

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by
Daljit Singh Jawa

Volume 1: SGGS (P 1-200)
(Second Edition)

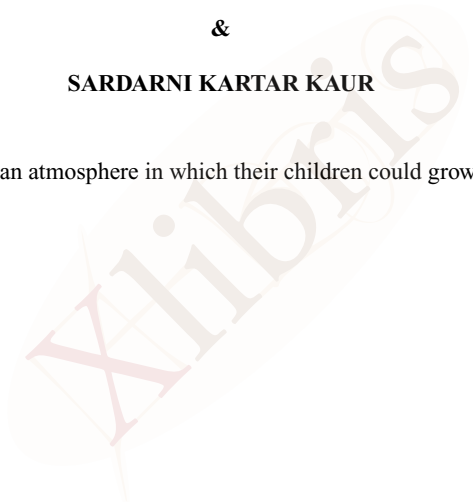
Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually



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GLOSSARY
Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadi	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, God
Maya	Wealth, Illusory world of senses
Mehla	Term followed by a no. indicating the Guru who composed the hymn in SGGS
Nanak	The first Sikh Guru
Panchpada	A stanza of five phrases
Paurri	Step(s) of stairs, Progressive stanza
Rag, Raag	Musical measure
Sahib	Suffix for Respect
Salok	Couplet or short stanza
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
Sri Rag	Name of a musical measure
Turya	A high spiritual state of mind
Waheguru	Wondrous preceptor, God

FOREWORD

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Sikhism comes to us from history and the lives of the Founder-Gurus along with their writings; as also some selected compositions of *sants* and bards revered in that time and culture.

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

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

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

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

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

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

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

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

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

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

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

I.J. Singh
January, 2013

PREFACE

Author Daljit Singh Jawa

Dear Readers,

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

The author is very much thankful to the great Punjabi and English translators whose works he consulted, for this interpretation. These eminent scholars include Dr. Sahib Singh, Gyani Harbans Singh, Dr. Bhai Vir Singh, Sardar Manmohan Singh, and Dr. Gopal Singh.

In addition the author is grateful to 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 hymn 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 for creating the website [www. Gurbani wisdom.com](http://www.Gurbaniwisdom.com), and uploading all the volumes 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.

Daljit Singh Jawa

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January, 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’
ਨ	<u>n</u>	Must be learnt.

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

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

ਪੰਨਾ ੧

SGGS P - 1

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ik-oNkaar sat̃ naam kartaa purakh̃ nirbhā-o nirvair akaal moorat̃ ajooonee saibhāN gur parsaad̃.

Editors note: throughout this text, parenthesis indicate areas in which the author has added descriptions or explanations that are not part of the literal translation, but provide important context and clarity.

JAP

This is the prologue to the Sikh Scripture, “Sri Guru Granth Sahib” (SGGS), and the foundation of the **Sikh Faith**. It is the **Fundamental chant (the Mool Mantra) of Sikh Belief, signifying an unambiguous belief in one unique God.**

To emphasize the uniqueness of God, Guru Nanak Dev Ji (the founder of the Sikh faith) states at the very outset that, “There is but one and only one God, and His existence is eternal. He alone is the creator of all there is. He is not afraid of anybody or anything, nor does He have enmity towards anybody. He never dies. His form is timeless and He is self-existent: He is unborn and free from incarnations. One can realize Him only through the grace of (a spiritual guide), the Guru.”

The first and foremost message given to us by Guru Nanak Dev Ji is that we should not believe in any other god or goddess. We should believe only in one eternal God, who both transcends and manifests within His entire creation. This notion is known as Guru Nanak’s monotheism.

॥ ਜਪੁ ॥

JAP (name of the composition)

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ ॥
ਰੈ ਭੀ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ ॥੧॥

aaḍ sach̃ jugaaḍ sach̃.
hai bh̃ee sach̃ naanak hosee bh̃ee sach̃. ||1||

MEDITATION (JAP)

In this couplet, Guru Nanak Dev Ji emphasizes: “(God) existed when there was no beginning; He existed even before the beginning of time. He exists even now. O’ Nanak, He will exist for ever!”

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ ॥
ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ ॥
ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ ॥
ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਹਿ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ ॥
ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ ॥
ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ ਛਕਾਢਛ

sochai soch na hova-ee jay sochee lakh̃ vaar.
chupai chup na hova-ee jay laa-ay rahaa liṽ taar.
bhukhi-aa bhukh̃ na utree jay bannaa puree-aa bhaar.
sahas si-aañpaa lakh̃ hohi ta ik na chalai naal.
kiv sachi-araa ho-ee-ai kiv koorhai tutai paal.
hukam rajaa-ee chalḇaa naanak likhi-aa naal.
||1||

STANZA-1

The essence of the message of *Jap Ji Sahib* and of the entire Guru Granth Sahib is contained within this first stanza. In this stanza, Guru Ji poses a question: “How can one become true,

or worthy of reuniting with God? How can the wall of falsehood between human being and God be shattered?” Guru Ji examines previously tried methods and theories, which include thinking about God for long periods of time, or sitting in silent meditation, and expresses his opinion about them.

He says: “By pondering, one cannot have a conception of God, even though one may ponder over millions of times. Even though one may remain silent for a very long time, yet one cannot control the wanderings of the mind.”

Some faiths advocate that if all desires are satisfied, a stage is reached where one is free from desire and closer to God. But Guru Ji states that, “Even if you fulfill all your desires for worldly comforts and luxuries, your hunger or desire will never be satiated. Millions of (similar) clever ideas shall be of no avail.”

Therefore, Guru Ji poses this question: “How can we become ‘true,’ or worthy of union with God? How can (the distance between human being and God be reconciled and) the wall of falsehood (which separates us from Him) be demolished? The answer is that we should live according to His command, which, O’ Nanak, has been written (in our destiny) from the very beginning.”(1)

The message of this stanza is that if we want to become one with God, then instead of following ritualistic methods, we should learn to live in obedience to the Will of God. This order has been written in our destiny from the beginning, and must be understood and realized by us.

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ ॥
 ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ ॥
 ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ ॥

ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ
 ॥

ਹੁਕਮੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ ॥
 ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ ॥੨॥

hukmee hovan aakaar hukam na kahi-aa jaa-ee
 hukmee hovan jee-a hukam milai vadi-aa-ee.
 hukmee utam neech hukam likh dukh sukh
 paa- ee-ah.

iknaa hukmee bakhsees ik hukmee sadaa
 bhavaa-ee-ah.

hukmai andar sabh ko baahar hukam na ko-ay
 naanak hukmai jay bujhai ta ha-umai kahai na
 ko-ay. ||2||

STANZA-2

Now explaining the importance of (God’s Will or) *Hukam*, Guru Ji says: “It is according to God’s ordinance that all creation occurs, but this Order or Will cannot be described. All creatures are born in obedience to God’s Order, and honor is found only by obeying this Order or Will.”

“It is in accordance with God’s Will that some become good and some bad. It is God’s judgment (based on their past deeds) that some suffer pain while others enjoy bliss. By His command, some receive His blessings, while others are made to go through perpetual cycles of birth and death. Everything and everyone is controlled by His inescapable command. If this Truth were realized (that everything happens according to God’s Will and design), then no one would utter any words out of Ego.”(2)

The message of this stanza is that the entire cosmic system operates according to God's Will; we must perceive this from within, and determine our actions accordingly.

ਗਾਵੈ ਕੇ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ ॥
ਗਾਵੈ ਕੇ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ ॥
ਗਾਵੈ ਕੇ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ ॥
ਗਾਵੈ ਕੇ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ ॥
ਗਾਵੈ ਕੇ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹੁ ॥
ਗਾਵੈ ਕੇ ਜਮਿ ਲੈ ਫਿਰਿ ਦੇਹੁ ॥
ਗਾਵੈ ਕੇ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ ॥

gaavai ko taan hovai kisai taan.
gaavai ko daat jaanai neesaa.
gaavai ko gun vadi-aa-ee-aa chaar.
gaavai ko vidi-aa vikham veechaar.
gaavai ko saaj karay tan khayh.
gaavai ko jee-a lai fir dayh.
gaavai ko jaapai disai door

ਪੰਨਾ ੨

SGGS P-2

ਗਾਵੈ ਕੇ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ ॥
ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ ॥
ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ ॥
ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ ॥
ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ ॥
ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ ॥
ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ ॥੩॥

gaavai ko vaykhai haadraa hadoor.
kathnaa kathee na aavai tot
kath kath kathee kotee kot kot.
daydaa day laiday thak paahi.
jugaa jugantar khaahee khaahi
hukmee hukam chala-ay raahu.
naanak vigsai vayparvaahu. ||3||

STANZA-3

In this stanza, Guru Ji describes the multiplicity of beings that sing praises of God, His numerous blessings, and the vastness of His powers.

He says, "Whosoever has the ability to do so, sings of God's powers. Some sing His praises by recognizing that all gifts of life are signs of His grace. Some sing His praises by reflecting on His qualities and glories. Some sing (God's praises) by reflecting on the difficult (divine) knowledge they have acquired through their education. Some sing His praises by acknowledging that it is He who both creates and destroys. Some sing (that He) takes away life, and then gives it again (in another form). One says (He) appears at a distance, (while another) praises His closeness. Though millions praise Him, there are always more merits that might be described. The Giver gives continuously, even when those who receive grow tired of receiving. In this way, creatures have been consuming from Him for eons. By His command, the Commander is running the universe on a specific path and, O' Nanak, the Creator is carefree, delighting in His creation."(2)

The message of this stanza is that the merits of God are limitless, as are His powers and blessings; though we may find Him indescribable, we should never doubt His omnipotence or the extent of His bounties.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ ॥
ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ ॥
ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ ॥
ਮੁਹੋ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ ॥
ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ ॥
ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ ॥੪॥

saachaa saahib saach naa-ay bhaakhi-aa bhaa-o
apaar
aakhahi mangahi dahi dahi daat karay daataar.
fayr ke agai rakhee-ai Jit disai darbaar
muhou ke bolan bolee-ai Jit sun Dharay pi-aar.
amrit vaylaa sach naa-o vadi-aa-ee veechaar
karmee aavai kaprhaa nadree mokh du-aar.
naanak ayvai jaanee-ai sabh aapay sachiaar. ||4||

STANZA-4

In the previous stanza, we learned that the merits of God are limitless (as are His powers and blessings), and we should have faith in His omnipotence and capacity for blessings. Our natural response is to wonder how we might gain the favor of such an omnipotent being, win His love, and receive bounties from His limitless treasure. Guru Ji himself ponders over this question, and shares his answer.

He says, “(O’ my friends), the Master and His Name are eternal. His language is that of limitless love. When we beg of Him for anything, the benevolent God bestows those gifts upon us. (But the question arises): what should we offer in return for this glimpse into His court? What words should we utter, that He might love us (more)? (The answer) is that in the ambrosial hours of morning, we should meditate on His Name and reflect on His greatness. (We should remember that it is only through) good deeds that we are blessed with the cloak (of human form), and only through His grace do we obtain salvation. O’ Nanak, this is how we come to know that the eternal Master is everything all by Himself.” (4)

The message of this stanza is that by doing good deeds, we obtain human form, but only through God’s grace we obtain salvation. Therefore, we should rise early in the morning, meditate upon His Name, and lovingly reflect on His glory.

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
ਜਿਨਿ ਸੋਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

ਬਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ ॥
ਜਿਨਿ ਸੋਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ ॥
ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥
ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ ॥
ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ ॥
ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗੁਰਮੁਖਿ ਰਹਿਆ ਸਮਾਈ ॥
ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ ॥
ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ ॥
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੫॥

thāapi-aa na jaa-ay keṭṭaa na ho-ay
aapay aap niranjan so-ay.
Jin sayvi-aa tīn paa-i-aa maan.
naanak gaavee-ai gunee niDhaan.
gaavee-ai sunee-ai man rakhee-ai bhāa-o
dukḥ parhar sukḥ ghar lai jaa-ay.
gurmukḥ naadān gurmukḥ vayḍān gurmukḥ
rahi-aa samaa-ee.
gur eesar gur gorakḥ barmaa gur paarbāṭee
maa-ee.
jay ha-o jaanaa akḥḥaa naahee kahnaa
kathan na jaa-ee
guraa ik dahi bujḥaa-ee.
sabḥnaa jee-aa kaa ik daataa so mai visar na
jaa-ee. ||5||

thāapi-aa na jaa-ay keṭṭaa na ho-ay
aapay aap niranjan so-ay.
Jin sayvi-aa tīn paa-i-aa maan.
naanak gaavee-ai gunee niDhaan.
gaavee-ai sunee-ai man rakhee-ai bhāa-o
dukḥ parhar sukḥ ghar lai jaa-ay.
gurmukḥ naadān gurmukḥ vayḍān gurmukḥ
rahi-aa samaa-ee.
gur eesar gur gorakḥ barmaa gur paarbāṭee
maa-ee.
jay ha-o jaanaa akḥḥaa naahee kahnaa
kathan na jaa-ee
guraa ik dahi bujḥaa-ee.
sabḥnaa jee-aa kaa ik daataa so mai visar na
jaa-ee. ||5||

STANZA-5

After telling us how to win God's love and pleasure, Guru Ji tells us another secret about His nature. Guru Ji says, "He cannot be established (like an idol), nor can be created (like a thing). The immaculate God has come into existence by Himself. Those who have served (and remembered) Him, they have obtained honor. Therefore, O' Nanak, we should sing praises of that God who is the Treasure of excellences."

Guru Ji adds, "We should sing about Him, listen to His praise, and enshrine His love in our heart. One who does this dispels his or her sorrow and finds pleasure. Through the Guru we understand that God is all around: we hear His mystic tune, obtain divine knowledge, and realize that the Guru-God pervades everywhere. We understand that the Guru is *Shiva* (the god of destruction), is *Vishnu* (the god of sustenance), is *Brahma* (the god of creation), and is *Parvati* (*Shiva's* wife). The Guru-God is limitless, even if I knew about Him, I would not say, (because) He cannot be described. (So I pray to Him and say), 'O' Guru, bless me with this understanding: that there is only one Giver for all beings, and I may never forget that (God).

The message of this stanza is that we should seek all guidance and inspiration from our Guru. The foremost lesson we must learn and never forget is that there is one and only one God, who is the Benefactor of all beings.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ ॥	tīrath naavaa jay tis bhaavaa vin bhaanay ke naa-ay karee.
ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ ॥	jaytee sirath upaa-ee vaykhaa vin karmaa ke milai la-ee.
ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ ॥	mat vich ratan javaahar maanik jay ik gur kee sikh sunee.
ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ ॥	guraa ik dahi bujhaa-ee.
ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ ॥੬॥	sabhnaa jee-aa kaa ik daataa so mai visar na jaa-ee. 6

STANZA-6

In this stanza, Guru Ji comments on various contemporary religious practices. One very popular practice among many people in India is to embark on pilgrimages and bathe at sacred places situated on riverbanks or seashores. This act was considered vital for one's salvation. Many others believe in just visiting particular holy places or bowing in certain directions.

Guru Ji differs from all such beliefs. He says, "I will bathe at pilgrimage sites only if it pleases God. Without pleasing God, what is the use of such ritualistic bathing? I see that in the entire world, one cannot receive anything without (it being in one's) destiny. Yet we can find spiritual jewels within our own mind, if we listen to just one teaching of the true Guru. (Therefore, I only pray: "(O' Guru, make me understand this one thing: that there is one and only one Provider of all beings, and I may never forget Him.)"(6)

The message of this stanza is that there is no use of ritualistic bathing or other such deeds deemed religious or pious, unless these are pleasing to God. The only right thing to do is to try to win God's love and pleasure: for this we should listen to the advice of

the Guru. The foremost lesson we should learn from him is that there is one and only one Giver of all beings, and we must never forget Him.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੁਣੀ ਹੋਇ ॥
 ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ ॥
 ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ ॥
 ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ ॥
 ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ ॥
 ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ ॥
 ਤੇਰਾ ਕੋਇ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ ॥੭॥

jay jug chaaray aarjaa hor dasoonee ho-ay.
 navaa khanda vich jaanee-ai naal chalai sabh
 ko-ay.
 changa naa-o rakhaa-ay kai jas keerat_jag
 lay-ay.
 jay tis nadar na aavee ta vaat na puchhai
 kay.
 keetaa andar keet kar dosee dos Dharay.
 naanak nirgun gun karay gunvanti-aa gun
 day.
 tayhaa ko-ay na sujh-ee je tis gun ko-ay
 karay. ||7||

STANZA-7

In the preceding stanza, Guru Ji commented on the rituals of bathing at holy places. Now he comments on the practices of some yogis, who use their willpower to impress ordinary people (by performing such feats as sleeping on beds of nails, or living extraordinarily long lives). Guru Ji does not consider such achievements of any spiritual significance.

He says: “Even if one were to lengthen one’s life by four yugas (eons), or ten times more, and were known in the nine regions (of the universe) and followed by all, and his praises are sung all over the world, still no-one would care about that person without the grace of God. Such a person would be treated like the most ignominious worm and the worst sinner. (It is God; we should try to please, because) O’ Nanak, it is He who confers merits on the meritless, and bestows more merit on the already meritorious ones. I cannot think of anyone who can grant any merit to that (God).”(7)

The message of this stanza is that rather than trying to lengthen our age or win fame in this world, we should try to win God’s grace by meditating on His Name with love and devotion.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ ॥
 ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ ॥
 ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ॥
 ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੮॥

sun-i-ai siDh peer sur naath.
 sun-i-ai Dharat Dhaval aakaas.
 sun-i-ai deep lo-a paataal.
 sun-i-ai pohi na sakai kaal.
 naanak bhagtaa sadaa vigaas.
 sun-i-ai dookh paap kaa naas. ||8||

STANZA-8

In stanza 6, Guru Ji commented that one could find all the pearls and rubies of wisdom in one’s own mind, if one listens to just one piece of advice from the immaculate Guru. The most important advice of the Guru is to win God’s love and enlightenment, through meditating on God’s *Naam* (essence, virtues, praises, divine word). Guru Ji now describes the merits one attains by listening to His *Naam*.

He says, “By listening to (God’s *Naam*), even ordinary persons obtain the status of *Sidhas* (yogis with miraculous powers, *Peers* (Muslim religious guides), gods, and *naaths* (the leaders of yogis). By listening to *Naam* (one understands the mystery of) the earth, and the real bull (or force), which supports earth and the sky. In fact, by listening (to *Naam*), one attains knowledge about (all the), continents, worlds, and nether regions. By listening (to *Naam*), even the fear of death cannot scare a person. Therefore, O’ Nanak, the devotees of God always remain in a state of bliss. In short, understanding of God’s *Naam* destroys all one’s sorrows and sins.”(8)

The message of this stanza is that if we want to obtain true divine knowledge and destroy all our fears, sorrows and sins, we should listen to the Guru’s message about God’s love and virtues, and meditate on His *Naam*.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ ॥
 ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣ ਮੰਦੁ ॥
 ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦੁ ॥
 ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥

sunī-ai eesar barmaa ind.
 sunī-ai mukh saalaahan mand.
 sunī-ai jog jugat̄ tan bhayd.
 sunī-ai saasat simrit̄ vayd.
 naanak bhagtaa sadā vigaas.

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ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੯॥

sunī-ai dookh paap kaa naas. ||9||

STANZA-9

In the previous stanza, Guru Ji told us that by listening to God’s *Naam*, even ordinary persons obtain the status of *Sidhas* (yogis with miraculous powers, *Peers* (Muslim religious guides), gods, and *Naaths* (the leaders of yogis). In this stanza, he goes one step further and says, “By listening to God’s *Naam*, the exalted status of primal gods, such as *Shiva*, *Brahma* and *Indira* is attained. By listening to God’s *Naam*, even an evil person begins praising (God). By listening to God’s *Naam*, one starts understanding the secrets of uniting with God, and the secrets of the human body. By listening, one understands the message of holy books, including *Shastras*, *Simritis*, and *Vedas*. Through such listening, O’ Nanak, the devotees of God always remain in a state of bliss.”(9)

The message of this stanza is that if we want to obtain the highest knowledge, and spiritual state, we should meditate on God’s *Naam*, and listen to the Guru’s lesson regarding God’s love and virtues.

ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ॥
 ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ ॥
 ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ ॥
 ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੦॥

sunī-ai sat̄ santokh gi-aan.
 sunī-ai aṭhsath kaa isnaan.
 sunī-ai parh parh paavahi maan.
 sunī-ai laagai sahj Dhi-aan.
 naanak bhagtaa sadā vigaas
 sunī-ai dookh paap kaa naas. ||10||

STANZA-10 In the previous stanza, Guru Ji told us that by listening to God’s *Naam*, one obtains a spiritual status comparable to gods such as *Shiva* and *Brahma*. The question arises: how might this occur? How might a person acquire special powers and merits by listening to His *Naam*? In this stanza, Guru Ji provides the answer.

He says, “By listening attentively to His (*Naam*), we acquire the virtues of truthfulness, contentment, and divine knowledge. By listening to (*Naam*), we are so purified, as if we have bathed at all the sixty-eight (holy places). When we listen to and read about God’s praise (*Naam*), we receive true honor. By listening to His praise (*Naam*), our mind is effortlessly attuned to meditation. O’ Nanak, the devotees of God always enjoy a state of bliss. By listening to (*Naam*), all their sins and maladies are destroyed.”(10)

The message of this stanza is that if we wish to purify ourselves and gain virtues such as truth, contentment and divine knowledge, we should listen to *Naam* (the Holy Word of God).

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ ॥
 ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ ॥
 ਸੁਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ ॥
 ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ ॥
 ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ ॥
 ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ ॥੧੧॥

sunī-ai saraa guṇaa kay gaah.
 sunī-ai saykh peer paatīsaah.
 sunī-ai anḍhay paavahi raahu.
 sunī-ai haath hovai asgaahu.
 naanak bhagtaa sadaa vigaas.
 sunī-ai dookh paap kaa naas. ||11||

STANZA-11

Concluding his remarks about the merits of listening to *Naam*, Guru Ji says: “By listening to (*Naam*), ordinary persons acquire such high merits that they could dive deep into oceans of virtues. By listening (to *Naam*), one obtains the status of *Sheikhs* and *Peers* (The Muslim saints), and kings. By listening (to *Naam*) persons blinded (by ignorance) discover the path to God. By listening, we understand the mysteries of the unfathomable (worldly) ocean. O’ Nanak, the devotees always enjoy a state of bliss, and by listening to (*Naam*), their sufferings and sins are destroyed.”(11)

The message of the above four stanzas is that if we want to achieve worldly and spiritual merits (and bring an end to all our sufferings), we should listen to the Guru’s holy Word, which is synonymous with God’s *Naam*.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ ॥
 ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
 ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ ॥
 ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ ॥
 ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
 ਜੇ ਕੇ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੨॥

mannay kee gat kahee na jaa-ay.
 jay ko kahai pichhai pachhutaay-ay.
 kaagad kalam na likhanhaar.
 mannay kaa bahi karan veechaar.
 aisaa Naam niranjan ho-ay.
 jay ko man jaanai man ko-ay.
 ||12||

STANZA-12

After describing the merits of listening to the Guru’s Word (or *Naam*), Guru Ji moves to the next stage and describes the blessings and virtues bestowed upon the person who not only listens to *Naam*, but also truly believes in it.

He says, “It is impossible to describe the (high) state of mind of a (true) believer (in God’s Name). If some one were to try to describe this state, that person would afterwards repent. (Even when) some sit together to reflect upon the (merits) of a (true) believer, they find that no pen, no amount of paper, and no writer can narrate the merits of a true believer. Yes, such

are the qualities of the immaculate *Naam*, realized by one who truly believes in it from (the core of one's) heart.”(12)

The message of the above stanza is that if we want to acquire high spiritual status, we must have true, and unflinching faith in God's *Naam*.

ਮੈਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ ॥
ਮੈਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ ॥
ਮੈਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ ॥
ਮੈਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੩॥

mannai suraṭ hovai man buDh.
mannai sagal bhavan kee suDh.
mannai muhi chotaa naa khaa-ay.
mannai jam kai saath na jaa-ay.
aisaa *Naam* niranjan ho-ay.
jay ko man jaanaṁ man ko-ay. ||13||

STANZA-13

Now Guru Ji lists more specific benefits of having faith in God's Name. He says, “By believing in (*Naam*), one's intellect is purified, and one acquires divine knowledge and understanding. By believing (in *Naam*), one acquires the knowledge (that God pervades) in all places. By believing (in *Naam*), one does not suffer the pain or punishment that results from involvement in worldly evils. By having faith (in *Naam*), one doesn't have to accompany the demon of death (to hell). This is how powerful the immaculate *Naam* of God is, if one truly believes in it from the core of one's heart.”(13)

The message of this stanza is that if we want to obtain real knowledge and wisdom of this world and free ourselves from the fear of death, we should have true and firm faith in God's *Naam*.

ਮੈਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਖਾਇ ॥
ਮੈਨੈ ਖਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ ॥
ਮੈਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ ॥
ਮੈਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੪॥

mannai maarag thaak na paa-ay.
mannai paṭ si-o pargat jaa-ay.
mannai mag na chalai panth.
mannai Dharam saytee san-banDh.
aisaa *Naam* niranjan ho-ay.
jay ko man jaanaṁ man ko-ay. ||14||

STANZA-14

Elaborating on the merits of a person truly believing in *Naam*, Guru Ji says, “A (true) believer (in *Naam*) never faces any obstacles in the path of life. (Such a person) departs from the world after earning honor. Such a person is not misled into sects or ritualistic religious paths, (and is saved from any punishment) after death, because such a person) aligns with (Righteousness) *Dharma*. Yes, such are the qualities of the immaculate *Naam*, realized by a person who (truly) believes in it from the core of his or her heart.”(14)

The message of the above stanza is that if we do not want to be led down false spiritual paths, and want to depart from this world with honor (and also obtain honor in the God's court), then we must have true and firm faith in God's *Naam*.

ਮੈਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ ॥
ਮੈਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ ॥
ਮੈਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ ॥

mannai paavahi mokh du-aar.
mannai parvaarai saaDhaar.
mannai tarai taaray gur sikh.

ਮੰਨੈ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ ॥
ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ ॥
ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ ॥੧੫॥

mannai naanak bhavahi na bhikh.
aisaa Naam niranjan ho-ay.
jay ko man jaanai man ko-ay. ||15||

STANZA-15

Concluding his message about the blessings enjoyed by a firm believer in God's *Naam*, Guru Ji says, "The one who truly believes (in *Naam*) not only attains salvation for oneself, but also for one's entire family. Such a disciple of the Guru saves him or herself as well as others. Such a person does not wander around begging for favors from anyone. Yes, such are the merits of the pure immaculate *Naam*, acquired by the one who truly believes in it from the core of one's heart." (15)

In brief, Guru Ji gives the message that if we want to enjoy true and eternal peace ourselves and share it with our friends, relatives and humanity at large, we must believe in and meditate upon God's *Naam* (the Guru's word), from the core of our heart.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ ॥
ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ ॥
ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ ॥
ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ ॥
ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ ॥
ਕਰਤੇ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰੁ ॥
ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ ॥
ਸੰਤੋਖੁ ਬਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ ॥
ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ ॥
ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ ॥
ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ ॥
ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰੁ ॥
ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ ॥
ਸਭਨਾ ਲਿਖਿਆ ਵੁਤੀ ਕਲਾਮ ॥
ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ ॥
ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ ॥
ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ ॥
ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੋਣੁ ਕੂਤੁ ॥
ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ ॥
ਤਿਸ ਤੇ ਹੋਏ ਲਖ ਦਰੀਆਉ ॥
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੬॥

panch parvaan panch parDhaan.
panchay paavahi dargahi maan.
panchay sohahi dar raajaan.
panchaa kaa gur ayk Dhi-aan.
jay ko kahai karai veechaar.
kartay kai karṇai naahee sumaar.
Dhoul Dharam da-i-aa kaa poot.
santokh thaap rakhi-aa Jin soot.
jay ko bujhai hovai sachiaar.
Dhavlai upar kayṭaa bhaar.
Dhartee hor parai hor hor.
tis tay bhaar talai kavan jor.
jee-a jaat rangaa kay naav.
sabhnaa likhi-aa vurhee kalaam.
ayhu laykhaa likh jaanai ko-ay.
laykhaa likhi-aa kayṭaa ho-ay.
kayṭaa taan su-aalihu roop.
kaytee daat jaanai koun koot.
keetaa pasaa-o ayko kavaa-o.
tis tay ho-ay lakh daree-aa-o.
kudrat kavan kahaa veechaar.
vaari-aa na jaavaa ayk vaar.
jo tuDh bhaavai saa-ee bhalee kaar.
too sadaa salaamaṭi nirankaar. ||16||

STANZA-16

Continuing to describe the merits of listening to and believing in God's *Naam*, Guru Ji says, "(They who listen to and obey (God's) *Naam* become *Panch* (the approved ones of God). These *Panch* (The approved ones) are honored in (God's) court. In fact, not only do they grace the court of that King of all kings, but their minds are always attuned to the eternal Guru (God)."

Guru Ji however observes, “No matter how much one may reflect and contemplate, one cannot assess the acts of the Creator. (For example, while some people believe that a bull is literally supporting the earth, but actually that bull is *Dharma* (God’s Law) based on compassion, righteousness and patience, which supports this earth. If some one understands this (concept), that person comes to know the real truth. (For a true bull to support the earth is not practical; the concept serves as a means to symbolically understand the Law of God. Because if it were true, then we have to find out), on what earth, is this bull itself standing, and what earth is under that and so on?”

After pointing to the practical impossibility of a mythical bull supporting the earth, Guru Ji turns to the vastness of life. He says, “There are countless species of creatures in this universe. The ever-flowing pen (of God) has written the account of them all. So numerous are these creatures and species that one cannot estimate the extent of their description. Who knows the extent of God’s power, or the vastness of His beautiful creation? Who can estimate His benevolence? (God’s power is so limitless that) with just (His) one Word millions of rivers started flowing (millions of systems running this universe began to function).”

So Guru Ji humbly says, “(O’ God), who am I to express my thoughts about the extent of Your Nature? I am so powerless, that I am not even worthy of sacrificing myself once for You. (O’ God), whatever pleases You, that alone is the best deed or service for me. You are the eternal Formless (Being).”(16)

The message of the above stanza is that we should never feel proud of our knowledge about God or His Universe. Instead, we should always remain humble and say, “O God, whatever is Your will, that alone is the best deed for me.”

ਅਸੀਖ ਜਪ ਅਸੀਖ ਭਾਉ ॥
ਅਸੀਖ ਪੂਜਾ ਅਸੀਖ ਤਪ ਤਾਉ ॥
ਅਸੀਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ ॥
ਅਸੀਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ ॥

asaNkh jap asaNkh bhāa-o.
asaNkh poojaa asaNkh tap taa-o.
asaNkh garanth mukh vayd paath.
asaNkh jog man rahahi udaas

ਪੰਨਾ ੪

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ਅਸੀਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ ॥
ਅਸੀਖ ਸਤੀ ਅਸੀਖ ਦਾਤਾਰ ॥
ਅਸੀਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ ॥
ਅਸੀਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ ॥
ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੭॥

asaNkh bhagat gun gi-aan veechaar.
asaNkh satee asaNkh daataar.
asaNkh soor muh bhakh saar.
asaNkh mon liv laa-ay taar.
kudrat kavan kahaa veechaar.
vaari-aa na jaavaa ayk vaar.
jo tuDh bhaavai saa-ee bhalee kaar.
too sadaa salaamat nirankaar. ||17||

STANZA-17

After giving us a glimpse of the countless universes and their species, Guru Ji returns his focus to human beings. He describes how even among human beings there are such vast differences that he finds himself incapable of fully describing God’s creation. Yet in an effort to do so, he begins by talking about those people who may be categorized as virtuous and holy.

Guru Ji says, “O’ God, countless are the persons who meditate (upon You), and countless are those who love You with veneration. Innumerable are those who worship You, and do penance sitting in front of smoldering fires. Countless are those who read and recite holy books. Limitless are those who practice yoga, and in their minds remain detached (from the world). Countless are those devotees who reflect upon Your divine knowledge, countless are those who lead pious lives, and countless are those who give charity. Countless are the brave warriors who bear the brunt of steel weapons on their bodies. Countless are those who remain silently attuned to You, in single-minded devotion. (O’ God), who am I to assess (the extent of) Your Nature? (I am so powerless) that I can not sacrifice myself even once for You. (Therefore O’ God), whatever pleases You, that alone is the best deed or service for me. You are the eternal Formless Being”(17)

The message of this stanza is that we should not feel proud of our knowledge or our merit; there may be countless persons who are more knowledgeable, pious, or virtuous than us.

ਅਸੰਖ ਮੂਰਖ ਅੰਧ ਘੋਰ ॥
 ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ ॥
 ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ ॥
 ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ ॥
 ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ ॥
 ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ ॥
 ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ ॥
 ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ ॥
 ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰੁ ॥
 ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰੁ ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰੁ ॥੧੮॥

asaNkh moorakh anDh ghor.
 asaNkh chor haraamkhor.
 asaNkh amar kar jaahi jor.
 asaNkh galvadh hatī-aa kamaahi.
 asaNkh paapee paap kar jaahi.
 asaNkh koorhi-aar koorhay firaahi.
 asaNkh malaychh mal bhakh khaahi.
 asaNkh nindak sir karahi bhaar.
 naanak neech kahai veechaar.
 vaari-aa na jaavaa ayk vaar.
 jo tuDh bhaavai saa-ee bhalee kaar.
 too sadaa salaamat nirankaar. ||18||

STANZA-18

Existence of countless virtuous persons is one side of the coin. Guru Ji proceeds further by addressing the other side, and describes the evil and ignoble.

He says, “(O’ God), countless are the stark blind fools in this world, and countless are the thieves and deceitful persons who live on the earnings of others. Innumerable rulers depart from here after ruling by oppression. Countless are those who commit murders, and countless are the sinners who depart from here after committing (innumerable) sins. Countless are the liars, who keep wandering in this world spreading their lies, and countless are the depraved (filthy) persons, who engage in immoral practices, (as if they) eat filth). Innumerable are the ones who speak ill of others (and by doing so, carry the load (of slander) on their heads.”

Guru Ji now shows utter humility by counting himself amongst the above class of people. He says, “(O’ God), who I am to talk about others? Lowly Nanak only expresses this thought: “who am I to assess Your Nature? (I am so powerless, that), I am not even worthy to serve as a sacrifice to You. (Therefore O’ God), whatever pleases You, that alone is the best deed for me. You are the eternal Formless (Being).”(18)

The message of this stanza is that while there are many wicked and evil people in this world; however, we do not have the right to speak ill of others? Rather than pointing

fingers, we must examine ourselves to discern our own evil and sinful tendencies, and know our own afflictions.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ ॥
 ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ ॥
 ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ ॥
 ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ ॥
 ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ ॥
 ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ ॥
 ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ ॥
 ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ ॥
 ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ ॥
 ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ ॥
 ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੇ ਥਾਉ ॥
 ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ ॥
 ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ ॥
 ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ ॥
 ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ ॥੧੯॥

asaNkh naav asaNkh thaav.
 agamm agamm asaNkh lo-a.
 asaNkh kehahi sir bhaar ho-ay.
 akhree Naam akhree saalaah.
 akhree gi-aan geet gun gaah.
 akhree likhan bolan baan.
 akhraa sir sanjog vakhaan.
 Jin ayhi likhay tis sir naahi.
 Jiv furmaa-ay tiv tiv paahi.
 jaytaa keetaa taytaa naa-o.
 vin naavai naahee ko thaa-o.
 kudrat kavan kahaa veechaar.
 vaari-aa na jaavaa ayk vaar.
 jo tuDh bhaavai saa-ee bhalee kaar.
 too sadaa salaamat nirankaar. ||19 ||

STANZA-19

After describing the classes of good and bad humans, Guru Ji once again turns his thoughts to the countless worlds, solar systems, realms, and species living in this wonderful Creation of God.

He says, “O’ God, myriad are the names (of things and creatures in this universe), and countless are the places (these creatures inhabit). Beyond the realm of our senses are myriad worlds. O’ God, even to say that these things are countless is a blunder, (and worthy of blame. There are no words to describe or count Your creation).

However, it is only through words that one can meditate (on Your) Name, and praise You. (It is through) words that we can obtain divine knowledge, and sing songs (in Your praise). It is through words that we are able to write or talk. It is through the language (or DNA) that God has written the destiny of us all on our foreheads. (Yet the beauty is that God) who wrote these destinies has no such thing written on His forehead. The destiny of the people is what He ordains. (He is under not one’s command. Moreover), whatever God has created is (His manifestation) *Naam*, and there is no place without (God’s) *Naam*. O’ God, how can I describe Your creation? I am not fit to sacrifice myself even once for You. I (only know that), whatever pleases You is the best deed. You are the eternal Formless (Being).” (19)

The message of this stanza is that God pervades everywhere. There are no words to describe how countless are the creatures, places, and universes He created. Yet it is only through language that we can attempt to sing His praises, and meditate upon His *Naam* (His love and power), which permeates all creation.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ ॥
 ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ ॥
 ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ॥
 ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ ॥

bharee-ai hath pair tan dayh.
 paanee Dhotai utras khayh.
 moot paleete kaparr ho-ay.
 day saaboon la-ee-ai oh dhoo-ay.

ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ ॥
 ਉਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ ॥
 ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ ॥
 ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ ॥
 ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ ॥
 ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ ॥੨੦॥

bharee-ai maṭ paapaa kai sang.
 oh Dhopai naavai kai rang.
 punnee paapee aakhaṅ naahi.
 kar kar karnaa likh lai jaahu.
 aapay beej aapay hee khaahu.
 naanak hukmee aavhu jaahu. ||20||

STANZA-20

In the first half of this hymn *Jap Ji Sahib* Guru Ji described the fundamental concepts of God and His creation. He also stated the basic principle by which His love and grace can be obtained (by meditating on His *Naam*). Now he proceeds to explain how dwelling on *Naam* is the most effective technique, not only for virtuous people, but also for sinners who want to wash off their sins. He illustrates with an example.

Guru Ji says, “If our hands, feet and body are soiled, we can cleanse them by washing with water. If a cloth is polluted with urine or feces, we can cleanse it by washing it with soap. (But), if our intellect is filled with sins, that is purified by lovingly (meditating on) (God’s) *Naam*.”

Guru Ji further clarifies, “These sins and virtues are not just (words) for the sake of saying. Whatever deeds, you do in this world, you will take (their record) along with your soul, and your future will be determined on the basis of your past deeds. As you sow, so shall you reap. O’ Nanak (this is how in God’s command) you come and go (continuously in and out of this world).”(20)

The message of this stanza is that if we wish to wash off the sins of our previous lives, and if we want to end the cycle of birth and death, then we should meditate upon God’s *Naam*.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ ॥
 ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ ॥
 ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ ॥
 ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ ॥
 ਸਭਿ ਗੁਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ ॥
 ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ ॥
 ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ ॥
 ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ ॥
 ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣੁ ਬਿਤਿ ਕਵਣੁ ਵਾਰੁ ॥

tīraṭh tap da-i-aa dat daan.
 jay ko paavai til kaa maan.
 suni-aa mani-aa man keetaa bhaa-o.
 antargat tīraṭh mal naa-o.
 sabh gun tayray mai naahee ko-ay.
 vin gun keetai bhagat na ho-ay
 su-asat aath bane barmaa-o.
 sat suhaan sadaa man chaa-o.
 kavan so vailaa vakhat kavan kavan thit
 kavan vaar.

ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ ॥
 ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ ॥
 ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ ॥
 ਬਿਤਿ ਵਾਰੁ ਨਾ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨਾ ਕੋਈ ॥
 ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ ॥

kavan se rutee maahu kavan jit ho-aa aakaar.
 vayl na paa-ee-aa pandtee je hovai laykh
 puraan.
 vakhat na paa-i-o kaadee-aa je likhan laykh
 kuraan.
 thit vaar naa jogee jaanai rut maahu naa
 ko-ee.
 jaa kartaa sirthee ka-o saajay aapay jaanai
 so-ee.

ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ ॥ kiv kar aak^haa kiv saalaahee ki-o varnee kiv jaanaa.

ਪੰਨਾ ੫

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ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ ॥ naanak aak^han sab^h ko aak^hai ik doo ik si-aaⁿaa.
 ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ ॥ vadaa saahib vadee naa-ee keetaa jaa kaa hovai.
 ਨਾਨਕ ਜੇ ਕੇ ਆਪੋ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨ ਸੋਰੈ ॥੨੧॥ naanak jay ko aapou jaanaⁱ agai ga-i-aa na sohai. ||21||

STANZA-21

In the preceding stanza, Guru Ji stated that the best way to wash off our sins (and end the cycle of births and deaths) is by sanctifying our intellect with God's *Naam* (meditation upon His love and enlightenment).

However, some believe that if we bathe at holy places, do penances, or give charities, our sins would be washed off and we would be saved from rounds of births and deaths.

Commenting on all such beliefs, Guru Ji says, "Even if one obtains glory by visiting holy places, doing penances, or performing acts of compassion and charity, it's (merit is negligible as) a sesame seed. The person who has listened and believed in God's *Naam*, in that person's mind has developed love (for God. Such a person has sanctified him or herself) by bathing in the holy place of his or her inner self, and has truly removed the soil of sins."

Guru Ji humbly acknowledges this, and says, "O' God, all the merits (in me) are Your gifts. (On my own), I have no virtue; without Your bestowing these qualities, I cannot worship You. (O' God, I hail) victory to You. You Yourself are *Maya*, Yourself the Word, and Yourself *Brahma* (God). You are eternally beautiful, and Your mind always remains in ecstasy."

Guru Ji is not only a philosopher but also a spiritual poet of the highest caliber. While contemplating the beauty of the Creator, his attention automatically rests upon the vastness and grandeur of His creation.

Therefore, he wonders, "What could be the time and occasion, what could be the lunar or solar day, what could be the season or the month when this universe was created?"

He observes, "Even if they study the writings (in their (holy books), the *Puranas*, the *Pundits* (Hindu scholars), do not know the time (when the earth was created), nor *Qazis* (the Muslim clerics) know this date, even if they write essays like *Quran* (the Muslim holy book). Neither any yogi nor any other person knows the lunar or solar day, season, or month (in which this universe was created). Only the Creator who formed this world knows this mystery. How can I describe His greatness, how can I praise Him? How can I know Him? Nanak says, all others say, every one thinks him or her (self) wiser than the others. (The fact is that) He is the supreme God, and supreme is His Name. Whatever happens is in accordance with His Will. O' Nanak, if any (egoist) claims to know (all about God or His Creation, that person) would not find favor with Him in the world hereafter, (and would be put to shame for making such false claims)."(21)

The message of this stanza is that instead of wasting our time in rituals, or making egocentric claims about our knowledge regarding God or His creation, we should simply meditate on His *Naam* and remember Him at all times with love and devotion (under the guidance of the Guru).

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ ॥
 ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤੁ ॥
 ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੋਬਾ ਅਸੁਲੁ ਇਕੁ ਧਾਤੁ ॥
 ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ ॥
 ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ ॥੨੨॥

paṭāalaa paṭāal lakh aagaasaa aagaas.
 orṭhak orṭhak bhaal thakay vayḍ kahan ik vaat.
 sahas aṭhaarah kahan kaṭaybaa asuloo ik
 Dhaat.
 laykhāa ho-ay ṭa likee-ai laykhai ho-ay
 vīnaas.
 naanak vadaa aakḥee-ai aapay jāṇai aap.
 ||22||

STANZA-22

In the opening lines of stanza 19, Guru Ji stated that myriad are the names (of things and creatures), and countless are the places (these creatures inhabit). Beyond the realm of our senses are the limitless universes. After touching on incidental topics, Guru Ji returns to the theme of the vastness of God's creation. He states several facts about the universe, which scientists are discovering now after more than 500 years.

He says, "With one voice the Vedas say, that there are millions and millions of nether regions, one below the other, and millions and millions of skies, one above the other. The scholars have exhausted themselves trying to find their final limits, but they were unsuccessful. The Semitic books (the *Quran*, *Bible*, *Anjeel* and the *Torah*) all tell that there are eighteen thousand universes, whose singular root is the One (God). But the truth is that there is no end or limit to these universes): their account could only be written, if there was any account, (because ultimately all) counts get destroyed (because there is no number, which could be attributed to these worlds). O' Nanak, He who is called (the greatest of) the great, only He Himself knows (the count of universes He created)." (22)

The message of this stanza is that instead of wasting our time trying to describe the extent of God's creation, we should remember with love and admiration the supreme God who has created this limitless, vast, and wonderful universe.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ ॥
 ਨਦੀਆ ਅਤੈ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦਿ ਨ ਜਾਣੀਅਹਿ ॥
 ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ ॥
 ਕੀਤੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵੀਸਰਹਿ ॥੨੩॥

saalaahee saalaahi ayṭee suraṭ na paa-ee-aa.
 naḏee-aa aṭai vaah pavahi samunḍ na
 jāṇee-ahi.
 samunḍ saah sulṭāan girhāa sayṭee maal
 Dhan.
 keerḥee ṭul na hovnee jay ṭis manhu na
 veesrahi. ||23||

STANZA-23

Now elaborating on God's greatness, Guru Ji says, "Even the persons who praise God do not know how great He is. They are like the streams and rivers which ultimately merge into the ocean, but cannot know the extent or the limit of that ocean."

While talking about the ocean, Guru Ji reminds us of another fact. He says, “(In the eyes of God), the kings whose dominions may be vast like the ocean, and who may have mountains of wealth, are not equal to even a small ant, if in its mind, that (ant) does not forget (God).”(23).

The message of this stanza is that even a tiny ant that does not forget God has more merit than the richest of kings. Therefore, instead of trying to estimate the extent of God’s greatness, we should bow before Him in reverence, and remember to sing His praises.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰੁ ॥
 ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ ॥
 ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ ॥
 ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ ॥
 ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ॥
 ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ ॥
 ਵਡਾ ਸਾਹਿਬੁ ਊਚਾ ਥਾਉ ॥
 ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ ॥
 ਏਵਡੁ ਊਚਾ ਹੋਵੈ ਕੋਇ ॥
 ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ ॥
 ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ ॥
 ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ ॥੨੪॥

ant na siftee kahan na ant.
 ant na karnai dayn na ant.
 ant na vaykhan sunan na ant.
 ant na jaapai ki-aa man mant.
 ant na jaapai keetaa aakaar.
 ant na jaapai paaraavaar.
 ant kaaran kaytay billaahi.
 ta kay ant na paa-ay jaahi.
 ayhu ant na jaanai ko-ay.
 bahuṭaa kahee-ai bahuṭaa ho-ay.
 vadaa saahib oochaa thaa-o.
 oochay upar oochaa naa-o.
 ayvad oochaa hovai ko-ay.
 tis oochay ka-o jaanai so-ay.
 jayvad aap jaanai aap aap.
 naanak nadree karmee daat. ||24||

STANZA-24

Guru Ji comments further on the limitlessness of God. He says, “There is no limit to God’s praises, and no limit to the people praising Him. Limitless are the deeds and gifts of God. We cannot know His limitations by looking (at His nature), or by listening to the language that describes Him. We cannot guess the boundaries or the mysteries of God’s mind. It is impossible to guess the extent of His creation. Many try their utmost to assess the limits (of God), but still they cannot find those limits. Though we speak increasingly of Him, He appears more often than we are able to describe. (The truth is that) He is the supreme Master, His abode is the highest: higher than the highest is His Naam. Only if one were comparably high (in rank and merit like Him), only that person could know about that supreme God. (Therefore), only He Himself knows how great He is. O’ Nanak, it is only by His grace that one obtains the gift (of realizing His limitlessness).”(24)

The message of this stanza is that we should realize that there is no end or limit to the praises and glories of God, and no one is so exalted that he or she could describe His greatness.

ਬਹੁਤਾ ਕਰਮੁ ਲਿਖਿਆ ਨਾ ਜਾਇ ॥
 ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥
 ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ ॥
 ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ ॥
 ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ ॥

bahuṭaa karam likhi-aa naa jaa-ay.
 vadaa daataa til na tamaa-ay.
 kaytay mangahi joDh apaar.
 kayti-aa ganat nahee veechaar.
 kaytay khap tutahi vaykaar.

ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ ॥
 ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ ॥
 ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ ॥
 ਏਹਿ ਭਿ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰ ॥
 ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ ॥
 ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ ॥
 ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ ॥
 ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ ॥
 ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ ॥
 ਆਖਹਿ ਸਿ ਭਿ ਕੋਈ ਕੋਇ ॥
 ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ ॥
 ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ ॥੨੫॥

kaytay lai lai mukar paahi.
 kaytay moorakh khaahee khaahi.
 kayti-aa dookh bhookh sad maar.
 ayhi bhe daat tayree daataar.
 band khalaaasee bhaanai ho-ay.
 hor aakh na sakai ko-ay.
 jay ko khaa-ik aakhan paa-ay.
 oh jaanai jaytee-aa muhi khaa-ay.
 aapay jaanai aapay day-ay.
 aakhahi se bhe kay-ee kay-ay.
 Jis no bakhshay sifət saalaah.
 naanak paatīsaahē paatīsaahu. ||25||

STANZA-25

Now commenting upon God's grace and His gifts, Guru Ji says, "God bestows so many gifts that we cannot describe them. Further, in spite of His many gifts, God has no greed or expectation of return (But, we as human beings always expect so much in return, even for the smallest favors done to others)."

Guru Ji elaborates, "(God is so great) that countless brave warriors beg at His door. There are many who after receiving gifts from Him indulge in vices, and ultimately perish. Many are those who keep receiving gifts, but deny having received these (by never thanking God). Then there are the fools who simply keep consuming God's gifts (with no acknowledgement of the Giver. However), there are some who are always suffering from disease and hunger, (but perceive) even this suffering as God's Grace (because many times it is this suffering which makes us remember God). But salvation from our sufferings and release from the cycle of births and deaths is obtained only in accordance with (God's) Will. If a foolish person tries to suggest any other way of salvation, that person alone will know how much punishment he or she suffers."

Guru Ji, therefore, concludes, the stanza by saying, "God Himself knows everything and He Himself gives everything. Yet only a few acknowledge this (fact). However, the person whom God grants the gift of uttering His praise is the king of all kings."(25)

The message of this stanza is that under all circumstances we must remain grateful to God, keep singing His praises, and beg only for His Grace.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਵਾਪਾਰ ॥
 ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ ॥

amul gun amul vaapaar.
 amul vaapaaree-ay amul bhandaar.

ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ ॥
 ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ ॥
 ਅਮੁਲ ਧਰਮੁ ਅਮੁਲ ਚੀਬਾਣੁ ॥
 ਅਮੁਲ ਤੁਲੁ ਅਮੁਲ ਪਰਵਾਣੁ ॥
 ਅਮੁਲ ਬਖਸੀਸ ਅਮੁਲ ਨੀਸਾਣੁ ॥
 ਅਮੁਲ ਕਰਮੁ ਅਮੁਲ ਫੁਰਮਾਣੁ ॥
 ਅਮੁਲੋ ਅਮੁਲ ਆਖਿਆ ਨ ਜਾਇ ॥
 ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥

amul aavahi amul lai jaahi.
 amul bhaa-ay amulaa samaahi.
 amul Dharam amul deebaan.
 amul tul amul parvaan.
 amul bakhsees amul neesaan.
 amul karam amul furmaan.
 amulo amul akhi-aa na jaa-ay.
 aakh aakh rahay liv laa-ay.

ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ ॥
ਆਖਹਿ ਪੜੇ ਕਰਹਿ ਵਖਿਆਣ ॥
ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ ॥

aakhahi vayd paath puraan.
aakhahi parhay karahi vakhi-aan.
aakhahi barmay aakhahi ind.

ਪੰਨਾ ੬

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ਆਖਹਿ ਗੋਪੀ ਤੈ ਗੋਵਿੰਦ ॥
ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ ॥
ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ ॥
ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ ॥
ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ ॥
ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾ ॥
ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ ॥
ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ॥
ਤਾ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ ॥
ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ॥
ਨਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ ॥
ਜੇ ਕੇ ਆਖੈ ਬੋਲੁਵਿਗਾਤੁ ॥
ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ ॥੨੬॥

aakhahi gopee tai govind.
aakhahi eesar aakhahi siDh.
aakhahi kaytay keetay buDh.
aakhahi daanav aakhahi dayv.
aakhahi sur nar mun jan sayv.
kaytay aakhahi aakhan paahi
kaytay keh keh uth uth ja-ye.
aytay keetay hor karayhi.
taa aakh na sakahi kay-ee kay-ay.
jayvad bhaavai tayvad ho-ay.
naanak jaanai saachaa so-ay.
jay ko aakhai boluvigaarh.
taa likee-ai sir gaavaaraa gaavaar. ||26||

STANZA-26

In the previous stanza Guru Ji concluded that the person whom God blesses with the gift of uttering His praise becomes the king of kings. In this stanza, he gives the reason behind such a statement.

He says, “Priceless are the merits of God, and priceless is the exchange (of these virtues). Priceless are those who meditate on His *Naam*, and priceless are the stores (of God’s virtues). Priceless are those who come to this world and depart (after gathering these virtues). Priceless are those who are imbued with (God’s) love, and priceless are those who are merged in Him (through meditation). Priceless is the law and justice (of God). Priceless are the scales and weights (criteria for judgment), and priceless is His Grace and the mark of His Grace. Yet beyond any concept of price is His mercy and command. He is beyond all estimations. They who continued to try (to estimate His merits) ultimately got merged in Him.”

While describing the merits of God, Guru Ji points out, “There are those who read the *Vedas* and *Puranas* (the Hindu Holy books), and after reading they deliver lectures and try to describe God’s merits. Even many gods like *Brahma*, *Indira*, and *Krishna* try to assess God’s value. So also do gods such as *Shiva*, many adepts, enlightened ones, demons, gods, angels, and silent devotees try to describe Him. Many have tried to assess His value, and departed (from this world without completing the task). Even if God were to send as many more persons as have already tried, still they will not be able to describe His merits or His greatness.”

In conclusion, Guru Ji says, “O’ Nanak, it is only the eternal God Himself who knows (how great He is, because) He can become as great as He wishes. If some (mortal) claims the ability to describe God, that person’s name should be written at the top of the list of greatest fools.”(26)

The message of this stanza is that the merits and the greatness of God are not only invaluable, but they are beyond description. The righteous action to take is to keep singing His praises with such love and devotion that we ultimately merge in Him.

ਸੇ ਦਰੁ ਕੇਹਾ ਸੇ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ ॥

ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ ॥

ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ
ਦੁਆਰੇ ॥

ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ
ਵੀਚਾਰੇ ॥

ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ ॥

ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ ॥

ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ ॥

ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ ॥

ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

ਗਾਵਹਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ ॥

ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ ॥

ਸੋਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ
ਵੀਚਾਰੇ ॥

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ
॥

ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਾਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ
॥੨੭॥

so dar kayhaa so ghar kayhaa Jiṭ bahi sarab
samaalay.

vaajay naad anayk asankhaa kayṭay
vaavṇhaaray.

kayṭay raag paree si-o kahee-an kayṭay
gaavanhaaray.

gaavahi tuhno pa-un paanee baisantar gaavai
raajaa Dharam du-aaray.

gaavahi chit gupat likh jaaneh likh likh
Dharam veechaaray.

gaavahi eesar barmaa dayvee sohan sadaa
savaaray.

gaavahi ind idaaan baithay dayviti-aa dar
naalay.

gaavahi sidh samaaDhee andar gaavan
saaDh vichaaray.

gaavan jattee sattee santokhee gaavahi veer
karaaray.

gaavan pandit parhan rakheesar jug jug
vayḍaa naalay.

gaavahi mohnee-aa man mohan surgaa
machh pa-i-aalay.

gaavan ratan upaa-ay tayray athsath tirath
naalay.

gaavahi joDh mahaabal sooraa gaavahi
khaanee chaaray.

gaavahi khand mandal varbhandaa kar kar
rakhay Dhaaray.

say-ee tuDhuno gaavahi jo tuDh bhaavan
ratay tayray bhagat-rasaalay.

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

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

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

rangee rangee bhaattee kar kar Jinsee
maa-i-aa Jin upaa-ee.

kar kar vaykhai keetaa aapnaa Jiv tis dee
vadi-aa-ee.

jo tis bhaavai so-ee karsee hukam na karnaa
jaa-ee.

so paatisaahu saahaa paatisaahib naanak
rahan rajaa-ee. ||27||

STANZA-27

In the previous stanza, Guru Ji advised us against trying to place any value or price on God's merits. He suggested that the best thing for us to do is to keep singing His praises with so much love and devotion that in this process of singing, we become one with Him. In this

stanza, Guru Ji himself tries. While doing so, he reaches such heights of poetry, ecstasy and devotion that this stanza has become a masterpiece. Perhaps that is why this stanza (with some variations) has been repeated thrice in Sri Guru Granth Sahib.

Addressing God, Guru Ji says, “O’ God, how wonderful must be that place: the mansion in which You sit, caring for all Your creation. (In this wonderful creation of Yours, O’ God, I wonder) how myriad might be the instruments and their tunes, the number of players of those instruments and singers who are singing Your praises in myriad musical measures! O’ God, (it appears to me that even the) Air, the Water, and the Fire are singing Your praises. The judge of Righteousness, (who delivers justice on the basis of our deeds recorded by angels) *Chitra* and *Gupta* (our conscious and sub-conscious faculties) are also singing Your praises at Your door.

“(O’ God), *Shiva*, *Brahma* and *Parvati* (who have been) embellished by You, sing Your praises. Also while sitting on their thrones with other gods and goddesses many *Indiras* (the gods of rain) sing Your praises. (O’ God), sages in their meditative trance, saints during their reflections, men of discipline, charity, and contentment, and brave warriors are all singing Your praises. The pundits (scholars) and sages, who reflect on *Vedas* (the divine books of knowledge) for ages upon ages, sing Your praise. The heart captivating women, the most handsome men, and the residents of heaven, earth, and the nether worlds sing Your praise. The jewels created by You, along with the sixty eight (most sacred) places of pilgrimages are singing Your praises. The brave warriors are singing Your praise. (The creatures created through all) the four sources of creation are singing of You. (In fact, in a way, while moving and working in accordance with Your will), all the continents, galaxies, and the solar systems created and supported by You are singing Your praises. (However, only those) who are pleasing to You, and who are truly devoted and imbued with Your love, sing Your praise. There may be myriad others who sing of You, which are not coming into my mind. How can (poor) Nanak think about (all those who sing Your praise)”?

After acknowledging his inability to enumerate all those who sing praises of God, in all humility Guru Ji concludes, “Eternal is God and eternal is His Name (at whose door so many sing His praises). He who has created this universe is present now; He will always be present, and He will not depart even when the rest of His creation departs. He who created *Maya* (the worldly illusion), in many colors and kinds beholds His creation as suits His grandeur. He does what pleases Him. (In short), He is the King of kings. O’ Nanak, (the best thing for us is to) live according to His Will.”(27)

This beautiful stanza inspires us to sing God’s praises and makes us transcend to a state of divine ecstasy. It gives us the understanding that just as all the objects of Nature seem to be singing His praises while carrying out the Will of God, so we too should learn to live in obedience to His Will, always appreciate His gifts, and sing His praises.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੁਤਿ ॥

ਖਿੰਬਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ ॥

ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ ॥

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੮॥

munda santokh saram pat̃ jhoolē Dhi-aan kee
karahi bibhōot̃.

khinṭhāa kaal ku-aaree kaa-i-aa jugat̃ dandaa
partēet̃.

aa-ee panṭhēe sagal jamaatēe man jēetai
jag jēet̃.

aad̃ays̃ tisai aad̃ays̃.

aad̃ aneel̃ anaad̃ anaahat̃ jug jug ayko vays̃.
||28||

STANZA-28

In the previous stanza, Guru Ji guided our imagination into the vast realms of God's glory, where His praises are sung by countless creatures, gods, goddesses, and even by all the elements of nature as well as the universes and solar systems. Finally, he impressed upon us the main principle of living according to the Will of God and singing His praises. Guru Ji now comments on the ways of living and the practices of people of other contemporary faiths. Firstly, he comments on the practices of the Yogic system, which was very popular in Guru Ji's time. However, the beauty of Guru Ji's poetry is that while he may seem to be giving advice to the members of a particular faith or profession, his message has universal appeal and validity.

Using their own terminology and idiom (so that the yogis might easily understand), he says, "(In a way I am also a yogi, but instead of earrings of wood, I wear) the earrings of contentment. (I make) modesty my begging bowl and wallet, and smear myself with the ashes of God's meditation. The fear of death is my patched coat. To keep my body chaste like a virgin (and thus free from all evils) is the way of my yoga. To have faith and trust in God is my staff. For me, to believe in the brotherhood of all mankind is the *Aaee Panth* (highest Yogic sect). I believe that if you can conquer your mind, you can conquer the entire world. (Instead of saluting any other human being or a lesser god), I salute that God who is primal, pure, and indestructible. He has been there since the beginning and remains the same through all ages."(28)

In this stanza Guru Ji gives us the message that the best practice for yoga (or union with God) is to seek truth, contentment, and chastity: to love Him and believe in the brotherhood of all mankind.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦੁ
॥

ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਪਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦੁ ॥

ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗੁ ॥

ਪੰਨਾ ੭

ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥

ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੨੯॥

bhugat gi-aan da-i-aa bhandaaran ghat ghat
vaajeh naad.

aap naath naathee sabh jaa kee riDh siDh
avraa saad.

sanjog vijog du-ay kaar chalaaveh laykhay
aavahi haag.

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aadays tisai aadays.

aad aneel anaad anaahat jug jug ayko vays.
||29||

STANZA-29

Continuing his previous idiom and using the terminology of the yogis, Guru Ji says, "(O' yogi), I make divine knowledge my food, and mercy my steward. The divine, flowing music of life ringing in every heart is my horn. For me, God Himself is the Supreme Master, who has the entire universe under His control. (I believe that performing) any supernatural feats or miracles are useless enjoyment for others (who are not interested in true yoga or union with God). He Himself regulates both union and separation (of individuals), who receive what is written in their destiny (based on past deeds). Therefore, I salute that God who is primal, colorless, present since the beginning, indestructible, and unchanging."(29)

The message of this stanza is that rather than trying to boost our ego by performing unusual feats or miracles, we should gather divine knowledge, and imbibe mercy in our hearts.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ ॥	aykaa maa-ee jugatṭ vi-aa-ee ṭin chaylay parvaanṭ.
ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ ॥	ik sansaaree ik bhandaaree ik laa-ay deebaanaṭ.
ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ ॥	Jiv ṭis bhavaai ṭivai chalaavai Jiv hovai furmaanṭ.
ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ ॥	oh vaykhai onaa naḍar na aavai bahuṭaa ayhu vidaanaṭ.
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥	aadays ṭisai aadays.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੦॥	aad aneel anaad anaahatṭ jug jug ayko vays. 30

STANZA-30

In this stanza, Guru Ji comments upon the Yogis' belief system regarding the administration of this world. He says, "(Many believe that) first it was *Maya*, the Primal Mother and the Creative Principle, who was established first, and from *Maya* were created three deities. One is *Brahma*, (the Creator), the other *Vishnu* (the Sustainer), and the third *Shiva* (the Destroyer. However, the fact is that it is God Himself) who orchestrates the world as it pleases Him (and the world functions), as it pleases Him according to the command issued by Him. The great wonder is that while He can see all the creatures, they cannot see Him. (Therefore), I salute that God who is primal and pure. He has been present since the beginning, is indestructible, and remains the same through all ages."(30)

The message of this stanza is that we should believe and meditate only on the one God, who alone is the creator, sustainer and destroyer of the world, rather than any mythical gods and goddesses.

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ ॥	aasanṭ lo-ay lo-ay bhandaar.
ਜੇ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ ॥	jo kichh paa-i-aa so aykaa vaar.
ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ ॥	kar kar vaykhai sirjanhaar.
ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ ॥	naanak sachay kee saachee kaar.
ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ॥	aadays ṭisai aadays.
ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ ॥੩੧॥	aad aneel anaad anaahatṭ jug jug ayko vays. 31

STANZA-31

After clarifying our thoughts about the real creator and administrator of this universe, Guru Ji once again reverts to the greatness of God and the vastness of His influence.

He says, "God has His seat and storehouse in all the worlds. Whatever is stored was put there only once and will suffice forever. After creating all of creation (and providing it with a never-ending store of provisions), He has not disappeared. Rather, God watches over and takes care of His creation. O' Nanak, true and just is the work of the one God. Therefore, I salute that God who is primal and pure, has been there since the beginning, is indestructible, and unchanging."(31)

The message of the above four stanzas (addressed to the yogis, but meant for all of us) is that instead of adopting any garbs, beliefs, or practices of certain faiths or sects, we should love, worship and reflect upon the one wondrous God.

ਇਕ ਦੂ ਜੀਭੋ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ ॥

ik doo jeebhou lakh hohi lakh hoveh
lakh vees.

ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ ॥

lakh lakh gayrhaa aakhee-ahi ayk
Naam jagdees.

ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ ॥

ayt raahi pat pavrhee-aa charhee-ai
ho-ay ikees.

ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ ॥

sun galaa aakaas kee keetaa aa-ee
rees.

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ ॥੩੨॥

naanak nadree paa-ee-ai koorhee
koochai thees. ||32||

STANZA-32

It is but natural that while reflecting on the wonders of God and singing His praises, we would wish to unite with Him (just as a child in its love wants to embrace its mother). We may feel like uttering His Name again and again. A stage may come when we feel that this one tongue is not enough to repeat God's Name.

Then, we may say, "Let this one tongue of mine become a million tongues, or even twenty times more than that, and with each tongue, may I utter God's Name a million times each moment. Perhaps in this way I might climb the steps (to the mansion of God), and become one with Him." Yet we need to remember that simple mechanical repetition, without true love and devotion, is of no use. It is similar to crawling insects, who upon hearing stories of the sky might try to copy the birds. O' Nanak, (the fact is that) only by His Grace can we reach God. All else is false bragging of false people. (32)

The message of this *shabad* is that we cannot reach God by simply uttering His Name (without true love and devotion), or by performing other rituals. It is only through His Grace that we can meet Him. For that we should sing His praises and remember Him with love and devotion.

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ ॥
ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ ॥

aakhan jor chupai nah jor
jor na mangan dayn na jor.
jor na jeevan maran nah jor.

ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ ॥
ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ ॥
ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ ॥
ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੈਖੈ ਸੋਇ ॥
ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ ॥੩੩॥

jor na raaj maal man sor.
jor na surtee gi-aan veechaar.
jor na jugtee chhutai sansaar.
Jis hath jor kar vaykhai so-ay.
naanak utam neech na ko-ay. ||33||

STANZA-33

In the preceding stanza, Guru Ji stated that it is only by God's grace (and not by mechanically repeating God's Name or by performing other rituals) that we can reach God.

Regarding the use of our own force or strength, Guru Ji states, “(In reality), we do not have any power to speak or to remain silent. Even begging or giving is beyond our power. Life and death too are beyond our power. Acquiring kingdoms or possessions, which cause disturbances in our mind, is beyond human power. Through one’s own power, one cannot concentrate and meditate, nor acquire divine knowledge. One has no power to find the way to achieve salvation from the world on one’s own. He who has all the power watches (His creation) after creating it. O’ Nanak, on one’s own no one becomes good or bad. (One becomes only what God makes him or her).” (33)

The message of this stanza is that it is not in one’s power to do either good or bad. It is only according to God’s will that anyone has the capacity for action. Therefore, we should not feel proud if we are performing some good deed: instead we should thank God for granting us a good role to play on the stage of this world.

ਰਾਤੀ ਰੁਤੀ ਬਿਤੀ ਵਾਰ ॥
ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮ ਸਾਲ ॥
ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ ॥
ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ ॥
ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ ॥
ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ ॥
ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ ॥
ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥
ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ ॥
ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ ॥੩੪॥

raatēe rutee thītee vaar.
pavan paanee agnee paatāal.
tis vich Dhartee thāap rakhee Dharam saal.
tis vich jee-a jugat_kay rang.
tin kay **Naam** anayk anant.
karmee karmee ho-ay veechaar
sachaa aap sachaa darbaar.
tithai sohan panch parvaan.
nadree karam pavai neesaan.
kach pakaa-ee othai paa-ay.
naanak ga-i-aa jaapai jaa-ay. ||34||

STANZA-34

After describing the glories of God (under whose command everything is happening in this world), Guru Ji explains the process of gaining enlightenment and elevation of soul. Going through enlightenment, our soul can become one with the Prime Soul. He begins by explaining the scheme of this world, and our place and role in it.

He says, “Nights, seasons, lunar days, week days, air, water, fire, and nether regions were all created by God. Amidst these, God created the earth like a stage, to perform righteous deeds. On this (earthly stage), there are creatures of various colors and kinds, whose names are countless. All of them are judged according to their deeds (on this earth). God is Truth, and true is the justice of His Court. *Panch Parvaan* (the approved ones), grace that court, and by God’s grace they receive the seal of His approval. It is there that one is judged as accomplished or un-accomplished (either true or false). O’ Nanak, it is only upon reaching (God’s court) that one discovers whether or not he or she has achieved perfection.” (34)

The message of this stanza is that we are sent into this world to accomplish a specific purpose, and we are judged in accordance with our performance. Those whose performance is approved are honored in God’s court. Therefore, we should humbly seek God’s grace to help us perform our assigned duty.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ ॥
ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ ॥

Dharam khand kaa ayho Dharam.
gi-aan khand kaa aakhu karam.

ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ ॥
 ਕੇਤੇ ਬਰਮੇ ਘਾਤਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ ॥
 ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ ॥
 ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ ॥
 ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ ॥
 ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ ॥
 ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ ॥
 ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ ॥੩੫॥

kaytay pavan paanee vaisantar kaytay kaan mahays.
 kaytay barmay ghaarhat gharhee-ahi roop rang kay vays.
 kaytee-aa karam bhoomee mayr kaytay kaytay Dhoo updays.
 kaytay ind chand soor kaytay kaytay mandal days
 kaytay siDh buDh naath kaytay kaytay dayvee vays.
 kaytay dayv daanav mun kaytay kaytay ratan samund.
 kaytee-aa khaanee kaytee-aa bane kaytay paat narind.
 kaytee-aa surtee sayvak kaytay naanak ant na ant. ||35||

STANZA-35

After describing the stage of moral duty, Guru Ji says, “This is the system and arrangement of the realm of moral duty. Now let us discuss the realm of divine knowledge and enlightenment.”

He says, “(During its rise to the plane of consciousness, the spirit acquires the knowledge that there is not only one universe or stellar system, but actually there exist) countless airs, waters, fires, and gods like the (mythical) *Krishna* and *Shiva*. There are countless *Brahmas* (who supposedly) created the worlds in their myriad colors and forms. Countless are the earths, (upon which creatures) perform their duties. Countless are the mountains, and innumerable saints like *Dhru* who deliver sermons. There are countless *Indras* (gods of rain), countless moons and suns, and countless galaxies. Countless are persons of power and knowledge and countless are the gods and goddesses in their different garbs and forms. Beyond count are the angels, demons, and sages. Countless are the jewels of countless oceans. Countless are the sources of creation and countless are their languages. Countless are the kings and emperors. There are countless people who concentrate on God and countless are the servants serving Him. O’ Nanak, there is no end to the creations of God.”(35)

In this stanza, Guru Ji visualized more than 500 years ago what scientists are discovering now. The message of this stanza is that as the human soul rises to a higher realm of consciousness, it understands (on its own) that there is no end or limit to the creations of God.

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡੁ ॥
 ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ ॥

gi-aan khand meh gi-aan parchand.
 tithai naad binod kod anand.

ਪੰਨਾ ੮

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ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ ॥
 ਤਿਥੈ ਘਾਤਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ ॥
 ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ ॥
 ਜੇ ਕੇ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ ॥
 ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ ॥

saram khand kee bane roop.
 tithai ghaarhat gharhee-ai bahut anoop.
 ta kee-aa galaa kathee-aa naa jaahi.
 jay ko kahai pichhai pachhuta-ay.
 tithai gharhee-ai surat mat man buDh.

ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਜਿਧਾ ਕੀ ਸੁਹਿ ॥੩੬॥

tithai gharhee-ai suraa siDhaa kee suDh.
||36||

STANZA-36

Continuing his description of the realm of divine knowledge, Guru Ji says, “Divine knowledge shines brightly in this sphere. While acquiring spiritual knowledge, the seeker feels as if he or she is listening to the music of millions of melodies from which flow joy, amusement, and blessings.”

Guru Ji now encourages us to climb to the next realm or stage of our own spiritual journey. He says, “Beauteous is the sphere of spiritual endeavor. In this stage, the mind is refashioned according to a very beautiful mold. It is not possible to describe (the elevated thought processes) of such refashioned souls. (Such persons, rather than thinking about their own self-interest and ego, think and act in terms of the welfare of entire humanity). Any one who tries to describe (the spiritual stage of such people), repents in the end. In this sphere, knowledge, and mind are fashioned afresh, and one acquires the intellect of angels, sages and gods.”(36)

In this stanza, Guru Ji gives us the message that we should not stop at the stage of performing righteous deeds, but lift our souls further to the sphere of spiritual endeavors, where we consider the welfare of all humanity.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ ॥
ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ ॥
ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ ॥
ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ ॥
ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ ॥
ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ ॥
ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ ॥
ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ ॥
ਸਚ ਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰੁ ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ ॥
ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ ॥
ਜੇ ਕੇ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ ॥
ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ ॥
ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ ॥
ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ ॥
ਨਾਨਕ ਕਥਨਾ ਕਰਤਾ ਸਾਰੁ ॥੩੭॥

karam khand kee banee jor.
tithai hor na ko-ee hor.
tithai joDh mahaabal soor.
tin mehraam rahi-aa bharpoor.
tithai seeto seeta mahimaa maahi.
taa kay roop na kathnay jaahi.
naa ohi mareh na thaagay jaahi.
Jin kai raam vasai man maahi.
sach khand vasai nirankaar.
kar kar vaykhai nadar nihaal.
tithai khand mandal varbhand.
jay ko kathai ta ant na ant.
tithai lo-a lo-a aakaar.
Jiv Jiv hukam tivai tiv kaar.
vaykhai vigsai kar veechaar.
naanak kathnaa karrahaa saar. ||37||

STANZA-37

After the stage of spiritual endeavors, the soul rises to the stage of God's grace (whereon God bestows His grace upon the devotee). Describing this stage, he says, “Powerful is the language of the realm of (God's) grace. (In this state of mind), one thinks of no one else except God. Those at this stage are the brave warriors (who have overcome all temptation), and in their mind only God abides and pervades. They are so absorbed in God's love and devotion that they seem to be sewn into Him like a piece of cloth. This is a spiritual joining or merging of the seeker's soul with God's adoration. Their (spiritual) beauty cannot be described. Such persons never die a spiritual death, and they are not cheated or beguiled by

any wrong influences. In this sphere of God's grace abide people from multiple universes (not just the world we see). They enjoy heavenly bliss, because the Eternal (God) abides in their hearts."

(After the realm of God's Grace, the soul reaches the realm of Truth). In this domain, the Formless One Himself resides, and upon reaching this sphere, the seekers are able to realize God. They perceive how God is creating and watching with grace all of His creation. There, they know how all the continents, worlds, and solar systems are fashioned, the description of which has no end. In this spiritual stage, they realize how creation after creation and universe after universe is being formed and finished, and how each one functions in obedience to God's command. They now realize, how God continuously keeps watch over His creations, reflecting upon them and feeling happy about them. (But) O' Nanak, (to fully describe this spiritual stage of Truth) is as difficult as biting steel."(37)

The message of the above four stanzas is that we should continuously try to raise our spiritual level through good and virtuous deeds, divine knowledge, and spiritual endeavors. By meditating upon His Name, and through achieving the realm of God's grace, we are ultimately united with Him.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ ॥
ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥੀਆਰੁ ॥
ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ ॥
ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲੁ ॥
ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲੁ ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰੁ ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲੁ ॥੩੮॥

jaṭ paahaaraa Dheeraj suni-aar.
ahran mat veyd hathēe-aar.
bhā-o khalaa agan tap taa-o.
bhaaNdaa bhāa-o amrit tit dhaal.
gharhēe-ai sabad sachēe taksaal.
Jin ka-o nadar karam tin kaar.
naanak nadree nadar nihaal. ||38||

STANZA-38

In this last but one stanza, Guru Ji tells us briefly how one reaches the stage wherein one's word becomes *Shabad* (the divine word of God).

Guru Ji uses the example of a goldsmith to describe how God's hymn or divine word is fashioned. He says, "(We should) make chastity the furnace, patience the goldsmith, understanding the anvil, and divine knowledge the tool. We should make God's fear the bellows and penance the fire. In the crucible of love (for all God's creation), we should pour the Nectar (of God's Name). It is in this way that *Shabad* (the divine word) is fashioned in this true mint (of God). But only those who are blessed with the grace of God are assigned this job. O' Nanak, (this is how), one obtains a state of bliss by the grace of God."(38)

The message of the above stanza is that only those people, who are pure and immaculate, have divine knowledge, patience, God's fear, and pure love for all humanity, are entrusted by God's Grace, with the task of saying and writing the divine word.

ਸਲੋਕੁ

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥
ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੈਲੈ ਸਗਲ ਜਗਤੁ ॥

salok

pavan guroo paaneee pitaa maataa Dharat
mahat.
divas raat du-ay daa-ee daa-i-aa khaylai
sagal jagat.

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ ॥
ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

chang-aa-ee-aa buri-aa-ee-aa vaachai
Dharam hadoor.
karmee aapo aapnee kay nayrhai kay door.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥
ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੧॥

Jinee Naam Dhi-aa-i-aa ga-ay maskat ghaal.
naanak tay mukh ujlay kaytee chhutee naal.
||1||

SALOK

This last stanza (Salok) is the essence of the sermon *Jap Ji Sahib* and perhaps the essence of the entire Sikh philosophy. Guru Ji summarizes this philosophy in a beautiful metaphor.

He says, “(This world is like a stage, on which is being enacted the drama of life from birth to death). On this stage, air is like the Guru, water is like the father, and earth is like the great mother. Both days and nights are like the nurses in whose lap the whole world plays. The Righteous Judge, in the presence (of God), watches human beings’ good and bad deeds. (Everyone reaps the reward or suffers punishments for his or her deeds). Some become close to God, whereas others become alienated from Him. They who have meditated on God’s Name toil no more. O’ Nanak, such persons not only liberate themselves and are welcomed with honor in God’s Court, but in their company many others are also emancipated.”(1)

Hence, the overall message of this first sermon (*Jap Ji Sahib*) is that in order to end our separation from God, we must cheerfully obey His command and meditate on His Name with love and devotion. We should remember Him, and feel His presence at all times: everywhere and in all His creation. In this way, we would obtain salvation not only for ourselves, but would also aid many others in their spiritual journey.

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

so dar raag aasaa mehlaa 1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

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

so dar tayraa kayhaa so ghar kayhaa Jit bahi sarab samaalay.

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

vaajay tayray naad anayk asankhaa kaytay tayray vaavanhaaray.

ਕੇਤੇ ਤੇਰੇ ਰਾਗਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

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

ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰ ॥

gaavan tuDhno pavan paanee baisantar gaavai raajaa Dharam du-aaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

gaavan tuDhno chit gupat likh jaanan likh likh Dharam beechaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

gaavan tuDhno eesar barahmaa dayvee sohan tayray sadaa savaaray.

ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰੁ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

gaavan tuDhno indar indaraasan baithay dayviti-aa dar naalay.

ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

gaavan tuDhno siDh samaaDhee andar gaavan tuDhno saaDh beechaaray.

ਪੰਨਾ ੯

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ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ
 ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪਤਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਨਿ ਤੀਰਥ ਨਾਲੇ ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ
 ॥
 ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ
 ॥
 ਸੋਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥
 ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ
 ਕਿਆ ਬੀਚਾਰੇ ॥
 ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
 ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥
 ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ
 ॥
 ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥
 ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥
 ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥

gaavan tuDhno jatee satēe santokhee
 gaavan tuDhno veer karaaray.
 gaavan tuDhno pandit parhan rakheesur jug
 jug vaydaa naalay.
 gaavan tuDhno mohnee-aa man mohan
 surag machh pa-i-aalay.
 gaavan tuDhno ratan upaa-ay tayray athsath
 tirath naalay.
 gaavan tuDhno joDh mahaabal sooraa
 gaavan tuDhno khaanee chaaray.
 gaavan tuDhno khand mandal barahmandaa
 kar kar rakhay tayray Dhaaray.
 say-ee tuDhno gaavan jo tuDh bhaavan ratay
 tayray bhagat rasaalay.
 hor kaytay tuDhno gaavan say mai chit naa
 aavan naanak ki-aa beechaaray.
 so-ee so-ee sadaa sach saahib saachaa
 saachee naa-ee.
 hai bhee hosee jaa-ay na jaasee rachnaa Jin
 rachaa-ee.
 rangee rangee bhaatee kar kar Jinsee
 maa-i-aa Jin upaa-ee.
 kar kar daykhai keetaa aapnaa Ji-o tis dee
 vadi-aa-ee.
 jo tis bhaavai so-ee karsee fir hukam na
 karnaa jaa-ee.
 so paatisaahu saahaa patisaahib naanak
 rahan rajaa-ee. ||1||

SODAR

RAAG AASA MEHLA 1 (PEHLA-FIRST)

In this first part of the Guru Granth Sahib, there are 3 *Banees* (or compositions), *Jap Ji Sahib*, a lengthy *Banee* of 38 *paurrees* (or stanzas) and 2 *saloks* (or couplets), followed by *Rehras*, the evening prayer of 9 *shabads* named as *Sodar* (5 *shabads*) and *So Purakh* (4 *shabads*). At the end of this part is *Sohila*, the last *Banee* (with 5 *shabads* from different *Ragas* to be recited before going to bed. *Sodar* begins with a beautiful song, which has already been included with minor differences as stanza 27 in *Jap Ji Sahib*.

Addressing God, Guru Ji says, “O’ God, how beautiful and wonderful must be the door of that house of Yours, sitting where You keep watch over everyone’s interest, and look after us all. How numerous must be the singers with their singing instruments, and in how many melodies and measures might they be singing songs in Your praise. The air, the water, the fire, and the Minister of Justice sitting in Your court, are all singing Your praises. Even the (mythological) scribes *Chitra* and *Gupta* (the conscious and subconscious minds), who continuously record human beings’ good and bad deeds, on the basis of which, the Minister of Justice judges each person, are singing your praise.”

“O God, *Shiva* (the god of destruction), *Brahma* (the god of creation) and other goddesses including many *Indras* (the gods of rain) are singing Your praise. The sages in their meditation and the saints reflecting upon your Name are all singing Your adoration. Humans

who are known for their restraint, piety, or contentment, and brave warriors all are singing for You. The *Pundits* and great scholars, who for ages have been reciting the *Vedas* (the Hindu holy books), sing Your praise. Even the most superbly attractive men and women and the inhabitants of heaven, earth and underworlds sing about You.”

“O’ God, so also sing the jewels created by You, along with all the sixty-eight holy places (of Hindus). The great brave warriors and all the four sources of creation are singing Your praises. All the continents, the solar systems, and all the galaxies are singing Your praise. However, O’ God, only those (truly) sing Your praise, who are pleasing to You, and who are imbued with Your devotion. There are so many others who sing Your praise, but they don’t come to my mind, how can Nanak deliberate over this matter.”

At the end of this stanza, Guru Ji says, “God, who created this universe, is present now, and He shall always remain present. That God is eternal, and His creation is also eternal. He, who has created this universe of various species, colors and kinds, watches over that what He creates at His Pleasure. (In short), He is the King of all Kings: He does what pleases Him and no one can order Him (to do any thing). Therefore O’ Nanak, (the best thing for us) is to simply abide by His will.”(1)

The message of this *shabad* is that God is the supreme Master of the entire universe. We are but a miniscule part of His limitless creation. Therefore, we should not harbor any thoughts of ego or conceit. Instead we should join His creation in singing His praise and happily abiding by His Will.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥
ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥
ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥
ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥
ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥
ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥
ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥
ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥
ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥
ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥
ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥
ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥
ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥
ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥

aasaa mehlāa 1.

sun vadaa aakhai sabh ko-ay.
kayvad vadaa deethaa ho-ay.
keemaṭ paa-ay na kahi-aa jaa-ay.
kahnai vaalay tayray rahay samaa-ay. ||1||
vaday mayray saahibaa gahir gambheeraa
guneē gaheeraa.
ko-ay na jaanaī tayraa kayṭaa kayvad
cheeraa. ||1|| rahaa-o.

sabh surṭee mil suraṭ kamaa-ee.
sabh keemaṭ mil keemaṭ paa-ee.
gi-aanee Dhi-aanee gur gurhaa-ee.
kahan na jaa-ee tayree ṭil vadi-aa-ee. ||2||

sabh saṭ sabh ṭap sabh chang-aa-ee-aa.
siDhaa purkhaa kee-aa vadi-aa-ee-aa.
ṭuDh viṇ siDhee kinai na paa-ee-aa.
karam milai naahee ṭhaak rahaa-ee-aa. ||3||

aakhan vaalaa ki-aa vaychaaraa.
siftee bharay tayray bhandaraa.
Jis too deh tisai ki-aa chaaraa.
naanak sach savaaranhaaraa. ||4||2||

AASA MEHLA 1

In the previous *shabad*, Guru Ji listed myriad creatures, universes and natural phenomena that are operating under God's command, and singing His Praises. But still he acknowledges and says, "O' God, how many more must be singing Your praise, I cannot even think of them." Essentially, he admits that we cannot articulate how great God truly is. In this *shabad*, he elaborates upon this thought.

He says, "O' God, upon listening from others, every one says You are great. But how great You actually are, one can only say after seeing You. You cannot be appraised or described. Those who tried to describe (Your greatness, were so lost in their reflections that forgetting their own existence), they remained absorbed in You."(1)

In short, Guru Ji submits, "O' my great Master of unfathomable depth and ocean of virtues, (what to speak of You), no one (even) knows how much and how vast is Your expanse."(1-pause)

Guru Ji further comments, "O' God, in order to estimate Your greatness, all contemplative persons contemplated upon You, and all appraisers tried to appraise Your worth. All the renowned scholars and mediators and their great teachers tried their utmost, but they could not describe even a little bit of Your greatness."(2)

Elaborating on the above, he asks how we might speak about the greatness of God or His virtues, when all the merits or virtues held by some are only that which God has bestowed upon them. So, addressing God, he says, "O' God, all the charities, all penances, all virtues, or the great merits of the adepts and sages (have not been achieved by them on their own). Without Your Grace no one has ever attained perfection. When by Your Grace they obtain these merits, no one can stop them from receiving these (merits)."(3)

Therefore in all humility, Guru Ji says, "O' God, what can the humble narrator say (about Your merits). Your treasures are brimful with Your virtues. Whom You bless with these (virtues), they need not look to any one else (for anything). In short, O' Nanak, (God) is eternal, and embellisher (of all)."(4)

The message of this *shabad* is that God is the greatest donor of all powers and merits: we should depend only upon Him for all we ever desire, and not depend or seek any favor from anyone else.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥
ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥
ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੁਖ ॥
ਉਤੁ ਭੁਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥

aasaa mehlaa 1.

aakhaa jeevaa visrai mar jaa-o.
aakhan a-ukhaa saachaa naa-o.
saachay Naam kee laagai bhookh.
ut bhookhai khaa-ay chalee-ahi dookh. ||1||

so ki-o visrai mayree maa-ay.
saachaa saahib saachai naa-ay. ||1||
rahaa-o.

saachay Naam kee til vadi-aa-ee.

ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥
ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥
ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

aakh thakay keemat nahee paa-ee.
jay sabh mil kai aakhan paahi.
vadaa na hovai ghaat na jaa-ay. ||2||

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥
ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ ॥
ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥
ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

naa oh marai na hovai sog.
daydaa rahai na chookai bhog.
gun ayho hor naahee ko-ay.
naa ko ho-aa naa ko ho-ay. ||3||

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡੁ ਤੇਰੀ ਦਾਤਿ ॥

jayvad aap tayvad tayree daat.

ਪੰਨਾ ੧੦

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ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥
ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥
ਨਾਨਕ ਨਾਵੈ ਬਾਬੁ ਸਨਾਤਿ ॥੪॥੩॥

Jin din kar kai keetee raat.
khasam visaareh tay kamjaat.
naanak naavai baabh sanaat. ||4||3||

AASA MEHLA 1

In the previous *shabads*, Guru Ji dwelt upon the merits and praises of God. He now leads us into another aspect of God's devotion. This aspect is called *Naam Japna*, *Naam Simran*, or meditating on the Name. This elusive concept is the essence of Sikh philosophy, and needs to be understood very carefully.

According to Doctor (Dr.) *Bhai* (Bh.) Vir Singh Ji, this *shabad* was uttered by Guru Nanak Dev Ji as an answer to his mother Tripta Ji's question regarding his pre-occupation with God's Name.

Addressing his mother, Guru Ji says, "(O' my mother), when I utter (His Name), I feel alive (in my spirit). But if I forsake (this *Simran*), I feel as if I am dead. It is very difficult to utter this True Name (or do *Naam Simran*). When one feels hungry for the true Name, then by satisfying this hunger (with *Naam*), all one's pains are ended. (1)"

After discussing the merits of remembering God by dwelling on His Name, Guru Ji forcefully says, "O', my mother, why should one forget that God, who Himself is eternal and whose Name is eternal?" (1-pause)

Guru Ji then comments, "Many people have tried and got tired, but could not describe even an iota of the value of the True eternal Name. (The beauty is) that even if all people start praising Him, God does not become any greater or any lesser. (The praise of God is for our own good, and does not bestow any favor upon Him)" (2)

Continuing to praise God, Guru Ji says, "That (God) never dies and nobody ever cries on account of His death. He continually keeps giving, and His gift never falls short. This is His singular merit: that there is none like Him nor will there ever be."(3)

In conclusion, Guru Ji says, "(O' God), as great are You, so great is Your Beneficence. It is You, who has made the days and nights. Therefore those who forsake (such a great) Master are miserable wretches. Yes, O' Nanak, (they who are) without God's Name are truly unworthy"(4-3)

The message of this *shabad* is that if we want to end all our sorrows, we should always remember and praise God by meditating upon His Name with a great sense of gratitude and love. Otherwise, without His Name we will be counted among the most un respected and un worthy persons.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

Raag goojree mehlaa 4.

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

har kay jan satgur satpurkhaa bina-o kara-o gur paas.

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

ham keeray kiram satgur sarnaa-ee kar da-i-aa Naam pargaas. ||1||

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੇ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

mayray meet gurdayv mo ka-o raam Naam pargaas.

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥

gurmat Naam mayraa paraan sakhaa-ee har keerat hamree rahraas. ||1|| rahaa-o.

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥

har jan kay vad bhaag vadayray Jin harhar sarDhaa har pi-aas.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥

har har Naam milai triptaasahi mil sangat gun pargaas. ||2||

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗੀਣ ਜਮ ਪਾਸਿ ॥

Jin har har har ras Naam na paa-i-aa tay bhaagheen jam paas.

ਜੇ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਪ੍ਰਿਗੁ ਜੀਵੇ ਪ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

jo satgur saran sangat nahee aa-ay Dharig jeevay Dharig jeevaas. ||3||

ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਹਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

Jin har jan satgur sangat paa-ee tin Dhur mastak likhi-aa likhaas.

ਧਨੁ ਧਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥

Dhan Dhan satsangat Jit har ras paa-i-aa mil jan naanak Naam pargaas. ||4||4||

RAAG GOOJRI MEHLA 4

In the previous *shabad*, Guru Ji advised us to always remember and praise God with love and devotion. But as stated in *Jap Ji Sahib*, on our own we don't have the power to say or do anything. Even to sing God's praise, we need God's blessing, and we must beg God for this ability.

According to Dr. Bh. Vir Singh Ji, it is believed that Guru Ram Das Ji (then known as Bhai Jetha Ji) uttered this *shabad* when he was anointed as the 4th Guru, and was prompted to ask for something by the third Guru Amar Das Ji.

Addressing, Guru Amar Das Ji, he says, "O' devotee of God! O' true being! O' my Guru! I make the supplication before you. (Like) small insects and worms, we (the humble and the lowly creatures) have sought your refuge. Please take pity upon (us) and illuminate our mind with God's Name."(1)

Giving the essence of his prayer, Guru Ji says, "O', my friend and Guru-God, please awaken the light of *Naam* in me. I beseech that the *Naam* obtained through my Guru's instruction should remain my friend for life, and God's Praise should be my daily prayer." (1-pause)

Guru Ji now tells the reasons for this prayer. He says, “(O’ Guru), very fortunate are those servants of God who always have a longing for God. Such persons feel satisfied only upon being blessed with God’s Name, (and His loving adoration). Their merits shine when they join the holy congregation.”(2)

Next Guru Ji shows us the other side, or the fate of those who do not meditate upon God’s Name. He says, “They who have not tasted the sweet nectar of God’s Name are unfortunate, and they are handed over to the Demon of Death. They suffer (spiritual) death and agony of mind, and their life is accursed. Such is the fate of those who have not sought the refuge of the True Guru.”(3)

In conclusion Guru Ji says, “Truly blessed with great destiny are those who received the opportunity to join the company of the holy persons. O’, Nanak, blessed again and again is that true congregation, where the devotees have obtained the relish of God and have been illumined with God’s Name.”(4-4)

The message of this *shabad* is that we should always try to join the congregation of holy persons, and sing praises of God in their company. Furthermore, instead of asking for worldly favors, we should pray to Guru (Granth Sahib Ji) to enlighten God’s Name in us.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

raag goojree mehlā 5

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

kaahay ray man chitvahi udam jaa aahar har
jee-o pari-aa.

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ
ਧਰਿਆ ॥੧॥

sail pathar meh jant upaa-ay taa kaa rijak
aagai kar Dhari-aa. ||1||

ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਸਿਲੇ ਸੁ ਤਰਿਆ ॥

mayray maaDha-o jee satsangat milay so
tari-aa.

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥
ਰਹਾਉ ॥

gur parsaad param pad paa-i-aa sookay
kaasat hari-aa. ||1|| rahaa-o.

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

janan pitaa lok sut banitaa ko-ay na kis kee
Dhari-aa.

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਏ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ
॥੨॥

sir sir rijak sambahay thaakur kaahay man
bha-o kari-aa. ||2||

ਉਡੇ ਉਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

ooday ood aavai sai kosaa tis paachhai
bachray chhari-aa.

ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ
॥੩॥

tin kavan khalaavai kavan chugaavai man
meh simran kari-aa. ||3||

ਸਭਿ ਨਿਪਾਨ ਦਸ ਅਸਟ ਸਿਪਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

sabh niDhaan das asat sidhaan thaakur kar
tal Dhari-aa.

ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ
ਪਾਰਾਵਰਿਆ ॥੪॥੫॥

jan naanak bal bal sad bal jaa-ee-ai tayraa
ant na paraavari-aa. ||4||5||

RAAG GOOJRI MEHLA 5

In the previous *shabad*, Guru Ji gave us the message that instead of asking for worldly favors, we should pray to Guru (Granth Sahib Ji) to illuminate our mind with God’s Name. But sometimes individuals are caught in such a desperate situation of poverty that they are

consumed with worry (about how they might feed their children, and survive). Guru Ji gives a consolation to such people.

Putting himself in their situation, Guru Ji consoles his mind and says, “O’ my mind, why are you so much worrying yourself about the means to care for your family, when it is God Himself who is engaged in this care? (Even those creatures, which) He has created in mountains and stones, He has provided for their sustenance in advance.”(1)

However, such consoling words and faith in God one hears only in the congregation of the holy persons. Therefore, addressing God, Guru Ji says, “O’ my God, the person who joins the company of the holy persons is saved (from such worries). By Guru’s Grace even the person who is so worried obtains a supreme status, as if from dead wood, he has blossomed like a green tree.” (1-pause)

Commenting on those who, instead of depending on God, depend too much upon their relatives and friends (as if they were their only protectors and sustainers), Guru Ji says, “(O’ my mind), neither mother, father, nor others (including) wife, son, nor daughter can provide any real support. It is only God who provides sustenance to each and every creature. Therefore O’, my mind, why are you so anxiety-ridden and fearful about your future?”(2)

Now Guru Ji gives a very famous and often quoted example to make his point. He says, “(O’ my mind, just think of those swallows) which fly thousands of miles away from their offspring. (Explain to me) in the absence of their parents, who feeds them and suckles them? (All their parents do is to) simply remember and pray to God in their minds. (It is God Himself who takes care of these baby swallows).”(3)

Some may wonder with what kind of a miracle God takes care of these babies and other such creatures. Rather than going into such detail, Guru Ji simply says, “(O’ my friends), all the nine treasures and all the eighteen supernatural miraculous powers are within very easy reach of God. Therefore, Nanak (says, O’ God), that we are a sacrifice to You, ever and forever. Your expanse has no end or limit.”(4)

The message of this *shabad* is that we should perform our usual duties to provide for our children and family, but beyond this we must have faith in God. We must not on any account neglect to meditate upon His Name.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੪ ਸੋ ਪੁਰਖੁ

raag aasaa mehlā 4 so purakh

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur porsaad.

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ
ਅਪਾਰਾ ॥

so purakh niranjan har purakh niranjan har
agmaa agamapaaraa.

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ
ਸਿਰਜਣਹਾਰਾ ॥

sabhDhi-aavahi sabhDhi-aavahi tuDh jee har
sachay sirjanhaaraa.

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

sabh jee-a tumaaray jee tooN jee-aa kaa
daataaraa.

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

har Dhi-aavahu santahu jee sabhdookh
visaaranhaaraa.

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ
ਵਿਚਾਰਾ ॥੧॥

har aapay thaakur har aapay sayvak jee ki-aa
naanak jant vichaaraa. ||1||

ਪੰਨਾ ੧੧

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ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ
ਸਮਾਣਾ ॥

ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਜਾਣਾ ॥

ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ
ਵਖਾਣਾ ॥

ਜੇ ਸੇਵਹਿ ਜੇ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ
॥੨॥

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ
ਸੁਖਵਾਸੀ ॥

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ
ਜਮ ਕੀ ਫਾਸੀ ॥

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ
ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ
ਸਮਾਸੀ ॥

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ
ਬਲਿ ਜਾਸੀ ॥੩॥

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤੁ ਬੇਅੰਤਾ ॥

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਿਨ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ
ਅਨੰਤਾ ॥

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤੁਧੁ ਤਾਪਹਿ
ਜਪਹਿ ਬੇਅੰਤਾ ॥

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ
ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ
ਭਗਵੰਤਾ ॥੪॥

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ
ਕੋਈ ॥

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ
ਸੋਈ ॥

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ
ਗੋਈ ॥

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ
॥੫॥੧॥

tooNghat ghat antar sarab nirantar jee har
ayko purakh samaanaa.

ik daataay ik bhaykhaaree jee sabhtayray choj
vidaanaa.

tooN aapay daataa aapay bhugtaa jee ha-o
tuDh bin avar na jaanaa.

tooN paarbarahm bay-ant bay-ant jee tayray
ki-aa gun aakh vakhaanaa.

jo sayveh jo sayveh tuDh jee jan naanak tin
kurbaanaa. ||2||

har Dhi-aavahi har Dhi-aavahi tuDh jee say
jan jug meh sukhvaasee.

say mukat say mukatbha-ay jin har
Dhi-aa-i-aa jee tin tootee jam kee faasee.

jin nirbha-o jin har nirbha-o Dhi-aa-i-aa jee
tin kaa bha-o sabh gavaasee.

jin sayvi-aa jin sayvi-aa mayraa har jee tay
har har roop samaasee.

say Dhan say Dhan jin har Dhi-aa-i-aa jee jan
naanak tin bal jaasee. ||3||

tayree bhagat tayree bhagatbhandaar jee
bharay bi-ant bay-antaa.

tayray bhagat tayray bhagat salaahan tuDh
jee har anik anayk anantaa.

tayree anik tayree anik karahi har poojaa jee
tap taapeh jaapeh bay-antaa.

tayray anayk tayray anayk parheh baho
simrit saasat jee kar kiri-aa khat karam
karantaa.

say bhagat say bhagatbhalay jan naanak jee
jo bhaaveh mayray har bhagvantaa. ||4||

tooN aad purakh aprampar kartaa jee tuDh
jayvad avar na ko-ee.

tooN jug jug ayko sadaa sadaa tooN ayko jee
tooN nihchal kartaa so-ee.

tuDh aapay bhaavai so-ee vartai jee tooN
aapay karahi so ho-ee.

tuDh aapay sarisat sabh upaa-ee jee tuDh
aapay siraj sabh go-ee.

jan naanak gun gaavai kartay kay jee jo
sabhσαι kaa jaano-ee. ||5||1||

RAAG AASA MEHLA 4 - SO PURAKH

In the previous *Baani* (composition, called) *Sodar*, Guru Ji described God's wondrous court, in which myriad of human beings, gods, solar systems etc. are singing His praises all the time. In this *Baani*, Guru Ji admires *So Purakh* (that Supreme God) Himself. He is so

impressed and swayed by the excellence and greatness of God that he repeats his words many times, which adds beauty to his poetic style and diction.

Guru Ji says, “That immaculate Personage, that God free from the influence of worldly attachments, is incomprehensible, inaccessible, and limitless.”

Then, addressing God Himself, Guru Ji says, “O’ true Creator, all remember and worship You. O’ God, all the creatures are Yours and You are their benefactor.”

He therefore suggests, “O my dear saints, meditate on that God who is the destroyer of all pain.”

Guru Ji then humbly observes, “(Actually), God Himself is the Master, and Himself the servant. What is the importance of an ordinary creature like Nanak?”(1)

For this reason, Guru Ji again addresses God and says, “O’ God, You alone pervade in all hearts, and You manifest everywhere. It is all according to your wonderful drama that some are donors and some beggars. (Actually) O’ God, You Yourself are the Giver and the Receiver, I neither know nor see anyone but You in the entire universe. O’ You all pervading, infinite, and limitless supreme God, which of Your merits, may I narrate? (I only say that) Nanak is a sacrifice to those who serve You devotedly.”(2)

Giving the reason, why he is a sacrifice to those who remember God, Guru Ji says, “O’ God, they who meditate upon You, will live in peace in all ages. Yes, liberated will be those who meditate on God. They will not be subjected to the noose (of fear) of Death. They who meditate on the fearless God will have all their fears ended (forever). They, who have served my God, will ultimately merge in Him. Therefore, those who have meditated on God are truly blessed, and Your servant Nanak is a sacrifice to them.”(3)

Guru Ji however notes that there is no end or limit to God’s devotion and His devotees. He says, “O’ God, infinite and innumerable are the treasures of Your devotion. Countless are Your devotees, who praise You in countless ways. Innumerable are those who worship You. O’ my respected Sire, countless are those, who do Your worship and practice penances. O’ my limitless God, countless are those who read many *Simritis* and *Shastras* (Hindu holy books), and perform different rituals and six forms of religious rites (according to Hindu faith). But servant Nanak says, that only those devotees who are pleasing to my God, the architect of our destiny, are of any value.”(4)

Guru Ji now makes his own humble submission and says, “O God, You are the primal Being, and limitless Creator. No one is as great as You are. Age after age, You are always one and the same. You are the unchangeable, constant and imperishable Creator. Whatever pleases You comes to pass. Only that happens which You desire. You yourself created the entire universe, and You Yourself have destroyed it (countless times). Devotee Nanak sings the praises of that omniscient Creator.”(5-1)

The message of this *shabad* is that we should never feel proud of worshipping God, or meditating on Him. We should keep singing His praises with love, devotion and humility, and without any ego.

ਆਸਾ ਮਹਲਾ ੪ ॥

aasaa mehlāa 4.

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

tūN karṭaa sachiaar maidaā saaN-ee.

ਜੇ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੇ ਤੂੰ ਦੇਹਿ ਸੋਈ ਰਉ ਖਾਈ ॥੧॥
ਰਹਾਉ ॥

jo ta-o bhaavai so-ee theesee jo tooN deh
so-ee ha-o paa-ee. ||1|| rahaa-o.

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥
ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥
ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥
ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

sabh tayree tooN sabhnee Dhi-aa-i-aa.
jis no kirpaa karahi tin Naam ratan paa-i-aa.
gurमुख laaDhaa manमुख gavaa-i-aa.
tuDh aap vichhorhi-aa aap milaa-i-aa. ||1||

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥
ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੋੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

tooN daree-aa-o sabh tujh hee maahi.
tujh bin doojaa ko-ee naahi.
jee-a jant sabh tayraa khayl.
vijog mil vichhurhi-aa sanjogee mayl. ||2||

ਜਿਸ ਨੇ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥
ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥
ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥
ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

jis no too jaanaa-ihī so-ee jan jaanai.
har gun sad hee aakh vakhaanai.
jin har sayvi-aa tin sukh paa-i-aa.
sehjay hee har Naam samaa-i-aa. ||3||

ਪੰਨਾ ੧੨

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ਤੂੰ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

too aapay kartaa tayraa kee-aa sabh ho-ay.
tuDh bin doojaa avar na ko-ay.
too kar kar vaykheh jaaneh so-ay.
jan naanak gurमुख pargat ho-ay. ||4||2||

AASA MEHLA 4

In the preceding *shabad*, Guru Ji gave us the message that there are myriad of devotees who worship God in countless ways. Therefore, without feeling any sense of ego, we should keep singing His praises with love, devotion and humility.

Continuing with his praise of the wonderful God, Guru Ji says, “(O’ God), You are the true Creator, and my Master. Only that happens, which pleases You, and I receive what You grant me.”(1-pause)

Guru Ji observes further, and says, “O’ God, the entire (world) is Your (creation), and all meditate on You. But only the one upon whom You shower Your grace obtains the Jewel of your Name (Your love and enlightenment). Those who live according to the Guru’s instructions find (this Jewel of Your Name). But, they who are self-willed (egocentrics) lose (this jewel). But O’ God, nothing is in the control of any mortal), because You Yourself separate some and unite others with You.”(1)

Guru Ji now gives a beautiful example to illustrate God’s greatness. He says, “O’ God, You are (a kind of) river (of life, and all creatures are like waves) in that river. There is no one besides You. All these creatures and beings are part of Your drama (of life). In Your script, whosoever has been destined to be separated remains separated (from You), and others are united according to Your will.”(2)

But Guru Ji observes that God blesses only those people who understand these teachings. Therefore he says, “O’ God, only the one whom You make to understand, understands (the right way of life). Such a person always utters God’s praise and describes His merits. Those who have served God with devotion have obtained peace, effortlessly merge in God’s Name, (and become one with Him).”(3)

In conclusion, Guru Ji says, “(O’ God), You are the Creator, and all that happens is by Your will. There is no other second to You. You create the entire universe, watch over it and comprehend it. Slave Nanak (says, “It is) by the Guru’s grace alone, that You reveal Yourself to someone.”(4-2)

The message of this *shabad* is that this world is a wonderful drama, written, directed and produced by God. Different creatures play the roles assigned to them. We can only understand from the Guru what role we should play, and what God’s instruction is for us. If we follow the Guru’s instructions (*Gurbani*) we will lead a happy life, but we will suffer if we are self-willed and follow our own minds.

ਆਸਾ ਮਹਲਾ ੧ ॥

ਤਿਤੁ ਸਰਵਰਠੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ
॥
ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਭੂਬੀਅਲੇ ॥੧॥

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥
ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥
ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪਤਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ
ਭਇਆ ॥
ਪੁਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ
॥੨॥੩॥

aasaa mehlā 1

tiṭ saravrarṭhai bha-eelay nivaasaa paanee
paavak ṭineh kee-aa.
pankaj moh pag nahee chaalai ham daykhaa
ṭah doobee-alay. ||1||

man ayk na chaytas moorh manaa.
har bisrat tayray gun gali-aa. ||1|| rahaa-o.
naa ha-o jatee satee nahee parhi-aa
moorakh mugDhaa janam bha-i-aa.
paranvat naanak ṭin kee sarnaa jin too
naahee veesri-aa. ||2||3||

AASA MEHLA 1

In this *shabad*, Guru Ji warns his mind (in fact all of us) against becoming excessively preoccupied by worldly desires. He describes his situation through a very vivid and awe-inspiring metaphor.

Addressing his mind (indirectly us), Guru Ji says, “O’ my mind, you are abiding in that (terribly dangerous worldly) pool in which, instead of water, that (God) has put the fire (of desire). In addition, it appears that your feet cannot move in this mire of worldly attachments. I have seen many drowning in this pool.”(1)

Guru Ji further warns his mind (and ours) and says, “O’ my foolish mind, you do not remember the One (God), by forsaking God, all your merits are lost.”(1-pause)

Guru Ji now shows us the way (to escape this treacherous, fearful pool of worldly desires and attachments). Praying to God, he says, “O’ God, I am neither a celibate, nor a philanthropist, nor a learned scholar. I have been living my life as an ignorant and foolish person. Therefore, Nanak humbly prays to (You, to) please keep me in the refuge of those (Gur Sikhs) who have never forsaken You.”(2-3)

The message of this *shabad* is that if we want to save ourselves from drowning in the treacherous pool of worldly desires and attachments, we should seek the society of those who always remember God, so that, in their company we may also start remembering Him and meditating on His Name.

ਆਸਾ ਮਹਲਾ ੫ ॥

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

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

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥
ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥
ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

aasaa mehlaa 5.

bha-ee paraapat maanukh dayhuree-aa.
gobind milan kee ih tayree baree-aa.
avar kaaj tayrai kitai na kaam.
mil saaDhsangat bhaj kayval Naam. ||1||

saraNjaam laag bhavjal taran kai.
janam baritha jaat rang maa-i-aa kai. ||1||
rahaa-o.

jap tap sanjam Dharam na kamaa-i-aa.
sayvaa saaDh na jaani-aa har raa-i-aa.
kaho naanak ham neech karammaa.
saran paray kee raakho sarmaa. ||2||4||

AASA MEHLA 15

In the previous *shabad*, Guru Ji advised us that if we want to extricate ourselves from this burning pool of worldly desires, we should seek the shelter of God's devotees, so that in their company we may also remember Him, and sing His praises.

In this *shabad*, Guru Ji wants to caution and remind us that it is only during this human life that we can seek the company of the holy persons, and repeat God's Name. If we once lose this golden opportunity, then who knows, for how many lives we may have to go through before we obtain human birth again.

Therefore, he says, "(O' human being), you have been blessed with a (beautiful) human body (instead of that of an animal, bird or insect). This is your opportunity to meet God. All other tasks (such as acquiring money or power) are of no use to you. You should join the company of the holy persons, and meditate on His Name alone. (O' my friend), engage yourself in the task of swimming across the terrible worldly ocean (and obtaining salvation). Your life is being wasted in the pursuit of illusory worldly pleasures.

Guru Ji next tells us how to take the first step in this direction, and seek God's blessings. On our behalf, he humbly addresses God and says, "O' God, I have not engaged in any worship, penance, or austerity. I have not served (holy) saints. I, Nanak, confess that all my works and deeds have been undesirable (and sinful. But O' God), I seek Your protection. Please save my honor (as is Your tradition of saving those who) seek Your refuge." (2-4)

The message of this *shabad* is that human birth is a golden opportunity to remember God and unite with Him. Therefore, we should join the congregation of the holy persons, meditate on God's Name, and humbly ask God to save us (according to His tradition of saving those who seek His refuge).

ਸੋਹਿਲਾ ਰਾਗੁ ਗਉੜੀ ਈਪਕੀ ਮਹਲਾ ੧

sohilaa raag ga-orhee deepkee mehlaa 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ ॥

jai ghar keerat aakhee-ai kartay kaa ho-ay beechaaro.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੇ ॥੧॥

tit ghar gaavhu sohilaa sivrihu sirjanhaaro. ||1||

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ ॥
ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ ॥੧॥ ਰਹਾਉ ॥

tum gaavhu mayray nirbha-o kaa sohilaa. ha-o vaaree jit sohilai sadaa sukho-ay. ||1|| rahaa-o.

ਨਿਤ ਨਿਤ ਜੀਅਤੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ ॥

nit nit jee-arthay samaalee-an daykhaigaa dayvanhaar.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ ॥੨॥

tayray daanai keemat naa pavai tis daatay kavanumaar. ||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ ॥
ਦੇਹੁ ਸਜਣ ਅਸੀਸਤੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ ॥੩॥

sambat saahaa likhi-aa mil kar paavhu tayl. dayh sajan aseesthee-aa ji-o hovai saahib si-o mayl. ||3||

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦਤੇ ਨਿਤ ਪਵੰਨਿ ॥

ghar ghar ayho paahuchaa sad-rhain nit pavann.

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ ॥੪॥੧॥

sadanhaaraa simree-ai naanak say dih aavann. ||4||1||

SOHILA RAAG GAURRI DEEPKI MEHLA 1

This hymn is titled *Sohila*, which means a song of praise. It is commonly referred to as *Keertan Sohila*. The probable reason for this reference is that in ancient times, after *Rehras*” this hymn was sung to the accompaniment of music. This hymn is the last *Bani* (or composition), which is read, recited, or sung by the Sikhs before going to sleep, after completing the Gurdwara service, and after retiring the Guru Granth Sahib Ji. This hymn is also recited as the last *Bani* at the funeral ceremony of a person.

According to Dr. Bh. Vir Singh Ji, it is believed that Guru Ji uttered this hymn in response to a question regarding the best place to sing praises of God.

In answer to this general question, Guru Ji says, “Sing this song of God’s praise, and worship that Creator, in that house (or the place) where the Creator’s praise is uttered, and His greatness reflected upon.” (1)

Guru Ji reemphasizes this point and says, “(Yes, my dear friends), sing the song of praise of that fearless God of mine. I am a sacrifice to such a song of praise, which brings perennial joy.”(1-pause)

Then perhaps a question was raised: “If we keep singing the praises of God, who will take care of our families?” Answering this question, he says, “(O’ my friends, after doing your reasonable duty, do not worry too much about your families. Have faith, and trust in God also). Don’t you see that day after day God takes care of so many creatures? Therefore, the

Benefactor will see to the well being of your families as well. You cannot evaluate the worth of His gifts, and there is no limit to the powers of the Giver.”(2)

Yet, in spite of this and other advice urging us to remember God and sing His praises, most of us postpone God’s meditation and praise to a latter period of life. Guru Ji cautions us that we do not have an unlimited life span, and death can overtake us any day. This is the saddest moment for the dying person, his family, and his friends. But Guru Ji tells us the way we can change even this moment of sadness into one of joy. Yes, we can turn this moment of death and separation from our relatives and friends into a moment of marriage and union with our eternal Spouse, God.

Therefore regarding his own death as a marriage with God, Guru Ji says, “O’ my dear (saintly) friends, the year and auspicious moment (of my marriage to God) has been predetermined. Please join together and perform the ceremony of pouring oil in my hair (to dress me for my marriage), and bless me so that I may be united with my (groom) God.” (3)

Pointing to the death occurring all around us, Guru Ji says, “The summon (of marriage with God) is being delivered in one family after another, and these calls are being issued daily. We should meditate on (that God) who is sending these summons. O’ Nanak, let’s pray that such a day should come soon, (when we are also invited into the home of God. In other words, rather than fearing the moment of death, let’s look forward to it as the moment of marriage with (God), our eternal Spouse).”(4-1)

The message of this *shabad* is that we should remember that death could overtake us at any time, which is the saddest moment both for our families and us. But we can turn this moment into an occasion of happiness and rejoicing, if instead of wasting our time in false worldly pleasures, we remember God and sing His praises with true love and devotion. Then, instead of fearing the moment of death, we will look forward to it as our moment of union and marriage with God our eternal Spouse.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧ ॥

raag aasaa mehlaa 1.

ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ ॥
ਗੁਰ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ ॥੧॥

chhi-a ghar chhi-a gur chhi-a updays.
gur gur ayko vays anayk. ||1||

ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ ॥
ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ ॥੧॥ ਰਹਾਉ ॥

baabaa jai ghar kartay keerat ho-ay.
so ghar raakh vadaa-ee to-ay. ||1|| rahaa-o.

ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ ॥
ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ ॥

visu-ay chasi-aa gharhee-aa pahraa thitee
vaaree maahu ho-aa.
sooraj ayko rut anayk.

ਪੰਨਾ ੧੩

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ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ ॥੨॥੨॥

naanak kartay kay kaytay vays. ||2||2||

RAAG AASA MEHLA 1

In the previous *shabad*, Guru Ji told us that we should sing praises of God in that house or place where God's praises are being sung. The question may be asked: "What about the places where there is discussion on *Shastras* and other such scriptures?"

In response, Guru Ji says, "There are six main *Shastras*, and six are their authors or gurus, and six their main messages. But the supreme Guru (spiritual guide) of all is the one (God Himself), and His forms are countless. (Therefore) O' my respected friends, restrict yourself to that place where the Creator's praises are sung, (and only to that scripture in which praises of God are enshrined. In this lies your glory too."(1)

Guru Ji explains the different forms of God with the help of a simple simile. He says, "A year is made up of months, solar and lunar days, and months. But within that one Year there are many seasons. Just as the Sun is only one, but many are the seasons, similarly there are countless forms of the Creator."(2)

The message of this *shabad* is that just as there is only one sun, but many seasons, similarly there is only one Guru (or God) whose forms may be multiple. So, we should meditate only on God.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ ੧ ॥

raag Dhanaasree mehlaa 1.

ਗਗਨ ਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ
ਮੋਤੀ ॥

gagan mai thaal rav chand deepak banay
taarika mandal janak motee.

ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੇ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ
ਜੋਤੀ ॥੧॥

Dhoop mal-aanlo pavan chavro karay sagal
banraa-ay foolant jotee. ||1||

ਕੈਸੀ ਆਰਤੀ ਹੋਇ ॥ ਭਵ ਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ ॥

kaisee aartee ho-ay. bhav khandnaa tayree
aartee.

ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ ॥੧॥ ਰਹਾਉ ॥

anhataa sabad vaajant bhayree. ||1||
rahaa-o.

ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ
ਏਕ ਤੋਹੀ ॥

sahas tav nain nan nain heh tohi ka-o sahas
moorat nanaa ayk tohee.

ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ
ਇਵ ਚਲਤ ਮੋਹੀ ॥੨॥

sahas pad bimal nan ayk pad ganDh bin
sahas tav ganDh iv chalat mohee. ||2||

ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ ॥

sabh meh jot jot hai so-ay.

ਤਿਸ ਚੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ ॥

tis dai chaanan sabh meh chaanan ho-ay.

ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ ॥

gur saakhee jot pargat ho-ay.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ ॥੩॥

jo tis bhavai so aartee ho-ay. ||3||

ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ
ਪਿਆਸਾ ॥

har charan kaval makrand lobhit mano
andino mohi aahee pi-aasaa.

ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ
ਵਾਸਾ ॥੪॥੩॥

kirpaa jal deh naanak saaring ka-o ho-ay jaa
tay tayrai naa-ay vaasaa. ||4||3||

RAAG DHANAASARI MEHLA 1

According to Dr. Bh. Vir Singh Ji, Guru Nanak Dev Ji uttered this *shabad* when he visited the Hindu holy place of *Jaganaath Puri*, and saw people performing *Aarti* (or worship) of the statue of their deity (called *Jagan Nath*) with lighted lamps. However, Guru Nanak Dev Ji did not participate in that ritual, and instead came out, and sat looking at the star-lit sky. Upon being asked the reason for his non-participation, Guru Ji asked them to look at the sky, and see what a true and beautiful worship of God is already being continuously performed.

When asked to explain, Guru Ji said, “The sky is like a platter. The sun and the moon are the lamps, and the clusters of stars are like embedded jewels. The fragrant air coming from the *Malayan* mountains is like fragrance. The wind is waving the fan, and all vegetation is offering of flowers to (that eternal) light.”(1)

Then entering into a prayer mode, Guru Ji addresses God and says, “O’ Destroyer of the fear (of birth and death, what a wonderful) worship of Yours is being performed, in which the flowing melody of divine music is being played like the sounding of temple drums!”(1-pause)

It appears that at that moment this question was raised: “When God has no form, shape or body, how can He be enjoying this beautiful worship?” Guru Ji responded by pointing to the wondrous ways of God, and said. “O’ God, You have thousands of eyes (because You pervade all the creatures), yet You have no eyes (because You are formless). Similarly You have thousands of forms, yet You have no form. (You are present in all the galaxies). You have thousands of immaculate feet, Yet you have no feet. You have thousands of noses (to smell the scent of all these flowers), yet You have no nose. I have been astounded (observing) Your wonderful ways.”(2)

Guru Ji now addresses those *Pundits*, and says, “(O’ my friends), in everyone pervades the light (or power), and that light emanates from that same (God). From the light of (that God), all hearts are lighted. (God dwells in all creatures. But it is only through the Guru’s instruction that (divine) light becomes manifest, and what pleases that (God) is His true worship.”(3)

As for himself, Guru Ji prays, “I am greedy for the nectar of God’s lotus feet (His loving devotion). Day and night, I remain thirsty for one thing. (O’ my God), kindly bestow upon *Saarang* (song bird) Nanak the water of Your grace, by drinking which it may merge into Your Name (Your loving bosom).”(4-3)

The message of this *shabad* is that the best way to worship God is not by such rituals as lighting lamps in front of idols or creatures, but to see and admire the hand of that great God in His creation, and live according to His will.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪ ॥

raag ga-orhee poorbee mehlaa 4.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ
ਹੇ ॥

kaam karoDh nagar bahu bhari-aa mil
saaDhoo khandal khanda hay.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ
ਮੰਡਾ ਹੇ ॥੧॥

poorab likhat likhay gur paa-i-aa man har liv
mandal mandaa hay. ||1||

ਕਰਿ ਸਾਧੂ ਅਮਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ ॥

kar saaDhoo anjulee pun vadaa hay.

ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ ॥੧॥ ਰਹਾਉ ॥

kar dand-ut pun vadaa hay. ||1|| rahaa-o.

ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ
ਹੈ ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ
ਡੰਡਾ ਹੋ ॥੨॥

saakat har ras saad na jaani-aa tin antar
ha-umai kandaa hay.

ji-o ji-o chaleh chubhai dukh paavahi jamkaal
sahesh sir dandaa hay. ||2||

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ
ਖੰਡਾ ਹੋ ॥
ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ
ਹੋ ॥੩॥

har jan har har Naam samaanay dukh janam
maran bhav khanda hay.

abhinaasee purakh paa-i-aa parmaysar baho
sobh khand barahmandaa hay. ||3||

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੋ ॥

ham gareeb maskeen parabh tayray har
raakh raakh vad vadaa hay.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੋ
॥੪॥੪॥

jan naanak Naam adhaar tayk hai har
Naamay hee sukh mandaa hay. ||4||4||

RAAG GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji advised us to worship God, the master of all universes. He also told us that the best way to worship Him is to live in obedience to His Will. Yet to prepare ourselves for God's worship, and to learn to live in accordance with His Will, we have to overcome many faults, failings, and evil propensities plaguing us, out of which lust and anger are the worst.

In this *shabad*, Guru Ji tells us how these afflictions are overcome. Comparing this body to a city, he says, "The city (of human body) is brimful with lust and wrath. By meeting the saint Guru, and with his help and counseling, these afflictions are shattered into pieces (and totally dispelled). But it is only by divine pre-ordained writ that the Guru is met, whose guidance fills the mind with love and devotion for God."

Therefore, Guru Ji advises us, "(O' my friend), pay obeisance to the saint (Guru) with folded hands, for in it lies great merit. Nay, go and prostrate reverentially before the saint Guru. (Because), seeking the guidance of the saint (Guru) for one's benefit is highly virtuous."(1-pause)

But Guru Ji knows that there are many worshippers of *Maya* (wealth), who do not heed the saints' advice, or remember God. Commenting on them, Guru Ji says, "The worshippers of wealth do not appreciate the delight of remembering God, because within them is the thorn (the cancer) of ego. As they advance in life away from God, they suffer from (this cancer), and ultimately bear the torture of death." (2)

Of course, all people do not worship mammon. There are a few humble and holy servants of God as well. Discussing them, Guru Ji says, "The servants of God remain immersed in the Name (loving devotion) of God. They break away from the fear of births and deaths (and obtain salvation). Such persons attain to the imperishable all pervading God, and their glory spreads in all the regions of the universe."(3)

Finally Guru Ji shows us how to pray to God, and what to ask from Him. He says, "O' God, we are poor and humble persons, but we are Yours. O' God, You are the greatest of the great, please save us. To servant Nanak, God's Name is his true support and anchor, and it is only through the Name that he finds joy and peace."(4-4)

The message of this *shabad* is that if we want to liberate our minds from the vices of lust, anger and other sinful passions (and obtain a blissful union with God), then we should most humbly seek the guidance of the saint Guru (Granth Sahib Ji). Following Guru Ji's guidance, we should pray to God to bless us with the support and anchor of His Name, and His continuous loving remembrance.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੫ ॥

raag ga-orhee poorbee mehlaa 5.

ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੋਲਾ ॥

kara-o baynantēe sunhu mayray meetāa sant
tahal kee baylaa.

ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ ॥੧॥

eehaa khaat chalhu har laahaa aagai basan
suhaylaa. ||1||

ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾਰੇ ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ
॥੧॥ ਰਹਾਉ ॥

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

ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ ॥

ih sansaar bikaar sansay meh tari-o barahm
gi-aanee.

ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ
॥੨॥

jisahi jagaa-ay pee-aavai ih ras akath kathāa
tin jaanee. ||2||

ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ ॥

jaa ka-o aa-ay so-ee bihaajhahu har gur tay
maneh basayraa.

ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੇ ਫੇਰਾ
॥੩॥

nij ghar mahal paavhu sukh sehjay bahur na
ho-igo fayraa. ||3||

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ ॥

antarjaamee purakh biDhaatay sarDhaa man
kee pooray.

ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ
॥੪॥੫॥

naanak daas ihai sukh maagai mo ka-o kar
santan kee Dhooray. ||4||5||

RAAG GAURRI POORBI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to liberate our minds from the vices of lust, anger, and other sinful passions (and obtain a blissful union with God), then we should most humbly seek the guidance of the saint Guru (Granth Sahib Ji). Following the Guru Ji's guidance, we should pray to God to bless us with the support and anchor of His Name, and His continuous loving remembrance.

In this *shabad*, in a most friendly and humble way, Guru Ji advises us to serve the saints and seek their guidance. He also reminds us that this human life of ours is the most opportune time to remember God and reunite with Him, and we should not let it go waste.

So Guru Ji says, "O' my dear friends, listen! I submit to you that this is the time to serve the saint (Guru, and humbly seek his guidance). Please earn the profit of remembering God here in this world, so that your stay in the next world may be happy and comfortable."(1)

Giving the reasons for his urgent request, Guru Ji says, "O' my mind, every day and night one's life is becoming shorter. Let us meet the Guru and achieve our goal of reuniting with God." (1-pause)

Looking at the general state of this world, Guru Ji observes, “This world is engulfed in all kinds of evils and doubts. It is only the divinely wise person who is able to swim across (this world-ocean and rise above worldly entanglements). Only the one, whom God awakens (from this slumber of worldly involvements) and helps to savor the joy of His Name understands its indescribable mystery.”(2)

Therefore Guru Ji says, “(O’ my friends), amass only that (wealth) for which you have come (into this world, so that you may reunite with Him. However, it is only) through the Guru that God can abide in your heart. In this way, you will peacefully and spontaneously find the mansion (of God) right in your own heart, and then there will be no more round (of birth and death for you).”(3)

Finally Guru Ji prays to God even for himself, and says, “O’ God of our destiny, who knows the inner state of our hearts please, fulfill the longing of my mind. Slave Nanak asks for only this joy: that make him the dust of Your saints’ feet (by blessing him with the humblest service of the saints).”(4-5)

The message of this shabad is that this human life is our opportunity to reunite with God. Therefore, instead of wasting our time in worldly pursuits, we should seek the guidance of the saint Guru (Granth Sahib Ji), and under that guidance worship God. In this way we will reunite with God, and be emancipated from the cycle of birth and death.

ਪੰਨਾ ੧੪

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur porsaad.

ਰਾਗੁ ਸਿਰੀਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ ੧ ਘਰੁ ੧ ॥

raag sireeraag mehlaa pahilaa 1 ghar 1.

ਮੋਤੀ ਤ ਮੰਦਰ ਊਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ ॥

motēe t̄a mandar oosreh ratnee t̄a hohi jarh̄aa-o.

ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪਿ ਆਵੈ ਚਾਉ ॥

kastoor kungoo agar chandan leep aavai chaa-o.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੧॥

mat̄ daykh̄ bhoolaa veesrai t̄ayraa chit̄ na aavai naa-o. ||1||

ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ ॥

har bin jee-o jal bal jaa-o.

ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ ॥੧॥
ਰਹਾਉ ॥

mai aapnaa gur poochh̄ daykhi-aa avar naahee th̄aa-o. ||1|| rahaa-o.

ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਾਘਿ ਲਾਲ ਜੜਾਉ ॥

Dhartēe t̄a heeray laal jarh̄-tee palagh laal jarh̄aa-o.

ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਰੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ ॥

moh̄nee mukh̄ man̄ee sohai karay rang pasaa-o.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੨॥

mat̄ daykh̄ bhoolaa veesrai t̄ayraa chit̄ na aavai naa-o. ||2||

ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਪਿ ਆਖਾ ਆਉ ॥

siDh̄ hovaa siDh̄ laa-ee riDh̄ aakh̄aa aa-o.

ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ ॥

gup̄at̄ pargat̄ ho-ay baisaa lok raakh̄hai bh̄aa-o.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੩॥

mat̄ daykh̄ bhoolaa veesrai t̄ayraa chit̄ na aavai naa-o. ||3||

ਸੁਲਤਾਨੁ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਖਾਉ ॥

sultaan hovaa mayl laskar takhat raakhaa
paa-o.

ਹੁਕਮੁ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ ॥

hukam haasal karee baithaa naankaa sabh
vaa-o.

ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ ॥੪॥੧॥

mat daykh bhoolaa veesrai tayraa chit na
aavai naa-o. ||4||1||

RAAG SIRI RAAG MEHLA 1 GHAR 1

From here onwards the remainder of the Guru Granth Sahib Ji is composed in various musical measures. The first major *Raag* (musical measure) that Guru Ji has chosen is called *Siri Raag* (the chief of all musical measures). But Guru Ji cautions us that this *Raag* (or melody) can only be supreme if, while singing in this measure, one is imbued with the love of the eternal God.

According to Dr. Bh. Vir Singh Ji, some people believe that Guru Ji recited this *shabad* when *Kal Yug* (in the form of a demon) tried to tempt Guru Nanak Dev Ji to forsake God in exchange for all kinds of precious jewels and miraculous powers. Some believe that actually *Kal Yug* was the name of a leader of *pundits* of Jagan Naath Puri (a very holy Hindu town in south India), and Guru Ji recited this *shabad* during a conversation with him. Whatever the facts may be, in this *shabad* Guru Ji cautions his own mind (and ours), against being tempted by any kind of wealth or power, lest we may forget God's Name.

So Guru Ji says, “(O’ God, grant me this understanding: that even) when I am living in magnificent palaces built with pearls, studded with jewels and rubies, and plastered with love inspiring (fragrant paste of) musk, saffron and sandalwood, I should not forget You or Your Name.” (1)

Stressing the importance of God's Name above any other thing, Guru Ji declares, “Let my body and soul burn without God, because I have confirmed from my Guru that except God, there is no other place of shelter (where one can find joy and peace).” (1-pause)

In the next stanza, Guru Ji takes another example to caution himself (and us) against succumbing to worldly desires. He says, “(O’ God, even if I were in a place where the floor was studded with diamonds and rubies, the bed with jewels, and on that bed sat an extremely beautiful and captivating girl adorned with shining ornaments, trying to entice me, (still) seeing her, I should not forget You or Your Name.” (2)

Now taking the example of a yogi possessing miraculous occult powers, Guru Ji prays, “(O’ God, even if I were an accomplished Yogi capable of performing miracles and holding people in awe, appearing and disappearing at will, let me not forget You and Your Name.” (3)

Finally, Guru Ji takes the example of a great king and says, “(O God, even if I were a king having a vast army, sit on a throne, issue commands and collect taxes, still let me not forget You or Your Name.” (4-1)

The message of this *shabad* is that even when we are affluent, powerful and surrounded by tempting worldly pleasures, we should not forsake God and His Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਓ॥

kot kotee mayree aarjaa pavan pee-an
api-aa-o.

ਚੰਦ ਸੂਰਜ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੧॥

ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ ॥
ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ ॥੧॥
ਰਹਾਉ ॥

ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ ਪਾਇ ॥
ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਉ ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੨॥

ਪੰਖੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ ॥
ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੩॥

ਪੰਨਾ ੧੫

ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪਤਿ ਪਤਿ ਕੀਚੈ ਭਾਉ ॥
ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ ॥
ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਹਉ ਕੇਵਡੁ ਆਖਾ ਨਾਉ ॥੪॥੨॥

chand sooraj du-ay gufai na daykhaa supnai
sa-un na thaa-o.
bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||1||

saachaa nirankaar nij thaa-ay.
sun sun aakhaan aakh-naa jay bhaavai karay
tamaa-ay. ||1|| rahaa-o.

kusaa katee-aa vaar vaar peesan peesaa
paa-ay.
agee saytee jaalee-aa bhasam saytee ral
jaa-o.
bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||2||

pankhee ho-ay kai jay bhavaa sai asmaanee
jaa-o.
nadree kisai na aav-oo naa kichh pee-aa na
khaa-o.
bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||3||

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naanak kaagad lakh manaa parh parh
keechai bhaa-o.
masoo tot na aavee laykhan pa-un chala-o.
bhee tayree keemat naa pavai ha-o kayvad
aakhaa naa-o. ||4||2||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji prayed to God to bless him with the moral and spiritual strength and will power that no matter, how great may be the worldly temptations, in terms of worldly wealth, pleasures, or power, he should never forsake God's Name from his mind. In this *shabad*, Guru Ji gives the reasons for this request, and why he considers God's Name beyond evaluation and estimation.

He says: "O' God, were I to live for millions of years and depend only on air as my food and drink, devoting myself completely to God without wasting a moment, or if I were to shut myself in a cave where I might never glimpse the sun or the moon, or if I were never to have a wink of sleep nor even in a dream – even then I could not describe Your worth. How can I say how great Your Name is?"(1)

Next Guru Ji responds to the possible question: If the worth of God and His Name is so invaluable or so indescribable, then why do people try to describe Him?

He says, "The eternal formless God is established in His own place. (He does not need any support). It is only by listening (from others) that we describe His praises. As and when it pleases Him, He instills in us the craving (to know Him and sing His praises)."(1-pause)

Resuming his address to God, Guru Ji says, “O’ God, were I to be repeatedly tortured, cut into pieces and ground in a mill (as part of a penance), were I to be burnt in fire and mingled with ashes – even then Your worth or greatness could not be estimated. How can I say how great Your Name is? (3)

Next Guru Ji takes the example of a high-flying bird and says, “O’ God, were I to become a bird and fly across hundreds of skies, were I to become invisible, and were I (so austere), that I do not to eat or drink anything, even then Your worth cannot be estimated. How can I say how great Your Name is?”(3)

Finally Guru Ji says, “O’ God, were I to have tons of paper to write about You, and reading which repeatedly, I may keep loving You. Were my pen to move as fast as the wind and my ink never fall short, even then Your worth or greatness could not be estimated. How I can say how great Your Name is?”(4.2)

The message of this *shabad* is that God and His Name (power and light) are limitless and indescribable, and we are His humble creatures. Therefore, instead of trying to find His limits, we should always meditate on His Name, with true love and devotion, so that we may reunite with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ ॥
ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ ॥

ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ ॥੧॥

ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ ॥
ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹ ਨ ਓਹੁ ॥੧॥ ਰਹਾਉ ॥

ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੈ ਕਾਲਿ ॥
ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ ॥

ਰੇਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ ॥੨॥

ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ ॥

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ ॥

ਸਾਚਾ ਸਾਹਬੁ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੋਅ ॥੩॥

ਨੀਚਾ ਅਮਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂ ਅਤਿ ਨੀਚੁ ॥

ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ ॥

ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ ॥੪॥੩॥

sireeraag mehlaa 1.

laykhai bolan bolnaa laykhai khaanaa khaa-o.
laykhai vaat chala-ee-aa laykhai sun
vaykhaa-o.

laykhai saah lavaa-ee-ahi parhay ke puchhan
jaa-o. ||1||

baabaa maa-i-aa rachnaa Dhohu.
anDhai Naam visaari-aa naa tis ayh na oh.
||1|| rahaa-o.

jeevan marna jaa-ay kai aythai khaajai kaal.
jithai bahi samjaa-ee-ai tithai ko-ay na
chali-o naal.

rovan vaalay jayt-rhay sabh baneh pand
paraal. ||2||

sabh ko aakhai bahuṭ bahuṭ ghat na aakhai
ko-ay.

keemat kinai na paa-ee-aa kahan na vadaa
ho-ay.

saachaa saahab ayk too hor jee-aa kaytay
lo-a. ||3||

neechaa andar neech jaat neechee hoo at
neech.

naanak tin kai sang saath vadi-aa si-o
ki-aarees.

jithai neech samaalee-an tithai nadar tayree
bakhsees. ||4||3||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji told us that God and His Name (power and light) are limitless and indescribable, and we are His humble creatures. Therefore, instead of trying to find His limits, we should always meditate on His Name with true love and devotion, so that we may reunite with Him.

In this *shabad*, Guru Ji tells us how our sojourn in this world is limited, so we should not waste it simply in eating and drinking, or amassing worldly riches. Instead, we should utilize this time in dwelling on His Name, and trying to reunite with Him.

Guru Ji therefore says, “(O’ human being), you will be accountable for whatever you speak or say. Similarly, whatever you eat (or drink) goes to your account. How much you travel, and whatever you see and hear you shall have to account for. Even the breaths you take are accounted for, (because we have been allotted limited life span). There is no need to ask any scholar about this.” (1)

So Guru Ji warns us against spending our life in the pursuit of *Maya* (the worldly riches and power). He says: “O’ my respected Sire, this play of *Maya* is an illusion. The spiritually blind forsake God’s Name, (consequently) neither this (*Maya*), accompanies them, nor they have that (Name).” (1-pause)

Elucidating the above statement, Guru Ji says, “From birth till death, one spends one’s time in eating, drinking, and amassing wealth for one’s family. But after death, where the account (of one’s good and bad deeds is explained in the court of the Judge of Righteousness), there is no one to help. Even those who cry at a person’s death do no good, and they waste their time (because) all their tears and cries are as useless to (the dead person) as a bundle of chaff.” (2)

Next Guru Ji says, “Everybody says that God is great. But nobody knows how great He truly is. Besides, by our saying ‘He is great,’ He does not become greater (because His greatness is immeasurable. Ultimately, one has to say, “O God), You are the only eternal Being among the innumerable creatures in all the worlds.” (3)

Finally, Guru Ji wants to express his love for the entire humanity, regardless of their wealth, caste, color, race, or even holiness. He says: “(O’ God), even if a person belongs to the lowliest of the lowly (class from any classification), Nanak prefers to remain in their society and company. Where the humble ones are looked after, (O’ God), there is the glance of Your grace.” (4-4)

The message of this *shabad* is that we have a very limited lifespan on this earth. We should use this time to dwell on God’s Name and help the needy and poor irrespective of their caste or social status.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਲਭੁ ਕੁਤਾ ਕੁੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ ॥

ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ॥

ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ ॥੧॥

sireeraag mehlaa 1.

lab kuṭaa koorh choohṛhaa thag khaaDhaa
murdaar.

par nindaa par mal mukh suDhee agan kroDh
chandaal.

ras kas aap salaahṇaa ay karam mayray kartaar.

॥1॥

ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ ॥ ਊਤਮ ਸੇ ਦਰਿ ਊਤਮ ਕਹੀਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ ॥੧॥ ਰਹਾਉ ॥	baabaa bolee-ai pat̃ ho-ay. ootam say dar̃ ootam kahee-ahi neech karam bahi ro-ay. 1 rahaa-o.
ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ ॥ ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ ॥ ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ ॥੨॥	ras su-inaa ras rupaa kaaman ras parmāl kee vaas. ras ghorhāy ras sayjaa mandar ras meethāa ras maas. aytay ras sareer kay kai ghat̃ Naam nivaas. 2
ਜਿਤੁ ਬੋਲੀਐ ਪਤਿ ਪਾਈਐ ਸੇ ਬੋਲਿਆ ਪਰਵਾਣੁ ॥ ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣੁ ॥ ਜੇ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣੁ ॥੩॥	jit̃ boli-ai pat̃ paa-ee-ai so boli-aa parvaañ. fikaa bol̃ viguchṇāa suñ moorakh̃ man ajaañ. jo tis̃ bhaaveh say bhalay hor ke kahan vakhaañ. 3
ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨੁ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ ॥ ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ ॥੪॥੪॥	tin mat̃ tin pat̃ tin Dhan palai jin hirdai rahi-aa samaa-ay. tin kaa ki-aa salaahṇāa avar su-aali-o kaa-ay. naanak nadree baahray raacheh daan na naa-ay. 4 4

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that we have a very limited lifespan on this earth; we should use this time to dwell on God's Name and help needy and weak persons irrespective of their caste or social status. According to Dr. Bh. Vir Singh Ji, on one occasion, some *pundits* of *Kashi* India told Guru Nanak Dev Ji, that in spite of their efforts, God's Name did not seem to abide in their hearts. They asked him what might be the reason for this? Guru Ji provides an answer to this question in the following hymn.

Offering some worldly metaphors, and putting himself in their situation, Guru Ji explains, "Within my mind, greed acts like a dog; falsehood is like an (unclean) sweeper. By deceiving others, I am consuming what rightfully belongs to others. This is like eating a corpse. My habit of slandering others is simply filling my mouth with their filth. The fire of anger within me burns like a demon. My deepest enjoyment comes from self-praise. These are my sinful deeds, O' God the Creator." (1)

Therefore, Guru Ji advises us and says, "O' brother, speak only those things which bring you honor (in God's court. Do not consider yourself as a good person, because only those) are truly good, who are judged virtuous in God's court. Those who do evil deeds shall wail. (As far as evil ones are concerned, they simply cry helplessly about their deeds)." (1-pause)

Guru Ji then cautions us against becoming lost in the pursuit of material possessions, and enjoying false worldly comforts and pleasures. He says, "A human being is surrounded by the pleasure of pursuing gold and silver, enjoying the company of beautiful women (handsome men), fragrances of sandal, ownership of horses (expensive cars), comfortable beds, magnificent mansions, sweet-tasting foods and meats. Therefore, when so many delights engross the human body, how can God's Name abide in it?" (2)

Next, reminding himself (and us), Guru Ji once again asserts, "Listen, O' my foolish self, by uttering rude words we ruin ourselves. Only that speech is acceptable, which brings us honor

(in God's court). Only those persons are (truly) good who become pleasing to God. What else is there to say or describe?"(3)

Guru Ji concludes the *shabad* by telling us more about those people who are pleasing to God. He says, "They have true wisdom honor, and wealth, who always remember His Name, and in whose heart God always resides. Their praise is beyond description, because nothing more can be said to praise them. But O' Nana, one who is devoid of God's grace is neither charitable, nor devoted to God's Name."(4-4)

The message of this *shabad* is that we should not remain engrossed in enjoying worldly pleasures and indulge in falsehood, slander, greed and other evil traits. Instead we should pray to God to bestow on us the gift of His Name and virtues like truth, compassion, and sweet words.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ ॥
ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ ॥

ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ ॥੧॥

ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ ॥
ਜਿਤੁ ਸੋਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗ ਚਲੈ ਮਾਣੁ ॥੧॥
ਰਹਾਉ ॥

ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ ॥

ਪੰਨਾ ੧੬

ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥

ਤਾ ਮਨੁ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਏ ਥਾਉ ॥੨॥

ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸੁ ॥

ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ ॥
ਦੂਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੁਖ ਜਿਸੈ ਹੀ ਪਾਸਿ ॥੩॥

ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ ॥

ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤੁ ਹੈ ਜੇਤਾ ਪੈਨਣੁ ਖਾਣੁ ॥
ਹੋਰਿ ਗਲਾਂ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ ॥੪॥੫॥

sireeraag mehlaa 1.

amal galolaa koorh kaa ditaa dayvanhaar.
matēe maran visaari-aa khusee keetēe din
chaar.

sach mili-aa tin sofee-aa raakhan ka-o
darvaar. ||1||

naanak saachay ka-o sach jaan.
jit sayvi-ai sukh paa-ee-ai tayree dargeh
chalai maan. ||1|| rahaa-o.

sach saraa gurh baahraa jis vich sachaa
naa-o.

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suneh vakaaneh jayt-rhay ha-o tin balihaarai
jaa-o.

taa man kheevaa jaanee-ai jaa mahlee
paa-ay thaa-o. ||2||

naa-o neer chang-aa-ee-aa sat_parmal tan
vaas.

taa mukh hovai ujlaa lakh daatee ik daat.
dookh tisai peh aakhee-ahi sookh jisai hee
paas. ||3||

so ki-o manhu visaaree-ai jaa kay jee-a
paraan.

tis vin sabh apvitar hai jaytaa painan khaan.
hor galaaN sabh koorhee-aa tuDh bhaavai
parvaan. ||4||5||

SIRI RAAG MEHLA 1

In the last stanza of the previous *shabad*, Guru Ji contrasted the state of those in whose heart the eternal God abides, with those who are devoid of God's grace, and therefore have neither piety, nor God's Name.

In this *shabad*, Guru Ji beautifully explains what happens to these two categories of human beings. First, commenting on those who are devoid of God's grace, Guru Ji says, "(To such people), it seems that the Giver (God) has administered a pill of opium (of falsehood). Being intoxicated with (this false) intellect, they become oblivious to Death, and indulge in false worldly pleasures. On the other hand, the sober (who have enshrined God in their heart) have been imbued with true guidance, which enables them to stay in (God's) court." (1)

Therefore advising himself (and us), Guru Ji, says, "O' Nanak, know that the true God alone is eternal, and by serving Him we obtain joy and peace, and go to God's' court with honor."(1-pause)

Telling us about the wine (which will always keep us truly happy), Guru Ji says, "Truth is the wine, which is distilled not from molasses, but from God's Name. I am a sacrifice to all those who hear and praise the True Name. We should deem our mind (truly) intoxicated if it finds a place in (God's) mansion." (2)

For this reason, Guru Ji advises us and says, "(O' humans), bathe in the water of virtues and apply the perfume of righteousness to the body. Then will your face will become bright, glowing with spiritual beauty, and this one gift is greater than a million gifts. Further, narrate your woes only to Him who has the power to (remove them and) bless you with joy." (3)

Therefore, Guru Ji concludes, "Why should we forsake Him from our mind to Whom belongs our life and soul? Without (remembering) God, all we eat or wear is impure. In short, O' God, all other things are false (useless). Only what pleases You is acceptable (in Your court)." (4-5)

The message of this *shabad* is that instead of seeking joy and intoxication in false and transient pleasures of the world, we should try to seek the wealth of God's Name. This wealth alone is pleasing and acceptable to God.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ ॥
ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲੇਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ ॥

ਲਿਖੁ ਨਾਮੁ ਸਾਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੧॥

ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ ॥੧॥ ਰਹਾਉ ॥

ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ ॥
ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ ॥
ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਰੀ ਗਲੀ ਵਾਉ ਦੁਆਉ ॥੨॥

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰੁ ॥
ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ ॥
ਅਗੈ ਗਇਆ ਜਾਈਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ ॥੩॥

sireeraag mahal 1.

jaal moh ghas mas kar mat kaagad kar saar.
bhaa-o kalam kar chit laykhaaree gur puchh
likh beechaar.

likh Naam saalaah likh likh ant na paraavaar.
||1||

baabaa ayhu laykhaa likh jaan.
jithai laykhaa mangee-ai tithai ho-ay sachaa
neesaan. ||1|| rahaa-o.

jithai mileh vadi-aa-ee-aa sad khusee-aa sad
chaa-o.
tin mukh tikay niklahi jin man sachaa naa-o.
karam milai taa paa-ee-ai naahee galee
vaa-o du-aa-o. ||2||

ik aavahi ik jaahi uth rakhee-ahi naav salaar.
ik upaa-ay mangtay iknaa vaday darvaar.
agai ga-i-aa jaanee-ai vin naavai vaykaar.
||3||

ਭੈ ਤੇਰੈ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹੁ ॥
 ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹੁ ॥
 ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹੁ ॥੪॥੬॥

bhai tayrai dar aglaa khap khap chhijai dayh.
 naav jinaa sultaan khaan hoday dithay
 khayh.
 naanak uthee chali-aa sabh koorhay tutay
 nayh. ||4||6||

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, and *Puraatan Janam Saakhi* (Old Autobiography), this *shabad* describes Guru Nanak Dev Ji's response when he was asked by his primary school teacher to practice writing on his wooden slate. In this *shabad*, (using the vocabulary of a business school) Guru Ji tells us how to conduct and record the business of our life, so that after death we are accepted in God's Court.

Addressing his teacher, Guru Ji says, "(O' my respected teacher), please make ink by burning and pounding your avarice, and make your intelligence pure like a superior paper to write on it. Make the loving fear of God, your pen, and your mind the writer. After consulting your Guru, write about God's immaculate thoughts. Yes, write down praises of God's Name, which has no end or limit."(1)

Emphasizing the point he wants to make, Guru Ji says, "(O' my respected sire, learn to write this kind of account so that where the account (of our deeds) is called for, it is stamped as true (having been approved by the Righteous Judge)."(1-pause)

Guru Ji now describes the blessings obtained by those who enshrine God's Name in their minds. He says, "The faces of those, who cherish God in their minds are anointed in that place where one receives honors, and where there is always happiness and bliss (the kingdom of heaven). But God's Name is only obtained through His grace, and not through idle talk."(2)

Commenting on the fate of those, who do not care to dwell on God's Name, Guru Ji says, "Myriads of individuals come into this world and depart. Some are called by renowned names. Some are born beggars, and some hold big courts. But their true worth is known only when they pass away (and face the Righteous Judge, and realize) that without God's Name, they have wasted their life."(3)

Putting himself in the position of such people, Guru Ji says to God, "(O' God, my body is withering away in dread of Your mighty fear. With my own eyes, I have seen those known as kings and lords reduced to dust. O' Nanak, when one departs from the world, all one's false attachments are broken."(4-6)

The message of this *shabad* is that instead of wasting our life in the pursuits of material gains, or becoming drunk with power, we should devote our life to dwelling upon God's Name so that we may not have to suffer the fear of judgment in God's court.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ ॥
 ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ ॥
 ਛਡੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥੧॥

sireeraag mehlaa 1.

sabh ras mithay mani-ai suni-ai saalonay.
 khat tursee mukh bolnaa maaran naad
 kee-ay.
 chhateeh amrit bhaa-o ayk jaa ka-o nadar
 karay-i. ||1||

ਬਾਬਾ ਹੋਰੁ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥੧॥
ਰਹਾਉ ॥

baabaa hor khaanaa khusee khu-aar.
jit̃ khaaDhai tan peerhee-ai man meh chaleh
vikaar. ||1|| rahaa-o.

ਰਤਾ ਪੈਨਣੁ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ ॥
ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ॥
ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ ॥੨॥

raṭaa painaṅ man raṭaa supaydee saṭ daan.
neeleee si-aahee kaḍaa karn^{ee}ee pahiraṅ pair
Dhi-aan.
karam-band̃ santokh kaa Dhan joban ṭayraa
Naam. ||2||

ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥੧॥
ਰਹਾਉ ॥

baabaa hor painaṅ khusee khu-aar.
jit̃ paiDhai tan peerhee-ai man meh chaleh
vikaar. ||1|| rahaa-o.

ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਿਤ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟੁ ॥
ਤਰਕਸ ਤੀਰ ਕਮਾਣ ਸਾਂਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ ॥
ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ ॥੩॥

ghorhay paakhar su-inay saakhaṭ boojhaṅ
ṭayree vaat.
ṭarkas teer kamaaṅ saaNg ṭaygband̃ guṅ
Dhaṭ.
vaajaa nayjaa paṭ si-o pargat karam ṭayraa
mayree jaat. ||3||

ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਚੜਿਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥੧॥
ਰਹਾਉ ॥

baabaa hor charh-naa khusee khu-aar.
jit̃ charhi-ai tan peerhee-ai man meh chaleh
vikaar. ||1|| rahaa-o.

ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ ॥

ghar mandar khusee *Naam* kee nadar ṭayree
parvaar.

ਪੰਨਾ ੧੭

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ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ ॥
ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ ॥੪॥

hukam so-ee tuDh bhaavsee hor aakhan
bahuṭ apaar.
naanak sachaa paat̃isaahu poochh na karay
beechar. ||4||

ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ ॥
ਜਿਤੁ ਸੁਣੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰੁ ॥੧॥
ਰਹਾਉ ॥੪॥੭॥

baabaa hor sa-unaa khusee khu-aar.
jit̃ suṭai tan peerhee-ai man meh chaleh
vikaar. ||1|| rahaa-o. ||4||7||

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji and the *Puraatan Janam Saakhi* (The Ancient Biography), Guru Nanak Dev Ji uttered this *shabad* when he returned from his first travel. Instead of going home, he stopped two miles away. This *shabad* appears to be in response to his parents' inquiry: "Why like other youths, he does not enjoy food, clothing, or worldly pleasures?"

In response, Guru Ji says, "O' my respected sire, to believe in God's Name is to enjoy sweets, to hear His Name is to taste salty dishes, to utter God's Name is to savor delicacies. By singing God's praise I have made my life spicy. To love God is like enjoying thirty-six

delicious dishes, but this blessing is granted only to those upon whom God casts His merciful glance.” (1)

Then as if stating his basic principle about food, he says, “O’ my respected sire, all those eatables ruin our happiness and make us suffer (in the end), eating which our body is in discomfort, and evil thoughts run through our mind.” (1-pause)

Now talking about the kinds of spiritual clothes we should wear, Guru Ji says, “O’ my respected sire, to dye one’s mind in God’s Name is like wearing red clothes (the customary color of bridal dresses). To practice charity and truthfulness is to be dressed in white (the customary color denoting purity). To remove sin from the mind is to wear blue, and to focus one’s attention on God’s feet (to meditate on God’s Name) is like wearing the white robe of honor. Contentment should be one’s waistband, and God’s Name one’s wealth and youth.”(2)

However, giving his guidelines regarding the kind of clothes we should wear, Guru Ji says, “O’ my respected sire, all those dresses ruin our happiness and makes us suffer (in the end), wearing which our body is in discomfort and evil thoughts run through our mind. “(1-pause)

Then Guru Ji addresses God, saying, “(O’ God), to know and follow Your way amounts to owning gold accessories and horses decorated with protective iron shields. To imbibe Your virtues amounts to wielding quiver, arrows, bow, spear and sword-belt. To be honored in Your court are one’s drums and lances. Your grace is the highest caste (for me).” (3)

But, stating his third guideline about possessing expensive transportation and other trappings of power and high society, Guru Ji says: “O’ my respected sire, all other rides which ultimately ruin our pleasure and make us suffer are vain, which torment the body and fill the mind with evil thoughts.”(1-pause)

Finally, regarding magnificent mansions, big families, and other symbols of power and wealth, Guru Ji says, “(O’ God), the joy one obtains by dwelling on Your Name is like the joy of living in a mansion. Your gracious glance is like the pleasure of having a big family. For me, the only command that matters is what pleases You. There are powerful people who may be issuing orders (but I don’t care about them). O’ Nanak, God is the true King, and (He) does not ask or consult anyone (to bestow His gifts).” (4)

Therefore, after giving his guidelines regarding the homes we live in, Guru Ji says, “(O’ my respected sire, if we forsake God, then) sleeping (in any mansions) gives discomfort to the body and fills the mind with evil thoughts. It ruins our happiness and brings suffering upon us.”(1-pause-4-7)

The message of this *shabad* is that if we want to enjoy true happiness, then for us meditating on God’s Name should be our most favorite food, dress, and dwelling. Even for our worldly life, we should avoid any foods, dresses, cars, and mansions, which cause discomfort to our body, and produce evil thoughts in our mind. Because all such luxuries make us suffer and ultimately ruin us.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਕੁੰਗੂ ਕੀ ਕਾਂਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ ਵਾਸੁ ਤਨਿ
ਸਾਸੁ ॥

kungoo kee kaan-i-aa ratnaa kee lalitaagar
vaas taan saas.

ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ ਵਿਗਾਸ॥

ath^sath tīrath kaa mukh tīkaa tīt ghat maṭ vigaas.

ਓਤੁ ਮਤੀ ਸਾਲਾਹਣਾ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥੧॥

oṭ maṭee salaahṇaa sach Naam gunṭaas. ||1||

ਬਾਬਾ ਹੋਰ ਮਤਿ ਹੋਰ ਹੋਰ ॥

baabaa hor maṭ hor hor.

ਜੇ ਸਉ ਵੇਰ ਕਮਾਈਐ ਕੂੜੈ ਕੂੜਾ ਜੋਰੁ ॥੧॥ ਰਹਾਉ ॥

jay sa-o vayr kamaa-ee-ai koorhai koorhaa jor. ||1|| rahaa-o.

ਪੂਜ ਲਗੈ ਪੀਰੁ ਆਖੀਐ ਸਭੁ ਮਿਲੈ ਸੰਸਾਰੁ ॥

pooj lagai peer aakhee-ai sabh milai sansaar.

ਨਾਉ ਸਦਾਏ ਆਪਣਾ ਹੋਵੈ ਸਿਉ ਸੁਮਾਰੁ ॥

naa-o sadā-ay aapṇaa hovai siṭh sumaar.

ਜਾ ਪਤਿ ਲੈਖੈ ਨਾ ਪਵੈ ਸਭਾ ਪੂਜ ਖੁਆਰੁ ॥੨॥

jaa paṭ laykhai naa pavai sabhaa pooj khu-aar. ||2||

ਜਿਨ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥

jin ka-o satgur thaapi-aa tin mayt na sakai ko-ay.

ਓਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਗਟੁ ਹੋਇ

onaa andar Naam niḥhaan hai Naamo pargat ho-ay.

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡੁ ਸਦਾ ਸਚੁ ਸੋਇ ॥੩॥

naa-o poojee-ai naa-o mannee-ai akhand sadā sach so-ay. ||3||

ਖੇਰੁ ਖੇਰ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ ॥

khayhoo khayh ralaa-ee-ai ṭaa jee-o kayhaa ho-ay.

ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਚੋਇ ॥

jalee-aa sabh si-aanpaa uthee chali-aa ro-ay.

ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ ॥੪॥੮॥

naanak Naam visaari-ai dar ga-i-aa ki-aa ho-ay. ||4||8||

SIRI RAAG MEHLA 1

In the earlier *shabad*, Guru Ji gave us the message that to indulge in comforts and luxuries beyond a reasonable degree is to ruin our happiness and invite suffering. True happiness is obtained by dwelling on God's Name.

In this *shabad*, which touches the heights of poetic beauty, immaculate expression and vividness of metaphor, Guru Ji compares the intellect of a person steeped in God's Name with one who has somehow acquired great fame and renown. According to Dr. Bh. Vir Singh Ji, some people believe that this *shabad* was addressed to Sheikh Braham (a famous Muslim saint of ancient times).

Guru Ji says, "One's body should be pure like saffron, the tongue should utter sweet and precious words like jewels, and one's breath should be fragrant like eaglewood. One's face should be anointed as if with the sacred mark of (all the) sixty-eight (Hindu) holy places, and in the mind should be the light of (divine) intellect. With that intellect we should praise the true Name (of God), who is the treasure of merits." (1)

So Guru Ji says to us, "O' my respected sire, any other kind of intellect is false, with this false intellect even if we try hundreds of times, we shall acquire nothing but more and more falsehood." (1-pause)

Giving examples from where we may get such false guidance, Guru Ji says, "A person may be worshipped and called a *Peer* (Muslim holy man with occult powers). The world may come to see him, and he may be counted among *Sidhas* (the saints, who can perform miracles). But

if he does not gain approval in God's reckoning, all this worship (worldly honor) will make him wretched and miserable.”(2)

Guru Ji contrasts the honor of such men of occult powers with those whom God Himself has established as the donors of His true Name. He says, “None can efface the greatness of those whom the true Guru (God) has established (as the best donors of His Name): within them is the treasure of God's Name, and it is because of His Name that they have become known. They always worship God's Name, and have faith in Him who is imperishable, and exists forever.” (3)

Describing the fate of a person who follows the false guidance, Guru Ji says, “(Do you know) what happens to the soul when one's body mingles with dust (after death)? The answer is that all one's cleverness is burned away, and (the soul) departs crying (from the world). O' Nanak, if we forsake God's Name, then only upon reaching God's court will we know what (punishment awaits us).” (4-8)

The message of this shabad is that if we want to avoid a terrible unknown fate upon our death, then instead of following false saints or men of occult powers, we should follow the advice of the eternal Guru (Granth Sahib Ji) and meditate on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥੈ ਅਉਗੁਣਵੰਤੀ ਝੁਰਿ ॥
ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ ॥
ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰ ਦੁਰਿ ॥੧॥

ਮੇਰੇ ਨਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ ॥
ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਤੋਲੁ ॥੧॥ ਰਹਾਉ ॥

ਪ੍ਰਭੁ ਹਰਿਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ ॥

ਮੋੜੀ ਹੀਰਾ ਨਿਚਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ ॥
ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ ॥੨॥

ਗੁਰੁ ਪਉੜੀ ਬੋੜੀ ਗੁਰੁ ਗੁਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਉ ॥

ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਬੋ ਗੁਰੁ ਤੀਰਬੁ ਦਰੀਆਉ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਉਜਲੀ ਸਤ ਸਰਿ ਨਾਵਣ ਜਾਉ ॥੩॥

ਪੂਰੇ ਪੂਰੇ ਆਖੀਐ ਪੂਰੈ ਤਖਤਿ ਨਿਵਾਸ ॥
ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੈ ਪੂਰੈ ਆਸ ਨਿਰਾਸ ॥
ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੈ ਗੁਣ ਤਾਸ ॥੪॥੯॥

sireeraag mehlaa 1.

gunvantee gun veethrai a-ugunvantee jhoor.
jay lorheh var kaamnee nah milee-ai pir koor.
naa bayrhee naa tulharhaa naa paa-ee-ai pir
door. ||1||

mayray thaakur poorai takhat adol.
gurmukh pooraa jay karay paa-ee-ai saach
atol. ||1|| rahaa-o.

parabh harmandar sohnaa tis meh maanak
laal.
motee heeraa nirmalaa kanchan kot reesaal.
bin pa-orhee garh ki-o charha-o gur har
Dhi-aan nihaal. ||2||

gur pa-orhee bayrhee guroo gur tulhaa har
naa-o.
gur sar saagar bohitho gur tirabh daree-aa-o.
jay tis bhaavai oojlee sat sar naavan jaa-o.
||3||

pooro pooro aakhee-ai poorai takhat nivaas.
poorai thaan suhaavnai poorai aas niraas.
naanak pooraa jay milai ki-o ghaatai gun
taas. ||4||9||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of following false saints or men of occult powers, we should follow the advice of the true Guru (Granth Sahib Ji) and dwell on God's Name.

According to Dr. Bh. Vir Singh Ji, in this *shabad* Guru Ji illustrates his message with a beautiful metaphor, which is as vivid as a painting. This painting shows an all-powerful king (God) sitting on His eternal throne, in a fort built on an island, surrounded by an ocean. On the shore of the ocean is a young girl (the soul bride), who is longing to meet her spouse the King. She has no boat to cross that ocean, no

ladder to climb that fort, and no real courage to face that King. Yet she is very anxious to meet God. In that state, she fortunately finds another person who has already been across that ocean, is a close confidant of that King, and who graciously gives her true guidance about how she might also cross the ocean and meet her beloved Spouse.

This expert (Guru) tells the human soul-bride, "(First of all, understand that) a woman of merit grows in honor while the one with demerits burns with jealousy. (Secondly), O' lady, if you are truly anxious to meet your Bridegroom, then understand clearly that you cannot meet Him through falsehood. Your beloved God's abode is far off (across the worldly ocean). Also realize that you neither have a boat nor a raft to (cross the ocean and) reach your Spouse."(1)

Explaining the main idea behind this metaphor, Guru Ji says, "My Perfect God is seated serenely on His throne. If by the Guru's grace a person becomes perfect (full of merit), that person attains that true immeasurable God." (1-pause)

Reverting back to the metaphor in a slightly modified form, Guru Ji says, "God is (like) a beautiful temple, in which are studded (many) rubies and jewels. That pleasing temple of gold is filled with all kinds of pearls and pure diamonds. (So now the question arises), how can we climb that fort? (The answer is that) by meditating on God through the Guru's guidance, we can have the bliss of beholding God."(2)

Next, explaining the significance of the Guru, he says, "(O' my dear friend), the Guru is (like) the ladder (to climb the fort of God). He provides the boat or the raft of God's Name (to cross the world-ocean between you and your God). The Guru is also the pool in a holy place along the river (where you might be cleansed) after crossing the world-ocean. But the bride soul will wash herself in that true pool (of the holy congregation of the Guru) only if it pleases God." (3)

In closing, Guru Ji says, "That God is called perfect, and that perfect One is sitting on His perfect throne. Perfect and pleasing are all His places. He fulfills the hopes of those who have lost all hope. O' Nanak, if a person meets that perfect Guru, how can the treasure of that one's merits diminish? (Because upon meeting the Guru, a person's merits will multiply, which is the sign of a meritorious soul bride)." (4-9)

The message of this *shabad* is that if we want to meet our beloved spouse (God), then like the virtuous soul bride, we must multiply our merits by joining the congregation of the Guru (Granth Sahib Ji). Sitting in that congregation, we should sing God's praise and dwell on His Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲਤੀਆਹ ॥
ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮ੍ਰਥ ਕੰਤ ਕੀਆਹ ॥

ਸਾਚੇ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ ॥੧॥

ਕਰਤਾ ਸਭੁ ਕੇ ਤੇਰੈ ਜੋਰਿ ॥
ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ॥੧॥ ਰਹਾਉ ॥

ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸੀ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ ॥

ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰੀਆ ਮਿਠਾ ਬੋਲਣੀ ॥
ਪਿਰੁ ਰੀਸਾਲੁ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ ॥੨॥

ਪੰਨਾ ੧੮

ਕੇਤੀਆ ਤੇਰੀਆ ਕੁਦਰਤੀ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥

ਕੇਤੇ ਤੇਰੇ ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ ॥
ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ ॥੩॥

ਸਚੁ ਮਿਲੈ ਸਚੁ ਊਪਜੈ ਸਚ ਮਹਿ ਸਾਚਿ ਸਮਾਇ ॥

ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਊਗਵੈ ਗੁਰਬਚਨੀ ਭਉ ਖਾਇ ॥

ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥੪॥੧੦॥

sireeraag mehlaa 1.

aavhu bhainay gal milah ank sahayrhee-aah.
mil kai karah kahaanee-aa samrath kant
kee-aah.

saachay saahib sabh gun a-ugan sabh asaah.
||1||

kartaa sabh ko tayrai jor.

ayk sabad beechaaree-ai jaa too taa ki-aa
hor. ||1|| rahaa-o.

jaa-ay puchhahu sohaagane tusee raavi-aa
kinee gune.

sahj santokh seegaaree-aa mithaa bolnee.
pir reesaloo taa milai jaa gur kaa sabad
sune. ||2||

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kaytee-aa tayree-aa kudratee kayvad tayree
daat.

kaytay tayray jee-a jant sifath karahi din raat.
kaytay tayray roop rang kaytay jaat ajaat.
||3||

sach milai sach oopjai sach meh saach
samaa-ay.

surat hovai pat oogvai gurbachnee bha-o
khaa-ay.

naanak sachaa paatisaahu aapay la-ay
milaa-ay. ||4||10||

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, as per the *Puraatan Janam Saakhi* (The Ancient Biography), this *shabad* was uttered by Guru Nanak Dev Ji after meeting Sheikh Braham Ibrahim (also known as Sheikh Farid Salas), at the time of his departure. In this *shabad*, Guru Ji describes what should be the relationship and the topic of discussion when some Gursikh friends meet together. He once again uses the metaphor of young female brides who gather to talk about their beloved spouse, and how to win his love.

Assuming himself as one of these brides addressing her mates, Guru Ji says, "Come O' dear sisters, let us embrace one another, and after meeting thus, let us talk about the stories of our all powerful groom (God. Let us first of all acknowledge that) our true Spouse has all merits, but we are filled with all faults (and because of which we are separated from Him)." (1)

Guru Ji then enters into a prayer mode and says, "O' my Creator, everything is within Your power (including removing our defects). If we reflect just on this one word, when You are (on our side, where lies the need for anything else?)" (1-pause)

After fully understanding the above concept, the question arises: “What should we do to attain that all-powerful God, and have Him on our side?”

Suggesting an answer to this question, Guru Ji says, “We should go and ask the wedded wives (the *Gursikhs*): “With what merits did you obtain the company of the Groom-God?” (They will answer): “We embellished ourselves with the (merits) of equipoise, contentment and sweet words. (The fact is) that the joyous Spouse is won over when one listens (and acts upon) the word (of advice) of the Guru.”(2)

Sharing these immaculate thoughts with his friends, Guru Ji once again immerses himself in direct praise of God and says, “O’ God, numerous are Your gifts. Countless are Your creatures, who praise You day and night. Innumerable are Your forms and colors, and innumerable are those of high and low castes.”(3)

Resuming his dialogue with his *Gursikh* friends, Guru Ji says, “(Listen O’ my friends), when one acquires the Truth (about God after listening to the Guru), then deep faith arises (in one’s mind), and one becomes absorbed in the eternal (God). When through the Guru’s word we conquer (our worldly) fear, and come to possess (divine) wisdom, we gain respect (in the court of God). In that stage, O’ Nanak, that true King would Himself unite us with Him.”(4-10)

The message of this *shabad* is that if we want to reunite with our beloved God, then together with our *Gursikh* friends we should sing His praises. Furthermore, we should listen to and act upon the immaculate advice of the Guru (Granth Sahib), and embellish ourselves with the qualities of poise, contentment and a sweet tongue. One day showing His Grace, God Himself will unite us with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ ਘਰਾਹੁ ॥

ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ ਕਾ ਵੇਸਾਹੁ ॥
ਕਲਪ ਤਿਆਗੀ ਬਾਦਿ ਹੈ ਸਚਾ ਵੇਪਰਵਾਹੁ ॥੧॥

ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ ॥

ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਆਖਣਿ ਤੋਟਿ ਨ ਹੋਇ ॥

ਮੰਗਣ ਵਾਲੇ ਕੇਤਤੇ ਦਾਤਾ ਏਕੋ ਸੋਇ ॥
ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹੈ ਮਨਿ ਵਸਿਐ ਸੁਖੁ ਹੋਇ ॥੨॥

ਜਗੁ ਸੁਪਨਾ ਬਾਜੀ ਬਨੀ ਖਿਨ ਮਹਿ ਖੇਲੁ ਖੇਲਾਇ ॥

ਸੰਜੋਗੀ ਮਿਲਿ ਏਕਸੇ ਵਿਜੋਗੀ ਉਠਿ ਜਾਇ ॥
ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੇ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੩॥

sireeraag mehlaa 1.

bhalee saree je ubree ha-umai mu-ee
gharaahu.

doot lagay fir chaakree satgur kaa vaysaahu.
kalap ti-aagee baad hai sachaa vayparvaahu.
||1||

man ray sach milai bha-o jaa-ay.

bhai bin nirbha-o ki-o thee-ai gurmukh sabad
samaa-ay. ||1|| rahaa-o.

kaytaa aakhan aakhee-ai aakhan tot na
ho-ay.

mangan vaalay kayt-thay daataa ayko so-ay.
jis kay jee-a paraan hai man vasi-ai sukha
ho-ay. ||2||

jag supnaa baajee banee khin meh khayl
khaylaa-ay.

sanjogee mil aysay vijogee uth jaa-ay.
jo tis bhaanaa so thee-ai avar na karnaa
jaa-ay. ||3||

ਗੁਰਮੁਖਿ ਵਸਤੁ ਵੇਸਾਹੀਐ ਸਚੁ ਵਖਰੁ ਸਚੁ ਰਾਸਿ ॥
ਜਿਨੀ ਸਚੁ ਵਣੀਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ ॥
ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਚੁਦਾ ਜਿਸੁ ਪਾਸਿ ॥੪॥੧੧॥

gurmukh vasat vaysaahee-ai sach vakhar
sach raas.
jinee sach vananji-aa gur pooray saabaas.
naanak vasat pachhaansee sach sa-udaa jis
paas. ||4||11||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji invited us all to come and join him in singing the praises of our beloved Spouse, (God). In this *shabad*, he shares with us the kind of enlightenment (divine knowledge) he has obtained by singing God's praises and meditating on His Name.

Guru Ji says, "What a good thing has happened: the ego within my mind has been stilled. Now, by virtue of my faith in the true Guru, instead of bothering me, my impulses (such as lust, anger, and greed) have become my servants. (In other words, instead of being swayed by such passions into evil or undesirable acts, I control these passions and use them at appropriate times). By the grace of the eternal carefree God I have dispelled all anxiety (because I have realized that) this is useless."(1)

So Guru Ji tells his mind (and actually ours), "O' my mind, when one meets the eternal God, the fear (of the world) disappears. Without God's fear (and respect for Him), one cannot be free from the fears of the world. This (state) is achieved only by merging in (getting attuned to) the Guru's words."(1-pause)

Guru Ji further comments: "However much one may try to describe God, His description is limitless. Countless people beg (for one thing or the other), but He is the only Giver. Further we enjoy true peace only when that Master (God), to whom our life and soul belong, comes to abide in our mind."(2)

Giving the reason why fulfillment of worldly desires does not bring us lasting happiness, Guru Ji says, "This world is like a dream, a drama which is over in an instant. It is through God's writ that some persons get united in this (dream) world (with one another), while others are separated, and then depart from the world. Whatever pleases God that alone happens, and no one has the power to alter this."(3)

In closing, Guru Ji says, "(We have been sent for a particular purpose, and that purpose is to attain God's Name. Therefore), through the Guru's guidance we should accumulate the commodity of His Name, the true wealth and capital. The true Guru honors those who gather the true commodity (of Name). O' Nanak, God will recognize (and honor that person) who has this true commodity (of Name)."(4-11)

The message of this *shabad* is that we have a very short stay in this world. During this period our emphasis should be on overcoming our evil tendencies under the guidance of our Guru, and meditating on God's Name. Only then we will fulfill our real mission in life, for which we have been sent into this world.

ਸਿਰੀਰਾਗੁ ਮਹਲੁ ੧ ॥

sireeraag mahal 1.

ਧਾਤੁ ਸਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ ॥

Dhaat milai fun Dhaat ka-o siftee sifat
samaa-ay.

ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ ਰੰਗੁ ਚੜਾਉ ॥

laal gulaal gahbaraa sachaa rang charhaa-o.

ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ ॥੧॥	sach milai santokhee-aa har jap aykai bhaa-ay. 1
ਭਾਈ ਰੇ ਸੰਤ ਜਨਾ ਕੀ ਰੇਣੁ ॥ ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ ਮੁਕਤਿ ਪਦਾਰਥੁ ਧੇਣੁ ॥੧॥ ਰਹਾਉ ॥	bhaa-ee ray sant janaa kee rayn. sant sabhaa gur paa-ee-ai mukat padaarath Dhayn. 1 rahaa-o.
ਊਚਉ ਥਾਨੁ ਸੁਹਾਵਣਾ ਊਪਰਿ ਮਹਲੁ ਮੁਰਾਰਿ ॥ ਸਚੁ ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ ਘਰੁ ਮਹਲੁ ਪਿਆਰਿ ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ ॥੨॥	oocha-o thaan suhaavanaa oopar mahal muraar. sach karnee day paa-ee-ai dar ghar mahal pi-aar. gurmukh man samjaa-ee-ai aatam raam beechar. 2
ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ ਆਸ ਅੰਦੇਸਾ ਹੋਇ ॥ ਕਿਉ ਗੁਰ ਬਿਨੁ ਤ੍ਰਿਕੁਟੀ ਛੁਟਸੀ ਸਹਜਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ ॥ ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ ਕਰੇ ਮਲੁ ਧੋਇ ॥੩॥ ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ ਬਿਨੁ ਹਰਿ ਕਿਉ ਘਰ ਵਾਸੁ ॥ ਏਕੈ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸੁ ॥ ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੪॥੧੨॥	taribaDh karam kamaa-ee-ahi aas andaysaa ho-ay. ki-o gur bin tarikuttee chhutsee sahj mili-ai sukh ho-ay. nij ghar mahal pachhaanee-ai nadar karay mal Dho-ay. 3 bin gur mail na utrai bin har ki-o ghar vaas. ayko sabad veechaaree-ai avar ti-aagai aas. naanak daykh dikhaa-ee-ai ha-o sad balihaarai jaas. 4 12

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, it appears that after listening to the message of the last *shabad*, the question was asked: “Why is it necessary to seek the Guru’s guidance and meditate on God’s Name? Couldn’t one get salvation by performing such deeds as charity, or ritual worship?”

In this *shabad*, Guru Ji provides answers to these questions. Citing an example, Guru Ji says, “Just as by melting a piece of metal merges into metal, similarly by praising God, one merges into God Himself. (When people start praising God), then slowly and slowly they are dyed with the true deep red color of God’s love. But only those contented (devotees) who meditate on Him with single- minded love and devotion attain to the eternal (God).” (1)

Therefore Guru Ji advises us, “O’ my friend, become the dust of the feet of saintly persons (humbly listen and act on their advice). It is only in the company of saintly persons that we can find the Guru, who like the wish-fulfilling cow (*Kaam Dhain*) leads us to salvation (by saving us from evil ways).”(1-pause)

Now discussing God Himself, Guru Ji says, “There is a very beautiful high spot, on which stands the mansion of God, the destroyer of demons. (In other words, to reach a state of divine wisdom, one has to rise above the material motivations of power, vice, or virtues). It is through true loving conduct that we find the door to (His) mansion (the divine state). It is through the Guru’s guidance that we instruct the mind to contemplate on the Supreme Soul (and realize God in our inner self).”(2)

Guru Ji now tells us what happens if we continue doing deeds influenced by the three modes of *Maya* (vice, virtue, or power). He says: “When we do deeds motivated by (any of the) three

modes, we are always living under some hope and fear (or worry, which often manifests as a *Teorri*- three wavy lines on our forehead). Without obtaining the guidance of the Guru, this worry doesn't go away. It is only when we imperceptibly meet (God through the Guru) that there is peace. It is only when God shows His grace that He washes off all the dirt (of our mind, through Guru's guidance), and we recognize our true abode."(3)

Guru Ji reemphasizes: "(O' my friend), mind's impurity cannot be washed off without the Guru's help, and without God's grace there is no Home coming. Therefore, we should concentrate upon the Guru's word alone, and abandon hope in anyone else. O' Nanak, I am ever a sacrifice to such a Guru, who has himself seen (God), and also helps others to see Him."(4-12)

The message of this *shabad* is that if we want to see the Eternal (God), and merge in Him, then rising above the three modes of *Maya* (power, vice, or virtue), we should seek the advice of the Guru (Granth Sahib) alone. Following that advice, we should imbue ourselves with God's love and His Name, so that we may merge in Him just as one melting piece of metal merges into another.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ ॥
ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ ਪਾਇ ॥
ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨਾ ਥੀਐ ਪਿਰ ਬਿਨੁ ਦੁਖੁ ਨ ਜਾਇ ॥੧॥
ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ ॥

ਪੰਨਾ ੧੯

ਦਰਿ ਘਰਿ ਢੇਈ ਨ ਲਹੈ ਦਰਗਹ ਝੁਠੁ ਖੁਆਰੁ ॥੧॥ ਰਹਾਉ ॥
ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ ॥
ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ ॥
ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ ॥੨॥
ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ ਕਿਆ ਤਿਸੁ ਚਜੁ ਅਚਾਰੁ ॥
ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧੁ ਗੁਬਾਰੁ ॥
ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ ॥੩॥
ਚੰਦਨੁ ਮੋਲਿ ਅਣਾਇਆ ਕੁੰਗੂ ਮਾਂਗ ਸੰਧੂਰੁ ॥
ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ ॥

sireeraag mehlaa 1.

Dharig jeevan duhaagane^e mut^hee doojai
bh^haa-ay.
kalar kayree kanDh ji-o ahinis kir dh^heh
paa-ay.
bin sabdai suk^h naa thee-ai pir bin dook^h na
jaa-ay. ||1||

munDhay pir bin ki-aa seegaar.

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dar ghar dho-ee na lahai dargeh jh^hooth^h
khu-aar. ||1|| rahaa-o.

aap sujaanⁿ na bhul-ee sachaa vad kirsaaⁿ.
pahilaa Dh^hartee saaDh kai sach *Naam* day
daan.
na-o niDh upjai *Naam* ayk karam pavai
neesaanⁿ. ||2||

gur ka-o jaanⁿ na jaanⁿ-ee ki-aa tis chaj
achaar.
anDhulai *Naam* visaari-aa manmuk^h anDh
gubaar.
aavaⁿ jaanⁿ na chuk-ee mar janmai ho-ay
khu-aar. ||3||

chandⁿ mol anⁿaa-i-aa kungoo maaNg
sanDh^hoor.

cho-aa chandⁿ baho ghanⁿaa paanaa naal
kapoor.

ਜੇ ਧਨ ਕੰਤਿ ਨ ਭਾਵਈ ਤ ਸਭਿ ਅਡੰਬਰ ਕੂੜੁ ॥੪॥

jay Dhan kant na bhaav-ee ta sabh adambar
kooṛh. ||4||

ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਹਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ ॥

sabh ras bhogan baad heh sabh seegaar
vikaar.

ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰਦੁਆਰਿ ॥

jab lag sabad na bhaydee-ai ki-o sohai
gurdu-aar.

ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ॥੫॥੧੩॥

naanak Dhan suhaaganeē jin sah naal pi-aar.
||5||13||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to see the sight of the eternal God and merge in Him, then rising above the three modes of *Maya* (power, vice, or virtue), we should seek the advice of the Guru. Following that advice, we should try to imbue ourselves with the love of God and His Name, and ultimately merge in God Himself. But still many keep loving things other than God, or performing silly rituals. In this beautiful hymn, Guru Ji compares such self-willed people with misguided and abandoned brides, and describes their fate.

He says: “Accursed is the life of an abandoned wife who instead of being in love with her own groom, is deluded by love of material objects (and worldly riches). She is like a *Kallar* wall, which is eroding and crumbling day after day. (She keeps making many efforts to find happiness, but) there can be no joy without following Guru’s word, and without meeting the spouse (God), her suffering cannot go away.”(1)

Now Guru Ji comments on those, who without true love for God, keep adopting different holy garbs to impress others. Continuing the metaphor of a bride, he says, “O’ bride, without the groom, there is no use of your adornments. By (these false embellishments or garbs), you are not going to obtain any support in or outside your home (in this or the next world). Because of your falsehood, you will suffer disgrace in God’s court.”(1-pause)

Next Guru Ji compares the fate of these misguided people with those who have been blessed with God’s Name, and reveals how they prepare for receiving the gift of God’s grace. Using the metaphor of a farmer, he says, “God is like a wise farmer who never makes mistakes. (Just as a farmer) first prepares the ground to make it suitable for sowing seeds (so that he gets a good crop, similarly), the infallible God similarly first prepares the heart of a person (by inculcating in it divine virtues). After this, He gives the gift of His true Name. Then there grows the crop of His Name (which is valuable) like all the nine treasures. (This blessed person reaches such a lofty state of mind) that he or she receives the mark of God’s grace (or the passport to enter God’s mansion).”(2)

Now regarding the foolish self-conceited people, Guru Ji says, “The person who knowingly does not understand (or tries to follow) the Guru’s advice has no sense of proper conduct in life. Such a self-willed person has forsaken God’s Name (enlightenment). So such a person spends his or her life in complete darkness of ignorance. Therefore, such a person’s coming and going does not end, and that person keeps suffering in rounds of births and deaths.”(3)

Guru Ji comments again on those who perform all kinds of rituals and formal worships without real love for God. He uses the metaphor of a bride, who adorns herself with all kinds of cosmetics, but has no real love for her groom. He says, “A bride may buy all kinds

of cosmetics, such as sandal wood and saffron. She may put vermilion between the partings of her hair. She may apply scent and perfume and chew betel-leaf mixed with camphor (to redden her lips and make her breath fragrant). But if her husband does not find her pleasing, then all her decorations are of no avail. (Similarly, a person may adorn him or her self in religious garbs and perform rituals, but if God is not pleased all that person's efforts are useless)." (4)

In conclusion, Guru Ji says, "(For a bride soul), all such delights are meaningless, and all adornments are useless, unless she is imbued with God's Name (love and enlightenment), and is honored in God's court. O' Nanak, blessed are those wedded bride souls who are truly in love with their spouse (God)." (5-13)

The message of this *shabad* is that if we want to enjoy God's company, then instead of indulging in false worldly loves or religious garbs, we should meditate on God's Name with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸੁੰਦੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ ॥

ਭਾਹਿ ਬਲੰਦੀ ਵਿਭਵੀ ਧੂਉ ਨ ਨਿਕਸਿਓ ਕਾਇ ॥

ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੂਜੈ ਭਾਇ ॥੧॥

ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ ॥

ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ ਅਹੰਕਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ॥

ਦੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ॥

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ ॥੨॥

ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ ਵਿਰੋਧੁ ॥

ਧੰਧਾ ਥਕਾ ਹਉ ਮੁਈ ਮਮਤਾ ਮਾਇਆ ਕ੍ਰੋਧੁ ॥

ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ ॥੩॥

ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ ॥

ਸੇ ਨਰੁ ਜੰਮੈ ਨਾ ਮਰੈ ਨਾ ਆਵੈ ਨਾਜਾਇ ॥

ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੇ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥ ੪॥੧੪॥

Sireeraag mehlaa 1.

Sunjee ḡayh daraavaṅee jaa jee-o vichahu
jaa-ay.

Bhaahi balandee vijhvee Dhoo-o na niksi-o
kaa-ay.

Panchay runnay dukh bharay binsay doojai
bhaa-ay. ||1||

Moohay raam japahu gun saar.

ha-umai mamṭaa mohṅee sabh muthee
ahaNkaar. ||1|| rahaa-o.

jinee Naam visaari-aa doojee kaarai lag.

DubiDhaa laagay pach mu-ay anṭar ṭarಿಸnaa
ag.

Gur raakhay say ubray hor muthee DhanDhai
thag. ||2||

Mu-ee pareet pi-aar ga-i-aa mu-aa vair
viroDh.

DhanDhaa thakaa ha-o mu-ee mamṭaa
maa-i-aa kroDh.

Karam milai sach paa-ee-ai gurmukh sadaa
niroDh. ||3||

Sachee kaarai sach milai gurmat palai paa-ay.

so nar jammai naa marai naa aavai naa
jaa-ay.

Nanak dar parDhaan so dargahi paiDhaa
jaa-ay. ||4||14||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji gave us the message that if we want to enjoy God's company, then instead of indulging in false worldly loves or religious garbs, we should meditate

on God's Name with true love and devotion. Still many of us remain engrossed in bodily pleasures, worldly attachments, and love of things other than God. In this *shabad*, Guru Ji reminds us about the fate of our body, which we love and cherish so much that we forget God who gave us this body. He also tells us about the result of our love for our relatives, and our worldly wealth and possessions.

Guru Ji says: "When the soul departs, the body looks deserted and dreadful. The burning fire of life goes out and no smoke (or breath) emerges from it. The five sense organs (powers of hearing, touching, seeing, tasting, and smelling) cry in grief for having been beguiled by duality (and losing their victim)."(1)

So Guru Ji advises us, "O' fools, meditate on God's Name and His attributes. (Don't you see that) engrossed in pride, egoism and attachment to worldly riches, entire world is getting deceived." (1-pause)

Guru Ji warns, "They who becoming engrossed in worldly pursuits have forgotten His Name, are caught in duality and doubt, and become consumed by the fire of their desires. Only the Guru-sheltered are saved, while others are cheated and robbed by worldly affairs."(2)

Now illustrating the importance of the Guru's guidance, Guru Ji says, "(The person who follows Guru's guidance, that person's) love of the world dies along with all attachment, enmity and antagonism. That person's worldly pursuits are over, and gone are also egoism, pride, acquisitiveness and anger. (But), it is only by (His) grace that we attain to the eternal (God), and by following the Guru's advice, we are able to restrain (our evil worldly tendencies)."(3)

In conclusion, Guru Ji says, "By doing the truly right deed (of meditating on God's Name), a person obtains (God) the truth, and acquires the Guru's instructions. Such a person is then neither born nor dies, neither comes, nor departs (from the world). O' Nanak, such a person is recognized as a dignitary in God's mansion, and goes to His court with honor."(4-14)

The message of this *shabad* is that instead of wasting our lives in transient physical pleasures, worldly relationships and attachments, we should follow the Guru's instructions. Our true love should be for God and His Name. Then God will shower His grace upon us and we shall go to His court in honor.

ਸਿਰੀਰਾਗੁ ਮਹਲ ੧ ॥

ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੋਹਿ ਮਨੂਰੁ ॥

ਅਉਗਣ ਫਿਰਿ ਲਾਗੂ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ ॥
ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੈ ਪੂਰੁ ॥੧॥

ਮਨੁ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ ॥
ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੁਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ
॥੧॥ ਰਹਾਉ ॥

ਤਨੁ ਸੂਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ ॥

sireeraag mahal 1.

tan jal bal maatee bha-i-aa man maa-i-aa
mohi manoor.

a-ugan fir laagoo bha-ay koor vajaavai toor.
bin sabdai bharmaa-ee-ai dubiDhaa dobay
poor. ||1||

man ray sabad tarahu chit laa-ay.
jin gurmukh Naam na booji-aa mar janmai
aavai jaa-ay. ||1|| rahaa-o.

tan soochaa so aakhee-ai jis meh saachaa
naa-o.

ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ ॥
ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ ॥੨॥

bhai sach raatee dayhuree jihvaa sach
su-aa-o.
sachee naḁar nihaalee-ai bahurh na paavai
ṭaa-o. ||2||

ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ ॥
ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ ॥
ਨਿਰਮਲੁ ਸੋਲਾ ਨਾ ਬੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ ॥੩॥

saachay ṭay pavnaa bha-i-aa pavnai ṭay jal
ho-ay.
jal ṭay taribhavan saaji-aa ghat ghat jot
samo-ay.
nirmal mailaa naa thee-ai sabad raṭay pat
ho-ay. ||3||

ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ ॥

ih man saach santokhi-aa naḁar karay tis
maahi.

ਪੰਨਾ ੨੦

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ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ ॥
ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ ਤਾਹਿ ॥੪॥੧੫॥

panch bhoot sach bhai raṭay jot sachee man
maahi.
naanak a-ugan veesray gur raakhay pat
ṭaahi. ||4||15||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of wasting our lives in transient physical pleasures and fostering worldly relationships we should follow the Guru's instructions. Our true love should be for God and His Name. In this *shabad*, he describes the state of a self-conceited person who doesn't care for the Guru's advice, and remains engrossed in worldly attachments throughout his or her life. Guru Ji also gives us true guidance to rescue us from suffering a similar fate, and have our honor saved in God's court.

He says: "The body (of a self-conceited person) is burnt to ashes (ruined in the fire of worldly desires), and the mind that is attached to worldly riches becomes (useless like) rust. In addition, the sins (committed under the influence of falsehood) haunt the mind like enemies. Yet still such a person keeps blowing bugles of falsehood, and continues indulging in false and evil deeds. Such a person does not realize that without following the (Guru's) word we are led astray, and duality (or the love of worldly things) drowns boat-loads of human beings."(1)

Therefore, Guru Ji instructs his mind (indirectly ours) and says, "O' my soul, follow the Guru's word with full concentration of the mind, so that you may swim across (this worldly ocean). They who under Guru's shelter have not realized (God's) Name continue suffering in rounds of birth and death."(1-pause)

Now Guru Ji tells us how to purify our body as well. He says: "That body is said to be immaculate in which abides the True Name. (In such a state) the body is filled with the fear of the eternal God, and the tongue delights only in singing praises of the eternal God. Such a person is blessed by God's gracious glance, and suffers no more in the heat (of his mother's womb, or the pains of birth and death)."(2)

To explain the above concept further, Guru Ji gives a very brief description of the process of creation. He says, "The eternal God first formed the air. From the air was formed water.

From the water, He fashioned the three worlds (the earth, the sky, and nether region), and His light pervades through every being. (Therefore, the person who merges him or herself in that Light remains) immaculate, and never becomes soiled. Being imbued with the love of the (Guru's) word, such a person is honored (in God's court)."(3)

Concluding this hymn, Guru Ji says, "When our mind becomes contented by meditating on the True Name, God's grace falls upon us. The body of five elements (ether, fire, air, water and earth) is then filled with the fear (and respect) of the Eternal (God), and His light fills our minds. (In such a state), O' Nanak, all our demerits are forsaken, and the Guru saves our honor." (4-15)

The message of this *shabad* is that if we want to find relief from the pains of birth and death, then we should listen, and act upon *Gurbani*, (the Guru's word of advice) and meditate on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ ॥
ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰਿ ਭਰੇ ਅਹੰਕਾਰਿ ॥
ਮਨਹਠਿ ਮੜੀ ਬੂਢੀਐ ਗੁਰਮੁਖਿ ਸਚੁ ਸੁ ਤਾਰਿ ॥੧॥

ਗੁਰ ਬਿਨੁ ਕਿਉ ਤਰੀਐ ਸੁਖੁ ਹੋਇ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਇ ॥੧॥
ਚਹਾਉ ॥

ਆਗੈ ਦੇਖਉ ਡਉ ਜਲੈ ਪਾਛੈ ਹਰਿਓ ਅੰਗੁਰੁ ॥
ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ ਭਰਪੂਰਿ ॥
ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਹੀ ਸਾਚੈ ਮਹਲਿ ਹਦੂਰਿ ॥੨॥

ਸਾਹਿ ਸਾਹਿ ਤੁਝੁ ਸੰਮਲਾ ਕਦੇ ਨ ਵਿਸਾਰੇਉ ॥
ਜਿਉ ਜਿਉ ਸਾਹਬੁ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੇਉ ॥
ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਧਣੀ ਗਰਬੁ ਨਿਵਾਰਿ ਸਮੇਉ ॥੩॥
ਜਿਨਿ ਏਹੁ ਜਗਤੁ ਉਪਾਇਆ ਤ੍ਰਿਭਵਨੁ ਕਰਿ ਆਕਾਰੁ ॥
ਗੁਰਮੁਖਿ ਚਾਨਣੁ ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ ਗੁਬਾਰੁ ॥
ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ ਬੂਝੈ ਗੁਰਮਤਿ ਸਾਰੁ ॥੪॥

ਗੁਰਮੁਖਿ ਜਿਨੀ ਜਾਣਿਆ ਤਿਨ ਕੀਚੈ ਸਾਬਾਸਿ ॥
ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ ਪਰਗਾਸਿ ॥
ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭ ਪਾਸਿ ॥੫॥੧੬॥

sireeraag mehlaa 1.

naanak bayr^hee sach kee taree-ai gur
veechaar.
ik aavahi ik jaavhee poor ^hharay ahaNkaar.
manhath^h matee boodee-ai gurmukh^h sach so
taar. ||1||

gur bin ki-o taree-ai suk^h ho-ay.
ji-o ^hhaavai ^hi-o raakh^h too mai avar na
doojaa ko-ay. ||1|| rahaa-o.

aagai daykh^h-a-u da-o jalai paach^hhai hari-o
angoor.
jis tay upjai tis tay binsai ghat^h ghat^h sach
^hharpoor.
aapay mayl milaavahee saachai mahal
hadoor. ||2||

saahi saahi tuj^h sammlaa kaday na
vaysaara-o.
ji-o ji-o saahab man vasai gurmukh^h amrit^h
pay-o.
man tan tayraa too D^hanee garab nivaar
samay-o. ||3||
jin ayhu jagat upaa-i-aa tarib^hhavan^h kar
aakaar.
gurmukh^h chaanan^h jaanee-ai manmukh^h
mugaD^h gubaar.
ghat^h ghat^h jot^h nirantree booj^hhai gurmat^h saar.
||4||

gurmukh^h jinee jaani-aa tin keechai saabaas.
sachay saytee ral milay sachay gun^h pargaas.
naanak Naam santok^hhee-aa jee-o pind
parabh^h paas. ||5||16||

SIRI RAAG MEHLA 1

In the first stanza of the previous *shabad*, Guru Ji compares this world to an ocean, and states that without following the Guru's instructions, we are lost. Such duality has drowned boatloads of human beings (in the worldly ocean).

Guru Ji begins this *shabad* with the metaphor of a boat and the ocean to describe our sojourn in this world. He says: "O' Nanak, we can swim across this (worldly ocean) if we ride the boat of truth (living truthfully), and let the Guru's instruction be our captain (or guide). Otherwise, we can see that load after load keep coming into this worldly ocean, and they keep on drowning because of (the burden of) their ego. In short, by following the dictates of the mind we are drowned, but those who follow the Guru's guidance (and lead a) truthful life, they swim across."(1)

Therefore humbly addressing his own mind, Guru Ji says, "(O' my mind), how can we swim (across the worldly ocean) without the (guidance of the) Guru? (Therefore, pray to God and say, O' God), save me in whatever way You please, because except You, there is nobody else whom I can call mine." (1-pause)

Observing the phenomenon of birth and death, Guru Ji compares it to a forest, which is burning at one end while at the other end, new plants are emerging. He says, "I see that while like in a forest on fire, the world is being consumed by death, yet, at the same time, new growth is taking root behind. (While some people are dying, at the same time new children are being born). He, who creates them, is also their destroyer. The eternal God pervades every heart. He Himself brings about union with Him, and calls one into His mansion."(2)

For this reason Guru Ji prays: "(O' God, please bless me that) I may meditate on You with every breath, and may never forget You. (I know that) more the Master abides in my heart, more the nectar (of His Name) I shall drink by the Guru's grace. (O', God), my heart and body belong to You. You are my master; please remove my ego and merge me in Yourself."(3)

Giving the essence of this sermon, Guru Ji says, "He who has created this form of the universe of three worlds (earth, sky, and nether region) can only be realized with the light of the Guru's word. They who are self-willed remain in darkness. God's light pervades each and every heart, and one can understand this essence (of reality) only through the Guru's teachings." (4)

In conclusion, Guru Ji says, "We should commend those who by the Guru's grace have realized (God). Their true merits become manifest, and they merge in the Eternal (God Himself). Because, O' Nanak, being contented with His Name they dedicate their body and soul to God. (They are so imbued with love for God that their every deed and thought is dedicated to God's remembrance)." (5-16)

The message of this *shabad* is that if we want to swim across this worldly ocean, and live in peace and contentment in this world, then we should follow Guru's advice and meditate on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਸੁਣਿ ਮਨ ਮਿਤ੍ਰੁ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹ ॥

suṅ man miṭar pi-aari-aa mil vaylaa hai ayh.

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ ਤਨੁ ਦੇਹੁ ॥
ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੇਹੁ ॥੧॥

jab lag joban saas hai tab lag ih tan dayh.
bin gun kaam na aavee dheh dhayree tan
khayh. ||1||

ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ ਭਾਹਿ ॥੧॥ ਰਹਾਉ
॥

mayray man lai laahaa ghar jaahi.
gurmukh Naam salaah-ai ha-umai nivree
bhaahi. ||1|| rahaa-o.

ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੁਝਹਿ ਭਾਰੁ ॥
ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ ॥
ਓਹੁ ਵੇਖਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ ॥੨॥

sun sun gandhan gandhee-ai likh parh
bujheh bhaar.
tarisnaa ahinis aglee ha-umai rog vikaar.
oh vayparvaahu atolva gurmat keemat saar.
||2||

ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ ॥
ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ ॥
ਹਰਿ ਜਪਿ ਜੀਅਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ ਆਪੁ ॥੩॥

lakh si-aanap jay karee lakh si-o pareet
milaap.
bin sangat saaDh na Dharaapee-aa bin
naavai dookh san^htaap.
har jap jee-aray chhutee-ai gurmukh cheenai
aap. ||3||

ਤਨੁ ਮਨੁ ਗੁਰੁ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ ॥
ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਵੰਢੇਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ ॥
ਸਤਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ ॥੪॥੧੭॥

tan man gur peh vaychi-aa man dee-aa sir
naal.
taribhavan khøj dhandholi-aa gurmukh khøj
nihaal.
satgur mayl milaa-i-aa naanak so parabh
naal. ||4||17||

SIRI RAAG MEHLA 1

In the previous two *shabads*, using the metaphors of a boat, an ocean, and a forest on fire, Guru Ji explained to us the need to follow the Guru's advice and meditating on God's Name.

In this *shabad*, he directly addresses his mind (and ours) and says, "Listen O' mind, my dear friend: this is the time to meet (God). As long as we are in our youth and are breathing, our body is of some use. Without acquiring virtues, nothing will be of any use to us. (In the end), this body will fall like a heap of ashes."(1)

For this reason, Guru Ji tells his own mind (and ours), "O' my soul, go to your home (the next world) after earning the profit (of His Name) in this world. Through the Guru's guidance, praise His Name, so that (your) fire of ego is extinguished (and you enjoy the bliss of union with God)."(1-pause)

Commenting upon the efficacy of listening to or reading the sermons from *Shastras* (the Hindu scriptures) or other such philosophical writings, Guru Ji says, "We may listen to all kinds of scriptures and connect these (Hindu) mythical stories with one another. We may read, write, and interpret loads of such (stories or essays) ourselves, yet still the fire of our desires keeps intensifying day and night, and we remain plagued by the disease of vanity and evil passions. The carefree God is beyond any measure, and it is only through the Guru's instruction that we can understand His real worth."(2)

Guru Ji further elaborates, “We may perform millions of clever feats, and may have loving associations with many (worldly wise) individuals, but without the holy company of saints (such as the Guru), our spiritual thirst is not quenched. Without God’s Name, we suffer miseries and woes. (Therefore), O’ my soul, let us understand ourselves through the Guru’s guidance, and save ourselves (from the circle of birth and death) by meditating on God.”(3)

Guru Ji now concludes this *shabad* by telling us what he himself has done to achieve the aforementioned objectives. He says, “I have dedicated my body and mind, along with my head and heart to the Guru (I have completely surrendered to the advice of the Guru. As a result), by the Guru’s grace I have been blessed with the vision of God, whom I had been searching to find in the three worlds. O’ Nanak, God is now always with me, and the true Guru has brought about my union with Him.”(4-17)

The message of this *shabad* is that instead of listening or talking about voluminous scriptures, or trying our own clever ways, we should faithfully listen to and act upon the advice of the Guru (Granth Sahib Ji). The Guru will himself lead us to a blissful union with the all-pervading God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ ॥

ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ ॥

ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਤੂ ਵਸਹਿ ਜਿਉ ਭਾਵੈ ਤਿਉ ਨਿਰਜਾਸਿ ॥੧॥

ਜੀਅਰੇ ਰਾਮ ਜਪਤ ਮਨੁ ਮਾਨੁ ॥

ਅੰਤਰਿ ਲਾਗੀ ਜਲਿ ਬੁਝੀ ਪਾਇਆ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ॥੧॥
ਚਰਾਉ ॥

ਪੰਨਾ ੨੧

ਅੰਤਰ ਕੀ ਗਤਿ ਜਾਣੀਐ ਗੁਰ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰਿ ॥

ਮੁਇਆ ਜਿਤੁ ਘਰਿ ਜਾਈਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ॥

ਅਨਹਦ ਸਬਦਿ ਸੁਹਾਵਣੇ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੨॥

ਅਨਹਦ ਬਾਣੀ ਪਾਈਐ ਤਹ ਹਉਮੈ ਹੋਇ ਬਿਨਾਸੁ ॥

ਸਤਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਾਸੁ ॥

ਖੜਿ ਦਰਗਹ ਪੈਨਾਈਐ ਮੁਖਿ ਹਰਿ ਨਾਮ ਨਿਵਾਸੁ ॥੩॥

ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ ॥

ਤ੍ਰਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੇ ਆਇਆ ਜਗਿ ਸੋ ਖੇਲੁ ॥

sireeraag mehlaa 1.

marṅai kee chintā nahee jeevan kee nahee
aas.

ṭoo sarab jee-aa partīpaalahee laykḥai saas
giraas.

anṭar gurmukḥ ṭoo vaseh ji-o bḥaavai ṭi-o
nirjaas. ||1||

jee-aray raam japaṭ man maan.

anṭar laagee jal bujḥee paa-i-aa gurmukḥ
gi-aan. ||1|| rahaa-o.

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anṭar kee gat jāanee-ai gur milee-ai sank
uṭaar.

mu-i-aa jīṭ gḥar jaa-ee-ai ṭīṭ jeevḍi-aa mar
maar.

anhad sabad suhaavanay paa-ee-ai gur
veechaar. ||2||

anhad banee paa-ee-ai ṭah ha-umai ho-ay
binaas.

saṭgur sayvay aapnaa ha-o sad kurbaanai
ṭaas.

khārḥ dargeh painaa-ee-ai mukḥ har Naam
nivaas. ||3||

jah daykḥaa ṭah rav rahay siv saktee kaa
mayl.

ṭarihu gun bandḥee dayhuree jo aa-i-aa jag
so khayl.

ਵਿਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਹਿ ਨ ਮੇਲੁ ॥੩॥

vijogee dukh vichhurhay manmukh laheh na mayl. ||4||

ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ ਹੋਇ ॥

man bairaagee ghar vasai sach bhai raataa ho-ay.

ਗਿਆਨ ਮਹਾਰਸੁ ਭੋਗਵੈ ਬਾਹੁਤਿ ਭੁਖ ਨ ਹੋਇ ॥

gi-aan mahaaras bhogvai baahurh bhookh na ho-ay.

ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ
॥੫॥੧੮॥

naanak ih man maar mil bhee fir dukh na ho-ay. ||5||18||

SIRI RAAG MEHLA 1

Many of us some times worry too much about death and try our best, to ensure that we never have to face it. But, we don't succeed. In this *shabad*, Guru Ji educates us about the right perspective in this matter by describing the state of mind of a Guru's follower, who has attained divine knowledge.

Speaking on behalf of a person who has learnt to live as per God's will, Guru Ji says: "(O' God), I am not worried about death, nor do I crave for (a long) life. You provide sustenance to all the creatures, and You know the account of each breath and morsel of food (which a person is supposed to consume in this world). You Yourself reside in the heart of a Guru's follower, (who realizes that) You decide the fate of a person, as it pleases You."(1)

Describing how a Guru's follower instructs his own soul, Guru Ji says: "O' my dear soul, by meditating on God's Name my mind has obtained satisfaction. By Guru's grace, I have obtained such divine knowledge that the fire of desire burning within me has been extinguished."(1-pause)

So Guru Ji advises us: "By meeting the Guru (and understanding his advice), we should remove all our doubts, and realize the state of our inner self. The place or state (of salvation), which we want to reach after death, we should try to reach that state while living, by killing (conquering) our mind. Yes, we can enjoy the non-stop music of pleasing divine songs by following the Guru's teachings."(2)

Now describing the blessings obtained by a person, who has reached the stage of enjoying the non-stop celestial music in the mind, Guru Ji says: "When we are blessed (and start hearing) the non-stop divine Word, our sense of ego is destroyed. I am a sacrifice to such a person who serves (and truly follows) the Guru. The Name of God comes to reside on that person's tongue, and being taken to God's Court such a person is bestowed with a robe of honor."(3)

Now sharing his own observations about the world, Guru Ji says: "Wherever I see, I find God pervading everywhere, (and I see that this creation is) the union of spirit and energy. (Further I observe that) everyone who has come in to the world is governed by the three traits (vice, or virtue, or power). The self-conceited people, who remain alienated from God suffer pain and do not obtain union (with Him)."(4)

Still, in his mercy Guru Ji tells us how even such persons can find peace and salvation. He says, "When being imbued with God's love, the mind becomes detached (from the world), and abides in its own home (which is also the abode of God), and remains imbued with the love of the Eternal (God), then such a person enjoys the supreme delight of divine knowledge,

and no longer has hunger (for worldly things). Therefore, O' Nanak, subdue your ego and unite with God, so that you may not suffer in pain anymore.”(5-18)

The message of this *shabad* is that if we want to end all our sufferings and enjoy the celestial music of union with God, then we should destroy our ego and meditate upon God's Name with true love.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

Sireeraag mehlaa 1.

ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੋਭਾਨੁ ॥
ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ ਜਾਨੁ ॥
ਸਾਧੂ ਸਤਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥

ayhu mano moorakh lobhee-aa lobhay lagaa
lobhaan.
Sabad na bheejai saaktaa durmat aavan
jaan.
SaaDhoo satgur jay milai taa paa-ee-ai
gunee niDhaan. ||1||

ਮਨੁ ਰੇ ਹਉਮੈ ਛੋਡਿ ਗੁਮਾਨੁ ॥
ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ ਸੇਵਿ ਤੂ ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ ॥੧॥ ਰਹਾਉ
॥

man ray ha-umai chhod gumaan.
har gur sarvar sayv too paavahi dargeh
maan. ||1|| rahaa-o.

ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ ॥

raam Naam jap dinas raat gurmukh har Dhan
jaan.

ਸਭਿ ਸੁਖੁ ਹਰਿ ਰਸ ਭੋਗਣੇ ਸੰਤ ਸਭਾ ਮਿਲਿ ਗਿਆਨੁ ॥

sabh sukh har ras bhognay sant sabhaa mil
gi-aan.

ਨਿਤਿ ਅਹਿਨਿਸਿ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਸਤਗੁਰਿ ਦੀਆ ਨਾਮੁ
॥੨॥

nit ahinis har parab sayvi-aa satgur dee-aa
Naam. ||2||

ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ ਪਚਾਨੁ ॥

kookar koorh kamaa-ee-ai gur nindaa pachai
pachaan.

ਭਰਮੇ ਭੂਲਾ ਦੁਖੁ ਘਣੈ ਜਮੁ ਮਾਰਿ ਕਰੈ ਖੁਲਹਾਨੁ ॥

Bharmay bhoolaa dukh ghano jam maar
karai khulhaan.

ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਸੁਭਾਨੁ ॥੩॥

Manmukh sukh na paa-ee-ai gurmukh sukh
subhaan. ||3||

ਐਥੈ ਧੰਧੁ ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ ॥

aithai DhanDh pitaa-ee-ai sach likhat
parvaan.

ਹਰਿ ਸਜਣੁ ਗੁਰੁ ਸੇਵਦਾ ਗੁਰ ਕਰਣੀ ਪਰਧਾਨੁ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਕਰਮਿ ਸਚੈ ਨੀਸਾਣੁ ॥੪॥੧੯॥

har sajan gur sayvdaa gur karnee parDhaan.
Nanak Naam na veesrai karam sachai
neesaan. ||4||19||

SIRI RAAG MEHLA 1

While describing the state of mind of a Guru's follower, in the opening lines of the previous *shabad*, Guru Ji stated that such a person is neither worried about death, nor craves for a long life. Such a person leaves the question of the span of his life entirely to God's will.

Guru Ji begins this *shabad* by depicting the state of mind of conceited and power-hungry individuals, who are always lured by their greed for worldly wealth rather than the wealth of God's Name. Out of utter humility, he places himself among such persons, and then tries to advise his mind (and indirectly ours').

Addressing his mind (as well as ours'), he says, "O' my foolish and greedy mind, you are attached to and engrossed in greed. O' worshipper of power, you are not swayed by the (divine) Word, and due to your evil intellect, you come into and go out from this world again and again. (However, if by good fortune), we meet the saintly true Guru (and receive his guidance), then we obtain (God) the treasure of merits."(1)

Guru Ji, therefore advises himself and us, "O' my mind, give up pride and ego. Serve the Guru-God, the pool (of immortality), so that you may receive honor in God's court."(1-pause)

Continuing his advice, Guru Ji says, "O' my mind, day and night meditate upon God's Name, and through the Guru's grace realize its value, and regard God's Name as your wealth. To enjoy the elixir of God's Name in holy company and to acquire divine knowledge is like enjoying all kinds of comforts. They whom the true Guru has blessed with the gift of His Name serve God day and night."(2)

Now describing the fate of those who (unlike the Guru's followers) are always running after worldly riches, he says, "On the other hand, the one who earns his or her wage by practicing falsehood is like a dog that eats even inedible food. Such a person slanders even the Guru, and therefore suffers utter disgrace. Doubt leads that person astray, and such a person suffers in great agony. The demon of death deals very painful blows on such a person. In this way, they who follow their own mind will never obtain peace, while the Guru's followers live in peace and comfort."(3)

In closing, Guru Ji says, "Here in the world (the greedy) person remains engrossed in false pursuits, but in God's court only the account of true deeds (meditation on God's Name) is accepted. (Therefore, a Guru's follower) serves God's friend, the Guru (by following his advice), and considers the work desired by the Guru as his or her prime duty. O' Nanak, such a person never forgets God's Name: by God's grace such a person receives the stamp of approval of the Eternal God (and is accepted with honor in His court)."(4-19)

The message of this *shabad* is that instead of remaining obsessed with greed for worldly riches, we should follow the Guru's instruction: do good deeds and meditate upon God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਚੋਗੁ ਵਡਾ ਮਨ ਮਾਰਿ ॥
ਕਿਉ ਦਰਗਹ ਪਤਿ ਖਾਈਐ ਜਾ ਹਰਿ ਨ ਵਸੈ ਮਨ ਮਾਰਿ ॥
ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਖਾਈਐ ਅਗਨਿ ਮੈਰੈ ਗੁਣ ਮਾਰਿ ॥੧॥

ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥
ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥੧॥
ਚਰਾਉ ॥

ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ ॥
ਹਿੰਸਾ ਹਉਮੈ ਗੁਣੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ ॥
ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ ਗੁਰੁ ਸੰਜੋਗੁ ॥੨॥

sireeraag mehlaa 1.

ik t̥il pi-aaraa veesrai rog vadaa man maahi.
ki-o dargeh paṭ paa-ee-ai jaa har na vasai
man maahi.
gur mili-ai sukḥ paa-ee-ai agan marai gun
maahi. ||1||

man ray ahinis har gun saar.
jin khin pal Naam na veesrai tay jan virlay
sansaar. ||1|| rahaa-o.

joṭee joṭ milaa-ee-ai surṭee suraṭ sanjog.
hinsaa ha-umai gaṭ ga-ay naahee sahsaa
sog.
gurmukḥ jis har man vasai tis maylay gur
sanjog. ||2||

ਕਾਇਆ ਕਾਮਣਿ ਜੇ ਕਰੀ ਭੋਗੇ ਭੋਗਣਹਾਰੁ ॥
 ਤਿਸੁ ਸਿਉ ਨੇਹੁ ਨ ਕੀਜਈ ਜੇ ਦੀਸੈ ਚਲਣਹਾਰੁ ॥
 ਗੁਰਮੁਖਿ ਰਵਹਿ ਸੋਹਾਗਣੀ ਸੋ ਪ੍ਰਭੁ ਸੇਜ ਭਤਾਰੁ ॥੩॥

kaa-i-aa kaaman jay karee bhogay
 bhoganhaar.
 tis si-o nayhu na keej-ee jo deesai
 chalanhaar.
 gurmukh raveh sohaagane so parabh sayj
 bhataar. ||3||

ਪੰਨਾ ੨੨

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ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਜਲੁ ਪਾਇ ॥
 ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ ਅਘਾਇ ॥
 ਨਾਨਕ ਸਤਗੁਰੁ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ ਦਰਗਹ ਜਾਇ
 ॥੪॥੨੦॥

chaaray agan nivaar mar gurmukh har jal
 paa-ay.
 antar kamal pargaasi-aa amrit bhari-aa
 aghaa-ay.
 naanak satgur meet kar sach paavahi dargeh
 jaa-ay. ||4||20||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of remaining obsessed with greed for worldly riches, we should follow the Guru's instructions: do good deeds and meditate upon God's Name. In this *shabad*, he describes the attitude and state of mind of those persons who follow the above advice, and remember God at all times.

Placing himself in the position of such a Guru's follower, he says, "Even if I forsake my Beloved (God) for just one moment, I feel as if my mind is suffering from a serious malady. (I begin to think), how can I obtain honor in God's court, if He does not abide in my heart? (Therefore, I should remember that) it is only by meeting the Guru (and following his advice) that we find peace, and the fire (of desire) is extinguished by singing God's praises."(1)

Therefore advising his mind (and ours), Guru Ji says, "O' my mind, day and night sing praises of God. Very rare are (those) devotees in this world who do not forsake His Name even for a moment."(1-pause)

Describing the blessings that come from meditating upon God's Name with so much love that one merges into God Himself, he says, "When one's soul merges with the supreme Soul (or light of God), and one's mind becomes aligned with the Guru's higher mind, then violence and ego disappear, and doubt and sorrow do not torment. Whoever follows the Guru's teaching and enshrines God in the mind is blessed by union with Him."

Guru Ji explains a Guru's follower's love for God by citing the example of a young bride's love for her beloved groom. He says, "Just as a young bride surrenders herself to her spouse, similarly if a Guru's follower surrenders his or her self to God, then that follower experiences the bliss of union with God. The soul of such a bride does not fall in love with anything, which is transient, but is guided by the Guru, and enjoys God's company and pleasure."(3)

Finally Guru Ji advises, "Through the Guru's grace, one should put out all the four fires (of cruelty, attachment, wrath, and greed) by pouring the water of God's Name. (Then such a person would feel so delighted, as if within that person's heart) has blossomed forth a lotus, and that person's within would feel satiated and fulfilled. Therefore, O' Nanak, make the true Guru your friend, so that upon reaching God's court, you may obtain union with the Eternal (God)."(4-20)

The message of this *shabad* is that by following the advice of Guru (Granth Sahib Ji), we should imbue ourselves with such true and unceasing love that we do not forget His Name even for a single instant. Such a continuous love will rid us of all our evil tendencies, and will lead us to an eternal union with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ ਹਰਿ ਬੋਲਿ ॥
ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੈ ਤੋਲਿ ॥

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਐ ਰਿਦ ਮਾਣਕ ਮੋਲਿ ਅਮੋਲਿ ॥੧॥

ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ ॥
ਸਤਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ ॥੧॥
ਰਹਾਉ ॥
ਸਚੁ ਵਖਰੁ ਧਨੁ ਰਾਸਿ ਲੈ ਪਾਈਐ ਗੁਰ ਪਰਗਾਸਿ ॥

ਜਿਉ ਅਗਨਿ ਮਰੈ ਜਲਿ ਪਾਇਐ ਤਿਉ ਤ੍ਰਿਸਨਾ ਦਾਸਨਿ ਦਾਸਿ
॥
ਜਮ ਜੰਦਾਰੁ ਨ ਲਗਈ ਇਉ ਭਉਜਲੁ ਤਰੈ ਤਰਾਸਿ ॥੨॥

ਗੁਰਮੁਖਿ ਕੂਤੁ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ ਸਚ ਭਾਇ ॥

ਸਾਕਤ ਸਚੁ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥

ਸਚਿ ਰਤੇ ਗੁਰਿ ਮੇਲਿਐ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥੩॥

ਮਨ ਮਹਿ ਮਾਣਕੁ ਲਾਲੁ ਨਾਮੁ ਰਤਨੁ ਪਦਾਰਥੁ ਹੀਰੁ ॥

ਸਚੁ ਵਖਰੁ ਧਨੁ ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ ਗਹਿਰ ਗੰਭੀਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ ਹੀਰੁ ॥੪॥੨੧॥

Sireeraag mehlāa 1.

Har har japahu pi-aari-aa gurmat lay har bol.
Man sach kasvatee laa-ee-ai tūlee-ai poorai
tōl.

Keemat kinai na paa-ee-ai rid maanak mol
amol. ||1||

Bhaa-ee ray har heeraa gur maahi.
satsangat satgur paa-ee-ai ahinis sabad
salaahi. ||1|| rahaa-o.

sach vakhar Dhan raas lai paa-ee-ai gur
pargaas.

ji-o agan marai jal paa-i-ai tī-o tarisnaa
daasan daas.

jam jandaar na lag-ee i-o bha-ojal tarai
taraas. ||2||

gurmukh koorh na bhaav-ee sach ratay sach
bhaa-ay.

saakat sach na bhaav-ee koorhai koorhee
paaN-ay.

sach ratay gur mayli-ai sachay sach
samaa-ay. ||3||

man meh maanak laal Naam ratan padaarath
heer.

sach vakhar Dhan Naam hai ghat ghat gahir
gambheer.

naanak gurmukh paa-ee-ai da-i-aa karay har
heer. ||4||21||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that we should follow the advice of our Guru and imbue ourselves with such true and unceasing love that even for an instant we do not forget God's Name. In this *shabad*, he tells us how we should test the sincerity of our meditation on God's Name.

He says, "O' my dear friend, follow the instruction of the Guru and recite God's Name. We should test our mind on the touchstone of truth, and weigh it on the scales of reflection. (We should see that we are meditating sincerely on God's Name and reflecting on the Guru's words, and not just repeating the *shabads* mechanically). When we meditate with true devotion, our mind becomes a priceless jewel."(1)

Telling another invaluable secret, he says, "O' my brother (and sister), the jewel of God (the invaluable Name of God) resides in the Guru's (teaching). It is in the company of the saintly

persons that we meet the true Guru. Then we obtain God by praising Him day and night through the (Guru's) word.”(1-pause)

Using the metaphor of an ordinary door-to-door salesman, Guru Ji advises, “(O’ my friend, it is with the) capital of Truth that we buy the wealth of (God’s Name). But we only understand this through the enlightenment obtained from the Guru. Then, just as fire is extinguished with water, similarly the fire of desire is extinguished when we serve the servant of God (the Guru). Such a person is not touched by the demon of death. Such a person crosses the world-ocean, and is able to help others do so also.”(2)

Now Guru Ji compares the Guru’s followers with those who follow their own will. He says, “The Guru’s followers do not like falsehood (or run after the false worldly wealth). They are imbued with truth and attached to truth. On the other hand, the worshippers of Power (or *Maya*) do not like truth. They stand on foundations of falsehood (and their entire life revolves around falsehood). Only those who love truth are able to meet the true Guru, who unites them with the Eternal (God).”(3)

He finally observes, “God’s Name is like a precious jewel, a ruby or a diamond in everyone’s mind. The blessed God’s Name is the true merchandise, which lies deep in each and every heart. But O’ Nanak, this is obtained by the Guru’s guidance, when God (the divine) jewel showers His grace.”(4-21)

The message of this *shabad* is that if we wish to obtain the priceless commodity of God’s Name, we must find it within ourselves by singing praises of God through the words of Guru (Granth Sahib).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਭਰਮੇ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ ॥
ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਪ੍ਰਿਗੁ ਵੇਸੁ ॥
ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸੁ ॥੧॥

ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ ॥
ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥੧॥
ਰਹਾਉ ॥

ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੇਲੁ ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ ਪਾਇ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥
ਆਪੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇ ॥੨॥

ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ ॥
ਜਿਸੁ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਟਿਓ ਸੁ ਭਉਜਲਿ ਪਖੈ ਪਚਾਇ ॥

sireeraag mehlaa 1.

bharmay bhaahi na vijhvai jay bhavai
disantar days.
antar mail na utrai Dharig jeevan Dharig
vays.
hor kitai bhagat na hova-ee bin satgur kay
updays. ||1||

man ray gurmukh agan nivaar.
gur kaa kahi-aa man vasai ha-umai trisnaa
maar. ||1|| rahaa-o.

man maanak nirmol hai raam Naam pat
paa-ay.
mil satsangat har paa-ee-ai gurmukh har liv
laa-ay.
aap ga-i-aa sukha paa-i-aa mil sallai salal
samaa-ay. ||2||

jini har har Naam na chayti-o so a-ogun aavai
jaa-ay.
jis satgur purakh na bhayti-o so bha-ojal
pachai pachaa-ay.

ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੋਲੁ ਹੈ ਇਉ ਕਉਡੀ ਬਦਲੈ ਜਾਇ
॥੩॥

ih maan^{ak} jee-o nirmol hai i-o ka-udee badlai
jaa-ay. ||3||

ਜਿੰਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਸੁਜਾਣ ॥

jinna satgur ras milai say pooray purakh
sujaan.

ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ ॥

gur mil ^bha-ojal langhee-ai ^dargeh pat
parvaan.

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ ॥ ੪॥੨੨॥

naanak tay mukh ujlay Dhun upjai sabad
neesaan. ||4||22||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we wish to obtain the priceless commodity of God's Name, then we should seek it within ourselves by singing God's praises through the words of the Guru. But we see that many people still believe in visiting various pilgrimage sites, or bathing at "holy" river sites. They think that by performing such rituals they will become immaculate, and obtain union with God. In this *shabad*, Guru Ji once again emphasizes that such rituals are simply a waste of time and effort, and once again tells us the right and only way of overcoming all evil tendencies in us, so that we become worthy of union with God.

He says, "Even if one wanders through (all holy places in) the world, that person's fire (of desire) is not extinguished. Nor does wandering (and bathing at holy places) wash away the dirt (of ego) within. Cursed is that life, and cursed is that garb if it does not wash off our inner impurity. The fact is that except through the true Guru's instruction, there is no other way to perform God's devotional service (and without God's worship, one cannot become pure and worthy of His grace)." (1)

So instructing his own mind and ours, Guru Ji says, "O' my mind, following Guru's advice extinguish your fire (of desire). If the Guru's instruction is enshrined in your mind, your ego and (fire like worldly) desire would be stilled." (1-pause)

Guru Ji now shares with us some special information about our mind. He says, "The mind is an invaluable gem, like (the original uncut) jewel. By meditating upon God's Name, it obtains honor (in the same way a jewel becomes priceless after being properly cut and shaped. The way to reshape the mind and make it priceless) is by associating with the true congregation, and thus attaining union with God. Therefore, a Guru's follower always remains absorbed in love for God. When one's egoism is gone one obtains deep peace, (and becomes one with God, as if) a wave has merged with another wave." (2)

Guru Ji now shows the other side of the picture by describing the fate of those self-conceited persons who do not meditate on God's Name. He says, "They who do not contemplate God's Name will continue coming and going (in this world), because of their demerits. The person who has not met the true Guru (and followed his instruction) continues suffering and is consumed in the dreadful worldly ocean. This (human) soul is (like a priceless jewel, but without meditating on God's Name, it is being wasted, as if it is being) sold for a mere shell." (3)

Concluding his views remarks the blessings of meeting a true Guru and obtaining his guidance, he says, "They who are blessed with the pleasure (of the company) of the true Guru are perfectly enlightened and sagacious persons. On meeting the Guru we (obtain his

help, and) are able to swim across the fearful worldly ocean, and get accepted in God's court with honor. O' Nanak, the faces of those persons shine with honor in whose mind arises the (divine tune) and (the divine word) keeps playing like a drum."(4-22)

The message of this *shabad* is that if we want to reach God's court and be accepted with honor, then instead of wasting our time in useless rituals (like bathing at holy places, or observing fasts), we should concentrate on our Guru's teachings and meditate upon God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ ॥

ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ ॥
ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ ॥੧॥

ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ ਚਿਤੁ ਲਾਇ ॥
ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ਸਹੁ ਦੋਖੈ ਪਤੀਆਇ ॥੧॥ ਰਹਾਉ
॥

ਪੰਨਾ ੨੩

ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ ॥
ਖੋਟੈ ਵਣਜਿ ਵਣਜਿਐ ਮਨੁ ਤਨੁ ਖੋਟਾ ਹੋਇ ॥

ਵਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਦੂਖੁ ਘਣੇ ਨਿਤੁ ਰੋਇ ॥੨॥

ਖੋਟੇ ਪੋਤੈ ਨਾ ਪਵਹਿ ਤਿਨ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥

ਖੋਟੇ ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਖੋਟਿ ਨ ਸੀਤਿਜਿ ਕੋਇ ॥
ਖੋਟੇ ਖੋਟੁ ਕਮਾਵਣਾ ਆਇ ਗਇਆ ਪਤਿ ਖੋਇ ॥੩॥

ਨਾਨਕ ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ ॥

ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ ਤਿਨਾਹ ॥

ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ ਹਰਿ ਮਨ ਮਾਹ ॥੪॥੨੩॥

sireeraag mehlaa 1.

vanaj karahu vanjaariho vakhar layho
samaal.

taisee vasat visaahee-ai jaisee nibhai naal.
agai saahu sujaan hai laisee vasat samaal.
||1||

bhaa-ee ray raam kahhu chit laa-ay.
har jas vakhar lai chalthu saho daykhai
pat-ee-aa-ay. ||1|| rahaa-o.

SGGS P - 23

jinaa raas na sach hai ki-o tinaa sukh ho-ay.
khotai vanaj vananji-ai man tan khotaa
ho-ay.

faahee faathay mirag ji-o dookh ghano nit
ro-ay. ||2||

khotay potai naa paveh tin har gur daras na
ho-ay.

khotay jaat na pat hai khot na seejhas ko-ay.
khotay khot kamaavanaa aa-ay ga-i-aa pat
kho-ay. ||3||

naanak man samjaa-ee-ai gur kai sabad
saalaah.

raam Naam rang rat-ee-aa bhaa na bharam
tinaah.

har jap laahaa aglaa nirbha-o har man maah.
||4||23||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to reach God's court and be accepted with honor, then instead of wasting our time on useless rituals (like bathing at holy places, or observing fasts), we must concentrate on our Guru's teachings and meditate on God's Name. In other words, Guru Ji told us that if we want to please God, we should do those things, which please Him, and not those that please us or impress others about our piety. In this *shabad*, Guru Ji uses the example of a peddler (a door-to-door salesmen) to illustrate this point.

He says, “O’ dear peddlers, deal in the true merchandise (of God’s Name). Buy those goods, which will remain with you (even in the next world). The Banker (in the next world) is all wise. He would accept and put in His store, only after thoroughly examining the commodity (you wish to sell to Him).”(1)

Therefore, Guru Ji says, “O’ dear brothers, utter God’s Name with a sincere heart. Take the capital of God’s praise (His Name) from this world. So that when the Master sees it, He is truly pleased.”(1-pause)

Commenting upon the fate of those human beings who instead of God’s Name amass falsehood, Guru Ji says, “They who do not have the true capital (of God’s Name), how can they find joy and peace? By dealing in false (worldly) wares, both our mind and body become false. Then like the deer caught in a noose, (we) daily cry in immense pain.”(2)

Commenting further on the fate of false (self-conceited) persons, Guru Ji uses the example of coins. He says, “Just as false coins are not accepted in the treasury, similarly false persons do not gain entry into God’s mansion. They do not get to see the sight of the Guru God. They have no worth, recognition, or honor. No one succeeds through falsehood. The false persons who deal only in falsehood lose their honor, and continuously come and go (from this world).”(3)

Therefore, advising himself (and us), Guru Ji says, “O’ Nanak, we should instruct our mind through the Guru’s word (and God’s) praise. They who remain imbued with the love for God’s Name are not afflicted with sin or doubt of any kind. By meditating on God’s Name they gain immensely, and the fearless God comes to abide in their mind.”(4-23)

The message of this *shabad* is that like ordinary business matters, we become successful in the spiritual field only when God accepts the quality of our goods (the deeds done in life), and the sincerity of our love for Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ ॥

ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢਲਿ ਜੁਮਣਹਾਰ ॥੧॥

ਰੰਗੁ ਮਾਣਿ ਲੈ ਪਿਆਰਿਆ ਜਾ ਜੋਬਨੁ ਨਉ ਹੁਲਾ ॥

ਦਿਨ ਥੋੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ ॥੧॥ ਰਹਾਉ ॥

ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ ॥

ਹੰ ਭੀ ਵੰਞਾ ਡੁਮਣੀ ਰੋਵਾ ਝੀਣੀ ਬਾਣਿ ॥੨॥

ਕੀ ਨ ਸੁਣੇਹੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੋਇ ॥

ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ ॥੩॥

sireeraag mehlaa 1 ghar 2.

Dhan joban ar fulrhaa naathee-arhay din
chaar.

paban kayray pat j*i*-o dhal dhul jummanhaar.
||1||

rang man lai pi-aari-aa jaa joban na-o
hulaa.

din thorh-rhay thakay bha-i-aa puraanaa
cholaa. ||1|| rahaa-o.

sajan mayray rangulay jaa-ay sutay jaaran.

haN bhee vanjaa dumnee rovaa jheenee
baan. ||2||

kee na sunayhee goree-ay aapan kannee
so-ay.

lagee aavahi saahur*a*i nit na pay-ee-aa ho-ay.
||3||

ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਣੁ ਵਿਰਤੀ ਸੰਨਿ ॥
ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ ॥੪॥੨੪॥

naanak sūṭee pay-ee-ai jaan virṭee sann.
gunaa gavaa-ee ganth-rṭhee avgan chalee
bann. ||4||24||

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad* to offer real consolation and guidance to a person who was feeling deeply grieved at the death of a near and dear one.

In a very sympathetic (but realistic manner), Guru Ji says, “(O’ my friend) just as the leaves of algae on river banks, start withering and die, with the going down of water level, similarly a small beautiful flower, wealth, and youth last only for a few days.”(1)

Guru Ji then addresses us and says, “O’ my friend, as long as you are in the prime of youth, enjoy the pleasure (of God’s love), because only a few days are left with you on this earth. (Like an old dress), your body will wear down and decay, (and then you will not be able to meditate upon God).”(1-pause)

It appears that at this stage, the grieving person states the restless and painful state of her mind and says, “(O’ Guru Ji, my playful beloved has gone to sleep in the graveyard (has died, therefore I feel so depressed), that I cry in a feeble voice and say to myself: “Let me the unfortunate one should also go and sleep (in that grave).”(2)

While counseling patience, Guru Ji tells her (and us) to realize that we also must depart from this world. Comparing the human soul to a young bride, this world to her parents’ house, and the next world to her in-laws,’ he says, “O’ my dear beautiful (soul) bride, haven’t you heard with your own ears that you cannot stay in your parents’ house (this world) forever, one day you will also depart for your in-laws’ house (the next world).”(3)

Guru Ji concludes this *shabad* by giving a wake-up call to all of us who remain asleep (unaware of the approaching death). He says, “O’ my dear slumbering soul-bride, understand that you are being robbed in daylight (by your inner enemies of lust, anger, greed, attachment, and ego). In this way you will lose your merits and will depart (from this world) with the load of faults (or sins on your head).”(4-24)

The message of this *shabad* is that instead of crying at the death of our near and dear ones, we should realize that soon our own youth and life will also pass away and we would also die. Therefore, while we have youth and energy, we should fight our evil tendencies, so that when our time comes, we depart with virtues and good deeds rather than sins.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ਦੂਜਾ ੨ ॥

sireeraag mehlaa 1 ghar doojaa 2.

ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ ॥
ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ ॥੧॥

aapay rasee-aa aap ras aapay ravanhaar.
aapay hovai cholrṭhaa aapay sayj bḥaṭaar.
||1||

ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥ ਰਹਾਉ
॥

rang raṭaa mayraa saahib rav rahi-aa
bḥarpoor. ||1|| rahaa-o.

ਆਪੇ ਮਾਛੀ ਮਛਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ ॥

aapay maachḥee machḥulee aapay paanee
jaal.

ਆਪੇ ਜਾਲ ਸਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ ॥੨॥	aapay jaal mankarhaa aapay andar laal. 2
ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ ॥	aapay baho biDh rangulaa sakhee-ay mayraa laal.
ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ ॥੩॥	niṭ ravai sohaaganeē daykh hamaaraa haal. 3
ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ ॥	paranvai naanak bayntee too sarvar too hans.
ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ ॥੪॥੨੫॥	ka-ul too hai kavee-aa too hai aapay vaykh vīgas. 4 25

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji provided us the consolation and strength needed to face difficult challenges, such as the death of our near and dear ones. In this *shabad*, he acquaints us with the reality behind all the pains and pleasures of life.

First, taking the pleasing aspect of life, (such as the joy of love between a young bride and her playful spouse), he says, “(O’ my friends, God) Himself is the enjoyer, and Himself the joy. He Himself is the one who enjoys the pleasure (of love). He Himself becomes the (bride in a) charming dress, He Himself is the couch and Himself the bridegroom.”(1)

Feeling utterly amazed at the wonderful ways of God, Guru Ji says, “Imbued with love (and His own sport), my Master is pervading everywhere.”(1-pause)

Now taking the example of a fish, Guru Ji comments upon those moments when we suffer some loss, or are in physical pain. He says, “(In reality) God Himself is the fisherman, Himself the fish. He Himself is the water and Himself the net. He Himself is the metal ball of the net and Himself the bait within. (In other words, it is not us, but God Himself who is causing and suffering the pain of our worldly problems).”(2)

Now placing himself in our situation, Guru Ji says, “O’ friend, my beloved (God) is playful in many ways and enjoys the happily united (soul) brides daily. But look at me (the alienated one), how (miserable) I am!” (3)

In the end, Guru Ji addresses God and says, “O’ God, please listen to my supplication, You are the pool and You are the swan. You are the lotus (which blooms in the day) and the *Kamina* flower (which blooms at night). You yourself enjoy their sight and are pleased.”(4-25)

The message of this *shabad* is that we should accept both pain and pleasure as episodes in some wonderful drama, in which God is playing all the roles, and learn to watch these episodes as spectators, and not as heroes or victims.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

sireeraag mehlāa 1 ghar 3.

ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ
ਸਾਰਿੰਗਪਾਣੀ ॥

ih tan Dhartee beej karmaa karo salil
aapaa-o saaringpaanee.

ਮਨੁ ਕਿਰਸਾਣੁ ਹਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ
ਨਿਰਬਾਣੀ ॥੧॥

man kirsaan har ridai jammaa-ay lai i-o
paavas pad nirbaanee. ||1||

ਕਾਹੇ ਗਰਬਸਿ ਮੂੜੇ ਮਾਇਆ ॥
ਪਿਤ ਸੁਤੋ ਸਗਲ ਕਾਲਤ੍ਰ ਮਾਤਾ ਤੇਰੇ ਹੋਹਿ ਨ ਅੰਤਿ ਸਖਾਇਆ
॥ ਰਹਾਉ ॥

kaahay garbas moorhay maa-i-aa.
pit suto sagal kaaltar maataa tayray hohi na
ant sakhaa-i-aa. rahaa-o.

ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ ਆਤਮੈ ਹੋਇ
ਧਿਆਈ ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ ਬਿਗਸੈ ਮਧੁ ਆਸੁਮਾਈ
॥੨॥

bikhai bikaar dusat kirkhaa karay in taj
aatmai ho-ay Dhi-aa-ee.
jap tap sanjam hohi jab raakhay kamal bigsai
maDh aasarmaa-ee. ||2||

ਬੀਸ ਸਪਤਾਹਰੇ ਬਾਸਰੇ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੇੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ ॥
ਦਸ ਅਠਾਰ ਮੈ ਅਪਰੰਪਰੇ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਕੁ ਏਕੁ ਤਾਰੈ
॥੩॥੨੬॥

bees saptahro baasro sangrahai teen
khorhaa nit kaal saarai.
das athaar mai aprampar cheenai kahai
naanak iv ayk taarai. ||3||26||

SIRI RAAG MEHLA 1 GHAR 3

According to Dr. Bh. Vir Singh Ji, this *shabad* seems to be addressed to a pundit (Hindu priest) who owned some land and had a big family. He appeared to be well read in Hindu scriptures and was engaged in performing all kinds of religious ceremonies and rituals for a living. In his typically effective style, Guru Ji gives him true advice in his own language.

He says, “(O’ my dear friend), make this body of yours the farm, your good deeds the seed, and irrigate it with the water of (God’s) Name. Make your mind the farmer and grow the crop of God’s (Name) in your heart. In this way, you would achieve the supreme state of freedom from all worldly desires.”(1)

Referring to his pride in his wealth and family, Guru Ji says to the pundit, “O’ fool, why do you take pride in worldly wealth? Your father, sons, wife, mother and all other relatives will not be of any help in the end.”(1-pause)

Then referring to his indulgence in all kinds of sins and vices, Guru Ji says, “(O’ my friend), root out the (weeds of) worldly sins and vices (from the field of your mind). Abandoning these sins, remember God with full concentration of your mind. When God’s meditation and the practice of austerity and self-control become the guides and guardians of your heart, it will blossom like a lotus, (and you would enjoy such divine relish, as if) nectar is dripping.”(2)

Finally, referring to the performance of charitable deeds and ritualistic worship, Guru Ji says, “(The one who) every day, in all the twenty seven phases of the moon, gathers the wealth of God’s Name, in one’s study of religious books including the four *Vedas*, six *Shastras* and eighteen *Puranas* recognizes the same limitless God, Nanak says, (God) helps that person cross over the dreadful worldly ocean.”(3-26)

The message of this *shabad* is that like a good farmer, we should sow the seed of God’s Name in our hearts, and weed out all our evil passions. Further, like a true devotee we should remember God at all times, and search for Him in the study of all holy books so that He might save us in the end.

ਪੰਨਾ ੨੪
ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

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sireeraag mehlaa 1 ghar 3.

ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ
ਦੇਹਿ ਪਾਈ ॥

ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੋਜਕੁ ਮੂੜੇ ਏਵ
ਜਾਈ ॥੧॥

ਮਤੁ ਜਾਣ ਸਹਿ ਗਲੀ ਪਾਇਆ ॥

ਮਾਲ ਕੈ ਮਾਣੈ ਰੂਪ ਕੀ ਸੋਭਾ ਇਤੁ ਬਿਧੀ ਜਨਮੁ ਗਵਾਇਆ
॥੧॥ ਰਹਾਉ ॥

ਐਬ ਤਨਿ ਚਿਕੜੋ ਇਹੁ ਮਨੁ ਮੀਡਕੋ ਕਮਲ ਕੀ ਸਾਰ ਨਹੀ
ਮੂਲਿ ਪਾਈ ॥

ਭਉਰੁ ਉਸਤਾਦੁ ਨਿਤ ਭਾਖਿਆ ਬੋਲੇ ਕਿਉ ਬੂਝੈ ਜਾ ਨਹ
ਬੁਝਾਈ ॥੨॥

ਆਖਣੁ ਸੁਨਣਾ ਪਉਣ ਕੀ ਬਾਣੀ ਇਹੁ ਮਨੁ ਰਤਾ ਮਾਇਆ ॥

ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸਿੰਦੇ ਜਿਨੀ ਕਰਿ ਏਕੁ
ਧਿਆਇਆ ॥੩॥

ਤੀਹ ਕਰਿ ਰਖੇ ਪੰਜ ਕਰਿ ਸਾਥੀ ਨਾਉ ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ
ਜਾਈ ॥

ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ
॥੪॥੨੭॥

amal kar Dhartee beej sabdo kar sach kee
aab nit deh paanee.

ho-ay kirsaan eemaan jammaa-ay lai bhisat
dojak moorhay ayv jaanee. ||1||

mat jaan seh galee paa-i-aa.

maal kai maanai roop kee sobhaa it biDhee
janam gavaa-i-aa. ||1|| rahaa-o.

aib tan chikrho ih man meedko kamal kee
saar nahee mool paa-ee.

bha-ur ustaad nit bhaakhi-aa bolay ki-o
boojhai jaa nah bujhaa-ee. ||2||

aakhan sunnaa pa-un kee baneeh ih man
rataa maa-i-aa.

khasam kee nadar dilahi pasinday jinee kar
ayk Dhi-aa-i-aa. ||3||

teeh kar rakhay panj kar saathree naa-o
saitaan mat kat jaa-ee.

naanak aakhai raahi pai chalnaa maal Dhan
kit koo sanji-aahee. ||4||27||

SIRI RAAG MEHLA 1 GHAR 3

In the previous *shabad*, Guru Ji gave true guidance to a rich pundit (Hindu priest) who was engaged in farming, in addition to ritualistic worship and the study of Hindu holy books, but he was also involved in all kinds of worldly affairs.

In this *shabad*, Guru Ji delivers a similar sermon to a *Maulvi* (a Muslim cleric). Like his Hindu counterpart, the cleric also owned land, had a big family, and was engaged in the prayers and worship prescribed by his faith. In keeping with Guru Ji's style of talking to a person in his own language, here he uses Islamic terms and concepts.

First addressing the farmer in the *Maulvi*, Guru Ji says, "(O' my friend), make pious deeds your land. In this land sow the seed of your Prophet's word, and irrigate it daily with the water of truth. Becoming a (true spiritual) farmer, grow (and strengthen your faith). O' ignorant one, only in this way you will know (the truth) about heaven and hell."(1)

Referring to his sermons and lip service to *Shariat* (the Islamic laws), Guru Ji says, "(O' my friend) don't you ever think that you can attain to God by your mere words. You have simply wasted your life in the pride of wealth and splendor of beauty."(1-pause)

Explaining why even *pundits* and *maulvies* (who are supposed to be more spiritually awakened than ordinary persons), are also without true love for God, Guru Ji cites another example.

He says, "This body is like a pool in which exists a puddle of sins. In this puddle our mind lives like a frog that cannot appreciate the presence of the lotus flower in the same pool. (Similarly, our mind cannot appreciate the presence of God in our body because it is engrossed in the pursuit of sinful pleasures). Like a bumblebee, the teacher Guru repeatedly recites his sermon, but how can the mind understand, if (God) doesn't allow it to understand?"(2)

Elaborating on the above concept, he says, “(The fact is that) as long as this mind is dyed with the love of worldly wealth, all (the sermons are without any effect, as if these have been) delivered and heard like the sound of wind. Only those who are blessed with God’s grace and who are dear to His heart remember Him with single-minded devotion.”(3)

Finally, referring to the *Maulvi*’s formal prayers and fasts, Guru Ji says, “(O’ my dear *Maulvi*), even though you fast for thirty days (during the Muslim month of *Ramadan*), and say five prayers, beware lest the devil nullifies the merits of all your ritualistic deeds. Nanak says, ‘You have to walk a long journey (after death). For what purpose have you acquired (by sinful means the load of) your wealth and possessions?’”(4-27)

The message of this *shabad* is that instead of acquiring worldly riches, performing rituals, or preaching formal and empty prayers, we should do good deeds and sincerely worship God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

Sireeraag mehlāa 1 ghar 4.

ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ ਕੀਆ ਸੰਸਾਰੋ ॥

so-ee ma-ulaa jin jag ma-oli-aa hari-aa kee-aa sansaaro.

ਆਬ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣਹਾਰੋ ॥੧॥

aab khaak jin banDh rahaa-ee Dhan sirjanhaaro. ||1||

ਮਰਣਾ ਮੁਲਾ ਮਰਣਾ ॥

marnaa mulaa marnaa.

ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ ॥੧॥ ਰਹਾਉ ॥

bhee kartaarahu darnaa. ||1|| rahaa-o.

ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ ॥

taa too mulaa taa too kaajee jaaneh Naam khudaa-ee.

ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ ॥੨॥

jay bahutayraa parhi-aa hoveh ko rahai na bharee-ai paa-ee. ||2||

ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੋ ॥

so-ee kaajee jin aap taji-aa ik Naam kee-aa aaDhaaro.

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ ਸਿਰਜਣਹਾਰੋ ॥੩॥

hai bhee hosee jaa-ay na jaasee sachaa sirjanhaaro. ||3||

ਪੰਜ ਵਖਤ ਨਿਵਾਜ ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ ॥

panj vakhat nivaaj gujaareh parheh katayb kuraanaa.

ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਈ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ ॥੪॥੨੮॥

Naanak aakhai gor saday-ee rahi-o peenaa khaanaa. ||4||28||

SIRI RAAG MEHLA 1 GHAR 4

In the previous shabad, Guru Ji showed the true way of life to a *Maulvi* (a Muslim priest) who owned land and had a big family. In this *shabad*, he advises a *Mullah* (Muslim scholar and teacher), who also acts as *Qazi* (or a Muslim Judge). In addition to its divine message, this shabad is an example of literary excellence of Guru Ji’s poetry. In this hymn, words from many different languages, like *Mullah* and *Moula* (from Persian), *Moulea* (from Punjabi), and *Qazi* (from Arabic) have been used for their poetic beauty, and intrinsic original meaning.

Addressing the *Mullah*, Guru Ji says, “(O’ my friend), it is God Himself who is the real *Moula* (the Master), who made the universe blossom, and grow beautifully green. Yes, it is

He who bound land and sea together under His cosmic law, and kept them in their proper limits: amazing is that Creator!"(1)

But Guru Ji warns the *Mullah* (and us) that one-day this universe would definitely wither away, and we all would die. Therefore he says, "Remember O' *Mullah*, remember that one day we all must die. Therefore, we should always bear the (loving) fear of God (in our mind)."(1-pause)

Next Guru Ji tells that *Mullah* how he can justify his rank and status. He says, "(O' my friend), you will be deemed the (true) *Mullah* and (true) *Qazi* if you know and realize God's Name. Even if one is very learned, still one has to leave this world when (the allotted span of one's life is over, or) the cup of one's life is full."(2)

Now referring to the intrinsic and original meaning of the word *Qazi*, Guru Ji says, "(O' my friend), only that person is a (true) *Qazi* who has ended the ego and made God's Name (the divine enlightenment and love) the life support. (Furthermore, one should firmly believe that) the eternal Creator is present now, would always be there, He is neither born, nor dies, (nor perishes)."(3)

Guru Ji warns the *Mullah* (and us) against feeling proud or conceited about superficial devoutness and religiosity. He says, "You say your *Nimaaz* (prayer) five times a day, read the *Quran* and other holy books, (but still you are not free from the fear of death). Remember that your (death is so imminent, as if your) grave is calling you, and all your eating and drinking will soon come to an end."(4-28)

The message of this *shabad* is that we should keep in mind that at any moment God could call us, and ask us to give an account of our deeds in this life. Therefore, instead of feeling proud and conceited that we recite the prescribed prayers daily and study the scriptures regularly, we should concentrate more on remembering God with a sincere heart and performing virtuous deeds.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ ॥
ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਣਿਆਲਿ ॥
ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ ॥
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੧॥

ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ ॥
ਰਉ ਬਿਗੜੈ ਰੂਪਿ ਰਹਾ ਬਿਕਰਾਲ ॥
ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ ॥
ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ ॥

ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ ॥
ਪਰ ਘਰੁ ਜੋਹੀ ਨੀਚ ਸਨਾਤਿ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ ॥
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੨॥

ਫਾਹੀ ਸੁਰਤਿ ਮਲੂਕੀ ਵੇਸੁ ॥

sireeraag mehlaa 1 ghar 4.

ayk su-aan du-ay su-aanee naal.
bhalkay bha-ukahi sadaa ba-i-aal.
koorh chhuraa muthaa murdaar.
Dhaanak roop rahaa kartaar. ||1||

mai pat kee pand na karnee kee kaar.
ha-o bighrai roop rahaa bikraal.
tayraa ayk Naam taaray sansaar.
mai aghaa aas ayho aaDhaar. ||1|| rahaa-o.

mukh ningaa aakhaa din raat.
par ghar johi neech sanaat.
kaam kroDh tan vash chandaal.
Dhaanak roop rahaa kartaar. ||2||

faahee surat malooke vays.

ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ ॥
ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ ॥
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੩॥

ha-o thagvaarhaa thagee d̥ays.
kharāa si-anaa bahutaa bhaar.
Dhaanak roop rahaa kartaar. ||3||

ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੋਰੁ ॥
ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟ ਚੋਰੁ ॥
ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ ॥
ਧਾਣਕ ਰੂਪਿ ਰਹਾ ਕਰਤਾਰ ॥੪॥੨੯॥

mai keetaa na jaataa haraamkhor.
ha-o ki-aa muhu d̥aysaa d̥usat chor.
naanak neech kahai beechaar.
Dhaanak roop rahaa kartaar. ||4||29||

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji there are three recognized methods of giving advice: in the third person, second person, or the first person. In the ‘third person’ method, the adviser discusses a person who may not be present, or discusses people in general. In the ‘second person’ style, like a teacher, one addresses a person directly, and says, “You should do this or that.” In the ‘first person’ style (which is considered the most effective, particularly when the subject concerns human weaknesses, failings, evils tendencies, the speaker blames him or herself for all such shortcomings, and instructs the self and thus indirectly others to mend their ways. Guru Ji has used each of these three styles, wherever appropriate. In this *shabad*, he uses the ‘first person’ style. Showing extreme humility, he confesses that he suffers from many serious vices.

He says, “O’ God, I am always accompanied by one male dog (greed) and two female dogs (hunger and desire), who begin barking at me for food each morning. In my hand, are the knife of falsehood, and the dead body (of others’ wealth obtained by) deception. O’ God, I keep living like a low-caste nomad huntsman”(1)

Continuing his confession on our behalf, Guru Ji says, “O’ God, I neither follow Your advice for living a life of honor, nor do any good deeds. Deformed and fearful is my appearance. But (I know that) Your one Name can save the entire world. This (belief) is now my only hope and mainstay.”(1-pause)

Guru Ji adds: “O’ God, I indulge in slander day and night. Like a low and base person, I spy on others’ houses. In my body reside the demons of lust and anger, and I live like a low caste nomad huntsman.”(2)

Dwelling further on human failings, Guru Ji says, “(O’ God) I have adorned the dress of angels, but my real intent is to entrap innocent people. I am a deceiver, and I deceive the entire country. I consider myself very clever (but in fact I am carrying the weight of sin) on my head. O’ God, thus I live like a low-caste nomad huntsman.”(3)

Finally, Guru Ji says, “O God, I am an ungrateful wretch, who has not appreciated what You have done (for me). With what face will I an evil thief stand before You? This is what lowly Nanak says after deep reflection. O’ Creator, I live like a low-caste nomad huntsman.”(4-29)

The message of this *shabad* is that instead of considering ourselves very holy and religious (and expecting God to grant us a special seat in heaven because of our outward piety), we should humbly confess all our faults and sins before Him, and beseech Him to bless us with the support of His Name (His true love), so that we might be saved.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਏਕਾ ਸੁਰਤਿ ਜੇਤੋ ਹੈ ਜੀਅ ॥
ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ ॥

ਪੰਨਾ ੨੫

ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ ॥
ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ ॥੧॥

ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ ॥
ਲੈਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰੇ ਜੀਅ ਜੀਆ ਕਾ ਤੋਹਿ ॥
ਕਿਤ ਕਉ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥
ਜੇ ਤੂ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ ॥
ਤੂ ਓਨਾ ਕਾ ਤੇਰੇ ਓਹਿ ॥੨॥

ਅਸੀ ਬੋਲਵਿਗਾੜ ਵਿਗਾੜਹ ਬੋਲ ॥
ਤੂ ਨਦਰੀ ਅਮਦਰਿ ਤੋਲਹਿ ਤੋਲ ॥
ਜਹ ਕਰਣੀ ਤਹ ਪੂਰੀ ਮਤਿ ॥
ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ ॥੩॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ ॥
ਆਪੁ ਪਛਾਣੈ ਬੂਝੈ ਸੋਇ ॥
ਗੁਰ ਪਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ ॥
ਸੋ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ ॥੪॥੩੦॥

sireeraag mehlaa 1 ghar 4.

aykaa surat jaytay hai jee-a.
surat vihoonaa ko-ay na kee-a.

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jayhee surat tayhaa tin raahu.
laykhaa iko aavhu jaahu. ||1||

kaahay jee-a karahi chaturaa-ee.
layvai dayvai dhil na paa-ee. ||1|| rahaa-o.

tayray jee-a jee-aa kaa tohi.
kit ka-o saahib aavahi rohi.
jay too saahib aavahi rohi.
too onaa kaa tayray ohi. ||2||

asee bolvigaarh vigaarhah bol.
too nadree andar toleh tol.
jah karnee tah pooree mat.
karnee baajhahu ghatay ghat. ||3||

paranvat naanak gi-aanee kaisaa ho-ay.
aap pachhaanaai boojhai so-ay.
gur parsaad karay beechaar.
so gi-aanee dargeh parvaan. ||4||30||

SIRI RAAG MEHLA 1 GHAR 4

In this *shabad*, Guru Ji expresses his feelings of utmost pity for the suffering of humanity. On one hand, he sees God's hand behind human thoughts and actions. On the other, he sees mankind's own responsibility for all suffering. So he appeals to God to take pity on the erring human beings because after all, they are all His children. At the same time, he tells us how to remain in God's good books by avoiding certain mistakes.

He says, "(O' my friends), as many are the creatures, they have all been endowed with the intellect by the same one (God). No one has been created without intellect. As is the given to people, they adopt their way of life accordingly. All their deeds are judged according to one (universal) law, (according to which) they keep coming and going (in and out of this world)." (1)

Therefore, Guru Ji asks, "O' human being, why do you try to be clever (with God? He) does not hesitate in giving or taking away (anything)." (1-pause)

Next in a very endearing manner, Guru Ji humbly addresses God (on our behalf) and says: "O' God, all the creatures are Yours and You are their (Master); why then do You get angry with them? O' Master, even if (observing their bad deeds) You feel angry, (still) they belong to You and You belong to them." (2)

Continuing his humble prayer on behalf of all mortals, Guru Ji says, “O’ God, (undoubtedly) by our foul language we make our deeds worse. But still You judge our acts with Your glance of grace. (O’ God, we know) that if one’s conduct becomes good, one’s intellect also becomes profound. But without good conducts one’s intellect remains very deficient.”(3)

Guru Ji then wonders about the qualities of a person with profound intellect, or a person of (divine) wisdom. He says: “Nanak beseeches to know: what kind of a person is a (divinely) wise person?”

Answering this question himself, he says, “(That person is a wise person), who (shedding ego) recognizes the real self and comprehends (God). By Guru’s grace, such a person reflects upon (God and His merits, and tries to mold his or her character accordingly). Such a wise person is approved in God’s court.”(4-30)

The message of this *shabad* is that we should never feel proud of our intellect, or look down upon others who are less intelligent than us. We should remember that it is God who bestows wisdom upon us all. So, we should always remain humble before God, and instead of trying to be clever with Him, we should approach God like a child and ask for His fatherly forgiveness and mercy.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

sireeraag mehlaa 1 ghar 4.

ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ ॥

tū dāree-aa-o dānaa beenaa mai
machhulee kaisay ant̃ lahaa.

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ
॥੧॥

jah jah daykhaa tah tah tū hai tujh tay
niksee foot maraa. ||1||

ਨ ਜਾਣਾ ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ ॥
ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ ਤੁਝੈ ਸਮਾਲੀ ॥੧॥ ਚਹਾਉ ॥

na jaṇaa may-o na jaṇaa jaalee.
jaa dukh laagai taa tujhai samaalee. ||1||
rahaa-o.

ਤੂ ਭਰਪੂਰਿ ਜਾਨਿਆ ਮੈ ਦੂਰਿ ॥
ਜੋ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੈ ਹਦੂਰਿ ॥
ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ ॥
ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ ॥੨॥

tū bharpoor jaani-aa mai door.
jo kachh karee so tayrai hadoor.
tū daykheh ha-o mukar paa-o.
tayrai kamm na tayrai naa-ay. ||2||

ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ ॥
ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ ਜਾਉ ॥
ਨਾਨਕੁ ਏਕ ਕਹੈ ਅਰਦਾਸਿ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ ॥੩॥

jaytaa deh taytaa ha-o khaa-o.
bi-aa dar naahee kai dar jaa-o.
naanak ayk kahai ardaas.
jee-o pind sabh tayrai paas. ||3||

ਆਪੇ ਨੇੜੈ ਦੂਰਿ ਆਪੇ ਹੀ ਆਪੇ ਮੰਝਿ ਮਿਆਨੋ ॥

aapay nayrhai door aapay hee aapay manjh
mi-aano.

ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੋ ॥

aapay vaykhai sunay aapay hee kudrat̃ karay
jahaano.

ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੋ ॥੪॥੩੧॥

jo tis bhaavai naankaa hukam so-ee
parvaano. ||4||31||

SIRI RAAG MEHLA 1 GHAR 4

In the previous *shabad*, Guru Ji gave us the message that we should never feel proud of our intellect, or look down upon others who are less intelligent than us. We should always remember

that it is God who bestows wisdom upon us all. So, we should always remain humble before God. Instead of being clever with Him we should approach God like a child, and ask for His fatherly forgiveness and mercy. In this *shabad*, he demonstrates how to approach God.

He says, “O’ God, You are like a vast river, all-knowing and all-seeing (wise and sagacious). I am a small fish, how can I understand Your limit? Wherever I look, I see You, and when I am taken out of You (the ocean), I die crying in pain.”(1)

But expressing his faith in only God and none else, he says, “O’ God, I know neither the fisherman (who separates me from You), nor the net, but whenever I am in pain, I simply call on You.”(1-pause)

Next acknowledging his utter ignorance, Guru Ji says, “O’ God, You are all-pervading, yet I have deemed You far away. In fact, whatever I do is done in Your presence. (Though) You see all my deeds; still I (try to) deny it. Neither have I done deeds ordained by You, nor do I meditate upon Your Name.”(2)

Pleading for God’s grace, Guru Ji says, “O’ God, I consume, what You give me. I do not have any other place (where I can) go (and beg). Therefore (I) Nanak, make but one supplication: that my body and soul may always remain dedicated to You.”(3)

Guru Ji concludes this *shabad* with an address to his mind and ours. He says, “(God) Himself is near, and Himself far off and in-between. He Himself hears and sees everything, and He creates this universe. Therefore (Nanak says), “Whatever is pleasing to Him, we should (cheerfully) accept that.”(4-31)

The message of this *shabad* is that we should realize that God pervades everywhere, and watches all our deeds. Instead of trying to find His end or extent, we should recognize that it is God who is the creator and ruler of the universe, and whatever He does, we should accept that cheerfully.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੪ ॥

ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ ॥
ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ ॥
ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ ॥
ਕੀਤੇ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ ॥੧॥

ਆਪੇ ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ ॥
ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ ॥੧॥ ਰਹਾਉ ॥

ਜਾ ਕੇ ਰੁਖ ਬਿਚਖ ਆਰਾਉ ॥
ਜੇਹੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ ॥
ਫਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ ॥੨॥

ਕਚੀ ਕੰਧ ਕਚਾ ਵਿਚਿ ਰਾਜੁ
ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ ॥
ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ ॥

sireeraag mehlaa 1 ghar 4.

keetaa kaha karay man maan.
dayvanhaaray kai hath daan.
bhaavai day-ay na day-ee so-ay.
keetay kai kahi-ai ki-aa ho-ay. ||1||

aapay sach bhaavai tis sach.
anDhaa kachaa kach nikach. ||1|| rahaa-o.

jaa kay rukh birakh aaraa-o.
jayhee Dhaat tayhaa tin naa-o.
ful bhaa-o fal likhi-aa paa-ay.
aap beej aapay hee khaa-ay. ||2||

kachee kanDh kachaa vich raaj.
mat aloonee fikaa saad.
naanak aanay aavai raas.

ਵਿਨੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ ॥੩॥੩੨॥

vin naavai naahee saabaas. ||3||32||

SIRI RAAG MEHLA 1 GHAR 4

In the previous *shabad*, Guru Ji gave us the message that God pervades everywhere and watches all our deeds. Instead of trying to know His extent, we should recognize that God is the creator and ruler of the universe, and whatever He does, we should accept with pleasure. But quite often, whenever we help someone we begin feeling proud, as if we were the benefactors of humanity. In this *shabad*, Guru Ji warns us against feeling conceited because of our wealth, power, or philanthropy.

He says, “All charity or gifts are in the hands of the Giver (God), then how can the created one take pride in his or her mind? It is His pleasure whether He gives or not. Nothing can be done at the bidding of the created (human being)?”(1)

Giving the essence of this *shabad*, Guru Ji says, “God Himself is Truth, and Truth pleases Him. Absolutely false and shallow is the blind (ignorant) person, (who feels arrogant on account of his or her wealth or charity).”(1-pause)

Now Guru Ji explains the nature of different human beings and their fate with an example. He says, “(The Creator), to whom belong the trees and plants, embellishes them. As is their origin (or seed), so are these named, (and they bear flowers and fruit according to the care given to them and the origin or the seed). Similar is the fate of human beings. As one sows, so does one reap. (In other words, whatever actions one does, one’s destiny is determined accordingly).”(2)

Explaining human beings actions and their consequences with another example, Guru Ji says, “This (body of ours) is like a house with weak walls. The mason (or the mind, who is like the life’s architect) is also untrained. Because of this weakness, a human being’s thinking is like a salt-less and insipid dish. Nanak says, “Only when God so wills, one is blessed with an intellect that enables him or her to accomplish anything correctly. (But) without meditating on God’s Name, (God’s) approval is not obtained.”(3-32)

The message of this *shabad* is that we should never feel proud of our wealth, power or intellect, but instead pray to God to help us to meditate on His Name and lead a righteous life.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੫ ॥

sireeraag mehlaa 1 ghar 5.

ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ ॥

achhal chhalaa-ee nah chhalai nah ghaa-o
kaṭaaraa kar sakai.

ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸੁ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲ ਪਲੈ
॥੧॥

ji-o saahib raakhai tī-o rahai is lobhee kaa
jee-o tal palai. ||1||

ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ ॥੧॥ ਰਹਾਉ ॥

bin tayl deevaa ki-o jalai. ||1|| rahaa-o.

ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ ॥

poṭhee puraān kamaa-ee-ai.

ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ ॥

bha-o vatee it̃ tan paa-ee-ai.

ਸਚੁ ਬੂਝਣੁ ਆਣਿ ਜਲਾਈਐ ॥੨॥

sach boojhan̄ aan jalaa-ee-ai. ||2||

ਇਹੁ ਤੇਲੁ ਦੀਵਾ ਇਉ ਜਲੈ ॥

ih tayl deevaa i-o jalai.

ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬ ਤਉ ਮਿਲੈ ॥੧॥ ਰਹਾਉ ॥

kar chaanan saahib ta-o milai. ||1|| rahaa-o.

ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ ॥
ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ ॥

it tan laagai baanee-aa.
sukh hovai sayv kamaanee-aa.

ਪੰਨਾ ੨੬

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ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ ॥੩॥
ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ ॥

sabh dunee-aa aavan jaanee-aa. ||3||
vich dunee-aa sayv kamaa-ee-ai.

ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ ॥
ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ ॥੪॥੩੩॥

taa dargeh baisan paa-ee-ai.
kaho naanak baah ludaa-ee-ai. ||4||33||

SIRI RAAG MEHLA 1 GHAR 5

In the previous *shabad*, Guru Ji advised us that we should never feel proud of our wealth, power or intellect: we should not let ourselves be influenced or misled by the pursuit of *Maya* (worldly wealth and power). But the fact is that *Maya* often makes people stray from the path of virtue and piety through greed or fear. Many rich and powerful people make even good people sin, by offering monetary rewards or by using threats. In this *shabad*, Guru Ji answers this question: how can we escape from being misled or deceived by *Maya* (which itself is un-deceivable)? How can a person shed fear of any force, and how can one stop the greedy mind from wavering?

First commenting on the nature of *Maya* and how it influences man's mind, Guru Ji says, "(O' my friends), neither the unperceivable (*Maya*) can be deceived, nor any dagger can injure (or neutralize its evil effect. But on its own, it has no power), it acts as the Master wishes. (Therefore), the mind of a greedy person starts wavering (for it and ultimately compromises his or her virtues or principles for its sake)." (1)

But the question is: how can one obtain such wisdom that one's mind doesn't waver when faced with worldly enticements or threats? In metaphorical terms, Guru Ji asks, "How can the lamp (of divine wisdom) be lighted without the oil (of meditation on God's Name)?" (1-pause)

Guru Ji then himself answers this question, and says, "We should live our lives according to the religious books. (This kind of practical life be the oil for the lamp of our life, in which we should) put the wick, which has been weaved with the loving fear (of God), and light it with the true (divine) understanding." (2)

Emphasizing the above idea, Guru Ji says, "This is how this lamp (of divine wisdom) is lighted. It is only when you enlighten your mind (with divine wisdom), only then God is met." (1-pause)

Now telling us the way to reach the mansion of God, Guru Ji says, "When the Guru's word shows its effect on this body (soul of ours), then we understand that by (humbly) serving God (by meditating on His Name) we receive joy and peace. (We realize that) the entire world is subject to coming and going. (Therefore, instead of worrying about the transient world, we should be devoted to God and meditate on Him, who is eternal)." (3)

In closing, Guru Ji says, “(O’ my friend), only when we serve (God) while living in this world, we obtain a place in God’s court. Then O’ Nanak, we go (to God’s court, worry free), swinging our arms.”(4-33)

The message of this *shabad* is that if we want to live a life free from greed and fear in this world and go to God’s court without any worry, then we should act upon the teachings of holy books (the Guru Granth Sahib), and meditate upon God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਹਉ ਸਤਿਗੁਰੁ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ ॥

ਸਤਿਗੁਰੁ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ ਹੈ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ ॥

ਮਨ ਚਿੰਦਿਆ ਵਰੁ ਪਾਵਣਾ ਜੋ ਇਛੈ ਸੇ ਫਲੁ ਪਾਇ ॥

ਨਾਉ ਧਿਆਈਐ ਨਾਉ ਮੰਗੀਐ ਨਾਮੇ ਸਹਜਿ ਸਮਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਹਰਿ ਰਸੁ ਚਾਖੁ ਤਿਖ ਜਾਇ ॥

ਜਿਨੀ ਗੁਰਮੁਖਿ ਚਾਖਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਰਵਿ ਰਹਿਆ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ ॥

ਹਿਰਦੈ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ ॥

ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਰਵਿ ਰਹਿਆ ਪਾਇਆ ਦਰਗਹਿ ਮਾਨੁ ॥੨॥

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ॥

ਹਉਮੈ ਮਮਤਾ ਮਾਰਿ ਕੈ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਾ ਨਾਮੇ ਲਗਾ ਪਿਆਰੁ ॥

ਸੇਈ ਸੁਖੀਏ ਚਹੁ ਜੁਗੀ ਜਿਨਾ ਨਾਮੁ ਅਖੁਟੁ ਅਪਾਰੁ ॥੩॥

ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਪਾਈਐ ਚੂਕੈ ਮੋਹ ਪਿਆਸ ॥

ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਘਰ ਹੀ ਮਾਰਿ ਉਦਾਸੁ ॥

ਜਿਨਾ ਹਰਿ ਕਾ ਸਾਦੁ ਆਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥੪॥੧॥੩੪॥

sireeraag mehlaa 3 ghar 1

ik-oNkaar satgur pargaasaa.

ha-o satgur sayvee aapnaa ik man ik chit
bhāa-ay.

satgur man kaamnaa tīrath hai jis no day-ay
bujhāa-ay.

man chingī-aa var paavnaa jo ichhai so fal
paa-ay.

naa-o Dhi-aa-ee-ai naa-o manglee-ai Naamay
sahj samaa-ay. ||1||

man mayray har ras chaakh tikh jaa-ay.

jinee gurmukh chaakhi-aa sehjay rahay
samaa-ay. ||1|| rahaa-o.

jinee satgur sayvi-aa tinee paa-i-aa Naam
niDhaan.

antār har ras rav rahi-aa chookaa man
abhimaan.

hirdai kamal pargaasi-aa laagaa sahj Dhi-aan.

man nirmal har rav rahi-aa paa-i-aa dargahi
maan. ||2||

satgur sayvan aapnaa tay viralay sansaar.

ha-umai mamtaa maar kai har raakhi-aa ur
Dhaar.

ha-o tin kai balihaarnai jinaa Naamay laagaa
pi-aar.

say-ee sukhee-ay chahu jugee jinaa Naam
akhut apaar. ||3||

gur mili-ai Naam paa-ee-ai chookai moh
pi-aas.

har saytee man rav rahi-aa ghar hee maahi
udaa.

jinaa har kaa saad aa-i-aa ha-o tin balihaarai
jaas.

naanak nadree paa-ee-ai sach Naam
guntaas. ||4||1||34||

SIRI RAAG MEHLA 3 GHAR 1

In the previous *shabad*, the first Guru (Nanak Dev Ji) advised us that if we wish to live a life free from greed and fear in this world (and go to God’s court with honor), then we should live according to the teachings of holy books and meditate upon God’s Name. In this *shabad*, the

third Guru (Amar Das Ji) shares with us the benefits of serving the Guru, by following his advice and meditating upon God's Name (due to which he was blessed with the honor of Guru ship).

He says, "I serve (and follow) my true Guru with single-minded devotion and rapt attention. The true Guru is like the wish-fulfilling place of pilgrimage, which can fulfill all the desires of our mind. (But only that person believes it) whom God Himself makes to understand (this point. By meditating on God, one) obtains the blessing one's mind desires, and obtains whatever one wishes. Therefore, we should) meditate on (God's) Name, and beg for the Name, (because) through the Name, we remain merged in a state of spiritual peace."(1)

He then says to his mind (and ours), "O' my mind, taste the essence of God's (Name. By doing so) your thirst (for worldly riches) would go away. By Guru's grace, they who have tasted this elixir, remain absorbed in a state of serenity."(1-pause)

Describing the benefits of serving the Guru, he says, "They who have served the Guru (by following his advice), have obtained the treasure of (God's) Name. Their heart remains saturated with God's nectar, and gone is the arrogance of their mind. Like a lotus, their mind has blossomed (with joy), and their mind has been easily attuned (to God). Immersed in God's (love), their mind becomes pure, and they receive honor in God's court."(2)

However, Guru Ji observes, "In this world, very rare are those who serve their true Guru (and follow his advice). After stilling their ego and avarice, they have kept God enshrined in their heart. I am a sacrifice to those who are imbued with the love of God's Name, because in all the four ages (always), they alone are in peace, who have the inexhaustible (wealth of) God's Name."(3)

In conclusion, Guru Ji says, "(O' my friends), only by meeting the Guru, we obtain God's Name (or love) and our thirst and attachment (for worldly riches) is ended. Then our mind remains absorbed in God, and we become detached from the world even while living in our house. I am a sacrifice to those who relish God's Name. (But) O' Nanak, only through God's grace we obtain the treasure of the eternal Name."(4-1-34)

The message of this *shabad* is that if we wish to fulfill the desires of our heart, we should love and follow the Guru's teachings. However, the greatest blessing to ask from the Guru, is God's Name, (not worldly riches or power).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਬਹੁ ਭੋਖ ਕਰਿ ਭਰਮਾਈਐ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ ॥
ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਮਰਿ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ ॥੧॥

ਮਨੁ ਰੇ ਗ੍ਰਿਹੁ ਹੀ ਮਾਹਿ ਉਦਾਸੁ ॥
ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸੋ ਕਰੇ ਗੁਰਮੁਖਿ ਹੋਇ ਪਰਗਾਸੁ ॥੧॥
ਚਰਾਉ ॥

ਗੁਰੁ ਕੈ ਸਬਦਿ ਮਨੁ ਜੀਤਿਆ ਗਤਿ ਮੁਕਤਿ ਘਰੈ ਮਹਿ ਪਾਇ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਈਐ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥੨॥

Sireeraag mehlaa 3.

Baho bhaykh kar bharmaa-ee-ai man hirdai
kapat kamaa-ay.
har kaa mahal na paav-ee mar vistaa maahi
samaa-ay. ||1||

man ray garih hee maahi udaas.
Sach sanjam karnee so karay gurmukh ho-ay
pargaas. ||1|| rahaa-o.

gur kai sabad man jeeti-aa gat mukat gharai
meh paa-ay.
har kaa Naam Dhi-aa-ee-ai satsangat mayl
milaa-ay. ||2||

ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜੁ ਕਮਾਹਿ ॥	jay lakh istaree-aa bhog karahi nav khand raaj kamaahi.
ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ ॥੩॥	bin satgur sukh na paav-ee fir fir jonee paahi. 3
ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਜਿਨੀ ਪਹਿਰਿਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥	har haar kanth jinee pahiri-aa gur charnee chit laa-ay.
ਤਿਨਾ ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ ॥੪॥	Tinaa pichhai riDh siDh firai onaa til na tamaa-ay. 4
ਜੋ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥	jo parabh bhaavai so thee-ai avar na karna jaa-ay.
ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਨਾਮੁ ਹੈ ਹਰਿ ਦੇਵਗੁਸਹਜਿ ਸੁਭਾਇ ॥੫॥੨॥੩੫॥	jan naanak jeevai Naam lai har dayvhu sahj subhaa-ay. 5 2 35

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji gave us the message that if we want to fulfill all the desires of our heart, we should love and follow the Guru's teachings. However, the greatest blessing to ask from the Guru, is God's Name, (and not worldly riches or power). Still, there are many persons who live under the false notion that they can please God by wearing holy robes, visiting holy places, or by practicing other faith rituals. Some feel that happiness lies in enjoying worldly riches and power. In this *shabad*, Guru Ji gives his opinion about all such practices and beliefs.

He says, "By adorning many (holy) garbs, we wander (around in doubts. By doing so one starts) practicing deceit in one's heart and mind, and does not reach God's mansion. Upon death, (such a person) merges back in the filth (of despicable species)." (1)

So addressing his mind, Guru Ji says, "O' my mind, remain detached while living in the household itself. (But to acquire such a state, only that person) practices truth, continence and nobility, whose mind is enlightened by Guru's grace." (1-pause)

Describing the benefits of following Guru's instruction, he says, "One, who has conquered one's mind through the Guru's instruction, obtains salvation and deliverance even while living at home. Therefore, joining the company of saintly persons, we should meditate on God's Name." (2)

Stressing the necessity of obtaining and following Guru's guidance, he says, "Even if one cohabits with millions of women (or men), and rules over all the nine regions (of the world), still one cannot obtain peace without (following) the true Guru's (advice). Such A person will go through birth and death repeatedly." (3)

Describing the blessings of sincerely following Guru's instruction and meditating on God, Guru Ji says, "Miraculous supernatural powers are running after those who by focusing their mind on the Guru's feet (his words), wear the necklace of God's love (the meditation of His Name), but they don't have even an iota of desire (for such powers)." (4)

In conclusion, Guru Ji says, "Whatever pleases God, that comes to pass, and nothing else can be done. (O' God), slave Nanak survives, by meditating on (Your) Name, (please bless him) as per Your nature." (5-2-35)

The message of this *shabad* is that for reaching God's mansion, we do not have to forsake our households and roam about wearing holy garbs. We can reach God by leading our life according to Guru (Granth Sahib's instructions), and meditating on God's Name.

ਪੰਨਾ ੨੭

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

ਜਿਸ ਹੀ ਕੀ ਸਿਰਕਾਰ ਹੈ ਤਿਸ ਹੀ ਕਾ ਸਭੁ ਕੋਇ ॥
ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ ॥

ਅੰਤਰਿ ਜਿਸ ਕੈ ਸਚੁ ਵਸੈ ਸਚੇ ਸਚੀ ਸੋਇ ॥
ਸਚਿ ਮਿਲੈ ਸੇ ਨ ਵਿਛੁੜਹਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥੧॥

ਮੇਰੇ ਰਾਮ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਸਤਗੁਰੁ ਸਚੁ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਸਬਦਿ ਮਿਲੈ ਸੋ ਮਿਲਿ ਰਹੈ ਜਿਸ ਨਉ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥

ਦੂਜੈ ਭਾਇ ਕੇ ਨਾ ਮਿਲੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੋ ਰਹਿਆ ਸਮਾਇ ॥
ਜਿਸ ਨਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਸੋ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ॥੨॥

ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ॥

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਭਰਮਿ ਭ੍ਰਮਿ ਹੋਇ ਖੁਆਰੁ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੋਟਣਹਾਰੁ ॥੩॥

ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ ॥

ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ ॥

ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਇ ਜੋਤੀ ਜੋਤੀ ਸਮਾਇ ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਗੁਰੁ ਮਿਲਿਆ ਆਇ ॥੪॥

ਮਨ ਭੁਖਾ ਭੁਖਾ ਮਤ ਕਰਹਿ ਮਤ ਤੂ ਕਰਹਿ ਪ੍ਰਕਾਰ ॥

ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਸਿਰੀ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥

ਨਿਰਭਉ ਸਦਾ ਦਇਆਲੁ ਹੈ ਸਭਨਾ ਕਰਦਾ ਸਾਰ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥੫॥੩॥੩੬॥

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sireeraag mehlaa 3 ghar 1.

jis hee kee sirkaar hai tis hee kaa sabh ko-ay.
gurmukh kaar kamaavnee sach ghat pargat
ho-ay.

antar jis kai sach vasai sachay sachee so-ay.
sach milay say na vichhurheh tin nij ghar
vaaaa ho-ay. ||1||

mayray raam mai har bin avar na ko-ay.
satgur sach parabh nirmalaa sabaḍ milaavaa
ho-ay.||1|| rahaa-o.

sabaḍ milai so mil rahai jis na-o aapay la-ay
milaa-ay.

ḍoojai bhāa-ay ko naa milai fir fir aavai
jaa-ay.

sabh meh ik varatḍaa ayko rahi-aa samaa-ay.
jis na-o aap ḍa-i-aal ho-ay so gurmukh Naam
samaa-ay. ||2||

maṭ buḍh bhavee na bujh-ee antar lobh
vikaar.

lakh cha-oraaseeh bharamday bharam
bharam ho-ay khu-aar.

poorab likhi-aa kamaavanāa ko-ay na
maytanhaar. ||3||

satgur kee sayvaa gaakh-rhee sir deejai aap
gavaa-ay.

sabaḍ mileh taa har milai sayvaa pavai sabh
thaa-ay.

paaras parsi-ai paaras ho-ay jotee jot
samaa-ay.

jīn ka-o poorab likhi-aa tin satgur mili-aa
aa-ay. ||4||

man bhukhaa bhukhaa maṭ karahi maṭ too
karahi pookaar.

lakh cha-oraaseeh jin siree sabhsai ḍay-ay
aDhaar.

nirbha-o sḍaa da-i-aal hai sabhnaa kardaa
saar.

naanak gurmukh bujhee-ai paa-ee-ai mokh
ḍu-aar. ||5||3||36||

SIRI RAAG MEHLA 3 GHAR 1

In the previous *shabad*, Guru Ji advised us that we should not forsake our households and roam about wearing religious garbs. Instead we should seek the refuge of the Guru, and lead our life as per his instructions and meditate upon God's Name.

Explaining the above point with an example, he says, "That (God), whose kingdom is this (world), everyone is (obedient to Him). By doing deeds in accordance with the Guru's advice, that Eternal (God) becomes manifest in the heart. In whose mind abides the Eternal (God), that person earns everlasting glory. They who meet the Eternal (God) do not separate from Him again, and they reside in their own home (in the heart, which is also the abode of God)." (1)

Therefore addressing God, Guru Ji says, "O' my God, I do not have anyone else except You. The true Guru (is the embodiment of the) Eternal (God), and through his word union with God is obtained." (1-pause)

Elaborating on the above point, Guru Ji says, "One who remains attuned to the (Guru's) word remains united (with God, but only that person remains united) whom God Himself unites. No person can unite with God while being attached to the love of other (worldly things), therefore such a person keeps coming and going (in and out of this world) again and again. The one (God) resides in all hearts, and pervades everywhere. The person upon whom God is merciful, by Guru's grace that person remains absorbed in (God's) Name." (2)

Guru Ji next comments upon the learned people, who instead of truly meditating on God's Name try to show off their scholarship by entering into controversies. He says, "The pundits (scholars) and astrologers read more and more books, and then enter into (useless) discussions. But owing to their corrupted understanding and intellect, and the vice of greed residing in them, they fail to realize the truth. So they continue to wander through millions (of existences), and are ruined in wandering. (But it is not under their control, because) they have to act according to their pre-ordained destiny, which no one can erase." (3)

Now Guru Ji frankly acknowledges that it is very difficult to serve the Guru and follow his teachings. Therefore, he says, "The service (following the advice) of the true Guru is very difficult, because shedding our self-conceit, we have to surrender our head (our very life. It is only after such service that a person truly understands the Guru's word.) It is only when one is united with the (Guru's) word that one attains God and one's (devotion) becomes fruitful. (It is believed that by touching the philosopher's stone a piece of iron becomes gold, but the Guru is such a) philosopher's stone: by becoming attuned to him, the person becomes the philosopher's stone (or the Guru himself), and his light merges in the (supreme) Light (of God. However), only those persons in whose fate is so written are blessed with the company (or guidance) of the true Guru." (4)

But instead of trying to follow the Guru's advice and meditating on God's Name, most of us make excuses: such as, we cannot devote time to do God's devotion because we must spend our time earning our livelihood, otherwise our family will starve to death. Commenting on such false pretenses of the mind, Guru Ji says, "O' my mind, don't keep saying that you are hungry (or your family is hungry, and) keep crying. (Rest assured that) God, who has created the world of millions of species, sustains them also. The fearless God is always merciful and takes care of all. But, O' Nanak, it is only by following the Guru's guidance that we understand (this concept), and obtain the door to salvation." (5-3-36)

The message of this *shabad* is that we should have faith in God, that He is merciful and takes care of all. Our aim in life should be to reunite with Him, and attain salvation from repeated births and deaths. The best way to unite with God is to follow the holy word or the teachings of the Guru (Granth Sahib Ji) and meditate on God's Name.

ਜਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥
ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ ਗੁਣਤਾਸੁ ॥
ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥
ਹਿਰਦੈ ਜਿਨ ਕੈ ਹਰਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਹੈ ਪਰਗਾਸੁ ॥੧॥

ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਿਰਮਲੁ ਧਿਆਇ ॥
ਪੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਸੇ ਗੁਰਮੁਖਿ ਰਹੇ ਲਿਵ
ਲਾਇ ॥੧॥ ਰਹਾਉ ॥

ਹਰਿ ਸੰਤਹੁ ਦੇਖਹੁ ਨਦਰਿ ਕਰਿ ਨਿਕਟਿ ਵਸੈ ਭਰਪੂਰਿ ॥
ਗੁਰਮਤਿ ਜਿਨੀ ਪਛਾਣਿਆ ਸੇ ਦੇਖਹਿ ਸਦਾ ਹਦੂਰਿ ॥
ਜਿਨ ਗੁਣ ਤਿਨ ਸਦ ਮਨਿ ਵਸੈ ਅਉਗੁਣਵੰਤਿਆ ਦੂਰਿ ॥
ਮਨਮੁਖ ਗੁਣ ਤੈ ਬਾਹਰੇ ਬਿਨੁ ਨਾਵੈ ਮਰਦੇ ਝੂਰਿ ॥੨॥

ਜਿਨ ਸਬਦਿ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਧਿਆਇਆ ਹਰਿ
ਸੋਇ ॥
ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥
ਕੂੜਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਬਿਨਸਿ ਜਾਇ ਦੁਖੁ ਹੋਇ ॥
ਜਿਸੁ ਅੰਦਰਿ ਨਾਮ ਪ੍ਰਗਾਸੁ ਹੈ ਓਹੁ ਸਦਾ ਸਦਾ ਬਿਰੁ ਹੋਇ
॥੩॥

ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੇ ਲਿਵ ਲਾਇ
॥

ਪੰਨਾ ੨੮

ਪਗਿ ਖਿਸਿਐ ਰਹਣਾ ਨਹੀ ਆਗੈ ਠਉਰੁ ਨ ਪਾਇ ॥
ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ ॥
ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੇ ਉਬਰੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੪॥

ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ ॥
ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਸੇਵ ਪਈ ਤਿਨ ਥਾਇ ॥

Sireeraag mehlā 3.

jinee sun kai mani-aa tīnaa nij ghar vaas.
Gurmatēe saalaahi sach har paa-i-aa
gunṭaas.
sabad ratay say nirmalay ha-o sad balihaarai
jaas.
hirdai jin kai har vasai tit ghat hai pargaas.
||1||

man mayray har har nirmal Dhi-aa-ay.
Dhur mastak jin ka-o likhi-aa say gurmukh
rahay liv laa-ay. ||1|| rahaa-o.

har santahu daykhu nahar kar nikat vasai
bharpoor.
Gurmat jinee pachhaani-aa say daykheh
sadaa hadoor.
jin gun tin sad man vasai a-ugunvanti-aa
door.
Manmukh gun tai baahray bin naavai margay
jhoor. ||2||

jin sabad guroo sun mani-aa tin man
Dhi-aa-I-aa har so-ay.
an-din bhagtee rati-aa man tan nirmal ho-ay.
koorhaa rang kasumbh kaa binas jaa-ay dukh
ro-ay.
jis andar naam pargaas hai oh sadaa sadaa
thir ho-ay. ||3||

ih janam padaaraṭh paa-ay kai har naam na
chaytai liv laa-ay.

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pag khisi-ai rahnaa nahee aagai th-ur na
paa-ay.
oh vaylaa hath na aavee ant ga-i-aa
pachhuta-ay.
jis nadar karay so ubrai har saytee liv laa-ay.
||4||

daykhaa daykhee sabh karay manmukh
boojh na paa-ay.
jin gurmukh hirdaa suDh hai sayv pa-ee tin
thaa-ay.

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਨਿਤ ਪੜਹਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਮਾਇ ॥	har gun gaavahi har nit parheh har gun gaa-ay samaa-ay.
ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੫॥੪॥੩੭॥	naanak tin kee baanee sadaa sach hai je naam rahay liv laa-ay. 5 4 37

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji told us that the best way to unite with God is to follow the holy word or the teachings of the Guru (Granth Sahib Ji) and meditate on God's Name. In this *shabad*, he describes the blessings obtained by those, who listen to the Guru's word and believe in it (by convincing their minds to meditate on God's Name).

He says, "Upon listening to the Guru's word, they who have obeyed (the advice given in it), have obtained abode in their own home (of the heart, in which God also resides). By following the Guru's instruction, they praise the Eternal (God), and in this way have attained God, the treasure of virtues. They who are imbued with the (Guru's) word are immaculate; I am always a sacrifice to them. They in whose hearts resides God, in their hearts is the (divine) enlightenment."(1)

For this reason, Guru Ji says to his mind (and ours): "O' my mind, meditate on the immaculate God. But only those Guru's followers are truly attached to God in whose destiny it is so written from the very beginning." (1-pause)

Next addressing us in a most respectful and friendly manner, Guru Ji says, "O' devotees of God, look with a searching glance, that God abides close-by and pervades everywhere. They, who recognize God through the Guru's teachings, see Him always present before them. God always abides in the hearts of those who possess virtues. However, He remains far from those who are full of demerits vicious. Those self-conceited persons bereft of virtues, who do not meditate upon God's Name, die repenting."(2)

Elaborating on the above thoughts, he says, "There are those who, after listening to the Guru's word, have acted upon it and have remembered God in their hearts. (They have realized that) becoming imbued night and day with devotion to God, mind and body become pure. Like the false and transient color of safflower, (false is the delight of worldly pleasures), one weeps miserably when such delight disappears. But the person who has the light of God's Name (divine knowledge, in the heart) always remains steadfast (and stable)."(3)

Guru Ji therefore cautions us and says: "Upon receiving this invaluable life, many people do not remember God's Name with dedication. (They do not realize that) when their foot slips (when death comes), they will not be able to stay in this world and will find no place to rest in the next. Further, they will not be able to regain this lost opportunity, and therefore in the end they will leave this world in a state of repentance. But the person upon whom God casts His gracious glance remains imbued with love for God, and will be saved."(4)

Guru Ji finally comments on those who make a show of being devoted to God, but do not have real love for Him. Regarding such persons, he says, "Imitating others, all perform God's worship in imitation of others, but the self-willed do not obtain true understanding (how to reflect upon God's Name). But, the service or devotion of the Guru's followers blessed with pure hearts shall find acceptance with God. They sing God's praises, and by reading and singing daily about His glories, they remain absorbed in Him. O' Nanak, ever true is the word of those who remain devoted to God's Name."(5-4-37)

The message of this *shabad* is that if we wish to be united with God, then we must listen to the Guru's word, have faith in it, and act upon it. We should always remain imbued with true love for God's Name and sing His praise.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰਿ ॥
ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥
ੳਇ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਸਦਾ ਸਚੈ ਨਾਮਿ ਧਿਆਰਿ ॥੧॥

jinee ik man *Naam Dhi-aa-i-aa* gurmatee
veechaar.
tin kay mukh sad ujlay tit sachai darbaar.
o-ay amrit peeveh sadaa sadaa sachai *Naam*
pi-aar. ||1||

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ ॥
ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ ਕਵੈ ਧੋਇ ॥੧॥
ਰਹਾਉ ॥

bhāa-ee ray gurmukh sadaa pat ho-ay.
har har sadaa *Dhi-aa-ee-ai* mal ha-umai
kadhai *Dho-ay*. ||1|| rahaa-o.

ਮਨਮੁਖ ਨਾਮੁ ਨ ਜਾਣਨੀ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਜਾਇ ॥
ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਲਾਗੇ ਦੂਜੈ ਭਾਇ ॥
ਵਿਸਟਾ ਕੇ ਕੀਤੇ ਪਵਹਿ ਵਿਚਿ ਵਿਸਟਾ ਸੇ ਵਿਸਟਾ ਮਾਰਿ
ਸਮਾਇ ॥੨॥
ਤਿਨ ਕਾ ਜਨਮੁ ਸਫਲੁ ਹੈ ਜੇ ਚਲਹਿ ਸਤਗੁਰ ਭਾਇ ॥

manmukh *Naam* na jaannee vin naavai pat
jaa-ay.
sabdai saad na aa-i-o laagay doojai bhāa-ay.
vistaa kay keerhay paveh vich vistaa say
vistaa maahi samaa-ay. ||2||
tin kaa janam safal hai jo chaleh satgur
bhāa-ay.

ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਿਸ ਨਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ
॥੩॥

kul udhaareh aapnaa *Dhan janaydee* maa-ay.
har har *Naam Dhi-aa-ee-ai* jis na-o kirpaa
karay rajaa-ay. ||3||

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥
ੳਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ ਸਮਾਇ ॥
ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰਮਤੀ ਹਰਿ ਧਿਆਇ
॥੪॥੫॥੩੮॥

jinee gurmukh *Naam Dhi-aa-i-aa* vichahu aap
gavaa-ay.
o-ay andrahu baahrahu nirmalay sachay sach
samaa-ay.
naanak aa-ay say parvaan heh jin gurmatee
har *Dhi-aa-ay*. ||4||5||38||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we wish to be united with God, then we must listen to the Guru's word, have faith in it, and act upon it. We should always remain imbued with true love for God's Name and sing His praise. In this *shabad*, he elaborates on the blessings of meditating on God's Name.

He says, "Reflecting on the Guru's instruction, they who have meditated on God's Name with a single mind, are always honored in the court of that Eternal (God). Because of their love for (God's) eternal Name, they always drink the immortalizing nectar."(1)

Therefore, Guru Ji says to us, "O' brothers, one is always honored by following Guru's advice. (Following his instruction), we should always contemplate on God, so that the filth of our ego may be washed off." (1-pause)

But there are many self-conceited persons who do not care about the Guru's instructions. Regarding such people, Guru Ji says, "The self-willed do not contemplate on God's Name,

and without His Name they lose their honor. They do not relish God's Name; they are attached to the love of the other (worldly wealth and power). They are like worms of filth, so they fall in filth, and are consumed in the filth (of sins) itself."(2)

However, there are some who listen to the Guru, and act upon his advice. Describing the blessings obtained by such Guru's followers, he says, "Approved is the life of those who live according to the true Guru's teachings. They save their lineage, and blessed is the mother who gave birth to them. Therefore, we should all meditate upon God's Name. However only that person does so upon whom God showers His grace in His will."(3)

In conclusion, Guru Ji says, "The Guru's followers, who effacing their ego have meditated upon God's Name are pure within and without. Being pure they remain merged in the Eternal (God). O' Nanak, approved is the advent of those, who following the Guru's instruction, contemplate on God."(4-5-38)

The message of this *shabad* is that we should listen to the Guru, and act upon his advice. We should meditate on God's Name with single-minded devotion. By doing so we will save not only ourselves, but also our entire lineage.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪੂਛਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਭਗਤਾ ਅਤੁਟੁ ਭੰਡਾਰੁ ॥੧॥

ਭਾਈ ਰੇ ਇਸੁ ਮਨ ਕਉ ਸਮਝਾਇ ॥

ਏ ਮਨ ਆਲਸੁ ਕਿਆ ਕਰਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰੁ ਹੈ ਜੇ ਗੁਰਮੁਖਿ ਕਰੇ ਬੀਚਾਰੁ ॥

ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਦੁਬਿਧਾ ਬੋਲੁ ਖੁਆਰੁ ॥

ਸੋ ਸੇਵਕੁ ਹਰਿ ਆਖੀਐ ਜੋ ਹਰਿ ਰਾਖੈ ਉਰਿ ਧਾਰਿ ॥

ਮਨੁ ਤਨੁ ਸਉਧੇ ਆਗੈ ਧਰੇ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ ॥

ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ ॥੩॥

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਵਿਣੁ ਕਰਮੈ ਪਾਇਆ ਨ ਜਾਇ ॥

ਪੰਨਾ ੨੯

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਜਿਸੁ ਮੇਲੇ ਸੋ ਮਿਲੈ ਹਰਿ ਆਇ ॥

Sireeraag mehlaa 3.

Har bhagtaa har Dhan raas hai gur poochh
karahi vaapaar.

Har Naam salaahan sadaa sadaa vakhhar har
Naam aDhaar.

Gur poorai har Naam drirh-aa-i-aa har
bhagtaa atut bhandaar. ||1||

Bhaa-ee ray is man ka-o samjh-aa-ay.

Ay man aalas ki-aa karahi gurmukh Naam
Dhi-aa-ay. ||1|| rahaa-o.

Har bhagat har kaa pi-aar hai jay gurmukh
karay beechaar.

Pakhand bhagat na hova-ee dubiDhaa bol
khu-aar.

So sayvak har aakhee-ai jo har raakhai ur
Dhaar.

Man tan sa-upay aagai Dharay ha-umai
vichahu maar.

Dhan gurmukh so parvaan hai je kaday na
aavai haar. |3|

Karam milai taa paa-ee-ai vin karmai paa-i-aa
na jaa-ay.

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Lakh cha-oraaseeh tarasday jis maylay so
milai har aa-ay.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ
॥੪॥੬॥੩੯॥

Naanak gurmukh har paa-i-aa sadaa har
Naam samaa-ay. ||4||6||39||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji gave us the message that we should listen to the Guru, act upon his advice, and meditate upon God's Name with single-minded devotion. By doing so we will save not only ourselves, but also our entire lineage. In this *shabad*, he elaborates on the importance of meditating upon God's Name.

He says, "For God's devotees, the wealth of God's Name is the commodity in which they deal, and under the advice of the Guru, they trade (in this commodity). They always praise God's Name, and God's Name is the support of their life. The perfect Guru has implanted God's Name in their hearts, therefore God's Name is their inexhaustible treasure."(1)

Therefore he advises us, "O' brother, counsel your mind, (and say), O' my mind: why are you lazy? Seeking Guru's guidance, meditate upon God's Name."(1-pause)

Next Guru Ji explains what devotion to God means. He says, "If following Guru's guidance, a person reflects, (that person would realize) that devotion to God is God's love. Through hypocrisy, God's worship cannot be done. Any words spoken in duality (or love for things other than God) bring nothing but harm. But, the person who has true enlightenment and divine knowledge stands out even in a crowd of hypocrites."(2)

Elaborating on the qualities of a true servant (or devotee) of God, Guru Ji says, "Only that person is called the true servant of God who always keeps God enshrined in the heart. Such a person effaces ego, and surrenders both body and mind to God. Blessed and approved is that Guru's follower, who never comes (home, God's abode, after) losing (the battle of life)."(3)

But Guru Ji cautions, "Only when (God) bestows His grace, we obtain (Him); without His grace, He cannot be attained. Millions crave union with Him, but only those are united with Him, whom He Himself unites. O' Nanak, only those Guru's followers obtain God who always remain absorbed in God's Name."(4-6-39)

The message of this *shabad* is that if we want to unite with God, we should seek the Guru's refuge and guidance. Through the Guru's teachings, we should develop true devotion and love for God. So that, someday God may shower His mercy upon us also, and unite us with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ ॥

sukh saagar har Naam hai gurmukh paa-i-aa
jaa-ay.

ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ॥

an-din Naam Dhi-aa-ee-ai sehjay Naam
samaa-ay.

ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸਿਉ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥੧॥

andar rachai har sach si-o rasnaa har gun
gaa-ay. ||1||

ਭਾਈ ਰੇ ਜਗੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ॥

bhaa-ee ray jag dukhee-aa doojai bhaa-ay.

ਗੁਰ ਸਰਣਾਈ ਸੁਖੁ ਲਹਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ॥੧॥

gur sarnaa-ee sukh laheh an-din Naam

ਰਹਾਉ ॥

Dhi-aa-ay. ||1|| rahaa-o.

ਸਾਚੇ ਮੈਲੁ ਨ ਲਾਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਧਿਆਇ ॥
ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਸਮਾਇ ॥
ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ
॥੨॥

ਮਨਮੁਖ ਮੈਲੇ ਮਲੁ ਭਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ ॥
ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ ॥
ਧਾਤੁਰ ਬਾਜੀ ਪਲਚਿ ਰਹੇ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥੩॥

ਗੁਰਮੁਖਿ ਜਪ ਤਪ ਸੰਜਮੀ ਹਰਿ ਕੈ ਨਾਮਿ ਪਿਆਰੁ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੁ
॥੪॥੧॥੪੦॥

saachay mail na laag-ee man nirmal har
Dhi-aa-ay.
gurmukh sabad pachhaanee-ai har amrit
Naam samaa-ay.
gur gi-aan parchand balaa-i-aa agi-aan
anDhayraa jaa-ay. ||2||

manmukh mailay mal bharay ha-umai
tarisnaa vikaar.
bin sabdai mail na utrai mar jameh ho-ay
khu-aar.
Dhaatur baajee palach rahay naa urvaar na
paar. ||3||

gurmukh jap tap sanjmee har kai Naam
pi-aar.
gurmukh sadaa Dhi-aa-ee-ai ayk Naam
kartaar.
naanak Naam Dhi-aa-ee-ai sabhnaa jee-aa
kaa aaDhaar. ||4||7||40||

SIRI RAAG MEHLA 3

It is a fact of life that we all try to achieve happiness in one-way or another. Most of us believe that we can achieve happiness by acquiring worldly wealth and power. Some of us try to find it through observing rituals, ceremonies or disciplines prescribed by our respective faiths. Yet, happiness eludes us all. In this *shabad*, Guru Ji explains the reasons for unhappiness, the real source of happiness, and how to obtain it.

