if we wish very much to re-unite them (with the Guru), the Creator doesn't

let that happen. They don't find any refuge, even in the holy congregation, because that is how the Guru has expressed his thoughts in the congregation. If someone goes to meet them, the demon of death would strike (punish) that one. They who were cursed by the first great Guru (Nanak), were declared phony by Guru Angad Dev Ji. But in the third generation (out of compassion), the third Guru (Amar Das Ji) pondered over (the fact) that there was nothing under the control of these poor wretches. (They were acting in accordance, with their ill-fated destiny). Therefore, the Guru who has anointed me as the fourth Guru has (now) emancipated all the slanders and the evildoers. (The lesson of this story is this): that if any son or disciple of the true Guru serves the Guru (sincerely), all his (or her) tasks are accomplished. Whatever that person wishes, he/she would obtain the fruit accordingly, including son (daughter), wealth and possessions. (The Guru) takes and unites such a person with God, who emancipates that person (from the pains of births and deaths). In short, the true Guru, who has enshrined God in his heart, has all the treasures within him. But that person alone attains to the perfect Guru in whose lot it is so written. Therefore, slave Nanak seeks the humble service of those dear friends, who are the disciples of my beloved Guru.”(1)

#### *Mehla-4*

In this stanza, Guru Ji describes how God protects and preserves His devotees, and how He punishes the slanderers and troublemakers. Guru Ji says: “Whom God blesses with glory, He makes the world also bow to them. Therefore, we should be afraid (of accepting this honor, if we think that) we have (ourselves) done some thing (to deserve this honor.) It is actually the Creator who is exercising His power (when He glorifies us or any body else). Look brothers, this world is (like) an arena of the beloved True Master, who by His own power has made all to come and bow before (the true Guru). God preserves (the honor of) His devotees and brings shame to the slanderers and evildoers. The glory of the true Guru enhances day by day, because God Himself makes him worship and sing His praise every day. O’ Sikhs of the Guru, meditate on the (God’s) Name day and night, so that the Creator God may enshrine the true Guru in your mind. O’ the disciples of the true Guru, deem the word of the true Guru as pure truth, because it is the Creator Himself who makes (the Guru) to utter this from his mouth. The beloved God glorifies the disciples of the Guru, and makes the entire world hail the Guru. Nanak too is a slave of God, who preserves the honor of His servants.”(2)

#### *Paurri-14*

Therefore Guru Ji goes into a prayer and says: “O’ our true Banker, You Yourself are our eternal Master. O’ God, make us firmly enshrine the true capital (of Your Name, because) we are Your petty salesmen. They who meditate on the true Name, and buy the wares of the truth (of God’s Name), they utter Your unique merits. Being embellished by the Guru’s word, those devotees meet You in the spirit of Your

humble servants. (O' God), You are the true Master, who is incomprehensible. It is only through the Guru's word that You are comprehended."(14)

**The message of the *Paurri* is that the God is true, He always protects the honor of His devotees and brings shame to the slanderers.**

*SGGS P - 307-308*





ਪੰਨਾ ੩੦੯

SGGS P-309

ਸਲੋਕ ਮਃ ੪॥

Salok Mehlaa 4.

ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ  
ਮਹਿ ਹੋਇਆ ॥jo nindaa karay satgur pooray kee so  
a-ukhaa jag meh ho-i-aa.

ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ ॥

narak ghor dukhkhooahu hai othai pakarh  
oh dho-i-aa.ਕੂਕ ਪੁਕਾਰ ਕੇ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ  
ਰੋਇਆ ॥kook pukaar ko na sunay oh a-ukhaa  
ho-ay ho-ay ro-i-aa.ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ  
ਸਭੁ ਖੋਇਆ ॥on halat palat sabh gavaa-i-aa laahaa  
mool sabhkhoh-i-aa.ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ  
ਪ੍ਰਭਿ ਜੋਇਆ ॥oh taylee sandaa balad kar nitbhalkay  
uth parabh jo-i-aa.ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੁ ਕਿਛੁ ਗੁਣਾ  
ਨ ਹੋਇਆ ॥har vaykhai sunai nit sabh kichhtidoo  
kichh gujhaa na ho-i-aa.

ਜੈਸਾ ਬੀਜੇ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ ॥

jaisaa beejay so lunai jayhaa purab kinai  
bo-i-aa.ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ  
ਚਰਣ ਧੋਇਆ ॥jis kirpaa karay parabh aapnee tis satgur  
kay charanDho-i-aa.ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠ  
ਸੰਗੋਇਆ ॥gur satgur pichhai tar ga-i-aa ji-o lohaa  
kaath sango-i-aa.ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ  
ਨਾਮਿ ਸੁਖੁ ਹੋਇਆ ॥੧॥jan naanak naam Dhi-aa-ay too jap har  
har naam sukh ho-i-aa. ||1||

ਮਃ ੪॥

Mehlaa 4.

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ  
ਹਰਿ ਰਾਇ ॥vadbhaagee-aa sohaagane jinaa  
gurmukh mili-aa har raa-ay.ਅੰਤਰ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ  
ਸਮਾਇ ॥੨॥antar jot pargaasee-aa naanak naam  
samaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ  
ਵਿਚਿ ਜੋਤਿ ॥ih sareer sabhDharam hai jis andar  
sachay kee vich jot.ਗੁਹਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ  
ਕਢੈ ਖੋਤਿ ॥guhaj ratan vich luk rahay ko-ee gurmukh  
sayvak kadhai khot.

ਸਭੁ ਆਤਮੁ ਰਾਮੁ ਪਛਾਣਿਆ ਤਾਂ ਇਕੁ ਰਵਿਆ  
ਇਕੋ ਓਤਿ ਪੋਤਿ ॥

sabh aatam raam pachhaani-aa taa<sup>N</sup> ik  
ravi-aa iko ot pot.

ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸੁਣ  
ਸਰੋਤਿ ॥

ik daykhi-aa ik mani-aa iko suni-aa sarvan  
sarot.

ਪੰਨਾ ੩੧੦

**SGGS P-310**

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ  
ਰੋਤਿ ॥੧੬॥

jan naanak naam salaahi too sach sachay  
sayvaa tayree hot. ||16||

#### *Salok Mehla-4*

In this *Salok*, Guru Ji tells us the consequences of slandering the true Guru.

He says: “The one who slanders the true Guru comes to grief in this world. Such a person is (subjected to so much pain and suffering, as if) he/she has been caught and thrown into a hell like deep well of pain. There no one listens to his/her cries and lamentations and becoming miserable that person cries again and again. Such a person loses all the merit of this world and the next, as if he/she loses both the capital and the profit. Like an oilman’s ox, which is daily (yoked to an oil press to do hard labor, similarly) God subjects such a person daily to hard painful labor. Because every day God hears and sees everything and nothing is hidden from Him. What one sows in this life so shall one reap, and one is reaping now what one sowed in the past. However, the one on whom God shows His mercy, that one He yokes in the humble service of the true Guru. Then, just as a piece of iron swims across when placed on wood, similarly by following the true Guru one swims across (the worldly ocean). Therefore O’ slave Nanak, you meditate on God’s Name again and again, because by meditating on God’s Name, one obtains peace.”(1)

#### *Mehla-4*

Therefore, Guru Ji proclaims: “Very fortunate are those bride (souls) who by Guru’s grace have met God the King. O’ Nanak, by merging in God’s Name, divine light has illuminated their within.”(2)

#### *Paurri-16*

Summarizing his above statements, Guru Ji says: “This body of ours is a place to earn righteousness, in it is hidden the light of the eternal God. Within it are hidden the jewels (of divine virtues); by becoming Guru’s follower, only a rare person mines out (and acquires these virtues). Then he/she recognizes God pervading everywhere in the world, just as there is the same thread in warp and woof (of a piece of cloth). Such a

person sees, believes, and hears about only the one (God) with his/her ears. O' devotee Nanak, praise God's Name. This will be your true service of the true eternal (God)."(16)

**The message of the *Paurri* is that we should never deny, slander, or say any bad words against our true Guru (Granth Sahib Ji). Instead, following the advice contained therein, we should always meditate on God's Name, and try to recognize Him pervading everywhere in the universe. This is the true service of the true eternal God, which will bring us true peace.**

8-11-93

*SGGS P - 309-310*



ਪੰਨਾ ੩੧੧

SGGS P-311

ਸਲੋਕ ਮਹਲਾ ੩॥

Salok Mehlāa 3.

ਗਉੜੀ ਰਾਗਿ ਸੁਲਖਣੀ ਜੇ ਖਸਮੈ ਚਿਤਿ ਕਰੇਇ ॥

ga-or<sup>h</sup>hee raag sulakh-<sup>n</sup>ee jay <sup>h</sup>hasmai  
chit karay-i.

ਭਾਣੈ ਚਲੈ ਸਤਿਗੁਰੂ ਕੈ ਐਸਾ ਸੀਗਾਰੁ ਕਰੇਇ ॥

bhaanai chalai satguroo kai aisaa seegaar  
karay-i.

ਸਚਾ ਸਬਦੁ ਭਤਾਰੁ ਹੈ ਸਦਾ ਸਦਾ ਰਾਵੇਇ ॥

sachaa sabad**b**hataar hai sadaa sadaa  
raavay-ay.ਜਿਉ ਉਬਲੀ ਮਜੀਠੈ ਰੰਗੁ ਗਹਗਹਾ ਤਿਉ ਸਚੇ ਨੇ  
ਜੀਉ ਦੋਇ ॥ji-o ublee majeethai rang gahgahaa t̄i-o  
sachay no jee-o day-ay.

ਰੰਗਿ ਚਲੂਲੈ ਅਤਿ ਰਤੀ ਸਚੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥

rang chaloolai at̄ ratee sachay si-o lagaa  
nayhu.ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਕੂੜੁ ਮੁਲੰਮਾ ਪਲੇਟਿ  
ਧਰੇਹੁ ॥koorhthagee gujhee naa rahai koorh  
mulammaa palayt **D**harayhu.

ਕੂੜੀ ਕਰਨਿ ਵਡਾਈਆ ਕੂੜੇ ਸਿਉ ਲਗਾ ਨੇਹੁ ॥

koorhee karan vadaa-ee-aa koorhay si-o  
lagaa nayhu.

ਨਾਨਕ ਸਚਾ ਆਪਿ ਹੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

naanak sachaa aap hai aapay nadar  
karay-i. ||1||

ਮਃ ੪॥

Mehlāa 4.

ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਉਸਤਤਿ ਹੈ ਸੰਗਿ ਸਾਧੂ ਮਿਲੇ  
ਪਿਆਰਿਆ ॥satsangat̄ meh har ustāt̄ hai sang  
saa**D**hoo milay pi-aari-aa.ਓਇ ਪੁਰਖ ਪ੍ਰਾਣੀ ਧੰਨਿ ਜਨ ਹਰਿ ਉਪਦੇਸੁ ਕਰਹਿ  
ਪਰਉਪਕਾਰਿਆ ॥o-ay purakh paraanee **D**han jan heh  
updays karahi par-upkaari-aa.ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹਿ ਹਰਿ ਨਾਮੁ ਸੁਣਾਵਹਿ ਹਰਿ  
ਨਾਮੇ ਜਗੁ ਨਿਸਤਾਰਿਆ ॥har naam <sup>d</sup>r̄ir̄haaveh har naam  
sunaaaveh har naamay jag nistaari-aa.ਗੁਰ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਨਵ ਖੰਡ ਜਗਤਿ  
ਨਮਸਕਾਰਿਆ ॥gur vaykhan ka-o sabh ko-ee lochai nav  
khand jagat̄ namaskaari-aa.ਤੁਧੁ ਆਪੇ ਆਪੁ ਰਖਿਆ ਸਤਿਗੁਰੁ ਵਿਚਿ ਗੁਰੁ  
ਆਪੇ ਤੁਧੁ ਸਵਾਰਿਆ ॥tu**D**h aapay aap rakhi-aa satgur vich gur  
aapay tu**D**h savaari-aa.ਤੂ ਆਪੇ ਪੂਜਹਿ ਪੂਜ ਕਰਾਵਹਿ ਸਤਿਗੁਰੁ ਕਉ  
ਸਿਰਜਣਹਾਰਿਆ ॥too aapay poojeh pooj karaaveh satgur  
ka-o sirjanhaari-aa.ਕੋਈ ਵਿਛੁੜਿ ਜਾਇਸਤਿਗੁਰੁ ਪਾਸਹੁ ਤਿਸੁ ਕਾਲਾ  
ਮੁਹੁ ਜਮਿ ਮਾਰਿਆ ॥ko-ee vichhurh jaa-ay satguroo paashu  
tis kaalaa muhu jam maari-aa.

ਪੰਨਾ ੩੧੨

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ਤਿਸੁ ਅਗੈ ਪਿਛੈ ਢੋਈ ਨਾਹੀ ਗੁਰਸਿਖੀ ਮਨਿ  
ਵੀਚਾਰਿਆ ॥

tis agai pichhai dho-ee naahee gursikhee  
man veechaari-aa.

ਸਤਿਗੁਰੂ ਨੋ ਮਿਲੈ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਨ ਹਿਰਦੈ  
ਨਾਮੁ ਸਮਾਰਿਆ ॥

satguroo no milay say-ee jan ubray jin  
hirdai naam samaari-aa.

ਜਨ ਨਾਨਕ ਕੇ ਗੁਰਸਿਖ ਪੁਤਹਹੁ ਹਰਿ ਜਪਿਅਹੁ  
ਹਰਿ ਨਿਸਤਾਰਿਆ ॥੨॥

jan naanak kay gursikh puthahu har  
japi-ahu har nistaari-aa. ||2||

ਮਹਲਾ ੩॥

Mehlaa 3.

ਹਉਮੈ ਜਗਤੁ ਭੁਲਾਇਆ ਦੁਰਮਤਿ ਬਿਖਿਆ  
ਬਿਕਾਰ ॥

ha-umai jagatbhulaa-i-aa durmat bikhia-aa  
bikaar.

ਸਤਿਗੁਰੂ ਮਿਲੈ ਤ ਨਦਰਿ ਹੋਇ ਮਨਮੁਖ ਅੰਧ  
ਅੰਧਿਆਰ ॥

satgur milai ta nadar ho-ay manmukh  
anDh anDhi-aar.

ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਜਿਸ ਨੋ ਸਬਦਿ ਲਾਏ  
ਪਿਆਰੁ ॥੩॥

naanak aapay mayl la-ay jis no sabad  
laa-ay pi-aar. ||3||

ਪਉੜੀ ॥

pa-orhee.

ਸਚੁ ਸਚੇ ਕੀ ਸਿਫਤਿ ਸਲਾਹ ਹੈ ਸੋ ਕਰੇ ਜਿਸੁ  
ਅੰਦਰੁ ਭਿਜੈ ॥

sach sachay kee sifatt salaah hai so karay  
jis andar bhijai.

ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਕਾ ਕੰਧੁ  
ਨ ਕਬਹੂ ਛਿਜੈ ॥

jinee ik man ik araaDhi-aa tin kaa kanDh  
na kabhoo chhijai.

ਧਨੁ ਧਨੁ ਪੁਰਖ ਸਾਬਾਸਿ ਹੈ ਜਿਨ ਸਚੁ ਰਸਨਾ  
ਅੰਮ੍ਰਿਤੁ ਪਿਜੈ ॥

Dhan Dhan purakh saabaas hai jin sach  
rasnaa amrit pijai.

ਸਚੁ ਸਚਾ ਜਿਨ ਮਨਿ ਭਾਵਦਾ ਸੇ ਮਨਿ ਸਚੀ  
ਦਰਗਹ ਲਿਜੈ ॥

sach sachaa jin man bhaavdaa say man  
sachee dargeh lijai.

ਧਨੁ ਧੰਨੁ ਜਨਮੁ ਸਚਿਆਰੀਆ ਮੁਖ ਉਜਲ ਸਚੁ  
ਕਰਿਜੈ ॥੨੦॥

Dhan Dhan janam sachi-aaree-aa mukh  
ujal sach karijai. ||20||

### Salok Mehla-3

According to Dr. Bh. Vir Singh Ji, in olden days musicians would sometimes dress themselves in appropriate clothes of a *Raag* (musical measure), and sing different songs to impress listeners. In this stanza, expressing his love of music, Guru Ji comments on the *Raag Gaurri* in which this chapter has been composed.

He says: “(O’ my friends, the message of) *Gaurri Raag* is that a bride (soul) is good mannered only if she enshrines the Master in her mind. Her decoration should be that

she conducts herself in accordance with what the true Guru says. The true word (of the Guru is like the order of her) husband, and ever and forever she should remember it. Like the fast color of boiled madder, she should surrender (her deeply imbued soul) to the eternal (God). When she is so extremely imbued with such deep love, only then is she deemed imbued with the love of the eternal (God. On the other hand), falsehood and hypocrisy doesn't remain hidden, even if one coats it with a false coating (of truth). They who are in love with a false person, they indulge in false praises of such a person. But, false is the praise of the false ones, for they cherish nothing but falsehood. O' Nanak, only (God) Himself is true (and one is imbued with His true love only if He) Himself casts His glance of grace (and imbues one with true divine love).”(1)

#### ***Mehla-4***

Next, describing the merits of joining the congregation of saintly persons and giving the essence of his advice, Guru Ji says: “O' my friend, in the congregation of the saintly persons is the praise of God, and there one obtains the company of saint (Guru). Blessed are those human beings who earn the virtue of advising (people) to sing God's praise. They impart God's Name, recite God's Name (to others), and through the Name they emancipate the world. Everyone craves to see the Guru, and all the nine regions (of the universe) bow before him. O' the Creator of the true Guru, You have hidden Yourself in the Guru, and You Yourself have embellished the Guru. You Yourself adore (the Guru) and make others to worship him. Therefore, if anyone deserts the Guru, the demon of death puts (that person) to shame and punishes him (or her (severely). The Guru's followers have realized this thing in their minds: that such a person gets no refuge here or hereafter. Only those devotees have been emancipated who have met the true Guru, and who have meditated on (God's) Name in their heart. Therefore, O' the Gursikh (Guru following) sons of devotee Nanak, meditate on God. (They who have done so), God has emancipated them (from the worldly bonds).” (2)

#### ***Mehla-3***

Now stating another reason for the necessity of meeting the true Guru and following his advice, Guru Ji says: “(O' my friends), ego has led the world astray. (Misguided by) evil intellect and the poison (of worldly wealth), it commits evil deeds. If one meets the true Guru, then one may be blessed (by God's) grace. But the self-conceited (person) remains in darkness (without Guru's guidance). O' Nanak, on His own whom God imbues with the love of (Guru's) word, He unites (that person) with Himself.”(3)

#### ***Paurri-20***

In conclusion, Guru Ji says: “(O' my friends), everlasting is the praise of the true (God. But only that person) utters this (praise) who is imbued with (divine love) inside. They who have contemplated on God with a single minded (devotion), their body is never weakened (by evil pursuits). Blessed and worthy of praise are those who drink the true nectar (of God's Name) with their tongue. They who love the true

eternal (God) from the core of their hearts are honored in the true court. Therefore, blessed again and again is the (human) birth of those true ones, who by adopting Truth brighten their life (with God's approval).”(20)

**The message of the *Paurri* is that if we want to obtain the grace of God, we should join the congregation of saintly persons; sing praises of God, and follow the advice of the true Guru (Granth Sahib Ji). We would then get rid of our evil intellect and ego, and sing praise of God with true love and devotion, so that one day showing His mercy, God may unite us also in His blissful union.**

1-19-93

*SGGS P - 311-312*



ਪੰਨਾ ੩੧੩

SGGS P-313

ਸਲੋਕ ਮਃ ੪॥

Salok Mehlāa 4.

ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੇਦਿਆ ਸੋ ਪ੍ਰਭੁ ਲਧਾ ਲੋੜਿ ॥

mai man tan khoj khojaydi-aa so parabh  
laDhaa lorh.ਵਿਸਟੁ ਗੁਰੂ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦਿਤਾ  
ਜੋੜਿ ॥੧॥visat guroo mai paa-i-aa jin har  
parabhdi<sup>ta</sup>aa jorh. ||1||

ਮਃ ੩॥

Mehlāa 3.

ਮਾਇਆਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ ॥

maa-i-aaDhaaree at annaa bolaa.

ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲ ਘਰੋਲਾ ॥

sabad na sun-ee baho rol ghacholaa.

ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥

gurmukh jaapai sabad liv laa-ay.

ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥

har naam sun mannay har naam  
samaa-ay.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ ॥

jo tis bhaavai so karay karaa-i-aa.

ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ ॥੨॥

naanak vajdaa jant vajaa-i-aa. ||2||

ਪੰਨਾ ੩੧੪

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ਪਉੜੀ ॥

pa-orhee.

ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜੋ ਜੀਆ ਅੰਦਰਿ  
ਵਰਤੈ ॥too kartaa sabh kichh jaandaa jo jee-aa  
andar vartai.ਤੂ ਕਰਤਾ ਆਪਿ ਅਗਣਤੁ ਹੈ ਸਭੁ ਜਗੁ ਵਿਚਿ  
ਗਣਤੈ ॥too kartaa aap agnat hai sabh jag vich  
gantai.

ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਸਭ ਤੇਰੀ ਬਣਤੈ ॥

sabh keetaa tayraa varatdaa sabhtayree  
bantai.

ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਸਚੁ ਸਾਹਿਬ ਚਲਤੈ ॥

too ghat ghat ik varatdaa sach saahib  
chaltai.ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸੁ ਹਰਿ ਮਿਲੇ ਨਾਹੀ ਕਿਸੈ  
ਪਰਤੈ ॥੨੪॥satgur no milay so har milay naahee kisai  
partai. ||24||*Salok Mehlāa-4*

In this stanza, based on his personal experience Guru Ji tells us how to find God. He says: "After searching my body and mind, I (ultimately) found that God. (However, it was not through my effort. It happened because) I obtained the help of the intercessor Guru, who united me with God."(1)



**Mehla-3**

Now pointing to the main differences between the money minded and Guru following persons, Guru Ji says: "A worshipper of worldly wealth and power is extremely blind and deaf (to Guru's advice. Such a person) does not listen to the (Guru's) word, and there is a great noise and confusion (of worldly affairs) in that person's mind. However, a Guru's follower keeps the mind attuned to the word (of advice of the Guru), and this is how, he or she is identified. Listening to God's Name, he/she believes in it, and merges in (God's) Name. (But human beings are helpless, because) whatever pleases (God), He does or gets that done. O' Nanak, (a mortal is like) an instrument which plays as it is being played upon (by its player God)." (2)

**Paurri -24**

Finally Guru Ji prays to God and says: "O' Creator, You know everything which takes place in the minds of the beings. O' Creator, You Yourself are above any kind of accounting (or worry). Yet all others in the world are doing (some) counting (and worrying about one thing or the other). Everything comes to pass as You direct (because) the entire (universe) is Your creation. O' true Master, such is Your wondrous play (that even though) You are only one, yet You pervade each and every heart. But only those have met God who have met the true Guru, and not by any other means." (24)

**The message of the Paurri is that instead of letting ourselves become miserable by the confusion and noise of worldly wealth and power, we should listen to and act upon the advice of our Guru (Granth Sahib Ji). Only then would we enjoy true peace of mind and the bliss of union with God, our Creator.**

2-16-93

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ਪੰਨਾ ੩੧੫

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ਸਲੋਕ ਮ: ੪॥

Salok Mehlaa 4.

ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ  
ਜਜਮਾਲਿਆ ॥

ṭapaa na hovai anḍarahu lobhee nit  
maa-i-aa no firai jajmaali-aa.

ਅਗੋ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ  
ਪਿਛੋ ਦੇ ਪਛੁਤਾਇ ਕੈ ਆਣਿ ਤਪੈ ਪੁਤੁ ਵਿਚਿ  
ਬਹਾਲਿਆ ॥

ago day sadi-aa satāi dee bhikhi-aa la-ay  
naahee pichho day pachhutaai-ay kai  
aantapai puṭ vich bahaali-aa.

ਪੰਚ ਲੋਗ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ  
ਗਾਲਿਆ ॥

panch log sabh hasan lagay ṭapaa lobh  
lahar hai gaali-aa.

ਜਿਥੈ ਥੋੜਾ ਧਨੁ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੈ ਨਾਹੀ ਧਨਿ  
ਬਹੁਤੈ ਡਿਠੈ ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ ॥

jithai thorthaa Dhan vaykhai tithai ṭapaa  
bhitai naaheeDhan bahutai dithai ṭapai  
Dharam haari-aa.

ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗੁਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ  
ਵੀਚਾਰਿਆ ॥

bhaa-ee ayhu ṭapaa na hovee bagulaa  
hai bahi saaDh janaa veechaari-aa.

ਸਤੁ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ ਸੰਸਾਰੈ ਕੀ ਉਸਤਤੀ  
ਵਿਚਿ ਹੋਵੈ ਏਤੁ ਦੋਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ ॥

sat purakh kee ṭapaa nindaa karai  
sansaarai kee ustatee vich hovai  
aytdokhai ṭapaa da-yi maari-aa.

ਮਹਾ ਪੁਰਖਾਂ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੈ ਨੋ ਫਲੁ  
ਲਗਾ ਸਭੁ ਗਇਆ ਤਪੈ ਕਾ ਘਾਲਿਆ ॥

mahaa purkhaa<sup>n</sup> kee nindaa kaa vaykh je  
ṭapay no fal lagaa sabh ga-i-aa ṭapay kaa  
ghaali-aa.

ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ ॥

baahar bahai panchaa vich ṭapaa  
sadaa-ay.

ਅੰਦਰਿ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ ॥

andar bahai ṭapaa paap kamaa-ay.

ਪੰਨਾ ੩੧੬

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ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ  
ਵੇਖਾਲਿਆ ॥

har andarlaa paap panchaa no ughaa kar  
vaykhaali-aa.

ਧਰਮ ਰਾਇ ਜਮਕੰਕਰਾ ਨੋ ਆਖਿ ਛਡਿਆ ਏਸੁ  
ਤਪੈ ਨੋ ਤਿਥੈ ਖੜਿ ਪਾਇਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾਂ  
ਹਤਿਆਰਿਆ ॥

Dharam raa-ay jamkankraa no  
aakhchhadi-aa ays ṭapay no tithai kharh  
paa-ihu jithai mahaa mahaa<sup>n</sup> hati-aari-aa.

ਫਿਰਿ ਏਸੁ ਤਪੈ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ  
ਸਤਿਗੁਰਿ ਹੈ ਫਿਟਕਾਰਿਆ ॥

fir ays ṭapay ḍai muhi ko-ee lagahu  
naahee ayhu satgur hai fitkaari-aa.

ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ  
ਸੁਣਾਇਆ ॥

har kai dar varti-aa so naanak aakh  
sunaa-i-aa.

ਸੋ ਬੂਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ ॥੧॥

so boojhai jo da-yi savaari-aa. ||1||

ਮਃ ੪॥

**Mehlaa 4.**

ਹਰਿ ਭਗਤਾਂ ਹਰਿ ਆਰਾਧਿਆ ਹਰਿ ਕੀ  
ਵਡਿਆਈ ॥

har bhagtaa<sup>N</sup> har aaraaDhi-aa har kee  
vadi-aa-ee.

ਹਰਿ ਕੀਰਤਨੁ ਭਗਤ ਨਿਤ ਗਾਂਵਦੇ ਹਰਿ ਨਾਮੁ  
ਸੁਖਦਾਈ ॥

har keertan bhagat nit gaa<sup>N</sup>vday har  
naam sukh-daa-ee.

ਹਰਿ ਭਗਤਾਂ ਨੋ ਨਿਤ ਨਾਵੈ ਦੀ ਵਡਿਆਈ  
ਬਖਸੀਅਨੁ ਨਿਤ ਚੜੈ ਸਵਾਈ ॥

har bhagtaa<sup>N</sup> no nit naavai dee vadi-aa-ee  
bakhsee-an nit charhai savaa-ee.

ਹਰਿ ਭਗਤਾਂ ਨੋ ਬਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ਅਪਣੀ  
ਪੈਜ ਰਖਾਈ ॥

har bhagtaa<sup>N</sup> no thir gharee bahaali-an  
apnee paij rakhaa-ee.

ਨਿੰਦਕਾਂ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ  
ਸਜਾਈ ॥

nindkaa<sup>N</sup> paashu har laykhaa mangsee  
baho day-ay sajaa-ee.

ਜੇਗ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੋ ਫਲੁ  
ਪਾਈ ॥

jayhaa nindak apnai jee-ay kamaavday  
tayho fal paa-ee.

ਅੰਦਰਿ ਕਮਾਣਾ ਸਰਪਰ ਉਘੜੈ ਭਾਵੈ ਕੋਈ ਬਹਿ  
ਧਰਤੀ ਵਿਚਿ ਕਮਾਈ ॥

andar kamaanaa sarpar ugh-rhai bhaavai  
ko-ee bahi Dhartee vich kamaa-ee.

ਜਨ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਕੀ  
ਵਡਿਆਈ ॥੨॥

jan naanak daykh vighsi-aa har kee  
vadi-aa-ee. ||2||

ਪਉੜੀ ਮਃ ੫॥

**pa-orhee Mehlaa 5.**

ਭਗਤ ਜਨਾਂ ਕਾ ਰਾਖਾ ਹਰਿ ਆਪਿ ਹੈ ਕਿਆ ਪਾਪੀ  
ਕਰੀਐ ॥

bhagat janaa<sup>N</sup> kaa raakhaa har aap hai  
ki-aa paapee karee-ai.

ਗੁਮਾਨੁ ਕਰਹਿ ਮੂੜ ਗੁਮਾਨੀਆ ਵਿਸੁ ਖਾਧੀ  
ਮਰੀਐ ॥

gumaan karahi moorh gumaanee-aa vis  
khaaDhee maree-ai.

ਆਇ ਲਗੇ ਨੀ ਦਿਹ ਥੋੜੇ ਜਿਉ ਪਕਾ ਖੇਤੁ  
ਲੁਣੀਐ ॥

aa-ay lagay nee dih thorth-rhay ji-o pakaa  
khayt lunee-ai.

ਜੇਹੇ ਕਰਮ ਕਮਾਵਦੇ ਤੇਵੇਹੇ ਭਣੀਐ ॥

jayhay karam kamaavday tayvayho  
bhane-ai.

ਜਨ ਨਾਨਕ ਕਾ ਖਸਮੁ ਵਡਾ ਹੈ ਸਭਨਾ ਦਾ  
ਧਣੀਐ ॥੩੦॥

jan naanak kaa khasam vadaa hai  
sabhnaa daa Dhanee-ai. ||30||

**Salok Mehla-4**

In this *Salok* Guru Ji gives the story of an actual happening in Guru Ji's personal life which illustrates the end of those slanders and mischief mongers who pose themselves in a very pious from outside but inside they are really corrupt and greedy. This story is about a *Tapa* (an ascetic) who used to incite people against Guru Ji and when one time he was invited to a feast hosted by Guru Ji he conceitedly declined but when he came

to know that in this feast the guest will be given costly presents, he stealthily let his son in the feast, who was soon discovered.

Narrating the story, Guru Ji says: “That person who within (his heart) is greedy, and who always wanders about looking after wealth is (like) a chronic patient, he cannot be a (true) Tapa. (But this person who called himself an ascetic, when invited first in a normal way) wouldn’t accept the alms being given with due honor. But latter repenting (the missed opportunity for a rich bounty), he stealthily brought his son and made him sit (among the guests. Seeing this) the village elders began to laugh, saying that the wave of avarice has destroyed the ascetic. (They concluded that) where he expects only a small donation, there the ascetic doesn’t set his foot, but where he expects a rich (reward), he forsakes all his ethics. Therefore upon deliberation, the saintly persons concluded that such a man is not an ascetic, but is a (hypocrite like a) heron. He slanders the saintly beings to earn the applause of the world, and for this sin God has destroyed him. Behold the consequences, which the ascetic suffered for slandering the saints: all the hard effort done by him went to waste. Sitting outside among the village elders, he makes him known as an ascetic, but inside he commits sins. Therefore, God has exposed the sin being committed by him secretly to the village elect. Not only that, even the justice of righteousness has ordered his bailiffs “to throw this ascetic in those deeps (of hell) where are (punished) the worst sinners. Moreover, no one should accost this cursed man, for he is cursed by the true Guru.” (There is no guesswork in this). Whatever has happened in God’s court, Nanak has recited that to you. But only that person understands this who has been adorned (and given this understanding by God).” (1)

#### ***Mehla-4***

Now comparing the conduct of true devotees, and the blessings bestowed upon them by God, with the conduct and punishments meted out to the slanderers, Guru Ji says: “(O’ my friends), God’s devotees have meditated on God, and uttered God’s praise. Every day, God’s devotees sing God’s praises and meditate on the peace-giving Name of God. God has bestowed the glory of daily (meditating on) the Name on His devotees, which multiplies every day. God has provided stability of mind to the devotees, and has thus saved the honor of His own tradition. But from the slanderers, He would ask for the account (of their deeds), and would severely punish them. As the slanderers think (of evil ways) in their minds, they are punished accordingly. Whatever one does behind closed doors, and even if one may hatch a conspiracy under ground (in complete secrecy), yet still it gets exposed for sure. Servant Nanak is delighted upon seeing the glory of God.”(2)

#### ***Paurri Mehla-5***

In conclusion, Guru Ji says: “(O’ my friends), God Himself is the protector of His devotees; what (harm) can any sinner do (to them)? The foolish proud (persons unnecessarily) indulge in arrogance (which is like a poison. They should know that)

by partaking poison we die. Just as the ripe crop must be harvested soon, their days are numbered (and they must die soon). As are their deeds, so are they known. Great is the Master of Nanak, who is the Master of all.”(30)

**The message of the *Paurri* is that the evildoers and slanderers cannot do any harm to the devotees, because God who is the Master of all is most powerful. He protects His devotees and severely punishes the slanderers and evildoers.**

8.9.93

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ਪੰਨਾ ੩੧੭

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ਸਲੋਕ ਮਃ ੩॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕ ਬੁਧਿ ਹੋਇ ॥  
 ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ ॥  
 ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਪਰਮ ਬੀਚਾਰੀ ॥  
 ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੀ ॥  
 ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਬਾਸਨਾ ਸਮਾਣੀ ॥  
 ਹਰਿ ਦਰਿ ਸੋਭਾ ਮਹਾ ਉਤਮ ਬਾਣੀ ॥  
 ਜਿ ਪੁਰਖੁ ਸੁਣੈ ਸੁ ਹੋਇ ਨਿਹਾਲੁ ॥  
 ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਆ ਪਾਇਆ ਨਾਮੁ ਧਨੁ  
 ਮਾਲੁ ॥੧॥

ਮਃ ੪॥

ਸਤਿਗੁਰ ਕੇ ਜੀਅ ਕੀ ਸਾਰ ਨ ਜਾਪੈ ਕਿ ਪੂਰੈ  
 ਸਤਿਗੁਰ ਭਾਵੈ ॥  
 ਗੁਰਸਿਖਾਂ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਜੋ ਸਿਖਾਂ ਨੋ ਲੋਚੈ  
 ਸੋ ਗੁਰ ਖੁਸੀ ਆਵੈ ॥  
 ਸਤਿਗੁਰ ਆਖੈ ਸੁ ਕਾਰ ਕਮਾਵਨਿ ਸੁ ਜਪੁ ਕਮਾਵਹਿ  
 ਗੁਰਸਿਖਾਂ ਕੀ ਘਾਲ ਸਚਾ ਬਾਇ ਪਾਵੈ ॥  
 ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਹੁਕਮੈ ਜਿ ਗੁਰਸਿਖਾਂ ਪਾਸਹੁ ਕੰਮੁ  
 ਕਰਾਇਆ ਲੋੜੈ ਤਿਸੁ ਗੁਰਸਿਖੁ ਫਿਰਿ ਨੇੜਿ ਨ  
 ਆਵੈ ॥  
 ਗੁਰ ਸਤਿਗੁਰ ਅਗੈ ਕੇ ਜੀਉ ਲਾਇ ਘਾਲੈ ਤਿਸੁ  
 ਅਗੈ ਗੁਰਸਿਖੁ ਕਾਰ ਮਾਵੈ ॥  
 ਜਿ ਠਗੀ ਆਵੈ ਠਗੀ ਉਠਿ ਜਾਇ ਤਿਸੁ ਨੇੜੈ  
 ਗੁਰਸਿਖੁ ਮੂਲਿ ਨ ਆਵੈ ॥  
 ਬ੍ਰਹਮੁ ਬੀਚਾਰੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ ॥  
 ਜਿ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਮਨੁ ਮੰਨੈ ਕੰਮੁ ਕਰਾਏ ਸੋ ਜੰਤੁ  
 ਮਹਾ ਦੁਖੁ ਪਾਵੈ ॥੨॥

ਪਉੜੀ ॥

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਤੁਹਿ ਜੇਵਡੁ ਤੂੰ ਵਡ  
 ਵਡੇ ॥

Salok Mehlāa 3.

gurmukh gi-aan bibayk buDh ho-ay.  
 har gun gaavai hirdai haar paro-ay.  
 pavit̃ paavan param beechaaree.  
 je os milai t̃is paar ut̃aaree.  
 ant̃ar har naam baasnaa samaaṇee.  
 har dar sobh̃aa mahaa ut̃am bañee.  
 je purakh sunai so ho-ay nihaal.  
 naanak satgur mili-ai paa-i-aa naam  
 Dhan maal. ||1||

Mehlāa 4.

satgur kay jee-a kee saar na jaapai ke  
 poorai satgur bh̃aavai.  
 gursikhaa<sup>N</sup> andar satguroo vartai jo  
 sikhaa<sup>N</sup> no lochai so gur khusee aavai.  
 satgur aakhai so kaar kamaavan so jap  
 kamaaveh gursikhaa<sup>N</sup> kee ghaal sachaa  
 thaa-ay paavai.  
 vin satgur kay hukmai je gursikhaa<sup>N</sup>  
 paashu kamm karaa-i-aa lorhay t̃is  
 gursikh fir nayr̃h̃ na aavai.  
 gur satgur agai ko jee-o laa-ay ghaalai t̃is  
 agai gursikh kaar kamaavai.  
 je thagee aavai thagee uth̃ jaa-ay t̃is  
 nayr̃h̃hai gursikh mool na aavai.  
 barahm beechaar naanak aakh sunaavai.  
 je vin satgur kay man mannay kamm  
 karaa-ay so jant̃ mahaa dukh paavai. ||2||

pa-orhee.

t̃oo<sup>N</sup> sachaa saahib at̃ vadaa tuhi jayvad  
 t̃oo<sup>N</sup> vad vaday.

ਜਿਸ ਤੂੰ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਤੂੰ ਆਪੇ ਬਖਸਿ ਲੈਹਿ  
ਲੇਖਾ ਛੁਡੇ ॥

jis too<sup>N</sup> mayleh so tuDh milai too<sup>N</sup> aapay  
bakhhas laihi laykhaa chhaday.

ਜਿਸ ਨੇ ਤੂੰ ਆਪਿ ਮਿਲਾਇਦਾ ਸੋ ਸਤਿਗੁਰੁ ਸੇਵੇ  
ਮਨੁ ਗਡ ਗਡੇ ॥

jis no too<sup>N</sup> aap milaa-idaa so satgur  
sayvay man gad gaday.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਚੰਮੁ  
ਤੋਰਾ ਹਡੇ ॥

too<sup>N</sup> sachaa saahib sach too sabh jee-o  
pind chamm tayraa haday.

ਜਿਉਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਚਿਆ ਨਾਨਕ ਮਨਿ ਆਸ  
ਤੋਰੀ ਵਡ ਵਡੇ ॥੩੩॥੧॥ ਸੁਧੁ ॥

ji-o bhaavai ti-o rakhtoo<sup>N</sup> sachi-aa naanak  
man aas tayree vad vaday. ||33||1||  
suDh.

### *Salok Mehla-3*

In this stanza Guru Ji describes the traits and merits of Guru-ward persons. He says: "A Guru's follower is blessed with divine knowledge and discriminating intellect. Such a person sings God's praises, as if he/she has weaved a garland (of God's praises) in the heart. Such a person is the purest of the pure, and the most thoughtful person. (Therefore), whosoever associates with (a Guru's follower), the latter helps that person cross over (the worldly ocean)."

Continuing to narrate the merits of a Guru's follower or Gursikh, Guru Ji says: "Within the heart (of a Gursikh) is infused the fragrance of God's Name. Such a person attains honor in God's court, and most sublime is his/her speech. Whosoever listens (to the Gurmukh's immaculate words) is exceedingly delighted. O' Nanak, by meeting the true Guru (a Gurmukh has) obtained the treasure of (God's) Name."(1)

### *Mehla-4*

Now Guru Ji tells us the way to find out what the true Guru wishes us to do (under different circumstances). He says: "(Ordinarily), we cannot know what the secret of the true Guru's heart is, or what the perfect true Guru likes. (However), the true Guru abides in the hearts of the Guru's (true) disciples. Therefore, the one who yearns (for the company and service of the) Gursikhs earns the pleasure of the Guru. Whatever the true Guru says, the (Gursikhs) do that deed, and they meditate on that (God, which the Guru advises them). Therefore, the eternal (God) approves the effort of the disciples of the Guru."

Now Guru Ji refers to those days when some hypocrites had started taking advantage of innocent disciples of the Guru, and started coercing them to do many chores, which the Guru had never desired, and in fact went against his wishes. Cautioning such persons, Guru Ji says: "If without the orders of the true Guru, anyone makes the Guru's disciples do something, then no disciple of the Guru should come near (such a person). However, one who serves the true Guru with complete sincerity in the heart, the Gursikh does what that person asks him/her to do. The person who comes to the Gursikh with hypocrisy in the mind goes back with hypocritical designs, because a

(true) Guru's disciple doesn't come near such a person at all. Nanak is proclaiming this divine truth: that the person, who gets those tasks done (through his disciples) which are not pleasing to the Guru's mind, suffers in great pain."(2)

### ***Paurri-33***

This is the last Paurri of this *Vaar* (Chapter). In this *Paurri* Guru Ji instructs us how to pray to the God, how to praise the God and how to dedicate and surrender ourselves completely to the God. Guru Ji says, "(O' God), You are the true Master, and the most supreme (Being). O' highest of the High, only You are as great as You. Only that person is united with You whom You unite, and whom You Yourself release from the accounts (of his/her past deeds). Whom You unite (with the true Guru) serves the true Guru whole-heartedly. O' God, You are the true and eternal Master. All life, flesh, and bones (of the creatures) have been given by You. O' true Master, save us, as it pleases You. O' the greatest of the great, in Nanak's mind You are his only hope."(33-1-corrected)

**Thw message of this *Paurri* and the preceding *Saloks* is that if we want to earn the pleasure of our Guru and God, we should completely surrender ourselves to God and follow the advice of the Guru given through his Gurbani and do that service which the true Guru's Sikhs ask us to do.**

3-3-92

*SGGS P- 317-318*



ਪੰਨਾ ੩੧੯

SGGS P-319

ਸਲੋਕ ਮਃ ੫॥

Salok Mehlāa 5.

ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾਂ ਮਨਿ  
ਮੰਤੁ ॥jinaa saas giraas na visrai har naamaa<sup>n</sup>  
man mant.

ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤੁ ॥੧॥

Dhan se say-ee naankaa pooran so-ee  
sant. ||1||

ਮਃ ੫॥

Mehlāa 5.

ਅਠੇ ਪਹਰ ਭਉਦਾ ਫਿਰੈ ਖਾਣਣ ਸੰਦੜੈ ਸੂਲਿ ॥

athay pahar bha-udaa firai khaavan  
sand-rhai sool.ਦੋਜਕਿ ਪਉਦਾਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ  
ਰਸੂਲਿ ॥੨॥dojak pa-udaa ki-o rahai jaa chit na ho-ay  
rasool. ||2||

ਪੰਨਾ ੩੨੦

SGGS P-320

ਪਉੜੀ ॥

pa-orhee.

ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਜਿਸ ਦੇ ਨਾਉ ਪਲੈ ॥

tisai sarayvhu paraaneeho jis dai naa-o  
palai.

ਐਥੈ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ ॥

aithai rahhu suhayli-aa agai naal chalai.

ਘਰੁ ਬੰਧਹੁ ਸਚ ਧਰਮ ਕਾ ਗਡਿ ਥੰਮੁ ਅਹਲੈ ॥

ghar banDhhu sach Dharam kaa gad  
thamm ahlai.

ਓਟ ਲੈਹੁ ਨਾਰਾਇਣੈ ਦੀਨ ਦੁਨੀਆ ਝਲੈ ॥

ot lai hu naaraa-inai deen dunee-aa jhalai.

ਨਾਨਕ ਪਕੜੇ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ ॥੮॥

naanak pakrhay charan har tis dargeh  
malai. ||8||*Salok Mehla-5*

In this *Salok* Guru Ji gives us the definition of a true and perfect saint. Guru Ji says, "Who with every breath and morsel of theirs do not forget God and the mantras of (God's) Name, they alone are the blessed and they alone are the perfect saints." (1)

*Mehla-5*

Guru Ji now warns us against worrying about one's sustenance all the time. He says: "How can one avoid falling into hell when one keeps wandering all the twenty four

hours worrying about one's eats and drinks, and one's *Rasool* (or prophet) doesn't come into his (or her) mind (at all)?"(2)

***Paurri-8***

Therefore Guru Ji advises: "O' mortals, serve that Guru who holds the (treasure) of God's Name. (By doing so), You will remain happy in this world and it will accompany you to the next (world). This way, build the home of truth and righteousness with the unshakable pillars (of faith). Seek only the refuge of God who provides you both spiritual and worldly support. O' Nanak, one who leans on God's support, ensures a seat in God's court."(8)

**The message of this *Paurri* is that instead of always worrying about our worldly needs; we should try to remember the Supreme Being. Because He can take care of all our worries and pains, and provide us peace and happiness both in this world and the next.**

8-4-93

*SGGS P - 319-320*

ਪੰਨਾ ੩੨੧

SGGS P-321

ਸਲੋਕ ਮਃ ੫॥

Salok Mehlāa 5.

ਪਾਰਬਰਹਮਿ ਫੁਰਮਾਇਆ ਮੀਹੁ ਵੁਠਾ ਸਹਜਿ  
ਸੁਭਾਇ ॥

paarbarahm furmaa-i-aa meehu vuthaa  
sahj subhāa-ay.

ਅੰਨੁ ਧੰਨੁ ਬਹੁਤੁ ਉਪਜਿਆ ਪ੍ਰਿਥਮੀ ਰਜੀ ਤਿਪਤਿ  
ਅਘਾਇ ॥

ann Dhan bahuṭ upji-aa parithmee rajee  
tipaṭ aghāa-ay.

ਸਦਾ ਸਦਾ ਗੁਣ ਉਚਰੈ ਦੁਖੁ ਦਾਲਦੁ ਗਇਆ  
ਬਿਲਾਇ ॥

sadaa sadaa guṇ uchrai dukh daalad  
ga-i-aa bilāa-ay.

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਮਿਲਿਆ ਤਿਸੈ  
ਰਜਾਇ ॥

poorab likhi-aa paa-i-aa mili-aa tisai  
rajāa-ay.

ਪਰਮੇਸਰਿ ਜੀਵਾਲਿਆ ਨਾਨਕ ਤਿਸੈ ਧਿਆਇ ॥੧॥

paramaysar jeevaali-aa naanak tisai  
Dhi-aa-ay. ||1||

ਮਃ ੫॥

Mehlāa 5.

ਪੰਨਾ ੩੨੨

SGGS P-322

ਜੀਵਨ ਪਦੁ ਨਿਰਬਾਣੁ ਇਕੋ ਸਿਮਰੀਐ ॥

jeevan pad nirbaan iko simree-ai.

ਦੂਜੀ ਨਾਹੀ ਜਾਇ ਕਿਨਿ ਬਿਧਿ ਧੀਰੀਐ ॥

doojee naahee jaa-ay kin biDh  
Dheeree-ai.

ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ ॥

dithaa sabh sansaar sukh na naam bin.

ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ ॥

tan Dhan hosee chhaar jaanai ko-ay jan.

ਰੰਗ ਰੂਪ ਰਸ ਬਾਦਿ ਕਿ ਕਰਹਿ ਪਰਾਣੀਆ ॥

rang roop ras baad ke karahi paraanee-aa.

ਜਿਸੁ ਭੁਲਾਏ ਆਪਿ ਤਿਸੁ ਕਲ ਨਹੀ ਜਾਣੀਆ ॥

jis bhulaa-ay aap tis kal nahee jaanee-aa.

ਰੰਗਿ ਰਤੇ ਨਿਰਬਾਣੁ ਸਚਾ ਗਾਵਹੀ ॥

rang raṭay nirbaan sachaa gaavhee.

ਨਾਨਕ ਸਰਣਿ ਦੁਆਰਿ ਜੇ ਤੁਧੁ ਭਾਵਹੀ ॥੨॥

naanak sarandu-aar jay tuDh bhaavhee.  
||2||

ਪਉੜੀ ॥

pa-orhee.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਤਿਨੁ ਕਉ ਜੋ ਹਰਿ ਲੜਿ ਲਾਗੇ ॥

jaman maran na tin ka-o jo har larh  
laagay.

ਜੀਵਤ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਹਰਿ ਕੀਰਤਨਿ ਜਾਗੇ ॥

jeevat say parvaan ho-ay har keertan  
jaagay.

ਸਾਧਸੰਗੁ ਜਿਨ ਪਾਇਆ ਸੇਈ ਵਡਭਾਗੇ ॥ saaDhsang jin paa-i-aa say-ee  
 ਵਡbhaagay.  
 ਨਾਇ ਵਿਸਰਿਐ ਧ੍ਰਿਗੁ ਜੀਵਣਾ ਤੂਟੇ ਕਚ ਧਾਗੇ ॥ naa-ay visri-ai Dharig jeevnaa tootay  
 ਕਚ Dhaagay.  
 ਨਾਨਕ ਧੁੜਿ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਗੇ ॥੧੬॥ naanak Dhoorh puneet saaDh lakh kot  
 piraagay. ||16||

### *Salok Mehla-5*

In this *Salok* Guru Ji is using a very beautiful example in which he compares our body with the parched land and the gift of Name as the welcome rain for this parched land. He says: “When God so ordered, the rain (of Name) started falling imperceptibly. The land (of the heart on which this rain of Name fell) was soaked and fully satiated. (As a result), an abundance of grain (of spiritual) wealth was produced. That (fortunate person now) always sings the praises (of God, because) all the pain of (spiritual) poverty has gone away. According to God’s will that person has obtained what was pre-ordained (in that person’s destiny). Nanak (says, O’ my friend), meditate on that God who has given you life.”(1)

### *Mehla-5*

Next stressing upon the importance of meditating on God, he says: “(O’ my friends, if we want to achieve) Nirvana, the (sublime) life status (where one is free from all desires, then we should) meditate on the one (God) alone. (Except God) there is no other way to stabilize (the mind). I have searched the entire world (and concluded) that there is no peace without contemplation on (God’s) Name. Only a rare person realizes (that one day all this) wealth and the body would be reduced to ashes. O’ mortal, what are you doing? (Why don’t you understand that) all this beauty, pleasure and relishes are in vain? (However, there is nothing under the control of mortals, because) the one whom (He) Himself misleads doesn’t realize (God’s mysterious) power. (But) they who are imbued with the love of the immaculate (God) sing praises of the true Being. Nanak (says, O’ God, they, who) are pleasing to You, seek refuge at Your door”(2)

### *Paurri-*

Guru Ji now comments on the persons who are imbued with the God’s love. He says, “There is no (pain of) birth and death for those who are attuned to God. They who are awake to the praise of the Almighty are approved even while alive. Very fortunate are those who have obtained the company of saints. (In their company, they learn how to meditate on God’s Name. But) accursed becomes our life if we forsake (God’s) Name; it breaks down like a flimsy thread. In short, O’ Nanak, sacred is the dust (or humble service) of saintly persons; (it is holier than) millions and billions (of holy

places) like Paraag (the junction of three holy Indian rivers, Ganges, Yamuna, and Sraswati, and are considered the holiest place in India).”(16)

**The message of the *Paurri* is that if we want to be saved from the pain of birth and death and enjoy the bliss of the Nectar of God’s Name, then joining the company of saintly persons we should sing praises of God at all times.**

9-29-92

*SGGS P - 321-322*



ਪੰਨਾ ੩੨੩

SGGS P-323

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or<sup>h</sup>ee kabeer jee.

ਮਾਧਉ ਜਲ ਕੀ ਪਿਆਸ ਨ ਜਾਇ ॥

maaD<sup>h</sup>a-o jal kee pi-aas na jaa-ay.ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ ॥੧॥  
ਰਹਾਉ ॥jal meh agan ut<sup>h</sup>ee aD<sup>h</sup>ikaa-ay. ||1||  
rahaa-o.

ਤੂੰ ਜਲਨਿਧਿ ਹਉ ਜਲ ਕਾ ਮੀਨੁ ॥

t<sup>oo</sup>N jalniD<sup>h</sup> ha-o jal kaa meen.

ਜਲ ਮਹਿ ਰਹਉ ਜਲਹਿ ਬਿਨੁ ਖੀਨੁ ॥੧॥

jal meh raha-o jaleh bin k<sup>h</sup>een. ||1||

ਤੂੰ ਪਿੰਜਰੁ ਹਉ ਸੁਆਟਾ ਤੋਰ ॥

t<sup>oo</sup>N pinjar ha-o soo-ataa t<sup>o</sup>r.

ਜਮੁ ਮੰਜਾਰੁ ਕਹਾ ਕਰੈ ਮੋਰ ॥੨॥

jam manjaar kahaa karai mor. ||2||

ਤੂੰ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ ॥

t<sup>oo</sup>N t<sup>a</sup>rvar ha-o pank<sup>h</sup>ee aahi.

ਮੰਦਭਾਗੀ ਤੇਰੇ ਦਰਸਨੁ ਨਾਹਿ ॥੩॥

mand<sup>h</sup>-b<sup>h</sup>aagee t<sup>a</sup>yro d<sup>a</sup>rsan naahi. ||3||

ਪੰਨਾ ੩੨੪

SGGS P-324

ਤੂੰ ਸਤਿਗੁਰੁ ਹਉ ਨਉਤਨੁ ਚੇਲਾ ॥

t<sup>oo</sup>N satgur ha-o na-utan chaylaa.

ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ ॥੪॥੨॥

kahi kabeer mil ant kee baylaa. ||4||2||

*Gaurri Kabir Ji Ki*

In this stanza devotee Kabir Ji expresses his love for God by citing many beautiful examples. He says: “(O’ God, my thirst for the water (of Your Name) doesn’t go away. (What has happened is that upon drinking the water of Your Name) my fire (passion for meditating on Your Name) has escalated (even further). I feel that I may continue drinking this water and meditating on Your Name).” (1-pause)

Now describing the extent of his love for God, Kabir Ji says: “(O’ my God), You are (like the ocean), the treasure of water, and I am like a fish in that water. As long as I live in that water (and keep remembering You) I survive, but as soon as I go out of that water (and forsake You), I become so weak, (as if I am about to die).” (1)

Giving another example of his love and the security he feels when he remembers God, Kabir Ji says: “(O’ God), You are (like) the cage and I am (like Your frail) parrot. Then what harm can the cat (demon) of death do to me?” (2)

Giving still another example, Kabir Ji says: “(O’ my all-pervading God), You are like a tree and I am like a bird perched on it. But due to my bad luck, I can see You not.”(3)

Kabir Ji concludes this *shabad* with a very loving and humble prayer and says: “(O’ God), You are my true Guru and I am Your newly converted disciple. Kabir says, O’ God please do meet me at this ending time of my life.” (4-2)

**The message of this *shabad* is that God’s Name is the most effective panacea to quench our thirst for worldly desires. Therefore, we should always try to keep meditating on God’s Name and begging for His sight.**

3-11-92

*SGGS P - 323-324*



ਪੰਨਾ ੩੨੫

SGGS P-325

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

ga-or~~hee~~ kabeer jee.

ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ ॥  
ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ ॥੧॥

asthaavar jangam keet paṅgaa.  
anik janam kee-ay baho rangaa. ||1||

ਪੰਨਾ ੩੨੬

SGGS P-326

ਐਸੇ ਘਰ ਹਮ ਬਹੁਤੁ ਬਸਾਏ ॥  
ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ ॥੧॥ ਰਹਾਉ ॥

aisay ghar ham bahut basaa-ay.  
jab ham raam garabh ho-ay aa-ay. ||1||  
rahaa-o.

ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਹਮਚਾਰੀ ॥  
ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ ਭੇਖਾਰੀ ॥੨॥

jogee jatee tapee barahamchaaree.  
kabhoo raajaa chhatrapat kabhoo  
bhaykhaaree. ||2||

ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ ਜੀਵਹਿ ॥  
ਰਾਮ ਰਸਾਇਨੁ ਰਸਨਾ ਪੀਵਹਿ ॥੩॥

saakat mareh sant sabh jeeveh.  
raam rasaa-in rasnaa peeveh. ||3||

ਕਹੁ ਕਬੀਰ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ॥  
ਰਾਹਿ ਪਰੇ ਅਬ ਪੂਰਾ ਦੀਜੈ ॥੪॥੧੩॥

kaho kabeer parabh kirpaa keejai.  
haar paray ab pooraa deejai. ||4||13||

### Gaurri Kabir Ji

In this *shabad* devotee Kabir Ji is telling us how after passing through so many different forms of existences, we have reached the present human existence and how can we use this opportunity to unite with the God once again.

Kabir Ji says: “(O’ God) we have passed through myriad forms of existences, such as non-moving (trees), animals, worms, and insects. This way we have passed through many forms of species.”(1)

Referring to such incarnations as plants, insects and animals, before our present human birth, Kabir Ji notes: “O’ all pervading God, when we were made to go through the mother’s womb, we lived through many such lives.”(1-pause)

Kabir Ji notes that even among human beings, we have taken births with many different roles. He says: “Sometimes we became yogis, ascetics, penitents and celibates. Sometimes we became kings with canopies and sometimes beggars.”(2)



Now stating what he has realized in this birth, Kabir Ji says: “(In this human birth I have realized that) the worshippers of wealth and power (who turn away from God) die again and again. But the saints (who love God) live (an immortal life) because they drink the elixir of God (by meditating on His Name with love and devotion).”(3)

Therefore Kabir Ji prays to the Almighty and says: “O’ God, Kabir says, I am now tired (of going through so many births). Please now, show mercy and grant me the perfect (status of union with You).”(4-13)

**The message of this *shabad* is that being separated from God the soul has to wander through myriads of births. To avoid this suffering, we should still our ego and humbly pray to God to show mercy and re-unite us with Him.**

8-8-93

*SGGS P - 325-326*

ਪੰਨਾ ੩੨੮

SGGS P-328

ਗਉੜੀ ਕਬੀਰ ਜੀ ॥

**ga-or~~h~~ee kabeer jee.**

ਜਾ ਕੈ ਹਰਿ ਸਾ ਠਾਕੁਰੁ ਭਾਈ ॥  
ਮੁਕਤਿ ਅਨੰਤ ਪੁਕਾਰਣਿ ਜਾਈ ॥੧॥

jaa kai har saa thaakur bhaa-ee.  
mukaṭ anant̃ pukaarañ jaa-ee. ||1||

ਅਬ ਕਹੁ ਰਾਮ ਭਰੋਸਾ ਤੋਰਾ ॥  
ਤਬ ਕਾਹੂ ਕਾ ਕਵਨੁ ਨਿਹੋਰਾ ॥੧॥ ਰਹਾਉ ॥

ab kaho raam bharosaa toraa.  
tab kaahoo kaa kavan nihoraa. ||1||  
rahaa-o.

ਤੀਨਿ ਲੋਕ ਜਾ ਕੈ ਹਰਿ ਭਾਰ ॥  
ਸੋ ਕਾਹੇ ਨ ਕਰੈ ਪ੍ਰਤਿਪਾਰ ॥੨॥

teen lok jaa kai heh bhaar.  
so kaahay na karai partipaar. ||2||

ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ ॥  
ਕਿਆ ਬਸੁ ਜਉ ਬਿਖੁ ਦੇ ਮਹਤਾਰੀ ॥੩॥੨੨॥

kaho kabeer ik buDh beechaaree.  
ki-aa bas ja-o bikhday mehtaaree.  
||3||22||

**Gaurri Kabir Ji**

In this *shabad* devotee Kabir Ji is advising us to have complete faith in the God and we need not worry about any salvation or other objects of life.

He says: “(O’ my friends, ordinarily people make countless efforts to obtain salvation, but) salvation knocks at that person’s door in whose heart God Himself abides.”(1)

Kabir Ji goes to the extent of even lovingly addressing God, and saying: “O’ all-pervading God, now You Yourself explain to the one who has Your support, why should that one depend upon any one else?”(1-pause)

Next Kabir Ji answers his friends and relatives, who keep saying to him that if he always keeps meditating on God’s Name, then who is going to provide for his family? Kabir Ji says: “(O’ my friends), on whose support depend the (creatures of all the) three worlds, why wouldn’t (that God) sustain (my family also)?”(2)

Kabir Ji concludes the *shabad* by showing his full faith in God, even if He doesn’t provide for his children. He says: “I have reflected on one idea and that is: “what can one do if one’s own mother poisons a person?” (Even if God doesn’t take care of my family, I would assume that the mother herself doesn’t want to take care of her children, so what can anyone else do in such a situation)?”(3-22)

The message of this *shabad* is that the one who has complete faith in God need not seek any other support, and he or she should have complete faith in God to take care of that person and that person's family. Even if God doesn't provide something, one should assume that also as God's Will.

*SGGS P - 328*



ਪੰਨਾ ੩੨੯

SGGS P-329

ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ ॥

ga-orhee kabeer jee dupday.

ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ ॥

naa mai jog Dhi-aan chit laa-i-aa.

ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੁਟਸਿ ਮਾਇਆ ॥੧॥

bin bairaaag na chhootas maa-i-aa. ||1||

ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ ਹਮਾਰਾ ॥

kaisay jeevan ho-ay hamaaraa.

ਪੰਨਾ ੩੩੦

SGGS P-330

ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ ॥੧॥ ਰਹਾਉ ॥

jab na ho-ay raam naam aDhaaraa. ||1||  
rahaa-o.

ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ ॥

kaho kabeer khoja-o asmaan.

ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ ॥੨॥੩੪॥

raam samaan na daykh-a-u aan. ||2||34||

*Gaurri Kabir ji  
Dupadey*

In this *shabad* on the basis of his personal experience is telling us about the best way to make this life of ours truly fruitful.

He says: "I have neither practiced (the ways of) yoga, nor have I attuned my mind to contemplation (as advocated by the yogis. I know that by such methods, true love only for God doesn't develop). Without this (kind of) love one cannot get rid of the attachment for worldly wealth."(1)

Stressing upon the importance of making only God's Name the mainstay of our life, Kabir Ji asks us: "(O' my friends, just think) what kind of life would be ours if we don't have the support of God's Name?"(1-pause)

In summation, Kabir Ji shares with us the result of his search into ways of yoga or worship of different gods and goddesses believed to be living high up in the skies. He says: "(O' my friends), I may search out the entire sky, but I cannot find anyone like the all pervading God. (Therefore, abandoning the worship of any other gods or goddesses, or ways of contemplation advocated by yogis, I simply meditate on God's Name)."(2-34)

**The message of the *shabad* is that it is only the meditation on God's Name, which can show us the right way of life. Neither any other power nor any yogic technique is capable of providing true guidance.**

3-27-93

SGGS P - 329-330

ਪੰਨਾ ੩੩੧

SGGS P-331

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ॥

raag ga-or<sup>h</sup>ee chaytee.

ਦੇਖੋ ਭਾਈ ਗੁਾਨ ਕੀ ਆਈ ਆਂਧੀ ॥

daykhou bh<sup>aa</sup>-ee ga-yaan kee aa-ee  
aa<sup>N</sup>D<sup>h</sup>ee.ਸਭੈ ਉਡਾਨੀ ਕ੍ਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ  
ਬਾਂਧੀ ॥੧॥ ਰਹਾਉ ॥sabh<sup>ai</sup> udaanee bh<sup>h</sup>aram kee taatee rahai  
na maa-i-aa baa<sup>N</sup>D<sup>h</sup>ee. ||1|| rahaa-o.ਦੁਚਿਤੇ ਕੀ ਦੁਇ ਬੁਨਿ ਗਿਰਾਨੀ ਮੋਹ ਬਲੇਡਾ  
ਫੁਟਾ ॥d<sup>u</sup>chitay kee d<sup>u</sup>-ay thoon giraanee moh  
balaydaa tootaa.ਤਿਸਨਾ ਛਾਨਿ ਪਰੀ ਧਰ ਉਪਰਿ ਦੁਰਮਤਿ ਭਾਂਡਾ  
ਫੁਟਾ ॥੧॥tisnaa ch<sup>h</sup>aan p<sup>ar</sup>ee D<sup>h</sup>ar oopar  
durmatbh<sup>aa</sup><sup>N</sup>daa footaa. ||1||

ਪੰਨਾ ੩੩੨

SGGS P-332

ਆਂਧੀ ਪਾਛੇ ਜੋ ਜਲੁ ਬਰਖੈ ਤਿਹਿ ਤੇਰਾ ਜਨੁ ਭੀਨਾਂ ॥

aa<sup>N</sup>D<sup>h</sup>ee paach<sup>h</sup>ay jo jal bark<sup>h</sup>ai t<sup>i</sup>hi  
tayraa jan bh<sup>ee</sup>naa<sup>N</sup>.ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਾਸਾ ਉਦੈ ਭਾਨੁ ਜਬ  
ਚੀਨਾ ॥੨॥੪੩॥kahi kabeer man bh<sup>a</sup>-i-aa pargaasaa ud<sup>ai</sup>  
bh<sup>aa</sup>n jab cheenaa. ||2||43||

## Raag Gauri Cheti

In this *shabad*, Kabir Ji is using a very beautiful metaphor to explain the effect, when suddenly one feels so enlightened, as if a storm of divine knowledge has overwhelmed one's mind. He compares the human life to a thatched hut supported by pillars of doubt, and surrounded by the walls of ignorance.

He says: "See dear brothers, the storm of divine knowledge has come. It has swept away the thatched hut of doubt, bound by the ropes of worldly attachment."(1-pause)

Extending the analogy further, Kabir Ji says: "The two props of double mindedness have been pulled down, and the beam of worldly love has been broken. The thatched roof of Desire has fallen to the ground and the pitcher of evil intellect has broken. (In other words, with the enlightenment of divine knowledge, the mind stops wavering. Its evil intellect and all other doubts disappear, and one is attuned to God's love)."(1)

Now comparing the bliss and enlightenment obtained as a result of this divine wisdom to the welcome rain and sunshine after a storm, Kabir Ji says: "O' God, the rain of the

nectar Name, which falls after the storm (of divine knowledge), has drenched Your devotee. Kabir says that his mind was illumined when he saw the sun (of divine knowledge).”(2-43)

**The message of this *shabad* is that as long as we forsake God, we remain entangled in the bonds of worldly attachments and keep looking for other supports. When through Guru’s grace we meditate on God’s Name, we are imparted with divine knowledge. Then all these doubts and false supports disappear, we are illumined with true enlightenment, and experience true peace and contentment.**

7-12-93

*SGGS P - 331-332*



ਪੰਨਾ ੩੩੩

SGGS P-333

ਗਉੜੀ ਪੰਚਪਦਾ ॥

ga-orhee panchpadaa.

ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰੜੈ ਜਾਣਾ ॥

payvkarhai din chaar hai saahurrhai  
jaanaa.

ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ ॥੧॥

anDhaa lok na jaan-ee moorakh  
ay-aanaa. ||1||

ਕਹੁ ਡਡੀਆ ਬਾਧੈ ਧਨ ਖੜੀ ॥

kaho dadee-aa baaDhai Dhan kharhee.

ਪਾਹੂ ਘਰਿ ਆਏ ਮੁਕਲਾਉ ਆਏ ॥੧॥ ਰਹਾਉ ॥

paahoo ghar aa-ay muklaa-oo aa-ay.  
||1|| rahaa-o.

ਓਹ ਜਿ ਦਿਸੈ ਖੂਹੜੀ ਕਉਨ ਲਾਜੁ ਵਹਾਰੀ ॥

oh je disai khoodrhee ka-un laaj vahaaree.

ਲਾਜੁ ਘੜੀ ਸਿਉ ਤੂਟਿ ਪੜੀ ਉਠਿ ਚਲੀ  
ਪਨਿਹਾਰੀ ॥੨॥laaj gharhee si-o toot parhee uth chalee  
panihaaree. ||2||ਸਾਹਿਬੁਹੋਇ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰੇ ਅਪੁਨਾ ਕਾਰਜੁ  
ਸਵਾਰੇ ॥saahib ho-ay da-i-aal kirpaa karay apunaa  
kaaraj savaaray.

ਪੰਨਾ ੩੩੪

SGGS P-334

ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ॥੩॥

taa sohagan jaanee-ai gur sabad  
beecharay. ||3||

ਕਿਰਤ ਕੀ ਬਾਂਧੀ ਸਭ ਫਿਰੈ ਦੇਖਹੁ ਬੀਚਾਰੀ ॥

kirat kee baaDhee sabh firai daykhu  
beechaaree.

ਏਸ ਨੋ ਕਿਆ ਆਖੀਐ ਕਿਆ ਕਰੇ ਵਿਚਾਰੀ ॥੪॥

ays no ki-aa aakhee-ai ki-aa karay  
vichaaree. ||4||

ਭਈ ਨਿਰਾਸੀ ਉਠਿ ਚਲੀ ਚਿਤ ਬੰਧਿ ਨ ਧੀਰਾ ॥

bha-ee niraasee uth chalee chit banDh na  
Dheeraa.ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹੁ ਭਜੁ ਸਰਣਿ  
ਕਬੀਰਾ ॥੫॥੬॥੫੦॥har kee charnee laag rahu bhaj saran  
kabeeraa. ||5||6||50||*Gaurri Panch Pada*

In this *shabad* devotee Kabir Ji is comparing the mortal to a bride and this world to her paternal home in which the bride has to stay only for a very limited period and has ultimately to go to her in-laws house (the next world after death).

Kabir Ji says: “In the parents’ home (this world, the soul) bride’s stay is brief; in the end it has to go to the in-laws house (the next world). But the ignorant world doesn’t realize this.”(1)

Comparing the situation of an ordinary human being who is pre-occupied with worldly affairs and unaware that death is hovering over the head to an ignorant bride engaged in household tasks while her in-laws have come to take her away, Kabir Ji says: “(O’ my friends), see (what a strange situation it is that) the bride is standing wearing a loin-cloth (work dress) while guests from the in-laws house have come (to take her with them).”(1-pause)

Kabir Ji now uses the analogy of a woman who comes to a small well to fill an earthen pitcher with water. When she lowers the pitcher into the well with a rope, it breaks, and both the pitcher and the rope fall into the well and the woman goes away disappointed. Comparing a human soul to that disappointed lady, Kabir Ji says: “Who is that lady dropping a rope into that small well? Soon this rope will break (the pitcher will fall into the well) and the water carrier will rise up and depart disappointed (from the well. In other words, while still engaged in amassing worldly wealth, the body succumbs to death and the soul departs disappointed from the world).”(2)

Now describing the circumstances when a human being doesn’t suffer such a disappointing end, Kabir Ji says: “If the Master becomes merciful and shows His kindness (on the human being), then He can set his affairs right. But the (human soul) is considered the wedded and united bride (of God) only if she reflects on the Guru’s word.”(3)

Taking pity on the ignorant human beings, Kabir Ji says: “(O’ my friends), if we reflect upon the real situation (then we cannot blame the human soul). The entire world is moving around, bound to its fate as determined (by God) on the basis of its past deeds.”(4)

Kabir Ji concludes this *shabad* by advising himself (and indirectly all of us). He says: “(O’ my friends, in the end) the human (soul) leaves the world frustrated and without any solace in its mind. (Therefore, to save yourself from this disappointment), O’ Kabir, repair to God’s refuge and remain attached to His lotus feet (loving memory).”(5-6-50)

**The message of this *shabad* is that our stay in this world is only for a few days. We don’t know when suddenly our life breaths may come to an end, and we may have to depart from the world in a disappointed state of mind. Therefore instead of wasting our time in useless worldly pursuits, we should try to use this time in a positive way by reflecting on Guru’s word and meditating on God’s Name.**

7-9-93

*SGGS P - 333-334*



ਪੰਨਾ ੩੩੫

SGGS P-335

ਗਉੜੀ ॥

ga-orhee.

ਕਾਲਬੂਤ ਕੀ ਹਸਤਨੀ ਮਨ ਬਉਰਾ ਰੇ ਚਲਤੁ  
ਚਚਿਓ ਜਗਦੀਸ ॥

kaalboot kee hastanee man ba-uraa ray  
chalaṭ rachi-o jagdees.

ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇਮਨ ਬਉਰਾ ਰੇ ਅੰਕਸੁ  
ਸਹਿਓ ਸੀਸ ॥੧॥

kaam su-aa-ay gaj bas paray man  
ba-uraa ray ankas sahi-o sees. ||1||

ਪੰਨਾ ੩੩੬

SGGS P-336

ਬਿਖੈ ਬਾਚੁ ਹਰਿ ਰਾਚੁ ਸਮਝੁ ਮਨ ਬਉਰਾ ਰੇ ॥

bikhai baach har raach samajh man  
ba-uraa ray.

ਨਿਰਭੈ ਹੋਇ ਨ ਹਰਿ ਭਜੇ ਮਨ ਬਉਰਾ ਰੇ ਗਹਿਓ ਨ  
ਰਾਮ ਜਹਾਜੁ ॥੧॥ ਰਹਾਉ ॥

nirbhai ho-ay na har bhajay man ba-uraa  
ray gahi-o na raam jahaaj. ||1|| rahaa-o.

ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ  
ਹਾਥੁ ਪਸਾਰਿ ॥

markat mustee anaaj kee man ba-uraa  
ray leenee haath pasaar.

ਛੂਟਨ ਕੇ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ  
ਘਰ ਘਰ ਬਾਰਿ ॥੨॥

chhootan ko sahsaa pari-aa man ba-uraa  
ray naachi-o ghar ghar baar. ||2||

ਜਿਉ ਨਲਨੀ ਸੁਆਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ  
ਇਹੁ ਬਿਉਹਾਰੁ ॥

ji-o nalnee soo-ataa gahi-o man ba-uraa  
ray maa-yaa ih bi-uhaar.

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਤਿਉ ਪਸਰਿਓ  
ਪਾਸਾਰੁ ॥੩॥

jaisaa rang kasumbh kaa man ba-uraa  
ray ti-o pasri-o paasaar. ||3||

ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕਉ  
ਬਹੁ ਦੇਵ ॥

naavan ka-o tirath ghanay man ba-uraa  
ray poojan ka-o baho dayv.

ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾ ਰੇ ਛੂਟਨੁ ਹਰਿ  
ਕੀ ਸੇਵ ॥੪॥੧॥੬॥੫੭॥

kaho kabeer chhootan nahee man  
ba-uraa ray chhootan har kee sayv.  
||4||1||6||57||

### Gaurri

In this *shabad*, devotee Kabir Ji gives many examples to illustrate how greed and lust lead one into so many problems, calamities, and sufferings.

He says: “A fake frame of a female elephant makes the male elephant fall into a trap. Thus misled by lust it suffers the (tyranny) of a goad on its head for the rest of his life.

Similarly, O' my crazy mind, God of the universe has created this worldly play (and you get caught in the trap of sensual desires)." (1)

Therefore advising his own mind (and indirectly us), Kabir Ji says: "O' my crazy mind, save yourself from falling into sinful pursuits and attune yourself to God. (I wonder) why you haven't forsaken your fear (of losing your sustenance), and meditated on God, and in this way did not grasp the support of the ship of God's (Name)?"(1-pause)

Kabir Ji then quotes the example of a monkey to illustrate how human beings fall into different traps because of their greed then suffer for the rest of their lives. He says: "The monkey spreads its hand for a handful of grains (into a narrow necked pot, but cannot take it out with its fist full of grain). Because of fear it cannot escape from the trap and thereafter it dances from door to door for the rest of his life (as a slave)."(2)

Giving yet another example, Kabir Ji says: "A parrot is caught by the trap made out of a lime-twig; similarly *Maya* entraps us all. (But man does not realize that) just as is the changing color of the safflower (which although very deep red in the beginning, soon fades away when exposed to sunshine or water), so too is the expanse of the world."(3)

In order to save ourselves from the traps of *Maya*, Kabir Ji cautions us against being misguided by empty rituals, pilgrimages, or worshipping gods and goddesses.

He says: "O' my crazy mind there are myriads of pilgrim-stations to bathe and myriads of gods to worship, but one is not saved through these. Kabir says one is only saved by serving (remembering) God." (4-1-6-57)

**The message of this shabad is thsat if we want to be emancipated, we should avoid empty rituals and entrapments of greed and lust, and remember the one Supreme God only.**

7-14-93

*SGGS P - 335-336*

ਪੰਨਾ ੩੩੭

SGGS P-337

ਰਾਗੁ ਗਉੜੀ ॥

raag ga-orhee.

ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨਭਰੀ ਲੇ ਉਸਾਸਾ ॥

panth nihaarai kaamnee lochan bharee lay usaasaa.

ਪੰਨਾ ੩੩੮

SGGS P-338

ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨਾ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ ॥੧॥

ur na bheejai pag naa khisai har darsan kee aasaa. ||1||

ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ ॥

udahu na kaagaa kaaray.

ਬੋਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ ॥੧॥ ਰਹਾਉ ॥

bayg mileejai apunay raam pi-aaray. ||1|| rahaa-o.

ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ ॥

kahi kabeer jeevan pad kaaran har kee bhagaṭ kareejai.

ਏਕੁ ਆਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ॥੨॥੧॥੧੪॥੬੫॥

ayk aaDhaar naam naaraa-in rasnaa raam raveejai. ||2||1||14||65||*Raag Gaurri*

In this beautiful *shabad*, touching the heights of poetic imagery Kabir Ji uses the example of a young bride who lovingly waits for her groom, looking in the direction of the return of her beloved, to depict the extent of a true devotee's love and longing to see the sight of the beloved God.

Using the metaphor of that loving young bride, Kabir Ji says: "A young loving bride keeps gazing at the street with tearful eyes and heaves deep sighs. Her heart does not find any solace and her feet do not move from that place (where she is standing; similar is the state of that true devotee) who hopes to see the sight of the beloved God."(1)

Kabir Ji now uses the metaphor of a crow sitting on the parapet of the house of that bride. According to the folklore this used to be an auspicious sign, and indicated the forthcoming visit of one's loved ones. Using this metaphor, Kabir Ji expresses his love for God, and addressing this crow (actually his own mind), says: "O' black crow, why don't you fly away (and bring the news of my Groom), so that I too could quickly meet my beloved God?"(1-pause)

Kabir Ji concludes this *shabad* by indicating with what kind of desire or motive we should worship God. He says: “O’ Kabir, to obtain the supreme status of life, we should worship God. We should depend on the support of God’s Name alone, and with our tongue recite God’s Name.”(2-1-14-65)

**The message of this *shabad* is that till we obtain the sight of our beloved God, we should keep remembering Him, with utmost love and longing. We should keep meditating on His Name with the same kind of love and devotion as that of a loving young bride for her beloved groom.**

1-15-93

*SGGS P - 337-338*

ਪੰਨਾ ੩੩੯

SGGS P-339

ਗਉੜੀ ॥

ga-orhee.

ਮਾਈ ਮੋਹਿ ਅਵਰੁ ਨ ਜਾਨਿਓ ਆਨਾਨਾਂ ॥

maa-ee mohi avar na jaani-o aanaanaa<sup>N</sup>.ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਵਹਿ ਤਾਸੁ ਬਸਹਿ  
ਮੋਰੇ ਪ੍ਰਾਨਾਨਾਂ ॥ ਰਹਾਉ ॥siv sankaad̥ jaas gun gaavahi taas baseh  
moray paraanaanaa<sup>N</sup>. rahaa-o.ਹਿਰਦੇ ਪ੍ਰਗਾਸੁ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਗਗਨ ਮੰਡਲ  
ਮਹਿ ਧਿਆਨਾਨਾਂ ॥hirday pargaas gi-aan gur gammit̥ gagan  
mandal meh Dhi-  
aanaanaa<sup>N</sup>.ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਗੇ ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ  
ਜਾਨਾਨਾ ॥੧॥bikhai rog bhai banDhan bhaagay man  
nij ghar sukh jaanaanaa. ||1||ਏਕ ਸੁਮਤਿ ਰਤਿ ਜਾਨਿ ਮਾਨਿ ਪ੍ਰਭ ਦੂਸਰ ਮਨਹਿ  
ਨ ਆਨਾਨਾ ॥ayk sumat̥ rat̥ jaan maan parabh doosar  
maneh na aanaanaa.ਚੰਦਨ ਬਾਸੁ ਭਏ ਮਨ ਬਾਸਨ ਤਿਆਗਿ ਘਟਿਓ  
ਅਭਿਮਾਨਾਨਾ ॥੨॥chandān baas bha-agay man baasan t̥i-aag  
ghati-o abhimaanaanaa. ||2||ਜੋ ਜਨ ਗਾਇ ਧਿਆਇ ਜਸੁ ਠਾਕੁਰ ਤਾਸੁ ਪ੍ਰਭੂ ਹੈ  
ਬਾਨਾਨਾਂ ॥jo jan gaa-ay Dhi-aa-ay jas thaakur taas  
parabhoo hai thaanaanaa<sup>N</sup>.ਤਹ ਬਭ ਭਾਗ ਬਸਿਓ ਮਨਿ ਜਾ ਕੈ ਕਰਮ ਪ੍ਰਧਾਨ  
ਮਥਾਨਾਨਾ ॥੩॥t̥ih bad bhaag basi-o man jaa kai karam  
parDhaan mathaanaanaa. ||3||ਕਾਟਿ ਸਕਤਿ ਸਿਵ ਸਹਜੁ ਪ੍ਰਗਾਸਿਓ ਏਕੈ ਏਕ  
ਸਮਾਨਾਨਾ ॥kaat sakaṭ̥ siv sahj pargaasi-o aykai ayk  
samaanaanaa.

ਪੰਨਾ ੩੪੦

SGGS P-340

ਕਹਿ ਕਬੀਰ ਗੁਰ ਭੋਟਿ ਮਹਾ ਸੁਖ ਭ੍ਰਮਤ ਰਹੇ ਮਨੁ  
ਮਾਨਾਨਾਂ ॥੪॥੨੩॥੭੪॥kahi kabeer gur bhayt mahaa  
sukhbharmat̥ rahay man maanaanaa<sup>N</sup>.  
||4||23||74||*Gaurri*

In this *shabad* devotee Kabir Ji is explaining his own personal belief. He says: "O' my mother, I haven't recognized anyone else except God. My soul abides in Him whose praises (even) god *Shiva* (and god *Brahma's* four sons, like *Sanak*) sing. (I love Him so much that I cannot live without Him, as if) in Him reside my life breaths."(1-pause)

Describing what happened, he says: “On meeting the Guru, the light of divine knowledge has illuminated my mind, and my attention is fixed on the tenth gate (the believed abode of God); all the afflictions of vice, fears and (worldly) bonds have hastened away, and my mind has realized peace in its own house (the mind itself).” (1)

But instead of taking any credit for this achievement, Kabir Ji humbly states: “(I obtained this good intellect, when) following the advice of my Guru, I understood and (faithfully) obeyed (God’s) command and did not let any other (thought) come into my mind. In this way, when upon forsaking the allurements of mind, my arrogance was diminished, the sandal-like fragrance of (God’s Name) pervaded in me.”(2)

Therefore on the basis of his personal experience, Kabir Ji tells us: “The one who sings and meditates on the praises of the Master, within that one God comes to abide. That person should be considered very fortunate in whose mind God comes to abide (and you should think) that person’s great good destiny has been realized.” (3)

In closing, Kabir Ji says: “Breaking the bonds of worldly attachment, I have been illuminated by a divine state of tranquility and have merged in the one (God. In short), Kabir says that on meeting the Guru I have obtained supreme bliss. My mind has ceased to wander and my mind believes (in what the Guru says).” (4-23-74)

**The message of the *shabad* is that abandoning ego; the person who sings praises of God merges in that all pervading God Himself. That is true devotion, and its true award.**

*SGGS P - 339-340*

ਪੰਨਾ ੩੪੧

SGGS P-341

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ ਜੀਉ  
ਕੀ

raag ga-or~~h~~ee poorbee baavan  
akhree kabeer jee-o kee

ਬਬਾ ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ ॥  
ਬਿੰਦਹਿ ਬਿੰਦਿ ਨ ਬਿਛੁਰਨ ਪਾਵਾ ॥  
ਬੰਦਉ ਹੋਇ ਬੰਦਗੀ ਗਹੈ ॥

babaa bind~~h~~ bind milaavaa.  
bind~~h~~ bind na bich~~h~~uran paavaa.  
banda-o ho-ay bandagee gahai.

ਪੰਨਾ ੩੪੨

SGGS P-342

ਬੰਦਕ ਹੋਇ ਬੰਧ ਸੁਧਿ ਲਹੈ ॥੨੯॥

bandak ho-ay banD~~h~~ suD~~h~~ lahai. ||29||

### *Raag Gaurri Poorabi Baawan Akhri Kabir Jeo Ki*

Kabir Ji composed this divine poem on the basis of fifty-two letters of *Landey*, a version of Hindi language prevalent at that time. (Hence it is named as *Baawan Akhri*). As was the prevalent style of many poets of those days, Kabir Ji uses these letters to convey his spiritual message. Regarding the letter Babba (B), he says:

*BABBA*-(B)- (Just as) a drop of water mingles with (another) drop of water, and then one drop can no longer be separated from the other, (similarly a human soul merges in the supreme Soul, and then doesn't get separated from it). The person who, becoming God's servant lovingly worships Him and becomes a bard at God's gate, that person gets to know about the bonds (of worldly attachments, and doesn't get caught in these bonds)."(29)

**The message of this couplet is that we should always remain absorbed in God's worship and once we become His devotees, then God would automatically take care of us just as a very close relative takes care of his beloved relatives.**

*SGGS P - 341-342*

ਪੰਨਾ ੩੪੩

SGGS P-343

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਰਾਗੁ ਗਉੜੀ ਬਿਤੀ ਕਬੀਰ ਜੀ ਕੀ ॥

raag ga-or<sup>hee</sup> thitee<sup>n</sup> kabeer jee kee<sup>n</sup>.

ਸਲੋਕੁ ॥

Salok.

ਪੰਦ੍ਰਹ ਬਿਤੀ ਸਾਤ ਵਾਰ ॥

pandreh thitee<sup>n</sup> saat vaar.

ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ ॥

kahi kabeer urvaar na paar.

ਸਾਧਿਕ ਸਿਧ ਲਖੈ ਜਉ ਭੇਉ ॥

saaDhik siDh lakhai ja-o bhay-o.

ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ ॥੧॥

aapay kartaa aapay day-o. ||1||

.....

.....

ਦਸਮੀ ਦਹ ਦਿਸ ਹੋਇ ਅਨੰਦ ॥

dasmee dah dis ho-ay anand.

ਛੂਟੈ ਭਰਮੁ ਮਿਲੈ ਗੋਬਿੰਦ ॥

chhootai bharam milai gobind.

ਜੋਤਿ ਸਰੂਪੀ ਤਤ ਅਨੂਪ ॥

jot saroopee tat anoop.

ਅਮਲ ਨ ਮਲ ਨ ਛਾਹ ਨਹੀ ਧੂਪ ॥੧੧॥

amal na mal na chhaah nahee Dhoop. ||11||

**Raag Gaurri Thiti**  
**Kabir ji ki**

This holy poem is based on the fifty lunar days, starting with No-moon night and ascending day by day to the full-moon night. Kabir ji has this to say in this poem:

“Salok-

Those who perform special rituals and ceremonies based on the fifteen lunar and seven (solar) days, they do not know God, who has neither this nor that limit. But those who reflect on the merits of God (who is the Creator of all these solar or lunar days) and find the mystery of that God, then they merge become one with Him.” (1)

.....

.....

Regarding the particular stanza on the start of SGGS page 344, Kabir Ji has this to say:

*DASMI* –(Tenth lunar day). “(O’ my friend, the lesson of tenth lunar day or) *Dasmi* (is that by keeping our sense faculties under control), bliss prevails in all the ten directions. One’s doubt is forsaken and one meets the Master of the universe, who is



pure light, the essence of the universe, and is of unparalleled beauty. He is immaculate, unsoiled (by any evil). There is no darkness (of ignorance), nor any fire (of worldly desires in Him).”(11)

**The message of this couplet is that, if we want to enjoy the bliss of divine enlightenment, we should keep our sense faculties under control, and meditate on God's praises with a single minded devotion.**

7-17-93

*SGGS P - 343-344*



ਪੰਨਾ ੩੪੫

SGGS P-345

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ ॥

ga-orhee bairaagan ravidass  
jee-o.ਘਟ ਅਵਘਟ ਡੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੈਲੁ  
ਹਮਾਰ ॥ghat avghat doogar ghanaa ik nirgun bail  
hamaar.ਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੁੰਜੀ ਰਾਖੁ  
ਮੁਰਾਰਿ ॥੧॥ram-ee-ay si-o ik bayntee mayree  
poonjee raakh muraar. ||1||ਕੋ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਮੇਰਾ ਟਾਂਡਾਲਾਦਿਆ ਜਾਇ  
ਰੇ ॥੧॥ ਰਹਾਉ ॥ko banjaaro raam ko mayraa taa<sup>n</sup>daa  
laadi-aa jaa-ay ray. ||1|| rahaa-o.

ਪੰਨਾ ੩੪੬

SGGS P-346

ਹਉ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਉ ਬ੍ਰਾਪਾਰੁ ॥

ha-o banjaaro raam ko sahj kara-o  
ba-yaapaar.ਮੈ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਦਿਆ ਬਿਖੁ ਲਾਦੀ  
ਸੰਸਾਰਿ ॥੨॥mai raam naam Dhan laadi-aa bikh  
laadee sansaar. ||2||ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖਿ ਲੇਹੁ ਆਲ  
ਪਤਾਲੁ ॥urvaar paar kay daanee-aa likh layho aal  
ptaal.ਮੋਹਿ ਜਮ ਡੰਡੁ ਨ ਲਾਗਈ ਤਜੀਲੇ ਸਰਬ  
ਜੰਜਾਲ ॥੩॥mohi jam dand na laag-ee tajeelay sarab  
janjaal. ||3||

ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ ॥

jaisaa rang kasumbh kaa taisaa ih  
sansaar.ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ  
ਚਮਾਰ ॥੪॥੧॥mayray ram-ee-ay rang majeeth kaa  
kaho ravidass chamaar. ||4||1||*Gauri Baairagan Ravidass Jee*

In this *shabad*, Ravi Das Ji compares his mind to a weak bull, which feels that it is very difficult and treacherous to climb the mountain of God's meditation. Therefore, he is looking for a companion who can share his load.

With this metaphor in mind, Ravi Das Ji says: "The path (of meditation) is very difficult, like a treacherous and steep (mountain path). To climb this path, I have only

one bullock who has no qualities (or strength. Therefore) I pray to God (and say), “O God, please save my capital stock (of efforts to meditate on Your Name).”(1)

Next, calling upon (other saints) who are like his fellow merchants in this trade, he says: “My cargo laden (with goods) is on the move. Is there any peddler (or devotee) of God (who can join me in this spiritual journey)?”(1-pause)

Then, as if after looking around, Ravi Das Ji finds that the rest of the merchants (other human beings) are loaded with all kinds of smuggled and prohibited goods (of false worldly wealth). Therefore he says to himself: “I am the merchant of God and I deal in this trade (of Name) in a state of equipoise. I have loaded (the cart of my mind with) the capital stock of God’s Name, but the rest of the world has loaded it with the poison (of worldly riches).”(2)

Therefore boldly addressing *Chittar Gupat*, the secret agent who is believed to be continuously keeping account of one’s deeds, which the god of justice uses to decide our fate after death, Ravi Das Ji says: “O’ you, the knower of the secret things of this and the next world, go ahead and write whatever rubbish you want to write about me. (I am sure that) I won’t be awarded punishment by the demon of death, because I have renounced all (sinful worldly) entanglements.”(3)

Ravi Das Ji concludes this *shabad* by cautioning us also about this world. He says: “(O’ my friends), as is the fast fading color of the safflower so is the world. But the cobbler Ravi Das says, “(Fast like) madder is the color of my all-pervading God. (In other words, the love of worldly attachments is very short lived, but the love of God is everlasting).”(4-1)

**The message of this *shabad* is that instead of running after worldly riches and fame we should seek the company of like-minded godly people, and meditate on God’s Name. So that, when our life’s journey is over we may go to God’s door without any fear of punishment by the demon of death.**

*SGGS P - 345-346*

ਪੰਨਾ ੩੪੭

SGGS P-347

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar sat naam kartaa purakh  
nirbha-o nirvair akaal moorat  
ajoonnee saibha<sup>n</sup> gur parsaad.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਘਰੁ ੧ ਸੋ ਦਰੁ ॥

raag aasaa Mehlaa 1 ghar 1 so dar.

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ  
ਸਮਾਲੇ ॥

so dar tayraa kayhaa so ghar kayhaa jit  
bahi sarab sam<sup>a</sup>aalay.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ  
ਵਾਵਣਹਾਰੇ ॥

vaajay tayray naad anayk asankhaa  
kaytay tayray vaavanhaaray.

ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ  
ਗਾਵਣਹਾਰੇ ॥

kaytay tayray raag paree si-o kahee-ahi  
kaytay tayray gaavanhaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ  
ਧਰਮ ਦੁਆਰੇ ॥

gaavni<sup>t</sup>tuDhno pa-un paanee baisantar  
gaavai raajaa Dharam du-aaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ  
ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ ॥

gaavni<sup>t</sup>tuDhno chit gupat likh jaanan likh  
likhDharam veechaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ  
ਸਦਾ ਸਵਾਰੇ ॥

gaavni<sup>t</sup>tuDhno eesar barahmaa dayvee  
sohan tayray sadaa savaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ  
ਦਰਿ ਨਾਲੇ ॥

gaavni<sup>t</sup>tuDhno indar indaraasan baithay  
dayviti-aa dar naalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ  
ਸਾਧ ਬੀਚਾਰੇ ॥

gaavni<sup>t</sup>tuDhno siDh samaaDhee andar  
gaavni<sup>t</sup>tuDhno saaDh beechaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ  
ਵੀਰ ਕਰਾਰੇ ॥

gaavni<sup>t</sup>tuDhno jattee sattee santokhee  
gaavan tuDhno veer karaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ  
ਨਾਲੇ ॥

gaavan tuDhno pandit parhay rakheesur  
jug jug baydaa naalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ  
ਪਇਆਲੇ ॥

gaavni<sup>t</sup>tuDhno mohnee-aa man mohan  
surag machh pa-i-aalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ  
ਤੀਰਥ ਨਾਲੇ ॥

gaavni<sup>t</sup>tuDhno ratan upaa-ay tayray  
jaytay athsathtirath naalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ  
ਖਾਣੀ ਚਾਰੇ ॥

gaavni<sup>t</sup>tuDhno joDh mahaabal sooraa  
gaavni<sup>t</sup>tuDhno khaanee charay.

ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ  
ਤੇਰੇ ਧਾਰੇ ॥

gaavni<sup>t</sup>tuDhno khand mandal  
barahmandaa kar kar rakhay tayray  
Dhaaray.

ਸੋਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ  
ਭਗਤ ਰਸਾਲੇ ॥

say-ee tuDhno gaavni<sup>H</sup> jo tuDh bhaavni<sup>H</sup>  
ratay tayray bhagat rasaalay.

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ  
ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

hor kaytay tuDhno gaavan say mai chit  
na aavan naanak ki-aa beechaaray.

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

so-ee so-ee sadā sach saahib saachaa  
saachee naa-ee.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

hai bhee hosee jaa-ay na jaasee rachnaa  
jin rachaa-ee.

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ  
ਉਪਾਈ ॥

rangee rangee bhaatee jinsee maa-i-aa  
jin upaa-ee.

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਅਪਣਾ ਜਿਉ ਤਿਸ ਦੀ  
ਵਡਿਆਈ ॥

kar kar daykhai keetaa apnaa ji-o tis dee  
vadi-aa-ee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿਹੁਕਮੁ ਨ ਕਰਣਾ  
ਜਾਈ ॥

jo tis bhaavai so-ee karsee fir hukam na  
karna jaa-ee.

ਪੰਨਾ ੩੪੮

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ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ  
ਰਜਾਈ ॥੧॥੧॥

so paatisaahu saahaa pat saahib naanak  
rahan rajaa-ee. ||1||1||

### Raag Asa Mehla-1 Ghar-1 Sodar

In this beautiful composition Guru Ji enters into a rapturous state and observes that all living and non-living things are working in the will of God, and singing His praise. He also wonders about the beautiful and peace-giving place where God is taking care of this vast universe. He feels astonished, observing how myriads of creatures, musicians, and singers of the universe (including all the great men, warriors, saints, angels and even the lands, oceans, and the jewels) are playing a heavenly music and singing melodious songs in God's praise.

In this mood of love, devotion, wonder, and ecstasy, Guru Ji addresses God and says: "O' God, what kind of (wonderful) court and what kind of (awesome) mansion could that be, sitting where You might be taking care of all (Your creation)? There must be countless musicians who sing Your praises, accompanied by myriads of musical instruments in countless measures, sub measures, melodies, and tunes."

"(O' God, in a way, by performing their respective assigned duties, even) Air, Water, and Fire are singing Your praise. (Similarly) standing at Your door, the judge of righteousness is singing Your praise. Even Chitar and Gupat (the recording angels), who know how to write and whose written reports the judge of righteousness takes into account (while judging the fate of different souls), are singing for You."

“(O’ God), *Shiva, Brahma* (and other Hindu gods and) goddesses, who have all been adorned by You, and who look beautiful standing at Your door, are singing Your praise. (Not just one, but also many) *Indiras* (the gods of rain), along with many other gods are also singing Your praise while sitting on their thrones.”

“(O’ God), absorbed in meditation (the persons who have achieved so much perfection that they are called) *Sidhas*, are singing of You, and so are other saints who keep reflecting (on Your countless merits and virtues). The celibates, the benevolent, the contented, and the brave warriors are all singing (Your praise).”

“(O’ Formless Being), the widely read *pundits* (scholars), and the great sages are singing Your praise age after age, along with their *Vedas* (and other Hindu holy books).”

“(O’ God), the heart-captivating beautiful women and men of the heavens, this world, and the nether regions are singing songs Your praise. All the jewels which have been created by You, along with the sixty-eight places of pilgrimage, are singing Your praises.”

“O’ God, the great warriors, the brave men, and all the four sources of creation are singing Your praise. The continents, the worlds, and the solar systems, which You have created and supported are singing Your praise.”

“(However O’ God), only those are (truly) singing Your praise (only their singing is fruitful) who are pleasing to You. There are countless others, which don’t come to my mind; how can poor Nanak think of (all those singers)?”

“(Nanak only knows this much): that the Master who has created this universe is true and everlasting is His repute. He is present now, will always remain present, and would never go away. He who has created this universe of myriad colors and forms beholds what He creates, as suits His glory. He does whatever pleases Him; no one can order Him (to do anything). He is the King of (all) kings. (Therefore) O’ Nanak, (we must) live according to His Will.”(1-1)

**The message of this composition called So Dar (His Court, His mansion) is that this entire universe is God’s creation. All living and non-living things, along with all the galaxies are singing God’s praises by performing their assigned duties. But most pleasing to God are those beings who sing His praise with true love and devotion. If we want also to gain the grace of the one and only one God, who is the king of all kings, we should also sing His praises with true love and devotion, and live according to His Will.**

*SGGS P - 347-348*

ਪੰਨਾ ੩੪੯

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ਆਸਾ ਮਹਲਾ ੧॥

aasaa Mehlāa 1.

ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ ॥  
 ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ ॥  
 ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ ॥  
 ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ ॥੧॥

ṭaal madēeray gḥat kay gḥaat.  
 ḍolak ḍunee-aa vaajeh vaaj.  
 naaraḍ naachai kal kaa bhāa-o.  
 jātee saṭee kah raakhahi paa-o. ||1||

ਨਾਨਕ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥  
 ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ ॥੧॥ ਰਹਾਉ ॥

naanak naam vitahu kurbaan.  
 anḍḥee ḍunee-aa saahib jāan. ||1||  
 rahaa-o.

ਗੁਰੂ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ ॥  
 ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿਆਇ ॥

guroo paashu fir chaylāa khāa-ay.  
 ṭaam pareet vasai gḥar aa-ay.

ਪੰਨਾ ੩੫੦

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ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣ ਖਾਣੁ ॥  
 ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ ॥੨॥

jay sa-o var-hi-aa jeevankhāan.  
 khasam pachhāanai so ḍin parvaan. ||2||

ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ ॥  
 ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ ॥  
 ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ ॥  
 ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ ॥੩॥

ḍarsan ḍaykhi-ai ḍa-i-aa na ho-ay.  
 la-ay ḍiṭay vin rahai na ko-ay.  
 raajaa ni-aa-o karay hath ho-ay.  
 kahai khudāa-ay na maanai ko-ay. ||3||

ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ ॥  
 ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ ॥  
 ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ ॥  
 ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥੪॥੪॥

maanās mooratṭ naanak naam.  
 karṇee kuṭāa dar furmaan.  
 gur parsaad jāanai mihmaan.  
 ṭaa kichhdargeh paavai maan. ||4||4||

### Aasa Mehlā-1

In this *shabad* Guru Ji is commenting on the condition of the world with all its infirmities, corruption, greed and general rottenness.

First Guru Ji compares this world to a musical opera and says: “The desires of the heart clamor like cymbals and ankle-bells. With them thumps the drum of worldly ways, and all kinds of false practices keep step with the rest of the world. This is

called the influence of *Kalyug* (the present dark age). Under these false worldly influences the mind dances like the (sage) *Naarad*. (In such a corrupt atmosphere), where can persons of continence and truth plant their feet, (where can honest people go to seek help)?”(1)

Advising himself (indirectly us), Guru Ji says: “O’ Nanak, be a sacrifice to the God’s Name. (Without God’s Name, the entire world) has become (spiritually) blind. (Only God) the Master knows everything. (Only by seeking His shelter a true and honest person can find the right way to live in the present age).”(1-pause)

Citing an example to describe the (lopsided situation of the world), he says: “(The worldly situation is so bad that instead of serving and sustaining the Guru), a disciple depends on the Guru for his sustenance, and for the sake of his food he comes to live at the Guru’s house. (But such disciples and others like them should remember that) even if we were to live and eat for hundreds of years, that is of no use. Only that day of ours is approved in which we recognize God (and feel close to Him).”(2)

Commenting further on the worldly situation, Guru Ji says: “(We have become so selfish and greedy that) even when we see the face of a person (in difficulty), no compassion is generated in our heart. Without give and take (some kind of bribe or favor) nobody does anything for another. Even the king (or Judge) administers justice only if his palm is greased. Nobody is moved in the Name of God (fairness, or compassion).”(3)

Guru Ji is so much disgusted with the conduct of general human beings that he says: “O’ Nanak, (it appears that presently) human beings are human in their figures and names only. In conduct (a human being) is like a dog, who (for the sake of a few crumbs keeps sitting) at the door (of the master) and obeying his or her command. If by Guru’s grace one realizes that one is like a guest in this world (and isn’t greedy for worldly riches and power, only) then one can find some honor in God’s court.”(4-4)

**The message of this *shabad* is that so much corruption and falsehood is prevalent in this world that it has become extremely difficult for us to lead an honest and truthful life. We must remember that we are like guests in this world, and ultimately we must depart and answer to God for all our deeds. Therefore, we should seek the shelter of God, meditate on His Name, and do our best to lead a life of truth, compassion and honesty.**

*SGGS P - 349-350*



ਪੰਨਾ ੩੫੧

SGGS P-351

ਆਸਾ ਮਹਲਾ ੧॥

aasaa Mehlaa 1.

ਗਿਰੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ ॥  
ਦੁਰਮਤਿ ਗਤੁ ਭਈ ਕੀਰਤਿ ਠਾਇ ॥  
ਸਚ ਪਉੜੀ ਸਾਚਉਮੁਖਿ ਨਾਂਉ ॥

garihu ban samsar sahj subh<sup>h</sup>aa-ay.  
d<sup>u</sup>rmat<sup>t</sup> gat<sup>b</sup>h<sup>h</sup>a-ee keerat<sup>t</sup>h<sup>h</sup>aa-ay.  
sach pa-or<sup>h</sup>ee saacha-o muk<sup>h</sup> naa<sup>n</sup>-o.

ਪੰਨਾ ੩੫੨

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ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਾਏ ਨਿਜ ਥਾਉ ॥੧॥

satgur sayv paa-ay nij thaa-o. ||1||

ਮਨ ਚੂਰੈ ਖਟੁ ਦਰਸਨ ਜਾਣੁ ॥  
ਸਰਬ ਜੋਤਿ ਪੂਰਨ ਭਗਵਾਨੁ ॥੧॥ ਰਹਾਉ ॥

man chooray khat d<sup>a</sup>rsan jaan.  
sarab jot<sup>t</sup> pooran b<sup>h</sup>agvaan. ||1|| rahaa-o.

ਅਧਿਕ ਤਿਆਸ ਭੇਖ ਬਹੁ ਕਰੈ ॥  
ਦੁਖੁ ਬਿਖਿਆ ਸੁਖੁ ਤਨਿ ਪਰਹਰੈ ॥  
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅੰਤਰਿ ਧਨੁ ਹਿਰੈ ॥  
ਦੁਬਿਧਾ ਛੋਡਿ ਨਾਮਿ ਨਿਸਤਰੈ ॥੨॥

a<sup>d</sup>hik ti-aas b<sup>h</sup>ayk<sup>h</sup> baho karai.  
d<sup>u</sup>k<sup>h</sup> bik<sup>h</sup>i-aa suk<sup>h</sup>tan parharai.  
kaam kro<sup>d</sup>h ant<sup>a</sup>r d<sup>h</sup>an hirai.  
d<sup>u</sup>bi<sup>d</sup>h<sup>a</sup>a ch<sup>h</sup>od naam nistarai. ||2||

ਸਿਫਤਿ ਸਲਾਹਣੁ ਸਹਜ ਅਨੰਦ ॥  
ਸਖਾ ਸੈਨੁ ਪ੍ਰੇਮੁ ਗੋਬਿੰਦ ॥  
ਆਪੇ ਕਰੇ ਆਪੇ ਬਖਸਿੰਦੁ ॥  
ਤਨੁ ਮਨੁ ਹਰਿ ਪਹਿ ਆਗੈ ਜਿੰਦੁ ॥੩॥

sifat<sup>t</sup> salaahan<sup>n</sup> sahj anand.  
sak<sup>h</sup>aa sain paraym gobind.  
aapay karay aapay bak<sup>h</sup>sind.  
tan man har peh aagai jind<sup>u</sup>. ||3||

ਝੂਠ ਵਿਕਾਰ ਮਹਾ ਦੁਖੁ ਦੇਹ ॥  
ਭੇਖ ਵਰਨ ਦੀਸਹਿ ਸਭਿ ਖੇਹ ॥  
ਜੋ ਉਪਜੈ ਸੋ ਆਵੈ ਜਾਇ ॥  
ਨਾਨਕ ਅਸਥਿਰੁ ਨਾਮੁ ਰਜਾਇ ॥੪॥੧੧॥

j<sup>h</sup>ooth vikaar mahaa d<sup>u</sup>k<sup>h</sup>dayh.  
b<sup>h</sup>ayk<sup>h</sup> varan d<sup>e</sup>eseh sab<sup>h</sup>khayh.  
jo upjai so aavai jaa-ay.  
naanak asthir naam rajaa-ay. ||4||11||

## Asa Mehla-1

In this *shabad*, he explains what kind of peace and poise one experiences, when following Guru's advice, one stills the mind and instead of getting entangled in worldly affairs one meditates on God's Name.

Guru Ji says: "(When following Guru's advice one is able to still one's mind and stop it from running after false worldly pleasures), one lives in such a state of poise that to

that person both home and forest seem equal. Then, one's evil intellect goes away and God's praise takes its place. Through the mouth one utters the true Name, which is a step towards the Truth (the eternal God. In this way) by serving the true Guru, one obtains one's own place (or state of spiritual enlightenment)."(1)

Summarizing the benefits of stilling one's mind, Guru Ji says: "(The one) who stills the mind (and brings it under control becomes so wise, as if) one has acquired the knowledge of all the six Shastras (the entire Hindu philosophy, and one sees) God's perfect light pervading in all (creatures and places)."(1-pause)

Commenting on the thirst for worldly riches and power with which most human beings remain afflicted, Guru Ji says: "If a person with intense thirst (for worldly riches and power) in the heart adorns many (holy) garbs (to impress other people), the pain arising from the love of worldly riches destroys the peace of that person's body and mind. The vices of lust and anger steal away the inner wealth (of God's Name). It is only by forsaking the love of duality (or worldly riches) and by remembering (God's) Name that a person is saved."(2)

Coming back to those who control their mind, Guru Ji says: "(The person who has stilled the mind) remains absorbed in singing the praise and glory of God, and remains in a state of bliss and equipoise. The love of God is like the kith and kin of such a person. That person believes that it is God who does everything, and He Himself blesses us (with everything). Therefore such a person surrenders all his or her body, mind, and soul to God." (3)

In conclusion, Guru Ji says: "(To the person who has stilled the mind) all the false pursuits of life are the sources of serious pain and suffering for the body. (To such a person) all the false garbs of piety, and the pride in one's caste or race, seem (worthless) like ashes. (This person realizes) that whatever is born keeps coming and going. In short, O' Nanak, it is only God's Name and His Will that is eternal."(4-11)

**The message of this *shabad* is that as advised by our Guru, we should control our mind and do not let it run after worldly riches. Then we would enjoy the peace and poise of union with our beloved Master.**

8-5-93

*SGGS P - 351-352*

ਪੰਨਾ ੩੫੩

SGGS P-353

ਆਸਾ ਮਹਲਾ ੧॥

aasaa Mehlāa 1.

ਕਿਸ ਕਉ ਕਹਹਿ ਸੁਣਾਵਹਿ ਕਿਸ ਕਉ ਕਿਸੁ  
ਸਮਝਾਵਹਿ ਸਮਝਿ ਰਹੇ ॥

kis ka-o kaheh sunaaveh kis ka-o kis  
samjhaavahi samajh rahay.

ਕਿਸੈ ਪੜਾਵਹਿ ਪੜਿ ਗੁਣਿ ਬੂਝੈ ਸਤਿਗੁਰਸਬਦਿ  
ਸੰਤੋਖਿ ਰਹੇ ॥੧॥

kisai parhaaveh parh gun boojhay satgur  
sabad santokh rahay. ||1||

ਪੰਨਾ ੩੫੪

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ਐਸਾ ਗੁਰਮਤਿ ਰਮਤੁ ਸਰੀਰਾ ॥

aisaa gurmat ramat sareeraa.

ਹਰਿ ਭਜੁ ਮੇਰੇ ਮਨ ਗਹਿਰ ਗੰਭੀਰਾ ॥੧॥ ਰਹਾਉ ॥

har bhaj mayray man gahir gambheeraa.  
||1|| rahaa-o.

ਅਨਤ ਤਰੰਗ ਭਗਤਿ ਹਰਿ ਰੰਗਾ ॥

anattarang bhagat har rangaa.

ਅਨਦਿਨੁ ਸੂਚੇ ਹਰਿ ਗੁਣ ਸੰਗਾ ॥

an-din soochay har gun sangaa.

ਮਿਥਿਆ ਜਨਮੁ ਸਾਕਤ ਸੰਸਾਰਾ ॥

mithi-aa janam saakat sansaaraa.

ਰਾਮ ਭਗਤਿ ਜਨੁ ਰਹੈ ਨਿਰਾਰਾ ॥੨॥

raam bhagat jan rahai niraaraa. ||2||

ਸੂਚੀ ਕਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

soochee kaa-i-aa har gun gaa-i-aa.

ਆਤਮੁ ਚੀਨਿ ਰਹੈ ਲਿਵ ਲਾਇਆ ॥

aatam cheen rahai liv laa-i-aa.

ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਹੀਰਾ ॥

aad apaar aprampar heeraa.

ਲਾਲਿ ਰਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੩॥

laal rataa mayraa man dheeraa. ||3||

ਕਥਨੀ ਕਹਹਿ ਕਹਹਿ ਸੇ ਮੂਏ ॥

kathnee kaheh kaheh say moo-ay.

ਸੋ ਪ੍ਰਭੁ ਦੂਰਿ ਨਾਰੀ ਪ੍ਰਭੁ ਤੂੰ ਹੈ ॥

so parabhdoor naahee parabhtoo<sup>N</sup> hai.

ਸਭੁ ਜਗੁ ਦੇਖਿਆ ਮਾਇਆ ਛਾਇਆ ॥

sabh jag daykhi-aa maa-i-aa chhaa-i-aa.

ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ ॥੪॥੧੭॥

naanak gurmat naam Dhi-aa-i-aa.  
||4||17||

### Asa Mehla-1

In this *shabad*, Guru Ji tells us what should be our attitude even when we have studied some religious books and feel that we have gained divine knowledge.

First referring to the attitude of such learned persons, who meditate on God's Name and don't feel conceited about their knowledge, Guru Ji says: "(By meditating on God's Name, they who have obtained some understanding about God, and gained

some knowledge after studying sacred scriptures, don't show off their knowledge or spirituality) by talking about themselves or preaching to others. They don't try to teach others what they have learnt or understood about the merits of God. Becoming attuned to the Guru's word (the Gurbani), they keep living a contented life.”(1)

Therefore even addressing his own mind, Guru Ji says: “O’ my mind, following Guru’s instruction, meditate on that profound and unfathomable God who is pervading in all.”(1-pause)

Comparing the life conducts of the devotees of God and the worshippers of worldly power, Guru Ji says: “They who have imbued themselves with God’s love, in their mind keep arising countless waves of God’s worship. By remaining day and night in the company of God through His merits, they become immaculate. But false (completely wasteful) is the life of the apostates in the world. A true devotee of God (always) remains detached from (worldly greed).”(2)

Describing the blessings obtained by a true devotee of God, Guru Ji says: “The body of the person who sings God’s praises, remains immaculate (and unaffected by any kinds of sinful desires). By reflecting on the self, that person keeps attuned to God. (Such a person says), “My mind is imbued with the love of that Beloved (invaluable) jewel, who is there since the very beginning, is infinite, and beyond any limit.”(3)

Referring to those who merely talk about God and even claim that they are themselves God, Guru Ji says: “They who merely keep on saying so many things about God (or preach to others) that “God is not far off, you are God, I am God”, they die (spiritual death and keep going through the rounds of birth and death). O’ Nanak, following Guru’s instruction, they who have meditated on God’s Name (have) realized that this entire world is under the shadow (influence) of worldly riches and power. (Therefore they remain detached from it and keep attuned to God).”(4-17)

**The message of this *shabad* is that instead of feeling conceited because of our study or believing that we are near God, we should humbly follow Guru’s instruction and meditate on the God’s Name with true love and devotion.**

*SGGS P - 353-354*

ਪੰਨਾ ੩੫੫

SGGS P-355

ਆਸਾ ਮਹਲਾ ੧॥

aasaa Mehlaa 1.

ਕਾਚੀ ਗਾਗਰਿ ਦੇਹ ਦੁਹੇਲੀ ਉਪਜੈ ਬਿਨਸੈ ਦੁਖੁ  
ਪਾਈ ॥

kaachee gaagar dayh duhaylee upjai  
binsai dukh paa-ee.

ਇਹੁ ਜਗੁ ਸਾਗਰੁ ਦੁਤਰੁ ਕਿਉ ਤਰੀਐ ਬਿਨੁ ਹਰਿ  
ਗੁਰੁ ਪਾਰਿ ਨ ਪਾਈ ॥੧॥

ih jag saagar dutar ki-o taree-ai bin har  
gur paar na paa-ee. ||1||

ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਪਿਆਰੇ ਤੁਝ ਬਿਨੁ  
ਅਵਰੁ ਨ ਕੋਇ ਹਰੇ ॥

tujh bin avar na ko-ee mayray pi-aaray  
tujh bin avar na ko-ay haray.

ਸਰਬੀ ਰੰਗੀ ਰੂਪੀ ਤੂੰਹੈ ਤਿਸੁ ਬਖਸੇ ਜਿਸੁ ਨਦਰਿ  
ਕਰੇ ॥੧॥ ਰਹਾਉ ॥

sarbee rangee roopee too<sup>N</sup>hai tis bakh<sup>s</sup>ay  
jis nadar karay. ||1|| rahaa-o.

ਸਾਸੁ ਬੁਰੀ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਪਿਰ ਸਿਉ ਮਿਲਣ  
ਨ ਦੇਇ ਬੁਰੀ ॥

saas buree ghar vaas na dayvai pir si-o  
milan na day-ay buree.

ਸਖੀ ਸਾਜਨੀ ਕੇਹਉ ਚਰਨ ਸਰੇਵਉ ਹਰਿ ਗੁਰੁ  
ਕਿਰਪਾ ਤੇ ਨਦਰਿ ਧਰੀ ॥੨॥

sak<sup>h</sup>ee saajnee kay ha-o charan sarayva-o  
har gur kirpaa tay nadar Dharee. ||2||

ਪੰਨਾ ੩੫੬

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ਆਪੁ ਬੀਚਾਰਿ ਮਾਰਿ ਮਨੁ ਦੇਖਿਆ ਤੁਮ ਸਾ ਮੀਤੁ  
ਨ ਅਵਰੁ ਕੋਈ ॥

aap beechaar maar man dayk<sup>h</sup>i-aa tum  
saa meet<sup>t</sup> na avar ko-ee.

ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ  
ਕਰਹਿ ਸੋਈ ॥੩॥

ji-o too<sup>N</sup> raakhahi tiv hee rah<sup>n</sup>aa dukh  
suk<sup>h</sup>dayveh karahi so-ee. ||3||

ਆਸਾ ਮਨਸਾ ਦੇਉ ਬਿਨਾਸਤ ਤਿਹੁ ਗੁਣ ਆਸ  
ਨਿਰਾਸ ਭਈ ॥

aasaa mansaa do-oo binaasattarihu gun  
aas niraas bha-ee.

ਤੁਰੀਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ  
ਓਟ ਲਹੀ ॥੪॥

turee-aavasthaa gurmuk<sup>h</sup> paa-ee-ai sant  
sabh<sup>h</sup>aa kee ot lahee. ||4||

ਗਿਆਨ ਧਿਆਨ ਸਗਲੇ ਸਭਿ ਜਪ ਤਪ ਜਿਸੁ ਹਰਿ  
ਹਿਰਦੈ ਅਲਖ ਅਭੇਵਾ ॥

gi-aan Dhi-aan saglay sab<sup>h</sup> jap tap jis har  
hirdai alakh ab<sup>h</sup>ayvaa.

ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ਗੁਰਮਤਿ ਪਾਏ  
ਸਰਜ ਸੇਵਾ ॥੫॥੨੨॥

naanak raam naam man raat<sup>aa</sup> gurmat  
paa-ay sa<sup>h</sup>j sayvaa. ||5||22||

*Asa Mehla-1*

According to Dr. Bh. Sahib Singh Ji, Guru Ji uttered this *shabad*, upon observing some good swimmers swimming across the river Raavi (in India) with the help of a baked clay pitcher. However, he noted that if the pitcher is not fully baked then it slowly erodes away in water, and the person sitting on it may be drowned.

Comparing our body to an unbaked earthen pitcher and this world to a terrible ocean, Guru Ji says: “The miserable human body is like an unbaked earthen pitcher. It keeps getting formed and destroyed and suffering in pain. So how can one swim across this dreadful (worldly ocean)? Without (the guidance of) the Guru, we cannot cross over (the worldly ocean).”(1)

So addressing God, Guru Ji says: “O’ my beloved (God), without You there is not another. (Yes indeed), except You, there is no one (to help us). It is only You who is pervading in all colors and all forms. You bless (and pardon) the one on whom You cast Your glance of grace.”(1-pause)

Guru Ji now uses another beautiful metaphor and compares the soul to a human bride and worldly attachment to her evil mother-in-law who won’t let the soul bride meet her beloved Groom. He says: “(Even though my groom God resides in the house of my heart, yet like an) evil mother-in-law (my worldly attachment) won’t let me reside peacefully in this house, and this bad (inclination for false worldly pleasures) doesn’t let me meet my Groom. Therefore, I humbly serve my (virtuous) friends and mates, (with whose help) the Guru-God has cast a glance of grace on me.”(2)

Next making a humble confession and supplication before God, Guru Ji says: “(O’ God), when with a disciplined mind I reflected upon myself, (I realized that) there is no better friend than You. Therefore, howsoever You keep me I have to live accordingly. It is You who gives us pain or pleasure, and only that happens, which You do.”(3)

Describing what else he has realized and what is his present way of life, Guru Ji says: “(I have concluded that) both hope and desire are perishable. Therefore I have detached myself from any kinds of hope from (worldly riches, which has) three properties (of vice, virtue, or power. I have also realized that it is only) by Guru’s grace that we attain Turya (the fourth state of mind, when it is completely detached from worldly desires, and is attached to God in a state of peace and poise). Therefore I have taken the shelter of the congregation of saintly people.”(4)

In conclusion, Guru Ji says: “(O’ my friends), the one in whose heart resides the invisible and incomprehensible (God), that one has obtained all (the merits of) divine knowledge, meditation, worship, and penance. O’ Nanak, the one whose mind is imbued with God’s Name, through Guru’s instruction obtains a state of equipoise, and service (meditation of God).”(5-22)

The message of this *shabad* is that if we want to get out of the painful rounds of coming and going from this world which is full of evil desires and sorrows, then we should seek the company of the saintly people so that we can completely discipline our mind, and detach it from any kind of worldly hopes or desires. Then by Guru's grace we would attain the state of Turya and will remain attuned to God in a state of perfect peace and poise.

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ਪੰਨਾ ੩੫੮

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੧॥

aasaa ghar 3 Mehlaa 1.

ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖ ਉਠਿ ਕਰਹਿ  
ਸਲਾਮੁ ॥lakh laskar lakh vaajay nayjay lakh uth  
karahi salaam.ਲਖਾ ਉਪਰਿ ਫੁਰਮਾਇਸਿ ਤੇਰੀ ਲਖ ਉਠਿ ਰਾਖਹਿ  
ਮਾਨੁ ॥lakhaa upar furmaa-is tayree lakh uth  
raakhahi maan.ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭਿ ਨਿਰਾਫਲ  
ਕਾਮ ॥੧॥jaa<sup>n</sup> pat laykhai naa pavai taa<sup>n</sup> sabh  
niraafal kaam. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਜਗੁ ਧੰਧਾ ॥

har kay naam binaa jag DhanDhaa.

ਜੇ ਬਹੁਤਾ ਸਮਝਾਈਐ ਭੋਲਾ ਭੀ ਸੋ ਅੰਧੋ ਅੰਧਾ ॥੧॥  
ਚਹਾਉ ॥jay bahutaa samjaa-ee-ai bholaa bhee so  
anDho anDhaa. ||1|| rahaa-o.ਲਖ ਖਟੀਅਹਿ ਲਖ ਸੰਜੀਅਹਿ ਖਾਜਹਿ ਲਖ  
ਆਵਹਿ ਲਖ ਜਾਹਿ ॥lakh khatee-ah lakh sanjee-ah khaajeh  
lakh aavahi lakh jaahi.ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਜੀਅ ਕਿਥੈ ਫਿਰਿ  
ਪਾਹਿ ॥੨॥jaa<sup>n</sup> pat laykhai naa pavai taa<sup>n</sup> jee-a  
kithai fir paahi. ||2||ਲਖ ਸਾਸਤ ਸਮਝਾਵਣੀ ਲਖ ਪੰਡਿਤ ਪੜਹਿ  
ਪੁਰਾਣ ॥lakh saasat samjhaavanee lakh pandit  
parheh puraan.

ਜਾਂ ਪਤਿ ਲੇਖੈ ਨਾ ਪਵੈ ਤਾਂ ਸਭੇ ਕੁਪਰਵਾਣ ॥੩॥

jaa<sup>n</sup> pat laykhai naa pavai taa<sup>n</sup> sabhay  
kupaarvaan. ||3||

ਸਚ ਨਾਮਿ ਪਤਿ ਉਪਜੈ ਕਰਮਿ ਨਾਮੁ ਕਰਤਾਰੁ ॥

sach naam pat oopjai karam naam  
kartaar.ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਜੇ ਵਸੈ ਨਾਨਕ ਨਦਰੀ  
ਪਾਰੁ ॥੪॥੧॥੩੧॥ahinis hirdai jay vasai naanak nadree  
paar. ||4||1||31||*Asa Ghar-3 Mehla-1*

All human beings have an intense desire to earn honor and glory in this world. For this purpose some try to earn a fortune so that they can afford to have the most magnificent mansions, most expensive cars, and be honored by their neighbors and colleagues. Some try to earn honor by acquiring political or social power, while others try to earn glory by acquiring vast knowledge on some subject, or by creating a new invention etc. However, in this shabad, Guru Ji explains how all the glory and honor acquired by all such means is useless if it is not approved in God's court.



Guru Ji says: “(O’ mortal), you may have hundreds of thousands of armies, bands and arms, and hundreds of thousands may rise to salute you. Your dominion may extend over hundreds of thousands of human beings and hundreds of thousands of persons may rise to honor you. But if this honor is not accounted for in God’s court, then all these efforts are futile.”(1)

Observing the foolish nature of human beings, Guru Ji says: “(O’ my friends), without meditation on God’s Name all worldly attachment (leads to) entanglement. (But the human mind) is such that even if we warn, still the ignorant person remains blind (to all these warnings and remains entangled in worldly affairs).”(1-pause)

Now switching to the worldly wealth, which most humans crave, Guru Ji comments: “We may earn millions, treasure millions, spend millions, millions may come and go, but if (in spite of this wealth, our) honor is not accounted for (or given any consideration in God’s court), then we don’t know where such souls are sent (because they are not given any place in heaven).”(2)

Next commenting on those who take pride in their knowledge, Guru Ji says: “One may expound on millions of (sacred texts), such as (Hindu) Shastras or like a Pundit, one may read millions of Puranas (to earn the respect of the audience), but if this honor is not recognized (in God’s court), then deem (all such efforts) as not approved.”(3)

Guru Ji concludes the shabad by telling us the best way to obtain honor in God’s court. He says: “(O’ my friends), it is (only) by meditating on the Name of eternal God that true honor is obtained. (However), one obtains the Creator’s Name by His grace only. O’ Nanak, if day and night (God’s Name) keeps residing in one’s heart, then by His grace one is ferried across (the worldly ocean).”(4-1-31)

**The message of this *shabad* is that we may get some false honor in the world through our riches, power, or scholarship. But to obtain true honor in God’s court, we must cherish God’s Name in our heart.**

7-22-93

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ਪੰਨਾ ੩੫੯

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ਆਸਾ ਮਹਲਾ ੧॥

aasaa mehlaa 1.

ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦ੍ਰਾ ਖਿੰਬਾ ਖਿਮਾ  
ਰਚਾਵਉ ॥

gur kaa sabad manai meh mundraa  
khintha khimaa hadhaava-o.

ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ  
ਪਾਵਉ ॥੧॥

jo kichh karai bhala kar maan-o sahj jog  
niDh paava-o. ||1||

ਪੰਨਾ ੩੬੦

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ਬਾਬਾ ਜੁਗਤਾ ਜੀਉ ਜੁਗਹ ਜੁਗ ਜੋਗੀ ਪਰਮ ਤੰਤ  
ਮਹਿ ਜੋਗੰ ॥

baabaa jugtaa jee-o jugah jug jogee  
param tant meh joga<sup>N</sup>.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਇਆ ਗਿਆਨ ਕਾਇਆ  
ਰਸ ਭੋਗੰ ॥੧॥ ਰਹਾਉ ॥

amrit naam niranjan paa-i-aa gi-aan  
kaa-i-aa ras bhoga<sup>N</sup>. ||1|| rahaa-o.

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸਉ ਕਲਪ ਤਿਆਗੀ  
ਬਾਦੰ ॥

siv nagree meh aasan baisa-o kalap  
ti-agee baada<sup>N</sup>.

ਸਿੰਝੀ ਸਬਦੁ ਸਦਾ ਧੁਨਿ ਸੋਰੈ ਅਹਿਨਿਸਿ ਪੂਰੈ  
ਨਾਦੰ ॥੨॥

sinjee sabad sadaa Dhun sohai ahinis  
poorai naada<sup>N</sup>. ||2||

ਪਤੁ ਵੀਚਾਰੁ ਗਿਆਨ ਮਤਿ ਡੰਡਾ ਵਰਤਮਾਨ  
ਬਿਭੂਤੰ ॥

pat veechaar gi-aan mat danda  
varatmaan bibhoota<sup>N</sup>.

ਹਰਿ ਕੀਰਤਿ ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰਮੁਖਿ ਪੰਥੁ  
ਅਤੀਤੰ ॥੩॥

har keerat rahraas hamaaree gurmukh  
panth ateeta<sup>N</sup>. ||3||

ਸਗਲੀ ਜੋਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ  
ਅਨੇਕੰ ॥

saglee jot hamaaree sammi-aa naana  
varan anayka<sup>N</sup>.

ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ  
ਏਕੰ ॥੪॥੩॥੩੭॥

kaho naanak sunbharthar jogee  
paarbrahm liv ayka<sup>N</sup>. ||4||3||37||

#### Asa Mehla-1

One salient feature of Guru Ji's advice to any body is that wherever he goes and with whomsoever he talks, he converses in the language of that place and that person to convey his point of view. In this *shabad*, he talks to a *yogi* (a sect of Hindu ascetics, who believe in living in jungles and mountains, and breathing exercises, and claim that such practices help them unite with God). As per their customs, the *yogis* wear

special kinds of earrings made of glass or wood, wear a patched coat, smear their bodies with ashes, carry a small horn, a staff, and a small two pronged wooden stick to support their arms. Guru Ji tells that *yogi* (named Bharthar), what kinds of symbols he is using and how he is trying to unite with God.

He says: “(O *yogi*, I consider) the Guru’s word (enshrined) in the mind as my earrings, and I wear the patched coat of compassion. Whatever God does, I deem that as the best thing. In this effortless way I obtain the treasure of *yoga* (or union with God).”(1)

Stating in a nutshell the essence of this type of *yoga* (or the way to unite with God) and describing his own experience, Guru Ji says: “O’ my respected sire, the one who always remains attuned to God, is a true *yogi*. I have obtained the nectar Name of that immaculate God, and I am enjoying the bliss of (divine) wisdom in my body.” (1-pause)

Comparing his own conduct with the common practices and postures of *yoga*, Guru Ji says: “(O’ *yogi*) I have renounced the thoughts of (worldly) strife and desires; instead I sit attuned to the thoughts of God. Within me is ringing the word of the Guru. (For me), this is the melodious tune of the horn which my mind is playing day and night.” (2)

Now comparing his spiritual practices to the *yogi*’s outward symbols, Guru Ji says: “Reflection (on God’s merits) is my begging bowl, awakened intellect is my staff. To deem God’s presence everywhere is my ashes. To sing His praise is my daily routine. To live according to Guru’s instruction is my ascetic path.”(3)

Concluding the description of his type of *yoga*, Guru Ji addresses *Bharthar yogi* with whom he was talking, and says: “To see God’s light in its myriad ways in all creatures is my arms’ support. Nanak says listen O’ *Bhartharyogi*, to remain attuned to the all-pervading God is my only passion.”(4-3-37)

**The message of this *shabad* is that the best way to concentrate upon and unite with God is to be always imbued with love for God and to see His light in all creatures.**

*SGGS P - 359-360*

ਪੰਨਾ ੩੬੧

SGGS P-361

ਆਸਾ ਮਹਲਾ ੩॥

aasaa Mehlāa 3.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਗਹਿਰ ਗੰਭੀਰ ॥  
 ਸੇਵਤ ਹੀ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ ॥  
 ਸਬਦਿ ਤਰੇ ਜਨ ਸਹਜਿ ਸੁਭਾਇ ॥  
 ਤਿਨ ਕੈਹਮ ਸਦ ਲਾਗਹ ਖਾਇ ॥੧॥

mayraa parabh saachaa gahir gambheer.  
 sayvat hee sukh saanṯ sareer.  
 sabadtaray jan sahj subhāa-ay.  
 ṯin kai ham sad laagah paa-ay. ||1||

ਪੰਨਾ ੩੬੨

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ਜੋ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥  
 ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਲਾਥਾ ਤੇ ਹਰਿ ਦਰਗਹ  
 ਮਿਲੇ ਸੁਭਾਇ ॥੧॥ ਰਹਾਉ ॥

jo man raatay har rang laa-ay.  
 ṯin kaa janam marandukh laathaa tay har  
 dargeh milay subhāa-ay. ||1|| rahaa-o.

ਸਬਦੁ ਚਾਖੈ ਸਾਚਾ ਸਾਦੁ ਪਾਏ ॥  
 ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥  
 ਹਰਿ ਪ੍ਰਭੁ ਸਦਾ ਰਹਿਆ ਭਰਪੂਰਿ ॥  
 ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ ॥੨॥

sabad chaakhai saachaa saad paa-ay.  
 har kaa naam man vasaa-ay.  
 har parabh sadā rahi-aa bharpoor.  
 aapay nayrhai aapay door. ||2||

ਆਖਣਿ ਆਖੈ ਬਕੈ ਸਭੁ ਕੋਇ ॥  
 ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਸੋਇ ॥  
 ਕਹਣੈ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥  
 ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

aakhan aakhai bakai sabh ko-ay.  
 aapay bakhhas milaa-ay so-ay.  
 kahṇai kathan na paa-i-aa jaa-ay.  
 gur parsaad vasai man aa-ay. ||3||

ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥  
 ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਮੋਹੁ ਚੁਕਾਇ ॥  
 ਅਤਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ ॥  
 ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ ॥੪॥੪॥੪੩॥

gurmukh vichahu aap gavaa-ay.  
 har rang raatay moh chukaa-ay.  
 at nirmal gur sabaḍ veechaar.  
 naanak naam savaaranhaar. ||4||4||43||

## Asa Mehla-3

In this *shabad*, Guru Ji tells us about the merits of serving God, and how to be united with Him, as He is inaccessible and beyond the comprehension of ordinary sense faculties.

First describing the unique merits of God and the blessings we obtain when we remember Him, Guru Ji says: “(O’ my friends), my God is eternal, profound, and large hearted. The moment we remember Him (sincerely), a sense of peace and

contentment arises in the body. (By remembering God) through the word (of the Guru, many) devotees easily swim across (the worldly ocean). I always bow to the feet of such (sacred souls).” (1)

Describing the merits of the devotees who are steeped in the love of God, Guru Ji says: “By imbuing themselves with God’s love, they whose minds have been attuned to God, their pain of birth and death has been removed and they have effortlessly obtained to God’s court.”(1-pause)

Explaining further the above statement, Guru Ji says: “(O’ my friends), one who reflects on the Guru’s word (or instruction) enjoys the relish of ever lasting bliss. Such a person enshrines God’s Name in the mind, and realizes that God is always pervading everywhere. He Himself is near, and Himself is far (from His creatures).”(2)

Commenting upon those who only talk about Him, Guru Ji says: “As for saying and boasting (about God), everyone says (about God), but it is God who in His grace unites one with Himself. By simply saying His name or speaking of Him, God is not obtained. (Only) through Guru’s grace does (God) come to abide in one’s mind.”(3)

Guru Ji concludes the shabad by saying: “The Guru’s followers remove their self-conceit from within. Imbued with God’s love, they get rid of worldly attachment. O’ Nanak, reflection on Guru’s words makes (one) a person of extremely immaculate character. By attuning one self to (God’s) Name, (one not only saves one self, but also becomes capable of embellishing others (with spiritual virtues).” (4-4-43)

**The message of this *shabad* is that if we want to enjoy eternal peace and bliss, then we should reflect on Guru’s word (*Gurbani*). Further, we should imbue ourselves with the love of God’s Name. By doing so we would experience the presence of God both within and without. Then we would not only make our own life pure and immaculate, but could also help others to embellish their lives with spiritual merits.**

7-15-93

*SGGS P - 361-362*

ਪੰਨਾ ੩੬੩

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ਆਸਾ ਮਹਲਾ ੩॥

aasaa Mehlāa 3.

ਗੁਰੁ ਸਾਇਰੁ ਸਤਿਗੁਰੁ ਸਚੁ ਸੋਇ ॥  
ਪੂਰੈ ਭਾਗਿ ਗੁਰਸੇਵਾ ਹੋਇ ॥

gur saa-ir satgur sach so-ay.  
poorai bhāag gur sayvaa ho-ay.

ਪੰਨਾ ੩੬੪

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ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰਾਏ ॥੧॥

so boojhai jis aap bujhaa-ay.  
gur parsaadee sayv karaa-ay. ||1||

ਗਿਆਨ ਰਤਨਿ ਸਭ ਸੋਝੀ ਹੋਇ ॥  
ਗੁਰ ਪਰਸਾਦਿ ਅਗਿਆਨੁ ਬਿਨਾਸੈ ਅਨਦਿਨੁ ਜਾਗੈ  
ਵੇਖੈ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

gi-aan raṭan sabh sojhee ho-ay.  
gur parsaad agi-aan binaasai an-din  
jaagai vaykhai sach so-ay. ||1|| rahaa-o.

ਮੋਹੁ ਗੁਮਾਨੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥  
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ ॥  
ਅੰਤਰਿ ਮਹਲੁ ਗੁਰ ਸਬਦਿ ਪਛਾਣੈ ॥  
ਆਵਣ ਜਾਣੁ ਰਹੈ ਥਿਰੁ ਨਾਮਿ ਸਮਾਣੇ ॥੨॥

moh gumaan gur sabad jalaa-ay.  
pooray gur tay sojhee paa-ay.  
antar mahal gur sabad pachhaanai.  
aavan jaan rahai thir naam samaanay.  
||2||

ਜੰਮਣੁ ਮਰਣਾ ਹੈ ਸੰਸਾਰੁ ॥  
ਮਨਮੁਖੁ ਅਚੇਤੁ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥  
ਪਰ ਨਿੰਦਾ ਬਹੁ ਕੂੜੁ ਕਮਾਵੈ ॥  
ਵਿਸਟਾ ਕਾ ਕੀੜਾ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਵੈ ॥੩॥

jaman marnaa hai sansaar.  
manmukh achayt maa-i-aa moh gubaar.  
par nindaa baho koorh kamaavai.  
vistaa kaa keerhaa vistaa maahi  
samaavai. ||3||

ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਭ ਸੋਝੀ ਪਾਏ ॥  
ਗੁਰ ਕਾ ਸਬਦੁ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥  
ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥  
ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੪॥੧੦॥੪੯॥

satsangat mil sabh sojhee paa-ay.  
gur kaa sabad har bhagat drirh-aa-ay.  
bhaanaa manay sadaa sukho-ay.  
naanak sach samaavai so-ay.  
||4||10||49||

## Asa Mehla-3

In this *shabad* Guru Ji narrates the excellencies of the Guru. He says: “(O’ my friends), the Guru is the sea (of merits). The true Guru is the embodiment of that eternal (God). But it is only through perfect destiny that one is able to serve the Guru (by following his advice). Only that person understands (this secret, whom God)

Himself makes to understand. Then through Guru's grace, (God) makes that person perform His (devotional) service."(1)

Summarizing the blessings received through the Guru, he says: "Through the jewel of (divine) wisdom (bestowed by the Guru) one obtains complete understanding (for a fruitful life). By Guru's grace human ignorance is destroyed; day and night one remains alert (to false worldly allurements) and sees that eternal (God) pervading everywhere."(1-pause)

Continuing to describe the blessings received by a person who follows the Guru's advice, he says: "Following Guru's instruction, one who drives out one's worldly attachment and arrogance, obtains true understanding (about the right way of life). Through the Guru's word one recognizes God's mansion within (one self). Then one's comings and goings (in and out of this world) end and one merges in the eternal Name (of God)."(2)

Commenting on the fate of the self-conceited ones, he says: "(For a self-conceited person) the world is (a place) for birth and death. (Being surrounded by) the darkness of worldly attachments, the self-conceited person remains unaware (of God's presence). Such a person always keeps slandering others and practicing falsehood. (Thus) like a worm of filth, one becomes consumed in the filth (of falsehood itself)."(3)

Contrasting the above state with the rewards a Guru's follower obtains, Guru Ji says: "(On the other hand), by joining the society of saints, (a Guru's follower) obtains true understanding. Through the Guru's word, such a person enshrines God's loving adoration in the mind. By submitting to (God's) will, such a person always remains in peace. O' Nanak, (such a person) merges in that eternal God."(4-10-49)

**The message of this *shabad* is that we should realize that the Guru (Granth Sahib Ji) is like a fathomless ocean and inexhaustible treasure of the jewels of divine wisdom. Therefore, shedding our self-conceit and the misguided intellect of our own mind, we should devotedly read, understand, and follow Gurbani (the Guru's word). We should accept God's will and meditate on God's Name. Then we would obtain true understanding about the right way of living our life and enjoy peace and bliss both here and hereafter.**

7-24-93

*SGGS P - 363-364*

ਪੰਨਾ ੩੬੬

SGGS P-366

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਰਾਗੁ ਆਸਾ ਘਰੁ ੨ ਮਹਲਾ ੪॥

raag aasaa ghar 2 Mehlaa 4.

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ਰ ਸੁਤ ਨਾਲਿ ਭਾਈ ॥

kis hee Dharhaa kee-aa mitar sut naal bhaa-ee.

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਕੁੜਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ ॥

kis hee Dharhaa kee-aa kurham sakay naal javaa-ee.

ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ  
ਆਪਣੈ ਸੁਆਈ ॥kis hee Dharhaa kee-aa sikdaar  
cha-uDhree naal aapnai su-aa-ee.

ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ ॥੧॥

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

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ ॥

ham har si-o Dharhaa kee-aa mayree har  
tayk.ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰੁ ਨ ਕੋਈ ਹਉ ਹਰਿ  
ਗੁਣ ਗਾਵਾ ਅਸੰਖ ਅਨੇਕ ॥੧॥ ਰਹਾਉ ॥mai har bin pakhDharhaa avar na ko-ee  
ha-o har gun gaavaa asa<sup>n</sup>kh anayk. ||1||  
rahaa-o.

ਜਿਨ੍ ਸਿਉ ਧੜੇ ਕਰਹਿ ਸੇ ਜਾਹਿ ॥

jin<sup>n</sup> si-o Dharhay karahi say jaahi.

ਝੁਠੁ ਧੜੇ ਕਰਿ ਪਛੋਤਾਹਿ ॥

jhoothDharhay kar pachhotaaahi.

ਥਿਰੁ ਨ ਰਹਹਿ ਮਨਿ ਖੋਟੁ ਕਮਾਹਿ ॥

thir na raheh man khot kamaahi.

ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਜਿਸ ਕਾ ਕੋਈ  
ਸਮਰਥੁ ਨਾਹਿ ॥੨॥ham har si-o Dharhaa kee-aa jis kaa  
ko-ee samrath naahi. ||2||

ਏਹ ਸਭਿ ਧੜੇ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ ॥

ayh sabhDharhay maa-i-aa moh pasaaree.

ਮਾਇਆ ਕਉ ਲੂਝਹਿ ਗਾਵਾਰੀ ॥

maa-i-aa ka-o loojheh gaavaaree.

ਜਨਮਿ ਮਰਹਿ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥

janam mareh joo-ai baajee haaree.

ਹਮਰੈ ਹਰਿ ਧੜਾ ਜਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ  
ਸਵਾਰੀ ॥੩॥hamrai har Dharhaa je halat palat sabh  
savaaree. ||3||

ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ ॥

kalijug meh Dharhay panch chor  
jhagrhaa-ay.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਵਧਾਏ ॥

kaam kroDh lobh moh abhimaan  
vaDhaa-ay.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਏ ॥

jis no kirpaa karay tis satsang milaa-ay.

ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਏਹ ਧੜੇ ਸਭਿ  
ਗਵਾਏ ॥੪॥hamraa har Dharhaa jin ayh Dharhay  
sabh gavaa-ay. ||4||



ਮਿਥਿਆ ਦੂਜਾ ਭਾਉ ਧੜੇ ਬਹਿ ਪਾਵੈ ॥

mithi-aa doojaa bhaa-o Dharhay bahi paavai.

ਪਰਾਇਆ ਛਿਦੁ ਅਟਕਲੈ ਆਪਣਾ ਅਹੰਕਾਰੁ ਵਧਾਵੈ ॥

paraa-i-aa chhidar atkalai aapnaa aha<sup>n</sup>kaar vaDhaavai.

ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ ॥

jaisaa beejai taisaa khaavai.

ਜਨ ਨਾਨਕ ਕਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਸਿਸਟਿ ਜਿਣਿ ਆਵੈ ॥੫॥੨॥੫੪॥

jan naanak kaa har Dharhaa Dharam sabh sarisat jin aavai. ||5||2||54||

#### Raag Asa Ghar-2 Mehla-4

In this *shabad* Guru Ji comments on the habit of worldly people to form factions and groups in order to gain strength or force others to submit to their point of view or to fulfill their selfish motives.

#### Raag Asa Ghar-2 Mehla-4

In this *shabad*, Guru Ji comments on the habit of worldly people to form alliances and factions with their rich or politically powerful friends and relatives, and tells us with whom he has formed his alliance and on whose support he depends.

He says: “Some have formed factions with their friends, sons, or brothers, and some with their brother or sons-in-law. Some have formed a faction with the village chiefs or headmen for their own selfish motives, but my grouping is (only) with that God who is pervading everywhere.”(1)

Once again declaring that except God, he doesn't depend upon the support of any person, group or faction, Guru Ji says: “(O' my friends), I have made grouping with God, and He is my (only) support. Except God I have no other party or faction, and I keep singing His countless and millions of praises.”(1-pause)

Warning us about the consequences of forming factions (with worldly people), Guru Ji says: “They with whom (people) form factions (ultimately) depart (from the world. Therefore by forming these short lived) false factions (people) repent (in the end. They who make factions also) do not live forever, and therefore (unnecessarily) keep deceiving others. Consequently, I have formed faction only with God whom no one can equal in power.”(2)

Now Guru Ji tells us how these factions become the source of many evils. He says: “All these factions are the extension of the love of worldly riches and power. For the sake of worldly riches and power, uncivilized people keep clashing with each other. Therefore they keep being born and dying. (In this way), they have lost the game of (human) life in a gamble. But my faction is with God, who has embellished (my life) both in this and the next world.”(3)

Going further into the reasons, which give rise to these factions and factional fights, Guru Ji says: “(O’ my friends), in this iron age it is the five thieves (working in the human mind) which make one form factions and conflicts. (Theses five thieves) increase lust, anger, greed, attachment, and pride (in a human being). However, one on whom (God) shows His mercy (He) unites that one with the company of saintly persons (and ends all his or her involvements in factions). Therefore, my grouping is only with God who has made me abandon all (other worldly) factions.”(4)

Finally Guru Ji advises us and says: “(O’ my friends, except God), false is the love of other (worldly riches and power, which make human beings) sit together and form factions. (They) make wild guesses about others’ faults and (thinking themselves to be superior) expand their own ego. (The end result is that) as one sows, so does one reap. (Because their opposing groups or factions think likewise, ultimately they fight and sometimes kill each other, and both parties get ruined). The faction of servant Nanak is with God and righteousness (with whose power one) comes home after conquering the entire world.”(5-2-54)

**The message of this shabad is that we should remain away from forming any groups or factions, and consider ourselves only belonging to the group of God, and righteousness. We should support only that thought and that point of view which is based on truth, justice, and the advice of our Gurus.**

***Personal Note:-**It is strange that although all holy places and particularly Gurudwaras should end all such groupings and factions, but we find maximum factional fighting there. The day this shabad came as **Waak or Order Of The Day**, we had a very serious factional fight in our monthly Keertan, in which obscenities and fistfights were briefly exchanged. Even more ironic is that the main issue of contention was whether or not to build our own Gurdwara, which later was built, and was the scene of many other serious fights, in which blows were exchanged, beards plucked, shots fired, police called, and lots of money wasted in lawsuits.*

7-3-93

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ਪੰਨਾ ੩੬੮

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਮਹਲਾ ੪ ਰਾਗੁ ਆਸਾ ਘਰੁ ੬ ਕੇ ੩॥

Mehlaa 4 raag aasaa ghar 6 kay 3.

ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਥੋਥਰ ਵਾਜੈ ਬੇਨ ॥

hath kar tant vajaavai jogee thothar vaajai bayn.

ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੂਆ ਹਰਿ  
ਰੰਗਿ ਭੇਨ ॥੧॥gurmat har gun bolhu jogee ih manoo-aa  
har rang bhayn. ||1||

ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ॥

jogee har dayh matee updays.

ਜੁਗੁ ਜੁਗੁ ਹਰਿ ਹਰਿ ਏਕੈ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ  
ਆਦੇਸੁ ॥੧॥ ਰਹਾਉ ॥jug jug har har ayko vartai tis aagai ham  
aadays. ||1|| rahaa-o.ਗਾਵਹਿ ਰਾਗ ਭਾਤਿ ਬਹੁ ਬੋਲਹਿ ਇਹੁ ਮਨੂਆ ਖੇਲੈ  
ਖੇਲ ॥gaavahi raag bhaat baho boleh ih  
manoo-aa khaylai khayl.ਜੋਵਹਿ ਕੂਪ ਸਿੰਚਨ ਕਉ ਬਸੁਧਾ ਉਠਿ ਬੈਲ ਗਏ  
ਚਰਿ ਬੋਲ ॥੨॥joveh koop sinchan ka-o basuDhaa uth  
bail ga-ay char bayl. ||2||ਕਾਇਆ ਨਗਰ ਮਹਿ ਕਰਮ ਹਰਿ ਬੋਵਹੁ ਹਰਿ ਜਾਮੈ  
ਹਰਿਆ ਖੇਤੁ ॥kaa-i-aa nagar meh karam har bovhu har  
jaamai hari-aa khayt.ਮਨੂਆ ਅਸਥਿਰੁ ਬੈਲੁ ਮਨੁ ਜੋਵਹੁ ਹਰਿ ਸਿੰਚਹੁ  
ਗੁਰਮਤਿ ਜੇਤੁ ॥੩॥manoo-aa asthir bail man jovhu har  
sinchahu gurmat jayt. ||3||ਜੋਗੀ ਜੰਗਮ ਸ੍ਰਿਸਟਿ ਸਭ ਤੁਮਰੀ ਜੋ ਦੇਹੁ ਮਤੀ  
ਤਿਤੁ ਚੇਲ ॥jogee jangam sarisat sabhtumree jo dayh  
matee tit chayl.ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਹਰਿ ਲਾਵਹੁ  
ਮਨੂਆ ਪੇਲ ॥੪॥੯॥੬੧॥jan naanak kay parabh antarjaamee har  
laavhu manoo-aa payl. ||4||9||61||**Mehla-4 Raag Asa Ghar-6 Kaiy-3**

According to Bh. Harbans Singh Ji, the historical Sikh context of this *shabad* is that one day some yogis with torn ears came to Guru Ji. They told him that if he would join their sect, he too could obtain salvation. Guru Ji uttered this shabad in response. The message of this *shabad* is equally applicable to many lay persons and professional Raagis who might be playing on Harmonium (musical instrument like an accordion) and Tabla (the drums, or base), and apparently singing shabads from their tongues while their mind is pre-occupied with worldly affairs.

So addressing the yogis, Guru Ji says: “Holding a guitar in his hand, a yogi strikes its strings, but the sound coming out of it is hollow (because his mind is not attuned to God’s love. O’ yogi, following Guru’s instruction (first learn to) sing God’s praises so that this mind (of yours) may be immersed in God’s love.”(1)

Continuing his address to the yogi, Guru Ji says: “(O’ yogi), instruct your mind to meditate upon God. It is only one (God) who has been pervading throughout all ages; before Him I reverently bow my head.”(1-pause)

Explaining with a beautiful example, how all the singing and playing of music by the yogis and other such singers goes waste, Guru Ji says: “(While the yogis may be) singing and reciting songs in many different musical measures, this mind (of theirs) is playing tricks. (While they are singing, their mind is engaged in thinking about many other worldly thoughts. Their situation is like that of a farmer who might be) working upon his well to irrigate his land, but his (own) bullocks might have gone and grazed (and ruined) his crop.” (2)

Continuing the above metaphor, he says: “(O’ yogi), in the city of your body, sow the seed of meditation on God, so that a green crop of God’s Name may grow in that farm. After stabilizing the bullock-like mind, yoke it into meditation on God’s Name. Then according to Guru’s instruction, irrigate the (body-farm with the water of) God’s (Name).”(3)

Guru Ji feels a sense of compassion for the yogis and others like them who are doing the right or wrong deeds according to the intellect given to them by God. So he prays on behalf of all such people and says: “(O’ God), all these yogis and wandering saints are Your creation. Whatever intellect You give, (the mind) starts moving in that direction. O’ God of devotee Nanak, the Inner Knower of hearts, (You Yourself) instruct and yoke (our) mind into Your (loving adoration).”(4-9-61)

**The message of this *shabad* is that instead of singing hymns and playing instruments to impress others, or to earn more wealth, we should pray to God that He imbues our minds with His love and devotion. In this way we may talk, write and sing about Him with true devotion and full concentration of our minds.**

7-6-93

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ਪੰਨਾ ੩੬੯

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ਆਸਾਵਰੀ ਮਹਲਾ ੪॥

aasaavaree Mehlāa 4.

ਮਾਈ ਮੋਰੋ ਪ੍ਰੀਤਮੁ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ ॥

maa-ee moro pareetam raam batavhu  
ree maa-ee.ਹਉ ਹਰਿ ਬਿਨੁ ਬਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ  
ਕਰਹਲੁ ਬੋਲਿ ਰੀਝਾਈ ॥੧॥ ਰਹਾਉ ॥ha-o har bin khin pal reh na saka-o jaisay  
karhal bayl reejhaa-ee. ||1|| rahaa-o.ਹਮਰਾ ਮਨੁ ਬੈਰਾਗ ਬਿਰਕਤੁ ਭਇਓ ਹਰਿ ਦਰਸਨ  
ਮੀਤ ਕੈ ਤਾਈ ॥hamraa man bairaag birkatbha-i-o har  
darsan meet kai taa-ee.ਜੈਸੇ ਅਲਿ ਕਮਲਾ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਮੋਹਿ  
ਹਰਿ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ ॥੧॥jaisay al kamlaa bin reh na sakai taisay  
mohi har bin rahan na jaa-ee. ||1||

ਪੰਨਾ ੩੭੦

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ਰਾਮੁ ਸਰਣਿ ਜਗਦੀਸੁਰ ਪਿਆਰੇ ਮੋਹਿ ਸਰਧਾ ਪੂਰਿ  
ਹਰਿ ਗੁਸਾਈ ॥raakh saran jagdeesur pi-aaray mohi  
sarDhaa poor har gusaa-ee.ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ  
ਨਿਮਖ ਦਿਖਾਈ ॥ ੨॥੩੯॥੧੩॥੧੫॥੬੭॥jan naanak kai man anad hot hai har  
darsan nimakh dikhaa-ee.  
||2||39||13||15||67||*Asa Wari Mehlā-4*

In this *shabad*, Guru Ji expresses his deep love and devotion for God, and depicts how intensely he longs and craves to see his Beloved.

He says: “O’ my mother, tell me the whereabouts of my Beloved. Just as the young one of a camel feels delighted upon seeing a creeper, (similarly I feel happy upon seeing Him). I cannot live even for a moment without (seeing) Him.”(1-pause)

Describing how sad, he feels without seeing God, he says: “(O’ mother, without) seeing my friend (God), my mind has become sad and dejected. Just as a black bee cannot live without the lotus, similarly I cannot live without (seeing) God.”(1)

Now Guru Ji directly relates his yearning to his beloved God and says: “O’ loved Master of the universe, keep me in Your refuge. O’ Master of the universe, please fulfill my craving. O’ God, even when You show Your sight for just a fleeting moment, a state of bliss prevails in the mind of devotee Nanak.”(2-2-39-13-15-67)

The message of this *shabad* is that we should have such a sincere and intense love for God that we feel that we cannot live even for a moment without seeing Him. We should blossom forth in bliss upon seeing His sight, even for a brief moment. To achieve such a state we should keep meditating on God's Name and singing His praises day and night.

*Detail of shabads: M: 1=39, M: 3=13, M: 4=15, Total=67*

8-12-93

*SGGS P - 369-370*



ਪੰਨਾ ੩੭੨

SGGS P-372

ਆਸਾ ਮਹਲਾ ੫॥

aasaa mehlaa 5.

ਪਰਦੇਸੁ ਝਾਗਿ ਸਉਦੇ ਕਉ ਆਇਆ ॥  
 ਵਸਤੁ ਅਨੂਪ ਸੁਣੀ ਲਾਭਾਇਆ ॥  
 ਗੁਣ ਰਾਸਿ ਬੰਨ੍ਹਿ ਪਲੈ ਆਨੀ ॥  
 ਦੇਖਿ ਰਤਨੁ ਇਹੁ ਮਨੁ ਲਪਟਾਨੀ ॥੧॥

pardays jhaag sa-uday ka-o aa-i-aa.  
 vasat anoop sunee laabhaa-i-aa.  
 gun raas baneh palai aanee.  
 daykh ratan ih man laptaanee. ||1||

ਸਾਹ ਵਾਪਾਰੀ ਦੁਆਰੈ ਆਏ ॥  
 ਵਖਰੁ ਕਾਢਹੁ ਸਉਦਾ ਕਰਾਏ ॥੧॥ ਰਹਾਉ ॥

saah vaapaaree du-aarai aa-ay.  
 vakhar kaadhahu sa-udaa karaa-ay. ||1||  
 rahaa-o.

ਸਾਹਿ ਪਠਾਇਆ ਸਾਰੈ ਪਾਸਿ ॥  
 ਅਮੋਲ ਰਤਨ ਅਮੋਲਾ ਰਾਸਿ ॥  
 ਵਿਸਟੁ ਸੁਭਾਈ ਪਾਇਆ ਮੀਤ ॥  
 ਸਉਦਾ ਮਿਲਿਆ ਨਿਹਚਲ ਚੀਤ ॥੨॥

saahi pathaa-i-aa saahai paas.  
 amol ratan amolaa raas.  
 visat subhaa-ee paa-i-aa meet.  
 sa-udaa mili-aa nihchal cheet. ||2||

ਭਉ ਨਹੀ ਤਸਕਰ ਪਉਣ ਨ ਪਾਨੀ ॥  
 ਸਹਜਿ ਵਿਹਾੜੀ ਸਹਜਿ ਲੈ ਜਾਨੀ ॥  
 ਸਤ ਕੈ ਖਟਿਐ ਦੁਖੁ ਨਹੀ ਪਾਇਆ ॥  
 ਸਹੀ ਸਲਾਮਤਿ ਘਰਿ ਲੈ ਆਇਆ ॥੩॥

bha-o nahee taskar pa-un na paanee.  
 sahj vihaajee sahj lai jaanee.  
 sat kai khati-ai dukh nahee paa-i-aa.  
 sahee salaamat ghar lai aa-i-aa. ||3||

ਮਿਲਿਆ ਲਾਹਾ ਭਏ ਅਨੰਦ ॥  
 ਧੰਨੁ ਸਾਹ ਪੂਰੇ ਬਖਸਿੰਦ ॥  
 ਇਹੁ ਸਉਦਾ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਪਾਇਆ ॥  
 ਸਹਲੀ ਖੇਪ ਨਾਨਕੁ ਲੈ ਆਇਆ ॥੪॥੬॥

mili-aa laahaa bha-ay anand.  
 Dhan saah pooray bakhsind.  
 ih sa-udaa gurmukh kinai virlai paa-i-aa.  
 sahlee khayp naanak lai aa-i-aa. ||4||6||

#### Asa Mehla-5

In this *shabad*, Guru Ji uses the beautiful poetic imagery of a peddler or door-to-door salesperson. After journeying through many difficult foreign countries this peddler reaches a wholesale merchant (or banker) and asks him to show the most invaluable jewel (of Name), hearing about which, he or she was enticed to come from such a far off place.

Addressing his Guru as that wholesale merchant, Guru Ji says: “(O’ my banker, the true Guru), after wandering through the foreign country (countless births) I have come to do business (with you). I have heard that you have the commodity (of Name which)

is of incomparable beauty and very profitable. I have gathered and brought with me the capital of merits. Upon seeing this jewel (of Name) my mind has been fascinated.”(1)

Repeating his request, Guru Ji says: “O’ banker (Guru), the dealer has come to your door. Please show the goods, and let us make the deal.”(1-pause)

Describing what happened, he says: “The (great) merchant (God) sent me to the merchant (Guru to procure this) invaluable jewel and priceless commodity (of Name. By God’s grace) I found such a good-natured intercessor and friend that (I easily) obtained the merchandise. (Upon receiving this Name), my mind became stable.”(2)

Describing other merits of this merchandise of God’s Name, Guru Ji says: “(O’ my friends, unlike other commodities) there is no risk (of this commodity being stolen by) thieves, (blown away by) winds, (or being drowned in) water. I have bought this commodity in a very calm and peaceful manner and (after my death) I would take it with me (in an equally) peaceful manner. On account of acquiring (this commodity) through truthful (and honest) means, I have not suffered any pain. I have brought it safe and sound to my home (and enshrined it in my mind).”(3)

Finally, Guru Ji describes the happiness, which he has felt on account of this commodity of Name. He says: “I have received the profit (of Name) and my mind is in bliss. Blessed is God the great merchant, who is the donor of perfect gifts. Rare is the person who by Guru’s grace has received this merchandise. Nanak (is one of those fortunate ones who) has brought home this profitable merchandise.” (4-6)

**The message of the *shabad* is that the best commodity and the most valuable riches to be procured in this human life is the jewel of God’s Name. However, this commodity can be obtained through the mediation of the Guru only. We should serve (and follow) the Guru with utmost love and dedication, so that he may help and guide us in acquiring it.**

7-10-93

SGGS P - 372



ਪੰਨਾ ੩੭੩

SGGS P-373

ਆਸਾ ਮਹਲਾ ਪੰਚਪਦੇ ॥

aasaa Mehlaa 5 panchpaday.

ਪੰਨਾ ੩੭੪

SGGS P-374

ਪ੍ਰਥਮੇ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ ॥  
ਦੁਤੀਆ ਤੇਰੀ ਮਨੀਐ ਪਾਂਤਿ ॥  
ਤ੍ਰਿਤੀਆ ਤੇਰਾ ਸੁੰਦਰ ਥਾਨੁ ॥  
ਬਿਗੜ ਰੂਪੁ ਮਨ ਮਹਿ ਅਭਿਮਾਨੁ ॥੧॥

parathmay tayree neekie jaat.  
dutee-aa tayree manee-ai paa<sup>n</sup>t.  
taritee-aa tayraa sundar thaan.  
bigarh roop man meh abhimaan. ||1||

ਸੋਹਨੀ ਸਰੂਪਿ ਸੁਜਾਣਿ ਬਿਚਖਨਿ ॥  
ਅਤਿ ਗਰਬੈ ਮੋਹਿ ਫਾਕੀ ਤੂੰ ॥੧॥ ਰਹਾਉ ॥

sohnee saroop sujaan bichkhan.  
at garbai mohi faakee too<sup>n</sup>. ||1|| rahaa-o.

ਅਤਿ ਸੂਚੀ ਤੇਰੀ ਪਾਕਸਾਲ ॥  
ਕਰਿ ਇਸਨਾਨੁ ਪੂਜਾ ਤਿਲਕੁ ਲਾਲ ॥  
ਗਲੀ ਗਰਬਹਿ ਮੁਖਿ ਗੋਵਹਿ ਗਿਆਨ ॥  
ਸਭਿ ਬਿਧਿ ਖੋਈ ਲੋਭਿ ਸੁਆਨ ॥੨॥

at soochee tayree paaksaal.  
kar isnaan poojaa tilak laal.  
galee garbeh mukh goveh gi-aan.  
sabh biDhkho-ee lobh su-aan. ||2||

ਕਾਪਰ ਪਹਿਰਹਿ ਭੋਗਹਿ ਭੋਗ ॥  
ਆਚਾਰ ਕਰਹਿ ਸੋਭਾ ਮਹਿ ਲੋਗ ॥  
ਚੋਆ ਚੰਦਨ ਸੁਗੰਧ ਬਿਸਥਾਰ ॥  
ਸੰਗੀ ਖੋਟਾ ਕ੍ਰੋਧੁ ਚੰਡਾਲ ॥੩॥

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

ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ ॥  
ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ ॥  
ਸੁਇਨਾ ਰੂਪਾ ਤੁਝ ਪਹਿ ਦਾਮ ॥  
ਸੀਲੁ ਬਿਗਾਰਿਓ ਤੇਰਾ ਕਾਮ ॥੪॥

avar jon tayree panihaaree.  
is Dhartee meh tayree sikdaaree.  
su-inaa roopaa tujh peh daam.  
seel bigaari-o tayraa kaam. ||4||

ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਮਇਆ ਹਰਿ ਰਾਇ ॥  
ਸਾ ਬੰਦੀ ਤੇ ਲਈ ਛਡਾਇ ॥  
ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ॥  
ਕਹੁ ਨਾਨਕ ਸਫਲ ਓਹ ਕਾਇਆ ॥੫॥

jaa ka-o dharisat ma-i-aa har raa-ay.  
saa bandee tay la-ee chhadaa-ay.  
saaDhsang mil har ras paa-i-aa.  
kaho naanak safal oh kaa-i-aa. ||5||

ਸਭਿ ਰੂਪ ਸਭਿ ਸੁਖ ਬਨੇ ਸੁਹਾਗਨਿ ॥  
ਅਤਿ ਸੁੰਦਰਿ ਬਿਚਖਨਿ ਤੂੰ ॥੧॥ ਰਹਾਉ  
ਦੂਜਾ ॥੧੨॥

sabh roop sabh sukh banay suhaagan.  
at sundar bichkhan too<sup>n</sup>. ||1|| rahaa-o  
doojaa. ||12||

*Asa Mehla-5 Panch Padey*

In this shabad, Guru Ji is reminding us that we have been blessed with the gift of human life, which is superior to all other species, and have been blessed with so many other faculties, like intelligence and the ability to speak, which other species don't have. But in our ego and other passions (like greed, lust, and anger), we forget God and degrade ourselves.

Guru Ji addresses the human soul within us as a young bride, and says: "(O' soul bride), first of all you belong to a high caste (of human species). Secondly, you are honored in society. Thirdly, beautiful is the (body) house in which you live. Yet, your shape is deformed because in your mind is arrogance."(1)

Summarizing the overall human nature, Guru Ji says: "(O' human bride), you are beautiful, good featured, wise, but you are entrapped in extreme arrogance and (worldly) attachment."(1-pause)

Referring to the civilized way we cook and eat our food and talk to other human beings, as compared to species who simply kill other animals or insects and eat them raw, Guru Ji says: "(While other species may eat their food in all kinds of dirty places), Your kitchen is immaculate. (If you are a devout Brahmin), after taking a bath, you worship and apply a crimson frontal mark on your forehead. (Or you decorate yourself in a different way according to your own culture and faith). Then through your talk you show off your arrogance while uttering wise words. But, your dog-like greed has made you lose every (good) quality in you." (2)

Next referring particularly to those who try to impress others with fancy clothes and cosmetic embellishments, Guru Ji says: "You wear costly clothes and enjoy worldly pleasures, and you conduct yourself to win the applause of people. You lavishly apply cosmetics, scents and perfumes. However, you keep company with the evil demon of anger. (You lose your temper so easily that all these embellishments go in vain)."(3)

Now referring to those people who like to rule others, Guru Ji says: "(O' human being), all other species are subservient to you. On this earth you are established as the ruling class. You have all kinds of gold, silver, and wealth (which other species don't have). However, lust has destroyed your good nature."(4)

Naturally such human beings as described above are not pleasing to God. Therefore describing the characteristics of a human being who is approved in God's court, Guru Ji says: "The soul on whom God has cast His merciful glance, (that soul) He liberates from the bondage (of such evils as greed, lust, and anger). Joining the society of saints (such a soul) has obtained the elixir of God's (Name). Nanak says, fruitful is (the advent of) such a soul (in this world)."(5)

Guru Ji concludes the shabad by addressing all human beings as the brides of God, and says: "(O' human bride), all beautification and all comforts would behoove you, if you become the truly wedded wife (of your groom God). Then you would look extremely beautiful and smart."(1-pause second-12)

**The message of this *shabad* is that human beings belong to the highest species on earth. We have developed into quite a civilized and accomplished society. But due to our impulses such as greed, attachment, and anger, we have brought dishonor to the human race in the eyes of God. Therefore, we should pray to Him to bless us, so that we do not indulge in any evil ways, and look ugly in His eyes.**

*SGGS P - 373-374*



ਪੰਨਾ ੩੭੫

SGGS P-375

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlāa 5.

ਜੈਸੇ ਕਿਰਸਾਣੁ ਬੋਵੈ ਕਿਰਸਾਨੀ ॥  
ਕਾਚੀ ਪਾਕੀ ਬਾਢਿ ਪਰਾਨੀ ॥੧॥

jaisay kirsaaṅṅ bovai kirsaaṅṅee.  
kaachee paakee baadh paraaṅṅee. ||1||

ਜੋ ਜਨਮੈ ਸੋ ਜਾਨਹੁ ਮੂਆ ॥  
ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਥਿਰੁ ਹੈ ਬੀਆ ॥੧॥ ਰਹਾਉ ॥

jo janmai so jaanhu moo-aa.  
govindbhagaṅṅ asthir hai thee-aa. ||1||  
rahaa-o.

ਦਿਨ ਤੇ ਸਰਪਰ ਪਉਸੀ ਰਾਤਿ ॥  
ਰੈਣਿ ਗਈ ਫਿਰਿ ਹੋਇ ਪਰਭਾਤਿ ॥੨॥

ḍin ṭay sarpar pa-usee raat.  
rain ga-ee fir ho-ay parbhāat. ||2||

ਮਾਇਆ ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ ॥  
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੇ ਵਿਰਲਾਜਾਗੇ ॥੩॥

maa-i-aa mohi so-ay rahay abhāagay.  
gur parsaad ko virḷaa jaagay. ||3||

ਪੰਨਾ ੩੭੬

SGGS P-376

ਕਹੁ ਨਾਨਕ ਗੁਣ ਗਾਈਅਹਿ ਨੀਤ ॥  
ਮੁਖ ਊਜਲ ਹੋਇ ਨਿਰਮਲ ਚੀਤ ॥੪॥੧੯॥

kaho naanak guṅṅ gaa-ee-ah neet.  
mukh oojal ho-ay nirmal cheet. ||4||19||

*Asa Mehla-5*

In this *shabad*, Guru Ji is reminding us that one day we all must die. Therefore, without postponing it to any later date, we should try to achieve the purpose of life (which is to unite with God by meditating on His Name).

Guru Ji says: “O’ mortal, just as a farmer sows the crop and reaps it raw or ripe, (similarly God who gives birth to us all may call us back anytime, whether we are young or old at that time).” (1)

He once again proclaims: “(O’ mortal), take it for granted that the one who is born shall die (one day). Only God’s devotee becomes immortal (by meditating on God’s Name and obtaining His eternal union).”(1-pause)

Giving another example about the continuous cycle of birth and death, he says: “Just as after the end of the day, surely the night would come, and after the passing of night the morning dawns again, (similarly, after birth there is death and after death there is birth).”(2)

However, Guru Ji notes: “(In spite of knowing the inevitability of death, many) unfortunate (human beings) remain asleep in the attachment of worldly riches and power. It is only a very rare person who by Guru’s grace remains awakened (from this sleep of worldly attachments).”(3)

In closing, Guru Ji says: “(O’ my friends), Nanak says, “every day we should sing (God’s) praises. (By doing so) our mind becomes pure, and we are held in honor (both here and in God’s court).”(4-19)

**The message of this *shabad* is that we should realize that any day death could overtake us. Therefore, without waiting for old age or any later date, we should begin meditating on God’s Name right now. By doing so our mind would become pure, and we would obtain honor both in this and the next world.**

*SGGS P - 375-376*

ਪੰਨਾ ੩੭੮

SGGS P-378

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦੇ ॥

aasaa Mehlaa 5 dupday.

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥  
ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ ॥  
ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥  
ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

bha-ee paraapat̃ maanukhdayhuree-aa.  
gobind̃ milañ kee ih tayree baree-aa.  
avar kaaj̃ tayrai kit̃ai na kaam.  
mil saaDhsangat̃bhaj̃ kayval naam. ||1||

ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥  
ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥  
ਰਹਾਉ ॥

sara<sup>n</sup>jaam laag bhavjal taran kai.  
janam baritha jaat̃ rang maa-i-aa kai.  
||1|| rahaa-o.

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥  
ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥  
ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥  
ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੨੯॥

jap tap sanjam Dharam na kamaa-i-aa.  
sayvaa saaDh na jaani-aa har raa-i-aa.  
kaho naanak ham neech karammaa.  
sarañ paray kee raakho sarmaa. ||2||29||

### Asa Mehla-5 Dupadaiy

In this *shabad*, Guru Ji is reminding us that this human body of ours has been given to us for meditation on God. So that, our soul which has been separated from Him for a long time may once again re-unite with its original source and live in eternal peace.

Addressing us all, Guru Ji says: “(O’ human being), you have been blessed with this human body (after living through myriad other species). This is your turn to (once again) unite with (God), the Master of the universe. All other tasks of yours are of no avail. (Simply) join the company of saintly persons and meditate on (God’s) Name only.”(1)

Cautioning us against wasting our time in worldly pursuits, he says: “(O’ human being), yoke yourself to the task of swimming across the dreadful worldly ocean. Your life is going to waste in the pursuit of worldly pleasures.”(1-pause)

Many of us find that even when we try to meditate, worldly pursuits distract our mind and all our efforts become useless. To avoid this situation, Guru Ji shows us how to humbly pray to God to help us in this regard. Addressing God on our behalf, he says: “(O’ God), I have not practiced any meditation, penance, self restraint or faith rituals. O’ God, the King, I have not learnt to serve (follow) the saint (Guru). Nanak says I am the doer of unworthy deeds (but I have sought Your shelter, so please) save the honor of the one who has sought Your refuge.”(2-29).

The message of this *shabad* is that this is our golden opportunity to reunite with God. Therefore, without wasting any more time in worldly affairs we should humbly seek God's shelter and meditate on His Name.

7-18-93

*SGGS P - 378*



ਪੰਨਾ ੩੭੯

SGGS P-379

ਆਸਾ ਘਰੁ ੩ ਮਹਲਾ ੫

aasaa ghar 3 Mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>r</sup>asaad.

ਰਾਜ ਮਿਲਕ ਜੋਬਨ ਗ੍ਰਿਹ ਸੋਭਾ ਰੂਪਵੰਤੁ ਜੋਆਨੀ ॥

raaj milak joban garih sobhaa roopvant  
jo-aanee.ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਲਾਲ ਲਾਖ ਬੈ  
ਆਨੀ ॥bahutdarab hastee ar ghorhay laal laakh  
bai aanee.ਆਗੈ ਦਰਗਹਿ ਕਾਮਿ ਨ ਆਵੈ ਛੋਡਿ ਚਲੈ  
ਅਭਿਮਾਨੀ ॥੧॥aagai dargahi kaam na aavai chhod chalai  
abhimaanee. ||1||

ਕਾਹੇ ਏਕ ਬਿਨਾ ਚਿਤੁ ਲਾਈਐ ॥

kaahay ayk binaa chit laa-ee-ai.

ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ  
ਧਿਆਈਐ ॥੧॥ ਰਹਾਉ ॥oohat baihat sovat jaagat sadaa sadaa  
har Dhi-aa-ee-ai. ||1|| rahaa-o.

ਮਹਾ ਬਚਿਤ੍ਰ ਸੁੰਦਰ ਆਖਾੜੇ ਰਣ ਮਹਿ ਜਿਤੇਪਵਾੜੇ ॥

mahaa bachitar sundar aakhaarhay ran  
meh jitay pavaarhay.

ਪੰਨਾ ੩੮੦

SGGS P-380

ਹਉ ਮਾਰਉ ਹਉ ਬੰਧਉ ਛੋਡਉ ਮੁਖ ਤੇ ਏਵ  
ਬਬਾੜੇ ॥ha-o maara-o ha-o banDha-o chhoda-o  
mukhtay ayv babaarhay.ਆਇਆ ਹੁਕਮੁ ਪਾਰਬ੍ਰਹਮ ਕਾ ਛੋਡਿ ਚਲਿਆ ਏਕ  
ਦਿਹਾੜੇ ॥੨॥aa-i-aa hukam paarbarahm kaa chhod  
chali-aa ayk dihaarhay. ||2||ਕਰਮ ਧਰਮ ਜੁਗਤਿ ਬਹੁ ਕਰਤਾ ਕਰਣੈਹਾਰੁ ਨ  
ਜਾਨੈ ॥karam Dharam jugat baho kartaa  
karnaihaar na jaanai.ਉਪਦੇਸੁ ਕਰੈ ਆਪਿ ਨ ਕਮਾਵੈ ਤਤੁ ਸਬਦੁ ਨ  
ਪਛਾਨੈ ॥updays karai aap na kamaavai tat sabad  
na pachhaanai.ਨਾਂਗਾ ਆਇਆ ਨਾਂਗੇ ਜਾਸੀ ਜਿਉ ਹਸਤੀ ਖਾਕੁ  
ਛਾਨੈ ॥੩॥naa<sup>n</sup>gaa aa-i-aa naa<sup>n</sup>go jaasee ji-o hastee  
khaak chhaanai. ||3||

ਸੰਤ ਸਜਨ ਸੁਨਹੁ ਸਭਿ ਮੀਤਾ ਬੂਠਾ ਏਹੁ ਪਸਾਰਾ ॥

sant sajan sunhu sabh meetaa jhoothaa  
ayhu pasaraa.ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਡੂਬੇ ਖਪਿ ਖਪਿ ਮੁਏ  
ਗਵਾਰਾ ॥mayree mayree kar kar doobay khap  
khap mu-ay gavaaraa.ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸਾਚਿ ਨਾਮਿ  
ਨਿਸਤਾਰਾ ॥੪॥੧॥੩੮॥gur mil naanak naam Dhi-aa-i-aa saach  
naam nistaaraa. ||4||1||38||



*Asa Ghar-3 Mehla-5 Ik Onkar Sat Guru Parsad*

In this *shabad*, Guru Ji wants to impress upon us another very important thing. He wants to remind us that after death, in the next world or in God's court, none of our riches or possessions will be of any avail to us. We have to leave all these things here. Therefore, he wants us to realize that all the arguments, fights, or wars for the sake of these material things ultimately come to naught, and it is only God's Name, which becomes our savior.

Addressing us directly, he says: "(O' my friend, one may possess) empires, property, youth, home, fame, energy of young age. (One may have) abundant wealth, elephants, horses, and rubies worth hundreds of thousands, (yet none of these) shall be of any avail hereafter in God's court. The egoistic (mortal) departs (from the world) leaving all these things here."(1)

Therefore, Guru Ji says: "(O' my friend), why should we attach our mind to anything else except the one (God? Instead), while sitting, standing, sleeping or awake, we should always meditate on God."(1-pause)

Commenting on the uselessness of our self-conceited arguments, threats, and fights, Guru Ji says: "(One may) win great contests or fights in the utmost beautiful arenas. One may boast and say: 'I can put to death, imprison, or liberate (as I wish).' But when one day comes the command (of God, that person) departs from here leaving (everything)."(2)

Guru Ji also notes: "(Sometimes one) performs many kinds of rituals and righteous deeds in various ways, but does not realize the Creator. One preaches to others but does not practice (what one preaches), and does not realize the true essence of the (Guru's) word. Such a person came naked in this world and would depart naked (without gaining any merit, and all such a person's holy rituals and deeds are like that of) an elephant, who rolls in dust (after bathing in water)."(3)

Finally Guru Ji addresses us all affectionately and says: "Listen, O' all dear saints and friends: false is all this expanse (of the world). All those (fools) who have been obsessed with the thoughts of "mine-ness" have been drowned (in the sea of worldly attachments), and those fools have died clamoring. Nanak says, by meeting the Guru, they who have contemplated on God's Name, have obtained salvation by becoming absorbed in the Name of the eternal (God)."(4-38)

**The message of the *shabad* is that we shouldn't feel proud of our wealth, possessions, or power. Instead of performing rituals and preaching to others, we should follow the advice of our Guru, and meditate on God's Name. Only then would we obtain salvation from the rounds of births and deaths.**

*SGGS P - 379-380*

ਪੰਨਾ ੩੮੧

SGGS P-381

ਆਸਾ ਮਹਲਾ ੫॥

asaa Mehlaa 5.

ਅਧਮ ਚੰਡਾਲੀ ਭਈ ਬ੍ਰਹਮਣੀ ਸੂਦੀ ਤੇ ਸ਼੍ਰੇਸਟਾਈ  
ਰੇ ॥

aDham chandaalee bha-ee barahmanee  
soodee tay sarestaa-ee ray.

ਪਾਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੂਝੀ ਖਾਈ  
ਰੇ ॥੧॥

paataalee aakaasee sakhnee lahbar  
boojhee khaa-ee ray. ||1||

ਘਰ ਕੀ ਬਿਲਾਈ ਅਵਰ ਸਿਖਾਈ ਮੂਸਾ ਦੇਖਿ  
ਡਰਾਈ ਰੇ ॥

ghar kee bilaa-ee avar sikhaa-ee moosaa  
daykh daraa-ee ray.

ਅਜ ਕੈ ਵਸਿ ਗੁਰਿ ਕੀਨੋ ਕੇਹਰਿ ਕੂਕਰ ਤਿਨਹਿ  
ਲਗਾਈ ਰੇ ॥੧॥ ਰਹਾਉ ॥

aj kai vas gur keeno kayhar kookar tīneh  
lagaa-ee ray. ||1|| rahaa-o.

ਬਾਝੁ ਚੂਨੀਆ ਛਪਰਾ ਥਾਮਿਆ ਨੀਘਰਿਆ ਘਰੁ  
ਪਾਇਆ ਰੇ ॥

baajh thoonee-aa chhapraa thaami-aa  
neeghari-aa ghar paa-i-aa ray.

ਬਿਨੁ ਜੜੀਏ ਲੈ ਜੜਿਓ ਜੜਾਵਾ ਥੇਵਾ ਅਚਰਜੁ  
ਲਾਇਆ ਰੇ ॥੨॥

bin jarhee-ay lai jarhi-i jarhaavaa thayvaa  
achraj laa-i-aa ray. ||2||

ਦਾਦੀ ਦਾਦਿ ਨ ਪਹੁਚਨਹਾਰਾ ਚੂਪੀ ਨਿਰਨਉ  
ਪਾਇਆ ਰੇ ॥

daadee daad na pahuchanhaaraa  
choopee nirna-o paa-i-aa ray.

ਮਾਲਿ ਦੁਲੀਚੈ ਬੈਠੀ ਲੇ ਮਿਰਤਕੁ ਨੈਨ  
ਦਿਖਾਲਨੁਪਾਇਆ ਰੇ ॥੩॥

maal duleechai baithee lay mirtak nain  
dikhaalan Dhaa-i-aa ray. ||3||

ਪੰਨਾ ੩੮੨

SGGS P-382

ਸੋਈ ਅਜਾਣੁ ਕਹੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ  
ਰੇ ॥

so-ee ajaan kahai mai jaanaa jaananghaar  
na chhaanaa ray.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਅਮਿਉ ਪੀਆਇਆ ਰਸਕਿ  
ਰਸਕਿ ਬਿਗਸਾਨਾ ਰੇ ॥ ੪॥੫॥੪੪॥

kaho naanak gur ami-o pee-aa-i-aa rasak  
rasak bigsaanaa ray. ||4||5||44||

*Asa Mehla-5*

In this shabad, Guru Ji uses many examples from daily life to illustrate the benefits of tasting the nectar of God's Name from the Guru.

Sharing his own experiences, he says: "My intellect, which was evil like that of a low savage woman has now become pure like a Brahmin (priestess. As if from a low caste) Shudra it has become the highest caste (woman). The fire of my greedy desire,

which used to remain unsatisfied even after having all the worldly things from the nether worlds to the skies, has been extinguished.”(1)

Continuing to describe metaphorically the blessings received by him, Guru Ji says: “My mind, which was like a cat, has now been given a different training. (Now it doesn’t run after worldly things, as if) upon seeing a rat, (instead of running after that), it becomes afraid of it. The Guru (has killed my pride and made me so humble, as if he) has put a tiger under the control of a goat. (Not only that, he has trained my sense faculties to remain contented with the simple things in life, instead of craving all kinds of luxuries. As if he has) made the dogs eat grass.”(1-pause)

Guru Ji adds: “Now the roof of my (body-house) is being supported without the pillars (of hopes and expectations. My mind, which was wandering outside like) a homeless person, has found a home (in its own body). Now the jeweler (Guru, without any charge) has decked (my mind) with the astonishing jewel (of God’s Name).”(2)

That is not the end. Describing still more wonderful things happening to him, Guru Ji says: “My mind, which like a complainer was always trying to present its complaint but was unable to reach the appropriate authority, has now obtained a decision (on its complaint, not by complaining, but by) remaining silent. (With the blessings of the Nectar of Name), my tendency to terrify others just with the look of my eyes has ended. My intellect, which felt itself like a rich empress sitting on costly carpets, is dead now (and I treat everybody with a sense of love, equality and compassion).”(3)

In closing, Guru Ji says: “One who thinks (and proclaims) that he/she has known God is still ignorant, (because the person who realizes God, need not proclaim anything, such a person does not remain hidden from others for very long). Nanak says that the person whom the Guru gives the nectar (of God’s Name), feels delighted drinking it again and again with relish.” (4-5-44)

**The message of the *shabad* is that we should humbly seek and act upon Guru’s advice, and meditate on God’s Name. By doing so we would shed the impulses of lust, anger, greed, attachment, and ego from our mind, and obtain a true state of peace and poise. One day, by God’s grace, we might also enjoy the similar kind of unparalleled joy and ecstasy, which Guru Ji has described above.**

*SGGS P - 381-382*

ਪੰਨਾ ੩੮੩

SGGS P-383

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlāa 5.

ਮੋਹ ਮਲਨ ਨੀਦ ਤੇ ਛੁਟਕੀ ਕਉਨੁ ਅਨੁਗ੍ਰਹੁ ਭਇਓ  
ਰੀ ॥

moh malan needtay chhutkee ka-un  
anoograhu bha-i-o ree.

ਮਹਾ ਮੋਹਨੀ ਤੁਧੁ ਨਵਿਆਪੈ ਤੇਰਾ ਆਲਸੁ ਕਹਾ  
ਗਇਓ ਰੀ ॥੧॥ ਰਹਾਉ ॥

mahaa mohnee tuDh na vi-aapai ṭayraa  
aalas kahaa ga-i-o ree. ||1|| rahaa-o.

ਪੰਨਾ ੩੮੪

SGGS P-384

ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਗਾਖਰੋ ਸੰਜਮਿ ਕਉਨ ਛੁਟਿਓ  
ਰੀ ॥

kaam kroDh aha<sup>n</sup>kaar gaakhro sanjam  
ka-un chhuti-o ree.

ਸੁਰਿ ਨਰ ਦੇਵ ਅਸੁਰ ਤ੍ਰੈ ਗੁਨੀਆ ਸਗਲੇ ਭਵਨੁ  
ਲੁਟਿਓ ਰੀ ॥੧॥

sur nar ḍayv asur ṭarai gunee-aa saglo  
bhavan luti-o ree. ||1||

ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ  
ਰਹਿਓ ਰੀ ॥

ḍaavaa agan bahuttarin jaalay ko-ee  
hari-aa boot rahi-o ree.

ਐਸੇ ਸਮਰਥੁ ਵਰਨਿ ਨ ਸਾਕਉ ਤਾ ਕੀ ਉਪਮਾ  
ਜਾਤ ਨ ਕਹਿਓ ਰੀ ॥੨॥

aiso samrath varan na saaka-o ṭaa kee  
upmaa jaat na kahi-o ree. ||2||

ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ  
ਬਨਿਓ ਰੀ ॥

kaajar koṭh meh bha-ee na kaaree nirmal  
baran bani-o ree.

ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ  
ਸੁਨਿਓ ਰੀ ॥੩॥

mahaa manṭar gur hirdai basi-o achraj  
naam suni-o ree. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਨਦਰਿ ਅਵਲੋਕਨ ਅਪੁਨੈ ਚਰਣਿ  
ਲਗਾਈ ॥

kar kirpaa parabh naḍar avlokan apunai  
charan lagaa-ee.

ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੂ ਸੰਗਿ  
ਸਮਾਈ ॥੪॥੧੨॥੫੧॥

paraym bhagat naanak sukh paa-i-aa  
saaDhoo sang samaa-ee. ||4||12||51||

#### Asa Mehlā-5

In this *shabad*, Guru Ji uses the metaphor of an ordinary human bride who by Guru's grace has risen above worldly attachments, and is enjoying immense peace and poise. Her friends cannot resist asking her: how did all this happen?

On behalf of one curious friend, Guru Ji asks this blessed soul bride: "(O' my friend), you have escaped (from falling into) the stigmatizing slumber of worldly attachment.

(Please tell me), what special grace has been bestowed upon you? (Worldly riches), the great enticer, doesn't afflict you. Where has your sloth gone?" (1-pause)

Continuing on behalf of that curious friend, Guru Ji says: "By what means have you found deliverance from the oppressive lust, wrath and self-conceit? All godly men, angels, demons, men of three qualities, in fact the entire universe, have been cheated by these impulses. (How you were able to save yourself from these)?"(1)

Elaborating on the all-engulfing effect of worldly riches and power, Guru Ji says: "A jungle fire burns away almost the entire jungle. It is only a rare plant which (escapes the fire) and remains green. I cannot think of any person (who has escaped the fire of worldly desires. If there is one), I cannot utter the praise of such a powerful person."(2)

Now, responding on behalf of that blessed soul bride, Guru Ji says: "(O' my friend, it is true that) even while living (in this evil world, which is like) a room full of black soot, I didn't become black. My conduct remained pure. The great mantra of the Guru is enshrined in my heart, and I have listened to the astonishing Name (of God)." (3)

Continuing his response on behalf of the blessed soul bride, Guru Ji says: "Showing mercy, (God) turned His glance of grace towards me. He united me with His lotus feet (His Name). Then through loving adoration in the company of saint (Guru, I) Nanak obtained peace and merged (in God)."(4-12-51)

**The message of this *shabad* is that this world is so full of evils, sins, and lustful passions that everyone can be burnt (corrupted) here. However, if we seek the shelter of the Guru and meditate on God's Name with true love and devotion, then God would show mercy on us and would unite us with Him.**

*SGGS P - 383-384*

ਪੰਨਾ ੩੮੫

SGGSP-385

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlāa 5.

ਘਰ ਮਹਿ ਸੁਖ ਬਾਹਰਿ ਫੁਨਿ ਸੁਖਾ ॥  
ਹਰਿ ਸਿਮਰਤ ਸਗਲ ਬਿਨਾਸੇ ਦੁਖਾ ॥੧॥

ghar meh sookh baahar fun sookhaa.  
har simrat sagal binaasay dookhaa. ||1||

ਸਗਲ ਸੁਖ ਜਾਂ ਤੂੰ ਚਿਤਿ ਆਵੈ ॥

sagal sookh jaa<sup>n</sup>too<sup>n</sup> chit aa<sup>n</sup>vai<sup>n</sup>.

ਪੰਨਾ ੩੮੬

SGGS P-386

ਸੋ ਨਾਮੁ ਜਪੈ ਜੋ ਜਨੁ ਤੁਧੁ ਭਾਵੈ ॥੧॥ ਰਹਾਉ ॥

so naam japai jo jan tuDh**h**baavai. ||1||  
rahaa-o.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਜਪਿ ਨਾਮੁ ਤੇਰਾ ॥  
ਹਰਿ ਹਰਿ ਜਪਤ ਢਹੈ ਦੁਖ ਡੇਰਾ ॥੨॥

tan man seetal jap naam tayraa.  
har har japatd**h**hai dukh dayraa. ||2||

ਹੁਕਮੁ ਬੂਝੈ ਸੋਈ ਪਰਵਾਨੁ ॥  
ਸਾਚੁ ਸਬਦੁ ਜਾ ਕਾ ਨੀਸਾਨੁ ॥੩॥

hukam booj**h**ai so-ee parvaan.  
saach sabad jaa kaa neesaan. ||3||

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥  
ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ  
ਪਾਇਆ ॥੪॥੮॥੫੯॥

gur poorai har naam dr**h**-aa-i-aa.  
bhanat naanak mayrai man su**kh**pa*i*-  
aa. ||4||8||59||

*Asa Mehla-5*

In this *shabad* Guru Ji is describing from personal experience the blessings received by dwelling on the Lord's Name.

He says: "(O' my friends, they who remember God, feel a sense of) peace in the homes (of their hearts), and also outside. They realize that by remembering God, all their woes are destroyed."(1)

Therefore addressing God, Guru Ji says: "(O' God), we obtain all comforts, when You come in the mind. But only that person meditates on Your Name, who is pleasing to You."(1-pause)

Listing additional blessings of meditating on God's Name, he says: "(O' God), both one's body and mind become calm by remembering Your Name. By repeating God's Name, the entire structure of sorrows is demolished."(2)

Now stating the conditions for acceptance in God's court, he says: "(O' my friends), only the one who understands God's will is accepted (in God's court). That person has the identification mark of the true word (of God's praise)." (3)

Guru Ji concludes the shabad by describing how he obtained all this comfort and peace. Instead of claiming any credit for himself, he humbly submits: "(O' my friends), Nanak says (since the time) the perfect Guru has made me meditate on God's Name, my mind has obtained peace." (4-8-59)

**The message of the *shabad* is that if we want to find peace and happiness both within our mind and outside (while dealing with others) we should seek the guidance of the Guru and meditate on God's Name.**

*SGGS P - 385-386*



ਪੰਨਾ ੩੮੭

SGGS P-387

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlaa 5.

ਉਕਤਿ ਸਿਆਨਪ ਕਿਛੁ ਨ ਜਾਨਾ ॥

ukaṭ si-aanap kichhoo na jaanaa.

ਪੰਨਾ ੩੮੮

SGGS P-388

ਦਿਨੁ ਰੈਣਿ ਤੇਰਾ ਨਾਮੁ ਵਖਾਨਾ ॥੧॥

din raintayraa naam vakhaanaa. ||1||

ਮੈ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥

mai nirgun gun naahee ko-ay.

ਕਰਨ ਕਰਾਵਨਹਾਰ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

karan karaavanhaar parabh so-ay. ||1||  
rahaa-o.

ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਅਵੀਚਾਰੀ ॥

moorakh mugaDh agi-aan aveechaaree.

ਨਾਮ ਤੇਰੇ ਕੀ ਆਸ ਮਨਿ ਧਾਰੀ ॥੨॥

naam tayray kee aas man Dhaaree. ||2||

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਰਮ ਨ ਸਾਧਾ ॥

jap tap sanjam karam na saaDhaa.

ਨਾਮੁ ਪ੍ਰਭੁ ਕਾ ਮਨਹਿ ਅਰਾਧਾ ॥੩॥

naam parabhoo kaa maneh araaDhaa.  
||3||

ਕਿਛੁ ਨ ਜਾਨਾ ਮਤਿ ਮੇਰੀ ਥੋਰੀ ॥

kichhoo na jaanaa maṭ mayree thoree.

ਬਿਨਵਤਿ ਨਾਨਕ ਓਟ ਪ੍ਰਭੁ ਤੋਰੀ ॥੪॥੧੮॥੬੯॥

binvaṭ naanak ot parabh toree.  
||4||18||69||*Asa Mehla-5*

In this *shabad* Guru Ji shows us how to approach and pray to the Lord in complete humility instead of having pride in our wit, wisdom or ritual austerities etc.

Addressing God, he says: “(O’ God), I do not know any clever arguments or have any wisdom (with which I could impress You). All I do is that day and night, I utter Your Name (only).”(1)

In the spirit of complete surrender to God, he says: “(O’ God), I am merit-less, and have no virtue in me. I know that You are the doer and prompter of everything (in all creatures).”(1-pause)

Continuing his humble submission, Guru Ji says: “(O’ Supreme Being), I am foolish, stupid, ignorant, and thoughtless. Yet in my mind I have cherished the hope of Your Name, (that You would save the one who has sought Your shelter).”(2)



Now as if talking to us, Guru Ji humbly states: “(O’ my friends), I have not practiced any meditation, penance, austerity, or done any good deeds, (nor do I depend on any of these things for my salvation. All I have done is that I have) enshrined the Name of God in my mind.”(3)

In summary, Guru Ji says: “(O’ God), I do not know anything (about the ways to reach You, or win Your approval), too little is my wisdom. But (I) Nanak humbly submit that I (am depending) upon Your support (alone).”(4-18-69)

**The message of this *shabad* is that we should never feel conceited about our wit, wisdom or religiosity. Instead, we should always humbly pray to God to bless us so that we may continue meditating on His Name, and keep depending only on His support in our heart.**

8-6-93

SGGS P - 387-388

ਪੰਨਾ ੩੮੯

SGGS P-389

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlāa 5.

ਮਨੁ ਤ੍ਰਿਪਤਾਨੇ ਮਿਟੇ ਜੰਜਾਲ ॥  
ਪ੍ਰਭੁ ਅਪੁਨਾ ਹੋਇਆ ਕਿਰਪਾਲ ॥੧॥

man t̄riptaano mitay janjaal.  
parabh apunaa ho-i-aa kirpaal. ||1||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਲੀ ਬਨੀ ॥  
ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਪੂਰਨੁ ਸੋ ਭੋਟਿਆ ਨਿਰਭੈ  
ਧਨੀ ॥੧॥ ਰਹਾਉ ॥

sant̄ p̄arsaad̄bhalee banee.  
jaa kai garihi sabh kichh hai pooran so  
bhayti-aa nirbhai Dhanee. ||1|| rahaa-o.

ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਸਾਧ ਕ੍ਰਿਪਾਲ ॥  
ਮਿਟਿ ਗਈ ਭੂਖ ਮਹਾ ਬਿਕਰਾਲ ॥੨॥

naam drirh-aa-i-aa saaDh kirpaal.  
mit ga-ee bhookh mahaa bikraal. ||2||

ਠਾਕੁਰਿ ਅਪੁਨੈ ਕੀਨੀ ਦਾਤਿ ॥  
ਜਲਨਿ ਬੁਝੀ ਮਨਿ ਹੋਈ ਸਾਂਤਿ ॥੩॥

thaaakur apunai keenee daat.  
jalan bujhee man ho-ee saant̄. ||3||

ਮਿਟਿ ਗਈ ਭਾਲ ਮਨੁਸਹਜਿ ਸਮਾਨਾ ॥

mit ga-ee bhaal man sahj samaanaa.

ਪੰਨਾ ੩੯੦

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ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ ॥੪॥੨੭॥੨੮॥

naanak paa-i-aa naam khajaanaa.  
||4||27||78||

### Asa Mehla-5

In this *shabad*, Guru Ji describes his experience, when by virtue of the help of the saint (Guru); God accepted his love and showed His Grace.

Guru Ji says: “(O’ my friends), my God has become merciful on me. (As a result, my worldly) entanglements have ended and my mind has been satiated (from the worldly desires).” (1)

Describing how this happened, Guru Ji says: “By the grace of the saint (Guru), things turned so well that I met that fear free Landlord (God), whose house is full of everything.” (1-pause)

Explaining how the saint Guru helped him, he says: “(What happened was that) the merciful saint (Guru) firmly enshrined God’s Name in me, (by virtue of which all) my dreadful hunger (for worldly things) was obliterated.” (2)

Describing what happened after that, Guru Ji says: “Then my Master bestowed His boon, and all the burning (fire of desires in me) was quenched, and peace prevailed in my mind.”(3)

Summarizing the blessings received by him, Guru Ji says: “(O’ my friends), when Nanak obtained the treasure of (God’s) Name, all his search (for worldly riches) came to an end, and the mind got merged in a state of peace and poise.”(4-27-78)

**The message of this *shabad* is that we should seek and act on the guidance of the saint (Guru), so that he may enshrine God’s Name in us. This is such a treasure that it would satisfy all our worldly desires, and our mind would rest in a state of peace and poise.**

7-21-93

*SGGS P - 389-390*



ਪੰਨਾ ੩੯੧

SGGS P-391

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlaa 5.

ਭੂਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ ॥  
ਕਰਿ ਕਰਿ ਅਨਰਥਵਿਹਾਤੀ ਮਾਇਆ ॥

bhūpaṭ ho-ay kai raaj kamaa-i-aa.  
kar kar anrath vihaajee maa-i-aa.

ਪੰਨਾ ੩੯੨

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ਸੰਚਤ ਸੰਚਤ ਥੈਲੀ ਕੀਨੀ ॥  
ਪ੍ਰਭਿ ਉਸ ਤੇ ਡਾਰਿ ਅਵਰ ਕਉ ਦੀਨੀ ॥੧॥

sanchaṭ sanchaṭ thailee keen<sup>h</sup>ee.  
para**h** us ṭay daar avar ka-o deen<sup>h</sup>ee.  
||1||

ਕਾਚ ਗਗਰੀਆ ਅੰਭ ਮਝਰੀਆ ॥  
ਗਰਬਿ ਗਰਬਿ ਉਆਹੂ ਮਹਿ ਪਰੀਆ ॥੧॥ ਰਹਾਉ ॥

kaach gagree-aa amb**h** maj**h**ree-aa.  
garab garab u-aahoo meh paree-aa.  
||1|| rahaa-o.

ਨਿਰਭਉ ਹੋਇਓ ਭਇਆ ਨਿਹੰਗਾ ॥  
ਚੀਤਿ ਨ ਆਇਓ ਕਰਤਾ ਸੰਗਾ ॥  
ਲਸਕਰ ਜੋੜੇ ਕੀਆ ਸੰਬਾਹਾ ॥  
ਨਿਕਸਿਆ ਫੂਕ ਤ ਹੋਇ ਗਇਓ ਸੁਆਹਾ ॥੨॥

nir**b**ha-o ho-i-o **b**ha-i-aa nihangaa.  
cheeṭ na aa-i-o kartaā sangaa.  
laskar jor**h**ay kee-aa sambaa<sup>h</sup>aa.  
niksi-aa fook ṭa ho-ay ga-i-o su-aahaa.  
||2||

ਉਚੈ ਮੰਦਰ ਮਹਲ ਅਰੁ ਰਾਨੀ ॥  
ਹਸਤਿ ਘੋੜੇ ਜੋੜੇ ਮਨਿ ਭਾਨੀ ॥  
ਵਡ ਪਰਵਾਰੁ ਪੂਤ ਅਰੁ ਧੀਆ ॥  
ਮੋਹਿ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੂਆ ॥੩॥

oochay mandar mahal ar raanee.  
hasat**g**hor**h**ay jor**h**ay man **b**haanee.  
vad parvaar poot ar **D**hee-aa.  
mohi pachay pach an**D**haa moo-aa.  
||3||

ਜਿਨਹਿ ਉਪਾਹਾ ਤਿਨਹਿ ਬਿਨਾਹਾ ॥  
ਰੰਗ ਰਸਾ ਜੈਸੇ ਸੁਪਨਾਹਾ ॥  
ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ ॥  
ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲੁ ॥੪॥੩੫॥੮੬॥

jineh upaahaa ṭineh binaahaa.  
rang rasaa jaisay supnaahaa.  
so-ee mukṭaa ṭis raaj maal.  
naanak daas jis khasam da-i-aal.  
||4||35||86||

Asa Mehla-5

In this shabad Guru Ji is warning us against forsaking the Lord and instead spending our time in amassing wealth or gaining power by fair means or foul. He say: “(What does it matter), if on the way to becoming a king, a person has wielded authority, and

by committing oppressions has amassed wealth? In this way by amassing one might have bagged (lot of wealth, but remember that upon death or even sooner), taking it away from that one, God might give it to some one else.”(1)

Next using a beautiful example Guru Ji reminds us about the frailty of our body. He says: “(O’ my friends, a man’s body) is like an erodible and brittle pitcher (of clay) in the midst of water, which after bouncing again and again sinks in that (water itself).”(1-pause)

Commenting on the life of those who, being intoxicated with their wealth and power, become fearless and never remember God, Guru Ji says: “(In the intoxication of power, a person may) become fearless and may not care for anyone. Even the Creator who is always with us may not enter his or her mind. One may assemble (huge) armies, but when one breathes one’s last everything that person has, becomes useless like dust.”(2)

Guru Ji adds: “(O’ my friends, one might) acquire lofty mansions, palaces, and (beautiful) queens. One may have horses and elephants (cars and planes) pleasing to the heart. (One may have a) large family of sons and daughters. (But ultimately) the blind fool dies, consumed by the attachment (for these worldly things).”(3)

In conclusion, Guru Ji says: “(O’ my friends), He who has made the human being, He destroys also. All these worldly pleasures and enjoyments are like a dream (which soon fades away). Nanak says, only that devotee is emancipated and is the possessor of true power and wealth on whom the Master is kind.”(4-35-86)

**The message of this *shabad* is that if we want to enjoy the true pleasures, power, wealth, and salvation, then we should seek the mercy and pleasure of God (by meditating on His Name).**

*SGGS P - 391-392*

ਪੰਨਾ ੩੯੩

SGGS P-393

ਆਸਾ ਮਹਲਾ ੫ ਦੁਪਦਾ ੧॥

aasaa Mehlaa 5 dupdaa 1.

ਸਾਧੂ ਸੰਗਿ ਸਿਖਾਇਓ ਨਾਮੁ ॥

saaDhoo sang sikhaa-i-o naam.

ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ ॥

sarab manorath pooran kaam.

ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨਾ ਹਰਿ ਜਸਹਿ ਅਘਾਨੇ ॥

bujh ga-ee tarisnaa har jaseh aghaanay.

ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਾਰਿਗਪਾਨੇ ॥੧॥

jap jap jeevaa saarigpaanay. ||1||

ਕਰਨ ਕਰਾਵਨ ਸਰਨਿ ਪਰਿਆ ॥

karan karaavan saran pari-aa.

ਗੁਰ ਪਰਸਾਦਿ ਸਹਜ ਘਰੁ ਪਾਇਆ ਮਿਟਿਆ  
ਅੰਧੇਰਾ ਚੰਦੁ ਚੜਿਆ ॥੧॥ ਰਹਾਉ ॥gur parsaad sahj ghar paa-i-aa miti-aa  
anDhayraa chand charhi-aa. ||1||  
rahaa-o.

ਪੰਨਾ ੩੯੪

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ਲਾਲ ਜਵੇਹਰ ਭਰੇ ਭੰਡਾਰ ॥

laal javayhar bharay bhandaar.

ਤੋਟਿ ਨ ਆਵੈ ਜਪਿ ਨਿਰੰਕਾਰ ॥

tot na aavai jap nirankaar.

ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੋਇ ॥

amrit sabad peevai jan ko-ay.

ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ ॥੨॥੪੧॥੯੨॥

naanak ta kee param gat ho-ay.  
||2||41||92||*Asa Mehla-5 Dupada-1*

In this *shabad* Guru Ji is sharing with us his blissful experience when in the company of saints (Guru), he meditated on the Lord's Name.

He say: "(O' my friends), when the company of saint (Guru) taught me (how to meditate on God's) Name, all my desires were fulfilled and my tasks were accomplished. (Now), all my desire (for worldly things) has been quenched, and being absorbed in singing God's praise, I feel fully satiated. I live meditating on God again and again."(1)

Regarding his present state of mind, Guru Ji shares: "(O' my friends), I have surrendered myself to (God), the cause and doer of all things. Through Guru's grace I have found the stage of poise. (I feel, as if) the darkness (of ignorance) has been removed (from my mind), and the moon (of wisdom) has risen." (1-pause)

Therefore, Guru Ji concludes the *shabad* by saying: "(O' my friend), meditate on the formless (God. By doing so), the storehouses (of your mind) would be filled with gems and jewels (of divine merits, and) you would never feel any shortage. Nanak

(says), if any person drinks the nectar of the word (of God's Name), that person obtains the supreme state (of spiritual bliss).”(2-41-92)

**The message of the *shabad* is that if we want all our tasks to be accomplished, and we enjoy a state of supreme bliss, and never feel any shortage, then seeking the guidance of our Guru we should meditate on God's Name.**

*SGGS P - 393-394*



ਪੰਨਾ ੩੯੫

SGGS P-395

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlāa 5.

ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਕਾ ਦੂਖ ॥  
ਮਨ ਸਗਲ ਕਉ ਹੋਆ ਸੂਖੁ ॥  
ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦੀਨੋ ਨਾਉ ॥  
ਬਲਿ ਬਲਿ ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਜਾਉ ॥੧॥

parathmay miti-aa tan kaa dookh.  
man sagal ka-o ho-aa sookh.  
kar kirpaa gur deeno naa-o.  
bal bal tis satgur ka-o jaa-o. ||1||

ਗੁਰੁ ਪੂਰਾ ਪਾਇਓ ਮੇਰੇ ਭਾਈ ॥  
ਰੋਗ ਸੋਗ ਸਭ ਦੂਖ ਬਿਨਾਸੇ ਸਤਿਗੁਰ ਕੀ  
ਸਰਣਾਈ ॥ ਰਹਾਉ ॥

gur pooraa paa-i-o mayray bhaa-ee.  
rog sog sabhdookh binaasay satgur kee  
sarnaa-ee. rahaa-o.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ ॥  
ਮਨ ਚਿੰਤਤ ਸਗਲੇ ਫਲ ਪਾਏ ॥  
ਅਗਨਿ ਬੁਝੀ ਸਭ ਹੋਈ ਸਾਂਤਿ ॥  
ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਕੀਨੀ ਦਾਤਿ ॥੨॥

gur kay charan hirdai vasaa-ay.  
man chintat saglay fal paa-ay.  
agan bujhee sabh ho-ee saat.  
kar kirpaa gur keenee daat. ||2||

ਨਿਥਾਵੇ ਕਉ ਗੁਰਿ ਦੀਨੋ ਥਾਨੁ ॥  
ਨਿਮਾਨੇ ਕਉ ਗੁਰਿ ਕੀਨੋ ਮਾਨੁ ॥  
ਬੰਧਨ ਕਾਟਿ ਸੇਵਕ ਕਰਿ ਰਾਖੇ ॥  
ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਰਸਨਾ ਚਾਖੇ ॥੩॥

nithaavay ka-o gur deeno than.  
nimaanay ka-o gur keeno maan.  
banDhan kaat sayvak kar raakhay.  
amrit baanee rasnaa chaakhay. ||3||

ਵਡੈ ਭਾਗਿ ਪੂਜ ਗੁਰ ਚਰਨਾ ॥  
ਸਗਲ ਤਿਆਗਿ ਪਾਈ ਪ੍ਰਭ ਸਰਨਾ ॥

vadai bhaag pooj gur charnaa.  
sagal ti-aag paa-ee parabh sarnaa.

ਪੰਨਾ ੩੯੬

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ਗੁਰੁ ਨਾਨਕ ਜਾ ਕਉ ਭਇਆ ਦਇਆਲਾ ॥  
ਸੋ ਜਨੁ ਹੋਆ ਸਦਾ ਨਿਹਾਲਾ ॥੪॥੬॥੧੦੦॥

gur naanak jaa ka-o bha-i-aa da-i-aalaa.  
so jan ho-aa sadaa nihaalaa. ||4||6||100||

#### Asa Mehla-5

In this *shabad* Guru Ji is describing his own blissful experience when he obtained the shelter of the Guru and following his advice dwelt on the Lord's Name.

He says: “(O’ my friends, when I prayed to the Guru to bless me with the gift of God’s Name), first went away all the ailment of my body, and my entire mind experienced a state of peace. Showing mercy, the Guru bestowed upon me (the gift of) God’s Name. Therefore, again and again I am a sacrifice to that Guru.”(1)



Therefore, Guru Ji happily proclaims: “O’ my brothers, I have obtained the perfect Guru. In the shelter of the true Guru all my ailments, sorrows, and distresses have been destroyed.” (1-pause)

Continuing his story, Guru Ji says: “(Since the time) I have enshrined the Guru’s immaculate feet (advice) in my heart, I have obtained all the fruits of my heart’s desire. The fire (of my worldly desires) has been quenched. There is peace everywhere. Showing his mercy, the Guru has blessed me with this gift.”(2)

But instead of claiming that these gifts were the result of his own effort or merit, Guru Ji shows extreme humility, and says: “(It was not because of my merit or high position, but) the Guru gave shelter to the shelter less, and honored the one without honor. Cutting off the bonds (of worldly attachments), and making me his servant, the Guru has saved me. Now my tongue enjoys the nectar of his sweet word.” (3)

In conclusion, Guru Ji says: “It was my great good fortune that I got the opportunity to worship the Guru’s feet (by listening and following his Gurbani). Then forsaking everything else, I found the refuge of God. In short (I say that), the person on whom Guru Nanak has become merciful, that person enjoys eternal bliss.”(4-6-100)

**The message of this shabad is that if we take the refuge of the perfect Guru and following his advice meditate on God’s Name with true love and devotion, then all our physical, social, and psychological problems come to an end, and we enjoy a state of peace, contentment, and bliss all around.**

*SGGS P - 395-396*

ਪੰਨਾ ੩੯੭

SGSS P-397

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlāa 5.

ਜਿਨ੍ਹਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ ॥  
ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਂਈ ਜੇਹਿਆ ॥੧॥

jin<sup>h</sup>aa na visrai naam say kinayhi-aa.  
bhayd na jaanhu mool saa<sup>n</sup>-ee jayhi-aa.  
||1||

ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਤੁਮੁ ਸੰਗਿ ਭੇਟਿਆ ॥

man tan ho-ay nihaal tum<sup>h</sup> sang  
bhayti-aa.

ਸੁਖੁ ਪਾਇਆ ਜਨ ਪਰਸਾਦਿ ਦੁਖੁ ਸਭੁ  
ਮੋਟਿਆ ॥੧॥ ਰਹਾਉ ॥

sukh paa-i-aa jan parsaaddukh sabh  
mayti-aa. ||1|| rahaa-o.

ਜੇਤੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰੇ ਤਿੰਨੁ ਖੇ ॥

jaytay khand barahmand uDhaaray  
tin<sup>h</sup>khay.

ਜਿਨੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਪੂਰੇ ਭਗਤ ਸੇ ॥੨॥

jin<sup>h</sup> man vuthaa aap pooray bhagat say.  
||2||

ਪੰਨਾ ੩੯੮

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ਜਿਸ ਨੋ ਮੰਨੇ ਆਪਿ ਸੋਈ ਮਾਨੀਐ ॥

jis no mannay aap so-ee maanee-ai.

ਪ੍ਰਗਟ ਪੁਰਖੁ ਪਰਵਾਣੁ ਸਭ ਠਾਈ ਜਾਨੀਐ ॥੩॥

pargat purakh parvaan sabhthaa-ee  
jaanee-ai. ||3||

ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮਾਲੇ ਸਾਹ ਸਾਹ ॥

dinas rain aaraaDh sam<sup>h</sup>aalay saah saah.

ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ  
ਪਾਤਿਸਾਹ ॥੪॥੬॥੧੦੮॥

naanak kee lochaa poor sachay paatisaah.  
||4||6||108||

## Asa Mehla-5

In this *shabad* Guru Ji is answering the question what are the qualities of the true devotees of God, who never forsake His Name (His love and enlightenment)?

First raising a question, and then answering it himself, Guru Ji says: “(O’ my friends, if you ask me) what are they like, who never forget (God’s) Name, (I would answer), don’t deem them even a bit different. They are just like the Master.”(1)

Guru Ji next addresses God and says: “(O’ God), they who have met You, (and) they who have experienced Your touch, their mind and body has been delighted. By the grace of (such) devotees, others have obtained peace, and have rid themselves of all their pain.”(1-pause)

Commenting further on the beneficial effect of such united souls on others, Guru Ji says: “(O’ my friends), as many are the regions and solar systems, it is these kinds of

devotees who have saved them. Only those are the perfect devotees (of God), within whom He has Himself come to abide.”(2)

Guru Ji further clarifies: “(O’ my friends), that person alone is acknowledged (as a true devotee of God), whom God Himself honors, and such an approved person becomes known in all places.”(3)

Finally Guru Ji prays (and indirectly advises us to do likewise). He says: “O’ true King, fulfill this craving of Nanak, that day and night, with every breath he may meditate and enshrine You in his mind.”(4-6-108)

**The message of this shabad is that if we want to end all our pains and sufferings forever, then we should become the true devotees of God. For this we should not forget His Name even for a second.**

7-23-93

*SGGS P - 397-398*

ਪੰਨਾ ੩੯੯

SGSS P -399

ਆਸਾ ਮਹਲਾ ੫॥

aasaa Mehlaa 5.

ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਪ੍ਰਭ ਤਾ ਕੇ ਵਡਭਾਗਾ ॥

jaa kaa thaakur tuhee parabh taa kay vadbhaagaa.

ਓਹੁ ਸੁਹੇਲਾ ਸਦ ਸੁਖੀ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ॥੧॥

oh suhaylaa sad sukhee sabh bharam bha-o bhaagaa. ||1||

ਹਮ ਚਾਕਰ ਗੋਬਿੰਦ ਕੇ ਠਾਕੁਰੁ ਮੇਰਾ ਭਾਰਾ ॥

ham chaakar gobind kay thaakur mayraa bhaaraa.

ਕਰਨ ਕਰਾਵਨ ਸਗਲ ਬਿਧਿ ਸੇ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ॥੧॥ ਰਹਾਉ ॥

karan karaavan sagal biDh so satguroo hamaaraa. ||1|| rahaa-o.

ਦੂਜਾ ਨਾਹੀ ਅਉਰੁ ਕੇ ਤਾ ਕਾ ਭਉ ਕਰੀਐ ॥

doojaa naahee a-or ko taa kaa bha-o karee-ai.

ਪੰਨਾ ੪੦੦

SGSS P -400

ਗੁਰ ਸੇਵਾ ਮਹਲੁ ਪਾਈਐ ਜਗੁ ਦੁਤਰੁ ਤਰੀਐ ॥੨॥

gur sayvaa mahal paa-ee-ai jag dutar taree-ai. ||2||

ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਸੁਖੁ ਪਾਈਐ ਮਨ ਮਾਹਿ ਨਿਧਾਨਾ ॥

darisat tayree sukh paa-ee-ai man maahi niDhaanaa.

ਜਾ ਕਉ ਤੁਮ ਕਿਰਪਾਲ ਭਏ ਸੇਵਕ ਸੇ ਪਰਵਾਨਾ ॥੩॥

jaa ka-o tum kirpaal bha-ay sayvak say parvaanaa. ||3||

ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੋ ਕੇ ਵਿਰਲਾ ਪੀਵੈ ॥

amrit ras har keertano ko virlaa peevai.

ਵਜ੍ਹਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕੁ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜਪਿ ਜੀਵੈ ॥੪॥੧੪॥੧੧੬॥

vajahu naanak milai ayk naam rid jap jap jeevai. ||4||14||116||

*Asa Mehla-5*

In this *shabad* Guru Ji is describing the greatness of God, and is telling us what kinds of comforts we can obtain if we yoke ourselves to God's service and meditate on His Name.

Addressing God, Guru Ji says: "O' God, whose Master are You, that person is very fortunate. Such a person is always happy and in great comfort, and all that person's doubt and dread flees away."(1)

Guru Ji says for himself (and indirectly advises us): "I am the servant of the God of the universe. My Master is the greatest of all. In all ways, who can do and accomplish all things, He is my true Guru."(1-pause)

Next commenting on the uniqueness of God, Guru tells us how to obtain this unique God. He says: "There is no other like or equal to (God), of whom we should be afraid of. It is through the service of the Guru that we attain to (His) mansion and swim across the dreadful (worldly) ocean."(2)

So addressing God, he says, "(O' Supreme Being, it is) by Your gracious glance that we obtain peace, and the treasure (of Your Name in our) mind. They on whom You become kind, those servants are approved (in Your court)."(3)

Guru Ji concludes the shabad with the comment: "(O' my friends), only a rare person drinks the immortalizing nectar of God's praise. But O' Nanak, that servant who is blessed with the scholarship of the one Name (of God), gains (spiritual) life (and energy) by meditating on this Name again and again."(4-14-116)

**The message of this shabad is that if we want to enjoy perpetual peace and comfort, and keep ourselves spiritually alive and energetic, then we should seek the guidance of the Guru and meditate on the Name of the all powerful God, who is the cause and doer of everything.**

*SGGS P - 399-400*

ਪੰਨਾ ੪੦੧

SGGS P-401

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਆਸਾ ਘਰੁ ੧੦ ਮਹਲਾ ੫॥

aasaa ghar 10 mehlaa 5.

ਜਿਸ ਨੇ ਤੂੰ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨਹਿ ਤੇ ਪਾਹੁਨ ਦੇ  
ਦਾਹਾ ॥jis no too<sup>n</sup> asthir kar maaneh tay paahun  
do daahaa.

ਪੰਨਾ ੪੦੨

SGGS P-402

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗਿਹ ਸਗਲ ਸਮਗ੍ਰੀ ਸਭ ਮਿਥਿਆ  
ਅਸਨਾਹਾ ॥੧॥puṭar kaltar garih sagal samagree sabh  
mithi-aa asnaahaa. ||1||

ਚੇ ਮਨ ਕਿਆ ਕਰਹਿ ਹੈ ਹਾ ਹਾ ॥

ray man ki-aa karahi hai haa haa.

ਦ੍ਰਿਸਟਿ ਦੇਖੁ ਜੈਸੇ ਹਰਿਚੰਦਉਰੀ ਇਕੁ ਰਾਮ ਭਜਨੁ  
ਲੈ ਲਾਹਾ ॥੧॥ਰਹਾਉ ॥darisat daykh jaisay harichand-uree ik  
raam bhajan lai laahaa. ||1|| rahaa-o.ਜੈਸੇ ਬਸਤਰ ਦੇਹ ਓਢਾਨੇ ਦਿਨ ਦੋਇ ਚਾਰਿ  
ਭੋਰਾਹਾ ॥jaisay bastar dayh odhaanay din do-ay  
chaar bhoraahaa.ਭੀਤਿ ਉਪਰੇ ਕੇਤਕੁ ਧਾਈਐ ਅੰਤਿ ਓਰਕੋ  
ਆਹਾ ॥੨॥bheet oopray kaytak Dhaa-ee-ai ant orko  
aahaa. ||2||ਜੈਸੇ ਅੰਭ ਕੁੰਡ ਕਰਿ ਰਾਖਿਓ ਪਰਤ ਸਿੰਧੁ ਗਲਿ  
ਜਾਹਾ ॥jaisay ambh kund kar raakhi-o parat  
sinDh gal jaahaa.ਆਵਗਿ ਆਗਿਆ ਪਾਰਬ੍ਰਹਮ ਕੀ ਉਠਿ ਜਾਸੀ  
ਮੁਹਤ ਚਸਾਹਾ ॥੩॥aavag aagi-aa paarbarahm kee uth  
jaasee muhat chasaahaa. ||3||

ਚੇ ਮਨ ਲੇਖੈ ਚਾਲਹਿ ਲੇਖੈ ਬੈਸਹਿ ਲੇਖੈ ਲੈਦਾ ਸਾਹਾ ॥

ray man laykhai chaaleh laykhai baiseh  
laykhai laidaa saahaa.ਸਦਾ ਕੀਰਤਿ ਕਰਿ ਨਾਨਕ ਹਰਿ ਕੀ ਉਬਰੇ  
ਸਤਿਗੁਰ ਚਰਣ ਓਟਾਹਾ ॥ ੪॥੧॥੧੨੩॥sadaa keerat kar naanak har kee ubray  
satgur charan otaahaa. ||4||1||123||

## Asa Ghar-10 Mehla-5

In this *shabad* giving so many examples, Guru Ji reminds us that all these worldly things, relations, and even our body, which we deem to be permanent, are actually very short lived and will soon perish without notice. So we should make the best use of our uncertain limited human life by praising God and meditating on His Name under the guidance of the Guru.

He says: “(O’ my friend, the body and the wealth) which you deem everlasting, are (like) guests for a few days. The love of sons, wife (spouse), house and all other possessions is false (and short lived).”(1)

So Guru Ji addresses his own mind and says: “O’ my mind, why (seeing all these things) you are getting excited and proudly saying, these are mine, these are mine. If you (seriously think about the things) that you see with your eyes, (you would realize that all this expanse is false and very short lived like) an imaginary city (in the sky). Therefore, instead of wasting your time in the attachment of your worldly relatives or possessions), earn the profit of God’s worship (during this human birth of yours).” (1-pause)

Next commenting upon our short limited life span, Guru Ji says: “(O’ mortal), just as the clothes you put on to cover your body wear off after a few days, or just as running along a wall we cannot keep going forever, and ultimately we reach its end, (similarly one day we reach the end of our life breaths).” (2)

Giving another example, to illustrate how in an instant we may depart from the world and disappear into oblivion, he says: “Just as a piece of rock-salt melts away (and disappears) in an instant when put in a tank filled with water, similarly when God’s command comes, the soul would rise and disappear in minutes and seconds.”(3)

Finally addressing his mind (and actually addressing us), Guru Ji says: “O’ my mind, it is in accordance with the (number of breaths, written by God in your) account, that you are moving, sitting, or taking breaths. (This account may unexpectedly come to an end). Therefore O’ Nanak, always sing praises of God. Because they who seek the shelter of the Guru (and praise God) are saved (from drowning in the sea of worldly attachments).”(4-1-123)

**The message of the *shabad* is that all our relatives and worldly possessions are short lived, and we have been granted a limited but unknown number of life breaths. Therefore instead of wasting our time in false worldly pursuits, we should give priority to meditating on God’s Name, lest our time to depart may come unexpectedly, and we may have to depart from here without notice. Thus we may lose this invaluable opportunity of human birth and the chance to reunite with our beloved God.**

7-13-93

SGGS P - 401-402

ਪੰਨਾ ੪੦੩

SGGS P-403

ਆਸਾ ਘਰੁ ੧੧ ਮਹਲਾ ੫

aasaa ghar 11 mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>a</sup>rsaad.ਨਟੂਆ ਭੇਖ ਦਿਖਾਵੈ ਬਹੁ ਬਿਧਿ ਜੈਸਾ ਹੈ ਓਹੁ ਤੈਸਾ  
ਰੇ ॥natoo-aa bhaykhdikhaavai baho biDh  
jaisaa hai oh t<sup>a</sup>isaa ray.ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਿਓ ਭ੍ਰਮ ਭੀਤਰਿ ਸੁਖਹਿ ਨਾਹੀ  
ਪਰਵੇਸਾ ਰੇ ॥੧॥anik jon bharmi-o bharam bheetar  
sukheh naahee parvaysaa ray. ||1||

ਪੰਨਾ ੪੦੪

SGGS P-404

ਸਾਜਨ ਸੰਤ ਹਮਾਰੇ ਮੀਤਾ ਬਿਨੁ ਹਰਿ ਹਰਿ ਆਨੀਤਾ  
ਰੇ ॥saajan sant hamaaray meetaa bin har  
har aaneetaa ray.ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਇਹੁ ਜਨਮੁ  
ਪਦਾਰਥੁ ਜੀਤਾ ਰੇ ॥੧॥ ਰਹਾਉ ॥saaDhsang mil har gun gaa-ay ih janam  
padaarath jeetaa ray. ||1|| rahaa-o.ਤੈ ਗੁਣ ਮਾਇਆ ਬ੍ਰਹਮ ਕੀ ਕੀਨੀ ਕਹਹੁ ਕਵਨ  
ਬਿਧਿ ਤਰੀਐ ਰੇ ॥tarai gun maa-i-aa barahm kee keen<sup>h</sup>ee  
kahhu kavan biDhtaree-ai ray.ਘਮਨ ਘੇਰ ਅਗਾਹ ਗਾਖਰੀ ਗੁਰ ਸਬਦੀ ਪਾਰਿ  
ਉਤਰੀਐ ਰੇ ॥੨॥ghooman ghayr agaah gaakhree gur  
sabdee paar utree-ai ray. ||2||ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਤਤੁ ਨਾਨਕ ਇਹੁ  
ਜਾਨਾ ਰੇ ॥khojatkh<sup>o</sup>jatkh<sup>o</sup>j beechaari-o tat<sup>u</sup> naanak  
ih jaanaa ray.ਸਿਮਰਤ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮੋਲਕੁ ਮਨੁ ਮਾਣਕੁ  
ਪਤੀਆਨਾ ਰੇ ॥੩॥੧॥੧੩੦॥simrat<sup>u</sup> naam niDhaan nirmolak man  
maan<sup>a</sup>ak patee-aanaa ray. ||3||1||130||**Asa Ghar-10 Mehala-5**

In this *shabad*, Guru Ji tells us how to wash away our past sins so as to become immaculate and obtain eternal peace.

First of all, Guru Ji wants to impress upon us that simply by changing our clothing, or wearing saintly looking clothes we cannot change our real character. We have to keep suffering through the cycle of birth and death to atone for our sins. Citing a beautiful example to illustrate this point, he says: “(O’ my friends), Just as a clown displays many characters (by changing dresses, but from inside) remains as he (or she originally is), similarly a soul wanders in many existences (in different species, but basically remains the same, and) is never able to enter (a state of) peace.”(1)



Guru Ji then addresses us in a most friendly and respectful way and says: “O’ my dear saintly friends, (I tell you) that except for God (every thing else in this world) is perishable. (Only the person) who, by joining the society of saints has sung praises of God, has won (and made fruitful) this invaluable human life.”(1-pause)

Next, referring to the obvious expanse of the world with all its allurements in which ordinary people find themselves surrounded, Guru Ji says: “(O’ my friends), this worldly expanse with its three basic qualities (of vice, virtue, and power) has been created by God (and is like a stream. If you) ask, how we may swim across this very difficult unfathomable (stream, in which there are many) whirlpools, (the answer is that) it is only by following Guru’s word (of advice) that we can swim across.”(2)

In closing, Guru Ji says: “(O’ my friends, after) researching again and again, Nanak has realized this essential truth, that only by meditating on the invaluable treasure of (God’s) Name, the jewel (like) mind gets satiated.”(3-1-130)

**The message of this *shabad* is that until we join the society of saintly people and meditate on God’s Name, we will not rest in peace, no matter how often we change our outer appearance, or number of existences**

*SGGS P - 403-404*

ਪੰਨਾ ੪੦੫

SGGS P-405

ਆਸਾ ਮਹਲਾ ੫॥

aasaa mehlaa 5.

ਉਦਮੁ ਕਰਉ ਕਰਾਵਹੁ ਠਾਕੁਰ ਪੇਖਤ ਸਾਧੁ ਸੰਗਿ ॥

udam kara-o karaavahu thaakur paykhat  
saaDhoo sang.ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਰਾਵਹੁ ਰੰਗਨਿ ਆਪੇ ਹੀ ਪ੍ਰਭੁ  
ਰੰਗਿ ॥੧॥har har naam charaavahu rangan aapay  
hee parabh rang. ||1||

ਮਨ ਮਹਿ ਰਾਮ ਨਾਮਾ ਜਾਪਿ ॥

man meh raam naamaa jaap.

ਕਰਿ ਕਿਰਪਾ ਵਸਹੁ ਮੇਰੈ ਹਿਰਦੈ ਹੋਇ ਸਹਾਈ  
ਆਪਿ ॥੧॥ ਰਹਾਉ ॥kar kirpaa vashu mayrai hirdai ho-ay  
sahaa-ee aap. ||1|| rahaa-o.ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭੁ ਪੇਖਨਕਾ  
ਚਾਉ ॥sun sun naam tumaaraa pareetam  
parabh paykhan kaa chaa-o.

ਪੰਨਾ ੪੦੬

SGGS P-406

ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪੁਨੇ ਕਉ ਇਹੈ ਮਨੋਰਥੁ  
ਸੁਆਉ ॥੨॥da-i-aa karahu kiram apunay ka-o ihai  
manorath su-aa-o. ||2||ਤਨੁ ਧਨੁ ਤੇਰਾ ਤੂੰ ਪ੍ਰਭੁ ਮੇਰਾ ਹਮਰੈ ਵਸਿ ਕਿਛੁ  
ਨਾਹਿ ॥tan Dhan tayraa too<sup>n</sup> parabh mayraa  
hamrai vas kichh naahi.ਜਿਉ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਤਿਉ ਰਹਣਾ ਤੇਰਾ ਦੀਆ  
ਖਾਹਿ ॥੩॥ji-o ji-o raakhahi ti-o ti-o rahnaa tayraa  
dee-aa khaahi. ||3||ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਕਾਟੈ ਮਜਨੁ ਹਰਿ ਜਨ  
ਧੂਰਿ ॥janam janam kay kilvikh kaatai majan har  
jan Dhoor.ਭਾਇ ਭਗਤਿ ਭਰਮ ਭਉ ਨਾਸੈ ਹਰਿ ਨਾਨਕ ਸਦਾ  
ਹਜੂਰਿ ॥੪॥੪॥੧੩੯॥bhaa-ay bhagatbharam bha-o naasai har  
naanak sadaa hajoor. ||4||4||139||*Asa Mehla-5*

Many people often argue that since we are completely under the control of God and can do only those things that God makes us do, so we cannot make even the effort to go to Gurdwara, join holy company, or meditate on God's Name unless God Himself makes us do even this effort. In this *shabad*, Guru Ji shows us how we should pray to God, so that we make the effort in this regard, and what kind of prayers we should daily make before our Guru and God.

First praying to God, Guru Ji says: "(O' God), make me make the effort to go and seek the company of the saint (Guru). O' God, on Your own, dye me in the color of Your love, and imbue me with the love of God's Name."(1)

Guru Ji further begs: “O’ God, show mercy on me that in my mind I may meditate on God’s Name. On Your own becoming my helper, come and abide in my heart.”(1-pause)

Describing the extent of his love, Guru Ji says: “(O’ God), by continuously hearing Your Name, a longing to see Your vision arises in my mind. Please show mercy on this humble worm of Yours, (and fulfill) this object (of his).”(2)

As for his dedication and devotion to the supreme Being, Guru Ji says: “O’ God, all this body and wealth are Yours, and O’ God, You are my Master. There is nothing under our control. (We the humble creatures) have to live as You keep us, and we eat whatever You give us.”(3)

Guru Ji concludes the shabad by sharing with us why he makes such prayers for the company of holy saints and devotion to God. He says: “(O’ my friends), a bath taken in the dust (doing the humble service) of God’s saints, washes off the dirt of sins from myriads of births. Nanak says, that a loving adoration of God dispels all fears and doubts, and we start seeing the sight of God right in front of us.”(4-4-139)

**The message of the *shabad* is that we should not make clever excuses and keep boasting that we would meditate on God’s Name, when He on His own would inspire and make us do it. Instead we should pray to Him to bless us with the necessary effort to go and seek the guidance of the saint Guru (Granth Sahib Ji), and meditate on His Name, with true love and devotion. If we keep making this humble and sincere prayer daily, one day God would definitely show His mercy and would bless us with His Name and His vision right in front of us.**

10-23-93

*SGGS P - 405-406*

ਪੰਨਾ ੪੦੭

SGGS P-407

ਆਸਾ ਮਹਲਾ ੫ ਘਰੁ ੧੪

aasaa mehlāa 5 ghar 14

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>r</sup>asaad.

ਓਹੁ ਨੇਹੁ ਨਵੇਲਾ ॥

oh nayhu navaylaa.

ਅਪੁਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਲਾਗਿ ਰਹੈ ॥੧॥ ਰਹਾਉ ॥

apunay pareetam si-o laag rahai. ||1||  
rahaa-o.

ਜੋ ਪ੍ਰਭ ਭਾਵੈ ਜਨਮਿ ਨ ਆਵੈ ॥

jo parabh<sup>h</sup>haavai janam na aavai.

ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਹਰਿ ਪ੍ਰੀਤਿ ਰਚੈ ॥੧॥

har paraym bhagat har p<sup>r</sup>eeṭ rachai.  
||1||

ਪੰਨਾ ੪੦੮

SGGS P-408

ਪ੍ਰਭ ਸੰਗਿ ਮਿਲੀਜੈ ਇਹੁ ਮਨੁ ਦੀਜੈ ॥

parabh sang mileejai ih man deejai.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਅਪਨੀ ਦਇਆ  
ਕਰਹੁ ॥੨॥੧॥੧੫੦॥naanak naam milai apnee da-i-aa karahu.  
||2||1||150||*Asa Mohalla-5 Ghar-14*

In this *shabad*, Guru Ji informs us about the merits of loving God.