He says, “God’s Name is (like) the ocean of joys, and it is obtained through the Guru’s grace. (What we need to do is that) following Guru’s teachings, we should) meditate on God’s Name day and night. (In this way, one) easily merges in His Name. Thus does our heart become imbued with the Eternal (God), and our tongue (automatically) sings God’s praises.”(1)

Giving the main cause of the world’s unhappiness and its cure, Guru Ji says, “O’ brother, the world is in misery because of duality (the love for worldly riches and power, rather than God). It is only by seeking the Guru’s refuge and by meditating on God’s Name day and night, that one can obtain happiness.”(1-pause)

Elaborating on the above remedy, Guru Ji says, “(When one is immersed in the love of the Eternal (God), the mind becomes pure, and) when a person with a purified mind meditates on God, then no dirt (of evil thought) can stick to that person. Through the Guru’s word we realize God, and merge in the nectar of His Name. By illuminating our inner self with the light of the Guru’s divine knowledge, all the darkness of ignorance is dispelled.”(2)

Commenting on the self-conceited persons who do not follow the Guru’s advice, but try to find happiness in worldly wealth and power, he says, “The self-willed persons are impure, and filled with the dirt of ego, (worldly) desire, and sins. This filth is not washed off without meditating on God’s Name. Therefore, they (who do not meditate on God’s Name) are ruined (in the process) of dying and being born again and again. They remain involved in the illusory play of the world, and reach neither this nor that shore.”(3)

But regarding the merits of a Guru's followers, he says, "Because of their love for God's Name, the Guru's followers have the merits of worship, penance, and restraint. (They firmly believe that) through the Guru's guidance, we should always meditate upon the Name of the one Creator. (Therefore), O' Nanak, we should meditate on the Name of that God who is the support of all beings."(4-7-40)

The message of this *shabad* is that we should understand the teachings of the Guru (Granth Sahib Ji), act upon them, and always meditate upon God's Name from the core of our heart. Then we will not only find happiness, but also achieve the very fountain of all bliss.

Detail of *shabads* M: 1=33, M: 3=7, Total=40

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sareeraag mehlaa 3.

ਮਨਮੁਖੁ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ ਨ ਹੋਇ ॥

manmukh mohi vi-aapi-aa bairaag udaasee na ho-ay.

ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ ਦਰਗਹਿ ਪਤਿ ਖੋਇ ॥

sabad na cheenai sadaa dukh har dargahi pat kho-ay.

ਹਉਮੈ ਗੁਰਮੁਖਿ ਖੋਈਐ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥੧॥

ha-umai gurmukh kho-ee-ai Naam ratay sukh ho-ay. ||1||

ਮੇਰੇ ਮਨ ਅਹਿਨਿਸਿ ਪੂਰਿ ਰਹੀ ਨਿਤ ਆਸਾ ॥

mayray man ahinis poor rahee nit aasaa.

ਸਤਗੁਰੁ ਸੇਵਿ ਮੋਹੁ ਪਰਜਲੈ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥੧॥
ਚਹਾਉ ॥

satgur sayv moh parjalai ghar hee maahi udaasaa. ||1|| rahaa-o.

ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਵੈ ਬਿਗਸੈ ਹਰਿ ਬੈਰਾਗੁ ਅੰਨੰਦੁ ॥

gurmukh karam kamaavai bigsai har bairaag anand.

ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮਾਰਿ ਨਿਚੰਦੁ ॥

ahinis bhagat karay din raatee ha-umai maar nichand.

ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਅੰਨੰਦੁ
॥੨॥

vadai bhaag satsangat paa-ee har paa-i-aa sajh anand. ||2||

ਸੋ ਸਾਧੂ ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ ॥

so saadhoo bairaagee so-ee hirdai Naam vasaa-ay.

ਅੰਤਰਿ ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥

antar laag na taamas moolay vichahu aap gavaa-ay.

ਨਾਮੁ ਨਿਪਾਨੁ ਸਤਗੁਰੁ ਦਿਖਾਲਿਆ ਹਰਿ ਰਸੁ ਪੀਆ ਅਘਾਏ
॥੩॥

Naam niDhaan satguroo dikhaali-aa har ras pee-aa aghaa-ay. ||3||

ਜਿਨਿ ਕਿਨੈ ਪਾਇਆ ਸਾਧਸੰਗਤੀ ਪੂਰੈ ਭਾਗਿ ਬੈਰਾਗਿ ॥

jin kinai paa-i-aa saadhsangtee poorai bhaag bairaag.

ਮਨਮੁਖਿ ਫਿਰਹਿ ਨ ਜਾਣਹਿ ਸਤਗੁਰੁ ਹਉਮੈ ਅੰਦਰਿ ਲਾਗਿ ॥

manmukh fireh na jaaneh satgur ha-umai andar laag.

ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ ਭੈ ਕੇਹੀ ਲਾਗਿ
॥੪॥੮॥੪੧॥

naanak sabad ratay har Naam rangaa-ay bin bhai kayhee laag. ||4||8||41||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji described the best way to find happiness. He squarely rejected the common notion of finding happiness through acquisition of material wealth and power. Yet this raises the question: what should a person do? Should one abandon all worldly wealth

and connections, and become a recluse (as advocated by many faiths)? Or is there a better way? In this *shabad*, Guru Ji provides the answer to this and many other such questions.

Pointing to the basic reason for human un-happiness, he says, “The self-conceited (human being) is so entangled in material attachment, that such a person can neither be in love with God, nor can get detached from worldly wealth. Such a person does not reflect on the (Guru’s) word, therefore, always suffers in pain and loses honor in God’s court. (We should realize that) we shed our ego by following the Guru’s instruction, and obtain happiness by being imbued with the Name.”(1)

In his humility, instead of pointing fingers towards others, Guru Ji advises his own mind and says, “O’ my mind, day and night, (you) remain filled with (worldly) desire. By serving the true Guru (and following his instructions), the attachment with worldly riches is burnt away, and even while still living in the house, we become detached (from the world).”(1-pause)

Guru Ji now comments on the life of a Guru’s follower. He says, “The Guru’s follower always does the deeds ordained by the Guru and remains delighted from within, because within that person is love for God and (spiritual) peace. (A Guru’s follower) meditates upon God day and night, and dispelling ego from within, remains carefree. By great good fortune (such a person) has found company of saintly persons and has attained to God who is embodiment of peace and bliss.”(2)

Giving the definition of a true saint and a renouncer, he says, “The real saint and renouncer is the one who enshrines God’s Name in the heart. Within (such a person) there is not the slightest touch of evil thought, and that person dispels self- (conceit) from within. The true Guru has revealed the treasure of (God’s) Name, and that person is satiated by drinking the divine elixir.”(3)

Guru Ji therefore concludes the *shabad* by unequivocally declaring, “Whosoever has attained to God, has done so by perfect good fortune, by engaging in the adoration of God in the company of saintly persons. But being afflicted with ego, the self-willed do not understand what the true Guru says, so they continue to wander (in useless places). O’ Nanak, only they are imbued with the love for God’s Name, who are imbued with the word (or advice of the Guru. But) without the fear-in-love (of God), one cannot be imbued with (the love or attachment (for God).”(4-8-41)

The message of this *shabad* is that to find true happiness and bliss, we need not renounce our family or the world. All we need to do is to rise above our worldly desires and evil impulses (particularly ego) while living in this world itself. This we can do by carefully listening to and acting upon the word and advice of Guru (Granth Sahib Ji), and by meditating on God’s Name with true love, respect and devotion in the company of saintly persons.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਘਰ ਹੀ ਸਉਦਾ ਪਾਈਐ ਅੰਤਰਿ ਸਭ ਵਥੁ ਹੋਇ ॥

ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਹੈ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥

sireeraag mehlaa 3.

ghar hee sa-udaa paa-ee-ai antar sabh vath ho-ay.

khin khin Naam samaalee-ai gurmukh paavai ko-ay.

Naam niDhaan akhut hai vadbhaag paraapat ho-ay. ||1||

ਮੇਰੇ ਮਨ ਤਜਿ ਨਿੰਦਾ ਰਉਮੈ ਅਹੰਕਾਰੁ ॥

mayray man taj ningaa ha-umai ahaNkaar.

ਪੰਨਾ ੩੦

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ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ ॥੧॥ ਰਹਾਉ
॥

har jee-o sadaa Dhi-aa-ay too gurmukh
aykankaar. ||1|| rahaa-o.

ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥

gurmukhaa kay mukh ujlay gur sabdee
beechar.

ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਇਦੇ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ ॥

halat palat sukha paa-iday jap jap ridai
muraar.

ਘਰ ਹੀ ਵਿਚਿ ਮਹਲੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ ॥੨॥

ghar hee vich mahal paa-i-aa gur sabdee
veechar. ||2||

ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ ॥
ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ ॥
ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ ॥੩॥

satgur tay jo muh fayreh mathay tin kaalay.
an-din dukh kamaavday nit johay jam jaalay.
supnai sukha na dayknee baho chintaa
parjaalay. ||3||

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਆਪੇ ਬਖਸ ਕਰੇਇ ॥

sabhnaa kaa daataa ayk hai aapay bakhas
karay-i.

ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਵਈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਇ ॥

kahnaa kichhoo na jaav-ee jis bhaavai tis
day-ay.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਆਪੇ ਜਾਣੈ ਸੋਇ ॥੪॥੯॥੪੨॥

naanak gurmukh paa-ee-ai aapay jaanai
so-ay. ||4||9||42||

SIRI RAAG MEHLA 3

In the previous *shabad* Guru Ji told us that we need not renounce our family and go to jungles or mountains to find God (the treasure of happiness). We can attain to God while living in our home itself. In this *shabad* he goes a step further.

He says, “(O’ my friends), we can obtain the commodity (of God’s Name) within our heart itself, because every commodity is contained within (our own body). We can obtain this commodity) by meditating upon God’s Name each and every moment. The treasure of God’s Name is inexhaustible, and it is obtained through great good fortune, but only a (rare) Guru’s follower obtains (this understanding).”(1)

Therefore advising himself (and indirectly us), he says, “O my mind, abandon slander, conceit and arrogance. Instead, seeking the guidance of the Guru, always meditate upon the one God.”(1-pause)

Describing the blessings obtained by those who follow the Guru’s advice and try to find God in their heart, Guru Ji says, “By reflecting upon the word of the Guru, the Guru’s followers obtain honor. By regularly meditating upon God in their heart, they enjoy peace both in this world and the next. By reflecting upon the Guru’s word, they have found the mansion (of God) within themselves.”(2)

But, regarding those who do not listen to the Guru, he says, “They who turn their faces away from the true Guru (and don’t listen to him), are disgraced. Day and night, they keep

sufferings in pain, as if they are being stalked by the demon of death for casting his noose over them. They don't find peace even in their dreams and are consumed by worry.”(3)

However, Guru Ji shows compassion even for such self-conceited ones, and shows them the way out. He says, “(O’ my brothers), the benefactor of all is the one God, and He Himself showers His gifts. He gives His gifts to whomsoever He pleases, and nothing can be said about it. (Therefore don't give up even if you have made mistakes in the past. Even now if you pray for His mercy in a sincere and humble way, He may still forgive you and bless you with happiness. However), Nanak says that only through the Guru's grace, we attain to Him, and He Himself knows (everything).”(4-9-42)

The message of this *shabad* is that regardless of our past conduct, we can still achieve real peace and happiness while living in this world. For this we must follow the Guru's guidance, and we must humbly and sincerely pray to God to bless us in the matter. Then following Guru's advice, we must rid our mind of the evils of avarice, ego and anger, and sincerely meditate upon God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਚੁ ਵਡਿਆਈ ਦੇਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥

ਇਹੁ ਮਨੁ ਧਾਵਤੁ ਤਾ ਰਹੈ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੧॥

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਮਨਿ ਵਸੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖ ਮਨੁ ਤਨੁ ਅੰਧੁ ਹੈ ਤਿਸ ਨਉ ਠਉਰ ਨ ਠਾਉ ॥

ਬਹੁ ਜੋਨੀ ਭਉਦਾ ਫਿਰੈ ਜਿਉ ਸੁੰਵੈ ਘਰਿ ਕਾਉ ॥

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਸਬਦਿ ਮਿਲੈ ਹਰਿ ਨਾਉ ॥੨॥

ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰ ॥

ਲੋਭੀ ਅਨ ਕਉ ਸੇਵਦੇ ਪਤਿ ਵੇਦਾ ਕਰੈ ਪ੍ਰਕਾਰ ॥

ਬਿਖਿਆ ਅੰਦਰਿ ਪਚਿ ਮੁਏ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥੩॥

ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਜਗਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਿ ॥

ਬਾਝਹੁ ਗੁਰੁ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ ॥

ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੪॥੧੦॥੪੩॥

sireeraag mehlaa 3.

sachaa saahib sayvee-ai sach vadi-aa-ee day-ay.

gur parsaadee man vasai ha-umai door karay-i.

ih man Dhaavat taa rahai jaa aapay nadar karay-i. ||1||

bhaa-ee ray gurmukh har Naam Dhi-aa-ay.

Naam niDhaan sad man vasai mahlee paava thaa-o. ||1|| rahaa-o.

manmukh man tan anDh hai tis na-o tha-ur na thaa-o.

baho jonee bha-udaa firai ji-o sunjaiN ghar kaa-o.

gurmat^{ee} ghat chaannaa sabad milai har naa-o. ||2||

tarai gun bikhi-aa anDh hai maa-i-aa moh gubaar.

lobhee an ka-o sayvday parh vaydaa karai pookaar.

bikhi-aa andar pach mu-ay naa urvaar na paar. ||3||

maa-i-aa mohi visaari-aa jagat pitaa partipaal.

baajhahu guroo achayt hai sabh baDhee jamkaal.

naanak gurmatee ubray sachaa Naam samaal. ||4||10||43||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji told us that regardless of our past conduct, we could still achieve real peace and happiness while living in this world. For this we must follow the Guru's guidance, and we should humbly and sincerely pray to God to bless us in the matter. Then following Guru's advice, we should rid our mind of the evils of avarice, ego and anger, and meditate upon God's Name.

In this *shabad*, he elaborates upon the blessings of meditating on God's Name, which is synonymous with serving Him. He says, "We should serve the eternal Master, because He blesses us with everlasting glory. By the Guru's grace, He comes to abide in our heart and dispels our ego. This mind ceases its wanderings (in pursuit of *Maya*) only when He Himself casts His glance of grace."(1)

Therefore, he advises, "O' brother, following Guru's guidance, meditate upon God's Name. When the treasure of His Name is enshrined in the heart, you will find a place in (God's) mansion."(1-pause)

Guru Ji then observes, "The mind and body of a self-conceited (person) becomes blind (for the sake of *Maya* or worldly attachment). Therefore, such a person doesn't find shelter or a place of rest anywhere, and like a crow scouring deserted houses continues wandering through many species. It is only by acting upon the Guru's teachings that one receives the light of divine knowledge (understanding of the right way of life), and through the (Guru's) word one obtains God's Name."(2)

Next, Guru Ji comments on the *pundits* (the religious scholars) who read their faith books like the *Vedas* and the *Simritis*, and deliver discourses. He says, "The world is getting blinded (misled) by the three modes of *Maya*, (the worldly riches and power). These are *tamas* (sloth or the darker urges), *rajas* (passion, or urge for action), and *Sativa* (or the desire for good deeds). These create a kind of fog of illusion in man's mind. (These) greedy persons may appear to be serving others through their study of *Vedas* (Hindu holy books) and giving lectures, but for the sake of earning money only. Such people are consumed by the poison (of *Maya*) and they achieve nothing in this world or in the next."(3)

In conclusion, Guru Ji says, "Owing to their attachment to worldly wealth, the world has forgotten the universal Father, the world-cherisher. Without the Guru's guidance, (the entire world) is ignorant (of the right path), and is therefore caught in death's noose. O' Nanak, only by following Guru's teachings and meditating on the eternal Name, can one be saved."(4-10-43)

The message of this *shabad* is that if we want to find salvation from the continuous pains of births and deaths, we must follow the teachings of the Guru (Granth Sahib Ji), and meditate upon God's eternal Name. Only then will we obtain everlasting happiness both in this world and the next.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਤੈ ਗੁਣ ਮਾਇਆ ਮੋਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ ਪਦੁ ਪਾਇ ॥

tarai gun maa-i-aa moh hai gurmuḁh
cha-uthaa pad paa-ay.

ਕਰਿ ਕਿਰਪਾ ਮੇਲਾਇਅਨੁ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ ॥

kar kirpaa maylaa-i-an har Naam vasi-aa man
aa-ay.

ਪੋਤੈ ਜਿਨ ਕੈ ਪੁੰਨੁ ਹੈ ਤਿਨ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ॥੧॥

potai jin kai punn hai tin satsangat
maylaa-ay. ||1||

ਭਾਈ ਰੇ ਗੁਰਮਤਿ ਸਾਚਿ ਰਹਾਉ ॥
ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਣਾ ਸਾਚੈ ਸਬਦਿ ਮਿਲਾਉ ॥੧॥ ਰਹਾਉ ॥

bhaa-ee ray gurmat saach rahaa-o.
saacho saach kamaavaṇaa saachai sabad
milaa-o. ||1|| rahaa-o.

ਜਿਨੀ ਨਾਮੁ ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ ॥
ਆਪੁ ਛੇਡਿ ਚਰਣੀ ਲਗਾ ਚਲਾ ਤਿਨ ਕੈ ਭਾਇ ॥
ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਸਰਜੇ ਨਾਮਿ ਸਮਾਇ ॥੨॥

jinee Naam pachhaani-aa tin vitahu bal
jaa- o.
aap chhod charnee lagaa chalaai tin kai
bhaa-ay.
laahaa har har Naam milai sehjay Naam
samaa-ay. ||2||

ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਪਾਈਐ ਨਾਮੁ ਨ ਪਰਾਪਤਿ ਹੋਇ ॥
ਐਸਾ ਸਤਗੁਰੁ ਲੋੜਿ ਲਹੁ ਜਿਦੁ ਪਾਈਐ ਸਚੁ ਸੋਇ ॥
ਅਸੁਰ ਸੰਘਾਰੈ ਸੁਖਿ ਵਸੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥੩॥

bin gur mahal na paa-ee-ai Naam na
paraapat ho-ay.
aisaa satgur lorh lahu jidoo paa-ee-ai sach
so-ay.
asur sanghaarai sukh vasai jo tis bhaavai so
ho-ay. ||3||

ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜੇਹਾ ਸੁਖੁ ਹੋਇ ॥
ਏਹੁ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ ਭਾਉ ਲਾਏ ਜਨੁ ਕੋਇ ॥
ਨਾਨਕ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ
॥੪॥੧੧॥੪੪॥

jayhaa satgur kar jaani-aa tayho jayhaa sukh
ho-ay.
ayhu sahsaa moolay naahee bhaa-o laa-ay
jan ko-ay.
naanak ayk jot du-ay moortee sabad
milaavaa ho-ay. ||4||11||44||

SIRI RAAG MEHLA 3

Guru Ji concluded the previous *shabad* with the remark that owing to their attachment to worldly wealth, many people forget (God) the universal Father and the world Cherisher. Without the Guru's guidance, all human beings are ignorant (of the right path). In this *shabad*, he enlightens us more about worldly attachments and tells us the right way to attain God.

He says, "(O' my friends, in this world is pervading) the attachment for *Maya* (worldly riches and power), due to which man has three kinds of inclinations or urges (for vice, virtue, or power). But a 'Guru's follower (who follows the Guru's guidance) attains to the fourth state (of *Turya* or spiritual exaltation). God's Name comes to abide in the mind of such a person, and showing His grace, God unites that person with Himself. They in whose destiny is the merit of virtues are led to the company of the saintly persons (where they learn to rise above the three states of *Maya*, and meditate upon God's Name)." (1)

Therefore, Guru Ji lovingly advises, "O' brother, following the Guru's teachings, remain merged in the love of the Eternal (God). In your daily life also practice nothing but truth and earn truthful (honest) living, and in this way through His eternal word (or Name) unite yourself with (God)." (1-pause)

Describing how much he respects such persons, and the benefits of doing that Guru Ji says, "I am a sacrifice to those who have realized the value of (God's) Name. Shedding my ego, I fall at their feet and live according to their wishes (or command. The person who does that) is blessed with the profit of God's Name, and easily merges in (God's) Name itself." (2)

Guru Ji now cautions us and says, “(O’ my friends), without the guidance of the Guru, God’s mansion is not found, and His Name is not obtained. Therefore, you should find such a true Guru, through whom you could attain that Eternal (God). Such a person subdues the inner demons (of lust, anger, greed, attachment and ego, and believes that) whatever pleases God shall come to pass.”(3)

Guru Ji concludes the *shabad* by stating another beautiful thought. He says, “As is the intensity of one’s belief (in the Guru), so is one’s happiness. There is no shred of doubt in this statement; let anyone try to love the Guru. O’ Nanak, (the Guru and God) are one Light in two forms, and it is through the word (of the Guru) that one obtains union (with this Light).”(4-11-44)

The message of this *shabad* is that we must follow the Guru’s word with the utmost love and respect, and instead of performing deeds motivated by *Maya* (worldly riches and power); we should try to lead an honest life motivated by love for God and the advice of the Guru. In this way, we will rise above the three attributes of *Maya*, and reach the fourth stage or *Turya*, which is the stage of eternal peace and bliss of union with God.

ਪੰਨਾ ੩੧

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਬਿਖਿਆ ਲੋਭਾਣੇ ਸੇਵਾ ਕਰਹਿ ਵਿਡਾਣੀ ॥

ਆਪਣਾ ਧਰਮੁ ਗਵਾਵਹਿ ਬੁਝਹਿ ਨਾਹੀ ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ ॥

ਮਨਮੁਖ ਅੰਧ ਨ ਚੇਤਹੀ ਡੂਭਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ॥੧॥

ਮਨ ਰੇ ਸਦਾ ਭਜਹੁ ਹਰਿ ਸਰਣਾਈ ॥

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਤਰਿ ਵਸੈ ਤਾ ਹਰਿ ਵਿਸਰਿ ਨ ਜਾਈ ॥੧॥
ਚਹਾਉ ॥

ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ ਕਾ ਪੁਤਲਾ ਵਿਚਿ ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ ॥

ਆਵਣੁ ਜਾਣਾ ਜੰਮਣੁ ਮਰਣਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥

ਸਤਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ॥੨॥

ਸਤਗੁਰੁ ਕੀ ਸੇਵਾ ਅਤਿ ਸੁਖਾਲੀ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ ॥

ਜਤੁ ਸਤੁ ਤਪੁ ਪਵਿਤੁ ਸਰੀਰਾ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥

ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ॥੩॥

ਜੋ ਸਤਗੁਰੁ ਕੀ ਸਰਣਾਗਤੀ ਹਉ ਤਿਨ ਕੈ ਬਲਿ ਜਾਉ ॥

ਦਰਿ ਸਚੈ ਸਚੀ ਵਡਿਆਈ ਸਹਜੇ ਸਚਿ ਸਮਾਉ ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਉ ॥੪॥੧੨॥੪੫॥

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sireeraag mehlaa 3.

amrit̃ chhod bikhī-aa lobhāanay sayvaa
karahi vīdaānee.aapṇaa Dharam gavaaveh boojhēh naahee
an-din dukh vihaānee.manmukh anḍh na chaythee doob mu-ay bin
paānee. ||1||

man ray saḍaa bhajahu har sarnāa-ee.

gur kaa sabad̃ antar̃ vasai taa har visar na
jaa-ee. ||1|| rahaa-o.ih sareer maa-i-aa kaa puṭlāa vich ha-umai
dustee paa-ee.aavan̄ jaanāa jaman manṇaa manmukh̄ paṭ
gavaāee.satgur sayv saḍaa suk̄h paa-i-aa jotēe jot̄
milaa-ee. ||2||satgur kee sayvaa aṭ suk̄haalee jo ichhay so
fal paa-ay.jaṭ̄ saṭ̄ tap pavit̄ sareeraa har har man
vasaa-ay.saḍaa anand̄ rahai ḍin raatēe mil pareetam
suk̄h paa-ay. ||3||jo satgur kee sarnāagaṭee ha-o ṭin kai bal
jaa-o.ḍar sachai sachee vadi-aa-ee sehjay sach
samaa-o.naanak nadree paa-ee-ai gurmukh̄ mayl̄
milaa-o. ||4||12||45||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that instead of performing deeds motivated by *Maya*, we should try to lead an honest life motivated by love for God and the advice of the Guru. In this way, we will rise above the three attributes of *Maya* and attain *Turya* the fourth stage of eternal peace and bliss of union with God. But still many self-willed people continue pursuing *Maya* (the worldly riches and power), and forsake the opportunity to delight in God's Name.

Commenting on the state of such self-willed or egocentric people, Guru Ji says, "Forsaking the spiritual life-giving nectar of God's Name, self-conceited people cling to the poison (of worldly riches and illusions) and serve others (instead of God). In this way, they forget the purpose of their human life. They do not realize (their folly) and their entire life passes in misery. Thus blinded with greed for *Maya*, self-willed people do not remember God (and die a spiritual death, as if they) have drowned without water."(1)

For this reason, Guru Ji addresses his mind (and ours) and says, "O' my mind, always meditate on the Name and seek God's refuge. If the Guru's word is enshrined in your mind, you will never forget God."(1-pause)

Explaining the reason why people are so influenced by *Maya*, Guru Ji says, "This body is like a robot of *Maya*, in which has been installed the demon of ego. (Because of this evil instinct), egocentric people keep going through the cycle of birth and death, and they lose their honor. However, the person who serves the true Guru (and follows his advice) attains eternal peace, and his light merges with the (supreme) Light."(2)

Many people think that serving the Guru (or acting upon the advice of the Guru) is very difficult and useless. Removing this misconception, Guru Ji says, "Service of the true Guru is extremely blissful; (by doing this), one obtains the blessings one desires. The service of the Guru brings the merits of celibacy, charity, penance and purity of the body, and enshrines God in one's mind. Such a person remains in a state of bliss day and night, and enjoys the peace of union with the beloved God."(3)

Guru Ji therefore concludes, "I am a sacrifice to those who seek the refuge of the true Guru. They obtain true honor at the door of the Eternal (Being), and imperceptibly merge into the Eternal (God Himself). But O' Nanak, it is only by God's grace that one is blessed with the opportunity of meeting such Guru's followers."(4-12-45)

The message of this *shabad* is that instead of wasting our time in pursuing worldly wealth, we should serve the true Guru by following his instructions and meditating on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ ॥

ਸੋਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ ॥

ਪਿਰ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰੁ ਬਾਰੁ ॥੧॥

sireeraag mehlaa 3.

manmukh karam kamaavnay ji-o
dohaagantan seegaar.

sayjai kant na aavee nit nit ho-ay khu-aar.

pir kaa mahal na paav-ee naa deesai ghar
baar. ||1||

ਭਾਈ ਰੇ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇ ॥
ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਜਪਿ ਰਾਮ ਨਾਮੁ ਸੁਖੁ ਪਾਇ ॥੧॥
ਚਹਾਉ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਪਿਰੁ ਰਾਖਿਆ ਉਚ ਧਾਰਿ ॥

ਮਿਠਾ ਬੋਲਹਿ ਨਿਵਿ ਚਲਹਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ ॥
ਸੋਭਾਵੰਤੀ ਸੋਹਾਗਣੀ ਜਿਨ ਗੁਰ ਕਾ ਹੇਤੁ ਅਪਾਰੁ ॥੨॥

ਪੂਰੈ ਭਾਗਿ ਸਤਗੁਰੁ ਮਿਲੈ ਜਾ ਭਾਗੈ ਕਾ ਉਦਉ ਹੋਇ ॥
ਅੰਤਰਹੁ ਦੁਖੁ ਕ੍ਰਮੁ ਕਟੀਐ ਸੁਖੁ ਪਰਾਪਤਿ ਹੋਇ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਦੁਖੁ ਨ ਪਾਵੈ ਕੋਇ ॥੩॥

ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਰਜੇ ਪਾਵੈ ਕੋਇ ॥
ਜਿਨਾ ਪਰਾਪਤਿ ਤਿਨ ਪੀਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ
॥੪॥੧੩॥੪੬॥

bhaa-ee ray ik man *Naam*Dhi-aa-ay.
santaa sangat mil rahai jap raam *Naam* sukh
paa-ay. ||1|| rahaa-o.
gurmukh sadaa sohaaganeer pir raakhi-aa ur
Dhaar.
mithaa boleh niv chaleh sayjai ravai bhaataar.
sobhaavantee sohaaganeer jin gur kaa hayt
apaar. ||2||

poorai bhaag satgur milai jaa bhaagai kaa
ud-u ho-ay.
antrahu dukhbharam katee-ai sukh paraapat
ho-ay.
gur kai bhaanai jo chalai dukh na paavai
ko-ay. ||3||

gur kay bhaanay vich amrit hai sehjay paavai
ko-ay.
jinaa paraapatin pee-aa ha-umai vichahu
kho-ay.
naanak gurmukh*Naam* Dhi-aa-ee-ai sach
milaavaa ho-ay. ||4||13||46||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji commented on those conceited people who are engrossed in amassing worldly wealth and power (rather than trying to win God's love). In this *shabad*, he comments on the conduct of another type of self-conceited people, who try to win God's love by performing rituals or wearing holy garbs instead of following the advice of the Guru. He compares such people to those brides who adorn themselves with costly clothes and cosmetics, but don't truly love their spouses, and are therefore deserted by them.

Guru Ji says, "Performing of rituals by a conceited person is like a deserted wife's embellishment of her body. Her spouse never comes to her bed, every day, (and) she feels miserable every day. She doesn't reach (her) Spouse's mansion, nor can she see His door or know His whereabouts."(1)

For this reason, Guru Ji advises us and says, "O' brother, remember God with a single mind. The person who remains united with the company of saintly persons obtains peace by meditating on God's Name."(1-pause)

Now commenting on the conduct of the Guru's disciples who follow the Guru's advice, he says, "The Guru's followers are like the eternally wedded brides who always keep their spouses enshrined in their heart. They speak sweetly with all and behave very humbly (and therefore) their Groom (always remains pleased with them and) enjoys their company. The person who has unbounded love for the Guru is like a well-respected woman enjoying marital bliss."(2)

However, Guru Ji notes, "It is only by great good fortune that one's destiny awakens, and one meets the true Guru. (On meeting the Guru, that person's) suffering and illusion are removed from within, and that person attains peace. Therefore, the person who follows the Guru's will (or advice) never suffers any pain."(3)

In conclusion, Guru Ji says: “In the Guru’s will is contained the nectar of God’s Name; however, only a rare person obtains it by slowly and steadily following the Guru’s advice. Only they who have obtained (this nectar) have partaken (it) by dispelling their ego from within. (Therefore), O’ Nanak, following the Guru’s instruction we should meditate upon God’s Name, so that we can unite with the Eternal.”(4)

The message of this *shabad* is that instead of following the dictates of our own mind, we should follow the advice of the Guru (Granth Sahib), and with true love and devotion sing praises of God in the company of saintly persons.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ ਧਰੇਇ ॥
ਸੋਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ ਸੇਈ ਕਰਮ ਕਰੇਇ ॥
ਸਹਜੇ ਸਾਚਿ ਮਿਲਾਵੜਾ ਸਾਚੁ ਵਡਾਈ ਦੇਇ ॥੧॥

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਇ ॥
ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥੧॥ ਰਹਾਉ
॥

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਕਾਮਣਿ ਦੂਜੈ ਭਾਇ ॥
ਬਿਨੁ ਗੁਰ ਨੀਦ ਨ ਆਵਈ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥
ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਈਐ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥੨॥

ਪੰਨਾ ੩੨

ਹਉ ਹਉ ਕਰਤੀ ਜਗੁ ਫਿਰੀ ਨਾ ਧਨੁ ਸੰਪੈ ਨਾਲਿ ॥
ਅੰਧੀ ਨਾਮੁ ਨ ਚੇਤਈ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ ॥
ਸਤਗੁਰਿ ਮਿਲਿਐ ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਰਿਦੈ ਸਮਾਲਿ
॥੩॥

ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਮਨੁ ਤਨੁ ਰਾਤਾ ਰੰਗ ਸਿਉ ਰਸਨਾ ਰਸਨ ਰਸਾਇ ॥
ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਜੋ ਹਰਿ ਧੁਰਿ ਛੋਡਿਆ ਲਾਇ
॥੪॥੧੪॥੪॥

sireeraag mehlaa 3.

jaa pir jaanai aapṇaa ṭan man agai
Dharay-ay.
sohaaganeē karam kamaavḍee-aa say-ee
karam karay-i.
sehjay saach milaavrhaa saach vadaa-ee
day-ay. ||1||

bḥaa-ee ray gur bin bḥagaṭ na ho-ay.
bin gur bḥagaṭ na paa-ee-ai jay lochai sabḥ
ko-ay. ||1|| rahaa-o.

lakh cha-oraaseeh fayr pa-i-aa kaaman
ḍoojai bḥaa-ay.
bin gur need na aavee ḍukḥee rain vihaa-ay.
bin sabḍai pi r na paa-ee-ai birthaa janam
gavaa-ay. ||2||

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ha-o ha-o kartee jag firee naa Dhan sampai
naal.
anDhee Naam na chayt-ee sabḥ baaDhee
jamkaal.
satgur mili-ai Dhan paa-i-aa har Naamaa
ridai samaal. ||3||

Naam ratay say nirmalay gur kai sahj
subḥaa-ay.
man ṭan raataa rang si-o rasnaa rasan
rasaa-ay.
naanak rang na utrai jo har Dhur chḥodi-aa
laa-ay. ||4||14||47||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that instead of following the dictates of our own mind, we should follow the advice of our Guru, and in the company of saintly persons sing the praises of God with true love and devotion. In this *shabad* again Guru Ji uses the example

of a bride who tries to please her groom. He compares human soul with the bride, and God with the beloved groom with whom the soul wishes to unite.

Guru Ji says, “(O’ my friends), when a soul (bride) recognizes (God) as her spouse, she surrenders her body and mind to Him. (In other words), she does the same kinds of deeds as does a truly wedded and united bride. By doing so, she imperceptibly obtains union with the Eternal (God), who blesses her with true honor.”(1)

However, Guru Ji cautions us and tells, “O’ brother, we cannot worship God without the Guru’s (guidance). Even if all may long for it, still without the Guru’s guidance, God’s worship cannot be done.”(1-pause)

Describing the fate of those who remain attached to worldly wealth, and try to attain to God without the Guru’s guidance, Guru Ji says, “The bride (soul), who remains caught in duality (the love of worldly riches) wanders through millions of existences. Without the Guru’s guidance, she finds no sleep (or rest), and spends the night (of her life) in agony. Without the (guidance of the Guru’s) word, we cannot attain God, and one wastes one’s life in vain.”(2)

Now Guru Ji comments on the state of the world in general. He says, “(The entire) world is wandering around engrossed in selfishness, but (it doesn’t realize that) accumulated wealth doesn’t accompany anyone (after death). The blind (world) does not meditate on God’s Name, and is therefore bound by the demon of death (to the perpetual pain of births and deaths). It is only by meeting the true Guru, and enshrining God’s Name in the heart, that (true) wealth is obtained.”(3)

Finally, describing the merits of imbuing oneself with the love of God’s Name, he says, “They who are imbued with the love of God’s Name, by following Guru’s instruction their life becomes naturally immaculate. Their mind and body are imbued with (God’s) love, and their tongue remains delighted with the relish of God’s Name, and their mind and body are imbued with (God’s) love. O’ Nanak, they whom God has imbued (with His love) from the very beginning, their love (for God) never fades.”(4-14-47)

The message of the *shabad* is that if we want to enjoy eternal union with God, then we should serve (and worship) Him like a loving wedded bride. But to understand the way to serve or please our Spouse, we must seek and follow the guidance of our Guru (Granth Sahib Ji).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਈ
॥

ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਸੋਈ ॥

ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ ॥੧॥

ਭਾਈ ਰੇ ਭਗਤਿਹੀਣੁ ਕਾਹੇ ਜਗਿ ਆਇਆ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥੧॥
ਰਹਾਉ ॥

sireeraag mehlaa 3.

gurmukh kirpaa karay bhagat keejai bin gur
bhagat na ho-ee.

aapai aap milaa-ay boojhai taa nirmal hovai
so-ee.

har jee-o saachaa saachee banee sabad
milaavaa ho-ee. ||1||

bhaa-ee ray bhagtiheen kaahay jag aa-i-aa.

pooray gur kee sayv na keenee birthaa
janam gavaa-i-aa. ||1|| rahaa-o.

ਆਪੇ ਜਗਜੀਵਨੁ ਸੁਖਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ॥
ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੇ ਆਖਿ ਸੁਣਾਏ ॥
ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਇ ਵਡਾਈ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥੨॥

aapay jagjeevan sukh-daata aapay bakhas
milaa-ay.
jee-a jant ay ki-aa vaychaaray ki-aa ko aakh
sunaa-ay.
gurmukh aapay day-ay vadaa-ee aapay sayv
karaa-ay. ||2||

ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥
ਸਤਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਦੀ ਕੀਮ ਨ ਪਾਈ
॥
ਹਰਿ ਪ੍ਰਭੁ ਸਖਾ ਮੀਤੁ ਪ੍ਰਭੁ ਮੇਰਾ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥੩॥

daykh kutamb mohi lobhanaa chaldi-aa naal
na jaa-ee.
satgur sayv gun niDhaan paa-i-aa tis dee
keem na paa-ee.
har parabh sakhaa meet parabh mayraa
antay ho-ay sakhaa-ee. ||3||

ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ ॥
ਹਰਿ ਜੀਉ ਦਾਤਾ ਭਗਤਿ ਵਫਲੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ
॥
ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ
॥੪॥੧੫॥੪੮॥

aapnai man chit kahai kahaa-ay bin gur aap
na jaa-ee.
har jee-o daata bhagat vachhal hai kar
kirpaa man vasaa-ee.
naanak sobhaa surat day-ay parabh aapay
gurmukh day vadi-aa-ee. ||4||15||48||

SIRI RAAG MEHLA 3

In the second stanza of the previous *shabad*, Guru Ji stated that we couldn't serve or worship God without the Guru's (guidance). In this *shabad*, he once again stresses this point and gives the reason for saying so.

He says, "We worship God, only when God shows His kindness through the Guru,; without the Guru's grace, the worship (of God) is not possible. It is only when (God) unites one with Himself that one understands (reality), and becomes immaculate (in the heart. The essence of the Guru's guidance is that) God is true, and true is His 'Bani' (or utterance). It is only through the Guru's word that union with God is obtained."(1)

In order to impress upon us the great importance of worshipping God, Guru Ji directly addresses us and says, "O' brother, why did you come to this world (at all) if you are not going to worship God? (If you have) not served the perfect Guru (by following his instructions), you have wasted your life in vain."(1-pause)

However, regarding the kindness of God, Guru Ji says, "God, the life of the world, is Himself the giver of peace, and after kindly forgiving us unites us (with Him. Otherwise), what are these helpless creatures, and what can anyone say or do? Through the Guru, (God) Himself bestows honor (on some) and yokes them to His service (and devotion)."(2)

Commenting on the attachment of human beings to their families, Guru Ji says, "Seeing one's family, one becomes engrossed in its love. (However, this family) does not accompany a person when (that person) departs (from this world). On the other hand, it is impossible to appraise the worth of the person who, by serving the true Guru, has attained (to God) the treasure of virtues. (Such a person realizes and says): "God is my friend and companion, and will be my helper in the end (at the time of my death)."(3)

Guru Ji concludes this *shabad* by stressing upon the importance of the Guru for another reason. He says, "One may say or make others say about oneself (that he or she has dispelled

ego. However), without the Guru's help, egoism doesn't go away. The bountiful God loves His devotees, and by showing mercy He enshrines (His loving devotion) in the hearts (of His devotees). O' Nanak, God Himself blesses a Guru's follower with spiritual awakening, (to worship) Him and sing His praises, and Himself confers glory."(4-15-48)

The message of the *shabad* is that it is only through the Guru that we can dispel egoism and truly worship God. Therefore, we should always pray to God to bless us with the good sense to act according to the Guru's teachings (enshrined in the holy Sri Guru Granth Sahib Ji).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਜਾਇਆ ਧੰਨੁ ਖਿਤਾ ਪਰਧਾਨੁ ॥
ਸਤਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਵਿਚਰੁ ਗਇਆ ਗੁਮਾਨੁ ॥
ਦਰਿ ਸੇਵਨਿ ਸੰਤ ਜਨ ਖੜੇ ਪਾਇਨਿ ਗੁਣੀ ਨਿਧਾਨੁ ॥੧॥

ਮੇਰੇ ਮਨ ਗੁਰ ਮੁਖਿ ਧਿਆਇ ਹਰਿ ਸੋਇ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਆਪੇ ਮਿਲਿਆ ਆਇ ॥
ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸਚੈ ਸਚਿ ਸਮਾਇਆ ਮਿਲਿ ਰਹੈ ਨ ਵਿਛੁੜਿ ਜਾਇ ॥੨॥

ਜੇ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥
ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿਆਨੁ ਸਤਗੁਰ ਪੰਨੈ ਪਾਇ ॥
ਆਪੇ ਕਾਰ ਕਰਾਇਸੀ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੩॥

ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗੁ ਸਿਉ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ ॥
ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਰਵਿ ਰਹੈ ਨਿਰਭਉ ਨਾਮੁ ਨਿਰੰਕਾਰ ॥

ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਪੂਰੈ ਸਬਦਿ ਅਪਾਰ
॥੪॥੧੬॥੪੯॥

sireeraag mehlaa 3.

Dhan jannee jin jaa-i-aa Dhan piṭaa
parDhaan.
satgur sayv sukh paa-i-aa vichahu ga-i-aa
gumaan.
dar sayvan sant jan kharhay paa-in gunee
niDhaan. ||1||

mayray man gur mukh Dhi-aa-ay har so-ay.
gur kaa sabad man vasai man tan nirmal
ho-ay. ||1|| rahaa-o.

kar kirpaa ghar aa-i-aa aapay mili-aa aa-ay.
gur sabdee salaah-ee-ai rangay sahj
subhaa-ay.
sachai sach samaa-i-aa mil rahai na vichhurh
jaa-ay. ||2||

jo kichh karnaa so kar rahi-aa avar na karnaa
jaa-ay.
chiree vichhunay mayli-an satgur pannai
paa-ay.
aapay kaar karaa-isee avar na karnaa jaa-ay.
||3||

man tan rataa rang si-o ha-umai taj vikaar.
ahinis hirḍai rav rahai nirbha-o Naam
nirankaar.
naanak aap milaa-i-an poorai sabad apaar.
||4||16||49||

SIRI RAAG MEHLA 3

In the previous *shabad*, the third Guru Amar Das Ji stated that it is only when (through the Guru), God shows His kindness that we worship God, and without the Guru's grace the worship (of God) is not possible. In this *shabad*, Guru Amar Das Ji praises his Guru (Angad Dev Ji) and his parents. He tells us, how through his Guru's grace he obtained the guidance and inspiration to worship God and enjoy all kinds of blessings.

He says, "Blessed is the mother who gave birth to the Guru (Angad Dev Ji), and blessed also is his noble father. By serving (and devotedly acting upon the advice of such a) true Guru,

many have obtained peace and shed their ego from within. The saintly people who stand at the door (of the Guru) and serve him obtain (God), the treasure of virtues.”(1)

Therefore, instructing his mind (and ours), he says, “O’ my mind, following the Guru’s guidance, meditate upon God. If the Guru’s word (of advice) abides in the heart, then both mind and body become pure.”(1-pause)

Rather than claiming any credit for himself, Guru Ji shares with us how he has been bestowed with all the blessings he enjoys. He says, “Showing mercy, God Himself came to abide in my heart, and on His own, He came and met me. (Therefore, I say that) through the Guru’s word (the *Gurbani*), we should sing God’s praises; (by doing so), He imperceptibly imbues us with His love. (Whom the) True one has merged in (His) true (Name) always remains united with (Him), and is never separated from Him.”(2)

Commenting on God’s omnipotence and how He blesses a person with His union, Guru Ji says, “Whatever (God) wants to do He is doing, nothing else can be done. By putting the long separated ones under the charge of the true Guru (He has) united them with Him. (In the future also) He would Himself do and get (everything) done: nothing else can be done (by anyone).”(3)

Finally, describing the state of those whom God has yoked to the service of the Guru, he says, “Shedding ego and evil thoughts, the body and mind (of such Guru’s followers) is imbued with (God’s) love. Day and night, they meditate in their heart on the fear-dispelling Name of the formless God. (In short), O’ Nanak, through the perfect word (of advice of the perfect Guru), the limitless God has united (them with Him).”(4-16-49)

The message of the *shabad* is that we should pray to God to bless us with true devotion to the Guru (Granth Sahib Ji). In doing so, we should devotedly listen to and act upon the Guru’s word (of advice). Further we should try to make ourselves so pure and full of love for God that, showing mercy, He may come to abide in our heart and unite us with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ ਜਾਇ ॥

ਕਥਨੀ ਬਦਨੀ ਨ ਪਾਈਐ ਹਉਮੈ ਵਿਚਰੁ ਜਾਇ ॥

ਪੰਨਾ ੩੩

ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਦ ਭੈ ਰਚੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥

ਬਿਨੁ ਬੂਝੈ ਕਰਮ ਕਮਾਵਣੈ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ॥੧॥ ਰਹਾਉ ॥

ਜਿਨੀ ਚਾਖਿਆ ਤਿਨੀ ਸਾਦੁ ਪਾਇਆ ਬਿਨੁ ਚਾਖੇ ਭਰਮਿ
ਭੁਲਾਇ ॥

sireeraag mehlaa 3.

govind gūṇee niDhaan hai ant na paa-i-aa
jaa-ay.

kathnee badnee na paa-ee-ai ha-umai
vichahu jaa-ay.

SGGS P - 33

satgur mili-ai sad bhai rachai aap vasai man
aa-ay. ||1||

bhaa-ee ray gurmukh boojhai ko-ay.

bin boojhay karam kamaavnay janam
padaarath kho-ay.||1|| rahaa-o.

jinee chaakhi-aa tinee saad paa-i-aa bin
chaakhay bharam bhulaa-ay.

ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਮੁ ਹੈ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥	amrit saachaa <i>Naam</i> hai kahṇaa kachhoo na jaa-ay.
ਪੀਵਤ ਹੂ ਪਰਵਾਣੁ ਭਇਆ ਪੂਰੈ ਸਬਦਿ ਸਮਾਇ ॥੨॥	peevat hoo parvaan bha-i-aa poorai sabad samaa-ay. 2
ਆਪੇ ਦੇਇ ਤ ਪਾਈਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥	aapay day-ay ta paa-ee-ai hor karnaa kichhoo na jaa-ay.
ਦੇਵਣ ਵਾਲੇ ਕੈ ਹਥਿ ਦਾਤਿ ਹੈ ਗੁਰੂ ਦੁਆਰੈ ਪਾਇ ॥	dayvan vaalay kai hath daat hai guroo du-aarai paa-ay.
ਜੇਹਾ ਕੀਤੇਨੁ ਤੇਹਾ ਹੋਆ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ॥੩॥	jayhaa keeton tayhaa ho-aa jayhay karam kamaa-ay. 3
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ ॥	jat sat sanjam <i>Naam</i> hai vin naavai nirmal na ho-ay.
ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥	poorai bhaag <i>Naam</i> man vasai sabad milaavaa ho-ay.
ਨਾਨਕ ਸਹਜੇ ਹੀ ਰੰਗਿ ਵਰਤਦਾ ਹਰਿ ਗੁਣ ਪਾਵੈ ਸੋਇ ॥ ੪॥੧੭॥੫੦॥	naanak sehjay hee rang varatdaa har gun paavai so-ay. 4 17 50

SIRI RAAG MEHLA 3

In the previous few *shabads*, Guru Ji explained from different angles the importance of meditating upon God's Name, and why it is essential for us to seek the Guru's guidance and refuge. In this *shabad*, he summarizes his thoughts and lovingly gives us simple and straightforward advice.

Guru Ji says, "(O' my friends), God is the treasure of virtues, and His limits cannot be known. We cannot attain Him by mere talk or prattle. Only by dispelling egoism from within us can He be attained. Meeting the true Guru, we are permeated with reverent fear of God, and He Himself comes to abide in our heart."(1)

Guru Ji comments, "O brothers, only rare persons realize God through the Guru. Performing all other kinds of deeds and rituals without realization is wasting valuable human life."(1-pause)

Stating the merits of meditating on God's Name, Guru Ji says, "Only those who have tasted the nectar of (God's Name) have enjoyed its relish. But those who have not tasted (this nectar) are lost in doubt. The Eternal (God's) Name is the immortalizing nectar; its worth cannot be described. Immediately upon drinking it, one is absorbed in the perfect word (of the Guru), and accepted (in God's court)."(2)

Guru Ji now explains how we can obtain the immortalizing nectar of God's Name. He says, "We receive the gift of the nectar (of God's Name) only if He Himself bestows it upon us. Nothing else can be done (to obtain it). This gift is in the Giver's hand, and one receives it at the Guru's door (by becoming Guru's follower). But one becomes (as God) made him or her. (However, we should understand) that as one has done the deeds in the past, one becomes similar (in next life)."(3)

In closing, Guru Ji says, "(O' my friends), chastity, truthfulness, and austerity are all contained in (God's) Name, and without the Name, one does not become pure. Only through perfect good fortune is (God's) Name enshrined in man's heart, and through the Guru's word

union with God is obtained. O' Nanak, one who in a state of peace and poise, spends one's life in God's love imbibes His merits."(4-17-50)

The message of this *shabad* is that if we want to achieve the true objective of human life (of reuniting with God), we should faithfully act on the Guru's guidance, and meditate upon God's Name in a state of peace and poise.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਕਾਂਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਹੁ ਹਉਮੈ ਨ ਜਾਇ ॥

kaaN-i-aa saaDhai uraDh tap karai vichahu
ha-umai na jaa-ay.

ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬ ਹੀ ਪਾਇ ॥

aDhi-aaam karam jay karay Naam na kab
hee paa-ay.

ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥

gur kai sabad jeevat marai har Naam vasai
man aa-ay. ||1||

ਸੁਣਿ ਮਨ ਮੇਰੇ ਭਜੁ ਸਤਗੁਰ ਸਰਣਾ ॥

sun man mayray bhaj satgur sarna.

ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਬਿਖੁ ਭਵਜਲੁ ਸਬਦਿ ਗੁਰ ਤਰਣਾ ॥੧॥
ਰਹਾਉ ॥

gur pargaadee chhutee-ai bikh bhavjal sabad
gur tarana. ||1|| rahaa-o.

ਤੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ ॥

tarai gun sabhaa Dhaat hai doojaa bhaa-o
vikaar.

ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੂਝੈ ਬਿਖਿਆ ਪਿਆਰਿ ॥

pandit parhai banDhan moh baaDhaa nah
boojhai bikh-aa pi-ar.

ਸਤਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਕੁਟੀ ਛੁਟੈ ਚਉਬੈ ਪਦਿ ਮੁਕਤਿ ਦੁਆਰੁ
॥੨॥

satgur mili-ai tarikutee chhootai cha-uthai
pad mukat du-aar. ||2||

ਗੁਰ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ਚੁਕੈ ਮੋਹੁ ਗੁਬਾਰੁ ॥

gur tay maarag paa-ee-ai chookai moh
gubaar.

ਸਬਦਿ ਮਰੈ ਤਾ ਉਧਰੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥

sabad marai ta uDhrai paa-ay mokh du-aar.

ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਰਹੈ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥੩॥

gur pargaadee mil rahai sach Naam kartaar.
||3||

ਇਹੁ ਮਨੁਆ ਅਤਿ ਸਬਲ ਹੈ ਛੁਡੇ ਨ ਕਿਤੈ ਉਪਾਇ ॥

ih manoo-aa at sabal hai chhaday na kitai
upaa-ay.

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ ਬਹੁਤੀ ਦੇਇ ਸਜਾਇ ॥

doojai bhaa-ay dukh laa-idaa bahutee day-ay
sajaa-ay.

ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਗਵਾਇ
॥੪॥੧੮॥੫੧॥

naanak Naam lagay say ubray ha-umai sabad
gavaa-ay. ||4||18||51||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to achieve the true objective of human life, we should faithfully act upon the Guru's guidance and meditate upon God's Name in a state of peace and poise. Naturally, questions arise regarding other methods advocated by various faiths, particularly the bodily discipline prescribed in *Hatha Yoga* (penances and ritual worships which in those days were quite popular in India). He also comments on the conduct of *pundits* (Hindu religious scholars), who study and expound upon *Vedas*, and other holy scriptures.

Guru Ji says, “One may subdue one’s body, and perform penance by hanging upside down, but still ego doesn’t go from within. If one performs various customary spiritual deeds, still that person would

never attain God’s Name. Following the Guru’s word (or instruction, when one completely effaces one’s ego, as if one) has died while alive, (only) then God’s Name comes to abide in the heart.”(1)

Therefore, Guru Ji says to himself (and us), “Listen O’ my mind: hasten to the sanctuary of the true Guru. It is through the Guru’s grace that we are saved, and cross the poisonous worldly ocean (full of evils).”(1-pause)

Now Guru Ji comments on the conduct of *pundits*, who think that they are performing highly virtuous deeds by reading and expounding upon *Vedas* (and other holy books). He says, “All deeds motivated by any of the three impulses of *Maya* (vice, virtue, or power) are perishable. The duality (or love of worldly riches, instead of love for God) leads to Evil. The *pundit* (Hindu priest or scholar) reads (the *Vedas*) motivated by attachment (for material gain). Engrossed in love of the poison (of *Maya*), he fails to realize God. Only by meeting the true Guru, one finds release from the three attributes of *Maya*, and reach the fourth state of salvation.” (2)

Explaining how we are released from the bondage of *Maya*, and find salvation through the Guru’s guidance, he says, “From the Guru, we understand the (right) way (to meet God), and the darkness of our worldly attachment is removed. Following (the Guru’s word) of advice, when one (so erases the self-conceit as if one has) died, only then one is emancipated, and reaches the door of salvation. In this way, through the Guru’s grace a person remains united with the eternal Name of the Creator.”(3)

Summarizing his comments, Guru Ji says, “This mind is very obstinate and dominating. It does not release a person (from its grip and wrong path) by any means. By becoming entangled in love for worldly lusts and evils (the demon of death) punishes us severely. However, O’ Nanak, they who shed their ego through the Guru’s word, and are attuned to the Name (of God), are saved.”(4-18-51)

The message of this *shabad* is that our mind is very deceitful and obstinate. It can get us into a lot of trouble by tempting us with various lusts and passions. Any amount of ritualistic austerities and restraints to control our mind are of no use. The only way is to listen to the Guru’s advice, act upon it, and meditate upon God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਦੇਇ ਦ੍ਰਿੜਾਇ ॥

ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਦਰਗਹ ਸਿਲੈ ਸਜਾਇ ॥੧॥

ਮਨ ਰੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਇ ॥ ਰਹਾਉ ॥

sireeraag mehlā 3.

kirpaa karay gur paa-ee-ai har *Naamo* day-ay
drih-aa-ay.

bin gur kinai na paa-i-o birthaa janam
gavaa-ay.

manmukh karam kamaavnay dargeh milai
sajaa-ay. ||1||

man ray doojaa bhaa-o chukaa-ay.

antar tayrai har vasai gur sayvaa sukh
paa-ay. rahaa-o.

ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ॥
 ਮਨਿ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਈਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥੨॥

sach ban^{ee} sach sabad^h hai jaa sach D^haray
 pi-aar.
 har kaa Naam man vasai ha-umai kroD^h
 nivaar.
 man nirmal Naam D^hi-aa-ee-ai taa paa-ay
 mok^h du-aar. ||2||

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ ॥
 ਮਨਮੁਖ ਸਬਦੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥
 ਗੁਰ ਸੇਵਾ ਨਾਉ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ ॥੩॥

ha-umai vich jag binas^daa mar jammai aavai
 jaa-ay.
 manmuk^h sabad^h na jaanⁿee jaasan pat
 gavaa-ay.
 gur sayvaa naa-o paa-ee-ai sachay rahai
 samaa-ay. ||3||

ਪੰਨਾ ੩੪

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ਸਬਦਿ ਮੰਨਿਐ ਗੁਰੁ ਪਾਈਐ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ ॥
 ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਸਦਾ ਸਾਚੇ ਕੀ ਲਿਵ ਲਾਇ ॥
 ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਿ ਵਸਿਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ
 ॥੪॥੧੯॥੫੨॥

sabad^h mani-ai gur paa-ee-ai vichahu aap
 gavaa-ay.
 an-din bhagat^h karay sad^daa saachay kee liv
 laa-ay.
 Naam padaarath man vasi-aa naanak sahj
 samaa-ay. ||4||19||52||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji told us that our mind is very deceitful and obstinate. It can get us into a lot of trouble by tempting us with various lusts and passions. Any amount of ritualistic austerities and restraints cannot control our mind. The best way to control our mind is to listen to the Guru's advice, act upon it, and meditate upon God's Name. In this *shabad*, Guru Ji tells us how we can find the Guru, and how his guidance helps us in attaining to God.

He says, "(It is only when God) shows mercy that we find the Guru, who firmly establishes God's Name in our heart. Without (the guidance of) the Guru, no one has ever obtained (God's Name, without which) one has wasted one's life. By performing (ritualistic) deeds according to the dictates of our mind, we suffer punishment in God's court."(1)

Guru Ji therefore says to himself (and us), "O' my mind, forsake the love of the other (worldly riches). Within you resides God: by serving (and following the advice of) the Guru (you can recognize Him, and) obtain peace."(1-pause)

Now Guru Ji explains how the Guru's word or advice helps us in attaining the bliss of union with God. He says, "When one cultivates love for the Eternal (God, then that one realizes that 'Gurbani') the Guru's utterance is the true word (of God). Then dispelling ego, and anger from one's within, God's Name comes to reside in the mind. (In short, if) we meditate on God's Name with a pure mind, we attain the door to salvation."(2)

However, Guru Ji notes, "The world perishes in ego (and therefore) keeps dying to be born again, coming and going (in and out of the world). The self-willed do not realize the value of the Guru's word (of advice), so they would depart (from this world) losing their honor. Only by serving the true Guru (and following his instructions), God's Name (and enlightenment) is obtained, and one remains merged in the Eternal (God)."(3)

In conclusion, Guru Ji says, “Only when we remove our self conceit (from within), and obey (and act upon the Guru’s) word will we obtain (God, the eternal) Guru. (Such a person) day and night worships the Eternal (God), with mind attuned to Him. O’ Nanak, (in this way) the commodity of (God’s) Name comes to reside in one’s mind, and such a person easily merges (in the Eternal God).” (4-19-52)

The message of this *shabad* is that if we want to unite with God and live in eternal bliss, we should seek the Guru’s refuge and follow the word (of his advice, or the *Gurbani* as enshrined in *Guru Granth Sahib Ji*).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥
ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ ਪਛਾਣਿਆ ਅਭਿਮਾਨਿ ਮੁਠੇ ਅਹੰਕਾਰਿ ॥
ਸਤਗੁਰੁ ਕਿਆ ਫਿਟਕਿਆ ਮੰਗਿ ਥਕੇ ਸੰਸਾਰਿ ॥
ਸਚਾ ਸਬਦੁ ਨ ਸੇਵਿਓ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥੧॥

ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਵੇਖੁ ਹਦੂਰਿ ॥
ਜਨਮ ਮਰਨ ਦੁਖੁ ਪਰਹਰੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥੧॥
ਰਹਾਉ ॥

ਸਚੁ ਸਲਾਹਨਿ ਸੇ ਸਚੇ ਸਚਾ ਨਾਮੁ ਅਧਾਰੁ ॥
ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥
ਸਚਾ ਸਾਹੁ ਵਰਤਦਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ ॥
ਮਨਮੁਖ ਮਹਲੁ ਨ ਪਾਇਨੀ ਕੂੜਿ ਮੁਠੇ ਕੂੜਿਆਰੁ ॥੨॥

ਹਉਮੈ ਕਰਤਾ ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ॥
ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ ॥
ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ ਉਰ ਧਾਰਿ ॥

ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਵੀਚਾਰਿ ॥੩॥

ਸਤਗੁਰੁ ਸੇਵਿ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰੁ ॥
ਆਪੁ ਛੋਡਿ ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੁ ॥

ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ਲਾਗਾ ਸਾਚਿ ਪਿਆਰੁ ॥

ਸਚਿ ਰਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ ॥੪॥

ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ ਲਗੈ ਪਿਆਰੁ ॥

ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ ॥

ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਲਾਗੈ ਨਾਮ ਪਿਆਰੁ ॥

sireeraag mehlaa 3.

jinee purkhee satgur na sayvi-o say
dukhee-ay jug chaar.
ghar hodaa purakh na pachhaani-aa
abhimaan muthay ahaNkaar.
satguroo ki-aa fitki-aa mang thakay sansaar.
sachaa sabad na sayvi-o sabh kaaj
savaaraahaar. ||1||

man mayray sadaa har vaykh hadoor.
janam maran dukh parharai sabad rahi-aa
bharpoor. ||1|| rahaa-o.

sach salaahan say sachay sachaa Naam
adhaar.
sachee kaar kamaavnee sachay naal pi-aar.
sachaa saahu varatdaa ko-ay na maytanhaar.
manmukh mahal na paa-inee koorh muthay
koorhi-aar. ||2||

ha-umai kartaa jag mu-aa gur bin ghor
anDhaar.
maa-i-aa mohi visaari-aa sukh-daatā daatāar.
satgur sayveh taa ubreh sach rakheh ur
Dhaar.

kirpaa tay har paa-ee-ai sach sabad
veechaar. ||3||
satgur sayv man nirmalaa ha-umai taj vikaar.
aap chhod jeevat marai gur kai sabad
veechaar.

DhanDhaa Dhaavat reh ga-ay laagaa saach
pi-aar.
sach ratay mukh ujlay tit saachai darbaar.
||4||

satgur purakh na mani-o sabad na lago
pi-aar.
isnaan daan jaytaa karahi doojai bhaa-ay
khu-aar.
har jee-o aapnee kirpaa karay taa laagai
Naam pi-aar.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ
॥੫॥੨੦॥੫੩॥

naanak *Naam* samaal too gur kai hayt apaar.
||5||20||53||

SIRI RAAG MEHLA 3

In the first stanza of the previous *shabad*, Guru Ji told us that without (the guidance of) the Guru, no one has ever obtained God's Name, without which one has wasted one's life. By performing (ritualistic) deeds according to the dictates of our mind, we suffer punishment in God's court. Guru Ji begins this *shabad* by describing the state and fate of those self-conceited people who do not serve the Guru, (follow his advice).

He says, "They who have not served (followed the advice of) the true Guru always remain miserable. They do not recognize God residing in their own hearts, because they are deceived by their self-conceit and ego. Rejected by the true Guru, they get exhausted begging throughout the world (in the pursuit of riches). They do not meditate upon the true word (of the Guru, which) can accomplish all tasks."(1)

For this reason, Guru Ji tells himself (and us), "O' my mind, always see (and feel) the presence of God right in front of you. He destroys the pangs of birth and death, and is fully pervading everywhere in the form of (the Guru's) word."(1-pause)

Describing the merits of praising God, he says, "They who praise the Eternal (God) also become eternal and (God's) eternal Name becomes their sole support. Being imbued with the Eternal God, they live a truthful life. (They see God) pervading everywhere like a true king, whose writ no one can erase. On the other hand, the self-conceited persons (who do not follow Guru's advice) never attain to God's mansion, and these false ones are deceived by falsehood."(2)

Next, Guru Ji comments upon the world in general and says, "Absorbed in egoism, the entire world is perishing (spiritually). Without (the guidance of) the Guru, there is only the pitch darkness (of ignorance). Driven by attachment for *Maya*, the world has forgotten (God) the Giver of joy. However, they who serve (and follow) the true Guru, and keep the Eternal (God) enshrined in their hearts, are saved. But only by (His) grace can we obtain God, and reflect on the (Guru's) eternal word."(3)

Describing the merits of serving the Guru (by following his advice), he says, "When we follow Guru's advice, our mind sheds its ego and lust and becomes pure. By reflecting on the Guru's word, one sheds self-conceit, as if one has died while still alive. Then all one's deeds (in pursuit of *Maya*) are ended, and one is imbued with love for the True (God). Those who are dyed in truth go with radiant faces in the true court (of God)."(4)

Finally, reverting to his statement in the beginning of the *shabad*, Guru Ji says, "All the ablutions and charities made in duality (motivated by love for worldly wealth) by those who are not imbued with love for (the Guru's) word and have not accepted the true Guru (as their guide) are wasted, and bring only dishonor or suffering. If God shows His grace they are imbued with the love for (God's) Name. Therefore, O' Nanak, with infinite love and devotion for the Guru, meditate upon (God's) Name and preserve it in your heart."(5-20-53).

The message of the *shabad* is that if we do not realize God who is residing right in our own hearts, it would be a tragedy. Therefore, instead of following the dictates of our own mind and running after worldly riches, we should steadfastly reflect and act upon the

word of the Guru (Granth Sahib Ji), and shedding our ego, we should meditate upon God's Name with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਆ ਜਪੁ ਕਰੀ ਸਤਗੁਰ ਪੂਛਉ ਜਾਇ ॥

ਸਤਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥

ਏਹਾ ਸੇਵਾ ਚਾਕਰੀ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਨਾਮੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਈਐ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਜਾਗੁ ਹਰਿ ਚੇਤਿ ॥

ਆਪਣੀ ਖੇਤੀ ਰਖਿ ਨੈ ਕੂਂਜ ਪਝੈਗੀ ਖੇਤਿ ॥੧॥ ਰਹਾਉ ॥

ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

ਭੈ ਭਾਇ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਜੀਉ ਵੇਖੈ ਸਦਾ
ਹਦੂਰਿ ॥

ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ਕ੍ਰਮੁ ਗਇਆ ਸਰੀਰਹੁ ਦੂਰਿ ॥

ਨਿਰਮਲੁ ਸਾਹਿਬੁ ਪਾਇਆ ਸਾਚਾ ਗੁਣੀ ਗਹੀਰੁ ॥੨॥

ਜੋ ਜਾਗੇ ਸੇ ਉਬਰੇ ਸੂਤੇ ਗਏ ਮੁਹਾਇ ॥

ਸਚਾ ਸਬਦੁ ਨ ਪਛਾਣਿਓ ਸੁਪਨਾ ਗਇਆ ਵਿਹਾਇ ॥

ਸੁੰਦੇ ਘਰ ਕਾ ਪਾਹੁਣਾਜਿਉ ਆਇਆ ਤਿਉ ਜਾਇ ॥

ਪੰਨਾ ੩੫

ਮਨਮੁਖ ਜਨਮੁ ਬਿਰਥਾ ਗਇਆ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਜਾਇ ॥੩॥

ਸਭ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਹਉਮੈ ਵਿਚਿ ਕਹਨੁ ਨ ਜਾਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ ਗਵਾਇ ॥

ਸਤਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥

ਨਾਨਕ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਹਰਿ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ
॥੪॥੨੧॥੫੪॥

sireeraag mehlaa 3.

kis ha-o sayvee ki-aa jap karee satgur
poochha-o jaa-ay.

satgur kaa bhaanaa man la-ee vichahu aap
gavaa-ay.

ayhaa sayvaa chaakree Naam vasai man
aa-ay.

Naamai hee tay sukh paa-ee-ai sachai sabad
suhaa-ay. ||1||

man mayray an-din jaag har chayt.

aapnee khaytee rakh lai kooNj parhaigee
khayt. ||1|| rahaa-o.

man kee-aa ichhaa pooree-aa sabad rahi-aa
bharpoor.

bhai bhaa-ay bhagat karahi din raatee har
jee-o vaykhai sadaa hadoor.

sachai sabad sadaa man raataa bharam
ga-i-aa sareerahu door.

nirmal saahib paa-i-aa saachaa gunee
gaheer. ||2||

jo jaagay say ubray sootay ga-ay muhaa-ay.
sachaa sabad na pachhaani-o supnaa ga-i-aa
vihaa-ay.

sunjay ghar kaa paahunaa ji-o aa-i-aa ti-o
jaa-ay.

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manmukh janam birthaa ga-i-aa ki-aa muhu
daysee jaa-ay. ||3||

sabh kichh aapay aap hai ha-umai vich kahan
na jaa-ay.

gur kai sabad pachhaanee-ai dukh ha-umai
vichahu gavaa-ay.

satgur sayvan aapnaa ha-o tin kai laaga-o
paa-ay.

naanak dar sachai sachiaar heh ha-o tin
balihaarai jaa-o. ||4||21||54||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji noted that the entire world is dying (and suffering grievously) because it is afflicted with ego. Naturally the question arises: "What should one do, if one wants to save one self from this suffering?"

In this *shabad*, Guru Ji answers this question by saying, “(When I ask my Guru) whom should I serve, and what should I meditate upon? (I receive the answer that) dispelling my ego from within, I should submit to the true Guru’s will. This is the real service and devotion, through which (God’s) Name comes to reside in the heart. From the Eternal (God’s) Name itself do we obtain peace, and through the eternal word (of the Guru), we become (spiritually) embellished.”(1)

Now citing the example of flamingoes, who many times suddenly ruin a crop if it’s owner is not always watchful, Guru says, “O’ my mind, always remain wakeful (from the attacks of evil impulses), and meditate upon God’s Name. In this way, protect the crop (of your spiritual life), lest the flamingoes (of death) suddenly invade the field (of your body and nullify all your spiritual endeavors).”(1-pause)

Stating the benefits of meditating upon God’s Name, he says, “They whose heart remains filled with the (Guru’s) word, all their desires are fulfilled. Day and night, they worship (God) in a state of awe and love, and always see God manifest before them. Their mind is always dyed with the true word (of the Guru), and all doubt goes out of their body. They have obtained the immaculate eternal treasure of merits.”(2)

Guru Ji therefore states, “They who remain watchful (about the onslaughts of *Maya*, the worldly temptations) are saved, but they who remain asleep (unaware of these temptations) are robbed. They do not realize the eternal word (of advice of the Guru), and their life passes in vain like a dream. Like a guest in a deserted house, they leave the world as empty-handed as they came into it. In this way, the life of these self-willed people is wasted. With what face will they go to God’s court?”(3)

Finally, enunciating the underlying principle, Guru Ji says, “(God by) Himself is all in all, but in our ego we cannot say this. However, if through the Guru’s word (of advice) we recognize Him, we can remove the malady of ego from within us. Therefore, I fall at the feet of those who serve their true Guru (and follow his advice). O’ Nanak, such people are judged to be true (and worthy of honor) at the door of the Eternal (God), and I am a sacrifice unto them.”(4-21-54)

The message of the *shabad* is that before we are afflicted with old age, or struck by death, we should humbly study and follow the word of the Guru (Granth Sahib Ji). Shedding our ego, we should always meditate upon God’s Name with true love and devotion. So that in His mercy, God may bestow His grace upon us and unite us with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ ॥

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਭਗਤਿ ਕਿਨੇਹੀ ਹੋਇ ॥

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਚ ਸਿਉ ਸਾਸੁ ਨ ਬਿਰਥਾ ਕੋਇ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ॥

sireeraag mehlā 3.

jay vaylaa vakhaṭ veechaaree-ai ṭaa kiṭ
vaylaa bhagat ho-ay.

an-din Naamay raṭi-aa sachay sachee so-ay.

ik ṭil pi-aaraa visrai bhagat kinayhee ho-ay.

man tan seetal saach si-o saas na birthaa
ko-ay. ||1||

mayray man har kaa NaamDhi-aa-ay.

ਸਾਚੀ ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਰਹਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥
ਰਹਾਉ ॥

saachee bhagattaa thee-ai jaa har vasai man
aa-ay. ||1|| rahaa-o.

ਸਰਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ ਨਾਮੁ ਬੀਜੁ ਪਾਇ ॥

sehjay khaytee raahee-ai sach Naam beej
paa-ay.

ਖੇਤੀ ਜੀਮੀ ਅਗਲੀ ਮਨੂਆ ਰਜਾ ਸਹਜਿ ਸੁਭਾਇ ॥

khaytee jammee aglee manoo-aa rajaa sahj
subhaa-ay.

ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ ॥
ਇਹੁ ਮਨੁ ਸਾਚਾ ਸਚਿ ਰਤਾ ਸਚੇ ਰਹਿਆ ਸਮਾਇ ॥੨॥

gur kaa sabad amrit hai jit peetai tikh jaa-ay.
ih man saachaa sach rataa sachay rahi-aa
samaa-ay. ||2||

ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣਾ ਸਬਦੇ ਰਹਿਆ ਸਮਾਇ ॥

aakhan vaykhan bolnaa sabday rahi-aa
samaa-ay.

ਬਾਣੀ ਵਜੀ ਚਹੁ ਜੁਗੀ ਸਚੇ ਸਚੁ ਸੁਣਾਇ ॥

baanee vatee chahu jatee sacho sach
sunaa-ay.

ਹਉਮੈ ਮੇਰਾ ਰਹਿ ਗਇਆ ਸਚੈ ਲਇਆ ਮਿਲਾਇ ॥

ha-umai mayraa reh ga-i-aa sachai la-i-aa
milaa-ay.

ਤਿਨ ਕਉ ਮਹਲੁ ਹਦੂਰਿ ਹੈ ਜੋ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੩॥

tin ka-o mahal hadoor hai jo sach rahay liv
laa-ay. ||3||

ਨਦਰੀ ਨਾਮੁ ਧਿਆਈਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ ਜਾਇ ॥

nadree NaamDhi-aa-ee-ai vin karmaa
paa-i-aa na jaa-ay.

ਪੂਰੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਲਹੈ ਸਤਗੁਰੁ ਭੈਣੈ ਜਿਸੁ ਆਇ ॥

poorai bhaag satsangat lahai satgur bhaytai
jis aa-ay.

ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਦੁਖੁ ਬਿਖਿਆ ਵਿਚਹੁ ਜਾਇ ॥

an-din Naamay rat-i-aa dukh bikhi-aa vichahu
jaa-ay.

ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵਣਾ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇ
॥੪॥੨੨॥੫੫॥

naanak sabad milaavnaa Naamay Naam
samaa-ay. ||4||22||55||

SIRI RAAG MEHLA 3

According to Bh. Vir Singh Ji, it appears that Guru Ji uttered this *shabad* in response to a question regarding the most appropriate time for meditating upon God's Name. In this *shabad*, Guru Ji first clarifies the whole concept of God's Name, and then answers the question regarding the most appropriate time.

He says, "If we ponder (and try to find out, if there is any particular time for worshipping God), then we won't find any time in which (God's) worship can be done. (The fact is that we cannot fix any particular time for God's worship). By being always imbued with God's love, we become like the Eternal God, and obtain eternal glory. That is no (true) devotion, in which one forsakes the beloved (God) even for a moment. (True worship is that) when not even a single breath goes to waste (without remembering God). Being attuned to the Eternal (God), both mind and body become cool and calm."(1)

For this reason, Guru Ji says to himself (and us), "O' my mind, meditate upon God's Name. True worship is performed only if God comes to abide in the heart."(1-pause)

Guru Ji illustrates his point with the example of a farmer. He says, "If in a state of mental composure, we cultivate the farm (of our body) and sow the seed of (God's) Name, then we reap an abundant crop and the mind is imperceptibly satiated. The Guru's word (of advice) is (like) nectar, by drinking which, all one's thirst (for *Maya*) goes away. Then the mind (of such

a person) imbued with love for the Eternal God, becomes ever stable and remains merged in the Eternal (God).”(2)

After describing the mental state of God’s true lovers, Guru Ji comments on their conduct and behavior. He says, “Such people see, speak, and utter everything as testified by the word (of the Guru). Their utterance becomes famous in all the four ages, and they preach nothing but truth. Their ego and sense of ‘mine-ness’ goes away, and the Eternal (God) unites them with Him. (In short), they who remain attuned to the Eternal (God) always see the mansion (of God) in front of them.”(3)

Finally, lest we forget God or be overtaken by egoistic thoughts, Guru Ji says, “It is only by God’s grace that we meditate upon (God’s) Name. Without good fortune (God’s) Name cannot be obtained. It is only through perfect good fortune that one meets the true Guru and obtains the company of saintly persons. Then day and night one remains imbued with God’s Name, and all the malady of evil is removed from within (him or her). O’ Nanak, it is only the Guru’s word (*Gurbani*) which unites us with the Name, and it is only through the Name that we merge (in God).”(4-22-55)

The message of the *shabad* is that instead of worrying about the most appropriate times for God’s worship, we should always remain imbued with His love. Secondly, in all our actions, we should be guided by the Guru’s word (*Gurbani*). Only then will we merge in the Eternal (God’s Name).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਆਪਣਾ ਭਉ ਤਿਨ ਪਾਇਓਨੁ ਜਿਨ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਿ ॥
ਸਤਸੰਗਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥
ਦੁਬਿਧਾ ਮੈਲੁ ਚੁਕਾਈਅਨੁ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ ॥
ਸਚੀ ਬਾਣੀ ਸਚੁ ਮਨਿ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥੧॥

ਮਨ ਮੇਰੇ ਹਉਮੈ ਮੈਲੁ ਭਰ ਨਾਲਿ ॥
ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੋਹਣਾ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥੧॥ ਰਹਾਉ
॥

ਸਚੈ ਸਬਦਿ ਮਨੁ ਮੋਹਿਆ ਪ੍ਰਭਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ॥
ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ ॥
ਜੋਤੀ ਹੁ ਪ੍ਰਭੁ ਜਾਪਦਾ ਬਿਨੁ ਸਤਗੁਰ ਬੁਝ ਨ ਪਾਇ ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਗੁਰੁ ਭੋਟਿਆ ਤਿਨ ਆਇ
॥੨॥

ਵਿਣੁ ਨਾਵੈ ਸਭ ਡੁਮਣੀ ਦੂਜੈ ਭਾਇ ਖੁਆਇ ॥
ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਦੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ॥

sireeraag mehlaa 3.

aapṇaa bhā-o ṭin paa-i-on jin gur kaa sabadḥ
beechaar.
satsangtee sadāa mil rahay sachay kay gun
saar.
ḍubiḍḥaa mail chukaa-ee-an har raakhi-aa
ur Ḍhaar.
sachee banee sach man sachay naal pi-aar.
||1||

man mayray ha-umai mail bhar naal.
har nirmal sadāa sohṇaa sabadḥ savaaraḥhaar.
||1|| rahaa-o.

sachai sabadḥ man mohi-aa parabhḥ aapay
la-ay milaa-ay.
an-ḍin Naamay raṭi-aa joṭee joṭ samaa-ay.
joṭee hoo parabhḥ jaapḍaa bin satgur boojh
na paa-ay.
jin ka-o poorab likhi-aa satgur bhayti-aa ṭin
aa-ay. ||2||

vinḥ naavai sabhḥ dumnee doojai bhāa-ay
khu-aa-ay.
ṭis bin gharhee na jeevḍee dukhee rainḥ
vihāa-ay.

ਭਰਮਿ ਭੁਲਾਣਾ ਅੰਧੁਲਾ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥
ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਆਪੇਲਏ ਮਿਲਾਇ ॥੩॥

bharam bhulaanaa anDhulaa fir fir aavai
jaa-ay.
naḁar karay parabḁ aapḁnee aapay la-ay
milaa-ay. ||3||

ਪੰਨਾ ੩੬

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ਸਭੁ ਕਿਛੁ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ ਪਇਆ ਜਾਇ ॥

sabḁ kiḁḁh sunḁaa vayḁḁh-ḁaa ki-o mukar
pa-i-aa jaa-ay.

ਪਾਪੋ ਪਾਪੁ ਕਮਾਵਦੇ ਪਾਪੇ ਪਚਹਿ ਪਚਾਇ ॥

paapo paap kamaavḁday paapay pacheh
pachaa-ay.

ਸੋ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ ਬੁਝ ਨ ਪਾਇ ॥

so parabḁ naḁar na aavee manmukḁḁ boojḁ
na paa-ay.

ਜਿਸੁ ਵੇਖਾਲੇ ਸੋਈ ਵੇਖੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇ
॥੪॥੨੩॥੫੬॥

jis vayḁḁhaalay so-ee vayḁḁḁḁi naanak
gurmukḁḁ paa-ay. ||4||23||56||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that instead of worrying about the most appropriate times for God’s worship, we should always remain imbued with His love. Secondly, in all our actions we should be guided by the Guru’s word (the *Gurbani*). But before we are motivated to meditate upon God’s Name, it is necessary that in our mind there should be fear (respect) and love for God.

Guru Ji begins this *shabad* by telling us how we reach this first stage, and what happens afterwards. He says, “God instills His fear (and respect) in those who reflect on the Guru’s word. By reflecting on the merits of the Eternal (God), they always remain united with the company of saintly persons. They have kept God enshrined in their hearts (and have) dispelled the dirt of double-mindedness. They utter true words (from their tongue), the Eternal (God) resides in their mind, and they are in love with the Eternal (God).”(1)

Commenting on God’s power, Guru Ji says, “O’ my mind, the world is filled with the dirt of ego. But God is immaculate, and is therefore always beautiful. Through the word (of the Guru, He) is capable of embellishing the mortals.”(1-pause)

Now describing what happens when a person’s mind is attracted to the holy word, he says, “God Himself unites those people with Him, whose minds have been charmed by the true word (of the Guru). By being absorbed day and night in God’s Name, their light merges in (God’s) light. It is only through inner light that God is revealed. We cannot recognize this (inner) light without the true Guru’s (guidance). But the true Guru comes to meet only those who are so pre-destined.”(2)

Guru Ji further observes, “Without the Name, the entire world is engrossed in double-mindedness, and being in love with worldly riches (instead of God) gets ruined. Without that (Name), it cannot enjoy even a single moment of (peaceful) life, and all its time passes in misery. Therefore, the blind (human being) lost in (the darkness of) doubt continues coming and going (from this world) again and again. However, if God shows His mercy, then on His own He unites people with Him.”(3)

In closing, Guru Ji says: “(God) Himself sees and hears everything (we do or say), so how can we deny (our deeds and thoughts). They who continue committing sin after sin are ultimately

consumed by these sins. (Because of their sins), they don't see (or realize the presence of) God, and the self-conceited person cannot understand (this thing). O' Nanak, that person alone sees Him to whom God reveals Himself, and through the Guru such a person obtains (God)."(4-23-56)

The message of the *shabad* is that we should seek and join the congregation of saintly persons. In this way, we should wash off the dirt of our ego by reflecting on the immaculate word of the Guru. By meditating upon God, we should make ourselves pure both in deeds and thoughts, so that we may become worthy of union with Him.

ਸ੍ਰੀਗੁਰੁ ਮਹਲਾ ੩ ॥

ਬਿਨੁ ਗੁਰੁ ਰੋਗੁ ਨ ਤੁਟਈ ਹਉਮੈ ਪੀੜ ਨ ਜਾਇ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ ॥
ਗੁਰੁ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ ॥੧॥
ਮਨੁ ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ ॥
ਰਾਮੁ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂੰ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਇਕੋ ਦਾਤਾ ਵਰਤਦਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥
ਸਬਦਿ ਸਾਲਾਹੀ ਮਨਿ ਵਸੈ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਇ ॥
ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਵੇਖਦਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੨॥

ਹਉਮੈ ਸਭਾ ਗਣਤ ਹੈ ਗਣਤੈ ਨਉ ਸੁਖੁ ਨਾਹਿ ॥
ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਬਿਖੁ ਹੀ ਮਾਹਿ ਸਮਾਹਿ ॥
ਬਿਨੁ ਨਾਵੈ ਠਉਰੁ ਨ ਪਾਇਨੀ ਜਮਪੁਰਿ ਦੂਖੁ ਸਹਾਹਿ ॥੩॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਤਿਸੈ ਦਾ ਆਧਾਰੁ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝੀਐ ਤਾ ਪਾਏ ਮੋਖੁ ਦੁਆਰੁ ॥
ਨਾਨਕੁ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੪॥੨੪॥੫੭॥

sareeraag mehlaa 3.

bin gur rog na tut-ee ha-umai peerh na
jaa-ay.
gur parsaaḡḡee man vasai Naamay rahai
samaa-ay.
gur sabdee har paa-ee-ai bin sabḡḡai bharam
bhulaa-ay. ||1||
man ray nij ghar vaasaa ho-ay.
raam Naam saalaahi too fir aavan jaan na
ho-ay. ||1|| rahaa-o.

har iko daatāa varatḡḡaa doojaa avar na
ko-ay.
sabad saalaahēe man vasai sehjay hee sukh
ho-ay.
sabh nadree andar vaykh-daa jai bhaavai tai
day-ay. ||2||

ha-umai sabhāa ganat hai gantai na-o sukh
naahi.
bikh kee kaar kamaavnee bikh hee maahi
samaahi.
bin naavai tha-ur na paa-inee jam pur dookh
sahaahi. ||3||

jee-o pind sabh tis daa tisai daa aaDhaar.
gur parsaaḡḡee bujhee-ai taa paa-ay mokh
du-aar.
naanak Naam salaahi tooN ant na
paaraavaar. ||4||24||57||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that we should seek and join the congregation of saintly persons. In this way, we should wash off the dirt of our ego by reflecting on the immaculate word of the Guru. By meditating upon God, we should make ourselves pure both in our deeds and our thoughts, so that we may become worthy of union with Him. In this *shabad*, he describes in greater detail how the malady of ego can be cured, and also tells us how this cure leads to salvation.

Guru Ji says, “Without (the guidance of) the Guru, the painful affliction of ego does not dissipate. It is through the Guru’s grace that God’s Name is enshrined in our mind, and one remains absorbed in His Name. It is through the Guru’s Word (*Gurbani*) that one obtains God, and without the (guidance of the) Guru’s word, one is lost in doubts and illusions.”(1)

Therefore addressing his mind, Guru Ji says, “O’ my mind, keep praising God’s Name, so that you may not have to go through (the process of) coming and going (in and out of this world) again, and you may have your abode in your own home (the God’s abode).”(1-pause)

Describing the divine knowledge which one obtains upon reaching the above stage, Guru Ji says: “(In this stage, one realizes that) only the one Giver (God) alone is the one Giver, who pervades everywhere, and there is no second (Giver like Him). By praising Him through the Guru’s word (*Gurbani*), He comes to abide in our heart and we effortlessly attain peace. God oversees all this with His gracious glance, and gives (the gift of His Name) to the person whom He likes.”(2)

Guru Ji now cautions us against counting or measuring our charities, prayers, or other ritualistic deeds. He says, “All counts (of ritualistic deeds) are in fact manifestations of ego, and by counting (our good deeds), we do not obtain peace. (Because doing deeds in ego is like) doing deeds (filled with) poison, (and by doing such deeds), we are consumed in poison itself. Without meditating upon (God’s) Name, people don’t obtain any rest, and suffer pain in the city of death.”(3)

Summarizing the way to salvation, he says, “(O’ my friends), our entire body and soul belong to (God), and He is the mainstay of all. If through the Guru’s grace one understands this (fact), then one attains the door to salvation. Therefore O’ Nanak always praise God’s Name, who has no end or limit.”(4-24-57)

The message of the *shabad* is that if we want to cure ourselves of the evil of ego, and have a blissful union with God, we should follow the Guru’s advice (the *Gurbani* in Guru Granth Sahib Ji) and praise God..

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਤਿਨਾ ਅਨੰਦੁ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਨਾ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ॥

ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ ॥

ਸਦਾ ਸਦਾ ਸਾਚੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੈ ਨਾਇ ਪਿਆਰੁ ॥

ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਦਿਤੇਨੁ ਭਗਤਿ ਭੰਡਾਰੁ ॥੧॥

ਮਨੁ ਰੇ ਸਦਾ ਅਨੰਦੁ ਗੁਣ ਗਾਇ ॥

ਸਚੀ ਬਾਣੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

ਸਚੀ ਭਗਤੀ ਮਨੁ ਲਾਲੁ ਥੀਆ ਰਤਾ ਸਹਜਿ ਸੁਭਾਇ ॥

ਗੁਰ ਸਬਦੀ ਮਨੁ ਮੋਹਿਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਇ ॥

sireeraag mehlaa 3.

tināa anand̄ sadāa suk̄h̄ hai jinaa sach Naam
aaDhaar.

gur sabd̄ee sach paa-i-aa dook̄h
nivaaran̄haar.

sad̄āa sad̄āa saachay gun̄ gaavahi saachai
naa-ay pi-aar.

kirpaa kar kai aapn̄ee d̄it̄on bh̄agat̄ bh̄andaar.
||1||

man ray sad̄āa anand̄ gun̄ gaa-ay.

sachee ban̄ee har paa-ee-ai har si-o rahai
samaa-ay.||1|| rahaa-o.

sachee bh̄agtee man laal̄ thee-aa rat̄āa sahj
sub̄h̄aa-ay.

gur sabd̄ee man mohi-aa kah̄n̄aa kachhoo na
jaa-ay.

ਜਿਹਵਾ ਰਤੀ ਸਬਦਿ ਸਚੈ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਰਸਿ ਗੁਣ ਗਾਇ ॥
ਗੁਰਮੁਖਿ ਏਹੁ ਰੰਗੁ ਪਾਈਐ ਜਿਸ ਨੇ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ
॥੨॥

ਸੰਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਇ ॥
ਇਕਿ ਆਪਣੈ ਭਾਣੈ ਕਢਿ ਲਇਅਨੁ ਆਪੇ ਲਇਓਨੁ ਮਿਲਾਇ
॥
ਆਪੇ ਹੀ ਆਪਿ ਮਨਿ ਵਸਿਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇ ॥
ਆਪਿ ਵਡਾਈ ਦਿਤੀਅਨੁ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਇ ॥੩॥

ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਭੁਲਿਆ ਲਏ ਸਮਝਾਇ ॥
ਇਕਿ ਆਪੇ ਆਪਿ ਖੁਆਇਅਨੁ ਦੂਜੈ ਛਡਿਅਨੁ ਲਾਇ ॥
ਗੁਰਮਤੀ ਹਰਿ ਪਾਈਐ ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਇ ॥
ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ
॥੪॥੨੫॥੫੮॥

jihvaa raṭee sabad sachai amrit peevai ras
gun_gaa-ay.
gurmukh ayhu rang paa-ee-ai jis no kirpaa
karay rajaa-ay. ||2||

sansaa ih sansaar hai sutī-aa rain vihaa-ay.
ik aapnai bhaanai kadh la-i-an aapay la-i-on
milaa-ay.
aapay hee aap man vasi-aa maa-i-aa moh
chukaa-ay.
aap vadaa-ee dītee-an gurmukh day-ay
bujhaa-ay. ||3||

sabhnaa kaa daataa ayk hai bhuli-aa la-ay
samjhaa-ay.
ik aapay aap khu-aa-i-an doojai chhadi-an
laa-ay.
gurmatee har paa-ee-ai jotee jot milaa-ay.
an-din Naamay rati-aa naanak Naam
samaa-ay. ||4||25||58||

SIRI RAAG MEHLA 3

In the concluding lines of the previous *shabad*, Guru Ji advised us to realize that our body and soul belong to (God), and He is the mainstay of all. If through the Guru's grace one understands this (fact), then one can attain salvation. In this *shabad*, he describes in detail the blessings enjoyed by those who make (God's) eternal Name their only support.

He says, "They whose main support is (God's) eternal Name, are always in peace and bliss. Through the Guru's word, they have attained the Eternal (God), the destroyer of all sorrows. (In gratitude), they constantly sing praises of the Eternal (God), and remain imbued with the love for His eternal Name. (God has become pleased with them, and) in His mercy He has given them the storehouse of His devotion."⁽¹⁾

Therefore, Guru Ji says to himself, "O' my mind, always remain in a state of bliss by singing (God's) praises. Through the true word (of the Guru) we obtain God, and remain absorbed in Him."^(1-pause)

Elaborating on the merits of God's true worship and devotion, Guru Ji says, "Through true worship and devotion (of God), one's mind (becomes imbued with His love, as if it has been) imperceptibly dyed red (in His love). Through the Guru's word, one's mind is so captivated that nothing can be said about it. In this state (of bliss), one's tongue remains imbued with the love of the eternal word (of God). By singing God's praises with relish, one keeps drinking the nectar (of God's Name). But only by following the Guru's guidance can we obtain such a love (and only that person obtains this guidance) on whom God bestows His mercy, as per His will."⁽²⁾

Guru Ji however, observes, "This world remains in illusion and wastes away its night (of life) in sleep (consumed by the pursuit of worldly temptations). According to His will, God wakes and pulls some out of this illusion (or sleep), and unites them with Himself. He Himself comes to abide in their mind, and rids them of their attachment to *Maya* (the

worldly attractions). He Himself grants them glory by conferring (true) realization upon them through the Guru.”(3)

In closing, Guru Ji says, “God alone is the Giver of all. He corrects those who go astray. He Himself makes some go astray, by attaching them to duality (the love of material things instead of God). It is through the Guru’s instruction that we attain God, and unite our light with (God’s) Light. In short, O’ Nanak, by remaining imbued with love of (God’s) Name one merges in that Name itself.”(4-25-58)

The message of the *shabad* is that if we want to enjoy an everlasting state of bliss and peace, we should make the eternal Name of God our only support, and continuously sing His praises with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤਿਸਨਾ ਤਜਿ ਵਿਕਾਰ ॥
ਗੁਰ ਸਬਦੀ ਮਨੁ ਰੰਗਿਆ ਰਸਨਾ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

ਪੰਨਾ ੩੭

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਕਰਿ ਵੇਖਹੁ ਮਨਿ ਵੀਚਾਰਿ ॥
ਮਨਮੁਖ ਮੈਲੁ ਨ ਉਤਰੈ ਜਿਚਰੁ ਗੁਰ ਸਬਦਿ ਨ ਕਰੇ ਪਿਆਰੁ
॥੧॥

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲੁ ॥
ਨਿਜ ਘਰਿ ਵਸਹਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਤਾ ਸੁਖ ਲਹਹਿ ਮਹਲੁ
॥੧॥ ਰਹਾਉ ॥

ਅਉਗੁਣਵੰਤੀ ਗੁਣੁ ਕੇ ਨਹੀ ਬਹਣਿ ਨ ਮਿਲੈ ਹਦੂਰਿ ॥
ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਜਾਣਈ ਅਵਗਣਿ ਸੇ ਪੁਛੁ ਦੂਰਿ ॥
ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚਿ ਰਤੇ ਭਰਪੂਰਿ ॥
ਗੁਰ ਸਬਦੀ ਮਨੁ ਬੇਧਿਆ ਪੁਛੁ ਮਿਲਿਆ ਆਪਿ ਹਦੂਰਿ ॥੨॥

ਆਪੇ ਰੰਗਣਿ ਰੰਗਿਓਨੁ ਸਬਦੇ ਲਇਓਨੁ ਮਿਲਾਇ ॥
ਸਚਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜੋ ਸਚਿ ਰਤੇ ਲਿਵ ਲਾਇ ॥
ਚਾਰੇ ਕੁੰਡਾ ਭਵਿ ਥਕੇ ਮਨਮੁਖ ਬੂਝ ਨ ਪਾਇ ॥
ਜਿਸੁ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੋ ਮਿਲੈ ਸਚੈ ਸਬਦਿ ਸਮਾਇ ॥੩॥

ਮਿਤ੍ਰੁ ਘਣੇਰੇ ਕਰਿ ਥਕੀ ਮੇਰਾ ਦੁਖੁ ਕਾਟੈ ਕੋਇ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਦੁਖੁ ਕਟਿਆ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

sireeraag mehlaa 3.

gunvantee sach paa-i-aa tarisnaa taj vikaar.
gur sabdee man rangi-aa rasnaa paraym
pi-aar.

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bin satgur kinai na paa-i-o kar vakhhu man
veechaar.
manmukh mail na utrai jichar gur sabad na
karay pi-aar. ||1||

man mayray satgur kai bhaanai chal.
nij ghar vaseh amrit peevah ta sukhl laheh
mahal. ||1|| rahaa-o.

a-ugunvantee gun ko nahee bahan na milai
hadoor.
manmukh sabad na jaan-ee avgan so parabh
door.
jinee sach pachhaani-aa sach ratay bharpoor.
gur sabdee man bayDhi-aa parabh mili-aa
aap hadoor. ||2||

aapay rangn rangi-on sabday la-i-on
milaa-ay.
sachaa rang na utrai jo sach ratay liv laa-ay.
chaaray kundaah bhav thakay manmukh boojh
na paa-ay.
jis satgur maylay so milai sachai sabad
samaa-ay. ||3||

mitar ghanayray kar thakee mayraa dukh
kaatai ko-ay.
mil pareetam dukh kati-aa sabad milaavaa
ho-ay.

ਸਚੁ ਖਟਨਾ ਸਚੁ ਰਾਸਿ ਹੈ ਸਚੇ ਸਚੀ ਸੋਇ ॥

sach khatnaa sach raas hai sachay sachee
so-ay.

ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਇ
॥੪॥੨੬॥੫੯॥

sach milay say na vichhurheh naanak
gurmukh ho-ay. ||4||26||59||

SIRI RAAG MEHLA 3

In many earlier *shabads*, Guru Ji described the conduct of Guru's followers, and the kinds of blessings received by them. In contrast, he also commented on the conduct of self-conceited people, and the sufferings endured by them. In this *shabad*, he again describes the state and fate of these two types of persons by comparing the Guru's followers with meritorious wedded wives, and the self-willed with merit less deserted women.

He says, "The meritorious (soul bride, the Guru's follower) has attained to the Eternal (God) by shedding her (worldly) desire and (other such) vices. Her mind is imbued with the love of the Guru's word, and her tongue is imbued with the love and affection (for God. However), you may reflect (in your mind, and see for yourself that) without the (guidance) of the true Guru, no one has (ever) attained to God. The filth (of the evil thoughts) of a self-willed person isn't removed until such a person loves the Guru's word."(1)

Therefore, Guru Ji says, "O' my mind, act according to the true Guru's will. Only then will you come to abide in your own home (your inner self. By doing so), you will drink the nectar (of God's Name), and find (God's) mansion, the abode of peace."(1-pause)

Now Guru Ji comments on the conduct of a merit less (conceited) woman. He says, "The self-willed (wife) has no merit. She (cannot realize God, and is therefore) not allowed to sit in the presence (of the beloved Spouse). Such apostates do not realize the value of the Guru's word, and being full of faults, they remain distanced from God. (On the other hand), they who have recognized the Eternal God, remain filled with the love of the Eternal (God). Through the Guru's word, their heart is pierced with love for God and He Himself comes to meet them."(2)

However, Guru Ji notes that, "God Himself has imbued (some) with His love by immersing them in the vessel of His love, and has united them (with Him) through the (Guru's) word. The true love of those never fades who remain imbued with the love of the Eternal (God) by keeping their mind attuned to Him. But in spite of getting exhausted after wandering in all the four corners of the world, the self-willed people cannot understand (the right way of life. Because) only whom God unites with the true Guru is united (with Him), and remains merged in the true Word (of the Guru)."(3)

Guru Ji concludes the *shabad* by putting himself in the place of a person who has tried to befriend many people, but has found no real friend except the true Guru. He says, "I have exhausted myself making many friends (so that) someone may remove my pain (of separation from God). It is only after meeting the beloved (Guru) that my malady has been cured, and through (his) word I have been united with God. (I have realized that) to earn the capital of the Eternal (God's) Name is (to earn) the true wealth, and true is the reputation of such a truthful person. O' Nanak, by becoming Guru's followers, they who are united with the Eternal (God) are not separated (from Him again)."(4-26-59)

The message of the *shabad* is that we should always live according to the will of the Guru (and follow his advice). We should remain absorbed in singing God's praises and

meditating upon His Name, so that one day God may bestow His grace upon us, and unite us with Himself forever.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਆਪੇ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੈ ਆਪਿ ਉਪਾਇ ॥

ਸਭ ਏਕੇ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਇ ॥

ਆਪੇ ਪ੍ਰਭੂ ਦਇਆਲੁ ਹੈ ਆਪੇ ਦੇਇ ਬੁਝਾਇ ॥

ਗੁਰਮਤੀ ਸਦ ਮਨਿ ਵਸਿਆ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ ॥

ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਭੁ ਥੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥
ਰਹਾਉ ॥

ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ ਸੋਈ ਸਾਰ ਕਰੇਇ ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥

ਸੇ ਜਨ ਸਬਦੇ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ ॥

ਗੁਰਮੁਖਿ ਸਚੈ ਸਬਦਿ ਚਤੇ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ ॥੨॥

ਗੁਰਮਤੀ ਸਚੁ ਸਲਾਹਣਾ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥

ਘਟਿ ਘਟਿ ਆਪੇ ਹੁਕਮਿ ਵਸੈ ਹੁਕਮੇ ਕਰੇ ਬੀਚਾਰੁ ॥

ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਹਉਮੈ ਵਿਚਰੁ ਖੋਇ ॥

ਸਾ ਧਨ ਨਾਵੈ ਬਾਹਰੀ ਅਵਗਣਵੰਤੀ ਰੇਇ ॥੩॥

ਸਚੁ ਸਲਾਹੀ ਸਚਿ ਲਗਾ ਸਚੈ ਨਾਇ ਤ੍ਰਿਪਤਿ ਹੋਇ ॥

ਗੁਣ ਵੀਚਾਰੀ ਗੁਣ ਸੰਗ੍ਰਹਾ ਅਵਗੁਣ ਕਢਾ ਧੋਇ ॥

ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਫਿਰਿ ਵੇਛੋਤਾ ਨ ਹੋਇ ॥

ਨਾਨਕ ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਜਿਦੁ ਪਾਈ ਪ੍ਰਭੁ ਸੋਇ
॥੪॥੨੭॥੬੦॥

sireeraag mehlaa 3.

aapay kaaran̄ kartāa karay sarisat daykhai
aap upaa-ay.

sabh̄ ayko ik varat̄daa alak̄h na lakhi-aa
jaa-ay.

aapay parab̄hoo da-i-aal hai aapay day-ay
buj̄haa-ay.

gurmat̄ee sad̄ man vasi-aa sach rahay liv
laa-ay. ||1||

man mayray gur kee man lai rajaa-ay.

man tan̄ seetal̄ sabh̄ thee-ai Naam̄ vasai man
aa-ay. ||1|| rahaa-o.

jīn kar kaaran̄ D̄haari-aa so-ee saar karay-i.

gur kai sabad̄ pach̄haanee-ai jaa aapay nad̄ar
karay-i.

say jan sabday sohn̄ay tīt̄ sachai darbaar.

gurmuk̄h sachai sabad̄ rat̄ay aap maylay
kart̄aar. ||2||

gurmat̄ee sach salaahn̄aa jis̄ d̄aa ant̄ na
paaraavaar.

ghat̄ ghat̄ aapay hukam̄ vasai hukmay karay
beechar.

gur sabd̄ee salaah̄ee-ai ha-umai vichahu
kh̄o-ay.

saa D̄han̄ naavai baahree avganv̄antee ro-ay.
||3||

sach salaah̄ee sach lagaa sachai naa-ay
taripat̄ ho-ay.

gun̄ veechaaree gun̄ sangrahaa avgun̄
kad̄haa D̄ho-ay.

aapay mayl̄ milaa-idaa fir vaych̄hor̄haa na
ho-ay.

naanak gur saalaah̄ee aapn̄aa jid̄oo paa-ee
parabh̄ so-ay. ||4||27||60||

SIRI RAAG MEHLA 3

Many theories exist about the creation, evolution, and origin of the universe. The most popular is the Big Bang theory, according to which, first an explosion of some kind occurred. Then planets including the earth emerged, and life evolved subsequently. But even about this most popular theory the question is: what or who caused this big bang? In this *shabad* Guru Ji provides the answer to all such questions.

He says, "The Creator Himself creates the cause, and looks after the universe, which He Himself creates. (It is the same) one (God) alone, who pervades everywhere, but that

indescribable (God), cannot be described. (However), when God Himself becomes gracious, then on His own, He makes us comprehend (Him). Following Guru's instruction, they in whose heart God always resides, remain attuned to that Eternal (God)."(1)

Therefore, advising himself (and us), Guru Ji says, "O' my mind, obey the will of the Guru. This way the body and soul will be soothed, and (God's) Name will come to abide in the mind."(1-pause)

Guru Ji reiterates, "He who initiated the cause (to create the universe) takes care of it also. When He Himself shows His grace, we realize (this truth) through the Guru's word. By following the Guru's advice, such people look beautiful in that Eternal (God's) court. The Creator Himself unites such Guru's followers who are imbued with the love of the eternal word (in praise of) God."(2)

Guru Ji therefore advises us, "Following Guru's instruction, we should praise that God who has no end or limit. According to His will, God abides in all hearts, and as per His will ponders over (the care of His creatures). Shedding our ego from within, we should praise Him through the Guru's word. The soul (bride) who remains without God's Name becomes full of vices, and she suffers and cries (in pain)."(3)

Finally, Guru Ji prays for himself (and indirectly advising us) says, "I wish that I may always keep praising the Eternal (God), and remain attached to that Eternal (God). Because only through the Eternal (God's) Name the mind is satiated. I wish that I may gather virtues by reflecting on His merits, and drive out all my faults. When He unites a person with Him, after that no separation happens. (Finally, I) Nanak (pray) that I may keep praising my Guru, through whom I may attain union with that God."(4-27-60)

The message of the *shabad* is that if we want to know the secrets of the universe and the best way to lead our lives, we should follow the advice of Guru (Granth Sahib Ji), and meditate on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸੁਣਿ ਸੁਣਿ ਕਾਮ ਗਹੇਲੀਏ ਕਿਆ ਚਲਹਿ ਬਾਹ ਲੁਛਾਇ ॥

ਆਪਣਾ ਪਿਰੁ ਨ ਪਛਾਣਹੀ ਕਿਆ ਮੁਹੁ ਦੇਸਹਿ ਜਾਇ ॥

ਜਿਨੀ ਸਖੀ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ ॥

ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ ॥੧॥

ਪੰਨਾ ੩੮

ਮੁੰਧੇ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥

ਪਿਰੁ ਪ੍ਰਭੁ ਸਾਚਾ ਸੋਹਣਾ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਿ ॥੧॥ ਰਹਾਉ ॥

ਮਨਮੁਖਿ ਕੰਤੁ ਨ ਪਛਾਣਈ ਤਿਨ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ ॥

sireeraag mehlaa 3.

sun sun kaam gahaylee-ay ki-aa chaleh baah luda-ay.

aapnaa pir na pachhaanhee ki-aa muhu dayseh jaa-ay.

jinee sakheen kant pachhaani-aa ha-o tin kai laaga-o paa-ay.

tin hee jaise thee rahaa satsanga mayl milaa-ay. ||1||

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munDhay koorh muthee koorhi-aar.

pir parabh saachaa sohnaa paa-ee-ai gur beechaar. ||1|| rahaa-o.

manmukh kant na pachhaan-ee tin ki-o rain vihaa-ay.

ਗਰਬਿ ਅਟੀਆ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਦੁਖੁ ਪਾਵਹਿ ਦੂਜੈ ਭਾਇ ॥	garab aṭee-aa tarisnaa jaleh dukh paavahi doojai bhāa-ay.
ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥	sabad rāṭee-aa sohaagānee tīn vichahu ha-umai jaa-ay.
ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਤਿਨਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥੨॥	sadā pir raaveh aapṇāa tīnaa sukhay sukh vihaa-ay. 2
ਗਿਆਨ ਵਿਹੂਣੀ ਪਿਰ ਮੁਤੀਆ ਪਿਰਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥	gi-aan vihoonēe pir mutēe-aa pīram na paa-i-aa jaa-ay.
ਅਗਿਆਨ ਮਤੀ ਅੰਧੇਰੁ ਹੈ ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਭੁਖ ਨ ਜਾਇ ॥	agi-aan maṭee anDhayr hai bin pir daykhai bhukh na jaa-ay.
ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ ॥	aavhu milhu sahayleehō mai pir dayh milaa-ay.
ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਿਰੁ ਪਾਇਆ ਸਚਿ ਸਮਾਇ ॥੩॥	poorai bhāag satgur milai pir paa-i-aa sach samaa-ay. 3
ਸੇ ਸਹੀਆ ਸੋਹਾਗਣੀ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥	say sahee-aa sohaagānee jin ka-o nadar karay-i.
ਖਸਮੁ ਪਛਾਣਹਿ ਆਪਣਾ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਇ ॥	khasam pachhaāneh aapṇāa tan man aagai day-ay.
ਘਰਿ ਵਰੁ ਪਾਇਆ ਆਪਣਾ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ ॥	ghar var paa-i-aa aapṇāa ha-umai door karay-i.
ਨਾਨਕ ਸੋਭਾਵੰਤੀਆ ਸੋਹਾਗਣੀ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇਇ ॥੪॥੨੮॥੬੧॥	naanak sobhaavāntēe-aa sohaagānee an-dīn bhagat karay-i. 4 28 61

SIRI RAAG MEHLA 3

Five hundred years ago, the women of India were socially and economically very much dependent upon men. A woman's main objective used to be to win her husband's love and favor. Faithful wives used to win their spouse's favor through genuine love and service, while the unfaithful ones used to fulfill their sexual desire by enchanting men other than their husbands. In this *shabad*, Guru Ji compares our soul to a woman gone astray, and tries to bring us back to the right path. He even assumes the role of a more mature woman of the time who is trying to offer good advice to her misguided younger friends.

He says, "Listen, O' woman, driven by lust, why are you wandering about swinging your arms in joy? You have not realized your own Groom; how would you face Him, when you go (to His court after death)? I touch the feet of those friends (Guru's followers) who have realized their Groom. I wish that by joining their saintly company, I too may become (virtuous) like them."(1)

Continuing this metaphor, Guru Ji says, "O' false woman, you have been cheated by illusion. (You cannot meet God, your Groom in this way). We obtain that eternal handsome Groom by reflecting upon the Guru's word."(1-pause)

Guru Ji further comments, "The self-willed (soul) brides do not recognize their spouse (God). How can they pass the night (of their life) in comfort? Being filled with ego, these conceited (souls) burn in (the fire of) desire and suffer pain because of duality (love of worldly riches). But those bride (souls), who are imbued with the word (of the Guru) are free from ego, and are united with (their Groom). They always enjoy the company of their Spouse, and pass their entire night (life) in comfort and happiness."(2)

Commenting further on the fate of those soul-brides who are bereft of proper guidance, Guru Ji says, “Those (human bride souls) who are without the divine knowledge (of the Guru’s word) cannot unite with their beloved Spouse. Being intoxicated with ignorance, they remain in darkness. Without seeing their

Groom, their (worldly) desires do not go away. Therefore, O’ my (saintly) friends, please come and unite me with my Spouse. (I do realize that it is only by) perfect destiny that one meets the true Guru, and through him one merges with the Eternal (God).”(3)

In conclusion, Guru Ji says, “Those friendly bride (souls) are the united wedded brides, upon whom (God) casts His gracious glance. They realize their Spouse, and surrender their body and soul to Him. Dispelling their ego, they find their Groom in their own heart. In short, O’ Nanak, such bride (souls) who day and night remain devoted to their Spouse are truly wedded and honorable.”(4-28-61)

The message of the *shabad* is that we should listen to the advice of our true friend and guide (Guru Granth Sahib), and act upon his advice. We should remain devoted to our Spouse (God) day and night. In this way, we will not only win God’s favor, but also obtain eternal union with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਇਕਿ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਹਉ ਕੈ ਦਰਿ ਪੂਛਉ ਜਾਇ ॥

ik pir raaveh aapṇaa ha-o kai ḍar poochḥa-o
jaa-ay.

ਸਤਿਗੁਰੁ ਸੇਵੀ ਭਾਉ ਕਰਿ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ ॥

satgur sayvee bhāa-o kar mai pir ḍayh
milaa-ay.

ਸਭੁ ਉਪਾਏ ਆਪੇ ਵੇਖੈ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਦੂਰਿ ॥

sabh upaa-ay aapay vaykḥai kis nayṛḥai kis
ḍoor.

ਜਿਨਿ ਪਿਰੁ ਸੰਗੇ ਜਾਣਿਆ ਪਿਰੁ ਰਾਵੈ ਸਦਾ ਹਦੂਰਿ ॥੧॥

jini pir sangay jaani-aa pir raavay sadaa
hadoor. ||1||

ਮੂੰਧੇ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਇ ॥

munḍhay too chal gur kai bhāa-ay.

ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਹਜੇ ਸਚਿ ਸਮਾਇ ॥੧॥
ਰਹਾਉ ॥

an-ḍin raaveh pir aapṇaa sehjay sach
samaa-ay. ||1|| rahaa-o.

ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਸਚੈ ਸਬਦਿ ਸੀਗਾਰਿ ॥

sabad ṛatee-aa sohaaganeē sachai sabad
seegaar.

ਹਰਿ ਵਰੁ ਪਾਇਨਿ ਘਰਿ ਆਪਣੈ ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥

har var paa-in ghar aapṇai gur kai hayt
pi-aar.

ਸੇਜ ਸੁਹਾਵੀ ਹਰਿ ਰੰਗਿ ਰਵੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ॥

sayj suhaavee har rang ravai bhagat bharay
bhandaar.

ਸੋ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਵਸੈ ਜਿ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥੨॥

so parabh preeṭam man vasai je sabhsai
ḍay-ay aḍhaar. ||2||

ਪਿਰੁ ਸਾਲਾਹਨਿ ਆਪਣਾ ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥

pir saalaahan aapṇaa ṭin kai ha-o sad
balihaarai jaa-o.

ਮਨੁ ਤਨੁ ਅਰਪੀ ਸਿਰੁ ਦੇਈ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥

man ṭan arpe sir ḍay-ee ṭin kai laagaa
paa-ay.

ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ ॥

jinee ik pachhaani-aa doojaa bhāa-o
chukaa-ay.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ ਸਚਿ ਸਮਾਇ
॥੩॥੨੯॥੬੨॥

gurmukh Naam pachhaanee-ai naanak sach
samaa-ay. ||3||29||62||

SIRI RAAG MEHLA 3

In this beautiful *shabad*, Guru Ji compares himself to a lonely bride (of God). Seeing her other friends enjoying the company of their spouses, she wonders whom she should ask to help her attain union with her spouse (God). Indirectly, Guru Ji is telling us what kind of love and longing we should have for our spouse (God), and who our true friend and guide is, who can show us the right path in this endeavor?

Guru Ji says, “(I see) many (bride souls) who are enjoying the company of their Groom. (I wonder), to whose door may I go to ask (for guidance to meet my Love? I think) I should serve my true Guru with devotion, and request him to unite me with my Spouse. (But my Guru tells me that God) has created all, and He takes care of them all. To some He appears near, to others He seems far. They who realize the Groom in their company always enjoy His presence.”(1)

Upon hearing this advice, Guru Ji says to his soul (and indirectly us), “O’ young bride (soul), live as per the Guru’s will. Then you would enjoy the company of your Groom day and night, and you would imperceptibly merge in Him.”(1-pause)

Guru Ji then comments, “The bride souls who are happily united (with their Spouse) remain imbued and adorned with the true word (of the Guru). Through love for the Guru, they find their spouse (God) in their

heart (itself). Their Spouse lovingly enjoys the beautiful bed (of their heart), whose storehouses are filled with devotion. In their mind resides that beloved Spouse who provides sustenance to all.”(2)

For this reason, Guru Ji says, “I am always a sacrifice to such bride (souls) who praise their Groom. I offer them my body, soul, and head, and touch their feet (in reverence, because forsaking the love for the other (worldly riches and power, they) have realized the one (God). In short, O’ Nanak, by following the Guru’s word (of advice) we can realize (God’s) Name and merge in the Eternal (God).”(3-29-62)

The message of this *shabad* is that instead of grieving like abandoned brides, we should follow the Guru’s advice, love God, and meditate upon His Name with true love and devotion. One day God may come to reside in our heart also, and we may also enjoy the ecstasy of blissful union with Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੈਰੈ ਚੀਰੈ ॥

ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਪੀਰੈ ॥

ਹਰਿ ਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ ਸੁਖ ਸਦਾ ਸਰੀਰੈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥੧॥

ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ ॥

sireeraag mehlaa 3.

har jee sachaa sach too sabh kichh tayrai
cheerai.

lakh cha-oraaseeh tarasday firay bin gur
bhaytay peerai.

har jee-o bakhস্য bakhস্য la-ay sookh sadaa
sareerai.

gur parsaadee sayv karee sach gahir
gambheerai. ||1||

man mayray Naam ratay sukh ho-ay.

ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ
॥

gurmatēe *Naam* salaahēe-ai doojaa avar na
ko-ay. ||1|| rahaa-o.

ਧਰਮ ਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ ॥

Dharam raa-ay no hukam hai bahi sachaa
Dharam beechaar.

ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ ॥

doojai bhaa-ay dusat aatmaa oh tayree
sarkaar.

ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣ ਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ ॥

aDhi-aatmēe har gun tās man jaapeh ayk
muraar.

ਪੰਨਾ ੩੯

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ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮ ਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ ॥੨॥

tin kee sayvaa Dharam raa-ay karai Dhan
savaaranhaar. ||2||

ਮਨ ਕੇ ਬਿਕਾਰ ਮਨਹਿ ਤਜੈ ਮਨਿ ਚੂਕੈ ਮੋਹੁ ਅਭਿਮਾਨੁ ॥

man kay bikaar maneh tajai man chookai
moh abhimaan.

ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਸਹਜੇ ਨਾਮਿ ਸਮਾਨੁ ॥

aatam raam pachhaani-aa sehjay *Naam*
samaan.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਮੁਕਤਿ ਨ ਪਾਈਐ ਮਨਮੁਖਿ ਫਿਰੈ ਦਿਵਾਨੁ ॥

bin satgur mukat na paa-ee-ai manmukh firai
divaan.

ਸਬਦੁ ਨ ਚੀਨੈ ਕਥਨੀ ਬਦਨੀ ਕਰੈ ਬਿਖਿਆ ਮਾਹਿ ਸਮਾਨੁ
॥੩॥

sabad na cheenai kathnee badnee karay
bikhi-aa maahi samaan. ||3||

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

sabh kichh aapay aap hai doojaa avar na
ko-ay.

ਜਿਉ ਬੋਲਾਏ ਤਿਉ ਬੋਲੀਐ ਜਾ ਆਪਿ ਬੁਲਾਏ ਜੋਇ ॥

ji-o bolaa-ay ti-o bolee-ai jaa aap bulaa-ay
so-ay.

ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥

gurmukh baneē barahm hai sabad milaavaa
ho-ay.

ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ
॥੪॥੩੦॥੬੩॥

naanak *Naam* samaal too jit sayvi-ai sukh
ho-ay. ||4||30||63||

SIRI RAAG MEHLA 3

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *shabad* in response to a question regarding the role and authority of *Dharam Raj* (the Righteous Judge, who is believed to decide a person's fate after death).

Guru Ji begins his answer with a humble prayer to God, and says, “O’ God, You are truly eternal, and everything is under Your control. (You are only obtained through the Guru). Without meeting (and

obtaining the guidance of Guru) the spiritual guide, the creatures of millions of species keep longing (for union with You). But by His grace, whom (God) has forgiven, their bodies are always in comfort. By the Guru’s grace, they serve the eternal profound (God)”(1)

Therefore Guru Ji says to himself, “O’ my mind, peace is obtained by being imbued with God’s love. Therefore, through the Guru’s instruction we should praise God’s Name, because there is no other (way to obtain God’s Name).”(1-pause)

Now referring to the role and authority of *Dharam Raja* (the Righteous Judge), Guru Ji says, “The Righteous Judge is under the orders (of God), that sitting (on his chair), he should

administer true justice. Those evil souls, which are in love with duality (the love of worldly riches and power), are under his jurisdiction. (He can award them appropriate punishment). But the spiritually inclined people, who in their minds meditate upon God (the treasure of merits, and slayer of demons), the Righteous judge serves them, and says, Blessed is (that God) who has embellished them (with such spiritual merits).”(2)

Next, Guru Ji tells us how one can become spiritually inclined, and obtain divine wisdom. He says, “When one dispels the evil thoughts from one’s mind, worldly attachment and arrogance are (also) driven out of the mind. Such a person recognizes the all-pervading God within, and quite naturally merges in (God’s) Name. However, without the true Guru’s guidance one cannot get rid (of those evil tendencies); therefore the self-willed people continue wandering like fools. They do not reflect on the (Guru’s) word, and make useless prattle, and are consumed in the poison (of *Maya*).”(3)

Finally describing the viewpoint of a Guru’s follower. Guru Ji says, “(God) is all in all, and there is no other like Him. When He makes us speak, we speak and say whatever He wants us to say. The word of the Guru’s followers is the word of God, and it is through their word that one is united (with God). Therefore O’ Nanak, you should remember the Name of God, by serving whom we obtain bliss.” (4-30-63)

The message of the *shabad* is that deeming the word of the Guru as the word of God, we should sincerely act upon it. Following the Guru’s advice, we should give up all our evil tendencies and meditate upon God’s Name. By doing so, we shall stand redeemed before the Righteous Judge and enjoy the bliss of eternal union with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ ॥

ਮਲੁ ਹਉਮੈ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ ॥

ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ ॥

ਪਤਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ ॥੧॥

ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ ॥

ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੀ ਧੋਇ ॥੧॥ ਰਹਾਉ ॥

ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥

ਮਨਮੁਖ ਮੈਲੇ ਮੈਲੇ ਮੁਏ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ ॥

ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ
ਤਜਾਇ ॥੨॥

ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਵਾਰ ॥

sireeraag mehlaa 3.

jag ha-umai mail dukh paa-i-aa mal laagee
doojai bhaa-ay.

mal ha-umai Dhotee kivi na utrai jay sa-o
tirath naa-ay.

baho biDh karam kamaavday doonee mal
laagee aa-ay.

parhi-ai mail na utrai poochhahu gi-aanee-aa
jaa-ay. ||1||

man mayray gur saran aavai taa nirmal
ho-ay.

manmukh har har kar thakay mail na sakee
Dho-ay. ||1|| rahaa-o.

man mailai bhagat na hova-ee *Naam* na
paa-i-aa jaa-ay.

manmukh mailay mailay mu-ay jaasan pat_
gavaa-ay.

gur parsaadee man vasai mal ha-umai jaa-ay
samaa-ay.

ji-o anDhayrai deepak baalee-ai ti-o gur
gi-aan agi-aan tajaa-ay. ||2||

ham kee-aa ham karhagay ham moorakh
gaavaar.

ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥
 ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭਿ ਭਵਿ ਥਕੈ ਸੰਸਾਰੁ ॥
 ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੩॥
 ਜਿਸ ਨੋ ਮੇਲੇ ਸੋ ਮਿਲੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ ॥
 ਏ ਮਨ ਭਗਤੀ ਰਤਿਆ ਸਚੁ ਬਾਣੀ ਨਿਜ ਥਾਉ ॥
 ਮਨਿ ਰਤੇ ਜਿਹਵਾ ਰਤੀ ਹਰਿ ਗੁਣ ਸਚੇ ਗਾਉ ॥
 ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮਾਹਿ ਸਮਾਉ ॥੪॥੩੧॥੬੪॥

karnai vaalaa visri-aa doojai bhaa-ay pi-aar.
 maa-i-aa jayvad dukh nahee sabh bhav
 thakay sansaar.
 gurmatēe sukh paa-ee-ai sach Naam ur
 Dhaar. ||3||
 jis no maylay so milai ha-o tis balihaarai
 jaa-o.
 ay man bhagtee rati-aa sach baneē nij
 thaa-o.
 man ratay jihvaa ratee har gun sachay gaa-o.
 naanak Naam na veesrai sachay maahi
 samaa-o. ||4||31||64||

SIRI RAAG MEHLA 3

In the previous *shabad*, Guru Ji advised us that we should act upon the Guru's word, and deem it as the word of God. Following the Guru's advice, we should give up all our evil tendencies, and meditate upon God's Name. One of the worst, and in fact the root cause of all evil tendencies is our ego or self-conceit. In this *shabad*, Guru Ji explains the problems caused by ego and how can one get rid of it.

He says, "Due to the love for the other (worldly riches, rather than God), the world is smeared with the filth (of ego). Because of this filth, the world is suffering in pain. Even bathing at hundreds of holy places cannot wash off this filth of ego. People perform many rituals to remove this filth, but (instead of getting washed off), the filth keeps multiplying. You may go and ask the learned, (they would tell you that even) by reading (holy books), this dirt is not removed."(1)

Next telling himself (and others) the way to get rid of this filth, Guru Ji says, "O' my mind, when one seeks the refuge of the Guru, then one becomes immaculate. The self-conceited people have grown tired of repeating God's Name (without the Guru's guidance), but they could not wash off this dirt."(1-pause)

Explaining why it is so, Guru Ji says, "(This is an accepted principle: that) God's devotion cannot be done and God's Name cannot be obtained when the mind is impure (and full of ego). So the self-conceited persons (who do not care for the guidance of the Guru) remain polluted, die polluted, and they would depart (from the world), losing their honor. (However, when) through the Guru's grace God's Name comes to abide in one's heart, the filth of ego is dispelled and one merges (in God). Just as, when we light a lamp in the dark (the darkness goes away), similarly the (light of) Guru's (divine) knowledge dispels the darkness of (spiritual) ignorance."(2)

Guru Ji further comments, "They who keep on claiming that they have done this (thing), or they would do that, they are ignorant fools. Being in love with the other (worldly riches and power), they forget the real Doer. There is no greater malady than (the attachment) to *Maya*. All have exhausted themselves in running after (worldly wealth). It is only by following the Guru's instruction, and enshrining the Eternal (God's) Name in the heart, that we obtain peace."(3)

However, Guru Ji concludes the *shabad* by reminding us, "(There is nothing in the control of mortals, because) whom God wants to unite (with Him, that person alone) meets Him: I am a sacrifice (to such a person)."

Next, addressing his own mind, (and indirectly us), Guru Ji says: “O’ my mind! Only by being imbued with the love of God’s devotion (can we hear God’s) eternal word, and attain to our own place (God’s mansion). In this state, both the mind and the tongue are imbued with God’s love and sing His Praises. O’ Nanak, (in such a state), they never forsake the Name, and merge in the Eternal (God).”(4-33-31-64)

The message of the *shabad* is that the world is suffering due to ego, and pursuit of *Maya*. This suffering can only be ended by seeking the Guru’s refuge, and following his advice, and not by performing any rituals.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੧ ॥

ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਘਰਿ
ਆਇ ॥

ਜਾ ਦੇਖਾ ਪ੍ਰਭੁ ਆਪਣਾ ਪ੍ਰਭਿ ਦੇਖਿਐ ਦੁਖੁ ਜਾਇ ॥

ਜਾਇ ਪੁਛਾ ਤਿਨ ਸਜਣਾ ਪ੍ਰਭੁ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਮਿਲਾਇ
॥੧॥

ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਹਰਿ ਸੋਇ
॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮ ਕਾ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਾਵੈ ਸੋਇ ॥

ਸਤਿਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਹਉ ਗੁਰ ਸਰਣਾਈ ਢਹਿ ਪਵਾ ਕਰਿ ਦਇਆ ਮੇਲੇ ਪ੍ਰਭੁ ਸੋਇ
॥੨॥

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ ਥਕੇ ਸਭੁ ਕੋਇ ॥

ਪੰਨਾ ੪੦

ਸਹਸ ਸਿਆਣਪ ਕਰਿ ਰਹੇ ਮਨਿ ਕੋਰੈ ਚੰਗੁ ਨ ਹੋਇ ॥

ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੋ ਬੀਜੈ ਖਾਵੈ ਸੋਇ ॥੩॥

ਸਭਨਾ ਤੇਰੀ ਆਸ ਪ੍ਰਭੁ ਸਭ ਜੀਅ ਤੇਰੇ ਤੂੰ ਰਾਸਿ ॥

ਪ੍ਰਭੁ ਤੁਧਹੁ ਖਾਲੀ ਕੋ ਨਹੀ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ ਸਾਬਾਸਿ ॥

ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ ਕਢਿ ਲੈ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ
॥੪॥੧॥੬੫॥

sireeraag mehlaa 4 ghar 1.

mai man tan birahu at aglāa ki-o pareetaṁ
milai ghar aa-ay.

jaa daykhaa parabh aapnaa parabhdaykhi-ai
dukh jaa-ay.

jaa-ay puchhaa tin sajnaa parabh kit biDh
milai milaa-ay. ||1||

mayray satiguraa mai tujh bin avar na ko-ay.
ham moorakh mugaDh sarnaagatee kar
kirpaa maylay har so-ay. ||1|| rahaa-o.

satgur daataa har Naam kaa parabh aap
milaavai so-ay.

satgur har parabh bujhi-aa gur jayvad avar
na ko-ay.

ha-o gur sarna-ee dheh pavaa kar da-i-aa
maylay parabh so-ay. ||2||

manhath kinai na paa-i-aa kar upaav thakay
sabh ko-ay.

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sahas si-aanap kar rahay man korai rang na
ho-ay.

koorh kapat kinai na paa-i-o jo beejai khaavai
so-ay. ||3||

sabhnaa tayree aas parabh sabh jee-a tayray
toon raas.

parabh tuDhhu khaalee ko nahee dar
gurmukhaa no saabaas.

bikh bha-ojal dubday kadh lai jan naanak kee
ardaas. ||4||1||65||

SIRI RAAG MEHLA 4 GHAR 1

In the previous *shabad* (3-29-62), Guru Ji compared himself to a lonely soul-bride (of God), who sees her friends enjoying the company of their spouses and wonders whom she should ask the way to gain union with her spouse (God). He uses the same beautiful metaphor in this *shabad* to express the pain of separation from his beloved God, and shares his innermost thoughts regarding ways to reunite with Him. Actually, he tells us how we can also reunite with God.

Using the analogy of a loving and lonely bride who has been separated from her beloved spouse, Guru Ji says, “In my mind and body is an extremely sharp pain of separation (from my beloved God. I worry) how and when my darling would come into the house (of my heart), and meet me. (I know that) as soon as I would see my God, all my pain would depart. I (think, I should) go and ask that friend (the Guru) how can God be met, or can he unite (me with Him).”(1)

Next sharing with us what he is thinking of saying to his Guru, he says, “O’ my true Guru, except you I don’t have anyone as my own. We the foolish and ignorant ones have sought your refuge. Please show mercy, and unite me with that God.”(1-pause)

Explaining why the Guru’s help is essential in this regard, he says, “The true Guru is the Giver of God’s Name, and God Himself causes us to meet such a true Guru. The true Guru has understood God; no one equals the Guru (in merit. Therefore, I think that) I should fall at the feet of the Guru, so that showing his mercy he may unite me with that God.”(2)

Giving more reasons for seeking the Guru’s shelter, he says, “No body has found God through obstinacy of mind (by doing penances, or practicing austerities). Many have grown tired of making such efforts. Some have tried hundreds of clever techniques (to obtain God), but their minds remained blank, and didn’t embrace any (divine) love. No one has ever met (God) through falsehood and deceit. (Rather, they suffer in pain, because) one reaps what one sows.”(3)

After finding joy and peace upon meeting his beloved God, Guru Ji’s heart goes out in sympathy for the rest of suffering humanity. Therefore, making a sincere and humble prayer to God, he says, “O’ God, You are the hope of all. All beings are Yours, and You are their spiritual capital. O’ God, nobody returns empty-handed from Your door. The Guru’s followers receive (special) honor at Your door. But slave Nanak prays: “Please (save) them also who are drowning in the ocean of (worldly) poison.”(4-1-65)

The message of the *shabad* is that only by seeking the Guru’s shelter and following his advice we can save ourselves from the endless worldly sufferings, and enjoy blissful union with our beloved God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਪ੍ਰਿਯੁ ਜੀਵਾਸੁ ॥
ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈ ਦਸੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ ॥
ਰਉ ਤਿਸੁ ਵਿਟਹੁ ਚਉ ਖੰਨੀਐ ਮੈ ਨਾਮ ਕਰੇ ਪਰਗਾਸੁ ॥੧॥

sireeraag mehlaa 4.

*Naam milai man taripat-ee-ai bin Naamai
Dharig jeevaas.
ko-ee gurmukh sajan jay milai mai dasay
parabh guntaas.
ha-o tis vitahu cha-o khannee-ai mai Naam
karay pargaas. ||1||*

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ ॥

ਬਿਨੁ ਨਾਵੈ ਜੀਵਣੁ ਨਾ ਥੀਐ ਮੇਰੇ ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਇ
॥੧॥ ਰਹਾਉ ॥

ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ ॥

ਹੰਨੁ ਵਡਭਾਗੀ ਵਡ ਭਾਗੀਆ ਜੋ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥੨॥

ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੋਇਓ ਸੇ ਭਾਗੀਣ ਵਸਿ ਕਾਲ ॥

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ ਵਿਸਟਾ ਕਰਿ
ਵਿਕਰਾਲ ॥

ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ
॥੩॥

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਵਡਭਾਗੀ ਨਾਵਹਿ ਆਇ ॥

ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਰੈ ਨਿਰਮਲ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ॥

ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵ ਲਾਇ
॥੪॥੨॥੬੬॥

mayray pareetamaa ha-o jeevaa *Naam*
Dhi-aa-ay.

bin naavai jeevan naa thee-ai mayray satgur
Naam drirh-aa-ay. ||1|| rahaa-o.

Naam amolak ratan hai pooray satgur paas.
satgur sayvai lagi-aa kadh ratan dayvai
pargaas.

Dhan vadbhaagee vad bhaagee-aa jo aa-ay
milay gur paas. ||2||

jinaa satgur purakh na bhayti-o say
bhaagheen vas kaal.

o-ay fir fir jon bhavaa-ee-ah vich vistaa kar
vikraal.

onaa paas du-aas na bhitee-ai jin antar
kroDh chandaal. ||3||

satgur purakh amrit sar vadbhaagee naaveh
aa-ay.

un janam janam kee mail utrai nirmal Naam
drirh-aa-ay.

jan naanak utam pad paa-i-aa satgur kee liv
laa-ay. ||4||2||66||

SIRI RAAG MEHLA 4

In the previous *shabad*, Guru Ji told us that the true Guru is the giver of God's Name. In this *shabad*, he describes the importance of God's Name (the divine enlightenment) and how keenly he longs for it.

So addressing God, he says, "(O' my Beloved), if I am blessed with Name, my mind gets satiated (all its worldly desires are fulfilled). But without God's Name, one's life is accursed (because in that state worldly desires remain unfulfilled, and one remains unhappy). If I find a Guru following friend who can guide me to God the treasure of virtues, and enlighten God's Name in me, I will sacrifice my life for him."(1)

Therefore, next addressing his Guru in the most reverential and entreating terms, Guru Ji says, "O' my beloved (Guru, please bless me that) I may live meditating on (God's) Name. There can be no (real) life without the Name. O' my true Guru, please instill God's Name in me."(1-pause)

Describing in greater detail the significance of the Guru in obtaining the invaluable commodity of God's Name, Guru Ji says, "God's Name is (like) an invaluable jewel, but it is with the perfect Guru. Upon dedicating ourselves to the service of the true Guru, he enlightens our mind with the light of divine knowledge, and bestows (this jewel upon us). Therefore, blessed are those most fortunate people who come and meet the Guru."(2)

Now commenting upon the state and fate of those who do not care for the Guru's guidance, he says, "Those unfortunate people who have not met the true Guru are in the grip of the demon of death. Again and again, they are made to wander around in existences, and are

kept as abhorrent filthy worms. We should not touch or go anywhere near such people within whose mind abides the demon of anger (because of the absence of God's Name).”(3)

In conclusion, Guru Ji says, “True Guru, the supreme Being is like a pool of nectar (of divine *Name*). Fortunate are they who come to bathe in this pool. By (following the Guru's advice, and thus) bathing in this pool, their filth (of evil) of myriad of births is removed, (because the Guru) instills His immaculate Name in them. In short, O' Nanak, by being imbued with the true Guru, the devotees obtain the supreme state of bliss (of union with God).”(4-2-66)

The message of the *shabad* is that we should pray to the Guru for blessing us with God's Name, so that our worldly desires are quenched, and instead of suffering repeated cycles of birth and death, we may attain the supreme state of union with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

sireeraag mehlā 4.

ਗੁਣ ਗਾਵਾ ਗੁਣ ਵਿਥਰਾ ਗੁਣ ਬੋਲੀ ਮੇਰੀ ਮਾਇ ॥

gun gaavaa gun vithraa gun bolee mayree
maa-ay.

ਗੁਰਮੁਖਿ ਸਜਣੁ ਗੁਣਕਾਰੀਆ ਮਿਲਿ ਸਜਣ ਹਰਿ ਗੁਣ ਗਾਇ ॥

gurmukh sajan gunkaaree-aa mil sajan har
gun gaa-ay.

ਹੀਰੈ ਹੀਰੁ ਮਿਲਿ ਬੋਧਿਆ ਰੰਗਿ ਚਲੂਲੈ ਨਾਇ ॥੧॥

heerai heer mil bayDhi-aa rang chaloelai
naa-ay. ||1||

ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਣ ਗਾਵਾ ਤ੍ਰਿਪਤਿ ਮਨਿ ਹੋਇ ॥

mayray govindaa gun gaavaa taripat man
ho-ay.

ਅੰਤਰਿ ਪਿਆਸ ਹਰਿ ਨਾਮ ਕੀ ਗੁਰੁ ਤੁਸਿ ਮਿਲਾਵੈ ਸੋਇ ॥੧॥
ਚਰਾਉ ॥

antar pi-aas har Naam kee gur tus milaavai
so-ay.||1|| rahaa-o.

ਮਨੁ ਰੰਗਹੁ ਵਡਭਾਗੀਹੋ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

man rangahu vadbhaageeho gur tuthaa
karay pasaa-o.

ਗੁਰੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸਤਿਗੁਰੁ ਕੈ ਬਲਿ ਜਾਉ ॥

gur Naam drirh-aa-ay rang si-o ha-o satgur
kai bal jaa-o.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਹਰਿ ਨਾਮੁ ਨ ਲਭਈ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਉ
॥੨॥

bin satgur har Naam na labh-ee lakh kotee
karam kamaa-o. ||2||

ਬਿਨੁ ਭਾਗਾ ਸਤਿਗੁਰੁ ਨਾ ਮਿਲੈ ਘਰਿ ਬੈਠਿਆ ਨਿਕਟਿ ਨਿਤ
ਪਾਸਿ ॥

bin bhaagaa satgur naa milai ghar baithi-aa
nikat nit paas.

ਅੰਤਰਿ ਅਗਿਆਨ ਦੁਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ ਪੜਦਾ ਦੂਰਿ
ਪਈਆਸਿ ॥

antar agi-aan dukh bharam hai vich parh-daa
door pa-ee-aas.

ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਕੰਚਨੁ ਨਾ ਥੀਐ ਮਨਮੁਖੁ ਲੋਹੁ ਬੂਝਾ ਬੇੜੀ
ਪਾਸਿ ॥੩॥

bin satgur bhaytay kanchan naa thee-ai
manmukh lohu boodaa bayrhee paas. ||3||

ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਹਰਿ ਨਾਵ ਹੈ ਕਿਤੁ ਬਿਧਿ ਚੜਿਆ ਜਾਇ ॥

satgur bohith har naav hai kit biDh charhi-aa
jaa-ay.

ਸਤਿਗੁਰੁ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ ਬੋਹਿਥ ਬੈਠਾ ਆਇ ॥

satgur kai bhaanaai jo chalai vich bohith
baithaa aa-ay.

ਧੰਨੁ ਧੰਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਇ
॥੪॥੩॥੬੭॥

Dhan Dhan vadbhaagee naankaa jinaa satgur
la-ay milaa-ay. ||4||3||67||

SIRI RAAG MEHLA 4

In previous *shabad* (4-1-65), Guru Ji described the importance of the Guru. In the previous *shabad* (4-3-67), he told us about the importance of God's Name. In this *shabad*, by describing his own conduct he explains the duty of a Guru's follower.

He says, "O' my mother (my mind craves that) I may sing, describe, and utter the merits (of God). (I realize that) upon meeting with a benevolent Guru's follower, one sings the praises (of God). Just as a diamond pierces another diamond, (similarly upon meeting the Guru) one's mind becomes imbued with deep love for God's Name."(1)

Therefore Guru Ji prays, "O' my God (bless me, that) I may sing Your praises, and my mind may be satiated. Within me is thirst for God's Name, and I pray that in his kindness the Guru may unite me (with You)."(1-pause)

Now Guru Ji advises his saintly friends (indirectly us) and says, "O' fortunate ones, imbue your mind with love, so that the Guru may be pleased and shower his blessings (upon you as well). With great love, the Guru implants (God's) Name (in the mind of the devotee), and I am a sacrifice to such a true Guru. Without (the guidance of) the true Guru, God's Name is not obtained, even if one may perform millions (of ritualistic) deeds."(2)

Next, Guru Ji tells us why, in spite of being near God, we still are unable to meet Him. He says, "Without a (pre-ordained) destiny, the true Guru (God) is not realized, even though He always resides near us in the house (of our heart. Because) within our hearts is the darkness of ignorance and doubt, which acts like a curtain (between God) and us. Without meeting (and following the guidance of) the true Guru, the iron (like conceited person) cannot become (immaculate like) gold, therefore in spite of being near the boat (in the form of the true Guru), the iron (like) self-conceited person is drowned (in the worldly ocean)."(3)

Finally, Guru Ji explains how we can obtain the guidance of the true Guru. He says, "The true Guru is like the ship of God's Name. (If you ask), how to board this ship? (The answer is, that) the one who leads one's life according to the true Guru's instruction feels, (as if he or she has) come and sat aboard that ship. Therefore, O' Nanak, extremely blessed are those whom the true Guru unites with himself."(4-3-67)

The message of the *shabad* is that if we wish to enjoy the bliss of God's union, then we should devotedly listen to and follow the advice of our Guru (Granth Sahib Ji). So that the Guru may unite us with him, and by yoking us to God's Name, may unite us with God also.

ਪੰਨਾ ੪੧
ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੇ ਤਿਨਿ ਜਾਉ ॥

ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ ॥

ਕਰਿ ਮਿਨਤਿ ਕਰਿ ਜੋਦਤੀ ਮੈ ਪ੍ਰਭੁ ਮਿਲਣੈ ਕਾ ਚਾਉ ॥੧॥

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sireeraag mehlaa 4.

ha-o panth dāsaa-ee nit kharhee ko-ee
parabh dasay tin jaa-o.

jinee mayraa pi-aaraa raavi-aa tin peechhai
laag firaa-o.

kar minat kar jod-rhee mai parabh milnai kaa
chaa-o. ||1||

ਮੇਰੇ ਭਾਈ ਜਨਾ ਕੋਈ ਮੈ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਇ ॥
ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦੀਆ
ਦਿਖਾਇ ॥੧॥ ਰਹਾਉ ॥

ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਵਾ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ ॥
ਨਿਮਾਣਿਆ ਗੁਰੁ ਮਾਣੁ ਹੈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕਰੇ ਸਾਬਾਸਿ ॥
ਹਉ ਗੁਰੁ ਸਾਲਾਹਿ ਨ ਰਜਊ ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ ॥੨॥

ਸਤਿਗੁਰੁ ਨੇ ਸਭ ਕੇ ਲੋਚਦਾ ਜੇਤਾ ਜਗਤੁ ਸਭੁ ਕੋਇ ॥
ਬਿਨੁ ਭਾਗਾ ਦਰਸਨੁ ਨਾ ਥੀਐ ਭਾਗਹੀਣ ਬਹਿ ਰੋਇ ॥
ਜੇ ਹਰਿ ਪ੍ਰਭੁ ਭਾਣਾ ਸੋ ਥੀਆ ਧੁਰਿ ਲਿਖਿਆ ਨ ਮੈਟੈ ਕੋਇ
॥੩॥

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹਰਿ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ ॥
ਆਪਿ ਦਇਆ ਕਰਿ ਮੇਲਸੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੀਛੈ ਪਾਇ ॥
ਸਭੁ ਜਗਜੀਵਨੁ ਜਗਿ ਆਪਿ ਹੈ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇ
॥੪॥੪॥੬੮॥

mayray bhaa-ee janaa ko-ee mo ka-o har
parabh mayl milaa-ay.
ha-o satgur vitahu vaari-aa jin har parabh
dee-aa dikhaa-ay. ||1|| rahaa-o.

ho-ay nimaanee d^heh pavaa pooray satgur
paas.
nimaani-aa gur maan hai gur satgur karay
saabaas.
ha-o gur saalaahi na raj-oo mai maylay har
parabh paas. ||2||

satgur no sabh ko lochdaa jaytaa jagat sabh
ko-ay.
bin bhaagaa darsan naa thee-ai bhaagheen
bahi ro-ay.
jo har parabh bhaapaa so thee-aa Dhur
likhi-aa na maytai ko-ay. ||3||

aapay satgur aap har aapay mayl milaa-ay.
aap da-ia-aa kar maylsee gur satgur peechhai
paa-ay.
sabh jagjeevan jag aap hai naanak jal jaleh
samaa-ay. ||4||4||68||

SIRI RAAG MEHLA 4

In this *shabad*, Guru Ji takes the example of a lonely separated bride longing to meet her beloved groom, to show us how and with what intensity of sincere love we should seek to meet our beloved God.

He says, “I stand on the wayside every day, searching for someone who can tell me about the guide, who may lead me to God. I will follow those who have enjoyed the company of my beloved (God), and I will humbly beg them to unite me with Him.”(1)

Summarizing his longing for a fulfilling union with God, Guru Ji says, “O’ my dear brothers, let someone unite me with God. I am a sacrifice to the true Guru, who has shown me God Almighty.”(1-pause)

Expressing gratitude to his Guru, he says, “The Guru is the honor of the honor less, and the true Guru encourages the discouraged. I feel that in utter humility I should bow to the perfect true Guru. I do not get tired of praising the true Guru who unites me with God, who is close (to me, but I cannot see Him without the Guru’s guidance).”(2)

Guru Ji observes, “Everybody longs for the (vision of the) true Guru. But without good fortune, his sight is not obtained. Therefore, unfortunate ones sit and cry. Whatever is God’s will, that happens, and no one can erase God’s preordained writ.”(3)

Guru Ji concludes by stating the basic principle about the relationship between God, the true Guru, and the world. He says, “God Himself is the true Guru. He Himself unites a person with Him. Through His grace, He would unite us by making us follow the true Guru. O’

Nanak, He Himself is the life of the entire universe, and ultimately all merge in Him just as water merges in water.”(4-4-68)

The message of the *shabad* is that we should have such an intense longing to unite with God that we should pray daily to Guru (Granth Sahib Ji), to guide and help us meet Him. So that, showing mercy, the Guru may enlighten us with divine wisdom and reveal to us our Beloved, residing in our heart.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅਤਿ ਭਲਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਰਸੁ
ਖਾਇ ॥
ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ
॥
ਓਇ ਵੇਪਰਵਾਹ ਨ ਬੋਲਨੀ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ ਤਿਨ ਪਾਇ
॥੧॥

ਭਾਈ ਰੇ ਮਿਲਿ ਸਜਣ ਹਰਿ ਗੁਣ ਸਾਰਿ ॥
ਸਜਣੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਦੁਖੁ ਕਢੈ ਹਉਮੈ ਮਾਰਿ ॥੧॥ ਰਹਾਉ
॥

ਗੁਰਮੁਖੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਦਇਆ ਪਈ ਮਨਿ ਆਇ ॥
ਸਤਿਗੁਰ ਵਚਨੁ ਰਤੰਨੁ ਹੈ ਜੇ ਮੰਨੈ ਸੁ ਹਰਿ ਰਸੁ ਖਾਇ ॥
ਸੇ ਵਡਭਾਗੀ ਵਡ ਜਾਣੀਅਹਿ ਜਿਨ ਹਰਿ ਰਸੁ ਖਾਧਾ ਗੁਰ ਭਾਇ
॥੨॥
ਇਹੁ ਹਰਿ ਰਸੁ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਭਾਗਹੀਣ ਨਹੀ ਖਾਇ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ ਨਾ ਪਵੈ ਮਨਮੁਖ ਰਹੇ ਬਿਲਲਾਇ ॥
ਓਇ ਸਤਿਗੁਰ ਆਗੈ ਨਾ ਨਿਵਹਿ ਓਨਾ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਬਲਾਇ
॥੩॥

ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਆਪਿ ਹੈ ਆਪੇ ਹਰਿ ਰਸੁ ਹੋਇ ॥
ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ ॥
ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਨਾਨਕ ਹਰਿ ਵਸਿਆ ਮਨਿ
ਸੋਇ ॥੪॥੫॥੬੯॥

sireeraag mehlaa 4.

ras amrit Naam ras at bhalaai kit biDh milai
ras khaa-ay.
jaa-ay puchhahu sohaaganeet usaa ki-o kar
mili-aa parabh aa-ay.
o-ay vayparvaah na balnee ha-o mal mal
Dhovaa tin paa-ay. ||1||

bhaa-ee ray mil sajan har gun saar.
sajan satgur purakh hai dukh kadhai ha-umai
maar. ||1|| rahaa-o.

gurmukhee-aa sohaaganeet tin da-i-aa pa-ee
man aa-ay.
satgur vachan ratann hai jo manнай so har
ras khaa-ay.
say vadbhaagee vad jaanee-ahi jin har ras
khaaDhaa gur bhaa-ay. ||2||
ih har ras van tin sabhat hai bhaagheen
nahee khaa-ay.
bin satgur palai naa pavai manmukh hay
billaa-ay.
o-ay satgur aagai naa niveh onaa antar
kroDh balaa-ay. ||3||

har har har ras aap hai aapay har ras ho-ay.
aap da-i-aa kar dayvsee gurmukh amrit
cho-ay.
sabh tan man hari-aa ho-i-aa naanak har
vasi-aa man so-ay. ||4||5||69

SIRI RAAG MEHLA 4

In the previous *shabad*, taking the example of a lonely separated bride longing to meet her beloved groom, Guru Ji showed us how and with what intensity of sincere love we should long to meet our beloved God. When we are blessed with love and longing for God, we enjoy a unique kind of delight, which is called the delight of (God's) Name.

In this *shabad*, he tells us the merits of this unique ecstasy. Posing himself as a seeker of this joy, he shares with us his personal experiences. He says, "Delight in the immortalizing nectar of His Name is exquisite. But how can one obtain it and enjoy it? When I asked those united wedded brides of God, (His blessed devotees) who have obtained union with Him, 'What was

the technique you used that God came to meet you (and you are enjoying the bliss of His love), the carefree (saints) would not answer, even though I would wash their feet repeatedly.”(1)

But then on their own, they felt pity (on me) and said to me, “O’ dear brother, go and see your true friend (the Guru), and meditate on the attributes of God. It is the true Guru who is the real friend, who dispels all pain by first driving out ego (from your heart).”(1-pause)

Guru Ji humbly says, “It was the result of compassion in the hearts of those Guru’s followers united with God, who favored me (with such an immaculate advice). They told me that that the word (of advice) of the true Guru is the jewel. He who has full faith in it tastes the delight (of union with) God. So we should consider as fortunate those who have enjoyed this delight by living according to the Guru’s will.” (2)

Regarding the availability of the delight of God’s Name, Guru Ji clarifies and says, “The elixir (of God’s Name) is contained in every blade and straw of the universe. But the unfortunate persons cannot enjoy it.

Without the guidance of the true Guru, one cannot obtain this elixir, and the self-willed keep wailing. They do not bow before the true Guru, because the demon of anger is in their hearts.”(3)

Finally, explaining how God’s bliss pervades everywhere, Guru Ji says, “God Himself is bliss, and He pervades everywhere as this bliss. Showing mercy on His own, He blesses us with this nectar. But only through the Guru, He blesses some with the nectar of His Name. O’ Nanak, when He comes to reside in some one’s heart, that one’s body and mind bloom (in spiritual delight).”(4-5-69)

The message of the *shabad* is that if we want to taste the elixir of God’s Name, we should seek the guidance of the Guru. Under his guidance we should cast off our ego, and meditate on God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਦਿਨਸੁ ਚੜੈ ਫਿਰਿ ਆਥਵੈ ਰੈਣਿ ਸਬਾਈ ਜਾਇ ॥
ਆਵ ਘਟੈ ਨਰੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਇ ॥

ਗੁਰੁ ਸਿਠਾ ਮਾਇਆ ਪਸਰਿਆ ਮਨਮੁਖੁ ਲਗਿ ਮਾਖੀ ਪਚੈ
ਪਚਾਇ ॥੧॥

ਭਾਈ ਰੇ ਮੈ ਮੀਤੁ ਸਖਾ ਪ੍ਰਭੁ ਸੋਇ ॥
ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਬਿਖੁ ਹੈ ਅੰਤਿ ਬੋਲੀ ਕੋਇ ਨ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਉਬਰੇ ਅਲਿਪਤੁ ਰਹੇ ਸਰਣਾਇ ॥

ਪੰਨਾ ੪੨

ਓਨੀ ਚਲਣੁ ਸਦਾ ਨਿਹਾਲਿਆ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ
॥
ਗੁਰਮੁਖਿ ਦਰਗਹ ਮੰਨੀਅਹਿ ਹਰਿ ਆਪਿ ਲਏ ਗਲਿ ਲਾਇ
॥੨॥

sireeraag mehlaa 4.

dinas charhai fir aathvai rain sabaa-ee jaa-ay.
aav ghatai nar naa bujhai nit moosaa laaj
tukaa-ay.

guru mithaa maa-i-aa pasri-aa manmukh lag
maakhee pachai pachaa-ay. ||1||

bhaa-ee ray mai meet sakhaa parabh so-ay.
put kalaṭ moh bikh hai ant baylee ko-ay na
ho-ay. ||1|| rahaa-o.

gurmat har liv ubray alipat rahay sarṇaa-ay.

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onee chalan sadaa nihaali-aa har kharach
lee-aa pat paa-ay.
gurmukh dargeh manee-ah har aap la-ay gal
laa-ay. ||2||

ਗੁਰਮੁਖਾ ਨੇ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ ॥
 ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ ॥
 ਅਨਹਦੁ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ ॥੩॥

gurmukhaa no panth^h pargataa dar^h thaak na
 ko-ee paa-ay.
 har Naam salaahan Naam man Naam rahan
 liv laa-ay.
 anhad^h Dhunee dar^h vajday dar^h sachai sobhaa
 paa-ay. ||3||

ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭ ਕੋ ਕਹੈ ਸਾਬਾਸਿ
 ॥
 ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਿਕ ਕੀ ਅਰਦਾਸਿ ॥
 ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ
 ॥੪॥੩੩॥੩੧॥੬॥੭੦॥

jinee gurmukh^h Naam sahaali-aa tinaa sabh^h
 ko kahai saabaas.
 tin kee sangat^h deh^h parabh^h mai jaachik kee
 ardaas.
 naanak bhaag vaday tinaa gurmukhaa jin
 antar Naam pargaas. ||4||33||31||6||70||

SIRI RAAG MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to taste the exquisite elixir of God's Name, we should seek the guidance of the Guru. Under his guidance, we should remove our ego and meditate on God's Name. But the problem is that we remain so much involved in worldly affairs and in false pleasures that we forget that our life is getting shorter everyday. We often depart from the world without tasting the bliss of God's love or His Name.

In this *shabad*, Guru Ji portrays our life and cautions us against neglecting God's Name. He says, "A day rises, turns into evening, and then the entire night passes away. In this way life decreases day by day, but one does not realize this. Time is eating away one's life like a rat slowly nibbling at a rope. Like (sweet) brown sugar, *Maya* (the enticement of worldly riches), has spread, and like flies clinging to molasses (and getting caught), those who are conceited cling to worldly riches (or *Maya*) and are consumed by it."(1)

Guru Ji therefore advises us, "O' my dear brothers, (and sisters remember that) God is our only true friend. Attachment to sons (children) and wives (spouses) is false, because in the end no one is going to help the mortal."(1-pause)

Now Guru Ji describes the way of life of those who follow the Guru's teachings, and while still living in the world, remain detached from its temptations. He says, "Following the Guru's advice, they who embrace love for God and remain detached from the world (even though physically living in it), are saved. They always keep death in their mind, and amass the wealth of God's Name, (the only currency) which is honored on their journey (to the next world). These Guru's followers are recognized at the entrance to the divine mansion, and God Himself takes them in His embrace."(2)

Reflecting on the comforts and facilities enjoyed by the Guru's followers, he says, "The divine path is revealed to the Guru's followers, and no hurdles are put in their way: they praise God's Name and keep attuned to His Name at all times. In their hearts rings the continuous melody of His Name. When they reach the (divine) gate of the Eternal (God), they are received with honor." (3)

In conclusion, Guru Ji says, "Everybody praises those who under the Guru's instruction meditate upon His Name. O' God, please grant me also the company of such (holy) persons. This is the supplication of mine, a beggar (at Your door). Nanak (says), supremely fortunate are those, whose heart is illumined by the Light of (God's) Name."(4-33-31-6-70)

The message of the *shabad* is that we should remember that our life is getting shorter every day. Therefore, without wasting any more time, we should seek the Guru's refuge. Under his instruction we should meditate on God's Name, which will be our only helper on our journey to the next world.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

ਕਿਆ ਤੂ ਰਤਾ ਦੇਖਿ ਕੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੀਗਾਰ ॥
ਰਸ ਭੋਗਿ ਖੁਸੀਆ ਕਰਹਿ ਮਾਣਹਿ ਰੰਗ ਅਪਾਰ ॥
ਬਹੁਤੁ ਕਰਹਿ ਫੁਰਮਾਇਸੀ ਵਰਤਹਿ ਹੋਇ ਅਫਾਰ ॥
ਕਰਤਾ ਚਿਤਿ ਨ ਆਵਈ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ ॥੧॥

ਮੇਰੇ ਮਨ ਸੁਖਦਾਤਾ ਹਰਿ ਸੋਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ ਰਹਾਉ
॥

ਕਪਤਿ ਭੋਗਿ ਲਪਟਾਇਆ ਸੁਣਿਨਾ ਰੁਪਾ ਖਾਕੁ ॥
ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਰੰਗੇ ਕੀਏ ਰਬ ਅਥਾਕੁ ॥

ਕਿਸ ਹੀ ਚਿਤਿ ਨ ਪਾਵਹੀ ਬਿਸਰਿਆ ਸਭ ਸਾਕੁ ॥
ਸਿਰਜਣਹਾਰਿ ਭੁਲਾਇਆ ਵਿਣੁ ਨਾਵੈ ਨਾਪਾਕੁ ॥੨॥

ਲੈਦਾ ਬਦ ਦੁਆਇ ਤੂੰ ਮਾਇਆ ਕਰਹਿ ਇਕਾਤੁ ॥
ਜਿਸ ਨੇ ਤੂੰ ਪਤੀਆਇਦਾ ਸੇ ਸਣੁ ਤੁਝੈ ਅਨਿਤੁ ॥
ਅਹੰਕਾਰੁ ਕਰਹਿ ਅਹੰਕਾਰੀਆ ਵਿਆਪਿਆ ਮਨ ਕੀ ਮਤਿ ॥
ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ ਨਾ ਤਿਸੁ ਜਾਤਿ ਨ ਪਤਿ ॥੩॥

ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਇਆ ਇਕੋ ਸਜਣੁ ਸੋਇ ॥
ਹਰਿ ਜਨ ਕਾ ਰਾਖਾ ਏਕੁ ਹੈ ਕਿਆ ਮਾਣਸੁ ਹਉਮੈ ਰੋਇ ॥

ਜੋ ਹਰਿ ਜਨ ਭਾਵੈ ਸੋ ਕਰੇ ਦਰਿ ਫੇਰੁ ਨ ਪਾਵੈ ਕੋਇ ॥

ਨਾਨਕ ਰਤਾ ਰੰਗਿ ਹਰਿ ਸਭ ਜਗ ਮਹਿ ਚਾਨਣੁ ਹੋਇ
॥੪॥੧॥੨੧॥

sireeraag mehlaa 5 ghar 1.

ki-aa too raṭaa daykḥ kai puṭar kalṭar
seegaar.
ras bhogeh khusee-aa karahi maaneh rang
apaar.
bahutṭ karahi furmaa-isee varṭeh ho-ay afaar.
karṭaa chitṭ na aavee manmukḥ anDh gavaar.
||1||

mayray man sukh-dāṭa har so-ay.
gur parsaaḍee paa-ee-ai karam paraapaṭ
ho-ay. ||1|| rahaa-o.

kaparḥ bhog laptāa-i-aa su-inaa rupaa kḥaak.
haivar gaivar baho rangay kee-ay rath
athḥaak.
kis hee chitṭ na paavhee bisri-aa sabḥ saak.
sirjanḥaar bhulaa-i-aa viṇ naavai naapaak.
||2||

laidaa bad du-aa-ay tooN maa-i-aa karahi
ikaṭ.
jis no tooN paṭee-aa-idaa so san tujhai anit.
ahaNkaar karahi ahaNkaaree-aa vi-aapi-aa
man kee maṭ.
ṭin parabh aap bhulaa-i-aa naa ṭis jaatṭ na
paṭ. ||3||

satgur purakh milaa-i-aa iko sajan so-ay.
har jan kaa raakhāa ayk hai ki-aa maanas
ha-umai ro-ay.

jo har jan bhaavai so karay dar fayr na
paavai ko-ay.

naanak raṭaa rang har sabḥ jag meh chaanan
ho-ay. ||4||1||71||

SIRI RAAG MEHLA 5 GHAR 1

In the previous *shabad*, Guru Ji cautioned us against being ignorant about the daily shortening span of our life. He also told us how, like flies getting caught in molasses, we keep getting caught in the pursuit of worldly riches and power.

This *shabad* appears to be addressed to a rich person who was intoxicated with pride in his big family, wealth, and power. Here, Guru Ji warns us against such egoistic things, which are false and transitory.

He says: “(O’ man), why are you intoxicated upon seeing your son, and your wife in her ornaments. You enjoy delicacies, make merry, and indulge in limitless pleasures. O’ you self-conceited, blind, ignorant fool, you give many commands and act haughtily, but you do not remember the Creator.”(1)

But before saying anything more, Guru Ji addresses himself, and says, “O’ my mind, God alone is the giver of joy and peace. But it is through the Guru’s grace and good fortune that He is attained.” (1-pause)

Now addressing that rich man in particular (and others in general), Guru Ji says, “(O’ man), you are engrossed in wearing fine clothes and amassing gold and silver, which will one day be reduced to dust. You have gathered horses, elephants, and multi-colored swift chariots. You are so absorbed in these things that you don’t think of any body, and you have forgotten even your near and dear ones. Without God’s Name, you are so impure that the Creator has forsaken you from (His mind).” (2)

Guru Ji next reminds us that when we collect wealth or power through dishonest means, we earn the curses of the innocent and the poor, and lose our honor. He says, “(O’ man), you amass wealth (by dishonest means), and incur the curses (of the innocent). But you don’t realize that the family whom you want to please with your (ill-gotten) wealth, including you, they are all perishable.. O’ you proud man, engrossed in (false) intellect you indulge in pride (of your wealth. But remember that persons like you are forsaken by God), and they whom God forsakes lose both their caste and honor.”(3)

Guru Ji concludes this *shabad* by describing how God loves and protects those who follow the Guru’s advice, and rise above false worldly temptations. He says, “They whom the noble true Guru has united with God, for those devotees, God is their only true friend and protector. No egoistic persons can harm them. Such persons cry (and repent) trying to harm the devotees. God loves His devotees so much that) whatever the devotees wish for, He grants without any delay. In short, O’ Nanak, the one who is dyed with God’s love becomes like a light house (a role model) for the entire world.” (4-1-71)

The message of this *shabad* is that instead of being engrossed in false worldly enjoyments, we should follow the Guru’s guidance, and imbue ourselves with God’s love. This way we would not only embellish our life, but would also provide guidance to others and become a role model for them.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਨਿ ਬਿਲਾਸੁ ਬਹੁ ਰੰਗੁ ਘਣਾ ਦ੍ਰਿਸਟਿ ਭੂਲਿ ਖੁਸੀਆ ॥

ਛੜ੍ਹਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਚਿ ਸਹਸੇ ਪਰੀਆ ॥੧॥

ਭਾਈ ਰੇ ਸੁਖੁ ਸਾਧਸੰਗਿ ਪਾਇਆ ॥

ਲਿਖਿਆ ਲੇਖੁ ਤਿਨਿ ਪੁਰਖਿ ਬਿਧਾਤੇ ਦੁਖੁ ਸਹਸਾ ਮਿਟਿ ਗਇਆ ॥੧॥ ਰਹਾਉ ॥

ਜੇਤੇ ਥਾਨ ਥਨੰਤਰਾ ਤੇਤੇ ਭਵਿ ਆਇਆ ॥

ਧਨ ਪਾਤੀ ਵਡ ਭੂਮੀਆ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਪਰਿਆ ॥੨॥

sireeraag mehlaa 5.

man bilaas bahu rang ghaṇaa darisat bhool
khusee-aa.

chhatarDhaar baagdisaahē-aa vich sahsay
paree-aa. ||1||

bhaa-ee ray sukh saadhsang paa-i-aa.

likhi-aa laykh tin purakh biDhaatai dukh
sahsaa mit ga-i-aa. ||1|| rahaa-o.

jaytay thaan banantaraa taytay bhav aa-i-aa.

Dhan paatee vad bhoomee-aa mayree
mayree kar pari-aa. ||2||

ਹੁਕਮੁ ਚਲਾਏ ਨਿਸੰਗ ਹੋਇ ਵਰਤੈ ਅਫਰਿਆ ॥
ਸਭੁ ਕੇ ਵਸਗਤਿ ਕਰਿ ਲਇਓਨੁ ਬਿਨੁ ਨਾਵੈ ਖਾਕੁ ਰਲਿਆ
॥੩॥

hukam chalaay nisang ho-ay varṭai afri-aa.
sabh ko vasgat kar la-i-on bin naavai khaak
rali-aa. ||3||

ਕੋਟਿ ਤੇਤੀਸ ਸੇਵਕਾ ਸਿਧ ਸਾਧਿਕ ਦਰਿ ਖਰਿਆ ॥

kot ṭayṭees sayvkaa siDh saadhik dar
khari-aa.

ਗਿਰੰਬਾਰੀ ਵਡ ਸਾਹਬੀ ਸਭੁ ਨਾਨਕ ਸੁਪਨੁ ਥੀਆ
॥੪॥੨॥੭੨॥

girambaaree vad saahbee sabh naanak
supan thee-aa. ||4||2||72||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of being engrossed in false worldly enjoyments, we should seek and follow the Guru's guidance and imbue ourselves with God's love.

In this *shabad*, he tells us why worldly pleasures are really no good. He says, "Although worldly recreations and revelries seem to provide great pleasure to the mind, they are deceiving one's eye (because these are short-lived). Even emperors with royal canopies over their heads remain caught in anxiety (due to the fear of losing their kingdoms)." (1)

Therefore Guru Ji says, "O' brother, those in whose destiny God has written the company of the holy have found peace, and all their anxiety and suffering has been erased." (1-pause)

On the basis of his experience and observation, he further states, "(Even if a person) has visited all the beautiful places and spots (of the world), is very wealthy, and a big landlord, (still such a person) dies crying, "this is mine, that is mine" (2)

Elaborating on the above concept, Guru Ji says, "(Casting aside all morality and fear), one may be unhesitatingly issuing commands and acting haughtily. One might have subdued all, (yet) without God's Name one mingles in dust." (3)

Finally Guru Ji says, "(I have concluded that) even if one has at one's command and service millions of gods, men of miracles, and holds dominion over mountains, oceans, and vast empires, (still without God's Name), all disappears like a dream." (4-2-72)

The message of the *shabad* is that real happiness does not lie in worldly riches, power or pleasures. All these are illusory, and any one engrossed in them always remains worried about losing them. True happiness is obtained by meditating on God's Name, for which one should always pray to God.

ਪੰਨਾ ੪੩

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlaa 5.

ਭਲਕੇ ਉਠਿ ਪਪੋਲੀਐ ਵਿਣੁ ਬੁਝੇ ਮੁਗਧ ਅਜਾਣਿ ॥
ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਛੁਟੈਗੀ ਬੇਬਾਣਿ ॥
ਸਤਿਗੁਰ ਸੋਤੀ ਚਿਤੁ ਲਾਇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ ॥੧॥

bhalkay uth papolee-ai vin bujhay mugaDh
ajaan.
so parabh chit na aa-i-o chhutaigee baybaan.
satgur saytee chit laa-ay sadaa sadaa rang
maan. ||1||

ਪ੍ਰਾਣੀ ਤੂੰ ਆਇਆ ਲਾਹਾ ਲੈਣਿ ॥

paraanee tooN aa-i-aa laahaa lain.

ਲਗਾ ਕਿਤੁ ਕੁਫਕਤੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ ॥੧॥ ਰਹਾਉ ॥	lagaa kit <u>khufkarhay</u> <u>sabh</u> mukdee chalee rain. 1 rahaa-o.
ਕੁਦਮ ਕਰੇ ਪਸੁ ਪੰਖੀਆ ਦਿਸੈ ਨਾਹੀ ਕਾਲੁ ॥	kudam karay pas pankhee-aa disai naahee kaal.
ਉਤੇ ਸਾਥਿ ਮਨੁਖੁ ਹੈ ਫਾਥਾ ਮਾਇਆ ਜਾਲਿ ॥	otai saath manukh hai faathaa maa-i-aa jaal.
ਮੁਕਤੇ ਸੇਈ ਭਾਲੀਅਹਿ ਜਿ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੨॥	muktay say-ee bhaalee-ah je sachaa Naam samaal. 2
ਜੋ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੋ ਲਗਾ ਮਨ ਮਾਹਿ ॥	jo ghar <u>chhad</u> gavaavnaa so lagaa man maahi.
ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ ॥	jithai jaa-ay tuDh vartanaa tis kee chintaa naahi.
ਫਾਥੇ ਸੇਈ ਨਿਕਲੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੩॥	faathay say-ee niklay je gur kee pairee paahi. 3
ਕੋਈ ਰਖਿ ਨ ਸਕਈ ਦੂਜਾ ਕੋ ਨ ਦਿਖਾਇ ॥	ko-ee rakh na sak-ee doojaa ko na dikhaa-ay.
ਚਾਰੇ ਕੁੰਡਾ ਭਾਲਿ ਕੈ ਆਇ ਪਇਆ ਸਰਣਾਇ ॥	chaaray kundaa bhaal kai aa-ay pa-i-aa saranaa-ay.
ਨਾਨਕ ਸਚੈ ਪਾਤਿਸਾਹਿ ਡੁਬਦਾ ਲਇਆ ਕਢਾਇ ॥੪॥੩॥੧੩॥	naanak sachai paatisaah dubdaa la-i-aa kadhaa-ay. 4 3 73

SIRI RAAG MEHLA 5

In one of the previous *shabads* (4-33-31-6-70), Guru Ji cautioned us against forgetting the fact that our life is decreasing day by day. He also told us that just as flies become caught in molasses, we are caught in the pursuit of worldly wealth and power. In this *shabad*, Guru Ji once again reminds us of these facts.

He says, “(O’ human being), getting up in the morning, you begin pampering your body. But without understanding the purpose of life you remain thoughtless and ignorant. (However, if you) do not remember God (your body) would be abandoned in wilderness. (Therefore, instead of the body) attune your mind with the true Guru, and enjoy eternal bliss.”(1)

Reminding us of life’s real purpose, Guru Ji says, “(O’ human being, you came (into this world) to earn the profit (of God’s Name). But what useless tasks are you engaged in? The night of your life (span in the world) is about to end!”(1-pause)

Comparing human beings with birds and animals, Guru Ji says, “(O’ human beings), you sport about like birds and animals, but you are unaware of death (hovering over you). You are caught in the snares of *Maya* (worldly entanglements). Only those who meditate on the true Name (of God) are liberated (from this web).” (2)

Commenting further on our foolishness, Guru Ji says, “(O’ my friends), you are attached to that home (in this world), which you have to leave one day. But you do not worry about the home (in the next world) where you must go and live (permanently). Caught (in worldly entanglements), only those persons are liberated who fall at the feet of the Guru.” (3)

In conclusion, Guru Ji says, “(O’ my friends), I cannot think of any other (except God) who can save you (from getting caught in worldly entanglements). After searching all the four corners (of the world, the person who has) ultimately come to the refuge of the Guru, O’ Nanak, the true Sovereign has saved that drowning person.”(4- 3-73)

The message of the *shabad* is that instead of wasting our time in embellishing and pampering our body, or indulging in false worldly pleasures, we should remember God under the Guru's guidance.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਣਾ ਕਾਜ ਸਵਾਰਣਹਾਰੁ ॥

ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ ॥

ਉਠਿ ਚਲਿਆ ਪਛੁਤਾਇਆ ਪਰਿਆ ਵਸਿ ਜੰਦਾਰ ॥੧॥

ਅੰਧੇ ਤੂੰ ਬੈਠਾ ਕੰਧੀ ਪਾਹਿ ॥

ਜੇ ਹੋਵੀ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਗੁਰ ਕਾ ਬਚਨੁ ਕਮਾਹਿ ॥੧॥
ਚਹਾਉ ॥

ਹਰੀ ਨਾਹੀ ਨਹ ਡਡੁਰੀ ਪਕੀ ਵਢਣਹਾਰ ॥

ਲੈ ਲੈ ਦਾਤ ਪਹੁਤਿਆ ਲਾਵੇ ਕਰਿ ਤਈਆਰੁ ॥

ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ ॥੨॥

ਪਹਿਲਾ ਪਹਰੁ ਧੰਧੈ ਗਇਆ ਦੂਜੈ ਭਰਿ ਸੋਇਆ ॥

ਤੀਜੈ ਝਾਖ ਝਖਾਇਆ ਚਉਥੈ ਭੋਰੁ ਭਇਆ ॥

ਕਦ ਹੀ ਚਿਤਿ ਨ ਆਇਓ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ॥੩॥

ਸਾਧਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਜੀਉ ਕੀਆ ਕੁਰਬਾਣੁ ॥

ਜਿਸ ਤੇ ਸੋਝੀ ਮਨਿ ਪਈ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ ॥

ਨਾਨਕ ਡਿਠਾ ਸਦਾ ਨਾਲਿ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ ॥੪॥੪॥੨੪॥

sireeraag mehlaa 5.

gharhee muhat kaa paahunaa kaaj
savaaranhaar.

maa-i-aa kaam vi-aapi-aa samjhai naahee
gaavaar.

uth chali-aa pachhutaai-aa pari-aa vas
jandaar. ||1||

andhay tooN baithaa kanDhee paahi.

jay hovee poorab likhi-aa taa gur kaa
bachan kamaahi. ||1|| rahaa-o

haree naahee nah daduree pakee
vadhanhaar.

lai lai daat pahuti-aa laavay kar ta-ee-aar.

jaa ho-aa hukam kirsaan daa taa lun
mini-aa khaytaar. ||2||

pahilaa pahar DhanDhai ga-i-aa doojai bhar
so-i-aa.

teejai jhaakh jhakh-aa-i-aa cha-uthai bhor
bha-i-aa.

kad hee chit na aa-i-o jin jee-o pind
dee-aa. ||3||

saaDhsangat ka-o vaari-aa jee-o kee-aa
kurbaan.

Jis tay sojhee man pa-ee mili-aa purakh
sujaan.

naanak dithaa sadaa naal har antarjaamee
jaan. ||4||4||74||

SIRI RAAG MEHLA 5

In the second stanza of the previous *shabad*, Guru Ji warned us and said, “O’ human being, you came here (into this world) to earn the profit (of God’s Name). But what useless tasks are you engaged in when the night of your life (span in the world) is about to end!” In this beautiful *shabad* studded with so many metaphors, Guru Ji once again gives us a wake-up call, and warns us against being complacent about realizing and fulfilling our real purpose in life.

He begins by comparing a human being in this world to a guest in a house, and says, “(One) comes to this (worldly) house like a guest for a very short period. But, (deeming himself to be its owner, one assumes the role of) the accomplisher of its tasks. Engrossed in the affairs of the world, the foolish person doesn’t understand (the purpose of human life. So when the time of death comes, and one sees one self) in the grip of the messengers of death, (then) one repents, while rising up to depart from here.”(1)

Reminding us that death can overtake us any moment, Guru Ji says, “O’ blind fool, your state in this world is like that of a tree on the bank of a river (which can be uprooted any moment). If such is pre-written in your destiny, act upon the Guru’s utterance (and meditate on God’s Name).”(1-pause)

Most of us remain indifferent to our spiritual goals, thinking that we can do these things in our old age, (but we don’t realize, that we could die earlier). Therefore, to remove these false assumptions from our

minds, Guru Ji takes the example of a farmer and his crop. He says, “(Just as in the case of a farm, neither the crop which is) green, nor the half ripe, nor the ripe (crop has any guarantee that it may not be harvested before its time. Whenever the owner deems fit, preparing his croppers with sickles in their hands, he arrives at the farm. When so ordered by (the owner), they harvest the entire farm. (Similarly, when ordered by God, the demons of death arrive and take away mortals without any consideration).” (2)

Now commenting on the ways, we let our life go waste; he compares human life with the four periods of the night. He says, “The first part of (human) life is wasted in the affairs of the world; the second part is wasted in sleep (attachment to worldly riches and power). The third part (of life) a human being is wasted in useless fights and struggles, and in the fourth part (the night ends), the day dawns (and the human being dies. The result is that) a human being never remembers God, who gave the human body and soul.” (3)

Guru Ji concludes this *shabad* by sharing with us his own personal experience. He says, “I am a sacrifice to the company of the saintly persons, through whom I realized (the self) and met the wise God. Thus I Nanak, have seen the ever manifest God, who knows the essence of all things.” (4-4-74)

The message of the *shabad* is that our stay in this world is limited. Any moment death may overtake us. Therefore, we should act on the advice of the true Guru, and meditate on God’s Name without postponing it for a later period.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ ॥
ਪੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਈਆ ਸਚੁ ਸੁਆਉ ॥

ਆਸਾ ਸਭੇ ਲਾਹਿ ਕੈ ਇਕਾ ਆਸ ਕਮਾਉ ॥
ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨ ਅਗੈ ਮਿਲਿਆ ਥਾਉ ॥੧॥

ਮਨ ਮੇਰੇ ਕਰਤੇ ਨੋ ਸਾਲਾਹਿ ॥
ਸਭੇ ਛਡਿ ਸਿਆਣਪਾ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੧॥ ਰਹਾਉ ॥

ਦੁਖ ਭੁਖ ਨਹ ਵਿਆਪਈ ਜੇ ਸੁਖਦਾਤਾ ਮਨਿ ਹੋਇ ॥

ਕਿਤ ਹੀ ਕੰਮਿ ਨ ਛਿਜੀਐ ਜਾ ਹਿਰਦੈ ਸਚਾ ਸੋਇ ॥

ਜਿਸੁ ਤੂੰ ਰਖਹਿ ਹਥ ਦੇ ਤਿਸੁ ਮਾਰਿ ਨ ਸਕੈ ਕੋਇ ॥

sireeraag mehlaa 5.

sabhay galaa visran iko visar na jaa-o.
DhanDhaa sabh jalaa-ay kai gur Naam
dee-aa sach su-aa-o.
aasaa sabhay laahi kai ikaa aas kamaa-o.
jinee satgur sayvi-aa tin agai mili-aa thaa-o.
||1||

man mayray kartay no saalaahi.
sabhay chhad si-aanpaa gur kee pairee
paahi. ||1|| rahaa-o.

dukh bhukh nah vi-aapa-ee jay sukh-daata
man ho-ay.
kit hee kamm na chhijee-ai jaa hirdai sachaa
so-ay.
jis tooN rakheh hath day tis maar na sakai
ko-ay.

ਸੁਖਦਾਤਾ ਗੁਰੁ ਸੇਵੀਐ ਸਭਿ ਅਵਗਣ ਕਵੈ ਧੋਇ ॥੨॥

sukh-daata gur sayvee-ai sabh avgan kadhai
Dho-ay. ||2||

ਸੇਵਾ ਮੰਗੈ ਸੇਵਕੋ ਲਾਈਆਂ ਅਪੁਨੀ ਸੇਵ ॥

sayvaa mangai sayvko laa-ee-aaN apunee
sayv.

ਪੰਨਾ ੪੪

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ਸਾਧੂ ਸੰਗੁ ਮਸਕਤੇ ਤੁਠੈ ਪਾਵਾ ਦੇਵ ॥
ਸਭੁ ਕਿਛੁ ਵਸਗਤਿ ਸਾਹਿਬੈ ਆਪੇ ਕਰਣ ਕਰੇਵ ॥

saaDhoo sang maskatay toothai paavaa dayv.
sabh kichh vasgat saahibai aapay karan
karayv.

ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣੈ ਮਨਸਾ ਸਭ ਪੂਰੇਵ ॥੩॥

satgur kai balihaarai mansaa sabh poorayv.
||3||

ਇਕੋ ਦਿਸੈ ਸਜਣੋ ਇਕੋ ਭਾਈ ਮੀਤੁ ॥
ਇਕਸੈ ਦੀ ਸਾਮਗਰੀ ਇਕਸੈ ਦੀ ਹੈ ਰੀਤਿ ॥
ਇਕਸ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਤਾ ਹੋਆ ਨਿਹਚਲੁ ਚੀਤੁ ॥

iko disai sajno iko bhaa-ee meet.
iksai dee saamagree iksai dee hai reet.
ikas si-o man maani-aa taa ho-aa nihchal
cheet.

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਟੇਕ ਨਾਨਕ ਸਚੁ ਕੀਤੁ ॥੪॥੫॥੭੫॥

sach khaanaa sach painnaa tayk naanak sach
keet. ||4||5||75||

SIRI RAAG MEHLA 5

In the last stanza of the previous *shabad*, Guru Ji said, “I am a sacrifice to the company of the saintly persons, through whom I have realized (the self) and have met the wise God. Thus, I Nanak have seen the ever manifest God, who knows the essence of all things.” In this *shabad*, Guru Ji prays for himself (and advises us accordingly).

He says, “It does not matter if I forget everything else, but I should never forget the one (God). Having delivered me from all entanglements, the Guru has bestowed upon me His Name, the true objective of life. (He has instructed me to) give up all other hopes, and have only one hope (of meeting God. Because) anyone who has served the true Guru has been given a place (of honor) in the world hereafter.”(1)

Therefore, advising himself (indirectly us), Guru Ji says, “O’ my mind, forsaking all your cleverness, humbly seek the Guru’s guidance and praise the Creator.”(1-pause)

Describing the benefits of following the above advice, Guru Ji says, “No pain or hunger afflicts us if we have (God), the Giver of comforts in our mind. When the Eternal (God) abides in our heart, we do not fail in any undertaking (and we say: “O’ God), no one can harm the person whom You protect.” Therefore, we should always meditate upon the peace-giving Guru, who drives out all our demerits.”(2)

Describing the conduct and attitude of a true servant of God, Guru Ji says, “A servant (of God) always asks God for the service of those servants whom He has yoked in His service. (He prays), ‘O’ God, if You show Your kindness, then please bless me with the of association and service of saints.’ But everything is in the power of God, and He Himself is the doer. We should always be a sacrifice to the eternal Guru, who fulfills all our desires.” (3)

Describing the state of mind of such a servant, Guru Ji says, “(Such a person says): “I see the One (God) alone as my friend, brother, and mate. All the wealth and capital of the world

belongs to the One (God), and His law alone prevails. When my mind reposed trust in the One (God), it became immovable. O' Nanak, for (such a person, God's) true Name is the (spiritual) food, clothing, and support.”(4-5-75)

The message of the *shabad* is that following the advice of the Guru; we should repose full faith in God, and pray to Him to always keep us yoked in His service. In this way, we would get rid of all our worldly pains and desires, remain contented in His will, and would always consider God's Name as our true support.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਭੇ ਬੋਕ ਪਰਾਪਤੇ ਜੇ ਆਵੈ ਇਕੁ ਹਥਿ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੈ ਜੇ ਸਚਾ ਸਬਦੁ ਕਥਿ ॥
ਗੁਰ ਤੇ ਮਹਲੁ ਪਰਾਪਤੇ ਜਿਸੁ ਲਿਖਿਆ ਹੋਵੈ ਮਥਿ ॥੧॥

ਮੇਰੇ ਮਨ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥
ਏਕਸ ਬਿਨੁ ਸਭ ਧੰਪੁ ਹੈ ਸਭ ਮਿਥਿਆ ਮੋਹੁ ਮਾਇ ॥੧॥
ਰਹਾਉ ॥

ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ ॥
ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ ॥
ਜਿਸ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਿ ਸਤਿਗੁਰ ਚਰਨ ਗਹੇ ॥੨॥

ਸਫਲ ਮੂਰਤੁ ਸਫਲਾ ਘੜੀ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ ॥
ਦੂਖੁ ਸੰਤਾਪੁ ਨ ਲਗਈ ਜਿਸੁ ਹਰਿ ਕਾ ਨਾਮੁ ਆਧਾਰੁ ॥
ਬਾਹ ਪਕੜਿ ਗੁਰਿ ਕਾਢਿਆ ਸੋਈ ਉਤਰਿਆ ਪਾਰਿ ॥੩॥

ਬਾਨੁ ਸੁਹਾਵਾ ਪਵਿਤੁ ਹੈ ਜਿਥੈ ਸੰਤ ਸਭਾ ॥
ਢੋਈ ਤਿਸ ਹੀ ਨੋ ਮਿਲੈ ਜਿਨਿ ਪੂਰਾ ਗੁਰੁ ਲਭਾ ॥

ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾਂ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ
॥੪॥੬॥੭੬॥

sireeraag mehlaa 5.

sabhay thok paraapatay jay aavai ik hath.
janam padaarath safal hai jay sachaa sabad
kath.
gur tay mahal paraapatay jis likhi-aa hovai
math. ||1||

mayray man aykas si-o chit laa-ay.
aykas bin sabh DhanDh hai sabh mithi-aa
moh maa-ay. ||1|| rahaa-o.

lakh khusee-aa paatisaahee-aa jay satgur
nadar karay-i.
nimakh ayk har Naam day-ay mayraa man
tan seetal ho-ay.
jis ka-o poorab likhi-aa tin satgur charan
gahay. ||2||

safal moorat safalaa gharhee jit sachay naal
pi-aar.
dookh santaap na lag-ee jis har kaa Naam
adhaar.
baah pakarh gur kaadhi-aa so-ee utri-aa
paar. ||3||
thaan suhaavaa pavit hai jithai sant sabhaa.
dho-ee tis hee no milai jin pooraa guroo
labhaa.
naanak baDhaa ghar tahaan jithai mirat na
janam jaraa. ||4||6||76||

SIRI RAAG MEHLA 5

In stanza (2) of the previous *shabad*, Guru Ji told us “No pain or hunger afflicts us if we have (God), the Giver of comforts in our mind. When the Eternal (God) abides in our heart, we do not fail in any undertaking. (We say: ‘O’ God), no one can harm the person whom You protect.’ Therefore, we should always meditate upon the peace-giving Guru, who drives out all our demerits.” In this famous *shabad*, Guru Ji tells us that if we meditate on God's Name (with true love in our mind), then we would have so much happiness of mind, as if we have the pleasures of millions of kingdoms.

He begins this *shabad* by saying, “If some how we can get hold of that One (God), all our desires are fulfilled. Our precious life becomes fruitful with the utterance of His eternal Name. If it is so ordained in our destiny, then through the Guru, we attain the mansion (of God).”(1)

Therefore, advising himself (and us), Guru Ji says, “O’ my mind, fix your attention on the One (God). Without the (love of) One (God), all else is useless strife. All attachment to *Maya* (the worldly affairs) is false.”(1-pause)

Then Guru Ji declares: “(O’ my friends), if the true Guru casts his merciful glance of grace, (one feels as if one has obtained) millions of joys (of millions) of kingdoms. If (the Guru) blesses me with even a fragment of God’s Name, both my mind and body are soothed. (But only that person in whose destiny it has been so) pre-written holds fast to the Guru’s feet.” (2)

Elaborating on the merits of being truly devoted to the Eternal (God), Guru Ji says, “Fruitful is the moment, and fruitful the hour, which is passed in love and devotion to the Eternal (God). No pain or torment afflicts a person who has the support of God’s Name. In fact, only that person is truly saved whom the Guru pulls out (of the worldly ocean of *Maya*).” (3)

In conclusion, Guru Ji says, “Holy, beauteous, and immaculate is the place where assembles the saintly congregation. However, only that person obtains support (in this assembly), who has found the perfect Guru. O’ Nanak, such a person (lives in a state of complete peace, and has no worry. It is as if that person has) built his or her home where there is neither death, nor birth, nor old age.”(4-6-76)

The message of the *shabad* is that if we wish to live so happily, as if we are enjoying the pleasures of millions of kingdoms, and have no fear of, birth, death, or old age, then we should take the shelter of the Guru (Granth Sahib Ji) and meditate on God’s Name with true love and devotion.

ਸ੍ਰੀਗੁਰੂ ਮਹਲਾ ੫ ॥

sareeraag mehlaa 5.

ਸੋਈ ਧਿਆਈਐ ਜੀਅਝੇ ਸਿਰਿ ਸਾਹਾਂ ਪਾਤਿਸਾਹੁ ॥

so-ee Dhi-aa-ee-ai jee-arh^{ay} sir saahaaN
paat̄isaahu.

ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ ॥

t̄is hee kee kar aas man jis kaa sabhas
vaysaahu.

ਸਭਿ ਸਿਆਣਪਾ ਛਡਿ ਕੈ ਗੁਰ ਕੀ ਚਰਣੀ ਪਾਹੁ ॥੧॥

sabh si-aanpaa chhad kai gur kee charnee
paahu. ||1||

ਮਨ ਮੇਰੇ ਸੁਖ ਸਰਜ ਸੇਤੀ ਜਪਿ ਨਾਉ ॥

man mayray sukh sa^hj saytee jap naa-o.

ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਧਿਆਇ ਤੂੰ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਉ ॥੧॥
ਚਰਾਉ ॥

aath pahar parabh Dhi-aa-ay tooN gun
go-ind nit gaa-o. ||1|| rahaa-o.

ਤਿਸ ਕੀ ਸਰਨੀ ਪਰੁ ਮਨਾ ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥

t̄is kee sarnee par manaa jis jayvad avar na
ko-ay.

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਘਣਾ ਦੁਖੁ ਚਰਦੁ ਨ ਮੂਲੇ ਹੋਇ ॥

jis simrat̄ sukh ho-ay ghanaa dukh darad̄ na
moolay ho-ay.

ਸਦਾ ਸਦਾ ਕਰਿ ਚਾਕਰੀ ਪ੍ਰਭੁ ਸਾਹਿਬੁ ਸਚਾ ਸੋਇ ॥੨॥

sad^{aa} sad^{aa} kar chaakree parabh saahib
sachaa so-ay. ||2||

ਸਾਧਸੰਗਤਿ ਹੋਇ ਨਿਰਮਲਾ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸ ॥

saaDhsangat̄ ho-ay nirmalaa katee-ai jam
kee faas.

ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੇ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ ॥

sukh-daataa bhai bhanjno tis aagai kar
ardaas.

ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾਂ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ ॥੩॥

mihar karay jis miharvaan taaN kaaraj aavai
raas. ||3||

ਬਹੁਤੋ ਬਹੁਤੁ ਵਖਾਣੀਐ ਉਚੇ ਉਚਾ ਥਾਉ ॥

ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕਾਉ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ ਸਚੁ ਦੇਵਹੁ ਅਪੁਣਾ ਨਾਉ
॥੪॥੭॥੭੭॥

bahuto bahut vakhaanee-ai oochoo oochaa
thaa-o.

varnaa chihnaa baahraa keemat kahi na
sakaa-o.

naanak ka-o parabh ma-i-aa kar sach dayvhu
apuna naa-o. ||4||7||77||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain all the joys and blessings of the world, we should take the shelter of the Guru, and meditate on God's Name with true love and devotion.

He begins this *shabad* by advising himself, and saying, "O' my mind, worship only that (God) who is the King of all kings. O' my mind, pin your hope only in (that) God in whom all have faith. Forsaking all cleverness, go and seek the refuge of the Guru (because only the Guru can unite you with God)." (1)

But Guru Ji wants to caution us that we don't have to put ourselves into any hardship or penance to meditate on God's Name. We must do it in a natural way. He says, "O' my mind, with peace and poise meditate on the Name of God. At all times remember God's Name, and daily sing His praises." (1-pause)

Clarifying further, he tells us that we don't need to seek the shelter of any human being, god or goddess; we only have to seek the support of the one Supreme God. He says, "O' my mind, seek the protection of that (God), whom no one equals in greatness, and by worshipping whom immense peace prevails, and there is no pain or affliction at all. Ever and forever, serve that God who is our eternal Master." (2)

Now explaining how to serve that God, Guru Ji says, "It is in the society of saints that one becomes immaculate, and the noose of death is cut off (one is liberated from the cycle of birth and death). Therefore, pray before that (God) who is the giver of peace and destroyer of fear. The person upon whom the merciful God becomes kind the task (or objective of that person's life) is accomplished." (3)

Guru Ji concludes this *shabad* by commenting on God's greatness. He says, "(That) God is said to be the greatest and His abode is believed to be the highest. He is without color or form, and His inestimable worth is beyond me to describe." (Therefore I pray): "O' God, please show mercy on Nanak, and bestow Your eternal Name (on him)." (4-7-77)

The message of the *shabad* is that we need not go through any austerities or penances to meditate on God's Name. All we have to do is to keep remembering God and singing His praises at all times, with true love, ease, and poise.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਨਾਮੁ ਧਿਆਏ ਸੋ ਸੁਖੀ ਤਿਸੁ ਮੁਖੁ ਉਜਲੁ ਹੋਇ ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਪਰਗਟੁ ਸਭਨੀ ਲੋਇ ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਘਰਿ ਵਸੈ ਏਕੋ ਸਚਾ ਸੋਇ ॥੧॥

sareeraag mehlaa 5.

Naam Dhi-aa-ay so sukhee tis mukh oojal
ho-ay.

pooray gur tay paa-ee-ai pargat sabhnee lo-ay.
saaDhsangat kai ghar vasai ayko sachaa so-ay.
||1||

ਪੰਨਾ ੪੫

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ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥
ਨਾਮੁ ਸਹਾਈ ਸਦਾ ਸੰਗਿ ਆਗੈ ਲਏ ਛਡਾਇ ॥੧॥ ਰਹਾਉ
॥

mayray man har har *Naam Dhi*-aa-ay.
Naam sahaa-ee saḡaa sang aagai la-ay
chhadāa-ay. ||1|| rahaa-o.

ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਕਵਨੈ ਆਵਹਿ ਕਾਮਿ ॥
ਮਾਇਆ ਕਾ ਰੰਗੁ ਸਭੁ ਫਿਕਾ ਜਾਤੇ ਬਿਨਸਿ ਨਿਦਾਨਿ ॥
ਜਾ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਸੇ ਪੂਰਾ ਪਰਧਾਨੁ ॥੨॥

dunee-aa kee-aa vadi-aa-ee-aa kavnai aavahi
kaam.
maa-i-aa kaa rang sabh fikaa jaato binas
nidaan.
jaa kai hirḡai har vasai so pooraa parDhaan.
||2||

ਸਾਧੂ ਕੀ ਹੋਹੁ ਰੇਣੁਕਾ ਅਪਣਾ ਆਪੁ ਤਿਆਗਿ ॥
ਉਪਾਵ ਸਿਆਣਪ ਸਗਲ ਛਡਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਰਤਨੁ ਹੋਇ ਜਿਸੁ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ
॥੩॥

saaDhoo kee hohu raynukaa apṇaa aap tī-aag.
upaav si-aanap sagal chhad gur kee charṇee
laag.
tīseh paraapat ratan ho-ay jis mastak hovai
bhaag. ||3||

ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਈਹੋ ਜਿਸੁ ਦੇਵੈ ਪ੍ਰਭੁ ਆਪਿ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਹਉਮੈ ਤਾਪੁ ॥

tīsai paraapat bhaa-eeho jis ḡayvai parabh aap.
satgur kee sayvaa so karay jis binsai ha-umai
taap.

ਨਾਨਕ ਕਉ ਗੁਰੁ ਭੋਟਿਆ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪ
॥੪॥੮॥੭੮॥

naanak ka-o gur bhayti-aa binsay sagal
santaap. ||4||8||78||

SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji stressed upon the way of God's Name or *Naam Maarag*. It is very difficult to exactly define or describe what is truly meant by *Naam*. The closest definition is that it is a state of constant awareness, remembrance, and love for God. It is like the love of a mother for her child, or of a faithful bride for her groom. In this *shabad*, Guru Ji summarizes the blessings received by a person who meditates on God's Name, and tells how, where, and from whom one can obtain this invaluable gift.

Briefly describing the merits of meditating on God's Name, Guru Ji says, "The person who meditates on (God's) Name always remains happy, and his face becomes radiant (glowing with love and happiness). But God's Name (or the state of love for God) can only be obtained through the Guru, and the one who receives this gift becomes famous in all the worlds. Further, that One Eternal (God) resides in the home (or congregation) of saintly persons." (1)

Therefore, advising himself (and us), Guru Ji says, "O' my mind, contemplate on God's Name, because God's Name will always be your helper and will save you (even) in the next world."(1-pause)

Cautioning us against becoming entangled in the short-lived glories of the world, Guru Ji says, "(O' my mind), of what use are the glories of the world? The temporary color (of pleasure or honor) resulting from the acquisition of *Maya* (worldly riches) would fade away in the end. On the other hand, one who keeps God in the heart obtains true greatness, and is recognized everywhere as a very important person."(2)

Now describing how and from where one can obtain this gift, Guru Ji says, “(O’ my friend) forsake your ego and become a humble servant of the saint (Guru). Abandon all other efforts, and seek the refuge of the Guru. The one in whose destiny it is so preordained obtains the jewel of God’s Name (from the Guru).”(3)

Finally, Guru Ji says, “O’ brothers (and sisters), only they receive the gift (of His Name), upon whom God Himself bestows it. Only that person serves the Guru whose malady of ego has vanished. Nanak has met the Guru (God), and all his sufferings have ended.”(4-8-78)

The message of the *shabad* is that instead of running after short-lived worldly pleasures, we should try to obtain the eternal bliss of God’s Name. For this, we must abandon our ego, humbly seek the refuge and guidance of the Guru, and try to love and remember God in our heart at all times.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਇਕੁ ਪਛਾਣੂ ਜੀਅ ਕਾ ਇਕੋ ਰਖਣਹਾਰੁ ॥
ਇਕਸ ਕਾ ਮਨਿ ਆਸਰਾ ਇਕੋ ਪ੍ਰਾਣ ਅਧਾਰੁ ॥
ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾਰੁ ॥੧॥

ਮਨ ਮੇਰੇ ਸਗਲ ਉਪਾਵ ਤਿਆਗੁ ॥
ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਨਿਤ ਇਕਸੁ ਕੀ ਲਿਵ ਲਾਗੁ ॥੧॥ ਰਹਾਉ ॥
ਇਕੋ ਭਾਈ ਸਿਤੁ ਇਕੋ ਇਕੋ ਮਾਤ ਪਿਤਾ ॥
ਇਕਸ ਕੀ ਮਨਿ ਟੇਕ ਹੈ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ॥
ਸੋ ਪ੍ਰਭੁ ਮਨਹੁ ਨ ਵਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਵਸਿ ਕੀਤਾ ॥੨॥

ਘਰਿ ਇਕੋ ਬਾਹਰਿ ਇਕੋ ਥਾਨ ਥਨੇਤਰਿ ਆਪਿ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਜਿਨਿ ਕੀਏ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥
ਇਕਸੁ ਸੇਤੀ ਰਤਿਆ ਨ ਹੋਵੀ ਸੋਗ ਸੰਤਾਪੁ ॥੩॥

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ ॥
ਗੁਰਿ ਪੂਰੈ ਪੂਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ ਸਚਾ ਸੋਇ ॥੪॥੯॥੭੯॥

sireeraag mehlaa 5.

ik pachhaanoo jee-a kaa iko rakhnahaar.
ikas kaa man aasraa iko paraan adhaar.
tis sarna-ee sadaa sukh paarbarahm
kartaar. ||1||

man mayray sagal upaav ti-aag.
gur pooraa aaraadh niṭ ikas kee liv laag.
||1|| rahaa-o.
iko bhaa-ee mit ik iko maat pitaa.
ikas kee man tayk hai jin jee-o pind ditaa.
so parabh manhu na visrai jin sabh kichh vas
keetaa. ||2||

ghar iko baahar iko thaan thanantar aap.
jee-a janṭ sabh jin kee-ay aath pahar tis jaap.
ikas saytee ratī-aa na hovee sog santāap.
||3||

baarbarahm parabh ayk hai doojaa naahee
ko-ay.
jee-o pind sabh tis kaa jo tis bhaavai so
ho-ay.
gur poorai pooraa bha-i-aa jap naanak
sachaa so-ay. ||4||9||79||

SIRI RAAG MEHLA 5

In times of difficulty, we often run to our friends and relatives for help and protection. Sometimes they help us, if their involvement is not too much and it does not put them to any personal risk or inconvenience. But when their help may mean any real sacrifice on their part, then they generally try to avoid us, and sometimes even refuse to recognize us. In this *shabad*, Guru Ji tells us who our real friend or relative is, on whose help we can always depend, and who would never refuse or desert us.

He says, “(O’ my friends), only one (God) is the knower of the soul, and there is only one savior. Therefore, my mind depends only on the support of the one (God), believes that only one God is the sustainer of our life, and that there is everlasting peace in the refuge of that God and Creator.” (1)

So Guru Ji advises himself (and us), “O’ my mind, forsake all other efforts. Every day remember the perfect Guru, and keep attuned to the one God (alone).”(1-pause)

Elaborating further, Guru Ji says, “The one (God) alone is my brother, friend, mother, and father. My mind depends upon the support of that one (God), who has given me body and soul. (Therefore, I wish that) from my mind I may never forsake that one (God), who has kept everything under His control.” (2)

Now telling us where we can find that true friend and protector, Guru Ji says, “Both within and without our hearts and in every place and space is the one God. (O’ mortal), day and night worship Him, who has created all human beings and creatures. By being imbued with that One, no grief or sorrow remains.” (3)

Finally, cautioning us against seeking the help of any lesser gods, goddesses, or other powers, Guru Ji says, “There is only one supreme God and there is no other (equal to Him). Our body and soul belong to Him, and whatever He wills, that happens. (The person who meditates on God) through the perfect Guru also becomes perfect (by merging in God). Therefore O’ Nanak, worship that Eternal God.”(4-9-79)

The message of the *shabad* is that instead of depending upon our relatives or friends, or worshipping other gods and goddesses, we should depend upon one God alone for help in all matters.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥
ਜਿਨ ਕਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਤਿਨ ਉਪਜੈ ਮਨਿ ਗਿਆਨੁ
॥
ਜਿਨ ਕਉ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ॥੧॥

ਮਨ ਮੇਰੇ ਏਕੇ ਨਾਮੁ ਧਿਆਇ ॥
ਸਰਬ ਸੁਖਾ ਸੁਖ ਉਪਜਹਿ ਦਰਗਹ ਪੈਧਾ ਜਾਇ ॥੧॥ ਰਹਾਉ॥

ਜਨਮ ਮਰਣ ਕਾ ਭਉ ਗਇਆ ਭਾਉ ਭਗਤਿ ਗੋਪਾਲ ॥

ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲ ॥

ਜਨਮ ਮਰਣ ਕੀ ਮਲੁ ਕਟੀਐ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ
॥੨॥

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੋਇ ॥

sireeraag mehlaa 5.

jinaa satgur si-o chit laa-i-aa say pooray
parDhaan.
jin ka-o aap da-i-aal ho-ay tin upjai man
gi-aan.
jin ka-o mastak likhi-aa tin paa-i-aa har
Naam. ||1||

man mayray ayko Naam Dhi-aa-ay.
sarab sukhaa sukhh oopjahi dargeh paiDhaa
jaa-ay. ||1|| rahaa-o.

janam maran kaa bha-o ga-i-aa bhaa-o
bhagat gopaal.

saaDhoo sangat nirmalaa aap karay
partipaal.

janam maran kee mal katee-ai gur darsan
daykh nihaal. ||2||

thaan thanantar rav rahi-aa paarbarahm
parabh so-ay.

ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ॥

ਤਿਸੁ ਸਰਣਾਈ ਛੁਟੀਐ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥੩॥

ਜਿਨ ਮਨਿ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਸੇ ਪੂਰੇ ਪਰਧਾਨ ॥

ਤਿਨ ਕੀ ਸੋਭਾ ਨਿਰਮਲੀ ਪਰਗਟੁ ਭਈ ਜਹਾਨ ॥

ਜਿਨੀ ਮੇਰਾ ਪ੍ਰਭੁ ਧਿਆਇਆ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨ
॥੪॥੧੦॥੮੦॥

sabhnaa daataa ayk hai doojaa naahee
ko-ay.

tis sarnaa-ee chhutee-ai keetaa lorhay so
ho-ay. ||3||

jin man vasi-aa paarbarahm say pooray
parDhaan.

tin kee sobhaa nirmalee pargat bha-ee
jahaan.

jinee mayraa parabh Dhi-aa-i-aa naanak tin
kurbaan. ||4||10||80||

SIRI RAAG MEHLA 5

Guru Ji concluded the previous *shabad* with the remark that the person who meditates on God through the perfect Guru also becomes perfect (by merging in God). In this *shabad* he elaborates on this concept.

He says, “They who have attuned their mind to the true Guru are perfect and supreme. (But only they) on whom God is merciful are blessed with divine knowledge. (In short), they in whose destiny it is so ordained obtain the gift of God’s Name (and remain in a state of love and devotion for God).” (1)

Advising his own mind (and indirectly us), Guru Ji says, “O’ my mind, meditate on the Name of the one (God) alone. (By doing so), all kinds of pleasures and comforts arise in that person’s life, (and such a person) goes to the court of God with honor.”(1-pause)

Elaborating on the blessings received by those who meditate on God’s Name, Guru Ji says, “The person who is imbued with the love and fear of God, that person’s fear of life and death goes away. By remaining in the company of the saintly persons, such a person becomes pure, and God Himself nurtures that person. By seeing the sight of the Guru, (listening to and acting on the Guru’s advice), the person is blessed. The dirt of (the sins, which subject that person to the pains) of birth and death is removed.” (2)

Next, elaborating on the nature of God and His abode, Guru Ji says, “(O’ my friends), God pervades in all places and spaces. He Himself is the Giver of all, and there is no second. It is only by seeking His refuge that we can be saved (from our sins). Everything happens as God wishes and wills.” (3)

Guru Ji concludes the *shabad* by stressing upon his opening remarks, and says, “Perfect and supreme are they in whose heart resides the exalted God. Pure is their glory, which is known throughout the world. (I) Nanak am a sacrifice to those who have meditated on my (beloved) God.” (4-10-80)

The message of the *shabad* is that if we want to enjoy perfect happiness, attain honor, and go to God’s court with honor, then we should listen to and act upon the advice of the Guru (Granth Sahib Ji), and meditate on God’s Name with true love and devotion.

ਪੰਨਾ ੪੬

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlaa 5.

ਮਿਲਿ ਸਤਿਗੁਰ ਸਭੁ ਦੁਖੁ ਗਇਆ ਹਰਿ ਸੁਖੁ ਵਸਿਆ ਮਨਿ
ਆਇ ॥

ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ ॥
ਮਿਲਿ ਸਾਧੁ ਮੁਖੁ ਊਜਲਾ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥

ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵਣੇ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ ॥੧॥

ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰਥਾ ਜਾਇ ਨ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਮਨ ਕੀਆ ਇਛਾਂ ਪੂਰੀਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ॥

ਅੰਤਰਜਾਮੀ ਸਦਾ ਸੰਗਿ ਕਰਣੈਹਾਰੁ ਪਛਾਨੁ ॥

ਗੁਰ ਪਰਸਾਦੀ ਮੁਖੁ ਊਜਲਾ ਜਪਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਬਿਨਸਿਆ ਤਜਿਆ ਸਭੁ ਅਭਿਮਾਨੁ ॥੨॥

ਪਾਇਆ ਲਾਹਾ ਲਾਭੁ ਨਾਮੁ ਪੂਰਨ ਹੋਏ ਕਾਮ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲਿਆ ਦੀਆ ਅਪਣਾ ਨਾਮੁ ॥

ਆਵਣ ਜਾਣਾ ਰਹਿ ਗਇਆ ਆਪਿ ਹੋਆ ਸਿਹਰਵਾਨੁ ॥

ਸਚੁ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਨੁ ॥੩॥

ਭਗਤ ਜਨਾ ਕਉ ਰਾਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ॥

ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ ॥

ਆਠ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ ॥

ਪਾਰਬ੍ਰਹਮੁ ਸੁਖ ਸਾਗਰੋ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ॥੪॥੧੧॥੮੧॥

mil satgur sabh dukh ga-i-aa har sukh
vasi-aa man aa-ay.

an̄tar joṭ pargaasee-aa aykas si-o liv laa-ay.
mil saaDhoo mukh oojlaa poorab likhi-aa
paa-ay.

gun̄ govind̄ niṭ gaavn̄ay nirmal saachai
naa-ay. ||1||

mayray man gur sabdee sukh ho-ay.
gur pooray kee chaakree birth̄aa jaa-ay na
ko-ay. ||1|| rahaa-o.

man kee-aa ichh̄aaN pooree-aa paa-i-aa
Naam niDh̄aan.

an̄tarjaamee sad̄aa sang karn̄aihaar
pachh̄aan.

gur pargaadee mukh oojlaa jap Naam daan
isnaan.

kaam kroDh lobh̄ binsi-aa taji-aa sabh
abh̄imaan. ||2||

paa-i-aa laahaa laabh̄ Naam pooran ho-ay
kaam.

kar kirpaa parabh̄ mayli-aa dee-aa apnaa
Naam.

aavan̄ jaan̄aa reh ga-i-aa aap ho-aa
miharvaan.

sach mahal ghar paa-i-aa gur kaa sabad
pachh̄aan. ||3||

bh̄agat̄ janaa ka-o raakh̄-daa aap̄nee kirpaa
Dh̄aar.

halat̄ palat̄ mukh oojlay saachay kay gun̄
saar.

aath̄ pahar gun̄ saard̄ay rat̄ay rang apaar.

paarbarahm̄ sukh̄ saagro naanak sad̄
balihaar. ||4||11||81||

SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji urged us to seek and act upon the advice of our Guru, and meditate on God's Name with love and devotion. In this *shabad*, he tells us the benefits of meeting the Guru and following his advice.

Guru Ji says, "They who have met the Guru (and acted upon his advice, they) have rid themselves of all pain, and their mind has been filled with the joy of God's (Name). By attuning themselves to the one God, their mind has been illuminated with (divine) light. In short, by meeting the saint (Guru, and acting upon his advice), they have obtained glory. (It is, as if they have) realized their pre-ordained destiny. (But still), singing the praises of God remains their daily routine, and they become immaculate by meditating on the immaculate Name of the Eternal (God)." (1)

Therefore advising himself (and us), Guru Ji says, “O’ my mind, (by following) the Guru’s word (of advice) peace is obtained. The service of the Guru (following his advice) never goes waste.”(1-pause)

Elaborating on the blessings received by those who follow the Guru’s advice, he says, “(The person) who has obtained the treasure (of God’s) Name, all the wishes of (that person)’s heart are fulfilled. (Such a person) sees the Knower of all hearts, who is always with him or her, and that person recognizes (God) the Doer (of all things). By meditating on His Name, developing compassion (in the mind), and by purifying (the self from both inside and out), by Guru’s grace, such a person has obtained honor (in God’s court). Such a person’s lust, anger, and greed has been destroyed, and that person has shed all ego.”(2)

But that is not the end of the blessings received by Guru’s followers. Guru Ji says, “(In addition to the benefits mentioned above, the person, who has followed the Guru’s advice) has obtained the profit of God’s Name, and all that person’s (worldly and spiritual) tasks have been accomplished. Showing mercy, God has bestowed His Name and has united that person (with Himself). God Himself has become kind, and that person’s coming and going (the rounds of birth and death) has ended. In short, by recognizing (truly understanding and following) the Guru’s word, (such a person) has obtained the mansion of the Eternal (God, right in the heart).” (3)

Guru Ji concludes this *shabad* by summarizing the innate relationship between God and His devotees. He says, “Showing His grace, God protects His devotees. (On the other hand), by reflecting on the merits of the Eternal (God, the devotees) obtain honor in this world and the next. Imbued with the love of the limitless God, they keep reflecting upon His merits. Nanak, the all-pervading God is like an ocean of peace, and (His devotees are) always a sacrifice unto Him.” (4-11-81)

The message of the *shabad* is that we should follow the advice of the Guru, meditate on God’s Name, develop compassion for others, and purify ourselves both from inside and out. By doing so, God would bless us with peace and pleasure in this world, and honor and glory in the next.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ ਨਿਪਾਨੁ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਪੀਐ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥
ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ ॥੧॥

ਮੇਰੇ ਮਨ ਪ੍ਰਭ ਸਰਣਾਈ ਪਾਇ ॥
ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਕੇ ਨਹੀ ਏਕੋ ਨਾਮੁ ਧਿਆਇ ॥੧॥ ਰਹਾਉ ॥

ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਰੁ ॥
ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਸਚਾ ਸਬਦੁ ਵਿਸਾਰੁ ॥

sireeraag mehlaa 5.

pooraa satgur jay milai paa-ee-ai sabad
niDhaan.
kar kirpaa parabh aapnee japee-ai amrit
Naam.
janam maran dukh kaatee-ai laagai sajh
Dhi-aan. ||1||

mayray man parabh sarnaa-ee paa-ay.
har bin doojaa ko nahee ayko Naam
Dhi-aa-ay. ||1|| rahaa-o.

keemat kahan na jaa-ee-ai saagar gunee
athaahu.
vabhagee mil sangtee sachaa sabad
visaahu.

ਕਰਿ ਸੇਵਾ ਸੁਖ ਸਾਗਰੈ ਸਿਰਿ ਸਾਰਾ ਪਾਤਿਸਾਹੁ ॥੨॥

kar sayvaa sukḥ saagrai sir saahaa
paatīsaahu. ||2||

ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੂਜਾ ਨਾਹੀ ਠਾਉ ॥

charaṅ kamal kaa aasraa doojaa naahee
ṭhaa-o.

ਮੈ ਧਰ ਤੇਰੀ ਪਾਰਬ੍ਰਹਮ ਤੇਰੈ ਤਾਣਿ ਰਹਾਉ ॥

mai Dhar tayree paarbarahm tayrai taan
rahaa-o.

ਨਿਮਾਣਿਆ ਪ੍ਰਭੁ ਮਾਣੁ ਤੂੰ ਤੇਰੈ ਸੰਗਿ ਸਮਾਉ ॥੩॥

nimaṅgi-aa parabh maan tooN tayrai sang
samaa-o.||2||

ਹਰਿ ਜਪੀਐ ਆਰਾਧੀਐ ਆਠ ਪਹਰ ਗੋਵਿੰਦੁ ॥
ਜੀਅ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦੁ ॥

har japee-ai aaraaDhee-ai aath pahar govind.
jee-a paraan tan Dhan rakhay kar kirpaa
raakhee jind.

ਨਾਨਕ ਸਗਲੇ ਦੋਖ ਉਤਾਰਿਅਨੁ ਪ੍ਰਭੁ ਪਾਰਬ੍ਰਹਮ ਬਖਸਿੰਦੁ
॥੪॥੧੨॥੮੨॥

naanak saglay dokh utaari-an parabh
paarbarahm bakhshind. ||4||12||82||

SIRI RAAG MEHLA 5

In the previous several *shabads*, Guru Ji advised us to meditate on God's Name. But the gift of His Name can only be obtained from the Guru, and one meets a true Guru only if God is kind and gracious. Therefore in this *shabad*, Guru Ji shows us how to pray to God to unite us with the Guru, and tells us what kinds of blessings we can obtain through him.

Guru Ji begins this *shabad* by praying to God and says, "If we meet the perfect Guru, we can get from him the treasure of the word (or divine knowledge). Therefore, O' God, please show Your mercy, and make us meet the Guru so that we may meditate on Your nectar (like) Name. (By meditating on Your Name), we may cure our malady of birth and death, and our mind may imperceptibly get attuned (to You)."(1)

Therefore, instructing his own mind (and indirectly us), Guru Ji says, "O' my mind, seek the shelter of God, because except God, there is no one else (who can help us). Therefore, meditate on the Name of the One (God) alone."(1-pause)

Guru Ji then comments, "(O' my mind), the worth of God cannot be described. He is (like) an unfathomable ocean of virtues. O' my fortunate mind, go and sit in the company of saintly persons, and acquire (from them the commodity) of His true Name. (Then through that Name) serve (God, who is) the ocean of bliss and the King of kings."(2)

Next, entering into prayer mode, Guru Ji addresses God and says, "O' God, I lean only on You. You are my only support, and I live only by depending upon You. O' God, You are the honor of those who are humble. (Please bless me that I may always remain merged in Your company)."(3)

In closing, Guru Ji says, "(O' my mind), day and night we should meditate on God, the cherisher of the world. He preserves (our) soul, body and wealth, and showing mercy has protected (our) life. In short, O' Nanak, the merciful God is ever-forgiving, and He washes away all the sins (of His devotees)." (4-12-82)

The message of the *shabad* is that we should pray to God to unite us with the true Guru, so that we may be able to obtain the gift of God's Name, which is the treasure of all peace, poise and bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਸੇਵਕ ਕੈ ਸਤ ਭਾਇ ॥
ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੋ ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ ॥੧॥

ਭਾਈ ਰੇ ਮੀਤੁ ਕਰਹੁ ਪ੍ਰਭੁ ਸੋਇ ॥

ਪੰਨਾ ੪੭

ਮਾਇਆ ਮੋਹ ਪਰੀਤਿ ਧ੍ਰਿਗੁ ਸੁਖੀ ਨ ਦੀਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ
॥

ਦਾਨਾ ਦਾਤਾ ਸੀਲਵੰਤੁ ਨਿਰਮਲੁ ਰੂਪੁ ਅਪਾਰੁ ॥
ਸਖਾ ਸਹਾਈ ਅਤਿ ਵਡਾ ਉਚਾ ਵਡਾ ਅਪਾਰੁ ॥
ਬਾਲਕੁ ਬਿਰਧਿ ਨ ਜਾਣੀਐ ਨਿਹਚਲੁ ਤਿਸੁ ਦਰਵਾਰੁ ॥
ਜੇ ਮੰਗੀਐ ਸੋਈ ਪਾਈਐ ਨਿਧਾਰਾ ਆਧਾਰੁ ॥੨॥

ਜਿਸੁ ਪੇਖਤ ਕਿਲਵਿਖ ਹਿਰਹਿ ਮਨਿ ਤਨਿ ਹੋਵੈ ਸਾਂਤਿ ॥
ਇਕ ਮਨਿ ਏਕੁ ਧਿਆਈਐ ਮਨ ਕੀ ਲਾਹਿ ਭਰਾਂਤਿ ॥
ਗੁਣ ਨਿਪਾਠੁ ਨਵਤਨੁ ਸਦਾ ਪੂਰਨ ਜਾ ਕੀ ਦਾਤਿ ॥
ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਦਿਨੁ ਵਿਸਰਹੁ ਨਹੀ ਰਾਤਿ ॥੩॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਕਾ ਸਖਾ ਗੋਵਿੰਦੁ ॥
ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਧੀ ਸਭੋ ਸਗਲ ਵਾਰੀਐ ਇਹ ਜਿੰਦੁ ॥
ਦੋਖੇ ਸੁਣੈ ਹਦੁਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ ॥
ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ
॥੪॥੧੩॥੮੩॥

sireeraag mehlaa 5.

pareet lagee tis sach si-o marai na aavai
jaa-ay.
naa vaychhorhi-aa vichhurhai sabh meh
rahi-aa samaa-ay.
deen darad dukh bhanjnaa sayvak kai sat
bhaa-ay.
achraj roop niranjano gur maylaa-i-aa
maa-ay. ||1||

bhaa-ee ray meet karahu parabh so-ay.

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maa-i-aa moh pareet Dharig sukhee na
deesai ko-ay. ||1|| rahaa-o.

daanaa daataa seelvant nirmal roop apaar.
sakhnaa sahaa-ee at vadaa oochaa vadaa
apaar.
baalak biraDh na jaanee-ai nihchal tis
darvaar.
jo mangee-ai so-ee paa-ee-ai niDhaaraa
aaDhaar. ||2||

jis paykhat kilvikh hireh man tan hovai saaNt.
ik man ayk Dhi-aa-ee-ai man kee laahi
bharaaNt.
gun niDhaan navtan sadaa pooran jaa kee
daat.
sadaa sadaa aaraaDhee-ai din visrahu nahee
raat. ||3||

jin ka-o poorab likhi-aa tin kaa sakhnaa
govind.
tan man Dhan arpee sabho sagal vaaree-ai
ih jind.
daykhai sunai hadoor sad ghat ghat barahm
ravind.
akirat-ghanaa no paaldaa parabh naanak sad
bakhhind. ||4||12||83||

SIRI RAAG MEHLA 5

In this world, it seems that everybody is in love with someone or something. But many times it so happens that our beloved betrays us at a very critical moment and then we feel utterly devastated. In this *shabad*, Guru Ji tells us about that love and that Beloved (who never betrays), so that we may also enjoy such a pain-free love of that faithful Beloved.

He says, “(Now) I am imbued with the love of that Eternal (God), who neither dies, nor comes and goes. (He is always present. He is such a sincere friend that) even if one tries to separate from Him, He doesn’t get separated, because He pervades in all. He is the destroyer of pains and woes of the meek, and deals with His devotees with good will. Wondrous is the form of that immaculate (God. Yes), O’ my mother, the Guru has united me with (such a wonderful Friend).”(1)

Therefore, Guru Ji lovingly advises us and says, “O’ my brother, make that God your friend. Accursed is attachment and love of wealth, for no person in love with (wealth) is seen happy.”(1-pause)

Elaborating on the merits of his beloved God, Guru Ji says, “(O’ my friends, my companion God) is wise, beneficent, tender-hearted, immaculate, and infinitely handsome. He is an extremely great friend and companion, and highest of the high. We should never think of Him as old or young, and everlasting is His court. Whatever we ask from Him we receive; He is the support of the support less.”(2)

So advising us, Guru Ji says, “(O’ my friends), shedding all our doubts, we should meditate on that God. Upon seeing Him, all our sins are destroyed, and our mind and body become calm. Ever and forever, we should remember that God, who is the treasure of virtues, is ever young, and whose gifts are perfect. We should not forsake Him, neither during the day nor at night.”(3)

Guru Ji concludes this *shabad* by saying, “(Only those fortunate persons), who are so predestined, have God as their friend. We should dedicate our body, soul, wealth and even our very life to Him. God pervades everywhere hears everything sees every action (and knows even our secret thoughts). O’ Nanak, (He is so kind, and forgiving that) He sustains even the ungrateful human beings.”(4-13-84)

The message of the *shabad* is that even if we have been ungrateful to God, and have depended on our worldly friends, we should still seek His love and friendship. He may still forgive our sins, bless us with true and everlasting happiness, and end our painful rounds of births and deaths.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਧਨੁ ਜਿਨਿ ਪ੍ਰਭਿ ਦੀਆ ਰਖਿਆ ਸਹਜਿ ਸਵਾਰਿ ॥

ਸਰਬ ਕਲਾ ਕਰਿ ਥਾਪਿਆ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥
ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਅੰਤਰਿ ਰਖੁ ਉਰ ਧਾਰਿ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਪ੍ਰਭੁ ਸਰਣਾਈ ਸਦਾ ਰਹੁ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਰਤਨ ਪਦਾਰਥ ਮਾਣਕਾ ਸੁਣਿਨਾ ਰੁਪਾ ਖਾਕੁ ॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਾ ਕੁਤੇ ਸਭੇ ਸਾਕ ॥

ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਮਨਮੁਖ ਪਸੁ ਨਾਪਾਕ ॥੨॥

sireeraag mehlaa 5.

man tan Dhan jin parabh dee-aa rakhi-aa
sahj savaar.
sarab kalaa kar thaapi-aa antar jot apaar.
sadaa sadaa parabh simree-ai antar rakh u
Dhaar. ||1||

mayray man har bin avar na ko-ay.
parabh sarnaa-ee sadaa rahu dookh na
vi-aapai ko-ay. ||1|| rahaa-o.

raTan padaarath maankaa su-inaa rupaa
khaak.
maat pitaa sut banDhpa koorhay sabhay
saak.
jin keetaa tiseh na jaan-ee manmukh pas
naapaak. ||2||

ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ਤਿਸ ਨੋ ਜਾਣੈ ਦੂਰਿ ॥
ਤਿਸਨਾ ਲਾਗੀ ਰਚਿ ਰਹਿਆ ਅੰਤਰਿ ਹਉਮੈ ਕੂਰਿ ॥

ਭਗਤੀ ਨਾਮ ਵਿਹੂਣਿਆ ਆਵਹਿ ਵੰਞਹਿ ਪੂਰ ॥੩॥

ਰਾਖਿ ਲੇਹੁ ਪੁਭੁ ਕਰਣਹਾਰ ਜੀਅ ਜੰਤ ਕਰਿ ਦਇਆ ॥

ਬਿਨੁ ਪ੍ਰਭ ਕੋਇ ਨ ਰਖਨਹਾਰੁ ਮਹਾ ਬਿਕਟ ਜਮ ਭਇਆ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਉ ਕਰਿ ਅਪੁਨੀ ਹਰਿ ਮਇਆ
॥੪॥੧੪॥੮੪॥

antar baahar rav rahi-aa tis no jaanai door.
tarisnaa laagee rach rahi-aa antar ha-umai
kooor.

bhagtee Naam vihooni-aa aavahi vanjahi
poor. ||3||

raakh layho parabh karanhhaar jee-a jant kar
da-i-aa.

bin parabh ko-ay na rakhanhhaar mahaa bikat
jam bha-i-aa.

naanak Naam na veesra-o kar apunee har
ma-i-aa. ||4||14||84||

SIRI RAAG MEHLA 5

In the third stanza of the previous *shabad*, Guru Ji advised us to shed all our doubts and meditate on God, who destroys all our sins and calms our mind and body. We should always remember God, who is the treasure of virtues, whose gift is perfect, and who is ever young. We should neither forsake Him during the day nor at night. Guru Ji begins this *shabad* by listing still more reasons why we should be grateful to God and meditate on Him.

He says, “(O’ my friends, it is) God who has given us our mind, body and wealth, and has sustained us in such a beautiful and perfect way. He has equipped our body with power, and placed within it His infinite light. Forever, we should meditate on that God by always keeping Him enshrined in our heart.”(1)

Therefore, reminding himself (and us), Guru Ji says, “O’ my mind, except God, there is no one else (who can help us). You should always abide in the shelter of God, so that no sorrow ever afflicts you.”(1-pause)

Regarding our worldly riches and relationships, Guru Ji cautions us: “(O’ my friend), these precious stones, commodities, and all the gold and silver will ultimately be like dust (for you at the time of your death. Similarly, all relationships like that of) mother, father, son and other relatives are false (and short-lived). The conceited person, who does not recognize His Creator, is like an unholy animal.”(2)

Commenting on the fate of the conceited persons, Guru Ji says, “Though God pervades both inside and out, the egocentric person deems Him far. Such a person is afflicted with the craving (for wealth), and in that person’s heart are ego and falsehood. Devoid of devotion and without the (enlightenment of) His Name, crowds of such people continue coming and going.”(3)

But Guru Ji cannot bear the pitiable plight of even such people. In his compassion, he prays on their behalf and says, “O’ God, the Creator, please show mercy to Your creatures and save them (from the fire of desire). Without God, no one can save them from the terrible and dreadful demon of death. O’ Nanak, (pray to God and say, “O’ God), show mercy that I may never forget Your Name.”(4-14-84)

The message of the *shabad* is that we should be grateful to God, who has given us everything, including our body, mind, and life. Instead of being engrossed in worldly

wealth, or being overly attached to our family and friends, we should imbue ourselves with love and devotion for God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫॥

ਮੇਰਾ ਤਨੁ ਅਰੁ ਧਨੁ ਮੇਰਾ ਰਾਜ ਰੂਪੁ ਮੈ ਦੇਸੁ ॥
ਸੁਤ ਦਾਰਾ ਬਨਿਤਾ ਅਨੇਕ ਬਹੁਤੁ ਰੰਗੁ ਅਰੁ ਵੇਸੁ ॥
ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਨ ਵਸਈ ਕਾਰਜਿ ਕਿਤੈ ਨ ਲੇਖਿ ॥੧॥

ਮੇਰੇ ਮਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥
ਕਰਿ ਸੰਗਤਿ ਨਿਤ ਸਾਧ ਕੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥੧॥
ਚਰਾਉ ॥

ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਈਐ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ॥
ਕਾਰਜ ਸਭਿ ਸਵਾਰੀਅਹਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮੁ ਕਟੀਐ ਨਾ ਆਵੈ ਨਾ ਜਾਗੁ ॥੨॥

ਕਰਿ ਸੰਗਤਿ ਤੂ ਸਾਧ ਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਾਉ ॥
ਜੀਉ ਪ੍ਰਾਣ ਮਨੁ ਤਨੁ ਹਰੇ ਸਾਚਾ ਏਹੁ ਸੁਆਉ ॥

ਪੰਨਾ ੪੮

ਐਬੈ ਮਿਲਹਿ ਵਡਾਈਆ ਦਰਗਹਿ ਪਾਵਹਿ ਥਾਉ ॥੩॥

ਕਰੇ ਕਰਾਏ ਆਪਿ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਤਿਸ ਹੀ ਹਾਥਿ ॥

ਮਾਰਿ ਆਪੇ ਜੀਵਾਲਦਾ ਅੰਤਰਿ ਬਾਹਰਿ ਸਾਥਿ ॥
ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ ॥
੪॥੧੫॥੮੫॥

sireeraag mehlā 5.

mayraa tan ar Dhan mayraa raaj roop mai
days.
sut daaraa banitaa anayk bahuṭ rang ar vays.
har Naam ridai na vas-ee kaaraj kitai na
laykh. ||1||

mayray man har har Naam Dhi-aa-ay.
kar sangat nit saaDh kee gur charnee chit
laa-ay. ||1|| rahaa-o.

Naam niDhaan Dhi-aa-ee-ai mastak hovai
bhaag.
kaaraj sabh savaaree-ah gur kee charnee
laag.
ha-umai rog bharam katee-ai naa aavai naa
jaag. ||2||

kar sangat too saaDh kee aṭhsaṭh tīraṭh
naa-o.
jee-o paraan man tan haray saachaa ayhu
su-aa-o.

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aithai mileh vadaa-ee-aa dargahi paavahi
thaa-o. ||3||

karay karaa-ay aap parabh sabh kichh tis hee
haath.

maar aapay jeevaalḡaa antar baahar saath.
naanak parabh sarnaagatee sarab ghataa kay
naath. ||4||15||85||

SIRI RAAG MEHLA 5

In the second stanza of the previous *shabad*, Guru Ji told us that all our wealth, relatives and friends would ultimately be like dust (for us, after we die). Yet still most of us continue taking false pride in our possessions and our relatives.

Guru Ji begins this *shabad* with the comment, “(O’ my friend, you may think and say): ‘I have such a handsome body; I have so much wealth, I rule over such a vast territory. I have so many sons and wives and I enjoy so many revelries and clothes.’ But all these things are of no use if God’s Name does not reside in your heart.”(1)

For this reason, Guru Ji says to himself (and us), “O’ my mind, contemplate on God’s Name. Associate with the company of saints, fix your mind on the Guru’s feet (and follow the Guru’s advice).”(1-pause)

However, Guru Ji notes, “We meditate on the valuable treasure of (God’s) Name only if it is so written in our destiny. By following the advice of the Guru, all our tasks are accomplished and all our desires are fulfilled. The person who does this, (that person’s malady of) ego is cured, and as a result such a person neither comes (again to the world) nor goes.”(2)

Therefore, Guru Ji advises us and says, “(O’ my friend), join the company of the saint (Guru). This is like bathing in all the sixty-eight holy places. (By doing so), your body, soul, and life would bloom (with spiritual enlightenment), which is the real purpose of human life. (In this way), you would obtain honor here (in this world), and a place there in (God’s court).”(3)

In closing, Guru Ji says, “(O’ my friends, God) Himself does and gets done all things. Everything is under His control. He Himself gives life and Himself gives death, and is with us both inside and out. Therefore, Nanak always seeks the shelter of that God who is the Master of all beings.”(4-15-85)

The message of the *shabad* is that we should never feel proud of our wealth, power or relatives. Instead, following Guru’s advice, we should always meditate on God, (the cause behind all causes).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸਰਣਿ ਪਏ ਪ੍ਰਭ ਆਪਣੇ ਗੁਰੁ ਹੋਆ ਕਿਰਪਾਲੁ ॥
ਸਤਗੁਰ ਕੈ ਉਪਦੇਸਿਐ ਬਿਨਸੇ ਸਰਬ ਜੰਜਾਲੁ ॥
ਅੰਦਰੁ ਲਗਾ ਰਾਮ ਨਾਮਿ ਅੰਮ੍ਰਿਤੁ ਨਦਰਿ ਨਿਹਾਲੁ ॥੧॥

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸੇਵਾ ਸਾਰੁ ॥
ਕਰੇ ਦਇਆ ਪ੍ਰਭੁ ਆਪਣੀ ਇਕ ਨਿਮਖੁ ਨ ਮਨਹੁ ਵਿਸਾਰੁ ॥
ਰਹਾਉ ॥

ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵੀਅਹਿ ਅਵਗੁਣ ਕਟਣਹਾਰ ॥
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਖੁ ਹੋਇ ਕਰਿ ਡਿਠੇ ਬਿਸਥਾਰ ॥

ਸਹਜੇ ਸਿਫਤੀ ਰਤਿਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥੨॥

ਤੀਰਥ ਵਰਤ ਲਖ ਸੰਜਮਾ ਪਾਈਐ ਸਾਧੂ ਧੂਰਿ ॥

ਲੂਕਿ ਕਮਾਵੈ ਕਿਸ ਤੇ ਜਾ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ ॥

ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਮੇਰਾ ਭਰਪੂਰਿ ॥੩॥

ਸਚੁ ਪਾਤਿਸਾਹੀ ਅਮਰੁ ਸਚੁ ਸਚੇ ਸਚਾ ਥਾਨੁ ॥

ਸਚੀ ਕੁਦਰਤਿ ਧਾਰੀਅਨੁ ਸਚਿ ਸਿਰਜਿਓਨੁ ਜਹਾਨੁ ॥

ਨਾਨਕ ਜਪੀਐ ਸਚੁ ਨਾਮੁ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ
॥੪॥੧੬॥੮੬॥

sireeraag mehlaa 5.

saran pa-ay parabh aapnay gur ho-aa kirpaal.
satgur kai updaysi-ai binsay sarab janjaal.
andar lagaa raam Naam amrit nadar nihaal.
||1||

man mayray satgur sayvaa saar.
karay da-i-aa parabh aapnee ik nimakh na
manhu visaar. rahaa-o.

gun govind nit gavee-ah avgun katanhaar.
bin har Naam na sukhh ho-ay kar dithay
bisthaar.
sehjay siftee rati-aa bhavjal utray paar. ||2||

tirath varat lakh sanjmaa paa-ee-ai saaDhoo
Dhoo.
look kamaavai kis tay jaa vaykhai sadaa
hadoor.
thaan thanantar rav rahi-aa parabh mayraa
bharpoor. ||3||

sach paatisaahee amar sach sachay sachaa
thaan.

sachee kudrat Dhaaree-an sach sirji-on
jahaan.

naanak japee-ai sach Naam ha-o sadaa
sadaa kurbaan. ||4||16||86||

SIRI RAAG MEHLA 5

Guru Ji concluded the previous *shabad* with the comment that he always seeks the shelter of God, (the Master of all beings). In this *shabad* he shares with us the blessings he received upon seeking the shelter of God.

He says, “(When) I sought the shelter of my God, the Guru became kind to me. By following the instructions of the true Guru, all my (worldly) entanglements were destroyed. By the nectar-like glance of (the Guru), my inner self was attuned to (God’s) Name.”(1)

Therefore, reminding his own mind (and ours), Guru Ji says, “O’ my mind, always remember to serve the true Guru (by following his advice. When you serve the Guru), God shows His mercy on you. (Therefore), you should not forsake (the Guru’s service) from your mind, even for a moment.”(1-pause)

Describing the benefits of singing God’s praises and meditating on God’s Name, Guru Ji says, “When we daily sing praises of God, all our faults are removed. I have tried all the ostentations of *Maya* (worldly riches and power, and have concluded) that without meditating on God’s Name, peace (of mind) is not attained. By remaining imperceptibly imbued (in singing God’s) praises, (people have) crossed over the worldly ocean.”(2)

Some people still believe in performing rituals, such as going on pilgrimages, observing fasts, or practicing austerities. However, Guru Ji says, “(O’ my friends), in the dust of the feet (the humble service) of the saints, we obtain all the merits of going on pilgrimages, keeping fasts, and practicing millions of austerities. (God is not impressed with any such outer shows of righteous deeds, because) He is always in the company of His creatures (and sees even their secret deeds). So from whom can (one) try to hide one’s evil deeds, because my God is pervading in all nooks and corners (of the world)?” (3)

Guru Ji concludes this *shabad* by commenting on the eternal nature of God and His kingdom. He says: “(O’ my friends), eternal is God’s kingdom, and eternal is His command and His seat. Eternal is the nature, which that Eternal (God) has created. O’ Nanak, we should meditate on the eternal Name, to which I am a sacrifice forever.” (4-16-86)

The message of the *shabad* is that instead of practicing ritualistic deeds (such as visiting holy places or observing fasts), we should humbly listen to and act upon the advice of the Guru (Granth Sahib), and meditate on God’s Name. Then God Himself would shower His mercy on us, and bless us with His union. He would give us the true understanding to refrain from any wrong doings.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਉਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ ॥

ਸੰਤਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ ॥੧॥

ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ ॥

ਮਨ ਇਛੈ ਫਲ ਭੁੰਚਿ ਤੂ ਸਭੁ ਚੁਕੈ ਸੋਗੁ ਸੰਤਾਪੁ ॥ ਰਹਾਉ ॥

sireeraag mehlaa 5.

uḁam kar har jaapṇaa vadbḥaagee Ḑhan khaat.

satsang har simraṇaa mal janam janam kee kaat. ||1||

man mayray raam Naam jap jaap.

man ichhay fal bhunch too sabh chookai sog santaaṇ. rahaa-o.

ਜਿਸ ਕਾਰਣਿ ਤਨੁ ਧਾਰਿਆ ਸੇ ਖੁਭੁ ਡਿਠਾ ਨਾਲਿ ॥

jis kaaran tan Dhaari-aa so parabh dithaa naal.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਖੁਭੁ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥੨॥

jal thal mahee-al poori-aa parabh aapnee nadar nihaal. ||2||

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇਆ ਲਾਗੀ ਸਾਚੁ ਪਰੀਤਿ ॥
ਚਰਣ ਭਜੇ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਭਿ ਜਪ ਤਪ ਤਿਨ ਹੀ ਕੀਤਿ ॥੩॥

man tan nirmal ho-i-aa laagee saach pareet.
charan bhajay paarbarahm kay sabh jap tap tin hee keet. ||3||

ਰਤਨ ਜਵੇਹਰ ਮਾਣਿਕਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ॥

raṭan javayhar maanikaa amrit har kaa naa-o.

ਸੂਖ ਸਰਜ ਆਨੰਦ ਰਸ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ ॥
੪॥੧੭॥੮੭॥

sookh sahj aanand ras jan naanak har gun gaa-o. ||4||17||87||

SIRI RAAG MEHLA 5

In the previous many *shabads*, Guru Ji advised us to meditate on God's Name. In this *shabad*, he again stresses on this point.

Advising us in very friendly way, Guru Ji says, "O' fortunate (person), make an effort and earn the wealth of meditating (on God's Name). By meditating on God in the company of saints, wash off the dirt (of the sins) of myriads of births."(1)

Next, advising himself (and indirectly us), he says, "O' my mind, do the worship of repeating God's Name. By doing so, you will obtain the fruits of your heart's desire, and all your woes and worries would go away."(1-pause)

Describing the blessings obtained by those who have followed the above advice, he says, "(They who have meditated on His Name) have achieved the purpose for which they had obtained human body, and have seen God in their company. (They have realized that God pervades) in all water and lands, and is looking upon all with His gracious glance." (2)

But that is not the end of their blessings. Guru Ji says, "The mind and body of such persons becomes immaculate, and they are imbued with love for the Eternal God. (In truth), by meditating at the feet of God (by meditating on His Name with true love and devotion), they have earned the merits of having performed all worships and penances." (3)

In conclusion, Guru Ji says, "Invaluable like jewels, diamonds and pearls is the immortalizing nectar like Name of God. Therefore, O' Nanak, you should also enjoy the peace, poise and bliss of singing praises of God."(4-17-87)

The message of the *shabad* is that if we want to wash off the sins of millions of our births, and enjoy everlasting peace, poise and bliss, we should meditate on God's Name and sing His praises.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlaa 5.

ਸੋਈ ਸਾਸਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ ॥

so-ee saasat sa-uu so-ay jit japee-ai har naa-o.

ਚਰਣ ਕਮਲ ਗੁਰਿ ਧਨੁ ਦੀਆ ਮਿਲਿਆ ਨਿਬਾਵੇ ਥਾਉ ॥

charan kamal gur Dhan dee-aa mili-aa nithaavay thaa-o.

ਸਾਚੀ ਪੂੰਜੀ ਸਚੁ ਸੰਜਮੇ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭੇਟਿਆ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਉ ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਦਾ ਇਕ ਰੰਗਿ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਸਹਾਈ ਸੰਗਿ ॥੧॥
ਰਹਾਉ ॥

ਸੁਖਾ ਕੀ ਮਿਤਿ ਕਿਆ ਗਣੀ ਜਾ ਸਿਮਰੀ ਗੋਵਿੰਦੁ ॥
ਜਿਨ ਚਾਖਿਆ ਸੇ ਤ੍ਰਿਪਤਾਸਿਆ ਉਹ ਰਸੁ ਜਾਣੈ ਜਿੰਦੁ ॥

ਪੰਨਾ ੪੯

ਸੰਤਾ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਬਖਸਿੰਦੁ ॥
ਜਿਨਿ ਸੇਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੋਈ ਰਾਜ ਨਰਿੰਦੁ ॥੨॥

ਅਉਸਰਿ ਹਰਿ ਜਸੁ ਗੁਣ ਰਮਣ ਜਿਤੁ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨੁ ॥
ਰਸਨਾ ਉਚਰੈ ਗੁਣਵਤੀ ਕੋਇ ਨ ਪੁਜੈ ਦਾਨੁ ॥
ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨਿ ਤਨਿ ਵਸੈ ਦਇਆਲ ਪੁਰਖੁ ਮਿਹਰਵਾਨੁ ॥
ਜੀਉ ਪਿੰਡ ਧਨੁ ਤਿਸ ਦਾ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ ॥੩॥

ਮਿਲਿਆ ਕਦੇ ਨ ਵਿਛੁੜੈ ਜੇ ਮੇਲਿਆ ਕਰਤਾਰਿ ॥
ਦਾਸਾ ਕੇ ਬੰਧਨ ਕਟਿਆ ਸਾਚੈ ਸਿਰਜਣਹਾਰਿ ॥
ਭੂਲਾ ਮਾਰਗਿ ਪਾਇਓਨੁ ਗੁਣ ਅਵਗੁਣ ਨ ਬੀਚਾਰਿ ॥
ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿ ਸਗਲ ਘਟਾ ਆਧਾਰੁ
॥੪॥੧੮॥੮੮॥

saachee poonjee sach sanjamo aath pahar
gun gaa-o.
kar kirpaa parabh bhayti-aa maran na aavan
jaa-o. ||1||

mayray man har bhaj sadaa ik rang.
ghat ghat antar rav rahi-aa sadaa sahaa-ee
sang. ||1|| rahaa-o.

sukhaa kee mit ki-aa ganee jaa simree
govind.
jin chaakhi-aa say triptaasi-aa uh ras jaanai
jind.

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santaa sangat man vasai parabh pareetam
bakhshind.
jin sayvi-aa parabh aapnaa so-ee raaj narind.
||2||

a-osar har jas gun raman jit kot majan
isnaan.
rasnaa uchrai gunvatee ko-ay na pujai daan.
darisat Dhaaar man tan vasai da-i-aal purakh
miharvaan.
jee-o pind Dhan tis daa ha-o sadaa sadaa
kurbaan. ||3||

mili-aa kaday na vichhurhai jo mayli-aa
kartaar.
daasaa kay banDhan kati-aa saachai
sirjanhaaar.
bhoolaa maarag paa-i-on gun avgun na
beechar.
naanak tis sarnaagatee je sagal ghataa
aaDhaaar. ||4||18||88||

SIRI RAAG MEHLA 5

It is a common practice among Hindus to arrange special readings of zodiac charts, and consult astrologers to find out the most auspicious moment for starting a new business, solemnizing a marriage, or undertaking any other important task. In this *shabad*, Guru Ji tells us what is the best thing to do, and what is the most auspicious moment for performing important tasks.

He says, “(For me) that alone is the *Shashtra* (the holy book), and that alone is the auspicious omen, which inspires me to meditate on God’s Name. The Guru has given me the wealth of his lotus feet (his immaculate word, and with that wealth, I feel as if) a shelter less person has found a shelter. (The Guru has blessed me with) true wealth, and true austerity of singing God’s praises at all times. (As a result), showing His mercy God has revealed Himself (to me), and I am now no longer subject to death, or cycles of coming and going (from this world).” (1)

Therefore, Guru Ji says to himself (and us), “O’ my mind, always meditate on God with single-minded (devotion and love). He pervades every heart, and is always with us as our helper.”(1-pause)

Elaborating on the blessings of meditating on God, Guru Ji says, “I cannot describe the worth of happiness which ensues when I meditate on God. Only that soul knows the delight (of this pleasure), which has

tasted and been satiated (by the nectar of God’s Name). Through the company of saintly persons, the all-merciful God comes to abide in our heart. The person who has served (and meditated on God, has obtained such pleasure, as if) that person is a king and an emperor.” (2)

Next, comparing the merits of meditating on God’s Name with other faith rituals, Guru Ji says, “When we sing praises of God, we gain the merit of bathing at millions of holy places. No charity equals the merit of our meritorious tongue singing God’s praises. Then casting His gracious glance, the kind and merciful God comes to abide in our mind and body. (As for myself, I feel that) all my body, mind, and life are His, and I am a sacrifice to Him forever.”(3)

Guru Ji concludes this *shabad* by saying: “The person whom God unites with Himself is never separated from Him. The eternal Creator has snapped the bonds of His devotees (and has liberated them from worldly entanglements). Without taking into account that person’s merits or demerits, He has put that person on the right (spiritual) path who had lost his (or her) way. Therefore, I Nanak, seek the shelter of that (God) who is the support of all beings.”(4-18-88)

The message of the *shabad* is that instead of consulting zodiac charts or astrologers to find auspicious moments, we should engage ourselves in earning the wealth of God’s Name, and singing God’s praises at all times with true love and devotion. This will bring supreme pleasure and bliss, beyond any description.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ॥

ਮਾਤ ਪਿਤਾ ਸਾਕ ਅਗਲੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਮਿਹਰ ਕਰੇ ਜੇ ਆਪਣੀ ਚਸਾ ਨ ਵਿਸਰੈ ਸੋਇ ॥੧॥

ਮਨ ਮੇਰੇ ਸਾਚਾ ਸੇਵਿ ਜਿਚਰੁ ਸਾਸੁ ॥

ਬਿਨੁ ਸਚੇ ਸਭ ਕੂੜੁ ਹੈ ਅੰਤੋ ਹੋਇ ਬਿਨਾਸੁ ॥੧॥ ਰਹਾਉ ॥

ਸਾਹਿਬੁ ਮੇਰਾ ਨਿਰਮਲਾ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ ॥

ਮੇਰੈ ਮਨਿ ਤਨਿ ਭੁਖ ਅਤਿ ਅਗਲੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ
ਮਾਇ ॥

ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ ਸਹ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ ॥੨॥

ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਕਰਿ ਜੋ ਮੇਲੇ ਕਰਤਾਰੁ ॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਨਾਮ ਕਾ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ ॥

ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੩॥

siree raag mehlaa 5.

rasnaa sachaa simree-ai man tan nirmal
ho-ay.

maat pīṭaa saak aglay tīs bin avar na ko-ay.

mihar karay jay aapṇee chasaa na visrai
so-ay. ||1||

man mayray saachaa sayv jichar saas.

bin sachay sabh̄ koorh̄ hai antay ho-ay
binaas. ||1|| rahaa-o.

saahib mayraa nirmalaa tīs bin rahan̄ na
jaa-ay.

mayrai man tan̄ bhukh̄ at̄ aglee ko-ee aan
milaavai maa-ay.

chaaray kundaa bh̄aalee-aa sah bin avar na
jaa-ay. ||2||

tīs aagai arḏaas kar jo maylay kartaar.

satgur daatā Naam kaa pooraa jis bh̄handaar.

sadaa sadaa salaahē-ai ant̄ na paaraavaar.
||3||

ਪਰਵਦਗਾਰੁ ਸਾਲਾਹੀਐ ਜਿਸ ਦੇ ਚਲਤ ਅਨੇਕ ॥

ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਏਹਾ ਮਤਿ ਵਿਸੇਖ ॥

ਮਨਿ ਤਨਿ ਮਿਠਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਸਤਕਿ ਨਾਨਕ ਲੇਖ
॥੪॥੧੯॥੮੯॥

parvardagaar salaahē-ai jis day chalat
anayk.

ṣaḍaa ṣaḍaa aaraaDhēe-ai ayhaa mat
visayakh.

man tan mithaa tis lagai jis mastak naanak
laykh. ||4||19||89||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should engage ourselves in earning the wealth of God's Name, and sing God's praises at all times with true love and devotion. This will bring supreme pleasure and bliss beyond any description. In this *shabad*, he again stresses upon this advice by listing more benefits, and offering additional reasons for meditating on God's Name.

Guru Ji says: "By uttering God's Name with our tongue, both our mind and body become immaculate. (We may have) our mother, father, and numerous other relations, but none other than God will stand by us (till the end. Therefore), if God shows His mercy, then one doesn't forsake Him even for an instant."(1)

Therefore instructing his own mind, Guru Ji says, "O' my mind, serve (and remember) the Eternal God as long as there is breath or life in you; except the Eternal (God), all else is false (and short-lived), and perishes in the end."(1-pause)

Now, describing his state of mind, he says, "My Master is immaculate; I cannot live without Him. Within my body and mind is the intense desire that may somebody come and unite me with Him. I have searched all the four corners of the world, and have concluded that without God, I have no place of rest."(2)

Thinking of a person who might help him in his search, Guru Ji advises himself (and us): "(O' my mind), supplicate before that person who can unite you with the Creator. (That person is) the true Guru; the dispenser of God's Name, whose treasure is full (of that wealth. Therefore, seeking the Guru's refuge) we should forever sing praises of God, whose limit or extent cannot be ascertained."(3)

Summarizing his message, Guru Ji says, "We should sing the praises of that Sustainer, whose wonders are innumerable. The wisest thing is to meditate on Him constantly. (However, nothing is under human control, because) O' Nanak, (God's Name) sounds sweet only to the mind and body of that person in whose destiny it is so written." (4-19-89)

The message of the *shabad* is that we should always repeat God's Name with our tongue, because God alone is our real and everlasting support. All others, including our parents and relatives are transitory. We should seek the help and guidance of the Guru, who can unite us with our God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੋ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥

ਤੋਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੈ ਓਥੈ ਨਾਲਿ ॥

ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਅਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ॥

sireeraag mehlāa 5.

sant janhu mil bhaa-eeho sachaa Naam
samaal.

tosaa bandhhu jee-a kaa aithai othai naal.

gur pooray tay paa-ee-ai apnee nadar nihaal.

ਕਰਮਿ ਪਰਾਪਤਿ ਤਿਸੁ ਹੋਵੈ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ॥੧॥

karam paraapat̃ tis hovai jis no hou-ay
ḍa-i-aal. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
ਦੂਜਾ ਥਾਉ ਨ ਕੇ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

mayray man gur jayvad avar na ko-ay.
ḍoojaa thaa-o na ko sujhai gur maylay sach
so-ay. ||1|| rahaa-o.

ਸਗਲ ਪਦਾਰਥ ਤਿਸੁ ਮਿਲੇ ਜਿਨਿ ਗੁਰੁ ਡਿਠਾ ਜਾਇ ॥

sagal padaarath̃ tis milay jin gur dithaa
jaa-ay.

ਗੁਰ ਚਰਣੀ ਜਿਨ ਮਨੁ ਲਗਾ ਸੇ ਵਡਭਾਗੀ ਮਾਇ ॥

gur charnee jin man lagaa say vadbhaagee
maa-ay.

ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥

gur ḍaataa samrath̃ gur gur sabh̃ meh
rahi-aa samaa-ay.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਡੁਬਦਾ ਲਣੇ ਤਰਾਇ ॥੨॥

gur parmaysar paarbarahm gur dubḍaa la-ay
ṭaraa-ay. ||2||

ਕਿਤੁ ਮੁਖਿ ਗੁਰੁ ਸਾਲਾਹੀਐ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ॥

kit̃ mukh̃ gur salaahē-ai karañ kaarañ
samrath̃.

ਸੇ ਮਥੇ ਨਿਹਚਲ ਰਚੇ ਜਿਨ ਗੁਰਿ ਧਾਰਿਆ ਹਥੁ ॥

say math̃ay nihchal rahay jin gur Dhaari-aa
hath̃.

ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ ॥

gur amrit̃ Naam pee-aali-aa janam maran
kaa path̃.

ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਥੁ ॥੩॥

gur parmaysar sayvi-aa bhai bhanjan dukh
lath̃. ||3||

ਪੰਨਾ ੫੦

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ਸਤਿਗੁਰੁ ਗਹਿਰ ਗਭੀਰੁ ਹੈ ਸੁਖ ਸਾਗਰੁ ਅਘਖੰਡੁ ॥

satgur gahir gabheer hai sukh saagar
agh-khand.

ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਆਪਣਾ ਜਮਦੂਤੁ ਨ ਲਾਗੈ ਡੰਡੁ ॥

jin gur sayvi-aa aapṇaa jamdoot̃ na laagai
dand.

ਗੁਰ ਨਾਲਿ ਤੁਲਿ ਨ ਲਗਈ ਖੋਜਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ ॥

gur naal tul na lag-ee khoj dithaa
barahmand.

ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰਿ ਦੀਆ ਸੁਖੁ ਨਾਨਕ ਮਨ ਮਹਿ ਮੰਡੁ
॥੪॥੨੦॥੯੦॥

Naam niDhaan satgur dee-aa sukh naanak
man meh mand. ||4||20||90||

SIRI RAAG MEHLA 5

In stanza (3) of the previous *shabad*, Guru Ji said, “O’ my mind, supplicate before that person who can unite you with the Creator. (That person is) the true Guru, who is the dispenser of God’s Name; his treasure is full (of that wealth). But that is not all; the entire Sikh philosophy lays stress upon the importance of the Guru for giving true worldly and spiritual guidance to human beings, inspiring them to love God’s Name, and ultimately unite with God.

Guru Ji begins this *shabad* by very affectionately addressing us all. He says, “O’ my saintly brothers, gather together and remember (God’s) eternal Name. Acquire the wealth (of God’s Name) for your soul, which would accompany you both in this world and the next. (But remember), you can get (the wealth of God’s Name) only through the perfect Guru, when God casts His glance of grace. By God’s grace, only that person receives (this wealth) on whom He becomes merciful.”(1)

ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ ॥
 ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ ॥
 ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ
 ॥੩॥

maa-i-aa jaal pasaari-aa bheetar chog
 banaa-ay.
 tarisnaa pankhee faasi-aa nikas na paa-ay
 maa-ay.
 jin keetaa tiseh na jaan-ee fir fir aavai jaa-ay.
 ||3||

ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਮੋਹਿਆ ਬਹੁ ਬਿਧਿ ਇਹੁ ਸੰਸਾਰੁ ॥
 ਜਿਸ ਨੇ ਰਖੈ ਸੇ ਰਖੈ ਸੰਮ੍ਰਿਥੁ ਪੁਰਖੁ ਅਪਾਰੁ ॥
 ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਧਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ
 ॥੪॥੨੧॥੯੧॥

anik parkaaree mohi-aa baho biDh ih
 sansaar.
 jis no rakhai so rahai samrith purakh apaar.
 har jan har liv uDhray naanak sad balihaar.
 ||4||21||91||

SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji advised us not to get entangled in the pursuit of *Maya* (worldly riches and power). Because, all these things seem very pleasing and enticing, but ultimately lead to disappointment and pain. In this *shabad*, he again warns us against false worldly allurements, and tells us the secret of real and everlasting happiness.

He says, “(Just as sometimes one may eat food thinking it to be sweet, but later find that it is actually bitter or harmful, similarly) considering worldly pleasures sweet, one may indulge in them but later find them to be painful. One might have developed love for one’s brothers and friends, but in the end may discover that he or she had built nothing but a network of poison (or pain and suffering). It does not take any time (for this network) to disappear. Without God’s Name, one is left bewildered and in distress.” (1)

For this reason, Guru Ji says to himself and us, “O’ my mind, engage in the service of the true Guru (and follow his advice). Give up the habit of following your own mind (and abandon attachment to worldly attractions), because whatever you see is perishable.”(1-pause)

Commenting further on human nature, Guru Ji says, “Just as a rabid dog runs and wanders about in all directions, similarly the greedy person heeds nothing and eats everything, be it edible or inedible (and indulges in all kinds of pursuits without concern for their evil consequences). Therefore, engrossed in lust, anger and ego, such a person falls into existences again and again.” (2)

Explaining the reason why a human being is so easily misled, Guru Ji says, “Just like a hunter, (God) has spread the net of *Maya*, and in it He has placed the bait (of worldly riches and power). Like a bird driven by the fire of desire, a human being is caught in this net (of *Maya*), and cannot get out of it. (One can escape this net if one follows the Guru’s advice, and realizes one’s Creator). But ordinarily a human being does not realize the Creator. Therefore, a human being cannot escape (the rounds of existences), and therefore dies (to take birth again), and keeps coming and going (in and out of this world) repeatedly.” (3)

In closing, Guru Ji says, “This world has been enticed and misled in various ways and on various accounts. Only that person is saved whom the limitless and all-powerful God Himself saves. Nanak is always a sacrifice to the devotees of God, who are saved by their attachment to Him.”(4-21-91)

The message of the *shabad* is that if we want to save ourselves from the net of worldly *Maya* (which appears very pleasing, but ultimately brings pain), we should follow the Guru's advice and have true love for God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਫੁ ਪਸਾਰੁ ॥
ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂੰ ਸੰਮਲੁ ਘਰ ਬਾਰੁ ॥੧॥

ਹਰਿ ਗੁਣ ਗਾਉ ਮਨਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਿਆਰਿ ॥
ਕਿਆ ਬੋਝੜੀ ਬਾਤ ਗੁਮਾਨੁ ॥੧॥ ਰਹਾਉ ॥
ਜੈਸੇ ਰੈਣਿ ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ ॥
ਕਿਆ ਤੂੰ ਰਤਾ ਗਿਰਸਤ ਸਿਉ ਸਭ ਫੁਲਾ ਕੀ ਬਾਗਾਤਿ ॥੨॥

ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਜਿਨਿ ਦੀਆ ਸੇ ਪ੍ਰਭੁ ਲੋੜਿ ॥
ਸਰਪਰ ਉਠੀ ਚਲਣਾ ਛਡਿ ਜਾਸੀ ਲਖ ਕਰੋੜਿ ॥੩॥

ਲਖ ਚਉਰਾਸੀਹ ਕ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ ਪਾਇਓਇ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੇ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ
॥੪॥੨੨॥੯੨॥

sireeraag mehlāa 5 ghar 2.

go-il aa-i-aa go-ilee ki-aa tis damf pasaar.
muhlat punnee chalnaa tooN sammal ghar
baar. ||1||

har gun gaa-o manaa satgur sayv pi-aar.
ki-aa thorth-rhee baat gumaan. ||1|| rahaa-o.
jaisay rain paraahunay uth chalsahi parbhaat
ki-aa tooN rataa girsat si-o sabh fulaa kee
baagaat. ||2||

mayree mayree ki-aa karahi jin dee-aa so
parabh lorth.
sarpar uthee chalnaa chhad jaasee lakh
karorth. ||3||

lakh cha-oraaseeh bharmati-aa dulabh janam
paa-i-o-ay.
naanak Naam samaal tooN so din nayrhaa
aa-i-o-ay. ||4||22||92||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from the net of worldly entanglements (which appear very pleasing, but ultimately bring nothing but pain and suffering), we should follow the Guru's advice and have true love and devotion for God. In this *shabad*, he reminds us of our very short stay in this world, and therefore stresses upon the need to do those things, which would give us ever-lasting bliss (rather than short lived worldly pleasures).

He first gives us the example of a cowherd and pasture. In olden times in Punjab, India, there were certain pastures (open areas), which used to be very green during the rainy season. Many people sent their cattle to these green pastures under the charge of a cowherd, who would stay in the pasture for the rainy season (roughly 3 months), then would return along with the cattle to his regular place for the remainder of the year. He used to build a temporary shed in the pasture, but did not waste his time in building a permanent abode or furnishing it with too many amenities.

Comparing human being to a cowherd, and this world to a green pasture, Guru Ji comments, "The (human being is like a) cowherd who has come into the green pasture (of the world) for a very short period. Why should one make a show of one's false (short lived) possessions? (O' mortal), as soon as your allotted time is over, you will have to leave (this world). You should take care of your real abode (and not waste your allotted time in acquiring material possessions)." (1)

In order to safeguard our real home (in the next world), Guru Ji says to himself (and us), “O’ my mind, sing praises of God and serve the true Guru with love. What is the use of feeling proud of your short-lived (worldly things)?”(1-pause)

Citing another example, he says, “(O’ mortal), just as a guest, who comes to stay for the night, departs in the morning (similarly you would depart from here when your life comes to an end). Why are you in so much love with your household? It is all like a garden of flowers (which withers away after a short while).”(2)

Therefore, Guru Ji advises, “(O’ mortal), why do you keep saying ‘this is mine, and that is mine?’ Seek Him who has given you everything. It is certain that (one day) you must depart from here, and you would leave (all your) millions and billions (here).” (3)

In closing, Guru Ji reminds and says: “(O’ mortal), you obtained this invaluable human birth after wandering through millions (of species. You may not have this opportunity again). Therefore, Nanak says, spend the time at your disposal to meditate on God. Your hour of death has come near.”(4-22-92)

The message of the *shabad* is that our stay in this world is very limited. Any time we may be asked to depart. Therefore, instead of wasting our time in collecting worldly riches for short-lived happiness, we should try to earn the wealth of God’s Name, which would buy us everlasting bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲਤੀ ਜਿਚਰੁ ਸਾਥੀ ਨਾਲਿ ॥
ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ ਖਾਕੂ ਰਾਲਿ ॥੧॥

ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਦਰਸਨੁ ਦੇਖਣੈ ਕਾ ਚਾਉ ॥
ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ॥੧॥ ਰਹਾਉ ॥

ਜਿਚਰੁ ਵਸਿਆ ਕੰਤੁ ਘਰਿ ਜੀਉ ਜੀਉ ਸਭਿ ਕਹਾਤਿ ॥
ਜਾ ਉਠੀ ਚਲਸੀ ਕੰਤੜਾ ਤਾ ਕੋਇ ਨ ਪੁਛੈ ਤੇਰੀ ਬਾਤ ॥੨॥

ਪੇਈਅਝੈ ਸਹੁ ਸੇਵਿ ਤੂੰ ਸਾਹੁਰਝੈ ਸੁਖਿ ਵਸੁ ॥
ਗੁਰ ਮਿਲਿ ਚਜੁ ਅਚਾਰੁ ਸਿਖੁ ਤੁਧੁ ਕਦੇ ਨ ਲਗੈ ਦੁਖੁ ॥੩॥

ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਞਣਾ ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ ॥

ਪੰਨਾ ੫੧

ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ
॥੪॥੨੩॥੧੯੩॥

sireeraag mehlaa 5.

tīchar vasesh suhayl^hee jīchar saath^hee naal.
jaa saath^hee ut^hee chali-aa taa Dhan khaakoo
raal. ||1||

man bairaag bhā-i-aa darsan daykh^h-nai kaa
chaa-o.
Dhan so tayraa thaan. ||1|| rahaa-o.

jīchar vasi-aa kant^h ghar jee-o jee-o sabh
kahaat.
jaa ut^hee chalsee kant^h-rhaa taa ko-ay na
puchhai tayree baat. ||2||

pay-ee-arhai saho sayv tooN saahurrhai sukh
vas.
gur mil chaj achaar sikh tuDh kaday na lagai
dukh. ||3||

sabhnaa saahurai vanj-naa sabh
muklaavanhaar.

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naanak Dhan sohaagane^e jin sah naal pi-aar.
||4||23||93||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji told us that our stay in this world is very limited. Any time we may be asked to depart. Therefore, instead of wasting our time in collecting worldly riches for short-lived happiness, we should try to earn the wealth of God's Name, which would buy us everlasting bliss. Therefore, in this *shabad* he stresses upon the necessity of meditating on God's Name while we are alive.

He compares the soul to the husband, and the body to the wife of olden days (when she was utterly dependent on her husband for her economic survival. Also her social status would become as worthless as dust upon death of her husband). Addressing the body as a bride, Guru Ji says, "O' body (bride), you would be happy as long as your groom (soul) is with you. But, when your companion (soul) departs from this world, you would roll in dust (you would be treated like a beggar)." (1)

Observing such a humiliating condition of the body (bride), Guru Ji feels a sense of remorse, and longingly prays, "(O' God), in my mind has arisen pain of separation. In it has welled up a keen desire to see You. O' God, blessed is the place where You abide." (1-pause)

Commenting further on the state of the body after the soul departs, Guru Ji says, "As long as the groom (soul) is in the house (of the body), everyone respects the bride (body). But as soon as the soul departs, nobody cares for it." (1)

Now Guru Ji compares the soul to the bride of ancient days, and God as her groom. Addressing the soul in that metaphor, he says, "O' (soul) bride, as long as you are in the house of your father (this world), keep serving your spouse (God, by meditating on His Name. So that you may be able to) live peacefully in your father in law's house (God's place). Meeting the Guru, learn proper etiquette and manners, so that you may never suffer pain." (3)

Finally, reminding us all about death, he says, "All (bride souls) must go to the in-laws' house (God's place), but O' Nanak, blessed are those bride (souls) who have true love for (God) the Groom." (4-23-93)

The message of the *shabad* is that this world is only our temporary home. If we want to live peacefully in our permanent home with God, we should develop true love for Him, and learn and practice the ways, which He likes (by following the Guru's advice and meditating on His Name).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੬ ॥

ਕਰਣ ਕਾਰਣ ਏਕੁ ਓਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ ॥
ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ ਕੇ ਆਧਾਰੁ ॥੧॥

ਗੁਰ ਕੇ ਚਰਨ ਮਨ ਮਹਿ ਧਿਆਇ ॥
ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਚਿ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥੧॥
ਰਹਾਉ ॥

ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ ॥

sireeraag mehlaa 5 ghar 6.

karāṅ kaaraṅ ayk ohee jin kee-aa aakaar.
ṭiseh Dhi-aavahu man mayray sarab ko
aaDhaar. ||1||

gur kay charan man meh Dhi-aa-ay.
chhod sagal si-aanpaa saach sabad liv laa-ay.
||1|| rahaa-o.

dukh kalays na bha-o bi-aapai gur manṭar
hirdai ho-ay.

ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ ॥੨॥

kot jatnaa kar rahay gur bin t̄ari-o na ko-ay.
||2||

ਦੇਖਿ ਦਰਸਨੁ ਮਨੁ ਸਾਧਾਰੈ ਪਾਪ ਸਗਲੇ ਜਾਹਿ ॥

daykh darsan man saDhaarai paap saglay
jaahi.

ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ॥੩॥

ha-o tin kai balihaarṇai je gur kee pairee
paahi. ||3||

ਸਾਧਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ ॥

saaDhsangat̄ man vasai saach har kaa naa-o.

ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ ਭਾਉ ॥

say vadbhaagee naankaa jinaa man ih

ੴ੨੪॥੯੪॥

bhaa-o. ||4||24||94||

SIRI RAAG MEHLA 5 GHAR 6

Since time immemorial, many have wondered: who created this universe? What are the causes of various events in this world? What are the causes behind those causes? What should a person do to avoid the pain and suffering of the world, etc.? Many scientific theories and different religious faiths have tried to answer such questions. In this *shabad*, Guru Ji provides a very concise and practical answer to all these questions.

He says: “(O’ my friends), that one (God) alone is the Cause and Doer (of everything), and who has created this (visible) form (of the universe). O’ my mind, meditate on that (God), who is the support of all.”(1)

However, for meditating on God, he recommends: “(A person) should contemplate in the mind the Guru’s holy feet and shedding all clever ideas, one should attune the mind to the (Guru’s) true word.”(1-pause)

Stressing upon the importance of the Guru, he says: “No pain or sorrow afflicts the person in whose mind abides the Guru’s *shabad* (his advice. People have) tried myriads of ways, but without the (guidance of the) Guru no one has ever been saved (from the pains and problems of the world).”(2)

Describing further the blessings of seeking and following the guidance of the Guru, he says: “Upon beholding the sight of the Guru (listening to *Gurbani*), the mind comes to realize the right conduct, and all our sinful tendencies are dispelled. (Therefore), I am a sacrifice to those who seek the refuge of the Guru (and act upon his advice).”(3)

In short, Guru Ji says: “By associating with saintly persons (and following their guidance), the eternal Name of God comes to abide in our mind. O’ Nanak, very fortunate are they, within whose mind is this love (of the eternal Name, and who lovingly listen and act upon the Guru’s advice).”(4-24-94)

The message of this *shabad* is that we should listen to and act upon the eternal word (of the Guru, as enshrined in the Guru Granth Sahib Ji), and meditate on the one God, who is the Creator of this universe and the Cause and Doer of everything.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlaa 5.

ਸੰਚਿ ਹਰਿ ਧਨੁ ਪੂਜਿ ਸਤਿਗੁਰੁ ਛੋਡਿ ਸਗਲ ਵਿਕਾਰ ॥

sanch har Dhan pooj satgur chhod sagal
vikaar.

ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ ॥੧॥

jin tooN saaj savaari-aa har simar ho-ay
uDhaar. ||1||

ਜਪਿ ਮਨ ਨਾਮੁ ਏਕੁ ਅਪਾਰੁ ॥

jap man *Naam* ayk apaar.

ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ ਰਿਦੇ ਕਾ ਆਧਾਰੁ ॥੧॥ ਰਹਾਉ
॥

paraan man tan jineh dee-aa riday kaa
aaDhaar. ||1|| rahaa-o.

ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ ॥

kaam kroDh ahaNkaar maatay vi-aapi-aa
sansaar.

ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੂਖੁ ਅੰਧਾਰੁ ॥੨॥

pa-o sant sannee laag charnee mitai dookh
anDhaar. ||2||

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ ॥

sat santokhda-i-aa kamaavai ayh karnee saar.

ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ ॥੩॥

aap chhod sabh ho-ay raynaa jis day-ay
parabh nirankaar. ||3||

ਜੇ ਦੀਸੈ ਸੇ ਸਗਲ ਤੂੰਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ ॥

jo deesai so sagal tooNhai pasri-aa paasaar.

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ
॥੪॥੨੫॥੯੫॥

kaho naanak gur bharam kaati-aa sagal
barahm beechaar. ||4||25||95||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should listen to and act upon the Eternal word (of the Guru as enshrined in the Guru Granth Sahib Ji). Further we should meditate on the one God, who is the Creator of this universe, and the Cause and Doer of everything. In this *shabad*, in a very concise manner he lists the steps we need to take so that we may obtain salvation, or liberation from the endless cycle of birth and death (and remain eternally united with God).

Guru Ji says: “(O’ brother), gather the wealth of God’s Name, worship the true Guru, and abandon all your vices. By meditating on God, who created and embellished you, you will obtain salvation.” (1)

Addressing his own mind (and ours), Guru Ji says: “O’ my mind, utter the Name of that one limitless (God) who has given you life, soul, and body, and is the support of your heart.”(1-pause)

Now listing the next step for our salvation, he says: “(O’ my mind), intoxicated with lust, wrath and ego, you have been afflicted with the (enticements of the) world. (In order to save yourself from these evils), seek the refuge of the saint (Guru), so that pain (arising from the lusts) and the darkness of (ignorance in your) mind may be removed.” (2)

Moving onto the next step, Guru Ji says: “One should practice charity, contentment and compassion. This is the worthiest conduct of all. The one whom the formless God Himself blesses, sheds self-conceit, and becomes (so humble that one considers oneself) the dust of the feet of others.”(3)

Guru Ji concludes the *shabad* by describing, how such a blessed person views the world, and its Creator. Such a person says: “O’ God, whatever is visible, is all You. O’ Nanak say that the person whose doubt the Guru has removed, deems that You pervade everywhere.” (4-25-95)

The message of the *shabad* is that we should seek the refuge of the Guru, and gather the wealth of God's Name. We should shed our impulses (such as lust, anger, and greed), and instead practice virtues like charity, contentment, compassion and humility. By doing so we will obtain permanent salvation from worldly sorrows and sufferings, and will be eternally united with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਦੁਕਿਤ ਸੁਕਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ ॥
ਦੁਹਰੁ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ ॥੧॥

ਠਾਕੁਰੁ ਸਰਬੇ ਸਮਾਣਾ ॥
ਕਿਆ ਕਹਉ ਸੁਣਉ ਸੁਆਮੀ ਤੂੰ ਵਡ ਪੁਰਖੁ ਸੁਜਾਣਾ ॥੧॥
ਚਹਉ ॥

ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ ॥
ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਰੀ ॥੨॥

ਕਹਨ ਕਹਾਵਨ ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ ॥
ਕਥਨ ਕਹਨ ਤੇ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ ॥੩॥

ਗਤਿ ਅਵਿਗਤਿ ਕਛੁ ਨਦਰਿ ਨ ਆਇਆ ॥
ਸੰਤਨ ਕੀ ਰੇਣੁ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ ॥੪॥੨੬॥੯੬॥

sireeraag mehlaa 5.

ḍukariṭ sukariṭ manDhay sansaar saglaṅṅaa.
ḍuhhoon ṭay rahaṭ bhagaṭ hai ko-ee virḷaa
jaṅṅaa. ||1||

ṭhaakur sarbay samaṅṅaa.
ki-aa kaha-o suna-o su-aamee tooN vad
purakh sujaṅṅaa. ||1|| rahaa-o.

maan abhimaan manDhay so sayvak naahee.
ṭaṭ samadrasee santahu ko-ee kot
manDhaahee. ||2||

kahan kahaavan ih keeraṭ karḷaa.
kaṭhan kahan ṭay mukṭaa gurmuḷh ko-ee
virḷaa. ||3||

gaṭ avigaṭ kachh naḍar na aa-i-aa.
santān kee rayṅ naanak ḍaan paa-i-aa.
||4||26||96||

SIRI RAAG MEHLA 5

In the first stanza of the previous *shabad*, Guru Ji said to us: “(O’ brother), gather the wealth of God’s Name, worship the true Guru, and abandon all your vices. By meditating on God who created you, you will obtain salvation.”

He begins this *shabad* by commenting upon the general attitude of the people, and says: “The entire world is engrossed in the rut of good and bad deeds. It is only a very rare devotee who rises above both (and meditates on God alone).” (1)

As for himself, humbly addressing God, Guru Ji says: “O God, You pervade everywhere. What more should I say or hear about You, but that You are the greatest and the wisest?” (1-pause)

Describing the qualities of a true servant of God, Guru Ji says: “The person who cares about worldly honor or dishonor in the world (while serving God) is not a true servant. O’ saints, only one in a million truly realizes the essence (that God pervades everywhere), and treats everyone with the same respect.” (2)

Now Guru Ji comments on the state of those people who consider themselves very learned, and hear and deliver many scholarly lectures. He says: “Delivering lectures or listening to them is also a way (for many persons) to gather self-praise. It is only a rare Guru’s follower who is free from delivering such discourses (without selfish motives).” (3)

Finally, commenting on the nature of a true Guru's follower, Guru Ji says: "No consideration regarding high or low status, (salvation or bondage) enters the mind (of a Guru's follower). Nanak has obtained (this) gift from the dust of the saint (Guru's feet, by humbly acting on his advice)." (4-26-96)

The message of the *shabad* is that if we want to obtain salvation and unite with God, then without concerning ourselves with good or bad deeds we should serve the Guru, (by following his advice enshrined in the Guru Granth Sahib Ji), and meditating on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੭ ॥

ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਭਾਇਆ ॥
ਭੂਲਹਿ ਚੂਕਹਿ ਬਾਰਿਕ ਤੂੰ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥੧॥

ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ ॥
ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ ॥੧॥ ਰਹਾਉ ॥

ਹਉ ਮਾਣੁ ਤਾਣੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ ॥
ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ ॥੨॥

ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ ਜੁਗਤਾ ॥

ਪੰਨਾ ੫੨

ਬੰਧਨੁ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੈ ਮਮਤਾ ॥੩॥

ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ ॥
ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ ॥੪॥੨੭॥੯੭॥

sireeraag mehlaa 5 ghar 7.

tayrai bharosai pi-aaray mai laad ladaa-i-aa.
bhooleh chookeh baarik toon har pitaa
maa-i-aa. ||1||

suhaylaa kahan kahaavan.
tayraa bikham bhaavan. ||1|| rahaa-o.

ha-o maan taan kara-o tayraa ha-o jaan-o
aapaa.
sabh hee madh sabheh tay baahar
baymuhtaaaj baapaa. ||2||

pitaa ha-o jaan-o naahee tayree kavan
jugtaa.

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banDhan mukat santahu mayree raakhai
mamttaa. ||3||

bha-ay kirpaal thaakur rahi-o aavan jaanaa.
gur mil naanak paarbarahm pachhaanaa.
||4||27||97||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation and unite with God, then without concerning ourselves with good or bad deeds, (and salvation or bondage), we should serve the Guru (by following his advice enshrined in the Guru Granth Sahib Ji), and meditating on God's Name.

In this *shabad*, he shows us with what kind of attitude and pure love we should approach God, so that He may ignore our shortcomings and take us into His embrace.

With childlike simplicity, Guru Ji addresses God and says: "(O' my) Beloved, it is on the assurance of Your affection that I have played my child-like antics. (I know that even if) as a child I make mistakes, (You will ignore them) like a mother or father."(1)

At the same time, Guru Ji acknowledges that even though a child may sometimes make innocent mistakes, yet it obeys the parent's command, which is very difficult for adults to do. So Guru Ji says: "(O' God), it is easy to talk about You (as our father), but it is very difficult to accept Your Will (or order)." (1-pause)

Continuing to express his love and devotion for God, Guru Ji says: "(O' God), I take pride in You because You are my strength, and (You are) my own. O' Father of all, You are within and without everyone, yet independent of all." (2)

Disclaiming any special knowledge about God, Guru Ji humbly confesses: "O' dear Father, I do not know which is the way to please You. But O' saints, (I know this much: that) out of His (fatherly) affection, He will liberate me from (worldly) bonds." (3)

Finally, summarizing his relationship with God, he says: "Meeting the Guru, Nanak has realized that God has become merciful to him, and his coming and going (in and out of this world) has ended." (4-27-97)

The message of the *shabad* is that if we want to obtain salvation and unite with God, then like an innocent child we should approach Him with pure and sincere love, ask Him to forgive all our mistakes like a father or a mother, and take us in His embrace.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

sireeraag mehlāa 5 ghar 1.

ਸੰਤ ਜਨਾ ਮਿਲਿ ਭਾਈਆ ਕਟਿਅਤਾ ਜਮਕਾਲੁ ॥

sant janaa mil bhāa-ee-aa kati-arhāa jamkaal.

ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵੁਠਾ ਹੋਆ ਖਸਮੁ ਦਇਆਲੁ ॥

sachaa saahib man vuthāa ho-aa khasam dā-i-aal.

ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੋਟਿਆ ਬਿਨਸਿਆ ਸਭੁ ਜੰਜਾਲੁ ॥੧॥

pooraa satgur bhayti-aa binsi-aa sabh janjaal. ||1||

ਮੇਰੇ ਸਤਿਗੁਰਾ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ॥

mayray satiguraa ha-o tuDh vitahu kurbaan.

ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਣੈ ਤੁਸਿ ਦਿਤਾ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ॥੧॥
ਰਹਾਉ ॥

tayray darsan ka-o balihaarṇai tus dītaa amrit Naam. ||1|| rahaa-o.

ਜਿਨ ਤੂੰ ਸੇਵਿਆ ਭਾਉ ਕਰਿ ਸੇਈ ਪੁਰਖ ਸੁਜਾਨੁ ॥

jīn tūN sayvi-aa bhāa-o kar say-ee purakh sujaan.

ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ॥

ṭīnaa picḥai chhutee-ai jīn andar Naam niDhaan.

ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਕੇ ਨਹੀ ਜਿਨਿ ਦਿਤਾ ਆਤਮ ਦਾਨੁ ॥੨॥

gur jayvad dāṭṭaa ko nahee jīn dītaa aatam dāan. ||2||

ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਰਿ ਜਿਨ ਗੁਰੁ ਮਿਲਿਆ ਸੁਭਾਇ ॥

aa-ay say parvaan heh jīn gur mili-aa subhāa-ay.

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਬੈਸਣੁ ਜਾਇ ॥

sachay saytee ratī-aa dargeh baisan jaa-ay.

ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ ॥੩॥

kartay hath vadi-aa-ee-aa poorab likhi-aa paa-ay. ||3||

ਸਚੁ ਕਰਤਾ ਸਚੁ ਕਰਣਹਾਰੁ ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਟੇਕੁ ॥

sach kartāa sach karanhaar sach saahib sach tayk.

ਸਚੇ ਸਚੁ ਵਖਾਣੀਐ ਸਚੇ ਬੁਧਿ ਬਿਬੇਕੁ ॥

sacho sach vakhaanee-ai sacho buDh bibayk.

ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਏਕੁ
॥੪॥੨੮॥੯੮॥

sarab niranṭar rav rahi-aa jap naanak jeevai ayk. ||4||28||98||

SIRI RAAG MEHLA 5

In so many previous *shabads*, Guru Ji advised us to seek and act upon the advice of the Guru, and meditate on God's Name. In this *shabad*, on the basis of his personal experience he tells us the advantages of joining saintly congregations, and associating with other devotees (whom he calls his saintly brothers).

He says: "By associating with saintly people, I have snapped the noose of death. (In their company) I have been blessed with the sight (and guidance) of the true Guru, and (by following his advice) all my worldly entanglements have ended. (God the) Master has become merciful, and has come to reside in my heart."(1)

Expressing his gratitude to the Guru, he says: "O' my true Guru, I am a sacrifice to you. Yes, to your sight I am a sacrifice, because by becoming gracious you have bestowed upon me the nectar (of God's) Name."(1-pause)

Next addressing God, Guru Ji says: "(O' God), most wise are those people who have served (and meditated on You) with (true) love. We are liberated (from the bondage of worldly entanglements) by following those within whom is the treasure of (God's) Name. There is no greater benefactor than the Guru, who has given this gift of self (awakening)." (2)

Elaborating on the merits of meeting the Guru, he says: "Approved is the advent of those whom the Guru has come to meet in a natural way. On meeting the Guru, they start loving God. Being imbued with the love of the Eternal (God), they obtain a seat in His court. However, all the glory is in God's hands, and one is imbued with His love only if it is so preordained."(3)

Guru Ji concludes the *shabad* in a beautiful poetic style, using the word "True" repeatedly. He says: "True is the Creator, true the Doer, true the Master, and true is His support. We should repeat and describe the Name of the truest of the true, from which comes true realization. Nanak lives by remembering that One who is pervading in all."(4-28-98)

The message of the *shabad* is that we should always serve the true Guru by following his advice. He will help us develop true love for God, by praising whom we shall obtain a seat in His court.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਨਿ ਲਾਇ ਪਿਆਰੁ ॥

ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥

ਸਤਿਗੁਰੁ ਬਚਨ ਕਮਾਵਣੈ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ ॥

ਬਿਨੁ ਸਾਧੂ ਸੰਗਤਿ ਰਤਿਆ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਛਾਰੁ ॥੧॥

ਮੇਰੇ ਸਾਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

ਸਾਧੂ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪੂਰਨ ਹੋਵੈ ਘਾਲ ॥੧॥ ਰਹਾਉ ॥

sireeraag mehlaa 5.

gur parmaysur poojee-ai man tan laa-ay
pi-aar.

satgur daataa jee-a kaa sabhsai day-ay
adhaar.

satgur bachan kamaavay sachaa ayhu
veehaar.

bin saadhoo sangat ratī-aa maa-i-aa moh
sabh chhaar. ||1||

mayray saajan har har Naam samaal.

saaDhoo sangat man vasai pooran hovai
ghaal. ||1|| rahaa-o

ਗੁਰੁ ਸਮਰਥੁ ਅਪਾਰੁ ਗੁਰੁ ਵਡਭਾਗੀ ਦਰਸਨੁ ਹੋਇ ॥
 ਗੁਰੁ ਅਗੋਚਰੁ ਨਿਰਮਲਾ ਗੁਰੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ॥
 ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣਹਾਰੁ ਗੁਰਮੁਖਿ ਸਚੀ ਸੋਇ ॥
 ਗੁਰੁ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰੁ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ ॥੨॥

gur samrath apaar gur vadbhaagee darsan
 ho-ay.
 gur agochar nirmalaa gur jayvad avar na
 ko-ay.
 gur kartaa gur karanhaaar gurmukh sachee
 so-ay.
 gur tay baahar kichh nahee gur keetaa lorhay
 so ho-ay. ||2||

ਗੁਰੁ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਣਹਾਰੁ ॥
 ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਧਰੈ ਸਭੁ ਸੰਸਾਰੁ ॥
 ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਊਚਾ ਅਗਮ ਅਪਾਰੁ ॥
 ਗੁਰੁ ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੇ ਕਥਨਹਾਰੁ ॥੩॥

gur tirath gur paarjaat gur mansaa
 pooranhaar.
 gur daataa har Naam day-ay udhrai sabh
 sansaar.
 gur samrath gur nirankaar gur oochaa agam
 apaar.
 gur kee mahimaa agam hai ki-aa kathay
 kathanhaar. ||3||

ਜਿਤਤੇ ਫਲ ਮਨਿ ਬਾਢੀਅਹਿ ਤਿਤਤੇ ਸਤਿਗੁਰੁ ਪਾਸਿ ॥
 ਪੂਰਬ ਲਿਖੇ ਪਾਵਣੇ ਸਾਚੁ ਨਾਮੁ ਦੇ ਰਾਸਿ ॥
 ਸਤਿਗੁਰੁ ਸਰਣੀ ਆਇਆਂ ਬਾਹੁੜਿ ਨਹੀ ਬਿਨਾਸੁ ॥
 ਹਰਿ ਨਾਨਕ ਕਦੇ ਨ ਵਿਸਰਦੁ ਏਹੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰਾ ਸਾਸੁ
 ॥੪॥੨੯॥੯੯॥

jit-rhay fal man baachhee-ah tit-rhay satgur
 paas.
 poorab likhay paavnaay saach Naam day raas.
 satgur sarnee aa-i-aaN baahurh nahee
 binaas.
 har naanak kaday na visra-o ayhu jee-o pind
 tayraa saas. ||4||29||99||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji told us that we should always serve the true Guru by following his advice. He will help us develop true love for the Eternal (God), by praising whom we shall obtain a seat in His court. In this *shabad*, he describes in detail the advantages of loving and worshipping the Guru.

He says: “We should worship our Guru-God with love in our body and mind, because the true Guru is the giver of (spiritual) life, and provides support to all. To act on the words (of advice) of the Guru is the wisest philosophy: without being dyed with (the love of) the holy company (of the Guru), all attachment to wealth is as useless as ashes.”(1)

Therefore, Guru Ji affectionately advises us: “O’ my friend, enshrine the Name of God in your heart (and keep serving your Guru). By remaining in the company of the saint (Guru), God’s Name comes to abide in the mind, and your service becomes fruitful.”(1-pause)

Now listing the merits of the Guru, he says: “The Guru is all powerful and infinite. It is only by great good fortune that his sight (and guidance) is obtained. The Guru is incomprehensible and immaculate, and no one can equal the Guru. The Guru is the manifestation of the Creator and the Doer. It is through the Guru that true glory is obtained. Nothing is beyond (the power of) the Guru. Whatever the Guru desires, (that) comes to pass.”(2)

Describing the benefits of going to the Guru, serving him, and seeking his guidance, he says: “The Guru is (like a true) pilgrimage place. He is like the (mythological) *Paarjaat* tree, the fulfiller of our desires. It is the Guru who is the giver of God’s Name, whose blessing can redeem the entire world. The Guru is the manifestation of that God, who is the possessor of

all powers, is formless, lofty, unfathomable and limitless. (In short), ineffable is the praise of the Guru. What can any writer write (about the Guru)?”(3)

In conclusion, Guru Ji says: “Whatever rewards our mind can seek, the Guru has them all. But only those who are so predestined obtain these (gifts. The Guru) gives the capital of God’s true Name. Once a person comes into the service of the Guru, that person never dies a spiritual death. Therefore, I Nanak pray: O’ God, all this body and soul of mine are Your gifts. Please bless me that I may never forget You.”(4-29-99)

The message of this *shabad* is that the Guru is all-powerful to grant all our wishes. Therefore, we should seek his refuge to free us from the bondage of the world, and unite us with God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈਹੋ ਛੁਟਨੁ ਸਾਚੈ ਨਾਇ ॥
ਗੁਰ ਕੇ ਚਰਣ ਸਰੋਵਣੈ ਤੀਰਥ ਹਰਿ ਕਾ ਨਾਉ ॥
ਆਗੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ ਨਿਥਾਵੇ ਥਾਉ ॥੧॥

ਪੰਨਾ ੫੩

ਭਾਈ ਰੇ ਸਾਚੀ ਸਤਿਗੁਰ ਸੇਵ ॥
ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਪੂਰਨ ਅਲਖ ਅਭੇਵ ॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤਾ ਸਚੁ ਨਾਉ ॥
ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ ॥
ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਸਚਾ ਨਾਉ ॥੨॥

ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸਫਲੁ ਮੂਰਤਿ ਗੁਰੁ ਆਪਿ ॥
ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਿਸਈ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸਿ ॥੩॥

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ॥
ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ ॥
ਨਾਨਕ ਗੁਰੁ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ
॥੪॥੩੦॥੧੦੦॥

sireeraag mehlaa 5.

sant janhu sunbhaa-eeho chhootan saachai
naa-ay.
gur kay charan sarayvay tirath har kaa
naa-o.
aagai dargahi manee-ah milai nithaavay
thaa-o. ||1||

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bhaa-ee ray saachee satgur sayv.
satgur tuthai paa-ee-ai pooran alakh abhayv.
||1|| rahaa-o.

satgur vitahu vaari-aa jin ditaa sach naa-o.
an-din sach salaahnnaa sachay kay gun gaa-o.
sach khaanaa sach painnaa sachay sachaa
naa-o. ||2||

saas giraas na visrai safal moorat gur aap.
gur jayvad avar na dis-ee aath pahar tis jaap.
nadar karay taa paa-ee-ai sach Naam
guntaas. ||3||

gur parmaysar ayk hai sabh meh rahi-aa
samaa-ay.
jin ka-o poorab likhi-aa say-ee
NaamDhi-aa-ay.
naanak gur sarnaagatee marai na aavai
jaa-ay. ||4||30||100||

SIRI RAAG MEHLA 5

In many previous *shabads*, Guru Ji told us about the merits of the Guru, and what kind of blessings we obtain when we serve him (and follow his advice). In this *shabad* he goes a step further, and tells us why serving the Guru is not just a good idea but is absolutely essential.

He explains: “O’ my dear saints listen! Our release (from evil pursuits) happens only by meditating on the (God’s) Name. Worshipping the feet of the Guru, (by faithfully following his advice), and meditating on God’s Name is like going to a pilgrimage place. (They who follow this advice), obtain the gift of God’s Name, are therefore recognized in God’s court for that, and thus even the shelter-less find shelter.”(1)

Therefore, Guru Ji advises: “O’ brothers (and sisters), true (and most fruitful) is the service of the true Guru, because if the true Guru is pleased we obtain the indescribable and unknowable God.”(1-pause)

Expressing his own gratitude to his Guru, he says: “I am a sacrifice to the true Guru who has blessed me with the eternal Name. Because of him, I praise the Eternal (God) day and night, and sing His praises. For me now the eternal Name of God has become my daily (spiritual) food and wear, and I keep meditating on the true Name of the Eternal (God).”(2)

Continuing his praise of the Guru, he says: “(O’ my friends), the Guru himself is powerful enough to grant us all kinds of blessings. (I wish that) I may never forget the Guru, even for a single breath or morsel (for any amount of time). To me, no other person or power seems to be equal to the Guru, whom we should always worship at all times. It is only when the Guru casts his merciful glance that we find the Name of the Eternal God, the treasure of merits.” (3)

Therefore, Guru Ji concludes the *shabad* by saying: “(O’ my friends), the Guru and God are one, who abides in all. But only those people meditate on His Name who are predestined. In short, Nanak (says), the person who has come to the shelter of the Guru, (and who has completely molded his or her life according to the advice of the Guru), that person does not suffer any (spiritual) death, nor suffers any more rounds of coming and going (to and from this world).” (4-30-100)

The message of this *shabad* is that the only way we can be released from the bondage of worldly pains and sufferings of the rounds of births and deaths is by seeking the guidance of the Guru (Granth Sahib Ji), following his advice, and meditating on the Name of God day and night.

Detail of shabads M: 1=33, M: 3=31 M: 4= 6 M: 5=30 Total=100

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੧ ਅਸਟਪਦੀਆ ॥

sireeraag mehlaa 1 ghar 1
asatpadee-aa.

ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ ॥

aakh aakh man vaavnaa ji-o ji-o jaapai
vaa-ay.

ਜਿਸ ਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ ਕਿਤੁ ਥਾਇ ॥

jis no vaa-ay sunaa-ee-ai so kayvad kit
thaa-ay.

ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ ॥੧॥

aakhan vaalay jayt-rhay sabh aakh rahay liv
laa-ay. ||1||

ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ ॥

baabaa alhu agam apaar.

ਪਾਕੀ ਨਾਈ ਪਾਕ ਥਾਇ ਸਚਾ ਪਰਵਾਦਿਗਾਰੁ ॥੧॥ ਰਹਾਉ ॥

paakee naa-ee paak thaa-ay sachaa
paravdigaar. ||1|| rahaa-o.

ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ ॥

ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ ॥

ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ
॥੨॥

ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ ॥

ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸ ਰਸੀਦ ॥

ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੂਦ ॥੩॥

ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ ॥

ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ ॥

ਸਭਨਾ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥੪॥

ਥਾਵਾ ਨਾਵ ਨ ਜਾਣੀਅਹਿ ਨਾਵਾ ਕੇਵਡੁ ਨਾਉ ॥

ਜਿਥੈ ਵਸੈ ਮੇਰਾ ਪਾਤਿਸਾਹੁ ਸੋ ਕੇਵਡੁ ਹੈ ਥਾਉ ॥

ਅੰਬੜਿ ਕੋਇ ਨ ਸਕਈ ਹਉ ਕਿਸ ਨੋ ਪੁਛਣਿ ਜਾਉ ॥੫॥

ਵਰਨਾ ਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੈ ਵਡਾ ਕਰੇਇ ॥

ਵਡੇ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ ॥

ਹੁਕਮਿ ਸਵਾਰੇ ਆਪਣੈ ਚਸਾ ਨ ਢਿਲ ਕਰੇਇ ॥੬॥

ਸਭੁ ਕੇ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਲੈਣੈ ਕੈ ਵੀਚਾਰਿ ॥

ਕੇਵਡੁ ਦਾਤਾ ਆਖੀਐ ਦੇ ਕੈ ਰਹਿਆ ਸੁਮਾਰਿ ॥

ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਹ ਜੁਗਹ ਭੰਡਾਰ ॥੭॥੧॥

ṭayraa hukam na jaapee kayṭ-rḥaa likh na
jaanai ko-ay.

jay sa-o saa-ir maylee-ah ṭil na pujaaveh
ro-ay.

keematṭ kinai na paa-ee-aa sabh sun sun
aakhhai so-ay. ||2||

peer paikaamar saalak saadak suhḍay a-or
saheedḍ.

saykh masaa-ik kaajee mulaa ḍar ḍarvays
raseedḍ.

barkatṭin ka-o aglee parh-ḍay rahan ḍarood.
||3||

puchh na saajay puchh na dhaahay puchh na
ḍayvai lay-ay.

aapnee kudratṭ aapay jaanai aapay karan
karay-i.

sabhnaa vaykhai naḍar kar jai bhaavai ṭai
ḍay-ay. ||4||

ṭhaavaa naav na jaanee-ahi naavaa kayvad
naa-o.

jiṭhāi vasai mayraa paatṭisaahu so kayvad hai
ṭhaa-o.

ambarh ko-ay na sak-ee ha-o kis no puchhan
jaa-o. ||5||

varnaa varan na bhaavnee jay kisai vadaa
karay-i.

vaday hath vadḍi-aa-ee-aa jai bhaavai ṭai
ḍay-ay.

Hukam savaaray aapnai chasaa na dhil
karay-i. ||6||

sabh ko aakhai bahuṭ bahuṭ lainai kai
veechaar.

kayvad ḍaatāa aakhee-ai ḍay kai rahi-aa
sumaar.

naanak tot na aavee tayray jugah jugah
bhandaar. ||7||1||

SIRI RAAG MEHLA 1 GHAR 1

ASHTAPADIAN

According to Dr. Bh. Vir Singh Ji, this *shabad* seems to have been uttered by Guru Ji during a conversation with a Muslim saint, who thought that only by singing praises of God in the Muslim way could one attain Him.

In his response, Guru Ji says: "We may utter and sing praises of God according to the different thoughts arising in our mind. But we do not know how great He is to whom we address our praise, or where He resides. (This is in spite of the fact that) innumerable are the eulogizers who have got tired singing God's praises with their minds attuned to Him."(1)

Giving the essence of his own concept of God, Guru Ji respectfully says to that Muslim saint: “O’ my respected sire, *Allah* (God) is limitless, and beyond the grasp of our mental faculties. Pure is His Name, immaculate is His abode, and He is the eternal sustainer (of the universe).”(1-pause)

Next, going into a prayer mode, Guru Ji addresses God Himself and says: “(O’ God, what can I speak of You as a person)? It is beyond one’s power to know or comprehend the extent of Your command. Even if Your praises (written by hundreds of poets) were to be added up, they would not reach (or describe) even an iota of Your glory and greatness. Nobody has been able to assess Your worth. Everybody speaks about You from hearsay.”(2)

Addressing once again that Muslim saint, Guru Ji says: “There are many saints, prophets, spiritual guides, men of faith, martyrs, Muslim mystics, religious judges, teachers, and holy beggars (who have been able to) reach His door, but only they have been truly blessed who keep uttering His praises.” (3)

Describing God’s independence, he says: “God seeks no one’s counsel when He creates, nor when He destroys (the world). He neither seeks anybody’s permission while giving, nor while taking back. He alone knows His creation, and does what He wants to do. He looks at all with His glance of grace, and gives whatever He wants to give to anybody.”(4)

Next, commenting upon the views of the Muslim saint regarding God’s abode and His true Name, Guru Ji says: “(O’ my friend, so great is God’s creation, and so many places are in it). We cannot know all those places and their names, nor we can know how great is His Name. We also don’t know how great is that place where resides my (God), the King. No one has the power to reach his abode. To whom may I go to ask about it?” (5)

Commenting upon the belief of those who regard themselves as better than others, Guru Ji says: “Whenever God wants to elevate a person, He does not bother about whether that person belongs to a high or low caste. All the honors are in the hands of the great God, and He bestows these on whomsoever He pleases. He exalts His saints by His command, and does not delay it even for a moment.”(6)

In conclusion, Guru Ji comments: “In order to receive (His blessings), everybody calls out to Him for more and more gifts. But how great should we call God, whose gifts (even after so much giving) are beyond reckoning? Therefore I Nanak, say: “(O’ God, so vast are Your storehouses never fall short, (and remain full) ages after ages.”(7-1)

The message of the *shabad* is that merits of God are indescribable, but we should still try to sing His praises. However, we should never feel a sense of ego, and think that we are better than others, or that our method of worshipping God is better than that of others.

ਮਹਲਾ ੧ ॥

mehlaa 1.

ਸਭੇ ਕੰਤ ਮਹੇਲੀਆਸਗਲੀਆ ਕਰਹਿ ਸੀਗਾਰੁ ॥

sabhay kant mahaylee-aa saglee-aa karahi
seegaar.

ਪੰਨਾ ੫੪

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ਗਣਤ ਗਣਾਵਣਿ ਆਈਆ ਸੂਹਾ ਵੇਸੁ ਵਿਕਾਰੁ ॥

ganat ganaavan aa-ee-aa soohaa vays vikaar.

ਪਾਖੰਡਿ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਖੋਟਾ ਪਾਜੁ ਖੁਆਰੁ ॥੧॥

pakhand paraym na paa-ee-ai khotaa paaj
khu-aar. ||1||

ਹਰਿ ਜੀਉ ਇਉ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥
ਤੁਧੁ ਭਾਵਨਿ ਸੋਹਾਗਣੀ ਅਪਣੀ ਕਿਰਪਾ ਲੈਹਿ ਸਵਾਰਿ ॥੧॥
ਰਹਾਉ ॥

har jee-o i-o pir raavai naar.
tuDh bhaavan sohaagane^e ar^{nee} kirpaa laihi
savaar. ||1|| rahaa-o.

ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਤਨੁ ਮਨੁ ਪਿਰ ਕੈ ਪਾਸਿ ॥
ਦੁਇ ਕਰ ਜੋਤਿ ਖਤੀ ਤਕੈ ਸਚੁ ਕਹੈ ਅਰਦਾਸਿ ॥
ਲਾਲਿ ਰਤੀ ਸਚ ਭੈ ਵਸੀ ਭਾਇ ਰਤੀ ਰੰਗਿ ਰਾਸਿ ॥੨॥

gur sabd^{ee} seegaaree-aa tan man pir kai
paas.
du-ay kar jorhkhar^{hee} takai sach kahai
ar^{da}as.
laal ra^{tee} sach bhai vasee bhaa-ay ra^{tee} rang
raas. ||2||

ਪ੍ਰਿਆ ਕੀ ਚੇਰੀ ਕਾਂਢੀਐ ਲਾਲੀ ਮਾਨੈ ਨਾਉ ॥
ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਸਾਚੇ ਮੇਲਿ ਮਿਲਾਉ ॥
ਸਬਦਿ ਰਤੀ ਮਨੁ ਵੇਧਿਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ ॥੩॥

pari-a kee chayree kaaNd^{hee}-ai laalee
maanai naa-o.
saachee pare^{et} na tut-ee saachay mayl
milaa-o.
sabad^{ee} ra^{tee} man vayDhi-aa ha-o sad
balihaarai jaa-o. ||3||

ਸਾ ਧਨ ਰੰਡ ਨ ਬੈਸਈ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥
ਪਿਰੁ ਰੀਸਾਲੂ ਨਉਤਨੋ ਸਾਚਉ ਮਰੈ ਨ ਜਾਇ ॥
ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਸਾਚੀ ਨਦਰਿ ਰਜਾਇ ॥੪॥

saa Dhan rand na bais-ee jay satgur maahi
samaa-ay.
pir reesaloo na-o^{ta}no saacha-o marai na
jaa-ay.
ni^t ravai sohaagane^e saachee na^{dar} rajaa-ay.
||4||

ਸਾਚੁ ਧਤੀ ਧਨ ਮਾਢੀਐ ਕਾਪੜੁ ਪ੍ਰੇਮ ਸੀਗਾਰੁ ॥
ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ ॥
ਦੀਪਕੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਰਾਮ ਨਾਮੁ ਉਰ ਹਾਰੁ ॥੫॥

saach Dhar^{hee} Dhan maadee-ai kaaparh
paraym seegaar.
chand^{an} chee^t vasaa-i-aa man^{dar} dasvaa
du-aar.
deepak sabad^{ee} vigaasi-aa raam *Naam* ur haar.
||5||

ਨਾਰੀ ਅੰਦਰਿ ਸੋਹਣੀ ਮਸਤਕਿ ਮਣੀ ਪਿਆਰੁ ॥
ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਪ੍ਰੇਮਿ ਅਪਾਰ ॥
ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਾਚੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ
॥੬॥

naaree an^{dar} soh^{nee} mast^{ak} ma^{nee} pi-aar.
sob^haa sura^t suhaavane^e saachai paraym
apaar.
bin pir purakh^h na jaan^{-ee} saachay gur kai
hay^t pi-aar. ||6||

ਨਿਸਿ ਅੰਧਿਆਰੀ ਸੁਤੀਏ ਕਿਉ ਪਿਰ ਬਿਨੁ ਰੈਣਿ ਵਿਹਾਇ ॥
ਅੰਕੁ ਜਲਉ ਤਨੁ ਜਾਲੀਅਉ ਮਨੁ ਧਨੁ ਜਲਿ ਬਲਿ ਜਾਇ ॥
ਜਾ ਧਨ ਕੰਤਿ ਨ ਰਾਵੀਆ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਜਾਇ ॥੭॥

nis an^Dhi-aaree su^{tee}-ay ki-o pir bin rain
vihaa-ay.
ank jala-o tan jaalee-a-o man Dhan jal bal
jaa-ay.
jaa Dhan kan^t na raavee-aa taa birthaa joban
jaa-ay. ||7||

ਸੋਜੈ ਕੰਤ ਮਹੇਲੜੀ ਸੁਤੀ ਬੂਝ ਨ ਪਾਇ ॥
ਰਉ ਸੁਤੀ ਪਿਰੁ ਜਾਗਣਾ ਕਿਸ ਕਉ ਪੂਛਉ ਜਾਇ ॥

sayjai kan^t mahayl^rhee soo^{tee} booj^h na
paa-ay.
ha-o su^{tee} pir jaag^{na}a kis ka-o pooch^hha-o
jaa-ay.

ਸਤਿਗੁਰਿ ਮੇਲੀ ਭੈ ਵਸੀ ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ ॥੮॥੨॥

satgur maylee bhai vasee naanak paraym
sakhaa-ay. ||8||2||

MEHLA 1

One of the most favorite examples used by Guru Ji is that of comparing human beings to brides and God to the husband and master (whom every bride wants to please and possess). Guru Ji divides these human (brides) into three categories. First are those who are hypocrites: they bedeck themselves with attractive clothes not out of true love, but for the sake of money. (They wear holy garbs not out of true love for God, but for the sake of winning over and deceiving innocent people). The second category is that of faithful brides, or the true devotees: those who have true love for their Spouse. The third category is that of ignorant brides, or people who do not know or realize the significance of the company of their Spouse. They let their valuable human life pass away without enjoying the delight of the love of their Spouse.

Guru Ji first comments on the hypocrites (who adorn themselves with holy garbs, and want to be called saints or devotees of God, but in reality are not). Comparing them to those women who try to wed a man not for true love, but for the sake of their wealth, Guru Ji says: "All are the fiancées of the groom (God), and all of them adorn themselves. They have all come to be counted (as His true beloveds), but their red dress (holy looking garb) is useless. They cannot win the love (of the Groom) by hypocrisy, and ultimately the false show ruins them."(1)

Explaining how a human bride can truly win the love of (God) the groom of all human brides, Guru Ji says: "O' God, a bride can enjoy Your company (if she looks pleasing to You). But only those (human) brides seem pleasing to You whom You embellish by Your grace, (with true devotion)."(1-pause)

Now Guru Ji describes the qualities of a truly faithful bride, (the true devotee) of God. He says: "The (truly faithful bride) is bedecked with the (ornaments) of the Guru's word. She dedicates her body and mind to the (service of her) Spouse (God). With folded hands (in utter humility), she awaits God's command. (If she herself needs any thing), she makes a true and sincere supplication (to Him). The true (bride) is the one who remains dyed deep red, (totally immersed) in the love of God, and always remains absorbed in relish of (God's) love."(2)

Moreover the true bride (devotee) of God does not stop loving Him once she has won His favor, or the pleasure of union with Him. Guru Ji says: "The beloved (devotee) who is devoted to God's Name is known as His hand-maid. Her true love never ends; because of her true love, she always remains united with the Eternal (Spouse). The heart of the bride who is thus dyed in the Guru's word is pierced with love for God (her Spouse). To such a one I am always a sacrifice." (3)

Next describing the blessings received by the truly wedded and united soul bride of God, Guru Ji says: "(Such a bride soul), who fully merges in the true Guru (and faithfully follows his advice), never becomes a widow (or forsaken by her spouse God). The sporting ever-youthful Spouse is immortal. He is neither born, nor dies. Such a wedded bride (the united devotee), who has been bestowed with God's true glance of grace, always enjoys His blissful company."(4)

Continuing with the same metaphor, Guru Ji describes how a faithful bride continues to adorn herself even when she has won her Master's favor (or how a true devotee, even after

having been blessed with God's grace, keeps leading a true, honest and humble life). He says: "(The truly wedded soul bride) bedecks her tresses with the plaits of truth. She wears the ornaments and clothes of God's love. She applies the perfume of enshrining (God) in the mind, and her temple is the tenth gate (inner conscious mind, where she experiences the glimpse of her God). There she lights the lamp of the Guru's word (by making the advice of the Guru her guide), and wears the necklace of God's Name." (5)

Describing the beauty and glory of such a loving united bride (or true devotee) of God, Guru Ji says: "Such a bride bedecks her forehead with the jewel of God's love and looks the most beautiful among women. Her glory is that she cherishes in her mind true love for the infinite God. Being guided by love and the guidance of the Guru, she knows none other than her beloved Spouse, (except the one supreme God, she does not worship any other lesser god)." (6)

Now addressing spiritually unaware and oblivious human beings, Guru Ji says: "O' bride soul, sleeping in dark night (of ignorance), how can you pass your night (life) without (the company of) your spouse (God)? May that body burn limb by limb, may also burn the mind and wealth, because if a bride (soul) has not enjoyed the bliss of her Groom's company, her youth goes waste." (7)

Guru Ji concludes the *Ashtpadi* by including himself in the category of such ignorant (human) brides and says: "(In what an unfortunate state we humans live)! The ignorant bride is lying on the bed of her spouse (God), but being asleep, she doesn't realize this thing, (that God is always with us in our hearts, but we don't recognize Him. Later when she realizes this fact then she wonders and says to herself, "Me the bride) am sleeping while the groom (God) is awake. To whom may I go and ask for guidance? O' Nanak, only when the true Guru unites a bride soul with (God), does she learn to live in His fear and loving companionship." (8-2)

The message of the *Ashtpadi* is that instead of showing ourselves off with beautiful clothes and makeup (holy garbs, false rituals, and ceremonies), we should seek the guidance of the true Guru and sincerely surrender ourselves to God's will and command. Only then can we learn to live in loving respect of our beloved groom (God) and enjoy the bliss of His eternal union.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਆਪੇ ਗੁਣ ਆਪੇ ਕਥੈ ਆਪੇ ਸੁਣਿ ਵੀਚਾਰੁ ॥
ਆਪੇ ਰਤਨੁ ਪਰਖਿ ਤੂੰ ਆਪੇ ਮੋਲੁ ਅਪਾਰੁ ॥
ਸਾਚਉ ਮਾਨੁ ਮਹਤੁ ਤੂੰ ਆਪੇ ਦੇਵਣਹਾਰੁ ॥੧॥

ਹਰਿ ਜੀਉ ਤੂੰ ਕਰਤਾ ਕਰਤਾਰੁ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਆਚਾਰੁ ॥੧॥
ਰਹਾਉ ॥

ਆਪੇ ਹੀਰਾ ਨਿਰਮਲਾ ਆਪੇ ਰੰਗੁ ਮਜੀਨੁ ॥
ਆਪੇ ਮੋਤੀ ਊਜਲੇ ਆਪੇ ਭਗਤ ਬਸੀਨੁ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਣਾ ਘਟਿ ਘਟਿ ਡੀਨੁ ਅਡੀਨੁ ॥੨॥

sireeraag mehlaa 1.

aapay gun aapay kathai aapay sun veechaar.
aapay ratan parakh tuon aapay mol apaar.
saacha-o maan mahat tuon aapay
dayvanhaar. ||1||

har jee-o tuon kartaa kartaar.
ji-o bhaavai ti-o raakh tuon har Naam milai
aachaar. ||1|| rahaa-o.

aapay heeraa nirmalaa aapay rang majeeth.
aapay motee ojojo aapay bhagat baseeth.
gur kai sabad salaahnaa ghat ghat deeth
adeeth. ||2||

ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਆਪੇ ਪਾਰੁ ਅਪਾਰੁ ॥
ਸਾਚੀ ਵਾਟ ਸੁਜਾਣੁ ਤੂੰ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ ॥

ਨਡਰਿਆ ਡਰੁ ਜਾਣੀਐ ਬਾਤੁ ਗੁਰੁ ਗੁਬਾਰੁ ॥੩॥

ਅਸਥਿਰੁ ਕਰਤਾ ਦੇਖੀਐ ਹੋਰੁ ਕੇਤੀ ਆਵੈ ਜਾਇ ॥

ਆਪੇ ਨਿਰਮਲੁ ਏਕੁ ਤੂੰ ਹੋਰ ਬੰਧੀ ਧੰਧੈ ਪਾਇ ॥

ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਇ ॥੪॥

ਪੰਨਾ ਪਪ

ਹਰਿ ਜੀਉ ਸਬਦਿ ਪਛਾਣੀਐ ਸਾਚਿ ਰਤੇ ਗੁਰ ਵਾਕਿ ॥

ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਲਗਈ ਸਚ ਘਰਿ ਜਿਸੁ ਓਤਾਕੁ ॥
ਨਦਰਿ ਕਰੇ ਸਚੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸਾਕੁ ॥੫॥

ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ ॥

ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ ॥

ਜਗ ਮਹਿ ਲਾਹਾ ਏਕੁ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ ॥੬॥

ਸਾਚਉ ਵਖਰੁ ਲਾਦੀਐ ਲਾਭੁ ਸਦਾ ਸਚੁ ਰਾਸਿ ॥

ਸਾਚੀ ਦਰਗਹ ਬੈਸਈ ਭਗਤਿ ਸਚੀ ਅਰਦਾਸਿ ॥

ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥੭॥

ਊਚਾ ਊਚਉ ਆਖੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ ॥

ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂੰ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ ॥

ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ ॥੮॥੩॥

aapay saagar bohithaa aapay paar apaar.
saachee vaat sujaantooN sabad
laghaavanhaar.

nidri-aa dar jaanee-ai baajh guroo gubaar.
||3||

asthir kartaa daykhee-ai hor kaytee aavai
jaa-ay.

aapay nirmal ayk tooN hor banDhee
DhanDhai paa-ay.

gur raakhay say ubray saachay si-o liv laa-ay.
||4||

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har jee-o sabad pachhaanee-ai saach ratay
gur vaak.

tit tan mail na lag-ee sach ghar jis otaak.
nadar karay sach paa-ee-ai bin naavai ki-aa
saak. ||5||

jinee sach pachhaani-aa say sukhee-ay jug
chaar.

ha-umai tarisnaa maar kai sach rakhi-aa ur
Dhaar.

jag meh laahaa ayk Naam paa-ee-ai gur
veechaar. ||6||

saacha-o vakhar laadee-ai laabh sadaa sach
raas.

saachee dargeh bais-ee bhagat sachee
ardaas.

pat si-o laykhaa nibrhai raam Naam pargaas.
||7||

oochaa oocha-o aakhee-ai kaha-o na
daykhi-aa jaa-ay.

jah daykhaa tah ayk tooN satgur dee-aa
dikhaa-ay.

got niranter jaanee-ai naanak sajh subhaa-ay.
||8||3||

SIRI RAAG MEHLA 1

According to Dr. Bh. Vir Singh Ji, this *Ashpadi* seems to have been uttered by Guru Ji during a discussion with some scholar. His point was: If God is everything, and if He is the cause and the doer of every thing, then what is the need for man to do anything at all? In this *Ashpadi*, Guru Ji explains this riddle.

Guru Ji first uses the metaphor of diamonds and pearls to describe the greatness of God. He says: "(O' my friend, God), Himself has all the merits, and He Himself describes those merits, and hearing (these merits), He Himself ponders over them. O' God, You Yourself are the Jewel (of Your Name); Yourself its assayer, and You Yourself are its infinite value. You

Yourself are the everlasting glory and honor, and You Yourself are the giver (of honor to Your creatures).”(1)

Therefore, Guru Ji prays to God and says: “O’ God, You are the Creator and Maker of everything. Save me as it pleases You. (My prayer is that) I may be blessed with the life style of devotion to Your Name.”(1-pause)

Addressing those who are interested in obtaining the invaluable jewel of God’s Name, Guru Ji says: “(O’ my friends, God) Himself is the pure diamond, and Himself the embodiment of (long lasting love, like the) fast madder dye. He Himself is the shining pearl, and Himself the mediator between the devotee and Himself. Through the Guru’s word, we should praise such a God who is pervading both visibly and invisibly in all hearts.” (2)

Now using another metaphor, Guru Ji says: “(O’ God), You Yourself are the ocean and Yourself the ship; You Yourself are this and the yonder shore. You Yourself are the true path, and You are the wise guide to ferry us across through the (Guru’s) word. We should know that fear (of this worldly ocean) is for those who are not afraid of God, (and do not follow the advice of the Guru). Without (the Guru’s guidance), they live in the pitch darkness (of ignorance).” (3)

Guru Ji then comments: “(O’ my friends), in this universe we see only the Creator, who is Eternal. Countless others come and go. O’ God, You Yourself are the only one who is immaculate (and free from worldly entanglements or attachments). You have bound the rest of the universe by yoking them to worldly tasks. They whom the Guru has saved (from these affairs) have been emancipated by cherishing love for the Eternal (God).” (4)

Now explaining how we can recognize and realize God, Guru Ji says: “It is by following the Guru’s word, and by being imbued with truth through the Guru’s sermon, that God is realized. The person whose mind is always attuned to the service of God is never soiled with filth (of worldly attachments). It is only when God casts His merciful glance that one obtains His Eternal (Name), and worldly relationships are of no value without the Name.”(5)

Now describing the blessings enjoyed by those who have realized God, he says: “They who have realized the Eternal (God) enjoy spiritual bliss. Having stilled their ego and (worldly) desire, they have kept the Eternal (God) enshrined in their hearts. Because in this world, the one (true) profit is (God’s) Name, which we obtain by reflecting on the Guru’s word.” (6)

Now directly answering that scholar’s question, Guru Ji indicates what we need to do. He says: “We should acquire the commodity of the eternal (Name). This everlasting (commodity) always yields profit. They who are imbued with true devotion and make a sincere prayer (to God) are granted a seat in eternal (God’s) court (and are honored there). Being enlightened with God’s Name, their account (of good or bad deeds) is settled with honor. (Because of their divine enlightenment, all their past sins or mistakes are forgiven by God, and they are not subjected to any further rounds of birth or death).” (7)

In conclusion, Guru Ji says: “(O’ God), everybody says that You are higher than the highest. I too say so; but simply by saying (so), You cannot be seen. However, (since the time), the true Guru helped me see You, wherever I look, I see You there. Now I Nanak effortlessly see Your divine light within all.” (8-3)

The message of the *shabad* is that if we want to enjoy God's divine presence everywhere and ultimately merge in Him, then we should follow the Guru's advice and meditate on His Name with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਛਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਹੁ ॥

ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ ਕੀਤੇ ਵੇਸਾਹੁ ॥
ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਾਹੁ ॥੧॥

ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ ॥
ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ ॥੧॥ ਰਹਾਉ ॥

ਸਭੁ ਜਗੁ ਬਾਧੋ ਕਾਲ ਕੇ ਬਿਨੁ ਗੁਰ ਕਾਲੁ ਅਫਾਰੁ ॥
ਸਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਬਿਧਾ ਛੋਡਿ ਵਿਕਾਰੁ ॥
ਰਹਿ ਤਿਨ ਕੇ ਬਲਿਹਾਰਣੈ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥੨॥

ਸੀਚਾਨੇ ਜਿਉ ਪੰਖੀਆ ਜਾਲੀ ਬਧਿਕ ਹਾਥਿ ॥
ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਫਾਖੇ ਚੋਗੈ ਸਾਥਿ ॥
ਬਿਨੁ ਨਾਵੈ ਚੁਣਿ ਸੁਟੀਅਹਿ ਕੋਇ ਨ ਸੰਗੀ ਸਾਥਿ ॥੩॥

ਸਚੇ ਸਚਾ ਆਖੀਐ ਸਚੇ ਸਚਾ ਥਾਨੁ ॥
ਜਿਨੀ ਸਚਾ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਸਚੁ ਧਿਆਨੁ ॥
ਮਨਿ ਮੁਖਿ ਸੂਚੇ ਜਾਣੀਅਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਗਿਆਨੁ ॥੪॥

ਸਤਿਗੁਰ ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ ਦੇਇ ਮਿਲਾਇ ॥
ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ ॥
ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ ॥੫॥

ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੁਝ ਨ ਪਾਇ ॥
ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਇ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ ॥
ਤਿਥੈ ਕਾਲੁ ਨ ਸੰਚਰੈ ਜੋਤਿ ਜੋਤਿ ਸਮਾਇ ॥੬॥

ਤੂੰਹੈ ਸਾਜਨੁ ਤੂੰ ਸੁਜਾਣੁ ਤੂੰ ਆਪੇ ਮੇਲਣਹਾਰੁ ॥
ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥
ਤਿਥੈ ਕਾਲੁ ਨ ਅਪੜੈ ਜਿਥੈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰੁ ॥੭॥

sireeraag mehlāa 1.

machhulee jaal na jaani-aa sar khaaraa
asgaahu.
at si-aanee sohnee ki-o keeto vaysaahu.
keetay kaaran paakree kaal na talai siraahu.
||1||
bhaa-ee ray i-o sir jaanhu kaal.
ji-o machhee ti-o maansaa pavai achintaa
jaal. ||1||rahaa-o.

sabh jag baaDho kaal ko bin gur kaal afaar.
sach ratay say ubray dubiDhaa chhod vikaar.
ha-o tin kai balihaaranai dar sachai sachihaar.
||2||

seechaanay ji-o pankhee-aa jaalee baDhik
haath.
gur raakhay say ubray hor faathay chogai
saath.
bin naavai chun sutee-ah ko-ay na sangee
saath. ||3||

sacho sachaa aakhee-ai sachay sachaa
thaan.
jinee sachaa mani-aa tin man sach Dhi-aan.
man mukh soochay jaanee-ahi gurmukh
jinaa gi-aan. ||4||

satgur agai ardaas kar saajan day-ay
milaa-ay.
saajan mili-ai sukh paa-i-aa jamdoot mu-ay
bikhkhaa-ay.
naavai andar ha-o vasaan naa-o vasai man
aa-ay. ||5||

baajh guroo gubaar hai bin sabdai boojh na
paa-ay.
gurmattee pargaas ho-ay sach rahai liv laa-ay.
tithai kaal na sanchrai jotee jot samaa-ay.
||6||

toonhai saajan toon sujaan toon aapay
maylanhaar.
gur sabdee salaah-ee-ai ant na paaraavaar.
tithai kaal na prthai jithai gur kaa sabad
apaar. ||7||

ਹੁਕਮੀ ਸਭੇ ਉਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ ॥

hukmee sabhay oopjahi hukmee kaar
kamaahi.

ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ ॥

hukmee kaalai vas hai hukmee saach
samaahi.

ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੰਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ
॥੮॥੪॥

naanak jo tis bhaavai so thee-ai inaa jantaa
vas kichh naahi. ||8||4||

SIRI RAAG MEHLA 1

In many previous *shabads*, Guru Ji advised us to seek the Guru's guidance and meditate on God's Name. But still we keep postponing it to some more convenient distant time, like old age. However, we do not know how long we are going to live. We may die even tomorrow in a sudden accident, and then lose this rare opportunity (of human birth) to reunite with God (from whom we have been separated for so long. In this *Ashtpadi*, Guru Ji warns us against the false notion that we will die only in old age. Because, any moment unannounced and without warning death can come and cease us. He illustrates this truth by citing many examples from the lives of other creatures.

First, giving the example of a fish, he says: "While living in the fathomless briny ocean, the fish did not pay attention to the net (which fishermen were casting in the ocean). She was extremely wise and beautiful, but why did she trust (the bait)? On account of (her own doing), she was caught, and now death cannot be avoided."(1)

Giving the essence of this *Ashtpadi*, Guru Ji warns us and says: "O' brothers (and sisters), remember that death is hovering over your head. Just like fish, without their knowing, the noose of death can fall over (the human beings also any moment)."(1-pause)

Next, Guru Ji observes that the entire world is subject to death (not once, but countless times. After death, all living beings are born again into some other form or species, and then die again). Stating what kind of people are saved from the perpetual pains of birth and death, he says: "The entire world is bound by (the circle of birth and) death. Without seeking the refuge of the Guru, the fear of death is inevitable. They who are imbued with the love of the Eternal God, forsake duality and sin, and are saved. I am a sacrifice to such devotees, because they are recognized as true and honest in the court of the True (God)." (2)

Guru Ji explains the above point with another beautiful metaphor. He says: "Just as death is hovering over the heads of birds in the form of a falcon in the sky, and on the ground in the form of a hunter with a net in his hand, (similarly death is lurking in various forms to pounce upon humans). Only they who are protected by the Guru are saved. All others die like those birds (along with their feed of worldly allurements). Without God's Name, such (worshippers of *Maya*) are picked up and thrown (into hell). Nobody becomes their friend or helper (who may save them from this punishment)." (3)

Explaining how the ones protected by the Guru are saved, he says: "(To avoid the fear of death, we should always meditate on that God) who is said to be the truest of the true, and whose seat is eternal. They, who accept Him as true, attune their minds to truth. Pure are deemed the minds and tongues of those who, through the Guru, have obtained divine knowledge (and avoid worldly allurements)." (4)

Therefore, in order to save us from all worldly problems, Guru Ji advises: "(O' my friend), pray to the true Guru to unite you with (God) the true Friend. Upon meeting this Friend, you

would obtain so much peace (as if) the demon of death has died by eating poison. (In other words, after this life you will be free from the perpetual pain of birth and death. Then you will feel and say): "I wish that I may abide in the Name and the Name may keep abiding in me."(5)

But Guru Ji observes that this concept is beyond the comprehension of a person bereft of the Guru's guidance. Explaining the reason, he says: "Without the (guidance of the) Guru, there is pitch darkness (of ignorance). Without the word (of guidance of the Guru) we cannot find our way out of this darkness. Through the Guru's instruction the divine Light shines (in the mind), and the mortal remains absorbed in the Eternal (God's) love. In that state of mind, one is beyond the reach of death: because then one's light remains merged in the divine Light (which is immortal)." (6)

Guru Ji now goes into the prayer mode and says: "(O' God!) You are my true friend, You are the wise one and You Yourself are the one who unites (the creatures with Yourself. We praise You through the Guru's word, even though there is no end or limit to Your praise. Death reaches not where abides the infinite word of the Guru."(7)

Finally, Guru Ji comments: "It is by God's will that all are created, and all perform their assigned tasks according to His command. As per His command they are subjected to death, and in His will they merge in the Eternal (God). In short, O' Nanak, whatever pleases God that happens: there is nothing in the hands of these mortals."(8-4)

The message of the *Ashtpadi* is that at any time death can overtake us. Therefore, without wasting any more time in false worldly pleasures, we should start living our lives according to the Guru's instruction, in a state of perpetual love and devotion to God. So that showing His mercy, God may unite us also with His divine self, and we may never have to suffer the pain of birth and death again.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਮਨਿ ਜੂਠੈ ਤਨਿ ਜੂਠਿ ਹੈ ਜਿਹਵਾ ਜੂਠੀ ਹੋਇ ॥

man joothai tan jooth hai jihvaa joothee
ho-ay.

ਪੰਨਾ ਪਛੰ

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ਮੁਖਿ ਝੂਠੈ ਝੂਠੁ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ ॥

mukh jhoothai jhooth bolnaa ki-o kar
soochaa ho-ay.

ਬਿਨੁ ਅਭ ਸਬਦ ਨ ਮਾਂਜੀਐ ਸਾਚੇ ਤੇ ਸਚੁ ਹੋਇ ॥੧॥

bin abh sabad na maanJee-ai saachay tay
sach ho-ay. ||1||

ਮੂੰਹੇ ਗੁਣਗੀਣੀ ਸੁਖੁ ਕੇਹਿ ॥

munDhay gunheenee sukh kayhi.

ਪਿਰੁ ਰਲੀਆ ਰਸਿ ਮਾਣਸੀ ਸਾਚਿ ਸਬਦਿ ਸੁਖੁ ਨੇਹਿ ॥੧॥
ਰਹਾਉ ॥

pir ralee-aa ras maansee saach sabad sukh
nayhi. ||1|| rahaa-o.

ਪਿਰੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਧਨ ਵਾਂਝੀ ਝੁਰੇਇ ॥

pir pardaysee jay thee-ai Dhan vaaNdhee
jooray-ay.

ਜਿਉ ਜਲਿ ਥੋੜੈ ਮਛੁਲੀ ਕਰਣ ਪਲਾਵ ਕਰੇਇ ॥

ji-o jal thorhai machhulee karan palaav
karay-i.

ਪਿਰ ਭਾਵੈ ਸੁਖੁ ਪਾਈਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ ॥੨॥

pir bhaavai sukh paa-ee-ai jaa aapay nadar
karay-i. ||2||

ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਸਖੀ ਸਹੇਲੀ ਨਾਲਿ ॥
ਤਨਿ ਸੋਹੈ ਮਨੁ ਮੋਹਿਆ ਰਤੀ ਰੰਗਿ ਨਿਹਾਲਿ ॥
ਸਬਦਿ ਸਵਾਰੀ ਸੋਹਣੀ ਪਿਰੁ ਰਾਵੈ ਗੁਣ ਨਾਲਿ ॥੩॥

ਕਾਮਣਿ ਕਾਮਿ ਨ ਆਵਈ ਖੋਟੀ ਅਵਗਣਿਆਰਿ ॥
ਨਾ ਸੁਖੁ ਪੇਈਐ ਸਾਹੁਰੈ ਭੂਠਿ ਜਲੀ ਵੇਕਾਰਿ ॥

ਆਵਣੁ ਵੰਵਣੁ ਡਾਖੜੇ ਛੋਡੀ ਕੰਤਿ ਵਿਸਾਰਿ ॥੪॥

ਪਿਰ ਕੀ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੁਤੀ ਸੋ ਕਿਤੁ ਸਾਦਿ ॥
ਪਿਰ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਬੋਲੇ ਫਾਦਿਲੁ ਬਾਦਿ ॥
ਦਰਿ ਘਰਿ ਢੋਈ ਨਾ ਲਹੈ ਫੂਟੀ ਦੂਜੈ ਸਾਦਿ ॥੫॥

ਪੰਡਿਤ ਵਾਚਹਿ ਪੋਥੀਆ ਨਾ ਬੁਝਹਿ ਵੀਚਾਰੁ ॥
ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ ॥
ਕਥਨੀ ਝੂਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ ॥੬॥

ਕੇਤੇ ਪੰਡਿਤ ਜੋਤਕੀ ਬੇਦਾ ਕਰਹਿ ਬੀਚਾਰੁ ॥
ਵਾਦਿ ਵਿਰੋਧਿ ਸਲਾਹਣੇ ਵਾਦੇ ਆਵਣੁ ਜਾਣੁ ॥
ਬਿਨੁ ਗੁਰ ਕਰਮ ਨ ਛੁਟਸੀ ਕਹਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੁ ॥੭॥

ਸਭਿ ਗੁਣਵੰਤੀ ਆਖੀਅਹਿ ਮੈ ਗੁਣੁ ਨਾਹੀ ਕੋਇ ॥
ਹਰਿ ਵਰੁ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੈ ਭਾਵੈ ਪ੍ਰਭੁ ਸੋਇ ॥
ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵਣਾ ਨਾ ਵੇਛੋੜਾ ਹੋਇ ॥੮॥੫॥

pir saalaahē aapṇaa sakḥēe sahaylēe naal.
tan sohai man mohi-aa raṭēe rang nihaal.
sabad savaaree sohṇēe pir raavay gun naal.
||3||

kaaman kaam na aavee khotēe avganī-aar.
naa sukh pay-ee-ai saahurai jhothh jalee
vaykaar.
aavan vanjan daakh-rho chhōdeē kant vīsaar.
||4||

pir kee naar suhaavanēe mutēe so kit saad.
pir kai kaam na aavee bolay faadil baad.
dar ghar dho-ee naa lahai chhhooteē doojai
saad. ||5||

pandit vaacheh pothēe-aa naa boojhēh
veechaar.
an ka-o maṭēe day chaleh maa-i-aa kaa
vaapaar.
kathnēe jhothhēe jag bhavai rahnēe sabad so
saar. ||6||

kayṭay pandit jotkēe bayḍaa karahi beechaar.
vaad viroḍh salaahṇay vaaday aavan jaan.
bin gur karam na chhutsee kahi sun aakh
vakhaan. ||7||

sabh gunvantēe aakḥēe-ahi mai gun naaheē
ko-ay.
har var naar suhaavanēe mai bhaavai parabh
so-ay.
naanak sabad milaavṇaa naa vaychhorḥaa
ho-ay. ||8||5||

SIRI RAAG MEHLA 1

In the previous *Ashtpadi* Guru Ji advised us that at any time death could overtake us. Therefore, without wasting any more time in false worldly pleasures, we should seek and try to live our lives according to the Guru's instruction, in a state of perpetual love and devotion for God. But many people, while living a life, as per Guru's advice, become allured by the false show of *Maya*, and start sliding towards illusion. Then, in order to amass more and more wealth, they do not hesitate from telling lies, and their minds become completely impure. In this *Ashtpadi*, Guru Ji warns us against sliding into such a state of falsehood.

He says: "When there is falsehood in the mind, the body also becomes impure, and from our tongue (also) we speak falsehood. How can a person become pure who from his or her mouth utters (nothing but) falsehood? Without the water of (Guru's) word, we cannot cleanse our mind. Only through the true (word of the Guru), truth is practiced (in life)." (1)

Comparing human being to a bride and God to her groom, Guru Ji says: "O' (human) bride, how can there be happiness without virtues? Only that bride-soul will enjoy the pleasure of

the groom (God's) company who by being in love (with God) through the word (of the Guru) has obtained true peace."(1-pause)

Continuing the metaphor of a bride and groom, Guru Ji comments: "If the groom goes away to a foreign land (if God does not abide in the bride's heart), the separated bride (soul) grieves. Then like a fish in very shallow water, she wails in pain. Only if it so pleases the groom (God), and when He casts His glance of grace, she obtains peace."(2)

Therefore, Guru Ji advises us: "O' bride (soul), joining the company of your good friends (the saintly persons), praise your Groom. Then your body will become beautiful, your mind will be attached to (God), and being imbued with His love you would behold Him. Yes, the bride (soul) who bedecks herself with the Guru's word, (who molds her conduct according to the Guru's advice) looks beautiful (holy), and by her virtues enjoys the company of her spouse (God)."(3)

Continuing the same metaphor, Guru Ji addresses those merit-less human beings who indulge in misdeeds, and says: "The merit-less evil bride, who is false, is of no use to her groom (God). She neither gets any joy nor peace in her father's house (this world), nor in her in-laws' home (the next world), and keeps burning in falsehood and sinful ways. Being deserted and forgotten by her groom, she continues suffering in the torturous circle of births and deaths."(4)

But, it so happens that sometimes even good persons who are in love with God go astray, and start living their lives like evil persons. Commenting on such people, Guru Ji asks: "(But, I wonder), due to what bad habit, (that woman who) used to be a beautiful (loving) bride (of God), was deserted (by her groom-God)?"

(The reason is that) she indulges in worthless prattle, and is therefore of no use to her spouse (God). Such a bride (soul) who is attracted to other (worldly) pleasures is deserted (by God), and finds no shelter at the door (of God's) mansion." (5)

After talking about the good human beings who some times go astray and suffer, Guru Ji comments on the fate of those scholars and preachers who deliver high-sounding sermons to others, but do not practice what they preach. He says: "The *Pundits* read religious books, but they do not understand their real essence. After preaching to others they depart from the world, because for them (preaching) is a business to earn wealth. (In this way, the entire) world keeps wandering, and indulging in false talk. That living alone is sublime which is in accordance with the word (of the Guru)."(6)

Commenting further on the state of these shallow scholars and preachers, Guru Ji says: "Many *Pundits* and astrologers deliberate over the *Vedas* (and other Hindu scriptures). But they actually remain involved in (useless) discussions and clashes of arguments (over interpretations of texts, instead of practicing the lessons therein). Therefore, they keep on coming and going (in and out of this world. They need to remember that) without following the Guru's advice they cannot be absolved (from the consequences of their) deeds, no matter how much they say, hear, and expound." (7)

Finally, Guru Ji shows us how, without considering ourselves better than others, we should approach God. He says: "O' God, all other (human) brides are called meritorious, but I do not have any merit in me, (by virtue of which I may be able to meet my Groom. I know that) only that bride is beautiful (or virtuous) who is pleasing to God. If I also start feeling love for that

God, I (too) shall become His beautiful bride. O' Nanak, it is the word (of the Guru) which can bring about our union with God, and after that there is no separation (from Him).”(8-5)

The message of the *Ashtpadi* is that only by leading our lives in accordance with the guidance of the Guru can we become worthy of eternal union with God, and not by any false shows, or sermons.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ ॥

ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ ॥

ਜੇਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ ॥੧॥

ਮੁੰਧੇ ਗੁਣ ਦਾਸੀ ਸੁਖੁ ਹੋਇ ॥

ਅਵਗਣ ਤਿਆਗਿ ਸਮਾਈਐ ਗੁਰਮਤਿ ਪੂਰਾ ਸੋਇ ॥੧॥
ਰਹਾਉ ॥

ਵਿਣੁ ਰਾਸੀ ਵਾਪਾਰੀਆ ਤਕੇ ਕੁੰਡਾ ਚਾਰਿ ॥

ਮੂਲੁ ਨ ਬੁਝੈ ਆਪਣਾ ਵਸਤੁ ਰਗੀ ਘਰ ਬਾਰਿ ॥

ਵਿਣੁ ਵਖਰ ਦੁਖੁ ਅਗਲਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ॥੨॥

ਲਾਹਾ ਅਹਿਨਿਸਿ ਨਉਤਨਾ ਪਰਖੇ ਰਤਨੁ ਵੀਚਾਰਿ ॥

ਵਸਤੁ ਲਹੈ ਘਰਿ ਆਪਣੈ ਚਲੈ ਕਾਰਜੁ ਸਾਰਿ ॥

ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ ॥੩॥

ਸੰਤਾਂ ਸੰਗਤਿ ਪਾਈਐ ਜੇ ਮੇਲੇ ਮੇਲਣਹਾਰੁ ॥

ਮਿਲਿਆ ਹੋਇ ਨ ਵਿਛੁੜੈ ਜਿਸੁ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ ॥

ਸਚੈ ਆਸਣਿ ਸਚਿ ਰਹੈ ਸਚੈ ਪ੍ਰੇਮੁ ਪਿਆਰ ॥੪॥

ਜਿਨੀ ਆਪੁ ਪਛਾਣਿਆ ਘਰ ਮਹਿ ਮਹਲੁ ਸੁਥਾਇ ॥

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੇ ਪਲੈ ਪਾਇ ॥

ਪੰਨਾ ੫੭

ਤ੍ਰਿਭਵਣਿ ਸੋ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਾਚੇ ਸਾਚੈ ਨਾਇ ॥੫॥

ਸਾ ਧਨ ਖਰੀ ਸੁਹਾਵਣੀ ਜਿਨਿ ਪਿਰੁ ਜਾਤਾ ਸੰਗਿ ॥

ਮਹਲੀ ਮਹਲਿ ਬੁਲਾਈਐ ਸੋ ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ॥

sireeraag mehlā 1.

jap tap sanjam saaDhee-ai tīrath keechai
vaas.

punn daan chang-aa-ee-aa bin saachay ki-aa
taas.

jayhaa raaDhay tayhaa lunai bin gun janam
vinaas. ||1||

munDhay gun daasee sukh ho-ay.

avgan tī-aag samaa-ee-ai gurmat pooraa
so-ay. ||1|| rahaa-o.

vin raasee vapaaree-aa takay kundaa chaar.

mool na bujhai aapnaa vasat rahee ghar
baar.

vin vakhar dukh aglaa koorh muthee
koorhi-aar. ||2||

laahaa ahinis na-otanaa parkhay ratan
veechaar.

vasat lahai ghar aapnai chalai kaaraj saar.

vanjaari-aa si-o vanaj kar gurmukh barahm
beechaar. ||3||

santaaN sangat paa-ee-ai jay maylay
maylanhaar.

mili-aa ho-ay na vichhurhai jis antar jot
apaar.

sachai aasan sach rahai sachai paraym pi-aar.
||4||

jinee aap pachhaani-aa ghar meh mahal
suthaa-ay.

sachay saytee ratī-aa sach palai paa-ay.

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taribhavan so parabh jaanee-ai saacho
saachai naa-ay. ||5||

saa Dhan kharee suhaavane jin pir jaataa
sang.

mahlee mahal bulaa-ee-ai so pir raavay rang.

ਸਚਿ ਸੁਹਾਗਣਿ ਸਾ ਭਲੀ ਪਿਰਿ ਮੋਹੀ ਗੁਣ ਸੰਗਿ ॥੬॥	sach suhaagan̄ saa bhalee pir mohee gun̄ sang. 6
ਭੂਲੀ ਭੂਲੀ ਬਲਿ ਚੜਾ ਬਲਿ ਚੜਿ ਡੁਗਰਿ ਜਾਉ ॥	bhoolē bhoolē thal charhāa thal charh̄ doogar jaa-o.
ਬਨ ਮਹਿ ਭੂਲੀ ਜੇ ਫਿਰਾ ਬਿਨੁ ਗੁਰ ਬੁਝ ਨ ਪਾਉ ॥	ban meh bhoolē jay firaa bin gur boojh̄ na paa-o.
ਨਾਵਹੁ ਭੂਲੀ ਜੇ ਫਿਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਉ ਜਾਉ ॥੭॥	naavhu bhoolē jay firaa fir fir aava-o jaa-o. 7
ਪੁਛਹੁ ਜਾਇ ਪਧਾਉਆ ਚਲੇ ਚਾਕਰ ਹੋਇ ॥	puchhahu jaa-ay paDhāa-oo-aa chalay chaakar ho-ay.
ਰਾਜਨੁ ਜਾਣਹਿ ਆਪਣਾ ਦਰਿ ਘਰਿ ਠਾਕ ਨ ਹੋਇ ॥	raajan jaaneh aapnaa dar ghar thaak n ho-ay.
ਨਾਨਕ ਏਕੇ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥੮॥੬॥	naanak ayko rav rahi-aa doojaa avar na ko-ay. 8 6

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that only by leading our lives in accordance with the guidance of the Guru can we become worthy of eternal union with God, and not by any kind of false shows, or sermons. The question arises: what is the use of ritualistic deeds and practicing austerities, such as observing fasts, going on pilgrimages, and recitation of holy texts etc.?

In this *shabad*, Guru Ji explains his views about such things. He says: “Even if we perform recitations of holy texts, practice austerities and self-restraint, meditate at places of pilgrimage, give donations and alms and do other good deeds, still there is no spiritual benefit without contemplation of the Eternal (God). As one sows so does one reap, and without (spiritual) merits life is a waste.”(1)

Addressing the human soul as a bride, Guru Ji says: “O’ dear bride, peace is obtained by being a slave to spiritual values (by acquiring and steadfastly upholding divine qualities like truth, compassion and contentment). Only by forsaking one’s vices and following the Guru’s instruction does one merge in the Perfect (God).”(1-pause)

Now citing the example of a trader who goes to the market without any money, Guru Ji says: “(Just as, without capital, a trader looks vacantly in all the four directions (and doesn’t reap any profit, similarly without the capital of meditation) one doesn’t realize one’s own real essence, and does not know that the capital (of God’s Name) is lying in the house (of one’s own heart). Without the commodity (of God’s Name), the false bride is deceived by falsehood.”(2)

Next, commenting on the benefit a person obtains, who thoughtfully reflects on the merits of meditating on God’s Name (as if he or she is evaluating a jewel), Guru Ji says: “The one who thoughtfully meditates on the jewel of (God’s) Name day and night, that one reaps new profit every day. Then one finds the commodity (for which one came into this world), in one’s home itself, and in this way one departs (from this world) after accomplishing the purpose (of one’s life. Therefore O’ my friend), trade with saintly persons (who trade in God’s Name) and through the Guru, reflect on the all pervading God.” (3)

Explaining the merits of acting on the above advice, he says: “If God Himself unites us with saintly persons, we obtain (the capital of God’s Name) in their company. The person who

is thus united (with God), and in whom is the light of the Infinite (God), is never separated (from Him). Through true love and devotion such a person remains attuned to the Eternal (God, as if) sitting on an unmovable seat.”(4)

Next, describing the blessings received by those who have realized their own true self, Guru Ji says: “They who have realized their true self, see the beautiful palace of the (God) in their own heart. Being imbued with the Eternal (God), they realize the pure truth (about God and this world). In this way, by meditating on the eternal Name they also realize that God is known in all the three worlds (the earth, the skies, and the nether regions).”(5)

Reverting to the metaphor of a bride (for the human soul), Guru Ji describes the merits and blessings of a loving and faithful bride. He says: “That bride is truly beautiful and praiseworthy who always deems the spouse (God) in her company. Such a soul bride is invited to the (God’s) mansion, and she enjoys His company. Such a bride (soul) is truly virtuous who is enticed by her beloved Groom’s merits.” (6).

Now, Guru Ji comments upon the fate of those people who are misguided and have taken the wrong path to reach God (such as observing fasts, practicing austerities and going on pilgrimages). Guru Ji regards himself as one of such lost women and says: “Lost again and again, I keep on climbing sand dunes, and other tortuous paths. If I have lost the way and am wandering in a forest, without a true guide (the Guru) I will never be able to find (my destination). Similarly, if I have strayed from the (path of) His Name (and remain involved in ritualistic deeds instead of meditating on God), I will keep coming and going (in and out of this world) again and again.”(7)

In conclusion, Guru Ji says: “(O’ my friends), go and ask those (Guru’s followers) wayfarers who have traveled (and lived) like the servants (of God). They recognize God as their king, and face no obstruction while entering His gate or mansion. O’ Nanak, (they realize that) it is the one God alone who pervades everywhere, and there is none other Like Him.” (8-6)

The message of the *shabad* is that trying to attain God through ritualistic deeds (such as observing fasts, practicing austerities, or going on pilgrimages) is like getting lost in desert sand dunes and dense jungles. If we want to reach God, who is the fountain of eternal peace and happiness, then we should follow the advice of the Guru (Granth Sahib Ji) and meditate on God with love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਗੁਰ ਤੇ ਨਿਰਮਲੁ ਜਾਣੀਐ ਨਿਰਮਲ ਦੇਹ ਸਰੀਰੁ ॥
ਨਿਰਮਲੁ ਸਾਚੇ ਮਨਿ ਵਸੈ ਸੋ ਜਾਣੈ ਅਭ ਪੀਰ ॥
ਸਰਜੈ ਤੇ ਸੁਖੁ ਅਗਲੁ ਨਾ ਲਾਗੈ ਜਮ ਤੀਰੁ ॥੧॥

ਭਾਈ ਰੇ ਮੈਲੁ ਨਾਹੀ ਨਿਰਮਲ ਜਲਿ ਨਾਇ ॥
ਨਿਰਮਲੁ ਸਾਚਾ ਏਕੁ ਤੂ ਹੋਰੁ ਮੈਲੁ ਭਰੀ ਸਭ ਜਾਇ ॥੧॥
ਰਹਾਉ ॥

ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ ਕਰਣੈਹਾਰਿ ॥
ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ ॥

sireeraag mehlaa 1.

gur tay nirmal jaanee-ai nirmal dayh sareer.
nirmal saacho man vasai so jaanai abh peer.
sahjai tay sukhn aglo naa laagai jam teer.
||1||

bhaa-ee ray mail naahee nirmal jal naa-ay.
nirmal saachaa ayk too hor mail bharee sabh
jaa-ay. ||1|| rahaa-o.

har kaa mandar sohnaa kee-aa karṇaihaar.
rav sas deep anoop jot tribhavan jot apaar.

ਹਾਟ ਪਟਣ ਗੜ ਕੋਠੜੀ ਸਚੁ ਸਉਦਾ ਵਾਪਾਰ ॥੨॥

haat patan garh koth-rhee sach sa-udaa
vaapaar. ||2||

ਗਿਆਨ ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ ॥

gi-aan anjan bhai bhanjnaa daykh niranjan
bhaa-ay.

ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੇ ਮਨੁ ਰਾਖੈ ਠਾਇ ॥

gupaṭ pargaṭ sabh jaanee-ai jay man raakhai
thaa-ay.

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਸਹਜੇ ਲਏ ਮਿਲਾਇ ॥੩॥

aisaa satgur jay milai taa sehjay la-ay
milaa-ay. ||3||

ਕਸਿ ਕਸਵਟੀ ਲਾਈਐ ਪਰਖੇ ਹਿਤੁ ਚਿਤੁ ਲਾਇ ॥
ਖੋਟੇ ਠਉਰ ਨ ਪਾਇਨੀ ਖਰੇ ਖਜਾਨੈ ਪਾਇ ॥

kas kasvatee laa-ee-ai parkhay hit chit laa-ay.
khotay tha-ur na paa-inee kharay khajaanai
paa-ay.

ਆਸ ਅੰਦੇਸਾ ਦੂਰਿ ਕਰਿ ਇਉ ਮਲੁ ਜਾਇ ਸਮਾਇ ॥੪॥

aas andaysaa door kar i-o mal jaa-ay
samaa-ay. ||4||

ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੇ ਦੁਖੁ ਨ ਮਾਗੈ ਕੋਇ ॥

sukh ka-o maagai sabh ko dukh na maagai
ko-ay.

ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ ॥

sukhai ka-o dukh aglaa manmukh boojh na
ho-ay.

ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੇਦਿ ਸੁਖੁ ਹੋਇ ॥੫॥

sukh dukh sam kar jaanee-ahi sabad bhayd
sukh ho-ay. ||5||

ਬੇਦੁ ਪੁਕਾਰੇ ਵਾਚੀਐ ਬਾਣੀ ਬ੍ਰਹਮ ਬਿਆਸੁ ॥

bayd pukaaray vaachee-ai bane barahm
bi-aas.

ਮੁਨਿ ਜਨ ਸੇਵਕ ਸਾਧਿਕਾ ਨਾਮਿ ਰਤੇ ਗੁਣਤਾਸੁ ॥

mun jan sayvak saaDhikaa Naam raṭay
gunṭaas.

ਸਚਿ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ ॥੬॥

sach raṭay say jin ga-ay ha-o sad balihaarai
jaas. ||6||

ਚਹੁ ਜੁਗਿ ਮੈਲੇ ਮਲੁ ਭਰੇ ਜਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ ॥

chahu jug mailay mal bharay jin mukh Naam
na ho-ay.

ਭਗਤੀ ਭਾਇ ਵਿਹੁਣਿਆ ਮੁਹੁ ਕਾਲਾ ਪਤਿ ਖੋਇ ॥

bhagtee bhaa-ay vihooni-aa muhu kaalaa pat
kho-ay.

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਅਵਗਣ ਮੁਠੀ ਰੋਇ ॥੭॥

jinee Naam visaari-aa avgan muthee ro-ay.
||7||

ਖੋਜਤ ਖੋਜਤ ਪਾਇਆ ਡਰੁ ਕਰਿ ਮਿਲੈ ਮਿਲਾਇ ॥

khajat khajat paa-i-aa dar kar milai milaa-ay.

ਆਪੁ ਪਛਾਣੈ ਘਰਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਜਾਇ ॥

aap pachhaanai ghar vasai ha-umai trisnaa
jaa-ay.

ਨਾਨਕ ਨਿਰਮਲ ਊਜਲੇ ਜੋ ਰਾਤੇ ਹਰਿ ਨਾਇ ॥੮॥੭॥

naanak nirmal oojlay jo raṭay har naa-ay.
||8||7||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to reach God, the fountain of Eternal peace and happiness, then we should follow the advice of the Guru and meditate on God with true love and devotion. In this *shabad*, he explains why it is necessary to follow the advice of the Guru, and take other steps to enjoy everlasting peace and happiness.

He says: “(O’ my friends), it is through the Guru that we know the immaculate God, and our body and soul become pure. Then the immaculate God, who knows the (true) craving of the human heart comes to reside in our mind. This leads to a state of equipoise and immense joy, and then even the arrow (or fear) of death doesn’t hurt us.”(1)

Explaining the benefits of meditating on God's Name, the essence of Guru Ji's advice, he says: "O' my brothers (and sisters), no dirt (of evils) remains (in the mind), when one bathes in the pure water of (God's) Name. Therefore, pray to God and say: "O' God, You alone are the one true and pure Being. All other places are filled with the dirt (of *Maya*)."(1-pause)

Naturally the question arises: If only God is pure, then does it mean that the entire world is impure? Explaining the original purpose of the world, Guru Ji says: "(O' my friends, this human body) is a beautiful temple which the Creator has created Himself. In this temple are lighted the incomparably beautiful lamps of the sun and the moon, and His infinite Light pervades in all the three worlds. (He has embellished this world with) shops, cities, forts and houses to conduct true business (to trade in the Name of God, and to learn and teach love for God and His creation)."(2)

But this world became enveloped in the darkness of *Maya* (love for worldly riches and power, rather than God), which has caused great fear and confusion in human beings. In order to see and reach God in such a situation, Guru Ji says: "(O' my friend, try to) see God (the destroyer of fear), by applying the ointment of (divine) wisdom and love for the Immaculate (God). If we hold our mind fixed at one place (and stop it from wandering), then we can recognize God in all His visible and invisible forms. If we meet such a poise-bestowing true Guru, he easily unites us (with God)."(3)

But before uniting us with Himself, God makes sure that we have become worthy of union with Him. For this, He tests us, just as a goldsmith examines an ornament of gold. Guru Ji explains: "(God) tests us on the touchstone (of purity) and examines us with full attention and love. Then like the coins, the counterfeit (impure hearted humans) do not find any place, while the true ones are put into the treasury (and united with God. Therefore O' my friend), you should also remove (all) hopes and worries (from your mind). In this way (by meeting the Guru), the dirt of your mind will be removed and you will merge (in God)."(4)

Next, answering the question, how to get rid of hopes and worries, Guru Ji says: "Everybody asks for happiness, no one asks for sorrow. But the self-willed human does not know that worldly happiness (now) would bring immense suffering later, (just as many times wealth becomes the cause of a person's murder). Therefore, we should deem both pain and pleasure alike, and mold our mind according to the word (of advice) of the Guru to obtain real happiness."(5)

Referring to the teachings of other holy scriptures in this regard, Guru Ji says: "The sage *Vyas* proclaims that we should study the *Vedas* uttered by (god) *Brahma*. But the true sages, devotees and adepts are those who remain imbued with God's Name. (In this way, they) who are dyed with the eternal (Name) have won the game of life, and to such persons I am always a sacrifice."(6)

Stressing upon the significance of God's Name, Guru Ji says: "They who do not utter God's Name with their tongue remain full of filth (of sin) all through the four ages (forever). Yes, they who are without love and devotion (for God) lose their honor and are disgraced in public. In short, they who have forgotten the Name (of God), being robbed by their evil qualities, wail and cry." (7)

In conclusion, Guru Ji says: "After searching again and again I have found that by having (loving) fear for (God), we meet Him. By (meeting the true Guru and following his advice, the one who) realizes one's self abides in one's own home, (the God's abode), and all one's

ego and (worldly) desire goes away. In short, O' Nanak, pure and shining are they who are imbued with the Name of God." (8-7)

The message of the *shabad* is that if we want to unite with the Eternal (God), then we must become pure and immaculate like Him. For that, we have to seek the guidance of our Guru. By following this advice, the filth of ego and other sins will be removed from our heart, and we will be able to meditate on God's Name with true love and devotion (which is like a passport to union with God).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸੁਣਿ ਮਨ ਭੂਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ ॥
ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ ਡਰਪੈ ਦੁਖ ਭਾਗੁ ॥
ਦੁਖੁ ਘਣੇ ਦੋਹਾਗਣੀ ਕਿਉ ਬਿਰੁ ਰਹੈ ਸੁਹਾਗੁ ॥੧॥

ਪੰਨਾ ੫੮

ਭਾਈ ਰੇ ਅਵਰੁ ਨਾਹੀ ਮੈ ਬਾਉ ॥
ਮੈ ਧਨੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਿ ਦੀਆ ਬਲਿ ਜਾਉ ॥੧॥ ਰਹਾਉ
॥

ਗੁਰਮਤਿ ਪਤਿ ਸਾਬਾਸਿ ਤਿਸੁ ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਾਉ ॥
ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਉ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਉ ॥
ਮੈ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਵੀਸਰੈ ਟੋਕ ਟਿਕੀ ਘਰਿ ਜਾਉ ॥੨॥

ਗੁਰੁ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ ॥
ਬਿਨੁ ਸਤਿਗੁਰੁ ਨਾਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸੁਆਉ ॥
ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ ॥੩॥

ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦੇਹੁਗੀ ਜਿਉ ਕਲਰ ਕੀ ਭੀਤਿ ॥
ਤਬ ਲਗੁ ਮਹਲੁ ਨ ਪਾਈਐ ਜਬ ਲਗੁ ਸਾਚੁ ਨ ਚੀਤਿ ॥
ਸਬਦਿ ਰਪੈ ਘਰੁ ਪਾਈਐ ਨਿਰਬਾਣੀ ਪਦੁ ਨੀਤਿ ॥੪॥

ਹਉ ਗੁਰੁ ਪੂਛਉ ਆਪਣੇ ਗੁਰੁ ਪੁਛਿ ਕਾਰ ਕਮਾਉ ॥
ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਜਲਿ ਜਾਉ ॥
ਸਹਜੇ ਹੋਇ ਮਿਲਾਵੜਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਉ ॥੫॥

sireeraag mehlaa 1.

sun man bhoolay baavray gur kee charnee
laag.
har jap Naam Dhi-aa-ay too jam darpai dukh
bhaag.
dookh ghano duhaagane ki-o thir rahai
suhaag. ||1||

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bhaa-ee ray avar naahee mai thaa-o.
mai Dhan naam niDhaan hai gur dee-aa bal
jaa-o. ||1|| rahaa-o.

gurmat pat saabaas tis tis kai sang milaa-o.
tis bin gharhee na jeev-oo bin naavai mar
jaa-o.
mai anDhulay naam na veesrai tayk tikee
ghar jaa-o. ||2||

guroo jinaa kaa anDhulaa chaylay naahee
thaa-o.
bin satgur naa-o na paa-ee-ai bin naavai
ki-aa su-aa-o.
aa-ay ga-i-aa pachhutaavnaa ji-o sunjai ghar
kaa-o. ||3||

bin naavai dukh dayhuree ji-o kalar kee
bheet.
tab lag mahal na paa-ee-ai jab lag saach na
cheet.
sabad rapai ghar paa-ee-ai nirbaanee pad
neet. ||4||

ha-o gur poochha-o aapnay gur puchh kaar
kamaa-o.
sabad salaah man vasai ha-umai dukh jal
jaa-o.
sehjay ho-ay milaavrhaa saachay saach
milaa-o. ||5||

ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ॥
ਨਾਮੁ ਸਲਾਹਨਿ ਸਦ ਸਦਾ ਹਰਿ ਰਾਖਹਿ ਉਚ ਧਾਰਿ ॥
ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਭ ਜੀਆ ਕਾ ਆਧਾਰੁ ॥੬॥

sabad̥ raṭay say nirmalay ṭaj kaam kroDh
ahaNkaar.
naam salaahan sad̥ sadaa har raakhahi ur
Dhaar.
so ki-o manhu visaaree-ai sabh̥ jee-aa kaa
aaDhaar. ||6||

ਸਬਦਿ ਮਰੈ ਸੇ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ ॥
ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਖਿਆਰੁ ॥
ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੇ ਵਾਰ ॥੭॥
ਸਭ ਸਾਲਾਹੈ ਆਪ ਕਉ ਵਡਹੁ ਵਡੇਰੀ ਹੋਇ ॥
ਨਾਨਕ ਸਬਦਿ ਪਛਾਣੀਐ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ ॥੮॥੮॥

sabad̥ marai so mar rahai fir marai na doojee
vaar.
sabd̥ai hee ṭay paa-ee-ai har naamay lagai
pi-aar.
bin sabd̥ai jag bhoolaa firai mar janmai vaaro
vaar. ||7||
sabh̥ salaahai aap ka-o vadahu vadayree
ho-ay.
naanak sabad̥ pachhaan̄ee-ai ha-umai karai
na ko-ay. ||8||8||

SIRI RAAG MEHLA 1

In the previous *Ashtpadi* Guru Ji advised us that if we want to unite with the Eternal (God), then we have to become pure and immaculate like Him. For this we must seek and act upon the guidance of the Guru. In this *Ashtpadi*, Guru Ji tells his mind (and indirectly us), why it is necessary to seek the shelter of the Guru and meditate on God's Name. He also tells us, what should be the qualities of the Guru.

He says: "Listen, O' my foolish and misguided mind! Go and humbly seek the shelter (and guidance) of the Guru. (Under his guidance) meditate on God's Name. (By doing so), *Yama* (the demon of death) becomes afraid of you, and the sorrow flees away. (On the other hand), the unfortunate bride (soul who doesn't meditate on God's Name) suffers immense pain, and her wedded life (with God her spouse) doesn't remain secure." (1)

Stressing upon this point again, he says: "O' (my) brothers (and sisters), for me God's Name is my treasure. It is the Guru who has given me (this treasure, therefore) I am a sacrifice to him. (Except the Guru, there) is no other place for me to go." (1-pause)

Now he tells us what kind of Guru we need. Praying to God, he says: "(O' God), unite me with that Guru, by adopting whose teaching one gains respect and honor. I cannot live without such a Guru even for a moment. Without God's Name, I die (spiritually). Therefore, I wish that such a spiritually blind person as myself may never forget (God's) Name. Leaning on the support (of His Name), I may (safely) reach my home (the abode of God)." (2)

Next, cautioning us against false and ignorant holy guides or gurus, he says: "(The disciples) who's Guru is blind (ignorant), they cannot find any place (where their soul can rest). Without the true Guru we cannot obtain God's Name, and without the Name, there is no purpose of life. (Without God's Name), our coming and departing from (this world) makes us repent like a crow visiting a deserted house." (3)

Stressing further on the importance of God's Name, Guru Ji says: "Without the Name, the body crumbles like a wall of sand and suffers pain. We cannot attain God's palace until we bear the Eternal (God) in our heart. It is only by becoming dyed in (falling in love with) the (Guru's) word, that we obtain self-realization, and reach the desire-free eternal state." (4)

Recounting the steps for reaching the above state of *Nirvana*, Guru Ji says to himself (and actually us): “(To obtain the desire-free state, I think) I should ask for the advice of my Guru, and after asking I should act upon it. (Then according to his advice), I would praise (God) through the word (of the Guru. In this way), God may come to reside in my heart, and the pain caused by my ego may be burnt down. Then, quite imperceptibly the blissful union (with God) may take place, and through His eternal Name I may get united with the Eternal (God Himself).” (5)

Describing how the Guru’s word helps us to unite with God, Guru Ji says: “They who are imbued with the (Guru’s) word become pure by renouncing their lust, anger and pride. Forever they sing the praises of (God’s) Name, and always keep God enshrined in their heart. Why should we forget that God who provides sustenance to all beings?” (6)

Elaborating on the benefits of following the Guru’s word or advice, he says: “(O’ my friends, the person who by following the Guru’s) word (becomes so detached, as if he or she has) died (for the world) doesn’t die a second time, (doesn’t go through the cycle of birth and death again). It is from the Guru’s word that love for God’s Name is acquired, and God is attained. Without the (Guru’s) word the world goes astray, and keeps dying and taking birth again and again. (7)

Guru Ji concludes this *Ashtpadi* with a general comment on the way of this world. He says: “Every one praises one self and deems oneself to be the greatest of the great. But without the Guru’s (guidance) we cannot know or realize ourselves, and by simply saying and listening, nothing can be attained. O’ Nanak, if we realize (and examine) ourselves through the Guru’s word, then no one would indulge in ego.” (8-8)

The message of the *Ashtpadi* is that we should humbly enter the service of the Guru and obtain his guidance. (Under his guidance) we should meditate on God’s Name, so that all the dirt of ego, anger and lust is completely washed from our mind. In this way after becoming pure and immaculate, we shall become worthy of everlasting union with the pure and immaculate God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨੁ ਬਾਦਿ ਖੁਆਰੁ ॥

ਨਾ ਮਾਣੇ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰੁ ॥

ਦੁਖੁ ਘਣੇ ਦੋਹਾਗਣੀ ਨਾ ਘਰਿ ਸੇਜ ਭਤਾਰੁ ॥੧॥

ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥

ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਸਬਦਿ ਮਿਲੈ ਰੰਗੁ ਹੋਇ ॥੧॥
ਚਰਾਉ ॥

ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਵਰੁ ਸਹਜਿ ਸੀਗਾਰੁ ॥

ਸਚਿ ਮਾਣੇ ਪਿਰ ਸੇਜੜੀ ਗੂੜਾ ਹੇਤੁ ਪਿਆਰੁ ॥

ਗੁਰਮੁਖਿ ਜਾਣਿ ਸਿਵਾਣੀਐ ਗੁਰਿ ਮੇਲੀ ਗੁਣ ਚਾਰੁ ॥੨॥

sireeraag mehlaa 1.

bin pir Dhan seegaaree-ai joban baad
khu-aar.

naa maanay sukh sayj^rhee bin pir baad
seegaar.

dookh ghano duhaagaanee naa ghar sayj
bhataar. ||1||

man ray raam japahu sukh ho-ay.

bingur paraym na paa-ee-ai sabad milai rang
ho-ay. ||1|| rahaa-o.

gur sayvaa sukh paa-ee-ai har var sahj
seegaar.

sach maanay pir sayj^rhee goor^haa hayt
pi-aar.

gurmukh jaan sinjaanee-ai gur maylee gun
chaar. ||2||

ਸਚਿ ਮਿਲਹੁ ਵਰ ਕਾਮਣੀ ਪਿਰਿ ਮੋਹੀ ਰੰਗੁ ਲਾਇ ॥
ਮਨੁ ਤਨੁ ਸਾਚਿ ਵਿਗਸਿਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥
ਹਰਿ ਵਰੁ ਘਰਿ ਸੋਹਾਗਣੀ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ ॥੩॥

ਮਨ ਮਹਿ ਮਨੁਆ ਜੇ ਮਰੈ ਤਾ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ ॥
ਇਕਤੁ ਤਾਗੈ ਰਲਿ ਮਿਲੈ ਗਲਿ ਸੋਤੀਅਨ ਕਾ ਹਾਰੁ ॥
ਸੰਤ ਸਭਾ ਸੁਖੁ ਊਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮ ਅਧਾਰੁ ॥੪॥

ਖਿਨ ਮਹਿ ਊਪਜੈ ਖਿਨਿ ਖੈ ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਇ ॥
ਸਬਦੁ ਪਛਾਣੈ ਰਵਿ ਰਹੈ ਨਾ ਤਿਸੁ ਕਾਲੁ ਸੰਤਾਇ ॥

ਪੰਨਾ ੫੯

ਸਾਹਿਬੁ ਅਤੁਲੁ ਨ ਤੋਲੀਐ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ ॥੫॥

ਵਾਪਾਰੀ ਵਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ ॥
ਕਾਰ ਕਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ ॥

ਪੂੰਜੀ ਸਾਚੀ ਗੁਰੁ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ ॥੬॥

ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੋਲਾਇਸੀ ਸਚੁ ਤਰਾਜੀ ਤੋਲੁ ॥
ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ ਗੁਰਿ ਠਾਕੀ ਸਚੁ ਬੋਲੁ ॥
ਆਪਿ ਤੁਲਾਏ ਤੋਲਸੀ ਪੂਰੇ ਪੂਰਾ ਤੋਲੁ ॥੭॥

ਕਥਨੈ ਕਹਣਿ ਨ ਛੁਟੀਐ ਨਾ ਪਤਿ ਪੁਸਤਕ ਭਾਰ ॥

ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ ॥

ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ ॥੮॥੯॥

sach milhu var kaamnee pir mohee rang
laa-ay.
man tan saach vigsī-aa keemaṭ kahaṅ na
jaa-ay.
har var ghar sohaaganeē nirmal saachai
naa-ay. ||3||

man meh manoo-aa jay marai taa pir raavai
naar.
ikat taagai ral milai gal motee-an kaa haar.
saṅṅ sabḥaa sukḥ oopjai gurmukḥ naam
aDhaar. ||4||

khin meh upjai khin khapai khin aavai khin
jaa-ay.
sabad pachhaanai rav rahai naa tis kaal
santaa-ay.

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saahib aṭul na tolee-ai kathan na paa-i-aa
jaa-ay. ||5||

vaapaaree vanjaari-aa aa-ay vajahu likḥaa-ay.
kaar kamaaveh sach kee laahaa milai
rajaa-ay.
poonjee saachee gur milai naa tis til na
tamaa-ay. ||6||

gurmukḥ tol tolaa-isee sach taraajee tol.
aasaa mansaa mohnee gur tḥaakee sach bol.
aap tulaa-ay tolsee pooray pooraa tol. ||7||

kathnai kahaṅ na chhutee-ai naa parḥ pustak
bhaar.
kaa-i-aa soch na paa-ee-ai bin har bhagat
pi-aar.
naanak naam na veesrai maylay gur kartaar.
||8||9||

SIRI RAAG MEHLA 1

People perform various rituals (such as observing fasts, going on pilgrimages, or wearing holy garbs in order to impress others or for their own satisfaction), but without true love for God. In this *Ashpadi*, Guru Ji tells us how all these outer shows of holiness are useless and explains the right way to win God's love.

First giving the example of a bride who is separated from her groom, he says: "To bedeck a bride in her husband's absence is simply wasting her youth, and subjecting her to distress and suffering. She cannot enjoy the pleasure of her husband's bed. Without the groom, all her

ornamentation goes to waste. She is a deserted bride who suffers great misery, because her spouse doesn't come to the couch in her home.”(1)

Therefore telling his own mind the way to win the love of (God), our eternal Spouse, Guru Ji says: “O' my mind, meditate on God, by doing so, you would obtain peace. (But remember that) without the Guru's (guidance), we cannot become imbued with God's love: it is only through the Guru's word that love (for God) wells up (in our mind).”(1-pause)

Explaining the merits of serving the Guru, he says: “By serving the Guru (following his advice) we obtain peace and by decorating ourselves with the ornamentation of spiritual poise, we obtain God as our Groom. Then the bride (soul) who has deep love and affection (for Him) enjoys the blissful company of the Eternal (God). Such a bride soul is deemed as Guru's follower, because by blessing her with endearing merits the Guru has united her with God.”(2)

Now addressing us directly, Guru Ji says: “(O' dear beautiful bride), meet your groom (God) through true (love) and entice your spouse (God) by imbuing yourself with His love. Then your body and mind will be so delighted that its value cannot be described. Through God's Name, you will become pure and you will realize God in your own heart.”(3)

Explaining further, Guru Ji says: “It is only when the mind dies within the mind itself, (when all the evil thoughts of duality and jealousy in it are ended) that the bride soul enjoys the company of her groom (God). In that state, like pearls in a necklace around the neck, the (bride soul and groom God) are united into one. However, such a spiritual bliss is obtained only in the company of saints, when by the Guru's grace one leans on the support of (God's) Name.”(4)

Now describing the general tendencies of the mind and how to control it, Guru Ji says: “In a moment, a thought arises in the mind, and in a moment it goes away. In this way, different thoughts keep arising and dying in the mind. (In other words, the mind keeps jumping from one thought to another every moment). But if one realizes the (true essence of the Guru's) word and remains attuned to God, then (the mind becomes stable, and then) even the fear of death doesn't bother a person. (Then that person also realizes that) the immeasurable God cannot be measured, nor can He be attained by mere talk.”(5)

Guru Ji explains the above idea by giving the example of a door-to-door salesman. He says: “(Just as a traveling salesman comes into a town with the pre-authorized capital or line of credit, similarly all) human beings come into this world with a pre-ordained allowance (of a fixed number of breaths). They who do the deeds of truth (and live a truthful life) earn the profit (of God's Name) according to God's will. However, the true Capital (of His Name) is obtained only by those who are blessed with the guidance of the Guru, who has not even an iota of (personal) desire or greed.”(6)

Next Guru Ji describes how a person blessed with the Guru's guidance conducts him or her self, and keeps benefitting from it. He says: “A Guru's follower would (always keep examining his or her conduct on the touchstone of truth and the Guru's teachings, and thus) that person's wares are weighed in the balance of truth. The Guru, whose utterance is true, restrains (the Guru's follower's) hope and desire, which allure (the mind. In the next world), God Himself would weigh (and examine that person's conduct), then He would find that person of perfect weight (completely worthy of union with Him).”(7)

Summarizing the above ideas, Guru Ji says: “(O' my friends), we are neither liberated by empty talk, nor by reading loads of books. We cannot obtain (God) by mere ablution of the

body, without (true) devotion and love for Him. Therefore Nanak says, the person whom the Creator unites with the Guru never forsakes (meditation on God's) Name.” (8-9)

The message of the *Ashtpadi* is that only by following the guidance of Guru (Granth Sahib Ji), we can learn to control our mind, purify ourselves, and meditate on God's Name. It is only in this way that we can become worthy of union with God, and not by any rituals, readings, or ablutions.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ ਬੀਚਾਰੁ ॥
ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ ਸਰਬ ਪਿਆਰੁ ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਅਵਗਣ ਮੇਟਣਹਾਰੁ ॥੧॥
ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ ॥
ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ ॥੧॥ ਰਹਾਉ ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਜਾਣੀਐ ਅਕਥੁ ਕਹਾਵੈ ਸੋਇ ॥
ਸਫਲਿਓ ਬਿਖਰੁ ਹਰੀਆਵਲਾ ਛਾਵ ਘਣੇਰੀ ਹੋਇ ॥
ਲਾਲ ਜਵੇਹਰ ਮਾਣਕੀ ਗੁਰ ਭੰਡਾਰੈ ਸੋਇ ॥੨॥

ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ ਨਾਮ ਪਿਆਰੁ ॥
ਸਾਚੇ ਵਖਰੁ ਸੰਚੀਐ ਪੂਰੈ ਕਰਮਿ ਅਪਾਰੁ ॥
ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੈ ਸਤਿਗੁਰੁ ਅਸੁਰ ਸੰਘਾਰੁ ॥੩॥

ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਵਣੇ ਨਾ ਕੰਪੀ ਨਾ ਪਾਰੁ ॥
ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਤੁ ਮਲਾਰੁ ॥
ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਥਾ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੁ ॥੪॥

ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਦੁਖੁ ਲਾਗੈ ਸੁਖੁ ਜਾਇ ॥
ਜਿਹਵਾ ਜਲਉ ਜਲਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ ॥
ਘਟੁ ਬਿਨਸੈ ਦੁਖੁ ਅਗਲੈ ਜਮੁ ਪਕੜੈ ਪਛੁਤਾਇ ॥੫॥

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਤਨੁ ਧਨੁ ਕਲਤੁ ਨ ਸਾਥਿ ॥
ਬਿਨੁ ਨਾਵੈ ਧਨੁ ਬਾਦਿ ਹੈ ਭੂਲੇ ਮਾਰਗਿ ਆਥਿ ॥
ਸਾਚਉ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਅਕਥੈ ਕਾਥਿ ॥੬॥

sireeraag mehlaa 1.

satgur pooraa jay milai paa-ee-ai raṭan
beechar.
man deejai gur aapnay paa-ee-ai sarab
pi-aar.
mukaṭ pḍaarath paa-ee-ai avgan
maytaṅhaar. ||1||
bhaa-ee ray gur bin gi-aan na ho-ay.
poochhahu barahmay naardai bayḍ bi-aasai
ko-ay. ||1|| rahaa-o.

gi-aan Dhi-aan Dhun jaanee-ai akath
kahaavai so-ay.
safli-o birakh haree-aavlaa chhaav ghanayree
ho-ay.
laal javayhar maankee gur bhandaarai so-ay.
||2||

gur bhandaarai paa-ee-ai nirmal naam pi-aar.
saacho vakhar sanchee-ai poorai karam
apaar.
sukh-ḍaata dukh mayṭno satgur asur
sanghaar. ||3||

bhavjal bikham daraavṇo naa kanDhee naa
paar.
naa bayrhee naa tulharhaa naa tis vanjh
malaar.
satgur bhai kaa bohithaa nagree paar uṭaar.
||4||

ik til pi-aaraa visrai dukh laagai sukḥ jaa-ay.
jihvaa jala-o jalaavaneer naam na japai
rasaa-ay.
ghat binsai dukh aglo jam pakrhai
pachhutaa-ay. ||5||

mayree mayree kar ga-ay ṭan Dhan kalaṭ na
saath.
bin naavai Dhan baad hai bhoolo maarag
aath.
saacha-o saahib sayvee-ai gurmukh aktho
kaath. ||6||

ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਪਇਐ ਕਿਰਤਿ ਕਮਾਇ ॥	aavai jaa-ay bhavaa-ee-ai pa-i-ai kirat kamaa-ay.
ਪੂਰਬਿ ਲਿਖਿਆ ਕਿਉ ਮੇਟੀਐ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ॥	poorab likhi-aa ki-o maytee-ai likhi-aa laykh rajaa-ay.
ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੁਟੀਐ ਗੁਰਮਤਿ ਮਿਲੈ ਮਿਲਾਇ ॥੭॥	bin har naam na chhutee-ai gurmat milai milaa-ay. 7
ਤਿਸੁ ਬਿਨੁ ਮੇਰਾ ਕੇ ਨਹੀ ਜਿਸ ਕਾ ਜੀਉ ਪਰਾਨੁ ॥	tis bin mayraa ko nahee jis kaa jee-o paraan.
ਹਉਮੈ ਮਮਤਾ ਜਲਿ ਬਲਉ ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ ॥	ha-umai mamtaa jal bala-o lobh jala-o abhimaan.
ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ ॥੮॥੧੦॥	naanak sabad veechaaree-ai paa-ee-ai gunee nidhaan. 8 10

SIRI RAAG MEHLA 1

In the previous *Ashtpadi*, Guru Ji told us that it is only by obtaining the guidance of the Guru and living according to it that we can learn to control our mind, purify ourselves, and meditate on God's Name. Only in this way we can become worthy of union with God, and not by any rituals, readings, or ablutions.

In this *Ashtpadi*, he explains how the Guru helps us in achieving union with God. He says: "If we are blessed with the guidance of the perfect true Guru, we obtain the jewel-like thoughtful advice. (That advice is that) when we surrender our mind to the Guru (completely follow his guidance, and not the dictates of our own mind); we obtain (the gift of) loving all. Then we obtain the commodity (of God's Name), which brings us salvation and destroys our demerits." (1)

So stating his fundamental doctrine, Guru Ji says: "O' dear brothers (and sisters), without the Guru's, (guidance, divine) knowledge is not gained. Let any body ask (god) *Brahma*, *Naarad*, or the sage *Vyas* (the author of *Vedas*. They would say the same thing)." (1-pause)

Elaborating on the merits of the Guru, he says: "(O' my friends, it is only through the technique of) concentration taught by the Guru that we obtain divine knowledge, and meditation on that (God), who is called indescribable. Like a green fruit-bearing tree with abundant shade, the Guru is (the provider of peace, comfort and guidance, whenever we need them). Yes, all the gems, rubies, and pearls (of divine wisdom) are present in the Guru's storehouse." (2)

Describing more explicitly what kinds of blessings we obtain from the Guru, he says: "It is only from the store house of the Guru that we obtain love and devotion for the immaculate Name of God. By the grace of the infinite God, we acquire the true capital of His Name. In short, the Guru is the giver of peace, the obliterator of pain, and slayer of demons (like lust, anger, and greed, which are obstacles in our path of happiness and salvation)." (3)

Now explaining why there is no other way to obtain salvation except through the Guru, he says: "This world is (like) a vast dreadful ocean, which has neither this, nor the yonder shore. There is no boat, no raft, no pole, and no boatman to help us cross this ocean. It is only the true Guru, who with his graceful glance, like a boat can take us across this dreadful ocean. (Because this world is full of sinful and treacherous pitfalls and temptations, and only by following the true Guru's advice we can save ourselves)." (4)

Naturally the question arises, what is that unique advice which saves a person from the temptations of this worldly ocean. Guru Ji tells us that the person who follows the Guru's

advice is imbued with so much loving devotion for God that he or she does not forget God even for a moment. Describing the state of mind of such a devotee, he says: “(The true devotee feels and says): “If I forget my beloved (God), even for a moment, peace and comfort depart, and pain sets in. Therefore, may that tongue burn down which does not lovingly utter God’s Name, because when the body-pitcher (of a person without Name) breaks, that person suffers great pain, is caught by Death’s courier, and then repents in vain.”(5)

Above was the commentary on those who usually contemplate on God, but may occasionally neglect this duty. Now Guru Ji talks about those who do not care to remember God at all. He says: “Many have departed from the world crying ‘this is mine, that is mine,’ yet neither their body, nor wealth, nor their wife accompanied them (after death). They didn’t realize that without God’s Name, worldly wealth is useless, and the one who (runs after it) strays from the right path. Therefore, we should serve the eternal Master, (but only) through the Guru we can describe (and praise) the indescribable God.” (6)

But then the next question arises: “Why do human beings keep committing the same mistakes (such as running after worldly wealth), even when they know fully well that this wealth is not going to accompany them to the world hereafter, and they will suffer and repent grievously at that time?” Providing the answer, Guru Ji says: “A human being comes to and goes from this world due to his or her deeds in the previous birth (and continues to do the same wrong acts in every birth). Therefore that person keeps whirling in transmigration. So how can this God-writ destiny, based on one’s actions in the previous birth, be erased? (The answer is that) without meditating on God’s Name we cannot be saved (from the rounds of birth and death). Only by following the Guru’s instruction one obtains God’s Name, and is united with God.”(7)

Guru Ji concludes the *Ashtpadi*, by describing what does that person say to him or her self, who follows the Guru’s advice, and starts loving God. He says: “Except that (God), I don’t have anyone to call my own: to Him belong my body and soul. Let this ego, attachment, greed, and pride be burnt to ashes (which have separated me from my God). In short, O’ Nanak, it is only by reflecting on the Guru’s advice and acting on it that we can attain God, who is the treasure of all merits.” (8-10)

The message of the *Ashtpadi* is that if we want to get out of the vicious circle of births and deaths, then we should reflect and act upon the teachings of the Guru (Granth Sahib Ji), and meditate on the Name of that God who is the treasure of all merits and joys.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਰੇ ਮਨ ਐਸੀ ਰਹਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ ॥

ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ ॥

ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ ਤਿਨੇਹਿ ॥੧॥

ਪੰਨਾ ੬੦

ਮਨ ਰੇ ਕਿਉ ਛੁਟਾਹਿ ਬਿਨੁ ਪਿਆਰ ॥

sireeraag mehlaa 1.

ray man aisee har si-o paret kar jaisee jal kamlayhi.

lahree naal pachhaarhee-ai bhee vigsai asnayhi.

jal meh jee-a upaa-ay kai bin jal maran tinayhi. ||1||

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man ray ki-o chhooteh bin pi-aar.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ ॥੧॥
ਰਹਾਉ ॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛਲੀ ਨੀਰ ॥

ਜਿਉ ਅਧਿਕਉ ਤਿਉ ਸੁਖ ਘਣੇ ਮਨਿ ਤਨਿ ਸਾਂਤਿ ਸਰੀਰ ॥

ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ ॥੨॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਕ ਮੇਹ ॥

ਸਰ ਭਰਿ ਥਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੇਹ ॥

ਕਰਮਿ ਮਿਲੈ ਸੇ ਪਾਈਐ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ ॥੩॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ ॥

ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ ॥

ਆਪੇ ਮੇਲਿ ਵਿਛੁੰਨਿਆ ਸਚਿ ਵਡਿਆਈ ਦੇਇ ॥੪॥

ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ ॥

ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ ॥

ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ ॥੫॥

ਮਨਮੁਖਿ ਗਣਤ ਗਣਾਵਣੀ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ ॥

ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ॥

ਗੁਰਮਤਿ ਹੋਇ ਤ ਪਾਈਐ ਸਚਿ ਮਿਲੈ ਸੁਖੁ ਹੋਇ ॥੬॥

ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ ਜੇ ਸਤਿਗੁਰੁ ਭੋਟੈ ਸੋਇ ॥

ਗਿਆਨ ਪਦਾਰਥੁ ਪਾਈਐ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ ॥

ਨਿਰਮਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੇ ਗੁਣ ਕਾ ਗਾਹਕੁ ਹੋਇ ॥੭॥

ਖੇਲਿ ਗਏ ਸੇ ਪੰਖਣੂੰ ਜੋ ਚੁਗਦੇ ਸਰ ਤਲਿ ॥

ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੇਲਣੁ ਅਜੁ ਕਿ ਕਲਿ ॥

ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੇ ਮਿਲੈ ਜਾਇ ਸਚਾ ਖਿੜੁ ਮਲਿ ॥੮॥

ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ ॥

gurmukh antar rav rahi-aa bakhshay bhagat
bhandaar. ||1|| rahaa-o.

ray man aisee har si-o pareet kar jaisee
machhulee neer.

ji-o aDhika-o ti-o sukh ghanoo man tan saaNt
sareer.

bin jal gharhee na jeev-ee parabhh jaanai abh
peer. ||2||

ray man aisee har si-o pareet kar jaisee
chaatrick mayh.

sar bhar thal haree-aavlay ik boond na
pav-ee kayh.

karam milai so paa-ee-ai kirat pa-i-aa sir
dayh. ||3||

ray man aisee har si-o pareet kar jaisee jal
duDh ho-ay.

aavtan aapay khavai duDh ka-o khapan na
day-ay.

aapay mayl vichhunni-aa sach vadi-aa-ee
day-ay. ||4||

ray man aisee har si-o pareet kar jaisee
chakvee soor.

khin pal need na sov-ee jaanai door hajoor.

manmukh sojhee naa pavai gurmukh sadaa
hajoor. ||5||

manmukh ganat ganaavaanee kartaa karay
so ho-ay.

taa kee keemat naa pavai jay lochai sabh
ko-ay.

gurmat ho-ay ta paa-ee-ai sach milai sukh
ho-ay. ||6||

sachaa nayhu na tut-ee jay satgur bhaytai
so-ay.

gi-aan padaarath paa-ee-ai taribhavan sojhee
ho-ay.

nirmal naam na veesrai jay gun kaa gaahak
ho-ay. ||7||

khayl ga-ay say paNkh-nooN jo chugday sar
tal.

gharhee ke muhat ke chalnaa khaylan aj ke
kal.

jis tooN mayleh so milai jaa-ay sachaa pirh
mal. ||8||

bin gur pareet na oopjai ha-umai mail na
jaa-ay.

ਸੋਹੰ ਆਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ ॥

sohaN aap pachhaaṇee-ai sabad bhayd
paṭee-aa-ay.

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਅਵਰ ਕਿ ਕਰੇ ਕਰਾਇ ॥੯॥

gurmukh aap pachhaaṇee-ai avar ke karay
karaa-ay. ||9||

ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੀਐ ਸਬਦਿ ਮਿਲੇ ਪਤੀਆਇ ॥

mili-aa kaa ki-aa maylee-ai sabad milay
paṭee-aa-ay.

ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਵੀਛੁੜਿ ਚੋਟਾ ਖਾਇ ॥

manmukh sojhee naa pavai veechhurh
chotaa khaa-ay.

ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ ॥੧੦॥੧੧॥

naanak dar ghar ayk hai avar na doojee
jaa-ay. ||10||11||

SIRI RAAG MEHLA 1

In one of his hymns, the tenth Guru Gobind Singh Ji unequivocally declares: “Listen, O’ the entire world, I am telling the Truth, that only those who have loved Him have obtained God.” But the question arises: What kind of love should that be? In this *Ashtpadi*, Guru Ji gives many beautiful examples to illustrate the sincerity and depth of true love.

He first takes the example of lotus plants, and says: “O’ my mind, have that kind of love for God which the lotus has for water. (It is many times) smashed by water waves, but it still blooms forth with love (for water. Like lotuses), God has created some creatures in water (and has so arranged, that) without water they die.”(1)

Guru Ji tells his mind (and us): “O’ my mind, you cannot be saved without love for God. See how He is abiding in the hearts of Guru’s followers, and is blessing them with the treasure of devotion.”(1-pause)

Next citing the example of a fish, Guru Ji says to himself (and us): “O my mind, have such a (true) love for God as a fish has for water. The more the water, the happier she feels, and greater is the comfort of her body and peace of mind. (But) without the water, she cannot live even for a moment and only God knows the pain in her heart.”(2)

Next, Guru Ji gives the example of *Chaatrik* (a bird, in India, which, many Indian poets believe, keeps crying for a special drop of rain, without which it cannot survive). Guru Ji says: “O’ my mind, have such a love for God, as the *Chaatrik* has for rain. Even if all the tanks are brimful with water, and the lands are blossoming in green, they are of no use to it if that (special) raindrop does not fall in its mouth. If God shows His grace, it receives (that rain drop), otherwise, it has to lose its life as per its pre-ordained destiny.”(3)

Guru Ji now gives an example from our daily life. He says: “O’ my mind, bear love for your God, just as water has for milk. (When heated), the water (in the milk) bears the brunt of the boiling heat (and gets evaporated, but) it does not let the milk to burn. God Himself unites such separated (true lovers with Him), and grants them true glory.” (4)

Lastly, Guru Ji gives the example of a *Chakwi* (The female of a bird species in India, which on being separated from its male partner in the night, keeps waiting for the sun to rise, so that it can be reunited with its partner. Therefore, it has intense love for the sun as well). So Guru Ji says: “O’ my mind, have such a love for your God as the *Chakwi* has for the sun. It does not sleep even for a moment during the entire night, because it deems the sun as near (even when actually) far away (in the other hemisphere). But the self-conceited person never understands

(this kind of love), while a Guru's follower always deems (God) in his or her presence (just as the *Chakwi*, deems the sun so near it).”(5)

Commenting further on self-conceited persons, Guru Ji says: “The self-conceited person tries to show off counting his (or her so called great) deeds, but he does not know that it is only what the Creator does, only that happens. (He does not understand that), even if all people desire and make efforts, God's worth (power) cannot be ascertained. It is only through *Gurbani* (the Guru's word) that we find Him, and it is only by merging in the Eternal (God), that we find (true) peace.”(6)

Enumerating the virtues of seeking the true Guru's guidance, he says: “If we meet the true Guru, he will help us to develop such a true love for God that it will never break. Through Guru's guidance we obtain divine knowledge and gain insight into all the three worlds (earth, sky and water). If a person becomes a seeker after merits (of God), he or she will never forget the pure, immaculate Name.”(7)

Guru Ji now comments on the state of ordinary human beings, who remaining ignorant of divine knowledge, indulge in the affairs and revelries of the world and depart from here as ignorant as before. He says: “(Just as) birds who come to peck near the pool of water and then fly away, similarly, humans in this world are guests for a short hour. After enjoying their play for a day or so, they will also depart from this world (without fulfilling the purpose of their life of uniting with God. O' God) only that person is united (with You), whom You Yourself unite, and then, finds a seat in the true arena (Your true court).” (8)

Now once again stressing upon the basic principle, Guru Ji says: “(O' my friends), without (the guidance of) the Guru, true love for God does not arise, and the dirt of a person's ego doesn't go away. When one is truly pierced (fully impressed) with the Guru's word, the mind is fully satiated and realizes its true self. Thus, it is only through the guidance of the Guru that we obtain self-realization. Except for this, no other effort is of any avail.” (9)

In conclusion, Guru Ji says: “Those (Guru's followers), who have been satiated by (the Guru's) word, there is no further need to unite them (with God, because) they are already united (with Him). However, the self- conceited person does not understand this; having been separated from God, such a person keeps on suffering. In short, O' Nanak, for a human being, there is but one door (of God) to seek, and no other place (where one can go).” (10-11)

The message of this *Ashtpadi* is that the true state of peace and bliss lies in eternal union with God. That union can only be obtained when under the Guru's guidance; we develop true love for God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਮਨਮੁਖਿ ਭੁਲੈ ਭੁਲਾਈਐ ਭੂਲੀ ਠਉਰ ਨ ਕਾਇ ॥

ਗੁਰ ਬਿਨੁ ਕੇ ਨ ਦਿਖਾਵਈ ਅੰਧੀ ਆਵੈ ਜਾਇ ॥

ਗਿਆਨ ਪਦਾਰਥੁ ਖੋਇਆ ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥੧॥

ਬਾਬਾ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇ ॥

sireeraag mehlaa 1.

manmukh bhulai bhulaa-ee-ai bhoollee tha-ur
na kaa-ay.

gur bin ko na dikhaava-ee anDhee aavai
jaa-ay.

gi-aan padaarath kho-i-aa thagi-aa muthaa
jaa-ay. ||1||

baabaa maa-i-aa bharam bhulaa-ay.

ਭਰਮਿ ਭੁਲੀ ਡੋਹਾਗਣੀ ਨਾ ਪਿਰ ਅੰਕਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ
॥

ਭੂਲੀ ਫਿਰੈ ਦਿਸੰਤਰੀ ਭੂਲੀ ਗਿਹੁ ਤਜਿ ਜਾਇ ॥

ਭੂਲੀ ਡੂੰਗਰਿ ਥਲਿ ਚੜੈ ਭਰਮੈ ਮਨੁ ਡੋਲਾਇ ॥

ਪੁਰਹੁ ਵਿਛੁੰਨੀ ਕਿਉ ਮਿਲੈ ਗਰਬਿ ਮੁਠੀ ਬਿਲਲਾਇ ॥੨॥

ਵਿਛੁੜਿਆ ਗੁਰੁ ਮੇਲਸੀ ਹਰਿ ਰਸਿ ਨਾਮ ਪਿਆਰਿ ॥

ਪੰਨਾ ੬੧

ਸਾਚਿ ਸਹਜਿ ਸੋਭਾ ਘਣੀ ਹਰਿ ਗੁਣ ਨਾਮ ਅਧਾਰਿ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਮੈ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਭਤਾਰੁ ॥੩॥

ਅਖਰੁ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ ਅਭਿਮਾਨੁ ॥

ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ ॥

ਗੁਰੁ ਬਿਨੁ ਕਿਨਿ ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨੁ ॥੪॥

ਪ੍ਰੇਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੁ ॥

ਸਾ ਧਨੁ ਆਪੁ ਗਵਾਇਆ ਗੁਰੁ ਕੈ ਸਬਦਿ ਸੀਗਾਰੁ ॥

ਘਰੁ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਗੁਰੁ ਕੈ ਹੇਤਿ ਅਪਾਰੁ ॥੫॥

ਗੁਰੁ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਮਨੁ ਨਿਰਮਲੁ ਸੁਖੁ ਹੋਇ ॥

ਗੁਰੁ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਹਉਮੈ ਵਿਚਰੁ ਖੋਇ ॥

ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਲਾਭੁ ਸਦਾ ਮਨਿ ਹੋਇ ॥੬॥

ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਆਪਿ ਨ ਲਇਆ ਜਾਇ ॥

ਗੁਰੁ ਕੀ ਚਰਣੀ ਲਗਿ ਰਹੁ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ ॥

ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੇ ਪਲੈ ਪਾਇ ॥੭॥

ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੇ ਅਭੁਲੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥

ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ ॥

ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ ॥੮॥੧੨॥

bharam bhulee dohaaganeee naa pir ank
samaa-ay. ||1|| rahaa-o.

bhoollee firai disantreee bhoollee garihu taj
jaa-ay.

bhoollee doongar thal charhai bharmai man
dola-ay.

Dharahu vichhunnee ki-o milai garab muthee
billaa-ay. ||2||

vichhurhi-aa gur maylsee har ras Naam
pi-aar.

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saach sahj sobhaa ghaanee har gun Naam
adhaaar.

ji-o bhaavai ti-o rakh tooN mai tujh bin
kavan bhataar. ||3||

akhar parh parh bhulee-ai bhaykhee bahut
abhimaan.

tiraath naataa ki-aa karay man meh mail
gumaan.

gur bin kin samjaa-ee-ai man raajaa
sultaan. ||4||

paraym padaarath paa-ee-ai gurmukh tat
veechaar.

saa Dhan aap gavaa-i-aa gur kai sabaq
seegaar.

ghar hee so pir paa-i-aa gur kai hayt apaar.
||5||

gur kee sayvaa chaakree man nirmal sukh
ho-ay.

gur kaa sabaq man vasi-aa ha-umai vichahu
kho-ay.

Naam padaarath paa-i-aa laabh sadaa man
ho-ay. ||6||

karam milai taa paa-ee-ai aap na la-i-aa
jaa-ay.

gur kee charnee lag rahu vichahu aap
gavaa-ay.

sachay saytee rati-aa sacho palai paa-ay.
||7||

bhulan andar sabh ko bhul guroo kartaar.

gurmat man samjhaa-i-aa laagaa tisai pi-aar.
naanak saach na veesrai maylay sabaq apaar.

||8||12||

SIRI RAAG MEHLA 1

In the previous *Ashtpadi*, Guru Ji advised us about the kind of true love we should develop for God. He also commented on the attitude of self-conceited people, who do not care for the Guru's guidance and following the dictates of their own minds, waste their energies in fruitless pursuits. In this *shabad*, he comments further on the fate of self-conceited people, and tells the best way for their redemption.

Comparing the self-conceited person with a woman deserted by her husband, Guru Ji says: "The self-willed soul bride strays from the right path and finds no place of rest. Except the Guru, no one can show her the right path. So blinded by *Maya* (the worldly riches and power), she keeps coming and going (in and out of this world. In this way, whosoever) has lost the sense of (divine) comprehension is robbed and deceived (by worldly enticements)." (1)

Giving the basic reason why humans go astray, Guru Ji says: "O' my friends, it is *Maya* (the worldly temptation), which deceives us with illusion. The unfortunate bride (soul) who gets lost in this illusion cannot unite with (God) her Spouse." (1-pause)

Elaborating on the fate of a deluded conceited person, Guru Ji says: "The conceited soul-bride, abandoning her own home (her inner-self), wanders (in all kinds of risky rituals, and cults, as if) lost in foreign lands. Having strayed from the right path, she (performs difficult pilgrimages and other austerities, as if) climbing mountains and sand dunes. Being in doubt, her mind wavers. Separated from the Primal Being by His command, she cannot unite with Him. Therefore, deluded by her self-conceit, she wails." (2)

But in his compassion, Guru Ji gives hope even to the hopeless, and tells how they can find relief from their misery. He says: "The Guru will unite the separated ones by imbuing them with love and relish for God's Name. By teaching them how to make God's Name their mainstay, they will be enabled to obtain truth, tranquility, and great glory (in God's court. They will humbly pray and say: 'O God), save us in whatever way pleases You, (because) without You, I have no other Master.'" (3)

Once again removing any doubts about the uselessness of religious studies and pilgrimages without the guidance of the Guru, he says: "By continually reading books, human beings commit mistakes or are lost in false belief. They take great pride in wearing diverse religious garbs. Yet what is the use of bathing in holy waters when one's mind is filled with the dirt of ego? How, without (the guidance of) the Guru, can true understanding be imparted to the mind (which in its ego) thinks itself as a king and an emperor, (and regards itself as the wisest of all people)?" (4)

Now describing the blessings obtained by a Guru following bride (soul), Guru Ji says: "By reflecting on the essence of the Guru's advice, one obtains the commodity of love (for the Creator). Such a bride-soul sheds her self-conceit by decking herself with the Guru's word (and following his advice). Through the unlimited (divine) love bestowed by the Guru, she finds her groom (the Creator) in her own heart." (5)

Describing how the Guru's advice leads us to these blessings, he says: "By serving (and following the advice of) the Guru, the mind becomes pure, and one attains peace. When the Guru's word is enshrined in the mind (and it is fully convinced of the Guru's advice), it sheds its ego from within. Then a person acquires the wealth of His Name, and in this way the mind always earns the profit (of spiritual bliss)." (6)

Guru Ji, however, cautions us and says: “It is only by God’s grace that God’s Name is obtained: it cannot be obtained by one’s own efforts. (Therefore, O’ my friend), shedding self-conceit, remain attached to the Guru’s feet (keep following his advice. Because by remaining imbued with the love of the Eternal(God) we obtain the Eternal (God Himself).”(7)

Explaining the above concept further, Guru Ji says: “(O’ my friends), everyone is prone to making mistakes; only the Guru God is infallible. Whosoever instructs the mind through the Guru’s teachings is imbued with love and devotion for God. O’ Nanak, whom the Guru unites with the infinite Word never forsakes the Eternal (God).”(8-12)

The message of the *Ashtpadi* is that the delusion of *Maya* (or attachment with worldly wealth and power) is the root cause of human troubles, and of continuous alienation from God. The only way to reunite with our eternal Creator is to cultivate true love for Him (and not to worry about performing rituals and undertaking pilgrimages). This can be acquired only by shedding one’s ego and sincerely following the Guru’s advice.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

sireeraag mehlaa 1.

ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧ ਘਰ ਨਾਰਿ ॥

tarisnaa maa-i-aa mohnee sut banDhap ghar naar.

ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ॥
ਮੋਹ ਠਗਉਲੀ ਹਉ ਮੁਈ ਸਾ ਵਰਤੈ ਸੰਸਾਰਿ ॥੧॥

Dhan joban jag thagi-aa lab lobh ahaNkaar
moh thag-ulee ha-o mu-ee saa vartai
sansaar. ||1||

ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

mayray pareetamaa mai tujh bin avar na ko-ay.

ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਵਈ ਤੂੰ ਭਾਵਹਿ ਸੁਖੁ ਹੋਇ ॥੧॥
ਰਹਾਉ ॥

mai tujh bin avar na bhaav-ee tooN bhaaveh
sukh ho-ay. ||1|| rahaa-o.

ਨਾਮੁ ਸਾਲਾਹੀ ਰੰਗੁ ਸਿਉ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੁ ॥

Naam saalaaher rang si-o gur kai sabad santokh.

ਜੇ ਦੀਸੈ ਸੋ ਚਲਸੀ ਕੂੜਾ ਮੋਹੁ ਨ ਵੇਖੁ ॥
ਵਾਟ ਵਟਾਉ ਆਇਆ ਨਿਤ ਚਲਦਾ ਸਾਥੁ ਦੇਖੁ ॥੨॥

jo deesai so chalsee koorhaa moh na vaykh.
vaat vataa-oo aa-i-aa nit chaldaa saath
daykh. ||2||

ਆਖਣਿ ਆਖਹਿ ਕੇਤਤੇ ਗੁਰ ਬਿਨੁ ਬੂਝ ਨ ਹੋਇ ॥

aakhan aakhahi kayt-thay gur bin boojh na ho-ay.

ਨਾਮੁ ਵਡਾਈ ਜੇ ਮਿਲੈ ਸਚਿ ਰਧੈ ਪਤਿ ਹੋਇ ॥

Naam vadaa-ee jay milai sach rapai pat ho-ay.

ਜੇ ਤੁਧੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਖੋਟਾ ਖਰਾ ਨ ਕੋਇ ॥੩॥

jo tuDh bhaaveh say bhalay khotaa kharaa na ko-ay. ||3||

ਗੁਰੁ ਸਰਣਾਈ ਛੁਟੀਐ ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ ॥

gur sarnaa-ee chhutee-ai manmukh khotee raas.

ਅਸਟ ਧਾਤੁ ਪਾਤਿਸਾਹ ਕੀ ਘੜੀਐ ਸਬਦਿ ਵਿਗਾਸਿ ॥

asat Dhaat paatisaah kee gharhee-ai sabad vigaas.

ਆਪੇ ਪਰਖੇ ਪਾਰਖੂ ਪਵੈ ਖਜਾਨੈ ਰਾਸਿ ॥੪॥

aapay parkhay paarkhoo pavai khajaanai raas. ||4||

ਤੇਰੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥

tayree keemat naa pavai sabh dithee thok vajaa-ay.

ਕਹਣੈ ਰਾਬ ਨ ਲਭਈ ਸਚਿ ਟਿਕੈ ਪਤਿ ਪਾਇ ॥
ਗੁਰਮਤਿ ਤੂੰ ਸਾਲਾਹਣਾ ਹੋਰੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ ॥੫॥

ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਭਾਵਈ ਤਿਤੁ ਤਨਿ ਹਉਮੈ ਵਾਦੁ ॥
ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ ਸਾਦੁ ॥
ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਮਾਇਆ ਫੀਕਾ ਸਾਦੁ ॥੬॥

ਆਸਾ ਅੰਦਰਿ ਜੰਮਿਆ ਆਸਾ ਰਸ ਕਸ ਖਾਇ ॥
ਆਸਾ ਬੰਧਿ ਚਲਾਈਐ ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਇ ॥
ਅਵਗਣਿ ਬਧਾ ਮਾਰੀਐ ਛੁਟੈ ਗੁਰਮਤਿ ਨਾਇ ॥੭॥

ਪੰਨਾ ੬੨

ਸਰਬੇ ਬਾਈ ਏਕੁ ਤੂੰ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ॥
ਗੁਰਮਤਿ ਸਾਚਾ ਮਨਿ ਵਸੈ ਨਾਮੁ ਭਲੇ ਪਤਿ ਸਾਖੁ ॥
ਹਉਮੈ ਰੋਗੁ ਗਵਾਈਐ ਸਬਦਿ ਸਚੈ ਸਚੁ ਭਾਖੁ ॥੮॥

ਆਕਾਸੀ ਪਾਤਾਲਿ ਤੂੰ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ ॥
ਆਪੇ ਭਗਤੀ ਭਾਉ ਤੂੰ ਆਪੇ ਮਿਲਹਿ ਮਿਲਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ॥੯॥੧੩॥

kahnai haath na labh-ee sach tikai pat
paa-ay.
gurmat tooN salaahnaa hor keemat kahan na
jaa-ay. ||5||

jit tan Naam na bhaav-ee tit tan ha-umai
vaad.
gur bin gi-aan na paa-ee-ai bikh-aa doojaa
saad.
bin gun kaam na aavee maa-i-aa feekaa
saad. ||6||

aasaa andar jammi-aa aasaa ras kas khaa-ay.
aasaa banDh chala-ee-ai muhay muhi
chotaa khaa-ay.
avgan baDhaa maaree-ai chhootai gurmat
naa-ay. ||7||

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sarbay thaa-ee ayk tooN ji-o bhaavai ti-o
raakh.
gurmat saachaa man vasai Naam bhalo pat
saakh.
ha-umai rog gavaa-ee-ai sabaḍ sachai sach
bhaakh. ||8||

aakaasee paatal tooN tribhavan rahi-aa
samaa-ay.
aapay bhagtee bhaa-o tooN aapay mileh
milaa-ay.
naanak Naam na veesrai ji-o bhaavai tivai
rajaa-ay. ||9||13||

SIRI RAAG MEHLA 1

In the previous *Ashtpadi*, Guru Ji stated that *Maya* (the worldly temptation) deludes the entire world with its illusion. This is why the unfortunate human soul, lost in illusion, cannot unite with her Spouse (God).

In this *Ashtpadi*, he elaborates on the attributes of *Maya*, and explains how in different guises it entangles a human being in its web and makes him or her suffer. He says: “The desire for *Maya* is very tempting. In the guise of sons, relatives, houses, wives, (and husbands) it has entrapped us all. The desire for wealth, youth (beauty), lust, greed and pride has cheated the entire world. This poisonous weed of attachments has spread over the entire world, and it is due to *Maya* that the world is dying in the sense of mine-ness.”(1)

So Guru Ji prays on our behalf, and says: “O’ my Beloved (God), except You, I don’t have anybody else (who can save me from the poison of *Maya*). Without You, nothing else is pleasing to me. Only when I love You, I am at peace.”(1-pause)

So Guru Ji instructs his mind (and us), and says: “(O’ my mind, obtain) peace and contentment by praising God’s Name through the Guru’s word. All that is visible will depart; (therefore) do not look at the false show. You have come like a wayfarer (in this world). You can see for yourself that your companions are departing every day (and that you will also depart one day).”(2)

Guru Ji further comments: “Many explain (religious texts), but without the Master’s instruction true realization cannot be found. But if one receives the blessing of God’s Name (through the Guru), one is imbued with truth and obtains true honor.”

However, Guru Ji wants to acknowledge one basic truth. Addressing God, he says: “(O’ God), they alone are good who are pleasing to You. (On his or her own), nobody is good or bad.” (3)

Now Guru Ji wants to explain one more fundamental concept. Citing the example of currency in a country, he says: “It is only through the Guru’s refuge that one is saved (from the entanglements of *Maya*. No matter how many efforts) a self-conceited person makes, his or her achievement remains unacceptable. It is similar to the way in which, although all the (eight) metals in a country belong to the king, yet it is only the metal that bears the stamp of the King, which is the acceptable currency. Similarly, (in the kingdom of God) it is only the coin of the holy word (uttered by the Guru which is considered true wealth, and) brings pleasure (to the human soul). Furthermore, God Himself examines the human souls and like good coins, He deposits (only the good souls) in His treasury (and unites them with Himself)” (4)

As stated above, God knows the value or worth of each and every one of us. However, regarding the worth of the Creator Himself, Guru Ji says: “O’ God, I have seen and tried the entire earth, but Your value cannot be assayed: no one has found Your limit. However, those who have reposed faith in Your Truth, they have obtained honor. (So for human beings), the Guru’s instruction is that they should simply praise You, and acknowledge that Your worth or limit cannot be described.” (5)

Listing other basic instructions of the Guru, he says: “The self that does not praise His Name is infested with ego and strife. Without the Guru, divine comprehension is not obtained, and the mind begins craving the poison of *Maya*. Lastly, without spiritual merits nothing else is of any use, and even the pleasures of *Maya* (worldly wealth and power) will taste insipid (worthless) in the end.”(6)

Now commenting on the state and fate of an ordinary human being, Guru Ji says: “A human being is born because of the desires (of previous birth), and in this birth also experiences the good and bad results of the desires. It is by these desires that one is bound down, and driven away (into the next world, where) one undergoes severe punishment. It is only by following the Guru’s teachings that one finds release.”(7)

In order to save ourselves from such punishment, Guru Ji tells us to humbly pray to God and say: “(O’ God), everywhere it is You alone (who is the Supreme Master). Please save us, according to Your will. (Please bless us), so that through the Guru’s instruction, the Eternal (God) will come and abide in our heart. It is in the company of Your good Name that one is received into Your court with honor. By uttering the true Word (Your Name), we are rid of the malady of ego.”(8)

Concluding this *shabad* with a humble prayer, Guru Ji says: “(O’ God), You are pervading in all the skies, nether regions, and all the three worlds. On Your own, You imbue some with (Your) devotion and love, and on Your own, You unite (them with You). I, Nanak, pray: “You may keep me in any condition (of joy or sorrow), as it pleases You, but bless me that Your Name may never leave my mind” (9-13)

The message of the *Ashtpadi* is that we should remember that attachment to *Maya* (or entanglement in worldly pleasures and desires) is the real cause of our continuous suffering, and repeated births and deaths. In order to get rid of this vicious circle, we should pray to the Timeless One to unite us with the true Guru, and favor us with the blessing of His Eternal Name (His true love and devotion).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੋਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ ॥

ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਉਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਮੈ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ॥੧॥

ਮਨ ਰੇ ਸਾਚੀ ਖਸਮ ਰਜਾਇ ॥

ਜਿਨਿ ਤਨੁ ਮਨੁ ਸਾਜਿ ਸੀਗਾਰਿਆ ਤਿਸੁ ਸੇਤੀ ਲਿਵ ਲਾਇ
॥੧॥ ਰਹਾਉ ॥

ਤਨੁ ਬੈਸੰਤਰਿ ਹੋਮੀਐ ਇਕ ਰਤੀ ਤੋਲਿ ਕਟਾਇ ॥

ਤਨੁ ਮਨੁ ਸਮਧਾ ਜੇ ਕਰੀ ਅਨਦਿਨੁ ਅਗਨਿ ਜਲਾਇ ॥

ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ ॥੨॥

ਅਰਧ ਸਰੀਰੁ ਕਟਾਈਐ ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ ॥

ਤਨੁ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ ਮਨ ਤੇ ਰੋਗੁ ਨ ਜਾਇ ॥

ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ ॥੩॥

ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ ਬਹੁ ਹੈਵਰ ਗੈਵਰ ਦਾਨੁ ॥

ਭੂਮਿ ਦਾਨੁ ਗਊਆ ਘਣੀ ਭੀ ਅੰਤਰਿ ਗਰਬੁ ਗੁਮਾਨੁ ॥

ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੋਧਿਆ ਗੁਰਿ ਦੀਆ ਸਚੁ ਦਾਨੁ ॥੪॥

ਮਨਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ ॥

ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ ॥

ਸਚਹੁ ਓਰੇ ਸਭੁ ਕੇ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ ॥੫॥

sireeraag mehlaa 1.

raam *Naam* man bayDhi-aa avar ke karee
veechaar.

sabad suraṭ sukḥ oopjai parabh raṭa-o sukḥ
saar.

ji-o bhaavai tī-o raakh tooN mai har *Naam*
aDhaar. ||1|

man ray saachee kḥasam rajaa-ay.

jin tan man saaj seegaari-aa tis saytee liv
laa-ay. ||1|| rahaa-o.

tan baisantar homee-ai ik raṭee tol kataa-ay.

tan man samDhaa jay karee an-dīn agan
jalaa-ay.

har *Naamai* tul na puj-ee jay lakh koṭee
karam kamaa-ay. ||2||

araDh sareer kataa-ee-ai sir karvaṭ
Dharaa-ay.

tan haimanchal gaalee-ai bhee man tay rog
na jaa-ay.

har *Naamai* tul na puj-ee sabh diṭhee thok
vajaa-ay. ||3||

kanchan kay kot dat karee baho haivar gaivar
ḍaan.

bhoom ḍaan ga-oo-aa gḥanee bhee antar
garab gumaan.

raam *Naam* man bayDhi-aa gur dee-aa sach
ḍaan. ||4||

manhath buDhee kaytee-aa kaytay bayḍ
beechaar.

kaytay banDhan jee-a kay gurmukḥ mokḥ
ḍu-aar.

sachahu orai sabḥ ko upar sach aachaar.
||5||

ਸਭੁ ਕੋ ਊਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ ॥
ਇਕਨੈ ਭਾਂਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ ॥
ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ ॥੬॥

sabh ko oochaa aakhee-ai neech na deesai
ko-ay.
iknai bhaaNday saaji-ai ik chaanan tih lo-ay.
karam milai sach paa-ee-ai Dhur bakhnas na
maytai ko-ay. ||6||

ਸਾਧੁ ਮਿਲੈ ਸਾਧੁ ਜਨੈ ਸੰਤੋਖੁ ਵਸੈ ਗੁਰ ਭਾਇ ॥
ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ ॥
ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤੋਖਿਆ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ ॥੭॥

saaDh milai saaDhoo janai santokh vasai gur
bhaa-ay.
akath katha veechaaree-ai jay satgur maahi
samaa-ay.
pee amrit santokhi-aa dargahi paiDhaa
jaa-ay. ||7||

ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ ॥
ਵਿਰਲੇ ਕਉ ਸੋਝੀ ਪਈ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਇ ॥
ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੂਟੈ ਸਬਦੁ ਕਮਾਇ ॥੮॥੧੪॥

ghat ghat vaajai kinguree an-din sabad
subhaa-ay.
virlay ka-o sojhee pa-ee gurmukh man
samjhaa-ay.
naanak Naam na veesrai chhootai sabad
kamaa-ay. ||8||14||

SIRI RAAG MEHLA 1

Guru Ji concluded the previous *Ashtpadi*, with a prayer to *Akal Purakh* (the Timeless One), saying: “(O’ God), You may keep me in any condition (of joy or sorrow) as it pleases You, but bless me that Your Name may never be forsaken from my mind.”

In this *Ashtpadi*, he stresses upon the supremacy and efficacy of meditating on God’s Name over all other methods of trying to attain Him. On the basis of his personal experience, he says: “My heart is pierced (intensely imbued with the love of) God’s Name; what more do I need to reflect upon? When the (inner) consciousness is attuned to the word (God’s Name), a state of bliss arises. Imbued with the love of God, one

enjoys the essence of all pleasures. (Therefore, O’ God, You may) keep me in any state You like, but let Your Name remain my (sole) support.”(1)

Advising his mind (and all mortals), Guru Ji says: “O my mind, true (and just) is the will of our Master. You should attune yourself to Him who has created and embellished our mind and body.”(1-pause)

Now Guru Ji compares the benefits of meditating on God’s Name with other very difficult ritualistic methods, which used to be practiced in the past. He says: “One may cut one’s body into (tiny pieces) of miniscule weight and offer them in a sacrificial fire. One may make one’s mind and body as ritual firewood, and daily burn it in fire; still these (sacrifices) do not equal the merit of (meditating on God’s) Name, even if one performs millions of such ritualistic acts.”(2)

Continuing the above comparison, he says: “One may have a saw on one’s head and have one’s body cut into two halves. Or one may let one’s body be frozen to death in the (snows of the) Himalayas. Even then, the malady of ego will not go out of the mind. It has been confirmed that (none of these ritualistic deeds) equal devotion to God’s Name.” (3)

After commenting on the ineffectiveness of practicing austerities and performing penances, Guru Ji comments on the merits of giving charities. He says: “One may give away in charity castles of gold, splendid horses and elephants, or may donate land, and many cows, but pride and ego still remain in one’s mind. My Guru has given me the true (and most effective) gift, and my mind has been pierced (and completely imbued with the love of God’s) Name.”(4)

In summary, Guru Ji says: “There may be many theories advocating rigid discipline of the mind, or reading holy books (such as the *Vedas*) and reflecting on them. There are many other methods that prove to be balms for the soul, but salvation is obtained only by following the Guru’s instructions. (Every other method) is unequal to the realization of Truth, but higher still is truthful living (or earning one’s livelihood by honest means, and living in accordance with the true Guru’s advice, and meditating on the true God’s Name).” (5)

However, Guru Ji wants to caution us that we should never let self-conceit enter our mind. We should not consider those inferior who follow spiritual paths different from ours. Rather, he teaches us to be humble and says: “We should consider all others superior to us: nobody should be deemed inferior. (We should remember that it is) the Creator who has fashioned all the (human) pots, and one Light is pervading (in all) three worlds. It is through God’s grace alone that we realize this Truth, and nobody can erase that pre-ordained gift.”(6)

Now describing the manner in which a person is blessed with the true way of salvation, Guru Ji says: “When a saint meets a saint, then love for the Master brings contentment to the mind. When one is fully immersed in the (teachings of the) true Guru, one reflects on the One indescribable (God). Then drinking the nectar (of love for the Creator and His creation), one is fully satiated and goes with honor to God’s court.”(7)

Guru Ji concludes this *shabad* with the observation that God’s grace is showered on all and not just a selected few. But he says: “This flute of the sweet Word (of God’s Name) is playing day and night in each and every heart. But only a very rare person, who counsels his mind by following the Guru’s advice, becomes aware of this. Therefore, Nanak prays that he may never forsake (God’s) Name, because a person is emancipated only by acting on the word (of advice of the Guru).”(8-14)

The message of the *Ashpadi* is that if we want to obtain salvation from the perpetual pain of birth and death, then instead of subjecting ourselves to various kinds of austerities (such as living in caves or jungles, or torturing our body), we should listen to the advice of the true Guru, live a truthful life, recognize the spiritual music of God’s love within our heart, and merge in God’s Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਗੇ ਬੰਕ ਦੁਆਰ ॥
ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੈ ਹੇਤਿ ਪਿਆਰਿ ॥
ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਢੇਰੀ ਤਨੁ ਛਾਰੁ ॥੧॥

ਭਾਈ ਰੇ ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥
ਰਹਾਉ ॥

sireeraag mehlaa 1.

chitay dīseh Dha-ulhar bagay bank du-aar.
kar man khusee usaari-aa doojai hayṭ pi-aar.
anḁar khaalee paraym bin dheh dhayree ṭan
chhaar. ||1||

bhaa-ee ray ṭan Dhan saath na ho-ay.
raam Naam Dhan nirmalo gur daat karay
parabḁ so-ay. ||1|| rahaa-o.

ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ ॥
ਆਗੈ ਪੂਛ ਨ ਹੋਵਈ ਜਿਸੁ ਬੇਲੀ ਗੁਰੁ ਕਰਤਾਰੁ ॥
ਆਪਿ ਛੁਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

raam *Naam* Dhan nirmalo jay dayvai
dayvanhaar.
aagai poochh na hova-ee jis baylee gur
kartaar.
aap chhadadaa-ay chhutee-ai aapay
bakhsanhaar. ||2||

ਪੰਨਾ ੬੩

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ਮਨਮੁਖੁ ਜਾਣੈ ਆਪਣੇ ਧੀਆ ਪੂਤੁ ਸੰਜੋਗੁ ॥
ਨਾਰੀ ਦੇਖਿ ਵਿਗਾਸੀਅਹਿ ਨਾਲੇ ਹਰਖੁ ਸੁ ਸੋਗੁ ॥
ਗੁਰਮੁਖਿ ਸਬਦਿ ਰੰਗਾਵਲੇ ਅਹਿਨਿਸਿ ਹਰਿ ਰਸੁ ਭੋਗੁ ॥੩॥

manmukh jaanai aapnay Dhee-aa poot
sanjog.
naaree daykh vigaasee-ah naalay harakh so
sog.
gurmukh sabad rangavlay ahinis har ras
bhog. ||3||

ਚਿਤੁ ਚਲੈ ਵਿਤੁ ਜਾਵਣੋ ਸਾਕਤ ਡੋਲਿ ਡੋਲਾਇ ॥
ਬਾਹਰਿ ਢੂੰਢਿ ਵਿਗੁਚੀਐ ਘਰ ਮਹਿ ਵਸਤੁ ਸੁਥਾਇ ॥
ਮਨਮੁਖਿ ਹਉਮੈ ਕਰਿ ਮੁਸੀ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੪॥

chit chalai vit jaavnō saakat dol dolaa-ay.
baahar dhoondh vighuchee-ai ghar meh vasat
suthaa-ay.
manmukh ha-umai kar musee gurmukh palai
paa-ay. ||4||

ਸਾਕਤ ਨਿਰਗੁਣਿਆਰਿਆ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥
ਰਕਤੁ ਬਿੰਦੁ ਕਾ ਇਹੁ ਤਨੋ ਅਗਨੀ ਪਾਸਿ ਪਿਰਾਣੁ ॥
ਪਵਣੈ ਕੈ ਵਸਿ ਦੇਹੁਰੀ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ ॥੫॥

saakat nirguni-aari-aa aapnaa mool
pachhaan.
rakat bind kaa ih tano agnee paas piraan.
pavnai kai vas dayhuree mastak sach
neesaan. ||5||

ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ ॥
ਸੁਖ ਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ ॥
ਨਾਮ ਵਿਹੂਣੇ ਕਿਆ ਗਣੀ ਜਿਸੁ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ ॥੬॥

bahutaa jeevan mangee-ai mu-aa na lorhai
ko-ay.
sukh jeevan tis aakhee-ai jis gurmukh vasi-aa
so-ay.
Naam vihoonay ki-aa ganee jis har gur dharas
na ho-ay. ||6||

ਜਿਉ ਸੁਪਨੈ ਨਿਸਿ ਭੁਲੀਐ ਜਬ ਲਗਿ ਨਿਦ੍ਰਾ ਹੋਇ ॥
ਇਉ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅਤਾ ਅੰਤਰਿ ਹਉਮੈ ਦੋਇ ॥
ਗੁਰਮਤਿ ਹੋਇ ਵੀਚਾਰੀਐ ਸੁਪਨਾ ਇਹੁ ਜਗੁ ਲੋਇ ॥੭॥

ji-o supnai nis bhulee-ai jab lag nidraa ho-ay.
i-o sarpan kai vas jee-arhaa antar ha-umai
do-ay.
gurmat ho-ay veechaaree-ai supnaa ih jag
lo-ay. ||7||

ਅਗਨਿ ਮਰੈ ਜਲੁ ਪਾਈਐ ਜਿਉ ਬਾਰਿਕ ਦੂਧੈ ਮਾਇ ॥
ਬਿਨੁ ਜਲ ਕਮਲ ਸੁ ਨਾ ਬੀਐ ਬਿਨੁ ਜਲ ਮੀਨੁ ਮਰਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸਿ ਮਿਲੈ ਜੀਵਾ ਹਰਿ ਗੁਣ ਗਾਇ ॥੮॥੧੫॥

agan marai jal paa-ee-ai ji-o baarik dooDhai
maa-ay.
bin jal kamal so naa thee-ai bin jal meen
maraa-ay.
naanak gurmukh har ras milai jeevaa har gun
gaa-ay. ||8||15||

SIRI RAAG MEHLA 1

In the previous *Ashtpadi*, (8-12), Guru Ji told us that the delusion of Maya (attachment to worldly wealth and power) is the root cause of one's troubles, and one's continuous separation from God. The majority of people are still obsessed with amassing more and more wealth,

building large mansions, and indulging in all kinds of sinful pleasures. In this *Ashtpadi*, Guru Ji comments on such tendencies and tells us what is the best way to obtain eternal happiness.

He says: “(O’ human being), you may be seeing these white marble mansions, decorated with murals and white beautiful doors, which you have built for pleasing your mind and out of love for the ‘other’ (worldly pleasures rather than love for God. But, remember that) without love (for God) in your heart, all these mansions are of no use: one day your body (and all these mansions) will crumble down into heaps of dust.”(1)

Advising us lovingly, Guru Ji says: “O’ brother, (O’ sister), this body and wealth (of yours) will not accompany you (on your journey to the next world). God’s Name is the purest wealth (which will accompany you after death, and this wealth) is obtained only if God bestows this gift on you through the Guru.”(1-pause)

Further describing the attributes of the wealth of God’s Name, Guru Ji says: “(O’ my friend), the wealth of God’s Name is immaculate, but one receives it only if the Giver Himself bestows. The person who is blessed with the wealth of His Name (God’s love), and whose friend is God the Creator; that person is asked no

questions in the hereafter. But only if (God) Himself saves us (from our attachment to worldly wealth) we are saved, because (God) Himself is the only one who can forgive (all our sins).” (2)

Next, comparing the state of mind of a Guru’s follower with that of a self-willed person or an apostate, he says: “The self-willed person thinks of his (or her) daughters, sons and relatives as his (or her) own. Such a person is elated upon seeing his (or her) spouse (and other relatives. But doesn’t realize that even though these relatives) bring us happiness; (many times they bring us) sorrow as well. Therefore, the Guru’s followers remain dyed in the ecstasy of the (Guru’s) holy Word, and enjoy the elixir of God’s Name day and night.” (3)

Continuing the above comparison, Guru Ji says: “When the self-conceited worshipper of power loses wealth, his (or her) mind is shaken. Such a person does not realize that real wealth (the true source of happiness) is present in one’s own house (the heart). When one tries to find it outside, one suffers. By indulging in ego, the self-conceited (person) is robbed (of this wealth), but the Guru’s follower easily gathers it.” (4)

Guru Ji now draws the attention of the self-conceited persons of power to reality. Addressing them directly, he says: “O’ merit-less worshipper of power, recognize your true essence. (Remember that) this body, made of mother’s blood and father’s semen, shall in the end be consigned to flames. This body (of yours) is dependent upon (a predestined number of breaths), and it his is your unalterable destiny (that you must die one day).”(5)

Therefore, advising us all, how we can lead this limited life span in peace and happiness, he says: “(We all) ask for a long life; nobody wishes to die (sooner). However, happy is the life of only that person in whose heart by the Guru’s grace abides God. Why count those (unfortunate) ones as living who are without God’s Name, and who never get to see their Guru God?”(6)

Next, giving the example of dreams, Guru Ji tells us why a human being is always running after worldly wealth. He says: “Just as each night as long as we are asleep, we forget (our reality) in a dream, similarly under the influence of the serpent (of *Maya*), the self remains

in the grip of ego and duality. However, when we reflect through the Guru's instruction, (we realize) that this world is (like) a dream.”(7)

Guru Ji concludes this *Ashtpadi*, by explaining how the Guru's instruction helps mortals to understand the reality of the world, control worldly desires, and yet live a very peaceful and happy life. He gives very beautiful examples to drive home this point. He says: “Just as a fire is put out when water is poured over it, just as a child's hunger is satisfied with the mother's milk, or just as without water the lotus cannot blossom, nor the fish survive, similarly, it is only through the Guru that the life-giving elixir of God is obtained. Therefore I, Nanak, live happily by singing the praises of God.”(8-15)

The message of this *shabad* is that worldly wealth or long life cannot bring us true happiness. True happiness lies in enjoying the bliss of God's loving union; that bliss can only be obtained by becoming enlightened, by following the Guru's instruction, and meditating on God's Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਡੂੰਗਰੁ ਦੇਖਿ ਡਰਾਵਣੋ ਪੇਈਅਣੈ ਡਰੀਆਸੁ ॥

ਊਚਉ ਪਰਬਤੁ ਗਾਖੜੋ ਨਾ ਪਉੜੀ ਤਿਤੁ ਤਾਸੁ ॥

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲੀ ਤਰੀਆਸੁ ॥੧॥

ਭਾਈ ਰੇ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਂਉ ॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਰਸਿ ਮਿਲੈ ਗੁਰੁ ਤਾਰੇ ਹਰਿ ਨਾਉ ॥੧॥ ਰਹਾਉ ॥

ਚਲਾ ਚਲਾ ਜੇ ਕਰੀ ਜਾਣਾ ਚਲਣਹਾਰੁ ॥

ਜੇ ਆਇਆ ਸੇ ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ ॥

ਭੀ ਸਚਾ ਜਾਲਾਹਣਾ ਸਚੈ ਥਾਨਿ ਪਿਆਰੁ ॥੨॥

ਦਰ ਘਰ ਮਹਲਾ ਸੋਹਣੇ ਪਕੇ ਕੋਟ ਹਜਾਰ ॥

ਹਸਤੀ ਘੋੜੇ ਪਾਖਰੇ ਲਸਕਰ ਲਖ ਅਪਾਰ ॥

ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲਿਆ ਖਪਿ ਖਪਿ ਮੁਏ ਅਸਾਰ ॥੩॥

ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਮਾਲੁ ਜਾਲੁ ਜੰਜਾਲੁ ॥

ਸਭ ਜਗ ਮਹਿ ਦੇਹੀ ਫੇਰੀਐ ਬਿਨੁ ਨਾਵੈ ਸਿਰਿ ਕਾਲੁ ॥

ਪਿੰਡੁ ਪੜੈ ਜੀਉ ਖੇਲਸੀ ਬਦਫੈਲੀ ਕਿਆ ਹਾਲੁ ॥੪॥

ਪੁਤਾ ਦੇਖਿ ਵਿਗਸੀਐ ਨਾਰੀ ਸੇਜ ਭਤਾਰ ॥

ਚੋਆ ਚੰਦਨੁ ਲਾਈਐ ਕਾਪੜੁ ਰੂਪੁ ਸੀਗਾਰੁ ॥

ਖੇਰੁ ਖੇਰ ਰਲਾਈਐ ਛੋਡਿ ਚਲੈ ਘਰ ਬਾਰ ॥੫॥

sireeraag mehlaa 1.

doongar daykh daraavno pay-ee-arhai
daree-aas.

oocha-o parbat gaakh-rho naa pa-or~~hee~~ tit
taas.

gurmu~~kh~~ antar ja~~ni~~-aa gur maylee
taree-aas. ||1||

bhaa-ee ray bhavjal bikham daraa~~n~~-o.

pooraa satgur ras milai gur taaray har naa-o.
||1|| rahaa-o.

chala~~a~~ chala~~a~~ jay karee ja~~ana~~ chala~~n~~haar.

jo aa-i-aa so chalsee amar so gur kar~~ta~~ar.

bhee sachaa salaah~~na~~aa sachai thaan pi-aar.
||2||

dar ghar mehlaa sohnay pakay kot hajar.

has~~tee~~ ghorhay pa~~akh~~ray laskar lakh apaar.

kis hee naal na chali-aa khap khap mu-ay
asaar. ||3||

su-inaa rupaa sanchee-ai maal jaal janjaal.

sab~~h~~ jag meh dohee fayree-ai bin naavai sir
kaal.

pind par~~hai~~ jee-o khaylsee bad~~fa~~ilee ki-aa
haal. ||4||

putaa daykh vigsee-ai naaree sayj bhataar.

cho-aa chand~~an~~ laa-ee-ai kaapar~~h~~ roop
seegaar.

khayhoo khayh rala~~a~~-ee-ai chhod chalai ghar
baar. ||5||

ਮਹਰ ਮਲੂਕ ਕਹਾਈਐ ਰਾਜਾ ਰਾਉ ਕਿ ਖਾਨੁ ॥	mahar malook kahaa-ee-ai raajaa raa-o ke khaan.
ਚਉਧਰੀ ਰਾਉ ਸਦਾਈਐ ਜਲਿ ਬਲੀਐ ਅਭਿਮਾਨੁ ॥	cha-uDhree raa-o sadaa-ee-ai jal balee-ai abhimaan.
ਮਨਮੁਖਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਜਿਉ ਡਵਿ ਦਧਾ ਕਾਨੁ ॥੬॥	manmukh Naam visaari-aa ji-o dav daDhaa kaan. 6
ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇਸੀ ਜੋ ਆਇਆ ਜਗ ਮਾਹਿ ॥	ha-umai kar kar jaa-isee jo aa-i-aa jag maahi.
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ਸਭੁ ਜਗੁ ਕਾਜਲ ਕੋਠਤੀ ਤਨੁ ਮਨੁ ਦੇਹ ਸੁਆਹਿ ॥	sabh jag kaajal koth-rhee tan man dayh su-aahi.
ਗੁਰਿ ਰਾਖੇ ਸੇ ਨਿਰਮਲੇ ਸਬਦਿ ਨਿਵਾਰੀ ਭਾਹਿ ॥੭॥	gur raakhay say nirmalay sabaḍ nivaaree bhaahi. 7
ਨਾਨਕੁ ਤਰੀਐ ਸਚਿ ਨਾਮਿ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ॥	naanak taree-ai sach Naam sir saahaa paatīsaahu.
ਮੈ ਹਰਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮੁ ਰਤਨੁ ਵੇਸਾਹੁ ॥	mai har Naam na veesrai har Naam raṭan vaysaahu.
ਮਨਮੁਖ ਭਉਜਲਿ ਪਚਿ ਮੁਏ ਗੁਰਮੁਖਿ ਤਰੇ ਅਥਾਹੁ ॥੮॥੧੬॥	manmukh bhā-ojal pach mu-ay gurmukh taray athaahu. 8 16

SIRI RAAG MEHLA 1

In the previous *Ashtpadi*, Guru Ji told us that worldly wealth or long life couldn't bring us true happiness. True happiness lies in enjoying the bliss of God's loving union, and that bliss can only be obtained by becoming enlightened with the Guru's instruction and meditating on God's Name. The problem is that many faiths say that it is extremely difficult to reach God, and that to meet Him we have to undergo severe penances, austerities and sacrifices. But Guru Ji assures us that if we follow the advice of a true guide, then it is not at all difficult. He begins this *Ashtpadi*, by comparing the seeker of God with a young bride, who is told that her beloved spouse lives in a high mansion on a hill, surrounded by ocean on all sides. She is terrified at first, but then she finds a true guide who helps her to join her spouse quite easily.

Using the above metaphor to describe a human being's spiritual journey to God, Guru Ji says: "Looking at the dreadful mountain from my parents' house (this world), I was completely terrified. I had no ladder to reach that high and tortuous mountain (where I was told, lived my Spouse). But then I was blessed with the guidance of the Guru. I realized that (God) resides right in my heart, and the Guru united me with (Him). In this way, I easily crossed the worldly ocean."(1)

So Guru Ji lovingly says to us: "O' my (dear) brothers (and sisters), this world is (like) a dreadful ocean, (which is very difficult for a person to cross). But if a perfect Guru meets (and guides that person), then by blessing the person with God's Name, the Guru ferries him (or her) across (this ocean)."(1-pause)

Guru Ji now wants to educate the mortal further about the reality of life and inevitability of death. It is not enough only to admit and realize that one-day everyone must depart from here. He says: "If I keep on repeating that I have to depart from here, (there is nothing new in this saying. This is a hard fact that) whosoever has come (into this world) has to go (one

day). Only the Guru-God is eternal. (In addition to remembering the inevitability of death, one must praise God) with true love (and devotion in the congregation of saintly persons, which is like) the abode of the eternal (God).” (2)

Reminding us about the uselessness of our possessions, if we have no love for God, he says: “Beautiful gate-ways, houses, palaces, thousands of solidly built forts, elephants, horses with their saddles, and limitless armies in millions will not accompany anyone. Many ignorant people have exhausted themselves in their pursuit and died.”(3)

Continuing his comments on worldly possessions, Guru Ji says: “We may amass gold and silver, but all these possessions are like entanglements (for our soul). We may proclaim our greatness by the beat of drum in the entire world, but without God’s Name, the fear of death hovers over our heads. When the life’s play is over, the body falls down dead. (Only then we realize), what kind of fate awaits the evil-doers” (4)

Guru Ji adds: “We are pleased upon seeing our sons, (similarly) a woman (is delighted upon seeing) her groom on the couch. We apply scent and sandalwood paste, and deck ourselves with beautiful clothes, (but ultimately our body) is mingled with dust, and leaving our home and hearth behind, (we depart).”(5)

Next, commenting on human egoistic nature, Guru Ji says: “We may be called a chief, a prince, a Khan (Muslim noble), and a headman, but all this is burning oneself in ego. In this way, the egocentric who has forgotten the Divine Name becomes like a reed burnt in jungle fire.”(6)

Summing up the above, Guru Ji says: “Whosoever comes in this world, (without meditation on God’s Name) will depart from here obsessed with self-conceit. This entire world is like a storehouse of black soot, and passing through this store, the body and mind become stained with ashes (or the darkness of sins and evil). Only those people come out pure or unpolluted (from this black-soot-chamber) whom the Guru saves, and, who quench their fire (of lusts and evil temptations) through the (Guru’s) word.”(7)

Guru Ji concludes the *Ashtpadi*, by saying: “O’ Nanak, we swim across (the world-ocean) only by meditating on the True Name of God, who is the King of all kings. (Therefore, I only pray that) I may never forget the divine Name, which is the jewel I have bought and is my real wealth, and on which I can depend. (O’ my friends, remember that) the self-willed are consumed in the dreadful and unfathomable (world) ocean, but the Guru’s followers swim across it.”(8-16)

The message of this *Ashtpadi* is that this world is like a storehouse of black soot; whosoever comes in this world becomes polluted with ego and the darkness of sins. But those who follow the Guru’s advice and meditate on God’s Name, even while living amidst the worldly *Maya*, they come out unpolluted and pure, and easily swim across this worldly ocean. Then they get reunited with God, and enjoy eternal bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੨ ॥

ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ ॥

ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ ॥੧॥

ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ ॥

sireeraag mehlaa 1 ghar 2.

mukaam kar ghar baisṇaa nit chalṇai kee
Dhokh.

mukaam ṭaa par jaanee-ai jaa rahai nihchal lok.
||1||

dunee-aa kais mukaamay.

ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚੁ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ ॥੧॥ ਰਹਾਉ ॥	kar sidak karnee kharach baaDhhu laag rahu Naamay. 1 rahaa-o.
ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੁਲਾ ਬਹੈ ਮੁਕਾਸਿ ॥ ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ ॥੨॥	jogee ta aasan kar bahai mulaa bahai mukaam. pandit vakaaneh pothee-aa siDh baheh dayv sathaan. 2
ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ ॥ ਦਰਿ ਕੂਚ ਕੂਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭਿ ਚਲਣਹਾਰ ॥੩॥	sur siDh gan ganDharab mun jan saykh peer salaar. dar kooch koochaa kar ga-ay avray bhe chalanhaar. 3
ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ ॥ ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭਿ ਪਹੂਚੁ ॥੪॥	sultaan khaan malook umray ga-ay kar kar kooch. gharhee muhat ke chalnaa dil samajh tooN bhe pahooch. 4
ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ॥੫॥	sabdāah maahi vakhaanee-ai virlaa ta boojhai ko-ay. naanak vakhaanai bayntee jal thal mahee-al so-ay. 5
ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮੁ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ ॥ ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ ॥੬॥	alaahu alakh agamm kaadar karanhaar kareem. sabh dune aavan jaavnee mukaam ayk raheem. 6
ਮੁਕਾਮੁ ਤਿਸ ਨੇ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ॥੭॥	mukaam tis no aakhee-ai jis sis na hovee laykh. asmaan Dharte chalsee mukaam ohee ayk. 7
ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਿਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ ॥ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੁਗੋਇ ॥੮॥੧੭॥	din rav chalai nis sas chalai taarikaa lakh palo-ay. mukaam ohee ayk hai naankaa sach bugo-ay. 8 17
ਮਹਲੇ ਪਹਿਲੇ ਸਤਾਰਹ ਅਸਟਪਈਆ ॥	mahlay pahilay satārah asatpādee-aa.

SIRI RAAG MEHLA 1 GHAR 2

According to Dr. Bh. Vir Singh Ji, this *Ashtpadi*, seems to be addressed to a Muslim. Perhaps this is why the vocabulary and idiom used is mostly Muslim-oriented. But the message conveyed here regarding the transience or impermanence of the world, and the permanence of God is of universal importance.

Addressing that Muslim friend who is under the false notion that he is going to stay here forever, Guru Ji says: “(O’ my friend), how can a person live in this world thinking that it is his (or her) permanent home, when the fear of departing from here is always nagging that person? This world could only be deemed as one’s (permanent) abode if it were going to last forever.” (1)

Therefore Guru Ji asks: “(O’ brother), this (transitory) world cannot be a human being’s (permanent) home? Therefore, with full faith (in God, you should) amass the capital of (good) deeds as your expense for the journey, and remain attuned to God’s Name.”(1-pause)

Guru Ji observes that in spite of knowing this fundamental truth (about our short-lived stay in this world), we still behave and act as if we are going to live here forever. He says, “A yogi squats in his posture, and *Mullah* (the Muslim scholar) sits on his seat, resting on a pillow. In a similar manner a *Brahman* recites books, and a miracle-man sits in the temple of a god (such as *Shiva*, as if it will be there forever).” (2)

Guru Ji reminds us: “(O’ my friends, what to speak of ordinary human beings, even) gods (living in heaven), adepts, worshippers of god *Shiva*, heavenly musicians, silent sages, spiritual guides, and commanders of armies have all departed, and the others too are under orders to march on (and depart from this world)?”(3)

Continuing his sermon, Guru Ji says: “(Even) kings, chiefs, lords, and nobles, all have departed in succession. Therefore, O’ my mind, realize that you shall also depart (from here) in an hour or two (sooner or later) and deem that you too would reach (the other world, that others have reached before you).” (4)

Next commenting on our knowledge about eternal entities, Guru Ji says: “Through words it is often explained (that we have all to go from here). But it is only a very rare person who truly realizes this fact. Nanak submits that in this world the only everlasting entity is God, and that God pervades all the earth, the water, and the space in between.”(5)

Describing God’s attributes, he says: “Allah is incomprehensible, inaccessible, omnipotent, merciful, and the creator of all the creation. The entire world comes and goes: the only everlasting entity is that merciful God (Himself).”(6)

Stressing his point, Guru Ji says: “Only that (God) alone can be called everlasting who is not subject to any writ of destiny (to perish or disappear). But even this sky and this earth will one day vanish, and it is God alone who will last forever.”(7)

Guru Ji concludes this *shabad* with the statement: “Nanak speaks the truth, that the sun and moon, night and millions of stars will (all) vanish one day, but it is God alone, who is eternal.”(8-17 Seventeen *Ashtpadis* by first Guru Ji)

The message of this *Ashtpadi* is that we should realize that everything and everyone in this universe is transitory. God alone is immortal. We all must depart from here sooner or later. Therefore, we should try to gather the capital of good deeds and God’s Name, so that our journey to the next world may be stress free and we may not have to come back to this world again.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ਘਰੁ ੧ ਅਸਟਪਦੀਆ

sireeraag mehlāa 3 ghar 1 asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ
ਹੋਇ ॥

gurmukh kirpaa karay bhagat keejai bin gur
bhagat na ho-ay.

ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੁਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਕੋਇ ॥

aapai aap milaa-ay boojhai ta nirmal hovai
ko-ay.

ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੧॥

har jee-o sachaa sachee bane sabad milaavaa
ho-ay. ||1||

ਭਾਈ ਰੇ ਭਗਤਿਹੀਣੁ ਕਾਹੇ ਜਗਿ ਆਇਆ ॥

bhaa-ee ray bhagtiheen kaahay jag aa-i-aa.

ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ
॥੧॥ ਰਹਾਉ ॥

ਆਪੇ ਹਰਿ ਜਗਜੀਵਨੁ ਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ॥
ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੇ ਆਖਿ ਸੁਣਾਏ ॥
ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਸੇਵ ਕਰਾਏ ॥੨॥

ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ ॥

ਪੰਨਾ ੬੫

ਸਤਿਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਕੀ ਕੀਮ ਨ
ਪਾਈ ॥
ਪ੍ਰਭੁ ਸਖਾ ਹਰਿ ਜੀਉ ਮੇਰਾ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥੩॥

ਪੇਈਅੜੈ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਮਗੁ ਨ ਜਾਣੈ ਅੰਧੇ ਠਉਰ ਨ ਕਾਈ ॥
ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਨਹੀ ਵਸਿਆ ਅੰਤਿ ਗਇਆ
ਪਛੁਤਾਈ ॥੪॥

ਪੇਈਅੜੈ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਇਆ ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ
॥
ਜਿਸੁ ਸਿਉ ਰਾਤਾ ਤੈਸੇ ਹੋਵੈ ਸਚੇ ਸਚਿ ਸਮਾਇਆ ॥੫॥

ਆਪੇ ਨਦਰਿ ਕਰੇ ਭਾਉ ਲਾਏ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸਹਜੁ ਊਪਜੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ॥
ਹਰਿ ਗੁਣਦਾਤਾ ਸਦ ਮਨਿ ਵਸੈ ਸਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ
॥੬॥

ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਨਿਰਮਲਾ ਮਨਿ ਨਿਰਮਲਿ ਪਾਇਆ ਜਾਇ ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਸਭੁ ਜਾਇ ॥
ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ
॥੭॥
ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ
॥
ਹਰਿ ਜੀਉ ਭਗਤਿ ਵਡਲੁ ਸੁਖਦਾਤਾ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ
ਵਸਾਈ ॥

pooray gur kee sayv na keenee birthaa janam
gavaa-i-aa. ||1|| rahaa-o.

aapay har jagjeevan daataa aapay bakh^{as}
milaa-ay.
jee-a jan^t ay ki-aa vach^{haar}ay ki-aa ko aakh^h
sun^{aa}-ay.
gurmukh aapay day vadi-aa-ee aapay sayv
karaa-ay. ||2||

daykh kutamb mohi lobhaanaa chaldⁱ-aa naal
na jaa-ee.

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satgur sayv gur niDhaan paa-i-aa tis kee keem
na paa-ee.
parabh sakh^{aa} har jee-o mayraa antay ho-ay
sakh^{aa}-ee. ||3||

pay-ee-arhai jagjeevan daataa manmukh pat
gavaa-ee.
bin satgur ko mag na jaanai anDhay tha-ur na
kaa-ee.
har sukh-daata man nahee vasi-aa ant ga-i-aa
pachhuta^{aa}-ee. ||4||

pay-ee-arhai jagjeevan daataa gurmat man
vasaa-i-aa.
an-din bhagat karahi din raatee ha-umai moh
chukaa-i-aa.
jis si-o raataa taiso hovai sachay sach
samaa-i-aa. ||5||

aapay nadar karay bh^{aa}-o laa-ay gur sabdee
beechar.
satgur sayvi-ai sahj oopjai ha-umai tarisnaa
maar.
har gundaataa sad man vasai sach rakhi-aa ar
Dhaar. ||6||

parabh mayraa sada nirmalaa man nirmal
paa-i-aa jaa-ay.
Naam niDhaan har man vasai ha-umai dukh
sabh jaa-ay.
satgur sabad sunaa-i-aa ha-o sad balihaarai
jaa-o. ||7||
aapnai man chit kahai kahaa-ay bin gur aap na
jaa-ee.
har jee-o bhagat vachhal sukh-daata kar kirpaa
man vasaa-ee.

ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇਵਡਿਆਈ
॥੮॥੧॥੧੮॥

naanak sobhaa surat day-ay parabh apay
gurmukh day vadi-aa-ee. ||8||1||18||

SIRI RAAG MEHLA 3

In the previous *Ashtpadi*, the first Guru (Nanak Dev Ji) gave us the message that we should realize that everything and everyone in this universe is transitory. God alone is immortal. We all must depart from here sooner or later. Therefore, we should try to gather the capital of good deeds and God's Name, so that our journey to the next world may be stress free and we may not have to come to this world again.

Starting with this *Ashtpadi*, third Guru (Amar Das Ji) tells us about the absolute need for the Guru's guidance. According to Dr. Bh. Vir Singh Ji, the following and many other *shabads* in *Gurbani* may seem to be reiterating the same message, but that is their beauty and not their limitation. Although the message may be similar, yet different people need different styles, different ways or different examples to understand, imbibe and act upon a piece of advice. Furthermore, these *shabads* were not written by Guru Sahibs in the form of a book in accordance with some topical arrangement. These *shabads* are not mere poems: these were uttered either spontaneously as divine revelations or inspiration, in response to truth-seekers' queries or doubts, or as spontaneous outpourings of their love and devotion for God. All these divine utterances were recorded in notebooks and passed on from the first Guru Ji to his successors, and were later compiled by the fifth Guru Ji into one big volume called the "Adi Granth," now revered and adored as "Sri Guru Granth Sahib."

Guru Ji starts this *shabad* by stressing upon the importance of the Guru's grace. He says: "(O' my friends), only if the Guru shows his grace that we worship God. Without the (grace of the) Guru, (God's) worship cannot be done. Only if (shedding one's own wisdom, one follows the Guru's guidance, and) merges one self in the Guru, does one's conduct become pure. Eternal is God, and Eternal is the Guru's utterance: through (the Guru's) word union with God is achieved." (1)

Therefore, in a very affectionate yet concerned manner, he says: "O' brother, (O' sister), why did you come (into this world at all, if you had to remain) without the worship of God? If you have not served the perfect Guru (followed his advice and worshipped the Creator), then you have surely wasted your life." (1-pause)

However, Guru Ji recognizes human being's helplessness in this matter, because devotion and worship of God comes as a blessing from Him, rather than by one's own efforts. So in utter humility, he states: "(Actually), He Himself is the life of the world. He Himself mercifully pardons, and unites (a person with Himself. Otherwise), these poor humans cannot do or say anything. It is God Himself who, through the Guru, grants a person the glory (of His Name) and yokes that person to His service." (2)

Now commenting on human nature (and how a person goes astray), Guru Ji says: "Seeing one's family, one is engrossed in their attachment. (But one doesn't realize that they) will not accompany when one departs from this world. However, the person who has served the Guru (and followed his advice, that person has) obtained (God), the treasure of merits, (and then the worth of His glory) cannot be described. (Such a person says): "God alone is my true friend, who will help me in the end." (3)

On the other hand, regarding the self-willed people, Guru Ji says: “In the parental home (this world), the self-conceited person has lost his (or her) honor by forsaking God, the Giver of life. (Such a person doesn’t realize that) without the true Guru, no one else knows the right and true path of life. The blind (apostate) doesn’t find any place of rest or peace. God, the giver of peace, doesn’t abide in that person’s mind, so in the end such a person repents when departing (from the world).” (4)

Describing the conduct of the *Gurmukh* (the one devoted to the Guru, and who obediently follows his teachings), Guru Ji says: “(A *Gurmukh*), while living in the parents’ house (the world), enshrines the world’s Life-Giver in his (or her) heart according to the Guru’s instructions. Day and night such a person worships God, and becomes rid of his or her ego and worldly attachment. (The result is that) such a person becomes like Him with whose love that person is imbued, and merges in the Eternal (Being).” (5)

Stressing again upon the importance of God’s grace, Guru Ji says: “(O’ my friends), only when (He) Himself casts His glance of grace, one is imbued with His Love, through reflection on the Guru’s Word. By serving the true Guru (by following his advice), equipoise develops in a person, and his or her ego and desire are stilled. Then God, the giver of merits, resides in one’s heart and one keeps Him enshrined in the mind.” (6)

Guru Ji further says: “(O’ my friends), my God is always perfect and immaculate. Therefore, He can be obtained only with a pure mind. If God’s Name (the treasure of all comforts) abides in the heart, then one’s malady of ego goes away (and one’s mind becomes immaculate). I am therefore always a sacrifice to the true Guru who has recited the holy Word (the divine song) to me.” (7)

He concludes the *shabad* by stressing once again upon the importance of the Guru. He says: “Even if one says in one’s own mind that he (or she) has stilled his (or her) ego and makes others also say so, (still) without the Guru’s guidance one’s ego doesn’t depart. God is the lover of His devotees, and the giver of peace. He in His grace comes into the mind. In short, O’ Nanak, God Himself blesses a person with sublime awakening and through the Guru grants that person honor and glory.” (8-1-18)

The message of the *Ashtpadi* is that only through God’s grace and guidance of the true Guru one can purify one’s mind of evils like ego and worldly desires. Then reflecting on God with true love and devotion, one obtains enlightenment and merges in Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮਡੰਡੁ ਲਗੈ ਤਿਨ ਆਇ ॥

ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥੧॥

ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ॥

ਧੁਰਿ ਪੂਰਬਿ ਕਰਤੇ ਲਿਖਿਆ ਤਿਨਾ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥ ਰਹਾਉ ॥

ਵਿਣੁ ਸਤਿਗੁਰੁ ਪਰਤੀਤਿ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਾਗੋ ਭਾਉ ॥

sireeraag mehlaa 3.

ha-umai karam kamaavday jamdand lagai tin aa-ay.

je satgur sayvan say ubray har saytee liv laa-ay. ||1||

man ray gurmukh Naam Dhi-aa-ay.

Dhur poorab kartai likhi-aa tinaa gurmat Naam samaa-ay. ||1|| rahaa-o.

vin satgur parteet na aavee Naam na laago bhaa-o.

Next, explaining why we cannot meditate on God's Name without first seeking the Guru's guidance, he says: "Even if we long to repeat God's Name (without the guidance of the Guru, we cannot do so). What is written in one's destiny cannot be erased (and the mind doesn't remain attuned to God). Only those devotees who have accepted God's will (and follow the Guru's guidance) are accepted in God's Court (and their mind easily becomes imbued with the love of God's Name)." (3)

Explaining further how the Guru helps us, he says: "With great love, the Guru enshrines (the mantra of God's) Name in our heart, but without (God's) grace, the Guru cannot be attained. Without the Guru, a person is like a (poisonous) tree which, even if irrigated with nectar a hundred times, still bears poisonous fruit." (4)

Therefore, Guru Ji says: "Those who bear love for the true Guru are truthful and pure. Shedding the poison of ego and evil from within their minds, they act according to the true Guru's will." (5)

Stressing upon the futility of trying to attain salvation through sheer obstinacy of mind, he says: "We may go and consult the *Shastras* and *Simritis* (Hindu holy books; we will find that) we can never find deliverance (from birth and death by practicing austerities, or) through obstinacy of mind. Only those who joined the company of the saintly people and have lived in accordance with the Guru's word have been saved." (6)

Guru Ji therefore states: "God's Name is (such) a treasure, whose merits have no end or limit. (However), only those Guru's followers on whom God showers His Grace obtain this honor." (7)

In conclusion, he says: "O' Nanak, there is only one Giver (of all creatures, and) no other. He is attained only through the grace of the Guru, and it is through pre-ordained good destiny that (the Guru) is met." (8-2-19)

The message of the *Ashpadi* is that God's Name is the most valuable treasure, which alone can save us from the perpetual pain of birth and death. The one and only way to obtain this treasure is to join the congregation of saintly persons, and live in accordance with the guidance of the Guru.

ਪੰਨਾ ੬੬

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlā 3.

ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਗੈ ਗੁਰ ਭਾਇ ॥
ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ ਨ ਆਵੈ ਜਾਇ ॥
ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ ॥੧॥

pankhee birakh suhaavṛḥaa sach chugai gur
bḥaa-ay.
har ras peevai sahj rahai udai na aavai jaa-ay.
nij ghar vaasaa paa-i-aa har har Naam
samaa-ay. ||1||

ਮਨ ਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ॥
ਗੁਰ ਕੈ ਭਾਵੈ ਜੇ ਚਲਹਿ ਤਾ ਅਨਦਿਨੁ ਰਾਚਹਿ ਹਰਿ ਨਾਇ
॥੧॥ ਰਹਾਉ ॥
ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਉਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ ॥

man ray gur kee kaar kamaa-ay.
gur kai bhaanai jay chaleh taa an-din raacheh
har naa-ay. ||1|| rahaa-o.
pankhee birakh suhaavṛḥay oodeh chahu dis
jaahi.

ਜੇਤਾ ਊਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਤਹਿ ਤੈ ਬਿਲਲਾਹਿ ॥
ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨਾ ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਪਾਹਿ ॥੨॥

ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਹਰੀਆਵਲਾ ਸਾਚੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਸਾਖਾ ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ ॥
ਅੰਮ੍ਰਿਤੁ ਫਲੁ ਹਰਿ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਖਵਾਇ ॥੩॥

ਮਨਮੁਖ ਊਭੇ ਸੁਕਿ ਗਏ ਨਾ ਫਲੁ ਤਿੰਨਾ ਛਾਉ ॥
ਤਿੰਨਾ ਪਾਸਿ ਨ ਬੈਸੀਐ ਓਨਾ ਘਰੁ ਨ ਗਿਰਾਉ ॥
ਕਟੀਅਹਿ ਤੈ ਨਿਤ ਜਾਲੀਅਹਿ ਓਨਾ ਸਬਦੁ ਨ ਨਾਉ ॥੪॥

ਹੁਕਮੇ ਕਰਮ ਕਮਾਵਣੇ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਉ ॥
ਹੁਕਮੇ ਦਰਸਨੁ ਦੇਖਣਾ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ ॥
ਹੁਕਮੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ਹੁਕਮੇ ਸਚਿ ਸਮਾਉ ॥੫॥

ਹੁਕਮੁ ਨ ਜਾਣਹਿ ਬਪੁੜੇ ਭੂਲੇ ਫਿਰਹਿ ਗਵਾਰ ॥
ਮਨਹਨਿ ਕਰਮ ਕਮਾਵਦੇ ਨਿਤ ਨਿਤ ਹੋਹਿ ਖੁਆਰੁ ॥
ਅੰਤਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਨਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ ॥੬॥

ਗੁਰਮੁਖੀਆ ਮੁਹ ਸੋਹਣੇ ਗੁਰ ਕੈ ਹੋਤਿ ਪਿਆਰਿ ॥
ਸਚੀ ਭਗਤੀ ਸਚਿ ਰਤੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ॥
ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਸਭ ਕੁਲ ਕਾ ਕਰਹਿ ਉਧਾਰੁ ॥੭॥

ਸਭ ਨਦਰੀ ਕਰਮ ਕਮਾਵਦੇ ਨਦਰੀ ਬਾਹਰਿ ਨ ਕੋਇ ॥
ਜੈਸੀ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੋ ਹੋਇ ॥
ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ
॥੮॥੩॥੨੦॥

jaytaa oodeh dukh ghanay nit daajheh tai
billaahi.
bin gur mahal na jaap-ee naa amrit fal paahi.
||2||

gurmukh barahm haree-aavlaa saachai sahj
subh-aa-ay.
saakhaa teen nivaaree-aa ayk sabad liv laa-ay.
amrit fal har ayk hai aapay day-ay khavaa-ay.
||3||

manmukh oobhay suk ga-ay naa fal tinnaa
chhaa-o.
tinnaa paas na baisee-ai onaa ghar na giraa-o.
katee-ah tai nit jaalee-ah onaa sabad na naa-o.
||4||

hukmay karam kamaavday pa-i-ai kirat firaa-o.
hukmay darsan daykha-naa jah bhayjeh tah
jaa-o.
hukmay har har man vasai hukmay sach
samaa-o. ||5||

hukam na jaaneh bapurhay bhoolay fireh
gavaar.
manhath karam kamaavday nit nit hohi khu-aar.
antar saant na aavee naa sach lagai pi-aar.
||6||

gurmukhee-aa muh sohday gur kai hayt pi-aar.
sachee bhagtee sach ratay dar sachai sachiaar.
aa-ay say parvaan hai sabh kul kaa karahi
udhaar. ||7||

sabh nadree karam kamaavday nadree baahar
na ko-ay.
jaisee nadar kar daykhai sachaa taisaa hee ko
ho-ay.
naanak Naam vadaa-ee-aa karam paraapat
ho-ay. ||8||3||20||

SIRI RAAG MEHLA 3

In the previous *Ashtpadi*, Guru Ji gave us the message that God's Name is the most valuable treasure, which alone can save us from the perpetual pain of birth and death. The one and only way to obtain this treasure is to join the congregation of saintly persons, and live in accordance with the guidance of the Guru. But there are still many who instead of Guru's advice follow the dictates of their own mind. In this *Ashtpadi*, Guru Ji describes the difference between those who follow the Guru's advice, and the self-willed, who follow their own mind.

Citing the example of a tree and the different kinds of birds perching on it, Guru Ji first describes the state of a Guru's follower. He says: "The Guru-following bird (soul) looks beautiful sitting

on the (body) tree, because imbued with love and devotion for the Guru, it pecks at the fruit of truth. It drinks the nectar of God's (Name), and lives in spiritual bliss and peace. It doesn't fly, nor does it come and go (in search of worldly feeds). It has obtained an abode in its own home (where God resides), and always remains absorbed in remembering God."(1)

Therefore, advising himself (and us) to follow the example of such a Guru-following soul, he says: "O' my mind, do what the Guru says, because if you act according to the Guru's will, then day and night you will remain absorbed in God's Name (and would always remain in bliss)."(1-pause)

Now, describing the state of self-willed people using the same metaphor of birds, Guru Ji says: "There are those birds (or human souls) who, even though sitting on beautiful trees (human bodies), fly in all the four directions (and remain pre-occupied with one worldly affair or the other). However, more they fly (after the feed of worldly wealth), more they suffer in pain. Every day they burn (with worldly desires), and bewail. Without (the guidance of) the Guru, they do not behold God's mansion, nor do they obtain the immortal fruit (of God's Name)."(2)

Reverting to the Guru-following person, Guru Ji says: "The Guru-following Sikh is like God's evergreen tree. Such a person remains attuned to God, and absorbed in His love and devotion in a state of spiritual serenity. By always remaining immersed in the one holy Word (or hymn in praise of God), it conquers all the three branches (or qualities of *Maya*; the urges for power, vice, or virtue, called *raajas*, *taamas*, and *saattak*. This person firmly believes that) God's Name is the only nectar (like) fruit, which God bestows in His grace and makes the mortal eat (and absorb in the mind)." (3)

Next, advising us how to deal with self-willed people, Guru Ji says: "The self-willed people are like those trees which wither away while standing. They neither bear fruit, nor yield shade, (they are of no help to anybody). We should not even sit near them. They neither have any home nor place of their own, (they do not have any spiritual knowledge). They are just (like) firewood which are daily cut down and burnt. (They always remain unhappy and miserable), because they have neither the holy Word, (the Guru's guidance), nor God's Name (which can save them)." (4)

Naturally the question arises, why some human beings remain self-conceited? Explaining this mystery, Guru Ji says: "(Actually, there is nothing in the control of human beings) because they act according to God's command, and wander (in the cycles of birth and death, in accordance with their destiny based on) the deeds done by them in previous births. According to God's command, the mortals who are blessed with His sight (remain in attendance in God's service), and according to His orders they go where God sends them (and live in obedience to God's will). According to God's will, His Name abides (in their hearts), and it is in His will that they become merged in the True One."(5)

Commenting on the conduct of the self-conceited persons, Guru Ji says: "The wretched (self-willed) people do not understand God's will, and remain lost in doubt. (Instead of following the Guru's advice), they perform deeds according to the dictates of their mind: therefore each and every day, they suffer disgrace and distress. They neither attain peace of mind, nor imbibe love for Truth."(6)

Regarding the Guru's followers, he says: "Being in love with the Guru, the Guru's followers look beautiful. Theirs is the true worship; they are imbued with truth, and are judged true

(and are honored in God's court). Approved is their advent into this world, because they not only save themselves, but also save their (entire) lineage.”(7)

However, once again stating the cardinal principle, Guru Ji says: “All people perform different deeds according to God's command. None is outside His command. Whatever kind of grace God bestows on any one, that person becomes of that kind. O' Nanak, all honors come through devotion to God's Name, which is obtained by His grace.”(8-3-20)

The message of this Ashtpadi is that although we cannot erase the writ of destiny, yet we should pray to God to bless us with the Guru's guidance, and His grace. Further we should keep meditating on His Name so that we may become immaculate, and in His mercy God may save us also.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ ॥

ਗੁਰਮੁਖਿ ਸਦਾ ਮੁਖ ਊਜਲੇ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਇ ॥

ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਈਐ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੧॥

ਭਾਈ ਰੇ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ॥

ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ ॥੧॥
ਚਰਾਉ ॥

ਸਦਾ ਸੁਹਾਗੁ ਸੁਹਾਗਣੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ॥

ਸਦਾ ਪਿਰੁ ਨਿਹਚਲੁ ਪਾਈਐ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਇ ॥

ਸਬਦਿ ਮਿਲੀ ਨਾ ਵੀਛੁੜੈ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ ॥੨॥

ਹਰਿ ਨਿਰਮਲੁ ਅਤਿ ਊਜਲਾ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

ਪਾਠੁ ਪੜੈ ਨਾ ਬੂਝਈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ ॥

ਗੁਰਮਤੀ ਹਰਿ ਸਦਾ ਪਾਇਆ ਰਸਨਾ ਹਰਿ ਰਸੁ ਸਮਾਇ ॥੩॥

ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸੁਭਾਇ ॥

ਪੰਨਾ ੬੭

ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਦੁਖੀਆ ਫਿਰੈ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ ॥

ਸਬਦੇ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦੇ ਸਚਿ ਸਮਾਇ ॥੪॥

ਮਾਇਆ ਭੁਲੇ ਸਿਧ ਫਿਰਹਿ ਸਮਾਧਿ ਨ ਲਗੈ ਸੁਭਾਇ ॥

sireeraag mehlaa 3.

gurmukh Naam Dhi-aa-ee-ai manmukh boojh
na paa-ay.

gurmukh sadaa mukh oojlay har vasi-aa man
aa-ay.

sehjay hee sukhh paa-ee-ai sehjay rahai
samaa-ay. ||1||

bhaa-ee ray daasan daasaa ho-ay.

gur kee sayvaa gur bhagat hai virkaa paa-ay
ko-ay. ||1|| rahaa-o.

sadaa suhaag suhaaganeey jay chaley satgur
bhaa-ay.

sadaa pir nihchal paa-ee-ai naa oh marai na
jaa-ay.

sabad milee naa veechhuhrai pir kai ank
samaa-ay. ||2||

har nirmal at oojlaa bin gur paa-i-aa na
jaa-ay.

paath parhai naa boojh-ee bhaykhee bharam
bhulaa-ay.

gurmatee har sadaa paa-i-aa rasnaa har ras
samaa-ay. ||3||

maa-i-aa moh chukaa-i-aa gurmatee sahj
subhaa-ay.

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bin sabdai jag dukhee-aa firai manmukhaa
no ga-ee khaa-ay.

sabdai Naam Dhi-aa-ee-ai sabdai sach
samaa-ay. ||4||

maa-i-aa bhoolay siDh fireh samaaDh na
lagai subhaa-ay.

ਤੀਨੇ ਲੋਅ ਵਿਆਪਤ ਹੈ ਅਧਿਕ ਰਗੀ ਲਪਟਾਇ ॥	teenay lo-a vi-aapat̃ hai aDhik rahee laptaa-ay.
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਨਾ ਦੁਬਿਧਾ ਮਾਇਆ ਜਾਇ ॥੫॥	bin gur mukat̃ na paa-ee-ai naa dubiDhāa maa-i-aa jaa-ay. 5
ਮਾਇਆ ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ ॥	maa-i-aa kis no aakhee-ai ki-aa maa-i-aa karam kamaa-ay.
ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ ॥	dukh sukh ayhu jee-o baDh hai ha-umai karam kamaa-ay.
ਬਿਨੁ ਸਬਦੈ ਭਰਮੁ ਨ ਚੁਕਈ ਨਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ ॥੬॥	bin sabdai bharam na chook-ee naa vichahu ha-umai jaa-ay. 6
ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਬਦੈ ਥਾਇ ਨ ਪਾਇ ॥	bin pareetee bhagat̃ na hova-ee bin sabdai thaa-ay na paa-ay.
ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਭ੍ਰਮੁ ਜਾਇ ॥	sabday ha-umai maaree-ai maa-i-aa kaa bharam jaa-ay.
ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ ॥੭॥	Naam padaarath̃ paa-ee-ai gurmukh sahj subhāa-ay. 7
ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਬਿਨੁ ਗੁਣ ਭਗਤਿ ਨ ਹੋਇ ॥	bin gur gun na jaapnee bin gun bhagat̃ na ho-ay.
ਭਗਤਿ ਵਡਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਸੋਇ ॥	bhagat̃ vachhal har man vasi-aa sahj mili-aa parabh so-ay.
ਨਾਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥੮॥੪॥੨੧॥	naanak sabday har salaah-ee-ai karam paraapat̃ ho-ay. 8 4 21

SIRI RAAG MEHLA 3

In the previous *Ashtpadi*, Guru Ji described the difference between a Guru-following and a self-conceited person by using the symbolism of birds of different kinds sitting on a tree. In this *Ashtpadi*, he elaborates on that difference further by using the metaphor of bride-souls. He also tells us the basic cause of many human beings becoming self-conceited or egoistic.

He begins this *Ashtpadi*, by saying: “The Guru’s followers meditate upon God’s Name, but the self-conceited cannot understand (its importance). The Guru’s followers are always honored (in God’s court), and always bear smiling faces, because God comes to reside in their heart. In this way, (without practicing any austerities) they easily obtain peace, and imperceptibly remain absorbed (in God).” (1)

Then addressing us directly, Guru Ji says: “O brothers (and sisters), live like the slaves of God’s slaves. The (true) service of the Guru lies in true devotion to the Guru (and faithfully following his advice). But it is only a rare person who obtains this (service or devotion to the Guru).”(1-pause)

Next, citing the example of (soul) brides, Guru Ji says: “The (soul) brides always remain married (and united with God) if they act according to the will of the true Guru. They obtain the eternal Spouse who never dies or goes away: once united through the (Guru’s) word they never separate from Him, and merge in the embrace of their Groom.”(2)

Now talking about God Himself, Guru Ji says: “God is immaculate and exceedingly bright, but He cannot be attained without the Guru’s guidance. The person who only reads religious books cannot realize Him, and those who put on false garbs (of saintliness) are lost in

delusion. It is only by following the Guru's instructions that God is always attained, when the tongue remains absorbed in enjoying God's relish."(3)

Elaborating upon this idea, Guru Ji says: "The person who follows the Guru's instructions sheds love for worldly riches easily, and effortlessly merges in God. On the other hand, without the word (the Guru's instructions), the world keeps wandering in pain (due to its attachment to *Maya*), which has consumed the egoists and the way-wards. It is only through the Guru's word (or advice) that one meditates on God's Name (His power and light), and it is only through the Guru's word that one is absorbed in Truth."(4)

Commenting on the *Sidhas* (who seek miraculous powers), Guru Ji says: "(What can we speak of ordinary people) when even men of miracle are lost in the pursuit of worldly power? They cannot concentrate on their meditation. *Maya* (the obsession for worldly riches) pervades all the three worlds with its illusion, and it has entangled these completely. Without the (guidance of the) Guru, a human being cannot find liberation, nor is the duality caused by *Maya* removed." (5)

Now answering the question: what *Maya* really is, he says: "If we ask – what is *Maya* and how does *Maya* work (on the minds of human beings, the answer is that under the influence of *Maya*) a human being remains bound in joy and sorrow (cravings for the former and seeking release from the latter) and acts out of self-conceit or ego. However, without the Guru's word (or guidance), neither can the doubt (caused by *Maya*) be dispelled, nor can self-conceit in the mind go away." (6)

Elaborating on the necessity of the Guru's instruction, he says: "Without (true) love, God's worship cannot be performed; without the Guru's word (of guidance), no worship is accepted (in God's court). It is through the word (the Guru's instruction) that ego is removed and the illusion of *Maya* lifted. It is through the Guru's grace that one spontaneously obtains the commodity of (God's Love), His Name." (7)

In conclusion, Guru Ji says: "Without the Guru's guidance, merits are not revealed, and without merits, God's worship cannot be performed. It is only by following the word of the Guru that God, the Lover of devotees is enshrined in the heart, and is obtained effortlessly. O' Nanak, only through the Guru's word can God be praised, and only by His grace God is obtained." (8-4-21)

The message of the *Ashtpadi* is that only by following the Guru's advice we can get rid of attachment to *Maya* (the worldly riches and power) and self-conceit. Furthermore, only by acting on the advice of the Guru we can develop true love for God and attain Him.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਮੈਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ ॥
ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੁਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥
ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ
॥੧॥

ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ ॥

sireeraag mehlaa 3.

maa-i-aa moh mayrai parabh keenaa apay
bharam bhulaa-ay.
manmukh karam karahi nahee boojheh
birthaa janam gavaa-ay.
gurbaanee is jag meh chaanan karam vasai
man aa-ay. ||1||

man ray Naam japahu sukho ho-ay.

ਗੁਰੂ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ ॥੧॥ ਰਹਾਉ ॥

gur pooraa salaah-ee-ai sahj milai parabh
so-ay. ||1|| rahaa-o.

ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਿਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ ॥

bharam ga-i-aa bhā-o bhāagi-aa har charnee
chit̄ laa-ay.

ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਈਐ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ ॥

gurmukh̄ sabad̄ kamaa-ee-ai har vasai man
aa-ay.

ਘਰਿ ਮਹਲੁ ਸਚਿ ਸਮਾਈਐ ਜਮਕਾਲੁ ਨ ਸਕੈ ਖਾਇ ॥੨॥

ghar mahal sach samaa-ee-ai jamkaal na
sakai khaa-ay. ||2||

ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ ॥

Naamaa chheebaa kabeer jolaahaa pooray
gur tay gat̄ paa-ee.

ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ ॥

barahm kay baytay sabad̄ pachhaaneh
ha-umai jaat̄ gavaa-ee.

ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ ਕੋਇ ਨ ਮੈਟੈ ਭਾਈ ॥੩॥

sur nar tin kee baneeh gaavahi ko-ay na
maytai bhāa-ee. ||3||

ਦੈਤੁ ਪੁਤੁ ਕਰਮ ਧਰਮ ਕਿਛੁ ਸੰਜਮ ਨ ਪੜੈ ਦੂਜਾ ਭਾਉ ਨ
ਜਾਣੈ ॥

dait̄ put̄ karam Dharam kichh̄ sanjam na
parh̄ai doojaa bhāa-o na jaanai.

ਸਤਿਗੁਰੁ ਭੇਟਿਐ ਨਿਰਮਲੁ ਹੋਆ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ ॥

satgur bhaytai-ai nirmal ho-aa an-din̄ Naam
vakhaanai.

ਏਕੋ ਪੜੈ ਏਕੋ ਨਾਉ ਬੂਝੈ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ॥੪॥

ayko parh̄ai ayko naa-o boojhai doojaa avar
na jaanai. ||4||

ਖਟੁ ਦਰਸਨ ਜੋਗੀ ਸੰਨਿਆਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

khat̄ darsan jogee sani-aasee bin gur bharam
bhulaa-ay.

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵਹਿ ਹਰਿ ਜੀਉ ਮੰਨਿ
ਵਸਾਏ ॥

satgur sayveh̄ taa gat̄ mit̄ paavahi har jee-o
man vasaa-ay.

ਸਚੀ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ ॥੫॥

sachee baneeh si-o chit̄ laagai aavan̄ jaan̄
rahaa-ay. ||5||

ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ ॥

pandit̄ parh̄ parh̄ vaad̄ vakaaneh bin gur
bharam bhulaa-ay.

ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥

lakh̄ cha-oraaseeh fayr pa-i-aa bin sabdai
mukat̄ na paa-ay.

ਜਾ ਨਾਉ ਚੇਤੇ ਤਾ ਗਤਿ ਪਾਏ ਜਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ॥੬॥

jaa naa-o chaytai taa gat̄ paa-ay jaa satgur
mayl milaa-ay. ||6||

ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਹਰਿ ਉਪਜੈ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਏ
॥

sat̄sangaṭ̄ meh̄ Naam har upjai jaa satgur
milai subhāa-ay.

ਪੰਨਾ ੬੮

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ਮਨੁ ਤਨੁ ਅਰਪੀ ਆਪੁ ਗਵਾਈ ਚਲਾ ਸਤਿਗੁਰ ਭਾਏ ॥

man̄ tan̄ arpee aap gavaa-ee chala satgur
bhāa-ay.

ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਏ
॥੭॥

sad̄ balihaaree gur apunay vitahu je har
saytee chit̄ laa-ay. ||7||

ਸੋ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮੁ ਜੋ ਬਿੰਦੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤਾ ॥

so baraahman barahm jo binday har saytee
rang raataa.

ਪ੍ਰਭੁ ਨਿਕਟਿ ਵਸੈ ਸਭਨਾ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ
॥

parabh̄ nikat̄ vasai sabhnaa ghāt̄ antar̄
gurmukh̄ virlai jaataa.

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ
॥੮॥੫॥੨੨

naanak *Naam* milai vadi-aa-ee gur kai sabad
pachhaataa. ||8||5||22||

SIRI RAAG MEHLA 3

In the previous *Ashtpadi*, Guru Ji told us that only by following the Guru's advice could we get rid of our attachment to *Maya* (the worldly riches and power) and our self-conceit. Furthermore, it is only by acting on the advice of the Guru that we can develop true love for God and attain Him. In this *Ashtpadi*, he tells us what is the real cause of attachment to *Maya*, and what is the best way to be free from its influence.

Guru Ji says: "(O' my friends), It is my God who has created the attachment to *Maya*, and He Himself leads one into illusion. The self-conceited people perform different deeds (rituals to get rid of this attachment), but they do not understand (the real purpose of such rituals) and they waste their life in vain. The word of the Guru is the light (the source of true knowledge) in this world. But, only through God's grace is it enshrined in one's mind."(1)

For this reason Guru Ji says (to himself and indirectly to us): "O' my mind, meditate on the Name, so that you may obtain peace. When we eulogize the perfect Guru, we effortlessly obtain that God."(1-pause)

Explaining the above advice, he says: "By concentrating the mind on God's feet (His Name), illusion and fear flee away. By leading one's life according to the Guru's (teachings or the holy) word, God comes to reside in the heart. When a person is thus merged in the Truth (and attuned to God), even the demon (or fear of) death cannot devour (scare) that person."(2)

Citing many legendary examples to illustrate his point, Guru Ji says: "*Nam Dev*, the tailor, and *Kabir*, the weaver obtained salvation (by receiving instruction) from the perfect Guru. These knowers of God understood the word (of God): they completely rooted out their ego and caste-complex (from their minds). As a result, (they became so exalted that) demigods and human beings now sing their hymns, and O' my brothers (and sisters), no one can erase their (glory)."(3)

Next, giving the example of *Prehlad*, the son of a demon king *Harnakash*, he says: "*Prehlad*, the son of a demon (*Harnakash*), refused to read any religious books, perform faith rituals, or practice austerities (as advised by *Pundits* or his teachers). Except love for God, he did not care for anything. By meeting the true Guru, he became immaculate, and meditated on God's Name day and night. He read about the praise of only one God, and recognized only one God and none other (so he was saved by God)." (4)

Guru Ji now comments on the fate of those who call themselves great yogis, and sanyasis (ascetics), the followers of all the six monastic orders (mentioned in *Shastras*, the Hindu religious books). He says: "Without the guidance of the Guru, even the followers of six *Shastras*, yogis and recluses remain lost in illusion. Only by serving the true Guru, (by following his instruction) can they find salvation and enshrine God in their heart. When one's mind gets attuned to the true *Gurbani* (the holy word of the Guru), one's comings and goings in the world cease."(5)

Regarding those *Pundits* who claim to be great scholars, Guru Ji says: "By reading and studying (the *Vedas*, and *Shastras*, without understanding their true message), these *Pundits* set afoot controversies. Without the (guidance of the) Guru they are also lost in illusion. They

keep wandering around in myriads of (species), and without following the Guru's word (or instruction), they don't obtain salvation. It is only when they remember (God's) Name, or when the true Guru unites them with God, that they attain emancipation.”(6)

Now telling us from where and how we can learn to meditate on God's Name, he says: “When (by good fortune) in a natural sort of way one meets the true Guru, then by remaining in his saintly company, (devotion to) God's Name wells up (in one's mind. Then one says to one self): ‘shedding all my self- conceit from within, I surrender my mind and body to the Guru, and do what pleases the true Guru. Ever and forever I am a sacrifice to the Guru, who attunes my mind to God. ’”(7)

Finally, giving his definition of a *Brahman* (a divine scholar), Guru Ji says: “The (true) *Brahman* is the one who knows God the Creator, and who is imbued with His love. The Creator actually abides near, in all hearts, but only a few Gurus' followers realize this. O' Nanak, it is only by realizing the Creator through the Guru's word, and by meditating on His Name, that one obtains honor (in God's court).”(8-5-22)

The message of the *Ashpadi* is that it is only by listening to and following the word of the Guru (*Granth Sahib Ji*) and meditating on God's Name that a person is freed from the entanglements of *Maya* (the worldly riches and power), and obtains salvation: the state of eternal bliss.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ ॥

ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਏ ॥

ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥੧॥

ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਹੋਇ ॥

ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਊਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ ॥੧॥
ਚਹਾਉ ॥

ਸਹਜੇ ਗਾਵਿਆ ਬਾਇ ਪਵੈ ਬਿਨੁ ਸਹਜੈ ਕਥਨੀ ਬਾਇ ॥

ਸਹਜੇ ਹੀ ਭਗਤਿ ਊਪਜੈ ਸਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ ॥

ਸਹਜੇ ਹੀ ਤੇ ਸੁਖ ਸਾਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੈ ਜੀਵਣੁ ਬਾਇ ॥੨॥

ਸਹਜਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ ॥

ਸਹਜੇ ਹੀ ਗੁਣ ਊਚਰੈ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ ॥

ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ ॥੩॥

ਸਹਜੇ ਕਾਲੁ ਵਿਡਾਰਿਆ ਸਚ ਸਰਣਾਈ ਪਾਇ ॥

ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ ॥

sireeraag mehlaa 3.

sahjai no sabh lochdee bin gur paa-i-aa na jaa-ay.

parh parh pandit jotkee thakay bhaykhee bharam bhulaa-ay.

gur bhaytay sahj paa-i-aa aapnee kirpaa karay rajaa-ay. ||1||

bhaa-ee ray gur bin sahj na ho-ay.

sabdai hee tay sahj oopjai har paa-i-aa sach so-ay. ||1|| rahaa-o.

sehjay gaavi-aa thaa-ay pavai bin sahjai kathnee baad.

sehjay hee bhagat oopjai sahj pi-aar bairraag.

sahjai hee tay sukh saat ho-ay bin sahjai jeevan baad. ||2||

sahj saalaahee sadaa sadaa sahj samaaDh lagaa-ay.

sehjay hee gun oochrai bhagat karay liv laa-ay.

sabdai hee har man vasai rasnaa har ras khaa-ay. ||3||

sehjay kaal vidaari-aa sach saranaa-ee paa-ay.

sehjay har Naam man vasi-aa sachee kaar kamaa-ay.

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ ॥੩॥

say vadbhaagee jinee paa-i-aa sehjay rahay
samaa-ay. ||4||

ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਊਪਜੈ ਮਾਇਆ ਦੂਜੈ ਭਾਇ ॥

maa-i-aa vich sahj na oopjai maa-i-aa doojai
bhaa-ay.

ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਜਲੈ ਜਲਾਇ ॥

manmukh karam kamaavnaay ha-umai jalai
jalaa-ay.

ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੂਕਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥੫॥

jamaṇ maraṇ na chook-ee fir fir aavai jaa-ay.
||5||

ਤ੍ਰਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ ॥

tarihu guṇaa vich sahj na paa-ee-ai tarai gun
bharam bhulaa-ay.

ਪੜੀਐ ਗੁਣੀਐ ਕਿਆ ਕਥੀਐ ਜਾ ਮੁੰਦਹੁ ਘੁਥਾ ਜਾਇ ॥

parhee-ai guṇee-ai ki-aa kathee-ai jaa
mundhhu ghuthaa jaa-ay.

ਚਉਥੇ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ ॥੬॥

cha-uthay pad meh sahj hai gurmukh palai
paa-ay. ||6||

ਨਿਰਗੁਣ ਨਾਮੁ ਨਿਪਾਨੁ ਹੈ ਸਹਜੇ ਸੋਝੀ ਹੋਇ ॥

nirgun Naam niDhaan hai sehjay sojhee
ho-ay.

ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਚੇ ਸਚੀ ਸੋਇ ॥

gunvantee salaahi-aa sachay sachee so-ay.

ਭੁਲਿਆ ਸਹਜਿ ਮਿਲਾਇਸੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ ॥੭॥

bhuli-aa sahj milaa-isee sabad milaavaa
ho-ay. ||7||

ਬਿਨੁ ਸਹਜੈ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ॥

bin sahjai sabh anDh hai maa-i-aa moh
gubaar.

ਸਹਜੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ ॥

sehjay hee sojhee pa-ee sachai sabad apaar.

ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ ॥੮॥

aapay bakhsh milaa-i-an pooray gur kartaar.
||8||

ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ ॥

sehjay adisat pachhaanee-ai nirbha-o jot
nirankaar.

ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ ॥

sabhnaa jee-aa kaa ik daataa jottee jot
milaavanhaar.

ਪੂਰੈ ਸਬਦਿ ਸਲਾਹੀਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥੯॥

poorai sabad salaah-ee-ai jis daa ant na
paraavaaar. ||9||

ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਹਜਿ ਕਰਹਿ ਵਾਪਾਰੁ ॥

gi-aanee-aa kaa Dhan Naam hai sahj karahi
vaapaar.

ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈਨਿ ਅਖੁਟ ਭਰੇ ਭੰਡਾਰੁ ॥

an-din laahaa har Naam lain akhut bharay
bhandaar.

ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣਹਾਰਿ ॥੧੦॥੬॥੨੩॥

naanak tot na aavee dee-ay dayvanhaar.
||10||6||23||

SIRI RAAG MEHLA 3

In the previous *Ashtpadi*, Guru Ji advised us that it is only by listening to and following the word of the Guru and meditating on God's Name that a person is freed from the entanglements of worldly riches and power, and obtains salvation or the state of eternal bliss and equipoise. In this *Ashtpadi*, he tells us how precious this state is, and who is that person through whom this invaluable jewel can be obtained.

He calls this state of bliss and equipoise *Sehaj* and says: "The entire world craves for *Sehaj*, but without the guidance of the Guru it cannot be attained. (What to say of ordinary people,

even) scholars and astrologers have grown weary reading about it, and those wearing holy garbs have been lost in delusion (but have failed to attain this state)? It is only when God has shown His grace that mortals have met the Guru (and following his advice, have attained *Sehaj*)." (1)

So Guru Ji says: "O' brother (O' sister), without the (guidance of the) Guru, *Sehaj* (the state of equipoise) doesn't arise. Only by attuning one's mind to the Guru's word does one attain poise, and meet that Eternal (God)." (1-pause)

Commenting on the virtues of *Sehaj*, he says: "Only the singing of God's praises in a state of poise is accepted (in God's Court), and without equipoise all recitation is in vain. Only in a state of equipoise that real devotion emanates, and divine knowledge, God's love, and detachment from the world are achieved. Only in a state of equipoise joy and peace arise: without this tranquility, the entire life is in vain."(2)

Therefore, Guru Ji advises: "(O' my friends), always praise God and meditate upon Him in a state of calmness. One should always sing praises of God in a state of equipoise, and meditate (on God) in a state of *Sehaj*. In this way (by following the Guru's advice) God comes to reside in one's heart, and one's tongue tastes the relish of God." (3)

Elaborating on the merits of *Sehaj*, Guru Ji says: "By taking the refuge of the Eternal (God) and attaining *Sehaj* (the state of calmness people have) banished (the fear of) death from their minds. By performing truthful (righteous) deeds, God's Name has imperceptibly been enshrined in their minds. So very fortunate are those who have obtained (God's Name), and have imperceptibly remained absorbed in it."(4)

Explaining why *Sehaj* cannot be obtained while being attached to *Maya* (the worldly riches), Guru Ji says: "This state of *Sehaj* (or equipoise) doesn't arise while being attached to *Maya*, because it leads to duality (or love of worldly things instead of love for God). To do deeds in such self-conceit is nothing but burning oneself and others in ego. Therefore, one's cycle of birth and death does not end and one keeps coming and going (from this world) again and again." (5)

Cautioning us against living in any of the three modes of *Maya* (the impulses for vice, virtue, or power), Guru Ji says: "While living under (the influence of) the three modes, the state of *Sehaj* is not obtained, because all the three kinds of impulses make one lost in doubt. How can there be any use of reading, studying, and preaching, when one is going away from the very fundamental concept (of God's Love)? It is only in the fourth stage (called *Turya*), that there is calmness and spiritual bliss, which are obtained by the Guru's grace."(6)

Explaining the blessings obtained by meditating on God's Name, Guru Ji says: "The Name of God, which is above all the modes (of *Maya*), is the true treasure. Its understanding or realization comes only in the state of *Sehaj*. Those meritorious souls who have praised it have also obtained true glory. Merciful God will (one day) imperceptibly unite (with Himself, those) who have gone astray, but this union will happen through the holy word (of the Guru only)."(7)

Elaborating on the importance of *Sehaj*, Guru Ji says: "Without *Sehaj*, it is all darkness, fog, and illusion of attachment to *Maya*. Through the priceless word (of advice of the Guru), some have imperceptibly obtained the realization of the true infinite Creator. Showing His grace, on His own the perfect Guru-God has united them with Him."(8)

Elaborating further on the merits of *Sehaj* (or the state of equipoise), Guru Ji says: "Only in a state of *Sehaj* we recognize the invisible (Creator), and the light of the Formless and

Fearless God. He alone is the provider of all created beings, and unites their light with His own (supreme) light. We should praise Him through (*Gurbani*), the word of the perfect Guru, because there is no end or limit (to His greatness).”(9)

Guru Ji concludes this *shabad* by telling us what is true wealth for the divinely enlightened ones, and from where they obtain it. He says: “For the enlightened (ones), God’s Name is their true wealth, and they trade in and acquire it in a state of equipoise. Day and night, they reap the profit of His Name. Therefore, their inexhaustible storehouses remain brimful (with the wealth of God’s Name, or divine love). O’ Nanak, (for them), there is never any shortage of this treasure, which the Giver has bestowed on them.”(10-6-23)

The message of this *Ashtpadi* is that following Guru’s advice, we should praise God and meditate on His Name. So that, we may be united with Him and enjoy a state of *Sehaj*, or eternal bliss.

ਪੰਨਾ ੬੯

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ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫੇਰੁ ਨ ਪਵੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ ॥

satgur mili-ai fayr na pavai janam maran
dukh jaa-ay.

ਪੂਰੈ ਸਬਦਿ ਸਭ ਸੋਈ ਹੋਈ ਹਰਿ ਨਾਮੈ ਰਹੈ ਸਮਾਇ ॥੧॥

poorai sabad sabh sojhee ho-ee har Naamai
rahai samaa-ay. ||1||

ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇ ॥
ਨਿਰਮਲੁ ਨਾਮੁ ਸਦ ਨਵਤਨੇ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ ॥੧॥
ਰਹਾਉ ॥

man mayray satgur si-o chit laa-ay.
nirmal Naam sad navtano aap vasai man
aa-ay. ||1|| rahaa-o.

ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪੁਨੀ ਸਰਣਾਈ ਜਿਉ ਰਾਖਹਿ ਤਿਉ
ਰਹਣਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰਣਾ ॥੨॥

har jee-o raakho apunee sarṇaa-ee ji-o
raakhahi t̄i-o rahṇaa.
gur kai sabad jeevat marai gurmukh bhavjal
ṭarṇaa. ||2||

ਵਡੈ ਭਾਗਿ ਨਾਉ ਪਾਈਐ ਗੁਰਮਤਿ ਸਬਦਿ ਸੁਹਾਈ ॥
ਆਪੇ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਕਰਤਾ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ ॥੩॥

vadai bhaag naa-o paa-ee-ai gurmat sabad
suhaa-ee.
aapay man vasi-aa parabh kartaa sehjay
rahi-aa samaa-ee. ||3||

ਇਕਨਾ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਇਆ ॥
ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ
॥੪॥

iknaa manmukh sabad na bhaavai banDhan
banDh bhavaa-i-aa.
lakh cha-oraaseeh fir fir aavai birthaa janam
gavaa-i-aa. ||4||

ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਹੈ ਸਚੈ ਸਬਦਿ ਰੰਗਿ ਰਾਤੇ ॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਸਦ ਨਿਰਮਲ ਸਹਜੇ ਨਾਮਿ ਸਮਾਤੇ
॥੫॥

bhagtaa man aanand hai sachai sabad rang
raatay.
an-din gun gaavahi sad nirmal sehjay Naam
samaatay. ||5||

ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਬੋਲਹਿ ਸਭ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ ॥

gurmukh amrit banee boleh sabh aatam
raam pachhaanee.

ਏਕੋ ਸੇਵਨਿ ਏਕੁ ਅਰਾਧਹਿ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ ॥੬॥	ayko sayvan ayk araaDheh gurmukh akath kahaanee. 6
ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ ॥	sachaa saahib sayvee-ai gurmukh vasai man aa-ay.
ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚ ਸਿਉ ਅਪੁਨੀ ਕਿਰਪਾ ਕਰੇ ਮਿਲਾਇ ॥੭॥	sadaa rang raatay sach si-o apunee kirpaa karay milaa-ay. 7
ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਜਗਾਇ ॥	aapay karay karaa-ay aapay iknaa sutī-aa day-ay jagaa-ay.
ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਇ ॥੮॥੭॥੨੪॥	aapay mayl milaa-idaa naanak sabad samaa-ay. 8 7 24

SIRI RAAG MEHLA 3

In the previous *Ashtpadi*, Guru Ji advised us that we should praise God and meditate on His Name so that we may be united with Him, and enjoy an everlasting state of *Sehaj* (or eternal bliss). In this *Ashtpadi*, he elaborates on the blessings received by those who follow the Guru's advice, and praise God through the perfect word of the Guru (the *Gurbani*, enshrined in Guru Granth Sahib).

He says: "After meeting (following the advice of) the true Guru, one is not made to wander (through myriad of species), and one's pain of birth and death goes away. By reflecting on the perfect word (of the Guru), one obtains full understanding, and remains absorbed in God's Name." (1)

Therefore advising himself (and us), Guru Ji says: "O' my mind, fix your attention on (what) the true Guru (says. By doing so), the ever blissful immaculate Name of God comes to abide in the heart." (1-pause)

Guru Ji therefore prays: "O' God, in whatever state You keep us, we have to remain in that state. (Therefore), please keep us always in Your shelter. (I also believe that) the person who follows the Guru's teachings (and so completely erases his (or her) ego, as if that person has) died while alive: such a person swims across the dreadful worldly ocean (and obtains salvation)." (2)

Explaining how beneficial God's Name is, he says: "It is by great good fortune that one obtains the (precious commodity of) God's Name. By following the Guru's wisdom through his word, (one's) life becomes beautiful, and God the Creator Himself imperceptibly comes to abide in one's mind." (3)

Commenting on the self-willed, Guru Ji says: "But there are some egocentrics, to whom the (Guru's) word doesn't sound pleasing. Bound in the chains (of *Maya*, such people) are made to suffer in the cycles of birth and death. They are repeatedly born in millions of species, and they waste their life in vain." (4)

However, regarding the state of devotees, Guru Ji says: "The devotees (of God) always feel bliss in their hearts. They always remain imbued with the love of the eternal word. Day and night, they always sing praises of the immaculate God, and imperceptibly merge in His Name." (5)

Elaborating on the blissful state of the Guru's followers, he says: "The Guru's followers always utter nectar-sweet words, because they recognize God pervading through out all

creation. They serve only one God, and meditate only on Him, and they discourse about that God whose story is beyond description.”(6)

Therefore, Guru Ji advises: “We should serve (and praise) the eternal Master through (*Gurbani*), the Guru’s word, so that He may come to reside in our hearts. They who remain imbued with love of the eternal (God, and) by His grace, He unites them (with Him).” (7)

But before concluding the *Ashtpadi*, Guru Ji cautions us against any self-conceit about our efforts or success. He says: “(God) Himself does (everything), makes others do (what He wants), and He Himself awakens some from the slumber (of *Maya*). O’ Nanak, on His own, God unites a person with Him by absorbing that person in (the Guru’s) word.” (8-7-24)

The message of the *Ashtpadi* is that we should completely surrender ourselves to the will of God, and also pray to Him to take mercy on us, and by absorbing us in His Name (under the Guru’s instruction), bless us also with His union.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੩ ॥

sireeraag mehlaa 3.

ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਮਨੁ ਨਿਰਮਲਾ ਭਏ ਪਵਿਤੁ ਸਰੀਰ ॥

satgur sayvi-ai man nirmalaa bha-ay pavit sareer.

ਮਨਿ ਆਨੰਦੁ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਭੇਟਿਆ ਗਹਿਰ ਗੰਭੀਰੁ ॥

man aanand sadaa sukh paa-i-aa bhayti-aa gahir gambheer.

ਸਚੀ ਸੰਗਤਿ ਬੈਸਣਾ ਸਚਿ ਨਾਮਿ ਮਨੁ ਧੀਰ ॥੧॥

sachee sangat baisnaa sach Naam man Dheer. ||1||

ਮਨੁ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ॥

man ray satgur sayv nisang.

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਲਗੈ ਨ ਮੈਲੁ ਪਤੰਗੁ ॥੧॥
ਰਹਾਉ ॥

satgur sayvi-ai har man vasai lagai na mail patang. ||1|| rahaa-o.

ਸਚੈ ਸਬਦਿ ਪਤਿ ਊਪਜੈ ਸਚੇ ਸਦਾ ਨਾਉ ॥

sachai sabad pat oopjai sachay sachaa naa-o.

ਜਿਨੀ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ ॥

jinee ha-umai maar pachhaani-aa ha-o tin ballihaarai jaa-o.

ਮਨਮੁਖ ਸਚੁ ਨ ਜਾਣਨੀ ਤਿਨ ਠਉਰ ਨ ਕਤਹੂ ਥਾਉ ॥੨॥

manmukh sach na jaanee tin tha-ur na kathoo thaa-o. ||2||

ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਹੀ ਵਿਚਿ ਵਾਸੁ ॥

sach khaanaa sach painnaa sachay hee vich vaas.

ਸਦਾ ਸਦਾ ਸਾਲਾਹਣਾ ਸਚੈ ਸਬਦਿ ਨਿਵਾਸੁ ॥

sadaa sachaa salaahnaa sachai sabad nivaas.

ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਨਿਜ ਘਰਿ ਵਾਸੁ ॥੩॥

sabh atam raam pachhaani-aa gurmattee nij ghar vaas. ||3||

ਸਚੁ ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਦਾ ਹੋਇ ॥

sach vaykhan sach bolnaa tan man sachaa ho-ay.

ਸਚੀ ਸਾਖੀ ਉਪਦੇਸੁ ਸਚੁ ਸਚੇ ਸਚੀ ਸੋਇ ॥

sachee saakhee updays sach sachay sachee so-ay.

ਜਿੰਨੀ ਸਚੁ ਵਿਸਾਰਿਆ ਸੇ ਦੁਖੀਏ ਚਲੇ ਰੋਇ ॥੪॥

jinnee sach visaari-aa say dukhee-ay chalay ro-ay. ||4||

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ ॥

satgur jinee na sayvi-o say kit aa-ay sansaar.

ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੂਕਾਰ ॥

jam dar baDhay maaree-ah kook na sunai pookaar.

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੀਮਹਿ ਵਾਰੋ ਵਾਰ ॥੫॥

birthaa janam gavaa-i-aa mar jameh vaaro
vaar. ||5||

ਪੰਨਾ ੭੦

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ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਤਿਗੁਰ ਸਰਣਾ ॥

ayhu jag jaltaa daykh kai bhaj pa-ay satgur
sarna.

ਸਤਿਗੁਰਿ ਸਚੁ ਦਿੜਾਇਆ ਸਦਾ ਸਚਿ ਸੰਜਮਿ ਰਹਣਾ ॥

satgur sach dirhaa-i-aa sadaa sach sanjam
rahnaa.

ਸਤਿਗੁਰ ਸਚਾ ਹੈ ਬੋਹਿਥਾ ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ ॥੬॥

satgur sachaa hai bohithaa sabday bhavjal
tarna. ||6||

ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਦੇ ਰਹੇ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ॥

lakh cha-oraaseeh firday rahay bin satgur
mukat na ho-ee.

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ ॥

parh parh pandit monee thakay doojai
bhaa-ay pat kho-ee.

ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਬਿਨੁ ਸਚੇ ਅਵਰੁ ਨ ਕੋਈ ॥੭॥

satgur sabad sunaa-i-aa bin sachay avar na
ko-ee. ||7||

ਜੇ ਸਚੈ ਲਾਏ ਸੇ ਸਚਿ ਲਗੇ ਨਿਤ ਸਚੀ ਕਾਰ ਕਰੰਨਿ ॥

jo sachai laa-ay say sach lagay nit sachee
kaar karann.

ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਸਚੈ ਮਹਲਿ ਰਹੰਨਿ ॥

tinaa nij ghar vaasaa paa-i-aa sachai mahal
rahann.

ਨਾਨਕ ਭਗਤ ਸੁਖੀਏ ਸਦਾ ਸਚੈ ਨਾਮਿ ਰਚੰਨਿ
॥੮॥੧੭॥੮॥੨੫॥

naanak bhagat sukhee-ay sadaa sachai
Naam rachann. ||8||17||8||25||

SIRI RAAG MEHLA 3

In stanza (7) of the previous *Ashtpadi*, Guru Ji advised us that we should praise the eternal Master through the Guru's word, so that He may come to reside in our hearts. In this *Ashtpadi*, he elaborates on the merits of following the true Guru, and how it will make us lead an honest life and unite us with God.

He says: "By serving (following the advice of) the true Guru, the mind becomes immaculate and the body becomes pure, (and one is rid of undesirable tendencies. Being immaculate), the mind experiences a state of bliss and eternal peace, as if it has seen the unfathomable God. In short, by joining the society of the true (Guru), one's mind is attuned to His eternal Name, which gives one mental peace and tranquility."(1)

Therefore, advising himself (and us), Guru Ji says: "O' my mind, serve the Guru (follow his advice), without any hesitation, because by serving the true Guru, God comes to abide in the heart and one is not polluted by even an iota of dirt (or evil thoughts)."(1-pause)

Elaborating on the blessings obtained by following Guru's teachings, he says: "By acting on the true word (of advice of the Guru), one obtains honor. They alone are the truly (righteous persons) who meditate on the Eternal (God's) Name. I am a sacrifice to those who, by stilling their ego (and faithfully following the Guru's advice) have realized God. But the self-conceited egoists do not realize the Eternal (God); therefore, they find no support or shelter anywhere."(2)

Describing the traits of those who follow the true Guru's advice, Guru Ji says: "(For the Guru's followers, the Eternal (God's Name) is their (spiritual) food, and for them the Eternal

(Name) is their dress (or honor). Therefore, they always remain absorbed in the Eternal (God). Their duty is to continually praise the Eternal (God), and their mind always remains fixed on the eternal (Word). They have recognized the divine Soul pervading everywhere, and by following the Guru's advice, their mind remains fixed in their own inner consciousness."(3)

Elaborating further on the character of such people, Guru Ji says: "(The Guru's followers) see the Eternal (God) in all, and they always speak the truth. Therefore, their body and mind (also) become pure and true. They narrate true stories, give true sermons, and truth is the honor of these truly (honest) people. (But), they who forsake the Truth (the true One); they depart (from the world) crying and wailing."(4)

Now commenting on the pitiable condition of the self-conceited persons, who do not care to listen to the advice of the Guru and meditate on the Name of the True One, Guru Ji says: "Why have those people, who have not served the true Guru, come into this world at all? Bound at the door of the demon of death, they will be beaten, and nobody will listen to their cries and wailings. Such people waste their lives in vain. They die and are born again and again."(5)

Yet this is not the state of only a few; people in general are suffering due to their worldly pursuits. Seeing this state, some people run to the shelter of the Guru, and start acting on the Guru's advice. Regarding such people, Guru Ji says: "Seeing the world burning in the fires (of desire), some (people) run to the shelter of the Guru. The Guru guides them to realize the truth, and gives them a lesson in simple and honest living. (By following this advice, the Guru's followers are saved from all common lusts and the consequent sufferings. Therefore, it will be justifiable to say that) the true Guru is like a true ship, riding that ship, (by following his) word of advice, one crosses this worldly ocean (of *Maya*)." (6)

Elaborating on the above point, Guru Ji says: "People have been wandering through myriads of existences, but they have never found salvation without (following) the true Guru. *Pundits* (or religious scholars) and silent sages have grown tired of reading (the *Vedas*, and *Shastras*), but even they have lost their honor due to their love for duality (or *Maya*). The true Guru has uttered the word (and decisively stated) that without the Eternal (God) there is none other (to save a human being. Therefore, we must seek His shelter)." (7)

Guru Ji concludes this *Ashtpadi*, by once again describing the lifestyle of those who have been attuned to the Eternal (God). He says: "They whom the Eternal (God) has yoked to truth, they have engaged in truth, and they daily perform only true (or honest) deeds. They have found God's abode in their own self, (and have obtained self-realization. In short), O' Nanak, the devotees enjoy peace, because they always remain imbued with the Name of the Eternal (God)."(8-17-8-25)

The message of the *shabad* is that if we want to find true peace and tranquility, then instead of running after our worldly desires, we should listen to the advice of the Guru (Granth Sahib Ji), and we should live a life of truth, honesty, and simplicity, while meditating on the Eternal (God's) Name.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ ॥

ਲਾਗੂ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ ॥

sireeraag mehlāa 5.

jaa ka-o muskal at banai dho-ee ko-ay na
day-ay.

laagoo ho-ay dusmanaa saak bhe bhaj
khalay.

ਸਭੋ ਭਜੈ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ॥੧॥

ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ ॥
ਆਇ ਨ ਜਾਈ ਥਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ ॥੧॥
ਰਹਾਉ ॥

ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ ॥
ਦਮਤਾ ਪਲੈ ਨਾ ਪਵੈ ਨਾ ਕੋ ਦੇਵੈ ਧੀਰ ॥
ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੋ ਕਰੇ ਨਾ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ ॥੨॥

ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ ॥
ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ ॥
ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ॥੩॥

ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ ॥
ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ ॥
ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ ॥
ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ ॥੪॥

ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ ॥
ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ ॥
ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ ॥
ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ ॥੫॥

ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ ॥
ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ ॥
ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ ॥
ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ ॥੬॥

ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ ॥
ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ ॥

sabhō bhajai aasraa chukai sabh asraa-o.
chit̄ aavai os paarbarahm lagai na tatee
vaa-o. ||1||

saahib nitaani-aa kaa taan.
aa-ay na jaa-ee thir sadaa gur sabdee sach
jaan. ||1|| rahaa-o.

jay ko hovai dublaa nang bhukh kee peer.
damrhaa palai naa pavai naa ko dayvai
Dheer.
su-aarath̄ su-aa-o na ko karay naa kichh
hovai kaaj.
chit̄ aavai os paarbarahm taa nihchal hovai
raaj. ||2||

jaa ka-o chintaa bahuṭ bahuṭ dayhee vi-aapai
rog.
garisat̄ kutamb palayti-aa kaday harakh
kaday sog.
ga-on karay chahu kunt kaa gharhee na
baisan so-ay.
chit̄ aavai os paarbarahm tan man seetai
ho-ay. ||3||

kaam karoDh mohi vas kee-aa kirpan lobh
pi-aar.
chaaray kilvikh un agh kee-ay ho-aa asur
sanghaar.
pothee geet̄ kavit̄ kichh kaday na karan
Dhari-aa.
chit̄ aavai os paarbarahm taa nimakh simrat̄
tari-aa. ||4||

saasat̄ simrit̄ bayṭ chaar mukhaagar bichray.
tapay tapeesar jogee-aa tirath̄ gavan karay.
khat karmaa tay dugunai poojaa kartaa
naa-ay.
rang na lagee paarbarahm taa sarpar
narkay jaa-ay. ||5||

raaj milak sikdaaree-aa ras bhogan bisthaar.
baag suhaavay sohney chalai hukam afaar.
rang tmaasay baho biDhee chaa-ay lag
rahi-aa.
chit̄ na aa-i-o paarbarahm taa sarap kee joon
ga-i-aa. ||6||

bahuṭ Dhanaadh achaarvant̄ sobhaa nirmal
reet̄.
maat̄ pitaa sut̄ bhaa-ee-aa saajan sang
pareet̄.

ਲਸਕਰ ਤਰਕਸਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ ॥

laskar tarkasband band jee-o jee-o saglee
keet.

ਪੰਨਾ ੨੧

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ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤ ॥੨॥

chit na aa-i-o paarbarahm taa kharh rasaatal
deet. ||7||

ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦ੍ਰੁ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾਤਾ ਸੋਗੁ ॥

kaa-i-aa rog na chhidar kichh naa kichh
kaarhaa sog.

ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ ॥
ਸਭ ਕਿਛੁ ਕੀਤੇਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ ॥

mirat na aavee chit tis ahinis bhogai bhog.
sabh kichh keeton aapnaa jee-ay na sank
Dhari-aa.

ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮਕੰਕਰ ਵਸਿ ਪਰਿਆ ॥੮॥

chit na aa-i-o paarbarahm jamkankar vas
pari-aa. ||8||

ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੂ ਸੰਗੁ ॥

kirpaa karay jis paarbarahm hovai saaDhoo
sang.

ਜਿਉ ਜਿਉ ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ ॥

ji-o ji-o oh vaDhaa-ee-ai ti-o ti-o har si-o
rang.

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ ॥

duhaa siri-aa kaa khasam aap avar na doojaa
thaa-o.

ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ ॥੯॥੧॥੨੬॥

satgur tuthai paa-i-aa naanak sachaa naa-o.
||9||1||26||

SIRI RAAG MEHLA 5

After reading and understanding Guru Granth Sahib, many people come to the conclusion that the most repeated message of the Guru Granth Sahib is to meditate on God's Name, (remember God with love and devotion). In this famous *shabad*, Guru Ji tells us how meditation on God's Name is not only necessary for one's spiritual guidance, but is also a panacea for all one's physical, social, and economic problems. On the other hand, no matter how rich, learned, or powerful one may be, but without meditating on God's Name, one is bound to come to grief.

Guru Ji first refers to the state of a person who is surrounded by all kinds of problems and troubles, and can find no help anywhere. He says: "One may find oneself in utter distress, with no one to support: enemies may be after him, and even the relatives have deserted. (In short), all one's props have given way and all one's hopes of help may have ended, yet even then if one remembers the all pervading God, that person will not be touched by even a whiff of hot air (suffer the slightest harm)." (1)

Therefore urging us to remember a cardinal fact, Guru Ji says: "(O' my friends), our Master is the strength of those who have no strength. He never comes and goes, and is eternal. Through the Guru's word, realize this truth."(1-pause)

Taking another situation, in which a person finds oneself in feeble health, utter poverty, and without the ability to provide for even the basic necessities of life for one's family, Guru Ji says: "One may be weak and poor, afflicted with hunger and nakedness, may not have a single penny in the pocket, and nobody there to console or fulfill that person's desire; yet even then if such a person contemplates God, that person may be blessed with (such affluence, as if he or she is enjoying an) everlasting kingdom."(2)

Guru Ji now refers to the situation when a person is surrounded by all kinds of stresses, anxieties, diseases, family problems, and is continuously running from place to place. He says: "The one who is troubled by great anxiety, the body is afflicted with many ailments, and is so involved in the household and family (affairs) that one sometimes experiences pain and sometimes pleasure, and may keep wandering in all the four directions, without any peace or rest. Even then if one contemplates the transcendent God, the body and mind would attain perfect calm and peace." (3)

Above is the assurance given by Guru Ji to those who find themselves plagued with some problem? Yet he wants to assure us here that not only the innocent, but also the worst of sinners can find relief, if they remember God earnestly. He says: "A person may be completely in the grip of lust, anger, (worldly) attachment, and being a miser is always in love and greed (for money). He or she may have committed all the four cardinal sins and might have become like a demonic murderer, and may have never listened to any sacred books, hymns or poetry. (Yet even such a sinner) is saved if the transcendent God comes into the mind and that person (truly) meditates on God, even for an instant." (4)

Now Guru Ji takes the other side and tells us how without remembering God, all other efforts may prove counter-productive. He says: "A person may recite all the (six) *Shastras*, (twenty seven) *Simritis*, and four *Vedas* (all the Hindu scriptures). Like a great ascetic and yogi, one may visit sacred bathing spots and perform the six holy rituals, and offer double worship after sacred baths. Yet if one is not imbued with God's love, one would surely go to hell." (5)

Next, Guru Ji comments upon the fate of those rich and powerful people who remain engrossed in worldly pleasures, and do not meditate on God. He says: "One may have kingdoms, principalities and vast estates. One may enjoy all kinds of worldly pleasures; may possess magnificent gardens, and one's orders may be obeyed without any challenge. One may remain indulged in revelries and entertainments of many kinds. But if one does not contemplate the transcendent God, one will be reborn as a snake." (6)

Regarding the fate of those who, by virtue of their wealth and philanthropy, become very popular in the eyes of the public, enjoy a great family life, and command large armies and servants, Guru Ji says: "One may be very rich, and be known as a person of civilized conduct and of spotless character. One may enjoy the love of mother, father, sons, brothers and friends. One may possess fully equipped armies, who salute again and again, but if one does not contemplate God, one shall be dragged and lodged in hell." (7)

Finally, Guru Ji comments on the fate of those who enjoy such excellent health that they never think of death, and keep enjoying all sorts of worldly comforts. He says: "A person may never suffer even a single ailment of the body, or any worry or fear. (He or she may be so happy) that the thought of death never even enters the mind, and day and night enjoys pleasures (of all kinds). One may have acquired every kind of worldly possession, and have no fear of any kind in one's mind. But if one does not contemplate God, one is subjected to the tortures of the demon of death." (8)

Guru Ji concludes this *shabad* by telling us how a person can take the right path, and meditate on the divine Name, the cure for all worldly problems and maladies. He says: "The person on whom the all-pervading God shows mercy obtains the company of saintly persons (and starts reading and listening to *Gurbani*). More such a person keeps the holy company (and increases devotion to God), more that person is imbued with God's love. (Such a person realizes that) God is the Master of both this and the next world, and there is no other place

(where one can find any peace or comfort. However) O' Nanak, it is only when the true Guru is pleased that one can attain the true Name (which alone can save a person from every kind of suffering, and bestow everlasting bliss)." (9-1-26)

The message of the *Ashtpadi* is that no matter how big the problem, disease, or bad circumstances we may be facing, if we remember God, we will ultimately suffer no harm, and will enjoy peace and bliss. On the other hand, howsoever rich, powerful, knowledgeable, healthy and happy we may be, if we forget God, we will ultimately suffer in pain.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਘਰੁ ੫ ॥

ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ ॥
ਮਨ ਖੋਜਿ ਮਾਰਗੁ ॥੧॥ ਰਹਾਉ ॥

ਧਿਆਨੀ ਧਿਆਨੁ ਲਾਵਹਿ ॥
ਗਿਆਨੀ ਗਿਆਨੁ ਕਮਾਵਹਿ ॥
ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਜਾਤਾ ॥੧॥

ਭਗਉਤੀ ਰਹਤ ਜੁਗਤਾ ॥
ਜੋਗੀ ਕਹਤ ਮੁਕਤਾ ॥
ਤਪਸੀ ਤਪਹਿ ਰਾਤਾ ॥੨॥

ਮੋਨੀ ਮੋਨਿਧਾਰੀ ॥
ਸਨਿਆਸੀ ਬ੍ਰਹਮਚਾਰੀ ॥
ਉਦਾਸੀ ਉਦਾਸਿ ਰਾਤਾ ॥੩॥

ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ ॥
ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ ॥
ਗਿਰਸਤੀ ਗਿਰਸਤਿ ਧਰਮਾਤਾ ॥੪॥

ਇਕ ਸਬਦੀ ਬਹੁ ਰੂਪਿ ਅਵਧੂਤਾ ॥
ਕਾਪਤੀ ਕਉਤੇ ਜਾਗੂਤਾ ॥
ਇਕਿ ਤੀਰਥਿ ਨਾਤਾ ॥੫॥

ਨਿਰਹਾਰ ਵਰਤੀ ਆਪਰਸਾ ॥
ਇਕਿ ਲੁਕਿ ਨ ਦੇਵਹਿ ਦਰਸਾ ॥
ਇਕਿ ਮਨ ਹੀ ਗਿਆਤਾ ॥੬॥

ਘਾਟਿ ਨ ਕਿਨ ਹੀ ਕਹਾਇਆ ॥
ਸਭ ਕਹਤੇ ਹੈ ਪਾਇਆ ॥
ਜਿਸੁ ਮੇਲੇ ਸੋ ਭਗਤਾ ॥੭॥

ਸਗਲ ਉਕਤਿ ਉਪਾਵਾ ॥
ਤਿਆਗੀ ਸਰਨਿ ਪਾਵਾ ॥
ਨਾਨਕੁ ਗੁਰ ਚਰਣਿ ਪਰਾਤਾ ॥੮॥੨॥੨੭॥

sireeraag mehlaa 5 ghar 5.

jaan-o nahee bhaavai kavan baataa.
man khoj maarag. ||1|| rahaa-o.

Dhi-aanee Dhi-aan laaveh.
gi-aanee gi-aan kamaaveh.
parabh kin hee jaataa. ||1||

bhag-utee rahat jugtaa.
jogee kahat muktaa.
tapsee tapeh raataa. ||2||

monee moniDhaaree.
sani-aasee barahamchaaree.
udaasee udaaas raataa. ||3||

bhagat navai parkaaraa.
pandit veyd pukaaraa.
girsatee girsat Dharmaataa. ||4||

ik sabdee baho roop avDhootaa.
kaaprhee ka-utay jaagootaa.
ik tirath naataa. ||5||

nirhaar vartee aaprasaa.
ik look na dayveh drasaa.
ik man hee gi-aataa. ||6||

ghaat na kin hee kahaa-i-aa.
sabh kahtay hai paa-i-aa.
jis maylay so bhagtaa. ||7||

sagal ukat upaavaa.
ti-aagee saran paavaa.
naanak gur charan paraataa. ||8||2||27||

SIRI RAAG MEHLA 5

In the previous *Ashtpadi*, Guru Ji told us that no matter how big the problem or how bad the circumstances we may be faced with, if we contemplate on God all our problems would be solved. But the question arises: how to remember and attain Him? In this *Ashtpadi*, Guru Ji puts this question to himself. After studying all the ways adopted by different faiths, he comes to his own conclusion and shares them with us.

Addressing his own mind, Guru Ji says: "I do not know what (method or technique) pleases God. Therefore O' my mind, (research this topic and) find out the (right) way (to please God)." (1-pause)

Starting with those who believe in contemplation and acquiring knowledge, he says: "The meditators practice meditation. Scholars acquire more and more knowledge, but rare are those who realize God." (1)

Next commenting on the ways of *Bhagautis*, worshippers of (god) *Vishnu*, the yogis, and the ascetics, Guru Ji says: "The *Bhagautis* follow (their prescribed) way. The yogis claim that they have obtained salvation (through their postures and exercises). Similarly, the ascetics remain engaged in penances." (2)

Listing other Hindu ascetic sects, he says: "A silent sage keeps observing his silence, a recluse remains celibate, and a stoic remains detached (from worldly affairs)." (3)

Next, describing the life-conduct of the followers of other Hindu sects, he says: "Some devotees (of God) perform nine different kinds of worship (such as singing praises of *Vishnu*, offering flowers, and going on pilgrimages). The pundit reads aloud the *Vedas*, and the householder remains involved in family life." (4)

Commenting further on the conduct of yogis and followers of other similar sects, Guru Ji says: "There are some who utter only one word: *Alakh* (indescribable). Some wear many garbs, some wander naked (or smear ashes on their bodies), some wear only a particular kind of gown (to show their devotion to God). Some are showmen, some keep awake during night, and there are others who bathe at pilgrim stations." (5)

Listing still more Hindu sects, he says: "There are some who go without food, and others who do not let anyone touch them. There are some who remain hidden in caves and don't let anybody see them, and still others who in their own minds consider themselves wise." (6)

Commenting on the one common thing among the followers of the above-mentioned sects, Guru Ji says: "No one says that his or her method (of attaining God) is inferior (to that of other sects). Rather, all claim (that by practicing their method of worship) they have realized (God). But the true devotee of God is the one whom He unites with Himself." (7)

After considering and reflecting on all the above methods of worshipping God, Guru Ji says: "Abandoning all these (methods of worshipping God), I have concluded that it is only by seeking the shelter (of the Guru) that one can realize God. Therefore, (I) Nanak, have fallen at the feet of the Guru (and humbly sought his guidance)." (8-2-27)

The message of the *Ashtpadi* is that if we truly want to realize God and become one with Him, then instead of performing any rituals, or following disciplines and ways preached

by yogis, *pundits*, or any other sectarians, we should follow Guru (Granth Sahib Ji) and meditate on God's Name.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaad.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਘਰੁ ੩ ॥

sireeraag mehlaa 1 ghar 3.

ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ॥
ਤੂੰ ਭੋਗੀ ਅੰਦਰਿ ਭੋਗੀਆ ॥
ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ ਮਛਿ ਪਇਆਲਿ ਜੀਉ ॥੧॥

jogee andar jogee-aa.
tooN bhogee andar bhogee-aa.
tayraa ant na paa-i-aa surag machh pa-i-aal
jee-o. ||1||

ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਕੁਰਬਾਣੁ ਤੇਰੇ ਨਾਵ ਨੋ ॥੧॥ ਰਹਾਉ ॥

ha-o vaaree ha-o vaarnai kurbaan tayray
naav no. ||1|| rahaa-o.

ਤੁਧੁ ਸੰਸਾਰੁ ਉਪਾਇਆ ॥
ਸਿਰੇ ਸਿਰਿ ਧੰਧੇ ਲਾਇਆ ॥
ਵੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਕਰਿ ਕੁਦਰਤਿ ਪਾਸਾ ਢਾਲਿ ਜੀਉ ॥੨॥

tuDh sansaar upaa-i-aa.
siray sir DhanDhay laa-i-aa.
vaykheh keetaa aapnaa kar kudrat paasaa
dhaal jee-o. ||2||

ਪਰਗਟਿ ਪਾਹਾਰੈ ਜਾਪਦਾ ॥
ਸਭੁ ਨਾਵੈ ਨੋ ਪਰਤਾਪਦਾ ॥
ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਪਾਇਓ ਸਭੁ ਸੋਹੀ ਮਾਇਆ ਜਾਲਿ ਜੀਉ
॥੩॥

pargat pahaarai jaapdaa.
sabh naavai no partaapdaa.
satgur baajh na paa-i-o sabh mohee
maa-i-aa jaal jee-o. ||3||

ਸਤਿਗੁਰ ਕਉ ਬਲਿ ਜਾਈਐ ॥
ਜਿਤੁ ਮਿਲਿਐ ਪਰਮ ਗਤਿ ਪਾਈਐ ॥

satgur ka-o bal jaa-ee-ai.
jit mili-ai param gat paa-ee-ai.

ਪੰਨਾ ੨੨

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ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਸੋ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ
॥੪॥

sur nar mun jan lochday so satgur dee-aa
bujhaa-ay jee-o. ||4||

ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ॥
ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ
॥੫॥

satsangat kaisee jaanee-ai.
jithai ayko Naam vakhaanee-ai.
ayko Naam hukam hai naanak satgur dee-aa
bujhaa-ay jee-o. ||5||

ਇਹੁ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ॥
ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ ॥
ਪਰਤਾਪੁ ਲਗਾ ਦੋਹਾਗਣੀ ਭਾਗ ਜਿਨਾ ਕੇ ਨਾਹਿ ਜੀਉ ॥੬॥

ih jagat bharam bhulaa-i-aa.
aaphu tuDh khu-aa-i-aa.
partaap lagaa duhaaganeeh bhaag jinaa kay
naahi jee-o. ||6||

ਦੋਹਾਗਣੀ ਕਿਆ ਨੀਸਾਣੀਆ ॥
ਖਸਮਹੁ ਘੁਥੀਆ ਫਿਰਹਿ ਨਿਮਾਣੀਆ ॥
ਮੈਲੇ ਵੇਸ ਤਿਨਾ ਕਾਮਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ ਜੀਉ ॥੭॥

duhaaganeeh ki-aa neesaaneeh-aa.
khasmahu ghuthnee-aa fireh nimaaneeh-aa.
mailay vays tinaa kaamneeh dukheeh rain
vihaa-ay jee-o. ||7||

ਸੋਹਾਗਣੀ ਕਿਆ ਕਰਮੁ ਕਮਾਇਆ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ ॥
ਨਦਰਿ ਕਰੇ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ਜੀਉ ॥੮॥

ਹੁਕਮੁ ਜਿਨਾ ਨੋ ਮਨਾਇਆ ॥
ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥
ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ ॥੯॥

ਜਿਨਾ ਭਾਣੇ ਕਾ ਰਸੁ ਆਇਆ ॥
ਤਿਨ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ
॥੧੦॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ॥
ਜਿਨਿ ਵਿਚਹੁ ਅਹਕਰਣੁ ਚੁਕਾਇਆ ॥
ਦੁਰਮਤਿ ਕਾ ਦੁਖੁ ਕਟਿਆ ਭਾਗੁ ਬੈਠਾ ਮਸਤਕਿ ਆਇ ਜੀਉ
॥੧੧॥

ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀਆ ॥
ਤੇਰਿਆ ਭਗਤਾ ਰਿਦੈ ਸਮਾਣੀਆ ॥
ਸੁਖ ਸੇਵਾ ਅੰਦਰਿ ਰਖਿਐ ਆਪਣੀ ਨਦਰਿ ਕਰਹਿ ਨਿਸਤਾਰਿ
ਜੀਉ ॥੧੨॥

ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਜਾਣੀਐ ॥
ਜਿਤੁ ਮਿਲਿਐ ਨਾਮੁ ਵਖਾਣੀਐ ॥
ਸਤਿਗੁਰੁ ਬਾਝੁ ਨ ਪਾਇਓ ਸਭ ਬਕੀ ਕਰਮ ਕਮਾਇ ਜੀਉ
॥੧੩॥

ਹਉ ਸਤਿਗੁਰੁ ਵਿਟਹੁ ਘੁਮਾਇਆ ॥
ਜਿਨਿ ਭ੍ਰਮਿ ਭੁਲਾ ਮਾਰਗਿ ਪਾਇਆ ॥
ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਆਪੇ ਲਏ ਰਲਾਇ ਜੀਉ ॥੧੪॥

ਤੂੰ ਸਭਨਾ ਮਾਹਿ ਸਮਾਇਆ ॥
ਤਿਨਿ ਕਰਤੈ ਆਪੁ ਲੁਕਾਇਆ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ ਜਾ ਕਉ ਜੋਤਿ ਧਰੀ
ਕਰਤਾਰਿ ਜੀਉ ॥੧੫॥

ਆਪੇ ਖਸਮਿ ਨਿਵਾਜਿਆ ॥
ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ ॥
ਆਪਣੇ ਸੇਵਕ ਕੀ ਪੈਸ ਰਖੀਆ ਦੁਇ ਕਰ ਮਸਤਕਿ ਧਾਰਿ
ਜੀਉ ॥੧੬॥

ਸਭਿ ਸੰਜਮ ਰਹੇ ਸਿਆਣਪਾ ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ॥
ਪ੍ਰਗਟੁ ਪ੍ਰਤਾਪੁ ਵਰਤਾਇਓ ਸਭੁ ਲੋਕੁ ਕਰੈ ਜੈਕਾਰੁ ਜੀਉ ॥੧੭॥

sohaaganeē ki-aa karam kamaa-i-aa.
poorab likhi-aa fal paa-i-aa.
naḡar karay kai aapṇee aapay la-ay milaa-ay
jee-o. ||8||

hukam jinaa no manaa-i-aa.
ṭin anṭar sabaḡ vasaa-i-aa.
sahee-aa say sohaaganeē jin sah naal pi-aar
jee-o. ||9||

jinaa bhaanay kaa ras aa-i-aa.
ṭin vichahu bharam chukaa-i-aa.
naanak satgur aisaa jaanee-ai jo sabhsai
la-ay milaa-ay jee-o. ||10||

satgur mili-ai fal paa-i-aa.
jin vichahu ahkaran chukaa-i-aa.
durmat kaa dukh kati-aa bhaag baithaa
mastak aa-ay jee-o. ||11||

amritṭ tayree baanee-aa.
tayri-aa bhagtaa ridai samaanee-aa.
sukh sayvaa anḡar rakhi-ai aapṇee naḡar
karahi nistaar jee-o. ||12||

satgur mili-aa jaanee-ai.
jitṭ mili-ai Naam vakhaanee-ai.
satgur baajh na paa-i-o sabhṭṭhakee karam
kamaa-ay jee-o. ||13||

ha-o satgur vitahu ghumaa-i-aa.
jin bharam bhulaa maarag paa-i-aa.
naḡar karay jay aapṇee aapay la-ay ralaa-ay
jee-o. ||14||

ṭooN sabhnaa maahi samaa-i-aa.
ṭin kartai aap lukaa-i-aa.
naanak gurmukhṭṭ pargat ho-i-aa jaa ka-o jot
Dharee kartaar jee-o. ||15||

aapay khasam nivaaji-aa.
jee-o pind ḡay saaji-aa.
aapṇay sayvak kee paij rakhee-aa du-ay kar
mastak Dhaar jee-o. ||16||

sabhṭṭ sanjam rahay si-aanpaa.
mayraa parabṭṭ sabṭṭ kichṭṭ jaandaa.
pargat partaap vartaa-i-o sabṭṭ lok karai
jaikaar jee-o. ||17||

ਮੇਰੇ ਗੁਣ ਅਵਗਨ ਨ ਬੀਚਾਰਿਆ ॥
ਪ੍ਰਭਿ ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ ॥
ਕੰਠਿ ਲਾਇ ਕੈ ਰਖਿਓਨੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ਜੀਉ ॥੧੮॥

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ॥
ਜੀਇ ਇਛਿਅਤਾ ਫਲੁ ਪਾਇਆ ॥
ਸਾਹ ਪਾਤਿਸਾਹ ਸਿਰਿ ਖਸਮੁ ਤੂੰ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਨਾਉ ਜੀਉ
॥੧੯॥

ਪੰਨਾ ੨੩

ਤੁਧੁ ਆਪੇ ਆਪੁ ਉਪਾਇਆ ॥
ਦੂਜਾ ਖੇਲੁ ਕਰਿ ਦਿਖਲਾਇਆ ॥
ਸਭੁ ਸਚੇ ਸਚੁ ਵਰਤਦਾ ਜਿਸੁ ਭਾਵੈ ਤਿਸੈ ਬੁਝਾਇ ਜੀਉ ॥੨੦॥

ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥
ਤਿਥੈ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ॥
ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਸਮਾਇ ਜੀਉ ॥੨੧॥

ਗੋਪੀ ਨੈ ਗੋਆਲੀਆ ॥
ਤੁਧੁ ਆਪੇ ਗੋਇ ਉਠਾਲੀਆ ॥
ਹੁਕਮੀ ਭਾਂਡੇ ਸਾਜਿਆ ਤੂੰ ਆਪੇ ਭੰਨਿ ਸਵਾਰਿ ਜੀਉ ॥੨੨॥

ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ॥
ਤਿਨੀ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ ॥
ਨਿਰਮਲ ਜੋਤਿ ਤਿਨ ਪ੍ਰਾਣੀਆ ਓਇ ਚਲੇ ਜਨਮੁ ਸਵਾਰਿ ਜੀਉ
॥੨੩॥
ਤੇਰੀਆ ਸਦਾ ਸਦਾ ਚੰਗਿਆਈਆ ॥ ਮੈ ਰਾਤਿ ਦਿਹੈ
ਵਡਿਆਈਆ ॥
ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ
॥੨੪॥੧॥

mayray gun avgan na beechaari-aa.
parabh apnaa birad samaari-aa.
kanth laa-ay kai rakhi-on lagai na tatee vaa-o
jee-o. ||18||

mai man tan parabhoo Dhi-aa-i-aa.
jee-ay ichhi-arhaa fal paa-i-aa.
saah paatisaah sir khasam tooN jap naanak
jeevai naa-o jee-o. ||19||

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tuDh aapay aap upaa-i-aa.
doojaa khayal kar dikhlaa-i-aa.
sabh sach sach varatdaa jis bhavaai tisai
bujhaa-ay jee-o. ||20||

gur parsaadee paa-i-aa.
titthai maa-i-aa moh chukaa-i-aa.
kirpaa kar kai aapnee aapay la-ay samaa-ay
jee-o. ||21||

gopee nai go-aalee-aa.
tuDh aapay go-ay uthaalee-aa.
hukmee bhaaNday saaji-aa tooN aapay
bhann savaar jee-o. ||22||

jīn satgur si-o chit laa-i-aa.
tīnee doojaa bhāa-o chukaa-i-aa.
nirmal jot tīn paraanee-aa o-ay chalay janam
savaar jee-o. ||23||
tayree-aa sadā sadā chang-aa-ee-aa. mai
raat dihai vadi-aa-ee- aaN.
anmangi-aa daan dayvnaa kaho naanak sach
samaal jee-o. ||24||1||

SIRI RAAG MEHLA 1 GHAR 3

It appears that earlier Guru Ji expressed different aspects of his love, wonder, and praise for God. He explained the best ways to attain Him in relatively shorter *shabads*, touching on one or two aspects at a time. But here Guru Ji appears to be pouring out all his love and admiration for God, and his advice to mortals in a single *shabad* (or hymn).

First going into rapture over the presence of God in all beings, he says: “(O’ God), it is You who is doing the yoga in the Yogi (or ascetic), and it is (also) You, who is enjoying (the pleasure) in an enjoyer (of the pleasures of the world. But) no one on earth, heaven, or in the nether worlds has found Your limits.”(1)

Marveling at God’s greatness, he says: “O’ God, I am a sacrifice to You and to Your Name.”(1-pause)

Acknowledging God as the creator and controller of the world, Guru Ji says: "O' God, it is You who has created this world, and yoked each and every mortal to his or her task. By Your might, You manage and control Your creation as a player moves the pawns after throwing the dice."(2)

Describing how God can be seen or attained, Guru Ji says: "O' God, You are seen pervading in this workshop (of the universe), and everybody longs for Your Name (Your enlightenment). But the entire world is entangled in the net of *Maya* (worldly attachment). Therefore, no one has ever realized You without (the guidance of) the true Guru." (3)

Therefore, he advises: "We should be a sacrifice to the true Guru, upon meeting whom we find the highest state of bliss. (God's Name), which all the sages of heaven and earth crave, the true Guru has made us realize (that)."(4)

The question arises: Where should one find a true Guru (a real spiritual guide)? The answer is that it is in the true congregation (of saintly persons) that one can find the true Guru. Describing the qualities of such a congregation, Guru Ji says: "(If you ask me) what a true congregation is; (my answer is) that the true congregation is that where we discourse only on the Name of one (God). The true Guru has made me realize that dwelling upon God's Name is the sole divine command."(5)

Commenting on the state of the rest of the world, Guru Ji says: "This world is lost in illusion. (Because, O' God, by creating the temptation of *Maya*), You Yourself have lead it astray. The unfortunate bride (soul) in whose destiny (the blessing of Your Name) is not written remain afflicted with the pain of duality (because of her love for worldly things)." (6)

Explaining the distinctive marks of deserted bride (souls), he says: "(If you ask) what are the signs of those unfortunate bride-souls who are deserted by their Spouse (God; the answer is that the unfortunate bride souls are those) who have gone astray from their spouse (God). Becoming support-less, they wander in dishonor. Dirty are their clothes (and corrupted with vices are their countenances), and they pass their night (life) in distress." (7)

Regarding the wedded bride-souls who are united with God, Guru Ji says: "(If you ask): what did the wedded soul-brides do (to enjoy a blissful union with God? The answer is that) they are enjoying the fruit of their pre-ordained destiny (based on their past good deeds). Showing His grace, God Himself unites them with Him."(8)

Continuing to describe the qualities of such meritorious souls, he says: "(The main quality of such bride-souls is that they) always obey or accept God's Will. Such souls whom God makes them obey (His) command enshrine the holy word (God's Name) in their heart. Yes, those are the truly wedded bride-souls who always bear love for their Groom (God)." (9)

Describing further the merits of those who not only obey God's command, but also feel pleasure in doing so, Guru Ji says: "They who have reached the stage of finding joy in obeying God's will have dispelled all illusion from within. O' Nanak, we should consider that person to be the true Guru who unites all (those with God all those who come to His shelter)." (10)

Listing further the blessings received by such persons, Guru Ji says: "On meeting the true Guru, they obtain the fruit of God's Name, with which they root out egoism from their

within. Therefore, they are rid of the malady of evil intellect; their destiny shines forth (and they lead a pious and peaceful life).”(11)

Singing God’s praises, Guru Ji says: “Ambrosial is Your word (O’ Master). It always abides in the minds of Your devotees, who find eternal peace in Your service and are liberated through Your grace.”(12)

Describing the signs of the person who has really met the true Guru, he says: “One should be considered to have really met the true Guru when (after such a meeting), one begins discoursing on God’s Name.

Without (the guidance of) the true Guru, no one has been able to realize God. The world has needlessly exhausted itself in performing rituals.”(13)

Expressing his gratitude to the Guru, he says: “I am a sacrifice to the true Guru who has shown the right path to the one who had gone astray. If God shows His grace, He Himself unites the mortals with Himself (through the Guru).”(14)

Now directly addressing the Creator, Guru Ji says: “(O’ God, my Guru has taught me that) even though You have hidden Yourself, yet You are pervading in all. (I) Nanak, say that through the Guru You become visible to those in whom You install Your (divine) light (or knowledge).”(15)

Describing the blessings obtained by those in whom God has manifested His light, Guru Ji says: “The Master has Himself blessed His devotee with glory. By giving body and mind, He has created (and embellished the devotee. He has always) saved the honor of His devotee by placing both His hands on the forehead (and providing the devotee with His full protection).”(16)

Being himself blessed with divine grace, Guru Ji shares his experience with the world and says: “All austerities or clever efforts (to meet the Creator) are futile. My God knows everything (about my state, and what He wants me to do). He has spread my glory all around, and all people acclaim me.”(17)

But instead of letting any egoistic thought enter his mind, Guru Ji humbly confesses and says: “God did not take into account any of my merits or demerits. He just honored His own tradition (of protecting His servants), and embraced me to His bosom. He absolutely made sure that no harm came to me.”(18)

Now expressing his gratitude and continued devotion to God, he says: “With (full concentration and devotion of) my body and mind I have meditated on God, and have obtained the fruit of my heart’s desire. O’ God, You are above kings and emperors. Nanak lives by meditating on Your Name only.”(19)

Acknowledging the divine knowledge obtained as a result of God’s blessings on him, he says: “(O’ God), You Yourself have created (the universe), and You Yourself have manifested the play of *Maya* (or duality- the love of worldly things). The true Creator pervades everywhere, but this realization is obtained only by him whom He Himself makes to understand (this secret).” (20)

Describing further the merits of understanding the mystery of God, he says: “The person who, through the Guru’s grace, have understood the mystery of the omnipresence of God sheds attachment to *Maya* (or worldly riches). Showering Your mercy on them, You merge them in Yourself.”(21)

Once again wondering at the greatness of God, and referring to Hindu mythology, Guru Ji says: “O’ God, You Yourself are “*Gopis*” (god *Krishna*’s milk-maids, the *Yamuna* river, and god *Krishna* as the herdsman. You Yourself are providing support to the earth. By Your order all (human) vessels are fashioned, and You Yourself break (and kill) them, or embellish them (with glory).”(22)

Therefore, Guru Ji states: “They who have attuned their mind to the true Guru are purged of worldly love. Immaculate is the soul of such mortals. They depart (from the world) after fulfilling the mission of their life.”(23)

Guru Ji concludes this *shabad* by expressing his gratitude with a prayer. He says: “(O’ God), day and night, I praise Your eternal excellences. You bestow unasked-for gifts; (please bless) Nanak (that he) may always reflect on You.” (24-1)

The message of this *shabad* is that the wonderful God pervades everywhere. It is He who has created the entire universe (and us). Therefore, we should happily accept His Will and following the Guru’s guidance, we should day and night keep reflecting on the wonders of this wonderful God.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ ॥
ਸਤਿਗੁਰ ਪੁਰਖਿ ਮਿਲਾਇਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ
॥੧॥ਰਹਾਉ

ਗੋਸਾਈ ਮਿਹੰਡਾ ਇਠਤਾ ॥
ਅੰਮ ਅਬੇ ਥਾਵਹੁ ਮਿਠਤਾ ॥
ਭੈਣ ਭਾਈ ਸਭਿ ਸਜਣਾ ਤੁਧੁ ਜੇਹਾ ਨਾਹੀ ਕੋਇ ਜੀਉ ॥੧॥

ਤੈਰੈ ਹੁਕਮੈ ਸਾਵਣੁ ਆਇਆ ॥
ਮੈ ਸਤ ਕਾ ਹਲੁ ਜੋਆਇਆ ॥
ਨਾਉ ਬੀਜਣ ਲਗਾ ਆਸ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇ
ਜੀਉ ॥੨॥

ਹਉ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਦਾ ॥
ਦੁਯਾ ਕਾਗਲੁ ਚਿਤਿ ਨ ਜਾਣਦਾ ॥
ਹਰਿ ਇਕਤੈ ਕਾਰੈ ਲਾਇਓਨੁ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਨਿਬਾਹਿ ਜੀਉ
॥੩॥

ਤੁਸੀ ਭੋਗਿਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ ॥
ਗੁਰਿ ਦੀਬਾਣਿ ਕਵਾਇ ਪੈਨਾਈਓ ॥

sireeraag mehlaa 5.

pai paa-ay manaa-ee so-ay jee-o.
satgur purakh milaa-i-aa tis jayvad avar na
ko-ay jee-o. ||1|| rahaa- o.

gosaa-ee mihandaa ith-rhaa.
amm abay thaaavhu mith-rhaa.
bhain bhaa-ee sabh sajnaa tuDh jayhaa
naahee ko-ay jee-o. ||1||

tayrai hukmay saavan aa-i-aa.
mai sat kaa hal jo-aa-i-aa.
naa-o beejan lagaa aas kar har bohah bakhsh
jamaa-ay jee-o. ||2||

ha-o gur mil ik pachhaandaa.
duyaa kaagal chit na jaandaa.
har iktai kaarai laa-i-on ji-o bhaavai tinvai
nibaahi jee-o. ||3||

tusee bhogihu bhunchahu bhaa-eeho.
gur deebaan kavaa-ay painaa-ee-o.

ਹਉ ਹੋਆ ਮਾਰਰੁ ਪਿੰਡ ਦਾ ਬੰਨਿ ਆਦੇ ਪੰਜਿ ਸਰੀਕ ਜੀਉ
॥੪॥

ha-o ho-aa maahar pind dā bann aaday
panj sareek jee-o. ||4||

ਹਉ ਆਇਆ ਸਾਮੈ ਤਿਹੰਡੀਆ ॥
ਪੰਜਿ ਕਿਰਸਾਣ ਮੁਜੇਰੇ ਮਿਹਡੀਆ ॥
ਕੰਨੁ ਕੋਈ ਕਵਿ ਨ ਹੰਘਈ ਨਾਨਕ ਵੁਠਾ ਘੁਖਿ ਗਿਰਾਉ ਜੀਉ
॥੫॥

ha-o aa-i-aa saamaiH tihandee-aa.
panj kirsaaṅ mujayray mihdi-aa.
kann ko-ee kaḥ na hangh-ee naanak vuthāa
ghugh giraa-o jee-o. ||5||

ਹਉ ਵਾਰੀ ਘੁੰਮਾ ਜਾਵਦਾ ॥
ਇਕ ਸਾਰਾ ਤੁਧੁ ਧਿਆਇਦਾ ॥
ਉਜੜੁ ਬੇਹੁ ਵਸਾਇਓ ਹਉ ਤੁਧ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ ॥੬॥

ha-o vaaree ghummaa jaavḍaa.
ik saahaa tuDh Dhi-aa-idaa.
ujarh thayhu vasaa-i-o ha-o tuDh vitahu
kurbaan jee-o. ||6||

ਹਰਿ ਇਠੈ ਨਿਤ ਧਿਆਇਦਾ ॥
ਮਨਿ ਚਿੰਦੀ ਸੋ ਫਲੁ ਪਾਇਦਾ ॥
ਸਭੇ ਕਾਜ ਸਵਾਰਿਅਨੁ ਲਾਹੀਅਨੁ ਮਨ ਕੀ ਭੁਖ ਜੀਉ ॥੭॥

har iṭhai niṭ Dhi-aa-idaa.
man chindēe so fal paa-idaa.
sabhay kaaj savaari-an laahee-an man kee
bhukh jee-o. ||7||

ਮੈ ਛਡਿਆ ਸਭੇ ਧੰਧੜਾ ॥
ਗੋਸਾਈ ਸੇਵੀ ਸਚੜਾ ॥
ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮੈ ਪਲੈ ਬਧਾ ਛਿਕਿ ਜੀਉ ॥੮॥

mai chhadi-aa sabho DhanDh-rhaa.
gosaa-ee sayvee sachrhaa.
na-o niDh Naam niDhaan har mai palai
baDhaa chhik jee-o. ||8||

ਮੈ ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇਆ ॥
ਗੁਰਿ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ॥
ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਵਿਖਾਲਿਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ਜੀਉ
॥੯॥

mai sukhee hooN sukh paa-i-aa.
gur antar sabaḍ vasaa-i-aa.
satgur purakh vikhaali-aa mastak Dhar kai
hath jee-o. ||9||

ਮੈ ਬਧੀ ਸਚੁ ਧਰਮ ਸਾਲ ਹੈ ॥
ਗੁਰਸਿਖਾ ਲਹਦਾ ਭਾਲਿ ਕੈ ॥
ਪੈਰ ਧੋਵਾ ਪਖਾ ਫੇਰਦਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਗਾ ਪਾਇ ਜੀਉ
॥੧੦॥

mai baDhee sach Dharam saal hai.
gursikhāa lahḍaa bhaal kai.
pair Dhovaa pakhaa fayrḍaa ṭis niv niv lagaa
paa-ay jee-o. ||10||

ਪੰਨਾ ੭੪

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ਸੁਣਿ ਗਲਾ ਗੁਰੁ ਪਹਿ ਆਇਆ ॥
ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ ॥
ਸਭੁ ਮੁਕਤੁ ਹੋਆ ਸੈਸਾਰੜਾ ਨਾਨਕ ਸਚੀ ਬੇੜੀ ਚਾਤਿ ਜੀਉ
॥੧੧॥

sun galaa gur peh aa-i-aa.
Naam dāan isnaan dirhaa-i-aa.
sabh mukat ho-aa saisaarḥaa naanak
sachee bayrhee chaarh jee-o. ||11||

ਸਭ ਸ੍ਰਿਸਟਿ ਸੇਵੇ ਦਿਨੁ ਰਾਤਿ ਜੀਉ ॥
ਦੇ ਕੰਨੁ ਸੁਣਹੁ ਅਰਦਾਸਿ ਜੀਉ ॥
ਠੋਕਿ ਵਜਾਇ ਸਭ ਡਿਠੀਆ ਤੁਸਿ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ
ਜੀਉ ॥੧੨॥
ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ ॥
ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ ॥
ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ ॥੧੩॥

sabh sarisat sayvay din raat jee-o.
ḍay kann sunhu arḍaas jee-o.
ṭhok vajaa-ay sabh dithēe-aa ṭus aapay
la-i-an chhadaa-ay jee-o. ||12||
huṅ hukam ho-aa miharvaan dāa.
pai ko-ay na kisai ranjaandaa.
sabh sukhaalee vuthee-aa ih ho-aa halaymee
raaj jee-o. ||13||

ਤਿੰਮਿ ਤਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ॥
 ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ ॥
 ਬਹੁ ਮਾਣੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਥਾਇ ਜੀਉ
 ॥੧੪॥

ਤੇਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ ਤੇਰੀਆ ॥
 ਹਰਿ ਲੋਚਾ ਪੂਰਨ ਮੇਰੀਆ ॥
 ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੈ ਗਲ ਵਿਚਿ ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ
 ॥੧੫॥

ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਭਾਲਿਆ ॥
 ਤੂੰ ਦੀਪ ਲੋਅ ਪਇਆਲਿਆ ॥
 ਤੂੰ ਥਾਨਿ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਨਾਨਕ ਭਗਤਾ ਸਚੁ ਅਧਾਰੁ
 ਜੀਉ ॥੧੬॥

ਹਉ ਗੋਸਾਈ ਦਾ ਪਹਿਲਵਾਨੜਾ ॥
 ਮੈ ਗੁਰ ਮਿਲਿ ਉਚ ਦੁਮਾਲੜਾ ॥
 ਸਭ ਹੋਈ ਛਿੰਝ ਇਕਠੀਆ ਦਯੁ ਬੈਠਾ ਵੇਖੈ ਆਪਿ ਜੀਉ
 ॥੧੭॥

ਵਾਤ ਵਜਨਿ ਟੰਮਕ ਭੇਰੀਆ ॥
 ਮਲ ਲਥੇ ਲੈਦੇ ਫੇਰੀਆ ॥
 ਨਿਹਤੇ ਪੰਜਿ ਜੁਆਨ ਮੈ ਗੁਰ ਥਾਪੀ ਦਿਤੀ ਕੰਡਿ ਜੀਉ ॥੧੮॥

ਸਭ ਇਕਠੇ ਹੋਇ ਆਇਆ ॥
 ਘਰਿ ਜਾਸਨਿ ਵਾਟ ਵਟਾਇਆ ॥
 ਗੁਰਮੁਖਿ ਲਾਹਾ ਲੈ ਗਏ ਨਮਨੁਖ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ਜੀਉ
 ॥੧੯॥

ਤੂੰ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ॥
 ਹਰਿ ਦਿਸਹਿ ਹਾਜਰੁ ਜਾਹਰਾ ॥
 ਸੁਣਿ ਸੁਣਿ ਤੁਝੈ ਧਿਆਇਦੇ ਤੇਰੇ ਭਗਤ ਰਤੇ ਗੁਣਤਾਸੁ ਜੀਉ
 ॥੨੦॥

ਮੈ ਜੁਗਿ ਜੁਗਿ ਦਯੈ ਸੇਵੜੀ ॥
 ਗੁਰਿ ਕਟੀ ਮਿਹੜੀ ਜੇਵੜੀ ॥
 ਹਉ ਬਾਹੁੜਿ ਛਿੰਝ ਨ ਨਚਉ ਨਾਨਕ ਅਉਸਰੁ ਲਧਾ ਭਾਲਿ ਜੀਉ
 ॥੨੧॥੨॥੨੯॥

jhimm jhimm amrit varasdaa.
 bolaa-i-aa bolee khasam daa.
 baho maan kee-aa tuDh upray tooN aapay
 paa-ihi thaa-ay jee-o. ||14||

tayri-aa bhagtaa bhukh sad tayree-aa.
 har lochaa pooran mayree-aa.
 dayh daras sukh-daati-aa mai gal vich laiuh
 milaa-ay jee-o. ||15||

tuDh jayvad avar na bhaali-aa.
 tooN deep lo-a pa-i-aali-aa.
 tooN thaan thanantar rav rahi-aa naanak
 bhagtaa sach adhaar jee-o. ||16||

ha-o gosaa-ee daa pahilvaanrhaa.
 mai gur mil uch dumaalrhaa.
 sabh ho-ee chhinjh ikthee-aa da-yu baithaa
 vaykhai aap jee-o. ||17||

vaat vajan tamak bhayree-aa.
 mal lathay laiday fayree-aa.
 nihtay panj ju-aan mai gur thaapee ditee
 kand jee-o. ||18||

sabh ikthay ho-ay aa-i-aa.
 ghar jaasan vaat vataa-i-aa.
 gurmukh lahaaa lai ga-ay manmukh chalay
 mool gavaa-ay jee-o. ||19||

tooN varnaa chihnaa baahraa.
 har dīseh haajar jaahraa.
 sun sun tujhai Dhi-aa-īday tayray bhagat
 ratay guntaas jee-o. ||20||

mai jug jug da-yai sayvrhee.
 gur katee mihdee jayvrhee.
 ha-o baahurh chhinjh na nach-oo naanak
 a-osar laDhaa bhaal jee-o. ||21||2||29||

SIRI RAAG MEHLA 5

In the previous *shabad*, Guru Ji advised us that the wonderful God is pervading everywhere. We should seek the guidance of the true Guru, happily accept His Will, and keep reflecting day and night on the wonders of God. According to Dr. Bh. Vir Singh Ji, in this *shabad* Guru Ji describes how his Guru helped him overcome his own limitations, and then guide others to meditate on God's Name (to conquer their weaknesses and obtain salvation). Guru Ji describes this process in the form of a story about himself, using different metaphors to describe his spiritual journey.

But according to tradition, before starting the narration Guru Ji utters a prayer and says: "To win God's favor I worship Him by falling at His feet. The true Guru has united me with that supreme Being, of whom there is no equal."(1-pause)

Affectionately expressing his full trust in God, Guru Ji says: "My Master is very dear to me. He is dearer to me than my mother and father. (O' God, I love) all my brothers, sisters, and friends, but none is (dear) like You."(1)

Now Guru Ji begins his story. First he uses the metaphor of a farmer. He says: "O' God, by Your command, (like) *Saavan* (the month of rains, the Guru) came (into my life). After applying the plough of truth (to the farm of my body), I started sowing the (seeds of Your) Name, with the great expectation that in Your mercy You may bless me with a rich and plentiful crop (of Your Name)."(2)

Expressing his faith in God, he says: "(O' God), after meeting the Guru (and receiving his instruction), I recognize only one (God). I do not have account of any other in my mind. You have yoked me to the one task (of growing the crop of Name). Now, as it pleases You, help me accomplish this task."(3)

Continuing to use the same metaphor, Guru Ji tells us that he was blessed with such a rich crop (of His Name), and God was so much pleased with him that He made him the leader of the entire (body) village. Inviting his Sikh brothers to come and share his harvest of God's Name, he says: "Go ahead my brothers, enjoy and relish this (food of God's Name). The Guru has adorned me with the robe of honor in God's court. Now I have bound down (fully controlled) my five rivals (lust, anger, greed, illusion and pride). Therefore, I have become the master of (my body) village." (4)

Instead of letting any egoistic thought enter his mind, Guru Ji says humbly: "(O' God), since the time I have come to Your refuge, the five cultivators (the senses of touch, taste, smell, sight, and hearing, now so work under my control, as if they) have become my tenants. None of these (can get out of my control or) dare raise their head against me, and now the deserted (body) village of Nanak has become densely populated (with virtues)."(5)

Expressing his gratitude to God (and indirectly showing us the way to conduct our life), Guru Ji says: "O' God, I am a sacrifice unto You. You have re-populated my deserted village (by abiding in my heart). I am a sacrifice unto You."(6)

Next, sharing with us the blessings he is now enjoying, he says: "(Now) at all times, I meditate (on God, and by doing so) all the desires of my heart are being fulfilled. God has accomplished all my tasks and satisfied all my hungers."(7)

Describing his new way of life, and new attitude of mind, Guru Ji says: "I have forsaken all my worldly involvements. I simply remember the true Master of the Universe. (Now for me, God's) Name contains all the nine treasures (of wealth), which I have firmly enshrined in my heart."(8)

Sharing with us the blessings he is enjoying as a result of obtaining the treasure of God's Name, he says: "(Since the time) the Guru has enshrined the holy Word (and firmly implanted the essence of his advice) in my mind, I have gained supreme joy. Placing his hand on my brow (and bestowing his kindness), the true Guru has shown me the sight of God." (9)

After receiving such enlightenment and bliss, unlike yogis and ascetics, Guru Ji does not remain in seclusion. Rather, he wants to share his spiritual joy and true knowledge with others. Therefore, he says: "I have set up the temple of truth (the true divine knowledge. (In order to help me run this temple), I have assembled *Gursikhs* (God's devotees) after careful search. But (I do not rule over them as if they are my employees. Instead I treat them with so much respect that) I wash their feet, wave fans over them, and bow to them again and again."(10)

Describing the blessings received by those who have come to this temple, Guru Ji says: "(Upon hearing about the glories of the Guru, whosoever has) come to the Guru's (congregation) the Guru has firmly indoctrinated him (or her) in the principle of God's Name, charity, and purity (or worship, compassion and honesty). In this way O' Nanak, by boarding the boat of truth (and true guidance, so many have been blessed, as if) the entire world has (crossed the dreadful worldly ocean and) achieved salvation."(11)

But Guru Ji does not want to take any credit for doing so much good to humanity. Instead he humbly prays to God: "O' God, please listen carefully to my prayer. The entire world serves (and meditates upon) You, day and night. I have fully examined (all claims made by different persons), and have come to the conclusion that only You Yourself, and no one else, has liberated anyone (from the bonds of *Maya*)." (12)

Now Guru Ji describes how the entire society blessed with God's grace has become like a kingdom of God. He says: "Now such is the command of the merciful God that nobody shall oppress another. All shall live in peace, and this is how the rule of humility and compassion shall be established."(13)

Describing what kind of discourses he delivers to the devotees who come to this temple of truth (the kingdom of God), Guru Ji says: "Slowly and steadily rains the (divine) nectar (in my mind, and) whatever my Master makes me say, I utter (those words. O' God), I take great pride in You, and You Yourself would approve (what I utter)." (14)

But once again expressing his deep love, he says: "O' God, please fulfill this desire of mine, that Your devotee may always remain hungry for Your love. O' Giver of peace, show me Your sight and take me in Your embrace."(15)

Continuing his prayer, he says: "O' God, I have not found anyone equal to You. You pervade all the continents, worlds, and underworlds. You permeate all places and interspaces. Nanak says that Your devotees always depend upon Your true support."(16)

Now Guru Ji uses the metaphor of an arena (for this world), in which he is participating as a humble wrestler sponsored by God. He shows how he defeats great champions like Lust, Anger, and Greed. He Says: "I am but a lowly wrestler of God. But after meeting the Guru (and receiving his blessing), I am wearing the high headgear of a champion. All the crowd has gathered around this arena, and God Himself is also sitting to watch."(17)

Describing the scene before the start of this spiritual wrestling match, Guru Ji says: "Trumpets, bugles, drums, and flutes are playing. The wrestlers have entered the arena and are moving around. After receiving a blessing from the Guru, I have floored (and defeated) the five youthful wrestlers (Lust, Anger, Greed, Attachment, and Ego)." (18)

Above was the description of his own match; now Guru Ji observes that actually all people (souls) have come into this world to fight their own battles, and tells us who would return

as losers, and who as winners. He says: "All have come and gathered in this world arena. All of them would go back after (playing their turn, or completing their worldly journey). The Guru's followers shall depart from here after earning the profit (of God's Name), but the self-conceited would return having lost even their principal (or whatever merit they had earned in their previous births)." (19)

Now going once again into a prayer mode, he addresses God and says: "O' God, You are beyond any colors or forms, and yet Your presence is felt everywhere. O', the treasures of merits, hearing Your excellences and imbued with Your love, Your devotees meditate on You." (20)

Guru Ji concludes this *shabad* by expressing his gratitude (and indirectly showing us how, we can also win the battle of life). He says: "I pray that God may bless me with His service (with meditating on His Name) for ages to come. The Guru has snapped my fetters (of worldly attachments). Now I am not going to dance (come) again into this arena (of the world, and fight battles because) by Guru's grace, (I) Nanak, have found the opportunity (to meditate on God and reunite with Him)." (21-2-29)

The message of the *Ashtpadi* is that if we want to win the battle of life, then like Guru Ji we should sow the seed of God's Name in the farm of our body, and irrigate it with the water of good deeds. Following the Guru's advice, we should obtain victory over our worldly vices (such as Lust, Greed, and Anger etc.). Then God would Himself bestow His kindness on us and by liberating us from the bonds of *Maya*, He would reunite us with Himself.

Details of Ashtpadis M: 1=17, M: 3= 8, M: 5= 2, M: 1= 1, M: 5= 1 Total=29

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ਪਹਰੇ ਘਰੁ ੧ ॥

sireeraag mehlaa 1 pahray ghar 1.

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ
ਗਰਭਾਸਿ ॥

pahilai pahrai rain kai vanjaari-aa mitraa
hukam pa-i-aa garbhaas.

ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ
ਅਰਦਾਸਿ ॥

uraDh tap antar karay vanjaari-aa mitraa
khasam saytee ardaas.

ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵਲਾਗਾ ॥

khasam saytee ardaas vakhaanai uraDh
Dhi-aan liv laagaa.

ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ ॥

naa marjaad aa-i-aa kal bheetar baahurh
jaasee naagaa.

ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅਤੇ ਪਾਸਿ ॥

jaisee kalam vurhee hai mastak taisee
jee-arhay paas.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ
॥੧॥

kaho naanak paraanee pahilai pahrai hukam
pa-i-aa garbhaas. ||1||

ਪੰਨਾ ੨੫

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ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਿਸਰਿ ਗਇਆ
ਧਿਆਨੁ ॥

doojai pahrai rain kai vanjaari-aa mitraa visar
ga-i-aa Dhi-aan.

ਹਥੋ ਹਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ
ਕਾਨੁ ॥

hatho hath nachaa-ee-ai vanjaari-aa mitraa
ji-o jasudaa ghar kaan.

ਹਥੇ ਹਥਿ ਨਚਾਈਐ ਪ੍ਰਾਣੀ ਮਾਤ ਕਹੈ ਸੁਤੁ ਮੇਰਾ ॥
 ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਅੰਤਿ ਨਹੀ ਕਛੁ ਤੇਰਾ ॥
 ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਮਨ ਭੀਤਰਿ ਧਰਿ
 ਗਿਆਨੁ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਦੂਜੈ ਪਹਰੈ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ ॥੨॥

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਨ ਜੋਬਨ ਸਿਉ
 ਚਿਤੁ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਹੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਧਾ ਛੁਟਹਿ
 ਜਿਤੁ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤੇ ਪ੍ਰਾਣੀ ਬਿਕਲੁ ਭਇਆ ਸੰਗਿ ਮਾਇਆ
 ॥
 ਧਨ ਸਿਉ ਰਤਾ ਜੋਬਨਿ ਮਤਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ ॥
 ਧਰਮ ਸੇਤੀ ਵਾਪਾਰੁ ਨ ਕੀਤੇ ਕਰਮੁ ਨ ਕੀਤੇ ਮਿਤੁ ॥
 ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ ॥੩॥

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲਾਵੀ ਆਇਆ
 ਖੇਤੁ ॥
 ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਿਸੈ ਨ
 ਮਿਲਿਆ ਭੇਤੁ ॥
 ਭੇਤੁ ਚੇਤੁ ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ
 ॥
 ਝੂਠਾ ਰੁਦਨੁ ਹੋਆ ਦੋਆਲੈ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ ॥
 ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ ॥
 ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ ॥੪॥੧॥

hatho hath nachaa-ee-ai paraanee maat
 kahai sut mayraa.
 chayt achayt moorh man mayray ant nahee
 kachh tayraa.
 jin rach rachi-aa tiseh na jaanai man bheetar
 Dhar gi-aan.
 kaho naanak paraanee doojai pahrai visar
 ga-i-aa Dhi-aan. ||2||

teejai pahrai rain kai vanjaari-aa mitraa Dhan
 joban si-o chit.
 har kaa Naam na chaythee vanjaari-aa
 mitraa baDhaa chhuteh jit.
 har kaa Naam na chaytai paraanee bikal
 bha-i-aa sang maa-i-aa.
 Dhan si-o rataa joban mataa ahilaa janam
 gavaa-i-aa.
 Dharam saytee vaapaar na keeto karam na
 keeto mit.
 kaho naanak teejai pahrai paraanee Dhan
 joban si-o chit. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa
 laavee aa-i-aa khayt.
 jaa jam pakarh chalaa-i-aa vanjaari-aa mitraa
 kisai na mili-aa bhayt.
 bhayt chayt har kisai na mili-o jaa jam
 pakarh chalaa-i-aa.
 jhoothaa rudan ho-aa do-aalai khin meh
 bha-i-aa paraa-i-aa.
 saa-ee vasat paraapat ho-ee jis si-o laa-i-aa
 hayt.
 kaho naanak paraanee cha-uthai pahrai
 laavee luni-aa khayt. ||4||1||

SIRI RAAG MEHLA 1 GHAR 1

PAHREY

According to Dr. Bh. Vir Singh Ji, this *shabad* and the next were uttered by Guru Ji to provide solace to a family of *Vanjaaraas* (the gypsies who move from one place to another to sell merchandise) who had recently lost their son. But since these hymns have a universal appeal, these were included in the Guru Granth Sahib Ji.

In this beautiful *shabad*, addressing the human being as a peddler (the petty door to door salesman), Guru Ji describes the story of his life, and cautions him to be vigilant lest he may suffer a big loss (in his spiritual business). He compares human life to the four watches (periods of night), and describes how in each watch or stage, instead of acquiring the wealth of God's Name a human being keeps getting more and more entangled in *Maya* (the worldly riches).

Referring to the first stage or watch of human life, Guru Ji says: "O' my peddler friend, in the first part of the night (of your life), under God's orders you came into the womb (of

your mother). There, hanging upside down, with your mind fixed (on God) you performed penance and prayed to the Master for your release. (In this way, one) comes naked into the world, and in the end departs also naked. One is born with such destiny as has been inscribed on one's forehead. Nanak says, this is how in the first watch of the night (stage of life), as per (God's) command, a human being, is cast into the womb.”(1)

Now, commenting on the second part of life, Guru Ji says: “O’ merchant friend, in the second watch of the night (or stage of your life), as soon as you come out of the womb) you become oblivious to God. (Then as a small child), you are fondled (lovingly, as if you are god) *Krishna* in the home of (his foster mother) *Jasodha*. Yes, O’ mortal, you are tossed about in the arms of your parents and relatives, and your mother proudly claims you as her son (daughter).”

Observing the state of the child: how it has become forgetful of God (on whom it was meditating in the mother's womb), Guru Ji reminds himself and says: “O’ my ignorant mind, remember God, because at the end no one (including parents and relatives) shall be yours. You are not thinking in your mind about Him who created this body of yours. In short, O’ Nanak, a human being gives up God's meditation in the second watch (or stage of life).”(2)

Next, commenting on the third stage of life (youth and middle age), Guru Ji says: “O’ my peddler friend, in the third stage of life your mind becomes engrossed in riches and the pleasures of youth. You do not meditate on God's Name, which can liberate you from the bondage (of *Maya*). The mortal does not meditate on God's Name, and becomes confounded with *Maya*, (the worldly lures). Being in love with (worldly) wealth, and intoxicated with youth, you waste your valuable (human) life. You did not trade in righteous values (or meditation of God's Name), nor did you perform any virtuous deed. (In short), O’ Nanak, in the third watch (or stage of life) your mind remained absorbed in worldly riches and youth.”(3)

Guru Ji compares the fourth stage (or the old age of a human being) to the crop that is ripe and ready to be harvested. He says: “In the fourth watch (or stage of life, just as) the crop grows to maturity and becomes fit for harvesting (similarly you become old and ready to depart). O’ peddler friend, when the messenger of death catches hold of you and drives you away, the secret (place, where you are being taken) is never revealed. Yes, when the demon of death drives it away (from the body), nobody will discover the secret of the soul's destination. Then some false show of crying and weeping takes place (around your dead body, and) in a moment you become a stranger (to all your friends and relatives. In the next world), you receive only that in which your mind was interested. (Therefore, once again instead of salvation or union with God, you are made to go through worldly affairs and rounds of birth and death). O’ mortal, Nanak says this is how in the fourth stage of life (old age), the ripe field is harvested (and human's life ended).”(4-1)

The message of this *shabad* is that instead of wasting our life in worldly pursuits and pleasures, we should meditate on God and earn the wealth of God's Name, so that that we do not continue to suffer in endless circles of births and deaths.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੧ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ
॥

ਖੀਰੁ ਪੀਐ ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ
ਹੇਤੁ ॥

sireeraag mehlāa 1.

pahilai pahrai raṅ kai vanjaari-aa mitṛāa
baalak buḌh achayṭ.

kheer pee-ai khaylaa-ee-ai vanjaari-aa mitṛāa
maat pītāa suṭ hayṭ.

ਮਾਤ ਪਿਤਾ ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ ॥
ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੁਢੀ ਦੂਜੈ ਹੋਤਿ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੁਟਹਿਗਾ ਹਰਿ ਚੇਤਿ ॥੧॥

maat pītaa suṭ nayhu ghanayraa maa-i-aa
moh sabaa-ee.
sanjogee aa-i-aa kirat̃ kamaa-i-aa karṇee
kaar karaa-ee.
raam Naam bin mukat̃ na ho-ee boodee
ḍoojai hayt̃.
kaho naanak paraaṅgee pahilai pahrai
chhootahigaa har chayt̃. ||1||

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ
॥
ਅਹਿਨਿਸਿ ਕਾਮਿ ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ
ਨ ਚਿਤਿ ॥
ਰਾਮ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ ॥
ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ ਝੂਠੇ ॥
ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ ॥
ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ ॥੨॥

ḍoojai pahrai raiñ kai vanjaari-aa mitraa bhar
joban mai mat̃.
ahinis kaam vi-aapi-aa vanjaari-aa mitraa
anḍhulay Naam na chit̃.
raam Naam ghat̃ antar̃ naahee hor jaanai ras
kas meethay.
gi-aan Dhi-aan guñ sanjam naahee janam
marhugay jhootay.
tirath varat̃ such sanjam naahee karam
Dharam nahee poojaa.
naanak bhāa-ay bhagat̃ nistaaraa ḍubiDhaa
vi-aapai ḍoojaa. ||2||

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ
ਆਇ ॥
ਜੋਬਨੁ ਘਟੈ ਜਰੂਆ ਜਿਣੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ ਘਟੈ ਦਿਨੁ
ਜਾਇ ॥

teejai pahrai raiñ kai vanjaari-aa mitraa sar
hans ultharhay aa-ay.
joban ghatai jaroo-aa jinai vanjaari-aa mitraa
aav ghatai diñ jaa-ay.

ਪੰਨਾ ੨੬

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ਅੰਤਿ ਕਾਲਿ ਪਛੁਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕਤਿ ਚਲਾਇਆ ॥
ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ
ਪਰਾਇਆ ॥
ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ ਸਿਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛੁਤਾਇ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ ਚੇਤਹੁ ਲਿਵ ਲਾਇ ॥੩॥

ant̃ kaal pachhuṭaasee anḍhulay jaa jam
pakarh̃ chalaa-i-aa.
sabh̃ kichh̃ apunaa kar kar raakh̃i-aa khin
meh bhā-i-aa paraa-i-aa.
buDh̃ visarjee ga-ee si-aanap kar avgan
pachhuṭaa-ay.
kaho naanak paraaṅgee teejai pahrai parabh̃
chaytahu liv laa-ay. ||3||

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਪਿ ਭਇਆ
ਤਨੁ ਖੀਣੁ ॥
ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ
॥
ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ ॥
ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ ॥
ਖਤੁ ਪਕੀ ਕੁਤਿ ਭਜੈ ਬਿਨਸੈ ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੁ ॥੪॥

cha-uthai pahrai raiñ kai vanjaari-aa mitraa
biraDh̃ bhā-i-aa tañ kheeñ.
akh̃ee anDh̃ na ḍees-ee vanjaari-aa mitraa
kannee sunai na vaiñ
akh̃ee anDh̃ jeebh̃ ras naahee rahay
paraaka-o taanaa.
guñ antar̃ naahee ki-o suk̃h̃ paavai manmuk̃h̃
aavañ jaanaa.
kharh̃ pakee kur̃h̃ bhajai binsai aa-ay chalai
ki-aa maañ.
kaho naanak paraaṅgee cha-uthai pahrai
gurmuk̃h̃ sabad̃ pachhaañ. ||4||

ਓੜਕੁ ਆਇਆ ਤਿਨ ਸਾਹਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਰੁ
ਜਰਵਾਣਾ ਕੰਨਿ ॥

ਇਕ ਰਤੀ ਗੁਣ ਨ ਸਮਾਣਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅਵਗਣ
ਖੜਸਨਿ ਬੰਨਿ॥

ਗੁਣ ਸੰਜਮਿ ਜਾਵੈ ਚੋਟ ਨ ਖਾਵੈ ਨਾ ਤਿਸੁ ਜੰਮਣੁ ਮਰਣਾ ॥

ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਤਰਣਾ ॥

ਪਤਿ ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੂਖ ਮਿਟਾਵੈ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਛੂਟੈ ਸਾਚੇ ਤੇ ਪਤਿ ਪਾਵੈ ॥੫॥੨॥

orhak aa-i-aa tin saahi-aa vanjaari-aa mitraa
jar jarvaanaa kann.

ik raṭee gun na samaaṇi-aa vanjaari-aa
mitraa avgan kharhsan bann.

gun sanjam jaavai chot na khaavai naa tis
jaman marna.

kaal jaal jam johi na saakai bhaa-ay bhagat
bhai tarna.

paṭ saytee jaavai sahj samaavai saglay dookh
mitavai.

kaho naanak paraanee gurmukh chhootai
saachay tay paṭ paavai. ||5||2||

SIRI RAAG MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of wasting our life in worldly pursuits and pleasures, we should meditate on God and earn the wealth of His Name and good deeds (so that that we do not continue to suffer in the endless circle of births and deaths). In this *shabad*, using the same metaphor of comparing human life to the four watches of night in a peddler's life, he dwells further on this theme.

Beginning with childhood (as the first stage or watch of the night), Guru Ji says: "O' my peddler friend, in the first watch of the night (of life), you have the immature understanding of a child. (In that stage), O' my peddler friend, you are suckled and fondled. Your mother and father love you, because you are their son (or daughter). Yes, being their son or daughter) your mother and father love you immensely, and the entire world is afflicted with this attachment for *Maya* (or worldly love). By virtue of destiny (based on deeds done in the past), a person comes into this world and is made to do deeds (in accordance with his or her destiny). But (remember that) without meditating on God's Name, there is no salvation, and the entire world is drowning in duality (in the love of things other than God). Nanak says, (O' human being, even) in the first stage of your life, you would be emancipated only by remembering God."(1)

Now commenting on the second stage (the period of youth), Guru Ji says: "O' my peddler friend, in the second stage of life, you are intoxicated with the wine of youth. Night and day, you remain involved in lustful pursuits, and in blindness (of your ignorance), you forget God's Name. (In this stage, one) does not cherish the divine Name in the heart, because one deems all other indulgences and tastes as sweet. (Therefore), without the merits of any divine wisdom, meditation, or self- discipline, O' false human being, you would keep suffering in rounds of births and deaths. (Also remember that no ritualistic deeds, such as visiting) holy places, observing fasts, cleansing the body, or performing acts of piety and worship (will be of any avail to you. Because) O' Nanak, it is only through the loving adoration of God that one is emancipated. Duality (Or double mindedness) leads only to (the love of things) other than God."(2)

Moving on to the third stage (when gray hair start appearing and signs of old age start appearing), Guru Ji says: "O' my peddler friend, in the third stage of life (your hair grow grey, as if white) swans have descended into the pool (of your head). O' my peddler friend, as your youth wears out, old age takes over and your days (of life) diminish. At the end, the (ignorant) blind person (involved in worldly affairs) would repent, when the messenger of death comes to drive that person away. In an instant, whatever one had gathered and stored

as one's own would become someone else's property. (Out of attachment to *Maya*), one's intellect departs, and one's wisdom goes away. Indulging in evil deeds, one regrets one's actions in the end. Nanak says: "O' mortal, (at least) in the third stage of life remember God with full concentration of mind."(3)

Commenting on the next stage of ripe old age (when body becomes very feeble), Guru Ji says: "O' my peddler friend, in the fourth stage of life, you become (very) old and your body becomes very weak. With eyes bereft of sight, O' my peddler friend, you cannot see, and your ears cannot hear clearly. Being blind in the eyes, tongue unable to taste, one becomes dependent on others. There are no virtues in the person (who does not follow the Guru's advice and meditate on God's Name). How can such a person find any peace? Therefore, the self-willed person keeps on coming and going (in and out of the world. In old age, like) a ripe crop, human body becomes bent and the bones become brittle. How then can one be proud of this body (which is subject to decay and death)? Therefore, Nanak says: "O' my peddler friend, at least in the fourth stage of life (the old age), realize God's Name through the Guru's instruction."(4)

Guru Ji wants to save a person even in the very last stage of life, even when old age seems to be over, and death is knocking at the door. He says: "O' my peddler friend, now has come the end to your (allotted) breaths, and your shoulders are weighed down by cruel old age. (Throughout your life, you did not remember God) even for a moment, so now your own demerits will bind you and drive you away. But the person who departs with self-discipline (or merits) of virtues, that person does not have to suffer the pain inflicted (by the demon of death). The demon of death cannot cast his net around such a person or even come near, because with love and devotion (for God), such a person will swim across (the sea of fear). That person departs with honor, imperceptibly merges (in the supreme Being), and ends all woes. (In short), O' Nanak, such a Guru's follower is emancipated (from birth and death), and receives honor at the door of the eternal Being."(5-2)

The message of the *shabad* is that even if we have not meditated on God's Name, before, we should now begin dwelling on it immediately. No one knows when death may overtake us, and we may have to depart from the world without any other chance to meditate on His Name (which alone can save us from future rounds of births and deaths).

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ॥

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ, ਹਰਿ ਪਾਇਆ
ਉਦਰ ਮੰਝਾਰਿ ॥
ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ, ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ, ਹਰਿ ਹਰਿ
ਨਾਮੁ ਸਮਾਰਿ ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ
ਜੀਵਿਆ ॥
ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ
ਬੀਵਿਆ ॥
ਜਿਸ ਕੀ ਵਸਤੁਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ
ਬੀਚਾਰਿ ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ
॥੧॥

sireeraag mehlaa 4.

pahilai pahrai rain kai vanjaari-aa mitraa har
paa-i-aa udar manjhaar.
har Dhi-aavai har uchrai vanjaari-aa mitraa
har har Naam samaar.
har har Naam japay aaraaDhay vich agnee
har jap jeevi-aa.
baahar janam bha-i-aa mukh laagaa sarsay
pitaa maat theevi-aa.
jis kee vasat tis chaytahu paraanee kar hirdai
gurmukh beechaar.
kaho naanak paraanee pahilai pahrai har
japee-ai kirpaa Dhaar.|1|

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਪਾਲੀਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲੇ ਮਾਤ ਪਿਤਾ
ਗਲਿ ਲਾਇ ॥

ਲਾਵੈ ਮਾਤ ਪਿਤਾ ਸਦਾ ਗਲ ਸੇਤੀ ਮਨਿ ਜਾਣੈ ਖਟਿ ਖਵਾਏ ॥

ਜੇ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ ਲਪਟਾਏ ॥

ਕੋਈ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਵੀਚਾਰੁ ਹਰਿ ਧਿਆਵੈ ਮਨਿ ਲਿਵ
ਲਾਇ ॥

ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਕਾਲੁ ਨ ਕਬਹੂੰ ਖਾਇ
॥੨॥

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਗਾ ਆਲਿ
ਜੰਜਾਲਿ ॥

ਧਨੁ ਚਿਤਵੈ ਧਨੁ ਸੰਚਵੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮਾ ਹਰਿ
ਨ ਸਮਾਲਿ ॥

ਹਰਿ ਨਾਮਾ ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਸਮਾਲੈ ਜਿ ਹੋਵੈ ਔਤਿ ਸਖਾਈ
॥

ਪੰਨਾ ੭੭

ਇਹੁ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਝੂਠੀ ਔਤਿ ਛੋਡਿ ਚਲਿਆ ਪਛੁਤਾਈ
॥

ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਸੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ॥

ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਸੇ ਜਾਇ ਮਿਲੇ ਹਰਿ ਨਾਲਿ
॥੩॥

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਚਲਣ ਵੇਲਾ
ਆਈ ॥

ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਭ ਚਲੀ ਰੈਣਿ
ਵਿਹਾਈ ॥

ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ
ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ ॥

ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ ॥

ਗੁਰ ਸਤਿਗੁਰ ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ
ਭਗਤਿ ਸੁਖਾਂਦੀ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਸਫਲਿਉ ਰੈਣਿ ਭਗਤਾ ਦੀ
॥੪॥੧॥੩॥

mayraa mayraa kar paalee-ai vanjaari-aa
mitraa lay maat pitaa gal laa-ay.

laavai maat pitaa sadaa gal saytee man
jaanai khat khavaa-ay.

jo dayvai tisai na jaanai moorhaa ditay no
laptaa-ay.

ko-ee gurmukh hovai so karai veechaar har
Dhi-aavai man liv laa-ay.

kaho naanak doojai pahrai paraanee tis kaal
na kabahooN khaa-ay. ||2||

teejai pahrai rain kai vanjaari-aa mitraa man
lagaa aal janjaal.

Dhan chitvai Dhan sanchvai vanjaari-aa
mitraa har Naamaa har na samaal.

har Naamaa har har kaday na samaalai je
hovai ant sakhaa-ee.

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ih Dhan sampai maa-i-aa jhoothee ant chhod
chali-aa pachhuṭaa-ee.

jis no kirpaa karay gur maylay so har har
Naam samaal.

kaho naanak teejai pahrai paraanee say
jaa-ay milay har naal. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa
har chalan vaylaa aadee.

kar sayvhu pooraa satguroo vanjaari-aa
mitraa sabh chalee rain vihaadee.

har sayvhu khin khin dhil mool na karihu jit
asthir jug jug hovhu.

har saytee sad maanhu ralee-aa janam
maran dukh khovhu.

gur satgur su-aamee bhayd na jaanhu jit mil
har bhagat sukhaaNdee.

kaho naanak paraanee cha-uthai pahrai
safli-o rain bhagtaa dee. ||4||1||3||

SIRI RAAG MEHLA 4

The first Guru (Nanak Dev) Ji uttered the previous two *shabads* (in which he compared human being to a peddler, and his life span to a night). He showed the mirror of his life to the mortal, how from birth to ripe old age human beings remain entangled in the pursuit of worldly riches, and do not contemplate God. Consequently, they depart from this world bereft of all virtues. They leave as they came, without earning the treasure of God's Name (which is the only thing that could save them from continuous suffering through painful cycles of birth and death). In this *shabad*, fourth Guru (Ram Das) Ji continues with the same metaphor of a peddler and the night. He puts into even simpler words the story of human life, so that we may truly grasp Guru Ji's message, and mold our life accordingly.

Beginning with the first stage (from conception to childhood), he says: “O’ my peddler friend, in the first watch of the night (the first stage of life), God puts the mortal into the womb. (In that stage), the mortal meditates on God, utters His Name, and contemplates Him. (The mortal) repeats God’s Name and keeps remembering Him. (In this way, one) sustains oneself in the fire (of mother’s womb) by worshipping God. When it comes out (of the womb) and is born, its mother and father feel delighted to see its face.”

But Guru Ji advises: “O’ mortals, reflect on the Guru’s words, and contemplate on that (God) to whom this gift belongs. Nanak says: “In the first watch of the night, we can meditate on God only if He shows His mercy on us.”(1)

Commenting on the general tendency of the parents, Guru Ji says: “O’ my peddler friend, in (childhood) the second watch of the night, the mortal forgets God and its mind is fixed on other things. Deeming the child as theirs, it’s mother and father hug, and bring the child up. (Its) mother and father embrace it again and again, and in their heart they believe that upon growing up it would provide for them. But the foolish (parent) does not realize the Giver (God, who gives everything, and instead) clings to the gift itself. Rare is the Guru’s follower who reflects (on this reality), and focuses the mind on God with full concentration and devotion. Nanak says (one, who remembers God) in the second stage (of life), death doesn’t devour (such a person is not consumed by the rounds of future births and deaths).”(2)

Moving onto the third stage (youth and middle age), Guru Ji says: “O’ my peddler friend, during the third stage of life, the mortal’s mind is occupied with worldly affairs and entanglements. (In this stage), one (only) thinks of wealth, and gathers only wealth, but one does not meditate on God’s Name. One never contemplates God’s Name, which could be one’s only helper in the end. One amasses this false wealth, and in the end one repents, when leaving all this wealth behind one departs (from this world). But the one on whom God shows His grace is united with the Guru, and (that person) meditates on the God’s Name. Nanak says (such mortals who in this third stage meditate on God) go from here to unite with God.”(3)

Finally, advising humans to remember God (at least in the fourth or last stage of life), Guru Ji says: “O’ my peddler friend, in the fourth watch of the night (old age), your time to depart has come. My peddler friend, now you must serve the perfect true Guru, because the night (of your life) is about to pass away. Serve (and remember) your God at every moment, and do not delay this at all, so that you may become immortal forever. (In this way), you will enjoy eternal happiness in God’s company and be rid of the pain of births and deaths. Do not deem any difference between the true Guru and God the Master. Nanak says, fruitful is the night (of life) of God’s devotees (who always meditate on Him).”(4-1-3)

The message of the *shabad* is that our life span is short, like the stay of a peddler for a night in a village. Instead of wasting our life in pursuit of *Maya* (the worldly riches), we should meditate on God under Guru’s guidance, earn the profit of God’s Name, and fulfill the purpose of human life, which is to re-unite with our beloved God from whom we have been separated for a long time.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ॥

sireeraag mehlaa 5.

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇਤਾ
ਉਦਰੈ ਮਾਹਿ ॥

pahilai pahrai rain kai vanjaari-aa mitraa
Dhar paa-itaa udrai maahi.

ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ
ਕਰਮ ਕਮਾਹਿ ॥

ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੇ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ
ਪਾਇਆ ॥

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੂ ਸੰਜੋਇਆ
॥

ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੇ ਪਹਰੈ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ
॥੧॥

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੁਆਨੀ ਲਹਰੀ
ਦੇਇ ॥

ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਮਤਾ
ਅਹੰਮੇਇ ॥

ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣੈ ਪ੍ਰਾਣੀ ਆਗੈ ਪੰਥੁ ਕਰਾਰਾ ॥

ਪੂਰਾ ਸਤਿਗੁਰੁ ਕਬਹੂੰ ਨ ਸੇਵਿਆ ਸਿਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰਾ ॥

ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਜਬਾਬੁ ਕਰੇਇ ॥

ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਭਰਿ ਜੋਬਨੁ ਲਹਰੀ ਦੇਇ ॥੨॥

ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ
ਅਗਿਆਨੁ ॥

ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੋਹਿ ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ
ਲਹਰਿ ਲੋਭਾਨੁ ॥

ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ਪਰਾਨੀ ਸੇ ਪ੍ਰਭੂ ਚਿਤਿ ਨ ਆਵੈ ॥

ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ ॥

ਸਿਰਜਨਹਾਰੁ ਵਿਸਾਰਿਆ ਸੁਆਮੀ ਇਕ ਨਿਮਖ ਨ ਲਗੋ
ਧਿਆਨੁ ॥

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ
॥੩॥

ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਦਿਨੁ ਨੇੜੈ ਆਇਆ
ਸੋਇ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਤੇਰਾ ਦਰਗਹ
ਬੋਲੀ ਹੋਇ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਪਰਾਣੀ ਅੰਤੋ ਹੋਇ ਸਖਾਈ ॥

ਪੰਨਾ ੨੮

ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਤੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਝੂਠੀ ਪ੍ਰੀਤਿ ਲਗਾਈ ॥

ਸਗਲੀ ਰੈਣਿ ਗੁਦਰੀ ਅੰਧਿਆਰੀ ਸੇਵਿ ਸਤਿਗੁਰੁ ਚਾਨਣੁ ਹੋਇ
॥

dasee maasee maanas kee-aa vanjaari-aa
mitraa kar muhlat karam kamaahi.

muhlat kar deeneee karam kamaanaay jaisaa
likhat Dhu paa-i-aa.

maat pitaa bhaa-ee sut banitaa tin bheetar
parabhoo sanjo-i-aa.

karam sukaram karaa-ay aapay is jantai vas
kichh naahi.

kaho naanak paraanee pahilai pahrai Dhar
paa-itaa udrai maahi. ||1||

doojai pahrai rain kai vanjaari-aa mitraa bhar
ju-aanee lahree day-ay.

buraa bhalaa na pachhaan-ee vanjaari-aa
mitraa man mataa ahamay-ay.

buraa bhalaa na pachhaanai paraanee aagai
panth karaaraa.

pooraa satgur kabahooN na sayvi-aa sir
thaadhay jam jandaaraa.

Dharam raa-ay jab pakras bavray tab ki-aa
jabaab karay-i.

kaho naanak doojai pahrai paraanee bhar
joban lahree day-ay. ||2||

teejai pahrai rain kai vanjaari-aa mitraa bikh
sanchai anDh agi-aan.

putir kaltir mohi lapti-aa vanjaari-aa mitraa
antar lahar lobhaan.

antar lahar lobhaan paraanee so parabh chit
na aavai.

saaDhsangat si-o sang na kee-aa baho jonee
dukh paavai.

sirjanhaar visaari-aa su-aamee ik nimakh na
lago Dhi-aan.

kaho naanak paraanee teejai pahrai bikh
sanchay anDh agi-aan. ||3||

cha-uthai pahrai rain kai vanjaari-aa mitraa
din nayhai aa-i-aa so-ay.

gurmukh Naam samaal tooN vanjaari-aa
mitraa tayraa dargeh baylee ho-ay.

gurmukh Naam samaal paraanee antay ho-ay
sakhaa-ee.

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ih moh maa-i-aa tayrai sang na chaalai
jhoothee pareet lagaa-ee.

saglee rain gudree anDhi-aaree sayv satgur
chaanan ho-ay.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ
॥੪॥

kaho naanak paraanee cha-uthai pahrai din
nayrhai aa-i-aa so-ay. ||4||

ਲਿਖਿਆ ਆਇਆ ਗੋਵਿੰਦ ਕਾ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਉਠਿ ਚਲੇ
ਕਮਾਣਾ ਸਾਥਿ ॥

likhi-aa aa-i-aa govind kaa vanjaari-aa mitraa
uth chalay kamaanaa saath.

ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਓਨੀ ਤਕੜੇ
ਪਾਏ ਹਾਥ ॥

ik ratee bilam na dayvnee vanjaari-aa mitraa
onee takrhay paa-ay haath.

ਲਿਖਿਆ ਆਇਆ ਪਕੜਿ ਚਲਾਇਆ ਮਨਮੁਖ ਸਦਾ ਦੁਹੇਲੇ ॥

likhi-aa aa-i-aa pakarh chalaai-aa manmukh
sadaa duhaylay.

ਜਿਨੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਦਰਗਹ ਸਦਾ ਸੁਹੇਲੇ ॥

jinee pooraa satgur sayvi-aa say dargeh
sadaa suhaylay.

ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੇ ਖਾਤਿ ॥

karam Dharatee sareer jug antar jo bovai so
khaat.

ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ
॥੫॥੧॥੪॥

kaho naanak bhagat soheh darvaaray
manmukh sadaa bhavaat. ||5||1||4||

SIRI RAAG MEHLA 5

In the previous *shabad*, fourth Guru Ram Das Ji gave a detailed explanation of the first *shabad* (4-1) uttered by Guru Nanak Dev Ji. In this *shabad*, fifth Guru Arjan Dev Ji gives a similar explanation of the second *shabad* (5-2) uttered by Guru Nanak Dev Ji, in this series,

Continuing with the metaphor of a peddler staying for a night in a village, Guru Ji says: “O’ my peddler friend, in the first watch of the night, you were cast into the womb (of your mother). In ten months, He developed you into a (full) human being. Fixing your span of life (He sent you into this world), where mortals do their deeds. Yes, you were allowed a predetermined span (of life) to do deeds, as He prescribed in your destiny from the very beginning. (To do these deeds), God tied you (into such relationships as your) mother; father, brother, son, and wife. In reality, it is He Himself (who makes a person) perform good or bad deeds: nothing is in the control of this mortal. Nanak says, (it is God who) casts the mortal in the womb (of the mother) in the first stage of life.”(1)

Now commenting on the second stage of human life, Guru Ji says: “In the second watch of the night, O’ my peddler friend, the waves of prime youth mount (in the mortal). O’ my peddler friend (in that stage), acting with pride and ego, the mortal does not discriminate between good and evil. (Yes), the mortal does not distinguish between good and bad (and doesn’t realize that) the way ahead is perilous and hazardous. (In this stage, one never serves (or listens to the advice of) the ‘perfect and true Guru,’ while over one’s head hover the cruel messengers of Death. The crazy one (doesn’t know what one is going to say in one’s defense), when the righteous Judge would catch hold and ask (the account of one’s deeds). Nanak says, “O’ mortal, in the second watch of the night, the waves of prime youth mount in the mortal.”(2)

Describing the third stage of human life, Guru Ji says: “O’ my peddler friend, in the third stage of your life (middle age), in blind ignorance one amasses the poison (of worldly wealth). Engrossed in the love of your son and wife, tides of greed rise (in one’s mind. Yes, being so swept away by) the waves of greed, the thought of God doesn’t come to (one’s mind at all). One does not keep the company of saintly people (and therefore you) suffers the pain of many existences. One (completely) forsakes the Creator, and does not meditate on Him even for a moment. (In short), Nanak says in the third watch of the night the ignorant, foolish mortal gathers the poison (of worldly riches).”(3)

Urging the mortal to remember God, at least in the fourth stage of life (or old age), Guru Ji says: “O’ my peddler friend, in the fourth stage, your day (of death) has come very near. So (at least now), O’ my friend, heed the Guru’s advice and reflect on God’s Name, which will be your friend in God’s Court. (Yes), O’ mortal, through the Guru’s guidance meditate on the divine Name, which will be your helper in your last hour. Attachment (to your relatives and to worldly riches will not accompany you (after death). You have entangled yourself in false love (for them). Your entire night (of life) has passed in darkness (of ignorance); at least serve (and act on) the Guru’s (advice now), so that you may be enlightened (with divine knowledge). Nanak says, O’ mortal, in the fourth watch of the night (old age), the appointed day (of your death) has come (very) near. (You should meditate on God without any further delay).”(4)

Concluding this *shabad*, Guru Ji observes: “O’ my peddler friend, when the warrant of death issued by the Master of the universe arrives, the mortal must depart from this world, along with the (account) of good and bad deeds (done during the lifetime). O’ my peddler friend (the messengers of death) do not allow even a moment’s delay, and seize the mortal with firm hands. Yes, when the writ of God comes, mortals are bound and marched, and the self-conceited persons always suffer great pain. (On the other hand), those who have served (and followed) the true Guru always go to God’s court in great comfort. (O’ mortal), the body is (like) a field of actions, and one reaps whatever one sows, in one’s life. Nanak says, the devotees of God are honored at His Portal, while the self-willed always wander (in transmigration).”(5-1-4)

The message of the *shabad* is that we must listen to the advice of the true Guru (Granth Sahib Ji), and utilize this precious opportunity of human birth to do good deeds, and meditate on God’s Name. So that, God may show mercy on us, and instead of making us go through rounds of birth and death He may unite us in His blissful union.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਘਰੁ ੨ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਮੁੰਧ ਇਆਣੀ ਪੇਈਅਣੈ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ ॥

ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰਣੈ ਕੰਮ ਸਿਖੈ
॥

ਸਾਹੁਰਣੈ ਕੰਮ ਸਿਖੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ ॥

ਸਹੀਆ ਵਿਚਿ ਫਿਰੈ ਸੁਹੇਲੀ ਹਰਿ ਦਰਗਹ ਬਾਹ ਲੁਛਾਏ ॥

ਲੇਖਾ ਧਰਮ ਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ ॥

ਮੁੰਧ ਇਆਣੀ ਪੇਈਅਣੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ ਦਿਖੈ ॥੧॥

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ ॥

ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ
ਲਾਧਾ ॥

sireeraag mehlaa 4 ghar 2 chhant

ik-oNkaar satgur pargaad.

munDh i-aanee pay-ee-arhai ki-o kar har
darsan pikhai.

har har apnee kirpaa karay gurmukh
saahurrhai kamm sikhai.

saahurrhai kamm sikhai gurmukh har har
sadaa Dhi-aa-ay.

sahee-aa vich firai suhaylee har dargeh baah
ludaa-ay.

laykhaa Dharam raa-ay kee baakee jap har
har Naam kirkhai.

munDh i-aanee pay-ee-arhai gurmukh har
darsan dikhai. ||1||

vee-aahu ho-aa mayray babulaa gurmukh
har paa-i-aa.

agi-aan anDhayraa kati-aa gur gi-aan
parchand balaa-i-aa.

bali-aa gur gi-aan anDhayraa binsi-aa har
raatan padaarath laaDhaa.

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ ॥

ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ
ਜਾਇਆ ॥

ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੋਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ ॥੨॥

ਹਰਿ ਸਤਿ ਸਤੇ ਮੇਰੇ ਬਾਬੋਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ ਸੁਹੰਦੀ ॥

ਪੇਵਕੜੈ ਹਰਿ ਜਪਿ ਸੁਹੇਲੀ ਵਿਚਿ ਸਾਹੁਰੜੈ ਖਰੀ ਸੋਹੰਦੀ ॥

ਸਾਹੁਰੜੈ ਵਿਚਿ ਖਰੀ ਸੋਹੰਦੀ ਜਿਨਿ ਪੇਵਕੜੈ ਨਾਮੁ ਸਮਾਲਿਆ
॥

ਸਭੁ ਸਫਲਿਓ ਜਨਮੁ ਤਿਨਾ ਦਾ ਗੁਰਮੁਖਿ ਜਿਨਾ ਮਨੁ ਜਿਣਿ
ਪਾਸਾ ਢਾਲਿਆ ॥

ਹਰਿ ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਾਰਜੁ ਸੋਹਿਆ ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ
ਅਨੰਦੀ ॥

ਹਰਿ ਸਤਿ ਸਤਿ ਮੇਰੇ ਬਾਬੋਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਵ ਸੁਹੰਦੀ
॥੩॥

ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੋਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੇ ॥

ਪੰਨਾ ੭੯

ਹਰਿ ਕਪੜੇ ਹਰਿ ਸੋਭਾ ਦੇਵਹੁ ਜਿਤੁ ਸਵਰੈ ਮੇਰਾ ਕਾਜੇ ॥

ਹਰਿ ਹਰਿ ਭਗਤੀ ਕਾਜੁ ਸੁਹੇਲਾ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਨੁ
ਦਿਵਾਇਆ ॥

ਖੰਡਿ ਵਰਭੰਡਿ ਹਰਿ ਸੋਭਾ ਹੋਈ ਇਹੁ ਦਾਨੁ ਨ ਰਲੈ ਰਲਾਇਆ
॥

ਹੋਰਿ ਮਨਮੁਖ ਦਾਜੁ ਜਿ ਰਖਿ ਦਿਖਾਲਹਿ ਸੁ ਕੂਤੁ ਅਹੰਕਾਰੁ ਕਦੁ
ਪਾਜੇ ॥

ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੋਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੇ ॥੪॥

ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੋਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ ॥

ਹਰਿ ਜੁਗਹ ਜੁਗੇ ਜੁਗ ਜੁਗਹ ਜੁਗੇ ਸਦ ਪੀੜੀ ਗੁਰੂ ਚਲੰਦੀ ॥

ਜੁਗਿ ਜੁਗਿ ਪੀੜੀ ਚਲੈ ਸਤਿਗੁਰ ਕੀ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ
ਧਿਆਇਆ ॥

ਹਰਿ ਪੁਰਖੁ ਨ ਕਬ ਹੀ ਬਿਨਸੈ ਜਾਵੈ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ
॥

ਨਾਨਕ ਸੰਤ ਸੰਤ ਹਰਿ ਏਕੋ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੋਹੰਦੀ ॥

ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੋਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ
॥੫॥੧॥

ha-umai rog ga-i-aa dukh laathaa aap aapai
gurmat khaaDhaa.

akaal moorat var paa-i-aa abhinaasee naa
kaday marai na jaa-i-aa.

vee-aahu ho-aa mayray baabolaa gurmukhay
har paa-i-aa. ||2||

har sat satay mayray babulaa har jan mil janj
suhanee.

payvkarhai har jap suhaylee vich saahurhai
kharee sohandee.

saahurhai vich kharee sohandee jin
payvkarhai Naam samaali-aa.

sabh safli-o janam tinaa daa gurmukh jinaa
man jin paasaa dhaali-aa.

har sant janaa mil kaaraj sohi-aa var paa-i-aa
purakh anandee.

har sat sat mayray baabolaa har jan mil janj
sohandee. ||3||

har parabh mayray babulaa har dayvhu daan
mai daajo.

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har kaprho har sobhaa dayvhu jit savrai
mayraa kaajo.

har har bhagtee kaaj suhaylaa gur satgur
daan divaa-i-aa.

khand varbhand har sobhaa ho-ee ih daan na
ralai rala-i-aa.

hor manmukh daaj je rakh dikhaaleh so
koorh ahaNkaar kach paajo.

har parabh mayray babulaa har dayvhu daan
mai daajo. ||4||

har raam raam mayray baabolaa pir mil Dhan
vayl vaDhandee.

har jugah jugo jug jugah jugo sad peerhee
guroo chalandee.

jug jug peerhee chalai satgur kee jinee
gurmukh Naam Dhi-aa-i-aa.

har purakh na kab hee binsai jaavai nit
dayvai charhai savaa-i-aa.

naanak sant sant har ayko jap har har Naam
sohandee.

har raam raam mayray babulaa pir mil Dhan
vayl vaDhandee. ||5||1||

SIRI RAAG MEHLA 4 GHAR 2**CHHANT**

In the previous four *shabads*, by giving us the example of a peddler, Guru Ji advised us how to spend the different watches (or stages) of the night (of our life) to make this life fruitful. In this *shabad*, he compares the human soul to a bride, this world to her father's house, God to her groom, and the next world to the father-in-law's house. He describes how while living in the parents' house (this world), the (soul) bride can enjoy the company of her spouse (God).

Guru Ji begins the *shabad* with a question, and then proceeds to answer it himself. He says: "How can the immature bride (soul) have the sight of her Spouse (God), while still in her parents' house (this world? The answer is that) if God shows His mercy, then through the Guru's guidance the bride learns the ways of her in-laws' house (the world hereafter). To learn the ways of the in-laws' house, under the Guru's guidance she always meditates on God's Name. Then she moves about happily amidst her (other *Gursikh*) friends, and goes to the divine Court swinging her arms (without worry). What happens is that (while still living in this world), she pays back the outstanding balance of the righteous judge by meditating on God's Name. Then by the Guru's grace, while still living in her parent's house (this world), the innocent bride sees the sight of her (divine) Spouse."(1)

Describing the happiness of the soul bride upon seeing the sight of her spouse (God), Guru Ji says on her behalf: "O' my dear father, by the Guru's grace I have been married (spiritually united), and have obtained God. The Guru has removed the darkness of ignorance, and blazed the bright light of divine knowledge in me. Now in my mind blazes the light of wisdom, dispelled is the darkness (of ignorance), and I have found the jewel of God's Name. By following the Guru's instruction, my malady of ego has been dispelled. Through self-realization, I have lost all sense of I-am-ness. I have obtained the immortal and imperishable God as my Groom, who never dies nor goes anywhere. (Yes), O' my dear father, my marriage has been solemnized, and through the Guru's instruction I have obtained God (as my spouse)."(2)

Now discussing this marriage itself, he says: "O' my dear father, eternal is my (groom) God. Joining together, the devotees of God make an impressive marriage party. By dwelling on God's Name, I live peacefully in my parents' house (this world), and I am going to enjoy respect at my in-laws' (God's house) as well. (Yes), certainly respected are those (human brides in) their in-laws' house, who have meditated on His Name while in their parents' house (this world). Fruitful is the life of those who, by the Guru's grace, have controlled their mind and carefully played the game (of life). By joining together with God's devotees (and living in their company), their wedding (or union with God) becomes more dignified, and they obtain the all-pervading God who is the source of supreme bliss. Yes, O' my dear father, true and eternal is my (groom) God, and joining together, God's devotees make an impressive marriage party."(3)

Continuing the above metaphor of marriage, Guru Ji tells us what kind of dowry a *Gursikh* bride-soul asks from her parents. Instead of the ordinary items of expensive furniture, jewelry, clothes, cars, cash etc., the Guru-following bride united with the Creator, says: "O' my father, please gift to me the dowry of God's Name. Let God's praise be my dress, by wearing which my marriage may be successfully solemnized. The worship of God has made the task (of my marriage) easy, and my Guru God has facilitated the gift of (God's Name as my) dowry. My glory has spread in all the regions of the world, because this dowry doesn't look like any

other dowry. All other dowries that the self-willed persons display is false egoism and vain ostentation. (Therefore) O' my father, please bless me with the dowry of God's Name."(4)

Just as after marriage the bride craves to become a mother and expand her family, Guru Ji concludes this *shabad* by describing what kind of expansion the marriage (or the union of a Guru-following soul with the Creator) brings about. As if speaking on behalf of this wedded bride of God, he says: "O' my father, uniting with that all-pervading God, my progeny has multiplied. Through the Guru, the progeny of God's (devotees) has been growing throughout all ages. Those who by the Guru's grace have dwelt on God's Name, their lineage with the Guru continues to flourish age after age. God (is such a husband, who) never dies nor goes away, and who every day gives more and more. O' Nanak, God's devotees and God are one, and by meditating on His Name the soul-bride is exalted. (In short), O' my dear father, by meeting with my Groom, my progeny (of Guru following souls) has multiplied."(5-1)

The message of the *shabad* is that just as an ordinary bride craves to see her spouse, live happily in his company, enjoy respect at her in laws' and grow her own family, similarly we should crave to meet God, enjoy His company, and live forever in union with Him. This is possible only if we humbly follow the Guru's advice and meditate on God's Name with true love and devotion.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੫ ਛੰਡ

sireeraag mehlaa 5 **chhant**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur porsaad.

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ ਸਮਾਲੇ ॥

man pi-aari-aa jee-o mitraa gobind Naam samaalay.

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਨਿਬੈ ਤੇਰੈ ਨਾਲੇ ॥

man pi-aari-aa jee mitraa har nibhai tayrai naalay.

ਸੰਗਿ ਸਹਾਈ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ॥

sang sahaa-ee har Naam Dhi-aa-ee birthaa ko-ay na jaa-ay.

ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤੁ ਲਾਏ ॥

man chingay say-ee fal paavahi charan kamal chit laa-ay.

ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਬਨਵਾਰੀ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

jal thal poor rahi-aa banvaaree ghat ghat nadar nihaalay.

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ ॥੧॥

naanak sikh day-ay man pareetam saadhsang bharam jaalay. ||1||

ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਬਿਨੁ ਝੂਠੁ ਪਸਾਰੇ ॥

man pi-aari-aa jee mitraa har bin jhoothh pasaaray.

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸਾਗਰੁ ਸੰਸਾਰੇ ॥

man pi-aari-aa jee-o mitraa bikh saagar sansaaray.

ਚਰਣ ਕਮਲ ਕਰਿ ਬੋਹਿਥੁ ਕਰਤੇ ਸਹਸਾ ਦੂਖੁ ਨ ਬਿਆਪੈ ॥

charan kamal kar bohith karta say sahsaa dookh na bi-aapai.

ਗੁਰੁ ਪੂਰਾ ਭੋਟੈ ਵਡਭਾਗੀ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪੈ ॥

gur pooraa bhaytai vadbhaagee aath pahar parabh jaapai.

ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ ਅਧਾਰੇ ॥

aad jugaadee sayvak su-aamee bhagtaa Naam adhaaray.

ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠੁ ਪਸਾਰੇ ॥੨॥

naanak sikh day-ay man pareetam bin har jhoothh pasaaray. ||2||

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੋਪ ਸਵਲੀ ॥

man pi-aari-aa jee-o mitraa har laday khayp savlee.

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ ॥
 ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ ॥
 ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾ ਦੂਖੁ ਮਿਟਾਇਆ ॥
 ਚਿਤ੍ਰੁ ਗੁਪਤ ਕਾ ਕਾਗਦੁ ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੁ ਨ ਚਲੀ ॥
 ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ ॥੩॥

man pi-aari-aa jee-o mitraa har dar nihchal
 malee.
 har dar sayvay alakh abhayvay nihchal aasan
 paa-i-aa.
 tah janam na maran na aavan jaanaa sansaa
 dookh mitaa-i-aa.
 chitar gupat kaa kaagad faari-aa jamdootaa
 kachhoo na chalee.
 naanak sikh day-ay man pareetam har laday
 khayp savlee. ||3||

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥
 ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਪਰਗਾਸੇ ॥
 ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਇਛੁ ਸਗਲੀ ਪੁੰਨੀਆ ॥

man pi-aari-aa jee-o mitraa kar santaa sang
 nivaaso.
 man pi-aari-aa jee-o mitraa har Naam japat
 pargaaso.
 simar su-aamee sukhah gaamee ichh saglee
 punnee-aa.

ਪੰਨਾ ੮੦

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ਪੁਰਬੇ ਕਮਾਏ ਸ੍ਰੀਰੰਗ ਪਾਏ ਹਰਿ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਸਰਬਤਿ ਰਵਿਆ ਮਨਿ ਉਪਜਿਆ ਬਿਸੁਆਸੇ
 ॥
 ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੇ ॥੪॥

purbay kamaa-ay sareerang paa-ay har milay
 chiree vichhunni-aa.
 antar baahar sarbat ravi-aa man upji-aa
 bisu-aaso.
 naanak sikh day-ay man pareetam kar santaa
 sang nivaaso. ||4||

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ ॥
 ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਜਲ ਮਿਲਿ ਜੀਵੇ ਮੀਨਾ ॥
 ਹਰਿ ਪੀ ਆਘਾਨੇ ਅੰਮ੍ਰਿਤ ਬਾਨੇ ਸ੍ਰਬ ਸੁਖਾ ਮਨ ਵੁਠੇ ॥
 ਸ੍ਰੀਧਰ ਪਾਏ ਮੰਗਲ ਗਾਏ ਇਛੁ ਪੁੰਨੀ ਸਤਿਗੁਰ ਤੁਠੇ ॥
 ਲਤਿ ਲੀਨੇ ਲਾਏ ਨਉ ਨਿਧਿ ਪਾਏ ਨਾਉ ਸਰਬਸੁ ਠਾਕੁਰਿ
 ਦੀਨਾ ॥
 ਨਾਨਕੁ ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ
 ॥੫॥ ॥੧॥੨॥

man pi-aari-aa jee-o mitraa har paraym
 bhagat man leenaa.
 man pi-aari-aa jee-o mitraa har jal mil jeevay
 meenaa.
 har pee aaghanaan amrit baanay sarab
 sukhaa man vuthay.
 sareeDhar paa-ay mangal gaa-ay ichh
 punnee satgur tuthay.
 larh leenay laa-ay na-o niDh paa-ay naa-o
 sarbas thaakur deenaa.
 naanak sikh sant samjhaa-ee har paraym
 bhagat man leenaa. ||5||1||2||

SIRI RAAG MEHLA 5

CHHANTT

In the previous *shabad*, Guru Ji gave us the message that just as an ordinary bride craves to see her spouse, live happily in his company, enjoy respect at her in laws' and grow her own family, similarly we should crave to see God, enjoy His company, and live forever in union with Him. This is possible only if we humbly follow the Guru's advice and meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji shows us how to enjoy such a divine pleasure.

Lovingly addressing his mind (and indirectly us), Guru Ji says: "O' my dear mind, my friend, contemplate God's Name. O' my beloved friend (by doing so), God would accompany you till the end. (Yes, God's Name) would become your companion and helper (and meditation

on His divine Name) never goes to waste. They who fix their attention on God's lotus feet (His Name) obtain the fruit of their heart's desire. The Master of the universe pervades everywhere, both on land and in water. Abiding in each and every heart, He sees all with His glance of grace. Nanak gives you this advice: 'O' my beloved mind, in the company of the saintly persons, burn all your illusion.'"(1)

Explaining what that illusion is, Guru Ji says: "O' my dear friendly mind, except God, all other things of the world are short-lived ostentations. O' my dear mind, the world is like a sea of poison (of evils and sins. If you) make the Creator's lotus feet (His Name) as your ship, the pain of doubt shall not torment you. By good fortune, when one meets the perfect Guru, one meditates on God's Name at all times. From the beginning of ages and before, He the Master has been the mainstay of His devotees. Nanak instructs you, O' my beloved mind, that except God's (Name) all are false ostentations.'"(2)

Continuing his advice to the mind, Guru Ji says: "O' my mind, my beloved friend, load yourself with the profitable merchandise (of God's Name). By doing so, O' my dear mind, (you will be able to) occupy a seat in God's eternal house. One who has served at the door of that imperceptible and unknowable God (and has meditated on His Name) has obtained an eternal seat (in God's Court. In that state) there are no more cycles of birth and death: there is no coming and going, and all the pain of illusion is dispelled. (In that stage), the account of *Chitra Gupta* (the angel who is believed to keep a record of our good and bad deeds) is torn up, and even the couriers of death cannot do anything (to us). Therefore O' my beloved mind, Nanak instructs you to load yourself with the profitable merchandise of God's Name.'" (3)

Now answering the question of how to trade in this profitable merchandise of God's Name, he says: "O' my beloved mind, my friend, abide in the society of saints. By repeating God's Name in the society of saints, one's mind is illuminated (with divine knowledge). They who have meditated on the bliss-giving Master see all their desires fulfilled. Because of good deeds done in previous lives, they are united with God (from whom they had been separated). Then, they believe with full conviction that God pervades everywhere, both within and without. Therefore, O' my mind, Nanak says abide with the saints.'"(4)

Guru Ji concludes this *shabad* by describing the state of mind of those who have joined the society of saints, and dwelt on God's Name. He says: "O' my dear mind, my friend, the person whose mind remains imbued with God's love and devotion attains a spiritual bliss upon meeting God, (just as the fish regains life upon getting back into water). Yes, all the pleasures abide within the mind of those who are satiated by drinking God's ambrosial *Gurbani*. On attaining the God of excellences, one sings songs of joy, and by the true Guru's grace all one's desires are fulfilled. The Master has united (them) with Himself, (and they feel that by blessing them) with His Name; God has given them all the nine treasures. In short, O' Nanak, those whom the saints give instruction have their minds attuned to the loving devotion of God.'"(5-1-2)

The message of the *shabad* is that by abiding in the society of saints we should meditate on God's Name. By doing so, we will attain such spiritual bliss as if we own all the treasures of the world.

ਸਿਰੀਰਾਗ ਕੇ ਛੰਤ ਮਹਲਾ ੫

sireeraag kay chhanṭ mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur p^{ar}saad.

ਭਖਣਾ ॥

ਹਠ ਮਝਾਹੂ ਮਾ ਪਿਰੀ ਪਸੇ ਕਿਉ ਦੀਦਾਰ ॥
ਸੰਤ ਸਰਣਾਈ ਲਭਣੇ ਨਾਨਕ ਪ੍ਰਾਣ ਅਧਾਰ ॥੧॥

ਛੰਤੁ ॥

ਚਰਨ ਕਮਲ ਸਿਉ ਪ੍ਰੀਤਿ ਰੀਤਿ ਸੰਤਨ ਮਨਿ ਆਵਏ ਜੀਉ ॥
ਦੁਤੀਆ ਭਾਉ ਬਿਪਰੀਤਿ ਅਨੀਤਿ ਦਾਸਾ ਨਹ ਭਾਵਏ ਜੀਉ ॥
ਦਾਸਾ ਨਹ ਭਾਵਏ ਬਿਨੁ ਦਰਸਾਵਏ ਇਕ ਖਿਨੁ ਧੀਰਜੁ ਕਿਉ
ਕਰੈ ॥
ਨਾਮ ਬਿਹੂਨਾ ਤਨੁ ਮਨੁ ਹੀਨਾ ਜਲ ਬਿਨੁ ਮਛੁਲੀ ਜਿਉ ਮਰੈ ॥
ਮਿਲੁ ਮੇਰੇ ਪਿਆਰੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ਗੁਣ ਸਾਧਸੰਗਿ ਮਿਲਿ ਗਾਵਏ
॥
ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਮਨਿ ਤਨਿ ਅੰਕਿ ਸਮਾਵਏ
॥੧॥

ਭਖਣਾ ॥

ਸੋਹੰਦੜੇ ਹਭ ਠਾਇ ਕੋਇ ਨ ਦਿਸੈ ਫੂਜੜੇ ॥
ਖੁਲੜੇ ਕਪਾਟ ਨਾਨਕ ਸਤਿਗੁਰ ਭੇਟੜੇ ॥੧॥

ਛੰਤੁ ॥

ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਅਧਾਰ ਸੰਤਨ ਆਧਾਰ ਬਾਣੀ ਬੀਚਾਰੀਐ
ਜੀਉ ॥
ਸਿਮਰਤ ਸਾਸ ਗਿਰਾਸ ਪੂਰਨ ਬਿਸੁਆਸ ਕਿਉ ਮਨਹੁ
ਬਿਸਾਰੀਐ ਜੀਉ ॥
ਕਿਉ ਮਨਹੁ ਬੇਸਾਰੀਐ ਨਿਮਖ ਨਹੀ ਟਾਰੀਐ ਗੁਣਵੰਤ ਪ੍ਰਾਨ
ਹਮਾਰੇ ॥

ਮਨ ਬਾਂਛਤ ਫਲ ਦੇਤ ਹੈ ਸੁਆਮੀ ਜੀਅ ਕੀ ਬਿਰਥਾ ਸਾਰੇ ॥
ਅਨਾਥ ਕੇ ਨਾਥੇ ਸੁਥ ਕੈ ਸਾਥੇ ਜਪਿ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੀਐ ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਪਹਿ ਕ੍ਰਿਪਾ ਕਰਿ ਭਵਜਲੁ ਤਾਰੀਐ
॥੨॥

ਭਖਣਾ ॥

ਧੂਤੀ ਮਜਨੁ ਸਾਧ ਖੇ ਸਾਈ ਥੀਏ ਕ੍ਰਿਪਾਲ ॥
ਧੇ ਹਭੇ ਥੋਕੜੇ ਨਾਨਕ ਹਰਿ ਧਨੁ ਮਾਲ ॥੧॥

dakh-naa.

hath majhaahoo maa piree pasay ki-o
deedaar.
sant sarna-ee labh-nay naanak paraan
adhaar. ||1||

chhant.

charan kamal si-o pareet reet santan man
aav-ay jee-o.
dutee-aa bhaa-o bipreet aneet daasaa nah
bhaav-ay jee-o.
daasaa nah bhaav-ay bin darsaav-ay ik khin
Dheeraj ki-o karai.
Naam bihoonaa tan man heenaa jal bin
machhulee ji-o marai.
mil mayray pi-aaray paraan adhaaray gun
saaDhsang mil gaav-ay.
naanak kay su-aamee Dhaar anoogruhu man
tan ank samaav-ay. ||1||

dakh-naa.

sohandarho habh thaa-ay ko-ay na disai
doojrho.
khulhrhay kapaat naanak satgur bhaytay.
||1||

chhant.

tayray bachan anoop apaar santan adhaar
banee beechaaree-ai jee-o.
simrat saas giraas pooran bisu-aas ki-o
manhu bisaaree-ai jee-o.
ki-o manhu baysaaree-ai nimakh nahee
taaree-ai gunvant paraan hamaaray.
man baaNchhat fal dayt hai su-aamee jee-a
kee birthaa saaray.
anaath kay naathay sarab kai saathay jap
joo-ai janam na haaree-ai.
naanak kee baynantee parabh peh kirpaa kar
bhavjal taaree-ai. ||2||

dakh-naa.

Dhoorhee majan saaDh khay saa-ee thee-ay
kirpaal.
laDhay habhay thokrhay naanak har Dhan
maal. ||1||

ਛੰਤੁ ॥

ਸੁੰਦਰ ਸੁਆਮੀ ਧਾਮ ਭਗਤਤ ਬਿਸ਼ਾਮ ਆਸਾ ਲਗਿ ਜੀਵਤੇ
ਜੀਉ ॥
ਮਨਿ ਤਨੇ ਗਲਤਾਨ ਸਿਮਰਤ ਪ੍ਰਭ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਤੇ
ਜੀਉ ॥

ਪੰਨਾ ੮੧

ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਪੀਵਤੇ ਸਦਾ ਬਿਰੁ ਥੀਵਤੇ ਬਿਬੈ ਬਨੁ ਫੀਕਾ
ਜਾਨਿਆ ॥
ਭਏ ਕਿਰਪਾਲ ਗੋਪਾਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮਾਨਿਆ ॥
ਸਰਬਸੋ ਸੁਖ ਆਨੰਦ ਘਨ ਪਿਆਰੇ ਹਰਿ ਰਤਨੁ ਮਨ ਅੰਤਰਿ
ਸੀਵਤੇ ॥
ਇਕੁ ਤਿਲੁ ਨਹੀ ਵਿਸਰੈ ਪ੍ਰਾਨ ਆਧਾਰਾ ਜਪਿ ਜਪਿ ਨਾਨਕ
ਜੀਵਤੇ ॥੩॥

ਭਖਣਾ ॥

ਜੇ ਤਉ ਕੀਨੇ ਆਪਣੇ ਤਿਨਾ ਕੂੰ ਮਿਲਿਓਹਿ ॥
ਆਪੇ ਹੀ ਆਪਿ ਮੋਹਿਓਹੁ ਜਸੁ ਨਾਨਕ ਆਪਿ ਸੁਣਿਓਹਿ ॥੧॥

ਛੰਤੁ ॥

ਪ੍ਰੇਮ ਠਗਉਰੀ ਪਾਇ ਰੀਝਾਇ ਗੋਬਿੰਦ ਮਨੁ ਮੋਹਿਆ ਜੀਉ ॥
ਸੰਤਨ ਕੈ ਪਰਸਾਇ ਅਗਾਧਿ ਕੰਠੇ ਲਗਿ ਸੋਹਿਆ ਜੀਉ ॥
ਹਰਿ ਕੰਠਿ ਲਗਿ ਸੋਹਿਆ ਦੇਖ ਸਭਿ ਜੋਹਿਆ ਭਗਤਿ ਲਖੁਣ
ਕਰਿਵਸਿ ਭਏ ॥
ਮਨਿ ਸਰਬ ਸੁਖ ਵੁਠੇ ਗੋਵਿੰਦ ਤੁਠੇ ਜਨਮ ਮਰਣਾ ਸਭਿ ਮਿਟਿ
ਗਏ ॥
ਸਖੀ ਮੰਗਲੇ ਗਾਇਆ ਇਛ ਪੁਜਾਇਆ ਬਹੁਤਿ ਨ ਮਾਇਆ
ਹੋਇਆ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਪ੍ਰਭ ਪਿਆਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਨਹੀ
ਪੋਇਆ ॥੪॥

ਭਖਣਾ ॥

ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੇ ॥
ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੇ ॥੧॥

ਛੰਤੁ ॥

ਕਹਤੇ ਪਵਿਤ੍ਰੁ ਸੁਣਤੇ ਸਭਿ ਪੰਨੁ ਲਿਖਤੀ ਕੁਲੁ ਤਾਰਿਆ ਜੀਉ
॥
ਜਿਨ ਕਉ ਸਾਧੂ ਸੰਗੁ ਨਾਮ ਹਰਿ ਰੰਗੁ ਤਿਨੀ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ
ਜੀਉ ॥

chhant.

sundar su-aamee Dhaam bhagtah bisraam
aasaa lag jeevṭay jee-o.
man ṭanay galṭaan simraṭ parabh Naam har
amritṭ peevṭay jee-o.

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amritṭ har peevṭay sadāa thir theevṭay bikhai
ban feekaa jaani-aa.
bha-ay kirpaal gopaal parabh mayray
saaDhsangatṭ niDh maani-aa.
sarbaso sookh aanand ghan pi-aaray har
raṭan man antar seevṭay.
ik ṭil nahee visrai paraan aaDhaaraa jap jap
naanak jeevṭay. ||3||

dakh-naa.

jo ṭa-o keenay aapṇay ṭinaa kooN mili-ohi.
aapay hee aap mohi-ohu jas naanak aap
suṇi-ohi. ||1||

chhant.

paraym thag-uree paa-ay reejhaa-ay gobind
man mohi-aa jee-o.
sanṭan kai parsaad agaaDh kanṭhay lag
sohi-aa jee-o.
har kanṭh lag sohi-aa dokh sabh johi-aa
bhagatṭ lakh-yaṇ kar vas bha-ay.
man sarab sukh vuthay govid ṭuthay janam
marnaa sabh mit ga-ay.
sakhēe manglo gaa-i-aa ichh pujaa-i-aa
bahurh na maa-i-aa hohi-aa.
kar geh leenay naanak parabh pi-aaray
sansaar saagar nahee pohi-aa. ||4||

dakh-naa.

saa-ee Naam amol keem na ko-ee jaando.
jinaa bhaag mathaahi say naanak har rang
maando. ||1||

chhant

kaṭay pavitar sunṭay sabh Dhan likh-teeN
kul ṭaari-aa jee-o.
jin ka-o saaDhoo sang Naam har rang ṭinee
barahm beechaari-aa jee-o.

ਬ੍ਰਹਮ ਬੀਚਾਰਿਆ ਜਨਮੁ ਸਵਾਰਿਆ ਪੂਰਨ ਕਿਰਪਾ ਪ੍ਰਭਿ
ਕਰੀ ॥
ਕਰੁ ਗਹਿ ਲੀਨੇ ਹਰਿ ਜਸੇ ਦੀਨੇ ਜੋਨਿ ਨਾ ਧਾਵੈ ਨਹ ਮਰੀ ॥
ਸਤਿਗੁਰੁ ਦਇਆਲ ਕਿਰਪਾਲ ਭੋਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ
ਮਾਰਿਆ ॥
ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ਸੁਆਮੀ ਸਦਕੈ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ
॥੫॥੧॥੩॥

barahm beechaari-aa janam savaari-aa
pooran kirpaa parabh karee.
kar geh leenay har jaso deenay jon naa
Dhaavai nah maree.
satgur da-i-aal kirpaal bhaytat haray kaam
kroDh lobh maari-aa.
kathan na jaa-ay akath su-aamee sadkai
jaa-ay naanak vaari-aa. ||5||1||3||

SIRI RAAG KAIY CHHANTT

MEHLA 5

In this *shabad*, composed in the dialect of Multan (a southern province of old Punjab, now Pakistan), Guru Ji describes how devotees love God, and how He loves His devotees. The *shabad* is composed in the format of *dakhnaas* (southern two-line stanzas) and *chhants* (detailed explanations or staves).

Dakhna: (Question): “Within my mind lives my beloved Groom, (but) how can I have His vision?”

(Answer): “O’ Nanak, He who is the life of all life is found by seeking the refuge of the saints.” (1)

Chhant: (Explanation): “It is only in the minds of the saints that the tradition of love and devotion for God comes to reside. God’s devotees consider it immoral and against their beliefs to love anybody else except God. Attachment to anyone other than God does not appeal to them. Without seeing their God, they do not have peace even for a moment. Just as a fish dies without water, similarly the body and mind (of saints) feel listless without devotion to His Name. (Therefore, they continue praying and saying): “O’ my Beloved, the support of my life breath, please come and meet me so that in the company of saintly persons Your servant may also sing Your praises. O’ the Master of Nanak, please show mercy on me, so that my body and soul may remain merged in Your embrace.”(1)

In the previous stanza, Guru Ji prayed to God to bless him with the company of saintly persons, so that joining them he may also sing His praises. In this stanza, he describes how his prayer has been accepted, and how he is feeling now.

Dakhna: “O’ Nanak, upon seeing the true Guru (and listening to his *Gurbani*), the doors of my mind have been opened, (and now) all places look beautiful (to me. O’ my Beloved), no one seems other than You.”(1)

Chhant: “(O’ my beautiful God), uniquely beautiful and limitless are Your words. These words are the support of the saints, and with the help of *Gurbani* (the Guru’s words), we should reflect on them. By meditating (on Your Name) with every morsel and breath (we come to) firmly believe that we shouldn’t forsake You from our mind even for a moment. Why should we put Your Name out of our mind? We should not forget You even for a moment, because our meritorious Master is the support of our life breaths. The Master knows the cravings of all hearts, and fulfills the desires of our mind. (Therefore, we should all) dwell on that Master, who is the support of the support-less, and the friend of all. By meditating on Him we do not lose our life in a gamble. (Therefore), this is the supplication of Nanak before God: “Please show Your mercy, and help us swim across this dreadful worldly ocean.” (2)

Now Guru Ji explains what happens when we join the company of saints.

Dakhna: “When I bathed in the dust of the saint’s feet (joined their company and humbly served them), the Creator became merciful. Then I received the commodity and wealth of God’s Name, and I felt as if I had received all the things (I needed).”(1)

Explaining why God becomes so kind in the company of the saints, he says:

Chhant: “God’s beauteous abode is like a resting place for devotees: the devotees live in the hope of attaining it. Being fully absorbed both in body and mind in Him, they meditate on His Name and drink the nectar of God’s Name. Drinking this nectar they become immortal, and then consider insipid the taste of the sinful (poisonous) pleasures of the world. (In my case, when) the Master of the universe became merciful; I enjoyed (the bliss of the company of the divine) treasure. (Therefore, God’s devotees always) remain attached to the jewel of His Name in their mind, and keep enjoying all the comforts and blessings of God’s love. They do not forsake (God), their life support even for a single moment. (In short), O’ Nanak, they live dwelling upon God’s Name at all times.”(3)

Next, Guru Ji describes the kind of love with which God treats His devotees, and the kind of affections and privileges, the devotees enjoy in the company of their beloved God.

Dakhna: He says: “O’ God, You grant union to those whom You make Your own. Nanak says, “Upon hearing Your praises from them, You Yourself have been bewitched.”(1)

Chhant: “The devotees win over the Master of the Universe, and fascinate His mind with the intoxicating potion of love and devotion. By the grace of the saints, many look beauteous in the embrace of the unfathomable God. Yes, they look beauteous in the embrace of God. All their suffering is ended, and because of their devotional qualities God comes under their control (because of their devotion and love, God accepts all their requests).”

“When God is greatly pleased, all kinds of pleasures come to reside in the heart, and all the pains of birth and death are ended. (In this way), when all their wishes are fulfilled the devotees do not become trapped in the net of *Maya*, and their friends sing songs of joy. Yes, O’ Nanak, holding them by their hands, God has made them His own: they are not affected by the problems of this worldly ocean (of *Maya*).”(4)

Now, in this concluding stanza, Guru Ji summarizes the power of God’s Name (His loving devotion).

Dakhna: He says: “God’s Name is invaluable. No one knows its worth. O’ Nanak, only they who are so predestined, enjoy His Love.”(1)

Chhant: “They who utter (God’s Name) become sanctified. Blessed are all those who utter (God’s Name, or listen to it and those who write about it. Their (entire) lineage is saved. They who keep the society of saints are imbued with the love of God’s Name, and they have reflected on God. They, who have reflected on the all-pervading God, they have embellished their lives, and the perfect God has shown mercy on them. Holding them by His hand, God has blessed them with His praise. So now, they would neither be cast into the womb again, nor suffer death. By meeting the merciful true Guru, they who have destroyed their lust, anger, and greed, and their spiritual life has blossomed forth. (In short), the merits of the indescribable Master cannot be described, and Nanak is a sacrifice unto Him.”(5-1-3)

The message of the *shabad* is that if we join the company of saints (and in their company sing God's praises with true love and devotion), God may become so merciful and kind to us that He may not only save us from the pain of future births and deaths, but may also save our entire lineage. He may also bless us with eternal peace and bliss, both in this world and the next.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ ੪ ਵਣਜਾਰਾ

sireeraag mehlaa 4 vanjaaraa

ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar sat Naam gur parsaad.

ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ਜੀਉ ॥

har har utam Naam hai jin siri-aa sabh ko-ay jee-o.

ਹਰਿ ਜੀਅ ਸਭੇ ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ ॥

har jee-a sabhay partipaaldaa ghat ghat rama-ee-aa so-ay.

ਸੋ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

so har sadaa Dhi-aa-ee-ai tis bin avar na ko-ay.

ਜੇ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਏ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖੁ ਰੋਇ ॥

jo mohi maa-i-aa chit laa-iday say chhod chalay dukh ro-ay.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਅੰਤਿ ਸਖਾਈ ਹੋਇ ॥੧॥

jan naanak Naam Dhi-aa-i-aa har ant sakhaa-ee ho-ay. ||1||

ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

mai har bin avar na ko-ay.

ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਪਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ ॥੧॥ ਚਹਾਉ ॥

har gur sarnaa-ee paa-ee-ai vanjaari-aa mitraa vadbhaag paraapat ho-ay. ||1|| rahaa-o.

ਪੰਨਾ ੮੨

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ਸੰਤ ਜਨਾ ਵਿਣੁ ਭਾਈਆ ਹਰਿ ਕਿਨੈ ਨ ਪਾਇਆ ਨਾਉ ॥

sant janaa vin bhaa-ee-aa har kinai na paa-i-aa naa-o.

ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ ॥

vich ha-umai karam kamaavday ji-o vaysu-aa put ninaa-o.

ਪਿਤਾ ਜਾਤਿ ਤਾ ਹੋਈਐ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ ॥

pitaa jaat ta ho-ee-ai gur tuthaa karay pasaa-o.

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਅਹਿਨਿਸਿ ਲਗਾ ਭਾਉ ॥

vadbhaagee gur paa-i-aa har ahinis lagaa bhaa-o.

ਜਨ ਨਾਨਕਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਹਰਿ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ ॥੨॥

jan naanak barahm pachhaani-aa har keerat karam kamaa-o. ||2||

ਮਨਿ ਹਰਿ ਹਰਿ ਲਗਾ ਚਾਉ ॥

man har har lagaa chaa-o.

ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਪ੍ਰਭ ਨਾਉ ॥੧॥ ਚਹਾਉ ॥

gur poorai Naam drir-aa-i-aa har mili-aa har parabh naa-o. ||1|| rahaa-o.

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਨਾਮੁ ਧਿਆਇ ॥

jab lag joban saas hai tab lag Naam Dhi-aa-ay.

ਚਲਦਿਆ ਨਾਲਿ ਹਰਿ ਚਲਸੀ ਹਰਿ ਅੰਤੇ ਲਏ ਛੁਡਾਇ ॥

chal-di-aa naal har chalsee har antay la-ay chhad-aa-ay.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਮਨਿ ਵੁਠਾ ਆਇ ॥

ha-o balihaaree tin ka-o jin har man vuthaa aa-ay.

ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ ॥

jinee har har Naam na chayti-o say ant ga-ay pachhutaa-ay.

ਹੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ॥੩॥

Dhur mastak har parabḥ likhi-aa jan naanak Naam Dhi-aa-ay. ||3||

ਮਨ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਇ ॥
ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਲਘਾਇ ॥੧॥
ਰਹਾਉ ॥

man har har pareet lagaa-ay.
vadbhaagee gur paa-i-aa gur sabdee paar laghaa-ay. ||1|| rahaa-o.

ਹਰਿ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ਹਰਿ ਆਪੇ ਦੇਵੈ ਲੇਇ ॥
ਹਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਇ ॥

har aapay aap upaa-idaa har aapay dayvai lay-ay.
har aapay bharam bhulaa-idaa har aapay hee mat day-ay.

ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਸੇ ਵਿਰਲੇ ਕੇਈ ਕੇਇ ॥

gurmukhaa man pargaas hai say virlay kay-ee kay-ay.

ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਪਾਇਆ ਗੁਰਮਤੇ ॥

ha-o balihaaree tin ka-o jin har paa-i-aa gurmatay.

ਜਨ ਨਾਨਕਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਮਨਿ ਹਰਿ ਹਰਿ ਵੁਠੜਾ ਹੇ ॥੪॥

jan naanak kamal pargaasi-aa man har har vuth-rhaa hay. ||4||

ਮਨਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕਰੇ ॥
ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਉ ਜਿੰਦੂ ਸਭ ਕਿਲਵਿਖ ਦੁਖ
ਪਰਹਰੇ ॥੧॥ ਰਹਾਉ ॥

man har har japan karay.
har gur sarnaa-ee bhaj pa-o jindoo sabh kilvikh dukh parharay. ||1|| rahaa-o.

ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ ਭਤਿ ॥

ghat ghat rama-ee-aa man vasai ki-o paa-ee-ai kit bhāt.

ਗੁਰੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ ਚਿਤਿ ॥

gur pooraa satgur bhaytee-ai har aa-ay vasai man chit.

ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੇ ਤੇ ਗਤਿ ਮਤਿ ॥

mai Dhar Naam aDhaar hai har Naamai tay gat mat.

ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ ॥

mai har har Naam visaahu hai har Naamay hee jat pat.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰੰਗਿ ਰਤਿ ॥੫॥

jan naanak Naam Dhi-aa-i-aa rang rat-rhaa har rang rat. ||5||

ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਸਤਿ ॥

har Dhi-aavahu har parabḥ sat.

ਗੁਰ ਬਚਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਣਿਆ ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ ॥੧॥ ਰਹਾਉ ॥

gur bachnee har parabḥ jaani-aa sabh har parabḥ tay utpat. ||1|| rahaa-o.

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ ॥

jin ka-o poorab likhi-aa say aa-ay milay gur paas.

ਸੇਵਕ ਭਾਇ ਵਣਜਾਰਿਆ ਮਿੜਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸਿ ॥

sayvak bhaa-ay vanjaari-aa mitraa gur har har Naam pargaas.

ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ ਵਖਰੁ ਲਾਇਆੜਾ ਹਰਿ
ਰਾਸਿ ॥

Dhan Dhan vanaj vapaaree-aa jin vakhar ladi-arhaa har raas.

ਗੁਰਮੁਖਾ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ ॥

gurmukhaa dar mukh ujlay say aa-ay milay har paas.

ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ ॥੬॥

jan naanak gur tin paa-i-aa jinaa aap tuthaa guntaas. ||6||

ਹਰਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ ॥

har Dhi-aavahu saas giraas.

ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥੧॥

man pareet lagee tinaa gurmukhaa har Naam jinaa rahraas. ||1|| rahaa-o. ||1||

*SIRI RAAG MEHLA 4**VANJAARA*

As the title indicates, this *shabad* is addressed to a *Vanjaara*-the peddler in this world- the mortal who has been sent to trade in and gather the capital of God's Name. According to Dr. Bh. Vir Singh Ji, it is said that the fourth Guru Ram Das Ji uttered this *shabad* while answering the questions of a peddler, who came to him for spiritual enlightenment.

Talking to that trader in a language he could easily understand, Guru Ji says: "(O' my peddler friend), supreme is the Name of God who has created all. That venerable God sustains all creatures and He pervades all. We should always meditate on that God, as there is no other (God) besides Him. They who keep their mind fixed on *Maya* (the worldly wealth) bewail their folly (at the time of death), and depart from here leaving everything behind. However, devotee Nanak says: "They who have meditated on God's Name, God has helped them in the end."(1)"

Giving the essence of his message on the basis of his personal experience, Guru Ji says: "(O' my friend), as far as I am concerned, (I feel) that I don't have anyone else (to support me, except God. Therefore, O' my peddler friend, seek the shelter of the Guru, because) it is only by seeking the Guru's shelter that God is obtained, and it is through great good fortune that the guidance of the Guru is obtained."(1-pause)

Re-stating how important it is to obtain the guidance of the saint (Guru) to obtain God's Name, he says: "(O' my friend), no one has obtained (God's Name) without associating with the saintly brothers (and seeking their guidance). Those who act out of ego are like a prostitute's son who cannot tell the name (of his father). A person is said to belong to the father's caste (God's lineage) only when the Guru is pleased, and shows his favor to that person. By great good fortune, one finds the Guru. (Then by the grace of Guru's guidance), one's mind remains absorbed in God's loving devotion day and night. Devotee Nanak has thus realized the all-pervading Creator, and he remains engaged in singing His praise." (2)

Describing his present state of mind, Guru Ji says: "My mind is imbued with the love of repeating God's Name. The perfect Guru has firmly implanted God's Name in my mind, and I have obtained God and His Name."(1-pause)

Therefore, on the basis of his own experience, Guru Ji advises us: "(O' my friend), as long as you have youth and breath, meditate on God's Name. This (Name) would accompany you in your life's journey and would save you from troubles in the end. I am a sacrifice to those in whose mind God has come to abide. They who do not meditate on the Name will ultimately depart from the world regretting (that they missed the wonderful opportunity to unite with God. However), O' Nanak, only those devotees meditate on His Name in whose destiny God has so written from the very beginning."(3)

Guru Ji therefore tells himself: "O' my mind, embrace love for God. By great good fortune does one find the Guru, and through the Guru's word one is ferried across the worldly ocean."(1-pause)

Explaining why some persons meditate on God's Name and others do not, Guru Ji comments: "God Himself creates, Himself gives life, and Himself takes it back. God Himself leads human beings astray (casting them in doubt) and He Himself gives them enlightenment. The

minds of Guru's followers are illumined (and they understand this fact), but very rare are such people. (Therefore), I am a sacrifice to those who have realized God through Guru's instruction. (By Guru's grace), God has come to abide in the mind and heart of slave Nanak, (and he feels, as if his heart) has blossomed forth like a lotus."(4)

Therefore, Guru Ji tells himself and us: "O' my life, reflect on and repeat God's Name in the mind, and hasten to the refuge of the Guru so that all your sorrows and sins are ended."(1-pause)

It appears that at this time the trader asks the question: "(When) The Creator abides in all hearts; how can one seek Him?"

Guru Ji replies: "By meeting the perfect Guru, God comes to abide in the mind. My only support is God's Name. By the Name has my mind been illumined, and I have achieved the highest state of enlightenment. In God's Name alone, I put my trust, and for me His Name is my caste and honor. (In short), slave Nanak has meditated on God's Name with loving devotion and being imbued with God's deep love, he remains absorbed in that love."(5)

Therefore he advises: "(O' my friends, you too should) meditate on God, who is eternal. Through the Guru's teaching I have realized God, and it is from God that all creation has emanated."(1-pause)

In conclusion, Guru Ji says: "In whose destiny, it is so written, they come and meet the Guru. O' my peddler friend, they who approach the Guru with a spirit of service and humility, them (the Guru) illumines with God's Name. Blessed is the trade and blessed are the traders who have loaded the merchandise of God's devotion. Bright are the faces of the Guru's followers at God's court; they meet and unite with the Creator. Slave Nanak says that only those persons have found the Guru on whom God (the treasure of all virtues) Himself has become gracious."(6)

Therefore, once again Guru Ji advises: "(O' my friends), meditate on God's Name with every morsel and breath (at all times. However), only the mind of those Guru's followers is imbued with love for such devotion) whose daily routine is meditation on God's Name."(1-pause)

The message of the *shabad* is that we should seek the guidance of the Guru. Following his advice, we should make it our daily routine to meditate on God's Name and sing His praises with sincere love and devotion. So that showering His Grace, He may bless us also with His eternal union.

ਪੰਨਾ ੮੩

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ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਸਿਰੀਰਾਗ ਕੀ ਵਾਰ ਮਹਲਾ ੪ ਸਲੋਕਾ ਨਾਲਿ ॥

sireeraag kee vaar mehlaa 4 salokaa naal.

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlaa 3.

ਰਾਗਾ ਵਿਚਿ ਸ੍ਰੀਰਾਗੁ ਹੈ ਜੇ ਸਚਿ ਧਰੇ ਪਿਆਰੁ ॥

raagaa vich sareeraag hai jay sach Dharay pi-aar.

ਸਦਾ ਹਰਿ ਸਚੁ ਮਨਿ ਵਸੈ ਨਿਹਚਲ ਮਤਿ ਅਪਾਰੁ ॥

sadaa har sach man vasai nihchal mat aapaar.

ਰਤਨੁ ਅਮੋਲਕੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰੁ ॥
ਜਿਹਵਾ ਸਚੀ ਮਨੁ ਸਚਾ ਸਚਾ ਸਰੀਰ ਅਕਾਰੁ ॥
ਨਾਨਕ ਸਚੈ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸਚੁ ਵਾਪਾਰੁ ॥੧॥

ਮਃ ੩ ॥

ਹੋਰੁ ਬਿਰਹਾ ਸਭ ਧਾਤੁ ਹੈ ਜਬ ਲਗੁ ਸਾਹਿਬ ਪ੍ਰੀਤਿ ਨ
ਹੋਇ ॥
ਇਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਵੇਖਣੁ ਸੁਨਣੁ ਨ ਹੋਇ ॥
ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਅੰਧਾ ਕਿਆ ਕਰੇਇ ॥
ਨਾਨਕ ਜਿਨਿ ਅਖੀ ਲੀਤੀਆ ਸੋਈ ਸਚਾ ਦੇਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ ਦੀਬਾਣੁ ਹਰਿ ॥
ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ ॥
ਹਰਿ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ਡਰ ਭ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕਰਿ ॥
ਹਰਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿ ਜਿ ਤੁਧੁ ਰਖੈ ਬਾਹਰਿ ਘਰਿ ॥
ਹਰਿ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ਸੋ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ
ਤਰਿ ॥੧॥

raṭan amolak paa-i-aa gur kaa sabad beechar.
jihvaa sachee man sachaa sachaa sareer akaar.
naanak sachai satgur sayvi-ai sadaa sach
vaapaar. ||1||

mehlaa 3.

hor birhaa sabh Dhaat hai jab lag saahib pareet
na ho-ay.
ih man maa-i-aa mohi-aa vaykhan sunan na
ho-ay.
sah daykhai bin pareet na oopjai anDhaa ki-aa
karay-i.
naanak jin akhee leetee-aa so-ee sachaa day-ay.
||2||

pa-orhee.

har iko kartaa ik ik deebaan har.
har iksai daa hai amar iko har chitDhar.
har tis bin ko-ee naahi dar bharam bha-o door
kar.
har tisai no saalaahi je tuDh rakhai baahar ghar.
har jis no ho-ay da-i-aal so har jap bha-o
bikham tar. ||1||

VAAR OF SIRI RAAG

MEHLA 4

According to Dr. Bh. Vir Singh Ji, *Vaar* (Epic) is an ancient form of poetry in which the poets used to describe the accounts of heroes and their battles with adversaries. The *Vaar* was narrated in small stanzas called *Paurrees*, which were preceded by suitable couplets for explanations or lessons. It is believed that the 4th Guru Ram Das Ji composed this epic while addressing a singer who was very fond of music, particularly *Siri Rag* (the supreme Indian musical measure). While compiling Sri Guru Granth Sahib Ji, the 5th Guru Ji added suitable *saloaks* (couplets) to explain further the message in the *Paurrees*.

Salok Mehla 3

Guru Ji says: “Among all the *Ragas* (musical measure), *Siri Rag* is the supreme measure, if it inspires the singer with love for the Eternal (God), forever the Eternal God comes to reside in the heart, the intellect becomes stable, and one always remains in tune with the Limitless (God). This is how, by reflecting on the word of the Guru, one obtains the invaluable jewel (of God’s Name). Then one’s tongue, mind and body are also rendered pure. (In short), O’ Nanak, by serving (and following) the true Guru, one always deals with Truth, (the eternal God).” (1)

Mehla 3

Now discussing love, Guru Ji tells us what kind of love is the best or most stable form of love. He says: “All other kind of love is transient until one is imbued with the love for the Master. But being enticed by *Maya* (worldly attachment), this mind cannot see or hear (God). Without seeing the (divine) Groom, love for Him does not arise, so what can the (spiritually) blind person do? O’ Nanak, He who has taken away (man’s spiritual) eyes, only that Eternal (God) gives them back (and then one is able to discriminate between right and wrong, and begin loving God).” (2)

Paurree

Now Guru Ji tells us how to obtain those spiritual eyes (the realization) to be able to see and love that God.

He says: “(O’ my friend, understand this truth: that) there is only one Creator, and there is only one court of that sole Judge. Only the writ of that one Creator runs in the universe. Therefore, you should concentrate your mind on that one God alone. (Remember that) except Him, there is no other (supreme power). Therefore, remove any other fear, doubt or illusion (from your mind). Praise only that (God) who would save you both in your house and outside (in this and the next world). The one on whom God becomes gracious swims across the fearful and poisonous world-ocean.” (1)

The message of the *paurree* is that only that melody is supreme which imbues us with love for God. If we want to be rid of worldly fears, doubts and attachments, then instead of running after false worldly pleasures, we should follow Guru’s guidance: meditate on God and sing His praises.

ਸਲੋਕ ਮਃ ੧ ॥

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ ॥
ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ ॥੧॥

ਮਃ ੧ ॥

ਸਿਦਕੁ ਸਬੂਚੀ ਸਾਦਿਕਾ ਸਬਰੁ ਤੋਸਾ ਮਲਾਇਕਾਂ ॥
ਦੀਦਾਰੁ ਪੂਰੇ ਪਾਇਸਾ ਥਾਉ ਨਾਹੀ ਖਾਇਕਾ ॥੨॥

ਪਉੜੀ ॥

ਸਭ ਆਪੇ ਤੁਧੁ ਉਪਾਇ ਕੈ ਆਪਿ ਕਾਰੈ ਲਾਈ ॥
ਤੂੰ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਆਪਣੀ ਵਡਿਆਈ ॥
ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ਤੂੰ ਸਚਾ ਸਾਈ ॥
ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ ॥

salok mehlā 1.

daatēe saahib sandēe-aa ki-aa chalai tīs naal.
ik jaaganday naa lahann iknaa sutī-aa day-ay
uthaal. ||1||

mehlā 1.

sidak sabooree saadikaa sabar toosaa
malaa-ikaaN.
deedaar pooray paa-isaah thaa-o naahee
khaa-ikaa. ||2||

pa-orhee.

sabh aapay tuDh upaa-ay kai aap kaarai
laa-ee.
toon aapay vaykh vigsadaa aapnee
vadi-aa-ee.
har tuDhhu baahar kichh naahee toon
sachaa saa-ee.
toon aapay aap varatdaa sabhnee hee
thaa-ee.

ਹਰਿ ਤਿਸੈ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੋ ਲਏ ਛਡਾਈ ॥੨॥

har tisaī Dhi-aavahu sant̃ janhu jo la-ay
chhadaa-ee. ||2||

SALOK MEHLA 3

Guru Ji concluded the last *paurri* with the comment that the person on whom God becomes gracious swims across the fearful and poisonous world-ocean. He now states another fact about God's complete independence in showering His grace.

He says: "All gifts are given by God. No one can argue with Him (on this or any other account). There are some who even when awake (and performing all kinds of rituals to please God) may not receive any gifts, while others, God Himself awakens from sleep (in worldly affairs, and blesses them with the gift of His Name and enlightenment)." (1)

Mehla 3

The above statement doesn't mean that a person should abandon all efforts to meditate on God's Name, or stop singing His praise, in the belief that some day on His own God would choose to bless that person with His gifts. Therefore, why should one unnecessarily make efforts to please Him? In this *salok*, Guru Ji describes what is the right conduct of good people.

He says: "(O' my friends), faith and forbearance are the marks of the devout and faithful. For the devotees of God, patience and contentment are like their provisions and expense (for their spiritual-journey. Only such people) see the sight (of God); for the foolish (who keep bragging about their merits), there is no place (in God's court)." (2)

Paurree

Now Guru Ji describes briefly some salient aspects of God's power. Addressing God almighty, he says: "(O' God), after creating the entire (universe), You Yourself have yoked it to various tasks. You feel pleased, seeing the glory of Your greatness (in creating such a wonderful universe). Nothing happens outside Your Will. You are the eternal Master. You Yourself prevail in all places. O' saintly people, meditate only on Him, who gets you liberated (from false worldly bonds)." (2)

The message of the *paurri* is that we should keep doing virtuous deeds and meditating on God's Name with full faith, patience, and devotion (without wondering, why God has blessed others and not us). One day God would show mercy on us also, and liberate us also from worldly bonds.

ਸਲੋਕ ਮਃ ੧ ॥

ਫਕੜ ਜਾਤੀ ਫਕੜੁ ਨਾਉ ॥
ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ ॥
ਆਪਹੁ ਜੋ ਕੋ ਭਲਾ ਕਹਾਏ ॥
ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੈਏ ਪਾਏ ॥੧॥

ਮਃ ੨ ॥

salok mehlāa 1.

fakarh̃ jaatēe fakarh̃ naa-o.
sabh̃naa jee-aa ikaa chh̃aa-o.
aaphu jay ko bh̃halaa kahaa-ay.
naanak taa par jaapai jaa pat̃ laykhai paa-ay.
||1||

mehlāa 2.

ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ ॥

jis pi-aaray si-o nayhu tis aagai mar
chalee-ai.

ਪ੍ਰਿਠੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ ॥੨॥

Dharig jeevan sansaar taa kai paachhai
jeevnaa. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਤੁਹੁ ਆਪੇ ਧਰਤੀ ਸਾਜੀਐ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਵੇ ॥

tuDh aapay Dhartee saajee-ai chand sooraj
du-ay deevay.

ਦਸ ਚਾਰਿ ਹਟ ਤੁਹੁ ਸਾਜਿਆ ਵਾਪਾਰੁ ਕਰੀਵੇ ॥

das chaar hat tuDh saaji-aa vaapaar
kareevay.

ਇਕਨਾ ਨੇ ਹਰਿ ਲਾਭੁ ਦੇਇ ਜੇ ਗੁਰਮੁਖਿ ਥੀਵੇ ॥

iknaa no har laabhdhay-ay jo gurmukh
theevay.

ਤਿਨ ਜਮਕਾਲੁ ਨ ਵਿਆਪਈ ਜਿਨ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ॥

tin jamkaal na vi-aapa-ee jin sach amrit
peevay.

ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੇ
॥੩॥

o-ay aap chhutay parvaar si-o tin pichhai
sabh jagat chhuteevay. ||3||

SALOK MEHLA 1

In the previous *paurri* Guru Ji advised us that we should keep doing virtuous deeds and meditating on God's Name with full faith, patience, and devotion (without wondering why God has not blessed us with His sight but has blessed others). But there are some of us who simply feel special, and think that just because of their high caste and name (or rank); God would show some special favors to them. They believe that, without taking into consideration their deeds, God would grant them salvation or heaven solely because, they belong to a high caste, special faith, or have a high rank in society.

To dispel all such false notions, Guru Ji says: "(O' my friends), vain and useless is the pride in one's caste or name. Above all is the shade (protection) of the same one God. On one's own, if someone calls one self-virtuous or exalted, (that person doesn't become great). O' Nanak, one's claim is considered valid only if one is held honorable in (God's) account." (1)

Mehla 2

Pointing to the need of true love for God, fifth Guru (Arjan Dev) Ji refers to a couplet uttered by the second Guru (Angad Dev) Ji, who (while expressing his deep agony at the physical death or separation) of his beloved Guru Nanak Dev Ji, said: "(I feel that), one should die before being separated from the dear one with whom one is in love, because accursed (and very painful) is to live in the world after that beloved (has departed)." (2)

Paurree

Coming back to the main theme of the last *paurri*, Guru Ji once again addresses the Creator and says: "(O' God), You Yourself have created this earth, and illuminated it with two lamps of the sun and the moon. You have established fourteen bazaars (worlds), in which the mortals do business. Some who become Guru's followers, You bless (them) with the profit (of Your Name. These Guru's followers) who drink the true nectar (of Your Name) are not afflicted

with the fear of death. They not only save themselves along with their family, but the entire world is liberated on account of them (by following their guidance).” (3)

The message of the *paurre* is that instead of indulging in any kind of pride or self-conceit because of our caste or lineage, we should continue meditating on God’s Name with so much love and devotion that we may feel like dying in His separation. So that one-day showing mercy God may accept us in His court, and our relatives and friends may also benefit from our example.

ਸਲੋਕ ਮਃ ੧ ॥

ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ ॥

ਪੰਨਾ ੮੪

ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ ॥
ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ ॥
ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ ॥
ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ ॥
ਬਿਨੁ ਬੂਝੇ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ ॥
ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ ॥
ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ ॥੧॥
ਮਃ ੩ ॥

ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾਂ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ ॥੨॥

ਪਉੜੀ ॥

ਸਪਤ ਦੀਪ ਸਪਤ ਸਾਗਰਾ ਨਵ ਖੰਡ ਚਾਰਿ ਵੇਦ ਦਸ ਅਸਟ
ਪੁਰਾਣਾ ॥
ਹਰਿ ਸਭਨਾ ਵਿਚਿ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਸਭਨਾ ਭਾਣਾ ॥
ਸਭਿ ਤੁਝੈ ਧਿਆਵਹਿ ਜੀਅ ਜੰਤ ਹਰਿ ਸਾਰਗ ਪਾਣਾ ॥
ਜੇ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਹਉ ਕੁਰਬਾਣਾ ॥
ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਕਰਿ ਚੋਜ ਵਿਡਾਣਾ ॥੪॥

salok mehlaa 1.

kudrat kar kai vasi-aa so-ay.

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vakhat veechaaray so bandaa ho-ay.
kudrat hai keemat nahee paa-ay.
jaa keemat paa-ay ta kahee na jaa-ay.
sarai saree-at karahi beechar.
bin boojhay kaisay paavahi paar.
sidak kar sijdaa man kar makhsood.
jih Dhir daykhaa tih Dhir ma-ujood. ||1||

mehlaa 3.

gur sabhaa ayv na paa-ee-ai naa nayrhai naa
door.
naanak satgur taan milai jaa man rahai
hadoor. ||2||

pa-orhee.

sapatdeep sapat saagraa nav khand chaar
vayddas asat puraanaa.
har sabhnaa vich tooN varatdaa har sabhnaa
bhaanaa.
sabhujhai Dhi-aavahi jee-a jant har saarag
paanaa.
jo gurmukh har aaraaDhaday tin ha-o
kurbaanaa.
tooN aapay aap varatdaa kar choj vidaanaa.
||4||

SALOK MEHLA 1

In the previous *paurre*, Guru Ji advised us that instead of taking pride in our caste or lineage, we should continue meditating on God’s Name with so much love and devotion that we may feel like dying in His separation. Now the question arises where and how to find God. In this *Paurri*, he provides the answer.

Guru Ji says: “After having created the universe, that (Creator) is Himself abiding in it. (Having understood this secret, the person) who realizes that this time (of human birth is the opportunity to reunite with God) is His true servant.”

Now commenting upon the difficulty of ordinary human beings, Guru Ji says: “(The ordinary person sees that) there is nature (with its wonderful phenomena of sun, moon, seasons, and species of different kinds, but) does not realize the worth and measure of God’s might and His creation, (nor thinks about the super brain or power working behind such wonders). Even if one realizes the significance (of such a super brain or power), one cannot describe it.”

Next Guru Ji comments on those persons who, instead of truly understanding or experiencing the presence of God (by reflecting on His creation), simply start entering into discussions about the theories propounded in their scriptures. He says: “How can a person who only continues reflecting on or discussing what is mentioned in *Shara,*’ or *Shariat* (religious codes and rituals) find the yonder shore (of life without understanding (its real purpose))?”

Describing the right and simple way to realize the Creator, Guru Ji says: “(O’ my friend), make full faith in God as your *sijda*’ (bowing before God), and make conquest of your mind as your ‘*makhsood*’ (the object of your worship). It is only then that you would be able to gain realization and say, ‘wherever I look, I see (God) present there.’”(1)

Mehla 3

Naturally, to truly understand the purpose of life and learn the way to achieve it, we need the guidance of a true Guru. For this purpose, people go to different gurus and Gurdwaras and places of worship. But most of them think that simply by getting near the Guru, or bowing before him, they would realize God.

Guru Ji says: “Neither by going (bodily) near the Guru, nor by remaining far, can we obtain the (true) benefit of his company. O’ Nanak, the (benefit of the advice of the) true Guru is obtained only when one’s mind always remains in (Guru’s) presence, (and sincerely follows his teachings).” (2)

Paurree

Describing his own state of mind and how he feels God’s omnipresence, Guru Ji says: “(O’ my Master), You pervade all the seven continents, seven seas, four *Vedas*, and eighteen *Puranas* (the Hindu holy books. O’ my God), You are present in all and You are pleasing to all. O’ the Master of the universe, all living beings worship You. I am a sacrifice to those Guru’s followers who meditate on You. Showing Your wonders and miracles, You pervade everywhere.” (4)

The message of this *paurri* is that we should avoid entering into discussions regarding the theories of creation, or the rituals and ways of worshipping God. Instead, we should listen and act upon the advice of our Guru, try to realize God, and feel His presence in all creation.

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlaa 3.

ਕਲਉ ਮਸਾਜਨੀ ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੈ ਹੀ ਲਿਖਿ ਲੇਹੁ ॥

kala-o masaa-jnee ki-aa sadaa-ee-ai hirdai
hee likh layho.

ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਕਬਹੂੰ ਨ ਤੂਟਸਿ ਨੇਹੁ ॥
 ਕਲਉ ਮਸਾਜਨੀ ਜਾਇਸੀ ਲਿਖਿਆ ਭੀ ਨਾਲੇ ਜਾਇ ॥
 ਨਾਨਕ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇਸੀ ਜੇ ਧੁਰਿ ਛੋਡੀ ਸਚੈ ਪਾਇ ॥੧॥

ਮਃ ੩ ॥

ਨਦਰੀ ਆਵਦਾ ਨਾਲਿ ਨ ਚਲਈ ਵੇਖਹੁ ਕੇ ਵਿਉਪਾਇ ॥
 ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ ॥
 ਨਾਨਕ ਸਬਦੀ ਸਚੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਅੰਦਰਿ ਬਾਹਰਿ ਇਕੁ ਤੂੰ ਤੂੰ ਜਾਣਹਿ ਭੇਤੁ ॥
 ਜੇ ਕੀਚੈ ਸੇ ਹਰਿ ਜਾਣਦਾ ਮੇਰੇ ਮਨ ਹਰਿ ਚੇਤੁ ॥
 ਸੇ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ ॥
 ਤੂੰ ਸਚਾ ਆਪਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ ॥
 ਜਿਨਾ ਨਾਨਕ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ ਰਲੇਤੁ ॥੫॥

sadā saahib kai rang rahai kabahooN na
 tootas nayhu.
 kala-o masaajnee jaa-isee likhi-aa bhee
 naalay jaa-ay.
 naanak sah pareet na jaa-isee jo Dhur
 chhohdee sachai paa-ay. ||1||

mehlaa 3.

nadree aavdaa naal na chal-ee vaykhu ko
 vi-upaa-ay.
 satgur sach drir-aa-i-aa sach rahhu liv
 laa-ay.
 naanak sabdee sach hai karmee palai paa-ay.
 ||2||

pa-orhee.

har andar baahar ik tooN tooN jaaneh bhayt.
 jo keechai so har jaandaa mayray man har
 chayt.
 so darai je paap kamaavdaa Dharmee
 vigsayt.
 tooN sachaa aap ni-aa-o sach taa daree-ai
 kayt.
 jinaa naanak sach pachhaani-aa say sach
 ralayt. ||5||

SALOK MEHLA 1

In the previous *paurri*, Guru Ji advised us that instead of entering into discussions about the theories of creation or appropriate rituals, we should sincerely listen and act upon the advice of our Guru: try to realize God, and feel His presence in the creation. According to Dr. Bh. Vir Singh Ji, the third Guru Amar Das Ji uttered the next *salok* when a person in the audience asked his servant to bring pen and ink, so that he could put it in black and white.

Addressing that person in particular (and all others in general), Guru Ji said: “(O’ my friend), why are you calling for pen and ink (to write this sermon on paper)? Instead, write (its essence) on your mind. By doing so, you would always remain imbued with God’s love, and this love would never end. Pen and ink, along with what is written, would be destroyed (one day). But, O’ Nanak, that love is never erased which God has put (in one’s heart) from the beginning.” (1)

Mehla 3

Now talking about love, Guru Ji cautions us against falling in love with the worldly things we see around us. He says: “If You carefully reflect on it, (you would come to the conclusion that) whatever is visible (including your relatives and possessions), wouldn’t accompany you (after death). The true Guru has firmly taught us this truth: that you should always keep concentrating on the Truth (the Eternal God). O’ Nanak, Truth (the eternal God) is obtained through the word (of the Guru). But it is only by His grace that God blesses (a person with this true word, or *Gurbani*).” (2)

Paurree

Resuming the topic of the last *paurri*, Guru Ji addresses God and says: “O’ God, You alone abide both inside and outside us, and know all secrets. Whatever we do or think, (God) already knows. Therefore, O’ my mind, keep remembering Him. One who commits sins lives in dread, while the righteous one lives in joy. (O’ God), You are true (and just), and true is Your judgment. Then why should we be afraid of anybody else? O’ Nanak, they who have understood the true (God) have merged in the True One.”(5)

The message of the *paurri* is that more important than writing about or describing the teachings of our Gurus and prophets is enshrining these in our mind, and trying to fashion our life accordingly. Secondly, we should realize that God is present both outside and inside our mind. He knows everything we do or think. Therefore, we should not only do right deeds, but also think right. Only then shall we be able to become true human beings, worthy of reuniting with the eternal Creator.

ਸਲੋਕ ਮਃ ੩ ॥

ਕਲਮ ਜਲਉ ਸਣੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ ਭੀ ਜਲਿ ਜਾਉ ॥
ਲਿਖਣ ਵਾਲਾ ਜਲਿ ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ ॥
ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਹੋਰੁ ਕੂੜੁ ਪੜਣਾ ਕੂੜੁ ਬੋਲਣਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ ॥
ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕੇ ਬਿਰੁ ਨਹੀ ਪਤਿ ਪਤਿ ਹੋਇ ਖੁਆਰੁ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਹਰਿ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨਿਆਉ ਹੈ ਧਰਮ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਫਲੁ ਹੈ ਜੀਅ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨ ਸੁਣਈ ਕਹਿਆ ਚੁਗਲ ਕਾ ॥
ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਅਪੁਛਿਆ ਦਾਨੁ ਦੇਵਕਾ ॥੬॥

salok mehlaa 3.

kalam jala-o san masvaanee-ai kaagad**b**hee
jal jaa-o.
likha**n** vaalaa jal bala-o jin likhi-aa doojaa
bhaa-o.
naanak poorab likhi-aa kamaava**n**aa avar na
karnaa jaa-ay. ||1||

mehlaa 3.

hor koor**h** par**h**-**n**aa koor**h** bol**n**aa maa-i-aa
naal pi-aar.
naanak vi**n** naavai ko thir nahee par**h** par**h**
ho-ay k**h**u-aar. ||2||

pa-orhee.

har kee vadi-aa-ee vadee hai har keertan har
kaa.
har kee vadi-aa-ee vadee hai jaa ni-aa-o hai
D**h**aram kaa.
har kee vadi-aa-ee vadee hai jaa fal hai jee-a
kaa.
har kee vadi-aa-ee vadee hai jaa na sun-ee
kahi-aa chugal kaa.
har kee vadi-aa-ee vadee hai apuch**h**i-aa
d**a**an d**a**yvkaa. ||6||

SALOK MEHLA 3

In the previous *paurri*, Guru Ji advised us that more important than writing about the Guru's teachings on paper is enshrining these in our mind, and acting upon them. Now Guru Ji comments on the practice of writing about love and attachment to things other than God, such as worldly wealth and family relationships.

Guru Ji states: “May that pen along with the inkpot be burnt down, and may also burn that paper, and the writer who has written about love of the other (worldly riches and power, instead of love for God). O’ Nanak, one does what has been pre-ordained in one’s destiny (based on one’s past deeds). Nothing else can be done beside this.” (1)

Mehla 3

Commenting further on the futility of reading or talking about worldly things and attachment to things other than God, he says: “(Except love for God), all other study and talk are false, useless, and nothing but love for *Maya* (worldly wealth and power). O] Nanak, except God’s Name, nothing else is everlasting.

Therefore, those who study more and more (about how to amass worldly wealth or power) come to grief in the end.” (2)

Paurree

Next Guru Ji tells us why it is so useful and important to meditate on God’s Name, and to sing His praise. He says: “Great is the glory of God, (and also) great is the singing of His praises. Yes, great is the glory of God, because His justice is based on righteousness. Great is the greatness of God, because this is the reward (the objective of the life) of a person. Great is the glory of God, because He does not listen to and is not influenced by slanderers or backbiters. But (above all), great is the glory of God because He showers His gifts on mortals without even their asking.”(6)

The message of this *paurri* is that instead of engaging in reading or writing about routine matters, we should always concentrate on contemplating on God’s Name and singing His praises with love and devotion, which is the real purpose and objective of human life.

ਸਲੋਕ ਮਃ ੩ ॥

ਹਉ ਹਉ ਕਰਤੀ ਸਭ ਮੁਈ ਸੰਪਉ ਕਿਸੈ ਨ ਨਾਲਿ ॥

ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਇਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ॥

ਪੰਨਾ ੮੫

ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ ॥੧॥

ਮਃ ੧ ॥

ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ ॥

ਮਨਹੁ ਕੁਸੁਪਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ ॥

ਰੀਸਾ ਕਰਿਹ ਤਿਨਾੜੀਆ ਜੇ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ ॥

salok mehlā 3.

ha-o ha-o kartee sabh mu-ee sampa-o kisai na naal.

doojai bhaa-ay dukh paa-i-aa sabh johee jamkaal.

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naanak gurmukh ubray saachaa Naam samaal. ||1||

mehlā 1.

galeeN asee changee-aa aachaaree buree-aah.

manhu kusuDhaa kaalee-aa baahar chitvee-aah.

reesaa karih tinaarhee-aa jo sayveh dar kharhee-aah.

ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ ॥
 ਹੋਦੈ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ ॥
 ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ ॥੨

naal k^hasmai ra^tee-aa maaneh sukh
 ralee-aah.
 ho^dai taan ni^taaⁿee-aa raheh
 nimaanⁿee-aah.
 naanak janam sakaar^thaa jay tin kai sang
 milaah. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਤੂੰ ਆਪੇ ਜਲੁ ਮੀਨਾ ਹੈ ਆਪੇ ਆਪੇ ਹੀ ਆਪਿ ਜਾਲੁ ॥
 ਤੂੰ ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਆਪੇ ਵਿਚਿ ਸੇਬਾਲੁ ॥
 ਤੂੰ ਆਪੇ ਕਮਲੁ ਅਲਿਪਤੁ ਹੈ ਸੈ ਹਥਾ ਵਿਚਿ ਗੁਲਾਲੁ ॥
 ਤੂੰ ਆਪੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ਇਕ ਨਿਮਖ ਘਤੀ ਕਰਿ ਖਿਆਲੁ
 ॥
 ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਨਿਰਾਲੁ
 ॥੭॥

tooN aapay jal meenaa hai aapay aapay hee
 aap jaal.
 tooN aapay jaal vataa-idaa aapay vich
 saybaal.
 tooN aapay kamal alipat hai sai hathaa vich
 gulaal.
 tooN aapay mukat karaa-idaa ik
 nimakhghar^hee kar khi-aal.
 har tuD^hhu baahar kich^h nahee gur sabdee
 vay^kh nihaal. ||7||

SALOK MEHLA 3

In many previous *paurris* and *shabads*, Guru Ji advised us that we should always keep meditating on God's Name and singing His praise with love and devotion. But in spite of this oft-repeated advice, we still continue acting egoistically in pursuit of *Maya* (worldly riches and power). Consequently, we continue suffering.

Therefore, Guru Ji observes: "Indulging in ego (on account of worldly riches and power), the entire world has been consumed. But this worldly wealth does not accompany anyone (after death). All have suffered pain because of the love for the other (worldly wealth and relationships), and the demon of death has cast his eye on the entire (world for torturing it). O' Nanak, (only) the Guru's followers are saved from this painful punishment by meditating on God's eternal Name."(1)

Mehla 3

Guru Ji now comments on another facet of our ego, our habit of praising ourselves, and boasting about our virtues but actually doing unworthy deeds. He says: "We pose ourselves as virtuous in our talk, but we are evil in our conduct. Within our minds, we are pitch black (totally evil), but from our outward appearance, we try to appear as white (very holy and saintly). Even then we want to enjoy the same honor and peace as those who always remain standing at God's door (ready to carry out His orders). They are imbued with the love of their (divine) Groom, and enjoy the bliss of His affection. In spite of having power, they behave as powerless and humble. O' Nanak, the life of (unworthy persons like us) can also become fruitful, if we are blessed with the company (of such saintly persons)." (2)

Paurree

After commenting on our false conduct and the virtuous behavior of God's devotees, Guru Ji once again returns to a compassionate mode, and makes a humble submission to the Creator on our behalf by using the beautiful metaphor of the fish, lotus, and the ocean.

He says: “(O’ God, for this worldly ocean), You Yourself are the water, Yourself the fish, and You Yourself are the net. You Yourself spread the net (of worldly pleasures). You Yourself are the entangling growth (in the ocean), and Yourself the beautiful pink lotus in hundreds of feet deep water. You Yourself emancipate mortals (from the worldly *Maya*) who contemplate You even for a moment. O’ God, there is nothing outside Your (power). But it is only through the grace of the Guru that one is able to realize (this fact), and feel blessed.”(7)

The message of this *paurri* is that we should obtain the company of Guru’s followers and like them, learn to be detached even while living in the world. Instead of indulging in ego, self-praise, or worldly wealth, we should sincerely follow the Guru’s advice and meditate on God’s Name.

ਸਲੋਕ ਮਃ ੩ ॥

ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ ॥
ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੋਵੈ ॥
ਜੇ ਧਨ ਖਸਮੇ ਚਲੈ ਰਜਾਈ ॥
ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ ॥
ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿ ਪਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖ ਨਾਮ ਵਿਹੁਣਿਆ ਰੰਗੁ ਕਸੰਭਾ ਦੇਖਿ ਨ ਭੁਲੁ ॥
ਇਸ ਕਾ ਰੰਗੁ ਦਿਨ ਥੋੜਿਆ ਛੇਡਾ ਇਸ ਦਾ ਮੁਲੁ ॥
ਦੂਜੈ ਲਗੇ ਪਚਿ ਮੁਏ ਮੂਰਖ ਅੰਧ ਗਵਾਰ ॥
ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਪਇ ਪਚਹਿ ਵਾਰੇ ਵਾਰ ॥
ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਰੰਗੁਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
ਭਗਤੀ ਰੰਗੁ ਨ ਉਤਰੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ ॥੨॥

ਪਉੜੀ ॥

ਸਿਸਟਿ ਉਪਾਈ ਸਭ ਤੁਪੁ ਆਪੇ ਰਿਜਕੁ ਸੰਬਾਹਿਆ ॥
ਇਕਿ ਵਲੁ ਛਲੁ ਕਰਿ ਕੈ ਖਾਵਦੇ ਮੁਹੁ ਕੂੜੁ ਕੁਸਤੁ ਤਿਨੀ
ਦਾਹਿਆ ॥
ਤੁਪੁ ਆਪੇ ਭਾਵੈ ਸੇ ਕਰਹਿ ਤੁਪੁ ਓਤੈ ਕੰਮਿ ਓਇ ਲਾਇਆ ॥
ਇਕਨਾ ਸਚੁ ਬੁਝਾਇਓਨੁ ਤਿਨਾ ਅਤੁਤ ਭੰਡਾਰ ਦੇਵਾਇਆ ॥
ਰਹਿ ਚੇਤਿ ਖਾਹਿ ਤਿਨਾ ਸਫਲੁ ਹੈ ਅਚੇਤਾ ਹਥ ਤਛਾਇਆ
॥੮॥

salok mehlaa 3.

hukam na jaanai bahuṭā rovai.
andār Dhokḥaa need na sovai.
jay Dhan kḥasmai chalai rajaa-ee.
dar ghar sobḥaa mahal bulaa-ee.
naanak karmee ih maṭ paa-ee.
gur pargaadee sach samaa-ee. ||1||

mehlaa 3.

manmukh Naam vihoonī-aa rang kasumbḥaa
daykh na bhul.
is kaa rang dīn thōrhi-aa chhōchḥaa is daa
mul.
doojai lagay pach mu-ay moorakh andḥ
gavaar.
bistaa andār keet say pa-i pacheh vaaro vaar.
naanak Naam raṭay say rangulay gur kai sahj
subḥaa-ay.
bhagṭee rang na utrai sehjay rahai samaa-ay.
||2||

pa-orhee.

sisat upaa-ee sabḥ tuDh aapay rijak
sambaahi-aa.
ik val chhal kar kai kḥaavday muhhu koorh
kusaṭ tīnee dḥaahi-aa.
tuDh aapay bḥaavai so karahi tuDh oṭai
kamm o-ay laa-i-aa.
iknaa sach bujḥaa-i-on tīnaa aṭut bhandaar
dayvaa-i-aa.
har chayṭ kḥaahi tīnaa safal hai achayṭaa
hathḥ ṭadaa-i-aa. ||8||

SALOK MEHLA 3

In the previous *paורי*, Guru Ji advised us that we should obtain the company of Guru's followers and, like them, be detached even while living in the world. Instead of indulging in ego, self-praise, or worldly wealth, we should follow the Guru's advice and meditate on God's Name. He begins this *paורי* by telling us what happens to those who do not follow Guru's advice, and do not understand or obey God's command.

He says: "The (human) bride, who does not comprehend the command of (her divine Spouse), cries bitterly (and suffers much pain). Within her (mind) is anxiety; therefore she cannot sleep (in peace). But if the (human) bride leads her life according to the wishes of her (divine) Master, she obtains honor both in this world and God's court. However, O' Nanak, it is only by God's grace that she obtains this wisdom, and by Guru's grace she merges in her eternal Master." (1)

Mehla 3

Now addressing the self-conceited and self-indulgent persons directly, Guru Ji says: "O' the (foolish) self-conceited human being bereft of Name, do not be misled by the (false attractions of worldly pleasures, which are short-lived, like the) color of the *Kasumbha* (safflower). This attraction lasts only for a few days, and very little is its (true) worth. The foolish blind and ignorant persons who remain engrossed in other affairs (such as amassing worldly wealth or gaining power) are soon destroyed. They are like the worms that are again and again born and consumed in filth. But O' Nanak, they who live according to the Guru's prescribed peaceful conduct, and are imbued with God's Name, they enjoy (celestial) pleasures. Their love and devotion to God doesn't weaken, and they imperceptibly remain merged (in Him)." (2)

Paurree

Once again Guru Ji acknowledges God's omnipotence, and how He has created this universe, and made arrangements to provide sustenance to all His creatures. He says: "O' God, it is You who have created this world, and You Yourself have provided sustenance (for all the creatures in the world). There are some who sustain themselves through deceit and deception, and they utter all kinds of lies and untruths from their mouths. But they only do what You have written in their fate. It is You who have yoked them to such tasks (which involve falsehood and deception). But then there are those to whom You have revealed the Truth (and how to live and sustain themselves by living an honest life). On them You have conferred the inexhaustible treasure (of contentment). Fruitful is the life of those who consume Your gifts while meditating on God. But those who neglect God always keep begging." (8)

The message of this *paורי* is that if we want to enjoy a peaceful and happy life in this world, and honor in God's court, then we should have full faith in the power and grace of God. Following Guru's advice, we should learn to live an honest, contented, and truthful life in accordance with God's will (and remain fully satisfied with whatever wealth or happiness He has blessed us with).

ਸਲੋਕ ਮਃ ੩ ॥

salok mehlaa 3.

ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ ਸੁਆਇ ॥

parh parh pandit bayd vakaaneh maa-i-aa
moh su-aa-ay.

ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ ॥

doojai bhaa-ay har Naam visaari-aa man
moorakh milai sajaa-ay.

ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਕਬਹੂੰ ਨ ਚੇਤੈ ਜੋ ਦੋਦਾ ਰਿਜਕੁ
ਸੰਬਾਹਿ ॥

ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ ॥

ਮਨਮੁਖਿ ਕਿਛੁ ਨ ਸੂਝੈ ਅੰਧਲੇ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ ॥

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖਦਾਤਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ ॥

ਸੁਖੁ ਮਾਣਹਿ ਸੁਖੁ ਪੈਨਣਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ ॥

ਨਾਨਕ ਸੋ ਨਾਉ ਮਨਹੁ ਨ ਵਿਸਾਰੀਐ ਜਿਤੁ ਦਰਿ ਸਚੈ ਸੋਭਾ
ਪਾਇ ॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ ॥

ਪੰਨਾ ੯੬

ਗੁਰਮਤੀ ਆਪੁ ਪਛਾਣਿਆ ਰਾਮ ਨਾਮ ਪਰਗਾਸੁ ॥

ਸਚੇ ਸਚੁ ਕਮਾਵਣਾ ਵਡਿਆਈ ਵਡੇ ਪਾਸਿ ॥

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸੁ ਕਾ ਸਿਫਤਿ ਕਰੇ ਅਰਦਾਸਿ ॥

ਸਚੈ ਸਬਦਿ ਸਾਲਾਹਣਾ ਸੁਖੇ ਸੁਖਿ ਨਿਵਾਸੁ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਮਨੈ ਮਾਹਿ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ ॥

ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ ਮਨਮੁਖ ਮੋਹਿ ਵਿਣਾਸੁ ॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂੰ ਨਾਨਕੁ ਤੇਰਾ ਦਾਸੁ ॥੨॥

ਪਉੜੀ ॥

ਸਭੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਸੁ ਦਾ ਤੂੰ ਸਭਨਾ ਰਾਸਿ ॥

ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ ॥

ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਇਕਨਾ ਦੂਰਿ ਹੈ ਪਾਸਿ ॥

ਤੁਧੁ ਬਾਝਹੁ ਥਾਉ ਕੇ ਨਾਹੀ ਜਿਸੁ ਪਾਸਹੁ ਮੰਗੀਐ ਮਨਿ ਵੇਖਹੁ
ਕੇ ਨਿਰਜਾਸਿ ॥

ਸਭਿ ਤੁਧੈ ਨੋ ਸਾਲਾਹਦੇ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ ਪਰਗਾਸਿ ॥੯॥

jīn jee-o pind ḍiṭṭā tīs kabahooN na chayṭai
jo ḍayNḍāa rijak sambāahi.

jam kaa faahaa galhu na kaṭee-ai fir fir aavai
jaa-ay.

manmukh kichhoo na soojhai anDhulay
poorab likhi-aa kamaa-ay.

poorai bhaag satgur milai sukh-ḍaata *Naam*
vasai man aa-ay.

sukh maaneh sukh painnaa sukhay sukh
vihaa-ay.

naanak so naa-o manhu na visaaree-ai jīt dar
sachai sobhāa paa-ay. ||1||

mehlaa 3.

satgur sayv sukh paa-i-aa sach *Naam*
gunṭaas.

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gurmatēe aap pachhāaṇi-aa raam *Naam*
pargaas.

sacho sach kamaavanāa vadi-aa-ee vaday
paas.

jee-o pind sabh tīs kaa sifaṭ karay arḍaas.

sachai sabad salaahnāa sukhay sukh nivaas.

jap tap sanjam manai maahi bin naavai
Dharig jeevaas.

gurmatēe naa-o paa-ee-ai manmukh mohi
vinaas.

ji-o bhaavai tī-o raakh toon naanak ṭayraa
ḍaas. ||2||

pa-orhee.

sabh ko ṭayraa toon sabhas ḍāa toon
sabhnaa raas.

sabh tuDhai paashu mangday nit kar arḍaas.

jis toon deh tīs sabh kichh milai iknaa door
hai paas.

tuDh baajhahu ṭhāa-o ko naahee jis paashu
mangee-ai man vaykhu ko nirjaas.

sabh tuDhai no salaahḍay dar gurmukhāa no
pargaas. ||9||

SALOK MEHLA 3

In the previous two paurees and many other *shabads*, Guru Ji advised us not to be misled by the false attractions of the world. Instead, we should inculcate love and devotion for the Eternal (God) and meditate on His Name. But the irony is that not only ordinary people, but

also those who study and expound scriptures, do so for the purpose of earning money rather than for providing true knowledge and enlightenment to the public.

Guru Ji says: “Pundits (the religious scholars) make extensive studies of (of holy books such as) the *Vedas*, and expound on them for the sake of making money (rather than for the spiritual enlightenment of the people. In this way), for the love of worldly wealth they have forsaken God’s Name. Such self-willed foolish persons are awarded punishment. They never remember Him who has given them their body and soul, and who gives sustenance to all. Therefore, the noose of death around their neck is never cut off, and they continue coming and going again and again. These blind self-conceited persons do not understand, and suffer their pre-ordained destiny (based on their past actions). By good fortune, the person who meets the true Guru, the giver of bliss, (God’s) Name comes to reside in that person’s heart. Such a person enjoys true bliss, feels happy in whatever he or she wears, and spends entire life in happiness. O’ Nanak, we should not forsake that Name from our mind, because of which we obtain honor in God’s court.” (1)

Mehla 3

Now Guru Ji describes the state of bliss enjoyed by those who by following the advice of the true Guru have obtained the gift of God’s Name (His true love and enlightenment).

He says: “The person who has served the true Guru (and acted upon his advice) has obtained peace through the true Name, which is the treasure of all merits. Through the Guru’s instruction, such a person realizes the self, and within him or her comes the light of God’s Name. Such a person deals in nothing but truth (his or her entire lifestyle is based on truth and honesty). But still (in utter humility, such a person never thinks him or herself as great), such a person believes that all greatness lies with the great God. Such a person always believes that body and life are the gifts of God, therefore always praises Him and prays for His grace. In this way, by praising the Eternal (God) through the true word (of the Guru), such a person lives in perfect peace and happiness. For such a person, to keep God’s praise enshrined in the mind is the (real) worship, penance, and self-restraint, and accursed is the life without contemplation of (God’s) Name. (Such a person understands that) it is through the Guru’s instruction that we obtain the (gift of God’s) Name. But a self-conceited person is destroyed by being attached to false (worldly) love themselves. (Therefore) Nanak says, O’ God, save (me) as You please, I am Your slave.”(2)

Paurree

Guru Ji concludes this shabad by praying on behalf of all humans, whether Guru’s followers or self-conceited. He says: “O’ God, all belong to You, and You belong to all. You are the (true) wealth of all. All beg from You, by praying to You day after day. The one, whom You give, obtains everything. For some You seem far, but for some You are (always) with them. Let anyone verify in the mind, (he or she would conclude that) except You, there is none other from whom we can beg. (Therefore) all praise only You, though it is (only) the Guru’s followers who are truly recognized (and honored) at Your door.” (9)

The message of this *paurri* is that instead of engaging in the study of scriptures and delivering discourses for earning money, we should sincerely follow the teachings of Guru (Granth Sahib), meditate on God’s Name, and lead a truthful life. Only then we would obtain peace in this world, and honor in God’s court.

ਸਲੋਕ ਮਃ ੩ ॥

ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ ॥

ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਣੀ ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ ॥

ਦੂਜੈ ਭਾਇ ਜਗਤੁ ਪਰਬੋਧਦਾ ਨਾ ਬੂਝੈ ਬੀਚਾਰੁ ॥

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ ॥੧॥

ਮਃ ੩ ॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਨਾਉ ਪਾਇਆ ਬੂਝਹੁ ਕਰਿ
ਬੀਚਾਰੁ ॥

ਸਦਾ ਸਾਂਤਿ ਸੁਖੁ ਮਨਿ ਵਸੈ ਚੂਕੈ ਕੂਕ ਪੁਕਾਰੁ ॥

ਆਪੈ ਨੋ ਆਪੁ ਖਾਇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ
॥

ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਸੇ ਮੁਕਤੁ ਹੈ ਹਰਿ ਜੀਉ ਹੇਤਿ ਪਿਆਰੁ
॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਥਾਇ ॥

ਜਿਸੁ ਹਰਿ ਭਾਵੈ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ॥

ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਪਾਰਿ ਲਘਾਇ ॥

ਮਨਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਵੇਦਾ ਜਾਇ ॥

ਨਾਨਕ ਹਰਿ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ ॥੧੦॥

salok mehlaa 3.

pandit̃ parh̃ parh̃ uchaa kookdāa maa-i-aa
mohi pi-aar.

ant̃ar barahm na cheen-ee man moorakh̃
gaavaar.

doojai bh̃aa-ay jagat̃ parboDhadāa naa
boojhai beechaar.

birth̃aa janam gavaa-i-aa mar jammai vaaro
vaar. ||1||

mehlaa 3.

jinee satgur sayvi-aa t̃inee naa-o paa-i-aa
boojhhu kar beechaar.

sadāa saaN̄t̃ suk̄h man vasai chookai kook
pukaar.

aapai no aap kh̃aa-ay man nirmal hovai gur
sabdeē veechaar.

naanak sabaḍ r̄at̄ay say mukaḍ hai har jee-o
hayt̄ pi-aar. ||2||

pa-orhee.

har kee sayvaa safal hai gurmukh̄ paavai
th̄aa-ay.

jis har bh̄aavai t̄is gur milai so har Naam
Dhi-aa-ay.

gur sabdeē har paa-ee-ai har paar lagh̄aa-ay.

manhat̄h̄ kinai na paa-i-o puchh̄ahu vayḍaa
jaa-ay.

naanak har kee sayvaa so karay jis la-ay ha
laa-ay. ||10||

SALOK MEHLA 3

Guru Ji began the last *paurri* with a *salok* commenting on the *Pundits* (the religious scholars) who study and expound on the *Vedas* (the Hindu holy books) for the sake of money rather than for spiritual enlightenment. Guru Ji begins this *paurri* also with a comment on the conduct of such *Pundits* or religious scholars.

He says: “After reading again and again, the *pundit* loudly recites (the scriptures) for the love of money (rather than for the love of God or spiritual uplift of the listeners). That foolish, uncouth, and self-conceited person does not recognize the Creator within him. He preaches to the world for the love of duality (the worldly riches), but does not understand divine knowledge. He wastes his life and repeatedly goes through the cycle of births and deaths.” (1)

Mehla 3

Now Guru Ji contrasts the conduct of such money-minded *pundits* with the true servants or devotees of God. He says: “(O’ my friends), reflect and realize that those who have served the true Guru (by following his advice, they) have obtained God’s Name. Peace and contentment resides in their minds, and all their wailing and crying (on account of worldly problems) comes to an end. By reflecting on (*Gurbani*) the Guru’s word, and stilling their ego, their

mind becomes immaculate. In short, O' Nanak, they who are in love with the (Guru's) word are liberated, because they are truly in love with their beloved Creator.”(2)

Paurree

Now Guru Ji gives the essence of his message, and tells us what kind of service or devotion is most fruitful in the spiritual field. He says: “Fruitful is the service (devotion) of God, but it is through the Guru's guidance that (God) approves (this service). But again, only the one for whom God so wills obtains the Guru's (guidance), and meditates on His Name. Yes, it is through the word of the Guru (by acting upon the advice of the Guru) that we attain God, who helps mortals cross the worldly ocean. Go and ask the *Vedas* (study all the holy books), and you would conclude that nobody has attained God through sheer obstinacy of the mind (or going through difficult penances and austerities). However, O' Nanak, only that person truly serves (and worships) God whom He Himself yokes to His service or worship.”(10)

The message of this *paurri* is that if we want to find true peace and salvation, we should pray to God to bless us with the guidance of the true Guru. Then, following his advice, we should meditate on God's Name. Mere reading, expounding on religious books, or performing rituals is not fruitful.

ਸਲੋਕ ਮਃ ੩ ॥

ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ
ਮਾਰਿਆ ॥

ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ ॥

ਆਪਿ ਹੋਆ ਸਦਾ ਮੁਕਤੁ ਸਭੁ ਕੁਲੁ ਨਿਸਤਾਰਿਆ ॥

ਸੋਹਨਿ ਸਚਿ ਦੁਆਰਿ ਨਾਮੁ ਪਿਆਰਿਆ ॥

ਮਨਮੁਖ ਮਰਹਿ ਅਹੰਕਾਰਿ ਮਰਣੁ ਵਿਗਾਰਿਆ ॥

ਸਭੋ ਵਰਤੈ ਹੁਕਮੁ ਕਿਆ ਕਰਹਿ ਵਿਚਾਰਿਆ ॥

ਆਪਹੁ ਦੂਜੈ ਲਗਿ ਖਸਮੁ ਵਿਸਾਰਿਆ ॥

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਸੁਖੁ ਵਿਸਾਰਿਆ ॥੧॥

ਮਃ ੩ ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਤਿਨਿ ਵਿਚਹੁ ਭਰਮੁ
ਚੁਕਾਇਆ ॥

ਰਾਮ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦਿਖਾਇਆ
॥

ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ ॥

ਪੰਨਾ ੮੭

ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਆ ॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ ਲਾਇਆ ॥

salok mehlaa 3.

naanak so sooraa varee-aam jin vichahu
dusat ahankaran maari-aa.

gurmukh Naam saalaahi janam savaari-aa.

aap ho-aa sadaa mukat sabh kul nistaari-aa.

sohan sach du-aar Naam pi-aari-aa.

manmukh mareh ahaNkaar maran
vigaarhi-aa.

sabh ho vartai hukam ki-aa karahi vichaari-aa.

aaphu doojai lag khasam visaari-aa.

naanak bin naavai sabh dukh sukh visaari-aa.
||1||

mehlaa 3.

gur poorai har Naam dirhaa-i-aa tin vichahu
bharam chukaa-i-aa.

raam Naam har keerat gaa-ee kar chaanan
mag dikhaa-i-aa.

ha-umai maar ayk liv laagee antar Naam
vassa-i-aa.

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gurmatēe jam johi na saakai saachai Naam
samaa-i-aa.

sabh aapay aap vartai kartaa jo bhaavai so
naa-ay laa-i-aa.

ਜਨ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਖਿਨੁ ਮਰਿ
ਜਾਇਆ ॥੨॥

jan naanak *Naam* la-ay taa jeevai bin naavai
khin mar jaa-i-aa. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਜੋ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਣ ਸਿਉ ਸੋ ਸਭਨੀ ਦੀਬਾਣੀ ਮਿਲਿਆ
॥

jo mili-aa har *deebaān* si-o so sabhnee
deebaānee mili-aa.

ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਸੁਰਖਰੂ ਉਸ ਕੈ ਮੁਹਿ ਡਿਠੈ ਸਭ
ਪਾਪੀ ਤਰਿਆ ॥

jithai oh jaa-ay tithai oh surkharoo us kai
muhi dithai sabh paapee tari-aa.

ਓਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਵਰਿਆ ॥

os antar *Naam* niDhaan hai *Naamo*
parvaari-aa.

ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਨਾਇ ਕਿਲਵਿਖ ਸਭ ਹਿਰਿਆ ॥

naa-o poojee-ai naa-o mannee-ai naa-ay
kilvikh sabh hiri-aa.

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਸੇ ਅਸਥਿਰੁ
ਜਗਿ ਰਹਿਆ ॥੧੧॥

jinee *Naam* Dhi-aa-i-aa ik man ik chit say
asthir jag rahi-aa. ||11||

SALOK MEHLA 3

In many previous *shabads*, Guru Ji urged us to erase our ego, and meditate on God's Name. But we see that most of us find it very difficult and almost impossible to get rid of ego and meditate on God's Name.

Therefore, Guru Ji begins this *Paurri* with the comment: "O' Nanak, that person is a truly brave warrior who has killed (and dispelled) the demon of ego from within. Following the Guru's advice, and by praising God's Name, such a person has embellished (his or her) life. Forever such a person becomes liberated (from worldly bonds, and also) liberates the entire lineage. Such lovers of God's Name look beautiful (and honorable) in God's court. On the other hand, the self-conceited persons die of their ego (and die so painfully that they even) degrade their death. But what can these poor people do when everything happens according to (God's) command? Instead of reflecting on themselves, they become attached to the other (worldly riches), and forsake the Master. In short, O' Nanak, without meditating on the Name, they always suffer in pain (and even) forget what is (true) peace (or happiness)." (1)

Mehla 3

Now Guru Ji explains how the Guru's followers rid themselves of their ego, and enjoy the divine blessings. He says: "They in whose mind the perfect Guru has firmly implanted God's Name, they have dispelled any delusion from within. They have sung praise of God, and by illuminating their minds; (the Guru) has shown them the right way (of life). Upon erasing their ego, their mind grows attuned to the one (God), and they enshrine (God's) Name in their heart. Being endowed with the Guru's wisdom, and absorbed in meditating on the eternal Name, even the demon (or fear) of death cannot touch them. (But again), it is the Creator who does everything. On whomsoever He is pleased, He attaches that person to His Name. Therefore, servant Nanak too feels alive (and happy) when he dwells on God's Name. Without meditating on His Name even for a moment, he feels (so utterly sad, as if he) has died."(2)

Paurree

Now Guru Ji comments on the blessings and merits received by those brave persons who joining the company of the saintly persons, shed their ego and meditate on God's Name. He

says: "The person who has become (spiritually pure enough) to join the court of God, that person is (honorable enough) to join all the courts. Wherever such a person goes, he or she would be exonerated, and seeing that person's face (and following that person's example) all sinners would be saved. Within that person is (enshrined) God's Name, and the Name is that person's family. Therefore, we should (also) believe in and worship God's Name, because through the Name all one's sins are washed off. (In short), they who have meditated on the Name with single-mindedness become immortal in the world." (11)

The message of this *paurri* is that we should join the company of saintly persons, listen to *Gurbani*, shed ego and meditate on God's Name with single-minded concentration. Then all our sins would be washed off, we would be considered brave and honorable, and would achieve salvation both for ourselves, and others.

ਸਲੋਕ ਮਃ ੩ ॥

ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ ॥
 ਆਤਮੇ ਨੇ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ ਹੋਇ ਤਾ ਘਰ ਹੀ ਪਰਚਾ
 ਪਾਇ ॥
 ਆਤਮਾ ਅਡੋਲੁ ਨ ਡੋਲਈ ਗੁਰ ਕੈ ਭਾਇ ਸੁਭਾਇ ॥
 ਗੁਰ ਵਿਣੁ ਸਹਜੁ ਨ ਆਵਈ ਲੋਭੁ ਮੈਲੁ ਨ ਵਿਚਹੁ ਜਾਇ ॥
 ਖਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥
 ਸਚੇ ਮੈਲੁ ਨ ਲਗਈ ਮਲੁ ਲਾਗੈ ਦੂਜੈ ਭਾਇ ॥
 ਧੋਤੀ ਮੂਲਿ ਨ ਉਤਰੈ ਜੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ ॥
 ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ਸਭੁ ਦੁਖੋ ਦੁਖੁ ਕਮਾਇ ॥
 ਨਾਨਕ ਮੈਲਾ ਉਜਲੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ
 ॥੧॥

ਮਃ ੩ ॥

ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ ਸਮਝਾਇਆ ਜਾਇ ॥
 ਮਨਮੁਖੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਇ ॥
 ਲਿਵ ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ ॥
 ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ ਕਸਵਟੀ ਲਾਇ ॥
 ਮਨ ਹੀ ਨਾਲਿ ਝਗੜਾ ਮਨ ਹੀ ਨਾਲਿ ਸਥ ਮਨ ਹੀ ਮੰਝਿ
 ਸਮਾਇ ॥
 ਮਨੁ ਜੋ ਇਛੈ ਸੋ ਲਹੈ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ ॥
 ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਭੁੰਚੀਐ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ ॥
 ਵਿਣੁ ਮਨੈ ਜਿ ਹੋਰੀ ਨਾਲਿ ਲੁਝਣਾ ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ ॥

salok mehlā 3.

aatmaa day-o poojee-ai gur kai sahj
 subh^haa-ay.
 aatmay no aatmay dee parteet ho-ay taa
 g^har hee parchaa paa-ay.
 aatmaa adol na dol-ee gur kai bh^haa-ay
 subh^haa-ay.
 gur vin sahj na aavee lobh mail na vichahu
 jaa-ay.
 khin pal har Naam man vasai sabh athsath
 tirath naa-ay.
 sachay mail na lag-ee mal laagai doojai
 bh^haa-ay.
 Dhotee mool na utrai jay athsath tirath
 naa-ay.
 manmukh karam karay ahaNkaaree sabh
 dukho dukh kamaa-ay.
 naanak mailaa oojal taa thee-ai jaa satgur
 maahi samaa-ay. ||1||

mehlā 3.

manmukh lok samjaa-ee-ai kadahu
 samjh^haa-i-aa jaa-ay.
 manmukh rala-a-i-aa naa ralai pa-i-ai kirat
 firaa-ay.
 liv Dhaat du-ay raah hai hukmee kaar
 kamaa-ay.
 gurmukh aapⁿaa man maari-aa sabad
 kasvatee laa-ay.
 man hee naal jhagr^haa man hee naal sath
 man hee manjh samaa-ay.
 man jo ichhay so lahai sachai sabad
 subh^haa-ay.
 amrit Naam sad bhunchee-ai gurmukh kaar
 kamaa-ay.
 vin manai je horee naal lujh-naa jaasee
 janam gavaa-ay.

ਮਨਮੁਖੀ ਮਨਹਠਿ ਹਾਰਿਆ ਕੂੜੁ ਕੁਸਤੁ ਕਮਾਇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜਿਣੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਮਨਮੁਖਿ ਆਵੈ ਜਾਇ ॥੨॥

manmukhee manhath haari-aa koorh kusat
kamaa-ay.
gur parsaadee man jinai har saytee liv laa-ay.
naanak gurmukh sach kamaavai manmukh
aavai jaa-ay. ||2||

ਪਉੜੀ ॥

ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ
॥
ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ
ਚਾਖੀ ॥
ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੋਸਟ ਊਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ ਚਾਖੀ ॥
ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੂਰਜ ਰੈਣਿ
ਕਿਰਾਖੀ ॥
ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੋ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ
॥੧੨॥

pa-orhee.

har kay sant sunhu jan bhaa-ee har satgur
kee ik saakhee.
jis Dhur bhaag hovai mukh mastak tin jan lai
hirdai raakhee.
har amrit katha saraysat ootam gur
bachnee sehjay chaakhee.
tah bha-i-aa pargaas miti-aa anDhi-aaraa ji-o
sooraj rain kiraakhee.
adisat agochar alakh niranjan so daykhi-aa
gurmukh aakhee. ||12||

SALOK MEHLA 3

In the previous *paורי*, Guru Ji advised us that we should join the company of saintly persons, listen to *Gurbani*, shed our ego, and meditate on God's Name with single-minded concentration. He begins this *paורי* by explaining how to worship God, and what blessings are obtained by doing so.

He says: "Adopting the poised manner of the Guru, we should worship (God), who provides enlightenment to our soul. When human soul develops faith in (God, the supreme) soul, then it develops love (for Him) in the heart itself. When the human soul acquires the way and poise of the Guru, it becomes stable and does not waver. But without the Guru's guidance, this state of poise is not attained, and the dirt of greed does not go away from within. If (in that state of equipoise), God's Name is enshrined in the heart even for a moment, one gains the merit of bathing at all the sixty-eight holy places. Because when one is attached to the Eternal (God), one is not soiled (with the dirt of sins); one is soiled only when one is imbued with the love of the other (worldly things, instead of God). This dirt (of sins) is not washed off even by bathing at all the sixty-eight pilgrimage places. Therefore, the egoist who in pride or conceit indulges in such rituals earns nothing but pain and suffering. In short, O' Nanak, a person with a polluted mind becomes pure only if that person merges in the true Guru (and sincerely follows his advice)." (1)

Mehla 3

Now Guru Ji contrasts the conduct of a self-conceited person with that of a Guru's follower, and explains why the former is not attuned to God. He says: "Even if we try to counsel a self-willed person, that person is never convinced. Even if (we try to associate that person with saintly people), such a person doesn't mix (or associate with them), and keeps on wandering because of his or her pre-ordained destiny, (based on past) misdeeds. (The reason is that) there are only two ways (to live in this world. One is the way of) love for God, (and the other is the love) for *Maya* (the worldly riches, and according to divine) command, the self-conceited person keeps doing the deeds (motivated by love for worldly riches)." "On the other hand, a Guru's follower subdues his or her mind by testing all the thoughts on the

touch-stone of (*Gurbani*), the Guru's word. (Instead of fighting with others, such a person) fights with the mind, and also counsels and molds the mind through the mind itself. When the mind has been embellished through the word (of the Guru), it obtains whatever it wishes. Therefore, while doing what the Guru advises, we should always keep partaking of the nectar of God's Name. The one who fights with anybody other than one's own mind would depart from the world after wasting his or her life. The self-conceited person (who keeps on fighting with others) indulges in all kinds of lies, and loses his or her life because of the obstinacy of the mind. By Guru's grace, one should conquer one's mind, and attune one self to God's love. In short, O' Nanak, the Guru's follower obtains truth (and merges in the eternal God), but the self-conceited person keeps on coming and going (in and out of the world)." (2)

Paurree

Now Guru Ji affectionately asks us to listen to the one very important advice of the true Guru. He says: "O' saintly devotees and brothers, listen to one divine advice of the true Guru. The devotees who have been so blessed from the very beginning will keep this (message) enshrined in their minds. (That message is this, that it is only) through the instruction of the true Guru that one can innately taste the nectar-like immaculate knowledge of the Divine. (The mind in which is enshrined the Guru's instruction) is enlightened, and the darkness (of ignorance is so removed), as if it has been illuminated with the sun (of divine knowledge). In this way, the Guru's followers have seen with their own eyes, the invisible, in-comprehensible, and indescribable God." (12)

The message of this *shabad* is that we should listen to the advice of the Guru, and worship God with true love and devotion. Instead of fighting with others, we should fight with our own mind and subdue all such thoughts or inclinations that are contrary to the Guru's teachings. So that one-day, we may also be blessed with the sight of the invisible and incomprehensible God.

ਸਲੋਕੁ ਮਃ ੩ ॥

ਪੰਨਾ ੮੮

ਸਤਿਗੁਰੁ ਸੇਵੈ ਆਪਣਾ ਸੋ ਸਿਰੁ ਲੇਖੈ ਲਾਇ ॥
ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ ਕੈ ਰਹਨਿ ਸਚਿ ਲਿਵ ਲਾਇ ॥

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਤਿਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ॥

ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ ॥੧॥

ਮਃ ੩ ॥

ਮਨੁ ਵੇਕਾਰੀ ਵੇੜਿਆ ਵੇਕਾਰਾ ਕਰਮ ਕਮਾਇ ॥

ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੀ ਪੂਜਦੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ ॥

ਆਤਮ ਦੇਉ ਪੂਜੀਐ ਬਿਨੁ ਸਤਿਗੁਰੁ ਬੁਝ ਨ ਪਾਇ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭਾਣਾ ਸਤਿਗੁਰੁ ਕਾ ਕਰਮੀ ਪਲੈ ਪਾਇ ॥

salok mehlā 3.

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saṭgur sayvay aapṇaa so sir laykhai laa-ay.
vichahu aap gavaa-ay kai rahan sach liv
laa-ay.

saṭgur jinee na sayvi-o ṭinaa birthaa janam
gavaa-ay.

naanak jo tis bhavaai so karay kahṇaa
kichhoo na jaa-ay. ||1||

mehlā 3.

man vaykaaree vayṛhi-aa vaykaaraa karam
kamaa-ay.

doojai bhāa-ay agi-aanee poojday dargeh
milai sajaa-ay.

aaṭam dāy-o poojee-ai bin saṭgur boojh na
paa-ay.

jap ṭap sanjam bhāaṇaa saṭguroo kaa
karmee palai paa-ay.

ਨਾਨਕ ਸੇਵਾ ਸੁਰਤਿ ਕਮਾਵਣੀ ਜੇ ਹਰਿ ਭਾਵੈ ਸੇ ਥਾਇ ਪਾਇ
॥੨॥

naanak sayvaa surat kamaavnee jo har
bhaavai so thaa-ay paa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ
ਰਾਤੀ ॥

har har Naam japahu man mayray jit sadaa
sukh hovai din raatee.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ
ਪਾਪ ਲਗਾਤੀ ॥

har har Naam japahu man mayray jit simrat
sabh kilvikh paap lahaatee.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਦਾਲਦੁ ਦੁਖ ਭੁਖ ਸਭ
ਲਹਿ ਜਾਤੀ ॥

har har Naam japahu man mayray jit daalad
dukh bhukh sabh leh jaatee.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤ ਲਗਾਤੀ
॥

har har Naam japahu man mayray mukh
gurmukh pareet lagaatee.

ਜਿਤੁ ਮੁਖਿ ਭਾਗੁ ਲਿਖਿਆ ਧੁਰਿ ਸਾਚੈ ਹਰਿ ਤਿਤੁ ਮੁਖਿ ਨਾਮੁ
ਜਪਾਤੀ ॥੧੩॥

jit mukh bhaag likhi-aa Dhur saachai har tit
mukh Naam japaatee. ||13||

SALOK MEHLA 3

In the previous *paurri*, Guru Ji advised us that we should listen to the advice of the Guru, and worship God with true love and devotion. Instead of fighting with others, we should fight with our own mind, and subdue all such thoughts or inclinations that are contrary to the Guru's teachings. He begins this *paurri* by describing the benefits of serving our true Guru (by following his teachings).

He says: "They who serve their true Guru make their life fruitful, and accomplish its purpose. Discarding ego from within their mind, they remain attuned to the Eternal (God). (On the other hand), they who have not served (obeyed) the true Guru, they have wasted their life in vain. But O' Nanak, nothing can be said (about the reason, why one behaves the way one does, because) whatever pleases God, He does that"(1)

Mehla 3

Now Guru Ji describes the consequences suffered by those who are involved in doing evil deeds, or who worship other lesser gods for the sake of worldly riches or power. He says: "The mind, which is surrounded by evil pursuits, keeps performing evil deeds. (Therefore, the spiritually) ignorant persons who worship out of duality (or the love for worldly riches and power) suffer punishment in God's court. We should worship only (God) who provides enlightenment to the soul, but without the guidance of the true Guru one cannot understand this thing. All the merits of worship, penance, and austerity are obtained by following the advice of the true Guru, which is obtained only through the grace of God. Therefore, O' Nanak, one must serve the true Guru (and follow his advice) with full attention, so that if it pleases God He may approve (this service)."(2)

Paurree

On the basis of the above discussion, advising his own self (and indirectly us), Guru Ji says: "O' my mind, meditate on God's Name again and again. By doing so, day and night there is always peace. Yes, O' my mind, meditate on God's Name again and again: by doing so, all sins and evil thoughts are washed off. O' my mind, worship God's Name again and again, whose worship removes all poverty, pain, and hunger. O' my mind, meditate on God's Name. (In this way), by Guru's grace the tongue is imbued with the love (for God, and sings His

praise. But only the one in whose destiny the God has so written from the beginning is made to utter (His) Name.”(13)

The message of this *paורי* is that if we want to wash off all our sins, enjoy eternal peace, and obtain all other kinds of blessings, then we should attentively follow our true Guru’s advice, and meditate on God’s Name with sincere love and devotion.

ਸਲੋਕ ਮਃ ੩ ॥

ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੇ ਵੀਚਾਰੁ ॥
ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ ॥
ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ ॥
ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਜਿਸ ਨੋ ਆਪਿ ਕਰਾਏ ਸੋਇ ॥
ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
ਸਚਿ ਰਤੇ ਗੁਰ ਸਬਦਿ ਸਿਉ ਤਿਨ ਸਚੀ ਸਦਾ ਲਿਵ ਹੋਇ ॥
ਨਾਨਕ ਜਿਸ ਨੋ ਮੇਲੇ ਨ ਵਿਛੁਡੈ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ ॥੧॥

ਮਃ ੩ ॥

ਸੋ ਭਗਉਤੀ ਜੋ ਭਗਵੰਤੈ ਜਾਣੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ॥
ਧਾਵਤੁ ਰਾਖੇ ਇਕਤੁ ਘਰਿ ਆਣੈ ॥
ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ॥
ਐਸਾ ਭਗਉਤੀ ਉਤਮੁ ਹੋਇ ॥
ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ ॥੨॥

ਮਃ ੩ ॥

ਅੰਤਰਿ ਕਪਟੁ ਭਗਉਤੀ ਕਹਾਏ ॥
ਪਾਖੰਡਿ ਪਾਰਬ੍ਰਹਮੁ ਕਦੇ ਨ ਪਾਏ ॥
ਪਰ ਨਿੰਦਾ ਕਰੇ ਅੰਤਰਿ ਮਲੁ ਲਾਏ ॥
ਬਾਹਰਿ ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ ॥
ਸਤਸੰਗਤਿ ਸਿਉ ਬਾਦੁ ਰਚਾਏ ॥
ਅਨਦਿਨੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ਰਚਾਏ ॥
ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੇ ਬਹੁ ਕਰਮ ਕਮਾਏ ॥
ਪੂਰਬ ਲਿਖਿਆ ਸੁ ਮੋਟਣਾ ਨ ਜਾਏ ॥
ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੈ ਮੋਖੁ ਨ ਪਾਏ ॥੩॥

ਪਉੜੀ ॥

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਕਤਿ ਨ ਸਵਾਰੀ ॥

salok mehlaa 3.

satgur jinee na sayvi-o sabad na keeto
veechaar.
antār gi-aan na aa-i-o mirtak hai sansaar.
lakh cha-oraaseeh fayr pa-i-aa mar jammai
ho-ay kḥu-aar.
satgur kee sayvaa so karay jis no aap
karaa-ay so-ay.
satgur vich *Naam* niDhaan hai karam
paraapaṭ ho-ay.
sach raṭay gur sabad si-o tin sachee sadaa
liv ho-ay.
naanak jis no maylay na vichhurhai sahj
samaavai so-ay. ||1||

mehlaa 3.

so bhag-utee jo bhagvantai jaanai.
gur pargaadee aap pachhaanai.
Dhaavat raakhai ikat ghar aanai.
jeevat marai har *Naam* vakhaanai.
aisaa bhag-utee utam ho-ay.
naanak sach samaavai so-ay. ||2||

mehlaa 3.

antār kapat bhag-utee kahaa-ay.
pakhand paarbarahm kaday na paa-ay.
par nindaa karay antār mal laa-ay.
baahar mal Dhovai man kee jooth na jaa-ay.
satsangat si-o baad rachaa-ay.
an-din dukhee-aa doojai bhaa-ay rachaa-ay.
har *Naam* na chaytai baho karam kamaa-ay.
poorab likhi-aa so maytnaa na jaa-ay.
naanak bin satgur sayvay mokh na paa-ay.
||3||

pa-orhee.

satgur jinee Dhi-aa-i-aa say karḥ na
savaahee.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਤ੍ਰਿਪਤਿ ਅਘਾਹੀ ॥

satgur jinee Dhi-aa-i-aa say taripat
aghaahee.

ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਤਿਨ ਜਮ ਡਰੁ ਨਾਹੀ ॥

satgur jinee Dhi-aa-i-aa tin jam dar naahee.

ਪੰਨਾ ੯੯

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ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ ਸਤਿਗੁਰੁ ਪੈਰੀ ਖਾਹੀ ॥

jīn ka-o ho-aa kirpaal har say satgur pairē
paahee.

ਤਿਨ ਐਥੈ ਓਥੈ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹੁ ਪੈਏ ਜਾਹੀ ॥੧੪॥

tin aithai othai mukh ujlay har dargeh
paiDhay jaahee. ||14||

SALOK MEHLA 3

In the previous *Paurri*, Guru Ji advised us that if we want to wash off all our sins, enjoy everlasting peace, and obtain all other kinds of blessings, we should follow the true Guru's advice and meditate on God's Name with love and devotion. He begins this *paurri* by describing the consequences of not serving or following the advice of the true Guru.

He says: "They who have not served (followed the advice of) the true Guru and have not reflected on his instruction remain without inner (divine) wisdom; they are as good as dead in the world. They go through millions of species, and are ruined in the (endless cycle) of taking birth and dying again and again. But only that person serves the true Guru whom God Himself makes to do so. The true Guru holds the treasure of Name, but it is obtained by God's grace. Through (*Gurbani*), the Guru's word, they who are dyed (in love with) the Eternal (God), forever true is their love and devotion to God. (Further), O' Nanak, whom God (once) unites with Himself doesn't get separated from Him, and imperceptibly merges in Him."(1)

Mehla 3

In the previous *salok*, Guru Ji commented on the fate of those ignorant persons who do not know the merit of meditating on God's Name. But there are many others who claim themselves as *Bhagautis* (or devotees) of God, but actually are not. In this *salok*, he comments on one such sect of devotees, who call themselves *Bhagautis*, or the worshippers of god *Vishnu*. Guru Ji says: "(That person alone) is a true *Bhagauti* (devotee) who realizes God. Following Guru's instruction, such a person understands his or her self and stabilizes the mercurial mind. Such a person (so controls the worldly desires, as if that person has) died while alive, and keeps uttering God's Name. O' Nanak, such a (person alone) is a supreme *Bhagauti* (or devotee), and is the only such a person merges in the Eternal (God)."(2)

Mehla 3

Next commenting on those who have falsehood in their hearts, but call themselves *Bhagautis* (devotees of God), Guru Ji says: "The person who has deceit in the mind, but poses as a *Bhagauti*, through such hypocrisy would never attain to the all-pervading God. When a person vilifies others, that person makes (his or her) mind impure. Then one may try to wash off the body-filth from outside (by bathing at holy places), but the impurity of mind does not go. The person who enters into arguments with the society of saintly persons, being attached to duality (the love for worldly riches), remains miserable day and night. Such a person may perform many (ritualistic) deeds, but (if that person) does not remember God's Name, then (that person's) pre-recorded destiny (based on past deeds) cannot be erased. (In

short), O' Nanak, without serving and following the true Guru, one doesn't obtain the (state of) salvation.”(3)

Paurree

Now Guru Ji describes the blessings of serving the true Guru. He says: “They who meditate upon (God), the true Guru, do not sleep in agony. They who have meditated on the true Guru remain fully satiated. They who meditate on the true Guru are not afraid of the demon (fear) of death. They on whom God becomes gracious are sent to the shelter of the true Guru. They are honored both here in this world and the there (in the next), and they repair to the divine court in glory.”(14)

The message of this *paurri* is that we should sincerely follow the advice of the true Guru (as recorded in Guru Granth Sahib Ji). We should not indulge in any false show of holiness or purity. Instead, following the teachings of *Gurbani*, we should give up love of worldly riches, be truly imbued with the love of God's Name, and pray to Him to be merciful to us and bless us with the guidance of the true Guru.

ਸਲੋਕ ਮਃ ੨ ॥

ਜੇ ਸਿਰੁ ਸਾਂਈ ਨਾ ਨਿਵੈ ਸੇ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ ॥
ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੇ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ
॥੧॥

ਮਃ ੫ ॥

ਮੁੰਢਹੁ ਭੁਲੀ ਨਾਨਕਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮਿ ਮੁਈਆਸੁ ॥
ਕਸਤੂਰੀ ਕੈ ਭੋਲਣੈ ਗੰਦੇ ਡੁੰਮਿ ਪਈਆਸੁ ॥੨॥

ਪਉੜੀ ॥

ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੇਰੇ ਜੋ ਸਭਨਾ ਉਪਰਿ
ਹੁਕਮੁ ਚਲਾਏ ॥
ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ
ਛੁਡਾਏ ॥
ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੁ ਮਨ ਕੀ ਤ੍ਰਿਸਨਾ ਸਭ
ਭੁਖ ਗਵਾਏ ॥
ਸੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਿਆ ਵਡਭਾਗੀ ਤਿਨ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ
ਪੈਰੀ ਪਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ ਅਗੈ ਆਣਿ
ਨਿਵਾਏ ॥੧੫॥

salok mehlaa 2.

jo sir saaN-ee naa nivai so sir deejai daar.
naanak jis pinjar meh birhaa nahee so pinjar
lai jaar. ||1||

mehlaa 5.

mundhhu bhulee naankaa fir fir janam
mu-ee-aas.
kastoorai kai bholorhai gunday dumm
pa-ee-aas. ||2||

pa-orhee.

so aisaa har *Naam Dhi*-aa-ee-ai man mayray
jo sabhnaa upar hukam chala-aay.
so aisaa har *Naam* japee-ai man mayray jo
antee a-osar la-ay chhadaa-aay.
so aisaa har *Naam* japee-ai man mayray jo
man kee tarisnaa sabh bhukh gavaa-aay.
so gurmukh *Naam* japi-aa vadbhagee tin
nindak dusat sabh pairee paa-aay.
naanak *Naam* araaDh sabhnaa tay vadaa
sabh naavai agai aan niva-aay. ||15||

SALOK MEHLA 2

In the previous *paurri*, Guru Ji advised us that we should give up love of worldly riches, be truly imbued with the love of God's Name, and pray to Him to be merciful to us and bless us with the guidance of the true Guru. In this *paurri*, he emphasizes the importance of remembering and loving God in a much stronger language.

Like the similar couplet of Sufi saint, *Farid Ji*, Guru Ji says: “The head which does not bow before God should be cast off. (In other words, the person who does not pay obeisance to the Master is worthless). O’ Nanak, burn down that (body) skeleton, in which there is no pang of separation (from God).” (1)

Mehla 5

In spite of such strongly worded advice of Guru Ji (and many other holy persons of other faiths), many people can be seen who not only do not pay obeisance to God, but even refuse to accept His existence. Instead of finding true happiness by realizing the God abiding within them, they try to find happiness in the false and filthy pleasures of the world. They are misguided and forgetful of their divine origin.

Commenting on the fate of such misguided persons, he says: “O’ Nanak, the bride-soul who has forsaken (God), the root source (of all), keeps being born and dying repeatedly. (She is like a) deer that, mistaking it as the musk (a high quality perfume), has fallen into a foul-smelling pit of filth (of worldly wealth).” (2)

Paurree

Therefore, Guru Ji advises his own mind (and indirectly ours) to meditate on the beneficent Name of God, which can give us joy and peace. He says: “O’ my mind, meditate on the Name of that (God), who has command over all. O’ my mind, we should meditate on that God’s Name, who at the last moment can liberate us (from the fear of death). O’ my mind, we should meditate on that God’s Name, which removes all desires and hungers of the mind. All the slanderers and villains come and fall at the feet (and ask for mercy and forgiveness) from those fortunate Guru’s followers who have meditated on God’s Name. Therefore, O’ Nanak, meditate on the Name (of God), which is the best (way of pleasing God. He) has made all to bow before the Name.”(15)

The message of this *paurree* is that instead of trying to find joy and satisfaction from false worldly pleasures, we should meditate on God’s Name that abides within us. By meditating on God’s Name (by always remembering God with love and devotion) we can subdue all our worldly desires and hungers, and achieve lasting happiness. This would give us so much divine wisdom and power that both our inner and outer enemies and slanderers would become our friends, and we would be free even from the fear of death.

ਸਲੋਕ ਮਃ ੩ ॥

ਵੇਸ ਕਰੇ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਮਨਿ ਖੋਟੈ ਕੂੜਿਆਰਿ ॥
ਪਿਰ ਕੈ ਭਾਣੈ ਨਾ ਚਲੈ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰਿ ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਸਭਿ ਦੁਖ ਨਿਵਾਰਣਹਾਰਿ ॥
ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ ॥
ਮਨੁ ਤਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਸਬਦੇ ਧਰੇ ਪਿਆਰੁ ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਨੈ ਨ ਪਾਇਆ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ ॥

salok mehlā 3.

vays karay kuroop kulkhaneē man khotai
koorhi-aar.
pir kai bhaanai naa chalai hukam karay
gaavaar.
gur kai bhaanai jo chalai sabh dukh
nivaaranhaar.
likhi-aa mayt na sakee-ai jo Dhur likhi-aa
kartaar.
man tan sa-upay kant ka-o sabday Dharay
pi-aar.
bin naavai kinai na paa-i-aa daykhuu ridai
beechar.

ਨਾਨਕ ਸਾ ਸੁਆਲਿਓ ਸੁਲਖਣੀ ਜਿ ਰਾਵੀ ਸਿਰਜਨਹਾਰਿ ॥੧॥

naanak saa su-aali-o sulakh-nee je raavee
sirjanhaar. ||1||

ਮਃ ੩ ॥

mehlaa 3.

ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਤਿਸ ਦਾ ਨ ਦਿਸੈ ਉਰਵਾਰੁ ਨ ਪਾਰੁ ॥

maa-i-aa moh gubaar hai tis daa na disai
urvaar na paar.

ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਹਾ ਦੁਖੁ ਪਾਇਏ ਡੁਬੇ ਹਰਿ ਨਾਮੁ
ਵਿਸਾਰਿ ॥

manmukh agi-aanee mahaa dukh paa-iday
dubay har Naam visaar.

ਭਲਕੇ ਉਠਿ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ ॥

bhalkay uth baho karam kamaaveh doojai
bhaa-ay pi-aar.

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਭਉਜਲੁ ਉਤਰੇ ਪਾਰਿ ॥

satgur sayveh aapnaa bha-ojal utray paar.

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੁ ਨਾਮੁ ਉਰ ਧਾਰਿ ॥੨॥

naanak gurmukh sach samaaveh sach Naam
ur Dhaar. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਰਿ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਦੂਜਾ ਨਾਹਿ ਕੋਇ ॥

har jal thal mahee-al bharpoor doojaa naahi
ko-ay.

ਹਰਿ ਆਪਿ ਬਹਿ ਕਰੇ ਨਿਆਉ ਕੂੜਿਆਰ ਸਭ ਮਾਰਿ ਕਢੋਇ
॥

har aap bahi karay ni-aa-o koorhi-aar sabh
maar kadho-ay.

ਸਚਿਆਰਾ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਧਰਮ ਨਿਆਉ ਕੀਓਇ ॥

sachi-aaraa day-ay vadi-aa-ee har Dharam
ni-aa-o kee-o-ay.

ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ
ਲੀਓਇ ॥

sabh har kee karahu ustat jin gareeb anaath
raakh lee-o-i.

ਜੈਕਾਰੁ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡੁ ਦੀਓਇ ॥੧੬॥

jaikaar kee-o dharmee-aa kaa paapee ka-o
dand dee-o-i. ||16||

SALOK MEHLA 3

In the last *paurri*, Guru Ji gave us the message that instead of trying to find joy and satisfaction from false worldly pleasures, we should meditate on God's Name that abides within us. But the self-conceited persons keep performing only bad deeds. They ignore the advice of the Guru, and yet expect that God should fulfill all their worldly desires. Guru Ji begins this *paurri* by comparing such a self-conceited person with an ugly and unbecoming woman, who tries to order around her spouse on the strength of her good clothes and outward adornments.

He says: "A self-conceited person is like an ugly woman of evil character and deceitful mind, who embellishes herself with (costly) clothes. Instead of following the word of her spouse, such an uncivilized female tries to order him around. (As a result, she always suffers in pain. But the bride who) follows the word (of advice) of the Guru is rid of all her sufferings. (However, we have to remember that) whatever has been pre-written by the Creator in our destiny, we cannot erase it. (Therefore, a Guru-following bride soul) surrenders her mind and body to her spouse (God), and lovingly follows the Guru's word (of advice). You may ponder in your mind, and see (for yourself) that without the Name (true love and devotion for God), nobody has ever attained Him. O' Nanak, only that (soul) bride is truly beautiful and virtuous, whom the Creator loves." (1)

Mehla 3

After commenting upon the fate of the self-willed persons who ignoring the advice of the Guru remain involved in the pursuit of worldly pleasures and possessions, Guru Ji educates us about the reality of these pleasures. He says: "Attachment to *Maya* (worldly riches and power) is utter darkness; its beginning or end is not visible. The ignorant, self-conceited persons who forsake God's Name suffer great pain, and are drowned (in this sea of darkness and ignorance). Every day they rise in the early morning and perform many rituals, out of love for the other (worldly things, rather than the Creator). But those who serve (and follow the advice of) their true Guru swim across the dreadful world-ocean. O' Nanak, by enshrining the true Name in their hearts, the Guru's followers merge in the Eternal (God Himself)." (2)

Paurree

Now Guru Ji tells us who determines the reward or punishment of our good or bad deeds. He says: "God pervades the ocean and the earth, and there is none else beside Him (to judge). God Himself sits in

judgment. He chastises the false and drives them out of His Court. (However), He receives with honor the true ones, and dispenses justice based on righteousness. Therefore, all should praise God, who has protected the poor and the meek. He has hailed the righteous as victorious and punished the sinners." (16)

The message of this *paurree* is that we should not let ourselves be drowned in worldly pleasures and possessions, or try to please God by performing rituals or adorning holy garbs. Instead, following the advice of the Guru (as enshrined in Guru Granth Sahib Ji), we should meditate on God's Name with love and devotion. Surely, God would do justice and accord us due recognition in His court.

ਸਲੋਕ ਮਃ ੩ ॥

ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਕੁਲਖਣੀ ਕੁਨਾਰਿ ॥
ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣਾ ਪਰ ਪੁਰਖੈ ਨਾਲਿ ਪਿਆਰੁ ॥
ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਚੁਕਈ ਜਲਈ ਕਰੇ ਪੂਕਾਰ ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕੁਰੁਪਿ ਕੁਸੋਹਣੀ ਪਰਹਰਿ ਛੋਡੀ ਭਤਾਰਿ
॥੧॥

ਪੰਨਾ ੯੦

ਮਃ ੩ ॥

ਸਬਦਿ ਰਤੀ ਸੋਹਾਗਣੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰਿ ॥
ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰਿ ॥
ਅਤਿ ਸੁਆਲਿਉ ਸੁੰਦਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ॥
ਨਾਨਕ ਨਾਮਿ ਸੋਹਾਗਣੀ ਮੇਲੀ ਮੇਲਣਹਾਰਿ ॥੨॥

salok mehlā 3.

manmukh mailee kaamnee kulkhane
kunaar.
pir chhodi-aa ghar aapnaa par purkhai naal
pi-aar.
tarisnaa kaḡay na chuk-ee jalḡee karay
pookaar.
naanak bin naavai kuroop kusohanee parhar
chhodee bhataar. ||1||

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mehlā 3.

sabadḡ raṡee sohaaganeḡ satgur kai bhaa-ay
pi-aar.
sadaa raavay pir aapnaa sachai paraym
pi-aar.
atḡ su-aali-o sundree sobhaavantee naar.
naanak Naam sohaaganeḡ maylee
maylanhaar. ||2||

ਪਉੜੀ ॥

ਹਰਿ ਤੇਰੀ ਸਭ ਕਰਹਿ ਉਸਤਤਿ ਜਿਨਿ ਫਾਥੇ ਕਾਢਿਆ ॥

ਹਰਿ ਤੁਧਨੇ ਕਰਹਿ ਸਭ ਨਮਸਕਾਰੁ ਜਿਨਿ ਪਾਪੈ ਤੇ ਰਾਖਿਆ ॥

ਹਰਿ ਨਿਮਾਣਿਆ ਤੂੰ ਮਾਣੁ ਹਰਿ ਡਾਢੀ ਹੂੰ ਤੂੰ ਡਾਢਿਆ ॥

ਹਰਿ ਅਹੰਕਾਰੀਆ ਮਾਰਿ ਨਿਵਾਏ ਮਨਮੁਖ ਮੂੜ ਸਾਧਿਆ ॥

ਹਰਿ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ ਗਰੀਬ ਅਨਾਥਿਆ ॥੧੭॥

pa-orhee.

har tayree sabh karahi ustāt jin faathay kaadhī-aa.

har tuDhno karahi sabh namaskaar jin paapai tay raakhi-aa.

har nimaani-aa tooN maan har daadhee hooN tooN daadhi-aa.

har ahaNkaaree-aa maar nivaa-ay manmukh moorh saaDhi-aa.

har bhagtaa day-ay vadi-aa-ee gareeb anaathi-aa. ||17||

SALOK MEHLA 3

Like the previous *paורי*, Guru Ji begins this *paורי* also by comparing a self-conceited person with an ugly woman, who continues suffering because of her love for persons other than her own spouse.

He says: “A self-willed person is (like) an ugly woman of evil character, who has abandoned her spouse who is still living in the house, and she is in love with another. Her (worldly) desire is never satiated, and burning in it she keeps wailing. O’ Nanak, without (meditating on God’s) Name, the self-conceited person is like an unsightly woman who has been deserted by her spouse.” (1)

Mehla 3

Now regarding a Guru’s follower, he says: “The person who is imbued with love for the (Guru’s) word (is like) a happily wedded wife, who always enjoys the company of her spouse with true love and devotion. (She is like) an extremely beautiful and lovely bride, who is praised everywhere. O’ Nanak, (because she is absorbed) in God’s Name, the unifying God has united (such a *Gurmukh*) wedded wife with Him.” (2)

Pauree

Therefore, like a humble loving devotee, Guru Ji reverts to God’s praise again, and says: “O’ God, all those praise You whom You have liberated from the entrapments (of worldly affairs). O’ God, all those pay obeisance to You, whom You saved from sins. O’ God, You are the pride of the pride-less, and O’ God, You are stronger than the strong. You have beaten down the arrogant, and chastised the foolish egoists. You bestow honor on the devotees, and provide support to the poor support-less ones.”(17)

The message of this *paורי* is that we have a choice before us. We can ignore what *Gurbani* teaches us, indulge in false worldly pleasures and like deserted women, suffer the consequences. Or we can follow Guru Ji’s advice, meditate on God’s Name with love and devotion, and like the happily wedded wives enjoy the eternal bliss of union with our Spouse (God).

ਸਲੋਕ ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ ਵਡੀ ਹੋਇ ॥

salok mehlā 3.

satgur kai bhaanai jo chalai tis vadi-aa-ee vadee ho-ay.

ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮੁ ਮਨਿ ਵਸੈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ ॥
ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ ॥
ਨਾਨਕ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ ॥੧॥

ਮਃ ੩ ॥

ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ
ਤਾਰ ॥
ਮਾਇਆ ਬੰਦੀ ਖਸਮ ਕੀ ਤਿਨ ਅਗੈ ਕਮਾਵੈ ਕਾਰ ॥
ਪੂਰੈ ਪੂਰਾ ਕਰਿ ਛੋਡਿਆ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰੁ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ ॥
ਮਨਮੁਖ ਹੁਕਮੁ ਨ ਜਾਣਨੀ ਤਿਨ ਮਾਰੇ ਜਮ ਜੰਦਾਰੁ ॥
ਗੁਰਮੁਖਿ ਜਿਨੀ ਅਰਾਧਿਆ ਤਿਨੀ ਤਰਿਆ ਭਉਜਲੁ ਸੰਸਾਰੁ ॥
ਸਭਿ ਅਉਗਣ ਗੁਣੀ ਮਿਟਾਇਆ ਗੁਰੁ ਆਪੇ ਬਖਸਣਹਾਰੁ ॥੨॥

ਪਉੜੀ ॥

ਹਰਿ ਕੀ ਭਗਤਾ ਪਰਤੀਤਿ ਹਰਿ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ॥
ਹਰਿ ਜੇਵਡੁ ਨਾਹੀ ਕੋਈ ਜਾਣੁ ਹਰਿ ਧਰਮੁ ਬੀਚਾਰਦਾ ॥
ਕਾਤਾ ਅੰਦੇਸਾ ਕਿਉ ਕੀਜੈ ਜਾ ਨਾਹੀ ਅਧਰਮਿ ਮਾਰਦਾ ॥
ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਨਿਆਉ ਪਾਪੀ ਨਰੁ ਹਾਰਦਾ ॥
ਸਾਲਾਹਿਹੁ ਭਗਤਹੁ ਕਰ ਜੋਤਿ ਹਰਿ ਭਗਤ ਜਨ ਤਾਰਦਾ ॥੧੮॥

har kaa *Naam* utam man vasai mayt na sakai
ko-ay.
kirpaa karay jis aapnee tis karam paraapat
ho-ay.
naanak kaaran kartay vas hai gurmukh
boojhai ko-ay. ||1||

mehlaa 3.

naanak har *Naam* jinee aaraaDhi-aa an-din
har liv taar.
maa-i-aa bandee khasam kee tin agai
kamaavai kaar.
poorai poora kar chhodi-aa hukam
savaaranhaar.
gur parsaaadee jin bujhi-aa tin paa-i-aa mokh
du-aar.
manmukh hukam na jaanree tin maaray jam
jandaar.
gurmukh jinee aaraDhi-aa tinee tari-aa
bha-oyal sansaar.
sabh a-ugan gunee mitaa-i-aa gur aapay
bakhshanhaar. ||2||

pa-orhee.

har kee bhagtaa parteet har sabh kichh
jaandaa.
har jayvad naahee ko-ee jaan har Dharam
beechaardaa.
kaarhaa andaysaa ki-o keejai jaa naahee
adhram maardaa.
sachaa saahib sach ni-aa-o paapee nar
haardaa.
saalaahihu bhagtahu kar jorh har bhagat jan
taardaa. ||18||

SALOK MEHLA 3

Guru Ji began the last *paurri* by describing the fate of self-willed persons, who follow the dictates of their own mind. He begins this *paurri* by describing the blessings obtained by those who follow the Guru.

Guru Ji says: "The person who lives according to the advice of the Guru enjoys great glory. God's sublime Name abides in that person's heart, and no one can erase it. (However), only that person receives this gift on whom God bestows His grace. But O' Nanak, the cause (behind this grace) is in the hand of the Creator, and only a rare Guru's follower understands (this secret)."(1)

Mehla 3

Some people think that by following the Guru's advice, one can obtain only spiritual peace, but not *Maya* (the worldly riches and power), which is necessary for household needs. In this *salok*, Guru Ji gives full assurances in that regard as well.

Guru Ji says: "O' Nanak, they who have meditated on God's Name day and night with their mind attuned to God, *Maya* (the slave of the Master) serves them like their servant. The perfect God has perfected them from all angles, and according to (God's) command, they become capable of embellishing (the life of others). By Guru's grace, they who have realized (this secret) have found the gate to salvation. (But) the self-willed persons do not understand the (divine) word; therefore the demon of death punishes them. By Guru's grace, they who have meditated on God have crossed over the dreadful world-ocean. The Guru himself is capable of forgiving. By (blessing them with) merits, he has erased their faults."(2)

After describing the merits of following the advice of the Guru and meditating on God's Name, Guru Ji describes the state of mind of the true devotees of God. He says: "The (true) devotees have this full faith: that (God) knows everything. They do not recognize anyone else as God's equal, and know that He dispenses true justice. (Therefore, they say to themselves): "Why should we have any fear or doubt, because God never chastises a person unjustly?" (They firmly believe that) true is God and true is His justice, so the sinner loses (before Him. Therefore), God's devotees praise Him with folded hands, (and have full faith that) God emancipates the saintly devotees."(18)

The message of this *paurri* is that we should have full faith in the advice of the Guru and the justice of merciful God. Therefore, without having any doubts or misgivings, we should follow the advice of the Guru and meditate on God's Name with love and devotion. God Himself would take care of all our worldly needs, and would bless us with peace and happiness both in this world and the next.

ਸਲੋਕ ਮਃ ੩ ॥

ਆਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹਾ ਅੰਤਰਿ ਰਖਾ ਉਚਿ ਧਾਰਿ ॥

ਸਾਲਾਹੀ ਸੇ ਪ੍ਰਭ ਸਦਾ ਸਦਾ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ ॥

ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲਿ ਲਏ ਸਾਈ ਸੁਹਾਗਣਿ
ਨਾਰਿ ॥੧॥

ਮਃ ੩ ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥

ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਭਏ ਧਿਆਇਆ ਨਾਮੁ ਹਰੇ ॥

ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ॥
ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਅਨੁ ਹਰਿ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ॥੨॥

ਪਉੜੀ ॥

salok mehlā 3.

aapṇay pareetam mil rahaa antar rakhāa ur
Dhaar.

saalaahee so parabh sadāa sadāa gur kai
hayṭ pi-aar.

naanak jis nadar karay tis mayl la-ay saa-ee
suhaagan naar. ||1||

mehlā 3.

gur sayvaa tay har paa-ee-ai jaa ka-o nadar
karay-i.

maanās tay dayvṭay bha-ay Dhi-aa-i-aa
Naam haray.

ha-umai maar milaa-i-an gur kai sabad taray.
naanak sahj samaa-i-an har aapnee kirpaa
karay. ||2||

pa-orhee.

ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ ॥

har aapnee bhagat karaa-ay vadi-aa-ee
vaykhaali-an.

ਆਪਣੀ ਆਪਿ ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ ॥

aapnee aap karay parteet aapay sayv
ghaalee-an.

ਪੰਨਾ ੯੧

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ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਅਨੇਦੁ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ॥

har bhagtaa no day-ay anand thir gharee
bahaali-an.

ਪਾਪੀਆ ਨੋ ਨ ਦੇਈ ਥਿਰੁ ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੋਰਿ ਚਾਲਿਅਨੁ
॥

paapee-aa no na day-ee thir rahan chun
narak ghor chaali-an.

ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ
॥੧੯॥

har bhagtaa no day-ay pi-aar kar ang
nistaari-an. ||19||

SALOK MEHLA 3

In the *saloks* preceding the last *paurri*, Guru Ji described the blessings obtained by a person who lives according to the advice of the true Guru, and enshrines God's Name in the heart. He begins this *paurri* by expressing his own wish to remain united with the beloved God, and enshrine Him in his heart.

He says: "(I wish that) I may remain united with my Beloved (God) and keep Him enshrined in my heart. (Yes), I wish that through love and affection for the Guru, I might always keep praising Him. (But) O' Nanak, He unites only the one on whom God casts His glance of grace, and that (soul) bride alone is called as His truly wedded wife." (1)

Mehla 3

Now Guru Ji describes how God is obtained, and what are the blessings of getting united with Him. He says: "It is by serving (and following) the true Guru that we obtain God. (But only those persons obtain Him), on whom He shows His grace. By meditating on (Gods') Name, from mortals they become (virtuous, like) gods. By stilling their ego (God) has united them with Him, and by following the Guru's word, they have crossed over (the worldly ocean. In short), O' Nanak, on whom God Himself shows His grace, they imperceptibly merge in Him."(2)

Paurree

Once again summarizing the blessings showered by God upon His devotees, and the chastisement meted out to the sinners, Guru Ji says: "By making the (devotees) worship Him, God has manifested His greatness. God Himself inculcates faith (for Him in the hearts of His devotees), and Himself yokes them to His service. God bestows bliss on the devotees, and seats them in His eternal Home (and blesses them with eternal peace). But He does not let the sinners live in peace. Picking them up, He condemns them to horrible hell (and subjects them to extreme suffering). In short, by blessing His devotees with His Love and rendering them His support, God saves them (from evils)."(19)

The message of this *paurri* is that if we want God not only to protect and save us from all troubles, but also to unite us with Him, we should humbly pray to Him to bless us with the guidance of the Guru (Guru Granth Sahib Ji). Following that guidance, we should

meditate on God with full love and devotion, so that He may show His mercy on us also, and bless us with His eternal union.

ਸਲੋਕ ਮਃ ੧ ॥

ਕੁਬੁਧਿ ਡੁਮਣੀ ਕੁਦਾਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ
ਚੁਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ ॥

ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾਂ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ ॥

ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾਂ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ ॥

ਨਾਨਕ ਅਗੈ ਉਤਮ ਸੇਈ ਜਿ ਪਾਪਾਂ ਪੰਦਿ ਨ ਦੇਹੀ ॥੧॥

ਮਃ ੧ ॥

ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ ॥
ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ ॥੨॥

ਪਉੜੀ ॥

ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ ॥

ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ ॥

ਸੰਤਾ ਸੰਗਿ ਨਿਪਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ ॥

ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ ॥

ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ ॥੨੦॥

salok mehlaa 1.

kubu**Dh** doom**nee** kud-i-aa kasaa-i**n** par nindaa
ghat chooh**r**hee mut**hee** kro**Dh** chandaal.

kaaree kad**hee** ki-aa thee-ai jaaN chaaray
bait**hee**-aa naal.

sach sanjam kar**nee** kaaraaN naava**n** naa-o
japay**hee**.

naanak agai ootam say-ee je paapaaN pand**u** na
day**hee**. ||1||

mehlaa 1.

ki-aa hans ki-aa bagulaa jaa ka-o nadar karay-i.
jo tis **b**haavai naankaa kaagahu hans karay-i.
||2||

pa-orhee.

keetaa lor**hee**-ai kamm so har peh aak**hee**-ai.

kaaraj day-ay savaar satgur sach saak**hee**-ai.

santaa sang ni**D**haan amrit chaak**hee**-ai.

bhai **b**hanjan miharvaan daas kee raak**hee**-ai.

naanak har gun gaa-ay alak**h** parab**h**
laak**hee**-ai. ||20||

SHLOAK MEHLA 1

According to Dr. Bh. Vir Singh Ji, the first Guru (Nanak Dev) Ji uttered this *salok* while addressing several *Pundits* at *Hardwaar* (a very sacred Hindu place of pilgrimage). During those days, people used to attach great importance to caste. In particular, *Brahmans* (the highest caste Hindus) would draw special boundary lines around their cooking places, and would not let any person of lower caste (particularly *Shudras*, the serving class) cross that boundary. If by any chance some such person did enter the demarcated area, they would severely punish him, and regard the food so polluted that it was not worth eating. In this *salok*, Guru Ji exhorts them and other persons of high caste to safeguard against the pollutants of their mind, rather than the superstitious false beliefs regarding caste or class.

Addressing such a pundit, Guru Ji says: “(O’ *pundit*), what is the use of drawing boundary lines (around your cooking area), because four pollutants-evil intellect (like a low caste singer), heartlessness (like a she-butcher), habit of slandering others (like the filthy janitor), and the low-caste anger are sitting (in your mind)? Instead, you should make truth, self-discipline, and pious deeds the holy lines (drawn around your cooking place), and make meditation on (God’s) Name your holy bath. Because O’ Nanak, in the world hereafter, only those persons will be exalted who do not teach sinfulness to others.”(1)

Mehla 1

However, Guru Ji gives a message of hope to the mortals, so that upon finding themselves involved in false superstitious beliefs and indulging in sinful deeds, they may not lose heart or give up in despair. He says: “Whether one be a swan (like saint) or a crane (like hypocrite), God may cast His glance of grace on anyone (He chooses). O’ Nanak, if God so wills, He turns even a crow (like sinner) into a swan (like saint).” (2)

Paurree

Guru Ji concludes this sermon by advising us to pray to God for His grace before beginning any big task or project. For this reason, this *Paurri* is generally recited before starting an *Akhand Path* (beginning to end non-stop recital of the Sikh Scripture), *Sehaj Path* (complete reading of *Guru Granth Sahib* at ease), marriage ceremony, or any other big event.

Guru Ji says: “Whenever you wish to undertake any task, you should pray to God (for His blessings, because when He is approached humbly and sincerely), He shall (surely) accomplish your task. Such is true Guru’s testimony. Further, in the company of saints (you should sing God’s praises, and thus) taste the treasure of the nectar (of God’s Name. You should pray to Him and say): O’ compassionate God, the destroyer of all fears, protect the honor of Your servant. O’ Nanak (in this way, by) singing the praises of God, we comprehend the incomprehensible God.” (20)

The message of this Paurree is that instead of concerning ourselves with superstitions and false notions of purity, we should try to cleanse our minds of the pollutants of evil intellect, slander, heartlessness and anger. We should always remember the Creator, and humbly invoke His blessings for all our important tasks. Guru Ji assures us that God will definitely accomplish our tasks and will grace us with His blessings.

ਸਲੋਕ ਮਃ ੩ ॥

ਜੀਉ ਪਿੰਡ ਸਭ ਤਿਸ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ॥

ਰਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨਿ ਧਿਆਇਆ ਹਰਿ ਨਿਰੰਕਾਰੁ
॥

ਓਨਾ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਓਨਾ ਨੇ ਸਭੁ ਜਗਤੁ ਕਰੇ ਨਮਸਕਾਰੁ
॥੧॥

ਮਃ ੩ ॥

ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ ॥

ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ
ਥਾਇ ॥

ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ ॥

salok mehlā 3.

jee-o pind sabhtis kaa sabhsai day-ay
aDhaar.

naanak gurmukh sayvee-ai sadaa sadaa
daataar.

ha-o balihaaree tin ka-o jin Dhi-aa-i-aa har
nirankaar.

onaa kay mukh sad ujlay onaa no sabh jagat
karay namaskaar. ||1||

mehlā 3.

satgur mili-ai ultee bha-ee nav niDh
kharchi-o khaa-o.

athaarah siDhee pichhai lagee-aa firan nij
ghar vasai nij thaa-ay.

anhadDhuneer sad vajday unman har liv
laa-ay.

ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਤਿਨਾ ਕੈ ਮਨਿ ਵਸੈ ਜਿਨ ਮਸਤਕਿ
ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ ॥੨॥

naanak har bhagattinaa kai man vasai jin
mastak likhi-aa Dhuur paa-ay. ||2||

ਪਉੜੀ ॥

pa-orhee.

ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ ॥

ha-o dhaadhee har parabhhasam kaa har
kai dar aa-i-aa.

ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪ੍ਰਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ ॥

har andar sunee pookaar dhaadhee mukh
laa-i-aa.

ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂੰ ਆਇਆ ॥

har puchhi-aa dhaadhee sad kai kit arath
toon aa-i-aa.

ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥

nitdayvhu daan da-i-aal parabh har Naam
Dhi-aa-i-aa.

ਹਰਿ ਦਾਤੈ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ
॥੨੧॥੧॥ ਸੁਧੁ

har daatai har Naam japaa-i-aa naanak
painaa-i-aa. ||21||1|| suDhu

SALOAK MEHLA 3

Guru Ji concludes this epic of *Siri Raag* with this *Paurri*, which gives us the essence of his message and tells us what our overall outlook should be in relation to God.

He says: "Our body and soul all belong to Him, who gives sustenance to all. O' Nanak, under Guru's guidance, we should serve Him, who always keeps giving. I am a sacrifice to those who have meditated on the formless God. Their faces are always radiant, and the entire world bows to them." (1)

Mehla 3

Now Guru Ji describes the benefits that one obtains when one humbly goes to the true Guru and seeks His guidance.

He says: "On meeting the true Guru, one's intellect turns around (and instead of running after worldly wealth, one's mind starts seeking God's love and His Name). Then, one obtains all the nine treasures, which one can spend or use (in any way one likes. One feels happy, as if one has obtained all the wealth he could ever need). All the powers to perform the so-called eighteen different kinds of miracles are at one's beck and call, but this person doesn't care about such things, and always remains stable in the mind. Imperceptibly, a strain of celestial music always plays in one's mind, and in an exalted state one's mind remains attuned to God. (But) O' Nanak, (such true) devotion to God abides in the heart of only those in whose destiny it is so written from the very beginning." (2)

Paurree

Guru Ji concludes the *paurri* by humbly describing his own experience of singing God's praises and the blessings received by him. He says: "Me a humble bard of God the Master, came to God's door. Inside, the Master listened to my supplication and called me into His presence. Then God asked (me): "For what purpose have you come here?" (I replied: "O' merciful Master, (please) bless me with this daily boon that I may meditate on Your Name." (The Master granted my prayer). He conferred on me the gift of meditating on His Name and honored me with a robe of honor." (21-1-corrected)

The message of the epic in general (and this *Paurree* in particular) is that if we want to obtain true happiness and contentment in this world, and honor in the God's court, then following Guru Ji's advice and example, we should sing God's praises, and meditate on His Name day and night.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur parsaaq.

ਸਿਰੀਰਾਗੁ ਕਬੀਰ ਜੀਉ ਕਾ ॥

sireeraag kabeer jee-o kaa.

ਏਕੁ ਸੁਆਨੁ ਕੈ ਘਰਿ ਗਾਵਣਾ

ayk su-aan kai ghar gaavnaa

ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਇਤਨਾ ਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ
ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ ॥
ਮੋਰ ਮੋਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ਪੇਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ
॥੧॥

jannee jaanaṭ suṭ badaa hoṭ hai iṭnaa ko na
jaanai je ḍin ḍin avaḍh ḡhatatṭ hai.
mor mor kar aḍhik laad ḍhar paykhatṭ hee
jamraa-o hasai. ||1||

ਪੰਨਾ ੯੨

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ਐਸਾ ਤੈਂ ਜਗੁ ਭਰਮਿ ਲਾਇਆ ॥
ਕੈਸੇ ਬੁਝੈ ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ ॥੧॥ ਰਹਾਉ ॥

aisaa ṭaiN jag bharam laa-i-aa.
kaisay boojhai jab mohi-aa hai maa-i-aa.
||1|| rahaa-o.

ਕਹਤੁ ਕਬੀਰ ਛੋਡਿ ਬਿਖਿਆ ਰਸ ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ
ਮਰਣਾ ॥
ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ ਅਨਤ ਜੀਵਣ ਬਾਣੀ ਇਨ ਬਿਧਿ ਭਵ
ਸਾਗਰੁ ਤਰਣਾ ॥੨॥

khatṭ kabeer chhod bikhi-aa ras iṭ sangatṭ
nihcha-o marṇaa.
rama-ee-aa japahu paraanee anaṭ jeevan
banee in biḍh bhav saagar ṭarṇaa. ||2||

ਜਾਂ ਤਿਸੁ ਭਾਵੈ ਤਾ ਲਾਗੈ ਭਾਉ ॥
ਭਰਮੁ ਭੁਲਾਵਾ ਵਿਚਹੁ ਜਾਇ ॥
ਉਪਜੈ ਸਹਜੁ ਗਿਆਨ ਮਤਿ ਜਾਗੈ ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ ॥੩॥

jaaN ṭis bhaavai ṭaa laagai bhaa-o.
bharam bhulaavaa vichahu jaa-ay.
upjai sahj gi-aan matṭ jaagai.
gur parsaaq anṭar liv laagai. ||3||

ਇਤੁ ਸੰਗਤਿ ਨਾਹੀ ਮਰਣਾ ॥
ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ ॥੧॥ ਰਹਾਉ ਦੂਜਾ ॥

iṭ sangatṭ naahee marṇaa.
hukam pachhaan ṭaa khasmai milṇaa. ||1||
rahaa-o doojaa.

SIRI RAAG OF KABIR JI

(To be sung in the tune of Ayk Suaan)

Guru Arjan Dev Ji included many hymns of Kabir Ji and other known saints, whose religious philosophy conformed to that of Sikhism in Guru Granth Sahib Ji. He directed that this particular hymn be sung in the same tune as the *shabad Ayk Suaan*, by Guru Nanak Dev Ji included earlier in *Siri Raag*.

According to Dr. Bh. Vir Singh Ji, there is no certainty about the date of birth or the biological parents of saint Kabir Ji. But he did live during the time of Muslim emperor Sikandar Lodhi, somewhere around 1500 A.D. Only this much is known: that he was born at *Banaras* (India) to a Brahmin Hindu mother, but was found abandoned near a tank by a Muslim weaver. Naturally, he was raised according to Muslim beliefs and culture, but Kabir Ji was attracted

more to the Hindu ways of singing hymns in praise of God. For this reason, he even tricked a famous Hindu saint Rama Nand into accepting him as his disciple.

In this hymn, Kabir Ji cautions us against too much attachment to our children, and involvement in other worldly affairs, because this will surely lead us into a perpetual cycle of births and deaths.

He says: “A mother thinks that her son (daughter) is growing, but she does not realize that day after day his (or her remaining) life span is decreasing. She loves and fondles him a great deal, saying he is ‘mine,’ he (she) is ‘mine.’ However, watching this, the demon of death laughs at her folly (because he knows that one day he will take him (or her) away).” (1)

Observing this almost universal pathetic state of human beings, Kabir Ji even remonstrates with God, who is the cause behind all causes. He says: “(O’ God, when) You have cast the world into such a deep delusion, how can it understand You, after it has been so captivated by worldly attachments?”(1-pause)

However, Kabir Ji does suggest us a way out. He advises: “(O’ mortal), Kabir says abandon the desires for poisonous (worldly) pleasures. Associating with such things, you will surely die (and suffer the pain of perpetual births and deaths. Therefore, O’ mortal, contemplate on the all-pervading God through the ‘*Bban*’i (the holy word), which bestows eternal life. In this way, one can swim across the dreadful world-ocean (and escape the pain of births and deaths)” (2)

However he cautions: “Only when it so pleases (God), one is imbued with love (for Him). Then doubt and delusion depart from one’s within. (In their place), a sense of poise and divine intellect arises (in one’s mind), and by Guru’s grace one’s inner-self is attuned to love for God.” (3)

Kabir Ji concludes this *shabad* by describing the blessings obtained by a person who reaches the stage described above. He says: “In such a company (of love and attachment to God, rather than for one’s family and worldly possessions), there is no death (or going through the circle of birth and death). Yes, it is by realizing the (divine) ordinance that one obtains union with (God) the Master.”(1) (pause-second).

The message of this *shabad* is that instead of being overly in love with our family and worldly possessions, we should inculcate love for God and remember Him at all times with love and devotion. Only then, we will get rid of cycle of births and deaths, and reunite with God, our Master.

ਸਿਰੀਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ ॥

sireeraag tarilochan kaa.

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲਤਾ ਪ੍ਰਾਣੀ ਜਰਾ ਮਰਣੁ ਭਉ ਵਿਸਰਿ
ਗਇਆ ॥

maa-i-aa moh man aaglarhaa paraanee jaraa
maran bha-o visar ga-i-aa.

ਕੁਟੰਬੁ ਦੇਖਿ ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ਪਰ ਘਰਿ ਜੋਹਹਿ ਕਪਟ
ਨਰਾ ॥੧॥

kutamb daykh bigsahi kamlaa ji-o par ghar
johed kapat naraa. ||1||

ਦੂਡਾ ਆਇਓਹਿ ਜਮਹਿ ਤਣਾ ॥ ਤਿਨ ਆਗਲਤੈ ਮੈ ਰਹਣੁ ਨ
ਜਾਇ ॥

doorhaa aa-i-ohi jameh tanaa. tin aaglarhai
mai rahan na jaa-ay.

ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਹੈ ॥

ko-ee ko-ee saajan aa-ay kahai.

ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਲੈ ਬਾਹੜੀ ਵਲਾਇ ॥ ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ
ਮੈ ਲੇਹਿ ਛੁਡਾਇ ॥੧॥ ਰਹਾਉ ॥

ਅਨਿਕ ਅਨਿਕ ਭੋਗ ਰਾਜ ਬਿਸਰੇ ਪ੍ਰਾਣੀ ਸੰਸਾਰ ਸਾਗਰ ਪੈ
ਅਮਰੁ ਭਇਆ ॥

ਮਾਇਆ ਮੂਠਾ ਚੇਤਸਿ ਨਾਹੀ ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ
॥੨॥

ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ ॥

ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ ਗਇਆ ਜਾਂ ਤਜੀਅਲੇ ਸੰਸਾਰੰ
॥੩॥

ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ ਧਰਮਰਾਓ ॥

ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ ਆਗਲਝੈ ਮੈ ਰਹਣੁ ਨ
ਜਾਇ ॥੪॥

ਜੇ ਕੋ ਮੂੰ ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ ਤਾ ਵਣਿ ਤ੍ਰਿਣਿ ਰਤਤਾ ਨਾਰਾਇਣਾ
॥

ਐ ਜੀ ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਰਾਮਈਆ
॥੫॥੨॥

mil mayray beethulaa lai baahrhee valaa-ay.
mil mayray rama-ee-aa mai layhi chhadaa-ay.
||1|| rahaa-o.

anik anik bhog raaj bisray paraanee sansaar
saagar pai amar bha-i-aa.

maa-i-aa moothaa chaytas naahee janam
gavaa-i-o aalsee-aa. ||2||

bikham ghor panth chhaalnaa paraanee rav
sas tah na parvaysan.

maa-i-aa moh tab bisar ga-i-aa jaaN
tajee-alay saNsaaran. ||3||

aaj mayrai man pargat bha-i-aa hai
paykhee-alay Dharamraa-o.

tah kar dal karan mahaabalee tin aaglarhai
mai rahan na jaa-ay. ||4||

jay ko moon updays karat hai taa van tarin
rat-rhaa naaraa-inaa.

ai jee tooN aapay sabh kichh jaandaa badat
tarilochan raam-ee-aa. ||5||2||

SIRI RAAG OF TIRLOCHAN

In the previous *shabad*, saint Kabir Ji advised us that instead of being overly in love with our family and worldly possessions, we should inculcate love for God and remember Him at all times with faith and devotion. Only then, we will get rid of cycle of births and deaths and reunite with God, our Master. This *shabad* of saint Tirlochan Ji echoes the same message.

According to Dr. Bh. Vir Singh Ji, there is not much certainty about the date of birth of saint Tirlochan Ji. It is believed that he was born either in A. D 1210, or A.D 1267 at Sholapur in India. Tirlochan Ji and his wife were very fond of serving saints and holy men. But soon they started receiving so many visitors that they found it impossible to cope with them. Then suddenly, an unknown person came and started helping them. This worked fine, but the problem was that this unknown person himself would eat so much food that it was becoming very difficult for Tirlochan Ji's wife to grind that much corn for him alone every day. When one day, she mentioned this to her friends, this unknown person disappeared. It is believed that at that point of time, Tirlochan Ji started receiving direct messages or revelations from God, and he started recording these messages on paper, while the neighbors took up the responsibility of serving the holy guests. In this *shabad*, devotee Tirlochan Ji warns the mortals against getting engrossed in worldly pursuits, and reminds them of their approaching old age and death.

He says: "(O' mortal), in your mind is too much attachment for worldly riches, but the fear of old age and death has gone out of your mind. Looking at your family, you blossom like a lotus (flower). O' perverted human being, you look at other's homes with the evil intent (of robbing them)." (1)

Warning us against imminent death, Tirlochan Ji says: “When the group of powerful messengers of death arrives, it is not possible to stand or fight against them. (But alas, even in that situation), only a rare holy person prays: “Come meet me, O’ my God; take me into Your embrace and unite me with Yourself, and grant me liberation.” (1-pause)

Once again addressing the mortals, Tirlochan Ji says: “(O’ mortal), being engrossed in enjoying numerous pleasures, you have so much forgotten God that you live as if you are immortal in the world-ocean. Deluded by *Maya* (the worldly attachments and pleasures), you do not remember God at all. In this way, O’ lazy person, you have wasted your (human) birth.”(2)

Now reminding us about the perilous journey which our soul will have to undertake after death, Tirlochan Ji says: “O’ mortal, (upon death) you will have to tread on a very treacherous and dangerous path. On that path, (there is pitch darkness, because) the light of the sun or the moon cannot reach (there). When you depart from the world, you will forget your attachment to worldly riches.” (3)

Lest we dismiss these warnings as a mere figment of his imagination, Tirlochan Ji asserts: “The scene after death has been revealed to me today, and with my own eyes I have seen the Righteous Judge (dispensing justice). I have seen how his powerful servants smother human beings with their bare hands, and how it is impossible to stand (or fight) against them.” (4)

In closing, he says: “(O’ God, only) if someone instructs me, (I realize that) God pervades everywhere, in jungles and blades of grass. (O’ God), Tirlochan says: “You Yourself know everything.”(5-2)

The message of this *shabad* is that one-day we will surely die. Unless we meditate on God’s Name, we will be severely punished by the demon of death.

ਸ੍ਰੀਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ ॥

sareeraag bhagat kabeer jee-o kaa.

ਅਚਰਜ ਏਕੁ ਸੁਨਹੁ ਰੇ ਪੰਡੀਆ ਅਬ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ ॥

achraj ayk sunhu ray pandee-aa ab kichh kahan na jaa-ee.

ਸੁਰਿ ਨਰ ਗਣ ਗੰਧੁਬ ਜਿਨਿ ਮੇਰੇ ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ ਲਾਈ ॥੧॥

sur nar gan ganDharab jin mohay taribhavan maykhulee laa-ee. ||1||

ਰਾਜਾ ਰਾਮ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੈ ॥
ਜਾ ਕੀ ਦਿਸਟਿ ਨਾਦ ਲਿਵ ਲਾਗੈ ॥੧॥ ਰਹਾਉ ॥

raajaa raam anhad kinguree baajai.
jaa kee disat naad liv laagai. ||1|| rahaa-o.

ਭਾਠੀ ਗਗਨੁ ਸਿਛਿਆ ਅਰੁ ਚੁੰਛਿਆ ਕਨਕ ਕਲਸ ਇਕੁ
ਪਾਇਆ ॥

bhaathee gagan sinyi-aa ar chunyi-aa kanak kalas ik paa-i-aa.

ਤਿਸੁ ਮਹਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਰਸ ਮਹਿ ਰਸਨ
ਚੁਆਇਆ ॥੨॥

tis meh Dhaar chu-ai at nirmal ras meh rasan chu-aa-i-aa. ||2||

ਏਕੁ ਬੁ ਬਾਤ ਅਨੂਪ ਬਨੀ ਹੈ ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ ॥

ayk jo baat anoop banee hai pavan pi-aalaa saaji-aa.

ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ ॥੩॥

teen bhavan meh ayko jogee kahhu kavan hai raajaa. ||3||

ਐਸੇ ਗਿਆਨ ਪ੍ਰਗਟਿਆ ਪੁਰਖੋਤਮ ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ ॥

aisay gi-aan pargati-aa purkhotam kaho kabeer rang raataa.

ਅਉਰ ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਨੀ ਮਨੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ
॥੪॥੩॥

a-or dūnee sabhbharam bhulaanee man
raam rasaa-in maataa. ||4||3||

SIRI RAAG OF BHAGAT KABIR JI

In the previous *shabad*, saint devotee Tirlochan Ji described his state of bliss on obtaining a sight of God. In this *shabad*, while conversing with a pundit who was performing some yogic rituals (including distilling and partaking of liquor), Kabir Ji describes how he gets intoxicated, and enjoys a state of bliss.

Kabir Ji says: “Listen, O’ *pundit*, about a wonderful experience which cannot be (fully) described. This experience is about Him, who has bewitched gods, humans, heavenly servants, and musicians, and has bound down all the three worlds in the string (of worldly attachments).”(1)

Now describing that wonderful experience, Kabir Ji says: “Within my mind rings the mystic continuous tune of the guitar of God, by whose glance of grace one is attuned to the sound of divine music.”(1-pause)

Indirectly referring to the false liquor that the yogi drinks, Kabir Ji describes the kind of liquor he is distilling and enjoying. He says: “(For distilling this divine liquor), my brain is the furnace. Like the tubes that distill the liquor and discard the wastewater, my mind sucks in the merits, and throws out the vices. I pour this liquor into the golden pure vat of my heart. Into this vat is dripping the pure stream of wine (the nectar of His Name). This is how I have distilled the supreme nectar of all.”(2)

Elaborating on this wonderful experience, he says: “Another astonishing thing which has happened is that (I am so enjoying this nectar with every breath, as if) my breaths have become the wine-cup. I am seeing one Yogi (the Creator) pervading all the three worlds. Say, who can be a greater king than Him?” (3)

In conclusion, Kabir Ji says: “Such divine knowledge of the supreme Being has been revealed to Kabir that he has been completely imbued with His love. All the rest of the world is lost in delusion, but my mind is intoxicated with the supreme elixir of God’s Name.”(4-3)

The message of this *shabad* is that there is no need of any artificial intoxicants as used by yogis to remain in meditation. One can enjoy a state of supreme peace and bliss simply by acquiring virtues, casting out vices, and meditating on God’s Name with true love and devotion.

ਪੰਨਾ ੯੩

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ਸ੍ਰੀਰਾਗ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ ॥

sareeraag baneē bhagat bayneē jee-o kee.

ਪਹਰਿਆ ਕੇ ਘਰਿ ਗਾਵਣਾ ॥

pehri-aa kai ghar gaavṇaa.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur p̄arsaad.

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ
ਲਾਗਾ ॥

ray nar garabh kundal jab aachhat̄ uradh
Dhi-aan liv laagaa.

ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ
ਸੁ ਨਾਗਾ ॥

ਤੇ ਦਿਨ ਸੰਮਲ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਪਿਕ
ਪਸਾਰਿਆ ॥

ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ
ਬਿਸਾਰਿਆ ॥੧॥

ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੂੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਕ੍ਰਮਿ
ਲਾਗਾ ॥

ਚੋਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮ ਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ
ਅਨਰਾਧਾ ॥੧॥ ਰਹਾਉ ॥

ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ ਬਿਆਪੈ ॥

ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਉ ਪੰਚ ਪ੍ਰਗਟ
ਸੰਤਾਪੈ ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ
ਅਰਾਧਿਆ ॥

ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ਤਉ ਆਨਿ ਸਕਤਿ
ਗਲਿ ਬਾਂਧਿਆ ॥੨॥

ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ
ਪਛਾਣਿਆ ॥

ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਭੂਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਣਿਆ ॥

ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ
ਬੋਇਆ ॥

ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ
ਵਿਗੋਇਆ ॥੩॥

ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ ॥

ਲੋਚਨ ਸ੍ਰਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ
॥

ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲ ਕੁਮਲਾਣਾ
॥

ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ
॥੪॥

ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ ਬੂਝੈ ॥

ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੁ ਨ ਸੂਝੈ ॥

ਬਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਅੰਗਨਿ ਨ ਸੁਖਾਣੀ
॥

ਬੋਈ ਕਰੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ
॥੫॥

mirtak pind pad mad naa ahinis ayk agi-aan so
naagaa.

tay din sammal kasat mahaa dukh ab chit aDhik
pasaari-aa.

garabhchhod mitar mandal aa-i-aa ta-o narhar
manhu bisaari-aa. ||1||

fir pachhutaavhigaa moorhi-aa tooN kavan
kumatbharam laagaa.

chayt raam naahee jam pur jaahigaa jan bichrai
anraaDhaa. ||1|| rahaa-o.

baal binod chind ras laagaa khin khin mohi
bi-aapai.

ras mis mayDh amrit bikh chaakhee ta-o panch
pargat santapapai.

jap tap sanjam chhod sukrit mat raam Naam
na araaDhi-aa.

uchhli-aa kaam kaal mat laagee ta-o aan sakat
gal baaNDhi-aa. ||2||

Tarun tayj par tari-a mukh johed sar apsar na
pachhaani-aa.

unmat kaam mahaa bikh bhoolai paap punn na
pachhaani-aa.

sut sampat daykh ih man garbi-aa raam ridai
tay kho-i-aa.

avar marat maa-i-aa man tolay ta-o bhag mukh
janam vigo-i-aa. ||3||

pundar kays kusam tay Dha-ulay sapat paataal
kee bane.

lochan sarmeh buDh bal naathee ta kaam
pavas maaDhaanee.

taa tay bikhai bha-ee mat paavas kaa-i-aa kamal
kumlaanaa.

avgat baanchhod mitar mandal ta-o paachhai
pachhutaanaa. ||4||

nikutee dayh daykhDhun upjai maan karat
nahee boojhai.

laalach karai jeevan pad kaaran lochan kachhoo
na soojhai.

thaakaa tayj udi-aa man pankhee ghar aaNgan
na sukhaa-ee.

baynee kahai sunhu ray bhagtahu maran mukat
kin paa-ee. ||5||

SIRI RAAG: HYMNS OF BENI JI

According to Dr. Bh. Vir Singh Ji, no record regarding Saint Beni Ji is available. He is believed to have lived in ancient times. According to the tenth *Vaar* (ballad) of Bhai Gurdas Ji, "Beni Ji always used to meditate on God with full concentration of mind." During the day,

while doing his worldly chores, he used to become absorbed in God's worship. This resulted in extreme poverty in his home. At that time, appearing in the guise of a king, God assumed responsibility for all his household expenses.

In this *shabad*, devotee Beni Ji warns the mortals against forgetting God, and becoming too much involved in worldly pleasures and attachments. He says: "(O' human being), when you were lying in the womb (of your mother), your mind was attuned to the supreme God. (At that time), you did not have any pride in your perishable body, status, or position. Day and night, your mind was absorbed in remembering the one God, and there was complete absence of ignorance (in your mind). Recall those difficult days (of hanging upside down in the womb), but now you have spread your mind too much (in worldly attachments). From the moment you came out of the womb and entered this mortal world, you have forgotten God."(1)

Therefore, Beni Ji warns: "O' fool, you will repent later. Into what evil thinking and delusion have you fallen! Remember God; otherwise you will be sent to the City of Death (and suffer again in the rounds of births and deaths). Forgetful of God, you are wandering like an unrestrained (animal)." (1-pause)

Breaking human life into seven stages, Beni Ji first takes up childhood. He says: "In your childhood, you remained absorbed in playing and eating. In this way, your attachment for worldly pleasures kept increasing every moment. In the enjoyment of all the sweet and sour eats and drinks, you swallowed the poison (of intoxicants) as nectar. Since then, all the five impulses (of greed, attachment, lust, anger and ego) are tormenting you. You have abandoned all worship, penance, austerity, good intentions and good actions, and you do not meditate on God. Sexual desire is overflowing in your mind (and you are so absorbed in evil thoughts, as if) your intellect is darkened. (To satisfy your sexual urge, your parents have married you and) have tied you to a woman (or a man)." (2)

Continuing his description of human behavior, Beni Ji says: "But such is the urge of youth (in you, that in spite of being married) you still continue looking towards other women (or men) with evil intent, and you do not distinguish between right and wrong. Intoxicated with the great poison of lust, you do not discriminate between vice and virtue. Looking at your family and possessions, you are filled with pride, and God is forsaken from your heart. At the death of others, you calculate your share in their estate. In this way, in lust and pleasures of the tongue, you have wasted away your life." (3)

But the pity is that human being's evil ways continue even in old age. So Beni Ji says: "(O' mortal), your hair has become whiter than the white jasmine flowers, and your voice has become so weak as if it is coming from the seventh underworld. Tears flow from your eyes, your intellect and strength has gone, yet still you are churning your lust (and engrossed in sexual appeasement). That is why your intellect has been poisoned, and (your body has lost its strength and luster, as if) the lotus of your body has withered. By forsaking the divine word and remaining involved in the mortal world, you would repent in the end." (4)

But human foolishness does not end even in old age. Now, when one has lost one's own strength and vitality, one starts taking pride in one's children and grand children. Describing this state of a human being, Beni Ji says: "Looking at his tiny tots, a sense of joy and pride wells up in a person. But still, one does not understand (the reality: that soon he or she will have to leave everything behind). Even when one cannot see any thing with one's eyes, one pines for eternal life. But in the end, the strength of the body ebbs away, and the mind (or

the soul) flies away, then the (dead) body lying in the yard does not look good (and no body wants to keep it in the house).”

Sometimes death seems to be a salvation from the pain and suffering of old age and disease. But Beni Ji warns against such false hope and says: “Listen O’ devotees, Beni says, no one has obtained salvation by dying (because if one has not meditated on God’s Name, and not obtained His grace, one keeps undergoing the pain (of births and deaths).” (5)

The message of this *shabad* is that we should not spend all our life remaining involved in worldly affairs. We should remember that any day, we might have to leave everything behind and depart to the next world. Therefore, while still performing our worldly duties, we should keep remembering God at every moment.

ਸਿਰੀਰਾਗੁ ॥

sireeraag.

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ ॥
ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ ॥੧॥

tohee mohee mohee tohee antar kaisaa.
kanak katik jal tarang jaisaa. ||1||

ਜਉ ਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ ॥
ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ ॥੧॥ ਰਹਾਉ ॥

ja-o pai ham na paap karantaa ahay anantaa.
patit paavan Naam kaisay huntaa. ||1||
rahaa-o.

ਤੁਮੁ ਜੁ ਨਾਇਕ ਆਫਹੁ ਅੰਤਰਜਾਮੀ ॥
ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ ॥੨॥

tumH jo naa-ik aachhahu antarjaamee.
parabhay jan jaaneejai jan tay su-aamee.
||2||

ਸਰੀਰੁ ਆਰਾਧੈ ਮੋ ਕਉ ਬੀਚਾਰੁ ਦੇਹੂ ॥
ਰਵਿਦਾਸ ਸਮ ਦਲ ਸਮਝਾਵੈ ਕਉ ॥੩॥

sareer aaraadhai mo ka-o beechaar dayhoo.
ravidas sam dal samjhaavai ko-oo. ||3||

SIRI RAAG OF RAVI DAAS

According to Dr. Bh. Vir Singh Ji, devotee Ravi Das Ji (a cobbler, belonging to a very low untouchable class), uttered this *shabad* in a state of extreme love and devotion to God, when he was absorbed in meditation. God revealed Himself to Him, and teased him regarding his low caste and profession. But Ravi Das Ji pleased God by lovingly replying that there was no difference between the two.”

He says: “(O’ God), You and me, or me and You, what is the difference? The difference is no more than between gold and gold bracelet, or between water and waves.” (1)

Going one step further and lovingly impressing upon God the importance of human beings (including the sinners), he says: “O’ limitless Master, (consider also this: that) if we (the humans) do not commit any sins, how could You be known as the savior of the sinners?” (1-pause)

Mentioning another point of joint responsibility, he says: “You are our Master, the knower of the inner self (of all hearts). Remember that the servant is known by the master, and the master by the servant, (so. if the servant is good or bad, the credit or discredit goes to the master and vice versa).” (2)

In closing, Ravi Das Ji prays to God and says: “O’ God, bless me with divine knowledge, that so long my body is intact, (I am alive), I may keep worshipping You. (I) Ravi Das, also wish that may some one make me realize that You pervade all beings.” (3)

The message of the *shabad* is that we should remember God with such loving devotion that a stage may come when we begin to feel ourselves so near and dear to Him that there does not remain any difference or distance between Him and us.

ਪੰਨਾ ੯੪

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ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ ੧ ਮਹਲਾ ੪

raag maajh cha-upday ghar 1 mehlaa 4

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

ik-oNkaar satNaam kartaa purakh nirbha-o
nirvair akaal moorat ajoonee saibhaN gur
parsaad.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥
ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੇ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ
ਜੀਉ ॥੧॥

har har Naam mai har man bhaa-i-aa.
vadbhaagee har Naam Dhi-aa-i-aa.
gur poorai har Naam siDh paa-ee ko virkaa
gurmat chalai jee-o. ||1||

ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ ॥
ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿਤਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ
ਪਲੈ ਜੀਉ ॥੨॥

mai har har kharach la-i-aa bann palai.
mayraa paraan sakhaa-ee sadaa naal chalai.
gur poorai har Naam dirhaa-i-aa har nihchal
har Dhan palai jee-o. ||2||

ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ ॥
ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ ॥

har har sajan mayraa pareetam raa-i-aa.
ko-ee aan milaavai mayray paraan
jeevaa-i-aa.

ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੇ ਵਹਿ ਚਲੈ
ਜੀਉ ॥੩॥

ha-o reh na sakaa bin daykhay pareetamaa
mai neer vahay veh chalai jee-o. ||3||

ਸਤਿਗੁਰੁ ਮਿਤ੍ਰੁ ਮੇਰਾ ਬਾਲ ਸਖਾਈ ॥
ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ ॥

satgur mitar mayraa baal sakhaa-ee.
ha-o reh na sakaa bin daykhay mayree
maa-ee.

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ
ਜੀਉ ॥੪॥੧॥

har jee-o kirpaa karahu gur maylhu jan
naanak har Dhan palai jee-o. ||4||1||

RAAG MAAJH CHAUPADAIY

GHAR 1 MEHLA 4

According to Dr. Bh. Vir Singh Ji, *Maajh* is a local musical measure. Having originated in the middle region (*Maajh*) of Punjab (India), it is known as *Maajh*. In this *shabad*, 4th Guru Ram Das) Ji is expressing his overflowing love for God and the Guru. So he is making a humble prayer for union with them.

He says: “God’s Name has become pleasing to my mind, and by great good fortune, I have meditated on God’s Name. It is with the grace of the perfect Guru that I have obtained perfection in meditating on God’s Name, but it is a rare person who follows the Guru’s teaching.” (1)

Bringing out the greatness of God's Name, he says: "(I have made God's Name such an important part of my life, as if it is) the expense of my life's journey, (therefore) I have tied God's Name to my waist. This Name will be my life's companion, and shall always accompany me. The perfect Guru has firmly instilled this Name in my heart. Now I possess the everlasting wealth of God's Name." (2)

Expressing the depth of his love for God, Guru Ji says: "Lord God is my true friend and beloved sovereign. (I always pray that) someone may lead and unite me with Him, (who is) the preserver of my life breaths. Without sight of the Beloved, I cannot rest, and tears keep flowing from my eyes." (3)

But Guru Ji is not longing for a vision of God alone, he is equally anxious to meet his true Guru as well, (because he knows that for salvation of the soul, both are necessary). Therefore, he prays to the God Himself and says: "The true Guru is my childhood friend. O' my mother, I cannot live without seeing him. O' my respected God, please show mercy and unite me with the Guru, so that slave Nanak may obtain the wealth of God's Name." (4-1)

The message of the *shabad* is that like Guru Ji, we should develop utmost love and devotion for our true Guru and Lord God. For that we should listen daily to *Gurbani*, try to understand it, and sing it with true love and devotion. Most importantly, we should try to live our life according to the teachings of our Guru (Granth Sahib Ji).

ਮਾਝ ਮਹਲਾ ੪ ॥

ਮਧੂਸੂਦਨ ਮੇਰੇ ਮਨ ਤਨ ਪ੍ਰਾਨਾ ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਨਾ ॥
ਕੋਈ ਸਜਣੁ ਸੰਤੁ ਮਿਲੈ ਵਡਭਾਗੀ ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸੈ
ਜੀਉ ॥੧॥

ਹਉ ਮਨੁ ਤਨੁ ਖੋਜੀ ਭਾਲਿ ਭਾਲਾਈ ॥
ਕਿਉ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਮੇਰੀ ਮਾਈ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ
ਜੀਉ ॥੨॥

ਮੇਰਾ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ॥
ਹਮ ਬਾਰਿਕ ਦੀਨ ਕਰਹੁ ਪ੍ਰਤਿਪਾਲਾ ॥
ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰ ਜਲ ਮਿਲਿ ਕਮਲੁ
ਵਿਗਸੈ ਜੀਉ ॥੩॥

ਮੈ ਬਿਨੁ ਗੁਰ ਦੇਖੇ ਨੀਦ ਨ ਆਵੈ ॥
ਮੇਰੇ ਮਨ ਤਨਿ ਵੇਦਨ ਗੁਰ ਬਿਰਹੁ ਲਗਾਵੈ ॥
ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ
ਰਹਸੈ ਜੀਉ ॥੪॥੨॥

maajh mehlaa 4.

maDhusoodan mayray man tan paraanaa.
ha-o har bin doojaa avar na jaanaa.
ko-ee sajan sant milai vadbhaagee mai har
parabh pi-aaraa dasai jee-o. ||1||

ha-o man tan khojee bhaal bhaalaa-ee.
ki-o pi-aaraa pareetam milai mayree maa-ee.
mil satsangatkhoy dasaa-ee vich sangat har
parabh vasai jee-o. ||2||

mayraa pi-aaraa pareetam satgur rakhvaalaa.
ham baarik deen karahu partipaalaa.
mayraa maat pitaa gur satgur pooraa gur jal
mil kamal vigsai jee-o. ||3||

mai bin gur daykhai need na aavai.
mayray man tan vaydan gur birahu lagaavai.
har har da-i-aa karahu gur maylhu jan
naanak gur mil rahsai jee-o. ||4||2||

MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should develop utmost love and devotion for our true Guru and Lord God. In this *shabad*, he once again expresses his love and longing for having a vision of God and his Guru.

He says: “God, the slayer of demons, is my very mind, body, and life-breath. Except Him, I know no other (who can provide me any support). I wish that by supreme good fortune I may meet some beloved saintly friend, who may show me the way to my beloved God.”(1)

Listing the places where he has already searched for his beloved God, and where he is searching now, Guru Ji says: “O’ my mother, I have searched my body and mind, and have also asked others, where I can meet my Beloved. Now, joining the congregation (of saintly persons, I am looking for Him there, because I have been told that) God abides in the company of saints.”(2)

Describing what he does in that congregation, Guru Ji says: “(I pray to God and say): “O’ merciful God, we are Your children, please protect us. (Please unite me with) the true Guru, my loving spouse and savior. Yes, my perfect true Guru is (like) my father and my mother. Seeing him I feel happy. My heart blooms like a lotus when it is put in water.” (3)

Guru Ji concludes this *shabad* by describing the extent of his anguish at not being able to see his Guru, and therefore he once again prays to God to unite him with the Guru. He says: “(O’ God), without seeing the Guru, I cannot rest or sleep. Separation from the Guru is causing pain to my mind and body. O’ God, show mercy and unite me with the Guru, because slave Nanak feels pleasure on meeting the Guru.” (4-2)

The message of the *shabad* is that we should always bear so much love for our Guru that we see him every day, (we should daily see and read Guru Granth Sahib, and sing *Gurbani* in the company of saintly persons). Then we will observe that the Guru (the essence of his *shabad*) will be lodged in our heart, and we will feel a unique kind of happiness (like the blossoming of a lotus when put in water).

ਪੰਨਾ ੯੫

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਣ ਪਤੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ ॥
 ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ॥
 ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ ਜਗੁ ਭਉਜਲੁ ਦੁਤਰੁ ਤਰੀਐ
 ਆਉ ਸਖੀ ਹਰਿ ਮੇਲੁ ਕਰੇਹਾ ॥
 ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ॥
 ਮੇਰਾ ਮਿਤ੍ਰੁ ਸਖਾ ਸੇ ਪ੍ਰੀਤਮੁ ਭਾਈ ਮੈ ਦਸੇ ਹਰਿ ਨਰਹਰੀਐ
 ਜੀਉ ॥੨॥

ਮੇਰੀ ਬੇਦਨ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਜਾਣੈ ॥
 ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਨਾਮ ਵਖਾਣੈ ॥
 ਮੈ ਅਉਖਧੁ ਮੰਤ੍ਰੁ ਦੀਜੈ ਗੁਰ ਪੂਰੇ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਉਧਰੀਐ
 ਜੀਉ ॥੩॥

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maajh mehlaa 4.

har gun parhee-ai har gun gunee-ai.
 har har Naam kathaai nit sunee-ai.
 mil satsangat har gun gaa-ay jag bha-ojal
 dutar taree-ai jee-o. ||1||
 aa-o sakhee har mayl karayhaa.
 mayray pareetam kaa mai day-ay sanayhaa.
 mayraa mitar sakhaa so pareetam bhaa-ee
 mai dasay har narharee-ai jee-o. ||2||

mayree baydan har gur pooraa jaanai.
 ha-o reh na sakaa bin Naam vakhanaay.
 mai a-ukhaDh mantar deejai gur pooray mai
 har har Naam uDhree-ai jee-o. ||3||

ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਸਤਿਗੁਰ ਸਰਣਾਈ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੁੰਦੁ ਮੁਖਿ ਪਾਈ ॥
 ਹਰਿ ਜਲਨਿਧਿ ਹਮ ਜਲ ਕੇ ਮੀਨੇ ਜਨ ਨਾਨਕ ਜਲ ਬਿਨੁ
 ਮਰੀਐ ਜੀਉ ॥੪॥੩॥

ham chaat̥rik deen satgur sarṇaa-ee.
 har har Naam boond mukh paa-ee.
 har jalniDh ham jal kay meenay jan naanak
 jal bin maree-ai jee-o. ||4||3||

MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should always bear so much love for our Guru that we see him every day, (we should daily read Guru Granth Sahib, and sing *Gurbani* in the company of saintly persons). In this *shabad*, he lovingly invites his saintly friends to come and join him in singing praises of their beloved God.

He says: “Come (O’ my saintly friends, let us join together and) read about the merits of God, and reflect on them. Day after day, let us listen to the discourse of God. By singing His praises in the congregation of saintly persons, we swim across the dreadful worldly ocean.” (1)

Once again inviting them, he says: “Come, O’ my (saintly) mates, let us be in union with God. Any person, who gives me the message of my beloved (God) and tells me His whereabouts is my dear friend, mate, and brother.”(2)

Now Guru Ji tells us who is his cherished friend, who truly understands his heart’s agony, and helps him. He says: “The perfect Guru knows the agony of my heart. (He understands that) without meditating on God’s Name, I cannot survive. So I say to him: ‘O’ my perfect Guru, give me such a medicine in the form of a (Guru) *mantra*, (that it may cure my heart’s agony), and emancipate me through God’s Name.”(3)

Concluding the *shabad* with a beautiful metaphor, Guru Ji says: “Like a humble *Chaatrik* (a bird that is always seeking a special drop of rain), I have come to the refuge of the Guru. He has put the drop of God’s Name in my mouth. God is the ocean of the water of Name, (and I) Nanak, am (like) a fish, in that water, which dies without that water.” (4-3)

The message of the *shabad* is that we should daily read, recite, understand, and sing praises of God through the melodious *shabads* included in Guru Granth Sahib Ji, and invite all other Gursikhs to join us in this effort. Then we will enjoy the life-giving and blissful experience of uniting with the Supreme Being, and attain salvation.

ਮਾਝ ਮਹਲਾ ੪ ॥

maajh mehlaa 4.

ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ॥
 ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਦਸਹੁ ਮੈ ਭੁਖ ਲਗਾਈ ॥
 ਮੇਰੀ ਸਰਧਾ ਪੁਰਿ ਜਗਜੀਵਨ ਦਾਤੇ ਮਿਲਿ ਹਰਿ ਦਰਸਨਿ
 ਮਨੁ ਭੀਜੈ ਜੀਉ ॥੧॥

har jan sant milhu mayray bhāa-ee.
 mayraa har parabḥ dashu mai bhukh lagaa-ee.
 mayree sarDhaa poor jagjeevan daatay mil har
 darsan man bheejai jee-o. ||1||

ਮਿਲਿ ਸਤਸੰਗਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ ॥
 ਹਰਿ ਹਰਿ ਕਥਾ ਮੇਰੈ ਮਨਿ ਭਾਣੀ ॥
 ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮਨਿ ਭਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤੁ
 ਪੀਜੈ ਜੀਉ ॥੨॥

mil satsang bolee har baṇee.
 har har katha mayrai man bhaaṇee.
 har har amrit har man bhaavai mil satgur amrit
 peejai jee-o. ||2||

ਵਡਭਾਗੀ ਹਰਿ ਸੰਗਤਿ ਪਾਵਹਿ ॥
 ਭਾਗਹੀਨ ਭ੍ਰਮਿ ਚੋਟਾ ਖਾਵਹਿ ॥

vadbhaagee har sangat paavahi.
 bhaagheen bharam chotaa khaaveh.

ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ
 ਮੈ ਆਇ ਮਿਲਹੁ ਜਗਜੀਵਨੁ ਪਿਆਰੇ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆ ਮਨਿ ਧਾਰੇ ॥
 ਗੁਰਮਤਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਮਨੁ
 ਭੀਜੈ ਜੀਉ ॥੪॥੪॥

bin bhaagaa satsang na labhai bin sangat̃ mai
bhareejai jee-o. ||3||
 mai aa-ay milhu jagjeevan pi-aaray.
 har har Naam da-i-aa man Dhaaray.
 gurmat̃ Naam meethaa man bhaa-i-aa jan
 naanak Naam man bheejai jee-o. ||4||4||

MAAJH MEHLA 4

In the preceding *shabad*, Guru Ji lovingly invited his saintly friends and mates to come and join him in singing God's praises, and seek the bliss of union with Him. He begins this *shabad* also, by renewing this invitation.

He says: "Come, meet me, O' my saintly friends, and tell me about my God and Master. I am hungry for His sight."

Then, making a humble supplication to his Guru, he says: "O' my benefactor, the life of the world, fulfill this longing of mine: that I may be merged in God's view and my mind may be fully satiated." (1)

Describing the kinds of blessings he enjoys in the congregation of saintly persons, Guru Ji says: "Joining the congregation of saintly persons, I recite God's word. The discourse of God is (most) pleasing to my mind. The nectar of God's Name appeals to my mind, and meeting the true Guru (in the congregation of saints), I enjoy this nectar." (2)

However, Guru Ji cautions: "(Only) by great good fortune one obtains the company of the saintly persons. The unfortunate ones wander about in delusion, and suffer. Without good fortune, saintly company is not obtained, and without (such) company, one's mind remains defiled with the dirt (of sinful desires)." (3)

Finally, praying once again to God, he says: "O' the Beloved of the world, please come and meet me. Showing Your mercy, infuse Your Name into my mind. By Guru's instruction, God's Name has become pleasing to my mind. Yes, slave Nanak's mind is satiated with (the joy of God's) Name." (4-4)

The message of the *shabad* is that we should always pray to God to bless us with the company of the saintly people, and in that saintly congregation we should lovingly sing praises of God. This will give immense joy to our mind, body, and soul.

ਮਾਝ ਮਹਲਾ ੪ ॥

ਹਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਸੁ ਹਰਿ ਪਾਇਆ ॥
 ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਰਸੁ ਪੀਆਇਆ ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੀ ਮਨੁ ਹਰਿ ਰਸਿ ਟੁਲਿ
 ਟੁਲਿ ਪਉਦਾ ਜੀਉ ॥੧॥

ਆਵਹੁ ਸੰਤ ਮੈ ਗਲਿ ਮੇਲਾਈਐ ॥
 ਮੇਰੇ ਪ੍ਰੀਤਮ ਕੀ ਮੈ ਕਥਾ ਸੁਣਾਈਐ ॥

ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹੁ ਮਨੁ ਦੇਵਾ ਜੋ ਗੁਰਬਾਣੀ ਮੁਖਿ ਚਉਦਾ
 ਜੀਉ ॥੨॥

maajh mehlaa 4.

har gur gi-aan har ras har paa-i-aa.
 man har rang raataa har ras pee-aa-i-aa.
 har har Naam mukh har har bolee man har
 ras tul tul pa-udaa jee-o. ||1||

aavhu sant̃ mai gal maylaa-ee-ai.
 mayray pareetaam kee mai kathaai
 sunaa-ee-ai.

har kay sant milhu man dayvaa jo gurbaanee
 mukh cha-udaa jee-o. ||2||

ਵਡਭਾਗੀ ਹਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਮੁਖਿ ਪਾਇਆ ॥
ਭਾਗੀਨ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ ਮਨਮੁਖੁ ਗਰਭ ਜੂਨੀ ਨਿਤਿ
ਪਉਦਾ ਜੀਉ ॥੩॥

vadbhaagee har santṁ milaa-i-aa.
gur poorai har ras mukh paa-i-aa.
bhaagheen satgur nahee paa-i-aa manmukh
garabh joonee nit pa-udaa jee-o. ||3||

ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ ॥
ਮਲੁ ਹਉਮੈ ਬਿਖਿਆ ਸਭ ਨਿਵਾਰੀ ॥
ਨਾਨਕੁ ਹਟ ਪਟਣ ਵਿਚਿ ਕਾਇਆ ਹਰਿ ਲੈਂਦੇ ਗੁਰਮੁਖਿ ਸਉਦਾ
ਜੀਉ ॥੪॥੫॥

aap da-i-aal da-i-aa parabh Dhaaree.
mal ha-umai bikhi-aa sabh nivaaree.
naanak hat pataṅ vich kaaN-i-aa har laiNday
gurmukh-sa-udaa jee-o. ||4||5||

MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should always pray to God to bless us with the company of the saintly people, and in that saintly congregation we should lovingly sing praises of God.

This will give immense joy to our mind, body, and soul. In this *shabad*, he describes the bliss, which he himself has experienced by acting upon the above advice.

He says: “(By joining the company of saintly persons), I have obtained divine knowledge bestowed by the Guru, and I have obtained the relish of God’s (company). I have been given God’s Name-nectar to drink. My mind remains imbued with love for God. From my tongue I utter God’s Name, and my mind overflows with the relish of God’s love.”(1)

Therefore, Guru Ji once again addresses his saintly friends, and says: “O’ dear saints, come and embrace me to your bosom. Recite to me the discourse of my beloved Spouse. O’ saints of God come and meet me, so that I may surrender my mind to those of you who utter the Guru’s word with their tongue.” (2)

However, Guru Ji wants to stress the point that God blesses only very fortunate people with the company and guidance of His devoted saints. The unfortunate ones keep wandering aimlessly and suffer. He says: “It was my good fortune that God united me with the saint (Guru), and that perfect Guru poured the relish of God’s (Name) in my mouth. The unfortunate ones are not blessed with (such a) union with the true Guru, and the self-conceited person keeps falling into the womb again and again.” (3)

In conclusion, Guru Ji says: “On whom God shows His mercy, that person has completely washed off the dirt of ego and the poison (of *Maya*) from the mind. O’ Nanak, within one’s body is a kind of special market where the Guru’s followers buy the merchandise of God’s Name. (By molding one’s mind according to the Guru’s instructions, one experiences the divine bliss within the body itself).” (4-5)

The message of the *shabad* is that joining the company of saintly persons, we should read, recite, and sing the divine hymns enshrined in Guru Granth Sahib, and act upon the instructions contained therein. Then a stage will come when we will taste the unique bliss of union with God in our own mind, without going outside anywhere.

ਮਾਝ ਮਹਲਾ ੪ ॥

maajh mehlaa 4.

ਹਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥

ha-o guṅ govind har Naam Dhi-aa-ee.

ਮਿਲਿ ਸੰਗਤਿ ਮਨਿ ਨਾਮੁ ਵਸਾਈ ॥
ਹਰਿ ਪੁਭ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਮਿਲਿ ਸਤਿਗੁਰ ਹਰਿ ਰਸੁ
ਕੀਚੈ ਜੀਉ ॥੧॥

mil sangat man *Naam* vasaa-ee.
har parabh agam agochar su-aamee mil
satgur har ras keechai jee-o. ||1||

ਪੰਨਾ ੯੬

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ਧਨੁ ਧਨੁ ਹਰਿ ਜਨ ਜਿਨਿ ਹਰਿ ਪੁਭੁ ਜਾਤਾ ॥
ਜਾਇ ਪੁਛਾ ਜਨ ਹਰਿ ਕੀ ਬਾਤਾ ॥
ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਮਿਲਿ ਹਰਿ ਜਨ ਹਰਿ ਰਸੁ ਪੀਚੈ
ਜੀਉ ॥੨॥

Dhan Dhan har jan jin har parabh jaataa.
jaa-ay puchhaa jan har kee baataa.
paav malovaa mal mal Dhovaa mil har jan
har ras peechai jee-o. ||2||

ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿਤਾਇਆ ॥
ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ॥
ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਬੋਲੀ ਗੁਰਿ ਪੂਰੈ ਅੰਮ੍ਰਿਤੁ ਲੀਚੈ ਜੀਉ
॥੩॥

satgur daatai *Naamdirhaa*-i-aa.
vadbhaagee gur darsan paa-i-aa.
amrit ras sach amrit bolee gur poorai amrit
leechai jee-o. ||3||

ਹਰਿ ਸਤਸੰਗਤਿ ਸਤ ਪੁਰਖੁ ਮਿਲਾਈਐ ॥
ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥
ਨਾਨਕ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮੁਖਿ ਬੋਲੀ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ
ਪਰੀਚੈ ਜੀਉ ॥੪॥੬॥

har satsangat sat purakh milaa-ee-ai.
mil satsangat har *NaamDhi*-aa-ee-ai.
naanak har katha sunee mukh bolee gurmat
har *Naam* pareechai jee-o. ||4||6||

MAAJH MEHLA 4

Many out of us either wish to engage in the pursuits of earning worldly wealth, or enjoying false worldly pleasures (such as gambling, doing drugs, and indulging in sexual desires). In this *shabad*, Guru Ji shares with us what his mind wishes and longs to do, and the pleasures it seeks.

He says: “(My mind longs to) sing praises of God, and meditate on His Name. (I wish that) by joining the congregation of saintly persons, I may enshrine (God’s) Name in my heart. (O’ my friends), that God the Master is incomprehensible and inaccessible. Upon meeting the true Guru (in saintly company), I enjoy the relish of that God.” (1)

The question may arise: “Why is it necessary to meet the devotees of God?” Answering this question, Guru Ji says: “Blessed are those devotees who have realized the Master. I want to go and ask them about the ways of that God, (and how He can be met and pleased). Therefore, for this purpose I wish that, I may wash and massage their feet (and perform his most humble service), so that upon meeting the servants of God, I may also drink the nectar of God.” (2)

Then the next question arises, what is the necessity of meeting the true Guru. Answering this question, he says: “By great good fortune, I have obtained the sight of the Guru. The benevolent true Guru has fully ingrained God’s Name in my heart. Nectar-like sweet and immortalizing is his speech and it is only from the true Guru that one obtains this nectar.” (3)

Finally, summarizing the necessity of the different stages we must go through to enjoy the bliss of union with God, he says: “It is by joining the congregation of the devotees of God that we meet the true person (in the form of the true Guru). It is by joining the company of the saintly persons that we meditate (on God’s Name). Therefore, Nanak also prays that he

may always keep listening to and uttering God's gospel from his mouth, and under Guru's instruction (his mind) may remain satiated with God's Name."(4-6)

The message of the *shabad* is that we should join the company of the saintly persons. There, under the guidance of Guru (Guru Granth Sahib Ji), we should sing praises of God and meditate on His Name. Then we will enjoy the bliss of God's immortalizing sweet Name.

ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਵਹੁ ਭੈਣੇ ਤੁਸੀ ਮਿਲਹੁ ਪਿਆਰੀਆ ॥
ਜੋ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦਸੇ ਤਿਸ ਕੈ ਹਉ ਵਾਰੀਆ ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਲਧਾ ਹਰਿ ਸਜਣੁ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ
ਘੁਮਾਈਆ ਜੀਉ ॥੧॥

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੁਆਮੀ ॥
ਤੂ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅੰਤਰਜਾਮੀ ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਲਿ ਦਿਖਾਲਿਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਸਦ
ਵਾਰਿਆ ਜੀਉ ॥੨॥

ਏਕੋ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ ॥
ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ
ਰਲਾਈਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ
ਵਤਾਇਆ ਜੀਉ ॥੩॥

ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ॥
ਗੁਰਸਿਖਾਂ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ ॥
ਉਪਦੇਸੁ ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ
ਪਰਉਪਕਾਰੀਆ ਜੀਉ ॥੪॥੧੭॥

ਸਤ ਚਉਪਦੇ ਮਹਲੇ ਚਉਥੇ ਕੇ ॥

maajh mehlaa 4.

aavhu bhainay tusee milhu pi-aaree-aa.
jo mayraa pareetaam dasay tis kai ha-o
vaaree-aa.
mil satsangat laDhaa har sajan ha-o satgur
vitahu ghumaa-ee-aa jee-o. ||1||

jah jah daykhaa tah tah su-aamee.
too ghat ghat ravi-aa antarjaamee.
gur poorai har naal dikhaali-aa ha-o satgur
vitahu sad vaari-aa jee-o. ||2||

ayko pavan maatee sabh aykaa sabh aykaa
jot sabaa-ee-aa.
sabh ikaa jot vartai bhin bhin na ral-ee kisai
dee ralaa-ee-aa.
gur parsaadee ik nadree aa-i-aa ha-o satgur
vitahu vataa-i-aa jee-o. ||3||

jan naanak bolai amrit banee.
gursikhaan kai man pi-aaree bhaanee.
updays karay gur satgur pooraa gur satgur
par-upkaaree-aa jee-o. ||4||7||

sat cha-upday mahlay cha-uthay kay.

MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should join the company of saintly persons. There, under the guidance of Guru (Guru Granth Sahib Ji), we should sing praises of God and meditate on His Name. Then we will enjoy the bliss of God's immortalizing sweet Name.

In this *shabad*, addressing his saintly friends as sisters, he says: "Come meet me, O' my dear sisters. I will be a sacrifice to the one who will tell me about my beloved Spouse. By joining the congregation of saintly persons (through the Guru) I have found (God) my Friend. So, I am a sacrifice to my true Guru." (1)

Describing his blissful experience, Guru Ji says: "(Now), wherever I look, I find my beloved Master." (Then going into a prayer mode, he addresses God Himself and says): "O' the Knower of our inner- self, You pervade each and every heart." (Also, expressing gratitude to the Guru, he says): "The perfect Guru has shown me God present right beside me. Therefore, I am always a sacrifice to the true Guru." (2)

Next explaining the beauty of God's creation, Guru Ji says: "All have been created out of the same air and clay (the same basic elements), and in all is the same one Light. (But the beauty is) that even though the same one Light pervades in all hearts, yet all are different, and one cannot be mixed with or confused for the other. (In spite of these differences), by Guru's grace I have seen the one (God) present in all. Therefore, I am a sacrifice to my true Guru."(3)

Finally Guru Ji clarifies that he is not making an ordinary remark. He is narrating the immortalizing words of his Guru. He says: "Slave Nanak is uttering the nectar sweet word (of the Guru), which is pleasing to the minds of the *Gursikhs* (true disciples of the Guru). The perfect true Guru is the benefactor of all. He delivers a perfect sermon (for the benefit of all)." (4-7) (Seven Chaupadey of 4th Guru)

The message of the *shabad* is that we should join the congregation of saintly persons, and sing praises of God. There we should recite, listen, and understand the word of the Guru (Granth Sahib Ji). Then we will learn how to see the one divine Light in all creatures, and will experience a unique divine bliss.

ਮਾਝ ਮਹਲਾ ੫ ਚਉਪਦੈ ਘਰੁ ੧ ॥

ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ ॥
ਬਿਲਪ ਕਰੇ ਚਾੜ੍ਹਕ ਕੀ ਨਿਆਈ ॥
ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ
ਜੀਉ ॥੧॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ
ਜੀਉ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ ॥
ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ ॥
ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂੰ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ
॥੨॥

ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ
॥੧॥ ਰਹਾਉ ॥

ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ ॥
ਹੁਣਿ ਕਦਿ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ ॥

ਪੰਨਾ ੯੭

ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ
ਜੀਉ ॥੩॥

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ
॥੧॥ ਰਹਾਉ ॥

ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ॥
ਪੁਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ ॥

maajh mehlaa 5 cha-upday ghar 1.

mayraa man lochai gur darsan taa-ee.
bilap karay chaatrik kee ni-aa-ee.
tarikhaa na utrai saant na aavai bin darsan
sant pi-aaray jee-o. ||1||

ha-o gholee jee-o ghol ghumaa-ee gur
darsan sant pi-aaray jee-o. ||1|| rahaa-o.

tayraa mukh suhaavaa jee-o sahj Dhun
baanee.
chir ho-aa daykhay saaringpaanee.
Dhan so days jahaa tooN vasi-aa mayraa
sajan meet muraaray jee-o. ||2||

ha-o gholee ha-o ghol ghumaa-ee gur sajan
meet muraaray jee-o. ||1|| rahaa-o.

ik gharnee na miltay taa kalijug hotaa.
hun kad milee-ai pari-a tuDh bhagvantaa.

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mohi rain na vihaavai need na aavai bin
daykhay gur darbaaray jee-o. ||3||

ha-o gholee jee-o ghol ghumaa-ee tis sachay
gur darbaaray jee-o. ||1|| rahaa-o.

bhaag ho-aa gur sant milaa-i-aa.
parabh abhinaasee ghar meh paa-i-aa.

ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ
ਜੀਉ ॥੩॥

sayv karee pal chasaa na vichhurhaa jan
naanak daas tumaaray jee-o. ||4||

ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ
॥ ਰਹਾਉ ॥੧॥੮॥

ha-o gholee jee-o ghol ghumaa-ee jan
naanak daas tumaaray jee-o. rahaa-o.
||1||8||

MAJH MEHLA 5 CHAUPADEY GHAR 1

According to Dr. Bh. Vir Singh Ji: “Such is the story regarding this *shabad* in Sikh History. Fourth Guru Ram Das Ji sent his son Arjan Dev Ji to *Lahore* (now in Pakistan) to participate in the marriage of his uncle Sehaari Das’s son. His command was that he (Arjan Dev Ji) should stay at Lahore, and should not come back until he was summoned.

Arjan Dev Ji regarded Ram Das Ji not only as his father, but also his perfect and loving Guru. He had great love, respect, and affection for him. So obeying his father, even after all the marriage ceremonies had been completed, he kept staying at Lahore, waiting for a message from his father. But when for many days, no such message came and when separation from his loving father and Guru became intolerable; he sent a letter to Guru Ram Das Ji. Not receiving any response, he sent another letter, but still received no response (because these letters were being intercepted by his elder brother). Then, he wrote a third letter, describing the pangs of separation he was experiencing, and he instructed the courier to deliver this letter personally to Guru Ram Das Ji. When the later received this letter, and noted that it was marked no. 3, he understood what was happening, and gave orders for Arjan Dev Ji to come back.

On obtaining union with his Guru and father, Arjan Dev Ji uttered another stanza to express his happiness. In this way, in combination with the previous three letters, it became a complete *shabad* or *chaupada* (a hymn of four stanzas). The net result was that Guru Ram Das Ji was extremely pleased with Arjan Dev Ji. Then in accordance with the pre-ordained command (of God) and the blessings already bestowed by the third Guru Amar Das Ji, he anointed Arjan Dev Ji as the next Guru.

In the first letter, expressing his desire to reunite with and enjoy the sight of his Guru and father, Arjan Dev Ji wrote: “My heart longs for a glimpse of the Guru, and wails like a *Chaatrik*, (the bird pied-cuckoo that wails for a special drop of water). My thirst is not quenched, and my mind finds no peace without the sight of the beloved saint (Guru).” (1)

Summarizing his love for the Guru, he says: “I am a sacrifice again and again to the sight of my beloved saint Guru.”(1-pause)

Receiving no response to this letter, Arjan Dev Ji wrote a second letter, saying: “(O’ saint Guru), pleasing is your countenance, and soothing is your utterance. (My condition is like that of) a pied cuckoo that has not seen a drop of water in such a very long time. Blessed is the land where you abide, O’ my benefactor, friend, and God.” (2)

Expressing once again his utmost love for his Guru, he says: “O’ my beloved Guru-benefactor, friend and God, I am a sacrifice again and again to your sight.” (1-pause)

Still receiving no response, Arjan Dev Ji sent a third message, expressing his extreme restlessness. He wrote: “(When I was there with you, even then) a moment without seeing you

was (painful like a long period) of *Kal-Yug*. (When shall I now meet You, O' my Beloved)? My nights do not pass. I cannot sleep without a sight of the Guru's Court."(3)

Paying homage even to Guru's court, he says: "I am a sacrifice again and again to the court of that true Guru."(1-pause)

On receiving the third letter, Guru Ram Das Ji called Arjan Dev Ji home and anointed him as the (next) Guru, and asked him to utter the fourth stanza, so that (along with the earlier three letters) it may become a complete *shabad*. Expressing his pleasure and gratitude, Guru Ji says: "By great good fortune, God has united me with the saint Guru, and I have obtained the immortal God right in my own home. Now I shall serve you (with such dedication) that I may not be separated from you even for a moment. Servant Nanak is your slave, (O' my respected sire)."

Once again expressing his extreme love and dedication, he says: "(O' my Guru), I am a sacrifice again and again to You, and servant Nanak is your slave, (O' my Master)." (1-8)

The message of the *shabad* is that we should have so much love and dedication for our beloved Guru that without seeing the sight of him (without reading and understanding at least one *shabad* from Guru Granth Sahib Ji, or reading the *Hukam Naama*), we should not start our day. At every moment we should remember and keep in mind our Guru God.

ਰਾਗੁ ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਹੁ ਸਮਾਲੀ ॥
ਸੋ ਕੰਮੁ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ ॥
ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਰਿਦੈ ਤੂੰ ਵੁਠਾ ਸਭਨਾ ਕੇ ਦਾਤਾਰਾ ਜੀਉ ॥੧॥
ਤੂੰ ਸਾਝਾ ਸਾਹਿਬੁ ਬਾਪੁ ਹਮਾਰਾ ॥
ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ ਭੰਡਾਰਾ ॥
ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਸੇਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ ॥੨॥

ਸਭੁ ਕੇ ਆਸੈ ਤੇਰੀ ਬੈਠਾ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਤੂੰਹੈ ਵੁਠਾ ॥
ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂੰ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ ॥੩॥

ਤੂੰ ਆਪੇ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਇਹਿ ॥
ਤੂੰ ਆਪੇ ਮਨਮੁਖਿ ਜਨਮਿ ਭਵਾਇਹਿ ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੈ ਬਲਿਹਾਰੈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਦਸਾਹਰਾ ਜੀਉ ॥੪॥੨॥੯॥

raag maajh mehlaa 5.

saa ruṭ suhaavee jīt tuḥ samaalee.
so kamm suhaylaa jo ṭayree ḡhaalee.
so ridāa suhaylaa jīt ridai ṭoon vuthāa
sabhnaa kay daataaraa jee-o. ||1||
ṭoon saajhaa saahib baap hamaaraa.
na-o niḥ ṭayrai akhṭ bhandaaraa.
jis ṭoon deh so taripāt aghaavai so-ee bhagat
tumaaraa jee-o. ||2||

sabh ko aasai ṭayree baithāa.
ḡhat ḡhat anṭar ṭoonhai vuthāa.
sabhay saajheevaal sadaa-in ṭoon kisai na
diseh baahraa jee-o. ||3||

ṭoon aapay gurmukh mukaṭ karaa-ihī.
ṭoon aapay manmukh janam bhavaa-ihī.
naanak daas ṭayrai balihaarai sabh ṭayraa
khayl dāsaahraa jee-o. ||4||2||9||

MAAJH MEHLA 5

In the previous *shabad*, Guru Arjan Dev Ji described the story of his separation and eventual union with his beloved father and Guru, Sri Ram Das Ji. In the last stanza of that hymn, Guru Ji stated: "By great good fortune, God has united me with the saint Guru, and I have obtained the immortal God right in my own home. Now I shall serve you (with such dedication)

that I may not be separated from you even for a moment. Servant Nanak is your slave, (O' my respected sire)." In this *shabad*, Guru Ji expresses his appreciation, gratitude, and commitment to God.

He says: "O' the Benefactor of all creatures, pleasant is that season when I remember You, and for me that task is the most auspicious, which I do in Your service. Blessed is that heart in which You reside." (1)

Eulogizing God further, he says: "O' God, You are the common father of us all. Your inexhaustible stores are full of (all) the nine treasures (of wealth). The one to whom You give (all that one's worldly and spiritual desires are fulfilled, and such a person) is fully satiated. That person alone is (considered) Your (true) devotee." (2)

Guru Ji now describes how all the creatures depend on God and share His provisions. He says: "O' God, everyone has pinned his or her hope on You. It is You who reside in each and every heart. All are called partners (in Your wealth of grace). You don't appear as a stranger to anyone." (3)

Finally commenting on the unique ways of God, he says: "(O' God), You Yourself get some persons emancipated through the Guru's guidance. You Yourself make the self-willed go around in circles of births and deaths. Slave Nanak is a sacrifice to You. All is Your play and show, (O' my God)." (4-2-9)

The message of the *shabad* is that we should understand that all creatures (not just human beings) are the off springs of the same one Creator, and all are equal partners in His grace. Therefore, all of us should live like brothers and sisters, and ignore one another's faults and failings. We should not be bothered by any good or bad omens, or regard particular times and seasons as more auspicious than others. For us, all those times are propitious when we remember God, and all those deeds are good which are done in God's service.

Detail of shabads: M: 4=7, M: 5=2, Total=9

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅਨਰਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ ॥
ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥
ਸਹਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਉਚ ਸਵਾਰਿਆ ਜੀਉ
॥੧॥

ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗਿਰੁ ਮਹਿ ਆਇਆ ॥
ਜੇ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ
ਦਿਖਾਰਿਆ ਜੀਉ ॥੨॥
ਆਪੇ ਰਾਜਨੁ ਆਪੇ ਲੋਗਾ ॥
ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗਾ ॥
ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚੁ ਨਿਆਈ ਸਭ ਚੂਕੀ ਕੂਕ ਪੁਕਾਰਿਆ
ਜੀਉ ॥੩॥

ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਹੇ ਕਹਿਆ ॥

maajh mehlaa 5.

anhad vaajai sahj suhaylaa.
sabad anand karay sad kaylaa.
sahj gufaa meh taarhee laa-ee aasan ooch
savaari-aa jee-o. ||1||

fir ghir apunay garih meh aa-i-aa.
jo lorheedaa so-ee paa-i-aa.
taripat aghaa-ay rahi-aa hai santahu gur
anbha-o purakh dikhaari-aa jee-o. ||2||
aapay raajan aapay logaa.
aap nirbaanee aapay bhogaa.
aapay takhat bahai sach ni-aa-ee sabh
chookee kook pukaari-aa jee-o. ||3||

jayhaa dithaa mai tayho kahi-aa.

ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆ
ਜੀਉ ॥੩॥੩॥੧੦॥

tis ras aa-i-aa jin bhayd lahi-aa.
jotee jot milee sukh paa-i-aa jan naanak ik
pasaari-aa jee-o. ||4||3||10||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that all those times are propitious when we remember God, and all those deeds are good which are done in God's service. In this *shabad*, he shares with us his own state of mind as a result of his dedication and devotion to God at all times.

He says: "Within me rings spontaneously the non-stop melody of celestial joy. My mind always revels in the bliss of the (divine) word. I am sitting in a trance, in a state of spiritual equipoise, and my mind is focused on the highest embellished seat (of the supreme Being)." (1)

Elaborating on his manner of worship and meditation, Guru Ji says: "After wandering outside, my mind has turned its concentration inwards, and I have found what I have been searching for. O' my dear saints, (now) my mind has been fully sated and satiated, because (now) the Guru has shown me that Master, the embodiment of (divine) knowledge." (2)

Describing that God whom he has realized, Guru Ji says: "(I have now realized that God) Himself is the King, and Himself the subjects. He Himself is the renouncer, and He Himself is the enjoyer of worldly pleasures and relishes. He Himself sits on the throne, and dispenses true justice. Therefore, all my cries and complaints have ended." (3)

In order that there should not be any doubt left in our minds about God, Guru Ji says: "I have described (the Master) exactly as I have seen. But only the one who has understood His mystery enjoys this relish (of God's merits). Such a person's light (soul) merges into the (Supreme) soul, and obtains spiritual peace. Slave Nanak has (seen that) the one (God) is pervading everywhere." (4-3-10)

The message of the *shabad* is that we need not go anywhere outside in search of God. All we need to do is to sit calmly, and concentrate on God abiding within ourselves. Then we will be able to listen to the non-stop divine melody and enjoy the bliss of union with Him, while sitting in our own home.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਸੋਹਾਗੁ ਬਣਾਇਆ ॥
ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲੁ ਗਾਇਆ ॥
ਅਨਦ ਬਿਨੋਦ ਤਿਤੈ ਘਰਿ ਸੋਹਹਿ ਜੋ ਧਨ ਕੰਤਿ ਸਿਗਾਰੀ ਜੀਉ
॥੧॥

ਸਾ ਗੁਣਵੰਤੀ ਸਾ ਵਡਭਾਗਣਿ ॥
ਪੁਤ੍ਰਵੰਤੀ ਸੀਲਵੰਤਿ ਸੋਹਾਗਣਿ ॥
ਰੂਪਵੰਤਿ ਸਾ ਸੁਖਾਤਿ ਬਿਚਖਣਿ ਜੋ ਧਨ ਕੰਤਿ ਪਿਆਰੀ ਜੀਉ
॥੨॥

ਅਚਾਰਵੰਤਿ ਸਾਈ ਪਰਧਾਨੇ ॥
ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ ਗਿਆਨੇ ॥

maajh mehlaa 5.

jit ghar pir sohaag banaa-i-aa.
tit ghar sakhee-ay mangal gaa-i-aa.
anad binod titai ghar soeh jo Dhan kant
sigaaree jee-o. ||1||

saa gunvantee saa vadbhaagan.
putarvantee seelvant sohagan.
roopvant saa sugharh bichkhan jo Dhan kant
pi-aaree jee-o. ||2||

achaarvant saa-ee parDhaaney.
sabh singaar banay tis gi-aaney.

ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਣੀ ਜੋ ਪਿਰਿ ਕੈ ਰੰਗਿ ਸਵਾਰੀ ਜੀਉ
॥੩॥

saa kulvanṭee saa sabhraa-ee jo pir kai rang
savaaree jee-o. ||3||

ਮਹਿਮਾ ਤਿਸ ਕੀ ਕਹਣੁ ਨ ਜਾਏ ॥
ਜੋ ਪਿਰਿ ਮੇਲਿ ਲਈ ਅੰਗਿ ਲਾਏ ॥

mahimaa tis kee kahan na jaa-ay.
jo pir mayl la-ee ang laa-ay.

ਪੰਨਾ ੯੮

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ਬਿਰੁ ਸੁਹਾਗੁ ਵਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮ ਸਾਧਾਰੀ
ਜੀਉ ॥੩॥੪॥੧੧॥

thir suhaag var agam agochar jan naanak
paraym saaDhaaree jee-o. ||4||4||11||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should sit calmly, and concentrate on the God abiding within ourselves. Then we will be able to listen to the non-stop divine melody, and enjoy the bliss of union with Him while sitting in our own home. In this *shabad*, using his favorite metaphor of a beautiful wedded bride for a Guru-following soul, he tells us what kind of blessings are showered on such a soul-bride (who is wedded to God Himself).

He says: “O’ my friend, in the home (of my heart) in which the spouse (God) has come to reside, (I have) sung the song of celestial joy. (O’ my friend), revelries and pleasures look beautiful in that house in which her Spouse has embellished the bride-soul. (Because, only the heart of that Guru’s follower enjoys spiritual bliss who has been bestowed with spiritual merits by God).” (1)

Now describing the merits of such a Guru’s follower, who has been blessed with God’s grace, Guru Ji says: “The soul-bride united with God is the most meritorious and most fortunate. She is blessed with many sons (wields much respect in the society), and she is a docile wedded wife (of calm and obedient nature). She is a truly beautiful, sagacious, and beloved bride with bewitching eyes (who possesses both wisdom and endearing qualities).” (2)

Continuing the same metaphor of a God-united Guru-following soul, Guru Ji says: “Such a wedded (united) soul-bride of noble conduct is highly distinguished. (Such a wise Guru’s follower possesses all merits, as if) she is both knowledgeable, and also decked with all kinds of ornaments. In short, the soul-bride who has been embellished with the love of her Spouse is of high lineage, and blessed with the support of many brothers. (In other words, the Guru’s follower who is imbued with the love of God is regarded as a person of honor, and divine power).” (3)

In conclusion, Guru Ji says: “The glory of the soul-bride who has been united with (God) and embraced by Him cannot be described. O’ Nanak, eternal is the union of that soul: she has been blessed with the love and support of the incomprehensible and unknowable God.” (4-4-11)

The message of the *shabad* is that we should imbue ourselves with such deep sincere love and devotion for God that He Himself may come and embellish us with all kinds of merits, embrace us to His bosom, and let us enjoy the bliss of His eternal love and support.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਖੋਜਤ ਖੋਜਤ ਦਰਸਨ ਚਾਹੇ ॥

khojat khojat darsan chaahay.

ਭਾਤਿ ਭਾਤਿ ਬਨ ਬਨ ਅਵਗਾਹੇ ॥
ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਹਰਿ ਹਰਿ ਮੇਰਾ ਕੋਈ ਹੈ ਜੀਉ ਆਣਿ
ਮਿਲਾਵੈ ਜੀਉ ॥੧॥

bhaat bhaat ban ban avgaahay.
nirgun sargun har har mayraa ko-ee hai jee-o
aan milaavai jee-o. ||1||

ਖਟ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ ॥
ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ ॥
ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ
ਜੀਉ ॥੨॥

khāt saasat bichrat mukh gi-aanaa.
poojaa tilak tirath isnaanaa.
nivlee karam aasan cha-oraaseeh in meh
saaNt na aavai jee-o. ||2||

ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ ॥
ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ ॥
ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁਤਿ ਬਹੁਤਿ ਉਨਿ
ਧਾਵੈ ਜੀਉ ॥੩॥

anik barakh kee-ay jap taapaa.
gavan kee-aa Dhartee bharmaatāa.
ik khin hirdai saaNt na aavai jogee bahurh
bahurh uth Dhaavai jee-o. ||3||

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧੁ ਮਿਲਾਇਆ ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਧੀਰਜੁ ਪਾਇਆ ॥
ਪੁਤੁ ਅਬਿਨਾਸੀ ਬਸਿਆ ਘਟ ਭੀਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ
ਗਾਵੈ ਜੀਉ ॥੪॥੫॥੧੨॥

kar kirpaa mohi saaDh milaa-i-aa.
man tan seetal Dheeraj paa-i-aa.
parabh abhinaasee basi-aa ghat bheetar har
mangal naanak gaavai jee-o. ||4||5||12||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should imbue ourselves with such deep and sincere love for God that He Himself may come and embellish us with all kinds of merits, embrace us to His bosom, and let us enjoy the bliss of eternal union with Him. But the problem is that instead of inculcating true love for our Creator and His creatures, we begin searching for Him in forests and pilgrimage places, or through various rituals and yogic postures. In this *shabad*, he describes the futility of all such methods, and tells us how and when blissful union with God takes place.

Guru Ji says: “(A true devotee) searches again and again (for God, because the devotee) wants to see His sight. (Toward that end), the devotee searches for Him in jungles and wildernesses of many kinds, and (keeps asking): “Is there anybody who can unite me with my Lord Master who has no attributes, and yet possesses all merits?” (1)

Now Guru Ji describes the spiritual state of *pundits* or yogis to whom one goes for spiritual guidance and solace. He says: “(During the search, a seeker goes to many scholars). The (scholars) utter from their tongue knowledge of the six *Shastras* (Hindu philosophy), perform various kinds of worships, ablutions at pilgrimage stations, and anoint their foreheads with saffron marks. Some perform eighty-four yogic postures, including *Niwali Asana* (a special yogic practice to cleanse the bowels). But all such rituals and exercises bring no peace of mind.” (2)

Next, Guru Ji comments upon the fate of those who for many years, perform hard penance or keep wandering over the earth to attain God. He says: “For years (a seeker might have) performed worships and penances, and might have roamed the earth. But still the seeker’s mind doesn’t find peace, even for a single moment; therefore a yogi keeps running from one place to the other again and again.” (3)

Now Guru Ji tells us how he was united with the supreme Master, and what kind of bliss he is enjoying. He says: “Showing His grace, God has united me with the saint (Guru. As a result),

my mind and body have become cool, (calm), and contented. The immortal God has taken abode in my heart, so slave Nanak sings songs of joy.”(4-5-12)

The message of the *shabad* is that there is no need or use of performing ritual worships, penances, yogic exercises, or ablutions at holy places. If we want to enjoy blissful union with God, and a unique sense of peace and happiness of mind, then we should pray to Him to bless us with the guidance of the Guru. Luckily, we the Sikhs are already blessed with the guidance of Guru Granth Sahib. We do not have to search for any Guru. Now all we need to do is to carefully and lovingly read, understand, and act upon the advice contained therein. Surely, one day God will shower His mercy upon us also, and let us also enjoy the peace and bliss of His union.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ ॥
ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ ॥
ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿੰਦਾ ਹਰਿ ਧਿਆਵਹੁ ਗੁਰਮੁਖਿ
ਗਾਤੀ ਜੀਉ ॥੧॥

ਗੁਰਮੁਖਿ ਮਧੂਸੂਦਨੁ ਨਿਸਤਾਰੇ ॥
ਗੁਰਮੁਖਿ ਸੰਗੀ ਕ੍ਰਿਸਨ ਮੁਰਾਰੇ ॥
ਦਇਆਲ ਦਮੋਦਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹੋਰਤੁ ਕਿਤੈ ਨ ਭਾਤੀ
ਜੀਉ ॥੨॥

ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ ॥
ਕੋਟਿ ਜਨਾ ਜਾ ਕੇ ਪੂਜਹਿ ਪੈਰਾ ॥
ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਸੋਈ ਭਗਤੁ ਇਕਾਤੀ ਜੀਉ
॥੩॥

ਅਮੋਖ ਦਰਸਨ ਬੇਅੰਤ ਅਪਾਰਾ ॥
ਵਡ ਸਮਰਥੁ ਸਦਾ ਦਾਤਾਰਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ਗਤਿ ਨਾਨਕ ਵਿਰਲੀ
ਜਾਤੀ ਜੀਉ ॥੪॥੬॥੧੩॥

maajh mehlaa 5.

paarbarahm aprampar dayvaa.
agam agochar alakh abhavyaa.
deen da-i-aal gopaal gobindaa har
Dhi-aavahu gurmuKh gaatee jee-o. ||1||

gurmuKh maDhusoodan nistaaray.
gurmuKh sangee krisan muraaray.
da-i-aal damodar gurmuKh paa-ee-ai horat
kitai na bhaatee jee-o. ||2||

nirhaaree kaysav nirvairaa.
kot janaa jaa kay poojeh pairaa.
gurmuKh hirdai jaa kai har har so-ee bhagat
ikaatee jee-o. ||3||

amogh darsan bay-ant apaaraa.
vad samrath sadaa daataaraa.
gurmuKh Naam japee-ai tit taree-ai gat
naanak virlee jaatee jee-o. ||4||6||13||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that there is no need or use of performing ritual worships, penances, yogic exercises, or ablutions at holy places. If we want to enjoy blissful union with God, and a unique sense of peace and happiness of mind, then we should pray to Him to bless us with the guidance of the Guru. In this *shabad*, he again urges us to meditate on God through the Guru, and obtain salvation from the pain of births and deaths.

He says: “The all pervading God transcends the world, and is beyond limits. He is incomprehensible and unknowable, and His mystery cannot be understood. That Master of the universe is merciful to the meek, and the preserver of the world. (O’ mortals), through the guidance of the Guru, contemplate upon Him who is the Giver of salvation.” (1)

Now describing the benefits of the Guru’s guidance, he says: “(When we meditate upon God under the guidance of the Guru), that Slayer of demons saves us (from evil thoughts. When we meditate upon God) under the guidance of the Guru, that God who killed even the demon

Mur (mentioned in Hindu holy book *Gita*) becomes our companion. (In short, it is) through the Guru's grace that we obtain that merciful God, who is also known by the Name *Damodar*, and (who cannot be found) in no other way." (2)

Elaborating on the merits of God, Guru Ji says: "That God, who is also known as *Keshav*, (the one with beautiful long hair), has enmity with none, and doesn't need any food (to sustain Himself). Millions of devotees worship at His feet. Only that person is known as His unique worshipper or devotee in whose heart, He resides by Guru's grace." (3)

Concluding the hymn, Guru Ji says: "(That supreme God), whose sight is fruitful, is infinite and unknowable. That ever-beneficent Giver is very powerful. By meditating on His Name under the guidance of the Guru, we swim across (this worldly ocean). But O' Nanak, it is only a rare person who has realized this (supreme) state (of mind)." (4-6-13)

The message of the *shabad* is that only by meditating on God under the Guru's guidance can we obtain salvation and union with that Master of the universe, and by no other means.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ ॥
ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ ॥
ਸਭ ਕਿਛੁ ਤੂੰਹੈ ਤੂੰਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ
ਜਾਈ ਜੀਉ ॥੧॥

ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ ॥
ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਹਾ ॥
ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੂਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ
ਜੀਉ ॥੨॥

ਨਾ ਕੋ ਮੂਰਖੁ ਨਾ ਕੋ ਸਿਆਣਾ ॥
ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ ॥
ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਰਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ
ਜੀਉ ॥੩॥

ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ ਪਿਆਰੇ ॥
ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ ॥
ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਘਾਵੈ ਨਾਨਕੁ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ
॥੪॥੧੪॥

maajh mehlaa 5.

kahi-aa karṇaa dīṭaa laīṇaa.
gareebaa anaathaa tēraa maṇaa.
sabh kichhṭooṆhai tooṆhai mayray pi-aaray
ṭayree kudratī ka-o bal jaa-ee jee- o. ||1||

bhaanai ujharhbhaanai raahaa.
bhaanai har gun gurmukh gaavaahaa.
bhaanai bharam bhavai baho joonee sabh
kichhtisai rajaa-ee jee-o. ||2||

naa ko moorakh naa ko si-aanāa.
vartai sabh kichhtayraa bhaanaa.
agam agochar bay-ant athaahaa tayree
keemat kahan na jaa-ee jee-o. ||3||

khaak santan kee dayh pi-aaray.
aa-ay pa-i-aa har ṭayrai du-aarai.
darsan paykhat man aaghaavai naanak milan
subhaa-ee jee-o. ||4||7||14||

MAAJH MEHLA 5

In the preceding *shabad*, Guru Ji advised us that only by meditating on God under the Guru's guidance could we obtain salvation and union with the Master of the universe, and by no other means. In this *shabad*, he shows us how to meditate upon (and express our faith, love, and devotion to) God.

He says: "(O' God), we do whatever You say (or command). We receive whatever You give us. You are the sole pride of the poor and the helpless. You are everything, O' my beloved (God). I am a sacrifice to Your power."(1)

Commenting on the fact that different people do different things, some follow the righteous path and some stray into wrong directions, Guru Ji sees the will or desire of the Almighty in all this. He says: “(It is according to His) Will that some go astray, and some follow righteous paths (in life). It is according to His Will that many persons sing His praise under the guidance of the Guru. According to His will, many wander in doubt, and fall into many existences. (In fact), everything happens according to His Will.”(2)

Giving the essence of his belief, Guru Ji says: “(O’ God), no one is foolish, and no one is wise. Everything happens as per Your Will. O’ incomprehensible, unknowable, infinite, and unfathomable God, Your worth cannot be described.”(3)

Guru Ji concludes the *shabad* by showing us what to beg from that supreme Master. He says: “O’ God, I have come and fallen at Your door (and sought Your refuge). O’ my Beloved, give me the dust of the saints’ feet (their humble service. Because) O’ Nanak by seeing their sight, one’s mind is satiated, and easily the union with Him takes place.” (4-7-14)

The message of the *shabad* is that we should not feel proud, thinking that we are better or more righteous than others. We should understand that whatever others are, or whatever is happening, good or bad, it is all according to God’s Will. What we need to do is to pray to God to bless us with the guidance of the saint Guru, so that under his guidance we may meditate upon God with love and devotion. Then in a very natural sort of way, we would be united and become one with God.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ ॥
 ਭੁਖੁ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਧਾਵੈ ॥
 ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ ਸੁਹੇਲਾ ਜਿਸੁ ਦੇਵੈ ਈਨ ਦਇਆਲਾ ਜੀਉ
 ॥੧॥
 ਸਤਿਗੁਰੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ॥

ਪੰਨਾ ੯੯

ਜੀਇ ਸਮਾਲੀ ਤਾ ਸਭੁ ਦੁਖੁ ਲਥਾ ॥
 ਚਿੰਤਾ ਰੋਗੁ ਗਈ ਹਉ ਪੀੜਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ
 ॥੨॥

ਬਾਰਿਕ ਵਾਂਗੀ ਹਉ ਸਭ ਕਿਛੁ ਮੰਗਾ ॥
 ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ ॥
 ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਈ ਈਨ ਦਇਆਲ ਗੋਪਾਲਾ ਜੀਉ
 ॥੩॥

ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰੁ ਪੂਰੇ ॥
 ਜਿਨਿ ਬੰਧਨ ਕਾਟੇ ਸਗਲੇ ਮੇਰੇ ॥
 ਹਿਰਦੈ ਨਾਮੁ ਦੇ ਨਿਰਮਲ ਕੀਠੇ ਨਾਨਕ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ
 ॥੪॥੮॥੧੫॥

maajh mehlaa 5.

Dukh taday jaa visar jaavai.
 bhukh vi-aapai bahu biDh Dhaavai.
 Simrat Naam sadaa suhaylaa jis dayvai deen
 da-i-aalaa jee-o. ||1||
 satgur mayraa vad samrathaa.

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jee-ay samaalee taa sabh dukh lathaa.
 chintaa rog ga-ee ha-o peerhaa aap karay
 partipaalaa jee-o. ||2||

baarik vaaNgee ha-o sabh kichh mangaa.
 dayday tot naahee parabh rangaa.
 pairer pai pai bahut manaa-ee deen da-i-aal
 gopaalaa jee-o. ||3||

ha-o baliharee satgur pooray.
 jin banDhan kaatay saglay mayray.
 hirdai Naamday nirmal kee-ay naanak rang
 rasaalaa jee-o. ||4||8||15||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with the guidance of the saint Guru, so that under his guidance we may meditate upon God with love and devotion. In this *shabad*, he tells us what happens, if contrary to the above advice, we forsake God. He also describes the blessings a person obtains who meditates on God's Name and remembers Him with love and devotion.

Guru Ji says: "One is afflicted with pain only when one forgets God. (In the absence of remembrance of God), one is afflicted with hunger (for worldly pleasures), and so one runs in various directions (to satisfy this hunger, and indulges in various sinful and immoral actions, which ultimately bring pain). On the other hand, the person whom the compassionate God gives (the gift of His Name), by meditating on God, that person always remains happy (with whatever he or she already has)." (1)

Now Guru Ji shares his own experience in this matter. He says: "My true Guru is very powerful. (By his grace, when) I remember (God) in my heart, all my pain disappears. Yes, the malady of worry and the pain of ego has departed from within me, because (now) God Himself protects and nurtures me." (2)

But Guru Ji assures us that this does not mean that we have to go without worldly pleasures and comforts. Only his approach is different. He says: "(What I do is that) like a child, I ask Him for every thing (I need). By conferring these gifts my colorful God's stores do not fall short. That Master of the universe is very gracious and merciful to the meek and humble. Falling at His feet repeatedly, I please Him." (3)

Guru Ji concludes the *shabad* by expressing his gratitude to his Guru, who has given him such perfect guidance. He says: "I am a sacrifice to my perfect Guru, who has cut off (and liberated me from) all my (worldly) bonds. By instilling the Name (by teaching me how to remember and approach God), he has made me pure. Dyed in (imbued with) God's love, Nanak has become drenched with spiritual joy." (4)

The message of the *shabad* is that if we want to enjoy both worldly comforts and spiritual joy, then instead of forsaking God and running after worldly wealth, we should seek the guidance of Guru (Granth Sahib Ji), and remember God with true love and affection. Then like a child we can entreat Him for all kinds of gifts; He would never feel any hesitation in bestowing those gifts on us.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਰੰਗੀਲੇ ॥
ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤ ਗੋਵਿੰਦੇ ॥
ਉਚ ਅਥਾਹ ਬੇਅੰਤ ਸੁਆਮੀ ਸਿਮਰਿ ਸਿਮਰਿ ਹਉ ਜੀਵਾਂ ਜੀਉ
॥੧॥

ਦੁਖ ਭੰਜਨ ਨਿਧਾਨ ਅਮੋਲੇ ॥
ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਥਾਹ ਅਤੋਲੇ ॥
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭੋ ਮਨ ਸਿਮਰਤ ਠੰਢਾ ਥੀਵਾਂ ਜੀਉ
॥੨॥

maajh mehlā 5.

laal gopaal da-i-aal rangeelay.
gahir gambheer bay-ant govinday.
ooch athaah bay-ant su-aamee simar simar
ha-o jeevaan jee-o. ||1||

Dukh bhanjan niDhaan amolay.
nirbha-o nirvair athaah atolay.
akaal moorat ajonee sambhou man simrat
thandhaa theevaan jee-o. ||2||

ਸਦਾ ਸੰਗੀ ਹਰਿ ਰੰਗ ਗੋਪਾਲਾ ॥
 ਉਚ ਨੀਚ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ॥
 ਨਾਮੁ ਰਸਾਇਣੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਣੁ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾਂ
 ਜੀਉ ॥੩॥

ਦੁਖਿ ਸੁਖਿ ਪਿਆਰੇ ਤੁਧੁ ਧਿਆਈ ॥
 ਏਹ ਸੁਮਤਿ ਗੁਰੂ ਤੇ ਪਾਈ ॥
 ਨਾਨਕ ਕੀ ਧਰ ਤੂੰਹੈ ਠਾਕੁਰ ਹਰਿ ਰੰਗਿ ਪਾਰਿ ਪਰੀਵਾਂ ਜੀਉ
 ॥੪॥੯॥੧੬॥

sadā sangee har rang gopaalaa.
 ooch neech karay partipaalaa.
 Naam rasaa-in man t̄riptaa-in gurmukh
 amrit̄ peevaaN jee-o. ||3||

dukh sukh pi-aaray tuDhDhi-aa-ee.
 ayh sumat̄ guroo tay paa-ee.
 naanak kee Dhar̄ tooNhai t̄haakur har rang
 paar pareevaaN jee-o. ||4||9||16||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy both worldly comforts and spiritual joy, we should seek the guidance of the Guru and meditate on God's Name. Then, like a child, we can always beg Him for all kinds of gifts, and He would never feel any hesitation in bestowing those gifts on us. In this *shabad*, he shows us how and what to beg from our Creator.

Guru Ji says: "O' beloved Preserver of the world, merciful and loving Lord, unfathomable, profound, limitless God, O' the highest of the high, immeasurable, infinite Master, I wish that I may (obtain spiritual) life by meditating on You."(1)

Next, describing the bliss he obtains by meditating on God, Guru Ji says: "O' Destroyer of pains, O' invaluable Treasure, O' fearless, unfathomable, and immeasurable (God), You are beyond death or birth. You are self-existent. By meditating on You, my mind becomes (calm and) cool."(2)

Now Guru Ji shares with us his loving desires, and says: "God, the world-cherisher, is always the companion of His creatures. He nurtures both high and low. His Name is the essence of all joys and satiates the mind. (I wish) that by Guru's grace, I may drink the nectar of (God's) Name, which satiates the mind (from all worldly desires)."(3)

Concluding the *shabad* with a humble prayer, Guru Ji says: "O' my Beloved, (I wish that both) in pain and pleasure, I may meditate on You. This good advice I have obtained from the Guru. O' Master, You are Nanak's mainstay. Through Your love alone I can swim across (this worldly ocean)."(4-9-16)

The message of the *shabad* is that instead of approaching God with our long list of worldly demands, we should lovingly pray to Him to bless us, so that we may always remember Him both in joy and sorrow. Then the benevolent Creator would bestow such peace and contentment of mind on us that we would rise above the worldly desires, and live in a state of perfect peace, and contentment.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ॥
 ਸਫਲ ਦਰਸਨੁ ਨੇਤ੍ਰੁ ਪੇਖਤ ਤਰਿਆ ॥
 ਧੰਨੁ ਮੂਰਤ ਚਸੇ ਪਲ ਘੜੀਆ ਧੰਨਿ ਸੁ ਓਇ ਸੰਜੋਗਾ ਜੀਉ
 ॥੧॥

maajh mehlā 5.

Dhan so vaylāa jīt̄ mai sat̄gur mili-aa.
 safal darsan naytar paykhattari-aa.
 Dhan moorat̄ chasay pal gharhee-aa Dhan so
 o-ay sanjogaa jee-o. ||1||

ਉਦਮੁ ਕਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ॥
 ਹਰਿ ਮਾਰਗਿ ਚਲਤ ਕ੍ਰਮੁ ਸਗਲਾ ਖੋਇਆ ॥
 ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ਮਿਟਿ ਗਏ ਸਗਲੇ ਰੋਗਾ
 ਜੀਉ ॥੨॥

ਅੰਤਰਿ ਬਾਹਰਿ ਤੇਰੀ ਬਾਣੀ ॥
 ਤੁਧੁ ਆਪਿ ਕਥੀ ਤੈ ਆਪਿ ਵਖਾਣੀ ॥
 ਗੁਰਿ ਕਹਿਆ ਸਭੁ ਏਕੋ ਏਕੋ ਅਵਰੁ ਨ ਕੋਈ ਹੋਇਗਾ ਜੀਉ
 ॥੩॥

ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਹਰਿ ਗੁਰ ਤੇ ਪੀਆ ॥
 ਹਰਿ ਪੈਨਣੁ ਨਾਮੁ ਭੋਜਨੁ ਥੀਆ ॥
 ਨਾਮਿ ਰੰਗੁ ਨਾਮਿ ਚੋਜੁ ਤਮਾਸੇ ਨਾਉ ਨਾਨਕ ਕੀਨੇ ਭੋਗਾ ਜੀਉ
 ॥੪॥੧੦॥੧੭॥

udam karat man nirmal ho-aa.
 har maarag chalat bharam saglaa kho-i-aa.
 Naam niDhaan satguroo sunaa-i-aa mit ga-ay
 saglay roga jee-o. ||2||

anar baahar tayree baanee.
 tuDh aap kathee tai aap vakhanee.
 gur kahi-aa sabh ayko ayko avar na ko-ee
 ho-igaa jee-o. ||3||

amrit ras har gur tay pee-aa.
 har painan Naambhojan thee-aa.
 Naam rang Naam choj tamaasay naa-o
 naanak keenay bhogaa jee-o. ||4||10||17||

MAAJH MEHLA 5

In the last stanza of the previous *shabad*, Guru Ji expressed his wish that he may meditate on God, both in pain and pleasure. He further stated that this good advice he had obtained from his Guru. In this *shabad*, he shares with us what other blessings he obtained from the Guru, and how indebted he feels towards his spiritual guide.

He says: “Blessed is that time when I met the true Guru. So fruitful was this meeting that just on seeing him with my eyes, I felt emancipated. (Therefore for me), most auspicious are those moments, minutes, hours, and those special circumstances, which brought about this meeting.” (1)

Next, he describes the things that happened after meeting his true Guru. He says: “(My true Guru instructed me to meditate on God’s Name). By making efforts (to meditate on the Name), my mind was purified. Walking on God’s path (of righteousness, as instructed by the Guru), all my doubt was removed. The true Guru has related to me the benefits of the treasure of (God’s) Name. (By virtue of this), all my afflictions have been removed.” (2)

Now Guru Ji describes what else he has learnt from his spiritual guide. He says: “O’ Lord Master, my Guru has told me that both within and without, it is Your Word (of command, which prevails). You Yourself have uttered and expounded it (through various natural phenomena). The Guru has told me that behind everything, there is the command or will of the one (God) alone, and there will never be any other (beside Him whose writ will run this universe).” (3)

Summarizing the gifts, he has obtained from his Guru, he says: “I have drunk the ambrosial nectar of God’s Name from the Guru. (I am now so much absorbed in meditating on God’s Name that I have become oblivious of my dress and food, as if) God’s Name has become my food and my wear. Now God’s Name is my joy, entertainment, and pleasure. (In short, absorption in) God’s Name has become Nanak’s sole enjoyment.”(4-10-17)

The message of the *shabad* is that if we wish to be free from doubt or disease, and enjoy true happiness and bliss, we should seek and act upon the guidance of Guru (Granth Sahib Ji). As instructed therein, we should make a sincere and concerted effort to meditate on God’s Name. A stage would come, when this effort would purify our

mind, remove all our doubt and distress, and we would enjoy all the bliss and pleasures of God's Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਗਲ ਸੰਤਨ ਪਹਿ ਵਸਤੁ ਇਕ ਮਾਂਗਉ ॥
ਕਰਉ ਬਿਨੰਤੀ ਮਾਨੁ ਤਿਆਗਉ ॥
ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਲਖ ਵਰੀਆ ਦੇਹੁ ਸੰਤਨ ਕੀ ਧੂਰਾ ਜੀਉ
॥੧॥

ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ ॥
ਤੁਮ ਸਮਰਥ ਸਦਾ ਸੁਖਦਾਤੇ ॥
ਸਭ ਕੇ ਤੁਮ ਹੀ ਤੇ ਵਰਸਾਵੈ ਅਉਸਰੁ ਕਰਹੁ ਹਮਾਰਾ ਪੂਰਾ
ਜੀਉ ॥੨॥

ਦਰਸਨਿ ਤੇਰੈ ਭਵਨ ਪੁਨੀਤਾ ॥
ਆਤਮ ਗਤੁ ਬਿਖਮੁ ਤਿਨਾ ਹੀ ਜੀਤਾ ॥
ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਸੂਰਾ ਜੀਉ
॥੩॥

ਪੰਨਾ ੧੦੦

ਰੇਨੁ ਸੰਤਨ ਕੀ ਮੇਰੈ ਮੁਖਿ ਲਾਗੀ ॥
ਦੁਰਮਤਿ ਬਿਨਸੀ ਕੁਬੁਧਿ ਅਭਾਗੀ ॥
ਸਚ ਘਰਿ ਬੈਸਿ ਰਹੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ ਜੀਉ
॥੪॥੧੧॥੧੮॥

maajh mehlaa 5.

sagal santan peh vasat̃ ik maaNga-o.
kara-o binant̃ee maan t̃i-aaga-o.
vaar vaar jaa-ee lakh varee-aa dayh santan
kee Dhooraa jee-o. ||1||

tum daatay tum purakh biDhaatay.
tum samrath̃ sadaa sukh-daatay.
sabh ko tum hee tay varsaavai a-osar karahu
hamaaraa pooraa jee-o. ||2||

darshan tayrai bhavan puneetaa.
aatam garh bikhām tinaa hee jeetaa.
tum daatay tum purakh biDhaatay tuDh
jayvad avar na sooraa jee-o. ||3||

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rayn santan kee mayrai mukh laagee.
durmat̃ binsee kubuDh abhaagee.
sach ghar bais rahay guñ gaa-ay naanak
binsay kooraa jee-o. ||4||11||18||

MAAJH MEHLA 5

In the opening lines of the previous *shabad*, Guru Ji stated: “Blessed was the time when I met the true Guru. So fruitful was this meeting that just upon seeing him, I felt emancipated.” The question arises: “What does Guru Ji asks for, and what does he get when he meets the saint (Guru)? In this *shabad*, he provides the answer.

Addressing God, he says: “From (God), all the saints, I ask only for but one blessing (of God's Name), which is with all the saints. For this purpose, shedding my ego, I make a humble supplication. (O' God), I am a sacrifice to You, millions of times; (please) bless me with the dust of the saints' feet.” (1)

Continuing his humble prayer before God, Guru Ji says: “(O' God), You are the benefactor and architect of our destiny. You are all powerful, and the eternal Giver of peace. Everybody finds fulfillment of his or her desires from You. Please, make my human birth fruitful (by blessing me with Your Name).” (2)

Elaborating further on the glory of God, he says: “(O' God), only those persons have conquered the invincible fortress of self (conceit) who have sanctified their heart with Your sight. You are the benefactor, You are the architect of our destiny, and no one is a brave warrior like You.” (3)

Finally, sharing with us the result of his prayer to God, Guru Ji says: “(I have been blessed with humble service of the saints. Therefore, I feel that) my forehead has been anointed with the dust of the saints’ feet. Under their guidance, all my evil intellect, along with the false knowledge that brings misfortune, has been

destroyed. Now, in a state of true concentration of mind, I sing God’s praises. In this way, all the falsehood in Nanak has been dispelled.” (4-11-18)

The message of the *shabad* is that if we want to get rid of all our ego and evil thoughts, then we should pray to God to bless us that we may humbly serve the saint Guru, and follow his guidance. Then, according to the Guru’s advice, we should sing the praises of God with full concentration of mind, so that like so many others, God may bless us also and make this human life of ours fruitful.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਵਿਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ ॥
ਕਰਿ ਕਿਰਪਾ ਭਗਤਨ ਸੰਗਿ ਰਾਤੇ ॥
ਦਿਨਸੁ ਰੈਣਿ ਜਿਉ ਤੁਧੁ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ ਜੀਉ
॥੧॥

ਮਾਟੀ ਅੰਧੀ ਸੁਰਤਿ ਸਮਾਈ ॥
ਸਭ ਕਿਛੁ ਦੀਆ ਭਲੀਆ ਜਾਈ ॥
ਅਨਦ ਬਿਨੋਦ ਚੋਜ ਤਮਾਸੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਹੋਣਾ ਜੀਉ ॥੨॥

ਜਿਸ ਦਾ ਦਿਤਾ ਸਭੁ ਕਿਛੁ ਲੈਣਾ ॥
ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਖਾਣਾ ॥
ਸੋਜ ਸੁਖਾਲੀ ਸੀਤਲੁ ਪਵਣਾ ਸਹਜ ਕੋਲ ਰੰਗ ਕਰਣਾ ਜੀਉ
॥੩॥

ਸਾ ਬੁਧਿ ਦੀਜੈ ਜਿਤੁ ਵਿਸਰਹਿ ਨਾਹੀ ॥
ਸਾ ਮਤਿ ਦੀਜੈ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ ॥
ਸਾਸ ਸਾਸ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ ਜੀਉ
॥੪॥੧੨॥੧੯॥

maajh mehlaa 5.

visar naahee ayvad daatay.
kar kirpaa bhagtan sang raatay.
dinas rain ji-o tuDhDhi-aa-ee ayhu daan mohi
karna jee-o. ||1||

maatee anDhee surat samaa-ee.
sabh kichhdee-aa bhalee-aa jaa-ee.
anad binod choj tamaasay tuDhbhaavai so
hona jee-o. ||2||

jis daa ditaa sabh kichh lainaa.
chhateeh amritbhojan khaanaa.
sayj sukhaalee seeta pavnaa sahj kayl rang
karna jee-o. ||3||

saa buDhdeejai jit visrahi naahee.
saa matdeejai jittuDhDhi-aa-ee.
saas saas tayray gun gaavaa ot naanak gur
charna jee-o. ||4||12||19||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our ego and evil thoughts, then we should pray to God to bless us with the humble service and guidance of the saint Guru. Then, according to the Guru’s advice, we should sing praises of God with full concentration of mind. In this *shabad*, he shows us how to humbly pray to God, and what to ask Him for.

He says: “O’ the supreme Giver, let me never forsake You. O’ God), in love with the devotees, please show mercy on me. Please bestow this gift on me: that day and night I may meditate on You.” (1)

Expressing his gratitude to God, Guru Ji says: “(O’ God), You have infused intellect (in the human body made of) inanimate dust. You have given it everything, (including) comfortable

places to live. (For its entertainment), You have blessed it with all kinds of joys, sports and pleasures. (But) only that happens which pleases You.”(2)

Now addressing us, Guru Ji advises us and says: “(O’ my friends), we receive everything from Him. (By his grace, we enjoy) many kinds of foods, comfortable beds, cool breezes, spontaneous joys and carefree pleasures. (We should never forget Him).” (3)

Therefore, concluding his prayer, Guru Ji says: “(O’ God), please give me such wisdom that I may never forget You. Give me such an intellect that I may meditate on You. (In short, bless) Nanak with the refuge of the Guru’s feet, so that with every breath, he may sing Your praises.” (4-12-19)

The message of the *shabad* is that God has bestowed numerous blessings on us, and removed our pains and sufferings. Therefore, we should not forget Him. We should keep on singing His praises and praying to Him to bless us, so that we may never forsake Him and always live under the Guru’s care and guidance.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਿਫਤਿ ਸਾਲਾਹਣੁ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ ॥
ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ ॥
ਸੋਈ ਜਪੁ ਜੋ ਪ੍ਰਭ ਜੀਉ ਭਾਵੈ ਭਾਵੈ ਪੂਰ ਗਿਆਨਾ ਜੀਉ ॥੧॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੇਰਾ ਸੋਈ ਗਾਵੈ ॥
ਜੋ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵੈ ॥
ਤੂੰ ਸੰਤਨ ਕਾ ਸੰਤ ਤੁਮਾਰੇ ਸੰਤ ਸਾਹਿਬ ਮਨੁ ਮਾਨਾ ਜੀਉ ॥੨॥

ਤੂੰ ਸੰਤਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ ॥
ਸੰਤ ਖੇਲਹਿ ਤੁਮ ਸੰਗਿ ਗੋਪਾਲਾ ॥
ਅਪੁਨੇ ਸੰਤ ਤੁਧੁ ਖਰੇ ਪਿਆਰੇ ਤੂੰ ਸੰਤਨ ਕੇ ਪ੍ਰਾਨਾ ਜੀਉ ॥੩॥

ਉਨ ਸੰਤਨ ਕੈ ਮੇਰਾ ਮਨੁ ਕੁਰਬਾਨੇ ॥
ਜਿਨ ਤੂੰ ਜਾਤਾ ਜੋ ਤੁਧੁ ਮਨਿ ਭਾਨੇ ॥
ਤਿਨ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ
ਅਘਾਨਾ ਜੀਉ ॥੪॥੧੩॥੨੦॥

maajh mehlaa 5.

sifat saalaahan tayraa hukam rajaa-ee.
so gi-aan Dhi-aan jo tuDh bhaa-ee.
so-ee jap jo parabh jee-o bhaavai bhaanai
poor gi-aanaa jee-o. ||1||

Amrit Naam tayraa so-ee gaavai.
jo saahib tayrai man bhaavai.
tooN santan kaa sant tumaaray sant saahib
man maanaa jee-o. ||2||

tooN santan kee karahi partipaalaa.
Sant khayleh tum sang gopaalaa.
apunay santtuDhkaray pi-aaray too santan
kay paraanaa jee-o. ||3||

un santan kai mayraa man kurbaanay.
jin tooN jaataa jo tuDh man bhaanay.
tin kai sang sadaa sukh paa-i-aa har ras
naanak taripat aghaanaa jee-o||4||13||20||

MAAJH MEHLA 5

In previous many *shabads*, Guru Ji advised us to always sing praises of God, obey His command, and meditate on His Name. In this *shabad*, he explains the true meaning of all such advice.

Addressing God, Guru Ji says: “(O’ God), to cheerfully act in accordance with Your will is Your true praise. That wisdom and meditation are true which please You. Yes, only that is (true) worship, which is pleasing to God. Living in accordance with Your will is perfect knowledge (or enlightenment).” (1)

Guru Ji adds: “(O’ God), only that person sings Your immortalizing Name who is pleasing to Your mind. You belong to the saints, and the saints belong to You. The saints’ mind remains gratified with You.”(2)

Elaborating on the relationship between God and His saints, Guru Ji says: “(O’ God), You provide sustenance to the saints, and O’ the world cherisher, the saints play (the games of love) with You. Your saints are very dear to You, and O’ Sire, for the saints, You are their very life breath.” (3)

Finally, Guru Ji describes how much he loves and respects those saints who are dear to the Creator. He says: “My soul is a sacrifice to those saints, who have realized You and are pleasing to Your mind. (Because), in the company of such (saints) Nanak has always found joy and peace, and his (spiritual) thirst has been fully quenched.” (4-13-20)

The message of the *shabad* is that to cheerfully accept and live according to God’s will is His true worship, and singing of His praise. To understand God’s will, we need to carefully listen to what Guru Ji says in his *Gurbani* (as contained in *Guru Granth Sahib Ji*).

ਮਾਝ ਮਹਲਾ ੫ ॥

ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ ॥
 ਤੇਰਾ ਨਾਮੁ ਬੂੰਦ ਹਮ ਚਾੜ੍ਹਕ ਤਿਖਹਾਰੇ ॥
 ਤੁਮਰੀ ਆਸ ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮ ਹੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ ਜੀਉ
 ॥੧॥

ਜਿਉ ਬਾਰਿਕੁ ਪੀ ਖੀਰੁ ਅਘਾਵੈ ॥
 ਜਿਉ ਨਿਰਧਨੁ ਧਨੁ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ ॥
 ਤ੍ਰਿਖਾਵੰਤ ਜਲੁ ਪੀਵਤ ਠੰਢਾ ਤਿਉ ਹਰਿ ਸੰਗਿ ਇਹੁ ਮਨੁ ਭੀਨਾ
 ਜੀਉ ॥੨॥

ਜਿਉ ਅੰਧਿਆਰੈ ਦੀਪਕੁ ਪਰਗਾਸਾ ॥
 ਭਰਤਾ ਚਿਤਵਤ ਪੂਰਨ ਆਸਾ ॥
 ਮਿਲਿ ਪ੍ਰੀਤਮ ਜਿਉ ਹੋਤ ਅਨੰਦਾ ਤਿਉ ਹਰਿ ਰੰਗਿ ਮਨੁ ਰੰਗੀਨਾ
 ਜੀਉ ॥੩॥

ਸੰਤਨ ਮੇ ਕਉ ਹਰਿ ਮਾਰਗਿ ਪਾਇਆ ॥
 ਸਾਧ ਕ੍ਰਿਪਾਲਿ ਹਰਿ ਸੰਗਿ ਗਿਝਾਇਆ ॥
 ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ
 ਜੀਉ ॥੪॥੧੪॥੨੧॥

maajh mehlaa 5.

tooN jalniDh ham meen tumaaray
 tayraa Naam boond ham chaatrIk tikhhaaray.
 tumree aas pi-aasaa tumree tum hee sang
 man leenaa jee-o. ||1||

ji-o baarik pee kheer aghaavai.
 ji-o nirDhan Dhan daykh sukh paavai.
 tarikhaavaNt jal peevat thandhaa ti-o har
 sang ih man bheenaa jee-o. ||2||

ji-o anDhi-aarai deepak pargaasaa.
 bhartaa chitvat pooran aasaa.
 mil pareetam ji-o hot anandaa ti-o har rang
 man rangeenaa jee-o. ||3||

santn mo ka-o har maarag paa-i-aa.
 saaDh kirpaal har sang gijhaa-i-aa.
 har hamraa ham har kay daasay naanak
 sabad guroo sach deenaa jee-o.
 ||4||14||21||

MAAJH MEHLA 5

In the closing stanza of the previous *shabad*, Guru Ji expressed his love and gratitude to his Guru. In this *shabad*, he describes how his saint Guru has put him on the right path, and what kind of deep love for God the Guru has induced in him.

First, expressing his love for God, Guru Ji says: “(O’ God), You are (like an) ocean, and we are (like) the fish in that ocean. Your Name is (like the celestial) drop, and we are thirsty like

the *chaatrik* (bird) longing for that drop. We crave for You, and thirst for You, and it is only with You that our mind is attuned.”(1)

Describing what pleasure and satisfaction he obtains on meditating on God’s Name, he says: “(O’ God), just as a child is satiated with milk, just as a pauper is overjoyed at the sight of money, just as a thirsty person feels (comforted) on drinking cold water, similarly this mind feels satiated in God’s company.”(2)

But that is not all. Elaborating further upon the pleasure he feels in God’s presence, Guru Ji says: “Just as a lamp lights the darkness, just as when upon remembering her spouse a bride’s wish is fulfilled, and upon meeting her beloved she feels bliss, similarly (my) mind is happily imbued with the love of God.”(3)

But Guru Ji never wants to forget his Guru, who has helped him and shown him the path to the Creator. So he says: “My saint (Guru) has shown the way to God. It is the kind saint (Guru) who has accustomed me to the love of God. (Now, my love for God has reached such a stage, that I feel that) God belongs to me, and I am His slave.” Such is the true word (of advice), his Guru has given to Nanak.”(4-14-21)

The message of the *shabad* is that if we want to enjoy the bliss of a true love and eternal union with the supreme Being, we should carefully read, understand, and act upon the immaculate teachings of our Guru (Granth Sahib Ji).

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ ॥
ਸੁਖਦਾਈ ਦੂਖ ਬਿਡਾਰਨ ਹਰੀਆ ॥
ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ
ਜੀਉ ॥੧॥

ਪੰਨਾ ੧੦੧

ਜੋ ਜੋ ਪੀਵੈ ਸੋ ਤ੍ਰਿਪਤਾਵੈ ॥
ਅਮਰੁ ਹੋਵੈ ਜੋ ਨਾਮ ਰਸੁ ਪਾਵੈ ॥
ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਸਬਦੁ ਗੁਰੂ ਮਨਿ ਭੂਠਾ
ਜੀਉ ॥੨॥

ਜਿਨਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਸੋ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ॥
ਜਿਨਿ ਹਰਿ ਸਾਦੁ ਪਾਇਆ ਸੋ ਨਾਹਿ ਡੁਲਾਨਾ ॥
ਤਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੀਠਾ
ਜੀਉ ॥੩॥

ਹਰਿ ਇਕਸੁ ਹਥਿ ਆਇਆ ਵਰਸਾਣੇ ਬਹੁਤੇਰੇ ॥
ਤਿਸੁ ਲਗਿ ਮੁਕਤੁ ਭਏ ਘਣੇਰੇ ॥
ਨਾਮੁ ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ
ਜੀਉ ॥੪॥੧੫॥੨੨॥

maajh mehlaa 5.

Amrit *Naam* sadaa nirmalee-aa.
sukh-daa-ee dookh bidaaran haree-aa.
avar saad chakh saglay daykhai man har ras
sabhay meethaa jee-o. ||1||

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jo jo peevai so triptaavai.
amar hovai jo *Naam* ras paavai.
Naam niDhaan tiseh paraapat jis sabad guroo
man voothaa jee-o. ||2||

jini har ras paa-i-aa so tripat aghaanaa.
jini har saad paa-i-aa so naahi dulaanaa.
tiseh paraapat har har *Naamaa* jis mastak
bhaageethaa jee-o. ||3||

har ikas hath aa-i-aa varsaanay bahutayray.
tis lag mukatbha-ay ghanayray.
Naam niDhaanaa gurmukh paa-ee-ai kaho
naanak virlee deethaa jee-o. ||4||15||22||

MAAJH MEHLA 5

The main emphasis of the message of Guru Granth Sahib Ji is to continuously contemplate on God's Name with true love and devotion. In this *shabad*, Guru Ji tells us about the merits of contemplating on God's Name and the joys it gives.

He says: "The ambrosial Name of God is always immaculate. It is the giver of peace and dispeller of pain. I have tried and tasted all other relishes, but my mind, finds the relish of God, as the sweetest of all."(1)

Guru Ji now tells us the benefits received by those who drink this nectar of God's Name. He says: "Whosoever partakes of the (Name-nectar) is satiated, (and feels that all that person's desires have been fulfilled). The person who obtains the relish of God's Name becomes immortal. However, only that person obtains this treasure of (God's) Name, in whose mind the holy word of the Guru has been enshrined."(2)

Continuing to list the merits of God's Name, Guru Ji says: "The person who has obtained God's relish is fully satiated. The one who has enjoyed the taste of God's Name does not waver. However, only that person obtains God's Name in whose destiny it is so pre-ordained." (3)

Guru Ji now describes the process by which the gift of Name is initially obtained and distributed. He says: "The gift of God's Name is first obtained by one person (the Guru), and then from him many others benefit. By following that (Guru) many are emancipated. The treasure of God's Name is obtained by Guru's grace. Nanak says: "Rare are the persons who have had a sight (of this treasure of God's Name)." (4-15-22)

The message of the *shabad* is that if we want to end all our sorrows and enjoy eternal peace and bliss, we should seek the grace of Guru, and beg him to bless us with the gift of God's Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਨਿਪਿ ਸਿਪਿ ਰਿਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੈਰੈ ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ ॥
ਲਾਖ ਕੋਟ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੋ ਗੁਰ ਲਾਗਾ ਪਾਈ ਜੀਉ ॥੧॥

ਦਰਸਨੁ ਪੇਖਤ ਭਏ ਪੁਨੀਤਾ ॥
ਸਗਲ ਉਪਾਰੇ ਭਾਈ ਮੀਤਾ ॥
ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਧਿਆਈ
ਜੀਉ ॥੨॥

ਜਾ ਕਉ ਖੋਜਹਿ ਸਰਬ ਉਪਾਏ ॥
ਵਡਭਾਗੀ ਦਰਸਨੁ ਕੋ ਵਿਰਲਾ ਪਾਏ ॥
ਉਚ ਅਪਾਰ ਅਗੋਚਰ ਥਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ ਜੀਉ
॥੩॥

ਗਹਿਰ ਗੰਭੀਰ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੇਰਾ ॥
ਮੁਕਤਿ ਭਇਆ ਜਿਸੁ ਰਿਦੈ ਵਸੇਰਾ ॥

maajh mehlaa 5.

niDh siDh riDh har har har mayrai.
janam padaarath gahir gambheerai.
laakh kot khusee-aa rang raavai jo gur
laagaa paa-ee jee-o. ||1||

ḍarsan paykhat bha-ay puneetaa.
sagal uDhaaray bhaa-ee meetaa.
agam agochar su-aamee apunaa gur kirpaa
tay sach Dhi-aa-ee jee-o. ||2||

jaa ka-o kхоjeh sarab upaa-ay.
vadbhaagee ḍarsan ko viralaa paa-ay.
ooch apaar agochar thhaanaa oh mahal guroo
ḍaykhaa-ee jee-o. ||3||

gahir gambheer amrit Naam tayraa.
mukat bha-i-aa jis ridai vasayraa.

ਗੁਰਿ ਬੰਧਨ ਤਿਨ ਕੇ ਸਗਲੇ ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ
ਜੀਉ ॥੪॥੧੬॥੨੩॥

gur banDhan tin kay saglay kaatay jan
naanak sahj samaa-ee jee-o. ||4||16||23||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to end all our sorrows and enjoy Eternal peace and bliss, we should seek the grace of the Guru, and beg him to bless us with the treasure of God's Name. In this shabad, he describes why he loves his Guru and God, and how valuable is God's Name for him.

He says: "For me, God is the treasure of all blessings, and the source of all miraculous powers. By the grace of the profound and unfathomable God, I have obtained the (invaluable) commodity (of human) life. (Not only this), the person who falls at the Guru's feet (and follows his advice with full faith and devotion) obtains millions of joys and pleasures." (1)

Describing the blessings obtained by those who have seen the Guru and followed his advice, he says: "Upon seeing the sight (of the Guru and following his advice, many) have been rendered pure and immaculate. (Not only that), through Guru's grace, the person who meditates on the inaccessible and incomprehensible Master and eternal God all that person's friends and brothers are liberated." (2)

Continuing to explain the importance of the Guru, he says: "(That God), whom all created beings search for, is found by only a rare fortunate person, who is able to have His vision. The mansion of (that supreme Being) is lofty, infinite, and unknowable. It is the Guru alone who can show us that place." (3)

Guru Ji concludes this *shabad* by expressing his gratitude to God, and says: "O' God, Your sweet Name is like an unfathomable ocean. The person in whose heart (that Name) has come to reside is emancipated. O' Nanak, the Guru cuts off all the (worldly) bonds of such a person, and such a person imperceptibly merges (in God Himself)." (4-16-23)

The message of the *shabad* is that if we want to attain to God, the fount of all treasures, peace, and bliss, we should seek, understand, and act upon the advice of the Guru. In other words, we should simply follow *Gurbani* (the hymns of the Gurus and other saints) enshrined in Guru Granth Sahib, and dwell on God's Name with true love and devotion at all times.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ ॥
ਪ੍ਰਭੁ ਦਇਆ ਤੇ ਮੰਗਲੁ ਗਾਵਉ ॥
ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਜਾਗਤ ਹਰਿ ਧਿਆਈਐ ਸਗਲ ਅਵਰਦਾ
ਜੀਉ ॥੧॥

ਨਾਮੁ ਅਉਖਧੁ ਮੇ ਕਉ ਸਾਧੂ ਦੀਆ ॥
ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਰਮਲੁ ਬੀਆ ॥
ਅਨਦੁ ਭਇਆ ਨਿਕਸੀ ਸਭ ਪੀਰਾ ਸਗਲ ਬਿਨਾਸੇ ਦਰਦਾ
ਜੀਉ ॥੨॥

maajh mehlā 5.

parabh kirpaa tay har har Dhi-aava-o.
parabhoo da-i-aa tay mangal gaava-o.
oother baithat sovat jaagat har Dhi-aa-ee-ai
sagal avradaa jee-o. ||1||

Naam a-ukhaDh mo ka-o saaDhoo dee-aa.
kilbikh kaatay nirmal thee-aa.
anadbha-i-aa niksee sabh peeraa sagal
binaasay dardaa jee-o. ||2||

ਜਿਸ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ॥ ਸੋ ਮੁਕਤਾ ਸਾਗਰ
ਸੰਸਾਰਾ ॥
ਸਤਿ ਕਰੇ ਜਿਨਿ ਗੁਰੂ ਪਛਾਤਾ ਸੋ ਕਾਰੇ ਕਉ ਡਰਦਾ ਜੀਉ
॥੩॥

jis kaa ang karay mayraa pi-aaraa. so muktaa
saagar sansaaraa.
sat karay jin guroo pachhaataa so kaahay
ka-o dardaa jee-o. ||3||

ਜਬ ਤੇ ਸਾਧੂ ਸੰਗਤਿ ਪਾਏ ॥ ਗੁਰ ਭੇਟਤ ਹਉ ਗਈ ਬਲਾਏ ॥
ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰ ਢਾਕਿ ਲੀਆ ਮੇਰਾ
ਪੜਦਾ ਜੀਉ ॥੪॥੧੭॥੨੪॥

jab tay saaDhoo sangat paa-ay. gur bhayat
ha-o ga-ee balaa-ay.
saas saas har gaavai naanak satgur dhaak
lee-aa mayraa parh-daa jee-o. ||4||17||24||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji described the blessings received by those who have devotedly followed the Guru's advice. In this *shabad*, he shares with us his own experience in this respect.

He says: "By God's grace, I repeat God's Name. By God's mercy, I sing songs of joy in His praise. (My Guru has advised that in every state) whether sitting, standing, sleeping or waking up, throughout all our life, we should meditate on God." (1)

Telling us who has blessed him with this panacea of God's Name), and what are its blessings, Guru Ji says: "It is the saint (Guru) who has given me this cure-all of (God's) Name, which has purged me of all sins and made me pure. It has brought me a state of bliss: (now all) my pain has been dispelled, and all my sufferings have been destroyed." (2)

Therefore, on the basis of his personal experience, Guru Ji states: "The person whom my beloved (God) protects is emancipated from the worldly ocean. The person who has realized that the Guru is eternal, (and whatever he says is the right thing to do), that person need not be afraid of anybody." (3)

In conclusion, Guru Ji says: "Ever since the time I have found the company of the saintly persons and met the Guru, my affliction (of ego) has been dispelled. (In this way), the true Guru has covered my faults. (Now I), Nanak, sing the praises of God with each and every breath (at all times)." (4-17-24)

The message of this *shabad* is that if we wish that all our sins should be removed, so that we may attain to a state of eternal bliss, we should meditate on God's Name. For getting this gift of Name, we must seek the blessings of the Guru and God.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਓਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ ॥
ਪੁਭ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ ॥
ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਹੀ ਕਾ ਆਹਰੁ ਜੀਉ
॥੧॥

maajh mehlaa 5.

ot pot sayvak sang raataa.
parabh partipaalay sayvak sukh-daata.
paanee pakhaa peesa-o sayvak kai thaakur
hee kaa aahar jee-o. ||1||

ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ ਲਾਇਆ ॥
ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸੇਵਕ ਮਨਿ ਭਾਇਆ ॥
ਸੋਈ ਕਮਾਵੈ ਜੋ ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਅੰਤਰਿ ਬਾਹਰਿ ਮਾਹਰੁ
ਜੀਉ ॥੨॥

kaat silak parabh sayvaa laa-i-aa.
hukam saahib kaa sayvak man bhaa-i-aa.
so-ee kamaavai jo saahib bhavai sayvak
antar baahar maahar jee-o. ||2||

ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ ॥

tooNdaanaa thaakur sabh biDh jaaneh.

ਪੰਨਾ ੧੦੨

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ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ ॥
ਜੇ ਕਿਛੁ ਠਾਕੁਰ ਕਾ ਸੇ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ
ਜਾਹਰੁ ਜੀਉ ॥੩॥

thaakur kay sayvak har rang mañeh.
jo kichhthaakur kaa so sayvak kaa sayvak
thaakur hee sang jaahar jee-o. ||3||

ਅਪੁਨੈ ਠਾਕੁਰਿ ਜੋ ਪਹਿਰਾਇਆ ॥ ਬਹੁਰਿ ਨ ਲੇਖਾ ਪੁਛਿ
ਬੁਲਾਇਆ ॥
ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ ਕੁਰਬਾਣੀ ਸੇ ਗਹਿਰ ਗਭੀਰਾ ਗਉਹਰੁ
ਜੀਉ ॥੩॥੧੮॥੨੫॥

apunai thaakur jo peh^hraa-i-aa. bahur na
laykhaa puchh bulaa-i-aa.
tis sayvak kai naanak kurbañee so gahir
gabheeeraa ga-u^har jee-o. ||4||18||25||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to seek the blessings of God, we should seek the Guru's grace. The Guru is another name for the true saint or servant of God. In this *shabad*, he tells us about the merits of such a servant.

He says: "God is intertwined like *Taana Petta* (crosswise and lengthwise strands of a fabric) with (His) servant. That God, the Giver of comforts to the creatures, provides sustenance to His servants. Therefore, I fetch water, wave fan, and grind corn (and do all kinds of chores) for God's servant: this too is the service of God Himself." (1)

Explaining why the service of God's servant or devotee is the service of God Himself, he says: "Cutting off the noose (of death, God) has yoked the servant to His service. God's command is pleasing to the servant's mind. The servant only does what pleases God. He thus becomes an expert in realizing God both inside and outside (him)." (2)

Guru Ji now makes a direct supplication to God. He says: "(O' God), You are all-wise, and know all the ways and states (of servants' minds). The servants of God enjoy His love and affection. Whatever belongs to (God, in a way) belongs to the servant as well. Because of his association with the Master, the servant also becomes known in the world." (3)

In conclusion, Guru Ji says: "The person who has been once honorably recognized by His master is not called in again to render an account (of past deeds). Nanak is a sacrifice to such a servant because he or she is deep and profound, and precious like a pearl." (4-18-25)

The message of the *shabad* is that the service of God's servant (the Guru) is the service of God Himself, who is the Giver of all joy and peace. The devotee who is once recognized with honor by God is not required to render accounts of his past deeds ever again.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ ॥
ਬਾਹਰਿ ਟੋਲੈ ਸੇ ਭਰਮਿ ਭੁਲਾਰੀ ॥
ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੇ ਅੰਤਰਿ ਬਾਹਰਿ
ਸੁਹੇਲਾ ਜੀਉ ॥੧॥

sabh kichh ghar meh baahar naahee.
baahar tolai so bharam bhulaahee.
gur p^harsaadee jinee antar paa-i-aa so antar
baahar suhaylaa jee-o. ||1||

ਤਿਮਿ ਤਿਮਿ ਵਰਜੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ॥

jhim jhim v^harsai amrit Dhaaaraa.

ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਬੀਚਾਰਾ ॥
ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ
॥੨॥

man peevai sun sabaḍ beechaaraa.
anad binod karay din raatee sadaa sadaa har
kaylaa jee-o. ||2||

ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ ॥
ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ ॥
ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ ॥੩॥

janam janam kaa vichhurhi-aa mili-aa.
saaḌh kirpaa tay sookaa hari-aa.
sumatṯ paa-ay Naam Ḍhi-aa-ay gurmukh
ho-ay maylaa jee-o. ||3||

ਜਲ ਤਰੰਗੁ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ ॥
ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ ॥
ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁਤਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ
॥੪॥੧੯॥੨੬॥

jal tarang ji-o jaleh samaa-i-aa.
ti-o jotee sang jotṯ milaa-i-aa.
kaho naanak bharam katay kivaarḥaa bahurḥ
na ho-ee-ai ja-ulaa jee-o. ||4||19||26||

MAAJH MEHLA 5

In the previous two *shabads*, Guru Ji told us about the blessings received by serving the Guru, and meditating on God's Name. In this *shabad*, he shares with us the ecstasy experienced by him on receiving God's blessings, and the gift of the nectar of His Name.

On the basis of his personal experience, Guru Ji tells us: "(O' my friends), all boons are present right in one's own house (one's heart. The person) who searches for these outside, is lost in doubt. By Guru's grace, they who have found (this bliss of Name, nectar) within (their own hearts) are at peace, both within and without (with themselves and others)." (1)

Now touching the heights of poetic imagery, he shares with us his ecstasy on receiving the gift of the Name nectar. He says: "Slowly and steadily is raining down the stream of nectar. The mind is drinking this (nectar) while listening and reflecting on the word (of the Guru). Day and night, the mind enjoys peace and bliss, and plays lovingly with God." (2)

Stating the significance of such an experience, Guru Ji says: "(With this experience, I feel that I), who had been separated from God for many births, have been reunited (with Him). In this way, by the saint (Guru's) grace, my dried up (sad) mind has blossomed again. Yes, by receiving good advice (from the Guru), and by meditating on God's Name, union with Him has been attained." (3)

Finally illustrating his union with God with a beautiful metaphor, he says: "Just as a wave merges back into water, similarly my soul-light has been united with God's Light. (In short I), Nanak, say that all the doors of doubt (between God and me) have been cut down, and there will be no more distance between God and me. (I have been united with God, and now I will never be separated from Him)." (4-19-26)

The message of the *shabad* is that if we want to enjoy the ecstasy and unique experience of the soft, steady, rain-like dripping of the nectar of God's Name, then we should not try to find it outside. Instead, we should follow the Guru's advice and search for it within ourselves.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂੰ ਸੁਣਿਆ ॥

tiṯ kurbaanee jin tooN suni-aa.

ਤਿਸੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ ॥
ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਤਿਸੁ ਵਿਟਹੁ ਜੋ ਮਨਿ ਤਨਿ ਤੁਹੁ ਆਰਾਧੇ
ਜੀਉ ॥੧॥

tis balihaaree jin rasnaa bhani-aa.
vaar vaar jaa-ee tis vitahu jo man tan tuDh
aaraaDhay jee-o. ||1||

ਤਿਸੁ ਚਰਣ ਪਖਾਲੀ ਜੋ ਤੇਰੈ ਮਾਰਗਿ ਚਾਲੈ ॥

tis charan pakhaalee jo tayrai maarag
chaalai.

ਨੈਨ ਨਿਹਾਲੀ ਤਿਸੁ ਪੁਰਖ ਦਇਆਲੈ ॥
ਮਨੁ ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ ਸੋ ਪ੍ਰਭੁ ਲਾਧੇ
ਜੀਉ ॥੨॥

nain nihaalee tis purakh*da*-i-aalai.
man dayvaa tis apunay saajan jin gur mil so
parabh laaDhay jee-o. ||2||

ਸੇ ਵਡਭਾਗੀ ਜਿਨਿ ਤੁਮ ਜਾਣੇ ॥
ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ ਨਿਰਝਾਣੇ ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ ਤਰਿਆ ਸਗਲ ਦੂਤ ਉਨਿ ਸਾਧੇ
ਜੀਉ ॥੩॥

say vadbhaagee jin tum jaanay.
sabh kai maDhay alipat nirbhaanay.
saaDh kai sang un bha-ojal tari-aa sagal doot
un saaDhay jee-o. ||3||

ਤਿਨ ਕੀ ਸਰਣਿ ਪਰਿਆ ਮਨੁ ਮੇਰਾ ॥
ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਮੋਹੁ ਅੰਧੇਰਾ ॥
ਨਾਮੁ ਦਾਨੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭ ਅਗਮ ਅਗਾਧੇ ਜੀਉ
॥੪॥੨੦॥੨੭॥

tin kee saran pari-aa man mayraa.
maantaantaj moh anDhayraa.
Naam daan deejai naanak ka-o tis parabh
agam agaaDhay jee-o. ||4||20||27||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji shared with us the bliss that one experiences while meditating on God's Name. He told us how he felt as if the divine nectar is dripping within him, like a soft steady rain. For this reason, he tells us how much he respects those who have enjoyed this bliss of meditating on God's Name.

He says: "(O' God), I am a sacrifice to that person who has heard of You. I am a sacrifice to those who has uttered Your Name with his or her tongue. Yes, O' my respected God, I am a sacrifice again and again to that person, who meditates on You both in body and mind." (1)

Continuing his praise of those who are in love with God, Guru Ji says: "(O' God), I would like to wash the feet of the person who treads on Your path. My eyes would feel blessed at the sight of such a kind person. I would surrender my mind to such a friend, who by meeting the Guru has found God (within)." (2)

Listing some of the blessings received by such devotees of God, he says: "Very fortunate are they who have realized You. Such persons, while abiding in the midst of all, remain aloof and free from (all worldly) desires. In the company of the saint (Guru), they have crossed the dreadful worldly ocean, and have gained control over their (inner) demons (of lust, anger, greed, attachment and ego)." (3)

Concluding this *shabad*, Guru Ji says: "Setting aside its entire ego, pride, and darkness of attachment, my mind has sought the shelter of such (godly) persons. (I) Nanak, beseech them to bless me also with the gift of Name of that incomprehensible and unfathomable God." (4-20-27)

The message of the *shabad* is that if we also want to enjoy the gift of the divine nectar of Name (and its ecstasy), we should seek the shelter and blessings of those who have themselves listened, uttered, and experienced the bliss of God's Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੂਲੀ ॥
 ਸੂਖਮੁ ਹੋਆ ਅਸਥੂਲੀ ॥
 ਜਲਨਿਧਿ ਤੂੰ ਫੋਨੁ ਬਦਬੁਦਾ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ
 ਜੀਉ ॥੧॥

ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰਹੈ ॥
 ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰਹੈ ॥
 ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਇ ਦਿਖਾਲੀਐ ਜੀਉ
 ॥੨॥

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ ॥
 ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ ॥
 ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ
 ॥੩॥

ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ ॥
 ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭੁ ਆਪੇ ॥
 ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ
 ਜੀਉ ॥੪॥੨੧॥੨੮॥

maajh mehlaa 5.

tooN payd saakh^htayree foolee.
 tooN sook^hham ho-aa asthoolee.
 tooN jalniD^htooN fayn bud^hbudaa tuD^h bin
 avar na bh^haalee-ai jee-o. ||1||

tooN soot^h manee-ay bh^hee tooNhai.
 tooN gan^hthee mayr sir tooNhai.
 aad^h maD^h an^ht^h parabh^h so-ee avar na ko-ay
 dik^hhaalee-ai jee-o. ||2||

tooN nirgun^h sargun^h suk^hh-daata.
 tooN nirbaan^h rasee-aa rang raataa.
 ap^hnay kartab aapay jaane^hh aapay tuD^h
 samaalee-ai jee-o. ||3||

tooN^hthaakur sayvak fun aapay.
 tooN gup^hat^h pargat parabh^h aapay.
 naanak daas sadaa gun^h gaavai ik bh^horee
 nadar nihaalee-ai jee-o. ||4||21||28||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God's Name, we should seek the shelter and guidance of those saints who have themselves enjoyed its divine bliss. In this *shabad*, he describes how these exalted saints view God and everything else in the world.

Addressing God Himself, Guru Ji says: "(O' God, it appears to me that) You are (like) a big tree, and this world is its blossoming branches. You are the subtle essence, which has become tangible. You are like the ocean, and this world is like bubbles and froth arising from it. Except You, I do not see anything else." (1)

Citing other examples, Guru Ji says: "(O' God, this world is like a necklace) whose thread is You, and whose beads also are You. Even the knot (at the end) is You, and the crown bead is also You. In short, it is You who is in the beginning, middle and end (of the world created) by You. I do not see any other (except You, O' my God)." (2)

Describing his understanding of (God), Guru Ji says: "(O' God, You are the subtle and apparent Giver of all bliss. You are detached and also attached, who enjoys all kinds of joys and relishes. Only You know Your wonders, and You Yourself sustain (this infinite universe.)" (3)

In conclusion, Guru Ji humbly says: "(O' God), You are Yourself the Master, and also the servant. You on Your own become hidden, and on Your own You become apparent. Slave Nanak always sings Your praises. For an instant, please, bless him also with Your glance of grace." (4-21-28)

The message of the *shabad* is that (following the example of the saints who have been united with God) we should be imbued with so much love and devotion for God that we also see Him and His wonders in every phenomenon of this universe, and thus keep remembering Him at all times.

ਪੰਨਾ ੧੦੩

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਫਲ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ ॥
ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਣੀ ॥
ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਹਰਿ ਗਾਵਤ ਸੁਨਣਾ ਆਏ ਤੇ ਪਰਵਾਨਾ
ਜੀਉ ॥੧॥

ਸੇ ਨੇਤ੍ਰ ਪਰਵਾਣੁ ਜਿਨੀ ਦਰਸਨੁ ਪੇਖਾ ॥
ਸੇ ਕਰ ਭਲੇ ਜਿਨੀ ਹਰਿ ਜਸੁ ਲੇਖਾ ॥
ਸੇ ਚਰਣ ਸੁਹਾਵੇ ਜੋ ਹਰਿ ਮਾਰਗਿ ਚਲੇ ਹਉ ਬਲਿ ਤਿਨ ਸੰਗਿ
ਪਛਾਣਾ ਜੀਉ ॥੨॥

ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ ॥
ਸਾਧਸੰਗਿ ਖਿਨ ਮਾਹਿ ਉਧਾਰੇ ॥
ਕਿਲਵਿਖ ਕਾਟਿ ਹੋਆ ਮਨੁ ਨਿਰਮਲੁ ਮਿਟਿ ਗਏ ਆਵਣ
ਜਾਣਾ ਜੀਉ ॥੩॥

ਦੁਇ ਕਰ ਜੋਤਿ ਇਕੁ ਬਿਨਉ ਕਰੀਜੈ ॥
ਕਰਿ ਕਿਰਪਾ ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਪ੍ਰਭ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਜੀਉ
॥੪॥੨੨॥੨੯॥

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maajh mehlaa 5.

safal so baneē jīt *Naam* vakhaanee.
gur parsaad̥ kinai virlai jaanee.
Dhan so vaylaa jīt har gaavat̥ sunṅaa aa-ay
ṭay parvaanaa jee-o. ||1||

say nayṭar parvaan̄ jinee darsan paykhaa.
say kar bh̄alay jinee har jas laykhaa.
say charan̄ suhaavay jo har maarag chalay
ha-o bal tin sang pachhaanaa jee-o. ||2||

sun̄ saajan mayray meet̄ pi-aaray.
saaDhsanḡ khin maahi uDhaaray.
kilvikh̄ kaat̄ ho-aa man nirmal mit ga-ay
aavan̄ jaanaa jee-o. ||3||

du-ay kar jor̄h̄ ik bin-o kareejai.
kar kirpaa dubḍaa pathar leejai.
naanak ka-o parabh̄bha-ay kirpaalaa parabh̄
naanak man bhaanaa jee-o. ||4||22||29||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the blessings of God, we should be fully imbued with His love. In other words, we should see God in each and every living thing. Each and every word and action of ours should be inspired by His love. In this *shabad*, he tells us in what way we should use all our limbs and faculties, so that our total self may be blessed.

He says: “Approved is the speech with which God’s Name is uttered. By Guru’s grace only a rare person has realized this concept. Blessed is the time when God’s praises are sung and heard. Approved is the advent of such persons (in this world).” (1)

Describing the best use of our faculties, Guru Ji says: “Approved are the eyes which have had a vision (of God). Meritorious are the hands, which write God’s praise. Beautiful (and worthy of worship) are the feet that tread God’s path. I am a sacrifice to such people, because it is in their company that one can realize You (O’ my God).” (2)

Now addressing us in a most friendly and affectionate manner, Guru Ji says: “Listen! O’ my dear friend and mate, many people have been saved in an instant in the company of the saint

(Guru. Because the person who remains in the company of saint is) purged of all sins and evil desires. Such a person's mind is rendered pure, and that person's comings and goings (into and out of the world) are ended." (3)

Guru Ji concludes the *shabad* by advising us how to approach God. He says: "(O' my friends), folding both hands, make this humble submission (and says): "(O' God, please) show mercy on me and save this (sinner, who is like a) sinking stone."

Then referring to the result of such a prayer made by him, Guru Ji says: "(On hearing his prayer), God has shown mercy upon Nanak and God has become pleasing to Nanak's mind."(4-22-29)

The message of the *shabad* is that if we want to wash off all our sins and end the pains of repeated births and deaths, we should humbly pray to God to show mercy on us, and bless us with the company of the saint (Guru). Upon listening to his *Gurbani*, and following it, our mind would become pure, and we would become worthy of merging in the pure and immaculate eternal God.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ ॥
ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ ॥
ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਇ ਮਨੂਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ
ਜੀਉ ॥੧॥

ਸੂਖੁ ਭਇਆ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ ॥
ਸੰਤ ਰਸਨ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ ॥
ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ਜੀਉ
॥੨॥

ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਸਿਰਜਨਹਾਰੇ ॥
ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ ॥
ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਪਾਏ ਜੀਉ
॥੩॥

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਕੀਤੇਨੁ ਹਰਿਆ ॥
ਕਰਣਹਾਰਿ ਖਿਨ ਭੀਤਰਿ ਕਰਿਆ ॥
ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ ਪੁਜਾਏ ਜੀਉ
॥੪॥੨੩॥੩੦॥

maajh mehlaa 5.

amrit̃ bañee har har tayree.
suñ suñ hovai param gat̃ mayree.
jalañ buj̃hee seet̃al ho-ay manoo-aa sat̃gur
kaa d̃arsan paa-ay jee-o. ||1||

sookh̃ bh̃a-i-aa dukh̃ door̃ paraanaa.
sant̃ rasañ har Naam̃ vak̃haanaa.
jal̃ th̃al neer̃ bh̃aray sar sub̃har birt̃haa ko-ay
na jaa-ay jee-o. ||2||

da-i-aa Dh̃aaree tiñ sirjañhaaray.
jee-a jant̃ saglay part̃ipaaray.
miharvaañ kirpaal̃ da-i-aalaa saglay tar̃ipat̃
aghaa-ay jee-o. ||3||

vañ tariñ tarib̃havañ keetoñ hari-aa.
karañhaar̃ kh̃iñ b̃heetar̃ kari-aa.
gurmukh̃ naañak̃ tisaĩ araaD̃hay mañ kee aas̃
pujaa-ay jee-o. ||4||23||30||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji showed us how to pray to God with folded hands, and how when God shows mercy on us, He becomes highly pleasing to our mind. In this *shabad*, he shares with us what kind of joys and blessings we experience.

Addressing God, Guru Ji says: "(O' God), sweet as nectar is Your divine word. The more I listen to it, the more I feel that I am in a supreme state (of bliss). After obtaining a vision (and listening to the sermon) of the true Guru, the burning (agony of my mind) has ended, and my heart feels calm and cool."(1)

Then giving the essence of his experience, he says: “When with his tongue the saint (Guru) discoursed on God’s Name, all my pain was dispelled, and peace prevailed all over (my body and mind). Just as after a (heavy) rain, all places and water bodies are filled to the brim and begin overflowing with water (similarly each and every pore of my body was filled with unique happiness)” (2)

But Guru Ji wants to emphasize that God’s blessings are not confined to him or a selected few only. He says: “That Creator has shown mercy, and has provided sustenance to all beings and creatures,. That kind and merciful Master has fully satiated all.”(3)

Guru Ji concludes the *shabad* by telling us whom he worships. He says: “God has bestowed greenery (life) on all the forests, grass blades, and the universe. Yes, the Creator has done all this in an instant. By the grace of the Guru, Nanak worships that God who fulfills the desires of one’s heart.”(4-23-30)

The message of this *shabad* is that if we want to get rid of all our pains, and experience a state of joy and peace, we should listen to and sing the ambrosial word of the Guru (the *Gurbani* as contained in *Guru Granth Sahib Ji*) with love and devotion. A stage will come when we too will be blessed with that celestial bliss, which would take us into an everlasting state of peace, poise, and bliss.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਛੁੰ ਮੇਰਾ ਪਿਤਾ ਤੂੰਹੈ ਮੇਰਾ ਮਾਤਾ ॥

ṭooN mayraa piṭaa ṭooNhai mayraa maataāa.

ਛੁੰ ਮੇਰਾ ਬੰਧੁ ਤੂੰ ਮੇਰਾ ਭ੍ਰਾਤਾ ॥

ṭooN mayraa banDhap ṭooN mayraa bharaataāa.

ਛੁੰ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾਤਾ ਜੀਉ ॥੧॥

ṭooN mayraa raakhaa sabhnee thaa-ee ṭaa bha-o kayhaa kaarhaa jee-o. ||1||

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ ॥

ṭumree kirpaa ṭay ṭuDh pachhaanaa.

ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰਹੈ ਮੇਰਾ ਮਾਣਾ ॥

ṭooN mayree ot ṭooNhai mayraa maanaa.

ਤੁਤ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾਤਾ ਜੀਉ ॥੨॥

ṭujh bin doojaa avar na ko-ee sabhtayraa khayl akhaarhaa jee-o. ||2||

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ॥

jee-a jant sabhtuDh upaa-ay.

ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ ॥

jit jitbhaanaa titit laa-ay.

ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾਤਾ ਜੀਉ ॥੩॥

sabh kichh keetaa tayraa hovai naahee kichh asaarhaa jee-o. ||3||

ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ॥

Naam Dhi-aa-ay mahaa sukh paa-i-aa.

ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ ॥

har gun gaa-ay mayraa man seetlaa-i-aa.

ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾਤਾ ਜੀਉ ॥੪॥੨੪॥੩੧॥

gur poorai vaje vaaDhaa-ee naanak jita bikhaarhaa jee-o. ||4||24||31||

MAAJH MEHLA 5

We generally depend on our father, mother, relatives, and friends for our support, and look to them in time of need or difficulty. Many times, these persons are unable or unwilling to provide us any support in our dire need, and then we feel even greater pain and sorrow. In this *shabad*, Guru Ji tells us on whom he depends, whom he trusts in all circumstances, and what he has achieved as a result of this trust.

Addressing God, he says: “(O’ God, for me), You are my father. You are my mother, relative, and brother. (Rather than trusting any of these relatives), I trust You, who are my protector in all places. Then why should have I any fear or worry?” (1)

Continuing to express his full trust in God, he says: “O’ God, it is by Your grace that I have recognized You (as my protector). You are my shield, and it is in You that I take pride. (Because I know that) except You, there is no other second, and this entire world is the arena of Your play.” (2)

Guru Ji further recognizes God’s hand behind the entire creation, and says: “O’ God, it is You who have created all beings and creatures. It is You who have yoked them to different tasks according to Your will. Whatever happens is Your doing, and nothing comes to pass based on our doing.”(3)

Finally, sharing with us the blessings he has received by having complete trust in God and meditating on His Name, Guru Ji says: “By meditating on (God’s) Name, I have obtained supreme bliss. By singing God’s praises, my mind has become cool and calm. Yes, (by following the perfect Guru’s advice), Nanak has won the most difficult battle of his life, and he is being congratulated all around.” (4-24-31)

The message of the *shabad* is that if we want to be free from all fears and worries (and win the battle of life), then instead of depending upon any mortal we should depend on God and dwell on His Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜੀਅ ਪ੍ਰਾਣ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ ॥
ਭਗਤ ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਧਾਰਾ ॥
ਗੁਣ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਿਆਇ ਧਿਆਇ ਸੁਖੁ
ਪਾਇਆ ਜੀਉ ॥੧॥

ਮਨਸਾ ਧਾਰਿ ਜੋ ਘਰ ਤੇ ਆਵੈ ॥
ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਮਿਟਾਵੈ ॥

ਪੰਨਾ ੧੦੪

ਆਸ ਮਨੋਰਥੁ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ ॥੨॥

ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ॥
ਸਾਧਿਕ ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ ॥
ਖੁਦੀ ਮਿਟੀ ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ
ਜੀਉ ॥੩॥

ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਨਿਧਾਨਾ ॥ ਸੂਖ ਸਹਜ ਹਰਿ ਨਾਮੁ
ਵਖਾਨਾ ॥
ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ ਨਾਉ ਨਾਨਕ ਘਰ ਮਹਿ
ਆਇਆ ਜੀਉ ॥੪॥੨੫॥੩੨॥

maajh mehlaa 5.

jee-a paraan parabh maneh aDhaaraa.
bhagat jeeveh gun gaa-ay apaaraa.
gun niDhaan amrit har Naamaa har
Dhi-aa-ay Dhi-aa-ay sukh paa-i- aa jee-o.
||1||

mansaa Dhaar jo ghar tay aavai.
saaDhsang janam maran mitaavai.

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aas manorath pooran hovai bhayat gur
darsaa-i-aa jee-o. ||2||
agam agochar kichh mit nahee jaanee.
saaDhik siDhDhi-aavahi gi-aanee.
khudee mitee chookaa bholaavaa gur man
hee meh paragtaa-i-aa jee-o. ||3||

anad mangal kali-aan niDhaanaa. sookh sahj
har Naam vakhanaa.
ho-ay kirpaal su-aamee apnaa naa-o naanak
ghar meh aa-i-aa jee-o. ||4||25||32||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all fears and worries (and win the battle of life), then instead of depending upon any mortals, we should depend on God and dwell on His Name. In this *shabad*, he tells us the blessings obtained by God's devotees, who have full faith in Him and dwell on His Name.

He says: "The devotees of God live by singing praises of the infinite (God. For them,) God is the mainstay of their body, soul and mind. God's nectar like Name is the treasure of virtues. By meditating on God's Name, His devotees obtain bliss."(1)

Now stating the benefits of singing God's praises in the company of saintly persons, Guru Ji says: "The person, who from his house comes (to the congregation of saintly persons) with the desire to (sing God's praises with full devotion) ends all round of births and deaths. All hopes and desires (of that person) are fulfilled upon having a vision of the Guru."(2)

Stating the unique blessings received by a true devotee of God, Guru Ji says: "Even though yoga-practitioners, the accomplished yogis, and (divine) scholars meditate on Him, they are not yet able to know the extent (or mystery) of the incomprehensible and unknowable God. (But by Guru's grace), God is revealed in the mind of the devotee who's self-conceit is erased, and doubt is removed." (3)

In conclusion, Guru Ji says: "(The person who with true devotion) has meditated on God's Name, that person's mind has been filled with the treasures of bliss, pleasures, and salvation, and such a person enjoys a state of peace and poise. In short, O' Nanak, on whom our Master becomes merciful, God's Name comes to reside in that person's mind (which brings a supreme state of bliss)."(4-25-32)

The message of the *shabad* is that if we want to enjoy the state of supreme peace, poise, and bliss, we should sing the praises of God in the company of saintly persons.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ ॥
ਤੂੰ ਪ੍ਰੀਤਮੁ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ ॥
ਤੁਮਰੇ ਕਰਤਬ ਤੁਮ ਹੀ ਜਾਣਹੁ ਤੁਮਰੀ ਓਟ ਗੋਪਾਲਾ ਜੀਉ
॥੧॥

ਗੁਣ ਗਾਵਤ ਮਨੁ ਹਰਿਆ ਹੋਵੈ ॥
ਕਥਾ ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ ॥
ਭੇਟਤ ਸੰਗਿ ਸਾਧ ਸੰਤਨ ਕੈ ਸਾਧ ਜਪਉ ਦਇਆਲਾ ਜੀਉ
॥੨॥

ਪੁਭੁ ਅਪੁਨਾ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰਉ ॥
ਇਹ ਮਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨਿ ਧਾਰਉ ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸਾ ਸਰਬ ਮਇਆ ਪ੍ਰਤਿਪਾਲਾ
ਜੀਉ ॥੩॥

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਈ ॥
ਸਦਾ ਸਦਾ ਸਦ ਆਪੇ ਹੋਈ ॥

maajh mehlaa 5.

sun sun jeevaa so-ay tumaaree.
toon pareetam thaakur atbhaaree.
tumray kartab tum hee jaanhu tumree ot
gopaalaa jee-o. ||1||

gun gaavat man hari-aa hovai.
kathaa sunat mal saglee khovai.
bhayat sang saadh santan kai sadaa japa-o
da-i-aalaa jee-o. ||2||

parabh apunaa saas saas samaara-o.
ih mat gur pargaas man Dhaara-o.
tumree kirpaa tay ho-ay pargaasaa sarab
ma-i-aa partipaalaa jee-o. ||3||

sat sat sat parabh so-ee.
sadaa sadaa sad aapay ho-ee.

ਚਲਿਤ ਤੁਮਾਰੇ ਪ੍ਰਗਟ ਪਿਆਰੇ ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ ਚalittumaaray pargat pi-aaray daykh naanak
॥੪॥੨੬॥੩੩॥ bha-ay nihaalaa jee-o. ||4||26||33||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of supreme bliss, we should sing praises of God in the company of saintly persons. In this *shabad*, he describes the kind of bliss he himself is enjoying by doing so.

Addressing God, he says: “(O’ God), I feel rejuvenated upon listening repeatedly to the story of Your glory. You are my beloved supreme Master. About Your wonders, O’ God, only You know, I only rely on Your support.” (1)

On the basis of his personal experience, Guru Ji states: “On singing the praises of God, one’s mind blooms. By listening to discourses about God, one sheds the dirt (of evil thoughts) from one’s mind. Therefore, in the company of saints I always keep meditating on the gracious God.”(2)

Guru Ji further says: “I wish that by Guru’s grace I may learn this wisdom: that I remember my God with each and every breath. But O’ God, the merciful Sustainer of all, only by Your grace, one is enlightened (with such divine knowledge).” (3)

Guru Ji concludes the hymn by saying: “God is forever true. He has been and will always be self-existent. O’ my Beloved (God), Your wonders are obvious. Seeing them, Nanak is extremely delighted.” (4-26-33)

The message of the *shabad* is that if we want to enjoy a state of complete peace and bliss, we should meditate on God’s Name in the company of saintly persons, and learn to see and enjoy the manifestation of the merciful God in the awe-inspiring wonders of His creation.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ ॥
ਸਾਜਨ ਸੰਤ ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ ॥
ਸੀਤਲ ਸਾਂਤਿ ਸਰਜ ਸੁਖੁ ਪਾਇਆ ਠਾਢਿ ਪਾਈ ਪ੍ਰਭਿ ਆਪੇ
ਜੀਉ ॥੧॥

ਸਭੁ ਕਿਛੁ ਬਹੁਤੋ ਬਹੁਤੁ ਉਪਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ ॥
ਦਾਤਿ ਕਰਹੁ ਮੇਰੇ ਦਾਤਾਰਾ ਜੀਅ ਜੰਤ ਸਭਿ ਧ੍ਰਾਪੇ ਜੀਉ ॥੨॥

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥
ਗੁਰ ਪਰਸਾਦਿ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ॥
ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮੇਹਾ ਬਿਨਸੇ ਸੋਗ ਸੰਤਾਪੇ ਜੀਉ ॥੩॥

ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਸਾਲਾਹੇ ॥
ਸਿਮਰਤ ਨਾਮੁ ਕਾਟੇ ਸਭਿ ਵਾਹੇ ॥

maajh mehlaa 5.

hukmee varsan laagay mayhaa.
saajan sant mil Naam japayhaa.
seetl saant sahj sukh paa-i-aa thaadh
paa-ee parabh aapay jee-o. ||1||

sabh kichh bahuto bahut upaa-i-aa.
kar kirpaa parabh sagal rajaa-i-aa.
daat karahu mayray daataaraa jee-a jant
sabhDharaapay jee-o. ||2||

sachaa saahib sachee naa-ee.
gur parsaad tis sadaa Dhi-aa-ee.
janam maran bhai kaatay mohaa binsay sog
santaapay jee-o. ||3||

saas saas naanak saalaahay.
Simrat Naam kaatay sabh faahay.