He says: “The love which remains stead fast with our beloved Lord remains ever fresh.”(1)

Describing another merit of Love with the Lord, Guru Ji says: “One who remains absorbed in loving devotion of God, becomes pleasing to the Him and then one does not have to suffer the rounds of births and deaths again and again i.e. one obtains salvation.”(1)

Guru Ji therefore, advises us: “If we want to meet the God, we should surrender our mind to Him (we should not have any self conceit and live as per God’s will, rather than as per the dictates of our own mind). In addition I Nanak say that we should pray to the God to have mercy on us and grant us the gift of His Name (His love and grace).” (2-1-150)

The message of this *shabad* is that if we want to avoid sufferings and pains of repeated births and deaths, then we should pray to God to bless us with His Name and imbue us with His love, which may always remain fresh.

9-21-93

*Note: This stanza is in a way the essence of whole Guru Granth Sahib and also exactly the same like ten swayas of Guru Gobind Singh Ji wherein he says, "O all humans, listen to this truth which I am saying and that is, only those who (sincerely) love the God, meet Him.*

*SGGS P - 407-408*



ਪੰਨਾ ੪੦੯

SGGS P-409

ਆਸਾਵਰੀ ਮਹਲਾ ੫॥

aasaavaree mehlāa 5.

ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨੀ ਹਾਂ ॥  
 ਜਪੀਐ ਸਹਜ ਧੁਨੀ ਹਾਂ ॥  
 ਸਾਧੂ ਰਸਨ ਭਨੀ ਹਾਂ ॥  
 ਛੂਟਨ ਬਿਧਿ ਸੁਨੀ ਹਾਂ ॥  
 ਪਾਈਐ ਵਡ ਪੁਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥ ਰਹਾਉ ॥

har har har gunee haa<sup>N</sup>.  
 japee-ai sahj Dhunee haa<sup>N</sup>.  
 saaDhoo rasan bhaneer haa<sup>N</sup>.  
 chhootan biDh sunee haa<sup>N</sup>.  
 paa-ee-ai vad punee mayray manaa.  
 ||1|| rahaa-o.

ਖੋਜਹਿ ਜਨ ਮੁਨੀ ਹਾਂ ॥  
 ਸੂਬ ਕਾ ਪ੍ਰਭ ਧਨੀ ਹਾਂ ॥  
 ਦੁਲਭ ਕਲਿ ਦੁਨੀ ਹਾਂ ॥  
 ਦੂਖ ਬਿਨਾਸਨੀ ਹਾਂ ॥  
 ਪ੍ਰਭ ਪੂਰਨ ਆਸਨੀ ਮੇਰੇ ਮਨਾ ॥੧॥

khøjeh jan muneer haa<sup>N</sup>.  
 sarab kaa parabhdhaneer haa<sup>N</sup>.  
 dulabh kal dunee haa<sup>N</sup>.  
 dookh binaasaneer haa<sup>N</sup>.  
 parabh pooran aasneer mayray manaa.  
 ||1||

ਮਨ ਸੋ ਸੇਵੀਐ ਹਾਂ ॥

man so sayvee-ai haa<sup>N</sup>.

ਪੰਨਾ ੪੧੦

SGGS P-410

ਅਲਖ ਅਭੇਵੀਐ ਹਾਂ ॥  
 ਤਾਂ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਹਾਂ ॥  
 ਬਿਨਸਿ ਨ ਜਾਇ ਮਰਿ ਹਾਂ ॥  
 ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾਂ ॥  
 ਨਾਨਕ ਮਨੁ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ ॥੨॥੩॥੧੫੯॥

alakh abhayvee-ai haa<sup>N</sup>.  
 taa<sup>N</sup> si-o pareet kar haa<sup>N</sup>.  
 binas na jaa-ay mar haa<sup>N</sup>.  
 gur tay jaani-aa haa<sup>N</sup>.  
 naanak man maani-aa mayray manaa.  
 ||2||3||159||

*Asawari Mehla-5*

In this *shabad* also Guru Ji shares his experience, how, he was able to obtain God.

Addressing his own mind and indirectly us, he says: “(O’ my mind), being absorbed in a state of peace giving (divine melody), we should continuously keep meditating on the Name of God who is the Master of all merits. This is what the saintly people utter with their tongue. I have (also) heard that this is the way to get liberated (from the evils that bind us to pains of birth and death). But it is only through great good fortune that we learn about (this way).”(1-pause)

Telling his mind how great is God and how all the saints and sages are looking for Him, Guru Ji says: "O' my mind, all the saints and sages have been searching that (God) who is the Master of all, and who in (this present age called) *Kalyug*, is very difficult to find. He is the destroyer of all pains, and is the fulfiller of all desires."(1)

Finally Guru Ji tells us how to find that God. He says: "O' my mind, we should serve that (God, by remembering) Him. Get imbued with the love of that incomprehensible (God), whose mystery could not be resolved. He never dies or is destroyed. O' Nanak, it is through the Guru that I have known Him, and my mind has been satisfied." (2-3-159)

**The message of this *shabad* is that if we want to realize God who is the destroyer of all pains and fulfiller of our desires, then we should follow the guidance of Guru (Granth Sahib Ji) and meditate on His Name.**

8-27-92

*SGGS P - 409-410*

ਪੰਨਾ ੪੧੧

SGGS P-411

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਅਸਟਪਦੀਆ ਘਰੁ ੨

raag aasaa mehlaa 1 asatpagee-aa  
ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨ੍ਰਵੈ ॥  
ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ ॥  
ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ ॥  
ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ ॥੧॥

uṭar avghat sarvar n<sup>a</sup>aavai.  
bakai na bolai har gun gaavai.  
jal aakaasee sunn samaavai.  
ras satjhol mahaa ras paavai. ||1||

ਐਸਾ ਗਿਆਨੁ ਸੁਨਹੁ ਅਭ ਮੋਰੇ ॥  
ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ ॥੧॥  
ਰਹਾਉ ॥

aisaa gi-aan sunhu abh moray.  
bharipur Dhaar rahi-aa sabhtha-uray.  
||1|| rahaa-o.

ਸਚੁ ਬ੍ਰਤੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ ॥  
ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੋਧੁ ਜਲਾਵੈ ॥  
ਗਗਨਿ ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ ॥  
ਪਾਰਸੁ ਪਰਸਿ ਪਰਮ ਪਦੁ ਪਾਵੈ ॥੨॥

sach barat naim na kaal santavai.  
satgur sabad karoDh jalaavai.  
gagan nivaas samaaDh lagaavai.  
paaras paras param pad paavai. ||2||

ਸਚੁ ਮਨ ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ ॥  
ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ ॥  
ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ॥  
ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ ॥੩॥

sach man kaarantat bilovai.  
subhar sarvar mail na Dhovai.  
jai si-o raataa taiso hovai.  
aapay kartaa karay so hovai. ||3||

ਗੁਰ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ ॥  
ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ ॥  
ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ ॥  
ਨਿਰਮਲ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ ॥੪॥

gur hiv seetal agan bujhaavai.  
sayvaa surat bibhoot charhaavai.  
darsan aap sahj ghar aavai.  
nirmal banee naad vajaavai. ||4||

ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ ॥  
ਤੀਰਥ ਮਜਨੁ ਗੁਰ ਵੀਚਾਰਾ ॥  
ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ ॥  
ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ ॥੫॥

antar gi-aan mahaa ras saaraa.  
tirath majan gur veechaaraa.  
antar poojaa thaan muraaraa.  
jotee jot milaavanhaaraa. ||5||

ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ ॥

ras rasi-aa mat aykai bhaa-ay.



ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ ॥  
ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ ॥  
ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ ॥੬॥

takhṭ nivaasee panch samaa-ay.  
kaar kamaa-ee khasam rajaa-ay.  
avigat naath na lakhi-aa jaa-ay. ||6||

ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ ॥  
ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥  
ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ ॥  
ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ ॥੭॥

jal meh upjai jal tay door.  
jal meh jot rahi-aa bharpoor.  
kis nayrhai kis aakhaa door.  
niDh gun gaavaa daykh hadoor. ||7||

ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨਕੋਇ ॥

anṭar baahar avar na ko-ay.

ਪੰਨਾ ੪੧੨

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ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੇ ਫੁਨਿ ਹੋਇ ॥  
ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ ॥  
ਨਿਰਮਲ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ ॥੮॥੧॥

jo tis bhaavai so fun ho-ay.  
sunbharthar naanak kahai beechaar.  
nirmal naam mayraa aaDhaar. ||8||1||

### *Raag Asa Mehla-1 Astpadia Ghar-2*

As per Dr. Bh. Vir Singh Ji, in this *shabad* Guru Ji is explaining his way of meeting God to a yogi, named Bharthari, who believed in various kinds of rituals, fasts and roaming at different pilgrimage places.

First referring to the yogis' practice of descending from a hill to bathe in a pool down below, Guru Ji says: "(In my view, a true "yogi" is the one who) descending from the difficult (peak of ego) bathes in the pool (of saintly congregation). Such a yogi does not unnecessarily chat or prattle, (but always) sings God's praises. (Just as becoming vapor) water rises and stays in the sky (similarly while listening to songs in God's praise), such a yogi gets absorbed in thought-free trance. In this way, as if shaking the juice of truth obtains the sublime elixir (of God's Name)."(1)

Asking the yogis to attentively listen to him, Guru Ji says: "(O' yogis), please listen to this divine comprehension of my heart, that God pervades and upholds the entire universe."(1-pause)

Referring to the yogis' practice of observing fasts and performing other rituals, Guru Ji says: "(O' yogi), death does not agonize that person who makes truthfulness the fast and religious vow and burns his or her wrath through the true Guru's word. (Such a person) fixes his or her attention in the tenth gate, (the subconscious mind). This way by coming in contact with the philosopher's stone (Guru) that person obtains sublime status."(2)

Next, commenting on the different ways through which the yogis try to cleanse their minds, Guru Ji says: "(O' yogi, to obtain the truth, the person who again and again remembers God is like the one who is churning milk to receive butter. The one who washes one's mind in the brimful tank (of God's Name, where there is) no dirt (of evil

instincts), becomes like Him, with whom one is imbued (and believes) that whatever the Creator Himself does, only that happens.”(3)

Comparing the yogis’ practice of journeying to high snow-clad mountains, smearing their bodies with ashes, and blowing horns, Guru Ji says: “(The one following this path) extinguishes one’s inner fire by meeting the ice like (cool and calm) Guru. Such a person smears him or herself with the ashes of Guru’s service, with full dedication of the mind. That person plays the flute of the immaculate word (Gurbani) of the Guru. Such a person’s philosophy becomes that first one should learn to live in a state of peace and poise (personally before preaching to others).”(4)

Regarding, the kinds of elixirs a yogi of his concept drinks, or performs the pilgrimages and worships, Guru Ji says: “(O’ “Bharthar”, in my view, the one) within whom is divine knowledge, (that one is drinking) the supreme elixir. To reflect on the Guru’s word is that person’s bath at the places of pilgrimage. In this way one who has made one’s inner self as the abode of God, that one is able to unite his or her light (soul) with the supreme light (of God).”(5)

Now describing the kind of peace and bliss such a person enjoys, and the spiritual heights that person attains, Guru Ji says: “(O’ yogi, such a person whose) mind has been thoroughly permeated with the relish of (God’s) Name, whose intellect has been imbued with the love of God, becomes the occupier of the (divine) throne, and his or her five sense organs also merge (in that divine bliss. But such a person believes that all) the earnings or achievements have happened due to the will of the Master, (not by that person’s own effort), and that invisible Master cannot be described.”(6)

Elaborating on his last comment that God is incomprehensible, Guru Ji gives us the example of a sunrise viewed from the ocean shore. He says: “Just when you see the sun rise from the sea it appears to be coming out of water, but in reality it is far away from the water. Still because of its light, it seems to be fully pervading the waters. So how can we say that the sun is near or far, (and similar is the concept of God)? Therefore I simply keep singing praises of that treasure (of virtues), seeing Him right in front of me.” (7)

In conclusion, he says: “Within and without, there is none other (than God). Whatever pleases Him, that alone happens. So listen “Bharthar”, after due deliberation Nanak says this thing, that pure Name (of God) is my mainstay.”(8-1)

**The message of this *shabad* is that instead of wandering from shore to shore or journeying to mountains and jungles in search of God, we should listen to the words of the Guru right in our own heart. By acting on its advice, we should purify our mind of all evil tendencies and thoughts, and meditate on God’s Name with true love and devotion.**

9-11-93

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ਪੰਨਾ ੪੧੩

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧॥

ਆਪੁ ਵੀਚਾਰੈ ਸੁ ਪਰਖੇ ਹੀਰਾ ॥  
 ਏਕ ਦ੍ਰਿਸਟਿ ਤਾਰੇ ਗੁਰ ਪੂਰਾ ॥  
 ਗੁਰੁ ਮਾਨੈ ਮਨ ਤੇ ਮਨੁ ਧੀਰਾ ॥੧॥

ਐਸਾ ਸਾਹੁ ਸਰਾਫੀ ਕਰੈ ॥  
 ਸਾਚੀ ਨਦਰਿ ਏਕ ਲਿਵ ਤਰੈ ॥੧॥ ਰਹਾਉ ॥

ਪੁੰਜੀ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ ॥  
 ਨਿਰਮਲੁ ਸਾਚਿ ਰਤਾ ਪੈਕਾਰੁ ॥  
 ਸਿਫਤਿ ਸਹਜ ਘਰਿ ਗੁਰੁ ਕਰਤਾਰੁ ॥੨॥

ਆਸਾ ਮਨਸਾ ਸਬਦਿ ਜਲਾਏ ॥  
 ਰਾਮ ਨਰਾਇਣੁ ਕਹੈ ਕਹਾਏ ॥  
 ਗੁਰ ਤੇ ਵਾਟ ਮਹਲੁਘਰੁ ਪਾਏ ॥੩॥

ਪੰਨਾ ੪੧੪

ਕੰਚਨ ਕਾਇਆ ਜੋਤਿ ਅਨੂਪੁ ॥  
 ਤ੍ਰਿਭਵਣ ਦੇਵਾ ਸਗਲ ਸਰੂਪੁ ॥  
 ਮੈ ਸੋ ਧਨੁ ਪਲੈ ਸਾਰੁ ਅਖੁਟੁ ॥੪॥

ਪੰਚ ਤੀਨਿ ਨਵ ਚਾਰਿ ਸਮਾਵੈ ॥  
 ਧਰਣਿ ਗਗਨੁ ਕਲ ਧਾਰਿ ਰਹਾਵੈ ॥  
 ਬਾਹਰਿ ਜਾਤਉ ਉਲਟਿ ਪਰਾਵੈ ॥੫॥

ਮੂਰਖੁ ਹੋਇ ਨ ਆਖੀ ਸੂਝੈ ॥  
 ਜਿਹਵਾ ਰਸੁ ਨਹੀ ਕਹਿਆ ਸੂਝੈ ॥  
 ਬਿਖੁ ਕਾ ਮਾਤਾ ਜਗ ਸਿਉ ਲੂਝੈ ॥੬॥

ਉਤਮ ਸੰਗਤਿ ਉਤਮੁ ਹੋਵੈ ॥  
 ਗੁਣ ਕਉ ਧਾਵੈ ਅਵਗਣ ਧੋਵੈ ॥  
 ਬਿਨੁ ਗੁਰ ਸੇਵੈ ਸਹਜੁ ਨ ਹੋਵੈ ॥੭॥

ਹੀਰਾ ਨਾਮੁ ਜਵੇਹਰ ਲਾਲੁ ॥  
 ਮਨੁ ਮੋਤੀ ਹੈ ਤਿਸ ਕਾ ਮਾਲੁ ॥  
 ਨਾਨਕ ਪਰਖੈ ਨਦਰਿ ਨਿਹਾਲੁ ॥੮॥੫॥

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raag aasaa mehlaa 1.

aap veechaarai so parkhay heeraa.  
 ayk darisat taaray gur pooraa.  
 gur maanai man tay man Dheeraa. ||1||

aisaa saahu saraafee karai.  
 saachee nadar ayk liv tarai. ||1||  
 rahaa-o.

poonjee naam niranjan saar.  
 nirmal saach rataa paikaar.  
 sifatt sahj ghar gur kartaar. ||2||

aasaa mansaa sabadd jalaa-ay.  
 raam naraa-in kahai kahaa-ay.  
 gur tay vaat mahal ghar paa-ay. ||3||

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kanchan kaa-i-aa jot anoop.  
 taribhavandayvaa sagal saroop.  
 mai so Dhan palai saach akhoot. ||4||

panch teen nav char samaavai.  
 Dharan gagan kal Dhaar rahaavai.  
 baahar jaata-o ulat paraavai. ||5||

moorakh ho-ay na aakhee soojhai.  
 jihvaa ras nahee kahi-aa boojhai.  
 bikh kaa maataa jag si-o loojhai. ||6||

ootam sangatt ootam hovai.  
 gun ka-o Dhaavai avganDhovai.  
 bin gur sayvay sahj na hovai. ||7||

heeraa naam javayhar laal.  
 man motee hai tis kaa maal.  
 naanak parkhai nadar nihaal. ||8||5||

*Raag Asa Mehla-1*

In this *shabad*, Guru Ji tells us what is so special about the Guru, what are his unique qualities, and what he actually does so that his guidance becomes so useful and essential for ordinary people.

Describing the merits that person acquires whom the Guru blesses, he says: “(O’ my friends), the person who believes in and follows (the teachings) of the Guru, that person’s mind becomes contented by the thoughts of the mind itself. With his one glance of (mercy) whom the perfect Guru helps to swim across (the worldly ocean, such a person, who reflects on the self (about the purpose of life), recognizes (that God’s Name is invaluable like a) jewel.”(1)

Summarizing the merits of the Guru, he says: “(O’ my friends), the Guru is such a beneficent banker, that (like an examiner of) jewels, when he examines a person and casts his true glance of grace, the person’s mind gets attuned to the one (God) and that person swims across (the worldly ocean).”(1-pause)

Describing the merits obtained by such a person, he says: “(Such a person who by Guru’s grace), considers the immaculate (God’s) Name as the most sublime treasure, becomes a discriminating lover of truth, like a sifter of gold (of olden days). By singing God’s praise in a poised manner that person enshrines Guru God in the heart.”(2)

As for the conduct of such a Guru-oriented person, Guru Ji says: “Such a person burns off all his or her hopes and desires through the (Guru’s) word. Such a person utters and motivates others to utter God’s Name. Through the Guru, such a person finds the way of life and the mansion of God (in the heart itself)”(3)

Guru Ji adds: “The body (soul) of such a person becomes (immaculate like) gold, because in that person’s heart manifests a light of unparalleled beauty, which illuminates all the three worlds, and the entire universe is whose representation. (Such a person feels, as if he or she) is in possession of that kind of wealth, which is everlasting and inexhaustible.”(4)

Stating what other divine knowledge, the Guru imparts to a person on whom he casts his glance of grace, Guru Ji says: “(O’ my friends, the Guru teaches such a person that God) pervades all five (elements -the earth, water, fire, air, and the sky), the three (worlds), the nine (regions), and the four (directions. He is the one who) upholds the earth and the sky with His power. (This is how the Guru) turns back (a person’s) distracted mind towards God (in his own heart).”(5)

Now reflecting on the life conduct of a foolish person who does not care for the Guru’s word, he says: “The foolish (self-conceited) person does not realize the reality even when he sees with his own eyes (that the world is very transient). That person’s tongue does not have any relish (or convincing power in it). Such a person does not

listen to what is told. Intoxicated with the poison (of worldly riches), such a person gets into disputes with everyone.”(6)

But being compassionate to all, Guru Ji tells how even such a foolish egocentric person can be saved. He says: “Such a (foolish, egocentric) person can also be saved, if by joining the society of good persons, he or she also becomes good and by imbibing virtues (in their company), washes off the vices from the spirit. (However such a person first needs to seek the guidance of the Guru, because) without (the guidance of) the Guru, the (state of) poise cannot be obtained.”(7)

In closing, Guru Ji says: “O’ Nanak, one whom the assayer Guru examines with the glance of grace, that one is blessed. Then one’s pearl-like pure mind embraces God’s Name which is precious like a diamond, a jewel, a ruby.”(8-5)

**The message of this *shabad* is that we should realize that how fortunate and blessed we are, that we do not need to go out and search for a true and perfect Guru, because right in our own homes, we could have the presence of the eternal Guru (Granth Sahib Ji), who can help our mind overcome all our false worldly inclinations, and attach it to the jewel of God’s Name and save us from perpetual pains of birth and death.**

4-16-93

*SGGS P - 413-414*

ਪੰਨਾ ੪੧੬

SGGS P-416

ਆਸਾ ਮਹਲਾ ੧॥

aasaa mehlaa 1.

ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੋ ਕਹੀਐ ॥  
 ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ ॥  
 ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ ॥  
 ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ ॥੧॥

tan binsai Dhan kaa ko kahee-ai.  
 bin gur raam naam kat lahee-ai.  
 raam naam Dhan sang sakhaa-ee.  
 ahinis nirmal har liv laa-ee. ||1||

ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ ॥  
 ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ ਛੋਡਉ ਆਪੇ ਬਖਸਿ  
 ਮਿਲਾਵਣਹਾਰਾ ॥੧॥ ਰਹਾਉ ॥

raam naam bin kavan hamaaraa.  
 sukhdukh sam kar naam na chhoda-o  
 aapay bakhhas milaavanhaaraa. ||1||  
 rahaa-o.

ਕਨਿਕ ਕਾਮਨੀ ਹੇਤੁ ਗਵਾਰਾ ॥  
 ਦੁਬਿਧਾ ਲਾਗੇ ਨਾਮੁ ਵਿਸਾਰਾ ॥  
 ਜਿਸੁ ਤੂੰ ਬਖਸਹਿ ਨਾਮੁ ਜਪਾਇ ॥  
 ਦੂਤੁ ਨ ਲਾਗਿ ਸਕੈ ਗੁਨ ਗਾਇ ॥੨॥

kanik kaamnee hayt gavaaraa.  
 dubiDhaa laagay naam visaaraa.  
 jis too<sup>N</sup> bakhshahi naam japaa-ay.  
 doot na laag sakai gun gaa-ay. ||2||

ਹਰਿ ਗੁਰੁ ਦਾਤਾ ਰਾਮ ਗੁਪਾਲਾ ॥  
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਦਇਆਲਾ ॥  
 ਗੁਰਮੁਖਿ ਰਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥  
 ਰੋਗ ਮਿਟੇ ਦੁਖੁ ਠਾਕਿ ਰਹਾਇਆ ॥੩॥

har gur daataa raam gupaalaa.  
 ji-o bhaavai ti-o raakhda-i-aalaa.  
 gurmukh raam mayrai man bhaa-i-aa.  
 rog mitay dukhthaak rahaa-i-aa. ||3||

ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤ ਨ ਮੰਤਾ ॥  
 ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ ॥  
 ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ॥  
 ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ॥੪॥

avar na a-ukhaDhtant na manntaa.  
 har har simran kilvikh hantaa.  
 too<sup>N</sup> aap bhulaaveh naam visaar.  
 too<sup>N</sup> aapay raakhahi kirpaa Dhaar. ||4||

ਰੋਗੁ ਭਰਮੁ ਭੇਦੁ ਮਨਿ ਦੂਜਾ ॥  
 ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਜਪਹਿ ਜਪੁ ਦੂਜਾ ॥  
 ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ ॥  
 ਵਿਣੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਕਿ ਲੇਖਹਿ ॥੫॥

rog bharam bhayd man doojaa.  
 gur bin bharam jaapeh jap doojaa.  
 aad purakh gur daras na daykheh.  
 vin gur sabdai janam ke laykheh. ||5||

ਦੇਖਿ ਅਚਰਜੁ ਰਹੇ ਬਿਸਮਾਦਿ ॥  
 ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਧਿ ॥  
 ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਰੀ ॥  
 ਤੁਮ ਸਮਸਰਿ ਅਵਰੁ ਕੋ ਨਾਹੀ ੬॥

daykh achraj rahay bismaad.  
 ghat ghat sur nar sahj samaaDh.  
 bharipur Dhaar rahay man maahee.  
 tum samsar avar ko naahee. ||6||

ਜਾ ਕੀ ਭਗਤਿ ਹੇਤੁ ਮੁਖਿ ਨਾਮੁ ॥	jaa kee bhagat hayt mukh naam.
ਸੰਤ ਭਗਤ ਕੀ ਸੰਗਤਿ ਰਾਮੁ ॥	santbhagat kee sangat raam.
ਬੰਧਨ ਤੋਰੇ ਸਹਜਿ ਧਿਆਨੁ ॥	banDhan toray sahj Dhi-aan.
ਛੁਟੈ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਰ ਗਿਆਨੁ ॥੭॥	chhootai gurmukh har gur gi-aan.   7
ਨਾ ਜਮਦੂਤ ਦੂਖੁ ਤਿਸੁ ਲਾਗੈ ॥	naa jamdootdookhtis laagai.
ਜੋ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ ॥	jo jan raam naam liv jaagai.
ਭਗਤਿ ਵਛਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ ॥	bhagat vachhal bhagtaa har sang.
ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਚੰਗਿ ॥੮॥੯॥	naanak mukatbha-ay har rang.   8  9

### Asa Mehla-1

In this *shabad*, Guru Ji shows us the way to counsel and train this wild mind so that instead of wandering aimlessly in the worldly jungle, the mind amasses the true wealth of God's Name, which would not only last us our entire life, but would also accompany us after death and save us from the endless cycles of birth and death.

He says: “(When a person's) body perishes, no one can be considered the owner of the worldly wealth amassed by that person. (Because it is not going to accompany that person after death). It is only the wealth of God's Name, which like a faithful friend can accompany a person (even after death). But without the Guru's (guidance), we cannot obtain God's Name. Immaculate is the person who day and night attunes his or her mind to God.”(1)

So, Guru Ji says (to himself and advises us accordingly): “Except God's Name, who else is my (support)? Therefore, deeming both pleasure and pain as the same thing, I will not forsake (meditating on) God's Name. (I fully believe) that ultimately after forgiving (the creatures) on His own, He does unite them with Him.” (1-pause)

Next, addressing God on behalf of the world, Guru Ji says: “O' God, the foolish human beings remain absorbed in the love of worldly riches and women, and being in love with the entities other than You, they have forsaken Your Name. (But O' God, the poor humans are helpless because only the one upon) whom You become gracious, You make that person meditate on Your Name, then even demons of death cannot afflict that person, because such a person keeps singing Your praise.”(2)

Guru Ji then shares with us what happened when he sought the guidance of the Guru. He says: “(O' my friends), by Guru's grace, God became pleasing to my mind. (Then I prayed to God and said to Him), O' my Guru God, Giver, and all pervading Master of the earth, O' the compassionate one, save me as You please. Then all my ailments were removed, and my suffering came to an end.”(3)

Expressing his full faith in God, and His power, Guru Ji says: “(O' God, we know that) there is no other medicine, mantra, or charm, (and it is only the) meditation of

God's Name, which is the destroyer of sins and misdeeds. (But O' God), it is You Yourself, who makes a person go astray by making that person forsake (Your) Name. But then showing Your mercy, You Yourself save one (from committing sins, and subjecting oneself to the pains of birth and death)."(4)

Now, stressing upon the necessity of Guru's guidance, he says: "(O' my friends), they who without (the guidance of the) Guru worship the other (worldly riches and power), suffer from (mental) sickness, doubt, and distance (from God). Yes, they who do not see the Guru are never able to see the primal Being. So without (attuning to the) word of the Guru, their entire life counts to nothing."(5)

Expressing his own wonder at the sight of God, Guru Ji says: "(O' God), seeing Your wondrous form, I am in ecstasy. You are present in each and every heart. You are imperceptibly contained in all angels and human beings. You are fully pervading in the hearts of all. Like You, there is no one else."(6)

Next, Guru Ji tells us where we can find God more easily, and why. He says: "(O' my friends), that God is obtained in the company of those saints and devotees on whose tongue always resides His Name and His loving devotion. Because, by living in a state of poised meditation, they have broken away from their (worldly) bonds. The true followers of the Guru who obtain the divine knowledge of God through the Guru also become liberated (from these bonds)."(7)

In closing, Guru Ji says: "(O' my friends), the person who attunes the mind to meditation on God's Name, that person awakens (and becomes alert to worldly allurements). Therefore, neither any ailment nor (fear of) the demon of death afflicts such a person. (Because) God is the lover of devotees and always accompanies His worshippers. O' Nanak, by being imbued with God's love, they become emancipated."(8-9)

**The message of this *shabad* is that instead of running after worldly riches, we should gather the riches of God's Name, which will accompany us everywhere and will emancipate us. Also, to amass the wealth of God's Name, we should pray to God to bless us with the guidance of Guru (Granth Sahib Ji).**

8-26-93

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ਪੰਨਾ ੪੧੭

SGGS P-417

ਆਸਾ ਮਹਲਾ ੧॥

aasaa mehlaa 1.

ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ ॥

kahaa so khayl ṭabaylaa ghorhay kahaa bhayree sehnaa-ee.

ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰਤਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ ॥

kahaa so ṭaygband gaadayrarh kahaa so laal kavaa-ee.

ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ ॥੧॥

kahaa so aarsee-aa muh bankay aithai diseh naahee. ||1||

ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ ॥

ih jag ṭayraa ṭoo gosaa-ee.

ਏਕ ਘੜੀ ਮਹਿ ਬਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡਿ ਦੇਵੈ ਭਾਂਈ ॥੧॥ ਰਹਾਉ ॥

ayk gharhee meh thaap uthaapay jar vand ḍayvai bhaa<sup>N</sup>-ee. ||1|| rahaa-o.

ਕਹਾਂ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ ॥

kahaa<sup>N</sup> so ghar ḍar mandap mehlaa kahaa so bank saraa-ee.

ਕਹਾਂ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ ॥

kahaa<sup>N</sup> so sayj sukhaalee kaaman jis vaykh need na paa-ee.

ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ ॥੨॥

kahaa so paan ṭambolee harmaa ho-ee-aa chhaa-ee maa-ee. ||2||

ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ ॥

is jar kaaranghane vigutee in jar ghane khua-aa-ee.

ਪਾਪਾ ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ ॥

paapaa baajhahu hovai naahee mu-i-aa saath na jaa-ee.

ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਏ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ ॥੩॥

jis no aap khua-aa-ay kartaa khus la-ay changi-aa-ee. ||3||

ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰੁਸੁਣਿਆ ਧਾਇਆ ॥

kotee hoo peer varaj rahaa-ay jaa meer suni-aa Dhaa-i-aa.

ਪੰਨਾ ੪੧੮

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ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ ॥

thaan mukaam jalay bij mandar muchh muchh ku-ir rulaa-i-aa.

ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਚਰਾ ਲਾਇਆ ॥੪॥

ko-ee mugal na ho-aa anDhaa kinai na parchaa laa-i-aa. ||4||

ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ ॥	mugal pathaanaa bha-ee larhaa-ee ran meh tayg vagaa-ee.
ਓਨੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨੀ ਹਸਤਿ ਚਿੜਾਈ ॥	on <sup>h</sup> ee tupaak taan chalaa-ee on <sup>h</sup> ee hasat chirhaa-ee.
ਜਿਨ੍ਹ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ਹਾ ਮਰਣਾ ਭਾਈ ॥੫॥	jin <sup>h</sup> kee cheeree dargeh paatee tin <sup>h</sup> aa mar <sup>n</sup> aa bhaa-ee.   5
ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ ॥	ik hindvaanee avar turkaanee bhati-aanee thakuraanee.
ਇਕਨ੍ਹਾ ਪੇਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ਹਾ ਵਾਸੁ ਮਸਾਣੀ ॥	ikn <sup>h</sup> aa payran sir khur paatay ikn <sup>h</sup> aa vaas masaane.
ਜਿਨ੍ਹ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ਹ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ ॥੬॥	jin <sup>h</sup> kay bankay gharee na aa-i-aa tin <sup>h</sup> ki-o rain vihaanee.   6
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ॥	aapay karay karaa-ay kartaa kis no aakh sunaa-ee-ai.
ਦੁਖੁ ਸੁਖੁ ਤੇਰੈ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੂਆਈਐ ॥	dukh sukhtayrai bhaanai hovai kis thai jaa-ay roo-aa-ee-ai.
ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ ॥੭॥੧੨॥	hukmee hukam chalaa-ay vigsai naanak likhi-aa paa-ee-ai.   7  12

### Asa Mehla-1

In this *shabad* Guru Ji is looking at the death and destruction, caused by Baabar's invasion on the village of Saidpur. Seeing the lonely and desolate situation of the city, which used to be bustling with activity and full of life, the compassionate heart of Guru Ji is compelled to reflect on the basic reasons for such a disaster, and tries to find some answers.

First, wondering about all those scenes of active social life before this invasion, Guru Ji asks: "Where are those sports, stables, horses, drums and the flutes? Where are those soldiers with swords hanging from their belts, those dauntless warriors, and where are their red uniforms? Where are those mirrors, and the mirror-like bright faces? Today, none of those are visible here!"(1)

After concluding that basically everything happens according to God's will, Guru Ji says: "(O' God), this world belongs to You, and You are its Master. In an instant You create and destroy, and create divisions between brothers for the sake of wealth." (1-pause)

Now resuming his description of the desolate scene and looking at the pitiable condition of the women, Guru Ji asks: “Where are those houses, gates, mansions, palaces, and magnificent inns? Where are the beautiful brides lounging on cozy beds, when seeing them one could not sleep? Where are those betel leaves and their sellers? Where are those ladies living in harems? All have vanished like a shadow.”(2)

Reflecting on the reasons for these tragedies, he says: “It is because of worldly wealth, that most (of the world) has been ruined, and it is this wealth that has disgraced much (of the world. The strange thing about this wealth is that) without committing sins, it cannot be amassed, but upon death it does not accompany (the person. However the poor human being is also helpless, because) whom God Himself wants to destroy, He first deprives that person of virtues.”(3)

Thinking back on the situation before the attack and all the claims made by the religious leaders to ward off or incapacitate the invading forces, Guru Ji says: “(When the ruling Pathaans heard about the impending invasion of Baabar), they forbade millions of Muslim saints from going anywhere. (So that they could ward off the invader with their prayers and charms. But still the invasion took place, and it brought such death and destruction that even) the strongly built places and temples were burnt down, the princes were cut up bit by bit, and their pieces were strewn in dust. But, no Mogul invader became blind, and no one was able to show any miracle (of his charms or incantations against them).”(4)

Describing the battle itself, Guru Ji says: “When the battle between the Moguls and the Pathaans raged, (both sides) wielded their swords in the battle field. The (Moguls) aimed and fired their guns, and the Pathaans attacked with their elephants. But O’ brother, in whose destiny was pre-ordained a torn letter (symbolizing death), they had to die.”(5)

Describing the condition of the families of the warriors and atrocities committed by the conquering Mogul armies, Guru Ji says: “(Among the women victims), some were high caste Hindu ladies, some Muslim queens, some the wives of Rajputs, Bhattas, and Thaakurs. Some had their veils torn off from head to toes, while some were murdered, and taken to cemeteries. They whose handsome husbands did not return home, only they knew how their night passed.”(6)

After reflecting on the tragedy and on the reasons, Guru Ji comes to the conclusion and says: “(O’ my friends), to whom may we go and describe this heart wrenching tale? (Because) it is the Creator Himself who does (every thing) and makes others do (what He wants. O’ God, all) pain and pleasure happens according to Your will; so before whom else may we go and cry or complain? O’ Nanak, (God) the Master of His will is running the world according to His command, and seeing His will prevail, He feels contented; we obtain what is written in our destiny.”(7-12)

The message of this *shabad* is that although many times horrible tragedies happen to individuals or to entire nations, yet seeing these tragedies we should not lose our sense of balance. Instead, we should accept these as God's will. Further, we should reflect on our own actions in the immediate and distant pasts, which might have brought these tragedies upon us and pray to God to show His mercy and to forgive us for our past mistakes.

1-28-92

*SGGS P - 417-418*

ਪੰਨਾ ੪੧੯

SGGS P-419

ਆਸਾ ਮਹਲਾ ੧॥

aasaa mehlaa 1.

ਚਲੇ ਚਲਣਹਾਰ ਵਾਟ ਵਟਾਇਆ ॥  
ਧੰਧੁ ਪਿਟੇ ਸੰਸਾਰੁ ਸਚੁ ਨ ਭਾਇਆ ॥੧॥

chalay chalanhaar vaat vataa-i-aa.  
DhanDh pitay sansaar sach na bhaa-i-aa.  
||1||

ਕਿਆ ਭਵੀਐ ਕਿਆ ਢੂਢੀਐ ਗੁਰ ਸਬਦਿ  
ਦਿਖਾਇਆ ॥  
ਮਮਤਾ ਮੋਹੁ ਵਿਸਰਜਿਆ ਅਪਨੈ ਘਰਿ  
ਆਇਆ ॥੧॥ ਰਹਾਉ ॥

ki-aa bhavee-ai ki-aa dhoodhee-ai gur  
sabaddikhaa-i-aa.  
mamtaa moh visarji-aa apnai ghar aa-i-aa.  
||1|| rahaa-o.

ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ॥  
ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਬਹੁੜਿ ਨ ਆਈਐ ॥੨॥

sach milai sachiaar koorh na paa-ee-ai.  
sachay si-o chit laa-ay bahurh na aa-ee-ai.  
||2||

ਮੋਇਆ ਕਉ ਕਿਆ ਰੋਵਹੁ ਰੋਇ ਨ ਜਾਣਹੁ ॥  
ਰੋਵਹੁ ਸਚੁ ਸਲਾਹਿ ਹੁਕਮੁ ਪਛਾਣਹੁ ॥੩॥

mo-i-aa ka-o ki-aa rovhu ro-ay na jaanhoo.  
rovhu sach salaahi hukam pachhaanhoo.  
||3||

ਹੁਕਮੀ ਵਜਹੁ ਲਿਖਾਇ ਆਇਆ ਜਾਣੀਐ ॥  
ਲਾਹਾ ਪਲੈ ਪਾਇ ਹੁਕਮੁ ਸਿਵਾਣੀਐ ॥੪॥

hukmee vajahu likhaa-ay aa-i-aa jaanee-ai.  
laahaa palai paa-ay hukam sinjaanee-ai.  
||4||

ਪੰਨਾ ੪੨੦

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ਹੁਕਮੀ ਪੈਧਾ ਜਾਇ ਦਰਗਹ ਭਾਣੀਐ ॥  
ਹੁਕਮੇ ਹੀ ਸਿਰਿ ਮਾਰ ਬੰਦਿ ਰਬਾਣੀਐ ॥੫॥

hukmee paiDhaa jaa-ay dargeh bhaanee-ai.  
hukmay hee sir maar band rabaanee-ai.  
||5||

ਲਾਹਾ ਸਚੁ ਨਿਆਉ ਮਨਿ ਵਸਾਈਐ ॥  
ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਗਰਬੁ ਵਵਾਈਐ ॥੬॥

laahaa sach ni-aa-o man vasaa-ee-ai.  
likhi-aa palai paa-ay garab vanjaa-ee-ai.  
||6||

ਮਨਮੁਖੀਆ ਸਿਰਿ ਮਾਰ ਵਾਦਿ ਖਪਾਈਐ ॥  
ਠਗਿ ਮੁਠੀ ਕੂੜਿਆਰ ਬੰਨਿ ਚਲਾਈਐ ॥੭॥

manmukhee-aa sir maar vaadkhpaa-ee-ai.  
thag muthee koorhi-aar baneh chala-ee-ai.  
||7||

ਸਾਹਿਬੁ ਰਿਦੈ ਵਸਾਇ ਨ ਪਛੋਤਾਵਹੀ ॥

saahib ridai vasaa-ay na pachhotaavhee.

ਗੁਨਹਾਂ ਬਖਸਣਹਾਰੁ ਸਬਦੁ ਕਮਾਵਹੀ ॥੮॥

gunhaa<sup>N</sup> bakhshanhaar sabad kamaavahee.  
||8||

ਨਾਨਕੁ ਮੰਗੈ ਸਚੁ ਗੁਰਮੁਖਿ ਘਾਲੀਐ ॥

naanak mangai sach gurmukhghaalee-ai.

ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ  
ਨਿਹਾਲੀਐ ॥੯॥੧੬॥

mai tujh bin avar na ko-ay nadar  
nihaalee-ai. ||9||16||

### Asa Mehla-1

In this *shabad* Guru Ji tells us what kinds of merits can bring us peace and salvation and what kinds of demerits can bring us sorrow and continuous suffering through the rounds of birth and death.

First commenting on the departure of humans from the world, Guru Ji says: “(O’ my friends, you do not need to cry at anyone’s death, including your near and dear ones. Because the departure of mortals from the world is just like the parting of some fellow travelers, previously accompanying you, but now) changing their route, they are going away (towards their own preordained destiny. On such an occasion, the world unnecessarily makes a false display of crying, because the truth (that the different spans of life allotted by God to their near and dear ones) is not pleasing to them.”(1)

But Guru Ji knows that our real purpose in life is to get reunited with God forever. Therefore, many persons first try to search Him in various places, like jungles, mountains, or holy places, so he asks: “(O’ my friends), why should we wander and search Him in different places, when the Guru’s word has revealed (God) to us (within our own heart)? Therefore I have forsaken all my worldly attachments, and the sense of myself, (my mind has) come back to its own house, (the abode of God in the body itself).”(1-pause)

So on the basis of his personal experience, Guru Ji says: “(O’ my friends), the true (God) is obtained only by following (the path of) truth. He cannot be obtained through falsehood. If we attune our mind to the true God, then we do not come (to this world) again.”(2)

Therefore addressing those people who grieve for their recently died relatives, Guru Ji says: “(O’ my friends), why do you wail for the deceased? You do not know the real purpose for which to cry? (If you have to cry, then) cry while praising the eternal (God, and ponder over the reasons for your separation from Him. For now, simply) recognize His will (or command for you).”(3)

Continuing his advice, he says: “(O’ brothers), understand this concept, that every mortal comes into this world with preordained sustenance (in the form of a fixed number of breaths for his or her life span). If one realizes the will (and command) of God, then one earns profit from one’s human birth.”(4)

Describing how inevitable is God's will or command, Guru Ji says: "(O' my friends, it is according to God's will that a person goes to (God's) court, wearing a robe, (earning honor and glory in this world. It is also according to God's will that one has to bear blows on the head (for one's misdeeds) and be confined to (divine) prison (in different bodies)."(5)

However cautioning us against making any protests against God's justice, Guru Ji advises: "(O' my friends, we should firmly) enshrine in our mind that profit of life lies in believing that God's justice is based on truth. We should destroy our ego, (and understand that one) receives what has been written in one's lot (on the basis of one's past deeds)."(6)

Therefore, stating specifically what happens to those soul brides, who instead of following Guru's guidance follow the dictates of their own minds, Guru Ji says: "The soul (bride), who follows the dictates of her own mind suffers painful blows (of birth and death) on her head, and she is made to suffer in (unnecessary) squabbles. Such a false bride is deceived by her own false attachments and is driven away bound in chains."(7)

However regarding those who act on Guru's advice and remember God, Guru Ji says: "(The bride soul) who enshrines God in her heart, does not repent afterwards. Because (the bride who) faithfully follows the word (of advice of the Guru, God) forgives her sins."(8)

Finally, Guru Ji shows us what to ask from God to save us from all troubles. He says: "(O' God), Nanak begs for (the gift of Your) eternal (Name. If such be Your grace, then) seeking the shelter of the Guru, I may make this effort. (Because, O' God) except You, I have no one else to look to. So please bless me with Your glance of grace."(9)

**The message of this *shabad* is that if we want emancipation from endless cycles of births and deaths, then we should abandon falsehood, laziness and self-conceit. Also following Guru's advice, we should enshrine truth by accepting God's Will and God's Name in our mind.**

8-17-93

*SGGS P - 419-420*

ਪੰਨਾ ੪੨੧

SGGS P-421

ਆਸਾ ਮਹਲਾ ੧॥

aasaa mehlaa 1.

ਮਨੁ ਰਾਤਉ ਹਰਿ ਨਾਇ ਸਚੁ ਵਖਾਣਿਆ ॥  
ਲੋਕਾ ਦਾਕਿਆ ਜਾਇ ਜਾ ਤੁਧੁ ਭਾਣਿਆ ॥੧॥

man raatā-o har naa-ay sach vakhaaṅi-aa.  
lokaa dāa ki-aa jaa-ay jaa tuDhbhaaṅi-aa.  
||1||

ਪੰਨਾ ੪੨੨

SGGS P-422

ਜਉ ਲਗੁ ਜੀਉ ਪਰਾਣ ਸਚੁ ਧਿਆਈਐ ॥  
ਲਾਹਾ ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ॥੧॥  
ਰਹਾਉ ॥

ja-o lag jee-o paraaṅ sach Dhi-aa-ee-ai.  
laahaa har guṅ gaa-ay milai sukhpaa-ee-ai.  
||1|| rahaa-o.

ਸਚੀ ਤੇਰੀ ਕਾਰ ਦੇਹਿ ਦਇਆਲ ਤੂੰ ॥  
ਹਉ ਜੀਵਾ ਤੁਧੁ ਸਾਲਾਹਿ ਮੈ ਟੇਕ ਅਧਾਰੁ  
ਤੂੰ ॥੨॥

sachee tayree kaar deh dā-i-aal tooṅ.  
ha-o jeevaa tuDh saalaahi mai tayk aDhaar  
tooṅ. ||2||

ਦਰਿ ਸੇਵਕੁ ਦਰਵਾਨੁ ਦਰਦੁ ਤੂੰ ਜਾਣਹੀ ॥  
ਭਗਤਿ ਤੇਰੀ ਹੈਰਾਨੁ ਦਰਦੁ ਗਵਾਵਹੀ ॥੩॥

dar sayvak darvaan daradtooṅ jaanhee.  
bhagattayree hairaan darad gavaavhee.  
||3||

ਦਰਗਹ ਨਾਮੁ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਣਸੀ ॥  
ਵੇਲਾ ਸਚੁ ਪਰਵਾਣੁ ਸਬਦੁ ਪਛਾਣਸੀ ॥੪॥

dargeh naam hadoor gurmukh jaansee.  
vaylaa sach parvaan sabad pachhaansee.  
||4||

ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਸੇਇ ॥  
ਮਨਹੁ ਛੋਡਿ ਵਿਕਾਰ ਸਚਾ ਸਚੁ ਦੇਇ ॥੫॥

sat santokh kar bhaa-o tosaa har naam  
say-ay.  
manhu chhod vikaar sachaa sach day-ay.  
||5||

ਸਚੇ ਸਚਾ ਨੇਹੁ ਸਚੈ ਲਾਇਆ ॥  
ਆਪੇ ਕਰੇ ਨਿਆਉ ਜੋ ਤਿਸੁ ਭਾਇਆ ॥੬॥

sachay sachaa nayhu sachai laa-i-aa.  
aapay karay ni-aa-o jo tis bhaa-i-aa. ||6||

ਸਚੇ ਸਚੀ ਦਾਤਿ ਦੇਹਿ ਦਇਆਲੁ ਹੈ ॥  
ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ॥੭॥

sachay sachee daatdeh dā-i-aal hai.  
tis sayvee din raat naam amol hai. ||7||

ਤੂੰ ਉਤਮੁ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਂਢੀਆ ॥  
ਨਾਨਕ ਨਦਰਿ ਕਰੇਹੁ ਮਿਲੈ ਸਚੁ  
ਵਾਂਢੀਆ ॥੮॥੨੧॥

tooṅ utam ha-o neech sayvak kaaṅdhee-aa.  
naanak nadar karayhu milai sach  
vaaṅdhee-aa. ||8||21||



*Asa Mehla-1*

In this *shabad*, Guru Ji shows us how in utter humility we need to pray for the gift of God's Name and how to obtain union with Him.

He begins the shabad by hinting that while trying to fall in love with God or His Name, we should not care about other people's criticism, or ridicule. So he says: "(O' God, the person) whose mind is imbued with the love of God's Name, describes the truth (about the virtues of God. While doing so), if that person becomes pleasing to You, then what harm it does to other people? (So why should they feel jealous, and why should the devotee care about their criticism)?"(1)

Therefore Guru Ji says: "(O' my friends), as long as we breathe, we should meditate on the eternal (God without any fear). Because when we are blessed with the profit of singing God's praises, we obtain peace." (1-pause)

Therefore, even for himself Guru Ji humbly says to God: "O' God, (truly) beneficial is Your service. O' my merciful Master, bless me with it. I (wish that) I may live praising You, because You are my only support and mainstay."(2)

Describing the blessings showered on a person who comes to God's door in true humility, Guru Ji says: "O' God, the one who comes to Your door like a true servant, and a door guard, You know that one's pain. The world is astonished (on seeing that the one who) worships You (with a sincere heart), You dispel all the pain and sorrow of that person."(3)

People do different kinds of rituals and practices to please God, so that they may be accepted in His court. Here Guru Ji tells us who truly knows what is actually approved in God's court. He says: "(O' my friends, only a) follower of the Guru comes to know that in God's court and in His presence, only (God's) Name is approved. Therefore the person who recognizes the word (of advice of the Guru), that person's time of (human) life is approved (in God's court)."(4)

Now, stating what kinds of blessings the Guru and God bestow on those who recognize the essence of Guru's advice and act upon it, Guru Ji says: "(O' my friends, the one whom the Guru) gives the provision of (God's) Name, that person travels through life's journey with truth, contentment, and love. That person sheds the evil impulses of the mind and the eternal God blesses such a person with His eternal (Name)."(5)

However lest we go on any kind of ego trip, Guru Ji reminds us: "(O' my friends), it is on His own that the eternal God has imbued (any person) with true love. He Himself does justice, whatever pleases Him."(6).

Therefore even for himself, Guru Ji says: "He whose Name is priceless, (I too) meditate on Him day and night. (I say to Him, "O' eternal (God), You are merciful, please bless me with the gift (of Your Name, which is eternal)."(7)

Finally, Guru Ji shows his extreme humility and says: “O’ God, You are sublime and I am a lowly person, (but I am) called Your servant. Therefore, please) cast Your glance of grace on Nanak, so that he, the separated one, may obtain Your eternal (Name and become reunited with You).”(8-21)

**The message of this *shabad* is that without caring about the comments of other people, we should seek Guru’s guidance, and keep meditating on God’s Name day and night. While living a life of truth and contentment, we should pray to God to unite us with Him and end our cycles of birth and death.**

2-5-93

*SGGS P - 421-422*



ਪੰਨਾ ੪੨੩

SGGS P-423

ਆਸਾ ਮਹਲਾ ੩॥

aasaa mehlaa 3.

ਆਸਾ ਆਸ ਕਰੇ ਸਭੁ ਕੋਈ ॥  
 ਹੁਕਮੈ ਬੁਝੈ ਨਿਰਾਸਾ ਹੋਈ ॥  
 ਆਸਾ ਵਿਚਿ ਸੁਤੇ ਕਈ ਲੋਈ ॥  
 ਸੋ ਜਾਗੈ ਜਾਗਾਵੈ ਸੋਈ ॥੧॥

aasaa aas karay sabh ko-ee.  
 hukmai boojhai niraasaa ho-ee.  
 aasaa vich sutay ka-ee lo-ee.  
 so jaagai jaagaavai so-ee. ||1||

ਸਤਿਗੁਰਿ ਨਾਮੁ ਬੁਝਾਇਆ ਵਿਣੁ ਨਾਵੈ ਭੁਖਨ  
 ਜਾਈ ॥

satgur naam bujhaa-i-aa vin naavai  
 bhukh na jaa-ee.

ਪੰਨਾ ੪੨੪

SGGS P-424

ਨਾਮੇ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੈ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ  
 ਰਜਾਈ ॥੧॥ ਰਹਾਉ ॥

naamay tarisnaa agan bujhai naam milai  
 tisai rajaa-ee. ||1|| rahaa-o.

ਕਲਿ ਕੀਰਤਿ ਸਬਦੁ ਪਛਾਨੁ ॥  
 ਏਹਾ ਭਗਤਿ ਚੂਕੈ ਅਭਿਮਾਨੁ ॥  
 ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹੋਵੈ ਪਰਵਾਨੁ ॥  
 ਜਿਨਿ ਆਸਾ ਕੀਤੀ ਤਿਸ ਨੋ ਜਾਨੁ ॥੨॥

kal keerat sabad pachhaan.  
 ayhaa bhagat chookai abhimaan.  
 satgur sayvi-ai hovai parvaan.  
 jin aasaa keetee tis no jaan. ||2||

ਤਿਸੁ ਕਿਆ ਦੀਜੈ ਜਿ ਸਬਦੁ ਸੁਣਾਏ ॥  
 ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥  
 ਇਹੁ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਏ ॥  
 ਹੁਕਮੈ ਬੁਝੈ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥੩॥

tis ki-aa deejai je sabad sunaa-ay.  
 kar kirpaa naam man vasaa-ay.  
 ih sir deejai aap gavaa-ay.  
 hukmai boojhay sadaa sukh paa-ay. ||3||

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥  
 ਆਪੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸਾਏ ॥  
 ਆਪਿ ਭੁਲਾਵੈ ਆਪਿ ਮਾਰਗਿ ਪਾਏ ॥  
 ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਏ ॥੪॥

aap karay tai aap karaa-ay.  
 aapay gurmukh naam vasaa-ay.  
 aap bhulaavai aap maarag paa-ay.  
 sachai sabad sach samaa-ay. ||4||

ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ ॥  
 ਗੁਰਮੁਖਿ ਜੁਗਿ ਜੁਗਿ ਆਖਿ ਵਖਾਣੀ ॥  
 ਮਨਮੁਖਿ ਮੋਹਿ ਭਰਮਿ ਭੋਲਾਣੀ ॥  
 ਬਿਨੁ ਨਾਵੈ ਸਭ ਫਿਰੈ ਬਉਰਾਣੀ ॥੫॥

sachaa sabad sachee hai baanee.  
 gurmukh jug jug aakh vakhaanee.  
 manmukh mohi bharam bholaanee.  
 bin naavai sabh firai ba-uraanee. ||5||

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕਾ ਮਾਇਆ ॥  
 ਮੂਰਖਿ ਪਤਿ ਪਤਿ ਦੂਜਾ ਭਾਉ ਦ੍ਰਿੜਾਇਆ ॥

teen bhavan meh aykaa maa-i-aa.  
 moorakh parh parhdoojaa bhaa-o  
 drirh-aa-i-aa.

ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੁਖੁ ਸਬਾਇਆ ॥  
 ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥੬॥

baho karam kamaavai dukh sabaa-i-aa.  
 satgur sayv sadaa sukh paa-i-aa. ||6||

ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਸਬਦੁ ਵੀਚਾਰਿ ॥  
 ਅਨਦਿਨੁ ਭੋਗੇ ਹਉਮੈ ਮਾਰਿ ॥  
 ਸਹਜਿ ਅਨੰਦਿ ਕਿਰਪਾ ਧਾਰਿ ॥  
 ਨਾਮਿ ਰਤੇ ਸਦਾ ਸਚਿ ਪਿਆਰਿ ॥੭॥

amrit meethaa sabad veechaar.  
 an-din bhogay ha-umai maar.  
 sahj anand kirpaa Dhaar.  
 naam ratay sadaa sach pi-aar. ||7||

ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ॥  
 ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ ॥  
 ਹਰਿ ਜਪੀਐ ਭਇ ਸਚਿ ਪਿਆਰਿ ॥  
 ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰ ਧਾਰਿ ॥੮॥੩॥੨੫॥

har jap parhee-ai gur sabad veechaar.  
 har jap parhee-ai ha-umai maar.  
 har japee-ai bha-ay sach pi-aar.  
 naanak naam gurmat ur Dhaar.  
 ||8||3||25||

### Asa Mehla-3

In this *shabad*, Guru Ji is commenting on the general nature of human beings, who continually desire and hope for some worldly thing. No sooner when one desire or hope is fulfilled, then one starts desiring and hoping for something else. This vicious circle is like a slumber from which Guru Ji wants to wake us up.

He says: "Everyone lives by desiring and hoping for (the fulfillment of one or other of one's desires). But the one who understands God's will, that one is freed of desire. Many people are asleep in (some kind of false) hope. But, only that person wakes up from this sleep whom that (God) Himself awakens."(1)

Stating how this fire of worldly desires is extinguished, he says: "(O' my friends, one whom) the true Guru has fully trained (in meditation of God's) Name, (understands that) without God's Name the hunger (for worldly things) does not go away. It is only through (meditation on) God's Name that one's fire of (worldly) desires is extinguished. But this God's Name is (only) obtained in accordance with God's will."(1-pause)

Next, Guru Ji tells us the way to sing praises of God and obtain God's Name. He says: "(O' my friend), in Kalyug (the present age, the way to) praise (God) is that you understand the (divine) word (uttered by the Guru). The true devotion of God is that (through which one's false) pride is ended. Thus by serving the true Guru (by following his advice), one gets approved (in God's court. Lastly, understand) that (it is God) who has created this desire (in the human mind)."(2)

Now, Guru Ji answers the natural question, what we need to offer (by way of thanks) to that person (Guru) who gives us the right guidance to get rid of our worldly desires. Guru Ji first asks this question, and then answers himself. He says: "What should we offer him who recites (the divine) word, and showing mercy enshrines (God's) Name in the mind? (Answer), effacing our self- (conceit) we should offer this head (of ours. Because the one, who thus completely surrenders oneself before the Guru), understands (God's) will, and always enjoys peace."(3)

Next, describing, what kind of sublime understanding such a person acquires, he says: “(Such a person understands that by manifesting Himself in all things, God) Himself accomplishes (everything). On His own, through the Guru, (He) enshrines His Name in the hearts (of the mortals). He Himself makes one go astray, and He Himself puts one back on the (right) path. Then through the word of the eternal (God), one merges in the eternal (God) Himself.”(4)

Now, commenting on God’s Name, and Gurbani, Guru Ji says: “True is God’s Name and true is Gurbani, which in every age has been uttered and described through the Guru. But the egocentric (world has not listened to this and) has gone astray in worldly love and doubt. Therefore, without God’s Name the entire world is wandering like mad.”(5)

Commenting further on “Maya (the love and attachment for worldly things), and general human behavior, Guru Ji says: “(O’ my friends), in all the three worlds, influence of the same Maya has been prevailing from the very beginning, (which has been keeping humans astray). By reading again and again (the Shastras and Vedas, instead of listening to the Guru), the foolish person has further strengthened duality (love of things other than God) within. Such a person does many (ritualistic) deeds, which all result in more pain (and nothing else). It is only by serving (and following the advice of) the true Guru (that a person) has always enjoyed peace.”(6)

Now, once again describing the benefits of reflecting on the word of the Guru, he says: “(O’ my friends), by reflecting on the word (of the Guru), and erasing ego from within, (the fortunate ones) always enjoy the sweet immortalizing relish (of God’s) Name. Showing his mercy (the Guru, keeps the mind of such persons in a state) of imperceptible bliss. (In this way) imbued in love of (God’s) Name, they always remain in love with their beloved eternal God.”(7)

In conclusion, Guru Ji advises: “(O’ my friends), reflecting on the word of the Guru, we should read about and meditate on God. Also, stilling our ego, we should recite God’s Name. Yes, we should meditate on God, in a state of loving fear of God. In short O’ Nanak, as per Guru’s instruction we should enshrine (God’s) Name in our hearts.”(8-3-25)

**The message of this *shabad* is that by reflecting on the word of the Guru (Granth Sahib Ji) we should wake up from our slumber of Maya, which keeps us involved in worldly desires. Shedding our ego, we should act on the advice of the Guru, and meditate on God’s Name with true love and devotion. Then we would obtain true peace.**

12-17-92

SGGS P - 423-424

ਪੰਨਾ ੪੨੬

SGGS P-426

ਆਸਾ ਮਹਲਾ ੩॥

aasaa mehlaa 3.

ਆਪੈ ਆਪੁ ਪਛਾਣਿਆ ਸਾਦੁ ਮੀਨਾ ਭਾਈ ॥

aapai aap pachhaani-aa saad meethaa  
bhaa-ee.ਹਰਿ ਰਸਿ ਚਾਖਿਐ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ਹਾ ਸਾਚੋ  
ਭਾਈ ॥੧॥har ras chaakhi-ai mukatbha-ay jin<sup>h</sup>aa  
saacho bhaa-ee. ||1||ਹਰਿ ਜੀਉ ਨਿਰਮਲ ਨਿਰਮਲਾ ਨਿਰਮਲ ਮਨਿ  
ਵਾਸਾ ॥har jee-o nirmal nirmalaa nirmal man  
vaasaa.ਗੁਰਮਤੀ ਸਾਲਾਹੀਐ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥  
ਰਹਾਉ ॥gurmatee salaah-ee-ai bikhi-aa maahi  
udaasaa. ||1|| rahaa-o.

ਬਿਨੁ ਸਬਦੈ ਆਪੁ ਨ ਜਾਪਈ ਸਭ ਅੰਧੀ ਭਾਈ ॥

bin sabdai aap na jaap-ee sabh anDhee  
bhaa-ee.

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੁ ਅੰਤਿ ਸਖਾਈ ॥੨॥

gurmatee ghat chaannaa naam ant  
sakhaa-ee. ||2||

ਨਾਮੇ ਹੀ ਨਾਮਿ ਵਰਤਦੇ ਨਾਮੇ ਵਰਤਾਰਾ ॥

naamay hee naam varatday naamay  
vartaaraa.ਅੰਤਰਿ ਨਾਮੁ ਮੁਖਿ ਨਾਮੁ ਹੈ ਨਾਮੇ ਸਬਦਿ  
ਵੀਚਾਰਾ ॥੩॥antar naam mukh naam hai naamay  
sabad veechaaraa. ||3||

ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥

naam sun-ee-ai naam mannee-ai naamay  
vadi-aa-ee.

ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੇ ਮਹਲੁ ਪਾਈ ॥੪॥

naam salaahay sadaa sadaa naamay  
mahal paa-ee. ||4||

ਨਾਮੇ ਹੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੇ ਸੋਭਾ ਪਾਈ ॥

naamay hee ghat chaannaa naamay  
sobhaa paa-ee.

ਨਾਮੇ ਹੀ ਸੁਖੁ ਉਪਜੈ ਨਾਮੇ ਸਰਣਾਈ ॥੫॥

naamay hee sukh oopjai naamay  
sarna-ee. ||5||ਬਿਨੁ ਨਾਵੈ ਕੋਇ ਨ ਮੰਨੀਐ ਮਨਮੁਖਿ ਪਤਿ  
ਗਵਾਈ ॥bin naavai ko-ay na mannee-ai manmukh  
pat gavaa-ee.ਜਮ ਪੁਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਬਿਰਥਾ ਜਨਮੁ  
ਗਵਾਈ ॥੬॥jam pur baadhay maaree-ah birthaa  
janam gavaa-ee. ||6||

ਨਾਮੈ ਕੀ ਸਭ ਸੇਵਾ ਕਰੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਬੁਝਾਈ ॥	naamai kee sabh sayvaa karai gurmukh naam bujhaa-ee.
ਨਾਮਹੁ ਹੀ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ ॥੭॥	naamhu hee naam mannee-ai naamay vadi-aa-ee.   7
ਜਿਸ ਨੋ ਦੇਵੈ ਤਿਸੁ ਮਿਲੈ ਗੁਰਮਤੀ ਨਾਮੁ ਬੁਝਾਈ ॥	jis no dayvai tis milai gurmatee naam bujhaa-ee.
ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੈ ਭਾਗਿ ਕੋ ਪਾਈ ॥੮॥੭॥੨੯॥	naanak sabh kichh naavai kai vas hai poorai bhaag ko paa-ee.   8  7  29

### Asa Mehla-3

In this *shabad* Guru Ji is explaining to us, how we can understand ourselves, and then work towards recognizing God and how?

Guru Ji begins this shabad by stating: “O’ brothers, they who have realized their own self, (have found the) taste of (God’s Name) to be sweet. They to whom God has seemed pleasing, by tasting the relish of God, have become free (from the worldly attachments).”(1)

Now laying the foundation for his divine instruction, Guru Ji says: “(O’ my friends), God is absolutely immaculate, therefore He can come to reside only in an immaculate mind. If by living according to Guru’s instruction we keep praising God, then even while living in the worldly atmosphere, we can remain unaffected by the worldly affairs (and keep ourselves immaculate for God’s abode).”(1-pause)

He emphasizes: “O’ brothers, without the word (of the Guru) we cannot examine our self. Without (the guidance of the Guru’s) word, the entire world remains blind (in worldly attachments). When we meditate on God’s Name, as per Guru’s instruction, our heart obtains (spiritual) enlightenment, and (God’s) Name becomes our helper in the end.”(2)

Now Guru Ji explains the conduct of those Guru’s followers who meditate on God’s Name. He says: “(The Guru’s followers) always keep busy in worshipping (God’s Name). Even while doing their worldly business, they remain attuned to (God’s) Name. Within them is Name, and on their tongue also there is always God’s Name. Through the word (of the Guru) they keep deliberating on the Name (God’s love, enlightenment, and power).”(3)

Advising us also to do likewise, Guru Ji says: “(O’ my friends), we should also listen to God’s Name, obey God’s Name because it is through the Name that we obtain honor. The person who always praises (God), through His Name finds out the mansion (of God and merges in Him).”(4)

Giving additional reasons for meditating on the Name, Guru Ji says: “(O’ my friends), it is through God’s Name that one’s mind is illuminated (with divine knowledge), and through the Name one obtains honor everywhere. It is through the Name that peace prevails in the mind. Therefore we should always remain in the shelter of (God’s) Name.”(5)

Warning us about the consequences of not meditating on God’s Name, he says: “(O’ my friends), without meditating on the Name, no one is acknowledged (in God’s court). So the self-conceited persons (who do not meditate on the Name) lose their honor. Bound in the city of death they are beaten (severely) and they waste their human life in vain.”(6)

Stating the blessings obtained by those who meditate on God’s Name, he says: “All serve (that person) who meditates on God’s Name. But only from the Guru can we learn how to meditate on the Name. It is because of meditation of Name that one is known, and only through the Name one gets glory (in this and the next world).”(7)

But cautioning us against any self- conceit, Guru Ji says: “Only that person receives (the gift of) Name to whom (God Himself) gives. Through Guru’s instruction He makes that person understand (what) Name is. O’ Nanak, everything is under the control of (God’s) Name. Only a rare one obtains (this gift when one’s) destiny has been so fulfilled.”(8-7-29)

**The message of this *shabad* is that if we want to obtain honor and glory in this and the next world, then we should seek the Guru’s instruction. So that he may make us recognize our true inner self (that we carry the essence of God). This will then make God’s Name sweet to us. Then even while living in this world of attachments, we would dedicate our mind, body and soul to meditating on God’s Name and singing His praises through the Guru’s word (or Gurbani). Ultimately God would bless us with His Name, and we would obtain honor and glory both in this world and God’s court.**

1-17-93

*SGGS P - 426*



ਪੰਨਾ ੪੨੭

SGGS P-427

ਆਸਾ ਮਹਲਾ ੩॥

aasaa mehlaa 3.

ਸਚਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰ ਕੈ ਸਬਦਿ  
ਸੀਗਾਰਿ ॥sach raṭee-aa sohaaganeē jinaa gur kai  
sabad seegaar.

ਪੰਨਾ ੪੨੮

SGGS P-428

ਘਰ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ  
ਵੀਚਾਰਿ ॥੧॥ghar hee so pir paa-i-aa sachai sabad  
veechaar. ||1||ਅਵਗਣ ਗੁਣੀ ਬਖਸਾਇਆ ਹਰਿ ਸਿਉ ਲਿਵ  
ਲਾਈ ॥avgan guneē bakhṣaa-i-aa har si-o liv  
laa-ee.ਹਰਿ ਵਰੁ ਪਾਇਆ ਕਾਮਣੀ ਗੁਰਿ ਮੇਲਿ  
ਮਿਲਾਈ ॥੧॥ ਰਹਾਉ ॥har var paa-i-aa kaamneē gur mayl  
milaa-ee. ||1|| rahaa-o.ਇਕਿ ਪਿਰੁ ਹਦੂਰਿ ਨ ਜਾਣਨੀ ਦੂਜੈ ਭਰਮਿ  
ਭੁਲਾਇ ॥ik pir hadoor na jaanan<sup>h</sup>ee doojai bharam  
bhulaa-ay.

ਕਿਉ ਪਾਇਨਿ ਡੋਹਾਗਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥੨॥

ki-o paa-ini<sup>h</sup> dohaaganeē dukhee rain  
vihaa-ay. ||2||

ਜਿਨ ਕੈ ਮਨਿ ਸਚੁ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

jin kai man sach vasi-aa sachee kaar  
kamaa-ay.ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਹਜ ਸਿਉ ਸਚੇ ਮਾਹਿ  
ਸਮਾਇ ॥੩॥an-din sayveh sahj si-o sachay maahi  
samaa-ay. ||3||ਦੋਹਾਗਣੀ ਭਰਮਿ ਭੁਲਾਈਆ ਕੁੜੁ ਬੋਲਿ ਬਿਖੁ  
ਖਾਰਿ ॥duhaaganeē bharam bhulaa-ee-aa koorh  
bol bikhkhaahi.ਪਿਰੁ ਨ ਜਾਣਨਿ ਆਪਣਾ ਸੁੰਦੀ ਸੇਜ ਦੁਖੁ  
ਪਾਹਿ ॥੪॥pir na jaanan aapṇaa sunjēe sayj dukh  
paahi. ||4||

ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਮਤੁ ਮਨ ਭਰਮਿ ਭੁਲਾਹਿ ॥

sachaa saahib ayk hai maṭ man bharam  
bhulaahi.ਗੁਰ ਪੂਛਿ ਸੇਵਾ ਕਰਹਿ ਸਚੁ ਨਿਰਮਲੁ ਮੰਨਿ  
ਵਸਾਹਿ ॥੫॥gur poochh sayvaa karahi sach nirmal  
man vasaahi. ||5||ਸੋਹਾਗਣੀ ਸਦਾ ਪਿਰੁ ਪਾਇਆ ਹਉਮੈ ਆਪੁ  
ਗਵਾਇ ॥sohaaganeē sadaa pir paa-i-aa ha-umai  
aap gavaa-ay.ਪਿਰ ਸੇਤੀ ਅਨਦਿਨੁ ਗਹਿ ਰਹੀ ਸਚੀ ਸੇਜ ਸੁਖੁ  
ਪਾਇ ॥੬॥pir saytee an-din geh rahee sachee sayj  
sukh paa-ay. ||6||

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ ॥	mayree mayree kar ga-ay palai kichh na paa-ay.
ਮਹਲੁ ਨਾਹੀ ਡੋਹਾਗਣੀ ਅੰਤਿ ਗਈ ਪਛੁਤਾਇ ॥੭॥	mahal naahee dohaaganeē ant ga-ee pachhutaa-ay.   7
ਸੋ ਪਿਰੁ ਮੇਰਾ ਏਕੁ ਹੈ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥	so pir mayraa ayk hai aykas si-o liv laa-ay.
ਨਾਨਕ ਜੇ ਸੁਖੁ ਲੋੜਹਿ ਕਾਮਣੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇ ॥ ੮॥੧੧॥੩੩॥	naanak jay sukh lorheh kaamnee har kaa naam man vasaa-ay.   8  11  33

### Asa Mehla-3

In this *shabad*, Guru Ji compares and contrasts the conduct of Guru's followers and self-conceited human beings by using the metaphors of wives who are truly faithful and united, and wives who are unfaithful and separated.

He says: "Those (Guru's followers) are (like) the truly united wives, who are imbued with truth and have embellished their lives with the Guru's word. By reflecting on (Gurbani) the true word of the Guru, they have met their spouse (God) within their own home (their heart)." (1)

Describing how the Guru followers' souls have their past sins pardoned and receive more blessings, he says: "The soul bride who has attuned herself to God, by virtue of her merits, has her faults forgiven. By uniting such a bride (soul) with him, the Guru has united her with God. In this way the bride (soul) has obtained God as her Groom." (1-pause)

Now comparing the self-conceited persons to the unfaithful and separated wives, Guru Ji says: "There are some separated wives who are lost in the illusions of the other (worldly wealth) and do not realize that (God, their) spouse is right in front of them. So how can they obtain Him? They spend the night (of their life) in pain." (2)

Returning to the Guru's followers who enshrine God in their minds, Guru Ji comments: "By doing the right thing (of singing praises of the eternal God), they in whose minds the eternal God comes to reside, by getting absorbed in that eternal (God) day and night, they serve (and worship) Him in (a state of peace and) poise." (3)

But as for the fate of the self-conceited ones, Guru Ji says: "The unfaithful separated wives are lost in the illusions (of worldly wealth. They ruin their lives) by eating the poison of telling lies. They do not recognize their spouse (God). Therefore the bed (of their heart) remains empty and they keep suffering in misery." (4)

Therefore, now addressing his own mind (and ours), Guru Ji says: “O’ my mind, lest you get lost in doubts, (remember) that there is only one true Master. If by consulting the Guru you serve (and worship) Him, then you would enshrine that eternal immaculate (God) in your mind.”(5)

So, in describing the peace and comfort, which the Guru’s followers or the united soul-brides of God enjoy, Guru Ji says: “(O’ my friends), by shedding her self-conceit, a united bride has obtained the eternal Groom. Day and night she remains united with her Spouse and always enjoys the comfort (of His company) on the couch (of her heart).”(6)

But as for the miserable end of the self-conceited persons, who spend all their lives in running after worldly things, Guru Ji says: “(O’ my friends), they who departed (from the world) obsessed with their worldly relations or wealth, did not achieve anything in life. Like the deserted brides, they did not get to the mansion (of their Spouse), and ultimately departed from (the world) in repentance.”(7)

In conclusion, Guru Ji says: “(O’ human souls), that eternal Spouse of mine is only one. So imbue yourself with the love of that one (God) alone. Nanak says, O’ beautiful bride (soul), if you long for (eternal) peace, then enshrine the Name of God in your heart.”(8-11-33)

**The message of this *shabad* is that if we want to enjoy eternal peace, then seeking the shelter and guidance of the Guru (Granth Sahib Ji), we should shed our self-conceit, rise above our worldly attachments, and imbue ourselves with the love of our eternal spouse, God. One day we would realize His mansion right in our own heart, and live in the eternal bliss of His union.**

8-11-93

*SGGS P - 427-428*

ਪੰਨਾ ੪੨੯

SGGS P-429

ਆਸਾ ਮਹਲਾ ੩॥

aasaa mehlaa 3.

ਸਬਦੋ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ੍ ਕੀ ਬਾਣੀ ਸਰੀ  
ਹੋਇ ॥

sabdou hee bhagat jaapday jin<sup>h</sup> kee  
banee sachee ho-ay.

ਵਿਚਹੁ ਆਪੁ ਗਇਆ ਨਾਉ ਮੰਨਿਆ ਸਚਿ ਮਿਲਾਵਾ  
ਹੋਇ ॥੧॥

vichahu aap ga-i-aa naa-o mani-aa sach  
milaavaa ho-ay. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਕੀ ਪਤਿ ਹੋਇ ॥

har har naam jan kee pat ho-ay.

ਸਫਲੁ ਤਿਨ੍ ਕਾ ਜਨਮੁ ਹੈ ਤਿਨ੍ ਮਾਨੈ ਸਭੁ  
ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

safal tin<sup>h</sup>aa kaa janam hai tin<sup>h</sup> maanai  
sabh ko-ay. ||1|| rahaa-o.

ਹਉਮੈ ਮੇਰਾ ਜਾਤਿ ਹੈ ਅਤਿ ਕ੍ਰੋਧੁ ਅਭਿਮਾਨੁ ॥

ha-umai mayraa jaat hai at kroDh  
abhimaan.

ਸਬਦਿ ਮਰੈ ਤਾ ਜਾਤਿ ਜਾਇ ਜੋਤੀ ਜੋਤਿ ਮਿਲੈ  
ਭਗਵਾਨੁ ॥੨॥

sabad marai taa jaat jaa-ay jotee jot milai  
bhagvaan. ||2||

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਸਫਲ ਜਨਮੁ ਹਮਾਰਾ ॥

pooraa satgur bhayti-aa safal janam  
hamaaraa.

ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਇਆ ਭਰੇ ਅਖੁਟ ਭੰਡਾਰਾ ॥੩॥

naam navai niDh paa-i-aa bharay akhut  
bhandaaraa. ||3||

ਆਵਹਿ ਇਸੁ ਰਾਸੀ ਕੇ ਵਾਪਾਰੀਏ ਜਿਨ੍ ਨਾਮੁ  
ਪਿਆਰਾ ॥

aavahi is raasee kay vaapaaree-ay jin<sup>h</sup>aa  
naam pi-aaraa.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਧਨੁ ਪਾਏ ਤਿਨ੍ ਅੰਤਰਿ ਸਬਦੁ  
ਵੀਚਾਰਾ ॥੪॥

gurmukh hovai so Dhan paa-ay tin<sup>h</sup>aa  
antar sabad veechaaraa. ||4||

ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਅਹੰਕਾਰੀ ॥

bhagtee saar na jaanan<sup>h</sup>ee manmukh  
aha<sup>n</sup>kaaree.

ਧੁਰਹੁ ਆਪਿ ਖੁਆਇਅਨੁ ਜੁਐ ਬਾਜੀ ਹਾਰੀ ॥੫॥

Dharahu aap khu-aa-i-an joo-ai baajee  
haaree. ||5||

ਬਿਨੁ ਪਿਆਰੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਹੋਇ  
ਸਰੀਰਿ ॥

bin pi-aarai bhagat na hova-ee naa sukh  
ho-ay sareer.

ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ ॥੬॥

paraym padaarath paa-ee-ai gur bhagtee  
man Dheer. ||6||

ਜਿਸ ਨੋ ਭਗਤਿ ਕਰਾਏ ਸੋ ਕਰੇ ਗੁਰ ਸਬਦ  
ਵੀਚਾਰਿ ॥

jis no bhagat karaa-ay so karay gur sabad  
veechaar.

ਹਿਰਦੈ ਏਕੋ ਨਾਮੁ ਵਸੈ ਰਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ ॥੭॥      hirdai ayko naam vasai ha-umai dubiDhaa  
maar. ||7||

ਭਗਤਾ ਕੀ ਜਤਿ ਪਤਿ ਏਕੋ ਨਾਮੁ ਹੈ ਆਪੇ ਲਏ      bhagtaa kee jat pat ayko naam hai aapay  
ਸਵਾਰਿ ॥      la-ay savaar.

ਸਦਾ ਸਰਣਾਈ ਤਿਸ ਕੀ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਾਰਜੁ      sadaa sarnaa-ee tis kee ji-o bhaavai ti-o  
ਸਾਰਿ ॥੮॥      kaaraj saar. ||8||

ਪੰਨਾ ੪੩੦

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ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰ ਵੀਚਾਰਿ ॥      bhagat niraalee alaah dee jaapai gur  
veechaar.

ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਭੈ ਭਗਤੀ ਨਾਮਿ      naanak naam hirdai vasai bhai bhagtee  
ਸਵਾਰਿ ॥੯॥੧੪॥੩੬॥      naam savaar. ||9||14||36||

### Asa Mehla-3

In this *shabad*, Guru Ji tells us how the Guru's word is essential for making one a true devotee of God and what kinds of blessings the devotees obtain by following Guru's advice.

Referring to the importance of the Guru's word and God's Name, he says: "(O' my friends), by following the (Guru's) word (of advice) the devotees whose speech is true, become known (in the world). They have believed in (God's) Name, (due to which) self-conceit has gone from their interior, and they have been united with the eternal (God)." (1)

Commenting further on the significance of God's Name in the life of devotees, Guru Ji says: "(O' my friends), for the devotees, God's Name is their honor. Their life is fruitful because every one respects them." (1-pause)

Next, describing how harmful is the sense of ego and selfhood, and how it can be dispelled, Guru Ji says: "(O' my friends), such is the inherent nature of ego and self (hood) that it brings out (of a person) extreme anger and arrogance. Only (by following Guru's advice, one becomes so humble, as if one has) died through the word, and then this base trait (of ego) goes away (from one's interior), and one's light is united with the light of God." (2)

Next, describing the blessings he has obtained by following his Guru, he says: "(O' my friends), by serving the perfect Guru (and following his advice), my life has become fruitful. I have obtained (the commodity of God's) Name, which is the treasure of (all the) nine types of wealth, and my storehouses are filled with this inexhaustible (wealth)." (3)

Describing how others now come to him for obtaining this commodity of Name, and what kinds of people do obtain it, Guru Ji says: "(Now, many) dealers of this

commodity to whom (God's) Name is dear, come to me (for obtaining it. But only those obtain it, who are Guru's followers and within whom is true comprehension of the (Guru's) word."(4)

But regarding the egocentrics, Guru Ji says: "The self-conceited arrogant persons do not know the essence of (true) devotion (of God. But in a way, they are helpless, because) from the very beginning (God) has Himself strayed them (away from the right path, so) they have lost the game (of life) in a gamble."(5)

Now, Guru Ji lays down the essentials for devotion to God. He says: "(O' my friends), without love of God, His (true) worship cannot be done, nor does any peace arise in the body. It is only when through the worship of the Guru that our mind becomes contented and we obtain this commodity of love (for God)."(6)

But also emphasizing the role of God's grace in this matter, Guru Ji says: "(O' my friends, only) the one whom God makes to do His worship, does so by reflecting on the word of the Guru. (When through the Guru's word), one stills one's ego and duality (the love of things other than God), then the one Name of God comes to reside within."(7)

Once again stating the basic qualities and traits of the devotees, and how God embellishes them, Guru Ji says: "(O' my friends), for the devotees, meditation on (God's) Name is their sole identification and honor, and (God) Himself causes them to be embellished (with other spiritual virtues). They always remain under His shelter, (and for any of their tasks they say to Him, "O' God, we are not going to anyone else for help, so) accomplish our task, howsoever You will."(8)

In closing, Guru Ji says: "The worship of God is a unique thing, but it is understood only through the reflection on the Guru's word. Because O' Nanak, one in whose heart God's Name comes to reside, the unique devotion of God, keeps one in the loving fear of God, (and by keeping one attuned to the eternal Name), embellishes one's life." (9-14-36)

**The message of this *shabad* is that God's devotion cannot be obtained by indulging in any kinds of egoistical deeds, it is only when God Himself shows His grace and makes us reflect on the Guru's word, that His love develops in our mind, and embellishes our life with His devotion. Therefore, we should always keep humbly praying to God to unite us with the Guru and make us reflect on the Guru's word.**

8-19-93

*SGGS P - 429-430*

ਪੰਨਾ ੪੩੧

SGGS P-431

ਆਸਾ ਮਹਲਾ ੫ ਬਿਰਹੜੇ ਘਰੁ ੪ ਛੰਤਾ ਕੀ ਜਤਿ

aasaa mehlaa 5 birharhay ghar 4  
chhantaa kee jat

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਪਿਆਰੇ ਦਰਸਨ ਕਉ  
ਬਲਿ ਜਾਉ ॥੧॥paarbarahm parab<sup>h</sup> simree-ai pi-aaray  
darsan ka-o bal jaa-o. ||1||ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਬੀਸਰਹਿ ਪਿਆਰੇ ਸੋ ਕਿਉ  
ਤਜਣਾ ਜਾਇ ॥੨॥jis simrat<sup>dukh</sup> beesrahi pi-aaray so ki-o  
tajnaa jaa-ay. ||2||ਇਹੁ ਤਨੁ ਵੇਚੀ ਸੰਤ ਪਹਿ ਪਿਆਰੇ ਪ੍ਰੀਤਮੁ ਦੇਇ  
ਮਿਲਾਇ ॥੩॥ih tan vaychee sant<sup>t</sup> peh pi-aaray  
pareetam day-ay milaa-ay. ||3||ਸੁਖ ਸੀਗਾਰ ਬਿਖਿਆ ਕੇ ਫੀਕੇ ਤਜਿ ਛੋਡੇ ਮੇਰੀ  
ਮਾਇ ॥੪॥suk<sup>h</sup> seegaar bikhi-aa kay feekay taj  
chhoday mayree maa-ay. ||4||ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਜਿ ਗਏ ਪਿਆਰੇ ਸਤਿਗੁਰ ਚਰਨੀ  
ਪਾਇ ॥੫॥kaam kroD<sup>h</sup> lob<sup>h</sup>taj ga-ay pi-aaray satgur  
charnee paa-ay. ||5||ਜੋ ਜਨ ਰਾਤੇ ਰਾਮ ਸਿਉ ਪਿਆਰੇ ਅਨਤ ਨ ਕਾਹੂ  
ਜਾਇ ॥੬॥jo jan raatay raam si-o pi-aaray anat<sup>t</sup> na  
kaahoo jaa-ay. ||6||ਹਰਿ ਰਸੁ ਜਿਨੀ ਚਾਖਿਆ ਪਿਆਰੇ ਤ੍ਰਿਪਤਿ ਰਹੇ  
ਆਘਾਇ ॥੭॥har ras jin<sup>ee</sup> chaakhi-aa pi-aaray taripat  
rahay aagh<sup>aa</sup>-ay. ||7||ਅੰਚਲੁ ਗਹਿਆ ਸਾਧ ਕਾ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਪਾਰਿ  
ਪਰਾਇ ॥੮॥੧॥੩॥anchal gahi-aa saa<sup>Dh</sup> kaa naanak b<sup>hai</sup>  
saagar paar paraa-ay. ||8||1||3||ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਪਿਆਰੇ ਜਬ ਭੇਟੈ ਹਰਿ  
ਰਾਇ ॥੧॥janam maran<sup>dukh</sup> katee-ai pi-aaray jab  
b<sup>haytai</sup> har raa-ay. ||1||ਸੁੰਦਰੁ ਸੁਘਰੁ ਸੁਜਾਣੁ ਪ੍ਰਭੁ ਮੇਰਾ ਜੀਵਨੁ ਦਰਸੁ  
ਦਿਖਾਇ ॥੨॥sundar sug<sup>har</sup> sujaan parab<sup>h</sup> mayraa  
jeevan d<sup>aras</sup> di<sup>k</sup>haa-ay. ||2||ਜੋ ਜੀਅ ਤੁਝ ਤੇ ਬੀਛੁਰੇ ਪਿਆਰੇ ਜਨਮਿ ਮਰਹਿ  
ਬਿਖੁ ਖਾਇ ॥੩॥jo jee-a t<sup>ujhtay</sup> beechhuray pi-aaray  
janam mareh bik<sup>h</sup>k<sup>h</sup>haa-ay. ||3||ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਪਿਆਰੇ ਤਿਸ ਕੈ ਲਾਗਉ  
ਪਾਇ ॥੪॥jis too<sup>n</sup> mayleh so milai pi-aaray tis kai  
laaga-o paa-ay. ||4||

ਜੋ ਸੁਖ ਦਰਸਨੁ ਪੇਖਤੇ ਪਿਆਰੇ ਮੁਖ ਤੇ ਕਹਣੁ ਨ  
ਜਾਇ ॥੫॥

jo sukh<sup>h</sup>darsan paykh<sup>h</sup>-tay pi-aaray  
mukh<sup>h</sup>tay kaha<sup>n</sup> na jaa-ay. ||5||

ਸਾਚੀ ਪ੍ਰੀਤਿਨ ਤੁਟਈ ਪਿਆਰੇ ਜੁਗੁ ਜੁਗੁ ਰਗੀ  
ਸਮਾਇ ॥੬॥

saachee pareet<sup>h</sup> na tut-ee pi-aaray jug jug  
rahee samaa-ay. ||6||

ਪੰਨਾ ੪੩੨

**SGGS P-432**

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਪਿਆਰੇ ਤੇਰੀ ਅਮਰੁ  
ਰਜਾਇ ॥੭॥

jo tu<sup>h</sup>Dhbhaavai so bh<sup>h</sup>alaa pi-aaray tayree  
amar rajaa-ay. ||7||

ਨਾਨਕ ਰੰਗਿ ਰਤੇ ਨਾਰਾਇਣੈ ਪਿਆਰੇ ਮਾਤੇ ਸਹਜਿ  
ਸੁਭਾਇ ॥੮॥੨॥੪॥

naanak rang ratay naaraa-ina<sup>i</sup> pi-aaray  
maatay sahj sub<sup>h</sup>haa-ay. ||8||2||4||

#### *Asa Mehla-5 Birharrey Ghar-4*

According to Dr. Bh. Vir Singh Ji, there is the practice among some Sikh groups to sing particular hymns at night while walking in the Golden Temple complex Amritsar. They begin their walk at the building called Akal Bunga, complete the bigger round (Parkarma) of the holy pool, then enter the gate to the main temple, do the small round (around the temple), and end this practice called Chaunki Sahib with a prayer before Guru Granth Sahib. This and the next shabad are two of those shabads, which are part of the group of hymns of this daily practice.

In this shabad, addressing one of the sikhs in the congregation, Guru Ji says: "O' my dear (friend), we should always meditate on the all pervading God. I am a sacrifice to His sight."(1)

Guru Ji asks: "O my dear (friend), how can we forsake Him, contemplating whom all our sorrows depart?"(2)

As for himself, Guru Ji says: "O' dear, (I am ready) to sell my body to that saint (Guru) who may unite me with my beloved Spouse."(3)

Now, as if addressing his mother, he says: "O' my mother, I have renounced the relishes of all worldly comforts and decorations, because they all seem tasteless to me (as compared to the relish of God's Name)."(4)

Describing what happened when he sought shelter of the true Guru, he says: "O' my dear, (since the time I have) sought the shelter of the Guru's feet (his Gurbani, all such evils as) lust, anger, and greed have departed (from my body)."(5)

Therefore, Guru Ji says: "O' my dear, the devotees who are imbued with the love of God, (forsaking Him) they do not go anywhere else."(6)



Stating the reason why it is so, he says: “O’ my dear, they who have tasted the relish of God’s (Name) remain fully satiated (and do not have any worldly desires).”(7)

In conclusion, Guru Ji says: “O’ Nanak, they who have grasped onto the support of the saint (Guru), they have crossed over the dreadful (worldly) ocean.”(8-1-3)

**The message of the shabad is that if we want to cross over the dreadful worldly ocean, then seeking the shelter of the saint (Guru Granth Sahib Ji), we should follow the advice given in his sacred Gurbani. Further shedding our evil passions such as lust, anger and greed, we should meditate on God’s Name.**

In the previous shabad, Guru Ji stated the blessings obtained by a person who seeks the shelter of the Guru and follows his advice. One of the most important benefits of serving the Guru is that he unites us with our Beloved (God). In this shabad, Guru Ji describes the blessings we enjoy when we meet God.

He says: “O’ my dear, when we meet God the King, we are saved from the pain of (the cycles of) births and deaths.”(1)

Describing, some of the merits of God, Guru Ji says: “O’ my friend, handsome, virtuous, and all-wise is my God. When He shows His sight, (I feel rejuvenated as if) I have obtained (a new lease on) life.”(2)

Describing the fate of those who are separated from God and do not remember Him, Guru Ji comments: “O’ my dear (God), they who are separated from You keep dying and taking birth, because they keep eating the poison (of worldly riches and power).” (3)

But feeling compassion even for the separated ones, Guru Ji says: “O’ dear God (these mortals are in a way helpless, because) only that person is united with You, whom You Yourself unite, and I bow to the feet of that person.”(4)

Regarding the kind of pleasures, one gets on seeing the sight of God, Guru Ji says: “O’ God, the happiness one receives upon seeing You, that pleasure cannot be described.”(5)

Once again, describing the excellence of the love with God, Guru Ji says: “(O’ God), if one gets imbued with true love for You, that love never breaks, it remains enshrined (in the heart) ages after ages.”(6)

Describing how much he loves and likes, whatever pleases His beloved God, Guru Ji says: “(O’ my dear God), whatever pleases You, that is the best thing, and Your command is unalterable.”(7)

Guru Ji concludes by describing the state of mind of those who are imbued with God's love. He says: "O' Nanak, they, who are imbued with the love of God, remain fully absorbed in His love in a state of peace and poise."(8-2-4)

**The message of this *shabad* is that instead of running after worldly riches and powers, we should seek the guidance of the Guru and from him learn how to embrace the love for God and His Name. Then all our pains of future births and deaths will end and we would enjoy an eternal state of peace and poise.**

8-20-93

*SGGS P - 431-432*



ਪੰਨਾ ੪੩੨

SGGS P-432

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਪਟੀ ਲਿਖੀ

raag aasaa mehlaa 1 patee likhee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ  
ਏਕੁ ਭਇਆ ॥sasai so-ay sarisat jin saajee sabhnaa  
saahib ayk bha-i-aa.ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨੁ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨੁ  
ਕਾ ਸਫਲੁ ਭਇਆ ॥੧॥sayvat rahay chit jin<sup>h</sup> kaa laagaa aa-i-aa  
tin<sup>h</sup> kaa safal bha-i-aa. ||1||

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ ॥

man kaahay bhoolay moorh manaa.

ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ ॥੧॥  
ਚਰਾਉ ॥jab laykhaa dayveh beeraa ta-o parhi-aa.  
||1|| rahaa-o.

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ ॥

eevrhee aad purakh hai daataa aapay  
sachaa so-ee.ਏਨਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਿਸੁ ਸਿਰਿ  
ਲੇਖੁ ਨਹੋਈ ॥੨॥aynaa akharaa meh jo gurmukh boojhai tis  
sir laykh na ho-ee. ||2||ਉੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ  
ਪਾਇਆ ॥oorhai upmaa ta kee keejai jaa kaa ant  
na paa-i-aa.ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨੀ ਸਚੁ  
ਕਮਾਇਆ ॥੩॥sayvaa karahi say-ee fal paavahi jin<sup>h</sup>ee  
sach kamaa-i-aa. ||3||

ਛਕੈ ਛਿਆਨੁ ਬੂਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ ॥

nyanyai nyi-aan boojhai jay ko-ee  
parhi-aa pandit so-ee.ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ  
ਕੋਈ ॥੪॥sarab jee-aa meh ayko jaanai ta ha-umai  
kahai na ko-ee. ||4||

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੂਏ ਵਿਣੁ ਸਾਬੁਣੈ ਉਜਲਿਆ ॥

kakai kays pundar jab hoo-ay vin  
saaboonai ujli-aa.ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੁ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ  
ਲਇਆ ॥੫॥jam raajay kay hayroo aa-ay maa-i-aa kai  
sangal banDh la-i-aa. ||5||ਖਖੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ  
ਖਰਚੁ ਦੀਆ ॥khakhai khundkaar saah aalam kar  
khareed jin kharach dee-aa.ਬੰਧਨਿ ਜਾ ਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ  
ਹੁਕਮੁ ਪਇਆ ॥੬॥banDhan jaa kai sabh jag baaDhi-aa  
avree kaa nahee hukam pa-i-aa. ||6||

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੋਡੀ ਗਲੀ ਗੋਬਿਦੁ ਗਰਬਿ  
ਭਇਆ ॥

gagai go-ay gaa-ay jin chhodee galee  
gobid̥ garab bha-i-aa.

ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਆਵੀ ਸਾਜੀ ਚਾੜਣ ਵਾਰੈ ਤਈ  
ਕੀਆ ॥੭॥

gharhbhaaNday jin aavee saajee  
chaarhan vaahai ta-ee kee-aa. ||7||

ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ  
ਰਹੈ ॥

ghaghai ghaal sayvak jay ghaalai sabad̥  
guroo kai laag rahai.

ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ  
ਚਮਤੁ ਰਹੈ ॥੮॥

buraa bhalaa jay sam kar jaanai in  
biDhsaahib ramat̥ rahai. ||8||

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ  
ਜੁਗਾ ॥

chachai chaar vayd̥ jin saajay chaaray  
khaanee chaar jugaa.

ਜੁਗੁ ਜੁਗੁ ਜੋਗੀ ਖਾਣੀ ਭੋਗੀ ਪੜਿਆ ਪੰਡਿਤੁ ਆਪਿ  
ਥੀਆ ॥੯॥

jug jug jogee khaanee bhogee parhi-aa  
pandit̥ aap thee-aa. ||9||

ਛੁਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ  
ਭਰਮੁ ਹੋਆ ॥

chhachhai chhaa-i-aa var<sup>tee</sup> sabh antar̥  
tayraa kee-aa bharam ho-aa.

ਪੰਨਾ ੪੩੩

SGGS P-433

ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ ਤੇਰਾ ਕਰਮੁ ਹੋਆ  
ਤਿਨੁ ਗੁਰੂ ਮਿਲਿਆ ॥੧੦॥

bharam upaa-ay bhulaa-ee-an aapay  
tayraa karam ho-aa tinH guroo mili-aa.  
||10||

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ  
ਭਵਿਆ ॥

jajai jaan mangat̥ jan jaachai lakh  
cha-oraaseeh bheekh bhavi-aa.

ਏਕੋ ਲੇਵੈ ਏਕੋ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ ॥੧੧॥

ayko layvai ayko dayvai avar na doojaa  
mai suni-aa. ||11||

ਝੜੈ ਝੁਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੇ ਕਿਛੁ ਦੇਣਾ ਸੁ  
ਦੇ ਰਹਿਆ ॥

jhajhai jhoor marahu ki-aa paraanee jo  
kichhdaynaa so day rahi-aa.

ਦੇ ਦੇ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਜਿਉ ਜੀਆ ਕਾ ਰਿਜਕੁ  
ਪਇਆ ॥੧੨॥

dayday vaykhai hukam chalaa-ay ji-o  
jee-aa kaa rijak pa-i-aa. ||12||

ਵੰਵੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ ॥

njanjai nadar̥ karay jaa daykhaa doojaa  
ko-ee naahee.

ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ  
ਮਾਹੀ ॥੧੩॥

ayko rav rahi-aa sabhthaa-ee ayk vasi-aa  
man maahee. ||13||

ਟੈ ਟੰਬੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ  
ਉਠਿ ਚਲਣਾ ॥

ਜੁਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ  
ਹਰਿ ਸਰਣਾ ॥੧੪॥

ਠਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ਹ  
ਕਾ ਚਿਤੁ ਲਾਗਾ ॥

ਚਿਤੁ ਲਾਗਾ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਤਉ ਪਰਸਾਦੀ ਸੁਖੁ  
ਪਾਇਆ ॥੧੫॥

ਡਡੈ ਡੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ  
ਸਭੁ ਚਲਣਾ ॥

ਤਿਸੈ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ  
ਰਹਿਆ ॥੧੬॥

ਢਢੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ  
ਕਰੇ ॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਤਿਸੁ ਨਿਸਤਾਰੇ ਜਾ  
ਕਉ ਨਦਰਿ ਕਰੇ ॥੧੭॥

ਣਾਣੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ  
ਸੋਈ ॥

ਆਪੇ ਆਪਿ ਮਿਲਾਏ ਕਰਤਾ ਪੁਨਰਪਿ ਜਨਮੁ ਨ  
ਹੋਈ ॥੧੮॥

ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ॥

ਨਾ ਤਰ ਨਾ ਤੁਲਹਾ ਹਮ ਬੁਭਸਿ ਤਾਰਿ ਲੇਹਿ ਤਾਰਣ  
ਰਾਇਆ ॥੧੯॥

ਥਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ  
ਹੋਆ ॥

ਕਿਆ ਭਰਮੁ ਕਿਆ ਮਾਇਆ ਕਹੀਐ ਜੋ ਤਿਸੁ  
ਭਾਵੈ ਸੋਈ ਭਲਾ ॥੨੦॥

ਦਦੈ ਦੋਸੁ ਨ ਦੇਉ ਕਿਸੈ ਦੋਸੁ ਕਰਮਾ ਆਪਣਿਆ ॥

ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ  
ਜਨਾ ॥੨੧॥

tatai tanch karahu ki-aa paraanee  
gharhee ke muhaṭ ke uth chalnaa.

joo-ai janam na haarahu apnaa bhaaj  
parhahu tum har sarna. ||14||

thathai thaadh varṭee tin antar har  
charnee jinH kaa chit laagaa.

chit laagaa say-ee jan nistaray ta-o  
parsaadee sukh paa-i-aa. ||15||

dadai damf karahu ki-aa paraanee jo  
kichh ho-aa so sabh chalnaa.

tisai sarayvhu taa sukh paavhu sarab  
nirantar rav rahi-aa. ||16||

dhadhai dhaahi usaarai aapay ji-o tis  
bhaavai tivai karay.

kar kar vaykhai hukam chala-ay tis  
nistaaray jaa ka-o nadar karay. ||17||

naanai ravaṭ rahai ghat antar har gun  
gaavai so-ee.

aapay aap milaa-ay kartaa punrap janam  
na ho-ee. ||18||

tatai taaroo bhavjal ho-aa taa kaa ant na  
paa-i-aa.

naa tar naa tulhaa ham boodas tar layhi  
taaran raa-i-aa. ||19||

thathai thaan thaananantar so-ee jaa kaa  
kee-aa sabh ho-aa.

ki-aa bharam ki-aa maa-i-aa kahee-ai jo  
tis bhaavai so-ee bhala. ||20||

dadai dos na day-oo kisai dos karammaa  
aapni-aa.

jo mai kee-aa so mai paa-i-aa dos na  
deejai avar janaa. ||21||

ਪੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ  
ਰੰਗ ਕੀਆ ॥

DhaDhai Dhaar kalaa jin chhodee har  
cheejee jin rang kee-aa.

ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ  
ਹੁਕਮੁ ਪਇਆ ॥੨੨॥

tis daa dee-aa sabh<sup>h</sup>nee lee-aa karmee  
karmee hukam pa-i-aa. ||22||

ਨਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨਾ ਸੰਮੁਲਿਆ ॥

nannai naah bhog nit**h**ogai naa deethaa  
naa sammli-aa.

ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ  
ਮਿਲਿਆ ॥੨੩॥

galee ha-o sohagan bhainay kant<sup>h</sup> na  
kabahooN mai mili-aa. ||23||

ਪਪੈ ਪਾਤਿਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ  
ਕੀਆ ॥

papai paat<sup>h</sup>isaahu parmay<sup>h</sup> sar vaykhan  
ka-o parpanch kee-aa

ਦੇਖੈ ਬੂਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ  
ਰਹਿਆ ॥੨੪॥

daykhai boojhai sabh<sup>h</sup> kichh<sup>h</sup> jaanai ant<sup>h</sup>ar  
baahar rav rahi-aa. ||24||

ਫਫੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ  
ਲਇਆ ॥

fafai faahee sabh<sup>h</sup> jag faasaa jam kai  
sangal banDh<sup>h</sup> la-i-aa.

ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ  
ਭਜਿ ਪਇਆ ॥੨੫॥

gur parsaa<sup>h</sup>dee say nar ubray je har  
sarnaagat**h**aj pa-i-aa. ||25||

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ  
ਜੁਗਾ ॥

babai baajee khaylan laagaacha-upar**h**  
keetay chaar jugaa.

ਪੰਨਾ ੪੩੪

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ਜੀਅ ਜੰਤੁ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ  
ਲਗਾ ॥੨੬॥

jee-a jant<sup>h</sup> sabh<sup>h</sup> saaree keetay paasaa  
dhaalan aap lagaa. ||26||

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍  
ਕਉ ਭਉ ਪਇਆ ॥

bhabhai bhaaleh say fal paavahi gur  
parsaa<sup>h</sup>dee jin<sup>h</sup> ka-o bha-o pa-i-aa.

ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਲਖ ਚਉਰਾਸੀਹ  
ਫੇਰੁ ਪਇਆ ॥੨੭॥

manmuk**h** fireh na cheet**h** moor**h**ay lakh  
cha-oraaseeh fayr pa-i-aa. ||27||

ਮਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨੁ ਮਰਣੁ ਭਇਆ ਤਬ  
ਚੇਤਵਿਆ ॥

mammai moh maran ma**D**husoodan  
maran**h**a-i-aa tab chay**t**vi-aa.

ਕਾਇਆ ਭੀਤਰਿ ਅਵਰੋ ਪੜਿਆ ਮੰਮਾ ਅਖਰੁ  
ਵੀਸਰਿਆ ॥੨੮॥

kaa-i-aa bheetar avro par**h**i-aa mammaa  
akhar veesri-aa. ||28||

ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇ ਕਰਿ ਸਚੁ ਪਛਾਣੈ ॥	ya-yai janam na hovee kaḁ hee jay kar sach pachhaanai.
ਗੁਰਮੁਖਿ ਆਖੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣੈ ॥੨੯॥	gurmukh aakhai gurmukh boojhai gurmukh ayko jaanai.   29
ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ ॥	raarai rav rahi-aa sabh antar jaytay kee-ay jantaa.
ਜੰਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਾਇਆ ॥੩੦॥	jant upaa-ay DhanDhai sabh laa-ay karam ho-aa tin naam la-i-aa.   30
ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ॥	lalai laa-ay DhanDhai jin chhodee meethaa maa-i-aa moh kee-aa.
ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਾਇਆ ॥੩੧॥	khaanaa peenaa sam kar sahṇaa bhaanai taa kai hukam pa-i-aa.   31
ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ ॥	vavai vaasuday-o parmaysar vaykhan ka-o jin vays kee-aa.
ਵੇਖੈ ਚਾਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ॥੩੨॥	vaykhai chaakhai sabh kichh jaanai antar baahar rav rahi-aa.   32
ੜਾੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ ॥	rhaarhai raarh karahi ki-aa paraanee tiseh Dhi-aavahu je amar ho-aa.
ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਓਸੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਕੀਆ ॥੩੩॥	tiseh Dhi-aavahu sach samaavahu os vitahu kurbaan kee-aa.   33
ਹਾਹੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ ॥	haahai hor na ko-ee daataa jee-a upaa-ay jin rijak dee-aa.
ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਆ ॥੩੪॥	har naam Dhi-aavahu har naam samaavahu an-din laahaa har naam lee-aa.   34
ਆਇਝੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੋਡੀ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ॥	aa-irhai aap karay jin chhodee jo kichh karṇaa so kar rahi-aa.
ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ ॥੩੫॥੧॥	karay karaa-ay sabh kichh jaanai naanak saa-ir iv kahi-aa.   35  1

***Raag Asa Mehla-1  
Patti Likhi***

According to Dr. Bh. Vir Singh Ji, “it is believed that Guru Nanak Dev Ji composed this *shabad* when, at the age of about 7 years, he was taken to the school teacher for his education. The teacher wrote the alphabet on his *Patti* (wooden tablet for the student to copy the words repeatedly. But Guru Nanak Ji wrote an entire new hymn in the poetic style of starting each new stanza with a letter of the alphabet.”

***Personal Note-*** In 1994 the author had the good fortune of visiting Gurdwara Patti Sahib (near Nankana Sahib in Pakistan), where sitting on bare brick floors, in the middle of summer season, some poor Sikh children were learning Punjabi and Gurbani using Pattis (or wooden slates).

Beginning with the letter *Sassa*—S of the *Gurmukhi* Alphabet Guru Ji gives his sermon as under: -

***Sassa***

God, who created the universe, is the sole Master of all. Profitable became the advent of those persons into this world, who kept remembering that God and whose mind remained attuned to Him.”(1)

Then addressing his own mind, Guru Ji says: “O’ my foolish mind, why are you getting strayed (from the true path of life); you will only be counted as educated when you render account (in God’s court, and your account is cleared).”(1-pause)

***Eewarri***

The beneficent God, who is the primal source of all life and the Giver of all, He Himself is the eternal (God). The Guru’s follower who recognizes (that true One) in these letters, in that (follower’s) account (there is no debt).”(2)

***Oorra***

We should sing praise of that God whose limit cannot be found. They alone obtain the fruit (of achieving the object of human life), who serve Him (by meditating on His Name) and practicing truth.”(3)

***Gangaan***

Only that person is a scholar and a Pundit who understands divine knowledge and is really educated who understands that it is the one God alone who pervades all hearts and then such a person does not utter any words of self-conceit.” (4)

***Kakka***

Some people cheat themselves by thinking that they can always do God’s worship when they would become old, so they keep engrossed in worldly affairs throughout



their youth and middle age, but even when old age arrives, still they find themselves bound in their worldly affairs. Describing this situation, Guru Ji says: “When (a person becomes old and when the) hair become grey and start shining without soap, then (even if one wants one cannot meditate on God. Because on one side one finds that health wise one has become weak and the time of death has come so near, as if) the agents of the demon of death have come (to take one away. On the other side), one is bound in the bonds of worldly attachments. (Therefore one cannot meditate on God at all).”(5)

### ***Khakha***

Now regarding God’s control over our lives, Guru Ji says: “(O’ my friend), that God who is the King of the entire universe; whose command the entire universe is bound to obey, and no one else’s command has any validity, (He has all creatures under His control, as if) after buying them all (like slaves, has given them) the sustenance (of life breaths).”(6)

### ***Gagga***

(The mortal does not remember that) God who has created this universe, but becoming arrogant, the mortal starts claiming to be the supporter of the earth, based on shallow talk. (However the truth is that just) as after molding the pots a potter bakes them in an oven, (similarly after creating the creatures, God perfects them by making them go in and out of the world).”(7)

### ***Ghagha***

(O’ my friends, if instead of indulging in self-conceit and arrogance), becoming a true servant a person performs hard labor like the servants, remains attuned to the Guru’s word and deems both good and bad circumstance as equal, and continues to contemplate the Master, (then that person is approved in God’s court).”(8)

### ***Chacha***

He, who created the four *Vedas*, all the four sources of life (eggs, placenta, perspiration, and earth), and the four ages; (that God has Himself been) the highest Yogi, the enjoyer of all things, and (the most learned) scholar, age after age. (Therefore, we should not feel proud of our paltry education, worldly possessions, or divine knowledge etc.).”(8)

### ***Chhachha***

Next addressing God, he says: “(O’ God, the mortals are helpless too because) a shadow (of illusion) created by You has spread over the world, and doubt created by You has arisen (in the minds of the mortals). You have Yourself strayed some in doubt, however some on whom You have bestowed Your grace, they have obtained the Guru’s (guidance).”(9)

***Jajja***

Next, commenting on the state of a mortal, Guru Ji says: “(O’ my friend), deem a mortal to be a beggar, who begs from the eternal (God. In fact the mortal) has been roaming around in millions of existences begging (for one thing or the other. The mortal should realize that in all the creatures, it is only) one God, who gives or begs, I have not heard about any other (giver or beggar).”(11)

***Jhajha***

Therefore advising the mortals not to continue complaining and crying for more and more wealth and possessions, Guru Ji asks: “O’ mortals, why are you worrying yourself to death (and continuing to beg for more and more? Remember that whatever He) has decided to give you, He is giving (it to you without even your asking). Also while giving, He sees it, and executes His command (to make sure that) all creatures receive their destined sustenance.”(12)

***Janjan***

So, Guru Ji humbly acknowledges, and says: “(O’ my friends), only when (God) casts His graceful glance, that I am able to see (that except for the one God) there is no other, there is no second (Giver of creatures). There is only one (God) who pervades all places and who abides in the hearts (of all).”(13)

***Tatta***

Now advising us against wasting too much time and energy in worldly ostentations, Guru Ji says: “O’ mortals, why do you indulge in all these ostentations (to gather and display your wealth and possessions)? In a moment or so, you will have to depart (from this world. So), do not lose (the opportunity of) your human birth (in unnecessary worldly involvements, instead) you should hasten to seek the shelter of God.”(14)

***Thatha***

Next, stating the benefit of seeking the shelter of God, Guru Ji says: “Calmness pervades the hearts of those whose minds are attached to God’s feet (His Name). O’ God, only those have been saved, whose minds has been attuned (to You), and by Your grace they have obtained peace.”(15)

***Dadda***

Once again advising us against a false show of our wealth or possessions, Guru Ji says: “O’ mortals, why do you put up false shows? Because whatever has been created (in this world) has to depart (from here). You can find peace only if you remember (that God) pervades in all.”(16)

***Dhaddha***

Regarding this universe, he says: “(O’ my friends, God) dismantles and builds (this universe) on His own. As it pleases Him, so He does. After creating again and again, He watches over (His creatures) and executes His command. He saves him on whom He showers His grace.”(17)

***Naana***

Now telling another secret about those who instead of wasting their time in false worldly ostentations sing God’s praises, he says: “In whose heart (God) becomes manifest, that person starts singing praises of (God). The Creator then Himself unites (that person) with Himself, and such a person does not go through (the cycles of) births (and deaths) again.”(18)

***Tatta***

Now praying to God, Guru Ji says: “(O’ God), this dreadful worldly ocean has become so deep that the extent of its depth cannot be known. We neither have any boat nor any raft, so we are drowning in it. O’ our Savior King, please help us swim across (this ocean).”(19)

***Thatha***

Through the letter, *Thatha*, Guru Ji tells us: “(That God) by whose doing everything has happened is pervading in all places and the interspaces. (The person who believes that) whatever pleases Him is the only best thing, (for that person) neither any doubt nor any worldly allurements has any meaning.”(20)

***Dadda***

Often most of us blame others for our problems and suffering. We do not realize that with a few exceptions, all our pain and suffering is the result of our own past deeds (in this life or in previous lives). Therefore, Guru Ji says: “I do not blame any other (for my problems, because I have realized that) the fault lies with my own actions. Whatever I did (in the past), I received its result. (Therefore I say that we should not) blame other people (for our sorrows or losses).”(21)

***Dhadha***

Mentioning one more factor in the fate of creatures, Guru Ji says: “(That God), after assuming His own power has infused power (in His creatures. It is) He who has filled everything with its own color (or beauty). All have received what He has given to them. (But this giving is not arbitrary). His command (regarding the extent of pain or pleasure in every creature’s destiny) has been issued according to the past deeds of that individual.”(22)

***Nanna***

Now putting himself in the place of some fake scholars and saints, who behave as if they daily see and enjoy the company of God, Guru Ji says: “That Groom (God) daily enjoys the company of the (united wedded brides. I have) neither seen, nor ever remembered (Him in my heart). O’ sister, just with my lectures (I behave as if I am His) wedded and united bride, (but the fact is that) the Groom has never met me.”(23)

***Pappa***

Regarding God and this creation, Guru Ji says: “(O’ my friends), God is the king (of the entire universe). He has created this (entire) expanse of the universe for us to behold (and appreciate). He sees and knows everything (about the state of our minds) because He pervades everywhere, both outside and inside (our hearts).”(24)

***Phapha***

However, commenting on the state of the world, Guru Ji says: “(O’ my friends), the entire world is caught in the noose of death (of worldly attachments in one form or another. Therefore) it has been bound in the chains of the demon of death. By Guru’s grace, those persons have escaped (from this noose), who have hastened to the shelter of God.” (25)

***Babba***

Comparing the working of this world, and the fate of the creatures, with the game of *Chauparr*, (a game like *Luddo* with four sides or tracks on the four sides of a square, in which the players move their individual pieces according to the throw of the dice. The piece which after going through all the four tracks ultimately reaches the central square or “home” is said to have completed its turn successfully). So using this illustration, Guru Ji says: “God is playing with the universe, like one plays the game of *Chauparr*. In this game, He has made the four ages like the four tracks of His game. All the human beings and creatures serve as individual game-pieces and He Himself is engaged in throwing the dice, (and is enjoying the play, in which like the game-pieces, some persons are successfully completing their mortal journey, while others keep going around and around like the pieces of the *Chauparr* game).”(26)

***Bhabbha***

Stating briefly, why some humans win while others lose in the game of life, Guru Ji says: “By Guru’s grace, they in whose hearts has been enshrined the fear (of God), try to find that God and obtain the fruit of their efforts. But, the self-conceited fools continue to go around in (different directions), and do not remember (God). So they keep going through the cycles of myriad existences.”(27)

***Mamma***

Commenting on the general human nature, Guru Ji also says: “Due to worldly attachments, one remembers *Maut* and *Madhusudan* (death and God), only when one

realizes that the time of departure from this world has come very near. Otherwise, one keeps reading about all other miscellaneous things, (but not about God or death), as if one has completely forgotten about the letter “M” (for *Maut* and *Madhusudan*, or death and God).”(28)

### ***Yayya***

Therefore telling us the way to avoid this cycle of births and deaths altogether, and what a Guru’s follower does in this regard, Guru Ji says: “One would not be born (or would die) ever again if one recognizes the eternal God. Therefore a Guru’s follower always utters, understands, and knows the only one (God, who is pervading everywhere).”(29)

### ***Raara***

Expanding on the above concept, Guru Ji says: “(A Guru’s follower understands) that as many are the creatures that (God) has created, He is pervading in all of them. After creating these creatures He has yoked them all to (their respective) tasks. But those on whom has been bestowed His grace, they have meditated on (His) Name.”(30)

### ***Lalla***

Now regarding the role of worldly attachments, and how a person ought to take the pains and pleasures of this world, Guru Ji says: “(That God) who has yoked this world to its different tasks, He has also made the worldly attachment seem sweet (and pleasing to the human beings. Therefore a person has to eat and drink and also bear the pain and pleasure with equal regard, because it is according to His will that an order (giving pleasure or pain) is issued.”(31)

### ***Vaava***

Once again clarifying the concept about one God who has created this universe, Guru Ji says: “(O’ my friends), it is the absolute all pervading God who has assumed this creative form to see (the play of the world). He sees, ponders and knows everything, and is pervading both inside and out.” (32)

### ***Raarra***

Now advising us against unnecessary squabbles and arguments, Guru Ji says: “O’ mortal, why do you enter into heated arguments or quarrels with others (regarding which god to worship. I say) worship (that God), who is immortal. If you meditate on Him, you would merge in that eternal (God). I have sacrificed myself for that (God).”(33)

### ***Haaha***

Also making it clear that except for the one God who has created us, there is no other who is the giver of any gifts, Guru Ji says: “(O’ my friends, remember that) there is no other giver, except that God who after creating the creatures has given them their daily

sustenance. Therefore, you should meditate on God's Name and merge in God's Name. (They who do like this) every day, have obtained the profit of God's Name."(34)

*Aairra*

Concluding this hymn of his, composed at such a young age of only seven years, Guru Ji says: "He who has Himself created (the universe) is doing what He has to do. (That God) does and causes everything done on His own. This is what poet Nanak has (understood and) proclaimed (to the world)."(35-1)

**The message of this whole chapter *Patti Likhi* is that we should accept with grace whatever God does or causes to be done in His Will and we should always deem Him near us and meditate on His Name.**

8-18-93

*SGGS P - 432-434*



ਪੰਨਾ ੪੩੫

SGGS P-435

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੧

raag aasaa mehlaa 1 chhantghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੜੀਏ ਮੇਰਾ ਪਿਰੁ ਰਲੀਆਲਾ  
ਰਾਮ ॥munDh joban baalrhee-ay mayraa pir  
ralee-aalaa raam.ਧਨ ਪਿਰ ਨੇਹੁ ਘਣਾ ਰਸਿ ਪ੍ਰੀਤਿ ਦਇਆਲਾ  
ਰਾਮ ॥Dhan pir nayhu ghanaa ras pareet\_ da-i-  
aalaa raam.

ਪੰਨਾ ੪੩੬

SGGS P-436

ਧਨ ਪਿਰਹਿ ਮੇਲਾ ਹੋਇ ਸੁਆਮੀ ਆਪਿ ਪ੍ਰਭੁ  
ਕਿਰਪਾ ਕਰੇ ॥Dhan pihay maylaa ho-ay su-aamee aap  
parabh kirpaa karay.ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪਿਰ ਕੈ ਸਾਤ ਸਰ ਅੰਮ੍ਰਿਤੁ  
ਭਰੇ ॥sayjaa suhaavee sang pir kai saat sar  
amritbharay.ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸਾਚੇ ਸਬਦਿ  
ਮਿਲਿ ਗੁਣ ਗਾਵਓ ॥kar da-i-aa ma-i-aa da-i-aal saachay sabad  
mil gun gaava-o.ਨਾਨਕਾ ਹਰਿ ਵਰੁ ਦੇਖਿ ਬਿਗਸੀ ਮੁੰਧ ਮਨਿ  
ਓਮਾਹਓ ॥੧॥naankaa har var daykh bigsee munDh man  
omaaha-o. ||1||ਮੁੰਧ ਸਹਜਿ ਸਲੋਨੜੀਏ ਇਕ ਪ੍ਰੇਮ ਬਿਨੰਤੀ  
ਰਾਮ ॥munDh sahj salonrhee-ay ik paraym  
binanttee raam.ਮੈ ਮਨਿ ਤਨਿ ਹਰਿ ਭਾਵੈ ਪ੍ਰਭ ਸੰਗਮਿ ਰਾਤੀ  
ਰਾਮ ॥mai man tan har bhaavai parabh sangam  
raattee raam.ਪ੍ਰਭ ਪ੍ਰੇਮਿ ਰਾਤੀ ਹਰਿ ਬਿਨੰਤੀ ਨਾਮਿ ਹਰਿ ਕੈ  
ਸੁਖਿ ਵਸੈ ॥parabh paraym raattee har binanttee naam  
har kai sukh vasai.ਤਉ ਗੁਣ ਪਛਾਣਹਿ ਤਾ ਪ੍ਰਭੁ ਜਾਣਹਿ ਗੁਣਹੁ  
ਵਸਿ ਅਵਗਣ ਨਸੈ ॥ta-o gun pachhaaneh taa parabh jaaneh  
gunah vas avganu nasai.ਤੁਧੁ ਬਾਜੁ ਇਕੁ ਤਿਲੁ ਰਹਿ ਨ ਸਾਕਾ ਕਹਣਿ  
ਸੁਨਣਿ ਨ ਧੀਜਏ ॥tuDh baajh ik til reh na saakaa kahan sunan  
na Dheej-ay.ਨਾਨਕਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਿ ਪੁਕਾਰੇ ਰਸਨ ਰਸਿ  
ਮਨੁ ਭੀਜਏ ॥੨॥naankaa pari-o pari-o kar pukaaray rasan  
ras man bheej-ay. ||2||

ਸਖੀਹੋ ਸਹੇਲੜੀਹੋ ਮੇਰਾ ਪਿਰੁ ਵਣਜਾਰਾ ਰਾਮ ॥

sakheeho sahaylreeho mayraa pir  
vanjaaraa raam.ਹਰਿ ਨਾਮੋ ਵਣਜੜਿਆ ਰਸਿ ਮੋਲਿ ਅਪਾਰਾ  
ਰਾਮ ॥har naamoo vananjrhi-aa ras mol apaaraa  
raam.

ਮੋਲਿ ਅਮੋਲੋ ਸਚ ਘਰਿ ਢੋਲੋ ਪ੍ਰਭ ਭਾਵੈ ਤਾ  
ਮੁੰਧ ਭਲੀ ॥

mol amolo sach ghar dholo parabh bhaavai  
taa munDh bhalee.

ਇਕਿ ਸੰਗਿ ਹਰਿ ਕੈ ਕਰਹਿ ਰਲੀਆ ਹਉ  
ਪੁਕਾਰੀ ਦਰਿ ਖਲੀ ॥

ik sang har kai karahi ralee-aa ha-o pukaaree  
dar khalee.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸ੍ਰੀਧਰ ਆਪਿ ਕਾਰਜੁ  
ਸਾਰਏ ॥

karan kaaran samrath sareeDhar aap kaaraj  
saar-ay.

ਨਾਨਕ ਨਦਰੀ ਧਨ ਸੋਹਾਗਣਿ ਸਬਦੁ ਅਭ  
ਸਾਧਾਰਏ ॥੩॥

naanak nadree Dhan sohagan sabad abh  
saaDhaar-ay. ||3||

ਹਮ ਘਰਿ ਸਾਚਾ ਸੋਹਿਲੜਾ ਪ੍ਰਭ ਆਇਅੜੇ  
ਮੀਤਾ ਰਾਮ ॥

ham ghar saachaa sohilhraa parabh aa-i  
arhay meetaa raam.

ਰਾਵੇ ਰੰਗਿ ਰਾਤੜਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ  
ਰਾਮ ॥

raavay rang raatrhi-aa man lee-arhaa  
deetaa raam.

ਆਪਣਾ ਮਨੁ ਦੀਆ ਹਰਿ ਵਰੁ ਲੀਆ ਜਿਉ  
ਭਾਵੈ ਤਿਉ ਰਾਵਏ ॥

aapnaa man dee-aa har var lee-aa ji-o  
bhaavai ti-o raav-ay.

ਤਨੁ ਮਨੁ ਪਿਰ ਆਗੈ ਸਬਦਿ ਸਭਾਗੈ ਘਰਿ  
ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਏ ॥

tan man pir aagai sabad sabhaagai ghar  
amrit fal paav-ay.

ਬੁਧਿ ਪਾਠਿ ਨ ਪਾਈਐ ਬਹੁ ਚਤੁਰਾਈਐ ਭਾਇ  
ਮਿਲੈ ਮਨਿ ਭਾਣੇ ॥

buDh path n paa-ee-ai baho chaturaa-ee-ai  
bhaa-ay milai man bhanay.

ਨਾਨਕ ਠਾਕੁਰ ਮੀਤ ਹਮਾਰੇ ਹਮ ਨਾਹੀ  
ਲੋਕਾਣੇ ॥੪॥੧॥

naanak thaakur meet hamaaray ham  
naahee lokaanay. ||4||1||

### Raag Asa Mehla-1 Chant Ghar-1

According to Dr. Bh. Vir Singh, this *shabad* is in the form of a dialogue between two girl friends, in which the elder one who is already happily married and is enjoying the immense love of her most charming spouse, is describing her happiness to her younger (and somewhat uninformed) younger friend. Hearing this talk of happiness, the younger girl also becomes eager to find such a youthful mate, but the elder happily married friend then clarifies that she is not speaking of an ordinary mortal human spouse, but is speaking about the immortal God Himself. The older friend may be a mature Gursikh (Guru's follower) who knows and practices the appropriate Sikh way of life, but the younger friend may be similar to a person who is still learning and is not sure about what it means to be a Gursikh.

So in this context, using the metaphor of a mature happily united bride, advising her younger teenager friend, who according to the customs of those days, although married, but is still living in her parents' home, Guru Ji assumes the role of the older friend, says: "O my youthful teenager bride, my spouse is very colorful and sportive. Just as there is immense love between the bride and the groom, similarly with the



emotions of love, He is very kind (to His devotees). However, the union between the bride (soul) and the spouse (God) happens only when God Himself shows His mercy. Upon union with her spouse (God), the couch (of the soul bride's mind) becomes embellished, and all the seven pools (the five sense faculties, mind, and intellect) become filled with the nectar (of God's) Name. (Therefore, I suggest that you should pray to God, and say, "O' merciful eternal (God), show mercy and kindness (upon me, so that) becoming attuned to the (divine) word, I may sing Your praises. O' Nanak, (the bride, who keeps praying like that, one day she is blessed with the sight of God, and) upon seeing her spouse (God), the bride (soul) blooms (with happiness), and in the mind of that immature teenager bride there arises an intense feeling of love."(1)

Next on behalf of the immature bride (Sikh soul), Guru Ji says to her elder friend: "O' the calm and composed bride, with beautiful bewitching eyes, I have a loving submission to make. (Please teach me also, that) God may look pleasing to my mind and body, and I may be imbued with love for union with God."

Now answering that question on behalf of the mature bride soul, Guru Ji says: "(O' my dear friend, I tell you that the bride soul, who) becomes imbued with God's love and continues praying before Him, by attuning herself to God's Name, she lives in a state of (spiritual) peace. If you comprehend His qualities, you would know God, and then (His) merits would also abide in you, your faults would hasten away, (and then you would say), "(O' God), I cannot live even for a moment without You, and by merely saying or hearing (about You, my mind) is not consoled. O' Nanak, (then like a song bird, the bride soul who keeps saying, "O' my beloved, O' my beloved", her mind and tongue get fully immersed in the love (of God, her beloved spouse)."(2)

Now Guru Ji addresses all his friends (the Gursikhs) and says: "O' my friends and mates, my spouse (God) is a dealer (of love. The bride soul), who has bought God's Name; she knows that the price of its relish is limitless. Yes, that God is priceless, and that Beloved resides in the true home (of her heart), and if it so pleases God, the bride soul also becomes virtuous. There are some (brides), who enjoy playful frolics in the company of God, while I, a very insignificant woman, am standing (outside His) door, and crying (to let me in also. But the fact is that) God Himself is competent to do and accomplish anything, and He Himself accomplishes the task (of anyone's union with Him). In short, O' Nanak, blessed is that united bride (soul), who makes the word (of the Guru) as the support of her heart."(3)

Finally, as if expressing her joy on behalf of the teenager human bride, on experiencing union with her beloved spouse (God), Guru Ji says: "(O' my friends), in the home (of my heart) the true song of happiness (is playing), (because in my heart) God, my (true) friend has come. Imbued with love, my Beloved is enjoying my company, and we have exchanged our hearts. Yes, I have given my heart (and have) obtained God as my spouse, and now as it pleases Him, He enjoys (my company. (On the basis of my personal experience, I have concluded that the bride soul who) through the auspicious word (of the Guru), surrenders her mind and body before her

Groom (God), she obtains the immortalizing fruit (of God's Name) in her own heart. (O' my friends), we do not obtain (God) by our wisdom, scriptural readings, or too much cleverness; He meets only that bride (soul) who by loving Him, becomes pleasing to His mind. Nanak says that now (God, my) Master has become my friend, and I (am no longer) a stranger to Him.”(4-1)

**The message of this shabad is that if we want to enjoy the bliss of union with God, then like saintly Gursikh souls, we should surrender our mind, body, and soul to our beloved groom (God), and lovingly keep praying at His door. One day, showing His mercy, He would listen to our prayers, and let us enter His mansion (in our own heart), and would accept us in His eternal union.**

9-20-93

*SGGS P - 435-436*

ਪੰਨਾ ੪੩੮

SGGS P-438

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ਛੰਤ ਘਰੁ ੨

raag aasaa mehlaa 1 chhant ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ  
ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥too<sup>n</sup> sabh<sup>n</sup>nee thaa-ee jithai ha-o jaa-ee  
saachaa sirjan<sup>n</sup>haar jee-o.ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ  
ਬਿਸਾਰਣਹਾਰੁ ਜੀਉ ॥sabhnaa kaa daataa karam biDhaat<sup>n</sup>taa dookh  
bisaaran<sup>n</sup>haar jee-o.ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਸੁਆਮੀ ਕੀਤਾ ਜਾ ਕਾ  
ਹੋਵੈ ॥dookh bisaaran<sup>n</sup>haar su-aamee keetaa jaa  
kaa hovai.

ਕੋਟ ਕੋਟੰਤਰ ਪਾਪਾ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੋਵੈ ॥

kot kotantar paapaa kayray ayk ghar<sup>n</sup>hee  
meh khovai.ਹੰਸ ਸਿ ਹੰਸਾ ਬਗ ਸਿ ਬਗਾ ਘਟ ਘਟ ਕਰੇ  
ਬੀਚਾਰੁ ਜੀਉ ॥hans se hansaa bag se bagaa ghat ghat  
karay beechaar jee-o.ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ  
ਸਿਰਜਣਹਾਰੁ ਜੀਉ ॥੧॥too<sup>n</sup> sabh<sup>n</sup>nee thaa-ee jithai ha-o jaa-ee  
saachaa sirjan<sup>n</sup>haar jee-o. ||1||ਜਿਨੁ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨੁ ਸੁਖੁ  
ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ ॥jin<sup>n</sup> ik man Dhi-aa-i-aa tin<sup>n</sup> suk<sup>n</sup> paa-i-aa tay  
virly sansaar jee-o.ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ  
ਕਬਹੁ ਨ ਆਵਹਿ ਹਾਰਿ ਜੀਉ ॥tin jam nayr<sup>n</sup> na aavai gur saba<sup>n</sup>d kamaavai  
kabahu na aavahi haar jee-o.ਤੇ ਕਬਹੁ ਨ ਹਾਰਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਸਾਰਹਿ  
ਤਿਨੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ॥tay kabahu na haareh har har gun<sup>n</sup> saareh  
tin<sup>n</sup> jam nayr<sup>n</sup> na aavai.ਜੰਮਣੁ ਮਰਣੁ ਤਿਨੁ ਕਾ ਚੂਕਾ ਜੋ ਹਰਿ ਲਾਗੇ  
ਪਾਵੈ ॥jaman<sup>n</sup> maran<sup>n</sup> tin<sup>n</sup>aa kaa chookaa jo har  
laagay paavai.ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਹਰਿ ਫਲੁ ਪਾਇਆ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਉਰ ਧਾਰਿ ਜੀਉ ॥gurmat<sup>n</sup> har ras har fal paa-i-aa har har naam  
ur Dhaar jee-o.ਜਿਨੁ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨੁ ਸੁਖੁ  
ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ ॥੨॥jin<sup>n</sup> ik man Dhi-aa-i-aa tin<sup>n</sup> suk<sup>n</sup> paa-i-aa tay  
virly sansaar jee-o. ||2||ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਤਿਸੈ  
ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥jin jagat<sup>n</sup> upaa-i-aa DhanDhai laa-i-aa tisai  
vitahu kurbaan<sup>n</sup> jee-o.ਤਾ ਕੀ ਸੇਵ ਕਰੀਜੈ ਲਾਹਾ ਲੀਜੈ ਹਰਿ ਦਰਗਹ  
ਪਾਈਐ ਮਾਣੁ ਜੀਉ ॥taa kee sayv kareejai laahaa leejai har  
dargeh paa-ee-ai maan<sup>n</sup> jee-o.ਹਰਿ ਦਰਗਹ ਮਾਨੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜੋ ਨਰੁ  
ਏਕੁ ਪਛਾਣੈ ॥har dargeh maan so-ee jan paavai jo nar  
ayk pachhaanai.

ਓਹੁ ਨਵ ਨਿਧਿ ਪਾਵੈ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਵੈ  
ਨਿਤ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੈ ॥

ਅਹਿਨਿਸਿ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ਹਰਿ ਊਤਮੁ  
ਪੁਰਖੁ ਪਰਧਾਨੁ ਜੀਉ ॥

ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਹਉ  
ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਨੁ ਜੀਉ ॥੩॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨੁ ਸੁਖ ਫਲ ਹੋਵਹਿ  
ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ ॥

ਤਿਨ ਫਲ ਤੋਟਿ ਨ ਆਵੈ ਜਾ ਤਿਸੁ ਭਾਵੈ ਜੇ ਜੁਗ  
ਕੇਤੇ ਜਾਹਿ ਜੀਉ ॥

ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਸੁਆਮੀ ਤਿਨ ਫਲ ਤੋਟਿ  
ਨ ਆਵੈ ॥

ਤਿਨੁ ਜਰਾ ਨ ਮਰਣਾ ਨਰਕਿ ਨ ਪਰਣਾ ਜੋ ਹਰਿ  
ਨਾਮੁ ਧਿਆਵੈ ॥

ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਿ ਸੂਕਹਿ ਨਾਹੀ ਨਾਨਕ  
ਪੀੜ ਨ ਖਾਹਿ ਜੀਉ ॥

ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨੁ ਸੁਖ ਫਲ ਹੋਵਹਿ  
ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ ॥੪॥੧॥੪॥

oh nav niDh paavai gurmat har Dhi-aavai nit  
har gun aakh vakhāṇai.

ahinis naam tisai kaa leejai har ootam  
purakh parDhaan jee-o.

jini jagat upaa-i-aa DhanDhai laa-i-aa ha-o  
tisai vitahu kurbaan jee-o. ||3||

naam lain se soheh tin sukh fal hoveh  
maaneh say jin jaahi jee-o.

tin fal tot na aavai jaa tis bhaavai jay jug  
kaytay jaahi jee-o.

jay jug kaytay jaahi su-aamee tin fal tot na  
aavai.

tin<sup>h</sup> jaraa na marnaa narak na parnaa jo har  
naam Dhi-aavai.

har har karahi se sookeh naahee naanak  
peerh na khaahi jee-o.

naam laini<sup>h</sup> se soheh tin<sup>h</sup> sukh fal hoveh  
maaneh say jin jaahi jee-o. ||4||1||4||

### Raag Asa Mehla-1 Chhant Ghar- 2

In this *shabad*, Guru Ji himself sings God's praise, and thus shows us how to pray to our Creator and truly enshrine Him in our heart.

Addressing his beloved God, Guru Ji says: "O' God, wherever I go, (I see) that You are present everywhere: You are the eternal Creator. You are the Giver of all and the architect of the destiny of all, according to their past deeds. You are the Master; the dispeller of sorrows on whose doing everything is done. (O' my friends). He can efface in an instant the millions upon millions of sins. From an ordinary virtuous person to the most immaculate one, and from a minor offender to the most heinous sinner, He duly considers (the condition of) each and every heart. Yes O' God, wherever I go, (I see) that You are present in all places: You are the eternal Creator."(1)

Now, describing the blessings obtained by those who have meditated on such a God, Guru Ji says: "(O' my friends, they) who have contemplated upon Him with single-minded devotion have obtained peace, (but) they are rare in the world. They, who act on the word of Guru (lead their life in accordance with the Guru's advice), never suffer defeat (in the game of life), and even the demon (or fear) of death does not

touch them. Yes, they never suffer defeat, because they meditate on the essence of God and the demon of death does not bother them at all. They who have taken the shelter of God, their (cycles of) births and deaths have ended. By following the Guru's advice, they have obtained the fruit of the elixir of God and have enshrined God's Name in their heart. Yes, they who have meditated on God with a single-minded devotion, have obtained peace, (but such persons) are rare in the world."(2)

Now Guru Ji expresses his gratitude to God and gives his advice to us, he says: "I am a sacrifice to that (God) who has created this world and assigned all to their tasks. We should gather the profit of serving Him, because in this way we obtain glory in God's court. Only that person obtains honor in God's court, who realizes the one God. The person who meditates on God according to Guru's instruction, and day after day sings His praises, obtains all (the nine) treasures (of wealth). Therefore, day and night we should also meditate on the Name of that (God) alone, who is the most supreme Being. I am a sacrifice to Him who has created the world and yoked everyone to his or her task."(3)

Finally, describing the blessings obtained by those who meditate on God's Name, he says: "(O' my friends), they who meditate on God's Name are honored both in (this and the next) world, and obtain the fruits of (spiritual) peace. If it so pleases God, they never experience any shortage in the gifts of comforts, even after the passing of so many ages. They, who meditate on God's Name neither suffer from the fear of old age, nor death, and nor (made to suffer any mental tortures, like) being thrown into hell. O', Nanak, they who continually utter God's Name, their (inner peace never) withers, and no pain ever devours (their inner happiness, because they believe that both pain and pleasure are God's gifts). They who meditate on God's Name look beautiful and reap the fruit of peace and comfort. (In short), they are honored both in (this and the next) world, and they depart from here after winning (the game of life)."(4-1-4)

**The message of the shabad is that we should have firm faith that God is pervading everywhere, it is He who has created the universe and has yoked everyone to one's role in life. They who meditate on God's Name enjoy the fruits of peace and glory in this and the next world, and depart from here as winners in the game of life.**

9-22-93

*SGGS P - 438*

ਪੰਨਾ ੪੩੯

SGGS P-439

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੧॥

aasaa mehlaa 3 chhantghar 1.ਹਮ ਘਰੇ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਸਬਦਿ ਸੁਹਾਇਆ  
ਰਾਮ ॥ham gharay saachaa sohilaa saachai  
sabad suhaa-i-aa raam.ਧਨ ਪਿਰ ਮੇਲੁ ਭਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ  
ਰਾਮ ॥Dhan pir mayl bha-i-aa parabh aap milaa-  
i-aa raam.ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਸਚੁ ਮੰਨਿ ਵਸਾਇਆ  
ਕਾਮਣਿ ਸਹਜੇ ਮਾਤੀ ॥parabh aap milaa-i-aa sach man vasaa-i-  
aa kaaman sehjay maatee.ਗੁਰੁ ਸਬਦਿ ਸੀਗਾਰੀ ਸਚਿ ਸਵਾਰੀ ਸਦਾ ਰਾਵੈ  
ਰੰਗਿ ਰਾਤੀ ॥gur sabad seegaaree sach savaaree  
sadaa raavay rang raatee.ਆਪੁ ਗਵਾਏ ਹਰਿ ਵਰੁ ਪਾਏ ਤਾ ਹਰਿ ਰਸੁ ਮੰਨਿ  
ਵਸਾਇਆ ॥aap gavaa-ay har var paa-ay taa har ras  
man vasaa-i-aa.ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਸਬਦਿ ਸਵਾਰੀ ਸਫਲਿਉ ਜਨਮੁ  
ਸਬਾਇਆ ॥੧॥kaho naanak gur sabad savaaree safli-o  
janam sabaa-i-aa. ||1||ਦੂਜੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲੀ ਹਰਿ ਵਰੁ ਨ ਪਾਏ  
ਰਾਮ ॥doojrhai kaaman bharam bhulee har var  
na paa-ay raam.

ਕਾਮਣਿ ਗੁਣੁ ਨਾਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਰਾਮ ॥

kaaman gun naahee birthaa janam  
gavaa-ay raam.ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਮਨਮੁਖਿ ਇਆਣੀ  
ਅਉਗਣਵੰਤੀ ਝੂਰੇ ॥birthaa janam gavaa-ay manmukh  
i-aanee a-uganvanatee jhooray.ਆਪਣਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਤਾ  
ਪਿਰੁ ਮਿਲਿਆ ਹਦੂਰੇ ॥aapnaa satgur sayv sadaa sukh paa-i-aa  
taa pir mili-aa hadooray.ਦੇਖਿ ਪਿਰੁ ਵਿਗਸੀ ਅੰਦਰਹੁ ਸਰਸੀ ਸਚੈ ਸਬਦਿ  
ਸੁਭਾਏ ॥daykh pir vigsee andrahu sarsee sachai  
sabad subhaa-ay.ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲਾਣੀ ਮਿਲਿ  
ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥੨॥naanak vin naavai kaaman bharam  
bhulaanee mil pareetam sukh paa-ay.  
||2||

ਪੰਨਾ ੪੪੦

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ਪਿਰੁ ਸੰਗਿ ਕਾਮਣਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ  
ਰਾਮ ॥pir sang kaaman jaani-aa gur mayl milaa-  
ee raam.ਅੰਤਰਿ ਸਬਦਿ ਮਿਲੀ ਸਹਜੇ ਤਪਤਿ ਬੁਝਾਈ  
ਰਾਮ ॥antar sabad milee sehjay tapat bujhaa-ee  
raam.

ਸਬਦਿ ਤਪਤਿ ਬੁਝਾਈ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ਸਹਜੇ  
ਹਰਿ ਰਸੁ ਚਾਖਿਆ ॥

sabad<sup>t</sup>tapat<sup>t</sup> bujhaa-ee an<sup>t</sup>tar saa<sup>n</sup>t aa-ee  
sehjay har ras chaak<sup>h</sup>i-aa.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਪਣੇ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਸਚੈ ਸਬਦਿ  
ਸੁਭਾਖਿਆ ॥

mil pareet<sup>m</sup> ap<sup>n</sup>ay sad<sup>a</sup>aa rang maan<sup>a</sup>y  
sachai sabad<sup>u</sup> sub<sup>h</sup>aa<sup>k</sup>hi-aa.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ  
ਪਾਈ ॥

par<sup>h</sup> par<sup>h</sup> pandi<sup>t</sup> monee thaakay  
bhay<sup>k</sup>hee muka<sup>t</sup> na paa-ee.

ਨਾਨਕ ਬਿਨੁ ਭਗਤੀ ਜਗੁ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ  
ਮਿਲਾਈ ॥੩॥

naanak bin bhag<sup>t</sup>tee jag ba-uraanaa  
sachai sabad<sup>u</sup> milaa-ee. ||3||

ਸਾ ਧਨ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹਰਿ ਜੀਉ ਮੇਲਿ  
ਪਿਆਰੇ ਰਾਮ ॥

saa D<sup>h</sup>an man anad<sup>b</sup>ha-i-aa har jee-o  
mayl pi-aaray raam.

ਸਾ ਧਨ ਹਰਿ ਕੈ ਰਸਿ ਰਸੀ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰੇ  
ਰਾਮ ॥

saa D<sup>h</sup>an har kai ras rasee gur kai sabad<sup>u</sup>  
apaaray raam.

ਸਬਦਿ ਅਪਾਰੇ ਮਿਲੇ ਪਿਆਰੇ ਸਦਾ ਗੁਣ ਸਾਰੇ ਮਨਿ  
ਵਸੇ ॥

sabad<sup>u</sup> apaaray milay pi-aaray sad<sup>a</sup>aa gu<sup>n</sup>  
saaray man vasay.

ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਮਿਲਿ ਪ੍ਰੀਤਮ  
ਅਵਗਣ ਨਸੇ ॥

sayj suhaavee jaa pir raavee mil pareet<sup>m</sup>  
avga<sup>n</sup> nasay.

ਜਿਤੁ ਘਰਿ ਨਾਮੁ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਸੋਹਿਲੜਾ  
ਜੁਗ ਚਾਰੇ ॥

jit<sup>g</sup>har naam har sad<sup>a</sup>aa D<sup>h</sup>i-aa-ee-ai  
sohil<sup>r</sup>haa jug chaaray.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਅਨਦੁ ਹੈ ਹਰਿ ਮਿਲਿਆ  
ਕਾਰਜ ਸਾਰੇ ॥੪॥੧॥੬॥

naanak naam rat<sup>a</sup>y sad<sup>a</sup>aa anad<sup>u</sup> hai har  
mili-aa kaaraj saaray. ||4||1||6||

### Asa Mehla -3

In this *shabad*, Guru Ji tells us from his personal experience, how we can meet God and what kind of bliss we enjoy when we are blessed with this union.

He says, “(O’ my friends), a true blissful song is singing in my home (of the heart), which is adorned with the true word (of God). This bliss is due to the reason that the union of the bride (soul) and the spouse (God) has taken place. But it is God Himself who has brought about this union. The way God has brought about this union is that first He enshrined truth in the mind (of the bride) and she was imperceptibly intoxicated with His love. When embellished by (Gurbani), the Guru’s word, she is adorned with truthful (living) and imbued with His love, she always enjoys (God’s company). When a bride soul sheds her self (conceit, and finds her) groom God, then she enshrines God’s relish in her mind. So Nanak says, that the bride (soul) who is embellished through Guru’s word, all her life becomes fruitful.”(1)

Next, commenting on the state of those brides who remain in duality (the love of worldly things instead of God), Guru Ji says: “In duality, the bride (soul) is lost in doubt and she does not obtain union with her spouse (God). Such a woman has no

merit and she wastes her life in vain. Yes, the foolish self-conceited bride who is without any merits wastes her life in vain and keeps repenting. But when, by serving her true Guru (by following his advice), she finds eternal peace, she meets her God right in front of her. Then upon seeing her Spouse, she blooms with joy in her heart and she becomes absorbed in the beautiful word of the true (God). O' Nanak, (we have to remember that) without (meditating) on God's Name, the human bride remains straying in doubts, and only upon meeting her spouse does she obtain peace."(2)

Now, Guru Ji describes the bliss enjoyed by the bride (soul) who has been united with her groom (God) through the Guru. He says: "(O' my friend), the bride (soul) after uniting with him, the Guru has united with (God), she has realized her spouse (God) in her company. Then through the word (of the Guru), her fire (of desire) is extinguished and calmness prevails within her, and she imperceptibly enjoys the relish of God's (Name). Meeting her spouse (God), she always enjoys the bliss of love, and through the true word (of the Guru) utters words in praise of God. The scholars and silent sages have exhausted themselves by continually reading (the scriptures, and by simply) adopting (holy) garbs they have not obtained salvation. In short, O' Nanak, without (God's) worship, the world has gone crazy (in the love for worldly riches, and it is only) through the true word (of the Guru, that God) unites any (bride soul with Him)."(3)

Finally, Guru Ji describes the blissful life of those Guru following souls who become united with God. He says: "Bliss reigns in the mind of that bride (soul) whom God has united with Him. Through the infinite word of the Guru, that bride is enraptured in the relish of God. Yes, through the infinite word of the Guru that bride is totally intoxicated in the relish of God's love. She meets her beloved through the word of praise of the limitless God and always enshrines His merits in her mind. (These merits) remain embedded in her mind. Her couch (of mind) looks beautiful when she enjoys her beloved God, and meeting the dear spouse all her faults disappear. (O' my friend), in the heart in which there is always meditation on God's Name, there continually (plays) a song of joy. O' Nanak, they who are imbued with the love of God's Name are always in bliss, and upon meeting God, all their tasks are accomplished."(4-1-6)

**The message of this *shabad* is that the bride soul, who has experienced the joy of the presence of God in her heart, always remains in a state of peace, happiness, and bliss. But the bride soul, who is caught in love of worldly riches and power, she is full of faults, and cannot obtain to God by outside rituals, studies, or holy garbs. The only way to experience union with God in our own heart is to meditate on His Name with true love and devotion.**

8-16-93

SGGS P - 439-440



ਪੰਨਾ ੪੪੦

SGGS P-440

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਆਸਾ ਮਹਲਾ ੩ ਛੰਤ ਘਰੁ ੩॥

aasaa mehlaa 3 chhanṭ ghar 3.

ਸਾਜਨ ਮੇਰੇ ਪ੍ਰੀਤਮਹੁ ਤੁਮ ਸਹ ਕੀ ਭਗਤਿ ਕਰੇਹੋ ॥

saajan mayray pareetmahu tum sah kee bhagaṭ karayho.

ਗੁਰੁ ਸੇਵਹੁ ਸਦਾ ਆਪਣਾ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਹੋ ॥

gur sayvhu sadā aapṇaa naam padaarath layho.

ਭਗਤਿ ਕਰਹੁ ਤੁਮ ਸਹੈ ਕੇਰੀ ਜੋ ਸਹ ਪਿਆਰੇ ਭਾਵਏ ॥

bhagaṭ karahu tum sahai kayree jo sah pi-aaray bhaav-ay.

ਆਪਣਾ ਭਾਣਾ ਤੁਮ ਕਰਹੁ ਤਾ ਫਿਰਿ ਸਹ ਖੁਸੀ ਨ ਆਵਏ ॥

aapṇaa bhaṇaa tum karahu taa fir sah khusee na aav-ay.

ਭਗਤਿ ਭਾਵ ਇਹੁ ਮਾਰਗੁ ਬਿਖੜਾ ਗੁਰ ਦੁਆਰੈ ਕੋ ਪਾਵਏ ॥

bhagaṭ bhaav ih maarag bikh-rhaa gur du-aarai ko paav-ay.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਕਰੇ ਕਿਰਪਾ ਸੋ ਹਰਿ ਭਗਤੀ ਚਿਤੁ ਲਾਵਏ ॥੧॥

khai naanak jis karay kirpaa so har bhagṭee chit laav-ay. ||1||

ਮੇਰੇ ਮਨ ਬੈਰਾਗੀਆ ਤੂੰ ਬੈਰਾਗੁ ਕਰਿ ਕਿਸੁ ਦਿਖਾਵਹਿ ॥

mayray man bairaagee-aa too<sup>n</sup> bairaag kar kis dikhaaveh.

ਹਰਿ ਸੋਹਿਲਾ ਤਿਨੁ ਸਦ ਸਦਾ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ॥

har sohilaa tin<sup>h</sup> sad sadā jo har guṇ gaavahi.

ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੋਡਿ ਪਾਖੰਡੁ ਸੋ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ ॥

kar bairaag too<sup>n</sup> chhod pakhand so saho sabh kichh jaan-ay.

ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਪਛਾਣਏ ॥

jal thal mahee-al ayko so-ee gurmukh hukam pachhaan-ay.

ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ਹਰੀ ਕੇਰਾ ਸੋਈ ਸਰਬ ਸੁਖ ਪਾਵਏ ॥

jin hukam pachhaataa haree kayraa so-ee sarab sukh paav-ay.

ਇਵ ਕਹੈ ਨਾਨਕੁ ਸੋ ਬੈਰਾਗੀ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਵਏ ॥੨॥

iv khai naanak so bairaagee an-din har liv laav-ay. ||2||

ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ ॥

jah jah man too<sup>n</sup> Dhaavdaa tah tah har tayrai naalay.

ਮਨ ਸਿਆਣਪ ਛੋਡੀਐ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ ॥

man si-aanap chhodee-ai gur kaa sabad samaalay.

ਸਾਬਿ ਤੇਰੈ ਸੋ ਸਹੁ ਸਦਾ ਹੈ ਇਕੁ ਖਿਨੁ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹੇ ॥

saath tayrai so saho sadā hai ik khin har naam samaalhay.

ਜਨਮ ਜਨਮ ਕੇ ਤੇਰੇ ਪਾਪ ਕਟੇ ਅੰਤਿ ਪਰਮ ਪਦੁ  
ਪਾਵਹੇ ॥

janam janam kay tayray paap katay ant  
param pad paavhay.

ਸਾਚੇ ਨਾਲਿ ਤੇਰਾ ਗੰਢੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਦਾ  
ਸਮਾਲੇ ॥

saachay naal tayraa gandh laagai  
gurmukh sadaa samaalay.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਹਰਿ  
ਤੇਰੈ ਸਦਾ ਨਾਲੇ ॥੩॥

i-o kahai naanak jah man too<sup>N</sup> Dhaavdaa  
tah har tayrai sadaa naalay. ||3||

ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿਆ ਨਿਜ ਘਰਿ  
ਵਸਿਆ ਆਏ ॥

satgur mili-ai Dhaavat thami<sup>H</sup>-aa nij ghar  
vasi-aa aa-ay.

ਨਾਮੁ ਵਿਹਾਝੈ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ ॥

naam vihaajhay naam la-ay naam rahay  
samaa-ay.

ਪੰਨਾ ੪੪੧

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ਧਾਵਤੁ ਬੰਮਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ  
ਪਾਇਆ ॥

Dhaavat thami<sup>H</sup>-aa satgur mili-ai dasvaa  
du-aar paa-i-aa.

ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ  
ਸਬਦਿ ਜਗਤੁ ਬੰਮਿਰਹਾਇਆ ॥

tithai amritbhojan sahj Dhun upjai jit  
sabad jagat thami<sup>H</sup> rahaa-i-aa.

ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ  
ਸਮਾਏ ॥

tah anayk vaajay sadaa anad hai sachay  
rahi-aa samaa-ay.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਬੰਮਿ  
ਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ ॥੪॥

i-o kahai naanak satgur mili-ai Dhaavat  
thami<sup>H</sup>-aa nij ghar vasi-aa aa-ay. ||4||

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥

man too<sup>N</sup> jot saroop hai aapnaa mool  
pachhaan.

ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ ॥

man har jee tayrai naal hai gurmatee  
rang maan.

ਮੂਲੁ ਪਛਾਣਹਿ ਤਾਂ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ  
ਸੋਝੀ ਹੋਈ ॥

mool pachhaaneh taa<sup>N</sup> saho jaaneh  
maran jeevan kee sojhee ho-ee.

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾਂ ਦੂਜਾ ਭਾਉ ਨ  
ਹੋਈ ॥

gur parsadee ayko jaaneh taa<sup>N</sup>doojaa  
bhaa-o na ho-ee.

ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ  
ਪਰਵਾਣੁ ॥

man saan<sup>T</sup>i aa-ee vaje vaDhaa-ee taa ho-  
aa parvaan.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ  
ਮੂਲੁ ਪਛਾਣੁ ॥੫॥

i-o kahai naanak man too<sup>N</sup> jot saroop hai  
apnaa mool pachhaan. ||5||

ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਹਿ ॥

man too<sup>N</sup> gaarab ati-aa gaarab ladi-aa  
jaahi.

ਮਾਇਆ ਮੋਹਣੀ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਜੁਨੀ  
ਭਵਾਹਿ ॥

maa-i-aa mohnee mohi-aa fir fir joonee  
bhavaahi.

ਗਾਰਬਿ ਲਾਗਾ ਜਾਹਿ ਮੁਗਧ ਮਨ ਅੰਤਿ ਗਇਆ  
ਪਛੁਤਾਵਹੇ ॥

gaarab laagaa jaahi mugaDh man ant ga-  
i-aa pachhutaavhay.

ਅਹੰਕਾਰੁ ਤਿਸਨਾ ਰੋਗੁ ਲਗਾ ਬਿਰਥਾ ਜਨਮੁ  
ਗਵਾਵਹੇ ॥

aha<sup>N</sup>kaar tisnaa rog lagaa birthaa janam  
gavaavhay.

ਮਨਮੁਖ ਮੁਗਧ ਚੇਤਹਿ ਨਾਹੀ ਅਗੈ ਗਇਆ  
ਪਛੁਤਾਵਹੇ ॥

manmukh mugaDh cheeteh naahee agai  
ga-i-aa pachhutaavhay.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂੰ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ  
ਲਦਿਆ ਜਾਵਹੇ ॥੬॥

i-o kahai naanak man too<sup>N</sup> gaarab ati-aa  
gaarab ladi-aa jaavhay. ||6||

ਮਨ ਤੂੰ ਮਤ ਮਾਣੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ  
ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ ॥

man too<sup>N</sup> mat maan karahi je ha-o kichh  
jaandaa gurmukh nimaanaa hohu.

ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ  
ਖੋਹੁ ॥

antar agi-aan ha-o buDh hai sach sabad  
mal khohu.

ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੁ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ  
ਲਖਾਵਹੇ ॥

hohu nimaanaa satguroo agai mat kichh  
aap lakhaavhay.

ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ  
ਆਪੁ ਗਵਾਵਹੇ ॥

aapnai aha<sup>N</sup>kaar jagat jali-aa mattoo<sup>N</sup>  
aapnaa aap gavaavhay.

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ  
ਲਾਗਿ ਰਹੁ ॥

satgur kai bhaanai karahi kaar satgur kai  
bhaanai laag rahu.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ  
ਨਿਮਾਣਾ ਹੋਇ ਰਹੁ ॥੭॥

i-o kahai naanak aap chhad sukh paavahi  
man nimaanaa ho-ay rahu. ||7||

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੋ ਸਹੁ  
ਚਿਤਿ ਆਇਆ ॥

Dhan so vaylaa jit mai satgur mili-aa so  
saho chit aa-i-aa.

ਮਹਾ ਅਨੰਦੁ ਸਹਜੁ ਭਾਇਆ ਮਨਿ ਤਨਿ ਸੁਖੁ  
ਪਾਇਆ ॥

mahaa anand sahj bha-i-aa man tan  
sukh paa-i-aa.

ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ਮੰਨਿ ਵਸਾਇਆ ਅਵਗਣ  
ਸਭਿ ਵਿਸਾਰੇ ॥

so saho chit aa-i-aa man vasaa-i-aa  
avgan sabh visaaray.

ਜਾ ਤਿਸੁ ਭਾਣਾ ਗੁਣ ਪਰਗਟ ਹੋਏ ਸਤਿਗੁਰ ਆਪਿ  
ਸਵਾਰੇ ॥

jaa tis bhaanaa gun pargat ho-ay satgur  
aap savaaray.

ਸੇ ਜਨ ਪਰਵਾਣੁ ਹੋਏ ਜਿਨੀ ਇਕੁ ਨਾਮੁ ਦਿੜਿਆ  
ਦੁੜੀਆ ਭਾਉਚੁਕਾਇਆ ॥

say jan parvaan ho-ay jin<sup>h</sup>ee ik naam  
dirhi-aa dutee-aa bhaa-o chukaa-i-aa.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ  
ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ॥੮॥

i-o kahai naanak Dhan so vaylaa jit mai  
satgur mili-aa so saho chit aa-i-aa. ||8||

ਇਕਿ ਜੰਤ ਭਰਮਿ ਭੁਲੇ ਤਿਨਿ ਸਹਿ ਆਪਿ  
ਭੁਲਾਏ ॥

ik jantbharam bhulay tin seh aap  
bhulaa-ay.

ਦੂਜੈ ਭਾਇ ਫਿਰਹਿ ਹਉਮੈ ਕਰਮ ਕਮਾਏ ॥

ḍoojai bhaa-ay fireh ha-umai karam  
kamaa-ay.

ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ਕੁਮਾਰਗਿ ਪਾਏ ਤਿਨ  
ਕਾ ਕਿਛੁ ਨ ਵਸਾਈ ॥

tin seh aap bhulaa-ay kumaarag paa-ay  
tin kaa kichh na vasaa-ee.

ਤਿਨ ਕੀ ਗਤਿ ਅਵਗਤਿ ਤੂੰਹੈ ਜਾਣਹਿ ਜਿਨਿ ਇਹ  
ਰਚਨ ਰਚਾਈ ॥

tin kee gat avgattoo<sup>n</sup>hai jaaneh jin ih  
rachan rachaa-ee.

ਹੁਕਮੁ ਤੇਰਾ ਖਰਾ ਭਾਰਾ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ ॥

hukam tayraa kharaa bhaaraa gurmukh  
kisai bujhaa-ay.

ਇਉ ਕਹੈਨਾਨਕੁ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ਜਾ ਤੁਧੁ  
ਭਰਮਿ ਭੁਲਾਏ ॥੯॥

i-o kahai naanak ki-aa jant vichaaray jaa  
tuDhbharam bhulaa-ay. ||9||

ਪੰਨਾ ੪੪੨

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ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ॥

sachay mayray saahibaa sachee tayree  
vadi-aa-ee.

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਸੁਆਮੀ ਤੇਰੀ ਕੁਦਰਤਿ ਕਹਣੁ  
ਨ ਜਾਈ ॥

too<sup>n</sup> paarbarahm bay-ant su-aamee  
tayree kudrat kahan na jaa-ee.

ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ਜਾ ਕਉ ਤੁਧੁ ਮੰਨਿ ਵਸਾਈ  
ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾਵਹੇ ॥

sachee tayree vadi-aa-ee jaa ka-o tuDh  
man vasaa-ee sadaa tayray gun gaavhay.

ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਸਚੇ ਸਿਉ ਚਿਤੁ  
ਲਾਵਹੇ ॥

tayray gun gaavahi jaa tuDh bhaaveh  
sachay si-o chit laavhay.

ਜਿਸ ਨੇ ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਸੁ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਈ ॥

jis no too<sup>n</sup> aapay mayleh so gurmukh  
rahai samaa-ee.

ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ  
ਵਡਿਆਈ ॥੧੦॥੨॥੧॥੧॥੨॥੧॥੨॥੧॥

i-o kahai naanak sachay mayray  
saahibaa sachee tayree vadi-aa-ee.  
||10||2||7||5||2||7||

### Asa Mehla-3 Chhant Ghar-3

In this *shabad* Guru Ji is describing in detail, the way to meet God.

First addressing us as his dear friends, Guru Ji suggests: “O’ my dear friends, keep on worshipping (God) our Spouse. Always keep serving (and following) our Guru, and receive from him the commodity of (God’s) Name. Yes, perform the worship of the Spouse, which pleases our Beloved groom. But if you do only what pleases your mind, (such as doing rituals or pilgrimages), then the Groom would not be pleased. However, the way of loving devotion is very difficult, and only a rare person adopts this way through the guidance of the Guru. Nanak says, the one on whom (God) shows mercy, only that one attunes the mind to (such a true) devotion of God.”(1)

Advising his mind (and indirectly us) against a false show of detachment (from the world) and devotion to God, Guru Ji says: “O’ my (falsely) detached mind, to whom are you showing your detachedness? Because, they who always sing praises of God, a song of divine bliss continually plays within them. (Therefore O’ my mind), shed your hypocrisy and have true longing (for God, because) He knows everything (inside one’s mind). The one God is pervading in all waters, lands, and the sky, and the Guru’s follower understands (God’s) command. They who have realized God’s will, receive all comforts. Nanak says, that person is truly detached who day and night keeps attuned to God.”(2)

Reminding his mind how God is always with us, Guru Ji says: “O’ my mind, wherever you go, God always remains with you. Therefore O’ my mind, we should abandon our own cleverness and always remember and act (in accordance with *Gurbani*), the Guru’s word. If just for a moment you (truly) meditate on God’s Name, then you would realize that God is always with you. Then sins of your myriads of births will be washed off and in the end you will attain the supreme state (of salvation). O’ my dear mind, if through the Guru you always meditate on God, you will form a close friendship with the eternal (God). Thus Nanak says, O’ my mind wherever you go, there God is always with you.”(3)

Next, describing what kinds of blessings we enjoy when we truly meet and start following Guru’s advice, he says: “(O’ my friends), upon meeting the true Guru (and following his advice), the wandering mind stops (running around) and it comes to abide in its own house, (the God’s home in our body). Then it acquires the Name by meditating on (God’s) Name, and remains absorbed in the Name. Yes, on meeting the true Guru the outgoing mind is held fast and one enters the tenth Gate (the door to the God’s mansion within us). There (in the tenth gate) rises the divine tune of spiritual equipoise, which is like an immortalizing food for the soul, and (the sound of) that word with which God has kept the universe supported. There continually play countless musical instruments, and always the free word keeps playing. Nanak says this is how the outgoing mind is held and comes to abide in its own home.”(4)

Next, Guru Ji wants to wake up the mind and make it realize its divine origin, so that it may not constantly run after false temptations, which are against its own essence. Guru Ji says: “O’ mind, you are the spark of the divine Light, recognize your (true) origin. O’ my mind, God is (always) with you, following Guru’s instruction, enjoy His love. If you realize your origin, then you will easily know God and you will understand what is (spiritual) birth and death. If, through Guru’s grace, you come to realize that there is only one (God, who pervades all hearts), then no other attachment would arise in you. In this way, when peace prevails in the mind, the sounds of joy would ring within you, and you would be approved (in God’s court). Therefore, Nanak says, O’ my mind, you are the spark of (divine) Light, realize your (true) origin.” (5)

However, reminding his mind (actually us), how, instead of recognizing its divine origin it is filled with arrogance, Guru Ji says: “O’ my mind you are stiffened with haughtiness, and you will depart from the world smeared with this inflated ego. You have been enticed by the enchanting worldly riches (and because of this) you would be made to go through existences again and again. O’ foolish mind, if you go to the next world inflated with ego, then you would repent in the end. This way, afflicted with the maladies of self-conceit and desire, you would waste your life in vain. O’ foolish self-conceited mind, you do not remember (God), you would repent when you go to the next world. This is what Nanak says, that O’ my mind, you are inflated with pride and you would depart from this world laden with pride.”(6)

So advising his mind (actually ours), Guru Ji says: “O’ my mind, do not feel proud that you know something. Instead, following Guru’s advice, you should become humble. Within you are ignorance and an egoistic intellect; cleanse this dirt through the true Guru’s word. Becoming completely humble, you should bow before the true Guru, and do not at all try to assert your ego. Through self-conceit the world has burnt itself; do not destroy yourself (like the rest of the world). You should do whatever is the advice of the true Guru, and remain attached to what the true Guru likes. This is what Nanak says, that O’ my mind remain humble, because only by shedding self-(conceit) can one obtain peace.”(7)

Now, sharing with us the delight he felt when he met his true Guru, he says: “Blessed was the time when I met the true Guru, (and by his grace) that Master came to reside in my mind. Then great bliss and ecstasy prevailed and I felt peace both in my mind and body. Yes, when I remembered that Master (and the Guru) enshrined Him in my mind, (then) all my faults were destroyed. When it so pleased Him, merits became manifest (in me) and the true Guru himself accomplished all my tasks. The devotees who meditated on the Name of one (God) and who got rid of their sense of duality were approved (in God’s court). Therefore, this is what Nanak says, that blessed was that time when he met the true Guru and that Spouse came to reside in his mind.”(8)

Now Guru Ji once again thinks of the self-conceited persons who do not remember God and continue to wander in myriads of painful births and deaths. Showing his compassion even to those, Guru Ji comments on their situation and says: “There are some creatures that are strayed in doubt, whom the Master Himself has strayed. (Instead of God, such creatures) continually wander in the love of other (worldly riches) and continue to act out of their self-conceit. The Master Himself has strayed them and put them on the wrong path, and so there is nothing under their control.”

Therefore addressing God, Guru Ji says: “(O’ God), You (Yourself) know their high or low state (of mind). (It is You), who has created this world (of good and bad persons). Your command is truly strict (because some creatures are treading the wrong path,) and it is only a rare person whom You cause to understand this command through the Guru. Therefore this is what Nanak says, that what can the poor creatures do if You stray them in doubt?”(9)

In the end Guru Ji expresses his thanks on behalf of those, who by God's grace have realized the truth and become united with Him. He says: “, O' my eternal Master, eternal is Your glory. You are the supreme infinite Master; no one can describe the limit of Your power. Yes, Your glory is eternal. They, within whose heart You have enshrined (this glory), always sing Your praise. However, they sing Your praise only if it so pleases You, and they always remain attuned to (You), the true One. Whom You Yourself unite through the Guru, remains absorbed in You. This is what Nanak says, that O' my eternal Master, eternal is Your glory.”(10-2-7-5-2-7)

**The message of this beautiful shabad is that we should make our mind understand that it is the spark of the divine Light; it should recognize its divine roots and true essence. Following Guru's advice we should love and worship our God from the core of our heart. Abandoning our ego and cleverness, we should follow Guru's advice in complete humility and meditate on God's Name. Then our mind would stop wandering after worldly temptations and would become stable and poised in the tenth Gate, where it would enjoy the elixir of the free melody of divine music, in union with God.**

**Detail of *shabads*: Chhantt M: 1=5, Chhantt M: 3=2, Total= 7**

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ਪੰਨਾ ੪੪੨

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ਆਸਾ ਮਹਲਾ ੪॥

aasaa mehlaa 4.

ਝਿਮਿ ਝਿਮੇ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ  
ਰਾਮ ॥

jhim jhimay jhim jhim varsai amritDhaaraa  
raam.

ਪੰਨਾ ੪੪੩

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ਗੁਰਮੁਖੇ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਧਿਆਰਾ ਰਾਮ ॥

gurmukhay gurmukh nadree raam pi-  
aaraa raam.

ਰਾਮ ਨਾਮੁ ਧਿਆਰਾ ਜਗਤ ਨਿਸਤਾਰਾ ਰਾਮ ਨਾਮਿ  
ਵਡਿਆਈ ॥

raam naam pi-aaraa jagat nistaaraa raam  
naam vadi-aa-ee.

ਕਲਿਜੁਗਿ ਰਾਮ ਨਾਮੁ ਬੋਹਿਥਾ ਗੁਰਮੁਖਿ ਪਾਰਿ  
ਲਘਾਈ ॥

kalijug raam naam bohithaa gurmukh  
paar laghaa-ee.

ਹਲਤਿ ਪਲਤਿ ਰਾਮ ਨਾਮਿ ਸੁਹੇਲੇ ਗੁਰਮੁਖਿ ਕਰਣੀ  
ਸਾਰੀ ॥

halat palat raam naam suhaylay gurmukh  
karnnee saaree.

ਨਾਨਕ ਦਾਤਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਰਾਮ ਨਾਮਿ  
ਨਿਸਤਾਰੀ ॥੧॥

naanak daatda-i-aa kar dayvai raam  
naam nistaaree. ||1||

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਜਪਿਆ ਦੁਖ ਕਿਲਵਿਖ ਨਾਸ  
ਗਵਾਇਆ ਰਾਮ ॥

raamo raam naam japi-aa dukh kilvikh  
naas gavaa-i-aa raam.

ਗੁਰ ਪਰਚੈ ਗੁਰ ਪਰਚੈ ਧਿਆਇਆ ਮੈ ਹਿਰਦੈ ਰਾਮੁ  
ਰਵਾਇਆ ਰਾਮ ॥

gur parchai gur parchai Dhi-aa-i-aa mai  
hirdai raam ravaa-i-aa raam.

ਰਵਿਆ ਰਾਮੁ ਹਿਰਦੈ ਪਰਮ ਗਤਿ ਪਾਈ ਜਾ ਗੁਰ  
ਸਰਣਾਈ ਆਏ ॥

ravi-aa raam hirdai param gat paa-ee jaa  
gur sarnaa-ee aa-ay.

ਲੋਭ ਵਿਕਾਰ ਨਾਵ ਡੁਬਦੀ ਨਿਕਲੀ ਜਾ ਸਤਿਗੁਰਿ  
ਨਾਮੁ ਦਿੜਾਏ ॥

lobh vikaar naav dubdee niklee jaa satgur  
naam dirhaa-ay.

ਜੀਅ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਰਾਮ ਨਾਮਿ ਚਿਤੁ  
ਲਾਏ ॥

jee-a daan gur poorai dee-aa raam naam  
chit laa-ay.

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੇਵੈ ਨਾਨਕ ਗੁਰ  
ਸਰਣਾਏ ॥੨॥

aap kirpaal kirpaa kar dayvai naanak gur  
sarnaa-ay. ||2||

ਬਾਣੀ ਰਾਮ ਨਾਮ ਸੁਣੀ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸੁਹਾਏ  
ਰਾਮ ॥

banee raam naam sunee siDh kaaraj  
sabh suhaa-ay raam.

ਰੋਮੇ ਰੋਮਿ ਰੋਮਿ ਰੋਮੇ ਮੈ ਗੁਰਮੁਖਿ ਰਾਮੁ ਧਿਆਏ  
ਰਾਮ ॥

romay rom rom romay mai gurmukh  
raam Dhi-aa-ay raam.

ਰਾਮ ਨਾਮੁ ਧਿਆਏ ਪਵਿਤੁ ਹੋਇ ਆਏ ਤਿਸੁ ਰੂਪੁ  
ਨ ਰੇਖਿਆ ਕਾਈ ॥

raam naam Dhi-aa-ay pavit ho-ay aa-ay  
tis roop na raykh-i-aa kaa-ee.



ਰਾਮੋ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਭ ਤ੍ਰਿਸਨਾ ਭੂਖ  
ਗਵਾਈ ॥

raamo raam ravi-aa ghat antar  
sabh̄tarisnaa bhookh̄ gavaa-ee.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੀਗਾਰੁ ਸਭੁ ਹੋਆ ਗੁਰਮਤਿ ਰਾਮੁ  
ਪ੍ਰਗਾਸਾ ॥

man tan seetl̄ seegaar sabh̄ ho-aa  
gurmat̄ raam pargaasaa.

ਨਾਨਕ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਮ ਦਾਸਨਿ  
ਦਾਸਨਿ ਦਾਸਾ ॥੩॥

naanak aap anoograhu kee-aa ham  
daasan daasan daasaa. ||3||

ਜਿਨੀ ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮਨਮੁਖ ਮੂੜ  
ਅਭਾਗੀ ਰਾਮ ॥

jinee raamo raam naam visaari-aa say  
manmukh̄ moorh̄ abhaagee raam.

ਤਿਨ ਅੰਤਰੇ ਮੋਹੁ ਵਿਆਪੈ ਖਿਨੁ ਖਿਨੁ ਮਾਇਆ  
ਲਾਗੀ ਰਾਮ ॥

tin antray moh vi-aapai khin khin maa-i-  
aa laagee raam.

ਮਾਇਆ ਮਲੁ ਲਾਗੀ ਮੂੜ ਭਏ ਅਭਾਗੀ ਜਿਨ ਰਾਮ  
ਨਾਮੁ ਨਹ ਭਾਇਆ ॥

maa-i-aa mal laagee moorhbha-ay  
abhaagee jin raam naam nah bhaa-i-aa.

ਅਨੇਕ ਕਰਮ ਕਰਹਿ ਅਭਿਮਾਨੀ ਹਰਿ ਰਾਮੋ ਨਾਮੁ  
ਚੋਰਾਇਆ ॥

anayk karam karahi abhimaanee har  
raamo naam choraa-i-aa.

ਮਹਾ ਬਿਖਮੁ ਜਮ ਪੰਥੁ ਦੁਹੇਲਾ ਕਾਲੂਖਤ ਮੋਹ  
ਅੰਧਿਆਰਾ ॥

mahaa bikham jam panth duhaylaa  
kaalookhat̄ moh anDhi-aaraa.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਾ ਪਾਏ ਮੋਖ  
ਦੁਆਰਾ ॥੪॥

naanak gurmukh̄ naam Dhi-aa-i-aa taa  
paa-ay mokhdu-aaraa. ||4||

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਗੁਰੂ ਰਾਮੁ ਗੁਰਮੁਖੇ ਜਾਣੈ ਰਾਮ ॥

raamo raam naam guroo raam  
gurmukhay jaanai raam.

ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਉਭ ਪਇਆਲੀ ਭਰਮਦਾ  
ਇਕਤੁ ਘਰਿ ਆਣੈ ਰਾਮ ॥

ih manoo-aa khin oobh̄ paa-i-aalee  
bharmadaa ikatghar aanai raam.

ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ  
ਹਰਿ ਰਾਮੋ ਨਾਮੁ ਰਸਾਏ ॥

man ikatghar aanai sabh̄ gat̄ mit̄ jaanai  
har raamo naam rasaa-ay.

ਜਨ ਕੀ ਪੈਜ ਰਖੈ ਰਾਮ ਨਾਮਾ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ  
ਤਰਾਏ ॥

jan kee paij rakhai raam naamaa par-  
hilaad udhaar taraa-ay.

ਰਾਮੋ ਰਾਮੁ ਰਮੋ ਰਮੁ ਉਚਾ ਗੁਣ ਕਹਤਿਆ ਅੰਤੁ ਨ  
ਪਾਇਆ ॥

raamo raam ramo ram oochaa gun̄ keht̄i-  
aa ant̄ na paa-i-aa.

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸੁਣਿ ਭੀਨੇ ਰਾਮੈ ਨਾਮਿ  
ਸਮਾਇਆ ॥੫॥

naanak raam naam sun̄ bheenay raamai  
naam samaa-i-aa. ||5||

ਜਿਨ ਅੰਤਰੇ ਰਾਮ ਨਾਮੁ ਵਸੈ ਤਿਨ ਚਿੰਤਾ ਸਭ  
ਗਵਾਇਆ ਰਾਮ ॥

jin antray raam naam vasai tin chintaa  
sabh̄ gavaa-i-aa raam.

ਸਭਿ ਅਰਥਾ ਸਭਿ ਧਰਮ ਮਿਲੇ ਮਨਿ ਚਿੰਦਿਆ ਸੋ  
ਫਲੁ ਪਾਇਆ ਰਾਮ ॥

sabh̄ arthaa sabh̄ Dharam milay man  
chindī-aa so fal paa-i-aa raam.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਰਾਮ ਨਾਮੁ  
ਧਿਆਇਆ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਏ ॥

man chindī-aa fal paa-i-aa raam naam  
Dhi-aa-i-aa raam naam gun̄ gaa-ay.

ਦੁਰਮਤਿ ਕਬੁਧਿ ਗਈ ਸੁਧਿਹੋਈ ਰਾਮ ਨਾਮਿ ਮਨੁ  
ਲਾਏ ॥

durmat kabuDh ga-ee suDh ho-ee raam  
naam man laa-ay.

ਪੰਨਾ ੪੪੪

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ਸਫਲੁ ਜਨਮੁ ਸਰੀਰੁ ਸਭੁ ਹੋਆ ਜਿਤੁ ਰਾਮ ਨਾਮੁ  
ਪਰਗਾਸਿਆ ॥

safal janam sareer sabh ho-aa jit raam  
naam pargaasi-aa.

ਨਾਨਕ ਹਰਿ ਭਜੁ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਨਿਜ  
ਘਰਿ ਵਾਸਿਆ ॥੬॥

naanak har bhaj sadaa din raatee  
gurmukh nij ghar vaasi-aa. ||6||

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨੁ ਦੂਜੈ ਚਿਤੁ ਨ  
ਲਾਇਆ ਰਾਮ ॥

jin sarDhaa raam naam lagee tin'doojai  
chit na laa-i-aa raam.

ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨੁ ਕਰਿ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ  
ਨ ਭਾਇਆ ਰਾਮ ॥

jay Dhartee sabh kanchan kar deejai bin  
naavai avar na bhaa-i-aa raam.

ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖੁ ਪਾਇਆ  
ਅੰਤਿ ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ ॥

raam naam man bhaa-i-aa param sukh  
paa-i-aa ant chaldi-aa naal sakhaa-ee.

ਰਾਮ ਨਾਮ ਧਨੁ ਪੂੰਜੀ ਸੰਚੀ ਨਾ ਡੂਬੈ ਨਾ ਜਾਈ ॥

raam naam Dhan poonjee sanchee naa  
doobai naa jaa-ee.

ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਤੁਲਹਾ ਜਮਕਾਲੁ ਨੇੜਿ  
ਨ ਆਵੈ ॥

raam naam is jug meh tulhaa jamkaal  
nayarh na aavai.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਾਮੁ ਪਛਾਤਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ  
ਮਿਲਾਵੈ ॥੭॥

naanak gurmukh raam pachhaataa kar  
kirpaa aap milaavai. ||7||

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਸਤੇ ਸਤਿ ਗੁਰਮੁਖਿ ਜਾਣਿਆ  
ਰਾਮ ॥

raamo raam naam satay sat gurmukh  
jaani-aa raam.

ਸੇਵਕੋ ਗੁਰ ਸੇਵਾ ਲਾਗਾ ਜਿਨਿ ਮਨੁ ਤਨੁ ਅਰਪਿ  
ਚੜਾਇਆ ਰਾਮ ॥

sayvko gur sayvaa laagaa jin man tan  
arap charhaa-i-aa raam.

ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ  
ਸੇਵਕ ਭਾਇ ਮਿਲਾਏ ॥

man tan arpi-aa bahut man sarDhi-aa  
gur sayvak bhaa-ay milaa-ay.

ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਕਾ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥

deenaa naath jee-aa kaa daataa pooray  
gur tay paa-ay.

ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ ॥

guroo sikh sikh guroo hai ayko gur  
updays chala-ay.

ਰਾਮ ਨਾਮ ਮੰਤੁ ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ  
ਸੁਭਾਏ ॥੮॥੨॥੯॥

raam naam mant hirdai dayvai naanak  
milan subhaa-ay. ||8||2||9||

*Asa Mehla-4*

This *shabad* is the pictorial representation of the most pleasant scene, when during the rainy season, a slow, steady and soft rain falls like a sprinkle on the ground and we can watch the beauty of the rain along with the freshness of the vegetation, or even walk in the rain and feel and enjoy its soft coolness on our body. Guru Ji uses this beautiful scene to describe the bliss he enjoys in his mind from the soft rain of divine nectar of God's Name.

He says: "Softly, subtly and slowly the rain of God's nectar is trickling down (in my mind). It is through the Guru that a Guru's follower is able to enjoy the sight of God. This dear Name of God is the emancipator of the world. All the glory lies in God's Name. In this Kalyug (the present age), God's Name is like a ship, and through the Guru (God helps a person) to cross the worldly ocean.

Following the advice of the Guru, they who deem it as the most sublime deed, by meditating on God's Name, have obtained peace both in this world and the next. Therefore, O' Nanak, showing His mercy, upon whom God bestows this gift, that person is emancipated through God's Name."(1)

On the basis of his personal experience, describing the kinds of merits and blessings one obtains by meditating on God's Name, Guru Ji says: "(O' my friends, I say that) they who have meditated on God's Name have annihilated all their sins and sufferings. Upon meeting the Guru, I myself have contemplated on God's Name and have enshrined God in my heart. (I notice that) when I sought the refuge of the Guru and enshrined God's Name, I obtained the supreme state (of bliss). Furthermore, when the true Guru made me cherish God's Name, my life, which was sinking like a boat laden with the load of greed and sins, was saved. (Therefore, I conclude that) whom the perfect Guru has blessed with the gift of spiritual life, that person has attuned the mind to God's Name. So Nanak says, that when a person comes to the shelter of the Guru, the merciful God Himself shows kindness and blesseshim or her with the gift (of His Name)"(2)

Describing the bliss and benefits of meditating on God's Name, he says: "(O' my friends), the one who has listened to (Gurbani) the Guru's word (in praise) of God's Name, all that one's tasks have been beautifully accomplished. Therefore by Guru's grace, I am meditating on God's Name with each and every pore of my body. (I have found out that) by meditating on the Name of that God who does not have any form or feature, people have been rendered immaculate. (As a result,) only God alone resides in their hearts, and all their (worldly) hunger and thirst has vanished. The mind and body of such a person has become cool and calm, all (spiritual) decoration has become fruitful; and by following Guru's instruction, God has become manifest (in that person. But this bliss is not due to one's own efforts), Nanak says, it is God Himself who has shown kindness, and such a one is (only) a servant of the servants (of God)."(3)

Now, Guru Ji compares the above state of Guru's followers with those of the egocentrics, who instead of following the Guru's advice, think they themselves are more intelligent and follow their own mind. Regarding such persons, Guru Ji says: "Those egocentrics who have forsaken God's Name are foolish unfortunate persons. Within them prevails the worldly attachment, and at every moment the worldly concerns keep afflicting them. Yes, they who are not interested in God's Name, their minds are soiled by worldly concerns and such fools always remain unfortunate. These arrogant persons do many kinds of (ritualistic) deeds, but they shirk away from God's Name. (Therefore, they have to tread on) the path of the demon of death, which is very arduous, painful, and darkened by the dirt of (worldly) attachments. But O' Nanak, who has meditated on (God's) Name under the guidance of the Guru finds the door to salvation."(4)

Next Guru Ji provides general advice for the benefit of all people. He says: "Through the Guru, a Guru's follower realizes that God's Name itself is the Guru. This Name itself is the all-pervading God. He brings the follower's mind to one (stable) place, which in a moment is in (such high spirits, as if it is in) the sky, and in the next (it feels so depressed, as if it is) underground. (Yes, a Guru's follower) brings stability to his or her mind and understands the way to achieve a high spiritual state, and so relishes the taste of God's Name. Like the devotee Parahalad, God's Name saves the honor of its devotees. (O' my friends), the all-pervading God is the highest of all. By uttering God's praises, no one has reached the limit (of His merits). O' Nanak, by hearing God's Name, (the devotees) whose hearts have been steeped (in God's love) remain absorbed in His Name."(5)

Describing, how the conduct of those Guru's followers becomes so virtuous, and the blessings they obtain, in whose heart God's Name gets enshrined, Guru Ji says: "(O' my friends), they within whom God's Name abides, have forsaken all their worries. They have obtained all the objects of life and faith, and all the wishes of their heart have been fulfilled. Yes, because they have meditated upon God's Name and have sung praises of God's Name, they have obtained the fruit of their heart's desire. When they attuned their mind to God's Name, their bad inclination and evil intellect went away, and they obtained right understanding; when God's Name became manifest in them, their entire body and human birth became fruitful (and approved in God's court). Therefore O' Nanak, you also continue meditating on God's Name day and night, so that by Guru's grace you may also abide in your own home (the abode of God)."(6)

Next Guru Ji describes the state of mind of those who are imbued with the love of God's Name. He says: "(O' my friends), they in whom develops a loving faith in God's Name, their mind does not care for anything else. (So much so that), even if you make the entire earth into gold (and offer it to them, still) except (God's) Name, nothing else lures them. God's Name seems so loving to them because (through it) they obtain supreme happiness (in life), and even in the end it accompanies them while departing from the world. (Therefore,) they gather the wealth of God's Name,

which is neither drowned by water, nor gets lost (in any other way. O' my friends), God's Name is (like) a ship in this world, (the one who meditates on the Name); even the demon of death cannot come near that one. O' Nanak, they, who by seeking the shelter of the Guru, have realized God showing His mercy, He unites them with Him."(7)

In closing, Guru Ji says: "(O' my friends), everlasting is God's Name. Only a Guru's follower has realized this truth. But it is only a rare servant who has dedicated him or herself to the Guru's service (and, following Guru's guidance,) has surrendered and offered his or her mind and body (to the Guru). The Guru's servant who thus offers his or her body and mind, and within whose mind is extreme faith (for the Guru), the Guru unites that person with such loving sentiments (with God). Through the perfect Guru, (such a servant) obtains God, who is the support of the support less and master of all beings. (Then, such a disciple reaches that high stage) where the disciple is Guru and the Guru is disciple, (no difference remains between the two), and they both propagate the same mission (of God's Name). In short, O' Nanak, the Guru enshrines God's Name in the mind of the disciple who imperceptibly meets God." (8-2-9)

**The message of this beautiful shabad is that when we humbly and whole-heartedly surrender our mind and body to the Guru and act on his advice, the Guru enshrines God's Name in our heart. When that happens, all our faults including ego and greed for worldly riches go away, and our body and mind become immaculate, contented and calm, and we enjoy a soft, sublime and supreme bliss of God's Name, which can only be compared to the ecstasy experienced when a soft, subtle and sweet little sprinkling of rain falls on the ground and causes all of nature to appear sweet, serene and divinely beautiful.**

*Detail of Shabads: Chhant M: 4=2, Chhant M: 3=2, Chhant M: 1=5, Total=9*

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ਪੰਨਾ ੪੪੫

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ਆਸਾ ਮਹਲਾ ੪॥

aasaa mehlaa 4.

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ  
ਧਿਆਨੁ ਜੀਉ ॥

satjug sabh santokh sareeraa pag  
chaaray Dharam Dhi-aan jee-o.

ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ  
ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ ॥

man tan har gaavahi param sukh paavahi  
har hirdai har gun gi-aan jee-o.

ਗੁਣ ਗਿਆਨੁ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ  
ਗੁਰਮੁਖਿ ਹੋਈ ॥

gun gi-aan padaarath har har kirtaarath  
sobhaa gurmukh ho-ee.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ ਅਵਰੁ ਨ  
ਕੋਈ ॥

antar baahar har parabh ayko doojaa  
avar na ko-ee.

ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ  
ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ ॥

har har liv laa-ee har naam sakhaa-ee  
har dargeh paavai maan jee-o.

ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ  
ਧਿਆਨੁ ਜੀਉ ॥੧॥

satjug sabh santokh sareeraa pag  
chaaray Dharam Dhi-aan jee-o. ||1||

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ  
ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

taytaa jug aa-i-aa antar jor paa-i-aa jat  
sanjam karam kamaa-ay jee-o.

ਪਗੁ ਚਉਥਾ ਖਿਸਿਆ ਤੈ ਪਗ ਟਿਕਿਆ ਮਨਿ  
ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ ॥

pag cha-uthaa khisi-aa tarai pag tiki-aa  
man hirdai kroDh jalaa-ay jee-o.

ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਪ ਯਾਵਹਿ  
ਲੜਿ ਦੁਖੁ ਪਾਇਆ ॥

man hirdai kroDh mahaa bisloDh nirap  
Dhaaveh larhdukh paa-i-aa.

ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰੁ  
ਵਧਾਇਆ ॥

antar mamtaa rog lagaanaa ha-umai  
aha<sup>n</sup>kaar vaDhaa-i-aa.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਬਿਖੁ ਗੁਰਮਤਿ  
ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ ॥

har har kirpaa Dhaaree mayrai thaakur  
bikh gurmat har naam leh jaa-ay jee-o.

ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ  
ਸੰਜਮ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥੨॥

taytaa jug aa-i-aa antar jor paa-i-aa jat  
sanjam karam kamaa-ay jee-o. ||2||

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ  
ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥

jug du-aapur aa-i-aa bharam bharmaa-i-  
aa har gopee kaan<sup>h</sup> upaa-ay jee-o.

ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ  
ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ ॥

tap taapan taapeh jag punn aarambheh  
at kiri-aa karam kamaa-ay jee-o.

ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ  
ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥

kiri-aa karam kamaa-i-aa pag du-ay  
khiskaa-i-aa du-ay pag tikai tikaa-ay  
jee-o.

ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨੈ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ  
ਜੀਉ ॥

mahaa juDh joDh baho keen<sup>h</sup>ay vich ha-  
umai pachai pachaa-ay jee-o.

ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ  
ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ ਜੀਉ ॥

ਜੁਗੁ ਦੁਆਪੁਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ  
ਗੋਪੀਕਾਨੁ ਉਪਾਇ ਜੀਉ ॥੩॥

deen da-i-aal gur saaDh milaa-i-aa mil  
satgur mal leh jaa-ay jee-o.

jug du-aapur aa-i-aa bharam bharmaa-i-  
aa har gopee kaan<sup>h</sup> upaa-ay jee-o. ||3||

ਪੰਨਾ ੪੪੬

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ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤੈ ਖਿਸਕੀਆ ਪਗੁ  
ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥

ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ  
ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਂਤਿ ਪਾਇ ਜੀਉ ॥

ਹਰਿ ਕੀਰਤਿ ਰੁਤਿ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਖੇਤੁ ਜਮਾਇਆ ॥

ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ  
ਗਵਾਇਆ ॥

ਜਨ ਨਾਨਕਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੈ ਨਾਮੁ  
ਲਖਾਇ ਜੀਉ ॥

ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤੈ ਖਿਸਕੀਆ ਪਗੁ  
ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ ॥੪॥੪॥੧੧॥

kalijug har kee-aa pag tarai khiskee-aa  
pag cha-uthaa tikai tikaa-ay jee-o.

gur sabad kamaa-i-aa a-ukhaDh har paa-  
i-aa har keerat har saa<sup>h</sup>t paa-ay jee-o.

har keerat rut aa-ee har naam vadaa-ee  
har har naam khayt jamaa-i-aa.

kalijug beej beejay bin naavai sabh  
laahaa mool gavaa-i-aa.

jan naanak gur pooraa paa-i-aa man  
hirdai naam lakhaa-ay jee-o.

kaljug har kee-aa pag tarai khiskee-  
aa pag cha-uthaa tikai tikaa-ay jee-o.  
||4||4||11||

#### Asa Mehla-4

In this *shabad*, Guru Ji illustrates how, with the passage of time, human beings continually slipped from spiritual and moral values, what method or mantra people have used for salvation in different ages, and how the mantra of God's Name stands out as the most effective method throughout all ages particularly in the present age called Kalyug.

Starting with the very first period of human history, which was called Sat Jug (the Age of Truth), Guru Ji says; "In the Sat Jug, (they say, that the faith residing in human) bodies, was supported on the four legs (or pillars of compassion, charity, penance, and truth), which are necessary for contentment, complete faith, and contemplation (of God. Therefore, with full concentration of their) minds and bodies, people used to sing praises of God, enjoyed the supreme state of bliss, and within their hearts God and divine knowledge were enshrined. (Yes, they who secured) the commodity of divine knowledge became successful (in achieving their life's goal), by



singing praises of God, and by Guru's grace they were honored everywhere. Both inside and out, (they saw) only one God and no other or second god. They had attuned their mind to God, and for them God's Name was their constant companion, so they used to obtain honor in God's court. Yes, in the Sat Jug, there was contentment in all (human) bodies, and (their faith was supported) on the four legs (or pillars) and contemplation (upon God)."(1)

Commenting on the next age called Treta (the Second Age), Guru Ji says: "When Treta came, (many differences exerted their influence) on the (minds of people), and they started practicing deeds of celibacy, and self discipline. In this age, the fourth foot (or pillar) slipped away, and faith was supported (only on) three pillars, and the minds (of human beings) were burnt by anger. In this age people's hearts and minds were inflamed by anger. This anger in the minds (of people) was like the most dangerous poison of a scorpion, (because of which) the kings rushed to wage battles and suffered in pain. Their inner self was diseased with the malady of selfhood that multiplied their arrogance and ego. (But, they on whom), God my Master showed mercy, their poison was removed by meditating on God's Name, under Guru's guidance. (Yes, when) the Treta age came, (many kinds of differences dominated people's minds), and they started practicing deeds of celibacy and self discipline."(2)

Moving on to the third age called Duappar, Guru Ji says: "When the Duappar age came, human beings were strayed in doubt and God created (great persons) like Krishna and gopies (the milk maids who used to sport with him. In that age people) engaged in penances, they initiated sacred feasts and charities, and performed many kinds of rites and rituals. (When in this way, the people) performed these rites and rituals, two pillars (of faith) slipped away, and it was left standing on (the remaining) two pillars. (So in this age), warriors waged many great wars, and in their ego, they destroyed (others), and were destroyed themselves. (But even in that age), those whom the merciful Master of the meek, united with the saint Guru, on meeting with that true Guru, the dirt (of their ego) would get washed away (and they would obtain) salvation. So when the Duappar age came, human beings were lured by doubt, and God created beings like Krishna and gopies (the milk maids)."(3)

Finally commenting on the fourth or present age, called Kalyug, Guru Ji says: "When God ushered the (present) era of Kalyug, (the situation became so bad, as if) three pillars (of) faith slipped away, and it was left standing only on the fourth pillar. (But even in this age, they who) act upon the word (or advice) of the Guru obtain the medicine of God's (Name) and sing praises of God; He blesses them with (spiritual) peace. Yes, now has come the season for praise of God, and God's Name has been granted glory."

(In other words, in this age only that person obtains glory who) tends the field of God's Name. (But, any person who indulges in any sort of rituals in the present age, or in other words) grows any seed other than that of God's Name in Kalyug, that person loses both the profit and the principle originally invested. However, slave



Nanak has found the perfect Guru who has made him realize God's Name in his heart. Yes, when God ushered in the age of Kalyug, three pillars (of faith) slipped away, and it has been left supporting itself on only the fourth pillar."(4-4-11)

**The message of the *shabad* is that with the passage of time our spiritual and moral values have degenerated so much that truth, righteousness, and other such qualities have become very scarce, and we are all burning in our ego, attachment, and anger and other vices. But even in such circumstances, we can find true solace and peace if we follow our Guru's guidance, sing God's praises, and meditate on God's Name with true love and devotion.**

4-24-93

*SGGS P - 445-446*



ਪੰਨਾ ੪੪੮

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ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ॥

aasaa mehlaa 4 chhant.

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ  
ਨਿਰੰਕਾਰੁ ਜੀਉ ॥

vadaa mayraa govind<sub>u</sub> agam agochar aad  
niranjan nirankaar jee-o.

ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿ ਵਡਿਆਈ  
ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰ ਜੀਉ ॥

taa kee gat<sub>i</sub> kahee na jaa-ee amit<sub>i</sub> vadi-aa-  
ee mayraa govind<sub>u</sub> alakh<sub>i</sub> apaar jee-o.

ਗੋਵਿੰਦੁ ਅਲਖ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਆਪੁ ਆਪਣਾ  
ਜਾਣੈ ॥

govind<sub>u</sub> alakh<sub>i</sub> apaar aprampar aap aapnaa  
jaanai.

ਕਿਆ ਇਹ ਜੰਤ ਵਿਚਾਰੇ ਕਹੀਅਹਿ ਜੇ ਤੁਧੁ ਆਖਿ  
ਵਖਾਣੈ ॥

ki-aa ih jant<sub>i</sub> vichaaray kahee-ahi jo tuDh<sub>i</sub>  
aakh<sub>i</sub> vakhaanai.

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸੋ ਗੁਰਮੁਖਿ ਕਰੇ  
ਵੀਚਾਰੁ ਜੀਉ ॥

jis no nadar<sub>i</sub> karahi too<sup>N</sup> apnee so  
gurmukh<sub>i</sub> karay veechaar jee-o.

ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ  
ਨਿਰੰਕਾਰੁ ਜੀਉ ॥੧॥

vadaa mayraa govind<sub>u</sub> agam agochar aad  
niranjan nirankaar jee-o. ||1||

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ  
ਪਾਇਆ ਜਾਇ ਜੀਉ ॥

too<sup>N</sup> aad<sub>i</sub> purakh<sub>i</sub> aprampar kartaa tayraa  
paar na paa-i-aa jaa-ay jee-o.

ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਸਭ ਮਹਿ  
ਰਹਿਆ ਸਮਾਇ ਜੀਉ ॥

too<sup>N</sup>ghat<sub>i</sub> ghat<sub>i</sub> antar<sub>i</sub> sarab niranantar<sub>i</sub> sabh<sub>i</sub>  
meh rahi-aa samaa-ay jee-o.

ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਤਾ ਕਾ ਅੰਤੁ ਨ  
ਪਾਇਆ ॥

ghat<sub>i</sub> antar<sub>i</sub> paarbarahm<sub>i</sub> parmaysar<sub>i</sub> taa  
kaa ant<sub>i</sub> na paa-i-aa.

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ  
ਅਲਖੁ ਲਖਾਇਆ ॥

tis roop<sub>i</sub> na raykh<sub>i</sub> adisat<sub>i</sub> agochar gurmukh<sub>i</sub>  
alakh<sub>i</sub> lakh<sub>i</sub>aa-i-aa.

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ  
ਜੀਉ ॥

sadaa anand<sub>i</sub> rahai din<sub>i</sub> raatee sehjay  
naam samaa-ay jee-o.

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ  
ਪਾਇਆ ਜਾਇ ਜੀਉ ॥੨॥

too<sup>N</sup> aad<sub>i</sub> purakh<sub>i</sub> aprampar kartaa tayraa  
paar na paa-i-aa jaa-ay jee-o. ||2||

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ  
ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥

too<sup>N</sup> sat<sub>i</sub> parmaysar<sub>i</sub> sadaa abhinaasee har<sub>i</sub>  
har<sub>i</sub> gunee niDhaan<sub>i</sub> jee-o.

ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਆਪੇ ਪੁਰਖੁ  
ਸੁਜਾਨੁ ਜੀਉ ॥

har har<sub>i</sub> parabh<sub>i</sub> ayko avar<sub>i</sub> na ko-ee too<sup>N</sup>  
aapay purakh<sub>i</sub> sujaan<sub>i</sub> jee-o.

ਪੁਰਖੁ ਸੁਜਾਨੁ ਤੂੰ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ  
ਕੋਈ ॥

purakh<sub>i</sub> sujaan<sub>i</sub> too<sup>N</sup> parDhaan<sub>i</sub> tuDh<sub>i</sub>  
jayvad<sub>i</sub> avar<sub>i</sub> na ko-ee.

ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰ ਵਰਤਹਿ ਤੂੰ ਆਪੇ ਕਰਹਿ  
ਸੁ ਹੋਈ ॥

tayraa sabad<sub>i</sub> sabh<sub>i</sub>too<sup>N</sup>hai varteh<sub>i</sub> too<sup>N</sup>  
aapay karahi so ho-ee.

ਹਰਿ ਸਭ ਮਹਿ ਰਵਿਆ ਏਕੋ ਸੇਈ ਗੁਰਮੁਖਿ  
ਲਖਿਆ ਹਰਿ ਨਾਮੁ ਜੀਉ ॥

har sabh meh ravi-aa ayko so-ee gurmukh  
lakhi-aa har naam jee-o.

ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ  
ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ ॥੩॥

too<sup>n</sup> sat̃ parmaysar sadā abhinaasee har  
har guneē niDhaan jee-o. ||3||

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ  
ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥

sabh<sup>h</sup>too<sup>n</sup>hai kartāa sabhtayree vadi-aa-  
ee ji-o bhaavai tivai chala-ay jee-o.

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭ ਤੇਰੈ ਸਬਦਿ  
ਸਮਾਇ ਜੀਉ ॥

tuDh aapay bhaavai tivai chalaaveh  
sabhtayrai sabad̃ samaa-ay jee-o.

ਸਭ ਸਬਦਿ ਸਮਾਵੈ ਜਾਂ ਤੁਧੁ ਭਾਵੈ ਤੇਰੈ ਸਬਦਿ  
ਵਡਿਆਈ ॥

sabh sabad̃ samaavai jaa<sup>n</sup>tuDhbhaavai  
tayrai sabad̃ vadi-aa-ee.

ਗੁਰਮੁਖਿ ਬੁਧਿ ਪਾਈਐ ਆਪੁ ਗਵਾਈਐ ਸਬਦੇ  
ਰਹਿਆ ਸਮਾਈ ॥

gurmukh buDh paa-ee-ai aap gavā-ee-  
ai sabday rahi-aa samaa-ee.

ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ  
ਨਾਮਿ ਸਮਾਇ ਜੀਉ ॥

tayraa sabad̃ agochar gurmukh paa-ee-ai  
naanak naam samaa-ay jee-o.

ਸਭੁ ਤੂੰਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ  
ਤਿਵੈ ਚਲਾਇ ਜੀਉ ॥੪॥੭॥੧੪॥

sabh<sup>h</sup>too<sup>n</sup>hai kartāa sabhtayree vadi-  
aa-ee ji-o bhaavai tivai chala-ay jee-o.  
||4||7||14||

#### Asa Mehla-4

In this *shabad*, Guru Ji shows us how to sing praises of God and meditate on His Name.

First addressing us, he says: “(O’ my friends), my God is the greatest. He is inaccessible, beyond the grasp of our sense faculties, the root of all creation, untarnished by the filth of worldly attachment, and formless. His state cannot be described, His glory is immeasurable; my God is incomprehensible and limitless, and only He knows about Himself. (O’ God), what can be said about these poor (human) creatures who try to speak about You or describe You. (O’ God), the person on whom You cast Your graceful glance, only that person reflects on You through the Guru’s instruction. Yes, my God is supreme. He is inaccessible, beyond the grasp of our sense faculties, the root of all creation, and untarnished by the filth of worldly attachment, and formless.”(1)

Now, Guru Ji directly addresses God and says: “O’ God, You are the primal person, the limitless creator, Your limit cannot be found. You pervade each and every heart and pervade everything. Yes, the transcendent God who abides in all hearts, His limit cannot be found. (This is because) He does not have any (particular) shape or form, is invisible, and incomprehensible. However, through Guru’s grace, the unknowable (God) is known. (Such a God knowing person) always remains in a state of bliss and imperceptibly merges in His Name.”(2)

Continuing his address to God, Guru Ji says: “O’ God, You are the eternal supreme Master, always imperishable and the treasury of all virtues. You are the only one God and Master, and You Yourself are the sagacious supreme Being. Yes, You are the sagacious Being, You are supreme, and no one is equal to You. It is Your command, and only You pervade everywhere, and whatever You Yourself do that alone happens. That one God pervades all things, and a Guru’s follower has understood what is God’s Name. (O’ God), You are the eternal supreme Master, always imperishable and the treasure of all virtues.”(3)

In conclusion, Guru Ji says: “(O’ God), You are the creator of everything, and everything is Your glory, and as You wish You so direct (the universe). Yes, You manage the world as it pleases You and all remain attuned to Your word (of command). But the entire (universe) is attuned to Your command only when it so pleases You, and it is according to Your word (or command that anyone obtains) honor. But when, by seeking the shelter of the Guru, we obtain virtuous intellect and shed our self-(conceit), only then through the Guru’s word that Creator seems to be pervading everywhere. Yes, (O God), You are the creator of everything, and everything is Your glory, and as You wish You so direct (the universe).”(4-5-7-14)

**The message of this *shabad* is that we should recognize that it is God who is the creator of the universe and whatever happens is according to His Will or Command. The best thing for us to do is to try to understand His Will through the Guru’s word and always accept it gracefully and remain merged in His Name.**

3-12-93

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ਪੰਨਾ ੪੪੯

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ਆਸਾ ਮਹਲਾ ੪॥

aasaa mehlaa 4.

ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ  
ਰਾਮ ਰਾਜੇ ॥

har amritbhagatbhandaar hai gur satgur  
paasay raam raajay.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ  
ਰਾਸੇ ॥

gur satgur sachaa saahu hai sikhday-ay  
har raasay.

ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜੁ ਹੈ ਗੁਰੁ ਸਾਹੁ ਸਾਬਾਸੇ ॥

Dhan Dhan vanjaaraa vanaj hai gur  
saahu saabaasay.

ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਤਿਨੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ  
ਲਿਖਤੁ ਲਿਲਾਟਿ ਲਿਖਾਸੇ ॥੧॥

jan naanak gur tin<sup>h</sup>ee paa-i-aa jin Dhur  
likhat lilaat likhaasay. ||1||

ਸਚੁ ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਸਭੁ ਜਗਤੁ ਵਣਜਾਰਾ  
ਰਾਮ ਰਾਜੇ ॥

sach saahu hamaaraa too<sup>N</sup>Dhane<sup>e</sup> sabh  
jagat vanjaaraa raam raajay.

ਸਭ ਭਾਂਡੇ ਤੁਧੈ ਸਾਜਿਆ ਵਿਚਿ ਵਸਤੁ ਹਰਿ ਥਾਰਾ ॥

sabhbhaa<sup>N</sup>day tuDhai saaji-aa vich vasat  
har tharaa.

ਜੋ ਪਾਵਹਿ ਭਾਂਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ  
ਕੋਈ ਕਰੇ ਵੇਚਾਰਾ ॥

jo paavahi bhaa<sup>N</sup>day vich vasat saa niklai  
ki-aa ko-ee karay vaychaaraa.

ਪੰਨਾ ੪੫੦

SGGS P-450

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿਆ ਹਰਿ ਭਗਤਿ  
ਭੰਡਾਰਾ ॥੨॥

jan naanak ka-o har bakh<sup>s</sup>i-aa har  
bhagatbhandaaraa. ||2||

ਹਮ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਬਰਹ ਸੁਆਮੀ ਤੂੰ ਅਪਰ  
ਅਪਾਰੇ ਰਾਮ ਰਾਜੇ ॥

ham ki-aa guntayray vithreh su-aamee  
too<sup>N</sup> apar apaaro raam raajay.

ਹਰਿ ਨਾਮੁ ਸਾਲਾਹਹ ਦਿਨੁ ਰਾਤਿ ਏਹਾ ਆਸ  
ਆਧਾਰੇ ॥

har naam saalaahah din raat ayhaa aas  
aaDhaaro.

ਹਮ ਮੂਰਖ ਕਿਛੁਆ ਨ ਜਾਣਹਾ ਕਿਵ ਪਾਵਹ ਪਾਰੇ ॥

ham moorakh kichhoo-a na jaan<sup>h</sup>aa kiv  
paavah paaro.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸ  
ਪਨਿਹਾਰੇ ॥੩॥

jan naanak har kaa daas hai har daas  
panihaaro. ||3||

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੈ ਹਮ ਸਰਣਿ ਪ੍ਰਭ ਆਏ  
ਰਾਮ ਰਾਜੇ ॥

ji-o bhaavai ti-o raakh<sup>h</sup> lai ham saran  
parabh<sup>h</sup> aa-ay raam raajay.

ਹਮ ਭੂਲਿ ਵਿਗਾੜਹ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਲਾਜ  
ਰਖਾਏ ॥

ham bhool vigaar<sup>h</sup>ah dinas raat har laaj  
rakh<sup>h</sup>aa-ay.

ਹਮ ਬਾਰਿਕ ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ ॥ ham baarik too<sup>N</sup> gur pitāa hai day mat samjhāa-ay.  
ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾਂਢਿਆ ਹਰਿ ਪੈਸ ਜਾਨ ਨਾਨਕ ਦਾਸ ਹਰ ਕਾ<sup>N</sup>ਢੀ-ਆ ਹਰ ਪਾਇ ਰਖਾਏ ॥੪॥੧੦॥੧੭॥ jan naanak daas har kaa<sup>N</sup>dhi-aa har paij rakhāa-ay. ||4||10||17||

*Asa Mehla-4*

In this last *shabad*, on the basis of his personal experience, Guru Ji is telling us about the excellencies of the true Guru, so that we may also enjoy the same kind of bliss.

Guru Ji says: “(O’ my friends, only) the true Guru has the storehouse of the nectar of God’s devotion. The true Guru is the eternal merchant (of this treasure) and he gives the commodity of God’s (Name) to his disciples. Blessed is the trader who trades in this (consecrated) commodity. The merchant Guru applauds (that person) who deals in this trade. Slave Nanak says, only they have obtained the Guru in whose (destiny) it was so written from the beginning.”(1)

Now entering into prayer on behalf of all humans, Guru Ji says: “O’ God, You are our eternal Banker and the entire world is Your merchant. All these (creatures are like) vessels that You have fashioned, whatever thing (or intellect) is within them is all Yours. Whatever thing (or intellect, You put) in a vessel, only that comes out; so what else can the poor (creature) do. However, upon slave Nanak God has bestowed the storehouse of (His) devotion.”(2)

Continuing to express his gratitude and humble prayer, Guru Ji says: “O’ God, which of Your merits we can describe, because You are beyond any end or limit. Day and night we sing praises of God’s Name (because in this lies) our only hope and this is our only support. We foolish persons do not know anything, so how can we find Your limit? Slave Nanak is but a servant of God, nay, also the servile water-carrier of God’s servants.”(3)

In closing, Guru Ji says: “O’ God, we have come to Your refuse, save us howsoever it pleases You. Day and night we make mistakes and harm ourselves, O’ God, save our honor. We are (Your) children, You are our Guru and father, and rectify us by giving (right) instruction. Slave Nanak is called God’s servant, may God save his honor.” (4-10-17)

**The message of this *shabad* is that no doubt we are full of shortcomings and faults, but if we truly and humbly follow the Guru’s advice and approach Him like an innocent child, confess our faults, and humbly pray to Him to forgive our previous sins and put us on the right track from now on, then surely, like a kind father and Master, God would shower His grace upon us, forgive all our past misdeeds, and would embrace us in His union.**

8-23-93

SGGS P - 449-450

ਪੰਨਾ ੪੫੧

SGGS P-451

ਆਸਾ ਮਹਲਾ ੪ ਛੰਤ ਘਰੁ ਪ

aasaa mehlāa 4 chhantghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ ॥

mayray man pardaysee vay pi-aaray aa-o  
gharay.

ਹਰਿ ਗੁਰੂ ਮਿਲਾਵਹੁ ਮੇਰੇ ਪਿਆਰੇ ਘਰਿ ਵਸੈ ਹਰੇ ॥

har guroo milaavhu mayray pi-aaray ghar  
vasai haray.ਰੰਗਿ ਰਲੀਆ ਮਾਣਹੁ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਕਿਰਪਾ  
ਕਰੇ ॥rang ralee-aa maanhu mayray pi-aaray  
har kirpaa karay.

ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮੇਰੇ ਪਿਆਰੇ ਮੇਲੇ ਹਰੇ ॥੧॥

gur naanak tuthaa mayray pi-aaray  
maylay haray. ||1||

ਮੈ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੇ ਪਿਆਰੇ ਭਾਉ ਕਰੇ ॥

mai paraym na chaakhi-aa mayray pi-  
aaray bhaa-o karay.ਮਨਿ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝੀ ਮੇਰੇ ਪਿਆਰੇ ਨਿਤ ਆਸ  
ਕਰੇ ॥man tarisnaa na bujhee mayray pi-aaray  
nit aas karay.

ਨਿਤ ਜੋਬਨੁ ਜਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਜਮੁ ਸਾਸ ਹਿਰੇ ॥

nit joban jaavai mayray pi-aaray jam saas  
hiray.ਭਾਗ ਮਣੀ ਸੋਹਾਗਣਿ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ  
ਉਚਿ ਧਾਰੇ ॥੨॥bhaag manee sohagan mayray pi-aaray  
naanak har ur Dhaaray. ||2||

ਪੰਨਾ ੪੫੨

SGGS P-452

ਪਿਰ ਰਤਿਅਤੇ ਮੈਡੇ ਲੋਇਣ ਮੇਰੇ ਪਿਆਰੇ ਚਾਤ੍ਰਕ  
ਬੂੰਦ ਜਿਵੈ ॥pir rati-arhay maiday lo-in mayray pi-  
aaray chaatrick boond jivai.

ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਬੂੰਦ ਪੀਵੈ ॥

man seetal ho-aa mayray pi-aaray har  
boond peevai.ਤਨਿ ਬਿਰਹੁ ਜਗਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਨੀਦ ਨ ਪਵੈ  
ਕਿਵੈ ॥tan birahu jagaavai mayray pi-aaray need  
na pavai kivai.ਹਰਿ ਸਜਨੁ ਲਧਾ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਗੁਰੂ  
ਲਿਵੈ ॥੩॥har sajan laDhaa mayray pi-aaray naanak  
guroo livai. ||3||

ਚੜਿ ਚੇਤੁ ਬਸੰਤੁ ਮੇਰੇ ਪਿਆਰੇ ਭਲੀਅ ਰੁਤੇ ॥

charh chayt basant mayray pi-aaray  
bhalee-a rutay.ਪਿਰ ਬਾਝਿਅਹੁ ਮੇਰੇ ਪਿਆਰੇ ਆਂਗਣਿ ਧੁੜਿ  
ਲੁਤੇ ॥pir baajh-rhi-ahu mayray pi-aaray aa<sup>n</sup>gan  
Dhoorh lutay.

ਮਨਿ ਆਸ ਉਡੀਣੀ ਮੇਰੇ ਪਿਆਰੇ ਦੁਇ ਨੈਨ ਜੁਤੇ ॥	man aas udeenee mayray pi-aaray du-ay nain jutay.
ਗੁਰੁ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਉ ਮਾਤ ਸੁਤੇ ॥੪॥	gur naanak daykh vigsee mayray pi-aaray ji-o maat sutay.   4
ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਮੇਰੇ ਪਿਆਰੇ ਸਤਿਗੁਰੁ ਸੁਣਾਈਆ ॥	har kee-aa katha kahaanee-aa mayray pi-aaray satguroo sunaa-ee-aa.
ਗੁਰ ਵਿਟੜਿਅਹੁ ਹਉ ਘੋਲੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਨਿ ਹਰਿ ਮੇਲਾਈਆ ॥	gur vitrhi-ahu ha-o gholee mayray pi-aaray jin har maylaa-ee-aa.
ਸਭਿ ਆਸਾ ਹਰਿ ਪੂਰੀਆ ਮੇਰੇ ਪਿਆਰੇ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ॥	sabh aasaa har pooree-aa mayray pi-aaray man chindj-arhaa fal
ਹਰਿ ਤੁਠੜਾ ਮੇਰੇ ਪਿਆਰੇ ਜਨੁ ਨਾਨਕੁ ਨਾਮਿ ਸਮਾਇਆ ॥੫॥	har tuth-rhaa mayray pi-aaray jan naanak naam samaa-i-aa.   5
ਪਿਆਰੇ ਹਰਿ ਬਿਨੁ ਪ੍ਰੇਮੁ ਨ ਖੇਲਸਾ ॥	pi-aaray har bin paraym na khaylsaa.
ਕਿਉ ਪਾਈ ਗੁਰੁ ਜਿਤੁ ਲਗਿ ਪਿਆਰਾ ਦੇਖਸਾ ॥	ki-o paa-ee gur jit lag pi-araa daykhsaa.
ਹਰਿ ਦਾਤੜੇ ਮੇਲਿ ਗੁਰੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੇਲਸਾ ॥	har daat-rhay mayl guroo mukh gurmukh maylsaa.
ਗੁਰੁ ਨਾਨਕੁ ਪਾਇਆ ਮੇਰੇ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਸਾ ॥੬॥੧੪॥੨੧॥	gur naanak paa-i-aa mayray pi-aaray Dhur mastak laykh saa.   6  14  21

#### *Asa Mehla-4 Chhant Ghar-5*

This shabad is another example of the heights of Guru Ji's poetry in which he compares the longing and loneliness of the human soul when separated from God, and the ecstasy it enjoys on meeting Him, to the love-filled feelings and pain felt by a bride separated from her groom, and the happiness she enjoys when she meets her beloved spouse.

Guru Ji begins by affectionately addressing his own mind and his saintly friends and says: "O' my wandering mind, come back to your own home, (and instead of thinking about worldly things, think about God inside you). O' my dear friend, unite me with the Guru God, so that God may keep residing in the house (of my heart). May God be gracious to you, so that imbued with the love of God you may enjoy the pleasures of life. Nanak says, O' my dear (mind), if the Guru becomes gracious on you, he would unite you with God."(1)

Now humbly blaming himself for his separation, Guru Ji describes the state of his mind, and says: "O' my dear, I have not tasted the love of God with full dedication of my mind, because the thirst of my mind (for worldly pleasures) has not been quenched and so it continually builds new worldly desires every day. O' my dear, every day my youth is wasted and the demon of death is covetously looking forward to take away my life breaths. O' Nanak, fortunate is that (soul)-bride who keeps God enshrined in her heart."(2)



Comparing himself to that bride whose eyes are moist with tears on account of her separation from her beloved groom, Guru Ji says: “O’ my dear, just as a papeeha (the pied cuckoo) keeps chirping for that special (swanti) drop of rain, my eyes are imbued with the love of my beloved. O’ my dear, my mind feels consoled when it drinks the (swanti) drop of God’s (Name). O’ my dear, the pangs of separation keep my body awake, howsoever I may try I cannot fall asleep. But lo, my dear, by Guru’s grace Nanak has (suddenly) found beloved God (within himself)!”(3)

Next, Guru Ji draws the picture of this bride in the month of Chait (mid March- mid April), which signals the beginning of spring season. In this season the withered leaves and grass start turning green and it is considered the harbinger of a season of joy, union and happiness for an Indian bride. But if the bride is separated from her spouse, she still feels sad and gloomy. Using this metaphor, Guru Ji expresses the feelings of that love-filled bride, saying: “O’ my dear, the month of Chait has begun and the pleasant season of spring has arrived. But without my beloved (God, instead of greenery), dust is blowing in the courtyard (of my heart, and I feel choked). In my mind is the craving to see my beloved (God) and I remain sad without seeing Him. (Therefore, instead of feasting on the pleasant scenery of spring season), both my eyes are fixed on Him. Now) upon seeing Guru Nanak, my soul feels delighted like a mother seeing her son, (because now I know that he would surely unite me with my beloved God).”(4)

So that we may also draw some inspiration from the story of his union with his beloved God, Guru Ji describes how he became imbued with the love of his God and ultimately obtained the bliss of His union. He says: “O my dear, it was my true Guru who told me the tales and legends of God. I am a sacrifice to the Guru who has (imbued me with the love of God) and has united me with that God. (On meeting Him), all my wishes have been fulfilled and I have obtained the fruits of my heart’s desire. O’ my dear, God has become gracious on me and slave Nanak has merged in His Name.”(5)

Guru Ji concludes the shabad by pledging not to seek any other love except the love of God; and addressing both his friend and God Himself, Guru Ji says: “O’ my dear, except for God, I would not play the game of love with anyone else. O’ my dear, tell me how can I find the Guru, following whom I could see my beloved (God). O’ my benefactor God, unite me with the Guru, through whom I may unite with You. O’ my Beloved, (by Your grace) I have obtained Guru Nanak (because) such was my pre-ordained destiny (written by You).” (6-14-21)

**The message of this shabad is that if we have a deep and sincere longing for God like the love of a faithful bride for her beloved spouse, and if by good fortune we meet such a true Guru who guides us on the right path, then we would be united with our beloved God and would enjoy the bliss of His company.**

8-15-93

*SGGS P - 451-452*

ਪੰਨਾ ੪੫੩

SGGS P-453

ਆਸਾ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੪

aasaa chhant mehlaa 5 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਬੋਧਿਆ ਕਿਛੁ ਆਨ ਨ  
ਮੀਠਾ ਰਾਮ ਰਾਜੇ ॥har charan kamal man bayDhi-aa kichh  
aan na meethaa raam raajay.ਮਿਲਿ ਸੰਤਸੰਗਤਿ ਆਰਾਧਿਆ ਹਰਿ ਘਟਿ ਘਟੇ  
ਡੀਠਾ ਰਾਮ ਰਾਜੇ ॥mil sant̄sangat̄ aaraaDhi-aa har ghat  
ghatay deethaa raam raajay.ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਅੰਮ੍ਰਿਤੋ ਵੂਠਾ ਜਨਮ ਮਰਨ  
ਦੁਖ ਨਾਠੇ ॥har ghat ghatay deethaa amrit̄o voothaa  
janam maran dukh naathay.ਗੁਣ ਨਿਧਿ ਗਾਇਆਸਭ ਦੂਖ ਮਿਟਾਇਆ ਹਉਮੈ  
ਬਿਨਸੀ ਗਾਠੇ ॥gun niDh gaa-i-aa sabhdookhmitaa-i-aa  
ha-umai binsee gaathay.

ਪੰਨਾ ੪੫੪

SGGS P-454

ਪ੍ਰਿਉ ਸਹਜ ਸੁਭਾਈ ਛੋਡਿ ਨ ਜਾਈ ਮਨਿ ਲਾਗਾ  
ਰੰਗੁ ਮਜੀਠਾ ॥pari-o sahj subhaa-ee chhod na jaa-ee  
man laagaa rang majeethaa.ਹਰਿ ਨਾਨਕ ਬੋਧੇ ਚਰਨ ਕਮਲ ਕਿਛੁ ਆਨ ਨ  
ਮੀਠਾ ॥੧॥har naanak bayDhay charan kamal kichh  
aan na meethaa. ||1||ਜਿਉ ਰਾਤੀ ਜਲਿ ਮਾਛਲੀ ਤਿਉ ਰਾਮ ਰਸਿ ਮਾਤੇ  
ਰਾਮ ਰਾਜੇ ॥ji-o raat̄ee jal maachhulee t̄i-o raam ras  
maat̄ay raam raajay.ਗੁਰ ਪੂਰੈ ਉਪਦੇਸਿਆ ਜੀਵਨ ਗਤਿ ਭਾਤੇ ਰਾਮ  
ਰਾਜੇ ॥gur poorai updaysi-aa jeevan gatbhaat̄ay  
raam raajay.ਜੀਵਨ ਗਤਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਆਪਿ ਲੀਏ  
ਲਕਿ ਲਾਏ ॥jeevan gat̄ su-aamee ant̄arjaamee aap  
lee-ay larh̄ laa-ay.ਹਰਿ ਰਤਨ ਪਦਾਰਥੋ ਪਰਗਟੋ ਪੂਰਨੋ ਛੋਡਿ ਨ ਕਤਹੂ  
ਜਾਏ ॥har rātan pādaaratho pargato poorno  
chhod na kathoo jaa-ay.ਪ੍ਰਭੁ ਸੁਖਰੁ ਸਰੂਪੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਤਾ ਕੀ ਮਿਟੈ  
ਨ ਦਾਤੇ ॥parabh̄ sughar saroop sujaan su-aamee  
taa kee mitai na daat̄ay.

ਜਲ ਸੰਗਿ ਰਾਤੀ ਮਾਛਲੀ ਨਾਨਕ ਹਰਿ ਮਾਤੇ ॥੨॥

jal sang raat̄ee maachhulee naanak har  
maat̄ay. ||2||ਚਾਤ੍ਰਿਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਹਰਿ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ  
ਰਾਜੇ ॥chaat̄rik jaachai boond̄ ji-o har paraan  
aDharaa raam raajay.ਮਾਲੁ ਖਜੀਨਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ  
ਰਾਮ ਰਾਜੇ ॥maal khajeenaa sut̄bharaat̄ meet̄  
sabhahoo<sup>n</sup>t̄ay pi-aaraa raam raajay.

ਸਭਹੂੰ ਤੇ ਪਿਆਰਾ ਪੁਰਖੁ ਨਿਰਾਰਾ ਤਾ ਕੀ ਗਤਿ  
ਨਹੀਂ ਜਾਣੀਐ ॥

sabhahoo<sup>n</sup>tay pi-aaraa purakh<sup>n</sup> niraaraa  
taa kee gat<sup>n</sup> nahee jaanee-ai.

ਹਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਬਿਸਰੈ ਕਬਹੂੰ ਗੁਰ ਸਬਦੀ  
ਰੰਗੁ ਮਾਣੀਐ ॥

har saas giraas na bisrai kabahoo<sup>n</sup> gur  
sabdee rang maanee-ai.

ਪ੍ਰਭੁ ਪੁਰਖੁ ਜਗਜੀਵਨੋ ਸੰਤ ਰਸੁ ਪੀਵਨੋ ਜਪਿ ਭਰਮ  
ਮੋਹ ਦੁਖ ਡਾਰਾ ॥

parabh<sup>n</sup> purakh<sup>n</sup> jagjeevano sant<sup>n</sup> ras  
peevno jap bharam moh dukh daaraa.

ਚਾਤ੍ਰਿਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਨਾਨਕ ਹਰਿ ਪਿਆਰਾ ॥੩॥

chaatrik jaachai boond ji-o naanak har pi-  
aaraa. ||3||

ਮਿਲੇ ਨਰਾਇਣ ਆਪਣੇ ਮਾਨੋਰਥੋ ਪੂਰਾ ਰਾਮ ਰਾਜੇ ॥

milay naraa-in aapnay maanoratho  
pooraa raam raajay.

ਢਾਠੀ ਭੀਤਿ ਭਰੰਮ ਕੀ ਭੇਟਤ ਗੁਰੁ ਸੂਰਾ ਰਾਮ  
ਰਾਜੇ ॥

dhaathee bheetbharamm kee bhayat  
gur sooraa raam raajay.

ਪੂਰਨ ਗੁਰ ਪਾਏ ਪੁਰਬਿ ਲਿਖਾਏ ਸਭ ਨਿਧਿ ਦੀਨ  
ਦਇਆਲਾ ॥

pooran gur paa-ay purab likh<sup>n</sup>aa-ay sabh  
niDhdeen da-i-aalaa.

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਸੁੰਦਰ ਗੁਰ ਗੋਪਾਲਾ ॥

aad maDh ant<sup>n</sup> parabh<sup>n</sup> so-ee sundar gur  
gopaalaa.

ਸੁਖ ਸਹਜ ਆਨੰਦ ਘਨੋਰੇ ਪਤਿਤ ਪਾਵਨ ਸਾਧੂ  
ਧੂਰਾ ॥

sookh sahj aanandghanayray patit  
paavan saaDhoo Dhooraa.

ਹਰਿ ਮਿਲੇ ਨਰਾਇਣ ਨਾਨਕਾ ਮਾਨੋਰਥੋ  
ਪੂਰਾ ॥੪॥੧॥੩॥

har milay naraa-in naankaa maanoratho  
pooraa. ||4||1||3||

#### Asa Chhant Mehla-5 Ghar-4

In this *shabad* Guru Ji describes the state of mind of the devotees, who have been totally imbued with the love of God and the kind of bliss and comforts such devotees enjoy.

He says: “(O’ my friends), nothing else seems pleasing (to that person whose) mind has been pierced (captivated) by the immaculate love of the lotus feet of God. Joining the society of saints, such a person meditates on God and is able to see Him present in every heart. When one can see (God) in every heart, the immortalizing nectar of God’s Name comes to abide in that one and (all his or her pains, including) pain of birth and death, go away. By singing praises of God, the treasure of all virtues, such a person dispels all the pain, and the tangled (presence) of ego within that person is destroyed. In a very natural sort of way, God always remains with that person, and never abandons him or her. Like the deep red color of Majeeth, that person’s mind is imbued with fast love of God. In short, O’ Nanak, nothing else seems pleasing to the person whose mind is pierced with (the love) of God’s lotus feet.”(1)

Illustrating the embellishing effect on the minds of those whom the Guru has graced with his divine message, Guru Ji says: “(O’ my friends, they whom) the perfect Guru

has embellished with the instruction (of meditation on God's Name) are intoxicated with the relish of God's Name, just as a fish is deeply imbued with a love for water. The perfect Guru teaches them the way to obtain salvation in life. God the Giver of salvation is the inner-knower of all hearts. He Himself unites (such Guru's followers) with Him. That all pervasive God reveals the jewel (of God's Name) in them and never goes away abandoning them. God is accomplished, beautiful and sagacious Master, His gifts never exhaust. Just as the fish is imbued with a love of water, O' Nanak such persons remain imbued with the love of God."(2)

Now illustrating with another beautiful example of love of Guru's followers for God's Name, Guru Ji says: "(O' my friends), just as a Papeeha, (the pied-cuckoo) craves for the drop of rain, God's (Name) is the support of a Guru's follower's life-breaths. To them, (God) is dearer than all the wealth, treasures, sons (and daughters), brothers (and sisters), and friends. Yes, (to them) the detached God, whose state cannot be known, is dearer than all others. With each breath and morsel of food, God does not depart from their minds, and they enjoy His love through the word of the Guru. The saints drink the nectar of the Name of that God, that supreme Being who is the life of the universe; and by so meditating (on His Name) they have cast away the pain of doubt and (worldly) attachment. In short O' Nanak, just as a Papeeha craves for the special drop of rain, so God is dear (to His devotees)."(3)

Guru Ji concludes the shabad by saying: "(O' my friends), they who are united with God, their purpose in this life is accomplished. Their wall of doubt crumbles upon meeting the brave Guru (and comprehending his message). However, only those meet the perfect Guru in whose destiny it has been so prescribed by the Treasure of all (virtues) and the merciful Master of the meek. (They firmly believe that) gorgeous Guru God is present in the beginning, the middle, and the end. They who are blessed with the dust of the feet (most humble service) of saints enjoy peace, poise, and immense bliss, which can sanctify even the sinners. In short O' Nanak, the person who is united with the immaculate God, that person's purpose in life is accomplished." (4-1-3)

**The message of this shabad is that they who imbue themselves with the love of the lotus feet of God (the immaculate words uttered by the saints in praise of God) achieve the object of their life, which is re-union with that God from whom they had been separated for a long time.**

9-15-93

*SGGS P - 453-454*

ਪੰਨਾ ੪੫੫

SGGS P-455

ਆਸਾ ਮਹਲਾ ੫॥

aasaa mehlāa 5.

ਸਲੋਕੁ ॥

salok.

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੋਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ ॥

ban ban firtee khojtee haaree baho avgaahi.

ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ ॥੧॥

naanak bhaytay saaDh jab har paa-i-aa man maahi. ||1||

ਛੰਡ ॥

chhant.

ਜਾ ਕਉ ਖੋਜਹਿ ਅਸੰਖ ਮੁਨੀ ਅਨੇਕ ਤਪੇ ॥

jaa ka-o khojeh asa<sup>n</sup>kh muneee anayk tapay.

ਬ੍ਰਹਮੇ ਕੋਟਿ ਅਰਾਧਹਿ ਗਿਆਨੀ ਜਾਪ ਜਪੇ ॥

barahmay kot araaDheh gi-aanee jaap japay.

ਜਪ ਤਾਪ ਸੰਜਮ ਕਿਰਿਆ ਪੂਜਾ ਅਨਿਕ ਸੋਧਨ ਬੰਦਨਾ ॥

jap taap sanjam kiri-aa poojaa anik soDhan bandnaa.

ਕਰਿ ਗਵਨੁ ਬਸੁਧਾ ਤੀਰਥਹ ਮਜਨੁ ਮਿਲਨ ਕਉ ਨਿਰੰਜਨਾ ॥

kar gavan basuDhaa teerthah majan milan ka-o niranjanaa.

ਮਾਨੁਖ ਬਨੁ ਤਿਨੁ ਪਸੂ ਪੰਖੀ ਸਗਲ ਤੁਝਹਿ ਅਰਾਧਤੇ ॥

maanukh ban tin pasoo pankhee sagal tujheh araaDhatay.

ਦਇਆਲ ਲਾਲ ਗੋਬਿੰਦ ਨਾਨਕ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਹੋਇ ਗਤੇ ॥੧॥

da-i-aal laal gobind naanak mil saaDhsangat ho-ay gatay. ||1||

ਕੋਟਿ ਬਿਸਨ ਅਵਤਾਰ ਸੰਕਰ ਜਟਾਧਾਰ ॥

kot bisan avtaar sankar jataaDhaar.

ਚਾਹਹਿ ਤੁਝਹਿ ਦਇਆਰ ਮਨਿ ਤਨਿ ਰੁਚ ਅਪਾਰ ॥

chaaheh tujheh da-i-aar man tan ruch apaar.

ਅਪਾਰ ਅਗਮ ਗੋਬਿੰਦ ਠਾਕੁਰ ਸਗਲ ਪੂਰਕ ਪ੍ਰਭ ਧਨੀ ॥

apaar agam gobindthaakur sagal poorak parabDhanee.

ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਧਿਆਵਹਿ ਜਬ ਕਿੰਨਰ ਗੁਣ ਭਨੀ ॥

sur siDh gan ganDharab Dhi-aavahi jakh kinnar gunbhanee.

ਕੋਟਿ ਇੰਦ੍ਰ ਅਨੇਕ ਦੇਵਾ ਜਪਤ ਸੁਆਮੀ ਜੈ ਜੈ ਕਾਰ ॥

kot indar anayk dayvaa japatsu-aamee jai jai kaar.

ਅਨਾਥ ਨਾਥ ਦਇਆਲ ਨਾਨਕ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਉਧਾਰ ॥੨॥

anaath naath da-i-aal naanak saaDhsangat mil uDhaar. ||2||

ਕੋਟਿ ਦੇਵੀ ਜਾ ਕਉਸੇਵਹਿ ਲਖਿਮੀ ਅਨਿਕ ਭਾਤਿ ॥

kot dayvee jaa ka-o sayveh lakhimee anik bhaat.

ਪੰਨਾ ੪੫੬

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ਗੁਪਤ ਪ੍ਰਗਟ ਜਾ ਕਉ ਅਰਾਧਹਿ ਪਉਣ ਪਾਣੀ  
ਦਿਨਸੁ ਰਾਤਿ ॥

gupaṭ pargat jaa ka-o araaDheh pa-un  
paanee dīnas raat.

ਨਖਿਅਤੁ ਸਸੀਅਰ ਸੂਰ ਧਿਆਵਹਿ ਬਸੁਧ ਗਗਨਾ  
ਗਾਵਏ ॥

nakhi-atar sasee-ar soor Dhi-aavahi  
basuDh gagna gaav-ay.

ਸਗਲ ਖਾਣੀ ਸਗਲ ਬਾਣੀ ਸਦਾ ਸਦਾ ਧਿਆਵਏ ॥

sagal khaanee sagal baṇee sadaa sadaa  
Dhi-aav-ay.

ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਣ ਚਤੁਰ ਬੇਦਹ ਖਟੁ ਸਾਸਤ੍ਰ ਜਾ ਕਉ  
ਜਪਾਤਿ ॥

simriṭ puraan chaṭur baydah khat saastar  
jaa ka-o japaṭ.

ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਨਾਨਕ ਮਿਲੀਐ ਸੰਗਿ  
ਸਾਤਿ ॥੩॥

patiṭ paavan bhagaṭ vachhal naanak  
milee-ai sang saat. ||3||

ਜੇਤੀ ਪੁਛੁ ਜਨਾਈ ਰਸਨਾ ਤੇਤ ਭਨੀ ॥

jaytee parabhoō janaa-ee rasnaa  
ṭaytbhaneē.