ਪੂਰਨ ਆਸ ਕਰੀ ਖਿਨ ਭੀਤਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਪੇ
ਜੀਉ ॥੩॥੨੭॥੩੪॥

pooran aas karee khin bheetar har har har
gun jaapay jee-o. ||4||27||34||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of complete peace and bliss, we should meditate on God's Name in the company of saints. In this *shabad*, using the beautiful metaphor of plentiful rain, he shares with us the kind of joy he himself experienced by meditating on God's Name.

He says: "Joining the saints, when I meditated on God's Name, I felt as if the (plentiful) rain (of His grace) began falling by His command. As a result, I obtained soothing peace, poise, and bliss. In this way, God Himself has provided cool comfort (to my mind)." (1)

Continuing the metaphor of rain, he says: "He has produced everything in abundance. Showing His mercy, God has satisfied all. O' merciful Giver, when You shower Your bounties, all creatures and beings are fully satiated." (2)

On the basis of such a satisfying personal experience, Guru Ji says: "True is that God, and true is His glory. By Guru's grace, I always meditate upon Him. (By doing so), all my fears of births and deaths have been dispelled. I am rid of worldly attachments, and all my sorrows and sufferings have vanished." (3)

Summarizing his present state and blessings, he says: "Nanak praises God with each and every breath. By meditating on God's Name, all his bonds (of *Maya*) have been snapped. In an instant, God has fulfilled all my desire. Therefore, again and again, I sing His praises." (4-27-34)

The message of the *shabad* is that if we want to have all our desires fulfilled, and enjoy a state of peace and bliss, then we should meditate on God's Name under the guidance of the saint (Guru).

ਮਾਝ ਮਹਲਾ ੫ ॥

ਆਉ ਸਾਜਨ ਸੰਤ ਮੀਤ ਧਿਆਰੇ ॥
ਮਿਲਿ ਗਾਵਹ ਗੁਣ ਅਗਮ ਅਪਾਰੇ ॥
ਗਾਵਤ ਸੁਣਤ ਸਭੇ ਹੀ ਮੁਕਤੇ ਸੇ ਧਿਆਈਐ ਜਿਨਿ ਹਮ ਕੀਏ
ਜੀਉ ॥੧॥

ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਵਹਿ ॥
ਮਨਿ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ॥
ਸਿਮਰਿ ਸਾਹਿਬੁ ਸੇ ਸਚੁ ਸੁਆਮੀ ਰਿਜਕੁ ਸਭਸੁ ਕਉ ਦੀਏ
ਜੀਉ ॥੨॥

ਨਾਮੁ ਜਪਤ ਸਰਬ ਸੁਖੁ ਪਾਈਐ ॥
ਸਭੁ ਭਉ ਬਿਨਸੈ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ॥
ਜਿਨਿ ਸੇਵਿਆ ਸੇ ਪਾਰਗਿਰਾਮੀ ਕਾਰਜ ਸਗਲੇ ਥੀਏ ਜੀਉ
॥੩॥

ਆਇ ਪਇਆ ਤੇਰੀ ਸਰਣਾਈ ॥

maajh mehlā 5.

aa-o saajan sant meet pi-aaray.
mil gaavah gun agam apaaray.
gaavat sunat sabhay hee mukṭay so
Dhi-aa-ee-ai jin ham kee-ay jee- o. ||1||

janam janam kay kilbikh jaaveh.
man chinday say-ee fal paavahi.
simar saahib so sach su-aamee rijak sabhas
ka-o dee-ay jee-o. ||2||

Naam japat sarab suk h paa-ee-ai.
sabhbha-o binsai har har Dhi-aa-ee-ai.
jin sayvi-aa so paargiramee kaaraj saglay
thee-ay jee-o. ||3||

aa-ay pa-i-aa tayree sarṇaa-ee.

ਜਿਉ ਭਾਵੈ ਤਿਉ ਲੈਹਿ ਮਿਲਾਈ ॥

ji-o bhaavai tī-o laihi milaa-ee.

ਪੰਨਾ ੧੦੫

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ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭਗਤੀ ਲਾਵਹੁ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਏ
ਜੀਉ ॥੪॥੨੮॥੩੫॥kar kirpaa parab**h**hagtee laavhu sach
naanak amrit̃ pee-ay jee-o. ||4||28||35||**MAAJH MEHLA 5**

In the previous *shabad*, Guru Ji described how by meditating on God's Name, he was feeling a sense of joy (as if God was raining His grace on his mind). Now on the basis of his personal blissful experience, he addresses us as his saintly friends and invites us to join him in singing God's praises, and enjoy that bliss.

He says: "Come, O' my dear saintly friends, join together and let us sing praises of the incomprehensible and infinite God. All those who sing His praises or listen to them are emancipated. (O' my friends), we should meditate on Him, who has created us all." (1)

Listing the merits of meditating on God's Name, he says: "By meditating on God, the eternal Master, who provides sustenance to all, sins of many births are dispelled, and one obtains whatever one wishes for." (2)

Guru Ji adds: "By meditating on (God's) Name, we obtain all pleasures. By meditating on God again and again, all (our) fears are destroyed. Whosoever serves (and worships) God is ferried across the world-ocean, and all that person's tasks are accomplished." (3)

He concludes the *shabad* by showing us how to approach God, for yoking us to His devotion. He says: "(O' God), I have come and fallen at Your feet. Unite me with Yourself as You please. Showing mercy, please yoke me to Your devotion, so that Nanak may drink the true nectar (of God's Name)." (4-28-35)

The message of the *shabad* is that if we want to destroy all our past sins and swim across the worldly ocean, then we should humbly seek God's refuge, and pray to Him to bless us with His devotion. Then joining together with saintly persons, we should sing God's praises and meditate on His Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਭਏ ਕ੍ਰਿਪਾਲ ਗੋਵਿੰਦ ਗੁਸਾਈ ॥

bha-ay kirpaal govind̃ gusaa-ee.

ਮੇਘੁ ਵਰਸੈ ਸਭਨੀ ਥਾਈ ॥

maygh̃ varsai sabh̃nee thaa-ee.

ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ਜੀਉ
॥੧॥deeñ da-i-aal sadāa kirpaalaa thaaḍh̃ paa-ee
kartaaray jee-o. ||1||

ਅਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ ॥

apunay jee-a jant̃ partīpaaray.

ਜਿਉ ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ ॥

ji-o baarik maataa sammaaray.

ਦੁਖ ਭੰਜਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਦੇਤ ਸਗਲ ਆਹਾਰੇ ਜੀਉ
॥੨॥Dukh̃ bhanjañ sukh̃ saagar̃ su-aamee dayt̃
sagal̃ aahaaray jee-o. ||2||

ਜਲਿ ਬਲਿ ਪੁਰਿ ਰਹਿਆ ਮਿਹਰਵਾਨਾ ॥

ਸਦ ਬਲਿਹਾਰਿ ਜਾਈਐ ਕੁਰਬਾਨਾ ॥

ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ਜਿ ਖਿਨ ਮਹਿ ਸਗਲ
ਉਧਾਰੇ ਜੀਉ ॥੩॥

ਰਾਖਿ ਲੀਏ ਸਗਲੇ ਪ੍ਰਭਿ ਆਪੇ ॥

ਉਤਰਿ ਗਏ ਸਭ ਸੋਗ ਸੰਤਾਪੇ ॥

ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਹਰੀਆਵਲੁ ਪ੍ਰਭ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰੇ
ਜੀਉ ॥੪॥੨੯॥੩੬॥

jal thal poor rahi-aa miharvaanaa.

sad balihaar jaa-ee-ai kurbaanaa.

rain dinas tis sadaa Dhi-aa-ee je khin meh
sagal uDhaaray jee-o. ||3||

raakh lee-ay saglay parabh aapay.

utar ga-ay sabh sog santaapay.

Naam japaṭ man tan haree-aaval
parabh naanak naḍar nihaaray jee- o.
||4||29||36||

MAAJH MEHLA 5

This *shabad* is a continuation of the previous *shabad*, in which (on behalf of all mortals) Guru Ji expresses his gratitude to God for His rain of grace on all.

He says: “God, the Master of the world, has shown grace and the rain (of His mercy) is falling everywhere. The merciful Creator, ever compassionate to the poor, has soothed (all) hearts.”(1)

Describing God’s bounties, Guru Ji says: “Just as a mother takes care of her children, God provides sustenance to all His creatures and beings. That Master is the ocean of peace, and destroyer of pain: (He) provides sustenance to all.”(2)

Advising us all, Guru Ji says: “The merciful God pervades all lands and waters. One should always be devoted to Him and be a sacrifice to Him. Day and night (at all times) we should meditate on (that God), who can emancipate us in an instant.” (3)

In conclusion, Guru Ji says: “God Himself has saved all (who have sought His shelter). All their pains and sufferings have been removed. O’ Nanak, on whom God casts His merciful glance, meditates on (His) Name, and (one finds such joy in mind and body, as if one has been) rendered ever-green.”(4-29-36)

The message of the *shabad* is that if we want to be rid of all our fears, pains, and sorrows (and enjoy the soothing rain of God’s grace), we should sing His praises day and night, and pray for the bliss of His Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਪ੍ਰਭ ਧਿਆਰੇ ॥

ਸੇ ਅਸਥਲ ਸੋਇਨ ਚਉਬਾਰੇ ॥

ਜਿਥੈ ਨਾਮੁ ਨ ਜਪੀਐ ਮੇਰੇ ਗੋਇਦਾ ਸੋਈ ਨਗਰ ਉਜਾੜੀ ਜੀਉ
॥੧॥

ਹਰਿ ਰੁਖੀ ਰੋਟੀ ਖਾਇ ਸਮਾਲੇ ॥

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ ॥

ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਣੁ ਵਿਸੁ ਕੀ ਵਾੜੀ ਜੀਉ ॥੨॥

maajh mehlaa 5.

jithai Naam japee-ai parabh pi-aaray.

say asthal so-in cha-ubaaray.

jithai Naam na japee-ai mayray go-idaa
say-ee nagar ujaarthee jee-o. ||1||

har rukhee rotee khaa-ay samaalay.

har antar baahar naḍar nihaalay.

khaa-ay khaa-ay karay badfailee jaan visoo
kee vaarthee jee-o. ||2||

ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ ਲਾਏ ॥
 ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ ॥
 ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜਤ ਅਪੁਣੀ ਆਪਿ ਉਪਾੜੀ
 ਜੀਉ ॥੩॥
 ਤੇਰੀ ਸਰਣਿ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥
 ਸੁਖ ਸਾਗਰ ਮੇਰੇ ਗੁਰ ਗੋਪਾਲਾ ॥
 ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਰਾਖਹੁ ਸਰਮ ਅਸਾੜੀ ਜੀਉ
 ॥੪॥੩੦॥੩੭॥

santaa saytee rang na laa-ay.
 saakat sang vikram kamaa-ay.
 dulabh dayh kho-ee agi-aanee jarh apunee
 aap upaarhee jee-o. ||3||
 tayree saran mayray deen da-i-aalaa.
 sukh saagar mayray gur gopaalaa.
 kar kirpaa naanak gun gaavai raakho saram
 asaarhee jee-o. ||4||30||37||

MAAJH MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to get rid of all our fears, pains, and sorrows (and enjoy the soothing rain of God's grace), we should sing His praises day and night, and pray for the bliss of His Name. In this *shabad*, he elaborates on the blessings received by those who meditate on God's Name, and also contrasts these with the fate of those who do not contemplate God.

Using a very beautiful metaphor, Guru Ji says: "O' my beloved, where God's Name is dwelt upon, even if those places are barren or wild, they are (valuable) like mansions of gold. On the other hand, where the Name of my God is not meditated upon, those cities (even if fully) populated are like ruins." (1)

Therefore, Guru Ji states: "The (Guru's follower), even if living on dry bread remembers God, on that follower God bestows His glance of grace both within and without. On the other hand, (the self-conceited person), who in spite of enjoying good food, commits evil deeds, should be considered an orchard of poison (and company of such a person should be considered very harmful)." (2)

Guru Ji further warns: "The one, who does not love saintly persons, and instead commits evil deeds in the company of non-believers (or apostates), is a foolish and ignorant person who has wasted away the invaluable gift of human life. Such a person has pulled out his (or her own) roots." (3)

Finally, Guru Ji shows us what we should do, and how we need to pray to God. On behalf of all of us, he says: "O' my merciful God of the meek, the ocean of Peace, my Guru God, I have come to Your shelter. Please show mercy, so that (I) Nanak may sing Your praises: please save our honor." (4-30-37)

The message of the *shabad* is that no matter what our circumstances are, we should always thank God for His Gifts, and keep singing His praises. Then God will definitely protect us and save our honor. Otherwise, no matter how affluent we are, without meditating on God's Name we would be wasting our invaluable human life.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਚਰਣ ਠਾਕੁਰ ਕੇ ਰਿਦੈ ਸਮਾਣੇ ॥
 ਕਲਿ ਕਲੇਸ ਸਭ ਦੂਰਿ ਪਇਆਣੇ ॥
 ਸਾਂਤਿ ਸੁਖ ਸਰਜ ਧੁਨਿ ਉਪਜੀ ਸਾਧੂ ਸੰਗਿ ਨਿਵਾਸਾ ਜੀਉ
 ॥੧॥

ਲਾਗੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟੈ ਮੂਲੇ ॥

maajh mehlaa 5.

charan thaakur kay ridai samaanay.
 kal kalays sabh door pa-i-aanay.
 saaNt sookh sahj Dhun upjee saaDhoo sang
 nivaasaa jee-o. ||1||

laagee pareet na tootai moolay.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਰਹਿਆ ਭਰਪੂਰੇ ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣ ਗਾਵਾ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ
ਜੀਉ ॥੨॥

har antar baahar rahi-aa bharpooray.
simar simar simar gun gaavaa kaatee jam
kee faasaa jee-o. ||2||

ਅੰਮ੍ਰਿਤੁ ਵਰਖੈ ਅਨਹਦ ਬਾਣੀ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਸਾਂਤਿ ਸਮਾਣੀ ॥
ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਜਨ ਤੇਰੇ ਸਤਿਗੁਰਿ ਕੀਆ ਦਿਲਾਸਾ
ਜੀਉ ॥੩॥

amrit varkhai anhad baanee.
man tan antar saanti samaanee.
tripat aghaa-ay rahay jan taray satgur
kee-aa dilaasaa jee-o. ||3||

ਜਿਸ ਕਾ ਸਾ ਤਿਸ ਤੇ ਫਲੁ ਪਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਸੰਗਿ ਮਿਲਾਇਆ ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਵਡਭਾਗੀ ਨਾਨਕ ਪੂਰਨ ਆਸਾ ਜੀਉ
॥੪॥੩੧॥੩੮॥

jis kaa saa tis tay fal paa-i-aa.
kar kirpaa parabh sang milaa-i-aa.
aavan jaan rahay vadbhaagee naanak pooran
aasaa jee-o. ||4||31||38||

MAAJH MEHLA 5

Guru Ji concluded the previous *shabad* with this prayer: “O’ my merciful God of the meek, the ocean of Peace, my Guru God, I have come to Your shelter. Please show mercy, so that (I) Nanak may sing Your praises: please save our honor.” In this *shabad*, he shares with us the results of this prayer.

He says: “(When the immaculate) feet of the Master (love for His Name) was enshrined in my heart, all my sorrows and pains were dispelled. Now, within me rings the melody of happiness, peace, and poise, and I abide in the company of the saint (Guru).” (1)

Describing what he now observes, Guru Ji says: “God is pervading both within and without. The bond of love once forged with Him is never broken. So, meditating on Him, forever Nanak sings His praises, and his noose of death has been cut off.”(2)

Using a beautiful metaphor, Guru Ji describes his state of bliss by saying: “(I feel as if) the rain of nectar is falling, and the melody of non-stop music is playing. As a result, a state of cool and calm bliss pervades within my body and mind. (In such a blissful state, O’ God), Your devotees have been fully satiated; the true Guru has provided them with the assurance (of Your protection).”(3)

Summarizing his experience, Guru Ji says: “I have obtained the fruit (of my heart’s desire) from the one (God) to whom I belong. Showing His mercy, God has united me with Himself. So now, by good fortune, Nanak has got his wish fulfilled, and his (rounds of) births and deaths have ended.”(4-31-38)

The message of the *shabad* is that if we want to end our rounds of births and deaths, and enjoy a state of peace and bliss of union with God, we should keep singing His praises with true love and devotion in our hearts.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਮੀਹੁ ਪਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ ॥
ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਆ ॥
ਗਇਆ ਕਲੇਸੁ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲੀ
ਜੀਉ ॥੧॥

meehu pa-i-aa parmaysar paa-i-aa.
jee-a jant sabh sukhee vasaa-i-aa.
ga-i-aa kalays bha-i-aa sukha saachaa har har
Naam samaalee jee-o. ||1||

ਜਿਸ ਕੇ ਸੇ ਤਿਨ ਹੀ ਪ੍ਰਤਿਪਾਰੇ ॥
ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਰੇ ॥
ਸੁਣੀ ਬੇਨਤੀ ਠਾਕੁਰਿ ਮੇਰੇ ਪੂਰਨ ਹੋਈ ਘਾਲੀ ਜੀਉ ॥੨॥

jis kay say tin hee partīpaaray.
paarbarahm parabhbha-ay rakhvaaray.
suneē baynantēē thāakur mayrai pooran
ho-ee ghaalee jee-o. ||2||

ਪੰਨਾ ੧੦੬

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ਸਰਬ ਜੀਆ ਕਉ ਦੇਵਣਹਾਰਾ ॥
ਗੁਰ ਪਰਸਾਦੀ ਨਦਰਿ ਨਿਹਾਰਾ ॥
ਜਲ ਥਲ ਮਹੀਅਲ ਸਭਿ ਤ੍ਰਿਪਤਾਣੇ ਸਾਧੂ ਚਰਨ ਪਖਾਲੀ ਜੀਉ
॥੩॥

sarab jee-aa ka-o dayvanhaaraa.
gur parsadee naḍar nihaaraa.
jal thal mahee-al sabhtarīptaṇay saadhoo
charan pakhaalee jee-o. ||3||

ਮਨ ਕੀ ਇਛ ਪੁਜਾਵਣਹਾਰਾ ॥
ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰਾ ॥
ਨਾਨਕ ਦਾਨੁ ਕੀਆ ਦੁਖ ਭੰਜਿਨ ਰਤੇ ਰੰਗਿ ਰਸਾਲੀ ਜੀਉ
॥੪॥੩੨॥੩੯॥

man kee ichh pujaavanhaaraa.
sadaa sadaa jaa-ee balihaaraa.
naanak daan kee-aa dukhbhanjan ratay rang
rasaalee jee-o. ||4||32||39||

MAAJH MEHLA 5

According to Dr. Bh. Vir Singh Ji, this *shabad* appears to have been uttered by Guru Ji to express his thanks to God for listening to his prayers, and blessing the region with plentiful rain after a long period of drought. This is corroborated by the historical fact of Guru Ji's getting land revenue waived from emperor Akbar. However, this *shabad* also has its spiritual message. Rain stands for God's mercy.

So thanking God, Guru Ji says: "God has sent His rain (of mercy). Thus, He has given joy and peace to all creation. All worry is gone and true happiness has come. So I repeatedly meditate on God's Name."(1)

Guru Ji elaborates: "He to whom they belonged, (that God) has nurtured them. He has become their savior. My God has listened to their prayer, and their effort has been rewarded."(2)

He further comments: "(God) is the provider of all beings. By Guru's grace, (I have) seen Him with my (spiritual) eyes. He has satiated all (the creatures residing on) land or sea. I wash the feet (humbly serve) the saint (Guru, by whose grace we have been so blessed)." (3)

Guru Ji concludes the *shabad* by once again expressing his gratitude to God. He says: "God is the fulfiller of the wish of one's mind. I am a sacrifice to Him ever and forever. In short, (God) the dispeller of pain has bestowed His blessings on Nanak, and he is imbued with the relish of His love."(4-32-39)

The message of the *shabad* is that whenever we feel any kind of shortage or absence of happiness in our life, we should seek the shelter of the Guru, and pray to God with complete love and devotion. He will listen to our prayer and bless us with the rain of His mercy, and joys of all kinds.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlā 5.

ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ ॥
ਤੂੰ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ ॥

man tan tayraa Dhan bhee tayraa.
toon thāakur su-aamee parabh mayraa.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤੁਮਾਰੀ ਤੇਰਾ ਜੋਰੁ ਗੋਪਾਲਾ ਜੀਉ ॥੧॥

jee-o pind sabh raas tumaaree tayraa jor
gopaalaa jee-o. ||1||

ਸਦਾ ਸਦਾ ਤੂੰਹੈ ਸੁਖਦਾਈ ॥
ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਤੇਰੀ ਪਾਈ ॥

sadaa sadaa tūonhai sukh-daa-ee.
niv niv laagaa tayree paa-ee.

ਕਾਰ ਕਮਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ ਜਾ ਤੂੰ ਦੇਹਿ ਦਇਆਲਾ ਜੀਉ
॥੨॥

kaar kamaavaa jay tuDh bhaavaa jaa tūon
deh da-i-aalaa jee-o. ||2||

ਪ੍ਰਭ ਤੁਮ ਤੇ ਲਹਣਾ ਤੂੰ ਮੇਰਾ ਗਹਣਾ ॥
ਜੇ ਤੂੰ ਦੇਹਿ ਸੋਈ ਸੁਖੁ ਸਹਣਾ ॥

parabh tum tay lahnaa tūon mayraa gahnaa.
jo tūonDeh so-ee sukh sahnaa.

ਜਿਥੈ ਰਖਹਿ ਬੈਕੁੰਠੁ ਤਿਥਾਈ ਤੂੰ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ
॥੩॥

jithai rakheh baikuNth tithaa-ee tūon
sabhnaa kay partipaalaa jee-o. ||3||

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ॥
ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਇਆ ॥

simar simar naanak sukh paa-i-aa.
aath pahar tayray gun gaa-i-aa.

ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਏ ਕਦੇ ਨ ਹੋਇ ਦੁਖਾਲਾ ਜੀਉ
॥੪॥੩੩॥੪੦॥

sagal manorath pooran ho-ay kaday na ho-ay
dukhaalaa jee-o. ||4||33||40||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy God's rain of grace, we should pray to Him with complete love and devotion. In this *shabad* he shows us how to pray to God for His grace.

Addressing God, he says: "You are my Master and my God. As such, my body, mind, and wealth are Yours (and not mine). Yes, O' the Cherisher of the world, my body and life are Your property, and it is Your might which is working in them." (1)

Expressing his full faith in God, Guru Ji says: "(O' God), You are always the Giver of happiness. Again and again, I humbly bow to You in respect. O' my merciful God, (I wish that) I may perform only that deed which pleases You, and I may do whatever You assign me (to do)." (2)

Next, Guru Ji shows us whom to ask or pray to for any favors, and whom to approach for the fulfillment of our desires. He says: "O' God, it is from You that I seek everything. You are my ornament (the source of my spiritual enlightenment). Whatever You give me (whether pain or pleasure), I accept it cheerfully. Wherever You keep me, that is heaven for me, (because) You are the sustainer of all." (3)

In conclusion, Guru Ji says: "(O' God), by remembering (You) again and again, Nanak has obtained peace. At all times, he has sung Your praises. (As a result), all his objectives have been fulfilled, and he never experiences any pain." (4-33-40)

The message of the *shabad* is that if we want to enjoy lasting peace and happiness, and be free from any pain or sorrow, we should seek God's refuge, always cheerfully accept His will, and meditate upon Him at all times. In times of need or suffering, we should pray only to God, and not to any lesser gods or goddesses.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਮੇਘੁ ਪਠਾਇਆ ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਦਹ ਦਿਸਿ ਵਰਸਾਇਆ ॥
ਸਾਂਤਿ ਭਈ ਬੁਝੀ ਸਭ ਤ੍ਰਿਸਨਾ ਅਨਦੁ ਭਇਆ ਸਭ ਠਾਈ
ਜੀਉ ॥੧॥

ਸੁਖਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ ॥
ਆਪੇ ਬਖਸਿ ਕਰੇ ਜੀਅ ਸਾਰਾ ॥
ਅਪਨੇ ਕੀਤੇ ਨੇ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਪਇ ਪੈਰੀ ਤਿਸਹਿ ਮਨਾਈ
ਜੀਉ ॥੨॥

ਜਾ ਕੀ ਸਰਣਿ ਪਇਆ ਗਤਿ ਪਾਈਐ ॥
ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ॥
ਤਿਸੁ ਬਿਨੁ ਹੋਰੁ ਨ ਦੂਜਾ ਠਾਕੁਰੁ ਸਭ ਤਿਸੈ ਕੀਆ ਜਾਈ ਜੀਉ
॥੩॥

ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਪ੍ਰਭ ਤੇਰਾ ॥
ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਗੁਣੀ ਗਰੇਰਾ ॥
ਨਾਨਕੁ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਆਨ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ਜੀਉ
॥੪॥੩੪॥੪੧॥

paarbarahm parabh maygh pathaa-i-aa.
jal thal mahee-al dah dis varsaa-i-aa.
saaNt bha-ee bujhee sabh tarisnaa anad
bha-i-aa sabh thaa-ee jee-o. ||1||

sukh-daaata dukh bhaNjanhaaraa.
aapay bakhhas karay jee-a saaraa.
apnay keetay no aap partipaalay pa-i pairee
tiseh manaa-ee jee-o. ||2||

jaa kee saran pa-i-aa gat paa-ee-ai.
saas saas har Naam Dhi-aa-ee-ai.
tis bin hor na doojaa thaakur sabh tisai
kee-aa jaa-ee jee-o. ||3||

tayraa maan taan parabh tayraa.
tooN sachaa saahib gunee gahayraa.
naanak daas kahai baynantee aath pahar
tuDh Dhi-aa-ee jee-o. ||4||34||41||

MAAJH MEHLA 5

According to Dr. Bh. Vir Singh Ji, in this *shabad* also Guru Ji expresses his thanks to God for sending down much needed rain. But this time, the total *shabad* appears to be with reference to the sending of the Guru as the harbinger of the spiritual rain of enlightenment in the world. Either way, this *shabad* is an excellent example of the depths and heights of Guru Ji's poetry, both in spiritual and worldly contexts.

He says: "The all-pervading God has sent down the cloud (in the form of Guru), who has poured the rain (of enlightenment) in all the ten directions over land and water. As a result, peace has come to prevail, and (all kinds of) thirst of all (people) has been quenched, and there is happiness all around." (1)

Describing God's merits, he says: "That Giver of peace and destroyer of pain, He Himself shows mercy on all beings. He Himself sustains His creation. Therefore, falling at His feet (paying Him utmost respect), I try to propitiate Him." (2)

So advising us all, Guru Ji says: "(O' my friends), by seeking whose refuge, we obtain salvation; we should meditate upon that God's Name with each and every breath. (We should keep in mind that) except Him, there is no other Master, and all places belong to Him." (3)

Guru Ji concludes the *shabad* with a humble prayer. He says: "O God, You are my honor and You are my strength. You are the eternal Master, and ocean of merits. Slave Nanak makes this prayer to You (to bless him with this gift): that throughout the eight watches (at all times) he may meditate on You."(4-34-41)

The message of the *shabad* is that God has been very gracious to bless us with the eternal Guru (Granth Sahib Ji). All those who read and act upon the advice contained therein enjoy true peace and bliss. Therefore, we too can get rid of all our sufferings and

sorrows, if we also follow the example of such Guru's followers, and meditate on God's Name with true love and devotion.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਭੇ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ ॥
ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਮਨਿ ਵੁਠੇ ॥
ਸਹਜ ਸਮਾਪਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ
॥੧॥

ਅਗਮ ਅਗੋਚਰੁ ਸਾਹਿਬੁ ਮੇਰਾ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ ॥
ਸਦਾ ਅਲਿਪਤੁ ਜੀਆ ਕਾ ਦਾਤਾ ਕੇ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ
ਜੀਉ ॥੨॥

ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ ॥
ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ ॥
ਸਹਜਿ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ ਭਾਣੈ ਜੀਉ
॥੩॥

ਹਥੀ ਦਿਤੀ ਪ੍ਰਭਿ ਦੇਵਣਹਾਰੈ ॥
ਜਨਮ ਮਰਣ ਰੋਗ ਸਭਿ ਨਿਵਾਰੇ ॥
ਨਾਨਕ ਦਾਸ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਹਰਿ ਕੀਰਤਨਿ ਰੰਗ ਮਾਣੇ
ਜੀਉ ॥੪॥੩੫॥੪੨॥

maajh mehlaa 5.

sabhay sukhbha-ay parabh tuthay.
gur pooray kay charan man vuthay.
sahj samaadh lagee liv antar so ras so-ee
jaanai jee-o. ||1||

agam agochar saahib mayraa.
ghat ghat antar vartai nayraa.
sadaa alipat jee-aa kaa daataa ko virala aap
pachhaanai jee-o. ||2||

parabh milnai kee ayh neesaanee.
man iko sachaa hukam pachhaanee.
sahj santokh sadaa triptaasay anad khasam
kai bhaanai jee-o. ||3||

hathee dittee parabh dayvanhaarai.
janam maran rog sabh nivaaray.
naanak daas kee-ay parabh apunay har
keertan rang maanay jee-o. ||4||35||42||

MAAJH MEHLA 5

In stanza (1) of the previous *shabad*, Guru Ji stated “the all-pervading God has sent down the cloud (Guru), which has brought down the rain (of enlightenment) in all the ten directions over land and water”. This is the kind of bliss that all people enjoy after listening to and acting upon the sermon of the Guru. In this *shabad*, he explains the inner joy and true peace that person enjoys on whom God becomes merciful.

He says: “The person on whom God is pleased is blessed with all kinds of comforts. The feet (in the form of immaculate words) of the perfect Guru get enshrined in one’s mind, and a state of poised meditation sets in the heart. Only that person knows the relish of such a state (who has experienced it).” (1)

Dwelling upon some of the qualities of God, Guru Ji says: “Unknowable and beyond comprehension is my God, yet He is so near that He pervades each and every heart. Though Provider of all, He always remains detached (from everybody and everything. He is the life and soul of all beings. He is the true self of all. But) only a very rare person realizes (this divine form of) self.” (2)

Now Guru Ji tells us the sign of having experienced such a divine state. He says: “The sign of union with God is this that one’s mind acknowledges the command of the one eternal (God) only (and except God’s will, one doesn’t care for the dictates of others). Such a person always remains in a state of peace and contentment, and always finds joy in obeying the Master’s will, (no matter what the circumstances are, such a person accepts them cheerfully as God’s will).” (3)

In conclusion, Guru Ji says: “The person to whom with His own hands the beloved God has (Himself) given (this state of peace and contentment), He has cured all that person’s maladies of birth and death. In short, O’ Nanak, they whom (God) has made His own, enjoy the bliss of singing God’s praise.” (4)

The message of the *shabad* is that if we want to enjoy a state of indescribable peace and bliss of union with God, we should learn to recognize His Will and accept it cheerfully, and always keep singing His praise with true love and devotion.

ਪੰਨਾ ੧੦੭

ਮਾਝ ਮਹਲਾ ੫ ॥

ਕੀਨੀ ਦਇਆ ਗੋਪਾਲ ਗੁਸਾਈ ॥
ਗੁਰ ਕੇ ਚਰਣ ਵਸੇ ਮਨ ਮਾਰੀ ॥
ਅੰਗੀਕਾਰੁ ਕੀਆ ਤਿਨਿ ਕਰਤੈ ਦੁਖ ਕਾ ਡੇਰਾ ਢਾਹਿਆ ਜੀਉ
॥੧॥

ਮਨਿ ਤਨਿ ਵਸਿਆ ਸਚਾ ਸੋਈ ॥
ਬਿਖੜਾ ਥਾਨੁ ਨ ਦਿਸੈ ਕੋਈ ॥
ਦੂਤ ਦੁਸਮਣ ਸਭਿ ਸਜਣ ਹੋਏ ਏਕੋ ਸੁਆਮੀ ਆਹਿਆ ਜੀਉ
॥੨॥
ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੈ ॥
ਬੁਧਿ ਸਿਆਣਪ ਕਿਛੁ ਨ ਜਾਪੈ ॥
ਆਪਣਿਆ ਸੰਤਾ ਨੋ ਆਪਿ ਸਹਾਈ ਪ੍ਰਭਿ ਭਰਮ ਭੁਲਾਵਾ
ਲਾਹਿਆ ਜੀਉ ॥੩॥

ਚਰਣ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੇ ॥
ਆਠ ਪਹਰ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰੇ ॥
ਸਹਜ ਅਨੰਦ ਗਾਵਹਿ ਗੁਣ ਗੋਵਿੰਦ ਪ੍ਰਭ ਨਾਨਕ ਸਰਬ
ਸਮਾਹਿਆ ਜੀਉ ॥੪॥੩੬॥੪੩॥

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maajh mehlaa 5.

keenee dā-i-aa gopaal gusaa-ee.
gur kay charan vasay man maahee.
angeekaar kee-aa tin kartai dukh kaa dayraa
dhaahi-aa jee-o. ||1||

man tan vasi-aa sachaa so-ee.
bikh-rhaa thaana na disai ko-ee.
dootdusman sabh sajan ho-ay ayko
su-aamee aahi-aa jee-o. ||2||
jo kichh karay so aapay aapai.
budh si-aanap kichhoo na jaapai.
aapni-aa santaa no aap sahaa-ee parabh
bharam bhulaavaa laahi-aa jee-o. ||3||

charan kamal jan kaa aadhaaro.
aath pahar raam Naam vaapaaro.
sahj anand gaavahi gun govind parabh
naanak sarab samaahi-aa jee-o.
||4||36||43||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy a state of indescribable peace and bliss of union with God, we should learn to recognize His Will, accept it cheerfully, and always keep singing His praise with true love and devotion. In this *shabad*, he tells us what kind of peace and bliss a person enjoys on whom God has become merciful (whose mind has been enshrined with the advice of the Guru, and the nectar of God’s Name).

Guru Ji says: “The person on whom the Cherisher of the world has shown mercy, the words of the Guru are enshrined in that person’s mind. (Such a person never forgets the Guru’s advice, and always keeps meditating on God’s Name). The Creator accepts (that devotee) as His own, and completely banishes all kinds of sorrows from that person’s life.”(1)

Describing the state of mind of such a person (on whom God has become merciful), Guru Ji says: “No place seems troublesome to the one in whose mind resides that eternal (God). Because (in everyone), such a person has seen only one Master, all the evil-doers and enemies seem to become friends.”(2)

Regarding the faith and belief of such a blessed devotee, Guru Ji says: “(The person in whose mind always abides God’s Name, believes that) whatever God does, He does it on His own (without consulting anybody. Even if one has) too much wisdom, still one cannot know anything (about God or His deeds). God Himself helps His saints, and He has removed all their doubt and illusion.”(3)

Guru Ji concludes the *shabad* by describing the conduct of God’s devotees. He says: “God’s lotus feet (His Name) are the support of His devotees. During all the eight watches (at all times) they keep trading in (dwelling on) God’s Name. O’ Nanak, in a state of peace and bliss, they keep singing praises of God, who pervades all creation.”(4-36-43)

The message of the *shabad* is that if we want that all our enemies may become our friends, and all our sorrows are destroyed, then we should pray to God to bless us with the guidance of the Guru. Under his guidance, we should keep singing God’s praise, and meditating on His Name at all times, and see God pervading in all including our enemies.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੋ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ ॥
ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥
ਸਾ ਧਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਵਸਹਿ ਹਰਿ ਜਨ ਸਚੇ ਨਾਮ ਵਿਟਹੁ
ਕੁਰਬਾਣੇ ਜੀਉ ॥੧॥

ਸਚੁ ਵਡਾਈ ਕੀਮ ਨ ਪਾਈ ॥
ਕੁਦਰਤਿ ਕਰਮੁ ਨ ਕਹਣਾ ਜਾਈ ॥
ਧਿਆਇ ਧਿਆਇ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਸਚੁ ਸਬਦੁ ਮਨਿ ਮਾਣ’
ਜੀਉ ॥੨॥

ਸਚੁ ਸਾਲਾਹਣੁ ਵਡਭਾਗੀ ਪਾਈਐ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਗੁਣ ਗਾਈਐ ॥
ਰੰਗਿ ਰਤੇ ਤੇਰੇ ਤੁਧੁ ਭਾਵਹਿ ਸਚੁ ਨਾਮੁ ਨੀਸਾਣੇ ਜੀਉ ॥੩॥

ਸਚੇ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ ॥
ਬਾਨਿ ਬਨੰਤਰਿ ਸਚਾ ਸੋਈ ॥
ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ਸਦ ਹੀ ਅੰਤਰਜਾਮੀ ਜਾਣੇ ਜੀਉ
॥੪॥੩੭॥੪੪॥

maajh mehlaa 5.

so sach mandar jīt sach Dhi-aa-ee-ai.
so ridā suhaylā jīt har guṇ gaa-ee-ai.
saa Dharat suhaavee jīt vashē har jan sachay
Naam vitahu kurbaano jee-o. ||1

sach vadaa-ee keem na paa-ee.
kudrat karam na kahṇaa jaa-ee.
Dhi-aa-ay Dhi-aa-ay jeeveh jan tayray sach
sabad man maano jee-o. ||2||

sach saalaahan vadbhaagee paa-ee-ai.
gur parsadee har guṇ gaa-ee-ai.
rang ratay tayrai tuDh bhaaveh sach Naam
neesaano jee-o. ||3||

sachay ant na jaanai ko-ee.
thaan thanantar sachaa so-ee.
naanak sach Dhi-aa-ee-ai sad hee
antarjaamee jaano jee-o. ||4||37||44||

MAAJH MEHLA 5

In the preceding *shabad*, Guru Ji told us how we can turn our enemies into friends, and end our sorrows by praying to God to bless us with His loving devotion, (so that at all times we may remain imbued with His Name and keep singing His praise). In this *shabad*, he tells us how great and wonderful is that person, and that place, where God’s Name is being meditated upon and His praises are being sung.

He says: “Eternal is that temple where we contemplate the Eternal (God). Always happy is that heart with which we sing God’s praises. Sanctified becomes that place where abide the God’s devotees. Therefore, I am a sacrifice to the Name of the eternal Being.”(1)

Commenting on the greatness of God, Guru Ji says: “No one has been able to estimate the worth of the greatness of the Eternal (God): His greatness is inestimable. His might and mercy cannot be described.”

Then going into a prayer mode, Guru Ji says: “(O’ God), Your devotees feel rejuvenated meditating upon Your Name again and again. (Your) eternal word (Your Name) is the very support of their minds.”(2)

Therefore, describing the merits of singing God’s praises, Guru Ji says: “It is only by great good fortune that we obtain the opportunity to sing praise of that Eternal (God). It is only by Guru’s grace that we sing praises of God. (O’ God), pleasing to You are they who are imbued with Your love (and sing Your praises. They) receive the stamp of Your true Name (Your approval).” (3)

Guru Ji concludes the *shabad* by dwelling upon God’s attributes. He says: “Nobody knows the extent of God and His attributes. The Eternal (God) pervades in all places, and the space in between. Nanak says that we should always meditate on the Eternal (God), who knows what is in the hearts of us all.” (4-37-44)

The message of the *shabad* is that contemplation of God’s Name and singing His praises are the key to joy, peace, and bliss. This is possible through great good fortune and the Guru’s grace. Those who meditate on God are truly blessed.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਸੁਹੇਲਾ ॥
ਜਪਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੰਤਸੰਗਿ ਮੇਲਾ ॥
ਘੜੀ ਮੂਰਤਿ ਸਿਮਰਤ ਪਲ ਵੰਵਹਿ ਜੀਵਣੁ ਸਫਲੁ ਤਿਥਾਈ
ਜੀਉ ॥੧॥

ਸਿਮਰਤ ਨਾਮੁ ਦੇਖ ਸਭਿ ਲਾਥੇ ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸਾਥੇ ॥
ਭੈ ਭਉ ਭਰਮੁ ਖੋਇਆ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾ ਸਭਨੀ ਜਾਈ ਜੀਉ
॥੨॥

ਪ੍ਰਭੁ ਸਮਰਥੁ ਵਡ ਊਚ ਅਪਾਰਾ ॥
ਨਉ ਨਿਪਿ ਨਾਮੁ ਭਰੇ ਭੰਡਾਰਾ ॥
ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਈ ਜੀਉ ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ ॥
ਜਾਚਿਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲਾ ॥
ਦੇਹਿ ਦਾਨੁ ਨਾਨਕੁ ਜਨੁ ਮਾਰੈ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈ ਜੀਉ
॥੪॥੩੮॥੪੫॥

maajh mehlaa 5.

rain suhaavarhee dīnas suhaylaa.
jap amrit Naam satsang maylaa.
gharhee moorat simrat pal vanjahi jeevan
safal tithaa-ee jee-o. ||1||

Simrat Naam dokh sabh laathay.
antar baahar har parabh saathay.
bhai bha-o bharam kho-i-aa gur poorai
daykhaa sabhnee jaa-ee jee- o. ||2||

parabh samrath vad ooch apaaraa.
na-o niDh Naam bharay bhandaaraa.
aad ant madh parabh so-ee doojaa lavai na
laa-ee jee-o. ||3||

kar kirpaa mayray deen da-i-aalaa.
jaachik jaachai saaDh ravaalaa.
deh daan naanak jan maagai sadaa sadaa
har Dhi-aa-ee jee-o. ||4||38||45||

MAAJH MEHLA 5

Guru Ji started the previous *shabad* with the statement that “Eternal is that temple where we contemplate the Eternal (God). Always happy is that heart with which we sing God’s praises. Sanctified becomes that place where abide the God’s devotees. Therefore, I am a sacrifice to

the Name of the Eternal being.” He begins this *shabad*, by stating the merits of that day and that night (in fact that entire time) when God’s Name is contemplated.

He says: “That night is most beautiful and that day is most blessed when, in the company of saints, the nectar (like) Name of God is contemplated. (In fact), one’s life becomes fruitful when every hour and moment is spent in (God’s) meditation.”(1)

Describing the blessings obtained by a person as a result of meditation on God’s Name, he says: “By meditating on (God’s) Name, all my sins have been removed. (I have realized that) God is with me both within and without. By the grace of the perfect Guru, I have shed all my fear, doubt, and illusion, and I see God in all places.” (2)

On the basis of his personal experience, Guru Ji says: “God is fully capable, infinite, and highest of the high. His storehouses are filled with (all the) nine treasures (of wealth). In the beginning, end, and middle, it is God who pervades. I regard none else as His equal.”(3)

Guru Ji concludes the *shabad* by saying: “O’ God, Cherisher of the meek, please bestow Your kindness upon me. This beggar begs for the dust of the feet (wants to most humbly serve) of (Your) saints. Also, Your devotee Nanak begs You to bless him (with this gift), that he may meditate upon You forever.” (4-38-45)

The message of the *shabad* is that if we want to embellish our life and make it fruitful, we should beg God to bless us with the company of saintly persons, and a desire to always meditate on His Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਐਥੈ ਤੂੰਹੈ ਆਗੈ ਆਪੇ ॥
ਜੀਅ ਜੰਤ੍ਰ ਸਭਿ ਤੇਰੇ ਥਾਪੇ ॥
ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਕਰਤੇ ਮੈ ਧਰ ਓਟ ਤੁਮਾਰੀ ਜੀਉ
॥੧॥

ਰਸਨਾ ਜਪਿ ਜਪਿ ਜੀਵੈ ਸੁਆਮੀ ॥
ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ॥
ਜਿਨਿ ਸੇਵਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸੇ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੀ
ਜੀਉ ॥੨॥

ਨਾਮੁ ਅਵਖਧੁ ਜਿਨਿ ਜਨ ਤੇਰੈ ਪਾਇਆ ॥

ਪੰਨਾ ੧੦੮

ਜਨਮ ਜਨਮ ਕਾ ਰੋਗੁ ਗਵਾਇਆ ॥
ਹਰਿ ਕੀਰਤਨੁ ਗਾਵਹੁ ਦਿਨੁ ਰਾਤੀ ਸਫਲ ਏਹਾ ਹੈ ਕਾਰੀ ਜੀਉ
॥੩॥

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਅਪਨਾ ਦਾਸੁ ਸਵਾਰਿਆ ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਨਮਸਕਾਰਿਆ ॥
ਇਕਸੁ ਵਿਣੁ ਹੋਰੁ ਦੂਜਾ ਨਾਹੀ ਬਾਬਾ ਨਾਨਕ ਇਹ ਮਤਿ ਸਾਰੀ
ਜੀਉ ॥੪॥੩੯॥੪੬॥

maajh mehlaa 5.

aithai tooNhai aagai aapay.
jee-a janṭar sabhṭ tayray thaaapay.
ṭuḍhṭ bin avar na ko-ee kartay mai Ḍhar ot
ṭumaaree jee-o. ||1||

rasnaa jap jap jeevai su-aamee.
paarbarahm parabhṭ antarjamee.
jin sayvi-aa ṭin hee sukhṭ paa-i-aa so janam
na joo-ai haaree jee-o. ||2||

Naam avkhaḌhṭ jin jan ṭayrai paa-i-aa.

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janam janam kaa rog gavaa-i-aa.
har keertan gaavhu ḍin raatee safal ayhaa
hai kaaree jee-o. ||3||

ḍarisat Ḍhaar apnaa ḍaas savaari-aa.
ghat ghat antar paarbarahm namaskaari-aa.
ikas viṭ hor ḍoojaa naahee baabaa naanak ih
mat saaree jee-o. ||4||39||46||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to embellish our life and make it fruitful, we should beg God to bless us with the company of the saintly persons, and a desire to meditate on God's Name at all times. In this *shabad*, he shows us how to pray to God and ask for these blessings.

Addressing God, he says: "(O' God), You are my support here (in this world), and You Yourself would be present in the next world also to help me. All the creatures and human beings are Your creation. O' Creator, (for me) except You, none else (is my helper). Therefore, I depend on Your support alone."(1)

Guru Ji states: "O' Master, (Your servant) lives by reciting Your Name with his tongue. O' transcendent Master and the knower of hearts, whosoever have served (and worshipped) You, they have obtained peace. They do not lose their life in a gamble (and it doesn't go waste)." (2)

Continuing his address, he says: "O' God, the devotee who has obtained the medicine of Your Name is cured of the afflictions of many births. (Therefore addressing us, Guru Ji advises): "(O' my friends), sing praises (of God), day and night; this alone is the most fruitful task."(3)

Finally expressing his gratitude, Guru Ji says: "Casting His glance of grace, God has exalted His servant. (As a result, his servant) bows to God in every being and venerates Him. (In short) Nanak says, except the one (God), there is no other (like Him), and such a wisdom is the most sublime."(4-39-46)

The message of the *shabad* is that if we want to cure all our ailments (not only of this birth, but also of our previous births), we should see God in every being, and meditate on His Name.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਮਨੁ ਤਨੁ ਰਤਾ ਰਾਮ ਪਿਆਰੇ ॥
ਸਰਬਸੁ ਦੀਜੈ ਅਪਨਾ ਵਾਰੇ ॥
ਆਨੁ ਪਹਰ ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ ਬਿਸਰੁ ਨ ਕੋਈ ਸਾਸਾ ਜੀਉ
॥੧॥

ਸੋਈ ਸਾਜਨ ਮੀਤੁ ਪਿਆਰਾ ॥
ਰਾਮ ਨਾਮੁ ਸਾਧਸੰਗਿ ਬੀਚਾਰਾ ॥
ਸਾਧੂ ਸੰਗਿ ਤਰੀਜੈ ਸਾਗਰੁ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ ॥੨॥

ਚਾਰਿ ਪਦਾਰਥ ਹਰਿ ਕੀ ਸੇਵਾ ॥
ਪਾਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਿਲਬਿਖ ਗੁਰਿ ਕਾਟੇ ਪੂਰਨ ਹੋਈ ਆਸਾ ਜੀਉ
॥੩॥

ਪੂਰਨ ਭਾਗ ਭਏ ਜਿਸੁ ਪ੍ਰਾਣੀ ॥ ਸਾਧਸੰਗਿ ਮਿਲੇ ਸਾਰੰਗਪਾਣੀ
॥

maajh mehlaa 5.

man tan rataa raam pi-aaray.
sarbas deejai apnaa vaaray.
aath pahar govind gun gaa-ee-ai bisar na
ko-ee saasaa jee-o. ||1||

so-ee saajan meet pi-aaraa.
raam Naam saaDhsang beechaaraa.
saaDhoo sang tareejai saagar katee-ai jam
kee faasaa jee-o. ||2||

chaar padaarath har kee sayvaa.
paarjaat jap alakh abhayvaa.
kaam kroDh kilbikh gur kaatay pooran ho-ee
aasaa jee-o. ||3||

pooran bhaag bha-ay jis paraanee.
saaDhsang milay saarangpaanee.

ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣੁ ਗਿਰਸਤੁ ਉਦਾਸਾ
ਜੀਉ ॥੪॥੪੦॥੪੭॥

naanak *Naam* vasi-aa jis anṭar parvaanḡ girsatḡ
uḡaasaa jee-o. ||4||40||47||

MAAJH MEHLA 5

In the previous *shabad* Guru Ji gave us the message that if we want to cure all our ailments (not only of this birth but also of all the previous births), we should see and bow to God in every being, and meditate on His Name. In this *shabad*, he shares with us the kind of bliss a person enjoys who follows this advice, meditates on God's Name.

He says: “(O’ my friend, if you want your) mind and body to be imbued with the love of the beloved God, then sacrifice everything of yours (for that Love). At all times, we should sing God’s praises (and say: “O’ God, please) don’t go out of my mind, even for a breath.” (1)

Guru Ji now tells us whom we should consider as our dearest friend and mate. He says: “He alone is our dear friend and mate with whom we contemplate God in the company of saintly persons. (Because) it is in the company of the saintly persons that we swim across the (worldly) ocean, and snap the noose of the demons (of death).”(2)

Next, telling us what kinds of blessings a person obtains who follows this path, he says: “By serving (and remembering) God, we obtain all the four boons of life (Faith, Wealth, Beauty and Salvation). Indeed, by meditating on the indescribable and mysterious God (we obtain the mythical wish-fulfilling) Elysian tree. The Guru dispels all the maladies of lust, anger, and sin, and every wish of such a person is fulfilled.” (3)

In conclusion, Guru Ji states: “The person who is blessed with perfect good fortune meets God in the company of saintly persons. In short, O’ Nanak, whether one is living here as a householder or as a recluse, the person in whose heart abides (God’s) Name is approved in God’s court.”(4-40-47)

The message of the *shabad* is that the person who seeks the Guru’s guidance and meditates on God’s Name at all times, whether householder or a recluse, that person is approved in God’s court.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ ॥
ਕਰਿ ਕਿਰਪਾ ਭਗਤੀ ਪ੍ਰਗਟਾਇਆ ॥
ਸੰਤਸੰਗਿ ਮਿਲਿ ਹਰਿ ਹਰਿ ਜਪਿਆ ਬਿਨਸੇ ਆਲਸ ਰੋਗਾ
ਜੀਉ ॥੧॥

ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਨਵ ਨਿਧਿ ਹਰਿ ਭਾਈ ॥
ਤਿਸੁ ਮਿਲਿਆ ਜਿਸੁ ਪੁਰਬ ਕਮਾਈ ॥
ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਪ੍ਰਭੁ ਸਭਨਾ ਗਲਾ ਜੋਗਾ
ਜੀਉ ॥੨॥

ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ॥
ਆਪਿ ਇਕੰਤੀ ਆਪਿ ਪਸਾਰਾ ॥
ਲੇਖੁ ਨਹੀ ਜਗਜੀਵਨ ਦਾਤੇ ਦਰਸਨ ਡਿਠੇ ਲਹਨਿ ਵਿਜੋਗਾ
ਜੀਉ ॥੩॥

maajh mehlaa 5.

Simrat *Naam* ridai sukḡ paa-i-aa.
kar kirpaa bhagṭeeN paragṭaa-i-aa.
saṭsang mil har har japi-aa binsay aalas
rogaa jee-o. ||1||

jaa kai garihi nav niḡh har bhaa-ee.
ṭis mili-aa jis purab kamaa-ee.
gi-aan ḡhi-aan pooran parmaysur parabḡ
sabhnaa galaa jogaa jee-o. ||2||

khin meh thaap uṭhaapanhaaraa.
aap ikantee aap pasaraa.
layp nahee jagjeevan daatay ḡarsan dithay
lahan vijogaa jee-o. ||3||

ਅੰਚਲਿ ਲਾਇ ਸਭ ਸਿਸਟਿ ਤਰਾਈ ॥
 ਆਪਣਾ ਨਾਉ ਆਪਿ ਜਪਾਈ ॥
 ਗੁਰ ਬੋਹਿਥੁ ਪਾਇਆ ਕਿਰਪਾ ਤੇ ਨਾਨਕ ਧਰਿ ਸੰਜੋਗਾ ਜੀਉ
 ॥੪॥੪੧॥੪੮॥

anchal laa-ay sabh sisat taraa-ee.
 aapṇaa naa-o aap japaa-ee.
 gur bohith paa-i-aa kirpaa ṭay naanak Dḥur
 sanjogaa jee-o. ||4||41||48||

MAAJH MEHLA 5

In the previous *shabad*, Guru Ji told us that whether one is a householder or a recluse, one can find approval in the God's court if one seeks the Guru's guidance, and meditates on God's Name at all times. In this *shabad*, he describes the blessings received by those devotees who have done so.

He says: "By meditating on God's Name, (His) devotees have obtained joy in their hearts. Showing His mercy, God reveals Himself to His devotees. They who join the saints and meditate on God are cured of the malady of laziness." (1)

Describing the kinds of persons who attain to (God, Guru Ji says: "O' brother, God, who in His abode has all the nine treasures, He) meets that (devotee) who in the previous birth has earned (such a) merit. Such a person is blessed with divine wisdom and meditation on the perfect God, (and truly believes that) God is capable of doing everything." (2)

Elaborating on God's powers, Guru Ji says: "(O' my friends), God is capable of creating and destroying (the entire universe) in an instant. He Himself becomes the only detached one, and He Himself becomes the expanse (of the entire universe). There is no filth of selfishness in Giver of life to the World. On seeing His vision, all one's pangs of separation are removed." (3)

Guru Ji concludes the *shabad* by saying: "By making the mortals hold to His gown (by attaching them to the company of His saints), God enables the entire universe to swim across (the worldly ocean). He Himself makes (His devotees) meditate on His Name. O' Nanak, it is only by God's grace and pre-ordained good fortune that one obtains the Guru, the ship of liberation (and is thus ferried across the dreadful worldly ocean)." (4-41-48)

The message of the *shabad* is that if we want to obtain true peace of mind and salvation, we should humbly pray to God to bless us with the Guru's guidance. He will initiate and inspire us into dwelling on God's Name, so that we may become worthy of uniting with Him.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ ॥
 ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ ॥
 ਸੋਈ ਸਿਆਣਾ ਸੇ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ
 ॥੧॥

ਸਭ ਪਰੋਈ ਇਕਤੁ ਧਾਗੈ ॥
 ਜਿਸੁ ਲਾਇ ਲਏ ਸੇ ਚਰਣੀ ਲਾਗੈ ॥
 ਊਂਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ
 ਜੀਉ ॥੨॥

maajh mehlaa 5.

so-ee karṇaa jee aap karaa-ay.
 jithai rakhai saa bhalee jaa-ay.
 so-ee si-aṇṇaa so pativantaa hukam lagai jis
 meethaa jee-o. ||1||

sabh paro-ee ikat Dhaagai.
 jis laa-ay la-ay so charṇee laagai.
 ooNDh kaval jis ho-ay pargaasaa tin sarab
 niranjan deethaa jee-o. ||2||

ਤੇਰੀ ਮਹਿਮਾ ਤੂੰਹੈ ਜਾਣਹਿ ॥
ਅਪਣਾ ਆਪੁ ਤੂੰ ਆਪਿ ਪਛਾਣਹਿ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸੰਤਨ ਤੇਰੇ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਪੀਠਾ ਜੀਉ
॥੩॥

tayree mahimaa tūNhai jaanēh.
apṇaa aap tooN aap pachhaanēh.
ha-o balihaaree santan tayray jin kaam
kroDh lobh peethaa jee-o. ||3||

ਤੂੰ ਨਿਰਵੈਰੁ ਸੰਤ ਤੇਰੇ ਨਿਰਮਲ ॥
ਜਿਨ ਦੇਖੇ ਸਭ ਉਤਰਹਿ ਕਲਮਲ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਧਿਆਇ ਜੀਵੈ ਬਿਨਸਿਆ ਕ੍ਰਮੁ ਭਉ
ਧੀਠਾ ਜੀਉ ॥੪॥੪੨॥੪੯॥

tūN nirvair santtayray nirmal.
jin daykhay sabh utreh kalmal.
naanak Naam Dhi-aa-ay Dhi-aa-ay jeevai
binsi-aa bharam bha-o Dheethaa jee-o.
||4||42||49||

MAAJH MEHLA 5

In many previous *shabads*, Guru Ji advised us to meditate on God’s Name and sing His praises. But that does not mean a simple repetition of any particular word or phrase, or singing of some hymns without true love and faith in God. In this *shabad*, he explains what kind of faith and trust we should have in God, and what our general attitude towards Him should be.

He says: “People should do only those things which God Himself commands us to do. They should deem that place (or condition) to be the best where He keeps them. That person is truly wise and honorable to whom God’s will seems sweet.” (1)

Guru Ji now tells us about creation’s scheme of things, and about those who gain true understanding of the relationship between God and His creation. He says: “God has (subjected the entire universe to one universal law, as if He has) strung the entire creation on one thread. The person whom (God) inspires becomes attached to His feet (and totally surrenders to His command. (The person who feels so delighted, as if the) inverted lotus (of that person’s heart) has been enlightened, that person has seen the immaculate God among all.” (2)

Guru Ji, however, acknowledges that he does not know the full glory of God. Therefore, he says: “(O’ God), Your glory only You know. Only You understand Your own self. I am a sacrifice to Your saints who (with Your grace) have smothered their lust, anger, and greed.” (3)

He concludes the *shabad* by praising both God and His devotees (or saints). He says: “O’ God, You are without enmity and Your saints are pure. Seeing whom all one’s sins are erased. Nanak lives by meditating on God’s Name again and again, (and by doing so), all his stubborn dread and doubt has been destroyed.” (4)

The message of the *shabad* is that if we want to get rid of all our fears and worries, and enjoy true happiness, then we should accept God’s Will as the best thing for us. For this we should follow the advice of His saints (contained in Guru Granth Sahib Ji), and meditate on God’s Name at all times.

ਪੰਨਾ ੧੦੯
ਮਾਂਝ ਮਹਲਾ ੫ ॥

SGGS P - 109
maaNjh mehlaa 5.

ਬੁਠਾ ਮੰਗਣੁ ਜੇ ਕੋਈ ਮਾਰੈ ॥
ਤਿਸ ਕਉ ਮਰਤੇ ਘੜੀ ਨ ਲਾਰੈ ॥

jhoothaa mangān jay ko-ee maagai.
tis ka-o martay gharhee na laagai.

ਪਾਰਬਰਹਮੁ ਜੋ ਸਦ ਹੀ ਸੇਵੈ ਸੋ ਗੁਰ ਮਿਲਿ ਨਿਹਚਲੁ
ਕਹਣਾ॥੧॥
ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸ ਕੈ ਮਨਿ ਲਾਗੀ ॥
ਗੁਣ ਗਾਵੈ ਅਨਦਿਨੁ ਨਿਤਿ ਜਾਗੀ ॥
ਬਾਹ ਪਕਰਿਤਿ ਤਿਸੁ ਸੁਆਮੀ ਮੇਲੈ ਜਿਸ ਕੈ ਮਸਤਕਿ ਲਹਣਾ
॥੨॥

paarbarahm jo sad hee sayvai so gur mil
nihchal kahṇaa. ||1||
paraym bhagat jis kai man laagee.
guru gaavai an-din nit jaagee.
baah pakarhtis su-aamee maylai jis kai
mastak lahṇaa. ||2||

ਚਰਨ ਕਮਲ ਭਗਤਾਂ ਮਨਿ ਵੁਠੇ ॥
ਵਿਣੁ ਪਰਮੇਸਰ ਸਗਲੇ ਮੁਠੇ ॥
ਸੰਤ ਜਨਾਂ ਕੀ ਯੂਤਿ ਨਿਤ ਬਾਂਢਹਿ ਨਾਮੁ ਸਚੇ ਕਾ ਗਹਣਾ ॥੩॥

charan kamal bhagtaan man vuthay.
vin parmaysar saglay muthay.
sant janaan kee Dhoorh nit baaNchheh
Naam sachay kaa gahṇaa. ||3||

ਉਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਗਾਈਐ ॥
ਜਿਸੁ ਸਿਮਰਤ ਵਰੁ ਨਿਹਚਲੁ ਪਾਈਐ ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲਾ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ
॥੪॥੪੩॥੫੦॥

oothat baithat har har gaa-ee-ai.
jis simrat var nihchal paa-ee-ai.
naanak ka-o parabh ho-ay da-i-aalaa tayraa
keetaa sahṇaa. ||4||43||50||

MAAJH MEHLA 5

We often ask God for many gifts, mainly related to wealth, health or fame, so that we may enjoy a long and luxurious life. We wish that even after our death our children should be rich and famous, and people should remember us forever. In this *shabad*, Guru Ji tells us what should we really beg from God, which will immortalize our name.

He says: “If some one asks for false (short-lived, worldly) things, it takes one no time to die (spiritually, and lose one’s honor. But) the one who always serves (and remembers) the all pervading God, by meeting the Guru (becomes) unmovable (immortal).” (1)

Describing the signs of such a devotee of God, Guru Ji says: “The person who is imbued with God’s loving devotion day and night remains awake (to the pitfalls of worldly attachments), and keeps singing His praises. The person who is destined to receive this profit (of Name), holding by the hand, God unites such a person (with Himself).” (2)

Elaborating on this idea, Guru Ji says: “The minds of the devotees are lovingly attuned to the lotus feet (the immaculate word) of God. (On the other hand), they who do not remember God are all deceived (by their inner evil impulses). But the devotees (of God) every day seek the dust of the feet (the humble service) of the saints, and for them the Eternal (God’s) Name is their real ornament or wealth.”(3)

Guru Ji concludes the *shabad* with the advice: “(O’ my friends), whether sitting or standing, (in all states) we should sing the praises of God, by meditating upon whom, we obtain that God, who is immortal.”

(Therefore, even praying for himself, Guru Ji says): “O’ God, please be merciful to Nanak (and bless him) so that he may (gladly) accept (Your Will), and bear all Your doings.”(4-43-50)

The message of the *shabad* is that if we want that we may remain un affected by worldly riches or power, then instead of praying to God for false (short-lived) worldly wealth or fame, we should pray to Him to bless us with the Guru’s guidance. We should always meditate on God’s Name, so that one day showing mercy on us also, God may unite us with Him, and make us eternal like Him.

ਰਾਗੁ ਮਾਝ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਸਬਾਏ ॥
ਸਚੀ ਦਰਗਹ ਮਹਲਿ ਬੁਲਾਏ ॥
ਸਚੇ ਦੀਨ ਦਇਆਲ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਮਨੁ
ਪਤੀਆਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਗੁਰਮਤੀ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥
ਨਾ ਕੋ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ॥
ਸਾਚਾ ਠਾਕੁਰੁ ਤ੍ਰਿਭਵਣਿ ਮੇਰਾ ॥
ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇ ਘਣੇਰੀ ਕਰਿ ਅਵਗਣ
ਪਛੋਤਾਵਣਿਆ ॥੨॥

ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਹਰਿ ਗੁਣ ਵਖਾਣੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੈ ॥
ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਸਚੈ ਛੂਟਸਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ
॥੩॥

ਮਨਮੁਖੁ ਭੁਲਾ ਠਉਰੁ ਨ ਪਾਏ ॥
ਜਮ ਦਰਿ ਬਧਾ ਚੋਟਾ ਖਾਏ ॥
ਬਿਨੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ ਮੁਕਤੇ ਨਾਮੁ ਧਿਆਵਣਿਆ
॥੪॥

ਸਾਕਤ ਕੂੜੇ ਸਚੁ ਨ ਭਾਵੈ ॥
ਦੁਬਿਧਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ ॥
ਲਿਖਿਆ ਲੇਖੁ ਨ ਮੇਟੈ ਕੋਈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ
ਕਰਾਵਣਿਆ ॥੫॥

ਪੋਈਅੜੈ ਪਿਰੁ ਜਾਤੇ ਨਾਹੀ ॥
ਭੂਠਿ ਵਿਛੁੰਨੀ ਰੋਵੈ ਧਾਹੀ ॥
ਅਵਗਣਿ ਮੁਠੀ ਮਹਲੁ ਨ ਪਾਏ ਅਵਗਣ ਗੁਣਿ
ਬਖਸਾਵਣਿਆ ॥੬॥

ਪੋਈਅੜੈ ਜਿਨਿ ਜਾਤਾ ਪਿਆਰਾ ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਤੁ ਬੀਚਾਰਾ ॥
ਆਵਣੁ ਜਾਣਾ ਠਾਕਿ ਰਹਾਏ ਸਚੈ ਨਾਮਿ ਸਮਾਵਣਿਆ
॥੭॥

ਗੁਰਮੁਖਿ ਬੂਝੈ ਅਕਬੁ ਕਹਾਵੈ ॥
ਸਚੇ ਠਾਕੁਰੁ ਸਾਚੇ ਭਾਵੈ ॥
ਨਾਨਕ ਸਚੁ ਕਹੈ ਬੇਨੇਤੀ ਸਚੁ ਮਿਲੈ ਗੁਣ ਗਾਵਣਿਆ
॥੮॥੧॥

raag maajh asatpadee-aa mehlaa 1 ghar 1

ik-oNkaar satgur pargaad.

sabad rangaa-ay hukam sabaa-ay.
sachee dargeh mahal bulaa-ay.
sachay deen da-i-aal mayray saahibaa sachay
man pattee-aavani-aa. ||1||

ha-o vaaree jee-o vaaree sabad suhaavani-aa.
amrit Naam sada sukha-daata gurmatee man
vasaavani-aa. ||1|| rahaa-o.
naa ko mayraa ha-o kis kayraa.
saachaa thaakur taribhavan mayraa.
ha-umai kar kar jaa-ay ghanayree kar avgan
pachhotaavani-aa. ||2||

hukam pachhaani so har gun vakhaani.
gur kai sabad Naam neesaani.
sabhnaa kaa dar laykhaa sachai chhootas Naam
suhaavani-aa. ||3||

manmukh bhoolaa tha-ur na paa-ay.
jam dar baDhaa chotaa khaa-ay.
bin naavai ko sang na saathree mukta Naam
Dhi-aavani-aa. ||4||

saakat koorhay sach na bhaavai.
dubiDhaa baaDhaa aavai jaavai.
likhi-aa laykh na maytai ko-ee gurmukh mukat
karaavani-aa. ||5||

pay-ee-arhai pir jaato naahee.
jhooth vichhunnee rovai Dhaahee.
avgan muthree mahal na paa-ay avgan gun
bakhsaavani-aa. ||6||

pay-ee-arhai jin jaataa pi-aaraa.
gurmukh boojhai tat beechaaraa.
aavan jaanaa thaak rahaa-ay sachai Naam
samaavani-aa. ||7||

gurmukh boojhai akath kahaavai.
sachay thaakur saacho bhaavai.
naanak sach kahai baynantee sach milai gun
gaavani-aa. ||8||1||

RAAG MAAJH MEHLA 1

ASHTPADIAN

In the previous *shabad*, Guru Ji advised us that if we want to remain unaffected by worldly riches and power, we should meditate on the Name of the Eternal (God,) so that we might become one with Him and thus also become eternal. In this *shabad*, he tells us how and whom God unites and merges in Himself.

Guru Ji says: “All those who are so ordained by God are dyed in the holy word (of the Guru), and are invited to the court and mansion of the Eternal (God).” Therefore, humbly expressing his love for God, Guru Ji says: “O’ my eternal merciful God, Cherisher of the meek, it is You, who convince the human minds about this thing.” (1)

Next, Guru Ji states how much he respects and loves those who have become immaculate through Guru’s word. He says: “I am a sacrifice, yes I am a sacrifice to those who, through devotion to the (Guru’s) word, have become beautiful. By following the Guru’s advice, they have enshrined in their mind God’s immortalizing Name, which brings everlasting peace.”(1-pause)

Next commenting upon a cardinal truth about life, and cautioning us against falling prey to ego, Guru Ji says: “(In the world), no one belong to me and I belong to none, (no one is one’s permanent friend in the world). Only the eternal Master of the three worlds is mine. Many depart from the world after indulging in ego and committing sins, for which they must repent.”(2)

Guru Ji now describes the blessings received by those who do not indulge in ego, but understand and obey God’s will or divine command. He says: “The person who understands God’s will praises His attributes. Through the Guru’s word (by following the Guru’s advice), such a person obtains the mark of Name (entry permit into God’s mansion). Everyone must render an account of his or her deeds at the divine Portal. Only they who are embellished with the Name are excused from rendering any account (of their deeds, and are liberated.)” (3)

Regarding the fate of the egoists, Guru Ji says: “The egoist gone astray does not reach anywhere. Bound at the door of the demon of death, (the egoist) suffers blows. Except God’s Name, one has no friend or mate (who can come to one’s help). Only they who meditate on God’s Name are emancipated.” (4)

Explaining the cause of the egoist’s suffering, Guru Ji says: “To the worshipper of *Maya* (the lover of worldly riches), Truth is not pleasing. Bound to duality (love of things other than God), such a person remains caught in transmigration. Nobody can erase the writ of destiny (based on one’s deeds done in previous births). However, one can also be emancipated by the Guru’s grace (if one seeks his shelter.)”(5)

Guru Ji now explains the above concept by using the metaphor of a young bride for the human soul. He says: “The bride (soul) who does not educate herself about her spouse (God) while in her parents’ house (this world), is separated from Him due to her false education or attachment. She cries loudly, (when her spouse rejects her). Deluded by her demerits, she is not allowed to enter her Master’s mansion. However, she can have her faults forgiven if she imbues herself with the merit (of Name).”(6)

Contrasting egoists with the Guru's followers, Guru Ji says: "Those bride souls, who while in their parents' house (this world) have educated themselves about their beloved God (and developed love for Him) through the Guru, they realize the essence of reflection (divine wisdom). Their coming and going (in this world) is ended, and through God's Name they merge in Him."(7)

In closing, Guru Ji says: "A Guru's follower understands the indescribable God, and makes others realize Him. (The truth is that) only truth pleases the true Master. Nanak makes this submission: that the true God is obtained only by singing His praises."(8-1)

The message of the *shabad* is that if we wish to enter the mansion of the true Master, we should follow Guru's advice and sing God's praises with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ਘਰੁ ੧ ॥

maajh mehlaa 3 ghar 1.

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ ॥

karam hovai satguroo milaa-ay.

ਪੰਨਾ ੧੧੦

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ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ ॥

sayvaa surat sabaḍ chit laa-ay.

ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਵਣਿਆ ॥੧॥

ha-umai maar sḍaa sukh paa-i-aa maa-i-aa moh chukaavanī-aa. ||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣਿਆ ॥

ha-o vaaree jee-o vaaree satgur kai balihaarṇī-aa.

ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਆ ਜੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

gurmatēe pargaas ho-aa jee an-dīn har guṇ gaavanī-aa. ||1|| rahaa-o.

ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ ॥

tan man kḥojay taa naa-o paa-ay.

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥

Dḥaavat raakhai thaaḥ rahaa-ay.

ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ ॥੨॥

gur kee baṇēe an-dīn gaavai sehjay bhagat karaavanī-aa. ||2||

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ ॥

is kaa-i-aa andar vasat asankḥaa.

ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ ॥

gurmukḥ saach milai taa vaykḥaa.

ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ॥੩॥

na-o darvaajay ḍasvai muktaa anhad sabaḍ vajaavanī-aa. ||3||

ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ॥

sachaa saahib sachee naa-ee.

ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥

gur parsaaḍee man vasaa-ee.

ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਦਰਿ ਸਚੈ ਸੋਝੀ ਪਾਵਣਿਆ ॥੪॥

an-dīn sḍaa rahai rang raataa dar sachai sojḥee paavanī-aa. ||4||

ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ ॥

paap punn kee saar na jaanēe.

ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ ॥

ḍoojai laagee bharam bhulaanēe.

ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ ॥੫॥

agi-aanee anDḥaa mag na jaanai fir fir aavan jaavanī-aa. ||5||

ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥

gur sayvaa tay sḍaa sukh paa-i-aa.

ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ ॥

ha-umai mayraa thaaḥ rahaa-i-aa.

ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ ਖੁਲਾਵਣਿਆ
॥੬॥

gur saakhee miti-aa anDhi-aaraa bajar
kapaat khulaavani-aa. ||6||

ਹਉਮੈ ਮਾਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥
ਗੁਰ ਚਰਣੀ ਸਦਾ ਚਿਤੁ ਲਾਇਆ ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ
ਧਿਆਵਣਿਆ ॥੭॥

ha-umai maar man vasaa-i-aa.
gur charnee sadaa chit laa-i-aa.
gur kirpaa tay man tan nirmal nirmal *Naam*
Dhi-aavani-aa. ||7||

ਜੀਵਣੁ ਮਰਣਾ ਸਭੁ ਤੁਧੈ ਤਾਈ ॥
ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ ਜੰਮਣੁ ਮਰਣੁ ਸਵਾਰਣਿਆ
॥੮॥੧॥੨॥

jeevan marna sabh tuDhai taa-ee.
jis bakh say tis day vadi-aa-ee.
naanak *Naam* Dhi-aa-ay sadaa tooN jaman
maran savaarni-aa. ||8||1||2||

MAAJH MEHLA 3 GHAR 1

In the previous *shabad*, Guru Ji advised us that if we want to enter the mansion of the eternal God, we should follow Guru's advice and sing God's praises with true love and devotion. However, even obtaining the Guru is not a small thing. That too comes about by supreme good fortune, and with God's grace. In this *shabad*, Guru Ji explains this entire process, and how a person achieves salvation.

He says: "When God showers His grace on someone, He unites that person with the true Guru. Then the devotee's mind is absorbed in God's service and (*Gurbani*, the Guru's) word. (In this way), obliterating ego, one obtains perennial joy and peace, and sheds love for *Maya* (the worldly riches and power)." (1)

At the same time, acknowledging the part of the Guru in this process, he says: "I am a sacrifice to the true Guru, because it is through his advice that a person is enlightened (with divine wisdom), and day and night sings praises of God." (1-pause)

Guru Ji now tells us how a person receives the gift of Name (true divine wisdom). He says: "Only when one reflects within the mind and self (and reflects on all one's shortcomings) does one obtain the (gift of) Name. Restraining the mercurial mind, one finds peace and poise. Day and night, one sings *Gurbani*, (the Guru's word), and remains engaged in God's worship in a state of equipoise." (2)

Describing the next gift for which one should prepare one self, he says: "In this body are present countless invaluable things. But one is able to see them only if, by Guru-granted wisdom, one realizes the Truth. A human being must go beyond the nine apparent doors or sense faculties (of two ears, two eyes etc.) and realize the tenth (hidden) door (or faculty), which is the door to salvation. On realizing this tenth door, a human being hears the non-stop divine melody." (3)

Guru Ji therefore advises us and says: "eternal is the Master, and eternal is His glory. It is through the Guru's grace that He is enshrined in the mind. The person who day and night remains imbued with love (of that Master) obtains the understanding to reach the court of the Eternal (God)." (4)

Commenting on the state of an ignorant person who doesn't perceive this, Guru Ji says: "The ignorant blind person, who does not know the difference between virtue and vice, remains attached to (worldly) things rather than God, and is lost in illusion. The ignorant blind person

does not know the true path (to liberation), therefore keeps coming and going (in and out of this world) again and again.”(5)

Next, Guru Ji tells us how can a mortal gain true knowledge and enjoy everlasting bliss. He says: “The person who has served (and followed) the Guru, has always obtained peace. By doing so, such a person has put a stop to the sense of I-am-ness and ego. Through the Guru’s advice, the darkness of ignorance (of mind) is dispelled, and the stony shutters of one’s mind are opened (and one obtains divine wisdom).”(6)

Elaborating on the process of true absorption in God’s Name, Guru Ji says: “Stilling the ego, one who has enshrined (God) in the mind has attuned that mind to God’s feet (His Name). By Guru’s grace, such a person’s mind and body become pure, and keep contemplating the immaculate Name.” (7)

Guru Ji concludes this *shabad* with a humble prayer and says: “O’ God, both life and death are in Your hands. The person with whom You are pleased, You confer on that person, the glory (of Your Name. Therefore), O’ Nanak, you should always meditate on His Name, which can embellish your birth and death (and help you transcend this painful circle entirely).”(8-1-2)

The message of the *shabad* is that if we wish to obtain peace and bliss both in this world and the next, we should: 1.) Humbly pray to God to bless us with the guidance of the true Guru (with which we are already blessed in the form of Sri Guru Granth Sahib Ji), and 2.) We should read, understand, and follow the advice contained therein, and dwell on God’s Name with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਗਮ ਅਪਾਰਾ ॥
ਬਿਨੁ ਤਕੜੀ ਤੋਲੈ ਸੰਸਾਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਜੋ ਸਚਿ ਲਾਗੇ ਸੇ ਅਨਦਿਨੁ ਜਾਗੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਆਪਿ ਸੁਣੈ ਤੈ ਆਪੇ ਵੇਖੈ ॥
ਜਿਸ ਨੋ ਨਦਾਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ ॥
ਆਪੇ ਲਾਇ ਲਏ ਸੇ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵਣਿਆ ॥੨॥

ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਸੁ ਕਿਥੈ ਹਥੁ ਪਾਏ ॥
ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ ॥
ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੇ ਵਡਭਾਗੀ ਪੂਰੈ ਕਰਮਿ
ਮਿਲਾਵਣਿਆ ॥੩॥

ਪੋਈਅੜੈ ਧਨ ਅਨਦਿਨੁ ਸੁਤੀ ॥
ਕੰਤਿ ਵਿਸਾਰੀ ਅਵਗਣਿ ਮੁਤੀ ॥

maajh mehlā 3.

mayraa parabh nirmal agam apaaraa.
bin takrhee tolai sansaaraa.
gurmukh hovai so-ee boojhai gun kahi gunee
samaavani-aa. ||1||

ha-o vaaree jee-o vaaree har kaa Naam man
vasaavani-aa.

jo sach laagay say an-din jaagay dar sachai
sobhaa paavni-aa. ||1|| rahaa-o.

aap sunai tai aapay vaykhai.
jis no nadar karay so-ee jan laykhai.
aapay laa-ay la-ay so laagai gurmukh sach
kamaavani-aa. ||2||

jis aap bhulaa-ay so kithai hath paa-ay.
poorab likhi-aa so maytnaa na jaa-ay.
jin satgur mili-aa say vadbhaagee poorai
karam milaavani-aa. ||3||

pay-ee-ahai Dhan an-din sutee.
kant visaaree avgan mutee.

ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਬਿਲਲਾਦੀ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਵਣਿਆ ॥੪॥

an-din sadā firai billaadee bin pir need na paavni-aa. ||4||

ਪੋਈਅਤੈ ਸੁਖਦਾਤਾ ਜਾਤਾ ॥
ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ ॥
ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਵਣਿਆ ॥੫॥

pay-ee-arhai sukh-daata jaataa.
ha-umai maar gur sabad pachhaataa.
sayj suhaavee sadā pir raavay sach seegaar baaavaani-aa. ||5||

ਪੰਨਾ ੧੧੧

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ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ॥
ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲਾਏ ॥
ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ
ਸੁਹਾਵਣਿਆ ॥੬॥
ਲੇਖਾ ਮਾਰੈ ਤਾ ਕਿਨਿ ਦੀਐ ॥
ਸੁਖੁ ਨਾਹੀ ਫੁਨਿ ਦੁਐ ਤੀਐ ॥
ਆਪੇ ਬਖਸਿ ਲਏ ਪੁਭੁ ਸਾਚਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ
॥੭॥

lakh cha-oraaseeh jee-a upaa-ay.
jis no nadar karay tis guroo milaa-ay.
kilbikh kaat sadā jan nirmal dar sachai
Naam suhaavani-aa. ||6||
laykhaa maagai taa kin dee-ai.
sukh naahee fun doo-ai tee-ai.
aapay bakhās la-ay parabh saachaa aapay
bakhās milaavani-aa. ||7||

ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ ॥
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ
॥੮॥੨॥੩॥

aap karay tai aap karaa-ay.
pooray gur kai sabad milaa-ay.
naanak Naam milai vadi-aa-ee aapay mayl
milaavani-aa. ||8||2||3||

MAAJH MEHLA 3

In this *shabad*, Guru Ji tells us, how to reach God, and how to obtain His blessings.

He says: “My God is immaculate, infinite, and incomprehensible. Without any apparent measuring (or evaluating) device, He weighs the whole world, (evaluates the merits and demerits of all of us). But only that person who remains in the Guru’s presence (obeys him and follows his advice) understands this, and by singing the praises of the Meritorious One is able to merge in Him.”(1)

About such a Guru’s follower, he says: “I am a sacrifice time and again to such a person who enshrines God’s Name in the mind. Those who are thus devoted to Truth (the eternal God) always remain watchful (against the onslaughts of worldly riches) and receive honor at the portal of the Truth (God).”(1-pause)

Elaborating on the nature of God, Guru Ji says: “God Himself listens (to our prayers), and watches (our deeds). Only the one on whom He casts His glance of grace is taken into account (is approved by Him). Only the one whom He attunes to Himself is imbued with His love and devotion, and through the Guru meditates on the True One (and practices truth in life).”(2)

Now commenting upon the fate of those who, instead of earning God’s grace, are misled by Him due to the misdeeds of their previous births, Guru Ji says: “Where can they find any support, whom God Himself makes go astray. Their pre-ordained destiny (based on their past misdeeds) cannot be erased. Therefore, those who have obtained the true Guru are really

very fortunate, because it is only through perfect good fortune that a person is united with the true Guru.”(3)

Describing the lot of an ordinary human being by using the metaphor of a young bride soul, Guru Ji says: “In her parent’s house (this world), the bride soul remains asleep day and night (engrossed in worldly pursuits). For her misdeeds she is disregarded, and forsaken by her Spouse (God). Day and night, she roams around crying; and without the company of her Spouse she cannot sleep (in peace).” (4)

Now contrasting it with the conduct of the Guru-following bride (human soul), he says: “Stilling her ego in her parents’ home (this world), the (Guru-following) bride soul understands the Guru’s word and comes to realize her Spouse, the Giver of joy. She bedecks herself with the ornaments of truth, and always enjoys the company of her Spouse on the beautiful couch (of her heart).” (5)

Commenting upon those fortunate beings, who enjoy the blissful company of their Spouse, Guru Ji says: “God has created 8.4 million (myriads of) species. But only those on whom He showers His grace are united with the Guru. All their sins are then washed off, and through the true Name of God they are made pure and beautiful.”(6)

Some people think that they do not need God’s grace. They think that by balancing past misdeeds with their present good deeds, they can get emancipated. Commenting on such notions, Guru Ji says: “(If God) asks for an account of one’s deeds, who can give a satisfactory answer? (No matter howsoever hard we may try, we cannot ever balance our past misdeeds with present or past good deeds.) Therefore, there is never any peace in counting (our vices and virtues). It is only when God Himself forgives us that He unites us with Himself, through His own grace and benevolence (and not on the basis of our merits).”(7)

In conclusion, Guru Ji says: “It is God who Himself does and makes us do (everything). It is through the word of the perfect Guru that He is met. O’ Nanak, the person who is blessed with the glory of (God’s) Name, (God) Himself unites that person with Him (through the Guru).” (8-2-3)

The message of the *shabad* is that if we want to enjoy a blissful union with our beloved Spouse (God), then instead of feeling any ego about our merits, we should simply pray to Him to ignore our vices or virtues, unite us with the true Guru, and bless us with His loving devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਇਕੋ ਆਪਿ ਫਿਰੈ ਪਰਛੰਨਾ ॥
ਗੁਰਮੁਖਿ ਵੇਖਾ ਤਾ ਇਹੁ ਮਨੁ ਭਿੰਨਾ ॥
ਤ੍ਰਿਸਨਾ ਤਜਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਏਕੋ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਇਕਸੁ ਸਿਉ ਚਿਤੁ ਲਾਵਣਿਆ ॥
ਗੁਰਮਤੀ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਇਆ ਸਚੈ ਰੰਗਿ ਰੰਗਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

maajh mehlā 3.

iko aap firai parchhannaa.
gurमुखi vaykhaa taa ih man bhinnaa.
tarisnaa taj sahj sukhi paa-i-aa ayko man
vasaavani-aa. ||1||

ha-o vaaree jee-o vaaree ikas si-o chit
laavani-aa.
gurmatēe man ikat ghar aa-i-aa sachai rang
rangaavin-aa. ||1|| rahaa-o.

ਇਹੁ ਜਗੁ ਭੂਲਾ ਤੈ ਆਪਿ ਭੁਲਾਇਆ ॥
ਇਕੁ ਵਿਸਾਰਿ ਦੂਜੈ ਲੋਭਾਇਆ ॥
ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਭ੍ਰਮਿ ਭੂਲਾ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਵਣਿਆ
॥੨॥

ਜੋ ਰੰਗਿ ਰਾਤੇ ਕਰਮ ਬਿਧਾਤੇ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਜੁਗ ਚਾਰੇ ਜਾਤੇ ॥
ਜਿਸ ਨੇ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਵਣਿਆ
॥੩॥

ਮਾਇਆ ਮੋਹਿ ਹਰਿ ਚੇਤੈ ਨਾਹੀ ॥
ਜਮਪੁਰਿ ਬਧਾ ਦੁਖ ਸਹਾਹੀ ॥
ਅੰਨਾ ਬੋਲਾ ਕਿਛੁ ਨਦਰਿ ਨ ਆਵੈ ਮਨਮੁਖ ਪਾਪਿ ਪਚਾਵਣਿਆ
॥੪॥

ਇਕਿ ਰੰਗਿ ਰਾਤੇ ਜੋ ਤੁਧੁ ਆਪਿ ਲਿਵ ਲਾਏ ॥
ਭਾਇ ਭਗਤਿ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥
ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਦਾ ਸੁਖਦਾਤਾ ਸਭ ਇਛਾ ਆਪਿ
ਪੁਜਾਵਣਿਆ ॥੫॥

ਹਰਿ ਜੀਉ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ॥
ਆਪੇ ਬਖਸਿਹਿ ਦੇ ਵਡਿਆਈ ॥
ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਵਣਿਆ ॥੬॥

ਅਨਦਿਨੁ ਰਾਤੇ ਜੋ ਹਰਿ ਭਾਏ ॥
ਮੇਰੈ ਪ੍ਰਭਿ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ ॥
ਸਦਾ ਸਦਾ ਸਚੇ ਤੇਰੀ ਸਰਣਾਈ ਤੂੰ ਆਪੇ ਸਚੁ ਬੁਝਾਵਣਿਆ
॥੭॥

ਜਿਨ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚਿ ਸਮਾਣੇ ॥
ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਚੁ ਵਖਾਣੇ ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾਤੀ ਲਾਵਣਿਆ
॥੮॥੩॥੪॥

ih jag bhoolaa taiN aap bhulaa-i-aa.
ik visaar doojai lobhaa-i-aa.
an-din sadaa firai bharam bhoolaa bin naavai
dukh paavni-aa. ||2||

jo rang raatay karam biDhaatay.
gur sayvaa tay jug chaaray jaatay.
jis no aap day-ay vadi-aa-ee har kai Naam
samaavani-aa. ||3||

maa-i-aa mohi har chaitai naahee.
jampur baDhaa dukh sahaahee.
anna bolaa kichh nadar na aavai manmukh
paap pachaavani-aa. ||4||

ik rang raatay jo tuDh aap liv laa-ay.
bhaa-ay bhagat tayrai man bhaa-ay.
satgur sayvan sadaa sukh-daata sabh ichhaa
aap pujaavani-aa. ||5||

har jee-o tayree sadaa sarnaa-ee.
aapay bakhshih day vadi-aa-ee.
jamkaal tis nayrh na aavai jo har har Naam
Dhi-aavani-aa. ||6||

an-din raatay jo har bhaa-ay.
mayrai parabh maylay mayl milaa-ay.
sadaa sadaa sachay tayree sarnaa-ee tooN
aapay sach bujhaavani-aa. ||7||

jin sach jaataa say sach samaanay.
har gun gaavahi sach vakhaanay.
naanak Naam ratay bairagee nij ghar
taarhee laavani-aa. ||8||3||4||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji described some qualities of God and the ways in which He is met. In this *shabad* also, he elaborates on God's merits and tells us who are the fortunate ones who are able to behold Him and enjoy His grace.

He says: "By Himself, God pervades alone, hidden and unseen (throughout the universe). By Guru's grace, when some have seen His vision, their heart has been filled with the joy of His love. Shedding all worldly desire, they have obtained the bliss of equipoise, and enshrined the one (God) in their mind."(1)

About such persons Guru Ji says: "I am again and again a sacrifice to those who attune their mind to one God alone. Through Guru's advice, their mind returns to the one home (of their beloved God), and becomes imbued with the love of the Eternal (God)."(1-pause)

Conversing with God regarding the state of the world, Guru Ji says: “(O’ God), this world has gone astray. You, Yourself, have strayed it. (That is why) forsaking the one (God), it has been attracted to the other (worldly riches and powers). Day and night it wanders around, beguiled by illusion, and without (Your) Name keeps suffering in pain.” (2)

However, Guru Ji comments: “They who are imbued with the love of God, the maker of destiny, become renowned through the four ages by serving (following) the Guru. (But only) that person upon whom God Himself bestows this honor is merged in His Name (and remembers Him day and night).” (3)

But regarding the fate of those who remain imbued with the love of worldly riches, Guru Ji says: “The person who is in love with *Maya* (the worldly riches and powers), does not remember God. (Such a person), bound in the city of demon of death, suffers pain. Being blind and dumb, the self-conceited person cannot see anything (except worldly riches), and is therefore consumed by his or her own sin.” (4)

However, describing the rewards obtained by those who are imbued with God’s love, Guru Ji says: “(O’ God), there are some whom You have Yourself attuned to Your love and devotion. Being imbued with Your love, they are pleasing to Your mind. O’ the Giver of all peace, through the true Guru, they serve You. You Yourself fulfill all their desires.” (5)

Guru Ji, therefore, submits: “O’ my respected God, I always seek Your shelter. You Yourself forgive (the mortals, and) bless them with honor. Not even the demon of death comes near a person who always meditates on God’s Name.” (6)

Continuing to describe the blessings bestowed by God, he says: “They who are pleasing to God, day and night remain imbued in His love. My God unites them with Himself. O’ my Eternal (God), I always seek Your shelter, and it is You Yourself who makes mortals realize the Truth.”(7)

Guru Ji concludes this *shabad* by saying: “They who have realized the Truth become absorbed in the eternal One. They always utter truth and sing God’s praises. O’ Nanak, those detached persons who are imbued with (God’s) Name become detached (from worldly riches and) attune themselves to their inner-self (the God within)” (8-3-4)

The message of the *shabad* is that if we want to enjoy the sight of the invisible God, and have all our desires fulfilled, we should seek the guidance of the Guru. We must shed our attachment to worldly riches, imbue ourselves with His love, and always remain attuned to our inner-self (the God within).

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਬਦਿ ਮਰੈ ਸੁ ਮੁਆ ਜਾਪੈ ॥
ਕਾਲੁ ਨ ਚਾਪੈ ਦੁਖੁ ਨ ਸੰਤਾਪੈ ॥
ਜੋਤੀ ਵਿਚਿ ਮਿਲਿ ਜੋਤਿ ਸਮਾਣੀ ਸੁਣਿ ਮਨ ਸਚਿ ਸਮਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕੈ ਨਾਇ ਸੋਭਾ ਪਾਵਣਿਆ ॥

maajh mehlā 3.

sabad marai so mu-aa jaapai.
kaal na chaapai dukh na santapai.
jotee vich mil jot samaanee sun man sach
samaavani-aa. ||1||

ha-o vaaree jee-o vaaree har kai naa-ay
sobhaa paavni-aa.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚਿ ਚਿਤੁ ਲਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

satgur sayv sach chit̃ laa-i-aa gurmat̃ee sahj
samaavan̄i-aa. ||1|| rahaa-o.

ਕਾਇਆ ਕਚੀ ਕਚਾ ਚੀਰੁ ਹੰਢਾਏ ॥
ਦੂਜੈ ਲਾਗੀ ਮਹਲੁ ਨ ਪਾਏ ॥

kaa-i-aa kachee kachaa cheer handh̄aa-ay.
doojai laagee mahal na paa-ay.

ਪੰਨਾ ੧੧੨

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ਅਨਦਿਨੁ ਜਲਦੀ ਫਿਰੈ ਦਿਨੁ ਰਾਤੀ ਬਿਨੁ ਪਿਰ ਬਹੁ ਦੁਖੁ
ਪਾਵਣਿਆ ॥੨॥

an-din jaldee firai d̄in raat̃ee bin pir baho
dukh̄ paavan̄i-aa. ||2||

ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਏ ॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚੁ ਕਮਾਏ ॥

dayhee jaat̃ na aagai jaa-ay
jith̄ai laykhaa mangee-ai t̄ith̄ai chhutai sach
kamaa-ay.

ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਧਨਵੰਤੋ ਐਥੈ ਓਥੈ ਨਾਮਿ ਸਮਾਵਣਿਆ
॥੩॥

satgur sayvan say Dhanvant̄ay aith̄ai oth̄ai
Naam samaavan̄i-aa. ||3||

ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਹਲੁ ਘਰੁ ਪਾਏ ॥
ਅਨਦਿਨੁ ਸਦਾ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਜੀਠੈ ਰੰਗੁ ਬਣਾਵਣਿਆ
॥੪॥

bhai bh̄aa-ay seegaar ban̄aa-ay.
gur parsaaḍee mahal ghar paa-ay.
an-din sad̄aa ravai d̄in raat̃ee majeeth̄ai rang
banaavan̄i-aa. ||4||

ਸਭਨਾ ਪਿਰੁ ਵਸੈ ਸਦਾ ਨਾਲੇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਨਦਰਿ ਨਿਹਾਲੇ ॥
ਮੇਰਾ ਪੁਭੁ ਅਤਿ ਉਚੇ ਉਚਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਣਿਆ
॥੫॥

sabh̄naa pir vasai sad̄aa naalay.
gur parsaaḍee ko nadar̄ nihaalay.
mayraa parabh̄ at̄ oocho oochaa kar kirpaa
aap milaavan̄i-aa. ||5||

ਮਾਇਆ ਮੋਹਿ ਇਹੁ ਜਗੁ ਸੁਤਾ ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਅੰਤਿ ਵਿਗੁਤਾ ॥
ਜਿਸ ਤੇ ਸੁਤਾ ਸੋ ਜਾਗਾਏ ਗੁਰਮਤਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੬॥

maa-i-aa mohi ih jag sut̄aa.
Naam visaar ant̄ vigut̄aa.
jis tay sut̄aa so jaagaa-ay gurmat̄ soj̄hee
paavn̄i-aa. ||6||

ਅਪਿਉ ਪੀਐ ਸੋ ਭਰਮੁ ਗਵਾਏ ॥
ਗੁਰ ਪਰਸਾਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ ॥
ਭਗਤੀ ਰਤਾ ਸਦਾ ਬੈਰਾਗੀ ਆਪੁ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੭॥

api-o pee-ai so bh̄aram gavaa-ay.
gur parsaaḍ mukat̄ gat̄ paa-ay.
bh̄agtee rataa sad̄aa bairaaḡee aap maar̄
milaavan̄i-aa. ||7||

ਆਪਿ ਉਪਾਏ ਧੰਧੈ ਲਾਏ ॥
ਲਖ ਚਉਰਾਸੀ ਰਿਜਕੁ ਆਪਿ ਅਪੜਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਚਿ ਰਾਤੇ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਾਰ
ਕਰਾਵਣਿਆ ॥੮॥੪॥੫॥

aap upaa-ay DhanDhai laa-ay.
lakh̄ cha-uraasee rijak aap ap̄h̄aa-ay.
naanak Naam Dhi-aa-ay sach raat̄ay jo tis̄
bhaavai so kaar karaavan̄i-aa. ||8||4||5||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy union with God, we should shed our worldly attachment and imbue ourselves with His love. In this *shabad* he elaborates upon this advice.

He says: “Through the Guru’s word, the one who dies (effaces all ego, becomes so unaffected by the worldly desires, that he or she), appears dead (to the world). Neither can death

strangulate (or scare), nor pain afflicts this person. (In the end), such a person's light merges in the divine Light, (because) by listening to (the Guru's word), that person's heart remains absorbed in the Eternal God." (1)

Stating how much regard he has for such persons, Guru Ji says: "I am a sacrifice time and again to those, who obtain honor by contemplating God's Name. By serving the true Guru, they attune their mind to the Eternal (God), and by acting on the Guru's advice, merge in a state of divine peace and poise." (1-pause)

Now explaining why it is necessary to shed our worldly attachment and control our desires, he says: "This body is frail and weak, and the soul continues wearing it like a flimsy garment. Being attached to the love of the other (worldly riches and powers), the soul does not achieve (God's) mansion. Day and night (the soul) continues wandering around, burning (with worldly desires). Without its spouse (God), the soul suffers great torment." (2)

Giving the reason why the soul does not attain to the mansion of God, Guru Ji says: "one's body and high caste do not go beyond this world. Because where the account of deeds is asked for, (the soul) is liberated (only if it has) earned (the merits of) truthful deeds (in this world). Those who serve (and follow) the true

Guru are truly rich, because both here and in the next world, they remain absorbed in God's Name (which is most pleasing to God)." (3)

Therefore, advising us what exactly a person must do to win God's pleasure, Guru Ji uses the metaphor of a bride-soul, and says: "The (human) bride-soul should deck herself with the ornaments of love, and the fear (of her Spouse, God). Then by Guru's grace, she will find a place in His mansion. Day and night, she should keep remembering Him, and become deeply imbued with never-fading love (for her Spouse)." (4)

Reminding us about the continuous presence of God in us, he says: "(O' my friends, that) Master of us all always resides with us. (But) it is only a rare person who, by Guru's grace is able to see Him with (divine) eyes. My God is the highest of the high; showing His mercy He Himself unites us with Him." (5)

Explaining why the entire world is not able to enjoy a vision of God, he says: "This world is asleep (ignorant) in the love of worldly riches and powers. Forsaking (God's) Name, it ultimately gets ruined. Only the One who has put this world in the sleep (of ignorance) can awaken it. One obtains this realization only through the Guru's teachings." (6)

Guru Ji now tells us, who wakes up (or becomes enlightened), and obtains salvation. He says: "Only the person who drinks the nectar (of God's Name) sheds illusion. Then by Guru's grace, achieves the state of salvation. Yes, the one who is imbued with love and devotion for God becomes a true ascetic (truly detached from worldly desires). Stilling all ego, such a person merges (in God's devotion)." (7)

Summarizing the entire process, Guru Ji says: "He Himself creates (the world) and yokes it to different tasks. It is He who provides sustenance to all the 8.4 million (myriad) species. O' Nanak, they who meditate on (God's) Name are imbued with Truth (and God makes them do only) that deed which is pleasing to Him." (8-4-5)

The message of the *shabad* is that if we want to earn God's pleasure, and become worthy of union with Him, we should follow the Guru's teachings: we should shed our ego, meditate on God's Name, and do only those deeds which is pleasing to Him.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਖਿ ਪਰਖਾਇਆ ॥
ਜਿਨ ਸਚੁ ਪਲੈ ਸਚੁ ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਕੀ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁਤੁ ਪਸਾਰਾ ॥
ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ ਅਗਮ ਅਪਾਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਪਾਏ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ ॥੨॥

ਮੇਰਾ ਠਾਕੁਰੁ ਸਚੁ ਦ੍ਰਿੜਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਚਿਤੁ ਲਾਏ ॥
ਸਚੇ ਸਚੁ ਵਰਤੈ ਸਭਨੀ ਥਾਈ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੩॥

ਵੇਪਰਵਾਹੁ ਸਚੁ ਮੇਰਾ ਪਿਆਰਾ ॥
ਕਿਲਵਿਖ ਅਵਗਣ ਕਾਟਣਹਾਰਾ ॥
ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਸਦਾ ਧਿਆਈਐ ਭੈ ਭਾਇ ਭਗਤਿ ਦ੍ਰਿੜਾਵਣਿਆ
॥੪॥

ਤੇਰੀ ਭਗਤਿ ਸਚੀ ਜੇ ਸਚੇ ਭਾਵੈ ॥
ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥
ਸਭਨਾ ਜੀਆ ਕਾ ਏਕੋ ਦਾਤਾ ਸਬਦੇ ਮਾਰਿ ਜੀਵਾਵਣਿਆ ॥੫॥

ਹਰਿ ਤੁਧੁ ਬਾਝਹੁ ਮੈ ਕੋਈ ਨਾਰੀ ॥
ਹਰਿ ਤੁਧੈ ਸੇਵੀ ਤੈ ਤੁਧੁ ਸਾਲਾਰੀ ॥
ਆਪੇ ਮੇਲਿ ਲੈਹੁ ਪ੍ਰਭ ਸਾਚੇ ਪੂਰੈ ਕਰਮਿ ਤੂੰ ਪਾਵਣਿਆ ॥੬॥

ਮੈ ਹੋਰੁ ਨ ਕੋਈ ਤੁਧੈ ਜੇਹਾ ॥
ਤੇਰੀ ਨਦਰੀ ਸੀਝਸਿ ਦੇਹਾ ॥
ਅਨਦਿਨੁ ਸਾਰਿ ਸਮਾਲਿ ਹਰਿ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥੭॥

ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥
ਤੁਧੁ ਆਪੇ ਸਿਰਜੀ ਆਪੇ ਗੋਈ ॥

maajh mehlaa 3.

andār heeraa laal banāa-i-aa.
gur kai sabad̥ parakh̄ parkhāa-i-aa.
jin sach palai sach vakaan̄eh sach kasvatee
laavan̄i-aa. ||1||

ha-o vaaree jee-o vaaree gur kee ban̄ee man
vasaavan̄i-aa.
anjan maahi niranjan paa-i-aa jot̄ee jot̄
milaavan̄i-aa. ||1|| rahaa-o.

is kaa-i-aa andār bahuṭ pasaaraa.
Naam niranjan at̄ agam apaaraa.
gurmukh̄ hovai so-ee paa-ay aapay bakh̄as
milaavan̄i-aa. ||2||

mayraa th̄aakur sach dr̄ih̄-aa-ay.
gur parsaadee sach chit̄ laa-ay.
sacho sach vart̄ai sabh̄nee th̄aa-ee sachay
sach samaavan̄i-aa. ||3||

vayparvaahu sach mayraa pi-aaraa.
kilvikh̄ avgan̄ kaatan̄haaraa.
paraym pareet̄ sad̄aa Dh̄i-aa-ee-ai bh̄ai
bh̄aa-ay bh̄agat̄ dar̄ih̄aavan̄i-aa. ||4||

tayree bh̄agat̄ sachee jay sachay bh̄aavai.
aapay day-ay na pach̄hotaavai.
sabh̄naa jee-aa kaa ayko daat̄aa sab̄day
maar jeevaavan̄i-aa. ||5||

har tuDh̄ baajhahu mai ko-ee naahee.
har tuDh̄ai sayvee t̄ai tuDh̄ saalaahē.
aapay mayl̄ laihu parab̄h̄ saachay poorai
karam̄ tooN̄ paavan̄i-aa. ||6||

mai hor na ko-ee tuDh̄ai jayhaa.
tayree nad̄ree seej̄has̄ dayhaa.
an-d̄in saar samaal̄ har raakh̄ahi gurmukh̄
sahj samaavan̄i-aa. ||7||

tuDh̄ jayvad̄ mai hor na ko-ee.
tuDh̄ aapay sirjee aapay go-ee.

ਪੰਨਾ ੧੧੩

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ਤੂੰ ਆਪੇ ਹੀ ਘੜਿ ਭੰਨਿ ਸਵਾਰਹਿ ਨਾਨਕ ਨਾਮਿ ਸੁਹਾਵਣਿਆ
॥੮॥੫॥੬॥

tooN aapay hee gharh bhann savaareh
naanak Naam suhaavani-aa. ||8||5||6||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji referred to the human body as a fragile, frail and destructible cover for the soul. Now, in this *shabad*, he describes the importance of the body and tells why it should not be ignored.

He says: “Within this body, God has built the jewel (of His divine light. But it is only very rare persons who), through the Guru’s word (the *Gurbani*) have (themselves tested it, and got it tested from other persons. Only those) who are imbued with Truth (about the true value of this jewel of God’s Name) utter truth, and know how to test everything on the touchstone of truth.”(1)

About such truthful people, Guru Ji says: “I am a sacrifice time and again to those who have enshrined the Guru’s word in their hearts. While still living in this world full of the darkness of *Maya*, they have found the immaculate God, and they are able to merge their soul in the prime Soul (of God).”(1-pause)

Commenting further on the subject, he says: “(On one hand), within this body lies a great expanse (of worldly things. (On the other hand), there is also the immaculate Name of the incomprehensible and limitless God. Only the person, who becomes Guru’s follower, obtains this (commodity of Name). On His own, showing His mercy, (God) unites that person with Himself.” (2)

Describing the merits of God, Guru Ji says: “(The person in whose mind), my Master instills the holy Truth, by Guru’s grace attunes the mind to that Eternal (God. Such a person realizes that) it is only the Eternal (God) who pervades everywhere. (Therefore, this person always) remains absorbed (in contemplating) that true and Eternal (God).” (3)

Continuing his advice, Guru Ji says: “Eternal and care-free is my beloved (God). He is the dispeller of demerits and sins. We should always meditate upon Him with love and devotion, and always live in awe and love of Him.”(4)

Now addressing God, Guru Ji says: “(O’ God), Your worship is true (only if it) pleases You, the True (One). On Your own, (You) bless some with this (devotion), and don’t ever regret giving it. (You are the only) one Giver of all creatures, and by erasing the ego (of some), through Guru’s word, You give them (a new spiritual) life.” (5)

Expressing his complete faith in God, Guru Ji says: “(O’ God), except You, for me there is no one else. O’ my God, I serve only You and praise only You. O’ the Eternal God, on Your own, (please) unite me with Yourself. It is only by Your full grace that You can be attained.” (6)

Continuing his earnest prayer, Guru Ji says: “(O’ God), for me there is no one else like You. It is only by Your gracious glance that this body is blessed and finds fulfillment. O’ God, day and night, You take care of the mortals, and those who follow Guru’s advice imperceptibly merge (in You).”(7)

In conclusion, Guru Ji says: “In my eyes, there is no one so high as You. You have Yourself have created this universe, and You will again dissolve it (into Yourself). You Yourself make, unmake, refashion and embellish Your creation. Nanak says through Your Name one looks beautiful (and honorable).” (8-5-6)

The message of this *shabad* is that if we want to embellish our body and enjoy the bliss of the jewel of Name (in this body), we should pray to God for the Guru’s guidance and His loving devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਭ ਘਟ ਆਪੇ ਭੋਗਣਹਾਰਾ ॥
ਅਲਖੁ ਵਰਤੈ ਅਗਮ ਅਪਾਰਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਹਰਿ ਪੁਭੁ ਧਿਆਈਐ ਸਹਜੇ ਸਚਿ
ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਸਬਦੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਸਬਦੁ ਸੂਝੈ ਤਾ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਾਰਿ ਸਮਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੰਚ ਦੂਤ ਮੁਹਹਿ ਸੰਸਾਰਾ ॥
ਮਨਮੁਖ ਅੰਧੇ ਸੁਖਿ ਨ ਸਾਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਪਣਾ ਘਰੁ ਰਾਖੈ ਪੰਚ ਦੂਤ ਸਬਦਿ
ਪਚਾਵਣਿਆ ॥੨॥

ਇਕਿ ਗੁਰਮੁਖਿ ਸਦਾ ਸਚੈ ਰੰਗਿ ਰਾਤੇ ॥
ਸਹਜੇ ਪੁਭੁ ਸੇਵਹਿ ਅਨਦਿਨੁ ਮਾਤੇ ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ
॥੩॥

ਏਕਮ ਏਕੈ ਆਪੁ ਉਪਾਇਆ ॥
ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥
ਚਉਥੀ ਪਉਤੀ ਗੁਰਮੁਖਿ ਉਚੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

ਸਭੁ ਹੈ ਸਚਾ ਜੇ ਸਚੇ ਭਾਵੈ ॥
ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋ ਸਹਜਿ ਸਮਾਵੈ ॥
ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਚੇ ਸੇਵਹਿ ਸਾਚੇ ਜਾਇ ਸਮਾਵਣਿਆ ॥੫॥

ਸਚੇ ਬਾਝਹੁ ਕੇ ਅਵਰੁ ਨ ਦੁਆ ॥
ਦੂਜੈ ਲਾਗਿ ਜਗੁ ਖਪਿ ਖਪਿ ਮੁਆ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਏਕੇ ਜਾਣੈ ਏਕੇ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ॥
ਆਪੇ ਧਰਿ ਦੇਖਹਿ ਕਚੀ ਪਕੀ ਸਾਰੀ ॥

maajh mehlaa 3.

sabh ghat aapay bhoganhaaraa.
alakh vartai agam apaaraa.
gur kai sabad mayraa har parabh
Dhi-aa-ee-ai sehjay sach samaavani-aa.
||1||

ha-o vaaree jee-o vaaree gur sabad man
vasaavani-aa.
sabad soojhai taa man si-o loojhai mansaa
maar samaavani-aa. ||1|| rahaa-o.

panch doot muheh sansaaraa.
manmukh anDhay suDh na saaraa.
gurmukh hovai so apnaa ghar raakhai panch
doot sabad pachaavani-aa. ||2||

ik gurmukh sadaa sachai rang raatay.
sehjay parabh sayveh an-din maatay.
mil preeetam sachay gun gaavahi har dar
sobhaa paavni-aa. ||3||

aykam aykai aap upaa-i-aa.
dubiDhaa doojaa taribaDh maa-i-aa.
cha-uthee pa-orhee gurmukh ochee sacho
sach kamaavani-aa. ||4||

sabh hai sachaa jay sachay bhaavai.
jin sach jaataa so sahj samaavai.
gurmukh karnee sachay sayveh saachay
jaa-ay samaavani-aa. ||5||

sachay baajhahu ko avar na doo-aa.
doojai laag jag khap khap moo-aa.
gurmukh hovai so ayko jaanai ayko sayv
sukh paavni-aa. ||6||

jee-a jant sabh saran tumaaree.
aapay Dhar daykkeh kachee pakee saaree.

ਅਨਦਿਨੁ ਆਪੇ ਕਾਰ ਕਰਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੭॥

an-din aapay kaar karaa-ay aapay mayl
milaavani-aa. ||7||

ਤੂੰ ਆਪੇ ਮੇਲਹਿ ਵੇਖਹਿ ਹੁਦੂਰਿ ॥
ਸਭ ਮਹਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰਿ ॥

tooN aapay mayleh vaykheh hadoor.
sabh meh aap rahi-aa bharpoor.

ਨਾਨਕ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ
॥੮॥੬॥੭॥

naanak aapay aap vartai gurmukh sojhee
paavni-aa. ||8||6||7||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji informed us that within our body is hidden an invaluable jewel of God's Name. But only a rare person finds and enjoys it by Guru's grace. In this *shabad* he tells us another secret.

He says: "(Actually) it is God who enjoys everything in the world, as He pervades in all hearts. The infinite and incomprehensible God is invisibly present in all. Through the Guru's word, we should meditate on the beloved God so that we may imperceptibly merge in the Eternal (God)." (1)

Guru Ji comments: "I am a sacrifice time and again to the person who enshrines the Guru's word in one's heart and mind. If one understands the (Guru's) word, then one wrestles with the mind, and by controlling (vicious) desires, becomes worthy of merging in God." (1-pause)

Commenting on the general conduct of the world, he says: "The five demons (of lust, anger, greed, attachment, and ego) are deceiving the world. The blind apostate person does not have any knowledge or understanding (about them). The person who follows Guru's directions protects his or her home (mind and body) from these five demons, and by following the Guru's advice, destroys these (demons)." (2)

Elaborating on the conduct of Guru's followers, he says: "There are some Guru's followers who are always imbued with the love of the Eternal (God). Intoxicated with His Love, night and day they worship Him in a state of peace and poise. Meeting their true beloved Spouse, they sing His praises and receive honor in God's court." (3)

Guru Ji now describes the creation of the world and its various traits. He says: "First, the one God created Himself. Second, He created duality (in the form of this world), and then He created the three-pronged *Maya* (with three types of impulses for vice, virtue, and power). But a Guru's follower rises to the fourth state (called *Turya* in which, one remains unaffected by these three impulses), and one earns and practices nothing but Truth." (4)

Next, telling us the right thing to do to please God, Guru Ji says: "All is true (and right), if it pleases the True One. They who have understood the Truth spontaneously merge (and remain absorbed) in the True One. (This is the) duty of the Guru's followers: to keep serving (and worshipping) the True One, and merge in that True (Eternal God Himself)." (5)

Emphasizing the significance of worshipping the one Eternal God only, Guru Ji says: "(O' my friends), except the Eternal (God), there is no one else. (But) still being attached to duality (entities other than God), the world dies in suffering. The one who is Guru's follower recognizes only the one (God), and serving only Him, lives in peace." (6)

However, feeling compassion for suffering humanity, Guru Ji prays to God and says: “(O’ God), all the beings and other creatures are under Your protection. The world is like a chessboard wherein You have placed beings both imperfect and perfect (ready to unite with You), but You look after all. Day and night, You make them do deeds (according Your will), and You Yourself then unite them with You. (Please show mercy on them, and make them perform the noble deed of meditating on Your Name, so that they may also become worthy of union with You.)” (7)

Guru Ji concludes this *shabad* by saying: “(O God), You unite with Yourself all mortals who find themselves in Your presence, and then see You manifest. You Yourself are fully pervading in all. Nanak (says), it is God who is working in all, but this realization comes only to a Guru’s follower.” (8-6-7)

The message of this *shabad* is that only by reflecting on the Guru’s word, can we realize that the one Eternal (God) pervades everywhere, and in every heart. It is only that one God whom we should serve and worship. The best way to worship and merge in that Eternal (God) is to meditate on His Name, and day and night sing His praises with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਚਖਿ ਡੀਠੀ ॥
ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਹਾ ਰਸੁ ਪੀਵੈ ਦਰਿ ਸਚੈ ਸਬਦੁ ਵਜਾਵਣਿਆ ॥੧॥

ਰਹਿ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥
ਸਤਿਗੁਰੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਸਚੇ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਚਿਤੁ ਲਾਇਆ ॥
ਤੁਧੁ ਸਾਲਾਹਿ ਨ ਰਜਾ ਕਬਹੂੰ ਸਚੇ ਨਾਵੈ ਕੀ ਭੁਖ ਲਾਵਣਿਆ ॥੨॥

ਏਕੇ ਵੇਖਾ ਅਵਰੁ ਨ ਬੀਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਖਾ ਨਿਵਾਰੀ ਸਹਜੇ ਸੂਖਿ ਸਮਾਵਣਿਆ ॥੩॥

ਚਤਨੁ ਪਦਾਰਥੁ ਪਲਰਿ ਤਿਆਗੈ ॥
ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ਲਾਗੈ ॥
ਜੇ ਬੀਜੈ ਸੋਈ ਫਲੁ ਪਾਏ ਸੁਖਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥੪॥

ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ ॥

maajh mehlaa 3.

amrit̃ banee gur kee meeth̃ee.
gurmukh̃ vir̃lai kinai chakh̃ deeth̃ee.
ant̃ar pargaas mahaa ras peevai dar̃ sachai
sabad̃ vajaavañi-aa. ||1||

ha-o vaaree jee-o vaaree gur char̃nee chit̃
laavañi-aa.
sat̃gur hai amrit̃ sar saachaa man naavai mail
chukaavañi-aa. ||1|| rahaa-o.

tayraa sachay kinai ant̃ na paa-i-aa.
gur parsaad̃ kinai vir̃lai chit̃ laa-i-aa.
tuDh̃ saalaahi na rajaa kabahooN sachay
naavai kee bhukh̃ laavañi-aa. ||2||

ayko vaykhaa avar na bee-aa.
gur parsaad̃ee amrit̃ pee-aa.
gur kai sabad̃ tikhaa nivaaree sehjay sookh̃
samaavañi-aa. ||3||

rat̃an pad̃aarath̃ palar̃ t̃i-aagai.
manmukh̃ anDhaa doojai bhaa-ay laagai.
jo beejai so-ee fal paa-ay supnai sukh̃ na
paavñi-aa. ||4||

apnee kirpaa karay so-ee jan paa-ay.
gur kaa sabad̃ man vasaa-ay.

ਪੰਨਾ ੧੧੪

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ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਭੈ ਅੰਦਰਿ ਭੈ ਮਾਰਿ ਭਰਮੁ ਚੁਕਾਵਣਿਆ
॥੫॥

an-din sadā rahai bhai andar bhai maar
bharam chukaavani-aa. ||5||

ਭਰਮੁ ਚੁਕਾਇਆ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ॥
ਅੰਤਰੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਗੁਣ ਸਹਜੇ ਗਾਵਣਿਆ
॥੬॥

bharam chukaa-i-aa sadā sukh paa-i-aa.
gur parsaad param pad paa-i-aa.
antar nirmal nirmal banee har gun sehjay
gaavani-aa. ||6||

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ ॥
ਭਰਮੇ ਭੁਲਾ ਤਤੁ ਨ ਜਾਣੈ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੁਖੋ ਦੁਖੁ ਕਮਾਵਣਿਆ ॥੭॥

simriti saasat bayd vakhaanai.
bharmay bhoolaa tat na jaanai.
bin satgur sayvay sukh na paa-ay dukho
dukh kamaavani-aa. ||7||

ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੈ ਕੋਈ ॥
ਆਖਣਿ ਜਾਈਐ ਜੇ ਭੁਲਾ ਹੋਈ ॥
ਨਾਨਕ ਆਪੇ ਕਰੇ ਕਰਾਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ
॥੮॥੭॥੮॥

aap karay kis aakhai ko-ee.
aakhan jaa-ee-ai jay bhoolaa ho-ee.
naanak aapay karay karaa-ay Naamay Naam
samaavani-aa. ||8||7||8||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to become one with the Eternal God, we should meditate on His Name and sing His praises. The question arises: how to do this. In this *shabad*, Guru Ji answers this question.

He says: “Nectar-sweet is *Gurbani* (the Guru’s word). Only a rare Guru’s follower has tasted and enjoyed its bliss. By drinking in this supreme relish, one’s inner self is illuminated, and one (starts living according to the Guru’s word, as if) playing the (tune of Guru’s) word at the door of the Eternal (God).” (1)

Stating how much regard he has for such a person, Guru Ji says: “I am a sacrifice time and again to the one who keeps the mind attuned to the Guru’s holy feet (his *Gurbani*). The true Guru is like a pool of nectar. Whosoever bathes in this pool (reads, understands, and follows *Gurbani*) with true devotion, washes off all the dirt (of sins).” (1-pause)

Guru Ji now humbly goes into a prayer mode and very humbly says: “O’ Eternal (God), no one has found Your limit. Through Guru’s grace, only a rare person has fixed the mind on You. O’ God, (bless me) with so much hunger for Your true Name, that I may never feel satiated praising You.” (2)

As a result of this state of mind, totally imbued with love of God, Guru Ji says: “By Guru’s grace, I have partaken of such an elixir of Name that now, except the one (God), I see no one else. (In every body and every place I see the one God.) Yes, through (*Gurbani*), the Guru’s word, I have satiated all my thirst (for worldly riches and power), and now quite easily and naturally I remain merged in a state of peace.”(3)

Commenting on the conduct of the self-conceited persons, he says: “A self-conceited person forsakes the jewel-like valuable commodity (of Name) as if it is worthless straw. The self-willed blind fool is attached to duality (the love of worldly riches and power rather than

God). Whatever (evil one) sows, (the same evil fruit) one reaps, and doesn't find peace, even in dream." (4)

Guru Ji now tells us why don't all people obtain this valuable commodity of Name. He says: "Only that person on whom God shows His mercy obtains (this commodity). Then such a person enshrines the Guru's word in the mind, and day and night lives in loving awe (of God). By destroying all (worldly) fear, such a person dispels all illusion." (5)

Describing what happens thereafter, Guru Ji says: "(In this way, whosoever) has dispelled his or her illusion, has always enjoyed peace. Through the Guru's grace, such a person has attained the supreme status (of salvation). That person's inner self becomes pure, and pure becomes his or her speech, and in a state of spiritual calm, that person sings the praises of God." (6)

Guru Ji, however, cautions those who instead of singing *Gurbani* with love and devotion, try to impress others with their knowledge of sacred scriptures. He says: "The one who simply delivers lectures on *Simritis*, *Shastras* or *Vedas* (Hindu holy scriptures), is lost in doubt and does not understand the true essence. (Because) without serving the true Guru (and following his advice), one cannot find peace, but simply gathers more and more pain." (7)

Finally, pointing out the fact that whatever happens is according to God's will, Guru Ji says: "(God) Himself does everything. So to whom should anybody (complain)? We could go to tell Him if He were in the wrong. O' Nanak, it is God who does everything, and it is only by meditating on His Name that a person merges in (His) Name." (8-7-8)

The message of the *shabad* is that if we want to become one with God, then instead of complaining, we should accept His Will, and through *Gurbani* meditate on God's Name and sing His praises.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰੰਗੁ ਚੜਾਏ ॥
ਮਨੁ ਤਨੁ ਰਤਾ ਰਸਨਾ ਰੰਗਿ ਚਲੂਲੀ ਭੈ ਭਾਇ ਰੰਗੁ ਚੜਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰਭਉ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਬਿਖੁ ਭਉਜਲੁ
ਸਬਦਿ ਤਰਾਵਣਿਆ ॥੧॥ ਚਹਾਉ ॥

ਮਨਮੁਖ ਮੁਗਧ ਕਰਹਿ ਚਤੁਰਾਈ ॥
ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ ॥
ਜੇਹਾ ਆਇਆ ਤੇਹਾ ਜਾਸੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ
॥੨॥

ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੁ ਨ ਸੂਝੈ ॥
ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਸੂਝੈ ॥
ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਨਹੀ ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਜਨਮੁ ਗਵਾਵਣਿਆ
॥੩॥

maajh mehlā 3.

aapay rangay sahj subhāa-ay.
gur kai sabad har rang charhāa-ay.
man tan rataa rasnaa rang chaloolee bhai
bhāa-ay rang charhaavani-aa. ||1||

ha-o vaaree jee-o vaaree nirbha-o man
vasaavani-aa.
gur kirpaa tay har nirbha-o Dhi-aa-i-aa bikh
bha-ojal sabad taraavani-aa. ||1|| rahaa-o.

manmukh mugaDh karahi chaturaa-ee.
naataa Dhotaa thaa-ay na paa-ee.
jayhaa aa-i-aa tayhaa jaasee kar avgan
pachhotavani-aa. ||2||

manmukh anDhay kichhoo na soojhai.
maran likhāa-ay aa-ay nahee boojhai.
manmukh karam karay nahee paa-ay bin
naavai janam gavaavni-aa. ||3||

ਸਚੁ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ ॥
ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ ॥
ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ ਸਚਿ ਰਾਤੇ ਰੰਗਿ ਰੰਗਾਵਣਿਆ
॥੪॥

sach kar^{nee} sabad^u hai saar.
poorai gur paa-ee-ai mokh du-aar.
an-din ba^{nee} sabad^u sunaa-ay sach raatay
rang rangaavin-aa. ||4||

ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਤੀ ਰੰਗੁ ਲਾਏ ॥
ਮਨੁ ਤਨੁ ਮੋਹਿਆ ਸਹਜਿ ਸੁਭਾਏ ॥
ਸਹਜੇ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪਾਇਆ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਵਣਿਆ
॥੫॥

rasnaa har ras raat^{ee} rang laa-ay.
man tan mohi-aa sahj sub^haa-ay.
sehjay pareetam pi-aaraa paa-i-aa sehjay
sahj milaavan-aa. ||5||

ਜਿਸੁ ਅੰਦਰਿ ਰੰਗੁ ਸੋਈ ਗੁਣੁ ਗਾਵੈ ॥
ਗੁਰੁ ਕੈ ਸਬਦਿ ਸਹਜੇ ਸੁਖਿ ਸਮਾਵੈ ॥
ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਤਿਨੁ ਵਿਟਹੁ ਗੁਰੁ ਸੇਵਾ ਚਿਤੁ ਲਾਵਣਿਆ
॥੬॥

jis an^dar rang so-ee gun gaavai.
gur kai sabad^u sehjay suk^h samaavai.
ha-o balihaaree sadaa tin vitahu gur sayvaa
chit laavan-aa. ||6||

ਸਚਾ ਸਚੇ ਸਚਿ ਪਤੀਜੈ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਅੰਦਰੁ ਭੀਜੈ ॥
ਬੈਸਿ ਸੁਥਾਨਿ ਹਰਿ ਗੁਣੁ ਗਾਵਹਿ ਆਪੇ ਕਰਿ ਸਤਿ ਮਨਾਵਣਿਆ
॥੭॥

sachaa sacho sach pat^{ee}jai.
gur parsaadee an^dar b^heejai.
baisi suthaan har gun gaavahi aapay kar sat
manaavn-aa. ||7||

ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ
॥੮॥੮॥੯॥

jis no na^dar karay so paa-ay.
gur parsaadee ha-umai jaa-ay.
naanak Naam vasai man an^tar dar sachai
sob^haa paavn-aa. ||8||8||9||

MAAJH MEHLA 3

In the last stanza of the previous *shabad*, Guru Ji commented that God does everything. In this *shabad*, he elaborates on this idea, and tells how even the love for God in a person is also an act of special favor of God on that person.

He says: “It is on His own, (that God) imperceptibly imbues one with (His) love. Through the (Guru’s) word, He imbues one with God’s love. Then that person’s mind and body is fully impregnated with love (for God), and the tongue is dyed deep red (utters extremely sweet words full of) loving fear of God.” (1)

Regarding such persons, Guru Ji says: “I am a sacrifice again and again to those who enshrine the fearless God in their minds. By Guru’s grace, they worship the fearless God, who by uniting them with the Guru’s word, ferries them across the poisonous world-ocean (and liberates them from the rounds of births and deaths.”(1-pause)

However, commenting on the state of those self-conceited persons who regard themselves as clever, and practice all kinds of rituals according to the dictates of their own mind, he says: “The self-conceited person tries to be clever. Even though such a person bathes and washes (at many pilgrim centers), yet doesn’t reach (God’s court). As such a person came into the world so will that person depart (empty-handed from here), and would repent over the sins, he or she has committed.” (2)

Guru Ji observes further: “The blind self-conceited person has no understanding or insight. Such a person does not realize that one has come into this world with death written in one’s

destiny. Therefore, such a person continues performing (all kinds of ritualistic) deeds, but doesn't attain the right way of life. So without meditating on (God's) Name wastes the (human) birth.”(3)

Guru Ji now tells us what is truly the right conduct for a person. He says: “(O’ my friends), the truest deed worth performing is to understand and live according to the essence of (*Gurbani*, the Guru’s) word. It is by following the perfect Guru that we obtain the door to salvation. Because day and night, he (the Guru) recites the divine word (to the devotees) and in this way he imbues them with the love for God.” (4)

Describing further what happens thereafter, he says: “Whose tongue is imbued with God’s love, imperceptibly that person’s mind and body are bewitched. Unnoticeably such a person obtains the beloved Spouse, and then slowly and gently unites others also (with God) in a state of peace and poise.” (5)

But Guru Ji clarifies: “That person alone sings God’s praises who has been blessed with His love. Through the Guru’s word, such a person imperceptibly lives in peace. Therefore, I am always a sacrifice to those who attune their mind to the service of the Guru (and engage themselves in Guru’s tasks).” (6)

Stating the cardinal principle in this regard, Guru Ji says: “The true God is pleased only with truth. By Guru’s grace, one is drenched in God’s love from within (the heart). Sitting in a holy place (such a Guru’s follower) sings praises of God. It is in this way that (God) Himself makes a person accept His Truth.” (7)

Guru Ji, however cautioning us, Guru Ji says: “Only the one on whom (God) casts His glance of grace, obtains Him, and by Guru’s grace, that person’s ego goes away. O’ Nanak, (it is in this way that) God’s Name is enshrined in one’s mind, and one obtains honor in the court of the Eternal (God).” (8-8-9)

The message of this *shabad* is that we should not take even the slightest pride in performing “Nit- Nem,” or going to the Gurdwara, or rendering some service there. Instead, we should take it as a special favor of God upon us. It is God who bestows the gift of His love, and then provides the Guru’s guidance, which inspires us to perform righteous deeds, which leads to salvation.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ ॥
ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ ॥
ਹਰਿ ਜੀਉ ਸਫਲਿਓ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ
ਤਿਖਾ ਲਹਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥

ਹਰਿ ਸਤਸੰਗਤਿ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੧੫

maajh mehlaa 3.

satgur sayvi-ai vadee vadi-aa-ee.
har jee achint vasai man aa-ee.
har jee-o safli-o birakh hai amrit jin peetaa
tis tikhaa lahaavani-aa. ||1||

ha-o vaaree jee-o vaaree sach sangat mayl
milaavani-aa.

har satsangat aapay maylai gur sabdee har
gun gaavani-aa. ||1|| rahaa-o.

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ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸੁਹਾਇਆ ॥
ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇਆ ॥
ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ ਗਵਾਏ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ
॥੨॥

satgur sayvee sabaḍ suhaa-i-aa.
jin har kaa Naam man vasaa-i-aa.
har nirmal ha-umai mail gavaa-ay ḍar sachai
sobhāa paavṇi-aa. ||2||

ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ ॥
ਸਿਪ ਸਾਧਿਕ ਚਹੇ ਬਿਲਲਾਇ ॥
ਬਿਨੁ ਗੁਰ ਸੇਵੈ ਸੁਖੁ ਨ ਹੋਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ ॥੩॥

bin gur Naam na paa-i-aa jaa-ay.
siḌh saaḌhik rahay billaa-ay.
bin gur sayvay sukh na hovee poorai bhaag
gur paavṇi-aa. ||3||

ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ ਗੁਰਮੁਖਿ ਵੇਖੈ ॥
ਮੋਰਚਾ ਨ ਲਾਗੈ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥
ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ
ਸਮਾਵਣਿਆ ॥੪॥

ih man aarsee ko-ee gurmukh vaykhai.
morcha na laagai jaa ha-umai sokhai.
anhāt bāṇee nirmal sabaḍ vajaa-ay gur
sabḍee sach samaavṇi-aa. ||4||

ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਹੁ ਨ ਦੇਖਿਆ ਜਾਇ ॥
ਗੁਰਿ ਕਿਰਪਾ ਕਰਿ ਆਪੁ ਦਿਤਾ ਦਿਖਾਇ ॥
ਆਪੇ ਆਪਿ ਆਪਿ ਮਿਲਿ ਰਹਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥੫॥

bin satgur kihu na ḍaykhi-aa jaa-ay.
gur kirpaa kar aap ḍitaa ḍikhāa-ay.
aapay aap aap mil rahi-aa sehjay sahj
samaavṇi-aa. ||5||

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥
ਦੂਜਾ ਭਰਮੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ ॥
ਕਾਇਆ ਅੰਦਰਿ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ
ਪਾਵਣਿਆ ॥੬॥

gurmukh hovai so ikas si-o liv laa-ay.
ḍoojaa bharam gur sabaḍ jalaa-ay.
kaa-i-aa andar vaṇaj karay vaapaaraa Naam
niḌhaan sach paavṇi-aa. ||6||

ਗੁਰਮੁਖਿ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਸਾਰੁ ॥
ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ ॥
ਅਨਦਿਨੁ ਰੰਗਿ ਰਤਾ ਗੁਣ ਗਾਵੈ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਵਣਿਆ
॥੭॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਿਲੈ ਮਿਲਾਇਆ ॥
ਪੂਰੈ ਭਾਗਿ ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ
॥੮॥੯॥੧੦॥

gurmukh karṇee har keerat saar.
gurmukh paa-ay mokh ḍu-aar.
an-ḍin rang raṭaa gun gaavai andar mahal
bulaavṇi-aa. ||7||
satgur ḍaatāa milai milaa-i-aa.
poorai bhaag man sabaḍ vasaa-i-aa.
naanak Naam milai vadi-aa-ee har sachay
kay gun gaavṇi-aa. ||8||9||10||

MAAJH MEHLA 3

Guru Ji began the previous *shabad* with the comment that of His own accord, God imperceptibly imbues a person with His love. Further, it is through the Guru's word that He does that. This shows the importance of the Guru in attaining God. In this *shabad*, he elaborates on the significance and merits of the Guru.

He says: "(We obtain) great glory by serving the true Guru (by following his advice because by doing so) without even our knowing, the reverend God comes to reside in the mind. God is like a fruit-bearing tree: whosoever drinks its nectar all his or her thirst (for worldly possessions) is quenched." (1)

Guru Ji, therefore comments: "I am a sacrifice time and again (to the true Guru), who has united me with the true congregation of saintly persons. God himself joins a person with saintly company, because through the Guru's word, a person is able to sing God's praises."(1-pause)

Now, describing the merits obtained by those who meditate on Gods' Name, Guru Ji says: "They who have enshrined God's Name in their minds (by acting in accordance with the word of advice of the Guru), embellish themselves (with divine merits). God Himself is immaculate (therefore, whosoever is attuned to Him), dispels the dirt of ego, and obtains honor at the door of the Eternal (God)." (2)

However, once again stressing upon the importance of the Guru, he says: "Without (the guidance of) the Guru, (God's) Name cannot be obtained. (Even many) yogis and adepts have tried their best, but have miserably failed (to obtain God's Name without Guru's guidance). No joy or peace can be obtained without serving (and following) the Guru, and only by perfect destiny Guru's (guidance) is obtained." (3)

Guru Ji now uses a very beautiful metaphor of "aarsi" (a very nicely polished and shining piece of steel, which was used in the past as a mirror), to explain his point. He says: "This mind (of ours is like) an 'aarsi' (mirror of shining steel). But, only a Guru's follower is able to see (the inner immaculate) self through this mirror. No rust (of evil thoughts) afflicts (the mind) when a person dries out (the moisture of) ego. (When, one keeps reminding oneself of the Guru's word, as if) one keeps ringing the non-stop melody of the (Guru's) word, then one merges in the True One." (4)

Guru Ji, now plainly says: "Without the (guidance of the) true Guru, no one can see (and examine one's inner self). The one to whom the Guru has mercifully shown (the inner self, realizes that God) Himself has become one with His creatures. Then, through perfect divine knowledge, the devotee imperceptibly merges in a state of equipoise." (5)

Therefore defining the conduct of a Guru's follower, Guru Ji says: "A person who is Guru's follower attunes the mind only to the one (supreme Being). Through the Guru's word, burns away all illusion of duality. Trading in (and searching for) truth within the body, the Guru's follower obtains the everlasting treasure of (God's Name)." (6)

Summarizing the conduct and merits of a true Guru's follower, he says: "For a true Guru's follower, the essence of all deeds is God's praise. The Guru's follower reaches the door of salvation. Dyed in God's love, such a person sings God's praises day and night, and so is called into (God's) mansion." (7)

In conclusion, Guru Ji says: "The benevolent true Guru is met only when God unites a person (with the Guru). It is only through perfect good luck that the Guru's word is enshrined in the mind. O' Nanak, only the one who sings the praises of the True one obtains the glory of His Name." (8-9-10)

The message of the *shabad* is that if we want to enjoy the bliss of union with God, we should pray to Him to bless us with the guidance of the true Guru. Secondly, following *Gurbani* (as contained in Guru Granth Sahib Ji), day and night we should sing God's praises with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥
ਗੁਰ ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ ॥

maajh mehlaa 3.

aap vanjaa-ay taa sabh kichh paa-ay.
gur sabdee sachee liv laa-ay.

ਸਚੁ ਵਣੰਜਹਿ ਸਚੁ ਸੰਘਰਹਿ ਸਚੁ ਵਾਪਾਰੁ ਕਰਾਵਣਿਆ ॥੧॥

sach vanaNjahi sach sangh^hrahi sach vaapaar
karaavani-aa. ||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਗੁਣ ਅਨਦਿਨੁ ਗਾਵਣਿਆ ॥

ha-o vaaree jee-o vaaree har gun an-din
gaavani-aa.

ਹਉ ਤੇਰਾ ਤੂੰ ਠਾਕੁਰੁ ਮੇਰਾ ਸਬਦਿ ਵਡਿਆਈ ਦੇਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

ha-o tayraa tooN th^haakur mayraa sabad
vadi-aa-ee dayvani-aa. ||1|| raha-o.

ਵੇਲਾ ਵਖਤ ਸਭਿ ਸੁਹਾਇਆ ॥

vaylaa vakhat sabh suhaa-i-aa.

ਜਿਤੁ ਸਚਾ ਮੇਰੇ ਮਨਿ ਭਾਇਆ ॥

jit sachaa mayray man bh^haa-i-aa.

ਸਚੇ ਸੇਵਿਐ ਸਚੁ ਵਡਿਆਈ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਸਚੁ ਪਾਵਣਿਆ
॥੨॥

sachay sayvi-ai sach vadi-aa-ee gur kirpaa
tay sach paavni-aa. ||2||

ਭਾਉ ਭੋਜਨੁ ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਏ ॥

bh^haa-o bh^hojan satgur tuthai paa-ay.

ਅਨ ਰਸੁ ਚੂਕੈ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਏ ॥

an ras chookai har ras man vasaa-ay.

ਸਚੁ ਸੰਤੋਖੁ ਸਹਜੁ ਸੁਖੁ ਬਾਣੀ ਪੂਰੇ ਗੁਰੁ ਤੇ ਪਾਵਣਿਆ ॥੩॥

sach santokh sahj sukh banee pooray gur tay
paavni-aa. ||3||

ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ ॥

satgur na sayveh moorakh anDh gavaaraa.

ਫਿਰਿ ਓਇ ਕਿਥਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ ॥

fir o-ay kithhu paa-in mokh du-aaraa.

ਮਰਿ ਮਰਿ ਜੀਮਹਿ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਮ ਦਰਿ ਚੋਟਾ
ਖਾਵਣਿਆ ॥੪॥

mar mar jameh fir fir aavahi jam dar chotaa
khaavani-aa. ||4||

ਸਬਦੈ ਸਾਦੁ ਜਾਣਹਿ ਤਾ ਆਪੁ ਪਛਾਣਹਿ ॥

sabdai saad jaaneh taa aap pachhaaneh.

ਨਿਰਮਲ ਬਾਣੀ ਸਬਦਿ ਵਖਾਣਹਿ ॥

nirmal banee sabad vakaaneh.

ਸਚੇ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥੫॥

sachay sayv sadaa sukh paa-in na-o niDh
Naam man vasaavani-aa. ||5||

ਸੋ ਬਾਨੁ ਸੁਹਾਇਆ ਜੋ ਹਰਿ ਮਨਿ ਭਾਇਆ ॥

so th^haan suhaa-i-aa jo har man bh^haa-i-aa.

ਸਤਸੰਗਤਿ ਬਹਿ ਹਰਿ ਗੁਣ ਗਾਇਆ ॥

sat^sangat bahi har gun gaa-i-aa.

ਅਨਦਿਨੁ ਹਰਿ ਸਾਲਾਹਹਿ ਸਾਚਾ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ
॥੬॥

an-din har saalaahahi saachaa nirmal naad
vajaavani-aa. ||6||

ਪੰਨਾ ੧੧੬

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ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ ਖੋਟਾ ਪਾਸਾਰਾ ॥

manmukh khotee raas khotaa paasaaraa.

ਕੂੜੁ ਕਮਾਵਨਿ ਦੁਖੁ ਲਾਗੈ ਭਾਰਾ ॥

koorh kamaavan dukh laagai bh^haaaraa.

ਭਰਮੇ ਭੂਲੇ ਫਿਰਨਿ ਦਿਨੁ ਰਾਤੀ ਮਰਿ ਜਨਮਹਿ ਜਨਮੁ
ਗਵਾਵਣਿਆ ॥੭॥

bh^harmay bh^hoolay firan din raatee mar
janmeh janam gavaavni-aa. ||7||

ਸਚਾ ਸਾਹਿਬੁ ਮੈ ਅਤਿ ਪਿਆਰਾ ॥

sachaa saahib mai at pi-aaraa.

ਪੂਰੇ ਗੁਰੁ ਕੈ ਸਬਦਿ ਅਧਾਰਾ ॥

pooray gur kai sabad adhaaraa.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਨਣਿਆ
॥੮॥੧੦॥੧੧॥

naanak Naam milai vadi-aa-ee dukh sukh
sam kar jaanⁿi-aa. ||8||10||11||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of union with God, we should pray to Him to bless us with the guidance of the true Guru. Secondly, following *Gurbani*, we should sing God's praises day and night with true love and devotion. In this

shabad, he impresses upon us the importance of shedding our ego and having complete faith in the Guru's guidance.

Describing the merits of doing so, he says: "When a person completely sheds his self-conceit, one obtains everything is obtained. Following the Guru's word (of advice), this person imbues him or herself with true love (of God). Such a person then deals in truth, gathers truth, and becomes a true trader of truth."(1)

Next, expressing the high regard he has for such Guru's followers, and praying for Guru's guidance, he says: "I am a sacrifice again and again to those who day and night, sing God's praises. O' God, I am Yours and You are my Master. You are the Giver of glory (to a person) through the Guru's word: (please bless me also with this glory)." (1-pause)

Many of us ask the right or auspicious time to sing God's praises? Guru Ji answers: "(O' my friends, all) that time or moment is auspicious when the Eternal (God) becomes pleasing to the mind. By serving the True One, we obtain true honor, but it is only through the Guru's grace that we obtain the True One." (2)

Elaborating on the merits of serving the true Guru, he says: "One receives the food of divine love when the true Guru becomes gracious. Then all craving for other (worldly) relishes is gone, and the relish of God's love is enshrined in the mind. (Then through the nectar of) *Gurbani*, one obtains truth, contentment, peace, and poise from the perfect Guru."(3)

Next commenting on the fate of those who do not follow the Guru's advice, he says: "(Those who are) ignorant blind fools do not serve (or follow) the true Guru. How can they find the door to salvation? They die again and again to be reborn, and keep bearing blows at the door of the demon of death."(4)

However, in his compassion Guru Ji tells us how even such ignorant persons can find liberation from their woes. He says: "(If the self-conceited persons) realize the relish of the Guru's word, and recognize their (true inner) self, then they (start) reciting the immaculate Name through the word (of the Guru). In this way, by serving the Eternal (God) they always live in peace and enshrine (God's) Name in their mind, which is the essence of all the nine treasures." (5)

Elaborating on the blessings of singing God's praises, Guru Ji says: "That place (in the heart) is beautiful which is pleasing to God. (Therefore, the Guru's followers always) sing praises of God, sitting in the company of saintly persons. Day and night, they praise the Eternal (God), and keep playing the immaculate (divine) tune (in their mind)." (6)

Commenting once again on the state of those, who instead of following the advice of the Guru, follow the impulses of their own mind, Guru Ji says: "The self-conceited persons earn false wealth and make false expanse (of their possessions). By earning false (worldly) wealth, they are afflicted with very severe suffering. Day and night, they wander around lost in doubt. They waste their human life by continuing to die and taking birth again and again."(7)

Guru Ji concludes this *shabad* by telling us about his own love for God. He says: "The eternal Master is extremely dear to me. Through the word of the perfect Guru, I have made Him my sole anchor and support. (Because), O' Nanak, it is only through God's Name that one achieves glory, and is able to accept pain and pleasure alike." (8-10-11)

The message of the *shabad* is that if we want to enjoy the bliss of union with God, we should erase our ego completely. Following Guru's advice, we should sing God's praises, and meditate on His Name in the company of saintly persons.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤੇਰੀਆ ਖਾਣੀ ਤੇਰੀਆ ਬਾਣੀ ॥
ਬਿਨੁ ਨਾਵੈ ਸਭ ਭਰਮਿ ਭੁਲਾਣੀ ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋਇ ਨ
ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ ॥

ਹਰਿ ਸਚਾ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਸਹਜੇ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ ॥
ਜੇਹੀ ਮਨਸਾ ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ ॥
ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਭਨਾ ਵਸੂ ਕਾ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ
॥੨॥

ਇਹੁ ਮਨੁ ਮੈਲਾ ਇਕੁ ਨ ਧਿਆਏ ॥
ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ ਬਹੁ ਦੂਜੈ ਭਾਏ ॥
ਤਟਿ ਤੀਰਥਿ ਦਿਸੰਤਰਿ ਭਵੈ ਅਹੰਕਾਰੀ ਹੋਰੁ ਵਧੈ ਹਉਮੈ ਮਲੁ
ਲਾਵਣਿਆ ॥੩॥

ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਮਲੁ ਜਾਏ ॥
ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ॥
ਹਰਿ ਨਿਰਮਲੁ ਸਚੁ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਲਾਗੈ ਮੈਲੁ ਗਵਾਵਣਿਆ
॥੪॥

ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਗੁਬਾਰਾ ॥
ਅਗਿਆਨੀ ਅੰਧਾ ਅੰਧੁ ਅੰਧਾਰਾ ॥
ਬਿਸਟਾ ਕੇ ਕੀਤੇ ਬਿਸਟਾ ਕਮਾਵਹਿ ਫਿਰਿ ਬਿਸਟਾ ਮਾਹਿ
ਪਚਾਵਣਿਆ ॥੫॥

ਮੁਕਤੋ ਸੇਵੇ ਮੁਕਤਾ ਹੋਵੈ ॥
ਹਉਮੈ ਮਮਤਾ ਸਬਦੇ ਖੋਵੈ ॥
ਅਨਦਿਨੁ ਹਰਿ ਜੀਉ ਸਚਾ ਸੇਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਣਿਆ
॥੬॥

ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਨਿਧਿ ਪਾਏ ॥
ਸਚੈ ਨਾਮਿ ਸਦਾ ਮਨੁ ਸਚਾ ਸਚੁ ਸੇਵੇ ਦੁਖੁ ਗਵਾਵਣਿਆ ॥੭॥

ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ॥
ਗੁਰ ਸਬਦੀ ਹਰਿ ਅੰਤਰਿ ਪਛਾਣਹੁ ॥

maajh mehlaa 3.

tayree-aa khaanee tayree-aa banee.
bin naavai sabh bharam bhulaanee.
gur sayvaa tay har Naam paa-i-aa bin satgur
ko-ay na paavni-aa. ||1||

ha-o vaaree jee-o vaaree har saytee chit
laavani-aa.
har sachaa gur bhagtee paa-ee-ai sehjay
man vasaavani-aa. ||1|| rahaa-o.

satgur sayvay taa sabh kichh paa-ay.
jayhee mansaa kar laagai tayhaa fal paa-ay.
satgur daataa sabhnaa vathoo kaa poorai
bhaag milaavani-aa. ||2||

ih man mailaa ik na Dhi-aa-ay.
antar mail laagee baho doojai bhaa-ay.
tat tirath disantar bhavai ahaNkaaree hor
vaDhayrai ha-umai mal laavani-aa. ||3||

satgur sayvay taa mal jaa-ay.
jeevat marai har si-o chit laa-ay.
har nirmal sach mail na laagai sach laagai
mail gavaavni-aa. ||4||

baajh guroo hai anDh gubaaraa.
agi-aanee anDhaa anDh anDhaaraa.
bistaa kay keerhay bistaa kamaaveh fir bistaa
maahi pachaavani-aa. ||5||

muktay sayvay muktaa hovai.
ha-umai mamtaa sabday khovai.
an-din har jee-o sachaa sayvee poorai bhaag
gur paavni-aa. ||6||

aapay bakh say mayl milaa-ay.
pooray gur tay Naam niDh paa-ay.
sachai Naam sadaa man sachaa sach sayvay
dukh gavaavni-aa. ||7||

sadaa hajoor door na jaanhu.
gur sabdee har antar pachhaanhu.

ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ
॥੮॥੧੧॥੧੨॥

naanak *Naam* milai vadi-aa-ee pooray gur tay
paavni-aa. ||8||11||12||

MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to enjoy the bliss of union with God, we should completely erase our ego. Following Guru's advice, we should sing God's praises, and meditate on God's Name in the company of saintly persons. In this *shabad*, he himself addresses God to restate his belief.

He says: "(O' God), all the sources of creation and different species are Yours. But without meditating on (Your) Name, they all are lost in delusion. (However, it is only) through Guru's service (that anybody has) obtained (God's) Name, and without the (guidance of the) true Guru, no one can obtain it." (1)

He therefore, says: "Time and again, I am a sacrifice to those who attune their mind to God. (They realize that the) Eternal God is obtained (only) through devotion to the Guru, and the devotee easily enshrines (God) in the mind." (1-pause)

Elaborating on the benefits of serving the true Guru, he says: "(If a person) serves (follows) the true Guru, then that person obtains everything. With whatever expectation one yokes (oneself to the service of the Guru), one obtains the fruit accordingly. The true Guru is the giver of all gifts, but (only) through perfect good luck, (God) unites (a person with the Guru)." (2)

Now Guru Ji tells us why we are not able to attain to God without the guidance of true Guru. He says: "Within (our mind) is sticking too much dirt of duality (the sinful worldly desires). Soiled (with these evil desires and ego), this mind does not contemplate on the one (God). Even if such a self-conceited person wanders around shores and places of pilgrimage in many foreign lands, that person becomes even more soiled with the dirt of egoism." (3)

Contrasting the blessings of serving the Guru with the disadvantages of roaming around places of pilgrimage, Guru Ji says: "If a person serves (and follows) the true Guru, the dirt (of ego) goes away. (Such a person effaces the self conceit, as if) that person has died while still alive, and has attuned the mind to God. God is pure and true, no impurity can attach to Him. (Therefore), the one who attunes the mind to that true (and immaculate God), gets rid of the dirt (of egoism)." (4)

Guru Ji adds: "Without the Guru's (guidance), there is total darkness (of ignorance. Such an ignorant (person) is like a blind person groping in the dark. (Such a person is) like a worm of filth, which gathers filth and is consumed in filth itself." (5)

Regarding the one who serves the emancipated Guru, he says: "The person who serves the emancipated (Guru), is also emancipated. Through the (Guru's) word, such a person sheds all ego and attachment (to worldly things). Day and night, this person serves the Eternal (God). But only by perfect good fortune does (one) obtain (the guidance of) the Guru." (6)

Now summarizing the process of obtaining the Guru's guidance, and ridding oneself of all sufferings, Guru Ji: "(On His own, God) becomes gracious (on some one), and arranges that person's union (with the Guru). From the perfect Guru, such a person obtains the treasure of Name. (Then by remaining absorbed in) the Name of the Eternal (God), that person's mind

always remains true (and pure, free from evil desires. In this way), by serving the Eternal (God), such a person gets rid of all sorrows.” (7)

Giving the gist of his advice, Guru Ji says: “(O’ my friends, God) is always by your side; never deem Him to be far from you. Through the Guru’s word, realize Him in (yourself). Nanak (says), it is through God’s Name that one obtains honor (and glory, and that Name) is obtained from the perfect Guru.”(8-11-12)

The message of the *shabad* is that if we want to obtain salvation from all kinds of worldly pains and problems, and be reunited with our beloved God, then instead of roaming around pilgrimage places we should pray to God to bless us with the guidance of the true Guru, and the gift of His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਐਥੈ ਸਾਚੇ ਸੁ ਆਗੈ ਸਾਚੇ ॥
ਮਨੁ ਸਚਾ ਸਚੈ ਸਬਦਿ ਰਾਚੇ ॥
ਸਚਾ ਸੇਵਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਸਚੇ ਸੇਵਹਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

ਪੰਡਿਤ ਪੜਹਿ ਸਾਦੁ ਨ ਪਾਵਹਿ ॥
ਦੂਜੈ ਭਾਇ ਮਾਇਆ ਮਨੁ ਭਰਮਾਵਹਿ ॥
ਮਾਇਆ ਮੋਹਿ ਸਭ ਸੁਖਿ ਗਵਾਈ ਕਰਿ ਅਵਗਣ
ਪਛੋਤਾਵਣਿਆ ॥੨॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਤਤੁ ਪਾਏ ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥

ਪੰਨਾ ੧੧੭

ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ ਕਾ ਦਰੁ ਪਾਵਣਿਆ
॥੩॥

ਕਿਲਵਿਖ ਕਾਟੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਰਖੈ ਉਰ ਧਾਰੇ ॥
ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੪॥

ਅੰਤਰਿ ਰਤਨੁ ਮਿਲੈ ਮਿਲਾਇਆ ॥
ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥
ਪਤਿ ਪਤਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਚਉਥੇ ਪਦ ਕੀ ਸਾਰ ਨ
ਪਾਵਣਿਆ ॥੫॥

ਆਪੇ ਰੰਗੇ ਰੰਗੁ ਚੜਾਏ ॥
ਸੇ ਜਨ ਰਾਤੇ ਗੁਰ ਸਬਦਿ ਰੰਗਾਏ ॥

maajh mehlaa 3.

aiṭhai saachay so aagai saachay.
man sachaa sachai sabad̥ raachay.
sachaa sayveh sach kamaaveh sachō sach
kamaavani-aa. ||1||

ha-o vaaree jee-o vaaree sachaa Naam man
vasaavani-aa.
sachay sayveh sach samaaveh sachay kay
gun̄ gaavani-aa. ||1|| rahaa-o.

pandit̄ par̄hēh saad̄ na paavahi.
doojai bhāa-ay maa-i-aa man bharmaveh.
maa-i-aa mohi sabh̄ suDh̄ gavāa-ee kar
avgan̄ pachhotaavani-aa. ||2||

satgur milai t̄aa tat̄ paa-ay.
har kaa Naam man vasaa-ay.

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sabad̄ marai man maarai apunaa mukṭee kaa
dar̄ paavani-aa. ||3||

kilvikh̄ kaatai kroDh̄ nivaaray.
gur kaa sabad̄ rakh̄ai ur Dhaaray.
sach rat̄ay sad̄aa bairaaagee ha-umai maar
milaavani-aa. ||4||
ant̄ar rat̄an milai milaa-i-aa.
taribaDh̄ mansaa taribaDh̄ maa-i-aa.
parh̄ parh̄ pandit̄ monee thakay cha-uthay
pad̄ kee saar na paavani-aa. ||5||

aapay rangay rang charh̄aa-ay.
say jan raat̄ay gur sabad̄ rangaa-ay.

ਹਰਿ ਰੰਗੁ ਚੜਿਆ ਅਤਿ ਅਪਾਰਾ ਹਰਿ ਰਸਿ ਰਸਿ ਗੁਣ
ਗਾਵਣਿਆ ॥੬॥

har rang charhi-aa at̤ apaaraa har ras ras gun
gaavani-aa. ||6||

ਗੁਰਮੁਖਿ ਰਿਧਿ ਸਿਧਿ ਸਚੁ ਸੰਜਮੁ ਸੋਈ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਨਾਮਿ ਮੁਕਤਿ ਹੋਈ ॥
ਗੁਰਮੁਖਿ ਕਾਰ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

gurmukh riDh siDh sach sanjam so-ee.
gurmukh gi-aan Naam mukat̤ ho-ee.
gurmukh kaar sach kamaaveh sachay sach
samaavani-aa. ||7||

ਗੁਰਮੁਖਿ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥
ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਭੁ ਆਪੇ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ
॥੮॥੧੨॥੧੩॥

gurmukh thaapay thaap uthaapay.
gurmukh jaat̤ pat̤ sabh aapay.
naanak gurmukh Naam Dhi-aa-ay Naamay
Naam samaavani-aa. ||8||12||13||

MAAJH MEHLA 3

In stanza (7) of the previous *shabad*, Guru Ji stated: “(On His own, God) becomes gracious (on someone), and arranges that person’s union (with the Guru). Then from the perfect Guru, that person obtains the treasure of Name. In this *shabad*, he continues that theme, and explains what other blessings such persons obtain who become true (and immaculate) in this world.

He says: “Those who are true here (who remain absorbed in the True One), remain true in the hereafter as well (united with God). Those who remain absorbed in the true word (of God’s Name), their mind becomes true (and immaculate). They serve only the true God, earn only the truth (do only righteous deeds), and practice Truth alone.” (1)

Expressing his veneration for such persons, he says: “I am a sacrifice time and again to those who enshrine the eternal Name in their heart. By serving and singing praises of the Eternal (God), they merge in the Eternal (God Himself).” (1-pause)

Now commenting on those *pundits* and scholars who, instead of meditating on God’s Eternal Name, lay emphasis only on studying holy books like the *Vedas and the Shastras*, he says: “The *pundits* study (the scriptures), but they don’t get the relish (of eternal Name). They mislead their mind with the love of duality (the worldly riches). In the attachment to *Maya* (worldly riches and powers), they lose all wisdom, and by committing misdeeds they repent.” (2)

However in his mercy, Guru Ji tells us how even such persons can obtain salvation. He says: “If a person is blessed with (the guidance of) the Guru, he or she realizes the essence (of the scriptures), and enshrines God’s Name in the mind. Then by following the word (of advice of the Guru, the one who so disciplines the mind, as if) he or she has died (to the world, that person) attains to the door of salvation.” (3)

Explaining the above process, Guru Ji says: “The one who keeps the Guru’s word in the mind and follows it, dispels anger and washes off all sins. Those who remain imbued with the love of the Eternal (God), always remain detached (from worldly riches and power), and by stilling their ego become worthy of being united with God.” (4)

Next educating us about all the good and bad intangible things within us, he says: “(Within every one is) the jewel (of Name), but this is found only if someone (like the Guru) helps us to find it. Within (a person also) lie the three kinds of impulses (or desires), and the three attributes of *Maya* (which don’t let a person look for this jewel). The *pundits* and the silent

sages have grown tired of reading (their texts) but have not realized the essence of the fourth state of mind (of peace and poise or “*Turya*”).” (5)

Reminding us about the ways of God, he says: “Of His own accord, (God) imbues a person with His love. But only those persons are imbued (with God’s love), who are imbued with the (love of) Guru’s word. Being extremely imbued with God’s love, they repeatedly keep singing God’s praises with relish.” (6)

Guru Ji now describes the traits of a true Guru’s follower who is imbued with love and devotion for God. He says: “For a Guru’s follower, (God’s Name) is all miracles, austerities, and Truth. For a Guru’s follower, this is the (divine) knowledge: that salvation is obtained through (God’s) Name alone. The Guru’s follower leads a truthful life, and thus eternally merges in the Eternal (God).” (7)

In closing, he says: “(The Guru’s follower realizes that) it is God who creates and destroys (the universe). For the Guru’s follower, God alone is his or her caste and honor. In short, O’ Nanak, a Guru’s follower always meditates on (God’s) Name, and through the Name merges in (God’s) Name itself.” (8-12-13)

The message of the *shabad* is that if we want to merge in the Eternal (God) we should lead a truthful life, and following the Guru’s advice, we should meditate on God’s Name with true love and devotion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ ॥
ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ ॥
ਗੁਰਮੁਖਿ ਵਰਤੈ ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ ਸਮਾਵਣਿਆ ॥੧॥

ਵਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰੁ ਪੂਰਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਗੁਰ ਤੇ ਸਾਤਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ
ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ ॥
ਗੁਰਮੁਖਿ ਪਵਣੁ ਬੈਸੰਤਰੁ ਖੇਲੈ ਵਿਡਾਣੀ ॥
ਸੋ ਨਿਗੁਰਾ ਜੋ ਮਰਿ ਮਰਿ ਜੰਮੈ ਨਿਗੁਰੇ ਆਵਣ ਜਾਵਣਿਆ ॥੨॥

ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ ॥
ਕਾਇਆ ਸਰੀਰੈ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ॥
ਸਬਦਿ ਭੇਦਿ ਕੋਈ ਮਹਲੁ ਪਾਏ ਮਹਲੇ ਮਹਲਿ ਬੁਲਾਵਣਿਆ ॥੩॥

ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ॥
ਸਚੁ ਵਣੰਜਹਿ ਗੁਰੁ ਹੇਤਿ ਅਪਾਰੇ ॥
ਸਚੁ ਵਿਹਾਝਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ ॥੪॥

maajh mehlaa 3.

utpat̃ parla-o sabḁday hovai.
sabḁday hee fir opat̃ hovai.
gurmukh̃ varṯai sabh̃ aapay sachaa gurmukh̃
upaa-ay samaavan̄i-aa. ||1||

ha-o vaaree jee-o vaaree gur pooraa man
vasaavani-aa.

gur tay saat bhagat karay din raatee gun
kahi gunee samaavani-aa. ||1|| rahaa-o.

gurmukh̃ Dhartee gurmukh̃ paanee.
gurmukh̃ pavan baisantar khaylai vidaanee.
so niguraa jo mar mar jammai niguray aavan
jaavani-aa. ||2||

ṯin kart̄ai ik̄ kh̄ayl̄ rachaa-i-aa.
kaa-i-aa sareerai vich̄ sabh̄ kih̄ch̄ paa-i-aa.
sabad̄ bh̄ayḁ ko-ee mahal paa-ay mahlay
mahal bulaavan̄i-aa. ||3||

sachaa saahu sachay van̄jaaray.
sach van̄Njahi gur hayṯ apaaray.
sach vihaaj̄h̄ch̄ sach kamaaveh sach̄o sach̄
kamaavan̄i-aa. ||4||

ਬਿਨੁ ਰਾਸੀ ਕੇ ਵਥੁ ਕਿਉ ਪਾਏ ॥
ਮਨਮੁਖ ਭੂਲੇ ਲੋਕ ਸਬਾਏ ॥
ਬਿਨੁ ਰਾਸੀ ਸਭ ਖਾਲੀ ਚਲੇ ਖਾਲੀ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ
॥੫॥

ਇਕਿ ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦਿ ਪਿਆਰੇ ॥
ਆਪਿ ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ॥
ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ ॥੬॥

ਅੰਤਰਿ ਵਸਤੁ ਮੂੜਾ ਬਾਹਰੁ ਭਾਲੇ ॥
ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ ਬੇਤਾਲੇ ॥
ਜਿਥੇ ਵਥੁ ਹੋਵੈ ਤਿਥਹੁ ਕੋਇ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਿ
ਭੁਲਾਵਣਿਆ ॥੭॥
ਆਪੇ ਦੇਵੈ ਸਬਦਿ ਬੁਲਾਏ ॥
ਮਹਲੀ ਮਹਲਿ ਸਹਜ ਸੁਖੁ ਪਾਏ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਧਿਆਵਣਿਆ
॥੮॥੧੩॥੧੪॥

bin raasee ko vath ki-o paa-ay.
manmukh bhoolay lok sabaa-ay.
bin raasee sabh khaalee chalay khaalee
jaa-ay dukh paavni-aa. ||5||

ik sach vananjahi gur sabad pi-aaray.
aap tareh saglay kul taaray.
aa-ay say parvaan ho-ay mil pareetam sukh
paavni-aa. ||6||

antar vasat moorhaa baahar bhaalay.
manmukh andhay fireh baytaalay.
jithai vath hovai tithhu ko-ay na paavai
manmukh bharam bhulaavani-aa. ||7||
aapay dayvai sabad bulaa-ay.
mahlee mahal sahj sukh paa-ay.
naanak Naam milai vadi-aa-ee aapay sun sun
Dhi-aavani-aa. ||8||13||14||

MAAJH MEHLA 3

In the last stanza of the previous *shabad*, Guru Ji commented that a Guru's follower realizes that it is God who is the Creator and the Destroyer. In this *shabad*, he elaborates on this idea and tells us how Guru's followers reach the mansion of God.

Guru Ji says: "The creation or destruction (of the universe) happens according to the word (or command of God). Again, it is through the word (of God's command) that the universe is recreated. The Guru's follower realizes that everywhere the Eternal (God) pervades, and (after) creating (the universe, God has) merged Himself in it." (1)

Expressing his veneration for Guru's followers, he says: "I am a sacrifice time and again to such persons, who enshrine the perfect Guru in their mind. From the Guru they obtain peace, and (through his guidance, they worship God) day and night. By singing His praises, they merge in that meritorious (God)." (1-pause)

Elaborating on the convictions of the Guru's followers, Guru Ji says: "(The Guru's follower believes that) the wonderful God Himself shows His wonders on land, water, air, and fire. (His divine writ runs everywhere). But the one without the Guru's guidance repeatedly dies and takes birth, and in this way the Guru-less persons (who are bereft of Guru's guidance and instruction) keep coming and going." (2)

Guru Ji now tells us about the creation of this universe. He says: "That Creator has staged a kind of play. In this human body, He has put everything. But it is only a rare person who, by reflecting on the (Guru's) word, understands the mystery of the divine mansion (within his body, and how one) may be called into the mansion by God." (3)

Using the metaphor of a banker and a trader to explain the relationship between the Guru and his disciple, he says: "The Guru is like a true banker, and true are the traders (or the disciples) who do business (of Name) through him. Through unending love for the Guru, they deal in Truth (God's true Name). Yes, they buy Truth, they sell Truth, and earn nothing but the profit of Truth, (the wealth of God's Name)." (4)

Continuing with the above metaphor, Guru Ji says: “Without the capital (of loving devotion), how can anyone obtain the commodity (of God’s Name)? All the self-conceited persons have gone astray. Without the capital of (Name) they go empty-handed and suffer pain in the hereafter.” (5)

Contrasting the above behavior with that of Guru’s followers, Guru Ji says: “(On the other hand), there are some who love the Guru’s word, and invest in the true (capital of Name). They save themselves, and emancipate their lineage. Approved is their advent (into this world), and meeting their beloved (God), they abide in peace.” (6)

Once again commenting on the folly of self-conceited persons, Guru Ji says: “The commodity (of Name) is within, but the fool searches it outside. This way the self-conceited blind persons wander around like ghosts. The self-conceited persons are lost in doubt because none of them looks for this commodity (of God’s Name), where it is.” (7)

Guru Ji concludes by reiterating this basic principle. He says: “God Himself gives this boon (of the valuable commodity of Name) by calling some (into His mansion), through (*Gurbani*, the Guru’s) word. That person then enters the mansion of God, where he or she attains peace and poise. O’ Nanak, It is through the Name that such an honor is obtained. (However, in the final analysis, it is God Himself, who) listens again and again, and meditates (on His Name).” (8-13-14)

The message of the *shabad* is that God’s mansion is within us. If we want to enter this mansion and enjoy its peace and bliss, we should pray to Him to bless us with the guidance of the Guru, who may enable us to earn the wealth of God’s Name and enter the Divine mansion.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ ॥

ਪੰਨਾ ੧੧੮

ਹਰਿ ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ ॥
ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ
ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪੁ ਨਿਵਾਰਣਿਆ ॥
ਆਪੁ ਗਵਾਏ ਤਾ ਹਰਿ ਪਾਏ ਹਰਿ ਸਿਉ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਕਰਮੁ ਕਮਾਇਆ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ॥
ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਪਾਈਐ ਨਾਰੀ ਸਬਦੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ
॥੨॥

ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਰਹੈ ਸੰਸਾਰੇ ॥
ਗੁਰ ਕੈ ਤਕੀਐ ਨਾਮਿ ਅਧਾਰੇ ॥
ਗੁਰਮੁਖਿ ਜੇਰੁ ਕਰੇ ਕਿਆ ਤਿਸ ਨੋ ਆਪੇ ਖਪਿ ਦੁਖੁ ਪਾਵਣਿਆ
॥੩॥

maajh mehlaa 3.

satgur saachee sikh sunaa-ee.

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har chaytahu ant ho-ay sakhaa-ee.
har agam agochar anaath ajonee satgur kai
bhaa-ay paavni-aa. ||1||

ha-o vaaree jee-o vaaree aap nivaarni-aa.
aap gavaa-ay taa har paa-ay har si-o sahj
samaavani-aa. ||1|| rahaa-o.

poorab likhi-aa so karam kamaa-i-aa.
satgur sayv sadaa sukha paa-i-aa.
bin bhaagaa gur paa-ee-ai naahee sabdai
mayl milaavani-aa. ||2||

gurmukh alipat rahai sansaaray.
gur kai takee-ai Naam adhaaray.
gurmukh jor karay ki-aa tis no aapay khap
dukh paavni-aa. ||3||

ਮਨਮੁਖਿ ਅੰਧੇ ਸੁਖਿ ਨ ਕਾਈ ॥
ਆਤਮ ਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ ॥
ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁ ਭਾਰੁ ਉਠਾਵੈ ਬਿਨੁ ਮਜੂਰੀ ਭਾਰੁ
ਪਹੁਚਾਵਣਿਆ ॥੩॥

manmukh anDhay suDh na kaa-ee.
aatam ghaatee hai jagat kasaa-ee.
nindaa kar kar baho bhaar uthaavai bin
majoori bhaar pahuchaavani-aa. ||4||

ਇਹੁ ਜਗੁ ਵਾੜੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਲੀ ॥
ਸਦਾ ਸਮਾਲੇ ਕੇ ਨਾਹੀ ਖਾਲੀ ॥
ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੈ ਵਾਸੂ ਵਾਸੁ ਜਣਾਵਣਿਆ ॥੫॥

ih jag vaarhee mayraa parabh maalee.
sadaa samaalay ko naahee khaalee.
jayhee vaasnaa paa-ay tayhee vartai vaasoo
vaas janaavani-aa. ||5||

ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ ॥
ਸੁਖਦਾਤਾ ਵਿਸਰਿਆ ਅਗਮ ਅਪਾਰਾ ॥
ਦੁਖੀਏ ਨਿਤਿ ਫਿਰਹਿ ਬਿਲਲਾਦੇ ਬਿਨੁ ਗੁਰ ਸਾਂਤਿ ਨ
ਪਾਵਣਿਆ ॥੬॥

manmukh rogee hai sansaaraa.
sukh-daata visri-aa agam apaaraa.
dukhee-ay nit fireh billaaday bin gur saanT na
paavni-aa. ||6||

ਜਿਨਿ ਕੀਤੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ ॥
ਆਪਿ ਕਰੇ ਤਾ ਹੁਕਮਿ ਪਛਾਣੈ ॥
ਜੇਹਾ ਅੰਦਰਿ ਪਾਏ ਤੇਹਾ ਵਰਤੈ ਆਪੇ ਬਾਹਰਿ ਪਾਵਣਿਆ ॥੭॥

jin keetay so-ee biDh jaanai.
aap karay taa hukam pachhaanai.
jayhaa andar paa-ay tayhaa vartai aapay
baahar paavni-aa. ||7||

ਤਿਸੁ ਬਾਝਹੁ ਸਚੇ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ॥
ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ ਨਿਰਮਲੁ ਹੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਜਿਸੁ ਦੇਵੈ ਸੋ ਪਾਵਣਿਆ
॥੮॥੧੪॥੧੫॥

tis baajhahu sachay mai hor na ko-ee.
jis laa-ay la-ay so nirmal ho-ee.
naanak Naam vasai ghat antar jis dayvai so
paavni-aa. ||8||14||15||

MAAJH MEHLA 3

In many previous *shabads* Guru Ji advised us that if we want to enjoy peace both here and hereafter, we should remember God day and night. In this *shabad*, he reemphasizes this concept and sheds more light.

He says: “(O’ my friends) I have told you this true instruction of the eternal Guru that you should keep meditating on God, so that He may be your helper in the end. However, that incomprehensible and unknowable God who is beyond birth and death, and has no master, is attained only by living in accordance with the will of the true Guru.” (1)

Paying his respects to those who shedding their self-conceit, follow the Guru’s advice and merge in God, he says: “I am a sacrifice time and again to those who shed their self-conceit, because only by discarding all self-conceit can one attain God, and imperceptibly merge in Him.” (1-pause)

Guru Ji further observes: “One does that deed (in this world), which has been pre-written (in one’s destiny, based on the deeds done in the past). By serving the true Guru, one always obtains joy and peace. But without good fortune, the Guru, who unites a person (with God) through his word, is not found.” (2)

Describing the attributes of a Guru’s follower, he says: “While living in the world, a Guru’s follower remains detached (from worldly desires). Such a person always depends upon the support of the Guru and God’s Name. No one can oppress a Guru’s follower; instead such a person is consumed by his or her own evil (plans), and suffers pain.” (3)

Commenting further on self-conceited persons, he says: “The blind egoistic person has no sense or understanding. The (self-conceited persons) are the killers (of their own conscience), and are (like) slayers of the entire world. By indulging in slander (of others, a self-conceited person) carries a load (of sins on his or her head), and is like a laborer who carries loads without any remuneration.” (4)

Now, using a very beautiful metaphor, Guru Ji explains God’s relationship with the world. He says: “This world is like an orchard, and my God is its gardener. (Just as the gardener takes care of all the plants in the garden, similarly) God takes care of all (the creatures), and nobody is bereft of His care. Whatever fragrance (or attribute God) infuses in a person, that person emits that fragrance (and displays that disposition, and just as flower) is known by its odor, (a person is known from his or her disposition).” (5)

Once again commenting on the general state of the world, Guru Ji says: “This world is afflicted with the malady of self-conceit. It has forgotten the incomprehensible and infinite God, who is the real Giver of peace. Therefore, the suffering humans wander about wailing, and without the (guidance of the) true Guru, they do not find peace.” (6)

However, in his compassion, Guru Ji describes how even the self-conceited persons are ultimately saved. He says: “He who has created them knows the way (of their salvation too). When God Himself shows mercy, a human being realizes His will. Whatever attribute God puts in a person, that person acts accordingly, and God Himself drives out (one’s) demerits.” (7)

Guru Ji concludes the *shabad* by saying: “Except that Eternal (God), I have no one else (to look upon). The person, whom (God) attunes to Himself, becomes pure. O’ Nanak, God’s Name resides in each heart, but only whom God gives (true understanding) obtains it.” (8-14-15)

The message of the *shabad* is that we are like flowers in the garden of God. Therefore following Guru’s guidance, we should pray to God to embellish us with the fragrance of His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ॥
ਹਉਮੈ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਗਵਾਏ ॥
ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਸਦਾ ਸਲਾਹੇ ਅੰਮ੍ਰਿਤਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਮੰਨਿ ਵਸਾਏ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ ॥ ਅੰਮ੍ਰਿਤੁ ਵੇਖੈ ਪਰਖੈ ਸਦਾ
ਨੈਣੀ ॥

ਅੰਮ੍ਰਿਤੁ ਕਥਾ ਕਹੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਆਖਿ
ਸੁਨਾਵਣਿਆ ॥੨॥

ਅੰਮ੍ਰਿਤੁ ਰੰਗਿ ਰਤਾ ਲਿਵ ਲਾਏ ॥

maajh mehlaa 3.

amrit̃ Naam man vasaa-ay.
ha-umai mayraa sabh̃ dukh̃ gavaa-ay.
amrit̃ banee sadaa salaahay amrit̃ amrit̃
paavṇi-aa. ||1||

ha-o vaaree jee-o vaaree amrit̃ banee man
vasaavṇi-aa.

amrit̃ banee man vasaa-ay amrit̃ Naam
Dhi-aavṇi-aa. ||1|| rahaa-o.

amrit̃ bolai sadaa mukh̃ vainee. amrit̃ vaykhai
parkhai sadaa nainee.

amrit̃ kath̃aa kahai sadaa ḍiñ raat̃ee avraa
aakh̃ sunaavṇi-aa. ||2||

amrit̃ rang rat̃aa liv laa-ay.

ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਏ ॥
ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਬੋਲੈ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤੁ
ਪੀਆਵਣਿਆ ॥੩॥

amrit gur paryaadee paa-ay.
amrit rasnaa bolai din raatee man tan amrit
pee-aavni-aa. ||3||

ਸੋ ਕਿਛੁ ਕਰੈ ਜੁ ਚਿਤਿ ਨ ਹੋਈ ॥
ਤਿਸ ਦਾ ਹੁਕਮੁ ਮੋਟਿ ਨ ਸਕੈ ਕੋਈ ॥
ਹੁਕਮੇ ਵਰਤੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਹੁਕਮੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੪॥

so kichh karai jo chit na ho-ee.
tis daa hukam mayt na sakai ko-ee.
hukmay vartai amrit bane hukmay amrit
pee-aavni-aa. ||4||

ਅਜਬ ਕੰਮ ਕਰਤੇ ਹਰਿ ਕੇਰੇ ॥
ਇਹੁ ਮਨੁ ਭੂਲਾ ਜਾਂਦਾ ਫੇਰੇ ॥
ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤੁ ਸਬਦਿ ਵਜਾਵਣਿਆ
॥੫॥

ajab kamm kartay har kayray.
ih man bhoolaa jaan daa fayray.
amrit bane si-o chit laa-ay amrit sabad
vajaavani-aa. ||5||

ਪੰਨਾ ੧੧੯

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ਖੋਟੇ ਖਰੇ ਤੁਧੁ ਆਪਿ ਉਪਾਏ ॥
ਤੁਧੁ ਆਪੇ ਪਰਖੇ ਲੋਕ ਸਬਾਏ ॥
ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਚਿ ਖੋਟੇ ਭਰਮਿ ਭੁਲਾਵਣਿਆ ॥੬॥

khoday kharay tudh aap upaa-ay.
tudh aapay parkhay lok sabaa-ay.
kharay parakh khajaanai paa-ih khoday
bharam bhulaavani-aa. ||6||

ਕਿਉ ਕਰਿ ਵੇਖਾ ਕਿਉ ਸਾਲਾਹੀ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਸਲਾਹੀ ॥
ਤੇਰੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ ਤੂੰ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ
॥੭॥

ki-o kar vaykhaa ki-o saalaah-ee.
gur paryaadee sabad salaah-ee.
tayray bhaanay vich amrit vasai toon bhaanai
amrit pee-aavni-aa. ||7||

ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਬਾਣੀ ॥
ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੈ ਸਮਾਣੀ ॥
ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ
ਲਹਿ ਜਾਵਣਿਆ ॥੮॥੧੫॥੧੬॥

amrit sabad amrit har bane.
satgur sayvi-ai ridai samaanee.
naanak amrit Naam sadaa sukh daata
pee amrit sabh bhukh leh jaavani-aa.
||8||15||16||

MAAJH MEHLA 3

In many previous *shabads*, Guru Ji told us about the significance of following the advice of the Guru and meditating on God's Name. In this *shabad* he elaborates on the importance of meditating on the Name, which is like an immortalizing elixir.

He says: "(The person, who) enshrines the elixir of (God's) Name in the heart, is rid of all maladies, including those of ego and possessiveness. Through the nectar-sweet words (of the Guru), this person always sings praises of God, and obtains the immortalizing nectar." (1)

Expressing his deep veneration for such persons, Guru Ji says: "I am a sacrifice time and again to those who enshrine the ambrosial word (of the Guru) in their minds, because (the person) who enshrines the ambrosial word (of the Guru) in the heart, meditates on the immortalizing Name (of God)." (1-pause)

Listing additional merits of such persons, Guru Ji says: "(The person, who enshrines the nectar of Name in the heart) always utters nectar sweet words from the mouth. (Such a

person) always sees and realizes the immortal God in everything. Day and night, that person utters the immortalizing gospel (of God), and narrates it to others.” (2)

Describing the conduct of such persons, Guru Ji says: “The person who is dyed in the color (imbued with the love) of the nectar (of Name) and attunes (to God), by Guru’s grace obtains the nectar (like God’s Name. Such a person) day and night utters nectar (Name) with the tongue, and with body and mind helps others to drink this nectar (also).” (3)

Some people think that what Guru Ji discusses is too high a thing to be followed and practiced. In no way can sinners like them reach such a pious stage, where they can also obtain the invaluable jewel of (God’s) Name. But Guru Ji gives hope to all of us, and reminds us that God’s powers are amazing and His mercy is limitless. Therefore, Guru Ji says: “(God) does that which is beyond (any body’s) imagination. His command, no one can nullify. It is according to His command that His immortalizing word prevails, and it is by His command that He administers His nectar like Name.” (4)

Continuing the above thought, Guru Ji says: “(O’ my friends), wondrous are the ways of the Creator. He brings the straying mind (of a person) to the right path. Then He attunes (that person’s) mind to the immortalizing word (of the Guru), and makes the music of (divine) word play within.”(5)

Guru Ji, therefore, addresses God in all humility and says: “O’ God, You Yourself have created both the base and genuine (the evil and the virtuous) people. You Yourself test all people. Those found virtuous are accepted in Your treasury (united with You). The false ones remain lost in delusion.” (6)

Many of us wonder: how can we please God and see His sight? Therefore, on our behalf, Guru Ji asks: “(O’ God), how can I see You, and how can I praise You, (so that I too may receive Your grace? I think that) through Guru’s grace, I should praise You through his word. But (O’ God), it is only according to Your will that the nectar (of Your) Name comes to reside (in one’s heart), and it is in Your will that You administer Your nectar (to anyone).”(7)

In closing, Guru Ji says: “The holy word (of the Guru) is the immortalizing Nectar, and so is the Name of God. By serving (and following) the Guru, this (nectar) is enshrined in the mind. O’ Nanak, the nectar of Name gives eternal peace. By drinking it, all one’s hungers (or worldly desires) are satiated.” (8-15-16)

The message of the *shabad* is that if we want to satiate all our worldly desires and obtain Eternal bliss, we should sing and follow the nectar-sweet word of the Guru with love and devotion. So that showing His mercy God may enshrine the immortalizing nectar of His Name in us also.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਜਨੁ ਪਾਏ ॥
ਅੰਮ੍ਰਿਤੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਕਰਿ ਕਿਰਪਾ ਤ੍ਰਿਸਨਾ ਬੁਝਾਵਣਿਆ
॥੧॥

maajh mehlā 3.

amrit̃ varsai sahj subhāa-ay.
gurmukh̃ viralā ko-ee jan paa-ay.
amrit̃ pee sadāa t̃riptaasay kar kirpaa
t̃arisnaa bujhaavani-aa. ||1||

ਹਰਿ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥
ਰਸਨਾ ਰਸੁ ਚਾਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਹਰਿ ਗੁਣ
ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਕੇ ਪਾਏ ॥
ਦੁਬਿਧਾ ਮਾਰੇ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ ॥
ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਸਚਿ ਸਮਾਵਣਿਆ
॥੨॥

ਸਭਨਾ ਉਪਰਿ ਨਦਰਿ ਪ੍ਰਭ ਤੇਰੀ ॥
ਕਿਸੈ ਥੋੜੀ ਕਿਸੈ ਹੈ ਘਣੇਰੀ ॥
ਤੁਤ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ ॥੩॥

ਗੁਰਮੁਖਿ ਤਤੁ ਹੈ ਬੀਚਾਰਾ ॥
ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕੋਈ ਨ ਪਾਵੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ
॥੪॥

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੇ ਜਨੁ ਸੋਹੈ ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮਿ ਅੰਤਰੁ ਮਨੁ ਸੋਹੈ ॥
ਅੰਮ੍ਰਿਤਿ ਮਨੁ ਤਨੁ ਬਾਣੀ ਰਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਸੁਣਾਵਣਿਆ
॥੫॥

ਮਨਮੁਖੁ ਭੁਲਾ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥
ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਏ ॥
ਅਨਦਿਨੁ ਸਦਾ ਵਿਸਟਾ ਮਹਿ ਵਾਸਾ ਬਿਨੁ ਸੇਵਾ ਜਨਮੁ
ਗਵਾਵਣਿਆ ॥੬॥
ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਜਿਸ ਨੋ ਆਪਿ ਪੀਆਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ ਲਿਵ ਲਾਏ ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਸਭ ਆਪੇ ਗੁਰਮਤਿ ਨਦਰੀ ਆਵਣਿਆ
॥੭॥

ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ ॥
ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਆਪੇ ਗੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਸਦਾ ਤੂੰ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ
॥੮॥੧੬॥੧੭॥

ha-o vaaree jee-o vaaree gurmukh amrit
pee-aavni-aa.
rasnaa ras chaakh sagaa rahai rang raatee
sehjay har gun gaavani-aa. ||1|| rahaa-o.

gur parsaadee sahj ko paa-ay.
dubiDhaa maaray ikas si-o liv laa-ay.
naḡar karay ṭaa har gun gaavai naḡree sach
samaavani-aa. ||2||

sabhnaa upar naḡar parabh tayree.
kisai thorhee kisai hai ghanayree.
tujh tay baahar kichh na hovai gurmukh
sojhee paavni-aa. ||3||

gurmukh tat hai beechaaraa.
amrit bharay tayray bhandaaraa.
bin satgur sayvai ko-ee na paavai gur kirpaa
tay paavni-aa. ||4||

satgur sayvai so jan sohai.
amrit Naam antar man mohai.
amrit man tan baneerataa amrit sahj
sunaaavni-aa. ||5||

manmukh bhoolaa doojai bhaa-ay khu-aa-ay.
Naam na layvai marai bikh khaa-ay.
an-din sagaa vistaa meh vaasaa bin sayvaa
janam gavaavni-aa. ||6||
amrit peevai jis no aap pee-aa-ay.
gur parsaadee sahj liv laa-ay.
pooran poor rahi-aa sabh aapay gurmat
naḡree aavani-aa. ||7||

aapay aap niranjan so-ee.
jin sirjee tin aapay go-ee.
naanak Naam samaal sagaa tooN sehjay
sach samaavani-aa. ||8||16||17||

MAAJH MEHLA 3.

In the opening stanza of the previous *shabad*, Guru Ji stated, “If a person enshrines the elixir of Name in the heart, that person is rid of all the maladies, including those of ego and possessiveness. In this *shabad*, he reveals how the rain of this nectar continues to fall naturally for all to quaff. He also tells us, who are the rare fortunate persons who actually drink it, and enjoy its heavenly bliss.

He says: “The nectar (of Name) is raining down in its own natural course. However, only a rare Guru’s follower receives (and enjoys) this nectar. Drinking this nectar, that person

is satiated forever. Showing His mercy, God quenches all that person's thirsts (or worldly desires)." (1)

Expressing his love and veneration for such Guru's followers, he says: "I am a sacrifice time and again to such Guru's followers who by Guru's grace, drink this nectar (of Name). Tasting this (nectar), their tongue remains imbued (with divine love), and unnoticeably they keep singing (God's) praises."(1-pause)

Guru Ji now describes the conditions, which a person must fulfill before becoming worthy of receiving this nectar He says: "It is only a rare person who by Guru's grace attains a state of (spiritual) poise (and balance of mind). This person stills all sense of duality, and fixes the mind only on the one (God). But this happens only when (God) showers His grace. (Then that person) sings (God's) praises, and by His grace remains absorbed in that Eternal (God)." (2)

Explaining why only very special persons receive the benefit of (God's) grace, Guru Ji addresses God and says: "(O' God), Your grace is over all. On some it may be less, on others, more (just as rain falls equally on all places, but the level fields retain more of it, while the hilly or stony slopes retain very less). Yet it is only the Guru's followers who understand that nothing happens outside, or without Your will." (3)

Elaborating on the belief and understanding of a Guru's follower, he says: "The Guru's follower understands this essence (of wisdom): that Your storehouses are filled to the brim with the nectar (of Name). However, without serving (and following) the true Guru, no one receives (this nectar). Whosoever receives it, gets it only by Guru's grace." (4)

Therefore, stating the benefits of serving (and following the advice of) true Guru, he says: "The person who serves (and follows) the true Guru looks beautiful (and virtuous. Such a person's) inner mind is fascinated with the Nectar of Name. That person's body, mind, and speech become imbued with the love of the nectar (of Name), and (the person) imperceptibly keeps reciting (Guru's) nectar sweet words." (5)

However, contrasting the above with the state and fate of the self-conceited persons, Guru Ji says: "A self-willed person goes astray, and is ruined due to the love of duality (the worldly riches, instead of God). This person does not meditate on (God's) Name, and dies eating poison (hankering after false worldly desires). Day and night, such a person lives in ordure (absorbed in sinful worldly pleasures), and without serving God, wastes his (or her human) birth." (6)

Describing the process, how a person actually drinks the Nectar (of Name), Guru Ji says: "Only that person drinks the nectar (of Name), whom He Himself administers. Through Guru's grace, such a person imperceptibly becomes attuned to God. Then through the Guru's instruction, is able to see that the perfect God Himself is pervading everywhere." (7)

In conclusion, Guru Ji says: "The immaculate God is all by Himself. He who has created (this universe) will Himself destroy it. Nanak (says, O' my friends), always meditate on God's Name, and unnoticeably you will merge in the Eternal (God)." (8-16-17)

The message of this *shabad* is that rain of (God's) joy-giving Nectar is imperceptibly falling on all creation. But if we want to benefit from it, we should prepare our hearts

for receiving (this nectar) by following the Guru's advice, by always singing praises of God, and meditating on His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸੇ ਸਚਿ ਲਾਗੇ ਜੋ ਤੁਧੁ ਭਾਏ ॥
ਸਦਾ ਸਚੁ ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ ॥
ਸਚੈ ਸਬਦਿ ਸਚਾ ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਾਲਾਹਣਿਆ ॥
ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚਿ ਰਾਤੇ ਸਚੈ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

ਜਹ ਦੇਖਾ ਸਚੁ ਸਭਨੀ ਥਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ ॥
ਤਨੁ ਸਚਾ ਰਸਨਾ ਸਚਿ ਰਾਤੀ ਸਚੁ ਸੁਣਿ ਆਖਿ ਵਖਾਨਣਿਆ ॥੨॥

ਪੰਨਾ ੧੨੦

ਮਨਸਾ ਮਾਰਿ ਸਚਿ ਸਮਾਣੀ ॥
ਇਨਿ ਮਨਿ ਡੀਠੀ ਸਭ ਆਵਣ ਜਾਣੀ ॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਸਦਾ ਮਨੁ ਨਿਹਚਲੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵਣਿਆ ॥੩॥

ਗੁਰ ਕੈ ਸਬਦਿ ਰਿਦੈ ਦਿਖਾਇਆ ॥
ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ ॥
ਸਚੈ ਸਚਾ ਵੇਖਿ ਸਾਲਾਹੀ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਵਣਿਆ ॥੪॥

ਜੋ ਸਚਿ ਰਾਤੇ ਤਿਨ ਸਚੀ ਲਿਵ ਲਾਗੀ ॥
ਹਰਿ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਵਡਭਾਗੀ ॥
ਸਚੈ ਸਬਦਿ ਆਪਿ ਮਿਲਾਏ ਸਤਸੰਗਤਿ ਸਚੁ ਗੁਣ ਗਾਵਣਿਆ ॥੫॥

ਲੇਖਾ ਪੜੀਐ ਜੋ ਲੇਖੇ ਵਿਚਿ ਹੋਵੈ ॥
ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਸਬਦਿ ਸੁਧਿ ਹੋਵੈ ॥
ਅਨਦਿਨੁ ਸਚ ਸਬਦਿ ਸਾਲਾਹੀ ਹੋਰੁ ਕੋਇ ਨ ਕੀਮਤਿ ਪਾਵਣਿਆ ॥੬॥

ਪੜਿ ਪੜਿ ਥਾਕੇ ਸਾਂਤਿ ਨ ਆਈ ॥
ਤ੍ਰਿਸਨਾ ਜਾਲੈ ਸੁਧਿ ਨ ਕਾਈ ॥
ਬਿਖੁ ਬਿਹਾਝਹਿ ਬਿਖੁ ਮੋਹੁ ਪਿਆਸੇ ਕੂੜੁ ਭੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥੭॥

ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਾ ॥
ਦੂਜਾ ਮਾਰਿ ਮਨੁ ਸਚਿ ਸਮਾਣਾ ॥

maajh mehlaa 3.

say sach laagay jo tuDh bhāaa-ay.
sadā sach sayveh sahj subhāa-ay.
sachai sabad sachaa saalaahēe sachai mayl
milaavani-aa. ||1||

ha-o vaaree jee-o vaaree sach salaahni-aa.
sach Dhi-aa-in say sach raatay sachay sach
samaavani-aa. ||1|| rahaa-o.

jah daykhaa sach sabhnee thaa-ee.
gur pargaadee man vasaa-ee.
tan sachaa rasnaa sach raatee sach sun aakh
vakhaanni-aa. ||2||

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mansaa maar sach samaanee.
in man deethee sabh aavan jaanee.
satgur sayvay sadāa man nihchal nij ghar
vaasaa paavni-aa. ||3||

gur kai sabad ridai dikhaa-i-aa.
maa-i-aa moh sabad jalaa-i-aa.
sacho sachaa vaykh saalaahēe gur sabdee
sach paavni-aa. ||4||

jo sach raatay tin sachēe liv laagee.
har Naam samaaleh say vadbhāagee.
sachai sabad aap milaa-ay tatsangat sach
gun gaavni-aa. ||5||

laykhaa parhee-ai jay laykhay vich hovai.
oh agam agochar sabad suDh hovai.
an-din sach sabad saalaahēe hor ko-ay na
keemat paavni-aa. ||6||

parh parh thaakay saaNt na aa-ee.
tarisnaa jaalay suDh na kaa-ee.
bikh bihaajhēh bikh moh pi-aasay koorh bol
bikh khaavani-aa. ||7||

gur pargaadee ayko jaanaa.
doojaa maar man sach samaanaa.

ਨਾਨਕ ਏਕੋ ਨਾਮੁ ਵਰਤੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਵਣਿਆ ਨਾਨਕ ayko *Naam* varṭai man antār gur
॥੮॥੧੭॥੧੮॥ pāsaadee paavṇi-aa. ||8||17||18||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji told us that it is God who has created this universe, and it is He who will destroy it (and absorb it in Himself). But He Himself is everlasting and true. If we meditate on His Name, we will imperceptibly merge in Him. In this *shabad*, he talks about those persons who are really engaged in this endeavor, and how we can emulate them.

He says: “(O’ God), only those persons are attuned to the Truth (of Your eternal Name), who are pleasing to You. They always imperceptibly keep serving the Truth (by meditating on Your eternal Name). Through the true word (of the Guru), they praise the Eternal (God), and thus they themselves are united, and unite others with the Eternal (God).” (1)

Expressing his praise for those who keep praising the Eternal God, Guru Ji says: “I am a sacrifice again and again to such dear persons who praise the Eternal (God). They who meditate on the Eternal God are imbued with the love of the Eternal (God), and they merge in that true and Eternal (God).” (1-pause)

Guru Ji now shares with us the state of his own mind, and says: “Wherever I look, I see that Eternal God pervading everywhere. By Guru’s grace I can enshrine Him in my mind. Now my body is filled with Truth, my tongue is imbued with true relish, and I hear and talk only about Truth (the eternal God).” (2)

Continuing to describe the state of his mind, Guru Ji says: “Stilling my desire I have merged in Truth (the eternal God). My mind has realized that this entire world is subject to coming and going. I have realized that by serving the true Guru, one’s mind always remains in a state of poise, and one resides in one’s own home (the mansion of God).” (3)

Describing how the Guru’s word has helped him, he says: “The Guru’s word has showed (God) to me in my (own) heart. By following the Guru’s word, I burnt away my attachment for *Maya* (the worldly riches and powers). Now seeing nothing but Eternal God, I sing His praises. Thus through the Guru’s word, I have obtained the Eternal (God).” (4)

Therefore, on the basis of his personal experience, Guru Ji says: “Those who are imbued with the love of the Eternal (God), they are truly attuned to Him. Those fortunate ones keep God’s Name enshrined (in their hearts). Through the true word (of the Guru), God has united them with Himself, and through the company of saintly persons, they keep singing praises of the Eternal (God).” (5)

Guru Ji however wants to caution us against reflecting on any kind of accounts about God (such as when He came into existence or when He created this universe). He says: “We might try to read (God’s) accounts, if He were subject to any such accounts. That incomprehensible and unknowable God can be realized only through the (Guru’s) word. Only the person, who day and night praises Him through the Guru’s word knows Him; nobody else knows His worth.” (6)

Cautioning us against those scholars or *pundits* who claim to tell us about the ways to find peace on the basis of their study of scriptures, Guru Ji says: “(The pundits) have grown tired, reading (the scriptures, but) have not found peace. They are consumed by (the fire of) their

desires, and have no real wisdom. Such people simply trade in poison (of worldly wealth) because, enamored of this poison, they thirst for it. By telling all kinds of lies, they (earn and) consume the poison (of worldly wealth).” (7)

In conclusion, Guru Ji says: “By Guru’s grace, I recognize only one (God). By stilling duality (love for any other entity or object, other than God), I have merged my mind in the Eternal (God). Only one Name of God pervades in the mind of Nanak, which he has obtained through the Guru’s grace only.” (8-17-18)

The message of the *shabad* is that only by following the true word of the Guru can we attain to God.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ ॥
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫੇਰ ਪਵਹਿ ਘਣੇਰੇ ॥
ਤੂੰ ਏਕੋ ਨਿਹਚਲੁ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਬੁਝ ਬੁਝਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਰਾਮ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਵਰਨੁ ਨ ਕੋਈ ਗੁਰਮਤੀ ਆਪਿ
ਬੁਝਾਵਣਿਆ ॥੧॥ ਚਹਾਉ ॥

ਸਭ ਏਕਾ ਜੋਤਿ ਜਾਣੈ ਜੇ ਕੋਈ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਪਰਗਟੁ ਹੋਈ ॥
ਗੁਪਤੁ ਪਰਗਟੁ ਵਰਤੈ ਸਭ ਥਾਈ ਜੋਤਿ ਜੋਤਿ ਮਿਲਾਵਣਿਆ
॥੨॥

ਤਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ ॥
ਲੋਭੁ ਅਭਿਮਾਨੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ ॥
ਮਰਿ ਮਰਿ ਜਨਮੈ ਪਤਿ ਗਵਾਏ ਅਪਣੀ ਬਿਰਥਾ ਜਨਮੁ
ਗਵਾਵਣਿਆ ॥੩॥

ਗੁਰ ਕਾ ਸਬਦੁ ਕੇ ਵਿਰਲਾ ਬੂਝੈ ॥
ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ ॥
ਫਿਰਿ ਉਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ ॥੪॥

ਮਾਇਆ ਮਹਿ ਫਿਰਿ ਚਿਤੁ ਨ ਲਾਏ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ ਰਹੈ ਸਮਾਏ ॥
ਸਚੁ ਸਲਾਹੇ ਸਭ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਚੁ ਸੁਹਾਵਣਿਆ ॥੫॥

ਸਚੁ ਸਾਲਾਹੀ ਸਦਾ ਹਜੂਰੈ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ ਨਦਰੀ ਆਵੈ ਸਚੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ
॥੬॥

maajh mehlaa 3.

varan roop varteh sabh tayray.
mar mar jameh fayr paveh ghanayray.
tooN ayko nihchal agam apaaraa gurmatee
boojh bujhaavani-aa. ||1||

ha-o vaaree jee-o vaaree raam Naam man
vasaavani-aa.
tis roop na raykh-i-aa varan na ko-ee
gurmatee aap bujhaavani-aa. ||1|| rahaa-o.

sabh aykaa jot jaanai jay ko-ee.
satgur sayvi-ai pargat ho-ee.
gupat pargat vartai sabh thaa-ee jotee jot
milaavani-aa. ||2||

tisnaa agan jalai sansaaraa.
lobh abhimaan bahun ahaNkaaraa.
mar mar janmai pat gavaa-ay pnee birtthaa
janam gavaavni-aa. ||3||

gur kaa sabad ko viralaa boojhai.
aap maaray taa tribhavan soojhai.
fir oh marai na maranaa hovai sehjay sach
samaavani-aa. ||4||

maa-i-aa meh fir chit na laa-ay.
gur kai sabad sad rahai samaa-ay.
sach salaahay sabh ghat antar sach
suhaavani-aa. ||5||

sach saalaahae sadaa hajoora.
gur kai sabad rahi-aa bharpooray.
gur parsaadee sach nadree aavai sachay hee
sukh paavni-aa. ||6||

ਸਚੁ ਮਨ ਅੰਦਰਿ ਰਹਿਆ ਸਮਾਇ ॥
 ਸਦਾ ਸਚੁ ਨਿਹਚਲੁ ਆਵੈ ਨ ਜਾਇ ॥
 ਸਚੇ ਲਾਗੈ ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਮਤੀ ਸਚਿ ਸਮਾਵਣਿਆ ॥੭॥

sach man anḁar rahi-aa samaa-ay.
 saḁaa sach nihchal aavai na jaa-ay.
 sachay laagai so man nirmal gurmatēe sach
 samaavani-aa. ||7||

ਸਚੁ ਸਾਲਾਹੀ ਅਵਰੁ ਨ ਕੋਈ ॥
 ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਹੋਈ ॥

sach saalaahee avar na ko-ee.
 jit sayvi-ai saḁaa sukh ho-ee.

ਪੰਨਾ ੧੨੧

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ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਸਚੇ ਸਚੁ ਕਮਾਵਣਿਆ
 ॥੮॥੧੮॥੧੯॥

naanak Naam ratay veechaaree sacho sach
 kamaavani-aa. ||8||18||19||

MAAJH MEHLA 3

Guru Ji concluded the previous *shabad* with the remark that by Guru's grace, he recognizes only one (God). By stilling duality, he has merged his mind in the Eternal (God), and now only one Name of God pervades in his mind, and this state he has obtained through the Guru's grace only. In this *shabad*, he shares with us what other divine understanding, he has obtained through Guru's grace.

First as if talking to God himself, Guru Ji pours out his love and says: "(O' my beloved God), all the different forms and colors, pervading (in this universe) are Your manifestation. These myriad creatures keep dying and getting reborn again and again. You alone are the immortal, incomprehensible, and infinite (One), and (You) impart this understanding through the Guru's instruction." (1)

Therefore, expressing his appreciation of Guru's followers, he says: "I am a sacrifice time and again to those who enshrine in their hearts the Name of God, who has no figure, form or color. Through the Guru's instruction, He Himself imparts understanding (about Him to some)." (1-pause)

On the basis of his personal understanding, Guru Ji now tells us: "(O' my friends), if someone truly understands, (that person would realize that) it is the same one Light (of God which) is present in all (creation). It is by serving (and following the advice of) the true Guru that (this divine Light) becomes manifest. Visibly and invisibly, He pervades everywhere, and it is He (who ultimately) merges all lights (or souls) into His Light (or soul)." (2)

However, commenting on the state of the world, Guru Ji says: "The entire world is burning (and suffering) in the fire of desire, greed, arrogance, and too much ego. Therefore, afflicted with these evils, it is dying repeatedly to be reborn. Thus, it is losing its honor and wasting the (human) birth in vain." (3)

Guru Ji notes further: "(It is) only a very rare person who understands the Guru's word (or advice). Only if one effaces one's self (conceit), can one understand (that God pervades through all) the three worlds. Then one neither dies (spiritually), nor goes through (such) death, but instead imperceptibly remains merged in Eternal (God Himself)." (4)

Commenting on the conduct of such a person, Guru Ji says: "(That person who understands the Guru's instruction), no longer attunes the mind to worldly things. Such a person always

remains absorbed in the Guru's word; (sees and) praises the Eternal (God) pervading in all hearts, and looking beautiful." (5)

Describing the state of mind of such a Guru's follower, he says: "The person who praises the Eternal (God) deems Him always near. Through the Guru's word this person understands that God pervades everywhere. By Guru's grace, Eternal (God) becomes visible (to such a person), and from that Eternal (God) Himself is obtained (real) joy or peace." (6)

Guru Ji now tells us where the Eternal (God) abides. He says: "(That) Eternal God abides within (everyone's) heart. That true God is eternal and immovable, and never comes or goes. Those who are devoted to the Eternal (God) are pure of mind, and by following the Guru's instruction, they merge in that Eternal (God (Himself))." (7)

Giving his concluding advice, Guru Ji says: "We should praise only the Eternal (God) and none else, because by serving Him comes perennial joy or peace. O' Nanak, they who are imbued with the love of (God's) Name are truly wise, and they practice and earn only Truth." (8-18-19)

The message of the *shabad* is that it is only by following the Guru's word (the *Gurbani* in *Guru Granth Sahib*) that we can attain to the Eternal (God), and enjoy true and everlasting peace.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ॥
ਨਿਰਮਲ ਜੋਤਿ ਸਭ ਮਾਹਿ ਸਮਾਣੀ ॥
ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਸਾਲਾਹੀ ਜਪਿ ਹਰਿ ਨਿਰਮਲੁ ਮੈਲੁ
ਗਵਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖਦਾਤਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਹਰਿ ਨਿਰਮਲੁ ਗੁਰੁ ਸਬਦਿ ਸਲਾਹੀ ਸਬਦੇ ਸੁਣਿ ਤਿਸਾ
ਮਿਟਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥
ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਮਾਇਆ ਮੋਹੁ ਗਵਾਏ ॥
ਨਿਰਮਲੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਕੇ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ
॥੨॥

ਨਿਰਮਲ ਅੰਮ੍ਰਿਤੁ ਗੁਰੁ ਤੇ ਪਾਇਆ ॥
ਵਿਚਰੁ ਆਪੁ ਮੁਆ ਤਿਥੈ ਮੋਹੁ ਨ ਮਾਇਆ ॥
ਨਿਰਮਲ ਗਿਆਨੁ ਧਿਆਨੁ ਅਤਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ
ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੩॥
ਜੋ ਨਿਰਮਲੁ ਸੇਵੈ ਸੁ ਨਿਰਮਲੁ ਹੋਵੈ ॥
ਹਉਮੈ ਮੈਲੁ ਗੁਰੁ ਸਬਦੇ ਧੋਵੈ ॥
ਨਿਰਮਲ ਵਾਜੈ ਅਨਹਦੁ ਪੁਨਿ ਬਾਣੀ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ
॥੪॥

ਨਿਰਮਲ ਤੇ ਸਭ ਨਿਰਮਲ ਹੋਵੈ ॥
ਨਿਰਮਲੁ ਮਨੁਆ ਹਰਿ ਸਬਦਿ ਪਰੋਵੈ ॥

maajh mehlaa 3.

nirmal sabad nirmal hai baanee.
nirmal jot sabh maahi samaanee.
nirmal baanee har saalaahie jap har nirmal
mail gavaavni-aa. ||1||

ha-o vaaree jee-o vaaree sukh-daata man
vasaavani-aa.
har nirmal gur sabad salaahie sabdo
suntisaa mitaavni-aa. ||1|| rahaa-o.

nirmal *Naam* vasi-aa man aa-ay.
man tan nirmal maa-i-aa moh gavaa-ay.
nirmal gun gaavai nit saachay kay nirmal
naad vavaavni-aa. ||2||

nirmal amrit gur tay paa-i-aa.
vichahu aap mu-aa tithai moh na maa-i-aa.
nirmal gi-aan Dhi-aan at nirmal nirmal baanee
man vasaavani-aa. ||3||
jo nirmal sayvai sur nirmal hovai.
ha-umai mail gur sabday Dhovai.
nirmal vaajai anhadDhun baanee dar sachai
sobhaa paavni-aa. ||4||

nirmal tay sabh nirmal hovai.
nirmal manoo-aa har sabad parovai.

ਨਿਰਮਲ ਨਾਮਿ ਲਗੇ ਬਡਭਾਗੀ ਨਿਰਮਲੁ ਨਾਮਿ ਸੁਹਾਵਣਿਆ
॥੫॥

nirmal *Naam* lagay bad**h**haagee nirmal *Naam*
suhaavani-aa. ||5||

ਸੇ ਨਿਰਮਲੁ ਜੋ ਸਬਦੇ ਸੋਹੈ ॥
ਨਿਰਮਲੁ ਨਾਮਿ ਮਨੁ ਤਨੁ ਮੋਹੈ ॥
ਸਚਿ ਨਾਮਿ ਮਲੁ ਕਦੇ ਨ ਲਾਗੈ ਮੁਖੁ ਉਜਲੁ ਸਚੁ ਕਰਾਵਣਿਆ
॥੬॥

so nirmal jo sabday sohai.
nirmal *Naam* man tan mohai.
sach *Naam* mal kaday na laagai mukh oojal
sach karaavani-aa. ||6||

ਮਨੁ ਮੈਲਾ ਹੈ ਦੂਜੈ ਭਾਇ ॥
ਮੈਲਾ ਚਉਕਾ ਮੈਲੈ ਥਾਇ ॥
ਮੈਲਾ ਖਾਇ ਫਿਰਿ ਮੈਲੁ ਵਧਾਏ ਮਨਮੁਖ ਮੈਲੁ ਦੁਖੁ ਪਾਵਣਿਆ
॥੭॥

man mailaa hai doojai **h**haa-ay.
mailaa cha-ukaa mailai **h**haa-ay.
mailaa **h**haa-ay fir mail va**D**haa-ay manmukh
mail dukh paavni-aa. ||7||

ਮੈਲੇ ਨਿਰਮਲੁ ਸਭਿ ਹੁਕਮਿ ਸਬਾਏ ॥
ਸੇ ਨਿਰਮਲੁ ਜੋ ਹਰਿ ਸਾਚੇ ਭਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਚੁਕਾਵਣਿਆ
॥੮॥੧੯॥੨੦॥

mailay nirmal sab**h** hukam sabaa-ay.
say nirmal jo har saachay **h**haa-ay.
naanak *Naam* vasai man antar gurmukh mail
chukaavani-aa. ||8||19||20||

MAAJH MEHLA 3

The previous two *shabads* contain beautiful examples of Guru Ji's use of the artifice of 'Pun' (the art of using the same word in different connotations). In these *shabads* he repeatedly used the word *Sachch* (truth) in the sense of 'Truth,' 'True,' or 'True God.' In this *shabad*, he uses the same technique to highlight the word *Nirmal* in the sense of 'Pure' or 'Purity,' and tells us what and who is really pure (and how to acquire purity of mind).

He says: "Pure is the word and pure is *Gurbani* (the Guru's utterance, which is now embodied in Guru Granth Sahib Ji). Further, pure is the divine Light that abides in all. Pure is the Guru's word (the hymn) in God's praise. By meditating on the immaculate God through the pure word (of the Guru), one becomes pure and washes off one's filth (of mind)." (1)

Paying his tribute to such holy persons, Guru Ji says: "I am again and again a sacrifice to the one who enshrines the peace-giving (God) in the mind. Through the Guru's word, such a person praises the immaculate God, and by listening to the (Guru's) word, stills the thirst (for worldly riches)." (1-pause)

Guru Ji now tells us how the Guru's pure word makes us also pure. He says: "When (by praising God through the Guru's word) the immaculate Name comes to abide in one's mind, the body and mind become pure, and one dispels attachment to *Maya* (worldly riches and pleasures) from within. Then day and night, one sings the pure praises of the Eternal (God), and plays an immaculate divine tune (in one's heart)." (2)

Describing the state of mind of such persons in whose mind the immaculate Name of God has come to abide, Guru Ji says: "The person who has obtained the pure nectar (of Name) from the Guru, from within that person, the sense of self (conceit) disappears, and no attachment for worldly wealth is left. By enshrining the immaculate word of the Guru in the heart, immaculate becomes that person's knowledge and extremely immaculate becomes his or her reflection or meditation." (3)

Enunciating another important principle, he says: “The person is rendered pure who serves the ‘Pure One. (By acting on) the Guru’s Word (such a person) washes off the dirt of ego. Then in that person’s ear rings the unstuck melody of celestial music, and that person obtains honor at the door of the Eternal (God).” (4)

But that is not all. Guru Ji says: “From the immaculate (God), all else becomes pure. The person who enshrines the divine word in the heart, that person’s mind becomes immaculate. (Therefore), fortunate are they who are attuned to the pure Name: through (meditation on the) the immaculate Name, they become beautiful.” (5)

Clarifying who is truly pure, Guru Ji says: “That person alone is pure who looks beautiful (becomes virtuous) through the (Guru’s) word. Such a person’s body and mind are charmed by the immaculate Name. No filth ever attaches to the pure Name. The true Name makes that person’s face bright (worthy of honor in God’s court).” (6)

Now describing the state of a self-conceited person, he says: “Due to the love for duality (worldly riches), the mind (of a self-conceited person) becomes impure. Impure is that person’s kitchen and impure the abode (the entire lifestyle). Such a person eats food earned by dishonest means, and spreads impurity (and corruption). In short, the self-conceited person suffers pain due to impurity (the corrupt lifestyle).” (7)

In conclusion, Guru Ji says: “The pure and impure are all bound by God’s Will. Only those are pure who are pleasing to the Eternal (God). But O’ Nanak, (they) in whose heart abides (God’s) Name get rid of the dirt (of evil thoughts).”(8-19-20)

The message of the *shabad* is that if we want to become pure and merge in the eternal immaculate God, then we should act upon the immaculate word of the Guru (the *Gurbani* as embodied in Guru Granth Sahib Ji), and meditate on His immaculate Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਗੋਬਿੰਦੁ ਉਜਲੁ ਉਜਲੁ ਹੰਸਾ ॥
ਮਨੁ ਬਾਣੀ ਨਿਰਮਲ ਮੇਰੀ ਮਨਸਾ ॥
ਮਨਿ ਉਜਲੁ ਸਦਾ ਮੁਖ ਸੋਹਹਿ ਅਤਿ ਉਜਲੁ ਨਾਮੁ ਧਿਆਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੋਬਿੰਦੁ ਗੁਣ ਗਾਵਣਿਆ ॥

ਗੋਬਿੰਦੁ ਗੋਬਿੰਦੁ ਕਹੈ ਦਿਨੁ ਰਾਤੀ ਗੋਬਿੰਦੁ ਗੁਣ ਸਬਦਿ
ਸੁਣਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਗੋਬਿੰਦੁ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ ॥
ਗੁਰੁ ਕੈ ਭੈ ਉਜਲੁ ਹਉਮੈ ਮਲੁ ਜਾਏ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸੁਣਿ ਗੋਬਿੰਦੁ
ਗੁਣ ਗਾਵਣਿਆ ॥੨॥

ਮਨੁਆ ਨਾਚੈ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ॥
ਗੁਰੁ ਕੈ ਸਬਦਿ ਮਨੈ ਮਨੁ ਮਿਲਾਏ ॥
ਸਦਾ ਤਾਲੁ ਪੂਰੇ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਏ ਸਬਦੇ ਨਿਰਤਿ
ਕਰਾਵਣਿਆ ॥੩॥

maajh mehlā 3.

govind oojal oojal hansaa.
man baṅṅee nirmal mayree mansaa.
man oojal sadaa mukh soheh at oojal *Naam*
Dhi-aavani-aa. ||1||

ha-o vaaree jee-o vaaree gobind gun
gaavani-aa.
gobid gobid kahai din raatēe gobid gun
sabad sunaavni-aa. ||1|| rahaa-o.

gobid gaavahi sahj subhāa-ay.
gur kai bhāi oojal ha-umai mal jaa-ay.
sadaa anand rahēh bhagat karahi din raatēe
sun gobid gun gaavani-aa. ||2||

manoo-aa naachai bhagat drīṛh-aa-ay.
gur kai sabad manai man milaa-ay.
sachaa taal pooray maa-i-aa moh chukaa-ay
sadbay nirat karaavani-aa. ||3||

ਉਚਾ ਕੂਕੇ ਤਨਹਿ ਪਛਾੜੇ ॥

oochaa kookay taneh pachhaarhay

ਪੰਨਾ ੧੨੨

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ਮਾਇਆ ਮੋਹਿ ਜੋਹਿਆ ਜਮਕਾਲੇ ॥
ਮਾਇਆ ਮੋਹੁ ਇਸੁ ਮਨਹਿ ਨਚਾਏ ਅੰਤਰਿ ਕਪਟੁ ਦੁਖੁ
ਪਾਵਣਿਆ ॥੪॥

maa-i-aa mohi johi-aa jamkaalay.
maa-i-aa moh is maneh nachaa-ay antar
kapat dukh paavni-aa. ||4||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਾ ਆਪਿ ਕਰਾਏ ॥
ਤਨੁ ਮਨੁ ਰਾਤਾ ਸਹਜਿ ਸੁਭਾਏ ॥
ਬਾਣੀ ਵਜੈ ਸਬਦਿ ਵਜਾਏ ਗੁਰਮੁਖਿ ਭਗਤਿ ਥਾਇ ਪਾਵਣਿਆ
॥੫॥

gurmukh bhagat jaa aap karaa-ay.
tan man raataa sahj subhaa-ay.
bantee vajai sabad vajaa-ay gurmukh bhagat
thaa-ay paavni-aa. ||5||

ਬਹੁ ਤਾਲ ਪੂਰੇ ਵਾਜੇ ਵਜਾਏ ॥
ਨਾ ਕੋ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ ॥
ਮਾਇਆ ਕਾਰਣਿ ਖਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ
॥੬॥

bahu taal pooray vaajay vajaa-ay.
naa ko sunay na man vasaa-ay.
maa-i-aa kaaran pirh bandh naachai doojai
bhaa-ay dukh paavni-aa. ||6||

ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੈ ਸੋ ਮੁਕਤਾ ॥
ਇੰਦ੍ਰੀ ਵਸਿ ਸਚ ਸੰਜਮਿ ਜੁਗਤਾ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਹਰਿ ਧਿਆਏ ਏਹਾ ਭਗਤਿ ਹਰਿ
ਭਾਵਣਿਆ ॥੭॥

jis antar pareet lagai so muktaa.
indree vas sach sanjam jugtaa.
gur kai sabad sadaa har Dhi-aa-ay ayhaa
bhagat har bhaavni-aa. ||7||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗ ਚਾਰੇ ਹੋਈ ॥
ਹੋਰਤੁ ਭਗਤਿ ਨ ਪਾਏ ਕੋਈ ॥
ਨਾਨਕ ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰ ਚਰਣੀ ਚਿਤੁ
ਲਾਵਣਿਆ ॥੮॥੨੦॥੨੧॥

gurmukh bhagat jug chaaray ho-ee.
horat bhagat na paa-ay ko-ee.
naanak Naam gur bhagtee paa-ee-ai gur
charnee chit laavni-aa. ||8||20||21||

MAAJH MEHLA 3

In earlier days, many Hindu singers and dancers used to roam about the streets and enact musical dramas related to the life of Hindu god *Krishna* (also called Gobind). They used to do such things to earn money, rather than out of true devotion or to spread faith. In this *shabad*, Guru Ji tells us what kind of God, he sings for and how. He also contrasts the motives and results of the worship done by the true Guru's followers with those of the selfish ones.

He says: "God is like an immaculate pool, and pure are the swan-like Guru's followers bathing in it (by meditating on His Name). My own desire is that (in such a company), my tongue and mind may also become pure. They whose minds become pure, their faces also become radiant. Therefore, very honorable are those who meditate on God's Name." (1)

Paying his respect to such saintly persons, he says: "I am again and again a sacrifice to the one who sings God's praises. Day and night (such a person) repeats God's Name, and through the word of the Guru, recites God's praises (to others)." (1-pause)

Describing the merits obtained by those who sing God's praises, he says: "Those who in a natural sort of way sing God's, through loving fear and devotion to the Guru, they become immaculate, because their dirt of egoism is dispelled. Therefore, they always live in a state of bliss. Day and night, they worship God by hearing and singing His praises." (2)

Guru Ji considers this kind of worship as the true musical dance in praise of God. He says: “(The true musical worship of God is that in which instead of the body), the mind dances in divine devotion. In such worship), as one strengthens one’s devotion to God, the mind dances in elation. Through the Guru’s word, that person attunes the mind (self) to the supreme Mind. Beating to the true rhythm (of God’s worship), one sheds one’s attachment to worldly riches and power. Attuned to the Guru’s word, one makes the mind (and soul) dance truly (in divine devotion).” (3)

Contrasting the above true dance of a Guru’s follower, with that of a self-conceited person (who fakes worship and devotion), Guru Ji says: “(The dancer who) cries out loudly and makes forceful movements with the body is simply doing this for the love of worldly riches, and is being watched by the demon of Death. The greed for money makes the mind dance, and because of the deceit within, suffers in pain.” (4)

Describing what happens when a Guru’s follower worships God, he says: “The Guru’s follower worships (God), when He Himself makes him worship. Then un-noticeably the (follower’s) mind and body are imbued with love (and devotion for God). Within keeps ringing the Guru’s hymn, and (the follower) keeps playing the (divine) word. Such worship of a Guru’s follower is approved (in God’s court).” (5)

Reverting to the dance performed by a self-conceited person, Guru Ji says: “(The greedy person) dances to many beats and plays on many instruments. No one listens nor enshrines in the mind what he or she sings. For the sake of worldly wealth, (a greedy person) gathers a crowd, and dancing for the love of worldly riches, bears pain.” (6)

Contrasting the above with the attitude of Guru’s followers, he says: “The one whose heart is imbued with (God’s) love is emancipated. Gaining control of the senses, such a person learns the true disciplines and the way to (unite with God), and through the (Guru’s) word, always meditates on God. This is the worship which is pleasing to God.” (7)

In conclusion, Guru Ji declares: “In all the four ages, God’s worship has been done by listening to the Guru and following his instruction. In no other way, can one ever attain it. In short, O’ Nanak, it is by serving the Guru and fixing one’s mind on his lotus feet that God’s Name is attained.” (8-20-21)

The message of the *shabad* is that if we want to attain to God, then instead of performing superficial dances for the sake of worldly wealth, we should day and night sing praises of God through the Guru’s hymns, and with true love and devotion meditate on His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਸਚਾ ਸੇਵੀ ਸਚੁ ਸਾਲਾਹੀ ॥
 ਸਚੈ ਨਾਇ ਦੁਖੁ ਕਬ ਹੀ ਨਾਹੀ ॥
 ਸੁਖਦਾਤਾ ਸੇਵਨਿ ਸੁਖੁ ਪਾਇਨਿ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਵਣਿਆ
 ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ ॥

maajh mehlaa 3.

sachaa sayvee sach saalaahēe.
 sachai naa-ay dukh kab hee naahee.
sukh-daata sayvan sukh paa-in gurmat man
 vasaavani-aa. ||1||

ha-o vaaree jee-o vaaree sukh sahj samaaDh
 lagaavani-aa.

ਜੇ ਹਰਿ ਸੇਵਹਿ ਸੇ ਸਦਾ ਸੋਹਹਿ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

jo har sayveh say sadā soheh sobhā surat
suhaavāni-aa. ||1|| rahaa-o.

ਸਭੁ ਕੇ ਤੇਰਾ ਭਗਤੁ ਕਹਾਏ ॥
ਸੇਈ ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਏ ॥
ਸਚੁ ਬਾਣੀ ਤੁਧੈ ਸਾਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਭਗਤਿ ਕਰਾਵਣਿਆ
॥੨॥

sabh ko tayraa bhagat kahaa-ay.
say-ee bhagat tayrai man bhāa-ay.
sach banee tuDhai saalaahan rang raatay
bhagat karaavāni-aa. ||2||

ਸਭੁ ਕੇ ਸਚੇ ਹਰਿ ਜੀਉ ਤੇਰਾ ॥
ਗੁਰਮੁਖਿ ਮਿਲੈ ਤਾ ਚੂਕੈ ਫੇਰਾ ॥
ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਇ ਰਚਾਵਹਿ ਤੂੰ ਆਪੇ ਨਾਉ ਜਪਾਵਣਿਆ
॥੩॥

sabh ko sachay har jee-o tayraa.
gurmukh milai taa chookai fayraa.
jaa tuDh bhāvai taa naa-ay rachaaveh tooN
aapay naa-o japaavāni-aa. ||3||

ਗੁਰਮਤੀ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ ॥
ਹਰਖੁ ਸੋਗੁ ਸਭੁ ਮੋਹੁ ਗਵਾਇਆ ॥
ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਗੀ ਸਦ ਹੀ ਹਰਿ ਨਾਮੁ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥੪॥

gurmatēe har man vasaa-i-aa.
harakh sog sabh moh gavāa-i-aa.
ikas si-o liv laagee sad hee har Naam man
vasaavāni-aa. ||4||

ਭਗਤ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਤੇਰੈ ਚਾਏ ॥
ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ ॥
ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ
॥੫॥

bhagat rang raatay sadā tayrai chaa-ay.
na-o niDh Naam vasi-aa man aa-ay.
poorai bhāag satgur paa-i-aa sabday mayl
milaavāni-aa. ||5||

ਦਇਆਲੁ ਸਦਾ ਸੁਖਦਾਤਾ ॥
ਆਪੇ ਮੇਲਿਹਿ ਗੁਰਮੁਖਿ ਜਾਤਾ ॥
ਆਪੇ ਦੇਵਹਿ ਨਾਮੁ ਵਡਾਈ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਵਣਿਆ
॥੬॥

tooNda-i-aal sadā sukh-dāata.
tooN aapay mayleh gurmukh jaataa.
tooN aapay dayveh Naam vadaa-ee Naam
ratay sukh paavāni-aa. ||6||

ਸਦਾ ਸਦਾ ਸਾਚੇ ਤੁਧੁ ਸਾਲਾਹੀ ॥
ਗੁਰਮੁਖਿ ਜਾਤਾ ਦੂਜਾ ਕੇ ਨਾਹੀ ॥
ਏਕਸੁ ਸਿਉ ਮਨੁ ਰਹਿਆ ਸਮਾਏ ਮਨਿ ਮੰਨਿਐ ਮਨਹਿ
ਮਿਲਾਵਣਿਆ ॥੭॥

sadā sadā saachay tuDh saalaahēe.
gurmukh jaataa doojaa ko naahēe.
aykas si-o man rahi-aa samaa-ay man
mani-ai maneh milaavāni-aa. ||7||

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੇ ਸਾਲਾਹੇ ॥
ਸਾਚੇ ਠਾਕੁਰ ਵੇਪਰਵਾਹੇ ॥
ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ
॥੮॥੨੧॥੨੨॥

gurmukh hovai so saalaahay.
saachay thaakur vayarvaahay.
naanak Naam vasai man antar gur sabdee
har maylaavāni-aa. ||8||21||22||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to attain to God, then instead of performing superficial dances for the sake of worldly wealth, we should day and night sing praises of God through the Guru's hymns, and with true love and devotion meditate on His Name. In this *shabad*, he again lays stress on the importance of worshipping the one Eternal (God).

He says: "(O' mortal), serve (worship) and praise only the Eternal (God), because by meditating on the Name of the Eternal (God), one is never afflicted with pain. They who enshrine the Guru's advice in their mind and serve the Giver of comforts live in peace." (1)

Expressing his praise for such persons, he says: “I am a sacrifice again and again to those who unnoticeably enter into such a trance of peace and poise. Those who devotedly serve God always look graceful, and for their virtuous intellect they are honored (everywhere).” (1-pause)

Guru Ji now tells us who are God’s true devotees. Addressing God, he says: “(O’ God), everyone claims to be Your devotee. But that person alone is Your (true) devotee who is pleasing to Your mind. (Your true devotees) praise You through the true word (of the Guru), and imbued with Your love they inspire others to do Your worship.” (2)

Therefore, making a humble prayer before God, he says: “O’ my Eternal (God), everybody belongs to You, but only on meeting the Guru and receiving his guidance can (one) end one’s rounds (of birth and death). It is only when it pleases You that You instill a person with Your Name, and You Yourself make that person meditate on Your Name.” (3)

Describing the blessings received by those who follow the Guru’s advice, he says: “Following the Guru’s instruction, they who have enshrined God in their minds, they have shed their (hopes and worries) about happiness and sorrow, and all (worldly) attachment. They always remain attuned to one God, and they enshrine God’s Name in their mind.” (4)

Elaborating further on the conduct of God’s true devotees, Guru Ji says: “O’ God, Your devotees are always imbued with Your love and longing. The Name, which is the essence of all the nine treasures, has come to reside in their mind. By perfect good fortune, they have found the true Guru. Through his word (the *Gurbani*), he unites them with You.” (5)

Continuing to comment upon the greatness and kindness of God, he says: “(O’ God), You are merciful, and always the Giver of peace (to the creatures). On Your own, You unite them with Yourself through the Guru. On Your own, You bless a person with the glory of (Your) Name, and those who are imbued with the Name obtain peace.” (6)

Guru Ji now states what the Guru’s followers believe. He says: “(O’ God), those who praise You are forever true. By the Guru’s grace they have realized that except You there is no other (God). Their mind remains absorbed in the one (God). They know that it is only when our mind truly accepts You that You unite us with Yourself through the mind itself.” (7)

In conclusion, Guru Ji says: “The one who becomes a Guru’s follower, praises the true carefree Master. Then O’ Nanak, (God’s) Name is enshrined in that person’s mind, and thus it is through the Guru’s word that (God) unites (a person with Himself).” (8-21-22)

The message of the *shabad* is that if we want to become true devotees of God and enjoy the bliss of union with Him, we should sing His praises and meditate on His Name through the Guru’s word.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਤੇਰੇ ਭਗਤ ਸੋਹਿ ਸਾਚੈ ਦਰਬਾਰੇ ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਸਵਾਰੇ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹਿੰਦਿ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ
॥੧॥

maajh mehlaa 3.

ṭayray bhagaṭ soheh saachai darbaaray.
gur kai sabadNaam savaaray.
sadaa anand rahed dīn raṭēe guṇ kahi
gūnee samaavani-aa. ||1||

ਪੰਨਾ ੧੨੩

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ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਾਮੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ha-o vaaree jee-o vaaree Naam sun man
vasaavani-aa.ਹਰਿ ਜੀਉ ਸਚਾ ਉਚੇ ਉਚਾ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥har jee-o sachaa oochoo oochaa ha-umai
maar milaavani-aa. ||1|| rahaa-o.ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਮਿਲਾਈ ॥
ਗੁਰ ਸਬਦਿ ਮਿਲਹਿ ਸੇ ਵਿਛੁੜਹਿ ਨਾਹੀ ਸਹਜੇ ਸਚਿ
ਸਮਾਵਣਿਆ ॥੨॥har jee-o saachaa saachee naa-ee.
gur parsaadee kisai milaa-ee.
gur sabad mileh say vichhurheh naahee
sehjay sach samaavani-aa. ||2||ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਇ ॥
ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਗੁਰਮਤਿ ਆਪਿ ਮਿਲਾਵਣਿਆ ॥੩॥tujhtay baahar kachhoo na ho-ay.
toon kar kar vaykheh jaaneh so-ay.
aapay karay karaa-ay kartaa gurmat aap
milaavani-aa. ||3||ਕਾਮਣਿ ਗੁਣਵੰਤੀ ਹਰਿ ਪਾਏ ॥
ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ ॥
ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੋਹਾਗਣਿ ਸਚ ਉਪਦੇਸਿ ਸਮਾਵਣਿਆ
॥੪॥kaaman gunvantee har paa-ay.
bhai bhaa-ay seegaar banaa-ay.
satgur sayv sadaa sohagan sach updays
samaavani-aa. ||4||ਸਬਦੁ ਵਿਸਾਰਨਿ ਤਿਨਾ ਠਉਰੁ ਨ ਠਾਉ ॥
ਭ੍ਰਮਿ ਭੂਲੇ ਜਿਉ ਸੁਝੈ ਘਰਿ ਕਾਉ ॥
ਹਲਤੁ ਪਲਤੁ ਤਿਨੀ ਦੋਵੈ ਗਵਾਏ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਵਣਿਆ ॥੫॥sabad visaraan tinaa tha-ur na thaa-o.
bharam bhoolay ji-o sunjai ghar kaa-o.
halat palattinee dhowai gavaa-ay dukhay dukh
vihaavani-aa. ||5||ਲਿਖਦਿਆ ਲਿਖਦਿਆ ਕਾਗਦ ਮਸੁ ਖੋਈ ॥
ਦੂਜੇ ਭਾਇ ਸੁਖੁ ਪਾਏ ਨ ਕੋਈ ॥
ਕੂੜੁ ਲਿਖਹਿ ਤੈ ਕੂੜੁ ਕਮਾਵਹਿ ਜਲਿ ਜਾਵਹਿ ਕੂੜਿ ਚਿਤੁ
ਲਾਵਣਿਆ ॥੬॥likh-di-aa likh-di-aa kaagad mas kho-ee.
doojai bhaa-ay suk paa-ay na ko-ee.
koorh likheh tai koorh kamaaveh jal jaaveh
koorh chit laavani-aa. ||6||ਗੁਰਮੁਖਿ ਸਚੇ ਸਚੁ ਲਿਖਹਿ ਵੀਚਾਰੁ ॥
ਸੇ ਜਨ ਸਚੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ ॥
ਸਚੁ ਕਾਗਦੁ ਕਲਮ ਮਸਵਾਣੀ ਸਚੁ ਲਿਖਿ ਸਚਿ ਸਮਾਵਣਿਆ
॥੭॥gurmukh sacho sach likheh veechaar.
say jan sachay paavahi mokhdu-aar.
sach kaagad kalam masvaanee sach likh sach
samaavani-aa. ||7||ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਰਿ ਬੈਠਾ ਵੇਖੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਸੋਈ ਜਨੁ ਲੇਖੈ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ
॥੮॥੨੨॥੨੩॥mayraa parabh antar baithaa vaykhai.
gur parsaadee milai so-ee jan laykhai.
naanak Naam milai vadi-aa-ee pooray gur tay
paavni-aa. ||8||22||23||

MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to become true devotees of God and enjoy the bliss of union with Him, we should sing His praises and meditate on His Name (through the Guru's word, with true love and devotion). In this *shabad*, he describes the virtues and merits of the true devotees of God.

Addressing God Himself, Guru Ji says: “(O’ God), Your devotees look beautiful (and worthy of respect) in Your eternal court. Through the Guru’s word they are embellished with Your Name. Day and night, they always live in bliss. Uttering Your merits, they merge in You, the Master of merits.” (1)

Describing how much respect he has for such devotees, Guru Ji says: “I am time and again a sacrifice to those who, listening to (God’s) Name, enshrine it in their mind. In this way, by stilling their ego they are able to unite with God, who is eternal and the highest of the high.” (1-pause)

Now explaining the principles of achieving union with God, he says: “eternal is God and eternal is His Name. It is only a rare person whom He unites (with Himself) through the grace of the Guru. The person who meets God through the Guru’s word is never separated (from Him), and in a natural way such a person merges in the eternal (God Himself).” (2)

Expressing his complete faith in God, Guru Ji says: “O’ God, nothing happens outside Your will. You Yourself create, watch, and know all. In short, the Creator Himself does and gets everything done, and on His own He unites a person with Himself through the Guru’s instruction(3)

Next, using the metaphor of a meritorious young bride, Guru Ji describes how one can unite with God. He says: “The meritorious bride (soul) who decks herself with the ornaments of love and the fear of God attains to God. By serving (and acting on the advice of) the true Guru, she enjoys everlasting matrimonial bliss, and following the true instruction (of the Guru she) merges in Him.” (4)

Guru Ji now describes the fate of those who do not care for the Guru’s word (or advice), and follow the dictates of their own minds. He says: “They who forsake the word (of advice) of the Guru, find no refuge or shelter. Lost in delusion, they wander like a crow in a deserted house. They lose both this and the next world, and pass their life in suffering.” (5)

Commenting upon those who write about different theological topics for the purpose of making money rather than spreading divine wisdom, Guru Ji says: “Writing their thoughts, people have exhausted paper and ink, but none of them has ever obtained peace. Since they write falsehood, they earn falsehood (false worldly wealth). Concentrating their minds on earning falsehood (false worldly wealth and glory), they ultimately burn (in pain).” (6)

Stating what the Guru’s followers write about and what blessings they obtain, he says: “The Guru’s followers write about and reflect on what is pure and true. Such true devotees attain to the gate of salvation. True is their paper, pen and ink, and writing about Truth they merge in the Eternal (God).” (7)

In conclusion, Guru Ji says: “Sitting inside us, my God is watching (everything). Only the person who meets Him through the Guru’s grace is counted among the approved ones. O’ Nanak, honor (in God’s court) is attained through the Name, which is obtained from the perfect Guru (alone).” (8-22-23)

The message of the *shabad* is that if we want to obtain true bliss, and honor in God’s court, we must meditate on His Name through the word of the Guru (the *Gurbani*, in Sri Guru Granth Sahib Ji).

ਮਾਝ ਮਹਲਾ ੩ ॥

ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ਗੁਰ ਤੇ ਹੋਵੈ ॥
ਹਉਮੈ ਮੈਲੁ ਲਾਗੀ ਗੁਰ ਸਬਦੀ ਖੋਵੈ ॥
ਮਨੁ ਨਿਰਮਲੁ ਅਨਦਿਨੁ ਭਗਤੀ ਰਾਤਾ ਭਗਤਿ ਕਰੇ ਹਰਿ
ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪਿ ਭਗਤਿ ਕਰਨਿ ਅਵਰਾ ਭਗਤਿ
ਕਰਾਵਣਿਆ ॥

ਤਿਨਾ ਭਗਤ ਜਨਾ ਕਉ ਸਦ ਨਮਸਕਾਰੁ ਕੀਜੈ ਜੇ ਅਨਦਿਨੁ
ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਆਪੇ ਕਰਤਾ ਕਾਰਣੁ ਕਰਾਏ ॥
ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਕਾਰੈ ਲਾਏ ॥
ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਵੈ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਵਣਿਆ ॥੨॥

ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ॥
ਸਦਾ ਮੁਕਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥੩॥

ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਮੁਕਤਿ ਨ ਪਾਏ ॥
ਦੇਸੰਤਰੁ ਭਵੈ ਦੂਜੈ ਭਾਇ ਖੁਆਏ ॥
ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਕਪਟੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਵਣਿਆ
॥੪॥

ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ ॥
ਗੁਰ ਪਰਸਾਦੀ ਪਰਮ ਪਦੁ ਪਾਏ ॥
ਸਤਿਗੁਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ
॥੫॥

ਪੰਨਾ ੧੨੪

ਇਕਿ ਕੂੜਿ ਲਾਗੇ ਕੂੜੇ ਫਲ ਪਾਏ ॥
ਦੂਜੈ ਭਾਇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ॥
ਆਪਿ ਭੁਝੇ ਸਗਲੇ ਕੁਲ ਭੋਝੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ ॥੬॥

ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੇ ਗੁਰਮੁਖਿ ਦੇਖੈ ॥
ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੈ ॥
ਸਿਧ ਸਾਧਿਕ ਮੋਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ ਭੀ ਤਨ ਮਹਿ
ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ ॥੭॥

ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਸੋਈ ॥
ਹੋਰੁ ਕਿ ਕਰੇ ਕੀਤੇ ਕਿਆ ਹੋਈ ॥

maajh mehlaa 3.

aatam raam pargaas gur tay hovai.
ha-umai mail laagee gur sabdee khovai.
man nirmal an-din bhagtee raataa bhagat
karay har paavni-aa. ||1||

ha-o vaaree jee-o vaaree aap bhagat karan
avraa bhagat karaavani-aa.

tinna bhagat janaa ka-o sad namaskaar
keejai jo an-din har gun gaavani-aa. ||1||
rahaa-o.

aapay kartaa kaaran karaa-ay.
jit bhaavai tit kaarai laa-ay.
poorai bhaag gur sayvaa hovai gur sayvaa
tay sukh paavni-aa. ||2||

mar mar jeevai taa kichh paa-ay.
gur pargaadee har man vasaa-ay.
sadaa mukat har man vasaa-ay sehjay sahh
samaavani-aa. ||3||

baho karam kamaavai mukat na paa-ay.
daysantar bhavai doojai bhaa-ay khu-aa-ay.
birthaa janam gavaa-i-aa kaptee bin sabdai
dukh paavni-aa. ||4||

Dhaavat raakhai thaak rahaa-ay.
gur pargaadee param pad paa-ay.
satgur aapay mayl milaa-ay mil pareetam
sukh paavni-aa. ||5||

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ik koorh laagay koorhay fal paa-ay.
doojai bhaa-ay birthaa janam gavaa-ay.
aap dubay saglay kul dobay koorh bol bikh
khaavani-aa. ||6||

is tan meh man ko gurmukh daykhai.
bhaa-ay bhagat jaa ha-umai sokhahi.
siDh saadHik moniDhaaree rahay liv laa-ay
tin bhee tan meh man na dikhaavani-aa.
||7||

aap karaa-ay kartaa so-ee.
hor ke karay keetai ki-aa ho-ee.

ਨਾਨਕ ਜਿਸੁ ਨਾਮੁ ਦੇਵੈ ਸੇ ਲੇਵੈ ਨਾਮੋ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥੮॥੨੩॥੨੪॥

naanak jis *Naam* dayvai so layvai *Naamo*
man vasaavanj-aa. ||8||23||24||

MAAJH MEHLA 3

Guru Ji concluded the previous *shabad* with the statement that God is sitting right within us, and is watching everything. But it is only by the Guru's grace that we can see Him. In this *shabad*, he elaborates further on this concept.

Guru Ji says: "Only from the Guru one receives the illumination that God's supreme Light shines in all. By acting on the advice of the Guru, one is able to wash off the dirt of ego that sticks to one's mind. Then by worshipping God day and night with purified mind one is able to attain to God."(1)

Therefore, showing his veneration for such Guru's followers, he says: "I am a sacrifice again and again to those who themselves engage in God's worship, and inspire others to do so. We should always bow to such devotees, who day and night sing the praises of God." (1-pause)

Lest any devotee fall into the trap of ego, Guru Ji warns: "It is on His own that the Creator creates the cause (of devotion in a person), and yokes that person in the task which (God) likes. Only by perfect good fortune does one engage in the Guru's service, and through the Guru's service one attains peace." (2)

Clarifying the above concept, he says: "When one tries again and again to die (to the self, by erasing one's ego), and is reborn (as a completely humble person), then that person attains something. Then by the Guru's grace, that person enshrines God in the mind. (The person who keeps) God enshrined in the mind imperceptibly remains absorbed in a state of equipoise." (3)

Now Guru Ji comments on the fate of those who, instead of following the Guru's teachings, perform rituals and roam around places of pilgrimage. About such persons, he says: "By performing many (ritualistic) deeds, one does not obtain salvation. By roaming around in foreign lands one is simply deceived by duality (love of things other than God). Such a cheat or hypocrite has wasted human life in vain, and without following the word (of the Guru), suffers pain." (4)

Therefore, stating once again what type of person can attain to God, he says: "(The person) who restrains his (or her) wandering mind and keeps it under control, by the Guru's grace obtains the supreme state (of exaltation). On his own, the true Guru brings about that person's union (with God), and meeting the beloved (Master), such a person enjoys (spiritual) bliss." (5)

However, there are many who do not care about God. They are more interested in accumulating false worldly riches. Commenting on the state of such persons, Guru Ji says: "There are some who are engaged in falsehood (and are running after false worldly wealth). Owing to their involvement in duality (love for worldly wealth rather than God), they waste their life in vain. They drown themselves (in the worldly ocean of *Maya*, and also) drown their entire lineage (in it). By uttering falsehood they eat poison (because they earn poisonous worldly wealth, and share this with their family)." (6)

Explaining why so many people remain interested in worldly riches rather than God, he says: “(It is only) a rare Guru’s follower who observes the mind in the body. (This happens only when), through loving devotion, one removes the ego (from within). Seekers, adepts, and silent sages have exhausted themselves trying to focus on their minds, but even they fail to view the mind in their body.” (7)

So Guru Ji cautions us against thinking ourselves as superior to others, and thus letting any thoughts of ego enter our mind. He says: “The Creator Himself makes mortals act (to realize the self within, and engage in His loving devotion and service). What else can anybody do? No one can accomplish a task on one’s own. O’ Nanak, only that person whom God gives His Name receives this gift, and keeps (God’s) Name enshrined in the mind.” (8-23-24)

The message of the *shabad* is that we should never feel proud of ourselves. We should always keep humbly praying to God to keep us on the right path: of following the Guru’s advice and through his guidance and direction realizing Him within our own mind.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ ॥
ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ ॥
ਆਪੇ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰ ਸਬਦੀ ਆਪੁ ਵੰਞਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ ॥
ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ॥
ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਏ ਕੋਈ ਗੁਰ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥੨॥

ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇੜੀ ਪਾਇਆ ॥
ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ ॥
ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ ॥੩॥

ਸਰੀਰੁ ਭਾਲਣਿ ਕੇ ਬਾਹਰਿ ਜਾਏ ॥
ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ ॥
ਮਨਮੁਖ ਅੰਧੇ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਘਿਰਿ ਆਇ ਗੁਰਮੁਖਿ ਵਖੁ ਪਾਵਣਿਆ ॥੪॥

ਗੁਰ ਪਰਸਾਦੀ ਸਚਾ ਹਰਿ ਪਾਏ ॥
ਮਨਿ ਤਨਿ ਵੇਖੈ ਹਉਮੈ ਮੈਲੁ ਜਾਏ ॥
ਬੈਸਿ ਸੁਥਾਨਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਚੈ ਸਬਦਿ ਸਮਾਵਣਿਆ ॥੫॥

ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ ॥

maajh mehlaa 3.

is gufaa meh akhūt bhandaaraa.
tis vich vasai har alakh apaaraa.
aapay gupat̃ pargat̃ hai aapay gur sabdee
aap vanjaavan̄-i-aa. ||1||

ha-o vaaree jee-o vaaree amrit̃ Naam man
vasaavan̄-i-aa.

amrit̃ Naam mahaa ras meet̃haa gurmat̃ee
amrit̃ pee-aavn̄-i-aa. ||1|| rahaa-o.

ha-umai maar bajar kapaat̃ khulaa-i-aa.
Naam amolak gur parsaadee paa-i-aa.
bin sabdai Naam na paa-ay ko-ee gur kirpaa
man vasaavan̄-i-aa. ||2||

gur gi-aan anjan sach naytree paa-i-aa.
ant̃ar chaanan̄ agi-aan anDhayr gavaa-i-aa.
jotee jot̃ milee man maani-aa har dar sobhaa
paavn̄-i-aa. ||3||

sareerahu bhalaan̄ ko baahar jaa-ay.
Naam na lahai bahuṭ̃ vaygaar dukh̄ paa-ay.
manmukh anDhay soojhai naahee fir gh̄ir
aa-ay gurmukh̄ vath̄ paavn̄-i-aa. ||4||

gur parsaadee sachaa har paa-ay.
man tan vaykhai ha-umai mail jaa-ay.
baisi suthaan sad har gun̄ gaavai sachai
sabad̄ samaavan̄-i-aa. ||5||

na-o dar thaakay Dhaavat̃ rahaa-ay.

ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ॥
 ਓਥੇ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ
 ਸੁਣਾਵਣਿਆ ॥੬॥
 ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ ॥
 ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੁਕੈ ਫੇਰਾ ॥
 ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰੁ ਪੂਰੈ ਭਾਗਿ
 ਮਿਲਾਵਣਿਆ ॥੭॥

ਗੁਪਤੁ ਪਰਗਟੁ ਤੂੰ ਸਭਨੀ ਥਾਈ ॥
 ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਸੋਈ ਪਾਈ ॥
 ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂੰ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ
 ॥੮॥੨੪॥੨੫॥

dasvai nij ghar vaasaa paa-ay.
 othai anhad sabad vajah din raatee gurmatee
 sabad sunaavni-aa. ||6||
 bin sabdai antar aanayraa.
 na vasat lahai na chookai fayraa.
 satgur hath kunjee horat dar khulai naahee
 gur poorai bhaag milaavni-aa. ||7||

gupaṭpargaṭ tūn sabhnee thaa-ee.
 gur parsaadee mil sojhee paa-ee.
 naanak Naam salaahi sadaa tūn gurmukh
 man vasaavni-aa. ||8||24||25||

MAAJH MEHLA 3

Guru Ji began the previous *shabad* with the remark that only from the Guru one receives the illumination that God's supreme Light shines in all. (Because) it is by acting on the advice of the Guru that one is able to wash off the dirt of ego sticking to the mind. Only by worshipping God day and night with purified mind is one able to attain to God. In this *shabad*, he tells us another important fact about God.

He says: "Within this cave (of the human body) lies inexhaustible treasure (of spiritual merits), in this (body) resides the unknowable and infinite (God). Through the Guru's word, they who rid themselves of their self (conceit, realize that God pervades everywhere, both in His) visible and invisible (form)." (1)

Regarding such persons, Guru Ji says: "I am a sacrifice again and again to those who enshrine the nectar Name (of God) in their minds. Extremely sweet is the relish of the supreme elixir of Name. It is by the Guru's instruction that a person is able to partake of this nectar." (1-pause)

Describing how the Guru's guidance is essential in this process, he says: "The person who by stilling ego, has opened the tough doors (of ignorance), by Guru's grace, has obtained the invaluable (elixir of) God's Name. Without (attuning to) the Guru's word, nobody obtains the (nectar of) Name. By the Guru's grace, it is enshrined in one's mind." (2)

Explaining further how the Guru helps a person obtain the invaluable nectar of God's Name, he says: "(When one reflects on the teachings of the Guru, and thus) puts the powder of (divine) wisdom and truth in the eyes, one's (mind) is illuminated with (divine) wisdom, and the darkness (of ignorance) is dispelled. Then one's light (soul) is united with the (supreme) Soul; the mind gets convinced (by the divine grace), and one obtains honor at God's door." (3)

However, cautioning us against trying to find God outside in the jungles and mountains, Guru Ji says: "If one goes in search (of the divine Light) outside the body, one will not attain the Name (which gives divine light). One will not get any recompense for one's efforts, and will suffer much pain. Such a self-conceited person does not understand (that the divine Light is within us). This realization comes only when, after much wandering, by the Guru's grace one finds the (divine) commodity within oneself." (4)

Describing the subsequent steps for the salvation of a self-conceited person, Guru Ji says: "(When) by Guru's grace one attains to the Eternal (God), one beholds (Him, both) in the body and mind. The dirt of one's ego is washed off (from within). Sitting in a holy place (a

saintly congregation, or in divine meditation), one always sings praises of God, and merges in Him through the true word (of the Guru).” (5)

Continuing to describe the path to salvation, Guru Ji says: “The person who closes the nine doors of the body (the nine sense organs: two eyes, two ears, two nostrils, one tongue, one sex organ, one excretion organ) and restrains the restless mind (from straying into sins) attains to the tenth state (of exaltation, and) the true home of the self (God’s abode). There, rings day and night the mystic non-stop divine music, and by following the Guru’s instruction, one keeps listening to the (divine) word.” (6)

Summarizing the concept explained above, he says: “Without the Guru’s word, the darkness (of ignorance) remains within one’s mind. In such a state, one neither obtains the (true) commodity (of Name), nor are one’s rounds (of birth and death) ended. The key (to the attainment of this commodity of Name) is in the hands of the true Guru. By any other (means) this door doesn’t get opened, and it is only by perfect good fortune that one meets the Guru.” (7)

Therefore, concluding the *shabad* with a prayer, Guru Ji says: “O’ God, visible or invisible, You are pervading everywhere. This understanding I have obtained by meeting the Guru, and by his grace. (I say to myself), O’ Nanak, always praise (God’s) Name (because it is only) by the Guru’s grace that one can enshrine His Name in the mind.”(8-24-25)

The message of the *shabad* is that we should realize that God resides within the cave of our own body, and there is no use trying to find Him outside. Furthermore, it is only by following the advice of the Guru (as incorporated in Guru Granth Sahib Ji) that we can discover God abiding within us.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਆਪੇ ॥
ਕਾਲੁ ਨ ਜੋਹੈ ਦੁਖੁ ਨ ਸੰਤਾਪੇ ॥
ਹਉਮੈ ਮਾਰਿ ਬੰਧਨੁ ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ ॥

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਨਾਚੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਪੰਨਾ ੧੨੫

ਗੁਰਮੁਖਿ ਜੀਵੈ ਮਰੈ ਪਰਵਾਣੁ ॥
ਆਰਜਾ ਨ ਡੀਜੈ ਸਬਦੁ ਪਛਾਣੁ ॥
ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ
॥੨॥

ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਏ ॥
ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ॥
ਆਪਿ ਤਰੈ ਕੁਲੁ ਸਗਲੇ ਤਾਰੈ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਣਿਆ
॥੩॥

maajh mehlaa 3.

gurmukh milai milaa-ay aapay.
kaal na johai dukh na santapay.
ha-umai maar bandhan sabh torhai gurmukh
sabad suhaavani-aa. ||1||

ha-o vaaree jee-o vaaree har har Naam
suhaavani-aa.
gurmukh gaavai gurmukh naachai har saytee
chit laavani-aa. ||1|| rahaa-o.

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gurmukh jeevai marai parvaan.
aarjaa na chheejai sabad pachhaan.
gurmukh marai na kaal na khaa-ay gurmukh
sach samaavani-aa. ||2||

gurmukh har dar sobhaa paa-ay.
gurmukh vichahu aap gavaa-ay.
aap tarai kul saglay taaray gurmukh janam
savaani-aa. ||3||

ਗੁਰਮੁਖਿ ਦੁਖੁ ਕਦੇ ਨ ਲਗੈ ਸਰੀਰਿ ॥
ਗੁਰਮੁਖਿ ਹਉਮੈ ਚੁਕੈ ਪੀਰ ॥
ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥੪॥

gurmukh dukh kaḁay na lagai sareer.
gurmukh ha-umai chookai peer.
gurmukh man nirmal fir mail na laagai
gurmukh sajh samaavaṅi-aa. ||4||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ॥
ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸੋਭਾ ਪਾਈ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਰਾਵਣਿਆ
॥੫॥

gurmukh Naam milai vadi-aa-ee.
gurmukh guṅ gaavai sobhaa paa-ee.
saḁaa anand rahai ḁin raatēe gurmukh sabad
karaavaṅi-aa. ||5||

ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਸਬਦੇ ਰਾਤਾ ॥
ਗੁਰਮੁਖਿ ਜੁਗ ਚਾਰੇ ਹੈ ਜਾਤਾ ॥
ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਨਿਰਮਲੁ ਸਬਦੇ ਭਗਤਿ ਕਰਾਵਣਿਆ
॥੬॥

gurmukh an-ḁin sabḁay raataa.
gurmukh jug chaaray hai jaataa.
gurmukh guṅ gaavai saḁaa nirmal sabḁay
bhagat karaavaṅi-aa. ||6||

ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਅੰਧਾਰਾ ॥
ਜਮਕਾਲਿ ਗਰਠੇ ਕਰਹਿ ਪੁਕਾਰਾ ॥
ਅਨਦਿਨੁ ਰੋਗੀ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਹਿ ਦੁਖੁ ਪਾਵਣਿਆ
॥੭॥

baajh guroo hai anḁh anḁhaaraa.
jamkaal garṁṁh karahi pukaaraa.
an-ḁin rogee bistaa kay keerṁh bistaa meh
dukh paavṅi-aa. ||7||

ਗੁਰਮੁਖਿ ਆਪੇ ਕਰੇ ਕਰਾਏ ॥
ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਵੁਠਾ ਆਪਿ ਆਏ ॥
ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ
॥੮॥੨੫॥੨੬॥

gurmukh aapay karay karaa-ay.
gurmukh hirdai vuṁṁhaa aap aa-ay.
naanak Naam milai vadi-aa-ee pooray gur taṁ
paavṅi-aa. ||8||25||26||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji imparted us the wisdom that God resides right within our own mind and body, but it is only by following the Guru's guidance and teaching that we can discover Him. In other words, in order to have a glimpse of God and become one with Him, we have to become Guru's followers. In this *shabad*, he tells us about the qualities or distinguishing marks of a Guru's follower.

Guru Ji says: "God Himself meets and unites a Guru's follower (with the Guru). Even (the demon of) death does not look towards a Guru's follower (as his potential victim), and no suffering oppresses him or her. (Even in painful circumstances a Guru's follower remains in a state of peace and poise). Stilling ego, a Guru's follower breaks off all the (worldly) shackles. (Such a person becomes virtuous, and therefore) looks beautiful by acting upon the holy word (of the Guru)." (1)

Regarding such Guru's followers, Guru Ji says: "I am again and again a sacrifice to those who have become virtuous through the (Guru's) word. The Guru's follower sings and dances (moves around in ecstasy) with the mind fixed on God." (1-pause)

Listing the blessings obtained by a Guru's follower, he says: "The Guru's follower is approved (by God) both in life and death. Since such a person realizes the Guru's holy word, that person's life does not go waste. The Guru's follower neither dies, nor is consumed by death, (remembered even after death, because a Guru's follower) remains absorbed in the Eternal (God)." (2)

Continuing to describe the blessings obtained by a Guru's follower, he says: "The Guru's follower obtains honor at the divine portal. The Guru's follower effaces self (conceit) from within. Such a person swims across (the worldly ocean) and saves all the lineage, thus making his or her life fruitful." (3)

Listing still more blessings obtained by a Guru's follower, he says: "The Guru's follower is never afflicted with any bodily ailment, and is freed from the pain of ego. The mind of a Guru's follower becomes pure, and is never soiled again (with ego). The Guru's follower remains absorbed in spiritual serenity." (4)

But that is not all. Continuing the above list, Guru Ji says: "The Guru's follower receives the glory of God's Name. By singing praises (of God), the Guru's follower obtains honor. Day and night, such a person remains in bliss, and is always inspiring others to act in accordance with the (Guru's) word." (5)

Elaborating on the traits of a Guru's follower, he states: "The Guru's follower is always imbued with (the love of) the holy word. The Guru's follower is known through all the four Ages. Such a person always sings praises of the immaculate God, and through the (Guru's) word inspires others to worship (God)." (6)

Now Guru Ji describes what happens without the Guru's guidance. He says: "Without (the guidance of) the Guru, there is pitch darkness (of ignorance). Those (who do not follow Guru's advice) are in the grip of the demon of death, and they cry (in pain). Day and night, they remain afflicted with ailments. They are like worms, which always suffer in filth." (7)

Guru Ji however, cautions us against any kind of self-conceit. He says: "God Himself inspires or enables a person to become a Guru's follower. On His own, (God) comes to abide in the mind of a Guru's follower. In short, Nanak (says), greatness is obtained through (God's) Name, which one receives only through the perfect Guru." (8-25-26)

The message of the *shabad* is that we should pray to God to bless us with the Guru's guidance, so that under his guidance, we too may become Guru's followers, and enjoy the bliss of God's Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਏਕਾ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸਰੀਰਾ ॥
ਸਬਦਿ ਦਿਖਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ ॥
ਆਪੇ ਫਰਕੁ ਕੀਤੋਨੁ ਘਟ ਅੰਤਰਿ ਆਪੇ ਬਣਤ ਬਣਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ ॥

ਬਾਝੁ ਗੁਰੂ ਕੇ ਸਹਜੁ ਨ ਪਾਏ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ੴ ਆਪੇ ਸੋਹਿ ਆਪੇ ਜਗੁ ਮੋਹਿ ॥
ੴ ਆਪੇ ਨਦਰੀ ਜਗਤੁ ਪਰੋਵਹਿ ॥
ੴ ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਦੇਖਾਵਣਿਆ
॥੨॥

maajh mehlaa 3.

aykaa jot jot hai sareeraa.
sabad dikhāa-ay satgur poora.
aapay farak keeton ghat antar aapay banat
banaavani-aa. ||1||

ha-o vaaree jee-o vaaree har sachay kay gun
gaavani-aa.

baajh guroo ko sahj na paa-ay gurmukh sahj
samaavani-aa. ||1|| rahaa-o.

toon aapay soheh aapay jag moheh.
toon aapay nadree jagat paroveh.
toon aapay dukh sukh dayveh kartay
gurmukh har daykhaavani-aa. ||2||

ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ॥
 ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ ॥
 ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ
 ॥੩॥

aapay kartaa karay karaa-ay.
 aapay sabad gur man vasaa-ay.
 sabday upjai amrit bane gurmukh aakh
 sunaavni-aa. ||3||

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥
 ਬੰਧਨ ਤੋੜੇ ਸਦਾ ਹੈ ਮੁਕਤਾ ॥
 ਸਦਾ ਮੁਕਤੁ ਆਪੇ ਹੈ ਸਚਾ ਆਪੇ ਅਲਖੁ ਲਖਾਵਣਿਆ ॥੪॥

aapay kartaa aapay bhugtaa.
 banDhan torhay sadaa hai muktaa.
 sadaa mukat aapay hai sachaa aapay alakh
 lakhaavani-aa. ||4||

ਆਪੇ ਮਾਇਆ ਆਪੇ ਛਾਇਆ ॥
 ਆਪੇ ਮੋਹੁ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ ॥
 ਆਪੇ ਗੁਣਦਾਤਾ ਗੁਣ ਗਾਵੈ ਆਪੇ ਆਖਿ ਸੁਣਾਵਣਿਆ ॥੫॥

aapay maa-i-aa aapay chhaa-i-aa.
 aapay moh sabh jagat upaa-i-aa.
 aapay gun daataa gun gaavai aapay aakh
 sunaavni-aa. ||5||

ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ॥
 ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ ॥
 ਤੁਤ ਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਵੈ ਤੂੰ ਆਪੇ ਕਾਰੈ ਲਾਵਣਿਆ ॥੬॥

aapay karay karaa-ay aapay.
 aapay thaap uthaapay aapay.
 tujh tay baahar kachhoo na hovai tooN aapay
 kaarai laavani-aa. ||6||

ਆਪੇ ਮਾਰੇ ਆਪਿ ਜੀਵਾਏ ॥
 ਆਪੇ ਮੇਲੇ ਮੇਲੇ ਮਿਲਾਏ ॥
 ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ
 ॥੭॥

aapay maaray aap jeevaa-ay.
 aapay maylay mayl milaa-ay.
 sayvaa tay sadaa sukh paa-i-aa gurmukh
 sahj samaavani-aa. ||7||

ਪੰਨਾ ੧੨੬

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ਆਪੇ ਉਚਾ ਉਚੇ ਹੋਈ ॥
 ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ਸੁ ਵੇਖੇ ਕੋਈ ॥
 ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਆਪੇ ਵੇਖਿ ਵਿਖਾਲਣਿਆ
 ॥੮॥੨੬॥੨੭॥

aapay oochaa oochi ho-ee.
 jis aap vikhalaay so veykhai ko-ee.
 naanak Naam vasai ghat antar aapay veykh
 vikhalaani-aa. ||8||26||27||

MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that we should pray to God to bless us with the Guru's guidance, so that under his guidance, we too may become Guru's followers, and enjoy the bliss of God's Name. In this *shabad*, he tells us what kind of wisdom and merits we obtain when we follow the Guru.

He says: "Through his word, the perfect Guru reveals that one (divine) Light pervades in all beings. God Himself has made them different (from one another), and He Himself has made this arrangement." (1)

Paying his respects to those who sing praises of God, Guru Ji says: "I am time and again a sacrifice to those who sing praises of the Eternal (God). Without the Guru, no one attains a state of spiritual equipoise; it is only by Guru's grace that a person becomes absorbed in a state of peace and poise." (1-pause)

Expressing his appreciation and wonder, Guru Ji addresses God Himself, and says: "O' God, You Yourself manifest Your beauty (through Your creation), and (with that beauty, You)

fascinate all. Through Your gracious glance, You Yourself keep the world strung together. O' Creator, You Yourself apportion joy and suffering to mortals, and through the Guru, You reveal Yourself." (2)

Continuing his appreciation, Guru Ji states: "(O' my friends), the Creator does and has done everything done on His own. He Himself enshrines the Guru's word in one's mind. From the holy word of the Guru emanates the Nectar Name, which the Guru's followers utter and recites (to others)." (3)

Further describing the qualities of God, Guru Ji says: "God Himself creates and enjoys (the universe). He breaks the bonds (of mortals), but He Himself is eternally liberated (from worldly bonds). That Eternal God is forever emancipated, and the unknowable One lets Himself be known (to those He chooses)." (4)

Guru Ji now tells us who has created the illusions of *Maya* and false worldly attachments. He says: "It is God Himself who has created *Maya* (the worldly attachment), and He Himself has created the illusory world under its influence. He Himself is the Giver of all virtues (to mortals, and manifests Himself in them). He Himself sings His praises. He Himself narrates and preaches (His attributes)." (5)

Continuing his praise, Guru Ji says: "God Himself does all. He Himself creates and destroys. (O' God), nothing happens outside Your will, and You Yourself yoke (mortals) to different tasks." (6)

Listing some more powers of God, Guru Ji says: "God Himself causes death and gives life. He Himself causes mortals to meet the Guru (in saintly congregation), and (through him) unites them with Himself. By rendering service (according to the Guru's directions), the Guru's followers have always obtained spiritual bliss and through the Guru, they imperceptibly merge in Him." (7)

In conclusion, Guru Ji says: "(God) Himself is the highest of the high. Only that rare person is able to have His vision, to whom He reveals Himself. O' Nanak, when (God's) Name comes to abide in (some one's) heart, that person him or herself sees (God), and shows (Him to others)." (8-26-27)

The message of the *shabad* is that the same divine Light abides in all beings, and it is God who has set up the structure of the universe. It is only by God's own grace that a person is able to see Him, and show Him to others.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਰਹਿਆ ਸਭ ਥਾਈ ॥

ਗੁਰ ਪਰਸਾਦੀ ਘਰ ਹੀ ਮਹਿ ਪਾਈ ॥

ਸਦਾ ਸਰੇਵੀ ਇਕ ਮਨਿ ਧਿਆਈ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਜਗਜੀਵਨੁ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥

ਹਰਿ ਜਗਜੀਵਨੁ ਨਿਰਭਉ ਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

maajh mehlaa 3.

mayraa parabh**h** bharpoor rahi-aa sabh
thaa-ee.

gur parsaad^{ee} ghar hee meh paa-ee.

sadaa sarayvee ik man Dhi-aa-ee gurmuk**h**
sach samaavani-aa. ||1||

ha-o vaaree jee-o vaaree jagjeevan man
vasaavani-aa.

har jagjeevan nirbh^ha-o daataa gurmat**h** sa**h**
samaavani-aa. ||1|| rahaa-o.

ਘਰ ਮਹਿ ਧਰਤੀ ਧਉਲੁ ਪਾਤਾਲਾ ॥
ਘਰ ਹੀ ਮਹਿ ਪ੍ਰੀਤਮੁ ਸਦਾ ਹੈ ਬਾਲਾ ॥
ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਸੁਖਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ
॥੨॥

ਕਾਇਆ ਅੰਦਰਿ ਹਉਮੈ ਮੇਰਾ ॥
ਜੰਮਣ ਮਰਣੁ ਨ ਚੁਕੈ ਫੇਰਾ ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਹਉਮੈ ਮਾਰੇ ਸਚੇ ਸਚੁ ਧਿਆਵਣਿਆ ॥੩॥

ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ ॥
ਦੁਹੀ ਮਿਲਿ ਕੈ ਸਿਸਟਿ ਉਪਾਈ ॥
ਦੋਵੈ ਮਾਰਿ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਵੈ ਗੁਰਮਤਿ ਸਹਜਿ
ਸਮਾਵਣਿਆ ॥੪॥

ਘਰ ਹੀ ਮਹਿ ਦੂਜੈ ਭਾਇ ਅਨੇਰਾ ॥
ਚਾਨਣੁ ਹੋਵੈ ਛੋਡੈ ਹਉਮੈ ਮੇਰਾ ॥
ਪਰਗਟੁ ਸਬਦੁ ਹੈ ਸੁਖਦਾਤਾ ਅਨੰਦਿਨੁ ਨਾਮੁ ਧਿਆਵਣਿਆ
॥੫॥
ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਟੁ ਪਾਸਾਰਾ ॥
ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ॥
ਕਮਲੁ ਬਿਗਾਸਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ
॥੬॥

ਅੰਦਰਿ ਮਹਲ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰਾ ॥
ਗੁਰਮੁਖਿ ਪਾਏ ਨਾਮੁ ਅਪਾਰਾ ॥
ਗੁਰਮੁਖਿ ਵਣਜੇ ਸਦਾ ਵਾਪਾਰੀ ਲਾਹਾ ਨਾਮੁ ਸਦ ਪਾਵਣਿਆ
॥੭॥

ਆਪੇ ਵਥੁ ਰਾਖੈ ਆਪੇ ਦੇਇ ॥
ਗੁਰਮੁਖਿ ਵਣਜਹਿ ਕੇਈ ਕੇਇ ॥
ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ
ਵਸਾਵਣਿਆ ॥੮॥੨੭॥੨੮॥

ghar meh Dhartee Dha-ul paataalaa.
ghar hee meh pareetam sadaa hai baalaa.
sadaa anand rahai sukh-daatā gurmat̄ sahj
samaavani-aa. ||2||

kaa-i-aa andar ha-umai mayraa.
jamaṅ maraṅ na chookai fayraa.
gurmukh̄ hovai so ha-umai maaray sachō
sach Dhi-aavani-aa. ||3||

kaa-i-aa andar paap punn du-ay bhāa-ee.
duhee mil kai sarisat upāa-ee.
dovai maar jaa-ay ikatghar aavai gurmat̄ sahj
samaavani-aa. ||4||

ghar hee maahi doojai bhāa-ay anayraa.
chaanaṅ hovai chhodai ha-umai mayraa.
pargat̄ sabad̄ hai sukh-daatā an-din Naam
Dhi-aavani-aa. ||5||
anṅar jot̄ pargat̄ paasaaraa.
gur saakh̄ee miti-aa anDhi-aaraa.
kamal bigaas sadaa sukh̄ paa-i-aa jot̄ee jot̄
milaavani-aa. ||6||

andar mahal ratnee bharay bhandaaraa.
gurmukh̄ paa-ay Naam apaaraa.
gurmukh̄ vanjaj sadaa vaapaaree laahaa
Naam sad̄ paavni-aa. ||7||

aapay vath raakhai aapay day-ay.
gurmukh̄ vanjahi kay-ee kay-ay.
naanak jis nadar karay so paa-ay kar kirpaa
man vasaavani-aa. ||8||27||28||

MAAJH MEHLA 3

In the previous *shabad* Guru Ji informed us that God abides in all hearts, and when it pleases Him He reveals Himself to us through the Guru. This does not mean that God exists only in the hearts of human beings and not anywhere else. In this *shabad* Guru Ji clarifies this concept and also tells us what else, besides God, we can find in our own self.

Guru Ji says: “My God pervades everywhere. By Guru’s grace I have found Him within my own self. I always serve and worship Him with single-minded concentration. By the Guru’s grace I remain absorbed in the Eternal (God).” (1)

Praising those who thus enshrine God in their minds, Guru Ji says: “I am a sacrifice again and again to those who enshrine (God), the life of the universe in their minds. The life-giving God is fearless and bountiful. Through Guru’s guidance and instruction, one is able to merge in Him unnoticeably.” (1-pause)

Now Guru Ji tells us what else, we can realize, by reflecting within our own mind. He says: “(God who supports this earth, the (mythical) Bull, and the underworld, is within this (body) home itself. Within the (body) home itself resides one’s ever-youthful beloved Spouse. That beloved God, the Giver of peace, always remains in bliss. Following Guru’s instruction, one remains absorbed in peace and poise.” (2)

However, this is not all. Guru Ji says: “Within one’s body (also) resides the sense of ego and I-am-ness (and because of this, man’s) round of births and deaths doesn’t end). But the one who becomes a Guru’s follower, stills his or her ego, and meditates on the Eternal (God) alone.” (3)

Guru Ji adds: “(God has created this universe in which both virtue and vice are interspersed. Therefore), within one’s body also reside the two brothers (or notions) of vice and virtue. Together the two have caused this world to be created. The person who under the Guru’s guidance rises above both, enters the home of the one God, and remains absorbed in celestial peace.”(4)

Enlightening us further, Guru Ji says: “Within one’s mind is also darkness (or ignorance), because of duality (the love for worldly things rather than God). When one sheds one’s sense of ego and I-am-ness, then there is the illumination of (divine) light (or wisdom in one’s mind). Then through the word (of the Guru, God) the giver of peace becomes manifest and one meditates on Him day and night.” (5)

Describing what else one realizes when one’s mind is illuminated with divine wisdom, Guru Ji says: “(When), through Guru’s instruction, (one’s) darkness of duality is dispelled, (one realizes that) within one’s mind is the Light (of God). God’s manifestation is the expanse (of the universe. Then one feels so happy that) the heart blooms like a lotus and one obtains everlasting peace. (In this way), one’s light (or soul) merges into the (supreme) Light (of God).” (6)

Guru Ji therefore states: “Within us is (God’s) mansion, which is brimful with jewels (of divine Name). The Guru’s followers obtain the infinite Name (of God). By becoming a merchant of (God’s Name), a Guru’s follower always deals solely in these (jewels), and always earns the profit of (God’s) Name.” (7)

Guru Ji concludes the *shabad* by saying: “God Himself keeps this commodity (of Name in the hearts of His beings), and He Himself gives it (to some). Only very rare Guru-directed persons are able to deal (in these jewels of Name). O’ Nanak, only the one upon whom (God) casts His glance of grace obtains this (invaluable jewel). Showing His mercy, God enshrines (His Name) within one’s mind.” (8-27-28)

The message of the *shabad* is that God and the divine jewel of His Name abide in our hearts. But because of darkness caused by our sense of ego and I-am-ness, we are not able to realize this wealth. If we want to enjoy this wealth, we should pray to God to bless us with the Guru’s guidance, so that, we may learn to reflect within us, and discover and enjoy these hidden divine treasures.

ਮਾਝ ਮਹਲਾ ੩ ॥

maajh mehlaa 3.

ਹਰਿ ਆਪੇ ਮੇਲੇ ਸੇਵ ਕਰਾਏ ॥

har aapay maylay sayv karaa-ay.

ਗੁਰ ਕੈ ਸਬਦਿ ਭਾਉ ਦੂਜਾ ਜਾਏ ॥
ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਗੁਣਦਾਤਾ ਹਰਿ ਗੁਣ ਮਹਿ ਆਪਿ
ਸਮਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਚਾ ਹਿਰਦੈ ਵਸਾਵਣਿਆ ॥

ਸਚਾ ਨਾਮੁ ਸਦਾ ਹੈ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦੀ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਆਪੇ ਗੁਰੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ॥
ਸੇਵਕ ਸੇਵਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਤਾ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਦਾ ਜਨ ਸੋਹਹਿ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਵਣਿਆ
॥੨॥

ਇਸੁ ਗੁਫਾ ਮਹਿ ਇਕੁ ਥਾਨੁ ਸੁਹਾਇਆ ॥
ਪੂਰੈ ਗੁਰਿ ਹਉਮੈ ਭਰਮੁ ਚੁਕਾਇਆ ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰ ਕਿਰਪਾ ਤੇ
ਪਾਵਣਿਆ ॥੩॥

ਪੰਨਾ ੧੨੭

ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ ਗੁਫਾ ਵੀਚਾਰੇ ॥
ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਤਰਿ ਵਸੈ ਮੁਰਾਰੇ ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਬਦਿ ਸੁਹਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ
॥੪॥

ਜਮੁ ਜਾਗਾਤੀ ਦੂਜੈ ਭਾਇ ਕਰੁ ਲਾਏ ॥
ਨਾਵਹੁ ਭੁਲੇ ਦੇਇ ਸਜਾਏ ॥
ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ
॥੫॥

ਪੇਈਅੜੈ ਪਿਰੁ ਚੇਤੇ ਨਾਹੀ ॥ ਦੂਜੈ ਮੁਠੀ ਰੋਵੈ ਧਾਰੀ ॥

ਖਰੀ ਕੁਆਲਿਓ ਕੁਰੁਪਿ ਕੁਲਖਣੀ ਸੁਖਨੈ ਪਿਰੁ ਨਹੀ ਪਾਵਣਿਆ
॥੬॥

ਪੇਈਅੜੈ ਪਿਰੁ ਮੰਨਿ ਵਸਾਇਆ ॥
ਪੂਰੈ ਗੁਰਿ ਹਦੁਰਿ ਦਿਖਾਇਆ ॥
ਕਾਮਣਿ ਪਿਰੁ ਰਾਖਿਆ ਕੰਨਿ ਲਾਇ ਸਬਦੇ ਪਿਰੁ ਰਾਵੈ ਸੇਜ
ਸੁਹਾਵਣਿਆ ॥੭॥

ਆਪੇ ਦੇਵੈ ਸਦਿ ਬੁਲਾਏ ॥
ਆਪਣਾ ਨਾਉ ਮੰਨਿ ਵਸਾਏ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਅਨਦਿਨੁ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ
॥੮॥੨੮॥੨੯॥

gur kai sabad**b**h^{aa}-o ^{do}oojaa jaa-ay.
har nirmal sad^{aa} gund^{aa}ataa har gun meh
aap samaav^{ani}-aa. ||1||

ha-o vaaree jee-o vaaree sach sachaa hir^{dai}
vasaav^{ani}-aa.

sachaa *Naam* sad^{aa} hai nirmal gur sab^dee
man vasaav^{ani}-aa. ||1|| rahaa-o.

aapay gur ^{da}ataa karam bi^Dha^{at}aa.
sayvak sayveh gurmuk^h har ja^{at}aa.
amrit *Naam* sad^{aa} jan soheh gurmat^t har ras
paavⁿⁱ-aa. ||2||

is gufaa meh ik thaan suhaa-i-aa.
poorai gur ha-umai ^bh^{aram} chukaa-i-aa.
an-^{din} *Naam* salaahan rang raat^{ay} gur kirpaa
^{ta}y paavⁿⁱ-aa. ||3||

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gur kai saba^d ih gufaa veechaaray.
Naam niranjan ant^{ar} vasai muraaray.
har gun gaavai saba^d suhaa-ay mil pareet^{am}
suk^h paavⁿⁱ-aa. ||4||

jam jaagaate^e ^{do}oojai ^bh^{aa}-ay kar laa-ay.
naavhu ^bh^{oolay} ^day-ay sajaa-ay.
^{gh}ar^{hee} muha^t kaa lay^{kh}aa layvai ratee-ahu
maasaa tol kad^{ha}av^{ani}-aa. ||5||

pay-ee-^{ar}hai pir chay^{ay} naahee. ^{do}oojai
mut^{hee} rovai ^Dhaa^{hee}.

^{kh}aree ku-aali-o kuroop kul^{kh}anee supnai
pir nahee paavⁿⁱ-aa. ||6||

pay-ee-^{ar}hai pir man vasaa-i-aa.
poorai gur ha^{door} dik^haa-i-aa.

kaamanⁿⁱ pir raak^{hi}-aa kanth laa-ay sab^day pir
raavai sayj suhaav^{ani}-aa. ||7||

aapay ^dayvai sad^{ul} bulaa-ay.
aap^{na}aa naa-o man vasaa-ay.

naanak *Naam* milai vadi-aa-ee an-^{din} sad^{aa}
gun gaavⁿⁱ-aa. ||8||28||29||

MAAJH MEHLA 3

In the preceding *shabad* Guru Ji told us that right within us abide God and Jewel of His Name. But because of the darkness caused by our sense of ego and I-am-ness, we are not

able to realize this wealth. In this *shabad*, he tells us how we can discover this mansion and enjoy the bliss of this jewel (of Name).

He says: “God Himself unites (a person) with Himself and yokes that person to His service (through the Guru). Then through the Guru’s word, that person’s love of duality (attachment with the world) vanishes. The immaculate God is always the Giver of merits. He Himself makes one get absorbed in His merits.” (1)

Therefore praising those who enshrine God in their minds, Guru Ji says: “I am a sacrifice again and again to those (exalted ones) who enshrine (God), the true Eternal (God) in their hearts. Ever immaculate is the eternal Name (of God), through the word of the Guru, they enshrine it in their minds.” (1-pause)

Clarifying how one obtains the word or the advice of the true Guru, he says: “God Himself is the Guru, and the Giver. He is also the arbiter of human destiny. The servants, who by Guru’s grace serve (Him by meditating upon Him), come to know Him. By meditating on (His) nectar Name, they always look beautiful (and praiseworthy) and following Guru’s instruction, they enjoy the elixir of God’s (Name).” (2)

Guru Ji next tells us (God’s) whereabouts and how to find Him. He says: “Within the cave (of the body) there is a beautiful spot, which is reached when the perfect Guru dispels one’s illusion caused by one’s ego. (These persons, who are) imbued with God’s love, day and night they sing praises of God’s Name, and by Guru’s grace, (they attain Him).” (3)

Guru Ji once again clarifies how one attains to God and what kind of blessings one receives. He says: “The person who through the Guru’s word reflects upon (and explores) this cave (of the body) finds that within (the body) abides immaculate Name of (God), the enemy of ego. Then made beautiful through the holy word (of the Guru), that person sings (God’s) praises, and obtains peace by meeting the Beloved.” (4)

Commenting on the fate of those who remain attached to duality (worldly riches and power), he says: “Like a tax collector, the demon of death taxes (and troubles) those who are in love with duality. He punishes those who have forsaken (God’s) Name. He asks them to account for every moment of their life, and judges their actions by the strictest measures and punishes them for their slightest infraction.” (5)

Next, using the metaphor of an ignorant foolish bride for a human soul gone astray, Guru Ji says: “The bride (soul), who does not remember her Spouse (God) in her father’s house (this world), is deceived by duality (the false worldly attachments) and in the end, (while giving account of her deeds before the Righteous Judge), wails grievously. Such a low-born, ugly, and wicked, ill-omened bride-soul will not be able to meet her Spouse (God) even in dream.” (6)

However, about the wise (Guru-following) soul-bride, Guru Ji says: “Even in her father’s house (this world), the (sagacious) bride-soul keeps the Spouse (God) enshrined in her mind. To her, the perfect Guru shows (God) right before her eyes. Such a virtuous bride-soul keeps the Spouse clasped to her bosom (and enshrined in her heart). Thus by following the holy word (of the Guru), she enjoys (the company of) her Spouse on the beautiful bed (of her heart).” (7)

Guru Ji concludes this *shabad* by reiterating the principle stated in the first stanza. He says: “(God) Himself calls and bestows (the gift of His Name) on a person. He then lodges His Name in the heart. (In this way) O’ Nanak, the one who receives the gift of Name, attains honor and glory (both here and hereafter), and day and night sings praises of God.” (8-28-29)

The message of the *shabad* is that we should never feel proud of ourselves and always pray humbly to God to cast His glance of grace on us too and bless us also with the glory of His Name.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਉਤਮ ਜਨਮੁ ਸੁਥਾਨਿ ਹੈ ਵਾਸਾ ॥
ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਘਰ ਮਾਹਿ ਉਦਾਸਾ ॥
ਹਰਿ ਰੰਗਿ ਰਹਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਰਸਿ ਮਨੁ
ਤ੍ਰਿਪਤਾਵਣਿਆ ॥੧॥
ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਪੜਿ ਬੁਝਿ ਮੰਨਿ ਵਸਾਵਣਿਆ ॥
ਗੁਰਮੁਖਿ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹਹਿ ਦਰਿ ਸਚੈ ਸੋਭਾ
ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਅਲਖ ਅਭੇਉ ਹਰਿ ਰਹਿਆ ਸਮਾਏ ॥
ਉਪਾਇ ਨ ਕਿਤੀ ਪਾਇਆ ਜਾਏ ॥
ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਭੈਟੈ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਵਣਿਆ
॥੨॥

ਦੂਜੈ ਭਾਇ ਪੜੈ ਨਹੀ ਬੂਝੈ ॥
ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਕਾਰਣਿ ਲੂਝੈ ॥
ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੁਟਹਿ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ
ਕਰਾਵਣਿਆ ॥੩॥

ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਵਸਿ ਨ ਆਵੈ ॥
ਦੁਬਿਧਾ ਲਾਗੈ ਦਹ ਦਿਸਿ ਪਾਵੈ ॥
ਬਿਖੁ ਕਾ ਕੀਤਾ ਬਿਖੁ ਮਹਿ ਰਾਤਾ ਬਿਖੁ ਹੀ ਮਾਹਿ ਪਚਾਵਣਿਆ
॥੪॥

ਹਉ ਹਉ ਕਰੇ ਤੈ ਆਪੁ ਜਣਾਏ ॥
ਬਹੁ ਕਰਮ ਕਰੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਏ ॥
ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਬਖਸੈ ਸਬਦਿ ਸੁਹਾਵਣਿਆ ॥੫॥

ਉਪਜੈ ਪਚੈ ਹਰਿ ਬੂਝੈ ਨਾਹੀ ॥
ਅਨਦਿਨੁ ਦੂਜੈ ਭਾਇ ਫਿਰਾਹੀ ॥
ਮਨਮੁਖ ਜਨਮੁ ਗਇਆ ਹੈ ਬਿਰਥਾ ਅੰਤਿ ਗਇਆ
ਪਛੁਤਾਵਣਿਆ ॥੬॥

ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਗਾਰੁ ਬਣਾਏ ॥
ਮਨਮੁਖ ਅੰਧੁ ਐਸੇ ਕਰਮ ਕਮਾਏ ॥
ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੇਰੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ
॥੭॥

maajh mehlaa 3.

ootam janam suthaan hai vaasaa.
satgur sayveh ghar maahi udaasaa.
har rang raheh sadaa rang raatay har ras
man triptaavni-aa. ||1||
ha-o vaaree jee-o vaaree parh bujh man
vasaavani-aa.
gurmukh parheh har Naam salaaher dar
sachai sobhaa paavni-aa. ||1|| rahaa-o.

alakh abhay-o har rahi-aa samaa-ay.
upaa-ay na kitee paa-i-aa jaa-ay.
kirpaa karay taa satgur bhaytai nadree mayl
milaavani-aa. ||2||

doojai bhaa-ay parhai nahee boojhai.
taribaDh maa-i-aa kaaran loojhai.
taribaDh banDhan toothe gur sabdee gur
sabdee mukat karaavani-aa. ||3||

ih man chanchal vas na aavai.
dubiDhaa laagai dah dis Dhaavai.
bikh kaa keerhaa bikh meh raataa bikh hee
maahi pachaavani-aa. ||4||

ha-o ha-o karay tai aap janaa-ay.
baho karam karai kichh thaa-ay na paa-ay.
tujh tay baahar kichhoo na hovai bakhস্য
sabad suhaavani-aa. ||5||

upjai pachai har boojhai naahee.
an-din doojai bhaa-ay firaa-ee.
manmukh janam ga-i-aa hai birthaa ant
ga-i-aa pachhutaavani-aa. ||6||

pir pardays sigaar banaa-ay.
manmukh anDh aisay karam kamaa-ay.
halat na sobhaa palat na dho-ee birthaa
janam gavaavni-aa. ||7||

ਹਰਿ ਕਾ ਨਾਮੁ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ ॥
 ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ॥
 ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ
 ॥੮॥

har kaa *Naam* kinai virilai jaatāa.
 pooray gur kai sabad pachhaataa.
 an-din bhagaṭ karay din raatee sehjay hee
 sukh paavṇi-aa. ||8||

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੇ ਸੋਈ ॥
 ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ ॥
 ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਸੋਹਰਿ ਕਰਿ ਕਿਰਪਾ ਆਪਿ
 ਮਿਲਾਵਣਿਆ ॥੯॥੨੯॥੩੦॥

sabh meh varṭai ayko so-ee.
 gurmukh virlaa boojhai ko-ee.
 naanak *Naam* ratay jan soheh kar kirpaa aap
 milaavṇi-aa. ||9||29||30||

MAAJH MEHLA 3

In the previous *shabad* Guru Ji advised us that we should always pray to God to bless us with His glance of grace and the glory of His Name. In this *shabad* He describes the merits of Guru's followers.

He says: "Blessed is the life and birth, and holy is the place where such persons reside who serve (follow) the true Guru and while living in their household remain detached (from it). They always remain imbued with God's love and thus dyed in His love, their hearts remain satiated with God's elixir (of Name)." (1)

Expressing his admiration for such persons, Guru Ji says: "I am time and again a sacrifice to those who after reading and understanding (the holy books) enshrine God in their mind. (Yes), the Guru's followers read the scriptures, eulogize (God's) Name, and obtain honor at the divine portal." (1-pause)

Guru Ji now states some basic truths about God's nature. He says: "The incomprehensible and impenetrable God pervades everywhere. He cannot be obtained by any effort. Only if God shows mercy He causes one to meet the true Guru, and brings about the union (between Him, and that person), through His grace." (2)

Now commenting on the state of those, who study holy books, motivated by duality (the love for worldly wealth rather than God), Guru Ji says: "The person, who studies the scriptures, while caught in his love of duality (the worldly wealth, power or prestige), does not get any divine enlightenment. (In spite of reading the holy scriptures, such a person) keeps agonizing for the three-pronged *Maya*, (the impulses for vice, virtue, or power). Only by attuning to the words of the Guru, the three-pronged bond (of *Maya*) is broken. In this way, by attuning one) to the word of the Guru, (God gets one) liberated (from worldly bonds)." (3)

Commenting further on the nature of self-conceited persons, Guru Ji says: "The mind (of self-conceited persons) is mercurial, and doesn't remain in their control. Motivated by duality (the love for worldly wealth or power), it keeps wandering in all directions. Like a worm of poison, it remains imbued with the love of poison (of worldly wealth), and is consumed in that poison itself, (and thus the self-conceited person dies engrossed in false worldly affairs)." (4)

Continuing his comments on the nature of self-conceited human beings, Guru Ji says: "(A self-conceited) person always indulges in egotism and showing off. Such a person does many kinds of rituals, but none finds acceptance in the divine court. (But, O' God), nothing happens outside Your Will. When You forgive, only then through the Guru's word, one becomes (spiritually) beautiful (and virtuous)." (5)

Now describing the fate of a self-conceited person, Guru Ji says: “(The self-conceited person) is born and dies (again and again), but does not realize God. Day and night such a person keeps wandering about, caught in duality (satisfying worldly desires). Thus an egoist’s life goes to waste, and such a person ultimately departs repenting (from the world).” (6)

Comparing a self-conceited person to a foolish young bride, he says: “Like a young bride who decorates herself while her groom has gone abroad, the blind self-conceited person does (foolish) deeds. Such a person neither receives honor in this world, nor refuge in the next, and thus wastes the human birth.” (7)

Enunciating the cardinal principle in this regard, Guru Ji says: “Only a very rare person has realized God’s Name. (It is only) through the Guru’s word that any person has identified (God). Then, day and night, such a person engages in (God’s) worship, and easily obtains peace.” (8)

In conclusion, Guru Ji says: “In all (hearts) abides the same one God. (However), only a rare Guru’s follower recognizes Him. In short, O’ Nanak, only those devotees look beautiful who are imbued with the love of (God’s) Name. Showing (His) mercy, God (Himself) unites them (with Him).”(9-29-30)

The message of the *shabad* is that if we want to attain eternal peace and union with our beloved (God), then instead of merely reading scriptures or performing rituals, we should truly understand the Guru’s word (in Guru Granth Sahib Ji), and act upon it with true love and devotion.

ਪੰਨਾ ੧੨੮

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ਮਾਝ ਮਹਲਾ ੩ ॥

maajh mehlaa 3.

ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ ॥
ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖ ਪਾਵਹਿ ॥
ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਣਿਆ
॥੧॥

manmukh parheh pandit kahaaveh.
doojai bhaa-ay mahaa dukh paavahi.
bikhi-aa maatay kichh soojhai naahee fir fir
joonee aavan-aa. ||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ ॥

ha-o vaaree jee-o vaaree ha-umai maar
milaavan-aa.

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸਿਆ ਹਰਿ ਰਸੁ ਸਹਜਿ
ਪੀਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

gur sayvaa tay har man vasi-aa har ras sahj
pee-aav-aa. ||1|| rahaa-o.

ਵੇਦੁ ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ ॥
ਵਾਦੁ ਵਖਾਣਹਿ ਮੋਹੇ ਮਾਇਆ ॥
ਅਗਿਆਨਮਤੀ ਸਦਾ ਅੰਧਿਆਰਾ ਗੁਰਮੁਖਿ ਬੂਝਿ ਹਰਿ
ਗਾਵਣਿਆ ॥੨॥
ਅਕਥੋ ਕਥੀਐ ਸਬਦਿ ਸੁਹਾਵੈ ॥
ਗੁਰਮਤੀ ਮਨਿ ਸਚੇ ਭਾਵੈ ॥
ਸਚੇ ਸਚੁ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਇਹੁ ਮਨੁ ਸਚਿ ਰੰਗਾਵਣਿਆ
॥੩॥

vayd parheh har ras nahee aa-i-aa.
vaad vakaaneh mohay maa-i-aa.
agi-aanmat-ee sadaa anDhi-aaraa gurmukh
boojh har gaavan-aa. ||2||
aktho kathee-ai sabad suhaavai.
gurmat-ee man sacho bhaavai.
sacho sach raveh din raat-ee ih man sach
rangaavin-aa. ||3||

ਜੋ ਸਚਿ ਰਤੇ ਤਿਨ ਸਚੇ ਭਾਵੈ ॥
ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ ॥

jo sach ratay tin sacho bhaavai.
aapay day-ay na pachhotavai.

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਚੁ ਜਾਤਾ ਮਿਲਿ ਸਚੇ ਸੁਖੁ ਪਾਵਣਿਆ
॥੪॥

gur kai sabad sadaa sach jaataa mil sachay
sukh paavni-aa. ||4||

ਕੂੜੁ ਕੁਸਤੁ ਤਿਨਾ ਮੈਲੁ ਨ ਲਾਗੈ ॥
ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਜਾਗੈ ॥
ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਘਟ ਭੀਤਰਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ
॥੫॥

koorh kusat tinaa mail na laagai.
gur parsaadee an-din jaagai.
nirmal Naam vasai ghat bheetar jotee jot
milaavani-aa. ||5||

ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਤਤੁ ਨ ਜਾਣਹਿ ॥
ਮੂਲਹੁ ਭੁਲੇ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ॥
ਮੋਹ ਬਿਆਪੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਵਣਿਆ
॥੬॥

tarai gun parheh har tat na jaaneh.
moolhu bhulay gur sabad na pachhaaneh.
moh bi-aapay kichh soojhai naahee gur
sabddee har paavni-aa. ||6||

ਵੇਦੁ ਪੁਕਾਰੈ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ॥
ਮਨਮੁਖ ਨ ਬੂਝਹਿ ਦੂਜੈ ਭਾਇਆ ॥
ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਏਕੁ ਨ ਜਾਣਹਿ ਬਿਨੁ ਬੂਝੇ ਦੁਖੁ ਪਾਵਣਿਆ
॥੭॥

vayd pukaarai taribaDh maa-i-aa.
manmukh na boojheh doojai bhaa-i-aa.
tarai gun parheh har ayk na jaaneh bin
boojhay dukh paavni-aa. ||7||

ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਆਪਿ ਮਿਲਾਏ ॥
ਗੁਰ ਸਬਦੀ ਸਹਸਾ ਦੁਖੁ ਚੁਕਾਏ ॥
ਨਾਨਕ ਨਾਵੈ ਕੀ ਸਚੀ ਵਡਿਆਈ ਨਾਮੋ ਮੰਨਿ ਸੁਖੁ ਪਾਵਣਿਆ
॥੮॥੩੦॥੩੧॥

jaa tis bhaavai taa aap milaa-ay.
gur sabdee sahsaa dookh chukaa-ay.
naanak naavai kee sachee vadi-aa-ee Naamo
man sukh paavni-aa. ||8||30||31||

MAAJH MEHLA 3

In the previous *shabad*, Guru Ji advised us that if we want to attain eternal peace and union with our beloved (God), then instead of merely reading scriptures or performing rituals, we should truly understand *Gurbani* (the Guru's word), and act upon it with full love and devotion. In this *shabad*, he comments on the conduct of those so-called *pundits* and scholars who study the scriptures and discourse on them for the sake of earning worldly wealth and fame, rather than for true love and devotion for God.

Guru Ji says: "The self-conceited persons read the scriptures and are called *pundits* (or scholars), but owing to their love of duality (worldly wealth), they suffer terribly. Being intoxicated with the poison (of worldly wealth), they do not understand anything (about spiritual life and God's devotional worship). Therefore, they go through (the pain of) falling into existences again and again." (1)

Regarding the humble but truly devoted persons, Guru Ji says: "I am again and again a sacrifice to those who by shedding their ego, are able to unite themselves with God. Due to their service of the Guru (by following his advice), God comes to abide in their mind, and they imperceptibly drink God's elixir (the bliss of union with God)." (1-pause)

Commenting further on those who simply study the *Vedas* or other such scriptures for the sake of worldly wealth, Guru Ji says: "They who study *Vedas* (holy scriptures to satisfy their ego) do not obtain any divine joy. Being allured by *Maya* (worldly wealth and pride), they enter in controversies. (Because of their love for worldly wealth), their intellect remains clouded by ignorance and they always live in darkness (without divine knowledge. But) those who follow the Guru's teachings realize God and sing His praises." (2)

Now describing the benefits of singing God's praises, Guru Ji says: "If we keep describing the (praises of) the indescribable God through the pleasing word (of the Guru, his *Gurbani*), then through the Guru's teachings, the Eternal (God) becomes pleasing (to the mind). Then (such persons) day and night meditate on the Eternal (God), and this mind (of theirs) remains imbued with the love of the Eternal (God)." (3)

Describing the next stages of spiritual growth of persons imbued with the love of Eternal (God), he says: "Those who are imbued with Truth, enjoy only the Truth. (God) bestows this gift, and never regrets (having done so). Through the Guru's word, they realize the Eternal (God). Uniting with the Eternal (God), they always live in (spiritual) peace." (4)

Now listing the merits attained by the persons described above, Guru Ji says: "No dirt of falsehood and fraud ever afflicts those imbued with God's true love. By the Guru's grace, day and night they remain vigilant (against the allurements of worldly wealth). The immaculate Name (of God) resides in their hearts, and they are able to unite their light (soul) with the Light (of the Prime soul)." (5)

Coming back to those who study the scriptures for the love of worldly wealth or prestige only, Guru Ji says: "Those who study (the scriptures motivated by the) three qualities of *Maya* (impulses for vice, virtue, or power) do not understand the essence of divine (love). They have gone astray from the very fundamentals, and they do not understand the (true intent) of the Guru's word. Absorbed in love of worldly wealth, they do not understand anything. (They do not realize that it is only) through the Guru's word that God can be realized." (6)

Explaining further why the *pundit* who reads the *Vedas* for the sake of worldly wealth and prestige does not obtain true divine realization, Guru Ji says: "(Even) the *Vedas* (which the *pundit* reads) proclaim loudly that *Maya* (or worldly attachment) is of three kinds (motivated by vice, virtue, or power). Being allured by the sense of duality (or love for worldly wealth), the self-conceited persons don't understand this thing. Motivated by the three qualities (or impulses), they do not understand the one God, and without understanding (Him), they suffer in pain." (7)

In closing, Guru Ji says: "When it so pleases (God), He Himself unites (a person with Him). Through the Guru's word, He removes that person's malady of doubt. O' Nanak, eternal is the glory of (God's) Name, and it is only by having faith in the Name that a person finds joy and peace." (8-30-31)

The message of the *shabad* is that the mere reading or discourse on the holy scriptures (for the sake of worldly wealth or prestige) is of no use. It is only when we follow Guru's word, meditate on the merits of the Divine, try to enshrine His celestial qualities in ourselves, and meditate on His Name, that we are able to enjoy bliss of union with God.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ ॥
ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ
॥੧॥

maajh mehlaa 3.

nirgun sargun aapay so-ee.
tat pachhaanai so pandit ho-ee.
aap tarai saglay kul tarai har Naam man
vasaavani-aa. ||1||

ਹਰਿ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਵਣਿਆ ॥

ha-o vaaree jee-o vaaree har ras chakh saad
paavṇi-aa.

ਹਰਿ ਰਸੁ ਚਾਖਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਰਮਲ ਨਾਮੁ
ਧਿਆਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

har ras chaakhahi say jan nirmal nirmal
Naam Dhi-aavan-i-aa. ||1|| rahaa-o.

ਸੇ ਨਿਹਕਰਮੀ ਜੋ ਸਬਦੁ ਬੀਚਾਰੇ ॥

so nihkarmee jo sabad beechaaray.

ਅੰਤਰਿ ਤਤੁ ਗਿਆਨਿ ਹਉਮੈ ਮਾਰੇ ॥

anṭar tat gi-aan ha-umai maaray.

ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਏ ਤੈ ਗੁਣ ਮੇਟਿ ਸਮਾਵਣਿਆ
॥੨॥

Naam padaarath na-o niDh paa-ay tarai gun
mayt samaavan-i-aa. ||2||

ਹਉਮੈ ਕਰੈ ਨਿਹਕਰਮੀ ਨ ਹੋਵੈ ॥

ha-umai karai nihkarmee na hovai.

ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਖੋਵੈ ॥

gur parsaadee ha-umai khovai.

ਅੰਤਰਿ ਬਿਬੇਕੁ ਸਦਾ ਆਪੁ ਵੀਚਾਰੇ ਗੁਰ ਸਬਦੀ ਗੁਣ
ਗਾਵਣਿਆ ॥੩॥

anṭar bibayk sadaa aap veechaaray gur
sabddee gun gaavan-i-aa. ||3||

ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਨਿਰਮਲੁ ਸੋਈ ॥

har sar saagar nirmal so-ee.

ਸੰਤ ਚੁਗਹਿ ਨਿਤ ਗੁਰਮੁਖਿ ਹੋਈ ॥

sant chugeh nit gurmukh ho-ee.

ਇਸਨਾਨੁ ਕਰਹਿ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ
॥੪॥

isnaan karahi sadaa din raatee ha-umai mail
chukaavan-i-aa. ||4||

ਨਿਰਮਲੁ ਹੰਸਾ ਪ੍ਰੇਮੁ ਪਿਆਰਿ ॥

nirmal hansaa paraym pi-aar.

ਹਰਿ ਸਰਿ ਵਸੈ ਹਉਮੈ ਮਾਰਿ ॥

har sar vasai ha-umai maar.

ਪੰਨਾ ੧੨੯

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ਅਹਿਨਿਸਿ ਪ੍ਰੀਤਿ ਸਬਦਿ ਸਾਚੈ ਹਰਿ ਸਰਿ ਵਾਸਾ ਪਾਵਣਿਆ
॥੫॥

ahinis paret sabad saachai har sar vaasaa
paavṇi-aa. ||5||

ਮਨਮੁਖੁ ਸਦਾ ਬਗੁ ਮੈਲਾ ਹਉਮੈ ਮਲੁ ਲਾਈ ॥

manmukh sadaa bag mailaa ha-umai mal
laa-ee.

ਇਸਨਾਨੁ ਕਰੈ ਪਰੁ ਮੈਲੁ ਨ ਜਾਈ ॥

isnaan karai par mail na jaa-ee.

ਜੀਵਤੁ ਮਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ ॥੬॥

jeevat marai gur sabad beechaarai ha-umai
mail chukaavan-i-aa. ||6||

ਰਤਨੁ ਪਦਾਰਥੁ ਘਰ ਤੇ ਪਾਇਆ ॥

raṭan padaarath ghar tay paa-i-aa.

ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ॥

poorai satgur sabad sunaa-i-aa.

ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਘਟਿ ਚਾਨਣੁ ਆਪੁ
ਪਛਾਨਣਿਆ ॥੭॥

gur parsaad miti-aa anDhi-aaraa ghat
chaanan aap pachhaan-i-aa. ||7||

ਆਪਿ ਉਪਾਏ ਤੈ ਆਪੇ ਵੇਖੈ ॥

aap upaa-ay tai aapay vaykhai.

ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜਨੁ ਲੇਖੈ ॥

satgur sayvai so jan laykhai.

ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟਿ ਅੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ
॥੮॥੩੧॥੩੨॥

naanak Naam vasai ghat anṭar gur kirpaa tay
paavṇi-aa. ||8||31||32||

MAAJH MEHLA 3

Guru Ji started the preceding *shabad* with the comment that the self-conceited persons read the scriptures and are called *pundits* (or scholars), but owing to their love of duality (worldly wealth), they suffer terribly. In this *shabad*, he tells us who is a true *pundit* (religious scholar), and how one can understand and imbibe the true essence of God.

Guru Ji says: “(O’ my friends, that God Himself) is the one without any attribute (such as color, shape, and form, or the three qualities of *Maya*), and He Himself is the one with all such attributes. He alone is a (true) *pundit* who understands this essence. (Such a *pundit*) saves himself and all his lineage by enshrining God’s Name in his mind.” (1)

Paying his respects to such true scholars, Guru Ji says: “I am a sacrifice again and again to (those exalted souls) who upon tasting God’s elixir, enjoy its relish and obtain true joy. They who taste God’s elixir are rendered immaculate, and they meditate on the immaculate Name (of God).” (1-pause)

In the previous *shabad*, Guru Ji stated that some self-conceited persons study holy scriptures for the sake of earning worldly wealth and fame, and not for enlightening the people. Now he tells us who is an unselfish *pundit* or a truly religious scholar.

He says: “That one alone does deeds without selfish motives, who reflects on the holy word. Within such a person is the essence (of divine knowledge), and with this knowledge, that person stills the ego. Such a person obtains the commodity of (divine) Name, which is (as valuable as all the) nine treasures, and by rising above the three qualities (the worldly impulses for vice, virtue, or power), merges (in God Himself).” (2)

Guru Ji emphasizes: “The one who indulges in ego (about one’s knowledge or other acquisitions) can never rise above (the rewards for) one’s deeds. (It is only through) Guru’s grace, that a person can get rid of ego. Then within such a person comes the sense of discrimination (between good and bad). Such a person always reflects upon the self, and through the Guru’s teachings keeps singing praises (of God).” (3)

Listing the blessings received by such persons, Guru Ji says: “(O’ my friends, that) God is like a vast immaculate ocean (of the pearls of Name). By becoming Guru ward, the (swan like) saints daily peck at (these pearls). Day and night they bathe in this (holy) pool, and get rid of their dirt of ego.” (4)

Describing the conduct of such swan-like saints, Guru Ji says: “These immaculate swan (like saints) live absorbed in love and devotion (for God). Shedding their ego, they live in the divine pool (of holy congregation). Being day and night imbued with love for the Guru’s true word, they find an abode in the divine pool (and remain absorbed in love and devotion for God).” (5)

Now contrasting their conduct with the self-conceited persons, Guru Ji says: “A self-conceited person is always dirty like a crane (with evil intent. Such a person) does bathe (at holy places), but the filth of ego (or evil intent) does not go away. Only the one who dies (to the world) while alive (who gives up the sense of I-am-ness), and reflects on the Guru’s word, can wash off the dirt of ego (and become worthy of merging in the immaculate God).” (6)

Describing the blessings received by a person to whom the Guru has recited his holy word, he says: “(The person whom) the perfect Guru has recited the (holy) word has obtained the jewel-like commodity (of Name) in the heart. By Guru’s grace all the darkness (of that person’s mind) has been dispelled, and with the light (of divine wisdom) in the mind, that person has realized his (or her true) self.” (7)

In closing, he says: “(God) Himself creates and Himself takes care (of His creation). Only the one who serves the true Guru (by following his advice) is accounted for (and approved

in God's court). O' Nanak, only the one in whose heart is enshrined (God's) Name attains to God, through Guru's grace." (8-31-32)

The message of the *shabad* is that if we want to find the jewel of God's Name, and obtain union with that God who resides within our own heart, we should follow the Guru's word and seek God's grace.

ਮਾਝ ਮਹਲਾ ੩ ॥

ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਸਬਾਇਆ ॥
ਤ੍ਰੈ ਗੁਣ ਦੀਸਹਿ ਮੋਹੇ ਮਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਵਿਰਲਾ ਬੁਝੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਵਣਿਆ ॥
ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਸੇ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ਹਰਿ ਦਰਿ
ਮਹਲੀ ਸੋਭਾ ਪਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਦੇਵੀ ਦੇਵਾ ਮੂਲੁ ਹੈ ਮਾਇਆ ॥
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿੰਨਿ ਉਪਾਇਆ ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਸਰਿਆ ਸੰਸਾਰੇ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ ॥੨॥

ਤਿਸੁ ਵਿਚਿ ਗਿਆਨ ਰਤਨੁ ਇਕੁ ਪਾਇਆ ॥
ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਕਮਾਵੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥੩॥

ਪੋਈਅੜੈ ਧਨ ਭਰਮਿ ਭੁਲਾਣੀ ॥
ਦੂਜੇ ਲਾਗੀ ਫਿਰਿ ਪਛੋਤਾਣੀ ॥
ਹਲਤੁ ਪਲਤੁ ਦੇਵੈ ਗਵਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ ॥੪॥

ਪੋਈਅੜੈ ਧਨ ਕੰਤੁ ਸਮਾਲੇ ॥
ਗੁਰ ਪਰਸਾਦੀ ਵੇਖੇ ਨਾਲੇ ॥
ਪਿਰ ਕੈ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਬਦਿ ਸਿੰਗਾਰੁ ਬਣਾਵਣਿਆ ॥੫॥

ਸਫਲੁ ਜਨਮੁ ਜਿਨਾ ਸਤਿਗੁਰੁ ਪਾਇਆ ॥
ਦੂਜਾ ਭਾਉ ਗੁਰ ਸਬਦਿ ਜਲਾਇਆ ॥
ਏਕੇ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ
ਗਾਵਣਿਆ ॥੬॥
ਸਤਿਗੁਰੁ ਨ ਸੇਵੇ ਸੇ ਕਾਰੇ ਆਇਆ ॥
ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ॥
ਮਨਮੁਖਿ ਨਾਮੁ ਚਿਤਿ ਨ ਆਵੈ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ ॥੭॥

ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਜਾਣੈ ॥

maajh mehlaa 3.

maa-i-aa moh jagat̃ sabaa-i-aa.
ṭarai guṇ d̄eeseh mohay maa-i-aa.
gur parsaaḏee ko virḷaa boojhai cha-uthai
paḏ liv laavani-aa. ||1||

ha-o vaaree jee-o vaaree maa-i-aa moh
sabaḏ jalaavani-aa.
maa-i-aa moh jalaa-ay so har si-o chit̃ laa-ay
har ḏar mahlee sobhāa paavni-aa. ||1||
rahaa-o.

ḏayvee ḏayvaa mool hai maa-i-aa.
simrit̃ saasat̃ jinn upaa-i-aa.
kaam kroḏh pasri-aa sansaaray aa-ay jaa-ay
ḏukh paavni-aa. ||2||

ṭis vich gi-aan raṭan ik paa-i-aa.
gur parsaaḏee man vasaa-i-aa.
jaṭ saṭ sanjam sach kamaavai gur poorai
Naam Dhi-aavani-aa. ||3||

pay-ee-arhai Dhan bharam bhulaanee.
doojai laagee fir pachhotaanee.
halat̃ palat̃ ḏovai gavaa-ay supnai sukh na
paavni-aa. ||4||

pay-ee-arhai Dhan kant̃ samaalay.
gur parsaaḏee vaykhai naalay.
pir kai sahj rahai rang raat̃ee sabaḏ singaar
banaavani-aa. ||5||

safal janam jinaa satgur paa-i-aa.
ḏoojaa bhāa-o gur sabaḏ jalaa-i-aa.
ayko rav rahi-aa ghat̃ ant̃ar mil satsangat̃ har
guṇ gaavani-aa. ||6||
satgur na sayvay so kaahay aa-i-aa.
Dharig jeevan birthaa janam gavaa-i-aa.
manmukh Naam chit̃ na aavai bin naavai
baho dukh paavni-aa. ||7||

jini sisat saajee so-ee jaanai.

ਆਪੇ ਮੇਲੈ ਸਬਦਿ ਪਛਾਣੈ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲਿਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ
ਲੇਖੁ ਲਿਖਾਵਣਿਆ ॥੮॥੧॥੩੨॥੩੩॥

aapay maylai sabad pachhaanai.
naanak Naam mili-aa tin jan ka-o jin Dhur
mastak laykh likhaavani-aa. ||8||1||32||33||

MAAJH MEHLA: 3

In this *shabad*, Guru Ji explains how *Maya* (the worldly riches and power) has held tightly the entire world in its grip, and how one can get out of its clutches.

He says: “The entire world is engrossed in the love of *Maya*. All people can be seen to be under the influence of the three qualities (impulses) of *Maya*. By Guru’s grace, only a rare person realizes this truth. (Stilling these three impulses, such a person) attunes the mind to the fourth state (of spiritual exaltation, called *Turya*).” (1)

Guru Ji therefore, says: “I am really a sacrifice to those who, burn (erase) their attachment for *Maya* (the worldly riches) through the Guru’s word (by following his advice). They who burn their attachment for *Maya* and fix their mind on God’s lotus feet receive honor at the door of (God’s) mansion.” (1-pause)

Guru Ji makes another important observation and says: “It is *Maya* (the desire for worldly peace and comforts, and fear of sorrows and sufferings) which led to the creation of gods and goddesses, for whom were composed *Simritis* (the codes of ritual observance and Hindu law), and *Shastras* (the six systems of Hindu philosophy and other holy books. These holy books prescribe various rituals and sacrifices to propitiate gods and goddesses, so that they may fulfill human desires and save them from personal misfortunes and natural calamities, such as floods and famines. But the fact remains that in spite of all these extensive rituals) lust and anger are pervading the world, and a human being continues to suffer the pain of coming and going (in and out of the world, again and again).” (2)

But Guru Ji points out that God has also put into this world the precious commodity of divine knowledge and understanding, with which mortals can contend with all situations, and live in peace. He says: “(God) has also placed one jewel of divine wisdom in this world, which can be enshrined in the mind by Guru’s grace. (The person who has done that) through the perfect Guru meditates on God’s Name, earns (the merits of) celibacy, truthful living, and self-discipline.” (3)

Likening the human soul in this world with a bride in her parents’ home, Guru Ji says: “Caught in delusion in her parents’ home (world), the bride (soul) goes astray. Attached to duality (lost in the pursuit of *Maya*), she ultimately repents. Such a (bride soul) loses joy in both (this world and the next), and does not find peace, even in a dream.” (4)

Now describing the conduct and lot of a Guru ward bride soul, Guru Ji says: “The bride (soul) in her parents’ home (this world) who keeps her spouse (God) enshrined in her mind, by Guru’s grace sees Him always beside her. Embellishing herself with the holy word, she naturally remains dyed (imbued) with love for her Beloved (God).” (5)

Next, stressing upon the importance of the Guru in all human efforts, he says: “Fruitful is the human birth of those who find the true Guru, and through his holy word (his teachings) burn their love for duality (worldly riches). In their heart abides only the one (God), and joining the company of saintly persons they sing God’s praises.”(6)

Regarding those who do not follow Guru's teachings, he says: "Why the person who does not serve (follow) the Guru come into this world at all? Accursed is the birth, and wasted is that person's life. Such a self-conceited person never remembers God's Name, and without His Name suffers grievously." (7)

In conclusion, Guru Ji says: "(God), who has created this universe only knows (its mystery). He Himself grants union to those who recognize or realize Him through the (Guru's) word. O' Nanak, only that person obtains the gift of God's Name who is so predestined." (8-1-32-33)

The message of this *shabad* is that if we want to save ourselves from the grip of *Maya* (the worldly desires), then we should seek the guidance of the Guru. Following his word, we should remain above the three impulses of *Maya*, and live in a state of joy and peace imbued with God's love.

ਮਾਝ ਮਹਲਾ ੪ ॥

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ ॥
ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ ॥
ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵਣਿਆ ॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰੰਕਾਰੀ ਨਾਮੁ ਧਿਆਵਣਿਆ ॥

ਪੰਨਾ ੧੩੦

ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਅਲਖੁ
ਲਖਾਵਣਿਆ ॥੧॥ ਰਹਾਉ ॥

ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਸੋਈ ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ॥
ਗੁਰੁ ਪਰਸਾਦੁ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ ॥੨॥

ਤੂੰ ਆਪੇ ਸਚਾ ਸਿਰਜਣਹਾਰਾ ॥
ਭਗਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਭੀਜੈ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ
॥੩॥

ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਾ ਪ੍ਰਭੁ ਤੇਰੇ ॥
ਤੁਧੁ ਸਾਲਾਹੀ ਪ੍ਰੀਤਮ ਮੇਰੇ ॥
ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਜਾਚਾ ਗੁਰੁ ਪਰਸਾਦੀ ਤੂੰ ਪਾਵਣਿਆ
॥੪॥

ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ॥
ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤੂੰ ਲੈਹਿ ਮਿਲਾਈ ॥
ਪੂਰੇ ਗੁਰੁ ਕੈ ਸਬਦਿ ਧਿਆਈਐ ਸਬਦੁ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ
॥੫॥

maajh mehlaa 4.

aad purakh aprampar aapay.
aapay thaaapay thaaap uthaaapay.
sabh meh vartai ayko so-ee gurmukh sobhaa
paavni-aa. ||1||

ha-o vaaree jee-o vaaree nirankaaree Naam
Dhi-aavani-aa.

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tis roop na raykh-i-aa ghat ghat daykhi-aa
gurmukh alakh lakhaavani-aa. ||1||
rahaa-o.

too da-i-aal kirpaal parabh so-ee.
tuDh bin doojaa avar na ko-ee.
gur parsaad karay Naam dayvai Naamay
Naam samaavani-aa. ||2||

toon aapay sachaa sirjanhaaraa.
bhagtee bharay tayray bhandaaraa.
gurmukh Naam milai man bheejai sahj
samaaDh lagaavani-aa. ||3||

an-din gun gaavaa parabhtayray.
tuDh saalaahere pareetam mayray.
tuDh bin avar na ko-ee jaachaa gur
parsaadee toon paavni-aa. ||4||

agam agochar mit nahee paa-ee.
apnee kirpaa karahi toon laihi milaa-ee.
pooray gur kai sabadDhi-aa-ee-ai sabad sayv
sukh paavni-aa. ||5||

ਰਸਨਾ ਗੁਣਵੰਤੀ ਗੁਣ ਗਾਵੈ ॥
ਨਾਮੁ ਸਲਾਹੇ ਸਚੇ ਭਾਵੈ ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਮਿਲਿ ਸਚੇ ਸੋਭਾ ਪਾਵਣਿਆ
॥੬॥

rasnaa gunvantee gun gaavai.
Naam salaahay sachay bhaavai.
gurmukh sadaa rahai rang raatee mil sachay
sobhaa paavni-aa. ||6||

ਮਨਮੁਖੁ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ॥
ਜੂਐ ਜਨਮੁ ਸਭ ਬਾਜੀ ਹਾਰੀ ॥
ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ
॥੭॥

manmukh karam karay ahaNkaaree.
joo-ai janam sabh baajee haaree.
antar lobh mahaa gubaaraa fir fir aavan
jaavani-aa. ||7||

ਆਪੇ ਕਰਤਾ ਦੇ ਵਡਿਆਈ ॥ ਜਿਨ ਕਉ ਆਪਿ ਲਿਖਤੁ ਧੁਰਿ
ਪਾਈ ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਪਾਵਣਿਆ
॥੮॥੧॥੩੪॥

aapay kartaa day vadi-aa-ee. jin ka-o aap
likhat Dhur paa-ee.
naanak Naam milai bha-o bhanjan gur
sabdee sukh paavni-aa. ||8||1||34||

MAAJH MEHLA: 4

Guru Ji concluded the previous *shabad* with the comment that it is of His own will that God showers His grace upon a person, and then unites that person with Himself. In this *shabad*, he tells us about some of the attributes of God, and how we should approach Him to be worthy of His glance of grace.

He says: “The primal Being is farther than the farthest; everywhere He is all by Himself. He Himself creates and Himself destroys. That same one pervades in all beings, but the one who follows the Guru attains glory (at His door).”(1)

Expressing his love and veneration for those who attend to the Guru and meditate on God’s Name, Guru Ji says: “I am again and again a sacrifice to those who meditate on the Name of the formless (God. That God) has neither form nor features, yet He is seen pervading all hearts. But it is only through the Guru that the incomprehensible One can be known and realized.” (1-pause)

Now showing us how to address God, Guru Ji says: “O’ God, (for all creatures) You are the merciful and compassionate Master. There is none other like You. If the Guru showers his grace, and blesses one with the Name, then by meditating on the Name one merges in You.” (2)

Continuing his address, Guru Ji says: “(O’ God), You alone are the eternal Creator. Your treasures are brimful with devotion. When by Guru’s grace one is blessed with Your Name, one’s mind is satiated and one easily enters into a state of deep contemplation.” (3)

Next Guru Ji prays to God, and says: “(O’ God), bless me that day and night, I may sing Your praises. (O’ my) Beloved, (I wish that) I may keep praising You. (Please bless me, that) except You I may not go to anyone else begging (for anything. But I know that it is only by) Guru’s grace that one can attain You.”(4)

Now acknowledging God’s greatness, Guru Ji says: “(O’ God, You) are incomprehensible (beyond the reach of one’s sense faculties. No one) has been able to know (the extent of Your) limit. But when You show Your mercy (on someone), You unite that person (with Yourself. Only when we meditate on You through *Gurbani*), and act upon (the Guru’s) word, can we obtain (true) peace.”(5)

Next, suggesting to us what we ought to do, Guru Ji says, “(O’ my friends), that tongue is meritorious which sings the praises of God. By lauding God’s Name, one becomes pleasing to the Eternal (God). The Guru- following soul always remains imbued with the love (of her spouse God), and meeting the Eternal (God) attains glory (in both worlds).” (6).

Guru Ji next tells us about the conduct and fate of self-conceited persons. He says: “The self-conceited person does all deeds out of arrogance and ego. Such a person loses and fritters away human life, as if (losing one’s entire savings) in a gamble. Within (a self-conceited) mind are greed and utter darkness (ignorance). Such a person keeps coming and going (in and out of the world), again and again.” (7)

Finally Guru Ji wants us to remember one very important thing, lest we harbor any sort of ego. He says: “(Nothing is in the hands of the helpless mortals). God Himself confers glory on those in whose destiny He has so preordained from the very beginning. (However), O’ Nanak, they who are blessed with the Name (of God), the destroyer of fears, enjoy true peace by following the Guru’s word.” (8-1-34)

The message of this shabad is that if we want to save ourselves from all fears and pains, we should act upon the Guru’s word and pray to God to be merciful and bless us with His Name and union.

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੧ ॥

maajh mehlāa 5 ghar 1.

ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ॥

anṭar alakh na jaa-ee lakhi-aa.

ਨਾਮੁ ਰਤਨੁ ਲੈ ਗੁਝਾ ਰਖਿਆ ॥

Naam raṭan lai gujhaa rakhi-aa.

ਅਗਮੁ ਅਗੋਚਰੁ ਸਭ ਤੇ ਉਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਲਖਾਵਣਿਆ ॥੧॥

agam agochar sabhtay oochaa gur kai sabad lakhaavani-aa. ||1||

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਕਲਿ ਮਹਿ ਨਾਮੁ ਸੁਣਾਵਣਿਆ ॥

ha-o vaaree jee-o vaaree kal meh Naam sunaavni-aa.

ਸੰਤੁ ਪਿਆਰੇ ਸਚੈ ਧਾਰੇ ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਵਣਿਆ ॥੧॥
ਰਹਾਉ ॥

sant pi-aaray sachai Dhaaray vadbhaagee darsan paavni-aa. ||1|| rahaa-o.

ਸਾਧਿਕ ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ ॥

saaDhik siDh jisai ka-o firday.

ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ ਧਿਆਇਨਿ ਹਿਰਦੇ ॥

barahmay indar Dhi-aa-in hirday.

ਕੋਟਿ ਤੇਤੀਸਾ ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ ਹਿਰਦੈ ਗਾਵਣਿਆ ॥੨॥

kot tayteesaa khojeh taa ka-o gur mil hirday gaavani-aa. ||2||

ਆਠ ਪਹਰ ਤੁਧੁ ਜਾਪੇ ਪਵਨਾ ॥

aaṭh pahar tuDh jaapay pavnaa.

ਧਰਤੀ ਸੇਵਕ ਪਾਇਕ ਚਰਨਾ ॥

Dhartee sayvak paa-ik charnaa.

ਖਾਣੀ ਬਾਣੀ ਸਰਬ ਨਿਵਾਸੀ ਸਭਨਾ ਕੈ ਮਨਿ ਭਾਵਣਿਆ ॥੩॥

khaaneee baneer sarab nivaasee sabhnaa kai man bhaavni-aa. ||3||

ਸਾਚਾ ਸਾਹਿਬੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ॥

saachaa saahib gurmuKh jaapai.

ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਿਵਾਪੈ ॥

pooray gur kai sabad sinjaapai.

ਜਿਨ ਪੀਆ ਸੇਈ ਤ੍ਰਿਪਤਾਸੇ ਸਚੇ ਸਚਿ ਅਘਾਵਣਿਆ ॥੪॥

jिन pee-aa say-ee triptaasay sachay sach aghaavani-aa. ||4||

ਤਿਸੁ ਘਰਿ ਸਹਜਾ ਸੇਈ ਸੁਹੇਲਾ ॥

tis ghar sahjaa so-ee suhaylaa.

ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਸਦ ਕੇਲਾ ॥

anad binod karay sad kaylaa.

ਸੋ ਧਨਵੰਤਾ ਸੋ ਵਡ ਸਾਹਾ ਜੋ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਵਣਿਆ
॥੫॥

so Dhanvantāa so vad saahaa jo gur charnee
man laavani-aa. ||5||

ਪਹਿਲੇ ਦੇ ਤੈਂ ਰਿਜਕੁ ਸਮਾਹਾ ॥
ਪਿਛੇ ਦੇ ਤੈਂ ਜੰਤੁ ਉਪਾਹਾ ॥
ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਅਵਰੁ ਨ ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਣਿਆ
॥੬॥

pahilo day taiN rijak samaahaa.
pichho day taiN jant upaahaa.
tuDh jayvad daataa avar na su-aamee lavai
na ko-ee laavani-aa. ||6||

ਜਿਸੁ ਤੂੰ ਤੁਠਾ ਸੋ ਤੁਧੁ ਧਿਆਏ ॥
ਸਾਧ ਜਨਾ ਕਾ ਮੰਤ੍ਰੁ ਕਮਾਏ ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਤਿਸੁ ਦਰਗਹ ਠਾਕ ਨ ਪਾਵਣਿਆ
॥੭॥

jis tooNtuthaa so tuDh Dhi-aa-ay.
saaDh janaa kaa manṭar kamaa-ay.
aap tarai saglay kul taray tis dargeh thaak
na paavni-aa. ||7||

ਪੰਨਾ ੧੩੧

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ਤੂੰ ਵਡਾ ਤੂੰ ਉਚੇ ਉਚਾ ॥
ਤੂੰ ਬੇਅੰਤੁ ਅਤਿ ਮੂਚੇ ਮੂਚਾ ॥
ਹਉ ਕੁਰਬਾਣੀ ਤੇਰੈ ਵੰਞਾ ਨਾਨਕ ਦਾਸ ਦਸਾਵਣਿਆ
॥੮॥੧॥੩੫॥

tooN vadaa tooN oochoo oochaa.
tooN bay-ant at moocho moochaa.
ha-o kurbaanee tayrai vanjaa naanak daas
dasaavani-aa. ||8||1||35||

MAAJH MEHLA: 5

GHAR 1

In this *shabad*, Guru Ji eulogizes God's greatness and glory, and tells us how we can unite with Him.

He says: "Within all hearts is the incomprehensible God, but He cannot be understood. He has also placed the jewel (like) Name in a secret place (in the body). That incomprehensible and unfathomable God is the highest of the high. One can know Him only by reflecting on the (saint) Guru's word." (1)

Praising those saints who utter and recite God's Name, Guru Ji says: "I am time and again a sacrifice to those who recite and preach God's Name in this (dark age, the) *Kal-Yug*. Only by great good fortune is one blessed with the sight of those beloved saints (or God's devotees), whom the Eternal (God) has provided His support." (1-pause)

Elaborating on the merits of the Guru, he says: "(That God), whom yogis and adepts seek, whom (gods like) *Brahma* and *Indira* contemplate in their hearts, and the (so-called) 330 million other gods search (still remains mysterious). By meeting the Guru (and listening to his teachings), we can sing His praises in our hearts." (2)

Addressing God, Guru Ji says: "O God, day and night, the air utters Your Name (moves according to Your command). The earth is a slave at Your feet. You pervade in all species and their speech, and You are dear to all hearts." (3)

Now Guru Ji tells us how to attain to that beloved true God. He says: "(O' my friends), it is by the Guru's grace that the Eternal (God) is known through the Guru. Only through the perfect Guru's word is He realized. They who have (reflected on the Guru's word, and thus) partaken of (the nectar of God's Name) are satiated with the truest of the true fare." (4)

Laying stress on the importance of serving the Guru by following his teachings, Guru Ji says, “There is (spiritual) peace in that heart, and that person is in comfort, who attunes the mind to (*Gurbani*, the) Guru’s word. Such a person always enjoys spiritual peace, and is (truly) rich, and the lofty banker.”(5)

Now Guru Ji describes the blessings that God has bestowed on the world. Addressing Him, Guru Ji says, “(O’ God, how wise and merciful You are, that) first You provided for their sustenance, and then You created the creatures! None is so great a Giver as You are, O’ my Master, no one even comes close.” (6)

Describing the blessings received by a person with whom God is pleased, Guru Ji says: “O’ God, on whom You become gracious acts upon the *mantras* (or teachings) of saintly people. Such a person is liberated, and emancipates his or her lineage too. None can bar his or her entry into God’s court (and such a person is easily united with the supreme Being).” (7)

In conclusion, Guru Ji says: “O’ God, You are great and higher than the highest. You are infinite, and You are greater than the greatest. (I) Nanak, the slave of Your slaves, wishes to be a sacrifice to You.”(8-1-35)

The message of this *shabad* is that the Eternal (God) abides in our hearts, but He is incomprehensible. It is only through *Gurbani* (the Guru’s word) that He can be known and realized.

ਮਾਝ ਮਹਲਾ ੫ ॥

maajh mehlaa 5.

ਕਉਣੁ ਸੁ ਮੁਕਤਾ ਕਉਣੁ ਸੁ ਜੁਗਤਾ ॥
ਕਉਣੁ ਸੁ ਗਿਆਨੀ ਕਉਣੁ ਸੁ ਬਕਤਾ ॥
ਕਉਣੁ ਸੁ ਗਿਰਹੀ ਕਉਣੁ ਉਦਾਸੀ ਕਉਣੁ ਸੁ ਕੀਮਤਿ ਪਾਏ
ਜੀਉ ॥੧॥

ka-un so mukṭaa ka-un so jugṭaa.
ka-un so gi-aanee ka-un so bakṭaa.
ka-un so girhee ka-un uḍaasee ka-un so
keemaṭ paa-ay jee-o. ||1||

ਕਿਨਿ ਬਿਧਿ ਬਾਧਾ ਕਿਨਿ ਬਿਧਿ ਛੂਟਾ ॥
ਕਿਨਿ ਬਿਧਿ ਆਵਣੁ ਜਾਵਣੁ ਤੂਟਾ ॥
ਕਉਣੁ ਕਰਮ ਕਉਣੁ ਨਿਰਕਰਮਾ ਕਉਣੁ ਸੁ ਕਹੈ ਕਹਾਏ ਜੀਉ
॥੨॥

kin biḌh baaḌhaa kin biḌh chhootaa.
kin biḌh aavan jaavan tooṭaa.
ka-un karam ka-un nihkarmaa ka-un so kahai
kahaa-ay jee-o. ||2||

ਕਉਣੁ ਸੁ ਸੁਖੀਆ ਕਉਣੁ ਸੁ ਦੁਖੀਆ ॥
ਕਉਣੁ ਸੁ ਸਨਮੁਖੁ ਕਉਣੁ ਵੇਮੁਖੀਆ ॥
ਕਿਨਿ ਬਿਧਿ ਮਿਲੀਐ ਕਿਨਿ ਬਿਧਿ ਬਿਛੁਰੈ ਇਹ ਬਿਧਿ ਕਉਣੁ
ਪ੍ਰਗਟਾਏ ਜੀਉ ॥੩॥

ka-un so sukhee-aa ka-un so dukhee-aa.
ka-un so sanmukh ka-un vaymukhee-aa.
kin biḌh milee-ai kin biḌh bichhurai ih biḌh
ka-un pargataa-ay jee-o. ||3||

ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥
ਕਉਣੁ ਉਪਦੇਸੁ ਜਿਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ ॥
ਕਉਣੁ ਸੁ ਚਾਲ ਜਿਤੁ ਪਾਰਬਰਹਮੁ ਧਿਆਏ ਕਿਨਿ ਬਿਧਿ ਕੀਰਤਨੁ
ਗਾਏ ਜੀਉ ॥੪॥

ka-un so akhar jit Ḍhaavaṭ raḥṭaa.
ka-un upḍays jit dukh sukh sam saḥṭaa.
ka-un so chaal jit paarbarahm Ḍhi-aa-ay kin
biḌh keertan gaa-ay jee-o. ||4||

ਗੁਰਮੁਖਿ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਜੁਗਤਾ ॥
ਗੁਰਮੁਖਿ ਗਿਆਨੀ ਗੁਰਮੁਖਿ ਬਕਤਾ ॥
ਧੰਨੁ ਗਿਰਹੀ ਉਦਾਸੀ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਪਾਏ ਜੀਉ
॥੫॥

gurmukh mukṭaa gurmukh jugṭaa.
gurmukh gi-aanee gurmukh bakṭaa.
Ḍhan girhee uḍaasee gurmukh gurmukh
keemaṭ paa-ay jee-o. ||5||

ਹਉਮੈ ਬਾਧਾ ਗੁਰਮੁਖਿ ਛੂਟਾ ॥
ਗੁਰਮੁਖਿ ਆਵਣੁ ਜਾਵਣੁ ਤੂਟਾ ॥
ਗੁਰਮੁਖਿ ਕਰਮ ਗੁਰਮੁਖਿ ਨਿਹਕਰਮਾ ਗੁਰਮੁਖਿ ਕਰੇ ਸੁ ਸੁਭਾਏ
ਜੀਉ ॥੬॥

ha-umai baaDhaa gurmukh chhootaa.
gurmukh aavan jaavan tootaa.
gurmukh karam gurmukh nihkarmaa
gurmukh karay so subhaa-ay jee-o. ||6||

ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ ॥
ਗੁਰਮੁਖਿ ਸਨਮੁਖੁ ਮਨਮੁਖਿ ਵੇਮੁਖੀਆ ॥
ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ
ਜੀਉ ॥੭॥
ਗੁਰਮੁਖਿ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ ॥
ਗੁਰਮੁਖਿ ਉਪਦੇਸੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ ॥
ਗੁਰਮੁਖਿ ਚਾਲੁ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਕੀਰਤਨੁ
ਗਾਏ ਜੀਉ ॥੮॥

gurmukh sukhee-aa manmukh dukhee-aa.
gurmukh sanmukh manmukh vaymukhee-aa.
gurmukh milee-ai manmukh vichhurai
gurmukh biDh pagataa-ay jee-o. ||7||
gurmukh akhar jit Dhaavat rahtaa.
gurmukh updays dukh sukh sam sahataa.
gurmukh chaal jit paarbarahm Dhi-aa-ay
gurmukh keertan gaa-ay jee-o. ||8||

ਸਗਲੀ ਬਣਤ ਬਣਾਈ ਆਪੇ ॥
ਆਪੇ ਕਰੇ ਕਰਾਏ ਥਾਪੇ ॥
ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ
॥੯॥੨॥੩੬॥

saglee banat banaa-ee aapay.
aapay karay karaa-ay thaapay.
ikas tay ho-i-o anantaa naanak aykas maahi
samaa-ay jee-o. ||9||2||36||

MAAJH MEHLA: 5

In this beautiful *shabad*, Guru Ji answers some of life's important questions, and brings out the contrast between those who follow Guru's advice and those who follow the dictates of their own mind.

First he poses the following questions:

- “1. (a) Who is truly free from the bondage of *Maya* (or worldly involvements), and who is really united with God?
- (b) Who has divine knowledge, and who is a true preacher?
- (c) Who is a (sagacious) householder, and who is a (true) renouncer?
- (d) Who is the one who can estimate (God's) worth? (1)
2. (a) How is one bound (to *Maya*, or worldly affairs), and how can one free oneself?
- (b) How does one break (the cycle of) coming and going (in and out of the world)?
- (c) Who is the one who does the deeds, and who is above actions (or the one who acts disinterestedly and nobly, unconcerned about their fruit)? Who is the one who sings (God's) praises, and inspires others to do so also? (2)
3. (a) Who is truly happy and who is miserable?
- (b) Who is a Guru's follower (who follows Guru's advice) and who is self-conceited (who follows the dictates of his or her own mind)?
- (c) How can we meet (God), and how is one separated from Him?
- (d) Who is the person who shows us this (right) path? (3)
4. (a) What is that (holy) word (upon hearing which, the mind stops wandering)?
- (b) What is the instruction that makes one bear pain and pleasure alike?
- (c) What is the path (by following which) one may meditate on God?
- (d) How should one sing God's praises?” (4)

Answering these questions, Guru Ji says:

The *Gurmukh* (who follows the Guru's instruction) is emancipated, and remains united with God. The *Gurmukh* is (truly) wise, and is a (true) preacher. Whether householder, or a renouncer, *Gurmukh* is blessed. The *Gurmukh* realizes (God's) worth." (5)

Because of one's ego, one is bound (in the shackles of *Maya*, or worldly riches and power). By following Guru's advice, one is liberated (from these bonds). By following Guru's advice, one's cycle of coming and going (in and out of this world) comes to an end. The *Gurmukh* does (good) deeds, and doesn't expect any reward. Whatever the *Gurmukh* does, it is out of his or her good nature."(6)

The *Gurmukh* is happy, the self-conceited is miserable. The *Gurmukh* follows the Guru's advice. The self-willed acts against the Guru's advice. By becoming *Gurmukh*, we are united with God. By following the dictates of our own mind, we are separated from Him. The *Gurmukh* reveals the way (to unite with God)."(7)

It is through the Guru's word that one's wandering mind becomes stable. By listening to the Guru's instruction, one looks upon pain and pleasure alike. The Guru's teaching reveals the way to meditation on God, and the *Gurmukh* person keeps singing God's praises." (8)

Guru Ji now cautions us against harboring any kind of self-conceit. He says: "(Whether a person is *Gurmukh* or self-conceited), it is God Himself who has thus fashioned His creation. He Himself does and gets everything done (from His creatures), and appoints them (to different positions). O' Nanak, (it is He, who from one form) assumed limitless (forms), and ultimately (all the forms) will be merged into that one (Form) again." (9-2-36)

The message of the *shabad* is that only by acting in accordance with *Gurbani* (the Guru's word) can we attain the spiritual knowledge to calm our restless mind, dispel our ego, and be emancipated. Moreover, we should neither take pride in being *Gurmukh*, nor hate those who are self-conceited, because it is God Himself who has created all and given them their different natures or dispositions.

ਮਾਝ ਮਹਲਾ ੫ ॥

ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾਤਾ ॥
ਹਰਿ ਭਗਵੰਤਾ ਤਾ ਜਨੁ ਖਰਾ ਸੁਖਾਲਾ ॥
ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਤੂੰ ਕਰਹਿ ਸੋਈ ਸੁਖੁ ਪਾਵਣਿਆ
॥੧॥

ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰਮੁਖਿ ਮਨਿ ਤਨਿ ਭਾਵਣਿਆ ॥
ਤੂੰ ਮੇਰਾ ਪਰਬਤੁ ਤੂੰ ਮੇਰਾ ਓਲਾ ਤੁਮ ਸੰਗਿ ਲਵੈ ਨ ਲਾਵਣਿਆ
॥੧॥ ਰਹਾਉ ॥

ਤੇਰਾ ਕੀਤਾ ਜਿਸੁ ਲਾਗੈ ਮੀਠਾ ॥
ਘਟਿ ਘਟਿ ਪਾਰਬ੍ਰਹਮੁ ਤਿਨਿ ਜਨਿ ਡੀਠਾ ॥
ਥਾਨਿ ਬਨਤਰਿ ਤੂੰਹੈ ਤੂੰਹੈ ਇਕੋ ਇਕੁ ਵਰਤਾਵਣਿਆ ॥੨॥

ਸਗਲ ਮਨੋਰਥ ਤੂੰ ਦੇਵਣਹਾਰਾ ॥
ਭਗਤੀ ਭਾਇ ਭਰੇ ਭੰਡਾਰਾ ॥

maajh mehlaa 5.

parabh abhinaasee taa ki-aa kaarhaa.
har bhagvantaa taa jan kharaa sukhala.
jee-a paraan maan sukh-daata tooN karahi
so-ee sukh paavni-aa. ||1||

ha-o vaaree jee-o vaaree gurmukh man tan
bhaavni-aa.
tooN mayraa parbat tooN mayraa olaa tum
sang lavai na laavani-aa. ||1|| rahaa-o. ||

tayraa keetaa jis laagai meethaa.
ghat ghat paarbarahm tin jan deethaa.
thaan thanantar tooNhai tooNhai iko ik
vartaavani-aa. ||2||

sagal manorath tooN dayvanhaaraa.
bhagtee bhaa-ay bharay bhandaaraa.

ਦਇਆ ਧਾਰਿ ਰਾਖੇ ਤੁਧੁ ਸੇਈ ਪੂਰੈ ਕਰਮਿ ਸਮਾਵਣਿਆ ॥੩॥

da-i-aa Dhaar raakhay tuDh say-ee poorai
karam samaavani-aa. ||3||

ਪੰਨਾ ੧੩੨

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ਅੰਧ ਕੂਪ ਤੇ ਕੰਢੈ ਚਾੜੇ ॥

ਕਰਿ ਕਿਰਪਾ ਦਾਸ ਨਦਰਿ ਨਿਹਾਲੇ ॥

ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਹਿ ਸੁਣਿ ਤੋਟਿ ਨ ਆਵਣਿਆ ॥੪॥

anDh koop tay kandhai chaarhay.

kar kirpaa daas nadar nihaalay.

gun gaavahi pooran abhinaasee kahi sun tot
na aavani-aa. ||4||

ਐਥੈ ਓਥੈ ਤੂੰਹੈ ਰਖਵਾਲਾ ॥

ਮਾਤ ਗਰਭ ਮਹਿ ਤੁਮ ਹੀ ਪਾਲਾ ॥

ਮਾਇਆ ਅਗਨਿ ਨ ਪੋਰੈ ਤਿਨ ਕਉ ਰੰਗਿ ਰਤੇ ਗੁਣ ਗਾਵਣਿਆ ॥੫॥

aithai othai tooNhai rakhvaalaa.

maat garabh meh tum hee paalaa.

maa-i-aa agan na pohai tin ka-o rang ratay
gun gaavani-aa. ||5||

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਸਮਾਲੀ ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਧੁ ਨਦਰਿ ਨਿਹਾਲੀ ॥

ਤੂੰ ਮੇਰਾ ਮੀਤੁ ਸਾਜਨੁ ਮੇਰਾ ਸੁਆਮੀ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ
ਜਾਨਣਿਆ ॥੬॥

ki-aa gun tayray aakh samaalee.

man tan antar tuDh nadar nihaalee.

toon mayraa meet saajan mayraa su-aamee
tuDh bin avar na jaanni-aa. ||6||

ਜਿਸ ਕਉ ਤੂੰ ਪ੍ਰਭ ਭਇਆ ਸਹਾਈ ॥

ਤਿਸੁ ਤਤੀ ਵਾਉ ਨ ਲਗੈ ਕਾਈ ॥

ਤੂ ਸਾਹਿਬੁ ਸਰਣਿ ਸੁਖਦਾਤਾ ਸਤਸੰਗਤਿ ਜਪਿ ਪ੍ਰਗਟਾਵਣਿਆ ॥੭॥

jis ka-o tooN parabh bha-i-aa sahaa-ee.

tis tatee vaa-o na lagai kaa-ee.

too saahib saran sukh-daata satsangat jap
pargataavani-aa. ||7||

ਤੂੰ ਊਚ ਅਥਾਹੁ ਅਪਾਰੁ ਅਮੋਲਾ ॥

ਤੂੰ ਸਾਚਾ ਸਾਹਿਬੁ ਦਾਸੁ ਤੇਰਾ ਗੋਲਾ ॥

ਤੂੰ ਮੀਰਾ ਸਾਚੀ ਠਕੁਰਾਈ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵਣਿਆ ॥੮॥੩॥੩੭॥

toon ooch athaahu apaar amolaa.

toon saachaa saahib daas tayraa golaa.

toon meeraa saachee thakuraa-ee naanak
bal bal jaavani-aa. ||8||3||37

MAAJH MEHLA: 5

In the 8th stanza of the previous *shabad*, Guru Ji stated that it is through the Guru's word that one's wandering mind becomes calm. Through the Guru's instruction does one look upon pain and pleasure alike. The Guru's teaching reveals the way to meditation on God, and the *Gurmukh* (Guru's follower) keeps singing God's praises. In this *shabad*, he tells how much faith a *Gurmukh* has in his Guru and God.

Speaking on behalf of a *Gurmukh*, Guru Ji says: "(When a person believes that on one's side is) the imperishable God, then why should that person have any fear (in the mind? When one believes that one has the support) of the Master of all bliss, then one feels truly happy. (Such a person says: "O God), You are the Giver of life breath, honor, and peace, whatever You do, we find peace in that very thing." (1)

Therefore, addressing God, he says: "I am truly a sacrifice to that *Gurmukh* to whose body and mind You look pleasing. (O' God), You are my shield like a mountain; I consider no one equal to You."(1-pause)

Going further, Guru Ji says: “O’ God, the one who accepts Your will as sweet sees You pervading in every heart and place. You abide in all spaces and inter spaces. You alone pervade everywhere.” (2)

Describing the gifts bestowed by God, Guru Ji says: “O’ God, You fulfill the wishes of all Your creatures. Your treasures are overflowing with love and devotion. Showing mercy, You save those who by perfect destiny remain absorbed in You (from the attacks of *Maya*, the worldly pitfalls).”(3)

Continuing to list the blessings bestowed by God, Guru Ji says: “O’ God, casting Your glance of grace, You pull (Your devotees) out of the blind deep well (of worldly entanglements). They continue singing praises of the all-perfect imperishable God, to which there is no end or limit.” (4)

Reposing his complete trust in God, Guru Ji says: “O’ God, You alone are the protector in this and the other world. In the mother’s womb too, You are the cherisher. The fire of *Maya* (the hunger and avarice for worldly riches and power) does not touch those who remain imbued with Your love and devotion.” (5)

Expressing his limitations in counting all the attributes of God, Guru Ji says: “O’ God, I do not know which of Your qualities I should recount. I see You alone abiding in my body and soul. You are my dear friend and my Master. Except You, I know none else.” (6)

Once again expressing his full faith in God, he says: “O’ God, the one whose helper You become remains untouched by any hot wind (does not suffer from any harm). You are man’s Master, sole refuge, and the Giver of peace. Through worship and meditation in the company of saintly persons, You are revealed.” (7)

In closing, Guru Ji says: “O’ God, You are the highest, most inaccessible Being, and of inestimable worth. You are the true Master, and I am Your devoted servant and slave. You are the true Sovereign, true is Your domain, and Nanak is a sacrifice to You again and again.” (8-3-37)

The message of the *shabad* is that if we want to be free from all fears and worries, we should repose complete faith and trust in God. We should truly believe that whatever God does is for our good, and when He is on our side, we can suffer no harm.

ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੨ ॥

ਨਿਤ ਨਿਤ ਦੁਖੁ ਸਮਾਲੀਐ ॥
ਮੂਲਿ ਨ ਮਨਹੁ ਵਿਸਾਰੀਐ ॥ ਰਹਾਉ ॥

ਸੰਤਾ ਸੰਗਤਿ ਪਾਈਐ ॥
ਜਿਤੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਜਾਈਐ ॥
ਤੋਸਾ ਹਰਿ ਕਾ ਨਾਮੁ ਲੈ ਤੇਰੇ ਕੁਲਹਿ ਨ ਲਾਗੈ ਗਾਲਿ ਜੀਉ
॥੧॥

ਜੋ ਸਿਮਰੰਦੇ ਸਾਂਈਐ ॥
ਨਰਕਿ ਨ ਸੇਈ ਪਾਈਐ ॥
ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ ਜੀਉ ॥੨॥

maajh mehlaa 5 ghar 2.

niṯ niṯ dā-yu samaalee-ai.
mool na manhu visaaree-ai. rahaa-o.

sanṯaa sangaṯ paa-ee-ai.
jiṯ jam kai panṯi na jaa-ee-ai.
ṯosaa har kaa Naam lai ṯayray kuleh na laagai
gaal jee-o. ||1||

jo simranday saaN-ee-ai.
narak na say-ee paa-ee-ai.
ṯaṯee vaa-o na lag-ee jin man vuṯhaa aa-ay
jee-o. ||2||

ਸੇਈ ਸੁੰਦਰ ਸੋਹਣੇ ॥
ਸਾਧਸੰਗਿ ਜਿਨ ਬੋਹਣੇ ॥
ਹਰਿ ਧਨੁ ਜਿਨੀ ਸੰਜਿਆ ਸੇਈ ਗੰਭੀਰ ਅਪਾਰ ਜੀਉ ॥੩॥

say-ee suṅḍar sohṅay.
saaDhsang jin baiḥṅay.
har Dhan jinee sanji-aa say-ee gambḥeer
apaar jee-o. ||3||

ਹਰਿ ਅਸਿਉ ਰਸਾਇਣੁ ਪੀਵੀਐ ॥
ਮੁਹਿ ਡਿਠੈ ਜਨ ਕੈ ਜੀਵੀਐ ॥
ਕਾਰਜ ਸਭਿ ਸਵਾਰਿ ਲੈ ਨਿਤ ਪੂਜਹੁ ਗੁਰ ਕੇ ਪਾਵ ਜੀਉ ॥੪॥

har ami-o rasaa-in peevee-ai.
muhi dithai jan kai jeevee-ai.
kaaraj sabḥ savaar lai nitṭ poojahu gur kay
paav jee-o. ||4||

ਜੋ ਹਰਿ ਕੀਤਾ ਆਪਣਾ ॥ ਤਿਨਹਿ ਗੁਸਾਈ ਜਾਪਣਾ ॥
ਸੋ ਸੂਰਾ ਪਰਧਾਨੁ ਸੋ ਮਸਤਕਿ ਜਿਸ ਦੈ ਭਾਗੁ ਜੀਉ ॥੫॥

jo har keetaa aapṅaa. tīneh gusaa-ee
jaapṅaa.
so sooraa parDhaan so mastak jis dai bḥaag
jee-o. ||5||

ਮਨ ਮੰਧੇ ਪ੍ਰਭੁ ਅਵਗਾਹੀਆ ॥
ਏਹਿ ਰਸ ਭੋਗਣ ਪਾਤਿਸਾਹੀਆ ॥
ਮੰਦਾ ਮੂਲਿ ਨ ਉਪਜਿਓ ਤਰੇ ਸਚੀ ਕਾਰੈ ਲਾਗਿ ਜੀਉ ॥੬॥

man manDḥay parabh avgaahē-aa.
ayhi ras bhoganṅ paatīsaahē-aa.
mandaa mool na upji-o taray sachē kaarai
laag jee-o. ||6||

ਕਰਤਾ ਮੰਨਿ ਵਸਾਇਆ ॥
ਜਨਮੈ ਕਾ ਫਲੁ ਪਾਇਆ ॥
ਮਨਿ ਭਾਵੰਦਾ ਕੰਤੁ ਹਰਿ ਤੇਰਾ ਥਿਰੁ ਹੋਆ ਸੋਹਾਗੁ ਜੀਉ ॥੭॥

kartaa man vasaa-i-aa.
janmai kaa fal paa-i-aa.
man bhāavandaa kaṅṅ har tayarā thir ho-aa
sohaag jee-o. ||7||

ਅਟਲ ਪਦਾਰਥੁ ਪਾਇਆ ॥
ਭੈ ਭੰਜਨ ਕੀ ਸਰਣਾਇਆ ॥
ਲਾਇ ਅੰਚਲਿ ਨਾਨਕ ਤਾਰਿਆਨੁ ਜਿਤਾ ਜਨਮੁ ਅਪਾਰ ਜੀਉ
॥੮॥੪॥੩੮॥

atal padāarathṅ paa-i-aa.
bhāi bhjanjan kee sarṅaa-i-aa.
laa-ay anchal naanak taaria-an jīṅaa janam
apaar jee-o. ||8||4||38||

MAAJH M: 5 GHAR 2

In the previous *shabad*, Guru Ji advised us that if we want to be free from all fears and worries, we should repose complete faith in God. We should truly believe that whatever God does is for our good, and when He is on our side, we can suffer no harm. In this *shabad*, he tells us how to train ourselves to reach that state of complete faith in God, and how to be reunited with Him, which is the true object of our human birth.

He says: “(O’ my friends), day after day remember the merciful God, and never forsake Him from your mind (pause).”

Telling us where to find that God, he says: “It is in the company of the saintly persons (that God’s Name) is obtained, by virtue of which we don’t go down the way of (spiritual) death. (O’ my friend), take with you the provision of God’s Name (on your journey to God’ court), so that no stigma is attached to your lineage.” (1)

Stating what kinds of blessings those persons obtain who meditate on God, Guru Ji says: “They who contemplate the Master are not cast into hell. Not even the slightest harm comes to those in whose heart (God) comes to abide.”(2)

Guru Ji adds: “Only those persons look beautiful and endearing who sit in the company of the saintly persons. Yes, only they are extremely profound (and wise) who have earned the wealth of God’s Name.” (3)

Guru Ji advises us: “We should drink the ambrosial nectar of God’s (Name), the source of all joys; when we see the sight of the devotees (of God), we obtain (a new spiritual) life (or awakening. Therefore, O’ my friend, accomplish your task (of uniting with God), by worshipping the feet (holy words) of the Guru.” (4)

However, Guru Ji notes: “That person alone meditates on the Master whom God has made His own. Such a person is acknowledged as a brave warrior and a chosen one (in the spiritual realm) who is blessed with (this) good fortune written on the brow.” (5)

Now describing what kind of divine wisdom those persons have obtained who have reflected within their own minds, Guru Ji says: “(They who have) reflected within their minds and have searched for God therein have realized that this itself is the relish of enjoying kingdoms. Absolutely no evil thought arises in them, and by being engaged in the true task (of meditating on God, they cross the worldly ocean).” (6)

Stating what kinds of blessings a person receives by a person who has enshrined God in the mind, Guru Ji says: “The one who has enshrined the Creator in the mind has obtained the reward of one’s life (and achieved the life’s objective. O’ soul-bride, in that state you will feel that you have obtained) the Spouse of your heart’s desire, and your marital life (your union with God) has become eternal.” (7).

In closing, Guru Ji says: “They, who have come to the shelter of the Destroyer of fears have obtained the everlasting commodity (of God’s Name). O’, Nanak, by attaching these souls to Himself, God has saved them. They have won the game of (human) birth.” (8-4-38)

The message of the *shabad* is that if we want to achieve the true object of human life (union with God), we should join the company of saintly persons, and in their company amass the wealth of God’s Name.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥
ਮਾਝ ਮਹਲਾ ੫ ਘਰੁ ੩ ॥

ਹਰਿ ਜਪਿ ਜਪੇ ਮਨੁ ਧੀਰੇ ॥੧॥ ਰਹਾਉ ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰਦੇਉ ਸਿਟਿ ਗਏ ਭੈ ਦੂਰੇ ॥੧॥

ਸਰਨਿ ਆਵੈ ਪਾਰਬ੍ਰਹਮ ਕੀ ਤਾ ਫਿਰਿ ਕਾਹੇ ਝੂਰੇ ॥੨॥

ਪੰਨਾ ੧੩੩

ਚਰਨ ਸੇਵ ਸੰਤ ਸਾਧ ਕੇ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥੩॥

ਘਟਿ ਘਟਿ ਏਕੁ ਵਰਤਦਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰੇ ॥੪॥

**ik-oNkaar satgur pargaad.
maajh mehlaa 5 ghar 3.**

har JAP JAPay man Dheeray. ||1|| rahaa-o.

simar simar gurday-o mit ga-ay bhai dooray.
||1||

saran aavai paarbrahm kee ta fir kaahay
jhooray. ||2||

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charan sayv sant saaDh kay sagal manorath
pooray. ||3||

ghat ghat ayk varatdaa jal thal mahee-al
pooray. ||4||

ਪਾਪ ਬਿਨਾਸਨੁ ਸੇਵਿਆ ਪਵਿਤ੍ਰ ਸੰਤਨ ਕੀ ਧੂਰੇ ॥੫॥

paap binaasan sayvi-aa pavitar santan kee
Dhooray. ||5||

ਸਭ ਛਡਾਈ ਖਸਮਿ ਆਪਿ ਹਰਿ ਜਪਿ ਭਈ ਠਰੂਰੇ ॥੬॥

sabh chhadaa-ee khasam aap har JAP bha-ee
tharooray. ||6||

ਕਰਤੈ ਕੀਆ ਤਪਾਵਸੋ ਦੁਸਟ ਮੁਏ ਹੋਇ ਮੂਰੇ ॥੭॥

kartai kee-aa tapaavaso dusat mu-ay ho-ay
mooray. ||7||

ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਇ ਹਰਿ ਵੇਖੈ ਸਦਾ ਹਜੂਰੇ
॥੮॥੫॥੩੯॥੧॥੩੨॥੧॥੫॥੩੯॥

naanak rataa sach naa-ay har vaykhai sadaa
hajooray. ||8||5||39||1||32||1||5||39||

MAAJH MEHLA: 5

In the previous so many *shabads*, Guru Ji advised us to meditate on God's Name. In this *shabad* he explains the advantages of meditating on God, and serving the saint (Guru) by following his advice.

He says: "By meditating on God, one's mind obtains peace." (1-pause)

"By continuously worshipping the Guru God, all one's fears are dispelled." (1)

"When one comes to the shelter of the all pervading God, then one need not worry at all." (2)

"By serving at the feet of the saint Guru (following his advice), all one's objectives are accomplished." (3)

"(Then, one comes to firmly believe that) it is the one (God) who is pervading in each and every heart, and is fulfilling all waters, lands and space." (4)

"They who have served (God), the Destroyer of sins, through the dust of the feet of the saints (by humbly following their advice), they have become immaculate." (5)

"The entire world is pacified by meditating on God. The Master Himself has liberated the entire world (from the worldly bonds)." (6)

"That Creator has done this justice: that the evil-doers have died (a spiritual death), becoming life-less like stuffed animals." (7)

"(But), O' Nanak, the one who has been imbued with the love of the Eternal (God's) Name always sees God in his or her company." (8-5-39)

The message of the *shabad* is that we should humbly follow Guru's advice, and have complete faith in God. We should trust that if we meditate on His Name with true love and devotion, He would liberate us from all pains and suffering, and will suitably punish the evildoers who try to harm us.

ਬਾਰਹ ਮਾਰਾ ਮਾਂਝ ਮਰਲਾ ਪ ਘਰੁ ੪

baarah maahaa maaNjh mehlaa 5 ghar 4

ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar satgur pargaad.

ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ ॥

ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸ ਭ੍ਰਮੇ ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ ॥

ਧੇਨੁ ਦੁਧੈ ਤੇ ਬਾਹਰੀ ਕਿਤੇ ਨ ਆਵੈ ਕਾਮ ॥

ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ਉਪਜਹਿ ਨਾਹੀ ਦਾਮ ॥

ਹਰਿ ਨਾਹ ਨ ਮਿਲੀਐ ਸਾਜਨੈ ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ ॥

ਜਿਤੁ ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ਭਠਿ ਨਗਰ ਸੇ ਗ੍ਰਾਮ ॥

ਸ੍ਰਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ ਸਣੁ ਦੇਹੀ ਸਭ ਖਾਮ ॥

ਪ੍ਰਭ ਸੁਆਮੀ ਕੰਤ ਵਿਹੂਣੀਆ ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ ॥

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ ॥

ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ
॥੧॥

kirat̃ karam kay veechhurhay kar kirpaa
maylhu raam.

chaar kunt dah jis bharamay thak aa-ay
parabh kee saam.

Dhayn duDhai tay baahree kitai na aavai kaam.

jal bin saakh kumlaavatee upjahi naahee
daam.

har naah na milee-ai saajnai kat paa-ee-ai
bisraam.

jit̃ ghar har kant̃ na pargata-ee bhath̃ nagar
say garaam.

sarab seegaar tambol ras sandayhee sabh
khaam.

parabh̃ su-aamee kant̃ vihoonee-aa meet̃ sajan
sabh̃ jaam.

naanak kee banantee-aa kar kirpaa deejai
Naam.

har maylhu su-aamee sang parabh̃ jis kaa
nihchal Dhaam. ||1||

BARA MAHA

(TWELVE MONTHS)

MAAJH MEHLA 5 GHAR 4

In this poem, Guru Ji takes the example of changing seasons in the twelve months of a year, and relates them to the changing moods of human love, particularly when one is separated from God.

First, as an introduction to the description of the twelve months representing the changing condition of the human soul, Guru Ji says: “(O’ God, as a), result of our (past bad) deeds, we are separated from You. Showing mercy, please unite us (with You). We have wandered in all the four corners and ten directions. Now O’ God, completely exhausted, we have come to Your refuge. (Just as) a cow, that yields no milk (is of no use), and just as a crop withers away for lack of water and yields no income, (similarly) without uniting with God (our beloved Spouse), how can we find any rest or comfort?”

Next using the beautiful metaphor of a bride separated from her beloved spouse, Guru Ji describes the anguish of a separated human soul from God. He says: “The bride in whose house (of the heart), doesn’t reside her spouse God, for her (all the) villages and cities are like ovens. To her, all ornaments, embellishments, and cosmetics along with her body seem worthless. Without the presence of her spouse, even her friends and relatives appear as demons of death. (Therefore), Nanak prays: “O’ Master, showing mercy, please bless us with (Your) Name, and unite us with that Spouse, whose abode is immovable.” (1)

The message of this shabad is that our love for God should be so sincere and intense that without union with Him, we should feel like a cow gone dry, a plant withered without water, and a bride without her spouse (to whom ornaments and cosmetics appear worthless, and friends and relatives look like demons of death). We should most humbly pray to God to bless us with His Name (His love and devotion), so that we may one day become worthy of enjoying His eternal union.

ਚੇਤਿ ਗੋਵਿੰਦੁ ਅਰਾਪੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ ॥

ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ ॥

ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ ॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ ॥

ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤਤਾ ਦੁਖੁ ਗਣਾ ॥

ਜਿਨੀ ਰਾਵਿਆ ਸੋ ਪ੍ਰਭੁ ਤਿੰਨਾ ਭਾਗੁ ਮਣਾ ॥

ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ ॥

ਚੇਤਿ ਮਿਲਾਏ ਸੋ ਪ੍ਰਭੁ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ ॥੨॥

chayt govind araaDhee-ai hovai anand
ghanaa.

sant janaa mil paa-ee-ai rasnaa Naam
bhanaa.

jini paa-i-aa parabh aapnaa aa-ay tiseh
ganaa.

ik khin tis bin jeevnaa birthaa janam janaa.

jal thal mahee-al poori-aa ravi-aa vich vanaa.

so parabh chit na aavee kit-thaa dukh ganaa.

jinee raavi-aa so parabhoo tinnaa bhaag
mana.

har darsan kaN-u man lochdaa naanak pi-aas
mana.

chayt milaa-ay so parabhoo tis kai paa-ay
lagaa. ||2||

CHAIT

(Mid- March to Mid- April)

In this stanza, Guru Ji tells us how one should conduct oneself in the month of *Chait* (mid March through mid April, and the start of spring), how one can enjoy spiritual bliss by worshipping God, and how this worship can be done.

He says: “If we worship God in the month of *Chait*, extreme bliss arises (in the mind). But the gift of reciting God’s Name with the tongue can be obtained in the company of saintly people. Only the advent of those persons in this world is counted as fruitful who have obtained (union with) their God. To live without that (God) even for a moment is a waste of (human) birth. The pain of that person cannot be estimated in whose heart doesn’t reside that God who pervades all land and water, and is present in forests too. (But) very fortunate are they who have enjoyed (the relish of union with) that God. (O’ God), Nanak’s mind too craves for Your sight; his mind is thirsty for it. (Therefore, he says): “I would fall at the feet (of that person, who) in this month of *Chait* unites (me) with that God.”(2)

The message of the *shabad* is that if we want to experience the joy of spring, then we should join the company of saintly persons and sing God’s praises, so that we can enjoy the bliss of His union.

ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ॥

ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ ॥

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਪਨਾ ਹਰਿ ਅਵਿਨਾਸੀ ਓਹੁ ॥

ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ ਭੂਠੈ ਧੰਧੈ ਮੋਹੁ ॥

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ ॥

ਦਯੁ ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ॥

ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੋ ਲਗੇ ਤਿਨ ਕੀ ਨਿਰਮਲ ਸੋਇ ॥

vaisakh Dheeran ki-o vaadhee-aa jinaa
paraym bichhohu.

har saajan purakh visaar kai lagee maa-i-aa
Dhohu.

putar kaltar na sang Dhanaa har avinaasee
oh.

palach palach saglee mu-ee jhoothai
DhanDhai moh.

ikas har kay Naam bin agai la-ee-ah khohi.

da-yu visaar viguchnaa parabh bin avar na
ko-ay.

pareetam charnee jo lagay tin kee nirmal
so-ay.

ਪੰਨਾ ੧੩੪

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ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੋਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ ॥

naanak kee parabh bayntee parabh milhu
paraapat ho-ay.

ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾਂ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ ॥੩॥

vaisaakh suhaavaa taan lagai jaa sant
bhaytai har so-ay. ||3||

VAISAAKH

(Mid April to Mid May)

Guru Ji now uses the month of *Vaisaakh* as an example. Generally this is the month when the farmers harvest their crops and feel happy about the prospect of reaping rich rewards for their hard work.

Guru Ji says: “How can the bride-souls, find consolation and be happy in *Vaisaakh* (the month of joy), who are in torment because of separation from their Beloved (God. The reason is that) forgetting their Beloved friend (God), they are attached to the delusions of *Maya* (the worldly riches and power. They do not realize that) except the imperishable God, no son, wife, or worldly wealth shall keep them company (till the end). Being entangled in false worldly pursuits, the entire (world) is dying. When one goes to the next world, except One (God’s) Name, every other possession is taken away. (Therefore), by forgetting God, one suffers distress and humiliation. In the hereafter, there is no one except God (who can help us). The one who attaches oneself to the feet of the beloved (God) earns a good reputation (in the next world).

O’ God, this is the prayer of Nanak: please meet me, so that (I too may) obtain (the bliss of Your union). The month of *Vaisaakh* looks beautiful only when one meets the saint (Guru) God.”(3)

The message of this *shabad* is that if we want to be truly happy in *Vaisaakh*, then instead of running after false worldly wealth, we should attune our mind to God and seek union with Him.

ਹਰਿ ਜੇਠਿ ਜੁੜੰਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ ॥

har jayth jurhandaa lorhee-ai jis agai sabh
nivann.

ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ ॥

har sajan daavan lagi-aa kisai na day-ee
bann.

ਮਾਣਕ ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ ॥

maanak motee Naam parabh un lagai naahee
sann.

ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ ॥

rang sabhay naaraa-inai jaytay man
bhaavann.

ਜੇ ਹਰਿ ਲੋੜੇ ਸੇ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ ॥

jo har lorhay so karay so-ee jee-a karann.

ਜੇ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੋਈ ਕਹੀਅਹਿ ਧੰਨਿ ॥

jo parabh keetay aapnay say-ee kahee-ahi
Dhan.

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ ਕਿਉ ਰੋਵੰਨਿ ॥

aapan lee-aa jay milai vichhurh ki-o rovann.

ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਣੰਨਿ ॥

saaDhoo sang paraapatay naanak rang
maanann.

ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਿਸ ਕੈ ਭਾਗੁ ਮਥੰਨਿ ॥੪॥

har jayth rangeelaa tis Dhanee jis kai bhaag
mathann. ||4||

JAITHH

(Mid May to Mid June)

Jaitth literally means ‘elder.’ The original name of the fourth Guru Ji was *Jaittha* (the elder son). In Punjab, the elder brother-in-law (the husband’s elder brother) is also called *Jaitth*. Here, showing his remarkable poetic skill, Guru Ji uses this word in a double sense: one for the name of the month, and other for God, who is the eldest of all.

Guru Ji says: “In the month of *Jaitth*, we should try to unite with that *Jaitth* (the supreme Being), before whom all bow their heads. When we are attached to God, our real friend, He doesn’t bind us down or hand us over to any (demon of death for punishment). God’s Name is precious like gems and pearls, (and is a wealth) which cannot be stolen. All the different forms and wonders, which please our mind (are the works of) the primal Being. God does what He wills, and that is exactly what His creatures do. Those whom God has made His own are considered blessed.”

Guru Ji however, cautions us against any kind of self-conceit on achieving honor and glory. He says: “If human beings could obtain everything through their own efforts, then why would they feel unhappy upon being separated (from God)? O’ Nanak, only those persons enjoy the bliss of union with God who obtain the company of the holy saints. In short, the month of *Jaitth* is full of joys for those fortunate ones, in whose destiny it is so preordained.” (3)

The message of the *shabad* is that if we want to have a really joyful time in the month of *Jaitth*, or any other month, we should seek the company of saintly persons, and meditate on (God’s) Name.

ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿੰਨਾ ਪਾਸਿ ॥

ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ ॥

ਦੁਯੈ ਭਾਇ ਵਿਗੁਚੀਐ ਗਲਿ ਪਈਸੁ ਜਮ ਕੀ ਫਾਸਿ ॥

ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ ॥

ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ ॥

ਜਿਨ ਕੋ ਸਾਧੂ ਭੇਟੀਐ ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ ॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ ॥

ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ॥

ਆਸਾੜੁ ਸੁਹੰਦਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ
॥੫॥

aasaarh̥ tapandaḁ t̥is lagai har naahu na
jinna paas.

jagjeevan purakh̥ t̥i-aag kai maanas sandee
aas.

duyai bh̥aa-ay viguchee-ai gal pa-ees jam
kee faas.

jayhaa beejai so lunai mathai jo likhi-aas.

rain̥ vihaanee pachhutaanee̥ uth̥ chalee ga-ee
niraas.

jin kou saadh̥hoo bh̥aytee-ai so dargeh ho-ay
kh̥halaas.

kar kirpaa parabh̥ aapnee̥ tayray darsan
ho-ay pi-aas.

parabh̥ tuD̥hi bin̥ doojaa ko nahee naanak
kee ardaas.

aasaarh̥ suhandaḁ t̥is lagai jis man har
charan̥ nivaas. ||5||

ASAARD

(Mid June to Mid July)

In the Northern hemisphere, the period of June through July is known as the hottest time of the year. It is particularly hot in Punjab (India) at this time. The Sun seems to be radiating fire rather than rays. It is in this month that the fifth Master, Sri Guru Arjan Dev Ji, who compiled

Sri Guru Granth Sahib Ji (the Sikhs Holy Scripture), was martyred. It was not an ordinary killing either. He was made to sit on a red-hot iron grill, while hot burning sand was being poured over his head. Yet, Guru Ji remained calm and serene in God's will, saying: "Sweet is Your will, O' my God. It is only Your Name (and love) that servant Nanak seeks." The question is- how could he remain so calm and cool? Why did this heat and torture not bother him? Guru Ji provides an answer in this hymn, named after the month of *Asaard*.

He says: *Asaard* feels burning hot to those (bride-souls) whose Spouse (God) is not with them (who don't meditate on God's Name, and) who forsake God, the life of the universe, and pin their hopes on humans. By straying in duality (the love of transitory worldly pleasures and possessions, rather than God), we suffer severely (as if) the noose of death has been put around our necks. Such a one reaps what one sows, and what is writ (in the destiny) on one's forehead. (In this way, the bride soul who forsakes her spouse God) departs repenting from (the world) after spending the night of her life. (On the other hand), they who meet (and follow the advice of the) saint (Guru) are exonerated in (God's) court."

Showing us the way to achieve cool comfort, not only in the hot month of *Asaard*, but lasting joy and peace all the year round, Guru Ji prays: "O' God, please show Your mercy, that I may always thirst for Your vision. This is the prayer of Nanak, that there is none else except You (who can give me relief). The month of *Asaard* is pleasing to the one, in whose heart is enshrined God's feet (His Name)."(5)

The message of the *shabad* is that by enshrining God's Name (His love and devotion) in our heart, we can enjoy cool comfort not only in the hot months of June and July, but in all seasons and situations of life.

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ ਸਿਉ ਖਿਆਰੁ ॥	saavan sarsee kaamnee charan kamal si-o pi-aar.
ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ਇਕੇ ਨਾਮੁ ਅਧਾਰੁ ॥	man tan raṭaa sach rang iko Naam aDhaar.
ਬਿਖਿਆ ਰੰਗ ਕੂੜਾਵਿਆ ਦਿਸਨਿ ਸਭੇ ਫਾਰੁ ॥	bikhi-aa rang kooṛhaavi-aa dīsan sabhāy chhaar.
ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਮਿਲਿ ਸਾਧੂ ਪੀਵਣਹਾਰੁ ॥	har amrit boond suhaavane mil saaDhoo peevanhaar.
ਵਣੁ ਤਿਣੁ ਪ੍ਰਭ ਸੰਗਿ ਮਉਲਿਆ ਸੰਮੁਥ ਪੁਰਖ ਅਪਾਰੁ ॥	van tin parabh sang ma-oli-aa samrath purakh apaar.
ਹਰਿ ਮਿਲਣੈ ਨੇ ਮਨੁ ਲੋਚਦਾ ਕਰਮਿ ਮਿਲਾਵਣਹਾਰੁ ॥	har milnai no man lochdaa karam milaavanhaar.
ਜਿਨੀ ਸਖੀਏ ਪੁਭੁ ਪਾਇਆ ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥	jinee sakhee-ay parabh paa-i-aa haN-u tin kai sad balihaar.
ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥	naanak har jee ma-i-aa kar sabad savaaranhaar.
ਸਾਵਣੁ ਤਿਨਾ ਸੁਹਾਗਣੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਚਿ ਹਾਰੁ ॥੬॥	saavan tinaa suhaagane jin raam Naam ur haar. 6

SAAWAN

(Mid July to Mid August)

Saawan is usually the month of rains in the Punjab (India). Rains bring greenery to land and prosperity to the people, particularly farmers. It is a season of enjoyment for young boys and girls, who put swings on the trees and frolic around. It is particularly pleasing to the young

brides who enjoy the loving company of their grooms. Guru Ji uses this backdrop to illustrate what brings happiness to a human being, whom he likens to God's soul-bride.

He says: "In the month of *Saawan*, that bride soul blooms in happiness who is imbued with love for the lotus feet (the immaculate Name of God). Her body and mind is imbued with the love for the Eternal (God), and her only prop is God's Name. For her all the false worldly attractions are bitter like poison, and appear useless like ashes. Meeting the saint-Guru, she is able to drink the pleasing drop of God's (Name). In the company of the limitless all-powerful God, all the forests and grass blades are in bloom (in this month of *Saawan*.) My mind also longs to meet that God, but it is only by His grace that anyone can unite (with Him). I am always a sacrifice to those fellow bride-souls who have attained to God. Nanak says: "O' my God, please show Your mercy (upon me). It is only You who can embellish a person, through the word (of the Guru). The month of *Saawan* (is truly pleasant) for those united (soul) brides, who have worn the necklace of God's Name in their hearts."(6)

The message of the *shabad* is that if we want to experience the bliss of union with God, and remain as happy as the blooming nature in the rainy month of *Saawan*, then we should embellish our thoughts with the immaculate word (of the Guru) and keep God's Name enshrined in our heart.

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ ॥

bhaadu-ay bharam bhulaanee-aa doojai
lagaa hayt.

ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਰੀ ਕੇਤੁ ॥
ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤੁ ॥
ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ ॥

lakh seegaar banaa-i-aa kaaraj naahee kayt.
jit din dayh binsasee tit vaylai kahsan parayt.
pakarh chalaa-in doot jam kisai na daynee
bhayt.

ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨਿ ਸਿਉ ਲਗਾ ਹੇਤੁ ॥

chhad kharhotay khinai maahi jin si-o lagaa
hayt.

ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਰੁ ਹੋਆ ਸੇਤੁ ॥
ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ ॥

hath marorhai tan kapay si-aahhu ho-aa sayt.
jayhaa beejai so lunai karmaa sand-rraa
khyat.

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ ॥

naanak parabh sarnaagaatee charan bohith
parabh dayt.

ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ ॥੭॥

say bhaadu-ay narak na paa-ee-ah gur
rakhn vaalaa hayt. ||7||

BHAADON

(Mid-August to Mid-September)

The month of *Bhaadon* is very hot and uncomfortable, particularly for the farmer in Punjab (India). In this month, intense heat combined with humidity makes a farmer's life very difficult and miserable.

Taking this example, Guru Ji says: "In the month of *Bhaadon*, (just as a farmer feels very uncomfortable, similarly) the bride-soul attached to duality (worldly riches) is lost in illusion and goes astray. She may adorn herself with myriad ornaments, but these are of no avail. The day this body dies, it will be called a ghost. The demons of death will bind the soul and drive it away without telling anybody where they are taking it. In an instant, all those with whom she was in love shall abandon her. (Seeing death approaching, one becomes so frightened that) one wrings hands, the body trembles, and it turns from black to white. (The human life) is like a field of actions where one reaps whatever one sows. But O' Nanak, they who seek

the refuge of God, and board the ship of the lotus feet (of His Name, God helps them cross over the worldly ocean. In short), they whose beloved is the savior Guru, are not cast into hell (or made to suffer torments, as one suffers in the month of) *Bhaadon*. (7)

The message of the *shabad* is that if we want to save ourselves from the difficulties and troubles of the world and the tortures of hell, we should seek the protection of the Guru, and lead our life in accordance with *Gurbani*, as contained in *Guru Granth Sahib Ji*.

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹਤਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ ॥

asun paraym umaahr^haa ki-o milee-ai har
jaa-ay.

ਪੰਨਾ ੧੩੫

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ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ
॥

man tan pi-aas darsan ghaⁿee ko-ee aan
milaavai maa-ay.

ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ ॥

sant sahaa-ee paraym kay ha-o tin kai laagaa
paa-ay.

ਵਿਣੁ ਪ੍ਰਭ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ ॥

vin parabh ki-o suk^h paa-ee-ai doojee
naahee jaa-ay.

ਜਿੰਨੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ ॥

jinHee chaak^hi-aa paraym ras say taripat
rahay aagh^haa-ay.

ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ਲੇਹੁ ਪ੍ਰਭੂ ਲਭਿ ਲਾਇ ॥

aap ti-aag bin^tee karahi layho parabh^hoo lar^h
laa-ay.

ਜੇ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ ॥

jo har kant^h milaa-ee-aa se vichhur^h kateh na
jaa-ay.

ਪ੍ਰਭ ਵਿਣੁ ਦੂਜਾ ਕੇ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ ॥

parabh^h vin doojaa ko nahee naanak har
sarⁿaa-ay.

ਅਸੁ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ ॥੮॥

asoo suk^hee vasandee-aa jinaa ma-i-aa har
raa-ay. ||8||

ASSUN

(Mid September to Mid October)

As compared to the hot and humid month of *Bhaadon*, the month of *Assu* is rather a comfortable month. It is natural that in such a situation, a longing arises in the heart of a young bride to meet her Comparing the human soul with such a young bride, Guru Ji describes how the human soul also longs for union with her Spouse (God).

He says: “O’ my mother, (after passing through the agony of the month of *Bhaadon*), an upsurge of love is arising within me in this (pleasant) month of *Assu*. I wonder, how could I go and meet God (my Spouse)? Within my mind and body, there is a great thirst and longing for His vision, and I wish that may somebody may come and unite me with Him. (I have heard that) the saints provide help (to devotees, to meet the object of) their love. Therefore, I think I should go and fall at their feet (and humbly seek their help. I fully realize that) without (meeting) God we cannot find peace, and (except His shelter) there is no other place to go. (They) who have tasted the relish of (His) love remain fully satiated (and don’t have any more worldly desires). Renouncing their self (conceit), they humbly pray: “(O’ God), please attach us to Your love. (The bride souls), whom the spouse God has united (with Him) never get separated (from Him. Because), O’ Nanak (they realize that) except God there is no other, (who can provide them with such eternal peace). Therefore, they always remain under God’s

shelter. (In short), in the month of *Assu*, those bride souls who have the grace of God the king, live in peace.”(8)

The message of the *shabad* is that if we want to enjoy eternal peace and attain union with God, we should seek the help of the saint (Guru), and pray to God to show His mercy and unite us with Him.

ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੋਸੁ ਨ ਕਾਹੂ ਜੋਗੁ ॥
ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗੁ ॥

ਵੇਮੁਖ ਹੋਏ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗੁ ॥
ਖਿਨ ਮਹਿ ਕਉਤੋ ਹੋਇ ਗਏ ਜਿਤੋ ਮਾਇਆ ਭੋਗੁ ॥

ਵਿਚੁ ਨ ਕੋਈ ਕਰਿ ਸਕੈ ਕਿਸ ਥੈ ਰੇਵਹਿ ਰੋਜੁ ॥
ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵਈ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ ॥

ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਸਿਲੈ ਤਾਂ ਉਤਰਹਿ ਸਭਿ ਬਿਓਗੁ ॥

ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਰਾਖਿ ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚੁ ॥

ਕਤਿਕ ਹੋਵੈ ਸਾਧਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚੁ ॥੯॥

kaṭik karam kamaavnay dos na kaahoo jog.
paryaysar ṭay bhuli-aaN vi-aapan sabhay
rog.

vaimukh ho-ay raam ṭay lagan janam vijog.
khin meh ka-urhay ho-ay ga-ay jit-thay
maa-i-aa bhog.

vich na ko-ee kar sakai kis thai roveh roj.
keetaa kichhoo na hova-ee likhi-aa Dhur
sanjog.

vadbhaagee mayraa parabh milai taan utreh
sabh bi-og.

naanak ka-o parabh raakh layhi mayray
sahib bandee moch.

kaṭik hovai saaDhsang binsahi sabhay soch.
||9||

KATTAK

(Mid October to Mid November)

The month of *Kattak* is quite pleasant. It is neither too hot nor too cold. However, some persons are found suffering even in this month.

Addressing such persons, Guru Ji says: “If even in otherwise happy circumstances, like the month of *Kattak*, you are miserable, then do not blame anyone (for your sufferings, because) it is the result of your own past deeds. (The reason is that in your pursuit of false worldly pleasures, you forget God, and) by forgetting God, one is afflicted with all kinds of maladies. Those who (becoming apostate) turn their face away from God are separated from Him for several births. All the enjoyments of the world become bitter (and painful) in an instant. (In such circumstances), no intercessor can do anything (to help them, so they wonder) before whom they can go and cry every day (to find solace for their grief). Nothing can be done (to avoid the suffering, which) has been pre-ordained in their destiny (based on their past deeds).”

However, in his compassion, Guru Ji tells a way out. He says: “If by great good fortune one happens to meet my God, then all (the pain and suffering due to) separation from God is gone.”

(But the question arises, how can a person meet God)? Putting himself in the place of such a separated bride soul, Guru Ji says: “O’ my God, the emancipator of all, please save Nanak (from the worldly bonds. But since God is obtained through the company of the saints), Guru Ji says: “If in the month of *Kattak*, one obtains the company of the saint (Guru), then all one’s worries vanish.” (9)

The message of the *shabad* is that if we want to avoid any pain and suffering due to our past deeds, we should seek the company of the saint Guru, devotedly listen and follow *Gurbani*, and pray to God to pardon our past sins and now unite us with Him.

ਮੰਘਿਰਿ ਮਾਹਿ ਸੋਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੈਠੜੀਆਹ ॥	manghir maahi sohandee-aa har pir sang baiṭh-rhee-aah.
ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿ ਸਾਹਿਬਿ ਮੇਲੜੀਆਹ ॥	ṭin kee sobḥaa ki-aa gaṇee je saahib maylrhee-aah.
ਤਨੁ ਮਨੁ ਮਉਲਿਆ ਰਾਮ ਸਿਉ ਸੰਗਿ ਸਾਧ ਸਹੇਲੜੀਆਹ ॥	ṭan man ma-oli-aa raam si-o sang saaḌh sahaylrhee-aah.
ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ ਰਹਨਿ ਇਕੋਲੜੀਆਹ ॥	saaḌh janaa tay baahree say rahan ikaylarhee-aah.
ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ ॥	ṭin dukh na kabḥoo uṭrai say jam kai vas parhee-aah.
ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇ ਦਿਸਨਿ ਨਿਤ ਖੜੀਆਹ ॥	jinee raavi-aa parabḥ aapṇaa say ḍisan niṭ kḥarḥee-aah.
ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਹਰਿ ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ ॥	raṭan javayhar laal har kanṭh ṭinaa jarḥee-aah.
ਨਾਨਕ ਬਾਂਛੈ ਧੂੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ ॥	naanak baaNchḥai Dhooṛh ṭin parabḥ sarṇee ḍar parḥee-aah.
ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ ॥੧੦॥	manghir parabḥ aaraaDḥaṇaa bahurḥ na janamrḥee-aah. 10

MANGHAR

(Mid November to Mid December)

This month is generally pleasant, because the summer season is gone and winter in the real sense has not yet begun. It is rather pleasantly cool. So naturally everybody (and particularly young brides) like to adorn themselves with beautiful clothes and ornaments, so that they may look attractive and charming.

But Guru Ji tells us what type of soul brides look beautiful to our groom (God). He says: "In the month of *Manghar* (only those bride souls) look beautiful who enjoy the company of God the Spouse. What can I say about the glory of such bride souls who are united with the Master (God)? By meditating on God in the company of saintly persons, the body and mind of such bride souls bloom (with joy)."

Next, Guru Ji describes the state of those (soul) brides who remain bereft of the company of the saints. He says: "Those (soul brides) who remain deprived of the company of saintly people always keep suffering in loneliness. Misery never leaves them, and they are put under the control of the demon of death."

Describing once again the honor and glory enjoyed by those bride souls who remember God, Guru Ji says: "Those (bride souls) who have enjoyed the (blissful) company of their (God) are always seen waiting on Him (ready to serve Him. While standing in the divine court, they look beautiful and glorious, as if) they have been adorned with the jewels, diamonds and rubies (of God's Name). Nanak seeks the dust of such honored souls who have sought refuge at (God's) door. They who meditate on God in the month of *Manghar* do not (suffer the pain of) birth and death again."(10)

The message of this *shabad* is that if we want to obtain honor in (God's) court, we should seek those blessed souls who are already united with Him, and meditate on God's Name in their company.

ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ ॥

pokh tukhaar na vi-aapa-ee kanth mili-aa har naahu.

ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ ॥

man bayDhi-aa charnaarbind darsan lagrhaa saahu.

ਓਟ ਗੋਵਿੰਦ ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ ॥

ot govind gopaal raa-ay sayvaa su-aamee laahu.

ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਹੂ ਗੁਣ ਗਾਹੁ ॥

bikhi-aa pohi na sak-ee mil saaDhoo gun gaahu.

ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ ॥

jah tay upjee tah milee sachee paret samaahu.

ਕਰੁ ਗਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਬਹੁਤਿ ਨ ਵਿਛੁੜੀਆਹੁ ॥

kar geh leenee paarbarahm bahurh na vichhurhi-aahu.

ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ ॥

baar jaa-o lakh bayree-aa har sajan agam agaahu.

ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ ॥

saram pa-ee naaraa-inai naanak dar pa-ee-aahu.

ਪੋਖੁ ਸੋਹੰਦਾ ਸਰਬ ਸੁਖ ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ ॥੧੧॥

pokh sohandaa sarab sukh jis bakhsay vayparvaahu. ||11||

POAKH

(Mid December to Mid January)

Poakh is a very cold month in northern India. Mountains are covered with snow, and many times the sub-zero temperatures in the plains make people very uncomfortable during the biting and freezing cold of winter. In such times, people try to save themselves from the cold by wearing warm clothes, heating their homes, or just by hugging and embracing their loved ones. Guru Ji uses this metaphor of the brides in the loving and warm embrace of their spouses, to explain the warmth enjoyed by those devout souls who remain united with their spouse (God) by continuing to meditate on His Name.

He says: "The freezing cold of *Poakh* doesn't afflict that (bride soul) who is blessed with the embrace of God, her spouse. Her heart is pierced with devotion to God's lotus feet (His Name), and is attuned to (the expectation of seeing His) sight. She now lives only on the support of God, the king of the universe, and reaps the profit of service of her Master. Now even the poison (of worldly riches and power) cannot touch her, because after meeting with the saint (Guru), she keeps singing (God's) praises. (In this way), by being absorbed in true love (of God) she merges back into Him (and is united with Him, by) whom she was created. Grasping her with His hand, the all-pervading God has united her with Him, and she won't be separated (from Him) again. Millions of times I sacrifice myself to God, the incomprehensible and unfathomable friend. O' Nanak, that God (is very kind, and it is in His nature that He has to) save the honor of those who fall at His door for shelter. Even the cold month of *Poakh* becomes pleasant and full of comforts to the one who has been pardoned by that carefree (God)." (11)

The message of the *shabad* is that if we want to avoid any kind of mental suffering, even in otherwise adverse circumstances, we should keep singing God's praises in the company of saintly people, and most humbly beg God for God's pardon and mercy.

ਮਾਘਿ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਪੂੜੀ ਕਰਿ ਇਸਨਾਨੁ ॥
 ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ ॥
 ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ ॥

maagh majan sang saaDhoo-aa Dhoorhee
 kar isnaan.
 har kaa Naam Dhi-aa-ay sun sabhnaa no kar
 daan.
 janam karam mal utrai man tay jaa-ay
 gumaan.

ਪੰਨਾ ੧੩੬

ਕਾਮਿ ਕਰੋਧਿ ਨ ਮੋਹੀਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ ॥
 ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ ॥
 ਅਠਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ ॥
 ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ ॥
 ਜਿਨਾ ਮਿਲਿਆ ਪੁਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ ॥
 ਮਾਘਿ ਸੁਚੇ ਸੇ ਕਾਂਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰੁ ਮਿਹਰਵਾਨੁ ॥੧੨॥

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kaam karoDh na mohee-ai binsai lobh
 su-aan.
 sachai maarag chaldi-aa ustaṭ karay jahaan.
 aṭhsaṭh tīraṭh sagal punn jee-a da-i-aa
 parvaan.
 jis no dāyvai da-i-aa kar so-ee purakh sujaan.
 jinaa mili-aa parabh aapnaa naanak tin
 kurbaan.
 maagh suchay say kaaNdhēe-ah jin pooraa
 gur miharvaan. ||12||

MAAGH

(Mid January to Mid February)

This month is also usually very cold, though sometimes it starts showing signs of the advent of spring. In India this month is considered very auspicious. Many important Hindu festivals are held on the first of this month. Hindus consider it highly virtuous to take a dip in the river, and give charity near the holy city of *Paraag (Allahabad)*, situated on the confluence of three holy rivers (the *Ganges*, *Yamuna*, and the under ground *Saraswati*).

However, Guru Ji gives a different advice on this occasion. He says: “(O’ my friend, instead of bathing at holy places) in the month of *Maagh*, bathe in the dust of the saints’ feet (by humbly serving them. Listen and meditate on (God’s) Name, and (instead of giving food, clothes, and money to the fake *Pundits*), give the charity of Name to all. By doing so, all the dirt of the (evil and sinful) deeds of your past births will be washed off, and your mind will be rid of arrogance. You will not be allured by lust and anger, and even your dog-like greed would go away. The world praises those who tread on this righteous path. In fact, all the approved acts (such as bathing at) the sixty-eight places of pilgrimage, all types of charities, and acts of compassion on God’s creatures (are included in the merits of meditating on God’s Name). Therefore, that one alone is truly wise whom God in His mercy blesses with (this gift of Name). Nanak is a sacrifice to those who have met their God. In the month of *Maagh*, only those persons are considered pure on whom the perfect Guru is kind (and blesses them with the gift of Name).” (12)

The message of this *shabad* is that instead of visiting pilgrimage places and giving alms to *pundits* or priests in the month of *Maagh*, we should humbly serve the holy saints (by acting on the advice of Guru (Granth Sahib Ji), meditate on (God’s) Name, and inspire others to do the same.

ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ ॥
 ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ ॥

fulgun anand upaarjanaa har sajan pargatay
 aa-ay.
 sant sahaa-ee raam kay kar kirpaa dee-aa
 milaa-ay.

ਸੇਜ ਸੁਹਾਵੀ ਸਰਬ ਸੁਖ ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ ॥
 ਇਛ ਪੁਨੀ ਵਡਭਾਗਣੀ ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ ॥
 ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ਗੀਤ ਗੋਵਿੰਦ ਅਲਾਇ ॥
 ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ ਦਿਸਈ ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ ॥
 ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ ॥
 ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁੜਿ ਨ ਜਨਮੈ ਧਾਇ ॥
 ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ ॥
 ਫਲਗੁਣਿ ਨਿਤ ਸਲਾਹੀਐ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ ॥੧੩॥

sayj suhaavee sarab sukh hun dukhaa
 naahee jaa-ay.
 ichh punee vadbhaagnee var paa-i-aa har
 raa-ay.
 mil sahee-aa mangal gaavhee geet govind
 alaa-ay.
 har jayhaa avar na dis-ee ko-ee doojaa lavai
 na laa-ay.
 halat palat savaari-on nihchal ditee-an jaa-ay.
 sansaar saagar tay rakhi-an bahurh na
 janmai Dhaa-ay.
 jihvaa ayk anayk gun taray naanak charnee
 paa-ay.
 fulgun nit salaah-ee-ai jis no til na tmaa-ay.
 ||13||

PHALGUN

(Mid February to Mid March)

Phalgun announces the advent of spring after a long cold spell, and people celebrate it by observing festivals like *Holi* and *Hola Mohalla* (wherein participants throw colored powder and water on one another, or arrange special parades and display martial skills). Guru Ji started this poem with the month of *Chait* when the soul bride suffered from pangs of separation from her spouse (God). Now, towards the end of the poem, he describes the state of mind of that bride soul who followed the Guru-directed path of remembering her spouse (God) in holy company for a long period, and has been rewarded with His union.

In this stanza describing the joy and happiness of spring season, on behalf of such a soul (bride), Guru Ji states: “In the month of *Phalgun*, (unique spiritual) bliss arises in the minds of (those soul brides in whose heart) their dearest friend, God has come and become manifest. The saints of God have become their helpers, and showing mercy they have united them (with God). The couch (of their heart looks) beautiful, they enjoy all kinds of comforts, and there is no place for any sorrow. (The heart felt) desire of

such fortunate ones gets fulfilled, because they have obtained God the King as their groom. Joining together with their saintly friends and mates, they recite songs in praise of God. (Such a united bride soul) doesn’t consider anyone else remotely comparable (to God, who) has embellished her both in this and her next life, and has given her an eternal place (in His mansion). He has saved her (from drowning) in the worldly ocean, and she will not have to suffer through any more rounds of birth (and death).”

Now, entering into a prayer mode, Guru Ji says: “O’ God, we have (only) one tongue, but countless are Your virtues. Nanak says that those who fall at Your feet (and humbly meditate on Your Name) swim across (the worldly ocean. Therefore, I say that in the month of) *Phalgun* we should daily praise (that God) who is without avarice.”(13)

The message of this *shabad* is that if we want to swim across the worldly ocean and save ourselves from the perpetual pains of birth and death, then we must join together with saintly persons, daily sing praises of God, and meditate on His Name.

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਚੇ ॥

jini jin Naam Dhi-aa-i-aa tin kay kaaj saray.

ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ ॥
 ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਚਰਣ ਹਰਿ ਭਉਜਲੁ ਬਿਖਮੁ ਤਰੇ ॥
 ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਨ ਪਾਈਆ ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ ॥
 ਕੂੜ ਗਏ ਦੁਬਿਧਾ ਨਸੀ ਪੂਰਨ ਸਚਿ ਭਰੇ ॥
 ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੇਵਦੇ ਮਨ ਅੰਦਰਿ ਏਕੁ ਧਰੇ ॥
 ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ॥
 ਨਾਨਕੁ ਮੰਗੈ ਦਰਸ ਦਾਨੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ ॥੧੪॥੧॥

har gur pooraa aaraaDhi-aa dargeh sach
 kharay.
 sarab sukhaa niDh charan har bha-oyal
 bikhām taray.
 paraym bhagat̃ tin paa-ee-aa bikhī-aa naahi
 jaray.
 koorh ga-ay dubiDhaa nasee pooran sach
 bharay.
 paarbarahm parabh sayvday man andar ayk
 Dharay.
 maah divas moorat̃ bhalay jis ka-o nadar
 karay.
 naanak mangai daras daan kirpaa karahu
 haray. ||14||1||

CONCLUDING PARA

After describing how meditation on God's Name is one's sole strength and sustenance in all seasons, whether painful or pleasant, Guru Ji concludes: "Whosoever has meditated on (God's) Name has accomplished all their tasks. Those who worship the perfect Guru-God are judged true in God's court. God's lotus feet (His devoted service and meditation) are the treasure of all joys. (They who attune themselves to God) cross over the dreadful (worldly ocean). They obtain the gift of God's loving devotion, and do not burn (or suffer in the desires for) the poison (of worldly riches and power). All their false (notions) are gone, and their duality (double-mindedness) flees away. They are filled with complete truth. Enshrining only the one (God) in their mind, they keep serving (and meditating on God). In short, all the months, days and moments are auspicious for those on whom (God) bestows His grace. O' God, Nanak begs You for the charity of Your vision. Please show mercy (and bless him with this gift)." (14-1)

The message of this hymn of *Bara Maha* is that we can make all the twelve months (our entire life) fruitful and blissful if we pray to God to bless us with the guidance of the Guru (Guru Granth Sahib Ji), meditate on His Name with loving devotion, and learn to live in obedience to His will.

ਮਾਝ ਮਹਲਾ ੫ ਦਿਨ ਰੈਣਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਸੇਵੀ ਸਤਿਗੁਰੁ ਆਪਣਾ ਹਰਿ ਸਿਮਰੀ ਦਿਨ ਸਭਿ ਰੈਣ ॥
 ਆਪੁ ਤਿਆਗਿ ਸਰਣੀ ਪਵਾਂ ਮੁਖਿ ਬੋਲੀ ਮਿਨਤੋ ਵੈਣ ॥
 ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਸੈਣ ॥
 ਜੋ ਜੀਅ ਹਰਿ ਤੇ ਵਿਛੁੜੇ ਸੇ ਸੁਖਿ ਨ ਵਸਨਿ ਭੈਣ ॥
 ਹਰਿ ਪਿਰ ਬਿਨੁ ਚੇਨੁ ਨ ਪਾਈਐ ਖੋਜਿ ਡਿਠੇ ਸਭਿ ਗੈਣ ॥
 ਆਪ ਕਮਾਣੈ ਵਿਛੁੜੀ ਦੋਸੁ ਨ ਕਾਹੁ ਦੇਣ ॥
 ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਹੋਰੁ ਨਾਹੀ ਕਰਣ ਕਰੇਣ ॥

maajh mehlaa 5 din raiian

ik-oNkaar satgur pargaad.

sayvee satgur aapnaa har simree din sabh
 rain.
 aap t̃i-aag sarnee pavaaN mukh bolee
 mith-rhay vain.
 janam janam kaa vichhurhi-aa har maylhu
 sajan sain.
 jo jee-a har tay vichhurhay say sukh na
 vasan bhain.
 har pir bin chain na paa-ee-ai khoj dithay
 sabh gain.
 aap kamaanaai vichhurhee dos na kaahoo
 dayn.
 kar kirpaa parabh raakh layho hor naahee
 karan karayn.

ਹਰਿ ਤੁਹੁ ਵਿਣੁ ਖਾਕੂ ਰੂਲਣਾ ਕਹੀਐ ਕਿਥੈ ਵੈਣ ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਹਰਿ ਸੁਰਜਨੁ ਦੇਖਾ ਨੈਣ ॥੧॥

ਜੀਅ ਕੀ ਬਿਰਥਾ ਸੋ ਸੁਣੇ ਹਰਿ ਸੰਮ੍ਰਿਥ ਪੁਰਖੁ ਅਪਾਰੁ ॥
ਮਰਣਿ ਜੀਵਣਿ ਆਰਾਧਣਾ ਸਭਨਾ ਕਾ ਆਪਾਰੁ ॥

ਪੰਨਾ ੧੩੭

ਸਸੁਰੈ ਪੇਈਐ ਤਿਸੁ ਕੰਤ ਕੀ ਵਡਾ ਜਿਸੁ ਪਰਵਾਰੁ ॥
ਦੂਦਾ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਕਿਛੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ॥
ਸੇਵਾ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਸੰਤਾ ਕੀ ਹੋਇ ਛਾਰੁ ॥
ਦੀਨਾ ਨਾਥ ਚੈਆਲ ਦੇਵ ਪਤਿਤ ਉਪਾਰਣਹਾਰੁ ॥
ਆਦਿ ਜੁਗਾਦੀ ਰਖਦਾ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ॥
ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣਈ ਕੋ ਨਾਹੀ ਤੋਲਣਹਾਰੁ ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ਨਾਨਕ ਨਹੀ ਸੁਮਾਰੁ ॥
ਦਿਨੁ ਰੈਣਿ ਜਿ ਪ੍ਰਭ ਕੰਉ ਸੇਵਦੇ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ ॥੨॥

ਸੰਤ ਅਰਾਧਨਿ ਸਦ ਸਦਾ ਸਭਨਾ ਕਾ ਬਖਸਿੰਦੁ ॥
ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਕਿਰਪਾ ਦਿਤੀਨੁ ਜਿੰਦੁ ॥
ਗੁਰ ਸਬਦੀ ਆਰਾਧੀਐ ਜਪੀਐ ਨਿਰਮਲ ਮੰਤੁ ॥
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਪਰਮੇਸੁਰੁ ਬੇਅੰਤੁ ॥
ਜਿਸੁ ਮਨਿ ਵਸੈ ਨਰਾਇਣੋ ਸੋ ਕਹੀਐ ਭਗਵੰਤੁ ॥
ਜੀਅ ਕੀ ਲੋਚਾ ਪੂਰੀਐ ਮਿਲੈ ਸੁਆਮੀ ਕੰਤੁ ॥
ਨਾਨਕੁ ਜੀਵੈ ਜਪਿ ਹਰੀ ਦੋਖ ਸਭੇ ਹੀ ਹੰਤੁ ॥
ਦਿਨੁ ਰੈਣਿ ਜਿਸੁ ਨ ਵਿਸਰੈ ਸੋ ਹਰਿਆ ਹੋਵੈ ਜੰਤੁ ॥੩॥

ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਪੁਰਣੋ ਮੰਵ ਨਿਮਾਣੀ ਬਾਉ ॥
ਹਰਿ ਓਟ ਗਹੀ ਮਨ ਅੰਦਰੇ ਜਪਿ ਜਪਿ ਜੀਵਾਂ ਨਾਉ ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਨ ਧੂੜੀ ਸੰਗਿ ਸਮਾਉ ॥
ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਤੇਰਾ ਦਿਤਾ ਪੈਨਾ ਖਾਉ ॥

har tuDh vin khaakoo roolṇaa kahee-ai kithai
vain.
naanak kee banantēe-aa har surjan ḡaykḥaa
nain. ||1||

jee-a kee birthaa so sunay har sammrith
purakh apaar.
maran jeevan aaraaDhṇaa sabhṇaa kaa
aaDhaar.

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sasurai pay-ee-ai tis kant kee vadaa jis
parvaar.
oochaa agam agaaDh boDh kichh ant na
paaraavaar.
sayvaa saa tis bhaavsee santaa kee ho-ay
chhaar.
deenaa naath dai-aal dayv patit
uDhaaranhaar.
aad jugaadee rakh-daa sach Naam kartaar.
keemat ko-ay na jaan-ee ko naahee
tolanhaar.
man tan antar vas rahay naanak nahee
sumaar.
din rain je parabh kaN-u sayvdaj tin kai sad
balhaar. ||2||

sant aaraDhan sad sadaa sabhṇaa kaa
bakhṣind.
jee-o pind jin saaji-aa kar kirpaa diteen jind.
gur sabdee aaraaDhee-ai JAPee-ai nirmal
mant.
keemat kahan na jaa-ee-ai parmaysur
bay-ant.
jis man vasai naaraa-ino so kahee-ai
bhagvant.
jee-a kee lochaa pooree-ai milai su-aamee
kant.
naanak jeevai JAP haree dokh sabhṇay hee
hant.
din rain jis na visrai so hari-aa hovai jant.
||3||

sarab kalaa parabh poorṇo manj nimaanee
thaa-o.
har ot gahee man andray JAP JAP jeevaaN
naa-o.
kar kirpaa parabh aapnee jan Dhoorhee sang
samaa-o.
ji-o tooN raakhahi ti-o rahaa tayraa ditaa
paina kḥaa-o.

ਉਦਮੁ ਸੋਈ ਕਰਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਉ ॥
 ਦੂਜੀ ਜਾਇ ਨ ਸੁਝਈ ਕਿਥੈ ਕੁਕਣ ਜਾਉ ॥
 ਅਗਿਆਨ ਬਿਨਾਸਨ ਤਮ ਹਰਣ ਉਚੇ ਅਗਮ ਅਮਾਉ ॥
 ਮਨੁ ਵਿਛੁੜਿਆ ਹਰਿ ਮੇਲੀਐ ਨਾਨਕ ਏਹੁ ਸੁਆਉ ॥
 ਸਰਬ ਕਲਿਆਣਾ ਤਿਤੁ ਦਿਨਿ ਹਰਿ ਪਰਸੀ ਗੁਰ ਕੇ ਪਾਉ
 ॥੪॥੧॥

udam so-ee karaa-ay parabh mil saaDhoo
 gun gaa-o.
 doojee jaa-ay na sujh-ee kithai kookan jaa-o.
 agi-aan binaasan tam haran oochay agam
 amaa-o.
 man vichhurhi-aa har maylee-ai naanak ayhu
 su-aa-o.
 sarab kali-aanaa tit din har parsee gur kay
 paa-o. ||4||1||

MAAJH MEHLA 5 DIN RAAIN

(DAY AND NIGHT)

Like *Bara Maha* (twelve months), the title of this composition is *Din Raain* (day and night). It describes how we should strive day and night to cultivate love and devotion for God. Here comparing his soul to a loving bride, Guru Ji appears to be talking to his bosom friend (holy saint), and shares with him his inner- most thoughts.

He says: “(O’ my friend, I wish that) I may serve my true Guru and meditate on God for all the days and nights (of my life. I wish that) abandoning my ego, I may fall at the feet of my Guru, utter sweet words from my mouth, and request him to unite me with God (my closest friend and relative, from whom I have been separated for many births).”

As if guessing his friend’s obvious question, why he was so anxious to meet God, on behalf of his soul, Guru Ji says, “O’ my sister, the mortals who remain separated from God are not able to live in peace and comfort. I have searched in all the spheres, and concluded that without the spouse God, we cannot find any peace (of mind).”

Imagining the next obvious question: “Why did she get separated from her spouse (God) in the first place?” Guru Ji humbly replies: “It is the result of my own misdeeds. Therefore, it does not behoove me to blame anybody else.”

Guru Ji now directly prays to God, and says: “O’ God, please show mercy and save me, because except You no one else has any power. O’ God, without You (one suffers so much pain and humiliation, as if one is) rolling in dust. To whom else could we relate our tale of woe? Therefore, this is the humble prayer of Nanak: that with my eyes, I may see the sight of God, the supreme Being.”(1)

Now, narrating the answer given by his friend (holy saint), Guru Ji says: “(O’ my friend), that all powerful and infinite God does listen to one’s cries of anguish. One ought to meditate on Him both in life and death (throughout one’s life), because He is the sustainer of all (creatures). Both in the parents’ house (this world), and in the in-laws house (the next world), the bride-soul (can live peacefully, only on the support of) the spouse (God), who has a very big family.”

Next, discussing the whereabouts of God and how to win His support, (on behalf of that friend), Guru Ji says: “That God is the highest of the high. He is inaccessible and beyond human understanding. There is no limit or end to His expanse. The only service that pleases Him is that which is performed by becoming the dust of the saints’ feet (by humbly following the advice of the saint Guru). That God is the merciful master of the meek and the poor, and

sanctifier of the sinners. Since the beginning of ages (in all times), the Creator has been saving His devotees. True and eternal is His Name. Nobody knows His worth, and nobody can estimate His greatness. O' Nanak, He is abiding in every one's mind and body, and there is no count (of His merits). Therefore, I am always a sacrifice to those who serve God, day and night. (2)"

Guessing the next question (how to serve God), he says: "We must worship (that God) who has fashioned the body and mind of all the creatures, who is gracious to all, whom all the saints meditate upon, through the Guru's word and meditate on His immaculate Name. That God is our supreme Master; there is no limit to His merits, and His worth cannot be estimated. That person is considered truly fortunate in whose heart resides the all-pervading God. All the desires of our heart are fulfilled when we meet our spouse God. Nanak too lives worshipping (that) God. (By meditating upon Him), all one's sins are destroyed, and that person blooms (with spiritual delight) who doesn't forsake God day or night."(3)

Finally going into a prayer mode, Guru Ji says: "O' God, (You are) the possessor of all powers, the (only) support of the poor (person like) me. Therefore, I have grasped onto (Your) divine support, and I survive only by meditating again and again on (Your) Name. Please show such mercy upon me that I may remain absorbed in the dust of the feet (the most humble service) of Your devotees. (Also please bless me, that) I may (happily) live in whatever state You keep me, and (gratefully) eat and wear whatever You give. O' God, make me do only that effort (by virtue of which) I am joined with the saints, where I may sing Your praises. I can think of no other place where I may go and relate my pain. O' lofty, unknowable, and immeasurable God, destroyer of ignorance and dispeller of darkness, this is Nanak's objective: unite (his) estranged mind with Yourself (again). The day I touch the feet of God, my (supreme) Guru, I would obtain all kinds of joys (and blessings), and it will be the day of my total deliverance)."(4-1)

The message of this *shabad* is that if we want to obtain eternal happiness, then at all times we should remember God by praising Him through the most immaculate word of the Guru (the *Gurbani*, enshrined in Sri Guru Granth Sahib Ji), and by meditating on His Name. One day showing His grace, God may re-unite our separated soul with Him, and bless it also with His eternal union.

ਵਾਰ ਮਾਝ ਕੀ ਤਥਾ ਸਲੋਕ ਮਹਲਾ ੧

vaar maajh kee tathaa salok mehlaa 1

ਮਲਕ ਮੁਰੀਦ ਤਥਾ ਚੰਦ੍ਰਹੜਾ ਸੋਹੀਆ ਕੀ ਧੁਨੀ ਗਾਵਣੀ ॥

malak mureed tathaa chandarharhaa
sohee-aa kee Dhuneee gaavnee.

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ik-oNkaar sat Naam kartaa purakh gur
parsaad.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlaa 1.

ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹ ਲੋਇ ॥

gur daataa gur hivai ghar gur deepak tih
lo-ay.

ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ ॥੧॥

amar padaarath naankaa man maanee-ai
sukh ho-ay. ||1||

ਮਃ ੧ ॥

mehlaa 1.

ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਬਣ ਦੁਇ ॥
 ਦੂਜੈ ਮਾਇ ਬਾਪ ਕੀ ਸੁਇ ॥
 ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ ॥
 ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ ॥
 ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ ॥
 ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ ॥
 ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ ॥
 ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ ॥
 ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ ॥
 ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ ॥
 ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ ॥
 ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ ॥

pahilai pi-aar lagaa thān duDh.
 doojai maa-ay baap kee suDh.
 teejai bha-yaa bhaabhee bayb.
 cha-uthai pi-aar upannee khayd.
 punjvai khaan pee-an kee Dhaat.
 chhivai kaam na puchhai jaat.
 satvai sanj kee-aa ghar vaas.
 athvai kroDh ho-aa tan naas.
 naavai Dha-ulay ubhay saah.
 dasvai daDhaa ho-aa su-aah.
 ga-ay sigeet pukaaree Dhaah.
 udi-aa hans dasaa-ay raah.

ਪੰਨਾ ੧੩੮

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ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ ॥
 ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ ॥
 ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ ॥
 ਬਾਝੁ ਗੁਰੁ ਡੁਬਾ ਸੰਸਾਰੁ ॥੨॥

aa-i-aa ga-i-aa mu-i-aa naa-o.
 picchhai patāl sadihu kaav.
 naanak manmukh anDh pi-aar.
 baajh guroo dubaa sansaar. ||2||

VAAR MAAJH SALOK MEHLA 1

(To be sung to the tune of ‘Malik Murid and Chanderhara Sohia’)

Guru Ji instructs that this *Vaar* (poetic narration of a war story) should be sung to the tune of a popular contemporary story relating to the war between “Malik Murid and Chanderhara Sohia.” Malik Murid and Chanderhara Sohia were two brave generals in the army of the great Mughal emperor Akbar. They

engaged in a fierce battle to show their loyalty to the King, and both died fighting valiantly. Such epics, as originally composed by different Gurus, consisted only of *Paurees*, or the progressive steps for one’s spiritual ascent. These were meant to be sung to the tune, as indicated by the respective Guru. While compiling Guru Granth Sahib Ji, the fifth Guru Arjan Dev Ji added some *Saloks* (short stanzas composed by the same or different Guru) before each *Pauree* to further clarify the meaning or purpose of these steps. Many times, he also indicated the tune to which that *Vaar* ought to be sung. This is how these *Vaars* assumed the appropriate formats, as entered in Guru Granth Sahib Ji.

SALOK MEHLA 1

First of all, emphasizing the importance of the Guru, he says: “The Guru is the Giver (of Name). He is (the sublime source of peace, like a cool and soothing) house of snow. The Guru is (like) a lamp, which provides the light (of divine knowledge) to all the three worlds. O’ Nanak, it is from (the Guru that one can obtain) the everlasting commodity (of Name). It is only when we are convinced in our mind (about this truth) that we obtain peace.”(1)

The message of this *Salok* is that if we want peace of mind, divine knowledge, or the way to unite with God, then we must seek the guidance of our Guru (Granth Sahib Ji).

MEHLA 1

Now dividing human life into ten stages, Guru Ji explains how from infancy one is continuously attached to worldly pleasures and comforts, and instead of following Guru's advice follows the dictates of one's mind, which ultimately bring pain and suffering.

He says: "In the first stage (of life, one) falls in love with the (mother's) breasts for the sake of milk. In the second (stage, becoming older), one becomes aware of mother and father. Thirdly, one becomes aware of brother, brother's wife and sister (and other close relatives). In the fourth (stage) arises the love for playing. In the fifth (stage), one is motivated by the desire for eating and drinking (enjoying tasty foods and drinks). Sixthly, one is so much overcome by sexual desire that one does not care about (the partner's) caste (or social status). In the seventh (stage), one tries to amass wealth and build mansions. In the eighth (stage of life, one becomes so much prone to) anger that the body gets ruined by it. In the ninth (stage, one becomes so old that) the hair becomes gray, and breathing becomes difficult. (Lastly) in the tenth stage, one dies and is burnt into ashes. The companions (who accompany one to the cremation ground) wail loudly and then go away. The swan-soul flies away on an unknown path (to the world hereafter). This is how a human being comes to and departs (from the world), and even one's name dies (because one is completely forgotten). After one's death, food is served (to Brahmins) on leaf plates and crows are called (and fed in one's memory, but none of this charity reaches the departed soul). O' Nanak, (this is essentially the story) of blind (worldly) love of the self-conceited person, and this is how without (the guidance of) the Guru, the (entire) world is drowned (in the worldly ocean)." (2)

The message of this stanza is that without meditating on God's Name, the entire world suffers in pain. Only by following Guru's advice can we obtain the commodity of Name, and live in peace.

ਮ: ੧ ॥

ਦਸ ਬਾਲਤਣਿ, ਬੀਸ ਰਵਣਿ, ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ ॥

ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ ਸਠੀ ਕੇ ਬੋਢੇਪਾ ਆਵੈ
॥

ਸਤਰਿ ਕਾ ਮਤਿ ਹੀਨੁ ਅਸੀਹਾਂ ਕਾ ਵਿਉਹਾਰੁ ਨ ਪਾਵੈ ॥

ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ ਮੂਲਿ ਨ ਜਾਵੈ ਅਪ ਬਲੁ ॥

ਢੰਢੋਲਿਮੁ ਢੂਢਿਮੁ ਡਿਠੁ ਮੈਂ ਨਾਨਕ ਜਗੁ ਧੂਏ ਕਾ ਧਵਲਹਰੁ
॥੩॥**mehlaa 1**das baaltan bees ravan teesaa kaa sundar
kahaavai.chaaleesee pur ho-ay pachaasee pag khisai
sathee kay bodhaypaa aavai.satar kaa matihenee aseehaaN kaa vi-uhaar
na paavai.

navai kaa sihjaasnee mool na jaanai ap bal.

dhandholim dhoodhim dith mai naanak jag
Dhoo-ay kaa Dhavalhar. ||3||**MEHLA 1**

Now, assuming normal human life span as one hundred years, Guru Ji once again divides human life into ten spans of ten years each, and describes how one progresses into different types of behavior, ultimately dies, and spends his entire life in vain.

He says: "Up to the age of ten years, one is a child; at twenty, one is called a young person, and in thirties one is considered good-looking. At forty, one attains full maturity. At fifty, one starts faltering in one's gait. At sixty, sets in old age. At seventy, one is devoid of senses. At eighty, one is unfit to work. At ninety, one is bed-ridden and is left with no strength to perform the daily functions by oneself (and after that, one's life ends without achieving any

purpose). O' Nanak, I have investigated (the human life, and found that this world is (like) a mansion of smoke (a very short-lived illusory pleasure)."

The message of this stanza is that unless we live our life for its real purpose (of reuniting with God), it is no more than the process of passing through the various stages of physical growth and decay, and ultimately being reduced to ashes.

ਪਉੜੀ ॥

ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ ॥

ਰੰਗ ਪਰੰਗ ਉਪਾਰਜਨਾ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤੀ ॥

ਤੂੰ ਜਾਣਹਿ ਜਿਨਿ ਉਪਾਈਐ ਸਭੁ ਖੇਲੁ ਤੁਮਾਤੀ ॥

ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਤੀ ॥

ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਰੰਗਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ॥

ਸੋ ਸੇਵਹੁ ਸਤਿ ਨਿਰੰਜਨੋ ਹਰਿ ਪੁਰਖੁ ਬਿਧਾਤੀ ॥

ਤੂੰ ਆਪੇ ਆਪਿ ਸੁਜਾਣੁ ਹੈ ਵਡੁ ਪੁਰਖੁ ਵਡਾਤੀ ॥

ਜੋ ਮਨਿ ਚਿਤਿ ਤੁਧੁ ਧਿਆਇਦੇ ਮੇਰੇ ਸਚਿਆ ਬਲਿ ਬਲਿ ਹਉ
ਤਿਨ ਜਾਤੀ ॥੧॥

pa-orhee.

tooN karṭaa purakh agamm hai aap sarisat
upaṭee.

rang parang upaarjanaa baho baho biDh
bhaṭee.

tooN jaaneh jin upaa-ee-ai sabh khayl
tumaṭee.

ik aavahi ik jaahi uth bin naavai mar jaṭee.

gurmukh rang chalooli-aa rang har rang
raṭee.

so sayvhu sat niranjano har purakh
biDhaṭee.

tooN aapay aap sujaan hai vad purakh
vadaṭee.

jo man chit tuDh Dhi-aa-iday mayray
sachi-aa bal bal ha-o tin jaṭee. ||1||

PAURREE

Now Guru Ji takes up the first *Paurree* of this *Vaar*, and in accordance with the prevailing tradition, starts with the praise of God.

He says: "(O' God), You are the incomprehensible Creator who has Himself created the universe. You have fashioned this universe in many different colors, hues, and in many different ways. It is only You who has created all this play (of the world). There are some who are coming (to this world, and) some are exiting it. But without (meditating) on God's Name, the entire (world) is dying (a spiritual death, except) the Guru's follower who has been imbued with the deep love (for God. Therefore O' my friends, you should also) serve that eternal, immaculate God, who is the architect of our destiny. O' God, You Yourself are the wisest (person), and You are the greatest personality. O' my Eternal (God), I am repeatedly a sacrifice to those who meditate on You (with true love) in their mind and heart." (1)

The message of this *Paurri* is that unless we meditate on the Eternal (God), and remain imbued with His love (Name), our life is nothing but a meaningless round of birth, growth, and death.

ਸਲੋਕ ਮਃ ੧ ॥

ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ ॥

ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ ॥

ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ਦਿਤਾ ਪੈਨੈ ਖਾਇ ॥

salok mehlaa 1.

jee-o paa-ay tan saaji-aa rakhi-aa banat
banaa-ay.

akhee daykhai jihvaa bolai kannee surat
samaa-ay.

pairee chalai hathee karnaa ditaa painai
khaa-ay.

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ ॥ jin rach rachi-aa tiseh na jaanai anDhaa
anDh kamaa-ay.
ਜਾ ਭਜੈ ਤਾ ਠੀਕਰੁ ਹੋਵੈ ਘਾੜਤ ਘੜੀ ਨ ਜਾਇ ॥ jaa bhajai taa theekar hovai ghaarhat
gharhee na jaa-ay.
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਣੁ ਪਾਰਿ ਨ ਪਾਇ ॥੧॥ naanak gur bin naahi pat pat vin paar na
paa-ay. ||1||

SALOK MEHLA:1

In the previous *Pauree*, Guru Ji advised us that unless we meditate on the Eternal God and always remain imbued with His love, our life is a meaningless round of birth, growth, and death. Now he gives us some reasons and motivations for imbibing and cultivating love and devotion for God.

He says: “Putting life (in it), God created (human) body, and kept it (in an orderly) arrangement. (He molded human being in such a manner that) one can see with one’s eyes, speak with one’s tongue, and gain awareness of mind from what one hears with the ears. One walks with feet, works with hands, and wears and eats, what God gives. But the ungrateful human being) does not even recognize (that God) who has created him (her), and the blind fool keeps doing blind (and foolish) deeds. When (one dies and the earthen vessel of one’s body) breaks, one becomes like a broken piece (of clay), which cannot be remolded into shape again (and revived). O’ Nanak, without the (guidance of the) Guru one doesn’t obtain honor (in God’s court), and without honor, one cannot swim across (this worldly ocean of *Maya*).”(1)

The message of this stanza is that if we want to swim across this worldly ocean, then we should follow the Guru’s guidance so that we may obtain honor in the court of that God who has created us, and blessed us with all the parts and senses of our body, and provided us with our sustenance.

ਮਃ ੨ ॥

ਦੇਂਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ ॥

ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤਾ ਕੀ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ
॥

ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੇ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ ॥

ਜੇ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ
ਜਾਣੀਐ ॥

ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ
ਵਖਾਣੀਐ ॥

ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂੰ ਬੋਲਹਿ ਵਿਣੁ ਜੋਤੀ
ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ
॥੨॥

mehlaa 2.

dayNday thaavhu dītaa changa manmukh
aisaa jaanee-ai.

surat mat̤ chaturaa-ee taa kee ki-aa kar aakh
vakhaanee-ai.

ant̤ar bahi kai karam kamaavai so chahu
kundee jaanee-ai.

jo Dharam kamaavai tis̤ Dharam naa-o hovai
paap kamaanai paapee jaanee-ai.

toon aapay khayl karahi sabh kartay ki-aa
doojaa aakh vakhaanee-ai.

jichar tayree jottichar jot̤ee vich toon
boleh vin jot̤ee ko-ee kichh karihu dikhaa
si-aanee-ai.

naanak gurmukh nadree aa-i-aa har iko
sugharh sujaanee-ai. ||2||

M: 2

In the previous *salok* Guru Ji indicated that human being is so self-centered that one does not even recognize God who created one and blessed one with all the gifts of life. In this *salok*, he expounds on the characteristics of a *Manmukh* (or a self-willed person)

He says: “We should regard that person as (self-conceited) *Manmukh* who values the gift more than the Giver (of that gift). What should one say about (worthless) understanding, knowledge, and cleverness (of such a person)? Whatever (bad) deeds one stealthily commits eventually become known in all the four directions (everywhere. This is the law of nature: that) one who does good deeds is known as virtuous, and who commits evil deeds is known as a sinner. But O’ Creator, it is You who does all these plays (of making some good and others bad). As long as Your light (and power) is within (one’s body), You speak through that light (and power). I shall recognize that person (as having some real power) who can do something without Your light. O’ Nanak, by Guru’s grace (one realizes) that there is only one God, who is wise and sagacious (who resides in all).” (2)

The message of this *shabad* is that instead of feeling proud of our own virtues and condemning others for their shortcomings, we should be grateful to God for all the gifts He has bestowed on us. We should recognize the will and special purpose of God in all His creatures (good or bad).

ਪਉੜੀ ॥

pa-orhee.

ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ ਆਪੇ ਧੰਧੈ ਲਾਇਆ ॥

tūDh aapay jagat upaa-ay kai tūDh aapay
DhanDhai laa-i-aa.

ਮੋਹ ਠਗਉਲੀ ਪਾਇ ਕੈ ਤੁਧੁ ਆਪਹੁ ਜਗਤੁ ਖੁਆਇਆ ॥

moh thag-ulee paa-ay kai tūDh aaphu jagat
khu-aa-i-aa.

ਤਿਸਨਾ ਅੰਦਰਿ ਅਗਨਿ ਹੈ ਨਹ ਤਿਪਤੈ ਭੁਖਾ ਤਿਹਾਇਆ ॥

tisnaa andar agan hai nah tīptai bhukhaa
tīhaa-i-aa.

ਸਹਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਇਆ ਜਾਇਆ ॥

sahsaa ih sansaar hai mar jammai aa-i-aa
jaa-i-aa.

ਬਿਨੁ ਸਤਿਗੁਰ ਮੋਹੁ ਨ ਤੁਟਈ ਸਭਿ ਥਕੇ ਕਰਮ ਕਮਾਇਆ ॥

bin satgur moh na tūt-ee sabh thakay karam
kamaa-i-aa.

ਗੁਰਮਤੀ ਨਾਮੁ ਧਿਆਈਐ ਸੁਖਿ ਰਜਾ ਜਾ ਤੁਧੁ ਭਾਇਆ ॥

gurmatēe Naam Dhi-aa-ee-ai sukh rajaa jaa
tūDh bhaa-i-aa.

ਕੁਲੁ ਉਧਾਰੇ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ ॥

kul uDhaaray aapṇaa Dhan janaydee
maa-i-aa.

ਪੰਨਾ ੧੩੯

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ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ ॥੨॥

sobhaa surat suhaavaneē jin har saytēe chit
laa-i-aa. ||2||

PAURREE

In the previous *saloks*, Guru Ji concluded that God created all beings, and gave them life and the means to sustain themselves. However, the self-conceited humans do not recognize their Creator, and commit sins. But Guru Ji sees God’s will and hand behind everything, good or bad.

He says: “O’ God, You Yourself created this world, and You Yourself engaged it in various tasks. By administering the potion of (family) attachment, You have strayed it away from You. The fire of desire in this world is so insatiable that the thirsty and hungry (human being) is never satisfied. This world is the embodiment of illusion: therefore it keeps dying to be reborn, and keeps coming and going. All have tried and grown tired of performing rituals

(and have come to the conclusion, that) without (the guidance of) the true Guru, worldly attachment cannot be gotten rid of. O' God, when it pleases You, one is satiated, and feels at peace by meditating on (Your) Name, under Guru's guidance. Blessed indeed is the mother of such a one who saves not only oneself, but also brings salvation to one's (entire) lineage. (In short), the intellect of the person who has attuned the mind to God becomes beautiful, and that person earns good reputation (in the world).” (2)

The message of this *Purree* is that if we want to save our entire family from the fire of worldly desires and the attachment to worldly riches and power (and obtain true honor in God's court), then we should follow the Guru's advice and meditate on God with true love and devotion.

ਸਲੋਕੁ ਮਃ ੨ ॥

ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਨਣਾ ॥
ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ ॥
ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ ॥
ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਸਿਲਣਾ ॥੧॥

salok mehlāa 2.

akhee baajhahu vaykh-nāa vin kanna
sunnāa.
pairaa baajhahu chalnāa vin hatnāa karnāa.
jeebhāi baajhahu bolnāa i-o jeevat marnnāa.
naanak *Hukam* pachhhān kai ta-o khsmāi
milnāa. ||1||

SALOK M: 2

In the previous *Paurree*, Guru Ji gave us the message that if we want to save our entire family from the fire of worldly desires (attachments to worldly riches and power) and obtain true honor in God's court, then we should follow the Guru's advice: meditate on God with true love and devotion.

One of the oft-repeated pieces of advice in *Gurbani* is that of “dying while living.” In this *salok*, Guru Ji explains this idea.

He says: “To see without eyes (to realize God's wondrous hand working behind all creation), to listen without ears (to restrain oneself from slandering others, and instead listen to the unstuck divine music within the self), to walk without feet (to mentally take our mind into the Guru's presence by restraining ourselves from running after sinful pleasures of the world), to do things without the use of hands (to remain mentally prepared to serve God and desist from doing any harm to others), and to speak without the use of tongue (to mentally sing God's praises) is the way to “die while living.” O' Nanak, it is in this way that we obtain our spouse (God) by realizing His Will.”(1)

The message of this *salok* is that if we want to meet our spouse (God), we should “die while living”. (We should rise above worldly desires while living in the world, doing our worldly duties, and meditating on God's Name).

ਮਃ ੨ ॥

ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਧਾਇਆ ਜਾਇ ॥
ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ ॥

mehlāa 2.

disai sunee-ai jaanee-ai saa-o na paa-i-aa
jaa-ay.
ruhlāa tundaā anDhulāa ki-o gal lagai
Dhāa-ay.

ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ ॥
ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ ॥੨॥

bhai kay charan̄ kar bhaav kay lo-in̄ surat̄
karay-i.
naanak kahai si-aanee-ay iv kant̄ milaavaa
ho-ay. ||2||

M: 2

In the previous *salok* Guru Ji advised us to keep our mind attuned to God even while engaged in worldly chores. In this *salok* he tells us the benefit of doing so.

He says: “God is visible (in His creation). We can hear (Him in the heartbeat of His creatures), we can know Him (through the wonders of His creation), but still that Spouse cannot be obtained (or seen physically). The reason is that in the spiritual sense, a human bride soul is) lame, armless, and blind. How could she run and embrace (her spouse God)?” The answer is that (a human bride should always live and work in love and fear of God, as if she has made God’s) fear her feet, (divine) love her hands, and attunement (to God), her eyes. Nanak says: O’ the wise (human bride), this is how the union with the groom (God) is obtained.”(2)

The message of this *salok* is that it is not with our physical limbs and faculties, but with our loving fear and devotion to God, that we can realize God and enjoy the bliss of uniting with Him.

ਖਉੜੀ ॥

pa-orhee.

ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੁ ਹੈ ਤੁਧੁ ਦੂਜਾ ਖੇਲੁ ਰਚਾਇਆ ॥
ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ ਕੈ ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ ॥
ਇਕਨਾ ਬਖਸਹਿ ਮੇਲਿ ਲੈਹਿ ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਇਆ ॥
ਇਕਿ ਖੜੇ ਕਰਹਿ ਤੇਰੀ ਚਾਕਰੀ ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਨ ਭਾਇਆ ॥
ਹੋਰੁ ਕਾਰ ਵੇਕਾਰ ਹੈ ਇਕਿ ਸਚੀ ਕਾਰੈ ਲਾਇਆ ॥
ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਇਕਿ ਅਲਿਪਤੁ ਰਹੇ ਜੋ ਤੁਧੁ ਭਾਇਆ ॥
ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੈ ਨਾਇ ਸਮਾਇਆ ॥੩॥

sadaa sadaa tooN ayk hai tuDh doojaa khayl
rachaa-i-aa.
ha-umai garab upaa-ay kai lobh̄ antar̄ jant̄aa
paa-i-aa.
ji-o bhaavai ti-o rakh̄ too sabh̄ karay tayraa
karaa-i-aa.
iknaa bakh̄sahi mayl̄ laihi gurmatee tuDhai
laa-i-aa.
ik kharhay karahi tayree chaakree vin̄ naavai
hor na bhaa-i-aa.
hor kaar vaykaar hai ik sachee kaarai
laa-i-aa.
put̄ kalat̄ kutamb hai ik alipat̄ rahay jo tuDh
bhaa-i-aa.
ohi andrahu baahrahu nirmalay sachai naa-ay
samaa-i-aa. ||3||

PAURREE

In the previous *salok*, Guru Ji advised us that it is not with our physical limbs and faculties, but with our loving fear and devotion to God, that we can realize God and enjoy the bliss of uniting with Him. Now he shows us how to address God and express our love and devotion for Him.

Guru Ji says: “O’ God, ever and forever, You are the one and only one (unique power). It is You who has created this second play (or the world drama. After) creating pride and egoism, You have instilled greed in all creatures. (Therefore, the creatures) do only what You make them do. Now please save them, in whatever way You wish to. There are some, on whom You

shower Your grace, and unite with Yourself. You Yourself attune them to Guru's teachings. There are some, who do Your service while standing, and except Your Name, nothing else pleases them. There are some, whom You have yoked to the true deed (of meditating on God's Name, because for them) any other deed is useless. Then there are some who are pleasing to You, and who in spite of having sons, wife, and family, remain detached from them. They are pure both from within and without (they stick to truth both in thought and conduct) and remain always absorbed in Your true Name.”(3)

The message of this *Pauree* is that we should realize that the world with all its creatures (both good and bad) is the play of God. If we want to win His grace and attain union with Him, we should humbly pray to Him to bless us with the guidance of the true Guru, so that we may remain engaged in the true task of meditating on His Name, even while living in the midst of our families and performing our worldly duties.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlaa 1.

ਸੁਣਿਨੇ ਕੈ ਪਰਬਤਿ ਗੁਫਾ ਕਰੀ ਕੈ ਪਾਣੀ ਪਇਆਲਿ ॥

su-inay kai parbat̃ gufaa karee kai paañee
pa-i-aal.

ਕੈ ਵਿਚਿ ਧਰਤੀ ਕੈ ਆਕਾਸੀ ਉਰਧਿ ਰਹਾ ਸਿਰਿ ਭਾਰਿ ॥

kai vich Dhar̃tee kai aakaasee uraDh̃ rahaa
sir bh̃aar.

ਪੁਰੁ ਕਰਿ ਕਾਇਆ ਕਪਤੁ ਪਹਿਰਾ ਧੋਵਾ ਸਦਾ ਕਾਰਿ ॥

pur kar kaa-i-aa kapar̃h pahiraa Dh̃ovaa
sad̃aa kaar.

ਬਗਾ ਰਤਾ ਪੀਅਲਾ ਕਾਲਾ ਬੇਦਾ ਕਰੀ ਪੁਕਾਰ ॥

bagaa raṭaa pee-alaa kaalaa bayḍaa karee
pukaar.

ਹੋਇ ਕੁਚੀਲੁ ਰਹਾ ਮਲੁ ਧਾਰੀ ਦੁਰਮਤਿ ਮਤਿ ਵਿਕਾਰ ॥

ho-ay kucheel rahaa mal Dh̃aaree durmat̃
mat̃ vikaar.

ਨਾ ਹਉ ਨਾ ਮੈ ਨਾ ਹਉ ਹੋਵਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ ॥੧॥

naa ha-o naa mai naa ha-o hovaa naanak
sabad̃ veechaar. ||1||

SALOK MEHLA 1

In the last *Pauree* Guru Ji advised us that If we want to win God's grace and attain union with Him, we should humbly pray to Him to bless us with the guidance of the true Guru so that we may remain engaged in the true task of meditating on His Name. But many people adopt several other methods to seek union with God and achieve salvation. They claim that these methods are quite effective. Guru Ji tells us about the truth about all such techniques.

He says: “Whether I make a cave in mount (*Sumaer*, which is believed to be) made of gold, or go and live below water in the underworld; whether I remain standing upside down on my head on earth, or in the sky; whether, I fully cover my body with clothes and keep washing my body forever; whether I adorn white, red, yellow, or black clothes, and loudly recite the *Vedas*; or whether becoming filthy (like a sect of Jain faith) I remain dirty, these are all bad deeds born out of base intellect. O’ Nanak, after reflecting on the word (of the Guru, I have realized) that I was neither (there in the past), nor I am now, (nor I wish) that I should be there in the future (and my ego should be completely erased).”(1)

The message of this *Salok* is that practicing austerities and undergoing penances by sitting in mountain caves, in deep waters, or in the ethereal regions are useless and counter-productive: they make one proud and self-conceited. The best and most effective method is to ponder on the Guru's holy Word, and overcome one's ego (which is the pre-requisite for achieving union with God).

ਮਃ ੧ ॥

ਵਸਤੁ ਪਖਾਲਿ ਪਖਾਲੇ ਕਾਇਆ ਆਪੇ ਸੰਜਮਿ ਹੋਵੈ ॥

ਅੰਤਰਿ ਮੈਲੁ ਲਗੀ ਨਹੀ ਜਾਣੈ ਬਾਹਰਹੁ ਮਲਿ ਮਲਿ ਹੋਵੈ ॥

ਅੰਧਾ ਭੂਲਿ ਪਇਆ ਜਮ ਜਾਲੇ ॥

ਵਸਤੁ ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਨੈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਘਾਲੇ ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਉਮੈ ਤੁਟੈ ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ॥

ਨਾਮੁ ਜਪੈ ਨਾਮੋ ਆਰਾਧੇ ਨਾਮੇ ਸੁਖਿ ਸਮਾਵੈ ॥੨॥

mehlaa 1.

vastar pakhaal pakhaalay kaa-i-aa aapay
sanjam hovai.antar mail lagee nahee jaanai baahrahu mal
mal Dhovai.

anDhaa bhoool pa-i-aa jam jaalay.

vasat paraa-ee apunee kar jaanai ha-umai
vich dukh ghaalay.naanak gurmukh ha-umai tutai taa har har
Naam Dhi-aavai.Naam JAPay Naamo aaraaDhay Naamay sukh
samaavai. ||2||

M: 1

In the previous *salok*, Guru Ji commented on the uselessness of practicing many yogic and Jain methods of purifying one's soul. In this *salok*, he comments particularly on the practice of washing clothes and bathing the bodies repeatedly in the belief that this way one will be able to cleanse one's soul as well. Guru Ji says: "The one who washes clothes and bathes the body, and on one's own has become a

disciplined person (and has controlled the evil thoughts also, but he or she) doesn't know about the dirt (of evil thoughts) sticking to the inner self, even if such a person repeatedly rubs and washes him or herself from outside. Such a blind fool mistakenly falls into the trap of the demon of death. Deeming (the body and other things) as one's own, which belong to someone else (God), one suffers pains due to one's self-conceit. O' Nanak, when by Guru's grace one's ego is erased; one meditates on (God's) Name. Only by reflecting and meditating on the Name, and through the holy Name, does one obtain (true) peace." (2)

The message of the *salok* is that none of the austerities, penances, and ablutions is of any avail for purifying our soul and obtaining true divine peace and happiness. It is only when by Guru's grace and guidance we overcome our ego and meditate on (God's) Name that we attain true bliss.

ਪਵੜੀ ॥

ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ ॥

ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ਜਿਨਿ ਉਪਾਇਆ ॥

ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ਦੁਖ ਸਬਾਇਆ ॥

ਸੁਖਹੁ ਉਠੇ ਰੋਗੁ ਪਾਪ ਕਮਾਇਆ ॥

ਹਰਖਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇ ਖਪਾਇਆ ॥

ਮੂਰਖੁ ਗਣਤ ਗਣਾਇ ਝਗੜਾ ਪਾਇਆ ॥

ਸਤਿਗੁਰੁ ਹਥਿ ਨਿਬੇੜੁ ਝਗੜੁ ਚੁਕਾਇਆ ॥

ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਨ ਚਲੈ ਚਲਾਇਆ ॥੪॥

pavrhee.

kaa-i-aa hans sanjog mayl milaa-i-aa.

tin hee kee-aa vijog jin upaa-i-aa.

moorakh bhogay bhog dukh sabaa-i-aa.

sukhhu uthay rog paap kamaa-i-aa.

harkhahu sog vijog upaa-ay khapaa-i-aa.

moorakh ganat ganaa-ay jhagrhaa paa-i-aa.

satgur hath nibayrth jhagarth chukaa-i-aa.

kartaa karay so hog na chalai chalaai-i-aa.

||4||

PAURREE

In the previous *salok*, Guru Ji noted that one's body belongs to God, but one mistakenly regards it as one's own. In this *Paurree* he elaborates on this truth and refers to various kinds of pains we suffer by misusing this body for false pleasures.

He says: "(It is God who) has brought about the union of the soul and the body. (The same God) who has created them also brings about the separation (of the soul from the body). But (forsaking that God), the foolish human being keeps indulging in (false) pleasures, which all bring pain. Because of committing sins (in pursuit of these enjoyments), these pleasures give rise to (all kinds of) maladies. After enjoying pleasures, one suffers pain and separation (from the dear ones), and (the rounds of) creation and consumption (or birth and death). Unnecessarily, the fool enters into counting (of good deeds, which fall far short of the sins, and) thus gets entangled in the strife (of births and deaths. But a Guru's follower knows that) the true Guru has the power to settle (all such accounts of one's deeds. Therefore, seeking the Guru's shelter, such a person) gets this strife ended. (The Guru's follower) also realizes that whatever the Creator does that happens (for sure), and one's own doing doesn't work."(4)

The message of this *Paurree* is that instead of wasting our body in false worldly pleasures, or entering into the counting of our 'virtuous' deeds, we should seek the Guru's refuge. The Guru would teach us how to live in accordance with God's will, meditate on His Name, and thus settle all our accounts.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlāa 1.

ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ ॥

koorh bol murdaar khaa-ay.

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ਅਵਰੀ ਨੇ ਸਮਝਾਵਣਿ ਜਾਇ ॥

avree no samjhaavan jaa-ay.

ਮੁਠਾ ਆਪਿ ਮੁਹਾਏ ਸਾਥੈ ॥

muthaa aap muhaa-ay saathai.

ਨਾਨਕ ਐਸਾ ਆਗੂ ਜਾਪੈ ॥੧॥

naanak aisaa aagoo jaapai. ||1||

SALOK M: 1

In this *salok*, Guru Ji comments on contemporary leaders, politicians, and pseudo holy men of his time. These remarks are equally applicable to present conditions.

He says: "(The person) who tells lies (and by deceit usurps the rights of others, is like an animal that) eats dead corpses. Such a person tries to guide others, (but in reality) is deceived personally, and gets his (or her) companions also cheated. O' Nanak, such a (fake) leader (soon) gets exposed."(1)

The message of this *salok* is that we shouldn't try to preach truthfulness and honesty to others when we ourselves are secretly indulging in dishonest acts. Such acts will soon get us exposed, and ruin not only us, but also our companions.

ਮਹਲਾ ੪ ॥

mehlāa 4.

ਜਿਸ ਦੈ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੋ ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ ॥

ਉਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ
ਪਾਏ ॥

ਜੇ ਅਗੈ ਤੀਰਥੁ ਹੋਇ ਤਾ ਮਲੁ ਲੈਏ ਛਪੜਿ ਨਾਤੇ ਸਗਵੀ ਮਲੁ
ਲਾਏ ॥

ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ॥

ਉਹੁ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ ਸ੍ਰਿਸਟਿ
ਛੁਟਾਏ ॥

ਜਨ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਾ ਨਾਮੁ
ਜਪਾਏ ॥੨॥

jis dai andar sach hai so sachaa Naam mukh
sach alaa-ay.

oh har maarag aap chaldaa hornaa no har
maarag paa-ay.

jay agai tīrath ho-ay taa mal lahai chhaparh
naat̄ai sagvee mal laa-ay.

tīrath pooraa sat̄guroo jo an-din har har
Naam Dhī-aa-ay.

oh aap chhutaa kutamb si-o day har har
Naam sabh sarisat chhadaa-ay.

jan naanak tis balihaar̄nai jo aap JAPai avraa
Naam JAPaa-ay. ||2||

M: 4

In the previous *salok*, Guru Ji commented on the state and fate of the fake leaders and guides of his time in India. In this *salok*, he tells us about the qualities of a true leader and Guru.

He says: “The person who has Truth within (him) meditates on the true Name (of God), and utters truth with his tongue, that person him or herself walks on God’s path and puts others also on that path. (We need to remember that if) in front of us is a place of (true holy) ablution (where we can listen to the true Guru); only then the dirt (of our mind) is washed off. Otherwise, by bathing in a pool of dirty water (by listening to a fake Guru), we get soiled even more. (We should know that only) the perfect true Guru who daily meditates on God’s Name is (like a true) pilgrimage place. Such a person along with his or her family is emancipated, and by bestowing the (gift of) God’s Name, gets others also liberated. Nanak is a sacrifice to the one who personally meditates, and also makes others to meditate on God’s Name.”(2)

The message of this *salok* is that the true leader, or Guru, is the one who is true both from within and without, personally meditates on (God’s) Name, and guides and inspires others also to do so.

ਪਉੜੀ ॥

ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣ ਖੰਡਿ ਵਾਸਾ ॥

ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ ॥

ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ ॥

ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ ॥

ਜਮਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ॥

ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੈ ਨੇੜੇ ਜਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸਾ ॥

ਸਚਾ ਸਬਦੁ ਸਚੁ ਮਨਿ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ ॥

ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ ॥੫॥

pa-orhee.

ik kand mool chun khaahi vankhand vaasaa.

ik bhagvaa vays kar fireh jogee saniaasaa.

andar tarisnaa bahutchhaadan bhojan kee
aasaa.

birthaa janam gavaa-ay na girhee na
udasaa.

jamkaal sirahu na utrai taribaDh mansaa.

gurmat̄ee kaal na aavai naytr̄ai jaa hovai
daasan daasaa.

sachaa sabad sach man ghar hee maahi
udasaa.

naanak sat̄gur sayvan aap̄naa say aasaa tray
niraasaa. ||5||

PAURREE

In the previous two *saloks* Guru Ji cautioned us against false leaders, and told us who the true guides or gurus are. In this *Paurree*, he comments on those false yogis or *sanyasis* (who renounce their families and go to the jungles) and try to impress people with their holy garbs and miracles.

Commenting on the lives of such people, he says: “There are some, who go and reside in jungles, and live on wild roots and fruits. Others roam about the world in orange colored clothes as yogis and renunciators. But within them still remains the desire for many garments and foods. (In this way, they) waste their life in vain, because they remain neither (true) renunciators nor (true) householders. Because the desire for the three-pronged *Maya* (with its impulses for vice, virtue, or power) is still in their minds, the demon of (the fear of) death doesn’t leave them. Only when a person becomes the servant of the servants (of the saint Guru) by following the Guru’s teachings, the (fear of) death doesn’t come near. Then the true word (of the Guru) and the Eternal (God) resides in the heart, and even while living in the home, one becomes (a true) renouncer. O’ Nanak, they who serve (and follow) their true Guru become free of (worldly) desires.”(5)

The message of this *Paurree* is that if we want to remove our fear of death and achieve union with God, then instead of going to any pilgrimage places or jungles, we should follow (*Gurbani*), the true Guru’s word. By doing so and meditating on (God’s) Name, we will rise above worldly desires even while living in our homes, and we will experience the bliss of union with God.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ ॥
ਜੇ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ ॥
ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ ਕਾ ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੋਹੁ ॥

ਅਵਰਿ ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ਝੂਠੇ ਅਮਲ ਕਰੇਹੁ ॥੧॥

salok mehlaa 1.

jay raṭṭ lagai kapṛhai jaamaa ho-ay paleeṭ.
jo raṭṭ peeveh maansaa ṭin ki-o nirmal cheeṭ.
naanak naa-o khudaa-ay kaa dil hachhai
mukh layho.
avar divaajay dunee kay jhoothay amal
karayhu. ||1||

SALOK M: 1

In the previous *Paurri*, Guru Ji commented on the inefficacy of the practices of yogis, ascetics, and holy men to achieve real purification of the soul. Now, he comments upon the practices of Muslim rulers and judges of those days, who posed as very holy and righteous but used to indulge in oppression and exploitation of their subjects.

Addressing such unjust and tyrannical judges and rulers, Guru Ji says: “If blood sticks to one’s garment, it is considered unclean, then how can the heart of those persons be called clean and pure who sucks the blood of humans (by exploiting and oppressing the poor)? Nanak (says, O’ my friend), utter (God’s) Name from the tongue with a pure and sincere heart, otherwise all the so-called pious deeds (the prayers and rituals), which you do are false and worldly shows.” (1)

The message of this *salok* is that while working as public servants or doing business, we should not indulge in bribery, injustice, or cheating. With a clean mind, we should

mediate on God's Name, otherwise all our prayers and acts of piety are false worldly shows.

ਮ: ੧ ॥

ਜਾ ਹਉ ਨਾਹੀ ਤਾ ਕਿਆ ਆਖਾ ਕਿਹੁ ਨਾਹੀ ਕਿਆ ਹੋਵਾ ॥

ਕੀਤਾ ਕਰਣਾ ਕਹਿਆ ਕਥਨਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵਾਂ ॥

ਆਪਿ ਨ ਬੁਝਾ ਲੋਕ ਬੁਝਾਈ ਐਸਾ ਆਗੂ ਹੋਵਾਂ ॥

ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਦਸੇ ਰਾਹੈ ਸਭਸੁ ਮੁਹਾਏ ਸਾਥੈ ॥

ਅਗੈ ਗਇਆ ਮੁਹੇ ਮੁਹਿ ਪਾਹਿ ਸੁ ਐਸਾ ਆਗੂ ਜਾਪੈ ॥੨॥

mehlaa 1.

jaa ha-o naahee taa ki-aa aakhaa kihu
naahee ki-aa hovaa.

keetaa karnaa kahi-aa kathnaa bhari-aa bhar
bhar DhovaaN.

aap na bujhaa lok bujhaa-ee aisaa aagoo
hovaaN.

naanak anDhaa ho-ay kai dasay raahai
sabhhas muhaa-ay saathai.

agai ga-i-aa muhay muhi paahi so aisaa
aagoo jaapai. ||2||

M: 1

According to Dr. Bh. Vir Singh Ji, Guru Ji uttered this *salok* in answer to a yogi's question about his introduction. Guru Ji shows extreme humility while speaking about himself. It should serve as a great lesson to the leaders and preachers of today, who without any merit claim to be great persons.

He says: "When I am nothing (who has not acquired any spiritual qualities), then how can I claim that I am somebody? I do what God wants me to do, and speak according to His guidance. I am full of sins, and repeatedly I wash myself (with the water of the holy Name). When I do not understand myself, how can I show the path to others or become a leader? O' Nanak, a blind person who shows the path to others, misleads and ruins all the companions. Such an ignorant and false leader (or Guru) will be exposed in the hereafter, and would receive heavy blows on the face, (and suffer severe punishment and disgrace.)" (2)

The message of this *salok* is that the person, who does not know the true path, should not try to guide and lead others. Otherwise such a person would not only ruin him or herself, but would also cause great harm to all companions, and would eventually suffer total disgrace and punishment.

ਪਉੜੀ ॥

ਮਾਹਾ ਰੁਤੀ ਸਭ ਤੂੰ ਘੜੀ ਮੂਰਤ ਵੀਚਾਰਾ ॥

ਤੂੰ ਗਣਤੈ ਕਿਨੈ ਨ ਪਾਇਓ ਸਚੇ ਅਲਖ ਅਪਾਰਾ ॥

ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ ॥

ਨਾਉ ਪੜੀਐ ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ ॥

ਗੁਰਮਤੀ ਨਾਮੁ ਧਨੁ ਖਟਿਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ ॥

ਨਿਰਮਲੁ ਨਾਮੁ ਮੰਨਿਆ ਦਰਿ ਸਚੈ ਸਚਿਆਰਾ ॥

ਜਿਸ ਦਾ ਜੀਉ ਪਰਾਣੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰਾ ॥

ਸਚਾ ਸਾਹੁ ਇਕੁ ਤੂੰ ਹੋਰੁ ਜਗਤੁ ਵਣਜਾਰਾ ॥੬॥

pa-orhee.

maahaa ruttee sabhtoonGharhee moorat
veechaaraa.

toon gantai kinai na paa-i-o sachay alakh
apaaraa.

parhi-aa moorakh aakhee-ai jis lab lobh
ahaNkaaraa.

naa-o parhee-ai naa-o bujhee-ai gurmatee
veechaaraa.

gurmatee Naam Dhan khati-aa bhagtee
bharay bhandaaraa.

nirmal Naam mani-aa dar sachai sachi-aaraa.

jis daa jee-o paraan hai antar jot apaaraa.

sachaa saahu ik toon hor jagat vanjaaraa.

||6||

PAURREE

In the previous *Paurri*, Guru Ji told us that there is no use of going to Jungles, bathing at holy places, or doing any kinds of ritual worships unless we are following Guru's teachings (meditating on God's Name with true love and devotion in our mind). In this *salok*, he shows us how to perform true worship.

Addressing God Himself, he says: "(O' my God), one can meditate on You in all months, seasons, hours and moments. (There is no special or auspicious time in which God must be meditated upon). O' unseen and infinite (God), nobody has ever found You by calculating the auspicious days and moments. (Such a) scholar should be considered foolish within whom are greed, avarice, and pride. Instead, by reflecting on the Guru's teachings, we should learn and realize (God's) Name. By following Guru's instruction, they who have earned the wealth of (God's) Name have filled their treasures with (the wealth of God's) devotion. Yes, they who have believed in the immaculate Name (of God) have been adjudged true (and honorable) in the court of the Eternal (God. O' God), You alone are the eternal Banker; the rest of the world is a petty trader (who comes and goes). It is You to whom belong our life and breaths, and whose limitless light pervades in (all creatures)."(6)

The message of the *Paurree* is that instead of entering into calculations for auspicious moments, or days for telling beads, visiting Gurdwaras, we should simply follow the Guru's advice (*Gurbani*), and meditate on (God's) Name, whenever and wherever we can.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ ॥

ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਣੁ ॥

ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ ॥

ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ ॥੧॥

salok mehlaa 1.

mihar maseet sidak muslaa hak halaal
kuraan.

saram sunat seel rojaa hohu musalmaan.

karnee kaabaa sach peer kalmaa karam
nivaaj.

tasbee saa tis bhaavsee naanak rakhai laaj.
||1||

SALOK MEHLA 1

In this *salok* Guru Ji is apparently addressing Muslims and rulers of his time, and advising them how to be good Muslims. But the spirit of this advice is equally applicable to the followers of all faiths, particularly the Sikhs who claim to be the followers of Guru Nanak, the founder of Sikhism.

Guru Ji says: "(If you want to be a true Muslim), let mercy be your mosque, faith your prayer-mat, and honest living your *Quran* (holy scripture). Let humility be your circumcision, good conduct your fast, and this way make yourself a true Muslim. Let your righteous deeds be your pilgrimage to *Kaaba*, truth your prophet, and good deeds your prayer. Let your rosary be submission to His will. Nanak (says), only then will God save your honor."(1)

The message of this *salok* is that we can be true followers of our faith only if our conduct (not just the outside symbols and rituals) is of truth, honesty, compassion, and submission to (God's) Will.

ਪੰਨਾ ੧੪੧

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ਮਃ ੧ ॥

ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰ ਉਸੁ ਗਾਇ ॥
 ਗੁਰੁ ਪੀਰੁ ਹਮਾ ਤਾ ਭਰੇ ਜਾ ਮੁਰਦਾਰੁ ਨ ਖਾਇ ॥
 ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਫੁਟੈ ਸਚੁ ਕਮਾਇ ॥
 ਮਾਰਣੁ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ ॥
 ਨਾਨਕ ਗਲੀ ਕੂੜੀਈ ਕੂੜੇ ਪਲੈ ਪਾਇ ॥੨॥

mehlaa 1.

hak paraa-i-aa naankaa us soo-ar us gaa-ay.
 gur peer haamaa taa bharay jaa murdaar na
khaa-ay.
 galee bhisat̃ na jaa-ee-ai chhutai sach
 kamaa-ay.
 maaran paahi haraam meh ho-ay halaal na
 jaa-ay.
 naanak galee koorhee-ee koorho palai
 paa-ay. ||2||

M: 1

This *shabad* also apparently seems addressed to the Muslim rulers of those days (500 years ago), who indulged in all kinds of corruption and injustice, and oppressed the poor. However, this advice is still very much valid for present day politicians and rulers of many countries where bribery, nepotism and injustice are prevalent. Guru Ji condemns depriving others of their due in the strongest terms.

He says: “O’ Nanak, depriving any person his or her due or right is comparable to the sin of eating pork (for a Muslim) and beef (for a Hindu. O’ my friends), your Guru or prophet will only stand by you (in God’s court) if you do not eat carcasses (if you do not usurp the right of others. Remember) that by mere talks we cannot go to heaven. Emancipation (from punishment) can only be obtained by truthful living. As you cannot purify pork (which you consider polluted) by adding condiments (similarly by rationalizing or quoting from the holy books) you cannot justify your sinful acts. (In short), O’ Nanak, through false talk one gathers nothing but falsehood.”(2)

The message of this *salok* is that if we want our Guru or prophet to help us in any way before God, then we should earn our living by honest means. We should never try to justify our deceit or corruption by phony reasoning, or by quoting from our holy books.

ਮਃ ੧ ॥

ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ ॥
 ਪਹਿਲਾ ਸਚੁ ਹਲਾਲ ਦੁਇ ਤੀਜਾ ਬੈਰ ਖੁਦਾਇ ॥
 ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ ॥
 ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ ॥
 ਨਾਨਕ ਜੇਤੇ ਕੂੜਿਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ ॥੩॥

mehlaa 1.

panj nivaajaa vakhat̃ panj panjaa panjay
 naa-o.
 pahilaa sach halaal du-ay teejaa khair
khudaa-ay.
 cha-uthee nee-at̃ raas man panjvee sifāt̃
 sanaa-ay.
 karnee kalmaa aakh kai taa musalmaan
 sadaa-ay.
 naanak jaytay koorhi-aar koorhai koorhee
 paa-ay. ||3||

M: 1

This stanza is also apparently addressed to Muslims, but it is equally applicable to people of all faiths, and particularly to Sikhs because they are supposed to daily recite five *Baanis* (or prayers), and believe in *Gurbani*. Guru Ji says: “You say five prayers five times, giving them five names. (But I suggest that) let truth be your first prayer, honest living the second, charity

the third, honest desires in the mind the fourth, and praise of God as your fifth prayer. (In this way), by practicing the *Kalma* (the Muslim *Mantra*) of good deeds, you will be called a true Muslim. O' Nanak, (all those who are without these virtues) are traders of falsehood, and false is the foundation of such false persons.”(3)

The message of this *salok* is that if we do not live a truthful life, have no compassion for the poor in our heart, and have no true devotion to God, then all our daily prayers or faith rituals are nothing but a false show.

ਪਉੜੀ ॥

ਇਕਿ ਰਤਨ ਪਦਾਰਥ ਵਣਜਦੇ ਇਕਿ ਕਚੈ ਦੇ ਵਾਪਾਰਾ ॥
 ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਈਅਨਿ ਅੰਦਰਿ ਰਤਨ ਭੰਡਾਰਾ ॥
 ਵਿਣੁ ਗੁਰ ਕਿਨੈ ਨ ਲਧਿਆ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਕੂੜਿਆਰਾ ॥
 ਮਨਮੁਖ ਦੂਜੈ ਪਚਿ ਮੁਏ ਨਾ ਬੂਝਹਿ ਵੀਚਾਰਾ ॥
 ਇਕਸੁ ਬਾਝਹੁ ਦੂਜਾ ਕੋ ਨਹੀ ਕਿਸੁ ਅਗੈ ਕਰਹਿ ਪੁਕਾਰਾ ॥
 ਇਕਿ ਨਿਰਧਨ ਸਦਾ ਭਉਕਦੇ ਇਕਨਾ ਭਰੇ ਤੁਜਾਰਾ ॥
 ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਹੋਰੁ ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ ॥
 ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ ॥੭॥

pa-orhee.

ik raṭan padaarath vanjaḍay ik kachai ḍay
 vaapaaraa.
 satgur tuthai paa-ee-an andar raṭan
 bhandaaraa.
 vin gur kinai na laDhi-aa anDhay bha-uk
 mu-ay koorhi-aaraa.
 manmukh doojai pach mu-ay naa boojheh
 veechaaraa.
 ikas baajhahu doojaa ko nahee kis agai
 karahi pukaaraa.
 ik nirDhan sadaa bha-ukḍay iknaa bharay
 tujaraa.
 vin naavai hor Dhan naahee hor bikhi-aa
 sabh chhaaraa.
 naanak aap karaa-ay karay aapHukam
 savaaranhaaraa. ||7||

PAURREE

Most of us engage in some kind of business to amass worldly wealth, and many times we do not hesitate to indulge in falsehood, hypocrisy, and cheating to satisfy our greed. This wealth may provide us some happiness for a very short time, but often fails to provide us long lasting happiness or peace of mind. In this *Paurri*, Guru Ji tells us what is that real wealth, which can bring us true and everlasting happiness.

He says: “Some trade in jewels (of God’s praise), others are dealers in short lived (material wealth. They don’t realize that right) within us is a treasure of jewels (of God’s Name), but we can obtain these only when our true Guru becomes gracious on us. Without the guidance of the Guru, no one has been able to find (this) treasure. Many false blind fools have died exhausted, (in search of this true wealth). The self-conceited persons are ruined by their duality (or love of things other than God), because they do not understand divine thoughts. There is no one except the one (God to help them); so before whom can they cry? There are some, who being poor (in the wealth of Name) always keep (crying and) wandering from door to door. There are others whose chest safes (of hearts) are full (with the jewels of Name). Without (God’s) Name there is no lasting wealth, all else is poison and (as useless as) dust. O’ Nanak, it is God who does and makes us do (what He wants), and it is by His own command that He embellishes us.” (7)

The message of this *paurri* is that if we want to enjoy true peace and happiness, then instead of running after false worldly wealth, we should follow Guru’s advice and seek wealth of God’s Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ
॥
ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਸਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ
॥
ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ ॥
ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ ॥
ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਣੁ
ਕਹਾਵੈ ॥੧॥

salok mehlā 1.

musalmaan̄ kahaavan̄ muskal jaa ho-ay taa
musalmaan̄ kahaavai.
aval a-ul deen kar mithaa maskal maanaa
maal musaavai.
ho-ay muslim deen muhaan̄ai maran̄ jeevan̄
kaa bharam chukhaavai.
rab kee rajaa-ay manny sir upar kartaa
mannay aap gavaavai.
ta-o naanak sarab jee-aa mihramat ho-ay ta
musalmaan̄ kahaavai. ||1||

SALOK M: 1

According to Bh. Vir Singh Ji, Guru Nanak Dev Ji uttered this salok when he came out of the river after receiving his revelation, and when he was addressing a *Qazi* (Muslim judge).

He declared: “There is no Hindu and no Muslim.” The Qazi asked Guru Nanak: “Why cannot one be a Muslim?” Guru Ji replied: “It is very difficult to be called a (true) Muslim, because a person can be called a Muslim only if he is a (true) follower (of Islam. To get one self called a Muslim), firstly one has to accept as sweet the faith propagated by the prophet. Then, just as one scrapes off rust with a scrapper, one has to rid oneself of one’s possessions (by sharing them with the needy. Next, just as a rider in a ship has full faith in the ship’s captain), one should have firm faith in one’s prophet. This way one should dispel the doubt (or fear) of birth and death. One should readily submit to the will of God. One should shed one’s self-conceit and consider the Creator as the Master of all. (In this way) O’ Nanak, only when one is compassionate to all creatures, can one be called a (true) Muslim.”(1)

The message of this salok is that one is considered a true follower of one’s faith if one reposes complete faith in one’s Guru, and submits to the will of God, and is compassionate to all creatures.

ਮਹਲਾ ੪ ॥

ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ
ਚੁਕਾਵੈ ॥
ਤਜਿ ਕਾਮੁ ਕਾਮਿਨੀ ਮੋਹੁ ਤਜੈ ਤਾ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ
ਪਾਵੈ ॥
ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ਪ੍ਰੀਤਿ ਸੁਤ ਦਾਰਾ ਤਜਿ ਪਿਆਸ ਆਸ
ਰਾਮ ਲਿਵ ਲਾਵੈ ॥
ਨਾਨਕ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ॥੨॥

mehlā 4.

parhar kaam kroDh̄ jhooth̄ ningdaa taj
maa-i-aa ahaNkaar chukhaavai.
taj kaam kaaminee moh̄ tajai taa anjan
maahi niranjan paavai.
taj maan abhimaan̄ pareet̄ sut̄ daaraa taj
pi-aas aas raam liv laavai.
naanak saachaa man vasai saach sabad̄ har
Naam samaavai. ||2||

M: 4

In the previous *salok*, apparently addressed to a Muslim, Guru Ji told us how to be a true Muslim. In this *salok*, he similarly describes how to be a true Hindu. In fact, the advice contained in both these *saloks* is equally applicable to the followers of any and all faiths.

He says: “(If one) sheds lust, anger, falsehood, slander, and pride of wealth, if one abandons one’s lust and attachment to women (opposite sex), then while still living in this sinful world one can obtain the immaculate God. Yes, by shedding one’s concern for honor or dishonor, (excessive) love for son or wife, and craving (for worldly riches), one should pin one’s hopes and desires only in God. O’ Nanak, in this way the eternal (God) will come to reside in the heart, and following the true word (of advice of the Guru), one would merge in God’s Name.

The message of this *salok* is that if we want to enjoy the bliss of union with God, then we should shed the sinful impulses of our mind (such as lust, anger, greed, and attachment), and listening to the Guru’s word, we should imbue ourselves with the love for God’s Name.

ਪਉੜੀ ॥

ਰਾਜੇ ਰਾਜਤਿ ਸਿਕਦਾਰ ਕੋਇ ਨ ਰਹਸੀਓ ॥
ਹਟ ਪਟਣ ਬਾਜਾਰ ਹੁਕਮੀ ਢਹਸੀਓ ॥
ਪਕੇ ਬੰਕ ਦੁਆਰ ਮੂਰਖੁ ਜਾਣੈ ਆਪਣੇ ॥
ਦਰਬਿ ਭਰੇ ਭੰਡਾਰ ਰੀਤੇ ਇਕਿ ਖਣੇ ॥
ਤਾਜੀ ਰਬ ਤੁਖਾਰ ਹਾਥੀ ਪਾਖਰੇ ॥
ਬਾਗ ਮਿਲਖ ਘਰ ਬਾਰ ਕਿਥੈ ਸਿ ਆਪਣੇ ॥
ਤੰਬੂ ਪਲੰਘ ਨਿਵਾਰ ਸਰਾਇਚੇ ਲਾਲਤੀ ॥
ਨਾਨਕ ਸਚ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ ॥੮॥

pa-orhee.

raajay ra-yaṭ sikhḍaar ko-ay na rahsee-o.
hat patan baajaar hukmee ḍhahsee-o.
pakay bank du-aar moorakh jaanai aapnay.
darab bhary bhandaar reetay ik khanay.
taajee rath tukhaar haathee paakhray.
baag milakh ghar baar kithai se aapnay.
tamboo palangh nivaar saraa-ichay laaltee.
naanak sach daataar sinaakhat kudratee.
||8||

PAURREE

In the previous *salok*, Guru Ji advised us to shed our lust, anger, and attachment with our relatives and wealth. In this *Paurri* he explains why.

He says: “None of the kings, subjects, or chiefs will remain (forever). According to (God’s) will, all the shops, cities, and markets will one day fall down. The foolish (human being) thinks that the solid and beautiful mansions are his or her, but doesn’t realize that all these mansions, along with) treasures full of wealth would be emptied in a moment. The horses, chariots, camels, elephants, (along with their coats and also all one’s gardens, lands, houses, possessions, tents, beds made with (special) cotton tape, and satin pavilions (modern day cars, airplanes, cozy beds, and mansions), which one thinks as one’s own) go nowhere (with any one). O’ Nanak, only God is eternal, who is identified through His Nature.” (8)

The message of this *paurri* is that neither kings, nor their subjects, nor possessions last forever. It is only God who is eternal. Therefore, to obtain eternal happiness we need to have love and attachment only for the Eternal (God), and try to identify Him in His nature.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਨਦੀਆ ਹੋਵਹਿ ਧੋਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧੁ ਘੀਉ ॥
ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ ॥

salok mehlaa 1.

naḍee-aa hoveh Ḍhaynvaa summ hoveh
duDhghee-o.
saglee Ḍharṭee sakar hovai khusee karay nit
jee-o.

ਪੰਨਾ ੧੪੨

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ਪਰਬਤੁ ਸੁਇਨਾ ਰੁਪਾ ਹੋਵੈ ਹੀਰੇ ਲਾਲ ਜੜਾਉ ॥

parbat su-inaa rupaa hovai heeray laal
jarh_{aa}-o.

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੧॥

b_{hee} tooNhai salaah_{naa} aakh_{an} lahai na
chaa-o. ||1||**SALOK M: 1**

Most of us remember God only when we are suffering from abject poverty, a serious health issue, or some personal or family tragedy. But as soon as these difficulties are over, or we become somewhat rich and begin enjoying comfortable life, we forget God. But Guru Ji prays to God, and advises us that even when we are enjoying a very luxurious life, we should not forget God, but always meditate on His Name.

He says: “(O’ God), even if the rivers become cows and I own springs of milk and butter, the entire earth becomes sugar and (seeing these things) my mind rejoices every day, even if (I may own) a mountain of gold and silver, studded with jewels and rubies, I (wish that) still I may keep praising You. May my passion for uttering Your praise never die.”(1)

The message of this *salok* is that no matter how rich we may become, we should always be eager to thank and praise God.

ਮ: ੧ ॥

mehlaa 1.

ਭਾਰ ਅਠਾਰਹ ਮੇਵਾ ਹੋਵੈ ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ ॥

b_{haar} ath_{aa}arah mayvaa hovai garur_{haa} ho-ay
su-aa-o.

ਚੰਦ ਸੂਰਜ ਦੁਇ ਫਿਰਦੇ ਰਖੀਅਹਿ ਨਿਹਚਲੁ ਹੋਵੈ ਥਾਉ ॥

chand sooraj du-ay fir_{day} rak_{hee}-ahi nihchal
hovai th_{aa}-o.

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੨॥

b_{hee} tooNhai salaah_{naa} aakh_{an} lahai na
chaa-o. ||2||**M: 1**

Continuing the previous thought, Guru Ji says: “O’ God, even if all the world’s vegetation turns into fruit, whose taste may be very delicious, the sun and moon may be made to cease their motion, and my abode may become immovable, (still I wish that) I keep praising You, and this fervor should never go away.” (2)

The message of this *salok* again is that even in the midst of all worldly pleasures and powers, we should never forget God.

ਮ: ੧ ॥

mehlaa 1.

ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਖਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ ॥

jay day_{hai} dukh_h laa-ee-ai paap garah du-ay
raahu.

ਰਤੁ ਖੀਣੇ ਰਾਜੇ ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੈ ਜਾਪੈ ਭਾਉ ॥

rat_h peen_{ay} raajay sirai upar rak_{hee}-ahi ayvai
jaapai bh_{aa}-o.

ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੩॥

b_{hee} tooNhai salaah_{naa} aakh_{an} lahai na
chaa-o. ||3||

M: 1

Now Guru Ji advises us that not only in good times should we remember God, but also during the worst of times we should keep praising Him.

He says: “Even if my body is afflicted with a malady, and both stars *Rahoo and Kaitu* (which goad a person into sins) are after me, and the blood-sucking kings are after my head, (still I wish that) I may feel Your love, and even then I may keep praising You, and my zeal for uttering (Your Praise) never die.”(3)

The message of this *salok* is that even in the worst of circumstances, instead of losing faith or making complaints, we should accept our misfortunes as the sweet will of God, and keep praising Him with the same zeal as before.

ਮ: ੧ ॥

mehlaa 1.

ਅਗੀ ਪਾਲਾ ਕਪਤੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਉ ॥

agee paalaa kaparḥ hovai kḥaanaa hovai
vaa-o.ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਇਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੋ
ਜਾਉ ॥surgai dee-aa mohṇee-aa istaree-aa hovan
naanak sabḥo jaa-o.

ਭੀ ਤੂਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ ॥੪॥

bḥee toohai salaahṇaa aakḥan lahai na
chaa-o. ||4||**M: 1**

Guru Ji now advises what our attitude should be towards God when we possess such miraculous powers that we are not bothered even by the severity of Nature's elements.

He says: “(O' God), even if (I may have no clothes to save myself from the extremes of weather, as if) my clothes are of fire (in summer), and of frost (in winter), and I have nothing to eat except air (or quite the reverse), I may have the bewitching women of heaven as my wives I would still say to myself, O' Nanak, all these (circumstances, good or bad) are transient. (I wish that in all states, I may) praise You, and the fervor of uttering (Your praise) may never lessen.”(4)

The message of this *salok* is that whether we are suffering in abject poverty, or rolling in riches, we should never forsake God. Our love and passion for singing His praise should never diminish.

ਪਵੜੀ ॥

pavrḥee.

ਬਦਫੈਲੀ ਗੈਬਾਨਾ ਖਸਮੁ ਨ ਜਾਣਈ ॥

badḥfailee gaibaanaa kḥasam na jaan-ee.

ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ਆਪੁ ਨ ਪਛਾਣਈ ॥

so kahee-ai dayvaanaa aap na pachḥaan-ee.

ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ਵਾਦੇ ਖਪੀਐ ॥

kaleh buree sansaar vaaday kḥapee-ai.

ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰਿ ਭਰਮੇ ਪਚੀਐ ॥

vin naavai vaykaar bharmay pachee-ai.

ਰਾਹ ਦੋਵੈ ਇਕੁ ਜਾਣੈ ਸੋਈ ਸਿਝਸੀ ॥

raah dovai ik jaanai so-ee siḥsee.

ਕੁਫਰ ਗੋਅ ਕੁਫਰਾਣੈ ਪਇਆ ਦਝਸੀ ॥

kufar go-a kufraṇai pa-i-aa dajḥsee.

ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ ॥

sabḥ dḥunee-aa sub-haan sach samaa-ee-ai.

ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ ॥੯॥

siḥjai dar dḥeevaan aap gavaa-ee-ai. ||9||

PAAURRI

In the previous *saloks* Guru Ji advised us that we should not forget God in any circumstances, whether good or bad. But there are some who stealthily keep on performing sinful deeds, thinking that no one is watching them. In this way, they become more and more entangled in the life of sin, and ultimately are consumed in suffering and pain. In this *Paurri*, commenting on the state of such people, Guru Ji advises us what our way of life should be.

He says: “The person who stealthily does evil deeds doesn’t realize that the Master (is present everywhere). The one who does not recognize one’s own self should be called an idiot. (We should remember) that it is very bad to enter into any kind of strife in this world. By entering into arguments, we strain our mind. Without meditating on God’s Name, we unnecessarily become consumed in Doubt. Both the ways (of God or Truth and the other of *Maya* or Falsehood) are before a human being. The one who chooses the way of one (God) will be saved. But the one attached to falsehood will burn in falsehood itself. The one who remains attuned to the Eternal (God); to that one the entire world seems pleasing. If we shed our self-conceit, we successfully attain to the mansion of God.” (9)

The message of this *paurri* is that if we want this world to look most pleasing to us, and if we want to successfully attain to God, then we should abandon the path of falsehood, strife, doubt, and self-conceit, and meditate on God with full faith and devotion.

ਮਃ ੧ ਸਲੋਕੁ ॥

ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ ॥
ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ ॥
ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ ॥
ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ ॥
ਰਾਜਿ ਰੰਗੁ ਮਾਲਿ ਰੰਗੁ ॥
ਰੰਗਿ ਰਤਾ ਨਚੈ ਨੰਗੁ ॥
ਨਾਨਕ ਠਗਿਆ ਮੁਠਾ ਜਾਇ ॥
ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ ॥੧॥

mehlaa 1 salok.

so jeevi-aa Jis man vasi-aa so-ay.
naanak avar na jeevai ko-ay.
jay jeevai paṭ laṭhē jaa-ay.
sabh haraam jayṭaa kichh khaa-ay.
raaj rang maal rang.
rang raṭaa nachai nang.
naanak ṭhagi-aa muṭhaa jaa-ay.
vin naavai paṭ ga-i-aa gavaa-ay. ||1||

SALOK M: 1

In the previous *paurri*, Guru Ji advised us that if want to make this life of ours a success, we should abandon falsehood, and meditate on God with full faith and devotion. In this *salok*, he again stresses upon this point, and tells us how best to live in this world.

Guru Ji says: “In reality, only that person is truly alive in whose mind is enshrined God. O’ Nanak, no one else truly lives. If a person is living (without meditating on God), that person departs (from the world) after losing honor (because without realizing God, one keeps performing wrong deeds, and loses one’s respect). Therefore, whatever one eats (or wears) goes to waste. One may be unashamedly dancing in the intoxication of one’s dominions and riches, but O’ Nanak, without God’s Name such a person is cheated out (of the object of this life), and will depart from this world losing honor.”(1)

The message of this *salok* is that if we want to depart from this world with honor and victory, then instead of indulging in false worldly pleasures, we should meditate on God’s Name.

ਮਃ ੧ ॥

ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ ॥
 ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ ॥
 ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ
 ਮਾਸੁ ॥
 ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ ॥
 ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੋਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ ॥
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ ॥੨॥

mehlaa 1.

ki-aa khaaDhai ki-aa paiDhai ho-ay.
 jaa man naahee sachaa so-ay.
 ki-aa mayvaa ki-aa ghi-o gurrh mithaa ki-aa
maidaa ki-aa maas.
 ki-aa kaparrh ki-aa sayj sukhaalee keejeh
bhog bilaas.
 ki-aa laskar ki-aa nayb khavaasee aavai
 mahlee vaas.
 naanak sachay *Naam* vin sabhay tol vin naas.
 ||2||

M: 1

In the previous *salok*, Guru Ji advised us that if we want to depart from this world with honor and victory, then instead of indulging in false worldly pleasures we should meditate on God's Name. In this *salok*, he lists some of these false pleasures, and tells how useless all these things are.

Guru Ji says: "What is the use of eating (delicious dishes, or wearing costly clothes), if in our mind doesn't reside that Eternal (God). What is the use of fruits, butter, sugar, sweets, starch or meat, and what is the use of wearing (fine) clothes and enjoying comfortable beds, and other pleasures (of life)? What is the big deal, if one has armies, sentries, and has residence in castles? O' Nanak, without God's Name, all these show-pieces are a waste." (2)

The message of this *salok* is that there is no use in enjoying false worldly pleasures if we don't remember God in our hearts.

ਪਵੜੀ ॥

ਜਾਤੀ ਦੈ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ ॥
 ਮਹੁਰਾ ਹੋਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ ॥
 ਸਚੇ ਕੀ ਸਿਰਕਾਰ ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ ॥
 ਹੁਕਮੁ ਮੰਨੇ ਸਿਰਦਾਰੁ ਦਰਿ ਦੀਬਾਣੀਐ ॥
 ਫੁਰਮਾਨੀ ਹੈ ਕਾਰ ਖਸਮਿ ਪਠਾਇਆ ॥
 ਤਬਲਬਾਜ ਬੀਚਾਰ ਸਬਦਿ ਸੁਣਾਇਆ ॥
 ਇਕਿ ਹੋਏ ਅਸਵਾਰ ਇਕਨਾ ਸਾਖਤੀ ॥
 ਇਕਨੀ ਬਧੇ ਭਾਰ ਇਕਨਾ ਤਾਖਤੀ ॥੧੦॥

pavṛṛee.

jaaṭṭee dai ki-aa hath sach parkhee-ai.
 mahuraa hovai hath maree-ai chakhee-ai.
 sachay kee sirkaar jug jug jaanee-ai.
 hukam mannay sirdaar dar deebaane-ai.
 furmaanee hai kaar khasam pathaa-i-aa.
ṭabalbaaj beechaar sabaḍ sunaa-i-aa.
 ik ho-ay asvaar iknaa saakh-ṭee.
 iknee baḍhay bhaar iknaa ṭaakh-ṭee. ||10||

PAURREE

In the previous two *saloks*, Guru Ji advised us against the pursuit of false worldly pleasures. But in addition to having the riches and power to enjoy these pleasures of food, clothes, or dominions, some people simply feel elated and proud because of their caste or race. Guru Ji gives a beautiful example to caution us against such false pride.

He says: "(In the court of God), no consideration is given to one's caste (or race). There, one is judged on one's true (merit), just as if we have poison in our hand and we put it in our mouth, we will die (irrespective of our caste or race). We should understand that throughout all the ages it is the rule of the Eternal (God, who prevails everywhere). In (God's) court, one who obeys (God's)

command (is alone given honor, and is made a) leader. (God) the Master has sent a human being to carry out (His certain) command. The Guru (who is like a drummer appointed by God to convey His proclamation to the people) has conveyed this (command) through his word (the *Gurbani*). After listening to this proclamation, some have already mounted their horses (and started advancing on this path). Others are putting on saddles (and getting ready). In short, some are gathering their loads (and settling their worldly affairs), while others have already hastened (to the battlefield and right away proceeded on the path shown by the Guru).” (10)

The message of this *paurri* is that we should not enter into any false pride of caste or race. We should listen to the message of the Guru (as contained in Guru Granth Sahib), and without any further delay we should start meditating on God’s Name with such enthusiasm and zeal, as if we were fighting a war.

ਸਲੋਕ ਮਃ ੧ ॥

ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ ਵਾੜਿ ॥
ਸਣੁ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ ਲਇਆ ਤਨੁ ਝਾੜਿ ॥
ਦੁਇ ਪੁੜ ਚਕੀ ਜੋੜਿ ਕੈ ਪੀਸਣ ਆਇ ਬਹਿਨੁ ॥
ਜੋ ਦਰਿ ਰਹੇ ਸੁ ਉਬਰੇ ਨਾਨਕ ਅਜਬੁ ਡਿਨੁ ॥੧॥

salok mehlaa 1.

jaa pakaa taa kati-aa rahee so palar vaarh.
san keesaaraa chithi-aa kan la-i-aa tan
jhaarh.
du-ay purh chakee jorh kai peesan aa-ay
bahithh.
jo dar rahay so ubray naanak ajab dithh. ||1||

SALOK M: 1

In this salok, Guru Ji gives a beautiful example to advise us to remain close to God’s Gate, the Guru.

He says: “When the (wheat) crop is ripe, it is harvested. Only the straw and the fence remain. Then, along with the bristled ears the crop is thrashed, and by winnowing the grain, it is separated from the crop. Then joining together the two stones of a mill (a person) sits down to grind (the grains into flour). Nanak has observed this strange play: that (the grains) which remain within the gate (the small space between the mill peg and the stones) escape (from being crushed. Similarly, those souls who remain close to the Guru are saved from the tortures of the demon of death).”(1)

The message of this *salok* is that with age, all creatures die and are subjected to pains and punishments. Only those who remain near the gate of God (the congregation of the Guru) are saved.

ਮਃ ੧ ॥

ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ ਕਟਿ ਕੁਟਿ ਬਧਾ ਪਾਇ ॥

ਪੰਨਾ ੧੪੩

ਖੁੰਢਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਦੇਨਿ ਸੁ ਮਲ ਸਜਾਇ ॥
ਰਸੁ ਕਸੁ ਟਟਰਿ ਪਾਈਐ ਤਪੈ ਤੈ ਵਿਲਲਾਇ ॥
ਭੀ ਸੇ ਵੇਗੁ ਸਮਾਲੀਐ ਦਿਚੈ ਅਗਿ ਜਾਲਾਇ ॥

mehlaa 1.

vaykh je mithaa kati-aa kat kut baDhaa
paa-ay.

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khundhaa andar rakh kai dayn so mal
sajaa-ay.
ras kas tatar paa-ee-ai tapai tai villaa-ay.
bhee so fog samaalee-ai dichai ag jaalaa-ay.

ਨਾਨਕ ਮਿਠੈ ਪਤਰੀਐ ਵੇਖਹੁ ਲੋਕਾ ਆਇ ॥੨॥

naanak mithai patree-ai vaykhu lokaa aa-ay.
||2||

M: 1

Guru Ji now gives another beautiful example to explain why many times those persons who are virtuous also suffer.

He says: “(O’ my friend), see how upon deeming the sugar cane ready, the farmers cut it, chop off the leaves, and bind it into bundles. Then placing it between the wooden rollers (of the crusher), they crush it (as if they are punishing it). Then its juice is placed and heated in a cauldron. Upon being heated (it hisses, as if) it is crying in pain. (But that is not all), even the empty leftovers of the sugarcane are saved to be put into fire. Nanak says, come O’ people, and see how (just as the sugar cane) suffers to provide sweetness (to others, similarly virtuous people suffer to provide comfort to others).” (2)

The message of this *salok* is that we should not lose heart or complain if while doing good for others we have to go through some pain and suffering. We should remember the example of our fifth Guru Ji, who sat on the hot burning iron pan in the scorching month of June, and sacrificed his life to provide us with the eternal treasure of peace and bliss in the form of Sri Guru Granth Sahib Ji, and the Golden Temple.

ਪਵੜੀ ॥

ਇਕਨਾ ਮਰਣੁ ਨ ਚਿਤਿ ਆਸ ਘਣੇਰਿਆ ॥
ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਨਿਤ ਕਿਸੈ ਨ ਕੇਰਿਆ ॥
ਆਪਨੜੈ ਮਨਿ ਚਿਤਿ ਕਹਨਿ ਚੰਗੇਰਿਆ ॥
ਜਮਰਾਜੈ ਨਿਤ ਨਿਤ ਮਨਮੁਖ ਹੇਰਿਆ ॥
ਮਨਮੁਖ ਲੂਣ ਹਾਰਾਮ ਕਿਆ ਨ ਜਾਣਿਆ ॥
ਬਧੇ ਕਰਨਿ ਸਲਾਮ ਖਸਮ ਨ ਭਾਣਿਆ ॥
ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ਸਾਹਿਬ ਭਾਵਸੀ ॥
ਕਰਸਨਿ ਤਖਤਿ ਸਲਾਮੁ ਲਿਖਿਆ ਪਾਵਸੀ ॥੧੧॥

pavrhee.

iknaa maran na chit aas ghanayri-aa.
mar mar jameh nit kisai na kayri-aa.
aapnarhai man chit kahan changayri-aa.
jamraajai nit nit manmukh hayri-aa.
manmukh loon haaraam ki-aa na jaani-aa.
baDhay karan salaam khasam na bhaani-aa.
sach milai mukh Naam saahib bhaavsee.
karsan takhat salaam likhi-aa paavsee. ||11||

PAURREE

In the first *salok* (of this *paurri*), Guru Ji told us that like wheat grains, those persons who remain near their Guru suffer no punishment in God’s court. In the second *salok*, he advised us that we should not complain if while serving others, we have to suffer pain or even death. Now he comments on the state of those people who do not think about death at all.

He Says: “There are some who do not remember death, and keep harboring hopes of many kinds. Such people keep dying again and again to be reborn, but are of no use to anyone. In their own minds, they think highly of themselves, but the demon of death always keeps such self-conceited persons under his eye (just as a hunter keeps eye on his hunt). These self-conceited persons do not realize, what (favors God) has bestowed on them. (Sometimes in their difficulties) they bow to God under compulsion but (such bowing under compulsion) does not impress the Master. Only that person will obtain to the Eternal (God) on whose tongue is the Name, which is pleasing to God. (Such a person is given the seat of honor in God’s court), before whom people would bow, and that person would realize the pre-ordained destiny.”(1)

The message of this *paurri* is that if we want to obtain true honor in this world and the next, then we should always feel grateful to God and keep meditating on His Name at all times.

ਮਃ ੧ ਸਲੋਕੁ ॥

ਮਛੀ ਤਾਰੂ ਕਿਆ ਕਰੇ ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ ॥

ਪਥਰ ਪਾਲਾ ਕਿਆ ਕਰੇ ਖੁਸਰੇ ਕਿਆ ਘਰ ਵਾਸੁ ॥

ਕੁਤੇ ਚੰਦਨੁ ਲਾਈਐ ਭੀ ਸੇ ਕੁਤੀ ਧਾਤੁ ॥

ਬੋਲਾ ਜੇ ਸਮਝਾਈਐ ਪੜੀਅਹਿ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠ ॥

ਅੰਧਾ ਚਾਨਣਿ ਰਖੀਐ ਦੀਵੇ ਬਲਹਿ ਪਚਾਸ ॥

ਚਉਣੇ ਸੁਇਨਾ ਪਾਈਐ ਚੁਣਿ ਚੁਣਿ ਖਾਵੈ ਘਾਸੁ ॥

ਲੋਹਾ ਮਾਰਣਿ ਪਾਈਐ ਢਰੈ ਨ ਹੋਇ ਕਪਾਸ ॥

ਨਾਨਕ ਮੂਰਖ ਏਹਿ ਗੁਣ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ ॥੧॥

mehlaa 1 salok.

mach^hee taaroo ki-aa karay pank^hee ki-aa aakaas.

pathar paalaa ki-aa karay kh^usray ki-aa gh^ar vaas.

ku^tay chandan laa-ee-ai b^hee so ku^tee D^haat.

bolaa jay samj^aaa-ee-ai par^hee-ah simrit paath.

an^Dhaa chaanan rak^hee-ai deevay baleh pachaas.

cha-^unay su-inaa paa-ee-ai chuⁿ chuⁿ khaavai ghaas.

lohaa maaran paa-ee-ai d^hahai na ho-ay kapaas.

naanak moorakh^h ayhi gun bolay sad^aaa vinaas. ||1||

SALOK MEHLA 1

In the previous *paurri* Guru Ji commented on the state of self-conceited persons, who never care to remember God, or to feel grateful to Him for the gift of life, or His many other favors. In this *salok*, he gives many beautiful examples to advise us not to waste time on such self-conceited fools, because none of our advice is going to have any effect on them.

He says: “What use is the deep sea to the fish, and of what use is the vast sky to a bird? (A fish is more concerned with smaller fish for its food, than the water depth. Similarly, a bird doesn’t care for the height or vastness of the sky, as long as it can get the worms or insects from the ground and fly away). Similarly, any amount of cold does not bother a stone, and for a eunuch residence in a home is of no consequence. If we apply sandalwood to a dog, its nature still remains that of a dog. (Further), just as there is no use trying to put any sense into a dumb person by reading *Simritis* (the holy Hindu books) to him, similarly even if we put a blind person into the light of fifty burning lamps (still that person won’t be able to see). If we spread gold before cattle, they would still carefully select and eat grass. If we try to melt iron, it would still not melt down to become (soft like) cotton. Similarly O’ Nanak, this is the nature of a foolish person: that (no matter how much we may advise, still) whenever he or she utters (anything), it always does harm.” (1)

The message of this *salok* is that we should not waste our time and energy in trying to give any good advice to a foolish person.

ਮਃ ੧ ॥

ਕੈਹਾ ਕੰਚਨੁ ਤੁਟੈ ਸਾਰੁ ॥

ਅਗਨੀ ਗੰਢੁ ਪਾਏ ਲੋਹਾਰੁ ॥

ਗੋਚੀ ਸੇਤੀ ਤੁਟੈ ਭਤਾਰੁ ॥

mehlaa 1.

kaihaa kanchan t^utai saar.

agnee gand^h paa-ay lohaar.

goree saytee t^utai bh^ataar.

ਪੁਤੀ ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ ॥
 ਰਾਜਾ ਮੰਗੈ ਦਿਤੇ ਗੰਢੁ ਪਾਇ ॥
 ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ਜਾ ਖਾਇ ॥
 ਕਾਲਾ ਗੰਢੁ ਨਦੀਆ ਮੀਹ ਝੋਲ ॥
 ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਝੋਲ ॥
 ਬੇਦਾ ਗੰਢੁ ਬੋਲੇ ਸਚੁ ਕੋਇ ॥
 ਮੁਇਆ ਗੰਢੁ ਨੇਕੀ ਸਤੁ ਹੋਇ ॥
 ਏਤੁ ਗੰਢਿ ਵਰਤੈ ਸੰਸਾਰੁ ॥
 ਮੁਰਖ ਗੰਢੁ ਪਵੈ ਮੁਹਿ ਮਾਰ ॥
 ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ ॥
 ਸਿਫਤੀ ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ ॥੨॥

puteen gandh pavai sansaar.
 raajaa mangai ditai gandh paa-ay.
 bhukhi-aa gandh pavai jaa khaa-ay.
 kaalaa gandh nadee-aa meeh jhol.
 gandh pareetee mithay bol.
 baydaa gandh bolay sach ko-ay.
 mu-i-aa gandh naykee sat ho-ay.
 ayt gandh vartai sansaar.
 moorakh gandh pavai muhi maar.
 naanak aakhai ayhu beechaar.
 siftee gandh pavai darbaar. ||2||

M: 1

Most of us want others to love and respect us, so much so that we wish that even after our death people should remember us.. What to speak of this world, some of us desire that even when we die, we should be received with honor in God's court. In this *salok*, Guru Ji tells us how to develop such loving relationships with the world, and even with God.

Starting with the example of ordinary metal objects, Guru Ji says: “(If an article) of bronze, iron, or gold breaks, the smith can weld it again by putting it in fire. If while alive, the husband and wife are separated, they are reunited in the world through their sons (or other children). When the king asks (for taxes), it is only by paying (that tax) that anyone can maintain relationship (with the king). The relationship with hungry persons develops when one gives them something to eat. There is a break in the famines if it rains and rivers start running full. Sweet words bind the lovers. One is considered devoted to *Vedas* (the holy books) when one utters truth. The dead persons are remembered and their relationship with the world continues if they do truly good deeds. Such are the ways, which unite and mend our relationships in this world. But the fool mends him or her self, only when he or she receives some punishment. Nanak expresses this thought: that it is God's praise that unites us with His court.” (2)

The message of this *salok* is that if we want to have good relations with our near and dear ones, and want the world to remember us even after death, then we should practice truth, do good deeds, and speak sweetly with everyone. But if we want to have good relations with God, and want to be received with honor in His court, then we should sing God's praise, and meditate on His Name.

ਪਉੜੀ ॥

ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ ॥
 ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ ॥
 ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ ॥
 ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ ਕਰਹਿ ਪੁਕਾਰ ॥
 ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ ਏਹਾ ਕਰਣੀ ਸਾਰੁ ॥
 ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ ॥

pa-orhee.

aapay kudrat saaj kai aapay karay beechaar.
 ik khotay ik kharay aapay parkhanhaar.
 kharay khajaanai paa-ee-ah khotay satee-ah
 baahar vaar.
 khotay sachee dargeh sutee-ah kis aagai
 karahi pukaar.
 satgur pichhai bhaj paveh ayhaa karnee saar.
 satgur khoti-ahu kharay karay sabad
 savaaranhaar.

ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ ॥

sachee dargeh mannee-an gur kai paraym pi-aar.

ਗਣਤ ਤਿਨਾ ਦੀ ਕੋ ਕਿਆ ਕਰੇ ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ
॥੧੨॥

ganat tinaa dee ko ki-aa karay jo aap bakh^hsay kartaar. ||12||

PAURREE

In the previous two *saloks*, Guru Ji told us how could we form good relations with others and also obtain honor in God's court. In this *Paurri*, he tells us about the reward of those who follow this advice, and the punishment, which awaits the fools. But in his compassion, he also tells how even they can save themselves. He compares those who follow the right path to true or genuine coins and the foolish ones to false coins, and describes their fate as follows.

He says: "(God), after Himself creating the universe, He Himself reflects (upon its needs, and considers the merits or faults of various creatures in) it. There are some who are bad, like false coins, and some are good like genuine coins. He Himself is the examiner (of these good and bad people). Like the genuine (coins, He accepts the good people) in His court, but the false ones He throws out (of His court to suffer. Now the question arises), before whom should (these rejected people) go and cry?"

Guru Ji advises: "These persons should run and seek the refuge of the Guru. This is the best thing for them to do. The true Guru turns the false into genuine ones. (He would purify them) by embellishing them with his word (or *Gurbani*). Through the love of the Guru, they would be accepted in the (God's) true court, and then no one can count the (merits or demerits) of those whom the Creator Himself has forgiven?" (12)

The message of this *paurri* is that even if we have done foolish things in the past, we should still hasten to seek the shelter of the Guru. We should sincerely act upon his advice as included in Guru Granth Sahib, so that we may also be accepted in God's court.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlaa 1.

ਹਮ ਜੇਰ ਜਿਮੀ ਦੁਨੀਆ ਪੀਰਾ ਮਸਾਇਕਾ ਰਾਇਆ ॥

ham jayr Jimee dune^e-aa peeraa masaa-ikaa raa-i-aa.

ਮੇ ਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ ਖੁਦਾਇ ॥
ਏਕ ਤੂਹੀ ਏਕ ਤੂਹੀ ॥੧॥

may rava^d baadisaahaa afjoo khuda^a-ay.
ayk toohee ayk tuhee. ||1||

ਮਃ ੧ ॥

mehlaa 1.

ਨ ਦੇਵ ਦਾਨਵਾ ਨਰਾ ॥
ਨ ਸਿਧ ਸਾਧਿਕਾ ਧਰਾ ॥
ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥

na dayv daanvaa naraa.
na si^dh saa^dhikaa ^Dharaa.
asa^t ayk digar ku-ee.

ਪੰਨਾ ੧੪੪

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ਏਕ ਤੂਈ ਏਕ ਤੂਈ ॥੨॥

ayk tu-ee ayk tu-ee. ||2||

ਮਃ ੧ ॥

mehlaa 1.

ਨ ਦਾਦੇ ਦਿਹੰਦ ਆਦਮੀ ॥
 ਨ ਸਪਤ ਜੇਰ ਜਿਮੀ ॥
 ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥
 ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੩॥

ਮ: ੧ ॥

ਨ ਸੂਰ ਸਸਿ ਮੰਡਲੇ ॥
 ਨ ਸਪਤ ਦੀਪ ਨਹ ਜਲੇ ॥
 ਅੰਨ ਪਉਣ ਥਿਰੁ ਨ ਕੁਈ ॥
 ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥੪॥

ਮ: ੧ ॥

ਨ ਰਿਜਕੁ ਦਸਤ ਆ ਕਸੇ ॥
 ਹਮਾ ਰਾ ਏਕੁ ਆਸ ਵਸੇ ॥
 ਅਸਤਿ ਏਕੁ ਦਿਗਰ ਕੁਈ ॥
 ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ ॥੫॥

ਮ: ੧ ॥

ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ ॥
 ਦਰਖਤ ਆਬ ਆਸ ਕਰ ॥
 ਦਿਹੰਦ ਸੁਈ ॥
 ਏਕ ਤੁਈ ਏਕ ਤੁਈ ॥੬॥

ਮ: ੧ ॥

ਨਾਨਕ ਲਿਲਾਰਿ ਲਿਖਿਆ ਸੋਇ ॥
 ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ ॥
 ਕਲਾ ਧਰੈ ਹਿਰੈ ਸੁਈ ॥
 ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ ॥੭॥

na daaday dihand aadmee.
 na sapat jayr Jimee.
 asat ayk digar ku-ee.
 ayk tu-ee ayk tu-ee. ||3||

mehlaa 1.

na soor sas mandlo.
 na sapat deep nah jalo.
 ann pa-un thir na ku-ee.
 ayk tu-ee ayk tu-ee. ||4||

mehlaa 1.

na rijak dasat aa kasay.
 hamaa raa ayk aas vasay.
 asat ayk digar ku-ee.
 ayk tu-ee ayk tu-ee. ||5||

mehlaa 1.

paranday na giraah jar.
 darkhat aab aas kar.
 dihand su-ee.
 ayk tu-ee ayk tu-ee. ||6||

mehlaa 1.

naanak lilaar likhi-aa so-ay.
 mayt na saakai ko-ay.
 kalaa Dharai hirai su-ee.
 ayk tu-ee ayk tu-ee. ||7||

SALOK M: 1

In the previous *paורי* Guru Ji advised us to seek the shelter of the Guru and follow his advice, so that we may be able to obtain blissful reunion with God. The reason Guru Ji stresses again and again upon the importance of this union with God is that He alone is the only everlasting entity in the world, and therefore only union with Him can provide us eternal peace and happiness. Therefore, in this and the following *saloks*, Guru Ji addresses God, and indirectly tells us how among all the living and non-living entities God alone is everlasting.

First using the Muslim terminology, Guru Ji says: “All the ‘peers’ (or Muslim saints), sheikhs and chiefs of the world (will die and be) buried under the earth. All the kings will depart, but O’ God, You alone will still remain. Yes O’ God, You and only You will last forever.” (1)

M: 1

Now switching to the Hindu vocabulary, he says: “Neither the angels, nor demons, nor human beings, nor adepts, nor yogis, have remained on the earth. (O’ God), except You there is none other (who is Eternal). It is You and You alone (O’ my God, who will remain forever).” (2)

M: 1

Guru Ji adds: “Neither the men who do justice on the earth, nor the inhabitants of nether worlds are eternal. All others will perish, You alone would remain. Yes O’ God, it is You and You alone, who (will live forever).” (3)

M: 1

Continuing the theme of eternity, he says: “Neither the sun, the moon, the galaxies, nor the seven continents, nor the ocean, nor food, nor air is eternal. O’ God, You and You alone (are eternal).” (4)

M: 1

Guru Ji now reminds us that the sustenance of all creatures is under the control of none except God. He says: “O’ God, the sustenance of all the creatures is under the control of no one (except You. All the creatures) pin their hope only in the one (God). You alone are eternal, and no one else.” (5)

M: 1

Next, he gives us a beautiful example to illustrate how God provides sustenance not only to the poor, but also to those who do not have any money at all. He says, “O’ God, the birds do not have any money in their pockets (to buy food), but they still hope to find their sustenance in the trees and water. Yes, You are their provider also. O’ God, You are the only one (for them) and You are the only one (for all of us).” (6)

M: 1

Finally, he reminds us that no one can take away from us what God has written in our destiny. He says: “O’ Nanak, whatever God has written in our destiny, no one can erase. He alone gives us power and He alone takes it away. Yes, O’ God, You alone are the one who (gives and takes back the power from the creatures).” (7)

The message of the above saloks is that all living and non-living things will one day disappear. It is only the one God who would live forever. It is He, who provides sustenance to all creatures, and it is He who takes it back. Therefore, we should pray only to Him for our sustenance, and lasting peace and pleasure, and not to any short-lived god, goddess, celestial body or human being.

ਪਉੜੀ ॥

ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ॥
ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ ਪਛਾਣਿਆ ॥
ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ਸਬਦੁ ਨੀਸਾਣਿਆ ॥
ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਮਾਣਿਆ ॥

pa-orhee.

sachaa tayraa hukam gurmukh jaani-aa.
gurmatee aap gavaa-ay sach pachhaani-aa.
sach tayraa darbaar sabaḍ neesaani-aa.
sachaa sabaḍ veechaar sach samaani-aa.

ਮਨਮੁਖ ਸਦਾ ਕੂੜਿਆਰ ਭਰਮਿ ਭੁਲਾਣਿਆ ॥
 ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਸਾਦੁ ਨ ਜਾਣਿਆ ॥
 ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇ ਆਵਣ ਜਾਣਿਆ ॥
 ਨਾਨਕ ਪਾਰਖੁ ਆਪਿ ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ ॥੧੩॥

manmukh sadaa koorhi-aar bharam
 bhoolaani-aa.
 vistaa andar vaas saad na jaani-aa.
 vin naavai dukh paa-ay aavan jaani-aa.
 naanak paarakh aap jin khotaa kharaa
 pachhaani-aa. ||13||

PAURREE

In the previous *salok*, Guru Ji made a comment that whatever God has written in our destiny, no one can erase. He alone gives us power, and He alone takes it away. However, in this *paurri*, he tells us who are those people who recognize this truth and ultimately merge in the Eternal (God), and who are those who keep wandering in doubt and suffering in pain.

He says: “O’ God, true is Your command, but it is only the Guru’s followers who have recognized (this truth). By shedding their self-conceit through Guru’s instruction, they have recognized (You), the everlasting (God). O’ God, eternal is Your court, and the word (of the Guru) is the identification mark (to enter it). By reflecting on the true word, (the Guru’s followers) merge in (You) the Truth. On the other hand the self-conceited persons always indulge in falsehood and remain lost in doubt. They always abide in filth (in sinful environment), and they do not know the taste (of God’s Name). Without meditating on the Name they keep suffering the pain of coming and going. O’ Nanak, (God) Himself is the examiner, who recognizes the false and the genuine (or the good and the bad).” (13)

The message of this *Paurree* is that we should follow the advice of the Guru, and by reflecting on his word (the *Gurbani* contained in *Guru Granth Sahib Ji*), we should try to merge with God. But we should not pass judgments on others; let God Himself decide who is good and who is bad.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ ॥
 ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ ॥
 ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ ॥
 ਕੀਤਾ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ ॥
 ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ ॥
 ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ ॥੧॥

salok mehlaa 1.

seehaa baajaa chargaa kuhee-aa aynaa
 khavaalay ghaah.
 ghaahu khaan tinaa maas khavaalay ayhi
 chalaay raah.
 naadee-aa vich tibay daykhaalay thalee karay
 asgaah.
 keerhaa thaap day-ay paatisaahee laskar
 karay su-aah.
 jaytay jee-a jeeveh lai saahaa jeevaalay taa
 ke asaah.
 naanak Ji-o Ji-o sachay bhaavai ti-o ti-o
 day-ay giraah. ||1||

SALOK M: 1

In one of the previous *saloks*, Guru Ji made the comment that the birds do not have any money (to buy food), but they still hope to find their sustenance in the trees and water. It is God who is their provider, and who is the only provider for us also. In this *salok*, he goes one step further, and tells how God can raise the lowest and the most humble to the highest and most prestigious status, and vice versa, and provide sustenance to them as and when He pleases.

He says: “(God has so much power that if He so wishes, He can make the meat eating) tigers, hawks, kites and falcons eat grass, and those creatures which eat grass, He can make them eat meat, and make this as their way of life. He can create dry mounds within streams and turn deserts into unfathomable lakes. He can exalt a worm (like lowliest person) to the position of a king, and completely annihilate the big armies (of a king). All living creatures live as long as they have breath in their body, but if He wants to revive them, then it does not matter whether or not they had any breath left in them (or not). In short, O’ Nanak, God provides sustenance (and life) to the creatures as and when He pleases.” (1)

The message of this *salok* is that we should have complete faith in God; He can do anything for anybody even if it seems impossible to us.

ਮ: ੧ ॥

ਇਕਿ ਮਾਸਹਾਰੀ ਇਕਿ ਤ੍ਰਿਣੁ ਖਾਹਿ ॥
ਇਕਨਾ ਛਤੀਹ ਅੰਮ੍ਰਿਤੁ ਖਾਹਿ ॥
ਇਕਿ ਮਿਟੀਆ ਮਹਿ ਮਿਟੀਆ ਖਾਹਿ ॥
ਇਕਿ ਪਉਣੁ ਸੁਮਾਰੀ ਪਉਣੁ ਸੁਮਾਰਿ ॥
ਇਕਿ ਨਿਰੰਕਾਰੀ ਨਾਮ ਆਧਾਰਿ ॥
ਜੀਵੈ ਦਾਤਾ ਮੈਰੈ ਨ ਕੋਇ ॥
ਨਾਨਕ ਮੁਠੇ ਜਾਹਿ ਨਾਹੀ ਮਨਿ ਸੋਇ ॥੨॥

mehlaa 1.

ik maashaaree ik tarin khaahi.
iknaa chhateeh amrit paahi.
ik mitee-aa meh mitee-aa khaahi.
ik pa-uh sumaree pa-uh sumaar.
ik nirankaaree Naam aaDhaar.
jeevai daataa marai na ko-ay.
naanak muthay jaahi naahee man so-ay.
||2||

M: 1

Guru Ji concluded the last *salok*, with the comment that God provides sustenance (and life) to the creatures as and when He pleases. In this *salok*, he describes how God has created different kinds of foods for different creatures, and how He ensures that no one dies without the food it needs.

He says: “There are some creatures, that are meat eaters, and some who eat grass. There are some who enjoy many kinds of dainty dishes, while some live in dust and eat dust. There are some who practice breath control, and remain busy in breathing exercises. There are some worshippers of the Formless (God), who make (God’s) Name as their support. They trust that God is always alive, and so nobody can die of hunger, (under His Domain). But O’ Nanak, those who do not remember (God) in their minds are deceived (of the true object of life).” (2)

The message of this *salok* is that we should meditate on God’s Name and have faith that He provides for all, and will do the same for us also.

ਪਉੜੀ ॥

ਪੂਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਰਮਿ ਕਮਾਈਐ ॥
ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਨਾਮੁ ਧਿਆਈਐ ॥
ਦੂਜੀ ਕਾਰੈ ਲਗਿ ਜਨਮੁ ਗਵਾਈਐ ॥
ਵਿਣੁ ਨਾਵੈ ਸਭ ਵਿਸੁ ਪੈਝੈ ਖਾਈਐ ॥
ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ਸਚਿ ਸਮਾਈਐ ॥
ਵਿਣੁ ਸਤਿਗੁਰੁ ਸੇਵੈ ਨਾਹੀ ਸੁਖਿ ਨਿਵਾਸੁ ਫਿਰਿ ਫਿਰਿ ਆਈਐ ॥
ਦੁਨੀਆ ਖੋਟੀ ਰਾਸਿ ਕੂੜੁ ਕਮਾਈਐ ॥

pa-orhee.

pooray gur kee kaar karam kamaa-ee-ai.
gurmatee aap gavaa-ay Naam Dhi-aa-ee-ai.
doojee kaarai lag janam gavaa-ee-ai.
vin naavai sabh vis pajhai khaa-ee-ai.
sachaa sabad saalaahi sach samaa-ee-ai.
vin satgur sayvay naahee sukh nivaas fir fir
aa-ee-ai.
dunee-aa khotee raas koorh kamaa-ee-ai.

ਨਾਨਕ ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਉ ਜਾਈਐ ॥੧੪॥

naanak sach kharaa saalaahi pat si-
jaa-ee-ai. ||14||

PAURREE

In the previous *saloks* Guru Ji advised us that God is all-powerful and the sustainer of all. Now he tells us why we should listen to the Guru and do what he tells us.

Guru Ji says: "It is by the grace of God that we follow the advice of the true Guru. Therefore, shedding our self-conceit according to Guru's instruction, we should meditate on God's Name. By engaging ourselves in other (worldly) pursuits, we simply waste away our (human) birth. Without (meditating on God's) Name, all we eat or wear is like (eating) poison. By appreciating and following the true word (of advice) of the Guru, we merge in the Eternal (God. We should remember that) without following the true Guru, we cannot live in peace, and we keep coming (into this world) again and again. The (attachment with the) world is a false capital; this makes us accumulate falsehood (and nothing else). O' Nanak, truly profitable is the praise of God. (By praising Him), we go to (God's court) with honor."(14)

The message of this *paurri* is that if we want to reach God's mansion with honor and dignity we should follow Guru's advice, sing praises of God, and meditate on His Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

salok mehlaa 1.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ ॥

tuDh bhaavai taa vaaveh gaavahi tuDh
bhaavai jal naaveh.

ਪੰਨਾ ੧੪੫

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ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਝੀ ਨਾਦੁ ਵਜਾਵਹਿ ॥

jaa tuDh bhaaveh taa karahi bibhooṭaa
sinyee naad vajaavah.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ ॥

jaa tuDh bhaavai taa parheh kataybaa mulaa
saykh kahaaveh.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ ॥

jaa tuDh bhaavai taa hoveh raajay ras kas
bahut kamaaveh.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ ॥

jaa tuDh bhaavai tayg vagaaveh sir munde
kat jaaveh.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦਿਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ ॥

jaa tuDh bhaavai jaahi disantar sun galaa
ghar aavahi.

ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂੰ ਭਾਵਹਿ ॥

jaa tuDh bhaavai naa-ay rachaaveh tuDh
bhaanay tooN bhaaveh.

ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੇਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ ॥੧॥

naanak ayk kahai baynantee hor saglay
koorh kamaaveh. ||1||

SALOK M: 1

In the previous *paurri*, Guru Ji advised us that if we want to reach God's mansion with honor and dignity we should follow Guru's advice, sing praises of God, and meditate on His Name. In this *salok*, he reminds us that only when God so wishes we sing His praises, meditate on His Name, or do other similar deeds.

He says: "(O' God), when it pleases You some persons play music, sing songs (in Your praise), or bathe in (holy) waters. When You so desire, (people) smear themselves with ashes

and blow the yogi's horn. When it pleases You, some read Muslim texts and call themselves *Mullahs* and sheikhs. When it so pleases You, some become kings and indulge in many feasts and false pleasures. When it is Your will, some people become warriors and wield swords (in the battle fields to kill others, but) their own heads are chopped off. If that is Your will, some go to foreign lands and return home after hearing and learning many different things. (O' God), when You so desire, some get attuned to Your Name and if it pleases You, they become pleasing to You. Nanak makes this one supplication (that except those, who meditate on Your Name), all others are earning falsehood (which is of no avail in God's court)."(1)

The message of this *salok* is that only those who accept God's will and meditate on His Name are pleasing to God. All others who are engaged in other activities are earning nothing but falsehood.

ਮਃ ੧ ॥

mehlaa 1.

ਜਾ ਤੂੰ ਵਡਾ ਸਭਿ ਵਡਿਆਈਆ ਚੰਗੈ ਚੰਗਾ ਹੋਈ ॥

jaa tooN vadaa sabh vadi-aaN-ee-aa changai
changa ho-ee.

ਜਾ ਤੂੰ ਸਚਾ ਤਾ ਸਭੁ ਕੇ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ ॥

jaa tooN sachaa taa sabh ko sachaa koorhaa
ko-ay na ko-ee.

ਆਖਣੁ ਵੇਖਣੁ ਭੋਲਣੁ ਚਲਣੁ ਜੀਵਣੁ ਮਰਣਾ ਧਾਤੁ ॥

aakhān vāykhān bolān chalan jeevan marnāa
Dhaat.

ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਖਿ ॥੨॥

Hukam saaj hukmai vich rakhai naanak
sachaa aap. ||2||

M: 1

In the previous *salok*, Guru Ji told us that only those who accept God's will and meditate on His Name are pleasing to God. In this *salok*, he gives a sample of the thought process of such persons.

On behalf of such persons, he says: "(O' God), since You are great, all great things emanate from You, and only good comes out from a good person. When You are true, then everyone (created by You also must be true; therefore) no one could be false. All talk, seeing, uttering, walking, life and death is illusion. O' Nanak, that Eternal (God) Himself creates (all creatures) according to His will, and is making them live under His command."(2)

The message of this *salok* is that we should not complain or criticize God for whatever is happening in this world. We should instead learn to see good in everything happening, because nothing but goodness comes out of such a great and virtuous God.

ਪਉੜੀ ॥

pa-orhee.

ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ਭਰਮੁ ਚੁਕਾਈਐ ॥

satgur sayv nisang bharam chukhaa-ee-ai.

ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ਸੁ ਕਾਰ ਕਮਾਈਐ ॥

satgur aakhai kaar so kaar kamaa-ee-ai.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਨਾਮੁ ਧਿਆਈਐ ॥

satgur ho-ay dai-aaal ta Naam Dhi-aa-ee-ai.

ਲਾਹਾ ਭਗਤਿ ਸੁ ਸਾਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ॥

laahaa bhagat so saar gurmukh paa-ee-ai.

ਮਨਮੁਖਿ ਕੂੜੁ ਗੁਬਾਰੁ ਕੂੜੁ ਕਮਾਈਐ ॥

manmukh koorh gubaar koorh kamaa-ee-ai.

ਸਚੈ ਦੈ ਦਰਿ ਜਾਇ ਸਚੁ ਚਵਾਈਐ ॥

sachay dai dar jaa-ay sach chavaa-ee-ai.

ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਚਿ ਬੁਲਾਈਐ ॥

sachai andar mahal sach bulaa-ee-ai.

ਨਾਨਕ ਸਚੁ ਸਦਾ ਸਚਿਆਰੁ ਸਚਿ ਸਮਾਈਐ ॥੧੫॥

naanak sach sadaa sachiaar sach
samaa-ee-ai. ||15||

PAURREE

In the previous *salok*, Guru Ji told us that we should not complain or criticize God for whatever is happening in this world. We should instead learn to see good in everything happening, because nothing but goodness comes out of such a great and virtuous God. Naturally this will raise many doubts. So Guru Ji tells us how to remove these doubts.

He says: “By serving the Guru (by following his advice) and without feeling any sense of embarrassment, we should remove all our doubts. Whatever the true Guru asks us to do we should do that (without any hesitation). It is only when the true Guru shows his mercy that we meditate on God’s Name. By following the Guru, we reap the profit of devotion (to God, which is) the true profit (to be earned in this world). But the self-conceited person (who follows the dictates of his or her mind) earns only the dirt and darkness of falsehood. To enter the court of the Eternal (God), we need to meditate on the eternal (Name). The true ones are called inside the mansion of the (Master). O’ Nanak, one who earns truth (through truthful living) is always true (and honorable in God’s court, and) remains absorbed in that Truth (God).”(15)

The message of this *paurri* is that if we want to merge in the everlasting Truth God, then following the Guru’s advice, we should live a truthful life and meditate on God’s Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ ॥

ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ ॥

ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ ॥

ਆਪੈਰੈ ਰਾਹੁ ਨ ਕੋਈ ॥

ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਹੋਈ ॥

ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗੜਿ ਹੋਈ ॥੧॥

salok mehlā 1.

kal kaatēe raajay kaasaa-ee Dharam pankh
kar udri-aa.

koorh amaavas sach chandarmaa deesai
naahee kah charhi-aa.

ha-o hhaal vikunnee ho-ee.

aaDhaarai raahu na ko-ee.

vich ha-umai kar dukh ro-ee.

kaho naanak kin biDh gaṭ ho-ee. ||1||

SALOK M: 1

According to Dr. Bhai Vir Singh Ji, Guru Nanak Dev Ji uttered this *salok* when he met several yogis who were living in remote mountains. They asked Guru Ji about the state of affairs in the world. Like today, at that time corruption, injustice, oppression, and falsehood were also widely rampant. Guru Ji narrated the state of affairs of the world in a very pictorial way.

He said: “(There is so much tyranny and oppression in the world, as if) in this Iron Age, the kings have become (as merciless as) the knife wielding butchers. (There is so much injustice, as if the sense of) righteousness has flown away like a bird. On top of it all, the culture of falsehood is as pervasive as the dark night, and nowhere can we see the moon of truth. I have become restless, but can find no way out of this darkness. Gripped in the darkness of ego (the entire world) is crying in pain. Therefore, Nanak says: “(O’ yogis, you tell me) how one could find emancipation (from suffering in such circumstances)?” (1)

The message of this *salok* is that when falsehood, corruption, and injustice become so prevalent in a society that even the top rulers behave like butchers, it is very difficult to set it right or save oneself. In such circumstances, it is the duty of the spiritually wise

persons to come forward and provide true guidance to the suffering humanity, instead of hiding in mountains and jungles.

ਮਃ ੩ ॥

mehlaa 3.

ਕਲਿ ਕੀਰਤਿ ਪਰਗਟੁ ਚਾਨਣੁ ਸੰਸਾਰਿ ॥
ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ ॥
ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਦੇਵੈ ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਤਨੁ ਸੋ ਲੇਵੈ ॥੨॥

kal keeraṭṭ pargat chaanaṇṇ sansaar.
gurmukh ko-ee uṭrai paar.
jis no naḍar karay tis dayvai.
naanak gurmukhṭ raṭan so layvai. ||2||

M: 3

In the previous *salok* Guru (Nanak Dev Ji) painted a true picture of the state of affairs of his time, which is a representation of the present conditions also. He asked the yogis to tell how could one find emancipation (from suffering in such circumstances). Dr. Bhai Vir Singh Ji believes that this *salok* was the answer provided by the third Guru Amar Das Ji to some of his Sikhs, regarding similar circumstances of that time.

Guru Ji says: “In this Iron age, singing the praise of God provides light (of true knowledge) in the world. But only a rare Guru’s follower crosses over (the worldly ocean by making use of this light). Only the one on whom (God) showers His grace, He gives (this gift to that person). O’ Nanak, only a Guru’s follower receives this jewel.” (2)

The message of this *salok* is that even when we are surrounded on all sides by falsehood, corruption, and injustice, we can still save ourselves by following the Guru’s advice and singing praises of God.

ਪਉੜੀ ॥

pa-orhee.

ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋਤੁ ਕਦੇ ਨ ਆਇਆ ॥
ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ ॥
ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੇ ਸਚੁ ਕਮਾਇਆ ॥
ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ
ਖਾਇਆ ॥
ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੇਧੁ ਵਿਸੁ ਵਧਾਇਆ ॥
ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ
॥
ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਧੁ ਆਪੁ ਗਵਾਇਆ ॥
ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ
॥੧੬॥

bhagṭaa ṭai saisaaree-aa jorṭ kaday na
aa-i-aa.
kartaa aap abhul hai na bhulai kisai ḍaa
bhulaa-i-aa.
bhagat aapay mayli-an Jinee sachō sach
kamaa-i-aa.
saisaaree aap kḥu-aa-i-an Jinee koorḥ bol bol
bikhḥ kḥaa-i-aa.
chalan saar na jaanṇee kaam karoḍḥ vis
vaḍḥaa-i-aa.
bhagat karan har chaakree Jinee an-ḍin
Naam ḍḥi-aa-i-aa.
ḍaasan ḍaas ho-ay kai Jinee vichahu aap
gavaa-i-aa.
onaa kḥasmai kai ḍar mukḥḥ uḷjay sachai
sabaḍḍ suhaa-i-aa. ||16||

PAURREE

In the previous *saloks* Guru Ji commented on the state of affairs in the world, and also told us that only those persons who follow Guru’s advice and meditate on God’s Name save themselves. But the question arises that if it is God who is running the show of the entire

world, then why does He let such bad things happen, and why only a few persons do the right thing, and the rest remain lost in false pursuits? In this *paurri*, Guru Ji responds to such questions.

He says: “(First of all, we should understand) that there is never a meeting of minds between the worldly (wise) people and (true) devotees (of God). Secondly we should understand that the Creator Himself is never in error, and nobody could mislead Him. (Looking at somebody or at some happening, we should not think that God has made a mistake here). He unites those devotees with Himself who practice nothing but Truth. He Himself lets those worldly people to be wasted away who amass the poison (of worldly riches) by telling lies after lies, such people do not know the right way to live (in this world); but they keep on multiplying poison in them through their lust and anger. (On the other hand, those) devotees who day and night meditate on God’s Name (in a way) perform (true) service of God. Such persons who erase all self-conceit from their within and consider themselves as the slaves of the slaves (of God) are embellished through the true word (of the Guru) and obtain a place of honor in God’s court.” (16)

The message of this *paurri* is that God is infallible. It is He who purposely puts some on the right path through the Guru, and misleads others into false worldly ways. We should not waste our time trying to understand His purpose. Instead we should follow the true word of the Guru (as contained in Guru Granth Sahib Ji), and live a truthful life while meditating on God’s Name.

ਸਲੋਕੁ ਮਃ ੧ ॥

ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ ॥
ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਰੈ ਉਪਰਿ ਲਤਿ ਮੁਏ ॥
ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ ॥
ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ ॥

ਪੰਨਾ ੧੪੬

ਤੀਜੈ ਮੁਹੀ ਗਿਰਾਹ ਭੁਖ ਤਿਖਾ ਦੁਇ ਭਉਕੀਆ ॥
ਖਾਧਾ ਹੋਇ ਸੁਆਹ ਭੀ ਖਾਣੇ ਸਿਉ ਚੋਸਤੀ ॥
ਚਉਥੈ ਆਈ ਊਂਘ ਅਖੀ ਮੀਟਿ ਪਵਾਰਿ ਗਇਆ ॥
ਭੀ ਉਠਿ ਰਚਿਓਨੁ ਵਾਦੁ ਸੈ ਵਰਿਆ ਕੀ ਪਿਤ ਬਧੀ ॥
ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ਜੇ ਅਠੀ ਭਉ ਹੋਇ ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚਾ ਨਾਵਨੁ ਹੋਇ ॥੧॥

salok mehlā 1.

sabaahee saalaah Jinee Dhi-aa-i-aa ik man.
say-ee pooray saah vakh-tai upar larh mu-ay.
doojai bahuṭay raah man kee-aa maṭee
khindee-aa.
bahuṭ pa-ay asgaah gotay khaahi na niklahi.

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teejai muhee giraah bhukh tikhaa du-ay
bha-ukee-aa.
khaaDhaa ho-ay su-aah bhee khaanay si-o
dostee.
cha-uthai aa-ee ooNgh akhee meet pavaar
ga-i-aa.
bhee uth rachi-on vaad sai vareh-aa kee pih
baDhee.
sabhay vaylaa vakhat sabh jay athee bha-o
ho-ay.
naanak saahib man vasai sachaa naavan
ho-ay. ||1||

SALOK MEHLA 1

In the previous *paurri*, Guru Ji gave us the message that if we want to obtain honor in God’s court, then we should follow Guru’s advice and meditate on God’s Name. Now the question

arises regarding the best time for meditating on God's Name. Guru Ji provides an answer in this *salok*.

He says: "Those are true kings (truly rich) who meditate on God in the early morning hours with a single minded devotion. They wage a fierce war (with their mind, and its desire to go back to sleep. The reason is that) in the second quarter (or late morning), the faculties of the mind are scattered in many directions. (By this time), many people get drowned in the oceans (of worldly worries) and are never able to come out. In the third quarter (by noon), hunger and thirst start bothering like barking dogs, and one's attention is diverted towards putting something in one's mouth. After some time, whatever one had eaten or drunk becomes dust (gets consumed, and) one feels the need to eat again. In the fourth quarter, one feels sleepy, so closing the eyes one goes into deep sleep. Next day, on waking up one again gets busy in the worldly strife (amassing more and more riches and possessions), as if one is going to stay in this world for hundreds of years. (Therefore it is best to meditate on God's Name in the early morning hours, so that) in all the eight watches (at all times), we may remain imbued with (God's) love. O' Nanak, when in this way our Master comes to reside in our heart, then it becomes true (spiritual) abluion."(1)

The message of this *salok* is that it is best to fight our laziness and meditate on God's Name in the early morning hours, before the faculties of our mind get scattered by our physical needs or worldly affairs. When we do so, our mind remains imbued with God's love at all times, and that is its true abluion or purification.

ਮਃ ੨ ॥

mehlaa 2.

ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ ॥
ਅਠੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ ॥
ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ ॥
ਕਰਮਿ ਪੂਰੈ ਪੂਰਾ ਗੁਰੂ ਪੂਰਾ ਜਾ ਕਾ ਬੋਲੁ ॥
ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ ਨਾਹੀ ਤੋਲੁ ॥੨॥

say-ee pooray saah Jinee pooraa paa-i-aa.
athee vayparvaah rahan iktai rang.
darsan roop athaah virlay paa-ee-ah.
karam poorai pooraa guroo pooraa jaa kaa
bol.
naanak pooraa jay karay ghatai naahee tol.
||2||

M: 2

In the previous *salok*, Guru Ji advised us that those are the true kings (spiritually wealthy persons) who fight with their own mind and meditate on God at the appropriate time (particularly early morning hours). In this *salok*, he states some more qualities of such spiritually rich persons.

He says: "They alone are the true kings who have attained to the perfect God. Day and night they remain indifferent to worldly problems, and always remain imbued with the love of the one (God). However, rarely do we see such persons who at all times are absorbed in their cravings for a glimpse of God. (This kind of love for God, one only gets) if by perfect destiny one finds (and follows) such a perfect Guru, who's every word is perfect. O' Nanak, if Guru perfects (some one, then such a person) is not found lacking (in any quality, and is therefore accepted in God's court)." (2)

The message of this *salok* is that if we want to become acceptable in the eyes of God, then we need to pray to Him to bless us with the guidance of the perfect Guru (Granth

Sahib Ji). Then following his advice, we should meditate on God's Name with true love and devotion.

ਪਉੜੀ ॥

ਜਾ ਤੂੰ ਤਾ ਕਿਆ ਹੋਰਿ ਮੈ ਸਚੁ ਸੁਣਾਈਐ ॥
ਮੁਠੀ ਧੰਧੇ ਚੋਰਿ ਮਹਲੁ ਨ ਪਾਈਐ ॥
ਏਨੇ ਚਿਤਿ ਕਠੋਰਿ ਸੇਵ ਗਵਾਈਐ ॥
ਜਿਤੁ ਘਟਿ ਸਚੁ ਨ ਪਾਇ ਸੁ ਭੰਨਿ ਘੜਾਈਐ ॥
ਕਿਉ ਕਰਿ ਪੂਰੈ ਵਟਿ ਤੋਲਿ ਤੁਲਾਈਐ ॥
ਕੋਇ ਨ ਆਖੈ ਘਟਿ ਹਉਮੈ ਜਾਈਐ ॥
ਲਈਅਨਿ ਖਰੇ ਪਰਖਿ ਦਰਿ ਬੀਨਾਈਐ ॥
ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ॥੧੭॥

pa-orhee.

jaa tooN taa ki-aa hor mai sach sunaa-ee-ai.
muthee DhanDhai chor mahal na paa-ee-ai.
aynai chit̃ kathor sayv gavaa-ee-ai.
Jit̃ ghat sach na paa-ay so bhann
gharhaa-ee-ai.
ki-o kar poorai vat tol̃ tulaa-ee-ai.
ko-ay na aakhai ghat ha-umai jaa-ee-ai.
la-ee-an kharay parakh dar beena-ee-ai.
sa-udaa ikat̃ hat poorai gur paa-ee-ai. ||17||

PAURREE

In the previous *salok*, Guru Ji advised us that the truly rich persons are those who have obtained the perfect God. Now he addresses God and describes his own faith in Him, and also comments on the state of the world in general.

He says: “(O God), I speak out the truth, that when You (are on my side), there is no need for me to look towards anybody else? However, (I see that the world) has been robbed by the thief of (worldly) pursuits. Therefore it does not obtain to Your mansion. Because of their so much stonehearted ness, (almost the entire world) has lost (the merit of) its service (or hard work). The heart in which the Eternal (God) hasn't come to reside, that hart is destroyed and rebuilt, (so that one keeps dying and getting born again and again. Until one becomes perfect), one cannot be weighed against perfect measure (and considered fit to merge in the perfect God. But) no one considers him or herself lacking (in anything, and we all) go to God's court full of ego. But in the court of the sagacious (God), the true ones are easily recognized. The merchandise (of God's Name, which gets us approved in God's court, is obtained) only at one door (of the perfect Guru).” (17)

The message of this *paurre* is that it is only from the one door of the Guru that we can obtain the merchandise of God's Name, which gets us approved in God's court. Therefore, we must follow the advice of our true Guru.

ਸਲੋਕ ਮਃ ੨ ॥

ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ ॥
ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ ॥
ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ ॥
ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ ॥
ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ ॥
ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ ॥
ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ ॥

salok mehlaa 2.

athee pahree ath̃ khand naavaa khand
sareer.
tis vich na-o niDh̃ Naam ayk bhaaleh gunee
gaheer.
karamvantee salaahi-aa naanak kar gur peer.
cha-uth̃ai pahar sabaah kai surti-aa upjai
chaa-o.
tinaa daree-aavaa si-o dostee man mukh̃
sachaa naa-o.
oth̃ai amrit̃ vandee-ai karmee ho-ay pasaa-o.
kanchan kaa-i-aa kasee-ai vannee charh̃ai
charhaa-o.

ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ ॥
 ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ ॥
 ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ ॥
 ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ ॥
 ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ ॥੧॥

jay hovai nadar saraaf kee bahurh na paa-ee
 taa-o.
 sattee pahree sat bhala bahee-ai parhi-aa
 paas.
 othai paap pun beechaaree-ai koorhai ghatai
 raas.
 othai khotay satee-ah kharay keecheh
 saabaas.
 bolan faadal naankaa dukh sukh khasmai
 paas. ||1||

SALOK M: 2

In the previous *Paurri*, Guru Ji told us that only by following the guidance of the Guru, can we obtain the merchandise of God's Name, and get approved in God's court. In this salok, he describes in detail the entire process.

He says: "(To work, the day is divided into) eight parts, (these parts are like) eight regions, and our body could be called the ninth region. The time (of day and night) is divided into eight parts. (But in a way) our body is (also a process of time, and can be called) the ninth division, or part of the time. In this body is the commodity of Name, which is equivalent to all the nine treasures. However, only rare virtuous people are able to search out (this jewel, as if) from the depths of an ocean."

Guru Ji now tells the qualities of such seekers. He says: "O' Nanak, it is only very fortunate people who, by first adopting a Guru or prophet, praise that God. In the fourth watch of the early morning hour, a sense of eagerness arises in the minds of these people attuned (to God) to (meditate on His Name). With the true Name in their minds and on their lips, they walk towards their friendly rivers (bathing facilities and holy congregations). In those holy congregations, the Nectar (of Name) is distributed, but it is only fortunate people who are blessed with this gift. (Then just as gold is heated and tested on the touch stone to ensure its purity, similarly in the saintly congregation) the soul is subjected to hardship, and purified so that it is imbued with the zeal of true devotion. Then (just as the gold once purified through the fire and accepted by the jeweler as pure is not made to pass through the fire again, similarly) if the jeweler (God) casts His merciful glance of grace, the soul is not subjected to any more tests or hardships."

Guru Ji now tells us about the right use of the remaining seven divisions or watches (of day and night). He says: "In the (remaining) seven watches we should live a truthful life, do good to others and spend time in the company of learned (divinely knowledgeable) people. In that company we should reflect upon virtues and sins, so that we can diminish the burden of falsehoods from our shoulders. There in the (mansion of God, evildoers) are kicked out like false coins, and the truthful souls are ushered in with honor. O' Nanak, the wise say that all pains and pleasures are in the hands of our Master (the final judge of our fate)."(1)

The message of this salok is that if we want to become acceptable in the mansion of the Eternal (God), then following the Guru's advice we should start our day early in the morning by meditating on God's Name. We should spend the rest of the day living a truthful life, doing good deeds, and spending time in the company of virtuous people. However we must remember that it is God who is the final judge of our destiny.

ਮਃ ੨ ॥

ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ ॥

ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੈਲੈ ਸਗਲ ਜਗਤੁ ॥

ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ ॥

ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ ॥

ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ ॥

ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਹੋਰ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ ॥੨॥

mehlaa 2.

pa-un guroo paanee pitaa maataa Dharat mahat.

dinas raat du-ay daa-ee daa-i-aa khaylai sagal jagat.

chang-aa-ee-aa buri-aa-ee-aa vaachay Dharam hadoor.

karmee aapo aapnee kay nayrai kay door.

Jinee Naam Dhi-aa-i-aa ga-ay maskat ghaal.

naanak tay mukh ujlay hor kaytee chhutee naal. ||2||

M: 2

In the previous *salok*, Guru Ji advised us how to spend our day, starting with meditation on God's Name. In this *salok*, which also forms the last sermon of the first composition "*JAP Ji Sahib*," Guru Ji summarizes his philosophy on human life and this world.

He says: "(For human beings), air is (like) the Guru. (Just as Guru is essential for the guidance of the soul; air is necessary for the survival of the human body). Water is like the father (because it is from water that the father's semen is formed, and the human body is started). The earth is like the great mother (which provides food and sustenance to all the children). Day and night are the male and female nurses, in the hands of whom the whole world plays (and grows). The judge of Righteousness is watching all the good and bad deeds done by humans. All receive the reward or punishment of their deeds sooner or later. However, those who have meditated on God's Name depart from this world with their toil approved. O' Nanak, such persons are received in the court of God with honor, and many more in their company are saved along with them." (2)

The message of this *salok* is that if we want to end our endless rounds of births and deaths, and want to be reunited with (God) then we should live a virtuous life and meditate on God's Name. By doing so, not only will we be emancipated, but many others who follow us by engaging in meditating on God's Name will also be saved.

ਪਉੜੀ ॥

ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਤਿਗੁਰਿ ਦਸਿਆ ॥

ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਵਿਗਸਿਆ ॥

ਸਚੈ ਕੋਟਿ ਗਿਰਾਂਇ ਨਿਜ ਘਰਿ ਵਸਿਆ ॥

ਸਤਿਗੁਰਿ ਤੁਠੈ ਨਾਉ ਪ੍ਰੇਮਿ ਰਹਸਿਆ ॥

ਸਚੈ ਦੈ ਦੀਬਾਣਿ ਕੂੜਿ ਨ ਜਾਈਐ ॥

ਝੂਠੈ ਝੂਠੈ ਵਖਾਣਿ ਸੁ ਮਹਲੁ ਖੁਆਈਐ ॥

pa-orhee.

sachaa bhajan bhaa-o satgur dasi-aa.

sachay hee patee-aa-ay sach vigsi-aa.

sachai kot giraan-ay nij ghar vasi-aa.

satgur tuthai naa-o paraym rehsi-aa.

sachai dai deebaanaa koorh na jaa-ee-ai.

jhootho jhooth vakhaan so mahal khu-aa-ee-ai.

ਪੰਨਾ ੧੪੭

ਸਚੈ ਸਬਦਿ ਨੀਸਾਣਿ ਠਾਕ ਨ ਪਾਈਐ ॥

ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ ਮਹਲਿ ਬੁਲਾਈਐ ॥੧੮॥

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sachai sabad neesaan thaak na paa-ee-ai.

sach sun bujh vakhaan mahal bulaa-ee-ai. ||18||

PAURREE

In the previous *salok*, Guru Ji told us that those who meditate on God's Name are received with honor in God's court. Now he (figuratively) explains further the conduct of such persons, and the bliss they enjoy.

He says: "(The person, whom) the Guru has told that true (spiritual) food is true love (for God), holds full trust in the true (God), and blossoms when such a person finds this true (food of God's Name. That person remains attuned to God, as if) residing in the fort and village of the true God, in his or her own (true) home. By obtaining the (gift of God's) Name, which the true Guru gave after becoming gracious, such a person has bloomed with love. (O' brothers), through falsehood we cannot reach the court of the true God. By telling lies again and again, we lose the opportunity to reach (God's) mansion. But, if we bear the stamp of truth, then we face no obstacles in our path (to God). In short, when we listen, understand, and describe Truth (live a truthful life imbued with the love of God), we are invited into His mansion."(18)

The message of this *paurree* is that if we want to be invited into the mansion of God, then following Guru's advice we should live a truthful life, and meditate on His Name with true love and devotion.

ਸਲੋਕ ਮਃ ੧ ॥

ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰੁ ਬਾਧਾ ਭੋਜਨੁ ਸਾਰੁ ਕਰਾਈ ॥

ਸਗਲੇ ਦੂਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ ਧਰਤੀ ਹਾਕ ਚਲਾਈ ॥

ਧਰਿ ਤਾਰਾਜੀ ਅੰਬਰੁ ਤੋਲੀ ਪਿਛੈ ਟੰਕੁ ਚੜਾਈ ॥

ਏਵਡੁ ਵਧਾ ਮਾਵਾ ਨਾਹੀ ਸਭਸੈ ਨਥਿ ਚਲਾਈ ॥

ਏਤਾ ਤਾਣੁ ਹੋਵੈ ਮਨ ਅੰਦਰਿ ਕਰੀ ਭਿ ਆਖਿ ਕਰਾਈ ॥

ਜੇਵਡੁ ਸਾਹਿਬੁ ਤੇਵਡੁ ਦਾਤੀ ਦੇ ਦੇ ਕਰੇ ਰਜਾਈ ॥

ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਉਪਰਿ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ
॥੧॥

salok mehlā 1.

pahiraa agan hivai ghar baaDhaa bhojan saar
karaa-ee.

saglay dookh paanee kar peevaa Dhartee
haak chala-ee.

Dhar taaraajee ambar tolee pichhai tank
charhaa-ee.

ayvad vaDhaa maavaa naahee sabhsai nath
chala-ee.

aytaa taan hovai man andar karee bhe aakh
karaa-ee.

jayvad saahib tayvad daatee day day karay
rajaa-ee.

naanak nadar karay Jis upar sach Naam
vadi-aa-ee. ||1||

SALOK M: 1

According to Dr. Bh. Vir Singh Ji and Giani Harbans Singh Ji, this *salok* is the essence of Guru Nanak Dev Ji's conversation with some adepts/yogis on the subject of the power to perform miracles. There is also a reference to this conversation in the epics of Bh. Gurdas Ji, the famous scribe of Guru Granth Sahib. Here Guru Ji explains why he prefers the power of God's Name to the power of performing miracles.

He says: "(Even if I had so much power to perform miracles) that I could wear the clothes of fire, or make my house in snow, and could make steel as my food, (God is still greater). If I have so much (will) power

that I could bear all kinds of pains like drinking water (without any hesitation), and make the earth (obey me as if) I am driving it (like an animal in front of me, God is still greater). If I could weigh the whole earth and the sky against a small weight of copper, or expand (myself) so much that I cannot be contained or limited (to any one place, and even if I may make all creatures obey me as if I were) holding them by a chain in their nose, (God is still greater). There may be so much will power in my mind that I do and get done whatever I say, yet (this would all be in vain), because as great as the Master is, so great are His gifts which He bestows on all according to His Will. Nanak says: "On whom, He casts His glance of Grace, (that person receives) the glory of true Name (which is the greatest gift or miracle)."(1)

The message of this *salok* is that instead of praying to God for any gift of wealth, possessions, or the power to perform miracles, we should beg for the gift of Name (His love and enlightenment).

ਮਃ ੨॥

mehlaa 2.

ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ॥

aakhan aakh na raJi-aa sunan na rajay kann.

ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ॥

akhee daykh na rajee-aa gun gaahak ik vann.

ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ॥

bhukhi-aa bhukh na utrai galee bhukh na jaa-ay.

ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ॥੨॥

naanak bhukhaa taa rajai jaa gun kahi gunee samaa-ay. ||2||

M: 2

In the previous *salok*, Guru Ji advised us that instead of praying to God for any material possessions or the power to perform miracles, we should beg for the gift of His Name. In this *salok*, he gives the reasons behind his advice.

He says: "Our tongue is never satiated, even if it keeps talking endlessly, and ears never get tired of listening (to slander). The eyes are not sated (no matter how much beauty they see). Yes, this is the one property of all our sense desires: that no matter how much we may try to satisfy them, they never are satiated. (Just as no matter how much fuel we may put in it, the fire is not contained, and keeps on multiplying), similarly the hunger of hungry persons (whether for food, or for any worldly possessions, or power) is never quenched, and neither does this hunger goes away by merely talking about it. O' Nanak, a hungry (mind) feels sated only when, by singing praises of the praiseworthy God, it merges into Him."(2)

The message of this *salok* is that if we want to really satisfy all the desires of our mind, then instead of making endless efforts to fulfill these desires we should try to seek satisfaction in singing the praises of God, and attempting to merge in Him.

ਪਉੜੀ॥

pa-orhee.

ਵਿਣੁ ਸਚੇ ਸਭੁ ਕੂੜੁ ਕੂੜੁ ਕਮਾਈਐ॥

vin sachay sabh koorh koorh kamaa-ee-ai.

ਵਿਣੁ ਸਚੇ ਕੂੜਿਆਰੁ ਬੰਨਿ ਚਲਾਈਐ॥

vin sachay koorhi-aar bann chala-ee-ai.

ਵਿਣੁ ਸਚੇ ਤਨੁ ਛਾਰੁ ਛਾਰੁ ਰਲਾਈਐ॥

vin sachay tan chhaar chhaar rala-ee-ai.

ਵਿਣੁ ਸਚੇ ਸਭ ਭੁਖ ਜਿ ਪੈਝੈ ਖਾਈਐ॥

vin sachay sabh bhukh je paijhai khaa-ee-ai.

ਵਿਣੁ ਸਚੇ ਦਰਬਾਰੁ ਕੂੜਿ ਨ ਪਾਈਐ॥

vin sachay darbaar koorh na paa-ee-ai.

ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ਮਹਲੁ ਖੁਆਈਐ॥
 ਸਭੁ ਜਗੁ ਠਗਿਓ ਠਗਿ ਆਈਐ ਜਾਈਐ॥
 ਤਨ ਮਹਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ਸਬਦਿ ਬੁਝਾਈਐ॥੧੯॥

koorhai laalach lag mahal kḥu-aa-ee-ai.
 sabh jag thagi-o thag aa-ee-ai jaa-ee-ai.
 tan meh t̄risnaa ag sabad̄ bujh̄aa-ee-ai.
 ||19||

PAURREE

In the previous *salok*, Guru Ji advised us that instead of making endless efforts to satisfy our desires, we should concentrate on singing the praises of the true God. Now he explains the reason for this remark.

He says: “Except the (wealth) of true (Name), whatever else we earn is false (short-lived). Without the true (Name), one is bound down and driven (to hell). Without the true (Name, one’s) body is like dust, and it is mixed with dust. Without (meditating on) the true God, whatever we wear or eat is nothing more than our attempt to satisfy the hunger (of our sensory desires). Without meditating on the True (God), all other efforts are false, and we cannot obtain to His court through them. Being attached to false greed, we lose the opportunity to enter the mansion of (God). In this way the entire world has been cheated (of its opportunity to be united with God), and keeps coming and going. Only through the (Guru’s) word, we can quench the fire of (worldly) desires (and save ourselves from the perpetual pains of birth and death).” (19)

The message of this *paurree* is that if we want to save ourselves from the continuous coming and going in and out of this world, then we have to quench our fire of worldly desires, and have to follow Guru’s advice, and meditate on God’s Name.

ਸਲੋਕ ਮਃ ੧॥

ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗਿਆਨੁ॥
 ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ॥
 ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ॥੧॥

salok mehlā 1.

naanak gur santokḥ rukḥ Ḍharam ful fal
 gi-aan.
 ras rasi-aa hari-aa sad̄aa pakai karam
 Ḍhi-aan.
 paṭ kay saad̄ kḥaad̄aa lahai ḍaanaa kai sir
 ḍaan. ||1||

SALOK M: 1

In Sikh faith, the Guru holds a very important place as the spiritual guide of the human soul, and is considered the essential vehicle to unite the soul with its source: the prime-Soul or God. Naturally the question arises: what is so special about the Guru? In this *salok*, Guru Ji explains this point with a beautiful metaphor.

He says: “O’ Nanak, Guru is like a tree of contentment which yields the flowers of righteous conduct, and the fruit of (divine) knowledge. It always remains green and full of juice. This fruit ripens through virtuous deeds and meditation. The person who (devotedly follows Guru’s advice and thus) eats with relish the fruit from this tree, along with its leaves, obtains the most sublime gift (of God’s Name).” (1)

The message of this *salok* is that if we want to obtain the most valuable boon (of God’s Name), then we should listen to Guru’s advice with utmost reverence and love. The Sikhs should feel themselves as most fortunate, because they don’t have to go in search

of any new Guru: they have been blessed with the ever-present eternal Guru Granth Sahib Ji, and all they need to do is to reflect on the *Gurbani* contained in it, and act upon it with utmost sincerity and devotion.

ਮਃ ੧॥

ਸੁਣਿਨੇ ਕਾ ਬਿਰਖੁ ਪਤ ਪਰਵਾਲਾ ਫੁਲ ਜਵੇਹਰ ਲਾਲ॥
 ਤਿਤੁ ਫਲ ਰਤਨ ਲਗਹਿ ਮੁਖਿ ਭਾਖਿਤ ਹਿਰਦੈ ਰਿਦੈ ਨਿਹਾਲ॥
 ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਲਿਖਿਆ ਹੋਵੈ ਲੇਖੁ॥
 ਅਠਿਸਠਿ ਤੀਰਥ ਗੁਰ ਕੀ ਚਰਣੀ ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ॥
 ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ॥
 ਪਵਹਿ ਦਭਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ॥੨॥

mehlaa 1.

su-inay kaa birakh pat parvaalaa ful javayhar laal.
 tit fal ratan lageh mukh bhaakhit hirdai ridai nihaal.
 naanak karam hovai mukh mastak likhi-aa hovai laykh.
 athisath tirath gur kee charnee poojai sadaa visaykh.
 hans hayt lobh kop chaaray nadee-aa ag.
 paveh dajheh naankaa taree-ai karmee lag.
 ||2||

M: 1

In this *salok*, Guru Ji again gives the example of a tree to stress upon the importance and benefits of following the Guru.

He says: “The Guru is like a tree of gold. Its leaves (the Guru’s followers are precious like) coral. Its flowers (the Guru’s words of advice are valuable like) diamonds and pearls. This tree yields the fruits (which are precious, like) jewels. The words uttered by the Guru make the heart bloom in bliss. O’ Nanak, only the person on whom is God’s grace and in whose destiny it is so ordained serves at the Guru’s feet, which are holier than all the sixty eight holy places of pilgrimage.”

Now telling us why it is absolutely essential to have the guidance of the Guru and worship him like a pilgrimage place, he says: “Violence, attachments, greed, and anger are like four rivers of fire flowing in this world; mankind falls into these rivers and is burnt. O’ Nanak, only if by God’s grace we are attached to the (feet or guidance of the Guru), we swim across (these rivers, and save ourselves).” (2)

The message of this *salok* is that if we want to save us from the vices of cruelty, attachment, greed, and anger, and enjoy true happiness, we should follow the advice of the Guru (Granth Sahib Ji).

ਪਉੜੀ॥

ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ਨ ਪਛੋਤਾਈਐ॥
 ਝੁਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ ਸਮਝਾਈਐ॥
 ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ਧੰਧੈ ਧਾਈਐ॥
 ਕਾਲੁ ਬੁਰਾ ਖੈ ਕਾਲੁ ਸਿਰਿ ਦੁਨੀਆਈਐ॥
 ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ਮਾਰੇ ਦਾਈਐ॥
 ਆਪੇ ਦੇਇ ਪਿਆਰੁ ਮੰਨਿ ਵਸਾਈਐ॥
 ਮਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ ਭਰੀਐ ਪਾਈਐ॥
 ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਈਐ॥੨੦॥

pa-orhee.

jeevdi-aa mar maar na pachhotaa-ee-ai.
 jhoothaa ih sansaar kin samjaa-ee-ai.
 sach na Dharay pi-aar DhanDhai Dhaa-ee-ai.
 kaal buraa khai kaal sir duneee-aa-ee-ai.
 hukmee sir jandaar maaray daa-ee-ai.
 aapay day-ay pi-aar man vasaa-ee-ai.
 muhat na chasaa vilamm bharee-ai paa-ee-ai.
 gur parsaadee bujh sach samaa-ee-ai. ||20||

PAURREE

In the previous two *saloks* Guru Ji explained how most precious and beneficial are the words or teaching of the Guru in helping us save ourselves from being burnt by such vices as cruelty, anger, greed, and attachment. In this *Paurri*, he tells us why it is necessary to overcome these evils during our life.

He says: “(O’ my friend), overcome these (evil impulses) and your ego while still alive, so that you may not have to repent (in the end). How do I make you understand that this world is false (short-lived? I see that the strayed human being) doesn’t get imbued with the love of true (wealth of God’s Name, and) keeps wandering in the (false) worldly pursuit. (The human being doesn’t realize that) the vicious demon of death, who destroys the world, is always hovering over one’s head. According to the (divine) command, whenever he gets the opportunity, the cruel demon (of death) strikes everybody. (However, if) we enshrine (God) in our mind, then on His own, He blesses us with His love (and gives us the strength to accept even death with cheer. Then we understand that) when our cup of life is full (our life span is over), we cannot delay (our death), even by a single moment or second. By understanding (this concept), and through Guru’s Grace we merge in (God), the Truth.” (20)

The message of this *paurri* is that we should listen to Guru’s advice and understand the false or temporary nature of this world. We should overcome our ego and try to merge in the love of God, rather than the love of the world.

ਸਲੋਕੁ ਮਃ ੧॥

salok mehlaa 1.

ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ॥
ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂੰ ਚਿਤਿ ਨ ਆਵਹੀ॥
ਨਾਨਕ ਕਹੀਐ ਕਿਸੁ ਹੰਚਨਿ ਕਰਮਾ ਬਾਹਰੇ॥੧॥

tumee tumaa vis ak Dhatooraa nim fal.
man mukh vaseh tis Jis tooⁿ chit na aavhee.
naanak kahee-ai kis handhan karmaa
baahray. ||1||

SALOK M: 1

In the last *paurri*, Guru Ji advised us that we should pay heed to the Guru’s advice, understand the false or temporary nature of this world, overcome our ego, and try to merge in the love of God rather than the love of the world. But (we are so self-centered), that instead of following the Guru’s advice, we follow the dictates of our mind. In this *salok*, he tells us about some of the traits of a self-centered person.

He says: “O’ God, a self-centered person who does not remember You generally speaks bitter and rude language, as if in that person’s mouth are placed leaves of very bitter plants, such as *Tummi*, *Tumma* (colocynth), *Akk* (swallow-wart), *Dhatoora* (thorn apple) and *Neem* (a tree whose leaves and fruits are very bitter). What can we say to such ill-destined persons, who keep wandering around?” (1)

The message of this *salok* is that the person who does not remember God is very unpleasant. There is nothing we can do about such a person, and the best thing is to avoid arguing with such a person.

ਮਃ ੧॥

mehlaa 1.

ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ॥

mat pankhayroo kirat saath kab utam kab neech.

ਪੰਨਾ ੧੪੮

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ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਡਾਲਿ ਕਬ ਉਚੀ ਪਰੀਤਿ॥
ਨਾਨਕ ਹੁਕਮਿ ਚਲਾਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ॥੨॥

kab chandan kab ak daal kab uchee pareet.
naanak *Hukam* chalaa-ee-ai saahib lagee
reet. ||2||

M: 1

After describing the habit of self-centered persons, Guru Ji now comments upon human beings in general.

He says: “The human intellect behaves like a bird, which sometimes flies high and sometimes low. (Based on one’s deeds in the past birth, the mind of a person sometimes thinks of very lofty ideas, such as serving humanity. At other times it stoops so low that it makes plans to rob or murder others. It) behaves like a bird, which sometimes flies high and sometimes low. As if, it sometimes sits on a sandal tree, some times on the branches of the (poisonous) *Akk* tree, and some it loves to fly higher. But O’ Nanak, (the human beings are helpless, because this is the tradition from the very beginning, that) it is the Master who is making all creatures) behave according to His Will.” (2)

The message of this *salok* is that based on past deeds, some times our mind thinks of doing good deeds, and some times feels like doing bad deeds. We shouldn’t pass judgment on anyone. Instead, we should pray to God to show us the right path, and make us do only good deeds.

ਪਉੜੀ॥

pa-orhee.

ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ॥
ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ॥
ਪਤਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ॥
ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ॥

kaytay kaheh vakhaan kahi kahi jaavnaa.
vayd kaheh vakhi-aan ant na paavnaa.
parhi-ai naahee bhayd bujhi-ai paavnaa.
khat darsan kai bhaykh kisai sach
samaavnaa.
sachaa purakh alakh sabaḍ suhaavanaa.
mannay naa-o bisankh dargeh paavnaa.
khaalak ka-o aadays dhaadhee gaavnaa.
naanak jug jug ayk man vasaavnaa. ||21||

ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ ਸੁਹਾਵਣਾ॥
ਮੰਨੇ ਨਾਉ ਬਿਸੇਖ ਦਰਗਹ ਪਾਵਣਾ॥
ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ॥
ਨਾਨਕ ਜਗੁ ਜਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ॥੨੧॥

PAURREE

In the previous *salok*, Guru Ji told us that a person’s mind sometimes thinks of very lofty ideas, and other times it stoops very low. Now he tells us how to keep our intellect on the right path. First he tells how even many learned persons go astray.

He says: “Many deliver discourse after discourse and then depart (from this world). They even deliver lectures on *Vedas* (the Hindu scriptures), but still are not able to find the limits of God. It is not by reading, but by knowing God (from within) that we can obtain Him. No one can merge in the Eternal (God) by (merely) adopting the (so-called) six garbs (mentioned in *Shastras*, the Hindu holy books). The fact is that the eternal Being is unknowable, and

His beautiful manifestation is revealed through (*Gurbani*), the word (of the Guru). He who believes in the Name of that infinite God attains to (His) court. (My) obeisance is to the Creator, (because the job of) a bard is to sing God's praises. O' Nanak, we have to enshrine that one (God) in our minds, who has been there for ages after ages.”(21)

The message of this *paurri* is that it is not by reading books or performing rituals that we can obtain to that Eternal (God). It is only by singing His praises through the word of the Guru (the *Gurbani* in Guru Granth Sahib Ji), and by enshrining Him in our mind that we can be united with Him.

ਸਲੋਕੁ ਮਹਲਾ ੨॥

ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੂਹਿਆ ਨਾਗੀ ਲਗੈ ਜਾਇ॥
ਆਪਣ ਹਥੀ ਆਪਣੈ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ॥
ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੁ ਧਕਾ ਖਾਇ॥
ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖੁ ਅੜੈ ਡੁਬੈ ਹਕਿ ਨਿਆਇ॥
ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ॥
ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ॥੧॥

salok mehlaa 2.

manṭree ho-ay aṭhooḥi-aa naagee lagai
jaa-ay.
aapan hathee aapṇai ḍay koochaa aapay
laa-ay.
Hukam pa-i-aa Dhur khasam kaa aṭee hoo
Dhakaa khaa-ay.
gurmukh si-o manmukh aṛhai dubai hak
ni-aa-ay.
duhaa siri-aa aapay khasam vaykhai kar
vi-upaa-ay.
naanak ayvai jaanee-ai sabh kichh tiseh
rajaa-ay. ||1||

SALOK M: 2

In the previous *paurri*, Guru Ji advised us that the best way to obtain God is to follow Guru's advice and to enshrine God in our minds. But there are many people who, after acquiring a little bit of knowledge, think themselves perfect and then even start bothering the humble Guru's followers. Guru Ji warns such people by giving very vivid examples.

He says: “If one only knew how to charm scorpions tries to handle snakes (that person is most likely to be bitten, and is like the one, who) sets oneself on fire with one's own hands. This is the pre-ordained command of God: that anybody who goes to extremes suffers a big set back. Similarly, if a self-centered person clashes with a Guru's follower, in accordance with the true justice (of God, that person) is drowned (in the worldly ocean. However, no one can be blamed, because God) Himself is the Master of both worlds, and He is watching and deciding after doing due justice. In short, O' Nanak, we should understand that everything is happening according to His Will.”(1)

The message of this *salok* is that we shouldn't be proud of our little knowledge. We should know that God is watching everything, doing justice to all, and everything is happening as per His will.

ਮਹਲਾ ੨॥

ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ ਤਾ ਪਾਰਖੁ ਜਾਣੁ॥
ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ॥
ਵਾਟ ਨ ਕਰਈ ਮਾਮਲਾ ਜਾਣੈ ਸਿਹਮਾਣੁ॥
ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ਹਾਣਿ ਲਾਏ ਹਾਣੁ॥

mehlaa 2.

naanak parkhay aap ka-o taa paarakh jaan.
rog daaroo dovai bujhai taa vaid sujaan.
vaat na kar-ee maamlaa jaanai mihmaan.
mool jaan galaa karay haan laa-ay haan.

ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ਸੋ ਵਿਸੁਟੁ ਪਰਵਾਣੁ॥
 ਸਚੁ ਸੰਧੋ ਆਗਾਸ ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ॥
 ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ਵਾਹੋਦੜੁ ਜਾਣੁ॥੨॥

lab na chal-ee sach rahai so visat parvaan.
 sar sanDhaya aagaas ka-o ki-o pahuchai baan.
 agai oh agamm hai vaahaydarh jaan. ||2||

M: 2

In the previous *salok*, Guru Ji warned us against being too confident of our little knowledge. In this *salok* he explains this concept further with some beautiful examples.

He says: “O’ Nanak, a true Judge is the one who first examines him or herself. A competent physician is the one who knows both the (correct) diagnosis and the (right) medicine. The wise traveler is the one who does not get involved in any scuffles on the way, knowing that he or she is only a guest. In short, a wise person is the one who talks only after understanding the essence of each matter; such a person never suffers any loss. Only that middle- man (broker) is considered acceptable who isn’t swayed by greed, and remains on the side of truth. One should understand that just as the arrow aimed at the sky cannot reach its destination. Because the sky is beyond any one’s reach, therefore ultimately the arrow comes back to hit the archer him or herself. (Similarly one should not harbor impossible dreams).” (2)

The message of this *salok* is that we should know our limits and the true nature of our circumstances, and live wisely within these limits.

ਪਉੜੀ॥

ਨਾਰੀ ਪੁਰਖ ਪਿਆਰੁ ਪ੍ਰੇਮਿ ਸੀਗਾਰੀਆ॥
 ਕਰਨਿ ਭਗਤਿ ਦਿਨੁ ਰਾਤਿ ਨ ਰਗਨੀ ਵਾਰੀਆ॥
 ਮਹਲਾ ਮੰਤਿ ਨਿਵਾਸੁ ਸਬਦਿ ਸਵਾਰੀਆ॥
 ਸਚੁ ਕਹਨਿ ਅਰਦਾਸਿ ਸੇ ਵੇਚਾਰੀਆ॥
 ਸੋਹਨਿ ਖਸਮੈ ਪਾਸਿ ਹੁਕਮਿ ਸਿਧਾਰੀਆ॥
 ਸਖੀ ਕਹਨਿ ਅਰਦਾਸਿ ਮਨਹੁ ਪਿਆਰੀਆ॥
 ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਠੁ ਵਾਸੁ ਫਿਟੁ ਸੁ ਜੀਵਿਆ॥
 ਸਬਦਿ ਸਵਾਰੀਆਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਿਆ॥੨੨॥

pa-orhee.

naaree purakh pi-aar paraym seegaaree-aa.
 karan bhagat din raat na rahnee vaaree-aa.
 mehlaa manjh nivaas sabad savaaree-aa.
 sach kahan ardaas say vaychaaree-aa.
 sohan khasmai paas hukam sidhaaree-aa.
 sakhee kahan ardaas manhu pi-aaree-aa.
 bin naavai Dharig vaas fit so jeevi-aa.
 sabad savaaree-aas amrit peevi-aa. ||22||

PAURREE

In the previous *salok*, Guru Ji advised us to live a balanced life, in touch with the reality of each situation. Now he tells us how a true Guru’s follower spends his or her life span. He compares a Guru’s follower to a young bride, whose life revolves around the love of her groom (God).

He says: “Those bride (souls) who love their groom (God) are embellished with the ornament of love. Day and night, they keep worshipping Him, and even when restrained (by someone) they don’t stop (their worship). Embellished by the Guru’s word they abide in God’s palace (attuned to His memory). Those humble ones always make a truly (sincere) prayer (before God). They have reached God’s palace according to His command, and look beauteous standing near their Groom. They pray (to God) in a very intimate friendly manner, and they love Him from the core of their hearts. (In comparison to such loving company with God), all life without God’s Name (His love) is vain and accursed. Only those who have been embellished by the word (of the Guru) have tasted this Nectar (of God’s love).” (22)

The message of this *paurree* is that if we want to enjoy a truly blissful life, then we should live a life of such love and devotion to God, as a young faithful bride lives in devotion to her beloved groom.

ਸਲੋਕੁ ਮਃ ੧॥

ਮਾਰੂ ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ਅਗੀ ਲਹੈ ਨ ਭੁਖ॥

ਰਾਜਾ ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ਸਾਇਰ ਭਰੇ ਕਿਸੁਕ॥
ਨਾਨਕ ਸਚੇ ਨਾਮ ਕੀ ਕੇਤੀ ਪੁਛਾ ਪੁਛਾ॥੧॥

salok mehlaa 1.

maaroo meehi na taripti-aa agee lahai na
bhukh.

raajaa raaj na taripti-aa saa-ir bharay kisuk.
naanak sachay *Naam* kee kaytee puchhaa
puchh. ||1||

SALOK M: 1

In the previous *paurree*, Guru Ji advised us that if we want to enjoy a blissful life, we should live a life of love and devotion to God. The question arises: how deep should be this love, and how long should we keep meditating on His Name? In this *salok*, he answers this question by giving some beautiful examples.

He says: “Just as a desert cannot be satisfied by any amount of rain, a fire cannot be quenched by any amount of wood or fuel, a king is never satisfied (no matter) how long or how wide his or her domain, or just as nobody has ever been able to (over) fill the oceans (with water), similarly O’ Nanak, the hunger for the true Name (of God in the minds of devotees) is so great that it cannot be described.”(1)

The message of this *salok* is that if we want to enjoy the bliss of union with God, our love for Him and the desire for meditating on His Name should have no limits.

ਮਹਲਾ ੨॥

ਨਿਹਫਲੰ ਤਸਿ ਜਨਮਸਿ ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ॥

ਸਾਗਰੰ ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ॥

ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ॥੨॥

mehlaa 2.

nihfalaN tas janmas jaavat barahm na
bindtay.

saagraN sansaaras gur parsaaḍee tareh kay.
karaṇ kaaraṇ samrath hai kaho naanak
beechar.

kaaraṇ kartay vas hai Jin kal rakhee Dhaar.
||2||

M: 2

In the previous *salok*, Guru Ji advised us to imbue ourselves with insatiable love for God’s Name. In this *salok*, he tells us who can help and guide us in this respect. He says: “The human birth of a person who does not realize God goes to waste. This world is like an ocean, which stands between God and us. It is only a few persons who by Guru’s grace are able to swim across (this ocean). Nanak presents this thought: that God, the cause and doer of everything is all-powerful. The cause behind all causes is under the control of God, who by His power is keeping this universe in balance.”(2)

The message of this *salok* is that if we want to swim across the worldly ocean and meet God, who is the master of the entire universe, then we should seek and follow the guidance of the Guru.

ਪਉੜੀ॥

ਖਸਮੈ ਕੈ ਦਰਬਾਰਿ ਢਾਢੀ ਵਸਿਆ॥
 ਸਚਾ ਖਸਮੁ ਕਲਾਣਿ ਕਮਲੁ ਵਿਗਸਿਆ॥
 ਖਸਮਹੁ ਪੂਰਾ ਪਾਇ ਮਨਹੁ ਰਹਸਿਆ॥
 ਦੁਸਮਨ ਕਢੇ ਮਾਰਿ ਸਜਣ ਸਰਸਿਆ॥
 ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਚਾ ਮਾਰਗੁ ਦਸਿਆ॥

ਪੰਨਾ ੧੪੯

ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ਕਾਲੁ ਵਿਧਉਸਿਆ॥
 ਢਾਢੀ ਕਢੇ ਅਕਥੁ ਸਬਦਿ ਸਵਾਰਿਆ॥
 ਨਾਨਕ ਗੁਣ ਗਹਿ ਰਾਸਿ ਹਰਿ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ॥੨੩॥

pa-orhee.

khasmai kai darbaar dhaadhee vasi-aa.
 sachaa khasam kalaan kamal vigsia-aa.
 khasmahu pooraa paa-ay manhu rehsi-aa.
 dusman kadhay maar sajan sarsi-aa.
 achaa satgur sayvan sachaa maarag dasi-aa.

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sachaa sabad beechaar kaal viDh-usi-aa.
 dhaadhee kathay akath sabad savaari-aa.
 naanak gun geh raas har jee-o milay
 pi-aari-aa. ||23||

PAURREE

In the previous *salok*, Guru Ji advised us to seek and follow the guidance of the Guru to unite with God. In this *paური*, he shares with us the bliss of his own experience of meeting God.

He says: “(By following the Guru’s advice, me), a lowly bard have found an abode in the court of the Master. By singing praises of the eternal Master (I have been so delighted, as if) the lotus of my heart has blossomed. By receiving full (approval) from the Master, I have felt blessed in my mind. (This state of bliss) has driven out my enemies (like lust, anger, and greed) and my friends (such as truth, happiness, and contentment) have prospered (and multiplied) in my mind. (Now my faculties) serve (and follow) that true Guru who has shown this true path. By reflecting on his true word (of advice), I have destroyed (my fear of) death. So embellished by the (Guru’s) word, the bard is describing the indescribable God. Nanak (says), by grasping the (divine) merits, he has met the beloved (God).” (23)

The message of this *paური* is that if we want to enjoy bliss of union with our beloved God, then following Guru’s advice, we should sing His praise and meditate on His Name with love and devotion.

ਸਲੋਕੁ ਮਃ ੧॥

ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਕਰਨਿ ਤ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ॥
 ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ਜੇ ਸਉ ਧੋਵਣ ਪਾਹਿ॥
 ਨਾਨਕ ਬਖਸੇ ਬਖਸੀਅਹਿ ਨਾਹਿ ਤ ਪਾਹੀ ਪਾਹਿ॥੧॥

salok mehlaa 1.

khati-ahu jammay khatay karan ta khati-aa
 vich paahi.
 Dhotay mool na utreh jay sa-o Dhoavan paahi.
 naanak bakhস্য bakhsee-ahi naahi ta
 paahee paahi. ||1

SALOK M: 1

In the previous several shabads, Guru Ji noted that we keep going through endless circles of birth and death. The question arises, why it is so, and how to end this circle. In this *salok*, he provides the answer.

Guru Ji says: “Because of our past mistakes (and sins), we take birth, and then make more mistakes, and thus keep going through the cycle of making more mistakes and suffering more births (and deaths). By simply washing or bathing (our bodies at holy places), these

sins are not washed off, even if we (bathe or) wash hundreds of times. O' Nanak, only if the forgiving God forgives these sins are we forgiven. Otherwise we keep suffering punishment (of births and deaths).” (1)

The message of this *salok* is that if we want to have our sins forgiven once for all, and our rounds of births and deaths may end once for all, then we should seek forgiveness from God.

ਮਃ ੧॥

mehlaa 1.

ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ॥

naanak bolan jhakh-naa dukh chhad
mangee-ah sukh.

ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ॥

sukh dukh du-ay dar kaprhay pahirahi jaa-ay
manukh.

ਜਿਥੈ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪ॥੨॥

jithai bolan haaree-ai tithai changee chup.
||2||

M: 1

Thomas Hardy, a famous English novelist, writes “Happiness is but an occasional episode in a general drama of Pain.” All of us, except a rare few, are suffering from one kind of pain or another. Naturally all of us keep trying and praying for happiness instead of sorrow. In this *salok*, Guru Ji advises us, how to accept pain or pleasure with equanimity.

He says: “O’ Nanak, vain is our praying when we ask that instead of sorrows, we should obtain pleasures. Both pain and pleasure are like clothes, which a human being has been given to wear. (These pains or pleasures are according to the judgment of God based on our past sins or virtues. We cannot complain to God, why He has ordained so many sorrows and not enough pleasures in our destiny. Such complaints can only bring us more punishment). Therefore it is better to keep silent, when we know that (no matter) how much we may argue, we are going to lose.” (2)

The message of this *salok* is that instead of complaining about our sorrows, or arguing with God that He has done some injustice to us, we should humbly ask for His forgiveness.

ਪਉੜੀ॥

pa-orhee.

ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ਅੰਦਰੁ ਭਾਲਿਆ॥

chaaray kundaa dāykh andar bhaali-aa.

ਸਚੈ ਪੁਰਖਿ ਅਲਖਿ ਸਿਰਜਿ ਨਿਹਾਲਿਆ॥

sachai purakh alakh siraj nihaali-aa.

ਉਤਤਿ ਭੁਲੇ ਰਾਹੁ ਗੁਰਿ ਵੇਖਾਲਿਆ॥

ujharh bhulay raah gur vaykhaali-aa.

ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਸਚੁ ਸਮਾਲਿਆ॥

satgur sachay vaahu sach samaali-aa.

ਪਾਇਆ ਰਤਨੁ ਘਰਾਹੁ ਦੀਵਾ ਬਾਲਿਆ॥

paa-i-aa raṭan gharaahu dēevaa baali-aa.

ਸਚੈ ਸਬਦਿ ਸਲਾਹਿ ਸੁਖੀਏ ਸਚ ਵਾਲਿਆ॥

sachai sabad salaahi sukhee-ay sach
vaali-aa.

ਨਿਡਰਿਆ ਡਰੁ ਲਗਿ ਗਰਬਿ ਸਿ ਗਾਲਿਆ॥

nidri-aa dar lag garab se gaali-aa.

ਨਾਵਹੁ ਭੁਲਾ ਜਗੁ ਫਿਰੈ ਬੇਤਾਲਿਆ॥੨॥

naavhu bhulaa jag firai baytaali-aa. ||24||

PAURREE

After impressing upon us the fact that it is because of our own past mistakes or sins that we keep suffering through endless circles of births and deaths, Guru Ji now tells us about the enlightenment, those persons have obtained who have carefully reflected on these matters within themselves, and also sought guidance from the Guru.

He says: “(The one) who has tried to search within the self after looking in all the four directions (after paying due attention to all the outside factors, and the reasons for one’s circumstances), has realized that the incomprehensible God, the true Being (after creating this universe) has Himself taken care of it. (Further), the Guru has shown the right path to those who have lost their way. Therefore, praised be that true Guru, (through whose guidance) we meditate on the Eternal (God). The one within whom the Guru has lighted the lamp (of divine knowledge), has found the gem (of God’s Name) in the heart. (In this way), they who have praised (God) through the true word (of the Guru) have obtained peace, and have come close to the True (God). But they who do not fear (God) are afflicted with (worldly) fears, and are consumed by their self-conceit. In short, bereft of God’s Name, the world is roaming like ghosts.” (24)

The message of this *paurri* is that if we want to end the pains of repeated rounds of births and deaths, then we should follow the path shown by the word of the Guru (the *Gurbani* in Guru Granth Sahib Ji), and find in our own heart that God, who is the source of eternal bliss.

ਸਲੋਕੁ ਮਃ ੩॥

salok mehlāa 3.

ਭੈ ਵਿਚਿ ਜੰਮੈ ਭੈ ਮਰੈ ਭੀ ਭਉ ਮਨ ਮਹਿ ਹੋਇ॥

bhai vich jammai bhai marai bhee bha-o man meh ho-ay.

ਨਾਨਕ ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ਸਹਿਲਾ ਆਇਆ ਸੋਇ॥੧॥

naanak bhai vich jay marai sahilaa aa-i-aa so-ay. ||1||

SALOK M: 3

In the previous *paurri*, Guru Ji described the state of mind of those people who are not afraid of God, and how they suffer because of their own internal fears. In this *salok*, he once again stresses upon us to live in the fear of God.

He says: “The human being is born under fear from birth, and dies in fear. Throughout life there is fear in one’s mind.” (As soon as one is born; one is under some kind of fear. First there is the fear of one’s safe delivery and survival at birth itself. Then there is the fear of all kinds of infections and maladies in the childhood. Even when one grows older, one lives under the fear of accidents or loss of one’s relatives and worldly possessions. If nothing else, one is afflicted with the fear of old age and death, and the punishment, which one’s soul may have to bear for one’s misdeeds). Therefore, Guru Ji says: “O’ Nanak, the person who dies under the fear (of God, realizing that God is watching all our deeds, and therefore doesn’t hurt others in any way), that person’s advent into this world is approved (in God’s court).” (1)

The message of this *salok* is that if we want to make a success of this human life of ours, then instead of living under worldly fears, we should live and die under the fear of God (and never indulge in any evil deeds or thoughts, remembering that God is always watching us).

ਮਃ ੩॥

ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ॥
ਨਾਨਕ ਭੈ ਵਿਣੁ ਜੇ ਮਰੈ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ॥੨॥

mehlaa 3.

bhai vin jeevai bahut bahut khusee-aa
khusee kamaa-ay.
naanak bhai vin jay marai muhi kaalai uth
jaa-ay. ||2||

M: 3

In the previous salok, Guru Ji told us about the benefits of living under the fear of God. Now he shows us the opposite side of the picture, and tells what happens if we do not live under the fear of God.

He says: “If one lives unmindful of the fear of God (and commits all kinds of sins without caring about divine punishment), keeps enjoying all kinds of (sensual and sinful) pleasures, and if one dies without the fear (of God in the mind, such a person) departs (from the world) in shame and dishonor. (Even if some one has escaped punishment in this world on account of one’s wealth or power, nobody will sincerely feel sorry about such a person’s death. What could be a greater dishonor than that? However, fear of God does not mean the kind of fear some people have for their bosses or their rulers. It is the kind of fear mixed with love, a child has for its mother, guided by which, it does not do those things, which its mother has advised it not to do for its own safety and welfare).

The message of this salok is that if we don’t want to depart from this world in shame or dishonor, we should live and conduct our life under the fear of God. We should not perform any deeds, which will make us lose our respect in the world and subject us to the displeasure of our beloved God.

ਪਉੜੀ॥

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਰਧਾ ਪੂਰੀਐ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੁਰੀਐ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ॥

pa-orhee.

satgur ho-ay da-i-aal ta sarDhaa pooree-ai.
satgur ho-ay da-i-aal na kabahoon
jhooree-ai.
satgur ho-ay da-i-aal taa dukh na jaanee-ai.
satgur ho-ay da-i-aal taa har rang
maanee-ai.
satgur ho-ay da-i-aal taa jam kaa dar
kayhaa.

ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵ ਨਿਧਿ ਪਾਈਐ॥
ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤ ਸਚਿ ਸਮਾਈਐ॥੨॥

satgur ho-ay da-i-aal taa sad hee sukh
dayhaa.
satgur ho-ay da-i-aal taa nav niDh paa-ee-ai.
satgur ho-ay da-i-aal ta sach samaa-ee-ai.
||25||

PAURREEAfter telling us about the benefits of following true Guru’s advice and living under the fear of God, Guru Ji now tells us what kinds of blessings we obtain, when the true Guru becomes gracious on us.

He says: “When true Guru becomes gracious, our trust in God becomes firm. When the true Guru shows his kindness, then we never agonize (over our problems, and accept these

as God's will). When the true Guru becomes merciful we do not feel pain (even when living under painful circumstances). When the true Guru become beneficent, we enjoy God's love. When the true Guru becomes gracious, then there is no question of the fear of the demon of death (for us). When the true Guru is merciful, then our body always lives in peace. When the true Guru becomes merciful, we obtain (such happiness, as if we have obtained all) the nine treasures (of worldly wealth). In short, when the true Guru becomes beneficent, we merge in the Truth (the eternal God Himself).”(25)

The message of this *paurri* is that if we want to enjoy all kinds of pleasures (including the pleasure of union with the Eternal (God), then we should try to seek the pleasure and mercy of the true Guru.

ਸਲੋਕੁ ਮਃ ੧॥

ਸਿਰੁ ਖੋਹਾਇ ਪੀਅਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ॥

ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭਤਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ॥

ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ॥

ਮਾਊ ਪੀਉ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰ ਰੋਵਨਿ ਧਾਹੀ॥

ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ॥

ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ॥

ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ॥

ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦਤਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ॥

ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੇ ਪਿਛੀ ਜਾਹੀ॥

ਨਾ ਓਇ ਜੋਗੀ ਨਾ ਓਇ ਜੰਗਮ ਨਾ ਓਇ ਕਾਜੀ ਮੁੱਲਾ॥

ਪੰਨਾ ੧੫੦

ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਤੈ ਗਲਾ॥

ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਰਖੈ॥

ਦਾਨਹੁ ਤੈ ਇਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਥੈ॥

ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ ਮੇਰੁ ਕੀਆ ਮਾਪਾਣੀ॥

ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ॥

ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ॥

ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ਜਾਂ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ॥

ਨਾਨਕ ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ਏਨਾ ਗਲ ਨ ਭਾਣੀ॥

salok mehlāa 1.

sir khohaa-ay pee-ah malvaanee joothaa mang mang khaahee.

fol fadeehat muhi lain bharhaasaa paanee daykh sagaahee.

bhaydaa vaagee sir khohaa-in bharee-an hath su-aahee.

maa-oo pee-oo kirat gavaa-in tabar rovan Dhaahee.

onaa pind na patal kiri-aa na deevaa mu-ay kithaa-oo paahsee.

athsath tirath dayn na dho-ee barahman ann na khaahee.

sad^{aa}aa kucheel raheh din raatee mathai tikay naahee.

jhundee paa-ay bahan nit marnai darh deebaan na jaahee.

lakee kaasay hathee fumman ago pichhee jaahee.

naa o-ay jogee naa o-ay jangam naa o-ay kaajee muNlaa.

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da-yi vigo-ay fireh vigutay fitaa vat^{ai} galaa.

jee-aa maar jeevaalay so-ee avar na ko-ee rakhai.

daanhu tai isnaanhu vanjay bhas pa-ee sir khuthai.

paanee vichahu ratan upannay mayr kee-aa maaDhaanee.

athsath tirath dayvee thaapay purbee lagai banee.

naa-ay nivaajaa naatai poojaa naavan sad^{aa}aa sujaanee.

mu-i-aa jeevdi-aa gat hovai jaaN sir paa-ee-ai paanee.

naanak sirkhutay saitaanee aynaa gal na bhaanee.

ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੈ॥

vuthai ho-i-ai ho-ay bilaaval jee-aa jugat samaanee.

ਵੁਠੈ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ॥

vuthai ann kamaad kapaahaa sabhsai parh-daa hovai.

ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾ ਧਨੁ ਦਹੀ ਵਿਲੋਵੈ॥

vuthai ghaahu chareh nit surhee saa Dhan dahee vilovai.

ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸੋਹੈ॥

tit ghi-ay hom jag sad poojaa pa-i-ai kaaraj sohai.

ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਠੈ ਜਿਤੁ ਵਡਿਆਈ॥

guroo samund nadee sabh sikhee naatai jit vadi-aa-ee.

ਨਾਨਕ ਜੇ ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ॥੧॥

naanak jay sirkhutay naavan naahee taa sat chatay sir chhaa-ee. ||1||

SALOK M: 1

In this salok, Guru Ji is commenting on the behavior of a sect of Jainism, called *Sarevarras*, who have taken the idea of non-violence to the ridiculous extreme.

He says: “These (*Sarevarras*) pluck their heads (lest any lice or any other living things may be born there, which they have to kill), drink the washings (the water which is dirty), and beg for leftovers for their food (so that they don’t have to kill any more bacteria, in the process of preparing additional food for them). They rake up their own excreta (to provide air to the insects in it), suck bad odors and hesitate to use water for their cleanliness. Like sheep, they get hair plucked from their heads by those whose hands are soiled with ashes. Unlike their parents, they stop earning their livelihoods, and consequently their dependents cry bitterly. At the time of their death, no Hindu ceremonies (such as offering of rice balls, or lighting of earthen lamps) are performed. It is not certain where their dead bodies are disposed of. They are not welcome at the sixty-eight Hindu holy places, and *Brahmins*, (the Hindu priests) do not accept their food. Day and night they remain unclean and they do not put any marks on their foreheads. They sit silently crouched in groups, as if in mourning, and do not go to any holy gathering. They walk behind each other with a begging bowl slung from their sides and broom in their hands (so that they can whisk away any living insects in their path). These people are neither yogis (the followers of Gorakh), nor *Jangams* (the followers of Shiva), nor are they *Qazis*, or *Mullahs* (the Muslim priests). Strayed (by God), they wander around like a lost herd of cattle, with their entire multitude ruined.”

Guru Ji now gives them and us the true perspective on the living creatures. He says: “(O’ my friends), it is God who sustains and destroys the creatures and no one else can save life. (By going to the extremes of non-violence), these people live their lives without giving any charity, or even taking a bath, and they simply gather dust on their plucked heads. (They even forget that according to Hindu mythology), it was the water from which the jewels were obtained, by churning the ocean using the *Meru* mountain as a spindle. It is the water due to which the (Hindu) sixty-eight holy places are situated on the banks of rivers, where people gather at festivals and talk of God. It is after bathing (in water that the Muslims say their prayer, or) *Nimaaz*, and Hindus do their *Pooja*. Both at birth and death, it is with water that the bodies are cleaned. But O’ Nanak, to these bald headed fools, this thing doesn’t appeal at all.”

Guru Ji now puts forth another argument. He says: “When it rains, there is joy all around, because water is the key to all life. It is the water (from the rains or otherwise) that grows food, sugar cane, and cotton, which gives clothes to all. When it rains, the cows have the grass to graze, and the housewife has her milk and yogurt to churn, from which she makes

the purified butter which is used to perform so many sacred Hindu worships and prayers, and these rituals look impressive.”

In the end Guru Ji tells how even they can redeem themselves. He says: “(O” my friends), Guru is like the sea (of knowledge) and his teachings are like streams, bathing in which one obtains glory. But O’ Nanak, if these bald headed ones do not bathe (in these streams, and do not listen to Guru’s advice, then they are disgraced, as if) ash has been poured on their heads.” (1)

The message of this *salok* is that non-violence is good, but it should not be taken to such an extreme that one starts living an unhealthy and unclean life, and loses one’s honor. The best way is to live the life according to Guru’s word (or *Gurbani*, as contained in *Guru Granth Sahib Ji*).

ਮ: ੨॥

ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ ਕੇਰੀ ਰਾਤਿ॥
ਚੰਦ ਅਨੇਰਾ ਕਿ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ॥
ਧਰਤੀ ਚੀਜੀ ਕਿ ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ॥
ਨਾਨਕ ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ॥੨॥

mehlaa 2.

agee paalaa ke karay sooraj kayhee raat.
chand anayraa ke karay pa-un paanee ki-aa
jaat.
Dhartee chejee ke karay Jis vich sabh kichh
ho-ay.
naanak taa pat jaanee-ai jaa pat rakhai
so-ay. ||2||

M: 2

In the previous *salok*, Guru Ji commented on the life-style of a sect of Jainism. He told us that taking the idea of non- violence to such extremes that it makes you live in a very unhygienic and unproductive way is no good. It brings you nothing but shame and dishonor. Now he gives us a perspective on honor, and tells us who really saves our honor.

He says: “(As fire has been given the quality of warmth by God), no amount of cold can do any harm to fire. Similarly night cannot erase the light of the Sun (because when it is night on one side of globe, the Sun is shining on the other). The darkness can do no harm to the Moon. No (high or low) cast can pollute the water or the air. Nothing can affect the earth, in which everything grows. Similarly O’ Nanak, when God Himself saves one’s honor, only then is one known as honorable.” (2)

The message of this *salok* is that we should not care about the false accusations against us, nor care for false praise. Following Guru’s advice, we should live a truthful life and always meditate on God’s Name. We should depend only on God to protect our honor in this world and the next.

ਪਉੜੀ॥

ਤੁਧੁ ਸਚੇ ਸੁਬਹਾਨੁ ਸਦਾ ਕਲਾਣਿਆ॥
ਤੂੰ ਸਚਾ ਦੀਬਾਣੁ ਹੋਰਿ ਆਵਣ ਜਾਣਿਆ॥
ਸਚੁ ਜਿ ਮੰਗਹਿ ਦਾਨੁ ਸਿ ਤੁਧੈ ਜੋਹਿਆ॥
ਸਚੁ ਤੇਰਾ ਫੁਰਮਾਨੁ ਸਬਦੇ ਸੋਹਿਆ॥
ਮੰਨਿਐ ਗਿਆਨੁ ਧਿਆਨੁ ਤੁਧੈ ਤੇ ਪਾਇਆ॥

pa-orhee.

tuDh sachay sub-haan sadaa kalaani-aa.
toon sachaa deebaan hor aavan jaani-aa.
sach je mangeh daan se tuDhai jayhi-aa.
sach tayraa furmaan sabday sohi-aa.
mani-ai gi-aan Dhi-aan tuDhai tay paa-i-aa.

ਕਰਮਿ ਪਵੈ ਨੀਸਾਨੁ ਨ ਚਲੈ ਚਲਾਇਆ॥
ਤੂੰ ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ॥

ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਜੋ ਤੁਧੁ ਭਾਇਆ॥੨੬॥

karam pavai neesaan na chalai chalaai-aa.
tooN sachaa daataar nit dayveh charhch
savaa-i-aa.

naanak mangai daan jo tuDh bhaa-i-aa.
||26||

PAURREE

In the previous *salok*, Guru Ji advised us not to worry about our honor or dishonor at the hands of worldly people, and to have full faith in God's Name and His protection. In this *paurri*, he shows us how to express our faith and confidence in God.

He says: "O' true and wonderful (God), I have always praised You. You alone are the eternal ruler; all others come and go. Those who ask for the gift of true (Name) from You become like You. Through the word (of the Guru), Your eternal command seems pleasing to them. By obeying Your command, they obtain divine knowledge and meditation from You. When the mark of (Your) grace is put (on their heads), it cannot be erased, (even if someone) tries to erase it. O' God, You are the eternal Giver, and keep giving bigger and bigger gifts every day. But Nanak begs from You (only that) which pleases You, (the gift of living in Your will)." (26)

The message of this *paurri* is that we should remember that it is God, who is the eternal Giver of all, and we should only beg from Him the gift of cheerfully accepting His will. Because when we do that, we automatically obtain the gift of His divine knowledge and meditation (on His Name), which is the greatest gift of all.

ਸਲੋਕੁ ਮਃ ੨॥

ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ॥

ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ॥੧॥

salok mehlaa 2.

deekhi-aa aakh bujhaa-i-aa siftee sach
samay-o.

tin ka-o ki-aa updaysee-ai Jin gur naanak
day-o. ||1||

Salok M: 2

In the previous *paurri*, Guru Ji advised us that when we live in the will of God, we automatically obtain His divine knowledge and meditation (on His Name, the greatest gift of all). Now, in this *salok*, Guru Ji tells us, what further advice that person needs, whom the Guru has already given this advice.

He says: "(Those whom), through his teaching, (the Guru has already) made to understand that through (God's praise), we should try to merge in that true God; O' Nanak, there is no need to give them any more advice, who have already such a great Guru (to advise them)." (1)

The message of this *salok* is that if we want to unite with God, then we have to remember Him and praise Him day and night so much, that we merge and become one with Him. (This is what is really meant by meditating on God's Name, and this is the essence of Guru Ji's instruction).

ਮਃ ੧॥

ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ॥

mehlaa 1.

aap bujhaa-ay so-ee boojhai.

ਜਿਸੁ ਆਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ॥
ਕਹਿ ਕਹਿ ਕਥਨਾ ਮਾਇਆ ਲੂਝੈ॥
ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ॥
ਆਪੇ ਜਾਣੈ ਸਰਬ ਵੀਚਾਰ॥
ਅਖਰ ਨਾਨਕ ਅਖਿਓ ਆਪਿ॥
ਲਹੈ ਭਰਾਤਿ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ॥੨॥

Jis aap sujhaa-ay tis sabh kichh soojhai.
kahi kahi kathnaa maa-i-aa loojhai.
hukmee sagal karay aakaar.
aapay jaanai sarab veechaar.
akhar naanak akhi-o aap.
lahai bharaat hovai Jis daat. ||2||

M: 1

In the previous *salok*, Guru Ji gave us the essence of his message, and the true way to unite with God. In this *salok*, he tells us who are those who understand this true divine message.

He says: “That person alone knows (the way of God’s praise), to whom God reveals Himself. The one whom (God) Himself makes to understand, understands everything. The one who merely prattles is involved in *Maya* (worldly problems). God creates all beings according to His Will, and He Himself knows what to consider (or give them). O’ Nanak, whatever word I have uttered, (is what God) Himself has said. The one who is blessed with the gift (of Guru’s advice), gets all doubt removed.” (2)

The message of this *salok* is that what the Guru is telling us are not his words, but the words uttered to him by God Himself. Therefore, we should have complete and unflinching faith and trust in the *Gurbani* as written in Guru Granth Sahib Ji.

ਪਉੜੀ॥

ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ॥
ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰੁ ਪੁਰਹੁ ਫੁਰਮਾਇਆ॥
ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ॥
ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥
ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ॥
ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥
ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦੁ ਵਜਾਇਆ॥
ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ॥੨੭॥ ਸੁਖੁ

pa-orhee.

ha-o dhaadhee vaykaar kaarai laa-i-aa.
raat dihai kai vaar Dharahu furmaa-i-aa.
dhaadhee sachai mahal khasam bulaa-i-aa.
sachee sifath saalaah kapraa paa-i-aa.
sachaa amrit Naam bhojan aa-i-aa.
gurmatee khaadhaa raj jin sukh paa-i-aa.
dhaadhee karay pasaa-o sabad vajaa-i-aa.
naanak sach saalaahi pooraa paa-i-aa. ||27||
suDhu

PAURREE

In this last *paurre* of this *Vaar* (epic), Guru Ji shows his humility and also gives us insight, how he received his Divine mission (as we read about the story of His receiving the revelation, when he disappeared in the *Bein* river in Punjab, India).

He says: “(It was God’s mercy that) He commissioned this idle bard into His Service. It was the divine command that whether it is day or night, I should go out and sing His praises. (When he did this), the Master called this bard into His eternal mansion and robed him with the honor of true praise and appreciation. Then the food of true Name was presented (and he was asked to partake of it. He has noted that) following Guru’s instruction, whosoever has partaken of this food (of God’s Name), has obtained peace. Therefore, this bard is preaching the message of the divine word. Nanak says, “(whosoever has) praised the Eternal (God) has obtained to that Perfect (Being).” (27)

The message of this *paurri* is that we should have full faith that the message of *Gurbani* (as contained in *Guru Granth Sahib*) is not any ordinary message. It is the divine message received by *Guru Ji* in person from God Himself. The meaning of this message is that if we want to have eternal peace, we need to follow the *Guru's* advice and meditate on God's Name (by remembering Him day and night with true love and devotion).

ਪੰਨਾ ੧੫੧

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੧ ਚਉਪਦੇ ਦੁਪਦੇ

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

ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ॥
ਮਨ ਮਤਿ ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ॥
ਸਿਰਿ ਧਰਿ ਚਲੀਐ ਸਹੀਐ ਭਾਰੁ॥
ਨਦਰੀ ਕਰਮੀ ਗੁਰ ਬੀਚਾਰੁ॥੧॥

ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ॥
ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ॥੧॥ ਰਹਾਉ॥

ਭੈ ਤਨਿ ਅਗਨਿ ਭਯੈ ਭੈ ਨਾਲਿ॥
ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ ਸਵਾਰਿ॥
ਭੈ ਬਿਨੁ ਘਾੜਤ ਕਚੁ ਨਿਕਚੁ॥
ਅੰਧਾ ਸਚਾ ਅੰਧੀ ਸਟਾ॥੨॥

ਬੁਧੀ ਬਾਜੀ ਉਪਜੈ ਚਾਉ॥
ਸਹਸ ਸਿਆਣਪ ਪਵੈ ਨ ਤਾਉ॥
ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣੁ ਵਾਉ॥
ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ॥੩॥੧॥

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raag ga-orhee gu-aarayree mehlaa 1
cha-upday dupday

ik-oNkaar sat Naam kartaa purakh
nirbha-o nirvair akaal moorat ajoonee
saibhaN gur pargaad.

bha-o much bhaaraa vadaa tol.
man mat ha-ulee bolay bol.
sir Dhar chalee-ai sahee-ai bhaar.
nagree karmee gur beehaar. ||1||

bhai bin ko-ay na langhas paar.
bhai bha-o raakhi-aa bhaa-ay savaar. ||1||
rahaa-o.

bhai tan agan bhakhai bhai naal.
bhai bha-o gharhee-ai sabad savaar.
bhai bin ghaarhat kach nikach
anDhaa sachaa anDhee sat. ||2||

buDhee baajee upjai chaa-o.
sahas si-aanap pavai na taa-o.
naanak manmukh bolan vaa-o.
anDhaa akhar vaa-o du-aa-o. ||3||1||

RAAG GAURRI GUARERI

Mehla 1 Chaupadey Dupadey

This new chapter is written in the musical measure *Gaurri*, and sub-measure *Guareri*. It includes four lined and two lined stanzas (or *Chaupadey* and *Dupadey*). According to Dr. Bh. Vir Singh Ji, this *shabad* was uttered by first *Guru* (*Nanak Dev Ji*) appears to be addressing a preacher who was preaching his philosophies guided by selfish motives rather than by the fear or love of God. *Guru Ji* cautions him (and indirectly all of us) against such misleading advice.

He says: "The fear of God has the most substance and validity. The intellect guided by one's own mind is very shallow, and so are the words uttered under its sway. (O' my friends), we should walk through the path of life bearing the load (of God's fear in our mind, and knowing that God is watching all our deeds). Then, by His grace we may start reflecting on *Guru's* teachings (which become part of our life)." (1)

Stressing on the importance of having the fear of God in one's mind, Guru Ji says: "(This world is like a vast and deep ocean). Without the fear (of God in one's mind), nobody can swim across it. (Only the one, who) has embellished one's life by keeping the fear and love (of God in the mind), crosses it."(1-pause)

Commenting upon the importance of living under the fear and love of God, Guru Ji says: "The fire of fear burns brighter when there is the fear of God. (When we have the fear of God in our mind, we are more afraid of committing sinful acts). Therefore, following Guru's word, we should mold and embellish (our character) in the fear and love of God. (In fact) without the fear (of God, human) character is absolutely flimsy (like a vessel), which has been fashioned in a mold of ignorance, and beaten blindly."(2)

Guru Ji now explains why and how thinking of our own mind misguides us. He says: "The intellect guided by our own mind leads to the (false) pleasures (of the world). In spite of thousands of clever ideas, (one's character) is not molded by the heat of truth (and true divine thoughts do not arise in the mind). In short, O' Nanak, all the speech of a self-conceited person is as light (or shallow) as the air. Such a person's word or guidance is (easily changeable) and misleading." (3-1)

The message of this *shabad* is that we should not let ourselves be misguided by our own mind's temptations, or the clever words of self-conceited persons. Instead, we should always try to live our life under the fear of God as guided by our Guru (Guru Granth Sahib Ji). Even though such a life may seem difficult in the beginning, it will ultimately lead to a more productive and blissful life.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇ॥
ਸੇ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥
ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ॥੧॥

ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ॥
ਡਰਿ ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੋਰੁ॥੧॥ ਰਹਾਉ॥

ਨਾ ਜੀਉ ਮਰੈ ਨ ਡੂਬੈ ਤਰੈ॥
ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੇ ਕਿਛੁ ਕਰੈ॥
ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਇ॥
ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ॥੨॥

ਹੰਸੁ ਹੇਤੁ ਆਸਾ ਅਸਮਾਨੁ॥
ਤਿਸੁ ਵਿਚਿ ਭੂਖ ਬਹੁਤੁ ਨੈ ਸਾਨੁ॥
ਭਉ ਖਾਣਾ ਪੀਣਾ ਆਧਾਰੁ॥
ਵਿਣੁ ਖਾਧੇ ਮਰਿ ਹੋਹਿ ਗਵਾਰੁ॥੩॥

ਜਿਸ ਕਾ ਕੋਇ ਕੋਈ ਕੋਇ ਕੋਇ॥
ਸਭੁ ਕੇ ਤੇਰਾ ਤੂੰ ਸਭਨਾ ਕਾ ਸੋਇ॥
ਜਾ ਕੇ ਜੀਅ ਜੰਤ ਧਨੁ ਮਾਲੁ॥
ਨਾਨਕ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੁ॥੪॥੨॥

ga-orhee mehlāa 1.

dar ghar ghar dar dar dar jaa-ay.
so dar kayhaa Jit dar dar paa-ay.
tuDh bin doojee naahee jaa-ay.
jo kichh vartai sabhtayree rajaa-ay. ||1||

daree-ai jay dar hovai hor.
dar dar darnaa man kaa sor. ||1|| rahaa-o.

naa jee-o marai na doobai tarai.
Jin kichh kee-aa so kichh karai.
hukmay aavai hukmay jaa-ay.
aagai paachhai hukam samaa-ay. ||2||

hans hayt aasaa asmaan.
tis vich bhookh bahut nai saan.
bha-o khaanaa peenaa aaDhaar.
vinkhaaDhay mar hohi gavaar. ||3||

jis kaa ko-ay ko-ee ko-ay ko-ay.
sabh ko tayraa tooⁿ sabhnaa kaa so-ay.
jaa kay jee-a jantDhan maal.
naanak aakhan bikham beechaar. ||4||2||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji told us that we should try to live under the fear of God, instead of being misguided by other worldly considerations or fears. In this *shabad*, which is a superb example of his poetic skills, Guru Ji uses the word ‘fear’ in many connotations to elaborate on his earlier message.

Guru Ji states: “When in our heart is the ‘fear’ (of God), then any other kind of fear is dispelled, as if that fear is afraid of the fear of God. Moreover, what is the use of having the kind of fear, which makes us increasingly afraid of life? (This is like telling a lie to hide one mistake, then telling more lies to hide the previous lie).”

Guru Ji therefore reposes his complete faith in God, and says: “O’ God, except You there is no other place (to go to seek any support), and whatever happens is according to Your Will. (Therefore, why should we tell lies or do wrong things under the fear of undesirable consequences)?” (1)

Expressing the meaning of his message in this regard, Guru Ji says: “We should be afraid of any other kind of fear if there were truly any other fear (except the fear of God). To keep fearing one fear or the other is nothing but the mind’s own noise (or a hallucination).” (1-pause)

Therefore, Guru Ji says: “No one lives, dies, sinks or swims (on one’s own). He who has created (this universe) does everything. It is according to His command that any creature comes into this world, and also departs according to His orders. In short, both before and after (their existence, all creatures) remain merged in His command.”(2)

Guru Ji now gives us insight into the working of our mind, and tells how we should try to live our life. He says: “Within us are the tendencies for violence, attachment, and sky high desires. Also within us is the hunger (for worldly possessions), which like a big stream never seems to stop. (Therefore, one should) make the fear of God, the corner stone of one’s way of life (and live one’s life under the fear of God, and not try to usurp the rights of others). Without eating (without living under such fear of God, a person) dies becoming a fool.”(3)

Guru Ji concludes the *shabad* with an affirmation of full faith in God and says: “The one who has someone (as one’s supporter, that person) rarely proves to be (the true supporter in the end). But (O’ God), You belong to all and You are the support of all. Nanak says, “It is very difficult to describe (that God), to whom belong all the beings, creatures, and possessions.” (4-2)

The message of this *shabad* is that we should have only the fear of God in our minds (and live our life immersed in this fear). If we have full faith that we have the support of God, who is the most powerful Master of all, then all other fears from anyone and any source will disappear.

ਗਉੜੀ ਮਹਲਾ ੧॥

ga-orhee mehlāa 1.

ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ॥

maataa mat pitaa santokh.

ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ॥੧॥

satbhaa-ee kar ayhu visaykh. ||1||

ਕਹਣਾ ਹੈ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ॥
ਤਉ ਕੁਦਰਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥੧॥ ਰਹਾਉ॥

kahnāa hai kichh kahan na jaa-ay.
ta-o kudrat keemat nahee paa-ay. ||1||
rahaa-o.

ਪੰਨਾ ੧੫੨

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ਸਰਮ ਸੁਰਤਿ ਦੁਇ ਸਸੁਰ ਭਏ॥
ਕਰਣੀ ਕਾਮਣਿ ਕਰਿ ਮਨ ਲਏ॥੨॥
ਸਾਹਾ ਸੰਜੋਗੁ ਵੀਆਹੁ ਵਿਜੋਗੁ॥
ਸਚੁ ਸੰਤਤਿ ਕਹੁ ਨਾਨਕ ਜੋਗੁ॥੩॥੩॥

saram suratdu-ay sasur bha-ay.
karnee kaaman kar man la-ay. ||2||
saahaa sanjog vee-aahu vijog.
sach santat kaho naanak jog. ||3||3||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us to live under a certain kind of fear and respect for God. In this *shabad*, he elaborates on this concept with a metaphor from the time when a good bride, following the advice of her parents, a good bride used to conduct her life with a certain fear and respect for her in-laws.

Portraying himself as such a bride, Guru Ji shares with us how he is leading his life. Addressing God as his beloved Spouse, he says: “(O’ God), for me (good) intellect is like my mother, and contentment like my father. I have made Truth as my brother, and this is my special (family).” (1)

Now, expressing his inability to describe God’s creation, he says: “(O’ God, much) needs to be said (about Your creation), but nothing can be said, because the worth of Your creation cannot be assayed.”(1-pause)

Elaborating on the above metaphor, he says: “(O’ God), for me hard work and good sense are like my in-laws. I have made my mind like a virtuous bride (and I do all deeds like a good and sensible bride).” (2)

Concluding this metaphor, Guru Ji says: “For me, the most auspicious moment is union with You, and detachment (from worldly affairs) is like the separation (of a bride from her parents house, at the time of marriage). Nanak calls it a true union (with You), when it gives birth to Truth (and Your true Name comes to abide in my heart).” (3-3)

The message of this *shabad* is that if we want to obtain a true union with God, then we should live our life like a sagacious and virtuous young bride of olden days: with true love, affection, and respect for our beloved Spouse (God). In this way, His true Name would come to abide in our heart.

ਗਉੜੀ ਮਹਲਾ ੧॥

ga-orhee mehlaa 1.

ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ॥
ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ॥
ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ॥੧॥

pa-unaī paanee agnee kaa mayl.
chanchal chapal buḍh kaa khayl.
na-o darvaajay dasvaa du-aar.
bujh ray gi-aanee ayhu beechaar. ||1||

ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ॥

kathṭaa bakṭaa sunṭaa so-ee.

ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ॥੧॥ ਰਹਾਉ॥

aap beechaaray so gi-aanee ho-ee. ||1||
rahaa-o.

ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥
ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥
ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥
ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ॥੨॥

dayhee maatee bolai pa-ṁṁ.
bujh ray gi-aanee moo-aa hai ka-ṁṁ.
moo-ee surat baad ahaⁿkaar.
oh na moo-aa jo daykhanhaar. ||2||

ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ॥
ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ॥
ਪਤਿ ਪਤਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ॥
ਭੀਤਰਿ ਹੋਈ ਵਸਤੁ ਨ ਜਾਣੈ॥੩॥

jai kaaran tat tīrath jaahee.
raṭan padāarath ghat hee maahee.
parh parh pandit baad vakhaṇai.
bheetar hodee vasat na jaṇai. ||3||

ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੁਈ ਬਲਾਇ॥
ਓਹੁ ਨ ਮੂਆ ਜੋ ਰਹਿਆ ਸਮਾਇ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ॥
ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ॥੪॥੩॥

ha-o na moo-aa mayree mu-ee balaa-ay.
oh na moo-aa jo rahi-aa samaa-ay.
kaho naanak gur barahm dikhāa-i-aa.
marṭaa jāṭaa nadar na aa-i-aa. ||4||4||

GAURRI MEHLA 1

According to Dr. Bh. Vir Singh Ji this *shabad* appears to be addressed to a wise *pundit* (Hindu scholar), who had recently suffered the loss of his close relative, and was feeling very depressed. In this *shabad* Guru Ji explains to him the mystery of the human body, and like a very competent psychiatrist helps him come out of his depression. Therefore, this *shabad* could be a very useful tool to help our friends and relatives who may have suffered a similar loss.

Guru Ji says: “O’ wise learned man, understand this concept: that our body is a combination of air, water, and fire (and has become like) a play thing for the mercurial intellect (within it). There are nine doors (or openings, such as eyes, ears, etc.), which are apparent. But then in addition there is the tenth (unseen) door (or place which is of special significance. That is the door to the mansion of God).” (1)

Continuing his sermon, Guru Ji says: “(O’ my dear friend, God is sitting in this mansion beyond the tenth door. That God Himself is the one) who discourses, utters, and listens to (everything). The one who reflects upon oneself (and understands this basic principle) becomes (truly) wise.” (1-pause)

Now, like a very competent psychologist, Guru Ji engages that depressed person in a conversation, and says: “(O’ my) learned friend, this body is like dust, (which upon the death of a person is ultimately consumed back into the earth). Similarly, a person speaks with his or her breath (which too merges back into the air after death). Then O’ wise man, (guess), who has really died (with the death of this person)?”

Perhaps finding that *pundit* speechless, Guru Ji himself provides the answer, and says: “(If you think about it, you will agree that with the death of this person, what has really died, is the) intellect which leads a person to indulge in strife and ego. (But the soul) who sees (the entire play of life) doesn’t die.” (2)

It appears that after listening to these healing words describing the immortality of the soul within us, the aggrieved person expresses his desire to go on a pilgrimage of holy places to further console his mind. But Guru Ji advises him against this unnecessary expense and effort.

He says: “(O’ my friend, that commodity of God’s peace-giving Name), which you want to search on holy shores, that jewel like commodity is within your mind itself. (In those places), a *pundit* simply reads more and more scriptures, which are merely discourses on (useless) strife (or various interpretations of holy books). But (such a *pundit*) does not realize the commodity (of Name) lying within.” (3)

In closing, Guru Ji says: “I understand that (when my body dies) it is not that I have died, but it is my demon (ignorant intellect) which has died. That (God also) has not died, who pervades in all. O’ Nanak, the Guru has shown me the all pervading God I don’t see anyone (truly) dying or going away.”(4 -4)

The message of this *shabad* is that whenever any of our close relatives or friends die, we should try to console ourselves with the fact that the temporal body and elements within it have only merged back into their origins. But the true light of God within him or her has not died, and never will.

Note: This shabad should be a good resource for doctors, religious preachers, relatives, and friends to rely upon for consoling the aggrieved.

ਗਉੜੀ ਮਹਲਾ ੧ ਦਖਣੀ॥

ga-orhee mehlāa 1 dakh-nee.

ਸੁਣਿ ਸੁਣਿ ਬੁਝੈ ਮਾਨੈ ਨਾਉ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥

sun sun boojhai maanai naa-o. taa kai sad
balihaarai jaa-o.

ਆਪਿ ਭੁਲਾਏ ਠਉਰ ਨ ਠਾਉ॥

aap bhulaa-ay tha-ur na thaa-o.

ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ॥੧॥

tooⁿ samjhaavahi mayl milaa-o. ||1||

ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ॥

Naam milai chalai mai naal.

ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ॥੧॥ ਰਹਾਉ॥

bin naavai baadhēe sabh kaal. ||1|| rahaa-o.

ਖੇੜੀ ਵਣਜੁ ਨਾਵੈ ਕੀ ਓਟਾ॥

khaytee vanaj naavai kee ot.

ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਪੋਟਾ॥

paap punn beej kee pot.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟਾ॥

kaam krodh jee-a meh chot.

ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੋਟਾ॥੨॥

Naam visaar chalay man khot. ||2||

ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ॥

saachay gur kee saachee seekh.

ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ॥

tan man seetal saach pareekh.

ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ॥

jal puraa-in ras kamal pareekh.

ਸਬਦਿ ਚਤੇ ਮੀਠੇ ਰਸ ਈਖ॥੩॥

sabad ratay meethay ras eekh. ||3||

ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ ਦੁਆਰ॥

Hukam sanjogee garh das du-aar.

ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ॥

panch vasesh mil jot apaar.

ਆਪਿ ਤੁਲੈ ਆਪੇ ਵਣਜਾਰ॥

aap tulai aapay vanjaar.

ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ॥੪॥੫॥

naanak Naam savaaranhaar. ||4||5||

GAURRI MEHLA 1 DAKHNI

In the previous *shabad* Guru Ji told us that the invaluable commodity of God's Name, which brings us true peace, is contained right within our own mind. There is no need for us to go to different pilgrimage places in search of it. In this *shabad*, he explains the blessings of this invaluable commodity.

Guru Ji Says: "I am always a sacrifice to (that person), who after listening again and again (to the Guru's instruction), understands it, and believes in (God's) Name. O' God, whom You Yourself lead astray, that person finds no place of rest. However, those whom You Yourself coach, after uniting them (with the Guru, You) unite them with Yourself."(1)

Therefore, Guru Ji also says: "(O' God, I also pray that) I should be blessed with Your Name, which accompanies me (even after death. Because I know that) without the Name (the entire world) is bound to die (and perish)."(1-pause)

Explaining why he prays only for God's Name, and not for anything else, Guru Ji says: "(I believe that, just as we farm or do business (to support our physical needs, similarly for our spirit) we should depend upon the support of (God's) Name. All our virtues or sins become like the bundle of seeds (on our heads, which bring awards or punishment in their due course. The impulses of) lust and anger inflict wounds on our mind. Therefore, they who forsake God's Name depart from here with evil thoughts in their minds (and suffer in pain)."(2)

Explaining the importance of obtaining Guru's advice, he says: "The true Guru imparts true instruction. (By obtaining this), one's body and mind obtain peace, which in itself is the true test (of right guidance. The person who follows Guru's instruction, while still living in the world remains detached from its evil influence) like a lily or a lotus (which grows in water, yet remains above it). Even the words uttered by such a Guru's follower are sweet like sugarcane." (3)

Elaborating on the merits of the Guru's followers, he says: "(They who follow Guru's advice understand that) it is according to their preordained destiny that they have been blessed with this body fortress with ten doors. (In this fortress) reside the five (impulses of lust, anger, greed, ego, and attachment); along with the infinite light (of God. It is God, who Himself is evaluating Himself, as if He) Himself is the merchant and Himself the merchandise. O' Nanak, through His Name He embellishes (a person with merits)."(4-5)

The message of this *shabad* is that we should always pray to God to bless us with the guidance of the true Guru, who may sow the seed of Name in us and make us worthy of God's union.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਜਾਤੇ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ॥
ਕਹ ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ॥
ਕਿਉ ਬਾਧਿਓ ਕਿਉ ਮੁਕਤੀ ਪਾਵੈ॥
ਕਿਉ ਅਬਿਨਾਸੀ ਸਹਜਿ ਸਮਾਵੈ॥੧॥

ਨਾਮੁ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ॥
ਨਰਹਰ ਨਾਮੁ ਨਰਹਰ ਨਿਹਕਾਮੁ॥੧॥ ਰਹਾਉ॥

ga-orhee mehlā 1.

jaatō jaa-ay kahaa t̄ay aavai.
kah upjai kah jaa-ay samaavai.
ki-o baaDhi-o ki-o mukṭee paavai.
ki-o abhinaasee sahj samaavai. ||1||

Naam ridai amrit̄ mukh Naam.
narhar Naam narhar nihkaam. ||1|| rahaa-o.

ਸਹਜੇ ਆਵੈ ਸਹਜੇ ਜਾਇ॥
ਮਨ ਤੇ ਉਪਜੈ ਮਨ ਮਾਹਿ ਸਮਾਇ॥
ਗੁਰਮੁਖਿ ਮੁਕਤੋ ਬੰਧੁ ਨ ਪਾਇ॥
ਸਬਦੁ ਬੀਚਾਰਿ ਛੁਟੈ ਹਰਿ ਨਾਇ॥੨॥

sehjay aavai sehjay jaa-ay.
man tay upjai man maahi samaa-ay.
gurmukh mukto bandh na paa-ay.
sabad beechaar chhutai har naa-ay. ||2||

ਤਰਵਰ ਪੰਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸੁ॥
ਸੁਖ ਦੁਖੀਆ ਮਨਿ ਮੋਹ ਵਿਣਾਸੁ॥
ਸਾਝ ਬਿਹਾਗ ਤਕਹਿ ਆਗਾਸੁ॥
ਦਹ ਦਿਸਿ ਧਾਵਹਿ ਕਰਮਿ ਲਿਖਿਆਸੁ॥੩॥

tarvar pankhee baho nis baas.
sukh dukhee-aa man moh vinaas.
saajh bihaag takeh aagaas.
dah dis Dhaaveh karam likhi-aas. ||3||

ਪੰਨਾ ੧੫੩

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ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਥਾਟੁ॥
ਕਾਮ ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਮਾਟੁ॥
ਬਿਨੁ ਵਖਰ ਸੁਨੋ ਘਰੁ ਹਾਟੁ॥
ਗੁਰ ਮਿਲਿ ਖੋਲੇ ਬਜਰ ਕਪਾਟੁ॥੪॥

Naam sanjogee go-il thaat.
kaam kroDh footai bikh maat.
bin vakhar soono ghar haat.
gur mil kholey bajar kapaat. ||4||

ਸਾਧੁ ਮਿਲੈ ਪੂਰਬ ਸੰਜੋਗੁ॥
ਸਚਿ ਰਹਸੇ ਪੂਰੇ ਹਰਿ ਲੋਗੁ॥
ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ ਸੁਭਾਇ॥
ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ॥੫॥੬॥

saaDh milai poorab sanjog.
sach rahsay pooray har log.
man tan day lai sahj subhaa-ay.
naanak tin kai laaga-o paa-ay. ||5||6||

GAURRI MEHLA 1

In the previous *shabad* (4-4), Guru Ji consoled the mind of a *pundit*, who was grieving on account of the recent death of his close relative. Guru Ji suggested to him that the light of God, which is the real power within us, never dies. It appears that in this *shabad*, he is answering some of the subsequent questions of that person for the guidance of us all.

He says: “(We should try to understand) where (this soul) comes from, where was it created and with what does it (ultimately) merge? (Secondly), why it has been bound (by worldly ties), and how does it obtain emancipation (from these bonds)? How can it indiscernibly merge in the immortal (God)?” (1)

Answering the last question first, Guru Ji says: “The one in whose mind abides God’s nectar Name, who utters God’s Name, like God becomes free from desire (and hence free from worldly bonds).” (1-pause)

Now taking up the question in its entirety, Guru Ji says: “According to natural law, one comes into (this world), and according to (the same) natural law, goes (away from here). Due to the desires of mind, (one) is born and ultimately merges into the mind itself. But the one who follows the Guru’s instruction remains free (from the entanglements of desire), and no obstacles are put (in that person’s path to liberation). By reflecting (on the Guru’s) word and by meditating on God’s Name, one is emancipated.” (2)

Guru Ji now explains the system of the world using the example of birds. He says: “Just as the birds come to sit in a tree at night, similarly mortals come to the world for a limited stay. Some are happy and some are miserable, because within their mind is the destructive worldly attachment. When night passes, (just as the birds) look to the sky and fly in different

directions (to seek their daily food), similarly the mortals go to earn their sustenance (through various professions) according to their preordained destiny.” (3)

The above was the conduct of ordinary persons. Now Guru Ji tells, how the persons who meditate on God’s Name conduct their lives. He says: “They, who are attuned to God’s Name (understand that) this world is like a pasture, (where humans and other creatures come for a short while to eat their feed, and then go back from whence they came. By meditating on God’s Name and acting on the Guru’s advice), all their lust and anger is dispelled, as if the pitcher containing all such poisons has broken. But those who are without this commodity (of Name) are like an empty house or shop. It is only when they meet the Guru that the hard doors (of their strayed mind) are opened.” (4)

In conclusion, Guru Ji says: “Only through pre-ordained destiny does one meet (and obtain the guidance of) a saint (Guru). The accomplished devotees of God always rejoice in the bliss of the Eternal God. They imperceptibly surrender their mind and body (to the Guru, and receive the blessings of God’s Name). Nanak respectfully bows to their feet.” (5-6)

The message of this *shabad* is that if we want to get out of the cycle of birth and death, and enjoy the bliss of eternal union with God, then we should pray to Him to bless us with the guidance of the Guru. So that following Guru’s advice, we may cleanse our mind of worldly desires and meditate on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ॥
 ਝੂਠੁ ਵਿਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ॥
 ਪੂੰਜੀ ਪਾਪ ਲੋਭ ਕੀ ਕੀਤੁ॥
 ਤਰੁ ਤਾਰੀ ਮਨਿ ਨਾਮੁ ਸੁਚੀਤੁ॥੧॥

ਵਾਹੁ ਵਾਹੁ ਸਾਚੈ ਮੈ ਤੇਰੀ ਟੇਕ॥
 ਹਉ ਪਾਪੀ ਤੂੰ ਨਿਰਮਲੁ ਏਕ॥੧॥ ਰਹਾਉ॥

ਅਗਨਿ ਪਾਣੀ ਬੋਲੈ ਭੜਵਾਉ॥
 ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਏਕੁ ਸੁਆਉ॥
 ਦਿਸਟਿ ਵਿਕਾਰੀ ਨਾਹੀ ਭਉ ਭਾਉ॥
 ਆਪੁ ਮਾਰੇ ਤਾ ਪਾਏ ਨਾਉ॥੨॥

ਸਬਦਿ ਮਰੈ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ॥
 ਬਿਨੁ ਮੂਏ ਕਿਉ ਪੂਰਾ ਹੋਇ॥
 ਪਰਪੰਚਿ ਵਿਆਪਿ ਰਹਿਆ ਮਨੁ ਦੋਇ॥
 ਬਿਰੁ ਨਾਰਾਇਣੁ ਕਰੇ ਸੁ ਹੋਇ॥੩॥

ਬੋਹਿਥਿ ਚੜਉ ਜਾ ਆਵੈ ਵਾਰੁ॥
 ਨਾਕੇ ਬੋਹਿਥ ਦਰਗਹ ਮਾਰੁ॥
 ਸਚੁ ਸਾਲਾਹੀ ਧੰਨੁ ਗੁਰਦੁਆਰੁ॥
 ਨਾਨਕ ਦਰਿ ਘਰਿ ਏਕੰਕਾਰੁ॥੪॥੨॥

ga-orhee mehlaa 1.

kaam kroDh maa-i-aa meh cheet.
 jhooth vikaar jaagai hit cheet.
 poonjee paap lobh kee keet.
 tar taaree man Naam sucheet. ||1||

vaahu vaahu saachay mai tayree tayk.
 ha-o paapee tooN nirmal ayk. ||1|| rahaa-o.

agan paanee bolai bharrhva-a-o.
 jihvaa indree ayk su-aa-o.
 disat vikaaree naahee bha-a-o bhaa-o.
 aap maaray ta paa-ay naa-o. ||2||

sabad marai fir maran na ho-ay.
 bin moo-ay ki-o pooraa ho-ay.
 parpanch vi-aap rahi-aa man do-ay.
 thir naaraa-in karay so ho-ay. ||3||

bohith charha-o jaa aavai vaar.
 thaakay bohith dargeh maar.
 sach saalaahie Dhan gurdu-aar.
 naanak dar ghar aykankaar. ||4||7||

RAAG GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to enjoy eternal bliss we should seek the guidance of the Guru, and meditate on God's Name. In this *shabad* he tells us the reason for this advice.

He says: “(Human) mind is engrossed in lust, anger and *Maya*. It is always awake (ready) and loves to enter into falsehood and evil, and has thus acquired the capital of greed and sin. (O’ human being, try to) swim across (this worldly ocean) by meditating on (God’s Name) with full concentration of mind.”(1)

Guru Ji now shows us how to reach that state of mind, because on our own we don’t turn our thoughts to meditating on God’s Name, and how to pray to God. Addressing God, he says: “O’ my wondrous God, I have but only Your support. I am a sinner, and You alone are the Pure one.” (1-pause)

Turning back to the previous theme, why on his own one can not obtain God’s Name and swim across, Guru Ji says: “The fire and water (within us) unite to roar in fury (like steam, and make us shout some time). Our tongues and sensual organs crave their individual satisfactions (such as eating tasty foods, or satisfying our sexual desires. (Our) entire outlook is evil-oriented, and within us is neither the love nor fear (of God). It is only when one kills one’s self (conceit) that one obtains (God’s) Name.”(2)

Elaborating on the benefits of stilling one’s mind through the Name, Guru Ji says: “(When one stills the mind by meditating on God’s Name, and thus) dies through the Name, one does not go through death again. (Such a person is emancipated from any future rounds of birth and death). Without dying (to self by stilling the mind, one) cannot achieve perfection, and one’s mind remains entangled in worldly duality (or *Maya*). But there is nothing under one’s control); only that happens which the immortal God does.”(3)

Therefore, Guru Ji concludes the *shabad* by saying: “I can board the ship of (God’s Name) only when (by His grace), my turn comes. Those who are stopped from (boarding) this ship (of Name) suffer punishment in God’s court. Therefore, (I) Nanak say that blessed is the door of the Guru (where) I can sit and praise the Eternal (God) and see the door and mansion of that one Creator (of the entire universe).”(4-7)

The message of this *shabad* is that we are full of so many vices, lusts, and evil tendencies. We can only be saved if we take the refuge of the Guru, and meditate on God’s Name.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ॥
ਅੰਮ੍ਰਿਤੁ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ॥
ਤ੍ਰਭਵਣੁ ਬੋਧਿਆ ਆਪਿ ਮੁਰਾਰਿ॥੧॥

ਰੇ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ॥
ਮਨਿ ਮਾਨਿਐ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਜੈ॥੧॥ ਰਹਾਉ॥

ਜਨਮੁ ਜੀਤਿ ਮਰਣਿ ਮਨੁ ਮਾਨਿਆ॥

ga-orhee mehlaa 1.

ulti-o kamal barahm beechaar.
amrit Dhaar gagan das du-aar.
taribhavan bayDhi-aa aap muraar. ||1||

ray man mayray bharam na keejai.
man maanee-ai amrit ras peejai. ||1||
rahaa-o.

janam jeeṭ maraṇ man maani-aa.

ਆਪਿ ਮੂਆ ਮਨੁ ਮਨ ਤੇ ਜਾਨਿਆ॥
ਨਜਰਿ ਭਈ ਘਰੁ ਘਰ ਤੇ ਜਾਨਿਆ॥੨॥

aap moo-aa man man tay jaani-aa.
najar bha-ee ghar ghar tay jaani-aa. ||2||

ਜਤੁ ਸਤੁ ਤੀਰਥੁ ਮਜਨੁ ਨਾਮਿ॥
ਅਧਿਕ ਬਿਥਾਰੁ ਕਰਉ ਕਿਸੁ ਕਾਮਿ॥
ਨਰ ਨਾਰਾਇਣ ਅੰਤਰਜਾਮਿ॥੩॥

jat sat tirath majan Naam.
aDhik bithaar kara-o kis kaam.
nar naaraa-in antarjaam. ||3||

ਆਨ ਮਨਉ ਤਉ ਪਰ ਘਰ ਜਾਉ॥
ਕਿਸੁ ਜਾਚਉ ਨਾਹੀ ਕੇ ਥਾਉ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ॥੪॥੮॥

aan man-o ta-o par ghar jaa-o.
kis jaacha-o naahee ko thaa-o.
naanak gurmat sahj samaa-o. ||4||8||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji told us that we are full of many vices, lusts, and evil tendencies, and we can only be saved if we take the refuge of the Guru and meditate on God's Name. In this *shabad*, he tells us what happens when we follow Guru's instruction and meditate on God's Name.

Describing his personal experience, Guru Ji says: "By reflecting on the all pervading God, the lotus of my heart (my mind) has turned away (from worldly attachments, and is enjoying such a unique and continuous feeling of divine bliss, as if) a steady stream of nectar is falling on the sky of my tenth gate. Now, my mind truly believes that God Himself is running all the three worlds under His divine Law."(1)

Guru Ji therefore advises his own mind (indirectly ours), and says: "O' my mind do not entertain any doubt (because only) when the mind reposes full faith (in God) can this nectar be partaken." (1-pause)

Elaborating on his experience, Guru Ji says: "Now when my mind has accepted the concept of dying (to the self, or stilling my ego, I feel that I have achieved the object of my life. Thus) I have won (the battle of) Life itself. When (the ego of my mind was dispelled, and) the self in me died, my mind understood (reality) from the mind itself (and on my own I was enlightened). When I was blessed with the glance of Grace (from God), I recognized His abode within my own abode (my mind itself)." (2)

After obtaining the above enlightenment, Guru Ji does not hesitate in saying: "(Now, I am convinced that) all the merits of) austerities, charities, and bathing at pilgrimage places are included in meditating on God's Name. Then for what purpose should I enter into any more extensive operations? That God knows all that is in our mind." (3)

Guru Ji concludes the *shabad* by firmly expressing His faith in the one God and rejecting any thoughts of praying to other lesser gods and goddesses. He says: "If I were to believe in any other (god or goddess except the one God), only then I would knock at any other door. From whom should I beg (when I know that beside the one God alone), there is no other place (to go. I) Nanak (firmly believe that) by following Guru's instruction, I can easily merge (in that one God)." (4-8)

The message of this *shabad* is that there is no need for us to observe any austerities, do pilgrimages, or bow to statues of gods and goddesses. We can easily merge in God and

enjoy heavenly bliss just by following *Gurbani* (as contained in *Guru Granth Sahib Ji*), and meditating on God's Name.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਮਰਣੁ ਦਿਖਾਏ॥
ਮਰਣ ਰਹਣ ਰਸੁ ਅੰਤਰਿ ਭਾਏ॥
ਗਰਬੁ ਨਿਵਾਰਿ ਗਗਨ ਪੁਰੁ ਪਾਏ॥੧॥

ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਰਹਣਾ॥
ਹਰਿ ਜਪਿ ਜਾਪਿ ਰਹਣੁ ਹਰਿ ਸਰਣਾ॥੧॥ ਰਹਾਉ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਦੁਬਿਖਾ ਭਾਗੈ॥
ਕਮਲੁ ਬਿਗਾਸਿ ਮਨੁ ਹਰਿ ਪੁਛ ਲਾਗੈ॥
ਜੀਵਤੁ ਮਰੈ ਮਹਾ ਰਸੁ ਆਗੈ॥੨॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚ ਸੰਜਮਿ ਸੂਚਾ॥
ਗੁਰ ਕੀ ਪਉੜੀ ਉਚੇ ਉਚਾ॥
ਕਰਮਿ ਮਿਲੈ ਜਮ ਕਾ ਭਉ ਮੂਚਾ॥੩॥

ਗੁਰਿ ਮਿਲਿਐ ਮਿਲਿ ਅੰਕਿ ਸਮਾਇਆ॥
ਕਰਿ ਕਿਰਪਾ ਘਰੁ ਮਹਲੁ ਦਿਖਾਇਆ॥
ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਆ॥੪॥੯॥

ga-orhee mehlā 1.

satgur milai so maran dikhā-ay.
maran rahan ras antar bhā-ay.
garab nivaar gagan pur paa-ay. ||1||

maran likhā-ay aa-ay nahee rahṇāa.
har JAP jaap rahan har sarṇāa. ||1|| rahaa-o.

satgur milai ta dubiDhāa bhāagai.
kamal bigaas man har parabh laagai.
jeevat marai mahaa ras aagai. ||2||

satgur mili-ai sach sanjam soochāa.
gur kee pa-orhee oochō oochāa.
karam milai jam kaa bhā-o moochāa. ||3||

gur mili-ai mil ank samaa-i-aa.
kar kirpaa ghar mahal dikhā-i-aa.
naanak ha-umai maar milā-i-aa. ||4||9||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji told us that to become one with God, we need not observe any austerities, do pilgrimages, or bow to statues of gods and goddesses. We can easily merge in the Eternal (God) by following the Guru's instruction. In this *shabad*, he explains why he stresses on the guidance of the Guru.

He says: “(When a person) meets the Guru, he (the Guru) shows (that person) what the death (of the self or ego really is). Then the mystery of remaining dead (or detached from the worldly desires) becomes pleasing to the mind. By getting rid of ego, one obtains (a high spiritual state, as if one has reached) the realm of the sky (and realized God).” (1)

Stating the fundamental principle, which the Guru teaches, he says: “(On meeting the Guru and listening to his divine words of wisdom, we realize) that we have come (to this world) with death written (in our destiny), and we are not going to live (forever). But by meditating on God again and again, we obtain (an eternal) abode in God's shelter.” (1-pause)

Elaborating on blessings obtained upon meeting the Guru, he says: “On meeting the true Guru (and by acting upon his advice), our sense of duality (double-mindedness between the allurements of the world and divine bliss) departs. Our mind blossoms like a lotus, and is attuned to God. Even though still alive, one (detaches from worldly allurements, as if) one has died, and after that one relishes the supreme taste (of blissful union with God).” (2)

Going into more detail, Guru Ji says: “On meeting the true Guru, one enters the discipline of Truth and becomes immaculate. (One examines everything on the basis of truth and justice, and not on the basis of one's selfish interests or falsehood). Thus climbing the ladder of the

Guru (following the path shown by the Guru), one rises higher and higher (and becomes a better person). But it is only by (God's) grace that one meets (a true Guru, and) then even the great fear of death is dispelled (from one's mind)."(3)

In conclusion, Guru Ji says: "On meeting the Guru, one remains attuned to God, and merges into the embrace (of God). Extending his mercy (the Guru) shows that person the mansion (of God) within the mind (itself. In short, O') Nanak, by dispelling (a person's ego), the Guru unites (him with God)."(4-9)

The message of this *shabad* is that if we want to experience the bliss of union with God, we should pray to Him to bless us with the guidance of the Guru (which we already have in the form of Guru Granth Sahib Ji). Now all we need to do is follow the advice contained therein, and detach ourselves from worldly enticements, so that showing His mercy God may bless us with His union.

ਪੰਨਾ ੧੫੪

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ਗਉੜੀ ਮਹਲਾ ੧॥

ga-orhee mehlāa 1.

ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ॥
ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ॥
ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੂਆ॥
ਅਵਰੁ ਨ ਕਰਣੈ ਵਾਲਾ ਦੂਆ॥੧॥

kirat pa-i-aa nah maytai ko-ay.
ki-aa jaanaa ki-aa aagai ho-ay.
jo tis bhaanaa so-ee hoo-aa.
avar na karnai vaalaa doo-aa. ||1||

ਨਾ ਜਾਣਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ॥
ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ॥੧॥ ਰਹਾਉ॥

naa jaanaa karam kayvad tayree daat.
karam Dharam tayray Naam kee jaat. ||1||
rahaa-o.

ਤੂ ਏਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ॥
ਤੋਟਿ ਨਾਹੀ ਤੁਧੁ ਭਗਤਿ ਭੰਡਾਰੁ॥
ਕੀਆ ਗਰਬੁ ਨ ਆਵੈ ਰਾਸਿ॥
ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ॥੨॥

too ayvad daataa dayvanhaar.
tot naahee tuDh bhagat bhandaar.
kee-aa garab na aavai raas.
jee-o pind sabh tayrai paas. ||2||

ਤੂ ਮਾਰਿ ਜੀਵਾਲਹਿ ਬਖਸਿ ਮਿਲਾਇ॥
ਜਿਉ ਭਾਵੀ ਤਿਉ ਨਾਮੁ ਜਪਾਇ॥
ਤੂੰ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ॥
ਗੁਰਮਤਿ ਦੇਇ ਭਰੋਸੈ ਤੇਰੈ॥੩॥

too maar jeevaaleh bakhhas milaa-ay.
Ji-o bhaavee ti-o Naam JAPaa-ay.
too'daanaa beenaa saachaa sir mayrai.
gurmatday-ay bharosai tayrai. ||3||

ਤਨ ਮਹਿ ਮੈਲੁ ਨਾਹੀ ਮਨੁ ਰਾਤਾ॥
ਗੁਰ ਬਚਨੀ ਸਚੁ ਸਬਦਿ ਪਛਾਤਾ॥
ਤੇਰਾ ਤਾਣੁ ਨਾਮ ਕੀ ਵਡਿਆਈ॥
ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ ਸਰਣਾਈ॥੪॥੧੦॥

tan meh mail naahee man raataa.
gur bachnee sach sabad pachhaataa.
tayraa taanNaam kee vadi-aa-ee.
naanak rahnaa bhagat sarnaa-ee. ||4||10||

GAURRI MEHLA 1

In the previous *shabad*, Guru Ji advised us that if we want to experience the bliss of union with God, we should pray to Him to bless us with the guidance of the Guru. Following his advice, we should still our ego and detach ourselves from worldly allurements, so that God may show His mercy and bless us also with His union. In this *shabad*, he comments on our

destinies and the results of our actions in the past. He also tells us how can we try for a better future.

He says: “(O’ my friends), no one can erase one’s destiny. I don’t know what will happen in the future. Whatever has happened has happened according to His will, and there is no other who does anything.” (1)

Guru Ji now wonders about the greatness of God and says: “(O’ God), neither I know about my (past) deeds, nor do I know how great is Your bounty. (I know only this): that all the merits of righteous deeds, or (pride in) one’s caste, lie in Your Name (alone).” (1-pause)

Appealing to God’s greatness, Guru Ji says: “(O’ God), You are such a great benefactor and donor that the treasures of Your meditation never run short. (I know that) any act done in arrogance is never beneficial. (The safety of human) life and body is in Your hands.”(2)

Continuing his humble prayer to God, he says: “(O’ God), You take and give life, and forgiving (one’s sins), You unite him (or her with Yourself). As You wish, You make a person meditate on (Your) Name. You are my true, wise, and sagacious protector. Please bless me with the instruction of the Guru because I am dependent on Your support.”(3)

Guru Ji now describes the blessings of meditating on God’s Name. He says: “If one’s mind is imbued with the love (of God’s Name), then no dirt (of evil thoughts) remains in one’s body. By listening to the word of the Guru, one realizes the Eternal (God). Nanak says, “(O’ God) such is Your power and the greatness of Your Name, that one should always seek Your refuge by doing Your worship.”(4-10)

The message of this *shabad* is that we do not know what is written in our destiny, and what our fate shall be. The only thing for us to do is to pray to God to bless us with the guidance of the Guru, so that we may worship God by meditating on His Name, and thus live in His refuge.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਜਿਨਿ ਅਕਥੁ ਕਹਾਇਆ ਅਪਿਓ ਪੀਆਇਆ॥
ਅਨ ਭੈ ਵਿਸਰੇ ਨਾਮਿ ਸਮਾਇਆ॥੧॥

ਕਿਆ ਡਰੀਐ ਡਰੁ ਡਰਹਿ ਸਮਾਨਾ॥
ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ॥੧॥ ਰਹਾਉ॥

ਜਿਸੁ ਨਰ ਰਾਮੁ ਰਿਦੈ ਹਰਿ ਰਾਸਿ॥
ਸਹਜਿ ਸੁਭਾਇ ਮਿਲੇ ਸਾਬਾਸਿ॥੨॥

ਜਾਹਿ ਸਵਾਰੈ ਸਾਭ ਬਿਆਲ॥
ਇਤ ਉਤ ਮਨਮੁਖ ਬਾਧੇ ਕਾਲ॥੩॥

ਅਹਿਨਿਸਿ ਰਾਮੁ ਰਿਦੈ ਸੇ ਪੂਰੇ॥
ਨਾਨਕ ਰਾਮ ਮਿਲੇ ਕ੍ਰਮ ਦੂਰੇ॥੪॥੧੧॥

ga-orhee mehlāa 1.

jin akath kahaa-i-aa api-o pee-aa-i-aa.
an bhai visray Naam samaa-i-aa. ||1||

ki-aa daree-ai dar dareh samaanaa.

pooray gur kai sabad pachhaanaa. ||1||
rahaa-o.

jis nar raam ridai har raas.
sahj subhaa-ay milay saabaas. ||2||

jaahi savaarai saabh bi-aal.
it ut manmukh baaDhay kaal. ||3||

ahinis raam ridai say pooray.
naanak raam milay bharam dooray. ||4||11||

GAURRI MEHLA 1

In the previous *shabad* Guru Ji advised us that if we want a better future, we should pray to God to bless us with the guidance of the Guru and meditate on God's Name, and thus always live under God's refuge. In this *shabad*, he describes the blessings received by a person who has acted upon this advice.

He says: "(The one), who has worshipped the indescribable (God), and has inspired others to do the same, has quaffed the nectar (of God's Name) and helped others to drink it (also). That person's all other worldly fears have vanished, and such a person remains absorbed in (meditation of God's) Name."(1)

Regarding the state of mind of such a person, Guru Ji says: "(Such a person who remains absorbed in God's Name, says): "What should I now be afraid of, when all (worldly) fear has merged in the fear (of God), whom I have recognized through the word of the perfect Guru?"(1-pause)

Listing other blessings received by such a person, Guru Ji says: "The person in whose heart is the capital of God's (Name) easily receives honor (in God's court)."(2)

Guru Ji now shows the other side of the picture, and describes the fate of those worldly people, who instead of meditating on God's Name remain preoccupied in amassing worldly wealth. He says: "Whom God keeps asleep day and night (in worldly allurements, they) remain bound to death here and hereafter. (These self-conceited persons keep suffering in the pains of births and deaths)." (3)

In conclusion, Guru Ji says: "They in whose heart, day and night abides God's (Name), they are perfect. O' Nanak, all their doubts have been dispelled, and they are united with God."(4-11)

The message of this *shabad* is that if we want to get rid of all fears (including the fear of death) and live in union with God, then following Guru's advice we should meditate on God's Name.

ਗਉੜੀ ਮਹਲਾ ੧॥

ਜਨਮਿ ਮਰੈ ਤੈ ਗੁਣ ਹਿਤਕਾਰੁ॥
ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ॥
ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ॥
ਤੁਰੀਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ॥੧॥

ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ॥
ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ॥੧॥ ਰਹਾਉ॥

ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ॥
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ॥
ਬਿਨੁ ਗੁਰ ਅਰਬੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ॥
ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ॥੨॥
ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਸੋਈ॥

ga-orhee mehlāa 1.

janam marai tarai gurṇ hitkaar.
chaaray bayḍ kathēh aakaar.
ṭeen avastḥāa kaheh vakḥi-aan.
ṭuree-aavastḥāa satgur ṭay har jaan. ||1||

raam bhagaṭ gur sayvaa ṭarṇāa.
baahurḥ janam na ho-ay hai marṇāa. ||1||
rahaa-o.

chaar paḍaarath kahai sabḥ ko-ee.
simriṭ saasat pandit mukḥ so-ee.
bin gur arath beechaar na paa-i-aa.
mukaṭ paḍaarath bhagaṭ har paa-i-aa. ||2||
jaa kai hirdai vasi-aa har so-ee.

ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ॥
 ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਆਨੰਦੁ॥
 ਗੁਰਮਤਿ ਪਾਏ ਪਰਮਾਨੰਦੁ॥੩॥

gurmukh bhagat paraapat ho-ee.
 har kee bhagat mukat aanand.
 gurmat paa-ay parmaanand. ||3||

ਜਿਨਿ ਪਾਇਆ ਗੁਰਿ ਦੇਖਿ ਦਿਖਾਇਆ॥
 ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਬੁਝਾਇਆ॥
 ਦੀਨਾ ਨਾਥੁ ਸਰਬ ਸੁਖਦਾਤਾ॥
 ਨਾਨਕ ਹਰਿ ਚਰਣੀ ਮਨੁ ਰਾਤਾ॥੪॥੧੨॥

jin paa-i-aa gur daykh dikhaa-i-aa.
 aasaa maahi niraasu bujhaa-i-aa.
 deenaa naath sarab sukh-daatā.
 naanak har charnee man raataa. ||4||12||

GAURRI MEHLA I

In the previous *shabad* Guru Ji advised us that if we want to get rid of all our fears (including the fear of death) and live in union with God, then following Guru's advice we should meditate on God's Name. However, in spite of this repeated advice we still keep conducting our lives under the influence of three modes of *Maya* (worldly riches and power). We do false and evil deeds for our own selfish ends. Sometimes we work to fulfill our ambitions for worldly power, and other times do good deeds for the sake of winning praise or salvation rather than for the love of God. Guru Ji begins this *shabad* by telling us what happens when we thus conduct our life under the influence of these three modes of *Maya*.

He says: "The person who loves (or is influenced by) the three qualities (of *Maya*, namely impulses for vice, virtue, or power) keeps suffering (the pain of) birth and death. Even the four *Vedas* discuss only the visible form (of this world). They mention the three states of mind. However, it is only from the true Guru that we can understand the fourth state of mind (called) *Turya*, (in which a person remains united with God) in a state of equipoise."(1)

Giving the essence of this *shabad*, Guru Ji says: "It is through the worship of God and the service of the Guru that one swims across (the worldly ocean), after which there is no more (pain of) birth or death." (1-pause)

Now commenting on the four objects of life advocated by the Hindu scholars, Guru Ji says: "Everyone discusses the four objects of human life (namely, achieving righteousness, financial success, satisfaction of sexual desires, and salvation). This is all contained in the *Simritis* and *Shastras* (the Hindu holy books) and the discourses of the great *Pundits*. But without (guidance of the) Guru, nobody has understood the true meaning (of these objects, particularly salvation). It is only through the Guru that any person has ever obtained the commodity of salvation."(2)

Guru Ji now reveals who are those, who achieve true salvation. He says: "The one in whose heart God has come to reside has obtained the worship of God through the Guru, and through the worship of God enjoys the bliss of salvation. This is how, through Guru's instruction, one obtains the state of supreme bliss."(3)

In conclusion, Guru Ji says: "Whosoever has obtained God, it is only through the Guru that they have themselves seen Him, and helped others to see. (The Guru has) taught them the way to live free from desire, while still living amidst the world. That Master of the meek is the giver of peace to all, and O' Nanak, the mind (of such devotees) remains imbued with the love of God's feet (His Name)." (4-12)

The message of this *shabad* is that if we want to live above the three ordinary states (of worldly *Maya*), and enjoy the fourth state of *Turya* (unique peace and bliss) and obtain salvation, we should follow the instruction of the Guru (Granth Sahib Ji) and meditate on God's Name day and night.

ਗਉੜੀ ਚੋਤੀ ਮਹਲਾ ੧॥

ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ॥

ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ॥

ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੋ॥੧॥

ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ॥

ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ॥੧॥
ਰਹਾਉ॥

ਹਉ ਤੁਧੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂੰ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ॥

ਪੰਨਾ ੧੫੫

ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਤੂਠੀ ਲਾਇਤਬਾਰੀ॥

ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅੜੇ ਕਰਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ॥

ਹੰਸੁ ਚਲਿਆ ਤੂੰ ਪਿਛੈ ਰਹੀਏਹਿ ਛੁਟੜਿ ਹੋਈਅਹਿ ਨਾਰੀ॥੨॥

ਤੂੰ ਕਾਇਆ ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ
ਕਮਾਇਆ॥

ਕਰਿ ਚੋਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਭਾਇਆ॥

ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੇਈ ਅਹਿਲਾ ਜਨਮੁ
ਗਵਾਇਆ॥੩॥

ਹਉ ਖਰੀ ਦੁਹੇਲੀ ਹੋਈ ਬਾਬਾ ਨਾਨਕ ਮੇਰੀ ਬਾਤ ਨ ਪੁਛੈ
ਕੋਈ॥੧॥ ਰਹਾਉ॥

ਤਾਜੀ ਤੁਰਕੀ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜ ਕੇਰੇ ਭਾਰਾ॥

ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲੇ ਨਾਨਕ ਝੜਿ ਝੜਿ ਪਏ ਗਵਾਰਾ॥

ਕੂਜਾ ਮੇਵਾ ਮੈ ਸਭ ਕਿਛੁ ਚਾਖਿਆ ਇਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ
ਤੁਮਾਰਾ॥੪॥

ਦੇ ਦੇ ਨੀਵ ਦਿਵਾਲ ਉਸਾਰੀ ਭਸਮੰਦਰ ਕੀ ਢੇਰੀ॥

ਸੰਚੇ ਸੰਚਿ ਨ ਦੇਈ ਕਿਸ ਹੀ ਅੰਧੁ ਜਾਣੈ ਸਭ ਮੇਰੀ॥

ga-orhee chaytee mehlaa 1.

amrit kaa-i-aa rahai sukhaalee baajee ih
sansaaro.

lab lobh much koorh kamaaveh bahut
uthaaveh bhaaro.

toon kaa-i-aa mai ruldjee daykhee Ji-o Dhar
upar chhaaro. ||1||

sun sun sikh hamaaree.

sukrit keetaa rahsee mayray jee-arhay
bahurh na aavai vaaree. ||1|| rahaa-o.

ha-o tuDh aakhaa mayree kaa-i-aa toon sun
sikh hamaaree.

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ningdaa chindaa karahi paraa-ee jhoothee
laa-itbaaree.

vayl paraa-ee joheh jee-arhay karahi choree
buri-aaree.

hans chali-aa toon pichhai rahee-ayhi
chhutarh ho-ee-ah naaree. ||2||

toon kaa-i-aa rahee-ah supnantar tuDh ki-aa
karam kamaa-i-aa.

kar choree mai jaa kichh lee-aa taa man
bhalaa bhaa-i-aa.

halat na sobhaa palat na dho-ee ahilaa
janam gavaa-i-aa. ||3||

ha-o kharee duhaylee ho-ee baabaa naanak
mayree baat na puchhai ko-ee. ||1||
rahaa-o.

taajee turkee su-inaa rupaa kaparh kayray
bhaaraa.

kis hee naal na chalay naanak jharh jharh
pa-ay gavaaraa.

koojaa mayvaa mai sabh kichh chaakhi-aa ik
amrit Naam tumaaraa. ||4||

day day neev divaal usaaree bhasmandar
kee dhayree.

sanchay sanch na day-ee kis hee anDh
jaanai sabh mayree.

ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾਤੀ ਸੰਪੈ ਕਿਸੈ ਨ ਕੇਰੀ॥੫॥

so-in lankaa so-in maar^hee sampai kisai na kayree. ||5||

ਸੁਣਿ ਮੂਰਖ ਮੰਨ ਅਜਾਣਾ॥
ਹੋਗੁ ਤਿਸੈ ਕਾ ਭਾਣਾ॥੧॥ ਰਹਾਉ॥

sun moorakh man ajaṅṅaa.
hog t̄isai kaa bhāṅṅaa. ||1|| rahaa-o.

ਸਾਹੁ ਹਮਾਰਾ ਠਾਕੁਰੁ ਭਾਰਾ ਹਮ ਤਿਸ ਕੇ ਵਣਜਾਰੇ॥

saahu hamaaraa thaa^hakur bhāaraa ham tis kay vanjaaray.

ਜੀਉ ਪਿੰਡੁ ਸਭ ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ ਆਪੇ
ਜੀਵਾਲੇ॥੬॥੧॥੧੩॥

jee-o pind sabh raas t̄isai kee maar aapay jeevaalay. ||6||1||13||

GAURRI CHAYTEE MEHLA 1

In the previous *shabad*, Guru Ji told us that the person who loves (or is influenced by) the three qualities (of *Maya*) keeps suffering (the pain of) birth and death. In this soul-awakening beautiful *shabad*, Guru Ji puts himself among ordinary people, and addresses his body, soul, and mind (and indirectly us) to follow the right path.

First addressing the body, Guru Ji says, “(O’ my body, thinking yourself as immortal, you remain busy only in enjoying (worldly) pleasures. (But you don’t understand that) this world is only a play. You practice much avarice, greed, and falsehood, and carry a load of sin on your head. O’ my body, I have seen you wasted like the dust on earth.” (1)

Next addressing the soul, Guru Ji says: “O’ my soul, listen carefully to my advice. I tell you that you will not find this opportunity (of human birth) again. Only your good deeds will last (and be of help to you in the end)” (1-pause).

Turning back to the body, Guru Ji says: “I say to you, O’ my body, listen to my advice. You slander and criticize others. You indulge in false backbiting. You look upon another’s spouse with lustful intention, you commit theft and evil deeds, but you don’t remember that when the swan (soul) flies away, you will be left like a deserted woman.” (2)

Continuing his address to the body, Guru Ji says: “O’ (my) body, you live as if in a dream. (Have you ever reflected) what good deed have you done (so far)? Whenever you obtained something by stealing (or by deceiving someone), it looked pleasing to the mind. (This way, you) neither earned any honor in this world, nor any support for the next world. You have wasted away your precious (human) life.” (3)

(Thus reflecting on the sorry state of mind and body, Guru Ji tells us what we will soon be saying to ourselves). On our behalf he says: “O’ my respected sir, (I) Nanak truly feel in pain, and nobody cares a bit for me.” (1-pause)

Making additional confession on our behalf, Guru Ji says: “All these costly Arabian and Turkish horses (these luxurious foreign cars), gold and silver, loads of raiment, etc., are useless loads. Nanak says, O’ foolish person, all these things never accompany anyone (after death). They separate (from the body) and fall down like embers. I have tasted all the (delicious foods, like) rock candy and dried fruit, but I find that only Your Name is nectar (sweet), O’ my God.”(4)

Guru Ji now comments on the preoccupation of many people to build grand mansions or amass riches. He says: “(People) dig deep foundations to erect big mansions, but in the end

these crumble down to heaps of dust. A human being amasses and hoards riches, and doesn't share this wealth with anyone else. The fool thinks that all this wealth is his (or her) own, but does not remember that even *Lanka*, the city of gold, and the mansions of gold (possessed by king *Ravana*) were of no use to him (in the end).” (5)

Guru Ji once again addresses his mind and says: “Hear, O’ my foolish mind, only that will happen which pleases Him (1-pause).

In closing, Guru Ji says, “(O’ my friends), our Banker is a great Master, and we all are His peddlers. Our body and soul are all His capital. He Himself creates and destroys life.” (6-1-13)

The message of this *shabad* is that instead of wasting our precious human birth in amassing false worldly wealth and power, we should use this opportunity to do good deeds and meditate on God’s Name, so that we may earn honor in this and the next world.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧॥

ga-orhee chaytee mehlaa 1.

ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ॥

avar panch ham ayk janaa ki-o raakha-o
ghar baar manaa.

ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ॥੧॥

maareh looteh neet neet kis aagai karee
pukaar janaa. ||1||

ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ॥

saree raam Naamaa uchar manaa.

ਆਗੈ ਜਮ ਦਲੁ ਬਿਖਮੁ ਘਨਾ॥੧॥ ਰਹਾਉ॥

aagai jam dal bikham ghanaa. ||1|| rahaa-o.

ਉਸਾਰਿ ਮੜੋਲੀ ਰਾਖੈ ਦੁਆਰਾ ਭੀਤਰਿ ਬੈਠੀ ਸਾ ਧਨਾ॥

usaar marholee raakhai du-aaraa bheetar
baithee saa Dhanaa.

ਅੰਮ੍ਰਿਤ ਕੇਲ ਕਰੇ ਨਿਤ ਕਾਮਣਿ ਅਵਰਿ ਲੁਟੇਨਿ ਸੁ ਪੰਚ
ਜਨਾ॥੨॥

amrit kayl karay nit kaaman avar lutayn so
panch janaa. ||2||

ਢਾਹਿ ਮੜੋਲੀ ਲੂਟਿਆ ਦੇਹੁਰਾ ਸਾ ਧਨ ਪਕੜੀ ਏਕ ਜਨਾ॥

dhaahi marholee looti-aa dayhuraa saa Dhan
pakrae ayk janaa.

ਜਮ ਡੰਡਾ ਗਲਿ ਸੰਗਲੁ ਪੜਿਆ ਭਾਗਿ ਗਏ ਸੇ ਪੰਚ ਜਨਾ॥੩॥

jam dandaa gal sangal parhi-aa bhaag ga-ay
say panch janaa. ||3||

ਕਾਮਣਿ ਲੋੜੈ ਸੁਇਨਾ ਰੁਪਾ ਸਿਤੁ ਲੁਭੇਨਿ ਸੁ ਖਾਧਾਤਾ॥

kaaman lorhai su-inaa rupaa mitar lurhayn so
khaaDhaataa.

ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮਪੁਰਿ
ਬਾਧਾਤਾ॥੪॥੨॥੧੪॥

naanak paap karay tin kaaran jaasee jampur
baaDhaataa. ||4||2||14||

RAAG GAURRI CHAYTEE MEHLA 1

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in amassing false worldly wealth, we should use this opportunity to do good deeds and meditate on God’s Name. But the fact is that we keep doing bad things, influenced by our innate evil tendencies of lust, anger, greed, attachment, and ego. In this *shabad*, he compares these tendencies to five thieves, which are always on the lookout to steal whatever merit our soul might have earned in previous lives, or is trying to earn now. Comparing our soul to a poor landlady surrounded by five thieves, Guru Ji depicts the soul’s situation in its own words.

The *soul* says: “Those thieves (evil tendencies within my body) are five, and I am just one person. O’ my mind, how can I save my house and property (merits) from them? These robbers beat and rob me (of my good qualities, and give me pain) every day. Before whom may I go and cry?” (1)

Answering on behalf of divine wisdom (or conscience within us all), Guru Ji says: “O’ my mind, utter the Name of God, because in front of you is a very powerful army of the demons of death.” (1-pause)

Continuing the metaphor of a landlady for the human soul, Guru Ji now comments further on the state of the body and says: “Building a small thatched hut (of the body, God) has put (ten) doors in it. Inside this hut lives the *soul*, the landlady. (Thinking herself to be) immortal, every day she engages in leisurely sports while the five thieves (lust, anger, greed, attachment, and ego) keep plundering the mansion (of all its virtues or good qualities).” (2)

Depicting the end of this body mansion and the land lady (or the condition of the soul and the body at the time of one’s death), Guru Ji says: “Demolishing this hut and robbing it of all wealth, the lady (soul) is apprehended. With a chain around her neck, the demon (of death) beats her with a stick while those five thieves (or evil tendencies) run away. (In other words, at the time of death only our soul goes through pain, while all other faculties disappear).” (3)

Guru Ji now tells us the reason behind the suffering of the human soul. He says: “(For his entire life), one’s wife (spouse) keeps asking for gold and silver, and friends seek good food (and drink). O’ Nanak, (one) commits sins for their sake (but in end, one’s soul alone) will be bound and driven to hell.”(4) **The message of this *shabad* is that although it is our duty to discharge our obligations to our families through honest means, yet still we should not stoop to dishonesty, greed, or other sinful acts to please them. In the end, only our soul would bear the punishment for all the sins committed by us.**

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧॥

ga-orhee chaytee mehlaa 1.

ਮੁੰਦਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦਾ ਕਾਇਆ ਕੀਜੈ ਖਿਥਾਤਾ॥

mundraa tay ghat bheetar mundraa
kaaN-i-aa keejai khinthaataa.

ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ॥੧॥

panch chaylay vas keejeh raaval ih man
keejai dandaataa. ||1||

ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਸਿਤਾ॥

jog jugat iv paavsitaa.

ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਸਿਤਾ॥੧॥
ਰਹਾਉ॥

ayk sabad doojaa hor naasat kand mool man
laavsitaa. ||1|| rahaa-o.

ਮੂੰਡਿ ਮੂੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ॥

moond moondaa-i-ai jay gur paa-ee-ai ham
gur keenee gangaataa.

ਤ੍ਰਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ॥੨॥

taribhavan taaranhaar su-aamee ayk na
chaytas anDhaataa. ||2||

ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਸਿਤਾ॥

kar patamb galee man laavas sansaa mool
na jaavsitaa.

ਪੰਨਾ ੧੫੬

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ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੋਭਿ ਕੀ ਧਾਵਸਿਤਾ॥੩॥	aykas charṇee jay chit̃ laaveh lab lobh kee Dhaavsitaa. 3
ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ॥	JAPas niranjan rachas manaa.
ਕਾਹੇ ਬੋਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ॥੧॥ ਰਹਾਉ॥	kaahay boleh jogee kapat ghaanaa. 1 rahaa-o.
ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ॥	kaa-i-aa kamlee hans i-aanaa mayree mayree karat̃ bihaaneetaa.
ਪ੍ਰਵਚਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ॥੪॥੩॥੧੫॥	paraṇvat̃ naanak naagee daajhai fir paachhai pachhutaaneetaa. 4 3 15

GAURRI CHETI MEHLA 1

In the previous *shabad* Guru Ji told us that although it is our duty to discharge our obligations to our families and friends through honest means, still we should not stoop to dishonesty, greed, or other sinful ways in order to please them. In this *shabad*, while addressing directly the yogis (who usually wear special garbs and symbols, such as an old torn-out jacket, large wooden earrings, and a small supporting staff in their hands), Guru Ji is indirectly advising us against false outside garbs and austerities. Instead, he emphasizes the importance of purifying our inner self.

He says, “(O’ yogi), instead of rings around your ears, put these rings around your heart (and control your evil desires. Realize that your body will soon die), and make this (belief) your torn-out jacket. O’ yogi, (instead of other humans as your disciples who follow your orders), make your five senses (speech, touch, smell, sight and hearing) your disciples, and make your mind the staff (to control your senses).” (1)

Guru Ji adds: “(O’ yogi), this is how you will find the way to yoga (union with God). Instead of occupying your mind with the thoughts of forest fruits and roots, concentrate on the food of God’s Name, because only the one word (of God’s Name) is eternal, and everything else is perishable.” (1-pause)

Making a satire on other practices of the yogis, he says: “If by shaving our head bald at the banks of the River Ganges, I have Ganges my Guru O’ blind one, why don’t you worship the one God alone, the Master of all the three worlds?” (2)

Holding the mirror of their false practices to them, he says: “O’ yogis, you deceive people with your false show and mere prattle, which does not remove doubt from the mind at all. Why don’t you concentrate your mind on the service of the one God, then it wouldn’t run about motivated by avarice and greed?”(3)

Guru Ji once again emphasizes, and says: “(O’ yogis), simply meditate on the immaculate God with the full concentration of your mind. Why do you utter so much falsehood?”(1-pause)

Concluding his remarks, Guru Ji says: “Our body is foolish, swan (soul) childish; we spend our lives in the pursuit of I-am-ness (acquiring worldly possessions and power for ourselves). But Nanak says, when the soul departs from this world empty handed, it repents seeing the naked body being burnt.” (4-3-15)

The message of this *shabad* is that simply by wearing symbols and holy clothes we should not assume that automatically we have become the disciples (or sikhs) of the

Guru. These outer symbols and dress are just outer indication of our being sikhs (like the uniforms of school students or soldiers of an army). The real test is that in addition to these outer requirements we must control our five senses, lead a life of truth, and meditate on God's Name as advised by our Guru.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ ੧॥

ga-orhee chaytee mehlaa 1.

ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲੁ ਮਨੁ ਏਕੈ ਜੇ ਕਰਿ ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ॥

a-ukhadh manṭar mool man aykai jay kar
ḍarirh chit̃ keejai ray.

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ॥੧॥

janam janam kay paap karam kay
katarhhaaraa leejai ray. ||1||

ਮਨੁ ਏਕੈ ਸਾਹਿਬੁ ਭਾਈ ਰੇ॥

man ayko saahib bhaa-ee ray.

ਤੇਰੇ ਤੀਨਿ ਗੁਣਾ ਸੰਸਾਰਿ ਸਮਾਵਹਿ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ
ਰੇ॥੧॥ ਰਹਾਉ॥

ṭayray teen guṇaa sansaar samaaveh alakh
na lakh-ṇaa jaa-ee ray. ||1|| rahaa-o.

ਸਕਰ ਖੰਡੁ ਮਾਇਆ ਤਨਿ ਮੀਠੀ ਹਮ ਤਉ ਪੰਡ ਉਚਾਈ ਰੇ॥

sakar khand maa-i-aa ṭan meethee ham ṭa-o
pand uchaa-ee ray.

ਰਾਤਿ ਅਨੇਰੀ ਸੂਝਸਿ ਨਾਹੀ ਲਜੁ ਟੁਕਸਿ ਮੂਸਾ ਭਾਈ ਰੇ॥੨॥

raat̃ anayree soojhas naahee laj tookas
moosaa bhaa-ee ray. ||2||

ਮਨਮੁਖਿ ਕਰਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਮਿਲੈ ਵਡਾਈ ਰੇ॥

manmukh karahi ṭayṭaa dukh laagai gurmukh
milai vadaa-ee ray.

ਜੇ ਤਿਨਿ ਕੀਆ ਸੋਈ ਹੋਆ ਕਿਰਤੁ ਨ ਮੋਟਿਆ ਜਾਈ ਰੇ॥੩॥

jo ṭin kee-aa so-ee ho-aa kirat̃ na mayti-aa
jaa-ee ray. ||3||

ਸੁਭਰ ਭਰੇ ਨ ਹੋਵਹਿ ਉਣੇ ਜੇ ਰਾਤੇ ਰੰਗੁ ਲਾਈ ਰੇ॥

subhar bharay na hoveh oonay jo raat̃ay
rang laa-ee ray.

ਤਿਨ ਕੀ ਪੰਕ ਹੋਵੈ ਜੇ ਨਾਨਕੁ ਤਉ ਮੂੜਾ ਕਿਛੁ ਪਾਈ
ਰੇ॥੪॥੪॥੧੬॥

ṭin kee pank hovai jay naanak ṭa-o moorhaa
kichh paa-ee ray. ||4||4||16||

GAURRI CHAYTEE MEHLA 1

In the previous *shabad*, addressed to yogis, Guru Ji advised us that simply by wearing symbols and holy clothes we should not assume that automatically we have become the disciples of the Guru. According to Dr. Bh. Vir Singh Ji, this *shabad* also appears to be a continuation of Guru Ji's address to the yogis. In order to make this advice universal, he chose the format of addressing his own mind.

Stressing the importance of God's Name, Guru Ji says: "O' my mind, the basic mantra (of God's Name) is the only panacea (for all maladies). If you firmly enshrine it in the mind, then you can obtain (that God), who can erase the sins (committed by you) birth after birth."(1)

Therefore Guru Ji says: "O' my brother, understand that there is but only one Master of the mind (who can save it from evil tendencies). But because of your three impulses (for virtue, vice, or power), you remain submerged in worldly affairs, and you cannot comprehend the unknowable God." (1-pause)

Guru Ji now uses a very pictorial example to show us the mirror of our own life. He says: "To us this worldly wealth tastes sweet like sugar and molasses, and we are carrying a big load (of sins on our heads, to amass this wealth by fair means or foul. We are so entangled in false worldly affairs that we are unaware how our span of life is being cut short every moment).

Our situation is like that of a person (hanging in a well), who cannot think of any way to get out of it, while the rat (of death) is nibbling away at the rope of his (or her) life.” (2)

Guru Ji therefore comments: “Whatever self-conceited persons do, they are afflicted with an equal proportion of pain. (On the other hand), the Guru’s followers obtain honor both here (in this world) and there (in the next). Whatever that (God) has done, that alone has happened, and one’s pre-ordained destiny (based on one’s past deeds) cannot be erased.” (3)

Guru Ji concludes the *shabad* by telling us about the blessings received by those who are imbued with the love of God. He says: “They who are imbued with the love (of God) always remain brimful (with joy), and never run short (of this happiness). O’ Nanak, if (our mind) becomes even little bit (humble, like) the dust of their feet, then that foolish (mind) would obtain some (spiritual gain).” (4-4-16)

The message of this *shabad* is that instead of wasting our time in the pursuit of worldly wealth we should seek the service of saintly people, and imbue ourselves with God’s love. Then we will find the way out of this dark forest of worldly *Maya*, reach the mansion of God, and live in eternal bliss.

ਗਉੜੀ ਚੋਤੀ ਮਹਲਾ ੧॥

ga-orhee chaytee mehlaa 1.

ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਬਾਵਹੁ ਹਮ ਆਏ॥

kaṭ kee maa-ee baap kaṭ kayraa kidoo
thaavhu ham aa-ay.

ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਹੇ ਕੰਮਿ ਉਪਾਏ॥੧॥

agan bimb jal bhēṭar nipjay kaahay kamm
upaa-ay. ||1||

ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ॥
ਕਹੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ॥੧॥ ਰਹਾਉ॥

mayray saahibaa ka-un jaanai guntayray.
kahay na jaanee a-ugan mayray. ||1||
rahaa-o.

ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ॥

kayṭay rukh birakh ham cheenay kayṭay
pasoo upaa-ay.

ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ॥੨॥

kayṭay naag kulee meh aa-ay kayṭay pankh
udaa-ay. ||2||

ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੈ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ॥

hat patan bij mandar bhannai kar choree
ghar aavai.

ਅਗਹੁ ਦੇਖੇ ਪਿਛਹੁ ਦੇਖੇ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ॥੩॥

agahu daykhai pichhahu daykhai tujhtay
kahaa chhapaavai. ||3||

ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ॥

ṭat tīrath ham nav khand daykhay hat patan
baajaaraa.

ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ॥੪॥

lai kai ṭakṛhee ṭolan laagaa ghat hee meh
vanjaaraa. ||4||

ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ॥

jayṭaa samund saagar neer bhari-aa tayṭay
a-ugan hamaaray.

ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ॥੫॥

ḍa-i-aa karahu kichh mihar upavahu dubday
pathar taaray. ||5||

ਜੀਅਤਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ॥

jee-arhaa agan baraabar ṭapai bhēṭar vagai
kaṭtee.

ਪ੍ਰਭਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ
ਰਾਤੀ॥੬॥੫॥੧੭॥

paranvat naanak hukam pachhaanai sukh
hovai din raatee. ||6||5||17||

GAURRI CHAYTEE MEHLA 1

In the previous *shabad* Guru Ji told us, that if we want to find a way out of this dark worldly forest and reach the mansion of God, then we should imbue ourselves with His true Love. In this *shabad* he once again puts himself among sinners like us and shows us how to first examine ourselves and address God.

First wondering about the place or state before we obtained human form, Guru Ji says: “We don’t know how long we had any mother or father, and from which place we have come (into this world. We were created from the water of our father’s sperm, and fashioned in the fire of mother’s womb. (But we don’t know) for what purpose we were created at all.”(1)

Therefore, making a humble confession to God, Guru Ji says: “O’ my dear Master, no one knows the extent of Your merits, while it is not possible to narrate my demerits.” (1-pause)

Continuing to wonder about all the possible existences in which we might have lived before taking birth as human beings, Guru Ji says: “(O’ God, how can we know) how many forms of trees, plants, and beasts we passed through before being born into this human body? How many times have we entered the family of serpents, and for how many times have we were made to fly as birds?” (3)

Now Guru Ji describes what kind of evil deeds a person commits as a human being. He says: “(O’ God), one breaks into many shops, cities, and strong houses, and comes home after committing thefts. While committing these thefts, one looks back and forth (to ensure that nobody is watching), but how can one hide these thefts from You?”(3)

Describing the false deeds done by many to escape punishment for their sins, Guru Ji says: “(O’ God, many times in order to erase our sins), we start visiting holy shores and the banks of rivers in all the nine regions, and go begging in the shops, bazaars and cities. Then like a peddler, within one’s own mind starts weighing (one’s merits and demerits. Then realizes that one’s vices far outweigh the virtues, and there is no way one can escape punishment in God’s court through these ritualistic deeds of piety.”(4)

Therefore, Guru Ji shows us a new approach to wash off all our sins in a single stroke. Most humbly addressing God on our behalf, he says: “(O’ God), as is the ocean full of water, (and all its depth cannot be measured, similarly unaccountable) are my sins. (There is no way that on my own I can wash off my sins. So, please show some mercy, (and save us). You can help even the stones to swim across an ocean).” (5)

In closing, he says: “O’ God, (when one’s) soul is burning like fire, and (it is on such a pain, as if) within it is running a sharp knife, Nanak submits that if one recognizes (Your) command, peace prevails (in life) day and night.”(6-5-17)

The message of this *shabad* is that we don’t know how many sins and misdeeds we have committed in this or previous births, or through how many different existences we have already suffered and will suffer through again. The only way to end this cycle and live in eternal peace is to live according to the Will of God, pray to Him to show His mercy, and save us like so many other sinners.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧॥

ਰੇਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ॥

ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ॥੧॥

ਨਾਮੁ ਨ ਜਾਨਿਆ ਰਾਮ ਕਾ॥

ਮੂੜੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹਿ ਰੇ॥੧॥ ਰਹਾਉ॥

ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ ਅਨਤ ਨ ਚਾਹਿਆ ਜਾਇ॥

ਅਨਤ ਕਉ ਚਾਹਨ ਜੋ ਗਏ ਸੇ ਆਏ ਅਨਤ ਗਵਾਇ॥੨॥

ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੋ ਭਾਗਨੁ ਹੋਇ॥

ਪੰਨਾ ੧੫੭

ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥੩॥

ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਸੋਈ ਸਾਰ ਕਰੇਇ॥

ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮ ਕਾ ਕਿਸੈ ਵਡਾਈ ਦੇਇ॥੪॥੧॥੧੮॥

ga-orhee bairaagan mehlaa 1.

rain gavaa-ee so-ay kai divas gavaa-i-aa
khaa-ay.heeray jaisaa janam hai ka-udee badlay
jaa-ay. ||1||

Naam na jaani-aa raam kaa.

moorhay fir paachhai pachhutaahi ray. ||1||
rahaa-o.antaa Dhan Dharnee Dharay anat na
chaahi-aa jaa-ay.anat ka-o chaahan jo ga-ay say aa-ay anat
gavaa-ay. ||2||aapan lee-aa jay milai taa sabh ko bhaagath
ho-ay.

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karmaa upar nibrhai jay lochai sabh ko-ay.
||3||

naanak karna Jin kee-aa so-ee saar karay-i.

hukam na jaapee khasam kaa kisai vadaa-ee
day-ay. ||4||1||18||\

GAURRI BAIRAAGAN MEHLA 1

In the previous *shabad* Guru Ji talked about the possible existences in which we might have lived before taking birth as human beings. He noted how even after taking birth as a human being, one keeps committing sins and misdeeds, and wastes this invaluable opportunity in vain. In this *shabad*, he directly addresses us, and tries to wake us up from the slumber of (worldly attachments).

He says: “(O’ my friend, you are wasting the night (time) in sleeping, and the day (time) in eating (or enjoying worldly pleasures). Your human birth is valuable like a diamond, but is being (wasted, as if) it is being sold away for a shell.” (1)

Warning us in very strong words, he says: “O’ fool, if you have not realized the Name of God, (I tell you) that you will later repent.” (1-pause)

Next, employing poetic artistry of *pun* (using the same word for two different meanings), he says: “(The person) who hoards in the ground and (keeps trying to acquire) limitless wealth does not have the urge to obtain the limitless (God). They who have (spent their time) trying to acquire limitless (worldly wealth) have ended up losing the limitless (God).” (2)

However, Guru Ji wants to caution us, that the true wealth of God’s Name cannot be obtained, just by one’s own efforts. He says: “If by one’s own efforts, the (true wealth of God’s Name) could be obtained, then everyone would become (spiritually) wealthy. However, one obtains this wealth only if it is so written in one’s destiny (which is based on one’s past deeds).” (3)

In closing, he says: “O’ Nanak, He who has created (this universe, that God) alone takes care of it. The command of the Master cannot be pre-determined: (nobody knows), whom He may grant glory. (4-1-18)

The message of this *shabad* is that we should not waste our time in sleeping, eating, (or pursuing worldly wealth only). We should try to acquire the wealth of God's Name, lest we repent in the end.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੧॥

ga-orhee bairaagan mehlaa 1.

ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ॥

har^{nee} hovaa ban basaa kand mool
chun^khaa-o.

ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ
ਜੀਉ॥੧॥

gur p^{ar}saad^{ee} mayraa saho milai vaar vaar
ha-o jaa-o jee-o. ||1||

ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ॥

mai banjaaran raam kee.

ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ॥੧॥ ਰਹਾਉ॥

ta^yraa Naam vak^har vaapaar jee. ||1||
rahaa-o.

ਕੋਕਿਲ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ॥
ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ॥੨॥

kokil hovaa amb basaa sa^hj saba^d beechaar.
sa^hj sub^haa-ay mayraa saho milai da^rsan
roop apaar. ||2||

ਮਛਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ॥

mach^hulee hovaa jal basaa jee-a jant sab^h
saar.

ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹ
ਪਸਾਰਿ॥੩॥

urvaar paar mayraa saho vasai ha-o
mila-ugee baah pasaar. ||3||

ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ॥

naagan hovaa D^har vasa^a saba^d vasai bh^a-o
jaa-ay.

ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥੪॥੨॥੧੯॥

naanak sadaa sohaagane^e Jin jo^tee jot
samaa-ay. ||4||2||19||

GAURRI BAIRAAGAN MEHLA 1

In the previous *shabad* Guru Ji warned us how we are wasting away our precious human birth in eating, drinking and sleeping instead of utilizing this time to try to meet our beloved spouse (God). In this *shabad*, which is a superb example of the height and beauty of Guru Ji's poetic skill and imagery, he expresses how keenly he longs to meet his Beloved.

Guru Ji says: “(O’ God), I wish that I were a deer abiding in the woods and surviving on wild roots and fruits. (If) by Guru’s grace I meet my beloved God, I may sacrifice myself for Him again and again.”(1)

Before switching to the second metaphor, Guru Ji summarizes his love for God in yet another poetic image. He says: “(O’ my friends), I am a peddler of God. (O’ God, the sole occupation and purpose of my life is to amass the wealth of Your Name, as if) Your Name is my (entire) capital and trade.” (1-pause)

Resuming the expression of his love for God, he says: “(O’ God), I wish I were a cuckoo sitting on a mango tree, and peacefully reflect on the (Guru’s) word so that my Master of infinite beauty may imperceptibly come to meet me.” (2)

Next, quoting the proverbial example of the love of a fish for water, Guru Ji says: “I wish I were a fish living in water, (and meditating on that God who takes care of all living beings.

Both on this and the yonder shore (everywhere) resides my spouse (God). I would go and embrace Him with open arms.” (3)

Finally describing his love in the metaphor of a serpent, he says: “I wish I were a serpent living underground, Your word may abide in my heart, and my fear may go away. O’ Nanak, (those bride souls) always remain united with their Spouse, whose soul has merged in the soul (of their Beloved).” (4-2-19)

The message of this *shabad* is that our love for God should be so intense, sincere, and deep, that in every state we remember Him. We must keep singing His praises like a cuckoo sitting on a mango tree, and keep longing for His embrace, just as a fish pines for water.

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ ੧

ga-or^hee poorbee deepkee mehlā 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur p^rasaad.

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੇ॥

jai ghar keerat aakhee-ai kartay kaa ho-ay
beecharo.

ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਹੁ ਸਿਰਜਣਹਾਰੇ॥੧॥

tīt ghar gaavhu sohila sivrhu sirjanhaaro.
||1||

ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ॥

tum gaavhu mayray nirbhā-o kaa sohila.

ਹਉ ਵਾਰੀ ਜਾਉ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੧॥ ਰਹਾਉ॥

ha-o vaaree jaa-o Jit sohilai sadaa sukh
ho-ay ||1|| rahaa-o.

ਨਤ ਨਿਤ ਜੀਅਤੇ ਸਮਾਲੀਅਨਿ ਦੇਖੇਗਾ ਦੇਣਹਾਰੁ॥

nit nit jee-arhay samaalee-an daykhaigaa
dayvanhaar.

ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ॥੨॥

tayray daanai keemat naa pavai tis daatay
kavanumaar. ||2||

ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ॥

sambat saahaa likhi-aa mil kar paavhu tayl.

ਦੇਹੁ ਸਜਣ ਆਸੀਸਤੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ॥੩॥

dayh sajan aaseerhee-aa Ji-o hovai sahib
si-o mayl. ||3||

ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦਤੇ ਨਿਤ ਪਵੰਨਿ॥

ghar ghar ayho paahuchaa sad-rhay nit
pavann

ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ॥੪॥੧॥੨੦॥

sadanhaaraa simree-ai naanak say dih
aavann.

||4||1||20||

GAURRI POORABI DEEPAKI MEHLA 1

This *shabad* is included in *Keertan Sohela*, which is the last prayer recited by Sikhs before going to bed at night. According to Dr. Bh. Vir Singh Ji this *shabad* appears to be uttered by Guru Ji in response to a question regarding the best place or state of mind for remembering God. Secondly, just as this *shabad* is recited at bedtime (or at the end of the day), similarly it also is recited when we retire Guru Granth Sahib Ji for the day, or as a last prayer at the death of somebody. In this *shabad*, Guru Ji advises us not to be afraid of death, and instead take it as our opportunity to marry and unite with our dear Spouse (God).

He says: “(O’ my soul), in whatever house, (state of mind, or congregation) where His praises are uttered and the Creator is reflected upon, in that place you also sing songs of joy and meditate on the Creator.” (1)

Guru Ji again emphasizes this point and says: “(O’ my dear friend), please sing the songs of praise of my fearless (God). I am a sacrifice to that song of joy, which always brings peace (of mind).” (1-pause)

Many people recite the prayers as required by Sikh *Rehat Meryada* (Code of Conduct), or join in doing *Keertan* (singing praises of God). Yet many often make excuses and say if they spend time in doing this, then no one will take care of their families. While never asking his disciples to abandon their families, Guru Ji advises us against worrying too much on this account. He says: “(O’ my soul), everyday God takes care of all His creatures, and that Provider will surely take care (of your family too). O’ God, it is not possible to evaluate the worth of the person, whom You have given (some) gift. So how could one assay that Benefactor.”(2)

Switching to the second part of his message, Guru Ji reminds us of our approaching death so that we may not be caught unaware, and later complain that we did not get enough warning and we had no time to meditate on God’s Name. But he wants us to treat this occasion of death not as a dreadful thing, but rather as a welcome occasion of our marriage with our Spouse (God). While using this metaphor of marriage, he refers to the old tradition of pouring oil on a bride’s head by her relatives, and helping her dress up for the marriage. Speaking on behalf of such a bride, Guru Ji says: “(O’ my friends), the auspicious time and date of (my marriage with God) has been written down; please join and pour oil (to celebrate this occasion). O’ my (saintly) friends, bless me so that my union with my Master may come to pass.” (3)

In conclusion, he says: “(This messenger) of death, whom we must welcome like a harbinger of our marriage to God) is going from door to door, and daily such calls are being issued. O’ Nanak, we should worship that Caller and (pray that) our day of call (for union with God) may also come.”(4-1-20)

The message of this *shabad* is that we should always keep in mind that our time of departure from this world can come at any time. While spending reasonable time in discharging our family duties, we should also prepare ourselves for this moment by singing praises of God in holy congregation, and meditating on His Name. Instead of fearing the moment of Death, we should look forward to it as a welcome opportunity for reunion with our beloved spouse (God) from whom we have remained separated for such a long time.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ॥

raag ga-or~~hee~~ gu-aarayree.

ਮਹਲਾ ੩ ਚਉਪਦੇ॥

mehlaa 3 cha-upday.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮੇਲਾ ਹੋਈ॥

gur mili-ai har maylaa ho-ee.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਵੈ ਸੋਈ॥

aapay mayl milaavai so-ee.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਭ ਬਿਧਿ ਆਪੇ ਜਾਣੈ॥

mayraa parabh sabh biDh aapay jaanai.

ਹੁਕਮੇ ਮੇਲੇ ਸਬਦਿ ਪਛਾਣੈ॥੧॥

hukmay maylay sabad pachhaanai. ||1||

ਸਤਿਗੁਰ ਕੈ ਭਇ ਕ੍ਰਮੁ ਭਉ ਜਾਇ॥
ਭੈ ਰਾਚੈ ਸਚ ਰੰਗਿ ਸਮਾਇ॥੧॥ ਰਹਾਉ॥

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸੁਭਾਇ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਭਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥

ਸਬਦਿ ਸਾਲਾਹੈ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਬਖਸੇ ਬਖਸਣਹਾਰੁ॥੨॥

ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਮਤਿ ਬੁਧਿ ਹੋਇ॥

ਪੰਨਾ ੧੫੮

ਮਨਿ ਨਿਰਮਲਿ ਵਸੈ ਸਚੁ ਸੋਇ॥
ਸਾਚਿ ਵਸਿਐ ਸਾਚੀ ਸਭ ਕਾਰ
ਉਤਮ ਕਰਣੀ ਸਬਦ ਬੀਚਾਰ॥੩॥

ਗੁਰ ਤੇ ਸਾਚੀ ਸੇਵਾ ਹੋਇ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ਕੋਇ॥
ਜੀਵੈ ਦਾਤਾ ਦੇਵਣਹਾਰੁ॥
ਨਾਨਕ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ॥੪॥੧॥੨੧॥

satgur kai bha-ay bharam bha-o jaa-ay.
bhai raachai sach rang samaa-ay. ||1||
rahaa-o.

gur mili-ai har man vasai subhaa-ay.
mayraa parabhbhaaraa keemaṭ nahee
paa-ay.
sabaḍ salaahai anṭ na paaraavaar.
mayraa parabh bh bakhṣay bakhṣanhaar. ||2||

gur mili-ai sabh maṭ buDh ho-ay.

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man nirmal vasai sach so-ay.
saach vasi-ai saachee sabh kaar.
ootam karṇee sabaḍ beechar. ||3||

gur ṭay saachee sayvaa ho-ay.
gurmukhNaam pachhhaanai ko-ay.
jeevai daataa dayvanhaar.
naanak har Naamay lagai pi-aar. ||4||1||21||

RAAG GAURRI MEHLA 3 CHAUPADEY

Ik Onkaar Sat Gur Parsad

GAURRI GUARERI

In the previous *shabad*, Guru Ji advised us that we should meditate on our Creator, so that a day may come when (like a bride) we are married to Him. But often it is very difficult to meditate on Him when we don't know how to do so. In this *shabad*, Guru Ji tells us who can guide us in this respect, and bring about our union with God. He also lists the merits of such a person and tells us what kinds of blessings we receive when we meet him (and act upon his advice).

He says: "Union with the Guru brings union with God. In fact, God Himself brings about the union (with Himself, by first) uniting us (with the Guru). My God Himself knows all the ways (of bringing about this union). When, according to His command, He unites a person with Himself, that person identifies (God) through the word (or guidance of the Guru)." (1)

Stating the blessings of Guru's refuge, he says: "When we remain in fear of the Guru, all our worldly fears and doubts go away. By being imbued with the fear of Guru, one merges in the love of the Eternal God Himself." (1-pause)

Elaborating on the merits of the Guru, he says: "On meeting the Guru, imperceptibly God abides in our heart. My God is so great that His worth cannot be estimated. The one who is attuned to the Guru's word meditates on the praise of God of limitless merits, and my forgiving God forgives (all one's sins)." (2)

Now explaining the importance of the Guru, he says: “On meeting the Guru, (true) wisdom and understanding is obtained. The mind is rendered immaculate, and the true God comes to abide in it. When the Eternal God comes to abide in one’s mind, one’s entire conduct becomes truthful. (One realizes) that the most sublime deed is to reflect on the (Guru’s) word (because it leads to union with God).” (3)

In conclusion, Guru Ji says: “Through the Guru, one engages in the true service (of God, by meditating on God’s Name). But rare is the one who, through the Guru, realizes God’s Name. O’ Nanak, one who is imbued with the love of God’s Name (firmly believes that) the Giver (of all gifts) lives forever.” (4-1-21)

The message of this *shabad* is that if we want to be united with (God) our beloved Spouse, then we should pray to Him to bless us with the guidance of the Guru, and the wisdom to follow his advice.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ga-orhee gu-aarayree mehlaa 3.

ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ॥
ਗੁਰ ਤੇ ਬੁਝੈ ਸੀਝੈ ਸੋਇ॥
ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ॥
ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰੁ॥੧॥

gur tay gi-aan paa-ay jan ko-ay.
gur tay boojhai seejhai so-ay.
gur tay sahj saach beechaar.
gur tay paa-ay mukatdu-aar. ||1||

ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ॥
ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ ਸਮਾਇ॥੧॥ ਰਹਾਉ॥

poorai bhaag milai gur aa-ay.
saachai sahj saach samaa-ay. ||1|| rahaa-o.

ਗੁਰਿ ਮਿਲਿਐ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ॥
ਗੁਰ ਤੇ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਏ॥
ਗੁਰ ਤੇ ਪਵਿਤ ਪਾਵਨ ਸੁਚਿ ਹੋਇ॥
ਗੁਰ ਤੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥੨॥

gur mili-ai tarisnaa agan bujhaa-ay.
gur tay saaṁt vasai man aa-ay.
gur tay pavit paavan such ho-ay.
gur tay sabad milaavaa ho-ay. ||2||

ਬਾਝੁ ਗੁਰੂ ਸਭ ਭਰਮਿ ਭੁਲਾਈ॥
ਬਿਨੁ ਨਾਵੈ ਬਹੁਤਾ ਦੁਖੁ ਪਾਈ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਈ॥
ਦਰਸਨਿ ਸਚੈ ਸਚੀ ਪਤਿ ਹੋਈ॥੩॥

baajh guroo sabh bharam bhulaa-ee.
bin naavai bahutaa dukh paa-ee.
gurmukh hovai so NaamDhi-aa-ee.
darsan sachai sachee pat ho-ee. ||3||

ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਈ॥
ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ॥
ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ॥
ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਾ॥੪॥੨॥੨੨॥

kis no kahee-ai daataa ik so-ee.
kirpaa karay sabad milaavaa ho-ee.
mil pareetam saachay gun gaavaa.
naanak saachay saach samaavaa.
||4||2||22||

GAURRI GUARERI MEHLA 3

Like the previous *shabad*, in this *shabad* also Guru Ji stresses upon the importance of the Guru.

He says: “Rare is the one who obtains (divine) wisdom from the Guru. The one who acquires (divine wisdom) from the Guru succeeds (spiritually in life). From the Guru, one obtains poise and understanding (about the merits) of the Eternal (God). (In short), from the Guru one finds the (door) to salvation.” (1)

Therefore Guru Ji states: “By great good fortune, whom the Guru comes to meet merges in the Eternal (God), and the everlasting state of equipoise.”(1-pause)

Elaborating on the blessings obtained through the Guru, he says: “When one meets the Guru, one extinguishes one’s fire of (worldly) desire. Through the Guru, peace comes to abide in the mind. From the Guru is obtained (spiritual) purity, transparency, and cleanliness (of character). It is through the Guru’s *shabad*, that union with God takes place.”(2)

Describing what happens without the guidance of the Guru, he says: “Without the Guru, the entire (world) is lost in doubt, and without (meditating on God’s) Name, suffers immense pain. The one who follows the Guru meditates on the Name, and by seeing the sight of the Eternal (God) obtains true honor.”(3)

In conclusion, he says: “Whom can we ask (for this gift of Name, when) that god is the only Giver (who can give this gift)? When He shows mercy, only then is union with Him obtained through the (Guru’s) *shabad*. (I) Nanak pray that by meeting my beloved (Guru), I may sing praises of the Eternal (God), and forever merge in the Eternal (God).” (4-2-22)

The message of this *shabad* is that if we want to avoid wandering through existences, then we should pray to God to unite us with the true Guru. So that by listening and acting on his advice, we may also meditate on God’s Name, become worthy of His grace, and merge in that Eternal (God).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ਸੁ ਥਾਉ ਸਚੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥
ਸਚਿ ਨਿਵਾਸੁ ਕਰੇ ਸਚੁ ਸੋਇ॥
ਸਚੀ ਬਾਣੀ ਜੁਗ ਚਾਰੇ ਜਾਪੈ॥
ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਆਪੇ ਆਪੈ॥੧॥

ਕਰਮੁ ਹੋਵੈ ਸਤਸੰਗਿ ਮਿਲਾਏ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਬੈਸਿ ਸੁ ਥਾਏ॥੧॥ ਰਹਾਉ॥

ਜਲਉ ਇਹ ਜਿਹਵਾ ਦੂਜੈ ਭਾਇ॥
ਹਰਿ ਰਸੁ ਨ ਚਾਖੈ ਫੀਕਾ ਆਲਾਇ॥
ਬਿਨੁ ਬੂਝੇ ਤਨੁ ਮਨੁ ਫੀਕਾ ਹੋਇ॥
ਬਿਨੁ ਨਾਵੈ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ॥੨॥

ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਹਜਿ ਸੁਭਾਇ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚਿ ਸਮਾਇ॥
ਸਾਚੇ ਰਾਤੀ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰ॥
ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਨਿਰਮਲ ਧਾਰ॥੩॥

ਨਾਮਿ ਸਮਾਵੈ ਜੇ ਭਾਡਾ ਹੋਇ॥
ਉਧੈ ਭਾਂਡੈ ਟਿਕੈ ਨ ਕੋਇ॥
ਗੁਰ ਸਬਦੀ ਮਨਿ ਨਾਮਿ ਨਿਵਾਸੁ॥
ਨਾਨਕ ਸਚੁ ਭਾਂਡਾ ਜਿਸੁ ਸਬਦੁ ਪਿਆਸ॥੪॥੩॥੨੩॥

ga-orhee gu-aarayree mehlaa 3.

so thaa-o sach man nirmal ho-ay.
sach nivaas karay sach so-ay.
sachee baanee jug chaaray jaapai.
sabh kichh saachaa aapay aapai. ||1||

karam hovai satsang milaa-ay.
har gun gaavai bais so thaa-ay. ||1||
rahaa-o.

jala-o ih Jihvaa doojai bhaa-ay.
har ras na chaakhai feekaa aalaa-ay.
bin boojhay tan man feekaa ho-ay.
bin naavai dukhee-aa chali-aa ro-ay. ||2||

rasnaa har ras chaakhi-aa sahj subhaa-ay.
gur kirpaa tay sach samaa-ay.
saachay raatee gur sabad veechaar.
amrit peevai nirmal Dhaar. ||3||

Naam samaavai jo bhaadaa ho-ay.
ooNDhai bhaaNdai tikai na ko-ay.
gur sabdee man Naam nivaas.
naanak sach bhaaNdaa Jis sabad pi-aas.
||4||3||23||

GAAURRI GUARERI MEHLA 3

In the previous *shabad*, Guru Ji told us about the merits of the Guru, and the blessings which we can obtain from him. In this *shabad*, he tells us about the place or congregation which is best for leading our mind in the right direction.

Guru Ji says: “That place (or congregation) is truly the right place where one’s mind becomes immaculate. There one’s mind is attuned to the Eternal (God, and by virtue of the holy congregation) becomes the embodiment of the Eternal (God). By reflecting on the true word (of the Guru), one becomes known through all the four ages (forever, and realizes that) the Eternal (God) is everything, all by Himself.” (1)

But everyone does not obtain such a true company. Therefore, Guru Ji says: “(Only) when (God) shows mercy (on someone), He unites that person with the congregation of saintly persons. Sitting in that company, such a person sings God’s praise.” (1-pause)

Guru Ji now states his opinion about those who remain attached to worldly wealth and do not taste the relish of God’s Name. He says: “May this tongue be burnt which is in love with (worldly wealth rather than God). Such a (tongue) does not taste the relish of God’s (Name), and utters insipid words. Without knowing (God), one’s mind and body become insipid, and without meditating on the Name (of God), one departs from the world in a state of grief.” (2)

Now showing the opposite side, and stating the merits acquired by that person who meditates on God’s Name, Guru Ji says: “(The person whose) tongue has tasted the relish of God’s (Name), by Guru’s grace easily merges in the Eternal (God). By reflecting on the word of the Guru, the tongue becomes imbued with the love of the Eternal (God), and it drinks the immaculate stream of Nectar.” (3)

Guru Ji concludes the *shabad* by stating another important concept about the person who obtains the grace of God and merges in Him. Using the example of a vessel in the rain, he says: “The (rain of) Name enters only (the heart of that person, which like) a vessel (is turned upwards and is receptive of the Guru’s word. Just as) nothing can stay in the downward turned vessel (similarly no advice can benefit the mind, which is not attuned to the Guru). Only through the Guru’s word God’s Name comes to reside in our heart. O’ Nanak, true is that vessel (that mind) which is thirsty for the (Guru’s) word.” (4-3-23)

The message of this *shabad* is that if we want to enjoy the relish of the nectar of God’s Name, we should pray to Him to bless us with the company of saintly persons. Joining this congregation, we should listen to the word of the Guru, sing God’s praises, and meditate on His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ਇਕਿ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ॥
ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ॥
ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮ ਪਿਆਰੁ॥
ਸਾਚੀ ਬਾਣੀ ਸਬਦ ਬੀਚਾਰੁ॥੧॥

ਗਾਵਤ ਰਹੈ ਜੇ ਸਤਿਗੁਰ ਭਾਵੈ॥

ga-or^hee gu-aarayree mehlaa 3.

ik gaavaṭ rahay man saadṁ na paa-ay.
ha-umai vich gaavahi birṭhaa jaa-ay.
gaavanṁ gaavahi Jin Naam pi-aar.
saachee baṇee sabadṁ beechaar. ||1||

gaavaṭ rahai jay satgur bḥaavai.

ਮਨੁ ਤਨੁ ਰਾਤਾ ਨਾਮਿ ਸੁਹਾਵੈ॥੧॥ ਰਹਾਉ॥

man tan raataa Naam suhaavai. ||1||
rahaa-o.

ਇਕਿ ਗਾਵਹਿ ਇਕਿ ਭਗਤਿ ਕਰੇਹਿ॥
ਨਾਮੁ ਨ ਪਾਵਹਿ ਬਿਨੁ ਅਸਨੇਹ॥
ਸਚੀ ਭਗਤਿ ਗੁਰ ਸਬਦ ਪਿਆਰਿ॥
ਅਪਨਾ ਪਿਰੁ ਰਾਖਿਆ ਸਦਾ ਉਰਿ ਧਾਰਿ॥੨॥

ik gaavahi ik bhagat karayhi.
Naam na paavahi bin asnayh.
sachee bhagat gur sabad pi-aar.
apnaa pir raakhi-aa sadaa ur Dhaar. ||2||

ਪੰਨਾ ੧੫੯

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ਭਗਤਿ ਕਰਹਿ ਮੁਚਖ ਆਪੁ ਜਣਾਵਹਿ॥
ਨਚਿ ਨਚਿ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ॥
ਨਚਿਐ ਟਪਿਐ ਭਗਤਿ ਨ ਹੋਇ॥
ਸਬਦਿ ਮੈਰੇ ਭਗਤਿ ਪਾਏ ਜਨੁ ਸੋਇ॥੩॥

bhagat karahi moorakh aap janaaveh.
nach nach tapeh bahutdukh paavahi.
nachi-ai tapi-ai bhagat na ho-ay.
sabad marai bhagat paa-ay jan so-ay. ||3||

ਭਗਤਿ ਵਛਲੁ ਭਗਤਿ ਕਰਾਏ ਸੋਇ॥
ਸਚੀ ਭਗਤਿ ਵਿਚਹੁ ਆਪੁ ਖੋਇ॥

bhagat vachhal bhagat karaa-ay so-ay.
sachee bhagat vichahu aap kho-ay.

ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ ਜਾਣੈ॥
ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ॥੪॥੪॥੨੪॥

mayraa parabh saachaa sabh biDh jaanai.
naanak bakh say Naam pachhaanai.
||4||4||24||

GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to enjoy the relish of God's Name, we should pray to Him to bless us with the company of saintly persons. Joining this congregation, we may listen to the word of the Guru, sing God's praises, and meditate on His Name. In this *shabad*, he warns us against singing praises of God, without true love and devotion, as is generally the case with many singers and dancers who perform, more for the sake of money, or satisfying their ego, rather than true love for God.

Guru Ji says: "There are some who keep singing (divine songs), but they don't obtain (true) delight in their mind. (Because), they sing out of ego, all their effort goes waste. Only those sing (true) songs (of God's praise) who are in love with His Name, and reflect on (*Gurbani*), the (Guru's) eternal word."(1)

Stating the blessing one obtains when one truly sings God's praises, he says: "If it so pleases the true Guru (and he shows mercy on the one who has come to his shelter, then one) keeps singing God's praises. The mind and body are then imbued (with God's) Name, and one's (life) becomes beautiful."(1-pause)

Elaborating on his remarks in the first paragraph, Guru Ji says: "There are some who sing or worship (God). But without true inner love, they do not obtain (God's) Name. The true worship lies in (true) love of the Guru's word. (Such devotees) have always kept their Spouse (God) enshrined in their mind." (2)

Commenting further on those who make a show of their worship by singing or dancing in front of others, Guru Ji says: "There are those fools who worship only to make themselves known. They dance and jump again and again and bear great pain. Dancing and jumping does not mean (true) devotion (of God). Only the one who (by reflecting on the Guru's word

completely loses one's self-conceit, as if that person has) died through the (Guru's) word obtains true devotion.”(3)

Finally Guru Ji describes how God gets His true worship done, and who the fortunate ones are who are blessed with the true worship of God. He says: “That Lover of the devotees, Himself gets His true worship done. The true worship happens when a person erases self (conceit) from within. My Eternal (God) knows all the ways (to make a person lose self-conceit and perform true worship). O’ Nanak, the one on whom (God) showers His Grace realizes (His) Name.” (4-4-24)

The message of this *shabad* is that we should not consider ourselves devotees of God simply because we perform ritual worship or sing hymns. The true worship of God is only performed when by reflecting on the Guru's word, we erase our ego and sing His praises with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ga-orhee gu-aarayree mehlaa 3.

ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ॥
ਬਿਨੁ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ॥
ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ॥
ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੁਝੈ ਜਨੁ ਸੋਇ॥੧॥

man maaray Dhaat mar jaa-ay.
bin moo-ay kaisay har paa-ay.
man marai daaroo jaanai ko-ay.
man sabad marai boojhai jan so-ay. ||1||

ਜਿਸ ਨੋ ਬਖਸੇ ਦੇ ਵਡਿਆਈ॥
ਗੁਰ ਪਰਸਾਦਿ ਹਰਿ ਵਸੈ ਮਨਿ ਆਈ॥੧॥ ਰਹਾਉ॥

jis no bakh say day vadi-aa-ee.
gur parsaad har vasai man aa-ee. ||1||
rahaa-o.

ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ॥
ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ॥
ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ॥
ਗੁਰ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਾਹਾਰਾ॥੨॥

gurmukh karnee kaar kamaavai.
taa is man kee sojhee paavai.
man mai mat maigal mikdaraa.
gur ankas maar jeevaalahaaraa. ||2||

ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਇ॥
ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ॥
ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ॥
ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰ॥੩॥

man asaaDh saadhai jan ko-ay.
achar charai taa nirmal ho-ay.
gurmukh ih man la-i-aa savaar.
ha-umai vichahu tajay vikaar. ||3||

ਜੇ ਧੁਰਿ ਰਾਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ॥
ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ॥
ਆਪਣੀ ਕਲਾ ਆਪੇ ਹੀ ਜਾਣੈ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ॥੪॥੫॥੨੫॥

jo Dhur raakhi-an mayl milaa-ay.
kaday na vichhurheh sabad samaa-ay.
aapnee kalaa aapay hee jaanai.
naanak gurmukh Naam pachhaanai.
||4||5||25||

GAURRI GUARERI MEHLA 3

In the previous *shabad*, Guru Ji stated that true worship of God is only performed when by reflecting on the Guru's word, we erase our ego and sing His praises with true love and devotion. In this *shabad*, he tells us what happens when one stills the mind, and why it is so important to erase one's ego.

Guru Ji says: “When one subdues one’s mind, then its wandering (for material possessions) ceases. Without controlling the mind, one cannot attain to God. But it is only a rare person who knows the medicine (or the way) to still the mind. The person who knows that the mind is brought under control through the (Guru’s) word is a (true) devotee.”(1)

Guru Ji now tells us, whom God gives this honor. He says: “The person upon whom God becomes gracious is given this honor, (and) by Guru’s Grace, God comes to reside in the heart.”(1-pause)

Explaining the above remarks, Guru Ji says: “When one conducts oneself according to the word of advice of the Guru one obtains understanding about the mind. (Such a person then realizes that) like an intoxicated elephant, the mind is full of ego. It is only the Guru who disciplines it and revives it (spiritually) with the goad (of his *shabad*).” (2)

Guru Ji adds: “This mind is incorrigible. Only a rare person rectifies it (and brings it to the right path). Only when one eats the uneatable (discards the very hard to discard self-conceit, this mind) becomes immaculate. The Guru’s followers have rectified (and subdued) this mind, and they have dispelled the ego and other evils from within.” (3)

In conclusion, Guru Ji says: “Whom (God) has preordained (to be saved) have been united (with the Guru). They always remain merged in (the Guru’s) word, and are never separated (from God, who) alone knows His power and play. O’ Nanak, a Guru’s follower recognizes (God’s) Name (His will).”(4-5-25)

The message of this *shabad* is that if we want to obtain peace and unite with God, then we should subdue our mind by reflecting on the Guru’s word. We must make the mind pure by dispelling our ego and evil thoughts, so that it can recognize God’s will and truly meditate on His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ਹਉਮੈ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ॥
ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ॥
ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ ਆਪੁ ਨ ਪਛਾਨਾ॥
ਧੰਧਾ ਕਰਤਿਆ ਅਨਦਿਨੁ ਵਿਹਾਨਾ॥੧॥

ਹਿਰਦੈ ਰਾਮੁ ਰਮਹੁ ਮੇਰੇ ਭਾਈ॥
ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਰਸਨ ਰਸਾਈ॥੧॥ ਰਹਾਉ॥

ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਿਨਿ ਰਾਮੁ ਪਛਾਤਾ॥
ਜਗਜੀਵਨੁ ਸੇਵਿ ਜੁਗ ਚਾਰੇ ਜਾਤਾ॥
ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ॥
ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭ ਕਰਮ ਬਿਧਾਤਾ॥੨॥

ਸੇ ਜਨ ਸਚੇ ਜੋ ਗੁਰ ਸਬਦਿ ਮਿਲਾਏ॥
ਧਾਵਤ ਵਰਜੇ ਠਾਕਿ ਰਹਾਏ॥
ਨਾਮੁ ਨਵ ਨਿਧਿ ਗੁਰ ਤੇ ਪਾਏ॥
ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਵਸੈ ਮਨਿ ਆਏ॥੩॥

ga-orhee gu-aarayree mehlā 3.

ha-umai vich sabh jag ba-uraanaa.
doojai bhāa-ay bharam bhulaanaa.
baho chintāa chitvai aap na pachhaanaa.
DhanDhaa karti-aa an-din vihaanaa. ||1||

hirdai raam ramhu mayray bhāa-ee.
gurmukh rasnaa har rasan rasaa-ee. ||1||
rahaa-o.

gurmukh hirdai jin raam pachhaataa.
jagjeevan sayv jug chaaray jaataa.
ha-umai maar gur sabad pachhaataa.
kirpaa karay parabh karam biDhaataa. ||2||

say jan sachay jo gur sabad milaa-ay.
Dhaavat varjay thaak rahaa-ay.
Naam nav niDh gur tay paa-ay.
har kirpaa tay har vasai man aa-ay. ||3||

ਰਾਮ ਰਾਮ ਕਰਤਿਆ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ॥
 ਅੰਤਰਿ ਵਸੈ ਨ ਲਾਗੈ ਜਮ ਪੀਰ॥
 ਆਪੇ ਸਾਹਿਬੁ ਆਪਿ ਵਜੀਰ॥
 ਨਾਨਕ ਸੇਵਿ ਸਦਾ ਹਰਿ ਗੁਣੀ ਗਹੀਰ॥੪॥੬॥੨੬॥

raam raam karti-aa sukh saaṁti sareer.
 antar vasai na laagai jam peer.
 aapay saahib aap vajeer.
 naanak sayv sadaa har guṇee gaheer.
 ||4||6||26||

GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to obtain true peace and unite with God, then we should subdue our mind and dispel our ego. In this *shabad*, he explains why it is necessary, and what is the best way to do so.

He says: “The entire world has gone crazy under the influence of ego. Because of the love of other (worldly things), it is lost in illusion. One worries too much, and does not recognize one’s (true) self. One’s day and night (and in this way, the entire life) is being spent doing (worldly) chores.” (1)

Suggesting the remedy to save ourselves from this rat race, Guru Ji says: “O’ my brothers, meditate on God in your heart. Seeking Guru’s Grace, help your tongue taste the relish of God’s (Name).” (1-pause)

Describing the benefits of realizing God, he says: “Through Guru’s Grace, one who has realized God in the heart by serving that Life of the universe, has become known (forever) through all the four ages. When God, the judge of our deeds, shows mercy, by stilling ego through the Guru’s word, (such a person recognized his or her true self).” (2)

Describing the merits acquired by such a person, Guru Ji says: “True are those devotees who have been united (with God) through the Guru’s word. The (minds of such persons) have been stopped from wandering and have been brought to rest. From the Guru they have obtained (God’s) Name, the essence of all the nine treasures. Yes, by God’s Grace, God has come to reside in their hearts.” (3)

In conclusion, Guru Ji states: “By repeating God’s Name, our body obtains peace and joy. (By doing so, God) comes to reside within us, and we are not afflicted by the pain of the demon (or fear of death). God Himself is the King and Himself the Counselor (and is not dependent on any advice). Therefore, O’ Nanak, (we should) always serve (and worship) that Ocean of virtues.” (4-6-26)

The message of this *shabad* is that the world has gone crazy, due to its love of duality and self-conceit. If we want to rid ourselves of this malady and enjoy an eternal state of peace, then we should meditate on God’s Name by reflecting on the Guru’s word (*Gurbani* in Guru Granth Sahib).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ਸੋ ਕਿਉ ਵਿਸਰੈ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਨਾ॥
 ਸੋ ਕਿਉ ਵਿਸਰੈ ਸਭ ਮਾਹਿ ਸਮਾਨਾ॥
 ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਨਾ॥੧॥

ਹਰਿ ਕੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥

ga-orhee gu-aarayree mehlaa 3.

so ki-o visrai jis kay jee-a paraanaa.
 so ki-o visrai sabh maahi samaanaa.
 jit sayvi-ai dargeh pat parvaanaa. ||1||

har kay Naam vitahu bal jaa-o.

ਤੂੰ ਵਿਸਰਹਿ ਤਦਿ ਹੀ ਮਰਿ ਜਾਉ॥੧॥ ਰਹਾਉ॥

tooN visrahi tad hee mar jaa-o. ||1||
rahaa-o.

ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਤੁਹੁ ਆਪਿ ਭੁਲਾਏ॥

tin tooN visrahi je tuDh aap bhulaa-ay.

ਪੰਨਾ ੧੬੦

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ਤਿਨ ਤੂੰ ਵਿਸਰਹਿ ਜਿ ਦੂਜੈ ਭਾਏ॥
ਮਨਮੁਖ ਅਗਿਆਨੀ ਜੋਨੀ ਖਾਏ॥੨॥

tin tooN visrahi je doojai bhaa-ay.
manmukh agi-aanee jonee paa-ay. ||2||

ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਸੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ॥
ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਤਿਨ ਹਰਿ ਮੰਨਿ ਵਸਾਏ॥
ਗੁਰਮਤੀ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥੩॥

jīn ik man tuṭṭhaa say satgur sayvaa laa-ay.
jīn ik man tuṭṭhaa tin har man vasaa-ay.
gurmatēe har Naam samaa-ay. ||3||

ਜਿਨਾ ਪੋਠੈ ਪੁੰਨੁ ਸੇ ਗਿਆਨ ਬੀਚਾਰੀ॥
ਜਿਨਾ ਪੋਠੈ ਪੁੰਨੁ ਤਿਨ ਹਉਸੇ ਮਾਰੀ॥
ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਬਲਿਹਾਰੀ॥੪॥੨॥੨੨॥

jīnaa potai punn say gi-aan beechaaree.
jīnaa potai punn tin ha-umai maaree.
naanak jo Naam ratay tin ka-o balihaaree.
||4||7||27||

GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji told us that the world has gone crazy because of ego and love of duality. In other words, the world has forsaken God for the sake of satisfying their ego and worldly desires. In this *shabad* he instructs us not to make such a mistake.

Reminding us of so many gifts, which God has bestowed on us, Guru Ji says: “(O’ my friends), why should that (God) go out of our mind, to whom belong our life and soul? Why should that (God) be forsaken, who pervades in all, and by serving whom one is accepted with honor in (God’s) court?” (1)

Sharing with us, how much he loves and respects God’s Name, Guru Ji says: “I am a sacrifice to God’s Name. (O’ God, I spiritually) die the moment I forsake You.” (1-pause)

Now telling us what kind of people forget God, and what kind of consequences they suffer, he says: “(O’ God), You are forgotten by those whom You Yourself lead astray. You are forsaken by those, who are in love with duality (the worldly wealth). Such self-centered ignorant (persons) are made to go through existences (again and again).” (2)

Next Guru Ji contrasts the fate of the self-conceited person against the blessings received by those whom He leads to the right path, and yokes in the service of the true Guru. He says: “(O’ my friends), on whom God has become whole-heartedly gracious, they have been yoked in the service of the true Guru. They upon whom, He has become whole-heartedly gracious; they have enshrined God in their minds. By following the Guru’s instruction, (they) have merged in God’s Name.” (3)

Finally, Guru Ji tells us, who are those who reflect on the Guru’s divine wisdom. He says: “They in whose destiny is the account of (past) virtues, they reflect on the (Guru’s) divine wisdom. In whose accounts are virtues; they have subdued their ego. Nanak is a sacrifice to those, who are imbued with the love of (God’s) Name.”(4-7-27)

The message of this *shabad* is that we should never forsake God, who has given us this life and soul. Instead, we should pray to Him to bless us with the guidance of the true Guru, so that we may reflect on his divine wisdom, still our ego, and become worthy of acceptance in God's court.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ga-orhee gu-aarayree mehlaa 3.

ਤੂੰ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ॥
ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ॥
ਤੇਰੇ ਗੁਣ ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ॥੧॥

tooⁿ akath ki-o kathi-aa jaahi.
gur sabad maaran man maahi samaahi.
tayray gun anayk keemat nah paahi. ||1||

ਜਿਸ ਕੀ ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ॥
ਤੇਰੀ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ॥੧॥ ਰਹਾਉ॥

jis kee baanee tis maahi samaanee.
tayree akath katha gur sabad vakhanee.
||1|| rahaa-o.

ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ॥
ਜਹ ਸਤਿਗੁਰੁ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਈ॥
ਜਹ ਸਤਿਗੁਰੁ ਤਹਾ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ॥੨॥

jah satgur tah satsangat banaa-ee.
jah satgur sehjay har gun gaa-ee.
jah satgur tahaa ha-umai sabad jalaa-ee.
||2||

ਗੁਰਮੁਖਿ ਸੇਵਾ ਮਹਲੀ ਥਾਉ ਪਾਏ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ॥
ਗੁਰਮੁਖਿ ਭਗਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥੩॥

gurmukh sayvaa mahlee thaa-o paa-ay.
gurmukh antar har Naam vasaa-ay.
gurmukh bhagat har Naam samaa-ay. ||3||

ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥
ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ॥੪॥੮॥੨੮॥

aapay daat karay daataar.
pooray satgur si-o lagai pi-aar.
naanak Naam ratay tin ka-o jaikaar.
||4||8||28||

GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji advised us that we should never forsake God. Instead, we should pray to Him to bless us with the guidance of the Guru. In this *shabad*, he tells us why this guidance is essential.

Addressing God directly, Guru Ji says: “(O’ God), You are indescribable, so how can You be described? (I only know this much): that the one who has the recipe of the word of the Guru (the one who has subdued ego by reflecting on *Gurbani*), You come to reside in that one’s mind. (O’ God), unaccountable are Your merits, whose worth cannot be estimated.”(1)

Stating the significance of God’s word, he says: “(O’ my friends, like God), His word (is also indescribable. It) remains absorbed in Him to whom it belongs. (O’ God), Your ineffable discourse can only be described through the (Guru’s) word.”(1-pause)

Stating how the Guru helps us in our spiritual journey, he says: “Wherever the Guru has gone, there he has established a saintly congregation. Where there is the true Guru, there imperceptibly are sung God’s praises. So wherever is the true Guru, there through (divine) word, he has burnt off the ego (of many).” (2)

Explaining the benefits of participating in the holy congregation (in the presence of the Guru Granth Sahib Ji), Guru Ji says: “By serving (and by singing praises of God), a Guru’s follower obtains a seat in the mansion of God. There by Guru’s Grace, such a person enshrines (God’s) Name in the heart. (In this way), by worshipping God a Guru’s follower merges in the (God’s) Name (itself).” (3)

But Guru Ji cautions us against any false misconceptions about our religiosity, and tells us that we obtain all such blessings only when God Himself shows His grace upon us. He says: “On His own, the benefactor (God) blesses a person with such a gift. Then one is imbued with love for the true Guru, (and then with God’s love). Nanak, therefore, salutes those who are imbued with the love of (God’s) Name.” (4-8-28)

The message of this *shabad* is that if we want to really enjoy the bliss of eternal union with God, then we should daily pray to Him to bless us with the love and guidance of the true Guru. Joining his holy congregation, we should sing praises of God and merge in His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ga-orhee gu-aarayree mehlaa 3.

ਏਕਸੁ ਤੇ ਸਭਿ ਰੂਪੁ ਹਰਿ ਰੰਗਾ॥
ਪਉਣੁ ਪਾਣੀ ਬੋਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ॥
ਭਿੰਨ ਭਿੰਨ ਵੇਖੈ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ॥੧॥

aykas tay sabh roop heh rangaa.
pa-un paanee baisantar sabh sahlangaa.
bhinn bhinn vaykhai har parabh rangaa. ||1||

ਏਕੁ ਅਚਰਜੁ ਏਕੋ ਹੈ ਸੋਈ॥
ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ਵਿਰਲਾ ਕੋਈ॥੧॥ ਰਹਾਉ॥

ayk achraj ayko hai so-ee.
gurmukh veechaaray virlaa ko-ee. ||1||
rahaa-o.

ਸਹਜਿ ਭਵੈ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ॥
ਕਹਾ ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਈ॥
ਆਪੇ ਸੁਤਿਆ ਦੇਇ ਜਗਾਈ॥੨॥

sahj bhavai parabh sabhnee thaa-ee.
kahaa gupaṭ pargat parabh banaṭ banaa-ee.
aapay suti-aa day-ay jagaa-ee. ||2||

ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਹੋਈ॥
ਕਹਿ ਕਹਿ ਕਥਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥
ਗੁਰ ਸਬਦਿ ਸਮਾਵੈ ਬੂਝੈ ਹਰਿ ਸੋਈ॥੩॥

tis kee keemaṭ kinai na ho-ee.
kahi kahi kathnan kahai sabh ko-ee.
gur sabad samaavai boojhai har so-ee. ||3||

ਸੁਣਿ ਸੁਣਿ ਵੇਖੈ ਸਬਦਿ ਮਿਲਾਏ॥
ਵਡੀ ਵਡਿਆਈ ਗੁਰ ਸੇਵਾ ਤੋ ਪਾਏ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥੪॥੯॥੨੯॥

sun sun vaykhai sabad milaa-ay.
vadee vadi-aa-ee gur sayvaa tay paa-ay.
naanak Naam raṭay har Naam samaa-ay.
||4||9||29||

GAURRI GUARERI MEHLA 3

In the previous *shabad*, Guru Ji told us that God is indescribable, but through the Guru’s word one can obtain some understanding of Him. In this *shabad*, he shares with us some of the attributes of God.

He says: “All forms and colors have originated from the one (God). The same universal law governs all the air, water, and fire. God Himself takes care of all these creatures of different colors.” (1)

Stating the main principle behind all creation, Guru Ji says: “There is but one wonderful God (responsible for all the creation), but only a rare person reflects on this concept by Guru’s Grace.” (1-pause)

Further explaining the ways of God, Guru Ji says: “Unnoticeably, God pervades in all places. (That God) who has made all the structures of the universe, is somewhere hidden, and somewhere visible. On His own, He wakes up (some) who are asleep (in the slumber of worldly riches, and motivates them to earn the wealth of God’s Name).” (2)

But once again Guru Ji wants to caution us against any thoughts of self-conceit. He says: “Though many have tried, yet nobody has been able to (fully) evaluate God. It is only when one merges (in Him) through the word of the Guru that one understands God.” (3)

Finally, describing the right way to understand God, Guru Ji says: “(The one who by) listening again and again to the (Guru’s) word, sees (God everywhere), and unites his (or her self with the Guru), through his word. Yes, it is only by serving the Guru (by listening and acting on his advice), that a person obtains this great honor (of understanding and merging in God). In short, O’ Nanak, they who are imbued with the love of (God’s) Name, remain merged in God’s Name (itself).” (4-9-29)

The message of this *shabad* is that the entire creation, in its different forms and manifestations, has originated from the one God alone. But it is impossible to describe that Creator. The only way to understand Him is to merge in Him by listening and acting upon (*Gurbani*) the Guru’s word.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ਮਨਮੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ॥
ਗੁਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ॥
ਸੇ ਜਨ ਜਾਗੇ ਜਿਨ ਨਾਮ ਪਿਆਰਿ॥੧॥

ਸਹਜੇ ਜਾਗੇ ਸਵੈ ਨ ਕੋਇ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਬੁਝੈ ਜਨੁ ਕੋਇ॥੧॥ ਰਹਾਉ॥

ਅਸੰਤੁ ਅਨਾਤੀ ਕਦੇ ਨ ਬੁਝੈ॥
ਕਥਨੀ ਕਰੇ ਤੈ ਮਾਇਆ ਨਾਲਿ ਲੂਝੈ॥
ਅੰਧੁ ਅਗਿਆਨੀ ਕਦੇ ਨ ਸੀਝੈ॥੨॥

ਇਸੁ ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ॥
ਵਿਰਲਾ ਕੇ ਪਾਏ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਉਧਾਰਾ॥੩॥

ਪੰਨਾ ੧੬੧

ਇਸੁ ਕਲਿਜੁਗ ਮਹਿ ਕਰਮ ਧਰਮੁ ਨ ਕੋਈ॥
ਕਲੀ ਕਾ ਜਨਮੁ ਚੰਡਾਲ ਕੇ ਘਰਿ ਹੋਈ॥
ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੇ ਮੁਕਤਿ ਨ ਹੋਈ॥੪॥੧੦॥੩੦॥

ga-orhee gu-aarayree mehlā 3.

manmukh sootaa maa-i-aa mohi pi-aar.
gurmukh jaagay guṇ gi-aan beechaar.
say jan jaagay jin Naam pi-aar. ||1||

sehjay jaagai savai na ko-ay.
pooray gur tay boojhai jan ko-ay. ||1||
rahaa-o.

asant anaarhee kaday na boojhai.
kathnee karay tai maa-i-aa naal loojhai.
anDh agi-aanee kaday na seejhai. ||2||

is jug meh raam Naam nistaaraa.
virlaa ko paa-ay gur sabad veechaaraa.
aap tarai saglay kul uDhaaraa. ||3||

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is kalijug meh karam Dharam na ko-ee.
kalee kaa janam chandaal kai ghar ho-ee.
naanak Naam binaa ko mukat na ho-ee.
||4||10||30||

GAURRI GUARERI MEHLA 3

In the previous *shabad* Guru Ji told us that on His own, God wakes up (some) who are asleep in the slumber of worldly riches, and motivates them to earn the wealth of God's Name. In this *shabad*, he tells us who are those who are asleep, and whom we can consider awake, and what are their traits.

Guru Ji says: "The self-conceited person is asleep in the attachment of *Maya* (or worldly riches. On the other hand), by reflecting on the (divine) wisdom, the Guru's follower remains awake (to worldly temptations. In other words), those devotees remain awake who are in love with God's Name." (1)

However, Guru Ji notes: "It is only a rare person who understands (the above principle) from the Guru. (But the one who does so), remains unnoticeably awake, and never sleeps (or becomes unaware of worldly temptations)." (1-pause)

Commenting upon the state of the self-conceited and those who do not listen to the saints, Guru Ji says: "The ignorant persons who do not listen to the saint (Guru) never understand (the purpose of human life). All they do is to talk about and struggle with worldly wealth (and riches). Such blind ignorant persons never succeed (in achieving salvation)." (2)

Now regarding salvation, Guru Ji unequivocally states: "In this age, salvation is obtained only through God's Name. But only a rare person understands this fact by reflecting on the Guru's word. (However, the one who does understand this truth) saves one's own self, and saves one's entire lineage." (3) Finally setting at rest our doubts about the efficacy of doing rituals or deeds of righteousness, Guru Ji says: "In this *Kal Yug* (Iron age), no rituals or deeds of righteousness are successful in achieving salvation, because in this age, falsehood and evil are so predominant. It is as if this Iron Age is born into an evil family.

Therefore, O' Nanak, nobody achieves salvation without (meditating) on God's Name. (It is only by meditating on God's Name that a person develops real love for God in the heart, which helps the person to ultimately merge in God Himself and thus obtain salvation)." (4-10-30)

The message of this *shabad* is that if we want to achieve the purpose of this human life (and achieve salvation), then instead of remaining engrossed in amassing worldly riches or performing faith rituals, we should listen to the Guru and meditate on God's Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੩ ਗੁਆਰੇਰੀ॥

ਸਚਾ ਅਮਰੁ ਸਚਾ ਪਾਤਿਸਾਹੁ॥
ਮਨਿ ਸਾਚੈ ਰਾਤੇ ਹਰਿ ਵੇਪਰਵਾਹੁ॥
ਸਚੈ ਮਹਲਿ ਸਚਿ ਨਾਮਿ ਸਮਾਹੁ॥੧॥

ਸੁਣਿ ਮਨ ਮੇਰੇ ਸਬਦੁ ਵੀਚਾਰਿ॥
ਰਾਮ ਜਪਹੁ ਭਵਜਲੁ ਉਤਰਹੁ ਪਾਰਿ॥੧॥ ਰਹਾਉ॥

ਭਰਮੇ ਆਵੈ ਭਰਮੇ ਜਾਇ॥

ga-orhee mehlaa 3 gu-aarayree.

sachaa amar sachaa paatīsaahu.
man saachai raatay har vayparvaahu.
sachai mahal sach Naam samaahu. ||1||

suṇ man mayray sabad veechaar.
raam JAPahu bhavjal utarahu paar. ||1||
rahaa-o.

bharmay aavai bharmay jaa-ay.

ਇਹੁ ਜਗੁ ਜਨਮਿਆ ਦੂਜੈ ਭਾਇ॥
ਮਨਮੁਖਿ ਨ ਚੇਤੇ ਆਵੈ ਜਾਇ॥੨॥

ih jag janmi-aa doojai bhaa-ay.
manmukh na chaytai aavai jaa-ay. ||2||

ਆਪਿ ਭੁਲਾ ਕਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ॥
ਇਹੁ ਜੀਉ ਵਿਡਾਣੀ ਚਾਕਰੀ ਲਾਇਆ॥
ਮਹਾ ਦੁਖੁ ਖਟੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥੩॥

aap bhulaa ke parabh aap bhulaa-i-aa.
ih jee-o vidaanee chaakree laa-i-aa.
mahaa dukh khatay birthaa janam
gavaa-i-aa. ||3||

ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰੂ ਮਿਲਾਏ॥
ਏਕੈ ਨਾਮੁ ਚੇਤੇ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ॥

kirpaa kar satguroo milaa-ay.
ayko *Naam* chaytay vichahu bharam
chukaa-ay.

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਨਾਉ ਨਉ ਨਿਧਿ ਪਾਏ॥੪॥੧੧॥੩੧॥

naanak *Naam* JAPay naa-o na-o niDh paa-ay.
||4||11||31||

GAURRI GUARERI MEHLA 3

In the previous *shabad* we learned that if we want to achieve salvation and enjoy the bliss of eternal union with God, we should meditate on His Name with sincere love and devotion. In this *shabad* Guru Ji explains why it is so.

He says: “God is eternal king, and eternal is His command. They who are in love with that carefree God from the (core of their) heart enter the mansion of the Eternal (God) by meditating on His true Name.” (1)

Therefore instructing his mind (and indirectly us), he says: “Listen O’ my mind, reflect on the (Guru’s) word, (which says that you) meditate on God, and swim across the dreadful (worldly) ocean.”(1-pause)

Commenting upon the general state of human beings in this world, Guru Ji says: “(The human being) comes (into this world) in doubt, and departs (from here) in doubt. It is because of duality (the love for the worldly riches) that this world is born. Being self-conceited, the human being does not remember God; therefore keeps coming and going (in and out of this world, again and again).” (2)

Guru Ji now wonders why it is so. He asks: “Has the human being gone astray on his (or her) own, or has he been strayed (by God)? The answer is that because of his (or her) love for worldly riches, God has yoked (the human being) to the service of the other (worldly riches and power. Therefore, the human being) earns great agony and loses his (or her) life in vain.” (3)

In his mercy, Guru Ji tells us how can one save oneself from all this pain, in spite of so many past sins. He says: “If (God) shows His mercy (upon a person), He unites that person with the true Guru. Then dispelling all doubts from within (that person) meditates on (God’s) Name alone. O’ Nanak, (this is certain: that) the one who meditates on God’s Name obtains that Name (which is as valuable as all the) nine treasures (of wealth).”(4-11-31)

The message of this *shabad* is that if we want to unite with God, (the treasure of all virtues) we should pray to Him to unite us with the true Guru. (He has already done this by uniting us with Sri Guru Granth Sahib Ji). Now all we need to do is to reflect upon the Guru’s advice (the *Gurbani*) and meditate on God’s Name with true love and devotion. One day God will grace us also with the bliss of His union.

ਗੁਰੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੂਛਉ ਜਾਇ॥

ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਇ॥
ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮੁ ਕਮਾਇ॥
ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ॥੧॥ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ॥
ਗੁਰਮੁਖਿ ਸੇਵਾ ਹਰਿ ਘਾਲ ਥਾਇ ਪਾਈ॥੧॥ ਰਹਾਉ॥ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥
ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਪਾਵੈ ਸੋਇ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਤਿ ਉਤਮ ਹੋਇ॥
ਸਹਜੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ॥੨॥ਦੂਜੈ ਭਾਇ ਨ ਸੇਵਿਆ ਜਾਇ॥
ਹਉਮੈ ਮਾਇਆ ਮਹਾ ਬਿਖੁ ਖਾਇ॥
ਪੁਤਿ ਕੁਟੰਬਿ ਗ੍ਰਿਹਿ ਮੋਹਿਆ ਮਾਇ॥
ਮਨਮੁਖਿ ਅੰਧਾ ਆਵੈ ਜਾਇ॥੩॥ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਜਨੁ ਸੋਇ॥
ਅਨਦਿਨੁ ਭਗਤਿ ਗੁਰ ਸਬਦੀ ਹੋਇ॥
ਗੁਰਮਤਿ ਵਿਚਲਾ ਬੂਝੈ ਕੋਇ॥
ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ ਸੋਇ॥੪॥੧॥੨॥੩॥

ga-orhee gu-aarayree mehlaa 3.

jinaa gurmukh Dhi-aa-i-aa tin poochha-o
jaa-ay.
gur sayvaa tay man patē-aa-ay.
say Dhanvant har Naam kamaa-ay.
pooray gur tay sojhee paa-ay. ||1||har har Naam JAPahu mayray bhāa-ee.
gurmukh sayvaa har ghaal thāa-ay paa-ee.
||1|| rahaa-o.aap pachhaanai man nirmal ho-ay.
jeevan mukat har paavai so-ay.
har gun gaavai mat utam ho-ay.
sehjay sahj samaavai so-ay. ||2||doojai bhāa-ay na sayvi-aa jaa-ay.
ha-umai maa-i-aa mahaa bikh khaa-ay.
put kutamb garhi mohi-aa maa-ay.
manmukh anDhaa aavai jaa-ay. ||3||har har Naam dayvai jan so-ay.
an-din bhagat gur sabdee ho-ay.
gurmat virlaa boojhai ko-ay.
naanak Naam samaavai so-ay. ||4||12||32||

GAURRI GUARERI MEHLA 3

In previous so many *shabads* Guru Ji has urged us to follow Guru's advice and meditate on God's Name. In this *shabad* he describes the benefits of doing so.

He says: "(When I) go and ask those who have followed Guru's guidance (and meditated on God's Name) about the benefits of doing so, they tell me that by serving the Guru (by following his advice), one's mind is convinced (of the benefits of meditating on God's Name). They who earn (the wealth of) God's Name are (truly) wealthy. However, this understanding is only obtained from the perfect Guru."(1)

Therefore, advising us in unequivocal terms, Guru Ji says: "O' my brothers, meditate on God's Name. (I assure you) that God accepts that service (that worship) which you render through the Guru."(1-pause)

Guru Ji now tells what happens when a person reflects on the Guru's word and follows his advice. He says: "(When one reflects on the Guru's word), one realizes one's (own true) self, and one's mind becomes immaculate. Such a person then attains that God who can grant salvation (from worldly bonds, even when) one is still alive. By singing praises of God, one's intellect becomes sublime, and one unnoticeably merges in a state of equipoise." (2)

Commenting on the fate of those who might try to serve God while remaining in love with worldly riches, Guru Ji says: "(O' my friends, God) cannot be (truly) served while remaining

in love with duality (worldly riches and power. Under such circumstances) the person simply keeps amassing the poison of ego and worldly riches. The blind self-conceited person (who remains) engrossed in (the attachment of) sons, (daughters), family, and worldly wealth, keeps coming and going (in and out of this world).” (3)

In conclusion, Guru Ji says: “That (person) alone is the true devotee (of God), whom He blesses with God’s Name. It is only through the word of the Guru that day and night, worship (of God) is performed.

But it is only a rare person who understands this through the Guru’s instruction. O’ Nanak, such a person merges in the Name (of God).” (4-12-32)

The message of this *shabad* is that if we want to obtain salvation even while still alive, and merge in God Himself, we should reflect on the Guru’s word and meditate on God’s Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩॥

ਗੁਰ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ॥
ਪੂਰਾ ਜਨੁ ਕਾਰ ਕਮਾਵੈ ਕੋਈ॥
ਅਖੁਟ ਨਾਮ ਧਨੁ ਹਰਿ ਤੋਟਿ ਨ ਹੋਈ॥
ਐਬੇ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸੋਭਾ ਹੋਈ॥੧॥

ਏ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ॥
ਗੁਰਮੁਖਿ ਸੇਵਾ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਜੈ॥੧॥ ਰਹਾਉ॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਮਹਾਪੁਰਖ ਸੰਸਾਰੇ॥
ਆਪਿ ਉਧਰੇ ਕੁਲ ਸਗਲ ਨਿਸਤਾਰੇ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਹਿ ਉਰ ਧਾਰੇ॥
ਨਾਮਿ ਰਤੇ ਭਉਜਲ ਉਤਰਹਿ ਪਾਰੇ॥੨॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸਦਾ ਮਨਿ ਦਾਸਾ॥
ਹਉਮੈ ਮਾਰਿ ਕਮਲੁ ਪਰਗਾਸਾ॥
ਅਨਹਦੁ ਵਾਜੈ ਨਿਜ ਘਰਿ ਵਾਸਾ॥
ਨਾਮਿ ਰਤੇ ਘਰ ਮਾਹਿ ਉਦਾਸਾ॥੩॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਿਨ ਕੀ ਸਚੀ ਬਾਣੀ॥
ਜੁਗੁ ਜੁਗੁ ਭਗਤੀ ਆਪਿ ਵਖਾਣੀ॥
ਅਨਦਿਨੁ ਜਪਹਿ ਹਰਿ ਸਾਰੰਗਪਾਣੀ॥

ਪੰਨਾ ੧੬੨

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਨਿਰਬਾਣੀ॥੪॥੧੩॥੩੩॥

ga-orhee gu-aarayree mehlaa 3.

gur sayvaa jug chaaray ho-ee.
pooraa jan kaar kamaavai ko-ee.
akhut *Naam Dhan* har tot na ho-ee.
aithai sadaa sukh dar sobhaa ho-ee. ||1||

ay man mayray bharam na keejai.
gurmukh sayvaa amrit ras peejai. ||1||
rahaa-o.

satgur sayveh say mahaa purakh sansaaray.
aap uDhray kul sagal nistaaray.
har kaa *Naam rakheh* ur Dhaaray.
Naam ratay bha-ojal utreh paaray. ||2||

satgur sayveh sadaa man daasaa.
ha-umai maar kamal pargaasaa.
anhad vaajai nij ghar vaasaa.
Naam ratay ghar maahi udaasaa. ||3||

satgur sayveh tin kee sachee baanee.
jug jug bhagtee aakh vakhaanee.
an-din jaapeh har saarangpaanee.

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naanak *Naam* ratay nihkayval nirbaanee.
||4||13||33||

GAURRI GUARERI MEHLA 3

In the previous *shabad*, Guru Ji told us that by serving the Guru and following his guidance, we obtain so many blessings (including union with God). In this *shabad*, he tells us how

ancient and well established this method is, and how we can rely on this approach to enjoy the bliss of eternal union with God.

He says: “(The tradition of) serving the Guru (and following his advice) has been carried out in all the four ages. But only a rare perfect person fully does this deed. (The one who has done this), has obtained the inexhaustible wealth of Name, which never falls short. (As a result, such a person) has always enjoyed peace here (in this world), and has obtained honor at the (God’s) door.” (1)

Therefore instructing his own mind (and indirectly ours), Guru Ji says: “O’ my mind, don’t enter into any doubt. (Go ahead) and drink the relish of (God’s) nectar through the Guru’s service.” (1-pause)

Next, Guru Ji unambiguously declares: “They who serve the true Guru in this world are supreme. They emancipate themselves, and emancipate their entire lineage. They keep God’s Name enshrined in their hearts. Being imbued with (God’s) Name, they swim across the dreadful (worldly) ocean.” (2)

Explaining what happens when a person serves the Guru (by sincerely following his advice), Guru Ji says: “They who serve the true Guru (always remain so humble that) in their minds, they (consider themselves to be the) servants (of others). By conquering their ego, (their heart feels delighted, as if) it has blossomed like a lotus. Within them begins playing the music of continuous (divine) melody, and they obtain an abode in their own home (attuned to God). Being imbued with (God’s) Name, they become detached (from worldly affairs), even while living in their household.” (3)

In closing, Guru Ji says: “The speech of those who serve the true Guru is always true. Throughout (all) the ages, devotees have said and described this fact (because) day and night they meditate on the one God of the universe. In short, O’ Nanak, they who are imbued with the (God’s) Name are (truly) detached, and emancipated (from worldly bonds).” (4-13-33)

The message of this *shabad* is that if we want to obtain salvation from worldly bonds while living in our households, we should follow Guru’s advice, and meditate on God’s Name without delay.

ਗੁਰੂ ਜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੩ ॥

ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗੁ॥
ਹਿਰਦੈ ਨਾਮੁ ਨਿਤ ਰਹਿ ਰਸ ਭੋਗੁ॥੧॥

ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੁ ਰਹਿ ਧਿਆਇ॥
ਜਨਮੁ ਜੀਤਿ ਲਾਰਾ ਨਾਮੁ ਪਾਇ॥੧॥ ਰਹਾਉ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਸਬਦੁ ਹੈ ਮੀਠਾ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਕਿਨੈ ਵਿਰਲੈ ਚਖਿ ਡੀਠਾ॥੨॥

ਕਰਮ ਕਾਂਡ ਬਹੁ ਕਰਹਿ ਅਚਾਰ॥
ਬਿਨੁ ਨਾਵੈ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਅਹੰਕਾਰ॥੩॥
ਬੰਧਨਿ ਬਾਧਿਓ ਮਾਇਆ ਫਾਸ॥

ga-orhee gu-aarayree mehlaa 3.

satgur milai vad**h**aaag sanjog.
hirdai *Naam* nit har ras **h**hog. ||1||

gurmukh paraanee *Naam* har **D**hi-aa-ay.
janam jeet laahaa *Naam* paa-ay. ||1||
rahaa-o.

gi-aan **D**hi-aan gur saba**d** hai meet**h**aa.
gur kirpaa tay kinai vir**l**ai chak**h** deet**h**aa.
||2||

karam kaa'd baho karahi a**ch**aar.
bin naavai **D**harig **D**harig aha**ka**ar. ||3||
ban**D**han baa**D**hi-o maa-i-aa faas.

ਜਨ ਨਾਨਕ ਛੁਟੈ ਗੁਰ ਪਰਗਾਸ॥੪॥੧੪॥੩੪॥

jan naanak chhootai gur pargaas.
||4||14||34||

GAURRI GUARERI MEHLA 3

Throughout Guru Granth Sahib Ji, Guru Ji urges us to serve the Guru and follow his advice (*Gurbani*). In this *shabad*, he tells us how fortunate are those who meet the true Guru.

He says: “It is only by great fortune that one is blessed with the union (and guidance of) the Guru. Such a (fortunate person) daily enjoys the relish of God’s Nectar in the heart.” (1)

Summarizing the blessings obtained by such a fortunate person, Guru Ji says: “The one who meditates on (God’s) Name under Guru’s guidance, obtains the profit of (the wealth of God’s) Name, and departs from here, winning (the game of) life.” (1-pause)

Now Guru Ji tells us what is so special about the Guru’s advice or word. He says: “Through the word of the Guru, the meditation and divine wisdom becomes sweet (and pleasing to a person). But only a rare person, by Guru’s Grace, has seen and tasted (this sweetness).” (2)

Commenting on the rituals and works which many people erroneously practice for salvation, Guru Ji says: “Some people indulge in many kinds of rituals, ways of works, and ‘pious conduct.’ (But) without (meditating on God’s) Name, it gives them (nothing but) ego, which is to be cursed again and again.” (3)

In conclusion, Guru Ji says: “(Ordinarily, one) remains bound to the noose of worldly attachments. Servant Nanak (says that) only through the enlightenment of (*Gurbani*) the Guru’s (word) one is liberated (from these bonds).”(4-14-34)

The message of this *shabad* is that Sikhs should consider themselves very fortunate for being provided with the eternal guidance of Sri Guru Granth Sahib Ji. Now all they need to do is to read, understand, and act upon the word (or *Gurbani* contained therein) to obtain salvation.

ਮਹਲਾ ੩ ਗਉੜੀ ਬੈਰਾਗਣਿ॥

mehlaa 3 ga-orhee bairaagan.

ਜੈਸੀ ਧਰਤੀ ਊਪਰਿਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ ਧਰਤੀ ਮਧੇ
ਪਾਣੀ ਨਾਹੀ॥

jaisee Dharṭee oopar mayghulaa barsatṭ hai
ki-aa Dharṭee maDhay paanee naahee. ||

ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤ
ਫਿਰਾਹੀ॥੧॥

jaisay Dharṭee maDhay paanee pargaasi-aa
bin pagaa varsatṭ firaa-ee. ||1||

ਬਾਬਾ ਤੂੰ ਐਸੇ ਭਰਮੁ ਚੁਕਾਹੀ॥

baabaa tooN aisay bharam chukaahee. ||

ਜੇ ਕਿਛੁ ਕਰਤੁ ਹੈ ਸੋਈ ਕੋਈ ਹੈ ਰੇ ਤੈਸੇ ਜਾਇ ਸਮਾਹੀ॥੧॥
ਰਹਾਉ॥

jo kichh karatṭ hai so-ee ko-ee hai ray taisay
jaa-ay samaahee. ||1|| rahaa-o.

ਇਸਤਰੀ ਪੁਰਖ ਹੋਇ ਕੈ ਕਿਆ ਓਇ ਕਰਮ ਕਮਾਹੀ॥

istaree purakh ho-ay kai ki-aa o-ay karam
kamaahee.

ਨਾਨਾ ਰੂਪ ਸਦਾ ਹਰਿ ਤੇਰੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹੀ॥੨॥

naanaa roop sadaa heh tayray tujh.hee
maahi samaahee. ||2||

ਇਤਨੇ ਜਨਮ ਭੂਲਿ ਪਰੇ ਸੇ ਜਾ ਪਾਇਆ ਤਾ ਭੂਲੇ ਨਾਹੀ॥

itnay janam bhool paray say jaa paa-i-aa taa
bhoolay naahee.

ਜਾ ਕਾ ਕਾਰਜੁ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹੀ॥੩॥ jaa kaa kaaraj so-ee par jaanai jay gur kai
sabad samaahee. ||3||

ਤੇਰਾ ਸਬਦੁ ਤੂੰਹੈ ਹਰਿ ਆਪੇ ਭਰਮੁ ਕਹਾਰੀ॥

ṭayraa sabadṭ tooNhai heh aapay bharam
kahaahee.

ਨਾਨਕ ਤਤੁ ਤਤੁ ਸਿਉ ਮਿਲਿਆ ਪੁਨਰਪਿ ਜਨਮਿ ਨ
ਆਹੀ॥੪॥੧॥੧੫॥੩੫॥

naanak taṭṭ si-o mili-aa punrap janam na
aahee. ||4||1||15||35||

GAURRI BAIRAAGAN MEHLA 3

According to Dr. Bh. Vir Singh Ji, it is believed that the third Guru Amar Das Ji uttered this *shabad* when he visited *Hardwaar* (a very holy Hindu Place on the banks of river Ganges). Here, a local *Pundit* asked him what was the necessity for him and his predecessors to recite additional divine wisdom, when enough of it was already covered in the *Vedas* (the Hindu scriptures). The *Pundit* also questioned the wisdom of reciting *Gurbani* in the local dialect (used by ordinary people), instead of *Sanskrit* (which is believed to be the language of angels and the elite)?

Guru Ji answered him with a beautiful example. He said: “(O’ *Pundit*), though there is water in the earth itself, yet clouds still rain over it. Similarly, in spite of the divine wisdom in the *Vedas* there is need for additional enlightenment by the devotees. (Further), though the water within the earth becomes manifest (in the form of rivers and springs), yet still the clouds keep raining at different places; (similarly, though the knowledge within the *Vedas* may be available to some elite and those educated in *Sanskrit*, there is still need for additional spreading of divine knowledge by the devotees in a language which can be understood by ordinary people).” (1)

Guru Ji respectfully asks the *Pundit* to remove his doubt, and says: “O’ my dear Sir, please remove your doubt. Whatever and wherever any thing is happening, that same God does it. Everybody and everything ultimately merges back into Him. (Similarly, whatever His devotees are uttering, it is according to His command. That knowledge then is merged into books and holy scriptures).” (1-pause)

The *Pundit* raises yet another objection, and says that according to their holy scriptures (the *Shastras*), women are not supposed to have this divine wisdom. However, Guru Ji has made his knowledge available to both sexes.

To this Guru Ji responds: “(O’ *Pundit*, before raising this objection, please ponder) what kinds of deeds God has not performed both in the form of a man or a woman? (Then going into a prayer mode, he says): “O God, all the different forms have always been Yours, and they all ultimately merge back into You.” (2)

The *Pundit* then agrees, and regrets that he has been mistaken for such a long time. Guru Ji responds: “We all might have been mistaken for many births, but now that we have obtained the right understanding, we should not make the same mistake again. (The truth is) that only He whose creation is all this world knows (all its mysteries), and the one who merges in Him through the Guru’s word (understands this).” (3)

Guru Ji concludes with a humble address to God and says: “(O’ God), it is Your Word (which Your devotees utter), and You are all by Yourself. There is no doubt in this. O’ Nanak, when

(one's) essence merges in the essence (of God), then one doesn't go through any more birth or death." (4-15-35)

The message of this *shabad* is that it does not matter how much knowledge or wisdom already exists, and in what script or language this divine wisdom is already recorded. There is always a need for additional knowledge, and this knowledge should be spread to all the masses in a language understood by them.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩॥

ga-orhee bairaagan mehlaa 3.

ਸਭੁ ਜਗੁ ਕਾਲੈ ਵਸਿ ਹੈ ਬਾਧਾ ਦੂਜੈ ਭਾਇ॥

sabh jag kaalai vas hai baaDhaa doojai
bhaa-ay.

ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਮਿਲੈ ਸਜਾਇ॥੧॥

ha-umai karam kamaavday manmukh milai
sajaa-ay. ||1||

ਮੇਰੇ ਮਨ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥

mayray man gur charnee chit laa-ay.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਦਰਗਹ ਲਏ ਛੁਡਾਇ॥੧॥ ਰਹਾਉ॥

Gurmukh Naam niDhaan lai dargeh la-ay
chhadaa-ay. ||1|| rahaa-o.

ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਮਨਹਨਿ ਆਵੈ ਜਾਇ॥

lakh cha-oraaseeh bharamday manhath aavai
jaa-ay.

ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਿਓ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ॥੨॥

gur kaa sabad na cheeni-o fir fir jonee
paa-ay. ||2||

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ॥

gurmukh aap pachhaani-aa har Naam vasi-aa
man aa-ay.

ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਨਾਮੇ ਸੁਖਿ ਸਮਾਇ॥੩॥

an-din bhagtee rati-aa har Naamay sukh
samaa-ay. ||3||

ਮਨੁ ਸਬਦਿ ਮੈ ਪਰਤੀਤਿ ਹੋਇ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰ॥

man sabad marai parteet ho-ay ha-umai
tajay vikaar.

ਜਨ ਨਾਨਕ ਕਰਮੀ ਪਾਈਅਨਿ ਹਰਿ ਨਾਮਾ ਭਗਤਿ
ਭੰਡਾਰ॥੪॥੨॥੧੬॥੩੬॥

jan naanak karmee paa-ee-an har Naamaa
bhagat bhandaar. ||4||2||16||36||

GAURRI BAIRAAGAN MEHLA 3

In the previous *shabad*, while addressing a *Pundit* Guru Ji explained how important the word of the Guru is, in spite of all the wisdom contained in other previous scriptures. In this *shabad*, he explains in simple words the basic reason for the sufferings of human beings in this world.

He says: "The entire world is under the control of death, because it is bound to duality (the love of worldly things instead of God. Swayed by duality), those self-conceited persons who do deeds motivated by ego are awarded punishment in God's court." (1)

Advising his mind (and indirectly us), he says: "O' my mind, fix your attention to the Guru's feet (*Gurbani*). Through Guru's Grace obtain the treasure of Name, which will save you in (God's) court." (1-pause)

Guru Ji now describes the fate of those who do not care for the Guru's word or advice. He says: "There are many who keep wandering through eighty four million (myriad of) species,

because of the obstinacy of their own mind. These people have not reflected upon the Guru's word, and therefore they are cast into the womb again and again." (2)

But regarding the Guru's followers, he says: "The Guru's followers have recognized their self (that they are also a small microcosm of God): in their mind God's Name has come to reside. Being imbued with (God's) devotion day and night, they merge in the peace of God's Name." (3)

In closing, Guru Ji says: "(The one whose) mind dies through the word (by listening to *Gurbani*, whose mind is subdued) develops faith in it, and then renounces ego and other evils. But O' Nanak, it is only through the grace (of God that some obtain) the treasures of (God's) Name and devotion." (4-16-36)

The message of this *shabad* is that if we want to save ourselves from the unending pain of births and deaths, we should forsake our duality (or the love for worldly riches and power), listen to Guru's advice (the *Gurbani* in Guru Granth Sahib Ji), and meditate on God's Name day and night.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩॥

ਪੇਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ॥

ਸੋਭਾਵੰਤੀ ਨਾਰਿ ਹੈ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਆ॥

ਪੇਵਕੜੈ ਗੁਣ ਸੰਮਲੈ ਸਾਹੁਰੈ ਵਾਸੁ ਪਾਇਆ॥

ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਣੀਆ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ॥੧॥

ਸਸੁਰੈ ਪੇਈਐ ਪਿਰੁ ਵਸੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ॥

ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖੁ ਹੈ ਆਪੇ ਮੇਲਾਈਐ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੧੬੩

ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਦੇਹਿ ਮਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥

ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ॥

ਹਉਮੈ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਸਹਜੇ ਸੁਖਿ ਸਮਾਈਐ॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਨਾਇ ਲਾਈਐ॥੨॥

ਮਨਮੁਖਿ ਗਰਬਿ ਨ ਪਾਇਓ ਅਗਿਆਨੁ ਇਆਣੇ॥

ਸਤਿਗੁਰੁ ਸੇਵਾ ਨਾ ਕਰਹਿ ਫਿਰਿ ਫਿਰਿ ਪਛੁਤਾਣੇ॥

ਗਰਭ ਜੋਨੀ ਵਾਸੁ ਪਾਇਓ ਗਰਭੇ ਗਲਿ ਜਾਣੇ॥

ਮੇਰੇ ਕਰਤੇ ਏਵੈ ਭਾਵਦਾ ਮਨਮੁਖ ਭਰਮਾਣੇ॥੩॥

ga-orhee bairaagan mehlaa 3.

pay-ee-arhai din chaar hai har har likh
paa-i-aa.

sobhaavanTEE naar hai gurmukh gun
gaa-i-aa.

payvkarhai gun sammlai saahurai vaas
paa-i-aa.

gurmukh sahj samaanee-aa har har man
bhaa-i-aa. ||1||

sasurai pay-ee-ai pir vasai kaho kit biddh
paa-ee-ai.

aap niranjan alakh hai aapay maylaa-ee-ai.
||1|| rahaa-o.

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aapay hee parabhdh mat har
NaamDhi-aa-ee-ai.

vadbhaagee satgur milai mukh amrit
paa-ee-ai.

ha-umai dubidhaa binas jaa-ay sehjay sukh
samaa-ee-ai.

sabh aapay aap varatdaa aapay naa-ay
laa-ee-ai. ||2||

manmukh garab na paa-i-o agi-aan i-aanay.

satgur sayvaa naa karahi fir fir pachhutaanay.

garabh jonee vaas paa-iday garbhay gal
jaanay.

mayray kartay avvai bhaavdaa manmukh
bharmaanay. ||3||

ਮੈਰੈ ਹਰਿ ਪ੍ਰਭਿ ਲੇਖੁ ਲਿਖਾਇਆ ਹੁਰਿ ਮਸਤਕਿ ਪੂਰਾ॥

mayrai har parabh laykh likhaa-i-aa Dhur
mastak poora.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਭੇਟਿਆ ਗੁਰੁ ਸੂਰਾ॥

har har NaamDhi-aa-i-aa bhayti-aa gur
sooraa.

ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਰਿ ਬੰਧੁ ਬੀਰਾ॥

mayraa pitaa maataa har Naam hai har
bandhap beeraa.

ਹਰਿ ਹਰਿ ਬਖਸਿ ਮਿਲਾਇ ਪ੍ਰਭ ਜਨੁ ਨਾਨਕੁ
ਕੀਰਾ॥੪॥੩॥੧੭॥੩੭॥

har har bakhsh milaa-ay parabh jan naanak
keeraa. ||4||3||17||37||

GAURRI BAIRAAGAN MEHLA 3

In the previous *shabad* Guru Ji advised us that if we want to save ourselves from the unending pain of birth and death, we should forsake our duality, or the love for worldly riches and power, listen to Guru's advice, (*Gurbani*) and meditate on God's Name day and night. In this *shabad*, he explains this concept with the help of the most commonplace example of a girl who generally lives a very short span of her life before marriage at her parents' home and spends the major part of her life at her in-laws. The success of her married life and the kind of respect and love she receives at her in-laws depends upon the merits and virtues she has acquired at her parents' home.

Using the above example, Guru Ji compares the human soul to a girl and this world to her parents' home, where she will spend only a very minor part of her overall life span. He compares the next world, or the house of God, to her in-laws house, where she must spend the major part of her life.

Guru Ji says: "(O' my friends, God) has so preordained that the bride (soul) will stay at her parents' home (this world) only for a few days. That bride (soul) is honorable, who seeking Guru's shelter sings praises of God. Such a (bride-soul) acquires merits in the parents' home (this world), and finds a place of respect in the in-laws home (the mansion of God). Yes, those brides to whose mind God seems pleasing, by Guru's Grace effortlessly merge in Him." (1)

Guru Ji next raises a question, and provides the answer himself. He says: "Both at the parents home (this world) and at the in-laws (the next world) resides our spouse (God). How can we obtain Him? (Answer), the immaculate God is unknowable. It is on His own that He unites a person with Himself." (1-pause)

Naturally then one wonders, how does all this happen? Guru Ji answers: "(This happens when, on His own) God gives us instruction and we start meditating on (His) Name. (Yet merging with God only occurs) when by great good fortune we meet the true Guru; only then are we able put the nectar (of Name) in our mouth (by meditating on God's Name with our tongue). Then our entire ego and sense of duality (our love of things other than God) is destroyed, and we easily merge in the (divine) peace. (In short, God) Himself pervades everywhere, and He Himself unites us (with Him)." (2)

But then the question arises: why does God pick and chose, and why do all people not get united with Him to enjoy the peace and poise of His Union? Guru Ji says: "Because of their ego, ignorant, self-conceited persons do not obtain (God's union). They do not serve (follow the advice of) the true Guru; therefore they repent again and again. They keep residing in different wombs, and ultimately get wasted in the womb itself. Such is the will of my Creator: that the self conceited will remain lost (in doubt)." (3)

Guru Ji concludes this shabad by expressing his gratitude to God for not subjecting him to the fate of a self-conceited person, and blessing him with His grace. He says: "My God blessed me with a perfect destiny from the very beginning, which has now been fulfilled. I have met the brave Guru, and (under his guidance) I have meditated on God's Name again and again. (Now), God's Name is my father, mother, brother and kin, (the most important thing of my life. Now my only prayer is that) by showing His grace, God may unite the worm Nanak (with Him)." (4-3-17-37)

The message of this shabad is that our stay in this world is for a very short time. But the stay in the next world is going to be very long. Therefore, instead of wasting our time in the present worldly attachments, we should concentrate on the Guru's word (Gurbani) and meditate on God's Name, so that we may also become worthy of God's mercy and His blissful eternal union.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੩॥

ga-orhee bairagaan mehlaa 3.

ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ ਬੀਚਾਰਾ॥

saṭgur tay gi-aan paa-i-aa har taṭ
beecharaa.

ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਾ॥

maṭ maleen pargat bha-ee JAP Naam
muraaraa.

ਸਿਵਿ ਸਕਤਿ ਮਿਟਾਈਆ ਚੁਕਾ ਅੰਧਿਆਰਾ॥

siv sakaṭ mitaa-ee-aa chookaa anDhi-aaraa.

ਪੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨ ਹਰਿ ਨਾਮੁ
ਪਿਆਰਾ॥੧॥

Dhur mastak jin ka-o likhi-aa jin har Naam
pi-aaraa. ||1||

ਹਰਿ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ਸੰਤ ਜਨਹੁ ਜਿਸੁ ਦੇਖਿ ਹਉ ਜੀਵਾ॥

har kiṭ biDh paa-ee-ai sant janhu jis daykh
ha-o jeevaa.

ਹਰਿ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਤੀ ਗੁਰ ਮੇਲਿਹੁ ਹਰਿ ਰਸੁ ਪੀਵਾ॥੧॥
ਚਹਾਉ॥

har bin chasaa na jeevtee gur maylihu har
ras peevaa. ||1|| rahaa-o.

ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਨਿਤ ਹਰਿ ਸੁਣੀ ਹਰਿ ਹਰਿ ਗੁਣਿ
ਕੀਨੀ॥

ha-o har gun gaavaa niṭ har sunee har har
gaṭ keenee.

ਹਰਿ ਰਸੁ ਗੁਰ ਤੇ ਪਾਇਆ ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੀ॥

har ras gur tay paa-i-aa mayraa man tan
leenee.

ਧਨੁ ਧਨੁ ਗੁਰੁ ਸਤੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ॥

Dhan Dhan gur saṭ purakh hai jin bhagaṭ har
deenee.

ਜਿਸੁ ਗੁਰ ਤੇ ਹਰਿ ਪਾਇਆ ਸੋ ਗੁਰੁ ਹਮ ਕੀਨੀ॥੨॥

jis gur tay har paa-i-aa so gur ham keenee.
||2||

ਗੁਣਦਾਤਾ ਹਰਿ ਰਾਇ ਹੈ ਹਮ ਅਵਗਣਿਆਰੇ॥

gundaataa har raa-ay hai ham avgani-aaray.

ਪਾਪੀ ਪਾਥਰ ਡੂਬਦੇ ਗੁਰਮਤਿ ਹਰਿ ਤਾਰੇ॥

paapee paathar doobday gurmat har taaray.

ਤੂੰ ਗੁਣਦਾਤਾ ਨਿਰਮਲਾ ਹਮ ਅਵਗਣਿਆਰੇ॥

toon gundaataa nirmalaa ham avgani-aaray.

ਹਰਿ ਸਰਣਾਗਤਿ ਰਾਖਿ ਲੇਹੁ ਮੂੜ ਮੁਗਧ ਨਿਸਤਾਰੇ॥੩॥

har sarnaagaṭ raakh layho moorh mugaDh
nistaaray. ||3||

ਸਹਜੁ ਅਨੰਦੁ ਸਦਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਇਆ॥

sahj anand sadaa gurmatee har har man
Dhi-aa-i-aa.

ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਘਰਿ ਸੋਹਿਲਾ ਗਾਇਆ॥

sajan har parabh paa-i-aa ghar sohilaa
gaa-i-aa.

ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭੁ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਚੇਤਾਇਆ॥

har da-i-aa Dhaar parabh bayntee har har
chaytaa-i-aa.

ਜਨ ਨਾਨਕ ਮੰਗੈ ਪੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰੁ
ਪਾਇਆ ॥੪॥੪॥੧੮॥੩੮॥

jan naanak mangai Dhoorh tin jin satgur
paa-i-aa. ||4||4||18||38||

GAURRI BAIRAAGAN MEHLA 3

In the previous *shabad*, Guru Ji told us that our stay in this world is for a very short period. Therefore, instead of wasting our time in useless worldly attachments, we should utilize this opportunity to earn merits under the guidance of a true Guru, so that we may be honorably accepted into the mansion of our God. In this *shabad*, he lists the merits and blessings he has obtained from his true Guru (Angad Dev Ji).

He says: “I have obtained (divine) wisdom and the essence of discourse on God. (As a result), by meditating on the Name of God, the destroyer of pride, my darkened mind has been enlightened. The spiritual awakening has erased the material mindedness in me, and now all the darkness (of my mind) is gone. (On the basis of this experience, I say) that those who have been so blessed from the very beginning, to them God’s Name tastes sweet (and pleasing).” (1)

Guru Ji is now so much in love with God that he says to his saintly friends: “O’ saintly people, please tell me how can I find God, seeing whom I survive. Without God, I cannot live even for a moment. Please unite me with the Guru so that I may be able to drink the relish of God’s union.”(1-pause)

Describing his present state of mind, Guru Ji says: “Now I listen and sing praises of God daily. The repetition of God’s (Name) has emancipated me. (Yes), I have obtained the relish of God’s (Name) from the Guru, and now my mind and body are attuned to Him. (Therefore), I say again and again that blessed is the Guru, the true person who has given me the devotion of God. I have dedicated myself to such a Guru, through whom I have obtained God.” (2)

Guru Ji now makes a confession on our behalf, and also shows us how to ask for God’s forgiveness. He says: “(O’ my friends), God the King is the giver of merits, but we are all full of faults. Through Guru’s instruction, He has even saved sinners who were (otherwise) sinking like stones. (O’ God), You are the immaculate giver of merits, but we are full of faults. O’ God, we have come to seek Your shelter. Just as You have emancipated even the most foolish persons, please save us also.” (3)

In conclusion, Guru Ji says: “(O’ my friends), through Guru’s instruction, they who have meditated on God in their mind have obtained eternal poise and bliss. They have obtained a true friend (God, and are enjoying such a pleasure, as if) a song of joy is being sung in their heart.”

Guru Ji therefore even humbly prays for himself, and says: “O’ God, this is my prayer before You: please show mercy on me and make me always remember You. Slave Nanak begs for the dust (the humble service) of those who have obtained the true Guru.” (4-4-18-38)

The message of this *shabad* is that we should seek the company of those who are attuned to the Guru. In their company we should reflect on Guru’s word and sing praises of God. So that ultimately our dark mind may be enlightened, and we become worthy of God’s Grace and union.

Note: - Gaurri Bairagan M: 3=4, Gaurri Guareri M: 3= 14, Sub Total=18, Gaurri M: 1=20, Total=38

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ਚਉਥਾ ਚਉਪਦੇ

ga-orhee gu-aarayree mehlaa 4
cha-uthaa cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur paryaad.

ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ॥
ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ॥
ਮੈ ਮੂਰਖੁ ਹਰਿ ਹਰਿ ਜਪੁ ਪੜਿਆ॥੧॥

pandit saasat simrit parhi-aa.
jogee gorakh gorakh kari-aa.
mai moorakh har har JAP parhi-aa. ||1||

ਨਾ ਜਾਨਾ ਕਿਆ ਗਤਿ ਰਾਮ ਹਮਾਰੀ॥
ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਤਰੁ ਭਉਜਲੁ ਤੂ ਤਾਰੀ॥੧॥ ਰਹਾਉ॥

naa jaanaa ki-aa gat raam hamaaree.
har bhaj man mayray tar bhaj-ojal too taaree.
||1|| rahaa-o.

ਪੰਨਾ ੧੬੪

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ਸੰਨਿਆਸੀ ਬਿਭੂਤੁ ਲਾਇ ਦੇਹ ਸਵਾਰੀ॥
ਪਰ ਤ੍ਰਿਅ ਤਿਆਗੁ ਕਰੀ ਬ੍ਰਹਮਚਾਰੀ॥
ਮੈ ਮੂਰਖੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ॥੨॥
ਖੜੀ ਕਰਮ ਕਰੇ ਸੂਰਤਣੁ ਪਾਵੈ॥
ਸੁਦੁ ਵੈਸੁ ਪਰ ਕਿਰਤਿ ਕਮਾਵੈ॥
ਮੈ ਮੂਰਖੁ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ॥੩॥

sani-aasee bibhoot laa-ay dayh savaaree.
par tari-a ti-aag karee barahamchaaree.
mai moorakh har aas tumaaree. ||2||
khatree karam karay soortan paavai.
sood vais par kirat kamaavai.
mai moorakh har Naamchhadaavai. ||3||

ਸਭ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਤੂੰ ਆਪਿ ਰਹਿਆ ਸਮਾਈ॥

sabh tayree sarisat tooⁿ aap rahi-aa
samaa-ee.

ਗੁਰਮੁਖਿ ਨਾਨਕ ਦੇ ਵਡਿਆਈ॥
ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਟੇਕ ਟਿਕਾਈ॥੪॥੧॥੩੯॥

gurmukh naanak day vadi-aa-ee.
mai andhulay har tayk tikaa-ee. ||4||1||39||

GAURRI GUARERI MEHLA 4

In the previous *shabad* (the third Guru) Amar Das Ji advised us that we should reflect on the word of the Guru and sing praises of God, so that the darkness of our mind may be removed and we may become worthy of God's union. However, as is evident, different faiths use different methods to reach God. Among Hindus, different sects perform different rituals to please their gods and goddesses, and all feel that their way is the best. In this *shabad*, (the fourth Guru) *Ram Das* Ji tells us in a most humble way what method he uses for this purpose, and how much faith he has in it.

He says: "The *Pundit* reads the *Shastras* and *Simritis* (the Hindu holy books), the *Yogi* repeats (the name of his spiritual leader) *Gorakh*. But me, the foolish one, only recites God's Name again and again." (1)

Guru Ji humbly admits: "I do not know what will be my ultimate fate. (I only say to myself): O' my mind, meditate on God, and in this way swim across the dreadful worldly ocean." (1-pause)

Commenting on the practices of different Hindu sects, Guru Ji says: "A *Sanyaasi* (who forsakes the world) decks his body with ashes. By forsaking any contacts with an other's

woman, a *Brahamchaari* abstains from all kinds of sexual acts (and thinks that in this way he will obtain salvation, but O' God) I, the foolish one, lean only on Your support." (2)

Now commenting on the practices of some Hindu casts, Guru Ji says: "A *Kshatriya* performs acts of bravery (in the battle field) and thinks that in this way he will obtain (the status of a hero). The *Shudras* and the *Vaish* (the servant and the farming or business classes) think that their salvation lies in serving others. But I, the foolish one, believe that it is (God's) Name, which would emancipate me." (3)

Guru Ji concludes the *shabad* by expressing his complete faith in God. He says: "(O' God), all this universe is Yours, and You Yourself pervade in it. Nanak says that those on whom You show mercy are granted glory through the Guru. So, I the blind one have reposed my faith in You only."(4-1-39)

The message of this *shabad* is that we need not get ourselves confused by different techniques, rituals, or ways of life practiced or advocated by other faiths for salvation. We simply need to listen, understand, and act upon the word of our own Guru (Granth Sahib Ji), meditate on God's Name, and have faith that one day He would bless us also with His union.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ga-orhee gu-aarayree mehlaa 4.

ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਹਰਿ ਕੀ॥
ਭਜੁ ਮਿਲਿ ਸਾਧੂ ਸੰਗਤਿ ਜਨ ਕੀ॥
ਤਰੁ ਭਉਜਲੁ ਅਕਥ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ॥੧॥

nirgun kathaa kathaa hai har kee.
bhaj mil saaDhoo sangat jan kee.
tar bha-ojal akath kathaa sun har kee. ||1||

ਗੋਬਿੰਦ ਸਤਸੰਗਤਿ ਮੇਲਾਇ॥
ਹਰਿ ਰਸੁ ਰਸਨਾ ਰਾਮ ਗੁਨ ਗਾਇ॥੧॥ ਰਹਾਉ॥

gobind satsangat maylaa-ay.
har ras rasnaa raam gun gaa-ay. ||1||
rahaa-o.

ਜੇ ਜਨ ਧਿਆਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮਾ॥
ਤਿਨ ਦਾਸਨਿ ਦਾਸ ਕਰਹੁ ਹਮ ਰਾਮਾ॥
ਜਨ ਕੀ ਸੇਵਾ ਉਤਮ ਕਾਮਾ॥੨॥

jo jan Dhi-aavahi har har Naamaa.
tin daasan daas karahu ham raamaa.
jan kee sayvaa ootam kaamaa. ||2||

ਜੇ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ॥
ਸੇ ਜਨੁ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਭਾਵੈ॥
ਜਨ ਪਗ ਰੇਣੁ ਵਡਭਾਗੀ ਪਾਵੈ॥੩॥
ਸੰਤ ਜਨਾ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ॥
ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖਿਆ ਪੁਰਿ ਪਾਈ॥
ਤੇ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ॥੪॥੨॥੪੦॥

jo har kee har kathaa sunaavai.
so jan hamrai man chit bhavaavai.
jan pag rayn vadbhaagee paavai. ||3||
sant janaa si-o pareet ban aa-ee.
jin ka-o likhat likhi-aa Dhur paa-ee.
tay jan naanak Naam samaa-ee. ||4||2||40||

GAURRI GUARERI MEHLA 4

In the previous *shabad*, Guru Ji stated that different people adopt different rituals (such as the reading of *Shastras*, visiting holy places, abandoning the world) to obtain salvation. Guru Ji simply relies on the support of God, and meditates on His Name. In this *shabad*, on the basis of his own experience, he tells us the merits of using his method.

He says: "(O' my friends), the discourse of God is the description of someone who doesn't have any particular traits. (To understand God and get near Him, I suggest that) one should

join the company of the saintly persons and meditates on Him. By listening to the discourse of the indescribable God, one learns to swim across this dreadful (worldly) ocean.”(1)

Therefore, even for himself, Guru Ji prays to God and says: “O’ God, please unite me with the true congregation (the company of saintly people), so that my tongue may enjoy the relish of singing the praises of God.” (1-pause)

Guru Ji goes one step further, and says: “O’ God, make me the servant of the servant of those devotees who repeatedly utter God’s Name. The service of the devotees (of God) is the most sublime deed.” (2)

Expressing further his appreciation for the devotees, Guru Ji says: “The one who recites to me the gospel of God is very pleasing to my mind and heart. Only a very fortunate person who obtains the dust of feet (the most humble service) of a devotee of God.” (3)

In closing, Guru Ji says: “They in whose lot it had been so written from the very beginning, are imbued with the love of saintly people. O’ Nanak, such devotees) merge in God’s Name (itself).” (4-2-40)

The message of this *shabad* is that if we want to seek salvation and unite with God, then the best thing for us is to seek the company and humble service of saintly persons. In their company we should learn to sing praises of God, and meditate on His Name with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪॥

ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ॥
ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ॥
ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਯਾਇ॥੧॥

ਤੇ ਹਰਿ ਜਨ ਹਰਿ ਮੇਲਹੁ ਹਮ ਖਿਆਰੇ॥
ਜਿਨ ਮਿਲਿਆ ਦੁਖ ਜਾਹਿ ਹਮਾਰੇ॥੧॥ ਰਹਾਉ॥

ਜਿਉ ਮਿਲਿ ਬਛਰੇ ਗਉ ਪ੍ਰੀਤਿ ਲਗਾਵੈ॥
ਕਾਮਨਿ ਪ੍ਰੀਤਿ ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ॥
ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਾ ਹਰਿ ਜਸੁ ਗਾਵੈ॥੨॥

ਸਾਰਿੰਗ ਪ੍ਰੀਤਿ ਬਸੈ ਜਲ ਧਾਰਾ॥
ਨਰਪਤਿ ਪ੍ਰੀਤਿ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰਾ॥
ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਪੈ ਨਿਰੰਕਾਰਾ॥੩॥

ਨਰ ਪ੍ਰਾਣੀ ਪ੍ਰੀਤਿ ਮਾਇਆ ਧਨੁ ਖਾਣੇ॥
ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲੈ ਗਲਾਣੇ॥
ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ ਯਗ ਚਾਣੇ॥੪॥੩॥੪੧॥

ga-orhee gu-aarayree mehlaa 4.

maatāa pareeṭ karay puṭ kḥaa-ay.
meenay pareeṭ bḥa-ee jal naa-ay.
saṭgur pareeṭ gursikh mukḥ paa-ay. ||1||

ṭay har jan har maylhu ham pi-aaray.
jin mili-aa dukḥ jaahi hamaaray. ||1||
rahaa-o.

ji-o mil bachhray ga-oo pareeṭ lagaavai.
kaaman pareeṭ jaa pir gḥar aavai.
har jan pareeṭ jaa har jas gaavai. ||2||

saaring pareeṭ basai jal Dḥaaraa.
narpaṭ pareeṭ maa-i-aa daykḥ pasaaraa.
har jan pareeṭ JAPai nirankaaraa. ||3||

nar paraaṇee pareeṭ maa-i-aa Dḥan kḥaatay.
gursikh pareeṭ gur milai galaatay.
jan naanak pareeṭ saaDḥ pag chaatay.
||4||3||41||

GAURRI GUARERI MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to seek salvation we should seek the company of holy persons and perform their most humble service. In this *shabad*, he teaches us how intense and sincere this service should be. He quotes many beautiful examples to make his point.

First, he describes the love of the Guru for his Sikh or disciple. He says: “Just as the mother loves to see her son eating (delicious food), just as the fish loves and feels happy when it swims in water, similarly the true Guru loves to put (the divine food of God’s Name) in the mouth of his disciple.” (1)

Guru Ji therefore prays to God and says: “O’ my beloved God, please unite me with those devotees of God, upon meeting whom all my pains may go away.” (1-pause)

Guru Ji now gives some examples to illustrate what is most pleasing to a devotee of God. He says: “Just as a cow feels happy in loving its calf, just as a young bride shows affection when her groom returns home, similarly the devotee of God feels imbued with love and joy when he sings the praises of God.” (2)

Offering more examples, he says: “The most pleasing thing for a song bird is when rain falls like a stream (from heaven). A king’s happiness lies in seeing the expanse of his wealth and possessions. But the most loving and pleasing thing for a devotee of God is to meditate on the formless God.” (3)

Finally depicting the extent of love and devotion of a Sikh for his Guru, he says: “Every human being loves to earn wealth and possessions. But the disciple of the Guru loves and yearns for the meeting with the Guru, and to be in his embrace. Devotee Nanak loves to kiss the feet of the saint (Guru).” (4-3-41)

The message of this *shabad* is that our love and devotion for our Guru should be sincere and intense, like the love of a fish for water, or the love of a cuckoo bird for *swanti boond* (a special drop of rain. We should always yearn that one day our Guru may embrace us to his bosom.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ॥
ਭੂਖੇ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ॥
ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰ ਮਿਲਿ ਆਘਾਇ॥੧॥

ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ॥
ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ ਹਮਾਰੀ॥੧॥ ਰਹਾਉ॥

ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜ ਮੁਖਿ ਲਾਗੈ॥
ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ ਤਿਆਗੈ॥
ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਗੈ॥੨॥

ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ॥

ga-orhee gu-aarayree mehlaa 4.

bheekhak pareet bheekh parabh paa-ay.
bhookhay pareet hovai ann khaa-ay.
gursikh pareet gur mil aaghaa-ay. ||1||

har darsan dayh har aas tumaaree.
kar kirpaa loch poor hamaaree. ||1||
rahaa-o.

chakvee pareet sooraj mukh laagai.
milai pi-aaray sabh dukh ti-aagai.
gursikh pareet guroo mukh laagai. ||2||

bachhray pareet kheer mukh khaa-ay.

ਹਿਰਦੈ ਬਿਗਸੈ ਦੇਖੈ ਮਾਇ॥
ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਇ॥੩॥

hirḍai bigsai ḍaykhai maa-ay.
gursikh pareet̄ guroo mukh laa-ay. ||3||

ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ ਮਾਇਆ ਮੋਹੁ ਕਾਚਾ॥
ਬਿਨਸਿ ਜਾਇ ਕੂਚਾ ਕਚੁ ਪਾਚਾ॥
ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੂ ਸਾਚਾ॥੪॥੪॥੪੨॥

hor sabh̄ pareet̄ maa-i-aa moh kaachaa.
binas jaa-ay kooraa kach paachaa.
jan naanak pareet̄ taripat̄ gur saachaa.
||4||4||42||

GAURRI GUARERI MEHLA 4

In the previous *shabad*, Guru Ji offered some examples to illustrate the love and craving of a true disciple of the Guru. In this *shabad*, Guru Ji cites more examples to illustrate the point still further.

Guru Ji says: “A beggar craves and prays to God that may some person give him alms. The hungry person longs to eat food. But a true Sikh of the Guru only loves and feels satiated upon meeting his Guru.” (1)

Guru Ji therefore prays to God and says: “O’ God, my only wish and hope is that You please bless me with Your sight. Please show Your mercy and fulfill my heartfelt desire.” (1-pause)

Citing more beautiful examples, Guru Ji says: “The (bird) *Chakwi* loves to see the sun right in front of its face (so that it may see its beloved (male partner), it may forget all its pain. Similarly, a Guru’s follower is in so much love for his Guru that he always wishes the Guru may bless him with his sight.” (2)

Guru Ji adds: “A calf loves to suck (its mother’s) milk. Upon merely seeing its mother, its heart feels a joy. But for a Guru’s Sikh, the most cherished desire is that his Guru may call him into his presence.” (3)

However, Guru Ji concludes the *shabad* by saying: “All other loves are false and temporary attachments of *Maya* (worldly relations). This false show of attachment soon dies away. Therefore, the love of the devotee Nanak is only satiated upon meeting the true Guru.” (4-4-42)

The message of this *shabad* is that if we want to be the true Sikhs of our Guru, than our Love for the Guru and his *Darshan* (sight) should supersede any other worldly love or attachment.

ਪੰਨਾ ੧੬੫

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ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪॥

ga-orhee gu-aarayree mehlā 4.

ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੈ ਬਣੀ॥
ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਧਣੀ॥
ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਪੀਛੈ ਛੁਟੀ ਘਣੀ॥੧॥

satgur sayvaa safal hai banee.
jit̄ mil har Naam̄ Dhi-aa-i-aa har Dhanee.
jin har JAP̄-aa tin peechhai chhootee
ghanee. ||1||

ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਮੇਰੇ ਭਾਈ॥

gursikh har bolhu mayray bhaa-ee.

ਹਰਿ ਬੋਲਤ ਸਭ ਪਾਪ ਲਹਿ ਜਾਈ॥੧॥ ਰਹਾਉ॥

har bolat sabh paap leh jaa-ee. ||1||
rahaa-o.

ਜਬ ਗੁਰੁ ਮਿਲਿਆ ਤਬ ਮਨੁ ਵਸਿ ਆਇਆ॥
ਧਾਵਤ ਪੰਚ ਰਹੇ ਹਰਿ ਧਿਆਇਆ॥
ਅਨਦਿਨੁ ਨਗਰੀ ਹਰਿ ਗੁਣ ਗਾਇਆ॥੨॥

jab gur mili-aa tab man vas aa-i-aa.
Dhaavat panch rahay har Dhi-aa-i-aa.
an-din nagree har gun gaa-i-aa. ||2||

ਸਤਿਗੁਰ ਪਗ ਧੂਰਿ ਜਿਨਾ ਮੁਖਿ ਲਾਈ॥
ਤਿਨ ਕੂੜ ਤਿਆਗੇ ਹਰਿ ਲਿਵ ਲਾਈ॥
ਤੇ ਹਰਿ ਦਰਗਹ ਮੁਖ ਉਜਲ ਭਾਈ॥੩॥

satgur pag Dhoor jinaa mukh laa-ee.
tin koorhti-aagay har liv laa-ee.
tay har dargeh mukh oojal bhaa-ee. ||3||

ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ॥
ਕ੍ਰਿਸਨੁ ਬਲਭਦ੍ਰੁ ਗੁਰ ਪਗ ਲਗਿ ਧਿਆਵੈ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤਰਾਵੈ॥੪॥੫॥੪੩॥

gur sayvaa aap har bhaavai.
krisan balbhadaro gur pag lag Dhi-aavai.
naanak gurmukh har aap traavai.
||4||5||43||

GAURRI GUARERI MEHLA 4

From the study of entire Guru Granth Sahib Ji it appears that the basic message of Sikh faith is that if we want to enjoy eternal peace and happiness, then we should meditate on God's Name under Guru's guidance. Naturally the question arises in many minds: why the guidance of the Guru is so essential? Why cannot we directly pray to God? In essence, what are the benefits of seeking the guidance of the Guru? In this *shabad*, Guru Ji answers this question on the basis of his personal research.

He says: "Meeting whom I have meditated on the Name of God the supreme Master, the service (following the guidance) of that true Guru has become fruitful. Much of the world has been saved by following those who have meditated on God." (1)

Therefore advising us in the sweetest possible words, Guru Ji says: "O' my brotherly disciples of the Guru, utter God's Name. By uttering God's (Name), all sins are washed off." (1-pause)

Now, explaining how the Guru's guidance brings about beneficial changes in a person, he says: "When one meets the Guru (and follows his advice), one's mind comes under control. While meditating on God, one's five faculties (sight, sound, smell, touch, and taste) stop running after evil impulses. Then one's (soul), the master of (the body) town, day and night sings God's praises." (2)

Continuing the above explanation, Guru Ji states: "They (who have followed the Guru's advice with full faith and reverence, as if they) have applied the dust of the true Guru's feet to their faces, have abandoned all their falsehoods and attuned themselves to the love of God. O' my brothers, such persons are received with honor in God's court." (3)

Guru Ji concludes the *shabad* by quoting examples from Hindu mythology. He says: "O', my friends, the service of the Guru is pleasing to God Himself. Even (god) *Krishna*, and (his brother) *Balbhadara* meditated on God at Guru's feet (under his guidance). In short, O' Nanak, it is through the Guru that God Himself helps a person to swim across (this worldly ocean)." (4-5-43)

The message of this *shabad* is that if we want our mind to be cleansed of all its evil thoughts, we must be imbued with the love of God's Name. To become worthy of union

with God, we should pray for and follow the Guru's guidance or *Gurbani* (as contained in Guru Granth Sahib Ji).

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪ ॥

ga-orhee gu-aarayree mehlaa 4.

ਹਰਿ ਆਪੇ ਜੋਗੀ ਡੰਡਾਧਾਰੀ॥
ਹਰਿ ਆਪੇ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ॥
ਹਰਿ ਆਪੇ ਤਪੁ ਤਾਪੈ ਲਾਇ ਤਾਰੀ॥੧॥

har aapay jogee dandaaDhaaree.
har aapay rav rahi-aa banvaaree.
har aapay tap taapai laa-ay taaree. ||1||

ਐਸਾ ਮੇਰਾ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ॥
ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਹਰਿ ਦੂਰਿ॥੧॥ ਰਹਾਉ॥

aisaa mayraa raam rahi-aa bharpoor.
nikat vasai naahee har door. ||1|| rahaa-o.

ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਆਪੇ॥
ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ॥
ਹਰਿ ਆਪਿ ਜਪਾਇ ਆਪੇ ਹਰਿ ਜਾਪੇ॥੨॥

har aapay sabad suratDhun aapay.
har aapay vaykhai vigsai aapay.
har aap JAPaa-ay aapay har jaapay. ||2||

ਹਰਿ ਆਪੇ ਸਾਰਿੰਗ ਅੰਮ੍ਰਿਤਧਾਰਾ॥
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਪੀਆਵਣਹਾਰਾ॥
ਹਰਿ ਆਪਿ ਕਰੇ ਆਪੇ ਨਿਸਤਾਰਾ॥੩॥

har aapay saaring amritDhaara.
har amrit aap pee-aavanhaaraa.
har aap karay aapay nistaaraa. ||3||

ਹਰਿ ਆਪੇ ਬੋਝੀ ਤੁਲਹਾ ਤਾਰਾ॥
ਹਰਿ ਆਪੇ ਗੁਰਮਤੀ ਨਿਸਤਾਰਾ॥
ਹਰਿ ਆਪੇ ਨਾਨਕ ਪਾਵੈ ਪਾਰਾ॥੪॥੬॥੪੪॥

har aapay bayrhee tulhaa taaraa.
har aapay gurmatee nistaaraa.
har aapay naanak paavai paaraa.
||4||6||44||

GAURRI GUARERI MEHLA 4

In the previous *shabad* Guru Ji told us that one of the major advantages of seeking the Guru's guidance is that under his guidance, our outgoing mind comes under our control. Then we are able to concentrate upon God with full devotion. In this *shabad*, he tells us other benefits of following Guru's guidance.

He says: “(God) Himself is the yogi or the *sanyaasi* (a recluse) who holds a staff in His hand. God Himself is pervading as the Master of this worldly forest. God Himself enters into meditation and concentrates upon Himself.” (1)

Therefore, expressing his love and wonder at God, Guru Ji says: “Such is my God, that He is pervading fully everywhere. He always abides near, and is never far (from us).” (1-pause)

Elaborating further upon the uniqueness of God, Guru Ji says: “God Himself is the Word, Himself the constant attunement (to this Word), and Himself the tune. He Himself sees (His creation) and feels pleased (upon seeing it). He Himself makes others meditate, and He Himself meditates upon Himself.” (2)

Giving another beautiful example, he says: “God Himself is *Papeeha* (the pied-cuckoo), Himself the rain of nectar, and Himself helps (the devotees to) us drink the nectar. In fact, God Himself creates (the creatures), and He Himself emancipates them.” (3)

In summary, Guru Ji says: “God Himself is the boat, Himself the raft, and Himself the boatman. God Himself saves us through Guru’s instruction. In short, O’ Nanak, on His own God makes us swim across (this worldly ocean).” (4-6-44)

The message of this *shabad* is that if we want to control our mind, be able to concentrate upon God, and understand the reality of this universe, we need to understand and follow our Guru’s advice. We must realize that it is God Himself who is playing all the roles in this play of the universe.

Note: - Gaurri Guareri M: 4=6, Gaurri M: 1= 20, Gaurri M: 3=18, Total=44

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ga-or~~hee~~ bairaagan mehlaa 4.

ਸਾਹੁ ਹਮਾਰਾ ਤੂੰ ਧਣੀ ਜੈਸੀ ਤੂੰ ਰਾਸਿ ਦੇਹਿ ਤੈਸੀ ਹਮ ਲੇਹਿ॥

saahu hamaaraa too^N Dhane^e jaisee ham layhi.
raas deh taisee ham layhi.

ਹਰਿ ਨਾਮੁ ਵਣਜਹ ਰੰਗ ਸਿਉ ਜੇ ਆਪਿ ਦਇਆਲੁ ਹੋਇ
ਦੇਹਿ॥੧॥

har Naam vanjhar rang si-o jay aap da-i-aal
ho-ay deh. ||1||

ਹਮ ਵਣਜਾਰੇ ਰਾਮ ਕੇ॥

ham vanjaaray raam kay.

ਹਰਿ ਵਣਜੁ ਕਰਾਵੈ ਦੇ ਰਾਸਿ ਰੇ॥੧॥ ਰਹਾਉ॥

har vanaj karaavai day raas ray. ||1||
rahaa-o.

ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਧਨੁ ਖਟਿਆ ਹਰਿ ਸਚੇ ਸਾਹ ਮਨਿ
ਭਾਇਆ॥

laahaa har bhagat Dhan khati-aa har sachay
saah man bhaa-i-aa.

ਹਰਿ ਜਪਿ ਹਰਿ ਵਖਰੁ ਲਦਿਆ ਜਮੁ ਜਾਗਾਤੀ ਨੇਤਿ ਨ
ਆਇਆ॥੨॥

har JAP har vakhar lagi-aa jam jaagaatee
nayr na aa-i-aa. ||2||

ਹੋਰੁ ਵਣਜੁ ਕਰਹਿ ਵਾਪਾਰੀਏ ਅਨੰਤ ਤਰੰਗੀ ਦੁਖੁ ਮਾਇਆ॥

hor vanaj karahi vaapaaree-ay ananttarangee
dukh maa-i-aa.

ਓਇ ਜੇਹੈ ਵਣਜਿ ਹਰਿ ਲਾਇਆ ਫਲੁ ਤੇਰਾ ਤਿਨ
ਪਾਇਆ॥੩॥

o-ay jayhai vanaj har laa-i-aa fal tayhaa tin
paa-i-aa. ||3||

ਹਰਿ ਹਰਿ ਵਣਜੁ ਸੋ ਜਨੁ ਕਰੇ ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਪ੍ਰਭੁ ਦੇਈ॥

har har vanaj so jan karay jis kirpaal ho-ay
parabhd~~ay~~-ee.

ਜਨ ਨਾਨਕ ਸਾਹੁ ਹਰਿ ਸੇਵਿਆ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ
ਲੇਈ॥੪॥੧॥੨॥੪੫॥

jan naanak saahu har sayvi-aa fir laykhaa
mool na lay-ee. ||4||1||7||45||

GAURRI BAIRAAGAN MEHLA 4

In previous days in India, it was small traders or peddlers who carried out most of the business. Typically, they would go with their animal (usually a donkey) or a small hand or horse-driven cart to the wholesale merchant called the *Shah*. From him, they would borrow some merchandise, go to a village or city to sell it at a small profit, and then would come back, report to the *Shah*, and obtain their share of the profit. It was up to this *Shah* to lend the appropriate commodity, and to understand its worth, before distributing the goods to any peddler. In this *shabad* Guru Ji compares God to that wholesale merchant, or *Shah*, and himself to one such peddler. In this way, he gives us a beautiful metaphor to teach us how to make our human life profitable in a real sense.

He says: “(O’ God), You are our rich (wholesale merchant, or the) *Shah*. Whatever commodity You give us, we take. We would lovingly trade in (the commodity of) God’s Name, if You become gracious (and give us this commodity).” (1)

Guru Ji now suggests to us to consider ourselves as the peddlers of God. He says: “(O’ my friends), we are the peddlers of God. By giving us the commodity (of Name), He makes us deal in it.” (1-pause)

Describing the benefits of trading in the commodity of Name, he says: “The one who (in this life) has earned the profit of God’s devotion is pleasing to (God), the true *Shah*. The one who, by meditating on God, loads (one’s animal or cart) with the commodity of God’s (Name) is not bothered even by the tax collector (the demon of death).” (2)

Next Guru Ji comments upon the fate of those who, instead of trading in God’s Name, spend their lives in all other kinds of worldly trades. He says: “Those who trade in other kinds (of worldly things) instead of God’s Name, get caught in the endless waves (or ups and downs) of worldly wealth, and suffer in pain. In whatever business God has yoked them, they have obtained the fruit accordingly.” (3)

Guru Ji concludes the shabad by saying: “Only that person upon whom God has become merciful deals in the commodity of God’ Name, and has been bestowed the gift (of this commodity). Slave Nanak (says) that the one who has served God, the (true) *Shah*, is never asked about any account at all.” (4-1-7-45)

The message of this *shabad* is that we should think ourselves as kind of petty traders or salesmen of God. We have been entrusted with the capital stock of a limited number of breaths. Instead of wasting it away in earning worldly wealth or fame, we should try to make the maximum use of this commodity by meditating on God’s Name. If our master God is pleased with us, we may be accepted into His blissful union.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ਜਿਉ ਜਨਨੀ ਗਰਭੁ ਪਾਲਤੀ ਸੁਤ ਕੀ ਕਰਿ ਆਸਾ॥
ਵਡਾ ਹੋਇ ਧਨੁ ਖਾਟਿ ਦੇਇ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ॥

ਤਿਉ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਹਰਿ ਰਾਖਦਾ ਦੇ ਆਪਿ ਹਥਾਸਾ॥੧॥

ਪੰਨਾ ੧੬੬

ਮੇਰੇ ਰਾਮ ਮੈ ਮੂਰਖ ਹਰਿ ਰਾਖੁ ਮੇਰੇ ਗੁਸਈਆ॥

ਜਨ ਕੀ ਉਪਮਾ ਤੁਝਹਿ ਵਡਈਆ॥੧॥ ਰਹਾਉ॥

ਮੰਦਰਿ ਘਰਿ ਆਨੰਦੁ ਹਰਿ ਹਰਿ ਜਸੁ ਮਨਿ ਭਾਵੈ॥

ਸਭ ਰਸ ਮੀਠੇ ਮੁਖਿ ਲਗਹਿ ਜਾ ਹਰਿ ਗੁਣ ਗਾਵੈ॥

ਹਰਿ ਜਨੁ ਪਰਵਾਰੁ ਸਧਾਰੁ ਹੈ ਇਕੀਹ ਕੁਲੀ ਸਭੁ ਜਗਤੁ
ਛਡਾਵੈ॥੨॥

ga-orhee bairaagan mehlā 4.

ji-o jannee garabh paaltee sut kee kar aasaa.
vadaa ho-ay Dhan khaat day-ay kar bhog
bilaasaa.

ti-o har jan pareet har raakh-daa day aap
hathaasaa. ||1||

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mayray raam mai moorakh har raakh mayray
gus-ee-aa.

jan kee upmaa tujhah vad-ee-aa. ||1||
rahaa-o.

mandar ghar aanand har har jas man
bhaavai.

sabh ras meethay mukh lageh jaa har gun
gaavai.

har jan parvaar sadhaar hai ikeeh kulee sabh
jagat chhadavai. ||2||

ਜੋ ਕਿਛੁ ਕੀਆ ਸੋ ਹਰਿ ਕੀਆ ਹਰਿ ਕੀ ਵਡਿਆਈ॥

ਹਰਿ ਜੀਆ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਪੂਜ ਕਰਾਈ॥

ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਦਾ ਆਪੇ ਵਰਤਾਈ॥੩॥

ਲਾਲਾ ਹਾਟਿ ਵਿਹਾਇਆ ਕਿਆ ਤਿਸੁ ਚਤੁਰਾਈ॥

ਜੇ ਰਾਜਿ ਬਹਾਲੇ ਤਾ ਹਰਿ ਗੁਲਾਮੁ ਘਾਸੀ ਕਉ ਹਰਿ ਨਾਮੁ
ਕਵਾਈ॥

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਕੀ ਵਡਿਆਈ
॥੪॥੨॥੮॥੪੬॥

jo kichh kee-aa so har kee-aa har kee
vadi-aa-ee.

har jee-a tayray tooⁿ varatdaa har pooj
karaa-ee.

har bhagat bhandaar lahaa-idaa aapay
vartaa-ee. ||3||

laalaa haat vihaajhi-aa ki-aa tis chaturaa-ee.

jay raaj bahaalay taa har gulaam ghaasee
ka-o har Naam kadhaa-ee.

jan naanak har kaa daas hai har kee
vadi-aa-ee. ||4||2||8||46||

GAURRI BAIRAAGAN MEHLA 4

In this beautiful *shabad*, Guru Ji tells us what kind of sincere love and affection, God has for His devotees, and what is the duty of devotees towards Him.

Guru Ji says: “A (pregnant) mother nourishes her child in the womb and protects it, hoping for it to be a son (or daughter) who may grow to earn and bring home (wealth), so that she may enjoy (worldly) pleasures. Similarly, God loves His devotees, and protects them by extending His Hand (of support).” (1)

Therefore Guru Ji humbly prays to God, and says: “O’ God, my Master, please save me the ignorant one. The praise of a devotee is (in fact) Your glory.” (1-pause)

Guru Ji now describes what should be the conduct of a true devotee of God, and the blessings he or she receives when the devotee sings the praises of God. He says: “There is peace and bliss in the mind and body (of a devotee) to whose mind the praise of God is pleasing. When one sings praises of God (with love), one feels, as if) one is tasting every sweet relish. (In this way), a devotee of God not only helps to save (all) his (or her) twenty-one generations, but also saves the entire world (from evil impulses).” (2)

Next reflecting on the general expanse of the world, and what has happened in it, Guru Ji says: “(O’ my friends), whatever (anyone) has done (in this world) is what God has done, and this is the glory of God.”

Addressing God, he says: “O God, all the creatures are Yours. You abide in them, and You make them worship You. God (Himself) procures the store houses of worship (for His devotees), and He Himself distributes (the same).” (3)

In conclusion, Guru Ji says: “If a slave has been bought from market, none of his cleverness can work (before the master. No matter what honor or status the master may give, the slave still remains a slave). Similarly, if (God makes His devotee) to sit on a throne, still he remains God’s slave, and if He makes (the slave) a grass-cutter, still He makes him utter His Name. Similarly, devotee Nanak is a slave of God (and he considers that), it is the greatness of God (that He has honored him with Guru ship).” (4-8-46)

The message of this *shabad* is that we should try to be humble and affectionate devotees of God, and remember His Name in all humility, both in the height of prosperity and

the depth of adversity. We should always be grateful to Him for considering us worthy of His devotion, service, and honor.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੪॥

ga-orhee gu-aarayree mehlā 4.

ਕਿਰਸਾਣੀ ਕਿਰਸਾਣੁ ਕਰੇ ਲੋਚੈ ਜੀਉ ਲਾਇ॥
ਹਲੁ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ॥

kirsaanee kirsaan karay lochai jee-o laa-ay.
hal jotai udam karay mayraa put Dhee
khaa-ay.

ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਅੰਤਿ ਛਡਾਇ॥੧॥

ti-o har jan har har JAP karay har ant
chhadaa-ay. ||1||

ਮੈ ਮੂਰਖ ਕੀ ਗਤਿ ਕੀਜੈ ਮੇਰੇ ਰਾਮ॥
ਗੁਰ ਸਤਿਗੁਰ ਸੇਵਾ ਹਰਿ ਲਾਇ ਹਮ ਕਾਮ॥੧॥ ਰਹਾਉ॥

mai moorakh kee gat keejai mayray raam.
gur satgur sayvaa har laa-ay ham kaam.
||1|| rahaa-o.

ਲੈ ਤੁਰੇ ਸਉਦਾਗਰੀ ਸਉਦਾਗਰੁ ਧਾਵੈ॥
ਧਨੁ ਖਟੈ ਆਸਾ ਕਰੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਵੈ॥

lai turay sa-udaagree sa-udaagar Dhaavai.
Dhan khatai aasaa karai maa-i-aa moh
vaDhaavai.

ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਬੋਲਤਾ ਹਰਿ ਬੋਲਿ ਸੁਖੁ ਪਾਵੈ॥੨॥

ti-o har jan har har boltaa har bol sukh
paavai. ||2||

ਬਿਖੁ ਸੰਚੈ ਹਟਵਾਣੀਆ ਬਹਿ ਰਾਟਿ ਕਮਾਇ॥

bikh sanchai hatvaanee-aa bahi haat
kamaa-ay.

ਮੋਹੁ ਝੂਠੁ ਪਸਾਰਾ ਝੂਠੁ ਕਾ ਝੂਠੇ ਲਪਟਾਇ॥

moh jhooth pasaraa jhooth kaa jhoothay
laptaa-ay.

ਤਿਉ ਹਰਿ ਜਨਿ ਹਰਿ ਧਨੁ ਸੰਚਿਆ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਇ॥੩॥

ti-o har jan har Dhan sanchi-aa har kharach
lai jaa-ay. ||3||

ਇਹੁ ਮਾਇਆ ਮੋਹੁ ਕੁਟੰਬੁ ਹੈ ਭਾਇ ਦੂਜੈ ਫਾਸ॥

ih maa-i-aa moh kutamb hai bhaa-ay doojai
faas.

ਗੁਰਮਤੀ ਸੇ ਜਨੁ ਤਰੈ ਜੋ ਦਾਸਨਿ ਦਾਸ॥
ਜਨਿ ਨਾਨਕਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ
ਪਰਗਾਸ॥੪॥੩॥੯॥੪੭॥

gurmatee so jan tarai jo daasan daas.
jan naanak NaamDhi-aa-i-aa gurmukh
pargaas. ||4||3||9||47||

GAURRI GUARERI MEHLA 4

In the previous *shabad*, Guru Ji advised us to remember God's Name with humility, love, and devotion. He gave us the example of a pregnant mother, stating how carefully and affectionately she cares for the child in her womb, with the hope that upon growing older that child will take care of her. In this *shabad* he gives many examples to illustrate how a devotee of God meditates on God day and night to earn the capital of Name, so that it may save him in the end.

He says: "A farmer does farming, and puts his heart and soul into his work. He ploughs the fields and makes many efforts so that (he reaps a bountiful crop) and his son and daughter (and rest of the family) may enjoy the income. Similarly, a devotee of God utters God's Name, so that in the end, God may liberate him (from the demons of death)." (1)

Guru Ji therefore prays to God and says: "O' my God, redeem me, the ignorant fool. Yoke me to the service of the Guru, (so that under his guidance I may also meditate on Your Name)." (1-pause)

Guru Ji now gives more examples from different fields and professions to illustrate his point. First he takes the example from business. He says: "Loading (horses with merchandise), a merchant goes out to the market. He earns wealth and entertains hopes (for more wealth, and thus) increases his attachment to worldly wealth. Similarly God's devotee utters God's Name again and again, and by uttering God's Name enjoys true peace." (2)

Next, Guru Ji takes the example of a small town grocer, and says: "A shopkeeper, sitting in his shop amasses the poison (of worldly wealth for his family), which is nothing but an expanse of false attachment and involvement in falsehood. Similarly, God's devotee keeps on acquiring the wealth of God's Name, so that he may take this wealth along with him (on his journey into the next world)." (3)

Summing up, Guru Ji says: "This attachment for worldly wealth, or family is like an entanglement to get us caught in the noose of duality (or love of things other than God). Only that person is emancipated who under Guru's instruction becomes the servant of God's servants (by humbly following their lead). Therefore, slave Nanak has meditated on (God's) Name, and by Guru's grace has been (spiritually) enlightened." (4-3-9-47)

The message of this *shabad* is that just as we put our heart and soul into our jobs so that our family may enjoy a comfortable living in this world, we should similarly meditate on God's Name with love and dedication, so that we may earn the capital of God's Name, which accompanies us in the end.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ga-orhee bairagaan mehlaa 4.

ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੇ ਭਰਮੈ ਭਰਮਾਇਆ॥

niṭ dīnas raat̃ laalach karay bharmai
bharmaa-i-aa.

ਵੇਗਾਰਿ ਫਿਰੈ ਵੇਗਾਰੀਆ ਸਿਰਿ ਭਾਰੁ ਉਠਾਇਆ॥

vaygaar firai vaygaaree-aa sir bhaar
uthaa-i-aa.

ਜੇ ਗੁਰ ਕੀ ਜਨੁ ਸੇਵਾ ਕਰੇ ਸੇ ਘਰ ਕੈ ਕੰਮਿ ਹਰਿ
ਲਾਇਆ॥੧॥

jo gur kee jan sayvaa karay so ghar kai
kamm har laa-i-aa. ||1||

ਮੇਰੇ ਰਾਮ ਤੋਤਿ ਬੰਧਨ ਮਾਇਆ ਘਰ ਕੈ ਕੰਮਿ ਲਾਇ॥

mayray raam torh banDhan maa-i-aa ghar
kai kamm laa-ay.

ਨਿਤ ਹਰਿ ਗੁਣ ਗਾਵਹ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥੧॥ ਰਹਾਉ॥

niṭ har gun gaavah har Naam samaa-ay.
||1|| rahaa-o.

ਨਰੁ ਪ੍ਰਾਣੀ ਚਾਕਰੀ ਕਰੇ ਨਰਪਤਿ ਰਾਜੇ ਅਰਥਿ ਸਭ ਮਾਇਆ॥

nar paraaṇee chaakree karay narpat̃ raajay
arath̃ sabh maa-i-aa.

ਕੈ ਬੰਧੈ ਕੈ ਡਾਨਿ ਲੇਇ ਕੈ ਨਰਪਤਿ ਮਰਿ ਜਾਇਆ॥

kai banDhai kai daan lay-ay kai narpat̃ mar
jaa-i-aa.

ਧੰਨੁ ਧਨੁ ਸੇਵਾ ਸਫਲ ਸਤਿਗੁਰੁ ਕੀ ਜਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ
ਹਰਿ ਸੁਖੁ ਪਾਇਆ॥੨॥

Dhan Dhan sayvaa safal satguroo kee jit̃ har
har Naam JAP har sukh paa-i-aa. ||2||

ਨਿਤ ਸਉਦਾ ਸੂਦੁ ਕੀਚੈ ਬਹੁ ਭਾਤਿ ਕਰਿ ਮਾਇਆ ਕੈ ਤਾਈ॥

niṭ sa-udaa sood̃ keechai baho bhaat̃ kar
maa-i-aa kai taa-ee.

ਜਾ ਲਾਹਾ ਦੇਇ ਤਾ ਸੁਖੁ ਮਨੇ ਤੋਟੈ ਮਰਿ ਜਾਈ॥

jaa laahaa day-ay taa sukh manay totai mar
jaa-ee.

ਜੇ ਗੁਣ ਸਾਝੀ ਗੁਰ ਸਿਉ ਕਰੇ ਨਿਤ ਨਿਤ ਸੁਖੁ ਪਾਈ॥੩॥

jo gun saajhee gur si-o karay niṭ niṭ sukh
paa-ee. ||3||

ਪੰਨਾ ੧੬੭

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ਜਿਤਨੀ ਭੂਖ ਅਨ ਰਸ ਸਾਦ ਹੈ ਤਿਤਨੀ ਭੂਖ ਫਿਰਿ ਲਾਗੈ॥

jitnee bhookh an ras saad hai titnee bhookh
fir laagai.

ਜਿਸੁ ਹਰਿ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਵੇਚੇ ਸਿਰੁ ਗੁਰ ਆਗੈ॥

jis har aap kirpaa karay so vaychay sir gur
aagai.ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਤ੍ਰਿਪਤਿਆ ਫਿਰਿ ਭੂਖ ਨ
ਲਾਗੈ॥੪॥੪॥੧੦॥੪੮॥jan naanak har ras tripti-aa fir bhookh na
laagai. ||4||4||10||48||**GAURRI BAIRAAGAN MEHLA 4**

In the previous so many *shabads*, Guru Ji has advised us to serve the Guru by following his advice and meditating on God's Name with true faith, love, and devotion. In this *shabad*, he compares the benefits of serving the Guru and meditating on God's Name with other worldly jobs and trades.

He says: "Generally, one works day and night obsessed by the greed for *Maya* (worldly wealth and power), and remains strayed by delusions (of *Maya*. One's state is like that of) a forced laborer who is carrying a big load on his head without any wages (because this worldly wealth is of no use to him in the end). But the devotee who serves the Guru, (is like the one, whom God has assigned to the work of his or her own house. (The service of the Guru, by following his advice, helps one in one's own salvation)."(1)

Therefore even for himself, Guru Ji prays: "O' God, please snap our bonds of *Maya* and yoke us to the job of (our own home, the heart). So that we may daily sing praises of God, and (ultimately) merge in (Your) Name." (1-pause)

Guru Ji now gives some specific examples of worldly jobs, and tells us how they could bring disappointment in the end. He says: "A person sometimes serves another person or a ruler for the sake of worldly wealth. But many times this ruler (when displeased for any reason) puts the servant in jail, or awards some other punishment. Sometimes this ruler himself dies. (Then all the person's service goes to waste, and brings nothing but disappointment). However, the service of the true Guru is blessed, and through meditation on God's Name one obtains the bliss of God's (love)."(2)

Now turning to business, Guru Ji says: "Some enter into different kinds of business to earn money. If this business brings them profit they feel happy, but a loss breaks their heart. (On the other hand, if one) enters into partnership of merits with the Guru (tries to emulate Guru's merits), one daily enjoys peace." (3)

Finally referring to our worldly cravings, he says: "The more we crave for the tastes (other than the taste of God's Name), the more we feel hungry (for these pleasures). But the one on whom God shows mercy surrenders completely to the Guru (and does whatever the Guru wants). O' Nanak, that person is then satiated with the elixir of God's (Name), and the hunger (for worldly goods) doesn't afflict."(4-4-10-48)

The message of this *shabad* is that we should not spend all our time in earning wealth for our families. Instead, after meeting the reasonable demands of our families, we should completely surrender our lives to the Guru and do His will (meditate on God's Name, and help the needy). Only this will quench our hunger for worldly wealth, and bring us true and lasting happiness.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਆਸ ਨਿਤ ਕਿਉ ਦੇਖਾ ਹਰਿ ਦਰਸੁ
ਤੁਮਾਰਾ॥
ਜਿਨਿ ਪ੍ਰੀਤਿ ਲਾਈ ਸੋ ਜਾਣਤਾ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਬਹੁਤੁ
ਪਿਆਰਾ॥
ਹਉ ਕੁਰਬਾਨੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਵਿਛੁੜਿਆ ਮੇਲਿਆ ਮੇਰਾ
ਸਿਰਜਨਹਾਰਾ॥੧॥

ਮੇਰੇ ਰਾਮ ਹਮ ਪਾਪੀ ਸਰਣਿ ਪਰੇ ਹਰਿ ਦੁਆਰਿ॥

ਮਤੁ ਨਿਰਗੁਣ ਹਮ ਮੈਲੈ ਕਬਹੂੰ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ॥੧॥
ਚਰਾਉ॥

ਹਮਰੇ ਅਵਗੁਣ ਬਹੁਤੁ ਬਹੁਤੁ ਹੈ ਬਹੁ ਬਾਰ ਬਾਰ ਹਰਿ ਗਣਤ
ਨ ਆਵੈ॥
ਤੂੰ ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਬਖਸਿ ਲੈਹਿ
ਹਰਿ ਭਾਵੈ॥
ਹਮ ਅਪਰਾਧੀ ਰਾਖੇ ਗੁਰ ਸੰਗਤੀ ਉਪਦੇਸੁ ਦੀਓ ਹਰਿ ਨਾਮੁ
ਛਡਾਵੈ॥੨॥

ਤੁਮਰੇ ਗੁਣ ਕਿਆ ਕਹਾ ਮੇਰੇ ਸਤਿਗੁਰਾ ਜਬ ਗੁਰੁ ਬੋਲਹੁ ਤਬ
ਬਿਸਮੁ ਹੋਇ ਜਾਇ॥

ਹਮ ਜੈਸੇ ਅਪਰਾਧੀ ਅਵਰੁ ਕੋਈ ਰਾਖੈ ਜੈਸੇ ਹਮ ਸਤਿਗੁਰਿ
ਰਾਖਿ ਲੀਏ ਛਡਾਇ॥

ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਤੂੰਹੈ ਗੁਰੁ ਮਾਤਾ ਤੂੰ ਗੁਰੁ ਬੰਧਪੁ ਮੇਰਾ ਸਖਾ
ਸਖਾਇ॥੩॥

ਜੋ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ
ਜਾਣਹੁ ਆਪੇ॥

ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ
ਕੀਰੇ ਹਮ ਥਾਪੇ॥

ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੁਕੇ ਸਭਿ ਸੋਗ
ਸੰਤਾਪੇ॥੪॥੫॥੧੧॥੪੯॥

ga-orhee bairaagan mehlaa 4.

hamrai man chit har aas nit ki-o daykhaa har
daras tumaaraa.

jini preeti laa-ee so jaanta hamrai man chit
har bahut pi-araa.

ha-o kurbaanee gur aapnay jini vichhurna-aa
mayli-aa mayraa sirjanhaaraa. ||1||

mayray raam ham paapee saran paray har
du-aar.

mat nirgun ham maylai kabahoo apunee
kirpaa dhaar. ||1|| rahaa-o.

hamray avgun bahut bahut hai baho baar
baar har ganat na aavai.

toon gunvanta har har da-i-aal har aapay
bakhai laihi har bhavai.

ham apraadhee raakhay gur sangtee updays
dee-o har Naam chhadavai. ||2||

tumray gun ki-aa kaha mayray satiguraa jab
gur bolah tab bisam ho-ay jaa-ay.

ham jaisay apraadhee avar ko-ee raakhai
jaisay ham satgur raakh lee-ay chhadavai.

toon gur pitaa toonhai gur maataa toon gur
bandhap mayraa sakhaa sakhaa-ay. ||3||

jo hamree bidh hoote mayray satiguraa saa
bidh tum har jaanhu aapay.

ham rultay firay ko-ee baat na poochh-taa
gur satgur sang keeray ham thaapay.

Dhan Dhan guroo naanak jan kayraa jit
mili-ai chookay sabh sog santaapay.
||4||5||11||49||

GAURRI BAIRAAGAN MEHLA 4

In the previous *shabad*, Guru Ji gave us beautiful examples from different walks of life to illustrate the deep love and passion with which a devotee of God remembers Him, and longs to see Him. In this *shabad*, Guru Ram Das Ji expresses his own sense of gratitude for Guru Amar Das Ji and his longing for God. Because he was a mere orphan and petty vendor before the third Guru Amar Das Ji blessed and accepted him as his son-in-law, and later anointed him as the fourth Guru.

He says: “O’ my God, daily in my mind rises a hope and a wish: how I can see Your sight. That (Guru) who has imbued me with this love knows that God is very dear to my mind. Therefore, I am a sacrifice to my Guru who has united me with my Creator, from whom I was separated.” (1)

Guru Ji now uses the heart-rending metaphor of a beggar who often lies down outside a person’s door in the hope that the owner may some time take pity and give him some alms.

Addressing God, he says: “O’ my God, I am a sinner seeking refuge at Your door, (in the hope) that perhaps showing mercy You might unite a merit-less person like me (with You).” (1-pause)

Expressing still further his sense of humility, Guru Ji adds: “(O’ God), my sins are too many. I commit these sins again and again, so these cannot be counted. (But O’ God), You are full of merits and very compassionate. Therefore, O’ God, if it so pleases You, please pardon me on Your own.”

Sharing the result of his prayer, Guru Ji says: “(God) saved me, the sinner by putting me in the company of the Guru who gave me this instruction that God’s Name liberates a person (from evil tendencies).” (2)

Therefore expressing his gratitude to the Guru, he says: “O’ my true Guru, how can I describe your merits? As soon as I utter (the word) *Guru*, (my mind) goes into ecstasy and bliss. (I wonder and ask my mind): can anyone else save a sinner like me, as the true Guru has saved and delivered me? (Therefore for me), You are my Guru-father, my Guru-mother, my Guru-kin, my friend and my mate.” (3)

Now touching the heights of humility, and remembering his past as a petty orphan street-vendor before being blessed by Guru Amar Das Ji, he says: “O’ (my benefactor), you yourself know what used to be my situation. I used to wander about helplessly and no one paid any attention to me. (I say that) by bringing me into the company of the true Guru, (God has) anointed a worm like me (as the next Guru). Therefore I say again and again that blessed again and again is the Guru of slave Nanak, upon meeting whom all his sorrows and troubles have ended.” (4-5-11-49)

The message of this *shabad* is that even if we have committed countless sins, and even if everybody else does not care a bit about us, yet if we sincerely and humbly seek the refuge of God and following Guru’s advice, meditate on God’s Name, He would not only save us from all troubles but would also honor us with great glory.

Note: According to Giani Harbans Singh Ji, it is said that when Dr. Bh. Vir Singh Ji uttered the last lines of this Shabad Jo Hamri Bidh Hoti Mairey Satgura at the beginning of his lecture at the Sikh Educational Conference in Bombay India, an awesome silence spread over all the audience.

This author also feels, that he is so ignorant, and so bereft of any intelligence, and grasp, that even after translating the entire Guru Granth Sahib Ji, he doesn’t know even A, B, C of the Sikh philosophy; the question of following it is a far cry. Only if God shows some special favor, only then, there is a chance that this duffer may be accepted in God’s court.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੋਹੁ ਮੀਠਾ ਮਾਇਆ॥

ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ ਮਨੁ ਅਨ ਰਸਿ ਲਾਇਆ॥

ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਉ ਛੁਟਾ ਮੇਰੇ ਹਰਿ
ਰਾਇਆ॥੧॥

ga-orhee bairagan mehlā 4.

kanchan naaree meh jee-o lubhaṭ hai moh
meethaa maa-i-aa.

ghar mandar ghorhay khusee man an ras
laa-i-aa.

har parabh chit na aavee ki-o chhootaa
mayray har raa-i-aa. ||1||

ਮੇਰੇ ਰਾਮ ਇਹ ਨੀਚ ਕਰਮ ਹਰਿ ਮੇਰੇ॥
ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਕਰਿ ਕਿਰਪਾ ਬਖਸਿ ਅਵਗਣ
ਸਭਿ ਮੇਰੇ॥੧॥ ਰਹਾਉ॥

mayray raam ih neech karam har mayray.
gunvantaa har har da-i-aal kar kirpaa bakhsh
avgan sabh mayray. ||1|| rahaa-o.

ਕਿਛੁ ਰੂਪੁ ਨਹੀ ਕਿਛੁ ਜਾਤਿ ਨਾਹੀ ਕਿਛੁ ਢੰਗੁ ਨ ਮੇਰਾ॥
ਕਿਆ ਮੁਹੁ ਲੈ ਬੋਲਹ ਗੁਣ ਬਿਹੂਨ ਨਾਮੁ ਜਪਿਆ ਨ ਤੇਰਾ॥
ਹਮ ਪਾਪੀ ਸੰਗਿ ਗੁਰ ਉਬਰੇ ਪੁੰਨੁ ਸਤਿਗੁਰ ਕੇਰਾ॥੨॥

kichh roop nahee kichh jaat naahee
kichhdhang na mayraa.
ki-aa muhu lai bolah gun bihoon Naam
JAPi-aa na tayraa.
ham paapee sang gur ubray punn satgur
kayraa. ||2||

ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਮੁਖੁ ਨਕੁ ਦੀਆ ਵਰਤਣ ਕਉ ਪਾਣੀ॥
ਅੰਨੁ ਖਾਣਾ ਕਪੜੁ ਪੈਨਣੁ ਦੀਆ ਰਸ ਅਨਿ ਭੋਗਾਣੀ॥
ਜਿਨਿ ਦੀਏ ਸੁ ਚਿਤਿ ਨ ਆਵਈ ਪਸੂ ਹਉ ਕਰਿ ਜਾਣੀ॥੩॥

sabh jee-o pind mukh nak dee-aa vartan
ka-o paanee.
ann khaanaa kaparh painandee-aa ras an
bhogaanee.
jin dee-ay so chit na aavee pasoo ha-o kar
jaanee. ||3||

ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਤੂੰ ਅੰਤਰਜਾਮੀ॥
ਹਮ ਜੰਤ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹ ਸਭੁ ਖੇਲੁ ਤੁਮ ਸੁਆਮੀ॥
ਜਨ ਨਾਨਕੁ ਹਾਟਿ ਵਿਚਾੜਿਆ ਹਰਿ ਗੁਲਮ
ਗੁਲਾਮੀ॥੪॥੬॥੧੨॥੫੦॥

sabh keetaa tayraa varatdaa tooⁿ
antarjaamee.
ham jant vichaaray ki-aa karah sabhkhayl
tum su-aamee.
jan naanak haat vihaajhi-aa har gulam
gulaamee. ||4||6||12||50||

GAURRI BAIRAAGAN MEHLA 4

In the previous *shabad* Guru Ji advised us that even if we have committed countless sins, and even if nobody cares a bit about us, still if we sincerely and humbly seek the refuge of God, He would save us from all troubles and bless us with glory. In this *shabad*, he tells us how to pray and approach God for His forgiveness and blessings.

Addressing God on our behalf, he says: “O’ God, my life is engrossed in the lust for gold (wealth) and woman’s (beauty). The attachment with Maya (the worldly riches and power) seems sweet to me. I have engrossed my mind in pleasures of houses, palaces, horses (cars) and other relishes. Therefore, God the Master never comes to my mind. O’ my God the king, (I wonder), how could I be saved?” (1)

Summarizing his confession and prayer, he says: “O’ God, such are the base actions of mine. But O’ God, You are the treasure of virtues. Please have mercy on me and pardon all my sins.” (1-pause)

Showing more humility, Guru Ji adds, “O’ God, I do not possess any beauty, nor any high caste (or high references), nor is my conduct (truly) good. Devoid of virtue, what shall I speak of myself, who has (never) meditated on Your Name? (I can only say that) if a sinner like me has been saved, it is because of the company of the Guru, and the virtue of that true Guru. (None of this is due to any of my merits).” (2)

Making a further confession of ingratitude and thanklessness on our behalf, he says: “God gave us the soul, the body, the mouth, the nose (and all other limbs), and gave us water for our use. He gave us food to eat, clothing to wear, and other relishes to enjoy. But we the

mortals do not remember God, who gave us all these things, and like animals, we think that we obtained these things on our own.” (3)

Instead of finding excuses or blaming others, Guru Ji expresses the mortal's helplessness, and humbly praying to God on our behalf, says: “O' God whatever happens is according to Your will. You know what happens inside all hearts. What can we poor creatures do, since all the happenings (in this world) are Your plays? Devotee Nanak is (like a slave) bought from a shop. He is the slave of God's slaves (and does whatever his Master orders, and hopes that his Master will save him).” (4-6-12-50)

The message of this *shabad* is that we should remember that it is God who gave us our life, body, and wealth. We should never feel proud of anything; instead we should always thank Him for all these gifts. We should always feel as humble as His slaves, and hope that ultimately He will save us.

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ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ga-orhee bairaagan mehlaa 4.

ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ ਮਝਾਰਿ॥

ji-o jannee sut jan paaltee raakhai nadar
majhaar.

ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ਖਿਨੁ ਪੋਚਾਰਿ॥

anṭar baahar mukhday giraas khin khin
pochaar.

ਤਿਉ ਸਤਿਗੁਰੁ ਗੁਰਸਿਖ ਰਾਖਤਾ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰਿ॥੧॥

ti-o satgur gursikh raakh-ṭaa har pareet
pi-aar. ||1||

ਮੇਰੇ ਰਾਮ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਭ ਕੇ ਹੈ ਇਆਣੇ॥

mayray raam ham baarik har parabḥ kay hai
i-aanay.

ਪੰਨੁ ਪੰਨੁ ਗੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਪਾ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ
ਕੀਏ ਸਿਆਣੇ॥੧॥ ਰਹਾਉ॥

Dhan Dhan guroo gur satgur paaDhaa jin har
updays day kee-ay si-aanay. ||1|| rahaa-o.

ਜੈਸੀ ਗਗਨਿ ਫਿਰੰਤੀ ਉਡਤੀ ਕਪਰੇ ਬਾਗੇ ਵਾਲੀ॥

jaisee gagan firantee oodṭee kapray baagay
vaalee.

ਓਹ ਰਾਖੈ ਚੀਤੁ ਪੀਛੈ ਬਿਚਿ ਬਚਰੇ ਨਿਤ ਹਿਰਦੈ ਸਾਰਿ
ਸਮਾਲੀ॥

oh raakhai cheet peechḥai bich bachray nit
hirdai saar samaalee.

ਤਿਉ ਸਤਿਗੁਰੁ ਸਿਖ ਪ੍ਰੀਤਿ ਹਰਿ ਹਰਿ ਕੀ ਗੁਰੁ ਸਿਖ ਰਖੈ
ਜੀਅ ਨਾਲੀ॥੨॥

ti-o satgur sikh pareet har har kee gur sikh
raakhai jee-a naalee. ||2||

ਜੈਸੇ ਕਾਤੀ ਤੀਸ ਬਤੀਸ ਹੈ ਵਿਚਿ ਰਾਖੈ ਰਸਨਾ ਮਾਸ ਰਤੁ
ਕੇਰੀ॥

jaisay kaatē tees baṭees hai vich raakhai
rasnaa maas raṭ kayree.

ਕੋਈ ਜਾਣਹੁ ਮਾਸ ਕਾਤੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਵਸਗਤਿ ਹੈ
ਹਰਿ ਕੇਰੀ॥

ko-ee jaanhu maas kaatē kai kichḥ haath
hai sabḥ vasgat hai har kayree.

ਤਿਉ ਸੰਤ ਜਨਾ ਕੀ ਨਰ ਨਿੰਦਾ ਕਰਹਿ ਹਰਿ ਰਾਖੈ ਪੈਜ ਜਨ
ਕੇਰੀ॥੩॥

ti-o sant janaa kee nar ningaa karahi har
raakhai paj jan kayree. ||3||

ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ
ਕਰਾਇਆ॥

bḥaa-ee maṭ ko-ee jaanhu kisee kai kichḥ
haath hai sabḥ karay karaa-i-aa.

ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ
ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ॥

jaraa maraa taap sirat saap sabḥ har kai vas
hai ko-ee laag na sakai bin har kaa laa-i-aa.

ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕ ਜੋ
ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ॥੪॥੭॥੧੩॥੫੧॥

aisaa har Naam man chit̃ niṭ̃ Dhi-aavahu jan
naanak jo ant̃ee a-osar la-ay chhadaa-i-aa.
||4||7||13||51||

GUARRI BAAIRAAGAN MEHLA 4

In the previous *shabad*, Guru Ji illustrated how a true Sikh loves, serves, and expresses his or her gratitude to the Guru for all his favors. In this *shabad*, he tells us what kind of love, protection, and blessings the Guru bestows on his disciples or Sikhs.

He says: “Just as a mother brings up her son (child), keeps it always in her sight, feeds him constantly, and caresses him every moment, similarly the true Guru takes care of his Sikh (by inculcating in him) the love and affection for God.” (1)

For this reason, Guru Ji says: “O’ God, we are Your innocent children, and blessed is our teacher, the true Guru, who made us wise by imparting us divine sermon.” (1-pause)

Guru Ji now gives another beautiful example of the Guru’s love for his Sikhs. He says: “Just as while flying in the sky a white feathered flamingo keeps her young ones left behind, in her thoughts and remembers them in her heart, similarly the true Guru imbues his Sikhs with love for God, and keeps caring for them from his heart.” (2)

Now Guru Ji illustrates how God protects his creatures even when surrounded by so many dangers. He says: “(O’ human being, just look) at your tongue of flesh which lies safe, even though it is encased within a pair of scissors with thirty two teeth. Can anyone say that it is within the power of the tongue (to save itself from being bit by the scissors? You would agree that) it is all in control of God. Similarly, even though many may try to slander the saints, yet God protects the honor of His devotees.” (3) In closing, Guru Ji says, “O’ brothers, don’t ever think that anything is under the control of anybody. It is God who does everything, and causes everything to be done. Old age, death, pain, fever, and damnation are all in the hands of God, and without being so willed by God, no harm can come to anybody.” Therefore, advising himself (and indirectly us), Guru Ji says: “O’ slave Nanak, meditate every day on such a Name of God which would liberate you at the last moment (of death).” (4-7-13-51)

The message of this *shabad* is that our true Guru loves us like our parent, and protects us at every step. Secondly, whatever happens (good or bad) is all under the will of God. Therefore, we should always meditate on God’s Name while following the word (of advice) of our Guru.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ ੪॥

ga-orhee bairagan mehlā 4.

ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੇ ਸਤਿਗੁਰੁ ਕਰੀਐ॥

jis mili-ai man ho-ay anand so satgur
kahee-ai.

ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਗੀਐ॥੧॥

man kee dubiDhaa binas jaa-ay har param
pad lahee-ai. ||1||

ਮੇਰਾ ਸਤਿਗੁਰੁ ਧਿਆਰਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ॥

mayraa satgur pi-aaraa kit̃ biDh milai.

ਹਉ ਖਿਨੁ ਖਿਨੁ ਕਰੀ ਨਮਸਕਾਰੁ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਕਿਉ
ਮਿਲੈ॥੧॥ ਰਹਾਉ॥

ha-o khin khin karee namaskaar mayraa gur
poora ki-o milai. ||1|| rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਮੇਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰ ਪੂਰਾ॥

kar kirpaa har mayli-aa mayraa satgur
pooraa.

ਇਛ ਪੁੰਨੀ ਜਨ ਕੇਰੀਆ ਲੇ ਸਤਿਗੁਰ ਧੂਰਾ॥੨॥

ichh punnee jan kayree-aa lay satgur
Dhooraa. ||2||

ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵੈ ਹਰਿ ਭਗਤਿ ਸੁਣੈ ਤਿਸੁ ਸਤਿਗੁਰ
ਮਿਲੀਐ॥

har bhagat darirh-aavai har bhagat sunai tis
satgur milee-ai.

ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਹਰਿ ਲਾਭੁ ਨਿਤਿ ਦ੍ਰਿੜੀਐ॥੩॥

totaa mool na aavee har laabh nit
darirhee-ai. ||3||

ਜਿਸ ਕਉ ਰਿਦੈ ਵਿਗਾਸੁ ਹੈ ਭਾਉ ਦੂਜਾ ਨਾਹੀ॥

jis ka-o ridai vigaas hai bhaa-o doojaa
naahee.

ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਉਧੈ ਹਰਿ ਗੁਣ
ਗਾਵਾਰੀ॥੪॥੮॥੧੪॥੫੨॥

naanak tis gur mil udhrai har gun
gaavaahee. ||4||8||14||52||

GAURRI BAAIRAAGAN MEHLA 4

In many previous *shabads*, Guru Ji has been stating the blessings and benefits showered by a true Guru on his Sikhs (disciples). In this *shabad*, he tells us how to identify a true Guru, and what his qualities are.

He says: “The one who brings bliss to the mind and destroys duality, and who allows us to attain the supreme status (of union with God), such a person is called the true Guru.” (1)

Guru Ji then poses a question and asks himself: “How can I find such a true Guru? I salute (the person) again and again at every moment) who can tell me how can I meet my true Guru.” (1-pause)

Guru Ji then answers the question himself and shares with us his own experience of meeting the true Guru. He says: “Showing mercy, God has united me with my true Guru. (By very humbly following the Guru’s advice, as if applying the dust of the Guru’s feet, the desires of his devotee have been fulfilled.” (2)

Therefore, Guru Ji advises: “(O’ my friends), we should meet such a true Guru who urges us to worship God, and himself yearns to hear of God’s worship. Then we may never suffer a loss, and every day we earn the profit of God’s (Name).” (3)

In conclusion, Guru Ji says: “Within whose heart is divine pleasure and who entertains no other love, O’ Nanak, meeting such a Guru the mortal is saved, and one always sings praises of God.” (4-8-14-52)

The message of this *shabad* is that if we want to end all our pains and enjoy eternal bliss, then we should seek the guidance of a true Guru. The true Guru is the one who always advises us to meditate on God. Upon meeting the true Guru, our mind immediately feels a sense of bliss, and all its doubt is gone.

ਮਹਲਾ ੪ ਗਉੜੀ ਪੂਰਬੀ॥

mehlaa 4 ga-orhee poorbee.

ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਕੀਨੀ ਮੇਰੈ ਮਨਿ ਤਨਿ ਮੁਖਿ
ਹਰਿ ਬੋਲੀ॥

har da-i-aal da-i-aa parabh keenee mayrai
man tan mukh har bolee.

ਗੁਰਮੁਖਿ ਰੰਗੁ ਭਇਆ ਅਤਿ ਗੂੜਾ ਹਰਿ ਰੰਗਿ ਭੀਨੀ ਮੇਰੀ
ਚੋਲੀ॥੧॥

gurmukh rang bha-i-aa at goorhaa har rang
bheenee mayree cholee. ||1||

ਅਪੁਨੇ ਹਰਿ ਪੁਭ ਕੀ ਹਉ ਗੋਲੀ॥
ਜਬ ਹਮ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਕਰਿ ਦੀਨੇ ਜਗਤੁ ਸਭੁ ਗੋਲ
ਅਮੋਲੀ॥੧॥ ਰਹਾਉ॥

apunay har parabh kee ha-o golee.
jab ham har saytee man maani-aa kar deeno
jagat sabh gol amolee. ||1|| rahaa-o.

ਕਰਹੁ ਬਿਬੇਕੁ ਸੰਤ ਜਨ ਭਾਈ ਖੋਜਿ ਹਿਰਦੈ ਦੇਖਿ ਢੰਢੋਲੀ॥

karahu bibayk sant jan bhaa-ee khaj hirjai
daykh dhandholee.

ਹਰਿ ਹਰਿ ਰੂਪੁ ਸਭ ਜੋਤਿ ਸਬਾਈ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਹਰਿ
ਕੋਲੀ॥੨॥

har har roop sabh jot sabaa-ee har nikat
vasai har kolee. ||2||

ਪੰਨਾ ੧੬੯

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ਹਰਿ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਸਭ ਜਗ ਕੈ ਅਪਰੰਪਰ ਪੁਰਖੁ
ਅਤੋਲੀ॥

har har nikat vasai sabh jag kai aprampar
purakh atolee.

ਹਰਿ ਹਰਿ ਪ੍ਰਗਟੁ ਕੀਓ ਗੁਰਿ ਪੂਰੈ ਸਿਰੁ ਵੇਚਿਓ ਗੁਰ ਪਹਿ
ਮੋਲੀ॥੩॥

har har pargat kee-o gur poorai sir vaychi-o
gur peh molee. ||3||

ਹਰਿ ਜੀ ਅੰਤਰਿ ਬਾਹਰਿ ਤੁਮ ਸਰਣਾਗਤਿ ਤੁਮ ਵਡ ਪੁਰਖ
ਵਡੋਲੀ॥

har jee antar baahar tum sarnaagat tum vad
purakh vadolee.

ਜਨੁ ਨਾਨਕੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰੁ ਗੁਰ
ਵੇਚੋਲੀ॥੪॥੧॥੧੫॥੫੩॥

jan naanak an-din har gun gaavai mil satgur
gur vaycholee. ||4||1||15||53||

MEHLA 4 GAURRI POORBI

In the previous *shabad*, Guru (Ram Das) Ji told us that the main identification or quality of a true Guru is that he always advises his followers to meditate on God. Upon meeting such a Guru, our mind feels a sense of bliss, and all its doubt is gone. In this *shabad*, he shares with us his own experiences of peace and bliss upon meeting his true Guru (*Amar Das Ji*).

He says: “The merciful God has shown his mercy, and now throughout my mind and body rings the word of God’s (praise). By Guru’s grace I have been imbued with such a deep love (for God), as if my entire gown (my entire body) has been fully drenched in the color of this Love.” (1)

Describing the love and humility of his mind, Guru Ji says: “I am but a maiden slave of God, my Master. (Since the time), my mind has reposed complete faith in God, (I feel that) He has made the entire world my slave without a price (as if I am ruling the world).” (1-pause)

Now addressing us, he says: “O’ dear saints, if you reflect deeply and search your hearts, you will find that the beauty and the light of God pervades all hearts, and God abides near and close to everyone.” (2)

Guru Ji adds: “The omnipotent, immeasurable, limitless Being resides close to the entire world. The perfect Guru has revealed the all-powerful God (to me. Therefore, I have so completely surrendered myself to him, as if) I have sold my head to the Guru for a price.” (3)

Guru Ji concludes this *shabad* with a very humble prayer to God. He says: “O’ my respected God, You are the highest of the high and You are our helper, both inside and out. Being

blessed with the intercession of the true Guru, Your slave Nanak sings praises of God, day and night.” (4-1-15-53)

The message of this *shabad* is that if we want to enjoy a state of bliss, as if we are ruling the world, then following the advice of our Guru, we should sing praises of God day and night with true love.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ਜਗਜੀਵਨ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਗਦੀਸੁਰ ਪੁਰਖ ਬਿਧਾਤੇ॥

ਜਿਤੁ ਮਾਰਗਿ ਤੁਮ ਪ੍ਰੇਰਹੁ ਸੁਆਮੀ ਤਿਤੁ ਮਾਰਗਿ ਹਮ
ਜਾਤੇ॥੧॥

ਰਾਮ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਝੀ ਰਾਤੇ॥
ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਰਿ ਰਾਮੈ ਨਾਮਿ
ਸਮਾਤੇ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਗਿ ਅਵਖਧੁ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਹਰਿ ਸਾਤੇ॥
ਤਿਨ ਕੇ ਪਾਪ ਦੋਖ ਸਭਿ ਬਿਨਸੇ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ
ਖਾਤੇ॥੨॥

ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖੇ ਧੁਰਿ ਮਸਤਕਿ ਤੇ ਗੁਰ ਸੰਤੋਖ ਸਰਿ
ਨਾਤੇ॥
ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਤਿਨ ਕੀ ਜੋ ਰਾਮ ਨਾਮ ਰੰਗਿ
ਰਾਤੇ॥੩॥

ਰਾਮ ਤੁਮ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰ ਤੁਮ ਜੇਵਡ ਅਵਰੁ
ਨ ਦਾਤੇ॥
ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾਂ ਜੀਵੈ ਹਰਿ ਜਪੀਐ ਹਰਿ ਕਿਰਪਾ
ਤੇ॥੪॥੨॥੧੬॥੫੪॥

ga-orhee poorbee mehlaa 4.

jagjeevan aprampar su-aamee jagdeesur
purakh biDhaatay.

jit maarag tum parayru su-aamee tit
maarag ham jaatay. ||1||

raam mayraa man har saytee raatay.
satsangat mil raam ras paa-i-aa har raamai
Naam samaatay. ||1|| rahaa-o.

har har Naam har har jag avkhaDh har har
Naam har saatay.
tin kay paap dokh sabh binsay jo gurmat
raam ras khaatay. ||2||

j in ka-o likhat likhay Dhur mastak tay gur
santokh sar naatay.
durmat mail ga-ee sabh tin kee jo raam
Naam rang raatay. ||3||

raam tum aapay aap aap parabh thaakur
tum jayvad avar na daatay.
jan naanak Naam la-ay taan jeevai har
JAPee-ai har kirpaa tay. ||4||2||16||54||

GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji shared with us the supreme bliss experienced by him, when the merciful God showered His blessings and imbued him with the deep fast color of His Love. In this *shabad*, he shares with us the kind of love, devotion, and obedience he has for God in his mind.

Guru Ji says: “O’ God, the life of the world, the remotest of the remote, the master of the universe, omnipotent, architect of our destiny (I so completely submit to Your command that) whatever way You lead me, that way I go.” (1)

Expressing his humble and sincere love for God, Guru Ji says: “O’ God, my mind is imbued with Your love. Associating with the society of saints, I have obtained the relish of God’s (Love), and I am absorbed in God’s Name.” (1-pause)

Now on the basis of his personal experience, he tells us: “God’s Name is the panacea (the cure all) and provider of peace in the world. Following Guru’s instruction, those who partake of God’s elixir destroy all their sins and sorrows are destroyed.” (2)

Guru Ji however comments: “(Only) those in whose destiny it has been so preordained from the beginning, (faithfully follow Guru’s guidance and live a contented life, as if they) bathe in the Guru’s pool of contentment. (In this way), those who are imbued with the love of God’s Name, all the dirt of their evil intellect is washed off.” (3)

Summarizing his supplication, Guru Ji says: “O’ God, You by Yourself are the Master and there is no greater benefactor than You. Slave Nanak lives only if he meditates on (Your Name), but we can meditate on Your Name by Your grace alone. (Therefore, please show Your mercy on us, and bless us so that we may meditate on Your Name).” (4-2-16-54)

The message of this *shabad* is that if we want to enjoy true happiness, then following Guru’s guidance we should live as per God’s will, and meditate on His Name with true love and devotion.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlā 4.

ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਚੇ॥

karahu kirpaa jagjeevan daatay mayraa man har saytee raachay.

ਸਤਿਗੁਰਿ ਬਚਨੁ ਦੀਓ ਅਤਿ ਨਿਰਮਲੁ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨੁ ਮਾਚੇ॥੧॥

satgur bachan dee-o at nirmal JAP har har har man maachay. ||1||

ਰਾਮ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬੋਧਿ ਲੀਓ ਹਰਿ ਸਾਚੇ॥

raam mayraa man tan bayDh lee-o har saachay.

ਜਿਹ ਕਾਲ ਕੈ ਮੁਖਿ ਜਗਤੁ ਸਭੁ ਗੁਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਹਮ ਬਾਚੇ॥੧॥ ਰਹਾਉ॥

jih kaal kai mukh jagat sabh garsi-aa gur satgur kai bachan har ham baachay. ||1|| rahaa-o.

ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਸੇਤੀ ਤੇ ਸਾਕਤ ਮੂੜ ਨਰ ਕਾਚੇ॥

jini ka-o pareet naahee har saytee tay saakat moorh nar kaachay.

ਤਿਨ ਕਉ ਜਨਮੁ ਮਰਣੁ ਅਤਿ ਭਾਰੀ ਵਿਚਿ ਵਿਸਟਾ ਮਰਿ ਮਰਿ ਪਾਚੇ॥੨॥

tin ka-o janam maran at bhaaree vich vistaa mar mar paachay. ||2||

ਤੁਮ ਦਇਆਲ ਸਰਣਿ ਪ੍ਰਤਿਪਾਲਕ ਮੇ ਕਉ ਦੀਜੈ ਦਾਨੁ ਹਰਿ ਹਮ ਜਾਚੇ॥

tum da-i-aal saran partipaalak mo ka-o deejai daan har ham jaachay.

ਹਰਿ ਕੇ ਦਾਸ ਦਾਸ ਹਮ ਕੀਜੈ ਮਨੁ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਨਾਚੇ॥੩॥

har kay daas daas ham keejai man nirat karay kar naachay. ||3||

ਆਪੇ ਸਾਹ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਹਰਿ ਤਾ ਚੇ॥

aapay saah vaday parabh su-aamee ham vanjaaray heh ta chay.

ਮੇਰਾ ਮਨੁ ਤਨੁ ਜੀਉ ਰਾਸਿ ਸਭ ਤੇਰੀ ਜਨ ਨਾਨਕ ਕੇ ਸਾਹ ਪ੍ਰਭ ਸਾਚੇ॥੪॥੩॥੧੭॥੫੫॥

mayraa man tan jee-o raas sabh tayree jan naanak kay saah parabh saachay. ||4||3||17||55||

GAURRI POORBI MEHLA 4

In the previous so many *shabads*, Guru Ji advised us that if we want to enjoy Eternal peace and happiness, then we should meditate on God’s Name (always remember Him with love

and devotion) under Guru's guidance. In this *shabad*, he shows us how to act upon the advice of the Guru, and pray to God for blessing him with the gift of His Love.

Guru Ji says: "O' Giver of life to the world, please take pity (and bless me), so that my mind remains imbued with God's (love). Because (my) true Guru has given me this very immaculate word (of advice), that by meditating on God's Name again and again, the mind feels delighted." (1)

Sharing his feelings of deep love and gratitude, Guru Ji says: "(O' my friends), God, the true Master, has pierced my body and mind (with His love. Therefore), while the entire world is in the grip of (the rounds of birth and) death, I have been saved (from it) by following Guru's Instruction." (1-pause)

Next, Guru Ji describes the fate of those who do not have any love for God. He says: "Those foolish worshippers of power who do not have any love for God are immature persons. They are afflicted with the extreme agony of birth and death, and repeatedly die and putrefy in the filth (of lusts)." (2)

He therefore prays to God and says: "O' God, You are the merciful protector of those who seek Your refuge. I beg You, to please give me the charity of God's (Name), and make me the slave of Your slaves (so that) my mind may dance (in happiness)." (3)

In closing, he says: "O' God, You are the supreme Master, the great Banker, and I am only Your petty trader. O' the eternal Banker of Nanak, my mind, body, and life are all Your capital stock." (4-3-17-55)

The message of this *shabad* is that we should surrender ourselves entirely to God, and beg Him only for the gift of His Name (His never ending love and devotion).

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlāa 4.

ਤੁਮ ਦਇਆਲ ਸਰਬ ਦੁਖ ਭੰਜਨ ਇਕ ਬਿਨਉ ਸੁਨਹੁ ਦੇ
ਕਾਨੇ॥

tum da-i-aal sarab dukh bhanjan ik bin-o
sunhu day kaanay.

ਜਿਸ ਤੇ ਤੁਮ ਹਰਿ ਜਾਨੇ ਸੁਆਮੀ ਸੋ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮੇਰਾ
ਪ੍ਰਾਨੇ॥੧॥

jis tay tum har jaanay su-aamee so satgur
mayl mayraa paraanay. ||1||

ਰਾਮ ਹਮ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਕਰਿ ਮਾਨੇ॥
ਹਮ ਮੂੜ ਮੁਗਧ ਅਸੁਧ ਮਤਿ ਹੋਤੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕੈ ਬਚਨਿ
ਹਰਿ ਹਮ ਜਾਨੇ॥੧॥ ਰਹਾਉ॥

raam ham satgur paarbrahm kar maanay.
ham moorh mugaDh asuDh mat hotay gur
satgur kai bachan har ham jaanay. ||1||
rahaa-o.

ਜਿਤਨੇ ਰਸ ਅਨ ਰਸ ਹਮ ਦੇਖੇ ਸਭ ਤਿਤਨੇ ਫੀਕ ਫੀਕਾਨੇ॥

jitnay ras an ras ham daykhaiy sabh titnay
feek feekaanay.

ਪੰਨਾ ੧੭੦

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ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖਿਆ ਸਿਲਿ ਸਤਿਗੁਰੁ ਮੀਠ
ਰਸ ਗਾਨੇ॥੨॥

har kaa Naam amrit ras chaakhi-aa mil
satgur meeth ras gaanay. ||2||

ਜਿਨ ਕਉ ਗੁਰੁ ਸਤਿਗੁਰੁ ਨਹੀ ਭੋਟਿਆ ਤੇ ਸਾਕਤ ਮੂੜ
ਦਿਵਾਨੇ॥

jini ka-o gur satgur nahee bhayti-aa tay
saakat moorh divaanay.

ਤਿਨ ਕੇ ਕਰਮਹੀਨ ਧੁਰਿ ਯਾਏ ਦੇਖਿ ਦੀਪਕੁ ਮੋਹਿ ਪਚਾਨੇ॥੩॥	tin kay karamheen Dhur paa-ay daykh deepak mohi pachaaney. 3
ਜਿਨ ਕਉ ਤੁਮ ਦਇਆ ਕਰਿ ਮੇਲਹੁ ਤੇ ਹਰਿ ਹਰਿ ਸੇਵ ਲਗਾਨੇ॥	jin ka-o tum da-i-aa kar maylhu tay har har sayv lagaaney.
ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਜਪਿ ਪ੍ਰਗਟੇ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਨੇ॥੪॥੪॥੧੮॥੫੬॥	jan naanak har har har JAP pargatay mat gurmat Naam samaaney. 4 4 18 56

GUARRI POORBI MEHLA 4

Guru Ji started the previous *shabad* with a prayer to God requesting Him to bless him with such a gift, that his mind may remain imbued with His love. Guru Ji further stated that the reason for his prayer to God was that his true Guru had told him that when one meditates on God, one's heart feels like dancing in delight. Now this is a unique concept of the Sikh faith: that it is the true Guru who shows and guides his disciple (Sikh) in pleasing God, yet it is God who blesses a Sikh with the guidance and company of a true Guru. Therefore, in this *shabad*, he prays to God to bless him with the guidance of a true Guru.

Guru Ji says: "O' God, You are the merciful destroyer of all pain. Please listen to my one prayer attentively. Unite me with that true Guru, my very life, through whom I could come to know You." (1)

Making no bones about the high esteem in which he holds his true Guru, he says: "O' God, I respect the true Guru like the all pervading God (You). The reason is that I am but a foolish, ignorant person with false intellect. Only (with the instruction of) the true Guru, I can know (You, O') God." (1-pause)

Describing the bliss and benefits, which he has already experienced though the guidance of the true Guru, he says: "(I have) found insipid all the other tastes (of riches and powers) of the world, which I have tasted. But when I met the true Guru and tasted the relish of the nectar of God's Name, I found it delicious like the juice of a sugar cane." (2)

Therefore, on the basis of his personal experience, Guru Ji states: "Those worshippers of power (*Maya*) who have not met the true Guru are foolish and insane. (I feel) that such unfortunate is their preordained destiny that just as the moths burn themselves upon seeing the candle, they keep burning due to their attachment to (*Maya*)." (3)

Concluding his prayer, Guru Ji says: "O' God, You show mercy upon those whom You unite (with the Guru), and they apply themselves to Your service. In short, Nanak says that the devotees who, by following the Guru's advice, have repeatedly meditated on God's Name, have become renowned. They have merged in (God's) Name." (4-4-18-56)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, we should pray to Him for the true Guru's guidance, and following his guidance, we should meditate on God's Name.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlaa 4.

ਮੇਰੇ ਮਨ ਸੇ ਪ੍ਰਭੁ ਸਦਾ ਨਾਲਿ ਹੈ ਸੁਆਮੀ ਕਹੁ ਕਿਥੈ ਹਰਿ ਪਹੁ
ਨਸੀਐ॥

mayray man so parabh sadaa naal hai
su-aamee kaho kithai har pahu nasee- ai.

ਹਰਿ ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਹਰਿ ਆਪਿ ਛੁਡਾਏ
ਛੁਟੀਐ॥੧॥

har aapay bakhshas la-ay parabh saachaa har
aap chhadaa-ay chhutee-ai. ||1||

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਜਪੀਐ॥
ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ਭਜਿ ਪਉ ਮੇਰੇ ਮਨਾ ਗੁਰ ਸਤਿਗੁਰ
ਪੀਛੈ ਛੁਟੀਐ॥੧॥ ਰਹਾਉ॥

mayray man JAP har har har man JAPee-ai.
satgur kee sarnaa-ee bhaj pa-o mayray
manaa gur satgur peechhai chhutee-ai.
||1|| rahaa-o.

ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਸੋ ਪ੍ਰਭ ਸੁਬ ਸੁਖਦਾਤਾ ਜਿਤੁ ਸੇਵਿਐ ਨਿਜ
ਘਰਿ ਵਸੀਐ॥
ਗੁਰਮੁਖਿ ਜਾਇ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਘਸਿ ਚੰਦਨੁ ਹਰਿ ਜਸੁ
ਘਸੀਐ॥੨॥

mayray man sayvhu so parabh sarab
sukh-daataa jit sayvi-ai nij ghar vasee-ai.
gurmukh jaa-ay lahhu ghar apnaa ghas
chandana har jas ghasee-ai. ||2||

ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਉਤਮੁ ਲੈ ਲਾਹਾ
ਹਰਿ ਮਨਿ ਹਸੀਐ॥
ਹਰਿ ਹਰਿ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਤਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ
ਚਖੀਐ॥੩॥

mayray man har har har har har jas ootam
lai laahaa har man hasee-ai.
har har aap da-i-aa kar dayvai taa amrit har
ras chakhee-ai. ||3||

ਮੇਰੇ ਮਨ ਨਾਮ ਬਿਨਾ ਜੋ ਦੂਜੈ ਲਾਗੇ ਤੇ ਸਾਕਤ ਨਰ ਜਮਿ
ਘਟੀਐ॥
ਤੇ ਸਾਕਤ ਚੋਰ ਜਿਨਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਤਿਨ ਕੈ ਨਿਕਟਿ
ਨ ਭਿਟੀਐ॥੪॥

mayray man Naam binaa jo doojai laagay tay
saakat nar jam ghutee-ai.
tay saakat chor jinaa Naam visaari-aa man
tin kai nikat na bhitee-ai. ||4||

ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਅਲਖ ਨਿਰੰਜਨ ਨਰਹਰਿ ਜਿਤੁ ਸੇਵਿਐ ਲੇਖਾ
ਛੁਟੀਐ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਪੂਰੇ ਕੀਏ ਖਿਨੁ ਮਾਸਾ ਤੋਲੁ ਨ
ਘਟੀਐ॥੫॥੫॥੧੯॥੫੭॥

mayray man sayvhu alakh niranjan narhar jit
sayvi-ai laykhaa chhutee-ai.
jan naanak har parabh pooray kee-ay khin
maasaa tol na ghatee-ai. ||5||5||19||57||

GUARRI POORBI MEHLA 4

Many times we do misdeeds, thinking in our mind that nobody is seeing us. In this *shabad*, Guru Ji wants to caution his mind (actually all of us) that we cannot hide anything from God. He always abides near us, and sees and knows all our deeds (and thoughts).

Therefore admonishing his mind (and indirectly us), Guru Ji says: “O’ my mind, God is forever with you. Tell me, how can we escape His presence? (The fact of the matter is that) if the eternal God Himself forgives and if He Himself saves, only then are we released (from the punishment of our misdeeds).” (1)

Guru Ji advises his mind and says: “O’ my mind, we should always meditate on God’s Name. (To know how to do this), we should hasten to the sanctuary of the true Guru. By following him (and meditating on the Name according to his guidance), we are liberated (from worldly bonds).” (1-pause)

Advising his mind further, Guru Ji says: “O’ my soul, serve that God, the Giver of all comfort, by performing whose service we abide in our own home (and experience the presence of God in our own heart. O’ my mind), by Guru’s grace, go and reclaim your own house (your body, which is also the abode of God). Just as we receive a pleasant odor by rubbing sandalwood again and again, (similarly we should enjoy bliss by singing praises of God and repeating His Name).” (2)

Once again stressing the importance of God, Guru Ji says: “O’ my mind, earn the most sublime profit of God’s praise. When God abides in our mind, we feel so happy that we like to laugh. But only by showing His mercy does God bestow this gift, so that we might taste the relish of the nectar of God’s (Name).” (3)

Now commenting on the fate of those who, instead of attuning themselves to God’s Name, are engrossed in earning worldly wealth, he says: “O’ my mind, forsaking God’s Name, they who are attached to other (worldly riches, suffer such great pain, as if) those worshippers of power are strangulated by the demon of death. Such worshippers of *Maya*, who have forsaken God’s Name, are like thieves. O’ my mind, we (should avoid their company, and) should not even go near them.” (4)

Summarizing his advice, Guru Ji says: “O’ my mind, (always) serve the incomprehensible and immaculate God, by serving whom all the accounts of our past deeds are cleared. (In this way), O’ Nanak, those whom God has made whole don’t lack in merit even a bit.” (5-5-19-57)

The message of the *shabad* is that we should always remember that God pervades everywhere, and we cannot hide any of our sins from Him. We should meditate on His Name under Guru’s guidance.

Note: This message is illustrated in the story of a saint, who asked each of his disciples to each kill a bird where no one might see it. All the disciples soon went into corners, or behind trees, killed their birds, and came back. But one disciple came back after a long time with the bird still alive, saying that he could not find anyplace where God did not see him.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ਹਮਰੈ ਪਾਨ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰੀ॥

ਦਇਆ ਕਰਹੁ ਹਰਿ ਦਰਸੁ ਦਿਖਾਵਹੁ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ
ਘਣੇਰੀ॥੧॥

ਰਾਮ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਮਿਲਣੁ ਹਰਿ ਕੇਰੀ॥
ਗੁਰ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਕਿੰਚਤ ਗੁਰਿ ਕੀਨੀ ਹਰਿ ਮਿਲਿਆ
ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ॥੧॥ ਰਹਾਉ॥

ਜੋ ਹਮਰੈ ਮਨ ਚਿਤਿ ਹੈ ਸੁਆਮੀ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਨਹੁ
ਮੇਰੀ॥

ਅਨਦਿਨੁ ਨਾਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ
ਤੇਰੀ॥੨॥

ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਤੇ ਪੰਖੁ ਬਤਾਇਆ ਹਰਿ ਮਿਲਿਆ ਆਇ
ਪ੍ਰਭੁ ਮੇਰੀ॥

ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀ ਸਭ ਆਸ ਪੁਜੀ ਜਨ
ਕੇਰੀ॥੩॥

ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਕਰਤੇ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ॥

ਜਨ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਜਨ
ਕੇਰੀ॥੪॥੬॥੨੦॥੫੮॥

ga-orhee poorbee mehlā 4.

hamray paraan vasgaṭ parabh̄ ṭumrai mayraa
jee-o pind sabh̄ ṭayree.

ḍa-i-aa karahu har ḍaras ḍikhaavhu mayrai
man ṭan loch ghanayree. ||1||

raam mayrai man ṭan loch milan̄ har kayree.
gur kirpaal kirpaa kichan̄ gur keenee har
mili-aa aa-ay parabh̄ mayree. ||1|| rahaa-o.

jo hamrai man chit̄ hai su-aamee saa biḌh̄
ṭum har jaanhu mayree.

an-ḍin Naam̄ JAPee sukh̄ paa-ee nit̄ jeevaa
aas har ṭayree. ||2||

gur satgur ḍaatai panth̄ baṭaa-i-aa har
mili-aa aa-ay parabh̄ mayree.

an-ḍin anad̄ bh̄a-i-aa vadbh̄aagee sabh̄ aas
pujee jan kayree. ||3||

jagannaath̄ jagdeesur kartay sabh̄ vasgaṭ hai
har kayree.

jan naanak sarnaagaṭ aa-ay har raakh̄o paj
jan kayree. ||4||6||20||58||

GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to be freed from all the accounts of our past deeds, we should remember God with love and devotion. In this *shabad* he shares with us what he himself did, how he expressed his love and devotion to God, and what was the result.

First, showing how he approached God, he says: “O’ my God, my very life-breath is in Your power. All my body and soul are Yours. In my body and mind is an intense craving for You. Please have mercy, and show me Your sight.” (1)

Stating how his craving to meet God was fulfilled, he says: “(I said): O’ my God, within my mind and body is a longing to meet You.” Then the merciful Guru bestowed a little bit of kindness, and God came to meet me.” (1-pause)

Now describing what he said upon meeting God, he says: “O’ God, whatever is in my mind and heart, You know that state. (My desire is) that day and night I may repeat Your Name, and meditate in peace, and always lean on You.” (2)

Describing in more detail how this happened, Guru Ji says: “(What happened was that) the great beneficent true Guru showed me the way (to approach God, by meditating on His Name and singing His praises. When I acted upon his advice), God came and revealed Himself, and I was united with him. Then day and night, a state of bliss pervaded (throughout my body and mind), and in this way the devotee’s desire was fulfilled.” (3)

Now coming back to his remarks in the beginning of this *shabad*, he describes how he expressed his love and devotion to God. He says: “O’ my God, the Creator of the world, all (this world play) is under Your control. Slave Nanak has sought Your refuge; please save the honor of Your slave.” (4-6-20-58)

The message of this *shabad* is that if we want to have the sight of God, then we should seek the guidance of the Guru, and pray to God to bless us with His Name, and save our honor.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlāa 4.

ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁ ਰੰਗੀ ਦਹ ਦਹ ਦਿਸਿ ਚਲਿ
ਚਲਿ ਹਾਢੈ॥

ih manoo-aa khin na tikai baho rangee dāh
dāh dīs chal chal haadhay.

ਪੰਨਾ ੧੭੧

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ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਵਡਭਾਗੀ ਹਰਿ ਮੰਤ੍ਰੁ ਦੀਆ ਮਨੁ ਠਾਢੈ॥੧॥

gur poora paa-i-aa vad**h**aagee har manṭar
dee-aa man **th**aadhay. ||1||

ਰਾਮ ਹਮ ਸਤਿਗੁਰੁ ਲਾਲੇ ਕਾਢੈ॥੧॥ ਰਹਾਉ॥

raam ham satgur laalay kaa**dh**ay. ||1||
rahaa-o.

ਹਮਰੈ ਮਸਤਕਿ ਦਾਗੁ ਚਗਾਨਾ ਹਮ ਕਰਜ ਗੁਰੁ ਬਹੁ ਸਾਢੈ॥

hamrai mastak **d**aag **d**agaanaa ham karaj
guroo baho saadhay.

ਪਰਉਪਕਾਰੁ ਪੁੰਨੁ ਬਹੁ ਕੀਆ ਭਉ ਦੁਤਰ ਤਾਰਿ ਪਰਾਢੈ॥੨॥

par-upkaar punn baho kee-aa **b**ha-o dutar
taar paraadhay. ||2||

ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਰਿਦੈ ਹਰਿ ਨਾਹੀ ਤਿਨ ਕੂਰੇ ਗਾਢਨ ਗਾਢੇ॥
ਜਿਉ ਪਾਣੀ ਕਾਗਦੁ ਬਿਨਸਿ ਜਾਤ ਹੈ ਤਿਉ ਮਨਮੁਖ ਗਰਭਿ
ਗਲਾਢੇ॥੩॥

jīn ka-o pareet̃ ridai har naahee t̃in kooray
gaadhān gaadhay.
ji-o paanee kaagad̃ binas jaat̃ hai t̃i-o
manmukh garabh̃ galaadhay. ||3||

ਹਮ ਜਾਨਿਆ ਕਛੁ ਨ ਜਾਨਹ ਆਗੈ ਜਿਉ ਹਰਿ ਰਾਖੈ ਤਿਉ
ਠਾਢੇ॥
ਹਮ ਭੁਲ ਚੁਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ
ਕਾਢੇ॥੪॥੧॥੨੧॥੫੯॥

ham jaani-aa kachhoo na jaanah aagai ji-o
har raakhai t̃i-o thaadhay.
ham bhool chook gur kirpaa Dhaarahu jan
naanak kutray kaadhay. ||4||7||21||59||

GAURRI POORBI MEHLA 4

In the third stanza of the previous *shabad*, Guru Ji stated that it was the true Guru who showed him the way, after following whom he attained to God. In this *shabad*, he explains one of the ways in which the Guru helps his disciple.

Describing his own experience so that we may understand it clearly, Guru Ji says: “This mind (of ours) does not stay still even for a moment. It keeps wandering in all directions in many different forms of pursuits. But by good fortune I have met the true Guru, who has given me the mantra of God’s Name. (By virtue of this Name) my mind has been calmed.”(1)

Therefore Guru Ji feels no hesitation in saying: “O’ God, I am called the slave of the true Guru.”(1-pause)

Now, as if to show the proof of his above statement, Guru Ji refers to the old custom in which the masters used to stamp their slaves, by burning a special mark of identification on their skin. So he says: “The Guru has been very much beneficent and merciful to me. He has (saved me from all the sinful ways of the world, and thus) ferried me across this terrible world ocean. Therefore, I am very much indebted to the Guru. (To clear this debt, I have become the slave of the Guru, and I feel as if the Guru) has burnt his identification mark on my forehead. (2)”

Guru Ji now comments upon the fate of those who, instead of loving God, are in love with *Maya* (the worldly riches and power). He says: “They who do not have love for God in their hearts have tied themselves in false bonds. Just as paper is dissolved in water, so too would these self-conceited persons be wasted away in their ego.”(3)

Finally, for our guidance and to save us from any thoughts of ego, he shows us how to humbly pray to our Guru. He says: “(We are ignorant persons). We did not know anything before, nor do we know now. So we keep standing in whatever state God keeps us. Nanak says, O’ Guru, we make many mistakes and blunders. Please show mercy and save us, because we are (like) Your pet puppies (whom You love and feed without minding their faults).” (4-7-21-59)

The message of this *shabad* is that if we want to hold our mercurial mind and win the favor of God, we need to humbly seek the Guru’s guidance. We must pray to him to save us from our misdeeds, and lovingly sustain us like the slaves or pets of his household.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlāa 4.

ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥

kaam karoDh̃ nagar bahu bhari-aa mil
saaDhoo khandal̃ khandā hay.

ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ
ਮੰਡਾ ਹੇ॥੧॥

poorab likhat likhay gur paa-i-aa man har liv
mandal mandaa hay. ||1||

ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁੰਨੁ ਵਡਾ ਹੇ॥
ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ॥੧॥ ਰਹਾਉ॥

kar saaDhoo anjulee punn vadaa hay.
kar dand-ut pun vadaa hay. ||1|| rahaa-o.

ਸਾਕਤੁ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਨਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ
ਹੇ॥
ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ
ਡੰਡਾ ਹੇ॥੨॥

saakat har ras saad na jaani-aa tin antar
ha-umai kandaa hay.
ji-o ji-o chaleh chubhai dukh paavahi jamkaal
saheh sir dandaa hay. ||2||

ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੈ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ
ਖੰਡਾ ਹੇ॥
ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ
ਹੇ॥੩॥

har jan har har *Naam* samaanay dukh janam
maran bhav khanda hay.
abhinaasee purakh paa-i-aa parmaysar baho
sobh khanda barahmandaa hay. ||3||

ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ॥

ham gareeb maskeen parabh tayray har
raakh raakh vad vadaa hay.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ
ਹੇ॥੪॥੮॥੨੨॥੬੦॥

jan naanak *Naam* aDhaar tayk hai
har *Naamay* hee sukh mandaa hay.
||4||8||22||60||

GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji told us about several of the blessings we can obtain from God. In this *shabad*, which is also included in *Keertan Sohela* (the Sikh last nightly prayer), he tells us about the blessings of meeting the saint (Guru, and following his advice).

He says: “(Our body is like a fortress) town, filled with the (rubbish) of lust and anger. By meeting (and following the advice of) the saint (Guru), these passions can be destroyed. The one who has obtained the writ of one’s pre-ordained destiny has obtained (the guidance of) the Guru, and the mind of such a person enjoys the supreme happiness of being attuned to God’s love.” (1)

Therefore, Guru Ji advises us and says: “(O’ my friend), bow to the saint (Guru) with folded hands; it is a great virtue. (Nay, I say) prostrate before him like a stick, because this is a virtue of great merit.” (1-pause)

Now commenting on the fate of *Saakats* (the worshippers of worldly power or *Maya*) who do not care for love of God, Guru Ji says: “The *Saakats* do not know the relish of God’s nectar (His Love), because within them is the thorn of ego. As they lead their life, this thorn pains them more and more, and they bear the blows of the demon of death on their heads (and suffer more and more pain, as their age advances).” (2)

But as for the devotees of God, Guru Ji says: “Devotees of God remain absorbed in the love of God, and they overcome the fear of birth and death. They obtain the immortal Being, and obtain great honor in all regions and universes.” (3)

Therefore praying for himself (and indirectly advising us accordingly), Guru Ji says: “O’ God, we are Your poor, humble servants; please save us. You are the greatest of the great. The

devotee Nanak's only support is God's Name, because only in God's Name lies the greatest peace." (4-8-22-60)

The message of this *shabad* is that we should recognize that we are full of evil impulses like ego, lust, and anger, and we keep suffering on their account. If we want to get rid of this suffering and enjoy peace and bliss, then we should seek the refuge of the Guru, and meditate on God's Name.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlāa 4.

ਇਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ ਸਾਦੁ ਨ ਪਾਵੈ
ਧੀਨਾ॥

is garh meh har raam raa-ay hai kichh saad
na paavai Dheethaa.

ਹਰਿ ਦੀਨ ਦਇਆਲਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਗੁਰ ਸਬਦੀ ਚਖਿ
ਡੀਨਾ॥੧॥

har deen da-i-aal anoograhu kee-aa har gur
sabdee chakh deethaa. ||1||

ਰਾਮ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰ ਲਿਵ ਮੀਨਾ॥੧॥ ਰਹਾਉ॥

raa har keertan gur liv meethaa. ||1||
rahaa-o.

ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਮਿਲਿ ਸਤਿਗੁਰ ਲਾਗਿ
ਬਸੀਨਾ॥

har agam agochar paarbarahm hai mil satgur
laag baseethaa.

ਜਿਨ ਗੁਰ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਤਿਨ ਆਗੈ ਆਣਿ
ਪਰੀਨਾ॥੨॥

jिन gur bachan sukhaanay hee-arai tin aagai
aan pareethaa. ||2||

ਮਨਮੁਖ ਹੀਅਰਾ ਅਤਿ ਕਠੋਰੁ ਹੈ ਤਿਨ ਅੰਤਰਿ ਕਾਰ ਕਰੀਨਾ॥

manmukh hee-araa at kathon hai tin antar
kaar kareethaa.

ਬਿਸੀਅਰ ਕਉ ਬਹੁ ਦੂਧੁ ਪੀਆਈਐ ਬਿਖੁ ਨਿਕਸੈ ਫੇਲਿ
ਫੁਲੀਨਾ॥੩॥

bisee-ar ka-o baho doodh pee-aa-ee-ai bikh
niksai fol futeelaa. ||3||

ਹਰਿ ਪ੍ਰਭ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੁ ਘਸਿ ਗਰੁੜੁ ਸਬਦੁ ਮੁਖਿ
ਲੀਨਾ॥

har parabh aan milaavhu gur saaDhoo ghas
garurh sabad mukh leethaa.

ਜਨ ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ ਲਗਿ ਸੰਗਤਿ ਕਰੁਆ
ਮੀਨਾ॥੪॥੯॥੨੩॥੬੧॥

jan naanak gur kay laalay golay lag sangat
karoo-aa meethaa. ||4||9||23||61||

GUARRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji illustrated the importance of the Guru by telling us that our body is like a fortified city in which reside the thieves (or passions) of lust and anger. In this *shabad*, he tells us who else resides within this body besides these passions, and what are his unique qualities.

Guru Ji says: "In the fortress of our body lives God (the king. But (being absorbed in worldly lusts), the stubborn (human being) doesn't enjoy the bliss (of the presence of God in the body. However, the person upon whom) the merciful God of the meek has shown kindness, through the Guru's word, that person has tasted the relish of God's (love)." (1)

Describing what he thinks about this relish, Guru Ji says: "O' God, very sweet (and pleasing), is singing praises of God, when it is done with the mind attuned to (God's) love." (1-pause)

For our information, Guru Ji comments: "(O' my friends), God is inaccessible, incomprehensible and transcendent. But through the intercession of the Guru one can meet Him. Therefore, they in whose hearts the words of the Guru seem pleasing (those who

follow the Guru's advice and meditate on God's Name with love and devotion), they are automatically blessed with the bliss of God's company, as if before them is served the platter of God's relish." (2)

Now commenting on the state of those self-conceited persons who do not care for the Guru's advice, he says: "The self-conceited persons are stubborn like stones. Within their mind is nothing but darkness (of evil). They are like snakes, which even when fed with milk, spit only poison; (they return only evil in exchange for all the good done to them)." (3)

Therefore, Guru Ji prays: "O' God, unite me with the saint (Guru), so that just as one grinds an herb and puts in the mouth (to counteract the snake's poison), I may lick the sweet Guru's word. Slave Nanak (says) that we are the servants and slaves of the Guru, and by attaching ourselves to his holy company, our extremely bitter (nature) has become sweet." (4-9-23-61)

The message of this shabad is that we should enshrine the Guru's word in our hearts; it will remove our lusts and sinful nature and help us enjoy the bliss of God, who is sitting right in our heart.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlaa 4.

ਹਰਿ ਹਰਿ ਅਰਬਿ ਸਰੀਰੁ ਹਮ ਬੋਚਿਆ ਪੂਰੇ ਗੁਰ ਕੈ ਆਗੇ॥

har har arabh sareer ham baychi-aa pooray
gur kai aagay.

ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿਤਾਇਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗ
ਸਭਾਰੋ॥੧॥

satgur daatai Naamdirhaa-i-aa mukh mastak
bhaag sabhaagay. ||1||

ਰਾਮ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੇ॥੧॥ ਰਹਾਉ॥

raam gurmat har liv laagay. ||1|| rahaa-o.

ਪੰਨਾ ੧੭੨

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ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤ ਰਾਮ ਰਾਇ ਗੁਰ ਸਬਦਿ ਗੁਰੁ
ਲਿਵ ਲਾਗੇ॥

ghat ghat rama-ee-aa ramat raam raa-ay gur
sabad guroo liv laagay.

ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਉ ਕਾਟਿ ਗੁਰੁ ਕਉ ਮੇਰਾ ਕ੍ਰਮੁ ਭਉ ਗੁਰ
ਬਚਨੀ ਭਾਗੇ॥੨॥

ha-o man tan dayva-o kaat guroo ka-o
mayraa bharam bha-o gur bachnee
bhaagay. ||2||

ਅੰਧਿਆਰੈ ਦੀਪਕ ਆਨਿ ਜਲਾਏ ਗੁਰ ਗਿਆਨਿ ਗੁਰੁ ਲਿਵ
ਲਾਗੇ॥

anDhi-aarai deepak aan jalaa-ay gur gi-aan
guroo liv laagay.

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿ ਬਿਨਾਸਿਓ ਘਰਿ ਵਸਤੁ ਲਹੀ ਮਨ
ਜਾਗੇ॥੩॥

agi-aan anDhayraa binas binaasi-o ghar
vasat lahee man jaagay. ||3||

ਸਾਕਤ ਬਧਿਕ ਮਾਇਆਧਾਰੀ ਤਿਨ ਜਮ ਜੋਹਨਿ ਲਾਗੇ॥

saakat baDhik maa-i-aaDhaaree tin jam
johan laagay.

ਉਨ ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਨ ਬੋਚਿਆ ਓਇ ਆਵਹਿ ਜਾਹਿ
ਅਭਾਰੋ॥੪॥

un satgur aagai sees na baychi-aa o-ay
aavahi jaahi abhaagay. ||4||

ਹਮਰਾ ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਠਾਕੁਰ ਹਮ ਸਰਣਿ ਪ੍ਰਭੁ ਹਰਿ
ਮਾਗੇ॥

hamraa bin-o sunhu parabhtaakur ham
saran parabhoo har maagay.

ਜਨ ਨਾਨਕ ਕੀ ਲਜ ਪਾਤਿ ਗੁਰੂ ਹੈ ਸਿਰੁ ਬੋਚਿਓ ਸਤਿਗੁਰ
ਆਗੇ॥੫॥੧੦॥੨੪॥੬੨॥

jan naanak kee laj paat guroo hai sir
baychi-o satgur aagay. ||5||10||24||62||

GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the bliss of God's union, then we should enshrine the Guru's word in our heart, and follow his advice with complete faith and obedience. In this *shabad*, he shares with us the extent of his faith and obedience to his Guru, and explains the result.

He says: "For the purpose of obtaining (union with God, I completely placed myself at the disposal of the Guru. I did whatever he told me to do without any question, as if I had sold my body to the perfect Guru. In return, the beneficent true Guru enshrined God's Name in my heart, and now my face and forehead are radiating with good fortune." (1)

Summarizing his experience in this regard, Guru Ji says: "(O' my friends), through the Guru's instruction, I have been attuned to God's love."(1-pause)

Many people may question: when God pervades in every heart, then why must we seek the guidance or intercession of the Guru? To remove any such doubts, he says: "(Even though) God pervades in every heart, yet it is only through the Guru's word that one is attuned to Him. (As for as I am concerned, I feel so much indebted to the Guru that) I am ready to cut my body and mind to pieces, and place them before the Guru. (In other words, I can sacrifice anything for him including my life, because) it was only through the words of my Guru that all my doubts and fears hastened away." (2)

Describing the state of his mind on listening to the Guru's words, he says: "(The words of the Guru have given me such unique divine wisdom, as if) he has lighted many lamps in the darkness (of my mind). It is by virtue of the divine wisdom obtained from the Guru that I have been imbued with the love of (God), the supreme Guru. Now the darkness of ignorance (in my mind) has been thoroughly dispelled. I have obtained the (real) commodity (of Name) in the home (of my heart itself), with which the mind remains awake (to the pitfalls of worldly distractions)." (3)

Next commenting on the fate of those who care for worldly wealth only, Guru Ji says: "Those self-conceited persons who care only for worldly wealth and power become (cruel-hearted) like hunters; they are themselves being stalked by the demon of death. They do not surrender their head (their ego) before the true Guru, so these unfortunate ones keep suffering the pain of birth and death." (4)

Guru Ji concludes this *shabad* with a prayer to God. He says: "O' God, please listen to my prayer. I ask for Your refuge. Devotee Nanak says that the Guru is the savior of his respect and honor: he has sold off his head to the true Guru (whatever the Guru wants him to do, he does without question)." (5-10-24-62)

The message of this *shabad* is that if we wish to have union with God, we should completely surrender ourselves to the Guru. Following his advice, we should meditate on God's Name.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlāa 4.

ਹਮ ਅਹੰਕਾਰੀ ਅਹੰਕਾਰ ਅਗਿਆਨ ਮਤਿ ਗੁਰਿ ਮਿਲਿਐ ਆਪੁ
ਗਵਾਇਆ॥

ham ahaⁿkaaree ahaⁿkaar agi-aan maṭ gur
mili-ai aap gavaa-i-aa.

ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਹਰਿ
ਰਾਇਆ॥੧॥

ha-umai rog ga-i-aa sukh paa-i-aa Dhan
Dhan guroo har raa-i-aa. ||1||

ਰਾਮ ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਪਾਇਆ॥੧॥ ਰਹਾਉ॥

raam gur kai bachan har paa-i-aa. ||1||
rahaa-o.

ਮੇਰੈ ਹੀਅਰੈ ਪ੍ਰੀਤਿ ਰਾਮ ਰਾਇ ਕੀ ਗੁਰਿ ਮਾਰਗੁ ਪੰਚੁ
ਬਤਾਇਆ॥

mayrai hee-arai pareet raam raa-ay kee gur
maarag panthi baṭaa-i-aa.

ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਸਤਿਗੁਰ ਆਗੈ ਜਿਨਿ ਵਿਛੁੜਿਆ ਹਰਿ
ਗਲਿ ਲਾਇਆ॥੨॥

mayraa jee-o pind sabh satgur aagai jin
vichhurhi-aa har gal laa-i-aa. ||2||

ਮੇਰੈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੀ ਦੇਖਨ ਕਉ ਗੁਰਿ ਹਿਰਦੇ ਨਾਲਿ
ਦਿਖਾਇਆ॥

mayrai antar pareet lagee daykhan ka-o gur
hirday naal dikhaa-i-aa.

ਸਹਜ ਅਨੰਦੁ ਭਇਆ ਮਨਿ ਮੇਰੈ ਗੁਰ ਆਗੈ ਆਪੁ
ਵੇਚਾਇਆ॥੩॥

sahj anand bhaa-i-aa man morai gur aagai
aap vaychaa-i-aa. ||3||

ਹਮ ਅਪਰਾਧ ਪਾਪ ਬਹੁ ਕੀਨੇ ਕਰਿ ਦੁਸਟੀ ਚੋਰ ਚੁਰਾਇਆ॥

ham apraaDh paap baho keenay kar dustee
chor churaa-i-aa.

ਅਬ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰਿ
ਭਾਇਆ॥੪॥੧੧॥੨੫॥੬੩॥

ab naanak sarnaagat aa-ay har raakhoo laaj
har bhaa-i-aa. ||4||11||25||63||

POORBI MEHLA 4

In the previous so many *shabads* Guru Ji advised us that if we want to enjoy eternal peace and bliss (and meet God), then we should seek the refuge and guidance of the Guru. In this *shabad* he explains what the Guru really does, and why his advice and guidance is so beneficial and essential.

He says: “(O’ my friends, without the guidance of the Guru, we human beings remain) self-conceited, and our intellect remains ignorant and egoistic. But upon meeting the Guru, we lose our self (conceit). When (by Guru’s grace) the malady of ego is dispelled, we obtain peace. Therefore, I say blessed is that Guru God, the king (of the universe).” (1)

Therefore, Guru Ji says: “(O’ my friends, by following) the Guru’s words, I have obtained God.”(1-pause)

Now describing his own experience, Guru Ji says: “(O’ my friends), in my heart is the love of God, the King, and the Guru) showed me the way (to reach my beloved). Therefore, I offer my body and mind to the Guru, who has reunited (me) the separated one with (God), and helped me embrace (Him).” (2)

Describing further his state of mind before and after this experience, Guru Ji says: “Within my mind was a longing to see (God), and the Guru showed God residing in my heart itself. Within my mind now pervades spiritual peace and bliss. (I feel so thankful to the Guru that, like a slave, I have pledged my complete obedience to every wish and command of the Guru. It is as if, I have sold myself off to the Guru.” (3)

Finally, Guru Ji describes what he said to God upon meeting Him. Actually, he is showing us how to pray to God in humility and sincerity. He says: “O’ God, we have committed many sins, including thefts and evil deeds. But now Nanak has come to Your shelter. Please save his honor, if You so wish.”(4-11-25-63)

The message of this *shabad* is that if we want to save ourselves from the punishment of the sins committed by us, and reunite with God, then we should seek and follow the Guru's guidance.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ ੪॥

ga-orhee poorbee mehlā 4.

ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ ਮਨੁਆ ਗਾਵੈ॥

gurmat̄ baajai sabad̄ anaahad̄ gurmat̄
manoo-aa gaavai.

ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਲਿਵ
ਲਾਵੈ॥੧॥

vadbhaagee gur darsan paa-i-aa Dhan Dhan
guroo liv laavai. ||1||

ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਵੈ॥੧॥ ਰਹਾਉ॥

gurmukh har liv laavai. ||1|| rahaa-o.

ਹਮਰਾ ਨਾਕੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਨੁ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ॥

hamraa thaakur satgur poora man gur kee
kaar kamaavai.

ਹਮ ਮਲਿ ਮਲਿ ਧੋਵਹ ਪਾਵ ਗੁਰੂ ਕੇ ਜੋ ਹਰਿ ਹਰਿ ਕਥਾ
ਸੁਨਾਵੈ॥੨॥

ham mal mal Dhovah paav guroo kay jo har
har kathaa sunaavai. ||2||

ਹਿਰਦੈ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਇਣੁ ਜਿਹਵਾ ਹਰਿ ਗੁਣ ਗਾਵੈ॥

hirdai gurmat̄ raam rasaa-ṅ jihvaa har guṇ
gaavai.

ਮਨ ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਰਸਿ ਆਘਾਨੇ ਫਿਰਿ ਬਹੁਰਿ ਨ ਭੂਖ
ਲਗਾਵੈ॥੩॥

man rasak rasak har ras aaghaanay fir bahur
na bhookh lagaavai. ||3||

ਕੋਈ ਕਰੈ ਉਪਾਵ ਅਨੇਕ ਬਹੁਤੇਰੇ ਬਿਨੁ ਕਿਰਪਾ ਨਾਮੁ ਨ ਪਾਵੈ॥

ko-ee karai upaav anyak bahutayray bin
kirpaa Naam na paavai.

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮੁ
ਦਿੜਾਵੈ॥੪॥੧੨॥੨੬॥੬੪॥

jan naanak ka-o har kirpaa Dhaaree mat̄
gurmat̄ Naam darirhaavai. ||4||12||26||64||

GAURRI POORBI MEHLA 4

In the previous *shabad*, Guru Ji described how the Guru wipes off the darkness of our ego and shows us the right way to meet God. In this *shabad*, he tells us what kind of peace and bliss one experiences when one follows the Guru's instruction.

He says: "By (acting according to) Guru's instruction, the melody of continuous music keeps ringing (in our mind). Following Guru's instruction, our mind sings (songs of Joy and praises of God). Only a very fortunate person sees the vision of the Guru, and blessed is that Guru who attunes one to God." (1)

Giving the essence of this *shabad*, Guru Ji says: "(O' my friends), it is only through the Guru that one imbues oneself with love for God." (1-pause)

Next referring to himself, Guru Ji says: "My perfect true Guru is my Master. My mind does only what the Guru tells me. I most humbly serve my Guru, who narrates to me the gospel of God." (2)

Describing what other blessings the Guru's instruction has brought him, he says: "(O' my friends), through Guru's instruction, the elixir of God's Name is enshrined in my mind, and my tongue sings praises of God. My mind is fully satiated by enjoying the relish of God's (Name), and now it does not hunger for (worldly pleasures) any more." (3)

However, Guru Ji wants to caution us that it is only by God's grace that we can obtain the relish of His Name. Therefore, in his concluding remarks he says: "(O' my friends), even if one makes many efforts, without (God's) grace, one cannot obtain God's Name. Slave Nanak feels that God showed mercy upon him, and through Guru's instruction he meditates on God's Name." (4-12-26-64)

The message of this *shabad* is that only by following the Guru's instruction can we enjoy the continuous divine music, be imbued with love for God, and by His grace, can we meditate on His Name, and obtain His union.

Detail of Shabads: -Gaurri Poorbi M: 4=12, Gaurri Guareri M: 4=6, Gaurri Bairagan M: 4=8, Gaurri M: 3=18, Gaurri M: 1=20, Total=64

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪॥

ਗੁਰਮੁਖਿ ਜਿੰਦੂ ਜਪਿ ਨਾਮੁ ਕਰੰਮਾ॥
ਮਤਿ ਮਾਤਾ ਮਤਿ ਜੀਉ ਨਾਮੁ ਮੁਖਿ ਰਾਮਾ॥
ਸੰਤੋਖੁ ਪਿਤਾ ਕਰਿ ਗੁਰੁ ਪੁਰਖੁ ਅਜਨਮਾ॥

ਪੰਨਾ ੧੭੩

ਵਡਭਾਗੀ ਮਿਲੁ ਰਾਮਾ॥੧॥

ਗੁਰੁ ਜੋਗੀ ਪੁਰਖੁ ਮਿਲਿਆ ਰੰਗੁ ਮਾਣੀ ਜੀਉ॥
ਗੁਰੁ ਹਰਿ ਰੰਗਿ ਰਤਤਾ ਸਦਾ ਨਿਰਬਾਣੀ ਜੀਉ॥
ਵਡਭਾਗੀ ਮਿਲੁ ਸੁਖਤ ਸੁਜਾਣੀ ਜੀਉ॥
ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਰੰਗਿ ਭਿੰਨਾ॥੨॥

ਆਵਹੁ ਸੰਤਹੁ ਮਿਲਿ ਨਾਮੁ ਜਪਾਹਾ॥
ਵਿਚਿ ਸੰਗਤਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ਜੀਉ॥
ਕਰਿ ਸੇਵਾ ਸੰਤਾ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਹਾ ਜੀਉ॥
ਮਿਲੁ ਪੂਰਬਿ ਲਿਖਿਅਤੇ ਧੁਰਿ ਕਰਮਾ॥੩॥

ਸਾਵਣਿ ਵਰਸੁ ਅੰਮ੍ਰਿਤਿ ਜਗੁ ਛਾਇਆ ਜੀਉ॥
ਮਨੁ ਮੋਰੁ ਕੁਹਕਿਅਤਾ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ॥
ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠਤਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ਜੀਉ॥

ਜਨ ਨਾਨਕ ਪ੍ਰੇਮਿ ਰਤੰਨਾ॥੪॥੧॥੨੭॥੬੫॥

raag ga-orhee maajh mehlaa 4.

gurmukh jindoo JAP Naam karammaa.
mat maataa mat jee-o Naam mukh raamaa.
santokh pitaa kar gur purakh ajnamaa.

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vadbhaagee mil raamaa. ||1||

gur jogee purakh mili-aa rang maanee jee-o.
gur har rang rat-rhaa sadaa nirbaanee jee-o.
vadbhaagee mil sugharh sujaanee jee-o.
mayraa man tan har rang bhinnaa. ||2||

aavhu santahu mil Naam JAPaahaa.
vich sangat Naam sadaa lai laahaa jee-o.
kar sayvaa santaa amrit mukh paahaa jee-o.
mil poorab likhi-arhay Dhur karmaa. ||3||

saavan varas amrit jag chhaa-i-aa jee-o.
man mor kuhuki-arhaa sabaad mukh paa-i-aa.
har amrit vuth-rhaa mili-aa har raa-i-aa
jee-o.
jan naanak paraym ratannaa.
||4||1||27||65||

RAAG GAURRI MAAJH MEHLA 4

In the previous *shabad* Guru Ji told us that only by following the Guru's instruction could we enjoy the non-stop divine music, be imbued with God's love, and by His grace, meditate on His Name, and obtain His union. In this *shabad*, he describes the bliss we enjoy when we sing God's praises and meditate on His Name.

Addressing his own soul, he says: "O' my beloved soul, do the deed of meditating on (God's) Name under Guru's advice. Make Guru-given intellect as your mother (and, obeying it) utter

God's Name from your tongue. Make contentment Your father (or guiding principle), and make the immortal God as Your Guru. In this way, O' fortunate one, you will meet God." (1)

Sharing his own experience, Guru Ji says: "(O' my friends), I have been blessed with the Guru, who himself is united (with God). By meeting him, I too am enjoying the bliss (of God's) love. My Guru is himself imbued with the love (of God) and is always immaculate. O' fortunate one (I say, You too should go and) meet such an accomplished and wise (Guru, by whose grace) my body and mind has been saturated with (God's) love." (2)

Now addressing us in a very loving manner, Guru Ji says: "Come O' dear saints, let us meditate on the Name. In the society of the saints, let us earn the profit of the Name. By serving the saints, let us drink the nectar (of Name), and in this way let us fulfill our preordained destiny and meet (God)." (3)

Finally, Guru Ji describes what kind of bliss he enjoys after meditating on the Name. He says: "(I feel as if) a most enjoyable rain is pouring over the entire world (my whole body), and on tasting the elixir of Guru's word, my mind is chirping and dancing like a peacock. (When, like a cloud), the nectar of God's (Name) started raining, I met God the king and I was drenched with His love." (4-1-27-65)

The message of this *shabad* is that if we want to enjoy the blissful nectar of God's love then following Guru's advice, we should join the society of saintly people, and meditate on God's Name.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪॥

ga-orhee maajh mehlaa 4.

ਆਉ ਸਖੀ ਗੁਣ ਕਾਮਣ ਕਰੀਹਾ ਜੀਉ॥
ਮਿਲਿ ਸੰਤ ਜਨਾ ਰੰਗੁ ਮਾਣਿਹ ਰਲੀਆ ਜੀਉ॥
ਗੁਰ ਦੀਪਕੁ ਗਿਆਨੁ ਸਦਾ ਮਨਿ ਬਲੀਆ ਜੀਉ॥
ਹਰਿ ਤੁਠੈ ਢੁਲਿ ਢੁਲਿ ਮਿਲੀਆ ਜੀਉ॥੧॥

aa-o sakhee gun kaaman kareehaa jee-o.
mil sant janaa rang maan^{ih} ralee-aa jee-o.
gur deepak gi-aan sad^{aa} man balee-aa jee-o.
har tuthai dhul dhul milee-aa jee-o. ||1||

ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਢੋਲੇ ਜੀਉ॥

mayrai man tan paraym lagaa har dholay jee-o.

ਮੈ ਮੇਲੇ ਮਿਤ੍ਰੁ ਸਤਿਗੁਰੁ ਵੇਚੋਲੇ ਜੀਉ॥
ਮਨੁ ਦੇਵਾਂ ਸੰਤਾ ਮੇਰਾ ਖੁਭੁ ਮੇਲੇ ਜੀਉ॥

mai maylay mitar satgur vaycholay jee-o.
man dayvaaⁿ santaa mayraa parabh maylay jee-o.

ਹਰਿ ਵਿਟਤਿਅਹੁ ਸਦਾ ਘੋਲੇ ਜੀਉ॥੨॥

har vitrhi-ahu sad^{aa} gholay jee-o. ||2||

ਵਸੁ ਮੇਰੇ ਪਿਆਰਿਆ ਵਸੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਰਿ ਕਿਰਪਾ
ਮਨਿ ਵਸੁ ਜੀਉ॥
ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਵੇਖਿ
ਵਿਗਸੁ ਜੀਉ॥
ਹਰਿ ਨਾਮੁ ਮਿਲਿਆ ਸੋਹਾਗਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮਨਿ ਅਨਦਿਨੁ
ਅਨਦੁ ਰਹਸੁ ਜੀਉ॥
ਹਰਿ ਪਾਇਅੜਾ ਵਡਭਾਗੀਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਨਿਤ ਲੈ ਲਾਹਾ
ਮਨਿ ਹਸੁ ਜੀਉ॥੩॥

vas mayray pi-aari-aa vas mayray govindaa har kar kirpaa man vas jee-o.
man chingdi-arhaa fal paa-i-aa mayray govindaa gur poora vaykh vigeas jee-o.
har Naam mili-aa sohaagane mayray govindaa man an-din anad^{aa} rahas jee-o.
har paa-i-arhaa vad^{bh}haagee-ee mayray govindaa nit lai laahaa man has jee-o. ||3||

ਹਰਿ ਆਪਿ ਉਪਾਏ ਹਰਿ ਆਪੇ ਵੇਖੈ ਹਰਿ ਆਪੇ ਕਾਰੈ
ਲਾਇਆ ਜੀਉ॥

har aap upaa-ay har aapay vaykhai har aapay kaarai laa-i-aa jee-o.

ਇਕਿ ਖਾਵਹਿ ਬਖਸ ਤੋਟਿ ਨ ਆਵੈ ਇਕਨਾ ਫਕਾ ਪਾਇਆ
ਜੀਉ॥

ਇਕਿ ਰਾਜੇ ਤਖਤਿ ਬਹਹਿ ਨਿਤ ਸੁਖੀਏ ਇਕਨਾ ਭਿਖ
ਮੰਗਾਇਆ ਜੀਉ॥

ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮੁ
ਧਿਆਇਆ ਜੀਉ॥੪॥੨॥੨੮॥੬੬॥

ik khaaveh bakh^has tōt na aavai iknaa fakaa
paa-i-aa jee-o.

ik raajay takhat baheh niṭ sukhee-ay iknaa
bhikh mangaa-i-aa jee-o.

sabh iko sabad varatdaa mayray govindaa
jan naanak Naam Dhi-aa-i-aa jee-o.
||4||2||28||66||

GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji gave us the message that if we want to enjoy the bliss of God's union, we should meditate on His Name under Guru's instruction. In this *shabad* he uses the example of those days when some women used to practice different charms and magic tricks to deceive and entice men into their love. He tells us what kind of a mantra or charm can we use to win the love of our beloved God.

He says: "Come, (O' dear) friends, let us use the charm of praise to entice (God). Joining with the saintly persons (who are already united with Him), let us also enjoy the peace and pleasure of God's love. Let us always light the lamp of Guru's wisdom in our mind (and following his advice sing praises of God. In this way, if) God may become gracious (upon us, we may) meet Him with love and abandon." (1)

Describing the state of his own mind, Guru Ji says: "My mind and body are attuned to the love of my beloved God. I pray that my Guru may become my mediator, and unite me with my friend, God. I am ready to give away my heart to the saint (Guru), who can unite me with my Master. I am always ready to be a sacrifice unto my God." (2)

Now, addressing God in a love- drenched language, Guru Ji says: "Come O' my dear, O' my God, shower Your rain (of mercy). Yes my Beloved, please shower (Your love) like rain on my heart."

Next describing the result of such a true, humble, and passionate prayer to God, he says: "I have obtained the fruit of my heart's desire, and my mind has blossomed forth upon seeing the perfect Guru. O' my God, Your wedded united bride has obtained the bliss of Your Name, and her mind enjoys divine bliss every day. O' my God, I feel that by great good fortune I have obtained You, and my mind is daily reaping the profit of spiritual bliss." (3)

Guru Ji finally comments: "(O' my friends), God Himself creates (all beings), He Himself sustains them, and He Himself assigns them to different tasks. Some are blessed with unlimited abundance of His grace, but there are others who receive only a handful (or very meager sustenance). He blesses some so much that, becoming kings, they sit on thrones and are very happy, while there are others whom He makes to beg (from door to door). O' my God, only one command rules everywhere, and slave Nanak has meditated on (God's) Name (alone)." (4-2-28-66)

The message of this *shabad* is that we should imbibe so much sincere and deep love for God that we always keep singing His praise in the company of saintly persons. So that, showing mercy, one day God might come to abide in our hearts, and we may also enjoy the bliss of His eternal union.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪॥

ga-or^hee maajh mehlaa 4.

ਮਨ ਮਾਰੀ ਮਨ ਮਾਰੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਰੰਗਿ ਰਤਾ ਮਨ ਮਾਰੀ ਜੀਉ॥
 ਹਰਿ ਰੰਗੁ ਨਾਲਿ ਨ ਲਖੀਐ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਅਲਖੁ ਲਖਾਰੀ ਜੀਉ॥
 ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਰਗਾਸਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਸਭ ਦਾਲਦ ਦੁਖ ਲਹਿ ਜਾਹੀ ਜੀਉ॥
 ਹਰਿ ਪਦੁ ਉਤਮੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਡਭਾਗੀ ਨਾਮਿ ਸਮਾਰੀ ਜੀਉ॥੧॥

ਨੈਣੀ ਮੇਰੇ ਪਿਆਰਿਆ ਨੈਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਕਿਨੈ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਤਾ ਨੈਣੀ ਜੀਉ॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਬਾਝਹੁ ਧਨ ਕੁਮਲੈਣੀ ਜੀਉ॥

ਪੰਨਾ ੧੭੪

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਸੈਣੀ ਜੀਉ॥
 ਹਰਿ ਆਇ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੈ ਸੁਖਿ ਵਿਹਾਣੀ ਰੈਣੀ ਜੀਉ॥੨॥

ਮੈ ਮੇਲਹੁ ਸੰਤ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਮੈ ਮਨਿ ਤਨਿ ਭੁਖ ਲਗਾਈਆ ਜੀਉ॥
 ਹਉ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਦੇਖੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਮੈ ਅੰਤਰਿ ਬਿਰਹੁ ਹਰਿ ਲਾਈਆ ਜੀਉ॥

ਹਰਿ ਰਾਇਆ ਮੇਰਾ ਸਜਣੁ ਪਿਆਰਾ ਗੁਰੁ ਮੇਲੇ ਮੇਰਾ ਮਨੁ ਜੀਵਾਈਆ ਜੀਉ॥
 ਮੈਰੈ ਮਨਿ ਤਨਿ ਆਸਾ ਪੂਰੀਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮਿਲਿਆ ਮਨਿ ਵਾਧਾਈਆ ਜੀਉ॥੩॥

ਵਾਰੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਾਰੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਉ ਤੁਧੁ ਵਿਟਠਿਅਹੁ ਸਦ ਵਾਰੀ ਜੀਉ॥

ਮੈਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਖਿਰੰਮ ਕਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਪੁੰਜੀ ਰਾਖੁ ਹਮਾਰੀ ਜੀਉ॥

ਸਤਿਗੁਰੁ ਵਿਸਟੁ ਮੇਲਿ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮੇਲੇ ਕਰਿ ਰੈਬਾਰੀ ਜੀਉ॥

ਹਰਿ ਨਾਮੁ ਦਇਆ ਕਰਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਤੁਮਾਰੀ ਜੀਉ॥੪॥੨੯॥੬੭॥

man maahee man maahee mayray govindaa
 har rang raṭaa man maahee jee-o.
 har rang naal na lakhee-ai mayray govindaa
 gur poora alakh lakhaahee jee-o.
 har har Naam pargaasi-aa mayray govindaa
 sabh daalad dukh leh jaahee jee-o.
 har pad ootam paa-i-aa mayray govindaa
 vadbhaagee Naam samaahee jee-o. ||1||

nainee mayray pi-aari-aa nainee mayray
 govindaa kinai har parabh dith-rhaa nainee
 jee-o.

mayraa man tan bahut bairaagi-aa mayray
 govindaa har baajhahu Dhan kumlainee
 jee-o.

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sant janaa mil paa-i-aa mayray govindaa
 mayraa har parabh sajan sainee jee-o.
 har aa-ay mili-aa jagjeevan mayray govindaa
 mai sukh vihaanee rainee jee-o. ||2||

mai maylhu sant mayraa har parabh sajan
 mai man tan bhukh lagaa-ee-aa jee-o.
 ha-o reh na saka-o bin daykhaay mayray
 pareetam mai antar birahu har laa-ee-aa
 jee-o.

har raa-i-aa mayraa sajan pi-aaraa gur
 maylay mayraa man jeevaa-ee-aa jee-o.
 mayrai man tan aasaa pooree-aa mayray
 govindaa har mili-aa man vaaDhaa-ee-aa
 jee-o. ||3||

vaaree mayray govindaa vaaree mayray
 pi-aari-aa ha-o tuDh vitrhi-ahu sad vaaree
 jee-o.

mayrai man tan paraym piramm kaa mayray
 govindaa har poonjee raakh hamaaree jee-o.
 satgur visat mayl mayray govindaa har
 maylay kar raibaaree jee-o.

har Naam da-i-aa kar paa-i-aa mayray
 govindaa jan naanak saran tumaaree jee-o.
 ||4||3||29||67||

GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji invited us to join him in using the charm of virtues to win the love of our beloved God. In this *shabad*, using a local popular refrain of the time, he sings songs expressing his deep love for God.

Guru Ji says: “O’ my Govind (master of the universe, the person on whom is Your grace, that person) realizes again and again that You are residing in the mind itself. Therefore, such a person remains imbued with Your love in the mind. O’ my loving God, You are always with us, but we cannot realize this. It is only the perfect Guru who helps us to know You, the unknowable God. O’ my God, they in whose mind Your Name is illuminated all their poverty and pain is removed. In this way, they who by good fortune obtain the sublime state (of bliss) remain merged in God’s Name.” (1)

Now expressing the state of his own mind, Guru Ji says: “O’ my beloved Master, only a very rare person has seen You with his or her own eyes. My body and mind were sad without meeting You and like a separated young bride, I felt like a withered flower. But by approaching my saintly friends, I have obtained my beloved Master, friend, and kin. O’ God of the universe, since the moment You met me, the night (of my life) is passing in peace.” (2)

Explaining how he obtained God, Guru Ji says: “(I used to pray to my saintly friends, and say to them), “O’ saints, please unite me with my friend God, my mind and body are hungry for Him. I cannot live without seeing my Beloved. I am suffering the pangs of His separation in my heart. Yes, God the king is my close friend; the Guru rejuvenates my mind by uniting me with Him. O’ my God, now when You have met me, all the desires of my heart have been fulfilled, and my mind now sings songs of joy.” (3)

But unlike us, who soon after obtaining our desires forget our benefactors and those who helped us along the way, Guru Ji says to God: “O’ my God, I am an unceasing sacrifice unto You. My mind and body are full of love for You, O’ my beloved God; please preserve this capital of my love. O’ God, please unite me with the intercessor true Guru, so that by guiding me (he may keep me) united with God. It is through Your grace, O’ God that I have attained to You. Therefore, devotee Nanak (always wants to remain) under Your shelter.” (4-3-29-67)

The message of this *shabad* is that if we want to seek union with God and enjoy a supreme state of bliss, then following Guru’s guidance we should sing God’s praises with true love and devotion.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪॥

ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ
ਚੋਜੀ ਜੀਉ॥
ਹਰਿ ਆਪੇ ਕਾਨ੍ਹ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪੇ ਗੋਪੀ
ਖੋਜੀ ਜੀਉ॥
ਹਰਿ ਆਪੇ ਸਭ ਘਟ ਭੋਗਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਰਜੀਆ ਭੋਗੀ
ਜੀਉ॥
ਹਰਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਸਤਿਗੁਰੁ ਜੋਗੀ
ਜੀਉ॥੧॥

ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਖੋਲੈ ਬਹੁ
ਚੰਗੀ ਜੀਉ॥
ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਇਕਿ ਨਗਨ ਫਿਰਹਿ
ਨੰਗ ਨੰਗੀ ਜੀਉ॥
ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਸਭ
ਮੰਗੀ ਜੀਉ॥

ga-orhee maajh mehlaa 4.

chojee mayray govindaa chojee mayray
pi-aari-aa har parabh mayraa chojee jee-o.
har aapay kaan^h upaa-idaa mayray govindaa
har aapay gopee khoojee jee-o.
har aapay sabhghat bhogdaa mayray
govindaa aapay rasee-aa bhogee jee-o.
har sujaan na bhul-ee mayray govindaa
aapay satgur jogee jee-o. ||1||

aapay jagat upaa-idaa mayray govindaa har
aap khaylai baho rangee jee-o.
iknaa bhog bhogaa-idaa mayray govindaa ik
nagan fireh nang nangee jee-o.
aapay jagat upaa-idaa mayray govindaa har
daan dayvai sabh mangee jee-o.

ਭਗਤਾ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਕਥਾ ਮੰਗਹਿ ਹਰਿ
ਚੰਗੀ ਜੀਉ॥੨॥

bhagtaa Naam aaDhaar hai mayray govin^daa
har kathaa mangeh har changee jee-o.
||2||

ਹਰਿ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤਾ ਲੋਚ
ਮਨਿ ਪੂਰੀ ਜੀਉ॥

har aapay bhagat^t karaa-idaa mayray
govin^daa har bhagtaa loch man pooree
jee-o.

ਆਪੇ ਜਲਿ ਥਲਿ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਰਵਿ ਰਹਿਆ ਨਹੀ
ਦੂਰੀ ਜੀਉ॥

aapay jal thal varat^daa mayray govⁱdaa rav
rahi-aa nahee dooree jee-o.

ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ
ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ॥

har antar baahar aap hai mayray govⁱdaa har
aap rahi-aa bharpooree jee-o.

ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਵੇਖੈ ਆਪਿ
ਹਦੂਰੀ ਜੀਉ॥੩॥

har aatam raam pasaari-aa mayray govⁱnda
har vayk^hai aap had^ooree jee-o. ||3||

ਹਰਿ ਅੰਤਰਿ ਵਾਜਾ ਪਉਣੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਵਜਾਏ
ਤਿਉ ਵਾਜੈ ਜੀਉ॥

har antar vaajaa pa-^un hai mayray govⁱnda
har aap vajaa-ay ti-o vaajai jee-o.

ਹਰਿ ਅੰਤਰਿ ਨਾਮੁ ਨਿਪਾਨੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰ ਸਬਦੀ ਹਰਿ
ਪ੍ਰਭੁ ਗਾਜੈ ਜੀਉ॥

har antar Naam niD^haan hai mayray
govⁱnda gur sab^dee har parab^h gaajai
jee-o.

ਆਪੇ ਸਰਣਿ ਪਵਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤ ਜਨਾ ਰਾਖੁ
ਲਾਜੈ ਜੀਉ॥

aapay saraⁿ pavaa-idaa mayray govⁱnda har
bhagat janaa raakh^l laajai jee-o.

ਪੰਨਾ ੧੭੫

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ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮ ਸਿਧਿ
ਕਾਜੈ ਜੀਉ॥੪॥੪॥੩੦॥੬੮॥

vadbhaagee mil sangtee mayray govⁱnda
jan naanak Naam siD^h kaajai jee-o.
||4||4||30||68||

GAURRI MAAJH MEHLA 4

In this famous *shabad*, which is an excellent example of his music composition skill, Guru Ji is narrating some of the wonders of the wonderful God.

He says: “O’ my wonderful God of the universe, astonishing are Your wondrous plays. Yes, my dear God is the master of creating wonders. On His own, my beloved God creates god *Krishna*, and He Himself then creates *Gopis* (the milk maids) as his seekers. He Himself pervades all hearts, and He Himself enjoys the relish (of these joys). But God is wise and infallible, and He Himself is the true Guru and Himself the yogi (united with God).” (1)

Commenting upon the world and the fates of different people in this world, Guru Ji says: “It is God who Himself creates the world, and He Himself plays many games of different kinds in it. Some, He makes so rich that they enjoy all kinds of pleasures, while others He makes utterly poor, so that they must walk around absolutely naked. God Himself creates the universe, all beg from Him, and He is the only one who gives alms to all. As far as the devotees are concerned, their only support is God’s Name, and they beg only for God’s praise.” (2)

Continuing his comments, he says: “God Himself makes the devotees worship Him, and fulfills their hearts’ desire. God Himself pervades the earth and water; He is near and not

far. Within and without is God alone. It is He who fills all places. The all-pervasive God has spread this entire world (play), and He sees everything in front of Him.” (3)

Finally, comparing living creatures to musical instruments, Guru Ji says: “God Himself is like the musical instrument based on air within (all living beings). These instruments play as God Himself plays them. Within all is the treasure of (God’s) Name. But it is only through the Guru’s word that (this Name) sounds loudly (and becomes manifest). God Himself makes the devotees seek His refuge, and then He Himself saves their honor. Slave Nanak (says, “If such be your) good fortune; join the society of saints (and meditate on God’s Name. So that) through His Name, You may accomplish all your tasks.” (4-4-30-68)

The message of this *shabad* is that God is already pervading in our hearts, but we cannot recognize Him on our own. If we want to enjoy the blissful company of the wonderful God, then we should join the society of saintly persons, and meditate on God’s Name, and accomplish all our tasks.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪॥

ਮੈਂ ਹਰਿ ਨਾਮੈ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ॥
ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਮਿਤੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਜੀਉ॥

ਹਰਿ ਪ੍ਰਭੁ ਦੇਖਿ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ਜੀਉ॥

ਮੇਰਾ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ਜੀਉ॥੧॥

ਗੁਣ ਗਾਵਹੁ ਸੰਤ ਜੀਉ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭੁ ਕੇਰੇ ਜੀਉ॥

ਜਪਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜੀਉ ਭਾਗ ਵਡੇਰੇ ਜੀਉ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਉ ਪ੍ਰਾਨ ਹਰਿ ਮੇਰੇ ਜੀਉ॥
ਫਿਰਿ ਬਹੁਤਿ ਨ ਭਵਜਲ ਫੇਰੇ ਜੀਉ॥੨॥

ਕਿਉ ਹਰਿ ਪ੍ਰਭੁ ਵੇਖਾ ਮੇਰੇ ਮਨਿ ਤਨਿ ਚਾਉ ਜੀਉ॥

ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਮਨਿ ਲਗਾ ਭਾਉ ਜੀਉ॥

ਗੁਰ ਸਬਦੀ ਪਾਈਐ ਹਰਿ ਪ੍ਰੀਤਮ ਰਾਉ ਜੀਉ॥

ਵਡਭਾਗੀ ਜਪਿ ਨਾਉ ਜੀਉ॥੩॥

ਮੇਰੇ ਮਨਿ ਤਨਿ ਵਡਤੀ ਗੋਵਿੰਦ ਪ੍ਰਭੁ ਆਸਾ ਜੀਉ॥

ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਗੋਵਿੰਦ ਪ੍ਰਭੁ ਪਾਸਾ ਜੀਉ॥

ਸਤਿਗੁਰ ਮਤਿ ਨਾਮੁ ਸਦਾ ਪਰਗਾਸਾ ਜੀਉ॥

ਜਨ ਨਾਨਕ ਪੂਰਿਅਤੀ ਮਨਿ ਆਸਾ ਜੀਉ॥੪॥੫॥੬॥੭॥੮॥੯॥

ga-orhee maajh mehlaa 4.

mai har *Naamai* har birahu lagaa-ee jee-o.
mayraa har parabh mit milai sukh paa-ee
jee-o.

har parabh daykh jeevaa mayree maa-ee
jee-o.

mayraa *Naam* sakhaa har bhaa-ee jee-o.
||1||

gun gaavhu sant jee-o mayray har parabh
kayray jee-o.

jap gurmukh *Naam* jee-o bhaag vadayray
jee-o.

har har *Naam* jee-o paraan har mayray jee-o.
fir bhavjal fayray bahurh na jee-o. ||2||

ki-o har parabh vaykhaa mayrai man tan
chaa-o jee-o.

har maylhu sant jee-o man lagaa bhaa-o
jee-o.

gur sabdee paa-ee-ai har pareetam raa-o
jee-o.

vadbhaagee jap naa-o jee-o. ||3||

mayrai man tan vadrhee govind parabh
aasaa jee-o.

har maylhu sant jee-o govid parabh paasaa
jee-o.

satgur mat *Naam* sadaa pargaasaa jee-o.

jan naanak poori-arhee man aasaa jee-o.
||4||5||31||69||

GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji told us that God is already residing in us, but it is only by Guru's guidance that we can meet Him. In this *shabad*, he describes how he was able to fulfill his keen desire to see God.