ਅਨਜਾਨਤ ਜੋ ਸੇਵੈ ਤੇਤੀ ਨਹ ਜਾਇ ਗਨੀ ॥

anjaanaṭ jo sayvai ṭaytee nah jaa-ay  
ganeē.

ਅਵਿਗਤ ਅਗਨਤ ਅਥਾਹ ਠਾਕੁਰ ਸਗਲ ਮੰਝੇ  
ਬਾਹਰਾ ॥

avigaṭ agnaṭ athaah thaakur sagal  
manjhay baahraa.

ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਨਹ ਦੂਰਿ ਸੰਗੀ  
ਜਾਹਰਾ ॥

sarab jaachik ayk daataa nah door  
sangee jaahraa.

ਵਸਿ ਭਗਤ ਥੀਆ ਮਿਲੇ ਜੀਆ ਤਾ ਕੀ ਉਪਮਾ  
ਕਿਤ ਗਨੀ ॥

vas bhagaṭ thee-aa milay jee-aa ṭaa kee  
upmaa kiṭ ganeē.

ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ  
ਚਰਨੀ ॥੪॥੨॥੫॥

ih daan maan naanak paa-ay sees  
saaDhah Dhar charnee. ||4||2||5

### Asa Mehla-5 Salok

According to Dr. Bh. Vir Singh Ji, in this shabad Guru Ji is observing that all the creation is engaged in praising the Creator. Some worship occurs with a conscious effort, such as that by saints, angels, gods and goddesses. Some worship occurs by itself such as worship by the sun, moon and stars. But the most auspicious worship is that which is done through praising God in the company of saints and holy persons. Perhaps that is why Guru Ji says as follows: -

“*Salok*—

I got tired of searching Him from forest to forest and got exhausted searching. However, (I) Nanak say that when I met the saint (Guru), I found God within my own heart itself.”(1)

“*Chhant*—

Guru Ji therefore says: “(O’ my friends, that God) whom myriads of ascetics and innumerable penitents search, whom millions of Brahamas (the gods of creation) worship, and upon whom men of wisdom meditate. (To meet whom,) people do many types of meditation, penitence, austerities, (and) perform innumerable rituals and recitations, go through countless purifications, roam around the earth, and bathe at holy places, (by Guru’s grace, that God is found in the company of saintly persons).”

Therefore, Guru Ji prays to God and says: “(O’ God), the mortals, the blades of grass in the forests, the animals, and all the birds contemplate upon You. O’ merciful beloved Master of the meek, O’ God of the universe, please meet Nanak (in the) the company of saintly persons so that he too may be saved.”(1)

Continuing his prayer and praise, Guru Ji says: “O’ merciful God, myriads of incarnations of (Hindu gods, such as) *Vishnu* and matted-hair *Shiva*, long (to meet You) with a deep sense of love in their body and mind. O’ limitless, incomprehensible God, the Master, the wish-fulfiller of all, the angels, the attendants of *Shiva*, the heavenly musicians, the minor gods, and the dancers, all sing Your praises. O’ Master, millions of Indaras (the gods of rain), and countless gods, meditate upon and hail Your victory. But O’ Nanak, one is emancipated only by meeting that merciful Master, that Support of the support less, through the company of the saints.”(2)

Therefore, Guru Ji advises us and says: “(O’ my friends), whom myriads of goddesses of wealth serve in many different ways; whom the day and night, the air, and water worship in visible and invisible ways; whose praises the stars, moon, sun, earth and sky sing; whom all the sources of production and languages sing ever and forever; whom the *Simrities*, *Puranaas*, the four *Vedas* and six *Shastras* (the Hindu scriptures) worship, O’, Nanak, we can meet that purifier of the sinners, the Savior of the devotees, only through the company of the saints.” (3)

Concluding the shabad with a humble submission, Guru Ji says: “(O’ my friends), my tongue has described only that much (of the creation) as (God) has made known. But the rest (of the creation), which serves (and worships God) without my knowing, cannot be accounted for. That Master is invisible, incalculable, and unfathomable. He is both within and without everyone. All are beggars, but only He is the Giver. He is not far off. He our companion is right in front of us. He has allowed Himself to be under the control of His devotees, and meets those mortals (who love Him). What can I say about the praise of such (persons)? Nanak only wishes, that he may be bestowed with this gift and honor, that he may place his head on the feet of such saints (of God).”(4-2-5)

The message of this shabad is that all the creation including human beings, gods, angels, the entire universe including the sky, the earth, the sun, the moon, and the stars are singing God's praise. Many people try to meet Him through rituals, ceremonies, fasts and baths at holy places, or try to find Him by reading various books on religion and philosophy, but God only loves His devotees who meditate on His Name with sincere love and devotion. Therefore, the easiest way to find Him is through the service and company of His true saints, by singing His praises and meditating on His Name in their company.

10-26-93

*SGGS P - 455-456*



ਪੰਨਾ ੪੫੭

SGGS P-457

ਆਸਾ ਮਹਲਾ ੫॥

aasaa mehlāa 5.

ਸਲੋਕੁ ॥

salok.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ ॥

har har naam japantī-aa kachh na kahai jamkaal.

ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤਿ ਮਿਲੈ ਗੋਪਾਲੁ ॥੧॥

naanak man tan sukhee ho-ay antay milai gopaal. ||1||

ਛੰਤ ॥

chhant.

ਮਿਲਉ ਸੰਤਨ ਕੈ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰਿ ਲੇਹੁ ॥

mila-o santan kai sang mohi uDhaar layho.

ਬਿਨਉ ਕਰਉ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹੁ ॥

bin-o kara-o kar jorh har har naam dayh.

ਹਰਿ ਨਾਮੁ ਮਾਗਉ ਚਰਣ ਲਾਗਉ ਮਾਨੁ ਤਿਆਗਉ ਤੁਮੁ ਦਇਆ ॥

har naam maaga-o charan laaga-o maan ti-aaga-o tum<sup>h</sup>da-i-aa.

ਕਤਹੂੰ ਨ ਧਾਵਉ ਸਰਣਿ ਪਾਵਉ ਕਰੁਣਾ ਮੈ ਪ੍ਰਭ ਕਰਿ ਮਇਆ ॥

katahoo<sup>n</sup> na Dhaava-o saran paava-o karunaa mai parabh kar ma-i-aa.

ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਨਿਰਮਲ ਸੁਣਹੁ ਸੁਆਮੀ ਬਿਨਉ ਏਹੁ ॥

samrath agath apaar nirmal sunhu su-aamee bin-o ayhu.

ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਲੇਹੁ ॥੧॥

kar jorh naanak daan maagai janam maran nivaar layho. ||1||

ਪੰਨਾ ੪੫੮

SGGS P-458

ਅਪਰਾਧੀ ਮਤਿਹੀਨੁ ਨਿਰਗੁਨੁ ਅਨਾਥੁ ਨੀਚੁ ॥

apraaDhee matiheen nirgun anaath neech.

ਸਠ ਕਠੋਰੁ ਕੁਲਹੀਨੁ ਬਿਆਪਤ ਮੋਹ ਕੀਚੁ ॥

sath kathor kulheen bi-aapat moh keech.

ਮਲ ਭਰਮ ਕਰਮ ਅਹੰ ਮਮਤਾ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ ॥

mal bharam karam aha<sup>n</sup> mamtaa maran cheet na aav-ay.

ਬਨਿਤਾ ਬਿਨੋਦ ਅਨੰਦ ਮਾਇਆ ਅਗਿਆਨਤਾ ਲਪਟਾਵਏ ॥

banitaa binod anand maa-i-aa agi-aantaa laptaav-ay.

ਖਿਸੈ ਜੋਬਨੁ ਬਧੈ ਜਰੂਆ ਦਿਨ ਨਿਹਾਰੇ ਸੰਗਿ ਮੀਚੁ ॥

khisai joban baDhai jaroo-aa din nihaaray sang meech.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਸ ਤੇਰੀ ਸਰਣਿ ਸਾਧੂ ਰਾਖੁ ਨੀਚੁ ॥੨॥

binvant naanak aas tayree saran saaDhoo raakh neech. ||2||

ਭਰਮੇ ਜਨਮ ਅਨੇਕ ਸੰਕਟ ਮਹਾ ਜੋਨ ॥	bharmay janam anayk sankat mahaa jon.
ਲਪਟਿ ਰਹਿਓ ਤਿਹ ਸੰਗਿ ਮੀਠੇ ਭੋਗ ਸੋਨ ॥	lapat rahi-o tih sang meethay bhog son.
ਕ੍ਰਮਤ ਭਾਰ ਅਗਨਤ ਆਇਓ ਬਹੁ ਪ੍ਰਦੇਸਹ ਧਾਇਓ ॥	bharmatbhaar agnat aa-i-o baho pardayseh Dhaa-i-o.
ਅਬ ਓਟ ਧਾਰੀ ਪ੍ਰਭ ਮੁਰਾਰੀ ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਇਓ ॥	ab ot Dhaaree parabh muraaree sarab sukh har naa-i-o.
ਰਾਖਨਹਾਰੇ ਪ੍ਰਭ ਪਿਆਰੇ ਮੁਝ ਤੇ ਕਛੂ ਨ ਹੋਆ ਹੋਨ ॥	raakhanhaaray parabh pi-aaray mujhtay kachhoo na ho-aa hon.
ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਾਨਕ ਕ੍ਰਿਪਾ ਤੇਰੀ ਤਰੈ ਭਉਨ ॥੩॥	sookh sahj aanand naanak kirpaa tayree tarai bha-un.   3
ਨਾਮ ਧਾਰੀਕ ਉਧਾਰੇ ਭਗਤਹ ਸੰਸਾ ਕਉਨ ॥	naam Dhaareek uDhaaray bhagtah sansaa ka-un.
ਜੇਨ ਕੇਨ ਪਰਕਾਰੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨਹੁ ਸ੍ਰਵਨ ॥	jayn kayn parkaaray har har jas sunhu sarvan.
ਸੁਨਿ ਸ੍ਰਵਨ ਬਾਨੀ ਪੁਰਖ ਗਿਆਨੀ ਮਨਿ ਨਿਧਾਨਾ ਪਾਵਹੇ ॥	sun sarvan baanee purakh gi-aanee man niDhaanaa paavhay.
ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰਭ ਬਿਧਾਤੇ ਰਾਮ ਕੇ ਗੁਣ ਗਾਵਹੇ ॥	har rang raatay parabh biDhaatay raam kay gun gaavhay
ਬਸੁਪ ਕਾਗਦ ਬਨਰਾਜ ਕਲਮਾ ਲਿਖਣ ਕਉ ਜੇ ਹੋਇ ਪਵਨ ॥	basuDh kaagad banraaj kalmaa likhan ka-o jay ho-ay pavan.
ਬੇਅੰਤ ਅੰਤੁ ਨ ਜਾਇ ਪਾਇਆ ਗਹੀ ਨਾਨਕ ਚਰਣ ਸਰਨ ॥੪॥੫॥੮॥	bay-ant ant na jaa-ay paa-i-aa gahee naanak charan saran.   4  5  8

#### Asa Mehla-5

In this *shabad*, Guru Ji summarizes the blessings obtained by meditating on God's Name and shows us with what kind of humility, love, and devotion we should pray to God, so that He may bless us with the gift of His Name. He says:

“*Salok*—

(O' my friends, if we are) meditating on God's Name, the demon of death says nothing to us (and does not frighten us). O' Nanak, (by meditating on the Name), one's body and mind obtain peace and ultimately we meet God.”(1)

Therefore Guru Ji approaches God and praying to Him in utmost humility, says:

*“Chhant—*

O’ God, with folded hands I beg You to meet me in the society of saints and save me. With folded hands, I pray to You to bless me with Your Name. O’ merciful God, I beg You for Your Name, show Your mercy (and bless me, that) I may attune my mind to Your feet, shed my (self)-conceit. O’ merciful God, show Your mercy, (so that I may not go anywhere else forsaking Your support. O’ all powerful, unfathomable, limitless, and immaculate Master, listen to this prayer, “With folded hands, Nanak begs for this charity, that You save him from (the cycles of) births and deaths.”(1)

Next, Guru Ji shows us how; instead of feeling proud of our merits, we need to approach God in extreme humility. He says: “O’ God, I am a sinner, devoid of any wisdom, of no merit, with no support, and of low character. (O’ God), I am evil, stone-hearted, of low caste, and afflicted with the mud of attachment. I am struck in the filth of doubt, superficial deeds, (rites and rituals), arrogance, and worldly attachment; the thought of death does not enter my mind (at all). I am involved in enjoyment of erotic plays by women (and others), enjoy the pleasures of wealth, and am wrapped with ignorance (of the consequences of such activities). My youth is wearing away; old age is creeping up on me, and the demon of death is looking forward (to the day of my death, so that, he may have the pleasure of torturing me for my evil ways. O’ God, Your) slave Nanak prays to You that he might depend only on Your support; please keep this lowly person in the company (of Your saints).”(2)

Continuing his prayer, Guru Ji says: “(O’ God), I have wandered through many births and suffered the severe pain of many wombs. I have been clinging to the pleasing joys of material things. Due to the weight of unaccountable sins (on my head), I have been wandering through many foreign lands (and have been going through many existences). But now I have taken Your refuge, O’ my God, I have found all comforts in Your Name. O’ God the savior, up till now I could not (cross the worldly ocean), nor can I do anything now. (O’ God), Nanak says, “the one on whom is bestowed Your grace, obtains peace, poise, and bliss, and by Your grace, swims across the dreadful (worldly) ocean.”(3)

Finally Guru Ji gives encouragement even to sinners like us and says: “(O’ my friends, God has saved even those who were His devotees in Name only, so why should His true devotees have any doubt (about God’s support for them)? Therefore, however possible, we should listen to the praises of God with our ears, because just by listening to the immaculate discourse of the divinely wise persons, one finds the treasure (of God) in the mind (itself). Fortunate are they who are imbued with the love of God, the architect of our destiny, and who sing praises of God, because even if the entire earth could become the paper, the entire forestry the writing pen, and the air the writer, even then the limit of the virtues of the limitless God could not be written. Therefore Nanak, says, “He has grasped the protection of God’s feet (His immaculate Name).”(4-5-8)

The message of this shabad is that even if so far we have been doing all the evil and sinful things, we should not feel disheartened, instead we should immediately seek the refuge of the saint (Guru Granth Sahib Ji) and dedicate ourselves to the listening of God's praise, meditating on His Name, so that by showing His mercy, God may save us from any further pains of births and deaths.

*SGGS P - 457-458*



ਪੰਨਾ ੪੫੯

SGGS P-459

ਆਸਾ ਮਹਲਾ ੫॥

aasaa mehlaa 5.

ਉਠਿ ਵੰਞ ਵਟਾਉੜਿਆ ਤੈ ਕਿਆ ਚਿਰੁ ਲਾਇਆ ॥

uth vanj vataa-oorhi-aa tai ki-aa chir  
laa-i-aa.

ਮੁਹਲਤਿ ਪੁੰਨੜੀਆ ਕਿਤੁ ਕੂੜਿ ਲੋਭਾਇਆ ॥

muhlat punrhee-aa kit koorhlobhaa-i-  
aa.ਕੂੜੇ ਲੁਭਾਇਆ ਧੋਹੁ ਮਾਇਆ ਕਰਹਿ ਪਾਪ  
ਅਮਿਤਿਆ ॥koorhay lubhaa-i-aa Dhohu maa-i-aa  
karahi paap amiti-aa.

ਤਨੁ ਭਸਮ ਵੇਰੀ ਜਮਹਿ ਹੇਰੀ ਕਾਲਿ ਬਪੁੜੈ ਜਿਤਿਆ ॥

tan bhasam dhayree jameh hayree  
kaal bapurhai jiti-aa.

ਪੰਨਾ ੪੬੦

SGGS P-460

ਮਾਲੁ ਜੋਬਨੁ ਛੋਡਿ ਵੈਸੀ ਰਹਿਓ ਪੈਨਣੁ ਖਾਇਆ ॥

maal joban chhod vaisee rahi-o painan  
khaa-i-aa.ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ  
ਮਿਟਾਇਆ ॥੧॥naanak kamaanaa sang juli-aa nah  
jaa-ay kirat mitaa-i-aa. ||1||

ਫਾਥੋਹੁ ਮਿਰਗ ਜਿਵੈ ਪੇਖਿ ਰੈਣਿ ਚੰਦ੍ਰਾਇਣੁ ॥

faathohu mirag jivai paykh rain  
chandraa-in.

ਸੂਖਹੁ ਦੂਖ ਭਏ ਨਿਤ ਪਾਪ ਕਮਾਇਣੁ ॥

sookhahu dookhbha-ay nit paap  
kamaa-in.

ਪਾਪਾ ਕਮਾਣੇ ਛਡਹਿ ਨਾਹੀ ਲੈ ਚਲੇ ਘਤਿ ਗਲਾਵਿਆ ॥

paapaa kamaanay chhadeh naahee lai  
chalay ghat galaavi-aa.

ਹਰਿਚੰਦ੍ਰਉਰੀ ਦੇਖਿ ਮੂਠਾ ਕੂੜੁ ਸੇਜਾ ਰਾਵਿਆ ॥

harichand-uree daykh moothaa koorh  
sayjaa raavi-aa.ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ਮਾਤਾ ਗਰਬਿ ਭਇਆ  
ਸਮਾਇਣੁ ॥lab lobh ahaNkaar maataa garab bha-  
i-aa samaa-in.ਨਾਨਕ ਮਿਗ ਅਗਿਆਨਿ ਬਿਨਸੇ ਨਹ ਮਿਟੈ ਆਵਣੁ  
ਜਾਇਣੁ ॥੨॥naanak marig agi-aan binsay nah  
mitai aavan jaa-in. ||2||

ਮਿਠੈ ਮਖੁ ਮੁਆ ਕਿਉ ਲਏ ਓਡਾਰੀ ॥

mithai makh mu-aa ki-o la-ay odaaree.

ਹਸਤੀ ਗਰਤਿ ਪਇਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ ॥

hastee garat pa-i-aa ki-o taree-ai  
taaree.ਤਰਣੁ ਦੁਹੇਲਾ ਭਇਆ ਖਿਨ ਮਹਿ ਖਸਮੁ ਚਿਤਿ ਨ  
ਆਇਓ ॥taranduhaylaa bha-i-aa khin meh  
khasam chit na aa-i-o.

ਦੂਖਾ ਸਜਾਈ ਗਣਤ ਨਾਹੀ ਕੀਆ ਅਪਣਾ ਪਾਇਓ ॥

dookhaa sajaa-ee ganat naahee kee-  
aa apnaa paa-i-o.

ਗੁਝਾ ਕਮਾਣਾ ਪ੍ਰਗਟੁ ਹੋਆ ਈਤ ਉਤਹਿ ਖੁਆਰੀ ॥	gujhāa kamaanaa pargat ho-aa eet utēh khu-aaree.
ਨਾਨਕ ਸਤਿਗੁਰ ਬਾਝੁ ਮੂਠਾ ਮਨਮੁਖੋ ਅਹੰਕਾਰੀ ॥੩॥	naanak satgur baajh moothāa manmukho ahaNkaaree.   3
ਹਰਿ ਕੇ ਦਾਸ ਜੀਵੇ ਲਗਿ ਪ੍ਰਭ ਕੀ ਚਰਣੀ ॥	har kay daas jeevay lag parabh kee charnee.
ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਤਿਸੁ ਠਾਕੁਰ ਸਰਣੀ ॥	kanth lagaa-ay lee-ay tis thaakur sarnee.
ਬਲ ਬੁਧਿ ਗਿਆਨੁ ਧਿਆਨੁ ਅਪਣਾ ਆਪਿ ਨਾਮੁ ਜਪਾਇਆ ॥	bal buDh gi-aan Dhi-aan apnaa aap naam japaa-i-aa.
ਸਾਧਸੰਗਤਿ ਆਪਿ ਹੋਆ ਆਪਿ ਜਗਤੁ ਤਰਾਇਆ ॥	saaDhsangat aap ho-aa aap jagattaraa-i-aa.
ਰਾਖਿ ਲੀਏ ਰਖਣਹਾਰੈ ਸਦਾ ਨਿਰਮਲ ਕਰਣੀ ॥	raakh lee-ay rakhanhaarai sadaa nirmal karnee.
ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਹਿ ਕਬਹੂੰ ਹਰਿ ਸੰਤ ਹਰਿ ਕੀ ਸਰਣੀ ॥੪॥੨॥੧੧॥	naanak narak na jaahi kabahooN har sant har kee sarnee.   4  2  11

#### Asa Mehla-5

In this *shabad*, Guru Ji tries to awaken us from the slumber of Maya (involvement in worldly affairs) and advises us to earn profit of God's Name that alone can save us from the continuous pain of births and deaths. He reminds us that our stay in this world is like that of a traveler in a foreign land, and is of a very short duration. So like that traveler our main goal should be to achieve the objective (of re-uniting with our Master by meditating on His Name), and not becoming lost in the tempting riches or revilements of this foreign land.

Guru Ji therefore addresses us and says: "Rise up O' traveler, (and resume your march towards your destination); why are you delaying? (Do you not see) that your assigned time (in this world) has almost ended? (I wonder, in) what kind of false temptation are you caught? (It appears that) you are enticed by the deceit of Maya (the worldly riches and power, for which) you are committing countless sins. (But remember that ultimately this) body will become a heap of dust, the demon of death has his eye on it, and death will soon win over the poor (human being). Then he or she would forsake all youthfulness and wealth, and eating and wearing clothes will cease. O' Nanak, the earning (of good and bad deeds) would accompany a person because (the record of) deeds cannot be erased."(1)

Now Guru Ji illustrates his sermon with some very beautiful examples. First, he gives the example of a deer who, upon mistaking the artificial light of a hunter's torch for genuine moonlight runs towards it, and thus easily becomes the target of the hunter's

arrow. Next he quotes the example of a false but beautiful city, which can appear on the seashore or on a vast stretch of sand. He says: "O' mortal, just as a deer is caught when dazzled by the artificial light of a hunter, (similarly you are caught in the false glare and attachment of worldly riches and power. The pleasures and comforts for the sake of which you get caught, these) comforts turn into pains and sorrows, (but everyday you continue) committing sins (for their sake). The sins committed by you do not spare you and (because of them the demons of death) will drive you away with a rope around your neck, (so these sins will become the source of your suffering and death). O' mortal, like seeing an imaginary city in the skies, you are deceived (by the false glitter of worldly riches) and you enjoy the false bed of (worldly comforts). Intoxicated with lust, greed and ego, you are consumed in self-conceit. O' Nanak, like the deer, human beings are perishing due to their ignorance, and their cycles of births and deaths do not end."(2)

Guru Ji next cites the examples of an ordinary fly which in its greed for sweets becomes stuck in brown sugar, and an elephant, which lured by the false model of a female elephant, falls in a pit and is caught. He says: "Just as a fly stuck in sweets cannot fly (and so loses its life, similarly a person trapped by worldly attachments becomes stuck in them and dies spiritually. Or, just as) an elephant (lured by the false statue of a female elephant) falls into a pit, cannot get out of it, similarly the person who does not remember God even for a moment finds it difficult to swim across the worldly ocean. Then there is no end to the pains and punishments, because such a one reaps the reward of one's own deeds. Whatever sins were committed in secrecy become manifest and he or she suffers both here and hereafter. O' Nanak, without (repairing to) the true Guru, the self-willed egoist is deceived and loses his or her (spiritual life) to evils." (3)

Guru Ji concludes this shabad by describing the life conduct of the Guru's followers and how they obtain bliss and pleasure, unlike the self-conceited persons described above. He says: "By remaining attached to God's feet (His Name), the devotees of God live (an exalted spiritual life). That Master embraces such devotees to His bosom. Then God Himself blesses them with (His spiritual) power, wisdom, meditation, and makes them contemplate on His Name. He Himself becomes the holy congregation of the saint (Guru), and helps them cross the worldly ocean. In short, O' Nanak, the savior (God) Himself saves His devotee (from evils). For always being in the shelter of God, their deeds remain immaculate, therefore (His saints) never go to hell." (4-2-11)

**The message of this shabad is that our stay in this world is for a very short uncertain period. Therefore, instead of wasting our time in the pursuit of worldly riches and power, we should devote ourselves to good deeds and the love of God's Name, so that we may save ourselves from perpetual pains of birth and death.**

*SGGS P - 459-460*

ਪੰਨਾ ੪੬੧

SGGS P-461

ਆਸਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੮

aasaa mehlaa 5 chhantghar 8

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਹੇ ਤੀਖਣ  
ਮਦ ਬਿਪਰੀਤਿ ਹੋ ਅਵਧ ਅਕਾਰਥ ਜਾਤ ॥kamlaa bharam bheet kamlaa bharam  
bheet hay teekhan mad bipreet hay  
avaDh akaarath jaat.ਗਹਬਰ ਬਨ ਘੋਰ ਗਹਬਰ ਬਨ ਘੋਰ ਹੇ ਗ੍ਰਿਹ ਮੂਸਤ  
ਮਨ ਚੋਰ ਹੇ ਦਿਨਕਰੋ ਅਨਦਿਨੁ ਖਾਤ ॥gahbar ban ghor gahbar ban ghor hay  
garih moosat man chor hay dinkaro an-  
din khaat.ਦਿਨਖਾਤ ਜਾਤ ਬਿਹਾਤ ਪ੍ਰਭ ਬਿਨੁ ਮਿਲਹੁ ਪ੍ਰਭ  
ਕਰੁਣਾ ਪਤੇ ॥din khaat jaat bihaat parabh bin milhu  
parabh karunaa patay.

ਪੰਨਾ ੪੬੨

SGGS P-462

ਜਨਮ ਮਰਣ ਅਨੇਕ ਬੀਤੇ ਪ੍ਰਿਅ ਸੰਗ ਬਿਨੁ ਕਛੁ  
ਨਹ ਗਤੇ ॥janam maran anayk beetay pari-a sang  
bin kachh nah gatay.ਕੁਲ ਰੂਪ ਧੂਪ ਗਿਆਨਹੀਨੀ ਤੁਝ ਬਿਨਾ ਮੋਹਿ  
ਕਵਨ ਮਾਤ ॥kul roop Dhoop gi-aanheenee tujh binaa  
mohi kavan maat.ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਰਣਿ ਆਇਓ ਪ੍ਰਿਅ ਨਾਥ  
ਨਰਹਰ ਕਰਹੁ ਗਾਤ ॥੧॥kar jorh naanak saran aa-i-o pari-a naath  
narhar karahu gaat. ||1||ਮੀਨਾ ਜਲਹੀਨ ਮੀਨਾ ਜਲਹੀਨ ਹੇ ਓਹੁ ਬਿਛੁਰਤ  
ਮਨ ਤਨ ਖੀਨ ਹੇ ਕਤ ਜੀਵਨੁ ਪ੍ਰਿਅ ਬਿਨੁ ਹੋਤ ॥meenaa jalheen meenaa jalheen hay oh  
bichhurat man tan kheen hay kat jeevan  
pari-a bin hot.ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਹੇ ਮ੍ਰਿਗ  
ਅਰੁਪੇ ਮਨ ਤਨ ਪ੍ਰਾਨ ਹੇ ਓਹੁ ਬੇਧਿਓ ਸਹਜ  
ਸਰੋਤ ॥sanmukh seh baan sanmukh seh baan  
hay marig arpay man tan paraan hay oh  
bayDhi-o sahj sarot.ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਿਲੁ ਬੈਰਾਗੀ ਖਿਨੁ ਰਹਨੁ ਧ੍ਰਿਗੁ  
ਤਨੁ ਤਿਸੁ ਬਿਨਾ ॥pari-a pareet laagee mil bairaagee khin  
rahan Dharig tan tis binaa.ਪਲਕਾ ਨ ਲਾਗੈ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਾਗੈ ਚਿਤਵੰਤਿ  
ਅਨਦਿਨੁ ਪ੍ਰਭ ਮਨਾ ॥palkaa na laagai pari-a paraym paagai  
chitvant an-din parabh manaa.ਸ੍ਰੀਰੰਗ ਰਾਤੇ ਨਾਮ ਮਾਤੇ ਭੈ ਭਰਮ ਦੁਤੀਆ ਸਗਲ  
ਖੋਤ ॥sareerang raatay naam maatay bhai  
bharam dutee-aa sagal khot.ਕਰਿ ਮਇਆ ਦਇਆ ਦਇਆਲ ਪੂਰਨ ਹਰਿ ਪ੍ਰੇਮ  
ਨਾਨਕ ਮਗਨ ਹੋਤ ॥੨॥kar ma-i-aa da-i-aa da-i-aal pooran har  
paraym naanak magan hot. ||2||



ਅਲੀਅਲ ਗੁੰਜਾਤ ਅਲੀਅਲ ਗੁੰਜਾਤ ਹੇ ਮਕਰੰਦ  
ਰਸ ਬਾਸਨ ਮਾਤ ਹੇ ਪ੍ਰੀਤਿ ਕਮਲ ਬੰਧਾਵਤ ਆਪ ॥

alee-al gu<sup>n</sup>jaat alee-al gu<sup>n</sup>jaat hay  
makrand ras baasan maat hay pareet  
kamal banDhaavat aap.

ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ  
ਹੇ ਘਨ ਬੁੰਦ ਬਚਿਤ੍ਰਿ ਮਨਿ ਆਸ ਹੇ ਅਲ ਪੀਵਤ  
ਬਿਨਸਤ ਤਾਪ ॥

chaatrick chit pi-aas chaatrick chit pi-aas  
hay ghan boond bachitar man aas hay al  
peevat binsat taap.

ਤਾਪਾ ਬਿਨਾਸਨ ਦੂਖ ਨਾਸਨ ਮਿਲੁ ਪ੍ਰੇਮੁ ਮਨਿ ਤਨਿ  
ਅਤਿ ਘਨਾ ॥

taapaa binaasan dookh naasan mil  
paraym man tan atghanaa.

ਸੁੰਦਰੁ ਚਤੁਰੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਕਵਨੁ ਰਸਨਾ ਗੁਣ  
ਭਨਾ ॥

sundar chaatur sujaan su-aamee kavan  
rasnaa gunbhanaa.

ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮੁ ਦੇਵਹੁ ਦ੍ਰਿਸਟਿ ਧਾਰਤ  
ਮਿਟਤ ਖਾਪ ॥

geh bhujaa layvhu naam dayvhu darisat  
Dhaarat mitat paap.

ਨਾਨਕੁ ਜੰਪੈ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਦਰਸੁ ਪੇਖਤ ਨਹ  
ਸੰਤਾਪ ॥੩॥

naanak jampai patit paavan har daras  
paykhat nah santap. ||3||

ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਹੇ ਰਖਿ  
ਲੇਵਹੁ ਸਰਣਿ ਅਨਾਥ ਹੇ ਮਿਲੁ ਚਾਉ ਚਾਈਲੇ  
ਪ੍ਰਾਨ ॥

chitva-o chit naath chitva-o chit naath  
hay rakh layvhu saran anaath hay mil  
chaa-o chaa-eelay paraan.

ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਹੇ ਮਨੁ  
ਲੁਬਧ ਗੋਪਾਲ ਗਿਆਨ ਹੇ ਜਾਚਿਕ ਜਨ ਰਾਖਤ  
ਮਾਨ ॥

sundar tan Dhi-aan sundar tan Dhi-  
aan hay man lubadh gopaal gi-aan hay  
jaachik jan raakhat maan.

ਪ੍ਰਭ ਮਾਨ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਸਗਲ ਇਛ  
ਪੁਜੰਤੀਆ ॥

parabh maan pooran dukh bideeran  
sagal ichh pujantee-aa.

ਹਰਿ ਕੰਠਿ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਮਿਲਿ ਨਾਹ ਸੇਜ  
ਸੋਹੰਤੀਆ ॥

har kanth laagay din sabhaagay mil naah  
saj suhantee-aa.

ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਿਲੇ ਮੁਰਾਰੀ ਸਗਲ ਕਲਮਲ  
ਭਏ ਹਾਨ ॥

parabhdarisat Dhaaree milay muraaree  
sagal kalmal bha-ay haan.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਆਸ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਧਰ  
ਗੁਣ ਨਿਧਾਨ ॥੪॥੧॥੧੪॥

binvant naanak mayree aas pooran milay  
sareeDhar gun niDhaan. ||4||1||14||

### Asa Mehla-5 Chhant Ghar-6

As per Dr. Bh. Vir Singh Ji this shabad depicts the supremacy of Maya (the worldly riches and power) over the human beings, and the darkness of life led under the spell of Maya. In this shabad Guru Ji cites some beautiful examples to illustrate how instead of love for worldly riches and power, we should imbue ourselves with the love of God.

Guru Ji says: “(O’ my friends), Maya is (like) a wall of doubt (which has separated the human being from the Creator). Yes, Maya is a wall of doubt; its intoxication is very

strong and misleading for our intellect. (Therefore entangled in the pursuit of worldly riches and power, often one's) life goes waste. This world is like a terrible impenetrable forest. In this terrible forest, one's own mind is cheating like a thief, and (the time disguised as) sun is consuming mortal's life span, day and night. (Yes, O' my friends), the passing days are continuously devouring your remaining life span, (therefore pray to God and say to Him), "O' merciful God, please come and meet me. Countless (rounds of) births and deaths have passed, but without the company of dear God, there is no salvation. (O' God), I do not belong to any high caste; I am without the radiance of beauty, and (divine) knowledge, therefore without You, who is my savior? So, with folded hands, Nanak has come to Your refuge, O' Beloved Master, please emancipate me."(1)

Guru Ji now cites four examples to show us, how deeply we need to imbue ourselves with the love for God. He says: "(O' my friends), when separated from water, (the mind and body of a fish become utterly weak). Yes as soon as a fish gets separated from water it becomes weak in body and mind, because without its beloved water it cannot survive. Similarly, upon hearing (the soul uplifting) sound of the horn of a hunter, a deer (runs towards it, and) sacrifices its body, its life, and everything (for the sake of that soothing music), and bears the hunter's arrow right on its face."

"(O' my friends), similarly the person who is imbued with (true) love for God, (praying most humbly to God says, "(O' my beloved God, please) come and meet me the detached one, because accursed is that body, which survives even for a moment without Him. O' my dear God, even for a moment my eyelids do not close (and I cannot sleep without You), and my mind is remembering You day and night. (O' my friends, they who have been) imbued with the love of God, and are intoxicated with His Name, they shed all (their worldly) fears, doubts, and duality. O' all pervading merciful God, show mercy, so that Nanak may remain absorbed in Your love."(2)

Citing still some more examples of true love, Guru Ji says: "(O' my friends, you see that many) black bees hum around the flowers again and again, because they are enticed by the fragrance and the relish of honey (in these flowers). In the case of lotus flower, they are so enticed that (when in the evening it closes down its petals), they get themselves bound (within it. Similarly even though, so many streams and lakes are there brimful with water, but in the mind of) a pied cuckoo is the thirst for a drop of water (only from the clouds), and only by drinking water (from the clouds, its) feverish thirst is quenched."

"(Therefore), O' the Destroyer of pains, the dispeller of sorrows! (I pray to You, and beg You to) come and meet me, within my mind and body is an extremely intense love (for You). O' my beautiful, wise, and judicious Master, which of Your merits, may I describe with my tongue? (O' God, I beg You to) hold me by my hand, and bless me with Your Name, because as soon as Your merciful glance falls (on any one, all his or her) sins get destroyed. Therefore Nanak contemplates on God the purifier of sinners, seeing whose vision one suffers no sorrow."(3)

Guru Ji concludes this shabad with the most loving prayer, full of intense desire and expectation that his prayer is about to be accepted. He says: “O’ my Master, again and again, I am remembering only You in my mind; O’ my Master, accept this support less person in Your shelter. O’ the beloved of my life breaths, within me is a great longing for You. My mind is fixed on Your beautiful form. O’ God of the universe, my mind is greedy for Your (divine) knowledge. You are the upholder of the honor of the beggars at Your door. Yes O’ God, You completely uphold their honor, and destroy their sorrows.”

Now expressing his feelings upon seeing His beloved God, Guru Ji says: “(O’ God, upon seeing Your sight), all my wishes have been fulfilled. I am now in the embrace of God, and days (of my life) have become auspicious, and upon meeting my groom (God), the couch (of my heart) has become beautiful. Yes, God has cast His glance of grace (upon me), I have met the Destroyer of ego, and all my (past) sins have been destroyed. Nanak submits, that my hope has been fulfilled, I have met God the Master of wealth, and treasure of virtues.”(4-1-14-35)

**The message of this *shabad* is that instead of letting our life be wasted away by the pursuit of worldly riches and power, we should most humbly and sincerely keep praying to God to come and bless us with His Name, so that imbued with His love, we may keep singing His praises day and night, and may be one day blessed with His beautiful sight, and all our sins and sufferings may vanish forever.**

*Detail of Shabads: M: 5=14, M: 4=14, M: 3=2, M: 5=5, Total=35.*

2-5-93

*SGGS P - 461-462*

ਪੰਨਾ ੪੬੩

SGGS P-463

ਸਲੋਕ ਮਃ ੧॥

ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ ॥  
 ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ ॥  
 ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ ॥  
 ਵਿਸਮਾਦੁ ਨਾਗੇ ਫਿਰਹਿਜੰਤ ॥

salok mehlāa 1.

vismaad̥ naad̥ vismaad̥ vayd̥.  
 vismaad̥ jee-a vismaad̥bhayd̥.  
 vismaad̥ roop vismaad̥ rang.  
 vismaad̥ naagay fireh jant̥.

ਪੰਨਾ ੪੬੪

SGGS P-464

ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ ॥  
 ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ ॥  
 ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ ॥  
 ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ ॥  
 ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ ਵਿਜੋਗੁ ॥  
 ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ ॥  
 ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ ॥  
 ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ ॥  
 ਵਿਸਮਾਦੁ ਨੇੜੈ ਵਿਸਮਾਦੁ ਦੂਰਿ ॥  
 ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ ॥  
 ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ ॥  
 ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ ॥੧॥

vismaad̥ pa-un̄ vismaad̥ paanee.  
 vismaad̥ agnee khaydeh vidaanee.  
 vismaad̥Dhartee vismaad̥khaanee.  
 vismaad̥ saad̥ lageh paraanee.  
 vismaad̥ sanjog vismaad̥ vijog.  
 vismaad̥bhukh vismaad̥bhog.  
 vismaad̥ sifət̄ vismaad̥ saalaah.  
 vismaad̥ ujharr̄h vismaad̥ raah.  
 vismaad̥ nayr̄hai vismaad̥door.  
 vismaad̥daykhai haajraa hajoor.  
 vaykh̄h vidaan̄ rahi-aa vismaad̥.  
 naanak bujhan̄ poorai bhaag. ||1||

ਮਃ ੧॥

mehlāa 1.

ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ  
 ਸਾਰੁ ॥  
 ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ  
 ਆਕਾਰੁ ॥  
 ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ  
 ਵੀਚਾਰੁ ॥  
 ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨੁਣੁ ਕੁਦਰਤਿ ਸਰਬ  
 ਪਿਆਰੁ ॥  
 ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ  
 ਜਹਾਨ ॥  
 ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨੁ  
 ਅਭਿਮਾਨੁ ॥

kudrat̄disai kudrat̄ sunee-ai kudrat̄bha-o  
 sukh̄h saar.  
 kudrat̄ paataalee aakaasee kudrat̄ sarab  
 aakaar.  
 kudrat̄ vayd̄ puraan̄ kataybaa kudrat̄  
 sarab veechaar.  
 kudrat̄khaanaa peenaa pain<sup>h</sup>an̄ kudrat̄  
 sarab pi-aar.  
 kudrat̄ jaatee jinsee rangee kudrat̄ jee-a  
 jahaan.  
 kudrat̄ naykee-aa kudrat̄ badee-aa kudrat̄  
 maan̄ abhimaan̄.

ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ  
ਖਾਕੁ ॥

kudrat pa-un paanee baisantar  
kudratDhartee khaak.

ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ  
ਪਾਕੁ ॥

sabhtayree kudrattoo<sup>n</sup> kaadir kartaa  
paakee naa-ee paak.

ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕੁ ॥੨॥

naanak hukmai andar vaykhai vartai  
taako taak. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜਿ ਭਉਰੁ  
ਸਿਧਾਇਆ ॥

aapeen<sup>n</sup>ai bhog bhog kai ho-ay  
bhasmarhbha-ur siDhaa-i-aa.

ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲੁ ਘਤਿ  
ਚਲਾਇਆ ॥

vadaa ho-aa duneedar gal sangal ghat  
chalaai-aa.

ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ  
ਸਮਝਾਇਆ ॥

agai karnee keerat vaachee-ai bahi  
laykhaa kar samjhaa-i-aa.

ਬਾਉ ਨ ਹੋਵੀ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ  
ਰੂਆਇਆ ॥

thaa-o na hovee pa-udee-ee hun sune-  
ai ki-aa roo-aa-i-aa.

ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ ॥੩॥

man anDhai janam gavaa-i-aa. ||3||

### Salok Mehla-1

In this shabad Guru Ji expresses his delight and wonder upon seeing so many things created and fashioned by that eternal God, which are beyond the comprehension of man. Observing these things, man has tried to understand some aspects, of their functioning, but is completely baffled when he tries to go deeper and deeper into the cause and effects.

Therefore, Guru Ji simply says: “O’ God, upon listening to so many tunes, studying so many holy scriptures, seeing myriads of beings, and their countless differences, looking at so many forms and colors, one goes into a state of Vismaad (a unique state of divine peace, ecstasy, and wonder. Not only that, when one sees that except the human beings, all other) species are roaming around naked, (and when one observes that) some where wind is blowing, somewhere water is flowing, and somewhere fire is playing its own astonishing plays, and upon looking at this earth and so many things and creatures being supported by it, one goes into an ecstasy. (But O’ God, not only these natural phenomena or the sources of production, which make one wonderstruck, I say it is) amazing to note how the humans are involved in the enjoyment of these sources, and astonishing is the process through which these men are being united or separated. Somewhere there is hunger, while at other places things are being enjoyed (in plenty), somewhere (God) is being praised and eulogized; somewhere there is wilderness, while somewhere there are (nicely laid out) paths. Some one says that You

are near; another says, You are far off, while still others see You right in front (them). Seeing all these wonders, I am stuck in amazement. Therefore Nanak says: "Only by perfect fortune, (people can) understand (this astounding wonders of Yours)." (1)

### *Mehla-1*

After being so much amazed and wonderstruck at the great wonders created by divine phenomena, Guru Ji wants to impress upon us that all these wonders are not of their own making, it is God, who has created and fashioned these wonders. Therefore, he acknowledges and says: "O' God whatever is seen, or whatever is heard in the nature, is all the wonder of Your doing. (Even Your) fear, which is the essence of peace (and comforts), is all Your play. It is Your power, which is being displayed in) the nether regions, the skies, and all this form (of the universe). The Vedas, the Puranas, the Sematic books, and all the thoughts expressed (in these, have been possible by Your) power. It is Your underlying energy, which is working behind the phenomena of eating, drinking, wearing and the feelings of love (in the living beings). It is by Your power that there are so many species, colors, and kinds of creatures in the world. Even all the virtues, the evils, the honors, and dishonors are happening as per Your power (and will). Through Your power are the winds, the water, the fire, and by Your power are the earth and all the dust (on it). In short, O' God, all is Your play, You are the Doer and the Creator of everything, and immaculate is Your Name, O' the immaculate one. O' Nanak, (God) runs (His universe) as per His own command and pervades everywhere all by Himself." (2)

### *Paurri*

In the second Paurri, Guru Ji told us that in this true scheme of things only those persons who lead a truthful life and who truly love His Name would be emancipated and united with the eternal God. They who lead false lives would be separated out, dishonored and driven to hell and would continue suffering for a long time in the rounds of births and deaths. In this Paurri Guru Ji describes what happens, when after living through his or her life, a person dies. He says: "After living through the pains and pleasures (of life, a mortal's body) becomes a heap of dust and the soul departs (from this world like a black bee. In this way when a person) entangled in worldly affairs dies, putting a chain around his or her neck, the person is driven away (to the court of the righteous Judge). There the human being is shown the account of his or her deeds (done during the life time) and the balance sheet (of his or her good and bad deeds) is explained. (On that basis, when a person is judged so much in red and bad deeds are found to far exceed the good ones, the person is awarded a severe punishment and then) he or she does not find a place to hide from the blows of this punishment; now no one listens to his or her cries and wails for help. Only then that person realizes that due to the blindness of mind, he/ she has wasted the (human) birth in vain." (3)

The message of this *Paurri* and the attached *saloks* is that we should try to appreciate and go into a state of *Vismaad* (or unique sense of delight and amazement) upon seeing the wonders of the wonderful God and realize that all these wonders are through and by the power of God and not on account of their own power. Therefore we should not forget God, while living in this world and consciously or unconsciously enjoying His wonders. Otherwise after living through the assigned span of our lives we would be taken before the righteous judge with chains around our necks, and then on account of our negative balance (or bad deeds far exceeding the good ones) we would be awarded severe punishment and would keep suffering the pains of birth and death.

*SGGS P - 463-464*



ਪੰਨਾ ੪੬੫

SGGS P-465

ਸਲੋਕ ਮਃ ੧॥

salok mehlāa 1.

ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ  
ਬੀਚਾਰੁ ॥musalmaanaa sifaṭṭ saree-aṭṭ parḥ parḥ  
karaḥi beechaar.ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ  
ਦੀਦਾਰੁ ॥banday say je paveh vich bandee vaykḥan  
ka-o deedaar.

ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ ॥

hindoo saalaahē saalaahan darsan roop  
apaar.ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰ ਵਾਸੁ  
ਬਹਕਾਰੁ ॥tirath naaveh archaa poojaa agar vaas  
behkaar.

ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ ॥

jogee sunn Dhi-aavni<sup>hi</sup> jayṭay alakḥ naam  
kartaar.

ਪੰਨਾ ੪੬੬

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ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ  
ਆਕਾਰੁ ॥sookḥam mooraṭṭ naam niranjan kaa-i-aa  
kaa aakaar.

ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ ॥

saṭee-aa man santokḥ upjai daynai kai  
veechaar.

ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੂਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ ॥

day day mangleh sahsaa goonaa sobḥ  
karay sansaar.

ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੁੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ ॥

choraa jaaraa ṭai koorḥi-aaraa khaaraabaa  
vaykaar.ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਉ ਤਿਨਾ ਭਿ ਕਾਈ  
ਕਾਰ ॥ik hoḍaa kḥaa-ay chaleh aithaa-oo ṭinaa  
bḥe kaa-ee kaar.ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ  
ਆਕਾਰ ॥jal thal jee-aa puree-aa lo-aa aakaaraa  
aakaar.ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭਿ ਤੇਰੀ  
ਸਾਰ ॥o-ay je aakhahi so tū<sup>n</sup>hai jaaneḥ ṭinaa  
bḥe ṭayree saar.

ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

naanak bhagṭaa bhukḥ saalaahan sach  
naam aaDhaar.ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ  
ਛਾਰੁ ॥੧॥sadaa anand raheh diin raṭtee gunvantī-  
aa paa chhaar. ||1||

ਮਃ ੧॥

mehlāa 1.

ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮਿਆਰ ॥

mitee musalmaan kee payṭhai pa-ee  
kum<sup>hi</sup>-aar.



ਪੜਿ ਭਾਂਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ ॥

gharh bhaa<sup>n</sup>day itaa kee-aa jaldee karay pukaar.

ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ ॥

jal jal rovai bapurhee jharh jharh paveh angi-aar.

ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ ॥੨॥

naanak jin kartai kaaran kee-aa so jaanai kartaar. ||2||

ਪਉੜੀ ॥

**pa-orhee.**

ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰੁ ਕਿਨੈ ਨ ਪਾਇਆ ॥

bin satgur kinai na paa-i-o bin satgur kinai na paa-i-aa.

ਸਤਿਗੁਰੁ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ ॥

satgur vich aap rakhi-on kar pargat aakh sunaa-i-aa.

ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ॥

satgur mili-ai sadaa mukat hai jin vichahu moh chukaa-i-aa.

ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥

utam ayhu beechaar hai jin sachay si-o chit laa-i-aa.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ ॥੬॥

jagjeevan daataa paa-i-aa. ||6||

### Salok Mehla-1

In this *Salok* Guru Ji comments on the ways different faiths and denomination worship, and what they think about their own beliefs.

He says: “The Muslims praise the Islamic law, which they read again and again and reflect upon. (According to them), God’s servants are only those who bind them into the bonds of Islamic Law (such as observing fasts in certain months and pilgrimage to Mecca) to see His sight. The Hindus praise the praiseworthy and limitless God through visible means and sights. They bathe at holy places, make flower offerings before the idols, and light perfumed essence before them. The yogis contemplate on the void and name the creator as Alakkh (the Incomprehensible. They say that) the Creator is of intangible form, who is unaffected by Maya (the worldly attachments), and the entire universe is like the form of His body. The thoughts of charity bring contentment (and happiness) in the minds of the charitable people. However, while giving (to the needy their charity is not selfless, because within their own minds, they ask God for) thousand times more, (and outside they expect that) the world glorifies them.”

After commenting on the so-called religious people Guru Ji comments on the conduct of those who indulge in all kinds of sins and evil deeds. He says: “(On the other hand, there are some who are) thieves, sex addicts, liars, and the wicked, who by indulging in sinful acts, negate the merits of their past good deeds done, and depart empty handed from the world. What kind of useless task is theirs?”

Finally pointing towards other worldly creatures, which are beyond the comprehension of man, Guru Ji says: “(O’ God), only You know what those creatures say, who are living in water, residing on land, in countless cities, (other) worlds and galaxies; because they also depend upon You for their sustenance. But Nanak says, that the (true) devotees have always the craving to praise (God and His) eternal Name is their (only) support. Day and night, they always remain in a state of bliss, and deem themselves as the dust of the feet of the meritorious (saintly people).”(1)

### ***Mehla-1***

It is generally believed, that Ram Rai, the elder son of (the seventh Guru), Har Rai Ji distorted this shabad to read as Mitti baeemaan ki, instead of the original Mitti musulman ki (thus changing the meaning from the remains of Muslims, who bury their dead, to the remains of dishonest persons), in order to please the then mogul king Aurangzeb. But this distortion brought upon Ram Rai, the wrath of his father, who couldn’t bear any change in the sacred words, uttered by Guru Nanak, and for this reason he refused even to see Ram Rai, and at the time of his death anointed his five year old son, Har Krishan, as the next Guru. As for the context of the original shabad, it is believed that Guru Nanak Dev Ji uttered this salok in reply to the remarks by Sheikh Mittha a Muslim fakir, who said that since the Hindus burn their dead; they are never resurrected and thus never reach heaven.

Referring to those remarks, Guru Nanak Dev Ji says: “(O’ my friend, on account of Hindu custom of burning their dead, you claim that all Hindus burn in hell, you may also reflect on this fact that many times), the remains of a Muslim, end up on a potter’s wheel. (Because the potters consider the clay from the old cemeteries as very suitable for making earthen pots). Molding this clay into pots and bricks, (the potter puts it into a burning kiln), while burning, (this clay crackles, as if it is) wailing aloud (for help). Burning (in this way), when the fiery coal falls on it again and again, the poor helpless (clay keeps) crying aloud (as if burning in hell. In short, O’ my friend, one’s going into hell or heaven is not determined by the way in which his or her dead body is disposed off). Only the Creator who caused (the creation of this world) alone knows (who goes to hell and who to heaven).”(2)

### ***Paurri***

In the previous *Paurri* Guru Ji advised us that all the foods, clothes, and other property including our life and body belong to God. In this *Paurri* he tells us how to attain to God, who has given us every thing including our very life.

He says: “(O’ my friends), No body has ever obtained (the Giver of life) without (the guidance of) the true Guru. Yes, without (the help of) the true Guru, no one has (ever) attained (to God. Because, He has) enshrined Himself in the true Guru. I have now openly proclaimed this thing to all, that upon meeting the true Guru, one is delivered

forever, if one sheds one's ego from within (and follows Guru's guidance). Most sublime is this thought, that they who have attuned their mind to eternal (God), have obtained (God), the Giver of life to the world.”(6)

**The message of this shabad is that instead of falling into any kinds of self conceit about the ways of our faith or traditions regarding disposal of dead bodies, we should seek the guidance of the Guru and under his guidance attune our mind to God, and obey his advice (Gurbani as contained in Guru Granth Sahib Ji). By doing so we will obtain eternal peace and union with God, the Giver of life to the entire world.**

8-25-93

*SGGS P - 465-466*



ਪੰਨਾ ੪੬੭

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ਸਲੋਕ ਮਃ ੧॥

salok mehlāa 1.

ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਅਹਿ  
ਸਾਥ ॥parh parh gadee ladee-ah parh  
parhbharee-ah saath.ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ  
ਖਾਤ ॥parh parh bayrhee paa-ee-ai parh parh  
gadee-ah khaat.

ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ ॥

parhee-ah jaytay baras baras parhee-ah  
jaytay maas.

ਪੜੀਐ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ ॥

parhee-ai jaytee aarjaa parhee-ah jaytay  
saas.ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ  
ਝਾਖ ॥੧॥naanak laykhai ik gal hor ha-umai jhakh-  
naa jhaakh. ||1||

ਮਃ ੧॥

mehlāa 1.

ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ॥

likh likh parhi-aa.

ਤੇਤਾ ਕੜਿਆ ॥

taytaa karhi-aa.

ਬਹੁ ਤੀਰਥ ਭਵਿਆ ॥

baho tirath bhavi-aa.

ਤੇਤੇ ਲਵਿਆ ॥

tayto lavi-aa.

ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ ॥

baho bhaykh kee-aa dayhee dukhdee-aa.

ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ ॥

saho vay jee-aa apnaa kee-aa.

ਅੰਨੁ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ ॥

ann na khaa-i-aa saad gavaa-i-aa.

ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ ॥

baho dukh paa-i-aa doojaa bhaa-i-aa.

ਬਸਤੁ ਨ ਪਹਿਰੈ ॥

batar na pahirai.

ਅਹਿਨਿਸਿ ਕਰੈ ॥

ahinis kahrai.

ਮੋਨਿ ਵਿਗੂਤਾ ॥

mon vigoota.

ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ ॥

ki-o jaagai gur bin soota.

ਪਗ ਉਪੇਤਾਣਾ ॥

pag upaytaanaa.

ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ ॥

apnaa kee-aa kamaanaa.

ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥

al mal khaa-ee sir chhaa-ee paa-ee.

ਮੂਰਖਿ ਅਧੈ ਪਤਿ ਗਵਾਈ ॥

moorakh andhai pat gavaa-ee.

ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ ॥

vin naavai kichh thaa-ay na paa-ee.

ਰਹੈ ਬੇਬਾਣੀ ਮਤੀ ਮਸਾਣੀ ॥

rahai baybaanee marhee masaanee.

ਅੰਪੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ ॥

andh na jaanai fir pachhutaanee.

ਪੰਨਾ ੪੬੮

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ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖੁ ਪਾਏ ॥

satgur bhaytay so sukh paa-ay.

ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

har kaa naam man vasaa-ay.

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥

naanak nadar karay so paa-ay.

ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲੁ ਰਉਸੈ ਸਬਦਿ  
ਜਲਾਏ ॥੨॥aas andaysay tay nihkayval ha-umai  
sabad jalaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ  
ਗਾਵਦੇ ॥bhagattayrai man bhaavday dar sohan  
keerat gaavday.ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨੀ  
ਧਾਵਦੇ ॥naanak karmaa baahray dar dho-a na  
lehn'ee Dhaavday.ਇਕਿ ਮੂਲੁ ਨ ਬੁਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ  
ਗਣਾਇਦੇ ॥ik mool na bujhni<sup>h</sup> aapnaa anhodaa aap  
ganaa-iday.ਹਉ ਢਾਢੀ ਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ  
ਸਦਾਇਦੇ ॥ha-o dhaadhee kaa neech jaat hor utam  
jaat sadaa-iday.

ਤਿਨੁ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ ॥੯॥

tin<sup>h</sup> mangaa je tujhai Dhi-aa-iday. ||9||**Salok Mehla-1**

In this *salok*, Guru Ji comments on those pundits and scholars, who take pride in their vast knowledge and reading of innumerable books.

He says: “(Even if we) read and study cart loads of books, and after studying make heaps upon heaps, or after reading more and more books put these into boats, or put these in underground cellars (to safeguard against being stolen, still there is no use of them). We may continue reading for all the years and the months that there are. We may read for as long as is our life and as many are breaths (in our body, still all these efforts are useless. Because) O’ Nanak, (the only one thing, which counts (in the court of God is meditation on His Name); all else is prattling in ego.”(1)

**Mehla-1**

In the previous *salok* Guru Ji told us about the uselessness of studying books in reaching God’s court, unless one concentrates on the one thing; the meditation on His Name. In this *salok*, he comments on other such superfluous acts and practices, which are done without the guidance of the true Guru, and do not focus on God’s Name.

He says: “More one writes or reads books, more one becomes arrogant (and irritable person). More one wanders on the pilgrim stations, more (nonsensically one) talks like

a crow. More one adorns a religious garb, more pain one inflicts on one's body, (therefore we have to say to such a person), "O' my friend, (now) bear the consequence of your own doing."

Commenting further on such useless austerities, or self inflicted tortures, Guru Ji says: "By not eating food, (a person has not gained any spiritual merit, he or she has simply) lost the opportunity of enjoying its relish. Because of one's love of duality (practices other than loving and remembering God), one has suffered much pain. By not wearing clothes day and night, one is subjecting oneself to extremes (of heat and cold. Similarly if one is) absorbed in silence, how could one wake up from one's slumber (of ignorance), without (guidance of) the Guru? By walking without shoes, one is (suffering on account of one's own doing). Similarly by forsaking (wholesome fresh food) and eating filthy leftovers, and by smearing one's head with ashes, a blind foolish person has lost his or her honor only, (and not attained any spiritual merit). Because without meditating on God's Name, nothing is approved (in God's court). A person may live in jungles or burial and cremation grounds; (but) such a blind foolish person doesn't know (the right way to reach God, and) repents later. Only the one, who meets the true Guru, enjoys peace, (because in this way), one enshrines God's Name in one's heart. O' Nanak, only the one on whom (God) bestows His Grace, obtains (the Guru). Then becoming unaffected by any kind of hope or fear, following the Guru's word, one burns one's ego. (Then God's Name, the source of all peace gets easily enshrined in one's heart)."(2)

### *Paurri*

In the previous saloks, Guru Ji emphasized that without meditating on God's Name and singing His praises, all other kinds of ritualistic practices, or reading and writing books is not approved in God's court at all. Now, he humbly describes how while singing God's praises, His devotees appear so pleasing to Him. He says: "(O' God), while singing Your praises at Your door, Your devotees look pleasing to Your mind. But O' Nanak, they who are bereft of Your grace, do not find a place of support (at Your) door, and keep wandering (aimlessly. O' God), there are some who do not understand their roots, and without any spiritual merit they call themselves great. O' God, while others claim themselves as belonging to high castes, I am only a bard of low caste (at Your door), and I only beg for (the company of those) who meditate upon You."(9)

**The message of this *Paurri* and the saloks preceding it is that there is no use of reading or writing many books, going through difficult penances, wearing holy garbs, or torturing ourselves in various ways, unless we seek the company and guidance of the Guru, sing praises of God and meditate on Him with true love and devotion.**

9-10-93

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ਪੰਨਾ ੪੬੯

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ਸਲੋਕੁ ਮਃ ੧॥

salok mehlāa 1.

ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ  
ਹੋਈ ॥

dukhdaaroo sukh rog bha-i-aa jaa  
sukhtaam na ho-ee.

ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ  
ਹੋਈ ॥੧॥

too<sup>N</sup> kartaa karna mai naahee jaa ha-o  
karee na ho-ee. ||1||

ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ ॥

balihaaree kudrat vasi-aa.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ॥੧॥ ਰਹਾਉ ॥

tayraa ant na jaa-ee lakhi-aa. ||1||  
rahaa-o.

ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ  
ਭਰਪੂਰਿ ਰਹਿਆ ॥

jaat meh jot jot meh jaataa akal kalaa  
bharpoor rahi-aa.

ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਉ ਜਿਨਿ ਕੀਤੀ  
ਸੋ ਪਾਰਿ ਪਇਆ ॥

too<sup>N</sup> sachaa saahib sifət su-aaliha-o jin  
keetee so paar pa-i-aa.

ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ  
ਕਰਿ ਰਹਿਆ ॥੨॥

kaho naanak kartay kee-aa baataa jo  
kichh karna so kar rahi-aa. ||2||

ਮਃ ੨॥

mehlāa 2.

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ ॥

jog sabda<sup>N</sup> gi-aan sabda<sup>N</sup> bayd sabda<sup>N</sup>  
baraahmaneh.

ਖੜੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ ॥

khatree sabda<sup>N</sup> soor sabda<sup>N</sup> soodar  
sabda<sup>N</sup> paraa kirteh.

ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੋਉ ॥

sarab sabda<sup>N</sup> ayk sabda<sup>N</sup> jay ko jaanai  
bhay-o.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥

naanak taa kaa daas hai so-ee niranjan  
day-o. ||3||

ਮਃ ੨॥

mehlāa 2.

ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ ॥

ayk krisan<sup>N</sup> sarab dayvaa dayv dayvaa ta  
aatmaa.

ਆਤਮਾ ਬਾਸੁਦੇਵਸਿ ਜੇ ਕੋ ਜਾਣੈ ਭੋਉ ॥

aatmaa baasdayvsi-y jay ko jaanai  
bhay-o.

ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ ॥੪॥

naanak taa kaa daas hai so-ee niranjan  
day-o. ||4||

ਮਃ ੧॥

ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲੁ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ ॥

ਗਿਆਨੁ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰੁ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥੫॥

ਪਉੜੀ ॥

ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ ॥

ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੋ ਨਾਉ ਪਚਾਰੀਐ ॥

ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ ॥

ਪੜਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ ॥

**mehlaa 1.**

kumbhay baDhaa jal rahai jal bin kumbh na ho-ay.

gi-aan kaa baDhaa man rahai gur bin gi-aan na ho-ay. ||5||

**pa-orhee.**

parhi-aa hovai gunahgaar taa omeesaaDh na maaree-ai.

jayhaa ghaalay ghaalnaa tayvayho naa-o pachaaree-ai.

aisee kalaa na khaydee-ai jitt dargeh gaa-aa haaree-ai.

parhi-aa atai omee-aa veechaar agai veechaaree-ai.

ਪੰਨਾ ੪੭੦

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ਮੁਹਿ ਚਲੈ ਸੁਅਗੈ ਮਾਰੀਐ ॥੧੨॥

muhi chalai so agai maaree-ai. ||12||

**Salok Mehla-1**

In this *shabad* Guru Ji gives us some very deep and profound wisdom about the events in our life. Addressing God, he says: “(O’ God, how strange is this world of Yours, where pain or time of) sorrow becomes the remedy, and the pleasure (or period of happiness) becomes an ailment. (Because during the period of happiness, a human being generally forgets God and therefore is afflicted with all kinds of ailments. But during the period of sorrow, one runs to God and meditates on Him with earnestness, therefore the pain becomes like a cure. However) when one obtains the true (spiritual) peace, then (no sorrow) afflicts a person. O’ God, You are the Doer and Creator (of everything) and I am nothing, because whenever out of my ego, I try to do any thing it doesn’t happen.”(1)

Now being amazed at the ways, how God although invisible is abiding in all parts of the nature, Guru Ji says: “(O’ my God), who is abiding in Your creation, I am a sacrifice to You; Your limit cannot be comprehended.”(1-pause)

So addressing God, Guru Ji says: “(O’ God), Your light is pervading in all the universe, and in all the creatures is Your light. (Even though) You are without any (worldly) attributes, yet You are pervading everywhere in full power. You are the eternal Master; Your praise is very beautiful. Whosoever has uttered Your praise has crossed (the worldly ocean). O’ Nanak, talk about the tales of the Creator God, whatever He has to do He is doing that (without asking anybody).”(2)



*Mehla-2*

Now Guru Ji tells us what is our real duty in this world. He says: “The (real) duty of a yogi is to obtain (divine) knowledge. The duty of a Brahmin (the Hindu priest) is to study and reflect on (the Hindu scriptures, such as) Vedas. The duty of a (Hindu warrior or) Kashattri is to (fight) bravely in the battlefield. The duty of a Shudra (the lowest caste Hindu) is to serve others. (But the supreme) duty of all is to (meditate on) the one word (or God’s Name). The person who knows this secret, Nanak is his servant, (because such a person is the embodiment of) immaculate God.”(3)

*Mehla-2*

Next Guru Ji tells yet another secret about God, and all other so-called gods (in which many Hindus believe). He says: “The one God is the (supreme) god of all gods and He is the soul of all gods, and that soul itself is God. If some body realizes this secret (of God’s soul), Nanak is his servant, because he is the embodiment of God.”(4)

*Mehla-1*

Next Guru Ji gives us a beautiful example to stress upon us the importance of the guidance given by the Guru. He says: “Just as the water remains confined in a pitcher, but the pitcher cannot be shaped without water, (similarly) the mind is contained by (divine) knowledge, but (divine) knowledge cannot be obtained without the (guidance of the) Guru.”(5)

*Paurri*

Finally Guru Ji advises: “If an educated person is the culprit, we shouldn’t punish an illiterate saint (in his place). Whatever kinds of deeds (a person) does, his reputation becomes like that. (In this world, we) shouldn’t play such a game (of deceit and cleverness, by which we may gain something here, but) lose badly when we go to the next (world). The conduct of a literate, and illiterate (person) is carefully considered (in God’s court). The person who (instead of the Guru) follows the dictates of his own mind is punished in the next (world).”(12)

**The message of this *Paurri* and the preceding saloks is that we should not forget God when we are enjoying happiness and pleasures. We should always try to remember Him and meditate on His Name, because He is the supreme master. But in order to meditate on God’s Name we need to hold our mind in concentration. For this we need divine knowledge and that divine knowledge we can only obtain from the Guru. Finally while meditating on the Name, we should live our life with humility, honesty, and justice and should not indulge in any actions, which may make us lose our honor in God’s court.**

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ਪੰਨਾ ੪੭੧

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ਸਲੋਕ ਮਃ ੧॥

salok mehlaa 1.

ਗਉ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ  
ਤਰਣੁ ਨ ਜਾਈ ॥ga-oo biraahman ka-o kar laavhu gobar  
taran na jaa-ee.

ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾਂ ਖਾਈ ॥

Dhotee tikaa tai japmaalee Dhaan  
malaychhaa<sup>n</sup>khaa-ee.ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ  
ਭਾਈ ॥antar poojaa parheh kataybaa sanjam  
turkaa bhaa-ee.

ਛੋਡੀਲੇ ਪਾਖੰਡਾ ॥

chhodeelay paakhandaa.

ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ ॥੧॥

naam la-i-ai jaahi tarandaa. ||1||

ਮਃ ੧॥

mehlaa 1.

ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ ॥  
ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ ॥  
ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ ॥  
ਉਨਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ ॥  
ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ ॥  
ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ ॥  
ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੁਰਿ ॥  
ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ ॥  
ਮਥੈ ਟਿਕਾ ਤੇਤਿ ਧੋਤੀ ਕਖਾਈ ॥  
ਹਥਿ ਛੁਰੀ ਜਗਤਕਾਸਾਈ ॥

maanās khaanay karahi nivaaj.  
chhuree vagaa-in tin gal taag.  
tin ghar barahman pooreh naad.  
un<sup>h</sup>aa bhe aavahi o-ee saad.  
koorhee raas koorhaa vaapaar.  
koorh bol karahi aahaar.  
saram Dharam kaa dayraa door.  
naanak koorh rahi-aa bharpoor.  
mathai tikaa tayrhdhotee kakhhaa-ee.  
hath chhuree jagat kaasaa-ee.

ਪੰਨਾ ੪੭੨

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ਨੀਲ ਵਸਤੁ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਣੁ ॥  
ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਣੁ ॥  
ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ ॥  
ਚਉਕੇ ਉਪਰਿ ਕਿਸੈ ਨ ਜਾਣਾ ॥  
ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ ॥  
ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ ॥  
ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ ॥  
ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ ॥  
ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ ॥  
ਮਨਿ ਜੁਠੈ ਚੁਲੀ ਭਰੇਨਿ ॥  
ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ॥  
ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ ॥੨॥

neel vastar pahir hoveh parvaan.  
malaychhdhaan lay poojeh puraan.  
abhaakhi-aa kaa kuthaa bakraa khaanaa.  
cha-ukay upar kisai na jaanaa.  
day kai cha-ukaa kadhee kaar.  
upar aa-ay baithay koorhi-aar.  
matbhitai vay matbhitai.  
ih ann asaadaa fitai.  
tan fitai fayrh karayn.  
man joothai chulee bharayn.  
kaho naanak sach Dhi-aa-ee-ai.  
such hovai taa sach paa-ee-ai. ||2||

ਪਉੜੀ ॥

**pa-orhee.**ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ  
ਚਲਾਇਦਾ ॥chitai andar sabh ko vaykh nadree hayth  
chalaa-idaa.ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ  
ਕਰਾਇਦਾ ॥aapay day vadi-aa-ee-aa aapay hee karam  
karaa-idaa.ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ  
ਲਾਇਦਾ ॥vadahu vadaa vad maydnee siray sir  
DhanDhai laa-idaa.ਨਦਰਿ ਉਪਨੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ  
ਕਰਾਇਦਾ ॥nadar upthee jay karay sultaanaa ghaahu  
karaa-idaa.

ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ ॥੧੬॥

dar mangan bhikh na paa-idaa. ||16||

**Salok Mehla-1**

In this *salok*, Guru Ji once again exposes the duplicity and crookedness of pundits of those days, who had joined hands with the Muslim rulers. On one hand, they were charging toll tax even from the poor Brahmins, before letting their cows cross a bridge, but in their homes they would plaster their mud kitchen floors with cow dung, believing that this would purify their kitchens.

Addressing such pundits who had become cahoots with their corrupt Muslim rulers, Guru Ji says: "(O' my friends), you impose taxes on cows and Brahmins (but remember that by simply) applying cow dung (to your court yards, the worldly ocean) cannot be crossed. You wear a loin cloth, put a frontal mark, and carry a rosary, but you eat the provisions supplied by those (Muslims, whom you call) "Malechh" (or the "polluted" ones). In your homes, you secretly worship (your deities), but outside you read the Semitic books and observe Muslim austerities (such as observing fasts in particular month. (O' man), give up this hypocrisy, because it is only by remembering God's Name, that you will swim across (the worldly ocean)."(1)

**Mehla-1**

In this *salok*, commenting further on the oppression, hypocrisy, and deceit being perpetuated on the poor common people both by Muslims rulers and their Hindu quislings, Guru Ji says: "(The corrupt Muslim rulers, even though) say their daily prayers, (yet are oppressing their subjects like) man eaters. (They have Kashatyryas, Hindus belonging to warrior caste as their tax collectors, who extract the money from the poor, as if they are) wielding knives (on behalf of their butcher like Muslim masters. They wear sacred threads (or Janeou to portray themselves as righteous Hindus. In the houses of these cruel Kashatyryas), the Brahmins go (to perform sacred ceremonies, and) sound conchs, and they too enjoy the same relish of (ill-gotten wealth). False is the capital and false is the trade (of these people). It is by

telling lies that they earn their livelihood. The sense of shame and righteousness is far removed from them. O' Nanak, falsehood is pervading all around. (The Brahmins profess holiness from outside), with saffron mark on their foreheads, and ochre colored "Dhoti" (fine cloth) around their wastes, (but in real life they are like) world butchers, wielding knives in their hands (as if ready to slaughter their victims)."

Commenting further on the hypocrisy of the Hindu officials of those days, Guru Ji says: "In order to be approved by their Muslim rulers, these people wear blue cloths. To worship (their holy books), the Puranaas, they ask for money from those (whom they call the polluted ones or) "Malechh". They eat (the meat cooked by the Muslims, which is prepared by killing a) goat after reading the foreign ("kalima", and therefore absolutely un holy for a Hindu, and yet they ask) that no one should enter their kitchen, lest their food is polluted. After plastering the ground, they draw a boundary line around it, then these false (pundits) come and sit upon it; (and start crying again and again), "don't come near, and pollute (our kitchen), lest our food become unfit for eating." (But in reality, these very people) indulge in corrupt practices with their polluted bodies. In their minds is falsehood, but outwardly, they wash their mouths (to profess their holiness). Nanak says, we should meditate on the eternal God (and remember that) we obtain to that eternal (God), only when there is purity (in our mind)."(2)

### *Paurri*

Now Guru Ji comments on the power of God and says: "(That eternal God) keeps all in His mind, and makes all to act as per His grace. He Himself bestows honors, and He Himself makes them do (different) deeds. He is greater than the greatest and great (is His) universe. He yokes every one to His job. If He becomes angry, then even the kings, He makes penniless like grass cutters, whom no one gives alms, even when they go begging from door to door."(16)

**The message of this *Paurri* and preceding saloks is that we should not try to exploit the poor and the needy in collaboration with the wicked or dishonest rulers. God is watching all our conduct, and evil deeds, even if we are doing these in secret. No matter whether we ourselves are kings, or rulers, or the agents of the rulers, if we are participating in corruption or oppression, then God can immediately take away all our power and wealth and reduce us to most degraded and penniless status.**

9-12-93

*SGGS P - 471-472*

ਪੰਨਾ ੪੭੩

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ਸਲੋਕੁ ਮਃ ੧॥

ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ ॥  
 ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੋ ਫਿਕੀ ਸੋਇ ॥  
 ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਬੁਕਾ ਫਿਕੋ ਪਾਇ ॥  
 ਫਿਕਾ ਮੂਰਖੁ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ ॥੧॥

ਮਃ ੧॥

ਅੰਦਰਹੁ ਤੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ ॥  
 ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ ॥  
 ਜਿਨ੍ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ ॥  
 ਤਿਨ੍ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨੈ ਵੀਚਾਰਿ ॥  
 ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ ॥  
 ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ ॥  
 ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ  
 ਖਾਹਿ ॥  
 ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮ੍ ਮੇਲੁ ॥  
 ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ  
 ਤੇਲੁ ॥੨॥

ਪੰਨਾ ੪੭੪

SGGS P-474

ਪਉੜੀ ॥

ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ ॥  
 ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ ॥

salok mehlāa 1.

naanak fikai boli-ai tan man fikaa ho-ay.  
 fiko fikaa sadē-ai fikay fikee so-ay.  
 fikaa dargeh satee-ai muhi thukaa fikay  
 paa-ay.  
 fikaa moorakh aakhee-ai paanaa lahai  
 sajaa-ay. ||1||

mehlāa 1.

andrahu jhoothay paj baahar dune-aa  
 andar fail.  
 athsathtirath jay naaveh utrai naahee  
 mail.  
 jin<sup>h</sup> pat andar baahar gudarhtay bhalay  
 sansaar.  
 tin<sup>h</sup> nayhu lagaa rab saytee daykhn<sup>h</sup>ay  
 veechaar.  
 rang haseh rang roveh chup bhee kar  
 jaahi.  
 parvaah naahee kisai kayree baajh  
 sachay naah.  
 dar vaat upar kharach mangaa jabai day-  
 ay ta khaahi.  
 deebaan ayko kalam aykaa hamaa  
 tum<sup>h</sup>aa mayl.  
 dar la-ay laykhaa peerhchhutai naankaa  
 ji-o tayl. ||2||

pa-orhee.

aapay hee karna kee-o kal aapay hee tai  
 Dhaaree-ai.  
 daykheh keetaa aapnaa Dhar kachee  
 pakee saaree-ai.

ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ ॥	jo aa-i-aa so chalsee sabh ko-ee aa-ee vaaree-ai.
ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥	jis kay jee-a paraan heh ki-o saahib manhu visaaree-ai.
ਆਪਣੁ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ ॥੨੦॥	aapan hathee aapnaa aapay hee kaaj savaaree-ai.   20

### *Salok Mehla-1*

Many times in our haste, carelessness or anger, we utter harsh words. In this shabad Guru Ji tells us about the consequences of speaking in this way. He says: “O’ Nanak, when we utter insipid words, both our body and mind become insipid (or rude). The person, who talks rudely, is called rude and his reputation becomes that of rudeness. Such an insipid person is thrown out of God’s court, (and is so dishonored, as if he) is being spat on his face. In short, a person with a rude tongue is called a fool, (and is disgraced at every place, as if) he is being given a shoe- beating everywhere.”(1)

#### **Mehla-1**

As per Dr. Bh. Vir Singh Ji, Guru Ji seems to have uttered this salok, upon observing a group of false saints roaming around some holy places. He says: “In this world (many such persons have) spread over, who from inside are false (hypocrites), but from outside they have managed to establish their honor (as the true or holy persons. Even if such false people go and) bathe at all the (so-called) sixty-eight holy places, still the dirt (of their minds) will not be removed. On the other hand, they who (are so compassionate and kind, as if within them is soft) silk, but are wearing (cheap) coarse clothes from outside, they are the virtuous ones of the world. They are imbued with the love of God, and they (always) keep thinking about seeing Him. (Imbued in the love of God, they sometimes) laugh, and some times cry, and sometimes they become silent also, and when (God gives this food for their soul), they partake of it. (They have full faith in this thing, that) there is only one Judge (and He judges every one with same true justice, as if) He has only one pen. We all high and low persons would meet there (in His court). But, when in His court, He asks for the account (of our deeds), then O’ Nanak, the guilty ones are so severely punished (that their tears) come out, like the oil coming out when seeds are pressed in an oil press.”(2)

#### **Paurri**

Now Guru Ji comments upon the nature of the world, and what is the best thing for a human to do. Addressing God, he says: “(O’ God), You Yourself have created this creation, and You Yourself have supported it with Your power. (Like a child playing by himself with his Loodo game), He looks at his creation, and sees which of his (mortal) pieces have become perfect (and are ready to reenter their Home), and which

one is still imperfect, (or still needs to go through the world for some more rounds). However, one thing is sure; who so ever has come into (this world), will have to depart; every one will have his turn (for departure from this world). Therefore, we should not forget (that God) to whom belong our life and breath, (and as long as there is life in us), we should try to accomplish our task (of reaching God, by meditating on His Name).”(20)

**The message of this *Paurri* and preceding saloks is that we should remember that this world is but a stage created by God for the human beings to play their assigned roles, and perfect themselves. Therefore, we should not say any unkind words to any body, or make a false show of our piety. Instead we should do righteous deeds, imbue ourselves with God’s Love, and meditate on His Name, so that one day, He may show mercy on us, and accept us also in His eternal union.**

*SGGS P - 473-474*



ਪੰਨਾ ੪੭੬

SGGS P-476

ਆਸਾ ॥

aasaa.

ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ ॥

gaj saadhay tai tai Dhottee-aa tihray  
paa-in tag.

ਗਲੀ ਜਿਨ੍ਹਾ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ ॥

galee jin'aa japmaalee-aa lotay hath  
nibag.ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ  
ਠਗ ॥੧॥o-ay har kay sant na aakhee-ahi  
baanaaras kay thag. ||1||

ਐਸੇ ਸੰਤ ਨ ਮੋ ਕਉ ਭਾਵਹਿ ॥

aisay sant na mo ka-o bhaaveh.

ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ ॥੧॥ ਰਹਾਉ ॥

daalaa si-o paydaa gatkaavahi. ||1||  
rahaa-o.ਬਾਸਨ ਮਾਂਜਿ ਚਰਾਵਹਿ ਉਪਰਿ ਕਾਠੀ ਧੋਇ  
ਜਲਾਵਹਿ ॥baasan maa'j charaaveh oopar kaathee  
Dho-ay jalaaveh.ਬਸੁਧਾ ਖੋਦਿ ਕਰਹਿ ਦੁਇ ਚੂਲੇ ਸਾਰੇ ਮਾਣਸ  
ਖਾਵਹਿ ॥੨॥basuDhaa khod karahi du-ay chool'ay  
saaray maanas khaaveh. ||2||ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ  
ਕਹਾਵਹਿ ॥o-ay paapee sadaa fireh apraaDhee  
mukhahu apras kahaaveh.ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ  
ਡੁਬਾਵਹਿ ॥੩॥sadaa sadaa fireh abhimaanee sagal  
kutamb dubaaveh. ||3||ਜਿਤੁ ਕੇ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ  
ਕਮਾਵੈ ॥jit ko laa-i-aa tit hee laagaa taisay karam  
kamaavai.ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ  
ਆਵੈ ॥੪॥੨॥kaho kabeer jis satgur bhaytai punrap  
janam na aavai. ||4||2||

*Raag Aasa Baani Bhagtaa Kee*  
*Kabir Jeeo, Naam Dev Jeeo Ravi Dass Jeeo*  
*Aasa*

In this *shabad*, Kabir Ji warns us against those hypocrites who dress and pose like saints but in reality are cheats, who want to rob us in every way. During that period, there were many con artists, who dressed as holy Brahmins used to roam around sacred places, such as Banaras (The most holy Hindu city also known as Kashi).



Commenting on the conduct of such hypocrites, Kabir Ji says: “(Even though, these people) may wear three and a half yard long loin clothes (called *Dhoties*), triple threaded (*Juneaus*), rosaries around their necks, and shining white jugs in their hands, (still in my view) they are not be called the saints of God, (because in reality, they are) the cheats of Banaras.”(1)

Regarding such fake saints, Kabir Ji says: “Such (hypocrite) saints are not at all pleasing to me, (who rob their victims, of not only their wealth, but also their life, as if) along with a branch, they gulp down the entire tree.”(1-pause)

Commenting further on the conduct of such people, Kabir Ji says: “(To show other people, how holy and pure they are, they dig earth, and make two hearths. After thoroughly scrubbing their cooking pots, they place these on the hearths, and then they even wash the sticks, before they light them and place under the pots. (But in their real life, they are such cruel and heartless thieves, that they not only rob their victims of all their money, and other valuables, but often would also kill them and dispose off their dead bodies in such ways, as if they) devour the entire human bodies.”(2)

Describing, the conduct of such swindlers and their end fate, Kabir Ji says: “Such sinners always keep roaming around (looking for more such innocent victims, but in the eyes of the people) they call themselves as Aprass (or the ones, who don’t even touch the worldly wealth or valuables). These proud people always roam around in arrogance, (with the result that not only themselves, but they also) drown their entire lineage (in this life of sin).”(3)

Nevertheless, Kabir Ji being a true saint shows compassion even for such people. Therefore, acknowledging the root cause, behind people’s conduct, he says: “(These people are also in a way helpless, because in) whatever profession (a person has been yoked by God), he is engaged in that profession, and he does the deeds accordingly. So Kabir says, the person, who meets the (true) saint Guru, (follows his advice, and meditates on God sincerely), doesn’t go through birth (or death) again.”(4-2)

**The message of this *shabad* is that even though there are many thugs and cheats roaming around in this world in the guise of holy persons or saints, still we should not waste our time in passing judgment on others. Instead, we should concentrate on and follow the advice of the true Guru (Granth Sahib Ji), and meditate on God’s Name, with true love and devotion, so that we may obtain emancipation from the rounds of births and deaths.**

9-17-93

SGGS P - 476

ਪੰਨਾ ੪੭੭

SGGS P-477

ਆਸਾ ॥

aasaa.

ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ  
ਕੋਈ ॥jab lag tayl deevay mukh baatee tab  
soojhai sabh ko-ee.

ਪੰਨਾ ੪੭੮

SGGS P-478

ਤੇਲ ਜਲੇ ਬਾਤੀ ਠਹਰਾਨੀ ਸੁੰਨਾ ਮੰਦਰੁ ਹੋਈ ॥੧॥

tayl jalay baatee thehraanee soonnaa  
mandar ho-ee. ||1||

ਰੇ ਬਉਰੇ ਤੁਹਿ ਘਰੀ ਨ ਰਾਖੈ ਕੋਈ ॥

ray ba-uray tuhi gharee na raakhai ko-ee.

ਤੂੰ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੋਈ ॥੧॥ ਰਹਾਉ ॥

toon raam naam jap so-ee. ||1|| rahaa-o

ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਕਹੁ ਕਾ ਕੋ ਕਵਨ ਪੁਰਖ ਕੀ  
ਜੋਈ ॥kaa kee maat pitaa kaho kaa ko kavan  
purakh kee jo-ee.ਘਟ ਫੂਟੇ ਕੋਊ ਬਾਤ ਨ ਪੁਛੈ ਕਾਢਹੁ ਕਾਢਹੁ  
ਹੋਈ ॥੨॥ghat footay ko-oo baat na poochhai  
kaadhahu kaadhahu ho-ee. ||2||

ਦੇਹੁਰੀ ਬੈਠੀ ਮਾਤਾ ਰੋਵੈ ਖਟੀਆ ਲੇ ਗਏ ਭਾਈ ॥

dayhuree baithee maataa rovai khatee-  
aa lay ga-ay bhaa-ee.ਲਟ ਛਿਟਕਾਏ ਤਿਰੀਆ ਰੋਵੈ ਹੰਸੁ ਇਕੇਲਾ  
ਜਾਈ ॥੩॥lat chhitkaa-ay tiree-aa rovai hans ikaylaa  
jaa-ee. ||3||

ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਭੈ ਸਾਗਰ ਕੈ ਤਾਈ ॥

kahaṭ kabeer sunhu ray santahu bhai  
saagar kai taa-ee.ਇਸੁ ਬੰਦੇ ਸਿਰਿ ਜੁਲਮੁ ਹੋਤ ਹੈ ਜਮੁ ਨਹੀ ਹਟੈ  
ਗੁਸਾਈ ॥੪॥੯॥is banday sir julam hot hai jam nahee  
hatai gusaa-ee. ||4||9||

Aasa

In this *shabad* Kabir Ji is reminds us about our imminent death, and cautions us against being absorbed in the attachment of our friends and relatives, and committing sins or evil deeds on account of them.

Comparing our body to a lamp, life breaths to the oil and the wick, Kabir Ji addresses us and says: “(O’ mortal), as long there is oil and the wick in the lamp, till then every thing is visible. However, when the oil is burnt, and the wick is extinguished, then the house becomes dark (and lonely). Similarly, as long as there are breaths in the body

and one is alive, everything appears to be one's own to a mortal. But when one stops breathing, man's body becomes lifeless, and cannot see or do anything).”(1)

Referring to man's loneliness after death, Kabir Ji advises: “(O' man, after death), no body wants to keep you (in the house) even for a moment. Therefore, meditate on that God's Name, (which alone would go along with you).”(1-pause)

Describing the funeral scene after death, Kabir Ji says: “When the pitcher (of life of a person) breaks down (and the person dies, immediately there is a concern on every body's mind to dispose off the body. Tell me, who at that time thinks about (such things), as whose mother, father, or spouse is this (dead body).”(2)

Commenting upon the state of the near and dear relatives, and the soul of the dead person, Kabir Ji says: “Sitting in the porch the mother wails, while the brothers (and other relatives and friends) take away the coffin for cremation; the wife weeps with her disheveled hair, while the (poor) soul is going alone (into the next world).”(3)

Seeing such a heart wrenching scene which happens again and again to the human beings, Kabir Ji passionately urges: “Listen O' saints, Kabir says, for the sake of this dreadful (worldly ocean, which one deems as his or her own, one commits so many sins and misdeeds. Therefore at the time of death, the person) is cruelly punished, and O' God at that time, the demon of death doesn't stop (torturing that person).”(4-9-two phrase stanzas)

**The message of this *shabad* is that all our friends and relatives love and care about us, as long as there is life in the body. But as soon as we breathe our last, no one would own us, and our soul would go alone and suffer the punishment for all the sins and evil deeds committed by us, for our own sake, or for our family and friends. Therefore, instead of involving too much in the worldly affairs, and committing sins for ourselves or for our near and dear ones, we should meditate on God's Name, which alone would accompany and help us in the end.**

*SGGS P - 477-478*

ਪੰਨਾ ੪੭੯

SGGS P-479

ਆਸਾ ॥

aasaa.

ਕਾਹੂ ਦੀਨੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ ॥

kaahoo deenHay paat patambar kaahoo palagh nivaaraa.

ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ ॥੧॥

kaahoo garee godree naahee kaahoo khaan paraaraa. ||1||

ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ ॥

ahirakh vaad na keejai ray man.

ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ ॥੧॥ ਰਹਾਉ ॥

sukarit kar kar leejai ray man. ||1|| rahaa-o.

ਕੁਮਾਰੈ ਏਕ ਜੁ ਮਾਟੀ ਗੁੰਧੀ ਬਹੁ ਬਿਧਿ ਬਾਨੀ ਲਾਈ ॥

kumHaarai ayk jo maatee goonDhee baho biDh baanee laa-ee.

ਕਾਹੂ ਮਹਿ ਮੋਤੀ ਮੁਕਤਾਹਲ ਕਾਹੂ ਬਿਆਧਿ ਲਗਾਈ ॥੨॥

kaahoo meh motee muktaahal kaahoo bi-aaDh lagaa-ee. ||2||

ਸੂਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਹੈ ਧਨੁ ਮੇਰਾ ॥

soomeh Dhan raakhanan ka-o dee-aa mugaDh kahai Dhan mayraa.

ਪੰਨਾ ੪੮੦

SGGS P-480

ਜਮ ਕਾ ਡੰਡੁ ਮੁੰਡੁ ਮਹਿ ਲਾਗੈ ਖਿਨ ਮਹਿ ਕਰੈ ਨਿਬੇਰਾ ॥੩॥

jam kaa dand moond meh laagai khin meh karai nibayraa. ||3||

ਹਰਿ ਜਨੁ ਉਤਮੁ ਭਗਤੁ ਸਦਾਵੈ ਆਗਿਆ ਮਨਿ ਸੁਖੁ ਪਾਈ ॥

har jan ootam bhagat sadaavai aagi-aa man sukh paa-ee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਤਿ ਕਰਿ ਮਾਨੈ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ ॥੪॥

jo tis bhaavai sat kar maanai bhaanaa man vasaa-ee. ||4||

ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮੇਰੀ ਮੇਰੀ ਝੂਠੀ ॥

kahai kabeer sunhu ray santahu mayree mayree jhoothee.

ਚਿਰਗਟ ਫਾਰਿ ਚਟਾਰਾ ਲੈ ਗਇਓ ਤਰੀ ਤਾਗਰੀ ਛੂਟੀ ॥੫॥੩॥੧੬॥

chirgat faar chataaraa lai ga-i-o taree taagree chhootee. ||5||3||16||*Aasa Shri Kabir Jeeo Kaiy**Aasa*

In this *shabad* Kabir Ji, give us a lesson in leading a contented and thankful life and not to be jealous of the riches of other persons.

He says: “(It is God’s will) that to some, He has given satin and silk clothes, and to some beds woven with cotton tapes, while others do not have even a cotton patched coat, and in some houses there is just dried hay (to sleep on).”(1)

Instead of feeling jealous about other persons luxuries, Kabir Ji advises his own mind and says: O’ my mind do not indulge in jealousy or grumbling; instead what ever God gives to you, receive it with repeated thanks.”(1-pause)

Kabir Ji now explains the reasons for so much difference in the fate of men or the wealth they possess with a beautiful example. He says: “A potter takes the same clay and fashions pots and vessels of different colors and kinds. It so happens that in some (pots), pearls, and pearl necklaces are placed, while in the other, he has put some defect (and therefore, in them is put useless stuff).”(2)

Describing the end fate of those misers, who keep hoarding money, Kabir Ji says: “(Often God) gives wealth to a miser for safe keeping (and helping the needy), however the fool thinks that all this wealth is his alone. But when the demon of death strikes his head, then in an instant he settles (the issue, that the wealth doesn’t belong to the miser at all).”(3)

Therefore, Kabir Ji tells us what should be the attitude of a true devotee of God. He says: “The person, who lives like a servant of God, and feels pleasure in obeying God’ will, that person enjoys peace, and is called a virtuous devotee (of God). Whatever pleases Him, (the devotee) accepts it as true, and enshrines (God’s) will in his or her mind.”(4)

In conclusion, Kabir Ji says: “Listen, O’ (my dear) saints, this is what Kabir has to say, that this (obsession) of claiming that this thing is mine, or that thing is mine is false, (and cannot last forever. Because, just as) tearing down the cage, a cat takes away a small bird, and its water and food are left behind, (similarly when conquering the body, the death takes away one’s soul, all one’s possessions and wealth are left behind).” (5-3-16)

**The message of this *shabad* is that we should not bother how much any body else is earning or what kind of luxuries that person is enjoying. We should simply be thankful to God for what ever He has given us, share our blessings with the less fortunate ones, and always meditate on His Name. Because in the end, it is only God’s Name which will accompany us and nothing else.**

8-22-93

*SGGS P - 479-480*

ਪੰਨਾ ੪੮੧

SGGS P-481

ਬਾਈਸ ਚਉਪਦੇ ਤਥਾ ਪੰਚਪਦੇ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ  
ਜੀਉ ਕੇ ਤਿਪਦੇ ੮ ਦੁਤੁਕੇ ੭ ਇਕਤੁਕਾ ੧

baa-ees cha-upday tathaa  
panchpaday aasaa saree kabeer  
jee-o kay tipday 8 dutukay 7  
iktukaa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ  
ਰਹਾਇਆ ॥

bindtay jin pind kee-aa agan kund rahaa-  
i-aa.

ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ  
ਮਾਇਆ ॥੧॥

das maas maataa udar raakhi-aa bahur  
laagee maa-i-aa. ||1||

ਪ੍ਰਾਨੀ ਕਾਹੇ ਕਉ ਲੋਭਿ ਲਾਗੇ ਰਤਨ ਜਨਮੁ  
ਖੋਇਆ ॥

paraanee kaahay ka-o lobh laagay ratan  
janam kho-i-aa.

ਪੂਰਬ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ ਨਾਹੀ ਬੋਇਆ ॥੧॥  
ਰਹਾਉ ॥

poorab janam karam bhoom beej naahee  
bo-i-aa. ||1|| rahaa-o.

ਬਾਰਿਕ ਤੇ ਬਿਰਧਿ ਭਇਆ ਹੋਨਾ ਸੋ ਹੋਇਆ ॥

baarik tay biraDhbha-i-aa honaa so ho-  
i-aa.

ਜਾ ਜਮੁ ਆਇ ਝੋਟ ਪਕਰੈ ਤਬਹਿ ਕਾਹੇ  
ਰੋਇਆ ॥੨॥

jaa jam aa-ay jhot pakrai tabeh kaahay  
ro-i-aa. ||2||

ਪੰਨਾ ੪੮੨

SGGS P-482

ਜੀਵਨੈ ਕੀ ਆਸ ਕਰਹਿ ਜਮੁ ਨਿਹਾਰੈ ਸਾਸਾ ॥

jeevnai kee aas karahi jam nihaarai  
saasaa.

ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਵਾਲਿ  
ਪਾਸਾ ॥੩॥੧॥੨੩॥

baajeegaree sansaar kabeeraa chayt  
dhaal paasaa. ||3||1||2

*Assa, Sri Kabir Ji*

*Tipadaiys 8, Do-Tukas 7, Ikk Tukka 1*

In this *shabad*, Kabir Ji briefly talks about the reality of our life and advises us not to waste this opportunity of human life and meditate on God's Name so that we may get rid of the rounds of births and deaths.

Addressing us, Kabir Ji says: “(O’ mortal, God created your) body from a drop of (father’s sperm) and protected you in the caldron of fire (of your mother’s womb). For ten months (God protected you) in your mother’s womb. (But as soon as you came out (of the womb, you forgot Him and) you were afflicted by Maya” (the worldly attachment).”(1)

Therefore, Kabir Ji admonishes us, and asks: “(O’ mortal), why getting attached to greed you have wasted your jewel (like precious human) birth? (It appears that) in your previous life, you didn’t sow the seed of God’s Name, in the field of your deeds (your body).”(1-pause)

Now warning us of the consequences of continuing our present life style, and not attuning ourselves to meditation on God’s Name, Kabir Ji says: “(O’ man), from a child you have become an old person. Whatever had to happen has happened. (But if you don’t remember God’s Name even now, then) don’t cry, when the demon of death comes and seizes you from your forelocks.”(2)

Finally, Kabir Ji warns us against hoping to live a much longer life, even after becoming so old. He says: “(O’ mortal, even after becoming so old), you are hoping for living (a long time), but the demon of death is counting your (few remaining) breaths. Kabir says, (O’ human being), this world is like the play of a juggler, (therefore) throw your dice with full attention (and play your turn cautiously, so that you may not lose the game of your life, and keep suffering the pain of births and deaths).”(3-1-23)

**The message of this *shabad* is that we have been wasting our previous lives and this human birth up to this time in false worldly pursuits and pleasures. We should realize that any time death could come and seize us. Therefore, we should take every opportunity to meditate on God’s Name and live a pious and virtuous life, so that this opportunity of life given to us by God also does not go waste like the previous ones, and we keep suffering through the painful rounds of births and deaths.**

*SGGS P - 481-482*

ਪੰਨਾ ੪੮੪

SGGS P-484

ਆਸਾ ॥

aasaa.

ਪਹਿਲੀ ਕਰੂਪਿ ਕੁਜਾਤਿ ਕੁਲਖਨੀ ਸਾਹੁਰੈ ਪੇਈਐ  
ਬੁਰੀ ॥pahilee karoop kujaat kulakhnee saahurai  
pay-ee-ai buree.ਅਬ ਕੀ ਸਰੂਪਿ ਸੁਜਾਨਿ ਸੁਲਖਨੀ ਸਹਜੇ ਉਦਰਿ  
ਧਰੀ ॥੧॥ab kee saroop sujaan sulakhnee sehjay  
udar Dharee. ||1||

ਭਲੀ ਸਰੀ ਮੁਈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ ॥

bhalee saree mu-ee mayree pahilee  
baree.ਜੁਗੁ ਜੁਗੁ ਜੀਵਉ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ ॥੧॥  
ਰਹਾਉ ॥jug jug jeeva-o mayree ab kee Dharee.  
||1|| rahaa-o.ਕਹੁ ਕਬੀਰ ਜਬ ਲਹੁਰੀ ਆਈ ਬਡੀ ਕਾ ਸੁਹਾਗੁ  
ਟਰਿਓ ॥kaho kabeer jab lahuree aa-ee badee kaa  
suhaag tari-o.ਲਹੁਰੀ ਸੰਗਿ ਭਈ ਅਬ ਮੇਰੈ ਜੇਠੀ ਅਉਰੁ  
ਧਰਿਓ ॥੨॥੨॥੩੨॥lahuree sang bha-ee ab mayrai jaythee  
a-or Dhari-o. ||2||2||32||*Aasa*

In this *shabad*, Kabir Ji uses a very beautiful example to tell us about his present awakened state of mind as compared to his previous state of ignorance. He compares his previous ignorant state of mind to his first wife and the awakened understanding to his new second wedded wife.

Using the above metaphor, Kabir Ji says: “(My previous state of ignorance and misunderstanding), was like my first, ugly, low caste, bad character woman, considered evil both in her parent’s and in-laws’ house. (However), my present (awakened understanding) is like the beautiful, wise (new bride) of superb merits, and I have easily enshrined her in my heart.”(1)

Expressing, the happiness he feels about getting rid of his previous state of ignorance, Kabir Ji says: “It is good that I got rid of my previous (bad intellect, as if) my previous evil wife has died. (Now I pray) that may my newly wedded bride (this new awakened state) may live and last for ages after ages.”(1-pause)

He concludes the shabad, with the remarks: “Kabir says, when the (new) younger wife came, the older bride (became so irrelevant to him, as if) her spouse was dead, (because) now the younger one always remains with me, and the older one has married some other person. (In other words, Kabir is now fully enjoying his new



awakened and virtuous state of mind, and the old bad intellect is now afflicting some one else, but not him).”(2-2-32)

**The message of this *shabad* is that if we want to gain any profit of this human life, we should discard our ignorance, and pride. Instead, we should obtain the true knowledge and understanding from our Guru. Only then, we will obtain the fruit of this human life or union with God.**

*SGGS P - 484*



ਪੰਨਾ ੪੮੫

SGGS P-485

ਆਸਾ ॥

aasaa.

ਸਾਪੁ ਕੁੰਚ ਛੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ ॥  
ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ ॥੧॥

saap kunch chhodai bikh nahee chhaadai.  
udak maahi jaisay bag Dhi-aan maadai.  
||1||

ਕਾਹੇ ਕਉ ਕੀਜੈ ਧਿਆਨੁ ਜਪੰਨਾ ॥  
ਜਬ ਤੇ ਸੁਧੁ ਨਾਹੀ ਮਨੁ ਅਪਨਾ ॥੧॥ ਰਹਾਉ ॥

kaahay ka-o keejai Dhi-aan japannaa.  
jab tay suDh naahee man apnaa. ||1||  
rahaa-o.

ਸਿੰਘਚ ਭੋਜਨੁ ਜੋ ਨਰੁ ਜਾਨੈ ॥  
ਐਸੇ ਹੀ ਠਗਦੇਉ ਬਖਾਨੈ ॥੨॥

singhach bhojan jo nar jaanai.  
aisay hee thagday-o bakhaanai. ||2||

ਨਾਮੇ ਕੇਸੁਆਮੀ ਲਾਹਿ ਲੇ ਝਗਰਾ ॥

naamay kay su-aamee laahi lay jhagraa.

ਪੰਨਾ ੪੮੬

SGGS P-486

ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਚੇ ਦਗਰਾ ॥੩॥੪॥

raam rasaa-in pee-o ray dagraa. ||3||4||

Aasa

In this *shabad*, devotee Namdev Ji is commenting on the life conduct of those cheats and deceiving people who adorn the garb of holiness, by dressing like saints, and acting like holy persons, but from their inside they are still the same kind of liars and deceivers. However, like all other godly people Namdev Ji does not attack those persons. He includes himself into those categories and in this way indirectly advises us all against such pretensions, or insincere worship of God.

First Namdev Ji gives a couple of examples, of false pretensions. He says: "A snake sheds off its outer thin skin but not its venom. (Similarly, a person might be sitting with closed eyes, as if meditating, but actually he may be like) a crane, who sits motionless in water, but its concentration (is on its prey) in the water."(1)

Therefore, stressing on the purification of mind for true meditation, Namdev Ji says: "(O' my friends), what is the use of such meditation, if we have not purified our mind first?"(1-pause)

Namdev Ji further illustrates this point and says: "If like a lion, which eats its food by cruelly killing other animals, a person knows to earn his or her living by oppression and cruelty only, that person is called the god of Thugs(or gangsters)."(2)

Finally, Namdev Ji shares with us the result of his honest confession before God and how He has blessed Namdev with true guidance. He says: "Namdev's Master has ended all his inner strife, (regarding earning his living, and blessing him with God's Name, has said: "Go ahead, and you too drink this nectar of God's Name, O' my little trickster."(3-4)

**The message of this *shabad* is that we should not enter into any unholy or dishonest profession. We should not pretend holiness on the outside, while inside our ways and thoughts are like those of evil persons. However if we remember God with sincere intentions, then God gives us the gift of the Name, which would help us overcome whatever inner weaknesses we might have.**

8-27-93

SGGS P - 485-486



ਪੰਨਾ ੪੮੭

SGGS P-487

ਮਹਲਾ ੫॥

mehlaa 5.

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ ॥ gobind gobind gobind sang naamday-o  
man leenaa.

ਆਢ ਦਾਮ ਕੇ ਛੀਪਰੇ ਹੋਇਓ ਲਾਖੀਣਾ ॥੧॥ aadhdaam ko chheepro ho-i-o  
rahaa-o. ||1||

ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ ॥ bunnaa tannaa tī-aag kai pareet charan  
kabeeraa.

ਨੀਚ ਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਯ ਗਹੀਰਾ ॥੧॥ neech kulaa jolaaharaa bhā-i-o guneeey  
gaheeraa. ||1||

ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨਿ ਤਿਆਗੀ ravidāas dhuvantāa dhor neettin tī-aagee  
ਮਾਇਆ ॥ maa-i-aa.

ਪਰਗਟੁ ਹੋਆ ਸਾਧਸੰਗਿ ਹਰਿ ਦਰਸਨੁ pargat ho-aa saadhsang har darsan paa-  
ਪਾਇਆ ॥੨॥ i-aa. ||2||

ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ ॥ sain naa-ee butkaaree-aa oh ghar ghar  
suni-aa.

ਹਿਰਦੇ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ hirday vasi-aa paarbarahm bhagtaa meh  
ਗਨਿਆ ॥੩॥ gani-aa. ||3||

ਪੰਨਾ ੪੮੮

SGGS P-488

ਇਹ ਬਿਧਿ ਸੁਨਿ ਕੈ ਜਾਟਰੇ ਉਠਿ ਭਗਤੀ ਲਾਗਾ ॥ ih biDh sun kai jaatro uthbhagtee laagaa.

ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ ॥੪॥੨॥ milay partakh gusaa-ee-aa Dhannaa  
vadbhaagaa. ||4||2||

*Mehla-5*

In this *shabad*, fifth Guru Arjun Dev Ji tells us how Dhanna Ji, (a low caste Jaat) was motivated to meditate on God's Name, and what kind of blessings he obtained as a result of his true devotion.

To answer the above question, Guru Ji refers to some episodes in Dhanna Ji's life. He begins with the example of Namdev and says: "(Dhanna Ji heard from others, that)

Namdev's mind was attuned to repeating God's Name. The result was that, this low caste calico printer (was so poor, as if his worth in the society was only half a penny; became so highly regarded, as if he was a rich person having hundreds of thousands of rupees."(1-pause)

Now Guru Ji gives the example of Kabir Ji. He says: "Kabir (a weaver who) abandoning his weaving and stretching of cotton thread, imbued himself with the love for God's feet (His Name, with the result that) a low caste weaver, (acquired so many merits, as if he) became an ocean of virtues."(1)

Next, giving the example of Ravidas Ji, Guru Ji says: "(O' my friends), Ravidas, who used to carry the dead animals every day, abandoned the worldly affairs (and attuned himself to the devotion of God). He also became renowned in the society of the saints, as the one who had obtained the sight of God."(2)

Finally giving the example of Sain barber, Guru Ji says: "Sain, the barber who used to do odd little jobs, became known in each and every house, when he enshrined the transcendent God in his mind, and was acknowledged among the devotees of God."(3)

Concluding this shabad, Guru Ji tells, what effect, these stories had on the mind of Dhanna. He says: "After listening (to the true stories regarding) this technique (of meditating on God's Name, Dhanna), the Jaat, also got inspired, and he engaged himself in devotion of God. (The result was that) he met God of the universe in person, and Dhanna became the most fortunate person."(4-2)

**The message of this shabad is that whosoever has meditated on God's Name with true love and devotion; he or she has been re-united with God and has become known in the world.**

*SGGS P - 487-488*

ਪੰਨਾ ੪੯੦

SGGS P-490

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੩ ਘਰੁ ੧

raag goojree mehlāa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>a</sup>rsaad.

ਪ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਖਾਇ ॥

Dharig ivayhaa jeev<sup>n</sup>aa jit<sup>t</sup> har pareet<sup>t</sup> na paa-ay.

ਜਿਤੁ ਕੰਮਿ ਹਰਿ ਵੀਸਰੈ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥੧॥

jit<sup>t</sup> kamm har veesrai doojai lagai jaa-ay. ||1||

ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਮਨਾ ਜਿਤੁ ਸੇਵਿਐ ਗੋਵਿਦ ਪ੍ਰੀਤਿ ਉਪਜੈ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ ॥

aisaa satgur sayvee-ai manaa jit<sup>t</sup> sayvi-ai govid<sup>d</sup> pareet<sup>t</sup> oopjai avar visar sabh<sup>h</sup> jaa-ay.

ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਗਹਿ ਰਹੈ ਜਰਾ ਕਾ ਭਉ ਨ ਹੋਵਈ ਜੀਵਨ ਖਦਵੀ ਖਾਇ ॥੧॥ ਰਹਾਉ ॥

har saytee chit<sup>t</sup> geh rahai jaraa kaa bha-o na hova-ee jeevan pad<sup>v</sup>ee paa-ay. ||1|| rahaa-o.

ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਸਿਉ ਇਕੁ ਸਹਜੁ ਉਪਜਿਆ ਵੇਖੁ ਜੈਸੀ ਭਗਤਿ ਬਨੀ ॥

gobind<sup>d</sup> pareet<sup>t</sup> si-o ik sahj upji-aa vaykh<sup>h</sup> jaisee bhagat<sup>t</sup> banee.

ਆਪੁ ਸੇਤੀ ਆਪੁ ਖਾਇਆ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਜੇਤੀ ਜੋਤਿ ਸਮਈ ॥੨॥

aap saytee aap khaa-i-aa taa man nirmal ho-aa jot<sup>t</sup>ee jot<sup>t</sup> sam-ee. ||2||

ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਖਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

bin bhaagaa aisaa satgur na paa-ee-ai jay lochai sabh<sup>h</sup> ko-ay.

ਕੂੜੈ ਕੀ ਖਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹਇ ॥੩॥

koorhai kee paal vichahu niklai taa sadaa suk<sup>h</sup> ho-ay. ||3||

ਨਾਨਕ ਐਸੇ ਸਤਿਗੁਰ ਕੀ ਕਿਆ ਓਹੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਗੁਰ ਆਗੈ ਜੀਉ ਧਰੇਇ ॥

naanak aisay satgur kee ki-aa oh sayvak sayvaa karay gur aagai jee-o D<sup>h</sup>aray-ay.

ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰੁ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇਇ ॥੪॥੧॥੩॥

satgur kaa bhaanaa chit<sup>t</sup> karay satgur aapay kirpaa karay-i. ||4||1||3||

**Goojri Mehla-3 Ghar-1**  
**Ik Onkaar Satgur Parsaad**

In this *shabad*, Guru Ji tells us how important it is to remember Him, and how to serve the Guru, who helps us in this regard.

Guru Ji first starts with a comment and says: “Accursed is that life in which one is not imbued with the love of God. Also accursed is that occupation in which one forgets God and becomes attached to things other than God.”(1)

Suggesting the way to avoid forgetting God, Guru Ji says to his own mind (and us): “O’, my mind we should serve (follow) such a true Guru, serving whom the love for God arises in our mind, everything else gets forsaken. The mind should remain attuned to God, and we obtain such a spiritual status, that fear of old age doesn’t arise.”(1-pause)

Now Guru Ji shares with us his own experience and tells us what happened when he followed the advice of his Guru. He says: “(The Guru made me fall in love with God) and I was imbued with such astonishing devotion that through the love of God, a poise arose in my mind. (When) by my own will, I subdued my self-(conceit), my mind became immaculate, and my light merged in the light (of God).”(2)

Cautioning us against taking our Guru lightly, he says: “(O’ my friends), even if everyone strongly craves, without good fortune such a true Guru is not obtained. (Upon meeting the Guru), the wall between (the soul and the prime Soul) is removed, and then there is peace forever.”(3)

Finally, Guru Ji tells, how we should serve such a true Guru who brings us closer to God, and unites us with Him. He says: “(If you ask), O’ Nanak, what kind of service a servant of the Guru should perform for such a true Guru, who unites him with God? The answer is that) one should surrender one’s very life before the Guru. One should keep in mind the true Guru’s will, then the true Guru himself shows mercy (and guides one to cheerfully accept God’s will).”(4-1-3)

**The message of this *shabad* is that when we have true love for God, our mind obtains peace and bliss, but this true love is only enshrined through the guidance of the true Guru, to whom we should surrender ourselves completely and follow his advice with full faith and devotion.**

*SGGS P - 490*

ਪੰਨਾ ੪੯੧

SGGS P-491

ਗੂਜਰੀ ਮਹਲਾ ੩ ਪੰਚਪਦੇ ॥

goojree mehlaa 3 panchpaday.

ਨਾ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨਾ ਕਾਸੀ ਮਤਿ ਜਾਇ ॥

naa kaasee mat\_ oopjai naa kaasee mat\_ jaa-ay.

ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਉਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ ॥੧॥

satgur mili-ai mat\_ oopjai taa ih sojhee paa-ay. ||1||

ਹਰਿ ਕਥਾ ਤੂੰ ਸੁਣਿ ਰੇ ਮਨ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇ ॥

har kathaa too^N sun\_ ray man sabad\_ man vasaa-ay.

ਇਹ ਮਤਿ ਤੇਰੀ ਥਿਰੁ ਰਹੈ ਤਾਂ ਭਰਮੁ ਵਿਚਰੁ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ih mattayree thir\_ rahai taa^Nbharam vichahu jaa-ay. ||1|| rahaa-o.

ਹਰਿ ਚਰਣ ਰਿਦੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ ॥

har charan\_ ridai vasaa-ay too kilvikh\_ hoveh naas.

ਪੰਚ ਭੂ ਆਤਮਾ ਵਸਿ ਕਰਹਿ ਤਾ ਤੀਰਥ ਕਰਹਿ ਨਿਵਾਸੁ ॥੨॥

panch bhoo aatmaa vas karahi taa tirath\_ karahi nivaas. ||2||

ਮਨਮੁਖਿ ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਹੈ ਸੋਝੀ ਕਿਛੁ ਨ ਪਾਇ ॥

manmukh\_ ih man mugaDh\_ hai sojhee kichhoo na paa-ay.

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਬੁਝਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥੩॥

har kaa naam na bujh\_ee ant\_ ga-i-aa pachhu^taa-ay. ||3||

ਇਹੁ ਮਨੁ ਕਾਸੀ ਸਭਿ ਤੀਰਥ ਸਿਮ੍ਰਿਤਿ ਸਤਿਗੁਰ ਦੀਆ ਬੁਝਾਇ ॥

ih man kaasee sabh\_ tirath simrit\_ satgur dee-aa bujhaa-ay.

ਅਠਸਠਿ ਤੀਰਥ ਤਿਸੁ ਸੰਗਿ ਰਹਹਿ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥੪॥

ath\_sath\_ tirath tis sang raheh jin har hirdai\_ rahi-aa samaa-ay. ||4||

ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝਿਆ ਏਕੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

naanak satgur mili-ai hukam bujhi-aa ayk\_ vasi-aa man aa-ay.

ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇਰਹੈ ਸਮਾਇ ॥੫॥੬॥੭॥ ਪੰਨਾ ੪੯੨

jo tuDh\_ bhaavai sabh\_ sach hai sachay\_ rahai samaa-ay. ||5||6||8|| SGGS P-492

**Goojri Mehla-3**  
**Panchpadey**

In this *shabad*, Guru Ji comments on the belief of some people who think that they can get divine knowledge and become immaculate by living or bathing at holy places like *Kaashi* also known as *Banaras* (the holiest place for Hindus). He tells us, where exactly we can obtain divine knowledge and what is the best way to become pure.



Guru Ji says: “(By living or bathing at holy place, such as) Kaashi, neither any (divine) wisdom develops in a person, nor it goes away. Only upon meeting the true Guru (and following his advice, divine) knowledge develops, and then (one) understands this thing.”(1)

Therefore, instructing his own mind (and us), Guru Ji says: “O’, my mind listen to the gospel of God, and enshrine the (Guru’s) word in you. Only then your intellect will remain stable, and the doubt within you would go away.”(1-pause)

Describing the benefits of his above advice, Guru Ji says: “(O’ my friend), if you enshrine God’s lotus feet (His Name) in your heart, then your sins will be destroyed. When you control the mind, (which is presently being controlled by the) five impulses, then you would (imperceptibly) reside at the holy place (of God’s abode).”(2)

However, Guru Ji observes: “The mind of a self-conceited person is foolish. Such a person does not obtain any (spiritual) understanding. That person does not realize God’s Name, therefore repents while departing (from this world).”(3)

Guru Ji now describes the kind of divine wisdom, one obtains whom the Guru gives the right spiritual understanding. He says: “(O’ my friends), whom the true Guru has made to understand (the spiritual way of life, that person understands) that in this mind itself are contained all the holy places, including *Kashi*. All the sixty eight holy places remain in the company of the person in whose heart (God) remains enshrined.”(4)

In conclusion, Guru Ji says: “O’ Nanak, upon meeting the true Guru (and following his advice, one) understands the will (of God), and the one (God) comes to reside in one’s heart. Then that person says: “(O God), whatever pleases You, that is all inevitable, (and the mind of such a person) always remains absorbed in the eternal (God).”(5-6-8)

**The message of this *shabad* is that by living at holy places or visiting so many pilgrimage stations, we do not obtain any special spiritual wisdom. It is only when we meet the true Guru, follow his instructions, and meditate on God’s Name that we obtain true divine wisdom, and remain absorbed in the eternal God.**

10-19-93

*SGGS P – 491*

ਪੰਨਾ ੪੯੩

SGGS P-493

ਗੂਜਰੀ ਮਹਲਾ ੪॥

goojree mehlaa 4.

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀ ਮੇਰੀ ਮੋ ਕਉ ਦੇਵਹੁ ਦਾਨੁ  
ਹਰਿ ਪ੍ਰਾਨ ਜੀਵਾਇਆ ॥

gurmukh sakhee sahaylee mayree mo  
ka-o dayvhu daan har paraan jeevaa-i-  
aa.

ਹਮ ਹੋਵਹੁ ਲਾਲੇ ਗੋਲੇ ਗੁਰਸਿਖਾ ਕੇ ਜਿਨ੍ਹਾ ਅਨਦਿਨੁ  
ਹਰਿ ਪ੍ਰਭੁ ਪੁਰਖੁ ਧਿਆਇਆ ॥੧॥

ham hovah laalay golay gursikhaa kay  
jin<sup>h</sup>aa an-din har parabh purakh Dhi-aa-  
i-aa. ||1||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਗੁਰਸਿਖ ਪਗ ਲਾਇਆ ॥

mayrai man tan birahu gursikh pag laa-  
i-aa.

ਮੇਰੇ ਪ੍ਰਾਨ ਸਖਾ ਗੁਰ ਕੇਸਿਖ ਭਾਈ ਮੋ ਕਉ ਕਰਹੁ  
ਉਪਦੇਸੁ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥੧॥ ਰਹਾਉ ॥

mayray paraan sakhaa gur kay sikhbhaa-  
ee mo ka-o karahu updays har milai  
milaa-i-aa. ||1|| rahaa-o.

ਪੰਨਾ ੪੯੪

SGGS P-494

ਜਾ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਮੇਲੇ ਜਿਨ੍ਹ ਵਚਨ  
ਗੁਰੂ ਸਤਿਗੁਰ ਮਨਿ ਭਾਇਆ ॥

jaa har parabhbaavai taa gurmukh  
maylay jin<sup>h</sup> vachan guroo satgur man  
bhaa-i-aa.

ਵਡਭਾਗੀ ਗੁਰ ਕੇ ਸਿਖ ਪਿਆਰੇ ਹਰਿ ਨਿਰਬਾਣੀ  
ਨਿਰਬਾਣ ਪਦੁ ਪਾਇਆ ॥੨॥

vadbhaagee gur kay sikh pi-aaray har  
nirbaanee nirbaan pad paa-i-aa. ||2||

ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਜਿਨ ਹਰਿ ਹਰਿ  
ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ॥

satsangat gur kee har pi-aaree jin har har  
naam meethaa man bhaa-i-aa.

ਜਿਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਸੰਗੁ ਨ ਪਾਇਆ ਸੇ  
ਭਾਗਹੀਣ ਪਾਪੀ ਜਮਿ ਖਾਇਆ ॥੩॥

jin satgur sangat sang na paa-i-aa say  
bhaagheen paapee jam khaa-i-aa. ||3||

ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭੁ ਧਾਰੇ ਹਰਿ ਆਪੇ  
ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇਆ ॥

aap kirpaal kirpaa parabhDhaaray har  
aapay gurmukh milai milaa-i-aa.

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ  
ਸਮਾਇਆ ॥੪॥੫॥

jan naanak bolay gun bane gurbaanee  
har naam samaa-i-aa. ||4||5||

### Goojri Mehla-4

In this *shabad*, Guru Ji tells us the importance of such devotees of God, whom he calls *Gursikhs* (the Guru's followers). He shows us how much he respects them, and what he requests them to do.

Praying to such *Gursikhs*, Guru Ji says: “O’ my Gursikh friends and mates, give me the gift of God’s Name, which can rejuvenate my life breaths. I will become the servant and slave of those Guru wards, who day and night have meditated on God, the supreme Being.”(1)

Next expressing his gratefulness to God for uniting him with *Gursikhs*, and what request he has for them, Guru Ji says: “(O’ my *Gursikh* brothers, I feel very thankful to God, because) in my mind and body, (God) has instilled the love of the feet (the most humble service) of *Gursikhs*. O’ my Gursikh brothers, you are dear to me like my life breaths, please instruct me so that through you, I may get united with God.”(1-pause)

However, Guru Ji cautions us that it is not so easy to meet true *Gursikhs*. He says: “It is only when it so pleases God, that He makes us meet the Guru’s followers to whom the word (of advice) of the Guru sounds pleasing. Therefore, very fortunate are those dear sikhs of the Guru, who have attained the status of desire less ness from the desire free God.”(2)

Commenting upon the importance of the company of the congregation of the Guru and the harm, which can come when one remains away from such a congregation, Guru Ji says: “(O’ my friends), the true congregation of the Guru to whose mind God’s Name seems sweet is dear to God. However, they who have not obtained the company of the true congregation, those unfortunate sinners are (severely punished, as if) the demon of death has devoured them.”(3)

Guru Ji concludes the shabad by stressing one more time upon grace of God. He says: “(O’ my friends), when that merciful God shows kindness, He Himself meets a person, through the Guru. Slave Nanak also utters Gurbani (the word in praise of God). Because by uttering Gurbani one is absorbed in God’s Name.” (4-5)

**The messages of this *shabad* is that we should always pray to God to bless us with the company of those Guru’s followers, who have already been blessed by God’s Name and in their company, we should also meditate on His Name and sing His praise, so that we too may merge in God’s Name.**

*SGGS P - 493-494*

ਪੰਨਾ ੪੯੫

SGGS P-495

ਗੂਜਰੀ ਮਹਲਾ ੫॥

goojree mehlaa 5.

ਹਰਿ ਧਨੁ ਜਾਪ ਹਰਿ ਧਨੁ ਤਾਪ ਹਰਿ ਧਨੁ ਭੋਜਨੁ har Dhan jaap har Dhan taap har Dhan  
ਭਾਇਆ ॥ bhojan bhaa-i-aa.

ਨਿਮਖ ਨ ਬਿਸਰਉ ਮਨ ਤੇ ਹਰਿ ਹਰਿ ਸਾਧਸੰਗਤਿ nimakh na bisara-o man tay har har  
ਮਹਿ ਪਾਇਆ ॥੧॥ saaDhsangat meh paa-i-aa. ||1||

ਮਾਈ ਖਾਟਿ ਆਇਓ ਘਰਿ ਪੂਤਾ ॥

maa-ee khaat aa-i-o ghar pootaa.

ਹਰਿ ਧਨੁ ਚਲਤੇ ਹਰਿ ਧਨੁ ਬੈਸੇ ਹਰਿ ਧਨੁ ਜਾਗਤੁ har Dhan chaltay har Dhan baisay har  
ਸੂਤਾ ॥੧॥ ਰਹਾਉ ॥ Dhan jaagat sootaa. ||1|| rahaa-o.

ਹਰਿ ਧਨੁ ਇਸਨਾਨੁ ਹਰਿ ਧਨੁ ਗਿਆਨੁ ਹਰਿ ਸੰਗਿ har Dhan isnaan har Dhan gi-aan har  
ਲਾਇ ਧਿਆਨਾ ॥ sang laa-ay Dhi-aanaa.

ਹਰਿ ਧਨੁ ਤੁਲਹਾ ਹਰਿ ਧਨੁ ਬੇੜੀ ਹਰਿ ਹਰਿ har Dhan tulhaa har Dhan bayrhee har  
ਤਾਰਿਪਰਾਨਾ ॥੨॥ har tar paraanaa. ||2||

ਪੰਨਾ ੪੯੬

SGGS P-496

ਹਰਿ ਧਨ ਮੇਰੀ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਧਨਿ ਲਾਹਿਆ har Dhan mayree chint visaaree har Dhan  
ਧੋਖਾ ॥ laahi-aa Dhokhaa.

ਹਰਿ ਧਨ ਤੇ ਮੈ ਨਵ ਨਿਧਿ ਪਾਈ ਹਾਥਿ ਚਰਿਓ ਹਰਿ har Dhan tay mai nav niDh paa-ee haath  
ਥੋਕਾ ॥੩॥ chari-o har thokaa. ||3||

ਖਾਵਹੁ ਖਰਚਹੁ ਤੋਟਿ ਨ ਆਵੈ ਹਲਤ ਪਲਤ ਕੈ ਸੰਗੇ ॥ kaavahu kharchahu tot na aavai halat  
palat kai sangay.

ਲਾਦਿ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ laadkhajaanaa gur naanak ka-o dee-aa ih  
ਹਰਿ ਰੰਗਿ ਰੰਗੇ ॥੪॥੨॥੩॥ man har rang rangay. ||4||2||3||

*Goojri Mehla-5*

Usually when a dutiful son goes out to different foreign countries and after earning some wealth comes back, he reports to his parents, (particularly the mother), and tells them what kinds of wealth and valuables, he has earned and brought home. Hearing about which, the parents become pleased, and bless the son for his further prosperity. But, here Guru Ji is imagining a situation where he comes and tells his mother, what kind of things, and what kind of wealth he has earned when he was away from home (as per orders of his Guru). As per Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad*, when his father Guru Ramdas Ji blessed him with God's Name, and anointed him as the next Guru.

Starting with the line before the pause, Guru Ji says: “O’ my mother, your son has returned after earning (wealth. But I did not earn the worldly wealth, instead) I have earned the wealth of God’s (Name), and that wealth is with me when I walk, sit or stay, when I am awake, and when I am asleep.”(1-pause)

Guru Ji starts this shabad by telling how important this wealth of God’s Name is for him. He says: “(O’ my mother) this wealth of God is my meditation. The wealth of God’s (Name) is my penance. This is my (most) delicious food and I do not forsake it from my mind even for a moment. I have obtained this wealth in the society of the holy saints.”(1)

Stressing further upon the importance and the significance of this wealth of God’s Name, he says: “(O’ my mother), now this wealth of God is my bathing (at the holy places), my divine knowledge, and it is in God’s Name that I attune my mind. Yes, the wealth of God’s (Name for me is like) my raft, my boat, and also the boatman, who ferries me across (the sea of worldly existence).”(2)

Describing what kind of blessings he has obtained through this wealth of God’s Name, Guru Ji says: “This wealth of God has banished my anxiety and has dispelled all my Illusion. (In fact), such a commodity has come into my hands, that through this wealth of God, I have obtained all the nine treasures of the world.”(3)

Unlike us, Guru Ji, does not want to hide from us the source of this treasure from any of us. Instead, Guru Ji concludes, by telling us openly, who gave him this wealth, so that if we like, we can also go to him, and ask for that treasure. He says: “(O’ my mother), the Guru has loaded Nanak, with this treasure (of God’s Name, and has said): “Go, enjoy and spend this wealth as much as you like, it will never fall short, and will accompany you both here and hereafter.” Therefore this mind (of mine) is completely immersed in the enjoyment of God’s love.”(4-2-3)

**The message of this *shabad* is that instead of worrying about and running after worldly wealth, we should go and serve the true Guru, and follow his instruction. So that the Guru in his grace may bless us also with the wealth of God’s Name, which will provide us utmost pleasure and contentment both here and hereafter.**

*SGGS P - 495-496*

ਪੰਨਾ ੪੯੭

SGGS P-497

ਗੂਜਰੀ ਮਹਲਾ ੫ ਤਿਪਦੇ ਘਰੁ ੨

goojree mehlaa 5 tīpday ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oᳵkaar satgur p̄arsaad̄.

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਆ ਨਿਵਾਸਾ ਤਿਸਨਾ ਜਲਨਿ  
ਬੁਝਾਈ ॥dukh binsay sukh kee-aa nivaasaa  
tarisnaa jalan bujhaa-ee.ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਦ੍ਰਿੜਾਇਆ ਬਿਨਸਿ ਨ  
ਆਵੈ ਜਾਈ ॥੧॥naam niDhaan satguroo drirh-aa-i-aa  
binas na aavai jaa-ee. ||1||

ਹਰਿ ਜਪਿ ਮਾਇਆ ਬੰਧਨ ਤੂਟੇ ॥

har jap maa-i-aa banDhan tootay.

ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ  
ਮਿਲਿ ਛੂਟੇ ॥੧॥ ਰਹਾਉ ॥bha-ay kirpaal da-i-aal parabḥ mayray  
saaDhsangat̄ mil chhootay. ||1|| rahaa-o.

ਪੰਨਾ ੪੯੮

SGGS P-498

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ਭਗਤਿ ਪ੍ਰੇਮ ਰਸਿ  
ਮਾਤਾ ॥aath pahar har kay gun gaavai bhagat  
paraym ras maataa.ਹਰਖ ਸੋਗ ਦੁਹੁ ਮਾਹਿ ਨਿਰਾਲਾ ਕਰਣੈਹਾਰੁ  
ਪਛਾਤਾ ॥੨॥harakh sog duhu maahi niraalaa  
karnaihaar pachhaataa. ||2||ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਸਗਲ ਜੁਗਤਿ  
ਬਣਿ ਆਈ ॥jis kaa saa tin hee rakh lee-aa sagal jugat  
ban aa-ee.ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲਾ ਕੀਮਤਿ ਕਹਣੁ  
ਨ ਜਾਈ ॥੩॥੧॥੯॥kaho naanak parabḥ purakhda-i-aalaa  
keemat̄ kahan na jaa-ee. ||3||1||9||

*Goojri Mehla-5  
Tippadey Ghar-2  
Ik Onkaar Sat Gur Parsaad*

In this *shabad* Guru Ji tells us about the state of mind of those devotees who have obtained the wealth of God's Name.

He says: "(O' my friends, in) whom the true Guru has firmly implanted the treasure of (God's) Name, that person doesn't get destroyed in the process of coming and going (from this world). All his or her sorrows vanish, and in their place pleasures come to reside, (and God's Name) extinguishes the fire (of worldly) desires."(1)

Summarizing the blessings obtained by those on whom God has become gracious, Guru Ji says: “(O’ my friends, on whom) my merciful God has become kind, by joining the congregation of saintly persons, that person has been liberated (from the bonds of worldly attachments). By meditating on God’s Name (in that company), such a person is emancipated from the worldly bonds.”(1-pause)

Describing the conduct of a devotee of God, he says: “Getting immersed in the relish of loving devotion, a devotee always keeps singing praises of God at all times. (Such a devotee) remains detached and unaffected both in happiness and sorrow, because he or she has recognized the (real) Doer (behind every thing).”(3)

In conclusion, Guru Ji says: “He to whom (the devotee belongs) has saved that devotee, and all that person’s efforts have become successful. Nanak says that God is the merciful supreme being, whose worth cannot be described.”(3-1-9)

**The message of this *shabad* is that we should always pray to the true Guru (Granth Sahib Ji) to bless us with the gift of God’s Name. We should also pray to God to show mercy on us and bless us with the congregation of saintly people. Joining that congregation, we should sing God’s praise and meditate on God’s Name, so that becoming gracious, He may liberate us also from the worldly bonds, and end our rounds of births and deaths.**

9-9-93

*SGGS P - 497-498*

ਪੰਨਾ ੪੯੯

SGGS P-499

ਗੂਜਰੀ ਮਹਲਾ ੫॥

goojree mehlaa 5.

ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਬਸਹੁ ਮੇਰੇ ਮਨ ਮਾਹੀ ॥

too<sup>n</sup>daataa jee-aa sabhnaa kaa bashu  
mayray man maahee.ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਸਮਾਏ ਤਹ ਭਰਮੁ ਅੰਧੋਰਾ  
ਨਾਹੀ ॥੧॥charan kamal rid maahi samaa-ay tah  
bharam anDhayraa naahee. ||1||

ਠਾਕੁਰ ਜਾ ਸਿਮਰਾ ਤੂੰ ਤਾਹੀ ॥

thaakur jaa simraa too<sup>n</sup>taahee.ਕਰਿ ਕਿਰਪਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕ ਪ੍ਰਭ ਕਉ ਸਦਾ  
ਸਲਾਹੀ ॥੧॥ ਰਹਾਉ ॥kar kirpaa sarab partipaalak parabh ka-o  
sadaa salaahie. ||1|| rahaa-o.ਸਾਸਿ ਸਾਸਿ ਤੇਰਾ ਨਾਮੁ ਸਮਾਰਉ ਤੁਮ ਹੀ ਕਉ  
ਪ੍ਰਭ ਆਹੀ ॥saas saas tayraa naam samaara-o tum  
hee ka-o parabh aahee.ਨਾਨਕ ਟੇਕ ਭਈਕਰਤੇ ਕੀ ਹੋਰ ਆਸ ਬਿਡਾਣੀ  
ਲਾਹੀ ॥੨॥੧੦॥੧੯॥naanak tayk bha-ee kartay kee hor aas  
bidaanee laahee. ||2||10||19||

### Goojri Mehla-5

In this shabad Guru ji shows us how to obtain this bent of mind that we dwell on the Waheguru God and remember him.

Addressing God, he says: “O’ God, You are the Giver of all creatures, please come and reside in my mind. Because the heart in which abide Your lotus feet (Your Name), there remains no darkness of doubt (or worldly attachment).”(1)

Going, one step further, Guru Ji says: “O’ my Master, wherever I remember You, You are there. Therefore, O’ the Sustainer of all, do this favor (and bless me that) I may always keep praising (You, my) God.”(1-pause)

Concluding his supplication, Guru Ji says: “(O’ God), bless me that I may meditate on Your Name with every breath, and I may keep longing for You only. Because, O’ Nanak, the person whose support, God has become, that person has renounced dependence upon all others.”(2-10-19)

**The message of this shabad is that we should always have our hope and faith in God alone and always remember Him and meditate on His Name. Moreover, even for meditating on Him we should pray to God to favor us with the gift that we may always praise and contemplate Him.**

9-13-93

SGGS P - 499



ਪੰਨਾ ੫੦੧

SGGS P-501

ਗੂਜਰੀ ਮਹਲਾ ੫॥

goojree mehlaa 5.

ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁਧਿਆਇਆ ਗਈ ਸੰਕਾ ਤੂਟਿ ॥

gur parsaaadee parabhdhi-aa-i-aa ga-ee  
sankaa tooot.

ਪੰਨਾ ੫੦੨

SGGS P-502

ਦੁਖ ਅਨੇਰਾ ਭੈ ਬਿਨਾਸੇ ਪਾਪ ਗਏ ਨਿਖੁਟਿ ॥੧॥

dukh anayraa bhai binaasay paap ga-ay  
nikhoot. ||1||

ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਪ੍ਰੀਤਿ ॥

har har naam kee man pareet.

ਮਿਲਿ ਸਾਧ ਬਚਨ ਗੋਬਿੰਦ ਧਿਆਏ ਮਹਾ ਨਿਰਮਲ  
ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥mil saadh bachan gobinddhi-aa-ay  
mahaa nirmal reet. ||1|| rahaa-o.

ਜਾਪ ਤਾਪ ਅਨੇਕ ਕਰਣੀ ਸਫਲ ਸਿਮਰਤ ਨਾਮ ॥

jaap taap anayk karnee safal simrat  
naam.

ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖੇ ਭਏ ਪੂਰਨ ਕਾਮ ॥੨॥

kar anoograhu aap raakhay bha-ay  
pooran kaam. ||2||

ਸਾਸਿ ਸਾਸਿ ਨ ਬਿਸਰੁ ਕਬਹੂੰ ਬ੍ਰਹਮ ਪ੍ਰਭ ਸਮਰਥ ॥

saas saas na bisar kabahoo<sup>N</sup> barahm  
parabh samrath.ਗੁਣ ਅਨਿਕ ਰਸਨਾ ਕਿਆ ਬਖਾਨੈ ਅਗਨਤ ਸਦਾ  
ਅਕਥ ॥੩॥gun anik rasnaa ki-aa bakhaanai agnat  
sadaa akath. ||3||ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਤਾਰਣ ਦਇਆਲ ਕਿਰਪਾ  
ਕਰਣ ॥deen darad nivaar taaranda-i-aal kirpaa  
karan.ਅਟਲ ਪਦਵੀ ਨਾਮ ਸਿਮਰਣ ਦ੍ਰਿੜੁ ਨਾਨਕ ਹਰਿ  
ਹਰਿ ਸਰਣ ॥੪॥੩॥੨੯॥atal padvee naam simrandarirh naanak  
har har saran. ||4||3||29||**Goojri Mehla-5**

In the previous *shabad*, Guru Ji advised us that if we want to be free from all kinds of maladies and worries of the mind, and want to achieve a state of complete peace and poise, then while acting on Guru's advice (as contained in Guru Granth Sahib Ji), we should meditate on God's Name with each and every breath. Now in this shabad, Guru Ji tells us about the blessings one receives when by Guru's grace one meditates on God.

He says: “(O’ my friends), by Guru’s grace, the person who has meditated on God is free from doubt. All the fear (of death) and darkness of ignorance has been dispelled (from that person’s mind), and all the sins (and sinful tendencies) have ended.”(1)

Describing what kinds of changes come in a person, who joins the Guru in singing God’s praises, Guru Ji says: “(O’ my friends, the person) who joining the saint (Guru) meditates upon God, a love for God’s Name develops in that person’s mind, which is the most immaculate way (of obtaining union with God).”(1-pause)

Listing some more blessings and benefits of meditating on God’s Name, Guru Ji says: “(O’ my friends, all the merits of) performing worships, doing penances, and innumerable deeds (prescribed in any faith, are included in) the fruitful (deed of) meditating on God’s Name. (Because, then) showing mercy (God) Himself protects (His devotee), and all that person’s tasks are (successfully) accomplished.”(2)

Therefore, Guru Ji advises: “(O’ my friends), keep remembering the all- powerful and all pervading God, with each and every breath, and don’t ever forsake (Him from your mind. Because so) innumerable are the merits of that indescribable and eternal (Master), that one’s tongue cannot describe those countless (merits).”(3)

Therefore, Guru Ji concludes this shabad, by saying: “(O’ my friends, God is) capable of dispelling the sorrows of the humble, and helping them to swim across (the worldly ocean); He is the embodiment of compassion, and is kind (to every one); by meditating on His Name, (one obtains) the immortal status. (Therefore) O’ Nanak, seek the shelter, and keep repeating the Name of that God.”(4-3-29)

**The message of the *shabad* is that meditating on God’s Name as per Guru’s advice is the best and most successful method of worshipping God. This includes the merits of doing any other kind of worship, penance, or a ritualistic deed. When we meditate on the Name of God, He becomes very kind on us, and dispelling all our sorrows and sufferings; He helps us cross over the worldly ocean.**

4-13-93

*SGGS P - 501-502*

ਪੰਨਾ ੫੦੩

SGGS P-503

ਗੂਜਰੀ ਮਹਲਾ ੧॥

goojree mehlaa 1.

ਕਵਨ ਕਵਨ ਜਾਚਹਿ ਪ੍ਰਭ ਦਾਤੇ ਤਾ ਕੇ ਅੰਤ ਨ  
ਪਰਹਿ ਸੁਮਾਰ ॥

kavan kavan jaacheh parabh<sup>h</sup>daatay taa  
kay ant na pareh sumaar.

ਜੈਸੀ ਭੁਖ ਹੋਇ ਅਭ ਅੰਤਰਿ ਤੂੰ ਸਮਰਥੁ ਸਚੁ  
ਦੇਵਣਹਾਰ ॥੧॥

jaisee bhookh ho-ay abh antar too<sup>N</sup>  
samrath sach dayvanhaar. ||1||

ਐ ਜੀ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਚੁ ਅਧਾਰ ॥

ai jee jap tap sanjam sach aDhaar.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹਿ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਭਗਤਿ  
ਭਰੇ ਭੰਡਾਰ ॥੧॥ ਰਹਾਉ ॥

har har naam deh sukh paa-ee-ai tayree  
bhagatbharay bhandaar. ||1|| rahaa-o.

ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ  
ਬੀਚਾਰ ॥

sunnn samaaDh raheh liv laagay aykaa  
aykee saba<sup>d</sup> beechaar.

ਜਲੁ ਥਲੁ ਧਰਣਿ ਗਗਨੁ ਤਹ ਨਾਹੀ ਆਪੇ ਆਪੁ  
ਕੀਆ ਕਰਤਾਰ ॥੨॥

jal thal Dharan gagan tah naahee aapay  
aap kee-aa kartaar. ||2||

ਨਾ ਤਦਿ ਮਾਇਆ ਮਗਨੁ ਨ ਛਾਇਆ ਨਾ ਸੂਰਜ  
ਚੰਦ ਨ ਜੋਤਿ ਅਪਾਰ ॥

naa tad maa-i-aa magan na chhaa-i-aa  
naa sooraj chand na jot apaar.

ਸਰਬਦ੍ਰਿਸਟਿ ਲੋਚਨੁ ਅਭ ਅੰਤਰਿ ਏਕਾ ਨਦਰਿ ਸੁ  
ਤ੍ਰਿਭਵਣ ਸਾਰ ॥੩॥

sarab darisat lochan abh antar aykaa  
nadar so taribhavan saar. ||3||

ਪੰਨਾ ੫੦੪

SGGS P-504

ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ  
ਮਹੇਸ ਅਕਾਰ ॥

pavan paanee agan tin kee-aa barahmaa  
bisan mahays akaar.

ਸਰਬੇ ਜਾਚਿਕ ਤੂੰ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਿ ਕਰੇ ਅਪੁਨੈ  
ਬੀਚਾਰ ॥੪॥

sarbay jaachik too<sup>N</sup> parabh<sup>h</sup>daataa daat  
karay apunai beechaar. ||4||

ਕੋਟਿ ਤੇਤੀਸ ਜਾਚਹਿ ਪ੍ਰਭ ਨਾਇਕ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ  
ਭੰਡਾਰ ॥

kot taytees jaacheh parabh naa-ik dayday  
tot naahee bhandaar.

ਉਧੈ ਭਾਂਡੈ ਕਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅੰਮ੍ਰਿਤੁ ਪਰੈ  
ਨਿਹਾਰ ॥੫॥

oo<sup>N</sup>Dhai bhaa<sup>d</sup>dai kachh na samaavai  
seeDhai amrit parai nihaar. ||5||

ਸਿਧ ਸਮਾਧੀ ਅੰਤਰਿ ਜਾਚਹਿ ਰਿਧਿ ਸਿਧਿ ਜਾਚਿ  
ਕਰਹਿ ਜੈਕਾਰ ॥

siDh samaaDhee antar jaacheh riDh siDh  
jaach karahi jaikaar.

ਜੈਸੀ ਪਿਆਸ ਹੋਇ ਮਨ ਅੰਤਰਿ ਤੈਸੇ ਜਲੁ ਦੇਵਹਿ  
ਪਰਕਾਰ ॥੬॥

jaisee pi-aas ho-ay man antar taiso jal  
dayveh parkaar. ||6||

ਬਡੇ ਭਾਗ ਗੁਰੁ ਸੇਵਹਿ ਅਪੁਨਾ ਭੇਦੁ ਨਾਹੀ ਗੁਰਦੇਵ  
ਮੁਰਾਰ ॥

baday bhaag gur sayveh apunaa bhayd  
naahee gurdayv muraar.

ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੋਹੈ ਬੁਝਹਿ ਅੰਤਰਿ ਸਬਦੁ  
ਬੀਚਾਰ ॥੭॥

taa ka-o kaal naahee jam johai boojh  
eh antar sabad bechaar. ||7||

ਅਬ ਤਬ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਪਹਿ ਨਾਮੁ  
ਨਿਰੰਜਨ ਦੀਜੈ ਪਿਆਰਿ ॥

ab tab avar na maaga-o har peh naam  
niranjan deejai pi-aar.

ਨਾਨਕ ਚਾਤ੍ਰਿਕੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਮਾਗੈ ਹਰਿ ਜਸੁ ਦੀਜੈ  
ਕਿਰਪਾ ਧਾਰਿ ॥੮॥੨॥

naanak chaatrik amrit jal maagai har jas  
deejai kirpaa Dhaar. ||8||2||

### Goojri Mehla-1

Like *Sodar Tera Keha*, *So Ghar Keha*, the song of unlimited praise of God in *Japuji* and *Rehraas*, this *shabad* also is a masterpiece of Guru Ji's poetic imagination, and sincere devotion to God. The only difference is that instead of reflecting upon the innumerable singers, singing praise of God, in this *shabad* Guru Ji ruminates about the myriads of beggars, begging at His door.

So addressing God, with a great sense of wonder and appreciation, Guru Ji says: "(O' God), who and what kind of (beggars), beg at Your door; there is no limit or end to their count. (But the beauty is), that whatever kind of hunger (or the desire) is in the mind of (any beggar at Your door), You are eternally capable of giving (that gift)." (1)

No matter what kind of hunger or what desire the beggar wishes to be fulfilled, Guru Ji says: "(O' God, for me Your Name is my) worship, penance, austerity, and true support. O' God, Your storehouses are brimful with Your devotion, (out of those, if You) bestow God's Name, (only then we) can obtain peace." (1-pause)

Now first, Guru Ji lists those beggars or devotees, who try to meditate in such a way that they reach a state of complete void, where no thoughts arise in their mind. He says: "(O' God, there are those who remain attuned to You in a state of seedless trance, (in which no thoughts arise in the mind), and they keep on meditating and reflecting on the one Word (or God's Name. In that state of mind, they see) no water, land, earth, nor the sky, but only the self created Creator." (2)

Elaborating on the above seedless state of mind and the conditions before God created the universe, Guru Ji says: "(At that time, when nothing had been created), there neither was Maya (the worldly riches and power), nor its shadow (or influence on any body), no sun, no moon, nor the unlimited light. (At that time, that) all-seeing eye, that one sight, which could penetrate and see through all the three worlds, was within Yourself)." (3)

Listing some of the entities which God created in the beginning, and how even they keep begging at His door, Guru Ji says: "(O' my friends, it is) He who created the air,

the water, the fire, (the primal gods) Brahma, Vishnu, Shiva and other forms. O' God, all are beggars (at Your door), You are the Donor, and You give gifts in accordance with Your own considerations. (You don't have to ask, or seek council from any body, while deciding which gift to give to anyone)."(4)

Commenting on the vast number of beggars at His door, the limitlessness of His storehouses, who get these gifts, and who don't, Guru Ji says: "Three hundred thirty million (myriads) of beggars beg at the door of God, the donor. While He gives (to them), there is no shortage in His storehouses. Just as nothing falls in an inverted vessel, but when a vessel is sitting upright right, the stream of nectar (like water) falls in and the vessel is filled to the brim, (similarly, the grace of God is bestowed on those who are seeking it, but those whose minds are turned away from Him receive nothing)."(5)

Referring to the varieties of things people beg from God and what they receive, Guru Ji says: "(O' God), while sitting in their meditation, (the adept yogis called) Sidhas beg for the powers to perform miracles, and obtaining (those powers), they hail (Your) victory. (O' God), whatever kind of thirst (or desire) is in any one's mind, You give that kind of water (or the gift)."(6)

However indicating, how fortunate are they who serve the Guru, and reflect on Gurbani, (the Guru's word), he says: "(O' my friends), truly fortunate are they who serve their Guru (and for whom there is) no difference between the Guru and God, and who by reflecting on the word (of the Guru) within themselves understand (its meaning and act on it). The demon of death doesn't look at them with a vicious eye (or scare them)."(7)

Therefore, Guru Ji concludes this shabad by indicating what he himself begs from God. He says: "(O' God, now or ever in the future, I will ask for anything else from You, give me only the love for Your immaculate Name. Yes, like a pied cuckoo, Nanak asks for the ambrosial water (of Your Name), showing Your mercy bless him (with that gift)."(8-2)

**The message of the shabad is that we should realize that everybody, including all the primal gods and goddesses, are beggars at God's door, who alone is the benefactor of all beings in the universe. Therefore, whatever we need, we should ask from God and nobody else. But the best way and best thing to ask is that first we should listen and act upon the advice of our Guru with such sincerity, that we feel no difference between him and God. We should ask for nothing else, but the gift of His immaculate Name, which is the treasure of all merits.**

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ਪੰਨਾ ੫੦੫

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ਗੂਜਰੀ ਮਹਲਾ ੧ ਘਰੁ ੪

goojree mehlaa 1 ghar 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>a</sup>rsaad.

ਭਗਤਿ ਪ੍ਰੇਮ ਆਰਾਧਿਤੰ ਸਚੁ ਪਿਆਸ ਪਰਮ ਹਿਤੰ ॥

bhagat paraym aaraaDhi<sup>a</sup> sach pi-aas  
param hita<sup>n</sup>.ਬਿਲਲਾਪ ਬਿਲਲ ਬਿਨੰਤੀਆ ਸੁਖ ਭਾਇ ਚਿਤ  
ਹਿਤੰ ॥੧॥billaap bilal binantee-aa sukhh<sup>b</sup>haa-ay chit  
hita<sup>n</sup>. ||1||

ਜਪਿ ਮਨ ਨਾਮੁ ਹਰਿ ਸਰਣੀ ॥

jap man naam har sar<sup>n</sup>ee.ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਿ ਤਾਰਣ ਰਮ ਨਾਮ ਕਰਿ  
ਕਰਣੀ ॥੧॥ ਰਹਾਉ ॥sansaar saagar taar taaran ram naam kar  
kar<sup>n</sup>ee. ||1|| rahaa-o.

ਏ ਮਨ ਮਿਰਤ ਸੁਭ ਚਿੰਤੰ ਗੁਰ ਸਬਦਿ ਹਰਿ ਰਮਣੰ ॥

ay man mirat subh chi-a<sup>n</sup>ta<sup>n</sup> gur sabad  
har ram<sup>n</sup>a<sup>n</sup>.ਮਤਿ ਤਤੁ ਗਿਆਨੰ ਕਲਿਆਣ ਨਿਧਾਨੰ ਹਰਿ ਨਾਮ  
ਮਨਿ ਰਮਣੰ ॥੨॥mattat gi-aana<sup>n</sup> kali-aan niDhaana<sup>n</sup> har  
naam man ram<sup>n</sup>a<sup>n</sup>. ||2||

ਚਲ ਚਿਤ ਵਿਤ ਭ੍ਰਮਾ ਭ੍ਰਮੰ ਜਗੁ ਮੋਹ ਮਗਨ ਹਿਤੰ ॥

chal chit vitbharmaa bharama<sup>n</sup> jag moh  
magan hita<sup>n</sup>.ਥਿਰੁ ਨਾਮੁ ਭਗਤਿ ਦਿਤੰ ਮਤੀ ਗੁਰ ਵਾਕਿ ਸਬਦ  
ਰਤੰ ॥੩॥thir naam bhagatdirha<sup>n</sup> matee gur vaak  
sabad rata<sup>n</sup>. ||3||ਭਰਮਾਤਿ ਭਰਮੁ ਨ ਚੁਕਈ ਜਗੁ ਜਨਮਿ ਬਿਆਧਿ  
ਖਪੰ ॥bharmaatbharam na chook-ee jag janam  
bi-aaDhkhapa<sup>n</sup>.ਅਸਥਾਨੁ ਹਰਿ ਨਿਰਕੇਵਲੰ ਸਤਿ ਮਤੀ ਨਾਮ  
ਤਪੰ ॥੪॥asthaan har nihkayvala<sup>n</sup> sat matee naam  
tapa<sup>n</sup>. ||4||ਇਹੁ ਜਗੁ ਮੋਹ ਹੇਤ ਬਿਆਪਿਤੰ ਦੁਖੁ ਅਧਿਕ ਜਨਮ  
ਮਰਣੰ ॥ih jag moh hayt bi-aapita<sup>n</sup>dukh aDhik  
janam mar<sup>n</sup>a<sup>n</sup>.ਭਜੁ ਸਰਣਿ ਸਤਿਗੁਰ ਉਬਰਹਿ ਹਰਿ ਨਾਮੁ ਰਿਦ  
ਰਮਣੰ ॥੫॥bhaj saran satgur oobrahi har naam rid  
ram<sup>n</sup>a<sup>n</sup>. ||5||

ਗੁਰਮਤਿ ਨਿਰਚਲ ਮਨਿ ਮਨੁ ਮਨੰ ਸਹਜ ਬੀਚਾਰੰ ॥

gurmat nihchal man man mana<sup>n</sup> sahj  
beechaara<sup>n</sup>.ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਸਾਚੁ ਅੰਤਰਿ ਗਿਆਨ ਰਤਨੁ  
ਸਾਰੰ ॥੬॥so man nirmal jit saach antar gi-aan ratan  
saara<sup>n</sup>. ||6||

ਭੈ ਭਾਇ ਭਗਤਿ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ  
ਹਰਿ ਚਰਣੀ ॥

bhai bhaa-ay bhagattar bhavjal manaa  
chit laa-ay har charnee.

ਪੰਨਾ ੫੦੬

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ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਪਵਿਤੁ ਪਾਵਨੁ ਇਹੁ ਸਰੀਰੁ ਤਉ  
ਸਰਣੀ ॥੭॥

har naam hirdai pavitar paavan ih sareer  
ta-o sarnee. ||7||

ਲਬ ਲੋਭ ਲਹਰਿ ਨਿਵਾਰਣੰ ਹਰਿ ਨਾਮ ਰਾਸਿ ਮਨੰ ॥

lab lobh lahar nivaarana<sup>N</sup> har naam raas  
mana<sup>N</sup>.

ਮਨੁ ਮਾਰਿ ਤੁਹੀ ਨਿਰੰਜਨਾ ਕਹੁ ਨਾਨਕਾ  
ਸਰਨੰ ॥੮॥੧॥੫॥

man maar tuhee niranjanaa kaho  
naankaa sarna<sup>N</sup>. ||8||1||5||

#### Goojri Mehla-1 Ghar 4

As Dr. Bh. Vir Singh Ji states, it is believed that Guru Ji uttered this *shabad* while addressing a pundit of Kashi (the holiest place for Hindus). Given Guru Ji's habit of speaking to a person in his or her own language, this shabad is composed in Gaatha, a derivative of Sanskrit, in which the words in the local language are mixed with Sanskrit. It appears that in spite of his worship, and rituals, the pundit was expressing his inability to still his mind, and its worldly desires, and obtain union with God,. Therefore Guru Ji educates him about the right steps to achieve success in his spiritual journey.

Guru Ji says: “(O’ my friend), the devotees who thirst for the vision of God, they meditate on Him with true love and devotion. They cry, wail, and make passionate appeals (to God for His vision. Only then) their minds enjoy celestial peace in the love for God.”(1)

Therefore, even to his own mind, Guru Ji says: “O’ my mind, seek the shelter of God, and meditate on His Name. Because (God’s Name) is like a ship that ferries one across the worldly ocean (of Maya); therefore you should also meditate on the Name of God.”(1-pause)

Admonishing his own mind once again, Guru Ji says: “(O’ my mind), you are totally (ignoring the noble practice of remembering God, as if you are dead for it). Wake up, and meditate on God through the Guru’s word. Because by meditating on God’s Name, one obtains the essence of (divine) wisdom, and (God, the) treasure of comforts.”(2)

Giving the reasons for the above advice, Guru Ji says: “(O’ my friend, one’s), mercurial mind is (easily) lured by the worldly riches; (therefore, the entire) world

remains intoxicated in the love and attraction (for worldly riches). But the devotees develop this firm belief in their minds, that only God's Name, and His loving devotion is everlasting."(3)

Now as if turning to that pundit, Guru Ji tells him the reasons behind his apparent inability to see God. He says: "(O' my friend), by wandering (around pilgrimage places, one's) doubt is not dispelled. Therefore, the world is perpetually exhausted by the rounds of reincarnation. It is only the immaculate God whose abode is eternal. Therefore, those who have true knowledge meditate on His Name alone."(4)

Elaborating on the above advice, he says: "(O' my friend), this world is afflicted with (the malady) of worldly attachment, therefore it keeps suffering the severe pain of birth and death. (Therefore), rush to the shelter of the true Guru. (Only then) by meditating on (God's) Name in your heart, you would swim across (the worldly ocean)."(5)

Explaining how the guidance of the Guru helps us, he says: "(O' my friend, when) the Guru's instruction is firmly enshrined in our mind, it becomes used to reflect on (divine) knowledge in a very natural sort of way. Then that mind becomes immaculate, in which is established the jewel of the essence of true (divine) knowledge."(6)

Therefore, advising his own mind (and us), he says: "(O' my) mind, (with) loving devotion and fear, attune yourself to (God's) feet and (His Name, and) swim across the dreadful (worldly) ocean. By enshrining the immaculate Name of God in your heart, pray to Him, and say, "(O God, I am surrendering) this body unto Your shelter, (please save it)."(7)

In conclusion, Guru Ji says: "(O' my friend), the wealth and capital of God's Name is the dispeller of the waves of lust and greed in one's mind. Therefore, Nanak says: "(O' immaculate God, I have come to Your shelter, (You Yourself, please annihilate (these waves of lust, and greed in me)."(8-1-5)

**The message of the *shabad* is that in order to avoid suffering the pains of birth and death, due to our maladies, such as lust and worldly attachments, we must seek the shelter of the Guru, and pray to God for His help.**

*SGGS P - 505-506*



ਪੰਨਾ ੫੦੭

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ਗੂਜਰੀ ਮਹਲਾ ੫ ਘਰੁ ੨

goojree mehlaa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਰਾਜਨ ਮਹਿ ਤੂੰ ਰਾਜਾ ਕਹੀਅਹਿ ਭੂਮਨ ਮਹਿ  
ਭੂਮਾ ॥raajan meh too<sup>n</sup> raajaa kahee-ahi  
bhooman meh bhoomaa.ਠਾਕੁਰ ਮਹਿ ਠਕੁਰਾਈ ਤੇਰੀ ਕੋਮਨ ਸਿਰਿ  
ਕੋਮਾ ॥੧॥thaa<sup>h</sup>kur meh thakuraa-ee tayree koman  
sir komaa. ||1||

ਪਿਤਾ ਮੇਰੇ ਬਡੇ ਧਨੀ ਅਗਮਾ ॥

pitaa mayro bado Dhanee agmaa.

ਉਸਤਤਿ ਕਵਨ ਕਰੀਜੈ ਕਰਤੇ ਪੇਖਿ ਰਹੇ  
ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ ॥ustat kavan kareejai kartay paykh rahay  
bismaa. ||1|| rahaa-o.ਸੁਖੀਅਨ ਮਹਿ ਸੁਖੀਆ ਤੂੰ ਕਹੀਅਹਿ ਦਾਤਨ ਸਿਰਿ  
ਦਾਤਾ ॥sukhee-an meh sukhee-aa too<sup>n</sup> kahee-  
ahi daatan sir daataa.ਤੇਜਨ ਮਹਿ ਤੇਜਵੰਸੀ ਕਹੀਅਹਿ ਰਸੀਅਨ ਮਹਿ  
ਰਾਤਾ ॥੨॥tajjan meh tajjvansee kahee-ahi rasee-  
an meh raataa. ||2||

ਸੂਰਨ ਮਹਿ ਸੂਰਾ ਤੂੰ ਕਹੀਅਹਿ ਭੋਗਨ ਮਹਿ ਭੋਗੀ ॥

sooran meh sooraa too<sup>n</sup> kahee-ahi  
bhogan meh bhogee.ਗੁਸਤਨ ਮਹਿ ਤੂੰ ਬਡੇ ਗ੍ਰਿਹਸਤੀ ਜੋਗਨ ਮਹਿ  
ਜੋਗੀ ॥੩॥garastan meh too<sup>n</sup> bado garihsatee jogan  
meh jogee. ||3||ਕਰਤਨ ਮਹਿ ਤੂੰ ਕਰਤਾ ਕਹੀਅਹਿ ਆਚਾਰਨ ਮਹਿ  
ਆਚਾਰੀ ॥kartan meh too<sup>n</sup> kartaa kahee-ahi  
aachaaran meh aachaaree.ਸਾਹਨ ਮਹਿ ਤੂੰ ਸਾਚਾ ਸਾਹਾ ਵਾਪਾਰਨ ਮਹਿ  
ਵਾਪਾਰੀ ॥੪॥saahan meh too<sup>n</sup> saachaa saahaa  
vaapaaran meh vaapaaree. ||4||ਦਰਬਾਰਨ ਮਹਿ ਤੇਰੇ ਦਰਬਾਰਾ ਸਰਨ ਪਾਲਨ  
ਟੀਕਾ ॥darbaaran meh tayro darbaaraa saran  
paalan teekaa.ਲਖਿਮੀ ਕੇਤਕ ਗਨੀ ਨ ਜਾਈਐ ਗਨਿ ਨ ਸਕਉ  
ਸੀਕਾ ॥੫॥lakhimee kaytak ganee na jaa-ee-ai gan  
na saka-o seekaa. ||5||ਨਾਮਨ ਮਹਿ ਤੇਰੇ ਪ੍ਰਭ ਨਾਮਾ ਗਿਆਨਨ ਮਹਿ  
ਗਿਆਨੀ ॥naaman meh tayro parabh naamaa gi-  
aanen meh gi-aanee.ਜੁਗਤਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਜੁਗਤਾ ਇਸਨਾਨਨ ਮਹਿ  
ਇਸਨਾਨੀ ॥੬॥jugtan meh tayree parabh jugtaa  
isnaanen meh isnaanee. ||6||

ਸਿਧਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਸਿਧਾ ਕਰਮਨ ਸਿਰਿ  
ਕਰਮਾ ॥

siDhan meh tayree parabh siDhaa  
karman sir karmaa.

ਆਗਿਆ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਆਗਿਆ ਹੁਕਮਨ ਸਿਰਿ  
ਹੁਕਮਾ ॥੭॥

aagi-aa meh tayree parabh aagi-aa  
hukman sir hukmaa. ||7||

ਪੰਨਾ ੫੦੮

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ਜਿਉ ਬੋਲਾਵਹਿ ਤਿਉ ਬੋਲਹ ਸੁਆਮੀ ਕੁਦਰਤਿ  
ਕਵਨ ਹਮਾਰੀ ॥

ji-o bolaaveh tī-o bolah su-aamee kudrat  
kavan hamaaree.

ਸਾਧਸੰਗਿ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ਜੋ ਪ੍ਰਭ ਕੀ ਅਤਿ  
ਪਿਆਰੀ ॥੮॥੧॥੮

saaDhsang naanak jas gaa-i-o jo parabh  
kee at pi-aaree. ||8||1||8||

*Goojri Mehla-5 Ghar-2*

*Ik Onkaar Sat Gur Parsaad*

In this *shabad*, Guru Ji shows us how to sing praises of that almighty and compassionate God, who is all powerful, and can grant us, whatever we need.

Addressing God, Guru Ji says: “O’ God, among the kings, You are called the King of all kings and among the landlords, the greatest Landlord. You are the Supreme master of all the masters, and among all races, You belong to the highest race.”(1)

Noting the greatness of God, whom Guru Ji considers his true father, he exclaims: “O’ my Father, You are the supreme unknowable Master. Which of Your praises, may we utter; we are amazed seeing Your wonders.”(1-pause)

Continuing God’s praise, Guru Ji says: “O’ God, among the happy people, You are the happiest; among the donors, You are the most magnanimous donor. Among the influential, You are called the most influential, and among those who like to relish (good things), Your standard is the highest.”(2)

Next taking other categories, which bring name and fame to the people, he says: “(O’ supreme Being), among the warriors, You are the bravest warrior, (and being prevalent in all), Yours is the most diverse experience. Among the householders You are the greatest householder, and among the yogis (detached persons), You are the greatest yogi.”(3)

But that is not all, Guru Ji goes on to say: “(O’ God), among the creators (of new things), You are the greatest Creator, and among the performers of (faith) rituals, You are the holiest performer. Among the kings you are the true King, and among the businessmen, You are the most powerful businessman”(4)

Now referring to kings who hold large courts with all the ostentatious pomp, and glory, and to whom people come to pay obeisance, Guru Ji says: “O’ God, among the courts, Your court is the most magnificent, and You are the highest provider of support. The wealth in Your court cannot be counted. I cannot count even the coins in Your treasury.”(5)

Talking about those people, who have earned for themselves a great name or fame, for doing some good charitable work or inventing some great invention, Guru Ji says: “O’ God, among the names (of the famous personalities), Your name is at the top, and among the persons of wisdom You are the wisest. Among all the ways (of life), Your way is the best, and among the pious, You are the most immaculate.”(6)

Some people impress others, by showing miracles, but Guru Ji says: “O’ God, among those who perform miracles, Your power to perform miracles is the highest, and among the deeds, Your accomplishment is the supreme. Among the commands, O’ God, Your command is the supreme, and Your order over rides all other orders.”(7)

Guru Ji concludes the shabad by humbly saying: “O’ Master, we only speak what You make us speak, (otherwise) what power do we have (to say anything)? Nanak, has sung (little bit of) God’s praise in the company of saintly persons, which is most dear to God.”(8-1-8)

**The message of this *shabad* is that we should not be depending on any god or anybody else for help in any matter, whether it is wealth, moral support, guidance or whatever. We should simply depend upon God, who is the most powerful supreme Being, and we should praise only Him.**

9-16-93

*SGGS P - 507-508*

ਪੰਨਾ ੫੦੯

SGGS P-509

ਸਲੋਕੁ ॥

salok.

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ  
ਭਾਇ ॥

kabeer mukatdu-aaraa sankurhaa raa-ee  
dasvai bh<sup>aa</sup>-ay.

ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਾ ਨਿਕਸਿਆ ਕਿਉ ਕਰਿ  
ਜਾਇ ॥

man ta-o maigal ho-ay rahaa niksi-aa ki-o  
kar jaa-ay.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

aisaa satgur jay milai tuhaa karay  
pasaa-o.

ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ ॥੧॥

mukatdu-aaraa moklaa sehjay aava-o  
jaa-o. ||1||

ਮਃ ੩॥

mehlaa 3.

ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨਾ ਹੋਇ  
ਸੁ ਜਾਇ ॥

naanak mukatdu-aaraa at neekaa  
naan<sup>aa</sup> ho-ay so jaa-ay.

ਹਉਮੈ ਮਨੁ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚੁ ਦੇ ਜਾਇ ॥

ha-umai man asthool hai ki-o kar vich  
day jaa-ay.

ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਹਉਮੈਗਈ ਜੋਤਿ ਰਹੀ ਸਭ  
ਆਇ ॥

satgur mili-ai ha-umai ga-ee jot rahee  
sabh aa-ay.

ਪੰਨਾ ੫੧੦

SGGSP-510

ਇਹੁ ਜੀਉ ਸਦਾ ਮੁਕਤੁ ਹੈ ਸਹਜੇ ਰਹਿਆ  
ਸਮਾਇ ॥੨॥

ih jee-o sadaa mukath hai sehjay rahi-aa  
samaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਪ੍ਰਭਿ ਸੰਸਾਰੁ ਉਪਾਇ ਕੈ ਵਸਿ ਆਪਣੈ ਕੀਤਾ ॥

parabh sansaar upaa-ay kai vas aapnai  
keetaa.

ਗਣਤੈ ਪ੍ਰਭੂ ਨ ਪਾਈਐ ਦੂਜੈ ਭਰਮੀਤਾ ॥

gantai parabhoo na paa-ee-ai doojai  
bharmeetaa.

ਸਤਿਗੁਰੁ ਮਿਲਿਐ ਜੀਵਤੁ ਮਰੈ ਬੁਝਿ ਸਚਿ  
ਸਮੀਤਾ ॥

satgur mili-ai jeevath marai buh sach  
sameetaa.

ਸਬਦੇ ਹਉਮੈ ਖੋਈਐ ਹਰਿ ਮੇਲਿ ਮਿਲੀਤਾ ॥

sabday ha-umai kho-ee-ai har mayl  
mileetaa.

ਸਭ ਕਿਛੁ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਵਿਗਸੀਤਾ ॥੪॥

sabh kichh janai karay aap aapay  
vigseetaa. ||4||

*Salok*

In this *Paurri* Guru Ji sheds light on the concept of salvation, why it is difficult to obtain salvation, and how can we obtain it, the easiest way.

Guru Ji first illustrates with an example, by quoting a couplet from Sri Kabir Ji, who says: “O’ Kabir, the door to salvation (from worldly attachments) is narrow like the one tenth of a grain of mustard seed. (But our) mind has become (colossal) like an intoxicated elephant. So how could we pass through (this door? The only way is that) if we meet such a true Guru, who in becoming pleased also becomes gracious; then the door to salvation becomes so wide, that we can come and go through it quite easily.”(1)

*Mehla-3*

In the above salok, Kabir Ji stated, “The door to salvation is narrow like the one tenth of a grain of mustard seed. (But our) mind has become (colossal) like an intoxicated elephant. So how could we pass through (this door)?” In this salok, Guru Amardas Ji, while agreeing with Kabir Ji, tells us also the reason for the mind becoming like an intoxicated elephant. He says: “O’ Nanak, (no doubt) the door to salvation is extremely narrow, and only the person who becomes extremely tiny (or minuscule) can pass through it. However, due to ego, the mind has become (very) fat, so how could it go through (the door? The answer is that) upon meeting the true Guru, ego leaves one’s mind, and in its place (divine) light becomes pervasive. Then, this soul of ours always remains emancipated (from ego or worldly attachments), and easily remains immersed (in God).”(2)

*Paurri*

Now, Guru Ji connects the above two couplets with the heart of the previous *Paurri* and says: “(O’ my friends), after creating the world, God has put it under His control. (We should remember) that by counting (our ritualistic deeds, such as fasts, ablutions, and beads etc.), we do not attain to God, and instead, we keep wandering in duality (love of things other than God). It is only upon meeting the true Guru (and following him, that one becomes so detached from the worldly allurements, as if even though physically) alive, one has died (as for as the worldly affairs are concerned). Further by understanding the truth (about the world, one) merges in the true (God. In this way) by reflecting on the word (of the Guru), we shed our self-conceit, and then union (with God) takes place. (We should also realize that God Himself) knows and does everything, and Himself feels pleased (upon seeing the worldly drama).”(4)

**The message of this *shabad* is that unless we meet and follow the instruction of the true Guru and shed our ego completely so that we are kind of dead while alive, we cannot find salvation or obtain union with God.**

*SGGS P - 509-510*

ਪੰਨਾ ੫੧੧

SGGS P-511

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਤਿਸ ਨੇ ਪੂਜੇ ਸਭੁ  
ਕੋਇ ॥je satgur sayvay aapṇaa t̥is no poojay  
sabh ko-ay.ਸਭਨਾ ਉਪਾਵਾ ਸਿਰਿ ਉਪਾਉ ਹੈ ਹਰਿ ਨਾਮੁ  
ਪਰਾਪਤਿ ਹੋਇ ॥sabhnaa upaavaa sir upaa-o hai har  
naam paraapat ho-ay.ਅੰਤਰਿ ਸੀਤਲ ਸਾਤਿ ਵਸੈ ਜਪਿ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ  
ਹੋਇ ॥antar seetl saat vasai jap hirdai sadaa  
sukh ho-ay.ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਅੰਮ੍ਰਿਤੁ ਪੈਨਣਾ ਨਾਨਕ ਨਾਮੁ ਵਡਾਈ  
ਹੋਇ ॥੧॥amritkhaanaa amrit painnaa naanak  
naam vadaa-ee ho-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਹਰਿਪਾਵਹਿ ਗੁਣੀ  
ਨਿਧਾਨੁ ॥ay man gur kee sikh sun har paavahi  
gunee niDhaan.

ਪੰਨਾ ੫੧੨

SGGS P-512

ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਹਉਮੈ ਜਾਇ ਗੁਮਾਨੁ ॥

har sukh-daata man vasai ha-umai jaa-ay  
gumaan.ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਤਾ ਅਨਦਿਨੁ ਲਾਗੈ  
ਧਿਆਨੁ ॥੨॥naanak nadree paa-ee-ai taa an-din  
laagai Dhi-aan. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਤੁ ਸੰਤੋਖੁ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਪਵਿਤਾ ॥

sat santokh sabh sach hai gurmukh  
pavitaa.ਅੰਦਰਹੁ ਕਪਟੁ ਵਿਕਾਰੁ ਗਇਆ ਮਨੁ ਸਹਜੇ  
ਜਿਤਾ ॥andrahu kapat vikaar ga-i-aa man sehjay  
jitaa.

ਤਹ ਜੋਤਿ ਪ੍ਰਗਾਸੁ ਅਨੰਦ ਰਸੁ ਅਗਿਆਨੁ ਗਵਿਤਾ ॥

tah jot pargaas anand ras agi-aan gavitaa.

ਅਨਦਿਨੁ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਗੁਣ ਪਰਗਟੁ ਕਿਤਾ ॥

an-din har kay gun ravai gun pargat kitaa.

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਇਕੋ ਹਰਿ ਮਿਤਾ ॥੯॥

sabhnaa daataa ayk hai iko har mitaa.  
||9||

*Salok Mehla-3*

In this *shabad* Guru Ji describes what kinds of blessings one receives when one truly follows the advice of the Guru.

He says: “(O’ my friends), everybody respects that person who serves the true Guru. (The most important thing is that) such a person obtains God’s Name, which is considered the supreme remedy (for all kinds of ailments). By meditating on God’s Name peace, calmness and tranquility prevails in one’s heart. All what one eats, or wears becomes (beneficial like) nectar; O’ Nanak, such is the glory of (God’s) Name.”(1)

In view of the above benefits and blessings of meditating on God’s Name, Guru Ji advises his mind (and indirectly ours): “O’ my mind listen to the advice of the Guru, so that you may find (God), the treasure of virtues. (By doing so God), the giver of all comforts, comes to abide in the heart, and one’s ego and arrogance go away. O’ Nanak, when by (Guru’s) grace we obtain (God), then day and night our mind remains attuned in (His) meditation.”(2)

*Paurri*

After describing the benefits and blessings obtained by following the advice of the Guru, he explains the conduct and state of mind of a Guru’s follower. He says: “(O’ my friends), the person who lives in accordance with the advice of the Guru, becomes immaculate (in character. That person acquires the qualities of) truth and contentment, (and realizes that it) is the eternal (God), who is pervading everywhere. Deceit and evil depart from that one’s within, and one’s mind is easily conquered. (In such a state of mind), there is illumination of (divine) light, enjoyment of the relish of (spiritual) bliss, and (darkness of) ignorance is removed. Then day and night, one sings praises (of God), and (divine) merits become manifest (and one is totally convinced that) the giver and true friend of all is only the one (God).”(9)

**The message of this *shabad* is that we should seek the advice of the true Guru (Granth Sahib Ji) and following that advice, meditate on God’s Name. So that the faults of ego and arrogance within us may be removed from our mind, and in their place such divine qualities as truth, peace, and calmness may come to reside in our hearts. In this way, we may become so immaculate that divine light may shine in our minds, and we may enjoy the relish of divine bliss, while singing God’s praises all the time.**

*SGGS P - 511-512*

ਪੰਨਾ ੫੧੩

SGGS P-513

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ ॥

ha-umai mamṭaa mohṇee manmukḥaa  
no ga-ee kḥaa-ay.ਜੋ ਮੋਹਿ ਦੂਜੈ ਚਿਤੁ ਲਾਇਦੇ ਤਿਨਾ ਵਿਆਪਿ ਰਗੀ  
ਲਪਟਾਇ ॥jo mohi doojai chit̃ laa-iday ṭinaa vi-  
aap rahee laptāa-ay.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਏਹ ਵਿਚਹੁ ਜਾਇ ॥

gur kai sabad̃ parjaalee-ai ṭaa ayh  
vichahu jaa-ay.

ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ṭan man hovai ujlaa naam vasai man  
aa-ay.ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ  
ਪਾਇਆ ਜਾਇ ॥੧॥naanak maa-i-aa kaa maarañ har  
naam hai gurmukḥ paa-i-aa jaa-ay.  
||1||

ਮਃ ੩॥

mehlāa 3.

ਇਹੁ ਮਨੁ ਕੇਤਕਿਆ ਜੁਗ ਭਰਮਿਆ ਥਿਰੁ ਰਹੈ ਨ ਆਵੈ  
ਜਾਇ ॥ih man kayṭ-rḥi-aa jug bharmi-aa thir  
rahai na aavai jaa-ay.ਹਰਿ ਭਾਣਾ ਤਾ ਭਰਮਾਇਅਨੁ ਕਰਿ ਪਰਪੰਚੁ ਖੇਲੁ  
ਉਪਾਇ ॥har bḥaṇaa ṭaa bharmāa-i-an kar  
parpanch̃ kḥayl upaa-ay.

ਜਾ ਹਰਿ ਬਖਸੇ ਤਾ ਗੁਰਮਿਲੈ ਅਸਥਿਰੁ ਰਹੈ ਸਮਾਇ ॥

jaa har bakhsay ṭaa gur milai asthir  
rahai samaa-ay.

ਪੰਨਾ ੫੧੪

SGGS P-514

ਨਾਨਕ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਨਾ ਕਿਛੁ ਮਰੈ ਨ  
ਜਾਇ ॥੨॥naanak man hee ṭay man maani-aa  
naa kichḥ marai na jaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਮਿਲਣਾ ਸੰਜੋਗੀ ॥

kaa-i-aa kot apaar hai milṇaa  
sanjogee.ਕਾਇਆ ਅੰਦਰਿ ਆਪਿ ਵਸਿ ਰਹਿਆ ਆਪੇ ਰਸ  
ਭੋਗੀ ॥kaa-i-aa andar̃ aap vas rahi-aa aapay  
ras bhogee.

ਆਪਿ ਅਤੀਤੁ ਅਲਿਪਤੁ ਹੈ ਨਿਰਜੋਗੁ ਹਰਿ ਜੋਗੀ ॥

aap at̃eet̃ alipat̃ hai nirjog har jogee.



ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਹਰਿ ਕਰੇ ਸੁ ਹੋਗੀ ॥

jo tis bhaavai so karay har karay so hoogee.

ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਲਹਿ ਜਾਹਿ  
ਵਿਜੋਗੀ ॥੧੩॥

har gurmukh naam Dhi-aa-ee-ai leh jaahi vijogee. ||13||

### *Salok Mehla-3*

Some times, one may feel that this human body is the source of all troubles for the soul, because when the soul enters the body, it gets involved in all kinds of evil impulses for ego, lust, anger, and attachment to Maya (the worldly riches and power) and suffers lot of pain on that account. In this *Paurri*, Guru Ji wants to remove this misconception, and tells us about the true nature and significance of this human body. But before that, he once again stresses upon the evil nature and the unfortunate consequences of ego, and the desire to own everything.

He says: “(O’ my friends), the sense of ego and the impulse for ownership is very captivating, which has consumed the conceited persons. They, who attune their mind to the (love of things) other (than God), it controls them by afflicting them (with its poison). Only when through the Guru’s word, we thoroughly burn it down; it goes out from (our) within. Then our body and mind become immaculate and (God’s) Name comes to abide in our heart. (In short), O’ Nanak, antidote for Maya is God’s Name which is obtained by following the Guru’s advice.”(1)

### *Mehla-3*

In the above stanza, Guru Ji told us that if through the Guru’s word, we burn down (and drive away) our ego and possessiveness, it goes out (of our mind). Now Guru Ji wants to tell us some facts about the mind itself. He says: “This mind (or soul of ours) has been wandering around (in doubt and duality) for many ages; it doesn’t remain steady at one place, and keeps coming and going (in and out of this world). But this is what pleases God that setting up this illusory nature of the world, He has put the mortals onto a wild goose chase, so they do not remain (here) permanently, and keep coming and going. When God becomes gracious, one meets the Guru; becomes steady and remains absorbed (in God). O’ Nanak, it is through the mind itself, that our mind is persuaded (about the true path, and understands that), there is nothing which dies, nor gets born, (it is just changing of bodies by the soul, just as we change our clothes).”(2)

### *Paurri*

Now Guru Ji describes the true nature of human body. He says: “The human body is like a vast fortress, which is obtained only through great good fortune. (God) Himself is abiding in the body, and He Himself is enjoying all the relishes. (However) that un-united yogi remains (completely) un-affected, and detached. Whatever pleases Him,

He does that, and what God does that happens (for sure. As for as we are concerned, all we need to do is that) following Guru's advice, we should meditate on the God's Name, so that our separation from Him is ended."(13)

**The message of this *Paurri* is that the human body appears to give rise to all kinds of temptations and lusts, and stray our soul away from the true path; yet this body of ours is the mansion of God, where He resides, and enjoys the worldly play set up by Him, in which human beings are wandering around motivated by attachment for worldly riches, and evil impulses. In order to save us from this futile desire, following Guru's advice, we should meditate on God's Name. In this way our separation from God would end, and we would enjoy the bliss of His eternal union.**

8-21-93

*SGGS P - 513-514*

ਪੰਨਾ ੫੧੫

SGGS P-515

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥  
vaahu vaahu baṇee nirankaar hai tis jayvad avar na ko-ay.

ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ ॥  
vaahu vaahu agam athaahu hai vaahu vaahu sachaa so-ay.

ਵਾਹੁ ਵਾਹੁ ਵੇਪਰਵਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਕਰੇ ਸੁ ਹੋਇ ॥  
vaahu vaahu vayarvaahu hai vaahu vaahu karay so ho-ay.

ਵਾਹੁ ਵਾਹੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥  
vaahu vaahu amrit naam hai gurmukh paavai ko-ay.

ਵਾਹੁ ਵਾਹੁ ਕਰਮੀਪਾਈਐ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਇ ॥  
vaahu vaahu karmee paa-ee-ai aap da-i-aa kar day-ay.

ਪੰਨਾ ੫੧੬

SGGS P-516

ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ ॥੧॥  
naanak vaahu vaahu gurmukh paa-ee-ai an-din naam la-ay-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥  
bin satgur sayvay saat na aavee doojee naahee jaa-ay.

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮੈ ਨ ਪਾਇਆ ਜਾਇ ॥  
jay bahutayraa lochee-ai vin karmai na paa-i-aa jaa-ay.

ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥  
jin<sup>h</sup>aa antar lobh vikaar hai doojai bhaa-ay khu-aa-ay.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ ॥  
jaman maran na chuk-ee ha-umai vich dukh paa-ay.

ਜਿਨ੍ਹਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੁ ਖਾਲੀ ਕੋਈ ਨਾਹਿ ॥  
jin<sup>h</sup>aa satgur si-o chit laa-i-aa so khaalee ko-ee naahi.

ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ ॥  
tin jam kee talab na hova-ee naa o-ay dukh sahaahi.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੨॥  
naanak gurmukh ubray sachai sabad samaahi. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਢਾਢੀ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਖਸਮੈ ਧਰੇ ਪਿਆਰੁ ॥

dhaadhee tis no aakhee-ai je khasmai  
Dharay pi-aar.

ਦਰਿ ਖੜਾ ਸੇਵਾ ਕਰੇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ ॥

dar kharhaa sayvaa karay gur sabdee  
veechaar.

ਢਾਢੀ ਦਰੁ ਘਰੁ ਪਾਇਸੀ ਸਚੁ ਰਖੈ ਉਰ ਧਾਰਿ ॥

dhaadhee dar ghar paa-isee sach rakhai  
ur Dhaar.

ਢਾਢੀ ਕਾ ਮਹਲੁ ਅਗਲਾ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ ॥

dhaadhee kaa mahal aglaa har kai naa-  
ay pi-aar.ਢਾਢੀ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਹਰਿ ਜਪਿ ਹਰਿ  
ਨਿਸਤਾਰਿ ॥੧੮॥dhaadhee kee sayvaa chaakree har jap  
har nistaar. ||18||**Salok Mehla-3**

In many *shabads* and *paurris*, Guru Ji has advised us that God is true (and eternal), and true is *Gurbani*, (the word of the Guru). The only way to obtain that true God is to follow the Guru's advice. This advice is that day and night, we should keep thanking and praising Him by uttering *vaah, vaah* or *waheguru, waheguru*. In this *salok*, Guru Ji tells us the significance and excellence of this word *vaah, vaah* or *Waheguru, Waheguru* itself, and how fortunate are they who receive this mantra from the Guru, and then keep repeating it day and night.

He says: “(O’ my friends) *vaah, vaah* (extremely amazing) is the word of the Formless (God), to whom no one is equal. Astonishing is that incomprehensible and unfathomable (One) and beyond praise is that true (God. His) immortal Name is worth praising again and again, which only a rare person obtains, by the grace of the Guru. It is by good fortune, that we obtain (the opportunity to say) *vaah, vaah* or (*waheguru, waheguru*, when) showing mercy (God) Himself gives us (this opportunity). O’ Nanak, it is through the Guru, (that we) obtain (this gift. The one who obtains it) meditates on (God’s) Name day and night.”(1)

**Mehla-3**

In the previous stanza, Guru Ji stated that we obtain the God’s Name, only through the Guru. Now he explains why it is necessary to have the guidance and instruction of the Guru. He says: “(O’ my friends), without serving the Guru (by following his advice), peace (of mind) is not obtained, and there is no other place, (except the refuge of the Guru, where one may obtain this peace). No matter how much we may yearn, without (God’s) grace, He cannot be obtained. Those who harbor the evil of greed are consumed by duality (the love of things other than God. Their cycle of) birth and death doesn’t end, and they are mired in their conceit and suffer pain. But they who

have attuned their minds to the true Guru (and followed his advice), none of them has returned empty-handed (without receiving God's grace). They are not called by the demon (of death for the accounting for their deeds), nor do they bear any pain. In short, O' Nanak, the Guru's followers rise above (the worldly turmoil), and through the true word, they merge (into God)."(2)

### ***Paurri***

Now Guru Ji tells us who can be called a true Guru's follower. For this purpose, he cites the example of olden times bards, who used to stand and sing songs of praise outside the doors of kings, noble men, and other rich persons, hoping that becoming pleased, the latter would reward them. So Guru Ji says: "He alone is called a (true) bard (of God), who imbues (him or herself) with the love of His Master. Standing at (God's) gate, he (or she) may serve Him by discoursing on the Guru's words (or Gurbani). Such a bard, who keeps enshrined true (God) in the heart, would be able to find out the gate and mansion (of God). Because of his or her love for God's Name, the mansion (or status of such a true) bard (also) becomes extremely high. (In short), this alone is the service and performance of duty of the bard, that he or she meditates on God's Name, and God helps him or her swim across (the worldly ocean)."(18)

**The message of this *Paurri* is that in case we want to obtain union with God, then like a true and devoted bard of God, we should stand at His door, ready for doing any service, and at the same time we should be singing His praises, saying "O' wonderful God, O' wonderful God." One day by Guru's grace we may be called in and united with the God Himself.**

*SGGS P - 515-516*

ਪੰਨਾ ੫੧੭

SGGS P-517

ਰਾਗੁ ਗੂਜਰੀ ਵਾਰ ਮਹਲਾ ੫

raag goojree vaar mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਸਲੋਕੁ ਮਃ ੫॥

salok mehlaa 5.

ਅੰਤਰਿ ਗੁਰੁ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ ॥

antār gur aaraaDh-naa jihvaa jap gur naa-o.

ਨੇਤ੍ਰੀ ਸਤਿਗੁਰੁ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ ॥

naitree satgur paykh-naa sarvaneē sunnaa gur naa-o.

ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ ॥

satgur saytee ratī-aa dargeh paa-ee-ai thaa-o.

ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੇ ਏਹ ਵਥੁ ਦੇਇ ॥

kaho naanak kirpaa karay jis no ayh vath day-ay.

ਜਗ ਮਹਿ ਉਤਮ ਕਾਵੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥੧॥

jag meh utam kaadhee-ah virlay kay-ee kay-ay. ||1||

ਮਃ ੫॥

mehlaa 5.

ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ ॥

rakhay rakhanhaar aap ubaari-an.

ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ ॥

gur kee pairee paa-ay kaaj savaari-an.

ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ ॥

ho-aa aap da-i-aal manhu na visaari-an.

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ ॥

saaDh janaa kai sang bhavjal taari-an.

ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਾਹਿ ਬਿਦਾਰਿਅਨੁ ॥

saakat nindak dusat khin maahi bidaaari-an.

ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ ॥

tis saahib kee tayk naanak manai maahi.

ਪੰਨਾ ੫੧੮

SGGS P-518

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੂਖ ਜਾਹਿ ॥੨॥

jis simrat sukhu ho-ay saglay dookhu jaahi. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਅਕੁਲੁ ਨਿਰੰਜਨੁ ਪੁਰਖੁ ਅਗਮੁ ਅਪਾਰੀਐ ॥

akul niranjan purakhu agam apaaree-ai.

ਸਚੇ ਸਚਾ ਸਚੁ ਸਚੁ ਨਿਹਾਰੀਐ ॥

sacho sachaa sach sach nihaaree-ai.

ਕੁੜੁ ਨ ਜਾਪੈ ਕਿਛੁ ਤੇਰੀ ਧਾਰੀਐ ॥

koorh na jaapai kichh tayree Dhaaree-ai.

ਸਭਸੈ ਦੇ ਦਾਤਾਰੁ ਜੇਤ ਉਪਾਰੀਐ ॥

sabh-sai day daataar jayt upaaree-ai.

ਇਕਤੁ ਸੁਤਿ ਪਰੋਇ ਜੋਤਿ ਸੰਜਾਰੀਐ ॥

ikaṭ soṭ paro-ay joṭ sanjaaree-ai.

ਹੁਕਮੇ ਭਵਜਲ ਮੰਝਿ ਹੁਕਮੇ ਤਾਰੀਐ ॥

hukmay bhavjal manjh hukmay taaree-ai.

ਪ੍ਰਭ ਜੀਉ ਤੁਧੁ ਧਿਆਏ ਸੋਇ ਜਿਸੁ ਭਾਗੁ  
ਮਥਾਰੀਐ ॥

parabh jee-o tuDh Dhi-aa-ay so-ay jis  
bhaag mathaaree-ai.

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਲਖੀ ਨ ਜਾਇ ਹਉ ਤੁਧੁ  
ਬਲਿਹਾਰੀਐ ॥੧॥

tayree gat mit lakhee na jaa-ay ha-o  
tuDh balihaaree-ai. ||1||

### *Raag Goojri Vaar Mehla-5*

The third Guru Ramdas Ji concluded the epic Goojri Ki *Vaar*, with the remark that it is our desires and hopes for worldly riches and power, which make us commit all kinds of mistakes and sins, which result in our sufferings and pains of births and deaths. The only way to end these desires and hopes, and hence our sufferings, is to meditate on God's Name. Now the fifth Guru Arjan Dev Ji starts this *Vaar* in the same Raga (musical measure) by describing how we need to conduct our life, by continuously loving and remembering God and our Guru.

He says: "Within our mind, we should contemplate on the Guru and with our tongue utter the Name of the Guru. With our eyes we should see the true Guru, and with our ears hear the Name of the Guru. In this way, imbued with the love of the true Guru, we will find a seat in (God's) court. O' Nanak, He gives this (gift) to the one on whom (He) shows His mercy. (Such persons) are called the exalted ones in the world, but very rare are they."(1)

### *Mehla-5*

Next Guru Ji tells, what kind of blessings, God showers on these exalted persons described above. He says: "The Savior, Himself saves (such distinguished persons), and ferries them across (this worldly ocean). He makes them seek the shelter of the Guru and arranges all their affairs. They on whom He becomes gracious, He does not forsake them (from His) mind (and always keeps track of their needs. Keeping them) in the company of saints, He ferries them across the dreadful (worldly) ocean. In an instant, He annihilates their oppressors, villains, and slanderers. Therefore, O' Nanak, seek the support of that Master in your mind, remembering whom all (one's) sufferings go away."(2)

### *Paurri*

Now addressing God, Guru Ji mentions some of God's wonderful attributes and makes a prayer. He says: "O' my God, You do not belong to any particular lineage,

(You are) immaculate, all-pervasive, unapproachable, and infinite. You are the one who lives forever, and we see You pervading everywhere. Nothing seems to be false (in the universe) supported by You. (O' my wonderful God), whatever creation You have created, You are giving sustenance to all. Like a thread in a necklace, You have infused Your light throughout Your creation. It is by Your will that some are drowned in the whirlpool (of worldly riches), and it is in Your will that some are saved and ferried across (this ocean). O' my God only that fortunate person meditates on You, in whose destiny, it is so written (by You. O' God), Your state and limit cannot be understood or described. I am simply a sacrifice to You."(1)

**The message of this *Paurri* is that it is God who has created this universe, and He is the sustainer and Giver of all creatures in this universe. Therefore, if we remember His Name, He will save us from all kinds of enemies including Maya (the allurements of worldly riches and power), the root cause of all our troubles.**

9-29-93

*SGGS P - 517-518*



ਪੰਨਾ ੫੧੯

SGGS P-519

ਸਲੋਕ ਮਃ ੫॥

salok mehlāa 5.

ਲਗੜੀ ਸੁਥਾਨਿ ਜੋੜਣਹਾਰੈ ਜੋੜੀਆ ॥  
ਨਾਨਕ ਲਹਰੀ ਲਖ ਸੈ ਆਨ ਡੁਬਣ ਦੇਇ ਨ ਮਾ  
ਪਿਰੀ ॥੧॥

lagr<sup>h</sup>ee suthaan jor<sup>h</sup>anhaarai jor<sup>h</sup>ee-aa.  
naanak lahree lakh<sup>h</sup> sai aan dubanday-ay  
na maa pīree. ||1||

ਮਃ ੫॥

mehlāa 5.

ਬਨਿ ਭੀਹਾਵਲੈ ਹਿਕੁ ਸਾਥੀ ਲਧਮੁ ਦੁਖ ਹਰਤਾ ਹਰਿ  
ਨਾਮਾ ॥  
ਬਲਿ ਬਲਿ ਜਾਈ ਸੰਤ ਪਿਆਰੇ ਨਾਨਕ ਪੂਰਨ  
ਕਾਮਾ ॥੨॥

ban <sup>b</sup>heehaavalai hik saathēe la<sup>D</sup>ham  
<sup>ḍ</sup>ukh hartāa har naamaa.  
bal bal jaa-ee sant<sup>t</sup> pi-aaray naanak  
pooran kaamaa<sup>N</sup>. ||2||

ਪਉੜੀ ॥

pa-or<sup>h</sup>ee.

ਪਾਈਅਨਿ ਸਭਿ ਨਿਧਾਨ ਤੇਰੈ ਰੰਗਿ ਰਤਿਆ ॥  
ਨ ਹੋਵੀ ਪਛੋਤਾਉ ਤੁਧ ਨੋ ਜਪਤਿਆ ॥  
ਪਹੁਚਿ ਨ ਸਕੈ ਕੋਇ ਤੇਰੀ ਟੇਕ ਜਨ ॥  
ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਸੁਖ ਲਹਾ ਚਿਤਾਰਿ ਮਨ ॥  
ਗੁਰ ਪਹਿ ਸਿਫਤਿ ਭੰਡਾਰੁ ਕਰਮੀ ਪਾਈਐ ॥  
ਸਤਿਗੁਰ ਨਦਰਿ ਨਿਹਾਲ ਬਹੁੜਿ ਨ ਧਾਈਐ ॥  
ਰਖੈ ਆਪਿ ਦਇਆਲੁ ਕਰਿ ਦਾਸਾ ਆਪਣੇ ॥  
ਹਰਿਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ ॥੭॥

paa-ee-an sab<sup>h</sup> ni<sup>D</sup>haan tayrai rang ratī-  
aa.  
na hovee pachhotāa-o tu<sup>D</sup>h no japtī-aa.  
pahuch na sakai ko-ay tayree tayk jan.  
gur pooray vaahu vaahu suk<sup>h</sup> lahaa  
chitāar man.  
gur peh sifatt<sup>b</sup>handaar karmee paa-ee-ai.  
satgur nadar nihaal bahur<sup>h</sup> na <sup>D</sup>haa-ee-  
ai.  
rak<sup>h</sup>ai aap <sup>d</sup>a-i-aal kar <sup>d</sup>aasaa aap<sup>n</sup>ay.  
har har har har naam jeevaa sun<sup>n</sup> sun<sup>n</sup>ay.  
||7||

### Salok Mehla-5

In many *shabads* Guru Ji has instructed us to go and seek the protection of the Guru whenever we are in any kind of trouble and he will save us. In this *salok*, he gives very beautiful examples to illustrate, how the Guru saves us from all kinds of attacks of worldly passions and problems. He takes the example of a small boat rocking in a terrible sea, which is in turmoil, but if that boat is attached to some solid anchor or some solid bank then it is not damaged at all.

So, first taking this example, Guru Ji says: “(My Guru), the steering captain of (my spiritual boat) has steered it to a very safe place (the feet of God). O’ Nanak, now

even if, there are millions of waves (of temptations and worldly problems), still my Beloved (God) wouldn't let me drown (in this worldly ocean).”(1)

***Mehla-5***

Next, Guru Ji takes another beautiful example and says: “In the dreadful worldly forest I have found a companion (the Name of God), who is the dispeller (of all my) troubles. O’ Nanak, I am a sacrifice again and again to that dear saint (Guru, by whose grace) all my tasks have been accomplished.”(2)

***Paurri***

Now Guru Ji shows us how to thank God for all the blessings showered on us, and imbuing us with His Love. He says: “(O’ God), being imbued with Your Love, we obtain all the treasures (of the world). By meditating on You, one never repents. No body can touch those devotees, who have taken Your shelter. O’ my mind, blessed is the Guru, remembering whom; we obtain the profit of peace. The Guru possesses storehouses full to the brim with the praise (of God). But it is by (God’s) grace that we obtain (this treasure). If the true Guru looks (towards us) with the glance of grace, then we don’t wander any more (in existences). Making us His servants, the compassionate (God) Himself saves (us from these wanderings). I survive only by listening to His Name again and again.”(7)

**The message of this *Paurri* is that if once we truly believe and take the shelter of God through the Guru and meditate on His Name, He protects us in all kinds of troubles and difficult situations.**

1-11-93

*SGGS P - 519*

ਪੰਨਾ ੫੨੧

SGGS P-521

ਸਲੋਕ ਮਃ ੫॥

salok mehlāa 5.

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ  
ਜਪਾਤ ॥jaa ka-o bha-ay kirpaal parabh har har  
say-ee japaat.ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ  
ਸੰਗਾਤ ॥੧॥naanak pareet lagee tin raam si-o bhaytat  
saaDh sangaat. ||1||

ਮਃ ੫॥

mehlāa 5.

ਰਾਮੁ ਰਮਹੁ ਬਡਭਾਗੀਹੋ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ  
ਸੋਇ ॥raam ramhu badbhaageeho jal thal  
mahee-al so-ay.ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਬਿਘਨੁ ਨ ਲਾਗੈ  
ਕੋਇ ॥੨॥naanak naam araaDhi-ai bighan na laagai  
ko-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਭਗਤਾ ਕਾ ਬੋਲਿਆ ਪਰਵਾਣੁ ਹੈ ਦਰਗਹ ਪਵੈ  
ਥਾਇ ॥bhagtaa kaa boli-aa parvaan hai dargeh  
pavai thaa-ay.ਭਗਤਾ ਤੇਰੀ ਟੇਕ ਰਤੇ ਸਚਿ ਨਾਇ ॥  
ਜਿਸ ਨੋਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਿਸ ਕਾ ਦੂਖੁ ਜਾਇ ॥bhagtaa tayree tayk ratay sach naa-ay.  
jis no ho-ay kirpaal tis kaa dookh jaa-ay.

ਪੰਨਾ ੫੨੨

SGGS P-522

ਭਗਤ ਤੇਰੇ ਦਇਆਲ ਓਨਾ ਮਿਹਰ ਪਾਇ ॥

bhagattayray da-i-aal on<sup>aa</sup> mihar  
paa-ay.

ਦੂਖੁ ਦਰਦੁ ਵਡ ਰੋਗੁ ਨ ਪੋਹੇ ਤਿਸੁ ਮਾਇ ॥

dookh<sup>darad</sup> vad rog na pohay tis maa-ay.

ਭਗਤਾ ਏਹੁ ਅਧਾਰੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਇ ॥

bhagtaa ayhu aDhaar gun govind gaa-ay.

ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣਿ ਇਕੋ ਇਕੁ ਧਿਆਇ ॥

sadaa sadaa din rain iko ik Dhi-aa-ay.ਪੀਵਤਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਨ ਨਾਮੇ ਰਹੇ  
ਅਘਾਇ ॥੧੪॥peevat amrit naam jan naamay rahay  
aghaa-ay. ||14||*Salok Mehla-5*

In many previous *shabads*, Guru Ji told us about the blessings received by those who meditate on God with true love and devotion. In this *Paurri*, he tells us who are those fortunate devotees who meditate on God's Name.

Guru Ji says: “O’ Nanak, only those persons meditate on God’s Name, on whom God becomes kind. Upon meeting the company of saintly persons, they are imbued with love for God.”(1)

### ***Mehla-5***

Therefore, Guru Ji advises us and says: “O’ the fortunate ones, meditate on that God, who pervades all waters, lands, and sky. O’ Nanak, when we meditate on (God’s) Name, no obstruction comes (in our life journey).”(2)

### ***Paurri***

Commenting on relationship between God and His devotees, he says: “Approved and worth following is the word uttered by the devotees; it is recognized in God’s court. O’ God, the devotees depend on Your support, they are imbued with love of (Your) true Name. On whom God becomes merciful, all that (person’s) suffering is gone. O’ merciful God, the devotees are Yours, and You show mercy on them. No malady, pain, or serious disease, or worldly attachment afflicts them. This is the support of the devotees, that they sing praises of God. Day and night, and forever, they meditate on the one and only one (God). By drinking the nectar of His Name, the devotees remain satiated with the Name.”(14)

**The message of this *Paurri* is that if we want to obtain the blessings of God for others and ourselves, and want to get rid of our sufferings and pains, then we should become true devotees of God. This we can do by singing His praises in the company of the saintly persons and meditating on His Name, day and night.**

10-20-93

*SGGS P - 521-522*

ਪੰਨਾ ੫੨੩

SGGS P-523

ਸਲੋਕ ਮਃ ੫॥

salok mehlāa 5.

ਆਦਿ ਮਧਿ ਅਰੁ ਅੰਤਿ ਪਰਮੇਸਰਿ ਰਖਿਆ ॥  
 ਸਤਿਗੁਰਿ ਦਿਤਾ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਖਿਆ ॥  
 ਸਾਧਾ ਸੰਗੁ ਅਪਾਰੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਰਵੈ ॥  
 ਪਾਏ ਮਨੋਰਥ ਸਭਿ ਜੋਨੀ ਨਹ ਭਵੈ ॥  
 ਸਭੁ ਕਿਛੁ ਕਰਤੇ ਹਥਿ ਕਾਰਣੁ ਜੋ ਕਰੈ ॥  
 ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਸੰਤਾ ਧੂਰਿ ਤਰੈ ॥੧॥

aad maDh ar ant parmaysar rakhi-aa.  
 satgur ditaa har naam amrit chakhi-aa.  
 saaDhaa sang apaar an-din har gun ravai.  
 paa-ay manorath sabh jonee nah bhavai.  
 sabh kichh kartay hath kaaran jo karai.  
 naanak mangai daan santaa Dhoor tarai.  
 ||1||

ਮਃ ੫॥

mehlāa 5.

ਤਿਸ ਨੋ ਮੰਨਿ ਵਸਾਇ ਜਿਨਿ ਉਪਾਇਆ ॥  
 ਜਿਨਿ ਜਨਿ ਧਿਆਇਆ ਖਸਮੁ ਤਿਨਿ ਸੁਖੁ  
 ਪਾਇਆ ॥  
 ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਨੁ ਗੁਰਮੁਖਿ ਆਇਆ ॥  
 ਹੁਕਮੈ ਬੁਝਿ ਨਿਹਾਲੁ ਖਸਮਿ ਫੁਰਮਾਇਆ ॥  
 ਜਿਸੁ ਹੋਆ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਹ ਭਰਮਾਇਆ ॥  
 ਜੋ ਜੋ ਦਿਤਾ ਖਸਮਿ ਸੋਈ ਸੁਖੁ ਪਾਇਆ ॥  
 ਨਾਨਕ ਜਿਸਹਿ ਦਇਆਲੁ ਬੁਝਾਏ ਹੁਕਮੁ ਮਿਤ ॥  
 ਜਿਸਹਿ ਭੁਲਾਏ ਆਪਿ ਮਰਿ ਮਰਿ ਜਮਹਿ  
 ਨਿਤ ॥੨॥

tis no man vasaa-ay jin upaa-i-aa.  
 jin jan Dhi-aa-i-aa khasam tin sukh paa-  
 i-aa.  
 safal janam parvaan gurmukh aa-i-aa.  
 hukmai bujh nihaal khasam furmaa-i-aa.  
 jis ho-aa aap kirpaal so nah bharmaa-i-  
 aa.  
 jo jo ditaa khasam so-ee sukh paa-i-aa.  
 naanak jisahi da-i-aal bujhaa-ay hukam  
 mit.  
 jisahi bhulaa-ay aap mar mar jameh nit.  
 ||2||

ਪਉੜੀ ॥

pa-orhee.

ਨਿੰਦਕ ਮਾਰੇ ਤਤਕਾਲਿ ਖਿਨੁ ਟਿਕਣ ਨ ਦਿਤੇ ॥  
 ਪੁਭ ਦਾਸ ਕਾ ਦੁਖੁ ਨ ਖਵਿ ਸਕਹਿ ਫੜਿਜੋਨੀ  
 ਜੁਤੇ ॥

nindak maaray tatkaal khin tikan na ditay.  
 parabhdhaas kaa dukh na khav sakahi farh  
 jonee jutay.

ਪੰਨਾ ੫੨੪

SGGS P-524

ਮਥੇ ਵਾਲਿ ਪਛਾੜਿਅਨੁ ਜਮ ਮਾਰਗਿ ਮੁਤੇ ॥

mathay vaal pachhaarhi-an jam maarag  
 mutay.

ਦੁਖਿ ਲਗੈ ਬਿਲਲਾਣਿਆ ਨਰਕਿ ਘੋਰਿ ਸੁਤੇ ॥      dukh lagai billaani-aa narak ghor sutay.  
 ਕੰਠਿ ਲਾਇ ਦਾਸ ਰਖਿਅਨੁ ਨਾਨਕ ਹਰਿ      kanth laa-ay daas rakhi-an naanak har  
 ਸਤੇ ॥੨੦॥      satay. ||20||

### *Salok Mehla-5*

In a previous *Paurri*, Guru Ji told us that since the beginning of ages, and even before that, (God) Himself is the savior (of all). In this *Paurri*, he describes how God saves us both from our internal and external enemies in every stage of life.

He says: “God has always protected (His devotees) in the beginning (childhood), the middle (youth), and the end (old age. Whom God has protected), the true Guru has given God’s Name and in this way, that person has tasted the life-rejuvenating nectar. In the company of the saints, which has limitless virtues, one sings praises of God day and night. There one achieves all the objects of one’s life, and doesn’t wander in existences. (But) everything is in the hands of the Creator; whatever reason, He wants to develop, (for any happening), He arranges that. Therefore, Nanak begs for the gift that he may also be saved through the dust of the feet (the humble service) of the saints.” (1)

### *Mehla-5*

Therefore, giving us this direct advice, Guru Ji says: “(O’ my friend), enshrine Him in your mind, who has created you. Whosoever has meditated on that Master has enjoyed peace. Fruitful is the life of such a Guru’s follower and approved is that person’s advent (in this world). By understanding (and following) what the Master has stated, one always remains delighted. On whom, (God) becomes gracious (that person) is never lost in doubt. Whatever God gives, that person accepts it happily. But O’ Nanak, on whom that friend (God) becomes merciful; He makes that person realize His will. Whom He Himself strays (from the righteous path), that person keeps on dying and taking birth forever.”(2)

### *Paurri*

In the first shalok, Guru Ji described how God sustains and saves the devotees in all stages of life and makes them meditate on His Name. Now he tells us how zealously God protects His devotees from their enemies and slanderers who try to harm or defame them. He says: “In an instant, (God) has destroyed the slanderers (of His devotees) and didn’t let them rest even for a moment. (God) cannot tolerate any pain or suffering to His devotee, therefore ceasing (the slanderers), He has put them through (the pain of) transmigrations. (As if) gripping them by their forelocks, He has dashed them to the ground, and pushed them on to the road of the demons of death, where they groan in agony, as if they have been made to sleep in the most (torturous)

dark hell. But O 'Nanak, the true God has saved His servants (from any harm, as if He has) hugged them to His bosom."(20)

**The message of this *Paurri* is that if we have faith in the Guru, and under his guidance meditate on His Name, God will protect us from the very beginning to the end from all our enemies. He would keep us on the straight path and help us achieve the object of our life, the bliss of His union.**

10-27-93

*SGGS P - 523-524*



ਪੰਨਾ ੫੨੫

SGGS P-525

ਗੂਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ ਪਦੇ ਘਰੁ ੧

goolree saree tarilochan jee-o kay  
paday ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲੁ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ  
ਉਦਾਸੀ ॥an<sup>t</sup>ar mal nirmal nahee keenaa baahar  
bhaykh udaasee. ||1||ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ  
ਸੰਨਿਆਸੀ ॥੧॥hir<sup>d</sup>ai kamal ghat barahm na cheen<sup>h</sup>aa  
kaahay bha-i-aa sani-aasee.

ਪੰਨਾ ੫੨੬

SGGS P-526

ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ ॥

bharmay bhoolee ray jai chandaa.

ਨਹੀ ਨਹੀ ਚੀਨਿਆ ਪਰਮਾਨੰਦਾ ॥੧॥ ਰਹਾਉ ॥

nahee nahee cheen<sup>h</sup>i-aa parmaanandaa.  
||1|| rahaa-o.ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਬਾ ਮੁੰਦਾ  
ਮਾਇਆ ॥ghar ghar khaa-i-aa pind ba<sup>D</sup>haa-i-aa  
khin<sup>h</sup>thaa munda maa-i-aa.ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ  
ਪਾਇਆ ॥੨॥bhoom masaan<sup>n</sup> kee bhasam lagaa-ee gur  
bin tat<sup>n</sup> na paa-i-aa. ||2||ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਿਲੋਵਹੁ  
ਪਾਣੀ ॥kaa-ay japahu ray kaa-ay tap<sup>h</sup>u ray kaa-  
ay bilovahu paanee.ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ  
ਨਿਰਬਾਣੀ ॥੩॥lakh cha-oraaseeh jini<sup>h</sup> upaa-ee so  
simrahu nirbaanee. ||3||ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ  
ਫਿਰਾਹੀ ॥kaa-ay kamandal kaapr<sup>h</sup>ee-aa ray  
ath<sup>s</sup>sath kaa-ay firaa-ee.ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ  
ਪਾਹੀ ॥੪॥੧॥bad<sup>a</sup>ttarilochan sun ray paraanee kan<sup>n</sup> bin  
gaahu ke paahee. ||4||1||**Goojri Reverend Sri Trilochan Ji Padey Ghar 1**

In this *shabad*, devotee Trilochan Ji apparently addresses a person named Jai Chand, who believes in outer rituals and ways of works, etc. So addressing him in particular and persons involved in similar ritualistic exercises in general, devotee Trilochan Ji gives us some valuable advice.



He says: “(O’ my friend), what is the use of adorning the garb of a recluse on the outside, when one has not purified one’s soiled mind from within? If the lotus of the heart has not bloomed (in ecstasy), and one has not realized the all-pervading God, why did one become a detached person at all?”(1)

Therefore, addressing his friend, Trilochan Ji says: “(O’ my friend) Jai Chand, (this world) is gone astray in doubt, (because it hasn’t) recognized (God, the source of) supreme bliss at all.”(1-Pause)

Commenting further on the ways of yogis and recluses who roam about begging from door to door, Trilochan Ji says: “(Even if such a roaming yogi) has eaten by begging from door-to-door, has bloated his body, worn a patched coat, also worn (special yogic) earrings, and smeared (his body) with ashes from cremation grounds, (still) without (the guidance of) the Guru, he hasn’t obtained the essence (of spiritual bliss).”(2)

Therefore, advising all such people who wear outer holy garbs and symbols, without truly meditating on God, Trilochan Ji says: “Why do you do these ritual worships, why do you perform penances, (and keep doing these fruitless things, as if) churning water? (O’ my friends, instead) meditate on that desire-free God, who (as per Hindu belief) has created the 8.4 million (myriads of) species.”(3)

Concluding his advice, he says: “O’ the wearer of patched coats, holding earthen begging bowls in your hands, why are you (aimlessly) roaming around the so called sixty-eight (holiest Hindu) places? Trilochan says, listen O’ mortals, (just as there is no use of) thrashing straw without any grain (in it, similarly there is no use of doing outer rituals without meditating on God with true love and devotion in one’s heart).”(4-1)

**The message of this *shabad* is that without real love and devotion in our mind and without the direction and guidance of the Guru, all our austerities, rituals, and pilgrimages, etc. are of no use. So if we want to meet God and obtain salvation then we have to worship Him from the core of our heart under the guidance of the true Guru (Granth Sahib Ji).**

*SGGS P - 525-526*

ਪੰਨਾ ੫੨੭

SGGS P-527

ਦੇਵਗੰਧਾਰੀ ॥

**dayvganDhaaree.**

ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ ॥

ab ham chalee thaakur peh haar.ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ  
ਮਾਰਿ ॥੧॥ ਰਹਾਉ ॥jab ham saran parabhoo kee aa-ee  
raakh parabhoo bhaavai maar. ||1||  
rahaa-o.

ਪੰਨਾ ੫੨੮

SGGS P-528

ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ ॥

lokan kee chaturaa-ee upmaa tay  
baisantar jaar.ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨੁ ਦੀਓ  
ਹੈ ਢਾਰਿ ॥੧॥ko-ee bhalaa kaha-o bhaavai buraa  
kaha-o ham tan dee-o hai dhaar. ||1||ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭੂ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ  
ਕਿਰਪਾ ਧਾਰਿ ॥jo aavat saranthaakur parabhtumree tis  
raakho kirpaa Dhaar.ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ  
ਮੁਰਾਰਿ ॥੨॥੪॥jan naanak sarantumaaree har jee-o  
raakho laaj muraar. ||2||4||*Dev Gandhari*

It is marvelous to note how by his personal example Guru Ji teaches us to surrender completely to God without caring what other people might say, whether they would praise him or slander him. This *shabad* is a real example of total submission in complete humility.

Addressing God, Guru Ji says: “After getting tired (of all other efforts), I have come to the shelter of the Master. O’ God, when once I have come to Your shelter it is up to You whether You save me or kill me.”(1-pause)

Next by his personal example Guru Ji teaches us that when we are on the right path and following the path shown by the Guru, we should not worry what other people might say about us, whether they would praise or disparage us.

He says: “I have completely burnt aside (and forsaken from my mind, any hopes or fears of) praise or slander of the people (regarding my total surrender to God. I don’t care), whether anyone says something good or bad about me, because I have surrendered myself completely to God.”(1)

Guru Ji concludes the shabad by expressing his complete confidence in God and says to Him in complete humility: “(O’ my Master, it is Your tradition that) whosoever comes to Your shelter, showing mercy You save that person. O’ reverend God, the destroyer of demons, slave Nanak has come to Your refuge, please save his honor (also).”(2-4)

**The message of this short, beautiful *shabad* is that without bothering about other people, we should surrender ourselves completely before the Guru, and do whatever he tells us (through his Gurbani in Guru Granth Sahib, or through our inner voice). As per His tradition, God would save our honor.**

*Personal Note: This reminds me that once, while serving as SDO Nabha (India) in Irrigation Dept., I was being blackmailed and I was about to sign a false bill. Then suddenly my inner voice told me, “Daljit, Guru will save you from all your mistakes done innocently, but will not save you from the corrupt things done knowingly.” I followed that advice, refused to sign that false bill, and walked out of the room. Later, I did go through lots of problems and tension, but was ultimately saved from any harm, with my honor intact.*

10-13-93

SGGS P - 527-528

ਪੰਨਾ ੫੨੯

SGGS P-529

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫॥

**dayvganDhaaree mehlaa 5.**

ਹਰਿ ਪ੍ਰਾਨ ਪ੍ਰਭੂ ਸੁਖਦਾਤੇ ॥

har paraan parabhoo sukh-daatay.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੂ ਜਾਤੇ ॥੧॥ ਰਹਾਉ ॥

gur parsaad kahoo jaatay. ||1|| rahaa-o.ਸੰਤ ਤੁਮਾਰੇ ਤੁਮਰੇ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਕਾਲ ਨ  
ਖਾਤੇ ॥santtumaaray tumray pareetam tin ka-o  
kaal na khaatay.ਰੰਗਿ ਤੁਮਾਰੈ ਲਾਲਭਏ ਹੈ ਰਾਮ ਨਾਮ ਰਸਿ  
ਮਾਤੇ ॥੧॥rang tumaarai laal bha-ay hai raam naam  
ras maatay. ||1||

ਪੰਨਾ ੫੩੦

SGGS P-530

ਮਹਾ ਕਿਲਬਿਖ ਕੋਟਿ ਦੇਖ ਰੋਗਾ ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ  
ਤੁਹਾਰੀ ਹਾਤੇ ॥mahaa kilbikh kot dokh rogaa  
parabhdarisat tuhaaree haatay.ਸੋਵਤ ਜਾਗਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਇਆ ਨਾਨਕ ਗੁਰ  
ਚਰਨ ਪਰਾਤੇ ॥੨॥੮॥sovat jaag har har har gaa-i-aa naanak  
gur charan paraatay. ||2||8||**Dev Gandhari Mehla-5**

In this *shabad*, Guru Ji shows us how to keep humbly praying to God and express our confidence in Him.

He says: "O' God, my life breath and giver of peace, through Guru's grace only a very rare person has come to know (anything) about You."(1-pause)

Next, commenting on the relationship between God and His beloved saints, Guru Ji says: "O' my beloved Master, Your saints are dear to You; they are not consumed by (spiritual) death. They are so imbued with Your love (that they appear to) have become red in color (which according to Indian culture is a sign of true love for her beloved), and they always remain intoxicated in enjoying the relish of God's Name."(1)

Guru Ji concludes the shabad by expressing his complete faith in God. He says: "O' God, (simply) by Your glance (of grace), millions of one's most horrible crimes, sins, and sufferings are destroyed. Therefore, O' Nanak, they who come and fall at the feet of the Guru, keep singing God's praises (at all times, no matter whether) asleep or awake." (2-8)

The message of this *shabad* is that even if we have obtained the grace of God we should still keep on singing His praises and meditating on His Name. By doing this, no matter how serious our sins or suffering are, these will all be destroyed completely, and we will be saved from the future circles of birth and death.

10-2-93

*SGGS P - 529-530*

ਪੰਨਾ ੫੩੧

SGGS P-531

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ੫॥

**dayvganDhaaree mehlaa 5.**

ਮਾਈ ਪ੍ਰਭ ਕੇ ਚਰਨਨਿਹਾਰਉ ॥

maa-ee parabh kay charan nihaara-o.

ਪੰਨਾ ੫੩੨

SGGS P-532

ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਮਨ ਤੇ ਕਬਹੁ ਨ  
ਡਾਰਉ ॥੧॥ ਰਹਾਉ ॥karahu anoograhu su-aamee mayray man  
tay kabahu na daara-o. ||1|| rahaa-o.ਸਾਧੂ ਧੁਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ  
ਜਾਰਉ ॥saaDhoo Dhoo laa-ee mukh mastak  
kaam kroDh bikh jaara-o.ਸਭ ਤੇ ਨੀਚੁ ਆਤਮ ਕਰਿ ਮਾਨਉ ਮਨ ਮਹਿ ਇਹੁ  
ਸੁਖੁ ਧਾਰਉ ॥੧॥sabhtay neech aatam kar maan-o man  
meh ih sukhDhaara-o. ||1||ਗੁਨ ਗਾਵਹੁ ਠਾਕੁਰ ਅਬਿਨਾਸੀ ਕਲਮਲ ਸਗਲੇ  
ਝਾਰਉ ॥gun gaavah thaakur abhinaasee kalmal  
saglay jhaara-o.ਨਾਮ ਨਿਧਾਨੁ ਨਾਨਕ ਦਾਨੁ ਪਾਵਉ ਕੰਠਿ ਲਾਇ  
ਉਰਿ ਧਾਰਉ ॥੨॥੧੯॥naam niDhaan naanak daan paava-o  
kanth laa-ay ur Dhaara-o. ||2||19||**Dev Gandhari Mehla-5**

In this *shabad*, Guru Ji shares with us how he always keeps respectfully looking at Guru's feet, meaning that he is always consulting Gurbani for his everyday conduct, including what he prays for, and what suggestion he has for us.

With great love, devotion, and humility, Guru Ji says: "O' my mother, I always keep reverently looking at God's feet, (lovingly remembering Him, and saying to Him), O' my Master, show mercy (and bless me), that I may never forsake You from my mind."(1-pause)

Elaborating on his prayer before God, Guru Ji says: "(O' God, bless me), that I may apply the dust of the feet of the saint (Guru) on my forehead. (In other words, mould my intellect according to the Guru's instruction, and in this way) burn off the poison (of evil passions, such as) lust and anger. Further, I wish that I may deem myself as the lowliest of all, and keep enshrined this comfort (of humility) in my mind."(1)

Guru Ji concludes the shabad by inviting us to join him in singing God's praises. He says: "(Come, O' my friends), let us sing praises of the imperishable God (and in this way) remove all our sins. (O' God, I) Nanak (wish, that I may) obtain the treasure of Your Name, and hugging it to my bosom, I may keep it enshrined in my heart."(2-19)

**The message of this *shabad* is that we should pray to God to grant us the company and guidance of the saints. In their company, we should shed off our conceit and other evil tendencies like lust, anger, and greed. We should sing praises of God, beg from Him the gift of Name, and keep it enshrined in our heart.**

*SGGS P - 531-532*



ਪੰਨਾ ਪੜੜ

SGGS P-533

ਦੇਵਗੰਧਾਰੀ ਪ॥

**dayvganDhaaree 5.**

ਦਰਸਨ ਨਾਮ ਕਉ ਮਨੁ ਆਛੈ ॥

darsan naam ka-o man aachhahi.

ਭ੍ਰਮਿ ਆਇਓ ਹੈ ਸਗਲ ਥਾਨੁ ਰੇ ਆਹਿ ਪਰਿਓ ਸੰਤੁ  
ਪਾਛੈ ॥੧॥ ਰਹਾਉ ॥bharam aa-i-o hai sagal thaanu ray aahi  
pari-o sant paachhahi. ||1|| rahaa-o.

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਸੁ ਆਰਾਧੀ ਜੋ ਦਿਸਟੈ ਸੋਗਾਛੈ ॥

kis ha-o sayvee kis aaraaDhee jo distai  
so gaachhahi.

ਪੰਨਾ ਪੜੜ

SGGS P-534

ਸਾਧਸੰਗਤਿ ਕੀ ਸਰਨੀ ਪਰੀਐ ਚਰਣੁ ਰੇਨੁ ਮਨੁ  
ਬਾਛੈ ॥੧॥saaDhsangat kee sarnee paree-ai charan  
rayn man baachhahi. ||1||ਜੁਗਤਿ ਨ ਜਾਨਾ ਗੁਨੁ ਨਹੀ ਕੋਈ ਮਹਾ ਦੁਤਰੁ ਮਾਇ  
ਆਛੈ ॥jugat na jaanaa gun nahee ko-ee mahaa  
dutar maa-ay aachhahi.ਆਇ ਪਇਓ ਨਾਨਕੁ ਗੁਰ ਚਰਨੀ ਤਉ ਉਤਰੀ  
ਸਗਲ ਦੁਰਾਛੈ ॥੨॥੨॥੨੮॥aa-ay pa-i-o naanak gur charnee ta-o  
utree sagal duraachhahi. ||2||2||28||**Dev Gandhari-5**

In this *shabad*, Guru Ji places himself along with those persons who wish to obtain the sight of God and do all kinds of faith rituals or go to different individuals for guidance, but do not succeed. Sharing his experience in this regard, Guru Ji describes the kinds of efforts he made in this regard, and what is the conclusion of his search.

He says: “(O’ my friends), my mind longs to see the vision of God and meditate on His Name. I have wandered around in doubt in all places (and tried different rituals, but now) I have sought the shelter of the saint (Guru).”(1-pause)

Describing why he did not find any satisfaction in other so-called saints or yogis, Guru Ji says: “(I do not know) whom may I serve, or whom may I worship, because whosoever I see is perishable. Therefore I have resolved that I should seek the shelter of the company of saints. Therefore, my mind longs for the dust of their feet, (their humble service).”(1)

Guru Ji concludes the *shabad* by describing how he got rid of his bad intellect. He says: “(O’ my friends), the worldly entanglement is (like) a dreadful sea, which is



very difficult to cross. I don't know any way to swim across, nor do I have any merit in this regard. (Therefore I), Nanak, simply came and fell at the feet of the Guru, and then all my evil desire was removed, (and by meditating on God's Name, I easily crossed over this worldly ocean).”(2-2-28)

**The message of the *shabad* is that if we neither have any merit, nor we know how to cross over this worldly ocean, then forsaking all other rituals or supports, we should simply seek and act on the advice of the Guru, and meditate on God's Name. Then all our faults would vanish, and we would swim across this terrible world ocean.**

10-8-93

*SGGS P - 533-534*



ਪੰਨਾ ਪੜ੍ਹਖ

SGGS P-535

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ ਪ॥

**dayvganDhaaree mehlaa 5.**

ਉਲਟੀ ਰੇ ਮਨ ਉਲਟੀ ਰੇ ॥

ultee ray man ultee ray.

ਸਾਕਤ ਸਿਉ ਕਰਿ ਉਲਟੀ ਰੇ ॥

saakaṭ si-o kar ultee ray.

ਝੂਠੈ ਕੀ ਰੇ ਝੂਠੁ ਪਰੀਤਿ ਛੁਟਕੀ ਰੇ ਮਨ ਛੁਟਕੀ ਰੇ  
ਸਾਕਤ ਸੰਗਿ ਨ ਛੁਟਕੀ ਰੇ ॥੧॥ ਰਹਾਉ ॥jhoothai kee ray jhooth pareetchhutkee  
ray man chhutkee ray saakaṭ sang na  
chhutkee ray. ||1|| rahaa-o.ਜਿਉ ਕਾਜਰ ਭਰਿ ਮੰਦਰੁ ਰਾਖਿਓ ਜੋ ਪੈਸੈ ਕਾਲੁਖੀ  
ਰੇ ॥ji-o kaajar bhar mandar raakhi-o jo paisai  
kaalookhee ray.ਦੂਰਹੁ ਹੀ ਤੇ ਭਾਗਿ ਗਇਓ ਹੈ ਜਿਸੁ ਗੁਰ ਮਿਲਿ  
ਛੁਟਕੀ ਤਿਕੁਟੀ ਰੇ ॥੧॥Dhoorahu hee tay bhaag ga-i-o hai jis gur  
mil chhutkee tarikutee ray. ||1||ਮਾਗਉ ਦਾਨੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮੇਰਾਮੁਖੁ ਸਾਕਤ  
ਸੰਗਿ ਨ ਜੁਟਸੀ ਰੇ ॥maaga-o daan kirpaal kirpaa niDh mayraa  
mukh saakaṭ sang na jutsee ray.

ਪੰਨਾ ਪੜ੍ਹਓ

SGGS P-536

ਜਨ ਨਾਨਕ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਮੇਰਾ ਮੂੰਡੁ ਸਾਧ  
ਪਗਾ ਹੇਠਿ ਰੁਲਸੀ ਰੇ ॥੨॥੪॥੩੭॥jan naanak daas daas ko karee-ahu  
mayraa moond saaDh pagaa hayth rulsee  
ray. ||2||4||37||**Dev Gandhari Mehla -5**

In this *shabad*, Guru Ji is advising us to keep away from the bad company of Saakats (the worshippers of Maya, or the worldly riches and power).

So addressing his own mind (and indirectly advising us) in the strongest possible terms, Guru Ji says: “Retrace and turn away O’ my mind, yes turn away from the company of Saakats (the worshippers of worldly riches and power. O’ friend), the love and friendship of the false one is always false, it never lasts till the end, and definitely breaks down. Also in the company of the Saakats, one is never able to find emancipation (from evil impulses).” (1-pause)

Citing a very beautiful example about the dangers of the company of bad people, Guru Ji says: “(O’ my mind), just as if a room is kept full with the soot of coal ashes, anybody who enters (this room) would be smeared black. (Similarly by associating

with the apostates, any one who comes in contact with them would acquire evil habits and bad reputation). Therefore the person, who after meeting the Guru, rises above the three modes of Maya (the impulses for vice, virtue, or power, he or she) runs away upon seeing the apostates from a distance.”(1)

Therefore, Guru Ji prays to God even for himself and says: “O’ my merciful and kind God, I beg form You this one gift, that I may never have to deal with any Saakat. Devotee Nanak prays that (You) make him the servant of (Your) servants, and let his head roll at the feet of the saints.”(2-4-37)

**The message of this *shabad* is that we should remain away from the company of the conceited, power-hungry, selfish persons, and pray for the most humble service of the saintly devotees of God.**

*SGGS P - 535-536*



ਪੰਨਾ ੫੩੭

SGGS P-537

ਰਾਗੁ ਬਿਹਾਗੜਾ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

raag bihaagar<sup>h</sup>aa chhant mehlaa  
4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲੇ ਰਾਮ ॥har har naam Dhi-aa-ee-ai mayree  
jindur<sup>h</sup>ee-ay gurmuk<sup>h</sup> naam amolay  
raam.ਹਰਿ ਰਸਿ ਬੀਧਾ ਹਰਿ ਮਨੁ ਧਿਆਰਾਮਨੁ ਹਰਿ ਰਸਿ  
ਨਾਮਿ ਝਕੋਲੇ ਰਾਮ ॥har ras beeD<sup>h</sup>aa har man pi-aaraa man  
har ras naam j<sup>h</sup>akolay raam.

ਪੰਨਾ ੫੩੮

SGGS P-538

ਗੁਰਮਤਿ ਮਨੁ ਠਹਰਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਨਤ  
ਨ ਕਾਹੁ ਡੋਲੇ ਰਾਮ ॥gurmat man the<sup>h</sup>raa-ee-ai mayree  
jindur<sup>h</sup>ee-ay ana<sup>t</sup> na kaahoo dolay raam.ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ਹਰਿ ਪ੍ਰਭੁ ਗੁਣ  
ਨਾਨਕ ਬਾਣੀ ਬੋਲੇ ਰਾਮ ॥੧॥man chindi-ar<sup>h</sup>aa fal paa-i-aa har parabh  
gun naanak ba<sup>n</sup>ee bolay raam. ||1||ਗੁਰਮਤਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠੜਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬੈਣ ਅਲਾਏ ਰਾਮ ॥gurmat man amrit vuth-r<sup>h</sup>aa mayree  
jindur<sup>h</sup>ee-ay muk<sup>h</sup> amrit bain alaa-ay  
raam.ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਭਗਤ ਜਨਾ ਕੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਮਨਿ ਸੁਣੀਐ ਹਰਿ ਲਿਵ ਲਾਏ ਰਾਮ ॥amrit ba<sup>n</sup>ee bhagat janaa kee mayree  
jindur<sup>h</sup>ee-ay man sunee-ai har liv laa-ay  
raam.ਚਿਰੀ ਵਿਛੁੰਨਾ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ  
ਸਹਜਿ ਸੁਭਾਏ ਰਾਮ ॥chiree vich<sup>h</sup>unnaa har parabh paa-i-aa  
gal mili-aa sahj sub<sup>h</sup>aa-ay raam.ਜਨ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਅਨਹਤ ਸਬਦ ਵਜਾਏ ਰਾਮ ॥੨॥jan naanak man anad<sup>h</sup>ba-i-aa hai mayree  
jindur<sup>h</sup>ee-ay anha<sup>t</sup> sabad<sup>v</sup>ajaa-ay raam.  
||2||ਸਖੀ ਸਹੇਲੀ ਮੇਰੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਕੋਈ ਹਰਿ  
ਪ੍ਰਭੁ ਆਣਿ ਮਿਲਾਵੈ ਰਾਮ ॥sak<sup>h</sup>ee sahaylee mayree-aa mayree  
jindur<sup>h</sup>ee-ay ko-ee har parabh aan  
milaavai raam.ਹਉ ਮਨੁ ਦੇਵਉ ਤਿਸੁ ਆਪਣਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ਰਾਮ ॥ha-o man dayva-o tis aap<sup>n</sup>aa mayree  
jindur<sup>h</sup>ee-ay har parabh kee har katha  
sun<sup>a</sup>avai raam.

ਗੁਰਮੁਖਿ ਸਦਾ ਅਰਾਧਿ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਨ  
ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਵੈ ਰਾਮ ॥

gurmukh sadaa araaDh har mayree  
jindurhee-ay man chindi-arhaa fal paavai  
raam.

ਨਾਨਕ ਭਜੁ ਹਰਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਵਡਭਾਗੀ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥੩॥

naanak bhaj har sarnaagatee mayree  
jindurhee-ay vadbhaagee naam Dhi-  
aavai raam. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਗਾਸੈ ਰਾਮ ॥

kar kirpaa parabh aa-ay mil mayree  
jindurhee-ay gurmat naam pargaasay  
raam.

ਹਉ ਹਰਿ ਬਾਝੁ ਉਡੀਣੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ  
ਜਲ ਬਿਨੁ ਕਮਲ ਉਦਾਸੈ ਰਾਮ ॥

ha-o har baajh udeenee-aa mayree  
jindurhee-ay ji-o jal bin kamal udaasay  
raam.

ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਸਜਣੁ  
ਹਰਿ ਪ੍ਰਭੁ ਪਾਸੈ ਰਾਮ ॥

gur poorai maylaa-i-aa mayree jindurhee-  
ay har sajan har parabh paasay raam.

ਧਨੁ ਧਨੁ ਗੁਰੂ ਹਰਿ ਦਸਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ  
ਨਾਨਕ ਨਾਮਿ ਬਿਗਾਸੈ ਰਾਮ ॥੪॥੧॥

Dhan Dhan guroo har dasi-aa mayree  
jindurhee-ay jan naanak naam bigaasay  
raam. ||4||1||

#### Raag Behaagarra Chhant Mehla -4,Ghar-1

This *shabadis* a beautiful example of the height of Guru Ji's devotional poetry and his intense, sincere love, and longing for God. In this *shabad*, by again and again addressing his soul, Guru Ji tells it (and indirectly us) what kind of prayer to make to God, and how to address Him with utmost respect and sincerity. He also tells us the way to enjoy the bliss of God's Name and His union, and what kinds of blessings a person enjoys, who is blessed with God's union.

Addressing his soul, Guru Ji says: "O' my soul, we should meditate again and again on the invaluable Name of God, which is obtained through the Guru's grace. O' my soul, the mind which is pierced with the relish of God, that mind becomes dear to God, and then it lovingly remains immersed in God's Name. (O' my soul, our mind tries to keep on wandering away into different worldly affairs instead of concentrating on the Name. But) through the instruction of the Guru, we should try to stabilize our mind so that it will not wander off anywhere. O' Nanak, by uttering Gurbani (the words of the Guru) in praise of God, one obtains the fruit of one's heart's desire."(1)

Now Guru Ji lists some of the virtues acquired, and blessings received by a person in whose mind the elixir of God's Name is enshrined. He says: "O' my soul, by acting on Guru's instruction in whose mind comes to abide (the life rejuvenating) nectar, (that person) always keeps uttering *Gurbani*, the nectar-sweet words (of the Guru) from the mouth. O' my soul, we should listen to the nectar-sweet word (*Gurbani*) of the devotees, by lovingly attuning ourselves to God's (lotus feet, His immaculate

Name). The person who has done that, has) obtained that God from whom that person had been separated since a long time, and in a very natural sort of way, (God has come) and hugged that person to His bosom. O' my soul (by practicing the same technique), devotee Nanak also (feels that) bliss has come to prevail in his mind, (as if) unstuck melody of divine shabad is playing in it."(2)

Encouraged by the above experience, Guru Ji longs to meet God and states what kind of price he is ready to pay to the person, who recites to him the life-uplifting gospel of God. He also lovingly exhorts his soul to always meditate on God, under the guidance of the Guru.

Therefore addressing his soul, Guru Ji says: "O' my soul, pray to my friends and mates, and ask them to let some one come and unite me with God. O' my soul, I would surrender my mind to that person, who recites to me the divine gospel of God. O' my soul, meditate on God under Guru's instruction. (By doing so, you) would obtain the fruit of your heart's desire. Nanak says, O' my soul, hasten to seek the shelter of God, (so that) by good fortune, you may meditate on God's Name."(3)

Guru Ji concludes the shabad by suggesting to his soul (and indirectly us) what kind of prayer it should make before God and tells it what kind of bliss that person enjoys whom the Guru unites with God.

He says: "O' my soul, pray to God, and say, O' God, showing Your mercy, (please) come and meet me. (But remember, only by acting on) Guru's instruction (God's) Name (and true love) manifests (in the heart). O' my soul, without (seeing my loving) God, I feel sad, (just as) without water a lotus looks gloomy (and withered). O' my soul, whom the perfect Guru has united with God sees the divine Friend on all sides. Blessed again and again is the Guru, O' my soul, who has told me about (the whereabouts of God and how to meet Him), therefore Nanak, too, has been delighted (by meditating on God's) Name."(4-1)

**The message of this *shabad* is that if we want to enjoy the love and bliss of our wonderful God, then we should seek the company of the devotees of God. Under their instruction, we should meditate on the Name and pray to the God in all earnestness and humility to show mercy and bless us also with His sweet union.**

10-14-93

SGGS P - 537-538

ਪੰਨਾ ੫੩੯

SGGS P-539

ਬਿਹਾਗੜਾ ਮਹਲਾ ੪॥

bihaagarhaa mehlaa 4.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨ੍  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੋ ਰਾਮ ॥

ha-o balihaaree tinH ka-o mayree  
jindurhee-ay jinH har har naam aDhaaro  
raam.

ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦੁੜਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਬਿਖੁ ਭਉਜਲੁ ਤਾਰਣਹਾਰੋ ਰਾਮ ॥

gur satgur naam drirh-aa-i-aa mayree  
jindurhee-ay bikh bha-ojal taaranhaaro  
raam.

ਜਿਨ ਇਕ ਮਨਿ ਹਰਿ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੋਰਾਮ ॥

jin ik man har Dhi-aa-i-aa mayree  
jindurhee-ay tin sant janaa jaikaaro raam.

ਪੰਨਾ ੫੪੦

SGGS P-540

ਨਾਨਕ ਹਰਿ ਜਪਿ ਸੁਖੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਸਭਿ ਦੂਖ ਨਿਵਾਰਣਹਾਰੋ ਰਾਮ ॥੧॥

naanak har jap sukh paa-i-aa mayree  
jindurhee-ay sabh dookh nivaaranhaaro  
raam. ||1||

ਸਾ ਰਸਨਾ ਧਨੁ ਧੰਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਣ ਗਾਵੈ  
ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਰਾਮ ॥

saa rasnaa Dhan Dhan hai mayree  
jindurhee-ay gun gaavai har parabh  
kayray raam.

ਤੇ ਸ੍ਰਵਨ ਭਲੇ ਸੋਭਨੀਕ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ  
ਕੀਰਤਨੁ ਸੁਣਹਿ ਹਰਿ ਤੇਰੇ ਰਾਮ ॥

tay sarvan bhalay sobhneek heh mayree  
jindurhee-ay har keertan suneh har  
tayray raam.

ਸੋ ਸੀਸੁ ਭਲਾ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ  
ਜਾਇ ਲਗੈ ਗੁਰ ਪੈਰੇ ਰਾਮ ॥

so sees bhala pavitara paavan hai mayree  
jindurhee-ay jo jaa-ay lagai gur pairay  
raam.

ਗੁਰ ਵਿਟਹੁ ਨਾਨਕ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨਿ  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤੇਰੇ ਰਾਮ ॥੨॥

gur vitahu naanak vaari-aa mayree  
jindurhee-ay jin har har naam chitayray  
raam. ||2||

ਤੇ ਨੇਤ੍ਰ ਭਲੇ ਪਰਵਾਣੁ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਸਾਧੂ  
ਸਤਿਗੁਰੁ ਦੇਖਹਿ ਰਾਮ ॥

tay naytar bhalay parvaan heh mayree  
jindurhee-ay jo saaDhoo satgur daykkeh  
raam.

ਤੇ ਹਸਤ ਪੁਨੀਤ ਪਵਿਤ੍ਰੁ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ  
ਹਰਿ ਜਸੁ ਹਰਿ ਹਰਿ ਲੇਖਹਿ ਰਾਮ ॥

tay hasat puneet pavitar heh mayree  
jindurhee-ay jo har jas har har laykkeh  
raam.

ਤਿਸੁ ਜਨ ਕੇ ਪਗ ਨਿਤ ਪੂਜੀਅਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ  
ਜੋ ਮਾਰਗਿ ਧਰਮ ਚਲੇਸਹਿ ਰਾਮ ॥

tis jan kay pag nit poojee-ah mayree  
jindurhee-ay jo maarag Dharam  
chalayseh raam.

ਨਾਨਕ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ  
ਸੁਣਿ ਹਰਿ ਨਾਮੁ ਮਨੇਸਹਿ ਰਾਮ ॥੩॥

naanak tin vitahu vaari-aa mayree  
jindurhee-ay har sun har naam manayseh  
raam. ||3||

ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

Dharat paataal aakaas hai mayree  
jindurhee-ay sabh har har naam Dhi-  
aavai raam.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ  
ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਵ ਰਾਮ ॥

pa-un paanee baisantaro mayree  
jindurhee-ay nit har har har jas gaavai  
raam.

ਵਣੁ ਤਿਣੁ ਸਭੁ ਆਕਾਰੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ  
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ ॥

van tarin sabh aakaar hai mayree  
jindurhee-ay mukh har har naam Dhi-  
aavai raam.

ਨਾਨਕ ਤੇ ਹਰਿ ਦਰਿ ਪੈਨਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ  
ਗੁਰਮੁਖਿ ਭਗਤਿ ਮਨੁ ਲਾਵੈ ਰਾਮ ॥੪॥੪॥

naanak tay har dar painHaa-i-aa mayree  
jindurhee-ay jo gurmukh bhagat man  
laavai raam. ||4||4||

#### Behaagarra Mehla -4

In this *shabad*, Guru Ji tells us how much he respects and values those who meditate on God's Name and how fortunate are they.

So addressing his soul once again, he says: "O' my dear soul, I'm a sacrifice to those who have made God's Name the support (of their life). The true Guru has instructed them in God's Name, which ferries them across the dreadful worldly ocean. O' my soul, those saints who have single-mindedly contemplated on God, their victory is proclaimed everywhere. O' my soul, Nanak says they have obtained peace who have meditated on God's Name, (because God's Name) can destroy all (kinds of) pains."(1)

After blessing those who meditate on God's Name, Guru Ji comments on the body parts which cooperate in meditating on the Name. H says: "O' my soul, blessed is that tongue, which sings praises of God. Virtuous and honorable are those ears, which listen to Your praises, (O' my Master). O' my soul, that head is pure and auspicious which goes and falls at the feet of the Guru. Nanak is a sacrifice to that Guru, O' my soul, who has implanted God's Name in my mind."(2)

Continuing his commentary and praise of the body parts which cooperate in singing God's praises or writing about it, he says: "Blessed are those eyes, O' my soul, which see the sight of the saint true Guru. Immaculate are those hands, O' my soul, which write about the praises of God. O' my soul, we should daily worship the feet of those who tread on the path of righteousness. Nanak is a sacrifice to those persons, O' my soul, who listen and believe in God's Name."(3)



Guru Ji concludes the shabad by pointing out to us that not only the human beings and creatures, but also the entire universe is meditating on God's Name. He says: "O' my soul, this earth, the nether regions, and the skies, all are always worshipping God's Name. Even the wind, the water, and the fire sing praises of the supreme Being every day. All the forestry with each and every blade is uttering the Name of its Creator with its tongue. Nanak says that the Guru's follower who attunes the *mind* to God, O' my soul, is blessed with the robe of honor in God's court."(4-4)

**The message of this *shabad* is that the best use of our hands, feet, ear, eyes, and all other parts of our body is to devote and to direct these toward meditating on God's Name, treading the path of righteousness, and singing God's praise, under Guru's instruction. Because they who meditate on God's Name, with full coordination of their mind, bodies, and soul, are honored in God's court.**

10-25-93

*SGGS P - 539-540*

ਪੰਨਾ ੫੪੧

SGGS P-541

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧

bihaagarhaa mehlaa 5 chhantghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਹਰਿ ਕਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ  
ਜੋ ਕਰੇ ਸੁ ਧਰਮ ਨਿਆਏ ਰਾਮ ॥har kaa ayk achambha-o daykhi-aa mayray  
laal jee-o jo karay so Dharam ni-aa-ay  
raam.ਹਰਿ ਰੰਗੁ ਅਖਾੜਾ ਪਾਇਓਨੁਮੇਰੇ ਲਾਲ ਜੀਉ  
ਆਵਣੁ ਜਾਣੁ ਸਬਾਏ ਰਾਮ ॥har rang akhaarhaa paa-i-on mayray laal  
jee-o aavan jaan sabaa-ay raam.

ਪੰਨਾ ੫੪੨

SGGS P-542

ਆਵਣੁ ਤ ਜਾਣਾ ਤਿਨਹਿ ਕੀਆ ਜਿਨਿ ਮੇਦਨਿ  
ਸਿਰਜੀਆ ॥aavanta jaanaa tīneh kee-aa jin maydan  
sirjee-aa.ਇਕਨਾ ਮੇਲਿ ਸਤਿਗੁਰੁ ਮਹਲਿ ਬੁਲਾਏ ਇਕਿ  
ਭਰਮਿ ਭੂਲੇ ਫਿਰਦਿਆ ॥iknaa mayl satgur mahal bulaa-ay ik  
bharam bhoolay firdee-aa.ਅੰਤੁ ਤੇਰਾ ਤੂੰ ਜਾਣਹਿ ਤੂੰ ਸਭ ਮਹਿ ਰਹਿਆ  
ਸਮਾਏ ॥anttayraa too<sup>n</sup>hai jaaneh too<sup>n</sup> sabh meh  
rahi-aa samaa-ay.ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਵਰਤੈ ਧਰਮ  
ਨਿਆਏ ॥੧॥sach kahai naanak sughu santahu har  
vartai Dharam ni-aa-ay. ||1||ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ ਰਾਮ ॥aavhu milhu sahayleeho mayray laal jee-o  
har har naam araaDhay raam.ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜਮ  
ਕਾ ਮਾਰਗੁ ਸਾਧੇ ਰਾਮ ॥kar sayvhu pooraa satguroo mayray laal  
jee-o jam kaa maarag saaDhay raam.ਮਾਰਗੁ ਬਿਖੜਾ ਸਾਧਿ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਗਹ  
ਸੋਭਾ ਪਾਈਐ ॥maarag bikh-rhaa saaDh gurmukh har  
dargeh sobhaa paa-ee-ai.ਜਿਨ ਕਉ ਬਿਧਾਤੈ ਧੁਰਹੁ ਲਿਖਿਆ ਤਿਨੁ ਰੈਣਿ  
ਦਿਨੁ ਲਿਵ ਲਾਈਐ ॥jin ka-o biDhaatai Dharahu likhi-aa tin<sup>h</sup>aa  
raindin liv laa-ee-ai.ਹਉਮੈ ਮਮਤਾ ਮੋਹੁ ਛੁਟਾ ਜਾ ਸੰਗਿ ਮਿਲਿਆ  
ਸਾਧੇ ॥ha-umai mamtaa moh chhutaa jaa sang  
mili-aa saaDhay.ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤੁ ਹੋਆ ਹਰਿ ਹਰਿ ਨਾਮੁ  
ਅਰਾਧੇ ॥੨॥jan kahai naanak mukat ho-aa har har  
naam araaDhay. ||2||ਕਰ ਜੋੜਿਹੁ ਸੰਤ ਇਕਤੁ ਹੋਇ ਮੇਰੇ ਲਾਲ ਜੀਉ  
ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪੂਜੇਹਾ ਰਾਮ ॥kar jorhihu sant ikaatar ho-ay mayray laal  
jee-o abhinaasee purakh poojayhaa raam.

ਬਹੁ ਬਿਧਿ ਪੂਜਾ ਖੋਜੀਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਇਹੁ  
ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਪੇਹਾ ਰਾਮ ॥

baho biDh poojaa khojee-aa mayray laal  
jee-o ih man tan sabh arpayhaa raam.

ਮਨੁ ਤਨੁ ਧਨੁ ਸਭੁ ਪ੍ਰਭੂ ਕੇਰਾ ਕਿਆ ਕੇ ਪੂਜ  
ਚੜਾਵਏ ॥

man tan Dhan sabh parabhoo kayraa ki-aa  
ko pooj charhaaava-ay.

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਸੁਆਮੀ ਸੋ ਪ੍ਰਭ  
ਅੰਕਿ ਸਮਾਵਏ ॥

jis ho-ay kirpaal da-i-aal su-aamee so  
parabh ank samaav-ay.

ਭਾਗੁ ਮਸਤਕਿ ਹੋਇ ਜਿਸ ਕੈ ਤਿਸੁ ਗੁਰ ਨਾਲਿ  
ਸਨੇਹਾ ॥

bhaag mastak ho-ay jis kai tis gur naal  
sanayhaa.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮਿਲਿ ਸਾਧਸੰਗਤਿ ਹਰਿ ਹਰਿ  
ਨਾਮੁ ਪੂਜੇਹਾ ॥੩॥

jan kahai naanak mil saaDhsangat har har  
naam poojayhaa. ||3||

ਦਹ ਦਿਸ ਖੋਜਤ ਹਮ ਫਿਰੇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ  
ਪਾਇਅੜਾ ਘਰਿ ਆਏ ਰਾਮ ॥

dah dis khojat ham firay mayray laal jee-o  
har paa-i-arhaa ghar aa-ay raam.

ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ  
ਹਰਿ ਤਿਸੁ ਮਹਿ ਰਹਿਆ ਸਮਾਏ ਰਾਮ ॥

har mandar har jee-o saaji-aa mayray laal  
jee-o har tis meh rahi-aa samaa-ay raam.

ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਸੁਆਮੀ ਗੁਰਮੁਖਿ ਪਰਗਟੁ  
ਹੋਇਆ ॥

sarbay samaanaa aap su-aamee gurmukh  
pargat ho-i-aa.

ਮਿਟਿਆ ਅਧੇਰਾ ਦੂਖੁ ਨਾਠਾ ਅਮਿਉ ਹਰਿ ਰਸੁ  
ਚੋਇਆ ॥

miti-aa aDhayraa dookh naathaa ami-o har  
ras cho-i-aa.

ਜਹਾ ਦੇਖਾ ਤਹਾ ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭ ਠਾਏ ॥

jahaa daykhaa tahaa su-aamee  
paarbarahm sabhthaa-ay.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਾਇਆ ਹਰਿ  
ਪਾਇਅੜਾ ਘਰਿ ਆਏ ॥ ੪॥੧॥

jan kahai naanak satgur milaa-i-aa har  
paa-i-arhaa ghar aa-ay. ||4||1||

### Behaagarra Mehla-5

#### Chhant Ghar-1

Most of us are familiar with the famous quote of Shakespeare in which he says: "All the world's a stage; and all the men and women merely players: They have their exits and entrances." In this *shabad*, Guru Ji is making similar observations on the basis of his own spiritual insight.

He says: "O' my dear, I have seen a great wonder of God, that whatever He does is righteous and just. O' my love, God has made this world as His arena, in which all (the players or the actors) come and go, (they are born and then die). It is He, who created this universe, who has set up (this process of) coming and going. Becoming gracious, after uniting with the true Guru, some He calls into His mansion, while others keep wandering in Doubt. (But O' God), only You know Your own limit (and Your reasons; I only know that) You are pervading in everybody. But listen O' saints, Nanak is saying this for a fact that whatever God does is right and just" (1)

Now Guru Ji is addressing us, as if we are the students in this class of the world and if we don't study hard or do the right preparation, then we will fail or suffer. So Guru Ji advises us and says: "Come O' my mates and beloveds, come; let us worship God's Name again and again. By serving our perfect Guru, O' my beloveds, let us straighten (make easier) our journey after death (so that we do not face any pain or troubles after our death). Yes through the Guru, let us straighten the path of our journey after death and obtain honor in God's court. In whose lot God has written (the boon of devotion, they) are attuned to Him day and night. When one joins the company of saint (Guru, then one's) ego, ownership, and attachment is forsaken. In short, servant Nanak says, "By meditating on God's Name, one is liberated (from ego, ownership, and attachment)." (2)

Now Guru Ji tells us how to worship that God and what should we offer Him as our tribute. He says: "O' my dear saints, joining our hands, let us get together and worship the imperishable (supreme) Being. O' my beloveds, I have searched through many different kinds of worship, (and even) surrendered this mind and body to Him. (But I have realized that) all this mind and body are (actually) His, so what can anyone offer for His worship? (The fact is that) the one on whom God becomes merciful, that one merges in God's lap (by attuning the mind to meditation on His Name). The one on whose forehead is this good fortune, that one is imbued with the love of the Guru. Therefore, slave Nanak says, (O' saintly persons), let us join together in holy congregation and meditate on God's Name." (3)

Finally, sharing his own experience, Guru Ji tells us where he found God, so that we may not unnecessarily keep wandering in different places. He says: "I have been wandering around in all directions (at all different places, including jungles, mountains, and sea shores), but I found Him in my own home: (my heart). O' my beloveds, God has set up His temple (in the body), and He remains pervading in it. (But even though) the Master is abiding in all, yet it is through the Guru's grace, that He reveals Himself. (Upon His becoming visible, my) darkness (of ignorance) was erased, the pain fled away, and the nectar of God's Name started dripping (in my mind, and I started enjoying the bliss of union with God). Then wherever I see, I would see my Master God pervading there. Servant Nanak says that the Guru has united (me with God), and I have come to find God in the home (of my heart)." (4-1)

**The message of this *shabad* is that this world is like a stage and God is enacting His own drama in this worldly stage in which all creatures are actors. We come on the stage of this world, play our part, and then depart. We should realize that whatever is happening is as per God's will which is based on justice and righteousness, so we should not complain or grumble about any apparent suffering. Secondly, we should seek the grace of God, and through the guidance of the Guru, we should meditate on His Name so that our journey through this world may become peaceful and pleasant, and we may not be subjected to rounds of births and deaths again and again.**

*SGGS P - 541-542*

ਪੰਨਾ ੫੪੩

SGGS P-543

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫॥

bihaagarhaa mehlaa 5.

ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਪੂਰੇ ਅਨਦਿਨੁ ਨਾਮੁ  
ਵਖਾਣਾ ਰਾਮ ॥kar kirpaa gur paarbarahm pooray an-din  
naam vakhanaa raam.ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਉਚਰਾ ਹਰਿ ਜਸੁ ਮਿਠਾ ਲਾਗੈ ਤੇਰਾ  
ਭਾਣਾ ਰਾਮ ॥amrit baneē uchraa har jas mithaa laagai  
tayarā bhāṇāa raam.ਕਰਿ ਦਇਆ ਮਇਆ ਗੋਪਾਲ ਗੋਬਿੰਦ ਕੋਇ ਨਾਰੀ  
ਤੁਝ ਬਿਨਾ ॥kar da-i-aa ma-i-aa gopaal gobind ko-ay  
naahee tujh binaa.ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਪੂਰਨ ਜੀਉ ਤਨੁ ਧਨੁ ਤੁਮੁ  
ਮਨਾ ॥samrath agath apaar pooran jee-o tan  
Dhan tum<sup>h</sup> manaa.ਮੂਰਖ ਮੁਗਧ ਅਨਾਥ ਚੰਚਲ ਬਲਹੀਨ ਨੀਚ  
ਅਜਾਣਾ ॥moorakh mugaDh anaath chanchal  
balheen neech ajaanaa.ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਆਵਣ  
ਜਾਣਾ ॥੧॥binvant<sup>t</sup> naanak sarantayree rakh layho  
aavan jaanaa. ||1||ਸਾਧਰ ਸਰਣੀ ਪਾਈਐ ਹਰਿ ਜੀਉ ਗੁਣ ਗਾਵਹੁ  
ਹਰਿ ਨੀਤਾ ਰਾਮ ॥saaDhah sarnee paa-ee-ai har jee-o gun  
gaavah har neetaa raam.ਧੂਰਿ ਭਗਤਨ ਕੀ ਮਨਿ ਤਨਿ ਲਗਉ ਹਰਿ ਜੀਉ  
ਸਭ ਪਤਿਤ ਪੁਨੀਤਾ ਰਾਮ ॥Dhoor bhagtan kee man tan laga-o har  
jee-o sabh patit<sup>t</sup> puneetaa raam.ਪਤਿਤਾ ਪੁਨੀਤਾ ਹੋਹਿ ਤਿਨੁ ਸੰਗਿ ਜਿਨੁ ਬਿਧਾਤਾ  
ਪਾਇਆ ॥patitaa puneetaa hohi tin<sup>h</sup> sang jin<sup>h</sup>  
biDhaataa paa-i-aa.ਨਾਮ ਰਾਤੇ ਜੀਅ ਦਾਤੇ ਨਿਤ ਦੇਹਿ ਚੜਹਿ  
ਸਵਾਇਆ ॥naam raatay jee-a daatay nitdeh charheh  
savaa-i-aa.ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਹਰਿ ਜਪਿ ਜਿਨੀ ਆਤਮੁ  
ਜੀਤਾ ॥riDh siDh nav niDh har jap jinee aatam  
jeetaa.ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਅਹਿ ਸਾਧ  
ਸਾਜਨ ਮੀਤਾ ॥੨॥binvant<sup>t</sup> naanak vadbhaag paa-ee-ah  
saaDh saajan meetaa. ||2||ਜਿਨੀ ਸਚੁ ਵਣਜਿਆ ਹਰਿ ਜੀਉ ਸੇ ਪੂਰੇ ਸਾਰਾ  
ਰਾਮ ॥jinee sach vananji-aa har jee-o say  
pooray saahaa raam.ਬਹੁਤੁ ਖਜਾਨਾ ਤਿੰਨ ਪਹਿ ਹਰਿ ਜੀਉ ਹਰਿ ਕੀਰਤਨੁ  
ਲਾਹਾ ਰਾਮ ॥bahut<sup>t</sup>khajanaa tinn peh har jee-o har  
keertan laahaa raam.ਕਾਮੁ ਕ੍ਰੋਧੁ ਨ ਲੋਭੁ ਬਿਆਪੈ ਜੋ ਜਨ ਪ੍ਰਭ ਸਿਉ  
ਰਾਤਿਆ ॥kaam kroDh na lobh bi-aapai jo jan  
parabh si-o raati-aa.

ਏਕੁ ਜਾਨਹਿ ਏਕੁ ਮਾਨਹਿ ਰਾਮ ਕੈ ਚੰਗਿ ਮਾਤਿਆ ॥

ayk jaaneh ayk maaneh raam kai rang  
maat<sup>t</sup>-aa.

ਲਗਿ ਸੰਤ ਚਰਣੀ ਪੜੇ ਸਰਣੀ ਮਨਿ ਤਿਨਾ  
ਓਮਾਹਾ ॥

lag sant charnee parhay sarnee man  
tinaa omaahaa.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਿਨ ਨਾਮੁ ਪਲੈ ਸੇਈ ਸਚੇ  
ਸਾਹਾ ॥੩॥

binvant naanak jin naam palai say-ee  
sachay saahaa. ||3||

ਨਾਨਕਸੇਈ ਸਿਮਰੀਐ ਹਰਿ ਜੀਉ ਜਾ ਕੀ ਕਲ  
ਧਾਰੀ ਰਾਮ ॥

naanak so-ee simree-ai har jee-o jaa kee  
kal Dhaaree raam.

ਪੰਨਾ ੫੪੪

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ਗੁਰਮੁਖਿ ਮਨਹੁ ਨ ਵੀਸਰੈ ਹਰਿ ਜੀਉ ਕਰਤਾ ਪੁਰਖੁ  
ਮੁਰਾਰੀ ਰਾਮ ॥

gurmukh manhu na veesrai har jee-o  
kartaa purakh muraaree raam.

ਦੁਖੁ ਰੋਗੁ ਨ ਭਉ ਬਿਆਪੈ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ  
ਧਿਆਇਆ ॥

dookh rog na bhao-o bi-aapai jin<sup>h</sup>ee har  
har Dhi-aa-i-aa.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਭਵਜਲੁ ਪੂਰਬਿ ਲਿਖਿਆ  
ਪਾਇਆ ॥

sant pargaad taray bhavjal poorab likhi-aa  
paa-i-aa.

ਵਜੀ ਵਧਾਈ ਮਨਿ ਸਾਂਤਿ ਆਈ ਮਿਲਿਆ ਪੁਰਖੁ  
ਅਪਾਰੀ ॥

vajee vaDhaa-ee man saant<sup>t</sup> aa-ee mili-aa  
purakh apaaree.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਇਛੁ ਪੁੰਨੀ  
ਹਮਾਰੀ ॥੪॥੩॥

binvant naanak simar har har ichh  
punnee hamaaree. ||4||3||

### Behaagarra Mehla-5

In this *shabad*, Guru Ji shows us how to pray to God to bless us that day and night we meditate on His Name.

Praying to God for the gift of His Name, Guru Ji says: “O’ my perfect all pervading Guru-God, show mercy that day and night, I may meditate on (Your) Name. I may utter the nectar (sweet) words (of *Gurbani*) in praise of God, and Your will may sound sweet to me. O’ God of the universe, show Your mercy and benevolence (on me), because beside You I have no one (else to look for support). O’ the all-powerful, indescribable, limitless, and perfect God, all my body, mind, and riches are Yours. I am ignorant, unwise, without support, mercurial, and an ignorant (person) of low birth. Nanak submits, that he has come to Your shelter, save him from (the pain of) coming and going (birth and death).”(1)

Now Guru Ji shows us, how to pray to God for blessing us with the humble service of the saint (Guru). He also tells us what are the blessings to be obtained when we are blessed with the company, or the opportunity to serve the saint (Guru). He says: “O’ God, put me in the shelter of the saints, (so that in their company) I may daily sing praises of God. I wish that the dust of the feet of the saints (the essence of their

immaculate advice), which sanctifies all sinners, might touch (and purify) my body and mind. They who have obtained the Creator God, in their company even the sinners are sanctified. Because, they who are imbued with the love of (God's) Name, they become capable of giving gifts of spiritual life (and enlightenment); they keep giving these gifts, which keep multiplying everyday. They who have conquered their inner self, they obtain all kinds of powers to perform miracles, and all the nine treasures (of the world). Nanak submits, that it is only with great fortune that we obtain (the company of) saintly friends and mates.”(2)

Describing the merits of the saints of God, Guru Ji says: “O’ my God, perfect bankers are those (saints), who deal in True treasure (of God’s Name). They have an immense wealth of (God’s Name). In this trade, they earn the profit of God’s praise. The devotees who are imbued with God’s love are not afflicted by lust, anger, or greed. They recognize and believe in only one (God), and they remain intoxicated with the love of the all-pervading God. By falling at the feet, and seeking the shelter of the saint (Guru), they remain under God’s shelter, and their minds and bodies remain in zeal. Nanak submits that they who have (God’s) Name in their possession are the (truly rich) bankers.”(3)

In conclusion, Guru Ji says: “O’ Nanak, we should only worship that God whose power is supporting the entire universe. A Guru’s follower never forsakes from the mind that all-pervading God, the Creator and Destroyer of demons. No pain, disease, or dread afflicts those who have meditated on God. By the grace of saint (Guru), they are ferried across the dreadful worldly ocean and thus they fulfill their preordained destiny. Their glory is proclaimed everywhere; they obtain peace and bliss in their minds, because they are able to obtain that limitless God. Nanak submits that by meditating on God, his (heart’s) desire has been fulfilled.”(4-3)

**The message of this *shabad* is that in case we want to find eternal bliss and get rid of all kinds of troubles then we should pray sincerely to God to show His grace on us, and bless us with the guidance of the saints (Guru Granth Sahib Ji). Under the guidance of the Guru, we should meditate on His Name day and night with true love and devotion.**

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ਪੰਨਾ ੫੪੫

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ਬਿਹਾਗੜਾ ਮਹਲਾ ੫॥

bihaagarhaa mehlaa 5.

ਖੋਜਤ ਸੰਤ ਫਿਰਹਿ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਰਾਮ ॥

khojat sant fireh parabh paraan aDhaaray raam.

ਤਾਣੁ ਤਨੁ ਖੀਨ ਭਇਆ ਬਿਨੁ ਮਿਲਤ ਪਿਆਰੇ ਰਾਮ ॥

taantan kheen bha-i-aa bin milatpi-aaray raam.

ਪ੍ਰਭ ਮਿਲਹੁ ਪਿਆਰੇ ਮਇਆ ਧਾਰੇ ਕਰਿ ਦਇਆ ਲੜਿ ਲਾਇ ਲੀਜੀਐ ॥

parabh milhu pi-aaray ma-i-aa Dhaaray kar da-i-aa larh laa-ay leejee-ai.

ਦੇਹਿ ਨਾਮੁ ਅਪਨਾ ਜਪਉ ਸੁਆਮੀ ਹਰਿ ਦਰਸ ਪੇਖੇ ਜੀਜੀਐ ॥

deh naam apnaa japa-o su-aamee har daras paykhy jeejee-ai.

ਸਮਰਥ ਪੂਰਨ ਸਦਾ ਨਿਹਚਲ ਊਚ ਅਗਮ ਅਧਾਰੇ ॥

samrath pooran sadaa nihchal ooch agam apaaray.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਮਿਲਹੁ ਪ੍ਰਾਨ ਪਿਆਰੇ ॥੧॥

binvant naanak Dhaar kirpaa milhu paraan pi-aaray. ||1||

ਜਪ ਤਪ ਬਰਤ ਕੀਨੇ ਪੇਖਨ ਕਉ ਚਰਣਾ ਰਾਮ ॥

jap tap barat keenay paykhan ka-o charnaa raam.

ਤਪਤਿ ਨ ਕਤਹਿ ਬੁਝੈ ਬਿਨੁ ਸੁਆਮੀ ਸਰਣਾ ਰਾਮ ॥

tapat na kateh bujhai bin su-aamee saranaa raam.

ਪ੍ਰਭ ਸਰਣਿ ਤੇਰੀ ਕਾਟਿ ਬੇਰੀ ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਾਰੀਐ ॥

parabh sarantayree kaat bayree sansaar saagar taaree-ai.

ਅਨਾਥ ਨਿਰਗੁਨਿ ਕਛੁ ਨ ਜਾਨਾ ਮੇਰਾ ਗੁਣੁ ਅਉਗੁਣੁ ਨ ਬੀਚਾਰੀਐ ॥

anaath nirgun kachh na jaanaa mayraa gun a-ugan na beechaaree-ai.

ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਪ੍ਰੀਤਮ ਸਮਰਥ ਕਾਰਣ ਕਰਣਾ ॥

deen da-i-aal gopaal pareetam samrath kaaran karna.

ਨਾਨਕ ਚਾੜ੍ਹਕ ਹਰਿਬੁੰਦ ਮਾਗੈ ਜਪਿ ਜੀਵਾ ਹਰਿ ਹਰਿ ਚਰਣਾ ॥੨॥

naanak chaatrick har boond maagai jap jeevaa har har charnaa. ||2||

ਪੰਨਾ ੫੪੬

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ਅਮਿਅ ਸਰੋਵਰੋ ਪੀਉ ਹਰਿ ਹਰਿ ਨਾਮਾ ਰਾਮ ॥

ami-a sarovaro pee-o har har naamaa raam.

ਸੰਤਹ ਸੰਗਿ ਮਿਲੈ ਜਪਿ ਪੂਰਨ ਕਾਮਾ ਰਾਮ ॥

santeh sang milai jap pooran kaamaa raam.

ਸਭ ਕਾਮ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਹਰਿ ਨਿਮਖ ਮਨਹੁ ਨ ਬੀਸਰੈ ॥

sabh kaam pooran dukh bideeran har nimakh manhu na beesrai.



ਆਨੰਦ ਅਨਦਿਨੁ ਸਦਾ ਸਾਚਾ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ ॥	aanand an-dīn sadā saachaa sarab gun jagdeesrai.
ਅਗਣਤ ਉਚ ਅਪਾਰ ਠਾਕੁਰ ਅਗਮ ਜਾ ਕੋ ਧਾਮਾ ॥	agnat̃ ooch apaar th̃aakur agam jaa ko Dhaamaa.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਇਛ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਰੰਗ ਰਾਮਾ ॥੩॥	binvant̃ naanak mayree ichh pooran milay sareerang raamaa.   3
ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ ॥	ka-ee kotik jag falaa sun gaavanhaaray raam.
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਰਾਮ ॥	har har naam japat̃ kul saglay taray raam.
ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੋਹੰਤ ਪ੍ਰਾਣੀ ਤਾ ਕੀ ਮਹਿਮਾ ਕਿਤ ਗਨਾ ॥	har naam japat̃ sohant̃ paraanee taa kee mahimaa kit̃ ganaa.
ਹਰਿ ਬਿਸਰੁ ਨਾਹੀ ਪ੍ਰਾਨ ਪਿਆਰੇ ਚਿਤਵੰਤਿ ਦਰਸਨੁ ਸਦ ਮਨਾ ॥	har bisar naahee paraan pi-aaray chitvant̃darsan sad manaa.
ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਪ੍ਰਭ ਉਚ ਅਗਮ ਅਪਾਰੇ ॥	subhd̃ivas aa-ay geh kanth̃ laa-ay parabh̃ ooch agam apaaray.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਫਲੁ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਮਿਲੇ ਅਤਿ ਪਿਆਰੇ ॥੪॥੩॥੬॥	binvant̃ naanak safal sabh̃ kichh̃ parabh̃ milay at̃ pi-aaray.   4  3  6

### Behaagarra Mehla-5

In this *shabad* Guru Ji tells us how the saints and devotees love God, how they always keep searching for Him, how they pray to God, what kind of endearing words come out of their tongues, and what is the condition of their mind and the body when they are separated from their beloved God.

He says: “(O’ my friends), the saintly devotees are searching around for God, their support of life. Without meeting the beloved God, their body becomes very frail. O’ my dear God, show mercy, and join me in Your company. O’ my Master, bless me with Your Name, which I may always keep meditating upon. By seeing Your sight, I am rejuvenated.”

Nanak prays: O’ all-powerful, perfect, always-immovable, highest of the high, incomprehensible, and limitless God, O’ love of my life-breath, (Please) show mercy, (and) come and meet me.”(1)

Guru Ji tells us and indirectly cautions us against all kinds of ritualistic worships, fasts, and penances. Putting himself in that situation, he says: “To see the sight of God, (I) have performed many worships, penances, and fasts, but without the shelter of the Master, the suffering (of the mind) never ends. (Therefore, forsaking all these

austerities), I have come to Your shelter, please cut off my (worldly) bonds and ferry me across the worldly ocean.”

Now Guru Ji shows another important aspect of his approach to God, his extreme humility and in that spirit, he says: “O’ God, I am support less, without any merit, and I don’t know anything, (please) don’t take into account any of my merits or faults. O’ my beloved, merciful to the meek, Master of the universe, all-powerful Doer and cause of every thing, just as a *Chaatrik* (pied cuckoo) cries for the special drop of rain to quench its thirst, similarly (I) Nanak ask for God, so that by meditating on Your feet (Your Name) God, I may keep alive (spiritually).”(2)

Next addressing us, Guru Ji says: “(O’ my friends, the congregation of saintly persons) is like a pool of life-rejuvenating elixir. From there, drink the nectar of God’s Name. This nectar of Name is only obtained in the company of saints. By meditating (on the Name), all one’s tasks are accomplished. (That God) is the fulfiller of all our wishes and dispeller of sorrows, He should not be forsaken from our mind even for a moment. Day and night, He is all bliss, eternally true, possessor of all merits and Master of the universe. That Master is limitless, highest of the high, whose abode is beyond the reach of our mind. Nanak submits, “My wish has been fulfilled, I have met (God), the Master of Lakshmi, (the goddess of wealth).”(3)

Guru Ji concludes the shabad by describing the blessings obtained by those who sing praises of God, and meditate on His Name. He says: “(They) who sing or listen to (praises of God), earn the profit of millions of sacred rites. (Not only that), by meditating on God, they ferry across all their lineages. While meditating on the Name, their life conducts become so virtuous, that I don’t know how to describe their glory. They always keep longing for God’s vision in their minds, (and keep praying), “O’ Beloved of life-breath, never be separated (from our minds).” Whom the highest of the high, the incomprehensible, and limitless God embraces to His bosom, feels that auspicious days have come. Nanak submits, (they who) meet God their dearest, all their tasks are successfully accomplished.”(4-3-6)

**The message of this *shabad* is that in case we want to meet God, then instead of roaming around in different places or performing many kinds of rites and rituals, we should seek the company of saintly persons, and pray to God to come and meet us. Who knows, He may listen to our prayers, and showing His mercy may grant us also His blissful union.**

*SGGS P - 545-546*

ਪੰਨਾ ੫੪੭

SGGS P-547

ਬਿਹਾਗੜਾ ਮਹਲਾ ੫ ਛੰਤ ॥

**bihaagarhaa mehlaa 5 chhant.**

ਬੋਲਿ ਸੁਧਰਮੀੜਿਆ ਮੋਨਿ ਕਤ ਧਾਰੀ ਰਾਮ ॥

bol suDharmeerhi-aa mon kat Dhaaree raam.

ਤੂ ਨੇੜੀ ਦੇਖਿ ਚਲਿਆ ਮਾਇਆ ਬਿਉਹਾਰੀ ਰਾਮ ॥

too naytree daykh chali-aa maa-i-aa bi-uhaaree raam.

ਸੰਗਿ ਤੇਰੈ ਕਛੁ ਨ ਚਾਲੈ ਬਿਨਾ ਗੋਬਿੰਦ ਨਾਮਾ ॥

sang tayrai kachh na chaalai binaa gobind naamaa.

ਦੇਸ ਵੇਸ ਸੁਵਰਨ ਰੂਪਾ ਸਗਲ ਉਣੇ ਕਾਮਾ ॥

days vays suvran roopaa sagal oonay kaamaa.

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਸੋਭਾ ਹਸਤ ਘੋਰਿ ਵਿਕਾਰੀ ॥

putar kaltar na sang sobhaa hasat ghor vikaaree.

ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਸਾਧਸੰਗਮ ਸਭ ਮਿਥਿਆਸੰਸਾਰੀ ॥੧॥

binvant naanak bin saaDhsangam sabh mithi-aa sansaaree. ||1||

ਪੰਨਾ ੫੪੮

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ਰਾਜਨ ਕਿਉ ਸੋਇਆ ਤੂ ਨੀਦ ਭਰੇ ਜਾਗਤ ਕਤ ਨਾਹੀ ਰਾਮ ॥

raajan ki-o so-i-aa too need bharay jaagat kat naahee raam.

ਮਾਇਆ ਝੂਠੁ ਰੁਦਨੁ ਕੇਤੇ ਬਿਲਲਾਹੀ ਰਾਮ ॥

maa-i-aa jhooth rudan kaytay billaahee raam.

ਬਿਲਲਾਹਿ ਕੇਤੇ ਮਹਾ ਮੋਹਨ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸੁਖੁ ਨਹੀ ॥

billaahi kaytay mahaa mohan bin naam har kay sukha nahee.

ਸਹਸ ਸਿਆਣਪ ਉਪਾਵ ਥਾਕੇ ਜਹ ਭਾਵਤ ਤਹ ਜਾਹੀ ॥

sahas si-aanap upaav thaakay jah bhaavat tah jaahee.

ਆਦਿ ਅੰਤੇ ਮਧਿ ਪੂਰਨ ਸਰਬਤ੍ਰ ਘਟਿ ਘਟਿ ਆਹੀ ॥

aad antay maDh pooran sarbatar ghat ghat aahee.

ਬਿਨਵੰਤ ਨਾਨਕ ਜਿਨ ਸਾਧਸੰਗਮੁ ਸੇ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੀ ॥੨॥

binvant naanak jin saaDhsangam say pat saytee ghar jaahee. ||2||

ਨਰਪਤਿ ਜਾਣਿ ਗ੍ਰਹਿਓ ਸੇਵਕ ਸਿਆਣੇ ਰਾਮ ॥

narpat jaan garahi-o sayvak si-aanay raam.

ਸਰਪਰ ਵੀਛੁੜਣਾ ਮੋਹੇ ਪਛੁੜਾਣੇ ਰਾਮ ॥

sarpar veechhurhanaa mohay pachhutaanay raam.

ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਭੂਲਾ ਕਹਾ ਅਸਥਿਤਿ ਪਾਈਐ ॥

harichand-uree daykh bhoolaa kahaa asthit paai-ee-ai.

ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਆਨ ਰਚਨਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਈਐ ॥

bin naam har kay aan rachnaa ahilaa janam gavaa-ee-ai.

ਹਉ ਹਉ ਕਰਤ ਨ ਤ੍ਰਿਸਨ ਬੁਝੈ ਨਹ ਕਾਂਮ ਪੂਰਨ  
ਗਿਆਨੇ ॥

ha-o ha-o karat na tarisan boojhai nah  
kaa<sup>n</sup>m pooran gi-aanay.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਕੇਤਿਆ  
ਪਛੁਤਾਨੇ ॥੩॥

binvant naanak bin naam har kay kayti-  
aa pachhutaanay. ||3||

ਧਾਰਿ ਅਨੁਗ੍ਰਹੇ ਅਪਨਾ ਕਰਿ ਲੀਨਾ ਰਾਮ ॥

Dhaar anugraho apnaa kar leenaa raam.

ਭੁਜਾ ਗਹਿ ਕਾਢਿ ਲੀਓ ਸਾਧੂ ਸੰਗੁ ਦੀਨਾ ਰਾਮ ॥

bhujaa geh kaadh lee-o saaDhoo sang  
deenaa raam.

ਸਾਧਸੰਗਮਿ ਹਰਿ ਅਰਾਧੇ ਸਗਲ ਕਲਮਲ ਦੁਖ  
ਜਲੇ ॥

saaDhsangam har araaDhay sagal kalmal  
dukh jalay.

ਮਹਾ ਧਰਮ ਸੁਦਾਨ ਕਿਰਿਆ ਸੰਗਿ ਤੇਰੈ ਸੇ ਚਲੇ ॥

mahaa Dharam sudaan kiri-aa sang  
tayrai say chalay.

ਰਸਨਾ ਅਰਾਧੈ ਏਕੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਮਨੁ ਤਨੁ  
ਭੀਨਾ ॥

rasnaa araaDhai ayk su-aamee har naam  
man tan bheenaa.

ਨਾਨਕ ਜਿਸ ਨੋ ਹਰਿ ਮਿਲਾਏ ਸੋ ਸਰਬ ਗੁਣ  
ਪਰਬੀਨਾ ॥੪॥੬॥੯॥

naanak jis no har milaa-ay so sarab gun  
parbeenaa. ||4||6||9||

### Behaagarra Mehla-5

#### Chhant

As for Dr. Bhai Vir Singh Ji, there is a legend that Guru Ji uttered this *shabad* at the deathbed of a king who had earlier obtained the company of saints and had started meditating on God's Name. Its message being valid for all times, Guru Ji included this shabad in Guru Granth Sahib Ji. This shabad, portrays the scene when the king is about to die, although he is conscious, yet he cannot speak. Around him, his relatives and friends are talking about different things, but the king is trying to meditate on God's Name.

Addressing him Guru Ji says: "O' my dear man of faith, why are you silent? (Why don't you speak)? While departing, you have seen with your own eyes that this *Maya* (the worldly wealth and power) is like a business. Except God's Name, nothing else is going to accompany you (on your journey to the next world). Dominions, dresses, gold, and silver are all vain pursuits of insignificant consequence. The sons, wife, and worldly glory don't accompany you (and all such possessions as) elephants and horses (modern day cars and SUV's) lead one to evil habits. Nanak submits that without the company of saintly persons, the entire world is false (and perishable)." (1)

Once again looking at the state of the king, whose eyes are closed and who is perhaps trying to meditate on God's Name, during his last breaths, but is being distracted by all the wailing and crying around him, Guru Ji addresses him once again and says: "O' my dear king, why are you sleeping, and your eyes are full of sleep, why don't you wake up? (See, how), for the sake of *Maya* (your riches and power), so many persons are wailing and (shedding false tears). Yes, for the sake of (Maya) the great enticer,

many are wailing and crying, (but they don't realize that) without God's Name, there is no peace. People get exhausted making thousands of clever efforts, but they go where (God) wishes. He is perfectly pervading in all the hearts, from the very beginning, is present (now) in the middle, and would be there in the end. Nanak submits, they who are (blessed with the) company of saintly persons, go to (God's) home with honor."(2)

Guru Ji is not only a poet, and a saint, but is a very proficient psychologist as well. We know that many times when a father or a big ruler is about to die, he worries thinking about what will happen after his death, who is going to run the affairs of the household or his business? So trying to remove any such anxiety of the king, Guru Ji tells him and says: "O' king, you have many wise servants in your kingdom (in the form of ministers, scholars, and administrators who are very wise and efficient, so don't you worry about the state of your kingdom after your death). But even these wise counselors also have to separate (from their relatives and friends, one day) and depart; they who are enticed (with these worldly relatives and friends ultimately) repent. Just as a person may go astray upon seeing (an imaginary) beautiful city in the sky and cannot find rest anywhere, similarly without (meditating) on God's Name, we waste the invaluable (human) birth. By repeatedly trying to satisfy our ego, neither (our) thirst (for worldly possessions and privileges) is quenched, nor do we obtain complete (divine) knowledge. (In short), Nanak submits that without (meditating on) God's Name, many people have repented (in the end)."(3)

Guru Ji knows that after listening to this sermon, and realizing that except God's Name, nothing else is true and of any use, the king is now fully absorbed in utilizing his last breaths in meditating on God's Name. Therefore, Guru Ji gives him another good news and encouragement. He says: "O' my dear king, showing His grace God has accepted you as His own. Holding out His hand, He has taken you out of the whirlpool (of worldly riches and power), and has blessed you with the company of saints. For worshipping God's Name in the company of saints, all your sins and misdeeds have been burnt off. Now (God's Name, which is) the supreme act of faith, charity, and rituals is going with you. I know that, now) your tongue is cherishing and meditating on that one Master, and your body and mind are completely drenched with God's Name. (Because, O') Nanak, whom God unites (with Him) becomes proficient in all merits."(4-6-9)

**The message of this *shabad* is that one day, we also have to face death. Therefore, rather than having any kinds of second thoughts at that time, we should now seek the company of saintly persons and in their company sing praises of God and meditate on His Name. So that when our time of death comes we should not worry about what will happen to our children or spouse. If God so wills, He would show His grace and would grant us also, His blissful union.**

*Detail of Shabads: Ghar 2=6, Ghar 1=3, Total=9*

11-3-93

SGGS P - 547-548

ਪੰਨਾ ੫੪੯

SGGS P-549

ਸਲੋਕ ਮਃ ੩॥

salok mehlaa 3.

ਮਨਿ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਹਜਿ ਨ ਲਗੋ  
ਭਾਉ ॥man parteet na aa-ee-aa sahj na ligo  
bhaa-o.ਸਬਦੈ ਸਾਦੁ ਨ ਪਾਇਓ ਮਨਹਠਿ ਕਿਆ ਗੁਣ  
ਗਾਇ ॥sabdai saad na paa-i-o manhath ki-aa  
gun gaa-ay.ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਗੁਰਮੁਖਿ ਸਚਿ  
ਸਮਾਇ ॥੧॥naanak aa-i-aa so parvaan hai je gurmukh  
sach samaa-ay. ||1||

ਮਃ ੩॥

mehlaa 3.

ਆਪਣਾ ਆਪੁ ਨ ਪਛਾਣੈ ਮੂੜਾ ਅਵਰਾ ਆਖਿ  
ਦੁਖਾਏ ॥aapnaa aap na pachhaanai moorhaa  
avraa aakh dukhaa-ay.ਮੁਢੈ ਦੀ ਖਸਲਤਿ ਨ ਗਈਆ ਅੰਧੇ ਵਿਛੁੜਿ ਚੋਟਾ  
ਖਾਏ ॥mundhai dee khaslat na ga-ee-aa anDhay  
vichhurh chotaa khaa-ay.

ਸਤਿਗੁਰ ਕੈ ਭੈ ਭੰਨਿ ਨ ਘੜਿਓ ਰਹੈਅੰਕਿ ਸਮਾਏ ॥

satgur kai bhai bhann na gharhi-o rahai  
ank samaa-ay.

ਪੰਨਾ ੫੫੦

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ਅਨਦਿਨੁ ਸਹਸਾ ਕਦੇ ਨ ਚੁਕੈ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ  
ਪਾਏ ॥an-din sahsaa kaday na chookai bin  
sabdai dukh paa-ay.ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਅੰਤਰਿ ਸਬਲਾ ਨਿਤ ਧੰਧਾ ਕਰਤ  
ਵਿਹਾਏ ॥kaam kroDh lobh antar sablaa  
nitDhanDhaa karat vihaa-ay.ਚਰਣ ਕਰ ਦੇਖਤ ਸੁਣਿ ਥਕੇ ਦਿਗ ਮੁਕੇ ਨੇੜੈ  
ਆਏ ॥charan kar daykhat sun thakay dih mukay  
nayrhai aa-ay.ਸਚਾ ਨਾਮੁ ਨ ਲਗੋ ਮੀਠਾ ਜਿਤੁ ਨਾਮਿ ਨਵ ਨਿਧਿ  
ਪਾਏ ॥sachaa naam na ligo meethaa jit naam  
nav niDh paa-ay.

ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾਂ ਮੋਖੰਤਰੁ ਪਾਏ ॥

jeevat marai marai fun jeevai taa<sup>N</sup>  
mokhantar paa-ay.ਪੁਰਿ ਕਰਮੁ ਨ ਪਾਇਓ ਪਰਾਣੀ ਵਿਣੁ ਕਰਮਾ  
ਕਿਆ ਪਾਏ ॥Dhur karam na paa-i-o paraanee vin  
karmaa ki-aa paa-ay.ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲਿ ਤੂ ਮੂੜੇ ਗਤਿ ਮਤਿ ਸਬਦੇ  
ਪਾਏ ॥gur kaa sabad samaal too moorhay gat  
mat sabday paa-ay.ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਦ ਹੀ ਪਾਏ ਜਾਂ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਏ ॥੨॥naanak satgur tad hee paa-ay jaa<sup>N</sup>  
vichahu aap gavaa-ay. ||2||

ਪਉੜੀ ॥

ਜਿਸ ਦੇ ਚਿਤਿ ਵਸਿਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸ ਨੋ  
ਕਿਉ ਅੰਦੇਸਾ ਕਿਸੈ ਗਲੈ ਦਾ ਲੋੜੀਐ ॥

ਹਰਿ ਸੁਖਦਾਤਾ ਸਭਨਾ ਗਲਾ ਕਾ ਤਿਸ ਨੋ  
ਧਿਆਇਦਿਆ ਕਿਵ ਨਿਮਖ ਘੜੀ ਮੁਹੁ ਮੋੜੀਐ ॥

ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਤਿਸ ਨੋ ਸਰਬ ਕਲਿਆਣ  
ਹੋਏ ਨਿਤ ਸੰਤ ਜਨਾ ਕੀ ਸੰਗਤਿ ਜਾਇ ਬਹੀਐ  
ਮੁਹੁ ਜੋੜੀਐ ॥

ਸਭਿ ਦੁਖ ਭੁਖ ਰੋਗ ਗਏ ਹਰਿ ਸੇਵਕ ਕੇ ਸਭਿ ਜਨ  
ਕੇ ਬੰਧਨ ਤੋੜੀਐ ॥

ਹਰਿ ਕਿਰਪਾ ਤੇ ਹੋਆ ਹਰਿ ਭਗਤੁ ਹਰਿ ਭਗਤ ਜਨਾ  
ਕੈ ਮੁਹਿ ਡਿਠੈ ਜਗਤੁ ਤਰਿਆ ਸਭੁ ਲੋੜੀਐ ॥੩॥

pa-orhee.

jis d̥ai chit̥ vasi-aa mayraa su-aamee t̥is  
no ki-o andaysaa kisai galai daa lorhee-  
ai.

har sukh-daata sabhnaa galaa kaa t̥is no  
Dhi-aa-idi-aa kiv nimakh gharhee muhu  
morhee-ai.

jin har Dhi-aa-i-aa t̥is no sarab kali-aan  
ho-ay nit̥ sant̥ janaa kee sangat̥ jaa-ay  
bahee-ai muhu jorhee-ai.

sabh dukh bhukh rog ga-ay har sayvak  
kay sabh jan kay banDhan torhee-ai.

har kirpaa tay ho-aa har bhagat̥ har  
bhagat̥ janaa kai muhi dithai jagat̥ tari-aa  
sabh lorhee-ai. ||4||

### Salok Mehla-3

Guru Ji begins this *Paurri* by telling us, about the futility of studying religious books, doing daily worships, or singing some shabads in congregations, just by the force of our will, and not with true love and devotion.

He says: “(The one) in whose mind hasn’t developed a true faith (in the validity of Guru’s word or advice), and imperceptibly that one hasn’t been imbued with (God’s) love, and hasn’t found any (spiritual) relish in the Guru’s word, (then what is the use) of singing praises (of God) through (sheer) obstinacy of the mind? O’ Nanak, the advent of only that person is approved, who by following Guru’s advice merges in the eternal (God).”(1)

### Mehla-3

Now Guru Ji tells us about the nature and the traits of those conceited persons who think them as pious and immaculate, and pretend to be reciting Gurbani, but, do not have true love and devotion for God.

He says: “(A conceited) fool doesn’t understand his or her own self, but injures the feelings of others by saying (unpleasant) things to them. Such a person’s in-born nature doesn’t go away, and being separated from God the blind fool keeps suffering blows (of misfortune). This one hasn’t dismantled (his or her old nature), and remolded it in the fear of the eternal Guru (so that, he or she could) remain absorbed in (God’s loving) embrace. Day and night, such a person’s doubt and dread never gets



removed and without reflecting on the Guru's word, suffers pain. Within this person remains the strong (influence) of lust, anger, and greed, and such a person's every day passes in doing (worldly) business. (After a while in this state, one feels, as if one's feet, (have got tired walking, and hands have tired doing different chores), eyes and ears (have tired) by continuously seeing, and listening, one's days (of life) have ended, and (moment of death) has come near. (To such a person) the true Name, through which he or she could have obtained the nine treasures (of the world), has not sounded sweet. (Such a person doesn't know that if) while still living (in the world, one so detaches oneself from the worldly affairs, as if one has) died, then one obtains salvation. However, if a mortal has not obtained the grace of God from the very beginning without virtuous deeds (in the past), what can that person obtain now? (Therefore), O' foolish mortal, reflect and enshrine the Guru's word in your mind, because only through the word (of the Guru) one obtains the wisdom to obtain salvation. But O' Nanak, one obtains the Guru's (guidance), only if one sheds one's conceit from within."(2)

### *Paurri*

Guru Ji concludes the shabad, by describing the conduct and the state of mind of the true devotees of God, in whose mind He is enshrined and who have full faith in Him.

Guru Ji says: "In whose mind is enshrined my Master, why should there be any kind of doubt or fear in that person's (mind)? God is the Giver of all kinds of pleasures, therefore why should we turn our face away from Him (and stop singing His praises), even for a moment? The one, who has meditated on God, obtains all comforts, (therefore); everyday we should go and sit in the congregation of saints and converse with them. (By doing so), all the sorrows, hungers, and maladies of the servant of God go away, and all the bonds of His devotees are shattered. Because, it is through God's grace that one becomes a devotee of God, and by seeing the sight of the devotees (and joining their company), the entire world is ferried across (the worldly ocean)." (4)

**The message of this *Paurri* is that we should not just sing God's praise or read His Word (Gurbani) mechanically, but also try to become His true devotee by singing His praises and meditating on His Name with true devotion and sincerity. Also we should never feel proud of our devotion and start pointing fingers at others; instead, we should always be humble, and even when God shows His grace and makes us His own, we should still remain humble and keep praying for the gift of His Name.**

10-1-93

*SGGS P - 549-550*



ਪੰਨਾ ੫੫੧

SGGS P-551

ਸਲੋਕ ਮਃ ੩॥

salok mehlāa 3.

ਸੇਖਾ ਅੰਦਰਹੁ ਜੋਰੁ ਛਡਿ ਤੂ ਭਉ ਕਰਿ ਝਲੁ  
ਗਵਾਇ ॥saykhaa andrahu jor chhad too bha-o kar  
jhal gavaa-ay.

ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ ॥

gur kai bhai kaytay nistaray bhai vich  
nirbha-o paa-ay.ਮਨੁ ਕਠੋਰੁ ਸਬਦਿ ਭੇਦਿ ਤੂੰ ਸਾਂਤਿ ਵਸੈ ਮਨਿ  
ਆਇ ॥man kathor sabadbhaydtoo<sup>N</sup> saa<sup>Nt</sup> vasai  
man aa-ay.ਸਾਂਤੀ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਸਾ ਖਸਮੁ ਪਾਏ  
ਥਾਇ ॥saa<sup>Nt</sup>tee vich kaar kamaavnee saa khasam  
paa-ay thaa-ay.ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ  
ਗਿਆਨੀ ਜਾਇ ॥੧॥naanak kaam kroDh kinai na paa-i-o  
puchhahu gi-aanee jaa-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਪੰਨਾ ੫੫੨

SGGS P-552

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੇ ਪਿਆਰੁ ॥

manmukh maa-i-aa moh hai naam na  
lago pi-aar.

ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਗ੍ਰਹੈ ਕੂੜੁ ਕਰੇ ਆਹਾਰੁ ॥

koorh kamaavai koorh sangrahai koorh  
karay aahaar.ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅੰਤੇ ਹੋਇ ਸਭੁ  
ਛਾਰੁ ॥bikh maa-i-aa Dhan sanch mareh antay  
ho-ay sabhchhaar.ਕਰਮ ਧਰਮ ਸੁਚ ਸੰਜਮ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ  
ਵਿਕਾਰੁ ॥karam Dharam such sanjam karahi antar  
lobh vikaar.*Salok Mehla-3*

As per Dr. Bhai Vir Singh Ji, this *salok* appears to be addressed to a *Sheikh* (a person belonging to a class of religiously and socially respectable Muslims) who used to be very conceited and obstinate. But the essence of this shabad is applicable to us all.

Addressing the *Sheikh*, Guru Ji says: “O’ Sheikh, renounce your inner arrogance, and enshrining the fear (of God in your mind), get rid of your craziness. By embracing fear of the Guru, many have been emancipated, and (living in His) fear, they have obtained the fear free (God). Pierce your hardened heart with the advice of the Guru’s

word; so that peace comes to reside in your mind, (because) God approves that deed (of faith), which is done in peace. O' Nanak, go and ask any wise persons: nobody has obtained God by indulging in lust or anger."(1)

### *Mehla-3*

However, despite all such advice as listed above, many conceited persons still follow the dictates of their own minds and do all those undesirable things against which the Guru forbids us. Commenting on the state and fate of such egocentric persons, Guru Ji

says: "The egocentric person is in love with Maya (the worldly riches and power, therefore) such a person isn't imbued with the love of God's Name. (The egocentric) earns false (worldly wealth), amasses false (wealth), and survives (on the) security of this false (wealth. Such a person) dies amassing (worldly) poison, which proves useless (like) ashes in the end. (Even when the egocentric) performs various rituals and austerities of faith, (he or she doesn't do this for love of God), but because of greed and evil designs within (the mind). Therefore, O' Nanak, whatever deed the conceited person does is not approved, and is therefore disgraced in God's court."(2)

### *Paurri*

Now, resuming the theme of the previous Paurri regarding God's own hand in every thing, Guru Ji says: "It is (God) Himself who creates the sources of creation and forms of speech, and He Himself creates the continents and the galaxies. He Himself is the ocean, Himself the sea, and He Himself has put the jewels (in them). He Himself makes a person find (these jewels) on whom He shows mercy and whom He makes a Guru's follower. He Himself is the dreadful worldly ocean; Himself the ship, Himself the captain, and He Himself swims across (this ocean). (In short), it is the Creator who does and gets done (everything). O' God, there is no one like You."(9)

**The message of this Paurri is that instead of feeling proud of our position or power, following Guru's advice we should treat everybody with humility, dignity, and love. We shouldn't waste our life in amassing false worldly wealth, and instead have full faith in God, and realize that it is God who creates everything. We should keep praying to Him to show His mercy on us and bless us with the guidance of the true Guru, so that following his guidance, we may find the jewels of the true wealth of God's Name, and may swim across this worldly ocean.**

*SGGS P - 551-552*

ਪੰਨਾ ੫੫੩

SGGS P-553

ਸਲੋਕੁ ਮਃ ੫॥

salok mehlāa 5.

ਹਰਿ ਨਾਮੁ ਨ ਸਿਮਰਹਿ ਸਾਧਸੰਗਿ ਤੈ ਤਨਿ ਉਡੈ  
ਖੇਹ ॥

har naam na simrahi saaDhsang tai tan  
udai khayh.

ਜਿਨਿ ਕੀਤੀ ਤਿਸੈ ਨ ਜਾਣਈਨਾਨਕ ਫਿਟੁ ਅਲੁਣੀ  
ਦੇਹ ॥੧॥

Jin keetee tisai na jaan-ee naanak fit  
aloonēe dayh. ||1||

ਪੰਨਾ ੫੫੪

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ਮਃ ੫॥

mehlāa 5.

ਘਟਿ ਵਸਹਿ ਚਰਣਾਰਬਿੰਦ ਰਸਨਾ ਜਪੈ ਗੁਪਾਲ ॥

ghat vaseh charnaarbind rasnaa japai  
gupaal.

ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ  
ਪਾਲਿ ॥੨॥

naanak so parabh simree-ai tis dayhee  
ka-o paal. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੇ ਅਠਸਠਿ ਤੀਰਥ ਕਰਤਾ ਆਪਿ ਕਰੇ  
ਇਸਨਾਨੁ ॥

aapay athsathtirath kartaa aap karay  
isnaan.

ਆਪੇ ਸੰਝਾ ਮ ਵਰਤੈ ਸ੍ਰਾਮੀ ਆਪਿ ਜਪਾਇਹਿ  
ਨਾਮੁ ॥

aapay sanjam vartai savaamee aap  
japaa-ihī naam.

ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਭਉ ਖੰਡਨੁ ਆਪਿ ਕਰੈ  
ਸਭੁ ਦਾਨੁ ॥

aap da-i-aal ho-ay bha-o khandan aap  
karai sabhdaan.

ਜਿਸ ਨੋ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ਸੋ ਸਦ ਹੀ  
ਦਰਗਹਿ ਪਾਏ ਮਾਨੁ ॥

Jis no gurmukh aap bujhaa-ay so sad hee  
dargahi paa-ay maan.

ਜਿਸ ਦੀ ਪੈਜ ਰਖੈ ਹਰਿ ਸੁਆਮੀ ਸੋ ਸਚਾ ਹਰਿ  
ਜਾਨੁ ॥੧੪॥

Jis dee paij rakhai har su-aamee so  
sachaa har jaan. ||14||

### Salok Mehlā-5

In this *salok*, Guru Ji tells us about the consequences of not meditating on God's Name.

He says: "(O' my friends), the body that does not meditate on God's Name in the society of saints (is so disgraced, as if) dust is falling on it. O' Nanak, accursed is that insipid body, which does not recognize (Him) who has created (it)."(1)

*Mehla-5*

Now Guru Ji tells us how much care, we should give to that body or that person who loves God and meditates on God's Name. He says: "O' Nanak, (feed and) nurture that body, in whose mind reside the lotus feet, (the love of God), and whose tongue meditates on the Master of the earth."(2)

*Paurri*

In this Paurri, Guru Ji once again reminds us that it is God Himself who does everything, including establishing holy places for meditating on God's Name or making a person to go there and cherish God's Name.

He says: "(O' my friends, God) Himself is the creator of (all) the sixty-eight places of pilgrimage, and He Himself bathes in them. The Master Himself observes austerities and He Himself makes us meditate on His Name. When the Destroyer of fear Himself becomes merciful, He Himself bestows gifts on all. Through the Guru, whom He Himself gives (divine) knowledge, that (person) always obtains honor in God's court. In short, whose honor God the Master, protects, (that person) is the true devotee of God."(14)

**The message of this Paurri is that it is God who Himself shows mercy and sends us to the Guru for true divine knowledge. So we should always pray to God to have mercy on us and grant us the guidance of the Guru so that under his guidance we may meditate on God's Name and remember Him with true love and affection, because without meditating on God's Name, this human life is absolutely useless.**

10-5-93

SGGS P - 553-554

ਪੰਨਾ ਪਪਪ

SGGS P-555

ਸਲੋਕ ਮਃ ੩॥

salok mehlāa 3.

ਹਉਮੈ ਵਿਚਿ ਜਗਤੁਮੁਆ ਮਰਦੇ ਮਰਦਾ ਜਾਇ ॥

ha-umai vich jagat mu-aa mardo mardaa  
jaa-ay.

ਪੰਨਾ ਪਪ੬

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ਜਿਚਰੁ ਵਿਚਿ ਦੰਮੁ ਹੈ ਤਿਚਰੁ ਨ ਚੇਤਈ ਕਿ ਕਰੇਗੁ  
ਅਗੈ ਜਾਇ ॥jichar vich damm hai tichar na chayt-ee  
ke karayg agai jaa-ay.ਗਿਆਨੀ ਹੋਇ ਸੁ ਚੇਤੰਨੁ ਹੋਇ ਅਗਿਆਨੀ ਅੰਧੁ  
ਕਮਾਇ ॥gi-aanee ho-ay so chaytann ho-ay agi-  
aanee anDh kamaa-ay.

ਨਾਨਕ ਏਥੈ ਕਮਾਵੈ ਸੋ ਮਿਲੈ ਅਗੈ ਪਾਏ ਜਾਇ ॥੧॥

naanak aythai kamaavai so milai agai  
paa-ay jaa-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਧੁਰਿ ਖਸਮੈ ਕਾ ਹੁਕਮੁ ਪਇਆ ਵਿਣੁ ਸਤਿਗੁਰ  
ਚੇਤਿਆ ਨ ਜਾਇ ॥Dhur khasmai kaa hukam pa-i-aa vin  
satgur chayti-aa na jaa-ay.ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ  
ਰਹਿਆ ਲਿਵ ਲਾਇ ॥satgur mili-ai antar rav rahi-aa sadaa  
rahi-aa liv laa-ay.

ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ ॥

dam dam sadaa samaaldaa damm na  
birthaa jaa-ay.ਜਨਮ ਮਰਨ ਕਾ ਭਉ ਗਇਆ ਜੀਵਨ ਪਦਵੀ  
ਪਾਇ ॥janam maran kaa bha-o ga-i-aa jeevan  
padvee paa-ay.ਨਾਨਕ ਇਹੁ ਮਰਤਬਾ ਤਿਸ ਨੋ ਦੇਇ ਜਿਸ ਨੋ  
ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੨॥naanak ih martabaa tis no day-ay jis no  
kirpaa karay rajaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੇ ਦਾਨਾਂ ਬੀਨਿਆ ਆਪੇ ਪਰਧਾਨਾਂ ॥

aapay daanaa<sup>N</sup> beeni-aa aapay  
parDhaanaa<sup>N</sup>.

ਆਪੇ ਰੂਪ ਦਿਖਾਲਦਾ ਆਪੇ ਲਾਇ ਧਿਆਨਾਂ ॥

aapay roop dikhaaldaa aapay laa-ay Dhi-  
aanaa<sup>N</sup>.

ਆਪੇ ਮੋਨੀ ਵਰਤਦਾ ਆਪੇ ਕਥੈ ਗਿਆਨਾਂ ॥

aapay monee varatdaa aapay kathai gi-  
aanaa<sup>N</sup>.

ਕਉੜਾ ਕਿਸੈ ਨ ਲਗਈ ਸਭਨਾ ਹੀ ਭਾਨਾ ॥      ka-urhāa kisai na lag-ee sabhnaa hee  
bhaanaa.

ਉਸਤਤਿ ਬਰਨਿ ਨ ਸਕੀਐ ਸਦ ਸਦ      ustāt̃ baran na sakee-ai sad̃ sad̃  
ਕੁਰਬਾਨਾ ॥੧੯॥      kurbaanaa. ||19||

### *Salok Mehla-3*

In this *salok*, Guru Ji comments on this miserable state of the world, as if it is dying (getting consumed) by ego or self conceit, and then he proceeds to tell us the only way by which we can avoid such a state.

He says: “Because of ego, the world (has become so miserable, as if it) has died, and continues to die (and suffer because of this malady. But the human being is so stubbornly foolish), that as long as there is a breath, (in the body, one doesn’t think), what would one do when one goes to the next (world, and faces punishment at the hands of the demon of death). The one who is (divinely) wise remains alert (to the consequences of one’s deeds, but) the un-wise person keeps indulging in (foolish) blind deeds. O’ Nanak, (it is certain that) whatever one earns here, one gets the fruit thereof when one goes to the next (world).”(1)

### *Mehla-3*

In the above stanza, Guru Ji told us about the importance of remembering God. In this stanza, he tells us how the guidance of the Guru is essential for remembering God.

He says: “From the very beginning, it has been so preordained by the Master that He cannot be remembered without (the guidance of) of the true Guru. Upon meeting the true Guru, (God) comes to reside in (one’s heart), and one always remains attuned (to Him). Then with every breath, one remembers (God) and doesn’t allow a single breath to go waste (without remembering God).”

Next, listing the blessings obtained by a person when, he or she meditates on God with each and every breath. Guru Ji says: “(By thus remembering God, one’s) fear of birth and death goes away, and one obtains the sublime state of life. However O’ Nanak, (God) gives this status only to the one on whom He showers His kindness, as per His desire.”(2)

### *Paurri*

Next, commenting upon some of the unique qualities of God, Guru Ji says: “(O’ my friends), God Himself is wise, Himself farsighted, and He Himself is supreme (nobody can override His command). He Himself shows His form, and He Himself attunes one (to His meditation). He Himself abides in silence, and He Himself delivers

discourses. He seems bitter (or unpleasant) to none, and is liked by all. We cannot describe His praise, therefore ever and forever, we should be a sacrifice to Him.”(19)

**The message of this *Paurri* is that if we want to avoid the pain of continuous rounds of birth and death in this world of misery, caused by the ego of human beings, then under the guidance of the true Guru (Granth Sahib Ji), we should meditate on God's Name with true love and devotion. One day showing His mercy, He may come to reside in our heart as well and may bless us also with the supreme status of eternal life.**

*SGGS P - 555-556*



ਪੰਨਾ ੫੫੭

SGGS P-557

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਘਰੁ ੨॥

vad-hans mehlāa 1 ghar 2.

ਮੇਰੀ ਰੁਣ ਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ ॥

moree runjhuṅ laa-i-aa bhainay saavan  
aa-i-aa.ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ  
ਲੁਭਾਇਆ ॥ṭayray munDh kataaray jayvdaa ṭin  
lobhee lobh lubhaa-i-aa.ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ  
ਕੁਰਬਾਣੇ ॥ṭayray ḍarsan vitahu kḥannee-ai vanjāa  
ṭayray naam vitahu kurbaaṅo.ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ  
ਮਾਣੁ ॥jaa tooṭaa mai maṅ kee-aa hai tuDh bin  
kayhaa mayraa maṅo.ਚੂੜਾ ਭੰਨੁ ਪਲੰਘੁ ਸਿਉ ਮੁੰਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ  
ਬਾਹਾ ॥choorhaa bhann palangh si-o munDhay  
saṅ baahee saṅ baahaa.

ਏਤੇ ਵੇਸਕਰੇਦੀਏ ਮੁੰਧੇ ਸਹੁ ਰਾਤੋ ਅਵਰਾਹਾ ॥

ayṭay vays karaydee-ay munDhay saho  
raaṭo avraahaa.

ਪੰਨਾ ੫੫੮

SGGSP-558

ਨਾ ਮਨੀਆਰੁ ਨ ਚੂੜੀਆ ਨਾ ਸੇ ਵੰਗੁੜੀਆਹਾ ॥

naa manee-aar na choorḥee-aa naa say  
vangoorḥee-aahaa.

ਜੋ ਸਹ ਕੰਠਿ ਨ ਲਗੀਆ ਜਲਨੁ ਸਿ ਬਾਹੜੀਆਹਾ ॥

jo sah kanṭh na lagee-aa jalan se  
bahrḥee-aahaa.ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ  
ਦਰਿ ਜਾਵਾ ॥sabh sahee-aa saho raavan ga-ee-aa  
ha-o daaDhee kai dar jaavaa.

ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹ ਏਕਿ ਨ ਭਾਵਾ ॥

ammaalee ha-o kharee suchjee ṭai sah  
ayk na bhaavaa.

ਮਾਠਿ ਗੁੰਦਾਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਪੂਰੇ ॥

maath guṅḍaa-eeṅ patee-aa bharee-ai  
maag sanDhooray.

ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ ॥

agai ga-ee na mannee-aa mara-o visoor  
visooray.

ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੁ ॥

mai rovanḍee sabh jag runaa runnrhay  
vanhu pankhayroo.ਇਕੁ ਨ ਰੁਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ  
ਪਿਰਹੁ ਵਿਛੋੜੀ ॥ik na runaa mayray ṭan kaa birhaa jin  
ha-o pirahu vichhorḥee.ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ  
ਰੋਇ ॥supnai aa-i-aa bḥee ga-i-aa mai jal bhari-  
aa ro-ay.ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਚੇ ਭੋਜਿ ਨ ਸਕਾ  
ਕੋਇ ॥aa-ay na sakaa ṭujh kan pi-aaray bhayj  
na sakaa ko-ay.



ਆਉ ਸਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ ॥	aa-o sabhaagee need-rhee-ay mat saho daykhaa so-ay.
ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ ॥	tai saahib kee baat je aakhai kaho naanak ki-aa deejai.
ਸੀਸੁ ਵਢੇ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ ॥	sees vadhay kar baisandeejai vin sir sayv kareejai.
ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ ॥੧॥੩॥	ki-o na mareejai jee-arhaa na deejai jaa saho bha-i-aa vidaanaa.   1  3

### *Wadhans Mehla-1 Ghar-2*

This *shabad* is one of the masterpieces of Guru Ji's poetry, in which he touches the most sensitive cords of the human soul's love and pain of separation from its beloved spouse, (God). Here again he uses the example of a young and innocent Indian bride of olden days, who is trying to win back her beloved spouse, but is not succeeding in her endeavor. The geographical area in which this song seems to be set is that part of Punjab, in which the coming of rainy season is a welcome sign for all farmers. With the advent of rains, crops, and the entire vegetation blooming, beautiful colored peacocks start dancing, and young brides swing under the trees, singing songs about their grooms. But some young brides are still separated from their beloveds, and their pain of separation is something beyond description.

In this *shabad*, Guru Ji assumes himself to be one of those unfortunate young brides, who observes that rains have come and peacocks are dancing and singing merrily, and other brides are enjoying the company of their grooms, but she finds herself still suffering the pangs of separation from her beloved spouse, (God).

Expressing the pain of his heart in the metaphor of a separated young bride, Guru Ji says: "O' my sister, see the rainy season has come, the peacocks are dancing in joy (but for me still there is this weather of separation). O' my beloved, Your eyes are like the sharp daggers and they are so enchanting that they have completely lured my heart. (O' my darling), may I cut myself into pieces for Your sight, and be a sacrifice to Your Name. (O' my beloved, it is only) when You are with me that I feel proud, but when You are not there, then what could I be proud of?"

Continuing to express the anguish of her heart on behalf of that newly-wedded, but separated bride, Guru Ji says: "O' young bride, smash down your bangles (set) along with the arms (of your body and) the arms (of your bed. Because in spite of) doing so many adornments, the Groom is in love with others. You don't know that bangle seller, nor you have those kinds of (attractive) bangles and bracelets (or virtues), which could captivate the Groom. May those arms burn down which haven't embraced the Spouse."

Now looking at other young brides, who are enjoying the company of their beloveds, on behalf of this long separated bride, Guru Ji says: “All my mates and friends have gone to enjoy the company (of their beloved spouses), but where may I, the unfortunate burnt one, go and cry? (On the basis of my ritualistic) deeds, I think myself to be truly immaculate, (but it appears that) to You the Spouse, I don’t seem pleasing even a little bit. (I carefully got my hair combed, (according to the latest fashion), and decorated it with vermillion, but when I went forward (to see You), I was not accepted at all. (Then I felt so rejected and depressed that) I was sobbing again and again to death. I cried so much (as if) the entire world was crying, including the animals and the birds, but the one thing which did not cry was the inner conscious of my mind, because of which I was separated (from my Spouse).”

Next Guru Ji switches the scene little bit and puts himself in that condition in which a bride happens to see her beloved in a dream, but the dream soon ends, the woman wakes up and finds nothing. She again tries to go to sleep so that she may be able to resume that dream and enjoy that union again. In that context Guru Ji says: “Even though (my Beloved) came in my dream, yet still He went away and I cried with (my eyes) full (of tears). O’ God, I cannot come to You (because I don’t know where You are), and I cannot send any (messenger). Therefore, I say: “Come, O’ blessed sleep, perhaps (through you) I might see that Master of mine.”

After depicting and painting this love filled picture of the bride, Guru Ji takes us back to our real beloved spouse God and indirectly suggests that we should have that kind of love for Him. He shows us what kind of sacrifice we should be willing to make, if somebody tells us the way to meet Him or just tells us something about Him. Guru Ji says: “(If some one asks me), O’ Nanak, what we ought to give to the person, who tells us something about You, the Master? (My answer would be that (first of all), chopping off our head, we should offer it as a place (for that person) to sit, and then serve that person without the head. Yes, why shouldn’t we die, and not give up our life, if our Groom has become a stranger (for us)?”(3)

**The message of this *shabad* is that we should have that kind of sincere and self-sacrificing love for God, as a young innocent bride has for her beloved groom, and like her we should be able to sacrifice everything, even for the sight of our spouse God.**

10-21-93

*SGGS P - 557-558*

ਪੰਨਾ ੫੫੯

SGGS P-559

ਵਡਹੰਸੁ ਮਹਲਾ ੩॥

vad-hans mehlā 3.

ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਤਤੁ ਗਿਆਨੁ ॥  
ਗੁਰਮੁਖਿ ਸਾਚੇ ਲਗੈ ਧਿਆਨੁ ॥੧॥

gurmukh sach sanjam tat gi-aan.  
gurmukh saachay lagai Dhi-aan. ||1||

ਪੰਨਾ ੫੬੦

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ਗੁਰਮੁਖਿ ਮਨ ਮੇਰੇ ਨਾਮੁ ਸਮਾਲਿ ॥  
ਸਦਾ ਨਿਬਹੈ ਚਲੈ ਤੇਰੈ ਨਾਲਿ ॥ ਰਹਾਉ ॥  
ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਚੁ ਸੋਇ ॥  
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਖਾਈ ਪ੍ਰਭੁ ਹੋਇ ॥੨॥

gurmukh man mayray naam samaal.  
sadaa nibhai chalai tayrai naal. rahaa-o.  
gurmukh jaat pat sach so-ay.  
gurmukh antar sakhaa-ee parabh ho-ay.  
||2||

ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੋ ਹੋਇ ॥  
ਗੁਰਮੁਖਿ ਆਪਿ ਵਡਾਈ ਦੇਵੈ ਸੋਇ ॥੩॥

gurmukh Ji s no aap karay so ho-ay.  
gurmukh aap vadaa-ee dayvai so-ay. ||3||

ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਚੁ ਕਰਣੀ ਸਾਰੁ ॥  
ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥੪॥੬॥

gurmukh sabad sach karnee saar.  
gurmukh naanak parvaarai saaDhaar.  
||4||6||

### Wadhans Mehla-3

In this *shabad*, Guru Ji explains what happens when we go and seek the shelter and guidance of the Guru, and what kinds of blessings we receive, which lead us to our own salvation and also make us worthy of providing spiritual support to our family.

Guru Ji says: “(O’ my friends), by following the guidance of the Guru, we obtain truth, self-control, and essence of divine knowledge. By following the Guru’s guidance, our mind is attuned to meditation of the eternal (God).”(1)

Therefore Guru Ji advises his own mind (actually ours) and says: “O’ my mind, seeking the shelter of the Guru, meditate on God’s Name. (This Name), would always accompany you (both here and here after).”(1-pause)

Now Guru Ji describes the height of thinking of a Guru’s follower. He says: “(O’ my friends), for a Guru’s follower, that God Himself is his caste and honor. A Guru’s follower (firmly believes that) God within him is his helper.”(2)

In order that a Guru’s follower may never fall victim to ego, Guru Ji cautions: “(O’ my friends), only that person becomes a Guru’s follower whom God Himself makes such. God Himself blesses a Guru’s follower with honor.”(3)

In conclusion, Guru Ji says: “(O’ my friends), following the word (of advice of the Guru), a Guru’s follower lives a life of truth and sublime deeds. O’ Nanak, a Guru’s follower provides (spiritual) support to his (or her entire) family.”(4-6)

**The message of this *shabad* is that we should always pray to God to bless us with the shelter and guidance of the Guru, so that under his constant guidance we may be attuned to meditation upon God’s Name, and lead a life of truth, honesty, and helpful sublime deeds.**

3-10-93

*SGGS P- 559-560*



ਪੰਨਾ ੫੬੧

SGGS P-561

ਵਡਹੰਸੁ ਮਹਲਾ ੪ ਘਰੁ ੨

vad-hans mehlā 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>r</sup>asaad.ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ  
ਪਾਵਾ ॥mai man vadee aas haray ki-o kar har  
darsan paavaa.ਹਉ ਜਾਇ ਪੁਛਾ ਅਪਨੇ ਸਤਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ  
ਮੁਗਧੁ ਸਮਝਾਵਾ ॥ha-o jaa-ay puchh<sup>h</sup>aa apnay satgurai gur  
puchh man mugaDh samjhaavaa.ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ  
ਪਿਆਏ ॥bhoolaa man samjhai gur sabdee har har  
sadaa Dhi-aa-ay.ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ  
ਚਰਣੀ ਚਿਤੁ ਲਾਏ ॥੧॥naanak jis nadar karay mayraa pi-aaraa  
so har charnee chit laa-ay. ||1||ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ  
ਸਾਚੇ ਭਾਵਾ ॥ha-o sabh vays karee pir kaaran jay har  
parabh saachay bhaavaa.ਸੇ ਪਿਰੁ ਪਿਆਰਾ ਮੈ ਨਦਰਿ ਨ ਦੇਖੈ ਹਉ ਕਿਉ ਕਰਿ  
ਧੀਰਜੁ ਪਾਵਾ ॥so pir pi-aaraa mai nadar na daykhai ha-o  
ki-o kar Dheeraj paavaa.ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਸੀਗਾਰੁ ਸੀਗਾਰੀ ਸੇ ਪਿਰੁ ਰਤਾ  
ਮੇਰਾ ਅਵਰਾ ॥jis kaaran ha-o seegaar seegaaree so pir  
rataa mayraa avraa.ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਣਿ ਜਿਨਿ ਪਿਰੁ  
ਰਾਵਿਅੜਾ ਸਚੁ ਸਵਰਾ ॥੨॥naanak Dhan Dhan Dhan sohagan jin pir  
raavi-arhaa sach savraa. ||2||ਹਉ ਜਾਇ ਪੁਛਾ ਸੋਹਾਗ ਸੁਹਾਗਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ  
ਪਾਇਅੜਾ ਪ੍ਰਭੁ ਮੇਰਾ ॥ha-o jaa-ay puchh<sup>h</sup>aa sohaag  
suhaagantusee ki-o pir paa-i-arhaa  
parabh mayraa.ਮੈ ਊਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੈ ਮੈ ਛੋਡਿਅੜਾ  
ਮੇਰਾ ਤੇਰਾ ॥mai oopar nadar karee pir saachai mai  
chhodi-arhaa mayraa tayraa.ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭ ਕਾ ਇਤੁ  
ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ ॥sabh man tan jee-o karahu har parabh  
kaa it maarag bhainay milee-ai.ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ ਜੋਤੀ  
ਰਲੀਐ ॥੩॥aapnarhaa parabh nadar kar daykhai  
naanak jot jotee ralee-ai. ||3||ਜੇ ਹਰਿ ਪ੍ਰਭ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ  
ਅਪਣਾ ਦੇਵਾ ॥jo har parabh kaa mai day-ay sanayhaa  
tis man tan apnaa dayvaa.ਨਿਤੁ ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਗੈ ਪਾਣੀ  
ਢੇਵਾਂ ॥nit pakhaa fayree sayv kamaavaa tis  
aagai paanee dhovaa<sup>n</sup>.ਨਿਤੁ ਨਿਤੁ ਸੇਵ ਕਰੀਹਰਿ ਜਨ ਕੀ ਜੇ ਹਰਿ ਹਰਿ  
ਕਥਾ ਸੁਣਾਏ ॥nit nit sayv karee har jan kee jo har har  
kathaa sunaa-ay.

ਪੰਨਾ ੫੬੨

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ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰ ਸਤਿਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਮਨਿ  
ਆਸ ਪੁਜਾਏ ॥੪॥

Dhan Dhan guroo gur satgur pooraa  
naanak man aas pujaa-ay. ||4||

ਗੁਰੁ ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ  
ਧਿਆਵਾ ॥

gur sajan mayraa mayl haray jit mil har  
naam Dhi-aavaa.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਸਹੁ ਹਰਿ ਗੋਸਟਿ ਪੂਛਾਂ ਕਰਿ  
ਸਾਂਝੀ ਹਰਿ ਗੁਣ ਗਾਵਾਂ ॥

gur satgur paashu har gosat poochhaa<sup>N</sup>  
kar saa<sup>N</sup>jhee har gun gaavaa<sup>N</sup>.

ਗੁਣ ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ  
ਸੁਣਿ ਤੇਰਾ ॥

gun gaavaa nit nit sad har kay man jeevai  
naam suntayraa.

ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੈ  
ਮਰਿ ਜਾਇ ਜੀਉ ਮੇਰਾ ॥੫॥

naanak jit vaylaa visrai mayraa su-aamee  
tit vaylai mar jaa-ay jee-o mayraa. ||5||

ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਸੇ ਵੇਖੈ ਜਿਸੁ  
ਆਪਿ ਵਿਖਾਲੇ ॥

har vaykhan ka-o sabh ko-ee lochai so  
vaykhai jis aap vikhaalay.

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੇ ਹਰਿ ਹਰਿ  
ਸਦਾ ਸਮਾਲੇ ॥

jis no nadar karay mayraa pi-aaraa so har  
har sadaa samaalay.

ਸੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ ਸਤਗੁਰੁ  
ਪੂਰਾ ਮੇਰਾ ਮਿਲਿਆ ॥

so har har naam sadaa sadaa samaalay  
jis satgur pooraa mayraa mili-aa.

ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੇ ਹੋਏ ਹਰਿ ਜਪਿ ਹਰਿ  
ਸੇਤੀ ਰਲਿਆ ॥੬॥੧॥੩॥

naanak har jan har ikay ho-ay har jap har  
saytee rali-aa. ||6||1||3||

*Wadhans Mehla-4 Ghar-2*  
*Ik Onkaar Sat Gur Parsaad*

In this *shabad*, Guru Ji puts himself in the situation of a Guru's follower, who longs to see the sight of his beloved Master, but is not sure about his qualifications or merits to be so blessed with God's vision. Therefore, he shares with us, the kinds of steps he plans to take in the role of such a person, the kinds of thoughts that go through his mind, and ultimately, what is the result of his enquiries and efforts.

As if talking to himself, Guru Ji says: "In my mind, there is a great longing for God, (and I ask myself), how can I obtain God's sight? (Maybe) I should go and ask my true Guru, and after asking the Guru, I may counsel the foolish mind. (Because I know that when this) strayed mind understands through the Guru's word, then it always meditates on God's Name. O' Nanak, on whom my Beloved casts His glance of grace, that person attunes the mind to God's feet."(1)

Still continuing to talk to himself, Guru Ji says: "To meet my Master, I adorn myself with all kinds (of religious garbs), so that I may become pleasing to God, but that

beloved Spouse of mine doesn't even cast a glance towards me, so how can I console my mind? He, for whom I do all these (outer) decorations, that Master of mine is in love with other (Guru-following bride-souls). O' Nanak, blessed again and again is that wedded and united bride, who has enjoyed the company of the eternal supreme Master."(2)

Describing what does he do after finding out that the Master God is not attracted at all by outer shows of piety or holiness, still using the metaphor of a young bride, Guru Ji says: "I go and ask (a wedded united bride of God): "How did you obtain (union with) my Master? (She replied): "The true Master cast His glance of grace upon me, and I discarded all my (sense of discrimination, such as thinking this is) 'mine or that is yours.'" (I tell you): "Surrender all your mind and body to God; O' my sister, only by treading on this path do we meet Him. O' Nanak, when casting His glance of grace, God looks at us, our light merges in His (supreme) light."(3)

Now Guru Ji shows us what kind of gratitude we should have for that person who tells us about God or gives us His message. Still continuing the metaphor of that young bride searching for her Groom, he says: "I would surrender my body and mind to the one who gives me a message of God, the supreme Being. (I am ready to serve such a person so thoroughly and humbly that I would go to the extent of) daily waving the (hand) fan, and fetching water for him or her. Day after day, I would perform the service of that devotee, who narrates the gospel of God (to me). Blessed again and again is the Guru, that perfect Guru, who fulfills the desire of Nanak's mind (to meet God)."(4)

But Guru Ji knows that we can meet the Guru only when God unites us with him. Therefore, he prays to God and says: "O' God, unite me with my friend Guru, meeting whom I may meditate upon Your Name. I may ask from the Guru, the true Guru, (about some) qualities of God, and making a partnership with him, I may sing God's praises. (I wish that), day after day, I may sing praises of God, (because O' God, my mind) feels rejuvenated upon listening to Your Name. O' Nanak, the moment I forget about my Master, my soul dies right at that moment."(5)

Finally, on the basis of his personal experience and knowledge, Guru Ji says: "(O' my friends), everybody longs to see the sight of God, however, only that person sees (Him, to) whom He Himself reveals. On whom my beloved (God shows) His grace, that person always remembers God again and again. (Yes), the one who meets my perfect true Guru, that one meditates on God ever and forever, and in that way, O' Nanak, the devotee and God become one, and by meditating on God the devotee merges in that God Himself."(6-1-3)

**The message of this *shabad* is that in case we want to unite with God and have the blessing of His eternal union, we need to seek the company and guidance of the saint (Guru) and in his company we should again and again sing praises of God with so much love, and zeal, that we ultimately merge in God Himself.**

*SGGS P - 561-562*

ਪੰਨਾ ਪੜੜ

SGGS P-563

ਵਡਹੰਸੁ ਮਃ ਪ॥

vad-hans mehlāa 5.

ਤੂ ਜਾਣਾਇਹਿ ਤਾ ਕੋਈ ਜਾਣੈ ॥

tūo jaanāa-ihī taa ko-ee jaanai.

ਤੇਰਾ ਦੀਆ ਨਾਮੁ ਵਖਾਣੈ ॥੧॥

tayraa dēe-aa naam vakhaanai. ||1||

ਤੂ ਅਚਰਜੁ ਕੁਦਰਤਿਤੇਰੀ ਬਿਸਮਾ ॥੧॥ ਰਹਾਉ ॥

tūo achraj kudrattayree bismāa. ||1||  
rahaa-o.

ਪੰਨਾ ਪੜੜ

SGGS P-564

ਤੁਧੁ ਆਪੇ ਕਾਰਣੁ ਆਪੇ ਕਰਣਾ ॥

tuDh aapay kaaran aapay karnāa.

ਹੁਕਮੇ ਜੰਮਣੁ ਹੁਕਮੇ ਮਰਣਾ ॥੨॥

hukmay jaman hukmay marṇāa. ||2||

ਨਾਮੁ ਤੇਰਾ ਮਨ ਤਨ ਆਧਾਰੀ ॥

naam tayraa man tan aaDhaaree.

ਨਾਨਕ ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ ॥੩॥੮॥

naanak daas bakhsees tumaaree. ||3||8||

*Wadhans Mehla-5*

In this *shabad*, Guru Ji acknowledges that it is only by God's grace that we can meditate on God, know Him, and wonder at His marvels.

He says: "O God, only when You reveal Yourself, only then one knows (You) and utters the Name given by You."(1)

Therefore, reflecting on such astounding wonders of God and His nature, Guru Ji says: "O' God, wonderful are You and amazing is Your nature."(1-pause)

Commenting further on the unique merits of the supreme Being, Guru Ji says: "O' God, You are the cause (of all causes), and You are the (real) Doer of everything. The birth (of all creatures happens as per) Your command, (and also as per) Your command they have to die."(2)

Guru Ji concludes the *shabad* by singing praises of God's Name. He says: "(O' God), Your Name is the support of one's mind and body, and for servant Nanak, this (Name) is Your gift."(3-8)

**The message of this *shabad* is that no doubt, it is God who is all-powerful, the cause and doer of everything, and on who's command all births and deaths take place. Yet it is our duty to keep praying to Him with all humility to grant us the gift of His Name.**

10-15-93

SGGS P - 563-564



ਪੰਨਾ ਪੳਪ

SGGS P-565

ਵਡਹੰਸੁ ਮਹਲਾ ੧ ਛੰਤ

vad-hans mehlāa 1 chhant

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥

kaa-i-aa koorh vigaarh kaahay naa-ee-ai.

ਨਾਤਾ ਸੋ ਪਰਵਾਣੁ ਸਚੁ ਕਮਾਈਐ ॥

naataa so parvaan sach kamaa-ee-ai.

ਜਬ ਸਾਚ ਅੰਦਰਿ ਹੋਇ ਸਾਚਾਤਾਮਿ ਸਾਚਾ  
ਪਾਈਐ ॥jab saach andar ho-ay saachaa taam  
saachaa paa-ee-ai.

ਪੰਨਾ ਪੳੳ

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ਲਿਖੇ ਬਾਝਹੁ ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ ॥

likhay baajhahu surat naahee bol bol  
gavaa-ee-ai.ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ  
ਲਿਖਾਈਐ ॥jithai jaa-ay bahee-ai bhalaa kahee-ai  
surat sabad likh-aa-ee-ai.

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਰੇ ਨਾਈਐ ॥੧॥

kaa-i-aa koorh vigaarh kaahay naa-ee-ai.  
||1||

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥

taa mai kahi-aa kahan jaa tujhai kaha-  
i-aa.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ॥

amrit har kaa naam mayrai man bhaa-  
i-aa.

ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ ਡੇਰਾ ਵਾਹਿਆ ॥

naam meethaa maneh laagaa dookh  
dayraa dhaahi-aa.ਸੂਖੁ ਮਨ ਮਹਿ ਆਇ ਵਸਿਆ ਜਾਮਿ ਤੈ  
ਫੁਰਮਾਇਆ ॥sookh man meh aa-ay vasi-aa jaam tai  
furmaa-i-aa.ਨਦਰਿ ਤੁਧੁ ਅਰਦਾਸਿ ਮੇਰੀ ਜਿੰਨਿ ਆਪੁ  
ਉਪਾਇਆ ॥nadar tuDh ardaas mayree jinn aap  
upaa-i-aa.

ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ ॥੨॥

taa mai kahi-aa kahan jaa tujhai kaha-  
i-aa. ||2||

ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥

vaaree khasam kadhaa-ay kirat  
kamaavan-aa.

ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ ॥

mandaa kisai na aakhjhagrhaa paavnaa.

ਨਹ ਪਾਇ ਝਗੜਾ ਸੁਆਮਿ ਸੇਤੀ ਆਪਿ ਆਪੁ ਵ  
ਵਣਾ ॥nah paa-ay jhagrhaa su-aam saytee aap  
aap vanjaavan-aa.

ਜਿਸੁ ਨਾਲਿ ਸੰਗਤਿ ਕਰਿ ਸਰੀਕੀ ਜਾਇ ਕਿਆ  
ਰੂਆਵਣਾ ॥

jis naal sangat kar sareekie jaa-ay ki-aa  
roo-aavanāa.

ਜੋ ਦੇਇ ਸਹਣਾ ਮਨਹਿ ਕਹਣਾ ਆਖਿ ਨਾਹੀ  
ਵਾਵਣਾ ॥

jo day-ay sahṇaa maneh kahṇaa aakh  
naahee vaavṇaa.

ਵਾਰੀ ਖਸਮੁ ਕਵਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ ॥੩॥

vaaree khasam kadḥaa-ay kirat  
kamaavanāa. ||3||

ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥

sabh upaa-ee-an aap aapay nadar karay.

ਕਉੜਾ ਕੋਇ ਨ ਮਾਗੈ ਮੀਠਾ ਸਭ ਮਾਗੈ ॥

ka-urḥaa ko-ay na maagai meethaa sabh  
maagai.

ਸਭੁ ਕੋਇ ਮੀਠਾ ਮੰਗਿ ਦੇਖੈ ਖਸਮ ਭਾਵੈ ਸੋ ਕਰੇ ॥

sabh ko-ay meethaa mang daykhai  
khasam bhaavai so karay.

ਕਿਛੁ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ  
ਸਮਸਰੇ ॥

kichh punn daan anayk karṇee naam tul  
na samasray.

ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਯੁਰਿ  
ਕਦੇ ॥

naankaa jin naam mili-aa karam ho-aa  
Dhur kaday.

ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ ॥੪॥੧॥

sabh upaa-ee-an aap aapay nadar karay.  
||4||1||

**Wadhans Mehla-1**  
**Ik Onkaar Sat Gur Parsaad**

In this *shabad* Guru ji is commenting on the usual practice of the people who go and bathe at the holy places but still they have all kinds of falsehood, jealousy and other undesirable things in their mind. They do all kinds of rituals, but then they feel unhappy, when some trouble afflicts them. Guru ji comments on those kinds of people and tells us what is the right way or the right conduct which can make this life peaceful now, and lead us to a path of bliss in the future as well.

Guru Ji says: “What is the use of bathing at a holy place when we have already defiled our body with the falsehood (and other evil thoughts)? Because, that bathing alone is approved (in God’s court), when we conduct our life in truth (and meditate on God’s true Name). When there is truth within, only then is one truthful, and only then one obtains the True (God). However, without this thing prewritten (by God) in one’s destiny, one doesn’t have such an understanding, and then unnecessarily thinking about it, we waste our life. (Therefore), wherever we go and sit, we should utter good things and have the word (or advice of the Guru) inscribed in our conscience. (Otherwise), there is no use of taking any baths at (holy places) after defiling our body with falsehood (and evil thoughts).”(1)

Now showing his inner humility, Guru Ji addresses God and says: “(O’ God, only when You so motivated me, I uttered (Your Name), and the nectar like Name of God

became pleasing to my mind. When the Name (of God) sounded sweet (and pleasing) to the mind, the abode of sorrow got demolished (and all my pains and sufferings vanished. Yes,) when You issued Your command, a sense of peace came to pervade in my mind. O' God, (in this victory against pain and sufferings), I only make a prayer (and the rest is the result of) Your grace, who has Himself created Him. Again, O' God, I only uttered (Your Name) when You made me utter it.”(2)

Now Guru Ji sheds light on the reasons why at all, we come to this world, and how we should conduct ourselves. He says: “In accordance, with our past deeds, the Master makes us play our turn (for the human life). Therefore, we shouldn't enter into any quarrel with anybody by saying bad things. (Because all creatures are as they have been made by God, and deem anybody as bad to pick a quarrel with God. We should know) that to quarrel with the Master is to ruin ourselves. There is no use of having rivalry (or fighting with that power) in whose company we have to live or before whom we have to go and cry (for relieving us from pain and suffering. Instead, whatever pain or pleasure He gives) we should (gladly) accept, and we shouldn't waste (our time and lose God's grace) by complaining. (We should remember that) in accordance with our past deeds, the Master makes us play our turn (for human life).”(3)

Now Guru Ji concludes this shabad by explaining the reality of this world and how it is behaving. He says: “(O' my friends, God) Himself has created all, and He Himself showers His grace (whenever He likes, and on whom so ever He likes. The beauty is that) nobody asks for any bitter (or painful) things; all ask for sweet and pleasant (things) in life. Yes, all try and pray for peace and comfort, but the Master only does what pleases Him. (Many people) do charities and many other such things (for the sake of peace and prosperity in their lives, but) nothing equals the (merit of meditating on God's) Name. O' Nanak, they who have been given the gift of the Name, they must have been blessed by the grace of God at some point in the past. (However, one should not lose hope), because it is God who has created all, and He Himself showers grace (on all whenever He chooses).”(4-1)

**The message of this *shabad* is that we should not pass judgment on others or grumble about our circumstances. We should always thank God for His grace on us and try to live our life truthfully. We should accept all pain and pleasure cheerfully, assuming everything as God's will. We should keep meditating on God's Name and praying for His grace. One day, surely, He would listen to our prayer.**

10-7-93

SGGS P - 565-566

ਪੰਨਾ ੫੬੭

SGGS P-567

ਵਡਹੰਸੁ ਮਹਲਾ ੩ ਛੰਤ

vad-hans mehlā 3 chhant

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਆਪਣੇ ਪਿਰ ਕੈ ਰੰਗਿ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ  
ਨਾਚੇ ॥

aap<sup>n</sup>ay pir kai rang ra<sup>t</sup>ee mu-ee-ay  
sob<sup>h</sup>aa<sup>v</sup>ant<sup>ee</sup> naaray.

ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ ਰਾਵੈ ਭਾਇ  
ਪਿਆਰੇ ॥

sachai saba<sup>d</sup> mil rahee mu-ee-ay pir  
raavay <sup>b</sup>haa-ay pi-aaray.

ਸਚੈ ਭਾਇ ਪਿਆਰੀ ਕੰਤਿ ਸਵਾਰੀ ਹਰਿ ਹਰਿ ਸਿਉ  
ਨੇਹੁ ਰਚਾਇਆ ॥

sachai <sup>b</sup>haa-ay pi-aaree kant savaaree  
har har si-o nayhu rachaa-i-aa.

ਆਪੁ ਗਵਾਇਆ ਤਾ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ  
ਸਮਾਇਆ ॥

aap gavaa-i-aa <sup>t</sup>aa pir paa-i-aa gur kai  
saba<sup>d</sup> samaa-i-aa.

ਸਾ ਧਨ ਸਬਦਿ ਸੁਹਾਈ ਪ੍ਰੇਮ ਕਸਾਈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ  
ਪਿਆਰੀ ॥

saa <sup>D</sup>han saba<sup>d</sup> suhaa-ee paraym kasaa-  
ee ant<sup>r</sup> pareet<sup>i</sup> pi-aaree.

ਨਾਨਕ ਸਾ ਧਨ ਮੇਲਿ ਲਈ ਪਿਰਿ ਆਪੇ ਸਾਚੈ ਸਾਹਿ  
ਸਵਾਰੀ ॥੧॥

naanak saa <sup>D</sup>han mayl la-ee pir aapay  
saachai saahi savaaree. ||1||

ਨਿਰਗੁਣਵੰਤੀਏ ਪਿਰੁ ਦੇਖਿ ਹਦੂਰੇ ਰਾਮ ॥

nirgunvant<sup>r</sup>-<sup>r</sup>hee-ay pir <sup>d</sup>aykh hadooray  
raam.

ਗੁਰਮੁਖਿ ਜਿਨੀਰਾਵਿਆ ਮੁਈਏ ਪਿਰੁ ਰਵਿ ਰਹਿਆ  
ਭਰਪੂਰੇ ਰਾਮ ॥

gurmukh<sup>i</sup> jinee raavi-aa mu-ee-ay pir rav  
rahi-aa <sup>b</sup>harpooray raam.

ਪੰਨਾ ੫੬੮

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ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਜੂਰੇ ਜੁਗਿ ਜੁਗਿ  
ਏਕੋ ਜਾਤਾ ॥

pir rav rahi-aa <sup>b</sup>harpooray vaykh hajooray  
jug jug ayko jaataa.

ਧਨ ਬਾਲੀ ਭੋਲੀ ਪਿਰੁ ਸਹਜਿ ਰਾਵੈ ਮਿਲਿਆ ਕਰਮ  
ਬਿਧਾਤਾ ॥

<sup>D</sup>han baalee <sup>b</sup>holee pir sahj raavai mili-  
aa karam bi<sup>D</sup>haataa.

ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਸੁਭਾਖਿਆ ਹਰਿ  
ਸਰਿ ਰਹੀ ਭਰਪੂਰੇ ॥

jini har ras chaakhi-aa saba<sup>d</sup> <sup>s</sup>ub<sup>b</sup>haakhi-  
aa har sar rahee <sup>b</sup>harpooray.

ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ  
ਹਦੂਰੇ ॥੨॥

naanak kaaman<sup>i</sup> saa pir <sup>b</sup>haavai sab<sup>d</sup>ay  
rahai hadooray. ||2||

ਸੋਹਾਗਣੀ ਜਾਇ ਪੂਛਹੁ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਇਆ ॥

sO'aagane<sup>e</sup> jaa-ay pooch<sup>h</sup>hahu mu-ee-ay  
jinee vichahu aap gavaa-i-aa.

ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਪਾਇਓ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ  
ਆਪੁ ਨ ਗਵਾਇਆ ॥

pir kaa hukam na paa-i-o mu-ee-ay jinee  
vichahu aap na gavaa-i-aa.

ਜਨੀ ਆਪੁ ਗਵਾਇਆ ਤਿਨੀ ਪਿਰੁ ਪਾਇਆ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ ॥	jinee aap gavaa-i-aa tinee pir paa-i-aa rang si-o ralee-aa maanai.
ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥	sadaa rang raatee sehjay maatee an-din naam vakhanaanai.
ਕਾਮਣਿ ਵਡਭਾਗੀ ਅੰਤਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਕਾ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ ॥	kaaman vadbhaagee antar liv laagee har kaa paraym subhaa-i-aa.
ਨਾਨਕ ਕਾਮਣਿ ਸਹਜੇ ਰਾਤੀ ਜਿਨਿ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ ॥੩॥	naanak kaaman sehjay raatee jin sach seegaar banaa-i-aa.   3
ਹਉਮੈ ਮਾਰਿ ਮੁਈਏ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਏ ॥	ha-umai maar mu-ee-ay too chal gur kai bhaa-ay.
ਹਰਿ ਵਰੁ ਰਾਵਹਿ ਸਦਾ ਮੁਈਏ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥	har var raaveh sadaa mu-ee-ay nij ghar vaasaa paa-ay.
ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ਸਬਦੁ ਵਜਾਏ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰੀ ॥	nij ghar vaasaa paa-ay sabad vajaa-ay sadaa suhaagan naaree.
ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨੁ ਬਾਲਾ ਅਨਦਿਨੁ ਕੰਤਿ ਸਵਾਰੀ ॥	pir ralee-aalaa joban baalaa an-din kant savaaree.
ਹਰਿ ਵਰੁ ਸੋ'ਗੋ ਮਸਤਕਿ ਭਾਗੋ ਸਚੈ ਸਬਦਿ ਸੁਹਾਏ ॥	har var sO'aago mastak bhaago sachai sabad suhaa-ay.
ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਜਾ ਚਲੈ ਸਤਿਗੁਰੁ ਭਾਏ ॥੪॥੧॥	naanak kaaman har rang raatee jaa chalai satgur bhaa-ay.   4  1

**Wadhans Mehla-3**  
**Ik Onkaar Sat Gur Parsaad**

In this *shabad* Guru Ji uses the metaphor of two young brides; one of them is totally imbued with the love of her spouse, is united with him, and is enjoying his company. The other one, although loving her spouse, is tempted by worldly allurements, and is therefore not yet fully united with her spouse (in body and spirit). These two brides represent two categories of people; the Guru's followers, who are fully devoted to God and accept His will, and others who, although not totally conceited, are sometimes misled by temptations of worldly riches and power, and therefore they are not fully united with God. Guru Ji addresses both of these people affectionately and calls them as his beloved friends.

First addressing the united bride, Guru Ji says: "O' my dear bride, imbued with the love of your spouse (God), the honored bride; through the true word (of the Guru), you are united with your spouse (God), and are lovingly enjoying the company of your spouse, with (great) affection. The bride (soul), who has imbued herself with the eternal God, and who has instilled herself with the love of God, the groom (God) has

embellished her life. When she has shed her conceit, she has obtained (God) her spouse within herself, and through the Guru's word, her mind is merged in God. The bride soul, who is enticed by (God's) love, is embellished through the Guru's word, and within her abides love for God. O' Nanak, the groom (God) has Himself united her with Him, and the eternal Master has embellished her."(1)

Now Guru Ji addresses the other bride who is still being misled by conceit or and other weaknesses, but he still addresses her with the same love and affection. He says: "O' my dear meritless bride, see your spouse (God) right in front of you. O' dear, (the bride souls) who have enjoyed His company through the Guru, (they have seen that) Spouse fully pervading everywhere. Seeing Him fully pervading, right in front of her, the innocent young bride realizes that throughout it is the same (God), and then she imperceptibly enjoys His company, because she has obtained (the company) of the Architect of destiny. (Such a young and innocent bride who) has tasted the relish of (the love of her spouse) God, has uttered the beautiful word (of the Guru); she always remains immersed in the pool of (God's) nectar. O' Nanak, that bride alone is the beloved of God who through the word (of the Guru) always remains in His presence. (In other words, who by reflecting on the Guru's word, always keeps herself feeling the presence of God)."(2)

Continuing his address to the separated bride (soul), and trying to impress upon her the importance of shedding her conceit, Guru Ji says: "O' my dear bride, go and ask those united brides who have shed their conceit from within (and have learnt to walk in God's will). But they who did not abandon their conceit from within, have not understood the command of their spouse (God). They who have got rid of their conceit from within have found their spouse (God within themselves), and they have lovingly enjoyed pleasantries (of union with their groom God). (Such a bride soul) always remains imbued and imperceptibly intoxicated with the love of her spouse (God), and day and night she meditates on God's Name. That bride soul is very fortunate, who is attuned to the love of God from within, and to whom the affection of God seems sweet. (In short), O' Nanak, that bride (soul) always remains immersed in spiritual bliss and equipoise, who has bedecked herself with the true word of the eternal God."(3)

Guru Ji concludes the shabad by once again advising the ordinary human bride (soul) to still her ego. He says: "O' my dear bride, still your ego and conduct yourself as per the will (and advice) of the Guru. (The bride soul who) enshrines the Guru's word in her soul, she obtains a place in the presence of God and forever she remains a happily wedded bride. That spouse (God) is an enjoyer of pleasantries; has immense youthful energy; (the united bride) is embellished by Him forever. The bride soul, who has good destiny inscribed on her forehead, obtains the everlasting union with the spouse (God), and through the beautiful word (of the Guru), obtains glory. O' Nanak, if the bride soul conducts herself in accordance with the true Guru's desire, she is imbued with the love of God."(4-1)

The message of this beautiful *shabad* is that in case we want to enjoy the bliss and love of our eternally young and handsome God, then we have to follow the advice of the Guru and be imbued with love of God like that of a young, innocent, and ever-loving bride who is immersed in the love of her spouse.

*SGGS P - 567-568*



ਪੰਨਾ ੫੬੯

SGGS P-569

ਵਡਹੰਸੁ ਮਹਲਾ ੩॥

vad-hans mehlāa 3.

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ  
ਬੁਝਾਈ ਰਾਮ ॥

raṭan padaarath vanjee-ah satgur dee-aa  
bujhaa-ee raam.

ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਣ ਮਹਿ ਗੁਣੀ  
ਸਮਾਈ ਰਾਮ ॥

laahaa laabh har bhagat hai gun meh  
gunee samaa-ee raam.

ਪੰਨਾ ੫੭੦

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ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਏ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਲਾਹਾ  
ਭਗਤਿ ਸੈਸਾਰੇ ॥

gun meh gunee samaa-ay jis aap bujhaa-  
ay laahaa bhagat saisaaray.

ਬਿਨੁ ਭਗਤੀ ਸੁਖੁ ਨ ਹੋਈ ਦੂਜੈ ਪਤਿ ਖੋਈ ਗੁਰਮਤਿ  
ਨਾਮੁ ਅਧਾਰੇ ॥

bin bhagtee sukh na ho-ee doojai patkho-  
ee gurmat naam aDhaaray.

ਵਖਰੁ ਨਾਮੁ ਸਦਾ ਲਾਭੁ ਹੈ ਜਿਸ ਨੋ ਏਤੁ ਵਾਪਾਰਿ  
ਲਾਏ ॥

vakhar naam sadaa laabh hai jis no ayt  
vaapaar laa-ay.

ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਜਾਂ ਸਤਿਗੁਰੁ ਦੇਇ  
ਬੁਝਾਏ ॥੧॥

raṭan padaarath vanjee-ah jaa<sup>N</sup> satgur  
day-ay bujhaa-ay. ||1||

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ  
ਰਾਮ ॥

maa-i-aa moh sabhdukh hai khotaa ih  
vaapaaraa raam.

ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ  
ਰਾਮ ॥

koorh bol bikhkhaavnee baho vaDheh  
vikaaraa raam.

ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨੁ  
ਨਾਵੈ ਪਤਿ ਖੋਈ ॥

baho vaDheh vikaaraa sahsaa ih  
sansaaraa bin naavai patkho-ee.

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੂਝੇ ਸੁਖੁ  
ਨ ਹੋਈ ॥

parh parh pandit vaad vakaaneh bin  
boojhay sukh na ho-ee.

ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੁਕੈ ਮਾਇਆ ਮੋਹੁ  
ਪਿਆਰਾ ॥

aavan jaanaa kaday na chookai maa-i-aa  
moh pi-araa.

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ॥੨॥

maa-i-aa moh sabhdukh hai khotaa ih  
vaapaaraa. ||2||

ਖੋਟੇ ਖਰੇ ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੇ ਕੈ ਦਰਬਾਰਾ  
ਰਾਮ ॥

khotay kharay sabh parkhee-an tit sachay  
kai darbaaraa raam.

ਖੋਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ  
ਰਾਮ ॥

khotay dargeh sutee-an oobhay karan  
pukaaraa raam.



ਉਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਮੁਗਧ ਗਵਾਰਾ ਮਨਮੁਖਿ  
ਜਨਮੁ ਗਵਾਇਆ ॥

oobhay karan pukaaraa mugaDh  
gavaaraa manmukh janam gavaa-i-aa.

ਬਿਖਿਆ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਸਾਚਾ  
ਨਾਮੁ ਨ ਭਾਇਆ ॥

bikhi-aa maa-i-aa jin jagatbhulaa-i-aa  
saachaa naam na bhaa-i-aa.

ਮਨਮੁਖ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਰਿ ਦੁਖੁ ਖਟੇ ਸੰਸਾਰਾ ॥

manmukh santaa naal vair kar dukhkhatay  
sansaaraa.

ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੈ ਦਰਵਾਰਾ  
ਰਾਮ ॥੩॥

khotay kharay parkhee-an tit sachai  
darvaaraa raam. ||3||

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ  
ਜਾਈ ਰਾਮ ॥

aap karay kis aakhee-ai hor karna  
kichhoo na jaa-ee raam.

ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਸੀ ਜਿਉ ਤਿਸ ਦੀ  
ਵਡਿਆਈ ਰਾਮ ॥

jitbhaavai tit laa-isee ji-o tis dee vadi-aa-  
ee raam.

ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਆਪਿ ਕਰਾਈ  
ਵਰੀਆਮੁ ਨ ਫੁਸੀ ਕੋਈ ॥

ji-o tis dee vadi-aa-ee aap karaa-ee  
varee-aam na fusee ko-ee.

ਜਗਜੀਵਨੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ਆਪੇ ਬਖਸੇ  
ਸੋਈ ॥

jagjeevan daataa karam biDhaataa aapay  
bakhsay so-ee.

ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ ਨਾਮਿ  
ਪਤਿ ਪਾਈ ॥

gur parsadee aap gavaa-ee-ai naanak  
naam pat paa-ee.

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ  
ਜਾਈ ॥੪॥੪॥

aap karay kis aakhee-ai hor karna  
kichhoo na jaa-ee. ||4||4||

### Wadhans Mehla-3

In this *shabad*, Guru Ji tells us what a sublime and highly prestigious is the trade or business of dealing in the invaluable gems and rubies of God's Name, what kinds of pleasures and blessings we obtain by engaging in this trade or profession. At the same time he also tells us how painful and torturous is the trade or profession in which one keeps running after worldly wealth and worldly attachments, and how good and bad persons are rewarded or punished in God's court.

First metaphorically talking about the business of God's Name, he says: "(O' my friends), the true Guru has made me realize that (instead of other ordinary worldly things), we should trade in the commodity of jewels (of God's Name). The profit of dealing in this trade is the worship or the devotion of God, through which the virtuous persons merge in (God), the very source of all virtues. Yes, whom (God) Himself instructs, that person earns the profit of God's worship in this world, and then becoming meritorious merges in (God itself, who is the source of all) merits."

Continuing his address, Guru Ji says: "The one whom (God) engages in this trade (of dealing in God's Name) makes God's Name as the anchor (of his or her life, and

firmly believes that) no peace prevails (in one's life) without (God's) worship, and by being in love with duality (the love of other worldly things, one simply) loses one's honor. The one, whom (God) yokes in this business procures the jewels of (God's) Name and always earns profit by dealing in the commodity of Name. But we invest in the commodity of (God's) Name (only) when the true Guru makes us understand (how profitable is this trade)."(1)

Now Guru Ji tells us, how painful or costly is the attachment to worldly riches and power. He says: "(O' my friends), the attachment to Maya (the worldly riches and power) is all pain, and false is this business. In this business, one has always to eat the poison (of ill-gotten worldly wealth, because of which) too much evil multiplies. (Yes, in this way), the evil keeps on multiplying too much, and this world becomes dreadful, and without (meditating on God's) Name, one has lost one's honor."

Telling us, How some crafty people, take advantage of this situation. He says: " By studying again and again (many books on philosophy), the pundits describe many conflicting theories, but without understanding (the importance of meditation on God's Name), peace is not obtained. (The result is that the one to whom) the attachment of worldly riches and power is dear, that one's coming and going never ends. (Therefore, we should understand that) the worldly attachment is all pain, and false is this business."(2)

Next comparing the fates of the true and false (or good and bad) persons, Guru Ji says: "(O' my friends), all good and bad persons are examined in the court of that true (God, like genuine and false coins). The bad persons are rejected and thrown out of the court (like false coins), where standing up, they cry for help. Yes, standing outside (the mansion of God), these blind fools wail and cry in pain; in this way these conceited ones have wasted away their human birth. Because of this poisonous worldly attachment, which has misled the entire world, the true Name (of God) doesn't seem pleasing (to them. On top of that), by harboring enmity with saintly (persons), the world brings about more pain for itself. (The worldly people don't realize that) all good and bad persons are examined in the court of that true (God, where they are all rewarded or punished in accordance with their past deeds)."(3)

However, lest any of us feels proud or egoistic, that he or she is better than others, or starts pointing fingers and passing judgment on others, Guru Ji wants to caution us, that it is God Himself, who makes the creatures good or bad, and we shouldn't feel arrogant about our goodness or bravery.

He says: "(O' my friends, it is God) Himself, who makes (anybody good or bad), nothing else could be said or done about that. As is His glory (or will), wherever it pleases Him, He engages (the creature) in that task. Yes, as is His greatness, He Himself make a person do (whatever He wishes), and there is no one brave or coward (on one's own). The Giver of life to the world is the architect of the destinies (of the creatures) and He Himself forgives (or gives greatness to His creatures). Nanak says,

that if through Guru's grace (by following his advice) we lose our conceit, and by attuning ourselves to (God's) Name, we obtain honor (in His court. But we should always remember that it is God), who Himself does everything; there is nobody to whom we can say or complain, and there is nothing more that can be said about (this fact of life).”(4-4)

**The message of this *shabad* is that the attachment to worldly riches and power is a very false profession or pursuit. Therefore, following Guru's advice, we should shed our worldly attachment, meditate on God's Name, and accept with pleasure the will of God. Then we would earn honor both in this and the next world.**

*SGGS P - 569-570*



ਪੰਨਾ ੫੭੧

SGGS P-571

ਵਡਹੰਸੁ ਮਹਲਾ ੩॥

vad-hans mehlaa 3.

ਏ ਮਨ ਮੋਰਿਆ ਆਵਾ ਗਉਣੁ ਸੰਸਾਰੁ ਹੈ ਅੰਤਿ  
ਸਚਿ ਨਿਬੋੜਾ ਰਾਮ ॥

ay man mayri-aa aavaa ga-on sansaar hai  
ant sach nibayrhaa raam.

ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ  
ਰਾਮ ॥

aapay sachaa bakhhas la-ay fir ho-ay na  
fayraa raam.

ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਅੰਤਿ ਸਚਿ ਨਿਬੋੜਾ ਗੁਰਮੁਖਿ  
ਮਿਲੈ ਵਡਿਆਈ ॥

fir ho-ay na fayraa ant sach nibayrhaa  
gurmukh milai vadi-aa-ee.

ਸਾਚੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਰਹੇ ਸਮਾਈ ॥

saachai rang raatay sehjay maatay sehjay  
rahay samaa-ee.

ਸਚਾ ਮਨਿ ਭਾਇਆ ਸਚੁ ਵਸਾਇਆ ਸਬਦਿ ਰਤੇ  
ਅੰਤਿ ਨਿਬੋਰਾ ॥

sachaa man bhaa-i-aa sach vasaa-i-aa  
sabad ratay ant nibayraa.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚਿ ਸਮਾਣੇ ਬਹੁਰਿ ਨ  
ਭਵਜਲਿ ਫੇਰਾ ॥੧॥

naanak naam ratay say sach samaanay  
bahur na bhavjal fayraa. ||1||

ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਬਰਲੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ  
ਰਾਮ ॥

maa-i-aa moh sabh baral hai doojai bhaa-  
ay khu-aa-ee raam.

ਮਾਤਾ ਪਿਤਾ ਸਭੁ ਹੇਤੁ ਹੈ ਹੇਤੇ ਪਲਚਾਈ ਰਾਮ ॥

maatāa pitāa sabh hayt hai haytay  
palchaa-ee raam.

ਹੇਤੇ ਪਲਚਾਈ ਪੁਰਬਿ ਕਮਾਈ ਮੇਟਿ ਨ ਸਕੈ  
ਕੋਈ ॥

haytay palchaa-ee purab kamaa-ee mayt  
na sakai ko-ee.

ਜਿਨਿ ਸਿਸੁਟਿ ਸਾਜੀ ਸੇ ਕਰਿ ਵੇਖੈ ਤਿਸੁ ਜੇਵਡੁ  
ਅਵਰੁ ਨ ਕੋਈ ॥

jini sarisat saajee so kar vaykhai tis jayvad  
avar na ko-ee.

ਮਨਮੁਖਿ ਅੰਧਾ ਤਪਿ ਤਪਿ ਖਪੈ ਬਿਨੁ ਸਬਦੈ ਸਾਂਤਿ  
ਨ ਆਈ ॥

manmukh anDhaa tap tap khapai bin  
sabdai saan na aa-ee.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਭੁਲਾ ਮਾਇਆ ਮੋਹਿ  
ਖੁਆਈ ॥੨॥

naanak bin naavai sabh ko-ee bhulaa  
maa-i-aa mohi khu-aa-ee. ||2||

ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਹਰਿ ਸਰਣਾਈ  
ਰਾਮ ॥

ayhu jag jaltaa daykh kai bhaj pa-ay har  
saranaa-ee raam.

ਅਰਦਾਸਿ ਕਰੀ ਗੁਰ ਪੂਰੇ ਆਗੈ ਰਖਿ ਲੇਵਹੁ ਦੇਹੁ  
ਵਡਾਈ ਰਾਮ ॥

ardāas karee<sup>N</sup> gur pooray aagai rakh  
layvhu dayh vadaa-ee raam.

ਰਖਿ ਲੇਵਹੁ ਸਰਣਾਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਤੁਹੁ  
ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਾਤਾ ॥

rakh layvhu saranaa-ee har naam vadaa-  
ee tuDh jayvad avar na daataa.

ਸੇਵਾ ਲਾਗੇ ਸੇ ਵਡਭਾਗੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ ॥

sayvaa laagay say vadbhaagay jug jug  
ayko jaataa.

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ  
ਨਹੀ ਪਾਈ ॥

ਨਾਨਕ ਤਿਸ ਨੋ ਸਬਦੁ ਬੁਝਾਏ ਜੋ ਜਾਇ ਪਵੈ ਹਰਿ  
ਸਰਣਾਈ ॥੩॥

ਜੋ ਹਰਿ ਮਤਿ ਦੇਇ ਸਾ ਊਪਜੈ ਹੋਰ ਮਤਿ ਨ ਕਾਈ  
ਰਾਮ ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਤੂ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਰਾਮ ॥

ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਅਵਰ ਨ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ  
ਰਸੁ ਚਾਖਿਆ ॥

ਦਰਿ ਸਾਚੈ ਸਦਾ ਹੈ ਸਾਚਾ ਸਾਚੈਸਬਦਿ ਸੁਭਾਖਿਆ ॥

ਪੰਨਾ ੫੭੨

ਘਰ ਮਹਿ ਨਿਜ ਘਰੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਦੇਇ  
ਵਡਾਈ ॥

ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਸੇਈ ਮਰਲੁ ਪਾਇਨਿ ਮਤਿ  
ਪਰਵਾਣੁ ਸਚੁ ਸਾਈ ॥੪॥੬॥

jaṭṭ saṭṭ sanjam karam kamaavai bin gur  
gaṭṭ nahee paa-ee.

naanak tis no sabadṭ bujḥaa-ay jo jaa-ay  
pavai har sarnḥaa-ee. ||3||

jo har matḍay-ay saa oopjai hor matṭ na  
kaa-ee raam.

anṭar baahar ayk too aapay deḥ bujḥaa-  
ee raam.

aapay deḥ bujḥaa-ee avar na bhḥaa-ee  
gurmukḥ har ras chaakḥi-aa.

ḍar saachai sadḥaa hai saachaa saachai  
sabadṭ subḥaakḥi-aa.

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ghar meh nij gḥar paa-i-aa satgur ḍay-ay  
vadaa-ee.

naanak jo naam raṭay say-ee mahal paa-  
in matṭ parvaanṭ sach saa-ee. ||4||6||

### Wadhans Mehla-3

In this *shabad*, Guru Ji comments on the transitory nature of this world, which is subject to continuous births and deaths, or transmigrations of soul. He tells us what is the reason behind this and what is the way to end this cycle of pains of births and deaths.

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, (the worldly attachment keeps a person going through the process of) coming and going (in and out of) this world. Ultimately by getting attached to the true (God), one is liberated (from this cycle). Whom the true (God) Himself forgives, that person is not made to go through the (worldly) round again. Yes, ultimately upon getting attached to the true God, one is liberated, and by Guru’s grace, is blessed with honor. Such persons who are imbued with the love of true (God), they are imperceptibly intoxicated (with His love), and imperceptibly they remain absorbed in Him. To their minds, the true (God) becomes pleasing, they enshrine that truth in their minds, and being imbued with the true word (of the Guru), ultimately they are emancipated. (In short), O’ Nanak, they who are imbued with the true Name, they merge in the True (God), and then there is no more round (of birth and death) for them in this dreadful worldly ocean.”(1)

Next commenting upon worldly attachments, Guru Ji says: “(O’ my mind), all worldly attachment is (a kind of) madness, which strays the world by alluring it to the love of the other (relatives and possessions, instead of God. Even all (such relationships as that of) mother or father are a form of (false) attachment, and this (world) is trapped in

this (false) attachment. But all this entrapment in the attachments (of relatives) is a consequence of their actions in the past, which nobody can erase. He who has created this universe, having created it, He is watching it; there is no one as great as Him (who can challenge His decisions). Therefore, consumed by the inner fire a blind conceited person suffers again and again and cannot obtain any peace without the Guru's advice. In short O' Nanak, without meditating on God's Name, everybody has gone astray and is strayed (from the right path) due to worldly attachment."(2)

Seeing the entire world in a way burning in the pains and sufferings of false worldly attachments, Guru Ji tells us what should we do. He says: "Seeing the world, burning like this (in false greed and attachments), those who hastened to the shelter of God, prayed before the perfect Guru and said: "(O' Guru), save us, and bless us with the honor (of meditating on the Name). Yes, please save us and give us the glory of God's Name, because there is no other benefactor like You." (In this way), they who got engaged in the service (of the Guru and started living as per his advice), became fortunate and realized that ages after ages, there has been only one (God. But the one who) keeps doing the ritualistic deeds of observing celibacy, charities, or self-discipline without the (guidance of the) Guru, that one doesn't obtain high spiritual state (of salvation). However O' Nanak, the one who goes and takes the shelter of the Guru, (him the Guru) helps to realize the word (the God's Name)."(3)

Guru Ji concludes this shabad by once again stressing upon the importance of God's hand and control in all matters, including the kind of good or bad intellect a person has. He says: "(O' my friends), whatever intellect God gives (a person), that kind of intellect comes forth out of that one, because there is no other intellect (in any person. O' God), both within and without, it is You alone, and You Yourself make (a person understand this). Yes, when You Yourself make a person realize (the truth), then no other advice seems pleasing to that person, and through the Guru, that person tastes God's nectar. In the court of the true God such a person is always adjudged as true (or honorable), and through the true word, utters the beautiful word (or Name) of God. The true Guru grants glory, and one finds the home of God in one's own home (of the mind). In short, O' Nanak, only those who are imbued with the Name obtain to the mansion of God, and their intellect (through which they meditate on God's Name) is approved (in His court)."(4-6)

**The message of this *shabad* is that attachment with worldly riches and power is a kind of madness, and is the cause of our continuous cycles of birth and death. It is only by meditating on the true Name that this cycle is broken and we get emancipation. But in order to obtain this Name we should seek the guidance of the Guru and through the Guru seek the grace of God to grant us the gift of His Name, which would lead us to His mansion where there is permanent bliss and no more cycles of births or deaths.**

11-2-93

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ਪੰਨਾ ੫੨੩

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ਵਡਹੰਸੁ ਮਹਲਾ ੪॥

vad-hans mehlā 4.

ਹਰਿ ਸਤਿਗੁਰੁ ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰੁ  
ਚਰਣੁ ਹਮ ਭਾਇਆ ਰਾਮ ॥

har satgur har satgur mayl har satgur  
charan ham bhaa-i-aa raam.

ਤਿਮਰ ਅਗਿਆਨੁ ਗਵਾਇਆ ਗੁਰ ਗਿਆਨੁ ਅੰਜਨੁ  
ਗੁਰਿ ਪਾਇਆ ਰਾਮ ॥

timar agi-aan gavaa-i-aa gur gi-aan anjan  
gur paa-i-aa raam.

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਅਗਿਆਨ  
ਅੰਧਰ ਬਿਨਾਸੇ ॥

gur gi-aan anjan satguroo paa-i-aa agi-  
aan anDhayr binaasay.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਰਿ ਜਪਿਆ  
ਸਾਸ ਗਿਰਾਸੇ ॥

satgur sayv param pad paa-i-aa har japi-  
aa saas giraasay.

ਜਿਨ ਕੰਉ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤੇ ਸਤਿਗੁਰੁ  
ਸੇਵਾ ਲਾਇਆ ॥

jin ka<sup>n</sup>-u har parabh kirpaa Dhaaree tay  
satgur sayvaa laa-i-aa.

ਹਰਿ ਸਤਿਗੁਰੁ ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰੁ  
ਚਰਣੁ ਹਮ ਭਾਇਆ ॥੧॥

har satgur har satgur mayl har satgur  
charan ham bhaa-i-aa. ||1||

ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰ  
ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ਰਾਮ ॥

mayraa satgur mayraa satgur pi-aaraa  
mai gur bin rahan na jaa-ee raam.

ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ  
ਰਾਮ ॥

har naamo har naam dayvai mayraa ant  
sakhaa-ee raam.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ  
ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ॥

har har naam mayraa ant sakhaa-ee gur  
satgur naam drirh-aa-i-aa.

ਜਿਥੈ ਪੁਤੁ ਕਲਤੁ ਕੋਈ ਬੋਲੀ ਨਾਹੀ ਤਿਥੈ ਹਰਿ ਹਰਿ  
ਨਾਮਿ ਛੁਡਾਇਆ ॥

jithai put kalatar ko-ee baylee naahee  
tithai har har naam chhadaa-i-aa.

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਜਿਤੁ ਮਿਲਿ  
ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

Dhan Dhan satgur purakh niranjan jit mil  
har naam Dhi-aa-ee.

ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ  
ਰਹਣੁ ਨ ਜਾਈ ॥੨॥

mayraa satgur mayraa satgur pi-aaraa  
mai gur bin rahan na jaa-ee. ||2||

ਪੰਨਾ ੫੨੪

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ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ  
ਪਾਇਆ ਰਾਮ ॥

jinee darsan jinee darsan satgur purakh  
na paa-i-aa raam.

ਤਿਨ ਨਿਹਫਲੁ ਤਿਨ ਨਿਹਫਲੁ ਜਨਮੁ ਸਭੁ ਬ੍ਰਿਥਾ  
ਗਵਾਇਆ ਰਾਮ ॥

tin nihfal tin nihfal janam sabh baritha  
gavaa-i-aa raam.

ਨਿਹਫਲੁ ਜਨਮੁ ਤਿਨ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਤੇ ਸਾਕਤ  
ਮੁਏ ਮਰਿ ਝੂਚੇ ॥

nihfal janam tin baritha gavaa-i-aa tay  
saakat mu-ay mar jhooray.

ਘਰਿ ਹੋਏ ਰਤਨਿ ਪਦਾਰਥਿ ਭੂਖੇ ਭਾਗਹੀਣ ਹਰਿ  
ਦੂਰੇ ॥

ghar hodai raṭan padaarath bhookhay  
bhaagheen har dooray.

ਹਰਿ ਹਰਿ ਤਿਨ ਕਾ ਦਰਸੁ ਨ ਕਰੀਅਹੁ ਜਿਨੀ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਇਆ ॥

har har tin kaa daras na karee-ahu jinee  
har har naam na Dhi-aa-i-aa.

ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰੁ ਪੁਰਖ ਨ  
ਪਾਇਆ ॥੩॥

jinee darsan jinee darsan satgur purakh  
na paa-i-aa. ||3||

ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ  
ਰਾਮ ॥

ham chaatṛik ham chaatṛik deen har paas  
baynantēe raam.

ਗੁਰ ਮਿਲਿ ਗੁਰ ਮੇਲਿ ਮੇਰਾ ਪਿਆਰਾ ਹਮ ਸਤਿਗੁਰੁ  
ਕਰਹ ਭਗਤੀ ਰਾਮ ॥

gur mil gur mayl mayraa pi-araa ham  
satgur karah bhagṭee raam.

ਹਰਿ ਹਰਿ ਸਤਿਗੁਰੁ ਕਰਹ ਭਗਤੀ ਜਾਂ ਹਰਿ ਪ੍ਰਭੁ  
ਕਿਰਪਾ ਧਾਰੇ ॥

har har satgur karah bhagṭee jaa<sup>n</sup> har  
parabh kirpaa Dhaaray.

ਮੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੋਲੀ ਗੁਰੁ ਸਤਿਗੁਰੁ  
ਪ੍ਰਾਣ ਹਮਾਰੇ ॥

mai gur bin avar na ko-ee baylee gur  
satgur paraan ham<sup>a</sup>aray.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜ੍ਹਾਇਆ ਹਰਿ ਹਰਿ  
ਨਾਮੁ ਹਰਿ ਸਤੀ ॥

kaho naanak gur naam darirh<sup>h</sup>aa-i-aa har  
har naam har saṭee.

ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ  
ਬੇਨੰਤੀ ॥੪॥੩॥

ham chaatṛik ham chaatṛik deen har paas  
baynantēe. ||4||3||

#### Wadhans Mehla-4

In this *shabad* Guru Ji is describing the blessings, he obtained on meeting the true Guru. He also comments on those persons, who have not availed the opportunity to meet the true Guru and dwell on the Lord's Name.

Addressing God, Guru Ji says: “(O’ God), unite me with the true Guru. To be in the humble service of the true Guru is very pleasing to me. They who have put the *Anjan* (pigment) of Guru’s wisdom (in their eyes) have shed the darkness of ignorance from their minds. (Yes, in whose eyes) the Guru has put the pigment of (divine) knowledge their darkness of ignorance has been destroyed. Then by serving the true Guru (by following his advice), they have obtained the supreme state (of salvation) and have meditated on God with their every morsel and breath. They upon whom God has become gracious, He has engaged in the service of the true Guru. (Therefore, once again I say: “O’ God, unite me with the true Guru, because (serving at) the feet of the true Guru sounds very pleasant to me.”)(1)

Explaining why his true Guru is so pleasing to him, Guru Ji says: “My true Guru is so very dear to me that I cannot live without him. (Because) he gives me God’s Name, which would be my helper and friend till the end (even after death). God’s Name is my friend and mate till the end, and the true Guru has implanted the Name in me.



Where neither any son, nor wife could become one's helper, there God's Name gets one liberated. So, blessed again and again is that immaculate true Guru, meeting whom I meditate on God's Name. My true Guru is so dear to me, that I cannot live without him."(2)

Next Guru Ji comments on those unfortunate persons who do not care to obtain the Guru's guidance. He says: "They, who haven't obtained the sight of the true Guru's being, have wasted their human life in vain. Yes, those worshippers of (riches and) power have wasted their life in vain, and they die repenting and grieving. They are so unfortunate persons, who in spite of having the jewel (of God's Name) in their own home (of the heart) still remain hungry (and devoid of its blessings); these unfortunate persons are far from God. May God (bless you that you don't see those who have not meditated on God's Name and who have not obtained the sight (and guidance) of the true Guru."(3)

Guru Ji concludes the shabad by humbly praying to God for continuing to show His grace and keeping him united with the true Guru. He says: "(O' my friends, God is like our cloud, and) like chaatriks (pied cuckoos), we make a prayer before God (and say, O' God), unite us with our dear true Guru. (So that) upon meeting that true Guru, we may meditate (upon God. But even) upon meeting the true Guru, we can meditate on God only if God shows mercy. Without the Guru, I don't have any friend; the true Guru is my life-breath. Nanak says, "The Guru has enshrined God's eternal Name. (Once again I say that God is like a cloud), and like a humble pied cuckoo I pray to Him (to unite me with my true Guru)."(4-3)

**The message of this *shabad* is that no doubt we need the guidance of the Guru to meet God, but even for the guidance of the Guru, we have to humbly pray to God to show His grace on us and unite us with the true Guru. The true Guru would implant God's Name in our mind, and then upon meditating on God's Name we might become deserving of God's mercy, and worthy of being blessed with His union.**

3-24-93

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ਪੰਨਾ ੫੭੫

SGGS P-575

ਵਡਹੰਸੁ ਮਹਲਾ ੪॥

vad-hans mehlaa 4.

ਦੇਹ ਤੇਜਨੜੀ ਹਰਿ ਨਵ ਰੰਗੀਆ ਰਾਮ ॥  
ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਹਰਿ ਮੰਗੀਆ ਰਾਮ ॥

dayh tayjnarhee har nav rangee-aa raam.  
gur gi-aan guroo har mangee-aa raam.

ਪੰਨਾ ੫੭੬

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ਗਿਆਨ ਮੰਗੀ ਹਰਿ ਕਥਾ ਚੰਗੀ ਹਰਿ ਨਾਮੁ ਗਤਿ  
ਮਿਤਿ ਜਾਣੀਆ ॥

gi-aan mangee har katha changee har  
naam gat mit jaanee-aa.

ਸਭੁ ਜਨਮੁ ਸਫਲਿਉ ਕੀਆ ਕਰਤੈ ਹਰਿ ਰਾਮ  
ਨਾਮਿ ਵਖਾਣੀਆ ॥

sabh janam safli-o kee-aa kartai har raam  
naam vakhane-aa.

ਹਰਿ ਰਾਮ ਨਾਮੁ ਸਲਾਹਿ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਭਗਤਿ  
ਹਰਿ ਜਨ ਮੰਗੀਆ ॥

har raam naam salaahi har parabh har  
bhagat har jan mangee-aa.

ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਭਗਤਿ ਗੋਵਿੰਦ  
ਚੰਗੀਆ ॥੧॥

jan kahai naanak sunhu santahu har  
bhagat govind changee-aa. ||1||

ਦੇਹ ਕੰਚਨ ਜੀਨੁ ਸੁਵਿਨਾ ਰਾਮ ॥

dayh kanchan jeen suvinaa raam.

ਜੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਤੰਨਾ ਰਾਮ ॥

jarh har har naam ratannaa raam.

ਜੜਿ ਨਾਮ ਰਤਨੁ ਗੋਵਿੰਦ ਪਾਇਆ ਹਰਿ ਮਿਲੇ ਹਰਿ  
ਗੁਣ ਸੁਖ ਘਣੇ ॥

jarh naam ratan govind paa-i-aa har  
milay har gun sukhghanay.

ਗੁਰ ਸਬਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ  
ਵਡਭਾਗੀ ਹਰਿ ਰੰਗ ਹਰਿ ਬਣੇ ॥

gur sabad paa-i-aa har naam Dhi-aa-i-aa  
vadbhaagee har rang har banay.

ਹਰਿ ਮਿਲੇ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਨਵਤਨ ਹਰਿ  
ਨਵ ਰੰਗੀਆ ॥

har milay su-aamee antarjaamee har  
navtan har nav rangee-aa.

ਨਾਨਕੁ ਵਖਾਣੈ ਨਾਮੁ ਜਾਣੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਭ  
ਮੰਗੀਆ ॥੨॥

naanak vakhane-aa naam jaanai har naam  
har parabh mangee-aa. ||2||

ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਅੰਕਸੁ ਪਾਇਆ ਰਾਮ ॥

karhee-aal mukhay gur ankas paa-i-aa  
raam.

ਮਨੁ ਮੈਗਲੁ ਗੁਰ ਸਬਦਿ ਵਸਿ ਆਇਆ ਰਾਮ ॥

man maigal gur sabad vas aa-i-aa raam.

ਮਨੁ ਵਸਗਤਿ ਆਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾ  
ਧਨ ਕੰਤਿ ਪਿਆਰੀ ॥

man vasgat aa-i-aa param pad paa-i-aa  
saa Dhan kant pi-aaree.

ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਸੇਤੀ ਘਰਿ ਸੋਹੈ ਹਰਿ ਪ੍ਰਭ  
ਨਾਰੀ ॥

antar paraym lagaa har saytee ghar sohai  
har parabh naaree.

ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ  
ਪਾਇਆ ॥

har rang raatee sehjay maatee har  
parabh har har paa-i-aa.

ਨਾਨਕ ਜਨੁ ਹਰਿ ਦਾਸੁ ਕਹਤੁ ਹੈ ਵਡਭਾਗੀ ਹਰਿ  
ਹਰਿ ਧਿਆਇਆ ॥੩॥

naanak jan har daas kahaṭ hai  
vadbhaagee har har Dhi-aa-i-aa. ||3||

ਦੇਹ ਘੋੜੀ ਜੀ ਜਿਤੁ ਹਰਿ ਪਾਇਆ ਰਾਮ ॥

ḍayh ghorhee jee jitṭ har paa-i-aa raam.

ਮਿਲਿ ਸਤਿਗੁਰ ਜੀ ਮੰਗਲੁ ਗਾਇਆ ਰਾਮ ॥

mil satgur jee mangal gaa-i-aa raam.

ਹਰਿ ਗਾਇ ਮੰਗਲੁ ਰਾਮ ਨਾਮਾ ਹਰਿ ਸੇਵ ਸੇਵਕ  
ਸੇਵਕੀ ॥

har gaa-ay mangal raam naamaa har  
sayv sayvak sayvkee.

ਪੁਭ ਜਾਇ ਪਾਵੈ ਰੰਗ ਮਹਲੀ ਹਰਿ ਰੰਗੁ ਮਾਣੈ ਰੰਗ  
ਕੀ ॥

parabh jaa-ay paavai rang mahlee har  
rang maanai rang kee.

ਗੁਣ ਰਾਮ ਗਾਏ ਮਨਿ ਸੁਭਾਏ ਹਰਿ ਗੁਰਮਤੀ ਮਨਿ  
ਧਿਆਇਆ ॥

gun raam gaa-ay man subhaa-ay har  
gurmatee man Dhi-aa-i-aa.

ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦੇਹ ਘੋੜੀ ਚੜਿ  
ਹਰਿ ਪਾਇਆ ॥ ੪॥੨॥੬॥

jan naanak har kirpaa Dhaaree ḍayh  
ghorhee charh har paa-i-aa. ||4||2||6||

#### Wadhans Mehla-4

This *shabad* is the last *shabad* of the composition titled “*Ghorrian*”, which is based on the old Punjab custom of singing songs of joy, at the marriage occasion, when the bride groom mounts a horse to proceed to the bride’s house. In the previous *shabad* Guru Ji told us that our duty is to properly train and control our mare like body, (actually our inner intellect and thought processes) with the help of the Guru’s word, use it to dwell on the God’s Name and obtain union with the Him. In the present *shabad* Guru Ji shares with us, his experience of following his own advice.

He says: “(O’ my friends), this body is like a beautiful female horse, which remains imbued with the ever fresh love of God. It asks for the divine knowledge from the Guru. Yes, it has asked him for the divine knowledge, and God’s sublime discourse. By meditating on God’s Name, it has understood the way to obtain emancipation (from worldly attachments). The creator God has rendered fruitful its entire life and it keeps uttering praises of God’s Name. Yes, (O’ my friends), the devotees of God always keep praising the Name of God and keep asking for the devotion of God. (In short), the devotee Nanak says: “Listen, O’ saints, worship of God is the best thing (to ask for).”(1)

Continuing to use the metaphor of the horse, Guru Ji says: “(O’ my friends, the human) body which meditates on God’s Name is like a young horse embellished with golden saddle and studded with the jewels of God’s Name. The person who by studding with the jewels of God’s Name has put a saddle of Guru’s *shabad* (on the body horse, that person) has obtained God, has enshrined God’s merits, and has obtained many pleasures. Yes, those who upon obtaining the Guru’s word (by listening to the Guru’s advice) have started meditating on God; they have become fortunate and have been imbued with the love of God. They have obtained God the

Master, who is the inner knower of all hearts, and is ever fresh, young, and new. But Nanak says (like that loving bride, who even after obtaining union with her spouse, keeps asking and begging for more and more continuous love from her beloved groom), the person who realizes God's Name keeps asking God for His Name again and again.”(2)

Elaborating on the metaphor of the beautiful young horse and also using the metaphor of an elephant and young bride, Guru Ji says: “(O’ my friends, the one in the mouth of whose body horse) the Guru has put the bridle, and also applied the goad (of the word), that one’s elephant-like mind has come under control. The human bride, whose mind has come under control, that bride (soul) has obtained the supreme (spiritual) status, and she becomes dear to her spouse (God). Within her mind, has welled up the love for God and that bride looks beautiful in her house (in the presence of God). Yes, the bride (soul) who is imbued with the love of God, she remains intoxicated in a state of spiritual poise and obtains union with God. Therefore, servant Nanak says: “Fortunate are they who have meditated on God’s Name.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends, that human) body is (like that beautiful female horse, riding which a person) has obtained God, and meeting with Guru, sings song of joy (in God’s praise). Whosoever sings praises of God and meditates on God’s Name with true devotion and attitude of a servant, reaches God’s mansion and enjoys the company and grace of God. With loving devotion, such a person sings praises of God and living in accordance with Guru’s instruction contemplates on God in the mind. O’ Nanak, the devotee on whom God has become gracious, riding the body horse, that person has obtained God.”(4-2-6)

**The message of this *shabad* is that our human body can be very useful if like a horse we control it with the discipline of the Guru’s word sing the praises of God, and meditate on His Name. Then this body can be an instrument of our union with God.**

*SGGS P - 575-576*

ਪੰਨਾ ੫੭੭

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ਸਲੋਕੁ ॥

salok.

ਦੇਹ ਅੰਧਾਰੀ ਅੰਧ ਸੁੰਦੀ ਨਾਮ ਵਿਹੁਣੀਆ ॥

dayh anDhaaree anDh sunjee naam vihoonee-aa.

ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ ॥੧॥

naanak safal jannam jai ghat vuthaa sach Dhaanee. ||1||

ਛੰਤੁ ॥

chhant.

ਤਿਨ ਖੰਨੀਐ ਵੰਵਾਂ ਜਿਨ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਡੀਠਾ  
ਰਾਮ ॥tin khannee-ai vanjaa<sup>N</sup> jin mayraa har  
parabh deethaa raam.ਜਨ ਚਾਖਿ ਅਘਾਣੇ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ  
ਰਾਮ ॥jan chaakh aghaanay har har amrit  
meethaa raam.ਹਰਿ ਮਨਹਿ ਮੀਠਾ ਪ੍ਰਭੁ ਤੂਠਾ ਅਮਿਉ ਵੁਠਾ ਸੁਖ  
ਭਏ ॥har maneh meethaa parabhoo tootaa  
ami-o voothaa sukhhba-ay.ਦੁਖ ਨਾਸ ਭਰਮ ਬਿਨਾਸ ਤਨ ਤੇ ਜਪਿ ਜਗਦੀਸ  
ਈਸਹ ਜੈ ਜਏ ॥dukh naas bharam binaas tan tay jap  
jagdees eesah jai ja-ay.

ਮੋਹ ਰਹਤ ਬਿਕਾਰਥਾਕੇ ਪੰਚ ਤੇ ਸੰਗੁ ਤੂਟਾ ॥

moh rahaṭ bikaar thaakay panch tay sang  
tootaa.

ਪੰਨਾ ੫੭੮

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ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਵਾ ਜਿਨ ਘਟਿ ਮੇਰਾ  
ਹਰਿ ਪ੍ਰਭੁ ਵੁਠਾ ॥੩॥kaho naanak tin khannee-ai vanjaa jin  
ghat mayraa har parabh voothaa. ||3||*Raag Wadhans Mohalla-5 Chhat Ghar-4**Salok*

In this *salok*, Guru Ji tells us what are the blessings, one enjoys when one is able to see God and what kind of deprivation one feels, if one is not able to see the Lord.

He says: “(O’ my friends), that body is blind and remains in darkness (of ignorance), which remains without God’s Name (His love). O’ Nanak, fruitful is the birth of those who in their hearts have seen that true Master.”(1)

*Chhant*

Guru Ji says: “I am a sacrifice to those who have seen my God. By drinking the sweet nectar of God’s (Name), such devotees are satiated, and to them the life rejuvenating

(water of God's Name) seems sweet. God seems sweet to their minds; God shows His grace upon them, the divine nectar comes to abide in them and peace prevails in their life. By meditating on God's Name and hailing victory of the Master of the universe, all the pains of their body are destroyed and doubts are annihilated. They are rid of infatuation and sin, and become free from the five passions (of lust, greed, anger, ego, and attachment). Nanak says, "I am a sacrifice to those in whose hearts resides God."(3)

**The message of this *shabad* is that God's Name is so important for humans that those without it are in complete darkness of ignorance and are without any divine knowledge or wisdom. But those who have enshrined God in their minds, all their sorrows and pains are gone forever and they enjoy eternal bliss.**

10-22-93

*SGGS P - 577-578*



ਪੰਨਾ ੫੭੯

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ਵਡਹੰਸੁ ਮਹਲਾ ੧॥

vad-hans mehlāa 1.

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏਹਾਂ ॥

aavhu milhu sahayleeho sachrhaa naam  
la-ayhaa<sup>N</sup>.ਰੋਵਹੁ ਬਿਰਹਾ ਤਨ ਕਾ ਆਪਣਾ ਸਾਹਿਬੁ ਸੰਮੁ  
ਲੇਹਾਂ ॥rovah birhaa tan kaa aapnaa saahib  
sam<sup>H</sup>aalayhaa<sup>N</sup>.ਸਾਹਿਬੁ ਸਮਾਲਿਹ ਪੰਥੁ ਨਿਹਾਲਿਹ ਅਸਾ ਭਿ ਓਥੈ  
ਜਾਣਾ ॥saahib sam<sup>H</sup>aalih panth nihaalih asaa bh  
othai jaanaa.ਜਿਸ ਕਾ ਕੀਆ ਤਿਨ ਹੀ ਲੀਆ ਹੋਆ ਤਿਸੈ ਕਾ  
ਭਾਣਾ ॥jis kaa kee-aa tin hee lee-aa ho-aa tisai  
kaa bhaanaa.ਜੋ ਤਿਨਿ ਕਰਿ ਪਾਇਆ ਸੁ ਆਗੈ ਆਇਆ ਅਸੀ  
ਕਿ ਹੁਕਮੁ ਕਰੇਹਾ ॥jo tin kar paa-i-aa so aagai aa-i-aa asee  
ke hukam karayhaa.

ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏਹਾ ॥੧॥

aavhu milhu sahayleeho sachrhaa naam  
la-ayhaa. ||1||ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ  
ਕੋਇ ॥maran na mandaa lokaa aakhee-ai jay  
mar jaanai aisaa ko-ay.ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮੁਥੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ  
ਹੋਇ ॥sayvihu saahib samrath aapnaa panth  
suhaylaa aagai ho-ay.ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾਂ ਫਲੁ ਪਾਵਹੁ ਆਗੈ ਮਿਲੈ  
ਵਡਾਈ ॥panth suhaylai jaavhu taa<sup>N</sup> fal paavhu  
aagai milai vadaa-ee.ਭੇਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾਂ ਪਤਿ ਲੇਖੈ  
ਪਾਈ ॥bhaytai si-o jaavhu sach samaavahu taa<sup>N</sup>  
pat laykhai paa-ee.ਮਹਲੀ ਜਾਇ ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ  
ਰਲੀਆ ਮਾਣੈ ॥mahlee jaa-ay paavhu khasmai bhaavahu  
rang si-o ralee-aa maanai.ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ  
ਜਾਣੈ ॥੨॥maran na mandaa lokaa aakhee-ai jay  
ko-ee mar jaanai. ||2||ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ  
ਮਰਨਿਪਰਵਾਣੇ ॥maran mun<sup>S</sup>saa soori-aa hak hai jo ho-ay  
maran parvaano.

ਪੰਨਾ ੫੮੦

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ਸੂਰੇ ਸੇਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ  
ਮਾਣੇ ॥sooray say-ee aagai aakhee-ahi dargeh  
paavahi saachee maano.

ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ  
ਦੁਖੁ ਨ ਲਾਗੈ ॥

ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾਂ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ  
ਸੇਵਿਐ ਭਉ ਭਾਗੈ ॥

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ  
ਜਾਣੈ ॥

ਮਰਣੁ ਮੁਣਸਾਂ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਹਿ  
ਪਰਵਾਣੈ ॥੩॥

ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ  
ਸੰਸਾਰੇ ॥

ਕੀਤਾ ਵੇਖੈ ਸਾਹਿਬੁ ਆਪਣਾ ਕੁਦਰਤਿ ਕਰੇ  
ਬੀਚਾਰੇ ॥

ਕੁਦਰਤਿ ਬੀਚਾਰੇ ਧਾਰਣ ਧਾਰੇ ਜਿਨਿ ਕੀਆ ਸੋ  
ਜਾਣੈ ॥

ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਹੁਕਮੁ ਪਛਾਣੈ ॥

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ  
ਅਪਾਰੇ ॥

ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ  
ਸੰਸਾਰੇ ॥੪॥੨॥

ḍargeh maan paavahi pat si-o jaaveh  
aagai dookh na laagai.

kar ayk Dhi-aavahi taa<sup>n</sup> fal paavahi jit  
sayvi-ai bha-o bhaagai.

oochaa nahee kahnaa man meh rahnaa  
aapay jaanaai jaano.

maran munsaan<sup>n</sup> soori-aa hak hai jo ho-ay  
mareh parvaano. ||3||

naanak kis no baabaa ro-ee-ai baajee hai  
ih sansaaro.

keetaa vaykhai saahib aapnaa kudrat  
karay beechaaro.

kudrat beechaaray DhaaranDhaaray jin  
kee-aa so jaanaai.

aapay vaykhai aapay boojhai aapay  
hukam pachhaanaai.

jin kichh kee-aa so-ee jaanaai taa kaa roop  
apaaro.

naanak kis no baabaa ro-ee-ai baajee hai  
ih sansaaro. ||4||2||

### Wadhans Mehla-1

This shabad is an *Alahauni* (a sad group song sung by the ladies at somebody's death). In this shabad, Guru Ji is telling us what kind of things we should consider and sing about when we are grieving over somebody's death.

As if joining those grieving ladies who are singing sad songs at somebody's death, Guru Ji says: "Come O' my dear mates, let us join and contemplate on the true Name (of God). Let us cry over the separation of our body (soul from God) and remember our Master. Yes, let us contemplate on the Master; we should remember our God and think about the path (to that place) where we too have to go (one day. Regarding the departed soul, we have to realize) that by whom (this creature) was created has been taken back by Him, and whatever pleased Him that came to pass. Further, whatever one had done (in the past), the result of that comes before that one; what can we say or command (against this divine will? Therefore, O' my mates), let us meditate on the true Name (of God)."(1)

Guru Ji now comments even on our way of thinking about death, and says: "(O' my friends), we would not call dying a bad thing if somebody really knew how to die. (To make even your death as some thing desirable, I suggest that while still alive),



remember your Master, so that your journey (after death) may become comfortable. Because if you go treading on this comfort ensuring path (of meditating on God's Name), then you would obtain the fruit (of your meditation, and you would) receive honor in God's court. If you go (before God) with the offering (of His Name), you would merge in that true (God Himself), and your honor would be taken into account. (In this way, you would) find a place in (God's) mansion, sound pleasing to the Master, and would revel in merry (making with Him. Then you would realize that) we won't call dying a bad or tragic happening if someone knows (the way to) die like this."(2)

Next Guru Ji comments on the deaths of some people who die bravely in a war. Guru Ji tells what kind of death, is really a true death even if it is in war and is considered honorable in God's court. He says: "The dying of the brave warriors is righteous, if the dying is approved (in God's court). They alone are called the brave warriors in the yond, who obtain true honor in the God's court. They depart from here in honor, and are also received with honor in God's court, and no pain afflicts them thereafter. They meditate (upon God) with a single-minded devotion, and only then they obtain the reward (of meditation upon God), by remembering whom all one's doubt and dread flee away. (They are trained) not to talk loudly (about the problems or hurdles in their way), they have to keep all these things in their mind, (because they have the confidence that on His own God knows about all the obstructions in their way). Yes, a brave warrior is righteous, if that dying is accepted in God's court."(3)

Guru Ji concludes this shabad by reminding us that this crying of ours over some tragic happening is in vain, because we are crying only on illusions, as if we are crying on seeing some body dying in an ordinary play or seeing it on a cinema screen. So he says: "O' Nanak, for whom should we cry or bewail because all this world is just a play, (a mere illusion). The Master who has created and reflects on His creation. He takes care of it also, and provides support to it. He who has created it knows (what He is doing). He Himself watches (what every body is doing), He Himself understands it, and He Himself understands what command (needs to be issued when). Yes, He who has created everything, He alone knows (what are its needs), and His form is beyond limit. O' Nanak, for whom should we cry or bewail, because all this world is just a play (a mere illusion)?"(4-2)

**The message of this *shabad* is that instead of crying and bewailing over the death of our near and dear ones, we should cry for the separation of the soul from our God. We should understand that one day, we would also have to go through that journey, so we should remember Him while we are alive, so that when we go to God's court, we are received with honor. Finally, we should not cry on somebody's death, because it is only a play created by God and is only an illusion.**

*SGGS P - 579-580*

ਪੰਨਾ ੫੮੧

SGGS P-581

ਵਡਹੰਸੁ ਮਹਲਾ ੧॥

vad-hans mehlaa 1.

ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਇਹੁ ਜਗੁ ਝੁਠੁ  
ਪਸਾਰੋਵਾ ॥baabaa aa-i-aa hai uth chalnaa ih jag  
jhooth pasarovaa.

ਸਚਾ ਘਰੁ ਸਚੜੈ ਸੇਵੀਐ ਸਚੁ ਖਰਾ ਸਚਿਆਰੋਵਾ ॥

sachaa ghar sachrhai sayvee-ai sach  
kharaa sachi-aarovaa.ਕੂੜਿ ਲਬਿ ਜਾਂ ਥਾਇ ਨ ਪਾਸੀ ਅਗੈ ਲਹੈ ਨ  
ਠਾਓ ॥koorh lab jaa<sup>n</sup> thaa-ay na paasee agai  
lahai na thaa-o.ਅੰਤਰਿ ਆਉ ਨ ਬੈਸਹੁ ਕਹੀਐ ਜਿਉ ਸੁਵੈ ਘਰਿ  
ਕਾਓ ॥antār aa-o na baishu kahee-ai Ji-o sunjai  
ghar kaa-o.

ਜੰਮਣੁ ਮਰਣੁ ਵਡਾ ਵੇਛੋੜਾ ਬਿਨਸੈ ਜਗੁ ਸਬਾਏ ॥

jaman maran vadaa vaychhorhaa binsai  
jag sabaa-ay.ਲਬਿ ਧੰਧੈ ਮਾਇਆ ਜਗਤੁਭੁਲਾਇਆ ਕਾਲੁ ਖੜਾ  
ਰੁਆਏ ॥੧॥lab DhanDhai maa-i-aa jagatbhulaa-i-aa  
kaal kharhaa roo-aa-ay. ||1||

ਪੰਨਾ ੫੮੨

SGGS P-582

ਬਾਬਾ ਆਵਹੁ ਭਾਈਹੋ ਗਲਿ ਮਿਲਹੁ ਮਿਲਿ ਮਿਲਿ  
ਦੇਹੁ ਆਸੀਸਾ ਹੇ ॥baabaa aavhu bhaa-eeho gal milah mil  
mil dayh aaseesaa hay.ਬਾਬਾ ਸਚੜਾ ਮੇਲੁ ਨ ਚੁਕਈ ਪ੍ਰੀਤਮ ਕੀਆ ਦੇਹੁ  
ਆਸੀਸਾ ਹੇ ॥baabaa sachrhaa mayl na chuk-ee  
pareetam kee-aa dayh aseesaa hay.ਆਸੀਸਾ ਦੇਵਹੋ ਭਗਤਿ ਕਰੇਵਹੋ ਮਿਲਿਆ ਕਾ  
ਕਿਆ ਮੇਲੋ ॥aaseesaa dayvho bhagat karayvho mili-  
aa kaa ki-aa maylo.ਇਕਿ ਭੂਲੇ ਨਾਵਹੁ ਥੋਹਹੁ ਥਾਵਹੁ ਗੁਰੁ ਸਬਦੀ ਸਚੁ  
ਖੇਲੋ ॥ik bhoolay naavhu thayhhu thaavhu gur  
sabdee sach khaylo.ਜਮ ਮਾਰਗਿ ਨਹੀ ਜਾਣਾ ਸਬਦਿ ਸਮਾਣਾ ਜੁਗਿ  
ਜੁਗਿ ਸਾਚੈ ਵੇਸੇ ॥jam maarag nahee jaanaa sabad  
samaanaa jug jug saachai vaysay.ਸਾਜਨ ਸੈਣ ਮਿਲਹੁ ਸੰਜੋਗੀ ਗੁਰੁ ਮਿਲਿ ਖੋਲੇ  
ਫਾਸੇ ॥੨॥saajan sain milhu sanjogee gur mil kholay  
faasay. ||2||ਬਾਬਾ ਨਾਂਗੜਾ ਆਇਆ ਜਗ ਮਹਿ ਦੁਖੁ ਸੁਖੁ ਲੇਖੁ  
ਲਿਖਾਇਆ ॥baabaa naa<sup>n</sup>grhaa aa-i-aa jag meh dukh  
sukh laykh likhaa-i-aa.ਲਿਖਿਅੜਾ ਸਾਹਾ ਨਾ ਟਲੈ ਜੋਹੜਾ ਪੁਰਬਿ  
ਕਮਾਇਆ ॥likhi-arhaa saahaa naa talai jayhrhaa  
purab kamaa-i-aa.

ਬਹਿ ਸਾਚੈ ਲਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਬਿਖਿਆ ਜਿਤੁ  
ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ ॥

bahi saachai likhi-aa amrit bikhia-aa Jit  
laa-i-aa tit laagaa.

ਕਾਮਣਿਆਰੀ ਕਾਮਣ ਪਾਏ ਬਹੁ ਰੰਗੀ ਗਲਿ  
ਤਾਗਾ ॥

kamani-aaree kaaman paa-ay baho  
rangee gal taagaa.

ਹੋਛੀ ਮਤਿ ਭਇਆ ਮਨੁ ਹੋਛਾ ਗੁੜੁ ਸਾ ਮਖੀ  
ਖਾਇਆ ॥

hochhee matbha-i-aa man hochhaa guruh  
saa makhee khaa-i-aa.

ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਨਾਗੋ ਬੰਧਿ  
ਚਲਾਇਆ ॥੩॥

naa marjaad aa-i-aa kal bheetar naa<sup>ng</sup>o  
bandh chalaai-aa. ||3||

ਬਾਬਾ ਰੋਵਹੁ ਜੇ ਕਿਸੈ ਰੋਵਣਾ ਜਾਨੀਅੜਾ ਬੰਧਿ  
ਪਠਾਇਆ ਹੈ ॥

baabaa rovhu jay kisai rovnaa jaanee-  
arhaa bandh pathaa-i-aa hai.

ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੇਟੀਐ ਦਰਿ ਹਾਕਾਰੜਾ  
ਆਇਆ ਹੈ ॥

likhi-arhaa laykh na maytee-ai dar  
haakaararhaa aa-i-aa hai.

ਹਾਕਾਰਾ ਆਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਰੁੰਨੇ  
ਰੋਵਣਹਾਰੇ ॥

haakaaraa aa-i-aa jaa tis bhaa-i-aa  
runnay rovanhaaray.

ਪੁਤ ਭਾਈ ਭਾਤੀਜੇ ਰੋਵਹਿ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ ॥

putbhaa-ee bhaateejay roveh pareetam  
at pi-aaray.

ਭੈ ਰੋਵੈ ਗੁਣ ਸਾਰਿ ਸਮਾਲੇ ਕੋ ਮਰੈ ਨ ਮੁਇਆ  
ਨਾਲੇ ॥

bhai rovai gun saar samaalay ko marai na  
mu-i-aa naalay.

ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣ ਸਿਜਾਣਾ ਰੋਵਹਿ ਸਚੁ  
ਸਮਾਲੇ ॥੪॥੫॥

naanak jug jug jaan sijaana roveh sach  
samaalay. ||4||5||

### Wadhans Mohalla-Alahauni-5

In this *Alahauni*, Guru Ji expounds further on the true nature of this world and compares the fate of the persons who remember the true God against those who forget Him. He also tells us why one comes into this world, and why after going through pains and pleasures of the world, one has to depart from here at a predetermined time, and what is the most desirable thing to do at the death of a person?

Guru Ji says: "O' my respected friends, everybody who has come into this world has to depart one day, because this world is all a false (short-lived) expanse. One attains to one's eternal home only by serving and meditating on the eternal God. Because the one who meditates on the eternal God becomes truthful (and immaculate) in life, and becomes fit for the manifestation of true God within. (On the other hand, the one who is engrossed by) falsehood and greed, gets no place (of rest in this world) and doesn't find a place (to rest) in the yond. Just as (no one throws any food before) a crow in a deserted house, (similarly no one welcomes such a person and) says, "please come in and have a seat." The birth and death are a big separation, and the entire world is being destroyed by it. The greed for worldly riches and power has strayed the entire world, (and as if standing over its head, the demon of) death is making it cry."(1)

Therefore, in order to do the right thing for the benefit of the departed soul, and for ourselves, Guru Ji invites all his friends and mates, and says: “Come, O’ my brothers (and sisters), let us embrace each other and joining together, let us extend our good wishes and blessings (to the departed soul, and pray for its union with the true God). O’ my respected friends, the union with the true (God), never breaks down; therefore we should wish for (the soul’s) union with our dear Spouse. Yes, we should extend well wishes and worship (God), but there is no need to try to unite those (devotees), who are already united (with Him. Instead, think about some others who are separated and have strayed away from (God’s) Name and place (or the company of saintly persons), and through the Guru’s word play the game of life. Those who remain attuned to (*Gurbani*) the Guru’s word), are not made to tread on the path of the demons of death. They always remain united with that (God), whose form (dress) is eternal. Therefore, O’ my friends and mates, come and sit in the holy congregation. (Because they who have come and participated in the holy congregation), by meeting the Guru, they have freed themselves from the nooses (of worldly attachments).”(2)

Now, Guru Ji educates us about the circumstances under which one first comes into this world, why does one behave in a particular fashion, and why one goes through pains and pleasures of life. He says: “O’ my respected friends, one comes naked in this world to go through pains and pleasures, as per one’s pre-written destiny (based on one’s past deeds). At the time of one’s birth, it is also determined when that person has to depart from the world). This pre-written date and time (of one’s departure from the world) cannot be evaded, (and also the pain or pleasure one has) earned in the past cannot be changed. (O’ my friends, it is the) True (God) sitting (in His court, who has written the writ of) nectar or poison (pleasure and pain, in one’s destiny), and in whatever pursuit one was yoked, one got engaged in that. (On top of that), the sorceress (*Maya* or worldly riches and power) puts many kinds of spells on a person. (Consequently), being of false intellect, one’s mind becomes false and then like the eating of molasses by a fly, (and getting caught and killed by that molasses, one gets entrapped and wasted by false worldly attractions. The end result is that) one comes naked into this world, and bound naked, one is driven away (from here).”(3)

In conclusion Guru Ji says: “O’ my respected friends, if you want to cry go ahead and cry, (but know this thing that your) beloved person has been bound and driven away. Because once the messenger (of death) has arrived at the door, we cannot erase the pre-written destiny, (the summoned person has definitely to depart from here). Yes, whenever it pleases God, the messenger (of death) arrives at one’s door, (then one is immediately taken away), and the affected (relatives and friends) cry (at one’s death). Then one’s sons, brothers, nephews and all others cry and wail on account of their extremely beloved relative. Some cry fearing (for their own economic hardship on account of this death, others cry) remembering one’s merits, but nobody dies along with the dead. However, O’ Nanak, throughout all ages that person is known as the wisest person, who cries realizing and remembering the true God.”(4-5)

The message of this *Alahauni* is that God's writ is unavoidable, and crying or wailing cannot alter His command. So if at all we want to cry at somebody's death and make this crying fruitful, we should realize the fear of God, and in that fear we should turn away from any false or evil deeds. We should attune ourselves to the praise of God and meditate on His true Name, so that showing mercy God may end our cycles of births and deaths forever.

10-12-93

*SGGS P - 581-582*

ਪੰਨਾ ੫੮੩

SGGS P-583

ਵਡਹੰਸੁ ਮਹਲਾ ੩॥

vad-hans mehlā 3.

ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰਿ ॥

sunī-ahu kant mahayleeho pir sayvihu sabad veechaar.

ਅਵਗਣਵੰਤੀ ਪਿਰੁ ਨ ਜਾਣਈ ਮੁਠੀ ਰੋਵੈ ਕੰਤ ਵਿਸਾਰਿ ॥

avganvanteē pir na jaan-ee muthee rovai kant visaar.

ਰੋਵੈ ਕੰਤ ਸੰਮਾਲਿ ਸਦਾ ਗੁਣ ਸਾਰਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ ॥

rovai kant sammaal sadā gun saar naa pir marai na jaa-ay.

ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਸਾਚੈ ਪ੍ਰੇਮਿ ਸਮਾਏ ॥

gurmukh jaataa sabad pachhaataa saachai paraym samaa-ay.

ਜਿਨਿ ਅਪਣਾ ਪਿਰੁ ਨਹੀ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ ॥

jin apnaa pir nahee jaataa karam biDhaataa koorh muthee koorhi-aaray.

ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰੇ ॥੧॥

sunī-ahu kant mahayleeho pir sayvihu sabad veechaaray. ||1||

ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰਾ ॥

sabh jag aap upaa-i-on aavan jaan sansaaraa.

ਮਾਇਆ ਮੋਹੁ ਖੁਆਇਅਨੁ ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰਾ ॥

maa-i-aa moh khu-aa-i-an mar jammai vaaro vaaraa.

ਮਰਿ ਜੰਮੈ ਵਾਰੇ ਵਾਰਾ ਵਧਹਿ ਬਿਕਾਰਾ ਗਿਆਨ ਵਿਹੁਣੀ ਮੁਠੀ ॥

mar jammai vaaro vaaraa vaDheh bikaaraa gi-aan vihoonee moothēe.

ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਇਓ ਜਨਮੁ ਗਵਾਇਓ ਰੋਵੈ ਅਵਗੁਣਿਆਰੀ ਝੁਠੀ ॥

bin sabdai pir na paa-i-o janam gavaa-i-o rovai avguni-aaree jhoothēe.

ਪਿਰੁ ਜਗਜੀਵਨੁ ਕਿਸ ਨੋ ਰੋਈਐ ਰੋਵੈ ਕੰਤੁ ਵਿਸਾਰੇ ॥

pir jagjeevan kis no ro-ee-ai rovai kant visaaray.

ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰੇ ॥੨॥

sabh jag aap upaa-i-on aavan jaan sansaaray. ||2||

ਸੋ ਪਿਰੁ ਸਚਾ ਸਦ ਹੀ ਸਾਚਾ ਹੈ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ ॥

so pir sachaa sad hee saachaa hai naa oh marai na jaa-ay.

ਭੂਲੀ ਫਿਰੈ ਧਨ ਇਆਣੀਆ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ॥

bhoolee firai Dhan i-aanee-aa rand baithee doojai bhaa-ay.

ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ਮਾਇਆ ਮੋਹਿ ਦੁਖੁ ਪਾਏ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ ॥

rand baithee doojai bhaa-ay maa-i-aa mohi dukh paa-ay aav ghatai tan chheejai.

ਜੇ ਕਿਛੁ ਆਇਆ ਸਭੁ ਕਿਛੁ ਜਾਸੀ ਦੁਖੁ ਲਾਗਾ ਭਾਇ ਦੂਜੈ ॥

jo kichh aa-i-aa sabh kichh jaasee dukh laagaa bhaa-ay doojai.

ਜਮਕਾਲੁ ਨ ਸੂਝੈ ਮਾਇਆ ਜਗੁ ਲੂਝੈ ਲਬਿ ਲੋਭਿ  
ਚਿਤੁ ਲਾਏ ॥

jamkaal na soojhai maa-i-aa jag loojhai  
lab lobh chit laa-ay.

ਸੋ ਪਿਰੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਨਾ ਓਹੁ ਮਰੈ ਨ  
ਜਾਏ ॥੩॥

so pir saachaa sad hee saachaa naa oh  
marai na jaa-ay. ||3||

ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨਾ ਜਾਣੈ  
ਪਿਰੁ ਨਾਲੇ ॥

ik roveh pireh vichhunnee-aa anDhee  
naa jaanai pir naalay.

ਗੁਰੁ ਪਰਸਾਦੀ ਸਾਚਾ ਪਿਰੁ ਮਿਲੈ ਅੰਤਰਿ ਸਦਾ  
ਸਮਾਲੇ ॥

gur parsadee saachaa pir milai antar  
sadaa samaalay.

ਪਿਰੁ ਅੰਤਰਿ ਸਮਾਲੇ ਸਦਾ ਹੈ ਨਾਲੇ ਮਨਮੁਖਿ ਜਾਤਾ  
ਦੂਰੇ ॥

pir antar samaalay sadaa hai naalay  
manmukh jaataa dooray.

ਇਹੁ ਤਨੁ ਰੁਲੈ ਰੁਲਾਇਆ ਕਾਮਿ ਨ ਆਇਆ  
ਜਿਨਿ ਖਸਮੁ ਨਜਾਤਾ ਹਦੂਰੇ ॥

ih tan rulai rulaa-i-aa kaam na aa-i-aa jin  
khasam na jaataa hadooray.

ਪੰਨਾ ੫੮੪

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ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਪਿਰੁ ਅੰਤਰਿ ਸਦਾ  
ਸਮਾਲੇ ॥

naanak saa Dhan milai milaa-ee pir antar  
sadaa samaalay.

ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨ ਜਾਣੈ  
ਪਿਰੁ ਹੈ ਨਾਲੇ ॥੪॥੨॥

ik roveh pireh vichhunnee-aa anDhee na  
jainai pir hai naalay. ||4||2||

**Wadhans Mehla-3**  
**(Alahauni of The Third Guru)**

In this *Alahauni*, Guru Ji compares the human souls to the brides of the Lord, and then he divides those brides into two categories. In one category, he puts those meritorious brides who really long for the union of their spouse God, and in the other are those meritless ones who have forgotten about God, and instead are involved in the worldly attachments. Then he proceeds to tell us why are we separated from our spouse (God), and how can we get reunited with Him.

He says: "Hear O', the brides who crave for your Spouse, I suggest that you serve your God by reflecting on (Gurbani), the Guru's word. The meritless bride (soul) who doesn't know about her spouse (God), by forgetting her spouse is cheated (by worldly attachments, and so) she cries (in pain). But the bride soul who cries remembering the merits of her spouse (God), who never dies or goes away, that *Gurmukh* (Guru following) bride realizes Him, and through the word of the Guru, she recognizes and gets merged in the eternal God. But they who have not realized their Spouse, the architect of destiny, and these false ones are cheated by falsehood. Therefore, hear O' the brides of the spouse (God), serve the Spouse by reflecting on (the Guru's) word."(1)

Now Guru Ji comments on the world and tells us, why it is suffering continuously in pains of births and deaths.

He says: “(O’ my friends, God) Himself, has created the entire world, and (He has set up the process of) birth and death in it. (He has) strayed (the human beings) in the worldly attachment, (because of which they) keep dying and taking birth turn by turn. (As the human bride soul) keeps dying and being born, its sins keep multiplying, and being without (divine) knowledge, it is cheated (out of the real fruit of life). Without reflecting on the word (of the Guru), she doesn’t obtain her spouse (God), she wastes her (human) life in vain, and the false, meritless (bride) keeps crying (over her loss). But the spouse (God) Himself is the Giver of life to the world, so for which of the dead person may we cry? (The fact is that) the bride (soul) who forsakes her spouse (God), she definitely cries. (We should remember that God) Himself has created the entire world, and (He also has set up the process of) coming and going in the world.”(2)

Explaining further why the meritless bride cries and grieves, Guru Ji says: “(O’ my friends, that) Spouse is eternal, and is always alive, He never dies or goes away. But the ignorant bride, keeps roaming around lost, and because of her love for the worldly riches, (she has become separated from the spouse God), and is now sitting like a widow. Yes, because of the love for things other than God, she is now sitting like a widow, and is suffering pain on account of her attachment for worldly riches, (and in that pain) her life is shortening, and her body is becoming fragile. (But still she doesn’t understand that) whosoever has come into this world would go from here (one day); however, being attached to duality, every one is afflicted with pain (at the separation of anyone close to him or her). For the sake of worldly riches, the world keeps on fighting, the thought of death doesn’t come into its mind, and it keeps attuned its mind to lust and greed. (But this world doesn’t understand that God, our) spouse is eternal, ever-alive, and He never dies or goes away.”(3)

Finally Guru Ji shows compassion even to the ignorant foolish brides who don’t understand or realize that the spouse (God) is within us, and describes the way in which they could also be united with the spouse (God). He says: “There are some (bride souls), who being separated from their Spouse cry in pain, these foolish ones don’t understand that their Spouse is with them. The bride soul, who always keeps remembering her spouse (God) in her heart, through Guru’s grace, the true spouse (God) meets her. (The bride soul), who remembers the spouse within her (heart, knows that) He is always with her, but the self-conceited one thinks that He is far away. Therefore, those who haven’t realized the Spouse in front of them, this body of theirs gets wasted in sinful deeds. (In short), O’ Nanak, that bride who always remembers the Groom within her, united (by the Guru, she) meets God. (But, there are some bride souls), who being separated from their spouse (God), keep crying in pain, because these foolish ones don’t know that the Spouse is with them.”(4-2)



The message of this *Alahuni* is that we should try to become those kinds of brides (souls), who following Guru's advice, cherish God in their own heart and have faith that He is always with them. Remembering His merits, we should reflect on His immaculate Name. Who knows, one day He might also shower His grace on us, and bless us with His union.

*SGGS P - 583-584*



ਪੰਨਾ ੫੮੫

SGGS P-585

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਲਲਾਂ ਬਹਲੀਮਾ ਕੀ  
ਧੁਨਿ ਗਾਵਣੀ

**vad-hans kee vaar mehlaa 4 lalaa<sup>N</sup>  
behleemaa kee Dhun gaav<sup>nee</sup>**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>N</sup>kaar satgur parsaad.**

ਸਲੋਕ ਮਃ ੩॥

**salok mehlaa 3.**

ਸਬਦਿ ਰਤੇ ਵਡ ਹੰਸ ਹੈ ਸਚੁ ਨਾਮੁ ਉਰਿ ਧਾਰਿ ॥

sabad<sup>u</sup> ratay vad hans hai sach naam ur  
Dhaar.

ਸਚੁ ਸੰਗ੍ਰਹਿ ਸਦ ਸਚਿ ਰਹਿ ਸਚੈ ਨਾਮਿ  
ਪਿਆਰਿ ॥

sach sangr-hahi sad<sup>u</sup> sach raheh sachai  
naam pi-aar.

ਸਦਾ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਗਈ ਨਦਰਿ ਕੀਤੀ  
ਕਰਤਾਰਿ ॥

sadaa nirmal mail na lag-ee nadar keetee  
kartaar.

ਨਾਨਕ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜੋ ਅਨਦਿਨੁ  
ਜਪਹਿ ਮੁਰਾਰਿ ॥੧॥

naanak ha-o tin kai balihaarnai jo an-din  
jaapeh muraar. ||1||

ਮਃ ੩॥

**mehlaa 3.**

ਮੈ ਜਾਨਿਆ ਵਡ ਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ ॥

mai jaani-aa vad hans hai taa mai kee-aa  
sang.

ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨ ਦੇਦੀ ਅੰਗੁ ॥੨॥

jay jaanaa bag bapur<sup>h</sup>aa ta janam na  
daydee ang. ||2||

ਮਃ ੩॥

**mehlaa 3.**

ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾਂ ਭਿ ਆਯਾ ਚਾਉ ॥

hansaa vaykhtarandi-aa bagaa<sup>N</sup>bhe aa-  
yaa chaa-o.

ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ ॥੩॥

dub mu-ay bag bapur<sup>h</sup>ay sir tal upar  
paa-o. ||3||

ਪਉੜੀ ॥

**pa-or<sup>h</sup>ee.**

ਤੂ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਹੈ ਆਪਿ ਕਾਰਣੁ  
ਕੀਆ ॥

too aapay hee aap aap hai aap kaaran<sup>u</sup>  
kee-aa.

ਤੂ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਕੇ ਅਵਰੁ ਨ ਬੀਆ ॥

too aapay aap nirankaar hai ko avar na  
bee-aa.

ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤੂ ਕਰਹਿ ਸੁ ਬੀਆ ॥

too karan<sup>u</sup> kaaran<sup>u</sup> samrath hai too karahi  
so thee-aa.

ਤੂ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਸਭਨਾਹਾ ਜੀਆ ॥ too anmangi-aa daan dayvnaa  
sabhnaahaa jee-aa.

ਸਭਿ ਆਖਹੁ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਦਾਨੁ ਹਰਿ ਸਭਿ aakhahu satgur vaahu vaahu jin  
ਨਾਮੁ ਮੁਖਿਦੀਆ ॥੧॥ daan har naam mukhdee-aa. ||1||

***Wadhans Ki Vaar Mehla-4***  
**(To Be Sung To The Tune Of Lalla-Behleema.)**  
***Salok Mehla-3***

This epic is required to be sung to the tune of the epic of *Lalla-Behleema*. As per Dr. Bhai Vir Singh Ji, *Lalla* and *Behleema* were two brothers and petty kings or landlords. One time in order to save the crops of his brother, *Behleema* let *Lalla* use the water from his ditches, on the promise that the latter will pay back with one sixth of his crop. But after the crop ripened, *Lalla* refused to pay and there was a big heroic fight between both, in which ultimately *Behleema* won. This epic based on this story was written by the bards of those times. The present composition is supposed to be sung to the tune of this epic.

Guru Ji starts this epic by commenting on the true saints and other false saints or copycats. Guru Ji compares the true saints to gorgeous swans, and the copycats or false saints to herons, and then uses this metaphor to tell the differences between these two categories.

He says: “Those who are imbued with the word (of Guru’s advice) are real true gorgeous swans (saints); they have enshrined the true Name in their hearts. (Like the swans, which only peck at the pearls), these true saints only collect truth and are always imbued with the love of the true God. God has cast a glance of grace on them and they always remain pure and no dirt (of evil thoughts) afflicts them. Therefore, Nanak is a sacrifice to those, who day and night meditate on that Destroyer of pride.”(1)

***Mehla-3***

Now Guru Ji cautions us in an indirect way from being beguiled by the false saints, thinking them to be true saints, but he still uses his previous metaphor of swans and herons. So Guru Ji says: “I thought him to be a beautiful swan (a true saint, so) I associated with him, but if I had known that he’s only a poor crane (a cheat), I would never have let him come near me, for my entire life.”(2)

***Mehla-3***

Next Guru Ji depicts for us the fate of those poor cranes (false saints), who upon seeing the swans (the true saints) swimming in that pool (of spiritual bliss) also try the

same but they get drowned. So he says: “Seeing the swans swim, similar desire arose even in the cranes. (But when) they plunged headlong (into the water, the) poor cranes were drowned. (Similarly, when upon seeing the true saints enjoying the bliss of true union with God and respect of their company, the false saints also tried to get that kind of bliss and honor, (however) their secret evil nature came to the surface and they were drowned (shunned and kicked out of the holy congregation in a most dishonorable way).”(3)

### ***Paurri***

Finally Guru Ji addresses God and paying his homage, he says: “O’ God, You are by Yourself; and You are the cause of all this creation of Yours. You Yourself are formless and there is no one other (than You). You are powerful to do anything, and only that happens, which You do. You give unasked for gifts to all the creatures. Therefore, let us all repeatedly say that blessed is that true Guru who has given us the supreme gift of God’s Name.”(1)

**The message of this *shabad* is that before following any saint or a seemingly immaculate person, we should make sure that he or she is not a false saint trying to cheat us. Only then we should associate with any saints or follow their advice. But the safest course for us is to follow the advice of our eternal Guru, the Guru Granth Sahib, which contains the gist of all the advice of Sikh Gurus and like minded devotees.**

9-24-93

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ਪੰਨਾ ੫੮੭

SGGS P-587

ਸਲੋਕ ਮਃ ੩॥

ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਜਿਨ ਸਤਗੁਰ ਨਾਲਿ ਪਿਆਰੁ ॥  
ਮਿਲਿ ਪ੍ਰੀਤਮ ਤਿਨੀ ਧਿਆਇਆ ਸਚੈ ਪ੍ਰੇਮਿ  
ਪਿਆਰੁ ॥

ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਿ ॥

ਏਹਿ ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਆਪਿ ਮੇਲੇ  
ਕਰਤਾਰਿ ॥

ਇਕਨਾ ਦਰਸਨ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ  
ਨ ਕਰਹਿ ਵੀਚਾਰੁ ॥

ਵਿਛੁੜਿਆ ਕਾ ਕਿਆ ਵਿਛੁੜੈ ਜਿਨਾ ਦੂਜੈ ਭਾਇ  
ਪਿਆਰੁ ॥

ਮਨਮੁਖ ਸੇਤੀ ਦੋਸਤੀ ਖੋੜਿਆ ਦਿਨ ਚਾਰਿ ॥

ਇਸੁ ਪਰੀਤੀ ਤੁਟਦੀ ਵਿਲਮੁ ਨ ਹੋਵਈ ਇਤੁ  
ਦੋਸਤੀ ਚਲਨਿ ਵਿਕਾਰੁ ॥

ਜਿਨਾ ਅੰਦਰਿ ਸਚੇ ਕਾ ਭਉ ਨਾਹੀ ਨਾਮਿ ਨ ਕਰਹਿ  
ਪਿਆਰੁ ॥

ਨਾਨਕ ਤਿਨ ਸਿਉ ਕਿਆ ਕੀਚੈ ਦੋਸਤੀ ਜਿ ਆਪਿ  
ਭੁਲਾਏ ਕਰਤਾਰਿ ॥੧॥

ਮਃ ੩॥

ਇਕਿ ਸਦਾ ਇਕਤੈ ਰੰਗਿ ਰਹਹਿ ਤਿਨ ਕੈ ਹਉ ਸਦ  
ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਤਿਨ ਕਉ ਨਿਵਿ ਨਿਵਿ  
ਲਾਗਉ ਪਾਇ ॥

ਤਿਨ ਮਿਲਿਆ ਮਨੁ ਸੰਤੋਖੀਐ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ  
ਜਾਇ ॥

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੀਏ ਸਦਾ ਸਚੇ ਸਿਉ ਲਿਵ  
ਲਾਇ ॥੨॥

ਪਉੜੀ ॥

ਤਿਸੁ ਗੁਰਕਉ ਹਉ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ  
ਕਥਾ ਸੁਣਾਈ ॥

salok mehlā 3.

sajan milay sajnaa jin satgur naal pi-aar.  
mil pareetam tinee Dhi-aa-i-aa sachai  
paraym pi-aar.

man hee tay man maani-aa gur kai sabad  
apaar.

ayhi sajan milay na vichhurheh je aap  
maylay kartaar.

iknaa darsan kee parteeet na aa-ee-aa  
sabad na karahi veechaar.

vichhurhi-aa kaa ki-aa vichhurhai jinaa  
doojai bhaa-ay pi-aar.

manmukh saytee dostee thorrh-rhi-aa din  
chaar.

is pareetee tutdee vilam na hova-ee  
itdostee chalan vikaar.

jinaa andar sachay kaa bha-o naahee  
naam na karahi pi-aar.

naanak tin si-o ki-aa keechai dostee je  
aap bhulaa-ay kartaar. ||1||

mehlā 3.

ik sadaa iktai rang raheh tin kai ha-o sad  
balihaarai jaa-o.

tan man Dhan arpee tin ka-o niv niv  
laaga-o paa-ay.

tin mili-aa man santokhee-ai tarisnaa  
bhukh sabh jaa-ay.

naanak naam ratay sukhee-ay sadaa  
sachay si-o liv laa-ay. ||2||

pa-orhee.

tis gur ka-o ha-o vaari-aa jin har kee har  
kathaa sunaa-ee.

ਪੰਨਾ ੫੮੮

SGGS P-588

ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਹਰਿ ਸੇਵਾ  
ਬਣਤ ਬਣਾਈ ॥

tis gur ka-o sad balihaarnai jin har sayvaa  
banat banaa-ee.

ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ  
ਲਏ ਛੁਡਾਈ ॥

so satgur pi-aaraa mayrai naal hai jithai  
kithai maino la-ay chhadaa-ee.

ਤਿਸੁ ਗੁਰ ਕਉ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਰਿ ਸੋਝੀ  
ਪਾਈ ॥

tis gur ka-o saabaas hai jin har sojhee  
paa-ee.

ਨਾਨਕੁ ਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਨਾਮੁ  
ਦੀਆ ਮੇਰੇ ਮਨ ਕੀ ਆਸ ਪੁਰਾਈ ॥੫॥

naanak gur vitahu vaari-aa jin har naam  
dee-aa mayray man kee aas puraa-ee.  
||5||

### Salok Mehla-3

In this shabad, Guru Ji is comparing the quality of love between Guru's followers and self-conceited persons. Indirectly he tells us with what kind of people we should associate and develop friendship.

He says: "Virtuous people (like to meet) other good people, who also love the true Guru. On meeting they meditate on the beloved God with true love and affection. By reflecting on the infinite word (of advice of the Guru), their mind is instructed by the mind itself. When such virtuous friends meet, they do not separate again, because they have been united with God Himself."

"(On the other hand, there are others), who do not have any faith in obtaining the sight (or guidance of the true Guru) and they do not reflect on his advice. (But we should not worry about such people) because what more separation could be for them, who are already separated (from God) due to their love of duality (the worldly attachments. We should remember that) friendship with self-conceited persons is very short-lived and lasts only for a few days. It does not take even a moment's delay for such friendship to break down; moreover such friendship gives rise to many evils. (Because when the self-conceited persons join together, they do not think about doing good things, they think about all kinds of evil pursuits, then they easily fall out when their own personal selfish ends are not met). Therefore, O' Nanak there is no use of having any friendship with such people who do not have the fear of God in their mind, who do not love God's Name, and who have been forsaken by God Himself." (1)

### Mehla-3

Now Guru Ji tells us about the merits of those Guru's followers, who are truly imbued with the love of God, and are constantly attuned to Him, and in a way have already been saved. He says: "I always am a sacrifice to those persons who forever remain

attuned to the love of that one God. I will like to surrender my body and mind to them and I will touch their feet again and again (to show my reverence). Because on meeting (such persons), the mind feels contented, and all one's (worldly) desire and hunger is gone. O' Nanak, such persons who are imbued with God's Name, by always remaining attuned to the love of the true God, they always remain happy.'(2)

### ***Paurri***

After telling us the difference between the friendship of Guru's followers, and self-conceited persons, and then the merits of Guru's followers, Guru Ji takes us to the third and final stage of having rapport with the Guru. He says: "I am a sacrifice to that Guru, who has uttered to me the gospel of God. I am a sacrifice to that Guru who has made arrangements for this job of service of God for me. That beloved true Guru is always with me and saves me, wherever I am. Blessed is that Guru who has given me this wisdom (and true knowledge about God). In short, Nanak is a sacrifice to that Guru, who has given this gift of God's Name and fulfilled the desire of my heart.'(5)

**The message of this *shabad* is that if we want to fulfill the wishes of our soul and make this life fruitful we should have friendship with those good people who are already engaged in leading a virtuous life, are trying to follow the advice of the Guru, and do not associate with self-conceited persons. Secondly, we should always be most respectful and follow those who keep meditating on God's Name. Finally, we should seek the advice of the Guru and obtain from him God's Name and the gift of loving adoration of God at all times. Then, God will show His mercy, and will fulfill all our wishes, and we will obtain salvation.**

10-30-93

*SGGS P - 587-588*

ਪੰਨਾ ੫੮੯

SGGS P-589

ਸਲੋਕ ਮਃ ੩॥

salok mehlāa 3.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਵਿਚਿ ਹਉਮੈ  
ਕਰਮ ਕਮਾਹਿ ॥

bin satgur sayvay jee-a kay banDhnaa  
vich ha-umai karam kamaahi.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਉਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ  
ਆਵਹਿ ਜਾਹਿ ॥

bin satgur sayvay thā-ur na paavhee mar  
jameh aavahi jaahi.

ਬਿਨੁਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨ  
ਮਾਹਿ ॥

bin satgur sayvay fikaa bolṇaa naam na  
vasai man maahi.

ਪੰਨਾ ੫੯੦

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ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮ ਪੁਰਿ ਬਧੇ  
ਮਾਰੀਅਨਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ ॥੧॥

naanak bin satgur sayvay jam pur baDhay  
maaree-an muhi kaalai uṭh jaahi. ||1||

ਮਹਲਾ ੧॥

mehlāa 1.

ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ ॥  
ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ  
ਪਤਿ ਰਹੈ ॥੨॥

jaala-o aisee reet jīt mai pi-aara veesrai.  
naanak saa-ee bhalee pareet jīt saahib  
saytee pat rahai. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ ॥

har iko dāṭṭaa sayvee-ai har ik  
Dhi-aa-ee-ai.

ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ ॥

har iko dāṭṭaa mangee-ai man chindī-aa  
paa-ee-ai.

ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ ॥

jay dūjay paashu mangee-ai ṭaa laaj  
maraa-ee-ai.

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ  
ਸਭ ਭੁਖ ਗਵਾਈਐ ॥

jīn sayvi-aa ṭin fal paa-i-aa ṭis jan kee  
sabhḥukh gavāa-ee-ai.

ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ  
ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥੧੦॥

naanak ṭin vitahu vaari-aa jīn an-dīn  
hirdai har naam Dhi-aa-ee-ai. ||10||



*Salok Mehla-3*

In this *shabad* Guru Ji impresses upon us the necessity and the importance of serving (following the advice of) the true Guru in order to find the way to worship and love God.

He says: “(O’ my friends), without serving (and following the advice of) the true Guru, all the (ritualistic) deeds, (such as pilgrimages and fasts which people do) in ego, become bonds for our soul. (Therefore), without serving (and following) the true Guru, they don’t obtain any place to stay (permanently); so they keep dying to be born and keep coming and going (in and out of the world again and again). Moreover, without following the advice of the Guru, they speak insipid (words), and (God’s) Name does not come to abide in their mind. (Therefore), O’ Nanak without serving the true Guru, they are bound and beaten in the city of death, and they depart in disgrace (from this world).”(1)

*Mehla-1*

Now commenting on some of those rituals which make us do some kind of mechanical routines without having any real love for God, Guru Ji says: “I would rather burn such a routine which makes me forsake my beloved (God). O’ Nanak, only that kind of love is the best, through which my honor with the Master remains (in tact).”(2)

*Paurri*

Guru Ji concludes the Paurri by stressing upon the importance of serving and meditating on only the one (God). He says: (O’ my friends), we should serve (only) the one Giver, and meditate upon the one God alone. When we beg from the one Giver, we obtain the fruit of our heart’s desire. (However, if forsaking that one God), we beg from any other (lesser god, goddess, or person), we lose (our) respect. They who have served (and worshipped the one God), have obtained the fruit of (God’s Name, and as a result) all their hunger (for worldly things) has vanished. Therefore, Nanak is a sacrifice to those who day and night meditate on God’s Name in their hearts.”(10)

**The message of this Paurri is that if we want to fulfill all our desires and also enjoy blissful union with God, we should only worship one God alone. Secondly, we should follow only the advice of the true Guru and shouldn’t perform any ritualistic deeds or customs that make us forsake the beloved God. Because all other kinds of rituals and mechanical worships to please lesser gods and goddesses are useless.**

3-21-93

*SGGS P - 589-590*

ਪੰਨਾ ੫੯੧

SGGS P-591

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਗਤੁ ਮੁਆ ਬਿਰਥਾ ਜਨਮੁ  
ਗਵਾਇ ॥bin satgur sayvay jagat mu-aa birthaa  
janam gavaa-ay.ਦੂਜੈ ਭਾਇ ਅਤਿ ਦੁਖੁ ਲਗਾ ਮਰਿ ਜੰਮੈ ਆਵੈ  
ਜਾਇ ॥doojai bhaa-ay atdukh lagaa mar jammai  
aavai jaa-ay.

ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਹੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇ ॥

vistaa andar vaas hai fir fir joonee paa-ay.

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜਮੁ ਮਾਰਸੀ ਅੰਤਿ ਗਇਆ  
ਪਛੁਤਾਇ ॥੧॥naanak bin naavai jam maarsee ant ga-  
i-aa pachhutaa-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰ ਸਗਲੀ  
ਨਾਰਿਸਬਾਈ ॥is jag meh purakh ayk hai hor saglee naar  
sabaa-ee.

ਪੰਨਾ ੫੯੨

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ਸਭਿ ਘਟ ਭੋਗਵੈ ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ  
ਜਾਈ ॥sabhghat bhogvai alipat rahai alakh na  
lakh-naa jaa-ee.

ਪੂਰੈ ਗੁਰਿ ਵੇਖਾਲਿਆ ਸਬਦੇ ਸੋਝੀ ਪਾਈ ॥

poorai gur vaykhaali-aa sabday sojhee  
paa-ee.ਪੁਰਖੈ ਸੇਵਹਿ ਸੇ ਪੁਰਖ ਹੋਵਹਿ ਜਿਨੀ ਹਉਮੈ ਸਬਦਿ  
ਜਲਾਈ ॥purkhai sayveh say purakh hoveh jinee  
ha-umai sabad jalaa-ee.

ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੇ ਨਹੀ ਨਾ ਕੇ ਕੰਟਕੁ ਵੈਰਾਈ ॥

tis kaa sareek ko nahee naa ko kantik  
vairaa-ee.ਨਿਹਚਲ ਰਾਜੁ ਹੈ ਸਦਾ ਤਿਸੁ ਕੇਰਾ ਨਾ ਆਵੈ ਨਾ  
ਜਾਈ ॥nihchal raaj hai sadaa tis kayraa naa  
aavai naa jaa-ee.ਅਨਦਿਨੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ  
ਗਾਈ ॥an-din sayvak sayvaa karay har sachay  
kay gun gaa-ee.ਨਾਨਕੁ ਵੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਸਚੇ ਕੀ  
ਵਡਿਆਈ ॥੨॥naanak vaykh vighsi-aa har sachay kee  
vadi-aa-ee. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜਿਨ ਕੈ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਸਦ ਹਿਰਦੈ ਹਰਿ ਨਾਮੋ  
ਤਿਨ ਕਉ ਰਖਣਹਾਰਾ ॥jin kai har naam vasi-aa sad hirdai har  
naamo tin ka<sup>n</sup>-u rakhanhaaraa.

ਹਰਿ ਨਾਮੁ ਪਿਤਾ ਹਰਿ ਨਾਮੋ ਮਾਤਾ ਹਰਿ ਨਾਮੁ  
ਸਖਾਈ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ॥

har naam piṭaa har naamo maṭaa har  
naam sakḥaa-ee miṭar hamaaraa.

ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਗਲਾ ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਮਸਲਤਿ  
ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਕਰਦਾ ਨਿਤ ਸਾਰਾ ॥

har naavai naal galaa har naavai naal  
maslaṭ har naam hamaaree kardaa niṭ  
saaraa.

ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਸੰਗਤਿ ਅਤਿ ਪਿਆਰੀ ਹਰਿ  
ਨਾਮੁ ਕੁਲੁ ਹਰਿ ਨਾਮੁ ਪਰਵਾਰਾ ॥

har naam hamaaree sangat at pi-aaree  
har naam kul har naam parvaaraa.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਨਾਮੁ ਹਰਿ ਗੁਰਿ ਦੀਆ ਹਰਿ  
ਹਲਤਿ ਪਲਤਿ ਸਦਾ ਕਰੇ ਨਿਸਤਾਰਾ ॥੧੫॥

jan naanak ka<sup>n</sup>-u har naam har gur  
dee-aa har halaṭ palaṭ sadaa karay  
niṣtaaraa. ||15||

### Salok Mehla-3

In this *shabad*, Guru Ji tells us, how without serving and following the true Guru, the world is suffering, and what kind of suffering, we will have to go through, if we do not act on his advice, and dwell on the Lord's Name.

He says: "(O' my friends), without serving (following the advice of) the true Guru, the world is wasting its life in vain and destroying itself. Because of love for the other (worldly riches and powers instead of God), it is afflicted with extreme sorrow, and due to that, it keeps dying and being born and thus keeps coming and going. (In this way, its) abode is in filth, and it keeps falling into existences again and again. (However), O' Nanak, without meditating on (God's) Name, the demon of death would punish (it); (therefore) upon departing (from here) it would repent in the end."(1)

### Mehla-3

Now Guru Ji states his famous quote to tell us in a metaphor of those days (about five hundred years ago) when in India man was supposed to be the center of all power. In those times, women were totally dependant on men for their economic survival and social standing. Therefore, all women used to do their best to woo men and win their favor.

So in that context and also to show the supremacy of God over all other smaller powers, Guru Ji says: "(O' my friends), there is only but one male person in this world and all other (human beings are like His) brides. He pervades all hearts, and yet remains detached from them; that incomprehensible (God) cannot be comprehended. However, the perfect Guru has shown (that God to whom) he has imparted the (necessary) understanding through his word (the Gurbani. Moreover, they who by reflecting on the Guru's) word have burnt down their ego, by serving (and meditating on the Name of that supreme) Being, they become the embodiment of that Being Himself. There is no rival of that (supreme Being), nor any enemy who can give Him

any pain. His kingdom is eternal, and He neither goes nor comes, (because He is beyond birth and death. Therefore, a true devotee) serves the eternal God day and night, by singing praises of the eternal God. Upon beholding such glory of the eternal God, Nanak has blossomed forth in delight.”(2)

### ***Paurri***

Now talking about the glory of God’s greatness and power of His Name, Guru Ji says: “(O’ my friends), they in whose heart always abides the God’s Name, that Name itself is their Savior. (They are convinced, and say): “God’s Name is the father, God’s Name is the mother, and God’s Name is our dear friend and partner. Therefore, with God’s Name are our talks; with God’s Name are our consultations, and every day God’s Name looks after our wellbeing. Therefore, God’s Name is our loving association, (for us) God’s Name is our lineage, and God’s Name is our family. The Guru has given Nanak (the gift of) God’s Name, which always redeems us both here in this and in the next world.”(15)

**The message of this *Paurri* is that the guidance of the true Guru is absolutely essential, and without the true Guru we are going to experience nothing but suffering. Secondly, we need to realize that we are like the brides of God, who has all the powers, and only the true Guru can unite us with our true spouse (God). Finally the true Guru unites us with that God through His Name, which in itself is so powerful and helpful that if we are imbued with it then we don’t need anybody else to help, counsel, or save us. God’s Name itself will lead us to God and save us both in this and in the next world.**

*SGGS P - 591-592*

ਪੰਨਾ ੫੯੩

SGGS P-593

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlaa 3.

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ  
ਕਮਾਇ ॥manhath kinai na paa-i-o sabh thakay  
karam kamaa-ay.ਮਨਹਠਿ ਭੇਖ ਕਰਿ ਭਰਮਦੇ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ  
ਭਾਇ ॥manhath bhaykh kar bharamday dukh  
paa-i-aa doojai bhaa-ay.ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ  
ਆਇ ॥riDh siDh sabh moh hai naam na vasai  
man aa-ay.ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਅਗਿਆਨੁ ਅੰਧੇਰਾ  
ਜਾਇ ॥gur sayvaa tay man nirmal hovai agi-aan  
anDhayraa jaa-ay.ਨਾਮੁ ਰਤਨੁ ਘਰਿ ਪਰਗਟੁ ਹੋਆ ਨਾਨਕ ਸਹਜਿ  
ਸਮਾਇ ॥੧॥naam ratan ghar pargat ho-aa naanak  
sahj samaa-ay. ||1||

ਮਃ ੩॥

mehlaa 3.

ਪੰਨਾ ੫੯੪

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ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੇ ਪਿਆਰੁ ॥

sabdai saad na aa-i-o naam na lago  
pi-aar.

ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

rasnaa fikaa bolnaa nit nit ho-ay khu-aar.

ਨਾਨਕ ਕਿਰਤਿ ਪਇਐ ਕਮਾਵਣਾ ਕੋਇ ਨ  
ਮੇਟਣਹਾਰੁ ॥੨॥naanak kirat pa-i-ai kamaavanaa ko-ay  
na maytanhaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਧਨੁ ਧਨੁ ਸਤ ਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ  
ਮਿਲਿਐ ਹਮ ਕਉ ਸਾਂਤਿ ਆਈ ॥Dhan Dhan sat purakh satguroo hamaaraa  
jit mili-ai ham ka-o saa't aa-ee.ਧਨੁ ਧਨੁ ਸਤ ਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ  
ਮਿਲਿਐ ਹਮ ਹਰਿ ਭਗਤਿ ਪਾਈ ॥Dhan Dhan sat purakh satguroo hamaaraa  
jit mili-ai ham har bhagat paa-ee.ਧਨੁ ਧਨੁ ਹਰਿ ਭਗਤੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਸ ਕੀ  
ਸੇਵਾ ਤੇ ਹਮ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ ॥Dhan Dhan har bhagat satguroo  
hamaaraa jis kee sayvaa tay ham har  
naam liv laa-ee.

ਧਨੁ ਧਨੁ ਹਰਿ ਗਿਆਨੀ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਨਿ  
ਵੈਰੀ ਮਿਤ੍ਰੁ ਹਮ ਕਉ ਸਭ ਸਮ ਦ੍ਰਿਸਟਿ ਦਿਖਾਈ ॥

Dhan Dhan har gi-aanee satguroo  
hamaaraa jin vairee mitar ham ka-o sabh  
sam darisat dikhaa-ee.

ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੂ ਮਿਤ੍ਰੁ ਹਮਾਰਾ ਜਿਨਿ ਹਰਿ ਨਾਮ  
ਸਿਉ ਹਮਾਰੀ ਪ੍ਰੀਤਿ ਬਣਾਈ ॥੧੯॥

Dhan Dhan satguroo mitar hamaaraa  
jin har naam si-o hamaaree pareet  
banaa-ee. ||19||

### *Salok Mehla-3*

In this *paurri*, Guru Ji expounds on the merits of the true Guru who helps us obtain the gift of God's Name, which is the most precious thing in this world. At the same time, he cautions us against following those rituals, rites, and austerities in which we force our will against some natural urges or desire such as not eating for many days, standing in a certain pose for long periods, or torturing our bodies in other ways, such as remaining naked or sleeping on a bed of nails etc.

But as for as God is concerned, Guru Ji says: "(O' my friends), no one has obtained (God) by forcing one's will, and all have exhausted themselves doing the ways of works. They, who are wandering around in different holy garbs, just by sheer obstinacy of their mind, suffer from the pain of duality (love of worldly things, instead of God). All such powers as performing miracles are simply a form of worldly attachment, by practicing which (God's) Name does not come to abide in one's mind. It is only through the Guru's service that the mind becomes pure and one's darkness of ignorance is dispelled. O' Nanak, when the jewel of (God's) Name becomes manifest in the home (of one's mind, one) un-noticeably merges in (God) a state of poised (meditation)." (1)

Now Guru Ji comments on the state of those who do not like to listen to Guru's advice and meditate on God's Name. He says: "(O' my friends, the) person who doesn't relish the taste of Guru's word (the *Gurbani*), and hasn't been imbued with the love of God's Name, whatever that person utters from the tongue is insipid, which makes that person suffer day after day. But O' Nanak, (a person is also helpless, because) one has to do the deeds in accordance with the destiny pre-ordained for that one (by God, based on the past deeds), which no one can erase." (1)

### *Paurri*

Therefore Guru Ji concludes the *Paurri* by expressing his gratitude to his Guru who has given him the divine wisdom and the gift of God's Name. He says: "Blessed (again and again) is my true Guru, the true being, meeting whom I have obtained peace. Blessed is my true Guru, meeting whom I have obtained devotion and worship of God. Blessed is the true Guru, the devotee of God, by whose service I have been

imbued with the love of God's Name. Blessed is the wise true Guru of mine who has made me see foe and friend alike. (In short), praiseworthy is that true Guru and friend of mine who has made me embrace love for the God's Name."(19)

**The message of this *Paurri* is that there is no use of forcing ourselves into doing any austerities or subjecting our body to any hardships or tortures. If we want to embrace friendship with God and be imbued with the love of His Name, we should follow the advice of the Guru with true love and devotion.**

*SGGS P - 593-594*



ਪੰਨਾ ੫੯੫

SGGS P-595

ਸੋਰਠਿ ਮਹਲਾ ੧ ਘਰੁ ੧॥

sorath mehlāa 1 ghar 1.

ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ  
ਖੇਤੁ ॥man haalee kirsaaṇee karṇee saram  
paanee ṭan khayṭ.

ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ ॥

naam beej santokh suhaagaa rakh  
gareebē vays.

ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ ॥੧॥

bhaa-o karam kar jammsee say ghar  
bhaagath daykh. ||1||

ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ ॥

baabaa maa-i-aa saath na ho-ay.

ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ ॥  
ਰਹਾਉ ॥in maa-i-aa jag mohi-aa virḷaa boojhai  
ko-ay. rahaa-o.

ਹਾਣੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ ॥

haan hat kar aarjaa sach naam kar vath.

ਸੁਰਤਿ ਸੋਚ ਕਰਿ ਭਾਂਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ  
ਰਖੁ ॥surat soch kar bhaa<sup>n</sup>dsaal tis vich tis no  
rakh.ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ  
ਹਸੁ ॥੨॥vanjaari-aa si-o vanaj kar lai laahaa man  
has. ||2||

ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ ॥

sun saasat sa-udaagree satghorhay lai  
chal.

ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ ॥

kharach bann chang-aa-ee-aa mat man  
jaaneh kal.ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ  
ਮਹਲੁ ॥੩॥nirankaar kai days jaahi taa sukh laheh  
mahal. ||3||

ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ ॥

laa-ay chit kar chaakree man naam kar  
kamm.

ਪੰਨਾ ੫੯੬

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ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੋ ਆਖੈ ਧੰਨੁ ॥

bann badee-aa kar Dhaavṇee taa ko  
aakhai Dhan.ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ  
ਵੰਨੁ ॥੪॥੨॥naanak vaykhai nadar kar charhai  
chavgan vann. ||4||2||



*Sorath Mehla-1 Ghar-1*

This is the beauty of Guru Ji's compositions that whenever he wants to give any advice or have any discourse with any kind of people, he will talk to them in their own terminology. For example, if Guru Ji is among married persons, he would talk in terms of brides and bridegrooms. If he is among people of certain profession, he would use the language of that profession. In this *shabad* Guru Ji talks to persons of all the four basic professions for earning short-lived worldly wealth to illustrate how to earn the everlasting wealth of God's Name. According to Dr. Bh. Vir Singh Ji, it appears that Guru Ji had a discussion with his father regarding entering some profession. At a later date, he described his views in the form of a hymn for the benefit of all.

First taking the profession of farming, he says: "(O' my friend, if you want to earn a wealth which would never forsake you and would accompany you even after death, then) make your mind hardworking like a farmer, consider your body the farm, and let hard work be the water for your crops. Then in such a prepared field, sow the seed of (God's) Name, and make the furrows of contentment (to save the seed from being eaten by the birds of false worldly desires). Let the garb of humility be the security guard (for your crops). Then by doing the deeds of love, the seed of Name would grow (in abundance), and you would see that this household has become truly rich (with God's Name)." (1)

Next giving central message of his sermon, Guru Ji says: "(O' my respected friends, Maya (the worldly riches) doesn't accompany a person in the end. This Maya has enticed the entire world, but only a rare person realizes this)." (1-pause)

Next, using the illustration of a shopkeeper, Guru Ji says: "(O' my friend), make your ever decreasing age as your shop. Stock it with the commodity of God's Name. Let concentration and reason be your warehouse, keep that (commodity of Name) in that (warehouse), and then do business with the peddlers (the lovers of Name), so that you may feel delighted in your mind, upon making a (good) profit." (2)

Next taking the example of trading in horses, Guru Ji says: "(O' my dear friend), listen to the Shastras (the most reputed books on import and export business) of horses. Take from here the horses of truth, (the acts of truthful living). Have good deeds in your wallet, for the travel expenses of your soul (to the yond). In your mind, don't postpone (doing good deeds for a later more convenient time). If you would go to God's country (with such merits), then you would (easily) claim a comfortable seat in His palace." (3)

Guru Ji concludes the shabad with the example of ordinary employees in government service or big corporations. To them he says: "(O' my friends), do your job with full dedication of your heart, and make faith in the Name (of God) as your occupation.

Make the restraint on sinful activities as your effort, only then shall people praise you and call you blessed. O' Nanak, then God will regard you with grace, and your honor and emoluments will multiply four fold.”(4-2)

**The message of this *shabad* is that no matter in what profession we are, we should live a life of truth, contentment, and refrain from sinful activities. But the most important thing is that we should have love for God's Name and his blissful union.**

10-3-93

*SGGS P - 595-596*



ਪੰਨਾ ੫੯੭

SGGS P-597

ਸੋਰਠਿ ਮਹਲਾ ੧॥

sorath mehlā 1.

ਤੂ ਪੁਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ ॥

too parabhdaataa daan mat pooraa ham thaaray bhaykhaaree jee-o.

ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਬਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ ॥੧॥

mai ki-aa maaga-o kichh thir na rahaa-ee har deejai naam pi-aaree jee-o. ||1||

ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ ॥

ghat ghat rav rahi-aa banvaaree.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ ॥ ਰਹਾਉ ॥

jal thal mahee-al gupto vartai gur sabdee daykh nihaaree jee-o. rahaa-o.

ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਜੀਉ ॥

marat pa-i-aal akaas dikhaa-i-o gur satgur kirpaa Dhaaree jee-o.

ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ ॥੨॥

so barahm ajonee hai bhee honee ghat bheetar daykh muraaree jee-o. ||2||

ਪੰਨਾ ੫੯੮

SGGS P-598

ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗੁ ਬਪੁੜੋ ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਿਸਾਰੀ ਜੀਉ ॥

janam maran ka-o ih jag bapurho in doojai bhagat visaaree jee-o.

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ ॥੩॥

satgur milai ta gurmat paa-ee-ai saakat baajee haaree jee-o. ||3||

ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਚਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ ॥

satgur bandhan torh niraaray bahurh na garabh majhaaree jee-o.

ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ ॥੪॥੮॥

naanak gi-aan ratan pargaasi-aa har man vasi-aa nirankaaree jee-o. ||4||8||

### Sorath Mehlā-1 Chaupada-8

In this *shabad* Guru Ji describes some of the excellences of God and teaches us what kind of gift or charity we should beg from such an excellent and omnipotent God.

Therefore, Guru Ji starts this *shabad* by saying: “(O’ God), You are a great Giver and perfect in wisdom, and we are (merely) Your beggars. (I am not sure) what, I may ask from You, because nothing remains permanent. Therefore, bestow upon me (the gift) of (Your) loving Name, (which alone is an everlasting thing in this world).”(1)

Next commenting on the all-pervasiveness and omnipotence of God, he says: “The beloved God is pervading in each and every heart. He is secretly pervading in the water and land, (O’ my mind, go ahead) and see Him with your own eyes (by taking guidance from) the Guru’s word.” (Pause)

Describing how the Guru has helped him to see God pervading everywhere, He says: “My Guru, the true Guru has become kind to me, and he has shown me (God pervading in the) mortal world, the netherworld, and the skies. (I have also realized) that God doesn’t go through the womb, He is present now, and He would always be there; (O’ my friend), see that God, that Destroyer of pride, within your own heart.”(2)

Next, commenting on the state of the world, Guru Ji says: “The unfortunate world is subject to birth and death and is lured by the love of other (worldly things rather than God); it has forsaken devotion (to God). If we could meet the true Guru, then following his instruction, we could obtain (His devotion. But without devotion, the) self-conceited persons have lost the game (of life).”(3)

Guru Ji concludes the shabad by describing the kind of blessings those persons obtain who meet the true Guru and follow his instruction. He says: “(O’ my friends, they who have followed Guru’s instruction), the true Guru has snapped their (worldly) bonds, and they wouldn’t be cast into the womb again. Because O’ Nanak, in their minds becomes manifest the jewel of divine knowledge (and they are able to see that) within their mind is abiding the formless (God).”(4-8)

**The message of this *shabad* is that all other riches, powers, or property are very short lived, so we shouldn’t run after and pray for such worldly things. We should beg God only for the gift of His eternal Name, and reflect on the Guru’s word to see God pervading everywhere and in our own heart.**

10-18-93

*SGGS P - 597-598*

ਪੰਨਾ ੫੯੯

SGGS P-599

ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧

sorath mehlāa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>r</sup>asaad.ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭਿ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ  
ਆਇਆ ॥sayvak sayv karahi sabhtayree jin sabdai  
saad aa-i-aa.ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਇਆ ॥gur kirpaa tay nirmal ho-aa jin vichahu  
aap gavaa-i-aa.ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਨਿਤ ਸਾਚੇ ਗੁਰ ਕੈ ਸਬਦਿ  
ਸੁਹਾਇਆ ॥੧॥an-din gun gaavahi nit saachay gur kai  
sabad suhaa-i-aa. ||1||

ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਬਾਰਿਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥

mayray thaakur ham baarik  
sarantumaaree.ਏਕੋ ਸਚਾ ਸਚੁ ਤੂ ਕੇਵਲੁ ਆਪਿ ਮੁਰਾਰੀ ॥  
ਚਰਾਉ ॥ayko sachaa sach too kayval aap  
muraaree. rahaa-o.ਜਾਗਤ ਰਹੇ ਤਿਨੀ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦੇ ਹਉਮੈ  
ਮਾਰੀ ॥jaagat rahay tinee parabh paa-i-aa  
sabdai ha-umai maaree.ਗਿਰਹੀ ਮਹਿ ਸਦਾ ਹਰਿ ਜਨ ਉਦਾਸੀ ਗਿਆਨ  
ਤਤ ਬੀਚਾਰੀ ॥girhee meh sadaa har jan udaasee gi-aan  
tat beechaaree.ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਾਖਿਆ  
ਉਰ ਧਾਰੀ ॥੨॥satgur sayv sadaa sukh paa-i-aa har  
raakhi-aa ur Dhaaree. ||2||ਇਹੁ ਮਨੂਆ ਦਹ ਦਿਸਿ ਧਾਵਦਾ ਦੂਜੈ ਭਾਇ  
ਖੁਆਇਆ ॥ih manoo-aa dah dis Dhaavdaa doojai  
bhaa-ay khu-aa-i-aa.

ਪੰਨਾ ੬੦੦

SGGS P-600

ਮਨਮੁਖ ਮੁਗਧੁ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਿਰਥਾ ਜਨਮੁ  
ਗਵਾਇਆ ॥manmukh mugaDh har naam na chaytai  
birthaa janam gavaa-i-aa.ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਨਾਉ ਪਾਏ ਹਉਮੈ ਮੋਹੁ  
ਚੁਕਾਇਆ ॥੩॥satgur bhaytay taa naa-o paa-ay ha-umai  
moh chukaa-i-aa. ||3||ਹਰਿ ਜਨ ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ  
ਵੀਚਾਰੀ ॥har jan saachay saach kamaaveh gur kai  
sabad veechaaree.ਆਪੇ ਮੇਲਿ ਲਏ ਪ੍ਰਭਿ ਸਾਚੈ ਸਾਚੁ ਰਖਿਆ ਉਰ  
ਧਾਰੀ ॥aapay mayl la-ay parabh saachai saach  
rakh-i-aa ur.ਨਾਨਕ ਨਾਵਹੁ ਗਤਿ ਮਤਿ ਪਾਈ ਏਹਾ ਰਾਸਿ  
ਹਮਾਰੀ ॥੪॥੧॥Dhaaree naanak naavhu gat mat paa-ee  
ayhaa raas hamaaree. ||4||1||

*Sorath Mehla-3 Ghar-1  
Ik Onkaar Sat Gur Parsaad*

In this *shabad* Guru Ji is telling us who is the true servant of God and how the human beings can become His true servants and save themselves from the attachment of *Maya* and merge in God.

Addressing God, Guru Ji says: “(O’ God), Your devotees, who have been blessed with the relish of (Guru’s) word, they all serve (and worship) You. By Guru’s grace, one who has removed one’s self-conceit from within, that one has become immaculate. They who day and night sing praises of the eternal God, by following Guru’s word (of advice), they become beautiful (in their life-conduct).”(1)

Before proceeding further, Guru Ji humbly states: “O’ my Master, we, Your children, have come to Your shelter. O’ God, You alone are truly eternal, and only You are the Destroyer of demons.”(1-pause)

Now describing the kinds of blessings and merits those servants obtain who follow Guru’s advice, he says: “(O’ my friends), only they who have stilled their ego through the word (of the Guru), and have remained awake (to the onslaughts of worldly allurements), have obtained God. By reflecting on the essence of (divine) wisdom while living in the household, such devotees of God remain detached (from worldly attachments). By serving (and following) the true Guru, they have always enjoyed peace and have kept God enshrined in their hearts.”(2)

Next commenting on the general state of human mind and stating the consequences of following the dictates of one’s own mind, Guru Ji says: “(O’ my friends), this mind (of ours) keeps running in (all the) ten directions and is ruined by the love of other (worldly riches, instead of God). The foolish self-conceited person, who doesn’t remember God’s Name, wastes the (human) life in vain. However, if one meets the true Guru (and follows his advice), then one obtains (the gift of) God’s Name, and is rid of one’s ego and (worldly) attachment.”(3)

However, regarding the Guru’s followers, he says: “(O’ my friends), by reflecting on the word of the Guru, the devotees of God always earn the profit of true (Name of God). They have kept the eternal God enshrined in their hearts, and on His own the eternal God has united them with Him. O’ Nanak, it is from (God’s) Name, that they have obtained the supreme state (of mind, and divine) wisdom, and this same thing is my capital in stock.”(4-1)

**The message of this *shabad* is that it is through the word of the Guru that we are able to obtain God, but those who remain attached to the love of worldly riches simply waste away their precious human life.**

*SGGS P - 599-600*

ਪੰਨਾ ੬੦੧

SGGS P-601

ਸੋਰਠਿ ਮਹਲਾ ੩॥

sorath mehlāa 3.

ਸੋ ਸਿਖੁ ਸਖਾ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ  
ਵਿਚਿ ਆਵੈ ॥so sikh sakhāa banDhap hai bhāa-ee je  
gur kay bhāanay vich aavai.

ਆਪਣੈ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ ॥

aapnai bhāanai jo chalai bhāa-ee  
vichhurh chotaa khaavai.ਬਿਨੁ ਸਤਿਗੁਰੁ ਸੁਖੁ ਕਦੇ ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ  
ਫਿਰਿ ਪਛੋਤਾਵੈ ॥੧॥bin satgur sukh kaday na paavai bhāa-ee  
fir fir pachhotaavai. ||1||

ਹਰਿ ਕੇ ਦਾਸਸੁਹੇਲੇ ਭਾਈ ॥

har kay daas suhaylay bhāa-ee.

ਪੰਨਾ ੬੦੨

SGGS P-602

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਕਾਟੇ ਆਪੇ ਮੇਲਿ  
ਮਿਲਾਈ ॥ ਰਹਾਉ ॥janam janam kay kilbikh dukh kaatay  
aapay mayl milaa-ee. rahaa-o.ਇਹੁ ਕੁਟੰਬੁ ਸਭੁ ਜੀਅ ਕੇ ਬੰਧਨ ਭਾਈ ਭਰਮਿ  
ਭੁਲਾ ਸੈਸਾਰਾ ॥ih kutamb sabh jee-a kay banDhan  
bhāa-ee bharam bhulaa sai'saaraa.ਬਿਨੁ ਗੁਰੁ ਬੰਧਨ ਟੂਟਹਿ ਨਾਹੀ ਗੁਰਮੁਖਿ ਮੋਖ  
ਦੁਆਰਾ ॥bin gur banDhan tooteh naahee gurmukh  
mokhdu-aaraa.ਕਰਮ ਕਰਹਿ ਗੁਰੁ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ਮਰਿ  
ਜਨਮਹਿ ਵਾਰੋ ਵਾਰਾ ॥੨॥karam karahi gur sabad na pachhaaneh  
mar janmeh vaaro vaaraa. ||2||ਹਉ ਮੇਰਾ ਜਗੁ ਪਲਚਿ ਰਹਿਆ ਭਾਈ ਕੋਇ ਨ  
ਕਿਸ ਹੀ ਕੇਰਾ ॥ha-o mayraa jag palach rahi-aa bhāa-ee  
ko-ay na kis hee kayraa.ਗੁਰਮੁਖਿ ਮਹਲੁ ਪਾਇਨਿ ਗੁਣ ਗਾਵਨਿ ਨਿਜ ਘਰਿ  
ਹੋਇ ਬਸੇਰਾ ॥gurmukh mahal paa-in gun gaavan nij  
ghar ho-ay basayraa.ਐਥੈ ਬੂਝੈ ਸੁ ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਤਿਸੁ  
ਕੇਰਾ ॥੩॥aithai boojhai so aap pachhaanai har  
parabh hai tis kayraa. ||3||ਸਤਿਗੁਰੂ ਸਦਾ ਦਇਆਲੁ ਹੈ ਭਾਈ ਵਿਣੁ ਭਾਗਾ  
ਕਿਆ ਪਾਈਐ ॥satguroo sadaa da-i-aal hai bhāa-ee vin  
bhaagaa ki-aa paa-ee-ai.ਏਕੁ ਨਦਰਿ ਕਰਿ ਵੇਖੈ ਸਭ ਉਪਰਿ ਜੇਹਾ ਭਾਉ ਤੇਹਾ  
ਫਲੁ ਪਾਈਐ ॥ayk nadar kar vaykhai sabh oopar jayhaa  
bhāa-o tayhaa fal paa-ee-ai.ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਈਐ ॥੪॥੬॥naanak naam vasai man antar vichahu  
aap gavaa-ee-ai. ||4||6||

*Sorath Mehla-3*  
*Chaupada- 6-18*

Oftentimes, there is a hot discussion and debate among many persons regarding who is a true sikh or disciple of the Guru. All give their own definitions according to what suits their own style or way of living. Some say only those who have been baptized, or taken Amrit, are the Sikhs. Others claim Amrit is not necessary, just living a truthful life without hurting others makes one a good Sikh. Still others think that simply by being born in a sikh family one becomes a sikh and nothing else matters. Guru Ji begins this *shabad* by giving the definition of a (true) Sikh, and tells us what kind of blessings, such a person obtains who meets this definition, and what kinds of pain and suffering that person goes through whose conduct is otherwise.

He says: “O’ brothers (and sisters), that person is (a true) Sikh, friend and kin, who submits to the Guru’s will (and conducts his life in accordance with Guru’s guidance. But) O’ brothers (and sisters), the one who acts in accordance with one’s own will (or ego), that one gets separated (from God) and suffers blows (of fate). In short, without (following the guidance of) the true Guru, one never obtains peace and repents again and again.”(1)

Describing briefly the kind of peace the devotees obtain, Guru Ji says: “(They who follow Guru’s advice become like servants of God, and) O’ brothers (and sisters), the servants of God are (always) in peace. (Because) on His own (God) has brought about their union with Him (through the Guru, and He has) washed off their pains and sins, (accumulated by them) birth after birth.”(1-pause)

Explaining why it is necessary to follow Guru’s advice, and what kinds of sufferings and pains a person suffers who only keeps doing the worldly tasks without caring for Guru’s advice, he says: “O’ my brothers (and sisters, without following Guru’s guidance), this family of ours also becomes like bonds for our soul, and (that is why the entire) world remains lost in doubt. Without the guidance of the Guru these bonds cannot be broken lose, but the one who follows Guru’s advice, that one finds the way of liberation (from the worldly bonds. On the other hand, they who keep doing (worldly) tasks, but don’t act on the Guru’s words (of advice) keep dying and being born again and again.”(2)

Commenting further on the state of the world and why it keeps suffering while the Guru’s followers live in a state of stability in the company of God, Guru Ji says: “O’ brothers (and sisters), the world is caught in selfishness and ego, and no one (truly) cares for any other. But they who follow Guru’s advice, by singing (God’s) praises they live in the presence of God, and abide in their own home (of the heart, or the mansion of God). The person who in this (world) realizes his or her self, (and keeps examining the self), God remains that person’s helper throughout.”(3)



Guru Ji concludes the *shabad* by answering the question: “The Guru is gracious on all, then why some do not receive his grace while others do?” He says: “O’ my brothers (and sisters), the true Guru is always merciful (on everybody), but without destiny, what could we obtain? He sees everybody with one sight and showers his grace on everybody. However, whatever is the attitude of a person (towards the Guru, that person) obtains the fruit accordingly. (It is just like that even though rain falls all over the area, but only the fields, which have been leveled and prepared properly receive the benefit of this rain, and the sand dunes and hillocks don’t benefit from it, because all the rain water is washed off. In short), O’ Nanak, only when we still our ego from within, that (God’s) Name is enshrined in our mind.”(4-6)

**The message of this *shabad* is that they who follow the will and desire of the Guru, remain happy and peaceful, but they who follow their own self-conceit, repent and grieve and are subjected to the pains of birth and death again and again.**

*SGGS P - 601-602*

ਪੰਨਾ ੬੦੩

SGGS P-603

ਸੋਰਠਿ ਮਹਲਾ ੩॥

sorath mehlā 3.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ ਚਾਰੇ  
ਭਰਮਾਈ ॥bin satgur sayvay bahutaa dukh laagaa  
jug chaaray bharmaa-ee.ਹਮ ਦੀਨ ਤੁਮ ਜੁਗੁ ਜੁਗੁ ਦਾਤੇ ਸਬਦੇ ਦੇਹਿ  
ਬੁਝਾਈ ॥੧॥ham deen tum jug jug daatay sabday  
deh bujhaa-ee. ||1||

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਤੁਮ ਪਿਆਰੇ ॥

har jee-o kirpaa karahu tum pi-aaray.

ਸਤਿਗੁਰੁ ਦਾਤਾ ਮੇਲਿ ਮਿਲਾਵਹੁ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ  
ਆਧਾਰੇ ॥ ਰਹਾਉ ॥satgur daataa mayl milaavhu har naam  
dayvhu aaDhaaray. rahaa-o.ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ ਪਾਇਆ  
ਨਾਮੁ ਅਪਾਰਾ ॥mansaa maar dubiDhaa sahj samaanee  
paa-i-aa naam apaaraa.ਹਰਿ ਰਸ ਚਾਖਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ  
ਕਾਟਣਹਾਰਾ ॥੨॥har ras chaakh man nirmal ho-aa kilbikh  
kaatanhaaraa. ||2||

ਪੰਨਾ ੬੦੪

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ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ  
ਮਰਣੁ ਨ ਹੋਈ ॥sabad marahu fir jeevhu sad hee taa fir  
maran na ho-ee.ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ  
ਕੋਈ ॥੩॥amrit naam sadaa man meethaa sabday  
paavai ko-ee. ||3||ਦਾਤੇ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ  
ਦੇਈ ॥daatai daat rakhee hath apnai jis bhaavai  
tis day-ee.ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ  
ਸੇਈ ॥੪॥੧੧॥naanak naam ratay sukh paa-i-aa dargeh  
jaapeh say-ee. ||4||11||*Sorath Mehla-3 Chaupada – 11-23*

In this *shabad*, Guru Ji tells us, how without the guidance of the Guru, one keeps suffering. Therefore he shows us how to pray to God for blessing us with the guidance of the Guru, so that we may obtain the gift of God's Name through him, which is the cure all for peace and spiritual bliss.

So addressing God, Guru Ji says: “(O’ my reverend God), without serving (and following) the true Guru, (a human soul) keeps suffering in severe pain and keeps

wandering throughout all the four ages (forever). O' God, we are (like) poor and meek (beggars at Your door), and You have been the benefactor, age after age; through the word (of the Guru, please) instruct us about (the right way to live our life)."(1)

Stating, what exactly he wants from God, Guru Ji says: "O' my dear God, show Your kindness, and by uniting us with the benefactor true Guru, join us with You, and give us the support of Your Name."(1-pause)

Describing the blessings a person who has obtained the gift of (God's) Name, receives through the Guru, he says: "(O' my friends), one who has obtained (God's) infinite Name by stilling one's (worldly) desire, that one's double mindedness has merged into a state of stability and poise. By tasting the relish of God's (Name), such a person's mind has become immaculate, (because God's Name) can wash away (all one's) sins."(2)

Describing additional benefits of stilling our worldly desires, by living in accordance with the Guru's word, he says: "(O' my friends), if by following the (Guru's) word (you detach yourself so much from the worldly desires, as if you) have died, then you would live (a spiritual life) forever, and you would never suffer (a spiritual) death. (O' my friends), the nectar like (God's) Name is always sweet, however it is only a rare person who obtains it through the (Guru's) word."(3)

Finally Guru Ji tells us who is the real storekeeper or the guard of this precious commodity. He says: "The donor (God), has kept this bounty of God's Name under His own control; He gives this (gift) to whosoever He pleases. O' Nanak, they who are imbued with God's Name, have enjoyed peace (here), and only they are approved in God's court."(4-11)

**The message of this *shabad* is that only through the word of the Guru can one die to the sense of duality and understand the glory and merits of God's Name. Only through God's Name and drinking the nectar of God, all one's sins are erased, one always lives in peace, and is received with honor in God's court.**

3-9-93

*SGGS P - 603-604*

ਪੰਨਾ ੬੦੫

SGGS P-605

ਸੋਰਠਿ ਮਹਲਾ ੪॥

sorath mehlā 4.

ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ  
ਤੋਲਾਇਆ ॥

aapay kandaa aap taraajee parabh aapay  
tol tolaa-i-aa.

ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਵਣਜੁ  
ਕਰਾਇਆ ॥

aapay saahu aapay vanjaaraa aapay  
vanaj karaa-i-aa.

ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੈ ਪਿਛੈ ਟੰਕੁ  
ਚੜਾਇਆ ॥੧॥

aapay Dhartee saajee-an pi-aarai pichhai  
tank charhaa-i-aa. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ॥

mayray man har har Dhi-aa-ay sukh paa-  
i-aa.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਗੁਰਿ ਪੂਰੈ  
ਮੀਠਾ ਲਾਇਆ ॥ ਰਹਾਉ ॥

har har naam niDhaan hai pi-aaraa gur  
poorai meethaa laa-i-aa. rahaa-o.

ਆਪੇ ਧਰਤੀ ਆਪਿ ਜਲੁ ਪਿਆਰਾ ਆਪੇ ਕਰੇ  
ਕਰਾਇਆ ॥

aapay Dhartee aap jal pi-aaraa aapay  
karay karaa-i-aa.

ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਜਲੁ ਮਾਟੀ ਬੰਧਿ  
ਰਖਾਇਆ ॥

aapay hukam varatdaa pi-aaraa jal  
maatee banDh rakhaa-i-aa.

ਆਪੇ ਹੀ ਭਉਪਾਇਦਾ ਪਿਆਰਾ ਬੰਨਿ ਬਕਰੀ ਸੀਹੁ  
ਹਢਾਇਆ ॥੨॥

aapay hee bha-o paa-idaa pi-aaraa bann  
bakree seehu hadhaa-i-aa. ||2||

ਪੰਨਾ ੬੦੬

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ਆਪੇ ਕਾਸਟ ਆਪਿ ਹਰਿ ਪਿਆਰਾ ਵਿਚਿ ਕਾਸਟ  
ਅਗਨਿ ਰਖਾਇਆ ॥

aapay kaasat aap har pi-aaraa vich kaasat  
agan rakhaa-i-aa.

ਆਪੇ ਹੀ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਭੈ ਅਗਨਿ ਨ  
ਸਕੈ ਜਲਾਇਆ ॥

aapay hee aap varatdaa pi-aaraa bhai  
agan na sakai jalaa-i-aa.

ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ ਪਿਆਰਾ ਸਾਹ ਲੈਦੇ ਸਭਿ  
ਲਵਾਇਆ ॥੩॥

aapay maar jeevaa-idaa pi-aaraa saah  
laiday sabh lavaa-i-aa. ||3||

ਆਪੇ ਤਾਣੁ ਦੀਬਾਣੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਕਾਰੈ  
ਲਾਇਆ ॥

aapay taan deebaan hai pi-aaraa aapay  
kaarai laa-i-aa.

ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਪਿਆਰੇ ਜਿਉ  
ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਭਾਇਆ ॥

ji-o aap chalaay tui-o chalee-ai pi-aaray  
ji-o har parabh mayray bhaa-i-aa.

ਆਪੇ ਜੰਤੀ ਜੰਤੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ  
ਵਜਾਇਆ ॥੪॥੪॥

aapay jantee jant hai pi-aaraa jan naanak  
vajeh vajaa-i-aa. ||4||4||

*Sorath Mehla-4 Chaupada- 4-28*

In this *shabad*, Guru Ji illustrates how God is pervading in every aspect of the universe, how He is running the astonishing phenomena of the universe, and how under His command, the different elements, spheres, and phenomena, which apparently are opposed to each other are running so smoothly for such a long time.

Starting with this new beautiful example of a shopkeeper, Guru Ji says: “(In the shop of the world), God Himself is the balance, Himself the (balancing) pointer, He Himself has weighed it (and kept it in balance). He Himself is the merchant; Himself the peddler, and He Himself has completed the deal. The dear one Himself has created this earth, He has Himself balanced it with (a very small) counterweight (and has kept the universe in perfect balance, just by His command.”(1)

Next addressing his own mind, Guru Ji says: “O’ my mind, it is by meditating on God again and again that (any one) has found peace. God’s Name is a treasure (of comforts, whosoever has sought the Guru’s refuge), the perfect Guru has made it seem pleasing (to that person).” (pause)

Elaborating on God’s pervasiveness in all land, water, and the vegetation, Guru Ji says: “Dear (God) Himself is the earth, Himself the water, and He Himself does and gets everything done. The dear One Himself issues the command, (and through it) has kept land and water bound together, (and even though land is surrounded by water, yet as per God’s command, water cannot erode it, as if) tying a goat and lion together, (He) is making them walk together.”(2)

Giving yet another beautiful example, Guru Ji illustrates, how under God’s command different powerful entities or the elements exist side by side. He says: “Dear (God) Himself is the wood, (Himself the creator of fire), and He Himself has put fire in that wood. He Himself is abiding within (the wood), and in His fear the fire cannot burn (the wood). The dear (God) Himself is the killer, and Himself the reviver, and all creatures are breathing, whom He is enabling to breathe.”(3)

In conclusion, Guru Ji says: “The dear one Himself is the power, Himself the ruler, and Himself yokes everybody to his or her task. Therefore, O’ my dear (friends, we should live) and conduct our life as it pleases my dear God. Devotee Nanak (says), dear (God) Himself is the musician, He Himself is all the musical instruments (in the form of creatures), and all these instruments (creatures are doing, and) playing, as He makes them play (or perform).”(4-4)

**The message of this *shabad* is that it is God, who is the cause and doer of everything. Whatever He wants us to do or whatever way He wants us to behave, we have to do accordingly. But it is from the Guru that we obtain this wisdom and knowledge to understand God’s will or command for us.**

10-31-93

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ਪੰਨਾ ੬੦੭

SGGS P-607

ਸੋਰਠਿ ਮਹਲਾ ੪ ਪੰਚਪਦਾ ॥

sorath mehlā 4 panchpāḁā.

ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ ॥

achar charai taa siDh ho-ee siDhee tay  
buDh paa-ee.ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁ ਕਾਟਿਆ  
ਜਾਈ ॥੧॥paraym kay sar laagay tan bheetar taa  
bharam kaati-aa jaa-ee. ||1||

ਮੇਰੇ ਗੋਬਿਦ ਅਪੁਨੇ ਜਨ ਕਉ ਦੇਹਿ ਵਡਿਆਈ ॥

mayray gobid apunay jan ka-o deh  
vadi-aa-ee.ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਹੁ ਸਦਾ ਰਹਹੁ  
ਸਰਣਾਈ ॥ ਰਹਾਉ ॥gurmat raam naam pargaasahu sadā  
rahu sarnā-ee. rahaa-o.ਇਹੁ ਸੰਸਾਰੁ ਸਭੁ ਆਵਣ ਜਾਣਾ ਮਨ ਮੂਰਖ ਚੇਤਿ  
ਅਜਾਣਾ ॥ih sansaar sabh aavan jaanaa man  
moorakh chayt ajaanaa.ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਤਾ ਹਰਿ ਨਾਮਿ  
ਸਮਾਣਾ ॥੨॥har jee-o kirpaa karahu gur maylhu taa  
har naam samaanaa. ||2||ਜਿਸ ਕੀ ਵਥੁ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਜਿਸ ਨੇ ਦੇਇ ਸੁ  
ਪਾਏ ॥jis kee vath so-ee parabh jaanai jis no  
day-ay so paa-ay.ਵਸਤੁ ਅਨੂਪੁ ਅਤਿ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰੁ ਪੂਰਾ  
ਅਲਖੁ ਲਖਾਏ ॥੩॥vasat anoop at agam agochar gur poorā  
alakh lakhā-ay. ||3||

ਜਿਨਿ ਇਹੁ ਚਾਖੀ ਸੋਈ ਜਾਣੈਗੁੰਗੇ ਕੀ ਮਿਠਿਆਈ ॥

jin ih chaakhee so-ee jaanai goongay kee  
mithi-aa-ee.

ਪੰਨਾ ੬੦੮

SGGS P-608

ਰਤਨੁ ਲੁਕਾਇਆ ਲੁਕੈ ਨਾਹੀ ਜੇ ਕੋ ਰਖੈ  
ਲੁਕਾਈ ॥੪॥raṭan lukāa-i-aa lookai naahee jay ko  
rakhai lukāa-ee. ||4||ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਅੰਤਰਜਾਮੀ ਤੂ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ  
ਸੋਈ ॥sabh kichhtayraa too antarjaamee too  
sabhnaa kaa parabh so-ee.ਜਿਸ ਨੇ ਦਾਤਿ ਕਰਹਿ ਸੇ ਪਾਏ ਜਨ ਨਾਨਕ ਅਵਰੁ  
ਨ ਕੋਈ ॥੫॥੯॥jis no daat karahi so paa-ay jan naanak  
avar na ko-ee. ||5||9||*Sorath Mehla-4 Panchpada*

In this *shabad*, Guru Ji comments upon the absolute necessity of Name, for one's spiritual perfection; he also tells us how difficult it is for an ordinary person to acquire this boon. Because to an ordinary person, repeating God's Name again and again

appears incredibly difficult, boring, and tiring. It is like eating or digesting some special food, which is very good for one's health, but it appears so tasteless and insipid that one doesn't like to even taste it. So comparing meditating on God's Name to eating a food, which is practically uneatable, but is very beneficial for one's health, Guru Ji tells us about the virtues of God's Name.

He says: "(Just as a person can enjoy perfect health, only when) he eats the uneatable (foods, similarly when one meditates on God's Name with full concentration of mind, which is extremely difficult), only then spiritual perfection is attained, and from this perfection one obtains (divine) wisdom. It is only when the shafts of (God's) love pierce a person within the body, that the mind's doubt can be removed."(1)

Therefore, Guru Ji humbly says: "O' my God of the universe, bestow honor on Your devotee. Through the Guru's instruction, illuminate (my mind with) God's Name, (and bless me that I may) always remain in Your shelter."(pause)

Showing further humility, and putting himself among the self-conceited persons like us, Guru Ji says: "This entire world is subject to coming and going, (therefore) O' my ignorant and foolish mind, remember (God, and say to Him): "O' my dear God, show kindness and unite me with the Guru, (only then, I could) get absorbed in Your Name."(2)

Explaining how valuable and extremely difficult it is to obtain the commodity of God's Name, Guru Ji says: "(O' my friends, only He) whose commodity (this Name is) knows (about its value, and only that person) to whom He gives His Name, receives it. This commodity is of unparalleled beauty and extremely incomprehensible; only the perfect Guru helps one to understand this inscrutable (commodity)."(3)

Guru Ji now tells how indescribably blissful and pleasant the commodity of God's Name is. He says: "(O' my friends), only the one who has tasted it knows its taste. It is like a dumb person tasting a sweet; (even if the dumb person likes it, still he or she cannot say how tasty it is. But the expression on his or her face reveal its delight). Similarly, the jewel (of God's Name) cannot be kept hidden, even if one tries to hide."(4)

Therefore, Guru Ji concludes the shabad, by saying: "O' God, everything belongs to You. You are the Inner knower, and You are the God who takes care of all. Devotee Nanak says, on whom (God) bestows the gift (of Name), that person alone obtains it, (and except God) there is no one else (who can give this gift)."(5-9)

**The message of this *shabad* is that if unlike the rest of the world, we want to save ourselves from perpetual comings and goings, then we should acquire the gift of God's Name by praying to God to bless us with the guidance of the perfect Guru. Because only He can properly train our mind to concentrate and meditate on God, who alone is the owner and giver of this priceless commodity.**

*SGGS P - 607-608*

ਪੰਨਾ ੬੦੯

SGGS P-609

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlā 5.

ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ  
ਪਰਗਾਸਾ ॥gur pooraa bhayti-o vadbhaagee maneh  
bha-i-aa pargaasaa.ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ ਸਾਹਿਬ ਕਾ  
ਭਰਵਾਸਾ ॥੧॥ko-ay na pahuchanhaarā doojā apunay  
saahib kaa bharvaasaa. ||1||

ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ॥

apunay satgur kai balihaarai.

ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ ॥  
ਰਹਾਉ ॥aagai sukh paachhai sukh sahjaa ghar  
aanand hamaarai. rahaa-o.

ਅੰਤਰਜਾਮੀ ਕਰਣੈਹਾਰਾ ਸੋਈ ਖਸਮੁ ਹਮਾਰਾ ॥

antarjaamee karnihaarā so-ee khasam  
hamaarā.ਨਿਰਭਉ ਭਏ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਇਕ ਰਾਮ ਨਾਮ  
ਆਧਾਰਾ ॥੨॥nirbha-o bha-ay gur charnee laagay ik  
raam naam aaDhaaraa. ||2||ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ ਪ੍ਰਭੁ ਹੈ ਭੀ  
ਹੋਵਨਹਾਰਾ ॥safal darsan akaal moorat parabh hai  
bhee hovanhaarā.ਕੰਠਿ ਲਗਾਇ ਅਪੁਨੇ ਜਨ ਰਾਖੇ ਅਪੁਨੀ ਪ੍ਰੀਤਿ  
ਪਿਆਰਾ ॥੩॥kanth lagaa-ay apunay jan raakhay  
apunee pareet pi-aaraa. ||3||ਵਡੀ ਵਡਿਆਈ ਅਚਰਜ ਸੋਭਾ ਕਾਰਜੁ  
ਆਇਆਰਾਸੇ ॥vadee vadi-aa-ee achraj sobhaa kaaraj  
aa-i-aa raasay.

ਪੰਨਾ ੬੧੦

SGGS P-610

ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੂਖ  
ਬਿਨਾਸੇ ॥੪॥੫॥naanak ka-o gur pooraa bhayti-o saglay  
dookh binaasay. ||4||5||*Sorath Mehla-5*

In this *shabad* Guru Ji shares with us what kind of bliss he feels after reposing complete faith in his Guru and God.

He says: “(O my friends), by great good fortune, I have obtained the sight of the perfect Guru, and my mind has been illuminated (with divine wisdom. I have realized) that (except God), no one else is able to come (to our help, so) I have put (complete) faith in my Master.” (1)

Expressing his gratitude to his Guru, he says: “I am a sacrifice to my true Guru, (by whose grace) I have obtained peace now) in this world, (and I am assured of similar peace in the) future, so there is state of bliss in my mind.”(pause)



Describing the blessings he is enjoying after meeting the Guru, he says: “(O’ my friends, since the time I have) yoked myself to the service of the Guru, I have developed faith in God’s Name. I have become fearless, (and I have developed the confidence that) same (God) is my Master, who is the inner knower of hearts, and doer (of everything).” (2)

Elaborating on his faith in God, Guru Ji says: “(O’ my friends), that immortal (God), fruitful is whose vision, He is present now, and would always be there (in future). He keeps His devotees embraced to His bosom and is the lover (and savior of those who) love Him.” (3)

In conclusion, Guru Ji says: “(O’ my friends), great is the glory and wondrous is His splendor, (by whose grace the) object (of life) has been accomplished. Nanak has met (and obtained the guidance of) the perfect Guru, and all his sufferings have been eradicated.” (4-5)

**The message of this *shabad* is that if we seek and act on the guidance of the perfect Guru (Granth Sahib Ji) and meditate on God’s Name, He would become our savior, then all our troubles would end, and we would obtain peace and poise, both in this and the next world.**

*SGGS P - 609-610*

ਪੰਨਾ ੬੧੧

SGGS P-611

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਚਉਪਦੇ

sorath mehlaa 5 ghar 2 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਏਕੁ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰੁ  
ਹਾਈ ॥ayk piṭaa aykas kay ham baarik too  
mayraa gur haa-ee.ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ ਜਾਸੀ  
ਹਰਿਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ ॥੧॥sun meetaa jee-o hamaaraa bal bal  
jaasee har darsan dayh dikhaa-ee. ||1||

ਪੰਨਾ ੬੧੨

SGGS P-612

ਸੁਣਿ ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ ॥

sun meetaa Dhooree ka-o bal jaa-ee.

ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ ॥ ਰਹਾਉ ॥

ih man tayraa bhaa-ee. rahaa-o.

ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਇਹੁ ਮਨੁ ਤੈ ਕੂ  
ਦੇਸਾ ॥paav malovaa mal mal Dhovaa ih man tai  
koo daysaa.ਸੁਣਿ ਮੀਤਾ ਹਉ ਤੇਰੀ ਸਰਣਾਈ ਆਇਆ ਪ੍ਰਭ  
ਮਿਲਉ ਦੇਹੁ ਉਪਦੇਸਾ ॥੨॥sun meetaa ha-o tayree sarnaa-ee aa-  
i-aa parabh mila-o dayh updaysaa. ||2||ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ  
ਮਨਾਈਐ ॥maan na keejai saran pareejai karai so  
bhalaa manaa-ee-ai.ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ ਇਉ  
ਦਰਸਨੁ ਹਰਿ ਜੀਉ ਪਾਈਐ ॥੩॥sun meetaa jee-o pind sabhtan arpeejai  
i-o darsan har jee-o paa-ee-ai. ||3||ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੈ ਹਰਿ ਨਾਮਾ  
ਹੈ ਮੀਠਾ ॥bha-i-o anoograhu pargaad santan kai har  
naamaa hai meethaa.ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ ਅਕੁਲ  
ਨਿਰੰਜਨੁ ਡੀਠਾ ॥੪॥੧॥੧੨॥jan naanak ka-o gur kirpaa Dhaaree sabh  
akul niranjan deethaa. ||4||1||12||

**Sorath Mehla-5 Ghar-2 Chaupadaas**  
**Ik Onakaar Sat Gur Pargaad**

In this beautiful *shabad*, Guru Ji is showing us how to approach our Guru for giving us the right guidance, and helping us to unite with God. But Guru Ji here does not say simply on the basis of some theoretical principle. He tells us this thing on the basis of his own experience, i.e. how did he approach his Guru and father Guru Ramdaas Ji, what did he say, and what was the response?

So addressing his Guru and father, Guru Ji says: “(O’ dear father), we are the children of the same one Father; (but) you are my Guru (and spiritual guide as well). O’ my respected dear friend, listen: “(Each and every part of my body) would be a sacrifice (to You) again and again, if you show me the sight (of God).” (1)

Continuing his humble submission, Guru Ji says: “Listen O’ my friend, I am a sacrifice to the dust of your feet, I (surrender) this mind of mine before you, (and I would do anything you ask me to do, but show me His sight).” (pause)

Guru Ji adds: “I would massage your feet, would wash them with care and tenderness, and I would surrender this mind of mine to you. O’ my friend: “Listen, I have come to your shelter, give me such instruction that I may meet God.” (2)

Now Guru Ji shares with us, the response of his father and Guru (Ram Das Ji) to this humble prayer. He says: “(Upon listening to this humble prayer, my father said: “(O’ my son), do not indulge in ego, and seek the shelter (of God). Whatever God does, deem it as the best (thing for you). Listen, O’ dear friend, surrender all your life and body (to Him), this is how we obtain the sight of respected God.” (3)

Guru Ji concludes the shabad by describing the result of following the above advice of his Guru. He says: “By the grace of the saint (Guru), I have received this blessing that (now) God’s Name has (become) sweet (for me). Guru has shown mercy upon devotee Nanak, (and he has) seen the caste-less, immaculate (God) prevailing everywhere.” (4-1-12)

**The message of this *shabad* is that if we want to see the sight of the merciful immaculate God pervading everywhere, then we should humbly follow the advice of our Guru, and without any pride, surrender our mind, body, and everything to God, and deem whatever He does as the best thing for us.**

10-6-93

*SGGS P - 611-612*

ਪੰਨਾ ੬੧੩

SGGS P-613

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨॥

sorath mehlāa 5 ghar 2.

ਮਾਤ ਗਰਭ ਮਹਿ ਆਪਨ ਸਿਮਰਨੁ ਦੇ ਤਹ ਤੁਮ  
ਰਾਖਨਹਾਰੇ ॥maat garabh meh aapan simran day tah  
tum raakhanhaaray.ਪਾਵਕ ਸਾਗਰ ਅਥਾਹ ਲਹਰਿ ਮਹਿ ਤਾਰਹੁ  
ਤਾਰਨਹਾਰੇ ॥੧॥paavak saagar athaah lahar meh taarahu  
taaranhaaray. ||1||

ਮਾਧੋ ਤੂ ਠਾਕੁਰੁ ਸਿਰਿ ਮੋਰਾ ॥

maaDhou too thaakur sir moraa.

ਈਹਾ ਊਹਾ ਤੁਹਾਰੇ ਧੋਰਾ ॥ ਰਹਾਉ ॥

eehaa oohaa tuhaaro Dhoraa. rahaa-o.

ਕੀਤੇ ਕਉ ਮੇਰੈ ਸੰਮਾਨੈ ਕਰਣਹਾਰੁ ਤਿਨੁ ਜਾਨੈ ॥

keetay ka-o mayrai sammaanai karanhaar  
tarin jaanai.ਤੂ ਦਾਤਾ ਮਾਗਨ ਕਉ ਸਗਲੀ ਦਾਨੁ ਦੇਹਿ ਪ੍ਰਭ  
ਭਾਨੈ ॥੨॥too daataa maagan ka-o saglee daan deh  
parabh bhaanai. ||2||ਖਿਨ ਮਹਿ ਅਵਰੁ ਖਿਨੈ ਮਹਿ ਅਵਰਾ ਅਚਰਜ  
ਚਲਤ ਤੁਮਾਰੇ ॥khin meh avar khinai meh avraa achraj  
chalat tumaaray.

ਰੂੜੋਗੂੜੋ ਗਹਿਰ ਗੰਭੀਰੋ ਉਚੋ ਅਗਮ ਅਪਾਰੇ ॥੩॥

roorho goorho gahir gambheero oochou  
agam apaaray. ||3||

ਪੰਨਾ ੬੧੪

SGGS P-614

ਸਾਧਸੰਗਿ ਜਉ ਤੁਮਹਿ ਮਿਲਾਇਓ ਤਉ ਸੁਨੀ  
ਤੁਮਾਰੀ ਬਾਣੀ ॥saaDhsang ja-o tumeh milaa-i-o ta-o  
sunee tumaaree baanee.ਅਨਦੁ ਭਇਆ ਪੇਖਤ ਹੀ ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ  
ਨਿਰਬਾਣੀ ॥੪॥੭॥੧੮॥anadbha-i-aa paykhat hee naanak  
partaap purakh nirbaanee. ||4||7||18||*Sorath Mehla-5 Ghar-2*

In this *shabad*, Guru Ji is showing us how we need to have full confidence in God for His protection and other blessings, and how we should approach and pray to Him to protect us and save our honor.

So addressing God in a most grateful way, Guru Ji says: “O’ our Savior, by bestowing Your meditation in the (fire like heat of the) womb of our mother, You keep us safe. (Now show Your similar kindness, and) ferry us across this fiery (worldly) ocean in which countless waves of the fire (of desire, sin, and evil passions) are raging.” (1)

Expressing his full faith in God, Guru Ji says: “O’ the Spouse of the goddess of wealth, You are my Master, and protector over my head. Here in this world or there (in the next world), I depend only on Your support.” (pause)

Next, acknowledging our human weaknesses and faults in not duly appreciating that God who has created us all, but flattering those who bestow small favors on us, Guru Ji says: “O’ God, (the foolish human being attaches so much importance (to a small thing) created by You, which he or she deems great (like) a mountain, but (gives so little importance) to the Creator, (as if he or she deems Him) to be a straw. (But the fact is that) You are the Giver, and the entire universe is Your beggar. As per Your pleasure, You give charity to all.” (2)

Next appreciating and acknowledging God’s beauty, wisdom, and His wonders, Guru Ji says: “(O’ God), You are beautiful, mysterious, wise, patient, supreme, inaccessible, and limitless. In one moment, You are in one form, and in another You appear entirely different. Wonderful and astonishing are Your plays.” (3)

Guru Ji concludes the shabad by again thanking God for His blessing. He says: “O’ God, when You brought me in touch with the company of saint (Guru), I listened to Your (divine) word, (and then upon) seeing the glory of desire-free, all-pervading (God), Nanak went into a state of bliss.” (4-7-18)

**The message of this *shabad* is that God is great and limitless. He is our protector and savior in all kinds of situations; therefore, we should have complete faith in Him. If we want to have the bliss of His vision then we need to listen and act on the true Guru’s advice, sing the praises of God, and meditate on His Name.**

9-30-93

*SGGS P - 613-614*

ਪੰਨਾ ੬੧੫

SGGS P-615

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlā 5.

ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਸਗਲ ਭੈ ਲਾਥੇ ਦੁਖ ਬਿਨਸੇ ਸੁਖ  
ਪਾਇਆ ॥parabh kee saran sagal bhai laathay dukh  
binsay sukh paa-i-aa.ਦਇਆਲੁ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਪੂਰਾ ਸਤਿਗੁਰੁ  
ਧਿਆਇਆ ॥੧॥da-i-aal ho-aa paarbarahm su-aamee  
pooraa satgur Dhi-aa-i-aa. ||1||

ਪ੍ਰਭ ਜੀਉ ਤੂ ਮੇਰੇ ਸਾਹਿਬੁ ਦਾਤਾ ॥

parabh jee-o too mayro saahib daataa.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ਗੁਣ ਗਾਵਉ  
ਰੰਗਿ ਰਾਤਾ ॥ ਰਹਾਉ ॥kar kirpaa parabhdeen da-i-aalaa gun  
gaava-o rang raataa. rahaa-o.ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ਚਿੰਤਾ ਸਗਲ  
ਬਿਨਾਸੀ ॥satgur naam niDhaan drirh-aa-i-aa  
chintaa sagal binaasee.

ਪੰਨਾ ੬੧੬

SGGS P-616

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਲੀਨਾ ਮਨਿ ਵਸਿਆ  
ਅਬਿਨਾਸੀ ॥੨॥kar kirpaa apuno kar leenaa man vasi-aa  
abhinaasee. ||2||ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜੇ ਸਤਿਗੁਰਿ ਅਪੁਨੈ  
ਰਾਖੇ ॥taa ka-o bighan na ko-oo laagai jo satgur  
apunai raakhay.ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ  
ਚਾਖੇ ॥੩॥charan kamal basay rid antar amrit har  
ras chaakhay. ||3||ਕਰਿ ਸੇਵਾ ਸੇਵਕ ਪ੍ਰਭ ਅਪੁਨੇ ਜਿਨਿ ਮਨ ਕੀ ਇਛ  
ਪੁਜਾਈ ॥kar sayvaa sayvak parabh apunay jin  
man kee ichh pujaa-ee.ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਪੂਰਨ ਪੈਜ  
ਰਖਾਈ ॥੪॥੧੪॥੨੫॥naanak daas taa kai balihaarai jin pooran  
paj rakhaa-ee. ||4||14||25||*Sorath Mehla-5*

In this *shabad*, Guru Ji tells us what kind of blessings people have obtained and how all their sorrows and troubles were ended when they sought the refuge of God.

Describing it as his personal experience, Guru Ji says: “On seeking the shelter of God, all my fears were removed. My troubles were ended and I obtained peace and happiness. Yes, when I meditated on my perfect Guru, the all-pervading Master showed mercy to me.” (1)

Guru Ji now makes a prayer to God and says: “O’ my dear God, You are my Master and my Benefactor. O’ merciful God of the meek, show Your mercy so that imbued with Your love I may sing Your praises.” (pause)

Describing what happened when he sought the shelter of his Guru, he says: “(When I entered his refuge), the true Guru made me meditate on the treasure of God’s Name, and all my anxiety was destroyed. Then showing His mercy (God) made me His own and the imperishable (God) came to reside in my mind.” (2)

Therefore on the basis of his personal experience and that of others who have sought the shelter of the true Guru, he states: “(O’ my friends, the one) whom the true Guru has saved as his own, faces no obstacles. God’s lotus feet (His loving Name) abides in that one’s mind, and one relishes the nectar of God.” (3)

Guru Ji therefore advises: “O’ servant of God, serve your God, who has fulfilled the wish of your heart. Slave Nanak is a sacrifice to Him who has fully protected (his) honor.” (4-14-25)

**The message of this *shabad* is that in case we want to get rid of all our fears, doubts, troubles, and pains, then we should seek the shelter of our true Guru and meditate on God’s Name, then God would come to abide in our heart and we will obtain eternal bliss.**

10-17-93

*SGGS P - 615-616*

ਪੰਨਾ ੬੧੭

SGGS P-617

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlāa 5.

ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੋ ਦਾਤਾ ਸਿਮਰਤ ਸਭ  
ਮਲੁ ਖੋਈ ॥abhinaasee jee-an ko daataa simrat sabh  
mal kho-ee.ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ ਬਿਰਲਾ  
ਪਾਵੈ ਕੋਈ ॥੧॥gun niDhaan bhagtan ka-o bartan birlaa  
paavai ko-ee. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਗੁਰ ਗੋਪਾਲ ਪ੍ਰਭੁ ਸੋਈ ॥

mayray man jap gur gopaal parabh so-ee.

ਜਾ ਕੀ ਸਰਣਿ ਪਇਆਂ ਸੁਖੁ ਪਾਈਐ ਬਾਹੁੜਿ  
ਦੁਖੁ ਨ ਹੋਈ ॥੧॥ ਰਹਾਉ ॥jaa kee saran pa-i-aa<sup>N</sup> sukh paa-ee-ai  
baahurh dookh na ho-ee. ||1|| rahaa-o.ਵਡਭਾਗੀ ਸਾਧਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੇਟਤ  
ਦੁਰਮਤਿ ਖੋਈ ॥vadbhaagee saaDhsang paraapat tin  
bhayat durmat kho-ee.

ਪੰਨਾ ੬੧੮

SGGS P-618

ਤਿਨ ਕੀ ਧੂਰਿ ਨਾਨਕੁ ਦਾਸੁ ਬਾਛੈ ਜਿਨ ਹਰਿ  
ਨਾਮੁ ਰਿਦੈ ਪਰੋਈ ॥੨॥੫॥੩੩॥tin kee Dhoor naanak daas baachhai jin har  
naam ridai paro-ee. ||2||5||33||

## Sorath Mehla-5

In this *shabad*, Guru Ji tells us what kinds of blessings he and others have obtained by meditating on God, and therefore what his advice is for us.

Guru Ji says: “(O’ my friends), the imperishable God is the Giver of (all) living beings. By meditating on Him, all one’s dirt (of evil thoughts) is washed off. He is the treasure of merits, and (is like a daily) necessity of His devotees, but only a rare person attains to Him.” (1)

Therefore addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, meditate on that same Guru-God, seeking whose shelter we obtain peace, and there is no pain after that.”(1-pause)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), it is only by good fortune that one obtains the company of saints, and upon meeting them, one gets rid of one’s evil intellect. (Therefore), Nanak seeks the dust of the feet (the humble service) of those who have enshrined God’s Name in their hearts.” (2-5-33)

The message of this *shabad* is that if we want to remove the evil intellect of our mind and get rid of all our pains forever, then joining the company of saintly persons, we should meditate on God’s Name.

SGGS P - 617-618



ਪੰਨਾ ੬੧੯

SGGS P-619

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlā 5.

ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਅਪਣਾ ਬਿਰਦੁ  
ਪਛਾਣਿ ॥hamree ganat na ganee-aa kaa-ee apnaa  
birad pachhaan.ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਅਪੁਨੇ ਸਦਾ ਸਦਾ ਰੰਗੁ  
ਮਾਣਿ ॥੧॥haath day-ay raakhay kar apunay sadaa  
sadaa rang maan. ||1||

ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ ਮਿਹਰਵਾਣ ॥

saachaa saahib sad miharvaan.

ਬੰਧੁ ਪਾਇਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਪੂਰੈ ਹੋਈ ਸਰਬ  
ਕਲਿਆਣ ॥ ਰਹਾਉ ॥bandh paa-i-aa mayrai satgur poorai  
ho-ee sarab kali-aan. rahaa-o.ਜੀਉ ਪਾਇ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਦਿਤਾ ਪੈਨਣੁ  
ਖਾਣੁ ॥jee-o paa-ay pind jin saaji-aa ditaa  
painankhaan.ਅਪਣੇ ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕਸਦ  
ਕੁਰਬਾਣੁ ॥੨॥੧੬॥੪੪॥apnay daas kee aap paj raakhee naanak  
sad kurbaan. ||2||16||44||

## Sorath Mehla-5

This is one of and the series of five *shabads* uttered by the Fifth Guru (Arjun Dev Ji) to thank and praise God, for saving his son (from some terrible ailment) and ridding him of all other pains and anguishes. In this shabad, Guru Ji wants to clarify another concept that we should not be proud of any of our own efforts or perform certain rituals, and then expect God to pay us in return. Rather we should realize that whenever God listens to our prayers and dispels our pains or sufferings, He does it out of His own compassionate nature, regardless of our shortcomings or merits. Therefore, we should always be humble and thankful to Him and have faith that it is God's own tradition of mercy and compassion that He always saves his devotees and His beloveds.

So in that sense Guru Ji says: "(O' my friends, God) didn't take into account my (merits or faults), but realizing His own tradition, He extended His hand and has saved His own people, by virtue of which I always enjoy His love." (1)

Describing the blessing showered upon him by God, Guru Ji says: "The true God is always merciful. My perfect true Guru has put a stop (on my problems, including the afflictions of my son, so) now there is bliss all around." (pause)

Guru Ji concludes the shabad by expressing his gratitude to God, and says: "I, Nanak, am always a sacrifice (to that God), who instilling life created and embellished this body of mine, gave me food and dress, and who has Himself preserved the honor of His servant." (2-16-44)

The message of this *shabad* is that whenever we are in trouble, and we need help or protection of God, we should not go to Him and say: “O’ God I did so much worship or meditation for You, therefore do this or that thing for me. Instead, in all humility we should say: “O’ God, please don’t take into account my shortcomings, but in accordance with Your own tradition of protecting your servants and devotees, save me from this trouble also.”

*SGGS P - 619*



ਪੰਨਾ ੬੨੧

SGGS P-621

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlā 5.

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ ॥  
ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ ॥  
ਕਰਿ ਇਸਨਾਨੁ ਗ੍ਰਿਹਿ ਆਏ ॥  
ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਏ ॥੧॥

gur poorai kirpaa Dhaaree.  
parabh pooree loch hamaaree.  
kar isnaan garihi aa-ay.  
anad mangal sukh paa-ay. ||1||

ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ ॥  
ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਧਿਆਈਐਅਨਦਿਨੁ  
ਸੁਕ੍ਰਿਤੁ ਕਰੀਐ ॥੧॥ ਰਹਾਉ ॥

santahu raam naam nistaree-ai.  
oohat baithat har har Dhi-aa-ee-ai an-din  
sukarit karee-ai. ||1|| rahaa-o.

ਪੰਨਾ ੬੨੨

SGGS P-622

ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੇ ਵਡਭਾਗੀ  
ਪਾਏ ॥  
ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ  
ਲਾਏ ॥੨॥

sant kaa maarag Dharam kee pa-orhee  
ko vadbhaagee paa-ay.  
kot janam kay kilbikh naasay har charnee  
chit laa-ay. ||2||

ਉਸਤਤਿ ਕਰਹੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੇ ਜਿਨਿ ਪੂਰੀ ਕਲ  
ਰਾਖੀ ॥  
ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਪਵਿਤ੍ਰਾ ਸਤਿਗੁਰ ਕੀ ਸਚੁ  
ਸਾਖੀ ॥੩॥

ustat karahu sada parabh apnay jin  
pooree kal raakhee.  
jee-a jant sabhbha-ay pavitaraa satgur  
kee sach saakhee. ||3||

ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਸਤਿਗੁਰਿ ਨਾਮੁ  
ਦ੍ਰਿੜਾਇਆ ॥  
ਖੋਏ ਪਾਪ ਭਏ ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕ ਸੁਖਿ ਘਰਿ  
ਆਇਆ ॥ ੪॥੩॥੫੩॥

bighan binaasan sabh dukh naasan  
satgur naam drirh-aa-i-aa.  
kho-ay paap bha-ay sabh paavan jan  
naanak sukh ghar aa-i-aa. ||4||3||53||

### Sorath Mehla-5

In this *shabad*, Guru Ji is describing the kind of bliss he obtained and the peace and poise he enjoyed when showing his mercy the Guru removed all his troubles, and he meditated on God's Name.

So describing his experience, Guru Ji says: "(O' my friends), the perfect Guru has become kind (to me), and God has fulfilled my desire (to meditate on His Name. Now I feel as if) after bathing (and purifying) my mind, I have come back to my house, (I am back in tune with my real self and God) and have obtained bliss, joy, and peace)." (1)

Therefore, on the basis of his personal experience, Guru Ji affectionately suggests: “O’ my dear saints, it is through God’s Name, that we are emancipated; (therefore, in all states), whether sitting or standing, we should meditate on God’s (Name), and every day we should practice honest living (and thank God).” (1-pause)

However, Guru Ji observes: “(O’ my friends), only a rare fortunate person walks the saintly way, or climbs the ladder of righteousness (leading a simple and pure saintly life and practices truth, honesty, and humility in his or her daily life. By doing so), one’s sins of myriad of lives are washed off, and the mind is attuned to God’s feet (His Name).” (2)

Therefore, Guru Ji advises us: “(O’ my friends), always praise that God of yours who has manifested His full power. (By doing so), all beings and creatures become immaculate; this is the eternal assurance of the true Guru.” (3)

Guru Ji concludes the *shabad* by describing his own experience. He says: “(O’ my friends), the true Guru has firmly implanted God’s Name (in my heart), which is the destroyer of all obstructions, and dispeller of all sorrows. So I have got rid of my sins, all beings have become immaculate, and devotee Nanak has found peace in his own heart.” (4-3-53)

**The message of this *shabad* is that we should seek the guidance of the Guru, and under his guidance, meditate on God’s Name. Then all our evil tendencies and sins would be washed off. We would become pure and immaculate, and would enjoy a permanent state of peace, poise, and bliss.**

*SGGS P - 621-622*

ਪੰਨਾ ੬੨੩

SGGS P-623

ਸੋਰਠਿ ਮਹਲਾ ੫॥

**sorath mehlā 5.**

ਗੁਰਿ ਪੂਰੈ ਚਰਨੀ ਲਾਇਆ ॥  
 ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਪਾਇਆ ॥  
 ਜਹ ਜਾਈਐ ਤਹਾ ਸੁਹੇਲੇ ॥  
 ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲੇ ॥੧॥

gur poorai charnee laa-i-aa.  
 har sang sahaa-ee paa-i-aa.  
 jah jaa-ee-ai tahaa suhaylay.  
 kar kirpaa parab<sup>h</sup> maylay. ||1||

ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਸਦਾ ਸੁਭਾਈ ॥  
 ਮਨ ਚਿੰਦੇ ਸਗਲੇ ਫਲ ਪਾਵਹੁ ਜੀਅ ਕੈ ਸੰਗਿ  
 ਸਹਾਈ ॥੧॥ ਰਹਾਉ ॥

har gun gaavhu sad<sup>aa</sup> sub<sup>h</sup>aa-ee.  
 man chinday saglay fal paavhu jee-a kai  
 sang sahaa-ee. ||1|| rahaa-o.

ਨਾਰਾਇਣ ਪ੍ਰਾਣ ਅਧਾਰਾ ॥  
 ਹਮ ਸੰਤ ਜਨਾਂ ਰੇਨਾਰਾ ॥  
 ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਲੀਨੇ ॥  
 ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਨੇ ॥੨॥

naaraa-in<sup>h</sup> paraan<sup>h</sup> aDhaaraa.  
 ham sant<sup>h</sup> janaa<sup>n</sup> raynaaraa.  
 patit<sup>h</sup> puneet<sup>h</sup> kar leenay.  
 kar kirpaa har jas<sup>h</sup> deenay. ||2||

ਪਾਰਬ੍ਰਹਮੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥  
 ਸਦ ਜੀਅ ਸੰਗਿ ਰਖਵਾਲਾ ॥  
 ਹਰਿ ਦਿਨੁ ਰੈਨਿ ਕੀਰਤਨੁ ਗਾਈਐ ॥  
 ਬਹੁੜਿ ਨ ਜੋਨੀ ਪਾਈਐ ॥੩॥

paarbrahm karay partipaalaa.  
 sad jee-a sang rakhvaalaa.  
 har din rain keertan gaa-ee-ai.  
 bahur<sup>h</sup> na jonee paa-ee-ai. ||3||

ਜਿਸੁ ਦੇਵੈ ਪੁਰਖੁ ਬਿਧਾਤਾ ॥  
 ਹਰਿ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਾ ॥  
 ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਇਆ ॥  
 ਸੁਖੁ ਨਾਨਕਸਰਣੀ ਪਾਇਆ ॥੪॥੯॥੫੯॥

jis dayvai purakh biDhaataa.  
 har ras tin hee jaataa.  
 jamkankar nayr<sup>h</sup> na aa-i-aa.  
 suk<sup>h</sup> naanak sar<sup>n</sup>ee paa-i-aa. ||4||9||59||

**Sorath Mehla 5**

In this *shabad*, Guru Ji describes what kinds of blessings he obtained by serving the Guru.

He says: “(O’ my friends), the perfect Guru has yoked me to his feet (his humble service, because of which) I have felt God accompanying me everywhere. Showing His mercy God has united me with Himself, (so now) wherever I go, I feel happy.” (1)

Therefore, Guru Ji advises: “(O’ my friends), always sing praises of God with devotion; (by doing so) you would obtain the fruits of your heart’s desire, and God would become the helper of your soul.” (1-pause)

Elaborating on his own experience and state of mind, Guru Ji says: “(O’ my friends), God is now the main stay of my life breath. I (feel that) I am the dust of the feet of the saintly devotees. Showing mercy, the (saints) bless (people) with the praise of God, (and in this way they) have purified even the sinners.” (2)

Therefore on the basis of his personal experience, Guru Ji advises: “O’ my friends, the all-pervading God always sustains us. Being always in our company, He remains the protector of our soul. (Therefore), day and night we should sing praise of God, (by doing so) we are not made to go through the (rounds of) birth and death again.”(3)

Guru Ji concludes the *shabad* by making one thing clear about the relish and gift of God’s Name. He says: “(O’ my friends), only that person realizes the relish of God whom the Architect of our destiny blesses with it. In short, Nanak says even the demon (or fear) of death doesn’t come near (the person) who has obtained peace in the shelter (of God).” (4-9-59)

**The message of this *shabad* is that we should keep meditating on God’s Name and singing His praises with true love and devotion. Then He would always be on our side and would fulfill all the wishes of our heart.**

*SGGS P - 623*

ਪੰਨਾ ੬੨੫

SGGS P-625

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlāa 5.

ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ ॥  
ਸੋ ਘਰੁ ਦਯਿ ਵਸਾਇਆ ॥

jit̄ paarbarahm chit̄ aa-i-aa.  
so ghar da-yi vasaa-i-aa.

ਪੰਨਾ ੬੨੬

SGGS P-626

ਸੁਖ ਸਾਗਰੁ ਗੁਰੁ ਪਾਇਆ ॥  
ਤਾ ਸਹਸਾ ਸਗਲ ਮਿਟਾਇਆ ॥੧॥

sukh saagar gur paa-i-aa.  
taa sahsaa sagal mitaa-i-aa. ||1||

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ॥  
ਆਠ ਪਹਰ ਗੁਣ ਗਾਈ ॥  
ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈ ॥ ਰਹਾਉ ॥  
ਪ੍ਰਭ ਕੀ ਅਕਥ ਕਹਾਣੀ ॥  
ਜਨ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ॥  
ਨਾਨਕ ਦਾਸ ਵਖਾਣੀ ॥  
ਗੁਰ ਪੂਰੇ ਤੇ ਜਾਣੀ ॥੨॥੨॥੬੬॥

har kay naam kee vadi-aa-ee.  
aath pahar gun̄ gaa-ee.  
gur pooray tay paa-ee. rahaa-o.  
parabh̄ kee akath kahaanee.  
jan boleh amrit̄ banee.  
naanak daas vakhaanee.  
gur pooray tay jaanee. ||2||2||66||

### Sorath Mehla-5

In this *shabad*, Guru Ji describes the glory of God's Name, how we obtain it, and what happens when God comes to abide in our heart, and we are absorbed in His Name.

He says: "(O' my friends), the heart in which God comes to reside, that heart God has flourished (with virtues and joys. In fact), when a person has obtained (the company) of the Guru, the ocean of comforts, (the Guru) has removed all (that person's) dread."(1)

Therefore, Guru Ji proclaims: "(O' my friends), all the above is the glory of God's Name; I have obtained (this understanding) from the perfect Guru, therefore at all times, I keep singing praises (of God)." (pause)

In closing, Guru Ji says: "(O' my friends), indescribable is the gospel of God. (His) devotees keep uttering nectar like words (of *Gurbani* in His praise). Servant Nanak says, (he has) understood this (concept) from the perfect Guru." (2-2-66)

The message of this *shabad* is that seeking Guru's advice, we should keep meditating on God's Name and singing His praises day and night. So that showing His mercy, God may come to abide in our heart, then all our fear would be removed, and we would enjoy perfect bliss.

*SGGS P - 625-626*





ਪੰਨਾ ੬੨੭

SGGS P-627

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlāa 5.

ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ ॥  
 ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ ॥  
 ਅਨਦ ਕਰਹਿ ਨਰ ਨਾਰੀ ॥  
 ਹਰਿਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ॥੧॥

parmaysar dīṭāa bannāa.  
 dukh rog kaa dayraa bhannāa.  
 anad karahi nar naaree.  
 har har parabh kirpaa Dhaaree. ||1||

ਪੰਨਾ ੬੨੮

SGGS P-628

ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ ਸਭ ਥਾਈ ॥  
 ਪਾਰਬਰਹਮੁ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ  
 ਸਭਨੀ ਜਾਈ ॥ ਰਹਾਉ ॥  
 ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ ॥  
 ਤਿਨਿ ਸਗਲੀ ਚਿੰਤਿ ਮਿਟਾਈ ॥  
 ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ ॥  
 ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ ॥੨॥੧੩॥੭੭॥

santahu sukh ho-aa sabh thaa-ee.  
 paarbarahm pooran parmaysar rav rahi-aa  
 sabhnee jaa-ee. rahaa-o.  
 Dhur kee banee aa-ee.  
 tin saglee chint mitaa-ee.  
 da-i-aal purakh miharvaanaa.  
 har naanak saach vakhaanaa. ||2||13||77||

### Sorath Mehla-5

In this *shabad*, Guru Ji expresses his thanks to God and shares with us how God has completely wiped out all his pains and sufferings, and how the divine word has erased all his worries.

Guru Ji says: “(O’ my friends), the all pervading God has put (such) a stop (to my troubles, as if) it has demolished the very source of all pains and sorrows. God has shown such kindness to me (that now) all men and women (associated with me) are in bliss.”(1)

Therefore addressing us in a most friendly and sweet way, Guru Ji says: “O’ my dear saints, there is happiness everywhere, (and I can see) that the perfect God is pervading in all places.”(pause)

Guru Ji concludes the shabad by uttering the most famous and often quoted lines of Guru Granth Sahib, which express our belief that the hymns contained in the Guru Granth Sahib Ji, are really divine words (conveyed to us through our Gurus). He says: “(O’ my friends), the divine word of God has come (into my mind), which has erased all my anxiety. Nanak is truthfully saying that the merciful God has been very kind to me.”(2-13-77)

The message of this *shabad* is that the divine words as contained in Guru Granth Sahib Ji are the words coming from God Himself. So if we enshrine the message of this Baani in our mind and act on it, then all our worries and pains would go away, and we would enjoy an eternal state of blissful union with God.

*SGGS P - 627-628*



ਪੰਨਾ ੬੨੯

SGGS P-629

ਸੋਰਠਿ ਮਹਲਾ ੫॥

sorath mehlāa 5.

ਆਗੈ ਸੁਖੁ ਮੇਰੇ ਮੀਤਾ ॥  
 ਪਾਛੈ ਆਨਦੁ ਪ੍ਰਭਿ ਕੀਤਾ ॥  
 ਪਰਮੇਸੁਰਿ ਬਣਤ ਬਣਾਈ ॥  
 ਫਿਰਿ ਡੋਲਤ ਕਤਹੂ ਨਾਰੀ ॥੧॥  
 ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ॥  
 ਹਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜਾਨਿਆ ॥੧॥ ਰਹਾਉ ॥

aagai sukh mayray meetāa.  
 paachhay aanad parabh keetāa.  
 parmaysur banat banāa-ee.  
 fir dolat kathoo naahee. ||1||  
 saachay saahib si-o man maani-aa.  
 har sarab niranṭar jaani-aa. ||1|| rahaa-o.

ਪੰਨਾ ੬੩੦

SGGS P-630

ਸਭ ਜੀਅ ਤੇਰੇ ਦਇਆਲਾ ॥  
 ਅਪਨੇ ਭਗਤ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥  
 ਅਚਰਜੁ ਤੇਰੀ ਵਡਿਆਈ ॥  
 ਨਿਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ ॥੨॥੨੩॥੮੭॥

sabh jee-a tayray da-i-aalaa.  
 apnay bhagat karahi partīpaalaa.  
 achraj tayree vadi-aa-ee.  
 nit naanak naam Dhi-aa-ee. ||2||23||87||

### Sorath Mehla-5

In this *shabad*, Guru Ji shares with us the blessing already received by him, and what more he is expecting in the future as a result of meditating on God's Name.

He says: “(O’ my friends, God) blessed me with happiness so far, (and I am sure) that He would provide me with bliss in future as well. The all-pervading God has made such arrangement, that (my mind) does not waver any more.” (1)

Describing very briefly how it all happened, Guru Ji says: “(O’ my friends, when) my mind was convinced about (the power and kindness of God) the eternal Master, I realized that God abides in all (places and hearts).” (1-pause)

Therefore, Guru Ji concludes the shabad by saying: “O’ my merciful (God), all beings are Yours, You sustain and protect Your devotees. Astonishing is Your glory. Therefore, day and night Nanak meditates on Your Name.” (2-23-87)

**The message of this *shabad* is that in case we want to enjoy happiness and protection of the merciful God then we should meditate on His Name everyday.**

3-13-93

SGGS P - 629-630

ਪੰਨਾ ੬੩੧

SGGS P-631

ਸੋਰਠਿ ਮਹਲਾ ੯॥

sorath mehlā 9.

ਮਨ ਰੇ ਕਉਨੁ ਕੁਮਤਿ ਤੈ ਲੀਨੀ ॥

man ray ka-un kumattai leenee.

ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ  
ਕੀਨੀ ॥੧॥ ਰਹਾਉ ॥par daaraa nindī-aa ras rachi-o raam  
bhagaṭ neh keenee. ||1|| rahaa-o.ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਰਨਕਉ  
ਧਾਇਆ ॥mukaṭ panth jaani-o ṭai naahan Dhan  
joran ka-o Dhaa-i-aa.

ਪੰਨਾ ੬੩੨

SGGS P-632

ਅੰਤਿ ਸੰਗ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ  
ਬੰਧਾਇਆ ॥੧॥antṭ sang kaahoo nahee deenaa birthaa  
aap banDhaa-i-aa. ||1||ਨਾ ਹਰਿ ਭਜਿਓ ਨ ਗੁਰ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ  
ਕਛੁ ਗਿਆਨਾ ॥naa har bhaji-o na gur jan sayvi-o nah  
upji-o kachh gi-aanaa.ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ  
ਉਦਿਆਨਾ ॥੨॥ghat hee maahi niranjan ṭayrai ṭai khojat  
udī-aanaa. ||2||ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ  
ਨਹੀ ਪਾਈ ॥bahuṭ janam bharmattai haari-o asthir  
matṭ nahee paa-ee.ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ  
ਬਤਾਈ ॥੩॥੩॥maanas dayh paa-ay pad har bhaj naanak  
baaṭ baṭaa-ee. ||3||3||*Sorath Mehla-9*

It goes without saying that generally instead of meditating on God's Name and making the best use of our life, we keep wasting it in pursuits of worldly riches and power, slandering others, or pursuing our lusts and temptations. In this *shabad*, putting himself in our position, Guru Ji shows us how to counsel our mind and do the right thing.

So addressing his mind, Guru Ji says: "O' my mind, from where have you got this bad advice that you are engrossed in (sexual affairs) with others' spouses or slandering others and have not done God's worship?" (1-pause)

Giving a warning to his mind (and indirectly us) about the end result of such evil pursuits, Guru Ji says: "(O' my mind, so far) you haven't understood the path to salvation, instead you have been running after amassing wealth. (But remember that)

in the end (you would find that) none of these things has given you company, and unnecessarily you have got yourself tied in the bonds (of worldly riches and power).”(1)

Commenting on those who mistakenly keep going to mountains or forests to free themselves from worldly bonds and find God, Guru Ji says: “(O’ my friend), you neither mediated on God, nor served the Guru, and nor developed any divine wisdom in you. The immaculate God is there in your heart, but you have been searching Him in jungles.” (2)

Guru Ji concludes the *shabad* by saying: “(O’ my friend), you have got tired of wandering around through so many lives, but you never obtained the wisdom to obtain stability (and get rid of the rounds of birth and death). Nanak (says, the Guru has) told me this thing, (that O’ mortal, after) obtaining the status of human body, you should meditate on God (so that at least this time you accomplish the object for which you have come to this world).” (3-3)

**The message of this *shabad* is that we should not keep wasting our precious human life in false worldly pursuits, slandering others, or indulging in other evils. Instead, we should utilize this opportunity of human life to meditate on God under Guru’s guidance, and try to realize Him who is within our own heart.**

10-29-93

SGGS P - 631-632

ਪੰਨਾ ੬੩੩

SGGS P-633

ਸੋਰਠਿ ਮਹਲਾ ੯॥

sorath mehlā 9.

ਜੋ ਨਰੁ ਦੁਖ ਮੈ ਦੁਖੁ ਨਹੀ ਮਾਨੈ ॥

jo nar dukh mai dukh nahee maanai.

ਸੁਖੁ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ  
ਮਾਨੈ ॥੧॥ ਰਹਾਉ ॥sukh sanayhu ar bhai nahee jaa kai  
kanchan maatee maanai. ||1|| ra haa-o.ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ  
ਅਭਿਮਾਨਾ ॥nah nindi-aa nah ustāt jaa kai lobh moh  
abhimaanaa.ਹਰਖੁ ਸੋਗੁ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨ  
ਅਪਮਾਨਾ ॥੧॥harakh sog tay rahai ni-aara-o naahi  
maan apmaanaa. ||1||ਆਸਾ ਮਨਸਾ ਸਗਲੁ ਤਿਆਗੈ ਜਗੁ ਤੇ ਰਹੈ  
ਨਿਰਾਸਾ ॥aasaa mansaa sagal tī-aagai jag tay rahai  
niraasaa.ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹੁ ਪਰਸੈ ਨਾਹਨਿ ਤਿਹੁ ਘਟਿ ਬ੍ਰਹਮੁ  
ਨਿਵਾਸਾ ॥੨॥kaam kroDh jih parsai naahan tih ghat  
barahm nivaasaa. ||2||ਗੁਰੁ ਕਿਰਪਾ ਜਿਹੁ ਨਰੁ ਕਉ ਕੀਨੀ ਤਿਹੁ ਇਹੁ  
ਜੁਗਤਿ ਪਛਾਨੀ ॥gur kirpaa jih nar ka-o keenee tih ih jugat  
pachhaanee.ਨਾਨਕੁ ਲੀਨੁ ਭਇਓ ਗੋਬਿੰਦੁ ਸਿਉਜਿਉ ਪਾਨੀ ਸੰਗਿ  
ਪਾਨੀ ॥੩॥੧੧॥naanak leen bha-i-o gobind si-o ji-o  
paanee sang paanee. ||3||11||*Sorath Mehlā-9*

In some previous *shabads* Guru Ji commented on the general nature of an ordinary person, who remains absorbed in worldly possessions, or relatives and friends. In this shabad, he tells us the qualities of a divinely wise person who has really absorbed the Guru's instructions in his or her mind and is absorbed in God even while living in the household.

Guru Ji says: “(O’ my friends), the person who doesn’t panic in pain, and is not attached to comforts, has no fear (in the mind), and deems gold as clay; (in other words the one who has so much peace and poise of mind that he or she doesn’t waver during times of adversity, or gets bloated with ego upon hearing some good news and for whom riches and poverty are immaterial, is truly a divinely wise person).” (1-pause)

Guru Ji further describes the conduct of such a wise person and says: “(Such a person) neither indulges in slandering, nor flattering (others, nor indulges in any kind of)

greed, false attachment, or self-conceit. Such a person remains detached from joys and sorrows and neither honor nor dishonor (can shake that person from his or her faith).” (1)

Continuing his description of the conduct of a divinely wise person, Guru Ji says: “(A divinely wise person) sheds all hopes and desires and remains detached from the world. (The evils of) lust or anger do not come near (that person) and in that (immaculate) mind abides God.” (2)

Guru Ji concludes the *shabad* by telling us who are those persons who reach such a state of peace and poise. He says: “The one on whom the Guru has shown his mercy realizes this technique (of remaining stable in all situations), and Nanak says that (such a person) merges in God of the universe, just as (river) water merges in the water (of the ocean).”(3-11)

**The message of this *shabad* is that in case we want to merge in God and enjoy a state of eternal bliss, then we should pray for the kindness of the Guru, so that he may give us such an intellect that we rise above all the worldly pains, pleasures, hopes, desires, greed, attachment, honor, and dishonor, and even while living in this world, we should be more concerned with love of God rather than the world.**

10-16-93

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ਪੰਨਾ ੬੩੫

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ਸੋਰਠਿ ਮਹਲਾ ੧ ਤਿਤੁਕੀ ॥

sorath mehlāa 1 tītukee.

ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ  
ਬੰਧਕਾਰੀ ॥aasaa mansaa banDhnee bhāa-ee karam  
Dharam banDhkaaree.ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ ਨਾਮੁ  
ਵਿਸਾਰੀ ॥paap punn jag jaa-i-aa bhāa-ee binsai  
naam visaaree.ਇਹ ਮਾਇਆ ਜਗਿ ਮੋਹਣੀ ਭਾਈ ਕਰਮ ਸਭੇ  
ਵੇਕਾਰੀ ॥੧॥ih maa-i-aa jag mohnee bhāa-ee karam  
sabhay vaykaaree. ||1||

ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾ ਕਾਰੀ ॥

sun pandit karmaa kaaree.

ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ  
ਬੀਚਾਰੀ ॥ ਰਹਾਉ ॥jit karam sukh oopjai bhāa-ee so aatam  
tat bechaaree. rahaa-o.

ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ ਸੰਸਾਰੀ ॥

saasat bayd bakai kharho bhāa-ee karam  
karahu sansaaree.ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੁਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ  
ਵਿਕਾਰੀ ॥pakhand mail na chook-ee bhāa-ee antar  
mail vikaaree.ਇਨ ਬਿਧਿ ਡੂਬੀ ਮਾਰੁਰੀ ਭਾਈ ਉੰਡੀ ਸਿਰ ਕੈ  
ਭਾਰੀ ॥੨॥in biDh doobee maakuree bhāa-ee  
oodee sir kai bhaaree. ||2||ਦੁਰਮਤਿ ਘਣੀ ਵਿਗੂਤੀ ਭਾਈ ਦੂਜੈ ਭਾਇ  
ਖੁਆਈ ॥durmatghanee vigootee bhāa-ee doojai  
bhāa-ay khu-aa-ee.ਬਿਨੁ ਸਤਿਗੁਰੁ ਨਾਮੁ ਨ ਪਾਈਐ ਭਾਈ ਬਿਨੁ ਨਾਮੈ  
ਭਰਮੁ ਨ ਜਾਈ ॥bin satgur naam na paa-ee-ai bhāa-ee  
bin naamai bharam na jaa-ee.ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸੁਖੁ ਪਾਏ ਭਾਈ ਆਵਣੁ ਜਾਣੁ  
ਰਹਾਈ ॥੩॥satgur sayvay ta sukh paa-ay bhāa-ee  
aavan jaan rahaa-ee. ||3||ਸਾਚੁ ਸਹਜੁ ਗੁਰ ਤੇ ਉਪਜੈ ਭਾਈ ਮਨੁ ਨਿਰਮਲੁ  
ਸਾਚਿ ਸਮਾਈ ॥saach sahj gur tay oopjai bhāa-ee man  
nirmal saach samaa-ee.

ਗੁਰੁ ਸੇਵੇ ਸੇ ਬੂਝੈ ਭਾਈ ਗੁਰ ਬਿਨੁ ਮਗੁ ਨ ਪਾਈ ॥

gur sayvay so boojhai bhāa-ee gur bin  
mag na paa-ee.ਜਿਸੁ ਅੰਤਰਿ ਲੋਭੁ ਕਿ ਕਰਮ ਕਮਾਵੈ ਭਾਈ ਕੁਝੁ  
ਬੋਲਿ ਬਿਖੁ ਖਾਈ ॥੪॥jis antar lobh ke karam kamaavai bhāa-ee  
koorh bol bikh khaa-ee. ||4||ਪੰਡਿਤ ਦਹੀ ਵਿਲੋਈਐ ਭਾਈ ਵਿਚਹੁ ਨਿਕਲੈ  
ਤਥੁ ॥pandit dahee vilo-ee-ai bhāa-ee vichahu  
niklai tath.



ਜਲੁ ਮਥੀਐ ਜਲੁ ਦੇਖੀਐ ਭਾਈ ਇਹੁ ਜਗੁ ਏਹਾ  
ਵਥੁ ॥

jal mathee-ai jal daykhee-ai bhaa-ee ih  
jag ayhaa vath.

ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਵਿਗੁਚੀਐ ਭਾਈ ਘਟਿ ਘਟਿ ਦੇਉ  
ਅਲਖੁ ॥੫॥

gur bin bharam vigoochee-ai bhaa-ee  
ghat ghat day-o alakh. ||5||

ਇਹੁ ਜਗੁ ਤਾਗੋ ਸੂਤ ਕੋ ਭਾਈ ਦਹ ਦਿਸ ਬਾਧੋ  
ਮਾਇ ॥

ih jag taago soot ko bhaa-ee dah dis  
baaDho maa-ay.

ਬਿਨੁ ਗੁਰ ਗਾਠਿ ਨ ਛੁਟਈ ਭਾਈ ਥਾਕੇ ਕਰਮ  
ਕਮਾਇ ॥

bin gur gaath na chhoot-ee bhaa-ee  
thaakay karam kamaa-ay.

ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਭਾਈ ਕਹਣਾ ਕਿਛੁ  
ਨ ਜਾਇ ॥੬॥

ih jag bharam bhulaa-i-aa bhaa-ee  
kahnaa kichhoo na jaa-ay. ||6||

ਗੁਰ ਮਿਲਿਐ ਭਉ ਮਨਿ ਵਸੈ ਭਾਈ ਭੈ ਮਰਣਾ  
ਸਚੁ ਲੇਖੁ ॥

gur mili-ai bha-o man vasai bhaa-ee bhai  
marnaach sach laykh.

ਮਜਨੁ ਦਾਨੁ ਚੰਗਿਆਈਆ ਭਾਈ ਦਰਗਹ ਨਾਮੁ  
ਵਿਸੇਖੁ ॥

majan daan chang-aa-ee-aa bhaa-ee  
dargeh naam visaykh.

ਪੰਨਾ ੬੩੬

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ਗੁਰੁ ਅੰਕਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭਾਈ ਮਨਿ  
ਵਸਿਆ ਚੂਕਾ ਭੇਖੁ ॥੭॥

gur ankas jin naam drirh-aa-i-aa bhaa-ee  
man vasi-aa chookaa bhaykh. ||7||

ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਰਾਫ ਕੋ ਭਾਈ ਵਖਰੁ ਨਾਮੁ  
ਅਪਾਰੁ ॥

ih tan haat saraaf ko bhaa-ee vakhar  
naam apaar.

ਇਹੁ ਵਖਰੁ ਵਾਪਾਰੀ ਸੋ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ ਸਬਦਿ  
ਕਰੇ ਵੀਚਾਰੁ ॥

ih vakhar vaapaaree so darirhai bhaa-ee  
gur sabad karay veechaar.

ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ  
ਵਾਪਾਰੁ ॥੮॥੨॥

Dhan vaapaaree naankaa bhaa-ee mayl  
karay vaapaar. ||8||2||

### Sorath Mehla-1 Tituki

In this *shabad*, Guru Ji comments on the general nature of the world, which is engrossed in all kinds of hopes, desires, and duality. Some people who are engaged in doing ritualistic deeds think that just by doing these rituals and ceremonies they would be ferried across or saved. Guru Ji wants to shed light on the end result of all such things and tells us what is the best way to end our cycle of birth and death and find acceptance in God's court.

Addressing us, Guru Ji says: "O' my brothers, (worldly) hopes and desires are like bonds for the human soul, and so are all those ritualistic deeds of righteousness.

Because of (these believed ritualistic) sinful or virtuous deeds, the world keeps getting born, and then by forsaking God's Name, it gets destroyed. In short, this (worldly play or) *Maya* is deceiving the world, and all the (ritualistic) deeds prove useless." (1)

Now specifically referring to pundits (Hindu priests), who are obsessed with performing rituals and ceremonies, Guru Ji says: "Listen, O' ritual-minded pundit, (instead of doing these ceremonial deeds) reflect and find out what deed brings (true) happiness." (pause)

Commenting further on the conduct of such a pundit who simply gives lectures to the others, but doesn't do the right thing himself, Guru Ji says: "(O' dear pundit), you stand up and give lectures about (the worldly deeds forbidden in) *Shastras* and *Vedas*, but you yourself do those worldly deeds, (which keep you bound into the cycles of birth and death). O' brother, through hypocrisy the dirt (of sins) is not washed off, instead the scum of evil thoughts (keeps building up) inside you. This is the way by which a spider is entrapped in its own web, (and dies) getting tossed upside down." (2)

Guru Ji now draws our attention to the problem of our false intellect, which misleads us into wrongful or useless worldly deeds. He says: "O' my brothers, because of false intellect, most (of the world goes astray) and is destroyed. O' my brother, (the truth is that) without the true Guru, one cannot obtain God's Name, and without obtaining God's Name one's doubt does not go away. It is only when one serves the true Guru (by acting on his word, the *Gurbani*), that one finds peace, and one's further comings and goings come to an end." (3)

Describing other benefits of serving the Guru, and acting upon his word or *Gurbani*, he says: "O' my brother, it is from the true Guru that truth and equipoise is obtained, and becoming immaculate the mind merges in the true (God). But only the one who follows the Guru realizes this, and without the Guru one does not find the (right) way. (But) what is the use of doing any (such) deeds, by the one in whom is the greed (for worldly wealth); by uttering lies (such a person) only keeps eating poison (for his or her soul)." (4)

Guru Ji now gives some very vivid examples to illustrate the futility of all these empty ritualistic deeds, and the absolute need for the guidance of the Guru. Addressing the pundit in particular and others in general, Guru Ji says: "O' pundit, if we churn yogurt, then butter comes out, but if we churn water then we see (only) water (and nothing else); this world is also the same way, (if you meditate on God's Name with sincerity, then you would meet God, but if you keep doing empty rituals, then you would get nothing). But, O' my brother, without the Guru's (guidance), we are destroyed in doubt (and we are not able to see that) incomprehensible God, who pervades each and every heart." (5)

Next commenting on the fragile nature of the world and necessity of the Guru to successfully guide us through its complications, Guru Ji says: "O' my brother, this

world is flimsy like a thread of cotton, and (it is so completely entrapped by allurements of worldly riches and power, as if) it has been tied in all the ten directions by (worldly attachments or) *Maya*. O' brother, (countless persons) are exhausted doing different (ritualistic) deeds, but without following the Guru; the knot (of worldly attachments) doesn't become loose. (In short), this world is gone so much astray in the illusion (of worldly attachments and ritualistic deeds) that nothing more can be said about it." (6)

Now listing virtues of the Guru's guidance, he says: "O' my brothers, when we meet the Guru, God's fear comes to abide in our heart. (Then one realizes that) to die in God's fear is one's true destiny. Then O' my brother, we also realize that in the court of God, the Name is held superior to any ablution, charity, or other good deeds. O' brother, Guru is like a goad (an iron piece, with the help of which a rider keeps an elephant under control), which makes us meditate on (God's) Name; then all the false pretension of mind disappears, (and God) comes to reside in our heart." (7)

In conclusion, Guru Ji says: "O' my brothers, this body is (like) the shop of a jeweler, where the commodity (sold) is the Name of the limitless (God. But) O' brother, only that merchant amasses this commodity who reflects on the Guru's word. O' Nanak, blessed is that merchant, who by joining (the Guru's congregation) does this business." (8-2)

**The message of this *shabad* is that if we want to get rid of worldly entanglements and illusions, then instead of doing empty rituals and ceremonies, we should still our ego, reflect on the Guru's word and joining saintly congregation, meditate on God's Name, so that God may come to reside in our heart and we may enjoy eternal bliss.**

2-2-92

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ਪੰਨਾ ੬੩੭

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ਸੋਰਠਿ ਮਹਲਾ ੩ ਘਰੁ ੧ ਤਿਤੁਕੀ

sorath mehlāa 3 ghar 1 tītukee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oᳵkaar satgur p̄arsaad̄.

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ  
ਰਖਦਾ ਆਇਆ ॥bhagtaa dee sadaa too rakh-daa har  
jee-o Dhur too rakh-daa aa-i-aa.ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ ਹਰਿ ਜੀਉ  
ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ ॥par-hilaad jan tuDh raakh la-ay har jee-o  
har᳚aakhas maar pachaa-i-aa.ਗੁਰਮੁਖਾ ਨੋ ਪਰਤੀਤਿ ਹੈ ਹਰਿ ਜੀਉ ਮਨਮੁਖ  
ਭਰਮਿ ਭੁਲਾਇਆ ॥੧॥gurmukhaa no parteet hai har jee-o  
manmukhbharam bhulaa-i-aa. ||1||

ਹਰਿ ਜੀ ਏਹ ਤੇਰੀ ਵਡਿਆਈ ॥

har jee ayh tayree vadi-aa-ee.

ਭਗਤਾ ਕੀ ਪੈਜ ਰਖੁ ਤੂ ਸੁਆਮੀ ਭਗਤ ਤੇਰੀ  
ਸਰਣਾਈ ॥ ਰਹਾਉ ॥bhagtaa kee paij rakhtoo su-aamee  
bhagat tayree sar᳚aa-ee. rahaa-o.

ਭਗਤਾ ਨੋ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਕਾਲੁ ਨ ਨੇੜੈ ਜਾਈ ॥

bhagtaa no jam johi na saakai kaal na  
nayrhai jaa-ee.ਕੇਵਲ ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ ਮੁਕਤਿ  
ਪਾਈ ॥kayval raam naam man vasi-aa naamay  
hee mukat paa-ee.ਰਿਪਿ ਸਿਪਿ ਸਭ ਭਗਤਾ ਚਰਣੀ ਲਾਗੀ ਗੁਰ ਕੈ  
ਸਹਜਿ ਸੁਭਾਈ ॥੨॥riDh siDh sabh bhagtaa char᳚nee laagee  
gur kai sahj sub᳚aa-ee. ||2||ਮਨਮੁਖਾ ਨੋ ਪਰਤੀਤਿ ਨ ਆਵੀ ਅੰਤਰਿ ਲੋਭ  
ਸੁਆਉ ॥manmukhaa no parteet na aavee antar  
lobh su-aa-o.ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਬਦੁ ਨ ਭੋਦਿਓ ਹਰਿ ਨਾਮਿ ਨ  
ਲਾਗਾ ਭਾਉ ॥gurmukh hirdai sabad na baydi-o har  
naam na laagaa bhaa-o.ਕੂੜ ਕਪਟ ਪਾਜੁ ਲਹਿ ਜਾਸੀ ਮਨਮੁਖ ਫੀਕਾ  
ਅਲਾਉ ॥੩॥koorh kapat paaj leh jaasee manmukh  
feekaa alaa-o. ||3||ਭਗਤਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਪ੍ਰਭ ਜੀ ਭਗਤੀ ਹੂ  
ਤੂ ਜਾਤਾ ॥bhagtaa vich aap varatdaa parabh jee  
bhagtee hoo too jaataa.ਮਾਇਆ ਮੋਹ ਸਭਲੋਕ ਹੈ ਤੇਰੀ ਤੂ ਏਕੋ ਪੁਰਖੁ  
ਬਿਧਾਤਾ ॥maa-i-aa moh sabh lok hai tayree too  
ayko purakh biDhaataa.

ਪੰਨਾ ੬੩੮

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ਹਉਮੈ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਗੁਰ ਕੈ ਸਬਦਿ  
ਪਛਾਤਾ ॥੪॥ha-umai maar mansaa maneh samaanee  
gur kai sabad pachhaataa. ||4||

ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ  
ਨਾਮੁ ਪਿਆਰਾ ॥

achint kamm karahi parabhtin kay jin har  
kaa naam pi-aaraa.

ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਭਿ ਕਾਜ  
ਸਵਾਰਣਹਾਰਾ ॥

gur parsaad sadaa man vasi-aa sabh kaaj  
savaaranhaaraa.

ਓਨਾ ਕੀ ਰੀਸ ਕਰੇ ਸੁ ਵਿਗੁਚੈ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਹੈ  
ਰਖਵਾਰਾ ॥੫॥

onaa kee rees karay so viguchai jin har  
parabh hai rakhvaaraa. ||5||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਮੁਖਿ  
ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਈ ॥

bin satgur sayvay kinai na paa-i-aa  
manmukh bha-uk mu-ay billaa-ee.

ਆਵਹਿ ਜਾਵਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਦੁਖ ਮਹਿ ਦੁਖਿ  
ਸਮਾਈ ॥

aavahi jaaveh tha-ur na paavahi dukh  
meh dukh samaa-ee.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸਹਜੇ ਸਾਚਿ  
ਸਮਾਈ ॥੬॥

gurmukh hovai so amrit peevai sehjay  
saach samaa-ee. ||6||

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਨਮੁ ਨ ਛੋਡੈ ਜੇ ਅਨੇਕ ਕਰਮ  
ਕਰੈ ਅਧਿਕਾਈ ॥

bin satgur sayvay janam na chhodai jay  
anayk karam karai adhikaa-ee.

ਵੇਦ ਪੜਹਿ ਤੈ ਵਾਦ ਵਖਾਣਹਿ ਬਿਨੁ ਹਰਿ ਪਤਿ  
ਗਵਾਈ ॥

vayd parheh tai vaad vakaaneh bin har  
pat gavaa-ee.

ਸਚਾ ਸਤਿਗੁਰੁ ਸਾਚੀ ਜਿਸੁ ਬਾਣੀ ਭਜਿ ਛੂਟਹਿ ਗੁਰ  
ਸਰਣਾਈ ॥੭॥

sachaa satgur saachee jis baneeh bhaj  
chhooteh gur sarnaa-ee. ||7||

ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸੇ ਦਰਿ ਸਾਚੇ ਦਰਿ ਸਾਚੈ  
ਸਚਿਆਰਾ ॥

jin har man vasi-aa say dar saachay dar  
saachai sachi-aaraa.

ਓਨਾ ਦੀ ਸੋਭਾ ਜੁਗਿ ਜੁਗਿ ਹੋਈ ਕੋਇ ਨ  
ਮੇਟਣਹਾਰਾ ॥

onaa dee sobhaa jug jug ho-ee ko-ay na  
maytanhaaraa.

ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ  
ਉਰਿ ਧਾਰਾ ॥੮॥੧॥

naanak tin kai sad balihaarai jin har  
raakhi-aa ur Dhaaraa. ||8||1||

### Sorath Mehla-3 Ghar-1 Tituki-1

In this *shabad*, Guru Ji advises us to have complete faith in God and become His real lovers and devotees. He also wants to assure us that when we become His true devotees, then God protects and saves us like His children, because this is His tradition. Guru Ji quotes many examples from mythology to make his point. He also tells us what happens to those who do not have faith in God and only care about money or their worldly possessions.

First Guru Ji quotes the example of devotee *Prehlaad* and his father *Harnakash*, who because of earlier devotion had a blessing from God that he would not die under any imaginable conditions. According to these blessings, neither any human nor any

animal could kill him; he would die neither during day, nor night, neither inside, nor outside a building. With that kind of blessings, he started proclaiming himself God and issued draconian commands to worship him instead of the real God. Many times, he even tried to kill his own son who refused to worship any body else except God. Ultimately when *Prehlaad* was tied to a red hot iron pillar, God assumed the shape of a half man and half lion, came out of the that pillar, saved *Prehlaad*, and when it was neither day nor night, He killed *Harnakash* by putting his body half inside and half outside the house.

So addressing God, Guru Ji says: “O’ my dear God, You have always been protecting the honor of the devotees from the very beginning of this world. (For example), You saved the devotees like *Prehlaad* and annihilated the demon Harnakash. Therefore O’ God, the Guru’s followers have full faith (that You would ultimately save them, but) the self-conceited remain lost in doubt.” (1)

Therefore addressing God, Guru Ji says: “O’ my respected God, it is Your glory (to save the honor of Your devotees, so once again) save the honor of Your devotees, because Your devotees have sought Your shelter.” (pause)

Describing the blessings showered on the devotees, he says: “(O’ my friends), even the demon of death cannot touch the devotees and (the fear of) death doesn’t go near devotees. (Instead of the fear of death, only) God’s Name resides in their mind, and through the Name itself they obtain salvation. Furthermore because of their poised disposition (obtained by following the advice of the) Guru, riches and miraculous powers unnoticeably keep chasing them.” (2)

On the other hand, commenting on the state of mind and conduct of the self-conceited persons, Guru Ji says: “(O’ my friends, in the minds) of the self-conceited persons, faith in God doesn’t arise, because within them is greed and self interest. Without the grace of the Guru, they are not pierced (or impressed) with the word (of the Guru, and they) are not imbued with the love of God’s Name. The speech of the self-conceited persons is also (rude) and insipid; (one day, their) mask of falsehood and hypocrisy would be removed (and their true nature exposed to the world).” (3)

Switching back to the conduct of the devotees and the blessings enjoyed by them, Guru Ji says: “O’ God, You pervade in the devotees, and You are known through Your devotees. O’ God, the worldly attachment is all Your creation, and You alone are the creator of everything. By stilling their ego, the devotees have absorbed it in their mind itself, and through the word of the Guru, they have recognized You.” (4)

Now describing how God helps His devotees, Guru Ji says: “O’ God, (the devotees to) whom God’s Name is pleasing, without their knowing, You accomplish their tasks. By Guru’s grace, they in whose mind (God) is always enshrined, (He) accomplishes all their tasks. (In short), whose Savior is God, anyone who tries to rival them is ruined.” (5)

Once again commenting on the state of the self-conceited persons, Guru Ji says: “(O’ my friends), without serving (following the advice of) the true Guru, no one has ever attained (God), and the self-conceited persons have died crying and barking (like dogs). They keep coming and going (in and out of this world), but do not find a place of rest, and keep suffering and being consumed in pain itself. (But the person who seeks the shelter of the Guru, and) becomes a Guru’s follower, partakes the nectar (of God’s Name) and unnoticeably merges in the eternal (God).” (6)

Once again clarifying the necessity of having the guidance and grace of the true Guru for any kind of salvation or relief for the human being, Guru Ji says: “(O’ my friends), even if one may perform countless (ritualistic) deeds, without serving (and following) the true Guru, (the cycle of) of birth (and death) doesn’t spare (the mortal). They who read (religious books, such as) *Vedas*, and then enter into debates without (attaining) God, they lose their honor. (O’ my friends), eternal is the true Guru, eternal is whose word, and they who hasten to the Guru’s shelter, are saved.” (7)

In conclusion, Guru Ji says: “(O’ my friends), they in whose mind is enshrined God, they are recognized in the court of the true God. Their glory is sung age after age, which nobody can erase. Nanak is always a sacrifice to those who have enshrined God in their mind.” (8-1)

**The message of this *shabad* is that we should try to become true devotee of God and have full faith that He would save our honor just as He saved so many of His devotees in the past. On the other hand, if we remain self-conceited and do not follow the advice of the Guru, we would suffer and repent in the end.**

10-29-92

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ਪੰਨਾ ੬੩੯

SGGS P-639

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

sorath mehlaa 5 ghar 1  
asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ ਕਾਰਣ  
ਸਮਰਥੁ ॥sabh jag jineh upaa-i-aa bhaa-ee karan  
kaaran samrath.ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਭਾਈ ਦੇ ਕਰਿ ਅਪਣੀ  
ਵਥੁ ॥jee-o pind jin saaji-aa bhaa-ee day kar  
apnee vath.ਕਿਨਿ ਕਹੀਐ ਕਿਉ ਦੇਖੀਐ ਭਾਈ ਕਰਤਾ ਏਕੁ  
ਅਕਥੁ ॥kin kahee-ai ki-o daykhee-ai bhaa-ee  
kartaa ayk akath.ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਜਿਸ ਤੇ ਜਾਪੈ  
ਤਥੁ ॥੧॥gur govind salaah-ee-ai bhaa-ee jis tay  
jaapai tath. ||1||

ਮੇਰੇ ਮਨ ਜਪੀਐ ਹਰਿ ਭਗਵੰਤਾ ॥

mayray man japee-ai har bhagvantaa.

ਨਾਮ ਦਾਨੁ ਦੇਇ ਜਨ ਅਪਨੇ ਦੂਖ ਦਰਦ ਕਾ ਹੰਤਾ ॥  
ਚਹਾਉ ॥naam daan day-ay jan apnay dookh  
darad kaa hantaa. rahaa-o.ਜਾ ਕੈ ਘਰਿ ਸਭੁ ਕਿਛੁ ਹੈ ਭਾਈ ਨਉ ਨਿਧਿ ਭਰੇ  
ਭੰਡਾਰ ॥jaa kai ghar sabh kichh hai bhaa-ee na-o  
niDhbharay bhandaar.ਤਿਸ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਭਾਈ ਉਚਾ ਅਗਮ  
ਅਪਾਰ ॥tis kee keemat naa pavai bhaa-ee oochaa  
agam apaar.ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਭਾਈ ਨਿਤ ਨਿਤ ਕਰਦਾ  
ਸਾਰ ॥jee-a jant partipaaldaa bhaa-ee nit nit  
kardaa saar.ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟੀਐ ਭਾਈ ਸਬਦਿ  
ਮਿਲਾਵਣਹਾਰ ॥੨॥satgur pooraa bhaytee-ai bhaa-ee sabad  
milaavanhaar. ||2||ਸਚੇ ਚਰਣ ਸਰੇਵੀਅਹਿ ਭਾਈ ਕ੍ਰਮੁ ਭਉ ਹੋਵੈ  
ਨਾਸੁ ॥sachay charan sarayvee-ah bhaa-ee  
bharam bha-o hovai naas.ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਂਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ  
ਨਿਵਾਸੁ ॥mil sant sabhaa man maa<sup>n</sup>jee-ai bhaa-ee  
har kai naam nivaas.ਮਿਟੈ ਅੰਧਿਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ  
ਪਰਗਾਸੁ ॥mitai anDhayraa agi-aantaa bhaa-ee  
kamal hovai pargaas.ਗੁਰੁ ਬਚਨੀਸੁਖੁ ਉਪਜੈ ਭਾਈ ਸਭਿ ਫਲ ਸਤਿਗੁਰੁ  
ਪਾਸਿ ॥੩॥gur bachnee sukh oopjai bhaa-ee sabh  
fal satgur paas. ||3||



ਪੰਨਾ ੬੪੦

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ਮੇਰਾ ਤੇਰਾ ਛੋੜੀਐ ਭਾਈ ਹੋਈਐ ਸਭ ਕੀ ਧੂਰਿ ॥	mayraa tayraa chhodee-ai bhaa-ee ho-ee-ai sabh kee Dhoor.
ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਪਸਾਰਿਆ ਭਾਈ ਪੇਖੈ ਸੁਣੈ ਹਜੂਰਿ ॥	ghat ghat barahm pasaari-aa bhaa-ee paykhai sunai hajoor.
ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਭਾਈ ਤਿਤੁ ਦਿਨਿ ਮਰੀਐ ਬੂਰਿ ॥	jit din visrai paarbarahm bhaa-ee tit din maree-ai jhoor.
ਕਰਨ ਕਰਾਵਨ ਸਮਰਥੋ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ ॥੪॥	karan karaavan samratho bhaa-ee sarab kalaa bharpoor.   4
ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਭਾਈ ਮਾਇਆ ਮੋਹ ਬਿਨਾਸੁ ॥	paraym padaarath naam hai bhaa-ee maa-i-aa moh binaas.
ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੇਲਿ ਲਏ ਭਾਈ ਹਿਰਦੈ ਨਾਮ ਨਿਵਾਸੁ ॥	tis bhaavai ta mayl la-ay bhaa-ee hirdai naam nivaas.
ਗੁਰਮੁਖਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀਐ ਭਾਈ ਰਿਦੈ ਹੋਵੈ ਪਰਗਾਸੁ ॥	gurmukh kamal pargaasee-ai bhaa-ee ridai hovai pargaas.
ਪ੍ਰਗਟ ਭਇਆ ਪਰਤਾਪੁ ਪ੍ਰਭ ਭਾਈ ਮਉਲਿਆ ਧਰਤਿ ਅਕਾਸੁ ॥੫॥	pargat bha-i-aa partaap parabhbhaa-ee ma-oli-aa Dharat akaas.   5
ਗੁਰਿ ਪੂਰੈ ਸੰਤੋਖਿਆ ਭਾਈ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ ॥	gur poorai santokhi-aa bhaa-ee ahinis laagaa bhao-o.
ਰਸਨਾ ਰਾਮੁ ਰਵੈ ਸਦਾ ਭਾਈ ਸਾਚਾ ਸਾਦੁ ਸੁਆਉ ॥	rasnaa raam ravai sadaa bhaa-ee saachaa saad su-aa-o.
ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਜੀਵਿਆ ਭਾਈ ਨਿਹਚਲੁ ਪਾਇਆ ਥਾਉ ॥	karnee sun sun jeevi-aa bhaa-ee nihchal paa-i-aa thaa-o.
ਜਿਸੁ ਪਰਤੀਤਿ ਨ ਆਵਈ ਭਾਈ ਸੋ ਜੀਅੜਾ ਜਲਿ ਜਾਉ ॥੬॥	is parteet na aavee bhaa-ee so jee-arhaa jal jaa-o.   6
ਬਹੁ ਗੁਣ ਮੇਰੇ ਸਾਹਿਬੈ ਭਾਈ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਉ ॥	baho gun mayray saahibai bhaa-ee ha-o tis kai bal jaa-o.
ਓਹੁ ਨਿਰਗੁਣੀਆਰੇ ਪਾਲਦਾ ਭਾਈ ਦੇਇ ਨਿਥਾਵੇ ਥਾਉ ॥	oh nirgunee-aaray paaldaa bhaa-ee day-ay nithaavay thaa-o.
ਰਿਜਕੁ ਸੰਬਾਹੇ ਸਾਸਿ ਸਾਸਿ ਭਾਈ ਗੂੜਾ ਜਾ ਕਾ ਨਾਉ ॥	riyak sambahay saas saas bhaa-ee goorhaa jaa kaa naa-o.
ਜਿਸੁ ਗੁਰੁ ਸਾਚਾ ਭੇਟੀਐ ਭਾਈ ਪੂਰਾ ਤਿਸੁ ਕਰਮਾਉ ॥੭॥	jis gur saachaa bhaytee-ai bhaa-ee poora tis karmaa-o.   7

ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵੀਐ ਭਾਈ ਸਰਬ ਕਲਾ  
ਭਰਪੂਰਿ ॥

tis bin gharhee na jeevee-ai bhaa-ee  
sarab kalaa bharpoor.

ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਭਾਈ ਪੇਖਉ ਸਦਾ  
ਹਜੂਰਿ ॥

saas giraas na visrai bhaa-ee paykha-o  
sadaa hajoor.

ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ ਭਾਈ ਸਰਬ ਰਹਿਆ  
ਭਰਪੂਰਿ ॥

saaDhoo sang milaa-i-aa bhaa-ee sarab  
rahi-aa bharpoor.

ਜਿਨਾ ਪ੍ਰੀਤਿ ਨ ਲਗੀਆ ਭਾਈ ਸੇ ਨਿਤ ਨਿਤ  
ਮਰਦੇ ਭੂਰਿ ॥੮॥

jinaa pareet na lagee-aa bhaa-ee say nit  
nit marday jhoor. ||8||

ਅੰਚਲਿ ਲਾਇ ਤਰਾਇਆ ਭਾਈ ਭਉਜਲੁ ਦੁਖੁ  
ਸੰਸਾਰੁ ॥

anchal laa-ay taraa-i-aa bhaa-ee bha-ojal  
dukh sansaar.

ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ਭਾਈ ਕੀਤੇਨੁ  
ਅੰਗੁ ਅਪਾਰੁ ॥

kar kirpaa nadar nihaali-aa bhaa-ee  
keeton ang apaar.

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇਆ ਭਾਈ ਭੋਜਨੁ ਨਾਮ  
ਅਧਾਰੁ ॥

man tan seetal ho-i-aa bhaa-ee bhojan  
naam adhaar.

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਭਾਈ ਜਿ ਕਿਲਬਿਖ  
ਕਾਟਣਹਾਰੁ ॥੯॥੧॥

naanak tis sarnaagatee bhaa-ee je kilbikh  
kaatanhaar. ||9||1||

**Sorath Mehla-5Ghar-1 Astpadian**  
**Ik Onkaar Sat Gur Parsaad**

In this *shabad*, Guru Ji lists some of the merits of God, how He gives us our life breath, and provides for our sustenance. He also tells us of the relationship between Guru and God, how He can be realized by following the Guru's word or Gurbani, and why it is necessary to remember God and be united with Him.

Guru Ji says: "O' my brothers, He who has created all this universe, He is capable of doing and getting everything done. It is He, who by providing His power has formed our body and soul. O' brother, (the question is) to whom should we go and ask, how could we see that one Creator, (who is) indescribable? (The answer), O' my brothers is that we should praise (our) Guru, who is embodiment of God through whom the essence (God) is realized." (1)

Therefore, advising his own mind (and indirectly us), Guru Ji says: "O' my mind, we should meditate on God, the Architect of our destiny. He gives the gift of Name to His devotee and is the destroyer of pain and suffering." (pause)

Once again describing some of the qualities of God and the best way to get united with Him, Guru Ji says: "O' my brothers, He in whose house is everything, whose storehouses are brimful with all the nine treasures (of wealth), His worth cannot be estimated, (and) that infinite and incomprehensible (God) is the highest of the high. O' brother, He is the one who sustains all beings and creatures, and takes care of them

day after day. To meet that God, O' my brothers, we should go and see the true Guru, who unites us with Him through his word (the Gurbani)." (2)

Elaborating on the above, he says: "O' brothers, we should serve the feet (meditate on the Name) of the true God. (By doing so), all our fear and doubt would be destroyed. Joining the congregation of saints, we should cleanse our mind, so that (it) abides in God's Name. Then the darkness of ignorance would be removed and the heart would bloom (in joy) like a lotus. (In short), O' brothers, (by acting on the) the advice of the Guru peace wells up in the mind, and we obtain all the fruits (of our desires) from the true Guru."(3)

Next giving us some practical advice concerning how we conduct ourselves in this world, Guru Ji says: "O' brothers, we should shed off our (sense of) "mine and thine", and we should become (humble, like) the dust of feet of all. We should realize that God pervades in each and every heart, and He sees and hears everything, as if He is right there. (Therefore, we should have so much fear and love for God in our mind), that the day He is forsaken from our mind, (we should feel like) dying in repentance, because He is powerful to do and get everything done and is full of all powers." (4)

Stating the merits of having true love for God's Name, Guru Ji says: "O' my brothers, in whose heart is present the commodity of love for God's Name, that person's attachment for Maya (the worldly riches and power) is destroyed. O' brother, if it so pleases Him, He unites a person with Himself, and in that person's heart is enshrined (God's) Name. Through the Guru, one's lotus (like heart) blooms in delight, and is illuminated (with divine wisdom). The glory of God becomes manifest (and one realizes that it is through God's power) that the earth and sky are in bloom." (5)

Describing the blessings a person obtains on whom the Guru bestows his gifts, Guru Ji says: "O' brother, whom the perfect Guru has satiated, day and night that person remains attuned to the love of God. With true love and relish, that person's tongue always utters God's (Name). This becomes one's everlasting love and objective. One then survives, and gets rejuvenated by listening (to God's praise) again and again, (and in this way one) obtains an eternal place (in God's mansion). But O' brother, the soul, which doesn't develop faith (in the Guru), may that soul get burnt down." (6)

Now listing the merits of God and how can we meet Him, Guru Ji says: "Many are the merits of my God, O' brother; I am a sacrifice to Him. O' brother, He sustains even the meritless ones, and gives support to the unsupported. O' brother, that Master whose Name is beautiful and loveable, He provides us sustenance with each and every breath. O' brother, perfect is his destiny, who meets the true Guru, (because it is through the Guru, we meet God)." (7)

Now Guru Ji describes how he himself remembers God and how he feels the importance of the true Guru. He says: "O' my brothers, that God is full of all powers, and I cannot live without remembering Him even for a moment. I try that He should not be forsaken (from my mind, even) while I am breathing or (putting a) morsel (of

food in my mouth, and I wish to) always see Him in my presence. It is through the company of the saint (Guru) through which I was united (with Him, and now) I see Him pervading everywhere. But, O' brother, they who have not been imbued with love (of such a God), repent and grieve in agony day after day." (8)

Guru Ji concludes the shabad by sharing with us the blessings he obtained by meditating on God's Name. He says: "O' my brothers, by (providing me His total care, as if) making me hold to His gown, He ferried me across the dreadful worldly ocean of pain. O' brother, showing His grace, He blessed me and provided me with unlimited support. Then His Name became my main stay and (spiritual) food, and my mind and body became contented. (In short), Nanak is in the shelter of God, who is the Destroyer of all our sins and evil deeds." (9-1)

**The message of this *shabad* is that if we seek Guru's advice, and meditate on God's Name, we would obtain peace and calmness and a source of permanent support, which would unite us with that God who is the creator of the entire universe.**

5-21-92

*SGGS P - 639-640*

ਪੰਨਾ ੬੪੧

SGGS P-641

ਸੋਰਠਿ ਮਹਲਾ ੫ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

sorath mehlaa 5 ghar 2  
asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਪਾਨੁ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ  
ਸਾਧੇ ॥paath parhi-o ar bayd beechaari-o nival  
bhu-angam saaDhay.ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ  
ਬਾਧੇ ॥੧॥panch janaa si-o sang na chhutki-o aDhik  
aha<sup>n</sup>-buDh baaDhay. ||1||ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ  
ਕਰਮ ਅਨੇਕਾ ॥pi-aaray in biDh milan na jaa-ee mai  
kee-ay karam anaykaa.ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ  
ਬਿਬੇਕਾ ॥ ਰਹਾਉ ॥haar pari-o su-aamee kai du-aarai deejai  
buDh bibaykaa. rahaa-o.ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ  
ਮਾਰੀ ॥mon bha-i-o karpaatee rahi-o nagan firi-o  
ban maahee.ਤਟਤੀਰਥ ਸਭ ਧਰਤੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ  
ਨਾਹੀ ॥੨॥tat tirath sabh Dhartee bharmi-o  
dubiDhaa chhutkai naahee. ||2||

ਪੰਨਾ ੬੪੨

SGGS P-642

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ  
ਧਰਾਏ ॥man kaamnaa tirath jaa-ay basi-o sir  
karvat Dharaa-ay.ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ  
ਕਰਾਏ ॥੩॥man kee mail na utrai ih biDh jay lakh  
jatan karaa-ay. ||3||ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ  
ਦਾਤਾਰਾ ॥kanik kaaminee haivar gaivar baho  
biDhdaan daataaraa.ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿ  
ਦੁਆਰਾ ॥੪॥ann bastar bhoom baho arpay nah  
milee-ai har du-aaraa. ||4||ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ  
ਰਹਤਾ ॥poojaa archaa bandan dand-utkhat  
karmaa rat rahtaa.ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ  
ਇਹ ਜੁਗਤਾ ॥੫॥ha-o ha-o karat bandhan meh pari-aa  
nah milee-ai ih jugtaa. ||5||ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ  
ਰਹਿਆ ॥jog siDh aasan cha-oraaseeh ay bhee kar  
kar rahi-aa.

ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ ॥੬॥	vadee aarjaa fir fir janmai har si-o sang na gahi-aa.   6
ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ ॥	raaj leelaa raajan kee rachnaa kari-aa hukam afaaraa.
ਸੋਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ ॥੭॥	sayj sohnee chandan cho-aa narak ghor kaa du-aaraa.   7
ਹਰਿ ਕੀਰਤਿ ਸਾਧਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ ॥	har keeratī saaDhsangatī hai sir karman kai karmaa.
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ ॥੮॥	kaho naanak tis bha-i-o paraapatī jis purab likhay kaa lahnaa.   8
ਤੇਰੇ ਸੇਵਕੁ ਇਹ ਰੰਗਿ ਮਾਤਾ ॥	tayro sayvak ih rang maataa.
ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ॥੧॥੩॥	bha-i-o kirpaal deen dukh bhanjan har har keertan ih man raataa. rahaa-o doojaa.   1  3

**Sorath Mehla-5 Ghar-2 Ashtpadian**  
**Ik Onkaar Sat Gur Parsaad**

It appears that somebody, who had exhausted himself doing all kinds of rituals, ablutions, worships, and had subjected his body to extreme tortures, but still did not succeed in wiping out the inner temptations, or obtain any peace of mind, came to Guru Ji and asked for his guidance. After listening to his story, Guru Ji provides an answer for the benefit of all.

Narrating his story, the man says: “(O’ Guru Ji), I have read scholarly books, reflected on Vedas, performed (yogic exercises for controlling breath and cleaning the inner system, such as) *Nival* and *Bhuengam*, but still I couldn’t get rid of the five evil passions (of lust, anger, greed, attachment and ego), instead I was bound even more to self-conceit.” (1)

So very affectionately addressing Guru Ji, he says: “O’ my beloved Guru, I have tried innumerable (ritualistic) deeds, (and have concluded that) one cannot go and meet (God, in this way). So, being totally exhausted, I have fallen at your door; O’ my master, bless me with the true sense of discrimination (between the right and wrong path).” (pause)

Describing other ritualistic things which he tried, the man says: “I tried remaining silent, holding a begging bowl in my hand, roamed around naked in the jungles, and went to pilgrimage stations, and holy shores all around the world, but still I couldn’t get rid of my sense of duality (or attraction for worldly riches and power).” (2)

After going through different ways of works himself and observing others who had tried even much more drastic measures, sharing his conclusion with the Guru Ji, the man says: “(O’ Guru Ji, I have concluded that even if) according to the desire of one’s mind, one may go and settle down at a holy place, (and obeying old superstitions) get himself cut by a saw put on the head, and may make millions of such efforts, still the dirt (of evil desires) doesn’t get removed.” (3)

**(See Note at the bottom)**

Talking about those who do many charitable deeds and give costly donations, he says: “(O’ Guru Ji, I have observed, that even the one who has become the) giver of many such things as gold, beautiful women, elephants, and horses, and may give food, clothing, and lot of land in charity, still that one doesn’t obtain the gate of God.” (4)

Commenting on ceremonial worships and rituals, he says: “(I have observed that) even if one remains engrossed in doing worships, making flower offerings, prostrating (one self before gods), and performing all the six holy deeds (prescribed in the Hindu faith); one still remains bound in ego, and one doesn’t meet God by any such techniques.” (5)

Now talking about the yogic postures and exercises, for the purpose of union with God, he says: “(One might have) got tired of doing (all the) eighty-four kinds of (postures or) *Asanas*, done by the yogis, and adepts. One might have prolonged one’s life by a long time, but still one is born again and again, and has never obtained God’s company.” (6)

Finally, commenting on the lifestyles of rulers and other such rich and powerful people, he says: “(I have observed that, there may be those, who have) enjoyed the luxuries and privileges of kingships, the ostentations of kings, and have issued irrevocable commands. They might have enjoyed beautiful beds, embellished with sandal and other scents, (but all these luxuries lead one) to the door of terrible hell.” (7)

After listening about the futility of all such ways of works, and rituals, Guru Ji tells that seeker and us the best and most effective way to unite with God, and what is the best place to practice that technique. He says: “O’ my brothers, the best deed of all deeds is to sing praises of God in the company of the saints. But Nanak says, only that fortunate person obtains this (opportunity), who is pre-ordained to obtain it.” (8)

Therefore, Guru Ji concludes the shabad by addressing God and showing us that he uses the same method himself. He says: “O’ my God, this servant of Yours is imbued with Your love. (Since) You the destroyer of pains, have become merciful on me, this mind of mine is imbued (with the relish of) singing praise of God again and again.” (pause second-1-3)

The message of this *shabad* is that in case we want to obtain God, then all the empty rituals, ceremonies, charities, or yogic exercises are of no use. In fact, all such practices multiply our self-conceit and lead us deeper into hell. The best thing is to pray to God to grant us the company of His holy saints, and in their company we should sing praises of the all-merciful God.

*Note:- It may be very hard for some readers to believe that there was such a tradition, as getting one self cut into pieces. But It is a historical fact that in order to completely rob the credulous people, some crafty Hindu priests in India had circulated this belief that if some one would so erase his self conceit, that he would put his head under a saw at such and such holy place, he would straight away go to heaven. In this way the Pundits would kill that person, and loot away all his personal belongings.*

10-4-93

SGGS P - 641-642





ਪੰਨਾ ੬੪੩

SGGS P-643

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ  
ਖਾਇਆ ॥maa-i-aa mamṭaa mohṇee jin vindanṭaa  
jag khaa-i-aa.ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ  
ਚਿਤੁ ਲਾਇਆ ॥manmukh khaaDhay gurmukh ubray  
jinee sach naam chit laa-i-aa.ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ ਗੁਰਮੁਖਿ  
ਨਦਰੀਆਇਆ ॥bin naavai jag kamlaa firai gurmukh  
nadree aa-i-aa.

ਪੰਨਾ ੬੪੪

SGGS P-644

ਧੰਧਾ ਕਰਤਿਆ ਨਿਹਫਲੁ ਜਨਮੁ ਗਵਾਇਆ  
ਸੁਖਦਾਤਾ ਮਨਿ ਨ ਵਸਾਇਆ ॥DhanDhaa karti-aa nihfal janam gavaa-  
i-aa sukh-daata man na vasaa-i-aa.ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਉ ਮਿਲਿਆ ਜਿਨ ਕਉ ਧੁਰਿ  
ਲਿਖਿ ਪਾਇਆ ॥੧॥naanak naam tinaa ka-o mili-aa jin ka-o  
Dhur likh paa-i-aa. ||1||

ਮਃ ੩॥

mehlāa 3.

ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰੁ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ  
ਨ ਪਾਇਆ ॥ghar hee meh amrit bharpoor hai  
manmukhhaa saad na paa-i-aa.ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭ੍ਰਮਦਾ ਭਰਮਿ  
ਭੁਲਾਇਆ ॥ji-o kastoori mirag na jaanai bharmadaa  
bharam bhulaa-i-aa.ਅੰਮ੍ਰਿਤੁ ਤਜਿ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ  
ਖੁਆਇਆ ॥amrittaj bikh sangrahai kartai aap khu-aa-  
i-aa.ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਸੋਝੀ ਪਈ ਤਿਨਾ ਅੰਦਰਿ ਬ੍ਰਹਮੁ  
ਦਿਖਾਇਆ ॥gurmukh virlay sojhee pa-ee tinaa andar  
barahm dikhaa-i-aa.ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਰਸਨਾ ਹਰਿ ਸਾਦੁ  
ਆਇਆ ॥tan man seetal ho-i-aa rasnaa har saad  
aa-i-aa.

ਸਬਦੇ ਹੀ ਨਾਉ ਉਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ ॥

sabday hee naa-o oopjai sabday mayl  
milaa-i-aa.ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ  
ਗਵਾਇਆ ॥bin sabdai sabh jag ba-uraanaa birthaa  
janam gavaa-i-aa.ਅੰਮ੍ਰਿਤੁ ਏਕੈ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ  
ਪਾਇਆ ॥੨॥amrit ayko sabad hai naanak gurmukh  
paa-i-aa. ||2||

ਪਉੜੀ ॥

**pa-orhee.**ਸੋ ਹਰਿ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ  
ਪਾਈਐ ॥so har purakh agamm hai kaho kit biDh  
paa-ee-ai.ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦ੍ਰਿਸਟੁ ਕਹੁ ਜਨ ਕਿਉ  
ਧਿਆਈਐ ॥tis roop na raykh adrist kaho jan ki-o  
Dhi-aa-ee-ai.ਨਿਰੰਕਾਰੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮੁ ਕਿਆ ਕਹਿ ਗੁਣ  
ਗਾਈਐ ॥nirankaar niranjan har agam ki-aa kahi  
gun gaa-ee-ai.ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ  
ਪਾਈਐ ॥jis aap bujhaa-ay aap so har maarag  
paa-ee-ai.

ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ ॥੪॥

gur poorai vaykhaali-aa gur sayvaa  
paa-ee-ai. ||4||**Salok Mehla-3**

In this *shabad*, Guru Ji tells us how the love for Maya or worldly riches and power has strayed many people and destroyed them, and how the Guru's followers have got themselves saved.

He says: “(O’ my friends), the attachment for *Maya* (the worldly riches and power) is so very enticing; (that without being noticed it has misled so many people, as if) without teeth, it has devoured the world. The self-conceited have been consumed (by it); but the Guru’s followers who have attuned themselves to the Name of the eternal (God,) have been saved. Through the Guru’s word, it has become apparent that without (meditating on) God’s Name, the world is roaming around like crazy. (In general), by remaining engrossed in worldly affairs (the mortals) have wasted their human birth in vain, and haven’t enshrined (God) the Giver of peace, in their mind. But O’ Nanak, only those have obtained the (gift of God’s) Name in whose destiny it was so pre-ordained.” (1)

**Mehla-3**

Now Guru Ji tells us where this gift of Name can be found, and what are its blessings or benefits. He says: “(O’ my friends), our own home (of the heart) is brimful with the nectar (of Name), but the self-conceited have not obtained its taste. (The condition of these persons is like) a deer, who doesn’t know about the (fragrant) musk within it (and keeps roaming in doubt and getting lost. Similarly), abandoning the nectar (a self-conceited person) collects the poison (of worldly wealth. But is helpless, because) the Creator Himself has strayed (such a person from the right path). It is only rare Guru’s followers who have received the (right) understanding, and the Guru has shown them that God is within them. Then their mind and body has been soothed and their tongue has enjoyed the relish (of uttering God’s Name. O’ my friends, only through (Gurbani does the Guru’s) word God’s Name wells up (in one’s mind), and it

is through the world, that (the Guru) effects the union (of a mortal with God. But without (reflecting on the Guru's) word, the entire world is roaming about crazy, and it has wasted (the human) birth in vain. In short, O' Nanak, the (Guru's) word is the only (life rejuvenating) nectar, which is obtained through the Guru." (2)

### *Paurri*

Guru Ji now tells us how and where God can be found, in spite of Him being incomprehensible and unreachable, and how can we meditate on Him, when we don't know anything about Him. As if asking us, Guru Ji says: "(O' my friends), God is beyond the comprehension (of our intellect), so how can we find Him? He, the invisible one has no form nor features, tell O' devotees, how can we meditate on Him? That formless immaculate God is beyond the reach of our understanding (faculties), uttering which of His merits, can we sing His praises? (The answer is that) whom God Himself wants to realize, (He) puts that person on the right path (and unites with a true Guru, who helps that person to comprehend and see God within the self). The perfect Guru has shown (God to me, and I say that) it is by serving (and following the advice of) the Guru, that we find (God)." (4)

**The message of this *Paurri* is that in case we want to get rid of all the pains and sufferings of Maya (the worldly riches and power), enjoy the elixir of the Name and obtain union with God, then instead of running after worldly riches and power, we should seek the advice and shelter of the Guru. By following his advice we would be able to taste the divine nectar within our own heart, and then being absorbed in God's loving and life rejuvenating Name, we would also comprehend and visualize God within ourselves.**

11-15-93

*SGGS P - 643-644*

ਪੰਨਾ ੬੪੫

SGGS P-645

ਸਲੋਕੁਮਃ ੩॥

salok mehlāa 3.

ਪੰਨਾ ੬੪੬

SGGS P-646

ਵਿਣੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੇ ਨਿਤ ਜਗਿ ਤੋਟਾ  
ਸੈਸਾਰਿ ॥

vin̄ naavai sabh̄ bharamday niṭ jaḡ totaa  
saisaar.

ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ ॥

manmukh̄ karam kamaavnay ha-umai  
anDh̄ gubaar.

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ  
ਵੀਚਾਰਿ ॥੧॥

gurmukh̄ amrit̄ peevnaa naanak sabad̄  
veechaar. ||1||

ਮਃ ੩॥

mehlāa 3.

ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ ॥

sehjay jaagai sehjay sovai.

ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਉਸਤਤਿ ਹੋਵੈ ॥

gurmukh̄ an-dīn ustāt̄ hovai.

ਮਨਮੁਖ ਭਰਮੈ ਸਹਸਾ ਹੋਵੈ ॥

manmukh̄bharmai sahsaa hovai.

ਅੰਤਰਿ ਚਿੰਤਾ ਨੀਦ ਨ ਸੋਵੈ ॥

anṭar chintāa need̄ na sovai

ਗਿਆਨੀ ਜਾਗਹਿ ਸਵਹਿ ਸੁਭਾਇ ॥

gi-aanee jaageh saveh subhāa-ay.

ਨਾਨਕ ਨਾਮਿ ਰਤਿਆ ਬਲਿ ਜਾਉ ॥੨॥

naanak naam ratī-aa bal̄ jaa-o. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਜੋ ਹਰਿ ਰਤਿਆ ॥

say har naam̄ Dhi-aavahi jo har ratī-aa.

ਹਰਿ ਇਕੁ ਧਿਆਵਹਿ ਇਕੁ ਇਕੋ ਹਰਿ ਸਤਿਆ ॥

har ik̄ Dhi-aavahi ik̄ iko har satī-aa.

ਹਰਿ ਇਕੋ ਵਰਤੈ ਇਕੁ ਇਕੋ ਉਤਪਤਿਆ ॥

har iko vartai ik̄ iko utpatī-aa.

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਤਿਨ ਡਰੁ ਸਟਿ  
ਘਤਿਆ ॥

jo har naam̄ Dhi-aavahi tin dar sat̄  
ghatī-aa.

ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ ॥੯॥

gurmatēe dayvai aap gurmukh̄ har  
japi-aa. ||9||

### Salok Mehla-3

In this *shabad*, Guru Ji tells us how without benefiting from this inexhaustible treasure of God's Name, which is present within our own heart, the world is suffering a great spiritual loss and keeps indulging in other self-conceited deeds, which bring lot of pain and sorrow to it. He also notes that there are only a few Guru's followers who drink this life-rejuvenating nectar of God's Name and live in peace.

Guru Ji says: “Without meditating on God’s Name all (people) are wandering around aimlessly, and in this way every day they are suffering a (spiritual) loss in this world. The self-conceited persons keep doing deeds in darkness of ignorance of their ego. But the Guru’s followers drink the immortalizing nectar, by reflecting on the (Guru’s) word.” (1)

### ***Mehla-3***

Now comparing the states of mind of the Guru’s followers and the self-conceited persons, he says: “(O’ my friends, a Guru’s follower) wakes up in a state of poise, and also sleeps in poise (thus remains absorbed in God both while awake, and while asleep). Day and night a Guru’s follower wishes to keep praising God. But the self-conceited person keeps wandering around (aimlessly, because) within that person is anxiety (and therefore) cannot sleep (in peace. The spiritually) wise persons keep awake and sleep in (God’s) love. O’, Nanak (I) am a sacrifice to those, who are imbued with the love of (God’s) Name.” (2)

### ***Paurri***

Finally, stating the characteristics of those who meditate on God’s Name, Guru Ji says: “Only they meditate on God’s Name, who are imbued with God’s love. They meditate only on the one (God), who alone has (all the) power. (They believe that) there is only one (God, who) alone is eternal, (who) alone pervades (all), and (who) alone has created all the creation. (Therefore), they who meditate on God’s Name have cast away (all) fear. (However, it is God who Himself) blesses one with the Guru’s instruction, and through the Guru one meditates on God’s (Name).” (9)

**The message of this *Paurri* is that if we want to get rid of all our fears and live in a state of peace, and poise, then instead of wandering in worldly ways day and night, we should keep meditating on God’s Name, under the guidance of the Guru.**

11-18-93

*SGGS P - 645-646*

ਪੰਨਾ ੬੪੭

SGGS P-647

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ  
ਦੇਇ ॥

hastee sir ji-o ankas hai ahran̄ ji-o sir  
day-ay.

ਮਨੁ ਤਨੁਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ ॥

man tan aagai raakh̄ kai oobhee sayv  
karay-i.

ਪੰਨਾ ੬੪੮

SGGS P-648

ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ  
ਕਾ ਲੇਇ ॥

i-o gurmukh̄ aap nivaaree-ai sabh̄ raaj  
sarisat kaa lay-ay.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ  
ਕਰੇਇ ॥੧॥

naanak gurmukh̄ bujhee-ai jaa aapay  
nadar karay-i. ||1||

ਮਃ ੩॥

mehlāa 3.

ਜਿਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਆਏ ਤੇ  
ਪਰਵਾਣੁ ॥

jin gurmukh̄ naam Dhi-aa-i-aa aa-ay tay  
parvaan̄.

ਨਾਨਕ ਕੁਲ ਉਧਾਰਹਿ ਆਪਣਾ ਦਰਗਹ ਪਾਵਹਿ  
ਮਾਣੁ ॥੨॥

naanak kul uDhaareh aapṇaa dargeh  
paavahi maan̄. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਗੁਰਮੁਖਿ ਸਖੀਆ ਸਿਖ ਗੁਰੂ ਮੇਲਾਈਆ ॥

gurmukh̄ sakhee-aa sikh̄ guroo  
maylaa-ee-aa.

ਇਕਿ ਸੇਵਕ ਗੁਰ ਪਾਸਿ ਇਕਿ ਗੁਰਿ ਕਾਰੈ  
ਲਾਈਆ ॥

ik sayvak gur paas ik gur kaarai laa-ee-aa.

ਜਿਨਾ ਗੁਰੁ ਪਿਆਰਾ ਮਨਿ ਚਿਤਿ ਤਿਨਾ ਭਾਉ ਗੁਰੂ  
ਦੇਵਾਈਆ ॥

jinaa gur pi-aaraa man chittinaa bhāa-o  
guroo dayvaa-ee-aa.

ਗੁਰ ਸਿਖਾ ਇਕੋ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾ  
ਭਾਈਆ ॥

gur sikh̄aa iko pi-aar gur mitaa putā  
bhāa-ee-aa.

ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਲਹੁ ਸਭਿ ਗੁਰੁ ਆਖਿ ਗੁਰੂ  
ਜੀਵਾਈਆ ॥੧੪॥

gur satgur bolhu sabh̄ gur aakh̄ guroo  
jeevaa-ee-aa. ||14||

### Salok Mehla-3

In this *shabad*, Guru Ji illustrates with a beautiful example, how without any questioning or our clever reasoning, we should simply submit to the Guru's advice and faithfully turn the direction of our life in which the Guru advises us to turn.

He says: “(O’ my friends), just as there is a goad (a sharp-pointed piece of iron) on the head of an elephant, (which the elephant driver pokes in its neck to indicate to it which way to turn), or just as anvil submits itself to (the strikes of the hammer), similarly a Guru’s follower should surrender his/her body and mind to the Guru, and be always ready to keep serving (following Guru’s advice and orders, unmindful of the reason or the difficulty involved in following these commands). In this way, when the Guru’s follower completely sheds his or her ego or self-conceit, (he or she feels so much satiated as if) he or she has obtained the kingdom of the entire universe. However, O’ Nanak, only when (God) Himself casts His glance of grace that we obtain such understanding by following Guru’s advice.” (1)

### *Mehla-3*

Now Guru Ji tells us what are the benefits or the blessings obtained by such Guru’s followers who have totally surrendered to the will or advice of their Guru. He says: “(O’ my friends), approved is the advent of those Guru’s followers (who have totally surrendered themselves to the Guru, and then as per his instruction) have meditated on God’s Name. O’ Nanak, they save their lineage, and obtain honor in God’s court.” (2)

### *Paurri*

Next Guru Ji tells us how the Guru treats his disciples and what kind of things the Guru’s followers do when they join together on their own. Comparing the Guru’s followers and disciples of the Guru to intimate female friends, he says: “(O’ my friends), the Guru has united and brought together the Guru following friends. Some remain near the Guru and serve him, some the Guru yokes to different tasks. They in whose heart and mind abides the beloved Guru, the Guru bestows his love on them. The Guru has the same love for his friends, sons, daughters, sisters, and brothers. (Therefore, O’ Guru’s followers), all of you should repeatedly utter true Guru’s Name, because when we utter the word “Guru”, he blesses us with (spiritual) life.” (14)

**The message of this *Paurri* is that we should surrender our body, mind, and soul altogether to the will and command of the Guru. Then our self-conceit would go away, and we would feel so happy and contented, as if we are ruling over the entire earth. We should also note that the Guru loves all his followers like his sons, daughter, friends, sisters, and brothers. Therefore, we should praise and utter our Guru’s Name again and again.**

11-8-93

*SGGS P - 647-648*

ਪੰਨਾ ੬੪੯

SGGS P-649

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ  
ਲਿਵ ਲਾਇ ॥

barahm bindai tis daa barahmat rahai ayk  
sabad liv laa-ay.

ਨਵ ਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ  
ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ ॥

nav niDhee athaarah siDhee pichhai  
lagee-aa fireh jo har hirdai sadaa  
vasaa-ay.

ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ  
ਵੀਚਾਰੁ ॥

bin satgur naa-o na paa-ee-ai bujhahu  
kar veechaar.

ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਏ ਜੁਗ  
ਚਾਰਿ ॥੧॥

naanak poorai bhaag satgur milai sukh  
paa-ay jug chaar. ||1||

ਮਃ ੩॥

mehlāa 3.

ਕਿਆ ਗਭਰੁ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ  
ਭੁਖ ਨ ਜਾਇ ॥

ki-aa gabhroo ki-aa biraDh hai  
manmukhtarisnaa bhukh na jaa-ay.

ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ ਸੀਤਲੁ ਹੋਏ ਆਪੁ  
ਗਵਾਇ ॥

gurmukh sabday rati-aa seetal ho-ay aap  
gavaa-ay.

ਅੰਦਰੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿਆ ਫਿਰਿ ਭੁਖ ਨ  
ਲਗੀਆਇ ॥

andar taripat santokhi-aa fir bhukh na  
lagai aa-ay.

ਪੰਨਾ ੬੫੦

SGGS P-650

ਨਾਨਕ ਜਿ ਗੁਰਮੁਖਿ ਕਰਹਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜੋ  
ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੨॥

naanak je gurmukh karahi so parvaan hai  
jo naam rahay liv laa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕੰਉ ਜੋ ਗੁਰਮੁਖਿ ਸਿਖਾ ॥

ha-o balihaaree tinn ka<sup>n</sup>-u jo gurmukh  
sikkaa.

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਏ ਤਿਨ ਦਰਸਨੁ ਪਿਖਾ ॥

jo har naam Dhi-aa-iday tin darsan  
pikkaa.

ਸੁਣਿ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਰਵਾ ਹਰਿ ਜਸੁ ਮਨਿ  
ਲਿਖਾ ॥

sun keertan har gun ravaa har jas man  
likhaa.

ਹਰਿ ਨਾਮੁ ਸਲਾਹੀ ਰੰਗ ਸਿਉ ਸਭਿ ਕਿਲਵਿਖ  
ਕ੍ਰਿਖਾ ॥

har naam salaahie rang si-o sabh kilvikh  
krikhaa.

ਧਨੁ ਧੰਨੁ ਸੁਹਾਵਾ ਸੋ ਸਰੀਰੁ ਥਾਨੁ ਹੈ ਜਿਥੈ ਮੇਰਾ ਗੁਰੁ  
ਧਰੇ ਵਿਖਾ ॥੧੯॥

Dhan Dhan suhaavaa so sareer than hai  
jithai mayraa gur Dharay vikhaa. ||19||



*Salok Mehla-3*

Some people consider themselves superior than others or of higher status. Particularly in Hindu faith, the people belonging to Brahmin caste think themselves higher than those of the other castes. In this shabad, Guru Ji tells us who are true Brahmins or of superior caste, and how can they maintain their Brahminhood or high status in the society.

He says: “(O’ my friends), only when a Brahmin understands God and remains attuned to the one word (the God’s Name), that his or her Brahminhood (or high status in the society) remains intact. All the nine worldly treasures (such as money, good health, power) and the eighteen extra psychic powers to perform miracles (such as becoming big or small, appearing and disappearing) keep running after (such a person) who always enshrines God in the heart. (But, O’ my friends), by reflecting within, understand (this fact), that without (the guidance of) the true Guru, we cannot obtain the Name (or the divine love and enlightenment). O’ Nanak, it is only through perfect destiny that one obtains the (guidance of the) true Guru, and enjoys peace (of mind) forever.” (1)

*Mehla-3*

Next Guru Ji compares the state of minds of self-conceited persons and Guru’s followers. He says: “Whether young or old, the hunger and fire of desire from within a self-conceited person doesn’t go away. (But, the Guru’s follower who is) imbued with the love of (Guru’s) word, is contented and sheds self-conceit. When their within is satiated and contented, the hunger (for worldly riches and power) doesn’t afflict the (Guru’s followers) again. Therefore whatever the Guru’s followers who remain attuned to God’s Name do, O’ Nanak, that is approved (in God’s court).” (2)

*Paurri*

Guru Ji concludes the Paurri by saying: “I am a sacrifice to those sikhs who follow the Guru. (I wish that) I may see the sight of those who meditate on God’s Name. By listening to the songs of God’s praise (from them), I may utter God’s praises and enshrine God’s glory in my mind. By singing praises of God with love and devotion, I may uproot all my sins. (Therefore I say), blessed again and again is that body place, in which comes to abide my Guru.” (19)

**The message of this *Paurri* is that joining the company of those Guru’s followers who always remain imbued with God’s love, we should sing praises of God and enshrine these praises in our mind. Then we would become fully contented, and we would feel that all our desires for worldly riches and status have been satiated.**

11-12-93

SGGS P - 649-650

ਪੰਨਾ ੬੫੧

SGGS P-651

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਊਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ  
ਆਇ ॥gur sayvaa t̄ay sukh̄ oopjai fir dukh̄ na  
lagai aa-ay.ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ ਨ  
ਬਸਾਇ ॥jamaṅ marnaā mit ga-i-aa kaalai kaa  
kichh̄ na basaa-ay.ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਸਚੇ ਰਹਿਆ  
ਸਮਾਇ ॥har saytee man rav rahi-aa sachay rahi-aa  
samaa-ay.ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕਉ ਜੋ ਚਲਨਿ  
ਸਤਿਗੁਰ ਭਾਇ ॥੧॥naanak ha-o balihaaree t̄inn ka-o jo  
chalan satgur bhāa-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਬਿਨੁ ਸਬਦੈ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ ॥

bin sabdai suDh̄ na hova-ee jay anayk  
karai seegaar.

ਪੰਨਾ ੬੫੨

SGGS P-652

ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

pir kee saar na jaan-ee doojai bhāa-ay  
pi-aar.ਸਾ ਕੁਸੁਧੁ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ  
ਕੁਨਾਰਿ ॥੨॥saa kusuDh̄ saa kulkhaneē naanak  
naaree vich kunaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ ਹਰਿ ਬੋਲੀ  
ਬੈਣੀ ॥har har apnee da-i-aa kar har bolee  
baineē.ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ ਉਚਰਾ ਹਰਿ ਲਾਹਾ  
ਲੈਣੀ ॥har naam Dhi-aa-ee har uchraa har  
laahaa laineē.ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ  
ਕੁਰਬੈਣੀ ॥jo japday har har d̄inas raattin ha-o  
kurbaineē.ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ ਤਿਨ  
ਜਨ ਦੇਖਾ ਨੈਣੀ ॥jinaa satgur mayraa pi-aaraa araaDhi-aa  
t̄in jan daykhaa naineē.ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੁ ਕਉ ਜਿਨਿ ਮੇਰਾ ਹਰਿ  
ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ ॥੨੪॥ha-o vaari-aa apnay guroo ka-o jin  
mayraa har sajan mayli-aa saineē. ||24||

*Salok Mehla-3*

In this *salok*, Guru Ji explains what happens when we serve the Guru and act in accordance with his words of advice or *Gurbani*.

He says: “By serving the Guru (and following his advice, such a) peace wells up (in one’s life) that no sorrow affects one again. (What to speak of ordinary troubles), even one’s (cycle) of birth and death is ended, because (the demon of death) has no power over that person. (In this state, one’s) mind is attuned to God, and remains absorbed in the true (God). Therefore O’ Nanak, (I) am a sacrifice to those who walk on the Guru’s will (and live in accordance with Gurbani).” (1)

*Mehla-3*

Now Guru Ji tells us the consequences of not acting in accordance with the Guru’s word or *Gurbani*, and how degraded is considered such a person in spiritual circles. Comparing a mortal to a young bride, Guru Ji says: “Without following (*Gurbani*), the (Guru’s) word, a bride (soul) is never purified, even if she adorns herself with countless ornaments (holy garbs). Being in love with the other (worldly riches), she doesn’t understand the essence of her spouse’s (desire, what He really wants). O’ Nanak, (spiritually), such a bride (soul) is impure, characterless, and the most evil woman.”(2)

*Paurri*

In the light of the above statements, Guru Ji shows us for what we should pray to God. He says: “O’ God, show Your mercy, that I may utter words (in Your praise). I may always meditate and utter God’s Name, and earn the profit of (being in touch with) God. I am a sacrifice to those who day and night repeat God’s Name. I wish that I might see with my own eyes, those who have meditated on my dear true Guru. I am a sacrifice to my Guru, who has united me with God, my friend.” (24)

**The message of this *Paurri* is that it is absolutely essential that we follow the Guru’s advice, meditate on God’s Name, and sing His praises day and night. We should also pray to God to bless us that we may always sing His praise, and meditate on His Name. We should ask Him to bless us with the company of such saintly people, who day and night meditate on Him and sing His praise.**

11-7-93

*SGGS P - 651-652*

ਪੰਨਾ ੬੫੩

SGGS P-653

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ ਇਕ ਮਨਿ ਇਕ  
ਚਿਤਿ ਭਾਇ ॥ay man har jee Dhi-aa-ay too ik man ik  
chit**h**aa-ay.ਹਰਿ ਕੀਆ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਦੇਇ ਨ  
ਪਛੋਤਾਇ ॥har kee-aa sadaa sadaa vadi-aa-ee-aa  
day-ay na pach**h**otaa-ay.ਹਉ ਹਰਿ ਕੈ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ  
ਪਾਇ ॥ha-o har kai sad**h** balihaarnai jit sayvi-ai  
suk**h** paa-ay.ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ  
ਜਲਾਇ ॥੧॥naanak gurmuk**h** mil rahai ha-umai sabad**h**  
jalaa-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਆਪੇ ਸੇਵਾ ਲਾਇਅਨੁ ਆਪੇ ਬਖਸ ਕਰੇਇ ॥

aapay sayvaa laa-i-an aapay bak**h**as  
karay-i.

ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ ਆਪੇ ਸਾਰ ਕਰੇਇ ॥

sab**h**naa kaa maa pi-o aap hai aapay saar  
karay-i.ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸੁ ਹੈ  
ਜੁਗੁ ਜੁਗੁ ਸੋਭਾ ਹੋਇ ॥ ੨॥naanak naam Dhi-aa-in tin nij ghar vaas  
hai jug jug sob**h**aa ho-ay. ||2||

ਪਉੜੀ ॥

pa-or**h**ee.ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁਹਿ ਕਰਤੇ ਮੈ ਤੁਝ ਬਿਨੁ  
ਅਵਰੁ ਨ ਕੋਈ ॥too karan**h** kaaran**h** samrath heh kartay mai  
tuj**h** bin avar na ko-ee.

ਪੰਨਾ ੬੫੪

SGGS P-654

ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜੀਆ ਆਪੇ ਫੁਨਿ ਗੋਈ ॥

tu**Dh** aapay sisat sirjee-aa aapay fun  
go-ee.

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥

sab**h** iko sabad**h** varat**d**aa jo karay so  
ho-ee.

ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਦੇਇ ਪ੍ਰਭੁ ਹਰਿ ਪਾਵੈ ਸੋਈ ॥

vadi-aa-ee gurmuk**h**d**h**ay-ay parab**h** har  
paavai so-ee.ਗੁਰਮੁਖਿ ਨਾਨਕ ਆਰਾਧਿਆ ਸਭਿ ਆਖਹੁ ਧੰਨੁ  
ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਸੋਈ ॥੨੯॥੧॥ ਸੁਧੁgurmuk**h** naanak aaraa**Dhi**-aa sab**h**  
aak**h**ahu Dhan Dhan Dhan gur so-ee.  
||29||1|| su**D**hu

*Salok Mehla-3*

In this concluding *Paurri* of *Sorath Ki Vaar* (epic) Guru Ji advises his own mind, and indirectly ours to meditate on God with love and respect. He also tells us how He always keeps showering great gifts on His creatures, but unlike human beings He never regrets giving these gifts.

He says: “(O’ my soul), remember the beloved God with single-minded devotion and love. These are always the glories of God, that He never regrets giving (a gift). (Therefore), I am always a sacrifice to God; by serving whom we obtain peace. O’ Nanak, the Guru’s followers remain united (with God) by burning their ego through the Guru’s word.” (1)

*Mehla-3*

Next stating another unique power and virtue of God, Guru Ji says: “(O’ my friends, on His own) God yokes people to His service, and He Himself showers His grace. He Himself is (like) mother and father of all, and He Himself takes care of them. O’ Nanak, they who meditate on (God’s) Name, have abode in their own home (remain stable in their mind). Their glory is acclaimed age after age.” (2)

*Paurri*

Guru Ji concludes the epic by acknowledging God’s unlimited power and expressing his full faith in Him. He says: “O’ Creator, You are capable of accomplishing anything; (for me) there is no other. On Your own, You have created the world, and then on Your own, You have destroyed it. Everywhere it is one (God’s) command, which prevails; whatever He does, that happens. Whom God blesses with glory through the Guru, that person alone gets it. O’ Nanak, He can be worshipped only through the Guru; therefore all should again and again say, blessed is that Guru.” (29-1-corrected)

**The message of this *Paurri* is that if we want to obtain peace and glory, we should seek the shelter of the Guru and meditate on God’s Name with true love and concentration of mind. We should always be thankful to God who gives us so many bounties and never regrets the same. We should also remember that it is only as per His grace that a person obtains guidance of the Guru and the glory of God’s Name.**

6-27-93

SGGS P - 653-654

ਪੰਨਾ ੬੫੫

SGGS P-655

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ ॥  
ਕਿਆ ਬੇਦ ਪੁਰਾਨਾ ਸੁਨੀਐ ॥  
ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ ॥  
ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ ॥੧॥

ki-aa parhee-ai ki-aa gunee-ai.  
ki-aa bayḍ purāanaa<sup>N</sup> sunee-ai.  
parḥay sunay ki-aa ho-ee.  
ja-o sahj na mili-o so-ee. ||1||

ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ ॥  
ਕਿਆ ਸੋਚਹਿ ਬਾਰੰ ਬਾਰਾ ॥੧॥ ਰਹਾਉ ॥

har kaa naam na japas gavaaraa.  
ki-aa socheh baara<sup>N</sup> baaraa. ||1|| rahaa-o.

ਅੰਧਿਆਰੇ ਦੀਪਕੁ ਚਹੀਐ ॥

anDhi-aaray ḍeepak chahee-ai.

ਪੰਨਾ ੬੫੬

SGGS P-656

ਇਕ ਬਸਤੁ ਅਗੋਚਰ ਲਹੀਐ ॥  
ਬਸਤੁ ਅਗੋਚਰ ਪਾਈ ॥  
ਘਟਿ ਦੀਪਕੁ ਰਹਿਆ ਸਮਾਈ ॥੨॥

ik basatḡ agochar lahee-ai.  
basatḡ agochar paa-ee.  
ghat ḍeepak rahi-aa samaa-ee. ||2||

ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ॥  
ਜਬ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ ॥  
ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ ॥  
ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ ॥੩॥੭॥

kahi kabeer ab jaani-aa.  
jab jaani-aa ṭa-o man maani-aa.  
man maanay log na paṭeejai.  
na paṭeejai ṭa-o ki-aa keejai. ||3||7||

***Raag Sorath Baani Bhagat Kabir Ji Ki Ghar -1***  
***Ik Onkaar Sat Gur ParsaadSalok (7)***

In this *shabad*, Kabir Ji wants to caution us about customary reading of holy books, singing songs, or reciting different mantras and hymns. Because if by reading and doing all these rituals we do not get the essence of their message, and realize the incomprehensible God in us, then there is no use of such reading or listening to such holy books.

He says: “(O’ my friends), what is the use of reading and reflecting or listening to the (religious books, such as) *Vedas* and *Puranas*? What could we gain by (such) reading or listening, if we don’t effortlessly obtain to that (God)?” (1)

Therefore chastising his own mind (and indirectly us), Kabir Ji says: “O’ foolish (mind), you are not meditating on God’s Name, (I wonder) what are you thinking about again and again?” (1-pause)

Kabir Ji now comments on the necessity and real purpose of divine knowledge. He says: “(Just as we need a lamp in the darkness outside, similarly) we need a lamp (of

divine knowledge to illuminate our inner) darkness, so that we may find out that one commodity (of God's Name), which is beyond the comprehension of our ordinary sense faculties. (When a person) obtains that one incomprehensible commodity (of God's Name), then the lamp (of divine knowledge) remains enshrined (in one's heart, and one remains united with God)." (2)

Describing his state of mind after obtaining that precious commodity, Kabir Ji proclaims: "(O' people) Kabir says, that I have now realized that (incomprehensible) God; since the time I have realized Him, my mind has been convinced (about the omnipotence of God. However, I have observed that) people are not satisfied with mind's satisfaction alone. (They still look for some ritualistic formula to obtain God. So, there is no use of arguing with them, and ultimately we have to say that) if they aren't convinced, then what can we do? (So, we shouldn't waste our time arguing with them)." (3-7)

**The message of this *shabad* is that there is no use of reading or listening to holy books if we do not recognize that incomprehensible God in us. Once we have realized Him, we need not worry about the remarks of other people. We should remain absorbed in meditating on His Name, and keep enjoying the bliss of His union.**

10-23-92

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ਪੰਨਾ ੬੫੭

SGGS P-657

ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ

**raag sorath banee bhagat ravidas  
jee kee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂਹੀ ਮੈ ਨਾਹੀ ॥

jab ham hotay tab too naahee ab toohee  
mai naahee.ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿ ਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ  
ਜਲ ਮਾਂਹੀ ॥੧॥anal agam jaisay lahar ma-i o<sup>d</sup>aDh jal  
kayval jal maa<sup>n</sup>hee. ||1||

ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ ॥

maaDhvay ki-aa kahee-ai bharam aisaa.

ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ ॥੧॥ ਰਹਾਉ ॥

jaisaa maanee-ai ho-ay na taisaa. ||1||  
rahaa-o.ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ  
ਭਿਖਾਰੀ ॥narpat ayk singhaasan so-i-aa supnay  
bha-i-aa bhikhaaree.ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿਭਈ  
ਹਮਾਰੀ ॥੨॥achhat raaj bichhurat dukh paa-i-aa so  
gatbha-ee hamaaree. ||2||

ਪੰਨਾ ੬੫੮

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ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਰਿ ਅਬ ਕਛੁ ਮਰਮੁ  
ਜਨਾਇਆ ॥raaj bhui-ang parsang jaisay heh ab  
kachh maram janaa-i-aa.ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ ਕਹਨੁ ਨ  
ਆਇਆ ॥੩॥anik katak jaisay bhool paray ab kahtay  
kahan na aa-i-aa. ||3||

ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ ਸਭ ਘਟ ਭੁਗਵੈ ਸੋਈ ॥

sarbay ayk anaykai su-aamee sabh ghat  
bhogvai so-ee.ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ  
ਹੋਈ ॥੪॥੧॥kahi ravidas haath pai nayrai sehjay  
ho-ay so ho-ee. ||4||1||

**Raag Sorath Bani Bhagat Ravi Das Ji Ki  
Ik Onkaar Sat Gur Parsaad**

In this beautiful shabad, devotee Ravi Das Ji tells us how we are the parts and different forms of God Himself. But in our ignorance and ego, we think God as different from the world. Ravi Das Ji wants to remove this delusion of ours.



First addressing God, Ravi Das Ji says: “(O’ God), as long as (there is self-conceit within us, and we think that) we are (there), You don’t manifest (in us). But when You become manifest, our self-conceit goes away. (Now I understand that just as) during a big hurricane, an ocean is filled with a myriads of waves, (which in reality are different forms of) water in the water, (similarly all creatures are Your representations).” (1)

Therefore Ravi Das Ji humbly makes a confession and says: “O’ God, what should we say, we are so deluded by our doubt that what we believe, (in reality) is not like that.” (1-pause)

Giving an example of our self-created doubts and delusions, Ravi Das Ji says: “Just as a king while still sitting on his throne falls asleep, and in a dream becomes a beggar, then in spite of having the kingdom, he is separated (from this reality and) suffers in pain, similar is our state.” (2)

Describing how he has realized the truth, Ravi Das Ji cites some well-known examples. He says: “Just as there is the well-known story of a rope appearing as a snake (to someone), I have understood somewhat about the secret (of the relationship between God and His creation. Just as looking at) so many different kinds of (gold) bracelets, one may mistake them (as being made of different materials, but in reality these are all gold, similarly) now even if I may try to say (that God and His creatures are different), I cannot say that.” (3)

In conclusion, Ravi Das Ji says: “(O’ my friends), the one unique God (pervades) in all. It is He who (pervades) in all the hearts. Ravi Das says that He is nearer to us than even our hands, and whatever is happening in natural way, (is happening) in His will (so we should accept it gladly, and shouldn’t worry about it or try to change it).” (4-1)

**The message of this *shabad* is that God is pervading everywhere and in every heart, but because of our ego we consider ourselves different from Him. It is because of our ego that all the struggles and fights are happening between human beings. Therefore, we need to erase our ego and see God pervading everywhere and in every heart, then we would live in peace and enjoy the bliss of God’s union.**

*SGGS P - 657-658*

ਪੰਨਾ ੬੬੦

SGGS P-660

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

**Dhanaasree mehlāa 1 ghar 1 cha-upday**ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੂਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥**ik-o<sup>n</sup>kaar sat naam kartaa purakh  
nirbha-o nirvair akaal moorat  
ajjoonee saibha<sup>n</sup> gur parsaad.**

ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ ॥

jee-o darat hai aapnaa kai si-o karee  
pukaar.

ਦੂਖ ਵਿਸਾਰਣੁ ਸੇਵਿਆ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥੧॥

dookh visaaran sayvi-aa sadaa sadaa  
daataar. ||1||ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤੁ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥੧॥  
ਰਹਾਉ ॥saahib mayraa neet navaa sadaa sadaa  
daataar. ||1|| rahaa-o.

ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅੰਤਿ ਛੁਡਾਏ ਸੋਇ ॥

an-din saahib sayvee-ai ant chhadaa-ay  
so-ay.

ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ ॥੨॥

sun sun mayree kaamnee paar utaraa  
ho-ay. ||2||

ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ ॥

da-i-aal tayrai naam taraa.

ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ ॥੧॥ ਰਹਾਉ ॥

sad kurbaanai jaa-o. ||1|| rahaa-o.

ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

sarba<sup>n</sup> saachaa ayk hai doojaa naahee  
ko-ay.

ਤਾ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ ॥੩॥

taa kee sayvaa so karay jaa ka-o nadar  
karay. ||3||

ਤੁਧੁ ਬਾਝੁ ਪਿਆਰੇ ਕੇਵ ਰਹਾ ॥

tuDh baajh pi-aaray kayv rahaa.

ਸਾ ਵਡਿਆਈ ਦੇਹਿ ਜਿਤੁ ਨਾਮਿ ਤੇਰੇ ਲਾਗਿ  
ਰਹਾਂ ॥saa vadi-aa-ee deh jit naam tayray laag  
rahaa<sup>n</sup>.ਦੂਜਾ ਨਾਹੀ ਕੋਇ ਜਿਸੁ ਆਗੈ ਪਿਆਰੇ ਜਾਇ  
ਕਹਾ ॥੧॥ ਰਹਾਉ ॥doojaa naahee ko-ay jis aagai pi-aaray  
jaa-ay kaha. ||1|| rahaa-o.

ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ ਅਵਰੁ ਨ ਜਾਚੰਉ ਕੋਇ ॥

sayvee saahib aapnaa avar na jaacha<sup>n</sup>-o  
ko-ay.ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ  
ਹੋਇ ॥੪॥naanak taa kaa daas hai bind bind chukh  
chukh ho-ay. ||4||

ਸਾਹਿਬ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ saahib tayray naam vitahu bind bind  
 ਹੋਇ ॥੧॥ ਰਹਾਉ ॥੪॥੧॥ chukh chukh ho-ay. ||1|| rahaa-o.  
 ||4||1||

*Dhanasri Mehla-1 Chaupadaiy.*

In this *shabad*, Guru Ji directly talks to God, and expresses the feelings of love and the pain of separation of his soul from its spouse, God, and indirectly tells us, how we should always have same kind of love and respect for God.

Putting himself in our situation, Guru Ji expresses his fear and says: “(O’ my friends, this world is like a sea of sufferings, looking at these sufferings), my soul feels afraid, (and I wonder) before whom I may go and cry (for help? So after pondering over all other possible supports), I served (and meditated upon God) the dispeller of sorrows, who is always a gracious benefactor.” (1)

Sharing with us a unique quality of this Benefactor, Guru Ji says: “(O’ my friends), my Master is (so generous, that He) daily keeps giving new gifts, as if every day, He is the new Giver, and ever and forever He keeps giving.” (1-pause)

Therefore advising his own mind (and indirectly us), Guru Ji says: “(O’ my soul), day and night we should serve (and contemplate) the Master, because it is He who would save us in the end. Yes, listen carefully O’ my intellect, (it is by meditating on Him, that we are able to) cross over (the dreadful worldly ocean).” (2)

Guru Ji now addresses God Himself and says: “(O’ my merciful (God, it is only by meditating) on Your Name, that I can swim across (the dreadful worldly ocean. Therefore) I always am a sacrifice to You.” (1-pause)

Describing how important it is to meditate on the one God alone and nobody else, Guru Ji says: “(O’ my friends), everywhere, it is the one (God) alone who is eternal, and there is no other (except Him). Only that person on whom He casts His glance of grace does His service (and worships Him).” (3)

Therefore Guru Ji lovingly addresses God again, and says: “O’ my Dear, (in Your absence I become so restless that I wonder), how can I live without You? Please bless me with such a great gift, by virtue of which I may always remain attuned to Your Name. Because O’ dear, there is no other to whom I could go and describe (my pain).” (1-pause)

Reiterating his firm faith in one God alone, Guru Ji says: “(O’ my friends), I serve only my Master and I don’t beg from anybody else. Nanak is a slave of that (God), and bit by bit he is a sacrifice to Him.” (4)

In closing, Guru Ji re-iterates: “O’ my Master, I sacrifice myself bit by bit over Your Name.” (1-pause-4-1)

**The message of this *shabad* is that it is only one God, who can save and emancipate us from this dreadful worldly ocean. Therefore we should always worship and meditate on His Name alone and none else.**

9-15-92

*SGGS P -660*



ਪੰਨਾ ੬੬੧

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ਧਨਾਸਰੀ ਮਹਲਾ ੧॥

**Dhanaasree mehlaa 1.**

ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੇ ਬਾਰ ॥  
 ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ ॥  
 ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ ॥  
 ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ ॥੧॥

jee-o t̥apaṭ hai baaro baar.  
 tap tap khapai bahut baykaar.  
 jai tan baneer visar jaa-ay.  
 ji-o pakaa rogee villaa-ay. ||1||

ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ ॥  
 ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

bahutaa bolanjhakhān ho-ay.  
 viṇ bolay jaanaī sabh so-ay. ||1|| rahaa-o.

ਜਿਨਿ ਕਨ ਕੀਤੇ ਅਖੀ ਨਾਕੁ ॥  
 ਜਿਨਿ ਜਿਹਵਾਦਿਤੀ ਬੋਲੇ ਤਾਤੁ ॥

jin kan keetay akhee naak.  
 jin jihvaa dītee bolay taat.

ਪੰਨਾ ੬੬੨

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ਜਿਨਿ ਮਨੁ ਰਾਖਿਆ ਅਗਨੀ ਪਾਇ ॥  
 ਵਾਜੈ ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ ॥੨॥

jin man raakhi-aa agnee paa-ay.  
 vaajai pavan aakhai sabh jaa-ay. ||2||

ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ ॥  
 ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ ॥  
 ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ ॥  
 ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਜਾਇ ॥੩॥

jaytaa moh pareet su-aad.  
 sabhaa kaalakh daagaa daag.  
 daag dos muhi chali-aa laa-ay.  
 dargeh baisan naahee jaa-ay. ||3||

ਕਰਮਿ ਮਿਲੈ ਆਖਣੁ ਤੇਰਾ ਨਾਉ ॥  
 ਜਿਤੁ ਲਗਿ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ ॥  
 ਜੇ ਕੇ ਡੂਬੈ ਫਿਰਿ ਹੋਵੈ ਸਾਰ ॥  
 ਨਾਨਕ ਸਾਚਾ ਸਰਬ ਦਾਤਾਰ ॥੪॥੩॥੫॥

karam milai aakhaṇtayraa naa-o.  
 jit lag tarṇaa hor nahee thaa-o.  
 jay ko doobai fir hovai saar.  
 naanak saachaa sarab daataar. ||4||3||5||

***Dhanasari Mehla-1***

According to some authors, Guru Ji recited this *shabad* on meeting a poor beggar who was suffering from leprosy. Guru Ji told him the way to cure not only his body, but also his soul. This *shabad* also gives us some valuable insights into the causes of our sufferings, and how we can avoid these sufferings and live in peace.

He says: “(O’ my friends, our) mind suffers in (pain) again and again, and grieving like this one unnecessarily hurts oneself very much. The one who forsakes the word (of God) writhes and cries like a (chronic) leprosy patient.” (1)

However, telling us about the futility of such crying, Guru Ji says: “(O’ my friends), to talk or complain too much (about one’s problems) is fruitless, because even without (our) speaking, (God) knows everything.” (1-pause)

Guru Ji therefore advises: “(O’ my friends), He who has given us ears, eyes, and nose, He who has provided us with the tongue which speaks so fast, He who kept our body in the fire of mother’s womb, (by whose power) the breath moves everywhere, and we can speak (everything) and go everywhere; (we should meditate on that God).” (2)

Next warning us against false worldly attachments, riches, and pleasures, he says: “(O’ my friends), all the love and attachment for worldly relations, riches, power, and relishes of the tongue are just like the black stains (on our soul). When a person departs from here with all those stains of sins, one cannot find a place in God’s court.” (3)

However, Guru Ji has compassion even for sinners; therefore he pleads on our behalf to God and says: “(O’ God), it is only by Your grace, that one obtains (the intellect) to utter Your Name, only by attuning to which one can swim across (the worldly ocean), and there is no other place (where one can go to save one self). But O’ Nanak, even when one is drowning (in the ocean of worldly pains), one can still (save one’s self and) become whole (by meditating on God’s Name), because that eternal Giver (is always merciful).” (4-3-5)

**The message of this *shabad* is that if we forget God’s Name and keep getting entangled in worldly attachments and pursuits of false worldly pleasures, then we become very miserable and cry like chronic patients. In such a situation, the only way to obtain relief for our body and soul is to pray to God to show His grace and bless us with the gift of His Name, which can dispel all our problems.**

3-5-92

*SGGS P - 661-662*

ਪੰਨਾ ੬੬੩

SGGS P-663

ਧਨਾਸਰੀ ਮਹਲਾ ੩ ਘਰੁ ੨ ਚਉਪਦੇ

**Dhanaasree mehlaa 3 ghar 2 chaupday**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-oᳵkaar satgur parsaad.**

ਇਹੁ ਧਨੁ ਅਖੁਟੁ ਨ ਨਿਖੁਟੈ ਨ ਜਾਇ ॥  
 ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥  
 ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ॥  
 ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥੧॥

ih Dhan akhut na nikhutai na jaa-ay.  
 poorai satgur dee-aa dikhaa-ay.  
 apunay satgur ka-o sad bal jaa-ee.  
 gur kirpaa tay har man vasaa-ee. ||1||

ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਇ ॥  
 ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਧਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਕਿਰਪਾ ਤੇ ॥  
 ਵਸੈ ਮੰਨਿ ਆਇ ॥ ਰਹਾਉ ॥  
 ਅਵਗੁਣ ਕਾਟਿ ਗੁਣ ਰਿਦੈ ਸਮਾਇ ॥  
 ਪੂਰੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥  
 ਪੂਰੇ ਗੁਰ ਕੀ ਸਾਚੀ ਬਾਣੀ ॥  
 ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ ॥੨॥

say Dhanvant har naam liv laa-ay.  
 gur poorai har Dhan pargaasi-aa har kirpaa  
tay vasai man aa-ay. rahaa-o.  
 avgun kaat gun ridai samaa-ay.  
 pooray gur kai sahj subhaa-ay.  
 pooray gur kee saachee banee.  
 sukh man antar sahj samaanee. ||2||

ਏਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ ॥  
 ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ ॥  
 ਨਾਮੁ ਅਮੋਲਕੁ ਨ ਪਾਇਆ ਜਾਇ ॥  
 ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ ॥੩॥

ayk achraj jan daykhhu bhaa-ee.  
dubiDhaa maar har man vasaa-ee.  
 naam amolak na paa-i-aa jaa-ay.  
 gur parsaad vasai man aa-ay. ||3||

ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੋ ਸੋਇ ॥  
 ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥  
 ਸਹਜੇ ਜਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿਪਛਾਣਿਆ ॥

sabh meh vasai parabh ayko so-ay.  
 gurmatee ghat pargat ho-ay.  
 sehjay jin parabh jaan pachhaani-aa.

ਪੰਨਾ ੬੬੪

SGGS P-664

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਮਾਨਿਆ ॥੪॥੧॥

naanak naam milai man maani-aa. ||4||1||

*Dhanaasari Mohalla-3 Ghar-2 Chaupadaiy  
 Ik Onkaar Sat Gur Parsaad*

Generally we run after worldly riches, power, and worldly possessions, as if all these riches and possessions are going to bring us happiness forever. But at the same time we remain worried and miserable, due to the fear of loosing our wealth and

possessions. In this shabad, Guru Ji advises us to amass the wealth of God's Name, which does not run out or can be stolen, and which brings us eternal happiness. He also tells us from where this wealth is obtained.

Stating why he recommends the wealth of God's Name, he says: "(O' my friends), the perfect Guru has shown me that this wealth (of God's Name) neither falls short, nor goes away. I am forever a sacrifice to the true Guru of mine, because it is by the grace of the Guru that I have enshrined God in my mind." (1)

Stating who are truly rich and how fortunate are they who have obtained the wealth of Name, Guru Ji says: "(O' my friends, truly) rich are they who attune their mind to God's Name. The perfect Guru has manifested the wealth of God's Name (to them), and by God's grace this (wealth) has come to abide in their minds." (1-pause)

Stating what other blessings and benefits one obtains from the Guru, he says: "(Anyone who comes to the shelter of the Guru), through the poised nature of the perfect Guru, his or her faults are dispelled and virtues are enshrined in the heart. (O' my friends), the word of the perfect Guru is everlasting and unknowingly enshrines peace in one's mind." (2)

Listing another astonishing thing about the blessings bestowed by the Guru, he says: "(O' brothers, look at another amazing wonder (of the Guru): by destroying duality (and attachment for worldly wealth), he has enshrined God's (Name) in the mind (of a person who has come to his shelter. We should also remember that) the invaluable Name cannot be obtained (in any other way), it is only by Guru's grace that it gets enshrined in one's mind." (3)

In conclusion, Guru Ji says: "(O' my friends), in all pervades that same one (God). However, it is by acting on Guru's instruction that He becomes manifest in one's heart. O' Nanak, they who have imperceptibly known and realized Him, (know that) when one obtains the (God's Name), one's mind is convinced (about God's omnipotence)." (4-1)

**The message of this *shabad* is that instead of running after worldly wealth or possessions, we should seek the guidance of the Guru and following his advice, try to amass the wealth of God's Name, which is far better than worldly wealth because it provides eternal peace, poise, and everlasting happiness.**

*SGGS P - 663-664*



ਪੰਨਾ ੬੬੫

SGGS P-665

ਧਨਾਸਰੀ ਮਹਲਾ ੩॥

ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਾਵਾਰ ॥  
 ਮਨਮੁਖ ਭੂਲੇ ਅੰਧ ਗਾਵਾਰ ॥  
 ਬਿਖਿਆ ਕੈ ਧਨਿ ਸਦਾ ਦੁਖੁ ਹੋਇ ॥  
 ਨਾ ਸਾਥਿ ਜਾਇ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

ਸਾਚਾ ਧਨੁ ਗੁਰਮਤੀ ਪਾਏ ॥  
 ਕਾਚਾ ਧਨੁ ਫੁਨਿ ਆਵੈ ਜਾਏ ॥ ਰਹਾਉ ॥  
 ਮਨਮੁਖਿ ਭੂਲੇ ਸਭਿ ਮਰਹਿ ਗਵਾਰ ॥  
 ਭਵਜਲਿ ਡੁਬੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥  
 ਸਤਿਗੁਰੁ ਭੇਟੇ ਪੂਰੈ ਭਾਗਿ ॥  
 ਸਾਚਿ ਰਤੇ ਅਹਿਨਿਸਿ ਬੈਰਾਗਿ ॥੨॥

ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ ॥  
 ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ॥  
 ਸਿਧ ਸਾਧਿਕ ਤਰਸਹਿ ਸਭਿ ਲੋਇ ॥  
 ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਸਾਚਾ ਹੈ ਸੋਇ ॥  
 ਉਤਮ ਬ੍ਰਹਮੁ ਪਛਾਣੈ ਕੋਇ ॥  
 ਸਚੁ ਸਾਚਾ ਸਚੁ ਆਪਿ ਦ੍ਰਿੜਾਏ ॥

ਪੰਨਾ ੬੬੬

ਨਾਨਕ ਆਪੇ ਵੇਖੈ ਆਪੇ ਸਚਿ ਲਾਏ ॥੪॥੭॥

**Dhanaasree mehlā 3.**

kaachaa Dhan sa<sup>n</sup>cheh moorakh gaavaar.  
 manmukh bhoolay anDh gaavaar.  
 bikhi-aa kai Dhan sadaa dukh ho-ay.  
 naa saath jaa-ay na paraapat ho-ay. ||1||

saachaa Dhan gurmatēe paa-ay.  
 kaachaa Dhan fun aavai jaa-ay. rahaa-o.  
 manmukh bhoolay sabh mareh gavaar.  
bhavjal doobay na urvaar na paar.  
 satgur bhaytay poorai bhaag.  
 saach raṭay ahinis bairaaḡ. ||2||

chahu jug meh amrit saachee baṇee.  
 poorai bhaag har naam samaaṇee.  
 siDh saaDhik ṭarseh sabh lo-ay.  
 poorai bhaag paraapat ho-ay. ||3||

sabh kichh saachaa saachaa hai so-ay.  
 ootam barahm pachhaaṇai ko-ay.  
 sach saachaa sach aap drirh-aa-ay.

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naanak aapay vaykhai aapay sach laa-ay.  
 ||4||7||

**Dhanasari Mehla-3**

In this *shabad*, Guru Ji tells us how foolishly we are spending and wasting our lives in running after the false worldly wealth and how much pain and suffering it is bringing us. Therefore he tells us what kind of wealth can bring us everlasting peace, and how we can obtain it.

He observes: “Those who are unwise ignorant fools, they amass the false short-lived (worldly) wealth. Such self-conceited blind fools are strayed (from the righteous path).

They don't realize) that the poisonous (worldly) wealth always brings pain. This wealth neither goes with anyone (in the end), nor one obtains any (spiritual) profit from it." (1)

Now stating the real nature of the false, short-lived wealth, and how can one obtain the true everlasting wealth, he says: "(O' my friends), the false, short-lived worldly wealth keeps coming and going again and again, but the true everlasting wealth (of God's Name), one obtains by following the Guru's instruction." (1-pause)

Guru Ji now compares the attitude and fate of those self-conceited persons who keep running after false wealth, and those fortunate persons, who see the Guru and follow his advice. He says: "(O' my friends), all the uncouth, self-conceited fools die (a spiritual death). They are drowned in the dreadful worldly ocean; (they neither find happiness in this world, nor in the next, as if) they are neither on this nor on the other shore (of the worldly ocean. But) by perfect destiny, they who meet the true Guru (and following his advice keep meditating on God's Name) day and night, they remain imbued with the eternal (Name), and become detached (from the worldly wealth)." (2)

Commenting on the blessings of the Guru's word or Gurbani, Guru Ji says: "(O' my friends), through out all the four ages, Gurbani is like the rejuvenating nectar. Through perfect destiny, (one is imbued with it) and merges in God's Name. All the adepts and seekers in all regions crave for (this wealth), but only by perfect destiny one obtains it." (3)

Guru Ji concludes the shabad by making a general comment about God and His scheme of things. He says: "(O' my friends), it is only a rare person who recognizes the supreme God. (The one who realizes this, knows that) all what we see is true, and true is that God (who has created it). That true and eternal God Himself reveals the truth (about Him), and O' Nanak, He Himself looks at (His creation) and Himself yokes all to His truth." (4-7)

**The message of this *shabad* is that instead of wasting our life in running after the false, worldly wealth which in the end brings us nothing but pain, we should try to invest our time in collecting the true wealth of God's Name. Then we will find peace and happiness. However it is only through the grace of the true God that we are diverted from the pursuit of the short-lived worldly wealth to the everlasting wealth of God's Name. Therefore we should always pray to God for His grace and keeping us on the right track.**

11-5-93

SGGS P - 665-666

ਪੰਨਾ ੬੬੭

SGGS P-667

ਧਨਾਸਰੀ ਮਹਲਾ ੪॥

**Dhanaasree mehlaa 4.**

ਹਮ ਅੰਧੁਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹੁ  
ਗੁਰ ਚਾਲੀ ॥

ham anDhulay anDh bikhai bikh raatay  
ki-o chaalah gur chaalee.

ਸਤਗੁਰੁ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਹਮ ਲਾਵੈ ਆਪਨ  
ਪਾਲੀ ॥੧॥

satgur da-i-aa karay sukh-daata ham  
laavai aapan paalee. ||1||

ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ ॥

gursikh meet chalhu gur chaalee.

ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ  
ਨਿਰਾਲੀ ॥੧॥ ਰਹਾਉ ॥

jo gur kahai so-ee bhal maanhu har har  
kathaa niraalee. ||1|| rahaa-o.

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਗੁਰੁ ਸੇਵਿਹੁ ਬੇਗਿ  
ਬੇਗਾਲੀ ॥

har kay sant sunhu jan bhaa-ee gur  
sayvihu bayg baygaalee.

ਸਤਗੁਰੁ ਸੇਵਿ ਖਰਚੁ ਹਰਿ ਬਾਧਹੁ ਮਤ ਜਾਣਹੁ ਆਜੁ  
ਕਿ ਕਾਲੀ ॥੨॥

satgur sayv kharach har baaDhhu mat  
jaanhu aaj ke kaal'ee. ||2||

ਹਰਿ ਕੇ ਸੰਤ ਜਪਹੁ ਹਰਿ ਜਪਣਾ ਹਰਿ ਸੰਤੁ ਚਲੈ  
ਹਰਿ ਨਾਲੀ ॥

har kay sant japahu har japnaa har sant  
chalai har naalee.

ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ ਹਰਿ ਮਿਲਿਆ  
ਕੇਲ ਕੇਲਾਲੀ ॥੩॥

jin har japi-aa say har ho-ay har mili-aa  
kayl kaylaalee. ||3||

ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਿ ਲੋਚ ਲੋਚਾਨੀ ਹਰਿ ਕਿਰਪਾ  
ਕਰਿ ਬਨਵਾਲੀ ॥

har har japan jap loch lochaanee har  
kirpaa kar banvaalee.

ਜਨ ਨਾਨਕ ਸੰਗਤਿ ਸਾਧ ਹਰਿ ਮੇਲਹੁ ਹਮ ਸਾਧ  
ਜਨਾ ਪਗ ਰਾਲੀ ॥੪॥੪॥

jan naanak sangat saaDh har maylhu  
ham saaDh janaa pag raalee. ||4||4||

**Dhanasari Mehla-4**

In this *shabad*, Guru Ji tells us, how we human beings are engrossed in harmful worldly ways, and then shows us, how we can save ourselves by seeking the company of the saintly persons, and meditating on God's Name.

He says: "(O' my friends), we the blind fools are captivated by the poison (of worldly riches and power), so how can we walk on the path shown by the Guru. Only if the bliss-giving true Guru shows mercy could he put us on his path." (1)

Therefore with great sincerity and love, Guru Ji urges us and says: "O' my Gursikh (Guru-following) friends, walk on the path shown by the Guru. Deem whatever the Guru says as the best (thing for you), because astonishing is the discourse of God, (and only Guru knows what is best for us)." (1-pause)

Reminding us that without giving us any notice our life could end any instant, Guru Ji says: “O’ the saints of God, my brothers, quickly serve (and follow the advice of) the Guru as soon as possible. Equip yourself with the sustenance of Guru’s service, and don’t think that you would do this task later today or tomorrow (because who knows, when death may overtake us).” (2)

Guru Ji now tells us about the benefits, which we receive when we meditate on God. He says: “O’ the saints of God, meditate on God’s Name, (because by doing so) the God’s saint departs in the company of God (after death. In fact), they who have meditated on God have become (one with) God and have met the playful and sportive God.” (3)

Guru Ji concludes this shabad by showing us, how much he values meditation on God’s Name, and service of the saints. He says: “O’ Master of the universe, I am longing and craving to meditate on Your Name. Show Your mercy, and unite Nanak with the society of saints, so that I may continue (serving and) obtaining the dust of the saintly devotees.” (4-4)

**The message of this *shabad* is that without any further delay, we should follow the advice of the Guru and under his guidance meditate on God’s Name. Further we should serve God’s saints with utmost devotion so that showing His mercy, God may unite us also with Him.**

9-18-92

SGGS P - 667

ਪੰਨਾ ੬੬੯

SGGS P-669

ਧਨਾਸਰੀ ਮਹਲਾ ੪॥

**Dhanaasree mehlā 4.**

ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ  
ਕਾਮਧੇਨਾ ॥

ichhāa poorak sarab sukh-daatā har jaa  
kai vas hai kaam Dhaynaa.

ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇਜੀਅਤੇ ਤਾ ਸਰਬ  
ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ ॥੧॥

so aisaa har Dhi-aa-ee-ai mayray  
jee-arhay taa sarab sukh paavahi mayray  
manaa. ||1||

ਪੰਨਾ ੬੭੦

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ਜਪਿ ਮਨ ਸਤਿ ਨਾਮੁ ਸਦਾ ਸਤਿ ਨਾਮੁ ॥

jap man sat naam sadaa sat naam.

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲ ਹੋਈ ਹੈ ਨਿਤ  
ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨਾ ॥ ਰਹਾਉ ॥

halat palat mukh oojal ho-ee hai nit  
Dhi-aa-ee-ai har purakh niranjanaa.  
rahaa-o.

ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ  
ਕੀਨੀ ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ ॥

jah har simran bha-i-aa tah upaaDh gat  
keenee vad**ha**agee har japnaa.

ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ  
ਭਵਜਲੁ ਤਰਨਾ ॥ ੨॥੬॥੧੨॥

jan naanak ka-o gur ih matdeenee jap  
har bhavjal tanaa. ||2||6||12||

***Dhanasari Mehlā-4***

In this *shabad*, Guru Ji tells us how beneficent it is to meditate on God's Name and what kind of blessings we obtain by doing that.

Addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, God is the Fulfiller of our wishes, and the Giver of all comforts, under whose control is *Kaam Dhena* (the legendary cow, which can fulfill all our desires). O' my mind, if you meditate on such a God, you would obtain all kinds of comforts." (1)

Therefore advising his mind and us, Guru Ji again says: "O' my mind, always meditate on the everlasting Name. We should daily meditate on the immaculate God, (by doing so) we receive honor both in this and next world." (1-pause)

In conclusion, Guru Ji says: "(O' my mind), where God's meditation is done, all woe and strife takes leave from there. However it is only through great good fortune that

God is meditated upon. The Guru has given this instruction to devotee Nanak, that by contemplating on God, we swim across the dreadful (worldly) ocean.” (2-6-12)

**The message of this *shabad* is that if we want to get rid of all our troubles, have all our wishes fulfilled, and obtain salvation, then we should meditate on the eternal God’s Name.**

11-17-93

*SGGS P - 669-670*



ਪੰਨਾ ੬੭੧

SGGS P-671

ਧਨਾਸਰੀ ਮਹਲਾ ੫॥

**Dhanaasree mehlāa 5.**ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੋਈ ਸੁਖੜੁ  
ਸੁਜਾਨੀ ॥jis kaa tan man Dhan sabhtis kaa so-ee  
sugharh sujaanee.ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ ਮੇਰਾ ਤਉ ਬਿਧਿ ਨੀਕੀ  
ਖਟਾਨੀ ॥੧॥tin hee suni-aa dukh sukh mayraa ta-o  
biDh neekie khataanee. ||1||

ਜੀਅ ਕੀ ਏਕੈ ਹੀ ਪਹਿ ਮਾਨੀ ॥

jee-a kee aykai hee peh maanee.

ਅਵਰਿ ਜਤਨੁ ਕਰਿ ਰਹੇ ਬਹੁਤੇਰੇ ਤਿਨ ਤਿਲੁ ਨਹੀ  
ਕੀਮਤਿ ਜਾਨੀ ॥ ਰਹਾਉ ॥avar jaṭan kar rahay bahutayray tin tīl  
nahee keemaṭ jaanee. rahaa-o.ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ ਦੀਨੋ  
ਮੰਤਾਨੀ ॥amrit nam nirmolak heeraa gur deenoo  
manṭaanee.ਡਿਗੈ ਨ ਡੋਲੈ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹਿਓ ਪੂਰਨੁ ਹੋਇ  
ਤ੍ਰਿਪਤਾਨੀ ॥੨॥digai na dolai darih kar rahi-o pooran  
ho-ay triptanee. ||2||ਓਇ ਜੁ ਬੀਚੁ ਹਮ ਤੁਮ ਕਛੁਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ  
ਬਿਲਾਨੀ ॥o-ay jo beech ham tum kachh hotay tin  
kee baat bilaanee.

ਪੰਨਾ ੬੭੨

SGGS P-672

ਅਲੰਕਾਰ ਮਿਲਿ ਬੈਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ  
ਵਖਾਨੀ ॥੩॥alankaar mil thailee ho-ee hai taa ṭay  
kanik vakhaanee. ||3||ਪ੍ਰਗਟਿਓ ਜੋਤਿ ਸਹਜੁ ਸੁਖੁ ਸੋਭਾ ਬਾਜੇ ਅਨਹਤ  
ਬਾਨੀ ॥pargati-o jot sahj sukh sobhaa baajay  
anhaṭ baanee.ਕਹੁ ਨਾਨਕ ਨਿਹਚਲ ਘਰੁ ਬਾਧਿਓ ਗੁਰਿ ਕੀਓ  
ਬੰਧਾਨੀ ॥੪॥੫॥kaho naanak nihchal ghar baaDhi-o gur  
kee-o banDhaanee. ||4||5||***Dhanasari Mehla-5***

Many times, our mind feels restless, and worried. In this *shabad*, putting himself in our situation, Guru Ji describes the present blissful state of his mind and how he has been able to attain such a peaceful state.

He says: “(O’ my friends), to whom belongs my mind, body, and wealth, He alone is the wisest and most judicious person. When He listened to (my story of) weal and woe, I discovered a very good way (of attuning to Him).” (1)

Describing what happened before he reached this state, Guru Ji says: “(O’ my friends), my mind was convinced only by the one (God). To dissuade me from Him, other people exhausted themselves making many efforts, but (my mind) didn’t value their (arguments) even a little bit.” (pause)

Next Guru Ji shares with us the kinds of blessings he enjoyed after his Guru gave him the mantra of the Name. He says: “(O’ my friends), the mantra of the Name is an invaluable jewel, which the Guru has given me. Now my mind doesn’t feel depressed or wavers, (instead of that, it now) remains firm in its faith (in God), and I have been fully satiated.” (2)

Commenting on the other inner struggles, weaknesses, and faults, Guru Ji says: “(O’ my friends), those differences, which used to exist between me and others, their entire concept has disappeared. Just as upon joining (and melting) together, different ornaments become a single lump, which is described as gold, (similarly my state of mind has become as such, and I feel myself and all others as part of the same one God).” (3)

Guru Ji concludes this shabad by expressing his gratitude to the Guru for such a blissful state. He says: “Now the light of God has become manifest in me; I have obtained peace, poise, and glory, and within my mind rings the celestial music of non-stop melodies. Nanak says that (now my mind is in such a steady state, as if God has built me a stable house which the Guru has inhabited.” (4-5)

**The message of this *shabad* is that if we want to get rid of all our weaknesses and sinful tendencies which separate us from others and God, and if we want to enjoy blissful union with Him then we should follow the Guru’s advice and beg him for the mantra of God’s Name, and reunite us with God.**

11-13-93

*SGGS P - 671-672*



ਪੰਨਾ ੬੭੩

SGGS P-673

ਧਨਾਸਰੀ ਮਹਲਾ ੫॥

**Dhanaasree mehlaa 5.**

ਤੁਮ ਦਾਤੇ ਠਾਕੁਰਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ ਹਮਾਰੇ ॥  
tum daatay thaakur partipaalak naa-ik khasam hamaaray.

ਪੰਨਾ ੬੭੪

SGGS P-674

ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ ॥੧॥  
nimakh nimakhtum hee partipaalahu ham baarik tumray Dhaaray. ||1||

ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ ॥

jihvaa ayk kavan gun kahee-ai.

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਲਹੀਐ ॥੧॥ ਰਹਾਉ ॥  
baysumaar bay-antsu-aamee tayro ant na kin hee lahee-ai. ||1|| rahaa-o.

ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ ॥  
kot paraaDh hamaaray khandahu anik biDhee samjhaavhu.

ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਥੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ ॥੨॥  
ham agi-aan alap mat thoree tum aapan birad rakhaavahu. ||2||

ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ ॥  
tumree sarantumaaree aasaa tum hee sajan suhaylay.

ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ ॥੩॥੧੨॥  
raakho raakhanhaar da-i-aalaa naanak ghar kay golay. ||3||12||

***Dhanaasari Mehla-5***

In this *shabad*, Guru Ji shows us how to pray to God in all humility and ask Him to save us in spite of all our faults.

He says: “O’ God, You are our gift-giving Master, protector, sustainer and our champion proprietor. It is You who sustain us every moment, and we the children survive on Your support.” (1)

Commenting upon God’s limitless merits and our limited capabilities, Guru Ji says: “(O’ God, You have myriads of qualities), we have but one tongue; (we don’t know with that tongue), which of Your merits we may describe. O’ infinite and limitless God, nobody can find Your end or limit.” (1-pause)

Now acknowledging our own repeated mistakes and God's repeated pardons, Guru Ji says: "(O' God), You destroy millions of our sins and counsel us in a myriad ways, but we are ignorant, immature (beings of) little intellect. (Still ignoring all our faults), You maintain Your primal tradition (and save us)." (2)

In closing, Guru Ji says: "(O' God), we have come to Your shelter; our only hope is in You, You alone are our helpful friend. Nanak says, O' the merciful Master and Savior, save us, we are Your own slaves." (3-12)

**The message of this *shabad* is that no matter what sins we have committed, and how many faults we have, still if we approach God with the humility and childlike affection, God would surely pardon us and save us.**

11-25-92

*SGGS P - 673-674*

ਪੰਨਾ ੬੭੫

SGGS P-675

ਧਨਾਸਰੀ ਮਹਲਾ ੫॥

**Dhanaasree mehlaa 5.**

ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਠਾਕੁਰ ਰਾਖੈ ਜਨ ਕੀ ਆਪਿ ॥

deen darad nivaar thaakur raakhai jan kee aap.

ਤਰਣ ਤਾਰਣ ਹਰਿ ਨਿਧਿ ਦੂਖੁ ਨ ਸਕੈ ਬਿਆਪਿ ॥੧॥

tarantaaran har niDhdookh na sakai bi-aap. ||1||

ਸਾਧੂ ਸੰਗਿ ਭਜਹੁ ਗੁਪਾਲ ॥

saaDhoo sang bhajahu gupaal.

ਆਨ ਸੰਜਮ ਕਿਛੁ ਨ ਸੂਝੈ ਇਹ ਜਤਨ ਕਾਟਿ ਕਲਿ ਕਾਲ ॥ ਰਹਾਉ ॥

aan sanjam kichh na soojhai ih jatan kaat kal kaal. rahaa-o.

ਆਦਿ ਅੰਤਿ ਦਇਆਲ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਇ ॥

aad antda-i-aal pooran tis binaa nahee ko-ay.

ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਹਰਿ ਜਪਿ ਸਿਮਰਿ ਸੁਆਮੀ ਸੋਇ ॥੨॥

janam maran nivaar har jap simar su-aamee so-ay. ||2||

ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਕਥੈ ਸਾਸਤ ਭਗਤ ਕਰਹਿ ਬੀਚਾਰੁ ॥

bayd simrit kathai saasat bhagat karahi beechaar.

ਮੁਕਤਿ ਪਾਈਐ ਸਾਧਸੰਗਤਿ ਬਿਨਸਿ ਜਾਇ ਅੰਧਾਰੁ ॥੩॥

mukat paa-ee-ai saaDhsangat binas jaa-ay anDhaar. ||3||

ਚਰਨ ਕਮਲ ਅਧਾਰੁ ਜਨਕਾ ਰਾਸਿ ਪੂੰਜੀ ਏਕ ॥

charan kamal aDhaar jan kaa raas poonjee ayk.

ਪੰਨਾ ੬੭੬

SGGS P-676

ਤਾਣੁ ਮਾਣੁ ਦੀਬਾਣੁ ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ ॥੪॥੨॥੨੦॥

taan maan deebaan saachaa naanak kee parabh tayk. ||4||2||20||

***Dhanaasari Mehla-5***

In this *shabad*, Guru Ji emphasizes the forgiving and merciful nature of God, and how He blesses His devotees who seek His refuge.

Guru Ji says: “(O’ my friends), by removing the pain of the humble needy persons, God saves (the honor of) His devotees. God, the treasure of virtues, is like a ship that ferries us across (the worldly ocean. By seeking His shelter), no pain can afflict us.” (1)

Therefore addressing us directly, Guru Ji says: “(O’ my friends), in the company of saintly persons, meditate on the Master of the universe. Except for this, no other way comes to my mind. (Therefore O’ my friend, I suggest) that using this strategy (of meditating on God’s Name), you cut down the noose of death.” (pause)

Re-emphasizing the merciful and forgiving tradition of God from the very beginning, Guru Ji says: “(O’ my friends), God is kind to His creatures from the beginning to the end, except Him there is none other. Therefore to get yourself liberated from (the pains of future) births and deaths meditate on that God.” (2)

Guru Ji now wants to remind us that it is not only he who is stressing upon the importance of company of the saintly persons, but this is the essence of all the holy books as well. He says: “(O’ my friends, all the Hindu religious books, including) Vedas, Simritis, and Shastras, and all the devotees after due reflection agree that in the company of the saints, we obtain salvation and darkness of our ignorance is dispelled.” (3)

Guru Ji concludes the shabad by describing how he feels about God. He says: “(As far as I am concerned) God’s lotus feet (His Name) is the anchor of His devotees and that is their one and only source of wealth and possession. (In short), Nanak says that faith in God is his only source of power, respect, and court of appeal.” (4-2-20)

**The message of this *shabad* is that if we want to get rid of all our pains and rounds of birth and death, then we should make God’s Name as our only support and sing His praises in the company of saints.**

11-22-92

*SGGS P - 675-676*

ਪੰਨਾ ੬੭੭

SGGS P-677

ਧਨਾਸਰੀ ਮਹਲਾ ਪ॥

**Dhanaasree mehlā 5.**

ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ ॥ jah jah paykha-o tah hajoor door katahu  
na jaa-ee.

ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ ॥੧॥ rav rahi-aa sarbatar mai man sadaa  
Dhi-aa-ee. ||1||

ਈਤ ਉਤ ਨਹੀ ਬੀਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ ॥ eet oot nahee beechhurhai so sangee  
ganee-ai.

ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ binas jaa-ay jo nimakh meh so alap  
sukhbhane-ai. rahaa-o.

ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਉਨ ਨ ਹੋਈ ॥ paratipaalai api-aa-o day-ay kachh oon  
na ho-ee.

ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ ॥੨॥ saas saas sammaaltaa mayraa parabh  
so-ee. ||2||

ਅਛਲ ਅਛੇਦ ਅਪਾਰ ਪ੍ਰਭ ਉਚਾ ਜਾ ਕਾ ਰੂਪੁ ॥ achhal achhayd apaar parabh oochaa jaa  
kaa roop.

ਜਪਿ ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ ਜਪਿ ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ  
ਆਨੂਪੁ ॥੩॥ jap jap karahi anand jan achraj aanoop.  
||3||

ਸਾ ਮਤਿ ਦੇਹੁਦਇਆਲ ਪ੍ਰਭੁ ਜਿਤੁ ਤੁਮਹਿ saa matdayh da-i-aal parabh jittumeh  
araaDhaa.

ਪੰਨਾ ੬੭੮

SGGS P-678

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭੁ ਰੇਨ ਪਗ ਸਾਧਾ ॥੪॥੩॥੨੭॥ naanak mangai daan parabh rayn pag  
saaDhaa. ||4||3||27||

***Dhanaasari Mehla-5***

In this *shabad*, Guru Ji describes the state of mind of a devotee, and what kind of bliss one feels when one develops full faith in God and meditates on His Name.

On behalf of a devotee, he says: “(O’ my friends), wherever I see, I see Him right in front of me. He is never far from me. He is pervading in all (and I keep saying), O’ my mind, always remember Him.” (1)

Advising us not to waste our time in worldly friendships and comforts, but instead have friendship with God, Guru Ji says: “(O’ my friends), the one who doesn’t forsake us here or in the next world, we should consider (only that God as our true) companion. That which vanishes in a moment is counted as an insignificant (comfort).” (pause)

Commenting on the blessings bestowed by God, Guru Ji says: “By providing them food, (my God) sustains all (creatures). There is never a shortage of anything (in His store). That God of mine protects us with every breath.” (2)

Continuing to dwell on the unique qualities of God, Guru Ji says: “(O’ my friends, that God) who cannot be deceived or pierced, who is limitless, and whose power and personality is the highest of all, by meditating on that wonderful (God of) unparalleled beauty, His devotees enjoy (supreme) bliss.” (3)

Guru Ji concludes the shabad by showing us what we should beg from God. He says: “O’ my merciful God, bless (me) with such intellect that (I) may keep remembering You, and O’ God, Nanak (also) begs for the dust of the feet (humble service) of saints.” (4-3-27)

**The message of this shabad is that if we want to find a friend who does not forsake us in this or the next world, and who provides us full protection and sustenance, then we should meditate on God with every breath of ours and ask Him to bless us with the humble service of the saint (Guru Granth Sahib Ji).**

11-14-93

*SGGS P - 677-678*

ਪੰਨਾ ੬੭੯

SGGS P-679

ਧਨਾਸਰੀ ਮਹਲਾ ੫॥

**Dhanaasree mehlā 5.**ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ  
ਕਰੀਅਤ ਹੈ ਸੂਰਾ ॥jaa ka-o har rang laago is jug meh so  
kahee-aṭ hai sooraa.ਆਤਮ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾਸਤਿਗੁਰੁ  
ਪੂਰਾ ॥੧॥aatam jinai sagal vas taa kai jaa kaa  
satgur pooraa. ||1||

ਪੰਨਾ ੬੮੦

SGGS P-680

ਠਾਕੁਰੁ ਗਾਈਐ ਆਤਮ ਰੰਗਿ ॥

ṭhaakur gaa-ee-ai aatam rang.

ਸਰਣੀ ਪਾਵਨ ਨਾਮ ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ  
ਸੰਗਿ ॥੧॥ ਰਹਾਉ ॥sarnee paavan naam Dhi-aavan sahj  
samaavan sang. ||1|| rahaa-o.ਜਨ ਕੇ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ  
ਦੇਹੀ ॥jan kay charan vseh mayrai hee-arai  
sang puneetaa dayhee.ਜਨ ਕੀ ਧੂਰਿ ਦੇਹੁ ਕਿਰਪਾ ਨਿਧਿ ਨਾਨਕ ਕੈ ਸੁਖੁ  
ਦੇਹੀ ॥੨॥੪॥੩੫॥jan kee Dhoor dayh kirpaa niDh naanak  
kai sukh ayhee. ||2||4||35***Dhanaasari Mehlā-5***

In many previous *shabads*, Guru Ji has advised us to meditate on God's Name, not only just by repeating the Name but being really imbued with sincere love and affection for God. But the problem for human mind is that it finds more pleasure in worldly affairs and satisfying its lusts for worldly possessions, riches, and power, rather than God. Therefore love for God doesn't come easily, and secondly even if one tries to live one's life meditating on God, other people including one's own friends and relatives start making fun and even opposing that person.

Therefore, Guru Ji says: "(O' my friends, the person) who in this age is imbued with the love of God is considered brave. The one whose true Guru is perfect, conquers one's self, everything comes under that person's control." (1)

Guru Ji now tells us what to do to fall in love with God, and what are the blessings obtained by doing that. He says: "(O' my friends), we should sing praises of God from the core of our heart. (In this way), by remaining in the shelter of God and meditating on God's Name, one merges in Him in a calm and quiet manner." (1-pause)

Guru Ji concludes this *shabad* by making an earnest and humble supplication to God. He says: “(O’ God, show mercy, and bless me that the) lotus feet of devotees, (their immaculate words), may abide in my heart, and in their company, my body may become immaculate. Yes, O’ treasure of mercy, bless me with the dust of feet of Your devotees (their most humble service, because) for Nanak, that alone is (true) comfort.” (2-4-35)

**The message of this *shabad* is that if we want to enjoy true comfort, then we have to be really brave and without bothering about the ridicule or slander by others, we should seek the guidance of the Guru, and meditate on God’s Name with true love and devotion. One day God would show His grace and bless us with true happiness and honor both in this and the next world.**

11-11-93

*SGGS P - 679-680*



ਪੰਨਾ ੬੮੨

SGGS P-682

ਧਨਾਸਰੀ ਮਹਲਾ ੫॥

**Dhanaasree mehlaa 5.**

ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ  
ਸਮਾਲੇ ॥

a-ukhee gharhee na daykhanday-ee  
apnaa birad samaalay.

ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ  
ਪ੍ਰਤਿਪਾਲੇ ॥੧॥

haath day-ay raakhai apnay ka-o saas  
saas partipaalay. ||1||

ਪ੍ਰਭ ਸਿਉ ਲਾਗਿ ਰਹਿਓ ਮੇਰਾ ਚੀਤੁ ॥

parabh si-o laag rahi-o mayraa cheet.

ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਧੰਨੁ ਹਮਾਰਾ  
ਮੀਤੁ ॥ ਰਹਾਉ ॥

aad ant parabh sadaa sahaa-ee Dhan  
hamaaraa meet. rahaa-o.

ਮਨਿ ਬਿਲਾਸ ਭਏ ਸਾਹਿਬ ਕੇ ਅਚਰਜ ਦੇਖਿ  
ਬਛਾਈ ॥

man bilaas bha-ay saahib kay achraj  
daykh badaa-ee.

ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਆਨਦ ਕਰਿ ਨਾਨਕ ਪ੍ਰਭਿ  
ਪੂਰਨ ਪੈਜ ਰਖਾਈ ॥੨॥੧੫॥੪੬॥

har simar simar aanad kar naanak parabh  
pooran paj rakhaa-ee. ||2||15||46||

### ***Dhanaasari Mehla-5***

In many previous *shabads*, Guru Ji hastold us that if we become devotees of God in true sense of the word, then God would protect us from all our enemies and fulfill each and every genuine wish of ours. In this *shabad*, he reaffirms this assurance and describes how he himself has been personally affected by looking at God's astonishing wonders.

He says: "(O' my friends, God) doesn't allow any moment of difficulty bother (His devotee. Because He always) remembers His old-standing tradition (of saving His servants. As if) extending His hand, He saves His (devotee from all kinds of attacks and) sustains him or her through each and every breath." (1)

Describing the peaceful state of his mind, with such an assurance from God, whom he considers his friend, Guru Ji says: "My mind is attuned to God. Blessed is my friend who is my helper from the beginning to the end." (pause)

In conclusion, Guru Ji says: "(O' my friends), seeing the wonderful glory of God, my mind is in ecstasy; I have become a servant of God. (I say to myself), O' Nanak, God has fully protected your honor, now enjoy pleasures by meditating on God again and again." (2-15-46)

The message of this *shabad* is that if we want a real helper and supporter of ours who is the most powerful power of all, and always protects us and saves our honor, then we should become a true devotee of God, whose very tradition it is to never let any pain or suffering come near His devotees.

12-1-92

*SGGS P - 682*

ਪੰਨਾ ੬੮੩

SGGS P-683

ਧਨਾਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੧੨

**Dhanaasree mehlaa 5 ghar 12**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ ਰਾਇ ॥  
ਰਹਾਉ ॥bandnaa har bandnaa gun gaavhu gopaal  
raa-ay. rahaa-o.ਵਡੈ ਭਾਗਿ ਭੇਟੇ ਗੁਰਦੇਵਾ ॥  
ਕੋਟਿ ਪਰਾਧ ਮਿਟੇਹਰਿ ਸੇਵਾ ॥੧॥vadai bhaag bhaytay gurdayvaa.  
kot paraaDh mitay har sayvaa. ||1||

ਪੰਨਾ ੬੮੪

SGGS P-684

ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਪੈ ॥  
ਸੋਗ ਅਗਨਿ ਤਿਸੁ ਜਨ ਨ ਬਿਆਪੈ ॥੨॥charan kamal jaa kaa man raapai.  
sog agan tis jan na bi-aapai. ||2||ਸਾਗਰੁ ਤਰਿਆ ਸਾਧੂ ਸੰਗੇ ॥  
ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਰੰਗੇ ॥੩॥saagar tari-aa saaDhoo sangay.  
nirbha-o naam japahu har rangay. ||3||ਪਰ ਧਨ ਦੋਖ ਕਿਛੁ ਪਾਪ ਨ ਫੇੜੇ ॥  
ਜਮ ਜੰਦਾਰੁ ਨ ਆਵੈ ਨੇੜੇ ॥੪॥par Dhan dokh kichh paap na fayrhay.  
jam jandaar na aavai nayrhay. ||4||ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਪ੍ਰਭਿ ਆਪਿ ਬੁਝਾਈ ॥  
ਨਾਨਕ ਉਧਰੇ ਪ੍ਰਭ ਸਰਣਾਈ ॥੫॥੧॥੫੫॥tarisnaa agan parabh aap bujhaa-ee.  
naanak uDhray parabh sarnaa-ee.  
||5||1||55||

***Dhanaasari Mehla-5***  
***Ik Onkaar Sat Gur Parsaad***

In many previous *shabads*, Guru Ji has told us that in case we want to get away from the evil influences of Maya, which makes us forget God and brings us all kinds of pains and sufferings, then we should pray to God to bless us with the gift of His Name, which will bring us peace and happiness both in this and the next world. In this *shabad*, he re-emphasizes this point and tells us how meditation helps us in controlling ourselves from committing any sins or misdeeds, and thus prevents any kind of fear of death entering our mind.

He says: “(O’ my friends), pay obeisance to God again and again, and sing praises of God the (true) King.” (pause)

Stating how fortunate is that person who is blessed with the guidance of the Guru, he says: “(O’ my friends), it is only by great good fortune that one meets the enlightening Guru (who shows the right way to please God. Then by following Guru’s advice and) serving God (by meditating on God’s Name), millions of one’s sins are erased.” (1)

Describing what other blessings a person, who is imbued with the love of God’s Name obtains, Guru Ji says: “(O’ my friends), whose mind is imbued with the love of (God’s) lotus feet (His immaculate Name), that person is not afflicted by any kind of sorrow or (the pain of) the fire (of worldly desire).” (2)

Therefore, Guru Ji advises: “(O’ my friends, even the dreadful worldly) ocean can be crossed over in the company of saint (Guru, if) imbued with the love of God, you fearlessly meditate on God’s Name.” (3)

Listing other blessings, which one obtains by meditating on God’s Name, Guru Ji says: “(O’ my friends), when a person meditates on God’s Name), stealing another’s wealth and any other such sin or evil deed is not committed by that person. Therefore, the dreadful demon of death doesn’t come near such a person.” (4)

In conclusion, Guru Ji says: “(O’ my friends, they who have meditated on God’s Name), God has Himself quenched the fire of (their worldly) desire, and O’ Nanak, they have been saved by seeking the shelter of God.” (5-1-55)

**The message of this *shabad* is that in case we want to shed all our evil tendencies and get all our sins erased from our record, then we should pray to God for blessing us with the guidance of the Guru, so that under his guidance we may meditate on God’s Name with true love and devotion.**

4-27-92

SGGS P - 683-684

ਪੰਨਾ ੬੮੫

SGGS P-685

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਘਰੁ ੨ ਅਸਟਪਦੀਆ

**Dhanaasree mehlaa 1 ghar 2  
asatpadee-aa**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ॥  
ਅੰਮ੍ਰਿਤੁ ਸੰਤ ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ ॥  
ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ ॥  
ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ ॥੧॥

gur saagar ratnee bharpooray.  
amrit sant chugeh nahee dooray.  
har ras chog chugeh parabhhaavai.  
sarvar meh hans paraanpat paavai. ||1||

ਕਿਆ ਬਗੁ ਬਪੁੜਾ ਛਪੜੀ ਨਾਇ ॥  
ਕੀਚੜਿ ਡੂਬੈ ਮੈਲੁ ਨ ਜਾਇ ॥੧॥ ਰਹਾਉ ॥

ki-aa bag bapurhaa chhaprhee naa-ay.  
keecharh doobai mail na jaa-ay. ||1||  
rahaa-o.

ਰਖਿ ਰਖਿ ਚਰਨ ਧਰੇ ਵੀਚਾਰੀ ॥  
ਦੁਬਿਧਾ ਛੋਡਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥  
ਮੁਕਤਿ ਪਦਾਰਥੁ ਹਰਿ ਰਸ ਚਾਖੇ ॥  
ਆਵਣ ਜਾਣ ਰਹੇ ਗੁਰਿ ਰਾਖੇ ॥੨॥

rakh rakh charan Dharay veechaaree.  
dubiDhaa chhod bha-ay nirankaaree.  
mukat padaarath har ras chaakhay.  
aavan jaan rahay gur raakhay. ||2||

ਸਰਵਰ ਹੰਸਾ ਛੋਡਿ ਨ ਜਾਇ ॥  
ਪ੍ਰੇਮ ਭਗਤਿ ਕਰਿ ਸਹਜਿ ਸਮਾਇ ॥  
ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਹੰਸ ਮਹਿ ਸਾਗਰੁ ॥  
ਅਕਥ ਕਥਾ ਗੁਰ ਬਚਨੀ ਆਦਰੁ ॥੩॥

sarvar hansaa chhod na jaa-ay.  
paraym bhagat kar sahj samaa-ay.  
sarvar meh hans hans meh saagar.  
akath katha gur bachnee aadar. ||3||

ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ ॥  
ਨਾਰਿ ਨ ਪੁਰਖੁ ਕਹਹੁ ਕੋਊ ਕੈਸੇ ॥  
ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ ਲਿਵ ਲਾਈ ॥  
ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ ॥੪॥

sunn mandal ik jogee baisay.  
naar na purakh kahhu ko-oo kaisay.  
taribhavan jot rahay liv laa-ee.  
sur nar naath sachay saranaa-ee. ||4||

ਆਨੰਦ ਮੂਲੁ ਅਨਾਥ ਅਧਾਰੀ ॥  
ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜਿ ਬੀਚਾਰੀ ॥  
ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਣਹਾਰੇ ॥  
ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ ਪਗੁ ਧਾਰੇ ॥੫॥

aanand mool anaath aDhaaree.  
gurmukh bhagat sahj beechaaree.  
bhagat vachhal bhai kaatanhaaray.  
ha-umai maar milay pag Dhaaray. ||5||

ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਲੁ ਸੰਤਾਏ ॥  
ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ॥

anik jatan kar kaal santaa-ay.  
maran likhaa-ay mandal meh aa-ay.

ਪੰਨਾ ੬੮੬

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ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ ॥  
ਆਪੁ ਨ ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ॥੬॥

janam padaarath dubiDhaa khovai.  
aap na cheenas bharam bharam rovai. ||6||

ਕਹਤਉ ਪੜਤਉ ਸੁਣਤਉ ਏਕ ॥  
ਧੀਰਜ ਧਰਮੁ ਧਰਣੀਧਰ ਟੇਕ ॥  
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਰਿਦੈ ਸਮਾਏ ॥  
ਚਉਥੇ ਪਦ ਕਉ ਜੇ ਮਨੁ ਪਤੀਆਏ ॥੭॥

kahta-o parh-ta-o sunta-o ayk.  
Dheeraj Dharam DharneeDhar tayk.  
jat sat sanjam ridai samaa-ay.  
cha-uthay pad ka-o jay man patee-aa-ay.  
||7||

ਸਾਚੇ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ॥  
ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ ॥  
ਸੂਰਤਿ ਮੂਰਤਿ ਆਦਿ ਅਨੂਪੁ ॥  
ਨਾਨਕੁ ਜਾਚੈ ਸਾਚੁ ਸਰੂਪੁ ॥੮॥੧॥

saachay nirmal mail na laagai.  
gur kai sabadbharam bha-o bhaagai.  
soorat moorat aad anoop.  
naanak jaachai saach saroop. ||8||1||

***Dhanasari Mehla-1: Ashtapadia  
Ik Onkaar Sat Gur Parsaad***

In previous many shabads, Guru Ji has been stressing upon meditation of God's Name, under the guidance of the saint (Guru). In this *Ashtpadi*, he describes the merits of a true Guru and how a true devotee benefits from the vast divine knowledge and guidance of the Guru.

Comparing the Guru to an ocean of jewels and a true saint or devotee of God to a swan, Guru Ji says: "(O' my friends), the Guru is (like) an ocean full of the jewels (of God's Name and divine wisdom). The saints (are like swans), who peck at the nectar like pearls (of wisdom) and they do not leave (this ocean). When a saint partakes of the relish of God's Name), that pleases God and the swan (like saint) obtains the Beloved of his soul in the ocean (of his Guru)." (1)

However, Guru Ji cautions us against false saints and fake devotees. Comparing the former to a puddle and the latter to a crane, Guru Ji says: "What for a poor crane bathes in a puddle; (by doing so) it simply gets drowned in mud, and it's dirt cannot be washed off. (In other words, forsaking the ocean like Guru, to worship gods and goddesses or false saints is like bathing in a puddle; by doing so one smears oneself with more mud of worldly attachments)." (1-pause)

Next Guru Ji tells us, what kind of blessings those thoughtful persons receive, who lead their lives judiciously, do not fall into the traps of false saints or gurus, and lead a

truthful life while meditating on God. He says: “(O’ my friends, the worldly awake persons) take steps in life after due thought and reflection. Abandoning any double-mindedness, they become worshippers of only the formless God. By tasting the relish of emancipating God’s (Name), their comings and goings (or rounds of future births and deaths) come to an end, because the Guru has saved them.” (2)

Now describing the intimate relationship between the Guru and a true devotee, Guru Ji again uses the metaphor of a lake and a swan, and he says: “(O’ my friends, just as a) swan does not go away forsaking the lake (and obtains its food of pearls in the pool, similarly the devotee who does not abandon the Guru), by doing loving devotion, merges in a state of (divine) poise. (In this way) the swan (-like sikh remains merged in the Guru-like) ocean, and the ocean (-like Guru remains merged in the) swan (-like Sikh. In fact), indescribable is this discourse; (we can only say, that by listening and acting) on the Guru’s words, (such a Gursikh obtains) honor (everywhere).” (3)

Describing the spiritual state of a person who thus remains absorbed in his Guru, he says: “(O’ my friends) the person, who by Guru’s grace is attuned in a thoughtless meditation of God (his or her sexual desire is so stilled, that he or she) cannot be called a male or female, because that one always remains attuned to that God whose (divine) light pervades all the three worlds, and both gods and mortals always seek the shelter of that eternal Master.” (4)

Elaborating on the excellences of God and living in the pool of Guru’s congregation, Guru Ji says: “(O’ my friends, by living in the pool of the Guru’s congregation, the swan-like) Guru’s followers, attain to that God, who is the source of divine bliss, and support of the unsupported. By meditating on Him and reflecting on His merits, the Guru’s followers remain in a state of equipoise. (They realize that God) is the Lover of devotees and Destroyer of fear. By stilling their ego (and by participating in the holy congregation, the Guru’s followers) are attuned to God’s feet (His Name).” (5)

Commenting on the insights gained by the Guru’s followers, into the ways of the world, Guru Ji says: “(O’ my friends, a Guru’s follower realizes that) we have come into this world with death already written in our destiny, therefore even if we make countless efforts, death would still torture us. (But still a self-conceited person) wastes his or her valuable life in duality (love of worldly riches). Such a person does not reflect on the self and keeps crying in doubt.” (6)

Now contrasting the above with the conduct of a Guru’s follower, he says: “(A Guru’s follower) says, reads, and listens about one (God alone), and finds all his or her support in that God, who is supporting the entire universe. If such a person’s mind becomes accustomed to the fourth state of (bliss), then chastity, austerity, and self-control get enshrined in that person’s heart.” (7)

Guru Ji concludes the *Ashtpadi* by describing the virtues attained by the Guru’s followers, who have attained the fourth state of bliss. He says: “Those who have

become pure by remaining attuned to the true (God), their minds are not stained with the dirt (of evils). By acting on the Guru's word, their fear and doubt hastens away. Therefore, Nanak begs for that eternal God, whose form is of unparalleled beauty and who has been existing (even) before the beginning of time." (8-1)

**The message of the *Ashtpadi* is that if we want to reunite with our beloved God from whom we have been separated for such a long time, then we should seek the guidance of the Guru who is like an ocean of virtues and divine wisdom. By actively participating in his holy congregation, we should purify our conduct and meditate on God's Name and try to reach the fourth state of complete peace and bliss.**

11-10-93

*SGGS P - 685-686*



ਪੰਨਾ ੬੮੭

SGGS P-687

ਧਨਾਸਰੀ ਮਹਲਾ ੧ ਛੰਡ

**Dhanaasree mehlāa 1 chhant**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ ॥

tīrath naavan jaa-o tīrath naam hai.

ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ ॥

tīrath sabad beechaar antar gi-aan hai.

ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਤੀਰਥੁ ਦਸ ਪੁਰਬ ਸਦਾ  
ਦਸਾਹਰਾ ॥gur gi-aan saachaa thaan tīrath das purab  
sadaa dasaahraa.ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ  
ਧਰਣੀਧਰਾ ॥ha-o naam har kaa sadaa jaacha-o dayh  
parabhDharneeDharaa.

ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੁ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ ॥

sansaar rogee naam daaroo mail laagai  
sach binaa.ਗੁਰ ਵਾਕੁ ਨਿਰਮਲੁ ਸਦਾ ਚਾਨਣੁ ਨਿਤ ਸਾਚੁ ਤੀਰਥੁ  
ਮਜਨਾ ॥੧॥gur vaak nirmal sadaa chaanan nit saach  
tīrath majnaa. ||1||

ਸਾਚਿ ਨ ਲਾਗੈ ਮੈਲੁ ਕਿਆ ਮਲੁ ਧੋਈਐ ॥

saach na laagai mail ki-aa mal Dho-ee-ai.

ਗੁਣਹਿ ਹਾਰੁ ਪਰੋਇ ਕਿਸ ਕਉ ਰੋਈਐ ॥

guneh haar paro-ay kis ka-o ro-ee-ai.

ਵੀਚਾਰਿ ਮਾਰੈ ਤਰੈ ਤਾਰੈ ਉਲਟਿ ਜੋਨਿ ਨ ਆਵਏ ॥

veechaar maarai tarai taarai ulat jon na  
aav-ay.

ਆਪਿ ਪਾਰਸੁ ਪਰਮ ਧਿਆਨੀ ਸਾਚੁ ਸਾਚੇ ਭਾਵਏ ॥

aap paaras param Dhi-aanee saach  
saachay bhaav-ay.ਆਨੰਦੁ ਅਨਦਿਨੁ ਹਰਖੁ ਸਾਚਾ ਦੂਖ ਕਿਲਵਿਖ  
ਪਰਹਰੈ ॥aanand an-din harakh saachaa dookh  
kilvikh parharay.ਸਚੁ ਨਾਮੁ ਪਾਇਆ ਗੁਰਿ ਦਿਖਾਇਆ ਮੈਲੁ ਨਾਹੀ  
ਸਚ ਮਨੇ ॥੨॥sach naam paa-i-aa gur dikhaa-i-aa mail  
naahee sach manay. ||2||

ਸੰਗਤਿਮੀਤ ਮਿਲਾਪੁ ਪੂਰਾ ਨਾਵਣੋ ॥

sangat meet milaap pooraa naavan.

ਪੰਨਾ ੬੮੮

SGGS P-688

ਗਾਵੈ ਗਾਵਣਹਾਰੁ ਸਬਦਿ ਸੁਹਾਵਣੋ ॥

gaavai gaavanhaar sabad suhaavan.

ਸਾਲਾਹਿ ਸਾਚੇ ਮੰਨਿ ਸਤਿਗੁਰੁ ਪੁੰਨ ਦਾਨ ਦਇਆ  
ਮਤੇ ॥saalaahi saachay man satgur punn daan  
da-i-aa matay.ਪਿਰ ਸੰਗਿ ਭਾਵੈ ਸਹਜਿ ਨਾਵੈ ਬੇਣੀ ਤ ਸੰਗਮੁ ਸਤ  
ਸਤੇ ॥pir sang bhaavai sahj naavai baynee ta  
sangam sat satay.

ਆਰਾਧਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਨਿਤ ਦੇਇ ਚੜੈ ਸਵਾਇਆ ॥	aaraaDh aykankaar saachaa nit day-ay charh'ai savaa-i-aa.
ਗਤਿ ਸੰਗਿ ਮੀਤਾ ਸੰਤਸੰਗਤਿ ਕਰਿ ਨਦਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ॥੩॥	gat̃ sang meetaa sant̃sangat̃ kar nadar mayl milaa-i-aa.   3
ਕਹਣੁ ਕਹੈ ਸਭੁ ਕੋਇ ਕੇਵਡੁ ਆਖੀਐ ॥ ਹਉ ਮੂਰਖੁ ਨੀਚੁ ਅਜਾਣੁ ਸਮਝਾ ਸਾਖੀਐ ॥	kahan kahai sabh ko-ay kayvad aakh̃hee-ai. ha-o moorakh̃ neech ajaan samjh̃haa saakh̃hee-ai.
ਸਚੁ ਗੁਰੁ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤੁ ਭਾਖੀ ਤਿਤੁ ਮਨੁ ਮਾਨਿਆ ਮੇਰਾ ॥	sach gur kee saakh̃hee amrit̃ bh̃aakh̃hee tit̃ man maani-aa mayraa.
ਕੂਚੁ ਕਰਹਿ ਆਵਹਿ ਬਿਖੁ ਲਾਦੇ ਸਬਦਿ ਸਚੈ ਗੁਰੁ ਮੇਰਾ ॥	kooch karahi aavahi bikh̃ laaday sabad̃ sachai gur mayraa.
ਆਖਣਿ ਤੋਟਿ ਨ ਭਗਤਿ ਭੰਡਾਰੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਸੋਈ ॥	aakhantot na bhagat̃ bh̃handaaree bharipur rahi-aa so-ee.
ਨਾਨਕ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਮਨੁ ਮਾਂਜੈ ਸਚੁ ਸੋਈ ॥੪॥੧॥	naanak saach kahai baynant̃tee man maa'jai sach so-ee.   4  1

### *Dhanaasari Mehla-1 (Chantt)*

In this *shabad*, Guru Ji tells us, what kind of holy places he goes to wash off the undesirable instincts in his own mind, and what advice he has for us, on the basis of his experience.

He says: “(O’ my friends), I also go to bathe at holy places, (but for me), the true place of pilgrimage is (God’s) Name. (For me) reflection on the (Guru’s) word, and inner (divine) knowledge is the holy place. (Yes, for me the divine) knowledge bestowed by the Guru is the everlasting place of pilgrimage, where always the confluence of the ten (most auspicious) festivals is being celebrated. I always beg for the Name of God (and pray): “O’ God, the supporter of the earth, bestow upon me (that Name, because I know that this entire) world is diseased (with the malady of evils, and God’s) Name is the only medicine for it, and without the true (Name), it gets stained with the dirt (of evil thoughts. Gurbani), the Guru’s word is immaculate, which always provides light (and shows one the way to avoid the evil influences, and this is like taking) a daily bath at the holy place of truth.” (1)

Elaborating on the virtues of bathing at such a pool of truth, Guru Ji says: “(O’ my friends), when we bathe at the holy place of truth and start living a truthful life, then) no evil dirt sullies us, and there is nothing left to wash. (Or we can say that) after weaving a necklace of virtues (and putting it around our necks), there is nothing left to (ask or) cry for. (Yes, the one who by) reflecting (on the Guru’s word) stills (the mind) crosses over (the worldly ocean himself and helps) others to cross over also, and doesn’t return to (this world and) goes through existences again. In this way one becomes (pure like the) philosopher’s stone (and such an embodiment of) truth seems

pleasing to the true (God). Within such a person, a state of true happiness and bliss keeps prevailing everyday, and all the pains caused by any bad deeds are destroyed. (In this way, the one who) has obtained the eternal (God's) Name, whom the Guru has shown (the eternal God), that one's true (and pure) mind never gets stained with dirt (of evil thoughts)." (2)

Next Guru Ji tells us where and how we should take a bath, which is truly holy and emancipating and what are its merits. He says: "(O' my friends), union with (God our true) friend in (holy) congregation is the perfect ablution. By singing praises of the praiseworthy (God) through the Guru's word, (one's life) becomes beautiful. They who praise the eternal (God) by believing (and following) the true Guru, their intellect becomes charitable and compassionate. When in a state of equipoise one bathes (in the pool of holy congregation), the company of the Master seems pleasing, as if one has taken a pure and true bath at the confluence and junction of the three holiest (Indian) rivers (Ganges, Yamuna, and Saraswati). Therefore (O' my friends), meditate on the one true Creator of the universe, who always keeps giving more and more. In the holy congregation in the company of the saint Guru, one's spiritual state becomes supreme, and with His glance of grace (God) unites such a person (with Him)." (3)

Guru Ji concludes this shabad by impressing upon us the innumerable and indescribable virtues of God. He says: "(O' my friends), everyone describes God's virtues (and says, He is great), but how great is He, no one can say that. (As for me), I am a lowly foolish person. I only understand through (some reliable) testimony. (I know that) testimony of the Guru is true; it utters nectar like (sweet, and immortal) words. This testimony) has convinced my mind. (This testimony tells that ordinarily mortals) come into this world, laden with the poison of Maya (worldly riches and power), and depart (from the world no better than before, and so they keep going through rounds of birth and death. However there are some) who through the true word (of praise of the eternal God) meet my Guru; (the Guru saves them. O' my friends, unlimited are the virtues of God, by) uttering these, no shortage occurs (in His virtues). Storehouses of His devotion are brimful (and no shortage ever occurs in these by distributing the gifts of devotion). That God is fully pervading everywhere. Nanak says, the one who makes true supplication (to God from the core of one's heart), that one alone cleanses the mind and becomes an embodiment of the true (God)." (4-1)

**The message of this *shabad* is that instead of visiting pilgrimage places and bathing the body without truly cleansing the mind of its evil thoughts, we should try to remain absorbed in the love of God and truthful in our acts, and through the Guru's advice meditate on God's Name with true love and devotion of our mind. Then we would obtain the merits of bathing at all the holy places of the world. In other words, the true pilgrimage station is within our own mind, where we can realize God by meditating on His Name under the guidance of the Guru.**

11-4-93

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ਪੰਨਾ ੬੯੦

SGGS P-690

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੧

**Dhanaasree chhant mehlā 4 ghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ  
ਜੀਉ ॥har jee-o kirpaa karay taa naam Dhi-aa-ee-ai  
jee-o.ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ਸਹਜਿ ਗੁਣ ਗਾਈਐ  
ਜੀਉ ॥satgur milai sub<sup>h</sup>aa-ay sa<sup>h</sup>j gun gaa-ee-ai  
jee-o.ਗੁਣ ਗਾਇ ਵਿਗਸੈ ਸਦਾ ਅਨਦਿਨੁ ਜਾ ਆਪਿ  
ਸਾਚੇ ਭਾਵਏ ॥gun gaa-ay vigsai sad<sup>a</sup>a an-din jaa aap  
saachay bhaav-ay.ਅਹੰਕਾਰੁ ਹਉਮੈ ਤਜੈ ਮਾਇਆ ਸਹਜਿ ਨਾਮਿ  
ਸਮਾਵਏ ॥aha<sup>n</sup>kaar ha-umai t<sup>a</sup>jai maa-i-aa sa<sup>h</sup>j naam  
samaav-ay.ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਆਪਿ ਦੇਇ ਤ  
ਪਾਈਐ ॥aap kar<sup>t</sup>aa karay so-ee aap day-ay t<sup>a</sup>  
paa-ee-ai.ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ  
ਜੀਉ ॥੧॥har jee-o kirpaa karay taa naam Dhi-aa-ee-ai  
jee-o. ||1||

ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ਜੀਉ ॥

an<sup>d</sup>ar saachaa nayhu pooray satigurai jee-o.ਹਉ ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਮੈ ਕਦੇ ਨ ਵੀਸਰੈ  
ਜੀਉ ॥ha-o tis sayvee din raat<sup>i</sup> mai ka<sup>d</sup>ay na veesrai  
jee-o.ਕਦੇ ਨ ਵਿਸਾਰੀ ਅਨਦਿਨੁ ਸਮਾਰੀ ਜਾ ਨਾਮੁ  
ਲਈ ਤਾ ਜੀਵਾ ॥ka<sup>d</sup>ay na visaaree an-din sam<sup>a</sup>aaree jaa  
naam la-ee t<sup>a</sup>a jeevaa.ਸੁਵਣੀ ਸੁਣੀ ਤ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਗੁਰਮੁਖਿ  
ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ॥sarva<sup>n</sup>ee sun<sup>e</sup>e t<sup>a</sup> ih man t<sup>r</sup>i<sup>p</sup>tai gurmu<sup>k</sup>h  
amrit<sup>i</sup> pee<sup>v</sup>aa.ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਅਨਦਿਨੁ ਬਿਬੇਕ  
ਬੁਧਿ ਬਿਚਰੈ ॥na<sup>d</sup>ar karay t<sup>a</sup>a satgur maylay an-din bibayk  
bu<sup>D</sup>h bichrai.

ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੇ ਸਤਿਗੁਰੈ ॥੨॥

an<sup>d</sup>ar saachaa nayhu pooray satigurai. ||2||ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ  
ਆਵਏ ਜੀਉ ॥satsangat<sup>i</sup> milai vadb<sup>h</sup>aa<sup>g</sup> t<sup>a</sup>a har ras aav-ay  
jee-o.ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ਤ ਸਹਜਿ ਸਮਾਵਏ  
ਜੀਉ ॥an-din rahai liv laa-ay t<sup>a</sup> sa<sup>h</sup>j samaav-ay  
jee-o.ਸਹਜਿ ਸਮਾਵੈ ਤਾ ਹਰਿ ਮਨਿ ਭਾਵੈ ਸਦਾ  
ਅਤੀਤੁ ਬੈਰਾਗੀ ॥sa<sup>h</sup>j samaavai t<sup>a</sup>a har man bhaavai sad<sup>a</sup>a  
ateet<sup>i</sup> bairaagee.ਹਲਤਿ ਪਲਤਿ ਸੋਭਾ ਜਗ ਅੰਤਰਿ ਰਾਮ ਨਾਮਿ  
ਲਿਵ ਲਾਗੀ ॥halat<sup>i</sup> palat<sup>i</sup> sob<sup>h</sup>aa jag an<sup>t</sup>ar raam naam liv  
laagee.

ਹਰਖ ਸੋਗ ਦੁਹਾ ਤੇ ਮੁਕਤਾ ਜੋ ਪ੍ਰਭੁ ਕਰੇ ਸੁ  
ਭਾਵਏ ॥

harakh sog duhaa tay muktaa jo parabh  
karay so bhaav-ay.

ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ  
ਆਵਏ ਜੀਉ ॥੩॥

satsangat milai vadbhaag taa har ras aav-ay  
jee-o. ||3||

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖ ਜਮਿ ਜੋਹਿਆ  
ਜੀਉ ॥

doojai bhaa-ay dukh ho-ay manmukh jam  
johi-aa jee-o.

ਹਾਇ ਹਾਇ ਕਰੇ ਦਿਨੁ ਰਾਤਿ ਮਾਇਆ ਦੁਖਿ  
ਮੋਹਿਆ ਜੀਉ ॥

haa-ay haa-ay karay din raat maa-i-aa dukh  
mohi-aa jee-o.

ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ ਹਉਮੈ ਰੋਹਿਆ ਮੇਰੀ  
ਮੇਰੀ ਕਰਤ ਵਿਹਾਵਏ ॥

maa-i-aa dukh mohi-aa ha-umai rohi-aa  
mayree mayree karat vihaava-ay.

ਜੋ ਪ੍ਰਭੁ ਦੇਇ ਤਿਸੁ ਚੇਤੈ ਨਾਹੀ ਅੰਤਿ ਗਇਆ  
ਪਛੁਤਾਵਏ ॥

jo parabh day-ay tis chaytai naahee antga-  
i-aa pachhutaava-ay.

ਬਿਨੁ ਨਾਵੈ ਕੇ ਸਾਥਿ ਨ ਚਾਲੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰੁ  
ਮਾਇਆ ਧੋਹਿਆ ॥

bin naavai ko saath na chaalai putar kaltar  
maa-i-aa Dhohi-aa.

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖਿ ਜਮਿ ਜੋਹਿਆ  
ਜੀਉ ॥੪॥

doojai bhaa-ay dukh ho-ay manmukh jam  
johi-aa jee-o. ||4||

ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ  
ਪਾਇਆ ਜੀਉ ॥

kar kirpaa layho milaa-ay mahal har paa-  
i-aa jee-o.

ਸਦਾ ਰਹੈ ਕਰ ਜੋਤਿ ਪ੍ਰਭੁ ਮਨਿ ਭਾਇਆ  
ਜੀਉ ॥

sadaa rahai kar jorh parabh man bhaa-i-aa  
jee-o.

ਪ੍ਰਭੁ ਮਨਿ ਭਾਵੈ ਤਾ ਹੁਕਮਿ ਸਮਾਵੈ ਹੁਕਮੁ ਮੰਨਿ  
ਸੁਖੁ ਪਾਇਆ ॥

parabh man bhaavai taa hukam samaavai  
hukam man sukhpaa-i-aa.

ਅਨਦਿਨੁ ਜਪਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮੁ  
ਧਿਆਇਆ ॥

an-din japat rahai din raatee sehjay naam  
Dhi-aa-i-aa.

ਨਾਮੋ ਨਾਮੁ ਮਿਲੀ ਵਡਿਆਈ ਨਾਨਕ ਨਾਮੁ  
ਮਨਿ ਭਾਵਏ ॥

naamo naam milee vadi-aa-ee naanak naam  
man bhaav-ay.

ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ ਪਾਵਏ  
ਜੀਉ ॥੫॥੧॥

kar kirpaa layho milaa-ay mahal har paav-ay  
jee-o. ||5||1||

**Dhanasari Chhant Mehla-4 Ghar-1**  
**Ik Onkaar Sat Gur Parsaad**

In the previous so many *shabads*, Guru Ji has been stressing upon the need for us to seek the guidance of the Guru and under his guidance meditate on God's Name. In this shabad, he wants us to realize that in fact this gift of holy company and the gift of meditation on God's Name is obtained only when God Himself shows His own mercy on us. In other words, if we are doing any of these things, such as going to the holy

congregation or trying to live in accordance with the guidance of the Guru or meditating on God's Name, then instead of feeling conceited about it we should be thankful to God that He has shown His grace and mercy on us and is bestowing this invaluable gift of Name on us.

Therefore Guru Ji says: "(O' my friends), when the reverend God shows mercy, only then we can meditate on (His) Name, and when in a natural way we meet the true Guru, that we sing (God's) praises in a state of poise. When it so pleases the true (God), one remains in bloom day and night by singing His praises. Then one forsakes arrogance, self-conceit, (and worldly attachment or) Maya, and through (meditation on) the Name, merges in a state of peace and poise. (But again) it is the Creator (God) who does everything Himself, and only when He Himself gives (this gift) that we get it, and only when the reverend God shows mercy that we meditate on (His) Name." (1)

Next Guru Ji shares with us his own state of mind. He tells us how the true Guru has enshrined God's Name in him and what he is doing now day and night. He says: "(O' my friends), the perfect true Guru has enshrined within me a true love for God; now I remember Him day and night and He never goes out of my mind. Yes, I never forsake Him, and day and night I remember Him (in my heart. I feel as if) I survive only when I meditate on (His) Name. When I hear (God's Name), this mind is satiated (from worldly riches), and through the Guru's (word) I drink the nectar (of God's Name. But) only when He shows His grace does He unite one with the true Guru, and then a sense of discrimination prevails (in one's mind). The perfect true Guru has enshrined a true love for God within me." (2)

Elaborating on the necessity and blessings of the saintly congregation, Guru Ji says: "(O' my friends), only when by great good fortune one is blessed with saintly congregation does one obtain the relish of God's (Name). If day and night one remains attuned (to God), one merges in the state of poise. When one merges in the state of poise, one seems pleasing to God's mind, and forever becomes detached from Maya (the worldly riches and power). Then one's glory spreads, both in this and the next world, while the mind remains attuned to God's Name. One becomes free (from the effect) of both pleasure and pain; whatever God does, seems pleasing. (O' my friends), only when by great good fortune, one is blessed with holy congregation, that one obtains the relish of God's (Name)." (3)

Now Guru Ji describes the state of mind of those, who remain in love with duality or worldly things instead of loving God, such as their wealth, possessions, or relatives. He says: "(O' my friends, when instead of God), one remains in love with duality (or worldly riches and relatives), one suffers in pain, and the demon of death has kept such a self-conceited person under his eye (or close scrutiny). Then caught in the pain of worldly affairs, one suffers from anger due to one's ego, and spends one's life crying: "this is mine, that is mine." Then one doesn't remember that it is God who

gives everything, and in the end when departing (from the world), one repents. Except God's Name, no one goes (with the mortal) and one is deceived by worldly attachment for one's sons, wife, (and wealth. Yes, O' my friends, when instead of God), one remains in love with duality, one suffers in pain, and the demon of death has kept such a self-conceited person under his eye (or close scrutiny)." (4)

Guru Ji concludes this shabad, with a humble address to God. He says: "(O' reverend God), showing mercy, whom You unite (with Yourself, that person) has obtained to the mansion of God. Such a person always remains (present before You) with folded hands, and God seems pleasing to that person's mind. When God becomes pleasing to the mind, one merges in the will (of God), and by obeying (God's) command has enjoyed peace. Then day and night, one keeps remembering God and keeps meditating on the Name in a state of peace and poise. Then O' Nanak, it is only God's Name which seems pleasing to one's mind, and by meditating on (God's) Name, one has been blessed with the glory of Name. O' reverend (God), showing mercy whom You unite (with Yourself) obtains God's mansion." (5-1)

**The message of this *shabad* is that if we want to find eternal peace and union with God, then forsaking our self-conceit, we should join the congregation of saintly persons, and meditate on God's Name, under the guidance of the saint (Guru Granth Sahib Ji), so that if it so pleases Him, God may unite us with Him.**

11-19-93

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ਪੰਨਾ ੬੯੧

SGGS P-691

ਰਾਗੁ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ

raag Dhanaasree banee bhagat  
kabeer jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾਂ ॥

sanak sanand mahays samaanaa<sup>n</sup>.

ਸੇਖਨਾਗਿ ਤੇਰੇ ਮਰਮੁ ਨ ਜਾਨਾਂ ॥੧॥

sayk<sup>h</sup>naag tayro maram na jaanaa<sup>n</sup>. ||1||

ਸੰਤਸੰਗਤਿ ਰਾਮੁ ਰਿਦੈ ਬਸਾਈ ॥੧॥ ਰਹਾਉ ॥

sant<sup>s</sup>angat<sup>t</sup> raam ridai basaa-ee. ||1||  
rahaa-o.

ਹਨੂਮਾਨ ਸਰਿ ਗਰੁੜ ਸਮਾਨਾਂ ॥

hanoomaan sar garur<sup>h</sup> samaanaa<sup>n</sup>.

ਸੁਰਪਤਿ ਨਰਪਤਿ ਨਹੀ ਗੁਨ ਜਾਨਾਂ ॥੨॥

surpat<sup>t</sup> narpat<sup>t</sup> nahee gun jaanaa<sup>n</sup>. ||2||

ਚਾਰਿ ਬੇਦ ਅਰੁ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾਂ ॥

chaar bay<sup>d</sup> ar simrit<sup>t</sup> puraanaa<sup>n</sup>.

ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾਂ ॥੩॥

kamlaapat<sup>t</sup> kavlaa nahee jaanaa<sup>n</sup>. ||3||

ਕਹਿ ਕਬੀਰ ਸੋ ਭਰਮੈ ਨਾਹੀ ॥

kahi kabeer so bh<sup>h</sup>armai naahee.

ਪਗ ਲਗਿ ਰਾਮ ਰਹੈਸਰਨਾਂਹੀ ॥੪॥੧॥

pag lag raam rahai sarnaa<sup>n</sup>hee. ||4||1||

**Raag Dhanasari Baani Bhagat Kabir Ji Ki  
Ik Onkaar Sat Gur Parsaad**

In this *shabad*, devotee Kabir Ji tells us how nobody has been able to find God's limit or His mystery, and then he advises us what should we do to reach or become one with Him.

First talking about the sons Sanak and Sanand of god Brahma, and god Shiva (also called Mahesh), and *Shesh Naag* (the mythological king of snakes), who has a thousand tongues, and every day with each tongue utters new names of god Vishnu, Kabir Ji says: “(O’ God), even entities like Sanak, Sanand, Mahesh, and *Sesh Naag* have not understood Your mystery.” (1)

Therefore, Kabir Ji advises us and says: “(O’ my friend, in case you want to reach God, then) joining the company of saint (Guru), enshrine (God) in your heart (by remembering Him from the core of your heart).” (1-pause)

Elaborating on the mysterious nature of God, Kabir Ji says: “(O’ my friends), even a person like Hanuman (who was the greatest devotee and closest friend of god Rama)



and Garurr (the supposed king of the birds), and Indira (the king of gods), and other great human kings have not realized the end or limit of (God's) merits." (2)

But that is not all, Kabir Ji adds: "(All the) four Vedas, Simritis, and Puranas (the most revered Hindu religious books), and (Vishnu) the Master of the goddess of wealth have not realized God." (3)

Kabir Ji concludes the shabad by telling us how one can save oneself from doubt when even the gods and goddesses cannot find the true nature of God and solve His mystery. He says: "(O' my friends, the person) who remains attached to God's feet (His Name), never wanders in doubt." (4-1)

**The message of this *shabad* is that instead of trying to solve the mystery of God and His nature, we should concern ourselves with meditating on His Name. We should keep remembering Him with love and affection and singing His praises in the company of the saintly persons.**

2-22-92

SGGS P - 691

ਪੰਨਾ ੬੯੩

SGGS P-693

ਪਹਿਲ ਪੁਰੀਏ ਪੁੰਡਰਕ ਵਨਾ ॥

pahil puree-ay pundrak vanaa.

ਤਾ ਚੇ ਹੰਸਾ ਸਗਲੇ ਜਨਾਂ ॥

taa chay hansaa saglay janaa<sup>n</sup>.ਕ੍ਰਿਸ਼ਨਾ ਤੇ ਜਾਨਉ ਹਰਿ ਹਰਿ ਨਾਚੰਤੀ  
ਨਾਚਨਾ ॥੧॥krisnaa tay jaan-oo har har naachantē  
naachnaa. ||1||

ਪਹਿਲ ਪੁਰਸਾਬਿਰਾ ॥

pahil pursaabiraa.

ਅਥੋਨ ਪੁਰਸਾਦਮਰਾ ॥

athon pursaadmaraa.

ਅਸਗਾ ਅਸ ਉਸਗਾ ॥

asgaa as usgaa.

ਹਰਿ ਕਾ ਬਾਗਰਾ ਨਾਚੈ ਪਿੰਧੀ ਮਹਿ  
ਸਾਗਰਾ ॥੧॥ ਰਹਾਉ ॥har kaa baagraa naachai pinDhee meh  
saagraa. ||1|| rahaa-o.

ਨਾਚੰਤੀ ਗੋਪੀ ਜੰਨਾ ॥

naachantē gopee jannaa.

ਨਈਆ ਤੇ ਬੈਰੇ ਕੰਨਾ ॥

na-ee-aa tay bairay kanna.

ਤਰਕੁ ਨ ਚਾ ॥

tarak na chaa.

ਭ੍ਰਮੀਆ ਚਾ ॥

bharmee-aa chaa.

ਕੇਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ  
ਜੀਉ ॥੨॥kaysvaa bach-uneey a-ee-ay ma-ee-ay ayk  
aan jee-o. ||2||

ਪੰਨਾ ੬੯੪

SGGS P-694

ਪਿੰਧੀ ਉਭਕਲੇ ਸੰਸਾਰਾ ॥

pinDhee ubhkalay sansaaraa.

ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਏ ਤੁਮ ਚੇ ਦੁਆਰਾ ॥

bharam bharam aa-ay tum chay du-araa.

ਤੂ ਕੁਨੁ ਰੇ ॥

too kun ray.

ਮੈ ਜੀ ॥ ਨਾਮਾ ॥ ਹੋ ਜੀ ॥

mai jee. naamaa. ho jee.

ਆਲਾ ਤੇ ਨਿਵਾਰਣਾ ਜਮ ਕਾਰਣਾ ॥੩॥੪॥

aalaay tay nivaarnaay jam kaarnaay. ||3||4||

***Dhanaasri Baani Bhagat Naam Dev Jee Kee 3.4***  
***IkOnkaar Sat Gur Parsaad***

In this *shabad*, Namdev Ji refers to a Hindu theory regarding how the earth came into existence, how the rest of the creation evolved from it, including the human beings, and what sort of process is going on now. In the end, he talks about his brief exchange with God, while reflecting on such things.

He says:“(O’ my friends), first there was the perfect God, and then was created this world like a garden of beautiful white lotuses, in which all mortals were (pure and truthful like) swans, and this creation of God is dancing to the tune of its Creator.” (1)

Clarifying the above concept, Namdev Ji says: “At first God became manifest. (Then He created the creation or) Maya. Then there was union between God and Maya (and this world came into existence. Therefore what belongs to this (Maya), that (actually) belongs to Him. So this world is like a garden of God and is (so madly running after Maya or worldly riches and power, as if) it is dancing like water pots in a Persian wheel.” (1-pause)

Once again, Namdev Ji addresses us and says: “(O’ my friend), people are dancing like Gopies (or milk-maids. But even among these, it is God Himself (who is dancing, because) who else it could be? Don’t argue about it, and cast away your doubt. Because God says that He and Maya are one and the same thing.” (2)

Namdev Ji now relates his conversation with God. Addressing God, he says: “(O’ God), just as the pots of Persian wheel keep going down and coming up, (similarly the worldly creatures keep going around different species). But, O’ God, after wandering through (many births), I have come to Your door.”

Then God asks: “Who are you?”

Namdev Ji replies: “I, sir, am Naama.”

God asks: “So what do you want?”

Namdev replies: “Sir, I am afraid of the demon of death, (please) liberate me from this fear of death (the process of coming and going from this world again and again).” (3-4)

**The message of this *shabad* is that it is God who created everything, including the nature and the universe. But forsaking God, we are running after worldly riches and power, as water dances in the pots of a Persian wheel. It is only by seeking God’s refuge and meditating on His Name that we can save ourselves from this madness.**

11-20-93

SGGS P - 693-694

ਪੰਨਾ ੬੯੬

SGGS P-696

ਜੈਤਸਰੀ ਮਹਲਾ ੪ ਘਰ ੧ ਚਉਪਦੇ

jait̥saree mehlaa 4 ghar 1 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p̥arsaad̥.ਮੇਰੈ ਹੀਅਰੈ ਰਤਨੁ ਨਾਮੁ ਹਰਿ ਬਸਿਆ ਗੁਰਿ  
ਹਾਥੁ ਧਰਿਓ ਮੇਰੈ ਮਾਥਾ ॥mayrai hee-arai raṭan naam har basi-aa gur  
haath Dhari-o mayrai maathaa.ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ  
ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ ॥੧॥janam janam kay kilbikhdukh utray gur  
naam dee-o rin laathaa. ||1||

ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੁ ਸਭਿ ਅਰਥਾ ॥

mayray man bhaj raam naam sabh arthaa.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਬਿਨੁ ਨਾਵੈ  
ਜੀਵਨੁ ਬਿਰਥਾ ॥ ਰਹਾਉ ॥gur poorai har naam drirh-aa-i-aa bin naavai  
jeevan birthaa. rahaa-o.ਬਿਨੁ ਗੁਰ ਮੂੜ ਭਏ ਹੈ ਮਨਮੁਖ ਤੇ ਮੋਹ ਮਾਇਆ  
ਨਿਤ ਫਾਥਾ ॥bin gur moorhbha-ay hai manmukhtay moh  
maa-i-aa nitfaathaa.ਤਿਨ ਸਾਧੂ ਚਰਣ ਨ ਸੇਵੇ ਕਬਹੂ ਤਿਨ ਸਭੁ  
ਜਨਮੁ ਅਕਾਥਾ ॥੨॥tin saaDhoo charan na sayvay kabhoo tin  
sabh janam akaathaa. ||2||ਜਿਨ ਸਾਧੂ ਚਰਣ ਸਾਧ ਪਗ ਸੇਵੇ ਤਿਨ ਸਫਲਿਓ  
ਜਨਮੁ ਸਨਾਥਾ ॥jin saaDhoo charan saaDh pag sayvay tin  
safli-o janam sanaathaa.ਮੋ ਕਉ ਕੀਜੈ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੋ ਹਰਿ  
ਦਇਆ ਧਾਰਿ ਜਗੰਨਾਥਾ ॥੩॥mo ka-o keejai daas daas daasan ko har da-  
i-aa Dhaar jagannaathaa. ||3||ਹਮ ਅੰਧੁਲੇ ਗਿਆਨਹੀਨ ਅਗਿਆਨੀ ਕਿਉ  
ਚਾਲਹ ਮਾਰਗਿ ਪੰਥਾ ॥ham anDhulay gi-aanheen agi-aanee ki-o  
chaalah maarag panthaa.ਹਮ ਅੰਧੁਲੇ ਕਉ ਗੁਰ ਅੰਚਲੁ ਦੀਜੈ ਜਨ ਨਾਨਕ  
ਚਲਹ ਮਿਲੰਥਾ ॥੪॥ham anDhulay ka-o gur anchal deejai jan  
naanak chalah milanthaa. ||4||1||

***Jaitsary Mehla-4 Ghar-1 Chaupada  
IkOnkaar Sat Gur Parsaad***

In this *shabad*, Guru Ji is telling us what kind of blessings he obtained when his Guru showed mercy and blessed him. He also tells us what kind of prayer we should make before the Guru and what is the importance of God's Name.

He says: "(O' my friends), when the Guru (blessed me and) placed his hand of grace on my forehead, the jewel of God's Name was enshrined in my mind. When the Guru gave me the (gift of God's) Name, my sins and sorrows accumulated birth after birth were washed off, and the loan (of breaths given to me by God) was paid off." (1)

Therefore advising his mind (and us), he says: “O’ my mind, for all purposes, meditate on God’s Name. The perfect Guru has firmly taught me to meditate on (God’s) Name; without God’s Name the life is a waste.” (pause)

Now commenting on the conduct of self-conceited persons, Guru Ji says: “(O’ my friends), without the guidance of the Guru, the self-conceited persons have become foolish and are daily caught in the web of Maya (pursuit of worldly riches and power). They have never served at the feet of saint (Guru, and listened to Gurbani, the Guru’s word, therefore) all their (human) birth is purposeless.” (2)

On the other hand, the Guru’s followers, he says: “They who have touched and served at the feet of the saint (Guru, and have humbly listened and acted upon the Guru’s words or Gurbani), their entire life has become fruitful. (Therefore), O’ God of the universe, show Your mercy and make me the slave of such slaves of God.” (3)

Guru Ji concludes the shabad by showing us how to pray to God, so that we too may obtain the guidance of the Guru. He says: “O’ God, we are ignorant blind persons without any wisdom, so how could we follow the (right) path? O’ Guru, devotee Nanak prays, extend to us the hand (of your guidance), so that we may walk in unison with you.” (4-1)

**The message of this *shabad* is that instead of turning away our face from the Guru and remaining involved in worldly affairs, we should pray to God to grant us the guidance and humble service of our true Guru. So that following his instructions we may be blessed with the gift of God’s Name and ultimately achieve the purpose of life of reuniting with God from whom we have been separated for so many ages.**

11-16-93

*SGGS P - 696*

ਪੰਨਾ ੬੯੭

SGGS P-697

ਜੈਤਸਰੀ ਮਹਲਾ ੪॥

jait\_saree mehlaa 4.

ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ  
ਹਰਿ ਬਾਂਝਾ ॥jin har hirdai naam na basi-o tin maat  
keejai har baa<sup>n</sup>jhaa.ਤਿਨ ਸੁੰਝੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ  
ਖਪਿ ਮੁਏ ਕਰਾਂਝਾ ॥੧॥tin sunjee dayh fireh bin naavai o-ay khap  
khap mu-ay karaa<sup>n</sup>jhaa. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਮਾਝਾ ॥

mayray man jap raam naam har maajhaa.

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਗੁਰਿ  
ਗਿਆਨੁ ਦੀਓ ਮਨੁ ਸਮਝਾ ॥ ਰਹਾਉ ॥har har kirpaal kirpaa parab<sup>h</sup> Dhaaree  
gur gi-aan dee-o man samjhaa. rahaa-o.ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗਿ ਪਦੁ ਉਤਮੁ ਹਰਿ ਪਾਈਐ  
ਸਤਿਗੁਰ ਮਾਝਾ ॥har keerat kaljug pad ootam har paa-ee-ai  
satgur maajhaa.ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਗੁਪਤੁ ਨਾਮੁ  
ਪਰਗਾਝਾ ॥੨॥ha-o balihaaree satgur apunay jin gupat  
naam pargaajhaa. ||2||ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ ਸਭਿ ਕਿਲਬਿਖ  
ਗਏ ਗਵਾਝਾ ॥darsan saa<sup>Dh</sup> mili-o vad<sup>h</sup>haagee sab<sup>h</sup>  
kilbikh ga-ay gavaajhaa.ਸਤਿਗੁਰੁ ਸਾਹੁ ਪਾਇਆ ਵਡ ਦਾਣਾ ਹਰਿਕੀਏ ਬਹੁ  
ਗੁਣ ਸਾਝਾ ॥੩॥satgur saahu paa-i-aa vad daanaa har  
kee-ay baho gun saajhaa. ||3||

ਪੰਨਾ ੬੯੮

SGGS P-698

ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਜੀਵਨਿ ਹਰਿ ਉਰਿ  
ਧਾਰਿਓ ਮਨ ਮਾਝਾ ॥jin ka-o kirpaa karee jagjeevan har ur  
Dhaari-o man maajhaa.ਧਰਮ ਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ  
ਸਮਝਾ ॥੪॥੫॥Dharam raa-ay dar kaagad faaray jan  
naanak laykhaa samjhaa. ||4||5||*Jait sary Mehla -4*

In the previous so many *shabads* Guru Ji, has impressed upon us the importance of dwelling on God's Name. In this *shabad* Guru Ji again tells us how important and essential the God's Name is, how unfortunate are those who do not obtain the gifts of this Lord's Name, and how they suffer without the grace of the Lord God.

So expressing these thoughts Guru Ji says: "O' God, in whose mind is not enshrined the (God's) Name, make their mothers sterile. Without the Name, their body wanders around lonely and they die wailing and grieving." (1)

Therefore advising his own mind and indirectly all of us, he says: “O’ my mind, meditate on the Name of that God, who resides within you. (O’ my friends, when) the merciful God showed mercy and the Guru gave me the (divine) knowledge, my mind understood (the importance of God’s Name).” (1-pause)

Commenting on the value of singing God’s praise, Guru Ji says: “(O my friends), in Kal Yug (the present age of strife), singing praises of God is the most sublime (deed), and it is through the true Guru that we find God. Therefore I am a sacrifice to my true Guru who has revealed this secret of Name to me.” (2)

Guru Ji now tells us what happened when he obtained the vision (guidance) of the saint (Guru). He says: “It was by great pre-ordained destiny that I obtained the vision of the saint (Guru) and all my sins and misdeeds were erased. I obtained (the guidance of) that most sagacious and wise Guru, who made me share many of the qualities of God (and I imbibed within me many merits and virtues of the eternal God).” (3)

In conclusion, Guru Ji says: “(O’ my friends), they on whom (God) the Life of the universe has shown mercy, they have enshrined Him in their minds. Servant Nanak says the judge of righteousness has torn away their record, and their account has been settled. (Therefore, they won’t suffer any more pains of births and deaths).” (4-5)

**The message of this *shabad* is that if we want to avoid any future pains of births and deaths, we should approach God to bless us with the guidance of the true Guru, and under his guidance we should meditate on God’s Name, so that all our past sins and evil deeds are erased and we are united with God.**

11-6-93

SGGS P - 697-698

ਪੰਨਾ ੭੦੦

SGGS P-700

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਘਰੁ ੩

jait\_saree mehlāa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ ॥

ko-ee jaanai kavan eehee jag meet.

ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋਈ ਬਿਧਿ ਬੂਝੈ ਤਾ ਕੀ  
ਨਿਰਮਲ ਰੀਤਿ ॥੧॥ਰਹਾਉ ॥jis ho-ay kirpaal so-ee biDh boojhai taa kee  
nirmal reet. ||1|| rahaa-o.ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧੁ ਇਸਟ ਮੀਤੁ  
ਅਰੁ ਭਾਈ ॥maat pitaa banitaa sut banDhap isat meet  
ar bhaa-ee.ਪੂਰਬ ਜਨਮ ਕੇ ਸਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ  
ਸਹਾਈ ॥੧॥poorab janam kay milay sanjogee anteh ko  
na sahaa-ee. ||1||ਮੁਕਤਿ ਮਾਲ ਕਨਿਕ ਲਾਲ ਹੀਰਾ ਮਨ ਰੰਜਨ  
ਕੀ ਮਾਇਆ ॥mukat maal kanik laal heeraa man ranjan  
kee maa-i-aa.ਹਾ ਹਾ ਕਰਤ ਬਿਹਾਨੀ ਅਵਧਹਿ ਤਾ ਮਹਿ  
ਸੰਤੋਖੁ ਨ ਪਾਇਆ ॥੨॥haa haa karat bihaanee avDhahi taa meh  
santokh na paa-i-aa. ||2||ਹਸਤਿ ਰਥ ਅਸੂ ਪਵਨ ਤੇਜ ਧਣੀ ਭੂਮਨ  
ਚਤੁਰਾਂਗਾ ॥hasat rath asav pavan taj Dhanee bhooman  
chaturaa<sup>n</sup>gaa.ਸੰਗਿ ਨ ਚਾਲਿਓ ਇਨ ਮਹਿ ਕਛੁਐ ਉਠਿ  
ਸਿਧਾਇਓ ਨਾਂਗਾ ॥੩॥sang na chaali-o in meh kachhoo-ai ooth  
siDhaa-i-o naa<sup>n</sup>gaa. ||3||ਹਰਿ ਕੇ ਸੰਤ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਕੇ ਤਾ ਕੈ ਹਰਿ  
ਹਰਿ ਗਾਈਐ ॥har kay sant pari-a pareetam parabh kay taa  
kai har har gaa-ee-ai.ਨਾਨਕ ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਉਜਲ ਸੰਗਿ  
ਸੰਤਨ ਕੈ ਪਾਈਐ ॥੪॥੧॥naanak eehee sukh aagai mukh oojal sang  
santan kai paa-ee-ai. ||4||1||

**Jait sary Mehla-5 Ghar-3**  
**IkOnkaar Sat Gur Pargaad**

In this *shabad*, Guru Ji brings to our attention a bitter truth regarding our reliance on our relatives, friends, or worldly possessions during our time of need, particularly at the time of death. He also tells us who is our true friend, and how to get His help.

He says: “Rare is the one who (really) knows who in this world is one’s (true) friend. Only the one on whom (God) becomes gracious understands the way (to find a true friend); immaculate is such a person’s way (of life).” (1-pause)



Now Guru Ji tells us about the background reasons why certain persons are our relatives or friends. He says: “(O’ my friends, our) mother, father, wife, son, relatives, and dear friends, have all joined together here (in one place), as a result of some connections of past births, but in the end nobody is truly helpful (to us).” (1)

Next, commenting on the worldly riches or Maya, to amass which every body is working day and night and doing all kinds of right or wrong things, Guru Ji says: “(O’ my friends, all such things as) pearl necklaces, gold, rubies, or diamonds are illusory pleasures of mind. Getting involved (in such things), all one’s life passes away, but (no one) has found contentment in these.” (2)

Referring to the luxuries of those days, such as beautiful horses, elephants, and chariots (which are equivalent to modern day cars, suvs, or airplanes), Guru Ji says: “(O’ my friends), one may have all kinds of elephants, chariots, horses who can run fast like wind, or one may be a big landlord and have all the four kinds of armies, but none of these accompany a person in the end and one departs naked (from this world).” (3)

Guru Ji concludes this shabad by telling us what we need to do to obtain peace here, and hereafter and. He says: “(O’ my friends), the saints of God are His dear beloveds, in their company we should utter His Name again and again. Nanak says, (in this way) in the company of saints we obtain peace here (in this world) and honor in the next.” (4-1)

**The message of this *shabad* is that we should realize that none of our relatives, friends, or possessions would be our true helpers in the end. If we want to obtain peace in this world and honor in God’s court, then we should sing praises of God in the company of His beloved saints.**

11-21-92

SGGS P - 700

ਪੰਨਾ ੭੦੧

SGGS P-701

ਜੈਤਸਰੀ ਮਹਲਾ ੫॥

jait saree mehlaa 5.

ਕੋਈ ਜਨੁ ਹਰਿ ਸਿਉ ਦੇਵੈ ਜੋਰਿ ॥

ko-ee jan har si-o dayvai jor.

ਚਰਨ ਗਹਉ ਬਕਉ ਸੁਭ ਰਸਨਾ ਦੀਜਹਿ ਪ੍ਰਾਨ  
ਅਕੋਰਿ ॥੧॥ ਰਹਾਉ ॥charan gaha-o baka-o subh rasnaa deejeh  
paraan akor. ||1|| rahaa-o.ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਕਰਤ ਕਿਆਰੋ ਹਰਿ ਸਿੰਚੈ  
ਸੁਧਾ ਸੰਜੋਰਿ ॥man tan nirmal karat ki-aaro har sinchai  
suDhaa sanjor.ਇਆ ਰਸ ਮਹਿ ਮਗਨੁ ਹੋਤ ਕਿਰਪਾ ਤੇ ਮਹਾ  
ਬਿਖਿਆ ਤੇ ਤੋਰਿ ॥੧॥i-aa ras meh magan hot kirpaa tay mahaa  
bikhi-aa tay tor. ||1||ਆਇਓ ਸਰਣਿਦੀਨ ਦੁਖ ਭੰਜਨ ਚਿਤਵਉ ਤੁਮੁ  
ਰੀ ਓਰਿ ॥aa-i-o sarandeen dukh bhanjan chitva-o  
tumree or.

ਪੰਨਾ ੭੦੨

SGGS P-702

ਅਭੈ ਪਦੁ ਦਾਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਕੋ ਪੁਭ  
ਨਾਨਕ ਬੰਧਨ ਛੋਰਿ ॥੨॥੫॥੯॥abhai paddaan simran su-aamee ko parabh  
naanak banDhan chhor. ||2||5||9||

### Jaitsary Mehla-5

In this *shabad*, Guru Ji shows us how to pray and look for an intercessor (the Guru), who can unite us with God. He also tells us how rare are such persons who truly purify their minds and bodies with the immaculate nectar of Guru's word or Gurbani.

So with utmost humility, Guru Ji says: "(O' my friends), if some devotee could unite me with the reverend God, I would touch his feet, utter sweet words (in his praise), and would surrender my very life-breaths to him."(1-pause)

However, Guru Ji notes and says: "(O' my friends, it is only a rare person who purifies his) mind and body like (well organized) field plots, and then irrigates these with the immaculate water of God's (Name), and breaking (ties with the) gigantic poisonous worldly riches is absorbed in this (divine) relish." (1)

Guru Ji concludes the *shabad* by showing us how to pray to God for such a blessing. He says: "O' God, the destroyer of pains, I have come to Your shelter, and I look towards You (for Your blessings. O' God), liberate Nanak from the (worldly) bonds and bestow upon him the state of fearlessness and meditation of his Master (You)." (2-5-9)

The message of this *shabad* is that if we want to be liberated from worldly bonds and be united with God our Master, then we need to find the guidance of a saint Guru who may cleanse our mind and body of all sorts of false temptations and lusts, and pray to God to bless us with His Name.

1-11-94

*SGGS P - 701-702*

ਪੰਨਾ ੭੦੩

SGGS P-703

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਛੰਤ ਘਰੁ ੧

jait\_saree mehlaa 5 **chhantghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar **satgur paryaad.**

ਸਲੋਕ ॥

**salok.**ਦਰਸਨ ਪਿਆਸੀ ਦਿਨਸੁ ਰਾਤਿ ਚਿਤਵਉ ਅਨਦਿਨੁ  
ਨੀਤ ॥darsan pi-aasee dīnas raat̃ chit̃va-o  
an-dīn neet̃.ਖੋਲਿ ਕਪਟ ਗੁਰਿ ਮੇਲੀਆ ਨਾਨਕ ਹਰਿ ਸੰਗਿ  
ਮੀਤ ॥੧॥kholi<sup>h</sup> kapat gur maylee-aa naanak har  
sang meet̃. ||1||

ਛੰਤ ॥

**chhant.**

ਸੁਣਿ ਯਾਰ ਹਮਾਰੇ ਸਜਣ ਇਕ ਕਰਉ ਬੇਨੰਤੀਆ ॥

suñ yaar hamaaray sajañ ik kara-o  
banant̃ee-aa.

ਤਿਸੁ ਮੋਹਨ ਲਾਲ ਪਿਆਰੇ ਹਉ ਫਿਰਉ ਖੋਜੰਤੀਆ ॥

tis mohan laal pi-aaray ha-o fira-o  
khojant̃ee-aa.ਤਿਸੁ ਦਸਿ ਪਿਆਰੇ ਸਿਰੁ ਧਰੀ ਉਤਾਰੇ ਇਕ ਭੋਰੀ  
ਦਰਸਨੁ ਦੀਜੈ ॥tis das pi-aaray sir D̃haree ut̃aaray ik  
bhoree darsan deejai.ਨੈਨ ਹਮਾਰੇ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਾਰੇ ਇਕੁ ਤਿਲੁ ਭੀ ਨਾ  
ਧੀਰੀਜੈ ॥nain hamaaray pari-a rang rangaaray ik  
tīl b̃hee naa D̃heereejai.ਪੁਭ ਸਿਉ ਮਨੁ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਚਾਤ੍ਰਿਕ ਜਿਵੈ  
ਤਿਸੰਤੀਆ ॥parabh̃ si-o man leenaa ji-o jal meenaa  
chaat̃rik jivai tisant̃ee-aa.ਜਨ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਗਲੀ ਤਿਖਾ  
ਬੁਝੰਤੀਆ ॥੧॥jan naanak gur pooraa paa-i-aa saglee  
tikhaa buj̃hant̃ee-aa.||1||

ਯਾਰ ਵੇ ਪ੍ਰਿਅ ਹਭੇ ਸਖੀਆ ਮੂ ਕਹੀ ਨ ਜੇਹੀਆ ॥

yaar vay pari-a hab̃hay sak̃hee-aa moo  
kahee na jayhee-aa.

ਯਾਰ ਵੇ ਹਿਕ ਡੂੰ ਹਿਕ ਚਾੜੈ ਹਉ ਕਿਸੁ ਚਿਤੇਹੀਆ ॥

yaar vay hik doo<sup>n</sup> hik chaar̃hai ha-o kis  
chit̃ayhee-aa.ਹਿਕ ਦੂੰ ਹਿਕਿ ਚਾੜੈ ਅਨਿਕ ਪਿਆਰੇ ਨਿਤ ਕਰਦੇ  
ਭੋਗ ਬਿਲਾਸਾ ॥hik doo<sup>n</sup> hik chaar̃hay anik pi-aaray nit̃  
kard̃ay bhog bilaasaa.ਤਿਨਾ ਦੇਖਿ ਮਨਿ ਚਾਉ ਉਠੰਦਾ ਹਉ ਕਦਿ ਪਾਈ  
ਗੁਣਤਾਸਾ ॥tīnaa daykh̃ man chaa-o uthand̃aa ha-o  
kad̃ paa-ee gunt̃aasaa.ਜਿਨੀ ਮੈਠਾ ਲਾਲੁ ਰੀਝਾਇਆ ਹਉ ਤਿਸੁ ਆਗੈ ਮਨੁ  
ਭੋਹੀਆ ॥jinee maidaa laal reej̃haa-i-aa ha-o tis  
aagai man day<sup>n</sup>hee-aa.

ਨਾਨਕ ਕਹੈ ਸੁਣਿ ਬਿਨਉ ਸੁਹਾਗਣਿ ਮੂ ਦਸਿ ਡਿਖਾ  
ਪਿਰੁ ਕੋਹੀਆ ॥੨॥

naanak kahai sun bin-o suhaagan moo  
das dikhaa pir kayhee-aa. ||2||

ਯਾਰ ਵੇਪਿਰੁ ਆਪਣ ਭਾਣਾ ਕਿਛੁ ਨੀਸੀ ਛੰਦਾ ॥

yaar vay pir aapan bhaanaa kichh  
neesee chhandaa.

ਪੰਨਾ ੭੦੪

SGGS P-704

ਯਾਰ ਵੇ ਤੈ ਰਾਵਿਆ ਲਾਲਨੁ ਮੂ ਦਸਿ ਦਸੰਦਾ ॥

yaar vay tai raavi-aa laalan moo das  
dasandaa.

ਲਾਲਨੁ ਤੈ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਜੈ ਧਨ ਭਾਗ  
ਮਥਾਣੇ ॥

laalan tai paa-i-aa aap gavaa-i-aa jai  
Dhan bhaag mathaanay.

ਬਾਂਹੁ ਪਕੜਿ ਠਾਕੁਰਿ ਰਉ ਘਿਧੀ ਗੁਣ ਅਵਗਣ ਨ  
ਪਛਾਣੇ ॥

baa<sup>h</sup>h pakarhthaakur ha-o ghiDhee gun  
avgan na pachhaanay.

ਗੁਣ ਹਾਰੁ ਤੈ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਤਿਸੁ  
ਹਭੋ ਕਿਛੁ ਸੁਹੰਦਾ ॥

gun haar tai paa-i-aa rang laal banaa-  
i-aa tis habho kichh suhandaa.

ਜਨ ਨਾਨਕ ਧੰਨਿ ਸੁਹਾਗਣਿ ਸਾਈ ਜਿਸੁ ਸੰਗਿ ਭਤਾਰੁ  
ਵਸੰਦਾ ॥੩॥

jan naanak Dhan suhaagan saa-ee jis  
sang bhataar vasandaa. ||3||

ਯਾਰ ਵੇ ਨਿਤ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਪਾਈ ॥

yaar vay nit sukh sukhaydee saa mai  
paa-ee.

ਵਰੁ ਲੋੜੀਦਾ ਆਇਆ ਵਜੀ ਵਾਧਾਈ ॥

var lorheedaa aa-i-aa vajee vaaDhaa-ee.

ਮਹਾ ਮੰਗਲੁ ਰਹਸੁ ਥੀਆ ਪਿਰੁ ਦਇਆਲੁ ਸਦ ਨਵ  
ਰੰਗੀਆ ॥

mahaa mangal rahas thee-aa pir da-  
i-aal sad nav rangee-aa.

ਵਡ ਭਾਗਿ ਪਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਸਾਧ ਕੈ  
ਸਤਸੰਗੀਆ ॥

vad bhaag paa-i-aa gur milaa-i-aa  
saaDh kai satsangee-aa.

ਆਸਾ ਮਨਸਾ ਸਗਲ ਪੂਰੀ ਪ੍ਰਿਅ ਅੰਕਿ ਅੰਕੁ  
ਮਿਲਾਈ ॥

aasaa mansaa sagal pooree pari-a ank  
ank milaa-ee.

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਗੁਰ ਮਿਲਿ  
ਪਾਈ ॥੪॥੧॥

binvant naanak sukh sukhaydee saa  
mai gur mil paa-ee. ||4||1||

### Jaitsary Mehla-5 Chhant Ghar-1

This *shabad* is perhaps an outstanding example of the heights of Guru Ji's poetic imagery. In this *shabad*, Guru Ji compares himself to a young and innocent bride who sees that her other (saintly) friends are enjoying the company of the beloved bridegroom God and all of them are more beautiful (more spiritually advanced) than her. Therefore, they are enjoying the pleasures of the company of God. Seeing them, in her heart also appears the craving to enjoy the company of that beautiful God of the universe.

*Salok*

First summarizing how he was longing for God and how his Guru united him with his beloved God, Guru Ji says: “(O’ my friends, I am so) thirsty for the sight of (my beloved) God that I think of (Him) day and night. Opening the doors (of my mind and liberating me from the worldly bonds), the Guru has united me with God (my friend).” (1)

*Chhant*

Now Guru Ji tells in detail how all this happened, how he went to one of his saintly friends and said to him: “Listen to me, O’ my dear friend, I make a supplication before you. I am searching around for that captivating loving (God. O’ my friend, please) tell me His whereabouts. (I am so eager to see Him that even if) just for a moment He shows His vision, (I am ready to) chop of my head and place it before Him. My eyes are so imbued with the love of my Beloved that without seeing Him, (my eyes) don’t rest even for a moment. My mind is attached to God like a fish is attached to water, or a Chatrik (the pied cuckoo) thirsts for (a special drop of rain). Devotee Nanak (says: “when he) obtained the perfect Guru, (all his) thirst for (the sight of) God was quenched.” (1)

Next Guru Ji shares with us his love and longing for his Beloved, but still in his humility, he says: “O’ my friend, (I recognize that other saints enjoying the company of God are) all like the beloved friendly mates (of God), and not at all (meritless) like me. O’ my friend, (I see that) each one is more beautiful (and meritorious) than the other, so who cares for me? Yes, each one is more beautiful than the other, and the beloveds (of God) are innumerable; every day they enjoy His company and indulge in (spiritual) fun and frolic. Seeing them a craving wells up in my mind (also, and I wonder), when I could also obtain (and enjoy the company of) the Treasure of virtues. I surrender my mind before those (saint brides) who have allured my beloved (God). Nanak says: “Listen to my prayer, O’ the dear united bride (of God), tell me and show me what our Spouse looks like.” (2)

Guru Ji once again addresses his dear mate (his saintly friend) and says: “O’ my friend, (I realize that God our) Spouse, follows His own will, He is not dependent on any one. O’ my dear friend, you have enjoyed the company of that dear Spouse; I ask you, please tell me also about His whereabouts. (Did) you obtain to that dear Groom of ours because you shed your self-(conceit? Or is it that God meets) only that bride in whose destiny it is (so written)?”

(The united bride replies): “(O’ my dear friend, I only know that on His own, God) caught hold of my hand and took me into His embrace, and He did not care about my merits or demerits.”

Then looking at the beauty of his united friend, Guru Ji addresses God and says: “(O’ God, the bride soul) whom You have decked with the necklace of merits, You have

dyed her in deep red color (of Your Love); everything looks beautiful on her. Nanak (says), blessed is that bride in whose company resides her beloved Groom.” (3)

Guru Ji concludes the shabad by sharing with us the bliss he is enjoying after his own wishes for union with God were fulfilled. He says: “O’ my friend, the wish for which I have been daily praying for has been fulfilled. Yes, the Groom whom I was seeking has come (to wed me, and I feel as if) songs of joy are being sung (in the house of my heart). Within me is welling up (a sense of) great celebration and joy, because my Spouse is very compassionate and ever young and loving. It was by great good destiny that I obtained (such a wonderful Spouse). It was the Guru, who united me in the company of the saintly people. Now all my hope and desire has been fulfilled, and my Beloved spouse has embraced me to His bosom. (In short), Nanak says: “I have obtained that thing for which I was daily praying by meeting the Guru.” (4-1)

**The message of this *shabad* is that if we want to enjoy the bliss of God’s union, then we should never have any kind of pride about our merits or efforts. Instead, we should try to emulate those devotees of God who are united with Him. We should also keep humbly praying to God to show His mercy on us and bless us with the company of saintly persons, and guidance of the true Guru, who may teach us how to acquire such merits that on His own, God may pull us into His arms and unite us with Him.**

1-5-94

*SGGS P - 703-704*

ਪੰਨਾ ੭੦੫

SGGS P-705

ਜੈਤਸਰੀ ਮਹਲਾ ੫ ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ

jait\_saree mehlaa 5 vaar salokaa  
naaial

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.

ਸਲੋਕ ॥

salok.

ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ  
ਪਰਮੇਸੁਰਹ ॥aad pooran maDh pooran ant pooran  
parmaysureh.ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ ਰਮਣੰ ਨਾਨਕ  
ਅਘਨਾਸਨਜਗਦੀਸੁਰਹ ॥੧॥simrant sant sarbatar ramna<sup>n</sup> naanak  
aghnaasan jagdeesureh. ||1||

ਪੰਨਾ ੭੦੬

SGGS P-706

ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੋ ਮਨ ਮਹਿ ਦ੍ਰਿੜੀਐ ਸਾਚੁ ॥

paykhan sunan sunaavano man meh  
darirh-ee-ai saach.ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ ਮੈ ਨਾਨਕ ਹਰਿ ਰੰਗਿ  
ਰਾਚੁ ॥੨॥poor rahi-o sarbatar mai naanak har rang  
raach. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਏਕੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਸਭ ਅੰਤਰਿ ਸੋਈ ॥

har ayk niranjan gaa-ee-ai sabh antar  
so-ee.

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭੁ ਜੋ ਕਰੇ ਸੁ ਹੋਈ ॥

karan kaaran samrath parabh jo karay so  
ho-ee.ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਤਿਸੁ ਬਿਨੁ ਨਹੀ  
ਕੋਈ ॥khin meh thaap uthaapadaa tis bin nahee  
ko-ee.

ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਦੀਪ ਰਵਿਆ ਸਭ ਲੋਈ ॥

khand barahmand paataal deep ravi-aa  
sabh lo-ee.ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਨਿਰਮਲ ਜਨੁ  
ਸੋਈ ॥੧॥jis aap bujhaa-ay so bujhsee nirmal jan  
so-ee. ||1||

*Jaitsary Mehla-5 Vaar salokan Naal  
Ik Onkaar Sat Gur Pargaad*

According to the present tradition of doing *Akhand Path* (continuous reading of Sri Guru Granth Sahib), beginning of this *Vaar* (epic) is considered to be the middle point by many sikhs. Therefore, when the reader reaches this point, another person immediately rises up and performs *Ardaas* (prayer), thanking God for help up to this



point. However, it is believed that Guru Ji uttered this *Vaar* in response to the request of some disciples to compose a sermon, as an alternative to the Hindu tradition of reciting Garad Puraan at the time of death of one's relatives or friends. This *Vaar* has been composed in three languages. The first *salok* is in *Sanskriti*, which is a kind of amalgam of *Pali* and *Prakrit* (the ancient Hindu and Buddhist languages). The second *salok* is in southern *Punjabi*, and the *Paurri* is in eastern or central *Punjabi*. Actually, the second *salok* is a kind of translation of the first *salok*, and *Paurri* is its more detailed explanation. In this way, any reader or listener could understand and grasp the message, as the reading progresses. For this reason in some places, there is a tradition in Sikh families to listen to this *Vaar* along with explanation till ten days after a death in their family. The interpretation of the *Vaar* as per the humble understanding of this author is as follows:

### ***Salok:***

To start with, Guru Ji points to the omnipotence of God at all times and reverence paid to Him by the saintly people. He says: "(O' my friends), God was fully present before the beginning of this universe, He is present (now) in the middle, and would remain fully existent even after the end (of universe). O' Nanak, (all) the saints meditate on that God of the universe, who is destroyer of all sins." (1)

Therefore, Guru Ji advises: "(O' my friends), we should behold, listen, recite, and firmly implant (the Name of) such an eternal (God) in our mind. O' Nanak, absorb yourself in the love of that God, who pervades everywhere." (2)

### ***Paurri***

Explaining his message in detail, he says: "(O' my friends), we should sing praises of that immaculate God who is present in all. God is powerful to do everything and to create the reasons (behind any event); that alone happens, which He (Himself) does. In an instant, He creates and destroys (everything), and there is none beside Him (who can do any such thing). He is pervading all continents, nether regions, and islands. However, only the one whom (God) Himself makes to understand (Him) would understand (His mystery) and that one alone is an immaculate person." (1)

**The message of this *Paurri* is that we should realize that God is present everywhere. He was present before the beginning, is present now, and would remain present even after the end of the world. He is the destroyer of sins, and if we want to become pure, we should always meditate on His Name.**

*SGGS P - 705-706*

ਪੰਨਾ ੭੦੭

SGGS P-707

ਸਲੋਕ ॥

salok.

ਬਸੰਤਿ ਸ੍ਵਰਗ ਲੋਕਹ ਜਿਤਤੇ ਪ੍ਰਿਥਵੀ ਨਵ ਖੰਡਣਹ ॥

basant savarag lokah jittay parithvee nav  
khandnah.ਬਿਸਰੰਤ ਹਰਿ ਗੋਪਾਲਹ ਨਾਨਕ ਤੇ ਪ੍ਰਾਣੀ ਉਦਿਆਨ  
ਭਰਮਣਹ ॥੧॥bisrant har gopaalah naanak tay paraanee  
udi-aan bharamneh. ||1||

ਕਉਤਕ ਕੋਡ ਤਮਾਸਿਆ ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ ॥

ka-utak kod tamaasi-aa chit na aavas  
naa-o.ਨਾਨਕ ਕੋੜੀ ਨਰਕ ਬਰਾਬਰੇ ਉਜੜੁ ਸੋਈ  
ਥਾਉ ॥੨॥naanak korhee narak baraabaray ujarh  
so-ee thaa-o. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ ਕਰਿ ਮਾਨਿਆ ॥

mahaa bha-i-aan udi-aan nagar kar  
maani-aa.

ਝੁਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ ਜਾਨਿਆ ॥

jhooth samagree paykh sach kar jaani-aa.

ਪੰਨਾ ੭੦੮

SGGS P-708

ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਫਿਰਹਿ ਦੇਵਾਨਿਆ ॥

kaam kroDh aha<sup>n</sup>kaar fireh dayvaani-aa.

ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ਤਾ ਪਛੁਤਾਨਿਆ ॥

sir lagaa jam dand taa pachhutaani-aa.

ਬਿਨੁ ਪੂਰੇ ਗੁਰਦੇਵ ਫਿਰੈ ਸੈਤਾਨਿਆ ॥੯॥

bin pooray gurdayv firai saitaani-aa. ||9||

*Jaitsary Mehla-5 Vaar salokan Naal  
Ik Onkaar Sat Gur Parsaad  
Salok (9)*

In this *salok*, Guru Ji explains how without God's Name any place with so many worldly comforts and pleasures is like hell.

He says: "(O' my friends, even if some people) may be residing in a country like heaven, and might conquer all the nine regions of the earth, but if they forsake God of the universe, they are as if wandering (aimlessly) in forests." (1)

Commenting on places, where one may enjoy all kinds of pleasures, but where God's Name is not remembered, Guru Ji says: "(O' my friends, if one is residing at a place),

where one is enjoying myriads of plays and shows, but O' Nanak, if God's Name doesn't come into mind there, that place is like millions of hells and is a wasteland." (2)

***Paurri***

Guru Ji now comments on the general state of the world and he says: "(O' my friends, this world) is like a dreadful, dense forest, but (many foolish people) have deemed it (comfortable) like a city. Seeing perishable material, they have deemed it as everlasting. Intoxicated in lust, anger, and self-conceit, they are walking around like mad people, but when they are hit by the blow of the demon of death, they repent. (In short), without (the guidance of) the perfect Guru, (human being) is walking around like the devil." (9)

**The message of this *Paurri* is that even if we are living in big mansions and enjoying all kinds of luxuries, but still if we do not meditate on God's Name, all these places are like hell, and we would ultimately repent. Therefore, if we want to avoid such disappointments, then we should conduct ourselves according to the instructions of our Guru and meditate on God's Name.**

*SGGS P - 707-708*

ਪੰਨਾ ੭੦੯

SGGS P-709

ਸਲੋਕ ॥

salok.

ਦਇਆ ਕਰਣੰ ਦੁਖ ਹਰਣੰ ਉਚਰਣੰ ਨਾਮ  
ਕੀਰਤਨਹ ॥da-i-aa karna<sup>N</sup>dukh harna<sup>N</sup> ucharna<sup>N</sup>  
naam keeratneh.ਦਇਆਲਪੁਰਖ ਭਗਵਾਨਹ ਨਾਨਕ ਲਿਪਤ ਨ  
ਮਾਇਆ ॥੧॥da-i-aal purak**h**bhagvaaneh naanak lipat  
na maa-i-aa. ||1||

ਪੰਨਾ ੭੧੦

SGGS P-710

ਭਾਹਿ ਬਲੰਦੜੀ ਬੁਝਿ ਗਈ ਰਖੰਦੜੋ ਪ੍ਰਭੁ ਆਪਿ ॥

bhaahi baland-r**h**ee bujh ga-ee rakhand-  
r**h**o parabh aap.

ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜਾਪਿ ॥੨॥

jin upaa-ee mayd**n**ee naanak so parabh  
jaap. ||2||

ਪਉੜੀ ॥

pa-or**h**ee.

ਜਾ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ਨ ਬਿਆਪੈ ਮਾਇਆ ॥

jaa parabh**h**ba-ay da-i-aal na bi-aapai  
maa-i-aa.

ਕੋਟਿ ਅਘਾ ਗਏ ਨਾਸ ਹਰਿ ਇਕੁ ਧਿਆਇਆ ॥

kot aghaa ga-ay naas har ik **D**hi-aa-i-aa.

ਨਿਰਮਲ ਭਏ ਸਰੀਰ ਜਨ ਧੂਰਿ ਨਾਇਆ ॥

nirmal **b**ha-ay sareer jan **D**hooree  
naa-i-aa.

ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ਪੂਰਨ ਪ੍ਰਭੁ ਪਾਇਆ ॥

man tan **b**ha-ay santok**h** pooran parabh  
paa-i-aa.

ਤਰੇ ਕੁਟੰਬ ਸੰਗਿ ਲੋਗ ਕੁਲ ਸਬਾਇਆ ॥੧੮॥

taray kutamb sang log kul sabaa-i-aa.  
||18||

*Jaitsary Mehla-5 Vaar salokan Naal*  
*Ik Onkaar Sat Gur Parsaad*  
*Salok (18)*

In this *salok*, Guru Ji tells us what kind of blessings one may obtain when one follows this advice and sings praises of God.

He says: "O' Nanak, the merciful God shows mercy and dispels sorrows of (the person who) utters God's Name and sings His praises, and O' Nanak, such a person doesn't get engrossed in Maya (worldly attachments and riches)." (1)

Therefore addressing himself and indirectly us, Guru Ji says: “O’ Nanak, worship that (God), who has created this universe. (Because they who have meditated on that God’s Name), the burning fire (the painful anguish of their mind) has been put out, and God Himself has saved them.” (2)

### ***Paurri***

Guru Ji now tells us what kinds of blessings devotees obtain when they meditate on God and He showers His grace on them. He says: “(O’ my friends), when God becomes merciful (the attachment for worldly riches and power or) Maya does not afflict that person. (They who have) meditated on the one God, millions of their sins have been destroyed. When a devotee bathes in the dust of the feet of the saint (Guru and performs his humble service, that devotee’s) body becomes immaculate. Peace and contentment prevail in the body and mind, because such a person obtains (union with the) perfect God. (By meditating on God’s Name), that person’s family and all people in their company are saved.”(18)

**The message of this *Paurri* is that if we want to get rid of our pains and sorrows and become immune to the effects of Maya or worldly attachments, then we should meditate on God and sing His praises, so that He may show His mercy and bless us with peace and contentment and save us.**

12-17-93

*SGGS P - 709-710*

ਪੰਨਾ ੭੧੧

SGGS P-711

ਟੋਡੀ ਮਹਲਾ ੫॥

todee mehlaa 5.

ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ ॥

har bisrat sadaa khu-aaree.

ਤਾ ਕਉ ਧੋਖਾ ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟਤੁਹਾਰੀ ॥  
ਰਹਾਉ ॥taa ka-o Dhokhaa kahaa bi-aapai jaa  
ka-o ot tuhaaree. rahaa-o.

ਪੰਨਾ ੭੧੨

SGGS P-712

ਬਿਨੁ ਸਿਮਰਨ ਜੋ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ ਜੈਸੇ  
ਅਰਜਾਰੀ ॥bin simran jo jeevan balnaa sarap jaisay  
arjaaree.

ਨਵ ਖੰਡਨ ਕੋ ਰਾਜੁ ਕਮਾਵੈ ਅੰਤਿ ਚਲੈਗੋ ਹਾਰੀ ॥੧॥

nav khandan ko raaj kamaavai ant  
chalaigo haaree. ||1||ਗੁਣ ਨਿਪਾਨ ਗੁਣ ਤਿਨ ਹੀ ਗਾਏ ਜਾ ਕਉ ਕਿਰਪਾ  
ਧਾਰੀ ॥gun niDhaan guntin hee gaa-ay jaa ka-o  
kirpaa Dhaaree.ਸੋ ਸੁਖੀਆ ਧੰਨੁ ਉਸੁ ਜਨਮਾ ਨਾਨਕ ਤਿਸੁ  
ਬਲਿਹਾਰੀ ॥੨॥੨॥so sukhee-aa Dhan us janmaa naanak tis  
balihaaree. ||2||2*Todi Mehla-5*

In this *shabad*, Guru Ji tells us what are the consequences of not remembering God and what kind of a life we live if we don't meditate on God.

Addressing God and us, he says: "(O' my friends), by forsaking God, one always goes through sufferings (and miseries). But O' God, how could they be deceived (or allowed to suffer), who pin their hope in You?" (pause)

Next Guru Ji cites some beautiful examples to show us how miserable that person's life is, who does not meditate on God. He says: "(O' my friends), without meditating on God is like living a long life of a serpent, (which even though lives for a long time, yet keeps releasing poison, hurting others. Therefore it is considered such an enemy of man that he wants to kill it on sight). Moreover, even if a person may rule over all the nine regions of the world, yet (still without remembering God), in the end that person would depart as a loser (from the world)." (1)

However Guru Ji concludes the *shabad* by noting another important point that the opportunity to meditate on God or singing His praises is not obtained easily. He says: "(O' my friends, only that person) has sung praises of (God) the treasure of virtues, on

whom He has bestowed His kindness. Most peaceful is the life and blessed is the birth and Nanak is a sacrifice (to such a fortunate person).” (2-2)

**The message of this *shabad* is that no matter what kind of a long life, riches and power, we may be enjoying, but if we don't meditate on God, we are bound to suffer terribly. Therefore we should pray to God to show mercy and bless us that we may always sing His praises and meditate on His Name.**

*SGGS P - 711-712*



ਪੰਨਾ ੭੧੩

SGGS P-713

ਟੋਡੀ ਮਹਲਾ ੫॥

todde mehlā 5.

ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ ॥

rasnaa guṇ gopaal niDh gaa-in.

ਸਾਂਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੁਖ  
ਪਲਾਇਣ ॥੧॥ ਰਹਾਉ ॥saaṅṅ sahj rahas man upji-o saglay dookh  
palaai-in. ||1|| rahaa-o.

ਪੰਨਾ ੭੧੪

SGGS P-714

ਜੇ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ  
ਰਸਾਇਣ ॥jo maageh so-ee so-ee paavahi sayv har  
kay charan rasaa-in.ਜਨਮ ਮਰਣ ਦੁਹਰੂ ਤੇ ਛੁਟਹਿ ਭਵਜਲੁ ਜਗਤੁ  
ਤਰਾਇਣ ॥੧॥janam maran duhhoo tay chhooteh  
bhavjal jagat taraai-in. ||1||ਖੋਜਤ ਖੋਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ  
ਪਰਾਇਣ ॥khojat khojat tat beechaari-o daas govind  
paraai-in.ਅਬਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰਿ  
ਨਾਰਾਇਣ ॥੨॥੫॥੧੦॥abhinaasee khaym chaaher jay naanak  
sadaa simar naaraai-in. ||2||5||10||*Todi Mehla-5*

In this *shabad*, on the basis of his personal experience Guru Ji lists the blessings those devotees have enjoyed who have sung praises of God.

He says: “(O’ my friends), they who with their tongues have sung praises of God of the universe, the treasure of merits, in their mind has welled up peace, poise, bliss, and all their sorrows have hastened away.” (1- pause)

Listing other benefits of meditating on God’s Name, Guru Ji says: “(O’ my friends), by serving God’s lotus feet (by meditating on His Name, the source of all pleasure), the devotees obtain that very thing, which they ask for. (They are) liberated both from (future) births and deaths and are thus ferried across the dreadful worldly ocean.” (1)

Guru Ji now gives his conclusion and says: “(O’ my friends), after searching and reflecting again and again, I have reached this conclusion, that servants of God always remain dependant on the support of God of the universe. Therefore Nanak says, (O’ man), if you wish to enjoy eternal bliss, then always meditate on the all-pervading God.” (2-5-10)



The message of this *shabad* is that singing praises of God is so beneficial that it can cure all our ailments, bring us eternal bliss, and save us from the pains of birth and death.

1-7-94

*SGGS P - 713-714*



ਪੰਨਾ ੭੧੬

SGGS P-716

ਟੋਡੀ ਮਹਲਾ ੫ ਘਰੁ ੫ ਦੁਪਦੇ

todee mehlaa 5 ghar 5 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਐਸੇ ਗੁਨੁ ਮੇਰੇ ਪ੍ਰਭ ਜੀ ਕੀਨ ॥

also gun mayro parab<sup>h</sup> jee keen.ਪੰਚ ਦੋਖ ਅਰੁ ਅਹੰ ਰੋਗ ਇਹ ਤਨ ਤੇ ਸਗਲ  
ਦੁਰਿ ਕੀਨ ॥ ਰਹਾਉ ॥panch dok<sup>h</sup> ar aha<sup>n</sup> rog ih tan tay sagal door  
keen. rahaa-o.ਬੰਧਨ ਤੋਰਿ ਛੋਰਿ ਬਿਖਿਆ ਤੇ ਗੁਰ ਕੇ ਸਬਦੁ  
ਮੇਰੈ ਹੀਅਰੈ ਦੀਨ ॥banDhan tor chhor bikhi-aa tay gur ko sabad  
mayrai hee-arai deen.ਰੂਪੁ ਅਨਰੂਪੁ ਮੋਰੋ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਪ੍ਰੇਮ  
ਗਹਿਓ ਮੋਹਿ ਹਰਿ ਰੰਗ ਭੀਨ ॥੧॥roop anroop moro kach<sup>h</sup> na beechaari-o  
paraym gahi-o mohi har rang b<sup>h</sup>een. ||1||ਪੇਖਿਓ ਲਾਲਨੁ ਪਾਟ ਬੀਚ ਖੋਏ ਅਨਦ ਚਿਤਾ  
ਹਰਖੇ ਪਤੀਨ ॥paykhi-o laalan paat beech k<sup>h</sup>o-ay anad  
chitaa hark<sup>h</sup>ay pateen.*Todi Mehla-5 Ghar-5 Dupadas*

In this *shabad*, Guru Ji tells us what kind of blessings he obtained from God when he sung His praises and attuned his mind to Him with love and devotion.

Guru Ji says: “(O’ my friends), my benevolent God blessed me with such a virtue that all the five evil passions and the malady of ego have been completely eradicated from my body (and mind).” (pause)

Describing the process through which God blessed him, Guru Ji says: “(O’ my friends), breaking the bonds and liberating me from the poison (of *Maya*, the worldly riches and power), He implanted the word of the Guru in my heart. He did not take into account my beauty or ugliness, but taking hold of me filled me with His love.” (1)

Guru Ji concludes the *shabad*, by describing his state of mind after seeing God. He says: “(O’ my friends, since) the curtains between me and God have been removed, and I have seen my beloved (God), my mind is elated in delight. Now (I) Nanak (feel that this body) is the abode of (God) Himself, He is the Master, and I am His servant.” (2-1-20)

**The message of this *shabad* is that if we want to be released from the clutches of worldly problems, and enjoy a state of supreme bliss then we should enshrine the Guru’s instructions in our mind and meditate on God’s Name with love and devotion. One day, showing His mercy, God would embrace us with love, and bless us with such virtues that all our vices would vanish, and we would live in eternal peace and bliss.**

6 -9-93

SGGS P - 716

ਪੰਨਾ ੭੧੭

SGGS P-717

ਟੋਡੀ ਮਹਲਾ ੫॥

todee mehlaa 5.

ਮਾਈ ਮੇਰੇ ਮਨ ਕੋ ਸੁਖੁ ॥

maa-ee mayray man ko sukh.

ਕੋਟਿ ਅਨੰਦ ਰਾਜ ਸੁਖੁ ਭੁਗਵੈ ਹਰਿ ਸਿਮਰਤ  
ਬਿਨਸੈ ਸਭ ਦੁਖੁ ॥੧॥ ਰਹਾਉ ॥kot anand raaj sukhbhugvai har simrat binsai  
sabhdukh. ||1|| rahaa-o.ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਸਿਮਰਤ  
ਪਾਵਨ ਤਨ ਮਨ ਸੁਖੁ ॥kot janam kay kilbikh naaseh simrat paavan  
tan man sukh.ਦੇਖਿ ਸਰੂਪੁ ਪੂਰਨੁ ਭਈ ਆਸਾ ਦਰਸਨੁ ਭੇਟਤ  
ਉਤਰੀ ਭੁਖੁ ॥੧॥daykh saroop pooran bha-ee aasaa darsan  
bhaytat utree bhukh. ||1||ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਕਾਮਯੋਨੁ  
ਪਾਰਜਾਤ ਹਰਿ ਹਰਿ ਰੁਖੁ ॥chaar padaarath asat mahaa siDh kaamDhayn  
paarjaat har har rukh.ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਖ ਸਾਗਰ ਜਨਮ ਮਰਨ  
ਫਿਰਿ ਗਰਭ ਨ ਯੁਖੁ ॥੨॥੧੦॥੨੯॥naanak saran gahee sukh saagar janam  
maran fir garabh na Dhukh. ||2||10||29||*Todi Mehla-5*

In this *shabad*, Guru Ji shares with us what he himself did in the company of his saint (Guru) and what kind of blessings he received as a result.

He says: “(O’ my friends), in the company of the saint (Guru), I contemplated on God’s Name. Now I enjoy a state of poise and bliss at all times and I feel that my good destiny has started to emerge.” (pause)

Guru Ji however does not want to take any credit for his efforts, instead he feels indebted to God for blessing him with good destiny, so he says: “By good fortune, I met the perfect Guru, whose limit of (merits) cannot be defined. Extending his hand, he pulled out His slave from the poisonous ocean of the worldly (temptations).” (1)

In conclusion, Guru Ji says: “(O’ my friends), by acting in accordance with the Guru’s words, my nooses of birth and death have been cut off, and (now I know that) I would not have to suffer through any more major troubles. Therefore, Nanak has caught hold of the shelter of the Master, and I bow (to my Guru, again and again for his advice).” (2-9-28)

**The message of this *shabad* is that if we want to enjoy peace, avoid repeated pains of births and deaths, or major troubles, then we should follow the guidance of the saint (Guru) and meditate on God’s Name.**

1-20-94

SGGS P - 717

ਪੰਨਾ ੭੧੯

SGGS P-719

ਬੈਰਾੜੀ ਮਹਲਾ ੪॥

**bairaarhee mehlaa 4.**

ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ ॥

har jan raam naam gun gaavai.

ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨੁ ਨ  
ਗਵਾਵੈ ॥੧॥ ਰਹਾਉ ॥jay ko-ee nind karay har jan kee apunaa  
gun na gavaavai. ||1|| rahaa-o.ਜੇ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਕਾਰ  
ਕਮਾਵੈ ॥jo kichh karay so aapay su-aamee har  
aapay kaar kamaavai.ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਵੈ ਸੁਆਮੀਹਰਿ ਆਪੇ ਬੋਲਿ  
ਬੁਲਾਵੈ ॥੧॥har aapay hee matdayvai su-aamee har  
aapay bol bulaavai. ||1||

ਪੰਨਾ ੭੨੦

SGGS P-720

ਹਰਿ ਆਪੇ ਪੰਚ ਤਤੁ ਬਿਸਥਾਰਾ ਵਿਚਿ ਧਾਤੂ ਪੰਚ  
ਆਪਿ ਪਾਵੈ ॥har aapay panch tat bisthaaraa vich  
Dhaatoo panch aap paavai.ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲੇ ਆਪੇ ਹਰਿ ਆਪੇ ਝਗਰੁ  
ਚੁਕਾਵੈ ॥੨॥੩॥jan naanak satgur maylay aapay har  
aapay jhagar chukhaavai. ||2||3||**Bairari Mehla-4**

In this *shabad*, Guru Ji tells us about the qualities of true devotees of God and how they keep singing His praises in all circumstances.

He says: “(O’ my friends), a devotee of God keeps singing praises of God. Even if somebody slanders him or her, (the devotee just ignores it) and does not lose his or her own merit (of singing praises of God).” (1-pause)

Explaining why a devotee remains unmindful of slander or other criticism and keeps singing praises of God, Guru Ji says: “(O’ my friends, even upon hearing his or her slander a devotee doesn’t change behavior, because the devotee knows that) what ever (God) the Master is doing, He is doing Himself and He Himself is doing every deed. The Master Himself gives (a person whatever) intellect (he or she has) and makes a person utter the words (which God wants uttered. In other words it is God who is causing the slanderer to slander the devotee, perhaps to test the faith of that devotee).” (1)

Guru Ji concludes the *shabad* by pointing out some more basic concepts about the reality of God and this world. He says: “(O’ my friends), God Himself has created the

expanse (of the world, from the) five (basic elements of air, fire, water, earth, and ether), and it is He who has infused the five impulses of (sight, speech, relish, touch, and lust) there in. Devotee Nanak (says that God) Himself unites His devotee with Him and He Himself ends all conflicts.” (2-3)

**The message of this *shabad* is that we should keep singing God’s praises. We should have so much faith in God that even if some one tries to make fun of us or vilify us, we should not abandon our good habit of praising Him. We should understand that whatever the slanderers are doing is not in their power, it is as per God’s own plan and He would Himself end our troubles.**

6-13-93

*SGGS P - 719-720*



ਪੰਨਾ ੭੨੧

SGGS P-721

ਤਿਲੰਗ ਮਹਲਾ ੧ ਘਰੁ ੩

tilang mehlāa 1 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>r</sup>asaad.ਇਹੁ ਤਨੁ ਮਾਇਆ ਪਾਹਿਆ ਪਿਆਰੇ ਲੀਤੜਾ  
ਲਬਿ ਰੰਗਾਏ ॥ih tan maa-i-aa paahi-aa pi-aaray leet-  
rhaa lab rangaa-ay.

ਪੰਨਾ ੭੨੨

SGGS P-722

ਮੇਰੈ ਕੰਤੁ ਨ ਭਾਵੈ ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੇਜੈ  
ਜਾਏ ॥੧॥mayrai kant na bhaavai cholrhaa pi-aaray  
ki-o Dhan sayjai jaa-ay. ||1||ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਮਿਹਰਵਾਨਾ ਹੰਉ ਕੁਰਬਾਨੈ  
ਜਾਉ ॥ha<sup>n</sup>-u kurbaanai jaa-o miharvaanaa ha<sup>n</sup>-u  
kurbaanai jaa-o.

ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਤਿਨਾ ਕੈ ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ॥

ha<sup>n</sup>-u kurbaanai jaa-o tinaa kai lain jo  
tayraa naa-o.ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ਤਿਨਾ ਕੈ ਹੰਉ ਸਦ ਕੁਰਬਾਨੈ  
ਜਾਉ ॥੧॥ ਰਹਾਉ ॥lain jo tayraa naa-o tinaa kai ha<sup>n</sup>-u sad  
kurbaanai jaa-o. ||1|| rahaa-o.ਕਾਇਆ ਰੰਛਣਿ ਜੇ ਥੀਐ ਪਿਆਰੇ ਪਾਈਐ ਨਾਉ  
ਮਜੀਠ ॥kaa-i-aa ranyan jay thee-ai pi-aaray  
paa-ee-ai naa-o majeeth.ਰੰਛਣ ਵਾਲਾ ਜੇ ਰੰਛੈ ਸਾਹਿਬੁ ਐਸਾ ਰੰਗੁ ਨ  
ਭੀਠ ॥੨॥ranyan vaalaa jay ranyai saahib aisaa  
rang na deeth. ||2||

ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ ॥

jin kay cholay rat-rhay pi-aaray kanttinaa  
kai paas.ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ  
ਅਰਦਾਸਿ ॥੩॥Dhoorhtinaa kee jay milai jee kaho  
naanak kee ardaas. ||3||

ਆਪੇ ਸਾਜੇ ਆਪੇ ਰੰਗੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

aapay saajay aapay rangay aapay nadar  
karay-i.ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਭਾਵੈ ਆਪੇ ਹੀ  
ਰਾਵੇਇ ॥੪॥੧॥੩॥naanak kaaman kantai bhaavai aapay  
hee raavay-ay. ||4||1||3||*Tilang Mehla-1 Ghar-3*

This is the beauty of Guru Ji's sublime poetry that he uses very striking examples from common daily life to help us think about God and how to meet Him. In this *shabad*, he compares the soul to a lady who dyes and wears very beautiful colored

dresses, but still her spouse is not pleased with her, because he knows that she does not have true love for him, and she is more concerned with his wealth or possessions. Using this example, Guru Ji tells us that if we try to please God by wearing holy clothes or doing empty rituals, but lack true love for Him, then we are sadly mistaken.

Using the above metaphor, Guru Ji addresses us and says: “O’ my dear, that (bodily) dress of yours is treated with the chemical of *Maya* (the worldly riches and power) and dyed in the color of greed. Such a dress is not pleasing to my Groom at all, so how can such a woman be welcomed at His couch (or enjoy the company of God) her spouse?” (1)

Indicating what kind of persons God likes and how much he respects them, Guru Ji says: “O’ my merciful (God), I am a sacrifice to those who meditate on Your Name. I am always a sacrifice to them who meditate on Your Name.” (1-pause)

Again resuming the metaphor of colorful dress, Guru Ji explains how we could win over our spouse (God). He says: “O’ my dear, if your body becomes the dyeing vat, and in that you put the fast color of God’s Name, and (imbuing it with His love, God Himself) dyes it, then it would be dyed (in such a beautiful) color, which is never seen before (i.e. you would be imbued with such a love of God, which you have not experienced before).” (2)

Describing how much he respects those who are dyed in the color of God’s love, Guru Ji says: “(O’ my friend, those souls who are so imbued in Your love, as if) their dresses are dyed in (the pleasing) red color (of love), their dear spouse (God) is with them, (and they become so sacred that) Nanak prays for the dust of their feet.” (3)

However Guru Ji concludes the *shabad* by making a very important point, so that we may not enter into any kind of egoistic thoughts about our holiness or apparent love for God. He says: “(O’ my friends, actually God) Himself embellishes and dyes (a person, and imbues him or her with His Love). He Himself casts His glance of grace on that person. Only then O’ Nanak, the bride (soul) becomes pleasing to God, and He Himself enjoys her company.” (4-1-3)

**The message of this *shabad* is that instead of trying to look holy by wearing saintly clothes or performing false rituals without true love for God, we should pray to Him to show His grace on us and imbue us with His true love, so that we may meditate on His Name with true devotion and become worthy of His union.**

2-8-94

*SGGS P - 721-722*

ਪੰਨਾ ੭੨੩

SGGS P-723

ਤਿਲੰਗ ਘਰੁ ੨ ਮਹਲਾ ੫॥

tilang ghar 2 mehlaa 5.

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥  
 ਤੂ ਕਰਤਾਰੁ ਕਰਹਿ ਸੋ ਹੋਇ ॥  
 ਤੇਰਾ ਜੋਰੁ ਤੇਰੀ ਮਨਿ ਟੇਕ ॥  
 ਸਦਾ ਸਦਾ ਜਪਿ ਨਾਨਕ ਏਕ ॥੧॥

tuDh bin doojaa naahee ko-ay.  
 too kartaar karahi so ho-ay.  
 tayraa jor tayree man tayk.  
 sadaa sadaa jap naanak ayk. ||1||

ਸਭ ਉਪਰਿ ਪਾਰਬਰਹਮੁ ਦਾਤਾਰੁ ॥  
 ਤੇਰੀ ਟੇਕ ਤੇਰਾਆਧਾਰੁ ॥ ਰਹਾਉ ॥

sabh oopar paarbarahm daataar.  
 tayree tayk tayraa aaDhaar. rahaa-o.

ਪੰਨਾ ੭੨੪

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ਹੈ ਤੂਹੈ ਤੂ ਹੋਵਨਹਾਰ ॥ ਅਗਮ ਅਗਾਧਿ ਉਚੁ  
 ਆਪਾਰ ॥

hai toohai too hovanhaar. agam agaaDh  
 ooch aapaar.

ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਤਿਨ ਭਉ ਦੁਖੁ ਨਾਹਿ ॥  
 ਗੁਰ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ ॥੨॥

jo tuDh sayveh tin bha-o dukh naahi.  
 gur parsaad naanak gun gaahi. ||2||

ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦੁ  
 ਅਨੂਪੁ ॥

jo deesai so tayraa roop. gun niDhaan  
 govind anoop.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਜਨ ਸੋਇ ॥  
 ਨਾਨਕ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੩॥

simar simar simar jan so-ay.  
 naanak karam paraapat ho-ay. ||3||

ਜਿਨਿ ਜਪਿਆ ਤਿਸ ਕਉ ਬਲਿਹਾਰ ॥

jin japi-aa tis ka-o balihaar.

ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ ॥

tis kai sang tarai sansaar.

ਕਹੁ ਨਾਨਕ ਖੁਭ ਲੋਚਾ ਪੂਰਿ ॥

kaho naanak parabh lochaa poor.

ਸੰਤ ਜਨਾ ਕੀ ਬਾਛਉ ਧੂਰਿ ॥੪॥੨॥

sant janaa kee baachha-o Dhoor. ||4||2||

### Tilang Ghar-2 Mehla-5

In this *shabad* Guru Ji shows us how to pray to God, to bless us that instead of always running after worldly riches and power, we tread on the right path of living a life of love and meditation of the Name of our beloved Creator.

He suggests that first thing to do is to pray to God. So addressing God, Guru Ji says: “(O’ God), except You there is no other (Master). You are the Creator, and only that which You do happens. In our minds are Your power and Your support. (Therefore) O’ Nanak, worship that God ever and forever.” (1)



Once again addressing God, Guru Ji says: “O’ beneficent all pervading God, You are higher than all, (all creation is dependent) upon Your support and sustenance.”(pause)

Continuing his praise and appreciation for God, Guru Ji says: “(O’ God), You always have been, You are, and You always will be. O’ inaccessible, incomprehensible, lofty, and infinite God, they who serve (and worship) You are not afflicted by any fear or pain. Nanak says that by Guru’s grace, they sing (Your) praises.” (4-2)

Guru Ji now comments on the rest of the world and the reality about it. He says: “O’ the treasure of merits, the Master of universe, O’ God of unparallel beauty, whatever we see is Your manifestation. O’ devotees, meditate on that (God) again and again. O’ Nanak, it is only by good fortune that one is blessed with this (meditation on God’s Name).” (3)

Guru Ji concludes the *shabad* by describing how much he values those who meditate on God. He says: “I am a sacrifice to those who have worshiped (God, because) in their company, (the rest of the world) also gets saved. Nanak says: “I beg for the dust of the feet of the saintly people, O’ God, please satisfy this craving (of mine).” (2)

**The message of this *shabad* is that we should realize that except God there is no one else. He is the highest power. We should obtain the humble service of the saint (Guru) and as per his advice meditate on God’s Name and sing His praises. By doing so we would obtain ever-lasting peace and happiness.**

2-16-92

*SGGS P - 723-724*

ਪੰਨਾ ੨੨੫

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ਤਿਲੰਗ ਮਹਲਾ ੪॥

tilang mehlaa 4.

ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਗੁਰਿ ਮੀਤਿ  
ਸੁਣਾਈਆ ॥har kee-aa kathaa kahaanee-aa gur meet  
sunaa-ee-aa.ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਗੁਰ ਕਉ ਬਲਿ  
ਜਾਈਆ ॥੧॥balihaaree gur aapnay gur ka-o bal  
jaa-ee-aa. ||1||ਆਇ ਮਿਲੁ ਗੁਰਸਿਖ ਆਇ ਮਿਲੁ ਤੂ ਮੇਰੇ ਗੁਰੂ ਕੇ  
ਪਿਆਰੇ ॥ ਰਹਾਉ ॥aa-ay mil gursikh aa-ay mil too mayray  
guroo kay pi-aaray. rahaa-o.

ਹਰਿ ਕੇ ਗੁਣ ਹਰਿ ਭਾਵਦੇ ਸੇ ਗੁਰੂ ਤੇ ਪਾਏ ॥

har kay gun har bhaavday say guroo tay  
paa-ay.ਜਿਨ ਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਘੁਮਿ ਘੁਮਿ  
ਜਾਏ ॥੨॥jin gur kaa bhaanaa mani-aa tin ghum  
ghum jaa-ay. ||2||ਜਿਨ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਦੇਖਿਆ ਤਿਨ ਕਉ ਹਉ  
ਵਾਰੀ ॥jin satgur pi-aaraa daykhi-aa tin ka-o  
ha-o vaaree.ਜਿਨ ਗੁਰ ਕੀ ਕੀਤੀ ਚਾਕਰੀ ਤਿਨ ਸਦ  
ਬਲਿਹਾਰੀ ॥੩॥jin gur kee keetee chaakree tin sad  
balihaaree. ||3||

ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਦੁਖ ਮੇਟਣਹਾਰਾ ॥

har har tayraa naam hai dukh  
maytanhaaraa.

ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਈਐ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ ॥੪॥

gur sayvaa tay paa-ee-ai gurmukh  
nistaaraa. ||4||

ਜੋ ਹਰਿ ਨਾਮੁ ਪਿਆਇਦੇ ਤੇ ਜਨ ਪਰਵਾਨਾ ॥

jo har naam Dhi-aa-iday tay jan  
parvaanaa.ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਸਦਾ ਸਦਾ  
ਕੁਰਬਾਨਾ ॥੫॥tin vitahu naanak vaari-aa sadaa sadaa  
kurbaanaa. ||5||

ਸਾ ਹਰਿ ਤੇਰੀ ਉਸਤਤਿ ਹੈ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ॥

saa har tayree ustaat hai jo har parabh  
bhaavai.ਜੋ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਦੇ ਤਿਨ ਹਰਿ ਫਲੁ  
ਪਾਵੈ ॥੬॥jo gurmukh pi-aaraa sayvday tin har fal  
paavai. ||6||ਜਿਨਾ ਹਰਿ ਸੇਤੀ ਪਿਰਹੜੀ ਤਿਨਾ ਜੀਅ ਪ੍ਰਭ  
ਨਾਲੇ ॥jinaa har saytee pirharhee tinaa jee-a  
parabh naalay.ਓਇ ਜਪਿ ਜਪਿ ਪਿਆਰਾ ਜੀਵਦੇ ਹਰਿ ਨਾਮੁ  
ਸਮਾਲੇ ॥੭॥o-ay jap jap pi-aaraa jeevday har naam  
samaalay. ||7||

ਜਿਨ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ ਕਉ ਖੁਮਿ  
ਜਾਇਆ ॥

jin gurmukh pi-aaraa sayvi-aa tin ka-o  
ghum jaa-i-aa.

ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਸਭੁ ਜਗਤੁ  
ਛਡਾਇਆ ॥੮॥

o-ay aap chhutay parvaar si-o sabh  
jagatchhadadaa-i-aa. ||8||

ਗੁਰਿ ਪਿਆਰੈ ਹਰਿ ਸੇਵਿਆ ਗੁਰੁ ਧੰਨੁ ਗੁਰੁ ਧੰਨੇ ॥

gur pi-aarai har sayvi-aa gur Dhan gur  
Dhanno.

ਗੁਰਿ ਹਰਿ ਮਾਰਗੁ ਦਸਿਆ ਗੁਰੁ ਪੁੰਨੁ ਵਡ  
ਪੁੰਨੇ ॥੯॥

gur har maarag dasi-aa gur punn vad  
punno. ||9||

ਪੰਨਾ ੨੨੬

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ਜੇ ਗੁਰਸਿਖ ਗੁਰੁ ਸੇਵਦੇ ਸੇ ਪੁੰਨ ਪਰਾਣੀ ॥

jo gursikh gur sayvday say punn  
paraanee.

ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਵਾਰਿਆ ਸਦਾ ਸਦਾ  
ਕੁਰਬਾਣੀ ॥੧੦॥

jan naanak tin ka-o vaari-aa sadaa sadaa  
kurbaanee. ||10||

ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀਆ ਸੇ ਆਪਿ ਹਰਿ  
ਭਾਈਆ ॥

gurmukh sakhee sahaylee-aa say aap har  
bhaa-ee-aa.

ਹਰਿ ਦਰਗਹ ਪੈਨਾਈਆ ਹਰਿ ਆਪਿ ਗਲਿ  
ਲਾਈਆ ॥੧੧॥

har dargeh painaa-ee-aa har aap gal  
laa-ee-aa. ||11||

ਜੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ ਦੀਜੈ ॥

jo gurmukh naam Dhi-aa-iday tin darsan  
deejai.

ਹਮ ਤਿਨ ਕੇ ਚਰਣ ਪਖਾਲਦੇ ਧੂੜਿ ਘੋਲਿ ਘੋਲਿ  
ਪੀਜੈ ॥੧੨॥

ham tin kay charan pakhaalday  
Dhoorhghol ghol peejai. ||12||

ਪਾਨ ਸੁਪਾਰੀ ਖਾਤੀਆ ਮੁਖਿ ਬੀੜੀਆ ਲਾਈਆ ॥

paan supaaree khaatee-aa mukh  
beerhee-aa laa-ee-aa.

ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਚੇਤਿਓ ਜਮਿ ਪਕੜਿ  
ਚਲਾਈਆ ॥੧੩॥

har har kaday na chayti-o jam pakarh  
chala-ee-aa. ||13||

ਜਿਨ ਹਰਿ ਨਾਮਾ ਹਰਿ ਚੇਤਿਆ ਹਿਰਦੈ ਉਰਿ  
ਧਾਰੇ ॥

jin har naamaa har chayti-aa hirdai ur  
Dhaaray.

ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਗੁਰੁ  
ਪਿਆਰੇ ॥੧੪॥

tin jam nayr na aavee gursikh gur  
pi-aaray. ||14||

ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕੋਈ ਗੁਰਮੁਖਿ ਜਾਣੈ ॥

har kaa naam niDhaan hai ko-ee gurmukh  
jaanai.

ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਰੰਗਿ ਰਲੀਆ  
ਮਾਣੈ ॥੧੫॥

naanak jin satgur bhayti-aa rang ralee-aa  
maanai. ||15||

ਸਤਿਗੁਰੁ ਦਾਤਾ ਆਖੀਐ ਤੁਸਿ ਕਰੇ ਪਸਾਓ ॥	satgur daataa aakhee-ai tus karay pasaa-o.
ਹਉ ਗੁਰ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤੜਾ ਨਾਓ ॥੧੬॥	ha-o gur vitahu sad vaari-aa jin dit-rhaa naa-o.   16
ਸੋ ਧੰਨੁ ਗੁਰੂ ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਦੇਇ ਸਨੇਹਾ ॥	so Dhan guroo saabaas hai har day-ay sanayhaa.
ਹਉ ਵੇਖਿ ਵੇਖਿ ਗੁਰੂ ਵਿਗਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਦੇਹਾ ॥੧੭॥	ha-o vaykh vaykh guroo vigsia-aa gur satgur dayhaa.   17
ਗੁਰ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਬੋਲਦੀ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵੀ ॥	gur rasnaa amrit boldee har naam suhaavee.
ਜਿਨ ਸੁਣਿ ਸਿਖਾ ਗੁਰੂ ਮੰਨਿਆ ਤਿਨਾ ਭੁਖ ਸਭ ਜਾਵੀ ॥੧੮॥	jin sun sikhaa gur mani-aa tinaa bhukh sabh jaavee.   18
ਹਰਿ ਕਾ ਮਾਰਗੁ ਆਖੀਐ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ॥	har kaa maarag aakhee-ai kaho kit biDh jaa-ee-ai.
ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਈਐ ॥੧੯॥	har har tayraa naam hai har kharach lai jaa-ee-ai.   19
ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਸੇ ਸਾਹ ਵਡ ਦਾਣੇ ॥	jin gurmukh har aaraaDhi-aa say saah vad daanay.
ਹਉ ਸਤਿਗੁਰ ਕਉ ਸਦ ਵਾਰਿਆ ਗੁਰ ਬਚਨਿ ਸਮਾਣੇ ॥੨੦॥	ha-o satgur ka-o sad vaari-aa gur bachan samaanay.   20
ਤੂ ਠਾਕੁਰੁ ਤੂ ਸਾਹਿਬੋ ਤੂਹੈ ਮੇਰਾ ਮੀਰਾ ॥	too thaakur too saahibo toohai mayraa meeraa.
ਤੁਧੁ ਭਾਵੈ ਤੇਰੀ ਬੰਦਗੀ ਤੂ ਗੁਣੀ ਗਹੀਰਾ ॥੨੧॥	tuDhbhaavai tayree bandagee too gunee gaheeraa.   21
ਆਪੇ ਹਰਿ ਇਕ ਚੰਗੁ ਹੈ ਆਪੇ ਬਹੁ ਚੰਗੀ ॥	aapay har ik rang hai aapay baho rangee.
ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ ॥੨੨॥੨॥	jo tis bhaavai naankaa saa-ee gal changee.   22  2

#### Tilang Mehla-4

In this *shabad* again, Guru Ji touches the heights of poetic imagination and displays his intense love and longing for God. What to speak of God, Guru Ji starts this *shabad* by telling us how much he values and respects those other fellow *Gursikhs* (the disciples of the Guru), who like him are passionately in love with God and long to see Him.

First stating how much he loves his Guru and friend and why, he says: “(O’ my friends), it was my Guru and friend who narrated to me the discourses and legends of God. Therefore, I am a sacrifice unto my Guru.” (1)

Guru Ji not only loves his Guru, but also has a longing to see others who also love the Guru so fondly. He says: “(Please), come, and meet me, yes, come and meet me O’ *Gursikh*, the beloved of my Guru.” (pause)

Now giving the reasons why he so much loves the Guru and why he respects those who abide by Guru’s advice, he says: “(O’ my friends, singing) praises of God is pleasing to God; it is from the Guru that I have learnt those praises and they who have obeyed the will of the Guru, I am a sacrifice to them again and again.” (2)

Elaborating on the above, Guru Ji says: “I am a sacrifice to those who have seen my beloved true Guru. I am always a sacrifice to those who have performed service of the Guru (by faithfully following his advice).” (3)

Next addressing God, Guru Ji says: “O’ God, Your Name is the destroyer of all pains. It is through the Guru’s service that we obtain it, and it is by Guru’s grace that we obtain emancipation (from this dreadful worldly ocean).” (4)

Describing how much he respects those who meditate on God’s Name, Guru Ji says: “(O’ my friends), the devotees, who meditate on God’s Name are approved (by God). Nanak is a sacrifice to them, ever and forever.” (5)

Next defining what is true praise of God, Guru Ji says: “(O’ God), that alone is Your (true) praise which pleases You. (Therefore), those who worship the Beloved through the Guru (by singing with love and devotions hymns uttered by the Guru), them God rewards with the fruit (of His Name).” (6)

Listing some of the qualities of those who are in true love with God, Guru Ji says: “They who are in love with God, their minds always remain attuned to God. They live (as if) only to remember their Beloved and to amass (the wealth) of God’s Name.” (7)

Therefore once again telling us what kind of respect he has for those who truly love God. He says: “I am sacrifice unto those Guru’s followers who have served (and worshiped the) beloved (God). They themselves are saved along with their family, and (in fact) they get the entire world delivered (by inspiring them to meditate on God).” (8)

Going one step further in praise his Guru, he says: “Blessed again and again is my beloved Guru, (because it is by his grace that I have worshipped and) served dear God. (In fact, it is the Guru who) showed me the divine path, so this is the great deed of virtue and favor, which the Guru has done to me.” (9)

Commenting on the merits of those *Gurmukhs* (Guru's followers) who serve (by acting on the advice of the Guru), he says: "Blessed are the *Gurmukhs* who serve (and follow his advice). Slave Nanak is a sacrifice to them forever." (10)

Continuing his praise of the *Gurmukhs*, Guru Ji says: "The *Gurmukh* mates and friends are pleasing to God Himself, they are honored in God's court and God Himself hugs them to His bosom." (11)

Therefore Guru Ji prays to God, and says: "(O' God), bless me with the sight of those *Gurmukhs* who meditate on Your Name. I would like to touch their feet and drink with relish the wash of dust of their feet again and again." (12)

Now Guru Ji tells us about the fate of those who keep wasting their lives in enjoying false worldly pleasures. He says: "Those bride (souls) who waste their life in (such false pleasures as) chewing nuts and betel leaves with *beerries* (cheap cigars) in their mouths, but never remember God; they are caught and driven (to hell) by the demon of death." (13)

On the other hand, listing the rewards those persons reap who keep God enshrined in their hearts, Guru Ji says: "They who have meditated on God's Name and have enshrined Him in their heart are the true *Gurmukhs* and beloveds of the Guru, and even the demon (or fear) of death does not come near them." (14)

Therefore commenting on the merits of God's Name, Guru Ji says: "(O' my friends), God's Name is (a unique) treasure. However only a rare Guru's follower knows this (secret). Nanak says: "One who has seen the true Guru (and following his advice has amassed this treasure) enjoys many (spiritual) pleasures." (15)

Elaborating on the merits of the true Guru, he says: "The true Guru is said to be the donor (of Name). When he is pleased, he blesses (one with this gift). I am a sacrifice to that Guru, who gave me (this gift of God's) Name." (16)

Continuing to talk about the merits of his Guru, and how much he loves his very sight, Guru Ji says: "Blessed and praiseworthy is that Guru who gives us (the divine) message. Seeing the body of the true Guru, I blossom in joy." (17)

It is not just the true Guru's body which charms him, even his speech so charms him that Guru Ji says: "The Guru's tongue utters the nectar (Name) of God, and being imbued with God's Name, it looks beautiful. After listening (to the Guru's advice), the *sikh* (disciples) who have obeyed it, all their hunger (for worldly possessions) goes away." (18)

Next Guru Ji raises the question how to meet God, and then he himself provides an answer. He says: "We talk about the path leading to (union with God), pray tell me how can we tread on (such a path? O' God), it is Your Name, which is our helper,

therefore it is God's Name, which we should take along with us as our expense on the journey to God." (19)

Therefore praising those Guru's followers, who meditate on God, Guru Ji says: "(O' my friends), following Guru's advice, they who have meditated on God, they have become great wealthy bankers (of the wealth of God's Name). I am always a sacrifice to the true Guru, following whose words (of advice), they have merged in (God)." (20)

However Guru Ji recognizes another essential fact about the grace of God for doing any meditation. Therefore addressing God, he says: "O' God, You are my Master, and You are my King. Only if it so pleases You, could I worship You, because You are the treasure of merits." (21)

Guru Ji concludes the *shabad* by commenting on the unique quality of God, and what is the best thing for us. He says: "(O' my friends), God Himself manifests in one form, and on His own He is manifesting in myriad forms. Nanak says, whatever pleases Him, that is the best thing (for us)." (22-2)

**The message of this *shabad* is that we should seek the company of those *Gurmukhs* who following Guru's guidance, meditate on God's Name. We should have such intense love for our Guru that just the sight of him brings us into bloom, and whatever pleases God we should accept that as the best thing for us.**

12-26-93

*SGGS P - 725-726*

ਪੰਨਾ ੭੨੮

SGGS P-728

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar sat naam kartaa purakh  
nirbha-o nirvair akaal moorat  
ajoonnee saibha<sup>n</sup> gur parsaad.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਘਰੁ ੧

raag soohee mehlaa 1 cha-upday  
ghar-1

ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੂਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ ਕਉ  
ਜਾਵਹੁ ॥

bhaa<sup>n</sup>daa Dho-ay bais Dhoop dayvhu  
ta-o dooDhai ka-o jaavhu.

ਦੂਧੁ ਕਰਮ ਫੁਨਿ ਸੁਰਤਿ ਸਮਾਇਣੁ ਹੋਇ ਨਿਰਾਸ  
ਜਮਾਵਹੁ ॥੧॥

dooDh karam fun surat samaa-in ho-ay  
niraas jamaavahu. ||1||

ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ ॥

japahu ta ayko naamaa.

ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ ॥੧॥ ਰਹਾਉ ॥

avar niraafal kaamaa. ||1|| rahaa-o.

ਇਹੁ ਮਨੁ ਈਟੀ ਹਾਥਿ ਕਰਹੁ ਫੁਨਿ ਨੇਤਉ ਨੀਦ  
ਨ ਆਵੈ ॥

ih man eetee haath karahu fun naytara-o  
need na aavai.

ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ  
ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ ॥੨॥

rasnaa naam japahu tab mathee-ai in  
biDh amrit paavhu. ||2||

ਮਨੁ ਸੰਪਟੁ ਜਿਤੁ ਸਤ ਸਰਿ ਨਾਵਣੁ ਭਾਵਨੁ ਪਾਤੀ  
ਤ੍ਰਿਪਤਿ ਕਰੇ ॥

man sampat jit sat sar naavanbhaavan  
paatee taripat karay.

ਪੂਜਾ ਪ੍ਰਾਣ ਸੇਵਕੁ ਜੇ ਸੇਵੇ ਇਨੁ ਬਿਧਿ ਸਾਹਿਬੁ ਰਵਤੁ  
ਰਹੈ ॥੩॥

poojaa paraan sayvak jay sayvay in<sup>h</sup> biDh  
saahib ravat rahai. ||3||

ਕਹਦੇ ਕਹਹਿ ਕਹੇ ਕਹਿ ਜਾਵਹਿ ਤੁਮ ਸਰਿ ਅਵਰੁ  
ਨ ਕੋਈ ॥

kahday kaheh kahay kahi jaaveh tum sar  
avar na ko-ee.

ਭਗਤਿ ਹੀਣੁ ਨਾਨਕੁ ਜਨੁ ਜਪੈ ਹਉ ਸਾਲਾਹੀ ਸਚਾ  
ਸੋਈ ॥੪॥੧॥

bhagaat heen naanak jan jampai ha-o  
saalaahee sachaa so-ee. ||4||1||

### Raag Suhi Mehla-1 ChaupadaiyGhar-1

Throughout Guru Granth Sahib Ji, the one point that is being stressed again and again is the importance of meditating on God's Name. But the question arises how really to do that? What preparations we need to make before starting on this task? What precautions we should observe so that our effort is fruitful, and we experience God in our heart?



In this *shabad*, Guru Ji uses two examples to answer the above question. First he takes a very common example from the life in villages in those days when they used to churn curdled milk to obtain butter. In those days, when there were no machinery of any kind, the method to prepare butter was that you take a vat or clay pot, wash it thoroughly and then dry it either in the sun or put some burning charcoal to dry and disinfect it. Then you slowly pour lukewarm milk in it, and mix some fermentation material (usually some yogurt from the previous day), and leave it undisturbed overnight. Next morning when the milk has become yogurt, you slowly churn it with a *Madhaani* (spindle), till butter starts floating on the surface. (*Madhaani* is a specially crafted wooden round stick on which is tied a small rope in the form of a coil, whose both ends are tied to small wooden pieces, which one holds in one's hands to slowly churn the spindle in the yogurt).

So first using the above metaphor of making butter, Guru Ji describes the way to meditate on God's Name, and to obtain the nectar of God. He says: "(O' my friends, just as to obtain butter) you first sit and wash your pot, dry (and disinfect it) in sun, you go to obtain milk, and then you curdle (and make yogurt) by applying the ferment. Similarly if you want to obtain the nectar of Name), you need to first clean your inner mind (of the impurities of evil thoughts, and then you should go to obtain milk) of good deeds, and apply to it the ferment of concentration on God's feet (or meditation on His Name). Thus rising above (worldly hopes and desires), curdle the milk. (In other words, becoming detached from worldly allurements, live in a state of peace and poise)." (1)

Once again cautioning us against being side tracked by worldly affairs or some other useless rituals, such as going to pilgrimages, or observing fasts for obtaining to God, Guru Ji says: "(O' my friends), meditate only on God's Name, all other deeds, (rituals, or austerities) are useless efforts." (1-pause)

Resuming the above example, Guru Ji says: "(O' my friends), like holding the wooden pieces, control your mind and don't let it fall into the slumber of worldly allurements again. Let this be the cord (to churn the spindle). This is how by uttering God's Name with our tongue, you churn (the milk, and) this is how you obtain the nectar (of God's Name)." (2)

Next Guru Ji uses another metaphor of the practice of some Hindus to worship a small idol called *Thaakur*, which is kept in a small box. Whenever they want to do any worship, they take out this idol, wash it in some pool of water, place it on a pedestal, offer some flowers or leaves to it as their offering, and then start their prayer before it.

Using this metaphor, Guru Ji says: "(O' my friends, like a Hindu worshipper, one should make) his mind the box (for God), wash it in the pool of saintly congregation, and make leaf offering of devotion (to please God). In this way, the servant who serves God with his life-breath keeps enjoying the company of the Master." (3)

In closing, Guru Ji makes a humble prayer and addressing God, he says: “O’ God, many people say many things (about many lesser gods and goddesses), and after saying all these things they depart from here, but (I know that) there is no one equal to You. The devotion less servant Nanak also worships, but (I only) praise that eternal (God).” (4-1)

**The message of this *shabad* is that in case we want to obtain the nectar of God’s Name and invite God into our heart, then we have to first purify our mind with enlightenment from the Guru. Then while doing good deeds, we have to keep uttering God’s Name with our tongue. Secondly, we have to keep our mind pure and free of evil thoughts, like a beautiful clean box for our *Thaakur*, the eternal God, which we daily bathe in the pool of saintly congregation, and please Him with the leaf offerings of songs in His praise.**

*SGGS P - 728*



ਪੰਨਾ ੭੩੦

SGGS P-730

ਸੂਹੀ ਮਹਲਾ ੧॥

soohee mehlaa 1.

ਭਾਂਡਾ ਹਛਾ ਸੋਇ ਜੋ ਤਿਸੁ ਭਾਵਸੀ ॥

bhaa<sup>n</sup>daa hachhaa so-ay jo tis bhaavsee.

ਭਾਂਡਾ ਅਤਿ ਮਲੀਣੁ ਧੋਤਾ ਹਛਾ ਨ ਹੋਇਸੀ ॥

bhaa<sup>n</sup>daa at maleenDhota hachhaa na ho-isee.

ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ ॥

guroo du-aarai ho-ay sojhee paa-isee.

ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ ॥

aytdu-aarai Dho-ay hachhaa ho-isee.

ਮੈਲੇ ਹਛੇ ਕਾ ਵੀਚਾਰੁ ਆਪਿ ਵਰਤਾਇਸੀ ॥

mailay hachhay kaa veechaar aap vartaa-isee.

ਮਤੁ ਕੋ ਜਾਣੈ ਜਾਇ ਅਗੈ ਪਾਇਸੀ ॥

mat ko jaanai jaa-ay agai paa-isee.

ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ ॥

jayhay karam kamaa-ay tayhaa ho-isee.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਆਪਿ ਵਰਤਾਇਸੀ ॥

amrit har kaa naa-o aap varṭaa-isee.

ਚਲਿਆ ਪਤਿ ਸਿਉ ਜਨਮੁ ਸਵਾਰਿ ਵਾਜਾ ਵਾਇਸੀ ॥

chali-aa pat si-o janam savaar vaajaa vaa-isee.

ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਤਿਹੁ ਲੋਕ ਸੁਣਾਇਸੀ ॥

maanās ki-aa vaychaaraa tihu lok sunaa-isee.

ਨਾਨਕ ਆਪਿ ਨਿਹਾਲ ਸਭਿ ਕੁਲ ਤਾਰਸੀ ॥੧॥੪॥੬॥

naanak aap nihaal sabh kul taarsee.  
||1||4||6||*Suhi Mehla-1*

In this *shabad*, Guru Ji tells us, what kind of vessel or the heart is good and clean enough to receive this gift, who makes this determination, how and where one can clean and purify the vessel of one's heart, and what kinds of blessings that person obtains.

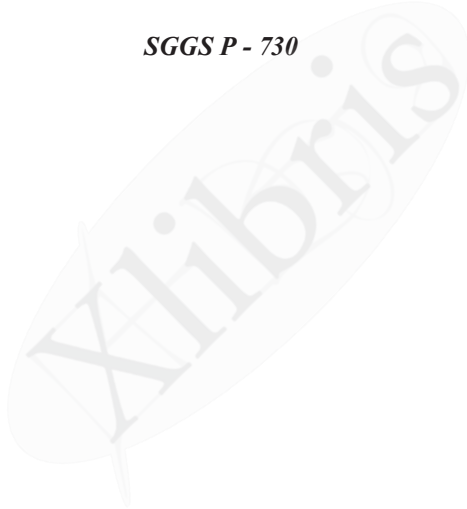
He says: "(O' my friends), only that vessel (of the heart) is pure which would look pleasing to God. If one's mind is extremely dirty (and full of evil thoughts from inside), it won't become pure by washing (the body from outside). Only by going to the Guru's abode (by listening and reflecting on the Guru's words or *Gurbani*, one) obtains the wisdom (to purify one's mind). If one purifies (the mind) in this way, it becomes good (and pure enough to be pleasing to God. However, it is God) Himself who would determine (which vessel) is clean (and pure) and which one is soiled (or evil).

Let no one think that he or she would obtain (the wisdom to purify the mind upon going to the next world. This is the law of the nature, that) whatever deeds one does (in this life), so would he or she become (in the next life. Lastly it is God) Himself who distributes the nectar of God's Name. (The fortunate person who obtains this gift)

embellishes his or her human birth and departs (from this world) earning honor and fame. What to speak of the poor human world (that person's glory) resounds in all the three worlds. In short, O' Nanak, that one is blessed personally and saves his or her entire lineage." (1-4-6)

The message of this *shabad* is that by simply washing our body from outside, we cannot wash the evil thoughts in our minds. It is only by joining the holy congregation of the Guru and reflecting on his *Gurbani* that we can learn to purify our minds. We shouldn't assume that we could learn this technique in our next life, because our next life would be determined by what we do in this life. Secondly, it is God who determines which human vessel or body is clean or pure enough to receive the nectar of His Name, and the one who is blessed with this gift obtains honor and salvation for him or her and the entire lineage.

12-3-93

*SGGS P - 730*

ਪੰਨਾ ੭੩੧

SGGS P-731

ਸੂਹੀ ਮਹਲਾ ੪॥

soohee mehlaa 4.

ਹਰਿ ਨਾਮਾ ਹਰਿ ਰੰਝੁ ਹੈ ਹਰਿ ਰੰਝੁ ਮਜੀਠੈ ਰੰਝੁ ॥

har naamaa har rany hai har rany  
majeethai rany.ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਰੰਗੁਚਾੜਿਆ ਫਿਰਿ ਬਹੁੜਿ ਨ ਹੋਵੀ  
ਭੰਝੁ ॥੧॥gur tuthai har rang chaarhi-aa fir bahurh  
na hovee bhany. ||1||

ਪੰਨਾ ੭੩੨

SGGS P-732

ਮੇਰੇ ਮਨ ਹਰਿ ਰਾਮ ਨਾਮਿ ਕਰਿ ਰੰਝੁ ॥

mayray man har raam naam kar rany.

ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਉਪਦੇਸਿਆ ਹਰਿ ਭੋਟਿਆ ਰਾਉ  
ਨਿਸੰਝੁ ॥੧॥ ਰਹਾਉ ॥gur tuthai har updaysi-aa har bhayti-aa  
raa-o nisanay. ||1|| rahaa-o.ਮੁੰਧੁ ਇਆਣੀ ਮਨਮੁਖੀ ਫਿਰਿ ਆਵਣ ਜਾਣਾ  
ਅੰਝੁ ॥munDh i-aanee manmukhee fir aavan  
jaanaa any.ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਮਨਿ ਦੂਜਾ ਭਾਉ  
ਸਹਲੰਝੁ ॥੨॥har parabh chit na aa-i-o man doojaa  
bhaa-o sahlanny. ||2||ਹਮ ਮੈਲੁ ਭਰੇ ਦੁਹਚਾਰੀਆ ਹਰਿ ਰਾਖਹੁ ਅੰਗੀ  
ਅੰਝੁ ॥ham mail bharay duhchaaree-aa har  
raakhoo angee any.ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਸਰਿ ਨਵਲਾਇਆ ਸਭਿ ਲਾਥੇ  
ਕਿਲਵਿਖ ਪੰਝੁ ॥੩॥gur amrit sar navlaa-i-aa sabh laathay  
kilvikh pany. ||3||ਹਰਿ ਦੀਨਾ ਦੀਨ ਦਇਆਲ ਪ੍ਰਭੁ ਸਤਸੰਗਤਿ ਮੇਲਹੁ  
ਸੰਝੁ ॥har deenaa deen da-i-aal parabh  
satsangat maylhu sany.ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰੰਗੁ ਪਾਇਆ ਜਨ ਨਾਨਕ  
ਮਨਿ ਤਨਿ ਰੰਝੁ ॥੪॥੩॥mil sangat har rang paa-i-aa jan naanak  
man tan rany. ||4||3||*Suhi Mehla-4*

Throughout Guru Granth Sahib Ji, Guru Ji stresses again and again upon the absolute necessity of meditating on God's Name and the blessings we obtain by doing so. However many times we wonder, what does God's Name really mean, and how to meditate on God's Name? Is it continuous repetition of some word or *Mantra*, continuous sitting in a trance, or is it reading of some books, or something else? In this *shabad*, Guru Ji answers this question.

He says: "(O' my friends), God's Name is God's love. (So if you love God, then you are meditating on God's Name). Further more, this love with God is fast like (the deep

red color of) madder (an Indian plant used to prepare red dye). Becoming gracious, once the Guru has dyed some one with this color (of divine love), then it doesn't fade again." (1)

So addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, imbue your self with the love of God's Name. If becoming gracious, the Guru has imbued (some one with God's Name), surely that person has seen God the King."(1-pause)

However, comparing a general human being to a young ignorant self-conceited bride, Guru Ji says: "Being self-conceited the ignorant bride (soul follows dictates of her own mind and not the Guru's advice, therefore like a permanent companion), coming and going in and out of this world (becomes her fate. Because) her mind is attached to the love of the other (worldly riches and power), the thought of God doesn't enter her mind." (2)

Next showing us how to pray to God and what happens when we do that, Guru Ji says: "(O' God), we the evil-doers are full of the dirt (of sins). O' God, You protect us like a bodyguard, save us (from our sins. O' my friends, whom) the Guru has bathed in the pool of nectar (of God's Name), all the mud of sins within that person is removed."(3)

Guru Ji concludes this *shabad* with a prayer on our behalf and describing its result, he says: "O' God, the merciful Master of the meek, unite me with the congregation of saintly persons. (The person whose prayer has been accepted), upon joining the saintly congregation that person has acquired the love of God, and O' Nanak, the mind and body of such a devotee has been imbued with the love (for God)." (4-3)

**The message of this *shabad* is that we should pray to God to unite us with the congregation of saintly persons and guidance of the Guru. So that by singing God's praises and meditating on His Name in that congregation we may be imbued with the love for God. Once becoming gracious, the Guru imbues us with this divine love; it would remain fast like the permanent red color of madder, and all the scum of sins in us would be washed away.**

*SGGS P - 731-732*

ਪੰਨਾ ੭੩੩

SGGS P-733

ਸੂਹੀ ਮਹਲਾ ੪॥

soohee mehlaa 4.

ਜਿਥੈ ਹਰਿ ਆਰਾਧੀਐ ਤਿਥੈ ਹਰਿ ਮਿਤੁ ਸਹਾਈ ॥

jithai har aaraaDhee-ai tithai har mit sahaa-ee.

ਪੰਨਾ ੭੩੪

SGGS P-734

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਹੋਰਤੁ ਬਿਧਿ  
ਲਇਆ ਨ ਜਾਈ ॥੧॥gur kirpaa tay har man vasai horat biDh  
la-i-aa na jaa-ee. ||1||

ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ ॥

har Dhan sanchee-ai bhaa-ee.

ਜਿ ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਹੋਇ ਸਖਾਈ ॥੧॥  
ਰਹਾਉ ॥je halat palat har ho-ay sakhaa-ee. ||1||  
rahaa-o.ਸਤਸੰਗਤੀ ਸੰਗਿ ਹਰਿ ਧਨੁ ਖਟੀਐ ਹੋਰ ਬੈ ਹੋਰਤੁ  
ਉਪਾਇ ਹਰਿ ਧਨੁ ਕਿਤੇ ਨ ਪਾਈ ॥satsangtee sang har Dhan khatee-ai hor  
thai horat upaa-ay har Dhan kitai na  
paa-ee.ਹਰਿ ਰਤਨੈ ਕਾ ਵਾਪਾਰੀਆ ਹਰਿ ਰਤਨ ਧਨੁ  
ਵਿਹਾਝੇ ਕਚੈ ਕੇ ਵਾਪਾਰੀਏ ਵਾਕਿ ਹਰਿ ਧਨੁ  
ਲਇਆ ਨ ਜਾਈ ॥੨॥har ratnai kaa vapaaree-aa har ratan  
Dhan vihaajhay kachai kay vapaaree-ay  
vaak har Dhan la-i-aa na jaa-ee. ||2||ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣਕੁ ਹਰਿ ਧਨੈ ਨਾਲਿ  
ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਹਰਿ ਭਗਤੀ ਹਰਿ ਲਿਵ ਲਾਈ ॥harDhan ratan javayhar maanak har  
Dhanai naal amrit vaylai vatai har bhagtee  
har liv laa-ee.ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ ਭਗਤ  
ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ ॥har Dhan amrit vaylai vatai kaa beej-aa  
bhagatkhaa-ay kharach rahay nikhutai  
naahee.ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਧਨੈ ਕੀ ਭਗਤਾ ਕਉ ਮਿਲੀ  
ਵਡਿਆਈ ॥੩॥halat palat har Dhanai kee bhagtaa ka-o  
milee vadi-aa-ee. ||3||ਹਰਿ ਧਨੁ ਨਿਰਭਉ ਸਦਾ ਸਦਾ ਅਸਥਿਰੁ ਹੈ ਸਾਚਾ  
ਇਹੁ ਹਰਿ ਧਨੁ ਅਗਨੀ ॥har Dhan nirbha-o sadaa sadaa asthir hai  
saachaa ih har Dhan agnee.ਤਸਕਰੈ ਪਾਣੀਐ ਜਮਦੂਤੈ ਕਿਸੈ ਕਾ ਗਵਾਇਆ ਨ  
ਜਾਈ ॥taskarai paanee-ai jamdootai kisai kaa  
gavaa-i-aa na jaa-ee.ਹਰਿ ਧਨੁ ਕਉ ਉਚਕਾ ਨੇੜਿ ਨ ਆਵਈ ਜਮੁ  
ਜਾਗਾਤੀ ਭੰਡੁ ਨ ਲਗਾਈ ॥੪॥har Dhan ka-o uchkaa nayr na aavee  
jam jaagaatee dand na lagaa-ee. ||4||

ਸਾਕਤੀ ਪਾਪ ਕਰਿ ਕੈ ਬਿਖਿਆ ਧਨੁ ਸੰਚਿਆ  
ਤਿਨਾ ਇਕ ਵਿਖ ਨਾਲਿ ਨ ਜਾਈ ॥

saaktee paap kar kai bikhi-aa Dhan  
sanchi-aa tinaa ik vikh naal na jaa-ee.

ਹਲਤੈ ਵਿਚਿ ਸਾਕਤ ਦੁਹੇਲੇ ਭਏ ਹਥਹੁ ਛੁੜਕਿ  
ਗਇਆ ਅਗੈ ਪਲਤਿ ਸਾਕਤੁ ਹਰਿ ਦਰਗਹ ਢੋਈ  
ਨ ਪਾਈ ॥੫॥

haltai vich saakatduhaylay bha-ay  
hathahu chhurhak ga-i-aa agai palat  
saakat har dargeh dho-ee na paa-ee.  
||5||

ਇਸੁ ਹਰਿ ਧਨ ਕਾ ਸਾਹੁ ਹਰਿ ਆਪਿ ਹੈ ਸੰਤਹੁ  
ਜਿਸ ਨੋ ਦੇਇ ਸੁ ਹਰਿ ਧਨੁ ਲਦਿ ਚਲਾਈ ॥

is har Dhan kaa saahu har aap hai  
santahu jis no day-ay so har Dhan lad  
chala-ee.

ਇਸੁ ਹਰਿ ਧਨੈ ਕਾ ਤੋਟਾ ਕਦੇ ਨ ਆਵਈ ਜਨ  
ਨਾਨਕ ਕਉ ਗੁਰਿ ਸੋਝੀ ਪਾਈ ॥੬॥੩॥੧੦॥

is har Dhanai kaa totaa kaday na aavee  
jan naanak ka-o gur sojhee paa-ee.  
||6||3||10||

#### Suhi Mehla-4

Most of us try to amass worldly wealth or make friends and relatives so that they may help us in the time of need. But it is the experience of many that at the time of need we find that our wealth has already been stolen or exhausted, and all our friends and relatives are either unable or unwilling to help us. Therefore in this *shabad*, Guru Ji tells us about another kind of wealth, which is not taken away by any thieves, tax collectors, or destroyed by any kinds of natural calamities. He also tells us about a friend who is always there to help us, whenever and wherever we remember him.

First talking about that friend, Guru Ji says: “(O’ my friends), wherever we remember God, right there our friend God is present as our helper. However, it is only through Guru’s grace that God comes to reside in our mind and cannot be obtained in any other way.” (1)

Next advising us, what kind of wealth we should try to amass, he says: “O’ my friends, we should amass the wealth of God’s (Name), which may help us both in this and the next world.” (1-pause)

Guru Ji now tells us, where can we find this wealth of God and how. He says: “(O’ my friends), joining the congregation of saintly persons, we can earn the wealth of God’s Name; nowhere else, and by no other means can this wealth be earned. It is only a dealer in the jewels of God’s Name, who purchases the jewel of God’s Name. It cannot be obtained from a dealer in short-lived (worldly wealth), who tries to purchase this wealth by mere talk. (In other words, we can acquire the wealth of God’s Name by singing God’s praises in the company of saintly people, under the guidance of the true Guru, and not by listening to the fake saints who try to impress us with their sweet talk).” (2)



Guru Ji now tells us how valuable and priceless is this wealth of God's Name and how we can amass and enjoy it in abundance. He says: "(O' my friends), the wealth of God is (valuable like) jewels, diamonds, and pearls. Therefore, in the most appropriate time of early morning, the devotees of God lovingly attuned themselves to God. (In this way), the seed of God's wealth sown at the appropriate time (grows in such abundance, that) the devotees consume and spend it lavishly (on their own spiritual nourishment, and for the uplift of others), but it never falls short. Therefore, due to the wealth of God's Name, the devotees are honored both in this and the next world." (3)

Describing another unique quality of the wealth of God's Name, Guru Ji says: "(O' my friends), there is no fear of any sort to the wealth of God's Name. It is immovable, and everlasting forever. This wealth of God's Name cannot be destroyed by fire or water, or taken away by any thief or demon of death. No robber comes near the wealth of God's Name, and not even the demon of death can tax it (or nullify its merits)." (4)

However commenting on the end fate of those worshippers of power, who amass only worldly wealth, even if they have to commit many sins, he says: "(O' my friends), the worshippers of worldly riches and power collect the poisonous (worldly) wealth by committing sins, which doesn't accompany them even one step (after death. In fact), the worshippers of *Maya* (worldly wealth) badly grieve when this wealth slips out of their hands (due to stock-market crash, business losses, or any other calamity), and they find no support in the court of God." (5)

Guru Ji concludes this *shabad* by telling us another very important fact about the wealth of God. He says: "O' my dear saints, it is God Himself, who is the banker of the wealth of God's Name. Only the one whom God gives this wealth; loads this divine wealth and takes it home. (In short), this wealth never falls short, this is the understanding, which his Guru has given to devotee Nanak." (6-3-10)

**The message of this *shabad* is that if we want to ensure that we may have such wealth, which helps us not only in life, but also after our death, then instead of collecting worldly wealth and making worldly friends, we should try to collect the wealth of God's Name. That wealth would always go with us, would never get exhausted, and would bring us glory both in this and next world. We can acquire this wealth of God's Name by singing God's praises in the company of saintly people under the guidance of the true Guru.**

2-9-94

SGGS P - 733-734

ਪੰਨਾ ੭੩੫

SGGS P-735

ਸੂਹੀ ਮਹਲਾ ੪॥

soohee mehlaa 4.

ਜਿਨ ਕੈ ਅੰਤਰਿ ਵਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ ਕੇ  
ਸਭਿ ਰੋਗ ਗਵਾਏ ॥jin kai antar vasi-aa mayraa har har tin  
kay sabh rog gavaa-ay.ਤੇ ਮੁਕਤ ਭਏ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ  
ਪਵਿਤੁ ਪਰਮ ਪਦੁ ਪਾਏ ॥੧॥tay mukatbha-ay jin har naam Dhi-aa-  
i-aa tin pavit param pad paa-ay. ||1||

ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਆਰੋਗ ਭਏ ॥

mayray raam har jan aarog bha-ay.

ਗੁਰ ਬਚਨੀ ਜਿਨਾ ਜਪਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ  
ਕੈ ਹਉਮੈ ਰੋਗ ਗਏ ॥੧॥ ਰਹਾਉ ॥gur bachnee jinaa japi-aa mayraa har har  
tin kay ha-umai rog ga-ay. ||1|| rahaa-o.ਬ੍ਰਹਮਾ ਬਿਸਨ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ ਵਿਚਿ ਹਉਮੈ  
ਕਾਰ ਕਮਾਈ ॥barahmaa bisan mahaaday-o tarai gun  
rogee vich ha-umai kaar kamaa-ee.ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬਪੁੜੇ ਹਰਿ ਗੁਰਮੁਖਿ  
ਸੋਝੀ ਪਾਈ ॥੨॥jin kee-ay tiseh na cheeteh bapurhay har  
gurmukh sojhee paa-ee. ||2||ਹਉਮੈ ਰੋਗਿ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਆਤਿਨ ਕਉ  
ਜਨਮ ਮਰਣ ਦੁਖੁ ਭਾਰੀ ॥ha-umai rog sabh jagat bi-aapi-aa tin  
ka-o janam marandukhbhaaree.

ਪੰਨਾ ੭੩੬

SGGS P-736

ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਵਿਰਲਾ ਛੂਟੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ  
ਬਲਿਹਾਰੀ ॥੩॥gur parsaaadee ko virlaa chhootai tis jan  
ka-o ha-o balihaaree. ||3||ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਹਰਿ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ  
ਅਪਾਰੋ ॥jin sisat saajee so-ee har jaanai taa kaa  
roop apaaro.ਨਾਨਕ ਆਪੇ ਵੇਖਿ ਹਰਿ ਬਿਗਸੈ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ  
ਬੀਚਾਰੋ ॥੪॥੩॥੧੪॥naanak aapay vaykh har bigsai gurmukh  
barahm beechaaro. ||4||3||14||*Suhi Mehla-4*

In this *shabad*, Guru Ji tells us what kinds of blessings one obtains when one acts on the Guru's advice, meditates on God's Name, and then God comes to reside in one's heart.

Guru Ji proclaims: "(O' my friends), they in whose heart resides my God, (He) has vanished all their maladies. (Yes), they who have meditated on God's Name have been saved and obtained the supreme state (of union with God)." (1)

Indicating the kinds of people who are free from the disease (of ego, the root cause of the most human ailments), Guru Ji says: “O’ my God, Your devotees have become free from the malady (of ego). Yes, as per Guru’s advice, they who meditated on my God, their maladies of ego have vanished.” (1-pause)

Guru Ji now describes how even the gods are not free from this disease of self-conceit. He says: “(O’ my friends), being afflicted with the three worldly impulses (of vice, virtue, and power, even) great (Hindu) gods like *Brahma*, *Vishnu*, and *Mahadev*, (the gods of creation, sustenance, and death) acted in self-conceit. These poor ones (suffered immensely, because) they didn’t remember that (God) who had created them. Only those who have followed the advice of the Guru have obtained true understanding about God.” (2)

Guru Ji therefore observes: “(O’ my friends), the entire world is afflicted by the disease of ego, (therefore all) keep suffering from the severe ailment of birth and death. It is only a rare one who is spared (from this malady) by Guru’s grace, and I am a sacrifice to that devotee.” (3)

Guru Ji concludes this *shabad* by saying: “(O’ my friends), He who created this universe, only that God knows (why it is so). His form is beyond any limit. O’ Nanak, on His own He sees (His creation) and feels pleased (beholding it). It is through Guru’s grace that one obtains divine understanding” (4-3-14)

**The message of this *shabad* is that not only the human beings, but also the gods are afflicted by the malady of ego, and because of this ailment everybody is suffering from the pains of birth and death. If we want to be saved from this disease, then we need to follow the Guru’s advice and meditate on God’s Name. Only then our ego would vanish, and we would attain the supreme state of union with God.**

1-16-92

SGGS P - 735-736

ਪੰਨਾ ੭੩੭

SGGS P-737

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਉਮਕਿਓ ਹੀਉ ਮਿਲਨ ਪ੍ਰਭ ਤਾਈ ॥  
 ਖੋਜਤ ਚਰਿਓ ਦੇਖਉ ਪ੍ਰਿਅ ਜਾਈ ॥  
 ਸੁਨਤ ਸਦੇਸਰੋ ਪ੍ਰਿਅ ਗ੍ਰਿਹਿ ਸੇਜ ਵਿਛਾਈ ॥  
 ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ ਤਉ ਨਦਰਿ ਨ ਪਾਈ ॥੧॥

umki-o hee-o milan parabhtaa-ee.  
 khojat chari-o daykh-a-u pari-a jaa-ee.  
 sunat sadaysro pari-a garihi sayj vichhaa-ee.  
 bharam bharam aa-i-o ta-o nadar na  
 paa-ee. ||1||

ਕਿਨ ਬਿਧਿ ਹੀਅਰੋ ਧੀਰੈ ਨਿਮਾਨੋ ॥  
 ਮਿਲੁ ਸਾਜਨ ਹਉ ਤੁਝੁ ਕੁਰਬਾਨੋ ॥੧॥  
 ਰਹਾਉ ॥

kin biDh hee-aro Dheerai nimaano.  
 mil saajan ha-o tujh kurbaano. ||1|| rahaa-o.

ਏਕਾ ਸੇਜ ਵਿਛੀ ਧਨ ਕੰਤਾ ॥  
 ਧਨ ਸੂਤੀ ਪਿਰੁ ਸਦ ਜਾਗੰਤਾ ॥  
 ਪੀਓ ਮਦਰੋ ਧਨ ਮਤਵੰਤਾ ॥  
 ਧਨ ਜਾਗੈ ਜੇ ਪਿਰੁ ਬੋਲੰਤਾ ॥੨॥

aykaa sayj vichhee Dhan kanta.  
 Dhan sootee pir sad jaaganta.  
 pee-o madro Dhan matvantaa.  
 Dhan jaagai jay pir bolanta. ||2||

ਭਈ ਨਿਰਾਸੀ ਬਹੁਤੁ ਦਿਨ ਲਾਗੇ ॥  
 ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਸਗਲੇਝਾਗੇ ॥

bha-ee niraasee bahutdin laagay.  
 days disantar mai saglay jhaagay.

ਪੰਨਾ ੭੩੮

SGGS P-738

ਖਿਨੁ ਰਹਨੁ ਨ ਪਾਵਉ ਬਿਨੁ ਪਗ ਪਾਗੇ ॥  
 ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਪ੍ਰਭ ਮਿਲਹ ਸਭਾਗੇ ॥੩॥

khin rahan na paava-o bin pag paagay.  
 ho-ay kirpaal parabh milah sabhaagay. ||3||

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ ॥  
 ਬੂਝੀ ਤਪਤਿ ਘਰਹਿ ਪਿਰੁ ਪਾਇਆ ॥  
 ਸਗਲ ਸੀਗਾਰ ਹੁਣਿ ਮੁਝਹਿ ਸੁਹਾਇਆ ॥  
 ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ ॥੪॥

bha-i-o kirpaal satsang milaa-i-aa.  
 boojhee tapatghareh pir paa-i-aa.  
 sagal seegaar hun mujheh suhaa-i-aa.  
 kaho naanak gur bharam chukaa-i-aa. ||4||

ਜਹ ਦੇਖਾ ਤਹ ਪਿਰੁ ਹੈ ਭਾਈ ॥  
 ਖੋਲਿਓ ਕਪਾਟੁ ਤਾ ਮਨੁ ਠਹਰਾਈ ॥੧॥  
 ਰਹਾਉ ਦੂਜਾ ॥੫॥

jah daykhaa tah pir hai bhaa-ee.  
 khola-i-o kapaat taa man thahraa-ee. ||1||  
 rahaa-o doojaa. ||5||

*Suhi Mehla-5*

This *shabad* is another highlight of Guru Ji's poetry and imagination. Here he compares the human soul to that bride who is in love with God and is trying to search Him in far off places, but she suffers from the problem of being intoxicated with the allurements of worldly affairs. The irony is that her spouse (God) is sharing the same bed with her, but being intoxicated, she is unconscious and cannot recognize Him. It is only when her spouse, (God) awakens her that she can wake up from her sleep and recognizes her spouse. Only then she can enjoy the blissful union with Him.

So using the above metaphor of a bride (soul), Guru Ji says: "A big craving has welled up in my mind to meet God. Therefore I have embarked on a search to go and find my Beloved. Hearing about the news (of possible arrival) of my Beloved, I have spread the couch (of my heart) for His welcome. But after roaming around in His search, in all kinds of places (including jungles and pilgrimage places), I couldn't see Him." (1)

Therefore, in great anguish and agony, the bride soul cries out and says: "(O' my beloved Spouse), how this poor soul of mine can have any consolation, (please) come and meet me O' my dear friend, I am a sacrifice to You." (1-pause)

As if painting a picture of irony of the situation, between the bride (soul) and her groom (God), Guru Ji says: "The same one bed (of the heart) is spread out for the bride (soul) and the groom (God). However, the bride is asleep while the Groom is always awake. (As if) after drinking the wine (of ego, the bride is) unconscious in its intoxication. The bride would wake up, only if the Groom (Himself) wakes her up." (2)

But till the time God gives such a call, the bride (soul) keeps wandering around in jungles, mountains, and pilgrimage places, but doesn't find her beloved God anywhere. Therefore on behalf of this unfortunate bride (soul), Guru Ji says: "(O' my beloved God), many days have passed (without meeting You), and I have become very disappointed. I have visited all countries and foreign lands, (but could not find You. O' my Beloved), I cannot survive even for a moment, without touching Your feet (and seeing Your sight). O' God, it would be my great fortune, if becoming merciful, You come and meet me." (3)

Now describing the result of this passionate and sincere prayer of the bride soul, Guru Ji says: "(Hearing my prayer, God) became merciful, and He united me with the holy congregation (of the saint Guru). Then all the fire of (my worldly) desire was quenched, and within the home (of my heart itself) I realized my groom (God). Nanak says, the Guru has dispelled my doubt, and all the ornamentation (of spiritual merits), now looks beautiful on me." (4)

Guru Ji concludes the *shabad* by describing his state of mind after seeing His Beloved. He says: "When the Guru opened the door (and removed the curtain of

doubt), my mind became stable, and O' brothers, now wherever I look, (I find that God our) spouse is there." (1- pause second-5)

The message of this *shabad* is that if we want to meet God and enjoy the bliss of His union, then we should join the congregation of saintly persons, and seek the advice of the Guru. Following Guru's advice, we should detoxify ourselves from the poison of worldly desires, and attractions for worldly riches and power. Then the Guru would remove all our doubts, and help us see our spouse God right within our own heart, and we would be able to enjoy His blissful sight within us, in front of us, and everywhere else.

2-11-94

*SGGS P-737-738*



ਪੰਨਾ ੭੩੯

SGGS P-739

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਜਾ ਕੈ ਦਰਸਿ ਪਾਪ ਕੋਟਿ ਉਤਾਰੇ ॥  
ਭੇਟਤ ਸੰਗਿ ਇਹੁ ਭਵਜਲੁ ਤਾਰੇ ॥੧॥

jaa kai daras paap kot utaaray.  
bhaytat sang ih bhavjal taaray. ||1||

ਓਇ ਸਾਜਨ ਓਇ ਮੀਤ ਪਿਆਰੇ ॥  
ਜੋ ਹਮ ਕਉ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰੇ ॥੧॥ ਰਹਾਉ ॥

o-ay saajan o-ay meet pi-aaray.  
jo ham ka-o har naam chitaaray. ||1||  
rahaa-o.

ਜਾ ਕਾ ਸਬਦੁ ਸੁਨਤ ਸੁਖ ਸਾਰੇ ॥  
ਜਾ ਕੀ ਟਹਲ ਜਮਦੂਤ ਬਿਦਾਰੇ ॥੨॥

jaa kaa sabad sunat sukh saaray.  
jaa kee tahal jamdoot bidaaray. ||2||

ਜਾ ਕੀ ਧੀਰਕ ਇਸੁ ਮਨਹਿ ਸਧਾਰੇ ॥  
ਜਾ ਕੈ ਸਿਮਰਣਿ ਮੁਖ ਉਜਲਾਰੇ ॥੩॥

jaa kee Dheerak is maneh saDhaaray.  
jaa kai simran mukh ujlaaray. ||3||

ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਪ੍ਰਭਿ ਆਪਿ ਸਵਾਰੇ ॥  
ਸਰਣਿਨਾਨਕ ਤਿਨੁ ਸਦ ਬਲਿਹਾਰੇ ॥੪॥੧੩॥

parabh kay sayvak parabh aap savaaray.  
saran naanak tin<sup>h</sup> sad balihaaray.  
||4||7||13||

### Suhi Mehla-5

In this *shabad*, Guru Ji tells us whom does he consider as his dearest friends, and how much he loves and respects them.

He says: “They (are my close friends) by whose sight millions of one’s sins are washed off, and by meeting whom this worldly ocean is crossed.” (1)

Guru Ji adds: “Yes, they are my well wishers and dear friends, who help me remember God’s Name.” (1-pause)

Continuing to give the qualification of his friends, he says: “Those (saints are my friends) listening to whose word (or *Gurbani*) all kinds of comforts (are obtained), and by serving whom even the demons of death are driven away.” (2)

But that is not all, Guru Ji says: “Those (saints are my friends) whose consolation gives comfort to the mind and meditation in whose (company) brings honor.” (3)

In conclusion, Guru Ji says: “(O’ my friends), God Himself has embellished His servants. Seeking their shelter, Nanak always wants to sacrifice himself unto them.” (4-7-13).

The message of this *shabad* is that instead of running after worldly people, we should seek the shelter and friendship of those devotees and saints of God, who make us meditate on God's Name, so that by singing praises of God in their company, we too may enjoy divine pleasures and shed away all our fears.

12-28-93

*SGGS P - 739*



ਪੰਨਾ ੭੪੧

SGGS P-741

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਬਲਿ ਜਾਈਐ ॥  
ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ॥੧॥

gur apunay oopar bal jaa-ee-ai.  
aath pahar har har jas gaa-ee-ai. ||1||

ਸਿਮਰਉ ਸੋ ਪ੍ਰਭੁ ਅਪਨਾ ਸੁਆਮੀ ॥  
ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ ॥੧॥ ਰਹਾਉ ॥

simra-o so parabh apnaa su-aamee.  
sagal ghataa kaa antarjaamee. ||1||  
rahaa-o.

ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥  
ਸਾਚੀ ਪੂਰਨ ਨਿਰਮਲ ਰੀਤਿ ॥੨॥

charan kamal si-o laagee pareet.  
saachee pooran nirmal reet. ||2||

ਸੰਤ ਪ੍ਰਸਾਦਿ ਵਸੈ ਮਨ ਮਾਹੀ ॥  
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਜਾਹੀ ॥੩॥

sant pargaad vasai man maahee.  
janam janam kay kilvikh jaahee. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ॥  
ਨਾਨਕੁ ਮਾਰੈਸੰਤ ਰਵਾਲਾ ॥੪॥੧੭॥੨੩॥

kar kirpaa parabhdeen da-i-aalaa.  
naanak maagai sant ravaalaa.  
||4||17||23||

### Suhi Mehla-5

In this *shabad*, Guru Ji stresses upon us the importance of fully respecting our Guru and following his advice. Guru Ji also shares with us what he himself does in this regard and what kind of blessings he has obtained.

He says: “(O’ my friends), we should always be a sacrifice to our Guru (and following his advice), we should sing praises of God at all the times.” (1)

Stating what he himself does, Guru Ji says: “(O’ my friends), I meditate on that God of ours, who is the inner knower of all hearts.” (1-pause)

Describing the present state of his mind, he says: “(O’ my friends, by Guru’s grace), I have been imbued with the love of (God’s Name, which is like His) lotus feet. This is the truly perfect way (of uniting with Him).” (2)

Stating the blessings obtained by saint (Guru’s) grace, he says: “(O’ my friends), by the saint (Guru’s) grace, the person in whose mind God comes to reside, all the sins committed by that person birth after birth are destroyed.” (3)

Therefore Guru concludes the *shabad* by making a prayer to God, in which he says: “O’ merciful God of the meek, do this favor, Nanak begs from You the dust of the saints’ feet (their most humble service).” (4-17-23)

**The message of this *shabad* is that if we want to unite with God and erase sins and misdeeds of all our births, then we should recognize the value and the merit of performing the most humble service of our Guru, by carefully and respectfully listening to his advice (the *Gurbani*, in Guru Granth Sahib Ji).**

*SGGS P - 741*



ਪੰਨਾ ੭੪੩

SGGS P-743

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਬਹਤੀ ਜਾਤ ਕਦੇ ਦ੍ਰਿਸਟਿ ਨ ਧਾਰਤ ॥  
ਮਿਥਿਆ ਮੋਹ ਬੰਧਹਿ ਨਿਤ ਧਾਰਚ ॥੧॥

bahtēe jaat̃ kaḍay ḍarisat na Ḍhaarat̃.  
mithi-aa moh bandḌheh nit̃ paarach. ||1||

ਮਾਧਵੇ ਭਜੁ ਦਿਨ ਨਿਤ ਰੈਣੀ ॥  
ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿ ਹਰਿ ਸਰਣੀ ॥੧॥ ਰਹਾਉ ॥

maaḌhvay bhaj̃ din nit̃ rainēe.  
janam paḍaarath̃ jeet̃ har sarṇēe. ||1||  
rahaa-o.

ਕਰਤ ਬਿਕਾਰ ਦੋਉ ਕਰ ਝਾਰਤ ॥  
ਰਾਮ ਰਤਨੁ ਰਿਦ ਤਿਲੁ ਨਹੀ ਧਾਰਤ ॥੨॥

karat̃ bikaar do-oo kar j̃haarat̃.  
raam raṭan rid̃til nahee Ḍhaarat̃. ||2||

ਭਰਣ ਪੋਖਣ ਸੰਗਿ ਅਉਧਿ ਬਿਹਾਣੀ ॥

bharañ pokhañ sang a-oḌh̃ bihaanee.

ਪੰਨਾ ੭੪੪

SGGS P-744

ਜੈ ਜਗਦੀਸ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ॥੩॥

jai jagḍees kee gat̃ nahee jaanee. ||3||

ਸਰਣਿ ਸਮਰਥ ਅਗੋਚਰ ਸੁਆਮੀ ॥  
ਉਧਰੁ ਨਾਨਕ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥੪॥੨੭॥੩੩॥

sarañ samrath̃ agochar su-aamee.  
uḌhar̃ naanak̃ parabh̃ ant̃arjaamee.  
||4||27||33||

### Suhi Mehla-5

In this *shabad*, Guru Ji cautions us how quickly our life is passing by us and may soon be over. Thus we may lose this rare opportunity to reunite with God from whom we have been separated for so long.

Commenting upon our general state of mind, Guru Ji says: “(O’ my friend, like the flow of a river), your life is passing by you, but you never look towards it (and think about this aspect of your life. Instead you) always get yourself bound to the false love of (your body, which is like a) dress for your soul.” (1)

So telling us what we need to do, he says: “(O’ my friend), day and night meditate on God of the universe, and in this way by seeking the shelter of God, win the game of life (and achieve the objective of union with Him).” (1-pause)

Showing us once again the mirror of our life, Guru Ji says: “(O’ man), with full fervor, you keep committing all kinds of evil deeds, but you do not try to enshrine the

jewel of God's Name in your heart. (In other words, you spend all your energy and time in committing sins, but don't spend even a single moment to remember God)." (2)

Continuing his comments on our way of life, he says: "(O' man), your entire life is being spent in fulfilling the needs of your body, or your house hold, but you have never understood the merit of singing praises of the victorious God." (3)

In his compassion Guru Ji shows us how to pray to God for His protection. He says: "O' the incomprehensible, all powerful Master, and inner knower of hearts, Nanak has sought Your shelter, save him (as You please)." (4-27-33)

**The message of this *shabad* is that we should pause for a moment and look at our conduct and see how our life is passing by in worldly entanglements and pursuit of worldly riches and power. We better stop this rat race right now and focus on meditating on God's Name, otherwise suddenly one day we might have to depart from this world without achieving the purpose of human life, which is to reunite with God.**

12-10-93

SGGS P - 743-744

ਪੰਨਾ ੭੪੫

SGGS P-745

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਜਿਨਿ ਮੋਹੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਤਾਹੂ ਮਹਿ ਪਾਉ ॥

jin mohay barahmand khand taahoo meh  
paa-o.ਰਾਖਿ ਲੇਹੁ ਇਹੁ ਬਿਖਈ ਜੀਉ ਦੇਹੁ ਅਪੁਨਾ  
ਨਾਉ ॥੧॥ ਰਹਾਉ ॥raakh layho ih bikh-ee jee-o dayh apunaa  
naa-o. ||1|| rahaa-o.

ਜਾ ਤੇ ਨਾਹੀ ਕੋ ਸੁਖੀ ਤਾ ਕੈ ਪਾਛੈ ਜਾਉ ॥

jaa tay naahee ko sukhee taa kai paachhai  
jaa-o.ਛੋਡਿ ਜਾਹਿ ਜੋ ਸਗਲ ਕਉ ਫਿਰਿ ਫਿਰਿ  
ਲਪਟਾਉ ॥੧॥chhod jaahi jo sagal ka-o fir fir laptaa-o.  
||1||

ਕਰਹੁ ਕ੍ਰਿਪਾ ਕਰੁਣਾਪਤੇ ਤੇਰੇ ਹਰਿ ਗੁਣ ਗਾਉ ॥

karahu kirpaa karunaapatay tayray har  
gun gaa-o.ਨਾਨਕ ਕੀ ਪ੍ਰਭਬੋਨਤੀ ਸਾਧਸੰਗਿ  
ਸਮਾਉ ॥੨॥੩॥੪੩॥naanak kee parabh bayntee saaDhsang  
samaa-o. ||2||3||43||*Suhi Mehla-5*

In in many previous shabads Guru Ji has advised us that if we want to obtain the real peace and bliss, we should seek the shelter of the saint Guru, and act on his advice. But we don't really listen to that kind of advice, instead we keep going after worldly riches and power, and then suffer badly. So putting himself in our position, Guru Ji comments on this situation, and shows us, how to pray to God to take us out of this evil path, and put on theright path.

On our behalf, Guru Ji says: “(O’ God), that entity (*Maya*), who has deceived (people living in all) continents, and all countries, I (too) am involved in that (very *Maya*. O’ God), please save this poison filled human being, by blessing him with the charity of Your Name.”(1-pause)

Elaborating, on his condition, Guru Ji confesses (on our behalf), and says: “(O’ God), I run after that (*Maya*), having which no one has obtained (any) peace; which abandons all (in the end), I get entangled with that (*Maya*).”(1)

Guru Ji, therefore concludes the *shabad*, by making a prayer to God (on our behalf) and says: “O’ Master of mercy, please show mercy so that I may sing Your praises, O’ God. This is the supplication of Nanak, that I may merge in the company of the holy saints.”(2-3-43)

The message of this *shabad* is that in case we want to get rid of our entanglements in *Maya* and want to divert our mind's attention from the worldly riches, to the riches of the spirit then we should pray to God to grant us the company of holy saints.

*SGGS P - 745*



ਪੰਨਾ ੭੪੭

SGGS P-747

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ  
ਲੂਟੈ ॥

karam Dharam pakhand jo deeseh tin  
jam jaagaatee lootai.

ਨਿਰਬਾਣ ਕੀਚਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ  
ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ ॥੧॥

nirbaan keertan gaavhu kartay kaa  
nimakh simrat jitchhootai. ||1||

ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ ॥

santahu saagar paar utree-ai.

ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰੁ ਪਰਸਾਦੀ  
ਤਰੀਐ ॥੧॥ ਰਹਾਉ ॥

jay ko bachan kamaavai santan kaa so  
gur paryaadee taree-ai. ||1|| rahaa-o.

ਕੋਟਿ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨਾ ਇਸੁ ਕਲਿ ਮਹਿ  
ਮੈਲੁ ਭਰੀਜੈ ॥

kot tirath majan isnaanaa is kal meh mail  
bhareejai.

ਸਾਧਸੰਗਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋ ਨਿਰਮਲੁ ਕਰਿ  
ਲੀਜੈ ॥੨॥

saaDhsang jo har gun gaavai so nirmal  
kar leejai. ||2||

ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸਾਸਤ ਇਨ੍ ਪੜਿਆ  
ਮੁਕਤਿ ਨ ਹੋਈ ॥

bayd katayb simrit sabh saasat in  
parhi-aa mukat na ho-ee.

ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਿਸ ਕੀ ਨਿਰਮਲ  
ਸੋਈ ॥੩॥

ayk akhar jo gurmukh jaapai tis kee  
nirmal so-ee. ||3||

ਖੜੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ  
ਸਾਝਾ ॥

khatrie baraahman sood vais updays  
chahu varnaa ka-o saajhaa.

ਪੰਨਾ ੭੪੮

SGGS P-748

ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ  
ਘਟਿ ਨਾਨਕ ਮਾਝਾ ॥੪॥੩॥੫੦॥

gurmukh naam japai uDhrai so kal meh  
ghat ghat naanak maajhaa. ||4||3||50||

### Suhi Mehla-5

In this shabad, Guru Ji wants to caution us against all rites, rituals and ways of works, and wants us to concentrate only on dwelling on the God's Name, which alone is the sure way to reach Him.

He says: "(O' my friends), all these rituals, religious rites and other hypocrisies, which are seen (in this world), are all plundered by the tax collector of the death (and all

these rituals would not save us from the cycles of death and birth). Therefore without any (worldly) desires, sing praises of the Creator, by meditating on whom even for a moment, one is liberated (from the noose of death).” (1)

Restating his advice, Guru Ji says: “O’ my dear saints, (by meditating on God’s Name) we swim across this (worldly) ocean. If some body acts on this advice of the saints, by Guru’s grace, that person is ferried across.” (1-pause)

Commenting on the practice of bathing at the so-called holy places, Guru Ji says: “(O’ my friends), in this iron age, even by bathing at millions of holy places, one gets filled with dirt (of sins. On the other hand), in the company of saints, the person who sings praises of God, makes him or herself immaculate.” (2)

Regarding reading of holy books of different faiths, he says: “(O’ my friends), by reading *Vedas* (the Hindu holy books), the *Katebas* (the Muslim, Jews, and Christian holy books), and all other *Simritis* and *Shastras* (Hindu philosophy on religion), one does not obtain salvation. (On the other hand), one who by Guru’s grace meditates on the one word (Ik Onkar), gains glory (both in this and the next world).” (3)

Guru Ji concludes the *shabad* by giving a universal message. He says: “(O’ my friends, this is) the common message to all the four castes, the *Khatris* (warriors), *Brahmins* (priests), *Shudras* (menials), and *Vaish* (the business community), that in this iron age, that one alone is saved, who by Guru’s grace meditates on (God’s) Name. O’ Nanak such a person sees God residing in each and every heart.” (4-3-50)

**The message of this *shabad* is that instead of wasting time in performing rites and rituals or reading holy books, we should meditate on God’s Name and remember that God lives in each every heart, Only then we would obtain salvation.**

*SGGS P - 747-748*



ਪੰਨਾ ੭੪੯

SGGS P-749

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਜਿਸ ਕੇ ਸਿਰ ਉਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੇ ਦੁਖੁ ਕੈਸਾ  
ਪਾਵੈ ॥

jis kay sir oopar tū<sup>N</sup> su-aamee so dukh  
kaisaa paavai.

ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ  
ਨ ਆਵੈ ॥੧॥

bol na jaanai maa-i-aa mad maataa  
marṇaa cheet na aavai. ||1||

ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ ॥

mayray raam raa-ay tū<sup>N</sup> santaa kaa  
santtayray.

ਪੰਨਾ ੭੫੦

SGGS P-750

ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ  
ਨੇਰੇ ॥੧॥ ਰਹਾਉ ॥

tayray sayvak ka-o bha-o kichh naahee  
jam nahee aavai nayray. ||1|| rahaa-o.

ਜੇ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨੁ ਕਾ ਜਨਮ ਮਰਣ  
ਦੁਖੁ ਨਾਸਾ ॥

jo tayrai rang raatay su-aamee tin<sup>H</sup> kaa  
janam marandukh naasaa.

ਤੇਰੀ ਬਖਸ ਨ ਮੈਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ  
ਦਿਲਾਸਾ ॥੨॥

tayree bakh<sup>s</sup> na maytai ko-ee satgur  
kaa dilaasaa. ||2||

ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ ਪਾਇਨਿ ਆਠ ਪਹਰ  
ਆਰਾਧਹਿ ॥

naam Dhi-aa-in sukh fal paa-in aath  
pahar aaraaDheh.

ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ  
ਸਾਧਹਿ ॥੩॥

tayree sarantayrai bharvaasai panch  
dusat lai saaDheh. ||3||

ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਣਾ ਸਾਰ ਨ  
ਜਾਣਾ ਤੇਰੀ ॥

gi-aan Dhi-aan kichh karam na jaanaa  
saar na jaanaa tayree.

ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ  
ਮੇਰੀ ॥੪॥੧੦॥੫੭॥

sabh<sup>t</sup>ay vadaa satgur naanak jin kal  
raakhee mayree. ||4||10||57||

### Suhi Mehla-5

In this *shabad*, Guru Ji tells us what kinds of blessings and assurances, we receive if we repose full faith in God and consider Him as our true friend and protector.

Regarding the faith of God's saints, Guru Ji says: "O' God, how can (that devotee) suffer any pain under Your protection? (Such a devotee always remains so humble), that he or she does not even know how to utter any (rude words) intoxicated with the

wine of worldly riches; (at the same time, that person is so fear free that even the fear of death doesn't enter his or her mind." (1)

Summarizing the close relationship between God and His devotees, and the fearless state in which the devotees live, Guru Ji says: "O' my God the King, You belong to the saints and the saints belong to You; Your devotee is afraid of nothing, because even the demon of death does not come near, (therefore he or she is not even afraid of death)." (1-pause)

Describing further the blessings enjoyed by those who are imbued with the love of God, Guru Ji says: "O' my Master, they who are imbued with Your love, their pain of birth and death is removed. (Because) they have the assurance from the true Guru, that nobody can take away or nullify, what You have graciously given them." (2)

Next commenting on the conduct and state of mind of the devotees themselves, Guru Ji says: "(O' God, Your saints) meditate on Your Name, (and by doing so) they enjoy the fruit of peace (of mind), and so they keep remembering You all the time. Seeking Your refuge and (leaning on) Your support, they gain control over the five demons (the impulses for lust, greed, anger, attachment, and ego)." (3)

Guru Ji concludes the *shabad* by saying: "(O' God), I do not know (what is divine) knowledge, (meditation), or the (righteous) deeds, nor do I know anything about Your (true) state. (But by Your grace, I met) Nanak the greatest true Guru, who has saved my honor (in Your court)." (4-10-57)

**The message of this *shabad* is that if we want to be free from all the worldly worries, including the fear of death, we should seek the shelter of Guru (Granth Sahib Ji), and meditate on God's Name.**

*SGGS P - 749-750*

ਪੰਨਾ ੭੫੧

SGGS P-751

ਸੂਹੀ ਮਹਲਾ ੧ ਕਾਫੀ ਘਰੁ ੧੦

soohee mehlāa 1 kaafee ghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>a</sup>rsaad.

ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ॥

maanās janam dulambh gur<sup>m</sup>ukh paa-i-aa.

ਮਨੁ ਤਨੁ ਹੋਇ ਚੁਲੰਭੁ ਜੇ ਸਤਿਗੁਰ ਭਾਇਆ ॥੧॥

man tan ho-ay chulambh jay satgur bhāa-i-aa. ||1||

ਚਲੈ ਜਨਮੁ ਸਵਾਰਿ ਵਖਰੁ ਸਚੁ ਲੈ ॥

chalai janam savaar vakhar sach lai.

ਪਤਿ ਪਾਏ ਦਰਬਾਰਿ ਸਤਿਗੁਰ ਸਬਦਿ ਭੈ ॥੧॥  
ਰਹਾਉ ॥

pat paa-ay darbaar satgur sabadbhai. ||1|| rahaa-o.

ਮਨਿ ਤਨਿ ਸਚੁ ਸਲਾਹਿ ਸਾਚੇ ਮਨਿ ਭਾਇਆ ॥

man tan sach salaahi saachay man bhāa-i-aa.

ਪੰਨਾ ੭੫੨

SGGS P-752

ਲਾਲਿ ਰਤਾ ਮਨੁ ਮਾਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ॥੨॥

laal raṭaa man maani-aa gur pooraa paa-i-aa. ||2||

ਹਉ ਜੀਵਾ ਗੁਣ ਸਾਰਿ ਅੰਤਰਿ ਤੂ ਵਸੈ ॥  
ਤੂੰ ਵਸਹਿ ਮਨ ਮਾਹਿ ਸਹਜੇ ਰਸਿ ਰਸੈ ॥੩॥ha-o jeevaa gun saar antar too vasai. too<sup>n</sup> vaseh man maahi sehjay ras rasai. ||3||

ਮੂਰਖ ਮਨ ਸਮਝਾਇ ਆਖਉ ਕੇਤੜਾ ॥

moorakh man samjhaa-ay aakha-o kayt-rhaa.

ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ ਰੰਗਿ ਰੰਗੇਤੜਾ ॥੪॥

gur<sup>m</sup>ukh har gun gaa-ay rang rangayt-rhaa. ||4||ਨਿਤ ਨਿਤ ਰਿਦੈ ਸਮਾਲਿ ਪ੍ਰੀਤਮੁ ਆਪਣਾ ॥  
ਜੇ ਚਲਹਿ ਗੁਣ ਨਾਲਿ ਨਾਹੀ ਦੁਖੁ ਸੰਤਾਪਣਾ ॥੫॥

nit nit ridai samaal paretam aapnaa. jay chaleh gun naal naahee dukh santaapanaa. ||5||

ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਣਾ ਨਾ ਤਿਸੁ ਰੰਗੁ ਹੈ ॥

manmukh bharam bhulaanaa naa tis rang hai.

ਮਰਸੀ ਹੋਇ ਵਿਡਾਣਾ ਮਨਿ ਤਨਿ ਭੰਗੁ ਹੈ ॥੬॥

marsee ho-ay vidaanaa man tan bhang hai. ||6||

ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਲਾਹਾ ਘਰਿ ਆਣਿਆ ॥	gur kee kaar kamaa-ay laahaa ghar aani-aa.
ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦਿ ਪਛਾਣਿਆ ॥੭॥	gurbaanee nirbaan sabadpachhaani-aa.   7
ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ ਭਾਵਸੀ ॥	ik naanak kee ardaas jay tuDh bhaavsee.
ਮੈ ਦੀਜੈ ਨਾਮ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ ॥੮॥੧॥੩॥	mai deejai naam nivaas har gun gaavsee.   8  1  3

***Suhi Mehla-1 Kaafi Ghar-10***  
***Ik Onkaar Sat Gur Parsaad***

In this *shabad*, Guru Ji tells us about the conduct of *Gurmukhs* (those who follow the Guru's advice). Guru Ji also mentions some of the blessings received by those *Gurmukhs* who are imbued with the love of God and His Name.

First talking about the merits of the Guru, he says: “(O’ my friends), human birth is very difficult to obtain. It is only by Guru’s grace that anyone gets this (opportunity). If it so pleases the true Guru, then one’s mind and body become deeply imbued (with love for God).”(1)

Now referring to the blessings received by those who revere and love the Guru, he says: “(O’ my friends), they who depart from (this world) embellishing their life, taking along with them the true commodity (of God’s) Name. By living in respectful fear of Guru’s word, they obtain honor in (God’s) court.”(1-pause)

Describing the conduct of Guru’s followers and blessings received by them, Guru Ji says: “(O’ my friends), by praising the eternal (God) with full dedication of mind and body, (a Guru’s follower) becomes pleasing to the mind of the true (God). Then being fully imbued with (God’s) love one’s mind is convinced, and one obtains the perfect Guru.”(2)

Therefore even for himself, Guru Ji prays: “(O’ God), if You come to reside in (me) I feel rejuvenated recalling Your merits. Yes (O’ God), if You reside in my mind, it would steadily keep enjoying the relish (of Your love).”(3)

Guru Ji now admonishes his own mind and says: “O’ my foolish mind, how many times must I tell you, that by singing praises of God through the Guru, you get yourself imbued with the love (of God).”(4)

Continuing to address his mind, Guru Ji says: “(O’ my mind), day after day remember your Beloved (God) in your heart. If you depart from this world with these merits (of God’s Name), then you will not suffer any pain or sorrow.”(5)

However, commenting on the state of mind of a self-conceited person and his end fate, Guru Ji says: “A self-conceited person is lost in doubt. Such a person has no love for God. He or she would die in agony because such a person’s body and mind are always in turmoil.”(6)

Switching back to the conduct of the Guru’s followers and the blessings received by them, he says: “(O’ my friends), by acting on the advice of the Guru, (the Guru’s followers) have returned to the home (of their heart) with profit. By reflecting on the word of the Guru and his immaculate *shabad* (hymn, they have) realized the desire-free God.”(7)

Guru Ji concludes this *shabad* with a prayer and says: “(O’ God), the one prayer of Nanak (before You is) that if it so pleases You, establish (Your) Name (in his heart), so that he (Nanak) may keep singing Your praises.”(8-1-3)

**The message of this *shabad* is that if we want to make this invaluable human birth fruitful, then we should sincerely meditate on God’s Name at all times. By doing so we would obtain glory in this world, and would be received with honor in God’s court.**

*SGGS P - 751-752*

ਪੰਨਾ ੭੫੩

SGGS P-753

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

raag soohee mehlaa 3 ghar 1  
asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ  
ਨ ਜਾਪੈ ॥naamai hee tay sabh kichh ho-aa bin  
satgur naam na jaapai.ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਬਿਨੁ ਚਾਖੇ ਸਾਦੁ  
ਨ ਜਾਪੈ ॥gur kaa sabad mahaa ras meethaa bin  
chaakhay saad na jaapai.ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ ਗਵਾਇਆ ਚੀਨਸਿ ਨਾਹੀ  
ਆਪੈ ॥ka-udee badlai janam gavaa-i-aa cheenas  
naahee aapai.ਗੁਰਮੁਖਿ ਹੋਵੈ ਤਾ ਏਕੋ ਜਾਣੈ ਹਉਮੈ ਦੁਖੁ ਨ  
ਸੰਤਾਪੈ ॥੧॥gurmukh hovai taa ayko jaanai ha-umai  
dukh na santapai. ||1||ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਸਾਚੇ ਸਿਉ  
ਲਿਵ ਲਾਈ ॥balihaaree gur apnay vitahu jin saachay  
si-o liv laa-ee.ਸਬਦੁ ਚੀਨਿ ਆਤਮੁ ਪਰਗਾਸਿਆ ਸਹਜੇ ਰਹਿਆ  
ਸਮਾਈ ॥੧॥ ਰਹਾਉ ॥sabad cheeneh aatam pargaasi-aa sehjay  
rahi-aa samaa-ee. ||1|| rahaa-o.ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਸਬਦੁ  
ਬੀਚਾਰੇ ॥gurmukh gaavai gurmukh boojhai  
gurmukh sabad beechaaray.ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਗੁਰ ਤੇ ਉਪਜੈ ਗੁਰਮੁਖਿ ਕਾਰਜ  
ਸਵਾਰੇ ॥jee-o pind sabh gur tay upjai gurmukh  
kaaraj savaaray.

ਮਨਮੁਖਿ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ ਬਿਖੁ ਖਟੇ ਸੰਸਾਰੇ ॥

manmukh anDhaa anDh kamaavai  
bikhkhatay sansaaray.ਮਾਇਆ ਮੋਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ  
ਪਿਆਰੇ ॥੨॥maa-i-aa mohi sadaa dukh paa-ay bin  
gur at pi-aaray. ||2||ਸੋਈ ਸੇਵਕੁ ਜੇ ਸਤਿਗੁਰੁ ਸੇਵੈ ਚਾਲੈ ਸਤਿਗੁਰੁ  
ਭਾਏ ॥so-ee sayvak jay satgur sayvay chaalai  
satgur bhaa-ay.ਸਾਚਾ ਸਬਦੁ ਸਿਫਤਿ ਹੈ ਸਾਚੀ ਸਾਚਾ ਮੰਨਿ  
ਵਸਾਏ ॥saachaa sabad sifath hai saachee saachaa  
man vasaa-ay.

ਸਚੀ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ ॥

sachee banee gurmukh aakhai ha-umai  
vichahu jaa-ay.ਆਪੇ ਦਾਤਾ ਕਰਮੁ ਹੈ ਸਾਚਾ ਸਾਚਾ ਸਬਦੁ  
ਸੁਣਾਏ ॥੩॥aapay daataa karam hai saachaa saachaa  
sabad sunaa-ay. ||3||

ਗੁਰਮੁਖਿ ਘਾਲੇ ਗੁਰਮੁਖਿ ਖਟੇ ਗੁਰਮੁਖਿ ਨਾਮੁ  
ਜਪਾਏ ॥

gurmukh ghaalay gurmukh khatay  
gurmukh naam japaa-ay.

ਸਦਾ ਅਲਿਪਤੁ ਸਾਚੈ ਰੰਗਿ ਰਾਤਾ ਗੁਰ ਕੈ ਸਹਜਿ  
ਸੁਭਾਏ ॥

sadaa alipat saachai rang raataa gur kai  
sahj subhaa-ay.

ਮਨਮੁਖੁ ਸਦ ਹੀ ਕੂੜੇ ਬੋਲੈ ਬਿਖੁ ਬੀਜੈ ਬਿਖੁ ਖਾਏ ॥

manmukh sad hee koorho bolai bikh  
beejai bikhkhaa-ay.

ਜਮਕਾਲਿ ਬਾਧਾ ਤ੍ਰਿਸਨਾ ਦਾਧਾ ਬਿਨੁ ਗੁਰ ਕਵਣੁ  
ਛਡਾਏ ॥੪॥

jamkaal baaDhaa tarisnaa daaDhaa bin  
gur kavan chhadadaa-ay. ||4||

ਸਚਾ ਤੀਰਥੁ ਜਿਤੁ ਸਤ ਸਰਿ ਨਾਵਣੁ ਗੁਰਮੁਖਿ  
ਆਪਿ ਬੁਝਾਏ ॥

sachaa tirath jit sat sar naavan gurmukh  
aap bujhaa-ay.

ਅਠਸਠਿ ਤੀਰਥੁ ਗੁਰ ਸਬਦਿ ਦਿਖਾਏ ਤਿਤੁ ਨਾਤੈ  
ਮਲੁ ਜਾਏ ॥

athsath tirath gur sabad dikhaa-ay tit  
naatai mal jaa-ay.

ਸਚਾ ਸਬਦੁ ਸਚਾ ਹੈ ਨਿਰਮਲੁ ਨਾ ਮਲੁ ਲਗੈ ਨ  
ਲਾਏ ॥

sachaa sabad sachaa hai nirmal naa mal  
lagai na laa-ay.

ਸਚੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ ॥੫॥

sachee sifath sachee saalaah pooray gur  
tay paa-ay. ||5||

ਤਨੁ ਮਨੁ ਸਭੁ ਕਿਛੁ ਹਰਿ ਤਿਸੁ ਕੇਰਾ ਦੁਰਮਤਿ  
ਕਹਣੁ ਨ ਜਾਏ ॥

tan man sabh kichh har tis kayraa durmat  
kahan na jaa-ay.

ਹੁਕਮੁ ਹੋਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ ॥

hukam hovai taa nirmal hovai ha-umai  
vichahu jaa-ay.

ਗੁਰ ਕੀ ਸਾਖੀ ਸਹਜੇ ਚਾਖੀ ਤ੍ਰਿਸਨਾ ਅਗਨਿ  
ਬੁਝਾਏ ॥

gur kee saakhee sehjay chaakhee  
tarisnaa agan bujhaa-ay.

ਗੁਰ ਕੈ ਸਬਦਿ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ ਸਹਜੇ ਰਹਿਆ  
ਸਮਾਏ ॥੬॥

gur kai sabad raataa sehjay maataa  
sehjay rahi-aa samaa-ay. ||6||

ਪੰਨਾ ੭੫੪

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ਹਰਿ ਕਾ ਨਾਮੁ ਸਤਿ ਕਰਿ ਜਾਣੈ ਗੁਰ ਕੈ ਭਾਇ  
ਪਿਆਰੇ ॥

har kaa naam sat kar jaanai gur kai  
bhaa-ay pi-aaray.

ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੈ ਨਾਇ  
ਪਿਆਰੇ ॥

sachee vadi-aa-ee gur tay paa-ee sachai  
naa-ay pi-aaray.

ਏਕੋ ਸਚਾ ਸਭ ਮਹਿ ਵਰਤੈ ਵਿਰਲਾ ਕੋ ਵੀਚਾਰੇ ॥

ayko sachaa sabh meh vartai virvaa ko  
veechaaray.

ਆਪੇ ਮੇਲਿ ਲਏ ਤਾ ਬਖਸੇ ਸਚੀ ਭਗਤਿ  
ਸਵਾਰੇ ॥੭॥

aapay mayl la-ay taa bakhsay sachee  
bhagaat savaaray. ||7||

ਸਭੇ ਸਚੁ ਸਚੁ ਸਚੁ ਵਰਤੈ ਗੁਰਮੁਖਿ ਕੋਈ ਜਾਣੈ ॥	sabho sach sach sach varṭai gurmukh ko-ee jaanai.
ਜੰਮਣ ਮਰਣਾ ਹੁਕਮੋ ਵਰਤੈ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ॥	jaman marnaa hukmo varṭai gurmukh aap pachhaanai.
ਨਾਮੁ ਧਿਆਏ ਤਾ ਸਤਿਗੁਰੁ ਭਾਏ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ ॥	naam Dhi-aa-ay taa satgur bhaa-ay jo ichhai so fal paa-ay.
ਨਾਨਕ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥੮॥੧॥	naanak tis daa sabh kichh hovai je vichahu aap gavaa-ay.   8  1

### Raag Suhi Mehla-3 Ghar-1 Ashatpadian Ik Onkaar Sat Gur Parsaad

In the previous so many shabads, Guru Ji has urged us to meditate on God's Name, and has told us about the blessings, one obtains by doing that. In this shabad, he explains why God's Name is so important, what is its significance. He also tells us about the conduct of those who are able to understand and realize these truths, and the blessings they enjoy.

At the very outset, Guru Ji says: "(O' my friends), it is from (God's) Name that everything happens, but without the (guidance of) the Guru, Name cannot be comprehended (and appreciated). The relish of (Gurbani), Guru's word is most pleasing, but without tasting, its relish cannot be realized. The one who doesn't reflect on one's own self (wastes one's human life in vain, as if that person has) gambled it away. But if one becomes a Guru's follower, one recognizes the one (God) alone, (abiding in all), and then the malady of ego doesn't afflict (that person)." (1)

Therefore Guru Ji thanks his Guru who has provided him with true guidance. He says: "I am a sacrifice to my Guru who has imbued me with the love of the eternal (God). By reflecting on the Guru's word, my soul has been enlightened (with divine wisdom), and imperceptibly I have merged (in that eternal God)." (1-pause)

Now comparing the conduct of Guru's following and self-conceited persons, Guru Ji says: "(O' my friends), a Guru's follower sings praises of God, understands the (significance and meaning of Gurbani, the Guru's word), and the Guru's follower reflects on the word (of advice of the Guru. As a result he or she becomes a totally new person, as if) his or her entire body and soul are re-born through the Guru, and following Guru's guidance, accomplishes all the tasks (successfully. On the other hand) the blind self-conceited foolish person does foolish deeds and earns nothing but the poison (of worldly riches and power. Therefore) without (the guidance) of the dearly beloved Guru, (a self-conceited person) remains attached to the lure of worldly riches and power and always suffers in pain." (2)



Guru Ji now tells us who is a Guru's follower or true servant of Guru. He says: "(O' my friends), that person alone is the (true) servant (of the Guru), who serves the true Guru and does whatever pleases the Guru. (A Guru's follower understands that) eternal is the word (of the Guru) and eternal is His praise. (Therefore following Guru's advice, such a person) enshrines the eternal (God) in the heart. The Guru's follower recites the eternal word (of the Guru, and in this way) ego departs from within his or her (mind. A Guru's follower believes) that (God) Himself is the Giver, and eternal is His gift. Such a person recites the true (eternal) word (of the Guru to the self and others)." (3)

Now comparing traits of the Guru's followers and the self-conceited persons, Guru Ji says: "A Guru's follower makes the effort and works hard to earn the true commodity (of Name), and motivates others also to meditate on God's Name. Being blessed with the serene and poised nature bestowed by the Guru and imbued with the love of the eternal (God, a Guru's follower) always remains detached (from worldly allurements. However) a self-conceited person always utters lies, (does evil deeds and gets evil results, as if such a person) sows poison and reaps poison. So burnt by (evil) desire, (a self-conceited person) is bound by the demon of death, and except Guru no one can save such a person." (4)

There are some, who at some point in their lives, realize that they have been committing many sins, and therefore are likely to go to hell after their death. Therefore they go to many pilgrimage places and holy shores, in the belief that by bathing at such holy places they would get their sins washed off and thus escape any punishment. Commenting on such misplaced beliefs Guru Ji tells us, what is the true holy place and what true ablution (of the soul) can really save us. He says: "(O' my friends, Gurbani the Guru's word is) the true pilgrimage place, and it is the (true Guru) who teaches his follower how to bathe in that true lake. (The Guru imparts the merits of bathing) at all the (so-called) sixty-eight holy places (in the lake of his word), in which one's dirt (of sins) goes away. Eternal and immaculate is the word (of the Guru), it neither catches dirt (of evils) nor imparts dirt (of ego to the person, who bathes in it). From the true Guru, one learns the true qualities (of God) and (how to sing His) true praise." (5)

Reminding us how we owe our very existence to God, how we can learn to quench our worldly desires and live in peace, Guru Ji says: "(O' my friends), all this body and mind (of ours) belong to God, but because of our evil intellect we do not realize (this fact). It is only when (God) so commands that one's mind becomes pure, and self-conceit departs from within. (Then one) easily understands the Guru's advice, which quenches one's (fire of worldly) desires. When one is imbued with the (love of) Guru's word, one imperceptibly remains absorbed in (divine) poise." (6)

Next, describing some more characteristics of the Guru's followers, Guru Ji says: "(O' my friends, a Guru's follower) believes in the truth of God's Name. Being in love with the true Name, such a person obtains true honor through the Guru. However, only a

rare person reflects (on this fact) that one eternal God pervades all, and only when God unites a person with Himself, then He forgives and embellishes that person with His eternal worship.”(7)

In conclusion, Guru Ji says: “(O’ my friends), only a rare Guru’s follower understands that it is the eternal (God), who is pervading everywhere. Only a rare person reflects on the one eternal (God, who) pervades in all. The Guru’s follower realizes the self, and understands that birth and death happens as per (God’s) command. (When one) meditates on (God’s) Name one becomes pleasing to the true Guru, and whatever one wishes one obtains that fruit. In short O’ Nanak, all that person’s tasks are accomplished who sheds his or her self-conceit from within.”(8-1)

**The message of this shabad is that if we don’t want this precious birth of ours to go waste, then we should listen to the Guru’s instructions and understand that it is God to whom belongs our body and everything else. Therefore, it is our duty to obey and love Him through the true Guru’s true word, and not by going on pilgrimages or performing other rituals. This way our mind would be cleansed of all its evil tendencies including self-conceit, and we would merge in the true God in a state of peace, poise, and bliss.**

7-13-92

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ਪੰਨਾ ੭੫੫

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ਰਾਗ ਸੂਹੀ ਮਹਲਾ ੩ ਘਰ ੧੦

raag soohee mehlaa 3 ghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.

ਦੁਨੀਆ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਵੰਵਸੀ ॥  
ਲੋਕਾ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਖਾਕੁ ਥੀਈ ॥੧॥

dunee-aa na saalaahi jo mar vanjisee.  
lokaa na saalaahi jo mar khaak thee-ee.  
||1||

ਵਾਹੁ ਮੇਰੇ ਸਾਹਿਬਾ ਵਾਹੁ ॥  
ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਚਾ ਵੇਖਰਵਾਹੁ ॥੧॥  
ਰਹਾਉ ॥

vaahu mayray saahibaa vaahu.  
gurmukh sad<sup>aa</sup> salaah<sup>ee</sup>-ai sachaa  
vayparvaahu. ||1|| rahaa-o.

ਦੁਨੀਆ ਕੇਰੀ ਦੋਸਤੀ ਮਨਮੁਖ ਦਝਿ ਮਰੰਨਿ ॥  
ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਵੇਲਾ ਨ ਲਾਹੰਨਿ ॥੨॥

dunee-aa kayree dostee manmukh dajh  
marann.  
jam pur baDhay maaree-ah vaylaa na  
lahann. ||2||

ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਚੈ ਸਬਦਿ ਲਗੰਨਿ ॥  
ਆਤਮ ਰਾਮੁ ਪ੍ਰਗਾਸਿਆ ਸਹਜੇ ਸੁਖਿ ਰਹੰਨਿ ॥੩॥

gurmukh janam sakaar<sup>th</sup>aa sachai sabad  
lagann.  
aatam raam pargaasi-aa sehjay sukh  
rahann. ||3||

ਗੁਰ ਕਾ ਸਬਦੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਾਇ ਰਚੰਨਿ ॥  
ਤਿਸਨਾ ਭੁਖ ਨ ਉਤਰੈ ਅਨਦਿਨੁ ਜਲਤ  
ਫਿਰੰਨਿ ॥੪॥

gur kaa sabad visaari-aa doojai bhaa-ay  
rachann.  
tisnaa bhukh na utrai an-din jalat  
firann. ||4||

ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ ਕਰੰਨਿ ॥  
ਆਪਿ ਡੁਬੇ ਕੁਟੰਬ ਸਿਉ ਸਗਲੇ ਕੁਲ ਡੋਬੰਨਿ ॥੫॥

dustaa naal dostee naal santaa vair  
karann.  
aap dubay kutamb si-o saglay kul  
dobann. ||5||

ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ  
ਕਰੰਨਿ ॥  
ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ ॥੬॥

ni<sup>n</sup>daa bhalee kisai kee naahee manmukh  
mugaDh karann.  
muh kaalay tin ni<sup>n</sup>dkaa narkay ghor  
pavann. ||6||

ਏ ਮਨ ਜੈਸਾ ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਰੇ ਕਰਮ  
ਕਮਾਇ ॥

ay man jaisaa sayveh taisaa hoveh tayhay  
karam kamaa-ay.

ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਣਾ ਕਹਣਾ ਕਿਛੁ ਨ  
ਜਾਇ ॥੭॥

aap beej aapay hee khaav<sup>na</sup>a kah<sup>na</sup>a  
kichhoo na jaa-ay. ||7||

ਮਹਾ ਪੁਰਖਾ ਕਾ ਬੋਲਣਾ ਹੋਵੈ ਕਿਤੈ ਪਰਥਾਇ ॥	mahaa purkhaa kaa bolṇaa hovai kitai parthaa-ay.
ਓਇ ਅੰਮ੍ਰਿਤ ਭਰੇ ਭਰਪੂਰ ਹਰਿ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥੮॥	o-ay amritbharay bharpoor heh onaa til na tamaa-ay.   8
ਗੁਣਕਾਰੀ ਗੁਣ ਸੰਘਰੈ ਅਵਰਾ ਉਪਦੇਸੇਨਿ ॥	gunkaaree gun sanghrai avraa updaysayn.
ਸੇ ਵਡਭਾਗੀ ਜਿ ਓਨਾ ਮਿਲਿ ਰਹੇ ਅਨਦਿਨੁ ਨਾਮੁ ਲਣੇਨਿ ॥੯॥	say vadbhaagee je onaa mil rahay an-din naam la-ayn.   9
ਦੇਸੀ ਰਿਜਕੁ ਸੰਬਾਹਿ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ॥	daysee rijak sambaaahi jin upaa-ee maydnee.
ਏਕੋ ਹੈ ਦਾਤਾਰੁ ਸਚਾ ਆਪਿ ਧਣੀ ॥੧੦॥	ayko hai daataar sachaa aap Dhaanee.   10
ਸੋ ਸਚੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ॥	so sach tayrai naal hai gurmukh nadar nihaal.
ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ ॥੧੧॥	aapay bakhsay mayl la-ay so parabh sadaa samaal.   11
ਮਨੁ ਮੈਲਾ ਸਚੁ ਨਿਰਮਲਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਜਾਇ ॥	man mailaa sach nirmalaa ki-o kar mili-aa jaa-ay.
ਪ੍ਰਭੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ ॥੧੨॥	parabh maylay taa mil rahai ha-umai sabad jalaa-ay.   12
ਸੋ ਸਹੁ ਸਚਾ ਵੀਸਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ॥	so saho sachaa veesrai Dharig jeevan sansaar.
ਨਦਰਿ ਕਰੇ ਨਾ ਵੀਸਰੈ ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥੧੩॥	nadar karay naa veesrai gurmatee veechaar.   13
ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹਾ ਸਾਚੁ ਰਖਾ ਉਰ ਧਾਰਿ ॥	satgur maylay taa mil rahaa saach rakhaa ur Dhaar.
ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥੧੪॥	mili-aa ho-ay na veechhurhai gur kai hayt pi-aar.   14
ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ॥	pir saalaahae aapṇaa gur kai sabad veechaar.
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥੧੫॥	mil pareetam sukh paa-i-aa sobhaavantee naar.   15

ਮਨਮੁਖ ਮਨੁ ਨ ਭਿਜਈ ਅਤਿ ਮੈਲੇ ਚਿਤਿ ਕਠੋਰ ॥	manmukh man na bhij-ee at mailay chit kathor.
ਸਪੈ ਦੁਧੁ ਪੀਆਈਐ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ ॥੧੬॥	sapai duDh pee-aa-ee-ai andar vis nikor.   16
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥	aap karay kis aakhee-ai aapay bakhshanhaar.
ਗੁਰ ਸਬਦੀ ਮੈਲੁ ਉਤਰੈ ਤਾ ਸਚੁ ਬਣਿਆ ਸੀਗਾਰੁ ॥੧੭॥	gur sabdee mail utrai taa sach bani-aa seegaar.   17

ਪੰਨਾ ੭੫੬

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ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਓਥੈ ਕੂੜੇ ਨ ਟਿਕੰਨਿ ॥	sachaa saahu sachay vanjaaray othai koorhay na tikann.
ਓਨਾ ਸਚੁ ਨ ਭਾਵਈ ਦੁਖ ਹੀ ਮਾਹਿ ਪਚੰਨਿ ॥੧੮॥	onaa sach na bhaav-ee dukh hee maahi pachann.   18
ਹਉਮੈ ਮੈਲਾ ਜਗੁ ਫਿਰੈ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥	ha-umai mailaa jag firai mar jammai vaaro vaar.
ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰ ॥੧੯॥	pa-i-ai kirat kamaavanaa ko-ay na maytanhaar.   19
ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਤਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥	santaa sangat mil rahai taa sach lagai pi-aar.
ਸਚੁ ਸਲਾਹੀ ਸਚੁ ਮਨਿ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ॥੨੦॥	sach salaahee sach man dar sachai sachiaar.   20
ਗੁਰ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਇ ॥	gur pooray pooree mat hai ahinis naam Dhi-aa-ay.
ਹਉਮੈ ਮੇਰਾ ਵਡ ਰੋਗੁ ਹੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਇ ॥੨੧॥	ha-umai mayraa vad rog hai vichahu thaak rahaa-ay.   21
ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਪਾਇ ॥	gur saalaahee aapnaa niv niv laagaa paa-ay.
ਤਨੁ ਮਨੁ ਸਉਪੀ ਆਗੈ ਧਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥੨੨॥	tan man sa-upee aagai Dharee vichahu aap gavaa-ay.   22
ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥	khinchotaan viguchee-ai aykas si-o liv laa-ay.
ਹਉਮੈ ਮੇਰਾ ਛਡਿ ਤੂ ਤਾ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥੨੩॥	ha-umai mayraa chhad too taa sach rahai samaa-ay.   23

ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸਿ ਭਾਇਰਾ ਸਚੈ ਸਬਦਿ ਲਗੰਨਿ ॥	satgur no milay se <u>b</u> haa-iraa sachai sabad lagann.
ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਦਰਿ ਸਚੈ ਦਿਸੰਨਿ ॥੨੪॥	sach milay say na <u>vichhur</u> hah dar sachai disann.   24
ਸੇ ਭਾਈ ਸੇ ਸਜਣਾ ਜੋ ਸਚਾ ਸੇਵੰਨਿ ॥	say <u>b</u> haa-ee say sajn <sup>aa</sup> jo sachaa sayvann.
ਅਵਗਣ ਵਿਕਣਿ ਪਲ੍ਰਨਿ ਗੁਣ ਕੀ ਸਾਝ ਕਰੰਨਿ ॥੨੫॥	avgan vikan pul <sup>h</sup> ran gun kee saajh kara <sup>n</sup> ni <sup>h</sup> .   25
ਗੁਣ ਕੀ ਸਾਝ ਸੁਖੁ ਉਪਜੈ ਸਚੀ ਭਗਤਿ ਕਰੇਨਿ ॥	gun kee saajh <u>sukh</u> oopjai sachee <u>b</u> hagat karayn.
ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦ ਸਿਉ ਲਾਹਾ ਨਾਮੁ ਲਾਇਨਿ ॥੨੬॥	sach vana <sup>n</sup> jahi gur sabad si-o laahaa naam la-ayn.   26
ਸੁਇਨਾ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ ॥	su-inaa rupaa paap kar kar sanchee-ai chalai na chaldi-aa naal.
ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਸਭ ਮੁਠੀ ਜਮਕਾਲਿ ॥੨੭॥	vin naavai naal na chalsee <u>sabh</u> muthee jamkaal.   27
ਮਨ ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ ਸਮੁ ਗਲਿ ॥	man kaa to <sup>s</sup> aa har naam hai hirdai rakhahu sam <sup>h</sup> aal.
ਏਹੁ ਖਰਚੁ ਅਖੁਟੁ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ ॥੨੮॥	ayhu <u>kharach</u> akhut hai gurmukh nibhai naal.   28
ਏ ਮਨ ਮੂਲਹੁ ਭੁਲਿਆ ਜਾਸਹਿ ਪਤਿ ਗਵਾਇ ॥	ay man moolhu <u>b</u> huli-aa jaaseh pat gavaa-ay.
ਇਹੁ ਜਗਤੁ ਮੋਹਿ ਦੂਜੈ ਵਿਆਪਿਆ ਗੁਰਮਤੀ ਸਚੁ ਧਿਆਇ ॥੨੯॥	ih jagat mohi doojai vi-aapi-aa gurmatee sach <u>D</u> hi-aa-ay.   29
ਹਰਿ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਰਿ ਜਸੁ ਲਿਖਣੁ ਨ ਜਾਇ ॥	har kee keemat na pavai har jas likhan na jaa-ay.
ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਰਪੈ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੩੦॥	gur kai sabad man tan rapai har si-o rahai samaa-ay.   30
ਸੋ ਸਹੁ ਮੇਰਾ ਰੰਗੁਲਾ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥	so saho mayraa rangulaa rangay sahj sub <sup>h</sup> haa-ay.
ਕਾਮਣਿ ਰੰਗੁ ਤਾ ਚੜੈ ਜਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥੩੧॥	kaaman rang taa charhai jaa pir kai ank samaa-ay.   31

ਚਿਰੀ ਵਿਛੁੰਨੇ ਭੀ ਮਿਲਨਿ ਜੋ ਸਤਿਗੁਰੁ ਸੇਵੰਨਿ ॥	chiree vichhunay bhee milan jo satgur sayvann.
ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਖਾਨਿ ਖਰਚਨਿ ਨ ਨਿਖੁਟਈ ਹਰਿ ਗੁਣ ਸਹਜਿ ਰਵੰਨਿ ॥੩੨॥	antar nav niDh naam hai khaan kharchan na nikhuta-ee har gun sahj ravann.   32
ਨਾ ਓਇ ਜਨਮਹਿ ਨਾ ਮਰਹਿ ਨਾ ਓਇ ਦੁਖ ਸਹੰਨਿ ॥	naa o-ay janmeh naa mareh naa o-ay dukh sahn.
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੰਨਿ ॥੩੩॥	gur raakhay say ubray har si-o kayl karann.   33
ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਅਨਦਿਨੁ ਮਿਲੇ ਰਹੰਨਿ ॥	sajan milay na vichhurheh je an-din milay rahann.
ਇਸੁ ਜਗ ਮਹਿ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਨਾਨਕ ਸਚੁ ਲਹੰਨਿ ॥੩੪॥੧॥੩॥	is jag meh virlay jaanee-ahi naanak sach lahann.   34  1  3

**Raag Suhi Mehla-3 Ghar-10**  
**Ik Onkaar Sat Gur Parsaad**

In this *shabad*, Guru Ji gives us some very important lessons for leading a truthful and fruitful life, which will bring honor and glory not only to ourselves, but, also to our family and friends.

First of all commenting on the habits of many, who try to flatter powerful, rich, or influential persons in order to gain their favor. But in the end they face disappointment, because either these high ups promise but do not provide any real help, or they lose their power and influence or die. So Guru Ji says to us: “(O’ man) do not flatter this world which shall pass away, and don’t flatter the people who are going to die and become dust one day.”(1)

Guru Ji now shows us whom to praise and whom to glorify. Addressing God, he says: “Amazing are You O’ my Master, amazing are You. (O’ my friends), through Guru’s hymns we should always praise the eternal Being.”(1-pause)

Commenting on the efforts of many self-conceited people, who try to court friendship with worldly influential persons, Guru Ji says: “Self-conceited people burn (and exhaust themselves) out, for the sake of friendship with (influential people of the) world, (and do not devote any time or energy in worshipping God). So (after death), they are bound and beaten at the door of demon of death, and then they do not get another opportunity (to meditate on God’s Name, which could save them).”(2)

But regarding the Guru's followers, he says: "Fruitful is the life of Guru's followers, because they get attuned to the true word (of the Guru). Their minds are illuminated with the all-pervading God and they easily abide in peace."(3)

Commenting again on the conduct of self-conceited persons, Guru Ji says: "Having forsaken the Guru's word, (the self- conceited persons) embrace love for the other (worldly things and people). But their thirst and hunger (for wordily riches) never dies, so day and night they move around suffering in pain."(4)

Commenting further on the conduct of self-conceited persons, he says: "(Such people) make friendship with evil people, but they harbor enmity with the saints. So they are drowned along with their families, and cause their entire lineage to drown (in the worldly ocean, and thus they not only ruin themselves, but also bring dishonor to their entire lineage)."(5)

Describing another evil habit of such people, Guru Ji says: "It is not good to slander any one, but these foolish self- conceited people do indulge in it. So in the end these slanderers earn disgrace and suffer in horrible hell."(6)

Therefore counseling his own mind (and actually us), he says: "O' my mind (remember that), whom so ever you serve (or follow), by doing similar deeds you would become like them. (This is the natural law) that "as you sow, so shall you reap", and nothing else can be said (against this law, and you have to bear the consequences of your deeds)."(7)

Therefore motivating us to associate with great holy persons, he says: "(O' my friends, anything) uttered by the great pious persons is for some (profound) purpose. They are brimful with the nectar (of God's Name), they themselves don't have any kind of selfish motive in their mind; (whatever they say, is for the welfare of others)."(8)

Describing the merits of associating with such pious people, Guru Ji says: "(O' my friends), the meritorious (holy) persons amass virtues and instruct others to do likewise. Therefore fortunate are they, who meet those (holy persons), (because in their company, they also) meditate on the (God's) Name day and night."(9)

Guru Ji now touches on another aspect of human life: the concern regarding the sustenance of one's family and one's dependence on other people for survival. He says: "(O' my friend, remember that) He who has created this universe provides sustenance to all. He alone is the Giver and eternal is that rich Master."(10)

But most of us dismiss this assurance and say to ourselves, who knows where that God is, and we need somebody to whom we can go right away and present our needs, face to face. To such questions, Guru Ji responds: "(O' man), that eternal God is with



you, By following Guru's advice (try to) behold Him (with your spiritual eyes). On His own showing mercy, He unites you with Him, and you should always remember that God."(11)

However cautioning us, Guru Ji says: "(O my friends, our) mind is dirty, but the eternal (God) is immaculate, so how could we unite with (that true and immaculate God? The answer is) that if God so wishes, then by destroying one's ego through the Guru's word, one can get united (with Him)."(12)

Now Guru Ji tells us how important it is that we never forsake God. He also tells us how to insure that this never happens. He says: "(O' my friends), accursed is living in this world, if we forsake that eternal Spouse. But if we reflect upon the Guru's advice (and act upon it), then (God) shows His grace and we do not forget Him."(13)

Therefore describing his own present state of mind, Guru Ji says: "(O' my friends, I know this thing) that if the true Guru unites me (with that God), then I could remain united with Him and keep the true (God) enshrined in my heart. The person, who is thus united (with God) through the love and affection of the Guru, is not separated (from Him again)."(14)

So on the basis of his personal experience, Guru Ji tells us: "The bride (soul), who by reflecting on the Guru's word, praises her Spouse, meeting her Beloved she obtains peace, and is known as a woman of good repute."(15)

Guru Ji now comes back to the attitude of self-conceited persons and tells us why these people behave as they do. He says: "(O' my friends), the mind of self-conceited persons is extremely dirty, and they are so stone hearted that they are never convinced (about the truth and the virtue in any good advice). They are (like) snakes who even when fed with milk, still have only poison in them."(16)

Reflecting on the reasons, why the self-conceited are so evil hearted and how they never become pious, Guru Ji says: "(O' my friends, when God Himself) is doing (everything, then) whom can we say (good or bad). He Himself is capable of pardoning and showing mercy on them. (So when), by (reflecting) on Guru's word, one's dirt (of ego) is washed off, then one's soul is embellished with everlasting beauty."(17)

Stressing upon the importance of truth in the court of God, Guru Ji says: "(O' my friends), eternal is the Master (of divine riches of God's Name), and also eternal are the traders (who come to do business in that commodity). There, the false ones cannot stay at all, because to them this truth is not pleasing, and they are consumed in pain."(18)

Guru Ji now comments on the attitude of the world in general, and says: "(O' my friends), soiled with ego, the world is wandering around, therefore it keeps going

through birth and death again and again. (One) has to act according to one's pre-ordained destiny (based on deeds done in past lives), which no one (except God) can erase."(19)

But Guru Ji is always compassionate to everyone. Therefore, he tells us what one could do in this birth, so that one does not have to suffer through birth and death again. He says: "(O' my friends, if one) remains united with the company of saints, then one is imbued with the love for the eternal (God). By praising that true God with true (love and concentration of) mind, one is accepted as true in the court of the eternal God, (and thus by loving the eternal God through the company of the saints, one can end one's cycle of birth and death and get merged in God Himself)."(20)

Commenting on the merits of Guru's advice, he says: "(O' my friends), perfect is the advice of the perfect Guru. Therefore (following Guru's advice), one who day and night meditates on God's Name, internally puts a stop to ego and the sense of mineness, which is a severe chronic malady."(21)

Therefore even for himself, Guru Ji says: "I (wish that I may) keep praising my Guru (and paying respect to him) by bowing and touching his feet, and shedding my ego from within, I may surrender my body and soul to him."(22)

Giving us another piece of advice, Guru Ji says: "(O' my friends), we are simply ruined by remaining torn between different pulls. Therefore, you should attune your mind only to theone (God). When you forsake your ego and sense of "I-amness", then you remain absorbed in the everlasting God."(23)

Describing the blessings received by those who follow the advice of the true Guru, and how much he respects them, Guru Ji says: "(O' my friends, they who meet (and follow the advice of) the true Guru are (like) my brothers and sisters, because they remain attuned to the true word (of *Gurbani*). And they who are thus united with the eternal (God) are not separated from Him again, They look truly (honorable) in the court of the true (God)."(24)

Now Guru Ji describes how such Guru's followers get rid of their faults or weaknesses, and how much God loves them. He says: "They are my brothers, sisters and close friends, who serve (and remember) the eternal God. When their faults are (disposed off), and merits start to accumulate, they develop a partnership with (divine) merits."(25)

Elaborating on the blessings obtained by those who participate in acquiring divine virtues, Guru Ji says: "(O' my friends), by developing a partnership in divine merits (with the Guru, divine) peace wells up (in their minds), and they perform true worship (of God). Then through the Guru's word they invest in truth, and obtain the profit of (God's) Name."(26)

Once again warning us about the sins associated with amassing worldly wealth and its uselessness in the end, and talking about the merits of amassing the wealth of God's Name, he says: "(O' my friends), by committing many sins, we amass gold and silver (and other worldly riches, but none of these) accompany us, when we depart (from the world). Except (God's) Name, nothing will go with us, (thus) the entire world has been deceived by the demon of death."(27)

Therefore, Guru Ji advises: "(O' my friends), the real sustenance of the mind is God's Name, so keep it preserved in your heart. This expense "money" is inexhaustible and it accompanies a Guru's follower till the end."(28)

Therefore addressing his own mind (actually ours), Guru Ji says: "O' my mind, you have strayed away from (God, your) true origin, (and if you remain strayed like this), you would depart from this world, losing all your honor. (As for as) this world (is concerned), it is afflicted by attachment to duality (worldly riches and power, therefore) following Guru's instruction, you (better) meditate on the eternal God."(29)

Now talking about the glories of God and the merits of Guru's instruction, he says: "(O' my friends), the worth of God cannot be assessed, and praise of God cannot be written down. Through (*Gurbani*), the Guru's word, one who imbues one's body and mind with (God's) love, remains absorbed in God."(30)

Regarding the experience enjoyed by those Guru's followers, who remain absorbed in God's love, using the metaphor of a young bride, Guru Ji says: "(O' my friends), that Spouse of mine is very colorful, He imperceptibly imbues (the bride souls) with His love. But a bride soul is imbued with this love only (when she truly remembers and surrenders herself to God, and thus) merges in the body of her Spouse."(31)

Elaborating on the merits of following Guru's advice, he says: "(O' my friends), they who serve (and act on the advice of) the Guru are united (with God), even if they have been separated from Him for a long time. (By doing so they obtain) all the nine treasures of (God's) Name, which is contained within (themselves, and it is so abundant that) even after enjoying and spending, it does not fall short, and they keep uttering God's praises in a state of (divine) poise."(32)

Describing the blessings enjoyed by such Guru's followers, Guru Ji says: "(O' my friends, such Guru's followers, who are attuned to God through the Guru's word), neither take birth nor die, and they do not suffer any pain or sorrow. (In short), they who have been saved by the Guru are emancipated and enjoy games of love with God." (33)

Guru Ji concludes this *shabad* by telling us how everlasting is the union of those rare Guru's followers, who day and night remain attuned to God and keep meditating on His Name. He says: "(O' my friends), they who, day and night, remain united (with

God through meditation on His Name), are not separated (from God, ever). However O' Nanak, very rarely are (visibly) known such persons who thus obtain union with the eternal God)."(34-1-3)

**The message of this *shabad* is manifold: First of all we should understand that there is no use of flattering the worldly people, because they are short-lived, and would not be able to help us for too long. Therefore, we should only praise and meditate on God, who alone is eternal and can help us even after death. Secondly, we should forsake our ego and self-conceit, and instead of being engrossed in amassing worldly wealth or power, we should try to seek the company of the true saints of God, who would guide us to have friendship and love for the eternal God. Then by remaining imbued with the love of that God, one day we may also be eternally united with Him.**

*SGGS P - 755-756*



ਪੰਨਾ ੭੫੭

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ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪ ਘਰੁ ੨

raag soohee asatpadee-aa mehlaa  
4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਧਿਆਰਾ ਹਉ  
ਤਿਸੁ ਪਹਿ ਆਪੁਵੇਚਾਈ ॥੧॥ko-ee aan milaavai mayraa pareetam  
pi-aaraa ha-o tis peh aap vaychaa-ee.  
||1||

ਦਰਸਨੁ ਹਰਿ ਦੇਖਣ ਕੈ ਤਾਈ ॥

darsan har daykhan kai taa-ee.

ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ  
ਧਿਆਈ ॥੧॥ਰਹਾਉ ॥kirpaa karahi taa satgur mayleh har har  
naam Dhi-aa-ee. ||1|| rahaa-o.ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ  
ਧਿਆਈ ॥੨॥jay sukhdeh ta tujheh araaDhee dukh  
bhee tujhai Dhi-aa-ee. ||2||ਜੇ ਭੁਖੁ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੂਖੁ  
ਮਨਾਈ ॥੩॥jay bhukhdeh ta it hee raajaa dukh vich  
sookh manaa-ee. ||3||ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਪੀ ਵਿਚਿ ਅਗਨੀ  
ਆਪੁ ਜਲਾਈ ॥੪॥tan man kaat kaat sabh arpee vich agnee  
aap jalaa-ee. ||4||

ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੇਵਾ ਜੋ ਦੇਵਹਿ ਸੋ ਖਾਈ ॥੫॥

pakhaa fayree paanee dhovaa jo dayveh  
so khaa-ee. ||5||ਨਾਨਕੁ ਗਰੀਬੁ ਢਹਿ ਪਇਆ ਦੁਆਰੈ ਹਰਿ ਮੇਲਿ  
ਲੈਹੁ ਵਡਿਆਈ ॥੬॥naanak gareeb dheh pa-i-aa du-aarai har  
mayl laihu vadi-aa-ee. ||6||ਅਖੀ ਕਾਢਿ ਧਰੀ ਚਰਣਾ ਤਲਿ ਸਭ ਧਰਤੀ ਫਿਰਿ  
ਮਤ ਪਾਈ ॥੭॥akhee kaadhDharee channa tal  
sabhDhartee fir mat paa-ee. ||7||ਜੇ ਪਾਸਿ ਬਹਾਲਹਿ ਤਾ ਤੁਝਹਿ ਅਰਾਧੀ ਜੇ ਮਾਰਿ  
ਕਢਹਿ ਭੀ ਧਿਆਈ ॥੮॥jay paas bahaaleh taa tujheh araaDhee  
jay maar kadheh bhee Dhi-aa-ee. ||8||ਜੇ ਲੋਕੁ ਸਲਾਹੇ ਤਾ ਤੇਰੀ ਉਪਮਾ ਜੇ ਨਿੰਦੈ ਤ ਛੋਡਿ  
ਨ ਜਾਈ ॥੯॥jay lok salaahay taa tayree upmaa jay  
nindai ta chhod na jaa-ee. ||9||ਜੇ ਤੁਧੁ ਵਲਿ ਰਹੈ ਤਾ ਕੋਈ ਕਿਹੁ ਆਖਉ ਤੁਧੁ  
ਵਿਸਰਿਐ ਮਰਿ ਜਾਈ ॥੧੦॥jay tuDh val rahai taa ko-ee kihu aakha-o  
tuDh visri-ai mar jaa-ee. ||10||ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਗੁਰ ਉਪਰਿ ਪੈ ਪੈਰੀ ਸੰਤ  
ਮਨਾਈ ॥੧੧॥vaar vaar jaa-ee gur oopar pai pairree sant  
manaa-ee. ||11||

ਨਾਨਕੁ ਵਿਚਾਰਾ ਭਇਆ ਦਿਵਾਨਾ ਹਰਿ ਤਉ ਨਾਨਕ vichaaraa bha-i-aa divaanaa har  
ਦਰਸਨ ਕੈ ਤਾਈ ॥੧੨॥ ta-o darsan kai taa-ee. ||12||

ਝਖੜੁ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣੁ jhakhharjhaagee meehu varsai bhee gur  
ਜਾਈ ॥੧੩॥ daykhan jaa-ee. ||13||

ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ samund saagar hovai baho khaaraa  
ਪਹਿ ਜਾਈ ॥੧੪॥ gursikh langh gur peh jaa-ee. ||14||

ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰ ਜਿ-o paraanee jal bin hai mar<sup>t</sup>aa ti-o sikh  
ਬਿਨੁ ਮਰਿ ਜਾਈ ॥੧੫॥ gur bin mar jaa-ee. ||15||

ਪੰਨਾ ੭੫੮

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ਜਿਉ ਧਰਤੀ ਸੋਭ ਕਰੇ ਜਲੁ ਬਰਸੈ ਤਿਉ ਸਿਖੁ ਗੁਰ ਜਿ-o Dhartee sobh karay jal barsai ti-o sikh  
ਮਿਲਿ ਬਿਗਸਾਈ ॥੧੬॥ gur mil bigsaa-ee. ||16||

ਸੇਵਕ ਕਾ ਹੋਇ ਸੇਵਕੁ ਵਰਤਾ ਕਰਿ ਕਰਿ ਬਿਨਉ sayvak kaa ho-ay sayvak var<sup>t</sup>aa kar kar  
ਬੁਲਾਈ ॥੧੭॥ bin-o bulaa-ee. ||17||

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਹਿ ਗੁਰ ਮਿਲਿ ਗੁਰ ਸੁਖੁ naanak kee baynantee har peh gur mil  
ਪਾਈ ॥੧੮॥ gur sukh paa-ee. ||18||

ਤੂ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਗੁਰ ਵਿਚੁ ਦੇ ਤੁਝਹਿ too aapay gur chaylaa hai aapay gur vich  
ਧਿਆਈ ॥੧੯॥ day tuj<sup>h</sup>eh Dhi-aa-ee. ||19||

ਜੇ ਤੁਧੁ ਸੇਵਹਿ ਸੇ ਤੂਹੈ ਹੋਵਹਿ ਤੁਧੁ ਸੇਵਕ ਪੈਜ ਜੋ tu<sup>D</sup>h sayveh so <sup>t</sup>oohai hoveh tu<sup>D</sup>h  
ਰਖਾਈ ॥੨੦॥ sayvak paij rak<sup>h</sup>aa-ee. ||20||

ਭੰਡਾਰ ਭਰੇ ਭਗਤੀ ਹਰਿ ਤੇਰੇ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ bhandaar bharay bhagtee har <sup>t</sup>ayray jis  
ਦੇਵਾਈ ॥੨੧॥ bhaavai <sup>t</sup>is dayvaa-ee. ||21||

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਏ ਹੋਰ ਨਿਹਫਲ ਸਭ ਜਿਸ too<sup>n</sup>deh so-ee jan paa-ay hor nihfal  
ਚਤੁਰਾਈ ॥੨੨॥ sabh cha<sup>t</sup>uraa-ee. ||22||

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ simar simar simar gur apunaa so-i-aa  
ਜਾਗਾਈ ॥੨੩॥ man jaagaa-ee. ||23||

ਇਕੁ ਦਾਨੁ ਮੰਗੈ ਨਾਨਕੁ ਵੇਚਾਰਾ ਹਰਿ ਦਾਸਨਿ ਦਾਸੁ ik daan mangai naanak vaychaaraa har  
ਕਰਾਈ ॥੨੪॥ daaan daaas karaa-ee. ||24||

ਜੇ ਗੁਰੁ ਝਿੜਕੇ ਤ ਮੀਠਾ ਲਾਗੈ ਜੇ ਬਖਸੇ ਤ ਗੁਰੁ jay gur jhirhkay ta meethaa laagai jay  
ਵਡਿਆਈ ॥੨੫॥ bakhsay ta gur vadi-aa-ee. ||25||

ਗੁਰਮੁਖਿ ਬੋਲਹਿ ਸੋ ਥਾਇ ਪਾਏ ਮਨਮੁਖਿ ਕਿਛੁ  
ਥਾਇ ਨ ਪਾਈ ॥੨੬॥

gurmukh bolehh so thaa-ay paa-ay  
manmukh kichh thaa-ay na paa-ee. ||26||

ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ ਗੁਰਸਿਖੁ ਗੁਰ ਦੇਖਣ  
ਜਾਈ ॥੨੭॥

paalaa kakar varaf varsai gursikh gur  
daykhan jaa-ee. ||27||

ਸਭੁ ਦਿਨਸੁ ਰੈਣਿ ਦੇਖਉ ਗੁਰੁ ਅਪੁਨਾ ਵਿਚਿ ਅਖੀ  
ਗੁਰ ਪੈਰ ਧਰਾਈ ॥੨੮॥

sabh dinas raindaykh-a-u gur apunaa vich  
akhee gur pair Dharaa-ee. ||28||

ਅਨੇਕ ਉਪਾਵ ਕਰੀ ਗੁਰ ਕਾਰਣਿ ਗੁਰ ਭਾਵੈ ਸੋ  
ਥਾਇ ਪਾਈ ॥੨੯॥

anayk upaav karee gur kaaran gur  
bhaavai so thaa-ay paa-ee. ||29||

ਰੈਣਿ ਦਿਨਸੁ ਗੁਰ ਚਰਣ ਅਰਾਧੀ ਦਇਆ ਕਰਹੁ  
ਮੇਰੇ ਸਾਈ ॥੩੦॥

rain dinas gur charan araaDhee da-i-aa  
karahu mayraj saa-ee. ||30||

ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੂ ਹੈ ਗੁਰ ਮਿਲਿ ਤ੍ਰਿਪਤਿ  
ਅਘਾਈ ॥੩੧॥

naanak kaa jee-o pind guroo hai gur mil  
taripat aghaa-ee. ||31||

ਨਾਨਕ ਕਾ ਪੁਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ  
ਗੋਸਾਈ ॥੩੨॥੧॥

naanak kaa parabh poor rahi-o hai jat  
kattat gosaa-ee. ||32||1||

### Raag Suhi Ashatpadians Mehla-4 Ghar-2 IkOnkaar Sat Gur Parsaad

In Sikh philosophy there is seemingly a beautiful enigma, regarding the importance of the Guru, and God in Sikh's life. On the one hand it is the Guru who gives us his immaculate advice and unites us with God. On the other hand, it is only when we are blessed with the grace of God that we meet the true Guru, who unites with God. Therefore in this *shabad*, Guru Ji expresses his love and desire to meet both the Guru and God in a most humble, sincere, and emotional way.

He says: "If someone comes and unites me with my Beloved God, I would sell off myself (and give everything) to that person."(1)

However, acknowledging that God is met only by meditating on His Name, which one does only, when one is blessed with the guidance of the true Guru, he says: "(O' God), if You show mercy and unite me with the true Guru, then to see Your sight I would always keep meditating on Your Name."(1-pause)

Now showing his love and total acceptance of the will of God, Guru Ji says: "(O' God), if You bless me with happiness I would contemplate on You, but even in pain I would remember You. (2) If You give me hunger, I would feel satiated (in this hunger), and would find a reason to be happy even in pain."(3)

Showing his commitment to God, Guru Ji humbly submits: “(O’ God, for the sake of seeing Your sight, if needed) I would cut my body and mind into pieces, offer it all to You, and wouldn’t hesitate to burn myself in fire (for Your sake). (4) (I wish that) I may wave a fan (over Your devotees), carry water for them, and eat whatever You give. (5) (O’ God), poor Nanak has fallen at Your door; (please) unite him (with Yourself). This would be (Your) greatness.”(6)

Stating how much effort he is ready to make to find the true Guru, he says: “(O’ God), I would pluck out my eyes, and place under the feet (of the Guru) and would roam around the entire earth, in the hope that I may find (the Guru).”(7)

Next describing the extent of his love for God, Guru Ji says: “(O’ God), if You seat me near You, I would keep meditating on You, and even if You kick me out, I would still remember You. (8) If people praise me (I would consider it as) Your glory, and if they slander me still I wouldn’t go away abandoning You. (9) If You remain on my side then I don’t care what anybody else says to me, but when You are forsaken from my mind (I feel so depressed, as if I) have died. (10) O’ God, I would sacrifice myself again and again to the Guru, and falling at his feet, I would try to please the saint (Guru. In short, O’ God), poor Nanak has gone crazy to see Your sight.”(12)

Guru Ji now expresses the depth of his commitment to see the sight of that Guru who unites him with God. He says: “O’ God, even if a violent storm is raging and torrential rain is falling, still braving that storm I would go to see the Guru. (13) Even if in front of him is a very vast and brackish sea, the Guru’s sikh would cross it and go to the Guru.”(14)

Stating the reasons why a true sikh loves his Guru so much, and why he is willing to take such big risks for the sight of his Guru, he says: “(O’ my friends), just as a mortal dies without water, similarly a disciple dies without the Guru. (15) On the other hand, just as when rain falls the earth looks beautiful, similarly a sikh is in rapture on seeing his Guru.”(16)

Therefore Guru Ji makes a prayer to God and says: “(O’ my God, bless me that) I may live as a servant of (the Guru’s) servant (the Guru), and I may address him always in the form of a request. (17) This is the prayer of Nanak before God, (that please unite him with the Guru, because) upon meeting the Guru he obtains the greatest comfort.”(18)

Next acknowledging the unique qualities of God, how he honors those who serve and worship Him, and how everybody depends upon His grace, Guru Ji says: “(O’ God), You Yourself are (both) the Guru and the disciple. Therefore through the Guru I meditate on You. (19) They who serve (worship) You, become like You. (20) Your storehouses are brimful with devotion, but only on whom You are pleased, You provide them (through the Guru). (21) Yes, only that person obtains (Your devotion), whom



You give; all other cleverness is useless. (22) Therefore (O' God, I wish and pray) that by meditating on my Guru again and attain, I may awaken my sleeping mind (to the onslaughts of worldly temptations). (23) (O' God), poor Nanak, begs but only one gift (from You) that make him the servant of Your servants."(24)

Finally expressing his utmost respect, sincere devotion and complete faith in his Guru, he says: "(O' God, if I err and) my Guru reprimands me, it sounds sweet to me (and I do not mind it at all. However) if he forgives me, that is Guru's greatness. (25) (Because I know that) whatever Guru's followers utter, the Guru approves, but nothing said (or done) by the self-conceited person is given any weight. (26) (A Guru's follower is so dedicated that) even if there is bitter cold or frost and snow is falling, the Guru's disciple goes to see the Guru. (27) Therefore (I wish that) day and night I may keep beholding the Guru and enshrine Guru's feet (his sweet memories) in my eyes. (28) (I know that) I may keep doing innumerable things for the Guru, but what pleases the Guru that alone is approved by him. (29) O' my Master, show this mercy that day and night I may worship the feet (the immaculate words of my) Guru." (30)

Guru Ji concludes the *shabad* by stating how much he depends upon his Guru, and what he has come to realize about God. He says: "(O' God), the Guru is Nanak's body and soul, upon meeting the Guru, his thirst is quenched (31) (By Guru's grace, he has realized that) the God of Nanak and the Master of the universe is pervading everywhere."(32-1)

**The message of this *shabad* is that we should be so much imbued with love and devotion for the Guru that no matter where and how far is he and what kind of weather conditions are there, we should always crave to see him,. Secondly we should respect the Guru so much that even if he reprimands us we should still love him, and deem all his reprimands as sweet words uttered for our own good. Thirdly, following his guidance, we should meditate on God's Name and feel so satisfied and happy that even if we are suffering in pain, we should happily accept it as the will and grace of God.**

2-24-92

*SGGS P - 757-758*

ਪੰਨਾ ੭੬੦

SGGS P-760

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ ੫ ਘਰੁ ੩

raag soohee mehlaa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.

ਮਿਥਨ ਮੋਹ ਅਗਨਿ ਸੋਕ ਸਾਗਰ ॥  
ਕਰਿ ਕਿਰਪਾ ਉਧਰੁ ਹਰਿ ਨਾਗਰ ॥੧॥

mithan moh agan sok saagar.  
kar kirpaa uDhar har naagar. ||1||

ਚਰਣ ਕਮਲ ਸਰਣਾਇ ਨਰਾਇਣ ॥  
ਦੀਨਾ ਨਾਥ ਭਗਤ ਪਰਾਇਣ ॥੧॥ ਰਹਾਉ ॥

charan kamal sarnaay naraa-in.  
deenaa naath bhagat paraa-in. ||1||  
rahaa-o.

ਅਨਾਥਾ ਨਾਥ ਭਗਤ ਭੈ ਮੇਟਨ ॥  
ਸਾਧਸੰਗਿ ਜਮਦੂਤ ਨ ਭੇਟਨ ॥੨॥

anaathaa naath bhagatbhai maytan.  
saaDhsang jamdoot na bhaytan. ||2||

ਜੀਵਨ ਰੂਪ ਅਨੂਪ ਦਇਆਲਾ ॥  
ਰਵਣ ਗੁਣਾ ਕਟੀਐ ਜਮ ਜਾਲਾ ॥੩॥

jeevan roop anoop da-i-aalaa.  
ravaan guna katee-ai jam jaalaa. ||3||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਨਿਤ ਜਾਪੈ ॥  
ਰੋਗੁ ਰੂਪ ਮਾਇਆ ਨ ਬਿਆਪੈ ॥੪॥

amrit naam rasan nit jaapai.  
rog roop maa-i-aa na bi-aapai. ||4||

ਜਪਿ ਗੋਬਿੰਦ ਸੰਗੀ ਸਭਿ ਤਾਰੇ ॥  
ਪੋਹਤ ਨਾਹੀ ਪੰਚ ਬਟਵਾਰੇ ॥੫॥

jap gobind sangee sabhtaaray.  
pohat naahee panch batvaaray. ||5||

ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਏਕੁ ਧਿਆਏ ॥  
ਸਰਬ ਫਲਾ ਸੋਈ ਜਨੁ ਪਾਏ ॥੬॥

man bach karam parabh ayk Dhi-aa-ay.  
sarab falaa so-ee jan paa-ay. ||6||

ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪਨਾ ਪ੍ਰਭਿ ਕੀਨਾ ॥  
ਕੇਵਲ ਨਾਮੁ ਭਗਤਿ ਰਸੁ ਦੀਨਾ ॥੭॥

Dhaar anoograhu apnaa parabh keenaa.  
kayval naam bhagat ras deenaa. ||7||

ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥  
ਨਾਨਕ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥੮॥੧॥੨॥

aad maDh ant parabh so-ee.  
naanak tis bin avar na ko-ee. ||8||1||2||

**Raag Suhi Mohalla-5**  
**Ik Onkaar Sat Gur Pargaad**

In this *shabad*, Guru Ji comments on the sorry state of the world, and shows us how to pray to God to save us from its temptations.

Addressing God, Guru Ji says: “O’ beautiful God, this world is like a sea of false attachment, fire (of desire), and sorrow. (Please) show mercy (and) save us (from drowning in this dreadful worldly ocean).”(1)

Continuing his prayer, he says: “O’ immaculate God, the Master of the meek, and the support of devotees, we have sought the shelter of Your immaculate feet (please save us).” (1-pause)

Commenting on the merits of God and the society of His saints, Guru Ji says: “(O’ my friends), that God is the support of support less and destroyer of fear of His devotees. By remaining in the company of (His) saints, even the (fear of) the demons of death does not touch a person.”(2)

Guru Ji adds: “(O’ my friends), by uttering the praises of the embodiment of life and compassionate God of un-paralleled beauty, the noose of death is cut down (and we get out of the circle of birth and death).”(3)

Now listing some of the blessings of meditating on God’s Name, Guru Ji says: “(O’ my friends), the person who daily utters the nectar Name of God from the tongue, that person is not afflicted by *Maya* (the attachment for worldly riches and power), which is the source of all evils.”(4)

Guru Ji adds: “(O’ my friends), by meditating on God of the universe, one (saves oneself, and also) ferries across all one’s companions, and even the five demons (of lust, anger, greed, attachment, and ego) cannot touch that person.”(5)

Summarizing the benefits of meditating on God’s Name, Guru Ji says: “(O’ my friends), that person alone obtains all the fruits (of human birth), who with his or her mind, body, and deeds meditates on the one God.”(6)

Stating how God blesses a person whom He accepts as His own, Guru Ji says: “(O’ my friends), showing His mercy, whom God has made His own, on that person He has bestowed His immaculate Name and relish of devotion.”(7)

In conclusion, Guru Ji says: “(O’ my friends), in the beginning, middle, and the end, it is that same God (who is the Master). O’ Nanak, except Him there is no other second (God or Master).”(8-1-2)

**The message of this *shabad* is that if we want to find relief from the fires of worldly desires, falsehoods, and other social tensions and get rid of our own internal enemies, such as lust, anger, and greed, then we should pray to God to show His mercy, and bless us with the gift of His Name and unite us with Him.**

2-6-92

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ਪੰਨਾ ੭੬੧

SGGS P-761

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ ॥

simrit̃ bayḍ puraaṇ pukaaran  
pothee-aa.

ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੂੜੁ ਗਾਲੀ ਹੋਛੀਆ ॥੧॥

naam binaa sabh̃ koorh̃ gaal<sup>h</sup>ee  
hoch<sup>h</sup>ee-aa. ||1||

ਨਾਮੁ ਨਿਧਾਨੁ ਅਪਾਰੁ ਭਗਤਾ ਮਨਿ ਵਸੈ ॥

naam niDhaan apaar bhagṭaa man  
vasai.

ਜਨਮ ਮਰਣ ਮੋਹੁ ਦੁਖੁ ਸਾਧੂ ਸੰਗਿ ਨਸੈ ॥੧॥ ਰਹਾਉ ॥

janam maraṇ moh dukh saaDhoo  
sang nasai. ||1|| rahaa-o.

ਮੋਹਿ ਬਾਦਿ ਅਹੰਕਾਰਿ ਸਰਪਰ ਰੁੰਨਿਆ ॥

mohi baad aha<sup>n</sup>kaar sarpar runni-aa.

ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੂਲਿ ਨਾਮ ਵਿਛੁੰਨਿਆ ॥੨॥

sukh na paa-ini<sup>h</sup> mool naam  
vichhunni-aa. ||2||

ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ ਬੰਧਿਆ ॥

mayree mayree Dhaar banDhan  
banDhi-aa.

ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ ਧੰਧਿਆ ॥੩॥

narak surag avṭaar maa-i-aa  
DhanDhi-aa. ||3||

ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ ॥

soDhat soDhat soDhat beechaari-aa.

ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ ॥੪॥

naam binaa suk<sup>h</sup> naahi sarpar  
haari-aa. ||4||

ਪੰਨਾ ੭੬੨

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ਆਵਹਿ ਜਾਹਿ ਅਨੇਕ ਮਰਿ ਮਰਿ ਜਨਮਤੇ ॥

aavahi jaahi anayk mar mar janmatay.

ਬਿਨੁ ਬੁਝੇ ਸਭੁ ਵਾਦਿ ਜੋਨੀ ਭਰਮਤੇ ॥੫॥

bin boojhay sabh̃ vaad jonee  
bhar<sup>h</sup>matay. ||5||

ਜਿਨੁ ਕਉ ਭਏ ਦਇਆਲ ਤਿਨੁ ਸਾਧੂ ਸੰਗੁ ਭਇਆ ॥

jin<sup>h</sup> ka-o bha-ay da-i-aal tin<sup>h</sup> saaDhoo  
sang bha-i-aa.

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਤਿਨੀ ਜਨੀ ਜਪਿ ਲਇਆ ॥੬॥

amrit̃ har kaa naam tin<sup>h</sup>ee janee jap  
la-i-aa. ||6||

ਖੋਜਹਿ ਕੋਟਿ ਅਸੰਖ ਬਹੁਤੁ ਅਨੰਤ ਕੇ ॥

k<sup>h</sup>ojeh kot asa<sup>n</sup>k<sup>h</sup> bahut anant kay.

ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਨੇੜਾ ਤਿਸੁ ਹੇ ॥੭॥

jis bujhaa-ay aap nayrhaa tis hay. ||7||

ਵਿਸਰੁ ਨਾਹੀ ਦਾਤਾਰ ਆਪਣਾ ਨਾਮੁ ਦੇਹੁ ॥

visar naahee daataar aapnaa naam  
dayh.

ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ  
ਏਹੁ ॥੮॥੨॥੫॥੧੬॥

gun gaavaa din raat naanak chaa-o  
ayhu. ||8||2||5||16 ||

### Suhi Mehla-5

In previous so many *shabads* Guru Ji has been advising us to dwell on God's Name and shed off all our common weaknesses of duality, greed and ego etc. In this *shabad* Guru Ji tells us why dwelling on God's Name is so important, and what are the consequences, if we keep engrossed in false worldly struggles, and doing other deeds done to satisfy our ego or greed etc. Guru Ji also tells us how our Guru helps us on this path to the union with the Lord.

At the very outset, Guru Ji says: "O' my friends, there are some, who loudly recite the *Simritis*, *Vedas*, and other holy books, but without (meditating on) God's Name, all these things are empty actions, and are completely useless."(1)

Now telling us from where and how to obtain the commodity of God's Name, Guru Ji says: "O' my friends, the infinite treasure of God's Name resides in the hearts of the devotees and by meditating on God's Name, in the congregation of the saint (Guru), one's pain of birth and death and worldly attachment flees away.

Describing the state of those who do not listen to the Guru's advice and remain involved in false worldly attachments, he says: "O' my friends, they who remain involved in worldly attachment, strife, and self-conceit, for sure cry out in grief at being separated from God's Name and do not obtain peace at all."(2)

Continuing to comment on the fate of those who do not listen to the Guru, and do not meditate on God's Name, Guru Ji says: "O' my friends, such egocentric persons who remain obsessed with their own selfish motives, being bound by worldly bonds, keep going through hell and heaven (pain and pleasure) again and again."(3)

Therefore sharing the result of all his deliberations and studies, Guru Ji says: "O' my friends, after deliberating and reflecting again and again, I have found this to be the essence of wisdom, that without God, no one has obtained peace and surely has lost his (or her game of life)."(4)

However commenting on the general state of human beings in the world, Guru Ji says: "O' my friends, without meditating on God's Name, myriads of mortals keep coming and going from this world, and are born to die again. But without realizing God, whatever they do is useless strife. Therefore, they keep wandering through existences."(5)

Now Guru Ji tells us who are those fortunate persons who meditate on God's Name. He says: "O' my friends, on whom God became merciful, they have been blessed with the company and guidance of the saint (Guru), and these fortunate persons have meditated on the life rejuvenating Name of God."(6)

Stating how rare are those on whom God showers His grace and becomes close to them, Guru Ji says: "O' my friends, many millions, countless, and infinite numbers of persons search for God, but He comes near only those, whom He Himself makes to realize Him. (Our own efforts to search God are not enough)."(7)

Guru Ji concludes this *shabad* by showing us what kind of prayer we should make before God. With extreme love and devotion, he says: "O' my benefactor God, never forsake me and please bless me with Your Name. This alone is the desire of Nanak that day and night he may sing Your praises."(8-2-5-16)

**The message of this *shabad* is that without meditating on God's Name, all other rituals including reading or reciting of holy books are empty and unfruitful things. They who keep entangled in their egoistic worldly pursuits, surely come to grief. Lastly, no matter how many efforts we might make on our own to search God, unless we seek the guidance of the Guru and grace of God, we cannot see His sight.**

6-20-92

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ਪੰਨਾ ੭੬੩

SGGS P-763

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੧

raag soohee chhant mehlaa 1  
ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤ ਪੇਈਅਣੈ ਘਰਿ ਪਾਹੁਣੀ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥bhar joban mai mat pay-ee-arhai ghar  
paahunee bal raam jee-o.ਮੈਲੀ ਅਵਗਣਿ ਚਿਤਿ ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਸਮਾਵਨੀ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥mailee avgan chit bin gur gun na  
samaavane bal raam jee-o.ਗੁਣ ਸਾਰ ਨ ਜਾਣੀ ਭਰਮਿ ਭੁਲਾਣੀ ਜੋਬਨੁ ਬਾਦਿ  
ਗਵਾਇਆ ॥gun saar na jaanee bharam bhulaanee  
joban baad gavaa-i-aa.ਵਰੁ ਘਰੁ ਦਰੁ ਦਰਸਨੁ ਨਹੀ ਜਾਤਾ ਪਿਰ ਕਾ ਸਹਜੁ  
ਨ ਭਾਇਆ ॥var ghar dar darsan nahee jaataa pir kaa  
sahj na bhaa-i-aa.ਸਤਿਗੁਰ ਪ੍ਰਛਿ ਨ ਮਾਰਗਿ ਚਾਲੀ ਸੂਤੀ ਰੈਣਿ  
ਵਿਹਾਣੀ ॥satgur poochh na maarag chaalee sootee  
rain vihaanee.ਨਾਨਕ ਬਾਲਤਣਿ ਰਾਡੇਪਾ ਬਿਨੁ ਪਿਰ ਧਨ  
ਕੁਮਲਾਣੀ ॥੧॥naanak baaltan raadaypaa bin pir Dhan  
kumlaanee. ||1||ਬਾਬਾ ਮੈ ਵਰੁ ਦੇਹਿ ਮੈ ਹਰਿ ਵਰੁ ਭਾਵੈ ਤਿਸ ਕੀ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥baabaa mai var deh mai har var bhaavai  
tis kee bal raam jee-o.ਰਵਿ ਰਹਿਆ ਜੁਗ ਚਾਰਿ ਤ੍ਰਿਭਵਣ ਬਾਣੀ ਜਿਸ ਕੀ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥rav rahi-aa jug chaar taribhavan banee jis  
kee bal raam jee-o.

ਤ੍ਰਿਭਵਣ ਕੰਤੁ ਰਵੈ ਸੋਹਾਗਣਿ ਅਵਗਣਵੰਤੀ ਦੂਰੇ ॥

taribhavan kant ravai sohagan  
avganvantee dooray.

ਜੈਸੀ ਆਸਾ ਤੈਸੀ ਮਨਸਾ ਪੂਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥

jaisee aasaa taisee mansaa poor rahi-aa  
bharpooray.ਹਰਿ ਕੀ ਨਾਰਿ ਸੁ ਸਰਬ ਸੁਹਾਗਣਿ ਰਾਂਡ ਨ ਮੈਲੈ  
ਵੇਸੇ ॥har kee naar so sarab suhaagan raanD  
na mailai vaysay.ਨਾਨਕ ਮੈ ਵਰੁ ਸਾਚਾ ਭਾਵੈ ਜੁਗਿ ਜੁਗਿ ਪ੍ਰੀਤਮ  
ਤੈਸੇ ॥੨॥naanak mai var saachaa bhaavai jug jug  
pareetam taisay. ||2||ਬਾਬਾ ਲਗਨੁ ਗਣਾਇ ਹੰ ਭੀ ਵੰਵਾ ਸਾਹੁਰੈ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥baabaa lagan ganaa-ay haN bhee vanjaa  
saahurai bal raam jee-o.ਸਾਹਾ ਹੁਕਮੁ ਰਜਾਇ ਸੋ ਨ ਟਲੈ ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥saahaa hukam rajaa-ay so na talai jo  
parabh karai bal raam jee-o.ਕਿਰਤੁ ਪਾਇਆ ਕਰਤੈ ਕਰਿ ਪਾਇਆ ਮੇਟਿ ਨ  
ਸਕੈ ਕੋਈ ॥kirat pa-i-aa kartai kar paa-i-aa mayt na  
sakai ko-ee.

ਜਾਵੀ ਨਾਉ ਨਰਹ ਨਿਹਕੇਵਲੁ ਰਵਿ ਰਹਿਆ ਤਿਹੁ  
ਲੋਈ ॥

jaanjee naa-o narah nihkayval rav rahi-aa  
tihu lo-ee.

ਮਾਇ ਨਿਰਾਸੀ ਰੋਇ ਵਿਛੁੰਨੀ ਬਾਲੀ ਬਾਲੈ ਹੇਤੇ ॥

maa-ay niraasee ro-ay vichhunnee baalee  
baalai haytay.

ਨਾਨਕ ਸਾਚ ਸਬਦਿ ਸੁਖ ਮਹਲੀ ਗੁਰ ਚਰਣੀ ਪ੍ਰਭੁ  
ਚੇਤੇ ॥੩॥

naanak saach sabad sukh mahlee gur  
charnee parabh chaytay. ||3||

ਪੰਨਾ ੭੬੪

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ਬਾਬੁਲਿ ਦਿਤੜੀ ਦੂਰਿ ਨਾ ਆਵੈ ਘਰਿ ਪੇਈਐ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥

baabul dit-rhee door naa aavai ghar  
pay-ee-ai bal raam jee-o.

ਰਹਸੀ ਵੇਖਿ ਹਦੂਰਿ ਪਿਰਿ ਰਾਵੀ ਘਰਿ ਸੋਹੀਐ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

rahsee vaykh hadoor pir raavee ghar  
sohee-ai bal raam jee-o.

ਸਾਚੇ ਪਿਰ ਲੋੜੀ ਪ੍ਰੀਤਮ ਜੋੜੀ ਮਤਿ ਪੂਰੀ  
ਪਰਧਾਨੇ ॥

saachay pir lorhee pareetam jorhee mat  
pooree parDhaanay.

ਸੰਜੋਗੀ ਮੇਲਾ ਥਾਨਿ ਸੁਹੇਲਾ ਗੁਣਵੰਤੀ ਗੁਰ  
ਗਿਆਨੇ ॥

sanjogee maylaa thaan suhaylaa  
gunvantee gur gi-aanay.

ਸਤੁ ਸੰਤੋਖੁ ਸਦਾ ਸਚੁ ਪਲੈ ਸਚੁ ਬੋਲੈ ਪਿਰ ਭਾਏ ॥

sat santokh sadaa sach palai sach bolai  
pir bhaa-ay.

ਨਾਨਕ ਵਿਛੁੜਿ ਨਾ ਦੁਖੁ ਪਾਏ ਗੁਰਮਤਿ ਅੰਕਿ  
ਸਮਾਏ ॥੪॥੧॥

naanak vichhurh naa dukh paa-ay gurmat  
ank samaa-ay. ||4||1||

***Raag Suhi Chhant Mehla-1 Ghar-1  
Ik Onkaar Sat Gur Parsaad***

In this *shabad*, Guru Ji uses the metaphor of a young girl, who during her childhood and youth, does not care for acquiring any merits, which could help her in getting wedded and united with the meritorious groom (God). But later, she realizes her mistake and asks her father to equip her with the needed qualities and unite her back with her fiancé (God). Then leaving her mother (the worldly attachment), she goes to the home of her spouse, and being equipped with many virtues, she is received and treated there with honor. In a way, this *shabad* is the story of many human beings who although were strayed from the right path during their early age and youth, later realized their mistakes, and sought the shelter of the Guru. Then by following his advice, they were united with the God.

Speaking on behalf of a human bride (soul) who realizes that she has been wasting her youth in vain, Guru Ji says: “O’ my friends, during the prime of my youth I have been living, as if intoxicated in the wine of my self-conceit. I did not realize that in this



world, which is like my parents' house, I am only a guest. Yes, I have lived my youth, in evils as if my soul is soiled with many blemishes, and without the guidance of the Guru, no virtues can get enshrined in my mind. Being lost in doubt I did not understand the value of God's virtues, and I wasted away my youth in vain. I did not care to know about the traditions or the ways of my bridegroom's house. Even the poised conduct of the groom didn't appeal me. I did not care to ask the true Guru and follow the right path to get united with my Groom, and my youth passed away in such ignorance, as if the night of my life passed away in sleep. In short, I, Nanak, say that I have passed my youth in such a way, as if I became a widow while still a child; without the company of her spouse, this bride has withered away and has lost her charm and beauty."(1)

As it might happen that after a certain incident or awakening, many people abandon their old sinful ways and start walking on the right path, Guru Ji depicts the next stage of the bride who has realized her mistake, and now she seeks the guidance of her father (Guru) to help her, so that she can also get wedded and united with (God) her spouse.

So again on behalf of that bride soul, Guru Ji says, "O' my respected father (Guru), bless me that I may look pleasing to God, my Spouse, and that I may become His wedded bride. He prevails over all the ages and all the worlds. The Master of the world enjoys the company of the Guru's followers, as if they are His united wedded brides. But he keeps the unworthy ones away from Him. Whatever the bride (soul) wishes, God fulfills her desire. The bride (soul) who is wedded to God remains eternally married and never becomes a widow or has to wear soiled clothes (as was the custom in those days). Nanak says, "I wish that the eternal Groom who remains same age after age may seem pleasing to me."(2)

Now expressing the sentiments of that bride soul who is eager to unite with her groom (God), Guru Ji says: "O' my respected father, fix the auspicious date so that I too may go to the house of my in-laws."

Responding to her request on behalf of her father, Guru Ji says: "(O' my dear girl), in accordance with the deeds done by mortals in the past, God has already issued a command (for the couples union or separation), and whatever God does that, cannot be stalled. (In other words), whatever the Creator has written in the destiny (of a person), that nobody can erase. That God who is independent of all human beings, and is pervading over all the three worlds, with the marriage party of saints comes as a Groom to wed (and unite the deserving bride (soul) with Him. Then, her mind gets so diverted towards God, that the intellect which previously was attached to the worldly affairs), grieves like a mother (when her daughter leaves after marriage), because now the young bride loves her young groom, (God, and not worldly affairs). Now O' Nanak, acting on the true word (of advice) of the Guru, she resides in the peaceful and comforting mansion of God, and through the words of her Guru, she keeps God enshrined in her mind."(3)

Guru Ji concludes the *shabad* by describing the final stage of mind and the blessings enjoyed by a Guru-following soul who has been united with God, and always remains absorbed in Him. He compares this stage to the bliss being enjoyed by that bride who has been fully accepted into her in-laws household and is deemed a respected member of their family.

So on behalf of that wedded and respected bride (soul), Guru Ji says, “My father (Guru has so completely turned my thoughts away from the worldly enticements, as if he) has wedded me away in a far off place, so that I may not come back to this home (and go through the circles of birth and death. It looks like that when) the eternal Groom needed (and He thought the bride soul was of use to Him), He united her with Him. Her intellect became perfect, and she was given a prime status. Because of her good fortune, she was united with her Spouse and her life became comfortable in the company of her Groom, She became meritorious, possessing the wisdom given by the Guru. Now there is always truth and contentment in her mind, and she always speaks truth and is pleasing to her Spouse. O’ Nanak, this bride would neither get separated from her spouse, God, nor would she suffer pains of births and deaths, Following Guru’s instruction, she would merge (in God Himself).”(4-1)

**The message of this *shabad* is that while we are living in this world, we should not waste our time in useless worldly pursuits. Instead, we should utilize this opportunity to learn from our Guru (Granth Sahib Ji), the right way to lead a virtuous life, while meditating on God’s Name, so that when we depart from this world, we may be accepted in God’s union, and exempted from any more pains of births and deaths.**

6-2-92

*SGGS P - 763-764*

ਪੰਨਾ ੭੬੫

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੧ ਘਰੁ ੪॥

raag soohee chhantme<sup>h</sup>laa 1  
ghar 4.

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ ਲਾਇਆ ॥

jin kee-aa tin daykhi-aa jag DhanDh-rhai  
laa-i-aa.

ਦਾਨਿ ਤੈਰੈ ਘਟਿ ਚਾਨਣਾ ਤਨਿ ਚੰਦੁ ਦੀਪਾਇਆ ॥

daan tayrai ghat chaan<sup>n</sup>aa tan chand  
deepaa-i-aa.ਚੰਦੋ ਦੀਪਾਇਆ ਦਾਨਿ ਹਰਿ ਕੈ ਦੁਖੁ ਅੰਧੇਰਾ ਉਠਿ  
ਗਇਆ ॥chando deepaa-i-aa daan har kai dukh  
anDhayraa u<sup>h</sup> ga-i-aa.ਗੁਣ ਜੰਵ ਲਾੜੇ ਨਾਲਿ ਸੋਹੈ ਪਰਖਿ ਮੋਹਣੀਐ  
ਲਾਇਆ ॥gun janj laarhay naal sohai parakh  
mohnee-ai la-i-aa.

ਵੀਵਾਹੁ ਹੋਆ ਸੋਭ ਸੇਤੀ ਪੰਚ ਸਬਦੀ ਆਇਆ ॥

veevaahu ho-aa sobh saytee panch  
sabdee aa-i-aa.ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ  
ਲਾਇਆ ॥੧॥jin kee-aa tin daykhi-aa jag DhanDh-rhai  
laa-i-aa. ||1||

ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ ॥

ha-o balihaaree saajnaa meetaa  
avreetaa.ਇਹੁ ਤਨੁ ਜਿਨ ਸਿਉ ਗਾਡਿਆ ਮਨੁ ਲੀਅੜਾ  
ਦੀਤਾ ॥ih tan jin si-o gaadi-aa man lee-arhaa  
deetaa.ਲੀਆ ਤ ਦੀਆ ਮਾਨੁ ਜਿਨੁ ਸਿਉ ਸੇ ਸਜਨ ਕਿਉ  
ਵੀਸਰਹਿ ॥lee-aa ta dee-aa maan jinH si-o say  
sajan ki-o veesrahi.ਜਿਨੁ ਦਿਸਿ ਆਇਆ ਹੋਹਿ ਰਲੀਆ ਜੀਅ ਸੇਤੀ  
ਗਹਿ ਰਹਹਿ ॥jinH dis aa-i-aa hohi ralee-aa jee-a  
saytee geh raheh.

ਸਗਲ ਗੁਣ ਅਵਗਣੁ ਨ ਕੋਈ ਹੋਹਿ ਨੀਤਾ ਨੀਤਾ ॥

sagal gun avgan na ko-ee hohi neetaa  
neetaa.

ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ ॥੨॥

ha-o balihaaree saajnaa meetaa  
avreetaa. ||2||

ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥

gunaa kaa hovai vaasulaa kadh vaas  
la-eejai.

ਜੇ ਗੁਣੁ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ ॥

jay gun hovniH saajnaa mil saajh  
kareejai.

ਪੰਨਾ ੭੬੬

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ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ ॥	saajh kareejai gunah kayree chhod avgan chalee-ai.
ਪਹਿਰੇ ਪਟੰਬਰ ਕਰਿ ਅਡੰਬਰ ਆਪਣਾ ਪਿਤੁ ਮਲੀਐ ॥	pahiray patambar kar adambar aapnaa pirh malee-ai.
ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਝੋਲਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥	jithai jaa-ay bahee-ai bhala kahee-ai jhol amrit peejai.
ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ ॥੩॥	gunaa kaa hovai vaasulaa kadh vaas la-eejai.   3
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ ॥	aap karay kis aakhee-ai hor karay na ko-ee.
ਆਖਣ ਤਾ ਕਉ ਜਾਈਐ ਜੇ ਭੂਲੜਾ ਹੋਈ ॥	aakhantaa ka-o jaa-ee-ai jay bhoorhaa ho-ee.
ਜੇ ਹੋਇ ਭੂਲਾ ਜਾਇ ਕਹੀਐ ਆਪਿ ਕਰਤਾ ਕਿਉ ਭੂਲੈ ॥	jay ho-ay bhoolaa jaa-ay kahee-ai aap kartaa ki-o bhulai.
ਸੁਣੇ ਦੇਖੇ ਬਾਝੁ ਕਹਿਐ ਦਾਨੁ ਅਣਮੰਗਿਆ ਦਿਵੈ ॥	sunay daykhay baajh kahi-ai daan anmangi-aa divai.
ਦਾਨੁ ਦੇਇ ਦਾਤਾ ਜਗਿ ਬਿਧਾਤਾ ਨਾਨਕਾ ਸਚੁ ਸੋਈ ॥	daan day-ay daataa jag biDhaataa naankaa sach so-ee.
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ ॥੪॥੧॥੪॥	aap karay kis aakhee-ai hor karay na ko-ee.   4  1  4

***Ik Onkaar Sat Gur Parsaad  
Raag Suhi Chhant Mehla-1 Ghar-4***

In this *shabad*, Guru Ji tells us what we need to do to get rid of our faults and acquire merits so that we may become worthy of uniting with (God), our beloved Groom.

Guru Ji first makes an observation and says: “(O’ my friends), that (God) who created this universe has also taken care of it and has yoked all (creatures in) the world to (their) tasks. (But O’ God), it is through Your gift that someone’s mind is illuminated with the (divine wisdom), as if the moon is shining in the form of a lamp in (that person’s) body. Yes, when by (God’s) grace the moon (of wisdom) shines (in one’s body), the darkness of sorrow (and ignorance) disappears (from there). However, just as a marriage party looks beautiful in the company of the groom only, similarly the merits of a (soul) bride look virtuous (if) the charming lady has chosen her Spouse after due examination, and if (God) the groom resides in her heart. Then the marriage (of this bride) is performed with great splendor, and God accompanied by musical

instruments playing five celestial tunes comes to wed her and (reside in her heart). Yes, that (God) who created this world has taken care of it, and has yoked (the creatures in it to their individual) tasks.”(1)

Sharing with us his feelings about his saintly friends, with whom he has shared so many virtues and happy moments. Guru Ji says: “I am a sacrifice to those (saintly) friends, who are unaffected by worldly ways, (with whom) I have let this body of mine mingle (and with whom I) have exchanged (the intimate thoughts of my) heart. How can I forsake those friends, with whom I have exchanged (intimate thoughts of my) heart? Seeing whom I revel in joy, I keep them clasped to my body (enshrined in my mind, like) my life breaths. Day after day, they acquire new merits and there is no fault (in them). I am a sacrifice to those friends who are free from the evil ways (of the world).”(2)

Next Guru Ji tells us how to gather more and more virtues and become worthy of our spotless and immaculate God. First speaking metaphorically, he says: “If we have a box full of fragrant virtues, then we should take out that box, and open it to enjoy its fragrance. Similarly, if (we know that) our friends have some virtues, joining them we should participate (and also try to acquire) those merits. Yes, we should share the merits (with the Guru’s followers), and shedding our demerits, we should conduct ourselves (as per our Guru’s advice). In this way, decking us with the silken robes (of virtues) and making appropriate preparations to beautify our life, we should occupy our position in the arena of the world (and do our duty). Wherever we go and sit, we should speak well (of others), and removing the pollen (of worldly impurities) drink the nectar (of God’s Name. Yes) if we have a box of virtues, we should take it out and enjoy the fragrance (of those virtues).”(3)

In conclusion, Guru Ji says: “(O’ my friends), on His own (God) is doing everything, no one else does anything, so to whom can we go and say (or complain about anything. Moreover) we may go (and complain only) if He were prone to make mistakes. Yes, if He were mistaken, we could have gone and told Him, but how can the Creator ever make a mistake. He listens and sees (everything), and without our asking, He gives us in charity, which we have not even asked for. That Creator of the universe gives charity to all. O’ Nanak, He is eternal. Again, it is He who does everything, whom else can we say when there is nobody who does anything?”(4-1-4)

**The message of this *shabad* is that we should try to gather virtues and merits from our virtuous saintly friends. Following Guru’s advice, we should meditate on God’s Name. We have to accept that God is infallible, and we should not complain against any of His doings, and we should gladly obey His will.**

6-9-92

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ਪੰਨਾ ੭੬੭

SGGS P-767

ਰਾਗ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੩ ਘਰੁ ੨

raag soohee **chhant** mehlaa 3  
ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar **satgur** parsaad.

ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ ॥

sukh sohilrhaa har Dhi-aavahu.

ਗੁਰਮੁਖਿ ਹਰਿ ਫਲੁ ਪਾਵਹੁ ॥

gurmukh har fal paavhu.

ਗੁਰਮੁਖਿ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਜਨਮ  
ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ ॥gurmukh fal paavhu har naam Dhi-aavahu  
janam janam kay dookh nivaaray.ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਕਾਰਜ ਸਭਿ  
ਸਵਾਰੇ ॥balihaaree gur apnay vitahu jin kaaraj  
sabh savaaray.ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਜਾਪਹੁ ਸੁਖ ਫਲੁ ਹਰਿ  
ਜਨ ਪਾਵਹੁ ॥har parabh kirpaa karay har jaapahu  
sukh fal har jan paavhu.ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨ ਭਾਈ ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ  
ਧਿਆਵਹੁ ॥੧॥naanak kahai sunhu jan bhaa-ee suk  
sohilrhaa har Dhi-aavahu. ||1||

ਸੁਣਿ ਹਰਿ ਗੁਣ ਭੀਨੇ ਸਹਜਿ ਸੁਭਾਏ ॥

sun har gunbheenay sahj subhaa-ay.

ਗੁਰਮਤਿ ਸਹਜੇ ਨਾਮੁ ਧਿਆਏ ॥

gurmat sehjay naam Dhi-aa-ay.

ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਤਿਨ ਗੁਰੁ ਮਿਲਿਆ  
ਤਿਨ ਜਨਮ ਮਰਣ ਭਉ ਭਾਗਾ ॥jin ka-o Dhur likhi-aa tin gur mili-aa tin  
janam maranbha-o bhaagaa.

ਪੰਨਾ ੭੬੮

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ਅੰਦਰਹੁ ਦੁਰਮਤਿ ਦੂਜੀ ਖੋਈ ਸੇ ਜਨੁ ਹਰਿ ਲਿਵ  
ਲਾਗਾ ॥andrahu durmatdoojee kho-ee so jan har  
liv laagaa.ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕੀਨੀ ਮੇਰੈ ਸੁਆਮੀ ਤਿਨ  
ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ ॥jin ka-o kirpaa keenee mayrai su-aamee  
tin an-din har gun gaa-ay.

ਸੁਣਿ ਮਨ ਭੀਨੇ ਸਹਜਿ ਸੁਭਾਏ ॥੨॥

sun man bheenay sahj subhaa-ay. ||2||

ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥

jug meh raam naam nistaaraa.

ਗੁਰ ਤੇ ਉਪਜੈ ਸਬਦੁ ਵੀਚਾਰਾ ॥

gur tay upjai sabad veechaaraa.

ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ਰਾਮ ਨਾਮੁ ਧਿਆਰਾ ਜਿਸੁ  
ਕਿਰਪਾ ਕਰੇ ਸੁ ਪਾਏ ॥gur sabad veechaaraa raam naam  
pi-aaraa jis kirpaa karay so paa-ay.ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਕਿਲਵਿਖ ਸਭਿ  
ਗਵਾਏ ॥sehjay gun gaavai din raatee kilvikh  
sabh gavaa-ay.

ਸਭੁ ਕੋ ਤੇਰਾ ਤੂ ਸਭਨਾ ਕਾ ਹਉ ਤੇਰਾ ਤੂ ਹਮਾਰਾ ॥

sabh ko tayraa too sabhnaa kaa ha-o  
tayraa too hamaaraa.

ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ ॥੩॥

jug meh raam naam nistaaraa. ||3||

ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰ ਮਾਹੀ ॥

saajan aa-ay vuthay ghar maahee.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਤ੍ਰਿਪਤਿ ਅਘਾਹੀ ॥

har gun gaavahi taripat aghaahee.

ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਤ੍ਰਿਪਤਾਸੀ ਫਿਰਿ ਭੂਖ ਨ  
ਲਾਗੈ ਆਏ ॥

har gun gaa-ay sadaa triptaasee fir  
bhookh na laagai aa-ay.

ਦਹ ਦਿਸਿ ਪੂਜ ਹੋਵੈ ਹਰਿ ਜਨ ਕੀ ਜੇ ਹਰਿ ਹਰਿ  
ਨਾਮੁ ਧਿਆਏ ॥

dah dis pooj hovai har jan kee jo har har  
naam Dhi-aa-ay.

ਨਾਨਕ ਹਰਿ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਹਰਿ ਬਿਨੁ ਕੋ  
ਦੂਜਾ ਨਾਹੀ ॥

naanak har aapay jorh vichhorhay har  
bin ko doojaa naahee.

ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰ ਮਾਹੀ ॥੪॥੧॥

saajan aa-ay vuthay ghar maahee.  
||4||1||

*Raag Suhi Chhant Mehla-3 Ghar-2  
Ik Onkaar Sat Gur Parsaad*

In this shabad, Guru Ji tells us what kind of fruits, and blessings we obtain when following Guru's advice we sing praises of God, and He comes to reside in our heart.

Guru Ji says: "(O' my friends), by singing the song of joy (in praise of God) meditate on that God. By following this advice of the Guru, you would obtain the fruit of God's (Name). Yes, through the Guru, meditate on God's Name, obtain this fruit, (and by doing this) your sufferings of many births would be eradicated. (You should be) a sacrifice to your Guru who has accomplished all your tasks (of this and the next world). O' devotees of God, (always pray that) may God the Master show mercy, (and bless you) that you too may keep worshipping Him, and you may obtain peace. Nanak says, listen O' devotees (of God, my) brothers, sing the song of divine bliss (in praise of God)."(1)

Describing the blessings enjoyed by a person who listens to or sings joyous songs in praise of God, Guru Ji says: "(O' my friends), on listening to the merits of God, (devotees) have been easily saturated with (divine bliss), and following Guru's instruction, they have meditated on (God's) Name in a state of poise. However those, in whose destiny it has been so pre-ordained from the very beginning, have met the Guru and that devotee's fear of birth and death has hastened away. Then shedding evil intellect and sense of duality from within, such a person has got attuned to God. Yes, on whom my Master has showed mercy, they have sung praises of God everyday. (That is why I say, that by listening to God's praises, their) minds have been easily saturated (with divine bliss)."(2)

Now Guru Ji tells us, why we need both the grace of the Guru and God for meditating on God's Name and singing songs in His praise. He says: "(O' my friends), in this age emancipation is obtained only (by meditating on) God's Name. But it is through the Guru that (the desire and the ability to) reflect on his word (the Gurbani) develops (in a person, and as one) reflects on (Gurbani) the Guru's word, God's Name seems

pleasing (to that one). However, only the one on whom (God) shows mercy obtains (this gift). Then in a state of poise, one sings praises (of God) day and night, and gets rid of all one's sins and evils. (Such a devotee says): "(O' God), everybody belongs to You, and You belong to all. I am Yours and You are mine, and (for sure), in this age the emancipation is only through God's Name."(3)

Guru Ji concludes the *shabad* by describing the kind of bliss those devotees enjoy in whose heart God comes to abide. He says: "Becoming gracious, they in whose house (of the heart) dear friend (God) has come, being completely satiated, they sing praises of God. By singing praises of God, all their thirst is quenched, and then hunger (for worldly things) never afflicts them. (Not only that), the one who meditates on God's Name, is acclaimed all over the world. (But O'), Nanak, (God) Himself unites and separates (a person from Him), and there is no body else except God (who does anything). They in whose heart, their friend (God) graciously comes to reside, (always remain satiated)."(4-1)

**The message of this *shabad* is that if we want to enjoy the bliss of union with God, we should reflect on Guru's instruction, sing praises of God, and meditate on His Name in a state of peace and poise. If it is so pre-written in our destiny, God would come to reside in our heart, then there will be no more suffering.**

2-19-94

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ਪੰਨਾ ੭੬੯

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ਸੂਹੀ ਮਹਲਾ ੩॥

soohee mehlaa 3.

ਜੁਗ ਚਾਰੇ ਧਨ ਜੇ ਭਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਹਾਗੁ ਨ  
ਹੋਈ ਰਾਮ ॥

jug chaaray Dhan jay bhava*i* bin satgur  
sohaag na ho-ee raam.

ਪੰਨਾ ੭੭੦

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ਨਿਹਚਲੁ ਰਾਜੁ ਸਦਾ ਹਰਿ ਕੇਰਾ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ  
ਨ ਕੋਈ ਰਾਮ ॥

nihchal raaj sadaa har kayraa t*i*s bin avar  
na ko-ee raam.

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਸਦਾ ਸਚੁ ਸੋਈ ਗੁਰਮੁਖਿ  
ਏਕੋ ਜਾਣਿਆ ॥

t*i*s bin avar na ko-ee sadaa sach so-ee  
gurmukh ayko jaani-aa.

ਧਨ ਪਿਰ ਮੇਲਾਵਾ ਹੋਆ ਗੁਰਮਤੀ ਮਨੁ ਮਾਨਿਆ ॥

Dhan pir maylaavaa ho-aa gurmatee  
man maani-aa.

ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਾ ਹਰਿ ਪਾਇਆ ਬਿਨੁ ਹਰਿ  
ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ ॥

satgur mili-aa taa har paa-i-aa bin har  
naavai mukat na ho-ee.

ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਰਾਵੇ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ  
ਹੋਈ ॥੧॥

naanak kaaman kantai raavay man  
maanee-ai sukh ho-ee. ||1||

ਸਤਿਗੁਰੁ ਸੇਵਿ ਧਨ ਬਾਲੜੀਏ ਹਰਿ ਵਰੁ ਪਾਵਹਿ  
ਸੋਈ ਰਾਮ ॥

satgur sayv Dhan baalr*h*ee-ay har var  
paavahi so-ee raam.

ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ  
ਰਾਮ ॥

sadaa hoveh sohaagane*e* fir mailaa vays  
na ho-ee raam.

ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ਹਉਮੈ  
ਮਾਰਿ ਪਛਾਣਿਆ ॥

fir mailaa vays na ho-ee gurmukh booj*h*ai  
ko-ee ha-umai maar pachhaani-aa.

ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ਸਬਦਿ ਸਮਾਵੈ ਅੰਤਰਿ ਏਕੋ  
ਜਾਣਿਆ ॥

kar*n*ee kaar kamaavai sabad samaavai  
antar ayko jaani-aa.

ਗੁਰਮੁਖਿ ਪੁਭੁ ਰਾਵੇ ਦਿਨੁ ਰਾਤੀ ਆਪਣਾ ਸਾਚੀ  
ਸਭਾ ਹੋਈ ॥

gurmukh parabh raavay d*i*n raatee  
aapnaa saachee sobhaa ho-ee.

ਨਾਨਕ ਕਾਮਣਿ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਰਵਿ ਰਹਿਆ  
ਪੁਭੁ ਸੋਈ ॥੨॥

naanak kaaman pir raavay aapnaa rav  
rahi-aa parabh so-ee. ||2||

ਗੁਰ ਕੀ ਕਾਰ ਕਰੇ ਧਨ ਬਾਲੜੀਏ ਹਰਿ ਵਰੁ ਦੇਇ  
ਮਿਲਾਏ ਰਾਮ ॥

gur kee kaar karay Dhan baalr*h*ee-ay har  
var d*u*ay-ay milaa-ay raam.

ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਤੀ ਹੈ ਕਾਮਣਿ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ  
ਪਾਏ ਰਾਮ ॥

har kai rang ra*t*ee hai kaaman mil  
pareetam sukh paa-ay raam.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ਸਚਿ ਸਮਾਏ ਸਚੁ ਵਰਤੈ  
ਸਭ ਥਾਈ ॥

mil pareetam sukh paa-ay sach samaa-ay  
sach vartai sabh thaa-ee.

ਸਚਾ ਸੀਗਾਰੁ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਕਾਮਣਿ ਸਚਿ  
ਸਮਾਈ ॥

sachaa seegaar karay din raatee kaaman  
sach samaa-ee.

ਹਰਿ ਸੁਖਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਕਾਮਣਿ ਲਇਆ  
ਕੰਠਿ ਲਾਏ ॥

har sukh-daata sabad pachhaataa  
kaaman la-i-aa kanthi laa-ay.

ਨਾਨਕ ਮਹਲੀ ਮਹਲੁ ਪਛਾਣੈ ਗੁਰਮਤੀ ਹਰਿ  
ਪਾਏ ॥੩॥

naanak mahlee mahal pachhaanai  
gurmatee har paa-ay. ||3||

ਸਾ ਧਨ ਬਾਲੀ ਧੁਰਿ ਮੇਲੀ ਮੇਰੈ ਪ੍ਰਭਿ ਆਪਿ  
ਮਿਲਾਈ ਰਾਮ ॥

saa Dhan baalee Dhur maylee mayrai  
parabh aap milaa-ee raam.

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ  
ਸਭ ਥਾਈ ਰਾਮ ॥

gurmatee ghat chaanan ho-aa parabh  
rav rahi-aa sabh thaa-ee raam.

ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਮੰਨਿ ਵਸਾਈ ਪੂਰਬਿ  
ਲਿਖਿਆ ਪਾਇਆ ॥

parabh rav rahi-aa sabh thaa-ee man  
vasaa-ee poorab likhi-aa paa-i-aa.

ਸੇਜ ਸੁਖਾਲੀ ਮੇਰੇ ਪ੍ਰਭ ਭਾਣੀ ਸਚੁ ਸੀਗਾਰੁ  
ਬਣਾਇਆ ॥

sayj sukhaalee mayray parabh bhaanee  
sach seegaar banaa-i-aa.

ਕਾਮਣਿ ਨਿਰਮਲ ਹਉਮੈ ਮਲੁ ਖੋਈ ਗੁਰਮਤਿ ਸਚਿ  
ਸਮਾਈ ॥

kaaman nirmal ha-umai mal kho-ee  
gurmat sach samaa-ee.

ਨਾਨਕ ਆਪਿ ਮਿਲਾਈ ਕਰਤੈ ਨਾਮੁ ਨਵੈ ਨਿਧਿ  
ਪਾਈ ॥੩॥੩॥੪॥

naanak aap milaa-ee kartai naam navai  
niDh paa-ee. ||4||3||4||

### Suhi Mehla-3

Just as a stream of water runs down the mountains to go and merge in the ocean, the original source of its existence, similarly in Sikh faith a human soul's main desire is to unite and merge in its primal source (God). Guru Ji compares this desire of the soul to a young human bride who always longs to get and remain united with her groom. In this *shabad*, using this metaphor of the bride, Guru Ji describes from whom one must seek guidance, what other steps, one needs to take for meeting God (one's Groom), and then what kinds of blessings such a human bride enjoys.

Guru Ji says: “(O’ my friends), even if the bride (soul) wanders around for all the four ages, without (the guidance of) the true Guru her union with (the groom God) doesn’t take place. Always unchangeable is the rule of God, and without Him there is not another. Yes, there is no other except Him, that (God) Himself is always there, and a Guru following (soul) has recognized only that one (as her true Spouse). When, through Guru’s instruction her mind accepts this truth, union between the bride (soul) and the groom (God) takes place. But only when (the bride soul) has met the true Guru (and acted on his advice) she has obtained God, (and realized that) without meditating on the God’s Name, salvation is not obtained. O’ Nanak, if the mind is convinced (about meditation on God’s Name, then the bride soul) enjoys peace.”(1)

Now as if addressing us in the metaphor of human bride, Guru Ji says: “O’ ignorant bride (soul) serve the true Guru (by acting on his advice), so that you may obtain that God as your groom. Then you would become eternally wedded wife (so that as per Hindu custom) your dress would never be soiled (like that of a widow). Yes, your dress would never be soiled (because, you would never be separated from your Groom). But only a rare one has understood (this secret, by following the path shown by) the Guru, and stilling her ego has recognized (God. Such a bride soul) does the righteous deed (of meditating on God’s Name), remains absorbed in the word (of the Guru) and within (her mind) she has recognized the one (God). The Guru following (bride soul) meditates on her God day and night, and obtains eternal glory. O’ Nanak, (in this way) the bride (soul) enjoys the company of her Spouse, who is pervading everywhere.”(2)

Continuing his advice to the human soul, Guru Ji says: “O’ young bride, do what the Guru tells you, he would get you united with your spouse (God). The bride (soul who) is imbued with the love of God, enjoys peace upon meeting her Beloved. Yes, she obtains bliss on meeting her Beloved, and she merges in the eternal (God), who is forever pervading everywhere. Day and night, she decks herself with the everlasting decoration (of virtues), and that bride (soul) remains absorbed (in the remembrance of) the eternal (God. In this way, through the Guru’s) word, the bride (soul) has met the Giver of peace, and she has embraced Him to her bosom. In short, O’ Nanak, the bride (soul) recognizes mansion of (God) the Master, and by following Guru’s instruction is united with God.”(3)

Lest, any person who succeeds in meeting God may entertain any kind of egoistic thoughts, Guru Ji concludes the *shabad* by saying: “(O’ my friends), the young bride (soul), whom God has united (with Himself), He has so pre-ordained in her destiny from the very beginning. Through Guru’s instruction, her mind has been illuminated (with this divine wisdom that) God is pervading everywhere. She enshrines that all pervading God in her mind, and has thus obtained what was pre-ordained for her. (The bride, who has) decked the couch of her heart with the true decoration of virtues, looks pleasing to my God, and the bed of her heart has become delightful. (In this way, the soul) bride, who by following Guru’s instruction is absorbed (in the Name of) the eternal (God), sheds the dirt of ego from her within and becomes immaculate. O’ Nanak, the Creator Himself has united her with Him, she has obtained (God’s) Name, (as if she has) obtained all the nine treasures (of happiness).”(4-3-4)

**The message of this *shabad* is that we cannot obtain union with God, without following the advice of the true Guru. Only through Guru’s instruction, we are able to shed our ego and make our mind immaculate. Then by following Guru’s advice and decorating ourselves with true merits we become pleasing to God, and worthy of uniting with Him.**

12-8-93

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ਪੰਨਾ ੭੭੧

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ਸੂਹੀ ਮਹਲਾ ੩॥

soohee mehlaa 3.

ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਚਰਣੀ ਚਿਤੁ  
ਲਾਏ ਰਾਮ ॥jay lor<sup>h</sup>eh var baal<sup>r</sup>hee-ay taa gur  
char<sup>n</sup>ee chit<sup>u</sup> laa-ay raam.ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਹਰਿ ਜੀਉ ਮੈਰੈ ਨ ਜਾਏ  
ਰਾਮ ॥sadaa hoveh sohaagane<sup>e</sup> har jee-o marai  
na jaa-ay raam.ਹਰਿ ਜੀਉ ਮੈਰੈ ਨ ਜਾਏ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ਸਾ  
ਧਨ ਕੰਤੁ ਪਿਆਰੀ ॥har jee-o marai na jaa-ay gur kai sahj  
sub<sup>h</sup>aa-ay saa Dhan kant<sup>u</sup> pi-aaree.ਸਚਿ ਸੰਜਮਿ ਸਦਾ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ  
ਸੀਗਾਰੀ ॥sach sanjam sadaa hai nirmal gur kai  
sabad<sup>i</sup> seegaaree.ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਜਿਨਿ ਆਪੇ ਆਪੁ  
ਉਪਾਇਆ ॥mayraa parabh<sup>u</sup> saachaa sad<sup>i</sup> hee saachaa  
jin aapay aap upaa-i-aa.ਨਾਨਕ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਜਿਨਿ ਗੁਰ ਚਰਣੀ  
ਚਿਤੁ ਲਾਇਆ ॥੧॥naanak sadaa pir raavay aap<sup>n</sup>aa jin gur  
char<sup>n</sup>ee chit<sup>u</sup> laa-i-aa. ||1||ਪਿਰੁ ਪਾਇਅੜਾ ਬਾਲੜੀਏ ਅਨਦਿਨੁ ਸਹਜੇ ਮਾਤੀ  
ਰਾਮ ॥pir paa-i-ar<sup>h</sup>aa baal<sup>r</sup>hee-ay an-din sehjay  
maat<sup>e</sup>ee raam.ਗੁਰਮਤੀ ਮਨਿ ਅਨਦੁ ਭਾਇਆ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ  
ਰਾਤੀ ਰਾਮ ॥gurmat<sup>e</sup>ee man anad<sup>u</sup> bh<sup>a</sup>i-aa tittan mail  
na raat<sup>e</sup>ee raam.ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਰਾਤੀ ਹਰਿ ਪ੍ਰਭਿ ਰਾਤੀ ਮੇਰਾ  
ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ॥tittan mail na raat<sup>e</sup>ee har parabh<sup>u</sup> raat<sup>e</sup>ee  
mayraa parabh<sup>u</sup> mayl milaa-ay.ਅਨਦਿਨੁ ਰਾਵੇ ਹਰਿ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਏ ॥an-din raavay har parabh<sup>u</sup> ap<sup>n</sup>aa vichahu  
aap gavaa-ay.ਗੁਰਮਤਿ ਪਾਇਆ ਸਹਜਿ ਮਿਲਾਇਆ ਅਪਣੇ  
ਪ੍ਰੀਤਮ ਰਾਤੀ ॥gurmat<sup>i</sup> paa-i-aa sahj milaa-i-aa ap<sup>n</sup>ay  
pareet<sup>m</sup> raat<sup>e</sup>ee.ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪ੍ਰਭੁ ਰਾਵੇ ਰੰਗਿ  
ਰਾਤੀ ॥੨॥naanak naam milai vadi-aa-ee parabh<sup>u</sup>  
raavay rang raat<sup>e</sup>ee. ||2||ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੜੀਏ ਪਿਰ ਕਾ ਮਹਲੁ ਤਿਨ  
ਪਾਇਆ ਰਾਮ ॥pir raavay rang raat<sup>r</sup>-r<sup>h</sup>ee-ay pir kaa  
mahal tin paa-i-aa raam.ਸੋ ਸਹੋ ਅਤਿ ਨਿਰਮਲੁ ਦਾਤਾ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਇਆ ਰਾਮ ॥so saho at<sup>i</sup> nirmal daataa jin vichahu aap  
gavaa-i-aa raam.ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਹਰਿ ਭਾਇਆ ਹਰਿ  
ਕਾਮਣਿ ਮਨਿ ਭਾਣੀ ॥vichahu moh chukaa-i-aa jaa har bh<sup>a</sup>-i-  
aa har kaaman man bh<sup>a</sup>ane<sup>e</sup>.ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਕਥੇ ਅਕਥ  
ਕਹਾਣੀ ॥an-din gun gaavai nit saachay kathay  
akath kahaane<sup>e</sup>.ਜੁਗ ਚਾਰੇ ਸਾਚਾ ਏਕੋ ਵਰਤੈ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ  
ਪਾਇਆ ॥jug chaaray saachaa ayko vartai bin gur  
kinai na paa-i-aa.

ਪੰਨਾ ੭੭੨

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ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰੰਗਿ ਰਾਤੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ  
ਚਿਤੁ ਲਾਇਆ ॥੩॥

naanak rang ravai rang raatēe jin har  
saytēe chit̄ laa-i-aa. ||3||

ਕਾਮਣਿ ਮਨਿ ਸੋਹਿਲੜਾ ਸਾਜਨ ਮਿਲੇ ਪਿਆਰੇ  
ਰਾਮ ॥

kaaman man sohilrhaa saajan milay  
pi-aaray raam.

ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ  
ਧਾਰੇ ਰਾਮ ॥

gurmatēe man nirmal ho-aa har raakhi-aa  
ur Dhaaray raam.

ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰੇ ਅਪਨਾ ਕਾਰਜੁ ਸਵਾਰੇ  
ਗੁਰਮਤੀ ਹਰਿ ਜਾਤਾ ॥

har raakhi-aa ur Dhaaray apnaa kaaraj  
savaaray gurmatēe har jaataa.

ਪ੍ਰੀਤਮਿ ਮੋਹਿ ਲਇਆ ਮਨੁ ਮੇਰਾ ਪਾਇਆ ਕਰਮ  
ਬਿਧਾਤਾ ॥

pareetam mohi la-i-aa man mayraa paa-i-  
aa karam biDhaataa.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਵਸਿਆ  
ਮੰਨਿ ਮੁਰਾਰੇ ॥

satgur sayv sadaa sukh paa-i-aa har  
vasi-aa man muraaray.

ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪੁਨੈ ਗੁਰ ਕੈ ਸਬਦਿ  
ਸਵਾਰੇ ॥੪॥੫॥੬॥

naanak mayl la-ee gur apunai gur kai  
sabad savaaray. ||4||5||6||

### Suhi Mehla-3

It is a given that every girl wants to marry the best bachelor in town. In this *shabad*, Guru Ji compares the human soul to a young ignorant girl who wants to wed such a groom, who always remains young, and remains alive forever, so that she never has to live the wretched life of a widow of those days, when a woman was totally dependent upon man for her social and economic survival.

So addressing us, in the metaphor of a marriageable young girl, Guru Ji says: “O’ dear ignorant young girl, if you are looking for (a groom of your dreams), then attune your mind to Guru’s feet (his word, the Gurbani). Then you would become a wedded bride forever, because the reverend God neither dies, nor goes (anywhere). Yes, the reverend God neither dies, nor goes anywhere, and the bride who adopts the poised and contented demeanor of the Guru, that bride becomes dear to her Spouse. (By following Guru’s advice, she acquires pleasing manners, and such virtues that) through the discipline of truth she always remains immaculate and by acting on Guru’s advice, she embellishes her life. (O’ my friends), eternal is my God, and He who has created Himself always remains eternal. Nanak says, the bride soul, who has attuned her mind to the Guru’s feet (his *Gurbani*), always enjoys the company of her Spouse.”(1)

Now elaborating on the blessings enjoyed by that bride soul, who has obtained union with her spouse (God), Guru Ji says: “(O’ my friends), the youthful bride who has obtained (God as) her spouse, imperceptibly remains intoxicated (in His love), day

and night. Through the Guru's advice, her mind remains in bliss and not even the slightest dirt (of evil thoughts) remains in her body. Yes, she who remains imbued with the love for God, her body (soul) is not soiled even a little bit by (any kind of evil thoughts), and God arranges her union (with Him, through the Guru). By shedding her self- (conceit) from within, day and night, she keeps remembering (God) her groom. By following Guru's advice, she has obtained (her spouse God. By embellishing her) with a state of poise, (the Guru) has united her with (God, and now she remains) imbued with the love of her Beloved. In short, O' Nanak it is through God's Name that glory is obtained and imbued in His love, she keeps remembering God."(2)

Guru Ji now summarizes the character and life conduct of those persons who obtain God. As if addressing us again in the metaphor of a bride (soul), he says: "O' the bride (soul) imbued in the love of your spouse (God, remember that the bride soul), who always remembers her spouse (God, and who) has dispelled her self-conceit from within, only she has obtained to the mansion of her spouse (God). However, only when it so pleased God, and the bride (soul) sounded pleasing to His mind, that she has got rid of worldly attachment from her within. Then day and night, she sings praises of the eternal (God), and describes the indescribable gospel (of God. She realizes, that) only one eternal (God) pervades in all the four ages, and without (the guidance of) the Guru, no one has ever obtained (Him). But O' Nanak, (the bride soul) who has attuned her mind to God, being always imbued with His love, she keeps enjoying His company."(3)

Guru Ji concludes the *shabad*, by describing the bliss enjoyed by that bride (soul), who has been united with her beloved God. He says: "(O' my friends), the bride (soul), who gets united with her beloved Spouse, (she feels so delighted, as if) a song of joy is playing in her heart. (This has happened, because by acting in accordance with) the Guru's instruction, her mind has become immaculate and she has kept God enshrined in her heart. By keeping God enshrined (in her mind) she has accomplished the objective (of her life), and through the Guru's advice she has understood God. (If anybody asks, she says): "My beloved spouse has captivated my heart, and I have obtained the Scribe of my destiny. By serving (and following) the true Guru I have always obtained bliss, and God the chastiser of demons has come to reside in my heart. In short, O' Nanak, (the bride soul) who has embellished (her life by following) the Guru's word, the Guru has united her with God."(4-5-6)

**The message of this *shabad* is that if we want to enjoy the bliss of eternal union with (God) our spouse, we should make our life immaculate as per Guru's advice and sing God's praises with love and devotion.**

11-29-93

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ਪੰਨਾ ੭੭੩

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ਸੂਹੀ ਮਹਲਾ ੪॥

soohee mehlā 4.

ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

har pahilar<sup>h</sup>ee laav parvir<sup>t</sup>tee karam  
drir<sup>h</sup>-aa-i-aa bal raam jee-o.

ਬਾਣੀ ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

bane barahmaa vayd<sup>h</sup>aram darir<sup>h</sup><sup>u</sup>  
paap t<sup>j</sup>aa-i-aa bal raam jee-o.

ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ  
ਦ੍ਰਿੜਾਇਆ ॥

D<sup>h</sup>aram darir<sup>h</sup><sup>u</sup> har naam D<sup>h</sup>i-aavahu  
simri<sup>t</sup> naam drir<sup>h</sup>-aa-i-aa.

ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ  
ਗਵਾਇਆ ॥

satgur gur poora aaraaD<sup>h</sup>ahu sab<sup>h</sup>  
kilvikh paap gavaa-i-aa.

ਸਹਜ ਅਨੰਦੁ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ  
ਮੀਠਾ ਲਾਇਆ ॥

sahj anand ho-aa vad<sup>h</sup>haagee man har  
har meethaa laa-i-aa.

ਪੰਨਾ ੭੭੪

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ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ  
ਰਚਾਇਆ ॥੧॥

jan kahai naanak laav pahilee aaram<sup>h</sup>  
kaaj rachaa-i-aa. ||1||

ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

har <sup>d</sup>ooj<sup>r</sup>hee laav satgur purakh milaa-i-  
aa bal raam jee-o.

ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥

nir<sup>b</sup>ha-o <sup>b</sup>hai man ho-ay ha-umai mail  
gavaa-i-aa bal raam jee-o.

ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ  
ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ ॥

nirmal <sup>b</sup>ha-o paa-i-aa har gun gaa-i-aa  
har vayk<sup>h</sup>ai raam hadooray.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ  
ਰਹਿਆ ਭਰਪੂਰੇ ॥

har aat<sup>m</sup> raam pasaari-aa su-aamee  
sarab rahi-aa <sup>b</sup>harpooray.

ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ  
ਮੰਗਲ ਗਾਏ ॥

an<sup>t</sup>ar baahar har parabh ayko mil har jan  
mangal gaa-ay.

ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ  
ਵਜਾਏ ॥੨॥

jan naanak <sup>d</sup>oojee laav chala-ee anhad<sup>u</sup>  
sabad<sup>u</sup> vajaa-ay. ||2||

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਾਇਆ ਬੈਰਾਗੀਆ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

har teej<sup>r</sup>hee laav man chaa-o <sup>b</sup>ha-i-aa  
bairaagee-aa bal raam jee-o.

ਸੰਤ ਜਨਾ ਹਰਿ ਮੇਲੁ ਹਰਿ ਪਾਇਆ ਵਡਭਾਗੀਆ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

sant<sup>u</sup> janaa har mayl har paa-i-aa  
vad<sup>h</sup>haagee-aa bal raam jee-o.



ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ  
ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥

nirmal har paa-i-aa har gun gaa-i-aa  
mukh boleee har baṇee.

ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ  
ਕਹਾਣੀ ॥

sant janaa vadbhaagee paa-i-aa har  
kathee-ai akath kahaṇee.

ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ  
ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ ॥

hirdai har har har Dhun upjee har japee-ai  
mastak bhaag jee-o.

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ  
ਬੈਰਾਗੁ ਜੀਉ ॥੩॥

jan naanak bolay teejee laavai har upjai  
man bairaag jee-o. ||3||

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ  
ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

har cha-utharhee laav man sahj bha-i-aa  
har paa-i-aa bal raam jee-o.

ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ  
ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

gurmukh mili-aa subhaa-ay har man tan  
meethaa laa-i-aa bal raam jee-o.

ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ ਅਨਦਿਨੁ  
ਹਰਿ ਲਿਵ ਲਾਈ ॥

har meethaa laa-i-aa mayray  
parabhhaa-i-aa an-din har liv laa-ee.

ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ  
ਵਜੀ ਵਾਧਾਈ ॥

man chindi-aa fal paa-i-aa su-aamee har  
naam vajee vaaDhaa-ee.

ਹਰਿ ਪ੍ਰਭਿ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ  
ਨਾਮਿ ਵਿਗਾਸੀ ॥

har parabhthaakur kaaj rachaa-i-aa Dhan  
hirdai naam vigaasee.

ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ  
ਅਵਿਨਾਸੀ ॥੪॥੨॥

jan naanak bolay cha-uthee laavai har  
paa-i-aa parabh avinaasee. ||4||2||

#### Suhi Mehla-4

This is an extremely important shabad for the Sikhs, because it is read and sung at the time of a Sikh marriage ceremony, and is often referred to as Laavaan (which means rounds or stages). This shabad was originally narrated by fourth Guru Ram Das Ji to describe the four stages of the journey of a soul on its way to union with God. To start with, the soul is imbued with the love for God, passes through stages of self-purification under the guidance of the Guru, and then feels lonely without her beloved (God), and ultimately is wedded, and eternally united with Him. Therefore, the Sikh marriage ceremony is called Anand Karaj, or the deed of bliss. This marriage ceremony is started after singing appropriate hymns from Guru Granth Sahib and then the first Laanv (or round) is read and sung to the accompaniment of music, while the bride and the groom slowly walk around Guru Granth Sahib (the Sikh scriptures) one time. After they sit down, the next Laanv or stanza is read, and then again the couple stands up, and goes around Guru Granth Sahib, while the Raagis (musicians) sing the same second stanza to the tune of music. In this way, when all the four Laavan have been read, and the couple has completed the four rounds, the ceremony is considered complete.



In the first Laanv or stage, Guru Ji says: “(O’ my friend), in the first round (of marriage or union of the soul with God, the Guru) has impressed upon the bride soul, her duty in life. (Guru Ji says: “O’ bride soul), firmly grasp (this as your sacred duty, that for you the Guru’s word or) Baani is (the most sacred text, or) the Veda uttered by the god Brahma. (The person who has acted on this advice has) dispelled (all his or her) sin. Yes, firmly grasp this thing that for you the true Dharma (your spiritual duty) is to meditate on God’s Name, because even the Simritis (the Hindu sacred books, have in essence) laid stress upon contemplation of God’s Name. (The other point is to) remember the perfect Guru; (she who has done so, has) got rid of her sins and evils. A state of peace and bliss has welled up, in the mind of that fortunate person to whom (the Guru) has made God’s Name sound sweet. Devotee Nanak says this is how in the first Laanv (or round, God) has arranged the beginning of the task (of marriage or union of the bride soul with Him).”(1)

Describing the second Laanv or stage, Guru Ji says: “In the second stage, (God) unites (the bride soul) to the true Guru. (Following Guru’s instruction), her mind becomes free of (worldly) fear, and becoming fear free she dispels the dirt of ego (from her within. In its place, she) acquires immaculate fear (of God), sings praises of God and sees God right in front of her. (She realizes that) the Master is pervading in all and is filling all places. (She also realizes that) the same one (God) is both within and without; so meeting with God’s devotees, she sings the songs of joy (in His praise). O’ devotee Nanak, (this is how God) has initiated the second stage and has played non-stop music (in the bride soul’s heart).”(2)

After, the above realization that God pervades everywhere and in all hearts, a keen desire to see God in person arises in the bride (soul)’s mind. She is no longer interested in worldly affairs, but is always lost in the thoughts about her Beloved, and longs to see Him in person. Describing this third stage of the human journey, Guru Ji says: “In the third Laanv (or stage), the soul feels detached form the world, and in her mind arises a craving (to meet God). They, who by good fortune are blessed with the meeting (and guidance of) saints, have obtained God. They have obtained the immaculate God, have sung praises of God, and have uttered (nectar word of the Guru), the divine Baani. Yes, it is only fortunate saintly devotees, who have obtained God, (that is why, we should always) keep describing the indescribable story (of God. By doing so) a continuous tune of divine music starts flowing in one’s heart. But, it is only if such good fortune is scribed on our forehead that we meditate on God. Devotee Nanak says that in the third stage (of marriage), an intense longing to see God, wells up in the mind (of the bride soul).”(3)

Now regarding the fourth and final stage of the soul’s union with (God) the Prime soul, Guru Ji says: “In the fourth Laanv or stage, pervades a sense of peace and poise in the mind (of the bride soul), because she has obtained (her Beloved) God. By Guru’s grace, in a matter of fact way she has obtained to God, because (the Guru) made God’s (Name) sound pleasing to her mind and body. Yes, when (the Guru) made God sound sweet (to the bride soul), it pleased God, and then day and night she

kept her mind attuned (to Him. In this way, the bride soul) obtained the fruit of her heart's desire, and obtained God as her Master. (In this way, the meditation on) God's Name brought her good wishes and messages of congratulations (for obtaining God as her Groom. O' my friends, when) God the Master makes arrangements for the task (of marriage or union of a bride soul with Him), by meditating on God's Name that bride soul blossoms in her heart (with delight). The devote Nanak says, this is how in the fourth Laanv (or stage), the bride soul obtains (union with) the imperishable God."(4-2)

**The message of this shabad is that we should pray for and seek the guidance of the Guru to imbue us with such love and devotion for God that we always long to see and become one with Him, as if we are the wedded brides of our eternal God. In the worldly sense, the marriage ceremony teaches us that we need to enter the family life to practice righteousness, and truthful living. Secondly we should have so much love and respect for each other as if we are two bodies, but one soul. Then under Guru's guidance, we should try to advance in our spiritual journey to unite with God (our true and eternal spouse).**

4-10-92

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ਪੰਨਾ ੭੭੫

SGGS P-775

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੪ ਘਰੁ ੩

raag soohee chhant mehlaa 4 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.ਆਵਹੋ ਸੰਤ ਜਨਹੁ ਗੁਣ ਗਾਵਹੁ ਗੋਵਿੰਦ ਕੇਰੇ  
ਰਾਮ ॥aavho sant janhu gun gaavah govind kayray  
raam.ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੀਐ ਘਰਿ ਵਾਜਹਿ ਸਬਦ  
ਘਨੇਰੇ ਰਾਮ ॥gurmukh mil rahee-ai ghar vaajeh  
sabadghanayray raam.ਸਬਦ ਘਨੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੇਰੇ ਤੂ ਕਰਤਾ ਸਭ  
ਥਾਈ ॥sabadghanayray har parabhtayray too  
kartaa sabh thaa-ee.ਅਹਿਨਿਸਿ ਜਪੀ ਸਦਾ ਸਾਲਾਹੀ ਸਾਚ ਸਬਦਿ  
ਲਿਵ ਲਾਈ ॥ahinis japee sadaa saalaahie saach sabad  
liv laa-ee.ਅਨਦਿਨੁ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਰਾਮ ਨਾਮੁ  
ਰਿਦ ਪੂਜਾ ॥an-din sajh rahai rang raataa raam naam rid  
poojaa.ਨਾਨਕ ਗੁਰਮੁਖਿ ਏਕੁ ਪਛਾਣੈ ਅਵਰੁ ਨ ਜਾਣੈ  
ਦੂਜਾ ॥੧॥naanak gurmukh ayk pachhaanai avar na  
jaanai doojaa. ||1||ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ  
ਰਾਮ ॥sabh meh rav rahi-aa so parabh antarjaamee  
raam.ਗੁਰ ਸਬਦਿ ਰਵੈ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ  
ਸੁਆਮੀ ਰਾਮ ॥gur sabad ravai rav rahi-aa so parabh  
mayraa su-aamee raam.ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਘਟਿ ਘਟਿ  
ਰਵਿਆ ਸੋਈ ॥parabh mayraa su-aamee antarjaamee ghat  
ghat ravi-aa so-ee.ਗੁਰਮਤਿ ਸਚੁ ਪਾਈਐ ਸਹਜਿ ਸਮਾਈਐ ਤਿਸੁ  
ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ॥gurmat sach paa-ee-ai sajh samaa-ee-ai tis  
bin avar na ko-ee.ਸਹਜੇ ਗੁਣ ਗਾਵਾ ਜੇ ਪ੍ਰਭੁ ਭਾਵਾ ਆਪੇ ਲਏ  
ਮਿਲਾਏ ॥sehjay gun gaavaa jay parabhbhaavaa  
aapay la-ay milaa-ay.ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਬਦੇ ਜਾਪੈ ਅਹਿਨਿਸਿ ਨਾਮੁ  
ਧਿਆਏ ॥੨॥naanak so parabh sabday jaapai ahinis  
naam Dhi-aa-ay. ||2||ਇਹੁ ਜਗੋ ਦੁਤਰੁ ਮਨਮੁਖੁ ਪਾਰਿ ਨ ਪਾਈ  
ਰਾਮ ॥ih jago dutar manmukh paar na paa-ee  
raam.ਅੰਤਰੇ ਹਉਮੈ ਮਮਤਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚਤੁਰਾਈ  
ਰਾਮ ॥antray ha-umai mamtaa kaam kroDh  
chaturaa-ee raam.

ਅੰਤਰਿ ਚਤੁਰਾਈ ਥਾਇ ਨ ਪਾਈ ਬਿਰਥਾ  
ਜਨਮੁ ਗਵਾਇਆ ॥

antār chaṭuraa-ee thaa-ay na paa-ee birthaa  
janam gavaa-i-aa.

ਜਮ ਮਗਿ ਦੁਖੁ ਪਾਵੈ ਚੋਟਾ ਖਾਵੈ ਅੰਤਿ ਗਇਆ  
ਪਛੁਤਾਇਆ ॥

jam mag dukh paavai chotaa khaavai ant  
ga-i-aa pachhutaai-aa.

ਬਿਨੁ ਨਾਵੈ ਕੇ ਬੇਲੀ ਨਾਹੀ ਪੁਤੁ ਕੁਟੰਬੁ ਸੁਤੁ  
ਭਾਈ ॥

bin naavai ko baylee naahee puṭ kutamb  
sutbhaa-ee.

ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਆਗੈ ਸਾਥਿ ਨ  
ਜਾਈ ॥੩॥

naanak maa-i-aa moh pasaaraa aagai saath  
na jaa-ee. ||3||

ਹਉ ਪੂਛਉ ਅਪਨਾ ਸਤਿਗੁਰੁ ਦਾਤਾ ਕਿਨ ਬਿਧਿ  
ਦੁਤਰੁ ਤਰੀਐ ਰਾਮ ॥

ha-o poochha-o apnaa satgur daataa kin  
biDhduṭar taree-ai raam.

ਸਤਿਗੁਰੁ ਭਾਇ ਚਲਹੁ ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ  
ਰਾਮ ॥

satgur bhaa-ay chalhū jeevti-aa iv maree-ai  
raam.

ਜੀਵਤਿਆ ਮਰੀਐ ਭਉਜਲੁ ਤਰੀਐ ਗੁਰਮੁਖਿ  
ਨਾਮਿ ਸਮਾਵੈ ॥

jeevti-aa maree-ai bha-ojal taree-ai gurmukh  
naam samaavai.

ਪੰਨਾ ੭੭੬

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ਪੁਰਾ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੀ ਸਚਿ ਨਾਮਿ  
ਲਿਵ ਲਾਵੈ ॥

pooraa purakh paa-i-aa vadbhaagee sach  
naam liv laavai.

ਮਤਿ ਪਰਗਾਸੁ ਭਈ ਮਨੁ ਮਾਨਿਆ ਰਾਮ ਨਾਮਿ  
ਵਡਿਆਈ ॥

mat pargaas bha-ee man maani-aa raam  
naam vadi-aa-ee.

ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦਿ ਮਿਲਾਇਆ ਜੋਤੀ  
ਜੋਤਿ ਮਿਲਾਈ ॥੪॥੧॥੪॥

naanak parabh paa-i-aa sabadmilaa-i-aa  
jotee jot milaa-ee. ||4||1||4||

*Raag Suhi Chhant Mohalla-4 Ghar-3*

*Ik OnkaarSat Gur Parsaad*

In the previous *shabad*, Guru Ji advised us that we should seek the company of the Guru's followers, who may unite us with the Guru. So that, we may sing praises of God and enshrine love for God's Name in our heart. A stage would come, when showing His mercy, God would remove all our faults, embellish us with virtues, and then He Himself would unite us with Him. Therefore in this *shabad*, Guru Ji invites us to come and join him in singing praises of God, and tells us what kinds of blessings we obtain, when we do that.

Addressing us in a very respectful and affectionate manner, Guru Ji says: "Come O' dear saintly devotees, let us sing praises of Master of the universe, so that through

Guru's grace we may get united (with God), and in our heart ring numerous melodies of the (divine) word."

Now Guru Ji goes into a rapture and addressing God, he says: "O' God, numerous are Your (divine) hymns, and O' the Creator, You pervade everywhere. (Bless me), that I may meditate on Your Name day and night, and always praise You by attuning myself to the true word (the Gurbani. Because I know that) imbued with (His) love, who day and night worships God's Name that person remains in a state of peace and poise. Nanak says that (such) a Guru's follower recognizes (and worships) only one (God), and does not care for any other."(1)

Now Guru Ji describes the greatness of God and tells us how to reach Him. He says: "(O' my friends), God is the inner knower of all hearts, He is pervading in all. The person who meditates upon Him through (Gurbani), the Guru's word sees my Master pervading in all. Yes, in each and every heart, it is that God my Master, the inner knower of hearts, who is pervading. It is through Guru's instruction that we obtain the eternal (God), and imperceptibly merge in Him, without whom there is no other. (O' my friends, if by God's grace), I become pleasing to God, then (I too) may sing (His) praises, in a state of poise, and on His own He may unite (me with Him). O' Nanak, that God is realized through the (divine) word, therefore one should day and night meditate on (His) Name."(2)

However, commenting on the state of affairs of this world, Guru Ji tells us why a human being is generally not able to unite with God and end his or her sufferings of repeated births and deaths. He says: "(O' my friends), this world is like an impassable ocean, and a self-conceited person cannot cross it. Because within such a person is self-conceit, false attachment, lust, anger and cleverness. (The one who has) cunning within, doesn't get anywhere, (is not approved in God's court, so) wastes his or her human birth in vain. (Such a person conducts life in such a way), as if treading on the path of the demon of death, where one has to suffer the pain of blows, and in the end departs grieving. (Such a person doesn't realize that) without the Name there is no real friend, whether it is son, family, wife, or brother. Because O' Nanak, all this world is the expanse of worldly attachment, which does not accompany us in the yond."(3)

In his compassion, Guru Ji concludes the *shabad* by sharing with us, what he did to cross this un-crossable worldly ocean, and unite with God. He says: "(O' my friends, when I went and) asked my beneficent true Guru, how could we cross this dreadful (worldly) ocean? (My Guru advised), lead your life in accordance with the will of the true Guru, (and this is how) we die while still alive (i.e. live detached from the world, while living in it. When in this way), we die while alive, we cross the dreadful worldly ocean, and by Guru's grace a person merges in God's Name. Such a person fixes attention on the true Name (of God), and by good fortune obtains to the perfect God. Then one's intellect gets illuminated (with divine wisdom), mind is convinced, and one obtains honor through God's Name. (In short) O' Nanak, the (Guru's) word has united that person with God, and united his or her soul with the (Prime) soul."(4-1-4)

The message of this *shabad* is that we should surrender ourselves so completely to the Guru, as if we are dead, as if we don't have any of our own intellect and simply follow the advice contained in the Gurbani. In addition we should sing praises of God under Guru's instruction. Then our mind would be illuminated with divine wisdom, and meditating on God's Name under Guru's guidance we would be united with God.

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ਪੰਨਾ ੭੭੭

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ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਹਰਿ ਚਰਣ ਕਮਲ ਕੀ ਟੇਕ ਸਤਿਗੁਰਿ ਦਿਤੀ ਤੁਸਿ ਕੈ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

har charan kamal kee tayk satgur  
dittee tus kai bal raam jee-o.

ਪੰਨਾ ੭੭੮

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ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਭੰਡਾਰ ਸਭੁ ਕਿਛੁ ਹੈ ਘਰਿ ਤਿਸ ਕੈ  
ਬਲਿ ਰਾਮ ਜੀਉ ॥

har amrit bharay bhandaar sabh kichh  
hai ghar tis kai bal raam jee-o.

ਬਾਬੁਲ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਹਾਰਾ ॥

baabul mayraa vad samrathaa karan  
kaaran parabh haaraa.

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਕੋਈ ਨ ਲਾਗੈ ਭਉਜਲੁ ਪਾਰਿ  
ਉਤਾਰਾ ॥

jis simratdukh ko-ee na laagai bha-ojal  
paar utaraa.

ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਉਸਤਤਿ ਕਰਿ ਕਰਿ  
ਜੀਵਾ ॥

aad jugaadbhagtan kaa raakhaa ustāt  
kar kar jeevaa.

ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਅਨਦਿਨੁ ਮਨਿ ਤਨਿ  
ਪੀਵਾ ॥੧॥

naanak naam mahaa ras meethaa  
an-din man tan peevaa. ||1||

ਹਰਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ਕਿਉ ਵੇਛੋੜਾ ਬੀਵਈ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥

har aapay la-ay milaa-ay ki-o  
vaychhorhaa theev-ee bal raam jee-o.

ਜਿਸ ਨੋ ਤੇਰੀ ਟੇਕ ਸੇ ਸਦਾ ਸਦ ਜੀਵਈ ਬਲਿ ਰਾਮ  
ਜੀਉ ॥

jis no tayree tayk so sadaa sad jeev-ee  
bal raam jee-o.

ਤੇਰੀ ਟੇਕ ਤੁਝੈ ਤੇ ਪਾਈ ਸਾਚੇ ਸਿਰਜਣਹਾਰਾ ॥

tayree tayk tujhai tay paa-ee saachay  
sirjanhaaraa.

ਜਿਸ ਤੇ ਖਾਲੀ ਕੋਈ ਨਾਹੀ ਐਸਾ ਪ੍ਰਭੂ ਹਮਾਰਾ ॥

jis tay khaalee ko-ee naahee aisaa  
parabhoo hamaaraa.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਦਿਨੁ ਰੈਨਿ ਆਸ  
ਤੁਮਾਰੀ ॥

sant janaa mil mangal gaa-i-aa din  
rain aas tumhaaree.

ਸਫਲੁ ਦਰਸੁ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਸਦ  
ਬਲਿਹਾਰੀ ॥੨॥

safal daras bhayti-aa gur pooraa  
naanak sad balihaaree. ||2||

ਸੰਮਲਿਆ ਸਚੁ ਥਾਨੁ ਮਾਨੁ ਮਹਤੁ ਸਚੁ ਪਾਇਆ ਬਲਿ  
ਰਾਮ ਜੀਉ ॥

sammli-aa sach thaan maan mahat  
sach paa-i-aa bal raam jee-o.

ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਦਇਆਲੁ ਗੁਣ ਅਬਿਨਾਸੀ  
ਗਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ ॥

satgur mili-aa da-i-aal gun abhinaasee  
gaa-i-aa bal raam jee-o.

ਗੁਣ ਗੋਵਿੰਦ ਗਾਉ ਨਿਤ ਨਿਤ ਪ੍ਰਾਣ ਪ੍ਰੀਤਮ ਸੁਆਮੀਆ ॥	gun govind gaa-o nit nit paraan pareetam su-aamee-aa.
ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਮਿਲੇ ਅੰਤਰਜਾਮੀਆ ॥	subh divas aa-ay geh kanth laa-ay milay antarjaamee-aa.
ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਵਾਜੇ ਅਨਹਦਾ ਬੁਣਕਾਰੇ ॥	sat santokh vajeh vaajay anhadā jhunkaaray.
ਸੁਣਿ ਭੈ ਬਿਨਾਸੇ ਸਗਲ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਕਰਣੈਹਾਰੇ ॥੩॥	sun bhai binaasay sagal naanak parabh purakh karnaihaaray.   3
ਉਪਜਿਆ ਤਤੁ ਗਿਆਨੁ ਸਾਹੁਰੈ ਪੇਈਐ ਇਕੁ ਹਰਿ ਬਲਿ ਰਾਮ ਜੀਉ ॥	upji-aa tat gi-aan saahurai pay-ee-ai ik har bal raam jee-o.
ਬ੍ਰਹਮੈ ਬ੍ਰਹਮੁ ਮਿਲਿਆ ਕੋਇ ਨ ਸਾਕੈ ਭਿੰਨ ਕਰਿ ਬਲਿ ਰਾਮ ਜੀਉ ॥	barahmai barahm mili-aa ko-ay na saakai bhinn kar bal raam jee-o.
ਬਿਸਮੁ ਪੈਖੈ ਬਿਸਮੁ ਸੁਣੀਐ ਬਿਸਮਾਦੁ ਨਦਰੀ ਆਇਆ ॥	bisam paykhai bisam sunee-ai bismaad nadree aa-i-aa.
ਜਲਿ ਬਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇਆ ॥	jal thal mahee-al pooran su-aamee ghat ghat rahi-aa samaa-i-aa.
ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਇਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਏ ॥	jis tay upji-aa tis maahi samaa-i-aa keemat kahan na jaa-ay.
ਜਿਸ ਕੇ ਚਲਤ ਨ ਜਾਹੀ ਲਖਣੇ ਨਾਨਕ ਤਿਸਹਿ ਧਿਆਏ ॥੪॥੨॥	jis kay chalat na jaahee lakh-nay naanak tiseh Dhi-aa-ay.   4  2

### Suhi Mehla-5

In the previous so many *shabads*, Guru Ji has been telling us that if we want to meet God and enjoy the bliss of His union we have to first seek the shelter of our Guru. Then under his guidance, we have to remember God's Name and sing His praise. Only then we can meet God. In this *shabad*, Guru Ji shares with us how his Guru blessed him with all the needed support and guidance and since then what kind of blessings he has been enjoying.

He says: "(O' my friends), becoming gracious, my true Guru has given me the support of God's lotus feet (His immaculate Name). I am a sacrifice to that God, whose storehouses are brimful with the rejuvenating nectar (of Name); everything is there in His house. (God), my father is very powerful, that God is the cause of all causes. Contemplating on whom no malady afflicts, and who ferries us across the dreadful (worldly) ocean. From the beginning of the ages, He has been the Savior of (His) devotees; I live by continuously praising Him. O' Nanak, very sweet is the nectar of (God's Name), day and night I quaff this nectar (by meditating on God, with full concentration of my) body and mind."(1)



Now expressing his gratitude to God, for blessing him with His union, Guru Ji says: “(O’ my friends), I am a sacrifice to my beautiful God. On His own, whom (God) unites with Him, that person never gets separated from Him. O’ my God, I am a sacrifice to You; the one who has Your support (spiritually) lives forever. But O’ true Creator, Your support is obtained from You Yourself (only). Yes, such is our God from whose door nobody goes empty handed. Joining together, the saintly people have sung songs of joy in Your praise, day and night they look for Your support. Nanak is always a sacrifice to You, by Your mercy he has obtained the perfect Guru, fruitful is whose vision.”(2)

Describing in more detail, how his union with God came about, and what kind of blessings he is enjoying after that, he says: “(O’ my friends), I am a sacrifice to my beautiful God. (By God’s grace), whom the merciful true Guru has met, has started singing praises of the imperishable God. That person has obtained to the place of the eternal God, (and from there) has obtained honor and glory. Therefore, I too keep singing praises of God, my master the Beloved of my soul day after day; (by doing so, I feel that) good days of my life have come, (as if) holding me (God) has embraced me to His bosom, and I have obtained the Inner Knower of hearts. There is now truth and contentment (in my heart, as if) a slow and steady tune of non-stop divine melody keeps playing in it. Upon listening (to this divine music) of the all-powerful God, O’ Nanak, all my fears have vanished.”(3)

Guru Ji concludes the shabad by describing the kind of divine wisdom a person obtains and what other pleasures, that person enjoys, who meditates on God. He says: “(O’ my friends, the one who meditates on God), this essence of wisdom wells up (in that person) that there is only one God (who is pervading) both in this and the next world. (That person is united with God in such a way, as if) God has met God, and now no one can differentiate between the two. (Now everywhere), one sees and hears the wondrous (God, and everywhere) the wondrous God meets his eyes. He notes that the perfect Master is pervading in land and sea, and is residing in each and every heart. From whom he or she was created, has got merged into Him again; the worth (of this union) cannot be described. Nanak meditates on that God, whose wonders cannot be understood.”(4-2)

**The message of this *shabad* is that if we want to enjoy the blissful union with the wonderful God, we should seek the grace of our Guru, who through his immaculate word (the *Gurbani*) would unite us with God. Then while singing His praises and meditating on His Name, (God) may one-day show His mercy, and unite us in His eternal union, and we too may see and enjoy the sight of that wonderful God.**

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ਪੰਨਾ ੭੭੯

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ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ ੫ ਘਰੁ ੩

raag soohee chhanṭ mehlaa 5 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਤੂ ਠਾਕੁਰੋ ਬੈਰਾਗਰੋ ਮੈ ਜੇਹੀ ਘਣ ਚੇਰੀ ਰਾਮ ॥

too thaakuro bairaagro mai jayhee ghan  
chayree raam.ਤੂੰ ਸਾਗਰੋ ਰਤਨਾਗਰੋ ਹਉ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ  
ਰਾਮ ॥too<sup>n</sup> saagro ratnaagro ha-o saar na jaanaa  
ṭayree raam.ਸਾਰ ਨ ਜਾਣਾ ਤੂ ਵਡ ਦਾਣਾ ਕਰਿ ਮਿਹਰੰਮਤਿ  
ਸਾਂਈ ॥saar na jaanaa too vad ḍaanaa kar mihramat  
saa<sup>n</sup>-ee.ਕਿਰਪਾ ਕੀਜੈ ਸਾ ਮਤਿ ਦੀਜੈ ਆਠ ਪਹਰ ਤੁਧੁ  
ਧਿਆਈ ॥kirpaa keejai saa matdeejai aath pahar  
tuDhDhi-aa-ee.ਗਰਬੁ ਨ ਕੀਜੈ ਰੇਣ ਹੋਵੀਜੈ ਤਾ ਗਤਿ ਜੀਅਰੇ  
ਤੇਰੀ ॥garab na keejai rayṅ hoveejai taa gat  
jee-aray ṭayree.ਸਭ ਉਪਰਿ ਨਾਨਕ ਕਾ ਠਾਕੁਰੁ ਮੈ ਜੇਹੀ ਘਣ  
ਚੇਰੀ ਰਾਮ ॥੧॥sabh oopar naanak kaa thaakur mai jayhee  
ghan chayree raam. ||1||ਤੁਮ੍ ਗਉਹਰ ਅਤਿ ਗਹਿਰ ਗੰਭੀਰਾ ਤੁਮ ਪਿਰ  
ਹਮ ਬਹੁਰੀਆ ਰਾਮ ॥tum<sup>h</sup> ga-uhar at gahir gambheeraa tum pir  
ham bahuree-aa raam.ਤੁਮ ਵਡੇ ਵਡੇ ਵਡ ਉਚੇ ਹਉ ਇਤਨੀਕ  
ਲਹੁਰੀਆ ਰਾਮ ॥tum vaday vaday vad oochay ha-o itneek  
lahuree-aa raam.ਹਉ ਕਿਛੁ ਨਾਹੀ ਏਕੋ ਤੂਹੈ ਆਪੇ ਆਪਿ  
ਸੁਜਾਨਾ ॥ha-o kichh naahee ayko toohai aapay aap  
sujaanaa.ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਮਖ ਪ੍ਰਭ ਜੀਵਾ ਸਰਬ ਰੰਗ  
ਰਸ ਮਾਨਾ ॥amritḍarisat nimakh parabh jeevaa sarab  
rang ras maanaa.ਚਰਣਹ ਸਰਨੀ ਦਾਸਹ ਦਾਸੀ ਮਨਿ ਮਉਲੈ ਤਨੁ  
ਹਰੀਆ ॥charṅah sarnee ḍaasah ḍaasee man ma-ulai  
tan haree-aa.ਨਾਨਕ ਠਾਕੁਰੁ ਸਰਬ ਸਮਾਣਾ ਆਪਨ ਭਾਵਨ  
ਕਰੀਆ ॥੨॥naanak thaakur sarab samaanaa aapan  
bhaavan karee-aa.||2||ਤੁਯੁ ਉਪਰਿ ਮੇਰਾ ਹੈ ਮਾਣਾ ਤੂਹੈ ਮੇਰਾ ਤਾਣਾ  
ਰਾਮ ॥tujh oopar mayraa hai maanaa toohai  
mayraa taanaa raam.ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤੇਰੀ ਤੂ ਜਾਣਾਇਹਿ  
ਜਾਣਾ ਰਾਮ ॥surat mat chaturaa-ee ṭayree too jaanaa-ih  
jaanaa raam.ਸੋਈ ਜਾਣੈ ਸੋਈ ਪਛਾਣੈ ਜਾ ਕਉ ਨਦਰਿ  
ਸਿਰੰਦੇ ॥so-ee jaanai so-ee pachhaanai jaa ka-o  
nadar siranday.

ਮਨਮੁਖਿ ਭੂਲੀ ਬਹੁਤੀ ਰਾਹੀ ਫਾਥੀ ਮਾਇਆ ਫੰਦੇ ॥ manmuk**h**bhoolee bahuṭee raahee faathee maa-i-aa fanday.

ਠਾਕੁਰ ਭਾਣੀ ਸਾ ਗੁਣਵੰਤੀ ਤਿਨ ਹੀ ਸਭ ਰੰਗ ਮਾਣਾ ॥ **ṭ**haakur **b**haanee saa gunvantee tin hee sab**h** rang maanaa.

ਨਾਨਕ ਕੀ ਧਰ ਤੂਹੈ ਠਾਕੁਰ ਤੂ ਨਾਨਕ ਕਾ ਮਾਣਾ ॥੩॥ naanak kee **D**har toohai **ṭ**haakur too naanak kaa maanaa. ||3||

ਹਉ ਵਾਰੀ ਵੰਞਾ ਘੋਲੀ ਵੰਞਾ ਤੂ ਪਰਬਤੁ ਮੇਰਾ ਓਲਾ ਰਾਮ ॥ ha-o vaaree vanjaa **g**hooli vanjaa too parbat mayraa ol<sup>h</sup>aa raam.

ਹਉ ਬਲਿ ਜਾਈ ਲਖ ਲਖ ਲਖ ਬਰੀਆ ਜਿਨਿ ਕ੍ਰਮੁ ਪਰਦਾ ਖੋਲਾ ਰਾਮ ॥ ha-o bal jaa-ee **lakh lakh lakh** baree-aa jin **b**haram pardaa **k**hol<sup>h</sup>aa raam.

ਪੰਨਾ ੭੮੦

SGGS P-780

ਮਿਟੇ ਅੰਧਾਰੇ ਤਜੇ ਬਿਕਾਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਮਾਨਾ ॥ mitay an**D**haaray tajay bikaaray **ṭ**haakur si-o man maanaa.

ਪੁਭ ਜੀ ਭਾਣੀ ਭਈ ਨਿਕਾਣੀ ਸਫਲ ਜਨਮੁ ਪਰਵਾਨਾ ॥ parab**h** jee **b**haanee **b**ha-ee nikaanee safal janam parvaanaa.

ਭਈ ਅਮੋਲੀ ਭਾਰਾ ਤੋਲੀ ਮੁਕਤਿ ਜੁਗਤਿ ਦਰੁ ਖੋਲਾ ॥ **b**ha-ee amolee **b**haaraa tolee mukat jugatdar **k**hol<sup>h</sup>aa.

ਕਹੁ ਨਾਨਕ ਹਉ ਨਿਰਭਉ ਹੋਈ ਸੋ ਪੁਭੁ ਮੇਰਾ ਓਲਾ ॥੪॥੧॥੪॥ kaho naanak ha-o nir**b**ha-o ho-ee so parab**h** mayraa ol<sup>h</sup>aa. ||4||1||4||

### Raag Suhi Chantt Mehla-5

In this *shabad*, Guru Ji shows us with what kind of true humility devotion and love he himself sings God's praises and what kind of confidence he has in God's protection.

He says: "O' God, You are the carefree and detached Master (of us all). There are myriads of slave girls like me (to serve You). You are like an ocean of jewels (of virtues), but I do not know Your worth. Yes, You are very wise, but I do not know Your worth, O' my Master, have mercy on me. Please do this favor, and bless me with such wisdom, that day and night I may meditate upon You. (O' my soul), we should never feel proud, instead we should become (humble) like dust (of the feet of others), only then you would obtain high spiritual state. (We should remember that) above all is the Master of Nanak, and there are myriads of slave girls like me (to serve Him)."(1)

Continuing his praises of God, Guru Ji says: "O' God, You are deep and of profound wisdom. You are the groom and I am Your bride. You are the highest of the high and I

am such a small entity. I am nothing, it is only You who is there, and You Yourself are the wise one. (O' God, even by) a little bit of Your nectar like glance of grace, I feel rejuvenated, and enjoy the relish of all kinds of spiritual pleasures. (O' God), I have sought the shelter of Your feet, I am the slave of Your slaves; (with Your glance of grace, my) mind comes into bloom, and the body feels invigorated. O' Nanak, my Master is pervading in all (beings), and He does what pleases Him.”(2)

Describing how much he depends on God for his protection, Guru Ji states: (O' God), You are the source of my pride, and it is upon You, that I lean. Whatever knowledge, wisdom, or cleverness I have is all Your (gift), and I only know what You teach me. But, that one alone knows, and that one alone realizes (the true path of life) on whom is the grace of God. Otherwise a self- conceited (bride soul) remains lost in many paths, and remains caught in the net of *Maya* (worldly riches and power). Only that (bride soul), who is pleasing to the Master, is the meritorious one, and she alone has enjoyed all pleasures. O' my Master, You alone are the support of Nanak, and You Yourself are the pride of Nanak.”(3)

In conclusion, Guru Ji says: “(O' God), I am a sacrifice to You, because You are a mountain like shield for me. Yes, I am sacrifice million upon millions of times (to You), who has removed the curtain of doubt (from my mind). My darkness (of ignorance) has been erased, I have shed off evils, and my mind is pleased with the Master. (The bride soul, who) becomes pleasing to God, becomes independent (of worldly people); her human birth becomes fruitful and approved (in God's court. Her life) becomes invaluable and full of virtues. For her the way and door to salvation (from worldly evils) is opened. (In short), Nanak says, I have become fearless, because that God is my shield.”(4-1-4)

**The message of this *shabad* is that we should never feel that we are doing any kind of favor to the Guru or God, if we are doing any charitable work, or performing religious duties. Instead we should remember that there are millions of persons like us, who are doing God's work. If we are doing any such thing, we should consider it as God's favor on us, and not the other way around. When we are favored by the Guru and he brings us close to God, instead of feeling any ego, we should become more humble, and feel all the more grateful to the Guru and God for blessing us with so many pleasures and virtues.**

2-14-94

*SGGS P - 779-780*

ਪੰਨਾ ੭੮੧

SGGS P-781

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਹਰਿ ਜਪੇ ਹਰਿ ਮੰਦਰੁ ਸਾਜਿਆ ਸੰਤ ਭਗਤ ਗੁਣ  
ਗਾਵਹਿ ਰਾਮ ॥har japay har mandar saaji-aa sant  
bhagat gun gaavahi raam.ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸਗਲੇ ਪਾਪ  
ਤਜਾਵਹਿ ਰਾਮ ॥simar simar su-aamee parabh apnaa  
saglay paap tajaaveh raam.ਹਰਿ ਗੁਣ ਗਾਇ ਪਰਮ ਪਦੁ ਪਾਇਆ ਪ੍ਰਭ ਕੀ  
ਉਤਮ ਬਾਣੀ ॥har gun gaa-ay param pad paa-i-aa  
parabh kee ootam baanee.ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ਕਥੀ ਅਕਥ  
ਕਹਾਣੀ ॥sahj katha parabh kee at meethee  
kathee akath kahaanee.ਭਲਾ ਸੰਜੋਗੁ ਮੂਰਤੁ ਪਲੁ ਸਾਚਾ ਅਬਿਚਲ ਨੀਵ  
ਰਖਾਈ ॥bhalaa sanjog moorat pal saachaa abichal  
neev rakhaa-ee.ਜਨ ਨਾਨਕ ਪ੍ਰਭੁ ਭਏ ਦਇਆਲਾ ਸਰਬ ਕਲਾ ਬਣਿ  
ਆਈ ॥੧॥jan naanak parabh bha-ay da-i-aalaa  
sarab kalaa ban aa-ee. ||1||ਆਨੰਦਾ ਵਜਹਿ ਨਿਤ ਵਾਜੇ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਵੂਠਾ  
ਰਾਮ ॥aanandaa vajeh nit vaajay paarbarahm  
man voothaa raam.ਗੁਰਮੁਖੇ ਸਚੁ ਕਰਣੀ ਸਾਰੀ ਬਿਨਸੇ ਕ੍ਰਮ ਭੈ ਝੂਠਾ  
ਰਾਮ ॥gurmukhay sach karnee saaree binsay  
bharam bhai jhoothaa raam.ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਵਖਾਣੀ ਜਸੁ ਸੁਣਿ ਸੁਣਿ  
ਮਨੁ ਤਨੁ ਹਰਿਆ ॥anhad baanee gurmukh vakhaanee jas  
sun sun man tan hari-aa.ਸਰਬ ਸੁਖਾ ਤਿਸ ਹੀ ਬਣਿ ਆਏ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ  
ਕਰਿਆ ॥sarab sukhaa tis hee ban aa-ay jo parabh  
apnaa kari-aa.ਘਰ ਮਹਿ ਨਵ ਨਿਧਿ ਭਰੇ ਭੰਡਾਰਾ ਰਾਮ ਨਾਮਿ  
ਚੰਗੁ ਲਾਗਾ ॥ghar meh nav niDh bharay bhandaaraa  
raam naam rang laagaa.ਨਾਨਕ ਜਨ ਪ੍ਰਭੁ ਕਦੇ ਨ ਵਿਸਰੈ ਪੂਰਨ ਜਾ ਕੇ  
ਭਾਗਾ ॥੨॥naanak jan parabh kaday na visrai pooran  
jaa kay bhaagaa. ||2||ਛਾਇਆ ਪ੍ਰਭਿ ਛਤ੍ਰਪਤਿ ਕੀਨੀ ਸਗਲੀ ਤਪਤਿ  
ਬਿਨਾਸੀ ਰਾਮ ॥chhaa-i-aa parabh chhatarpat keen'ee  
saglee tapat binaasee raam.ਦੁਖ ਪਾਪ ਕਾ ਡੇਰਾ ਢਾਠਾ ਕਾਰਜੁ ਆਇਆ ਰਾਸੀ  
ਰਾਮ ॥dookh paap kaa dayraa dhaathaa kaaraj  
aa-i-aa raasee raam.ਹਰਿ ਪ੍ਰਭਿ ਫੁਰਮਾਇਆ ਮਿਟੀ ਬਲਾਇਆ ਸਾਚੁ  
ਧਰਮੁ ਪੁੰਨੁ ਫਲਿਆ ॥har parabh furmaa-i-aa mitee balaa-i-aa  
saach Dharam punn fali-aa.

ਪੰਨਾ ੭੮੨

SGGS P-782

ਸੋ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ ਧਿਆਈਐ ਸੋਵਤ ਬੈਸਤ  
ਖਲਿਆ ॥

so parabh apunaa sadaa Dhi-aa-ee-ai  
sovat baisat khali-aa.

ਗੁਣ ਨਿਧਾਨੁ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਜਲਿ ਥਲਿ  
ਮਹੀਅਲਿ ਸੇਈ ॥

gun niDhaan sukh saagar su-aamee jal  
thal mahee-al so-ee.

ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਣਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ  
ਨ ਕੋਈ ॥੩॥

jan naanak parabh kee sarnaa-ee tis bin  
avar na ko-ee. ||3||

ਮੇਰਾ ਘਰੁ ਬਨਿਆ ਬਨੁ ਤਾਲੁ ਬਨਿਆ ਪ੍ਰਭ ਪਰਸੇ  
ਹਰਿ ਰਾਇਆ ਰਾਮ ॥

mayraa ghar bani-aa ban taal bani-aa  
parabh parsay har raa-i-aa raam.

ਮੇਰਾ ਮਨੁ ਸੋਹਿਆ ਮੀਤ ਸਾਜਨ ਸਰਸੇ ਗੁਣ ਮੰਗਲ  
ਹਰਿ ਗਾਇਆ ਰਾਮ ॥

mayraa man sohi-aa meet saajan sarsay  
gun mangal har gaa-i-aa raam.

ਗੁਣ ਗਾਇ ਪ੍ਰਭੁ ਧਿਆਇ ਸਾਚਾ ਸਗਲ ਇਛਾ  
ਪਾਈਆ ॥

gun gaa-ay parabhoo Dhi-aa-ay saachaa  
sagal ichhaa paa-ee-aa.

ਗੁਰ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਨਿ ਵਜੀਆ  
ਵਾਧਾਈਆ ॥

gur charan laagay sadaa jaagay man  
vajee-aa vaaDhaa-ee-aa.

ਕਰੀ ਨਦਰਿ ਸੁਆਮੀ ਸੁਖਰ ਗਾਮੀ ਹਲਤੁ ਪਲਤੁ  
ਸਵਾਰਿਆ ॥

karee nadar su-aamee sukhah gaamee  
halat palat savaari-aa.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਿਤ ਨਾਮੁ ਜਪੀਐ ਜੀਉ ਪਿੰਡੁ  
ਜਿਨਿ ਧਾਰਿਆ ॥ ੪॥੪॥੭॥

binvant naanak nit naam japee-ai jee-o  
pind jin Dhaari-aa. ||4||4||7||

### Suhi Mehla-5

It is a historical fact that fifth Sikh Guru Arjan Dev Ji completed the holy temple at Amritsar (India), which is the only one of its kind in the world. In contrast to other holy places, its foundation stone was laid not by any of the saints or dignitaries of Sikh faith, but by a renowned holy person of Islam faith, the kings and rulers of which faith later killed and tortured many Sikh prophets and followers including Guru Arjan Dev Ji. Here, instead of climbing stairs to reach the main temple, one has to step down many stairs (and symbolically become very humble) to reach this temple, which is surrounded on all sides by water. It has four gates, one on each side, implying that it welcomes people from all the four corners, all the four (Hindu casts) and all races across the world. But, instead of taking any credit for getting such a holy and magnificent divine building completed, Guru Ji expressed his thanks to God. This *shabad* is one of many utterances by Guru Ji expressing his gratitude for this and many other blessings bestowed by God on him and the entire world.

He says: “(O’ my friends), in order to meditate on God’s Name, God has built this temple (sitting in which) the saints and devotees sing praises (of God). By

contemplating again and again on their Master, they shed all their sins. By singing praises of God through (*Gurbani*) the sublime word of God, they have obtained the supreme (spiritual) status). Extremely sweet is the poise-producing gospel of God, and they have described this indescribable story. Auspicious was that juncture, true the time and moment, when immovable foundation (of this temple) was laid. (I feel) that God became kind on devotee Nanak, and all the necessary power (for completion of this temple) became manifest.”(1)

Describing the kinds of blessings and pleasures he and many other devotees are enjoying after completion of this temple, Guru Ji says: “(O’ my friends, now in this temple) every day play the bliss producing melodies, and God has come to reside in the devotee’s hearts. By following Guru’s advice, their entire conduct has become truthful, and all their false doubts and fears have been destroyed. By Guru’s grace, they have uttered the non-stop divine word (of *Gurbani*), and listening to praises (of God through this divine word, their) mind has blossomed (with joy. O’ my friends), all kinds of comforts have come to that person, whom God has made His own. The house (of one’s heart) is filled with all the nine treasures of wealth, and one is imbued with the love of God’s Name. O’ Nanak, God is never forsaken (from the mind) of the devotee whose destiny is perfect.”(2)

Expressing further, how grateful and blessed he feels with the completion of this temple, and other blessings bestowed by God, Guru Ji says: “(I feel that with the completion of this temple, God) the canopied King of the universe has spread a shade (of comfort over all humanity, and sitting in this temple whosever has sung praises of God), all that person’s worry has been dispelled. (By singing praises of God, one feels, as if one’s) entire abode of pain and sorrow has been demolished and one’s task has been accomplished. When God so commanded all the evil from within one was obliterated (and in its place) truth, righteousness, and charity has flourished. Therefore, whether sitting or standing, awake or asleep, we should always remember that God of ours. That God and Master, the treasure of all merits is the ocean of peace and comfort, and it is He who pervades in all water, lands, and skies. Devotee Nanak has sought the shelter of that God, except whom there is no other.”(3)

Summarizing his feelings of gratitude for this temple, and other blessings bestowed by God, Guru Ji says: “(O’ my friends, when I sought His shelter, and) touched the feet of God the King, my house was built along with a beautiful garden and pool. My mind was embellished (with virtuous thoughts, all) my friends and mates became happy, and (then joining together, we) sang songs in praise of God. By singing praises of God and meditating on the eternal Master, we got all our wishes fulfilled. By getting attuned to the feet of the Guru (his immaculate *Gurbani*), we have become ever awake (and alert to the pitfalls of worldly temptations), and in our heart play messages of congratulations. (In short), God the Giver of peace has cast His glance of grace, and has embellished our present and future life. Nanak therefore submits, “(O’ my friends), everyday we should contemplate on that God, who has supported our body and soul.”(4-4-7)

The message of this *shabad* is that when we have built any magnificent house, or have acquired some prestigious car, we should never feel proud due to that. Instead, we should deem it as God's blessing upon us, so that joining together with our friends, we may sing songs in praise of God, and share our blessings with the less fortunate.

1-14-92

*SGGS P - 781-782*



ਪੰਨਾ ੭੮੩

SGGS P-783

ਸੂਹੀ ਮਹਲਾ ੫॥

soohee mehlaa 5.

ਸੰਤਾ ਕੇ ਕਾਰਜਿ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ  
ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ ॥

santaa kay kaaraj aap khalo-i-aa har  
kamm karaavaan aa-i-aa raam.

ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਜਲੁ  
ਛਾਇਆ ਰਾਮ ॥

Dharat suhaavee taal suhaavaa vich  
amrit jal chhaa-i-aa raam.

ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ  
ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥

amrit jal chhaa-i-aa pooran saaj karaa-i-  
aa sagal manorath pooray.

ਜੈ ਜੈ ਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ  
ਵਿਸੂਰੇ ॥

jai jai kaar bha-i-aa jag antar laathay  
sagal visooray.

ਪੂਰਨ ਪੁਰਖ ਅਚੁਤੁ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ  
ਗਾਇਆ ॥

pooran purakh achut abhinaasee jas vayd  
puraanee gaa-i-aa.

ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ  
ਧਿਆਇਆ ॥੧॥

apnaa birad rakhi-aa parmaysar naanak  
naam Dhi-aa-i-aa. ||1||

ਨਵ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਦੀਨੇ ਕਰਤੇ ਤੋਟਿਨ ਆਵੈ  
ਕਾਈ ਰਾਮ ॥

nav niDh siDh riDh deenay kartay tot na  
aavai kaa-ee raam.

ਪੰਨਾ ੭੮੪

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ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ਕਰਤੇ ਕੀ  
ਦਾਤਿ ਸਵਾਈ ਰਾਮ ॥

khaatkharchat bilchhat sukh paa-i-aa  
kartay kee daatsavaa-ee raam.

ਦਾਤਿ ਸਵਾਈ ਨਿਖੁਟਿ ਨ ਜਾਈ ਅੰਤਰਜਾਮੀ  
ਪਾਇਆ ॥

daat savaa-ee nikhut na jaa-ee  
antarjaamee paa-i-aa.

ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਠੇ ਦੂਖੁ ਨ ਨੇੜੈ  
ਆਇਆ ॥

kot bighan saglay uth naathay dookh na  
nayrhai aa-i-aa.

ਸਾਂਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਬਿਨਸੀ ਭੂਖ ਸਬਾਈ ॥

saa<sup>nt</sup> sahj aanandghanayray binsee  
bhookh sabaa-ee.

ਨਾਨਕ ਗੁਣ ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ਅਚਰਜੁ ਜਿਸੁ  
ਵਡਿਆਈ ਰਾਮ ॥੨॥

naanak gun gaavahi su-aamee kay achraj  
jis vadi-aa-ee raam. ||2||

ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ਮਾਣਸੁ ਕਿਆ  
ਵੇਚਾਰਾ ਰਾਮ ॥

jis kaa kaaraj tin hee kee-aa maanas  
ki-aa vaychaaraa raam.

ਭਗਤ ਸੋਹਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ਸਦਾ ਕਰਹਿ  
ਜੈਕਾਰਾ ਰਾਮ ॥

bhagat sohan har kay gun gaavahi sadaa  
karahi jaikaaraa raam.

ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ ਸਾਧਸੰਗਤਿ ਸੰਗਿ  
ਬਨੀ ॥

gun gaa-ay gobind anad upjay  
saaDhsangat sang banee.

ਜਿਨਿ ਉਦਮੁ ਕੀਆ ਤਾਲ ਕੇਰਾ ਤਿਸ ਕੀ ਉਪਮਾ  
ਕਿਆ ਗਨੀ ॥

jin udam kee-aa taal kayraa tis kee  
upmaa ki-aa ganee.

ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ਮਹਾ ਨਿਰਮਲ  
ਚਾਰਾ ॥

aṭhsaṭhtirath punn kiri-aa mahaa nirmal  
chaaraa.

ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ਨਾਨਕ ਸਬਦ  
ਅਧਾਰਾ ॥੩॥

patit paavan birad su-aamee naanak  
sabad aDhaaraa. ||3||

ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੁ ਕਰਤਾ ਉਸਤਤਿ ਕਉਨੁ  
ਕਰੀਜੈ ਰਾਮ ॥

gun niDhaan mayraa parabh kartaa ustāt  
ka-un kareejai raam.

ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ  
ਰਾਮ ॥

santaa kee baynantee su-aamee naam  
mahaa ras deejai raam.

ਨਾਮੁ ਦੀਜੈ ਦਾਨੁ ਕੀਜੈ ਬਿਸਰੁ ਨਾਹੀ ਇਕ ਖਿਨੇ ॥

naam deejai daan keejai bisar naahee ik  
khino.

ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ ਰਸਨਾ ਸਦਾ ਗਾਈਐ  
ਅਨਦਿਨੇ ॥

gun gopaal uchar rasnaa sadaa gaa-ee-ai  
andino.

ਜਿਸੁ ਪ੍ਰੀਤਿ ਲਾਗੀ ਨਾਮ ਸੇਤੀ ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤੁ  
ਭੀਜੈ ॥

jis pareet laagee naam saytee man tan  
amritbheejai.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛੁ ਪੁੰਨੀ ਪੇਖਿ ਦਰਸਨੁ  
ਜੀਜੈ ॥੪॥੭॥੧੦॥

binvant naanak ichh punnee paykharsan  
jeejai. ||4||7||10||

### Suhi Mehla-5

This *shabad* is an expression of Guru Ji's sense of gratitude, humility, and love for God almighty. Instead of allowing any thoughts of ego to enter his mind on the completion of such a mammoth task of setting up an altogether new city, along with the uniquely beautiful temple for continuous worship, Guru Ji truly believes that it is God Himself, who invisibly came down and got this task completed. (Up to this day, there are many pictures and murals on the walls of Golden temple complex in Amritsar, showing God looking like a laborer participating in the construction of the temple). In the *shabad*, Guru Ji goes to the extent of saying that actually it was God's own task, which He got completed. It was beyond the capacity of a humble person like him.

He begins the *shabad* by humbly stating: "(O' my friends, God) Himself came and stood there to get the tasks of His saints (of building the temple, and establishing the city) completed. (With this completion, all the surrounding) land looks scenic, along with beautiful pool, which is filled with nectar (sweet) water. By getting the pool filled with nectar like water, (God) has got this task fully accomplished, and all my desires have been fulfilled. Now my glory rings throughout the world and all my anxieties have been removed. (All this credit goes to) that perfect, omnipotent, immovable, and imperishable (God), whose praise even the *Vedas* and *Puranas* have sung. (By the completion of this task) God has maintained His old tradition (of helping His devotees), Nanak has only meditated on His Name."(1)

Guru Ji now shares with us what other blessings he has obtained by meditating on God's Name. He says: "(O' my friends, I feel that when I meditated on God's Name I obtained so many blessings, as if) the Creator has given me all the nine treasures (of wealth) and miraculous powers, so that there is never any shortage of anything (in my house. So much so that) even after I have enjoyed, spent, shared, and relished its comfort, still this gift of the Creator has multiplied. Yes I have obtained the Inner knower of hearts, whose bounty keeps multiplying and never gets exhausted. Millions of obstacles have hastened away and no sorrow comes near me. All my hunger (for worldly things) has disappeared, (and in my heart is) contentment, peace, poise, and immense bliss. Therefore Nanak sings praises of that Master, astonishing is whose glory."(2)

Guru Ji spent an unaccountable number of hours and immense effort in getting this mammoth task of establishing an altogether new city, which is now the business hub of the entire state, and like Mecca, is the holiest Sikh shrine. But instead of allowing any thoughts of ego enter his mind, he says: "(O' my friends), He whose task it was, has Himself accomplished it, otherwise what could a poor human being (like me) do. (Now in this temple), the devotees look beautiful singing God's praises; they always proclaim His victory. By singing praises of God, a sense of bliss arises (in their minds) and they are imbued with love for the saintly congregation. How can we describe His praise, by whose effort this pool was completed? (The merit of visiting all) the sixty-eight pilgrimage stations, giving charities, doing good deeds, and practicing great virtues are (contained in God's praise). Therefore Nanak, has sought the shelter of that Master, whose tradition is to purify the sinners through the word (of the Guru)."(3)

Guru Ji concludes the *shabad* by recognizing God's greatness, and making a humble request for blessing him with His Name. He says: "(O' my friends), God my creator is the treasure of all virtues; no one can fully praise Him. Therefore, he says: "O' Master, this is the prayer of (Your) saints that bless them with the supreme relish (of God's Name. Yes, please bless us with Your Name, and give us this gift that You are not forsaken (even for a moment from our minds. Bless us that) day and night we may keep uttering and singing praises of God of the universe. (Because), the person who is imbued with the love of God's Name, that person's mind and body are filled with the (divine rejuvenating) nectar. Nanak submits that his (heart's) desire has been fulfilled and he feels rejuvenated seeing (God's) sight."(4-7-10)

**The message of this *shabad* is that even when we get any big religious task (such as building of a Gurdwara, or a Hospital for the poor) completed, we should still remain humble and think that it was God's own job, who Himself has got it done. Further we should always sing God's praises for helping us and assigning us with such worthy projects. We should pray to God to bless us that we never forget Him.**

10-14-92

SGGS P - 783-784

ਪੰਨਾ ੭੮੫

SGGS P-785

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਸੂਹਬ ਤਾ ਸੋਹਾਗਣੀ ਜਾ ਮੰਨਿ ਲੈਹਿ ਸਚੁ ਨਾਉ ॥

soohab taa sohaaganeē jaa man laihi sach naa-o.

ਸਤਿਗੁਰੁ ਅਪਣਾ ਮਨਾਇ ਲੈ ਰੂਪੁ ਚੜੀ ਤਾ ਅਗਲਾ ਦੂਜਾ ਨਾਹੀ ਥਾਉ ॥

satgur apnaa manaa-ay lai roop charhee taa aglaa doojaa naahee thaa-o.

ਐਸਾ ਸੀਗਾਰੁ ਬਣਾਇ ਤੂ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ ॥

aisaa seegaar banaa-ay too mailaa kaday na hova-ee ahinis laagai bhaa-o.

ਨਾਨਕ ਸੋਹਾਗਣਿ ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ ਸਚੁ ਮੁਖੁ ਉਜਲਾ ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ ॥੧॥

naanak sohagan kaa ki-aa chihan hai andar sach mukh ujlaa khasmai maahi samaa-ay. ||1||

ਮਃ ੩॥

mehlāa 3.

ਲੋਕਾ ਵੇ ਹਉ ਸੂਹਵੀ ਸੂਹਾ ਵੇਸੁ ਕਰੀ ॥

lokaa vay ha-o soohvee soohaa vays karee.

ਵੇਸੀ ਸਹੁ ਨ ਪਾਈਐ ਕਰਿ ਕਰਿ ਵੇਸ ਰਹੀ ॥

vaysee saho na paa-ee-ai kar kar vays rahee.

ਨਾਨਕ ਤਿਨੀ ਸਹੁ ਪਾਇਆ ਜਿਨੀ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥

naanak tinee saho paa-i-aa jinee gur kee sikh sunee.

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨ ਬਿਧਿ ਕੰਤ ਮਿਲੀ ॥੨॥

jo tis bhaavai so thee-ai in biDh kant milee. ||2||

ਪੰਨਾ ੭੮੬

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ਪਉੜੀ ॥

pa-orhee.

ਹੁਕਮੀ ਸਿ੍ਸਟਿ ਸਾਜੀਅਨੁ ਬਹੁ ਭਿਤਿ ਸੰਸਾਰਾ ॥

hukmee sarisat saajee-an baho bhīt sansaaraa.

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਸਚੇ ਅਲਖ ਅਪਾਰਾ ॥

tayraa hukam na jaapee kayt-rhaa sachay alakh apaaraa.

ਇਕਨਾ ਨੋ ਤੂ ਮੇਲਿ ਲੈਹਿ ਗੁਰ ਸਬਦਿ ਬੀਚਾਰਾ ॥

iknaa no too mayl laihi gur sabad beechaaraa.

ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰਾ ॥

sach ratay say nirmalay ha-umai taj vikaaraa.

ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਸੋਈ ਸਚਿਆਰਾ ॥੨॥

jis too mayleh so tuDh milai so-ee sachi-aaraa. ||2||

*Salok Mehla-3*

In this *shabad*, Guru Ji compares God to an all-knowing sagacious spouse, who is not impressed by bright colored fancy clothes (such as saintly gowns, and false shows of piety) by His human brides, and comparing we human beings to His soul brides, he tells us how we can embellish ourselves, so that God may be pleased with us, and accept us in His union.

Addressing any such person who thinks that simply by wearing saintly clothes, or doing some ritualistic worship such as observing fasts or bathing at holy places, one could get united with God, Guru Ji says: “O’ you the red-robed bride, (wearing holy looking garbs), you can only become wedded and united bride (of God), if you accept His eternal Name. Please your true Guru; (by doing so you would become so meritorious that your face would) glow with ravishing beauty. There is no other place (except the true Guru, where you can acquire such merits). Yes, you should embellish yourself with such (spiritual) ornamentation, which may never get soiled (by any evil tendency), and day and night you remain imbued with the love (for God, your Spouse. In short) O’ Nanak, (if you want to know), what is the sign of a wedded bride (soul united with God, the answer is) that within her is truth, her face shines (with spiritual peace), and she always remains absorbed in (the loving thoughts of God) her Spouse.”(1)

*Mehla-3*

Now Guru Ji puts himself in place of those who have tried all kinds of saintly robes, and practiced different ritualistic ways of various faiths, but have failed to obtain God, and now wants to warn others about the futility of such efforts. Still using the metaphor of an ignorant bride, who has been trying to please her spouse with sexy clothes, Guru Ji says: “Listen O’ people, I am a red robed bride, and have dressed myself in fancy red (holy looking) garbs, and I have exhausted myself wearing all kinds of enticing clothes. (But have come to the conclusion that simply) by wearing (holy) garbs, we cannot obtain (God) our Spouse. O’ Nanak, only they have obtained the Spouse, who have listened to the advice of the true Guru, and accepted that whatever pleases Him, that happens; only in this way the Spouse is met.”(2)

*Paurri*

Therefore, Guru Ji concludes the *Paurri* by once again stressing that only that happens, which pleases Him, and only those meet Him, whom He Himself wants to unite with Him. He says: “(O’ God), it is by Your command that You created this universe of myriad kinds. O’ eternal, incomprehensible, and infinite God, it is not known, how far-reaching is Your command. Some, You unite with Yourself through reflection on the Guru’s word. (Because, by reflecting on the Guru’s word, they) become imbued with the eternal (God), and by shedding their ego and evil pursuits, they become immaculate. But, only the one whom You unite, gets united (with You), and that person alone is a true person.”(2)

The message of this *Paurri* is that if we want to unite with God our true Spouse, then we should not try to entice Him with false show of holy garbs or empty rituals etc. Instead we should imbue ourselves with the love of God by reflecting on the Guru's word, meditating on His Name, and becoming worthy of His grace.

12-31-93

*SGGS P - 785-786*



ਪੰਨਾ ੭੮੭

SGGS P-787

ਸਲੋਕੁ ਮਃ ੨॥

salok mehlāa 2.

ਜਿਨੀ ਚਲਣੁ ਜਾਣਿਆ ਸੇ ਕਿਉ ਕਰਹਿ ਵਿਥਾਰ ॥

jinee chalan̄ jaan̄i-aa say ki-o karahi  
vithaar.

ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਜ ਸਵਾਰਣਹਾਰ ॥੧॥

chalan̄ saar na jaan̄nee kaaj savaaran̄haar.  
||1||

ਮਃ ੨॥

mehlāa 2.

ਰਾਤਿ ਕਾਰਣਿ ਧਨੁ ਸੰਚੀਐ ਭਲਕੇ ਚਲਣੁ ਹੋਇ ॥

raat̄ kaaran̄Dhan̄ sanchee-ai bhalkay  
chalan̄ ho-ay.ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਈ ਫਿਰਿ ਪਛੁਤਾਵਾ  
ਹੋਇ ॥੨॥naanak naal na chal-ee fir pachhuṭaavaa  
ho-ay. ||2||

ਮਃ ੨॥

mehlāa 2.

ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ ॥

baDhaa chatee jo bharay naa gun̄ naa  
upkaar.

ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜੁ ਸਾਰੁ ॥੩॥

sayṭee khusee savaaree-ai naanak kaaraj  
saar. ||3||

ਮਃ ੨॥

mehlāa 2.

ਮਨਹਠਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ ਘਾਲੇ ॥

manhathtaraf na jip-ee jay bahuṭaa  
ghaalay.ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ ਸਬਦੁ  
ਵੀਚਾਰੇ ॥੪॥taraf jin̄ai satbhaa-o day jan naanak  
sabad̄ veechaaray. ||4||

ਪਉੜੀ ॥

pa-orhee.

ਕਰਤੈ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਸੋ ਜਾਣੈ ਸੋਈ ॥

kartai kaaran̄ jin̄ kee-aa so jaan̄ai so-ee.

ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁਆਪੇ ਫੁਨਿ ਗੋਈ ॥

aapay sarisat upaa-ee-an aapay fun  
go-ee.

ਪੰਨਾ ੭੮੮

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ਜੁਗ ਚਾਰੇ ਸਭ ਭਵਿ ਥਕੀ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ ॥

jug chaaray sabhbhav thakee kin keemat  
ho-ee.

ਸਤਿਗੁਰਿ ਏਕੁ ਵਿਖਾਲਿਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਹੋਈ ॥

satgur ayk vikhaali-aa man tan̄ sukh  
ho-ee.

ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ ॥੭॥ gurmukh sadaa salaah-ai kartaa karay  
so ho-ee. ||7||

### *Salok Mehla-2*

Guru Ji starts this *shabad* by pointing out to us the inevitability of our own death, which may come at any time and indicates what the conduct of those persons is who realize this fact.

He says: “(O’ my friends), they who realize that they will have to depart (from this world some day), don’t spread themselves (and don’t let their mind be scattered over too many worldly affairs). Only they who do not realize the truth (about their departure) continue accomplishing their (worldly tasks and accumulating more and more wealth).”(1)

### *Mehla-2*

Once again reminding us that our stay in this world is short like a stay of only one night, therefore we should not keep accumulating too much wealth for this short stay. He says: “(O’ my friends, if) we accumulate wealth for a (short stay like a) night and in the morning we have to depart (leaving all the wealth, then) O’ Nanak, we are going to regret.”(2)

### *Mehla-2*

Guru Ji now comments on those who keep amassing wealth for themselves or enjoying false worldly pleasures. But they give to charity or do any good thing only when they are compelled and not on their own free will. He says: “(O’ my friends), if out of compulsion a person pays a fine (or does a task under compulsion), that has no merit or virtue. O’ Nanak, deem only that deed as accomplished (and has merit or virtue), which we do with our own sweet free will.”(3)

### *Mehla-2*

Next Guru Ji tells us, which types of people win the game of this life. He says: “(O’ my friends), no matter how hard they may try, the side (or the party) which practices obstinacy of mind (such as fasting, living in jungles, or torturing the body), doesn’t win (God to their) side. O’ Nanak, only that side wins, which reflects on the word (of the Guru and meditates on God) with true love.”(4)

### *Paurri*

Guru Ji concludes the *Paurri* by telling us why things happen as they do and what is the best way to live a happy life. He says: “(O’ my friends), the Creator who has



engineered all this cause (of births, death, pains and pleasures), He alone knows why it is so. He Himself has created this universe and He Himself destroys it. The entire world has grown weary of wandering through all the four ages but none has been able to know the worth (of God). Whom the true Guru has shown the one (God), peace prevails in that person's mind and body. Therefore (the best thing for us is that) we should praise God through the word of the Guru and remember that alone happens, which the Creator does."(7)

**The message of this *Paurri* is that we should not spend too much time and energy in collecting more and more wealth, because our stay in this world is very short-lived. Secondly we should try to do good deeds with true love and sincerity and not out of any compulsion, because any thing done under compulsion has no merit or virtue in it. Lastly we should remember that God alone is the cause of all causes and instead of trying to find those causes, we should happily accept God's will and live as per His command.**

1-27-94

*SGGS P - 787-788*

ਪੰਨਾ ੭੮੯

SGGS P-789

ਸਲੋਕ ਮਃ ੧॥

ਦੁਇ ਦੀਵੇ ਚਉਦਹ ਹਟਨਾਲੇ ॥  
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਣਜਾਰੇ ॥  
ਖੁਲ੍ਹੇ ਹਟ ਹੋਆ ਵਾਪਾਰੁ ॥  
ਜੋ ਪਹੁਚੈ ਸੋ ਚਲਣਹਾਰੁ ॥  
ਧਰਮੁ ਦਲਾਲੁ ਪਾਏ ਨੀਸਾਣੁ ॥  
ਨਾਨਕ ਨਾਮੁ ਲਾਹਾ ਪਰਵਾਣੁ ॥  
ਘਰਿ ਆਏ ਵਜੀ ਵਾਧਾਈ ॥  
ਸਚ ਨਾਮ ਕੀ ਮਿਲੀ ਵਡਿਆਈ ॥੧॥

ਮਃ ੧॥

ਰਾਤੀ ਹੋਵਨਿ ਕਾਲੀਆ ਸੁਪੇਦਾ ਸੇ ਵੰਨ ॥  
ਦਿਹੁ ਬਗਾ ਤਪੈ ਘਣਾ ਕਾਲਿਆ ਕਾਲੇ ਵੰਨ ॥  
ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਮੂਰਖ ਅੰਧ ਗਿਆਨੁ ॥  
ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਕਬਹਿ ਨ ਪਾਵਹਿ ਮਾਨੁ ॥੨॥

ਪਉੜੀ ॥

ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਆ ਹਰਿ ਸਚੈ ਆਪੇ ॥  
ਇਕਿ ਦੂਜੈ ਭਾਇ ਖੁਆਇਅਨੁ ਹਉਮੈ ਵਿਚਿ  
ਵਿਆਪੇ ॥  
ਇਹੁ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਸਾ ਮਨਮੁਖ ਸੰਤਾਪੇ ॥  
ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ  
ਥਾਪੇ ॥  
ਸਭੁ ਜਗੁ ਖੇਲੁਰਚਾਇਓਨੁ ਸਭ ਵਰਤੈ ਆਪੇ ॥੧੩॥

salok mehlāa 1.

du-ay deevay cha-odah hatnaalay.  
jaytay jee-a taytay vanjaaray.  
khulhay hat ho-aa vaapaar.  
jo pahuchai so chalanhaar.  
Dharam dalaal paa-ay neesaan.  
naanak naam laahaa parvaan.  
ghar aa-ay vajee vaaDhaa-ee.  
sach naam kee milee vadi-aa-ee. ||1||

mehlāa 1.

raatee hovan kaalee-aa supaydaa say  
vann.  
dihu bagaa tapai ghaanaa kaali-aa kaalay  
vann.  
anDhay aklee baahray moorakh anDh  
gi-aan.  
naanak nadree baahray kabeh na paavahi  
maan. ||2||

pa-orhee.

kaa-i-aa kot rachaa-i-aa har sachai aapay.  
ik doojai bhaa-ay khu-aa-i-an ha-umai  
vich vi-aapay.  
ih maanas janam dulambh saa manmukh  
santaapay.  
jis aap bujhaa-ay so bujhsee jis satgur  
thaapay.  
sabh jag khayl rachaa-i-on sabh vartai  
aapay. ||13||

*Salok Mehla-1*

In this *shabad*, Guru Ji uses a very beautiful metaphor of a market in which people come to sell their merchandise and then depart after making a profit or suffering a loss.

So Guru Ji says: “(O’ my friends), the Sun and the Moon are like two lamps, which light the fourteen markets (seven underground and seven over ground worlds). All the creatures (in this world) are like merchants. (In these markets), the shops remain open and trade goes on (at all times and people keep earning profit of good deeds or suffering loss due to bad deeds). Whoever, comes here has to depart (sooner or later. Like a broker, the judge of righteousness puts a mark (of approval on the merchandise or the life conduct of the selected few). Because O’ Nanak, only the profit of God’s Name is approved (in His court). The one who reaches one’s home (the God’s court, with the profit of Name) is greeted with congratulations and is received with honor for (earning the profit of) eternal Name.”(1)

### ***Mehla-1***

But Guru Ji observes that human nature is such that it remains unchanged, no matter what the circumstances are. They who are evil remain evil, and the virtuous always remain virtuous. For example he says: “Even if the nights are pitch dark, the white remain white, and even when the day is heated white, still the black remain black. Similarly, O’ Nanak without the grace (of God) the ignorant blind fools (remain foolish) and never obtain honor (in God’s court).”(2)

### ***Paurri***

Guru Ji concludes the *Paurri* by describing the underlying reason why people remain what they are, whether good or bad. He says: “(O’ my friends), the eternal (God) Himself has fashioned this (human) body like a fortress. Some, He has strayed through (the sense) of duality, and they are consumed in their arrogance. This human body was obtained with great difficulty, but the self-conceited persons are suffering in agony. Because, only the one whom God makes to realize and whom the true Guru blesses, understands (the right use of this body. Therefore we cannot blame anyone for his or her conduct, because) God has set up the universe like a play and He Himself is pervading everywhere.”(13)

**The message of this *Paurri* is that our body is like a fortress and in it we need to accumulate virtues, and try to become like the traders of God’s Name, which alone is acceptable in His shop. We should also realize that it is as per God’s command that some remain good, and others remain evil. Therefore we should never blame any body, but always seek the grace of God, and guidance of the Guru to keep us in the right track and in the company of good and saintly people.**

3-6-92

SGGS P - 789

ਪੰਨਾ ੭੯੧

SGGS P-791

ਸਲੋਕ ਮਃ ੨॥

salok mehlāa 2.

ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਝੁ ਨਿਮਾਣੀਇਕੁ ਤੂ ॥

kis hee ko-ee ko-ay manj nimaanee ik too.

ਪੰਨਾ ੭੯੨

SGGS P-792

ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗੁ ਚਿਤਿ ਨ ਆਵਹੀ ॥੧॥

ki-o na mareejai ro-ay jaa lag chit na aavhee. ||1||

ਮਃ ੨॥

mehlāa 2.

ਜਾਂ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ ਸੰਮਾਲਿਓਇ ॥

jaa<sup>N</sup> sukhtaa saho raavi-o dukh bhee samm<sup>h</sup>aali-o-i.

ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

naanak kahai si-aa<sup>nee</sup>-ay i-o kant milaavaa ho-ay. ||2||

ਪਉੜੀ ॥

pa-or<sup>h</sup>ee.

ਹਉ ਕਿਆ ਸਾਲਾਹੀ ਕਿਰਮ ਜੰਤੁ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ ॥

ha-o ki-aa saalaah<sup>ee</sup> kiram jant vadee tayree vadi-aa-ee.

ਤੂ ਅਗਮ ਦਇਆਲੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਲੈਹਿ ਮਿਲਾਈ ॥

too agam da-i-aal agamm hai aap laihi milaa-ee.

ਮੈ ਤੁਝ ਬਿਨੁ ਬੋਲੀ ਕੋ ਨਹੀ ਤੂ ਅੰਤਿ ਸਖਾਈ ॥

mai tujh bin baylee ko nahee too ant sakh<sup>aa</sup>-ee.

ਜੇ ਤੇਰੀ ਸਰਣਾਗਤੀ ਤਿਨ ਲੈਹਿ ਛਡਾਈ ॥

jo tayree sarnaagatee tin laihi chhad<sup>aa</sup>-ee.

ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਈ ॥੨੦॥੧॥

naanak vayparvaahu hai tis til na tamaa-ee. ||20||1||

*Salok Mehlā-1*

This is the first salok preceding the last *Paurri* of this *Vaar* (Epic) of *Raag Suhi* (musical measure *Suhi*). In this *salok*, Guru Ji teaches us, how humble we need to be and what kind of firm faith we should have in God.

He says: "O' God, some have support of one, some of the other, but for me the lowly one, You are (the only support). Therefore, why shouldn't I cry myself to death, untill You come into my mind (and I feel Your presence)." (1)

*Mehla-2*

Therefore Guru Ji advises us all and says: “(O’ my friends), when there is peace, meditate on (God) Your Spouse, and remember Him also when you are in pain. Nanak says: “O’ wise (bride souls), this is how union with the Spouse (God) takes place.”(2)

*Paurri*

Guru Ji concludes the Paurri, and this Vaar of Suhi by showing us, how humble we need to be, even when praising God. He says: “(O’ God), how could a worm like me praise You, because great is Your glory. O’ merciful (God), You are incomprehensible and unapproachable; on Your own You unite with You. For me, there is no friend except You. You are my companion till the end. Whosoever seeks Your shelter, You free them (from worldly pains). O’ Nanak, (God) is carefree, He doesn’t have even an iota of expectation (of any kind for all His favors).”(20-1)

**The message of this *Paurri* is that we should remember God; both in pain and pleasure and except for Him we should not look to anybody else for any kind of support. We should always meditate on His Name, and sing His praises, but remember that it is beyond the capacity of small worms like us to even comprehend the great glory of God, who keeps bestowing favors on us without expecting anything in return.**

9-8-92

SGGS P - 791-792

ਪੰਨਾ ੭੯੩

SGGS P-793

ਸੂਹੀ ॥

soohee.

ਜੋ ਦਿਨ ਆਵਹਿ ਸੋ ਦਿਨ ਜਾਹੀ ॥  
ਕਰਨਾ ਕੂਚੁ ਰਹਨੁ ਥਿਰੁ ਨਾਹੀ ॥  
ਸੰਗੁ ਚਲਤ ਹੈ ਹਮ ਭੀ ਚਲਨਾ ॥  
ਦੁਰਿ ਗਵਨੁ ਸਿਰ ਉਪਰਿਮਰਨਾ ॥੧॥

jo din aavahi so din jaahee.  
karnaa kooch rahan thir naahee.  
sang chalaṭ hai ham bhee chalnaa.  
door gavan sir oopar marnaa. ||1||

ਪੰਨਾ ੭੯੪

SGGS P-794

ਕਿਆ ਤੂ ਸੋਇਆ ਜਾਗੁ ਇਆਨਾ ॥  
ਤੈ ਜੀਵਨੁ ਜਗਿ ਸਚੁ ਕਰਿ ਜਾਨਾ ॥੧॥ ਰਹਾਉ ॥

ki-aa too so-i-aa jaag i-aanaa.  
tai jeevan jag sach kar jaanaa. ||1||  
rahaa-o.

ਜਿਨਿ ਜੀਉ ਦੀਆ ਸੁ ਰਿਜਕੁ ਅੰਬਰਾਵੈ ॥  
ਸਭ ਘਟ ਭੀਤਰਿ ਹਾਟੁ ਚਲਾਵੈ ॥  
ਕਰਿ ਬੰਦਿਗੀ ਛਾਡਿ ਮੈ ਮੇਰਾ ॥  
ਹਿਰਦੈ ਨਾਮੁ ਸਮਾਰਿ ਸਵੇਰਾ ॥੨॥

jin jee-o dee-aa so rijak ambraavai.  
sabhghat bheetar haat chalaavai.  
kar bandigee chhaad mai mayraa.  
hirdai naam sam<sup>h</sup>aar savayraa. ||2||

ਜਨਮੁ ਸਿਰਾਨੋ ਪੰਥੁ ਨ ਸਵਾਰਾ ॥  
ਸਾਂਝ ਪਰੀ ਦਹ ਦਿਸ ਅੰਧਿਆਰਾ ॥  
ਕਹਿ ਰਵਿਦਾਸ ਨਿਦਾਨਿ ਦਿਵਾਨੇ ॥  
ਚੇਤਸਿ ਨਾਹੀ ਦੁਨੀਆ ਫਨ ਖਾਨੇ ॥੩॥੨॥

janam siraano panth na savaaraa.  
saa<sup>n</sup>jh paree dah dis anDhi-araa.  
kahi ravid<sup>a</sup>as nidaan divaanay.  
chaytas naahee dunee-aa fan khaanay.  
||3||2||

**Raag Suhi Sri Ravdaas Jeeo Ki  
Suhi**

In this *shabad*, devotee Ravidas Ji is reminding us about death, which is always hanging over our heads. He points out that right in front of our own eyes our companions are going; therefore we should also realize that any day we too have to depart from this world. He tells us, how important, it is to utilize this opportunity to meditate on God's Name, which is the only thing that could save us from further pains of birth and death or punishment for our misdeeds.

Ravidas Ji says: "(O' my friend), whatever days come, they keep passing away, (similarly whatever creatures come to this world, they) have to depart and cannot stay here forever. (We can see that many in our) company are departing and we too have to depart (one day). Death is hovering over our heads, and we have to go to a far off place."(1)

Therefore trying to alert us to our impending death, Ravidas Ji says: “Wake up, O’ ignorant one, why are you still sleeping (and engrossed in worldly affairs). You have (mistakenly) assumed this worldly life to be eternal.”(1-pause)

Now Ravidas Ji comments on our often repeated excuse for not meditating on God’s Name, that we have to earn a livelihood for ourselves and our families, and we don’t have any time for worship. He says: “(O’ my friends), He who has given life, also provides for its sustenance. In fact sitting in all hearts, He is running the shop (of our body and providing necessary energy and intellect to each living being to procure the necessary sustenance. Therefore, O’ man) shed off (such thoughts as) I am (so great, or this wealth is) mine; devote yourself to meditation and amass the (wealth) of God’s Name in your heart as early as possible, (because who knows when death might overtake you).”(2)

Ravidas Ji concludes the shabad by once again reminding us and asking us, why we have spent all our life in other worldly pursuits, but have not done anything to make easier our long journey after death. He says: “(O’ foolish man), you have spent away your entire life (in straightening your worldly affairs, but you) have not straightened (made easier) your journey (after death. Remember that), when the evening (of old age) sets in, (you would feel so weak and helpless, as if) there is darkness in all the ten directions. Therefore Ravidas says: “O’ foolish mortal, why don’t you remember (God, when you know that) this world is like a house which is ultimately going to be destroyed.”(3-2)

**The message of this *shabad* is that we should remember that our purpose in life is not just taking care of our family needs, but also to do something to smoothen our journey after death, which may overtake us anytime. Therefore after taking care of our basic personal and family needs, we should devote at least some time to remember God and meditate on His Name.**

11-28-93

*SGGS P - 793-794*

ਪੰਨਾ ੭੯੫

SGGS P-795

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧॥

bilaaval mehlaa 1.

ਆਪੇ ਸਬਦੁ ਆਪੇ ਨੀਸਾਨੁ ॥  
 ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਜਾਨੁ ॥  
 ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ਤਾਣੁ ॥  
 ਤੂ ਦਾਤਾਨਾਮੁ ਪਰਵਾਣੁ ॥੧॥

aapay sabad aapay neesaan.  
 aapay surtaa aapay jaan.  
 aapay kar kar vaykhai taan.  
 too dataa naam parvaan. ||1||

ਪੰਨਾ ੭੯੬

SGGS P-796

ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨ ਦੇਉ ॥  
 ਹਉ ਜਾਚਿਕੁ ਤੂ ਅਲਖ ਅਭੋਉ ॥੧॥ ਰਹਾਉ ॥

aisaa naam niranjan day-o.  
 ha-o jaachik too alakh abhay-o. ||1||  
 rahaa-o.

ਮਾਇਆ ਮੋਹੁ ਧਰਕਟੀ ਨਾਰਿ ॥  
 ਭੁੰਡੀ ਕਾਮਣਿ ਕਾਮਣਿਆਰਿ ॥  
 ਰਾਜ ਰੂਪੁ ਬੁਠਾ ਦਿਨ ਚਾਰਿ ॥  
 ਨਾਮੁ ਮਿਲੈ ਚਾਨਣੁ ਅੰਧਿਆਰਿ ॥੨॥

maa-i-aa moh Dharkatee naar. bhoo<sup>N</sup>dee  
 kaaman kaamani-aar.  
 raaj roop jhoothhaa din chaar.  
 naam milai chaanan anDhi-aar. ||2||

ਚਖਿ ਛੋਡੀ ਸਹਸਾ ਨਹੀ ਕੋਇ ॥  
 ਬਾਪੁ ਦਿਸੈ ਵੇਜਾਤਿ ਨ ਹੋਇ ॥  
 ਏਕੇ ਕਉ ਨਾਹੀ ਭਉ ਕੋਇ ॥  
 ਕਰਤਾ ਕਰੇ ਕਰਾਵੈ ਸੋਇ ॥੩॥

chakhchhodee sahsaa nahee ko-ay.  
 baap disai vayjaat na ho-ay.  
 aykay ka-o naahee bha-o ko-ay.  
 kartaa karay karaavai so-ay. ||3||

ਸਬਦਿ ਮੁਏ ਮਨੁ ਮਨ ਤੇ ਮਾਰਿਆ ॥  
 ਠਾਕਿ ਰਹੇ ਮਨੁ ਸਾਚੈ ਧਾਰਿਆ ॥  
 ਅਵਰੁ ਨ ਸੂਝੈ ਗੁਰ ਕਉ ਵਾਰਿਆ ॥  
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਸਤਾਰਿਆ ॥੪॥੩॥

sabad mu-ay man man tay maari-aa.  
 thaak rahay man saachai Dhaari-aa.  
 avar na soojhai gur ka-o vaari-aa.  
 naanak naam ratay nistaari-aa. ||4||3||

### Bilawal Mehla-1

In this *shabad*, Guru Ji describes many unique qualities of God and tells us how God assumes different roles.

To start with, Guru Ji says: “(O’ my friends), God Himself is the Word (the divine Name) and Himself the entry permit (into His palace). He Himself is the listener and Himself the knower. He Himself creates (the universe) using His power and He Himself takes care of it. (O’ God), You are the Giver (of all, in Your court only Your) Name is acceptable.”(1)



Describing how wonderful God's Name is, Guru Ji says: "O' my indescribable and mysterious God, so immaculate is Your Name that I have become a beggar at Your door!"(1-pause)

Now Guru Ji comments on the nature of *Maya* (worldly riches and power). He says: "(O' my friends), attachment with the *Maya* is like being in love with a condemned, ugly, and adulterous woman. (We should remember that pride of), kingdom or beauty is false; it lasts only for a few days. (When one) is blessed with God's Name, one's darkness (of ignorance due to attachment for *Maya*) is replaced with the light (of divine wisdom)."(2)

Describing the state of minds of those Gurus' followers, who have forsaken attachment to *Maya*, and have attuned God, Guru Ji says: "(They who have experienced the effect of worldly riches and power, and thus tasted the relish of *Maya* in their minds), remains no doubt (regarding its evil effects, and they don't fall for the false worldly allurements, just as the one whose) father is visible (and known) doesn't want to be called a person of unknown (origin, like a prostitute's child). The person who depends upon and considers only one (God as his or her father) has no fear (because he or she believes that it is that) Creator who does or gets (everything) done."(3)

In conclusion, Guru Ji says: "(O' my friends, following the Guru, they who so still their self-conceit, as if they) have died through the Word), they have controlled their mind through the mind itself. (They have so changed their thought process, that they have) stopped the mind (from thinking about *Maya*, and have) attuned it to support of the eternal (God. Except the Guru), they cannot think of anybody (who could save them). Therefore, they are a sacrifice to the Guru (for such guidance). O' Nanak, imbued with the (God's) Name, they are ferried across (the dreadful worldly ocean)."(4-3)

**The message of this *shabad* is that we should understand that the pride of *Maya* (the worldly riches and power) is very short-lived. Therefore, we should seek the guidance of the Guru to divert our minds from the attachment to *Maya* and imbue us with the love of God's Name, which alone can save us.**

2-26-92

SGGS P - 795-796

ਪੰਨਾ ੭੯੭

SGGS P-797

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩॥

bilaaval mehlā 3.

ਪੂਰਾ ਬਾਟੁ ਬਣਾਇਆ ਪੂਰੈ ਵੇਖਹੁ ਏਕ ਸਮਾਨਾ ॥

pooraa thaat banaa-i-aa poorai vaykhhhu  
ayk samaanaa.ਇਸੁ ਪਰਪੰਚ ਮਹਿ ਸਾਚੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ਮਤੁ  
ਕੋ ਧਰਹੁ ਗੁਮਾਨਾ ॥੧॥is parpanch meh saachay naam kee  
vadi-aa-ee mat ko Dhharahu gumaanaa.  
||1||ਸਤਿਗੁਰ ਕੀ ਜਿਸ ਨੋ ਮਤਿ ਆਵੈ ਸੋ ਸਤਿਗੁਰ  
ਮਾਹਿ ਸਮਾਨਾ ॥satgur kee jis no mat aavai so satgur  
maahi samaanaa.ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ  
ਨਾਮਾ ॥੧॥ ਰਹਾਉ ॥ih banee jo jee-ahu jaanai tis antar ravai  
har naamaa. ||1|| rahaa-o.ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੋੜਾ ਨਰ ਮਨੁਖਾ ਨੋ ਏਕੁ  
ਨਿਧਾਨਾ ॥chahu jugaa kaa hun nibayrhaa nar  
manukhaa no ayk niDhaanaa.ਜਤੁ ਸੰਜਮ ਤੀਰਥ ਓਨਾ ਜੁਗਾ ਕਾ ਧਰਮੁ ਹੈ ਕਲਿ  
ਮਹਿ ਕੀਰਤਿ ਹਰਿ ਨਾਮਾ ॥੨॥jat sanjam tirath onaa jugaa kaa Dharam  
hai kal meh keerat har naamaa. ||2||ਜੁਗਿ ਜੁਗਿ ਆਪੋ ਆਪਣਾ ਧਰਮੁ ਹੈ ਸੋਧਿ ਦੇਖਹੁ  
ਬੋਢ ਪੁਰਾਨਾ ॥jug jug aapo aapnaa Dharam hai  
soDhdaykhhhu bayd puraanaa.ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ ਹਰਿ ਹਰਿਜਗਿ ਤੇ  
ਪੂਰੇ ਪਰਵਾਨਾ ॥੩॥gurmukh jinee Dhi-aa-i-aa har har jag tay  
pooray parvaanaa. ||3||

ਪੰਨਾ ੭੯੮

SGGS P-798

ਕਹਤ ਨਾਨਕੁ ਸਚੇ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਏ ਚੂਕੈ ਮਨਿ  
ਅਭਿਮਾਨਾ ॥khat naanak sachay si-o pareet laa-ay  
chookai man abhimaanaa.ਕਹਤ ਸੁਣਤ ਸਭੇ ਸੁਖ ਪਾਵਹਿ ਮਾਨਤ ਪਾਹਿ  
ਨਿਧਾਨਾ ॥੪॥੪॥khat sunat sabhay sukh paavahi maanat  
paahi niDhaanaa. ||4||4||**Bilawal Mehla-3**

In this *shabad*, Guru Ji explains the importance of Guru's advice, and God's Name.

He says: "(O' my friends), the perfect God has created this perfect expanse (of the universe); you can see that He is equally contained in all (the universe). In this world, glory is obtained by meditating on the eternal Name (of God alone), therefore no one should feel proud (of one's celibacy, charity, discipline, or any other merit)."(1)

Now pointing to the importance of the true Guru's advice, he says: "(O' my friends), the one who is blessed with the instruction of the true Guru, remains absorbed (in the true Guru, and the one who understands (and acts on it from the core of one's) heart, in that one God's Name comes to reside."(1-pause)

Naturally the question arises, what is the effectiveness of other practices, such as visiting holy places, giving charities, or observing austerities, which people have been practicing for ages. Answering all such questions, Guru Ji says: "From the experience of all the four ages, we have reached this conclusion that for all human beings, there is but one treasure (of God's Name, as the only effective way of salvation). Chastity, self-discipline, and pilgrimages have been (propagated as the) righteous deeds in those ages (by the *Vedas* and other Hindu holy books, but) in (the present age), only God's praise and meditation on His Name is the true faith."(2)

Even to allay the doubts of those, who have faith in *Vedas* and *Puranas*, and other such holy books, Guru Ji says: "(O' my friends, If you) carefully study *Vedas*, *Puranas* (and other such holy books, you would conclude) that each age has recognized its right *Dharma* (or Duty. But for the present age the Guru's advice is that) in this world, only those are perfect and approved, who under Guru's instruction have meditated on God's Name."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that the person who imbues him or herself with the love of the eternal (God), has all the ego of his or her mind dispelled. All those who utter or listen (to God's) Name obtain peace, and they who believe (in the Guru's advice) obtain the treasure (of God's Name)."(4-4)

**The message of this *shabad* is that rituals such as celibacy, charity, and discipline might have been propagated as *Dharma* or one's sacred duty in previous ages, but in *Kalyug* (the present age), the only right way to obtain salvation or union with God is to sing His praise and meditate on His Name.**

*SGGS P - 797-798*

ਪੰਨਾ ੭੯੯

SGGS P-799

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

bilaaval mehlā 4.

ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ ਹਰਿ  
ਕਥਾ ਕਰਹੁ ॥

aavhu sant milhu mayray bhāa-ee mil har  
har kathaā karahu.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਹਿਥੁ ਹੈ ਕਲਜੁਗਿ ਖੇਵਟੁ ਗੁਰ  
ਸਬਦਿ ਤਰਹੁ ॥੧॥

har har naam bohith hai kaljug khayvat  
gur sabad tarahu. ||1||

ਮੇਰੇ ਮਨ ਹਰਿ ਗੁਣੁ ਹਰਿ ਉਚਰਹੁ ॥

mayray man har gun har uchrahu.

ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ ਗੁਨੁ ਗਾਏ ਮਿਲਿਸੰਗਤਿ  
ਪਾਰਿ ਪਰਹੁ ॥੧॥ ਰਹਾਉ ॥

mastak likhat likhay gun gaa-ay mil  
sangat paar parahu. ||1|| rahaa-o.

ਪੰਨਾ ੮੦੦

SGGS P-800

ਕਾਇਆ ਨਗਰ ਮਹਿ ਰਾਮ ਰਸੁ ਉਤਮੁ ਕਿਉ  
ਪਾਈਐ ਉਪਦੇਸੁ ਜਨ ਕਰਹੁ ॥

kaa-i-aa nagar meh raam ras ootam ki-o  
paa-ee-ai updays jan karahu.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਫਲੁ ਹਰਿ ਦਰਸਨੁ ਮਿਲਿ ਅੰਮ੍ਰਿਤੁ  
ਹਰਿ ਰਸੁ ਪੀਅਹੁ ॥੨॥

satgur sayv safal har darsan mil amrit har  
ras pee-ahu. ||2||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੀਠਾ ਹਰਿ ਸੰਤਹੁ  
ਚਾਖਿ ਦਿਖਹੁ ॥

har har naam amrit har meethaa har  
santahu chaakh dikhahu.

ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਮੀਠਾ ਲਾਗਾ ਤਿਨ ਬਿਸਰੇ ਸਭਿ  
ਬਿਖ ਰਸਹੁ ॥੩॥

gurmat har ras meethaa laagaa tin bisray  
sabh bikh rasahu. ||3||

ਰਾਮ ਨਾਮੁ ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ ਹਰਿ ਸੇਵਹੁ ਸੰਤ  
ਜਨਹੁ ॥

raam naam ras raam rasaa-in har sayvhu  
sant janhu.

ਚਾਰਿ ਪਦਾਰਥ ਚਾਰੇ ਪਾਏ ਗੁਰਮਤਿ ਨਾਨਕ ਹਰਿ  
ਭਜਹੁ ॥੪॥੪॥

chaar padaarath chaaray paa-ay gurmat  
naanak har bhajahu. ||4||4||

#### Bilawal Mehla-4

In this shabad, Guru Ji extends an open invitation to all of us and very affectionately asks us to come and join him in talking and talking about God.

So he says: "Come O' my brotherly saints, let us all meet and speak of the (praises of) God. In Kalyug (the present age), God's Name is like a boat (whose) boatman is the Guru. By getting attuned to (the oar of) Guru's word, you should swim across (the worldly ocean)." (1)

Guru Ji is not passing on this advice to others alone, but even to his mind, he says: “O’ my mind, utter praises of God again and again, and as per the pre-ordained destiny scribed on your forehead, by joining the holy congregation and singing praises (of God in their company), swim across (the worldly ocean).”(1-pause)

Guru Ji now asks his saintly friends about a very important secret treasure hidden in our body. He says: “O’ my saintly friends (I have heard that) within the city of the body, there is the supreme elixir of God’s (Name); O’ the devotees of God, advise how we could obtain that. (They answer): “By serving (and following) the true Guru, obtain the fruitful sight of God and then meeting Him, drink the nectar of God’s elixir.”(2)

Next describing the unique qualities of this nectar, Guru Ji says: “O’ saintly devotees of God, sweet is the nectar of God’s Name, taste it and see for yourself. By following Guru’s instruction, whom this nectar of God’s (Name) has sounded sweet (and pleasing), they have forsaken all the poisonous relishes (of worldly riches and power).”(3)

In closing, Guru Ji says: “(O’ saintly devotees), elixir of God’s Name is a universal remedy, partake of it. (They who have done this), have obtained all the four (cardinal) boons (of righteousness, financial prosperity, happy married life, and salvation. Therefore) Nanak (says), following Guru’s instruction, meditate on God.”(4-4)

**The message of this *shabad* is that if we want to obtain all the four main objects of life (true faith, secure financial state, happy married life, and salvation then we should get together with saintly people, sing praises of God in their company, and taste the immortalizing nectar of God’s Name.**

2-29-92

*SGGS P - 799-800*

ਪੰਨਾ ੮੦੧

SGGS P-801

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਸੁਖ ਨਿਧਾਨਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ॥

sukh niDhaan pareetam parab<sup>h</sup> mayray.

ਪੰਨਾ ੮੦੨

SGGS P-802

ਅਗਨਤ ਗੁਣ ਠਾਕੁਰ ਪ੍ਰਭ ਤੇਰੇ ॥  
ਮੋਹਿ ਅਨਾਥ ਤੁਮਰੀ ਸਚਣਾਈ ॥  
ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਨ ਧਿਆਈ ॥੧॥

agnat<sup>h</sup> gunthaakur parab<sup>h</sup>tayray.  
mohi anaath tumree sarnaa-ee.  
kar kirpaa har charan D<sup>h</sup>i-aa-ee. ||1||

ਦਇਆ ਕਰਹੁ ਬਸਹੁ ਮਨਿ ਆਇ ॥  
ਮੋਹਿ ਨਿਰਗੁਨ ਲੀਜੈ ਲੜਿ ਲਾਇ ॥ ਰਹਾਉ ॥  
ਪ੍ਰਭੁ ਚਿਤਿ ਆਵੈ ਤਾ ਕੈਸੀ ਭੀੜ ॥  
ਹਰਿ ਸੇਵਕ ਨਾਹੀ ਜਮ ਪੀੜ ॥  
ਸਰਬ ਦੂਖ ਹਰਿ ਸਿਮਰਤ ਨਸੇ ॥  
ਜਾ ਕੈ ਸੰਗਿ ਸਦਾ ਪ੍ਰਭੁ ਬਸੈ ॥੨॥

da-i-aa karahu bashu man aa-ay.  
mohi nirgun leejai lar<sup>h</sup> laa-ay. rahaa-o.  
parab<sup>h</sup> chit<sup>h</sup> aavai <sup>taa</sup> kaisee <sup>b</sup>heer<sup>h</sup>.  
har sayvak naahee jam peer<sup>h</sup>.  
sarab <sup>d</sup>ook<sup>h</sup> har simrat<sup>h</sup> nasay.  
jaa kai sang sadaa parab<sup>h</sup> basai. ||2||

ਪ੍ਰਭ ਕਾ ਨਾਮੁ ਮਨਿ ਤਨਿ ਆਧਾਰੁ ॥  
ਬਿਸਰਤ ਨਾਮੁ ਹੋਵਤ ਤਨੁ ਛਾਰੁ ॥  
ਪ੍ਰਭੁ ਚਿਤਿ ਆਏ ਪੂਰਨ ਸਭ ਕਾਜ ॥  
ਹਰਿ ਬਿਸਰਤ ਸਭ ਕਾ ਮੁਹਤਾਜ ॥੩॥

parab<sup>h</sup> kaa naam man tan aaD<sup>h</sup>haar.  
bisrat<sup>h</sup> naam hovattan <sup>ch</sup>haar.  
parab<sup>h</sup> chit<sup>h</sup> aa-ay pooran sab<sup>h</sup> kaaj.  
har bisrat<sup>h</sup> sab<sup>h</sup> kaa muht<sup>h</sup>aj. ||3||

ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਪ੍ਰੀਤਿ ॥  
ਬਿਸਰਿ ਗਈ ਸਭ ਦੁਰਮਤਿ ਰੀਤਿ ॥  
ਮਨ ਤਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਮੰਤ ॥  
ਨਾਨਕ ਭਗਤਨ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ ॥੪॥੩॥

charan kamal sang laagee pareet<sup>h</sup>.  
bisar ga-ee sab<sup>h</sup>durmat<sup>h</sup> reet<sup>h</sup>.  
man tan antar har har mant<sup>h</sup>.  
naanak bhag<sup>h</sup>tan kai g<sup>h</sup>ar sadaa anand.  
||4||3||

### Bilawal Mehla-5

This *shabad* is a beautiful 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. (Please) show Your mercy, so 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, (please) 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.**

3-7-92

*SGGS P -801-802*

ਪੰਨਾ ੮੦੩

SGGS P-803

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਭੂਲੇ ਮਾਰਗੁ ਜਿਨਹਿ ਬਤਾਇਆ ॥  
ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਇਆ ॥੧॥

bhoolay maarag jineh baṭaa-i-aa.  
aisaa gur vadbhaagee paa-i-aa. ||1||

ਸਿਮਰਿ ਮਨਾ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੇ ॥  
ਬਸਿ ਰਹੇ ਹਿਰਦੈਗੁਰ ਚਰਨ ਪਿਆਰੇ ॥੧॥  
ਰਹਾਉ ॥

simar manaa raam naam chitāaray.  
bas rahay hirdai gur charan pi-aaray.  
||1|| rahaa-o.

ਪੰਨਾ ੮੦੪

SGGS P-804

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨਾ ॥  
ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨਾ ॥੨॥

kaam kroDh lobh mohi man leenaa.  
banDhan kaat mukaṭ gur keenaa. ||2||

ਦੁਖ ਸੁਖ ਕਰਤ ਜਨਮਿ ਫੁਨਿ ਮੂਆ ॥  
ਚਰਨ ਕਮਲ ਗੁਰਿ ਆਸ੍ਰਮੁ ਦੀਆ ॥੩॥

dukh sukh karat janam fun moo-aa.  
charan kamal gur aasram dee-aa. ||3||

ਅਗਨਿ ਸਾਗਰ ਬੂਡਤ ਸੰਸਾਰਾ ॥

agan saagar boodaṭ sansaaraa.

ਨਾਨਕ ਬਾਹ ਪਕਾਰਿ ਸਤਿਗੁਰਿ  
ਨਿਸਤਾਰਾ ॥੪॥੩॥੮॥

naanak baah pakar satgur nistaaraa.  
||4||3||8||

**Bilawal Mehla-5**

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 (worldly) 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 (his *Gurbani*, 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, (the person who has 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.**

11-23-92

*SGGS P - 803-804*



ਪੰਨਾ ੮੦੫

SGGS P-805

ਬਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਭਾਈ ॥  
ਨਾਨਕ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸਹਾਈ ॥੧॥

maat pitaa sut banDhap bhaa-ee.  
naanak ho-aa paarbarahm sahaa-ee.  
||1||

ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਣੇ ॥  
ਗੁਰੂ ਪੂਰਾ ਪੂਰੀ ਜਾ ਕੀ ਬਾਣੀ ਅਨਿਕ ਗੁਣਾ ਜਾ ਕੇ  
ਜਾਹਿ ਨ ਗਣੇ ॥੧॥ ਰਹਾਉ ॥

sookh sahj aanandghanay.  
gur pooraa pooree jaa kee banee anik  
gunaa jaa kay jaahi na ganay. ||1||  
rahaa-o.

ਸਗਲ ਸਰੰਜਾਮ ਕਰੇ ਪ੍ਰਭੁ ਆਪੇ ॥  
ਭਏ ਮਨੋਰਥ ਸੇ ਪ੍ਰਭੁ ਜਾਪੇ ॥੨॥

sagal sara<sup>n</sup>jaam karay parabh aapay.  
bha-ay manorath so parabh jaapay. ||2||

ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਕਾਦਾਤਾ ॥

arath Dharam kaam mokh kaa daataa.

ਪੰਨਾ ੮੦੬

SGGS P-806

ਪੂਰੀ ਭਈ ਸਿਮਰਿ ਸਿਮਰਿ ਬਿਧਾਤਾ ॥੩॥

pooree bha-ee simar simar biDhaataa.  
||3||

ਸਾਧਸੰਗਿ ਨਾਨਕਿ ਰੰਗੁ ਮਾਣਿਆ ॥  
ਘਰਿਆਇਆ ਪੂਰੈ ਗੁਰਿਆਣਿਆ ॥੪॥੧੨॥੧੭॥

saaDhsang naanak rang maani-aa.  
ghar aa-i-aa poorai gur aani-aa.  
||4||12||17||

**Bilawal Mehla-5**

In this *shabad*, Guru Ji 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.**

12-23-92

*SGGS P - 805-806*

ਪੰਨਾ ੮੦੭

SGGS P-807

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਸਹਜ ਸਮਾਧਿ ਅਨੰਦ ਸੂਖ ਪੂਰੇ ਗੁਰਿ ਦੀਨ ॥

sahj samaaDh anand sookh pooray gur  
deen.ਸਦਾ ਸਹਾਈ ਸੰਗਿ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤ ਗੁਣ ਚੀਨ ॥  
ਚਹਾਉ ॥sadaa sahaa-ee sang parabh amrit gun  
cheen. rahaa-o.

ਪੰਨਾ ੮੦੮

SGGS P-808

ਜੈ ਜੈ ਕਾਰੁ ਜਗਤੁ ਮਹਿ ਲੋਚਹਿ ਸਭਿ ਜੀਆ ॥

jai jai kaar jagtar meh lochekh sabh jee-aa.

ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਤਿਗੁਰ ਪ੍ਰਭੁ ਕਛੁ ਬਿਖਨੁ ਨ  
ਬੀਆ ॥੧॥suparsan bha-ay satgur parabhoo kachh  
bighan na thee-aa. ||1||

ਜਾ ਕਾ ਅੰਗੁ ਦਇਆਲ ਪ੍ਰਭ ਤਾ ਕੇ ਸਭ ਦਾਸ ॥

jaa kaa ang da-i-aal parabhtaa kay  
sabhdaas.ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਨਾਨਕ ਗੁਰ  
ਪਾਸਿ ॥੨॥੧੨॥੩੦॥sadaa sadaa vadi-aa-ee-aa naanak gur  
paas. ||2||12||30||***Bilawal Mehla-5***

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.

1-11-92

*SGGS P - 807-808*

ਪੰਨਾ ੮੦੯

SGGS P-809

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ ॥

pingul parbat paar paray khal chatur  
bakeetaa.

ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੂਝਿਆ ਗੁਰ ਭੇਟਿ ਪੁਨੀਤਾ ॥੧॥

anDhulay taribhavan soojhi-aa gur bhayt  
puneetaa. ||1||

ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ॥

mahimaa saaDhoo sang kee sunhu  
mayray meetaa.ਮੈਲੁ ਖੋਈ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਰਮਲ ਭਏ  
ਚੀਤਾ ॥੧॥ ਰਹਾਉ ॥mail kho-ee kot agh haray nirmal bha-ay  
cheetaa. ||1|| rahaa-o.

ਐਸੀ ਭਗਤਿ ਗੋਵਿੰਦ ਕੀ ਕੀਟਿ ਹਸਤੀ ਜੀਤਾ ॥

aisee bhagat govind kee keet hastee  
jeetaa.

ਜੋ ਜੋ ਕੀਨੋ ਆਪਨੋ ਤਿਸੁ ਅਭੈ ਦਾਨੁ ਦੀਤਾ ॥੨॥

jo jo keeno aapno tis abhai daan deetaa.  
||2||

ਸਿੰਘੁ ਬਿਲਾਈਹੋਇ ਗਇਓ ਤ੍ਰਿਣੁ ਮੇਰੁ ਦਿਖੀਤਾ ॥

singh bilaa-ee ho-ay ga-i-o tarin mayr  
dikheetaa.

ਪੰਨਾ ੮੧੦

SGGS P-810

ਸਰਮੁ ਕਰਤੇ ਦਮ ਆਵ ਕਉ ਤੇ ਗਨੀ ਧਨੀਤਾ ॥੩॥

saram kartay dam aadh ka-o tay ganee  
Dhaneetaa. ||3||

ਕਵਨ ਵਡਾਈ ਕਹਿ ਸਕਉ ਬੇਅੰਤ ਗੁਨੀਤਾ ॥

kavan vadaa-ee kahi saka-o bay-ant  
guneetaa.ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਨਾਮੁ ਦੇਹੁ ਨਾਨਕ ਦਰ  
ਸਰੀਤਾ ॥੪॥੭॥੩੭॥kar kirpaa mohi naam dayh naanak dar  
sareetaa. ||4||7||37||**Bilawal Mehla-5**

In this *shabad*, Guru Ji 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.**

10-29-92

*SGGS P - 809-810*

ਪੰਨਾ ੮੧੧

SGGS P-811

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਪਾਣੀ ਪਖਾ ਪੀਸੁ ਦਾਸ ਕੈ ਤਬ ਹੋਹਿ ਨਿਹਾਲੁ ॥

paanee pakhaa pees daas kai tab hohi nihaal.

ਰਾਜ ਮਿਲਖ ਸਿਕਦਾਰੀਆ ਅਗਨੀ ਮਹਿ ਜਾਲੁ ॥੧॥

raaj milakh sikdaaree-aa agnee meh jaal. ||1||

ਸੰਤ ਜਨਾ ਕਾ ਛੋਹਰਾ ਤਿਸੁ ਚਰਣੀ ਲਾਗਿ ॥

sant janaa kaa chhohraa tis charnee laag.

ਮਾਇਆਧਾਰੀ ਛਤ੍ਰਪਤਿ ਤਿਨੁ ਛੋਡਉ ਤਿਆਗਿ ॥੧॥  
ਰਹਾਉ ॥

maa-i-aa Dhaaree chhatrapat tin chhoda-o ti-aag. ||1|| rahaa-o.

ਸੰਤਨ ਕਾ ਦਾਨਾ ਰੂਖਾ ਸੋ ਸਰਬ ਨਿਧਾਨ ॥

santan kaa daanaa rookhaa so sarab niDhaan.

ਗ੍ਰਿਹਿ ਸਾਕਤ ਛਤੀਹ ਪ੍ਰਕਾਰ ਤੇ ਬਿਖੂ ਸਮਾਨ ॥੨॥

garihi saakat chhateeh parkaar tay bikhoo samaan. ||2||

ਭਗਤ ਜਨਾ ਕਾ ਲੂਗਰਾ ਓਵਿ ਨਗਨ ਨ ਹੋਈ ॥

bhagat janaa kaa loograa odh nagan na ho-ee.

ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ ॥੩॥

saakat sirpaa-o raysmee pahirat patkho-ee. ||3||

ਸਾਕਤ ਸਿਉ ਮੁਖਿ ਜੋਰਿਐ ਅਧ ਵੀਚਹੁ ਟੂਟੈ ॥

saakat si-o mukh jori-ai adh veechahu tootai.

ਹਰਿ ਜਨ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਇਤ ਉਤਹਿ ਛੂਟੈ ॥੪॥

har jan kee sayvaa jo karay it ooteh chhootai. ||4||

ਸਭ ਕਿਛੁ ਤੁਮ੍ਹੁ ਹੀ ਤੇ ਹੋਆ ਆਪਿ ਬਣਤ ਬਣਾਈ ॥

sabh kichh tumh hee tay ho-aa aap banat banaa-ee.

ਦਰਸਨੁ ਭੇਟਤ ਸਾਧ ਕਾ ਨਾਨਕ ਗੁਣ ਗਾਈ ॥੫॥੧੪॥੪੪॥

darsan bhayat saadh kaa naanak gun gaa-ee. ||5||14||44||

**Bilawal Mehla-5**

In this *shabad*, Guru Ji contrasts the 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 (or exposed), 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.**

1-29-92

SGGS P- 811

ਪੰਨਾ ੮੧੩

SGGS P-813

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਇਹੁ ਸਾਗਰੁ ਸੋਈ ਤਰੈ ਜੋ ਹਰਿ ਗੁਣ ਗਾਏ ॥  
ਸਾਧਸੰਗਤਿ ਕੈ ਸੰਗਿ ਵਸੈ ਵਡਭਾਗੀ ਪਾਏ ॥੧॥

ih saagar so-ee tarai jo har gun gaa-ay.  
saaDhsangat kai sang vasai vad**h**haagee  
paa-ay. ||1||

ਪੰਨਾ ੮੧੪

SGGS P-814

ਸੁਣਿ ਸੁਣਿ ਜੀਵੈ ਦਾਸੁ ਤੁਮ੍ ਬਾਣੀ ਜਨ ਆਖੀ ॥

sun sun jeevai daas tum<sup>h</sup> banee jan  
aak<sup>h</sup>hee.

ਪ੍ਰਗਟ ਭਈ ਸਭ ਲੋਅ ਮਹਿ ਸੇਵਕ ਕੀ ਰਾਖੀ ॥੧॥  
ਚਰਾਉ ॥

pargat **h**ha-ee sab**h** lo-a meh sayvak kee  
raak<sup>h</sup>hee. ||1|| rahaa-o.

ਅਗਨਿ ਸਾਗਰ ਤੇ ਕਾਢਿਆ ਪ੍ਰਭਿ ਜਲਨਿ ਬੁਝਾਈ ॥

agan saagar tay kaad**h**i-aa parab**h** jalan  
buj**h**aa-ee.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਲੁ ਸੰਚਿਆ ਗੁਰ ਭਏ ਸਹਾਈ ॥੨॥

amrit naam jal sanchi-aa gur **h**ha-ay  
sahaa-ee. ||2||

ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟਿਆ ਸੁਖ ਕਾ ਥਾਨੁ  
ਪਾਇਆ ॥

janam maranduk**h** kaati-aa suk**h** kaa  
thaan paa-i-aa.

ਕਾਟੀ ਸਿਲਕ ਭ੍ਰਮ ਮੋਹ ਕੀ ਅਪਨੇ ਪੁਭ  
ਭਾਇਆ ॥੩॥

kaatee silak **h**haram moh kee apnay  
parab**h**h**h**aa-i-aa. ||3||

ਮਤ ਕੋਈ ਜਾਣਹੁ ਅਵਰੁ ਕਛੁ ਸਭ ਪੁਭ ਕੈ ਹਾਥਿ ॥

mat ko-ee jaanhu avar kach**h** sab**h**  
parab**h** kai haath.

ਸਰਬ ਸੁਖ ਨਾਨਕ ਪਾਏ ਸੰਗਿ ਸੰਤਨ  
ਸਾਥਿ ॥੪॥੨੨॥੫੨॥

sarab sook**h** naanak paa-ay sang santan  
saath. ||4||22||52||

### Bilawal Mehla-5

In this *shabad*, Guru Ji explains 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 shares with 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 deaths 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.**

3-30-92

*SGGS P - 813-814*

ਪੰਨਾ ੮੧੫

SGGS P-815

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਉਦਮੁ ਕਰਤ ਆਨਦੁ ਭਇਆ ਸਿਮਰਤ ਸੁਖ  
ਸਾਰੁ ॥udam karat aanadbha-i-aa simrat sukh  
saar.

ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਪੂਰਨ ਬੀਚਾਰੁ ॥੧॥

jap jap naam gobind kaa pooran  
beechar. ||1||ਚਰਨ ਕਮਲ ਗੁਰ ਕੇ ਜਪਤ ਹਰਿ ਜਪਿ ਹਉ  
ਜੀਵਾ ॥charan kamal gur kay japat har jap ha-o  
jeevaa.ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧਤੇ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ॥੧॥  
ਰਹਾਉ ॥paarbrahm aaraaDh-tay mukh amrit  
peevaa. ||1|| rahaa-o.

ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖਿ ਬਸੇ ਸਭ ਕੈ ਮਨਿ ਲੋਚ ॥

jee-a jant sabh sukh basay sabh kai man  
loch.

ਪਰਉਪਕਾਰੁ ਨਿਤ ਚਿਤਵਤੇ ਨਾਹੀ ਕਛੁ ਪੋਚ ॥੨॥

par-upkaar nit chitvatay naahee kachh  
poch. ||2||

ਪੰਨਾ ੮੧੬

SGGSP-816

ਧੰਨੁ ਸੁ ਥਾਨੁ ਬਸੰਤ ਧੰਨੁ ਜਹ ਜਪੀਐ ਨਾਮੁ ॥

Dhan so thaan basantDhan jah japee-ai  
naam.ਕਥਾ ਕੀਰਤਨੁ ਹਰਿ ਅਤਿ ਘਨਾ ਸੁਖ ਸਹਜ  
ਬਿਸ੍ਰਾਮੁ ॥੩॥kathaa keertan har atghanaa sukh sahj  
bisraam. ||3||

ਮਨ ਤੇ ਕਦੇ ਨ ਵੀਸਰੈ ਅਨਾਥ ਕੋ ਨਾਥ ॥

man tay kaday na veesrai anaath ko  
naath.ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਜਾ ਕੈ ਸਭੁ ਕਿਛੁ  
ਹਾਥ ॥੪॥੨੯॥੫੯॥naanak parabh sarnaagatee jaa kai sabh  
kichh haath. ||4||29||59||**Bilawal Mehla-5**

In this *shabad*, Guru Ji shares with 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 state of mind, 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 enjoy, who meditate on God’s Name, 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 closing, 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.**

12-21-93

*SGGS P - 815-816*

ਪੰਨਾ ੮੧੭

SGGS P-817

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlāa 5.

ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਗੈ ॥ man tan parabh aaraaDhee-ai mil saaDh samaagai.

ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਮੁ ਭਾਗੈ ॥੧॥ uchrat gun gopaal jas door tay jam bhaagai. ||1||

ਰਾਮਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ ॥ raam naam jo jan japai an-din sad jaagai.

ਪੰਨਾ ੮੧੮

SGGS P-818

ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ ॥੧॥ tant mant nah joh-ee tit chaakh na laagai. ||1|| rahaa-o.

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਾਨ ਮੋਹ ਬਿਨਸੇ ਅਨਰਾਗੈ ॥ kaam kroDh mad maan moh binsay anraagai.

ਆਨੰਦ ਮਗਨ ਰਸਿ ਰਾਮ ਰੰਗਿ ਨਾਨਕ ਆਨੰਦ ਮਗਨ ਰਸ ਰਾਮ ਰੰਗ ਨਾਨਕ ਸਰਨਾਗੈ ॥੨॥੪॥੬੮॥ aanand magan ras raam rang naanak sarnaagai. ||2||4||68||

**Bilawal Mehla-5**

In many previous *shabads*, Guru Ji described how, God came to his help, when he meditated on God's Name. So in this shabad, he gives us some very sound advice, on the basis of his personal experience.

Guru Ji says: "(O' my friends), joining the congregation of the saintly persons, 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)."(1)

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)."(1-pause)

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), Nanak says, “By taking refuge in the sanctuary of God (adevotee) remains absorbed in the relish of God’s Love.”(2-4-68).

**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 saintly persons we should meditate upon and sing praises of God with true love and devotion.**

2-11-93

*SGGS P - 817-818*



ਪੰਨਾ ੮੧੯

SGGS P-819

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlā 5.

ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ  
ਗੁਰਦੇਵ ॥

apṇay baalak aap rakhī-an paarbarahm  
gurdayv.

ਸੁਖ ਸਾਂਤਿਸਹਜ ਆਨਦ ਭਏ ਪੂਰਨ ਭਈ ਸੇਵ ॥੧॥  
ਰਹਾਉ ॥

sukh saāṅṡ sahj aanadbha-ay pooran  
bha-ee sayv. ||1|| rahaa-o.

ਪੰਨਾ ੮੨੦

SGGS P-820

ਭਗਤ ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭਿ ਆਪਿ ॥

bhagaṡ janaa kee bayntē sunē parabh  
aap.

ਰੋਗ ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ  
ਪਰਤਾਪੁ ॥੧॥

rog mitaa-ay jeevaali-an jaa kaa vad  
partaap. ||1||

ਦੇਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਅਪਣੀ ਕਲ ਧਾਰੀ ॥

doḡh hamaaray bakhṡi-an apṇēe kal  
Dhaaree.

ਮਨ ਬਾਂਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ  
ਬਲਿਹਾਰੀ ॥੨॥੧੬॥੮੦॥

man baa<sup>N</sup>chhat fal diti-an naanak  
balihaaree. ||2||16||80||

### Bilawal Mehla-5

It appears that Guru Ji uttered this *shabad* 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, 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, by) curing his disease.”(1)

Guru Ji concludes the *shabad* by telling 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 answer our prayers.

11-5-92

*SGGS P - 819-820*

ਪੰਨਾ ੮੨੧

SGGS P-821

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

bilaaval mehlaa 5.

ਬਿਨੁ ਹਰਿ ਕਾਮਿ ਨ ਆਵਤ ਹੇ ॥

bin har kaam na aavaṭ hay.

ਜਾ ਸਿਉ ਰਾਚਿ ਮਾਚਿ ਤੁਮ੍ ਲਾਗੇ ਓਹ ਮੋਹਨੀ  
ਮੋਹਾਵਤ ਹੇ ॥੧॥ ਰਹਾਉ ॥jaa si-o raach maach tum<sup>h</sup> laagay oh  
mohnee mohaavaṭ hay. ||1|| rahaa-o.ਕਨਿਕ ਕਾਮਿਨੀ ਸੇਜ ਸੋਹਨੀ ਛੋਡਿ ਖਿਨੈ ਮਹਿ  
ਜਾਵਤ ਹੇ ॥kanik kaaminee sayj sohnee chhod khinai  
meh jaavaṭ hay.ਉਰਝਿ ਰਹਿਓ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਬਿਖੈ ਠਗਉਰੀ  
ਖਾਵਤ ਹੇ ॥੧॥urajh rahi-o indree ras parayri-o bikhai  
thag-uree khaavaṭ hay. ||1||ਤਿਣ ਕੇ ਮੰਦਰੁ ਸਾਜਿ ਸਵਾਰਿਓ ਪਾਵਕੁ ਤਲੈ  
ਜਰਾਵਤ ਹੇ ॥tarin ko mandar saaj savaari-o paavak  
talai jaraavaṭ hay.ਐਸੇ ਗੜ ਮਹਿ ਐਠਿ ਹਠੀਲੇ ਫੂਲਿ ਫੂਲਿ ਕਿਆ  
ਪਾਵਤ ਹੇ ॥੨॥aisay garh meh aith hatheelo fool fool  
ki-aa paavaṭ hay. ||2||

ਪੰਚ ਦੂਤ ਮੂਢ ਪਰਿ ਠਾਵੇ ਕੇਸਗਹੇ ਫੇਰਾਵਤ ਹੇ ॥

panch doot mood par thaadhay kays  
gahay fayravaṭ hay.

ਪੰਨਾ ੮੨੨

SGGS P-822

ਦ੍ਰਿਸਟਿ ਨ ਆਵਹਿ ਅੰਧ ਅਗਿਆਨੀ ਸੋਇ ਰਹਿਓ  
ਮਦ ਮਾਵਤ ਹੇ ॥੩॥darisat na aavahi anDh agi-aanee so-ay  
rahi-o mad maavathay. ||3||ਜਾਲੁ ਪਸਾਰਿ ਚੋਗ ਬਿਸਥਾਰੀ ਪੰਖੀ ਜਿਉ ਫਾਹਾਵਤ  
ਹੇ ॥jaal pasaar chog bistaaree pankhee ji-o  
faahaavaṭ hay.ਕਹੁ ਨਾਨਕ ਬੰਧਨ ਕਾਟਨ ਕਉ ਮੈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ  
ਧਿਆਵਤ ਹੇ ॥ ੪॥੨॥੮੮॥kaho naanak banDhan kaatan ka-o mai  
satgur purakh Dhi-aavaṭ hay. ||4||2||88||*Bilawal Mehla-5*

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 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, beautiful bed of a pretty woman (or man), 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 obtain, 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 damaging 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 saved from passions of lust, anger, and greed etc., then we should contemplate on the true Guru (Guru Granth Sahib Ji).**

2-12-94

SGGS P - 821-822

ਪੰਨਾ ੮੨੩

SGGS P-823

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ ॥

gur poorai mayree raakh la-ee.

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਨੋ ਜਨਮ ਜਨਮ ਕੀ  
ਮੈਲੁ ਗਈ ॥੧॥ ਰਹਾਉ ॥amrit naam riday meh deeno janam janam  
kee mail ga-ee. ||1|| rahaa-o.ਨਿਵਰੇ ਦੂਤ ਦੁਸਟ ਬੈਰਾਈ ਗੁਰ ਪੂਰੇ ਕਾ ਜਪਿਆ  
ਜਾਪੁ ॥nivray dootdusat bairaa-ee gur pooray kaa  
japi-aa jaap.

ਪੰਨਾ ੮੨੪

SGGS P-824

ਕਹਾ ਕਰੈ ਕੋਈ ਬੇਚਾਰਾ ਪ੍ਰਭ ਮੇਰੇ ਕਾ ਬਡ  
ਪਰਤਾਪੁ ॥੧॥kahaa karai ko-ee baychaaraa parabh  
mayray kaa bad partaap. ||1||ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ਚਰਨ  
ਕਮਲ ਰਖੁ ਮਨ ਮਾਹੀ ॥simar simar simar sukh paa-i-aa charan  
kamal rakh man maahee.ਤਾ ਕੀ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਦਾਸੁ ਜਾ ਤੇ ਉਪਰਿ  
ਕੋ ਨਾਹੀ ॥੨॥੧੨॥੯੮॥taa kee saran pari-o naanak daas jaa tay  
ooper ko naahee. ||2||12||98||*Bilawal Mehla-5*

In this *shabad*, Guru Ji 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 of 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 (His Name) 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.

12-21-92

*SGGS P - 823-824*

ਪੰਨਾ ੮੨੫

SGGS P-825

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlāa 5.

ਦੋਵੈ ਥਾਵ ਰਖੇ ਗੁਰ ਸੂਰੇ ॥

dovai thaav rakḥay gur sooray.

ਹਲਤ ਪਲਤ ਪਾਰਬ੍ਰਹਮਿ ਸਵਾਰੇ ਕਾਰਜ ਹੋਏ ਸਗਲੇ  
ਪੂਰੇ ॥੧॥ ਰਹਾਉ ॥halat palat paarbarahm savaaray kaaraj  
ho-ay saglay pooray. ||1|| rahaa-o.ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੁਖ ਸਹਜੇ ਮਜਨੁ ਹੋਵਤ  
ਸਾਧੂ ਧੂਰੇ ॥har har naam japat sukh sehjay majan  
hovat saadhoo Dhooray.ਆਵਣ ਜਾਣ ਰਹੇ ਬਿਤਿ ਪਾਈ ਜਨਮ ਮਰਣ ਕੇ  
ਮਿਟੇ ਬਿਸੁਰੇ ॥੧॥aavan jaan rahay thit paa-ee janam  
maran kay mitay bisooray. ||1||ਭ੍ਰਮ ਭੈ ਤਰੇ ਛੁਟੇ ਭੈ ਜਮ ਕੇ ਘਟਿ ਘਟਿਏਕੁ ਰਹਿਆ  
ਭਰਪੂਰੇ ॥bharam bhai taray chhutay bhai jam kay  
ghat ghat ayk rahi-aa bharpooray.

ਪੰਨਾ ੮੨੬

SGGS P-826

ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਅੰਤਰਿ ਬਾਹਰਿ  
ਪੇਖਿ ਹਜੂਰੇ ॥੨॥੨੨॥੧੦੮॥naanak saran pari-o dukhbhanjan antar  
baahar paykhajooray. ||2||22||108||*Bilawal Mehlā-5*

In this *shabad*, Guru Ji 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 (has protected 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 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).

9-5-92

*SGGS P - 825-826*



ਪੰਨਾ ੮੨੭

SGGS P-827

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਪੰਨਾ ੮੨੮

SGGS P-828

ਤੁਮ੍ ਸਮਰਥਾ ਕਾਰਨ ਕਰਨ ॥

tum<sup>h</sup> samrathaa kaaran karan.ਵਾਕਨ ਵਾਕਿ ਗੋਬਿਦ ਗੁਰ ਮੇਰੇ ਮੋਹਿ ਅਪਰਾਧੀ  
ਸਰਨ ਚਰਨ ॥੧॥ ਰਹਾਉ ॥dhaakan dhaak gobid gur mayray mohi  
apraaDhee saran charan. ||1||ਜੋ ਜੋ ਕੀਨੋ ਸੋ ਤੁਮ੍ ਜਾਨਿਓ ਪੇਖਿਓ ਠਉਰ ਨਾਹੀ  
ਕਛੁ ਢੀਠ ਮੁਕਰਨ ॥jo jo keeno so tum<sup>h</sup> jaani-o paykhi-o  
tha-ur naahee kachhdheeth mukran.ਬਡ ਪਰਤਾਪੁ ਸੁਨਿਓ ਪ੍ਰਭ ਤੁਮ੍ਰੋ ਕੋਟਿ ਅਘਾ ਤੇਰੋ  
ਨਾਮ ਹਰਨ ॥੧॥bad partaap suni-o parabhtum<sup>h</sup>ro kot  
aghaa tayro naam haran. ||1||ਹਮਰੋ ਸਹਾਉ ਸਦਾ ਸਦ ਭੂਲਨ ਤੁਮ੍ਰੋ ਬਿਰਦੁ  
ਪਤਿਤ ਉਧਰਨ ॥hamro sahaa-o sadaa sadbhoolan tum<sup>h</sup>ro  
birad patit udhran.**Bilawal Mehla-5**

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.

10-4-92

*SGGS P - 827-828*

ਪੰਨਾ ੮੨੯

SGGS P-829

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਜੀਵਉ ਨਾਮੁ ਸੁਨੀ ॥

jeeva-o naam sunee.

ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰ ਪੂਰੇ ਤਬ ਮੇਰੀ ਆਸ  
ਪੁਨੀ ॥੧॥ ਰਹਾਉ ॥ja-o suparsan bha-ay gur pooray tab  
mayree aas punee. ||1|| rahaa-o.ਪੀਰ ਗਈ ਬਾਧੀ ਮਨਿ ਧੀਰਾ ਮੋਹਿਓ ਅਨਦ  
ਪੁਨੀ ॥peer ga-ee baaDhee man Dheeraa  
mohi-o anad Dhunee.ਉਪਜਿਓ ਚਾਉ ਮਿਲਨ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਰਹਨੁ ਨ  
ਜਾਇਖਿਨੀ ॥੧॥upji-o chaa-o milan parabh pareetam  
rahan na jaa-ay khinee. ||1||

ਪੰਨਾ ੮੩੦

SGGS P-830

ਅਨਿਕ ਭਗਤ ਅਨਿਕ ਜਨ ਤਾਰੇ ਸਿਮਰਹਿ ਅਨਿਕ  
ਮੁਨੀ ॥anik bhagat anik jan taaray simrahi anik  
munee.ਅੰਧੁਲੇ ਟਿਕ ਨਿਰਧਨ ਧਨੁ ਪਾਇਓ ਪ੍ਰਭ ਨਾਨਕ  
ਅਨਿਕ ਗੁਨੀ ॥੨॥੨॥੧੨੭॥anDhulay tik nirDhan Dhan paa-i-o  
parabh naanak anik gunee. ||2||2||127||*Bilawal Mehla-5*

In this *shabad*, Guru Ji shows us 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, and devotion, 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.

2-15-94

*SGGS P - 829-830*

ਪੰਨਾ ੮੩੧

SGGS P-831

ਬਿਲਾਵਲੁ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧੦

**bilaaval asatpadee-aa mehlaa 1  
ghar 10**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**

ਨਿਕਟਿ ਵਸੈ ਦੇਖੈ ਸਭੁ ਸੋਈ ॥  
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥  
ਵਿਣੁ ਭੈ ਪਇਐ ਭਗਤਿ ਨ ਹੋਈ ॥  
ਸਬਦਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥

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

ਐਸਾ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ ॥  
ਗੁਰਮੁਖਿ ਪਾਵਸਿ ਰਸਿ ਰਸਿ ਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥

aisaa gi-aan padaarath naam.  
gurmukh paavas ras ras maan. ||1||  
rahaa-o.

ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ ਸਭੁ ਕੋਈ ॥  
ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ ਹੋਈ ॥  
ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ ॥  
ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ ॥੨॥

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

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ ॥  
ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ ॥  
ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ ॥

gi-aan Dhi-aan sabh gur tay ho-ee.  
saachee rahaṭ saachaa man so-ee.  
manmukh kathnee hai par rahaṭ na  
ho-ee.

ਨਾਵਹੁ ਭੂਲੇ ਥਾਉ ਨ ਕੋਈ ॥੩॥

naavhu bhoolay thaa-o na ko-ee. ||3||

ਮਨੁ ਮਾਇਆ ਬੰਧਿਓ ਸਰ ਜਾਲਿ ॥  
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਓ ਬਿਖੁ ਨਾਲਿ ॥  
ਜੇ ਆਜੈ ਸੋ ਦੀਸੈ ਕਾਲਿ ॥  
ਕਾਰਜੁ ਸੀਧੇ ਰਿਦੈ ਸਮਾਲਿ ॥੪॥

man maa-i-aa banDhi-o sar jaal.  
ghat ghat bi-aap rahi-o bikh naal.  
jo aa<sup>n</sup>jai so deesai kaal.  
kaaraj seeDho ridai sam<sup>n</sup>aal. ||4||

ਸੋ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ ॥  
ਮਨਮੁਖਿ ਹਉਮੈ ਪਤਿ ਗਵਾਈ ॥  
ਆਪੇ ਕਰਤੈ ਭਗਤਿ ਕਰਾਈ ॥  
ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ॥੫॥

so gi-aanee jin sabad liv laa-ee.  
manmukh ha-umai pat gavaa-ee.  
aapay kartai bhagat karaa-ee.  
gurmukh aapay day vadi-aa-ee. ||5||

ਰੈਣਿ ਅੰਧਾਰੀ ਨਿਰਮਲ ਜੋਤਿ ॥  
ਨਾਮ ਬਿਨਾ ਬੁਠੇ ਕੁਚਲ ਕਛੋਤਿ ॥  
ਬੇਦੁ ਪੁਕਾਰੈ ਭਗਤਿ ਸਰੋਤਿ ॥  
ਸੁਣਿ ਸੁਣਿ ਮਾਨੈ ਵੇਖੈ ਜੋਤਿ ॥੬॥

rain anDhaaree nirmal jot.  
naam binaa jhoothay kuchal kachhot.  
bayd pukaarai bhagat sarot.  
sun sun maanai vaykhai jot. ||6||

ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਮੰ ॥  
ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਉਤਮ ਕਰਾਮੰ ॥  
ਮਨਮੁਖਿ ਜੋਨੀ ਦੂਖ ਸਹਾਮੰ ॥  
ਬੰਧਨ ਤੁਟੇ ਇਕੁ ਨਾਮੁ ਵਸਾਮੰ ॥੭॥

saastar simriti naam darirh-aam.  
gurmukh saaNt ootam karaamaN.  
manmukh jonee dookh sahaamaN.  
bandhan tootay ik naam vasaamaN. ||7||

ਮੰਨੋ ਨਾਮੁ ਸਚੀ ਪਤਿ ਪੂਜਾ ॥  
ਕਿਸੁ ਵੇਖਾ ਨਾਹੀ ਕੋ ਦੂਜਾ ॥  
ਦੇਖਿ ਕਹਉ ਭਾਵੈ ਮਨਿ ਸੋਇ ॥  
ਨਾਨਕੁ ਕਹੈਅਵਰੁ ਨਹੀ ਕੋਇ ॥੮॥੧॥

mannay naam sachee pat poojaa.  
kis vaykhaa naahee ko doojaa.  
daykh kaha-o bhaavai man so-ay.  
naanak kahai avar nahee ko-ay. ||8||1||

***Bilawal Ashtpadis Mehla-1 Ghar-10***  
***Ik Onkaar Sat Gur Parsaad***

In this *ashatpadi*, Guru Ji 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?

He 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 realizes) 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 persons. 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 (persons) 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 entering into 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*.**

7-21-92

SGGS P - 831

ਪੰਨਾ ੮੩੩

SGGS P-833

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

bilaaval mehlaa 4.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਧਿਆਵਹੁ ਹਰਿ ਚੰਦਨ  
ਵਾਸੁ ਸੁਗੰਧ ਗੰਧਈਆ ॥੧॥

har har naam seetal jal Dhi-aavahu har  
chandan vaas suganDh ganDh-ee-aa.

ਪੰਨਾ ੮੩੪

SGGS P-834

ਮਿਲਿ ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਮੈ ਹਿਰਡ  
ਪਲਾਸ ਸੰਗਿ ਹਰਿ ਬੁਹੀਆ ॥੧॥

mil satsangat param pad paa-i-aa mai  
hirad palaas sang har buhee-aa. ||1||

ਜਪਿ ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਈਆ ॥

jap jagannaath jagdees gus-ee-aa.

ਸਰਣਿ ਪਰੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਉ ਪ੍ਰਹਿਲਾਦ  
ਉਧਾਰਿ ਸਮਈਆ ॥੧॥ ਰਹਾਉ ॥

saran paray say-ee jan ubray ji-o  
par-hilaad uDhaar sama-ee-aa. ||1||  
rahaa-o.

ਭਾਰ ਅਠਾਰਹ ਮਹਿ ਚੰਦਨੁ ਉਤਮ ਚੰਦਨ ਨਿਕਟਿ  
ਸਭ ਚੰਦਨੁ ਹੁਈਆ ॥

bhaar athaarah meh chandan ootam  
chandan nikat sabh chandan hu-ee-aa.

ਸਾਕਤ ਕੂੜੇ ਉਭ ਸੁਕ ਹੁਏ ਮਨਿ ਅਭਿਮਾਨੁ ਵਿਛੁੜਿ  
ਦੁਰਿ ਗਈਆ ॥੨॥

saakat koorhay oobh suk hoo-ay man  
abhimaan vichhurh door ga-ee-aa. ||2||

ਹਰਿ ਗਤਿ ਮਿਤਿ ਕਰਤਾ ਆਪੇ ਜਾਣੈ ਸਭ ਬਿਧਿ  
ਹਰਿ ਹਰਿ ਆਪਿ ਬਨਈਆ ॥

har gat mit kartaa aapay jaanai sabh  
biDh har har aap bana-ee-aa.

ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੁ ਕੰਚਨੁ ਹੋਵੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ  
ਸੁ ਮਿਟੈ ਨ ਮਿਟਈਆ ॥੩॥

jis satgur bhaytay so kanchan hovai jo  
Dhur likhi-aa so mitai na mita-ee-aa. ||3||

ਰਤਨ ਪਦਾਰਥ ਗੁਰਮਤਿ ਪਾਵੈ ਸਾਗਰ ਭਗਤਿ  
ਭੰਡਾਰ ਖੁਲ੍ਹਈਆ ॥

raatan padaarath gurmat paavai saagar  
bhagat bhandaar khul-ee-aa.

ਗੁਰ ਚਰਣੀ ਇਕ ਸਰਧਾ ਉਪਜੀ ਮੈ ਹਰਿ ਗੁਣ  
ਕਹਤੇ ਤ੍ਰਿਪਤਿ ਨ ਭਈਆ ॥੪॥

gur charnee ik sarDhaa upjee mai har  
gun kahtay taripat na bha-ee-aa. ||4||

ਪਰਮ ਬੈਰਾਗੁ ਨਿਤ ਨਿਤ ਹਰਿ ਧਿਆਏ ਮੈ ਹਰਿ  
ਗੁਣ ਕਹਤੇ ਭਾਵਨੀ ਕਹੀਆ ॥

param bairaag nit nit har Dhi-aa-ay mai  
har gun kahtay bhaavnee kahee-aa.

ਬਾਰ ਬਾਰ ਖਿਨੁ ਖਿਨੁ ਪਲੁ ਕਹੀਐ ਹਰਿ ਪਾਰੁ ਨ  
ਪਾਵੈ ਪਰੈ ਪਰਈਆ ॥੫॥

baar baar khin khin pal kahee-ai har paar  
na paavai parai para-ee-aa. ||5||

ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਹਿ ਧਰਮੁ ਕਰਹੁ ਖਟੁ  
ਕਰਮ ਦ੍ਰਿੜਈਆ ॥

saasat bayd puraan pukaareh Dharam  
karahu khat karam darirha-ee-aa.

ਮਨਮੁਖ ਪਾਖੰਡਿ ਭਰਮਿ ਵਿਗੂਤੇ ਲੋਭ ਲਹਰਿ ਨਾਵ  
ਭਾਰਿ ਬੁਝਈਆ ॥੬॥

manmukh pakhand bharam vigootay  
lobh lahar naav bhaar buda-ee-aa. ||6||

ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਗਤਿ ਪਾਵਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ  
ਨਾਮੁ ਦ੍ਰਿੜਈਆ ॥

naam japahu naamay gat paavhu simrit  
saastar naam darirh-ee-aa.

ਹਉਮੈ ਜਾਇ ਤ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰਮੁਖਿ ਪਰਚੈ  
ਪਰਮ ਪਦੁ ਪਈਆ ॥੭॥

ha-umai jaa-ay ta nirmal hovai gurmukh  
parchai param pad pa-ee-aa. ||7||

ਇਹੁ ਜਗੁ ਵਰਨੁ ਰੂਪੁ ਸਭੁ ਤੇਰਾ ਜਿਤੁ ਲਾਵਹਿ ਸੇ  
ਕਰਮ ਕਮਈਆ ॥

ih jag varan roop sabhtayraa jit laaveh  
say karam kama-ee-aa.

ਨਾਨਕ ਜੰਤ ਵਜਾਏ ਵਾਜਹਿ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ  
ਚਲਈਆ ॥੮॥੨॥੫॥

naanak jant vajaa-ay vaajeh jitbhaavai tit  
raahi chala-ee-aa. ||8||2||5||

### Bilawal Mehla-5

In this *ashtpadi*, Guru Ji points out that the world is burning in the problems and pains created by its own selfishness, self-conceit and anger, and 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. He 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 same 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 hypocrisy, 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 *Simritis*, 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 *ashtpadi* 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.**

9-3-92

## SGGS P - 833-834

ਪੰਨਾ ੮੩੫

SGGS P-835

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

bilaaval mehlaa 4.

ਅੰਤਰਿ ਪਿਆਸ ਉਠੀ ਪ੍ਰਭ ਕੇਰੀ ਸੁਣਿ ਗੁਰ ਬਚਨ  
ਮਨਿ ਤੀਰ ਲਗਈਆ ॥

antār pi-aas uthee parabḥ kayree sunḥ gur  
bachan manḥ teer laga-ee-aa.

ਪੰਨਾ ੮੩੬

SGGS P-836

ਮਨ ਕੀ ਬਿਰਥਾ ਮਨ ਹੀ ਜਾਣੈ ਅਵਰੁ ਕਿ ਜਾਣੈ ਕੋ  
ਪੀਰ ਪਰਈਆ ॥੧॥

man kee birthaa man hee jaanai avar ke  
jānai ko peer para-ee-aa. ||1||

ਰਾਮ ਗੁਰਿ ਮੋਹਨਿ ਮੋਹਿ ਮਨੁ ਲਈਆ ॥

raam gur mohan mohi man la-ee-aa.

ਹਉ ਆਕਲ ਬਿਕਲ ਭਈ ਗੁਰ ਦੇਖੇ ਹਉ ਲੋਟ ਪੋਟ  
ਹੋਇ ਪਈਆ ॥੧॥ ਰਹਾਉ ॥

ha-o aakal bikal bḥa-ee gur daykḥay ha-o  
lot pot ho-ay pa-ee-aa. ||1|| rahaa-o.

ਹਉ ਨਿਰਖਤ ਫਿਰਉ ਸਭਿ ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਪ੍ਰਭ  
ਦੇਖਨ ਕੋ ਬਹੁਤੁ ਮਨਿ ਚਈਆ ॥

ha-o nirkhātḥ fira-o sabḥdays disantār mai  
parabḥdaykḥan ko bahutḥ man cha-ee-aa.

ਮਨੁ ਤਨੁ ਕਾਟਿ ਦੇਉ ਗੁਰ ਆਗੈ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ  
ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਈਆ ॥੨॥

man tanḥ kaatḥ day-o gur aagai jin har  
parabḥ maarag panthḥ dikḥa-ee-aa. ||2||

ਕੋਈ ਆਣਿ ਸਦੇਸਾ ਦੇਇ ਪ੍ਰਭ ਕੇਰਾ ਰਿਦ ਅੰਤਰਿ  
ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਈਆ ॥

ko-ee aanḥ sadaysaa day-ay parabḥ kayraa  
riḍ antār man tanḥ meethḥ laga-ee-aa.

ਮਸਤਕੁ ਕਾਟਿ ਦੇਉ ਚਰਣਾ ਤਲਿ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲੇ  
ਮੇਲਿ ਮਿਲਈਆ ॥੩॥

mastakḥ kaatḥ day-o charṇaa talḥ jo har  
parabḥ maylay maylḥ mila-ee-aa. ||3||

ਚਲੁ ਚਲੁ ਸਖੀ ਹਮ ਪ੍ਰਭੁ ਪਰਬੋਧ ਗੁਣ ਕਾਮਣ  
ਕਰਿ ਹਰਿ ਪ੍ਰਭੁ ਲਗੀਆ ॥

chal chal sakḥee ham parabḥ parboḍḥeh  
gunḥ kaamanḥ kar har parabḥ lahee-aa.

ਭਗਤਿ ਵਛਲੁ ਉਆ ਕੋ ਨਾਮੁ ਕਹੀਅਤੁ ਹੈ ਸਰਣਿ  
ਪ੍ਰਭੁ ਤਿਸੁ ਪਾਛੈ ਪਈਆ ॥੪॥

bhagaṭḥ vachḥal u-aa ko naamḥ kahee-at  
hai saranḥ parabḥḥooḥ tis paachḥhai pa-ee-aa.  
||4||

ਖਿਮਾ ਸੀਗਾਰ ਕਰੇ ਪ੍ਰਭ ਖੁਸੀਆ ਮਨਿ ਦੀਪਕ ਗੁਰ  
ਗਿਆਨੁ ਬਲਈਆ ॥

khimaa seegaar karay parabḥkhusee-aa  
manḥ deepakḥ gur gi-aanḥ bala-ee-aa.

ਰਸਿ ਰਸਿ ਭੋਗ ਕਰੇ ਪ੍ਰਭੁ ਮੇਰਾ ਹਮ ਤਿਸੁ ਆਗੈ  
ਜੀਉ ਕਟਿ ਕਟਿ ਪਈਆ ॥੫॥

ras ras bhogḥ karay parabḥ mayraa ham  
tis aagai jee-o katḥ katḥ pa-ee-aa. ||5||

ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਹੈ ਬਨਿਆ ਮਨੁ ਮੋਤੀਚੂਰੁ  
ਵਡ ਗਹਨ ਗਹਨਈਆ ॥

har har haarḥ kanḥḥ hai bani-aa manḥ  
moteechoorḥ vadḥ gahanḥ gehna-ee-aa.

ਹਰਿ ਹਰਿ ਸਰਧਾ ਸੇਜ ਵਿਛਾਈ ਪ੍ਰਭੁ ਛੋਡਿ ਨ ਸਕੈ  
ਬਹੁਤੁ ਮਨਿ ਭਈਆ ॥੬॥

har har sarDhaa sayj vichhaa-ee  
parabhchhod na sakai bahuṭ man  
bha-ee-aa. ||6||

ਕਹੈ ਪ੍ਰਭੁ ਅਵਰੁ ਅਵਰੁ ਕਿਛੁ ਕੀਜੈ ਸਭੁ ਬਾਦਿ  
ਸੀਗਾਰੁ ਫੋਕਟ ਫੋਕਟਈਆ ॥

kahai parabh avar avar kichh keejai sabh  
baad seegaar fokat fokta-ee-aa.

ਕੀਓ ਸੀਗਾਰੁ ਮਿਲਣ ਕੈ ਤਾਈ ਪ੍ਰਭੁ ਲੀਓ  
ਸੁਹਾਗਨਿ ਬੁਕ ਮੁਖਿ ਪਈਆ ॥੭॥

kee-o seegaar milan kai taa-ee  
parabhlee-o suhaagan thook mukh  
pa-ee-aa. ||7||

ਹਮ ਚੇਰੀ ਤੁ ਅਗਮ ਗੁਸਾਈ ਕਿਆ ਹਮ ਕਰਹ ਤੇਰੈ  
ਵਸਿ ਪਈਆ ॥

ham chayree too agam gusaa-ee ki-aa  
ham karah tayrai vas pa-ee-aa.

ਦਇਆ ਦੀਨ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਨਾਨਕ ਹਰਿ ਗੁਰ  
ਸਰਣਿ ਸਮਈਆ ॥ ੮॥੫॥੮॥

da-i-aa deen karahu rakh layvhu naanak  
har gur saran sama-ee-aa. ||8||5||8||

### Bilawal Mehl-5

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, 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 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.**

11-27-93

*SGGS P - 835-836*

ਪੰਨਾ ੮੩੭

SGGS P-837

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ॥  
 ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ ॥  
 ਗਹਿ ਚਰਨ ਸਾਧੁ ਸੰਗ ॥  
 ਮਨ ਮਿਸਟ ਹਰਿ ਹਰਿ ਰੰਗ ॥

parabh janam maran nivaar.  
 haar pari-o du-aar.  
 geh charan saaDhoo sang.  
 man misat har har rang.

ਪੰਨਾ ੮੩੮

SGGS P-838

ਕਰਿ ਦਇਆ ਲੇਹੁ ਲੜਿ ਲਾਇ ॥  
 ਨਾਨਕਾ ਨਾਮੁ ਧਿਆਇ ॥੧॥

kar da-i-aa layho larh laa-ay.  
 naankaa naam Dhi-aa-ay. ||1||

ਦੀਨਾ ਨਾਥ ਦਇਆਲ ਮੇਰੇ ਸੁਆਮੀ ਦੀਨਾ ਨਾਥ  
 ਦਇਆਲ ॥  
 ਜਾਚਉ ਸੰਤ ਰਵਾਲ ॥੧॥ ਰਹਾਉ ॥

deenaa naath da-i-aal mayray su-aamee  
 deenaa naath da-i-aal.  
 jaacha-o sant ravaal. ||1|| rahaa-o.

ਸੰਸਾਰੁ ਬਿਖਿਆ ਕੂਪੁ ॥  
 ਤਮ ਅਗਿਆਨ ਮੋਹਤ ਯੂਪੁ ॥  
 ਗਹਿ ਭੁਜਾ ਪ੍ਰਭ ਜੀ ਲੇਹੁ ॥  
 ਹਰਿ ਨਾਮੁ ਅਪੁਨਾ ਦੇਹੁ ॥  
 ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਠਾਉ ॥  
 ਨਾਨਕਾ ਬਲਿ ਬਲਿ ਜਾਉ ॥੨॥

sansaar bikhi-aa koop.  
 tam agi-aan mohatghoop.  
 geh bhujaa parabh jee layho.  
 har naam apunaa dayh.  
 parabhujh binaa nahee thaa-o.  
 naankaa bal bal jaa-o. ||2||

ਲੋਭਿ ਮੋਹਿ ਬਾਧੀ ਦੇਹੁ ॥  
 ਬਿਨੁ ਭਜਨ ਹੋਵਤ ਖੇਹੁ ॥  
 ਜਮਦੂਤ ਮਹਾ ਭਇਆਨ ॥  
 ਚਿਤ ਗੁਪਤ ਕਰਮਹਿ ਜਾਨ ॥  
 ਦਿਨੁ ਰੈਨਿ ਸਾਖਿ ਸੁਨਾਇ ॥  
 ਨਾਨਕਾ ਹਰਿ ਸਰਨਾਇ ॥੩॥

lobh mohi baaDhee dayh.  
 bin bhajan hovatkhayh.  
 jamdoot mahaa bha-i-aan.  
 chit gupat karmeh jaan.  
 din rain saakh sunaa-ay.  
 naankaa har sarnaa-ay. ||3||

ਭੈ ਭੰਜਨਾ ਮੁਰਾਰਿ ॥  
 ਕਰਿ ਦਇਆ ਪਤਿਤ ਉਧਾਰਿ ॥  
 ਮੇਰੇ ਦੋਖ ਗਨੇ ਨ ਜਾਹਿ ॥  
 ਹਰਿ ਬਿਨਾ ਕਤਹਿ ਸਮਾਹਿ ॥  
 ਗਹਿ ਓਟ ਚਿਤਵੀ ਨਾਥ ॥  
 ਨਾਨਕਾ ਦੇ ਰਖੁ ਹਾਥ ॥੪॥

bhai bhanjnaa muraar.  
 kar da-i-aa patit uDhaar.  
 mayray dokh ganay na jaahi.  
 har binaa katoh samaahi.  
 geh ot chitvee naath.  
 naankaa day rakh haath. ||4||

ਹਰਿ ਗੁਣ ਨਿਧੇ ਗੋਪਾਲ ॥  
 ਸਰਬ ਘਟ ਪ੍ਰਤਿਪਾਲ ॥  
 ਮਨਿ ਪ੍ਰੀਤਿ ਦਰਸਨ ਪਿਆਸ ॥  
 ਗੋਬਿੰਦ ਪੂਰਨ ਆਸ ॥  
 ਇਕ ਨਿਮਖ ਰਹਨੁ ਨ ਜਾਇ ॥  
 ਵਡ ਭਾਗਿ ਨਾਨਕ ਪਾਇ ॥੫॥

ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਹੋਰ ॥  
 ਮਨਿ ਪ੍ਰੀਤਿ ਚੰਦ ਚਕੋਰ ॥  
 ਜਿਉ ਮੀਨ ਜਲ ਸਿਉ ਹੇਤੁ ॥  
 ਅਲਿ ਕਮਲ ਭਿੰਨੁ ਨ ਭੇਤੁ ॥  
 ਜਿਉ ਚਕਵੀ ਸੂਰਜ ਆਸ ॥  
 ਨਾਨਕ ਚਰਨ ਪਿਆਸ ॥੬॥

ਜਿਉ ਤਰੁਨਿ ਭਰਤ ਪਰਾਨ ॥  
 ਜਿਉ ਲੋਭੀਐ ਧਨੁ ਦਾਨੁ ॥  
 ਜਿਉ ਦੂਧ ਜਲਹਿ ਸੰਜੋਗੁ ॥  
 ਜਿਉ ਮਹਾ ਖੁਧਿਆਰਥ ਭੋਗੁ ॥  
 ਜਿਉ ਮਾਤ ਪੂਤਹਿ ਹੇਤੁ ॥  
 ਹਰਿ ਸਿਮਰਿ ਨਾਨਕ ਨੇਤ ॥੭॥

ਜਿਉ ਦੀਪ ਪਤਨ ਪਤੰਗ ॥  
 ਜਿਉ ਚੋਰੁ ਹਿਰਤ ਨਿਸੰਗ ॥  
 ਮੈਗਲਹਿ ਕਾਮੈ ਬੰਧੁ ॥  
 ਜਿਉ ਗ੍ਰਸਤ ਬਿਖਈ ਧੰਧੁ ॥  
 ਜਿਉ ਜੁਆਰ ਬਿਸਨੁ ਨ ਜਾਇ ॥  
 ਹਰਿ ਨਾਨਕ ਇਹੁ ਮਨੁ ਲਾਇ ॥੮॥

ਕੁਰੰਕ ਨਾਦੈ ਨੇਹੁ ॥  
 ਚਾਤ੍ਰਿਕੁ ਚਾਹਤ ਮੇਹੁ ॥  
 ਜਨ ਜੀਵਨਾ ਸਤਸੰਗਿ ॥  
 ਗੋਬਿੰਦੁ ਭਜਨਾ ਰੰਗਿ ॥  
 ਰਸਨਾ ਬਖਾਨੈ ਨਾਮੁ ॥  
 ਨਾਨਕ ਦਰਸਨ ਦਾਨੁ ॥੯॥

ਗੁਨ ਗਾਇ ਸੁਨਿ ਲਿਖਿ ਦੇਇ ॥  
 ਸੋ ਸਰਬ ਫਲ ਹਰਿ ਲੇਇ ॥  
 ਕੁਲ ਸਮੂਹ ਕਰਤ ਉਧਾਰੁ ॥  
 ਸੰਸਾਰੁ ਉਤਰਸਿ ਪਾਰਿ ॥

har gun niDhay gopaal.  
 sarab ghat partipaal.  
 man pareetdarsan pi-aas.  
 gobind pooran aas.  
 ik nimakh rahan na jaa-ay.  
 vad bhaag naanak paa-ay. ||5||

parabhujh binaa nahee hor.  
 man pareet chand chakor.  
 ji-o meen jal si-o hayt.  
 al kamal bhinn na bhayt.  
 ji-o chakvee sooraj aas.  
 naanak charan pi-aas. ||6||

ji-o tarun bharat paraan.  
 ji-o lobhee-ai Dhan daan.  
 ji-o dooDh jaleh sanjog.  
 ji-o mahaa khuDhi-aarath bhog.  
 ji-o maat pooteh hayt.  
 har simar naanak nayt. ||7||

ji-o deep patan patang.  
 ji-o chor hirat nisang.  
 maiglahi kaamai bandh.  
 ji-o garsat bikh-ee DhanDh.  
 ji-o joo-aar bisan na jaa-ay.  
 har naanak ih man laa-ay. ||8||

kurank naadai nayhu.  
 chaatrick chaahat mayhu.  
 jan jeevnaa satsang.  
 gobidbhajnaa rang.  
 rasnaa bakhaanai naam.  
 naanak darsan daan. ||9||

gun gaa-ay sun likhday-ay.  
 so sarab fal har lay-ay.  
 kul samooh karat uDhaar.  
 sansaar utras paar.

ਹਰਿ ਚਰਨ ਬੋਹਿਥ ਤਾਹਿ ॥	har charan bohith taahi.
ਮਿਲਿ ਸਾਧਸੰਗਿ ਜਸੁ ਗਾਹਿ ॥	mil saaDhsang jas gaahi.
ਹਰਿ ਪੈਜ ਰਖੈ ਮੁਰਾਰਿ ॥	har paij rakhai muraar.
ਹਰਿ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰਿ ॥੧੦॥੨॥	har naanak saran du-aar.   10  2

### *Bilawal Mehla- 5*

In this *ashatpadi*, 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 (of worldly love); 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 saintly 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.

*SGGS P - 837-838*



ਪੰਨਾ ੮੩੯

SGGS P-839

ਨਾਉ ਨਉਮੀ ਨਵੇ ਨਾਥ ਨਵ ਖੰਡਾ ॥  
ਘਟਿ ਘਟਿ ਨਾਬੁਮਹਾ ਬਲਵੰਡਾ ॥

naa-o na-umee navay naath nav khanda.  
ghat ghat naath mahaa balvandaa.

ਪੰਨਾ ੮੪੦

SGGS P-840

ਆਈ ਪੂਤਾ ਇਹੁ ਜਗੁ ਸਾਰਾ ॥  
ਪੁਭ ਆਦੇਸੁ ਆਦਿ ਰਖਵਾਰਾ ॥  
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ ॥  
ਓਹੁ ਅਪਰੰਪਰੁ ਕਰਣੈ ਜੋਗੁ ॥੧੧॥

aa-ee pootaa ih jag saaraa.  
parabh aadays aad rakhvaaraa.  
aad jugaadee hai bhee hog.  
oh aprampar karnai jog. ||11||

*Bilawal Mehla- 1*  
*Ik Onkaar Sat Gur Parsaad*  
*Naumi (9<sup>th</sup> Lunar Day)*

Referring to the ninth lunar day, Guru Ji states: “All the nine Yoga masters, and creatures living in all the nine regions (of the universe) worship their supreme Master. That supremely powerful God 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 even before the beginning of the beginning, is present now, and will be there in future ages. That limitless God is powerful to do (whatever He wishes to do).”(11)

3-17-92

SGGS P - 839-840

ਪੰਨਾ ੮੪੧

SGGS P-841

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਵਾਰ ਸਤ ਘਰੁ ੧੦

bilaaval mehlaa 3 vaar satghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.

ਆਦਿਤ ਵਾਰਿ ਆਦਿ ਪੁਰਖੁ ਹੈ ਸੋਈ ॥  
 ਆਪੇ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਈ ॥  
 ਓਤਿ ਪੋਤਿ ਜਗੁ ਰਹਿਆ ਪਰੋਈ ॥  
 ਆਪੇ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ ॥  
 ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥੧॥  
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥੧॥

aadit vaar aad purakh hai so-ee.  
 aapay varṭai avar na ko-ee.  
 oṭi poṭi jag rahi-aa paro-ee.  
 aapay kartaa karai so ho-ee.  
 naam raṭay sadā sukh ho-ee.  
 gurmukh virḷaa boojhai ko-ee. ||1||

ਹਿਰਦੈ ਜਪਨੀ ਜਪਉ ਗੁਣਤਾਸਾ ॥  
 ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਜਨ  
 ਪਗਿ ਲਗਿ ਧਿਆਵਉ ਹੋਇ ਦਾਸਨਿ ਦਾਸਾ ॥੧॥  
 ਰਹਾਉ ॥

hirdai japnee japa-o gunṭaasaa.  
 har agam agochar aprampar su-aamee  
 jan pag lag Dhi-aava-o ho-ay daasan  
 daasaa. ||1|| rahaa-o.

ਸੋਮਵਾਰਿ ਸਚਿ ਰਹਿਆ ਸਮਾਇ ॥  
 ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਰੀ ਨ ਜਾਇ ॥  
 ਆਖਿ ਆਖਿ ਰਹੇ ਸਭਿ ਲਿਵ ਲਾਇ ॥  
 ਜਿਸੁ ਦੇਵੈ ਤਿਸੁ ਪਲੈ ਪਾਇ ॥  
 ਅਗਮ ਅਗੋਚਰੁ ਲਖਿਆ ਨ ਜਾਇ ॥  
 ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰਹਿਆ ਸਮਾਇ ॥੨॥

somvaar sach rahi-aa samaa-ay.  
 tis kee keemaṭ kahee na jaa-ay.  
 aakh aakh rahay sabh liv laa-ay.  
 jis dayvai tis palai paa-ay.  
 agam agochar lakhi-aa na jaa-ay.  
 gur kai sabad har rahi-aa samaa-ay. ||2||

ਮੰਗਲਿ ਮਾਇਆ ਮੋਹੁ ਉਪਾਇਆ ॥  
 ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ ॥  
 ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ॥  
 ਗੁਰ ਕੈ ਸਬਦਿ ਦਰੁ ਘਰੁ ਸੂਝੈ ॥  
 ਪ੍ਰੇਮ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥  
 ਹਉਮੈ ਮਮਤਾ ਸਬਦਿ ਜਲਾਇ ॥੩॥

mangal maa-i-aa moh upaa-i-aa.  
 aapay sir sir DhanDhai laa-i-aa.  
 aap bujhaa-ay so-ee boojhai.  
 gur kai sabaddar ghar soojhai.  
 paraym bhagat karay liv laa-ay.  
 ha-umai mamṭaa sabad jalaa-ay. ||3||

ਬੁਧਵਾਰਿ ਆਪੇ ਬੁਧਿ ਸਾਰੁ ॥  
 ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਬਦੁ ਵੀਚਾਰੁ ॥  
 ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥  
 ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉਮੈ ਮਲੁ ਖੋਇ ॥  
 ਦਰਿ ਸਚੈ ਸਦ ਸੋਭਾ ਪਾਏ ॥  
 ਨਾਮਿ ਰਤੇ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ ॥੪॥

buDhvaar aapay buDh saar.  
 gurmukh karṇee sabad veechaar.  
 naam raṭay man nirmal ho-ay.  
 har gun gaavai ha-umai mal kho-ay.  
 dar sachai sad sobhaa paa-ay.  
 naam raṭay gur sabad suhaa-ay. ||4||

ਲਾਹਾ ਨਾਮੁ ਪਾਏ ਗੁਰ ਦੁਆਰਿ ॥  
ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥  
ਜੋ ਦੇਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈਐ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ॥  
ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰਿ ॥  
ਦੇਵਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ ॥੫॥

ਵੀਰਵਾਰਿ ਵੀਰ ਭਰਮਿ ਭੁਲਾਏ ॥  
ਪ੍ਰੇਤ ਭੂਤ ਸਭਿ ਦੂਜੈ ਲਾਏ ॥  
ਆਪਿ ਉਪਾਏ ਕਰਿ ਵੇਖੈ ਵੇਕਾ ॥  
ਸਭਨਾ ਕਰਤੇ ਤੇਰੀ ਟੇਕਾ ॥  
ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ ॥  
ਸੋ ਮਿਲੈ ਜਿਸੁ ਲੈਹਿ ਮਿਲਾਈ ॥੬॥

ਸੁਕ੍ਰਵਾਰਿ ਪ੍ਰਭੁ ਰਹਿਆ ਸਮਾਈ ॥  
ਆਪਿ ਉਪਾਇ ਸਭ ਕੀਮਤਿ ਪਾਈ ॥  
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਬੀਚਾਰੁ ॥  
ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹੈ ਕਾਰ ॥  
ਵਰਤੁ ਨੇਮੁ ਨਿਤਾਪ੍ਰਤਿ ਪੂਜਾ ॥  
ਬਿਨੁ ਬੁਝੈ ਸਭੁ ਭਾਉ ਹੈ ਦੂਜਾ ॥੭॥

ਛਨਿਛਰਵਾਰਿ ਸਉਣ ਸਾਸਤ ਬੀਚਾਰੁ ॥  
ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ ॥  
ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ॥  
ਜਮ ਦਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਇ ॥  
ਗੁਰ ਪਰਸਾਦੀ ਸਦਾ ਸੁਖੁ ਪਾਏ ॥  
ਸਚੁ ਕਰਣੀ ਸਾਚਿ ਲਿਵ ਲਾਏ ॥੮॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਰੀ ॥  
ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਗੀ ॥  
ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸੁਭਾਇ ॥

ਪੰਨਾ ੮੪੨

ਤੂ ਸੁਖਦਾਤਾ ਲੈਹਿ ਮਿਲਾਇ ॥  
ਏਕਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥  
ਗੁਰਮੁਖਿ ਬੁਝੈ ਸੋਝੀ ਹੋਇ ॥੯॥

laahaa naam paa-ay gur du-aar.  
aapay dayvai dayvanhaar.  
jo dayvai tis ka-o bal jaa-ee-ai.  
gur parsaadee aap gavaa-ee-ai.  
naanak naam rakhahu ur Dhaar.  
dayvanhaaray ka-o jaikaar. ||5||

veervaar veer bharam bhulaa-ay.  
paraytbhoot sabhdoojai laa-ay.  
aap upaa-ay kar vaykhai vaykaa.  
sabhnaa kartay tayree taykaa.  
jee-a janttayree sarnaa-ee.  
so milai jis laihi milaa-ee. ||6||

sukarvaar parabh rahi-aa samaa-ee.  
aap upaa-ay sabh keemat paa-ee.  
gurmukh hovai so karai beechaar.  
sach sanjam karnee hai kaar.  
varat naym nitaaparatt poojaa.  
bin boojhay sabhbhaa-o hai doojaa. ||7||

chhanichharvaar sa-un saasat beechaar.  
ha-umai mayraa bharmai sansaar.  
manmukh anDhaa doojai bhaa-ay.  
jam dar baaDhaa chotaa khaa-ay.  
gur parsaadee sadaa sukh paa-ay.  
sach karnee saach liv laa-ay. ||8||

satgur sayveh say vadbhaagee.  
ha-umai maar sach liv laagee.  
tayrai rang raatay sahj subhaa-ay.

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too sukh-daata laihi milaa-ay.  
aykas tay doojaa naahee ko-ay.  
gurmukh boojhai sojhee ho-ay. ||9||

ਪੰਦ੍ਰਹ ਬਿਤੀ ਤੈ ਸਤ ਵਾਰ ॥  
 ਮਾਹਾ ਰੁਤੀ ਆਵਹਿ ਵਾਰ ਵਾਰ ॥  
 ਦਿਨਸੁ ਰੈਣਿ ਤਿਵੈ ਸੰਸਾਰੁ ॥  
 ਆਵਾ ਗਉਣੁ ਕੀਆ ਕਰਤਾਰਿ ॥  
 ਨਿਹਚਲੁ ਸਾਚੁ ਰਹਿਆ ਕਲ ਧਾਰਿ ॥  
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੈ ਕੋ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧੦॥੧॥

pandreh thitē<sup>N</sup>tai sat vaar.  
 maahaa rutēe aavahi vaar vaar.  
 dīnas raintivai sansaar.  
 aavaa ga-on kee-aa kartaar.  
 nihchal saach rahi-aa kal Dhaar.  
 naanak gurmukh boojhai ko sabad  
 veechaar. ||10||1||

***Bilawal Mehla-3 Vaar Satt  
 (Seven Days) Ghar-10***

In this shabad Guru Ji comments on the superstitions and rituals attached with the seven solar days and he has special message for us for each of those 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 people 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.**

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ਪੰਨਾ ੮੪੩

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੧॥

bilaaval mehlaa 1.

ਮੈ ਮਨਿ ਚਾਉ ਘਣਾ ਸਾਚਿ ਵਿਗਾਸੀ ਰਾਮ ॥

mai man chaa-o ghaṇaa saach vigaasee raam.

ਮੋਹੀ ਪ੍ਰੇਮ ਪਿਰੇ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਰਾਮ ॥

mohee paraym piray parabh abhinaasee raam.

ਅਵਿਗਤੋ ਹਰਿ ਨਾਥੁ ਨਾਥਹ ਤਿਸੈ ਭਾਵੈ ਸੋ ਥੀਐ ॥

avigaṭo har naath naathah tisai bhaavai so thee-ai.

ਕਿਰਪਾਲੁ ਸਦਾ ਦਇਆਲੁ ਦਾਤਾਜੀਆ ਅੰਦਰਿ ਤੂੰ ਜੀਐ ॥

kirpaal sadaa da-i-aal daataa jee-aa andar tooṅ jee-ai.

ਪੰਨਾ ੮੪੪

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ਮੈ ਅਵਰੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਪੂਜਾ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ॥

mai avar gi-aan na Dhi-aan poojaa har naam antar vas rahay.

ਭੇਖੁ ਭਵਨੀ ਹਨੁ ਨ ਜਾਨਾ ਨਾਨਕਾ ਸਚੁ ਗਹਿ ਰਹੇ ॥੧॥

bhaykhabhavnee hath na jaanaa naankaa sach geh rahay. ||1||

ਭਿੰਨਤੀ ਰੈਣਿ ਭਲੀ ਦਿਨਸ ਸੁਹਾਏ ਰਾਮ ॥

bhinrhee rainbhalee dinas suhaa-ay raam.

ਨਿਜ ਘਰਿ ਸੂਤੜੀਏ ਪਿਰਮੁ ਜਗਾਏ ਰਾਮ ॥

nij ghar soot-rhee-ay piraam jagaa-ay raam.

ਨਵ ਹਾਣਿ ਨਵ ਧਨ ਸਬਦਿ ਜਾਗੀ ਆਪਣੇ ਪਿਰ ਭਾਣੀਆ ॥

nav haan nav Dhan sabad jaagee aapnay pir bhaanee-aa.

ਤਜਿ ਕੂੜੁ ਕਪਟੁ ਸੁਭਾਉ ਦੂਜਾ ਚਾਕਰੀ ਲੋਕਾਣੀਆ ॥

taj koorh kapat subhaa-o doojaa chaakree lokaanee-aa.

ਮੈ ਨਾਮੁ ਹਰਿ ਕਾ ਹਾਰੁ ਕੰਠੇ ਸਾਚ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥

mai naam har kaa haar kanthay saach sabad neesaani-aa.

ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਾਚੁ ਮਾਗੈ ਨਦਰਿ ਕਰਿ ਤੁਧੁ ਭਾਣੀਆ ॥੨॥

kar jorh naanak saach maagai nadar kar tuDhbhaani-aa. ||2||

ਜਾਗੁ ਸਲੋਨਤੀਏ ਬੋਲੈ ਗੁਰਬਾਣੀ ਰਾਮ ॥

jaag salonrhee-ay bolai gurbaanee raam.

ਜਿਨਿ ਸੁਣਿ ਮੰਨਿਅੜੀ ਅਕਥ ਕਹਾਣੀ ਰਾਮ ॥

jin sun mani-arhee akath kahaanee raam.

ਅਕਥ ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੇ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਬੂਝਏ ॥

akath kahaanee pad nirbaanee ko virvaa gurmukh boojh-ay.

ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਸੁਝਏ ॥

oh sabad samaa-ay aap gavaa-ay taribhavan sojhee soojh-ay.



ਰਹੈ ਅਤੀਤੁ ਅਪਰੰਪਰਿ ਰਾਤਾ ਸਾਚੁ ਮਨਿ ਗੁਣ  
ਸਾਰਿਆ ॥

rahai aṭēet aprampar raatāa saach man  
gun saari-aa.

ਓਹੁ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ਨਾਨਕਾ ਉਰਿ  
ਧਾਰਿਆ ॥੩॥

oh poor rahi-aa sarab ṭhaa-ee naankaa ur  
Dhaari-aa. ||3||

ਮਹਲਿ ਬੁਲਾਇੜੀਏ ਭਗਤਿ ਸਨੇਹੀ ਰਾਮ ॥

mahal bulaa-irṭhee-ay bhagat sanayhee  
raam.

ਗੁਰਮਤਿ ਮਨਿ ਰਹਸੀ ਸੀਝਸਿ ਦੇਹੀ ਰਾਮ ॥

gurmat man rahsee seejhas dayhee  
raam.

ਮਨੁ ਮਾਰਿ ਰੀਝੈ ਸਬਦਿ ਸੀਝੈ ਤੈ ਲੋਕ ਨਾਥੁ  
ਪਛਾਣਏ ॥

man maar reejhai sabad seejhai tarai lok  
naath pachhaan-ay.

ਮਨੁ ਡੀਗਿ ਡੋਲਿ ਨ ਜਾਇ ਕਤ ਹੀ ਆਪਣਾ ਪਿਰੁ  
ਜਾਣਏ ॥

man deeg dol na jaa-ay kat hee aapṇaa  
pir jaan-ay.

ਮੈ ਆਧਾਰੁ ਤੇਰਾ ਤੂ ਖਸਮੁ ਮੇਰਾ ਮੈ ਤਾਣੁ ਤਕੀਆ  
ਤੇਰਓ ॥

mai aaDhaar tayraa too khasam mayraa  
mai taantakee-aa tayra-o.

ਸਾਚਿ ਸੁਚਾ ਸਦਾ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਝਗੁਰੁ  
ਨਿਬੇਰਓ ॥੪॥੨॥

saach soochaa sadaa naanak gur  
sabadjhagar nibayra-o. ||4||2||

### Bilawal Mehla-1

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.

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), there is an immense craving (for my Spouse) within me, 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 the 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 beautiful. 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, she 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 selfless ness. 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 closing, 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.**

8-7-92

SGGS P - 843-844

ਪੰਨਾ ੮੪੫

SGGS P-845

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਤ

bilaaval mehlāa 5 chhant

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur paryaad.

ਮੰਗਲ ਸਾਜੁ ਭਇਆ ਪ੍ਰਭੁ ਅਪਨਾ ਗਾਇਆ ਰਾਮ ॥

mangal saaj bha-i-aa parabh apnaa  
gaa-i-aa raam.ਅਬਿਨਾਸੀ ਵਰੁ ਸੁਣਿਆ ਮਨਿ ਉਪਜਿਆ ਚਾਇਆ  
ਰਾਮ ॥abhinaasee var suni-aa man upji-aa  
chaa-i-aa raam.ਮਨਿ ਪ੍ਰੀਤਿ ਲਾਗੈ ਵਡੈ ਭਾਗੈ ਕਬ ਮਿਲੀਐ ਪੂਰਨ  
ਪਤੇ ॥man pareet laagai vadai bhaagai kab  
milee-ai pooran patay.ਸਹਜੇ ਸਮਾਈਐ ਗੋਵਿੰਦੁ ਪਾਈਐ ਦੇਹੁ ਸਖੀਏ ਮੋਹਿ  
ਮਤੇ ॥sehjay samaa-ee-ai govind paa-ee-ai  
dayh sakhee-ay mohi matay.ਦਿਨੁ ਰੈਣਿ ਠਾਢੀ ਕਰਉ ਸੇਵਾ ਪ੍ਰਭੁ ਕਵਨ ਜੁਗਤੀ  
ਪਾਇਆ ॥din rainthaadhee kara-o sayvaa parabh  
kavan jugtee paa-i-aa.ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਲੈਹੁ ਮੋਹਿ ਲੜਿ  
ਲਾਇਆ ॥੧॥binvant naanak karahu kirpaa laihu  
mohi lah laa-i-aa. ||1||

ਭਇਆ ਸਮਾਹੜਾ ਹਰਿ ਰਤਨੁ ਵਿਸਾਹਾ ਰਾਮ ॥

bha-i-aa samaahrhaa har ratan visaahaa  
raam.

ਖੋਜੀ ਖੋਜਿ ਲਧਾ ਹਰਿ ਸੰਤਨ ਪਾਹਾ ਰਾਮ ॥

khojee khoj laDhaa har santan paahaa  
raam.ਮਿਲੈ ਸੰਤਿ ਪਿਆਰੇ ਦਇਆ ਧਾਰੇ ਕਥਹਿ ਅਕਥ  
ਬੀਚਾਰੇ ॥milay sant pi-aaray da-i-aa Dhaaray  
kathhe akath beechaaro.ਇਕ ਚਿਤਿ ਇਕ ਮਨਿ ਧਿਆਇ ਸੁਆਮੀ ਲਾਇ  
ਪ੍ਰੀਤਿ ਪਿਆਰੇ ॥ik chit ik man Dhi-aa-ay su-aamee  
laa-ay pareet pi-aaro.ਕਰ ਜੋੜਿ ਪ੍ਰਭੁ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲੈ ਹਰਿ ਜਸੁ  
ਲਾਹਾ ॥kar jorh parabh peh kar binantee milai  
har jas laahaa.ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾਮੇਰਾ ਪ੍ਰਭੁ ਅਗਮ  
ਅਥਾਹਾ ॥੨॥binvant naanak daas tayraa mayraa  
parabh agam athaahaa. ||2||

ਪੰਨਾ ੮੪੬

SGGS P-846

ਸਾਹਾ ਅਟਲੁ ਗਣਿਆ ਪੂਰਨ ਸੰਜੋਗੋ ਰਾਮ ॥

saahaa atal gani-aa pooran sanjogo  
raam.

ਸੁਖਹ ਸਮੂਹ ਭਇਆ ਗਇਆ ਵਿਜੋਗੋ ਰਾਮ ॥	sukhah samoooh bha-i-aa ga-i-aa vijogo raam.
ਮਿਲਿ ਸੰਤ ਆਏ ਪ੍ਰਭ ਧਿਆਏ ਬਣੇ ਅਚਰਜ ਜਾਵ ਪਿਆਂ ॥	mil sant aa-ay parabhDhi-aa-ay banay achraj jaanjee-aa <sup>N</sup> .
ਮਿਲਿ ਇਕਤ੍ਰ ਹੋਏ ਸਹਜਿ ਢੋਏ ਮਨਿ ਪ੍ਰੀਤਿ ਉਪਜੀ ਮਾਵੀਆ ॥	mil ikaṭar ho-ay sahj dho-ay man pareet upjee maanjee-aa.
ਮਿਲਿ ਜੋਤਿ ਜੋਤੀ ਓਤਿ ਪੋਤੀ ਹਰਿ ਨਾਮੁ ਸਭਿ ਰਸ ਭੋਗੋ ॥	mil jot jotee ot potee har naam sabh ras bhogo.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਭ ਸੰਤਿ ਮੇਲੀ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਜੋਗੋ ॥੩॥	binvant naanak sabh sant maylee parabh karan kaaranjogo.   3
ਭਵਨੁ ਸੁਹਾਵਤਾ ਧਰਤਿ ਸਭਾਗੀ ਰਾਮ ॥	bhavan suhaavrhaa Dharat sabhaagee raam.
ਪ੍ਰਭੁ ਘਰਿ ਆਇਅੜਾ ਗੁਰ ਚਰਣੀ ਲਾਗੀ ਰਾਮ ॥	parabhghar aa-i-arhaa gur charnee laagee raam.
ਗੁਰ ਚਰਣ ਲਾਗੀ ਸਹਜਿ ਜਾਗੀ ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ ॥	gur charan laagee sahj jaagee sagal ichhaa punnee-aa.
ਮੇਰੀ ਆਸ ਪੂਰੀ ਸੰਤ ਪੂਰੀ ਹਰਿ ਮਿਲੇ ਕੰਤ ਵਿਛੁੰਨਿਆ ॥	mayree aas pooree santDhooree har milay kant vichhunni-aa.
ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਅਹੰ ਮਤਿ ਮਨ ਕੀ ਤਿਆਗੀ ॥	aanand an-din vajeh vaajay aha <sup>N</sup> mat man kee ti-aagee.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸੰਤਸੰਗਿ ਲਿਵ ਲਾਗੀ ॥੪॥੧॥	binvant naanak saran su-aamee satasang liv laagee.   4  1

**Bilawal Mehla-5 Chhant**  
**Ik Onkaar Sat Gur Parsaad**

In the olden days, about 500 years ago, Indian women were generally 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 him 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. (So I said to him, “O’ my friend, please) 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)

Now, 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. When 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) merges 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 beautiful. 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.

2-22-93

*SGGS P - 845-846*



ਪੰਨਾ ੮੪੭

SGGS P-847

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਤ ਮੰਗਲ

bilaaval mehlaa 5 chhant mangal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur p<sup>a</sup>rsaad.

ਸਲੋਕੁ ॥

salok.

ਸੁੰਦਰ ਸਾਂਤਿ ਦਇਆਲ ਪ੍ਰਭ ਸਰਬ ਸੁਖਾ ਨਿਧਿ  
ਪੀਉ ॥sundar saa<sup>n</sup>t<sup>a</sup>-i-aal parabh sarab sukhaa  
niDh pee-o.

ਪੰਨਾ ੮੪੮

SGGS P-848

ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਭੇਟਿਐ ਨਾਨਕ ਸੁਖੀ ਹੋਤ ਇਹੁ  
ਜੀਉ ॥੧॥sukh saagar parabh<sup>b</sup>hayti-ai naanak  
sukhee hot ih jee-o. ||1||

ਛੰਤ ॥

chhant.

ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਪਾਈਐ ਜਬ ਹੋਵੈ ਭਾਗੋ ਰਾਮ ॥

sukh saagar parabh paa-ee-ai jab hovai  
bhaago raam.

ਮਾਨਨਿ ਮਾਨੁ ਵਵਾਈਐ ਹਰਿ ਚਰਣੀ ਲਾਗੋ ਰਾਮ ॥

maanana maan vanj<sup>a</sup>aa-ee-ai har char<sup>n</sup>ee  
laago raam.ਛੋਡਿ ਸਿਆਨਪ ਚਾਤੁਰੀ ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੋ  
ਰਾਮ ॥chhod si-aanap chaat<sup>u</sup>reee durmat<sup>t</sup> buDh  
ti-aago raam.ਨਾਨਕ ਪਉ ਸਰਣਾਈ ਰਾਮ ਰਾਇ ਬਿਰੁ ਹੋਇ  
ਸੁਹਾਗੋ ਰਾਮ ॥੧॥naanak pa-o sar<sup>n</sup>aa-ee raam raa-ay thir  
ho-ay suhaago raam. ||1||ਸੋ ਪੁਭੁ ਤਜਿ ਕਤ ਲਾਗੀਐ ਜਿਸੁ ਬਿਨੁ ਮਰਿ  
ਜਾਈਐ ਰਾਮ ॥so parabh<sup>t</sup>aj kat<sup>t</sup> laagee-ai jis bin mar  
jaa-ee-ai raam.ਲਾਜ ਨ ਆਵੈ ਅਗਿਆਨ ਮਤੀ ਦੁਰਜਨ  
ਬਿਰਮਾਈਐ ਰਾਮ ॥laaj na aavai agi-aan mat<sup>i</sup>ee durjan  
birmaa-ee-ai raam.ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭੁ ਤਿਆਗਿ ਕਰੇ ਕਹੁ ਕਤ  
ਠਰਾਈਐ ਰਾਮ ॥patit<sup>t</sup> paavan parabh<sup>t</sup>i-aag karay kaho  
katt<sup>t</sup>hehraa-ee-ai raam.ਨਾਨਕ ਭਗਤਿ ਭਾਉ ਕਰਿ ਦਇਆਲ ਕੀ ਜੀਵਨ  
ਪਦੁ ਪਾਈਐ ਰਾਮ ॥੨॥naanak bhagat<sup>t</sup>haa-o kar da-i-aal kee  
jeevan pad<sup>d</sup> paa-ee-ai raam. ||2||ਸ੍ਰੀ ਗੋਪਾਲੁ ਨ ਉਚਰਹਿ ਬਲਿ ਗਈਏ ਦੁਰਚਾਰਣਿ  
ਰਸਨਾ ਰਾਮ ॥saree gopaal na uchrahi bal ga-ee-ay  
duhchaaran<sup>n</sup> rasnaa raam.

ਪ੍ਰਭੁ ਭਗਤਿ ਵਛਲੁ ਨਹ ਸੇਵਹੀ ਕਾਇਆ ਕਾਕ  
ਗ੍ਰਸਨਾ ਰਾਮ ॥

parabh bhagat vachhal nah sayvhee  
kaa-i-aa kaak garsanaa raam.

ਭ੍ਰਮਿ ਮੋਹੀ ਦੂਖ ਨ ਜਾਣਹੀ ਕੋਟਿ ਜੋਨੀ ਬਸਨਾ  
ਰਾਮ ॥

bharam mohee dookh na jaanhee kot  
jonee basnaa raam.

ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਜਿ ਚਾਹਨਾ ਬਿਸਟਾ ਕ੍ਰਿਮ  
ਭਸਮਾ ਰਾਮ ॥੩॥

naanak bin har avar je chaahnaa bistaa  
kiram bhasmaa raam. ||3||

ਲਾਇ ਬਿਰਹੁ ਭਗਵੰਤ ਸੰਗੇ ਹੋਇ ਮਿਲੁ ਬੈਰਾਗਨਿ  
ਰਾਮ ॥

laa-ay birahu bhagvant sangay ho-ay mil  
bairagaan raam.

ਚੰਦਨ ਚੀਰ ਸੁਗੰਧ ਰਸਾ ਹਉਮੈ ਬਿਖੁ ਤਿਆਗਨਿ  
ਰਾਮ ॥

chandan cheer suganDh rasaa ha-umai  
bikh ti-aagan raam.

ਈਤ ਊਤ ਨਹ ਡੋਲੀਐ ਹਰਿ ਸੇਵਾ ਜਾਗਨਿ ਰਾਮ ॥

eeṭ oot nah dolee-ai har sayvaa jaagan  
raam.

ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਭੁ ਪਾਇਆ ਆਪਣਾ ਸਾ ਅਟਲ  
ਸੁਹਾਗਨਿ ਰਾਮ ॥ ੩॥੧॥੪॥

naanak jin parabh paa-i-aa aapṇaa saa  
atal suhaagan raam. ||4||1||4||

*Bilawal Mehla-5 Chhant Mangal  
Ik Onkaar Sat Gur Parsaad*

**Salok-**

In this *shabad*, Guru Ji tells us how merciful and peace giving is our beautiful 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 beautiful 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)

**Chhant-**

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, (because it is only in this way, that) 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 (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 abide 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 (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.**

12-2-93

SGGS P - 847-848

ਪੰਨਾ ੮੪੯

SGGS P-849

ਸਲੋਕ ਮਃ ੩॥

salok mehlāa 3.

ਦੂਜੈ ਭਾਇ ਬਿਲਾਵਲੁ ਨ ਹੋਵਈ ਮਨਮੁਖਿ ਥਾਇ  
ਨ ਪਾਇ ॥doojai bhāa-ay bilaaval na hova-ee  
manmukh thaa-ay na paa-ay.ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਪਾਰਬ੍ਰਹਮੁ ਨ ਪਾਇਆ  
ਜਾਇ ॥pakhand bhagaṭ na hova-ee paarbarahm  
na paa-i-aa jaa-ay.

ਮਨਹਠਿ ਕਰਮ ਕਮਾਵਣੈ ਥਾਇ ਨ ਕੋਈ ਪਾਇ ॥

manhath karam kamaavnay thaa-ay na  
ko-ee paa-ay.ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਬੀਚਾਰੀਐ ਵਿਚਹੁ ਆਪੁ  
ਗਵਾਇ ॥naanak gurmukh aap beechaaree-ai  
vichahu aap gavaa-ay.ਆਪੇ ਆਪਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਵਸਿਆ  
ਮਨਿ ਆਇ ॥aapay aap paarbarahm hai paarbarahm  
vasi-aa man aa-ay.

ਜੰਮਣੁ ਮਰਣਾ ਕਟਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ॥੧॥

jaman marnaa kati-aa jotee jot milaa-ay.  
||1||

ਮਃ ੩॥

mehlāa 3.

ਬਿਲਾਵਲੁ ਕਰਿਹੁ ਤੁਮੁ ਪਿਆਰਿਹੋ ਏਕਸੁ ਸਿਉ  
ਲਿਵ ਲਾਇ ॥bilaaval karihu tum pi-aariho aykas si-o  
liv laa-ay.

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਸਚੇ ਚਹੈ ਸਮਾਇ ॥

janam marandukhkatee-ai sachay rahai  
samaa-ay.ਸਦਾ ਬਿਲਾਵਲੁ ਅਨੰਦੁ ਹੈ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰੁ  
ਭਾਇ ॥sadaa bilaaval anand hai jay chaleh  
satgur bhāa-ay.ਸਤਸੰਗਤੀ ਬਹਿ ਭਾਉ ਕਰਿ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ  
ਗਾਇ ॥satsangtee bahi bhāa-o kar sadaa har  
kay gun gaa-ay.ਨਾਨਕ ਸੇ ਜਨ ਸੋਹਣੇ ਜਿ ਗੁਰਮੁਖਿ ਮੇਲਿ  
ਮਿਲਾਇ ॥੨॥naanak say jan sohney je gurmukh mayl  
milaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਭਨਾ ਜੀਆ ਵਿਚਿ ਹਰਿ ਆਪਿ ਸੋ ਭਗਤਾ ਕਾ  
ਮਿਤੁ ਹਰਿ ॥sabhnaa jee-aa vich har aap so bhagtaa  
kaa mit har.

ਸਭੁ ਕੋਈ ਹਰਿ ਕੈ ਵਸਿ ਭਗਤਾ ਕੈ ਅਨੰਦੁ ਘਰਿ ॥

sabh ko-ee har kai vas bhagtaa kai anand  
ghar.ਹਰਿ ਭਗਤਾ ਕਾ ਮੇਲੀ ਸਰਬਤ ਸਉ ਨਿਸੁਲ ਜਨ  
ਟੰਗ ਘਰਿ ॥har bhagtaa kaa maylee sarbat sa-o nisul  
jan tang Dhar.

ਹਰਿ ਸਭਨਾ ਕਾ ਹੈ ਖਸਮੁ ਸੇ ਭਗਤ ਜਨ ਚਿਤਿ  
ਕਰਿ ॥

har sabhnaa kaa hai khasam so bhagat  
jan chit kar.

ਤੁਧੁ ਅਪਤਿ ਕੋਇ ਨ ਸਕੈ ਸਭਝਖਿ ਝਖਿ ਪਵੈ  
ਝੜਿ ॥੨॥

tuDh aparh ko-ay na sakai sabhjhakhjhakh  
pavai jharh. ||2||

### Salok Mehla-3

In this *shabad*, Guru Ji stresses upon the need for 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 beautiful, 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, or popularity, 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.

5-19-92

*SGGS P - 849-850*

ਪੰਨਾ ੮੫੧

SGGS P-851

ਸਲੋਕ ਮਃ ੩॥

salok mehlāa 3.

ਅੰਦਰਿ ਕਪਟੁ ਸਦਾ ਦੁਖੁ ਹੈ ਮਨਮੁਖ ਧਿਆਨੁ ਨ  
ਲਾਗੈ ॥

andar kapat sadāa dukh hai  
manmukhDhi-aan na laagai.

ਦੁਖ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਦੁਖੁ ਵਰਤੈ ਦੁਖੁ ਆਗੈ ॥

dukh vich kaar kamaavnee dukh vartai  
dukh aagai.

ਕਰਮੀ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ  
ਲਾਗੈ ॥

karmee satgur bhaytee-ai taa sach naam  
liv laagai.

ਨਾਨਕ ਸਹਜੇ ਸੁਖੁ ਹੋਇ ਅੰਦਰਹੁ ਭ੍ਰਮੁ ਭਉ  
ਭਾਗੈ ॥੧॥

naanak sehjay sukh ho-ay andrahu  
bharam bha-o bhaagai. ||1||

ਮਃ ੩॥

mehlāa 3.

ਗੁਰਮੁਖਿ ਸਦਾਹਰਿ ਰੰਗੁ ਹੈ ਹਰਿ ਕਾ ਨਾਉ ਮਨਿ  
ਭਾਇਆ ॥

gurmukh sadāa har rang hai har kaa  
naa-o man bhāa-i-aa.

ਪੰਨਾ ੮੫੨

SGGS P-852

ਗੁਰਮੁਖਿ ਵੇਖਣੁ ਬੋਲਣਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ॥

gurmukh vaykhan bolnaa naam japat  
sukh paa-i-aa.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪ੍ਰਗਾਸਿਆ ਤਿਮਰ  
ਅਗਿਆਨੁ ਅਧੋਰੁ ਚੁਕਾਇਆ ॥੨॥

naanak gurmukh gi-aan pargaasi-aa  
timar agi-aan anDhayr chukaa-i-aa. ||2||

ਮਃ ੩॥

mehlāa 3.

ਮਨਮੁਖ ਮੈਲੇ ਮਰਹਿ ਗਵਾਰ ॥

manmukh mailay mareh gavaar.

ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥

gurmukh nirmal har raakhi-aa ur Dhaar.

ਭਨਤਿ ਨਾਨਕੁ ਸੁਣਹੁ ਜਨ ਭਾਈ ॥

bhanaṭ naanak sunhu jan bhāa-ee.

ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਹਉਮੈ ਮਲੁ ਜਾਈ ॥

satgur sayvihu ha-umai mal jaa-ee.

ਅੰਦਰਿ ਸੰਸਾ ਦੁਖੁ ਵਿਆਪੇ ਸਿਰਿ ਧੰਧਾ ਨਿਤ  
ਮਾਰ ॥

andar sansaa dookh vi-aapay sir  
DhanDhaa nit maar.

ਦੂਜੈ ਭਾਇ ਸੂਤੇ ਕਬਹੁ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹ  
ਪਿਆਰ ॥

doojai bhāa-ay sootay kabahu na jaageh  
maa-i-aa moh pi-aar.

ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ  
ਕਾ ਬੀਚਾਰ ॥

naam na cheeteh sabad na vichaareh ih  
manmukh kaa beechaar.

ਹਰਿ ਨਾਮੁ ਨ ਭਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ  
ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ ॥੩॥

har naam na bhaa-i-aa birthaa janam  
gavaa-i-aa naanak jam maar karay  
khu-aar. ||3||

ਪਉੜੀ ॥

**pa-orhee.**

ਜਿਸ ਨੇ ਹਰਿ ਭਗਤਿ ਸਚੁ ਬਖਸੀਅਨੁ ਸੋ ਸਚਾ  
ਸਾਹੁ ॥

jis no har bhagat sach bakhsee-an so  
sachaa saahu.

ਤਿਸ ਕੀ ਮੁਹਤਾਜੀ ਲੋਕੁ ਕਢਦਾ ਹੋਰਤੁ ਹਟਿ ਨ  
ਵਥੁ ਨ ਵੇਸਾਹੁ ॥

tis kee muhtaajee lok kadhd-aa horat hat  
na vath na vaysaahu.

ਭਗਤ ਜਨਾ ਕਉ ਸਨਮੁਖੁ ਹੋਵੈ ਸੁ ਹਰਿ ਰਾਸਿ ਲਏ  
ਵੇਮੁਖ ਭਸੁ ਪਾਹੁ ॥

bhagat janaa ka-o sanmukh hovai so har  
raas la-ay vaimukhbhas paahu.

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਵਾਪਾਰੀ ਹਰਿ ਭਗਤ ਹਰਿ ਜਮੁ  
ਜਾਗਾਤੀ ਤਿਨਾ ਨੇੜਿ ਨ ਜਾਹੁ ॥

har kay naam kay vaapaaree har bhagat  
heh jam jaagaatee tinaa nayr na jaahu.

ਜਨ ਨਾਨਕਿ ਹਰਿ ਨਾਮ ਧਨੁ ਲਇਆ ਸਦਾ  
ਵੈਪਰਵਾਹੁ ॥੭॥

jan naanak har naam Dhan ladi-aa sadaa  
vayparvaahu. ||7||

### Salok Mehla-3

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)

### Mehla-3

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)

**Mehla-3**

Now summarizing the state of *Manmukhs*, Guru Ji says: “(O’ my friends), the *Manmukhs* remain dirty (malicious 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 bother 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.**

1-22-92

SGGS P - 851-852

ਪੰਨਾ ੮੫੩

SGGS P-853

ਸਲੋਕ ਮਃ ੩॥

salok mehlāa 3.

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

jagat̃ jalandāa rakh̃ lai aap̃nee kirpaa  
Dhaar.

ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ ॥

jit̃du-aarai ubrai t̃itai laĩhu ubaar.

ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥

sat̃gur suk̃h̃ vayk̃haali-aa sachaa sabad̃  
beechar.ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ  
ਬਖਸਣਹਾਰੁ ॥੧॥naanak avar na suj̃h̃-ee har bin  
bakhsañhaar. ||1||

ਮਃ ੩॥

mehlāa 3.

ਹਉਮੈ ਮਾਇਆ ਮੋਹਣੀ ਦੂਜੈ ਲਗੈ ਜਾਇ ॥

ha-umai maa-i-aa moh̃nee doojai lagai  
jaa-ay.

ਨਾ ਇਹ ਮਾਰੀ ਨ ਮਰੈ ਨਾ ਇਹ ਹਟਿ ਵਿਕਾਇ ॥

naa ih maaree na marai naa ih hat̃ vikaa-ay.

ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਇਹ ਵਿਚਰੁ  
ਜਾਇ ॥gur kai sabad̃ parjaalee-ai t̃aa ih vichahu  
jaa-ay.

ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

tañ mañ hovai ujlaa naam̃ vasai mañ aa-ay.

ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਸਬਦੁ ਹੈ ਗੁਰਮੁਖਿ  
ਪਾਇਆ ਜਾਇ ॥੨॥naanak maa-i-aa kaa maarañ sabad̃ hai  
gurmuk̃h̃ paa-i-aa jaa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਸਤਿਗੁਰਿ ਦਿਤੀ ਧੁਰਹੁ  
ਹੁਕਮੁ ਬੁਝਿ ਨੀਸਾਣੁ ॥sat̃gur kee vadi-aa-ee sat̃gur d̃it̃ee Dharahu  
hukam̃ bujh̃ neesaañ.ਪੂਤੀ ਭਾਤੀਈ ਜਾਵਾਈ ਸਕੀ ਅਗਹੁ ਪਿਛਹੁ  
ਟੱਲਿ ਡਿਠਾ ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਾ ਅਭਿਮਾਨੁ ॥puṭ̃ee b̃haat̃ee-ee jaavaa-ee sakee agahu  
pich̃hahu tol̃ d̃ith̃aa laahi-oñ sab̃h̃naa kaa  
abhimaañ.ਜਿਥੈ ਕੋ ਵੇਖੈ ਤਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਹਰਿ ਬਖਸਿਓਸੁ  
ਸਭੁ ਜਹਾਨੁ ॥jithai ko vayk̃hai t̃ithai mayraa sat̃guroo  
har bakhs̃i-os̃ sab̃h̃ jahaañ.ਜਿ ਸਤਿਗੁਰ ਨੋ ਮਿਲਿ ਮੰਨੇ ਸੁ ਹਲਤਿ ਪਲਤਿ  
ਸਿਝੈ ਜਿ ਵੇਮੁਖੁ ਹੋਵੈ ਸੁ ਫਿਰੈ ਭਰਿਸਟ ਥਾਨੁ ॥je sat̃gur no mil̃ mañnay so halat̃palat̃ sij̃hai  
je vaimuk̃h̃ hovai so firai b̃harisat̃ thaañ.



ਪੰਨਾ ੮੫੪

SGGS P-854

ਜਨ ਨਾਨਕ ਕੈ ਵਲਿ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ  
ਸਜਣ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥

jan naanak kai val ho-aa mayraa su-aamee  
har sajan purakh sujaan.

ਪਉਦੀ ਭਿਤਿ ਦੇਖਿ ਕੈ ਸਭਿ ਆਇ ਪਏ ਸਤਿਗੁਰ  
ਕੀ ਪੈਰੀ ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਿਆਹੁ ਮਨਹੁ  
ਗੁਮਾਨੁ ॥੧੦॥

pa-udee bhitdaykh kai sabh aa-ay pa-ay  
satgur kee pairee laahi-on sabhnaa ki-ahu  
manhu gumaan. ||10||

### *Salok Mehla-3*

Guru Ji 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).”<sup>(1)</sup>

### *Mehla-3*

Now Guru Ji reflects on the root cause of the suffering of the world, and tells us the best 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 become 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).”<sup>(2)</sup>

### *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.**

10-11-92

*SGGS P - 853-854*

ਪੰਨਾ ੮੫੫

SGGS P-855

ਬਿਲਾਵਲੁ ॥

bilaaval.

ਗਿਹੁ ਤਜਿ ਬਨ ਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ ॥

garihu taj ban khand jaa-ee-ai chun  
khaa-ee-ai kandaa.

ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ ਮੰਦਾ ॥੧॥

ajahu bikaar na chhod-ee paapee man  
mandaa. ||1||

ਕਿਉ ਛੁਟਉ ਕੈਸੇ ਤਰਉ ਭਵਜਲ ਨਿਧਿ ਭਾਰੀ ॥

ki-o chhoota-o kaisay tara-o bhavjal  
niDh bhaaree.ਰਾਖੁ ਰਾਖੁ ਮੇਰੇ ਬੀਨੁਲਾ ਜਨੁ ਸਰਨਿ ਤੁਮਾਰੀ ॥੧॥  
ਰਹਾਉ ॥raakh raakh mayray beethulaa jan  
saran tum'aaree. ||1|| rahaa-o.

ਬਿਖੈ ਬਿਖੈ ਕੀ ਬਾਸਨਾ ਤਜੀਅ ਨਹ ਜਾਈ ॥

bikhai bikhai kee baasnaa tajee-a nah  
jaa-ee.ਅਨਿਕ ਜਤਨ ਕਰਿਰਾਖੀਐ ਫਿਰਿ ਫਿਰਿ  
ਲਪਟਾਈ ॥੨॥anik jatan kar raakhee-ai fir fir  
lptaa-ee. ||2||

ਪੰਨਾ ੮੫੬

SGGS P-856

ਜਰਾ ਜੀਵਨ ਜੋਬਨੁ ਗਇਆ ਕਿਛੁ ਕੀਆ ਨ ਨੀਕਾ ॥

jaraa jeevan joban ga-i-aa kichh  
kee-aa na neekaa.

ਇਹੁ ਜੀਅਰਾ ਨਿਰਮੋਲਕੇ ਕਉਡੀ ਲਗਿ ਮੀਕਾ ॥੩॥

ih jee-araa nirmolko ka-udee lag  
meekaa. ||3||

ਕਹੁ ਕਬੀਰ ਮੇਰੇ ਮਾਧਵਾ ਤੂ ਸਰਬ ਬਿਆਪੀ ॥

kaho kabeer mayray maaDhvaa too  
sarab bi-aapee.ਤੁਮ ਸਮਸਰਿ ਨਾਹੀ ਦਇਆਲੁ ਮੋਹਿ ਸਮਸਰਿ  
ਪਾਪੀ ॥੪॥੩॥tum samsar naahee da-i-aal mohi  
samsar paapee. ||4||3||*Bilawal Baani Bhagta Ki Kabeer JeeoKi**Bilawal*

In this *shabad*, Kabir Ji 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 address 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 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.**

1.18-94

*SGGS P - 855-856*

ਪੰਨਾ ੮੫੭

SGGS P-857

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

**bilaaval bane**ee** bhagat naamdayv  
jee kee**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**ik-o<sup>n</sup>kaar satgur parsaad.**

ਸਫਲ ਜਨਮੁ ਮੋ ਕਉ ਗੁਰ ਕੀਨਾ ॥

safal janam mo ka-o gur keenaa.

ਪੰਨਾ ੮੫੮

SGGS P-858

ਦੁਖ ਬਿਸਾਰਿ ਸੁਖ ਅੰਤਰਿ ਲੀਨਾ ॥੧॥

dukh bisaar sukh antar leenaa. ||1||

ਗਿਆਨ ਅੰਜਨੁ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ ॥

gi-aan anjan mo ka-o gur deenaa.

ਰਾਮ ਨਾਮ ਬਿਨੁ ਜੀਵਨੁ ਮਨ ਹੀਨਾ ॥੧॥ ਰਹਾਉ ॥

raam naam bin jeevan man heenaa. ||1||  
rahaa-o.

ਨਾਮਦੇਇ ਸਿਮਰਨੁ ਕਰਿ ਜਾਨਾਂ ॥

naamday-ay simran kar jaanaa<sup>n</sup>.

ਜਗਜੀਵਨ ਸਿਉ ਜੀਉ ਸਮਾਨਾਂ ॥੨॥੧॥

jagjeevan si-o jee-o samaanaa<sup>n</sup>. ||2||1||*Bilawal**The Word of Bhagat Nam Dev Ji*

In this *shabad* devotee Nam Dev Ji shares with us his own experience, how he has been saved from worldly sorrows, and has been absorbed in spiritual bliss.

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**

2.7-93

SGGS P - 857-858

ਪੰਨਾ ੮੫੯

SGGS P-859

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar sat naam kartaa purakh  
nirbha-o nirvair akaal moorat  
ajoonnee saibha<sup>n</sup> gur parsaad.

ਰਾਗੁ ਗੋਂਡ ਚਉਪਦੇ ਮਹਲਾ ੪ ਘਰੁ ੧॥

raag gond cha-upday mehlaa 4  
ghar 1.

ਜੇ ਮਨਿ ਚਿਤਿ ਆਸ ਰਖਹਿ ਹਰਿ ਊਪਰਿ ਤਾ ਮਨ  
ਚਿੰਦੇ ਅਨੇਕ ਅਨੇਕ ਫਲ ਪਾਈ ॥

jay man chit aas rakheh har oopar taa  
man chinday anayk anayk fal paa-ee.

ਹਰਿ ਜਾਣੈ ਸਭੁ ਕਿਛੁ ਜੋ ਜੀਇ ਵਰਤੈ ਪ੍ਰਭੁ ਘਾਲਿਆ  
ਕਿਸੈ ਕਾ ਇਕੁ ਤਿਲੁ ਨ ਗਵਾਈ ॥

har jaanai sabh kichh jo jee-ay vartai  
parabhghaali-aa kisai kaa ik til na  
gavaa-ee.

ਹਰਿ ਤਿਸ ਕੀ ਆਸ ਕੀਜੈ ਮਨ ਮੇਰੇ ਜੋ ਸਭ ਮਹਿ  
ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਈ ॥੧॥

har tis kee aas keejai man mayray jo sabh  
meh su-aamee rahi-aa samaa-ee. ||1||

ਮੇਰੇ ਮਨ ਆਸਾ ਕਰਿ ਜਗਦੀਸ ਗੁਸਾਈ ॥

mayray man aasaa kar jagdees gusaa-ee.

ਜੋ ਬਿਨੁ ਹਰਿ ਆਸ ਅਵਰ ਕਾਹੁ ਕੀ ਕੀਜੈ ਸਾ  
ਨਿਹਫਲ ਆਸ ਸਭ ਬਿਰਥੀ ਜਾਈ ॥੧॥ ਰਹਾਉ ॥

jo bin har aas avar kaahoo kee keejai  
saa nihfal aas sabh birthee jaa-ee. ||1||  
rahaa-o.

ਜੋ ਦੀਸੈ ਮਾਇਆ ਮੋਹ ਕੁਟੰਬੁ ਸਭੁ ਮਤ ਤਿਸ ਕੀ  
ਆਸ ਲਗਿ ਜਨਮੁਗਵਾਈ ॥

jo deesai maa-i-aa moh kutamb sabh  
mattis kee aas lag janam gavaa-ee.

ਇਨੁ ਕੈ ਕਿਛੁ ਹਾਥਿ ਨਹੀ ਕਹਾ ਕਰਹਿ ਇਹਿ  
ਬਪੁੜੈ ਇਨੁ ਕਾ ਵਾਹਿਆ ਕਛੁ ਨ ਵਸਾਈ ॥

in<sup>h</sup> kai kichh haath nahee kahaa karahi  
ihi bapurhay in<sup>h</sup> kaa vaahi-aa kachh na  
vasaa-ee.

ਮੇਰੇ ਮਨ ਆਸ ਕਰਿ ਹਰਿ ਪ੍ਰੀਤਮ ਅਪੁਨੇ ਕੀ ਜੋ  
ਤੁਝੁ ਤਾਰੈ ਤੇਰਾ ਕੁਟੰਬੁ ਸਭੁ ਛੁਡਾਈ ॥੨॥

mayray man aas kar har pareetam  
apunay kee jo tujhtaarai tayraa kutamb  
sabhchhadadaa-ee. ||2||

ਜੇ ਕਿਛੁ ਆਸ ਅਵਰ ਕਰਹਿ ਪਰਮਿਤ੍ਰੀ ਮਤ ਤੂੰ  
ਜਾਣਹਿ ਤੇਰੇ ਕਿਤੇ ਕੰਮ ਆਈ ॥

jay kichh aas avar karahi parmitree  
mattoo<sup>n</sup> jaaneh tayrai kitai kamm aa-ee.

ਇਹ ਆਸ ਪਰਮਿਤ੍ਰੀ ਭਾਉ ਦੂਜਾ ਹੈ ਖਿਨ ਮਹਿ ਝੂਠੁ  
ਬਿਨਸਿ ਸਭ ਜਾਈ ॥

ih aas parmitree bhaa-o doojaa hai khin  
meh jhooth binas sabh jaa-ee.

ਮੇਰੇ ਮਨ ਆਸਾ ਕਰਿ ਹਰਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਕੀ ਜੋ  
ਤੇਰਾ ਘਾਲਿਆ ਸਭੁ ਥਾਇ ਪਾਈ ॥੩॥

mayray man aasaa kar har pareetam  
saachay kee jo tayraa ghaali-aa sabh  
thaa-ay paa-ee. ||3||

ਆਸਾ ਮਨਸਾ ਸਭ ਤੇਰੀਮੇਰੇ ਸੁਆਮੀ ਜੈਸੀ ਤੂ ਆਸ  
ਕਰਾਵਹਿ ਤੈਸੀ ਕੋ ਆਸ ਕਰਾਈ ॥

aasaa mansaa sabhtayree mayray  
su-aamee jaisee too aas karaaveh taisee  
ko aas karaa-ee.

ਪੰਨਾ ੮੬੦

SGGS P-860

ਕਿਛੁ ਕਿਸੀ ਕੈ ਹਥਿ ਨਾਹੀ ਮੇਰੇ ਸੁਆਮੀ ਐਸੀ ਮੇਰੈ  
ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ ॥

kichh kisee kai hath naahee mayray  
su-aamee aisee mayrai satgur boojh  
bujhaa-ee.

ਜਨ ਨਾਨਕ ਕੀ ਆਸ ਤੂ ਜਾਣਹਿ ਹਰਿ ਦਰਸਨੁ  
ਦੇਖਿ ਹਰਿ ਦਰਸਨਿ ਤ੍ਰਿਪਤਾਈ ॥੪॥੧॥

jan naanak kee aas too jaaneh har darsan  
daykh har darsan triptaa-ee. ||4||1||

### *Raag Gond Chaupadas Mehla-4 Ghar-1*

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 (indirectly us), Guru Ji says: "(O' my friend), if in your mind and heart, you repose faith in God, then you would obtain myriads 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 which you see, 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.**

11-22-93

SGGS P - 859-860



ਪੰਨਾ ੮੬੧

SGGS P-861

ਗੋਡ ਮਹਲਾ ੪॥

gond mehlāa 4.

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ  
ਤ੍ਰਿਖਾਵੰਤੁ ਬਿਨੁ ਨੀਰ ॥੧॥

har darsan ka-o mayraa man baho taptai  
ji-o tarikhaava᳚᳚ bin neer. ||1||

ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰ ॥

mayrai man paraym lago har teer.

ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ  
ਪੀਰ ॥੧॥ ਰਹਾਉ ॥

hamree baydan har parabh jaanai mayray  
man antar kee peer. ||1|| rahaa-o.

ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ  
ਸੋ ਮੇਰਾ ਬੀਰ ॥੨॥

mayray har pareetam kee ko-ee baat  
sunaavai so bhaa-ee so mayraa beer. ||2||

ਪੰਨਾ ੮੬੨

SGGS P-862

ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ  
ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ ॥੩॥

mil mil sakhee gun kaho mayray parabh  
kay lay satgur kee matDheer. ||3||

ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ  
ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥੪॥੬॥ਛਕਾ ੧॥

jan naanak kee har aas pujaavahu har  
darsan saa᳚᳚ sareer. ||4||6|| chhaka 1||

#### Gond Mehla-4

In this *shabad*, Guru Ji shares with us how intensely he loves and remembers God and what kind of pain he experiences in His absence, so that we may also try to imbue ourselves with that kind of sincere and intense love for God.

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 pining for the sight of God. (1)

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.”(1-pause)

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.”(2)

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.”(3)

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.”(4-6-6- Chhakka-1, the 1<sup>st</sup> set of six shabads).

**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.**

2-2-94

*SGGS P - 861-862*

ਪੰਨਾ ੮੬੩

SGGS P-863

ਗੋਂਡ ਮਹਲਾ ੫॥

gond mehlaa 5.

ਜਾ ਕੈ ਸੰਗਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ॥  
 ਜਾ ਕੈ ਸੰਗਿ ਹਰਿ ਹਰਿ ਸਿਮਰਨੁ ॥  
 ਜਾ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਹੋਹਿ ਨਾਸ ॥  
 ਜਾ ਕੈ ਸੰਗਿ ਰਿਚੈ ਪਰਗਾਸ ॥੧॥

jaa kai sang ih man nirmal.  
 jaa kai sang har har simran.  
 jaa kai sang kilbikh hohi naas.  
 jaa kai sang ridai pargaas. ||1||

ਸੇ ਸੰਤਨ ਹਰਿ ਕੇ ਮੇਰੇ ਮੀਤ ॥  
 ਕੇਵਲ ਨਾਮੁ ਗਾਈਐ ਜਾ ਕੈ ਨੀਤ ॥੧॥ ਰਹਾਉ ॥

say santan har kay mayray meet.  
 kayval naam gaa-ee-ai jaa kai neet. ||1||  
 rahaa-o.

ਜਾ ਕੈ ਮੰਤ੍ਰੁ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ॥  
 ਜਾ ਕੈ ਉਪਦੇਸਿ ਭਰਮੁ ਭਉ ਨਸੈ ॥  
 ਜਾ ਕੈ ਕੀਰਤਿ ਨਿਰਮਲ ਸਾਰ ॥  
 ਜਾ ਕੀ ਰੇਨੁ ਬਾਂਛੈ ਸੰਸਾਰ ॥੨॥

jaa kai manṭar har har man vasai.  
 jaa kai updays bharam bha-o nasai.  
 jaa kai keerat nirmal saar.  
 jaa kee rayn baa<sup>N</sup>chhai sansaar. ||2||

ਕੋਟਿ ਪਤਿਤ ਜਾ ਕੈ ਸੰਗਿ ਉਧਾਰ ॥  
 ਏਕੁ ਨਿਰੰਕਾਰੁ ਜਾ ਕੈ ਨਾਮ ਅਧਾਰ ॥  
 ਸਰਬ ਜੀਆਂ ਕਾ ਜਾਨੈ ਭੇਉ ॥  
 ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਿਰੰਜਨ ਦੇਉ ॥੩॥

kot patit jaa kai sang uDhaar.  
 ayk nirankaar jaa kai naam aDhaar.  
 sarab jee-aa<sup>N</sup> kaa jaanai bhay-o.  
 kirpaa niDhaan niranjan day-o. ||3||

ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਕ੍ਰਿਪਾਲ ॥  
 ਤਬ ਭੇਟੇਗੁਰ ਸਾਧ ਦਇਆਲ ॥

paarbarahm jab bha-ay kirpaal.  
 tab bhaytay gur saaDhda-i-aal.

ਪੰਨਾ ੮੬੪

SGGS P-864

ਦਿਨੁ ਰੈਣਿ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ॥  
 ਸੂਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਏ ॥੪॥੪॥੬॥

din rain naanak naam Dhi-aa-ay.  
 sookh sahj aanand har naa-ay. ||4||4||6||

*Gond Mehla-5*

In this shabad, Guru Ji describes how much he 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,(they are my true friends)."(1)

Once again emphasizing on the above statement, 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, 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. (That God) knows the secret in the hearts of all creatures, and that immaculate God, 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. 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 (God’s) 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.**

*SGGS P - 863-864*

ਪੰਨਾ ੮੬੫

SGGS P-865

ਗੋਂਡ ਮਹਲਾ ੫॥

gond mehlaa 5.

ਪੰਨਾ ੮੬੬

SGGS P-866

ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰਿ ॥  
ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਮਾਰਿ ॥  
ਹੋਇ ਰਹੀਐ ਸਗਲ ਕੀ ਰੀਨਾ ॥  
ਘਟਿ ਘਟਿ ਰਮਈਆ ਸਭ ਮਹਿ ਚੀਨਾ ॥੧॥

gur kay charan kamal namaskaar.  
kaam kroDh is tan tay maar.  
ho-ay rahee-ai sagal kee reena.  
ghat ghat rama-ee-aa sabh meh cheenaa.  
||1||

ਇਨ ਬਿਧਿ ਰਮਹੁ ਗੋਪਾਲ ਗੋਬਿੰਦੁ ॥  
ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ ॥੧॥ ਰਹਾਉ ॥

in biDh ramhu gopaal gobind.  
tan Dhan parabh kaa parabh kee jind.  
||1|| rahaa-o.

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ ॥  
ਜੀਅ ਪ੍ਰਾਨ ਕੇ ਇਹੈ ਸੁਆਉ ॥  
ਤਜਿ ਅਭਿਮਾਨੁ ਜਾਨੁ ਪ੍ਰਭੁ ਸੰਗਿ ॥  
ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਸਿਉ ਮਨੁ ਰੰਗਿ ॥੨॥

aath pahar har kay gun gaa-o.  
jee-a paraan ko ihai su-aa-o.  
taj abhimaan jaan parabh sang.  
saaDh parsaad har si-o man rang. ||2||

ਜਿਨਿ ਤੂੰ ਕੀਆ ਤਿਸ ਕਉ ਜਾਨੁ ॥  
ਆਗੈ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ॥  
ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਹੋਇ ਨਿਹਾਲੁ ॥  
ਰਸਨਾ ਨਾਮੁ ਜਪਤ ਗੋਪਾਲ ॥੩॥

jin too<sup>N</sup> kee-aa tis ka-o jaan.  
aagai dargeh paavai maan.  
man tan nirmal ho-ay nihaal.  
rasnaa naam japat gopaal. ||3||

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥  
ਸਾਧੂ ਕੀ ਮਨੁ ਮੰਗੈ ਰਵਾਲਾ ॥  
ਹੋਹੁ ਦਇਆਲ ਦੇਹੁ ਪ੍ਰਭ ਦਾਨੁ ॥  
ਨਾਨਕੁ ਜਪਿ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ॥੪॥੧੧॥੧੩॥

kar kirpaa mayray deen da-i-aalaa.  
saaDhoo kee man mangai ravaalaa.  
hohu da-i-aal dayh parabhdaan.  
naanak jap jeevai parabh naam.  
||4||11||13||

### Gond Mehla-5

In this *shabad*, Guru Ji 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 *Gurbani*, the immaculate words of the Guru, 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.**

*SGGS P - 865-866*

ਪੰਨਾ ੮੬੭

SGGS P-867

ਗੋਂਡ ਮਹਲਾ ੫॥

gond mehlaa 5.

ਨਾਮੁ ਨਿਰੰਜਨੁ ਨੀਰਿ ਨਰਾਇਣੁ ॥  
 ਰਸਨਾ ਸਿਮਰਤ ਪਾਪ ਬਿਲਾਇਣੁ ॥੧॥ ਰਹਾਉ ॥

naam niranjan neer naraa-in.  
 rasnaa simrat paap bilaa-in. ||1|| rahaa-o.

ਪੰਨਾ ੮੬੮

SGGS P-868

ਨਾਰਾਇਣ ਸਭ ਮਾਹਿ ਨਿਵਾਸ ॥  
 ਨਾਰਾਇਣ ਘਟਿ ਘਟਿ ਪਰਗਾਸ ॥  
 ਨਾਰਾਇਣ ਕਹਤੇ ਨਰਕਿ ਨ ਜਾਹਿ ॥  
 ਨਾਰਾਇਣ ਸੇਵਿ ਸਗਲ ਫਲ ਪਾਹਿ ॥੧॥

naaraa-in sabh maahi nivaas.  
 naaraa-inghat ghat pargaas.  
 naaraa-in kahtay narak na jaahi.  
 naaraa-in sayv sagal fal paahi. ||1||

ਨਾਰਾਇਣ ਮਨ ਮਾਹਿ ਅਧਾਰ ॥  
 ਨਾਰਾਇਣ ਬੋਹਿਥ ਸੰਸਾਰ ॥  
 ਨਾਰਾਇਣ ਕਹਤੁ ਜਮੁ ਭਾਗਿ ਪਲਾਇਣੁ ॥  
 ਨਾਰਾਇਣ ਦੰਤ ਭਾਨੇ ਡਾਇਣੁ ॥੨॥

naaraa-in man maahi aDhaar.  
 naaraa-in bohith sansaar.  
 naaraa-in kahaṭ jam bhaag palaa-in.  
 naaraa-indantbhaaney daa-in. ||2||

ਨਾਰਾਇਣ ਸਦ ਸਦ ਬਖਸਿੰਦ ॥  
 ਨਾਰਾਇਣ ਕੀਨੇ ਸੂਖ ਅਨੰਦ ॥  
 ਨਾਰਾਇਣ ਪ੍ਰਗਟ ਕੀਨੇ ਪਰਤਾਪ ॥  
 ਨਾਰਾਇਣ ਸੰਤ ਕੇ ਮਾਈ ਬਾਪ ॥੩॥

naaraa-in sad sad bakh-sind.  
 naaraa-in keenay sookh anand.  
 naaraa-in pargat keeno partaap.  
 naaraa-in sant ko maa-ee baap. ||3||

ਨਾਰਾਇਣ ਸਾਧਸੰਗਿ ਨਰਾਇਣੁ ॥  
 ਬਾਰੰ ਬਾਰ ਨਰਾਇਣੁ ਗਾਇਣੁ ॥  
 ਬਸਤੁ ਅਗੋਚਰ ਗੁਰ ਮਿਲਿ ਲਹੀ ॥  
 ਨਾਰਾਇਣੁ ਓਟ ਨਾਨਕ ਦਾਸ ਗਹੀ ॥੪॥੧੭॥੧੯॥

naaraa-in saaDhsang naraa-in.  
 baara<sup>n</sup> baar naraa-in gaa-in.  
 basat agochar gur mil lahee.  
 naaraa-in ot naanak daas gahee.  
 ||4||17||19||

### Gond Mehla-5

In this *shabad*, Guru Ji expounds on many 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 of Maya, the worldly riches and power, as if) God’s Name breaks the teeth of this 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.**

*SGGS P - 867-868*



ਪੰਨਾ ੮੭੦

SGGS P-870

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਭਗਤਾ ਕੀ ॥

raag gond bane**ee** **bhagtaa** kee.

ਕਬੀਰ ਜੀ ਘਰੁ ੧

kabeer jee **ghar** 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar **satgur** **parsaad**.ਸੰਤੁ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ ॥  
ਮਿਲੈ ਅਸੰਤੁ ਮਸਟਿ ਕਰਿ ਰਹੀਐ ॥੧॥sant̃ milai **kichh** sunee-ai kahee-ai.  
milai asant̃ masat kar rahee-ai. ||1||ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ ॥  
ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ ॥੧॥ ਰਹਾਉ ॥baabaa bolnaa ki-aa kahee-ai.  
jaisay raam naam rav rahee-ai. ||1||  
rahaa-o.ਸੰਤਨ ਸਿਉ ਬੋਲੇ ਉਪਕਾਰੀ ॥  
ਮੂਰਖ ਸਿਉ ਬੋਲੇ ਝਖ ਮਾਰੀ ॥੨॥sant̃an si-o bolay upkaaree.  
moorakh si-o bolay **jhakh** maaree. ||2||ਬੋਲਤ ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ ॥  
ਬਿਨੁ ਬੋਲੇ ਕਿਆ ਕਰਹਿ ਬੀਚਾਰਾ ॥੩॥bolat̃ bolat̃ **badh**eh bikaaraa.  
bin bolay ki-aa karahi beechaaraa. ||3||ਕਹੁ ਕਬੀਰ ਛੁਛਾ ਘਟੁ ਬੋਲੈ ॥  
ਭਰਿਆ ਹੋਇ ਸੁ ਕਬਹੁ ਨ ਡੋਲੈ ॥੪॥੧॥kaho kabeer **chhooch**haa **ghat** bolai.  
**bh**ari-aa ho-ay so kabahu na dolai.  
||4||1||

***Raag Gond Baani Bhagtaan Ki---Kabir Ji***  
***(Ghar-1)***

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. But, 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 concludes 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.**

SGGS P - 870

ਪੰਨਾ ੮੭੨

SGGS P-872

ਗੋਂਡ ॥

ਗ੍ਰਿਹਿ ਸੋਭਾ ਜਾ ਕੈ ਰੇ ਨਾਹਿ ॥  
ਆਵਤ ਪਹੀਆ ਖੂਏ ਜਾਹਿ ॥  
ਵਾ ਕੈ ਅੰਤਰਿ ਨਹੀ ਸੰਤੋਖੁ ॥  
ਬਿਨੁ ਸੋਹਾਗਨਿ ਲਾਗੈ ਦੋਖੁ ॥੧॥

ਧਨੁ ਸੋਹਾਗਨਿ ਮਹਾ ਪਵੀਤ ॥ ਤਪੇ ਤਪੀਸਰ ਡੋਲੈ  
ਚੀਤ ॥੧॥ ਰਹਾਉ ॥

ਸੋਹਾਗਨਿ ਕਿਰਪਨ ਕੀ ਪੂਤੀ ॥  
ਸੇਵਕ ਤਜਿ ਜਗਤ ਸਿਉ ਸੂਤੀ ॥  
ਸਾਧੂ ਕੈ ਠਾਢੀ ਦਰਬਾਰਿ ॥  
ਸਰਨਿ ਤੇਰੀ ਮੋ ਕਉ ਨਿਸਤਾਰਿ ॥੨॥

ਸੋਹਾਗਨਿ ਹੈ ਅਤਿ ਸੁੰਦਰੀ ॥  
ਪਗ ਨੇਵਰ ਛਨਕ ਛਨਹਰੀ ॥  
ਜਉ ਲਗੁ ਪ੍ਰਾਨ ਤਉ ਲਗੁ ਸੰਗੇ ॥  
ਨਾਹਿ ਤ ਚਲੀ ਬੋਗਿ ਉਨਿ ਨੰਗੇ ॥੩॥

ਸੋਹਾਗਨਿ ਭਵਨ ਤ੍ਰੈ ਲੀਆ ॥  
ਦਸ ਅਠ ਪੁਰਾਣ ਤੀਰਥ ਰਸ ਕੀਆ ॥  
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਰ ਬੇਧੇ ॥  
ਬਡੇ ਭੂਪਤਿ ਰਾਜੇ ਹੈ ਛੇਧੇ ॥੪॥

ਸੋਹਾਗਨਿ ਉਰਵਾਰਿ ਨ ਪਾਰਿ ॥  
ਪਾਂਚ ਨਾਰਦ ਕੈ ਸੰਗਿ ਬਿਧਵਾਰਿ ॥  
ਪਾਂਚ ਨਾਰਦ ਕੇ ਮਿਟਵੇ ਛੁਟੇ ॥  
ਕਹੁ ਕਬੀਰ ਗੁਰ ਕਿਰਪਾ ਛੁਟੇ ॥੫॥੫॥੮॥

gond.

garihi sob<sup>h</sup>aa jaa kai ray naahi.  
aavaṭ pahee-aa khooD<sup>h</sup>ay jaahi.  
vaa kai antar nahee santok<sup>h</sup>.  
bin sohaagan laagai dok<sup>h</sup>. ||1||

D<sup>h</sup>an sohaagan mahaa paveṭ. tapay  
tapesar dolai cheṭ. ||1|| rahaa-o.

sohaagan kirpan kee poṭee.  
sayvak taj jagat si-o sooṭee.  
saaD<sup>h</sup>oo kai th<sup>h</sup>aad<sup>h</sup>ee darbaar.  
saran tayree mo ka-o nistaar. ||2||

sohaagan hai at<sup>h</sup> sundree.  
pag nayvar ch<sup>h</sup>anak ch<sup>h</sup>anharee.  
ja-o lag paraan ta-oo lag sangay.  
naahi ta chalee bayg ut<sup>h</sup> nangay. ||3||

sohaagan bhavan tarai lee-aa.  
das ath puraantirath ras kee-aa.  
barahmaa bisan mahaysar bayD<sup>h</sup>ay.  
baday bhooapat<sup>h</sup> raajay hai ch<sup>h</sup>hayD<sup>h</sup>ay. ||4||

sohaagan urvaar na paar.  
paa<sup>n</sup>ch naaraḍ kai sang biD<sup>h</sup>vaar.  
paa<sup>n</sup>ch naaraḍ kay mitvay footay.  
kaho kabeer gur kirpaa ch<sup>h</sup>hootay.  
||5||5||8||

*Raag Gond Baani Kabir Ji Ki Ghar-1*  
*Ik Onkaar Sat Gur Parsaad*

In this *shabad*, Kabir Ji explains further how *Maya* (the worldly riches and power) 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 allurements 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 eighteen *Puranaas* (Hindu books on philosophy) 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 over come 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.**

ਪੰਨਾ ੮੭੪

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ਗੋਂਡ ॥

gond.

ਮੋ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ ॥

mo ka-o taar lay raamaa taar lay.

ਮੈ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਠੁਲਾ  
ਬਾਹ ਦੇ ॥੧॥ ਰਹਾਉ ॥mai ajaan jan taribay na jaan-o baap  
beethulaa baah day. ||1|| rahaa-o.ਨਰ ਤੇ ਸੁਰ ਹੋਇ ਜਾਤ ਨਿਮਖ ਮੈ ਸਤਿਗੁਰ ਬੁਧਿ  
ਸਿਖਲਾਈ ॥nar tay sur ho-ay jaat nimakh mai  
satgur buDh sikhlaa-ee.ਨਰ ਤੇ ਉਪਜਿ ਸੁਰਗ ਕਉ ਜੀਤਿਓ ਸੋ ਅਵਖਯ ਮੈ  
ਪਾਈ ॥੧॥nar tay upaj surag ka-o jeeti-o so  
avkhaDh mai paa-ee. ||1||

ਜਹਾ ਜਹਾ ਧੂਅ ਨਾਰਦੁ ਟੇਕੇ ਨੈਕੁ ਟਿਕਾਵਹੁ ਮੋਹਿ ॥

jahaa jahaa Dhoo-a naarad taykay naik  
tikaavahu mohi.ਤੇਰੇ ਨਾਮ ਅਵਿਲੰਬਿ ਬਹੁਤੁ ਜਨ ਉਧਰੇ ਨਾਮੇ ਕੀ  
ਨਿਜਮਤਿ ਏਹ ॥੨॥੩॥tayray naam avilamb bahut jan uDhray  
naamay kee nij mat ayh. ||2||3||

***Raag Gound Baani Naa Dev JiKi Ghar-1  
Ik Onkaar Sat Gur Parsaad Gond 2:3***

In this *shabad*, Nam Dev Ji shows us what should we ask from Him, when we realize the presence of God right in front of us?

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.

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ਪੰਨਾ ੮੭੬

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ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

raamkalee mehlāa 1 ghar 1  
cha-updayੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ik-o<sup>n</sup>kaar sat naam kartaa purakh  
nirbha-o nirvair akaal moorat  
ajoonē saibha<sup>n</sup> gur parsaad.

ਕੋਈ ਪੜਤਾ ਸਹਸਾਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ ॥

ko-ee parh-taa sehsaakirtaa ko-ee parhai  
puraanaa.

ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ ॥

ko-ee naam japai japmaalee laagai tisai  
Dhi-aanaa.ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ  
ਪਛਾਨਾ ॥੧॥ab hee kab hee kichhoo na jaanaa tayraa  
ayko naam pachhaanaa. ||1||

ਨ ਜਾਣਾ ਹਰੇ ਮੇਰੀ ਕਵਨ ਗਤੇ ॥

na jaanaa haray mayree kavan gatay.

ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ  
ਕਿਰਪਾ ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ ॥੧॥ ਰਹਾਉ ॥ham moorakh agi-aan saran parabh  
tayree kar kirpaa raakho mayree laaj  
patay. ||1|| rahaa-o.ਕਬਹੂ ਜੀਅੜਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ  
ਪਇਆਲੇ ॥kabhoo jee-arhaa oobh charhat hai  
kabhoo jaa-ay pa-i-aalay.ਲੋਭੀ ਜੀਅੜਾ ਬਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ  
ਭਾਲੇ ॥੨॥lobhee jee-arhaa thir na rahat hai chaaray  
kundaa bhaalay. ||2||ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ  
ਮਾਈ ॥maran likhaa-ay mandal meh aa-ay  
jeevan saajeh maa-ee.ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ ਬਲੰਤੀ  
ਆਈ ॥੩॥ayk chalay ham daykhah su-aamee  
bhaahi balantee aa-ee. ||3||ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ  
ਬਾਪੁ ਨ ਮਾਈ ॥na kisee kaa meet na kisee kaa bhaa-ee  
naa kisai baap na maa-ee.ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਜੇ ਤੂ ਦੇਵਹਿ ਅੰਤੇ ਹੋਇ  
ਸਖਾਈ ॥੪॥੧॥paranvat naanak jay too dayveh antay  
ho-ay sakhaa-ee. ||4||1||

**Ram Kali Mehla-1  
Ghar-1 Chaupadey**

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 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.**



ਪੰਨਾ ੮੭੭

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ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

raamkalee mehlāa 1.

ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ ॥  
 ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ ॥  
 ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੇ ॥  
 ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥੧॥

sun maachhindraa naanak bolai.  
 vasgat panch karay nah dolai.  
 aisee jugat jog ka-o paalay.  
 aap tarai saglay kul taray. ||1||

ਸੋ ਅਉਧੂਤੁ ਐਸੀ ਮਤਿ ਪਾਵੈ ॥  
 ਅਹਿਨਿਸਿ ਸੁੰਨਿ ਸਮਾਧਿ ਸਮਾਵੈ ॥੧॥ ਰਹਾਉ ॥

so a-udhooṭ aisee mat paavai.  
 ahinis sunn samaaDh samaavai. ||1||  
 rahaa-o.

ਭਿਖਿਆ ਭਾਇ ਭਗਤਿ ਭੈ ਚਲੈ ॥  
 ਹੋਵੈ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿ ਅਮੁਲੈ ॥  
 ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣੁ ਪਾਵੈ ॥  
 ਸਚਿ ਨਾਮਿ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ ॥੨॥

bhikhi-aa bhaa-ay bhagatbhai chalai.  
 hovai so taripat santokh amulai.  
 Dhi-aan roop ho-ay aasan paavai.  
 sach naam tarhee chit laavai. ||2||

ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥  
 ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਅਉਧੂ ਨੀਸਾਣੀ ॥  
 ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ ॥  
 ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਏ ॥੩॥

naanak bolai amrit banee.  
 sun maachhindraa a-oDhoo neesaanee.  
 aasaa maahi niraas valaa-ay.  
 nihcha-o naanak kartay paa-ay. ||3||

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਅਗਮੁ ਸੁਣਾਏ ॥  
 ਗੁਰ ਚੇਲੇ ਕੀ ਸੰਧਿ ਮਿਲਾਏ ॥  
 ਦੀਖਿਆ ਦਾਰੂਭੋਜਨੁ ਖਾਇ ॥

paranvat naanak agam sunaa-ay.  
 gur chaylay kee sanDh milaa-ay.  
 deekhi-aa daaroo bhojan khaa-ay.

ਪੰਨਾ ੮੭੮

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ਛਿਅ ਦਰਸਨ ਕੀ ਸੋਝੀ ਪਾਇ ॥੪॥੫॥

chhi-a darsan kee sojhee paa-ay. ||4||5||

### Ram Kali Mehla-1

It appears that Guru Nanak Dev Ji uttered this shabad 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.**

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ਪੰਨਾ ੮੮੦

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਘਰੁ ੧॥

raamkalee mehlāa 3 ghar 1.

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ ॥  
 ਘਰਿ ਘਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ ॥  
 ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰੁ ਹੈ ਚਾਰਿ ॥  
 ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੇ ਬੀਚਾਰਿ ॥੧॥

satjug sach kahai sabh ko-ee.  
 ghar ghar bhagat gurmukh ho-ee.  
 satjug Dharam pair hai chaar.  
 gurmukh boojhai ko beechaar. ||1||

ਜੁਗ ਚਾਰੇ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥  
 ਜਿ ਨਾਮਿ ਲਾਗੈ ਸੇ ਮੁਕਤਿ ਹੋਵੈ ਗੁਰ ਬਿਨੁ ਨਾਮੁ ਨ  
 ਪਾਵੈ ਕੋਈ ॥੧॥ ਰਹਾਉ ॥

jug chaaray naam vadi-aa-ee ho-ee.  
 je naam laagai so mukat hovai gur bin  
 naam na paavai ko-ee. ||1|| rahaa-o.

ਤ੍ਰੇਤੈ ਇਕ ਕਲ ਕੀਨੀ ਦੂਰਿ ॥  
 ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ ॥  
 ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਈ ॥  
 ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਸੁਖੁ ਹੋਈ ॥੨॥

taraytai ik kal keenee door.  
 pakhand vartiaa har jaanan door.  
 gurmukh boojhai sojhee ho-ee.  
 antar naam vasai sukh ho-ee. ||2||

ਦੁਆਪੁਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ ॥  
 ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ ॥  
 ਦੁਆਪੁਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ ॥  
 ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ॥੩॥

du-aapur doojai dubiDhaa ho-ay.  
 bharam bhulaanay jaaneh do-ay.  
 du-aapur Dharam du-ay pair rakhaa-ay.  
 gurmukh hovai ta naam drirh-aa-ay. ||3||

ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ ॥  
 ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ ॥  
 ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ ॥  
 ਸਤਗੁਰੁ ਭੇਟੈ ਨਾਮਿ ਉਧਾਰੁ ॥੪॥

kaljug Dharam kalaa ik rahaa-ay.  
 ik pair chalai maa-i-aa moh vaDhaa-ay.  
 maa-i-aa moh at gubaar.  
 satgur bhaytai naam uDhaar. ||4||

ਸਭ ਜੁਗ ਮਹਿ ਸਾਚਾ ਏਕੋ ਸੋਈ ॥  
 ਸਭ ਮਹਿ ਸਚੁ ਦੂਜਾ ਨਹੀ ਕੋਈ ॥  
 ਸਾਚੀ ਕੀਰਤਿ ਸਚੁ ਸੁਖੁ ਹੋਈ ॥  
 ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣੈ ਕੋਈ ॥੫॥

sabh jug meh saachaa ayko so-ee.  
 sabh meh sach doojaa nahee ko-ee.  
 saachee keerat sach sukh ho-ee.  
 gurmukh naam vakhaanai ko-ee. ||5||

ਸਭ ਜੁਗ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਹੋਈ ॥  
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥  
 ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਭਗਤੁ ਜਨੁ ਸੋਈ ॥  
 ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ ॥੬॥੧॥

sabh jug meh naam ootam ho-ee.  
 gurmukh virlaa boojhai ko-ee.  
 har naam Dhi-aa-ay bhagat jan so-ee.  
 naanak jug jug naam vadi-aa-ee ho-ee.  
 ||6||1||

*Ram Kali Mehla-3 Ghar-1*

As per 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 in this period 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 *Duaapar* 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 period, 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 by Guru’s grace, they who 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 false hood 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.**

*SGGS P - 880*

ਪੰਨਾ ੮੮੧

SGGS P-881

ਰਾਮਕਲੀ ਮਹਲਾ ੪॥

raamkalee mehlā 4.

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡ ਮੇਰੇ ਜਨ ਮਿਲਦਿਆ  
ਫਿਲ ਨ ਲਾਈਐ ॥jay vad bhaag hoveh vad mayray jan  
milḡi-aa<sup>N</sup>dhil na laa-ee-ai.ਹਰਿ ਜਨ ਅੰਮ੍ਰਿਤ ਕੁੰਟ ਸਰ ਨੀਕੇ ਵਡਭਾਗੀ ਤਿਤੁ  
ਨਾਵਾਈਐ ॥੧॥har jan amrit kunt sar neekay vad**h**aagee  
ṡit naavaa-ee-ai. ||1||

ਰਾਮ ਮੋ ਕਉ ਹਰਿ ਜਨ ਕਾਰੈ ਲਾਈਐ ॥

raam mo ka-o har jan kaarai laa-ee-ai.

ਹਉ ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਪਗ ਮਲਿ  
ਮਲਿ ਪੂਰਿ ਮੁਖਿ ਲਾਈਐ ॥੧॥ ਰਹਾਉ ॥ha-o paanee pakhaa peesa-o sant aagai  
pag mal mal **D**hoor mukh laa-ee-ai. ||1||  
rahaa-o.ਹਰਿ ਜਨ ਵਡੇ ਵਡੇ ਵਡ ਉਚੇ ਜੋ ਸਤਗੁਰ ਮੇਲਿ  
ਮਿਲਾਈਐ ॥har jan vaday vaday vad oochay jo satgur  
mayl milaa-ee-ai.ਸਤਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ਮਿਲਿ ਸਤਗੁਰ  
ਪੁਰਖ ਧਿਆਈਐ ॥੨॥satgur jayvad avar na ko-ee mil satgur  
purakh**D**hi-aa-ee-ai. ||2||ਸਤਗੁਰ ਸਰਣਿ ਪਰੇ ਤਿਨ ਪਾਇਆ ਮੇਰੇ ਠਾਕੁਰ  
ਲਾਜ ਰਖਾਈਐ ॥satgur saran paray tin paa-i-aa mayray  
**t**haakur laaj rakhaa-ee-ai.ਇਕਿ ਅਪਣੈ ਸੁਆਇ ਆਇ ਬਹਹਿ ਗੁਰ ਆਗੈ  
ਜਿਉ ਬਗੁਲ ਸਮਾਧਿ ਲਗਾਈਐ ॥੩॥ik apnai su-aa-ay aa-ay baheh gur aagai  
ji-o bagul samaa**D**h lagaa-ee-ai. ||3||ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੂ  
ਮੁਖਿ ਲਾਈਐ ॥bagulaa kaag neech kee sangat jaa-ay  
karang bikhoo mukh laa-ee-ai.ਨਾਨਕ ਮੇਲਿ ਮੇਲਿ ਪ੍ਰਭ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹੰਸੁ  
ਕਰਾਈਐ ॥੪॥੪॥naanak mayl mayl parabh sangat mil  
sangat hans karaa-ee-ai. ||4||4||**Ram Kali Mehla-4**

In this *shabad*, 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 corn (for them), 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 joining such a congregation, I too may become immaculate like a 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.**

*SGGS P - 881*

ਪੰਨਾ ੮੮੩

SGGS P-883

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਤ੍ਰੈ ਗੁਣ ਰਹਤ ਰਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ  
ਜਾਨੈ ॥

tarai gun rahat rahai niraaree saaDhik  
siDh na jaanai.

ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤ ਸੰਪੂਰਨ ਸਤਿਗੁਰ ਕੈ  
ਖਜਾਨੈ ॥੧॥

raṭan koṭh-rhee amrit sampooran satgur  
kai khajaanai. ||1||

ਅਚਰਜੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥

achraj kichh kahan na jaa-ee.

ਬਸਤੁ ਅਗੋਚਰ ਭਾਈ ॥੧॥ ਰਹਾਉ ॥

basat agochar bhaa-ee. ||1|| rahaa-o.

ਮੋਲੁ ਨਾਹੀ ਕਛੁ ਕਰਣੈ ਜੋਗਾ ਕਿਆ ਕੋ ਕਹੈ  
ਸੁਣਾਵੈ ॥

mol naahee kachh karnai jogaa ki-aa ko  
kahai sunaavai.

ਕਥਨ ਕਹਣ ਕਉ ਸੋਝੀ ਨਾਹੀ ਜੋ ਪੇਖੈ ਤਿਸੁ ਬਣਿ  
ਆਵੈ ॥੨॥

kathan kahan ka-o sojhee naahee jo  
paykhai tis ban aavai. ||2||

ਸੋਈ ਜਾਣੈ ਕਰਣੈਹਾਰਾ ਕੀਤਾ ਕਿਆ ਬੇਚਾਰਾ ॥

so-ee jaanai karnaihaaraa keetaa ki-aa  
baychaaraa.

ਆਪਣੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਣੈ ਹਰਿ ਆਪੇ ਪੂਰ  
ਭੰਡਾਰਾ ॥੩॥

aapnee gat mit aapay jaanai har aapay  
poor bhandaaraa. ||3||

ਐਸਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਮਨਿ ਚਾਖਿਆ ਤ੍ਰਿਪਤਿ ਰਹੇ  
ਆਘਾਈ ॥

aisaa ras amrit man chaakhi-aa taripat  
rahay aaghaa-ee.

ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਆਸਾ ਪੂਰੀਸਤਿਗੁਰ ਕੀ  
ਸਰਣਾਈ ॥੪॥੪॥

kaho naanak mayree aasaa pooree  
satgur kee sarnaa-ee. ||4||4||

### Ram Kali Mehla-5

In this *shabad*, Guru Ji tells us, what are the unique virtues and merits of God's Name, and why he considers God's Name as more valuable than all the most precious jewels and diamonds on earth.

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 by telling us in 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.**

SGGS P - 883

ਪੰਨਾ ੮੮੫

SGGS P-885

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਜਪਿ ਗੋਬਿੰਦੁ ਗੋਪਾਲ ਲਾਲੁ ॥

jap gobind gopaal laal.

ਰਾਮ ਨਾਮ ਸਿਮਰਿ ਤੂ ਜੀਵਹਿ ਫਿਰਿ ਨ ਖਾਈ  
ਮਹਾ ਕਾਲੁ ॥੧॥ ਰਹਾਉ ॥raam naam simar too jeeveh fir na khaa-ee  
mahaa kaal. ||1|| rahaa-o.

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ ॥

kot janam bharam bharam bharam aa-i-o.

ਪੰਨਾ ੮੮੬

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ਬਡੈ ਭਾਗਿ ਸਾਧਸੰਗੁ ਪਾਇਓ ॥੧॥

badai bhaag saadh sang paa-i-o. ||1||

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਨਾਹੀ ਉਧਾਰੁ ॥

bin gur pooray naahee udhaar.

ਬਾਬਾ ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥੨॥੧੧॥

baabaa naanak aakhai ayhu beechar.  
||2||11||**Ram Kali Mehla- 5**

In this *shabad*, Guru Ji tells us, how can we avoid 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 congregation of saintly persons 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.**

SGGS P - 885-886

ਪੰਨਾ ੮੮੭

SGGS P-887

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤ ॥  
ਹਿਰਦੈ ਰਾਮੁ ਨਹੀ ਪੂਰਨ ਰਹਤ ॥  
ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕ ਦ੍ਰਿੜਾਵੈ ॥  
ਅਪਨਾ ਕਹਿਆ ਆਪਿ ਨ ਕਮਾਵੈ ॥੧॥

mukh tay parh-taa teekaa sahit.  
hirdai raam nahee pooran rahat.  
updays karay kar lok darirh-aavai.  
apnaa kahi-aa aap na kamaavai. ||1||

ਪੰਡਿਤ ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤ ॥  
ਮਨ ਕਾ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਪੰਡਿਤ ॥੧॥ ਰਹਾਉ ॥

pandit bayd beechaar pandit.  
man kaa kroDh nivaar pandit. ||1||  
rahaa-o.

ਆਗੈਰਾਖਿਓ ਸਾਲ ਗਿਰਾਮੁ ॥

aagai raakhi-o saal giraam.

ਪੰਨਾ ੮੮੮

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ਮਨੁ ਕੀਨੋ ਦਹ ਦਿਸ ਬਿਸ੍ਰਾਮੁ ॥  
ਤਿਲਕੁ ਚਰਾਵੈ ਪਾਈ ਪਾਇ ॥  
ਲੋਕੁ ਪਚਾਰਾ ਅੰਧੁ ਕਮਾਇ ॥੨॥

man keeno dah dis bisraam.  
tilak charaavai paa-ee paa-ay.  
lok pacharaa anDh kamaa-ay. ||2||

ਖਟੁ ਕਰਮਾ ਅਰੁ ਆਸਣੁ ਧੋਤੀ ॥  
ਭਾਗਠਿ ਗ੍ਰਿਹਿ ਪੜੈ ਨਿਤ ਪੋਥੀ ॥  
ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤੁ ॥  
ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤੁ ॥੩॥

khat karmaa ar aasan Dhotee.  
bhaagath garihi parhai nit pothee.  
maalaa fayrai mangai bibhoot.  
ih biDh ko-ay na tari-o meet. ||3||

ਸੋ ਪੰਡਿਤੁ ਗੁਰੁ ਸਬਦੁ ਕਮਾਇ ॥  
ਤ੍ਰੈ ਗੁਣ ਕੀ ਓਸੁ ਉਤਰੀ ਮਾਇ ॥  
ਚਤੁਰ ਬੇਦ ਪੂਰਨ ਹਰਿ ਨਾਇ ॥  
ਨਾਨਕ ਤਿਸ ਕੀ ਸਰਣੀ ਪਾਇ ॥੪॥੬॥੧੭॥

so pandit gur sabad kamaa-ay.  
tarai gun kee os utree maa-ay.  
chatur bayd pooran har naa-ay.  
naanak tis kee sarnee paa-ay. ||4||6||17||

### Ram Kali Mehla-5

In this *shabad*, Guru Ji comments on the conduct of some 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 preaches.”(1)

Directly addressing one such *pundit*, who in addition to having the weaknesses mentioned 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 against such 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.**

SGGS P - 887-888

ਪੰਨਾ ੮੮੯

SGGS P-889

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਸਿੰਚਹਿ ਦਰਬੁ ਦੇਹਿ ਦੁਖੁ ਲੋਗੁ ॥  
 ਤੇਰੈ ਕਾਜਿ ਨ ਅਵਰਾ ਜੋਗੁ ॥  
 ਕਰਿ ਅਹੰਕਾਰੁ ਹੋਇ ਵਰਤਹਿ ਅੰਧੁ ॥  
 ਜਮ ਕੀ ਜੇਵਤੀ ਤੂ ਆਗੈ ਬੰਧੁ ॥੧॥

sincheh darab deh dukh log.  
 tayrai kaaj na avraa jog.  
 kar aha<sup>n</sup>kaar ho-ay varteh anDh.  
 jam kee jayvrhee too aagai banDh. ||1||

ਛਾਡਿ ਵਿਡਾਣੀ ਤਾਤਿ ਮੂੜੇ ॥  
 ਈਹਾ ਬਸਨਾ ਰਾਤਿ ਮੂੜੇ ॥  
 ਮਾਇਆ ਕੇ ਮਾਤੇ ਤੈ ਉਠਿ ਚਲਨਾ ॥  
 ਰਾਚਿ ਰਹਿਓ ਤੂ ਸੰਗਿ ਸੁਪਨਾ ॥੧॥ ਰਹਾਉ ॥

chhaad vidaanee taat moorhay.  
 eehaa basnaa raat moorhay.  
 maa-i-aa kay maatay tai uth chalnaa.  
 raach rahi-o too sang supnaa. ||1||  
 rahaa-o.

ਬਾਲ ਬਿਵਸਥਾ ਬਾਰਿਕੁ ਅੰਧੁ ॥  
 ਭਰਿ ਜੋਬਨਿ ਲਾਗਾਦੁਰਗੰਧੁ ॥

baal bivasthaa baarik anDh.  
 bhar joban laagaa durganDh.

ਪੰਨਾ ੮੯੦

SGGSP-990

ਤ੍ਰਿਤੀਅ ਬਿਵਸਥਾ ਸਿੰਚੇ ਮਾਇ ॥  
 ਬਿਰਧਿ ਭਇਆ ਛੋਡਿ ਚਲਿਓ ਪਛੁਤਾਇ ॥੨॥

taritee-a bivasthaa sinchay maa-ay.  
 biraDh bha-i-aa chhod chali-o  
 pachhutaa-ay. ||2||

ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲੁ ਚੇਹੁ ॥  
 ਨਾਮ ਬਿਹੁਣੀ ਹੋਈ ਖੇਹੁ ॥  
 ਪਸੂ ਪਰੇਤ ਮੁਗਧੁ ਤੇ ਬੁਰੀ ॥  
 ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਏਹੁ ਸਿਰੀ ॥੩॥

chirankaal paa-ee darulabh dayh.  
 naam bihoonee ho-ee khayh.  
 pasoo parayt mugaDh tay buree.  
 tiseh na boojhai jin ayh siree. ||3||

ਸੁਣਿ ਕਰਤਾਰ ਗੋਵਿੰਦ ਗੋਪਾਲ ॥  
 ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ ॥  
 ਤੁਮਹਿ ਛੁਡਾਵਹੁ ਛੁਟਕਹਿ ਬੰਧੁ ॥  
 ਬਖਸਿ ਮਿਲਾਵਹੁ ਨਾਨਕ ਜਗ ਅੰਧੁ ॥੪॥੧੨॥੨੩॥

sun kartaar govind gopaal.  
 deen da-i-aal sadaa kirpaal.  
 tumeh chhadaavahu chhutkahi banDh.  
 bakhhas milaavhu naanak jag anDh.  
 ||4||12||23||

*Ram Kali Mehla-5*

This *shabad* is perhaps 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 (meditating on God’s) Name, it has become (useless like) ashes. (Actually, that body) is worse than an animal, ghost, and an idiot, who 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.**

*SGGS P - 889-890*

ਪੰਨਾ ੮੯੧

SGGS P-891

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਗੁਰੁ ਕਰਿ ਪਕਰੀ ਨ ਆਈ ਹਾਥਿ ॥  
ਪ੍ਰੀਤਿ ਕਰੀ ਚਾਲੀ ਨਹੀ ਸਾਥਿ ॥  
ਕਹੁ ਨਾਨਕ ਜਉ ਤਿਆਗਿ ਦਈ ॥  
ਤਬ ਓਹ ਚਰਣੀ ਆਇ ਪਈ ॥੧॥

gahu kar pakree na aa-ee haath.  
pareet̃ karee chaalee nahee saath.  
kaho naanak ja-o t̃i-aag dā-ee.  
ṭab oh charṇee aa-ay pa-ee. ||1||

ਸੁਣਿ ਸੰਤਹੁ ਨਿਰਮਲ ਬੀਚਾਰ ॥  
ਰਾਮ ਨਾਮ ਬਿਨੁ ਗਤਿ ਨਹੀ ਕਾਈ ਗੁਰੁ ਪੂਰਾ  
ਭੇਟਤ ਉਧਾਰ ॥੧॥ ਰਹਾਉ ॥

sun̄ sant̄ahu nirmal beechaar.  
raam naam bin gaṭ̄ nahee kaa-ee gur  
pooraa bh̄haytaṭ̄ uD̄haar. ||1|| rahaa-o.

ਪੰਨਾ ੮੯੨

SGGS P-892

ਜਬ ਉਸ ਕਉ ਕੋਈ ਦੇਵੈ ਮਾਨੁ ॥  
ਤਬ ਆਪਸ ਊਪਰਿ ਰਖੈ ਗੁਮਾਨੁ ॥  
ਜਬ ਉਸ ਕਉ ਕੋਈ ਮਨਿ ਪਰਹਰੈ ॥  
ਤਬ ਓਹ ਸੇਵਕਿ ਸੇਵਾ ਕਰੈ ॥੨॥

jab us ka-o ko-ee d̄evai maan.  
ṭab aapas oopar rak̄hai gumaan.  
jab us ka-o ko-ee man parharai.  
ṭab oh sayvak sayvaa karai. ||2||

ਮੁਖਿ ਬੇਰਾਵੈ ਅੰਤਿ ਠਗਾਵੈ ॥  
ਇਕਤੁ ਠਉਰ ਓਹ ਕਹੀ ਨ ਸਮਾਵੈ ॥  
ਉਨਿ ਮੋਹੇ ਬਹੁਤੇ ਬ੍ਰਹਮੰਡ ॥  
ਰਾਮ ਜਨੀ ਕੀਨੀ ਖੰਡ ਖੰਡ ॥੩॥

muk̄h bayraavai ant̄thagaavai.  
ikatt̄ha-ur oh kahee na samaavai.  
un̄ mohay bahut̄ay barahmand.  
raam janee keenee k̄hand k̄hand. ||3||

ਜੋ ਮਾਗੈ ਸੋ ਭੂਖਾ ਰਹੈ ॥  
ਇਸੁ ਸੰਗਿ ਰਾਚੈ ਸੁ ਕਛੂ ਨ ਲਹੈ ॥  
ਇਸਹਿ ਤਿਆਗਿ ਸਤਸੰਗਤਿ ਕਰੈ ॥  
ਵਡਭਾਗੀ ਨਾਨਕ ਓਹੁ ਤਰੈ ॥੪॥੧੮॥੨੯॥

jo maagai so bh̄hook̄haa rahai.  
is sang raachai so kach̄hoo na lahai.  
iseh t̃i-aag sats̄ngat̄ karai.  
vadb̄haagee naanak oh ṭarai. ||4||18||29||

### Ram Kali Mehla-5

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 (from *Maya*). 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 of) 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.**

*SGGS P - 891-892*



ਪੰਨਾ ੮੯੩

SGGS P-893

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਰਤਨ ਜਵੇਹਰ ਨਾਮ ॥  
 ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨ ॥  
 ਸੂਖ ਸਹਜ ਦਇਆ ਕਾ ਪੋਤਾ ॥  
 ਹਰਿ ਭਗਤਾ ਹਵਾਲੈ ਹੋਤਾ ॥੧॥

raṭan javayhar naam.  
 sat̃ santokh gi-aan.  
 sookh sahj da-i-aa kaa potaa.  
 har bhagṭaa havaalai hotaa. ||1||

ਮੇਰੇ ਰਾਮ ਕੇ ਭੰਡਾਰੁ ॥  
 ਖਾਤ ਖਰਚਿ ਕਛੁ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤੁ ਨਹੀ ਹਰਿ  
 ਪਾਰਾਵਾਰੁ ॥੧॥ ਰਹਾਉ ॥

mayray raam ko bhandaar.  
 khaatkharach kachhtot na aavai ant  
 nahee har paaraavaar. ||1|| rahaa-o.

ਕੀਰਤਨੁ ਨਿਰਮੋਲਕ ਹੀਰਾ ॥  
 ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ ॥  
 ਅਨਹਦ ਬਾਣੀ ਪੁੰਜੀ ॥  
 ਸੰਤਨ ਹਥਿ ਰਾਖੀ ਕੁੰਜੀ ॥੨॥

keertan nirmolak heeraa.  
 aanand gune gaheeraa.  
 anhad banee poonjee.  
 santan hath raakhee koonjee. ||2||

ਪੰਨਾ ੮੯੪

SGGS P-894

ਸੁੰਨ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ ॥  
 ਕੇਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ ॥  
 ਭਗਤ ਸੰਗਿ ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ ॥  
 ਤਹ ਹਰਖ ਨ ਸੋਗ ਨ ਜਨਮ ਨ ਮਰਤ ॥੩॥

sunn samaaDh gufaa tah aasan.  
 kayval barahm pooran tah baasan.  
 bhagat sang parabh gosat karat.  
 tah harakh na sog na janam na marat.  
 ||3||

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਆ ॥  
 ਸਾਧਸੰਗਿ ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ॥  
 ਦਇਆਲ ਪੁਰਖ ਨਾਨਕ ਅਰਦਾਸਿ ॥  
 ਹਰਿ ਮੇਰੀ ਵਰਤਣਿ ਹਰਿ ਮੇਰੀ ਰਾਸਿ ॥੪॥੨੪॥੩੫॥

kar kirpaa jis aap divaa-i-aa.  
 saadhsang tin har Dhan paa-i-aa.  
 da-i-aal purakh naanak ardaas.  
 har mayree vartan har mayree raas.  
 ||4||24||35||

### Ram Kali Mehla-5

In this *shabad*, Guru Ji describes the blessings the saints of God enjoy when He gives them a key to His treasure, which is brimful with the jewels of God's Name.

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 (also)."(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.**

*SGGS P - 893-894*

ਪੰਨਾ ੮੯੫

SGGS P-895

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlā 5.

ਦੁਲਭ ਦੇਹ ਸਵਾਰਿ ॥

ḁulabhḁdayh savaar.

ਜਾਹਿ ਨ ਦਰਗਹ ਹਾਰਿ ॥

jaahi na ḁargeh haar.

ਹਲਤਿ ਪਲਤਿ ਤੁਧੁ ਹੋਇ ਵਡਿਆਈ ॥

halatḁ palattuḁh ho-ay vadi-aa-ee.

ਅੰਤ ਕੀ ਬੋਲਾ ਲਏ ਛਡਾਈ ॥੧॥

antḁ kee baylaa la-ay ḁhḁdaa-ee. ||1||

ਰਾਮ ਕੇ ਗੁਨ ਗਾਉ ॥

raam kay gun gaa-o.

ਹਲਤੁ ਪਲਤੁ ਹੋਹਿ ਦੋਵੈ ਸੁਹੇਲੇ ਅਚਰਜ ਪੁਰਖੁ  
ਧਿਆਉ ॥੧॥ ਰਹਾਉ ॥halatḁ palatḁ hohi ḁovai suhaylay achraj  
purakhḁhḁi-aa-o. ||1|| rahaa-o.

ਉਠਤ ਬੈਠਤ ਹਰਿ ਜਾਪੁ ॥

oothatḁ baiḁhatḁ har jaap.

ਬਿਨਸੈ ਸਗਲ ਸੰਤਾਪੁ ॥

binsai sagal santḁap.

ਬੈਰੀ ਸਭਿ ਹੋਵਹਿ ਮੀਤ ॥

bairee sabḁ hoveh meetḁ.

ਨਿਰਮਲੁ ਤੇਰਾ ਹੋਵੈ ਚੀਤ ॥੨॥

nirmalḁ ḁayraa hovai cheetḁ. ||2||

ਸਭ ਤੇ ਉਤਮ ਇਹੁ ਕਰਮੁ ॥

sabḁḁḁay ootḁm ih karam.

ਸਗਲ ਧਰਮ ਮਹਿ ਸ਼ੇਸਟ ਧਰਮੁ ॥

sagal ḁharam meh saraysat ḁharam.

ਹਰਿ ਸਿਮਰਨਿ ਤੇਰਾ ਹੋਇ ਉਧਾਰੁ ॥

har simranḁ ḁayraa ho-ay uḁhaar.

ਜਨਮ ਜਨਮ ਕਾ ਉਤਰੈ ਭਾਰੁ ॥੩॥

janam janam kaa utraiḁ bḁaar. ||3||

ਪੂਰਨ ਤੇਰੀ ਹੋਵੈ ਆਸ ॥

pooranḁ ḁayree hovai aas.

ਜਮ ਕੀ ਕਟੀਐ ਤੇਰੀ ਫਾਸ ॥

jam kee katee-ai ḁayree faas.

ਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਨੀਜੈ ॥

gur kaa upḁdays suneejai.

ਨਾਨਕਸੁਖਿ ਸਹਜਿ ਸਮੀਜੈ ॥੪॥੩੦॥੪੧॥

naanak sukhḁ sahj sameejai. ||4||30||41||

**Ram Kali Mehla-5**

In this *shabad*, Guru Ji lists the benefits and blessings we obtain by following Guru's 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 would vanish. All your enemies would become your friends, and your mind would become 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 (act. 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 closing, 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 we go to God’s court with honor, then we should listen to the advice of the Guru and meditate on God’s Name.**

*SGGS P - 895*

ਪੰਨਾ ੮੯੮

SGGS P-898

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਿਸੁ ਭਰਵਾਸੈ ਬਿਚਰਹਿ ਭਵਨੈ ॥  
ਮੂੜ ਮੁਗਧ ਤੇਰਾ ਸੰਗੀ ਕਵਨੈ ॥  
ਰਾਮੁ ਸੰਗੀ ਤਿਸੁ ਗਤਿ ਨਹੀ ਜਾਨਹਿ ॥  
ਪੰਚ ਬਟਵਾਰੇ ਸੇ ਮੀਤ ਕਰਿ ਮਾਨਹਿ ॥੧॥

ਸੇ ਘਰੁ ਸੇਵਿ ਜਿਤੁ ਉਧਰਹਿ ਮੀਤ ॥  
ਗੁਣ ਗੋਵਿੰਦ ਰਵੀਅਹਿ ਦਿਨੁ ਰਾਤੀ ਸਾਧਸੰਗਿ  
ਕਰਿ ਮਨ ਕੀ ਪ੍ਰੀਤਿ ॥੧॥ ਰਹਾਉ ॥

ਜਨਮੁ ਬਿਹਾਨੋ ਅਹੰਕਾਰਿ ਅਰੁ ਵਾਦਿ ॥  
ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਬਿਖਿਆ ਸਾਦਿ ॥  
ਭਰਮਤ ਭਰਮਤ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ॥  
ਤਰੀ ਨ ਜਾਈ ਦੁਤਰ ਮਾਇਆ ॥੨॥

ਕਾਮਿ ਨ ਆਵੈ ਸੁ ਕਾਰ ਕਮਾਵੈ ॥  
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ ॥  
ਰਾਖਨ ਕਉ ਦੂਸਰ ਨਹੀ ਕੋਇ ॥  
ਤਉ ਨਿਸਤਰੈ ਜਉ ਕਿਰਪਾ ਹੋਇ ॥੩॥

ਪਤਿਤ ਪੁਨੀਤ ਪ੍ਰਭ ਤੇਰੇ ਨਾਮੁ ॥  
ਅਪਨੇ ਦਾਸ ਕਉ ਕੀਜੈ ਦਾਨੁ ॥  
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਗਤਿ ਕਰਿ ਮੇਰੀ ॥  
ਸਰਣਿ ਗਹੀ ਨਾਨਕ ਪ੍ਰਭ ਤੇਰੀ ॥੪॥੩੭॥੪੮॥

raamkalee mehlā 5.

kis bharvaasai bichrahi bhavan.  
moorh mugaDhtayraa sangee kavan.  
raam sangee tis gat nahee jaaneh.  
panch batvaaray say meet᳚ kar maaneh.  
||1||

so ghar sayv jit᳚ uDhrahi meet᳚.  
gun govind ravee-ah din raat᳚ee saaDhsang  
kar man kee pareet᳚. ||1|| rahaa-o.

janam bihaano aha<sup>n</sup>kaar ar vaad᳚.  
taripat na aavai bikhi-aa saad᳚.  
bharmat᳚ bharmat᳚ mahaa dukh paa-i-aa.  
taree na jaa-ee dutar maa-i-aa. ||2||

kaam na aavai so kaar kamaavai.  
aap beej aapay hee khaavai.  
raakhan ka-o doosar nahee ko-ay.  
ta-o nistarai ja-o kirpaa ho-ay. ||3||

patit puneet᳚ parabh tayro naam.  
apnay daas ka-o keejai daan.  
kar kirpaa parabh gat kar mayree.  
saran gahee naanak parabh tayree.  
||4||37||48||

### Ram Kali Mehla-5

If we look around 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.**

10-7-92

SGGS P - 898

ਪੰਨਾ ੯੦੦

SGGS P-900

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਈਧਨ ਤੇ ਬੈਸੰਤਰੁ ਭਾਗੈ ॥  
ਮਾਟੀ ਕਉ ਜਲੁ ਦਹ ਦਿਸ ਤਿਆਗੈ ॥  
ਊਪਰਿ ਚਰਨ ਤਲੈ ਆਕਾਸੁ ॥ ਘਟ ਮਹਿ ਸਿੰਧੁ ਕੀਓ  
ਪਰਗਾਸੁ ॥੧॥

eeNDhan tay baisantar bhaagai.  
maatee ka-o jal dah dis ti-aagai.  
ooper charan talai aakaas. ghat meh  
sinDh kee-o pargaas. ||1||

ਐਸਾ ਸੰਮੁਥੁ ਹਰਿ ਜੀਉ ਆਪਿ ॥  
ਨਿਮਖ ਨ ਬਿਸਰੈ ਜੀਅ ਭਗਤਨ ਕੈ ਆਠ ਪਹਰ  
ਮਨ ਤਾ ਕਉਜਾਪਿ ॥੧॥ ਰਹਾਉ ॥

aisaa samrath har jee-o aap.  
nimakh na bisrai jee-a bhagtan kai aath  
pahar man taa ka-o jaap. ||1|| rahaa-o.

ਪ੍ਰਥਮੇ ਮਾਖਨੁ ਪਾਛੈ ਦੂਧੁ ॥  
ਮੈਲੁ ਕੀਨੋ ਸਾਬੁਨੁ ਸੂਧੁ ॥ ਭੈ ਤੇ ਨਿਰਭਉ ਡਰਤਾ  
ਫਿਰੈ ॥  
ਹੋਂਦੀ ਕਉ ਅਣਹੋਂਦੀ ਹਿਰੈ ॥੨॥

parathmay maakhan paachhai dooDh.  
mailoo keeno saabun sooDh. bhai tay  
nirbha-o dartaa firai.  
hoNdee ka-o anhoNdee hirai. ||2||

ਦੇਹੀ ਗੁਪਤ ਬਿਦੇਹੀ ਦੀਸੈ ॥  
ਸਗਲੇ ਸਾਜਿ ਕਰਤ ਜਗਦੀਸੈ ॥  
ਠਗਣਹਾਰ ਅਣਠਗਦਾ ਠਾਗੈ ॥  
ਬਿਨੁ ਵਖਰ ਫਿਰਿ ਫਿਰਿ ਉਠਿ ਲਾਗੈ ॥੩॥

dayhee gupat bidayhee deesai.  
saglay saaj karat jagdeesai.  
thaganhaar an-thagdaa thaagai.  
bin vakhar fir fir uth laagai. ||3||

ਸੰਤ ਸਭਾ ਮਿਲਿ ਕਰਹੁ ਬਖਿਆਣ ॥  
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ ॥  
ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਬੀਚਾਰੇ ਕੋਇ ॥  
ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ ॥੪॥੪੩॥੫੪॥

sant sabhaa mil karahu bakhi-aan.  
simrit saasat bayd puraan.  
barahm bechaar bechaaray ko-ay.  
naanak taa kee param gat ho-ay.  
||4||43||54||

### Ram Kali Mehla-5

In this *shabad*, Guru Ji 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 is 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-pause)

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 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.”(4-43-54)

**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...” However, only a rare person, who does that kind of reflection, would obtain the supreme state of union with God.**

2-15-93

SGGS P - 900



ਪੰਨਾ ੯੦੧

SGGS P-901

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>N</sup>kaar satgur parsaad.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ ॥

raag raamkalee mehlaa 9 tipday.

ਚੇ ਮਨ ਓਟ ਲੋਹੁ ਹਰਿ ਨਾਮਾ ॥

ray man ot layho har naamaa.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ  
ਨਿਰਬਾਨਾ ॥੧॥ ਰਹਾਉ ॥jaa kai simran durmat naasai paavahi pad  
nirbaanaa. ||1|| rahaa-o.ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ  
ਗਾਵੈ ॥badbhaagee tih jan ka-o jaanhu jo har  
kay gun gaavai.ਜਨਮ ਜਨਮ ਕੇ ਪਾਪਖੋਇ ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ  
ਸਿਧਾਵੈ ॥੧॥janam janam kay paap kho-ay kai fun  
baikunth siDhaavai. ||1||

ਪੰਨਾ ੯੦੨

SGGS P-902

ਅਜਾਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ  
ਆਈ ॥ajaamal ka-o ant kaal meh naaraa-in  
suDh aa-ee.ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ  
ਪਾਈ ॥੨॥jaa<sup>N</sup> gat ka-o jogeesur baachhat so gat  
chhin meh paa-ee. ||2||ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ  
ਗਜਿ ਕੀਨਾ ॥naahin gun naahin kachh bidi-aa Dharam  
ka-un gaj keena.ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ  
ਦੀਨਾ ॥੩॥੧॥naanak birad raam kaa daykhu abhai  
daan tih deena. ||3||1||***Raag Ram Kali Mohalla-9 Tipdaiy***

In this *shabad*, Guru Ji asks us to seek the shelter of God's Name and cites some legendary examples from Hindu mythology to illustrate his point.

So addressing his own mind (and indirectly us), he says: "O' my mind seek the support of God's Name, by remembering whom your evil intellect would flee away and you would obtain the status, where no desires arise."(1-pause)

Describing the blessings, one obtains by singing praises of God, he says: "(O' my friends), deem that person to be fortunate who sings praises of God; and purging the mind of the sins (committed) birth after birth, goes to heaven."(1)

Guru Ji now cites a famous Hindu legend of *Aja Mal*, who was a much respected court priest of a king, but misguided by lust, fell in love with a prostitute. In spite of warnings 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 his sincere prayer, God took pity on *Aja Mal* 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.”(2)

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).”(3-1)

**The message of this *shabad* is that even if we have been the worst sinners, still if we sincerely seek the shelter of God, then as per His tradition He may still forgive us and bless us with salvation.**

12-15-92

SGGS P - 901-902

ਪੰਨਾ ੯੦੩

SGGS P-903

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

raamkalee mehlāa 1.

ਖਟੁ ਮਟੁ ਦੇਹੀ ਮਨੁ ਬੈਰਾਗੀ ॥  
ਸੁਰਤਿ ਸਬਦੁ ਧੁਨਿ ਅੰਤਰਿ ਜਾਗੀ ॥  
ਵਾਜੈ ਅਨਹਦੁ ਮੇਰਾ ਮਨੁ ਲੀਣਾ ॥  
ਗੁਰ ਬਚਨੀ ਸਚਿ ਨਾਮਿ ਪਤੀਣਾ ॥੧॥

kh̄at mat̄ dayhee man bairāagee.  
surat̄ sabad̄Dh̄un ant̄ar jaagee.  
vaajai anhad̄ mayraa man leenāa.  
gur bachnee sach naam paṭēenāa. ||1||

ਪ੍ਰਾਣੀ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਈਐ ॥  
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਗੈਹਰਿ ਹਰਿ  
ਨਾਮਿ ਸਮਾਈਐ ॥੧॥ ਰਹਾਉ ॥

paraānee raam bhagat̄ sukh̄ paa-ee-ai.  
gurmukh̄ har har meeth̄aa laagai har har  
naam samaa-ee-ai. ||1|| rahaa-o.

ਪੰਨਾ ੯੦੪

SGGS P-904

ਮਾਇਆ ਮੋਹੁ ਬਿਵਰਜਿ ਸਮਾਏ ॥  
ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੇਲਿ ਮਿਲਾਏ ॥  
ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ॥  
ਤਿਤੁ ਰਾਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ ॥੨॥

maa-i-aa moh bivaraj samaa-ay.  
sat̄gur bh̄aytai mayl milāa-ay.  
naam raṭan̄ nirmolak̄ heeraa.  
ṭiṭ raat̄aa mayraa man D̄heeraa. ||2||

ਹਉਮੈ ਮਮਤਾ ਰੋਗੁ ਨ ਲਾਗੈ ॥  
ਰਾਮ ਭਗਤਿ ਜਮ ਕਾ ਭਉ ਭਾਗੈ ॥  
ਜਮੁ ਜੰਦਾਰੁ ਨ ਲਾਗੈ ਮੋਹਿ ॥  
ਨਿਰਮਲ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਸੋਹਿ ॥੩॥

ha-umai mamṭaa rog na laagai.  
raam bh̄agat̄ jam kaa bh̄a-o bh̄aagai.  
jam jandaar na laagai mohi.  
nirmal naam ridai har sohi. ||3||

ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ ॥  
ਗੁਰਮਤਿ ਜਾਗੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ ॥  
ਅਨਦਿਨੁ ਜਾਗਿ ਰਹੇ ਲਿਵ ਲਾਈ ॥  
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ ॥੪॥

sabad̄ beechaar bh̄a-ay nirankaaree.  
gurmat̄ jaagay durmat̄ parhaaree.  
an-d̄in jaag rahay liv laa-ee.  
jeevan mukat̄ gat̄ ant̄ar paa-ee. ||4||

ਅਲਿਪਤ ਗੁਫਾ ਮਹਿ ਰਹਹਿ ਨਿਚਾਰੇ ॥  
ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ ॥  
ਪਰ ਘਰ ਜਾਇ ਨ ਮਨੁ ਡੋਲਾਏ ॥  
ਸਹਜ ਨਿਰੰਤਰਿ ਰਹਉ ਸਮਾਏ ॥੫॥

alipat̄ gufaa meh rahah niraaray.  
ṭaskar panch sabad̄ sangh̄aaray.  
par ghar̄ jaa-ay na man dolāa-ay.  
sahj niran̄tar raha-o samaa-ay. ||5||

ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਅਉਧੁਤਾ ॥  
ਸਦ ਬੈਰਾਗੀ ਤਤੁ ਪਰੋਤਾ ॥  
ਜਗੁ ਸੂਤਾ ਮਰਿ ਆਵੈ ਜਾਇ ॥  
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸੋਝੀ ਪਾਇ ॥੬॥

gurmukh̄ jaag rahay a-uD̄hoot̄aa.  
sad̄ bairāagee ṭat̄ parot̄aa.  
jag soot̄aa mar aavai jaa-ay.  
bin gur sabad̄ na soj̄hee paa-ay. ||6||

ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ ॥  
 ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ ॥  
 ਤਉ ਜਾਨੀ ਜਾ ਸਬਦਿ ਪਛਾਨੀ ॥  
 ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ ॥੭॥

anhad sabad vajai din raatee.  
 avigat kee gat gurmukh jaatee.  
 ta-o jaanee jaa sabad pachhaanee.  
 ayko rav rahi-aa nirbaanee. ||7||

ਸੁੰਨ ਸਮਾਧਿ ਸਹਜਿ ਮਨੁ ਰਾਤਾ ॥  
 ਤਜਿ ਹਉ ਲੋਭਾ ਏਕੋ ਜਾਤਾ ॥  
 ਗੁਰ ਚੇਲੇ ਅਪਨਾ ਮਨੁ ਮਾਨਿਆ ॥  
 ਨਾਨਕ ਦੂਜਾ ਮੇਟਿ ਸਮਾਨਿਆ ॥੮॥੩॥

sunni samaaDh sahj man raataa.  
 taj ha-o lobhaa ayko jaataa.  
 gur chaylay apnaa man maani-aa.  
 naanak doojaa mayt samaani-aa. ||8||3||

### Ram Kali Mehla-1

In this *shabad*, Guru Ji while talking to a yogi tells him 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* (circles), as the *Matth* (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 obtain who reflect on the word of the Guru and act on his guidance, 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 worldly riches and power, therefore) it keeps dying and coming and going (again and again, and) without the Guru's word, cannot obtain (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 closing, 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.**

1-12-92

SGGS P - 903-904

ਪੰਨਾ ੯੦੫

SGGS P-905

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

raamkalee mehlaa 1.

ਅੰਤਰਿ ਉਤਭੁਜੁ ਅਵਰੁ ਨ ਕੋਈ ॥  
ਜੋ ਕਹੀਐ ਸੋ ਪ੍ਰਭ ਤੇ ਹੋਈ ॥  
ਜੁਗਹ ਜੁਗੰਤਰਿ ਸਾਹਿਬੁ ਸਚੁ ਸੋਈ ॥  
ਉਤਪਤਿ ਪਰਲਉ ਅਵਰੁ ਨ ਕੋਈ ॥੧॥

anṭar uṭ-bhuj avar na ko-ee.  
jo kahee-ai so parabhtay ho-ee.  
jugah juganṭar saahib sach so-ee.  
uṭpat̃ parla-o avar na ko-ee. ||1||

ਐਸਾ ਮੇਰਾ ਠਾਕੁਰੁ ਗਹਿਰ ਗੰਭੀਰੁ ॥  
ਜਿਨਿ ਜਪਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ  
ਨਾਮਿ ਨ ਲਗੈ ਜਮ ਤੀਰੁ ॥੧॥ ਰਹਾਉ ॥

aisaa mayraa thaakur gahir gambheer.  
jin japi-aa tin hee sukh paa-i-aa har kai  
naam na lagai jam teer. ||1|| rahaa-o.

ਨਾਮੁ ਰਤਨੁ ਹੀਰਾ ਨਿਰਮੋਲੁ ॥  
ਸਾਚਾ ਸਾਹਿਬੁ ਅਮਰੁ ਅਤੋਲੁ ॥  
ਜਿਹਵਾ ਸੂਚੀ ਸਾਚਾ ਬੋਲੁ ॥  
ਘਰਿ ਦਰਿ ਸਾਚਾ ਨਾਹੀ ਰੋਲੁ ॥੨॥

naam raṭan heeraa nirmol.  
saachaa saahib amar aṭol.  
jihvaa soochee saachaa bol.  
ghar dar saachaa naahee rol. ||2||

ਇਕਿ ਬਨ ਮਹਿ ਬੈਸਹਿ ਡੂਗਰਿ ਅਸਥਾਨੁ ॥  
ਨਾਮੁ ਬਿਸਾਰਿ ਪਚਹਿ ਅਭਿਮਾਨੁ ॥  
ਨਾਮ ਬਿਨਾ ਕਿਆ ਗਿਆਨ ਧਿਆਨੁ ॥  
ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥੩॥

ik ban meh baiseh doogar asthaan.  
naam bisaar pacheh abhimaan.  
naam binaa ki-aa gi-aan Dhi-aan.  
gurmukh paavahi dargahi maan. ||3||

ਹਠੁ ਅਹੰਕਾਰੁ ਕਰੈ ਨਹੀ ਪਾਵੈ ॥  
ਪਾਠ ਪੜੈ ਲੋਲੋਕ ਸੁਣਾਵੈ ॥

hath aha<sup>n</sup>kaar karai nahee paavai.  
paath parhai lay lok sunaavai.

ਪੰਨਾ ੯੦੬

SGGS P-906

ਤੀਰਥਿ ਭਰਮਸਿ ਬਿਆਧਿ ਨ ਜਾਵੈ ॥  
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਪਾਵੈ ॥੪॥

tirath bharmas bi-aaDh na jaavai.  
naam binaa kaisay sukh paavai. ||4||

ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ ॥  
ਮਨੂਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ ॥  
ਜਮ ਪੁਰਿ ਬਾਧੋ ਲਹੈ ਸਜਾਈ ॥  
ਬਿਨੁ ਨਾਵੈ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਈ ॥੫॥

jaṭan karai bind̃ kivai na rahaa-ee.  
manoo-aa dolai narkay paa-ee.  
jam pur baaDho lahai sajaa-ee.  
bin naavai jee-o jal bal jaa-ee. ||5||

ਸਿਧ ਸਾਧਿਕ ਕੇਤੇ ਮੁਨਿ ਦੇਵਾ ॥  
ਹਠਿ ਨਿਗ੍ਰਹਿ ਨ ਤ੍ਰਿਪਤਾਵਹਿ ਭੇਵਾ ॥  
ਸਬਦੁ ਵੀਚਾਰਿ ਗਹਹਿ ਗੁਰ ਸੇਵਾ ॥  
ਮਨਿ ਤਨਿ ਨਿਰਮਲ ਅਭਿਮਾਨ ਅਭੇਵਾ ॥੬॥

siDh saaDhik kayṭay mun dayvaa.  
hath nigr<sup>h</sup>ah na tripṭaaveh bhayvaa.  
sabad̃ veechaar gaheh gur sayvaa.  
man tan nirmal abhimaan abhayvaa. ||6||

ਕਰਮਿ ਮਿਲੈ ਪਾਵੈ ਸਚੁ ਨਾਉ ॥	karam milai paavai sach naa-o.
ਤੁਮ ਸਰਣਾਗਤਿ ਰਹਉ ਸੁਭਾਉ ॥	tum sarnaagaṭ raha-o subhaa-o.
ਤੁਮ ਤੇ ਉਪਜਿਓ ਭਗਤੀ ਭਾਉ ॥	tum tay upji-o bhagtee bhaa-o.
ਜਪੁ ਜਾਪਉ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਉ ॥੭॥	jap jaapa-o gurmukh har naa-o.   7
ਹਉਮੈ ਗਰਬੁ ਜਾਇ ਮਨ ਭੀਨੈ ॥	ha-umai garab jaa-ay man bheenai.
ਝੂਠਿ ਨ ਪਾਵਸਿ ਪਾਖੰਡਿ ਕੀਨੈ ॥	jhooth na paavas pakhand keenai.
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨਹੀ ਘਰੁ ਬਾਰੁ ॥	bin gur sabad nahee ghar baar.
ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰੁ ॥੮॥੬॥	naanak gurmukhtaṭ beechaar.   8  6

### Ram Kali Mehla-1

In many previous *shabads*, Guru Ji has 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*, he 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 on 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.**

9-28-92

SGGS P - 905-906



ਪੰਨਾ ੯੦੭

SGGS P-907

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ॥

raamkalee mehlaa 1.

ਅਉਹਠਿ ਹਸਤ ਮੜੀ ਘਰੁ ਛਾਇਆ ਧਰਣਿ  
ਗਗਨ ਕਲ ਧਾਰੀ ॥੧॥

a-uhath̄ hasat̄ mar̄hee ghar ch̄haa-i-aa  
Dharan̄ gagan kal̄ Dhaaree. ||1||

ਗੁਰਮੁਖਿ ਕੇਤੀ ਸਬਦਿ ਉਧਾਰੀ ਸੰਤਹੁ ॥੧॥  
ਰਹਾਉ ॥

gurmukh̄ kaytee sabad̄ uDhaaree sant̄ahu.  
||1|| rahaa-o.

ਮਮਤਾ ਮਾਰਿ ਹਉਮੈ ਸੋਖੈ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ  
ਤੁਮਾਰੀ ॥੨॥

mamt̄aa maar ha-umai sok̄hai t̄arib̄havan̄  
jott̄umaaree. ||2||

ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਮਹਿ ਰਾਖੈ ਸਤਿਗੁਰ ਸਬਦਿ  
ਵੀਚਾਰੀ ॥੩॥

mansaa maar manai meh raakh̄hai sat̄gur  
sabad̄ veechaaree. ||3||

ਸਿੰਝੀ ਸੁਰਤਿ ਅਨਾਹਦਿ ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ  
ਤੁਮਾਰੀ ॥੪॥

sinyee surat̄ anaahad̄ vaajai ghat̄ ghat̄  
jott̄umaaree. ||4||

ਪਰਪੰਚ ਬੇਣੁ ਤਹੀ ਮਨੁ ਰਾਖਿਆ ਬ੍ਰਹਮ ਅਗਨਿ  
ਪਰਜਾਰੀ ॥੫॥

parpanch̄ baynt̄ahee man raakh̄i-aa  
barahm̄ agan̄ parjaaree. ||5||

ਪੰਚ ਤਤੁ ਮਿਲਿ ਅਹਿਨਿਸਿ ਦੀਪਕੁ ਨਿਰਮਲੁ  
ਜੋਤਿ ਅਪਾਰੀ ॥੬॥

panch̄ t̄at̄ mil̄ ahinis̄ d̄eepak̄ nirmal̄ jot̄  
apaaree. ||6||

ਰਵਿ ਸਸਿ ਲਉਕੇ ਇਹੁ ਤਨੁ ਕਿੰਗੁਰੀ ਵਾਜੈ ਸਬਦੁ  
ਨਿਰਾਰੀ ॥੭॥

rav̄ sas̄ la-ukaȳ ih̄ tan̄ kinguree vaajai  
sabad̄ niraaree. ||7||

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣੁ ਅਉਧੂ ਅਲਖੁ ਅਗੰਮੁ  
ਅਪਾਰੀ ॥੮॥

siv̄ nagree meh̄ aasan̄ a-oDhoō alakh̄  
agamm̄ apaaree. ||8||

ਕਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ ਰਾਜਾ ਪੰਚ ਵਸਹਿ  
ਵੀਚਾਰੀ ॥੯॥

kaa-i-aa nagree ih̄ man̄ raajaa panch̄ vaseh̄  
veechaaree. ||9||

ਸਬਦਿ ਰਵੈ ਆਸਣਿ ਘਰਿ ਰਾਜਾ ਅਦਲੁ ਕਰੇ  
ਗੁਣਕਾਰੀ ॥੧੦॥

sabad̄ ravaī aasanghar̄ raajaa ad̄al̄ karaȳ  
gun̄kaaree. ||10||

ਕਾਲੁ ਬਿਕਾਲੁ ਕਰੇ ਕਹਿ ਬਪੁਰੇ ਜੀਵਤ ਮੁਆਮਨੁ  
ਮਾਰੀ ॥੧੧॥

kaal̄ bikaal̄ kahaȳ kahī bapuraȳ jeevat̄  
moo-aa man̄ maaree. ||11||

ਪੰਨਾ ੯੦੮

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ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ  
ਕਾਰੀ ॥੧੨॥

barahmaā bisan̄ mahays̄ ik̄ moorat̄ aapaȳ  
kart̄aā kaaree. ||12||

ਕਾਇਆ ਸੋਧਿ ਤਰੈ ਭਵ ਸਾਗਰੁ ਆਤਮ ਤਤੁ ਵੀਚਾਰੀ ॥੧੩॥	kaa-i-aa soDhtarai bhav saagar aatam tat veechaaree.   13
ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਣਕਾਰੀ ॥੧੪॥	gur sayvaa tay sadaa sukh paa-i-aa antar sabad ravi-aa gunkaaree.   14
ਆਪੇ ਮੇਲਿ ਲਏ ਗੁਣਦਾਤਾ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ ॥੧੫॥	aapay mayl la-ay gunndaataa ha-umai tarisnaa maaree.   15
ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ ॥੧੬॥	tarai gun maytay cha-uthai vartai ayhaa bhagaṭ niraaree.   16
ਗੁਰਮੁਖਿ ਜੋਗ ਸਬਦਿ ਆਤਮੁ ਚੀਨੈ ਹਿਰਦੈ ਏਕੁ ਮੁਰਾਰੀ ॥੧੭॥	gurmukh jog sabad aatam cheenai hirdai ayk muraaree.   17
ਮਨੁਆ ਅਸਥਿਰੁ ਸਬਦੇ ਰਾਤਾ ਏਹਾ ਕਰਣੀ ਸਾਰੀ ॥੧੮॥	manoo-aa asthir sabday raataa ayhaa karnee saaree.   18
ਬੇਦੁ ਬਾਦੁ ਨ ਪਾਖੰਡੁ ਅਉਧੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਬੀਚਾਰੀ ॥੧੯॥	bayd baad na pakhand a-oDhoo gurmukh sabadbeechearee.   19
ਗੁਰਮੁਖਿ ਜੋਗੁ ਕਮਾਵੈ ਅਉਧੁ ਜਤੁ ਸਤੁ ਸਬਦਿ ਵੀਚਾਰੀ ॥੨੦॥	gurmukh jog kamaavai a-oDhoo jat sat sabad veechaaree.   20
ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਅਉਧੁ ਜੋਗੁ ਜੁਗਤਿ ਵੀਚਾਰੀ ॥੨੧॥	sabad marai man maaray a-oDhoo jog jugat veechaaree.   21
ਮਾਇਆ ਮੋਹੁ ਭਵਜਲੁ ਹੈ ਅਵਧੁ ਸਬਦਿ ਤਰੈ ਕੁਲ ਤਾਰੀ ॥੨੨॥	maa-i-aa moh bhavjal hai avDhoo sabadtarai kul taaree.   22
ਸਬਦਿ ਸੂਰ ਜੁਗ ਚਾਰੇ ਅਉਧੁ ਬਾਣੀ ਭਗਤਿ ਵੀਚਾਰੀ ॥੨੩॥	sabad soor jug chaaray a-oDhoo bane bhagaṭ veechaaree.   23
ਏਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਅਉਧੁ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ ॥੨੪॥	ayhu man maa-i-aa mohi-aa a-oDhoo niksai sabadveechaaree.   24
ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ॥੨੫॥੯॥	aapay bakh say mayl milaa-ay naanak sarantumaaree.   25  9

### Ram Kali Mehla -1

In this *shabad*, while talking to some yogis, Guru Ji tells them 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, that) 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,) in the consciousness (of the Guru’s followers, whose mind is attuned to You) 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 (disciple 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 or her 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 (worldly) 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: "By attuning him or herself to the word (of the Guru, (such a) detached yogi 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.**

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ਪੰਨਾ ੯੦੯

SGGS P-909

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ॥

raamkalee mehlāa 3.

ਭਗਤਿ ਖਜਾਨਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਤਿਗੁਰਿ ਬੁਝਿ  
ਬੁਝਾਈ ॥੧॥

bhagaṭ khajaanaa gurmukh jaṭaa satgur  
boojh bujhaa-ee. ||1||

ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਦੇਇ ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥

santahu gurmukh day-ay vadi-aa-ee.  
||1|| rahaa-o.

ਸਚਿ ਰਹਹੁ ਸਦਾ ਸਹਜੁ ਸੁਖੁ ਉਪਜੈ ਕਾਮੁ ਕ੍ਰੋਧੁ  
ਵਿਚਹੁ ਜਾਈ ॥੨॥

sach rahhu sadā sahj sukh upjai kaam  
kroDh vichahu jaa-ee. ||2||

ਆਪੁ ਛੋਡਿ ਨਾਮ ਲਿਵ ਲਾਗੀ ਮਮਤਾ ਸਬਦਿ  
ਜਲਾਈ ॥੩॥

aap chhod naam liv laagee mamṭaa  
sabad jalaa-ee. ||3||

ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਅੰਤੈ ਨਾਮੁ  
ਸਖਾਈ ॥੪॥

jis tay upjai tis tay binsai antay naam  
sakhāa-ee. ||4||

ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨਹ ਦੇਖਹੁ ਰਚਨਾ ਜਿਨਿ  
ਰਚਾਈ ॥੫॥

sadā hajoor door nah daykhhu rachnaa  
jin rachaa-ee. ||5||

ਸਚਾ ਸਬਦੁ ਰਵੈ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਿਉ ਲਿਵ  
ਲਾਈ ॥੬॥

sachaa sabad ravai ghat antar sachay  
si-o liv laa-ee. ||6||

ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਵਡੈ ਭਾਗਿ  
ਪਾਇਆ ਜਾਈ ॥੭॥

satṡangat meh naam nirmolak vadai  
bhaag paa-i-aa jaa-ee. ||7||

ਭਰਮਿ ਨ ਭੁਲਹੁ ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਮਨੁ ਰਾਖਹੁ ਇਕ  
ਠਾਈ ॥੮॥

bharam na bhoolahu satgur sayvhu man  
raakho ik thaa-ee. ||8||

ਬਿਨੁ ਨਾਵੈ ਸਭ ਭੂਲੀ ਫਿਰਦੀ ਬਿਰਥਾ ਜਨਮੁ  
ਗਵਾਈ ॥੯॥

bin naavai sabh bhoolee firdee birṭhaa  
janam gavaa-ee. ||9||

ਜੋਗੀ ਜੁਗਤਿ ਗਵਾਈ ਹੰਢੈ ਪਾਖੰਡਿ ਜੋਗੁ ਨ  
ਪਾਈ ॥੧੦॥

jogee jugat gavaa-ee handhai pakhand  
jog na paa-ee. ||10||

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰ ਸਬਦੀ ਜੋਗੁ  
ਪਾਈ ॥੧੧॥

siv nagree meh aasan baisai gur sabdee  
jog paa-ee. ||11||

ਧਾਤੁਰ ਬਾਜੀ ਸਬਦਿ ਨਿਵਾਰੇ ਨਾਮੁ ਵਸੈ ਮਨਿ  
ਆਈ ॥੧੨॥

Dhaatur baajee sabad nivaaray naam  
vasai man aa-ee. ||12||

ਏਹੁ ਸਰੀਰੁ ਸਰਵਹੁ ਹੈ ਸੰਤਹੁ ਇਸਨਾਨੁ ਕਰੇ ਲਿਵ  
ਲਾਈ ॥੧੩॥

ayhu sareer sarvar hai santahu isnaan  
karay liv laa-ee. ||13||

ਨਾਮਿ ਇਸਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੇ  
ਮੈਲੁ ਗਵਾਈ ॥੧੪॥

naam isnaan karahi say jan nirmal sabday  
mail gavaa-ee. ||14||

ਤੈ ਗੁਣ ਅਚੇਤ ਨਾਮੁ ਚੇਤਹਿ ਨਾਹੀ ਬਿਨੁ ਨਾਵੈ  
ਬਿਨਸਿ ਜਾਈ ॥੧੫॥

tarai gun achayt naam cheeteh naahee  
bin naavai binas jaa-ee. ||15||

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤੈ ਮੂਰਤਿ ਤ੍ਰਿਗੁਣਿ ਭਰਮਿ  
ਭੁਲਾਈ ॥੧੬॥

barahmaa bisan mahays tarai  
moorattarigunbharam bhulaa-ee. ||16||

ਗੁਰ ਪਰਸਾਦੀ ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਚਉਥੈ ਪਦਿ ਲਿਵ  
ਲਾਈ ॥੧੭॥

gur parsaa-dee tarikutee chhootai  
cha-uthai pad liv laa-ee. ||17||

ਪੰਡਿਤ ਪੜਹਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਤਿੰਨਾ ਬੂਝ ਨ  
ਪਾਈ ॥੧੮॥

pandit parheh parh vaad vakaaneh tinnaa  
boojh na paa-ee. ||18||

ਬਿਖਿਆ ਮਾਤੇ ਭਰਮਿ ਭੁਲਾਏ ਉਪਦੇਸੁ ਕਹਹਿ  
ਕਿਸੁ ਭਾਈ ॥੧੯॥

bikhi-aa maatay bharam bhulaa-ay  
updays kaheh kis bhaa-ee. ||19||

ਭਗਤ ਜਨਾ ਕੀ ਉਤਮ ਬਾਣੀ ਜੁਗਿ ਜੁਗਿ ਰਹੀ  
ਸਮਾਈ ॥੨੦॥

bhagat janaa kee ootam banee jug jug  
rahee samaa-ee. ||20||

ਬਾਣੀ ਲਾਗੈ ਸੋਗਤਿ ਪਾਏ ਸਬਦੇ ਸਚਿ  
ਸਮਾਈ ॥੨੧॥

banee laagai so gat paa-ay sabday sach  
samaa-ee. ||21||

ਪੰਨਾ ੯੧੦

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ਕਾਇਆ ਨਗਰੀ ਸਬਦੇ ਖੋਜੇ ਨਾਮੁ ਨਵੰ ਨਿਧਿ  
ਪਾਈ ॥੨੨॥

kaa-i-aa nagree sabday khojay naam  
nava<sup>n</sup> niDh paa-ee. ||22||

ਮਨਸਾ ਮਾਰਿ ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ ਬਿਨੁ ਰਸਨਾ  
ਉਸਤਤਿ ਕਰਾਈ ॥੨੩॥

mansaa maar man sahj samaanaa bin  
rasnaa ustāt karaa-ee. ||23||

ਲੋਇਣੁ ਦੇਖਿ ਰਹੇ ਬਿਸਮਾਦੀ ਚਿਤੁ ਅਦਿਸਟਿ  
ਲਗਾਈ ॥੨੪॥

lo-inDaykh rahay bismaadee chit adisat  
lagaa-ee. ||24||

ਅਦਿਸਟੁ ਸਦਾ ਰਹੈ ਨਿਰਾਲਮੁ ਜੋਤੀ ਜੋਤਿ  
ਮਿਲਾਈ ॥੨੫॥

adisat sadaa rahai niraalam jotee jot  
milaa-ee. ||25||

ਹਉ ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ ਆਪਣਾ ਜਿਨਿ ਸਾਚੀ ਬੂਝ  
ਬੁਝਾਈ ॥੨੬॥

ha-o gur saalaah-ee sadaa aapnaa jin  
saachee boojh bujhaa-ee. ||26||

ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਨਾਵਹੁ ਗਤਿ ਪਤਿ  
ਪਾਈ ॥੨੭॥੨॥੧੧॥

naanak ayk kahai baynantee naavhu gat  
pat paa-ee. ||27||2||11||

Ram Kali Mehla-3

In many previous *shabads*, Guru Ji has been telling 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 wave. (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.**

10-17-92

SGGS P - 909-910

ਪੰਨਾ ੯੧੧

SGGS P-911

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ॥

raamkalee mehlaa 3.

ਨਾਮੁ ਖਜਾਨਾ ਗੁਰ ਤੇ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ  
ਆਘਾਈ ॥੧॥naam khajaanaa gur tay paa-i-aa taripat  
rahay aaghaa-ee. ||1||

ਸੰਤਹੁ ਗੁਰਮੁਖਿਮੁਕਤਿ ਗਤਿ ਪਾਈ ॥

santahu gurmukh mukat gat paa-ee.

ਪੰਨਾ ੯੧੨

SGGS P-912

ਏਕੁ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਪੂਰੇ ਕੀ  
ਵਡਿਆਈ ॥੧॥ ਰਹਾਉ ॥ayk naam vasi-aa ghat antar pooray kee  
vadi-aa-ee. ||1|| rahaa-o.ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਦੇਦਾ ਰਿਜਕੁ  
ਸਬਾਈ ॥੨॥aapay kartaa aapay bhugtaa daydaa rijak  
sabaa-ee. ||2||ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੇ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ  
ਜਾਈ ॥੩॥jo kichh karnaa so kar rahi-aa avar na  
karnaa jaa-ee. ||3||ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ਸਿਰਿ ਸਿਰਿ ਧੌਏ  
ਲਾਈ ॥੪॥aapay saajay sarisat upaa-ay sir sir  
DhanDhai laa-ee. ||4||ਤਿਸਹਿ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਤਿਗੁਰਿ ਮੇਲਿ  
ਮਿਲਾਈ ॥੫॥tiseh sarayvhu taa sukh paavhu satgur  
mayl milaa-ee. ||5||ਆਪਣਾ ਆਪੁ ਆਪਿ ਉਪਾਏ ਅਲਖੁ ਨ ਲਖਣਾ  
ਜਾਈ ॥੬॥aapnaa aap aap upaa-ay alakh na  
lakh-naa jaa-ee. ||6||ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਆਪੇ ਤਿਸ ਨੋ ਤਿਲੁ ਨ  
ਤਮਾਈ ॥੭॥aapay maar jeevaalay aapay tis no til na  
tamaa-ee. ||7||ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਕੀਤੇ ਆਪੇ ਭਗਤਿ  
ਕਰਾਈ ॥੮॥ik daatay ik mangtay keetay aapay  
bhagat karaa-ee. ||8||ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੋ ਜਾਤਾ ਸਚੇ ਰਹੇ  
ਸਮਾਈ ॥੯॥say vadbhaagee jinee ayko jaataa sachay  
rahay samaa-ee. ||9||ਆਪਿ ਸਰੂਪੁ ਸਿਆਣਾ ਆਪੇ ਕੀਮਤਿ ਕਹਣੁ ਨ  
ਜਾਈ ॥੧੦॥aap saroop si-aanaa aapay keemat kahan  
na jaa-ee. ||10||ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਪਾਏ ਅੰਤਰਿ ਆਪੇ ਭਰਮਿ  
ਭੁਲਾਈ ॥੧੧॥aapay dukh sukh paa-ay antar aapay  
bharam bhulaa-ee. ||11||

ਵਡਾ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਨਿਗੁਰੀ ਅੰਧ ਫਿਰੈ  
ਲੋਕਾਈ ॥੧੨॥

vadaa daataa gurmukh jaataa niguree  
anDh firai lokaa-ee. ||12||

ਜਿਨੀ ਚਾਖਿਆ ਤਿਨਾ ਸਾਦੁ ਆਇਆ ਸਤਿਗੁਰਿ  
ਬੁਝ ਬੁਝਾਈ ॥੧੩॥

jinee chaakhi-aa tinaa saad aa-i-aa satgur  
boojh bujhaa-ee. ||13||

ਇਕਨਾ ਨਾਵਹੁ ਆਪਿ ਭੁਲਾਏ ਇਕਨਾ ਗੁਰਮੁਖਿ  
ਦੇਇ ਬੁਝਾਈ ॥੧੪॥

iknaa naavhu aap bhulaa-ay iknaa  
gurmukhday-ay bujhaa-ee. ||14||

ਸਦਾ ਸਦਾ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਤਿਸ ਦੀ ਵਡੀ  
ਵਡਿਆਈ ॥੧੫॥

sadaa sadaa saalaahihu santahu tis dee  
vadee vadi-aa-ee. ||15||

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਜਾ ਕਰਿ ਤਪਾਵਸੁ  
ਬਣਤ ਬਣਾਈ ॥੧੬॥

tis bin avar na ko-ee raajaa kar tpaavas  
banat banaa-ee. ||16||

ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੈ ਸਦ ਸਾਚਾ ਵਿਰਲੇ ਹੁਕਮੁ  
ਮਨਾਈ ॥੧੭॥

ni-aa-o tisai kaa hai sad saachaa virlay  
hukam manaa-ee. ||17||

ਤਿਸ ਨੋ ਪ੍ਰਾਣੀ ਸਦਾ ਧਿਆਵਹੁ ਜਿਨਿ ਗੁਰਮੁਖਿ  
ਬਣਤ ਬਣਾਈ ॥੧੮॥

tis no paraanee sadaa Dhi-aavahu jin  
gurmukh banat banaa-ee. ||18||

ਸਤਿਗੁਰ ਭੇਟੈ ਸੋ ਜਨੁ ਸੀਝੈ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ  
ਵਸਾਈ ॥੧੯॥

satgur bhaytai so jan seejhai jis hirdai  
naam vasaa-ee. ||19||

ਸਚਾ ਆਪਿ ਸਦਾ ਹੈ ਸਾਚਾ ਬਾਣੀ ਸਬਦਿ  
ਸੁਣਾਈ ॥੨੦॥

sachaa aap sadaa hai saachaa baanee  
sabad sunaa-ee. ||20||

ਨਾਨਕ ਸੁਣਿ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ ਮੇਰਾ ਪ੍ਰਭੁ  
ਰਵਿਆ ਸੁਬ ਬਾਈ ॥ ੨੧॥੫॥੧੪॥

naanak sun vaykh rahi-aa vismaad  
mayraa parabh ravi-aa sarab  
thaa-ee. ||21||5||14||

### Ram kali Mehla-3

In this *shabad*, Guru Ji 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.

First 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).”(1-pause)

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." (7)

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 beautiful 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." (14)

Therefore, Guru Ji advises: "(O' saints), keep praising Him forever; great is His glory. (15) Except 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.**

12-23-93

*SGGS P - 911-912*

ਪੰਨਾ ੯੧੩

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰੰਗ ਰਸ ਰੂਪ ॥

ਪੰਨਾ ੯੧੪

ਕਾਹੂ ਬਿਹਾਵੈ ਮਾਇ ਬਾਪ ਪੂਤ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਿਲਖ ਵਾਪਾਰਾ ॥

ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਨਾਮ ਅਧਾਰਾ ॥੧॥

ਰਚਨਾ ਸਾਚੁ ਬਨੀ ॥

ਸਭ ਕਾ ਏਕੁ ਧਨੀ ॥੧॥ ਰਹਾਉ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਬੇਦ ਅਰੁ ਬਾਦਿ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰਸਨਾ ਸਾਦਿ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਲਪਟਿ ਸੰਗਿ ਨਾਰੀ ॥

ਸੰਤ ਰਚੇ ਕੇਵਲ ਨਾਮ ਮੁਰਾਰੀ ॥੨॥

ਕਾਹੂ ਬਿਹਾਵੈ ਖੇਲਤ ਜੁਆ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਅਮਲੀ ਹੁਆ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਪਰ ਦਰਬ ਚੋਰਾਏ ॥

ਹਰਿ ਜਨ ਬਿਹਾਵੈ ਨਾਮ ਧਿਆਏ ॥੩॥

ਕਾਹੂ ਬਿਹਾਵੈ ਜੋਗ ਤਪ ਪੂਜਾ ॥

ਕਾਹੂ ਰੋਗ ਸੋਗ ਭਰਮੀਜਾ ॥

ਕਾਹੂ ਪਵਨ ਧਾਰ ਜਾਤ ਬਿਹਾਏ ॥

ਸੰਤ ਬਿਹਾਵੈ ਕੀਰਤਨੁ ਗਾਏ ॥੪॥

ਕਾਹੂ ਬਿਹਾਵੈ ਦਿਨੁ ਰੈਨਿ ਚਾਲਤ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਸੋ ਪਿੜੁ ਮਾਲਤ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਬਾਲ ਪੜਾਵਤ ॥

ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਜਸੁ ਗਾਵਤ ॥੫॥

ਕਾਹੂ ਬਿਹਾਵੈ ਨਟ ਨਾਟਿਕ ਨਿਰਤੇ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਜੀਆਇਹਿ ਹਿਰਤੇ ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਹਿ ਡਰਤੇ ॥

ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਜਸੁ ਕਰਤੇ ॥੬॥

SGGS P-913

raamkalee mehlaa 5.

kaahoo bihaavai rang ras roop.

SGGS P-914

kaahoo bihaavai maa-ay baap poot.

kaahoo bihaavai raaj milakh vaapaaraa.

sant bihaavai har naam aDhaaraa. ||1||

rachnaa saach banee.

sabh kaa ayk Dhanee. ||1|| rahaa-o.

kaahoo bihaavai bayd ar baad.

kaahoo bihaavai rasnaa saad.

kaahoo bihaavai lapat sang naaree.

sant rachay kayval naam muraaree. ||2||

kaahoo bihaavai khaylat joo-aa.

kaahoo bihaavai amlee hoo-aa.

kaahoo bihaavai par darab chora-ay.

har jan bihaavai naam Dhi-aa-ay. ||3||

kaahoo bihaavai jog tap poojaa.

kaahoo rog sog bharmeejaa.

kaahoo pavan Dhaar jaat bihaa-ay.

sant bihaavai keertan gaa-ay. ||4||

kaahoo bihaavai din rain chaalat.

kaahoo bihaavai so pirh maalat.

kaahoo bihaavai baal parhaavat.

sant bihaavai har jas gaavat. ||5||

kaahoo bihaavai nat naatik nirtay.

kaahoo bihaavai jee-aa-ih hirtay.

kaahoo bihaavai raaj meh dartay.

sant bihaavai har jas kartay. ||6||

ਕਾਹੂ ਬਿਹਾਵੈ ਮਤਾ ਮਸੂਰਤਿ ॥	kaahoo bihaavai maṭaa masoorat̃.
ਕਾਹੂ ਬਿਹਾਵੈ ਸੇਵਾ ਜਰੂਰਤਿ ॥	kaahoo bihaavai sayvaa jaroorat̃.
ਕਾਹੂ ਬਿਹਾਵੈ ਸੋਧਤ ਜੀਵਤ ॥	kaahoo bihaavai soDhat jeevat̃.
ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਰਸੁ ਪੀਵਤ ॥੭॥	sant̃ bihaavai har ras peevat̃.   7
ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਗਾਨਾ ॥	jit̃ ko laa-i-aa tit̃ hee lagaanaa.
ਨਾ ਕੋ ਮੁੜੁ ਨਹੀ ਕੋ ਸਿਆਨਾ ॥	naa ko moorh̃ nahee ko si-aanaa.
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਵੈ ਨਾਉ ॥॥	kar kirpaa jis̃ dayvai naa-o.
ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਉ ॥੮॥੩	naanak taa kai bal bal jaa-o.   8  3

### Ram kali Mehla-5

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 spends one’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.**

2-23-93

*SGGS P - 913-914*

ਪੰਨਾ ੯੧੫

SGGS P-915

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀ

raamkalee mehlaa 5 asatpadee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਦਰਸਨੁ ਭੇਟਤ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਹਰਿ ਸਿਉ ਦੇਇ  
ਮਿਲਾਈ ॥੧॥darsan bhayat paap sabh naaseh har  
si-o day-ay milaa-ee. ||1||

ਮੇਰਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੁਖਦਾਈ ॥

mayraa gur parmaysar sukh-daa-ee.

ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅੰਤੋ ਹੋਇ  
ਸਖਾਈ ॥੧॥ ਰਹਾਉ ॥paarbarahm kaa naam drirh-aa-ay antay  
ho-ay sakhaa-ee. ||1|| rahaa-o.ਸਗਲ ਦੂਖ ਕਾ ਡੇਰਾ ਭੰਨਾ ਸੰਤ ਧੂਰਿ ਮੁਖਿ  
ਲਾਈ ॥੨॥sagal dookh kaa dayraa bhannaa  
santDhoor mukh laa-ee. ||2||ਪਤਿਤ ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਅਗਿਆਨੁ  
ਅੰਧੋਰੁ ਵੰਞਾਈ ॥੩॥patit puneet kee-ay khin bheetar agi-aan  
anDhayr vanjaa-ee. ||3||ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੁਆਮੀ ਨਾਨਕ ਤਿਸੁ  
ਸਰਣਾਈ ॥੪॥karan kaaran samrath su-aamee naanak  
tis sarna-ee. ||4||ਬੰਧਨ ਤੋੜਿ ਚਰਨ ਕਮਲ ਦ੍ਰਿੜਾਏ ਏਕ ਸਬਦਿ ਲਿਵ  
ਲਾਈ ॥੫॥bandhan torh charan kamal drirh-aa-ay  
ayk sabad liv laa-ee. ||5||ਅੰਧ ਕੂਪ ਬਿਖਿਆ ਤੇ ਕਾਢਿਓ ਸਾਚ ਸਬਦਿ ਬਣਿ  
ਆਈ ॥੬॥anDh koop bikhi-aa tay kaadhi-o saach  
sabad ban aa-ee. ||6||ਜਨਮ ਮਰਣ ਕਾ ਸਹਸਾ ਚੂਕਾ ਬਾਹੁੜਿ ਕਤਹੁ ਨ  
ਧਾਈ ॥੭॥janam maran kaa sahsaa chookaa  
baahurh katahu na Dhaa-ee. ||7||ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ਅੰਮ੍ਰਿਤੁ ਪੀ  
ਤ੍ਰਿਪਤਾਈ ॥੮॥naam rasaa-in ih man raataa amrit pee  
triptaa-ee. ||8||ਸੰਤਸੰਗਿ ਮਿਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ਨਿਹਚਲ  
ਵਸਿਆ ਜਾਈ ॥੯॥satsang mil keertan gaa-i-aa nihchal  
vasi-aa jaa-ee. ||9||ਪੂਰੈ ਗੁਰਿ ਪੂਰੀ ਮਤਿ ਦੀਨੀ ਹਰਿ ਬਿਨੁ ਆਨ ਨ  
ਭਾਈ ॥੧੦॥poorai gur pooree matdeenee har bin  
aan na bhaa-ee. ||10||ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਵਡਭਾਗੀ ਨਾਨਕ ਨਰਕਿ  
ਨ ਜਾਈ ॥੧੧॥naam niDhaan paa-i-aa vadbhaagee  
naanak narak na jaa-ee. ||11||



ਘਾਲ ਸਿਆਣਪ ਉਕਤਿ ਨ ਮੇਰੀ ਪੂਰੈ ਗੁਰੂ ਗ੍ਹਾal si-aanap ukat na mayree poorai  
ਕਮਾਈ ॥੧੨॥ guroo kamaa-ee. ||12||

ਜਪ ਤਪ ਸੰਜਮ ਸੁਚਿ ਹੈ ਸੋਈ ਆਪੇ ਕਰੇ ਜap tap sanjam such hai so-ee aapay  
ਕਰਾਈ ॥੧੩॥ karay karaa-ee. ||13||

ਪੁਤ੍ਰਕਲਤ੍ਰ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਗੁਰਿ ਸਾਚੈ ਲਾਇ ਪutar kaltar mahaa bikhī-aa meh gur  
ਤਰਾਈ ॥੧੪॥ saachai laa-ay tarāa-ee. ||14||

ਪੰਨਾ ੯੧੬

SGGS P-916

ਅਪਣੇ ਜੀਅ ਤੈ ਆਪਿ ਸਮੂਲੇ ਆਪਿ ਲੀਏ ਲੜਿ ਅpnay jee-a tai aap sam<sup>h</sup>aalay aap lee-ay  
ਲਾਈ ॥੧੫॥ larh laa-ee. ||15||

ਸਾਚ ਧਰਮ ਕਾ ਬੇੜਾ ਬਾਂਧਿਆ ਭਵਜਲੁ ਪਾਰਿ saach Dharam kaa bayrhaa baa<sup>n</sup>Dhi-aa  
ਪਵਾਈ ॥੧੬॥ bhavjal paar pavāa-ee. ||16||

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਨਾਨਕ ਬਲਿ ਬਲਿ baysumaar bay-ant su-aamee naanak bal  
ਜਾਈ ॥੧੭॥ bal jaa-ee. ||17||

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ akaal moorat ajoonee sambha-o kal  
ਦੀਪਾਈ ॥੧੮॥ anDhkaar deepaa-ee. ||18||

ਅੰਤਰਜਾਮੀ ਜੀਅਨ ਕਾ ਦਾਤਾ ਦੇਖਤ ਤ੍ਰਿਪਤਿ antarjaamee jee-an kaa daataa  
ਅਘਾਈ ॥੧੯॥ daykhattaripat aghaa-ee. ||19||

ਏਕੰਕਾਰੁ ਨਿਰੰਜਨੁ ਨਿਰਭਉ ਸਭ ਜਲਿ ਥਲਿ aykankaar niranjan nirbha-o sabh jal thal  
ਰਹਿਆ ਸਮਾਈ ॥੨੦॥ rahi-aa samaa-ee. ||20||

ਭਗਤਿ ਦਾਨੁ ਭਗਤਾ ਕਉ ਦੀਨਾ ਹਰਿ ਨਾਨਕੁ ਜਾਚੈ bhagatdaan bhagtaa ka-o deenaa har  
ਮਾਈ ॥੨੧॥੧॥੬॥ naanak jaachai maa-ee. ||21||1||6||

### Ram Kali Mehla-5 Ashtpadi

In this *shabad*, Guru Ji 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), he 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 confident that) now I won’t wander any more (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 righteousness, 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 may forgive all our sins, ferry us across the dreadful worldly ocean and eternally unite us with Him.

2-16-94

*SGGS P - 915-916*

ਪੰਨਾ ੯੧੭

SGGS P-917

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੂ ਤੇ  
ਜਾਣਿਆ ॥

aanand<sub>u</sub> aanand<sub>u</sub> sabh<sub>u</sub> ko kahai aanand<sub>u</sub>  
guroo t̄ay jaan<sub>i</sub>-aa.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ  
ਪਿਆਰਿਆ ॥

jaan<sub>i</sub>-aa aanand<sub>u</sub> sadaa gur t̄ay kirpaa  
karay pi-aari-aa.

ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ  
ਸਾਰਿਆ ॥

kar kirpaa kilvikh<sub>u</sub> katay gi-aan anjan  
saari-aa.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ  
ਸਵਾਰਿਆ ॥

and<sub>r</sub>ahu jin kaa moh<sub>u</sub> t̄utaa t̄in kaa sabad<sub>u</sub>  
sachai savaari-aa.

ਕਹੈਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ  
ਜਾਣਿਆ ॥੭॥

kahai naanak ayhu anand hai aanand<sub>u</sub> gur  
t̄ay jaan<sub>i</sub>-aa. ||7||

ਪੰਨਾ ੯੧੮

SGGS P-918

ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਵੈ ॥

baabaa jis̄ too deh so-ee jan paavai.

ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ਹੋਰਿ ਕਿਆ ਕਰਹਿ  
ਵੇਚਾਰਿਆ ॥

paavai t̄a so jan deh jis̄ no hor ki-aa  
karahi vaychaari-aa.

ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਰ ਦਿਸਿ ਇਕਿ ਨਾਮਿ  
ਲਾਗਿ ਸਵਾਰਿਆ ॥

ik bharam bhoolay fireh dah dis̄ ik naam  
laag savaari-aa.

ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ  
ਭਾਵਏ ॥

gur parsaa<sub>d</sub>ee man bhā-i-aa nirmal jinaa  
bhaanaa bhaav-ay.

ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ਸੋਈ ਜਨੁ  
ਪਾਵਏ ॥੮॥

kahai naanak jis̄ deh pi-aaray so-ee jan  
paav-ay. ||8||

*Ram Kali Mohalla-3 Anand(Bliss or Ecstasy)*

*Ik Onkaar Sat Gur Parsaad (Paurri-7&8)*

This hymn called *Anand Sahib* is a very important hymen for the Sikhs. It is one of the five daily prayers of the Sikhs (either in its entirety, i.e. all the forty stanzas, or 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 that spiritual ecstasy, which transcends all kinds of small worldly pleasures and ordinary joys, and takes one in that state of mind where there is perpetual happiness and no sorrow; everything looks well and fragrant, as if there is beauty all around us, and some non stopenchanting music is soothing our ears.

As per Dr. *Bhai Vir Singh Ji*, the third Guru *Amardas Ji* sung this hymn on the occasion of the birth of his grand son, *Anand* (meaning Bliss). As the story goes, when this grand son was born many people came to congratulate Guru Ji and told him about this bliss coming into the 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 being blessed with a son or a child, but it is obtained, when listening and acting on the advice of the true Guru, we are able to realize that God in His entire creation, and within ourselves.

In this stanza, Guru Ji explains to us what the real bliss is, about which he is talking, and from where this bliss is really obtained or its true secret is known. He says: "Every body talks of bliss or ecstasy, but it is only through the Guru, that one knows, what (true) bliss is. Yes, O' my dear (friend), only when the Guru shows his grace, that we come to know about (true) bliss from the Guru. (First of all when the Guru) shows his mercy, he destroys all our sins, and puts the slaver of wisdom (in our eyes, and tells us what is true divine wisdom). Secondly, those whose attachment (for the worldly things) is snapped (from within the core of their hearts), the true God embellishes their speech (they only speak sweet words, full of divine wisdom). Nanak says, this is (true bliss), and this kind of bliss, can only be known through the Guru."(7)

**The message of this *paurri* is that if we want to enjoy true bliss, then instead of running after worldly riches and power, we should listen to Guru's advice, and meditate on God's Name, with true love and devotion.**

7-29-92

SGGS P - 917-918

ਪੰਨਾ ੯੧੯

SGGS P-919

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ ॥  
ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ  
ਨਾਲੇ ॥

jay ko sikh guroo saytee sanmukh hovai.  
hovai ta sanmukh sikhko-ee jee-ahu  
rahai gur naalay.

ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ  
ਸਮਾਲੇ ॥

gur kay charan hirdai Dhi-aa-ay antar  
aatmai samaalay.

ਆਪੁ ਛਡਿ ਸਦਾਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ  
ਜਾਣੈ ਕੋਏ ॥

aap chhad sadaa rahai parnai gur bin  
avar na jaanai ko-ay.

ਪੰਨਾ ੯੨੦

SGGS P-920

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ  
ਹੋਏ ॥੨੧॥

khai naanak sunhu santahu so sikh  
sanmukh ho-ay. ||21||

ਜੇ ਕੋ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ  
ਨ ਪਾਵੈ ॥

jay ko gur tay vaimukh hovai bin satgur  
mukat na paavai.

ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ  
ਜਾਏ ॥

paavai mukat na hor thai ko-ee puchhahu  
bibaykee-aa jaa-ay.

ਅਨੇਕ ਜੁਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ  
ਨ ਪਾਏ ॥

anayk joonee bharam aavai vin satgur  
mukat na paa-ay.

ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ  
ਸੁਣਾਏ ॥

fir mukat paa-ay laag charnee satguroo  
sabad sunaa-ay.

ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ  
ਨ ਪਾਏ ॥੨੨॥

khai naanak veechaar daykhu vin  
satgur mukat na paa-ay. ||22||

**Ram Kali Mohalla-3 Anand**  
**Ik Onkaar Sat Gur Parsaad (Paurri-21 & 22)**

In this stanza, Guru Ji tells us, what is the conduct of those person who turn their face towards the Guru, meaning those who listen and try to act on the advice of the Guru.

He says: "If any disciple (or Sikh) wants to face the Guru, he or she can (do that, in other words) remain in the presence of the Guru, then he or she should remain with the Guru with his or heart and and soul (and not just physically). Such a person should contemplate on the Guru's feet (Guru's advice), in his or her mind, and enshrine these in his or her inner conscience (should always conduct his or her life, according to the principles, and guidance of the Guru). Surrendering, his or her self-conceit (instead of

depending upon his or her own mind's dictates), he or she should always depend (on the advice of the Guru), and except the Guru, he or she should not recognize anybody else (he or she should consider Guru's advice, supreme, over all other suggestions or pressures). Nanak says, listen O' saints, such a Sikh (as described above) lives in the presence (of the Guru, is a truly Guruward person)."(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 i.e. becomes Guru ward. In this stanza, Guru Ji takes up the opposite side, and tells us what happens, if somebody turns his or her face away from the Guru, i.e. instead of following Guru's advice, follows the dictates of his or her own mind, in other words becomes self-conceited, or ego centric.

Guru Ji says: "If someone turns his back to the Guru (starts thinking, that he himself or somebody else knows better than the Guru), without the true Guru's (guidance), such a person doesn't obtain salvation (from his or her sinful tendencies, and worldly involvements). You can go and check with all men of wisdom; (they will all tell you), that without the (guidance of the) Guru, a person can never find salvation at any other place. Yes, he or she may wander through many existences, but without (the guidance) of the true Guru, he or she will not find salvation. He or she will obtain salvation only, when he or she falls at the feet (of the Guru), and the true Guru then recites to him or her the Word (i.e. the true Guru again gives him or her, his immaculate advice, and he or she faithfully acts upon it). Nanak says, (O' my friends), you may ponder over this thought, (but would ultimately come to the conclusion, that) without (the guidance of the) true Guru, one doesn't obtain salvation."(22)

**The message of this *paauri* is that we should never turn our face away from the Guru, and always follow and act on the advice of our Guru Granth Sahib. Otherwise we would never find any salvation.**

6-28-92

*SGGS P - 919-920*

ਪੰਨਾ ੯੨੧

SGGS P-921

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ ॥

man chaa-o bhā-i-aa parabh aagam  
sunī-aa.

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ ॥

har mangal gaa-o sakhee garihu mandar  
banī-aa.ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੂਖੁ ਨ  
ਵਿਆਪਏ ॥har gaa-o mangal nit sakhee-ay sog  
dookh na vi-aapa-ay.ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ  
ਜਾਪਏ ॥gur charan laagay din sabhaagay aapnaa  
pir jaap-ay.ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ  
ਰਸੁਭੋਗੋ ॥anhāt banee gur sabad jānee har naam  
har ras bhogō.

ਪੰਨਾ ੯੨੨

SGGS P-922

ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ  
ਜੋਗੋ ॥੩੪॥kahai naanak parabh aap mili-aa karan  
kaaran jogo. ||34||ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ  
ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ ॥ay sareeraa mayri-aa is jag meh aa-ay kai  
ki-aa tuDhkaram kamaa-i-aa.ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ  
ਮਹਿ ਆਇਆ ॥ke karam kamaa-i-aa tuDh sareeraa jaa  
too jag meh aa-i-aa.ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੇ ਹਰਿ ਮਨਿ ਨ  
ਵਸਾਇਆ ॥jin har tayarā rachan rachi-aa so har man  
na vasaa-i-aa.ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ  
ਪਾਇਆ ॥gur parsadee har man vasi-aa poorab  
likhi-aa paa-i-aa.ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ  
ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥੩੫॥kahai naanak ayhu sareer parvaan ho-aa  
jin satgur si-o chit laa-i-aa. ||35||

**Ram Kali Mohalla-3 Anand**  
**Ik Onkaar Sat Gur Parsaad (Paurri-35)**

In this stanza, Guru Ji 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)

**The message of these two paurri's is that we should follow *Gurbani* and meditate on God's Name. Then at one stage, we would feel such a delight, as if God Himself has come to reside in our heart.**

11-18-92

*SGGS P - 921-922*

ਪੰਨਾ ੯੨੩

SGGS P-923

ਰਾਮਕਲੀ ਸਦੁ

raamkalee sadu

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ ਜੀਉ ॥

jag daataa so-ay bhagat vachhal tihu lo-ay jee-o.

ਗੁਰ ਸਬਦਿ ਸਮਾਵਏ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ਜੀਉ ॥

gur sabad samaav-ay avar na jaanai ko-ay jee-o.

ਅਵਰੋ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰੁ ਕੈ ਏਕੁ ਨਾਮੁ ਧਿਆਵਹੇ ॥

avro na jaaneh sabad gur kai ayk naam Dhi-aavhay.

ਪਰਸਾਦਿ ਨਾਨਕੁ ਗੁਰੁ ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ ॥

parsaad naanak guroo angad param padvee paavhay.

ਆਇਆ ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ ਸਮਾਇਆ ॥

aa-i-aa hakaaraa chalanvaaraa har raam naam samaa-i-aa.

ਜਗਿ ਅਮਰੁ ਅਟਾਲੁ ਅਤੋਲੁ ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ ॥੧॥

jag amar atal atol thaakur bhagattay har paa-i-aa. ||1||

ਹਰਿ ਭਾਣਾ ਗੁਰੁ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ਜੀਉ ॥

har bhaanaa gur bhaa-i-aa gur jaavai har parabh paas jee-o.

ਸਤਿਗੁਰੁ ਕਰੇ ਹਰਿ ਪਹਿ ਬੇਨਤੀ ਮੇਰੀ ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥

satgur karay har peh bayntee mayree paij rakhahu ardaas jee-o.

ਪੈਜ ਰਾਖਹੁ ਹਰਿ ਜਨਹੁ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ॥

paij raakho har janah kayree har dayh naam niranjano.

ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੇਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ ॥

ant chaldi-aa ho-ay baylee jamdoot kaal nikhanjano.

ਸਤਿਗੁਰੁ ਕੀ ਬੇਨਤੀ ਪਾਈ ਹਰਿ ਪ੍ਰਭਿ ਸੁਣੀ ਅਰਦਾਸਿ ਜੀਉ ॥

satguroo kee bayntee paa-ee har parabh sune ardaas jee-o.

ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ ਕਰੈ ਸਾਬਾਸਿ ਜੀਉ ॥੨॥

har Dhaar kirpaa satgur milaa-i-aa Dhan Dhan kahai saabaas jee-o. ||2||

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੇ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ ॥

mayray sikh sunhu putbhaa-eeho mayrai har bhaanaa aa-o mai paas jee-o.

ਹਰਿ ਭਾਣਾ ਗੁਰੁ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ ॥

har bhaanaa gur bhaa-i-aa mayraa har parabh karay saabaas jee-o.

ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਭਾਵਏ ॥

bhagat satgur purakh so-ee jis har parabh bhaanaa bhaav-ay.

ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ  
ਮੇਲਾਵਾਏ ॥

aanand anhad vajeh vaajay har aap gal  
maylaava-ay.

ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ  
ਨਿਰਜਾਸਿ ਜੀਉ ॥

tusee putbhaa-ee parvaar mayraa man  
vaykhu kar nirjaas jee-o.

ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ  
ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ ॥੩॥

Dhur likhi-aa parvaanaa firai naahee gur  
jaa-ay har parabhpaas jee-o. ||3||

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ ॥

satgur bhaanai aapnai bahi parvaar  
sadaa-i-aa.

ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ ॥

mat mai pichhai ko-ee rovsee so mai  
mool na bhaa-i-aa.

ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ  
ਭਾਵਾਏ ॥

mit pajhai mit bigsai jis mit kee paj  
bhaav-ay.

ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੁ  
ਪੈਨਾਵਾਏ ॥

tusee veechaar daykhu putbhaa-ee har  
satguroo painaava-ay.

ਸਤਿਗੁਰੁ ਪਰਤਖਿ ਹੋਦੈ ਬਹਿ ਰਾਜੁ ਆਪਿ  
ਟਿਕਾਇਆ ॥

satguroo partakh hodai bahi raaj aap  
tika-i-aa.

ਸਭਿ ਸਿਖ ਬੰਧਪ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ  
ਪਾਇਆ ॥੪॥

sabh sikh banDhap putbhaa-ee raamdaas  
pairee paa-i-aa. ||4||

ਅੰਤੈ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ  
ਨਿਰਬਾਣੁ ਜੀਉ ॥

antay satgur boli-aa mai pichhai keertan  
kari-ahu nirbaanjee-o.

ਕੇਸੇ ਗੋਪਾਲ ਪੰਡਿਤ ਸਦਿਅਹੁ ਹਰਿ ਹਰਿ ਕਥਾ  
ਪੜਹਿ ਪੁਰਾਣੁ ਜੀਉ ॥

kayso gopaal pandit sadj-ahu har har  
kathaa parheh puraanjee-o.

ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੇਬਾਣੁ ਹਰਿ  
ਰੰਗੁ ਗੁਰ ਭਾਵਾਏ ॥

har kathaa parhee-ai har naam sunee-ai  
baybaan har rang gur bhaav-ay.

ਪਿੰਡੁ ਪਤਲਿ ਕਿਰਿਆ ਦੀਵਾ ਫੁਲ ਹਰਿ ਸਰਿ  
ਪਾਵਾਏ ॥

pind patal kiri-aa deevaa ful har sar  
paav-ay.

ਹਰਿ ਭਾਇਆ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਹਰਿ ਮਿਲਿਆ  
ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ ॥

har bhaa-i-aa satgur boli-aa har mili-aa  
purakh sujaan jee-o.

ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁਦੀਆ ਗੁਰ ਸਬਦੁ ਸਚੁ  
ਨੀਸਾਣੁ ਜੀਉ ॥੫॥

raamdaas sodhee tilak dee-aa gur sabad  
sach neesaan jee-o. ||5||

ਪੰਨਾ ੯੨੪

SGGS P-924

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ  
ਰਜਾਇ ਜੀਉ ॥

satgur purakh je boli-aa gursikhaa man  
la-ee rajaa-ay jee-o.

ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ  
ਜੀਉ ॥

mohree put sanmukh ho-i-aa raamdaasai  
pairee paa-ay jee-o.

ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੂ ਕੇਰੀ ਜਿਥੈ ਗੁਰੂ ਆਪੁ  
ਰਖਿਆ ॥

sabh pavai pairē satguroo kayree jithai  
guroo aap rakhi-aa.

ਕੋਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੂ  
ਆਣਿ ਨਿਵਾਇਆ ॥

ko-ee kar bakheelee nivai naahee fir  
satguroo aan nivaa-i-aa.

ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ  
ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ ॥

har gureh bhaanaa dee-ee vadi-aa-ee  
Dhur likhi-aa laykhrajaa-ay jee-o.

ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਇ  
ਜੀਉ ॥੬॥੧॥

kahai sundar sunhu santahu sabh jagat  
pairē paa-ay jee-o. ||6||1||

**Ram Kali Sadd (Call Of Death)**  
**Ik Onkaar Sat Gur Parsaad**

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, when we are facing death, and tells us what our attitude should be toward God and His will. It also 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 Das 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* 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 may be 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 (God's) 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 on 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 please 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 him with 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 Guruship. 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 leaf bowls,

death ceremony, lighting earthen lamps, and casting of last remains in the holy river Ganges, called), *Pindd, Pattal, Kirya, Deeva, Phull*, 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 own departure from this world. Secondly, while in full senses, we should clearly distribute our wealth and property among our children or other deserving persons so that there are no legal battles or family fights after our death. Thirdly as far as we Sikhs are concerned, we 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, when joining together with saintly persons, we sing praises of God.**

2-5-94

SGGS P - 923-924

ਪੰਨਾ ੯੨੫

SGGS P-925

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ॥

raamkalee mehlaa 5.

ਰੁਣ ਝੁਣੋ ਸਬਦੁ ਅਨਾਹਦੁ ਨਿਤ ਉਠਿ ਗਾਈਐ  
ਸੰਤਨ ਕੈ ॥

runjhuno sabaḁ anaahad nit uthgaa-ee-ai  
santān kai.

ਕਿਲਵਿਖ ਸਭਿ ਦੋਖ ਬਿਨਾਸਨੁ ਹਰਿ ਨਾਮੁ ਜਪੀਐ  
ਗੁਰ ਮੰਤਨ ਕੈ ॥

kilvikh sabhdokh binaasan har naam  
japee-ai gur mantān kai.

ਹਰਿ ਨਾਮੁ ਲੀਜੈ ਅਮਿਉ ਪੀਜੈ ਰੈਣਿ ਦਿਨਸੁ  
ਅਰਾਧੀਐ ॥

har naam leejai ami-o peejai rainḁinas  
araaDhee-ai.

ਜੋਗ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਲਗਿ ਚਰਣ ਕਮਲਹ  
ਸਾਧੀਐ ॥

jog daan anayk kiri-aa lag charan kamlah  
saaDhee-ai.

ਭਾਉ ਭਗਤਿ ਦਇਆਲ ਮੋਹਨ ਦੂਖ ਸਗਲੇ  
ਪਰਹਰੈ ॥

bhaa-o bhagatḁa-i-aal mohan dookh  
saglay parharai.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਤਰੈ ਸਾਗਰੁ ਧਿਆਇ ਸੁਆਮੀ  
ਨਰਹਰੈ ॥੧॥

binvant naanak tarai saagar Dhi-aa-ay  
su-aamee narharai. ||1||

ਸੁਖ ਸਾਗਰੁ ਗੋਬਿੰਦ ਸਿਮਰਣੁ ਭਗਤ ਗਾਵਹਿ ਗੁਣ  
ਤੋਰੇ ਰਾਮ ॥

sukh saagar gobind simranbhagat  
gaavahi guntayray raam.

ਅਨਦ ਮੰਗਲ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਪਾਏ ਸੁਖ ਘਨੇਰੇ  
ਰਾਮ ॥

anad mangal gur charnee laagay paa-ay  
sookhghanayray raam.

ਸੁਖ ਨਿਧਾਨੁ ਮਿਲਿਆ ਦੂਖ ਹਰਿਆ ਕ੍ਰਿਪਾ ਕਰਿ  
ਪ੍ਰਭਿ ਰਾਖਿਆ ॥

sukh niDhaan mili-aa dookh hari-aa  
kirpaa kar parabh raakhi-aa.

ਹਰਿ ਚਰਣ ਲਾਗਾ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਨਾਮੁ  
ਰਸਨਾ ਭਾਖਿਆ ॥

har charan laagaa bharam bha-o bhaagaa  
har naam rasnaa bhaakhi-aa.

ਹਰਿ ਏਕੁ ਚਿਤਵੈ ਪ੍ਰਭੁਏਕੁ ਗਾਵੈ ਹਰਿ ਏਕੁ ਦ੍ਰਿਸਟੀ  
ਆਇਆ ॥

har ayk chitvai parabh ayk gaavai har ayk  
daristee aa-i-aa.

ਪੰਨਾ ੯੨੬

SGGS P-926

ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਕਰੀ ਕਿਰਪਾ ਪੂਰਾ ਸਤਿਗੁਰੁ  
ਪਾਇਆ ॥੨॥

binvant naanak parabh karee kirpaa  
poora satgur paa-i-aa. ||2||

ਮਿਲਿ ਰਹੀਐ ਪ੍ਰਭੁ ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿ ਕੀਰਤਨੁ  
ਸੁਨੀਐ ਰਾਮ ॥

mil rahee-ai parabh saaDh janaa mil har  
keertān sunee-ai raam.

ਦਇਆਲ ਪ੍ਰਭੁ ਦਾਮੋਦਰ ਮਾਧੋ ਅੰਤੁ ਨ ਪਾਈਐ  
ਗੁਨੀਐ ਰਾਮ ॥

ḁa-i-aal parabhoo ḁaamodar maaDho ant  
na paa-ee-ai gunee-ai raam.

ਦਇਆਲ ਦੁਖ ਹਰ ਸਰਣਿ ਦਾਤਾ ਸਗਲ ਦੇਖ ਨਿਵਾਰਣੋ ॥	da-i-aal dukh har sarandaataa sagal dokh nivaarno.
ਮੋਹ ਸੋਗ ਵਿਕਾਰ ਬਿਖੜੇ ਜਪਤ ਨਾਮ ਉਧਾਰਣੋ ॥	moh sog vikaar bikh-rhay japat naam uDhaarno.
ਸਭਿ ਜੀਅ ਤੇਰੇ ਪ੍ਰਭੂ ਮੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸਭ ਰੇਣ ਬੀਵਾ ॥	sabh jee-a tayray parabahoo mayray kar kirpaa sabh rayntheevaa.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭ ਮਇਆ ਕੀਜੈ ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵਾ ॥੩॥	binvant naanak parabh ma-i-aa keejai naam tayraa jap jeevaa.   3
ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਭਗਤ ਜਨਾ ਅਪਣੀ ਚਰਣੀ ਲਾਏ ਰਾਮ ॥	raakh lee-ay parabhbhagat janaa apnee charnee laa-ay raam.
ਆਠ ਪਹਰ ਅਪਨਾ ਪ੍ਰਭੁ ਸਿਮਰਹ ਏਕੋ ਨਾਮੁ ਧਿਆਏ ਰਾਮ ॥	aath pahar apnaa parabh simreh ayko naam Dhi-aa-ay raam.
ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਤਰੇ ਭਵਜਲ ਰਹੇ ਆਵਣ ਜਾਣਾ ॥	Dhi-aa-ay so parabhtaray bhavjal rahay aavan jaanaa.
ਸਦਾ ਸੁਖੁ ਕਲਿਆਣ ਕੀਰਤਨੁ ਪ੍ਰਭ ਲਗਾ ਮੀਠਾ ਭਾਣਾ ॥	sadaa sukh kali-aan keertan parabh lagaa meethaa bhaanaa.
ਸਭ ਇਛੁ ਪੁੰਨੀ ਆਸ ਪੂਰੀ ਮਿਲੇ ਸਤਿਗੁਰ ਪੂਰਿਆ ॥	sabh ichh punnee aas pooree milay satgur poori-aa.
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੇ ਫਿਰਿ ਨਾਰੀ ਦੁਖ ਵਿਸੁਰਿਆ ॥੪॥੩॥	binvant naanak parabh aap maylay fir naahee dookhvisoori-aa.   4  3

### Ram Kali Mehla-5

In this *shabad*, Guru Ji elaborates on the concept, that if we want to quench all our fires and worldly desires, and destroy all our past sins, then we should always seek the shelter of our Guru 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 (God’s) Name alone. They, who meditate on God, are ferried across the dreadful (worldly) ocean and their coming and going (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 non stop music of the divine word.**

10-18-94

SGGS P - 925-926

ਪੰਨਾ ੯੨੭

SGGS P-927

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਰੁਤੀ ਸਲੋਕੁ

raamkalee mehlaa 5 ruttee salok

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਸਲੋਕੁ ॥

salok.

ਉਦਮੁ ਅਗਮੁ ਅਗੋਚਰੋ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ ॥

udam agam agocharo charan kamal namaskaar.

ਕਥਨੀ ਸਾ ਤੁਧੁ ਭਾਵਸੀ ਨਾਨਕ ਨਾਮ ਅਧਾਰ ॥੧॥

kathnee saa tuDh**h**baavsee naanak naam aD**h**haar. ||1||

ਸੰਤ ਸਰਣਿ ਸਾਜਨ ਪਰਹੁ ਸੁਆਮੀ ਸਿਮਰਿ ਅਨੰਤ ॥

sant saran saajan parahu su-aamee simar anant.

ਸੂਕੇ ਤੇ ਹਰਿਆ ਥੀਆ ਨਾਨਕ ਜਪਿ ਭਗਵੰਤ ॥੨॥

sookay tay hari-aa thee-aa naanak jap bhagvant. ||2||

ਛੰਤੁ ॥

chhant.

ਰੁਤਿ ਸਰਸ ਬਸੰਤ ਮਾਹ ਚੇਤੁ ਵੈਸਾਖ ਸੁਖ ਮਾਸੁ ਜੀਉ ॥

rut saras basant maah chayt vaisaakh sukh maas jee-o.

ਹਰਿ ਜੀਉ ਨਾਹੁ ਮਿਲਿਆ ਮਉਲਿਆ ਮਨੁ ਤਨੁ ਸਾਸੁ ਜੀਉ ॥

har jee-o naahu mili-aa ma-oli-aa man tan saas jee-o.

ਘਰਿ ਨਾਹੁ ਨਿਹਚਲੁ ਅਨਦੁ ਸਖੀਏਚਰਨ ਕਮਲ ਪੁਛਲਿਆ ॥

ghar naahu nihchal anad sakhee-ay charan kamal parfuli-aa.

ਪੰਨਾ ੯੨੮

SGGS P-928

ਸੁੰਦਰੁ ਸੁਖਤੁ ਸੁਜਾਣੁ ਬੇਤਾ ਗੁਣ ਗੋਵਿੰਦ ਅਮੁਲਿਆ ॥

sundar sug**h**arh sujaan baytaa gun govind amuli-aa.

ਵਡਭਾਗਿ ਪਾਇਆ ਦੁਖੁ ਗਵਾਇਆ ਭਈ ਪੂਰਨ ਆਸ ਜੀਉ ॥

vadbhaag paa-i-aa duk**h** gavaa-i-aa bh**a**-ee pooran aas jee-o.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਮਿਟੀ ਜਮ ਕੀ ਤ੍ਰਾਸ ਜੀਉ ॥੨॥

binvant naanak sarantayree mitee jam kee traas jee-o. ||2||

*Ram Kali Mehla-5 Rutti Salok (Seasonal Hymns)**Ik Onkaar Sat Gur Parsaad*

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.

### ***Salok***

On this Salok, 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 beautiful, 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.**

1-28-94

*SGGS P - 927-928*

ਪੰਨਾ ੯੨੯

SGGS P-929

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ

raamkalee mehlaa 1 ḍakh-nee  
kaar

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ ॥  
ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ ॥  
ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ ॥  
ਓਅੰਕਾਰਿ ਬੇਦਨਿਰਮਏ ॥

o-ankaar barahmaa utpat.  
o-ankaar kee-aa jin chit.  
o-ankaar sail jug bha-ay.  
o-ankaar bayd nirma-ay.

ਪੰਨਾ ੯੩੦

SGGS P-930

ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ ॥  
ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ ॥  
ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ ॥  
ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥੧॥

o-ankaar sabad uDhray.  
o-ankaar gurmukh<sup>h</sup>taray.  
onam akhar sunhu beechaar.  
onam akhar taribhavan saar. ||1||

ਸੁਣਿ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ ॥  
ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ ॥੧॥ ਰਹਾਉ ॥

sun paaday ki-aa likhahu janjaalaa.  
likh raam naam gurmukh gopaalaa. ||1||  
rahaa-o.

ਸਸੈ ਸੁਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ਤੀਨਿ ਭਵਨ  
ਇਕ ਜੋਤੀ ॥

sasai sabh jag sahj upaa-i-aa teen bhavan  
ik jotee.

ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ਚੁਣਿ ਲੈ ਮਾਣਕ  
ਮੰਤੀ ॥

gurmukh vasat paraapat hovai chun lai  
maan<sup>n</sup>ak motee.

ਸਮਝੈ ਸੂਝੈ ਪੜਿ ਪੜਿ ਬੂਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ  
ਸਾਚਾ ॥

samjhai soojhai parh parh boojhai ant  
nirantar saachaa.

ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਾਚੁ ਸਮਾਲੇ ਬਿਨੁ ਸਾਚੇ ਜਗੁ  
ਕਾਚਾ ॥੨॥

gurmukhdaykhai saach samaalay bin  
saachay jag kaachaa. ||2||

ਧਯੈ ਧਰਮੁ ਧਰੇ ਧਰਮਾ ਪੁਰਿ ਗੁਣਕਾਰੀ ਮਨੁ ਧੀਰਾ ॥

DhaDhai Dharam Dharay Dharmaa pur  
gunkaaree man Dheeraa.

ਧਯੈ ਧੂਲਿ ਪੜੈ ਮੁਖਿ ਮਸਤਕਿ ਕੰਚਨ ਭਏ ਮਨੂਰਾ ॥

DhaDhai Dhool parhai mukh mastak  
kanchan bha-ay manooraa.

ਧਨੁ ਧਰਣੀਧਰੁ ਆਪਿ ਅਜੋਨੀ ਤੋਲਿ ਬੋਲਿ ਸਚੁ  
ਪੂਰਾ ॥

Dhan DharneeDhar aap ajonee tol bol  
sach pooraa.

ਕਰਤੇ ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ ਕੈ ਜਾਣੈ ਗੁਰੁ  
ਸੂਰਾ ॥੩॥

kartay kee mit kartaa jaanai kai jaanai  
gur sooraa. ||3||

ਕਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ਗਰਬਿ ਗਲੇ  
ਬਿਖੁ ਖਾਇਆ ॥

nyi-aan gavaa-i-aa doojaa bhaa-i-aa  
garab galay bikhkhaa-i-aa.

ਗੁਰ ਰਸੁ ਗੀਤ ਬਾਦ ਨਹੀ ਭਾਵੈ ਸੁਣੀਐ ਗਹਿਰ  
ਗੰਭੀਰੁ ਗਵਾਇਆ ॥

gur ras geet baad nahee bhaavai sunee-ai  
gahir gambheer gavaa-i-aa.

ਗੁਰਿ ਸਚੁ ਕਹਿਆ ਅੰਮ੍ਰਿਤੁ ਲਹਿਆ ਮਨਿ ਤਨਿ  
ਸਾਚੁ ਸੁਖਾਇਆ ॥

gur sach kahi-aa amrit lahi-aa man tan  
saach sukhaa-i-aa.

ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ਆਪੇ ਅੰਮ੍ਰਿਤੁ  
ਪੀਆਇਆ ॥੪॥

aapay gurmukh aapay dayvai aapay  
amrit pee-aa-i-aa. ||4||

**Ram Kali Mehla-1 Dakhani Onkar  
Ik Onkaar Sat Gur Parsaad**

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 that 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.”(1)

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.”(1-pause)

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. The explanation is as follows:

**“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, he or she 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).**

*SGGS P - 929-930*

ਪੰਨਾ ੯੩੧

SGGS P-931

ਗੁਣ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਇ ॥  
 ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ ॥  
 ਗੁਣਦਾਤਾ ਵਿਰਲਾ ਸੰਸਾਰਿ ॥  
 ਸਾਚੀ ਕਰਣੀ ਗੁਰ ਵੀਚਾਰਿ ॥  
 ਅਗਮਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥

gun veechaaray gi-aanee so-ay.  
 gun meh gi-aan paraapat ho-ay.  
 gundaataa viralaa sansaar.  
 saachee karnee gur veechaar.  
 agam agochar keemat nahee paa-ay.

ਪੰਨਾ ੯੩੨

SGGS P-932

ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਇ ॥  
 ਗੁਣਵੰਤੀ ਗੁਣ ਸਾਰੇ ਨੀਤ ॥  
 ਨਾਨਕ ਗੁਰਮਤਿ ਮਿਲੀਐ ਮੀਤ ॥੧੭॥

taa milee-ai jaa la-ay milaa-ay.  
 gunvantee gun saaray neet.  
 naanak gurmat milee-ai meet. ||17||

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ ॥  
 ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ ॥  
 ਕਸਿ ਕਸਵਟੀ ਸਹੈ ਸੁ ਤਾਉ ॥  
 ਨਦਰਿ ਸਰਾਫ ਵੰਨੀ ਸਚਤਾਉ ॥  
 ਜਗਤੁ ਪਸੂ ਅਹੰ ਕਾਲੁ ਕਸਾਈ ॥  
 ਕਰਿ ਕਰਤੈ ਕਰਣੀ ਕਰਿ ਪਾਈ ॥  
 ਜਿਨਿ ਕੀਤੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ ॥  
 ਹੋਰ ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ॥੧੮॥

kaam kroDh kaa-i-aa ka-o gaalai.  
 ji-o kanchan sohaagaa dhaalai.  
 kas kasvatee sahai so taa-o.  
 nadar saraaf vannee sachrhaa-o.  
 jagat pasoo aha<sup>n</sup> kaal kasaa-ee.  
 kar kartai karnee kar paa-ee.  
 jin keetee tin keemat paa-ee.  
 hor ki-aa kahee-ai kichh kahan na jaa-ee.  
 ||18||

**Ram Kali Mehla-1 Dakhani Onkar (Stanza-17 & 18)**  
**Ik Onkaar Sat Gur Parsaad**

In these stanzas Guru Ji explains why without the God's Name and His loving adoration, one can not obtain salvation.

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 beautiful 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)

**The message of the above two stanzas is that only that person is truly a divinely wise person who daily reflects on the virtues and merits of God. Secondly, we should realize that lust and anger are our worst enemies, and we should do our best to avoid them.**

8-12-92

*SGGS P - 931-932*



ਪੰਨਾ ੯੩੩

SGGS P-933

ਢੰਢੋਲਤ ਢੂਢਤ ਹਉ ਢਿਰੀ ਢਹਿ ਢਹਿ ਪਵਨਿ  
ਕਰਾਰਿ ॥

dhandholat dhoodhat ha-o firee dheh  
dheh pavan karaar.

ਭਾਰੇ ਢਹਤੇ ਢਹਿ ਪਏ ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ ॥

bhaaray dhahtay dheh pa-ay ha-ulay  
niksay paar.

ਅਮਰ ਅਜਾਚੀ ਹਰਿ ਮਿਲੇ ਤਿਨ ਕੈ ਹਉ ਬਲਿ  
ਜਾਉ ॥

amar ajaachee har milay tin kai ha-o bal  
jaa-o.

ਤਿਨ ਕੀ ਪੂਤਿ ਅਘੁਲੀਐ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਉ ॥

tin kee Dhoorh aghulee-ai sangat mayl  
milaa-o.

ਮਨੁ ਦੀਆ ਗੁਰਿ ਆਪਣੈ ਪਾਇਆ ਨਿਰਮਲ  
ਨਾਉ ॥

man dee-aa gur aapnai paa-i-aa nirmal  
naa-o.

ਪੰਨਾ ੯੩੪

SGGS P-934

ਜਿਨਿ ਨਾਮੁ ਦੀਆ ਤਿਸੁ ਸੇਵਸਾ ਤਿਸੁ ਬਲਿਹਾਰੈ  
ਜਾਉ ॥

jini naam dee-aa tis sayvsaa tis balihaarai  
jaa-o.

ਜੋ ਉਸਾਰੇ ਸੇ ਵਾਹਸੀ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

jo usaaray so dhaahsee tis bin avar na  
ko-ay.

ਗੁਰ ਪਰਸਾਦੀ ਤਿਸੁ ਸੰਮਲਾ ਤਾ ਤਨਿ ਦੂਖੁ ਨ  
ਹੋਇ ॥੩੧॥

gur parsaadee tis samm<sup>h</sup>laa taa tan  
dookh na ho-ay. ||31||

*Ram Kali Mehla-1 Dakhani Onkar (Stanza-31)*  
*Ik Onkaar Sat Gur Parsaad*

In this Salok, Guru Ji wants us to imagine the bank of a river, on which are standing many persons, some of whom are carrying heavy weight (of sins on them), but others are light (because, they are clear in their conscience).

Imagining, himself to be a female bride, who in her search also wanders to this shore, and observes what is happening, Guru Ji says: “While searching (for my God, along the river of life, I saw, people) slipping and falling down the steep bank. I noticed that those who were heavy (because of the load of sins on their heads, ultimately) fell down and got drowned, but the light one’s (those with clean conscience, safely) crossed over to the other shore. There, they were met (received by the) immortal, and immeasurable God; I am a sacrifice to them. (I pray to God to) bring me in contact with such persons, because, just with the dust of their feet (their humble service, we also) get emancipated (from the bonds of worldly *Maya*). Therefore, I have surrendered my mind to my Guru (I only do what the Guru wants me to do, and not what my mind says to me. By doing so I) have obtained the immaculate Name (of

God, which is so valuable, that the Guru, who has blessed me with the Name, I will serve him (for the rest of my life), and I am a sacrifice to him. (It is from the Guru, I have realized that) He who builds, He will demolish it also (that God, who creates this world, He will destroy it also, and) except Him, there is no other (power). If by Guru's grace, I worship Him, (then I know that), there will be no pain to my body (and my soul will not have to suffer the pain of any future existences).”(31)

**The message of this stanza is that instead of following the dictates of our mind, we should follow the word of the Guru, and avoid loading ourselves with the weight of sins. Then we would easily swim across this worldly ocean.**

5-30-92

*SGGSP - 933-934*



ਪੰਨਾ ੯੩੫

SGGS P-935

ਮਾਇਆ ਮਾਇਆ ਕਰਿ ਮੁਏ ਮਾਇਆ ਕਿਸੈ ਨ  
ਸਾਥਿ ॥

maa-i-aa maa-i-aa kar mu-ay maa-i-aa  
kisai na saath.

ਹੰਸੁ ਚਲੈ ਉਠਿ ਡੁਮਣੋ ਮਾਇਆ ਭੂਲੀ ਆਥਿ ॥

hans chalai uth dumṇo maa-i-aa bhoolee  
aath.

ਮਨੁ ਝੂਠਾ ਜਮਿ ਜੋਹਿਆ ਅਵਗੁਣ ਚਲਹਿ ਨਾਲਿ ॥

man jhoothaa jam johi-aa avgun chaleh  
naal.

ਮਨ ਮਹਿ ਮਨੁ ਉਲਟੋ ਮਰੈਜੇ ਗੁਣ ਹੋਵਹਿ ਨਾਲਿ ॥

man meh man ulto marai jay gun hoveh  
naal.

ਪੰਨਾ ੯੩੬

SGGS P-936

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਮੁਏ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਭਾਲਿ ॥

mayree mayree kar mu-ay vin naavai  
dukhbhaal.

ਗੜ ਮੰਦਰ ਮਹਲਾ ਕਹਾ ਜਿਉ ਬਾਜੀ ਦੀਬਾਣੁ ॥

garh mandar mehlaa kahaa ji-o baajee  
deebaan.

ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਝੂਠਾ ਆਵਣ ਜਾਣੁ ॥

naanak sachay naam vinjhoothaa aavan  
jaan.

ਆਪੇ ਚਤੁਰੁ ਸਰੂਪੁ ਹੈ ਆਪੇ ਜਾਣੁ ਸੁਜਾਣੁ ॥੪੨॥

aapay chatūr saroop hai aapay jaan  
sujaan. ||42||

*Ram Kali Mehla-1 Dakhani Onkar (Stanza-42)*  
*Ik Onkaar Sat Gur Parsaad*

In this stanza, Guru Ji he comments on the nature of human beings, what they keep on doing, and what is their ultimate fate.

He says: “(Human beings), die 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. (However), if one has virtues with him or her, then the mind turns its back (to the worldly wealth), and it merges in itself (Because the virtuous person doesn’t let his or her mind be deceived by false worldly wealth. He or she attunes it to God, and saves his or her soul from any pains). However, many people have died crying “me, 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 the Name (divine love and enlightenment), one finds (nothing but) pain. (If they reflect, and ask), where are all those forts, mansions, and palaces, (they will understand, that

all these things are like the) false courts laid out by a magician. (In short), O' Nanak, without the true Name, false (useless) is all coming and going (the entire human life). But, God Himself is wise, and beautiful, and He Himself understands, and knows (the reason, behind everything)." (42)

**The message of this stanza is that we should realize that all our worldly wealth are very short lived, and won't accompany us after death, only our sins and virtues would accompany us after death, and would determine our future.**

2-13-93

*SGGS P - 935-936*



ਪੰਨਾ ੯੩੭

SGGS P-937

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆਬਿਚਰੈ ਸਹਜਿ  
ਸੁਭਾਇ ॥

paaD<sup>h</sup>aa par<sup>h</sup>i-aa aak<sup>h</sup>ee-ai bi<sup>d</sup>i-aa  
bichrai sa<sup>h</sup>j sub<sup>h</sup>aa-ay.

ਪੰਨਾ ੯੩੮

SGGS P-938

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ ॥

bi<sup>d</sup>i-aa soD<sup>h</sup>ai ta<sup>t</sup> lahai raam naam liv  
laa-ay.

ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ ॥

manmu<sup>k</sup>h bi<sup>d</sup>i-aa bi<sup>k</sup>ardaa bi<sup>k</sup>h<sup>k</sup>hatay  
bi<sup>k</sup>h<sup>k</sup>haa-ay.

ਮੂਰਖੁ ਸਬਦੁ ਨ ਚੀਨਈ ਸੂਝ ਬੂਝ ਨਹ ਕਾਇ ॥੫੩॥

moorakh<sup>h</sup> sabad<sup>u</sup> na cheen-ee sooj<sup>h</sup> booj<sup>h</sup>  
nah kaa-ay. ||53||

ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ ॥

paaD<sup>h</sup>aa gurmuk<sup>h</sup> aak<sup>h</sup>ee-ai chaat<sup>r</sup>hi-aa  
mat<sup>d</sup>ay-ay.

ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ ਜਗ ਮਹਿ  
ਲੇਇ ॥

naam samaalahu naam sangrahu laahaa  
jag meh lay-ay.

ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥

sachee patee sach man par<sup>h</sup>ee-ai sabad<sup>u</sup>  
so saar.

ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮ  
ਨਾਮੁ ਗਲਿ ਹਾਰੁ ॥੫੪॥੧॥

naanak so par<sup>h</sup>i-aa so pandit<sup>u</sup> beenaa jis  
raam naam gal haar. ||54||1||

**Ram Kali Mehla-1 Dakhani Onkar (Stanza- 54)**

**Ik Onkaar Sat Gur Parsaad**

This is the last stanza of the long composition Onkar, in which Guru Ji teaches a *Paadha* (Hindu teacher), about the real meanings of the letters of the alphabet, he was teaching the students. In this stanza, Guru Ji takes him one step further, and defines for him and us, who is a Guru ward teacher (meaning who is both Guru ward, and a true teacher)?

He says: “(O’ *pundit*), a teacher is known as Guru ward, if he gives this instruction to his disciples, that they should enshrine God’s Name, and amass the (wealth of Name), and earn the profit (of Name) in the world. (He should tell them that, the essence of reading the Guru’s word, is to enshrine the true God in one’s mind, and (that is the true education, which you should write on their wooden) slate. (In short), Nanak says, he alone is a learned and sagacious “*Pundit*” (or scholar), who wears the necklace of the God’s Name around his neck (who keeps remembering God in his mind).”(54-1)

The message of this long composition called “*Dakhani Onkaar*” is that before, we lecture others, we should ourselves; ponder over the Guru’s word (*Gurbani* as included in *Guru Granth Sahib Ji*). Following its essence, we should live a truthful living, dedicated to amassing the wealth of God’s Name, rather than running after worldly wealth all the time. Then God will show His mercy on us, and bless us with the everlasting bliss of His eternal union.

7-2-92

*SGGS P - 937-938*

ਪੰਨਾ ੯੩੯

SGGS P-939

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸ਼ਟਿ

raamkalee mehlaa 1 siDh gosat

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ॥ ਕਾਰੇ ਕਉ  
ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ॥

kit biDh purkhaa janam vataa-i-aa.  
kaahay ka-o tujh ih man laa-i-aa.

ਪੰਨਾ ੯੪੦

SGGS P-940

ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ॥  
ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥  
ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥  
ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ॥੧੯॥

kit biDh aasaa mansaa khaa-ee.  
kit biDh jot nirantar paa-ee.  
bin dantaa ki-o khaa-ee-ai saar.  
naanak saachaa karahu beechaar. ||19||

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ॥  
ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ॥  
ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ॥  
ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥  
ਤੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ॥  
ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ॥੨੦॥

satgur kai janmay gavan mitaa-i-aa.  
anhat raatay ih man laa-i-aa.  
mansaa aasaa sabad jalaa-ee.  
gurmukh jot nirantar paa-ee.  
tarai gun maytay khaa-ee-ai saar.  
naanak taaray taaranhaar. ||20||

**Ram Kali Mehla-1 Sidh Goashti (stanzas 18-20)**  
**Ik Onkaar Sat Gur Parsaad**

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 the actual place, where this discussion took place. Most of the historians believe, that it happened at *Achal Batala* (in India). But there are others, who argue that this debate happened at *Sumer* mountain (in India), and still others believe *Gorakh Hatrrri in District Peshawar* (Pakistan), to be the site in question. In this debate, the yogis tried to test Guru Ji’s spiritual knowledge by asking him very difficult questions. But even though relatively young, Guru Ji answered all their questions very confidently and so successfully, that all their misconceptions were removed, and they felt so enlightened, that they ultimately bowed to Guru Ji, and congratulated him on his true divine knowledge. This composition, although a bit hard to comprehend, by ordinary persons, yet it provides answers to many difficult questions, on spirituality, and divinity, which have been taxing the human mind for a long time.

Apparently impressed by Guru Ji's previous answers, they now wanted test him on some more difficult esoteric questions. So they said to Guru Ji: "O' young man, tell us, how did you change the course of your life? With whom, have you attuned this mind of yours, (and for what object)? In what way, did you still your desires and hopes? In what way have you found the (divine) light within you? How can we eat steel (the uneatable) without the teeth? O' Nanak, render your true thoughts (on these questions)." (19)

Guru Ji again answered these questions, very patiently, and intelligently. These answers, not only impressed the yogis, about Guru Ji's divine insight, but also provide, very immaculate advice to all of us, and tell us how we could also change the course of our life, and enjoy, the bliss of divine music. He says: "Being reborn in the true Guru's house (by completely surrendering my self to the true Guru's instructions, I have changed the course of my life, and) ended the cycle (of births and deaths. Being imbued with the love, I have focused it on the non stop melody (of the divine word). I have burnt my hopes and desire, through the word (by following the advice of the Guru). Through Guru's grace, I have found the (divine) light within me. It is by obliterating (rising above) the three modes (impulses for good, evil, or power), that we can eat the uneatable (we can conquer the steel like world. This is how), O' Nanak, the Emancipator, emancipates (the one, who has surrendered himself to the Guru)." (20)

**The message of these two stanzas is that we should always be on the look out of Guruward (saintly) persons, and we should completely surrender our mind to thir advice, and learn how to focus on the non stop melody of divine word, and find the divine light within us.**

11-24-93

*SGGS P - 939-940*



ਪੰਨਾ ੯੪੧

SGGS P-941

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ ॥

pooray gur tay naam paa-i-aa jaa-ay.

ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ ॥

jog jugat sach rahai samaa-ay.

ਬਾਰਹ ਮਹਿ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ  
ਚਾਰਿ ॥baarah meh jogee bharmaa-ay sani-aasee  
chhi-a chaar.

ਗੁਰ ਕੈ ਸਬਦਿ ਜੋਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

gur kai sabad jo mar jeevai so paa-ay  
mokhdu-aar.

ਪੰਨਾ ੯੪੨

SGGS P-942

ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

bin sabdai sabhdoojai laagay daykhhu  
ridai beechaar.ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰ  
ਧਾਰਿ ॥੩੪॥naanak vaday say vadbhaagee jinee sach  
rakh-i-aa ur Dhaar. ||34||**Ram Kali Mehla-1 Sidh Goashti (stanza-34)****Ik Onkaar Sat Gur Parsaad**

In this stanza, Guru Ji tells us from where we can obtain the jewel of God's Name, and he also tells us what are some of other invaluable blessings, we obtain, when we truly reflect on the Guru's word (*Gurbani* as contained in *Guru Granth Sahib Ji*).

He says: "(O' my friends), 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 true (God and keep dwelling on His Name). The yogis are lost in (proclaiming the merits of) their twelve branches, and the *Sanayasis* (the recluse), in ten (different sects). But only the person, who dies to the world (effaces his self-conceit), through the Guru's word, obtains the door of salvation. Further you may reflect in your heart, and see for yourself, (you will find), that without following the Guru's word; all have been attached to duality (love of things other than God). O' Nanak, very fortunate are they, who have kept enshrined the true (God) in their heart." (34)

**The message of this stanza is that if we want to obtain the jewel of God's Name, then erasing our self conceit we should follow his advice, and keep enshrined the true God in our heart.**

12-7-93

SGGS P - 941-942

ਪੰਨਾ ੯੪੩

SGGS P-943

ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ ॥  
 ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ ॥  
 ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ ॥  
 ਘਟਿਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥

na-o sar subh̄ar d̄asvai pooray.  
 t̄ah anhat̄ sunn vajaavah̄ t̄ooray.  
 saachai raachay d̄aykh̄ hajooray.  
 gh̄at gh̄at saach rahi-aa bh̄arpooray.

ਪੰਨਾ ੯੪੪

SGGS P-944

ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ ॥  
 ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ ॥੫੩॥

gupt̄ee ban̄ee pargat ho-ay.  
 naanak parakh̄ la-ay sach so-ay. ||53||

*Ram Kali Mehla-1 Sidh Goashti (stanza-53)  
 Ik Onkaar Sat Gur Parsaad*

In this stanza, Guru Ji explains, how the Guruwards (those who follow the Guru) instruct their mind, and what is the result of their efforts, Guru Ji says: “(O’ yogis, the Guruwards) 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. (In that state, they hear) the music of non stop melodies emanating from the imperishable Void (God). Seeing the eternal God, face to face, they get immersed (in His Love. They can see that) the eternal (God) is pervading in each and every heart. To them, the secret (divine) word is revealed, and O’ Nanak, they recognize the eternal (God).”(53)

**The message of this stanza is that if we want to see the sight of the eternal God, then we should still the mind from the desires of the nine sense doors (faculties, such as eyes and ears), and focus on the tenth gate (faculty), and try to listen the non stop music coming from the imperishable void. Then we would enjoy the bliss of the presence of God within us, and everywhere.**

6-13-92

SGGS P - 943-944

ਪੰਨਾ ੯੪੫

SGGS P-945

ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ  
ਬੈਰਾਗੀ ॥

hirdaa dayh na hotēe a-oDhoo ta-o man sunn  
rahai bairaaagee.

ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ  
ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ ॥

naabh kamal asthambh na hoto taa nij ghar  
bast-o pavan anraagee.

ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ  
ਚਰਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥

roop na raykh-i-aa jaat na hotēe ta-o akuleen  
rahta-o sabaadsu saar.

ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ  
ਆਪੇ ਨਿਰੰਕਾਰੁ ॥

ga-un gagan jab tabeh na hota-o taribhavan  
jot aapay nirankaar.

ਪੰਨਾ ੯੪੬

SGGS P-946

ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ ॥

varan bhaykh asroop so ayko ayko sabaad  
vidaanee.

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ  
ਕਹਾਣੀ ॥੬੭॥

saach binaa soochaa ko naahee naanak akath  
kahaanee. ||67||

*Ram Kali Mehla-1 Sidh Goashti (stanza-67)*

*Ik Onkaar Sat Gur Parsaad*

In this stanza, Guru Ji answers, the many questions by Sidhas, such as when there was no heart, and no body, then where did the mind reside? 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?"

Guru Ji replies: "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)

The message of this stanza is that in the beginning, when there was no sight, sound, or color, then everything was absorbed in that eternal God Himself. Such is the indescribable gospel of that eternal God.

12-27-93

*SGGS P - 945-946*



ਪੰਨਾ ੯੪੭

SGGS P-947

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlaa 3.

ਭਰਮਿਭੁਲਾਈ ਸਭੁ ਜਗੁ ਫਿਰੀ ਫਾਵੀ ਹੋਈ ਭਾਲਿ ॥

bharam bhulaa-ee sabh jag firee faavee  
ho-ee bhaal.

ਪੰਨਾ ੯੪੮

SGGS P-948

ਸੋ ਸਹੁ ਸਾਂਤਿ ਨ ਦੇਵਈ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥

so saho saaNt na dayv-ee ki-aa chalai tis  
naal.ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਧਿਆਈਐ ਅੰਤਰਿ ਰਖੀਐ  
ਉਰ ਧਾਰਿ ॥gur parsadee har Dhi-aa-ee-ai antar  
rakhee-ai ur Dhaar.ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਸਹੁ ਪਾਇਆ ਜਾ ਕਿਰਪਾ  
ਕੀਤੀ ਕਰਤਾਰਿ ॥੧॥naanak ghar baithi-aa saho paa-i-aa jaa  
kirpaa keetee kartaar. ||1||

ਮਃ ੩ ॥

mehlaa 3.

ਧੰਧਾ ਧਾਵਤ ਦਿਨੁ ਗਇਆ ਰੈਣਿ ਗਵਾਈ ਸੋਇ ॥

DhanDhaa Dhaavat din ga-i-aa rain  
gavaa-ee so-ay.ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ਮਨਮੁਖਿ ਚਲਿਆ  
ਰੋਇ ॥koorh bol bikh khaa-i-aa manmukh  
chali-aa ro-ay.

ਸਿਰੈ ਉਪਰਿ ਜਮ ਡੰਡੁ ਹੈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਇ ॥

sirai upar jam dand hai doojai bhaa-ay  
pat kho-ay.ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਿਓ ਫਿਰਿ ਆਵਣ ਜਾਣਾ  
ਹੋਇ ॥har naam kaday na chayti-o fir aavan  
jaanaa ho-ay.ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਜਮ ਡੰਡੁ ਨ ਲਾਗੈ  
ਕੋਇ ॥gur parsadee har man vasai jam dand  
na laagai ko-ay.ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਕਰਮਿ ਪਰਾਪਤਿ  
ਹੋਇ ॥੨॥naanak sehjay mil rahai karam paraapat  
ho-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਇਕਿ ਆਪਣੀ ਸਿਫਤੀ ਲਾਇਅਨੁ ਦੇ ਸਤਿਗੁਰ  
ਮਤੀ ॥ik aapnee siftee laa-i-an day satgur  
matee.

ਇਕਨਾ ਨੋ ਨਾਉ ਬਖਸਿਓਨੁ ਅਸਥਿਰੁ ਹਰਿ ਸਤੀ ॥

iknaa no naa-o bakhsi-on asthir har  
satee.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਹੁਕਮਿ ਕਰਹਿ ਭਗਤੀ ॥	pa-un paanee baisantaro hukam karahi bhagtee.
ਏਨਾ ਨੋ ਭਉ ਅਗਲਾ ਪੂਰੀ ਬਣਤ ਬਣਤੀ ॥	aynaa no bha-o aglaa pooree banat bantee.
ਸਭੁ ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਮੰਨਿਐ ਸੁਖੁ ਪਾਣੀ ॥੩॥	sabh iko hukam varatdaa mani-ai sukh paa-ee.   3  .

***Ik Onkaar Sat Gur Parsaad  
Raam Kali Ki Vaar Mehla-3  
(Jodhaaiy Veeraaiy Purbaani Ki Dhuni)***

*Jodha and Veera* were the brave sons of a *Rajput* father named *Purbaani*. At that time Mughal king, *Akbar* was ruling India and he was trying to win over the Hindu Population by marrying Rajput 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 Mohalla-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 (God's) Name grows and that person remains merged in (God's) 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) wisdom. O’ Nanak, (in that state, only the) one (God) is visible, and one says: “Wherever I look, I find that (God pervading there).” (3)

**Paurri**

Next Guru Ji comments on the purpose of creating this world and its structure. He says: “(O’ my friends), the eternal (God) has established the throne (of this world) as His place to sit. The word of the Guru tells (us), that He is everything all by Himself. He Himself has fashioned nature (in the form of jungles and mountains, as if He has erected) mansions and motels (for His creatures to live in). He has made such a perfect arrangement that He has created the sun and the moon like two lamps to illuminate (this world). He Himself sees and hears (everything happening in the world). It is through the word of the Guru that He can be contemplated.”(1)

**The message of this Paurri is that God has created this universe like a throne for Him, and residing in nature, He Himself is watching and enjoying His wonders. Secondly, it is the true Guru through whom we obtain knowledge about God and how to live in a state of peace and poise in this world.**

6-13-92

SGGS P - 947-948

ਪੰਨਾ ੯੪੯

SGGS P-949

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlāa 3.

ਇਹੁ ਤਨੁ ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ ॥  
ਜੋ ਸਹਿ ਰਤੇ ਆਪਣੈ ਤਿਨ ਤਨਿ ਲੋਭ ਰਤੁ ਨ  
ਹੋਇ ॥

ih tan sabho rat hai rat bin tann na ho-ay.  
jo seh ratay aapnai tin tan lobh rat na  
ho-ay.

ਭੈ ਪਇਐਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭ ਰਤੁ ਵਿਚਹੁ ਜਾਇ ॥

bhai pa-i-ai tan kheen ho-ay lobh rat  
vichahu jaa-ay.

ਪੰਨਾ ੯੫੦

SGGS P-950

ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ  
ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ ॥

ji-o baisantar Dhaat suDh ho-ay ti-o har  
kaa bha-o durmat mail gavaa-ay.

ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ ਜੋ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ ॥੧॥

naanak tay jan sohnay jo ratay har rang  
laa-ay. ||1||

ਮਃ ੩ ॥

mehlāa 3.

ਰਾਮਕਲੀ ਰਾਮੁ ਮਨਿ ਵਸਿਆ ਤਾ ਬਨਿਆ  
ਸੀਗਾਰੁ ॥

raamkalee raam man vasi-aa taa bani-aa  
seegaar.

ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਬਿਗਸਿਆ ਤਾ ਸਉਪਿਆ  
ਭਗਤਿ ਭੰਡਾਰੁ ॥

gur kai sabad kamal bigsi-aa taa sa-upi-aa  
bhagat bhandaar.

ਭਰਮੁ ਗਇਆ ਤਾ ਜਾਗਿਆ ਚੂਕਾ ਅਗਿਆਨ  
ਅੰਧਾਰੁ ॥

bharam ga-i-aa taa jaagi-aa chookaa  
agi-aan anDhaar.

ਤਿਸ ਨੋ ਰੂਪੁ ਅਤਿ ਅਗਲਾ ਜਿਸੁ ਹਰਿ ਨਾਲਿ  
ਪਿਆਰੁ ॥

tis no roop at aglaa jis har naal pi-aar.

ਸਦਾ ਰਵੈ ਪਿਰੁ ਆਪਣਾ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥

sadaa ravai pir aapnaa sobhaavantee  
naar.

ਮਨਮੁਖਿ ਸੀਗਾਰੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਜਨਮੁ ਸਭੁ  
ਹਾਰਿ ॥

manmukh seegaar na jaannee jaasan  
janam sabh haar.

ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਸੀਗਾਰੁ ਕਰਹਿ ਨਿਤ ਜੰਮਹਿ  
ਹੋਇ ਖੁਆਰੁ ॥

bin har bhagtee seegaar karahi nit jameh  
ho-ay khu-aar.

ਸੈਸਾਰੈ ਵਿਚਿ ਸੋਭ ਨ ਪਾਇਨੀ ਅਗੈ ਜਿ ਕਰੇ ਸੁ  
ਜਾਣੈ ਕਰਤਾਰੁ ॥

saisaarai vich sobh na paa-inee agai je  
karay so jaanai kartaar.

ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਦੁਹੁ ਵਿਚਿ ਹੈ ਸੰਸਾਰੁ ॥

naanak sachaa ayk hai duhu vich hai  
sansaar.



ਚੰਗੈ ਮੰਦੈ ਆਪਿ ਲਾਇਅਨੁ ਸੇ ਕਰਨਿ ਜਿ ਆਪਿ  
ਕਰਾਏ ਕਰਤਾਰੁ ॥੨॥

changai mandai aap laa-i-an so karan je  
aap karaa-ay kartaar. ||2||

ਮਃ ੩ ॥

**mehlaa 3.**

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਂਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ  
ਜਾਇ ॥

bin satgur sayvay saa᳚᳚ na aavee doojee  
naahee jaa-ay.

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ  
ਜਾਇ ॥

jay bahutayraa lochee-ai vin karmaa  
paa-i-aa na jaa-ay.

ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥

antar lobh vikaar hai doojai bhaa-ay  
khu-aa-ay.

ਤਿਨ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ  
ਪਾਇ ॥

tin jaman maran na chuk-ee ha-umai vich  
dukh paa-ay.

ਜਿਨੀ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਖਾਲੀ  
ਕੋਈ ਨਾਹਿ ॥

jinee satgur si-o chit laa-i-aa so khaalee  
ko-ee naahi.

ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖੁ  
ਸਹਾਹਿ ॥

tin jam kee talab na hova-ee naa o-ay  
dukh sahaahi.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ ॥੩॥

naanak gurmukh ubray sachai sabad  
samaahi. ||3||

ਪਉੜੀ ॥

**pa-orhee.**

ਆਪਿ ਅਲਿਪਤੁ ਸਦਾ ਰਹੈ ਹੋਰਿ ਧੰਧੈ ਸਭਿ  
ਧਾਵਹਿ ॥

aap alipat sadaa rahai hor DhanDhai  
sabhDhaaveh.

ਆਪਿ ਨਿਹਚਲੁ ਅਚਲੁ ਹੈ ਹੋਰਿ ਆਵਹਿ ਜਾਵਹਿ ॥

aap nihchal achal hai hor aavahi jaaveh.

ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ  
ਪਾਵਹਿ ॥

sadaa sadaa har Dhi-aa-ee-ai gurmukh  
sukh paavahi.

ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਈਐ ਸਚਿ ਸਿਫਤਿ  
ਸਮਾਵਹਿ ॥

nij ghar vaasaa paa-ee-ai sach sifat  
samaaveh.

ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ ॥੮॥

sachaa gahir gambheer hai gur sabad  
bujhaa-ee. ||8||

### Salok Mehla-3

In this *salok*, while explaining one of the saloks by Farid Ji, Guru Ji tells us how we can make this body really gorgeous and virtuous. He beautifully uses the word *Ratt* (Punjabi equivalent of blood, red color, or 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 God's love are attuned to Him."(1)

### **Mehla-3**

In the previous *salok*, Guru Ji stated that beauteous (virtuous) are those devotees, who being imbued with 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 (with the ornaments of virtues, which are pleasing to the spouse God); they would depart (from the world) losing the (game of human) life. They who embellish themselves with ornaments (garbs and rituals) bereft of the worship (of God), are born and being wasted daily. They don't get any respect in this world. What happens to them in the yond that God alone knows. O' Nanak, it is the one (God) alone who is eternal (and free from the rounds of births and deaths), but the world is subject to these two processes (of birth and death. God) Himself has yoked the creatures to good or evil (deeds), and they do what the Creator makes them do."(2)

### **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, they 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 on 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.**

9-7-92

*SGGS P - 949-950*

ਪੰਨਾ ੯੫੧

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ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ ॥  
 ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣ ਜਾਹਿ ॥  
 ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ ਭਾਉ ॥  
 ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ ॥  
 ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ ॥  
 ਆਪੋ ਆਪੈ ਪੂਜਾ ਹੋਇ ॥  
 ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ ॥  
 ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ ॥  
 ਵਢੀ ਲੈ ਕੈ ਗੁਰੁ ਗਵਾਏ ॥  
 ਜੇ ਕੇ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ ॥  
 ਤੁਰਕ ਮੰਤੁ ਕਨਿ ਰਿਵੈ ਸਮਾਹਿ ॥  
 ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ ॥  
 ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ ॥  
 ਐਸਾ ਹਿੰਦੂ ਵੇਖੁ ਕੋਇ ॥  
 ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ ॥  
 ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ ॥  
 ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ ॥  
 ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ ॥  
 ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ ॥  
 ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ ॥੧॥

ਮਃ ੧ ॥

ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ ॥  
 ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ ॥  
 ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ ॥  
 ਨਾਤਾ ਧੋਤਾ ਬਾਇ ਨ ਪਾਈ ॥  
 ਮੁਸਲਮਾਨੁਕਰੇ ਵਡਿਆਈ ॥

ਪੰਨਾ ੯੫੨

ਵਿਣੁ ਗੁਰ ਪੀਰੈ ਕੋ ਬਾਇ ਨ ਪਾਈ ॥  
 ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੋ ਜਾਇ ॥  
 ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ ॥

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.  
 saasat bayd na maanai ko-ay.  
 aapo aapai poojaa ho-ay.  
 kaajee ho-ay kai bahai ni-aa-ay.  
 fayray tasbee karay khudaa-ay.  
 vadhee lai kai hak gavaa-ay.  
 jay ko puchhai taa parh sunaa-ay.  
 turak manṭar kan ridai samaahi.  
 lok muhaaveh chaarhee khaahi.  
 cha-ukaa day kai suchaa ho-ay.  
 aisaa hindoo vaykhu ko-ay.  
 jogee girhee jataa bibhoot.  
 aagai paachhai roveh poot.  
 jog na paa-i-aa jugat gavaa-ee.  
 kit kaaran sir chhaa-ee paa-ee.  
 naanak kal kaa ayhu parvaan.  
 aapay aakhan aapay jaan. ||1||

mehlaa 1.

hindoo kai ghar hindoo aavai.  
 soot janay-oo parh gal paavai.  
 soot paa-ay karay buri-aa-ee.  
 naataa Dhotaa thaa-ay na paa-ee.  
 musalmaan karay vadi-aa-ee.

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vin gur peerai ko thaa-ay na paa-ee.  
 raahu dasaa-ay othai ko jaa-ay.  
 karnee baajhahu bhisat na paa-ay.

ਜੋਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ ॥  
 ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦ੍ਰਾ ਪਾਈ ॥  
 ਮੁੰਦ੍ਰਾ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ ॥  
 ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ ॥  
 ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਊ ॥  
 ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਊ ॥  
 ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ ॥  
 ਹੋਰੁ ਫਕਤੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ ॥  
 ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ ॥  
 ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ ॥  
 ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ ॥  
 ਨਾਨਕ ਅਗੈ ਪੁਛ ਨ ਹੋਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕਾ ਮੰਦਰੁ ਆਖੀਐ ਕਾਇਆ ਕੋਟੁ ਗੜੁ ॥  
 ਅੰਦਰਿ ਲਾਲ ਜਵੇਹਰੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪੜੁ ॥  
 ਹਰਿ ਕਾ ਮੰਦਰੁ ਸਰੀਰੁ ਅਤਿ ਸੋਹਣਾ ਹਰਿ ਹਰਿ  
 ਨਾਮੁ ਦਿੜੁ ॥  
 ਮਨਮੁਖ ਆਪਿ ਖੁਆਇਅਨੁ ਮਾਇਆ ਮੋਹ ਨਿਤ  
 ਕੜੁ ॥  
 ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਪੂਰੈ ਭਾਗਿ ਪਾਇਆ  
 ਜਾਈ ॥੧੧॥

jogee kai ghar jugatdasaa-ee.  
 tit kaaran kan mundraa paa-ee.  
 mundraa paa-ay firai sansaar.  
 jithai kithai sirjanhaar.  
 jaytay jee-a taytay vaataa-oo.  
 cheeree aa-ee dhil na kaa-oo.  
 aythai jaanai so jaa-ay sinjaanai.  
 hor fakarh hindoo musulmaanai.  
 sabhnaa kaa dar laykhaa ho-ay.  
 karnee baajhahu tarai na ko-ay.  
 sacho sach vakhaanai ko-ay.  
 naanak agai puchh na ho-ay. ||2||

pa-orhee.

har kaa mandar aakhee-ai kaa-i-aa kot  
 garh.  
 andar laal javayharee gurmukh har naam  
 parh.  
 har kaa mandar sareer at sohnaa har har  
 naam dirh.  
 manmukh aap khu-aa-i-an maa-i-aa moh  
 nit karh.  
 sabhnaa saahib ayk hai poorai bhaag  
 paa-i-aa jaa-ee. ||11||

### Salok Mehla-3

In this *salok*, Guru Ji comments on the conduct of many such hypocrites of his time who acted like saints or yogis or other such virtuous people, but were actually liars and sinners. He says: “(O’ my friends, in the present age, they who call themselves) *Sattis* (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. 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, yet 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 (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 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, what garbs we may wear, or what rituals, we may perform, 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.**

8-20-92

*SGGS P - 951-952*

ਪੰਨਾ ੯੫੩

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ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlaa 1.

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦੂ ਰੋਆਇਆ ॥  
 ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ ॥  
 ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ ॥  
 ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥  
 ਰੋਵੈ ਰਾਮੁਨਿਕਾਲਾ ਭਇਆ ॥

saha<sup>N</sup>sar daan day indar ro-aa-i-aa.  
 paras raam rovai ghar aa-i-aa.  
 ajai so rovai bheekhi-aa khaa-ay.  
 aisee dargeh milai sajaa-ay.  
 rovai raam nikaalaa bha-i-aa.

ਪੰਨਾ ੯੫੪

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ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ ॥  
 ਰੋਵੈ ਦਹਸਿਰੁ ਲੰਕ ਗਵਾਇ ॥  
 ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੁ ਵਾਇ ॥  
 ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ ॥  
 ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ ॥  
 ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ ॥  
 ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ ॥  
 ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ ॥  
 ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ ॥  
 ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ ॥  
 ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ ॥  
 ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ ॥  
 ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ ॥  
 ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ ॥  
 ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ ॥  
 ਮੰਨੋ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ ॥  
 ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ ॥੧॥

seetaa lakhman vichhurh ga-i-aa.  
 rovai dehsir lank gavaa-ay.  
 jin seetaa aadee da-uroo vaa-ay.  
 roveh paa<sup>N</sup>dav bha-ay majoor.  
 jin kai su-aamee rahaṭ hadoor.  
 rovai janmayjaa khu-ay ga-i-aa.  
 aykee kaaran paapee bha-i-aa.  
 roveh saykh masaa-ik peer.  
 anṭ kaal maṭ laagai bheerh.  
 roveh raajay kann parhaa-ay.  
 ghar ghar maageh bheekhi-aa jaa-ay.  
 roveh kirpan sa<sup>N</sup>cheh Dhan jaa-ay.  
 pandiṭ roveh gi-aan gavaa-ay.  
 baalee rovai naahi bhataar.  
 naanak dukhee-aa sabh sansaar.  
 mannay naa-o so-ee jin jaa-ay.  
 a-uree karam na laykhai laa-ay. ||1||

ਮਃ ੨ ॥

mehlaa 2.

ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨੀਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ  
 ਬਾਦਿ ॥  
 ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ  
 ਪਰਸਾਦਿ ॥੨॥

jap tap sabh kichh mani-ai avar kaaraa  
 sabh baad.  
 naanak mani-aa mannee-ai bujhee-ai gur  
 parsaad. ||2||



ਪਉੜੀ ॥

**pa-orhee.**

ਕਾਇਆ ਹੰਸ ਧੁਰਿ ਮੇਲੁ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ ॥

kaa-i-aa hans Dhur mayl kartai likh  
paa-i-aa.

ਸਭ ਮਹਿ ਗੁਪਤੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਆ ॥

sabh meh gupat varatdaa gurmukh  
paragtaa-i-aa.

ਗੁਣ ਗਾਵੈ ਗੁਣ ਉਚਰੈ ਗੁਣ ਮਾਹਿ ਸਮਾਇਆ ॥

gun gaavai gun uchrai gun maahi  
samaa-i-aa.

ਸਚੀ ਬਾਣੀ ਸਚੁ ਹੈ ਸਚੁ ਮੇਲਿ ਮਿਲਾਇਆ ॥

sachee banee sach hai sach mayl  
milaa-i-aa.ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਆਪੇ ਦੇਇ  
ਵਡਿਆਈ ॥੧੪॥sabh kichh aapay aap hai aapay day-ay  
vadi-aa-ee. ||14||**Salok Mehla-1**

In this salok, Guru Ji reveals an interesting facet of God's play and tells us how not only ordinary human beings, but even the great kings and gods cry and suffer in pain on one account or another, therefore we should not cry and complain when we have to face some difficult times. He also tells us who those 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 (Raam'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 killing 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 holy men), 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)

### ***Mehla-2***

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 concept. 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.**

4-3-93

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ਪੰਨਾ ੯੫੫

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ਸਲੋਕ ਮਃ ੧ ॥

ਵੇਲਿ ਪਿੰਵਾਇਆ ਕਤਿ ਵੁਣਾਇਆ ॥  
 ਕਟਿ ਕੁਟਿ ਕਰਿ ਖੁੰਬਿ ਚੜਾਇਆ ॥  
 ਲੋਹਾ ਵਢੇ ਦਰਜੀ ਪਾੜੇ ਸੂਈ ਧਾਗਾ ਸੀਵੈ ॥  
 ਇਉ ਪਤਿ ਪਾਟੀ ਸਿਫਤੀ ਸੀਪੈ ਨਾਨਕ ਜੀਵਤ  
 ਜੀਵੈ ॥  
 ਹੋਇ ਪੁਰਾਣਾ ਕਪੜੁ ਪਾਟੈ ਸੂਈ ਧਾਗਾ ਗੰਢੈ ॥  
 ਮਾਹੁ ਪਖੁ ਕਿਹੁ ਚਲੈ ਨਾਹੀ ਘੜੀ ਮੁਹਤੁ ਕਿਛੁਹੰਢੈ ॥

salok mehlāa 1.

vayl pinjaa-i-aa katṛ gunaa-i-aa.  
 kat kut kar khumb charḥaa-i-aa.  
 lohāa vadḥay darjee paarḥay soo-ee  
 Dhaagaa seevai.  
 i-o paṭṛ paatee sifṭee seepai naanak jeevat  
 jeevai.  
 ho-ay puraṇaa kaparḥ paatai soo-ee  
 Dhaagaa gandḥai.  
 maahu pakḥ kihū chalai naahee gḥarḥee  
 muhaṭṛ kichḥ handḥai.

ਪੰਨਾ ੯੫੬

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ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਪਾਟੈ ॥  
 ਨਾਨਕ ਸਾਹਿਬੁ ਸਚੇ ਸਚਾ ਤਿਚਰੁ ਜਾਪੀ ਜਾਪੈ ॥੧॥

sach puraṇaa hovai naahee seetaa  
 kaday na paatai.  
 naanak saahib sachō sachaa tīchar  
 jaapee jaapai. ||1||

ਮਃ ੧ ॥

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ ॥  
 ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ ॥  
 ਸਬਦੇ ਸਾਣ ਰਖਾਈ ਲਾਇ ॥  
 ਗੁਣ ਕੀ ਬੇਕੈ ਵਿਚਿ ਸਮਾਇ ॥  
 ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ ॥  
 ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ ॥  
 ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ ॥  
 ਨਾਨਕ ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ ॥੨॥

mehlāa 1.

sach kee kaatēe sach sabḥ saar.  
 gḥaarḥattis kee apar apaar.  
 sabḍay saan rakḥaa-ee laa-ay.  
 guṇ kee thaykai vich samaa-ay.  
 tīs ḍaa kuthaa hovai saykḥ.  
 lohoo lab nikthaa vaykḥ.  
 ho-ay halaal lagai hak jaa-ay.  
 naanak dar deedaar samaa-ay. ||2||

ਮਃ ੧ ॥

ਕਮਰਿ ਕਟਾਰਾ ਬੰਕੁੜਾ ਬੰਕੇ ਕਾ ਅਸਵਾਰੁ ॥  
 ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ ਮਤੁ ਸਿਰਿ ਆਵੈ ਭਾਰੁ ॥੩॥

mehlāa 1.

kamar kataaraa baṅkurḥaa bankay kaa  
 asvaar.  
 garab na keejai naankaa maṭṛ sir aavai  
 bḥaar. ||3||

ਪਉੜੀ ॥

pa-orhee.

ਸੋ ਸਤਸੰਗਤਿ ਸਬਦਿ ਮਿਲੈ ਜੋ ਗੁਰਮੁਖਿ ਚਲੈ ॥

so satsangat̃ sabad̃ milai jo gurmukh  
chalai.ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਜਿਨ ਹਰਿ ਖਰਚੁ ਧਨੁ  
ਪਲੈ ॥sach Dhi-aa-in say sachay jin har kharach  
Dhan palai.

ਭਗਤ ਸੋਹਨਿ ਗੁਣ ਗਾਵਦੇ ਗੁਰਮਤਿ ਅਚਲੈ ॥

bhagat̃ sohan gun gaavday gurmat̃  
achlai.

ਰਤਨ ਬੀਚਾਰੁ ਮਨਿ ਵਸਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਭਲੈ ॥

rat̃an beechaar man vasi-aa gur kai  
sabad̃bhalai.ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਆਪੇ ਦੇਇ  
ਵਡਿਆਈ ॥੧੯॥aapay mayl milaa-idaa aapay day-ay  
vadi-aa-ee. ||19||**Salok Mehla-1**

In a previous *Paurri*, Guru Ji told us that eternal and true are those devotees who follow Guru's advice, and meditate on God's Name. In this salok, he 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)

**Mehla-1**

Guru Ji now refers to the Muslim custom of chanting *Kalima* (special verses from *Quran*), before slowly killing any animal for meat. They call such meat as *Kuttha*, (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* (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)

### ***Mehla-1***

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 lose 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 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 beautiful 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.**

2-13-94

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ਪੰਨਾ ੯੫੭

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ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.

ਭੀੜਹੁ ਮੋਕਲਾਈ ਕੀਤੀਅਨੁ ਸਭ ਰਖੇ ਕੁਟੈਬੈ  
ਨਾਲਿ ॥bheerhahu moklaa-ee keetee-an sabh  
rakhay kutambi naal.

ਕਾਰਜ ਆਪਿ ਸਵਾਰਿਅਨੁ ਸੋ ਪ੍ਰਭ ਸਦਾ ਸਭਾਲਿ ॥

kaaraj aap savaari-an so parabh sadaa  
sabhhaal.ਪ੍ਰਭੁ ਮਾਤੁ ਪਿਤਾ ਕੰਠਿ ਲਾਇਦਾ ਲਹੁੜੇ ਬਾਲਕ  
ਪਾਲਿ ॥parabh maat pitaa kanth laa-idaa  
lahurhay baalak paal.ਦਇਆਲ ਹੋਏ ਸਭ ਜੀਅ ਜੰਤ੍ਰੁ ਹਰਿਨਾਨਕ ਨਦਰਿ  
ਨਿਹਾਲ ॥੧॥da-i-aal ho-ay sabh jee-a jantar har  
naanak nadar nihaal. ||1||

ਪੰਨਾ ੯੫੮

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ਮਃ ੫ ॥

mehlāa 5.

ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ ॥

vintuDh hor je mangnaa sir dukhaa kai  
dukh

ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ ॥

deh naam santokhee-aa utrai man kee  
bhukh.ਗੁਰਿ ਵਣੁ ਤਿਣੁ ਹਰਿਆ ਕੀਤਿਆ ਨਾਨਕ ਕਿਆ  
ਮਨੁਖ ॥੨॥gur vantin hari-aa keeti-aa naanak ki-aa  
manukh. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਸੋ ਐਸਾ ਦਾਤਾਰੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ॥

so aisaa daataar manhu na veesrai.

ਘੜੀ ਨ ਮੁਹਤੁ ਚਸਾ ਤਿਸੁ ਬਿਨੁ ਨਾ ਸਰੈ ॥

gharhee na muhat chasaa tis bin naa  
sarai.

ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਕਿਆ ਕੇ ਲੁਕਿ ਕਰੈ ॥

antar baahar sang ki-aa ko luk karai.

ਜਿਸੁ ਪਤਿ ਰਖੈ ਆਪਿ ਸੋ ਭਵਜਲੁ ਤਰੈ ॥

jis pat rakhai aap so bhavjal tarai.

ਭਗਤੁ ਗਿਆਨੀ ਤਪਾ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ ॥

bhagat gi-aanee tapaa jis kirpaa karai.

ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ ਜਿਸੁ ਨੋ ਬਲੁ ਧਰੈ ॥

so pooraa parDhaan jis no bal Dharai.

ਜਿਸਹਿ ਜਰਾਏ ਆਪਿ ਸੋਈ ਅਜਰੁ ਜਰੈ ॥

jisahi jaraa-ay aap so-ee ajar jarai.

ਤਿਸੁ ਹੀ ਸਿਲਿਆ ਸਚੁ ਮੰਤ੍ਰੁ ਗੁਰ ਮਨਿ ਧਰੈ ॥੩॥

tis hee mili-aa sach mantar gur man  
Dharai. ||3||

*Salok Mehla-5*

In this *salok*, Guru Ji tells how God sustains us like His children, and 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 that person.”(1)

*Mehla-5*

As mentioned above, although 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 than pleasure. 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 quench the hunger of my mind (for worldly pleasures). 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)

*Paurri*

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)? (We should remember that whose honor God Himself saves, that person swims across the dreadful (worldly) ocean. The person on whom (God) bestows His mercy becomes (the true) devotee, (divinely) wise person, and a (true) ascetic. The one whom He blesses with power becomes perfect and supreme. Whom He Himself makes to bear, that person bears the unbearable (power of Name. But that person alone has obtained the eternal (God), in whose mind is enshrined the mantra of the Guru.”(3)

**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.**

1-4-92

*SGGS P - 957-958*

ਪੰਨਾ ੯੫੯

SGGS P-959

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.

ਹਰਣਾਖੀ ਕੂ ਸਚੁ ਵੈਣੁ ਸੁਣਾਈ ਜੋ ਤਉ ਕਰੇ  
ਉਧਾਰਣੁ ॥

harnaakhee koo sach vain sunaa-ee jo  
ta-o karay udhaaran.

ਸੁੰਦਰ ਬਚਨ ਤੁਮ ਸੁਣੁਹੁ ਛਬੀਲੀ ਪਿਰੁ ਤੈਡਾ ਮਨ  
ਸਾਧਾਰਣੁ ॥

sundar bachan tum sunhu chhabeelee pir  
taidaa man saadhaaran.

ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਰਚਾਇਓ ਦਸਿ ਵਿਖਾ ਮੈ  
ਕਾਰਣੁ ॥

durjan saytee nayhu rachaa-i-o das  
vikhaa mai kaaran.

ਉਣੀ ਨਾਹੀ ਝੁਣੀ ਨਾਹੀ ਨਾਹੀ ਕਿਸੈ ਵਿਹੁਣੀ ॥

oonee naahee jhooonee naahee naahee  
kisai vihoonee.

ਪਿਰੁ ਛੈਲੁ ਛਬੀਲਾ ਛਡਿ ਗਵਾਇਓ ਦੁਰਮਤਿ ਕਰਮਿ  
ਵਿਹੁਣੀ ॥

pir chhail chhabeelaa chhad gavaa-i-o  
durmat karam vihoonee.

ਨਾ ਹਉ ਭੁਲੀ ਨਾ ਹਉ ਚੁਕੀ ਨਾ ਮੈ ਨਾਹੀ ਦੇਸਾ ॥

naa ha-o bhulee naa ha-o chukee naa  
mai naahee dosaa.

ਜਿਤੁ ਹਉ ਲਾਈ ਤਿਤੁ ਹਉ ਲਗੀ ਤੂ ਸੁਣਿ ਸਚੁ  
ਸੰਦੇਸਾ ॥

jit ha-o laa-ee tit ha-o lagee too sun sach  
sandaysaa.

ਸਾਈ ਸੋਹਾਗਣਿ ਸਾਈ ਭਾਗਣਿ ਜੈ ਪਿਰਿ ਕਿਰਪਾ  
ਧਾਰੀ ॥

saa-ee sohagan saa-ee bhaagan jai pir  
kirpaa Dhaaree.

ਪਿਰਿ ਅਉਗਣ ਤਿਸ ਕੇ ਸਭਿ ਗਵਾਏ ਗਲ ਸੇਤੀ  
ਲਾਇ ਸਵਾਰੀ ॥

pir a-ugantis kay sabh gavaa-ay gal  
saytee laa-ay savaaree.

ਕਰਮਹੀਣ ਧਨ ਕਰੈ ਬਿਨੰਤੀ ਕਦਿ ਨਾਨਕ ਆਵੈ  
ਵਾਰੀ ॥

karamheenDhan karai binanteee kad  
naanak aavai vaaree.

ਸਭਿ ਸੁਹਾਗਣਿ ਮਾਣਹਿ ਰਲੀਆ ਇਕ ਦੇਵਹੁ ਰਾਤਿ  
ਮੁਰਾਰੀ ॥੧॥

sabh suhaagan maaneh ralee-aa ik  
dayvhu raat muraaree. ||1||

ਮਃ ੫ ॥

mehlāa 5.

ਕਾਹੇ ਮਨ ਤੂ ਡੋਲਤਾ ਹਰਿ ਮਨਸਾ ਪੂਰਣਹਾਰੁ ॥

kaahay man too doltaa har mansaa  
pooranhaar.

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ਤੂ ਸਭਿ ਦੁਖ  
ਵਿਸਾਰਣਹਾਰੁ ॥

satgur purakhDhi-aa-ay too sabhdukh  
visaaranhaar.

ਹਰਿ ਨਾਮਾ ਆਰਾਧਿ ਮਨ ਸਭਿ ਕਿਲਵਿਖ ਜਾਹਿ  
ਵਿਕਾਰ ॥

har naamaa aaraaDh man sabh kilvikh  
jaahi vikaar.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਰੰਗੁ ਲਗਾ  
ਨਿਰੰਕਾਰ ॥

jin ka-o poorab likhi-aa tin rang lagaa  
nirankaar.

ਓਨੀ ਛਡਿਆ ਮਾਇਆ ਸੁਆਵਤਾ ਧਨੁ ਸੰਚਿਆ  
ਨਾਮੁ ਅਪਾਰੁ ॥

onee chhadi-aa maa-i-aa su-aavarhaa  
Dhan sanchi-aa naam apaar.



ਅਠੇ ਪਹਰ ਇਕਤੈ ਲਿਵੈ ਮੰਨੇਨਿਹੁਕਮੁ ਅਪਾਰੁ ॥

athay pahar iktai livai mannayn hukam  
apaar.

ਪੰਨਾ ੯੬੦

SGGS P-960

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਇਕੁ ਦੇਹੁ ਦਰਸੁ ਮਨਿ  
ਪਿਆਰੁ ॥੨॥

jan naanak mangai daan ik dayh daras  
man pi-aar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ ਸਦਾ ਸੁਖ ॥

jis too aavahi chittis no sadaa sukh.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਜਮ ਨਾਹਿ ਦੁਖ ॥

jis too aavahi chittis jam naahi dukh.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਕਿ ਕਾੜਿਆ ॥

jis too aavahi chittis ke kaarhi-aa.

ਜਿਸ ਦਾ ਕਰਤਾ ਮਿਤੁ ਸਭਿ ਕਾਜ ਸਵਾਰਿਆ ॥

jis daa kartaa mitar sabh kaaj savaari-aa.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਪਰਵਾਣੁ ਜਨੁ ॥

jis too aavahi chit so parvaan jan.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਬਹੁਤਾ ਤਿਸੁ ਧਨੁ ॥

jis too aavahi chit bahutaa tis Dhan.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਵਡ ਪਰਵਾਰਿਆ ॥

jis too aavahi chit so vad parvaari-aa.

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਨਿ ਕੁਲ ਉਧਾਰਿਆ ॥੬॥

jis too aavahi chittin kul udhaari-aa. ||6||

### Salok Mehla-5

This *salok* is another example of the height of the spiritual poetry of Guru Ji. In this *salok*, he 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 (enchancing 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.” (But Guru Ji tells her) 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 then 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 fulfiller 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’) 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.**

5-22-92

SGGS P - 959-960

ਪੰਨਾ ੯੬੧

SGGS P-961

ਸਲੋਕ ਮਹਲਾ ੫ ॥

salok mehlāa 5.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਸੰਤਾਂ ਸੰਗਿ ਵਿਹਾਵੇ ॥

hohu kirpaal su-aamee mayray jantāa<sup>n</sup>  
sang vihaavay.ਤੁਧੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ ਤਿਨ ਕਦੇ ਨ  
ਚੁਕਨਿ ਹਾਵੇ ॥੧॥tuDhhu bhulay se jam jam marday tin  
kaday na chukan haavay. ||1||

ਮਃ ੫ ॥

mehlāa 5.

ਸਤਿਗੁਰੁ ਸਿਮਰਹੁ ਆਪਣਾ ਘਟਿ ਅਵਘਟਿ ਘਟ  
ਘਾਟ ॥satgur simrahu aapnaa ghat avghat ghat  
ghaat.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕੋਇ ਨ ਬਧੈ ਵਾਟ ॥੨॥

har har naam jantī-aa ko-ay na  
banDhai vaat. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਪੰਨਾ ੯੬੨

SGGS P-962

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ ॥

tithai too samrath jithai ko-ay naahi.

ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ॥

othai tayree rakh agnee udar maahi.

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ॥

sun kai jam kay doot naa-ay tayrai chhad  
jaahi.ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ  
ਪਾਰਿ ॥bha-ojal bikhham asgaahu gur sabdee  
paar paahi.

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੋਇ ਖਾਹਿ ॥

jin ka-o lagee pi-aas amrit say-ay khaahi.

ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ ॥

kal meh ayho punn gun govind gaahi.

ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮਾਲੇ ਸਾਹਿ ਸਾਹਿ ॥

sabhsai no kirpaal samaalay saahi saahi.

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ ॥੯॥

birthaa ko-ay na jaa-ay je aavai tuDh  
aahi. ||9||*Salok Mehla-5*

In this *salok*, Guru Ji shows us, what kind of prayer, we should make before God.

Addressing God, Guru Ji 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), partake of 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.”(9)

**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. We should pray to Him to grant us the company of His holy saints, and meditate on the His Name.**

3-15-93

*SGGS P - 961-962*

ਪੰਨਾ ੯੬੩

SGGS P-963

ਸਲੋਕ ਮਃ ੫ ॥

salok mehlāa 5.

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵਵਾਈ ਛੋੜਿਆ  
ਹਭੁ ਕਿਝੁ ਤਿਆਗੀ ॥

ustat̃ nindāa naanak jee mai  
habhvanjāa-ee chhorhi-aa habh  
kijhti-aagee.

ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਭੈ ਲਾਗੀ ॥੧॥

habhay saak koorhaavay dithay ta-o palai  
taidai laagee. ||1||

ਮਃ ੫ ॥

mehlāa 5.

ਫਿਰਦੀ ਫਿਰਦੀ ਨਾਨਕ ਜੀਉ ਹਉ ਫਾਵੀ ਥੀਈ  
ਬਹੁਤੁ ਦਿਸਾਵਰ ਪੰਧਾ ॥

firdēe firdēe naanak jee-o ha-o faavee  
thee-ee bahutdisaavar panDhaa.

ਤਾ ਹਉ ਸੁਖਿ ਸੁਖਾਲੀ ਸੁਤੀ ਜਾ ਗੁਰਮਿਲਿ ਸਜਣੁ  
ਮੈ ਲਧਾ ॥੨॥

taa ha-o sukh sukhaalee sutēe jaa gur  
mil sajan mai laDhaa. ||2||

ਪੰਨਾ ੯੬੪

SGGS P-964

ਪਉੜੀ ॥

pa-orhee.

ਸਭੇ ਦੁਖ ਸੰਤਾਪ ਜਾਂ ਤੁਧਹੁ ਭੁਲੀਐ ॥

sabhay dukh santaap jaa<sup>n</sup>tuDhhu  
bhulee-ai.

ਜੇ ਕੀਚਨਿ ਲਖ ਉਪਾਵ ਤਾਂ ਕਹੀ ਨ ਘੁਲੀਐ ॥

jay keechan lakh upaav taa<sup>n</sup> kahee na  
ghulee-ai.

ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ਸੁ ਨਿਰਧਨੁ ਕਾਂਢੀਐ ॥

jis no visrai naa-o so nirDhan kaa<sup>n</sup>dhee-ai.

ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ਸੋ ਜੋਨੀ ਹਾਂਢੀਐ ॥

jis no visrai naa-o so jonee haa<sup>n</sup>dhee-ai.

ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਤਿਸੁ ਜਮੁ ਡੰਡੁ ਦੇ ॥

jis khasam na aavai chittis jam dand day.

ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਰੋਗੀ ਸੇ ਗਣੇ ॥

jis khasam na aavee chit rogee say ganay.

ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਸੁ ਖਰੇ ਅਹੰਕਾਰੀਆ ॥

jis khasam na aavee chit so kharo  
aha<sup>n</sup>kaaree-aa.

ਸੋਈ ਦੁਹੇਲਾ ਜਗਿ ਜਿਨਿ ਨਾਉ ਵਿਸਾਰੀਆ ॥੧੪॥

so-ee duhaylaa jag jin naa-o visaaree-aa.  
||14||

*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 this *Paurri*, Guru Ji 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.**

11-27-92

SGGS P - 963-964

ਪੰਨਾ ੯੬੫

SGGS P-965

ਸਲੋਕ ਮਹਲਾ ੫ ॥

salok mehlāa 5.

ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ ॥

kabeer Dhartēe saaDh kee taskar baiseh gaahi.

ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੂ  
ਲਾਹਿ ॥੧॥

Dhartēe bhaar na bi-aapa-ee un ka-o laahoo laahi. ||1||

ਮਹਲਾ ੫ ॥

mehlāa 5.

ਕਬੀਰ ਚਾਵਲ ਕਾਰਣੇ ਤੁਖ ਕਉ ਮੁਹਲੀ ਲਾਇ ॥

kabeer chaaval kaarnay tukh ka-o muhlee laa-ay.

ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੇ ਧਰਮ ਰਾਇ ॥੨॥

sang kusangee baistay tab poochhay Dharam raa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਆਪੇ ਹੀ ਵਡ ਪਰਵਾਰੁ ਆਪਿ ਇਕਾਤੀਆ ॥

aapay hee vad parvaar aap ikaatee-aa.

ਆਪਣੀ ਕੀਮਤਿ ਆਪਿ ਆਪੇ ਹੀ ਜਾਤੀਆ ॥

aapnee keemat aap aapay hee jaatee-aa.

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਆਪਿ ਉਪੰਨਿਆ ॥

sabh kichh aapay aap aap upanni-aa.

ਆਪਣਾ ਕੀਤਾ ਆਪਿ ਆਪਿ ਵਰੰਨਿਆ ॥

aapnaa keetaa aap aap varanni-aa.

ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਜਿਥੈ ਤੂ ਵੁਠਾ ॥

Dhan so tayraa thaan jithai too vuthaa.

ਪੰਨਾ ੯੬੬

SGGS P-966

ਧੰਨੁ ਸੁ ਤੇਰੇ ਭਗਤ ਜਿਨੀ ਸਚੁ ਤੂੰ ਡਿਠਾ ॥

Dhan so tayray bhagat jin<sup>n</sup>ee sach too<sup>n</sup> dithaa.

ਜਿਸ ਨੋ ਤੇਰੀ ਦਇਆ ਸਲਾਹੇ ਸੋਇ ਤੁਧੁ ॥

jis no tayree da-i-aa salaahay so-ay tuDh.

ਜਿਸੁ ਗੁਰ ਭੇਟੇ ਨਾਨਕ ਨਿਰਮਲ ਸੋਈ ਸੁਧੁ ॥੨੦॥

jis gur bhaytay naanak nirmal so-ee suDh. ||20||

*Salok Mehla-5*

In this *salok*, Guru Ji helps us understand a very important aspect of life, the effect of company. First expanding on a *salok* of 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 dominating. 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 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 Yourself 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.**

1-21-94

SGGS P - 965-966



ਪੰਨਾ ੯੬੭

SGGS P-967

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡਿ ਤਥਾ ਸਤੈ ਭੂਮਿ  
ਆਖੀ

raamkalee kee vaar raa-ay  
balvand tathaa satai doom aakhee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ॥  
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ ਹੋਰੁ ਮੁਚੁ ਗਰੁਰੁ॥

fa<sup>y</sup>r vasaa-i-aa faru-aan satgur khaadoor.  
jap tap sanjam naal tuDh hor much  
garoor.

ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੁਰੁ॥  
ਵਰਿਐ ਦਰਗਹ ਗੁਰੁ ਕੀ ਕੁਦਰਤੀ ਨੁਰੁ॥  
ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ਤੂੰ ਓਹੁ ਨਰੁਰੁ॥

lab viṇaahay maansaa Ji-o paanee boor.  
varHi-ai dargeh guroo kee kudratee noor.  
jit so haath na labh-ee tooN oh tharoor.

ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੂਰੁ॥

na-o niDh naam niDhaan hai tuDh vich  
bharpoor.

ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ਸੋ ਵੰਞੈ ਚੂਰੁ॥

nindaa tayree jo karay so vanjai choor.

ਨੇੜੈ ਚਿਸੈ ਮਾਤ ਲੋਕੁ ਤੁਧੁ ਸੁਝੈ ਦੂਰੁ॥

nayrhai disai maat lok tuDh sujhai door.

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ॥੫॥

fa<sup>y</sup>r vasaa-i-aa faru-aan satgur khaadoor.  
||5||

*Raamkli Ki Vaar*

*Rai Balwand Tatha Sattai Doom Aakhi*

(Uttered By Bards Rai Balwand And Satta)

This *vaar* (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 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 *Vaisaakhi* (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 their 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 stanza, 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.**

2-28-93

SGGS P - 967-968

ਪੰਨਾ ੯੬੯

SGGS P-969

ਸੰਤਾ ਮਾਨਉ ਦੂਤਾ ਡਾਨਉ ਇਹ ਕੁਟਵਾਰੀ ਮੇਰੀ ॥

santaa maan-o dootaa daana-o ih  
kutvaaree mayree.ਦਿਵਸ ਰੈਨਿ ਤੇਰੇ ਪਾਉ ਪਲੋਸਉ ਕੇਸ ਚਵਰ ਕਰਿ  
ਫੇਰੀ ॥੧॥divas rain tayray paa-o palosa-o kays  
chavar kar fayree. ||1||

ਹਮ ਕੂਕਰ ਤੇਰੇ ਦਰਬਾਰਿ ॥

ham kookar tayray darbaar.

ਭਉਕਹਿਆਗੈ ਬਦਨੁ ਪਸਾਰਿ ॥੧॥ ਰਹਾਉ ॥

bha-ukahi aagai badan pasaar. ||1||  
rahaa-o.

ਪੰਨਾ ੯੭੦

SGGS P-970

ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ  
ਨ ਜਾਈ ॥poorab janam ham tumhray sayvak ab  
ta-o miti-aa na jaa-ee.

ਤੇਰੇ ਦੁਆਰੈ ਧੁਨਿ ਸਹਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾਈ ॥੨॥

tayray du-aarai Dhun sahj kee maathai  
mayray dagaa-ee. ||2||ਦਾਗੇ ਹੋਹਿ ਸੁ ਰਨ ਮਹਿ ਜੂਝਹਿ ਬਿਨੁ ਦਾਗੇ ਭਾਗ  
ਜਾਈ ॥daagay hohi so ran meh joojheh bin  
daagay bhag jaa-ee.ਸਾਧੂ ਹੋਇ ਸੁ ਭਗਤਿ ਪਛਾਨੈ ਹਰਿ ਲਏ ਖਜਾਨੈ  
ਪਾਈ ॥੩॥saaDhoo ho-ay so bhagat pachhaanai  
har la-ay khajaanai paa-ee. ||3||

ਕੋਠਰੇ ਮਹਿ ਕੋਠਰੀ ਪਰਮ ਕੋਠੀ ਬੀਚਾਰਿ ॥

kothray meh kothree param kothee  
beechar.ਗੁਰਿ ਦੀਨੀ ਬਸਤੁ ਕਬੀਰ ਕਉ ਲੇਵਹੁ ਬਸਤੁ ਸਮ੍ਹ  
ਰਿ ॥੪॥gur deenee basat kabeer ka-o layvhu  
basat samhaar. ||4||ਕਬੀਰਿ ਦੀਈ ਸੰਸਾਰ ਕਉ ਲੀਨੀ ਜਿਸੁ ਮਸਤਕਿ  
ਭਾਗੁ ॥kabeer dee-ee sansaar ka-o leenee jis  
mastak bhaag.ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਜਿਨਿ ਪਾਇਆ ਥਿਰੁ ਤਾ ਕਾ  
ਸੋਹਾਗੁ ॥੫॥੪॥amrit ras jin paa-i-aa thir taa kaa sohaag.  
||5||4||

**Raamkali Baani Bhagta Ki Kabir Jeeo**  
**Salok 5.4**

In a previous *shabad*, Kabir Ji stated: “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 (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 branded (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.**

9-17-92

*SGGS P - 969-970*

ਪੰਨਾ ੯੭੧

SGGS P-971

ਰਾਮਕਲੀ ਘਰੁ ੨ ਬਾਣੀ ਕਬੀਰ ਜੀ ਕੀ

raamkalee ghar 2 baneē kabeer  
jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur parsaad.

ਬੰਧਚਿ ਬੰਧਨੁ ਪਾਇਆ ॥

banDhach banDhan paa-i-aa.

ਮੁਕਤੈ ਗੁਰਿ ਅਨਲੁ ਬੁਝਾਇਆ ॥

muktai gur anal bujhaa-i-aa.

ਪੰਨਾ ੯੭੨

SGGS P-972

ਜਬ ਨਖ ਸਿਖ ਇਹੁ ਮਨੁ ਚੀਨ੍ਹਾ ॥

jab nakh sikh ih man cheen<sup>h</sup>aa.

ਤਬ ਅੰਤਰਿ ਮਜਨੁ ਕੀਨ੍ਹਾ ॥੧॥

tab antar majan keen<sup>h</sup>aa. ||1||

ਪਵਨਪਤਿ ਉਨਮਨਿ ਰਹਨੁ ਖਰਾ ॥

pavanpat unman rahan kharaa.

ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ ॥੧॥ ਰਹਾਉ ॥

nahee mirat na janam jaraa. ||1||  
rahaa-o.

ਉਲਟੀ ਲੇ ਸਕਤਿ ਸਹਾਰੰ ॥

ultee lay sakaṭ sahaara<sup>n</sup>.

ਪੈਸੀਲੇ ਗਗਨ ਮਝਾਰੰ ॥

paiseelay gagan majhaara<sup>n</sup>.

ਬੇਧੀਅਲੇ ਚਕ੍ਰ ਭੁਅੰਗਾ ॥

bayDhee-alay chakar bhuaṅga.

ਭੇਟੀਅਲੇ ਰਾਇ ਨਿਸੰਗਾ ॥੨॥

bhaytee-alay raa-ay nisangaa. ||2||

ਚੂਕੀਅਲੇ ਮੋਹ ਮਇਆਸਾ ॥

chookee-alay moh ma-i-aasaa.

ਸਸਿ ਕੀਨੋ ਸੂਰ ਗਿਰਾਸਾ ॥

sas keeno soor giraasaa.

ਜਬ ਕੁੰਭਕੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ॥

jab kumbhak bharipur leena.

ਤਹ ਬਾਜੇ ਅਨਹਦ ਬੀਣਾ ॥੩॥

tah baajay anhad beena. ||3||

ਬਕਤੈ ਬਕਿ ਸਬਦੁ ਸੁਨਾਇਆ ॥

baktai bak sabad sunaa-i-aa.

ਸੁਨਤੈ ਸੁਨਿ ਮੰਨਿ ਬਸਾਇਆ ॥

suntai sun man basaa-i-aa.

ਕਰਿ ਕਰਤਾ ਉਤਰਸਿ ਪਾਰੰ ॥

kar kartaa utras paara<sup>n</sup>.

ਕਹੈ ਕਬੀਰਾ ਸਾਰੰ ॥੪॥੧॥੧੦॥

khai kabeara saara<sup>n</sup>. ||4||1||10||

**Ram Kali Ghar-2 Bani Kabir Ji Ki**  
(The word of Kabir Ji)

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.**

4-2-93

*SGGS P - 971-972*

ਪੰਨਾ ੯੭੩

SGGS P-973

ਰਾਮਕਲੀ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ

raamkalee baṇee ravidāas jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oṅkaar satgur parsād.

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ  
ਨ ਦਰਸੈ ॥parḥee-ai gunee-ai naam sabh sunee- ai  
anbha-o bhāa-o na darsai.ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ  
ਨਪਰਸੈ ॥੧॥lohaa kanchan hiran ho-ay kaisay ja-o  
paarseh na parsai. ||1||

ਪੰਨਾ ੯੭੪

SGGS P-974

ਦੇਵ ਸੰਸੈ ਗਾਂਠਿ ਨ ਛੂਟੈ ॥

dayv sansai gaaṅṅth na chhootai.

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਇਨ ਪੰਚਦੁ  
ਮਿਲਿ ਲੂਟੈ ॥੧॥ ਰਹਾਉ ॥kaam kroDh maa-i-aa mad matsar in  
panchahu mil lootay. ||1|| rahaa-o.ਹਮ ਬਢ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ  
ਸੰਨਿਆਸੀ ॥ham bad kab kuleen ham pandit ham  
jogee sani-aasee.ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ  
ਨ ਨਾਸੀ ॥੨॥gi-aanee gunee soor ham daatay ih buDh  
kabeh na naasee. ||2||ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ  
ਬਉਰੇ ॥kaho ravidāas sabhai nahee samjhas  
bhool paray jaisay ba-uray.ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ  
ਮੋਰੇ ॥੩॥੧॥mohi aDhaar naam naaraa-in jeevan  
paraan Dhan moray. ||3||1||

**Ram Kali Bani Ravi Das Ji Ki**  
(Word of Ravi Das Ji)

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 is the basic reason behind it and therefore what is the remedy to cure our problem?

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, just as 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.**

10-1-92

SGGS P - 973-974



ਪੰਨਾ ੯੭੫

SGGS P-975

ਨਟ ਮਹਲਾ ੪ ॥

nat mehlāa 4.

ਮੇਰੇਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਖੇ ॥

mayray man jap har har naam sakhay.

ਪੰਨਾ ੯੭੬

SGGS P-976

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਹਮ ਸਤਿਗੁਰ  
ਚਰਨ ਪਖੇ ॥੧॥ਰਹਾਉ ॥gur parsaa-dee har naam Dhi-aa-i-o ham  
satgur charan pakhay. ||1|| rahaa-o.ਉਤਮ ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਹਮ ਪਾਪੀ ਸਰਨਿ  
ਰਖੇ ॥ootam jagannaath jagdeesur ham  
paapee saran rakhay.ਤੁਮ ਵਡ ਪੁਰਖ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਰਿ ਦੀਓ ਨਾਮੁ  
ਮੁਖੇ ॥੧॥tum vad purakhdeen dukhbhanjan har  
dee-o naam mukhay. ||1||ਹਰਿ ਗੁਨ ਉਚ ਨੀਚ ਹਮ ਗਾਏ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ  
ਸਖੇ ॥har gun ooch neech ham gaa-ay gur  
satgur sang sakhay.ਜਿਉ ਚੰਦਨ ਸੰਗਿ ਬਸੈ ਨਿੰਮੁ ਬਿਰਖਾ ਗੁਨ ਚੰਦਨ  
ਕੇ ਬਸਖੇ ॥੨॥ji-o chandan sang basai nimm birkhaa  
gun chandan kay baskhay. ||2||ਹਮਰੇ ਅਵਗਨ ਬਿਖਿਆ ਬਿਖੈ ਕੇ ਬਹੁ ਬਾਰ ਬਾਰ  
ਨਿਮਖੇ ॥hamray avgan bikhii-aa bikhai kay baho  
baar baar nimkhay.ਅਵਗਨਿਆਰੇ ਪਾਥਰ ਭਾਰੇ ਹਰਿ ਤਾਰੇ ਸੰਗਿ  
ਜਨਖੇ ॥੩॥avgani-aaray paathar bhaaray har taaray  
sang jankhay. ||3||ਜਿਨ ਕਉ ਤੁਮ ਹਰਿ ਰਾਖਹੁ ਸੁਆਮੀ ਸਭ ਤਿਨ ਕੇ  
ਪਾਪ ਕ੍ਰਿਖੇ ॥jin ka-o tum har raakho su-aamee sabh  
tin kay paap karikhay.ਜਨ ਨਾਨਕ ਕੇ ਦਇਆਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੁਮ ਦੁਸਟ  
ਤਾਰੇ ਹਰਣਖੇ ॥੪॥੩॥jan naanak kay da-i-aal parabh su-aamee  
tum dusat taaray harnakhay. ||4||3||*Natt Mehla-4*

In this *shabad*, Guru Ji advises his own mind (indirectly us), to meditate on God's Name and lists its blessings.

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, of the company of the saint (Guru), he 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 legendary 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.**

1-19-92

*SGGS P - 975-976*

ਪੰਨਾ ੯੭੭

SGGS P-977

ਨਟ ਮਹਲਾ ੪ ॥

nat mehlāa 4.

ਕੋਈ ਆਨਿ ਸੁਨਾਵੈ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ॥  
ਤਿਸ ਕਉ ਹਉ ਬਲਿ ਬਲਿ ਬਾਲ ॥  
ਸੋ ਹਰਿ ਜਨੁ ਹੈ ਭਲਭਾਲ ॥

ko-ee aan sunaavai har kee har gaal.  
tis ka-o ha-o bal bal baal.  
so har jan hai bhal bhaal.

ਪੰਨਾ ੯੭੮

SGGS P-978

ਹਰਿ ਹੋ ਹੋ ਹੋ ਮੇਲਿ ਨਿਹਾਲ ॥੧॥ ਰਹਾਉ ॥  
ਹਰਿ ਕਾ ਮਾਰਗੁ ਗੁਰ ਸੰਤਿ ਬਤਾਇਓ ਗੁਰਿ ਚਾਲ  
ਦਿਖਾਈ ਹਰਿ ਚਾਲ ॥  
ਅੰਤਰਿ ਕਪਟੁ ਚੁਕਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਨਿਹਕਪਟ  
ਕਮਾਵਹੁ ਹਰਿ ਕੀ ਹਰਿ ਘਾਲ ਨਿਹਾਲ ਨਿਹਾਲ  
ਨਿਹਾਲ ॥੧॥

har ho ho ho mayl nihaal. ||1|| rahaa-o.  
har kaa maarag gur sant̃ baṭaa-i-o gur  
chaal dikhaa-ee har chaal.  
anṭar kapat chukaavahu mayray  
gursikhhahu nihakpat kamaavahu har kee  
har ghaal nihaal nihaal nihaal. ||1||

ਤੇ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭਿ ਭਾਏ ਜਿਨਾ ਹਰਿ  
ਪ੍ਰਭੁ ਜਾਨਿਓ ਮੇਰਾ ਨਾਲਿ ॥

tay gur kay sikh mayray har parabh  
bhaa-ay jinaa har parabh jaani-o mayraa  
naal.

ਜਨ ਨਾਨਕ ਕਉ ਮਤਿ ਹਰਿ ਪ੍ਰਭਿ ਦੀਨੀ ਹਰਿ  
ਦੇਖਿ ਨਿਕਟਿ ਹਦੂਰਿ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ  
ਨਿਹਾਲ ॥੨॥੩॥੯॥

jan naanak ka-o mat̃ har parabh deenee  
har daykh nikat hadoor nihaal nihaal  
nihaal nihaal. ||2||3||9||

#### Nat Mehla-4

In this *shabad*, Guru Ji describes how much he respects such a person, who recites to him the gospel of God, 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 tells 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.**

1-25-92

*SGGS P - 977-978*

ਪੰਨਾ ੯੮੦

SGGS P-980

ਨਟ ਮਹਲਾ ੫ ॥

nat mehlāa 5.

ਹਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ ॥੧॥ ਰਹਾਉ ॥

ha-o vaar vaar jaa-o gur gopaal. ||1||  
rahaa-o.ਮੋਹਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ ਨਾਥ  
ਦਇਆਲ ॥੧॥mohi nirgun tum pooran daatay deenaa  
naath da-i-aal. ||1||ਉਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ  
ਮਾਲ ॥੨॥oothat baithat sovat jaagat jee-a paraan  
Dhan maal. ||2||ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ਨਾਨਕ ਦਰਸ  
ਨਿਹਾਲ ॥੩॥੮॥darsan pi-aas bahut man mayrai naanak  
daras nihaal. ||3||8||9||*Nat Mehla-5*

In this *shabad*, Guru Ji 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.**

1-17-94

SGGS P - 980

ਪੰਨਾ ੯੮੧

SGGS P-981

ਨਟ ਮਹਲਾ ੪ ॥

nat mehlaa 4.

ਰਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵਾਰੇ ॥

raam har amrit sar naavaaray.

ਸਤਿਗੁਰਿ ਗਿਆਨੁ ਮਜਨੁ ਹੈ ਨੀਕੋ ਮਿਲਿ ਕਲਮਲ  
ਪਾਪ ਉਤਾਰੇ ॥੧॥ਰਹਾਉ ॥satgur gi-aan majan hai neeko mil kalmal  
paap utaaray. ||1|| rahaa-o.ਸੰਗਤਿ ਕਾ ਗੁਨੁ ਬਹੁਤੁ ਅਧਿਕਾਈ ਪੜਿ ਸੁਆ  
ਗਨਕ ਉਧਾਰੇ ॥sangat kaa gun bahuṭ aDhikaa-ee parh  
soo-aa ganak uDhaaray.ਪਰਸ ਨਪਰਸ ਭਏ ਕੁਬਿਜਾ ਕਉ ਲੈ ਬੈਕੁੰਠਿ  
ਸਿਧਾਰੇ ॥੧॥paras napras bha-ay kubijaa ka-o lai  
baikunth siDhaaray. ||1||ਅਜਾਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪ੍ਰੀਤਿ ਕੀਨੀ ਕਰਿ ਨਾਰਾਇਣ  
ਬੋਲਾਰੇ ॥ajaamal pareet putar parat keenee kar  
naaraa-in bolaaray.ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਮਨਿ ਭਾਇ ਭਾਵਨੀ ਜਮਕੰਕਰ  
ਮਾਰਿ ਬਿਦਾਰੇ ॥੨॥mayray thaakur kai man bhaa-ay  
bhaavnee jamkankar maar bidaaray.  
||2||ਮਾਨੁਖੁ ਕਬੈ ਕਥਿ ਲੋਕ ਸੁਨਾਵੈ ਜੋ ਬੋਲੈ ਸੋ ਨ  
ਬੀਚਾਰੇ ॥maanukh kathai kath lok sunaavai jo  
bolai so na beechaaray.ਸਤਸੰਗਤਿ ਮਿਲੈ ਤ ਦਿੜਤਾ ਆਵੈ ਹਰਿ ਰਾਮ ਨਾਮਿ  
ਨਿਸਤਾਰੇ ॥੩॥satsangat milai ta dirh-taa aavai har raam  
naam nistaaray. ||3||ਜਬ ਲਗੁ ਜੀਉ ਪਿੰਡੁ ਹੈ ਸਾਬਤੁ ਤਬ ਲਗਿ ਕਿਛੁ  
ਨ ਸਮਾਰੇ ॥jab lag jee-o pind hai saabattab lag kichh  
na samaaray.ਜਬ ਘਰ ਮੰਦਰਿ ਆਗਿ ਲਗਾਨੀ ਕਢਿ ਕੂਪੁ ਕਢੈ  
ਪਨਿਹਾਰੇ ॥੪॥jab ghar mandar aag lagaanee kadh koop  
kadhai panihaaray. ||4||ਸਾਕਤ ਸਿਉ ਮਨ ਮੇਲੁ ਨ ਕਰੀਅਹੁ ਜਿਨਿ ਹਰਿ  
ਹਰਿ ਨਾਮੁ ਬਿਸਾਰੇ ॥saakat si-o man mayl na karee-ahu jin  
har har naam bisaaray.ਸਾਕਤ ਬਚਨ ਬਿਛੁਆ ਜਿਉ ਡਸੀਐ ਤਜਿ ਸਾਕਤ  
ਪਰੈ ਪਚਾਰੇ ॥੫॥saakat bachan bichhoo-aa ji-o dasee-ai  
taj saakat parai paraaray. ||5||

ਪੰਨਾ ੯੮੨

SGGS P-982

ਲਗਿ ਲਗਿ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਈ ਲਗਿ ਸਾਧੂ  
ਸੰਗਿ ਸਵਾਰੇ ॥lag lag pareet baho pareet lagaa-ee lag  
saaDhoo sang savaaray.ਗੁਰ ਕੇ ਬਚਨੁ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੇ ਮੇਰੇ ਠਾਕੁਰ  
ਬਹੁਤੁ ਪਿਆਰੇ ॥੬॥gur kay bachan sat sat kar maanay  
mayray thaakur bahuṭ pi-aaray. ||6||

ਪੂਰਬਿ ਜਨਮਿ ਪਰਚੂਨ ਕਮਾਏ ਹਰਿ ਹਰਿ ਹਰਿ  
ਨਾਮਿ ਪਿਆਰੇ ॥

poorab janam parchoon kamaa-ay har  
har har naam pi-aaray.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਰਸੁ ਗਾਵੈ ਰਸੁ  
ਵੀਚਾਰੈ ॥੭॥

gur pargaad amrit ras paa-i-aa ras gaavai  
ras veechaaray. ||7||

ਹਰਿ ਹਰਿ ਰੂਪ ਰੰਗਿ ਸਭਿ ਤੇਰੇ ਮੇਰੇ ਲਾਲਨ ਲਾਲ  
ਗੁਲਾਰੇ ॥

har har roop rang sabhtayray mayray  
laalan laal gulaaray.

ਜੈਸਾ ਰੰਗੁ ਦੇਹਿ ਸੋ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜੰਤੁ  
ਵਿਚਾਰੈ ॥੮॥੩॥

jaisaa rang deh so hovai ki-aa naanak  
jant vichaaray. ||8||3||

#### Nat Mehla-4

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 legendary 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 worshiper 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 true love and devotion.**

12-24-93

*SGGS P - 981-982*

ਪੰਨਾ ੯੮੪

SGGS P-984

ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪

raag maalee ga-urhaa mehlaa 4

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ  
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ik-o<sup>n</sup>kaar sat naam kartaa purakh  
nirbha-o nirvair akaal moorat  
ajoonnee saibha<sup>n</sup> gur pearsaad.ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹੇ ਹਰਿ ਅੰਤੁ ਨਾਹੀ  
ਪਾਇਆ ॥anik jatan kar rahay har ant naahee  
paa-i-aa.ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਆਦੇਸੁ ਹਰਿ  
ਪ੍ਰਭੁ ਰਾਇਆ ॥੧॥ਰਹਾਉ ॥har agam agam agaaDh boDh aadays  
har parabh raa-i-aa. ||1|| rahaa-o.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤ ਝਗਰਤੇ ਝਗਰਾਇਆ ॥

kaam kroDh lobh moh nitjagratay  
jhagraa-i-aa.ਹਮ ਰਾਖੁ ਰਾਖੁ ਦੀਨ ਤੇਰੇ ਹਰਿ ਸਰਨਿ ਹਰਿ ਪ੍ਰਭੁ  
ਆਇਆ ॥੧॥ham raakh raakhdeen tayray har saran  
har parabh aa-i-aa. ||1||ਸਰਣਾਗਤੀ ਪ੍ਰਭੁ ਪਾਲਤੇ ਹਰਿ ਭਗਤਿ ਵਛਲੁ  
ਨਾਇਆ ॥sarNaagatee parabh paaltay har bhagat  
vachhal naa-i-aa.ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਹਰਨਾਖਿ ਪਕਰਿਆ ਹਰਿ ਰਾਖਿ  
ਲੀਓ ਤਰਾਇਆ ॥੨॥par-hilaad jan harnaakh pakri-aa har  
raakh lee-o taraa-i-aa. ||2||ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣੁ ਸਭ ਦੂਖ ਭੰਜਨੁ  
ਰਾਇਆ ॥har chayt ray man mahal paavan  
sabhdookhbhanjan raa-i-aa.ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ ਹਰਿ ਗੁਰਮਤੀ  
ਪ੍ਰਭੁ ਪਾਇਆ ॥੩॥bha-o janam maran nivaar thaakur har  
gurmatee parabh paa-i-aa. ||3||ਹਰਿ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਸੁਆਮੀ ਭਉ ਭਗਤ  
ਭੰਜਨੁ ਗਾਇਆ ॥har patit paavan naam su-aamee bha-o  
bhagatbhanjan gaa-i-aa.ਹਰਿ ਹਾਰੁ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਜਨ ਨਾਨਕ ਨਾਮਿ  
ਸਮਾਇਆ ॥੪॥੧॥har haar har ur Dhaari-o jan naanak  
naam samaa-i-aa. ||4||1||*Raag Maali Gaura Mehla-4*

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 (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.**

12-24-92

SGGS P - 984

ਪੰਨਾ ੯੮੫

SGGS P-985

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪ ॥

maalee ga-urḥaa mehlaa 4.

ਪੰਨਾ ੯੮੬

SGGS P-986

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਭ ਕਿਲਬਿਖ ਕਾਟ ॥  
ਹਰਿ ਹਰਿ ਉਰ ਧਾਰਿਓ ਗੁਰਿ ਪੂਰੈ ਮੇਰਾ ਸੀਸੁ ਕੀਜੈ  
ਗੁਰ ਵਾਟ ॥੧॥ਰਹਾਉ ॥

mayray man har bhaj sabh kilbikh kaat.  
har har ur Dhaari-o gur poorai mayraa  
sees keejai gur vaat. ||1|| rahaa-o.

ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਮੈ ਬਾਤ ਸੁਨਾਵੈ ਤਿਸੁ ਮਨੁ ਦੇਵਉ  
ਕਟਿ ਕਾਟ ॥

mayray har parabh kee mai baatṯ sunaavai  
ṯis man dayva-o kat kaat.

ਹਰਿ ਸਾਜਨੁ ਮੇਲਿਓ ਗੁਰਿ ਪੂਰੈ ਗੁਰ ਬਚਨਿ ਬਿਕਾਨੋ  
ਹਟਿ ਹਾਟ ॥੧॥

har saajan mayli-o gur poorai gur bachan  
bikaano hat haat. ||1||

ਮਕਰ ਪ੍ਰਾਗਿ ਦਾਨੁ ਬਹੁ ਕੀਆ ਸਰੀਰੁ ਦੀਓ ਅਧ  
ਕਾਟਿ ॥

makar paraag daan baho kee-aa sareer  
dee-o aDh kaat.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵੈ ਬਹੁ ਕੰਚਨੁ  
ਦੀਜੈ ਕਟਿ ਕਾਟ ॥੨॥

bin har naam ko mukatṯ na paavai baho  
kanchan deejai kat kaat. ||2||

ਹਰਿ ਕੀਰਤਿ ਗੁਰਮਤਿ ਜਸੁ ਗਾਇਓ ਮਨਿ ਉਘਰੇ  
ਕਪਟ ਕਪਾਟ ॥

har keeratṯ gurmatṯ jas gaa-i-o man ughray  
kapat kapaat.

ਤ੍ਰਿਕੁਟੀ ਫੋਰਿ ਭਰਮੁ ਭਉ ਭਾਗਾ ਲਜ ਭਾਨੀ ਮਟੁਕੀ  
ਮਾਟ ॥੩॥

tarikutee for bharam bha-o bhaagaa laj  
bhaanee matukee maat. ||3||

ਕਲਜੁਗਿ ਗੁਰੁ ਪੂਰਾ ਤਿਨ ਪਾਇਆ ਜਿਨ ਧੁਰਿ  
ਮਸਤਕਿ ਲਿਖੇ ਲਿਲਾਟ ॥

kaljug gur pooraa ṯin paa-i-aa jin Dhur  
mastak likhay lilaat.

ਜਨ ਨਾਨਕ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਭ ਲਾਥੀ ਭੂਖ  
ਤਿਖਾਟ ॥੪॥੬॥ਛਕਾ ੧ ॥

jan naanak ras amritṯ pee-aa sabh laathee  
bhookhtikhaat. ||4||6|| chhakaa 1.

#### Maali Gaura Mehla-4

In this *shabad*, Guru Ji instructs his mind (and us) to cherish God's Name, and also tells us 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 (vice, virtue, 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 far 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 our Beloved God.**

3-3-93

SGGS P - 985-986

ਪੰਨਾ ੯੮੭

SGGS P-987

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ਦੁਪਦੇ

maalee ga-ur<sup>h</sup>aa mehl<sup>aa</sup> 5 d<sup>u</sup>p<sup>d</sup>ay

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar sat<sup>g</sup>ur p<sup>a</sup>rsaad<sup>i</sup>.

ਹਰਿ ਸਮਰਥ ਕੀ ਸਰਨਾ ॥

har samrath kee sarnaa.

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਰਾਸਿ ਮੇਰੀ ਪ੍ਰਭ ਏਕ ਕਾਰਨ  
ਕਰਨਾ ॥੧॥ ਰਹਾਉ ॥jee-o pind Dhan raas mayree parabh ayk  
kaaran karnaa. ||1|| rahaa-o.ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜੀਵਣੈ ਕਾ  
ਮੂਲੁ ॥simar simar sad<sup>aa</sup> sukh<sup>u</sup> paa-ee-ai jeev<sup>nai</sup>  
kaa mool.

ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਠਾਈ ਸੁਖਮੋ ਅਸਥੂਲ॥੧॥

rav rahi-aa sarbat<sup>h</sup>aa-ee sook<sup>h</sup>mo  
asthool. ||1||

ਪੰਨਾ ੯੮੮

SGGS P-988

ਆਲ ਜਾਲ ਬਿਕਾਰ ਤਜਿ ਸਭਿ ਹਰਿ ਗੁਨਾ ਨਿਤਿ  
ਗਾਉ ॥aal jaal bikaar t<sup>a</sup>j sab<sup>h</sup> har gunaa nit<sup>i</sup>  
gaa-o.ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਂਗੈ ਦੇਹੁ ਅਪਨਾ  
ਨਾਉ ॥੨॥੧॥੬॥kar jor<sup>h</sup> naanak d<sup>a</sup>an maa<sup>n</sup>gai d<sup>a</sup>y<sup>h</sup>  
apnaa naa-o. ||2||1||6||*Maali Gaura Mehla-5 Dupadaiy*

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 firmly 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 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 every where 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.

4-30-92

*SGGS P - 987-988*

ਪੰਨਾ ੯੮੯

SGGS P-989

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlaa 1.

ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ ॥  
 ਤਿਨਿ ਕਰਤੈ ਲੇਖੁ ਲਿਖਾਇਆ ॥  
 ਲਿਖੁ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ ॥  
 ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ ॥੧॥

mil maat̃ piṭaa pind kamaa-i-aa.  
 tin kartai laykh likhāa-i-aa.  
 likhdaat̃ jot̃ vadi-aa-ee.  
 mil maa-i-aa surat̃ gavāa-ee. ||1||

ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਸਹਿ ਮਾਣਾ ॥  
 ਉਠਿ ਚਲਣਾ ਖਸਮੈ ਭਾਣਾ ॥੧॥ ਰਹਾਉ ॥

moorakh man kaahay karseh maṇaa.  
 uṭh chalnaa khasmai bhaṇaa. ||1||  
 rahaa-o.

ਤਜਿ ਸਾਦ ਸਹਜ ਸੁਖੁ ਹੋਈ ॥  
 ਘਰ ਛਡਣੇ ਰਹੈ ਨ ਕੋਈ ॥  
 ਕਿਛੁ ਖਾਜੈ ਕਿਛੁ ਧਰਿ ਜਾਈਐ ॥  
 ਜੇ ਬਾਹੁਤਿ ਦੁਨੀਆ ਆਈਐ ॥੨॥

taj saad sahj sukh ho-ee.  
 ghar chhadṇay rahai na ko-ee.  
 kichhkhajai kichhDhar jaa-ee-ai.  
 jay baahurhdunee-aa aa-ee-ai. ||2||

ਸਜੁ ਕਾਇਆ ਪਟੁ ਹਵਾਏ ॥  
 ਫੁਰਮਾਇਸਿ ਬਹੁਤੁ ਚਲਾਏ ॥  
 ਕਰਿ ਸੇਜ ਸੁਖਾਲੀ ਸੋਵੈ ॥  
 ਹਥੀ ਪਉਦੀ ਕਾਹੇ ਰੋਵੈ ॥੩॥

saj kaa-i-aa pat hadḥaa-ay.  
 furmaa-is bahut̃ chalaay.  
 kar sayj sukhaalee sovai.  
 hathee pa-udee kaahay rovai. ||3||

ਘਰਘੁੰਮਣਵਾਣੀ ਭਾਈ ॥

ghar ghummanvaanee bhaa-ee.

ਪੰਨਾ ੯੯੦

SGGS P-990

ਪਾਪ ਪਥਰ ਤਰਣੁ ਨ ਜਾਈ ॥  
 ਭਉ ਬੇੜਾ ਜੀਉ ਚੜਾਉ ॥  
 ਕਹੁ ਨਾਨਕ ਦੇਵੈ ਕਾਹੂ ॥੪॥੨॥

paap pathar taran na jaa-ee.  
 bhā-o bayrḥaa jee-o charḥaa-oo.  
 kaho naanak dayvai kaahoo. ||4||2||

### Maaroo Mehla-1

In this *shabad*, Guru Ji 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 that) 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 him (or her)?”(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 across this worldly ocean). But Nanak says, that it is only a rare person, whom God gives this (boat or the wisdom to meditate on God’s Name).”(4-2)

**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.**

2-28-92

*SGGS P - 989-990*

ਪੰਨਾ ੯੯੧

SGGS P-991

ਮਾਰੂ ਮਹਲਾ ੧ ॥

maaroo mehlaa 1.

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ  
ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ ॥

soor sar sos lai som sar pokh lai jugat kar  
marat so san-banDh keejai.

ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ  
ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੧॥

meen kee chapal si-o jugat man raakhee-ai  
udai nah hans nah kanDhchheejai. ||1||

ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ ॥

moorhay kaa-ichay bharam bhulaa.

ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ ॥੧॥ ਰਹਾਉ ॥

nah cheeni-aa parmaanand bairaagee.  
||1|| rahaa-o.

ਅਜਰ ਗਹੁ ਜਾਰਿ ਲੈ ਅਮਰ ਗਹੁ ਮਾਰਿ ਲੈ ਭ੍ਰਾਤਿ  
ਤਜਿ ਛੋਡਿ ਤਉ ਅਪਿਉ ਪੀਜੈ ॥

ajar gahu jaar lai amar gahu maar lai  
bharaat taj chhod ta-o api-o peejai.

ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ  
ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੨॥

meen kee chapal si-o jugat man  
raakhee-ai udai nah hans nah kanDh  
chheejai. ||2||

ਪੰਨਾ ੯੯੨

SGGS P-992

ਭਣਤਿ ਨਾਨਕੁ ਜਨੋ ਰਵੈ ਜੇ ਹਰਿ ਮਨੋ ਮਨ ਪਵਨ  
ਸਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ॥

bhanat naanak jano ravai jay har mano  
man pavan si-o amrit peejai.

ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ  
ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ ॥੩॥੯॥

meen kee chapal si-o jugat man  
raakhee-ai udai nah hans nah kanDh  
chheejai. ||3||9||

### Maaroo Mehla-1

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.**

12-13-93

*SGGS P - 991-992*

ਪੰਨਾ ੯੯੩

SGGS P-993

ਮਾਰੂ ਮਹਲਾ ੩ ॥

maaroo mehlaa 3.

ਆਵਣ ਜਾਣਾ ਨਾ ਬੀਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥

aavan jaanaa naa thee-ai nij ghar vaasaa ho-ay.

ਸਚੁਖਜਾਨਾ ਬਖਸਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥੧॥

sach khajaanaa bakhsi-aa aapay jaanai so-ay. ||1||

ਪੰਨਾ ੯੯੪

SGGS P-994

ਏ ਮਨ ਹਰਿ ਜੀਉ ਚੇਤਿ ਤੂ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ ॥

ay man har jee-o chaytoo manhu taj vikaar.

ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਇ ਤੂ ਸਚਿ ਲਗੀ ਪਿਆਰੁ ॥੧॥ ਰਹਾਉ ॥

gur kai sabadDhi-aa-ay too sach lagee pi-aar. ||1|| rahaa-o.

ਐਥੈ ਨਾਵਹੁ ਭੁਲਿਆ ਫਿਰਿ ਹਥੁ ਕਿਥਾਊ ਨ ਪਾਇ ॥

aithai naavhu bhuli-aa fir hath kithaa-oo na paa-ay.

ਜੋਨੀ ਸਭਿ ਭਵਾਈਅਨਿ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥੨॥

jonee sabhbhavaa-ee-an bistaa maahi samaa-ay. ||2||

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਪੂਰਬਿ ਲਿਖਿਆ ਮਾਇ ॥

vadbhaagee gur paa-i-aa poorab likhi-aa maa-ay.

ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚਾ ਲਏ ਮਿਲਾਇ ॥੩॥

an-din sachee bhagaṭ kar sachaa la-ay milaa-ay. ||3||

ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

aapay sarisat sabh saajee-an aapay nadar karay-i.

ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੪॥੨॥

naanak naam vadi-aa-ee-aa jai bhaavai tai day-ay. ||4||2||

**Maaroo Mehla-3**

In many previous *shabads*, Guru Ji has been suggesting to 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).”(2)

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.**

2-12-93

*SGGS P - 993-994*

ਪੰਨਾ ੯੯੬

SGGS P-996

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ੩

maaroo mehlaa 4 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਗੁਰਮਤਿ ਹਰਿ ਪਤਿ  
ਪਾਇ ॥har har naam niDhaan lai gurmat har pat  
paa-ay.ਹਲਤਿ ਪਲਤਿ ਨਾਲਿ ਚਲਦਾ ਹਰਿ ਅੰਤੋ ਲਏ  
ਛਡਾਇ ॥halat palat naal chaldaa har antay la-ay  
chhaday.ਜਿਥੈ ਅਵਘਟ ਗਲੀਆ ਭੀੜੀਆ ਤਿਥੈ ਹਰਿ ਹਰਿ  
ਮੁਕਤਿ ਕਰਾਇ ॥੧॥jithai avghat galee-aa bheerhee-aa tithai  
har har mukatkaray. ||1||

ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥

mayray satiguraa mai har har naam  
drirh-aa-ay.ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੋ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ  
ਨ ਮਾਇ ॥੧॥ ਰਹਾਉ ॥mayraa maat pitaa sut banDhpo mai har  
bin avar na maa-ay. ||1|| rahaa-o.ਮੈ ਹਰਿ ਬਿਰਹੀ ਹਰਿ ਨਾਮੁ ਹੈ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ  
ਮਾਇ ॥mai har birhee har naam hai ko-ee aan  
milaavai maa-ay.

ਤਿਸੁ ਆਗੈ ਮੈ ਜੋਦੜੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ ॥

tis aagai mai jod-rhee mayraa pareetam  
day-ay milay-ay.ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਪ੍ਰਭੁ ਹਰਿ ਮੇਲੇ ਢਿਲ ਨ  
ਪਾਇ ॥੨॥satgur purakhda-i-aal parabh har maylay  
dhil na paa-ay. ||2||ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਭਾਗਹੀਣ  
ਮਰਿ ਜਾਇ ॥jin har har naam na chayi-o say  
bhaagheen mar jay-ay.ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜੰਮਹਿ  
ਆਵੈ ਜਾਇ ॥o-ay fir fir jon bhavaa-ee-ah mar jameh  
avai jay-ay.ਓਇ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਹਰਿ ਦਰਗਹ ਮਿਲੈ  
ਸਜਾਇ ॥੩॥o-ay jam dar baDhay maaree-ah har  
dargeh milai sajay-ay. ||3||ਤੂ ਪ੍ਰਭੁ ਹਮ ਸਰਣਾਗਤੀ ਮੋ ਕਉ ਮੇਲਿ ਲੈਹੁ ਹਰਿ  
ਰਾਇ ॥too parabh ham saragaatee mo ka-o  
mayl lai hu har ray-ay.ਹਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰ ਸਤਿਗੁਰ ਕੀ  
ਸਰਣਾਇ ॥har Dhaar kirpaa jagjeevanaa gur satgur  
kee saray-ay.ਹਰਿ ਜੀਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਜਨ ਨਾਨਕ  
ਹਰਿ ਮੇਲਾਇ ॥੪॥੧॥੩॥har jee-o aap da-i-aal ho-ay jan naanak  
har maylay-ay. ||4||1||3||

*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 whosoever 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, 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.**

6-6-92

SGGS P - 996

ਪੰਨਾ ੯੯੭

SGGS P-997

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ੫

maaroo mehlaa 4 ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-o<sup>n</sup>kaar satgur pargaad.

ਹਰਿ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ ॥

har har bhagatbharay bhandaaraa.

ਗੁਰਮੁਖਿ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ ॥

gurmukh raam karay nistaaraa.

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਸੋ ਹਰਿ ਕੇ ਗੁਣ  
ਗਾਵੈ ਜੀਉ ॥੧॥jis no kirpaa karay mayraa su-aamee so  
har kay gun gaavai jee-o. ||1||

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਬਨਵਾਲੀ ॥

har har kirpaa karay banvaalee.

ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਸਦਾ ਸਮਾਲੀ ॥

har hirdai sadaa sadaa samaalee.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਜੀਅਤੇ ਜਪਿ ਹਰਿ ਹਰਿ  
ਨਾਮੁ ਛਡਾਵੈ ਜੀਉ ॥੧॥ ਰਹਾਉ ॥har har naam japahu mayray jee-arhay  
jap har har naam chhadaavai jee-o. ||1||  
rahaa-o.

ਪੰਨਾ ੯੯੮

SGGS P-998

ਸੁਖ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਉ ॥

sukh saagar amrit har naa-o.

ਮੰਗਤੁ ਜਨੁ ਜਾਚੈ ਹਰਿ ਦੇਹੁ ਪਸਾਉ ॥

mangat jan jaachai har dayh pasaa-o.

ਹਰਿ ਸਤਿ ਸਤਿ ਸਦਾ ਹਰਿ ਸਤਿ ਹਰਿ ਸਤਿ ਮੇਰੈ  
ਮਨਿ ਭਾਵੈ ਜੀਉ ॥੨॥har sat sat sadaa har sat har sat mayrai  
man bhaavai jee-o. ||2||

ਨਵੇ ਛਿਦ੍ਰੁ ਸ੍ਰਵਹਿ ਅਪਵਿਤ੍ਰਾ ॥

navay chhidar sarveh apvitraa.

ਬੋਲਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤ੍ਰੁ ਸਭਿ ਕਿਤਾ ॥

bol har naam pavitar sabh kitaa.

ਜੇ ਹਰਿ ਸੁਪ੍ਰਸੰਨੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਸਿਮਰਤੁ  
ਮਲੁ ਲਹਿ ਜਾਵੈ ਜੀਉ ॥੩॥jay har suparsan hovai mayraa su-aamee  
har simrat mal leh jaavai jee-o. ||3||

ਮਾਇਆ ਮੋਹੁ ਬਿਖਮੁ ਹੈ ਭਾਰੀ ॥

maa-i-aa moh bikhham hai bhaaree.

ਕਿਉ ਤਰੀਐ ਦੁਤਰੁ ਸੰਸਾਰੀ ॥

ki-o taree-ai dutar sansaaree.

ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਦੇਇ ਪ੍ਰਭੁ ਸਾਚਾ ਜਪਿ ਹਰਿ ਹਰਿ  
ਪਾਰਿ ਲੰਘਾਵੈ ਜੀਉ ॥੪॥satgur bohith day-ay parabh saachaa jap  
har har paar langhaavai jee-o. ||4||

ਤੂ ਸਰਬਤੁ ਤੇਰਾ ਸਭੁ ਕੋਈ ॥

too sarbatar tayraa sabh ko-ee.

ਜੇ ਤੂ ਕਰਹਿ ਸੋਈ ਪ੍ਰਭੁ ਹੋਈ ॥

jo too karahi so-ee parabh ho-ee.

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਬੇਚਾਰਾ ਹਰਿ ਭਾਵੈ ਹਰਿ  
ਬਾਇ ਪਾਵੈ ਜੀਉ ॥੫॥੧॥੭॥jan naanak gun gaavai baychaaraa  
har bhaavai har thaa-ay paavai jee-o.  
||5||1||7||



*Maaroo Mehla-4 Ghar-5*

In this *shabad*, Guru Ji tells us, what are the blessings of mediation on God's Name in the company of saints (Guru).

He says: "(O' my friend, the Guru is) filled with the treasures of (God's) devotion. It is through the Guru that God emancipates us. On whom my Master shows His mercy, that personsings praises of God."(1)

Therefore addressing his soul, Guru Ji says: "On whom the Master of this (worldly) garden shows mercy, that person 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 us (from worldly woes)."(1-pause)

Commenting on the virtues of God's Name, he 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)

In closing, Guru Ji says: "(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.**

6-1-92

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ਪੰਨਾ ੯੯੯

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ਮਾਰੂ ਮਹਲਾ ੫ ॥

maaroo mehlaa 5.

ਕਵਨ ਥਾਨ ਧੀਰਿਓ ਹੈ ਨਾਮਾ ਕਵਨ ਬਸਤੁ  
ਅਹੰਕਾਰਾ ॥

kavan thaan Dheeri-o hai naamaa kavan  
basat aha<sup>n</sup>kaaraa.

ਕਵਨ ਚਿਹਨ ਸੁਨਿ ਊਪਰਿ ਛੋਹਿਓ ਮੁਖ ਤੇ ਸੁਨਿ  
ਕਰਿ ਗਾਰਾ ॥੧॥

kavan chihan sun oopar chhohi-o  
mukhtay sun kar gaaraa. ||1||

ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ ॥

sunhu ray too ka-un kahaa tay aa-i-o.

ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ  
ਪਾਇਓ ॥੧॥ ਰਹਾਉ ॥

aytee na jaan-o kayteek mudat chaltay  
khabar na paa-i-o. ||1|| rahaa-o.

ਸਹਨ ਸੀਲ ਪਵਨ ਅਰੁ ਪਾਣੀ ਬਸੁਧਾ ਖਿਮਾ  
ਨਿਭਰਾਤੇ ॥

sahan seel pavan ar paanee basuDhaa  
khimaa nibhraatay.

ਪੰਚ ਤਤ ਮਿਲਿ ਭਇਓ ਸੰਜੋਗਾ ਇਨ ਮਹਿ ਕਵਨ  
ਦੁਰਾਤੇ ॥੨॥

panch tat mil bha-i-o sanjogaa in meh  
kavan duraatay. ||2||

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੈ ਨਾਲੇ ਹਉਮੈ  
ਪਾਈ ॥

jin rach rachi-aa purakh biDhaatay naalay  
ha-umai paa-ee.

ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ  
ਜਾਈ ॥੩॥

janam maran us hee ka-o hai ray ohaa  
aavai jaa-ee. ||3||

ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਰਚਨਾ ਮਿਥਿਆ ਸਗਲ  
ਪਸਾਰਾ ॥

baran chihan naahee kichh rachnaa  
mithi-aa sagal pasaaraa.

ਭਣਤਿ ਨਾਨਕੁ ਜਬ ਖੇਲੁਉਝਾਰੈ ਤਬ ਏਕੈ  
ਏਕੰਕਾਰਾ ॥੪॥੪॥

bhanat naanak jab khayl ujhaarai tab  
aykai aykankaaraa. ||4||4||

### Maaroo Mehla-5

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’ my friend, (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).”(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.**

1-14-92

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