He says: "O' my mother, God has put in me a craving for God's Name. Now, I feel at peace only if I meet my friend God. O' my mother, I survive (only) by seeing my God, the Master. God's Name is now my only friend and brother." (1)

Addressing his friends (and us), Guru Ji says: "O' venerable saints, sing praises of my God. By meditating on the Name through the Guru, we become very fortunate. (For me), God's Name has now become my life support. (With such support, I believe) there will not be any more rounds (of birth and death for me)." (2)

Describing his own state of mind before meeting God, Guru Ji says: "Within me was a longing: how could I see God? (I approached the Guru and said: "O' my respected saint (Guru), please unite me with God. My mind is in love with Him." (He replied): "It is by Guru's grace that we can obtain to our beloved God the king. (If we are blessed with) good fortune, then by meditating on His Name (we obtain God)." (3)

Guru Ji now tells what finally happened. He says: "(I once again prayed to my Guru and said: "(O' my respected Guru), within my mind is a keen desire for God. O' my respected saint, please take me near Him, and unite me with Him. (On hearing my request), the true Guru forever illuminated my mind with God's Name. Then the desire of slave Nanak (for union with God) was fulfilled." (4-5-31-69)

The message of this *shabad* is that we should pray to God to unite us with the true Guru, who may instill in us a deep craving to meet God, and so illuminate our mind that we may always keep meditating on God's Name, and recognize Him within ourselves and everywhere outside.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ ੪॥

ਮੇਰਾ ਬਿਰਹੀ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਜੀਉ॥
ਮਨ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਹਰਿ ਲੀਵਾ ਜੀਉ॥
ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਤਤਾ ਹਰਿ ਰਸੁ ਸਦਾ ਪੀਵਾ ਜੀਉ॥
ਹਰਿ ਪਾਇਅਤਾ ਮਨਿ ਜੀਵਾ ਜੀਉ॥੧॥

ਮੈਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਬਾਣੁ ਜੀਉ॥
ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਮਿਤ੍ਰੁ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ॥
ਗੁਰੁ ਮੇਲੈ ਸੰਤੁ ਹਰਿ ਸੁਖਤੁ ਸੁਜਾਣੁ ਜੀਉ॥
ਹਉ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ॥੨॥
ਹਉ ਹਰਿ ਹਰਿ ਸਜਣੁ ਹਰਿ ਮੀਤੁ ਦਸਾਈ ਜੀਉ॥
ਹਰਿ ਦਸਹੁ ਸੰਤਹੁ ਜੀ ਹਰਿ ਖੋਜੁ ਪਵਾਈ ਜੀਉ॥
ਸਤਿਗੁਰੁ ਤੁਠਤਾ ਦਸੇ ਹਰਿ ਪਾਈ ਜੀਉ॥

ga-orhee maajh mehlaa 4.

mayraa birhee Naam milai taa jeevaa jee-o.
man andar amrit gurmat har leevaa jee-o.
man har rang rat-rhaa har ras sadaa peevaa
jee-o.
har paa-i-arhaa man jeevaa jee-o. ||1||

mayrai man tan paraym lagaa har baan
jee-o.
mayraa pareetam mitar har purakh sujaan
jee-o.
gur maylay sant har sugharh sujaan jee-o.
ha-o Naam vitahu kurbaan jee-o. ||2||
ha-o har har sajan har meet dasaa-ee jee-o.
har dashu santahu jee har khoj pavaa-ee
jee-o.
satgur tuth-rhaa dasay har paa-ee jee-o.

ਹਰਿ ਨਾਮੇ ਨਾਮਿ ਸਮਾਈ ਜੀਉ॥੩॥

har *Naamay Naam* samaa-ee jee-o. ||3||

ਮੈ ਵੇਦਨ ਪ੍ਰੇਮੁ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ॥

mai vayḍan paraym har birahu lagaa-ee
jee-o.

ਗੁਰ ਸਰਧਾ ਪੂਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਈ ਜੀਉ॥

gur sarDhaa poor amrit mukh paa-ee jee-o.

ਹਰਿ ਹੋਹੁ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਜੀਉ॥

har hohu ḍa-i-aal har *Naam Dhi*-aa-ee jee-o.

ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਈ

jan naanak har ras paa-ee jee-o.

ਜੀਉ॥੪॥੬॥੨੦॥੧੮॥੩੨॥੨੦॥

||4||6||20||18||32||70||

GAURRI MAAJH MEHLA 4

In the previous *shabad*, Guru Ji advised us that we should pray to God to unite us with the true Guru, who may instill in us a deep craving to meet God, and so illuminate our mind that we may always keep meditating on God's Name and recognize Him within ourselves. In this *shabad*, he shares the extent of his own craving and longing for God.

Like a young bride, who is separated from her lover, Guru Ji shares with us the condition of his heart, and says: "I, the separated one, live only if I am blessed with God's Name. The (spiritual) life-giving nectar of Name is contained in my heart, but only through Guru's advice can I reach it. My mind is imbued with God's love, and I always drink the elixir of Name. (When I feel that) I have obtained God in my mind, I feel (full of) life (again)." (1)

Continuing to share with us the state of his mind, Guru Ji says: "My heart has been pierced with the arrow of God's love, and (I always long to find out), how I may meet my sagacious friend (God. I believe that it is only) the Guru who unites one with that wise and sagacious (Being). I am a sacrifice to His Name." (2)

Now describing the dialogue he had with his Guru, he says: "(I said to my Guru): "Please tell me the whereabouts of my friend, God. Yes, O' my dear, respected saint (Guru, please) tell me about God; I am inquiring after Him. (I know that It is only when the true Guru becomes very kind and tells (how and where to find Him), that I can obtain God. By meditating on His Name, I can merge in the Name itself (and become one with God)." (3)

Summarizing the entire process of his union with God, Guru Ji says: "The pain of separation has pierced me with longing for God. (So I say): "O' Guru, please fulfill this desire of mine, and put the elixir of God's Name in my mouth." (Further, I say to God): "O' God show mercy, so that I may meditate on God's Name, and slave Nanak may obtain the relish of God's Name (and His union)." (4-6-20-18-32-70)

The message of this *shabad* is that if we want to enjoy the bliss of God's union, we should develop a sincere, and deep longing for God. We must seek the refuge of the Guru so that he may guide us to meditate on God's Name, and then in His mercy, God may grant us the bliss of His union.

Detail of Shabads: -Gaurri M: 1=20, Gaurri M: 3=18, Gaurri Poorbi M: 4=12, Gaurri Guareri M: 4=6, Gaurri Guareri M: 4=8, Gaurri Maajh M: 4=6, Total=70

ਮਹਲਾ ੫ ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਚਉਪਦੇ

mehlaa 5 raag ga-orhee gu-aarayree
cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ॥
ਕਿਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ॥੧॥ ਰਹਾਉ॥

ਕੁਸਲੁ ਨ ਗ੍ਰਿਹਿ ਮੇਰੀ ਸਭ ਮਾਇਆ॥
ਊਚੇ ਮੰਦਰ ਸੁੰਦਰ ਛਾਇਆ॥
ਭੂਠੇ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ॥੧॥

ਪੰਨਾ ੧੭੬

ਹਸਤੀ ਘੋੜੇ ਦੇਖਿ ਵਿਗਾਸਾ॥
ਲਸਕਰ ਜੋੜੇ ਨੇਬ ਖਵਾਸਾ॥
ਗਲਿ ਜੇਵਤੀ ਹਉਮੈ ਕੇ ਫਾਸਾ॥੨॥

ਰਾਜੁ ਕਮਾਵੈ ਦਹ ਦਿਸ ਸਾਰੀ॥
ਮਾਣੈ ਰੰਗ ਭੋਗ ਬਹੁ ਨਾਰੀ॥
ਜਿਉ ਨਰਪਤਿ ਸੁਪਨੈ ਭੇਖਾਰੀ॥੩॥

ਏਕੁ ਕੁਸਲੁ ਮੇ ਕਉ ਸਤਿਗੁਰੁ ਬਤਾਇਆ॥
ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਹਰਿ ਕਿਆ ਭਗਤਾ ਭਾਇਆ॥
ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ॥੪॥

ਇਨਿ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ॥
ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ॥੧॥ ਰਹਾਉ ਦੂਜਾ॥

kin biDh kusal hot mayray bhaa-ee.
ki-o paa-ee-ai har raam sahaa-ee. ||1||
rahaa-o.

kusal na garihi mayree sabh maa-i-aa.
oochay mandar sundar chhaa-i-aa.
jhoothay laalach janam gavaa-i-aa. ||1||

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hastee ghorhay daykh vigaasaa.
laskar jorhay nayb khavaasaa.
gal jayvrthee ha-umai kay faasaa. ||2||

raaj kamaavai dah dis saaree.
maanai rang bhog baho naaree.
ji-o narpat supnai bhaykhaaree. ||3||

ayk kusal mo ka-o satguroo bataa-i-aa.
har jo kichh karay so har ki-aa bhagtaa
bhaa-i-aa.
jan naanak ha-umai maar samaa-i-aa. ||4||

in biDh kusal hot mayray bhaa-ee.
i-o paa-ee-ai har raam sahaa-ee. ||1||
rahaa-o doojaa.

MEHLA 5RAAG GAURRI GUARERI CHAUPADEY

Every one in this world is engaged in the pursuit of happiness. Generally, we human beings think that happiness lies in earning more wealth, acquiring more possessions, or gaining more power. But if we look closely at the lives of even the richest and most powerful people in the world, we may find that inside their minds they are miserable. In this *shabad*, Guru Ji brings out these facts of life and tells us not only the secret of true happiness, but also tells us how to meet God Himself, the very source of all bliss.

He first poses the question, and asks: “O’ brother, how can we find (true) happiness? How can we find God (the true source of bliss), who can be our true helper in this regard?” (1-pause)

Telling us the end result of our pursuit for worldly possessions, Guru Ji says: “(O’ my friends), happiness does not lie in owning a home, and thinking: “all this wealth is mine, or all these high mansions surrounded by trees with beautiful shades are mine. In this way, a human being) has wasted away his (or her human) life after false greed.” (1)

Commenting further on the true nature of worldly possessions, Guru Ji says: “One may feel happy seeing how many elephants and horses (in modern sense, various high-priced vehicles), one owns. Or one may have a vast army, advisers, and royal servants. All these are actually the nooses of ego which one puts around one’s own neck.” (2)

Many times, after earning lots of wealth and worldly possessions, one does not feel truly happy. One tries to find happiness in acquiring power, by conquering countries, or gaining political power. Informing us of the true nature of such political power, Guru Ji says: “One may become such a mighty king (or president), that in all the ten directions one sees one’s kingdom or jurisdiction. One may enjoy many pleasures and the company of many women. But amidst all these pleasures one suffers in pain just as a king becoming a beggar in his dream.” (3)

After commenting on the apparent worldly pleasures, which ultimately lead to pain rather than happiness, Guru Ji says: “My Guru has showed me the one secret of real happiness. The secret is that whatever God does, it seems pleasing to God’s devotees. O’ Nanak, by stilling his or her ego in this way, a devotee is absorbed (in God Himself).” (4)

Guru Ji therefore concludes: “O’ my brother, this is how true happiness is obtained, and this is how we obtain God (our true) helper (and the source of all happiness).”(1-pause 2)

The message of this *shabad* is that true happiness is not obtained by acquiring worldly wealth, possessions, or power; it is realized, when stilling our ego, we happily accept the will of God.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਕਿਉ ਭੁਮੀਐ ਭੁਮੁ ਕਿਸ ਕਾ ਹੋਈ॥
ਜਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਈ॥
ਗੁਰਮੁਖਿ ਉਬਰੇ ਮਨਮੁਖ ਪਤਿ ਖੋਈ॥੧॥

ki-o bharmee-ai bharam kis kaa ho-ee.
jaa jal thal mahee-al ravi-aa so-ee.
gurmukh ubray manmukh patkhu-ee. ||1||

ਜਿਸੁ ਰਾਖੈ ਆਪਿ ਰਾਮੁ ਦਇਆਰਾ॥
ਤਿਸੁ ਨਹੀ ਦੂਜਾ ਕੋ ਪਹੁਚਨਹਾਰਾ॥੧॥ ਰਹਾਉ॥

jis raakhai aap raam da-i-aaraa.
tis nahee doojaa ko pahuchanhaaraa. ||1||
rahaa-o.

ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੁ ਅਨੰਤਾ॥
ਤਾ ਤੂੰ ਸੁਖਿ ਸੋਉ ਹੋਇ ਅਚਿੰਤਾ॥
ਓਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜੋ ਵਰਤੰਤਾ॥੨॥

sabh meh vartai ayk anantaa.
taa tooⁿ sukh so-o ho-ay achintaa.
oh sabh kichh jaanai jo vartantaa. ||2||

ਮਨਮੁਖ ਮੁਏ ਜਿਨ ਦੂਜੀ ਧਿਆਸਾ॥
ਬਹੁ ਜੋਨੀ ਭਵਹਿ ਧੁਰਿ ਕਿਰਤਿ ਲਿਖਿਆਸਾ॥
ਜੈਸਾ ਬੀਜਹਿ ਤੈਸਾ ਖਾਸਾ॥੩॥

manmukh mu-ay jin doojee pi-aasaa.
baho jonee bhaveh Dhur kirat likhi-aasaa.
jaisaa beejeh taisaa khaasaa. ||3||

ਦੇਖਿ ਦਰਸੁ ਮਨਿ ਭਇਆ ਵਿਗਾਸਾ॥
ਸਭੁ ਨਦਰੀ ਆਇਆ ਬ੍ਰਹਮੁ ਪਰਗਾਸਾ॥
ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਪੂਰਨ ਆਸਾ॥੪॥੨॥੭੧॥

daykh daras man bha-i-aa vigaasaa.
sabh nadree aa-i-aa barahm pargaasaa.
jan naanak kee har pooran aasaa.
||4||2||71||

GUARRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us that the secret of happiness lies in stilling one’s ego and happily accepting the will of God. But still some people may think that it is very difficult (if not impossible) to remain happy in the will of God, when one is worried about one’s own survival or one’s family due to poverty or threats from enemies. In this *shabad*, he provides us assuring answers to quell such doubts.

Guru Ji says: “Why should we doubt, and of what should we be afraid of, when that same God is pervading all the water, earth, and inter-space? The Guru’s followers (who rise above such doubts) are saved, but the self-willed lose their honor.” (1)

Guru Ji assures us: “(O’ my friends), whom the merciful God protects, nobody can reach (or harm) that person.” (1-pause)

Further clarifying and, removing our doubts, he says: “The one God pervades all beings. Therefore O’ human being, sleep care-free (and do not worry, because) God knows everything which is happening around us.” (2).

Now commenting on the fate of those self-conceited persons who do not listen to Guru’s advice and always remain thirsty for worldly wealth, Guru Ji says: “Those self-conceited persons who thirst for worldly wealth keep dying (again and again). According to their preordained destiny, they wander through many existences. They (suffer the consequences of their own deeds, and thus) reap what they sow.” (3)

In closing, Guru Ji says: “Upon seeing the sight of God, my mind is delighted. Now I see God’s light pervading everywhere. In this way, God has fulfilled the desire of slave Nanak.” (4-2-71)

The message of this shabad is that we should have full faith that God pervades everywhere; therefore, He would protect and support us, if we keep meditating on His Name with true love.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlāa 5.

ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥
ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥
ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥
ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥੧॥

ka-ee janam bha-ay keet patangaa.
ka-ee janam gaj meen kurangaa.
ka-ee janam pankh-ee sarap ho-i-o.
ka-ee janam haivar barikh jo-i-o. ||1||

ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥
ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥੧॥ ਰਹਾਉ॥

mil jagdees milan kee baree-aa.
chirankaal ih dayh sanjaree-aa. ||1||
rahaa-o.

ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥
ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ॥
ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ॥
ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ॥੨॥

ka-ee janam sail gir kari-aa.
ka-ee janam garabh hir khari-aa.
ka-ee janam saakh kar upaa-i-aa.
lakh cha-oraaseeh jon bharmaa-i-aa. ||2||

ਸਾਧਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ॥
ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ॥
ਤਿਆਗਿ ਮਾਨੁ ਬੂਠੁ ਅਭਿਮਾਨੁ॥
ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ॥੩॥

saaDhsang bha-i-o janam paraapat
kar sayvaa bhaj har har gurmat.
ti-aag maan jhooth abhimaan.
jeevat mareh dargeh parvaan. ||3||

ਜੇ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ॥
ਅਵਰੁ ਨ ਦੁਜਾ ਕਰਣੈ ਜੋਗੁ॥
ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ॥

jo kichh ho-aa so tujh tay hog.
avar na doojaa karnai jog.
taa milee-ai jaa laihi milaa-ay.

ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ॥੪॥੩॥੨੨॥

kaho naanak har har gun gaa-ay.
||4||3||72||

GAURRI GUARERI MEHLA 5

In so many previous *shabads*, Guru Ji advised us to meditate on God's Name under Guru's instruction. But in spite of this advice, we keep postponing this practice and spend all our life in the pursuit of worldly wealth or our family affairs. In this *shabad*, he once again reminds us that it is after a long period that we have obtained this human body, and it is our golden opportunity to meditate on God's Name and meet Him.

Guru Ji says: "(O' human being), for several births, you became a worm or a moth. Many times you were born as an elephant, a fish, or a deer. In many births you were a bird, or a snake, and in many births you were yoked as a horse or an ox." (1)

Therefore Guru Ji advises: "It is only after a long process that you have attained this (human) body. Therefore (try to) meet the God of the universe, because this is your (only) time to meet Him."(1-pause)

Elaborating further on the stages which the soul passes through before attaining human form, Guru Ji tells: "(O' human being), for many births you were turned into rocks and mountains, and in many births you perished in the womb itself. In several births you were grown as branch of a tree. In this way you were made to wander in millions of species."(2)

Guru Ji therefore advises us: "(O' my friend), you have been given this opportunity (as a human being) to join the society of saintly persons. Serving them, you should meditate on God's Name under Guru's instruction. Abandon your ego, falsehood, and insolence. If you die (to the self while still) alive, you will be accepted in God's court."(3)

Finally, showing how to humbly pray to God and seek His grace and forgiveness, Guru Ji says, "O' God, whatever happens is according to Your will. Nobody else is capable of doing anything. Nanak says, we can only meet You if You Yourself unite us with You, and only then we can sing (Your) praises."(4-3-72)

The message of this *shabad* is that we have got this opportunity of human birth after wandering through myriad of species for millions of years. This is our golden opportunity to unite with God. We should not let this opportunity be wasted in worldly pursuits. Instead, we should pray to God to bestow His grace, and unite us with Himself by making us meditate on His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੋਅਹੁ ਨਾਮੁ॥
ਪੂਰਨ ਹੋਇ ਤੁਮਾਰਾ ਕਾਮੁ॥
ਫਲ ਪਾਵਹਿ ਮਿਟੈ ਜਮ ਤ੍ਰਾਸੁ॥
ਨਿਤ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਸੁ॥੧॥

karam bhoom meh bo-ahu Naam.
pooran ho-ay tumaaraa kaam.
fal paavahi mitai jam taraas.
nit gaavahi har har gun jaas. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਉਚਿ ਧਾਰਿ॥
ਸੀਘਰ ਕਾਰਜੁ ਲੇਹੁ ਸਵਾਰਿ॥੧॥ ਰਹਾਉ॥

har har Naam antar ur Dhaar.
seeghar kaaraj layho savaar. ||1|| rahaa-o.

ਅਪਨੇ ਪ੍ਰਭ ਸਿਉ ਹੋਹੁ ਸਾਵਧਾਨੁ॥
ਤਾ ਤੂੰ ਦਰਗਹ ਪਾਵਹਿਮਾਨੁ॥

apnay parabh si-o hohu saavDhaan.
taa tooNdargeh paavahi maan.

ਪੰਨਾ ੧੭੭

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ਉਕਤਿ ਸਿਆਣਪ ਸਗਲੀ ਤਿਆਗੁ॥
ਸੰਤ ਜਨਾ ਕੀ ਚਰਣੀ ਲਾਗੁ॥੨॥

ukat si-aanap saglee ti-aag.
sant janaa kee charnee laag. ||2||

ਸਰਬ ਜੀਅ ਹਹਿ ਜਾ ਕੈ ਹਾਥਿ॥
ਕਦੇ ਨ ਵਿਛੁੜੈ ਸਭ ਕੈ ਸਾਥਿ॥
ਉਪਾਵ ਛੋਡਿ ਗਹੁ ਤਿਸ ਕੀ ਓਟਾ॥
ਨਿਮਖ ਮਾਹਿ ਹੋਵੈ ਤੇਰੀ ਛੋਟਿ॥੩॥

sarab jee-a heh jaa kai haath.
kaday na vichhurhai sabh kai saath.
upaav chhod gahu tis kee ot.
nimakh maahi hovai tayree chhot. ||3||

ਸਦਾ ਨਿਕਟਿ ਕਰਿ ਤਿਸ ਨੋ ਜਾਣੁ॥
ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਸਤਿ ਕਰਿ ਮਾਣੁ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਸਿਟਾਵਹੁ ਆਪੁ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਜਪਿ ਜਾਪੁ॥੪॥੪॥੭੩॥

sadaa nikat kar tis no jaan.
parabh kee aagi-aa sat kar maan.
gur kai bachan mitaavhu aap.
har har Naam naanak jap jaap. ||4||4||73||

GAURRI GUARERI MOHLLA 5

In the previous *shabad*, Guru Ji told us that we have obtained this human birth after wandering through other lower species for millions of years. We should not lose this precious opportunity in the pursuit of worldly affairs; instead, we should use it to unite with God (from whom we have been separated for such a long time). In this *shabad*, he explains how to do that by giving some very vivid examples.

Guru Ji first takes the example of a farmer and says: “(Just as a farmer sows different crops in his farm and then works hard to grow and protect the crop, similarly O’ my friend), sow (the seed) of (God’s) Name in the action field (of your body). This way, the purpose of your (human life) would be accomplished. (As a reward for sowing the seed of Name, and) daily singing the praises of God, you would receive the fruit of release from the fear of death.”(1)

Giving the gist of his advice, Guru Ji says: “(O’ human being), enshrine God’s Name in your heart, and this way get all your affairs settled very quickly.” (1-pause)

Elaborating on his advice, Guru Ji says: “(O’ my friend), remain actively conscious of God (always remember that God is watching all your deeds and thoughts. You should only do and think only those things, which are pleasing to Him), only then will you be received with honor in His court. Forsake all your clever arguments and shrewdness, and surrender yourself to the shelter of the saintly people (and obediently do what the Guru says).” (2)

Telling us the next thing to do, Guru Ji says: “(O’ my friend), all the creatures are under (God’s) control, and He never separates from (His creatures) and always remains with all of them. Shedding all other efforts, seek the support of that (God); in an instant you will be emancipated.”(3)

Finally, Guru Ji advises: “Always deem (God) as near you. Accept (obey) God’s command as eternal. O’ Nanak, following Guru’s word, erase your self- (conceit), and keep meditating on God’s Name.”(4-4-73)

The message of this *shabad* is that we should remain conscious that God is watching our conduct all the time. Therefore, forsaking all our cleverness and ego, we should listen and act upon the advice of the saints (as contained in Guru Granth Sahib Ji), and meditate on God's Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlaa 5.

ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ॥
ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸੰਗਿ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਰਚੈ ਰਾਮ ਕੈ ਰੰਗਿ॥੧॥

gur kaa bachan sadaa abhinaasee.
gur kai bachan katee jam faasee.
gur kaa bachan jee-a kai sang.
gur kai bachan rachai raam kai rang. ||1||

ਜੇ ਗੁਰਿ ਦੀਆ ਸੁ ਮਨ ਕੈ ਕਾਮਿ॥
ਸੰਤ ਕਾ ਕੀਆ ਸਤਿ ਕਰਿ ਮਾਨਿ॥੧॥ ਰਹਾਉ॥
ਗੁਰ ਕਾ ਬਚਨੁ ਅਟਲ ਅਛੇਦ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੇ ਭ੍ਰਮ ਭੇਦ॥
ਗੁਰ ਕਾ ਬਚਨੁ ਕਤਹੁ ਨ ਜਾਇ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥੨॥

jo gur dee-aa so man kai kaam.
sant kaa kee-aa sat kar maan. ||1|| rahaa-o.
gur kaa bachan atal achhayd.
gur kai bachan katay bharam bhayd.
gur kaa bachan katahu na jaa-ay.
gur kai bachan har kay gun gaa-ay. ||2||

ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸਾਥ॥
ਗੁਰ ਕਾ ਬਚਨੁ ਅਨਾਥ ਕੋ ਨਾਥ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਨਰਕਿ ਨ ਪਵੈ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਰਵੈ॥੩॥

gur kaa bachan jee-a kai saath.
gur kaa bachan anaath ko naath.
gur kai bachan narak na pavai.
gur kai bachan rasnaa amrit ravai. ||3||

ਗੁਰ ਕਾ ਬਚਨੁ ਪਰਗਟੁ ਸੰਸਾਰਿ॥
ਗੁਰ ਕੈ ਬਚਨਿ ਨ ਆਵੈ ਹਾਰਿ॥
ਜਿਸੁ ਜਨ ਹੋਏ ਆਪਿ ਕ੍ਰਿਪਾਲ॥
ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲ॥੪॥੫॥੭੪॥

gur kaa bachan pargat sansaar.
gur kai bachan na aavai haar.
jis jan ho-ay aap kirpaal.
naanak satgur sadaa da-i-aal. ||4||5||74||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that forsaking all our cleverness, we should listen and act upon the Guru's word and meditate on God's Name. In this *shabad*, he elaborates on the importance of Guru's word, and the blessings, which one obtains by listening and acting upon Guru's word (or *Gurbani* as included in Guru Granth Sahib Ji).

He says: "The Guru's word is always imperishable. Through Guru's word a person is saved from the noose of death (by listening to Guru's word one loses fear of death). The Guru's word keeps company with the soul. Through the Guru's word one is imbued with God's love." (1)

Therefore Guru Ji says to us: "(O' my friend), whatever (advice) the Guru has given, that is very useful for the mind. Therefore accept as true (and obey) what the saint (Guru) says." (1-pause)

Listing the merits of Guru's word, he says: "The Guru's word is eternal and immutable. Through the Guru's word all our doubts are dispelled. The Guru's word never goes waste. Through Guru's word one sings praises of God."(2)

Guru Ji adds: “The Guru’s word remains with the soul. The Guru’s word is the support of the support-less. By following Guru’s word, one is not cast in hell. Through Guru’s word one enjoys the elixir of God.” (3)

In conclusion, he says: “Through the Guru’s word one becomes known in the world. Following Guru’s word one never suffers defeat. On whom (God Himself) becomes gracious, O’ Nanak, on that (person) the true Guru is always kind.”(4-5-74)

The message of this *shabad* is that we should be thankful to God for blessing us with the eternal Sri Guru Granth Sahib Ji, which includes the words of all our Gurus (in physical bodies) and other true saints and devotees of God. Now all we need to do is to read, listen, and act upon the word (of advice) given therein, so that we may become worthy of God’s grace and His blissful union.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ॥
ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ॥
ਜਿਨਿ ਦੀਨੀ ਸੋਭਾ ਵਡਿਆਈ॥
ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਠ ਪਹਰ ਧਿਆਈ॥੧॥

jini keetaa maatee tay ratan.
garabh meh raakhi-aa jini kar jatan.
jini deenee sobhaa vadi-aa-ee.
tis parabh ka-o aath pahar Dhi-aa-ee. ||1||

ਰਮਈਆ ਰੇਨੁ ਸਾਧ ਜਨ ਪਾਵਉ॥
ਗੁਰ ਮਿਲਿ ਅਪੁਨਾ ਖਸਮੁ ਧਿਆਵਉ॥੧॥ ਰਹਾਉ॥

rama-ee-aa rayn saadh jan paava-o.
gur mil apunaa khasam Dhi-aava-o. ||1||
rahaa-o.

ਜਿਨਿ ਕੀਤਾ ਮੂੜ ਤੇ ਬਕਤਾ॥
ਜਿਨਿ ਕੀਤਾ ਬੇਸੁਰਤ ਤੇ ਸੁਰਤਾ॥
ਜਿਸੁ ਪਰਸਾਦਿ ਨਵੈ ਨਿਧਿ ਪਾਈ॥
ਸੋ ਪ੍ਰਭੁ ਮਨ ਤੇ ਬਿਸਰਤ ਨਾਹੀ॥੨॥

jini keetaa moorh tay baktaa.
jini keetaa baysurat tay surtaa.
jis parsaad navai niDh paa-ee.
so parabh man tay bisrat naahee. ||2||

ਜਿਨਿ ਦੀਆ ਨਿਥਾਵੇ ਕਉ ਥਾਨੁ॥
ਜਿਨਿ ਦੀਆ ਨਿਮਾਨੇ ਕਉ ਮਾਨੁ॥
ਜਿਨਿ ਕੀਨੀ ਸਭ ਪੂਰਨ ਆਸਾ॥
ਸਿਮਰਉ ਦਿਨੁ ਰੈਨਿ ਸਾਸ ਗਿਰਾਸਾ॥੩॥

jini dee-aa nithaavay ka-o thaan.
jini dee-aa nimaanay ka-o maan.
jini keenee sabh pooran aasaa.
simra-o din rain saas giraasaa. ||3||

ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਖਾਟੀ॥
ਕਹੁ ਨਾਨਕ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ॥
ਰਾਖਨਹਾਰੇ ਕਉ ਸਾਲਾਹੀ॥੪॥੬॥੭॥੮॥

jis parsaad maa-i-aa silak kaatee.
gur parsaad amrit bikh khaatee.
kaho naanak is tay kichh naahee.
raakhanhaaray ka-o saalaahie. ||4||6||75||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that Guru’s word is eternal, and we should always follow it, and do what the Guru advises us to do. In this *shabad*, Guru Ji gives us the crux of his advice.

He says: “Out of dust, He who made our jewel (like body), He who kept us safe in the mother’s womb through special means, He who gave us honor and glory, I remember that God at all times.” (1)

Therefore, Guru Ji prays: “O’ all pervading God, (bless me) that I may obtain the dust (the humble service) of the saintly people, and upon meeting the Guru I may remember my Master.”(1-pause)

Elaborating on his prayer, Guru Ji says: “From an ignorant fool, He who made me a skilled speaker, from an ignorant (person), He who made me a wise lecturer, He by whose grace I was blessed with (all the) nine treasures of the world, may that God never go out of my mind.”(2)

Continuing to enumerate God’s gifts, Guru Ji says, “He, who gave shelter to the shelter-less, He who gave honor to the one without honor, He who fulfilled all my desire, Him I worship day and night, with every breath and morsel.” (3)

Finally, Guru Ji says: “He, by whose grace the noose of *Maya* (worldly attachment) has been cut off, and by Guru’s grace the nectar-like poison (of *Maya*) tastes sour. Nanak (says), I praise that savior (because on one’s own, one) cannot do anything.”(4-6-75)

The message of this *shabad* is that we should always be thankful to God for His favors, starting from our birth to this time, and meditate on His Name, because on our own we can do nothing.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlāa 5.

ਤਿਸ ਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ॥
ਉਸ ਤੇ ਬਾਹਰਿ ਕਛੁ ਨ ਹੋਗੁ॥
ਤਜੀ ਸਿਆਣਪ ਬਲ ਬੁਧਿ ਬਿਕਾਰਾ॥
ਦਾਸ ਅਪਨੇ ਕੀ ਰਾਖਨਹਾਰਾ॥੧॥

tis kee saran naahee bha-o sog.
us tay baahar kachhoo na hog.
tajee si-aanap bal budh bikaar.
daas apnay kee raakhanhaar. ||1||

ਜਪਿ ਮਨ ਮੇਰੇ ਰਾਮ ਰਾਮ ਰੰਗਿ॥
ਘਰਿ ਬਾਹਰਿ ਤੇਰੈ ਸਦ ਸੰਗਿ॥੧॥ ਰਹਾਉ॥

jap man mayray raam raam rang.
ghar baahar tayrai sad sang. ||1|| rahaa-o.

ਤਿਸ ਕੀ ਟੇਕ ਮਨੈ ਮਹਿ ਰਾਖੁ॥

tis kee tayk manai meh raakh.

ਪੰਨਾ ੧੭੮

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ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੁ॥
ਅਵਰਿ ਜਤਨ ਕਹਹੁ ਕਉਨ ਕਾਜੁ॥
ਕਰਿ ਕਿਰਪਾ ਰਾਖੈ ਆਪਿ ਲਾਜੁ॥੨॥

gur kaa sabad amrit ras chaakh.
avar jatan kahhu ka-un kaaj.
kar kirpaa raakhai aap laaj. ||2||

ਕਿਆ ਮਾਨੁਖ ਕਹਹੁ ਕਿਆ ਜੋਹੁ॥
ਝੁਨਾ ਮਾਇਆ ਕਾ ਸਭੁ ਸੋਹੁ॥
ਕਰਣ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ॥
ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥੩॥
ਸਰਬ ਸੁਖਾ ਸੁਖੁ ਸਾਚਾ ਏਹੁ॥
ਗੁਰ ਉਪਦੇਸੁ ਮਨੈ ਮਹਿ ਲੋਹੁ॥
ਜਾ ਕਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ॥
ਕਹੁ ਨਾਨਕ ਸੇ ਧੰਨੁ ਵਡਭਾਗੀ॥੪॥੧॥੭੬॥

ki-aa maanukh kahhu ki-aa jor.
jhoothaa maa-i-aa kaa sabh sor.
karan karaavanhaar su-amee.
sagal ghataa kay antarjamee. ||3||
sarab sukhaa sukh saachaa ayhu.
gur updays manai meh layho.
jaa ka-o raam Naam liv laagee.
kaho naanak so Dhan vadbhaagee.
||4||7||76||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should always be thankful to God for His so many blessings, including the gift of life itself. In this *shabad*, Guru Ji elaborates on these divine blessings, and tells us what we need to do to lead a life free of fear and pain.

He says: “Since nothing can happen outside His Will, there is no fear or sorrow in the sanctuary of that (God). (Therefore, I have) forsaken all my cleverness, power, and false intellect (and have surrendered myself to His protection, and am confident that God) is the protector of His slave’s (honor).” (1)

Therefore, instructing his mind and indirectly us, Guru Ji says: “O’ my mind, meditate on God with love, because both inside your home and out, He is always with you.” (1-pause)

Now addressing us directly, Guru Ji says: “(O’ my friend), in your mind always depend on His support and taste the relish of the nectar of Guru’s word (of advice). Of what use are your other efforts when, showing His mercy, God Himself protects the honor (of His devotee)?” (2)

Guru Ji further asks: “(Tell me) what a human being is, and what is his (or her) power? False is all one’s noise (or the claims) of *Maya* (the worldly wealth and power). It is God who does and gets everything done. He knows the secrets of all hearts.” (3)

In conclusion, Guru Ji says: “(O’ my friends), of all the pleasures, the supreme and everlasting pleasure is that you keep the Guru’s word enshrined in your heart. Nanak (says), blessed is that fortunate person who is attuned to the love of God’s Name.” (4-7-76)

The message of this *shabad* is that if we want to live a life free of fear or pain, and enjoy a true everlasting peace, we should lead our life according to the Guru’s advice (or *Gurbani* in *Guru Granth Sahib Ji*), seek the shelter of God, and meditate on His Name with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ॥
ਮਹਾ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲੁ॥
ਵਡੈ ਭਾਗਿ ਪਾਇਆ ਸਾਧਸੰਗੁ॥
ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ॥੧॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਜਨੁ ਤਾਰਿਓ॥
ਅਗਨਿ ਸਾਗਰੁ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰਿਓ॥੧॥ ਰਹਾਉ॥

ਕਰਿ ਕੀਰਤਨੁ ਮਨ ਸੀਤਲ ਭਏ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਗਏ॥
ਸਰਬ ਨਿਧਾਨ ਪੇਖੇ ਮਨ ਮਾਹਿ॥
ਅਬ ਚੂਢਨ ਕਾਹੇ ਕਉ ਜਾਹਿ॥੨॥

ਪ੍ਰਭ ਅਪੁਨੇ ਜਬ ਭਏ ਦਇਆਲ॥
ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਘਾਲ॥
ਬੰਧਨ ਕਾਟਿ ਕੀਏ ਅਪਨੇ ਦਾਸ॥

ga-orhee gu-aarayree mehlaa 5.

suṅ har kathaa uṭaaree mail.
mahaa puneetbha-ay sukhṅ sail.
vadai bhaag paa-i-aa saadhsang.
paarbarahm si-o laago rang. ||1||

har har Naam japaṭ jan ṭaari-o.
agan saagar gur paar uṭaari-o. ||1|| rahaa-o.

kar keertan man seetaḷ bha-ay.
janam janam kay kilvikh ga-ay.
sarab niDhaan paykhaḯ man maahi.
ab dhoodhan kaahay ka-o jaahi. ||2||

parabh apunay jab bha-ay da-i-aal.
pooran ho-ee sayvak ghaal.
banDhan kaat kee-ay apnay daas.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣਤਾਸ॥੩॥

simar simar simar gun^{ta}as. ||3||

ਏਕੋ ਮਨਿ ਏਕੋ ਸਭ ਠਾਇ॥

ayko man ayko sab^hthaa-ay.

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਭ ਜਾਇ॥

pooran poor rahi-o sab^h jaa-ay.

ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਭਰਮੁ ਚੁਕਾਇਆ॥

gur poorai sab^hharam chukaa-i-aa.

ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ॥੪॥੮॥੭੭॥

har simrat naanak suk^h paa-i-aa. ||4||8||77||

GAURRI GUARERI MEHLA 5

In so many previous *shabads*, Guru Ji has advised us to meditate on God's Name under Guru's instruction. Naturally, the question arises where one should go for this guidance these days. The obvious answer is that one should read, understand, and try to follow *Gurbani* (or Guru's word) as entered in Guru Granth Sahib Ji. But often on one's own, one cannot fully comprehend the meanings or receive enough motivation to follow Guru Granth Sahib Ji. For this reason, Guru Ji has advised us to join the holy congregations in "Gurdwaras" or other such places. Here one can participate in singing holy hymns (called Keertan), or discourses on the messages of Guru Granth Sahib (called Katha), and learn how to reach God. In this *shabad* he tells us the blessings one receives by doing so.

He begins by saying: "Upon hearing the gospel of God, they who have shed the dirt (of sinful thoughts), they have become supremely pure, and their life journey has become peaceful. By great good fortune, they have obtained the society of saints and have been imbued with love for God." (1)

Summarizing what happens in such cases, Guru Ji says: "The Guru has saved the devotee who has been meditating on God's Name. The Guru has helped him (or her) cross the ocean of the fire (of worldly desires)." (1-pause)

Now describing in more detail the above process, he says: "By singing praises of God, (they whose) minds became tranquil, their sins of several births were washed off. They saw (and enjoyed the pleasure of) all the nine treasures in their mind itself, so, why should they search (for peace) anywhere else?" (2)

Cautioning us against any thoughts of ego on this account, Guru Ji says: "When God became kind to His devotees, the service of His slaves was accomplished. Cutting off their fetters (of worldly attachment), He yoked them into His service. This is how, by meditating continuously on Him, (the devotees were) absorbed in that treasure of virtues." (3)

Describing the final state of mind of such a devotee, Guru Ji says: "(Such a devotee realizes) that the same one (God) is in our hearts, as well as everywhere else. That perfect God is pervading every place. The perfect Guru has removed all doubt. By meditating on God, Nanak has attained peace. (4-8-77)

The message of this *shabad* is that if we want to shed our evil thoughts and become worthy of God's grace and the bliss of union with Him, then we should participate in congregations of saintly persons. There we should attentively listen to the message of Guru Granth Sahib Ji and repeat God's Name with love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-or^hee gu-aarayree mehl^{aa} 5.

ਅਗਲੇ ਮੁਏ ਸਿ ਪਾਛੈ ਪਰੇ॥
ਜੋ ਉਬਰੇ ਸੇ ਬੰਧਿ ਲਕੁ ਖਰੇ॥
ਜਿਹ ਧੰਧੇ ਮਹਿ ਓਇ ਲਪਟਾਏ॥
ਉਨ ਤੇ ਦੁਗੁਣ ਦਿੜੀ ਉਨ ਮਾਏ॥੧॥

ਓਹ ਬੇਲਾ ਕਛੁ ਚੀਤਿ ਨ ਆਵੈ॥
ਬਿਨਸਿ ਜਾਇ ਤਾਹੂ ਲਪਟਾਵੈ॥੧॥ ਰਹਾਉ॥

ਆਸਾ ਬੰਧੀ ਮੁਰਖ ਦੇਹ॥
ਕਾਮ ਕ੍ਰੋਧ ਲਪਟਿਓ ਅਸਨੇਹ॥
ਸਿਰ ਉਪਰਿ ਠਾਢੇ ਧਰਮ ਰਾਇ॥
ਮੀਠੀ ਕਰਿ ਕਰਿ ਬਿਖਿਆ ਖਾਇ॥੨॥

ਹਉ ਬੰਧਉ ਹਉ ਸਾਧਉ ਬੈਰੁ॥
ਹਮਰੀ ਭੁਮਿ ਕਉਣੁ ਘਾਲੈ ਪੈਰੁ॥
ਹਉ ਪੰਡਿਤੁ ਹਉ ਚਤੁਰੁ ਸਿਆਣਾ॥
ਕਰਣੈਹਾਰੁ ਨ ਬੁਝੈ ਬਿਗਾਨਾ॥੩॥

ਅਪੁਨੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਨੈ॥
ਕਿਆ ਕੇ ਕਹੈ ਕਿਆ ਆਖਿ ਵਖਾਨੈ॥
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਾਨੈ॥
ਅਪਨਾ ਭਲਾ ਸਭ ਕਾਹੂ ਮੰਗਨਾ॥੪॥

ਸਭ ਕਿਛੁ ਤੇਰਾ ਤੂੰ ਕਰਣੈਹਾਰੁ॥
ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੁ॥
ਦਾਸ ਅਪਨੇ ਕਉ ਦੀਜੈ ਦਾਨੁ॥
ਕਬਹੂ ਨ ਵਿਸਰੈ ਨਾਨਕ ਨਾਮੁ॥੫॥੯॥੭੮॥

aglay mu-ay se paachhai paray.
jo ubray say banDh lak kharay.
jih DhanDhay meh o-ay laptaa-ay.
un tay dugundirhee un maa-ay. ||1||

oh baylaa kachh cheet na aavai.
binas jaa-ay taahoo laptavaai. ||1|| rahaa-o.

aasaa banDhee moorakh dayh.
kaam kroDh lapti-o asnayh.
sir oopar thaadhho Dharam raa-ay.
meethee kar kar bikhi-aa khaa-ay. ||2||

ha-o banDha-o ha-o saaDha-o bair.
hamree bhoom ka-un ghaalai pair.
ha-o pandit ha-o chatur si-aanaa.
karnaihaar na bujhai bigaanaa. ||3||

apunee gat mit aapay jaanai.
ki-aa ko kahai ki-aa aakh vakhaanai.
jit jit laaveh tit tit laganaa.
apnaa bhala sabh kaahoo mangnaa. ||4||

sabh kichh tayraa tooⁿ karnaihaar.
ant naahee kichh paaraavaar.
daas apnay ka-o deejai daan.
kabhoo na visrai naanak Naam. ||5||9||78||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should listen to the message of *Gurbani* (as included in *Guru Granth Sahib Ji*), so that we may be able to shed our evil thoughts and remember God with love and devotion. In this *shabad*, he comments on the general state of mind of us mortals, and shows us a mirror of what we are and what we continue thinking and doing in pursuit of *Maya* (the worldly wealth).

He says: “Our ancestors who have already died (after collecting worldly wealth) are left behind (and forgotten). They who have been saved (from death so far, are also so much preoccupied with amassing worldly wealth, as if) they have girded up their lions (for this purpose. In fact, the pursuit (of worldly wealth) in which their (deceased parents) were engrossed, is the same pursuit their heirs run after, with double the vigor.” (1)

Summarizing the reason for this state, Guru Ji says: “That time doesn’t come to one’s mind (when, like ancestors, one must leave everything and depart from here). Instead, one keeps clinging to that (wealth) which perishes.” (1-pause)

Guru Ji comments further: “(All the faculties of the) foolish human being’s body are attached to (worldly) desire, and it is entangled in lust, anger, and worldly attachment. Over one’s

head stands the god of law (and one could die any moment), but still thinking of it as sweet, a human being keeps collecting and tasting the poison (of worldly wealth)." (2)

Commenting further on the extent of the human ego, Guru Ji says: "(In one's ego, one keeps saying): 'I will put into prison (this person), I will settle my account with that enemy. Who can dare to set foot on my piece of the land? I am the most learned and wisest person.'" But one does not realize (that God, who is) the doer of everything." (3)

Being compassionate, Guru Ji does not point fingers toward anyone. Instead, he says: "God Himself knows His state and limit. What can a mortal say and describe about Him? One has to do (the job) which one has been assigned. Therefore, (O' God), all of us beg for our welfare (from You)." (4)

Guru Ji concludes the *shabad* by praying to God on our behalf. He says: "(O' God), everything is Yours, You are the Creator. There is no limit and no end (to Your power). Please bless Your servant Nanak with this boon, that he may never forget Your Name." (5-9-78)

The message of this *shabad* is that we should recognize that many of our ancestors have died running after worldly wealth, and thus wasted their lives. Soon it will be our turn to depart from this world. Therefore, we should not waste our limited time span committing the same mistake of continuously running after more and more wealth, or following our ego-driven battles with our enemies, but instead we should pray to God that we should never forget His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਅਨਿਕ ਜਤਨ ਨਹੀ ਹੋਤ ਛੁਟਾਰਾ॥
ਬਹੁਤੁ ਸਿਆਣਪ ਆਗਲ ਭਾਰਾ॥
ਹਰਿ ਕੀ ਸੇਵਾ ਨਿਰਮਲ ਹੋਤਾ॥
ਪੁਛ ਕੀ ਦਰਗਹ ਸੇਭਾ ਸੇਤਾ॥੧॥

ਪੰਨਾ ੧੭੯

ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ॥
ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ॥੧॥ ਰਹਾਉ॥
ਜਿਉ ਬੋਹਿਬੁ ਭੈ ਸਾਗਰ ਮਾਹਿ॥
ਅੰਧਕਾਰ ਦੀਪਕ ਦੀਪਾਹਿ॥
ਅਗਨਿ ਸੀਤ ਕਾ ਲਾਹਸਿ ਦੁਖ॥
ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੂਖ॥੨॥

ਉਤਰਿ ਜਾਇ ਤੇਰੇ ਮਨ ਕੀ ਆਸ॥
ਪੂਰਨ ਹੋਵੈ ਸਗਲੀ ਆਸ॥
ਭੋਲੇ ਨਾਹੀ ਤੁਮਰਾ ਚੀਤੁ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਮੀਤੁ॥੩॥

ਨਾਮੁ ਅਉਖਧੁ ਸੋਈ ਜਨੁ ਪਾਵੈ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਵੈ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸੈ॥
ਦੁਖੁ ਦਰਦੁ ਤਿਹ ਨਾਨਕ ਨਸੈ॥੪॥੧੦॥੧੭੯॥

ga-orhee gu-aarayree mehlaa 5.

anik jaṭan nahee hoṭ chhutaaraa.
bahuṭ si-aanap aagal bhāaraa.
har kee sayvaa nirmal hayṭ.
parabh kee dargeh sobhāa sayṭ. ||1||

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man mayray gahu har Naam kaa olaa.
ṭujhai na laagai taataa jhola. ||1|| rahaa-o.
ji-o bohith bhai saagar maahi.
anDhkaar deepak deepaahi.
agan seet kaa laahas dookh.
Naam japat man hovat sookh. ||2||

utar jaa-ay tayray man kee pi-aas.
pooran hovai saglee aas.
dolai naahee tumraa cheet.
amrit Naam jap gurmukh meet. ||3||

Naam a-ukhaDh so-ee jan paavai.
kar kirpaa jis aap divaavai.
har har Naam jaa kai hirdai vasai.
dookh darad tih naanak nasai. ||4||10||79||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us how, like our ancestors, we remain continuously entangled in the web of worldly riches and keep suffering. In this *shabad*, he returns to this topic again and gives us a clear-cut way to get out of this mess.

Guru Ji says: “Even after making numerous efforts, one can not get liberated (from the entanglement of worldly attachments). Too much cleverness (used to earn worldly riches and power, instead of liberating us from worldly bonds) increases the load (of sins on our head). If we serve (and worship) God with pure love, only then are we (liberated from worldly bonds, and attain) to God’s court with glory.”(1)

Therefore advising himself (and indirectly us), Guru Ji says: “O’ my mind, grasp the shelter of God’s Name so that not even a puff of hot wind (slightest pain) afflicts you.” (1-pause)

Next, Guru Ji gives many examples to illustrate the merits of meditating on God’s Name. He says: “Just as in a dreadful ocean, a ship (saves one from drowning), just as a lamp spreads light in the darkness, or just as fire removes the misery of cold, similarly by meditating on the Name, one’s mind obtains peace.” (2)

Guru Ji therefore advises us and says: “(O’ my friend, meditation on God’s Name) will quench the thirst of your mind for (worldly riches). All your wishes will be fulfilled, and your mind will not waver (for false worldly pleasures). Therefore O’ my friend, Guru’s follower, meditate on the ambrosial Name.” (3)

However, Guru Ji comments: “Only that person obtains the panacea of Name whom showing mercy, God Himself helps to obtain (from the Guru). O’ Nanak, all the pains and miseries of that person vanish, in whose heart resides God’s Name.” (4)

The message of this *shabad* is that if we want to be rid of all the entanglements and sufferings caused by worldly attachments, and obtain true peace, then we should pray to God to bless us with the panacea of His Name.

ਗੁਰੂੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਬਹੁਤੁ ਦਰਬੁ ਕਰਿ ਮਨੁ ਨ ਅਘਾਨਾ॥
ਅਨਿਕ ਰੂਪ ਦੇਖਿ ਨਹ ਪਤੀਆਨਾ॥
ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਉਰਝਿਓ ਜਾਨਿ ਮੇਰੀ॥
ਓਹ ਬਿਨਸੈ ਓਇ ਭਸਮੈ ਢੇਰੀ॥੧॥

ਬਿਨੁ ਹਰਿ ਭਜਨ ਦੇਖਉ ਬਿਲਲਾਤੇ॥
ਪ੍ਰਿਗੁ ਤਨੁ ਪ੍ਰਿਗੁ ਧਨੁ ਮਾਇਆ ਸੰਗਿ ਰਾਤੇ॥੧॥ ਰਹਾਉ॥

ਜਿਉ ਬਿਗਾਰੀ ਕੈ ਸਿਰਿ ਦੀਜਹਿ ਦਾਮ॥
ਓਇ ਖਸਮੈ ਕੈ ਗ੍ਰਿਹਿ ਉਨ ਦੂਖ ਸਹਾਮ॥
ਜਿਉ ਸੁਪਨੈ ਹੋਇ ਬੈਸਤ ਰਾਜਾ॥
ਨੇਤ੍ਰ ਪਸਾਰੈ ਤਾ ਨਿਰਾਰਥ ਕਾਜਾ॥੨॥
ਜਿਉ ਰਾਖਾ ਖੋਤ ਉਪਰਿ ਪਰਾਏ॥

ga-orhee gu-aarayree mehlaa 5.

bahut̃ darab kar man na aghaanaa.
anik roop daykh nah paṭee-aanaa.
putar kalṭar urjhi-o jaan mayree.
oh binsai o-ay bhasmai dhayree. ||1||

bin har bhajan daykh-a-u billaṭay.
Dharig tan Dharig Dhan maa-i-aa sang
raṭay.
||1|| rahaa-o.

ji-o bigaaree kai sir deejeh daam.
o-ay khasmai kai garihi un dookh sahaam.
ji-o supnai ho-ay baisat̃ raajaa.
nayṭar pasaarai ṭaa niraarath̃ kaajaa. ||2||
ji-o raakhaa khayṭ̃ oopar paraa-ay.

ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ॥
ਉਸੁ ਖੇਤ ਕਾਰਣਿ ਰਾਖਾ ਕਰੈ॥
ਤਿਸ ਕੈ ਪਾਲੈ ਕਛੁ ਨ ਪਛੈ॥੩॥

khayt khasam kaa raakhaa uth jaa-ay.
us khayt kaaran raakhaa karhai.
tis kai paalai kachhoo na pachai. ||3||

ਜਿਸ ਕਾ ਰਾਜੁ ਤਿਸੈ ਕਾ ਸੁਖਨਾ॥
ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ ਤਿਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ॥
ਆਪਿ ਬਿਨਾਹੇ ਆਪਿ ਕਰੇ ਰਾਸਿ॥
ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ॥੪॥੧੧॥੮੦॥

jis kaa raaj tisai kaa supnaa.
jin maa-i-aa deenee tin laa-ee tarisnaa.
aap binaahay aap karay raas.
naanak parabh aagai ardaas. ||4||11||80||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of the pain and sufferings caused by the worldly entanglements, we should pray to God to bless us with His Name. But in spite of all such advice, we keep running after this worldly wealth or become entangled in the attachment of our sons and daughters etc. In this *shabad*, once again, Guru Ji tells us about the futility of such pursuits.

Guru Ji says: “Even after acquiring lots of wealth, one’s mind is not satiated. Similarly, by beholding many beautiful (women, or men, one) is not appeased. (One) remains involved in one’s sons (daughters) and wife (husband), thinking them as his (or her. But he does not realize that one day all the wealth collected by him) will be destroyed, and (all his family members will die and thus) be reduced to a heap of dust.”(1)

Commenting on the fate of those who instead of meditating on God’s Name, remain entangled in their families, he says: “They who live without meditating on God, I see them wailing. Those who are imbued with the love of *Maya* (the worldly riches), cursed is their body and cursed is their wealth.”(1-pause)

Now Guru Ji illustrates the fates of such people who are immersed in the love for worldly wealth or too much attachment for their families. He says: “(Such persons as described above) are like that laborer who carries a load of money to deliver it to the rich man’s house. But the poor laborer does not receive anything in return, and simply suffers the pain (of carrying the load. Or their situation is like that person) who, in his dream becomes a king, but when he opens his eyes, finds that all those deeds (done in his dream) were useless.” (2)

Guru Ji gives yet another example to illustrate the fate of a person entangled in the pursuits of worldly wealth, or his (or her) family. He says: “(The situation of a person described above) is like that of a watchman on someone else’s farm. (Upon harvesting the crop), the farm remains with its master and the watchman goes home (empty handed. Thus), for the sake of (someone else’s) farm the watchman worries himself. Yet in the end it does not avail him at all. (Similarly, one’s worry about one’s family or wealth lead one nowhere).” (3)

In his compassion for his fellow human beings, Guru Ji does not blame anyone; instead, he shows us the way to get out of all suffering. He says: “(O’ my friends), He whose is the kingdom (of this universe) has given us this dream (of worldly pleasures as well). He who has given us this worldly wealth, He Himself has implanted the desire for it (in us). He Himself destroys, and He Himself sets everything right. Therefore, Nanak (says, if you want to save yourself from the pain of *Maya* or worldly attachment), then pray to that God (for the gift of His Name).”(4-11-80)

The message of this *shabad* is that no matter how much worldly wealth we may acquire, it will never appease us. Similarly, our undue attachment for our sons and daughters or other family members will also lead us nowhere. Therefore, we should always pray to God to bless us with the gift of His Name, which alone can liberate us from worldly bonds, and provide us with lasting peace.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ॥
ਕਲਮ ਕਾਗਦ ਸਿਆਨਪ ਲੇਖੀ॥
ਮਹਰ ਮਲੂਕ ਹੋਇ ਦੇਖਿਆ ਖਾਨ॥
ਤਾ ਤੇ ਨਾਹੀ ਮਨੁ ਤ੍ਰਿਪਤਾਨ॥੧॥
ਸੋ ਸੁਖੁ ਮੋ ਕਉ ਸੰਤ ਬਤਾਵਹੁ॥
ਤ੍ਰਿਸਨਾ ਬੂਝੈ ਮਨੁ ਤ੍ਰਿਪਤਾਵਹੁ॥੧॥ ਰਹਾਉ॥

ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ॥
ਚੋਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ ਨਾਰੀ॥
ਨਟ ਨਾਟਿਕ ਆਖਾਰੇ ਗਾਇਆ॥
ਤਾ ਮਹਿ ਮਨਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ॥੨॥

ਤਖਤੁ ਸਭਾ ਮੰਡਨ ਢੋਲੀਚੋ॥
ਸਗਲ ਮੇਵੇ ਸੁੰਦਰ ਬਾਰੀਚੋ॥
ਆਖੇਤ ਬਿਰਤਿ ਰਾਜਨ ਕੀ ਲੀਲਾ॥
ਮਨੁ ਨ ਸੁਹੇਲਾ ਪਰਪੰਚੁ ਹੀਲਾ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ॥
ਸਰਬ ਸੂਖ ਇਹੁ ਆਨੰਦੁ ਲਹਿਆ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥
ਕਹੁ ਨਾਨਕ ਵਡਭਾਰੀ ਪਾਈਐ॥੪॥

ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋਈ ਸੁਹੇਲਾ॥
ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਸਾਧਸੰਗਿ ਮੇਲਾ॥੧॥ ਰਹਾਉ ਦੂਜਾ॥੧੨॥੧੨॥੧੧॥

ga-orhee gu-aarayree mehlaa 5.

baho rang maa-i-aa baho biDh paykhee.
kalam kaagad si-aanap laykhee.
mahar malook ho-ay daykhi-aa khaan.
taa tay naahee man t̄riptaan. ||1||
so sukh mo ka-o sant̄ bat̄aavhu.
t̄arissnaa boojhai man t̄ariptaavho. ||1||
rahaa-o.

as pavan hasat̄ asvaaree.
cho-aa chandan sayj sundar naaree.
nat naatik aakhaaray gaa-i-aa.
taa meh man sant̄okh na paa-i-aa. ||2||

t̄akh̄at̄ sabh̄aa mandan d̄oleechay.
sagal mayvay sundar baageechay.
aak̄hayr̄h birat̄ raajan kee leelaa.
man na suhaylaa parpanch heelaa. ||3||

kar kirpaa sant̄an sach kahi-aa.
sarab sookh ih aanand lahi-aa.
saaDhsang har keertan gaa-ee-ai.
kaho naanak vad̄bhaagee paa-ee-ai. ||4||

jaa kai har Dh̄an so-ee suhaylaa.
parabh̄ kirpaa tay saaDhsang maylaa. ||1||
rahaa-o doojaa. ||12||81||

GAURRI GUARERI MEHLA 5

In the previous *shabad* Guru Ji gave us the message that no matter how much worldly wealth we may acquire, it will never appease us. In this *shabad*, on the basis of his keen observation, he describes the futility of *Maya*, or worldly riches, power, and luxuries.

Guru Ji says: “I have looked at the many-faced *Maya* (the worldly scene) from many different angles. (Swayed by *Maya*, or the greed for worldly riches, many have written words of wisdom with their pen and paper. Many have tried becoming a leader, chief, or a king (but have ultimately concluded that) the mind’s satisfaction doesn’t lie in these things.” (1)

Now describing what he did in this regard, Guru Ji says: “I went to the saint (Guru) and said to him: “O’ respected saint (Guru), please tell me about the comfort by which my fire of desire may be quenched, and my mind is satiated.” (1-pause)

As if narrating what the saint Guru told him, he says: “(O’ my friend, many) have experienced rides on horses fast as the wind, and elephants. (They have enjoyed the pleasures) of beds perfumed with *Sandal* scent, and beautiful girls. They have gone to dramas, and plays of jugglers, and listened to their songs. But in none of them have they found contentment of mind.” (2)

Continuing his narration, Guru Ji says: “(Many) have experienced the pleasures of thrones and courts decorated with (costly) carpets, along with (the ownership of) beautiful gardens, full of all kinds of fruit trees. They have enjoyed the hobbies of hunting, and other kingly pleasures. (But they have found that) none of these gives real pleasure to the mind, and all this ostentation is an illusory effort.” (3)

Now Guru Ji tells us what advice the saint (Guru) gave him after commenting on all such false worldly pleasures. He says: “Showing his mercy, the saint (Guru) gave me true advice. (He advised that) in the company of saints, we should sing praises of God, (this is how anyone) has obtained (divine) bliss, (the source) of all pleasures. But Nanak says that only through good fortune, we obtain (such a gift).” (4)

In conclusion, Guru Ji says: “He alone is (truly) happy in whose (heart) is the wealth of God’s Name. But only by God’s grace does one receive the society of saints (from where one receives God’s Name).” (1-pause-2, 12, 81)

The message of this *shabad* is that no amount of worldly wealth, power, or pleasure can give us real happiness. We can find real happiness only by meditating on God’s Name in the society of saints.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਪੰਨਾ ੧੮੦

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ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ॥
ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੂ ਲਪਟੇਰਾ॥
ਪੁਤ੍ਰੁ ਕਲਤ੍ਰੁ ਗਿਰਸਤ ਕਾ ਫਾਸਾ॥
ਹੇਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ॥੧॥

paraanee jaanai ih tan mayraa.
bahur bahur u-aahoo laptayraa.
putar kaltrar girsat kaa faasaa.
hon na paa-ee-ai raam kay daasaa. ||1||

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ॥
ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹੁ ਮਾਇ॥੧॥ ਰਹਾਉ॥

kavan so biDh jitt raam gun gaa-ay.
kavan so mat jittarai ih maa-ay. ||1||
rahaa-o.

ਜੇ ਭਲਾਈ ਸੇ ਬੁਰਾ ਜਾਨੈ॥
ਸਾਚੁ ਕਹੈ ਸੇ ਬਿਖੈ ਸਮਾਨੈ॥
ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰ॥
ਇਹੁ ਵਲੇਵਾ ਸਾਕਤ ਸੰਸਾਰ॥੨॥

jo bhala-ee se buraa jaanai.
saach kahai so bikhai samaanai.
jaanai naahee jeet ar haar.
ih valayvaa saakat sansaar. ||2||

ਜੇ ਹਲਾਹਲ ਸੇ ਪੀਵੈ ਬਉਰਾ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ ਕਉਰਾ॥
ਸਾਧਸੰਗ ਕੈ ਨਾਹੀ ਨੇਰਿ॥
ਲਖ ਚਉਰਾਸੀਹ ਕ੍ਰਮਤਾ ਫੇਰਿ॥੩॥

jo halaahal so peevai ba-uraa.
amritNaam jaanai kar ka-uraa.
saaDhsang kai naahee nayr.
lakh cha-oraaseeh bharmataa fayr. ||3||

ਏਕੈ ਜਾਲਿ ਫਹਾਏ ਪੰਖੀ॥
 ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ ਰੰਗੀ॥
 ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ॥
 ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ॥੪॥੧੩॥੮੨॥

aykai jaal fahaa-ay pankhee.
 ras ras bhog karahi baho rangee.
 kaho naanak jis bha-ay kirpaal.
 gur poorai taa kay kaatay jaal. ||4||13||82||

GAURRI GUARERI MEHLA 5

In the previous two *shabads*, Guru Ji described how the human being is entangled in worldly affairs, collecting money and remaining obsessed with family and friends, none of which are of any help in the end. In this *shabad*, he is again commenting on human follies.

Guru Ji says: “(A human being mistakenly thinks) that this body is his (her), therefore again and again he clings to it (and never wants to lose it. One doesn’t realize that as long as we are caught) in the noose of attachment of our sons (daughters), wife, and family, we cannot become true servants of God.” (1)

Guru Ji wonders: “What is the way that (one) may start singing the praises of God? What is the advice, O’ my mother, following which one may swim across (this worldly ocean)?” (1-pause)

Before answering this question, Guru Ji comments further on the follies of human beings. He says: “The (ordinary person) deems as bad whatever is good (for him or her). If someone tells the truth, it seems like poison to that person. (So much so, that one does not even know the difference between the (true) defeat and (true) victory. Such is the way of the self-conceited world.” (2)

Guru Ji adds: “What is deadly poison, the mad person drinks that. But thinks nectar of Name as poison, and does not go near the society of saints. Therefore, keeps wandering in millions of existences.” (3)

In conclusion, Guru Ji says: “Like birds, (God has) trapped (human beings) in the same one net (of *Maya*, or worldly riches and power. Caught in this net), they keep enjoying worldly pleasures with great relish. (But they don’t realize, that they are caught in the noose of death). Nanak says, the one on whom (God) has become kind, the perfect Guru has cut off the nets (of that one’s worldly entrapments).” (4-13-82)

The message of this *shabad* is that the only way to be liberated from going through millions of existences is to pray to God to bless us with the guidance of the Guru. So that following his advice, we may break loose from worldly entanglements and walk on the path of union with God.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ॥
 ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਧਿਆਈਐ॥
 ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਛੁਟੈ॥
 ਤਉ ਕਿਰਪਾ ਤੇ ਹਉਮੈ ਤੁਟੈ॥੧॥

ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹ ਸੇਵ॥

ga-orhee gu-aarayree mehlaa 5.

tā-o kirpaa t̄ay maarag paa-ee-ai.
 parabh kirpaa t̄ay Naam D̄hi-aa-ee-ai.
 parabh kirpaa t̄ay bandhan chhutai.
 tā-o kirpaa t̄ay ha-umai t̄utai. ||1||

tum laavhu tā-o laagah sevv.

ਹਮ ਤੇ ਕਛੂ ਨ ਹੋਵੈ ਦੇਵ॥੧॥ ਰਹਾਉ॥

ham tay kachhoo na hovai dayv. ||1||
rahaa-o.

ਤੁਧੁ ਭਾਵੈ ਤਾ ਗਾਵਾ ਬਾਣੀ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਚੁ ਵਖਾਣੀ॥
ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਤਿਗੁਰ ਮਇਆ॥
ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ॥੨॥

tuDh bhaavai taa gaavaa baṇee.
tuDh bhaavai taa sach vakhaṇee.
tuDh bhaavai taa satgur ma-i-aa.
sarab sukhaa parabh tayree da-i-aa. ||2||

ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਨਿਰਮਲ ਕਰਮਾ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਸਚੁ ਧਰਮਾ॥
ਸਰਬ ਨਿਧਾਨ ਗੁਣ ਤੁਮ ਹੀ ਪਾਸਿ॥
ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ॥੩॥

jo tuDh bhaavai so nirmal karmaa.
jo tuDh bhaavai so sach Dharmaa.
sarab niDhaan gun tum hee paas.
tooⁿ saahib sayvak ardaas. ||3||

ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ਹਰਿ ਰੰਗਿ॥
ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ॥
ਨਾਮਿ ਤੇਰੈ ਰਹੈ ਮਨੁ ਰਾਤਾ॥
ਇਹੁ ਕਲਿਆਣੁ ਨਾਨਕ ਕਰਿ ਜਾਤਾ॥੪॥੧੪॥੮੩॥

man tan nirmal ho-ay har rang.
sarab sukhaa paava-o satsang.
Naam tayrai rahai man raataa.
ih kali-aan naanak kar jaataa. ||4||14||83||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us how an ordinary human being is entangled in the pursuit of worldly riches and power, family attachment, or obsession about his or her own body. A human being's condition is like that of a bird caught in a net, which does not know any way to get out of it. In this *shabad*, Guru Ji teaches us how to find the way out of this worldly mess.

He says: "O' God, by Your grace, we find the (right) way. Only by God's grace we meditate on the Name. Only by God's kindness are our bonds (of *Maya*) snapped. Only by Your kindness is our ego smashed." (1)

Showing his utmost humility, Guru Ji says: "(O' God), if You (Yourself) yoke us, only then can we engage in Your service. O' my Enlightener, on our own we can do nothing." (1-pause)

Continuing his humble address, Guru Ji says: "O' God, if it pleases You, I sing Guru's hymns. When it is Your pleasure, I speak of the Eternal (Name). Only when it pleases You do we receive the grace of the Guru. In short, O' God, all pleasures and comforts are obtained through Your mercy." (2)

Now Guru Ji indirectly tells us what is the most immaculate way and what is the true faith or righteousness, which one should follow. For this again, Guru Ji points us towards guidance from God Himself, and says: "O' God, whatever pleases You, that is the immaculate deed. Whatever pleases You is the true (religious) conduct. All the treasures (of true wisdom and happiness) are with You. You are my Master, and Your servant's supplication is only before You." (3)

After reposing his complete faith and trust in God, and accepting Him as his only true Master, Guru Ji concludes with his supplication before God. He says: "(O' God, please bless me so that) my body and mind may become immaculate and pure in Your love. I may find all pleasures in the congregation of the saintly persons. My mind may always remain imbued with Your love. Nanak has understood this to be (the only path to) salvation." (4-14-83)

The message of this *shabad* is that only by God's grace can we find the right way out of the entanglement of worldly *Maya*, and find true salvation. Yet, even the guidance of Guru, and meditation on God's Name, is obtained by God's grace. Therefore, shedding our ego we should humbly pray to God to shower His grace upon us, and bless us with the guidance of the true Guru and the company of saintly persons.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ॥
ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਖੇ॥
ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ॥
ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ॥੧॥

aan rasaa jaytay tai chaakhay.
nimakh na tarisnaa tayree laathay.
har ras kaa tooⁿ chaakhahi saad.
chaakhath ho-ay raheh bismaad. ||1||

ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ॥
ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ॥੧॥ ਰਹਾਉ॥

amrit rasnaa pee-o pi-aaree.
ih ras raatee ho-ay tariptaaree. ||1|| rahaa-o.

ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ॥
ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ॥
ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ॥
ਸਾਧਸੰਗਤਿ ਵਡਭਾਗੀ ਪਾਈਐ॥੨॥

hay jihvay tooⁿ raam gun gaa-o.
nimakh nimakh har har har Dhi-aa-o.
aan na sunee-ai katahooⁿ jaa-ee-ai.
saaDhsangat vadhhaagee paa-ee-ai. ||2||

ਆਨ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ॥
ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ॥
ਈਹਾ ਉਹਾ ਸਦਾ ਸੁਹੇਲੀ॥
ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੋਲੀ॥੩॥

aath pahar jihvay aaraaDh.
paarbarahm thaakur aagaaDh.
eehaa oohaa sadaa suhaylee.
har gun gaavat rasan amolee. ||3||

ਬਨਸਪਤਿ ਮਉਲੀ ਫਲ ਫੁਲ ਪੇਡੇ॥
ਇਹ ਰਸ ਰਾਤੀ ਬਹੁਰਿ ਨ ਛੋਡੇ॥
ਆਨ ਨ ਰਸ ਕਸ ਲਵੈ ਨ ਲਾਈ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਸਹਾਈ॥੪॥੧੫॥੮੪॥

banaspat ma-ulee fal ful payday.
ih ras raatee bahur na chhoday.
aan na ras kas lavai na laa-ee.
kaho naanak gur bha-ay hai sahaa-ee.
||4||15||84||

GAURRI GUARERI MEHLA 5

In one of the previous *shabads*, Guru Ji stated that many people have tasted the relish of all the worldly pleasures of money, power, and attachment to the family, and found that none of them gives any true satisfaction. In this *shabad*, he is telling his own tongue (and indirectly all of us), that now that it has tried all other tastes and found them all unsatisfying, it should try the taste of meditating on God's Name.

Affectionately addressing his tongue (and indirectly us), Guru Ji says: "(O' my dear tongue), all other relishes which you have tasted have not satiated your desire (for worldly riches and power) even for a moment. (But I tell you that) if you taste the elixir of God's (Name, immediately) you will go into ecstasy." (1)

Therefore lovingly urging his tongue (and indirectly us), Guru Ji says: "Drink the nectar (of Name), O' my dear tongue, by enjoying this relish you will find yourself fully satiated." (1-pause)

Next explaining in detail, what it should do, he says: “O’ my tongue, sing the praises of God. Meditate on God at each and every instant. Don’t listen to anything else (except the Name); don’t go anywhere (except the society of saints). But it is by good fortune (only) that we obtain the company of saintly persons (and meditate on God’s Name).” (2)

Once again Guru Ji says: “O’ my tongue, meditate throughout day and night on the supreme, unfathomable God. By doing this you will be in peace here and hereafter. O’ my tongue, by chanting God’s virtues, you will become invaluable.”(3)

Finally, Guru Ji describes the kind of bliss the tongue will enjoy, if it meditates on God’s Name day and night. He says: “One may see all kinds of vegetation, fruits, and flowers in bloom. But Nanak says, that when the Guru becomes one’s helper (and shows one the relish of God’s Name, then one) doesn’t go near any other (worldly) relish.” (4-15-84)

The message of this *shabad* is that if we want to truly satiate all our desires, then forsaking the relishes of the world, we should taste the relish of God’s Name. We would then enjoy such a wonderful state of bliss that it would surpass all kinds of worldly pleasures or enjoyments.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlāa 5.

ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ॥

man manḍar ṭan saajee baar.

ਪੰਨਾ ੧੮੧

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ਇਸ ਹੀ ਮਧੇ ਬਸਤੁ ਅਪਾਰ॥

is hee maDhay basat̃ apaar.

ਇਸ ਹੀ ਭੀਤਰਿ ਸੁਨੀਅਤੁ ਸਾਹੁ॥

is hee bheetar sunee-at̃ saahu.

ਕਵਨੁ ਬਾਪਾਰੀ ਜਾ ਕਾ ਊਹਾ ਵਿਸਾਹੁ॥੧॥

kavan baapaaree jaa kaa oohaa visaahu.

||1||

ਨਾਮ ਰਤਨ ਕੇ ਕੇ ਬਿਉਹਾਰੀ॥

Naam raṭan ko ko bi-uharee.

ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਕਰੇ ਆਹਾਰੀ॥੧॥ ਰਹਾਉ॥

amrit̃ bhojan karay aahaaree. ||1|| rahaa-o.

ਮਨੁ ਤਨੁ ਅਰਪੀ ਸੇਵ ਕਰੀਜੈ॥

man ṭan arpee sayv kareejai.

ਕਵਨ ਸੁ ਜੁਗਤਿ ਜਿਤੁ ਕਰਿ ਭੀਜੈ॥

kavan so jugat̃ jit̃ kar bheetjai.

ਪਾਇ ਲਗਉ ਤਜਿ ਮੇਰਾ ਤੇਰੈ॥

paa-ay laga-o ṭaj mayraa ṭayrai.

ਕਵਨੁ ਸੁ ਜਨੁ ਜੋ ਸਉਦਾ ਜੋਰੈ॥੨॥

kavan so jan jo sa-udaa jorai. ||2||

ਮਹਲੁ ਸਾਹ ਕਾ ਕਿਨ ਬਿਧਿ ਪਾਵੈ॥

mahal saah kaa kin biDh paavai.

ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭੀਤਰਿ ਬੁਲਾਵੈ॥

kavan so biDh jit̃ bheetar bulaavai.

ਤੂੰ ਵਡ ਸਾਹੁ ਜਾ ਕੇ ਕੋਟਿ ਵਣਜਾਰੇ॥

ṭooⁿ vad saahu jaa kay kot vaṇjaaray.

ਕਵਨੁ ਸੁ ਦਾਤਾ ਲੇ ਸੰਚਾਰੇ॥੩॥

kavan so daṭaa lay sanchaaray. ||3||

ਖੋਜਤ ਖੋਜਤ ਨਿਜ ਘਰੁ ਪਾਇਆ॥

khojat̃ khojat̃ nij ghar paa-i-aa.

ਅਮੋਲ ਰਤਨੁ ਸਾਚੁ ਦਿਖਲਾਇਆ॥

amol raṭan saach diKhlaa-i-aa.

ਕਰਿ ਕਿਰਪਾ ਜਬ ਮੇਲੇ ਸਾਹਿ॥

kar kirpaa jab maylay saahi.

ਕਹੁ ਨਾਨਕ ਗੁਰ ਕੈ ਵੇਸਾਹਿ॥੪॥੧੬॥੮੫॥

kaho naanak gur kai vaysaahi. ||4||16||85||

GAURRI GUARERI MEHLA 5

In this beautiful *shabad*, Guru Ji compares God to a big wholesale merchant, we human beings as His petty peddlers and the commodity to be traded is God's Name (His love and enlightenment).

He begins by saying: "God has made the human mind as His abode, and the body is the fence around this house of God. Within this (body) itself is a commodity of limitless (worth). We hear that within this (body) resides the great Merchant (who deals with this commodity. Please tell me) who that trader is, who holds credit with that (Merchant)?"(1)

However, Guru Ji notes: "(O' my friends), rare is the trader (or person, who is interested in) the jewel of Name, and who has made this ambrosial food the sustenance of his (or her) life."(1-pause)

Expressing his interest in finding such a person, Guru Ji says: "(I wonder), who could help (me) in procuring the merchandise (of Name from this divine Merchant)? Surrendering my body and mind, I would serve him. Shedding all (ego and notions of) you, or me I would fall at his feet. (Yes, I wonder) who could be that devotee who could help me in making a deal (with this Merchant)?"(2)

Listing the questions, he would ask those traders, or those (Guru's followers) who already are trading in that divine commodity, Guru Ji says: "(I would ask such a trader) in what way can one reach the palace of that Merchant? What is the way, (using which God is so pleased that) He may call me also inside?"

Now describing what he wants to ask that dealer, and what he would say to the merchant Himself if he cannot find any dealer who could help him in this regard, Guru Ji says: "(I would say to the dealer, "Please tell me) how one can find the mansion of the merchant (of the commodity of Name)? What is that way (I may use, so that the Merchant) may call me inside? (If I cannot find any such dealer who could lead me to the Merchant (God), then I would directly pray to Him and say, "O' God, You are the great Merchant, who has millions of retailers (to work for You. Please You Yourself tell me), who is the benefactor who may hold my hand and take me to Your mansion)?"(3)

Finally sharing the end result of his efforts, Guru Ji says: "After searching (Him) again and again, I have found my own home (the abode of God in my heart, where the Guru) showed me the invaluable Eternal jewel (Of God's Name). Nanak says that, showing His mercy, whenever the merchant unites (a person with Himself), it is through the guarantee of the Guru (only, and not by any other means)."(4-16-85)

The message of this *shabad* is that if we want to unite with God, who resides in our own mind, then we must seek the refuge of the Guru and follow his advice (or *Gurbani* in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫ ਗੁਆਰੇਰੀ॥

ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ॥
ਪੁਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ॥
ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ ਉਨਿ ਵਰਤਨਿ॥

ga-orhee mehlāa 5 gu-aarayree.

rain̄ dīnas rahai ik rangaa.
parabh̄ ka-o jaanai sad̄ hee sangaa.
ṭhaakur Naam kee-o un varṭan.

The message of the *shabad* is that if we want to obtain union with God, then even while living in the family we should remain detached from worldly affairs, humbly serve the saintly persons, and remain imbued with the love of God and His Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlāa 5.

ਕ੍ਰਿ॥ ਮੇਰਾ ਸਖਾ ਤੂੰਹੀ ਮੇਰਾ ਮੀਤੁ॥
ਕ੍ਰਿ॥ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਤੁਮ ਸੰਗਿ ਹੀਤੁ॥
ਕ੍ਰਿ॥ ਮੇਰੀ ਪਤਿ ਤੂੰਹੈ ਮੇਰਾ ਗਹਣਾ॥
ਤੁਝ ਬਿਨੁ ਨਿਖੁ ਨ ਜਾਈ ਰਹਣਾ॥੧॥

too^N mayraa sakh^haa too^Nhee mayraa meet.
too^N mayraa pareetam tum sang heet.
too^N mayree pat^too^hhai mayraa gahⁿaa.
tu^jh bin nimakh na jaa-ee rahⁿaa. ||1||

ਕ੍ਰਿ॥ ਮੇਰੇ ਲਾਲਨ ਕ੍ਰਿ॥ ਮੇਰੇ ਪਾਨ॥
ਕ੍ਰਿ॥ ਮੇਰੇ ਸਾਹਿਬ ਕ੍ਰਿ॥ ਮੇਰੇ ਖਾਨ॥੧॥ ਰਹਾਉ॥

too^N mayray laalan too^N mayray paraan.
too^N mayray saahib too^N mayray khaan. ||1||
rahaa-o.

ਜਿਉ ਤੁਮ ਰਾਖਹੁ ਤਿਵ ਹੀ ਰਹਨਾ॥
ਜੇ ਤੁਮ ਕਹਹੁ ਸੋਈ ਮੋਹਿ ਕਰਨਾ॥
ਜਹ ਧੋਖਉ ਤਹਾ ਤੁਮ ਬਸਨਾ॥
ਨਿਰਭਉ ਨਾਮੁ ਜਪਉ ਤੇਰਾ ਰਸਨਾ॥੨॥

ji-o tum raakh^ho tiv hee rahnaa.
jo tum kahhu so-ee mohi karnaa.
jah paykha-o taha^a tum basnaa.
nirbha-o Naam japa-o tayraa rasnaa. ||2||

ਕ੍ਰਿ॥ ਮੇਰੀ ਨਵ ਨਿਧਿ ਤੂੰ ਭੰਡਾਰੁ॥
ਰੰਗ ਰਸਾ ਤੂੰ ਮਨਹਿ ਅਧਾਰੁ॥
ਕ੍ਰਿ॥ ਮੇਰੀ ਸੋਭਾ ਤੁਮ ਸੰਗਿ ਰਚੀਆ॥
ਕ੍ਰਿ॥ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਮੇਰਾ ਤਕੀਆ॥੩॥

too^N mayree nav niD^htoo^Nbhandaar.
rang rasaa too^N maneh aD^hhaar.
too^N mayree sob^haa tum sang rachee-aa.
too^N mayree ot too^N hai mayraa takee-aa.
||3||

ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਹੀ ਧਿਆਇਆ॥
ਮਰਮੁ ਤੁਮਾਰਾ ਗੁਰ ਤੇ ਪਾਇਆ॥
ਸਤਿਗੁਰ ਤੇ ਦ੍ਰਿੜਿਆ ਇਕੁ ਏਕੈ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਟੈਕੈ॥੪॥੧੮॥੮੭॥

man tan antar tuhee D^hi-aa-i-aa.
maram tumaaraa gur tay paa-i-aa.
satgur tay darir^hi-aa ik aikai.
naanak daas har har har taykai.
||4||18||87||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain union with God, then even while living in the family, we should remain detached from worldly affairs, humbly serve the saintly persons, and remain imbued with the love of God and His Name. In this *shabad*, he shows us what complete faith in God we should have.

He says: “O’ God, You alone are my mate and You are my friend. You are my beloved and with You I am in love. You are my honor, and You are my ornament (or beauty); without You I cannot live even for a moment.”(1)

Guru Ji adds: “(O’ God), You are my Beloved, You are my life breath. You are my Master, You are my Chief.”(1-pause)

Continuing his address, Guru Ji says: “(O’ God), in whatever situation You keep me, I (happily) live in that. Whatever You say, I do exactly that. Wherever I see, I find You residing there. With my tongue, I keep reciting Your fear-dispelling Name.”(2)

As for worldly wealth and pleasures, Guru Ji says: “(O’ God), for me You are all the nine treasures (of worldly wealth) and my storehouse. For me, You are all the (worldly) pleasures and relishes, and You are the support of my mind. You are my glory, and my mind is absorbed in Your love. You are my shelter and You are my mainstay.”(3)

In conclusion, Guru Ji says: “(O’ God), within my body and mind, I have contemplated only on You. Your secret, I have obtained from the Guru. From the true Guru, slave Nanak has grasped this one lesson, that a servant (of God) should depend only on the support of God (and no one else).”(4-18-87)

The message of this *shabad* is that instead of worldly supports and props, we should depend only on one God, and cheerfully live in whatever state He keeps us, and do whatever He wants us to do.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਪੰਨਾ ੧੮੨

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ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ॥
ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ॥
ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ॥
ਮੂਲੁ ਬਿਆਪੀ ਬਿਆਪਿਸਿ ਲੋਭਾ॥੧॥

bi-aapat̃ harakh̃ sog bish̃haar.
bi-aapat̃ surag narak aṽtaar.
bi-aapat̃ Dhan nirDhan paykh̃ sob̃haa.
mool bi-aaDhee bi-aapas lob̃haa. ||1||

ਮਾਣਿਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ॥
ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ॥੧॥ ਰਹਾਉ॥

maa-i-aa bi-aapat̃ baho parkaaree.
sant̃ jeeveh parabh̃ ot̃ tumaaree. ||1||
rahaa-o.

ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ ਮਾਤਾ॥
ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ ਰਾਤਾ॥
ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ॥
ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ॥੨॥

bi-aapat̃ aha^m-buDh̃ kaa maat̃aa.
bi-aapat̃ put̃ar kal̃tar sang̃ raat̃aa.
bi-aapat̃ hasat̃ gh̃orhay ar̃ bast̃aa.
bi-aapat̃ roop joban mad̃ mast̃aa. ||2||

ਬਿਆਪਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ॥
ਬਿਆਪਤ ਗੀਤ ਨਾਦ ਸੁਣਿ ਸੰਗਾ॥
ਬਿਆਪਤ ਸੇਜ ਮਹਲ ਸੀਗਾਰ॥
ਪੰਚ ਦੂਤ ਬਿਆਪਤ ਅੰਧਿਆਰ॥੩॥

bi-aapat̃ bh̃oom rank ar̃ rangaa.
bi-aapat̃ geet̃ naad̃ suñ sangaa.
bi-aapat̃ sayj mahal seegaar.
panch̃ doot̃ bi-aapat̃ anDhi-aar. ||3||

ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ ਫਾਸਾ॥
ਬਿਆਪਤਿ ਗਿਰਸਤ ਬਿਆਪਤ ਉਦਾਸਾ॥
ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ ਜਾਤਿ॥
ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ ਰਾਤ॥੪॥

bi-aapat̃ karam karai ha-o faasaa.
bi-aapat̃ girsat̃ bi-aapat̃ udaasaa.
aachaar bi-uhaar bi-aapat̃ ih jaat̃.
sabh̃ kichh̃ bi-aapat̃ bin har rang raat̃. ||4||

ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ ਰਾਇ॥
ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਧੂਰਿ ਸੰਤ ਪਾਈ॥
ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਮਾਈ॥੫॥੧੯॥੮੮॥

sant̃an kay banDhan kaatay har raa-ay.
taa ka-o kahaa bi-aapai maa-ay.
kaho naanak jiñ Dhoor̃ sant̃ paa-ee.
taa kai nikat na aavai maa-ee. |5||19||88||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of worldly supports and props, we should depend only on one God, cheerfully live in whatever state He keeps us, and do whatever He wants us to do. However, the general tendency of human beings is to always accumulate worldly props (or *Maya*) in the form of wealth, big families, political or social power, etc. In this *shabad*, he tells us in how many ways the attraction for *Maya* (or worldly riches and power) afflicts people, and who are those who avoid the influence of *Maya* and live on the support of God alone.

He says: “(O’ my friends, *Maya*) afflicts some through the spread of pain and pleasure. It afflicts those who go to heaven, hell, or are born (in this world). It afflicts the rich, the poor, and those who see themselves being honored. In some cases, it is afflicting people through the root cause of greed.”(1)

In short, Guru Ji says: “(O’ God, the desire for worldly riches and power, or *Maya*, has afflicted human beings) in many ways. O’ God, only the saints live depending on Your support (and not *Maya*).”(1-pause)

Now describing how *Maya* afflicts people in different ways, Guru Ji says: “(Some person) is afflicted (by *Maya*), being intoxicated with self-conceit. (Someone is afflicted by it) being imbued with the attachments for sons and wife. (Another) is afflicted (by it through possessions, such as) horses, elephants, and costly) clothes, and some one is afflicted (by it being) intoxicated with the wine of beauty or youth.”(2)

Continuing to describe how *Maya* is afflicting human beings in all walks of life, Guru Ji says: “(*Maya* is afflicting the) landlords, the paupers (and the rich, who are engaged in) merry making. It is afflicting those who are listening to songs, and music in parties. It is affecting those who are enjoying (comfortable) beds, castles, and decorations. (In fact, they are being afflicted by the darkness of the five demons (lust, anger, greed, attachment and ego).”(3)

Some people may think that they are not afflicted by *Maya*, because they are doing good deeds or performing faith rituals, but Guru Ji even cautions them, and says: “Even the one who is doing (good) deeds is afflicted (by it), because that one is caught in the ego (of good deeds). Whether one is a householder, or a recluse, one is afflicted (by *Maya*). It is afflicting (human beings through their pride in) high moral conduct, or (high) caste. (In fact), everything except God’s love afflicts (a human being with the malady of *Maya*).”(4)

Guru Ji concludes the *shabad* by telling us, who are those people, who are free from the afflictions of *Maya*. He says: “God cuts away the bonds of saints. So *Maya* cannot afflict them at all. Nanak says: *Maya* doesn’t come (also) near those who (have humbly listened and acted upon the saints’ advice, and thus) have obtained the dust of the saints’ feet (their humble service).”(5-19-88)

The message of this *shabad* is that if we wish that we are not affected by the false conceit of *Maya* or worldly riches and power, then we should humbly listen to the saint Guru’s advice (as contained in Guru Granth Sahib Ji), and imbue ourselves with the love of God and nothing else.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ga-orhee gu-aarayree mehlaa 5.

ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ॥
ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ॥
ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ॥
ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ॥੧॥

ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ॥
ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ॥੧॥ ਰਹਾਉ॥

ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ॥
ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ॥
ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥
ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥੨॥

ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ॥
ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ॥
ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥
ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਰਿੰਗਪਾਣਿ॥
ਸੰਤਨ ਧੂਰਿ ਸਰਬ ਨਿਧਾਨ॥
ਸਾਬਤੁ ਪੂੰਜੀ ਸਤਿਗੁਰ ਸੰਗਿ॥
ਨਾਨਕੁ ਜਾਗੈ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ॥੪॥

ਸੋ ਜਾਗੈ ਜਿਸੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ॥
ਇਹ ਪੂੰਜੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ॥੧॥ ਰਹਾਉ ਦੂਜਾ॥੨੦॥੮੯॥

nainhu need par drisat vikaar.
sarvan so-ay sun nind veechaar.
rasnaa so-ee lobh meethai saad.
man so-i-aa maa-i-aa bismaad. ||1||

is garih meh ko-ee jaagat rahai.
saabat vasaat oh apnee lahai. ||1|| rahaa-o.

sagal sahaylee apnai ras maatee.
garih apunay kee khabar na jaatee.
musanhaar panch batvaaray.
soonay nagar paray thag-haaray. ||2||

un tay raakhai baap na maa-ee.
un tay raakhai meet na bhaa-ee.
darab si-aanap naa o-ay rahtay.
saaDhsang o-ay dusat vas hotay. ||3||

kar kirpaa mohi saaringpaan.
santan Dhoor sarab niDhaan.
saabat poonjee satgur sang.
naanak jaagai paarbarahm kai rang. ||4||

so jaagai jis parabh kirpaal.
ih poonjee saabatDhan maal. ||1|| rahaa-o
doojaa. ||20||89||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us, how *Maya* (the desire for worldly riches and power) afflicts everybody in one form or another. He also told us the way to get rid of this affliction. In this *shabad*, he tells us how we are unaware of this affliction, as if we are asleep, and are unaware of the fact that we are being robbed.

Comparing our body to a rich man's house, and our eyes, ears, and other faculties as the family members, Guru Ji says: "Our eyes are asleep in casting their evil glance on others. The ears are asleep on hearing tales of slander. The tongue is asleep in the greed for delicious eats, and the mind is asleep in the ecstasy of (worldly) wealth."(1)

Summarizing the general state of human beings, Guru Ji says: "(O' my friends), rare is the one who in this human form remains awake (to the onslaughts of worldly attractions. But the one who does) keeps whole the commodity (of life breaths, and utilizes the life span in meditating on God's Name)."(1-pause)

Resuming his example, Guru Ji says: "All the faculties (of the human body) are busy in enjoying their own pleasures (such as the tongue in tasting sweet dishes, ears in listening to slander, and eyes in seeing other's beauty with evil intent). But they do not care to guard their own (body) home. So finding the house (practically) empty, five highwaymen (of lust, anger, greed, attachment, and ego) come and rob it."(2)

Describing how no one except the company of saints can save a person from being robbed by these cheats, Guru Ji says: “Neither our father, nor our mother, can keep us safe from these robbers. No friend or brother can save us from them. These thieves are not deterred by any kind of bribery, cleverness (or security system). It is only through the society of saints that these devils can be controlled.”(3)

Therefore, Guru Ji prays to God (and indirectly advises us accordingly). He says: “O’ Master of the universe, please show mercy on me and bless me with the humble service of the saints (for me, this includes) all the treasures. Because only by joining the company of the saint (Guru) we can keep whole our capital (of life breaths). Nanak says that only by being imbued with God’s love (and meditating on God’s Name in the company of saints), does one remain awake (to worldly enticements).”(4)

However Guru Ji concludes the *shabad* by saying: “Only that person, on whom God is merciful keeps awake, and keeps safe this commodity (of life breaths), wealth, and property.” (1-pause second-20-89)

The message of this *shabad* is that if we want to keep safe the capital of our life breaths and use our life span in meditating on God’s Name, then instead of wasting it in false worldly pleasures, we should humbly follow the advice of the saint Guru (Granth Sahib Ji), and sing praises of God with true love and devotion.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਜਾ ਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ॥
ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਜਹਾਨ॥
ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ॥
ਤਿਸ ਤੇ ਬਾਹਰਿ ਨਾਹੀ ਕੋਇ॥੧॥

ਕਹੁ ਬੇਨੰਤੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਾਹਿ॥
ਕਾਜ ਤੁਮਾਰੇ ਦੇਇ ਨਿਬਾਹਿ॥੧॥ ਰਹਾਉ॥

ਸਭ ਤੇ ਉਚ ਜਾ ਕਾ ਦਰਬਾਰੁ॥
ਸਗਲ ਭਗਤ ਜਾ ਕਾ ਨਾਮੁ ਅਧਾਰੁ॥
ਸਰਬ ਬਿਆਪਿਤ ਪੂਰਨ ਧਨੀ॥
ਜਾ ਕੀ ਸੋਭਾ ਘਟਿ ਘਟਿ ਬਨੀ॥੨॥

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਡੇਰਾ ਢਰੈ॥
ਜਿਸੁ ਸਿਮਰਤ ਜਮੁ ਕਿਛੁ ਨ ਕਰੈ॥
ਜਿਸੁ ਸਿਮਰਤ ਹੋਤ ਸੁਕੇ ਹਰੇ॥

ਪੰਨਾ ੧੮੩

ਜਿਸੁ ਸਿਮਰਤ ਡੂਬਤ ਪਾਹਨ ਤਰੇ॥੩॥

ਸੰਤ ਸਭਾ ਕਉ ਸਦਾ ਜੈਕਾਰੁ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਪ੍ਰਾਨ ਅਧਾਰੁ॥
ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਸੁਣੀ ਅਰਦਾਸਿ॥

ga-orhee gu-aarayree mehlaa 5.

jaa kai vas khaan sulṭaan.
jaa kai vas hai sagal jahaan.
jaa kaa kee-aa sabh kichh ho-ay.
tis tay baahar naahee ko-ay. ||1||

kaho baynantee apunay satgur paahi.
kaaj tumaaray day-ay nibaahi. ||1|| rahaa-o.

sabhṭay ooch jaa kaa darbaar.
sagal bhagat jaa kaa Naam aDhaar.
sarab bi-aapat pooran Dhanee.
jaa kee sobhaa ghat ghat banee. ||2||

jis simrat dukh dayraa dhahai.
jis simrat jam kichhoo na kahai.
jis simrat hot sookay haray.

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jis simrat doobat paahan taray. ||3||

sant sabhaa ka-o sadaa jaikar.
har har Naam jan paraan aDhaar.
kaho naanak mayree sunee ardaas.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋ ਕਉ ਨਾਮ ਨਿਵਾਸਿ॥੪॥੨੧॥੯੦॥

sant̃ p̃arsaad̃ mo ka-o Naam nivaas.
||4||21||90||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to keep safe the capital of our life breaths, then instead of wasting it in false worldly pleasures, we should humbly follow the advice of the saint Guru, and sing praises of God with true love and devotion. In this *shabad*, he tells us how great is God, and how our true Guru can help us unite with Him.

First, telling about God's greatness, Guru Ji says: "He, in whose command are all the kings and chiefs; He, under whose command is the entire universe, by whose doing everything is done, nothing happens without His (command)." (1)

To meet that God, and get all our tasks accomplished, Guru Ji advises: "(O' my friend), make a supplication before your true Guru, so that he may accomplish all your tasks." (1-pause)

Reverting to the greatness of God, he says: "He, whose court is the most exalted, whose Name is the mainstay of all devotees, whose glory is enshrined in all hearts, that perfect Master is pervading everywhere." (2)

Now telling us what kind of miracles can happen by meditating on God, Guru Ji says: "(O' my friends, God is so great), that by meditating on Him, all one's pain is destroyed from its very root; by meditating on whom, the demon (of fear) of death doesn't trouble the mind; by dwelling on whom, (those who are sad like) dried (leaves) start blooming (with happiness). By meditating on whom even those sinking persons (who are loaded) with stones (of sin on their heads) swim across (the worldly ocean. O' my friend, make your prayers before such a wonderful and all-powerful Master)." (3)

Guru Ji concludes the *shabad* by expressing his gratitude to his Guru, and the society of other saintly persons, by whose grace; God's Name has been enshrined in his heart. He says: "I salute the congregation of saints, (because I have noticed that) God's Name is the support of the life breaths of God's devotees.

In short, Nanak says, "(God has) listened to my prayer (as well), and through the grace of the saint Guru, has enshrined (His) Name (in my heart)." (4-21-90)

The message of this *shabad* is that if we want to be united with that supreme Master, the king of all kings, whose Name can accomplish all our tasks and remove all our fears, then we should pray to Him to bless us with the society of saint (Guru), so that God's Name is enshrined in our hearts also.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlāa 5.

ਸਤਿਗੁਰ ਦਰਸਨਿ ਅਗਨਿ ਨਿਵਾਰੀ॥
ਸਤਿਗੁਰ ਭੇਟਤ ਹਉਮੈ ਮਾਰੀ॥
ਸਤਿਗੁਰ ਸੰਗਿ ਨਾਹੀ ਮਨੁ ਡੋਲੈ॥
ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਬੋਲੈ॥੧॥

sat̃gur d̃arsan agan nivaaree.
sat̃gur bh̃hayat̃ ha-umai maaree.
sat̃gur sang naahee man dolai.
amrit̃ banee gurmukh̃ bolai. ||1||

ਸਭੁ ਜਗੁ ਸਾਚਾ ਜਾ ਸਚ ਮਹਿ ਰਾਤੇ॥

sabh̃ jag saachaa jaa sach meh raat̃ay.

ਸੀਤਲ ਸਾਤਿ ਗੁਰ ਤੇ ਪ੍ਰਭ ਜਾਤੇ॥੧॥ ਰਹਾਉ॥

seetāl saāt gur tay parabh jaatay. ||1||
rahaa-o.

ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪੈ ਹਰਿ ਨਾਉ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਦੁਖ ਮਿਟੇ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੰਧਨ ਤੇ ਛੁਟੇ॥੨॥

sant̃ p̃arsaad̃ japai har naa-o.
sant̃ p̃arsaad̃ har keertañ gaa-o.
sant̃ p̃arsaad̃ sagal dukh̃ mitay.
sant̃ p̃arsaad̃ banDhañ tay chhutay. ||2||

ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਮਿਟੇ ਮੋਹ ਭਰਮ॥
ਸਾਧ ਰੇਣ ਮਜਨ ਸਭਿ ਧਰਮ॥
ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਵਿੰਦੁ॥
ਸਾਧਾ ਮਹਿ ਇਹ ਹਮਰੀ ਜਿੰਦੁ॥੩॥

sant̃ kirpaa tay mitay moh bharam.
saaDh̃ rayñ majan sabh̃ Dharam.
saaDh̃ kirpaal̃ da-i-aal govind̃.
saaDh̃aa meh ih hamree jind̃. ||3||

ਕਿਰਪਾ ਨਿਧਿ ਕਿਰਪਾਲ ਧਿਆਵਉ॥
ਸਾਧਸੰਗਿ ਤਾ ਬੈਠਣੁ ਪਾਵਉ॥
ਮੋਹਿ ਨਿਰਗੁਣ ਕਉ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਲਇਆ॥੪॥੨੨॥੯੧॥

kirpaa niDh̃ kirpaal̃ Dhi-aava-o.
saaDhsang̃ taa baitthañ paava-o.
mohi nirguñ ka-o parabh̃ keenee da-i-aa.
saaDhsang̃ naanak̃ Naam̃ la-i-aa.
||4||22||91||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be united with that supreme Master, the king of all kings, whose Name can accomplish all our tasks and remove all our fears, then we should pray to Him to bless us with the society of saints, (by whose grace God's Name may get enshrined in our hearts as well). In this *shabad*, on the basis of his personal experience, Guru Ji tells us what kinds of blessings one obtains through the grace of the saint (Guru).

He says: “By seeing the sight of the true Guru (and following his advice), one's fire (of worldly desires) is quenched. Upon seeing the true Guru, one stills ego. In the company of the true Guru (the) mind doesn't waver, and by Guru's grace, one utters the ambrosial words (in God's praise).”(1)

Summarizing the blessings people have obtained from their true Guru, he says: “(O' my friends), when through the Guru (the devotees) have come to know God, (their minds) have become calm and cool. When they are imbued with the love of the Eternal (God), the entire world seems to them (the embodiment of) the Eternal (God Himself).”(1-pause)

Now describing the kinds of blessings he is enjoying by the grace of his saint Guru, he says: “By the grace of the saint (Guru, my mind now) meditates on God's Name. Through saint (Guru's) grace, it sings praises of God. By saint's grace, all my sorrows have been obliterated. By saint's grace, (I have) been liberated from (worldly) bonds.”(2)

But that is not all. Continuing to list the blessings he has received by the kindness of the saint Guru, he says: “By saint (Guru's) grace, my (worldly) attachments and doubts have been removed. (I have realized that to humbly act upon Guru's advice, and one) bathes in the dust of the saint's feet (encompasses the merit of) all religious deeds. When the saint (Guru) becomes kind (on anyone, then) God also shows mercy. Therefore, my life is dedicated to the saint (Guru).”(3)

Guru Ji concludes the *shabad* by saying: “When God showed mercy on me, only then I was able to sit in (and join) the company of saints. God showed mercy on me the meritless one, and then (I) Nanak meditated on God’s Name.”(4-22-91)

The message of the *shabad* is that if we want to get rid of all our sorrows, pains, and agonies, then we should pray to God to bless us with the guidance of the saint (Guru Granth Sahib Ji), so that under his guidance we may meditate on God’s Name, which is the source of all peace and bliss.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ॥

ਸਾਧਸੰਗਿ ਜਪਿਓ ਭਗਵੰਤੁ॥
ਕੇਵਲ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤੁ॥
ਤਜਿ ਅਭਿਮਾਨ ਭਏ ਨਿਰਵੈਰ॥
ਆਠ ਪਹਰ ਪੂਜਹੁ ਗੁਰ ਪੈਰ॥੧॥

ਅਬ ਮਤਿ ਬਿਨਸੀ ਦੁਸਟ ਬਿਗਾਨੀ॥
ਜਬ ਤੇ ਸੁਣਿਆ ਹਰਿ ਜਸੁ ਕਾਨੀ॥੧॥ ਰਹਾਉ॥

ਸਹਜ ਸੂਖ ਆਨੰਦ ਨਿਧਾਨ॥
ਰਾਖਨਹਾਰ ਰਖਿ ਲੇਇ ਨਿਗਾਨ॥
ਦੂਖ ਦਰਦ ਬਿਨਸੇ ਭੈ ਭਰਮ॥
ਆਵਣ ਜਾਣ ਰਖੇ ਕਰਿ ਕਰਮ॥੨॥

ਪੈਥੈ ਬੋਲੈ ਸੁਣੈ ਸਭੁ ਆਪਿ॥
ਸਦਾ ਸੰਗਿ ਤਾ ਕਉ ਮਨ ਜਾਪਿ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਇਓ ਪਰਗਾਸੁ॥
ਪੂਰਿ ਰਹੇ ਏਕੈ ਗੁਣਤਾਸੁ॥੩॥

ਕਹਤ ਪਵਿਤ੍ਰੁ ਸੁਣਤ ਪੁਨੀਤ॥
ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹਿ ਨਿਤ ਨੀਤ॥
ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ॥
ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਪੂਰਨ ਘਾਲ॥੪॥੨੩॥੯੨॥

ga-orhee gu-aarayree mehlaa 5.

saaDhsang japi-o bhagvant.
kayval Naam dee-o gur mant.
taj abhimaan bha-ay nirvair.
aath pahar poojahu gur pair. ||1||

ab mat binsee dusat bigaanee.
jab tay suni-aa har jas kaanee. ||1|| rahaa-o.

sahj sookh aanand niDhaan.
raakhanhaar rakh lay-ay nigdaan.
dookh darad binsay bhai bharam.
aavan jaan rakhay kar karam. ||2||

paykhai bolai sunai sabh aap.
sadaa sang ta ka-o man jaap.
sant parsaad bha-i-o pargaas.
poor rahay aykai guntaas. ||3||

kahat pavitar sunat puneet.
gun govind gaavahi nit neet.
kaho naanak jaa ka-o hohu kirpaal.
tis jan kee sabh pooran ghaal. ||4||23||92||

GAURRI GUARERI MEHLA 5

In the previous shabad Guru Ji advised us that if we want to get rid of all our sorrows, pains, and agonies, then we should pray to God to bless us with the company and guidance of the saint (Guru), so that under his guidance we may meditate on God’s Name, which is the source of all peace and bliss. In this shabad, he elaborates on the blessings obtained by those who have acted on the above advice.

He says: “(O’ my friends), they who have meditated on God’s Name in the company of saint (Guru), to them the Guru has given the mantra of the immaculate (God’s) Name. (Then) shedding their ego, they have become free from (the feeling of) enmity towards anyone. (Therefore, O’ my friends), worship at the feet of the Guru at all times.”(1)

Describing what kind of bliss he himself has experienced since the time he heard the praise of God, Guru Ji says: “Since the time I have heard the praise of God with my own ears, all my evil sense of otherness has left me.”(1-pause)

Elaborating on the blessings received by those who have listened to God’s praise, Guru Ji says: “(O’ my friends, they who have listened to God’s praise, they) have obtained the treasures of peace, poise and bliss. The Savior has ultimately saved them. All their sorrows, pains, fears, and doubts have been destroyed. Showing His mercy (God) has put an end to their comings and goings (in or out of this world).”(2)

Therefore, addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, always meditate (on that God), who is always with us, beholds, speaks, and listens to us. By the saint (Guru’s) grace, in whose (mind the divine) light has manifested (that person is able to realize) that the same one Treasure of virtues pervades everywhere.”(3)

In closing, he says: “They who daily sing God’s praises and utter or hear (His Name) become immaculate. Nanak says (O’ God), on whom (You) become kind, that devotee’s effort is accomplished.” (4-23-92)

The message of this *shabad* is that if we want our efforts in getting rid of the cycles of birth and death to become fruitful, then joining the congregation of saintly persons, we should sing praises of God under the guidance of the saint Guru (Granth Sahib Ji) and meditate on God’s Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਬੰਧਨ ਤੋੜਿ ਬੋਲਾਵੈ ਰਾਮੁ॥
ਮਨ ਮਹਿ ਲਾਗੈ ਸਾਚੁ ਧਿਆਨੁ॥
ਮਿਟਹਿ ਕਲੇਸ ਸੁਖੀ ਹੋਇ ਰਹੀਐ॥
ਐਸਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਕਹੀਐ॥੧॥

ਸੋ ਸੁਖਦਾਤਾ ਜਿ ਨਾਮੁ ਜਪਾਵੈ॥
ਕਰਿ ਕਿਰਪਾ ਤਿਸੁ ਸੰਗਿ ਮਿਲਾਵੈ॥੧॥ ਰਹਾਉ॥

ਜਿਸੁ ਹੋਇ ਦਇਆਲੁ ਤਿਸੁ ਆਪਿ ਮਿਲਾਵੈ॥
ਸਰਬ ਨਿਧਾਨ ਗੁਰੂ ਤੇ ਪਾਵੈ॥
ਆਪੁ ਤਿਆਗਿ ਮਿਟੈ ਆਵਣ ਜਾਣਾ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ॥੨॥

ਜਨ ਉਪਰਿ ਪ੍ਰਭ ਭਏ ਦਇਆਲ॥

ਪੰਨਾ ੧੮੪

ਜਨ ਕੀ ਟੇਕ ਏਕ ਗੋਪਾਲ॥
ਏਕਾ ਲਿਵ ਏਕੋ ਮਨਿ ਭਾਉ॥
ਸਰਬ ਨਿਧਾਨ ਜਨ ਕੈ ਹਰਿ ਨਾਉ॥੩॥

ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥

ga-orhee gu-aarayree mehlāa 5.

banDhan torh bolaavai raam.
man meh laagai saach Dhi-aan.
mitech kalays sukhee ho-ay rahee-ai.
aisaa daataa satgur kahee-ai. ||1||

so sukh-daata je Naam japaavai.
kar kirpaa tis sang milaavai. ||1|| rahaa-o.

jis ho-ay da-i-aal tis aap milaavai.
sarab niDhaan guroo tay paavai.
aap ti-aag mitai aavan jaanaa.
saaDh kai sang paarbarahm pachhaanaa.
||2||

jan oopar parabh bha-ay da-i-aal.

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jan kee tayk ayk gopaal.
aykaa liv ayko man bhaa-o.
sarab niDhaan jan kai har naa-o. ||3||

paarbarahm si-o laagee pareet.

ਨਿਰਮਲ ਕਰਣੀ ਸਾਚੀ ਰੀਤਿ॥
ਗੁਰਿ ਪੂਰੈ ਮੋਟਿਆ ਅੰਧਿਆਰਾ॥
ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ॥੪॥੨੪॥੯੩॥

nirmal karnee saachee reet.
gur poorai mayti-aa anDhi-aaraa.
naanak kaa parabh apar apaaraa.
||4||24||93||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want our efforts in getting rid of the cycles of birth and death to become fruitful, then we should sing praises of God under the guidance of the saint Guru. In this *shabad*, he explains how the Guru actually enshrines God's Name in our hearts and unites us with Him.

He says: "The true Guru is called such a benefactor, that breaking (our worldly) bonds, (he) makes us utter God's Name. (Then, our) mind gets attuned to the Eternal (God); all the strife (in our mind) ends, and we live in peace."(1)

Giving the definition of a true Guru, he says: "He (alone) is the peace giving (true Guru) who makes us meditate on (God's) Name, and showing mercy unites us with that (God)." (1-pause)

However, Guru Ji cautions us that not everyone is so fortunate to come across a true Guru. He says: "The person on whom (God) becomes kind, He Himself unites (that person with the Guru. Then one obtains God's Name, the essence) of all treasures from the Guru. One sheds one's entire ego, and one's comings and goings cease. (In fact), in the company of the saint (Guru), one realizes the all pervading God."(2)

Now describing what kind of bliss a devotee experiences after meeting the Guru, he says: "For the devotee on whom God has become merciful, God becomes the only support. (Such a devotee) becomes attuned to the one (God) alone, and in the devotee's mind there is the love only for the one (God). For that devotee, God's Name becomes all (kinds of) treasures."(3)

In conclusion, Guru Ji says: "(The person on whom God has become kind, He has united that person with the true Guru and that devotee) is imbued with the love of the all pervading God. That devotee's deeds become immaculate, and the conduct becomes truthful. The perfect Guru has removed all the darkness (of the devotee's mind). So limitless (in His kindness) is the God of Nanak."(4-24-93)

The message of this *shabad* is that if we want to end all our pains and sufferings, including the pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru, who may enshrine God's Name in us and unite us with Him.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਰੈ ਜਨੁ ਸੋਇ॥
ਜਾ ਕੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥
ਦੁਖੁ ਰੋਗੁ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਜਾਪੈ॥੧॥

ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਧਿਆਈਐ॥
ਗੁਰ ਪੂਰੇ ਤੇ ਇਹ ਮਤਿ ਪਾਈਐ॥੧॥ ਰਹਾਉ॥

ga-orhee gu-aarayree mehlaa 5.

jis man vasai tarai jan so-ay.
jaa kai karam paraapat ho-ay.
dookh rog kachh bha-o na bi-aapai.
amrit Naam ridai har jaapai. ||1||

paarbrahm parmaysur Dhi-aa-ee-ai.
gur pooray tay ih mat paa-ee-ai. ||1||
rahaa-o.

ਕਰਣ ਕਰਾਵਨਹਾਰ ਦਇਆਲ॥
ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ॥
ਅਗਮ ਅਗੋਚਰ ਸਦਾ ਖੇਅੰਤਾ॥
ਸਿਮਰਿ ਮਨਾ ਪੂਰੇ ਗੁਰ ਮੰਤਾ॥੨॥

karan̄ karaavanhaar da-i-aal
jee-a jant̄ saglay partīpaal.
agam agochar sadāa bay-antāa.
simar manaa pooray gur manntāa. ||2||

ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਨਿਪਾਨੁ॥
ਪ੍ਰਭ ਕੀ ਪੂਜਾ ਪਾਈਐ ਮਾਨੁ॥
ਜਾ ਕੀ ਟਹਲ ਨ ਬਿਰਥੀ ਜਾਇ॥
ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥੩॥

jaa kee sayvaa sarab niDhaan.
parabh̄ kee poojaa paa-ee-ai maan.
jaa kee tahal na birthee jaa-ay.
sadāa sadāa har kay gun̄ gaa-ay. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥
ਸੁਖ ਨਿਧਾਨ ਹਰਿ ਅਲਖ ਸੁਆਮੀ॥
ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ॥੪॥੨੫॥੯੪॥

kar kirpaa parabh̄ antarjaamee.
sukh̄ niDhaan har alakh̄ su-amee.
jee-a jant̄ tayree sarnāa-ee.
naanak Naam̄ milai vadi-aa-ee. ||4||25||94||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to end all our pains and sufferings, including the pain of births and deaths, then we should pray to God to bless us with the guidance of the true Guru, who may enshrine God's Name in us and unite us with Him. In this *shabad*, Guru Ji tells us what kinds of blessings a person obtains in whose mind God's Name is enshrined.

He says: "The one in whose mind abides (God's Name), that person swims across (this worldly ocean of pain and suffering). But only the one in whose destiny it is so written receives (God in the mind). No pain, disease or fear touches the one, who meditates on the nectar-like Name (of God) in the heart."(1)

Guru Ji therefore advises: "(O' my friends), from the true Guru we should obtain this instruction: that we should always meditate on the all pervading God."(1-pause)

Therefore, he says to his mind: "O' my mind, following the instruction of the perfect Guru, meditate on that merciful God, who is the sole doer and prompter of every deed. He sustains all humans and other creatures, and is incomprehensible, inaccessible, and always infinite."(2)

Continuing his advice, Guru Ji says: "We should always sing the praises of that God in whose service we get all the treasures (of life). By worshipping God, we obtain honor. Forever we should sing praises of that God, whose service never goes to waste."(3)

In closing, Guru Ji prays: "O' God, the inner knower of hearts, treasure of comforts, incomprehensible Master, all creatures and beings seek Your refuge. (Bless) Nanak (that he may) receive the glory of Your Name."(4-25-94)

The message of the *shabad* is that if we want to be saved from all kinds of woes, and want to receive all sorts of comforts and honor, then we should pray for the gift of God's Name.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥
ਜੀਅ ਜੁਗਤਿ ਜਾ ਕੈ ਹੈ ਹਾਥ॥

ga-orhee gu-aarayree mehlaa 5.
jee-a jugat̄ jaa kai hai haath̄.

ਸੋ ਸਿਮਰਹੁ ਅਨਾਥ ਕੋ ਨਾਥੁ॥
ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਸਭੁ ਦੁਖੁ ਜਾਇ॥
ਭੈ ਸਭ ਬਿਨਸਹਿ ਹਰਿ ਕੋ ਨਾਇ॥੧॥

so simrahu anaath ko naath.
parabh chit aa-ay sabh dukh jaa-ay.
bhai sabh binsahi har kai naa-ay. ||1||

ਬਿਨੁ ਹਰਿ ਭਉ ਕਾਹੇ ਕਾ ਮਾਨਹਿ॥
ਹਰਿ ਬਿਸਰਤ ਕਾਹੇ ਸੁਖੁ ਜਾਨਹਿ॥੧॥ ਰਹਾਉ॥

bin har bha-o kaahay kaa maaneh.
har bisrat kaahay sukh jaaneh. ||1|| rahaa-o.

ਜਿਨਿ ਧਾਰੇ ਬਹੁ ਧਰਣਿ ਅਗਾਸ॥
ਜਾ ਕੀ ਜੋਤਿ ਜੀਅ ਪਰਗਾਸ॥
ਜਾ ਕੀ ਬਖਸ ਨ ਮੈਟੈ ਕੋਇ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਨਿਰਭਉ ਹੋਇ॥੨॥

jini Dhaaray baho Dharan agaas.
jaa kee jot jee-a pargaas.
jaa kee bakhas na maytai ko-ay.
simar simar parabh nirbha-o ho-ay. ||2||

ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਨਾਮੁ॥
ਅਨਿਕ ਤੀਰਥ ਮਜਨੁ ਇਸਨਾਨੁ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣੀ ਪਾਹਿ॥
ਕੋਟਿ ਕਲੰਕ ਖਿਨ ਮਹਿ ਮਿਟਿ ਜਾਹਿ॥੩॥

aath pahar simrahu parabh Naam.
anik tirath majan isnaan.
paarbarahm kee sarnee paahi.
kot kalank khin meh mit jaahi. ||3||

ਬੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ॥
ਪ੍ਰਭ ਸੇਵਕ ਸਾਚਾ ਵੇਸਾਹੁ॥
ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਦੇ ਹਾਥ॥
ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਸਮਰਾਥ॥੪॥੨੬॥੯੫॥

baymuhtaaj pooraa paatisaahu.
parabh sayvak saachaa vaysaahu.
gur poorai raakhay day haath.
naanak paarbarahm samraath. ||4||26||95||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be saved from all kinds of woes, and want to receive all sorts of comforts and honor, then we should pray for the gift of God's Name. But in spite of this advice, many people still worship ordinary human beings, or statues of gods and goddesses. In this *shabad*, Guru Ji once again advises us to meditate on the one all-powerful and all pervading God only.

He says: "(O' my friend), worship (only) that Patron of the patron less, in whose hand is the way of life of (all) beings. When that God comes to our mind, all sorrow departs, and by meditating on God's Name all our fear is destroyed." (1)

Guru Ji therefore even asks the question: "(O' my friend, tell me) why do you fear anybody else except God? By forgetting God, what kind of comfort do you get?" (1-pause)

Resuming his advice Guru Ji says: "(O' my friend), become fearless forever by meditating on that God who has (established and supported) many earths and skies, with whose light our soul is illuminated, whose benediction no one can erase." (2)

Continuing his advice, Guru Ji says: "At all times, meditate on God's Name (because in this Name are contained the merits) of bathing at countless holy places. If you seek the refuge of the all pervading God, millions of your sins would be erased in an instant." (3)

In conclusion, he says: "(God) is the perfect king, who is dependent on no one. God's slaves have true faith in Him. By extending His hand through the perfect Guru, (God) saves His devotees. O' Nanak, God is all powerful." (4-26-95)

The message of this *shabad* is that we should meditate on God's Name alone, by doing so we receive the protection of the all-powerful God, who can save us from all woes and bless us with all comforts.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਗੁਰ ਪਰਸਾਦਿ ਨਾਮਿ ਮਨੁ ਲਾਗਾ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ॥
ਅੰਮ੍ਰਿਤ ਗੁਣ ਉਚਰੈ ਪ੍ਰਭ ਬਾਣੀ॥
ਪੂਰੇ ਗੁਰ ਕੀ ਸੁਮਤਿ ਪਰਾਣੀ॥੧॥

ਪ੍ਰਭ ਸਿਮਰਤ ਕੁਸਲ ਸਭਿ ਪਾਏ॥
ਘਰਿ ਬਾਹਰਿ ਸੁਖ ਸਹਜ ਸਬਾਏ॥੧॥ ਰਹਾਉ॥

ਸੋਈ ਪਛਾਤਾ ਜਿਨਹਿ ਉਪਾਇਆ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ॥
ਬਾਹ ਪਕਰਿ ਲੀਨੋ ਕਰਿ ਅਪਨਾ॥
ਹਰਿ ਹਰਿ ਕਥਾ ਸਦਾ ਜਪੁ ਜਪਨਾ॥੨॥

ਮੰਤ੍ਰੁ ਤੰਤ੍ਰੁ ਅਉਖਧੁ ਪੁਨਹਚਾਰੁ॥

ਪੰਨਾ ੧੮੫

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੁ॥
ਸਾਚਾ ਧਨੁ ਪਾਇਓ ਹਰਿ ਰੰਗਿ॥
ਦੁਤਰੁ ਤਰੇ ਸਾਧ ਕੈ ਸੰਗਿ॥੩॥

ਸੁਖਿ ਬੈਸਹੁ ਸੰਤ ਸਜਨ ਪਰਵਾਰੁ॥
ਹਰਿ ਧਨੁ ਖਟਿਓ ਜਾ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ॥
ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਗੁਰੁ ਦੇਇ॥
ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ॥੪॥੨੭॥੯੬॥

ga-orhee gu-aarayree mehlā 5.

gur parsaad *Naam* man laagaa.
janam janam kaa so-i-aa jaagaa.
amrit gun uchrai parabh bañee.
pooray gur kee sumat paraanee. ||1||

parabh simrat kusal sabh paa-ay.
ghar baahar sukh sajh sabaa-ay. ||1||
rahaa-o.

so-ee pachhaataa jineh upaa-i-aa.
kar kirpaa parabh aap milaa-i-aa.
baah pakar leeno kar apnaa.
har har kathaa sadaa jap japnaa. ||2||

manṭar tanṭar a-ukhaDh punahchaar.

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har har *Naam* jee-a paraan aDhaar.
saachaa Dhan paa-i-o har rang.
duṭar taray saaDh kai sang. ||3||

sukh baishu sant sajan parvaar.
har Dhan khati-o jaa kaa naahi sumaar.
jisahi paraapatṭis gur day-ay.
naanak birthaa ko-ay na hay-ay.
||4||27||96||

GAURRI GUARERI MEHLA 5

In many previous *shabads*, Guru Ji advised us to meditate on God's Name under Guru's guidance. In this *shabad*, he shares with us the kinds of benefits he himself has obtained by doing so.

He says: "When by Guru's grace, my mind was attuned (to God's Name, it was enlightened with true wisdom, as if) it had been awakened after being asleep for many ages. Now through the nectar like hymns of the Guru, it utters God's praise, and has realized the sublime wisdom of the perfect Guru."(1)

Describing the blessings he has obtained by meditating on God, Guru Ji says: "(O' my friends), by meditating on God, I have obtained all kinds of comforts, and there is now peace and poise both within the house (of my heart) and in my dealings with the outside (world)."(1-pause)

Going into further detail, Guru Ji says: “I have recognized Him who created me. Showing mercy, He Himself has united me with Him. Holding me by my hand, He has made me His own. (So now) I dwell in God’s discourse and Name, day and night.”(2)

Describing what else he has realized, Guru Ji says: “I have (realized that) all the mantras, the charms, the panaceas and pious deeds are contained in God’s Name. (So now), God’s Name has become the mainstay of my life breaths. Being imbued with God’s love, I have obtained the true wealth (of God’s Name), and in the society of the saint (Guru) I have crossed the formidable (worldly) ocean.”(3)

Guru Ji then finally advises his friends, saints, and us, and says: “O’ my dear saints, friends and my family, may you all live in peace and comfort. (I suggest that you always) earn the wealth of God’s Name (the value of), which is beyond calculation. Only the one to whom the Guru gives, receives this wealth, and Nanak (says), no one goes empty handed from the (Guru’s) door.”(4-27-96)

The message of this *shabad* is that if we want to obtain the wealth of God’s Name, which is the panacea for all maladies and can give us all kinds of comforts and pleasures, then we should seek the shelter of Guru (Granth Sahib Ji), and meditate on God’s Name under his guidance.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ਹਸਤ ਪੁਨੀਤ ਹੋਹਿ ਤਤਕਾਲ॥
ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਜੰਜਾਲ॥
ਰਸਨਾ ਰਮਹੁ ਰਾਮ ਗੁਣ ਨੀਤ॥
ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਭਾਈ ਮੀਤ॥੧॥

ਲਿਖੁ ਲੇਖਣਿ ਕਾਰਣਿ ਮਸਵਾਣੇ॥
ਰਾਮ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥੧॥ ਰਹਾਉ॥

ਇਹ ਕਾਰਜਿ ਤੇਰੇ ਜਾਹਿ ਬਿਕਾਰ॥
ਸਿਮਰਤ ਰਾਮ ਨਾਹੀ ਜਮ ਮਾਰ॥
ਧਰਮ ਰਾਇ ਕੇ ਦੂਤ ਨ ਜੋਰੈ॥
ਮਾਇਆ ਮਗਨ ਨ ਕਛੁਐ ਮੋਰੈ॥੨॥

ਉਧਰਹਿ ਆਪਿ ਤਰੈ ਸੰਸਾਰੁ॥
ਰਾਮ ਨਾਮ ਜਪਿ ਏਕੰਕਾਰੁ॥
ਆਪਿ ਕਮਾਉ ਅਵਰਾ ਉਪਦੇਸੁ॥
ਰਾਮ ਨਾਮ ਹਿਰਦੈ ਪਰਵੇਸੁ॥੩॥

ਜਾ ਕੈ ਮਾਥੈ ਏਹੁ ਨਿਧਾਨੁ॥
ਸੋਈ ਪੁਰਖੁ ਜਪੈ ਭਗਵਾਨੁ॥
ਆਨ ਪਹਰ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ॥
ਕਹੁ ਨਾਨਕ ਹਉ ਤਿਸੁ ਬਲਿ ਜਾਉ॥੪॥੨੨॥੯੭॥

ga-orhee gu-aarayree mehlaa 5.

hasat puneet hohi tatkaal.
binas jaahi maa-i-aa janjaal.
rasnaa ramhu raam gun neet.
sukh paavhu mayray bhāa-ee meet. ||1||

likh laykhan kaagad masvaanee.
raam Naam har amrit baanee. ||1|| rahaa-o.

ih kaaraj tayray jaahi bikaar.
simrat raam naahee jam maar.
Dharam raa-ay kay doot na johai.
maa-i-aa magan na kachhoo-ai mohai. ||2||

uDhriahi aap tarai sansaar.
raam Naam jap aykankaar.
aap kamaa-o avraa updays.
raam Naam hirdai parvays. ||3||

jaa kai maathai ayhu niDhaan.
so-ee purakh japai bhagvaan.
aath pahar har har gun gaa-o.
kaho naanak ha-o tis bal jaa-o. ||4||28||97||

GAURRI GUARERI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain the wealth of God's Name, which is the panacea for all maladies and can give us all kinds of comforts and pleasures, then we should seek the shelter of Guru, and meditate on God's Name under his guidance. In this *shabad* he addresses us all, and particularly those who write about different worldly topics and want to win fame and worldly wealth.

He says: "O' my friend and brother, with your tongue daily utter praises of God. (By doing so), you would obtain peace. Right away your hands and feet will be sanctified, and all your worldly entanglements will be destroyed."(1)

Now particularly addressing those who are engaged in writing on various topics, Guru Ji says: "(O' my friend, if you want to write about something, then) with the pen and ink (of your mind), write about the ambrosial word (of the Guru), and write God's Name on the paper (of your deeds)."(1-pause)

Listing the benefits of doing deeds described above, he says: "These deeds of yours wouldn't go waste. By meditating on God, one doesn't suffer at the hands of the demon of death. The couriers of the righteous judge will not spy on you, because the worldly attachment would not entice you at all."(2)

But that is not all: in addition to personal gains, Guru Ji describes how this would benefit even other companions. He says: "(O' my friend), meditate on God's Name, and worship the one Creator. (By doing so), you would yourself be saved (and in your company many others would also be benefited, as if in your company) the world is saved. Therefore, you should yourself earn (the wealth of God's Name, and) advise others (to do the same. In this way) enshrine God's Name in your heart."(3)

Guru Ji concludes the *shabad* by telling us how fortunate that person is who meditates on God's Name. He says: "Only that person meditates on God in whose destiny this treasure (of God's Name is so pre-ordained). Nanak says I am a sacrifice to the person who at all times sings praises of God."(4)

The message of the *shabad* is that instead of wasting our time in speaking or writing about other topics, we should write about meditating on God's Name and advise others also to do the same.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫ ਚਉਪਦੇ

**raag ga-orhee gu-aarayree mehlaa 5
cha-upday**

ਦੁਪਦੇ

Dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^okaar satgur paryaad.

ਜੋ ਪਰਾਇਓ ਸੋਈ ਅਪਨਾ॥
ਜੋ ਤਜਿ ਛੋਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ॥੧॥

jo paraa-i-o so-ee apnaa.
jo taj chhodan tis si-o man rachnaa. ||1||

ਕਹਹੁ ਗੁਸਾਈ ਮਿਲੀਐ ਕੇਹੁ॥
ਜੋ ਬਿਬਰਜਤ ਤਿਸੁ ਸਿਉ ਨੇਹੁ॥੧॥ ਰਹਾਉ॥

kahhu gusaa-ee milee-ai kayh.
jo bibarjat tis si-o nayh. ||1|| rahaa-o.

ਭੂਨੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ॥
ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ॥੨॥

jhooth baat saa sach kar jaatee.
sat hovan man lagai na raatee. ||2||

ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ॥
ਸੀਧਾ ਛੋਡਿ ਅਪੁਨਾ ਬੁਨਨਾ॥੩॥

baavai maarag taydhaa chalnaa.
seeDhaa chhod apoothaa bunnaa. ||3||

ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਪ੍ਰਭੁ ਸੋਈ॥
ਜਿਸੁ ਮੇਲੇ ਨਾਨਕ ਸੋ ਮੁਕਤਾ ਹੋਈ॥੪॥੨੯॥੯੮॥

duhaa siri-aa kaa khasam parabh so-ee.
jis maylay naanak so muktaa ho-ee.
||4||29||98||

GAURRI GUARERI MEHLA 5

CHAUPADEY DUPADEY

In the previous *shabad* Guru Ji advised us that instead of wasting our time in speaking or writing about other topics, we should write about meditating on God's Name and advise others also to do the same. But we human beings are so infatuated with our false worldly ways that in spite of all such advice, we keep doing things, against which our Gurus and all wise persons so strongly advise. Therefore, in this *shabad* Guru Ji shows us the mirror of our life, and tells us who is the rare person who is able to obtain salvation.

He says: "(O' my friends), what belongs to another, we deem as our own. Our mind remains attached to that (worldly wealth and possessions), which we must leave when we depart (from here)." (1)

Therefore, Guru Ji asks: "(O' my friends), tell me how can we meet the Master of the universe, when we are in love with whatever is forbidden." (1-pause)

Commenting further on our conduct, he says: "Whatever is false (and short lived, such as our body, we) deem it true (everlasting), but whatever is true (and must happen, such as our death, that) doesn't convince our mind at all." (2)

But that is not all, Guru Ji says: "We follow the wrong and crooked path (of falsehood, ego, and slander). Abandoning the right (truthful) way, we are weaving for ourselves a wrong pattern of life." (3)

However, Guru Ji observes: "(But human beings are also helpless, because) God is the Master of both sides. O' Nanak, whom He Himself unites, that person alone is saved (from wrong paths)." (4-29-98)

The message of this *shabad* is that we should pray to God to save us from doing wrong things, and we must follow the right path as shown by our Guru so that we may become worthy of His union.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਕਲਿਜੁਗ ਮਹਿ ਮਿਲਿ ਆਏ ਸੰਜੋਗ॥
ਜਿਚਰੁ ਆਗਿਆ ਤਿਚਰੁ ਭੋਗਹਿ ਭੋਗ॥੧॥

kalijug meh mil aa-ay sanjog.
jichar aagi-aa tichar bhogeh bhog. ||1||

ਜਲੈ ਨ ਪਾਈਐ ਰਾਮ ਸਨੇਹੀ॥

jalai na paa-ee-ai raam sanayhee.

ਕਿਰਤਿ ਸੰਜੋਗਿ ਸਤੀ ਉਠਿ ਹੋਈ॥੧॥ ਰਹਾਉ॥

kirat̃ sanjog sat̃ee uṭh̃ ho-ee. ||1|| rahaa-o.

ਦੇਖਾ ਦੇਖੀ ਮਨਹਠਿ ਜਲਿ ਜਾਈਐ॥
ਪ੍ਰਿਅ ਸੰਗੁ ਨ ਪਾਵੈ ਬਹੁ ਜੋਨਿ ਭਵਾਈਐ॥੨॥

daykhaa daykhee manhath̃ jal jaa-ee-ai.
pari-a sang na paavai bahu jon bhavaa-ee-ai.
||2||

ਸੀਲ ਸੰਜਮਿ ਪ੍ਰਿਅ ਆਗਿਆ ਮਾਨੈ॥
ਤਿਸੁ ਨਾਰੀ ਕਉ ਦੁਖੁ ਨ ਜਮਾਨੈ॥੩॥

seel sanjam pari-a aagi-aa maanai.
tis naaree ka-o dukh̃ na jamaanai. ||3||

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ॥

kaho naanak jin pari-o parmaysar kar
jaani-aa.

ਧੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ॥੪॥੩੦॥੯੯॥

Dhan sat̃ee dargeh parvaani-aa.
||4||30||99||

GAURRI GUARERI MEHLA 5

In this *shabad*, Guru Ji is speaking against the old custom of becoming *Satti*, or a chaste woman, in which widows used to burn themselves alive upon the death of their husbands, believing that this way they would be reunited with their separated spouse.

To begin, Guru Ji says: “In this (dark age called) *Kal Yug*, husband and wife have been united together as per (pre-ordained) destiny. They enjoy each other’s company as long as God so permits.”(1)

Commenting on the act of burning by a wife upon the death of her husband, Guru Ji says: “Because of the destiny based upon her past deeds, (a woman) becomes a *Satti* (by burning herself on the pyre of her dead husband. But) by burning (ourselves like this), we do not obtain our beloved Groom.”(1-pause)

Stating what actually happens, Guru Ji says: “For the sake of imitating others, and following the obstinacy of our mind, we burn ourselves (to death. But in this way the widow) doesn’t regain the company of (her departed) husband. Instead, she is made to wander through many existences.”(2)

Next telling us the best way to become a *Satti*, or a truly chaste woman, he says: “(The bride should) have self control and pious conduct, and should obey the command of her beloved (husband). Such a woman does not suffer at the hands of the demons of Death (or is separated from her spouse).”(3)

Guru Ji concludes the *shabad* by saying: “O’ Nanak, the (woman) who has (obeyed and deemed) her husband as God, blessed is such a (true) *Satti*, and she is approved in God’s Court.”(4-99)

The message of this *shabad* is that women should not believe in the old custom of becoming *Satti* by burning women upon the death of their husbands. Instead, they should try to live according to His will. Only then they will not suffer the pain of death, or separation from their beloved spouses.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ ੫॥

ga-orhee gu-aarayree mehlaa 5.

ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚ ਨਾਇ॥
ਹਰਿ ਗੁਣ ਗਾਵਹ ਸਹਜਿ ਸੁਭਾਇ॥੧॥ ਰਹਾਉ॥

ham Dhanvant bhaagath sach naa-ay.
har gun gaavah sahj subhaa-ay. ||1||
rahaa-o.

ਪੰਨਾ ੧੮੬

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ਪੀਊ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ॥
ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ॥੧॥

pee-oo gaaday kaa khol dithaa khajanaa.
taa mayrai man bha-i-aa niDhaanaa. ||1||

ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੇਲੁ॥
ਭਰੇ ਭੰਡਾਰ ਅਖੁਟ ਅਤੋਲੁ॥੨॥

ra^{tan} laal jaa kaa kachhoo na mol.
bharay bhandaar akhoot atol. ||2||

ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ॥
ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੇ ਜਾਈ॥੩॥

khaaveh kharcheh ral mil bha-ee.
tot na aavai vaDh-do jaa-ee. ||3||

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ॥
ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ॥੪॥੩੧॥੧੦੦॥

kaho naanak jis mastak laykh likhaa-ay.
so ayt khajaanai la-i-aa rala-ay.
||4||31||100||

GAURRI GUARERI MEHLA 5

In this *shabad*, Guru Arjan Dev Ji is telling us what kind of happiness and bliss he felt when he opened the notebooks, in which the previous four Gurus had recorded their divine compositions along with the hymns collected by them during their travels and dialogues with other saints and devotees.

Expressing his joy upon discovering this treasure of divine wisdom, he says: “I feel myself to be wealthy and fortunate with this (treasure) of true Name. (So now), I keep singing God’s praises in a state of peace and poise.”(1-pause)

Describing how he felt when he first looked at this treasure, Guru Ji says: “When I opened and looked at the treasure (of the divine words, composed and collected by my) ancestors, my mind felt as if it had acquired (a unique) fortune.”(1)

Stating how priceless these divine hymns are, he says: “(O’ my friends, these books) are so full with the inexhaustible and immeasurable store houses of jewels and rubies (of divine wisdom), that their worth cannot be assessed at all.”(2)

When we start spending on ourselves or share with others, our ordinary wealth starts diminishing and is soon exhausted. But regarding this divine treasure, Guru Ji says: “O’ my brothers, (when we join the holy congregation, sing and reflect on these hymns, our divine bliss doesn’t diminish. Instead it keeps on multiplying. In other words), when getting together, we share, partake, and spend (this treasure); it doesn’t fall short but instead keeps multiplying.”(3)

However, Guru Ji cautions that not everybody is able to share this fortune. He says: “O’ Nanak, that person alone is made a partner in this treasure in whose destiny is written this blessing. (That person alone is given the opportunity of joining the congregation of saintly persons and participating in singing and reflecting on these divine hymns, in whose destiny, it has been so written).”(4-31-100)

The message of this *shabad* is that we are very fortunate, because we have been left with the priceless treasure of divine wisdom in the form of Guru Granth Sahib Ji. Therefore, we should spend maximum time in participating in congregations of saintly persons, where we can sing and reflect on the hymns contained in Guru Granth Sahib, and follow the advice contained therein.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ॥
ਡਰੁ ਚੁਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ॥੧॥

ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਬਲਿਹਾਰੈ॥
ਛੋਡਿ ਨ ਜਾਈ ਸਰਪਰ ਤਾਰੈ॥੧॥ ਰਹਾਉ॥

ਦੂਖੁ ਰੋਗੁ ਸੋਗੁ ਬਿਸਰੈ ਜਬ ਨਾਮੁ॥
ਸਦਾ ਅਨੰਦੁ ਜਾ ਹਰਿ ਗੁਣ ਗਾਮੁ॥੨॥
ਬੁਰਾ ਭਲਾ ਕੋਈ ਨ ਕਹੀਜੈ॥
ਛੋਡਿ ਮਾਨ ਹਰਿ ਚਰਨ ਗਹੀਜੈ॥੩॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰੁ ਚਿਤਾਰਿ॥
ਸੁਖੁ ਪਾਵਹਿ ਸਾਚੈ ਦਰਬਾਰਿ॥੪॥੩੨॥੧੦੧॥

ga-or^hee mehlāa 5.

dar dar martay jab jaanee-ai door.
dar chookaa daykhi-aa bharpoor. ||1||

satgur apunay ka-o balihaarai.
chhod na jaa-ee sarpar tarai. ||1|| rahaa-o.

dookh rog sog bisrai jab Naam.
sadaa anand jaa har gun gaam. ||2||
buraa bhalaa ko-ee na kaheejai.
chhod maan har charan gaheejai. ||3||

kaho naanak gur mantr chitarai.
sukh paavahi saachai darbaar. ||4||32||101||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji stated how fortunate he felt when he opened and saw the treasure of invaluable divine wealth left by his predecessor Gurus. In this *shabad*, he describes what priceless wisdom he gained from this treasure.

He says: “When I used to deem God to be far away, I always remained in mortifying dread and terror. However, when I realized and had faith that God is pervading everywhere, then all my fear vanished.”(1)

Therefore, Guru Ji says: “I am a sacrifice to my true Guru, (who has given me this understanding: that God) never abandons us, and saves (His devotees).”(1-pause)

Describing what else he has realized, he says: “When we forget (to meditate on) God’s Name, we are surrounded by all kinds of miseries, woes and disease. However, when we sing God’s praises we always remain in bliss.”(2)

Giving us another piece of advice, Guru Ji says to us: “(O’ my friends, swayed by ego) we shouldn’t slander or praise anyone. (Instead), shedding our ego we should enshrine God’s Name (in our heart).”(3)

In closing, Guru Ji says: “(O’ my friend), keep in mind the advice of the Guru. (By doing so), you would obtain comfort in the court of the eternal God.”(4-32-101)

The message of this *shabad* is that if we want to get rid of all our fears and worries, and obtain peace in God’s court, then we should listen and act on the advice of Guru Granth Sahib Ji.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or~~hee~~ mehlāa 5.

ਜਾ ਕਾ ਮੀਤੁ ਸਾਜਨੁ ਹੈ ਸਮੀਆ॥
ਤਿਸੁ ਜਨ ਕਉ ਕਹੁ ਕਾ ਕੀ ਕਮੀਆ॥੧॥

jaa kaa meet̃ saajan hai samee-aa.
tis̃ jan ka-o kaho kaa kee kamee-aa. ||1||

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਲਾਗੀ॥
ਦੂਖੁ ਦਰਦੁ ਕ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੀ॥੧॥ ਰਹਾਉ॥

jaa kee pareet̃ gobind̃ si-o laagee.
dookh darad bharam̃ taa kaa bhaagee. ||1||
rahaa-o.

ਜਾ ਕਉ ਰਸੁ ਹਰਿ ਰਸੁ ਹੈ ਆਇਓ॥
ਸੋ ਅਨ ਰਸ ਨਾਹੀ ਲਪਟਾਇਓ॥੨॥

jaa ka-o ras har ras hai aa-i-o.
so an ras naahee laptaa-i-o. ||2||

ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ॥
ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ॥੩॥

jaa kaa kahi-aa dargeh chalai.
so kis ka-o nadar lai aavai talai. ||3||

ਜਾ ਕਾ ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਹੋਇ॥
ਨਾਨਕ ਤਾ ਕਉ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੪॥੩੩॥੧੦੨॥

jaa kaa sabh kichh taa kaa ho-ay.
naanak taa ka-o sadaa sukh ho-ay.
||4||33||102||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji made this opening statement: that when he used to deem God to be far away, he always remained in mortifying dread and terror. However, when he realized and had faith that God is pervading everywhere, then all his fear vanished. In this *shabad*, he tells us what other blessings and virtues a person acquires who deems God as his most near and dear friend.

He says: “(The one) whose friend is the all pervading God, that person doesn’t lack anything (at all).”(1)

Describing the peace and comfort, a person gets who falls in love with God, he says: “(all that person’s sorrow, pain, and doubt flee away, who is imbued with the love of the Master of the earth,)” (1-pause)

Describing how that person who has experienced the pleasure of God’s Name doesn’t care for any other kinds of worldly pleasures, Guru Ji says: “The person who has enjoyed the relish of God’s nectar (Name) that (person) is not enticed by any other relishes (such as the joy of worldly riches and power).”(2)

Now telling why a God’s devotee is not afraid of the worldly rulers or powerful persons, Guru Ji says: “The one whose writ is accepted in God’s court, why should that person care about other (powers)?”(3)

In conclusion, Guru Ji says: “The one who becomes (the servant of that God) to whom belongs everything, O’ Nanak, that person always lives in peace.”(4-33-102)

The message of this *shabad* is that if we want all our pains and sorrows may vanish, and if we don’t want to live under the fear of any worldly person or power, then we should become a true devotee of God and meditate on His Name by always remembering Him with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਜਾ ਕੈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ॥
ਤਾ ਕਉ ਕਾੜਾ ਕਹਾ ਬਿਆਪੈ॥੧॥

ਸਹਜ ਅਨੰਦ ਹਰਿ ਸਾਧੂ ਮਾਹਿ॥
ਆਗਿਆਕਾਰੀ ਹਰਿ ਹਰਿ ਰਾਇ॥੧॥ ਰਹਾਉ॥

ਜਾ ਕੈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ॥
ਤਾ ਕਉ ਚਿੰਤਾ ਕਤਹੂੰ ਨਾਹਿ॥੨॥

ਜਾ ਕੈ ਬਿਨਸਿਓ ਮਨ ਤੇ ਭਰਮਾ॥
ਤਾ ਕੈ ਕਛੂ ਨਾਹੀ ਡਰੁ ਜਮਾ॥੩॥

ਜਾ ਕੈ ਹਿਰਦੈ ਦੀਓ ਗੁਰਿ ਨਾਮਾ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕੈ ਸਗਲ ਨਿਧਾਨਾ॥੪॥੩੪॥੧੦੩॥

ga-orhee mehlā 5.

jaa kai dukh sukḥ sam kar jaapai.
ṭaa ka-o kaaḥḥaa kahaa bi-aapai. ||1||

sahj anand har saaḍḥoo maahi.
aagi-aakaaree har har raa-ay. ||1|| rahaa-o.

jaa kai achintṯ vasai man aa-ay.
ṭaa ka-o chintṯaa kaṭahooⁿ naahi. ||2||

jaa kai binsi-o man ṭay bharmaa.
ṭaa kai kachḥoo naahee dar jamaa. ||3||

jaa kai hirdai dee-o gur Naamaa.
kaho naanak ṭaa kai sagal niḍḥaanaa.
||4||34||103||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want all our pains and sorrows to vanish, and we don't want to live under the fear or pressure of any worldly power, then we should become a true devotee of God by always remembering Him with true love and devotion. In this *shabad*, he tells us how our whole outlook on life is changed when we keep God always in our minds, and what kinds of blessings we enjoy as a result of this change.

He says: "No fear can afflict that (devotee, to) whom both pain and pleasure appear the same."(1)

Therefore, Guru Ji says: "(O' my friends), there is always poise and bliss in (the mind of) the devotee of God. (Such a person) always remains an obedient servant of God, the King."(1-Pause)

As for any kind of worry in the mind of such a devotee, Guru Ji says: "(O' my friends), in whose mind dwells the carefree (God), no worry ever comes near that person."(2)

Guru Ji adds: "(O' my friends), whose mind is rid of (all) doubt (about the will and supremacy of God, that person) does not have any fear of even the demon of death."(3)

In conclusion, Guru Ji says: "In whose heart, the Guru has enshrined God's Name, Nanak says, (that person feels as if he or she has acquired) all treasures."(4-34-103)

The message of the *shabad* is that if we want to live in a state of peace and poise, free from fear and worry of any kind, then we should always have God in our mind, and accept both pain and pleasure with the same cheerful attitude and spirit of obedience to the will of God.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ॥

ga-orhee mehlā 5.

agam roop kaa man meh ṭḥaanaa.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ॥੧॥

gur parsaad_u kinai virlai jaanaa. ||1||

ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ॥
ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ॥੧॥ ਰਹਾਉ॥

sahj kathaa kay amrit_u kuntaa.
jisahi paraapat_i tis lai bhunchaa. ||1||
rahaa-o.

ਅਨਹਤ ਬਾਣੀ ਥਾਨੁ ਨਿਰਾਲਾ॥
ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ॥੨॥

anhat_u baa_{ee} thaan niraalaa.
taa kee Dhun mohay gopaalaa. ||2||

ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ॥
ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ॥੩॥

ta_h sahj akhaaray anayk anantaa.
paarbrahm kay sangee santaa. ||3||

ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ॥
ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ॥੪॥੩੫॥੧੦੪॥

harakh_u anant_u sog nahee bee-aa.
so ghar gur naanak ka-o dee-aa.
||4||35||104||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want to live in a state of peace and poise, free from fear and worry of any kind, then we should always have God in our mind, and accept both pain and pleasure with the same cheerful attitude and spirit of obedience to the will of God. In this *shabad*, he describes the spiritual pleasures enjoyed by those devotees who recognize God residing within them.

First of all telling us where God resides, Guru Ji says: “The abode of the incomprehensible God is in the mind, but rare is the one who knows it by Guru’s grace.” (1)

Stating what kinds of treasures are there in that divine abode, Guru Ji says: “(In that place) are the nectar-like fonts of peace-giving discourses. But only that person is able to drink (from the pool of nectar) who is destined to receive it.”(1-pause)

Describing how wonderful is that divine place, he says: “In that uniquely wonderful place, the celestial non-stop music of Guru’s hymns keeps playing, whose tune captivates even the God of the universe.”(2)

Stating what other divinely things are there in that heavenly abode, Guru Ji says: “There are diverse and numberless abodes of peace and poise, where abide the saints and friends of the all pervading God.”(3)

Guru Ji concludes the *shabad* by describing the state of mind with which he has been blessed. He says: “(That state of mind) in which there is infinite joy and no pain, that state (of mind) the Guru has given to Nanak.”(4-35-104)

The message of this *shabad* is that the incomprehensible God resides in a secret place in our mind. If we want to enjoy the unique peace and bliss of this place, then we have to pray to God to bless us with the guidance of the Guru, who may enshrine God’s Name in us, and lead us to that state.

ਗਉੜੀ ਮਃ ੫॥

ga-or_hee mehlaa 5.

ਕਵਨ ਰੂਪੁ ਤੇਰਾ ਆਰਾਧਉ॥
ਕਵਨ ਜੋਗ ਕਾਇਆ ਲੇ ਸਾਧਉ॥੧॥

kavan roop t̤ayraa aaraaDha-o.
kavan jog kaa-i-aa lay saaDha-o. ||1||

ਪੰਨਾ ੧੮੭

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ਕਵਨ ਗੁਨੁ ਜੇ ਤੁਝੁ ਲੈ ਗਾਵਉ॥
ਕਵਨ ਬੋਲ ਪਾਰਬਰਾਹਮ ਰੀਝਾਵਉ॥੧॥ ਰਹਾਉ॥

kavan gun jo t̤ujh lai gaava-o.
kavan bol paarbarahm reeḡhaava-o. ||1||
rahaa-o.

ਕਵਨ ਸੁ ਪੂਜਾ ਤੇਰੀ ਕਰਉ॥
ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭਵਜਲ ਤਰਉ॥੨॥

kavan so poojaa t̤ayree kara-o.
kavan so biDh jit bhavjal tara-o. ||2||

ਕਵਨ ਤਪੁ ਜਿਤੁ ਤਪੀਆ ਹੋਇ॥
ਕਵਨ ਸੁ ਨਾਮੁ ਹਉਮੈ ਮਲੁ ਖੋਇ॥੩॥

kavan tap jit tapee-aa ho-ay.
kavan so Naam ha-umai mal k̤ho-ay. ||3||

ਗੁਣ ਪੂਜਾ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਸਗਲ ਘਾਲ॥

gun poojaa gi-aan Dhi-aan naanak sagal
ghaal.

ਜਿਸੁ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਦਇਆਲ॥੪॥

jis kar kirpaa satgur milai da-i-aal. ||4||

ਤਿਸ ਹੀ ਗੁਨੁ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਜਾਤਾ॥

t̤is hee gun t̤in hee parabh jaat̤aa.

ਜਿਸ ਕੀ ਮਾਨਿ ਲੇਇ ਸੁਖਦਾਤਾ॥੧॥ ਰਹਾਉ
ਦੂਜਾ॥੩੬॥੧੦੫॥

jis kee maan lay-ay sukh-daata. ||1|| rahaa-o
doojaa. ||36||105||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that there is an incomprehensible place of divine bliss right in our mind. If we want to enjoy the unique peace and bliss of this place, then we have to pray to God to bless us with the guidance of the Guru, who may enshrine God's Name in us, and lead us to that state. However, in those days and even now, many different faiths with many different ideologies were prevalent in India. They all believed in different forms and idols of God, and advocated different ways of worshipping and pleasing Him. In this *shabad*, putting himself in place of a sincere seeker of God, Guru Ji asks God to guide him, and then he shares the result of his quest with us.

First referring to so many forms of God being advocated by various faiths, Guru Ji says: “O’ God (You have many forms; please tell me) which of Your forms may I worship? By what form of Yoga may I discipline my body?”(1)

Next, thinking about God’s merits, he says: “(O’ God, there is no end to Your merits. I don’t know) for which of Your merits shall I sing Your praises, and by uttering what words may I please God?”(1-pause)

Guru Ji’s mind now goes to different ways of worshipping God, so he says: “(O’ God, I don’t know) what kind of worship may I perform for You, and what is that way by adopting which, I may cross over the dreadful (worldly) ocean?”(2)

Next Guru Ji refers to the ways of yogis, who used to renounce their families, go to jungles, and perform various kinds of penances, such as sitting in front of fires for long periods, hanging upside down from trees, and repeating various names of God. He says: “What is that penance by which a person becomes (a true) penitent? What is that Name (whose repetition) may dispel the dirt of ego (from one’s mind)?”(3)

After considering all the above methods, Guru Ji draws his own conclusion, and sharing that with us he says: “O’ Nanak, all the effort (made by a person, such as) singing praises (of God), doing His worship, acquiring divine knowledge, or meditation (succeeds only when) the merciful (God) shows His kindness, and one meets the true Guru.”(4)

However, Guru Ji adds: “Only that person acquires such merit, and only that person has realized God, whose (prayer) the Giver of peace accepts, (and whom He unites with the true Guru).” (1- pause second-36-105)

The message of the *shabad* is that if we want to please God, we should use that way, which Guru tells us. Only the Guru knows what method or what path is most suitable for a person. (The Sikhs should consider themselves as particularly fortunate, because they don’t have to look for any particular true Guru. They have already been blessed with the eternally true Guru Granth Sahib Ji. All they need to do is to devotedly read, understand, and follow the advice given therein).

Personal Note: -This humble servant feels very much thankful to God, for blessing him with this opportunity to convey this message to the coming Sikh generations.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਆਪਨ ਤਨੁ ਨਹੀ ਜਾ ਕੇ ਗਰਬਾ॥
ਰਾਜ ਮਿਲਖ ਨਹੀ ਆਪਨ ਦਰਬਾ॥੧॥

aapan tan nahee jaa ko garbaa.
raaj milakh nahee aapan darbaa. ||1||

ਆਪਨ ਨਹੀ ਕਾ ਕਉ ਲਪਟਾਇਓ॥
ਆਪਨ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਓ॥੧॥ ਰਹਾਉ॥

aapan nahee kaa ka-o laptaa-i-o.
aapan Naam satgur tay paa-i-o. ||1||
rahaa-o.

ਸੁਤ ਬਨਿਤਾ ਆਪਨ ਨਹੀ ਭਾਈ॥
ਇਸਟ ਮੀਤ ਆਪ ਬਾਪੁ ਨ ਮਾਈ॥੨॥

sut baniṭaa aapan nahee bhaa-ee.
isat meet aap baapu na maa-ee. ||2||

ਸੁਇਨਾ ਰੂਪਾ ਫੁਨਿ ਨਹੀ ਦਾਮ॥
ਹੈਵਰ ਗੈਵਰ ਆਪਨ ਨਹੀ ਕਾਮ॥੩॥
ਕਹੁ ਨਾਨਕ ਜੋ ਗੁਰਿ ਬਖਸਿ ਮਿਲਾਇਆ॥
ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਜਿਸ ਕਾ ਹਰਿ ਰਾਇਆ॥੪॥੩੭॥੧੦੬॥

su-inaa roopaa fun nahee daam.
haivar gaivar aapan nahee kaam. ||3||
kaho naanak jo gur bakhhas milaa-i-aa.
tis kaa sabh kichh jis kaa har raa-i-aa.
||4||37||106||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to please God, we should use that way, which the Guru tells us. Only the Guru knows what method or what path is most suitable for a person. In this *shabad*, Guru Ji gives us his first and most important lesson to guide us on the way to union with God.

He says: “(O’ my friend, realize that) this body of which you are proud of is not yours (forever). Nor dominions, property or money are your own (forever).”(1)

Therefore, Guru Ji says: “Why are you clinging to that which is not yours (forever? Only God’s) Name could be yours (forever), which you can obtain from the true Guru.”(1-pause)

Continuing to point out things and persons, which are also not (truly) ours, Guru Ji says: “(O’ my friend), sons, wife, and brothers don’t remain ours (forever), nor our dear friends, nor even our father and mother (remain with us forever).”(2)

Now pointing towards our worldly wealth and possessions, Guru Ji says: “Gold, silver, or hard currency is not yours forever. Neither your horses and elephants (or cars and boats) would be of use to you (forever).”(3)

Guru Ji concludes the *shabad* by telling us who is the person who may have none of the above things, yet may have everything. He says: “Becoming gracious, whom the Guru has united (with God), Nanak says (that person realizes that whose (friend is) God the king, that person has everything.”(4-37-106)

The message of the *shabad* is that none of our worldly possessions, relatives, or even our own body is going to remain with us forever. The only thing, which will last with us till the end, is God’s Name, and that Name we can obtain only through the Guru. Therefore, we should follow the advice of our Guru (Granth Sahib Ji) so that he may unite us with God, to whom belongs everything forever.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਗੁਰ ਕੇ ਚਰਣ ਉਪਰਿ ਮੇਰੇ ਮਾਥੇ॥
ਤਾ ਤੇ ਦੁਖ ਮੇਰੇ ਸਗਲੇ ਲਾਥੇ॥੧॥

gur kay charan̄ oopar mayray maath̄ay.
taā tay dukh mayray saglay laath̄ay. ||1||

ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਕੁਰਬਾਨੀ॥
ਆਤਮ ਚੀਨਿ ਪਰਮ ਰੰਗ ਮਾਨੀ॥੧॥ ਰਹਾਉ॥

satgur apunay ka-o kurbaanee.
aatam cheen param rang maanee. ||1||
rahaa-o.

ਚਰਣ ਰੇਣੁ ਗੁਰ ਕੀ ਮੁਖਿ ਲਾਗੀ॥
ਅਹੰਬੁਧਿ ਤਿਨਿ ਸਗਲ ਤਿਆਗੀ॥੨॥

charan̄ rayn̄ gur kee mukh̄ laagee.
ahaⁿ-budh̄tin̄ sagal ti-aagee. ||2||

ਗੁਰ ਕਾ ਸਬਦੁ ਲਗੋ ਮਨਿ ਮੀਠਾ॥
ਪਾਰਬਰਾਹਮੁ ਤਾ ਤੇ ਮੋਹਿ ਡੀਠਾ॥੩॥

gur kaa sabad̄ lago man meeth̄aa.
paarbarahm̄ taā tay mohi deeth̄aa. ||3||

ਗੁਰੁ ਸੁਖਦਾਤਾ ਗੁਰੁ ਕਰਤਾਰੁ॥
ਜੀਅ ਪ੍ਰਾਣ ਨਾਨਕ ਗੁਰੁ ਆਧਾਰੁ॥੪॥੩੮॥੧੦੭॥

gur sukh-daaata gur kartaar.
jee-a paraan̄ naanak gur aaDhaar.
|4||38||107||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that none of our worldly possessions, relatives, or even our own body is going to remain with us forever. The only thing, which will last with us till the end, is God’s Name, and that Name we can obtain only through the Guru. Therefore, we should always follow the advice of our Guru. In this *shabad*, he is telling us from his personal experience the blessings we receive by humbly following Guru’s advice.

He says: “The Guru’s lotus feet (immaculate advice) is enshrined in my forehead. By following (that advice), all my sufferings have departed.”(1)

Therefore, Guru Ji says: “I am a sacrifice unto my Guru. (By his grace), I have examined myself, and am now enjoying supreme bliss.”(1-pause)

Describing what happens when a person really listens to the Guru’s advice, he says: “(O’ my friends, they who attentively listen to the immaculate advice of the Guru, feel as if) their face is touched by the dust of the Guru’s feet, they shed all their self-conceit.”(2)

Coming back to sharing his own experience, Guru Ji says: “The Guru’s word seems pleasing to my mind. (Therefore, following his advice, I have meditated on God’s Name and have) seen the sight of God.”(3)

Therefore, Guru Ji concludes the *shabad* by saying: “(O’ my friends), Guru is the giver of peace, and Guru is the Creator. He is the support of Nanak’s soul, and his life breath.” (4-38-107)

The message of this *shabad* is that we should have such complete faith in our Guru that by following his advice we will obtain peace, happiness, and bliss of union with God Himself.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਆਹਿ॥
ਜਾ ਕੈ ਉਣਾ ਕਛਹੁ ਨਾਹਿ॥੧॥

ray man mayray tooṁṭaa ka-o aahi.
jaa kai oṇaa kachhoo naahi. ||1||

ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਕਰਿ ਮਨ ਮੀਤ॥
ਪ੍ਰਾਨ ਅਧਾਰੁ ਰਾਖਹੁ ਸਦ ਚੀਤ॥੧॥ ਰਹਾਉ॥

har saa pareetam kar man meet.
paraan aDhaar raakhoo sad cheet. ||1||
rahaa-o.

ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਸੇਵਿ॥
ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ॥੨॥

ray man mayray tooṁṭaa ka-o sayv.
aad purakh aprampar dayv. ||2||

ਤਿਸੁ ਉਪਰਿ ਮਨ ਕਰਿ ਤੂੰ ਆਸਾ॥
ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਭਰਵਾਸਾ॥੩॥

tis oopar man kar tooṁṭaa aasaa.
aad jugaad jaa kaa bharvaasaa. ||3||

ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥
ਨਾਨਕੁ ਗਾਵੈ ਗੁਰ ਮਿਲਿ ਸੋਇ॥੪॥੩੯॥੧੦੮॥

jaa kee pareet sadaa sukh ho-ay.
naanak gaavai gur mil so-ay. ||4||39||108||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should have such complete faith in our Guru that by following his advice we will obtain peace, happiness, and bliss of union with God Himself. In this *shabad*, he advises his mind and indirectly us, whom we should crave for and on whom should we pin all our hopes so that we may always enjoy peace and happiness.

Addressing his mind, Guru Ji says: “O’ my mind, crave for that (person) who is short of nothing.”(1)

The question is who is such a person or power that has everything. Naturally, that power is God. Therefore, Guru Ji says: “O’ my friendly mind, make a being like God as your Beloved, and always keep (remembering) that support of life-breaths in your mind.”(1-pause)

Now directly advising his mind (and indirectly us), Guru Ji says: “O’ my mind, serve that (God), who is the all-pervading primal Being, and is beyond any limit.”(2)

Finally advising his mind on whom to depend in times of need, Guru Ji says: “O’ my mind, pin your hope only on that (God), on whom all beings have been depending for ages after ages.”(3)

Guru Ji concludes the *shabad* by stating whom he himself worships, and how. He says: “(O’ my friends), by joining with the Guru, Nanak sings praises of that (God), by loving whom one always obtains peace.”(4-39-108)

The message of this *shabad* is that we should depend upon the support of that God, and sing His praises, by loving whom we obtain happiness, and in whose house there is no shortage of anything.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ॥
ਮੀਤ ਕੇ ਕਰਤਬ ਕੁਸਲ ਸਮਾਨਾ॥੧॥

meet karai so-ee ham maanaa.
meet kay kartab kusal samaanaa. ||1||

ਏਕਾ ਟੇਕ ਮੇਰੈ ਮਨਿ ਚੀਤਾ॥
ਜਿਸੁ ਕਿਛੁ ਕਰਣਾ ਸੁ ਹਮਰਾ ਮੀਤਾ॥੧॥ ਰਹਾਉ॥

aykaa tayk mayrai man cheet.
jis kichh karṇaa so hamraa meet. ||1||
rahaa-o.

ਮੀਤੁ ਹਮਾਰਾ ਵੇਪਰਵਾਹਾ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੋਹਿ ਅਸਨਾਹਾ॥੨॥

meet hamaaraa vayparvaahaa.
gur kirpaa tay mohi asnaahaa. ||2||

ਮੀਤੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ॥
ਸਮਰਥ ਪੁਰਖੁ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ॥੩॥

meet hamaaraa antarjamee.
samrath purakh paarbarahm su-aamee. ||3||

ਹਮ ਦਾਸੇ ਤੁਮਨਾਕੁਰ ਮੇਰੇ॥

ham daasay tum thaakur mayray.

ਪੰਨਾ ੧੮੮

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ਮਾਨੁ ਮਹਤੁ ਨਾਨਕ ਪ੍ਰਭੁ ਤੇਰੇ॥੪॥੪੦॥੧੦੯॥

maan mahat naanak parabhtayray.
||4||40||109||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should always depend upon the support of that God and sing His praises, by loving whom we always obtain happiness, and in whose house there is no shortage. In this *shabad*, he describes how he has made God his friend.

Guru Ji says: “Whatever my Friend does, I cheerfully accept that, because the doings of my Friend are (those things) which bring happiness.”(1)

Describing what is the mainstay of his mind, Guru Ji says: “Within my mind is only one assurance: that He, who has to do anything is my friend (therefore I need not worry about anything).”(1- pause)

Now disclosing how he happened to win the friendship of such a great Being, Guru Ji says: “My Friend is carefree. (He is not dependent upon anyone for anything). It is through the Guru’s kindness that I came close to Him.” (2)

Listing more unique qualities of his friend (God), Guru Ji says: “My Friend is the Inner knower of all hearts. He is the all powerful supreme God and Master.”(3)

Guru Ji concludes the *shabad* by making a humble prayer. He says: “(O’ God), I am Your slave and You are my Master. All Nanak’s honor and glory are on account of You.”(4-40-109)

The message of the *shabad* is that if we want to have such a friend, on whom we can depend for everything, and on the basis of whose support we may become absolutely free of all worries, then we should pray to our Guru to bring us so close to God and help us win His friendship.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਜਾ ਕਉ ਤੁਮ ਭਏ ਸਮਰਥ ਅੰਗਾ॥
ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਕਾਲੰਗਾ॥੧॥

jaa ka-o tum bhā-ay samrath angaa.
ṭaa ka-o kachh naahee kaalangaa. ||1||

ਮਾਧਉ ਜਾ ਕਉ ਹੈ ਆਸ ਤੁਮਾਰੀ॥
ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਸੰਸਾਰੀ॥੧॥ ਰਹਾਉ॥

maaDha-o jaa ka-o hai aas tumaaree.
ṭaa ka-o kachh naahee sansaaree. ||1||
rahaa-o.

ਜਾ ਕੈ ਹਿਰਦੈ ਠਾਕੁਰੁ ਹੋਇ॥
ਤਾ ਕਉ ਸਹਸਾ ਨਾਹੀ ਕੋਇ॥੨॥
ਜਾ ਕਉ ਤੁਮ ਦੀਨੀ ਪ੍ਰਭ ਧੀਰ॥
ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ॥੩॥

jaa kai hirdai thaakur ho-ay.
ṭaa ka-o sahsaa naahee ko-ay. ||2||
jaa ka-o tum deenee parabh Dheer.
ṭaa kai nikat na aavai peer. ||3||

ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਦੇਖਾਇਆ॥੪॥੪੧॥੧੧੦॥

kaho naanak mai so gur paa-i-aa.
paarbarahm pooran daykhaa-i-aa.
||4||41||110||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to have such a friend on whom we could depend for everything, and on the basis of whose support we may become absolutely free of all worries, then we should pray to our Guru to bring us so close to God, and help us win His friendship. In this *shabad*, he is telling us from his own experience the kind of feeling of security one obtains upon gaining the support of God.

Guru Ji says: “O’ all powerful (Master), whose helper You become, no blemish stains that person’s reputation.”(1)

Commenting on the state of mind of a devotee who only depends upon the support of God, he says: “O’ God, the one who depends upon Your support doesn’t care for the support of worldly people.”(1-pause)

Stating the reason why such a person doesn't care for any worldly support, Guru Ji says: "The person in whose heart resides the Master (of the universe, that person) has no anxiety (of any kind in the mind)."(2)

Now describing what kind of relief one feels when one receives God's comfort, Guru Ji says: "O', my God, whom You have given solace, no pain comes near that person."(3)

Guru Ji concludes the *shabad* by telling us who introduced him to such a perfect and beneficent God. He says: "Nanak has found such a Guru, who has showed him the perfect all-pervading God."(4-41-110)

The message of the *shabad* is that if we want union with the all powerful God, who can remove all our pains, and whose support is all we need, then we should seek the refuge of our Guru (Granth Sahib Ji), who may show us that God and help us win His support.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ॥
ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮ ਘਾਤੀ॥੧॥

dulabh dayh paa-ee vad**h**haagee.
Naam na jaapeh ṭay aṭam ghaaṭee. ||1||

ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ॥
ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ॥੧॥ ਰਹਾਉ॥

mar na jaahee jinaa bisraṭ raam.
Naam bihoon jeevan ka-un kaam. ||1||
rahaa-o.

ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ॥
ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ॥੨॥

khaaṭ peet khaylaṭ hasaṭ bisthaar.
kavan arath mirṭak seegaar. ||2||

ਜੇ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ॥
ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ॥੩॥

jo na suneh jas parmaanandaa.
pas pankh^{ee} ṭarigad jon ṭay mandaa. ||3||

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ॥
ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ॥੪॥੪੨॥੧੧੧॥

kaho naanak gur manṭar drirh-aa-i-aa.
kayval *Naam* rid maahi samaa-i-aa.
4||42||111||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want union with that all-powerful God, who can remove all our pains and whose support is all we need, then we should seek the refuge of our Guru (Granth Sahib Ji), who may show us that God, and help us win His support. In this *shabad*, he tells us what is the most important thing, which we need to do to reach God, and what happens if we don't do this thing.

He says: "By great good fortune, one gets the extremely rare chance to obtain the (human) body. (But after receiving this body they), who do not meditate on (God's) Name are (in a way) murdering their soul."(1)

Guru Ji feels so upset with such persons who do not meditate on God's Name, that he says: "Life is so useless without God's Name (that I wonder) why don't they die who forget God?" (1-pause)

Now commenting on the enjoyment of worldly pleasures by such people, Guru Ji says: “(I see that such people) spend their time in eating, drinking, playing, and decorating themselves (but without Name they are like dead persons, and all their pursuits) are like embellishing dead bodies.”(2)

Delivering his judgment on the person who doesn't listen to God's praise, Guru Ji says: “The one who doesn't listen to the praise of God is worse than animals, birds, and the creeping species (like snakes and porcupines).”(3)

Guru Ji concludes the *shabad* by stating the single most important thing, which a person may acquire whom the Guru blesses with his instruction. He says: “O' Nanak, in whom the Guru has firmly instilled his mantra, only God's Name has been enshrined in that person's heart.”(4-42-111)

The message of this *shabad* is that the most important thing which we should learn from the Guru is; how to firmly enshrine God's Name in our heart, because without God's Name our entire human life is a waste, and is worse than the life of an animal, bird or an insect.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ॥
ਨਾਮ ਧਾਰੀਕ ਝੁਠੇ ਸਭਿ ਸਾਕ॥੧॥

ਕਾਹੇ ਕਉ ਮੂਰਖ ਭਖਲਾਇਆ॥
ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ ਆਇਆ॥੧॥ ਰਹਾਉ॥

ਏਕਾ ਮਾਟੀ ਏਕਾ ਜੋਤਿ॥
ਏਕੋ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਚੋਤਿ॥੨॥

ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ॥
ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ॥੩॥

ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ॥
ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਕ੍ਰਮ ਥਾਟ॥੪॥੪੩॥੧੧੨॥

ga-orhee mehlā 5.

kaa kee maa-ee kaa ko baap.
Naam Dhaareek jhoothay sabh saak. ||1||

kaahay ka-o moorakh bhakhlāa-i-aa.
mil sanjog hukam tooⁿ aa-i-aa. ||1|| rahaa-o.

aykaa maatee aykaa jot.
ayko pavan kahaā ka-un rot. ||2||

mayraa mayraa kar billaahee.
maranhaar ih jee-araa naahee. ||3||

kaho naanak gur kholay kapaat.
mukat bha-ay binsay bharam thaat.
||4||43||112||

GAURRI MEHLA 5

In *shabad* (4-37-106), Guru Ji advised us that none of our worldly possessions, relatives, or even our own body is going to remain with us forever. The only thing, which will last with us till the end, is God's Name, and that Name we can obtain only through the Guru. In this *shabad*, he therefore questions our weeping, crying, and feeling sad upon the death of our near and dear ones, and tells us who those people are who can be liberated from such worldly bonds.

Guru Ji says: “(O' my friends), who is anybody's mother, and who is anyone's father? All these relations are false (short lived) and in name only. (As soon as one dies, all these relations have no meaning).”(1)

Therefore, Guru Ji asks: “O’ foolish human being, why do you clamor (as though you have seen a nightmare)? It is due to the combination of past circumstances that according (to God’s command), you have come (to this world, and been connected with your parents and other relatives).”(1- pause)

Pointing to our body elements, he says: “It is the same one clay, one light, and one air, (of which all beings are made. Therefore), why does anyone cry when one dies (and returns to these elements)?”(2)

Commenting on the crying of human beings upon the death of their near and dear ones, he says: “(Often on the death of any of their relatives and friends), people cry and wail, saying, “My near and dear one has died.” (But they don’t understand that) this soul never dies. (After leaving one body, either it enters another, or unites with God).”(3)

Guru Ji concludes the *shabad* by telling us how he has been emancipated from all such illusions. He says: “(O’ my friends), Nanak says, the Guru has removed my doubts, and I have been emancipated from (the illusions of worldly relations), and all ostentations (of feeling sad on account of any separation) have been destroyed.”(4-43-112)

The message of this *shabad* is that if we want to be free from the false worldly attachments, and feeling miserable upon the death of our near and dear ones with whom we have been related in this human life, then we should seek the guidance of the Guru, and understand the truth about all such relationships.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਵਡੇ ਵਡੇ ਜੇ ਦੀਸਹਿ ਲੋਗ॥
ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ॥੧॥

vaday vaday jo deeseh log.
ṭin ka-o bi-aapai chintāa rog. ||1||

ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ॥
ਸੇ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ॥੧॥ ਰਹਾਉ॥

ka-un vadaa maa-i-aa vadi-aa-ee.
so vadaa jin raam liv laa-ee. ||1|| rahaa-o.

ਭੂਮੀਆ ਭੂਮਿ ਊਪਰਿ ਨਿਤ ਲੁਝੈ॥
ਛੋਡਿ ਚਲੈ ਤਿਸਨਾ ਨਹੀ ਬੁਝੈ॥੨॥

bhoomee-aa bhoom oopar nit lujhai.
chhod chalai tarisnaa nahee bujhai. ||2||

ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ॥
ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ॥੩॥੪੪॥੧੧੩॥

kaho naanak ih taṭ beechaaraa.
bin har bhajan naahee chhutkaaraa.
||3||44||113||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be free from the false worldly attachments, and feeling miserable on the death of our near and dear ones with whom we happen to be related in this human life, then we should seek the guidance of the Guru and understand the truth about all such relationships. In this *shabad*, Guru Ji points out another folly of people, particularly the rich and famous. He tells how such people who outwardly seem so great, happy, and comfortable, in reality are afflicted with the malady of worry and the fire-like desire for even more riches. He then tells us the only way to get rid of all such worries and anxieties.

He says: “They who seem to be so great, mighty (and rich), are afflicted by the ailment of anxiety.”(1)

However, Guru Ji points out: “(O’ my friends), no one becomes (truly) great by virtue of the (false) glory on account of one’s wealth. Only that person is (truly) great whose mind is attuned to God.” (1-pause)

Next, commenting on the state of landowners, he says: “A land owner daily fights on account of land, (so much so, that) even while departing (from the world, this person’s) craving (for land) is not quenched.”(2)

Guru Ji concludes the *shabad* by sharing with us the only way, which can liberate us from all such worldly desires for wealth and possessions. He says: “(O’ my friends), Nanak says, he has realized this essence, that without God’s Name there is no escape (from the fire of worldly desires and woes).”(3-44-113)

The message of this *shabad* is that instead of running after worldly riches or feeling envious of affluent and powerful people, we should meditate on God’s Name; only then will we be truly happy and worry free.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlā 5.

ਪੂਰਾ ਮਾਰਗੁ ਪੂਰਾ ਇਸਨਾਨੁ॥
ਸਭੁ ਕਿਛੁ ਪੂਰਾ ਹਿਰਦੈ ਨਾਮੁ॥੧॥

pooraa maarag pooraa isnaan.
sabh kichh pooraa hirdai Naam. ||1||

ਪੂਰੀ ਰਹੀ ਜਾ ਪੂਰੈ ਰਾਖੀ॥
ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ॥੧॥ ਰਹਾਉ॥

pooree rahee jaa poorai raakhee.
paarbarahm kee saran jan taakee. ||1||
rahaa-o.

ਪੂਰਾ ਸੁਖੁ ਪੂਰਾ ਸੰਤੋਖੁ॥
ਪੂਰਾ ਤਪੁ ਪੂਰਨ ਰਾਜੁ ਜੋਗੁ॥੨॥

pooraa sukh pooraa santokh.
pooraa tap pooran raaj jog. ||2||

ਹਰਿ ਕੈ ਮਾਰਗਿ ਪਤਿਤ ਪੁਨੀਤਾ॥
ਪੂਰੀ ਸੋਭਾ ਪੂਰਾ ਲੋਕੀਕਾ॥੩॥

har kai maarag patit puneet.
pooree sobhaa pooraa lokeek. ||3||

ਕਰਣਹਾਰੁ ਸਦ ਵਸੈ ਹਦੂਰਾ॥
ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ॥੪॥੪੫॥੧੧੪

karanhaar sad vasai hadooraa.
kaho naanak mayraa satgur pooraa.
||4||45||114||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of running after worldly riches or feeling envious of affluent and powerful people, we should meditate on God’s Name; only then will we be truly happy and free from worries. In this *shabad*, Guru Ji tells us how meditation on God’s Name brings us perfect and complete salvation from all our pains. Guru Ji says: “(O’ my friends), perfect is the way, perfect is the ablution, (and in fact) perfect is one’s every deed in whose heart (resides God’s) Name.”(1)

Regarding the honor and respect of such devotees, he says: “The devotees who have sought the shelter of the all-pervading God, when the perfect (God) protects their honor it remains fully intact.” (1-pause)

Therefore commenting on the efforts of those who meditate on God’s Name, and the result of such efforts, Guru Ji says: “(The person who meditates on God’s Name) enjoys perfect peace and complete contentment. Such a person’s penance is deemed perfect and enjoys both the worldly kingdom, and perfect union (with God).”(2)

Many times we may wonder how effective meditation on God’s Name is for people like us, who sometimes try to meditate on God’s Name, yet keep bound in worldly attachments and committing many sins. Guru Ji assures: “(O’ my friends, by following) the way of (meditating on) God, even the worst sinners are sanctified. They too can obtain perfect glory (in God’s court), and maintain complete respect among worldly people.”(3)

In closing, he says: “(O’ my friends), Nanak says so perfect is my true Guru (that if, following his advice, we meditate on God’s Name, we are able to) see the Creator always residing in front of us.”(4-45-114)

The message of the *shabad* is that perfect is the method of meditating on God’s Name under Guru’s instruction. By following this method, we can obtain perfect peace, happiness, and glory (not only in God’s court, but we can maintain our complete respect and honor in the world also).

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਸੰਤ ਕੀ ਧੂਰਿ ਮਿਟੇ ਅਘ ਕੋਟ॥

sant̃ kee Dhoor mitay agh kot.

ਪੰਨਾ ੧੮੯

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ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਨਮ ਮਰਣ ਤੇ ਛੋਟ॥੧॥

sant̃ parsaad̃ janam marantay chhot. ||1||

ਸੰਤ ਕਾ ਦਰਸੁ ਪੂਰਨ ਇਸਨਾਨੁ॥
ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਮੁ॥੧॥ ਰਹਾਉ॥

sant̃ kaa daras pooran isnaan.
sant̃ kirpaa tay japee-ai *Naam*. ||1|| rahaa-o.

ਸੰਤ ਕੈ ਸੰਗਿ ਮਿਟਿਆ ਅਰੰਕਾਰੁ॥
ਦ੍ਰਿਸਟਿ ਆਵੈ ਸਭੁ ਏਕੰਕਾਰੁ॥੨॥

sant̃ kai sang miti-aa ahaⁿkaar.
darisat aavai sabh̃ aykankaar. ||2||

ਸੰਤ ਸੁਪ੍ਰਸੰਨ ਆਏ ਵਸਿ ਪੰਚਾ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦੈ ਲੈ ਸੰਚਾ॥੩॥

sant̃ suparsan aa-ay vas panchaa.
amrit̃ *Naam* ridai lai sanchaa. ||3||

ਕਹੁ ਨਾਨਕ ਜਾ ਕਾ ਪੂਰਾ ਕਰਮ॥
ਤਿਸੁ ਭੋਟੇ ਸਾਧੂ ਕੇ ਚਰਨ॥੪॥੪੬॥੧੧੫॥

kaho naanak jaa kaa pooraa karam.
tis bhaytay saaDhoo kay charan.
||4||46||115||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that so perfect is the method of meditating on God’s Name under Guru’s instruction that by following this method we can obtain perfect peace, happiness, and glory (not only in God’s court, but we can also maintain our complete respect

and honor in the world). However, in many earlier *shabads*, Guru Ji has also told us that only through the grace of the saint (Guru) can we obtain this precious commodity of God's Name. In this *shabad* he tells us what other blessings and benefits we obtain by the saint (Guru's) grace.

Guru Ji says: "(O' my friends), the sins of millions of people have been removed, who (have so humbly followed the immaculate advice of the saint Guru, as if they) have applied the dust of the saint's feet (on their foreheads. In this way) by the grace of the saint (Guru), they have been spared from the (rounds) of births and deaths."(1)

Commenting upon the need for doing any other ritual worship, such as bathing at holy places to wash off the dirt of sins, Guru Ji says: "(O' my friends), the sight of a (true) saint is a complete ablution in itself. Because, by saint's grace, we start meditating on God's Name (after which there is no need for any other kind of worship or ablution)."(1-pause)

Describing what else happens in the company of the saint (Guru), he says: "In the company of the saint (Guru), one's ego is destroyed, (to such a person) the one Creator seems pervading everywhere."(2)

But that is not all. Guru Ji says: "(O' my friends), on whom the saint (Guru) becomes gracious, all the five (evil passions of lust, anger, greed, attachment and ego) come under that person's control, and such a person gathers the nectar-like (God's) Name in the heart."(3)

Guru Ji concludes the *shabad* by saying: "(O' my friends), Nanak says, only the one whose destiny is perfect, has seen the sight of the saint's feet (and has listened to the saint's advice)."(4-46-115)

The message of the *shabad* is that if we want to wash off the dirt of our past sins, and keep under control our evil passions, then we should listen and act upon the advice of the saint (Guru).

ਗਉੜੀ ਮਹਲਾ ੫॥

ਹਰਿ ਗੁਣ ਜਪਤ ਕਮਲੁ ਪਰਗਾਸੈ॥
ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ॥੧॥

ਸਾ ਮਤਿ ਪੁਰੀ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਵੈ॥
ਵਡੈ ਭਾਗਿ ਸਾਧੁ ਸੰਗੁ ਪਾਵੈ॥੧॥ ਰਹਾਉ॥

ਸਾਧਸੰਗਿ ਪਾਈਐ ਨਿਧਿ ਨਾਮਾ॥
ਸਾਧਸੰਗਿ ਪੂਰਨ ਸਭਿ ਕਾਮਾ॥੨॥

ਹਰਿ ਕੀ ਭਗਤਿ ਜਨਮੁ ਪਰਵਾਣੁ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਖਾਣੁ॥੩॥

ਕਹੁ ਨਾਨਕ ਸੋ ਜਨੁ ਪਰਵਾਨੁ॥
ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ॥੪॥੪੭॥੧੧੬॥

ga-orhee mehlaa 5.

har gun japat kamal pargaasai.
har simrataraas sabh naasai. ||1||

saa mat pooree jit har gun gaavai.
vadai bhaag saadhoo sang paavai. ||1||
rahaa-o.

saaDhsang paa-ee-ai niDh Naamaa.
saaDhsang pooran sabh kaamaa. ||2||

har kee bhagat janam parvaan.
gur kirpaa tay Naam vakhaan. ||3||

kaho naanak so jan parvaan.
jaa kai ridai vasai bhagvaan. ||4||47||116||

GAURRI MEHLA 5

In the stanza (1-pause) of the previous *shabad*, Guru Ji stated that by the saint's grace, we start meditating on God's Name (after which there is no need for any other kind of worship or ablu-tion). In this *shabad*, he tells us what happens when we meditate on God's Name and sing His praises.

Guru Ji says: "(O' my friends), by meditating on God's merits (we feel so delighted, as if like) a lotus (our heart) has blossomed forth. By contemplating on God, all our fears flee away."(1)

Therefore, he says: "(O' my friends), perfect is that intellect through which (the mortal) sings praises of God. However, only through good fortune does one obtain the company of a saint (Guru, who gives one such intellect)."(1-pause)

Stating what other valuable things we obtain in the company of the saints, Guru Ji says: "In the company of the saint (Guru), we obtain the treasure of (God's) Name. In the company of the saint (Guru), all our tasks are fulfilled."(2)

Listing other blessings which one obtains through the Guru, he says: "By Guru's grace one utters God's Name, and through such worship of God, one's (human) life gets approved (in God's court)."(3)

Guru Ji concludes the *shabad* by saying: "(O' my friends), Nanak says approved is that devotee (in God's court) within whose heart resides God."(4-47-116)

The message of the *shabad* is that if we want all our fears to be removed, and our life approved in God's court, then we should listen to the Guru's advice, and enshrine God's Name in our heart.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ॥
ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ॥੧॥

ਬਿਨੁ ਗੋਬਿੰਦ ਨ ਦੀਸੈ ਕੋਈ॥
ਕਰਨ ਕਰਾਵਨ ਕਰਤਾ ਸੋਈ॥੧॥ ਰਹਾਉ॥

ਮਨਹਿ ਕਮਾਵੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ॥
ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ॥੨॥

ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋ ਸਚ ਸਾਹੁ॥
ਗੁਰਿ ਪੂਰੈ ਕਰਿ ਦੀਨੈ ਵਿਸਾਹੁ॥੩॥

ਜੀਵਨ ਪੁਰਖੁ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ॥
ਕਹੁ ਨਾਨਕ ਪਰਮ ਪਦੁ ਪਾਇਆ॥੪॥੪੮॥੧੧੭॥

ga-orhee mehlaa 5.

aykas si-o jaa kaa man raataa.
visree tisai paraa-ee taataa. ||1||

bin gobind na deesai ko-ee.
karan karaavan kartaa so-ee. ||1|| rahaa-o.

maneh kamaavai mukh har har bolai.
so jan it ut kateh na dolai. ||2||

jaa kai har Dhan so sach saahu.
gur poorai kar deeno visaahu. ||3||

jeevan purakh mili-aa har raa-i-aa.
kaho naanak param pad paa-i-aa.
||4||48||117||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want all our fears to be removed and our human life approved in God's court, then we should listen to the Guru's advice and enshrine God's Name in our heart. In this *shabad*, he tells us what happens when we are imbued with the love of that one (God).

He says: "The person whose mind is imbued with the love of one (God), forsakes jealousy with others."(1)

Stating the reason why such a person feels this way, he says: "(To such a person), no one seems other than God. (That person believes that it is) the same Creator who is the cause and doer of everything."(1-pause)

Describing the merits of such a person, he says: "The devotee who meditates on God's Name with full attention of the mind, and utters God's Name from the tongue, that devotee never wavers here or there (in this or the next world)."(2)

Most of us always run after worldly wealth, but Guru Ji tells us: "The person who has the wealth of God's (Name in the heart) is a true banker. The perfect Guru has established that person's credit (with God)."(3)

In conclusion, Guru Ji says: "(By Guru's grace), the person who has attained to the life giving God the King, Nanak says that person has obtained the supreme status (of eternal bliss)."(4-48-117)

The message of the *shabad* is that if we want to get rid of our jealousy and attain eternal bliss, then we should meditate on God's Name from the core of our heart, and feel God's presence everywhere.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਨਾਮੁ ਭਗਤ ਕੈ ਪ੍ਰਾਨ ਅਧਾਰੁ॥
ਨਾਮੋ ਧਨੁ ਨਾਮੋ ਬਿਉਹਾਰੁ॥੧॥

ਨਾਮ ਵਡਾਈ ਜਨੁ ਸੋਭਾ ਪਾਏ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਏ॥੧॥ ਰਹਾਉ॥

ਨਾਮੁ ਭਗਤ ਕੈ ਸੁਖ ਅਸਥਾਨੁ॥
ਨਾਮ ਰਤੁ ਸੋ ਭਗਤੁ ਪਰਵਾਨੁ॥੨॥

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਧਾਰੈ॥
ਸਾਸਿ ਸਾਸਿ ਜਨੁ ਨਾਮੁ ਸਮਾਰੈ॥੩॥

ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਪੂਰਾ ਭਾਗੁ॥
ਨਾਮ ਸੰਗਿ ਤਾ ਕਾ ਮਨੁ ਲਾਗੁ॥੪॥੪੯॥੧੧੮॥

ga-orhee mehlā 5.

Naam bhagat kai paraan aDhaar.
Naamo Dhan Naamo bi-uhaar. ||1||

Naam vadaa-ee jan sobhaa paa-ay.
kar kirpaa jis aap divaa-ay. ||1|| rahaa-o.

Naam bhagat kai sukhh asthaan.
Naam rat so bhagat parvaan. ||2||

har kaa Naam jan ka-o Dhaarai.
saas saas jan Naam samaarai. ||3||

kaho naanak jis pooraa bhaag.
Naam sang taa kaa man laag. ||4||49||118||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our jealousy and attain eternal bliss, then we should meditate on God's Name from the core of our heart, and feel God's presence everywhere. In this *shabad*, he describes how God's Name becomes everything for a devotee, and what kinds of blessings one enjoys because of one's love for God's Name.

He says: "God's Name is the life-breath of a devotee. (For a devotee) Name is wealth, and the Name is all the trade."(1)

Explaining why a true devotee feels this way, Guru Ji says: "Within whom is (God's) Name, obtains glory (both in this and the next world. But only that person receives God's Name) whom, showing mercy (God) Himself causes to be given."(1-pause)

Listing the blessings a devotee enjoys as a result of God's Name, Guru Ji says: "(God's) Name is the provider of a state of peace to the devotee. (The devotee) who is imbued with the love of (God's) Name, is approved in God's court."(2)

Guru Ji adds: "God's Name provides support to the devotees. With every breath, a devotee dwells on God's Name."(3)

He concludes by saying: "Nanak says, whose destiny is perfect, that person's mind is attuned to God's (Name)."(4-49-118)

The message of this *shabad* is that if we want to always live in peace and bliss, then we should pray to God to bless us with the guidance of the Guru, who may imbue us with such love for God's Name that we may keep meditating on it at all times.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥
ਤਬ ਤੇ ਧਾਵਤੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ॥੧॥

ਸੁਖ ਬਿਸ੍ਰਾਮੁ ਪਾਇਆ ਗੁਣ ਗਾਇ॥
ਸ੍ਰਮੁ ਮਿਟਿਆ ਮੇਰੀ ਹਤੀ ਬਲਾਇ॥੧॥ ਰਹਾਉ॥

ਚਰਨ ਕਮਲ ਅਰਾਧਿ ਭਗਵੰਤਾ॥
ਹਰਿ ਸਿਮਰਨ ਤੇ ਮਿਟੀ ਮੇਰੀ ਚਿੰਤਾ॥੨॥

ਸਭ ਤਜਿ ਅਨਾਥੁ ਏਕ ਸਰਣਿ ਆਇਓ॥
ਊਚ ਅਸਥਾਨੁ ਤਬ ਸਹਜੇ ਪਾਇਓ॥੩॥

ਦੂਖੁ ਦਰਦੁ ਭਰਮੁ ਭਉ ਨਸਿਆ॥
ਕਰਣਹਾਰੁ ਨਾਨਕ ਮਨਿ ਬਸਿਆ॥੪॥੫੦॥੧੧੯॥

ga-orhee mehlaa 5.

sant̃ p̃arsaad̃ har Naam̃ Dhi-aa-i-aa.
tab̃ taỹ Dhaavat̃ mañ tariptaa-i-aa. ||1||

sukh̃ bisraam̃ paa-i-aa guñ gaa-ay.
saram̃ miti-aa mayree haṭee balaa-ay. ||1||
rahaa-o.

charañ kamal̃ araaDh̃ bh̃agvanṭaa.
har̃ simrañ taỹ mitee mayree chint̃aa. ||2||

sabh̃ taj̃ anaath̃ ayk̃ sarañ aa-i-o.
ooch̃ asthaañ tab̃ sehjaỹ paa-i-o. ||3||

dookh̃ darad̃ bh̃haram̃ bh̃a-o nasi-aa.
karañhaar̃ naanak̃ mañ basi-aa.
||4||50||119||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to always live in peace and bliss, then we should pray to God to bless us with the guidance of the Guru, who may imbue us with such love for God's Name that we may keep meditating on it at all times. In this *shabad*, Guru Ji describes the blessings and benefits he himself obtained when by saint's grace he meditated on God's Name.

He says: "Since the time, by the saint's grace I have meditated on (God's) Name, from that time on, my wandering mind has been satiated."(1)

Listing what other virtues he has acquired, Guru Ji says: "By singing God's praises (of God), I have obtained the abode of peace. My toil (for worldly wealth) has ceased, as if by meditating on God's Name the demon (of worldly desires in me) has been slain."(1-pause)

Guru Ji adds: "(O' my friends), by reflecting on the immaculate words (of the Guru), and by meditating on God, all my worry has been removed."(2)

Stating how did he obtain such a sublime state of mind, Guru Ji says: "When forsaking all other props and like an orphan, I sought the refuge of the one God, I easily obtained this supreme status (of bliss)."(3)

Guru Ji concludes the *shabad* by describing his present state of mind. He says: "Now all sorrow, pain, doubt, and dread has fled away, and the creator God has come to reside in Nanak's mind."(4-50-119)

The message of this *shabad* is that if we want to get rid of all our sorrows and enjoy the sublime state of peace and bliss, then we should meditate on God's Name, under Guru's guidance.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਕਰ ਕਰਿ ਟਹਲ ਰਸਨਾ ਗੁਣ ਗਾਵਉ॥

ਪੰਨਾ ੧੯੦

ਚਰਨ ਠਾਕੁਰ ਕੈ ਮਾਰਗਿ ਧਾਵਉ॥੧॥

ਭਲੇ ਸਮੇ ਸਿਮਰਨ ਕੀ ਬਰੀਆ॥
ਸਿਮਰਤ ਨਾਮੁ ਭੈ ਪਾਰਿ ਉਤਰੀਆ॥੧॥ ਰਹਾਉ॥

ਨੇੜੁ ਸੰਤਨ ਕਾ ਦਰਸਨੁ ਪੇਖੁ॥
ਪ੍ਰਭ ਅਵਿਨਾਸੀ ਮਨ ਮਹਿ ਲੇਖੁ॥੨॥

ਸੁਣਿ ਕੀਰਤਨੁ ਸਾਧ ਪਹਿ ਜਾਇ॥
ਜਨਮ ਮਰਣ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਇ॥੩॥

ਚਰਣ ਕਮਲ ਠਾਕੁਰ ਉਰਿ ਧਾਰਿ॥
ਦੁਲਭ ਦੇਹ ਨਾਨਕ ਨਿਸਤਾਰਿ॥੪॥੫॥੧੨੦॥

ga-orhee mehlā 5.

kar kar tahal rasnaa guṇ gaava-o.

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charan thaakur kai maarag Dhaava-o. ||1||

bhalo samo simran kee baree-aa.
simrat Naam bhai paar utree-aa. ||1||
rahaa-o.

naytar santan kaa darsan paykh.
parabh avinaasee man meh laykh. ||2||

sun keertan saaDh peh jaa-ay.
janam maran kee taraas mitaa-ay. ||3||

charan kamal thaakur ur Dhaar.
dulabh dayh naanak nistaar. ||4||51||120||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sorrows and enjoy the sublime state of peace and bliss, then we should meditate on God's Name under Guru's guidance. In this *shabad*, he tells us what specifically the Guru wants us to do and what are the benefits of doing that.

He says: "(O' my friend), with your hands serve (others), with your tongue praise (God), and with your feet walk on the path of God (join the congregation of saintly persons, and sing praises of God in their company)." (1)

Explaining why this is the right time to praise God, and what are the benefits of doing so, Guru Ji says: "(O' my friends, this human birth) is a good opportunity to remember God (because in other existences, we cannot do so, and) by meditating on God's Name, we cross the dreadful (worldly ocean)." (1-pause)

Listing what other things we ought to do to walk on this divine path, he says: "(O' my friends), with your eyes behold the sight of the saint (Guru), and inscribe (the Name of) the immortal God in your mind." (2)

Stating what else to do, and what is its benefit, Guru Ji says: "(O' my friends), the one who goes to the saint (Guru) to listen to the praise of God, erases the fear of birth and death (from the mind)." (3)

In closing, Guru Ji advises: "(O' my friend), enshrine God's immaculate Name in your heart. Nanak says (in this way), ferry this extremely difficult to obtain human body across (the worldly ocean)." (4-51-120)

The message of the *shabad* is that we should utilize our precious human body along with all other parts and faculties to meditate on God's Name, and thus make our life fruitful and obtain salvation.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ॥
ਸੋ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ॥੧॥

ਹਰਿ ਬਿਸਰਤ ਸਹਸਾ ਦੁਖੁ ਬਿਆਪੈ॥
ਸਿਮਰਤ ਨਾਮੁ ਭਰਮੁ ਭਉ ਭਾਗੈ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ॥
ਤਿਸੁ ਜਨ ਦੂਖੁ ਨਿਕਟਿ ਨਹੀ ਆਵੈ॥੨॥

ਹਰਿ ਕੀ ਟਹਲ ਕਰਤ ਜਨੁ ਸੋਹੈ॥
ਤਾ ਕਉ ਮਾਇਆ ਅਗਨਿ ਨ ਪੋਹੈ॥੩॥

ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲਾ॥
ਨਾਨਕ ਤਜੀਅਲੇ ਅਵਰਿ ਜੰਜਾਲਾ॥੪॥੫੨॥੧੨੧॥

ga-orhee mehlaa 5.

jaa ka-o apnee kirpaa Dhaaraai.
so jan rasnaa Naam uchaaray. ||1||

har bisrat sahsaa dukh bi-aapai.
simrat Naam bharam bha-o bhaagai. ||1||
rahaa-o.

har keertan sunai har keertan gaavai.
tis jan dookh nikat nahee aavai. ||2||

har kee tahal karat jan sohai.
taa ka-o maa-i-aa agan na pohai. ||3||

man tan mukh har Naam da-i-aal.
naanak tatee-alay avar janjaal.
||4||52||121||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should utilize our precious human body (along with all other parts and faculties) to meditate on God's Name and thus make our life fruitful and obtain salvation. In this *shabad*, he tells us about the role, God's grace plays in making some people meditate on God's Name, the blessings they obtain by doing that, and also tells what happens if one forsakes God's Name.

He says: "On whom (God) bestows His grace that devotee utters (God's) Name with the tongue."(1)

Now contrasting the results of forgetting God with the benefits of meditating on His Name, Guru Ji says: "(O' my friends), upon forgetting God, dread and distress afflicts (the mortal. But) by meditating on God's Name, all one's superstition and fear flees away."(1-pause)

Describing the state of a person who sings and listens to Gods' praise, Guru Ji says: "No pain and sorrow comes near that devotee, who hears and sings praise of God."(2)

But this doesn't mean that by singing or listening to God's praise one loses any kind of respect in society. Guru Ji tells: "A devotee who serves God (by singing or listening to His praise) obtains honor (in the world, and) the fire of worldly desire doesn't touch that devotee at all."(3)

In conclusion, Guru Ji says: "(O' my friends), with full concentration of mind and body, the one who utters the Name of the merciful God from the tongue, Nanak says, "(deem that devotee) has forsaken all (worldly entanglements)."(4-52-121)

The message of this *shabad* is that if we want to get rid of all our worldly doubts, and dreads, then we should meditate on God's Name with full concentration of our body and mind.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਟਿਕਾਈ॥੧॥

ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਹਰਿ ਗੁਣ ਗਾਇ॥
ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਆ ਲਿਵ ਲਾਇ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕਾ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰੁ॥
ਮਿਟੇ ਵਿਸੁਰੇ ਉਤਰੀ ਚਿੰਤਾ॥੨॥

ਅਨਦ ਭਏ ਗੁਰ ਮਿਲਤ ਕ੍ਰਿਪਾਲ॥
ਕਰਿ ਕਿਰਪਾ ਕਾਟੇ ਜਮ ਜਾਲ॥੩॥

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥
ਤਾ ਤੇ ਬਹੁਰਿ ਨ ਬਿਆਪੈ ਮਾਇਆ॥੪॥੫੩॥੧੨੨॥

ga-orhee mehlaa 5.

chhaad si-aanap baho chaturaa-ee.
gur pooray kee tayk tikaa-ee. ||1||

dukh binsay sukh har gun gaa-ay.
gur pooraa bhayti-aa liv laa-ay. ||1|| rahaa-o.

har kaa Naam dee-o gur manṭar.
mitay visooray utree chint. ||2||

anad bha-ay gur milat kirpaal.
kar kirpaa kaatay jam jaal. ||3||

kaho naanak gur pooraa paa-i-aa.
taa tay bahur na bi-aapai maa-i-aa.
||4||53||122||

GAURRI MEHLA 5

In the previous *shabad* (4-49-118), Guru Ji advised us that if we want to always live in peace and bliss, then we should pray to God to bless us with the guidance of the Guru, who may imbue us with such love for God's Name that we may keep meditating on it at all times. In this *shabad*, he lists some of the blessings one obtains, who forsaking one's own clever ideas, surrenders to the Guru and follows his advice whole-heartedly.

Addressing us, Guru Ji says: "Renouncing shrewdness and too much cleverness, the one who has depended on the support of the perfect Guru's (advice) only, that person's sorrows have vanished. Such a person has sung praises of God in a state of peace, and in this way, by attuning the mind has seen the perfect Guru." (1-pause)

Listing other blessings the Guru has bestowed on such a devotee, he says: "The Guru has given the mantra of God's (Name, and as a result) all the worries (of the devotee) have been effaced, and anxiety removed."(2)

But that is not all, Guru Ji adds: "On meeting the kind Guru, bliss has prevailed (in the mind of the devotee). Showing mercy, (the Guru has dispelled those tendencies, which could make that (devotee) commit deadly sins, and has thus) cut off the nooses of death."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says the one who has obtained (the guidance of) the perfect Guru, *Maya* (the worldly attachment) doesn't afflict that person again."(4-53-122)

The messages of this *shabad* is that we should abandon all our cleverness and wit and have complete faith in the Guru's advice, and act on it with full faith and conviction. Then we will be freed from all worries, and worldly attachments won't afflict us ever again.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਰਾਖਿ ਲੀਆ ਗੁਰਿ ਪੂਰੈ ਆਪਿ॥
ਮਨਮੁਖ ਕਉ ਲਾਗੋ ਸੰਤਾਪ॥੧॥

ਗੁਰੂ ਗੁਰੂ ਜਪਿ ਮੀਤ ਹਮਾਰੇ॥
ਮੁਖ ਉਜਲ ਹੋਵਹਿ ਦਰਬਾਰੇ॥੧॥ ਰਹਾਉ॥

ਗੁਰ ਕੇ ਚਰਣ ਹਿਰਦੈ ਵਸਾਇ॥
ਦੁਖ ਦੁਸਮਨ ਤੇਰੀ ਹਤੈ ਬਲਾਇ॥੨॥

ਗੁਰ ਕਾ ਸਬਦੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ॥
ਦਇਆਲ ਭਏ ਸਗਲੇ ਜੀਅ ਭਾਈ॥੩॥
ਗੁਰਿ ਪੂਰੈ ਜਬ ਕਿਰਪਾ ਕਰੀ॥
ਭਨਤਿ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ॥੪॥੫੪॥੧੨੩॥

ga-orhee mehlaa 5.

raakh lee-aa gur poorai aap.
manmukh ka-o laago santāp. ||1||

guroo guroo jap meet hamaaray.
mukh oojal hoveh darbaaray. ||1|| rahaa-o.

gur kay charan hirdai vasaa-ay.
dukh dusman tayree hatāi balaa-ay. ||2||

gur kaa sabadtayrai sang sahaa-ee.
da-i-aal bha-ay saglay jee-a bhaa-ee. ||3||
gur poorai jab kirpaa karee.
bhanat naanak mayree pooree paree.
||4||54||123||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should abandon all our cleverness and wit and have complete faith in the Guru's advice, and act on it with full faith and conviction. In this *shabad*, he cites his own example, how the perfect Guru saved him from the attack of his enemy (*Sulhi Khan*), to demonstrate the benefit of having full faith in the Guru, and acting on his advice.

Addressing us, Guru Ji says: "(O' my friends), the perfect Guru has himself saved me (from the attacks of my enemy), and that self-conceited person has been afflicted by a calamity (of falling in a brick kiln and being burnt alive)."

Therefore, Guru Ji advises: "O' my friends, (you too) should keep remembering Guru's advice (of meditating on God's Name. By doing so), you would obtain honor in (God's) court."(1-pause)

Stating the benefit of truly enshrining the Guru's feet (his advice) in the mind, he says: "(O' my friends), by enshrining the Guru's advice in the mind, all your sorrows, enemies and calamities will be slain."(2)

Describing what kind of changes we would observe when we always remember the Guru's advice, he says: "O' my brother, when you always remain in touch with the Guru's advice, all people would become kind to you."(3)

Guru Ji concludes the *shabad* by once again thanking his Guru for saving him. He says: "(O' my friends), Nanak says, when the perfect Guru showed mercy, all my effort became fruitful."(4-54-123)

The message of this *shabad* is that if we keep complete faith in our perfect Guru (Granth Sahib Ji), keep following his advice, and meditating on God's Name, he will save us from attacks of all our enemies and will get us respect in this world and honor in God's court.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਅਨਿਕ ਰਸਾ ਖਾਏ ਜੈਸੇ ਚੋਰ॥
ਮੋਹ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਚੋਰ॥੧॥

ਮਿਰਤਕ ਦੇਹ ਸਾਧਸੰਗ ਬਿਹੁਨਾ॥
ਆਵਤ ਜਾਤ ਜੋਨੀ ਦੁਖ ਖੀਨਾ॥੧॥ ਰਹਾਉ॥

ਅਨਿਕ ਬਸਤ੍ਰ ਸੁੰਦਰ ਪਹਿਰਾਇਆ॥
ਜਿਉ ਡਰਨਾ ਖੇਤ ਮਾਹਿ ਡਰਾਇਆ॥੨॥

ਸਗਲ ਸਰੀਰ ਆਵਤ ਸਭ ਕਾਮ॥
ਨਿਹਫਲ ਮਾਨੁਖੁ ਜਪੈ ਨਹੀ ਨਾਮ॥੩॥

ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਭਏ ਦਇਆਲਾ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਜਹਿ ਗ੍ਰੋਪਾਲਾ॥੪॥੫੫॥੧੨੪॥

ga-orhee mehlaa 5.

anik rasaa khaa-ay jaisay dhor.
moh kee jayvree baaDhi-o chor. ||1||

mirtak dayh saaDhsang bihoonaa.
aavat jaat jonee duk^h kheenaa. ||1||
rahaa-o.

anik bastar sundar peh^{ra}a-i-aa.
ji-o darnaa khayt maahi daraa-i-aa. ||2||

sagal sareer aavat sabh kaam.
nihfal maanukh japai nahee *Naam*. ||3||

kaho naanak jaa ka-o bha-ay da-i-aalaa.
saaDhsang mil bh^{aj}eh gopaalaa.
||4||55||124||

GAURRI MEHLA 5

In the previous so many *shabads*, Guru Ji told us about the blessings obtained by a person who follows Guru's advice and meditates on God's Name. In this *shabad*, he shows us the opposite side of the picture, and tells us what is the state of a self-conceited person who doesn't care for the Guru's advice, and doesn't meditate on God's Name.

Describing the inner state of mind of a self-conceited person, who always remains involved in false worldly pleasures, Guru Ji says: "(O' my friends, the person who remains involved in enjoying worldly pleasures) is like an animal who is eating many delicious feeds. (His state is like that of a) thief, who is bound with the chain of worldly attachments."(1)

Commenting further on the state and fate of such a person, Guru Ji says: "(O' my friends, the one) who remains without the company of saintly persons, that one's body is like a dead corpse. By continuously suffering the pains of coming and going (in and out of this world), one's (soul) is continuously weakened."(1-pause)

Now referring to the many beautiful clothes such a person may wear, he says: "Even though (such a person) may wear many beautiful clothes (in the spiritual world, looks) like a scare-crow to scare (the birds away) in a farm."(2)

Guru Ji adds: "(An apostate is worse than an animal, because bodies of all (animals) can be put to some use, but absolutely of no use is (the advent of a person in the world), who does not meditate on (God's) Name."(3)

Therefore Guru Ji states: "(O' my friends), on whom God becomes merciful, Nanak says, in the company of saints that person meditates on the Sustainer of the universe."(4-55-124)

The message of this *shabad* is that if we don't want to waste our life like the animals, then we should pray to God to show mercy on us and bless us with the company of saintly persons, (where we may also join them in singing God's praise, and meditating on His Name).

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਪੰਨਾ ੧੯੧

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ਕਲਿ ਕਲੇਸ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖ ਸਾਰੇ॥੧॥kal kalays gur sabad nivaaray.
aavan jaan rahay sukh saaray. ||1||ਭੈ ਬਿਨਸੇ ਨਿਰਭਉ ਹਰਿ ਧਿਆਇਆ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇਆ॥੧॥ ਰਹਾਉ॥bhai binsay nirbha-o har Dhi-aa-i-aa.
saaDhsang har kay gun gaa-i-aa. ||1||
rahaa-o.ਚਰਨ ਕਵਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ॥
ਅਗਨਿ ਸਾਗਰ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰੇ॥੨॥charan kaval rid antar Dhaaray.
agan saagar gur paar utaaray. ||2||ਬੁਢਤ ਜਾਤ ਪੂਰੈ ਗੁਰਿ ਕਾਢੇ॥
ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ॥੩॥boodat jaat poorai gur kaadhay.
janam janam kay tootay gaadhay. ||3||

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ॥
ਜਿਸੁ ਭੋਟਤ ਗਤਿ ਭਈ ਹਮਾਰੀ॥੪॥੫੬॥੧੨੫॥

kaho naanak tis gur balihaaree.
jis bhaytat gatbha-ee hamaaree.
||4||56||125||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we don't want to waste our life like an animal, and don't want to continue suffering the pains of births and deaths, then we should pray to God to bless us with the company of saintly people, whom we may join in singing God's praise and meditating on His Name. In this *shabad*, Guru Ji shares with us the blessings he obtained by joining the congregation of saintly persons, and singing praises of God.

He says: "(O' my friends), the Guru's word has eliminated all my strife and sorrow. My comings and goings (in and out of this world) have ended and I have obtained all kinds of comforts."(1)

Listing other blessings he obtained in the company of saintly persons, he says: "In the company of saints, I sang praises of God, and when I meditated on the fearless God all my fears vanished away."(1-pause)

Therefore, on the basis of his personal experience, Guru Ji says: "They, who enshrined the immaculate Name of God in their hearts, were ferried by the Guru across the fiery ocean (of worldly desires)."(2)

Continuing to describe the blessings bestowed by the Guru, he says: "They who were drowning (in the worldly ocean), the perfect Guru pulled them out and re-united them (with God), from whom they were separated for many births."(3)

Guru Ji concludes the *shabad* by saying: "(O' my friends), Nanak says, I am a sacrifice to that Guru, meeting whom I was emancipated."(4-56-125)

The message of this *shabad* is that even if we have previously committed many sins, we should now follow the advice of the Guru. Joining the company of saintly persons we should sing God's praise: then all our problems will be ended and we will be saved.

Note:-It doesn't mean that before joining the saintly congregation, Guru Ji was committing many sins, from which his Guru saved him. Like Jap Ji Sahib, where Guru Ji calls himself a wretch, he is showing his humility, and is using the most effective way of conveying his message by the use of first person.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਸਾਧਸੰਗਿ ਤਾ ਕੀ ਸਰਨੀ ਪਰਹੁ॥
ਮਨੁ ਤਨੁ ਅਪਨਾ ਆਗੈ ਧਰਹੁ॥੧॥

saaDhsang taā kee sarnee parahu.
man tan apnaa aagai Dharahu. ||1||

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਵਹੁ ਮੇਰੇ ਭਾਈ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸਭ ਤਪਤਿ ਬੁਝਾਈ॥੧॥ ਰਹਾਉ॥

amrit Naam peevhu mayray bhāa-ee.
simar simar sabh tapat bujhaa-ee. ||1||
rahaa-o.

ਤਜਿ ਅਭਿਮਾਨੁ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰਹੁ॥

taj abhimaan janam maran nivaarahu.

ਹਰਿ ਕੇ ਦਾਸ ਕੇ ਚਰਣ ਨਮਸਕਾਰਹੁ॥੨॥

har kay daas kay charan namaskaarahu.
||2||

ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਮਨਹਿ ਸਮਾਲੇ॥
ਸੇ ਧਨੁ ਸੰਚਹੁ ਜੋ ਚਾਲੈ ਨਾਲੇ॥੩॥

saas saas parabh maneh samaalay.
so Dhan sanchahu jo chaalai naalay. ||3||

ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਚਰਣੀ ਲਾਗੁ॥੪॥੫੭॥੧੨੬॥

tiseh paraapat jis mastak bhaag.
kaho naanak taa kee charnee laag.
||4||57||126||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that even if we have previously committed many sins, we should now follow the advice of the Guru. Joining the company of saintly persons we should sing praises of God: then all our problems will end and we will be saved. In this *shabad*, he tells us in more detail how to conduct our life in the right way.

He says: “(O’ my friends), joining the society of saintly persons, seek the refuge of that (God). Place your body and soul before Him, (with your body and mind you do whatever God wants you to do).” (1)

Describing what we should do in the company of saintly persons, he says: “O’ brother, drink the nectar God’s Name. By remembering (God) again and again, the fire (of worldly desires) is quenched.”(1-pause)

Listing what else we need to do, Guru Ji says: “(O’ my friends), bow to the feet of God’s devotees and, shedding your ego, emancipate (yourself from the rounds of) births and deaths.”(2)

Guru Ji adds: “(O’ my friends), with every breath remember God. (In this way) accumulate that wealth (of God’s Name), which will always accompany you.”(3)

Guru Ji concludes this *shabad* by stating how fortunate that person is who accumulates the wealth of God’s Name. He says: “Only that person receives (this wealth) in whose destiny it is (so written). Therefore Nanak says (O’ mortal), cling to the feet of such (devotees, so that in their company you may also be blessed).”(4-57-126)

The message of this *shabad* is that we should join the company of saintly persons, respectfully follow their advice, and meditate on God’s Name so that our rounds of births and deaths may end.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਸੂਕੇ ਹਰੇ ਕੀਏ ਖਿਨ ਮਾਹੇ॥
ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਸੰਚਿ ਜੀਵਾਏ॥੧॥

sookay haray kee-ay khin maahay.
amrit darisat sanch jeevaa-ay. ||1||

ਕਾਟੇ ਕਸਟ ਪੂਰੇ ਗੁਰਦੇਵ॥
ਸੇਵਕ ਕਉ ਦੀਨੀ ਅਪੁਨੀ ਸੇਵ॥੧॥ ਰਹਾਉ॥

kaatay kasat pooray gurdayv.
sayvak ka-o deenee apunee sayv. ||1||
rahaa-o.

ਮਿਟਿ ਗਈ ਚਿੰਤ ਪੁਨੀ ਮਨ ਆਸਾ॥
ਕਰੀ ਦਇਆ ਸਤਿਗੁਰਿ ਗੁਣਤਾਸਾ॥੨॥

mit ga-ee chintṯ punee man aasaa.
karee da-i-aa satgur gunṯaasaa. ||2||

ਦੁਖ ਨਾਠੇ ਸੁਖ ਆਇ ਸਮਾਏ॥
ਢੀਲ ਨ ਪਰੀ ਜਾ ਗੁਰਿ ਫੁਰਮਾਏ॥੩॥

dukh naathay sukh aa-ay samaa-ay.
dheel na pree jaa gur furmaa-ay. ||3||

ਇਛ ਪੁਨੀ ਪੂਰੇ ਗੁਰ ਮਿਲੇ॥
ਨਾਨਕ ਤੇ ਜਨ ਸੁਫਲ ਫਲੇ॥੪॥੫੮॥੧੨੭॥

ichh punee pooray gur milay.
naanak tay jan sufal falay. ||4||58||127||

GAURRI MEHLA 5

In the *shabad* (4-56-125), Guru Ji advised us that even if we have previously committed many sins, we should now follow the advice of the Guru. Joining the company of saintly persons we should sing praises of God, then all our problems will end and we will be saved. In this *shabad*, he describes how the Guru has put even the most incorrigible persons on the right path, has brought an end to all their problems and pains, and has fulfilled their desires.

Guru Ji says: “In an instant, the Guru has brought bloom (even to those) who had become depressed and frail like dried up (trees. As if) by irrigating them with his ambrosial glance, he has revived (their dead souls).” (1)

Describing what exactly the Guru has done for his devotees, he says: “The perfect Guru has yoked his servant into his service, and in this way the perfect Guru has eradicated all the difficulties.” (1-pause)

Stating what happens when the perfect Guru shows his grace, Guru Ji says: “(The person) on whom the true Guru, the treasure of merits has shown mercy, all that person’s worry has been removed, and the desire of his (or her heart) has been fulfilled.” (2)

Guru Ji also wants to assure us that once the Guru becomes kind, it doesn’t take much time for one’s problems to disappear. He says: “When the Guru so commands, then no delay occurs in the fleeing away of pains, and the pleasures to come and prevail (in a person’s life).” (3)

In conclusion, Guru Ji says: “They who have met the perfect Guru, their desire has been fulfilled. O’ Nanak, the life of those devotees has become most successful and fruitful.” (4-58-127)

The message of this *shabad* is that if we want all our problems to be solved and we want to be blessed both with worldly comforts and spiritual success, then we should surrender ourselves to the service of our true Guru (Granth Sahib Ji), and wholeheartedly act on the advice contained therein.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਤਾਪ ਗਏ ਪਾਈ ਪ੍ਰਭਿ ਸਾਂਤਿ॥
ਸੀਤਲ ਭਏ ਕੀਨੀ ਪ੍ਰਭ ਦਾਤਿ॥੧॥

taap ga-ay paa-ee parabh saaṯ.
seetal bhā-ay keenee parabh daat. ||1||

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਭਏ ਸੁਹੇਲੇ॥

parabh kirpaa tay bhā-ay suhaylay.

ਜਨਮ ਜਨਮ ਕੇ ਬਿਛੁਰੇ ਮੇਲੇ॥੧॥ ਰਹਾਉ॥

janam janam kay bichhuray maylay. ||1||
rahaa-o.

ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭ ਕਾ ਨਾਉ॥
ਸਗਲ ਰੋਗ ਕਾ ਬਿਨਸਿਆ ਥਾਉ॥੨॥

simrat simrat parabh kaa naa-o.
sagal rog kaa binsi-aa thaa-o. ||2||

ਸਹਜਿ ਸੁਭਾਇ ਬੋਲੈ ਹਰਿ ਬਾਣੀ॥
ਆਠ ਪਹਰ ਪ੍ਰਭ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ॥੩॥

sahj subhaa-ay bolai har banee.
aath pahar parabh simrahu paraanee. ||3||

ਦੂਖੁ ਦਰਦੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ॥
ਕਹੁ ਨਾਨਕ ਜੋ ਹਰਿ ਗੁਨ ਗਾਵੈ॥੪॥੫੯॥੧੨੮॥

dookh darad jam nayrḥ na aavai.
kaho naanak jo har gun gaavai.
||4||59||128||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want all our problems to be solved, and if we want to be blessed both with worldly comforts and spiritual success, then we should surrender ourselves to the service of our true Guru, and whole-heartedly act on his advice. The basic advice of our Guru is to meditate on God's Name and sing His praises. In this *shabad*, Guru Ji describes the blessings, which God showers on us, when we follow this advice.

He says: “(O’ my friends), those upon whom God has bestowed the gift (of His Name), all their anxieties have vanished and they have obtained peace (in their hearts).”(1)

Describing what other blessings such people have enjoyed, he says: “By God’s Grace, their life has become comfortable. (They who were) separated (from Him) for many births, God has re-united them (with Him).”(1-pause)

But, that is not all, Guru Ji says: “By remembering God’s Name again and again, the root cause of all their maladies was destroyed.”(2)

Describing the conduct of such a blessed person, he says: “(Such a devotee) keeps uttering God’s word in a state of peace and poise (and says to others also), “O mortals, (you too should) meditate on God.”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that no sorrow, pain (or fear of) death comes near that person who sings praises of God.”(4-59-128)

The message of this *shabad* is that we should repeat God’s Name with love and affection, so that through God’s mercy all our woes and worries may depart, and we may live in peace and comfort.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਭਲੇ ਦਿਨਸ ਭਲੇ ਸੰਜੋਗ॥
ਜਿਤੁ ਭੇਟੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰਜੋਗ॥੧॥

bhalay dinas bhalay sanjog.
jit bhaytay paarbarahm nirjog. ||1||

ਓਹ ਬੋਲਾ ਕਉ ਹਉ ਬਲਿ ਜਾਉ॥

oh baylaa ka-o ha-o bal jaa-o.

ਜਿਤੁ ਮੇਰਾ ਮਨੁ ਜਪੈ ਹਰਿ ਨਾਉ॥੧॥ ਰਹਾਉ॥

jit mayraa man japai har naa-o. ||1||
rahaa-o.

ਸਫਲ ਮੂਰਤੁ ਸਫਲ ਓਹ ਘਰੀ॥
ਜਿਤੁ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੀ॥੨॥

safal moorat safal oh gharee.
jit rasnaa uchrai har haree. ||2||

ਸਫਲੁ ਓਹੁ ਮਾਥਾ ਸੰਤ ਨਮਸਕਾਰਸਿ॥
ਚਰਣ ਪੁਨੀਤ ਚਲਹਿ ਹਰਿ ਮਾਰਗਿ॥੩॥

safal oh maathaa sant namaskaaras.
charan puneeṭ chaleh har maarag. ||3||

ਕਹੁ ਨਾਨਕ ਭਲਾ ਮੇਰਾ ਕਰਮ॥
ਜਿਤੁ ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ॥੪॥੬੦॥੧੨੯॥

kaho naanak bhala mayraa karam.
jit bhaytay saadhoo kay charan.
||4||60||129||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should repeat God's Name with love and affection, so that through God's mercy all our woes and worries may depart, and we may live in peace and comfort. In this *shabad*, he describes the bliss he enjoys when he meditates on God's Name and experiences the presence of God near him.

He says: "Blessed are those days, and blessed are those moments, when I see the sight of the detached God."(1)

But Guru Ji knows that this only happens when he meditates on God's Name, and He shows His grace. Therefore, he says: "I am a sacrifice to that time in which my mind repeats God's Name."(1-pause)

He says: "Fruitful is that moment and fruitful is that hour when the tongue utters "O God, O' God."(2)

Guru Ji also recognizes that it is only by Guru's grace that a person is imbued with the love of God, and engages in meditating on His Name. Therefore, he says: "Approved is that forehead, which bows to the saint (Guru), and sacred are those feet, which walk on God's path."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says: auspicious was that deed of mine, by virtue of which I touched the saint's (Guru's) feet (and started meditating on God's Name, according to his advice)."(4-60-129)

The message of this *shabad* is that most auspicious is that time when we humbly listen and follow the advice of the saint (Guru Granth Sahib Ji), and start meditating on God's Name with true love.

ਪੰਨਾ ੧੯੨

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ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਾਖੁ ਮਨ ਮਾਹਿ॥
ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ॥੧॥

gur kaa sabad raakh man maahi.
Naam simar chintaa sabh jaahi. ||1||

ਬਿਨੁ ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ॥

bin bhagvant naahee an ko-ay.

ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਸੋਇ॥੧॥ ਰਹਾਉ॥

maarai raakhai ayko so-ay. ||1|| rahaa-o.

ਗੁਰ ਕੇ ਚਰਣ ਰਿਦੈ ਉਰਿ ਧਾਰਿ॥
ਅਗਨਿ ਸਾਗਰੁ ਜਪਿ ਉਤਰਹਿ ਪਾਰਿ॥੨॥

gur kay charan ridai ur Dhaar.
agan saagar jap utreh paar. ||2||

ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ ਧਿਆਨੁ॥
ਈਹਾ ਊਹਾ ਪਾਵਹਿ ਮਾਨੁ॥੩॥

gur moorat si-o laa-ay Dhi-aan.
eehaa oohaa paavahi maan. ||3||

ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ॥
ਮਿਟੇ ਅੰਦੇਸੇ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ॥੪॥੬੧॥੧੩੦॥

sagal ti-aag gur sarnee aa-i-aa.
mitay andaysay naanak sukh paa-i-aa.
||4||61||130||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that most auspicious is that time when we humbly listen and follow the advice of the saint (Guru), and meditate on God's Name with true love. In this *shabad*, he tells us, what is the most important thing to do after listening to the Guru, and the blessings we obtain when we follow the Guru's advice.

He says: "(O' my friend), keep the Guru's word in your mind. By meditating on God's Name, all worries go away."(1)

Next, asking us to remember one basic thing, Guru Ji says: "(O' my friend), except God the architect of our destiny, there is no one else. He is the one alone, who destroys or protects (the creatures)."(1-pause)

Therefore, Guru Ji advises us: "(O' human being), enshrine Guru's immaculate words in your heart, so that by meditating (on God's Name), you may swim across the fiery sea of (worldly desires)."(2)

Some people do their worship or meditation by fixing their attention on some picture or statue of a god or goddess. But Guru Ji advises: "(O' my friend), fix your attention on the Guru in the form of his word. (By doing so), you will obtain honor both here and hereafter."(3)

Guru Ji concludes the *shabad* by saying: "Forsaking all, one who has come to the refuge of the Guru. Nanak says, that one's all doubts have been erased and that person has obtained peace."(4-61-130)

The message of this *shabad* is that if we want to get rid of all our worries and live in perfect peace, then abandoning all other supports, we should seek the refuge of the Guru, fix our attention on his immaculate word (the *Gurbani* as contained in Guru Granth Sahib), and meditate on God's Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਸਭੁ ਜਾਇ॥
ਨਾਮੁ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ॥੧॥

jis simrat dookh sabh jaa-ay.
Naam ratan vasai man aa-ay. ||1||

ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ॥

jap man mayray govind kee baanee.

ਸਾਧੂ ਜਨ ਰਾਮੁ ਰਸਨ ਵਖਾਣੀ॥੧॥ ਰਹਾਉ॥

saaDhoo jan raam rasan vakhaanee. ||1||
rahaa-o.

ਇਕਸੁ ਬਿਨੁ ਨਾਹੀ ਦੂਜਾ ਕੋਇ॥
ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੨॥

ikas bin naahee doojaa ko-ay.
jaa kee darisat sadaa sukh ho-ay. ||2||

ਸਾਜਨੁ ਮੀਤੁ ਸਖਾ ਕਰਿ ਏਕੁ॥
ਹਰਿ ਹਰਿ ਅਖਰ ਮਨ ਮਹਿ ਲੋਖੁ॥੩॥

saajan meet sakhaa kar ayk.
har har akhar man meh laykh. ||3||

ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਸੁਆਮੀ॥
ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਅੰਤਰਜਾਮੀ॥੪॥੬੨॥੧੩੧॥

rav rahi-aa sarbat su-aamee.
gun gaavai naanak antarjamee.
||4||62||131||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our worries and live in perfect peace, then abandoning all other supports, we should seek the refuge of the Guru, fix our attention on his immaculate words, and meditate on God's Name. In this *shabad*, he explains how to meditate on God's Name and enshrine it in our heart.

First clarifying whom we need to worship, he says: "(O' my mind, remember that) God, by remembering whom all sorrows go away, and His jewel-like precious Name comes to reside in the heart."(1)

Now explaining how to remember that God, Guru Ji says: "(O' my mind, meditate on that word of God, with which the saintly devotees sing God's praises with their tongues."(1-pause)

Guru Ji reminds: "(O' my friends), there is no one except that one God, by whose Grace peace always prevails."(2)

Guru Ji advises: "(O' human being), make only one (God) as your friend, companion, and confidant, and enshrine God's Name in your mind."(3)

Guru Ji concludes the *shabad* by describing how he himself remembers that God. He says: "That Master (of universe) is pervading everywhere, and Nanak keeps singing praises of that Inner Knower."(4-62-131)

The message of this *shabad* is that we should remember that God is our only true friend and companion. He is the inner knower of all hearts, and is pervading everywhere. Therefore we should always keep meditating on His Name, and the best way to do so is to enshrine the immaculate words uttered and sung by His saints (which are included in Guru Granth Sahib Ji).

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਭੈ ਮਹਿ ਰਚਿਓ ਸਭੁ ਸੰਸਾਰਾ॥
ਤਿਸੁ ਭਉ ਨਾਹੀ ਜਿਸੁ ਨਾਮੁ ਅਧਾਰਾ॥੧॥

bhai meh rachi-o sabh sansaaraa.
tis bha-o naahee jis Naam aDhaaraa. ||1||

ਭਉ ਨ ਵਿਆਪੈ ਤੇਰੀ ਸਰਣਾ॥
ਜੇ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਣਾ॥੧॥ ਰਹਾਉ॥

bha-o na vi-aapai tayree sarnaa.
jo tuDh bhaavai so-ee karNa. ||1|| rahaa-o.

ਸੋਗ ਹਰਖ ਮਹਿ ਆਵਣ ਜਾਣਾ॥
ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਜੋ ਪ੍ਰਭ ਭਾਣਾ॥੨॥

sog harakh meh aavan jaanaa.
tin sukh paa-i-aa jo parabh bhaanaa. ||2||

ਅਗਨਿ ਸਾਗਰੁ ਮਹਾ ਵਿਆਪੈ ਮਾਇਆ॥
ਸੇ ਸੀਤਲ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ॥੩॥
ਰਾਖਿ ਲੇਇ ਪ੍ਰਭੁ ਰਾਖਨਹਾਰਾ॥
ਕਰੁ ਨਾਨਕ ਕਿਆ ਜੰਤ ਵਿਚਾਰਾ॥੪॥੬੩॥੧੩੨॥

agan saagar mahaa vi-aapai maa-i-aa.
say seetal jin satgur paa-i-aa. ||3||
raakh lay-ay parabh raakhanhaaraa.
kaho naanak ki-aa jant vichaaraa.
||4||63||132||

GAURRI MEHLA 5

In previous *shabad* (4-61-130), Guru Ji advised us that if we want to be rid of all our worries and live in perfect peace, then abandoning all other supports, we should meditate on God's Name. In this *shabad*, he tells us how the entire world is engrossed in fear and worry of one kind or another, and who those persons are who are free from such anxieties.

He says: "The entire world is immersed in fear. Only that person has no fear, who depends only the support of God's Name."(1)

Guru Ji therefore addresses God and says: "(O' God), no fear afflicts the one who seeks Your refuge, because such a person does (only that), which pleases You."(1-pause)

Describing the benefit of accepting God's will, Guru Ji says: "The one who remains affected by pain and pleasure (who becomes too much puffed up in happy circumstances, and too much depressed upon hearing some unpleasant news), remains bound to rounds of birth and death. Only those persons have obtained peace who accept (with equanimity) whatever pleases God (whether apparently good or bad)."(2)

Commenting on the general state of this world, Guru Ji says: "(O' my friends), this world is like an ocean of fire, where *Maya* (the desire for worldly pleasures) keeps afflicting (the minds of human beings). Only those persons remain calm and cool who have obtained (the guidance of) the true Guru."(3)

Guru Ji concludes the *shabad* by noting: "It is only God the Savior, who saves (mortals from the evils of the world). O' Nanak, there is nothing in the hands of a poor (human) being."(4-63-132)

The message of this *shabad* is that if we want to live in peace without any fear or worry, then we should seek the refuge of the Guru, and gladly accept the will of God both in pain and pleasure.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਥਾਉ॥੧॥

tumree kirpaa tay japee-ai naa-o.
tumree kirpaa tay dargeh thaa-o. ||1||

ਤੁਝ ਬਿਨੁ ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਕੋਇ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੧॥ ਰਹਾਉ॥

tujh bin paarbarahm nahee ko-ay.
tumree kirpaa tay sadaa sukh ho-ay. ||1||
rahaa-o.

ਤੁਮ ਮਨਿ ਵਸੇ ਤਉ ਦੂਖੁ ਨ ਲਾਗੈ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਕ੍ਰਮੁ ਭਉ ਭਾਗੈ॥੨॥

tum man vasay ta-o dookh na laagai.
tumree kirpaa tay bharam bha-o bhaagai.
||2||

ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ॥
ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥੩॥

paarbarahm aprampar su-aamee.
sagal ghataa kay antarjaamee. ||3||

ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ॥੪॥੬੪॥੧੩੩॥

kara-o ardaas apnay satgur paas.
naanak Naam milai sach raas. ||4||64||133||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to live in peace without any fear or worry, then we should seek the refuge of the Guru, and gladly accept the will of God both in pain and pleasure. In this *shabad*, he shows us how to seek the Guru's refuge, and learn to live according to God's will.

Addressing God, Guru Ji says: "(O' God), it is by Your grace that we can meditate on Your Name. It is by Your grace that we can obtain a seat in Your Court."(1)

Expressing his complete faith in God, Guru Ji says: "(O' God), beside You, there is no one else (to whom we can look for any support). It is only by Your grace that one always obtains peace."(1-pause)

Describing what happens when God comes to reside in our mind, Guru Ji says: "When You reside in our heart, then no sorrows afflicts us. With Your kindness all dread and doubt flees away."(2)

Therefore Guru Ji says: "O' the all pervading and limitless Master, You are the inner knower of all hearts."(3)

Finally he prays to his Guru and says: "I make this prayer before my true Guru, that Nanak may be blessed with the true capital (of God's Name)."(4-64-133)

The message of this *shabad* is that it is only by God's grace that we can meditate on God's Name and live in peace, and since it is the Guru from whom we can obtain the gift of Name, we should pray to him to bless us with this true wealth of God's Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਕਣ ਬਿਨਾ ਜੈਸੇ ਬੋਥਰ ਤੁਖਾ॥
ਨਾਮ ਬਿਹੂਨ ਸੂਨੇ ਸੇ ਮੁਖਾ॥੧॥

kan binaa jaisay thothar tukhaa.
Naam bihoon soonay say mukhaa. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਨਿਤ ਪ੍ਰਾਣੀ॥
ਨਾਮ ਬਿਹੂਨ ਧ੍ਰਿਗੁ ਦੇਹ ਬਿਗਾਨੀ॥੧॥ ਰਹਾਉ॥

har har Naam japahu nit paraanee.
Naam bihoon Dharig dayh bigaane. ||1||
rahaa-o.

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਮੁਖਿ ਭਾਗੁ॥
ਭਰਤ ਬਿਹੂਨ ਕਹਾ ਸੋਹਾਗੁ॥੨॥

Naam binaa naahee mukh bhaag.
bharat bihoon kaha sohaag. ||2||

ਨਾਮੁ ਬਿਸਾਰਿ ਲਗੈ ਅਨ ਸੁਆਇ॥
ਤਾ ਕੀ ਆਸ ਨ ਪੂਜੈ ਕਾਇ॥੩॥

Naam bisaar lagai an su-aa-ay.
taa kee aas na poojai kaa-ay. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ ਦਾਤਿ॥
ਨਾਨਕ ਨਾਮੁ ਜਪੈਦਿਨ ਰਾਤਿ॥੪॥੬੫॥੧੩੪॥

kar kirpaa parabh apnee daat.
naanak *Naam* japai din raat. ||4||65||134||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that only by God's grace can we meditate on God's Name and live in peace, and since it is the Guru from whom we can obtain the gift of Name, we should pray to him to bless us with this wealth of God's Name. In this *shabad*, he cites many beautiful examples to illustrate how totally devoid of any charm or happiness the life of a person is who doesn't meditate on God's Name, and why we need to pray to God for the gift of His Name.

He says: "(O' my friends), just as the husk is empty without the grain, so are the mouths empty without the Name."(1)

Therefore Guru Ji urges: "O' mortals, meditate on the Name day and night (because when death comes), this body no longer remains yours, and it is considered accursed."(1-pause)

Now illustrating how unfortunate one remains without meditating on God's Name: "(O' my friends), just as there can be no happily married life without the groom, similarly no fortune smiles on a person's destiny without meditation on the Name."(2)

Stating the consequences of forsaking God's Name and engaging in other (worldly) pursuits, Guru Ji says: "Forsaking the Name, they who engage in other pursuits, none of their wishes are fulfilled."(3)

Guru Ji concludes the *shabad* by praying to God and saying: "O' God, please show Your mercy and bestow this gift, so that Nanak may meditate on the Name day and night."(4-65-134)

The message of this *shabad* is that God's Name is the essence of fruitful life, and we should always pray to God to bless us with this gift and meditate on His Name day and night.

ਪੰਨਾ ੧੯੩

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ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or^hee mehlāa 5.

ਤੂੰ ਸਮਰਥੁ ਤੂੰਹੈ ਮੇਰਾ ਸੁਆਮੀ॥
ਸਭੁ ਕਿਛੁ ਤੁਮ ਤੇ ਤੂੰ ਅੰਤਰਜਾਮੀ॥੧॥

tooⁿ samrath^h tooⁿhai mayraa su-aamee.
sabh^h kich^h tum tay tooⁿ antarjaamee. ||1||

ਪਾਰਬਰਹਮ ਪੂਰਨ ਜਨ ਓਟਾ॥
ਤੇਰੀ ਸਰਣਿ ਉਧਰਹਿ ਜਨ ਕੋਟਿ॥੧॥ ਰਹਾਉ॥

paarbarahm pooran jan ot.
tayree saraⁿ uD^hrahi jan kot. ||1|| rahaa-o.

ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ॥
ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸੁਖ ਘਨੇਰੇ॥੨॥

jaytay jee-a taytay sabh^h tayray.
tumree kirpaa tay sookh^h ghanayray. ||2||

ਜੇ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ॥
ਹੁਕਮੁ ਬੂਝੈ ਸੇ ਸਚਿ ਸਮਾਣਾ॥੩॥

jo kichh vartai sabh tayraa bhaanaa.
hukam boojhai so sach samaanaa. ||3||

ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਪ੍ਰਭ ਦਾਨੁ॥
ਨਾਨਕ ਸਿਮਰੈ ਨਾਮੁ ਨਿਧਾਨੁ॥੪॥੬੬॥੧੩੫॥

kar kirpaa deejai parabh daan.
naanak simrai Naam niDhaan. ||4||66||135||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that God's Name is the essence of fruitful life, and we should always pray to God to bless us with this gift. In this *shabad*, he shows us how to pray to God for this.

He says: "O' God, You are all powerful. You are my Master. You are the Inner knower of all hearts: whatever is happening (in the world) is happening according to Your (wishes)." (1)

Describing how God's devotees depend upon His support, Guru Ji says: "O' perfect all pervading God, You are the support of all Your devotees. Millions have been saved by seeking Your shelter." (1-pause)

Now pointing to the grace of God on His creatures, Guru Ji says: "O' God, as many are the creatures (in this world), they all are Yours. By Your Grace they enjoy countless comforts." (2)

Commenting on the omnipresence of God's will and the benefits of accepting it, Guru Ji says: "(O' God), whatever is happening in the world is all according to Your Will. The one who understands Your command merges in the Truth." (3)

Guru Ji concludes the *shabad* by praying: "(O' God), showing Your mercy, bestow this gift, so that Nanak may meditate on the treasure of (Your) Name." (4-66-135)

The message of this *shabad* is that we should realize that whatever is happening in this world is happening according to God's will, and we should cheerfully accept it. We should only ask Him to bless us with the gift of His Name (His loving devotion).

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਤਾ ਕਾ ਦਰਸੁ ਪਾਈਐ ਵਡਭਾਗੀ॥
ਜਾ ਕੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥੧॥

taa kaa daras paa-ee-ai vadbhaagee.
jaa kee raam Naam liv laagee. ||1||

ਜਾ ਕੈ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਗੀ॥
ਤਾ ਕਉ ਦੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਗੀ॥੧॥ ਰਹਾਉ॥

jaa kai har vasi-aa man maahee.
taa ka-o dukh supnai bhee naahee. ||1||
rahaa-o.

ਸਰਬ ਨਿਧਾਨ ਰਾਖੇ ਜਨ ਮਾਹਿ॥
ਤਾ ਕੈ ਸੰਗਿ ਕਿਲਵਿਖ ਦੁਖ ਜਾਹਿ॥੨॥

sarab niDhaan raakhay jan maahi.
taa kai sang kilvikhdukha jaahi. ||2||

ਜਨ ਕੀ ਮਹਿਮਾ ਕਬੀ ਨ ਜਾਇ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਨੁ ਰਹਿਆ ਸਮਾਇ॥੩॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬਿਨਉ ਸੁਨੀਜੈ॥
ਦਾਸ ਕੀ ਧੂਰਿ ਨਾਨਕ ਕਉ ਦੀਜੈ॥੪॥੬੭॥੧੩੬॥

jan kee mahimaa kathee na jaa-ay.
paarbarahm jan rahi-aa samaa-ay. ||3||
kar kirpaa parabh bin-o suneejai.
daas kee Dhoor naanak ka-o deejai.
||4||67||136||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that whatever is happening in this world is happening according to God's will, and we should cheerfully accept it. We should only ask Him to bless us with the gift of His Name. In this *shabad*, Guru Ji describes the glories and blessings, which the devotees of God enjoy, and how much he respects such devotees.

Guru Ji first tells us how difficult it is to find such true devotees, whose minds are attuned to God. He says: "It is only by good fortune that we see the sight of such devotees, whose minds are (truly) attuned to the love of God's Name."(1)

Now stating how absolutely free from any pain these devotees are, Guru Ji says: "They in whose mind God has come to reside, no pain can afflict them, even in a dream."(1-pause)

Stating the merits with which such devotees are blessed, Guru Ji says: "God places all treasures (of spiritual virtues, such as patience and contentment), in His devotees' (minds). In their company all one's sins and sorrows go away."(2)

Summarizing the merits of God's devotees, he says: "(O' my friends), the glory of God's devotees cannot be described, because the devotee is the embodiments of God, who is pervading everywhere."(3)

Therefore, Guru Ji prays: "O' God, showing Your mercy, listen to this request of mine and bless Nanak with the dust of the feet (the humble service) of Your servants."(4-67-136)

The message of this *shabad* is that if we want to be blessed with such spiritual qualities that we remain free from any sins or sorrows, and do not let any painful circumstances afflict our minds, then we should seek the humble service of God's devotees. In their company we must learn to meditate on God's Name, cheerfully accept the will of God, and love Him in all circumstances.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਜਾਇ ਬਲਾਇ॥
ਸਰਬ ਕਲਿਆਣ ਵਸੈ ਮਨਿ ਆਇ॥੧॥

ਭਜੁ ਮਨ ਮੇਰੇ ਏਕੇ ਨਾਮ॥
ਜੀਅ ਤੇਰੇ ਕੈ ਆਵੈ ਕਾਮ॥੧॥ ਰਹਾਉ॥

ਰੈਣਿ ਦਿਨਸੁ ਗੁਣ ਗਾਉ ਅਨੰਤਾ॥
ਗੁਰ ਪੂਰੇ ਕਾ ਨਿਰਮਲ ਮੰਤਾ॥੨॥

ਛੋਡਿ ਉਪਾਵ ਏਕ ਟੇਕ ਰਾਖੁ॥
ਮਹਾ ਪਦਾਰਥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੁ॥੩॥

ਬਿਖਮ ਸਾਗਰੁ ਤੇਈ ਜਨ ਤਰੇ॥
ਨਾਨਕ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥੪॥੬੮॥੧੩੭॥

ga-orhee mehlā 5.

har simrat̃ tayree jaa-ay balaa-ay.
sarab kali-aañ vasai man aa-ay. ||1||

bhāj man mayray ayko Naam.
jee-a tayray kai aavai kaam. ||1|| rahaa-o.

raiñ dīnas̃ guñ gaa-o anant̃aa.
gur pooray kaa nirmal mannt̃aa. ||2||

chhod̃ upaav ayk tayk raakh̃.
mahaa padāarath amrit̃ ras chaakh̃. ||3||

bikham saagar̃ tay-ee jan taray.
naanak jaa ka-o nadar̃ karay. ||4||68||137||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be so blessed with such spiritual qualities of patience and contentment that we remain free from any sins or sorrows, and do not let painful circumstances afflict our minds, then we should seek the humble service of God's devotees. In their company we should meditate on God's Name, and cheerfully accept the will of God. In this *shabad*, Guru Ji lists some of the benefits of meditating on God's Name.

He says: "(O' my friend), by meditating on God, your agony goes away, and total happiness (on all accounts) comes to reside in the mind."(1)

Therefore to his own mind (and us), Guru Ji says: "O' my mind, contemplate only on the Name (of God), which will be of (immense) help to your soul (in God's Court)."(1-pause)

Describing how to meditate on God's Name, Guru Ji says: "(O' my mind), day and night sing praises of the limitless (God). This is the immaculate advice of the perfect Guru."(2)

Cautioning us against depending upon any other kinds of ritual worship, such as observing fasts or going to pilgrimage places, Guru Ji says: "(O' my friend), discard all other ways (to obtain salvation or spiritual bliss), depend only on the support of one (God), and taste the relish of the supreme commodity, the elixir of (God's) Name."(3)

But lest we may fall in any kinds of ego traps on account of our own efforts in this regard, Guru Ji states: "O' Nanak, only those persons swim across the torturous (worldly) ocean on whom (God) casts (His) glance of grace."(4-68-137)

The message of this *shabad* is that if we want to get rid of our anxieties, then renouncing all other ways we should meditate on God's Name. But we should never let any egoistic thoughts come into our mind, because only those persons cross this worldly ocean on whom God shows His grace.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਧਾਰੇ॥
ਪੂਰੇ ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੇ॥੧॥

ਗੋਵਿੰਦ ਗੁਣ ਗਾਵਹੁ ਮੇਰੇ ਭਾਈ॥
ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥੧॥ ਰਹਾਉ॥

ਦੁਲਭ ਦੇਹ ਹੋਈ ਪਰਵਾਨੁ॥
ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ ਨਾਮ ਨੀਸਾਨੁ॥੨॥

ਹਰਿ ਸਿਮਰਤ ਪੂਰਨ ਪਦੁ ਪਾਇਆ॥
ਸਾਧਸੰਗਿ ਭੈ ਭਰਮ ਮਿਟਾਇਆ॥੩॥

ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਰਹਿਆ ਸਮਾਇ॥
ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਇ॥੪॥੬੯॥੧੩੮॥

ga-orhee mehlaa 5.

hirdai charan kamal parabh Dhaaray.
pooray satgur mil nistaaray. ||1||

govind gun gaavhu mayray bhaa-ee.
mil saadhoo har Naam Dhi-aa-ee. ||1||
rahaa-o.

dulabh dayh ho-ee parvaan.
satgur tay paa-i-aa Naam neesaan. ||2||

har simrat pooran pad paa-i-aa.
saaDhsang bhai bharam mitaa-i-aa. ||3||

jat kat daykh-a-u tat rahi-aa samaa-ay.
naanak daas har kee saranaa-ay.
||4||69||138||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our anxieties, then renouncing all other ways we should meditate on God's Name. In this *shabad*, he tells us what kinds of blessings those persons obtain who enshrine God's immaculate feet (God's Name) in their hearts.

He says: "They who enshrine God's immaculate Name in their hearts meet the true Guru, and swim across the worldly ocean."(1)

Therefore, Guru Ji advises: "O' my brothers, sing praises of the God of the universe and meeting the saint (Guru), meditate on God's Name."(1-pause)

Describing the blessings obtained by a person who has received the gift of God's Name from the saint Guru, he says: "The person who has obtained the stamp of Name from the saint (Guru, that person) has got the difficult-to-obtain human body approved (in God's court)."(2)

Guru Ji adds: "In the company of saints, (such a devotee) has obliterated all dread and doubt, and by meditating on God, has obtained the supreme status (of spiritual bliss)."(3)

Summarizing the state of mind of such devotees, Guru Ji says: "(A devotee of God says), 'Wherever I see, I find (God) pervading there.' O' Nanak, the devotees remain absorbed in God's shelter."(4-69-138)

The message of this *shabad* is that joining the company of saint (Guru), we should always sing praises of God and meditate on God's Name, so that one day, we too may obtain the supreme state of eternal bliss, and our human body may also get approved in God's court

ਗਉੜੀ ਮਹਲਾ ੫॥

ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ॥
ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਗੁਰਦੇਵ॥
ਕਰਿ ਕਿਰਪਾ ਲਾਗਉ ਤੇਰੀ ਸੇਵ॥੧॥ ਰਹਾਉ॥

ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰ ਧਾਰੀ॥
ਮਨ ਤਨ ਧਨ ਗੁਰ ਪ੍ਰਾਨ ਅਧਾਰੀ॥੨॥

ਸਫਲ ਜਨਮੁ ਹੋਵੈ ਪਰਵਾਣੁ॥
ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਜਾਣੁ॥੩॥

ਸੰਤ ਪੂਰਿ ਪਾਈਐ ਵਡਭਾਗੀ॥
ਨਾਨਕ ਗੁਰਭੋਟਣ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਗੀ॥੪॥੧੦॥੧੩੯॥

ga-orhee mehlaa 5.

gur jee kay darsan ka-o bal jaa-o.
jap jap jeevaa satgur naa-o. ||1||

paarbarahm pooran gurdayv.
kar kirpaa laaga-o tayree sayv. ||1|| rahaa-o.

charan kamal hirdai ur Dhaaree.
man tan Dhan gur paraan aDhaaree. ||2||

safal janam hovai parvaan.
gur paarbarahm nikat kar jaan. ||3||

santDhoor paa-ee-ai vadbhaagee.
naanak gur bhaytat har si-o liv laagee.
||4||70||139||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that joining the company of saint (Guru) we should always sing praises of God and meditate on God's Name, so that one day, we too may obtain the supreme state of eternal bliss, and our human body may also get approved in God's court. In this *shabad*, Guru Ji describes the blessings obtained by the service of the Guru, and shares with us how he himself respects his Guru and acts upon his advice.

Guru Ji says: "(O' my friends), I am a sacrifice unto the sight of the reverend Guru. I feel rejuvenated by continuously meditating on the Name of the true Guru."(1)

Sharing with us the prayer he makes before his Guru, he says: "O' my transcendent, perfect Guru God, please show Your mercy (and bless me) that I may yoke myself into Your service."(1-pause)

Continuing his prayer, Guru Ji says: "(O' my Guru God, bless me that) I may enshrine your immaculate words in my heart. The Guru is the support of my mind, body, and riches."(2)

Guru Ji even advises us and says: "(O' my friend), deem the Guru God as close to you, so that your (human) life may also become fruitful, and may be approved (in God's court)."(3)

In closing, Guru Ji says: "Only by great good fortune can we obtain the dust of the feet (the humble service) of saints. Nanak (says), upon meeting the Guru one's mind becomes attuned to God."(4-70-139)

The message of this *shabad* is that if want our human life to become fruitful and worthy of approval in God's court, then we should humbly serve our Guru by meditating on God's Name.

ਪੰਨਾ ੧੯੪

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ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਕਰੈ ਦੁਹਕਰਮ ਦਿਖਾਵੈ ਹੋਰੁ॥
ਰਾਮ ਕੀ ਦਰਗਹ ਬਾਧਾ ਚੋਰੁ॥੧॥

karai duhkaram dikhāvai hor.
raam kee dargeh baadhā chor. ||1||

ਰਾਮੁ ਰਮੈ ਸੋਈ ਰਾਮਾਣਾ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ ਸਮਾਣਾ॥੧॥ ਰਹਾਉ॥

raam ramai so-ee raamaṇāa.
jal thal mahee-al ayk samaṇāa. ||1||
rahaa-o.

ਅੰਤਰਿ ਬਿਖੁ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਸੁਣਾਵੈ॥
ਜਮ ਪੁਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਵੈ॥੨॥

anṭar bikh mukh amrit sunāvai.
jam pur baadhā chotā khāvai. ||2||

ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਕਮਾਵੈ ਵਿਕਾਰ॥
ਖਿਨ ਮਹਿ ਪ੍ਰਗਟ ਹੋਹਿ ਸੰਸਾਰ॥੩॥

anik parh-day meh kamaavai vikaar.
khin meh pargat hohi sansaar. ||3||

ਅੰਤਰਿ ਸਾਚਿ ਨਾਮਿ ਰਸਿ ਰਾਤਾ॥
ਨਾਨਕ ਤਿਸੁ ਕਿਰਪਾਲੁ ਬਿਧਾਤਾ॥੪॥੨੧॥੧੪੦॥

anṭar saach Naam ras raṭāa.
naanak tis kirpaal biDhaṭāa. ||4||71||140||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if want our human life to become successful and worthy of approval in God's court, then we should humbly serve our Guru by attentively listening to the *Gurbani* and meditating on God's Name. In this *shabad*, he tells us how important it is to serve the Guru, and meditate on God's Name with true love and affection for Guru and God, and not just for the sake of showing off to other people. He also tells how those persons are punished in God's court who outwardly utter very sweet words, but from inside are full of evil and bad deeds.

Right at the outset, Guru Ji says: "The person who (stealthily) does evil deeds, but from the outside shows (something different), at God's court is bound (and punished like) a thief."(1)

Giving the definition of a true devotee of God, he says: "(O' my friends, that person) alone is the devotee of God who repeatedly remembers God (and who believes that in all) waters, land, and sky, it is the one (God) who is pervading."(1-pause)

Commenting further on the state and fate of a person who utters very sweet words from the tongue, but inside is full of evil intentions, Guru Ji says: "(The person) who inside is full of poisonous (intentions), but utters ambrosial words from the tongue, is bound in the city of death and suffers punishment there."(2)

Describing how easily such a persons' sins get exposed, Guru Ji says: "(Even if such a person) commits evil (deeds) under many secret veils, still (these evil deeds) get exposed in the world in an instant."(3)

Guru Ji concludes the *shabad* by telling us upon whom God is truly gracious. He says: "O' Nanak, the God of our destiny becomes gracious on that person, within whom is truth, and (who) is in love with the relish of (God's) Name."(4-71-140)

The message of this *shabad* is that those persons who outwardly utter sweet words (but who are evil inside and commit sinful deeds in secret) are soon exposed, and punished in God's court. Only they win the grace of God who are truthful, and meditate on God's Name with true love and devotion.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਰਾਮ ਰੰਗੁ ਕਦੇ ਉਤਰਿ ਨ ਜਾਇ॥
ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਦੇਇ ਬੁਝਾਇ॥੧॥

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਸੋ ਮਨੁ ਸਾਚਾ॥
ਲਾਲ ਰੰਗ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥੧॥ ਰਹਾਉ॥

ਸੰਤਹ ਸੰਗਿ ਬੈਸਿ ਗੁਨ ਗਾਇ॥
ਤਾ ਕਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜਾਇ॥੨॥

ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਸੁਖੁ ਨਹੀ ਪਾਇਆ॥
ਆਨ ਰੰਗ ਫੀਕੇ ਸਭ ਮਾਇਆ॥੩॥

ga-orhee mehlaa 5.

raam rang kaḁay uṭar na jaa-ay.
gur poora jis ḁay-ay buḁḁaa-ay. ||1||

har rang raṭṭaa so man saachaa.
laal rang pooran purakh biḁḁhaaṭaa. ||1||
rahaa-o.

santeh sang bais gun gaa-ay.
ṭaa kaa rang na uṭrai jaa-ay. ||2||

bin har simran sukh nahee paa-i-aa.
aan rang feekay sabh maa-i-aa. ||3||

ਗੁਰਿ ਰੰਗੇ ਸੇ ਭਏ ਨਿਹਾਲ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਦਇਆਲ॥੩॥੨੨॥੧੪੧॥

gur rangay say bha-ay nihaal.
kaho naanak gur bha-ay hai da-i-aal.
||4||72||141||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that they who outwardly utter sweet words (but are evil from inside) soon get exposed and punished in God's court. Only those persons win the grace of God who are truthful, and who meditate on God's Name with sincere love and devotion. In this *shabad*, he tells us the unique qualities and virtues of divine love.

Stating the first and foremost quality of divine love, Guru Ji says: "To whom the perfect Guru reveals (the qualities of this love, and imbues with it once), that person's love for the God never dies."(1)

Now describing how God's love affects the mind of a person, he says: "The mind that has been imbued with the love of God becomes (so) truthful (that there remains no deceit or evil in that person. In fact, being imbued with) the true love (for God, that person becomes the embodiment of) the perfect God, the architect of our destiny."(1-pause)

Telling us where one can be imbued with such true love for God, he says: "In the company of saints (they who) sing praises of God (are imbued with such everlasting love for God) that their love never dies."(2)

Regarding all other kinds of love, Guru Ji says: "Without meditation (on God, true) peace cannot be obtained. (Except divine love), all other kinds of love are insipid (devoid of true peace), and are only the manifestation of *Maya* (the desire for worldly riches and pleasure)."(3)

In closing, Guru Ji says: "(O' my friends), Nanak says, upon whom the Guru has become gracious, and whom the Guru has imbued with (God's love), they have been blessed with (spiritual) delight."(4-72-141)

The message of this *shabad* is that instead of running after false worldly love, we should join the company of saintly persons and sing God's praise, so the Guru may imbue us with true love for God, which never dies and provides true eternal bliss.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਸਿਮਰਤ ਸੁਆਮੀ ਕਿਲਵਿਖ ਨਾਸੇ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੇ॥੧॥

simrat su-aamee kilvikh naasay.
sookh sajh aanand nivaasay. ||1||

ਰਾਮ ਜਨਾ ਕਉ ਰਾਮ ਭਰੋਸਾ॥
ਨਾਮੁ ਜਪਤ ਸਭੁ ਮਿਟਿਓ ਅੰਦੇਸਾ॥੧॥ ਰਹਾਉ॥

raam janaa ka-o raam bharosaa.
Naam JAPat sabh miti-o andaysaa. ||1||
rahaa-o.

ਸਾਧਸੰਗਿ ਕਛੁ ਭਉ ਨ ਭਰਾਤੀ॥
ਗੁਣ ਗੋਪਾਲ ਗਾਈਅਹਿ ਦਿਨੁ ਰਾਤੀ॥੨॥

saaDhsang kachh bha-o na bharaatee.
gun gopaal gaa-ee-ah din raatee. ||2||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬੰਧਨ ਛੋਟਾ॥
ਚਰਣ ਕਮਲ ਕੀ ਦੀਨੀ ਓਟਾ॥੩॥

kar kirpaa parbh banDhan chhot.
charan kamal kee deenee ot. ||3||

ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਈ ਪਰਤੀਤਿ॥
ਨਿਰਮਲ ਜਸੁ ਪੀਵਹਿ ਜਨ ਨੀਤਿ॥੪॥੨੩॥੧੪੨॥

kaho naanak man bha-ee parteet.
nirmal jas peeveh jan neet. ||4||73||142||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that instead of running after false worldly love, we should join the company of saintly persons and sing God's praise, so the Guru may imbue us with God's love, which never dies and provides true Eternal bliss. In this *shabad*, he describes the blessings we obtain when we meditate on God with true love, and also tells us what kind of faith and trust the devotees have in God.

He says: "By meditating on the Master, all the woes and sins (of the devotees) flee away (and in their place), peace, poise, and bliss come to abide."(1)

Now describing what kind of trust the devotees of God have in Him, Guru Ji says: "(O' my friends), God's devotees only depend upon God. By meditating on God they become free from any kind of fear or dread."(1-pause)

Guru Ji adds: "(O' my friends), in the society of the saints, no dread or doubt (afflict the devotees of God), because they keep singing praises of God day and night."(2)

Listing other blessings the devotees obtain in the company of saints, and singing God's praises, Guru Ji says: "Showing His mercy, God has freed them from (worldly) bonds and has given them the support of His immaculate feet (the *Gurbani*)."(3)

In conclusion, he says: "(O' my friends), Nanak says that in the minds of the devotees has arisen full faith (in God). Therefore they always keep drinking the nectar (of God's Name), by singing His immaculate praises every day."(4)

The message of this *shabad* is that if we want to get rid of all our fears and doubts, then by joining the society of saints we should keep singing praises of God and meditating on His Name. Then God would remove all our fears, and we will develop such a faith in the support and protection of God that we won't be afraid of anything, but only enjoy the relish of the nectar of His Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਹਰਿ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ॥
ਦੁਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗਾ॥੧॥

ਹਰਿ ਧਨ ਕੇ ਵਾਪਾਰੀ ਪੂਰਾ॥
ਜਿਸਹਿ ਨਿਵਾਜੇ ਸੇ ਜਨੁ ਸੂਰਾ॥੧॥ ਰਹਾਉ॥

ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ॥
ਸੇ ਜਨ ਲਾਗੇ ਗੁਰ ਕੀ ਪਾਈ॥੨॥

ਸੂਖੁ ਸਹਜੁ ਸਾਂਤਿ ਆਨੰਦਾ॥
ਜਪਿ ਜਪਿ ਜੀਵੇ ਪਰਮਾਨੰਦਾ॥੩॥

ਨਾਮੁ ਰਾਸਿ ਸਾਧੁ ਸੰਗਿ ਖਾਟੀ॥

ga-orhee mehlaa 5.

har charⁿee jaa kaa man laagaa.
dookh darad bharam taa kaa bhaagaa. ||1||

har Dhan ko vaapaaree pooraa.
jisahi nivaajay so jan sooraa. ||1|| rahaa-o.

jaa ka-o bha-ay kirpaal gusaa-ee.
say jan laagay gur kee paa-ee. ||2||

sookh sahj saaⁿt anandaa.
jap jap jeevay parmaanandaa. ||3||

Naam raas saaDh sang khaatee.

ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਅਪਦਾ ਕਾਟੀ॥੪॥੭੪॥੧੪੩॥

kaho naanak parabh apdaa kaatee.
||4||74||143||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our fears and doubts, then by joining the society of saints we should keep singing praises of God and meditating on His Name. Then God would remove all our fears, and we would develop such a faith in the support and protection of God that we won't be afraid of anything, but only enjoy the relish of the nectar of His Name. In this *shabad*, Guru Ji describes the blessing obtained by a person who is imbued with the love of God's Name.

He says: "They whose mind is attuned to God's immaculate Name, all their misery, pain, and doubt flees away."(1)

Now, comparing God's Name to a kind of spiritual wealth, Guru Ji says: "The person who trades in the capital of God's Name becomes perfect (whom no evil or lust can tempt). Whom God honors (with this wealth), that person becomes a brave fighter (against all evil tendencies)."(1-pause)

Since a person obtains God's Name only when God becomes gracious and sends that person to the Guru's shelter, Guru Ji says: "They on whom God the Master of the universe becomes kind, those devotees go and fall at the feet of the Guru (and beg him for his guidance in amassing the wealth of God's Name)."(2)

Now describing what happens when one meditates on God's Name under the guidance of the Guru, he says: "By meditating again and again on the Source of supreme bliss, (a person) obtains peace, poise, contentment, and bliss."(3)

In conclusion, Guru Ji says: "(O' my friends), in the company of saints, the person who has earned the capital of (God's) Name, Nanak says, (God) has removed all that person's affliction."(4-74-143)

The message of the *shabad* is that if we want to enjoy true happiness, then instead of running after worldly wealth, we should pray to God to bless us with the guidance of the Guru, so that we may earn the wealth of God's Name, which is the source of true peace, and pleasure

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਹਰਿ ਸਿਮਰਤ ਸਭਿ ਸਿਟਹਿ ਕਲੇਸ॥
ਚਰਣ ਕਮਲ ਮਨ ਮਹਿ ਪਰਵੇਸ॥੧॥

har simrat sabh miteh kalays.
charan kamal man meh parvays. ||1||

ਉਚਰਹੁ ਰਾਮ ਨਾਮੁ ਲਖ ਬਾਰੀ॥
ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਹੁ ਪ੍ਰਭ ਪਿਆਰੀ॥੧॥ ਰਹਾਉ॥

uchrahu raam Naam lakh baaree.
amrit ras peevhu parabh pi-aaree. ||1||
rahaa-o.

ਸੂਖੁ ਸਹਜ ਰਸ ਮਹਾ ਅਨੰਦਾ॥
ਜਪਿ ਜਪਿ ਜੀਵੇ ਪਰਮਾਨੰਦਾ॥੨॥

sookh sahj ras mahaa anandaa.
jap jap jeevay parmaanandaa. ||2||

ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਖੋਏ॥
ਸਾਧ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਸਭ ਧੋਏ॥੩॥

kaam kroDh lobh madk^ho-ay.
saaDh kai sang kilbikh sabhD^ho-ay. ||3||

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥
ਨਾਨਕ ਦੀਜੈ ਸਾਧ ਰਵਾਲਾ॥੪॥੨੫॥੧੪੪॥

kar kirpaa parab^hdeen dā-i-aalaa.
naanak deejai saaD^h ravaalaa. ||4||75||144||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true happiness, then instead of running after worldly wealth, we should pray to God to bless us with the guidance of the Guru, so that we may earn the wealth of God's Name, which is the source of true peace, poise, and pleasure. In this *shabad*, Guru Ji once again tells us what kinds of blessings we obtain by meditating on God, and shows us what should we ask God to bless us with? He says: "(O' my friend), by meditating on God, all our troubles are eradicated, and His lotus feet (immaculate love) are enshrined in our mind."(1)

Therefore affectionately addressing his tongue (and indirectly advising us accordingly), Guru Ji says: "(O' my tongue), the beloved of God, utter God's Name millions of times, and drink the immortalizing nectar (of His Name)."(1-pause)

Now listing the blessings a person obtains whose tongue keeps repeating God's Name, he says: "The person who lives meditating upon (God), the source of supreme bliss, again and again, (that person) enjoys the relish of peace, poise, and supreme bliss."(2)

Guru Ji adds: "Such a person renounces lusts, anger, greed, and arrogance, and in the company of the saint (Guru), washes off all the sins."(3)

Therefore Guru Ji prays: "O' merciful Master of the meek, show Your kindness and bless Nanak with the dust of the feet (the humble service) of the saint (Guru)."(4-75-144)

The message of this *shabad* is that if we want to get rid of our evil tendencies (such as lust, anger, and greed), and wash off all our sins, then we should pray to God to bless us with the humble service of the Guru, so that under his guidance we may always keep remembering God's Name.

ਪੰਨਾ ੧੯੫

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ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or^hee mehlaa 5.

ਜਿਸ ਕਾ ਦੀਆ ਧੈਨੈ ਖਾਇ॥
ਤਿਸੁ ਸਿਉ ਆਲਸੁ ਕਿਉ ਬਨੈ ਮਾਇ॥੧॥

jis kaa dee-aa painai k^haa-ay.
tīs si-o aalas ki-o banai maa-ay. ||1||

ਖਸਮੁ ਬਿਸਾਰਿ ਆਨ ਕੰਮਿ ਲਾਗਹਿ॥
ਕਉਡੀ ਬਦਲੇ ਰਤਨੁ ਤਿਆਗਹਿ॥੧॥ ਰਹਾਉ॥

k^hasam bisaar aan kamm laageh.
ka-udee badlay raṭan tī-aageh. ||1|| rahaa-o.

ਪ੍ਰਭੁ ਤਿਆਗਿ ਲਾਗਤ ਅਨ ਲੋਭਾ॥
ਦਾਸਿ ਸਲਾਮੁ ਕਰਤ ਕਤ ਸੋਭਾ॥੨॥
ਅੰਮ੍ਰਿਤ ਰਸੁ ਖਾਵਹਿ ਖਾਨ ਖਾਨ॥
ਜਿਨਿ ਦੀਏ ਤਿਸਹਿ ਨ ਜਾਨਹਿ ਸੁਆਨ॥੩॥

parab^hoo tī-aag laagat an lob^haa.
dāas salaam karat kat sob^haa. ||2||
amrit ras k^haaaveh k^haan paan.
jin dee-ay tīseh na jaaneh su-aan. ||3||

ਕਹੁ ਨਾਨਕ ਹਮ ਲੂਣ ਹਰਾਮੀ॥
ਬਖਸਿ ਲੇਹੁ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥੪॥੭੬॥੧੪੫॥

kaho naanak ham loon haraamee.
bakhsh layho parabh antarjaamee.
||4||76||145||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that if we want to get rid of our evil tendencies (such as lust, anger, and greed), and wash off all our sins, then we should pray to God to bless us with the humble service of the Guru, so that under his guidance we may always keep remembering God's Name. In this *shabad*, he explains why we need to remember and be always grateful to God.

He says: "O' mother, how can one justify laziness in remembering (that God), upon whom one depends for one's food and clothing?"(1)

Guru Ji reminds us and says: "(O' my friends), they who are engaged in other (worldly) affairs forsake the Master. For the sake of a few chips, they are discarding the jewels (of God's Name)."(1-pause)

Showing our folly, Guru Ji says: "(O' mortal), renouncing God, you are attached to greed (for worldly wealth. But tell me, how can you) obtain honor by saluting the servant (worldly wealth, instead of God, the Master)"(2)

Commenting further upon our ungratefulness, Guru Ji says: "(O' human being), you partake of many nectar-like delicious foods and drinks, but O' (greedy, ungrateful) dog, you do not even recognize (that God) who has given (you all these things)."(3).

In the end, Guru Ji shows us how to ask God for forgiveness for our ingratitude. He says: "(O' my friend), Nanak says, (we should humbly approach God and say to Him), O' God, we are ungrateful (persons). But O' the Inner Knower of all hearts, please forgive us (as You please)."(4-76-145)

The message of this *shabad* is that in the pursuit of worldly wealth and enjoyment of false worldly pleasures we have forgotten that God who has blessed us with all kinds of gifts, including our food and clothing. Before it is too late, we should pray to God and humbly ask for His forgiveness.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਪ੍ਰਭ ਕੇ ਚਰਨ ਮਨ ਮਾਹਿ ਧਿਆਨੁ॥
ਸਗਲ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨੁ॥੧॥

parabh kay charan man maahi Dhi-aan.
sagal tīrath majan isnaan. ||1||

ਹਰਿ ਦਿਨੁ ਹਰਿ ਸਿਮਰਨੁ ਮੇਰੇ ਭਾਈ॥
ਕੋਟਿ ਜਨਮ ਕੀ ਮਲੁ ਲਹਿ ਜਾਈ॥੧॥ ਰਹਾਉ॥

har din har simran mayray bhāa-ee.
kot janam kee mal leh jaa-ee. ||1|| rahaa-o.

ਹਰਿ ਕੀ ਕਥਾ ਰਿਦ ਮਾਹਿ ਬਸਾਈ॥
ਮਨ ਬਾਂਛਤ ਸਗਲੇ ਫਲ ਪਾਈ॥੨॥

har kee kathaā rid maahi basaa-ee.
man baaⁿchhat saglay fal paa-ee. ||2||

ਜੀਵਨ ਮਰਣੁ ਜਨਮੁ ਪਰਵਾਨੁ॥
ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ॥੩॥

jeevan maran janam parvaan.
jaa kai ridai vasai bhagvaan. ||3||

ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ॥
ਜਿਨਾ ਪਰਾਪਤਿ ਸਾਧੂ ਧੂਰੇ॥੪॥੨੨॥੧੪੬॥

kaho naanak say-ee jan pooray.
jinaa paraapat saadhoo Dhooray.
||4||77||146||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that in the pursuit of worldly wealth and enjoyment of false worldly pleasures, we have forgotten that God who has blessed us with all kinds of gifts, including our food and clothing. Before it is too late, we should pray to God and humbly ask for His forgiveness. In this *shabad*, he tells us what kind of blessings a person obtains, who remembers God every day.

He says: “(O’ my friend), contemplate upon God’s lotus feet (His love) in your mind. (In this, is contained the merit of) ablution at all the holy places.”(1)

Guru Ji again lovingly advises: “O’ my brother, every day remember God. By doing so, the dirt of sins (committed by you) in millions of births will be washed off.”(1-pause)

Stating the merit of enshrining God’s discourse in one’s mind, Guru Ji says: “(O’ my friend), the one who enshrines God’s discourse in the mind obtains all the fruits of his (or her) heart’s desire.”(2)

But that is not all, Guru Ji adds: “(O’ my friends), they in whose mind resides God, their entire life (from birth to death) is approved (in God’s court).”(3)

However, since it is only through the guidance of saint (Guru) that we learn to remember God with true love, Guru Ji says: “(O’ my friends), Nanak says that only those devotees become perfect who are blessed with the dust of the feet (the humble service and guidance) of the saint (Guru).”(4-77-146)

The message of this *shabad* is that if we want the dirt of sins of all our past births to be washed off, and our entire life approved in God’s court, then we should humbly serve our Guru (Granth Sahib Ji), by sincerely following his advice and remembering God with true love and devotion every day.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਖਾਦਾ ਪੈਨਦਾ ਮੂਕਰਿ ਖਾਇ॥
ਤਿਸ ਨੋ ਜੋਹਿ ਚੂਤ ਧਰਮਰਾਇ॥੧॥

khaadaa paingaa mookar paa-ay.
tis no joheh doot Dhamraa-ay. ||1||

ਤਿਸੁ ਸਿਉ ਬੇਮੁਖੁ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਨਾ॥
ਕੋਟਿ ਜਨਮ ਭਰਮਹਿ ਬਹੁ ਜੂਨਾ॥੧॥ ਰਹਾਉ॥

tis si-o bay mukh jin jee-o pind deenaa.
kot janam bharmeh baho joonaa. ||1||
rahaa-o.

ਸਾਕਤ ਕੀ ਐਸੀ ਹੈ ਰੀਤਿ॥
ਜੇ ਕਿਛੁ ਕਰੈ ਸਗਲ ਬਿਪਰੀਤਿ॥੨॥

saakat kee aisee hai reet.
jo kichh karai sagal bipreet. ||2||

ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਮਨੁ ਤਨੁ ਧਾਰਿਆ॥
ਸੇਈ ਠਾਕੁਰੁ ਮਨਹੁ ਬਿਸਾਰਿਆ॥੩॥

jee-o paraan jin man tan Dhaari-aa.
so-ee thaakur manhu bisaari-aa. ||3||

ਬਧੇ ਬਿਕਾਰ ਲਿਖੇ ਬਹੁ ਕਾਰਗਰ॥
ਨਾਨਕ ਉਧਰੁ ਕ੍ਰਿਪਾ ਸੁਖ ਸਾਗਰ॥੪॥

baDhay bikaar likhay baho kaagar.
naanak uDhar kirpaa sukh saagar. ||4||

ਪਾਰਬ੍ਰਹਮ ਤੇਰੀ ਸਰਣਾਇ॥
ਬੰਧਨ ਕਾਟਿ ਤਰੈ ਹਰਿ ਨਾਇ॥੧॥ ਰਹਾਉ ਦੂਜਾ॥੭੮॥੧੪੭॥

paarbarahm tayree sarṇaa-ay.
banDhan kaat tarai har naa-ay. ||1|| rahaa-o
doojaa. ||78||147||

GAURRI MEHLA 5

In the previous *shabad*, (4-76-145) Guru Ji reminded us that in the pursuit of worldly wealth and enjoyment of false worldly pleasures, we have forgotten that God who has blessed us with all kinds of gifts (including our food and clothing). Before it is too late we should pray to God, and humbly ask for His forgiveness. In this *shabad*, he describes the punishment a person receives who, while enjoying worldly comforts, doesn't acknowledge God's blessings bestowed upon him or her.

Guru Ji says: "The demons of death keep an eye on that (ungrateful person) who, while enjoying the food and wear (given by God), denies Him."(1)

Summarizing the fate of such a person, he says: "(The one) who turns one's back upon that (God) who has given us our life and body keeps wandering for millions of births, through many species."(1-pause)

Commenting further on the state of such a worshipper of worldly power, Guru Ji says: "(O' my friends), such is the way of life of the worshipper of worldly wealth: that whatever such a person does, it is all without any kind of love (for God)."(2)

Guru Ji adds: "(O' my friends, an egocentric is so ungrateful that) he (or she) has forsaken (that very God) from the mind who has blest that person with the body, mind, and soul."(3)

But in his compassion, Guru Ji shows the way, how even such a person can ask for forgiveness. He says: "(O' my friends), Nanak suggests (in all humility, such a person should say), O' God, my sins have multiplied so much that many papers have been filled (with the list of sins committed by me). O' the Ocean of peace, please show mercy and save me."(4)

Continuing to describe how we should pray to God, Guru Ji says: "(O' my friends, we should humbly say), O' all pervading God, they who have sought Your refuge, their (worldly) bonds have been cut off. By meditating on God's Name, they have crossed over (the worldly ocean)."(1-pause second-78-147)

The message of this *shabad* is that if, while enjoying all gifts of God (including the gift of life), we continue to deny God and remain ungrateful, then we are going to continue suffering through the pains of myriads of existences. The only way to save us from such misery is that by humbly seeking the shelter of God, we should ask Him for His forgiveness, in spite of millions of our sins.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਅਪਨੇ ਲੋਭ ਕਉ ਕੀਨੇ ਮੀਤੁ॥
ਸਗਲ ਮਨੋਰਥ ਮੁਕਤਿ ਪਦੁ ਦੀਤੁ॥੧॥

apnay lobh ka-o keeno meet.
sagal manorath mukat paddeet. ||1||

ਐਸਾ ਮੀਤੁ ਕਰਹੁ ਸਭੁ ਕੋਇ॥
ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ॥੧॥ ਰਹਾਉ॥

aisaa meet̃ karahu sabh ko-ay.
jaa tay birthaa ko-ay na ho-ay. ||1|| rahaa-o.

ਅਪੁਨੈ ਸੁਆਇ ਰਿਦੈ ਲੈ ਧਾਰਿਆ॥
ਦੂਖ ਦਰਦ ਰੋਗ ਸਗਲ ਬਿਦਾਰਿਆ॥੨॥

apunai su-aa-ay ridai lai Dhaari-aa.
dookh darad rog sagal bidaari-aa. ||2||

ਰਸਨਾ ਗੀਧੀ ਬੋਲਤ ਰਾਮ॥
ਪੂਰਨ ਹੋਏ ਸਗਲੇ ਕਾਮ॥੩॥

rasnaa geeDhee bolat raam.
pooran ho-ay saglay kaam. ||3||

ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰਾ॥
ਸਫਲ ਦਰਸਨੁ ਗੋਬਿੰਦੁ ਹਮਾਰਾ॥੪॥੭੯॥੧੪੮॥

anik baar naanak balihaaraa.
safal darsan gobind hamaaraa.
||4||79||148||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if, while enjoying all gifts of God (including the gift of life), we continue to deny God and remain ungrateful, then we are going to keep suffering the pains of myriads of existences. The only way to save us from such misery is that by humbly seeking the shelter of God, we should ask for His forgiveness, in spite of millions of our sins. In this beautiful *shabad*, Guru Ji advises us to have friendship with God, even if it is totally for selfish reasons (such as desires for worldly wealth and power or to get rid of worldly problems).

He says: “(O’ my friends, even if one) has made (God) one’s friend for the sake of fulfilling one’s selfish purpose, still (God) has given that one all the (things) that person desired and the status of salvation.”(1)

Therefore Guru Ji advises: “(O’ people), make friendship with such (God), from whose (door) no one goes empty handed.”(1-pause)

Stating the benevolent qualities of God, Guru Ji says: “(Any person) who, (even for his or her) selfish end, has enshrined (God) in the heart, (God) has obliterated all that person’s sorrow, pain, and malady.”(2)

Describing the blessings received by a person who keeps uttering God’s Name, Guru Ji says: “The person whose tongue has become habituated in uttering God’s Name, all that person’s tasks have been accomplished.”(3)

In conclusion, Guru Ji says: “Many a time, Nanak is a sacrifice to that God of mine, whose very site is so fruitful.”(479-148)

The message of this *shabad* is that even if we approach and befriend God for the sake of fulfilling our selfish desires, still God would not only fulfill these desires, but would also lead us to salvation.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਕੋਟਿ ਬਿਘਨ ਹਿਰੇ ਖਿਨ ਮਾਹਿ॥
ਹਰਿ ਹਰਿ ਕਥਾ ਸਾਧਸੰਗਿ ਸੁਨਾਹਿ॥੧॥

kot bighan hiray khin maahi.
har har kathaa saaDhsang sunaahi. ||1||

ਪੀਵਤ ਰਾਮ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਣ ਜਾਸੁ॥
ਜਪਿ ਹਰਿ ਚਰਣ ਮਿਟੀ ਖੁਪਿ ਤਾਸੁ॥੧॥ ਰਹਾਉ॥

peevat raam ras amrit gun jaas.
jap har charan mitee khuDh taas. ||1||
rahaa-o.

ਸਰਬ ਕਲਿਆਣ ਸੁਖ ਸਹਜ ਨਿਧਾਨ॥
ਜਾ ਕੈ ਰਿਦੈ ਵਸਹਿ ਭਗਵਾਨ॥੨॥

sarab kali-aan sukh sahj niDhaan.
jaa kai ridai vaseh bhagvaan. ||2||

ਪੰਨਾ ੧੯੬

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ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤੁ ਸਭਿ ਛਾਰੁ॥
ਕਰਣੈਹਾਰੁ ਰਿਦੈ ਮਹਿ ਧਾਰੁ॥੩॥

a-ukhaDh mantar tant sabh chhaar.
karnaihaar riday meh Dhaar. ||3||

ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮੁ॥
ਕਹੁ ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ॥੪॥੮੦॥੧੪੯॥

taj sabh bharam bhaji-o paarbarahm.
kaho naanak atal ih Dharam. ||4||80||149||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that even if we approach and befriend God for the sake of fulfilling our selfish desires, still He would not only fulfill these desires, but would also lead us to salvation. Now, as stated earlier, the best way to please God and thus make Him our friend is to sing His praises in the company of saintly persons. Therefore in this *shabad*, Guru Ji describes for us the fruits of singing God's praise in the congregation of saints.

He says: "They who recite God's Gospel in the company of saints, (their) myriad obstacles are removed in an instant."(1)

Describing other blessings obtained by such persons, Guru Ji says: "While drinking the elixir of God's Name, describing his nectar-like virtues and glories, and meditating upon (God's) lotus feet (His immaculate Name), all their hunger and thirst (for worldly riches) is quenched."(1-pause)

Guru Ji adds: "In whose heart resides the reverend God, that person obtains all pleasures, and treasures of peace and poise."(2)

Therefore Guru Ji advises: "(O' my friend), keep enshrined the creator God in your heart. (In comparison), all medicines, spells and charms are as useless as dust."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that renouncing all other doubts, the one who has meditated on God, (has realized that) this alone is the eternal righteous deed."(4-80-149)

The message of this *shabad* is that if we want to get rid of all our pains and problems, then forgetting all other devices, we should join the congregation of saintly persons, sing God's praise and meditate on His Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਗੁਰ ਸੋਈ॥
ਤਿਤੁ ਬਲਿ ਰੋਗੁ ਨ ਬਿਆਪੈ ਕੋਈ॥੧॥

kar kirpaa bhaytay gur so-ee.
tit bal rog na bi-aapai ko-ee. ||1||

ਰਾਮ ਰਮਣ ਤਰਣ ਭੈ ਸਾਗਰ॥

raam raman taran bhai saagar.

ਸਰਣਿ ਸੂਰ ਫਾਰੇ ਜਮ ਕਾਗਰ॥੧॥ ਰਹਾਉ॥

saran soor faaray jam kaagar. ||1|| rahaa-o.

ਸਤਿਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ ਨਾਮ॥
ਇਹ ਆਸਰ ਪੂਰਨ ਭਏ ਕਾਮ॥੨॥
ਜਪ ਤਪ ਸੰਜਮ ਪੂਰੀ ਵਡਿਆਈ॥
ਗੁਰ ਕਿਰਪਾਲ ਹਰਿ ਭਏ ਸਹਾਈ॥੩॥

satgur mantr dee-o har Naam.
ih aasar pooran bha-ay kaam. ||2||
jap tap sanjam pooree vadi-aa-ee.
gur kirpaal har bha-ay sahaa-ee. ||3||

ਮਾਨ ਮੋਹ ਖੋਏ ਗੁਰਿ ਭਰਮ॥
ਪੇਖੁ ਨਾਨਕ ਪਸਰੇ ਪਾਰਬ੍ਰਹਮ॥੪॥੮੧॥੧੫੦॥

maan moh kha-ay gur bharam.
paykh naanak pasray paarbarahm.
||4||81||150||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our pains and problems, then forgetting all other devices, we should join the congregation of saintly persons, sing God's praise and meditate on His Name. In this *shabad*, he tells us what other blessings we obtain by meditating on God, and how the need for any other ritual worship is obliterated for a person upon whom Guru and God become gracious.

First of all, Guru Ji clarifies: "(O' my friends, that person) alone seeks the guidance of the Guru upon whom (God) becomes gracious. By virtue of the power (of Guru's blessings), no malady afflicts that person."(1)

Describing what happens when we follow Guru's advice and meditate on God's Name, Guru Ji says: "By meditating on God's (Name), we cross over the dreadful (worldly) ocean. When we seek the shelter of the brave (Guru), then even the demon of death tears away the account (of our deeds)."(1-pause)

Guru Ji adds: "(O' my friends, whom) the true Guru has given the *mantra* of God's Name, on the support of this (*mantra*) all that person's tasks are accomplished."(2)

Summarizing the blessings received by a person upon whom Guru becomes gracious, Guru Ji says: "(The person, upon whom) the Guru has become kind, God has become that person's supporter. Such a person has obtained the full honor of (all kinds of) worships, penances, and austerities."(3)

In conclusion, Guru Ji says: "O' Nanak, (The person whose) ego, attachment, and doubts, the Guru has dispelled sees God pervading (everywhere)."(4-81-150)

The message of this *shabad* is that if we want to get rid of our evil tendencies, and become free from all fears (including the fear of death), then we should 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 win His support.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ॥
ਦੁਖਿ ਲਾਗੈ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ॥੧॥

bikhai raaj tay anDhulaa bhaaree.
dukh laagai raam Naam chitaaree. ||1||

ਤੇਰੇ ਦਾਸ ਕਉ ਤੁਹੀ ਵਡਿਆਈ॥

tayray daas ka-o tuhee vadi-aa-ee.

ਮਾਇਆ ਮਗਨੁ ਨਰਕਿ ਲੈ ਜਾਈ॥੧॥ ਰਹਾਉ॥

maa-i-aa magan narak lai jaa-ee. ||1||
rahaa-o.

ਰੋਗ ਗਿਰਸਤ ਚਿਤਾਰੇ ਨਾਉ॥
ਬਿਖੁ ਮਾਤੇ ਕਾ ਠਉਰ ਨ ਠਾਉ॥੨॥

rog girsat̃ chītaaray naa-o.
bikh̄ maat̃ay kaa th̄a-ur na th̄aa-o. ||2||

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥
ਆਨ ਸੁਖਾ ਨਹੀ ਆਵਹਿ ਚੀਤਿ॥੩॥

charan kamal si-o laagee pareet̃.
aan suk̄haa nahee aavahi cheet̃. ||3||

ਸਦਾ ਸਦਾ ਸਿਮਰਉ ਪ੍ਰਭ ਸੁਆਮੀ॥
ਮਿਲੁ ਨਾਨਕ ਹਰਿ ਅੰਤਰਜਾਮੀ॥੪॥੮੨॥੧੫੧॥

saḍaa saḍaa simra-o parabh̄ su-aamee.
mil naanak har ant̄arjaamee. ||4||82||151||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want to get rid of our evil tendencies and become free from all fears (including the fear of death), then we should 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 win His support. In this *shabad*, Guru Ji tells us what kinds of sufferings we later go through when we become engrossed in enjoying poisonous worldly pleasures, and what are the benefits of always remaining imbued with the love of God.

Guru Ji says: "(O' my friends), under the influence of vicious addictions, one becomes absolutely blind (in evil pursuits. (But when, due to these bad habits), one is afflicted with some malady (or gets into trouble), then one remembers God's Name (and prays to Him for help)."(1)

However, regarding a devotee of God, Guru Ji says: "(O' God), for Your devotee, You Yourself are all his glory. (He knows that) engrossment in worldly wealth and affairs drags a person into hell." (1-Pause)

Reverting to the state of the person engrossed in vicious pleasures, Guru Ji says: "(Even though a person) afflicted with ailments, remembers (God's) Name, but the person who is intoxicated with (the pleasures of) the poison (of worldly wealth) has no place of rest or peace (because all that person's lamentations and vows of celibacy are false or very short lived)."(2)

But, as for the devotee of God, Guru Ji says: "(O' my friends), any other kinds of (worldly) pleasures don't enter the mind of a person who is attuned to the loving adoration of (God's) immaculate Name."(3)

Guru Ji concludes the *shabad* by praying to God. He says: "O' my God and Master, the Inner Knower of all hearts, come and meet Nanak, (and bless me that) I may ever and forever meditate on You."(4-82-151)

The message of this *shabad* is that if we want to avoid being afflicted with painful maladies, or other troubles, then instead of remaining engrossed in false worldly pleasures and vices, we should pray to God to bless us so that we may always remember Him and meditate on His Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or̄hee mehlaa 5.

ਆਠ ਪਹਰ ਸੰਗੀ ਬਟਵਾਰੇ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲਣੇ ਨਿਵਾਰੇ॥੧॥

aath̄ pahar sangee batvaaray.
kar kirpaa parab̄h la-ay nivaaray. ||1||

ਐਸਾ ਹਰਿ ਰਸੁ ਰਮਹੁ ਸਭੁ ਕੋਇ॥
ਸਰਬ ਕਲਾ ਪੂਰਨ ਪ੍ਰਭੁ ਸੋਇ॥੧॥ ਰਹਾਉ॥

aisaa har ras ramhu sab̄h ko-ay.
sarab kalaa pooran parab̄h so-ay. ||1||
rahaa-o.

ਮਹਾ ਤਪਤਿ ਸਾਗਰ ਸੰਸਾਰ॥
ਪ੍ਰਭੁ ਖਿਨ ਮਹਿ ਪਾਰਿ ਉਤਾਰਣਹਾਰ॥੨॥

mahaa t̄apaṭ̄ saagar sansaar.
parab̄h khin meh paar uṭ̄aaran̄haar. ||2||

ਅਨਿਕ ਬੰਧਨ ਤੋਚੇ ਨਹੀ ਜਾਹਿ॥
ਸਿਮਰਤ ਨਾਮ ਮੁਕਤਿ ਫਲ ਪਾਹਿ॥੩॥

anik ban̄dhan̄ toray nahee jaahi.
simraṭ̄ Naam mukat̄ fal paahi. ||3||

ਉਕਤਿ ਸਿਆਨਪ ਇਸ ਤੇ ਕਛੁ ਨਾਹਿ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਗੁਣ ਗਾਹਿ॥੪॥੮੩॥੧੫੨॥

ukaṭ̄ si-aanap is ṭay kach̄h naahi.
kar kirpaa naanak gun̄ gaahi. ||4||83||152||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to avoid being afflicted with painful maladies, or other troubles, then instead of remaining engrossed in false worldly pleasures and vices we should pray to God to bless us, so that we may always remember Him and meditate on His Name. In this *shabad*, he tells us how we can get rid of all our evil passions, which otherwise keep trying to rob us of virtues, land us in trouble, and cause immense pain.

He says: “(O’ my friends), at all times like highwaymen (the evil impulses of ego, lust, anger, greed and false attachment), accompany a person. (But they who keep meditating on God’s Name), showing His mercy, (God) saves them (from being misled by these passions).”(1)

Therefore, Guru Ji advises: “(O’ my friends), that perfect God is all powerful. You should all enjoy the relish of the Name (of such a powerful God).”(1-pause)

Listing some of the powers of God, Guru Ji says: “(O’ my friends), this world is (like) an exceedingly hot ocean, but God can ferry us across it in an instant.”(2)

Guru Ji adds: “There are countless (worldly) bonds which cannot be broken (by a person’s own efforts, but they who) meditate on (God’s) Name obtain the fruit of salvation (from all these bonds).”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says (that there is no better) argument or more clever idea than this (that we should pray to God and say: “O’ God), show mercy on us (so that we may) sing Your praises.”(4-83-152)

The message of this *shabad* is that this world is like a scorching hot ocean, where at all times the evil passions (such as lust, and greed) tempt us into many sinful ways, which will cause immense trouble and misery later on. The only way to save us from such evil tendencies and painful consequences is to pray to God to bless us, so that we may meditate on His Name and sing His praises.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or̄hee mehlaa 5.

ਥਾਤੀ ਪਾਈ ਹਰਿ ਕੋ ਨਾਮ॥
ਬਿਚਰੁ ਸੰਸਾਰ ਪੂਰਨ ਸਭਿ ਕਾਮ॥੧॥

thaa^tee paa-ee har ko *Naam*.
bichar sansaar p^ooran sab^h kaam. ||1||

ਵਡਭਾਗੀ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥
ਪਾਰਬ੍ਰਹਮ ਤੂੰ ਦੇਹਿ ਤ ਪਾਈਐ॥੧॥ ਰਹਾਉ॥

vadb^haagee har keertan gaa-ee-ai.
paarbarahm t^ooⁿ deh ta paa-ee-ai. ||1||
rahaa-o.

ਹਰਿ ਕੇ ਚਰਣ ਹਿਰਦੈ ਉਰਿ ਧਾਰਿ॥
ਭਵ ਸਾਗਰੁ ਚੜਿ ਉਤਰਹਿ ਪਾਰਿ॥੨॥

har kay charan hirdai ur *D*haar.
*b*hav saagar char^h ut^reh paar. ||2||

ਸਾਧੂ ਸੰਗੁ ਕਰਹੁ ਸਭੁ ਕੋਇ॥
ਸਦਾ ਕਲਿਆਣ ਫਿਰਿ ਦੂਖੁ ਨ ਹੋਇ॥੩॥

saa^Dhoo sang karahu sab^h ko-ay.
sadaa kali-aan fir *d*ook^h na ho-ay. ||3||

ਪ੍ਰੇਮ ਭਗਤਿ ਭਜੁ ਗੁਣੀ ਨਿਧਾਨੁ॥
ਨਾਨਕ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ॥੪॥੨੮॥੧੫੩॥

paraym *b*hagat *b*haj gunee ni^Dhaan.
naanak dargeh paa-ee-ai maan.
||4||84||153||

GAURRI MEHLA 5

In many previous *shabads*, Guru Ji advised us that instead of running after worldly wealth, we should concentrate on accumulating the wealth of God's Name, which alone can help us in obtaining honor in God's court and salvation from repeated births and deaths. Yet often a question comes in the mind of ordinary human beings, how can one live in peace and ease during the present human birth, and carry out one's worldly duties and accomplish the necessary worldly tasks. In this *shabad*, Guru Ji tells us how the wealth of God's Name can help us in our worldly tasks as well, and how we should conduct ourselves during our human existence.

He says: "(O' my friend, if by God's Grace) you have obtained the wealth of God's Name, then you can move freely in the world, and all your tasks would be accomplished."(1)

However, Guru Ji acknowledges that we obtain this wealth only by God's grace. Therefore he says: "(O' my friends, it is only) by great good fortune that we sing God's praises. (We should pray to God and say, "O' God, if You bestow (this gift, only then) can we obtain it."

Therefore Guru Ji says: "(O' my friend), enshrine God's lotus feet (His Name) in your heart. (In this way, by boarding the ship of God's Name), you would cross over the dreadful (worldly) ocean."(2)

Continuing his advice, Guru Ji says: "(O' my friends), all of you should seek the company of saint (Guru. By doing so) you will always live happily, and will not suffer in pain again."(3)

In summary, Guru Ji says: "(O' my friends), meditate on the Treasure of merits with love and devotion. Nanak (says, by doing so) we obtain honor in God's court."(4-84-153)

The message of this shabad is that if under the guidance of the Guru we meditate on God with loving devotion, then not only would we live happily here, but would also obtain honor in God's court.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਹਰਿ ਮੀਤ॥
ਭ੍ਰਮ ਬਿਨਸੇ ਗਾਏ ਗੁਣ ਨੀਤ॥੧॥

ਉਠਤ ਸੋਵਤ ਹਰਿ ਸੰਗਿ ਪਹਰੂਆ॥
ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਨਹੀ ਡਰੂਆ॥੧॥ ਰਹਾਉ॥

ਚਰਣ ਕਮਲ ਪ੍ਰਭ ਰਿਦੈ ਨਿਵਾਸੁ॥

ਪੰਨਾ ੧੯੭

ਸਗਲ ਦੂਖ ਕਾ ਹੋਇਆ ਨਾਸੁ॥੨॥

ਆਸਾ ਮਾਣੁ ਤਾਣੁ ਧਨੁ ਏਕ॥
ਸਾਚੇ ਸਾਹ ਕੀ ਮਨ ਮਹਿ ਟੋਕ॥੩॥

ਮਹਾ ਗਰੀਬ ਜਨ ਸਾਧ ਅਨਾਥ॥
ਨਾਨਕ ਪ੍ਰਭਿ ਰਾਖੇ ਦੇ ਹਾਥ॥੪॥੮੫॥੧੫੪॥

ga-orhee mehlaa 5.

jal thal mahee-al pooran har meet.
bharam binsay gaa-ay gun neet. ||1||

ootherat sovat har sang pahroo-aa.
jaa kai simran jam nahee daroo-aa. ||1||
rahaa-o.

charan kamal parabh ridai nivaas.

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sagal dookh kaa ho-i-aa naas. ||2||

aasaa maantaanDhan ayk.
saachay saah kee man meh tayk. ||3||

mahaa gareeb jan saaDh anaath.
naanak parabh raakhay day haath.
||4||85||154||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if under the guidance of the Guru we meditate on God with loving devotion, then not only would we live happily in this world, but would also obtain honor in God's court. In this *shabad*, he describes the blessings obtained by those who have sought the shelter of God, and how God has protected them.

Guru Ji says: "Our friend God is fully pervading in all waters, land, and sky. They who have daily sung His praises, all their doubts have been dispelled."(1)

Describing how God protects His devotees, Guru Ji says: "(O' my friends), by meditating on Him we lose the fear of death. Like a bodyguard, that God remains with us (at all times), whether we are awake or asleep. (1-pause)

Guru Ji adds: "(O' my friends), they within whose hearts God's immaculate Name has been enshrined, all their miseries have been annihilated."(2)

Therefore, regarding the faith of devotees in their God, Guru Ji says: "(For the devotees, God is their only) one hope, honor, strength, and wealth. In their heart is the support of (God), the eternal King."(3)

In conclusion, Guru Ji says: "(O' my friends), extending His hand, God has protected the utterly poor devotees, saints, and support less persons (who have sought His shelter)."(4-85-154)

The message of this *shabad* is that if we sing praises of God and meditate on His Name with love and devotion, then no matter how poor, or support less we are, He would protect us day and night.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਹਰਿ ਹਰਿ ਨਾਮਿ ਮਜਨੁ ਕਰਿ ਸੂਚੇ॥
ਕੋਟਿ ਗ੍ਰਹਣ ਪੁੰਨ ਫਲ ਮੂਚੇ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੇ ਮਹਿ ਬਸੇ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਸੇ॥੧॥

ਸਾਧਸੰਗਿ ਕੀਰਤਨ ਫਲੁ ਪਾਇਆ॥
ਜਮ ਕਾ ਮਾਰਗੁ ਦ੍ਰਿਸਟਿ ਨ ਆਇਆ॥੨॥

ਮਨ ਬਚ ਕ੍ਰਮ ਗੋਵਿੰਦ ਅਧਾਰੁ॥
ਤਾ ਤੇ ਛੁਟਿਓ ਬਿਖੁ ਸੰਸਾਰੁ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੋ ਅਪਨਾ॥
ਨਾਨਕ ਜਾਪੁ ਜਪੇ ਹਰਿ ਜਪਨਾ॥੪॥੮੬॥੧੫੫॥

ga-orhee mehlaa 5.

har har *Naam* majan kar soochay.
kot garahan punn fal moochay. ||1|| rahaa-o.

har kay charan riday meh basay.
janam janam kay kilvikh nasay. ||1||

saaDhsang keertan fal paa-i-aa.
jam kaa maarag dharisat na aa-i-aa. ||2||

man bach karam govind aDhaar.
taa tay chhuti-o bikh sansaar. ||3||

kar kirpaa parabh keeno apnaa.
naanak jaap japay har japnaa. ||4||86||155||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we sing praises of God and meditate on His Name with true love and devotion, then no matter how poor or support less we are, He would protect us day and night. In this *shabad*, he clears our doubts regarding the need for any other kinds of rituals, such as observing fasts, giving charities, or bathing at pilgrimage stations at the time of solar or lunar eclipses, etc.

He says: “(O’ my friends), they who have become pure by bathing in the immaculate Name of God (have obtained) the reward of doing the most virtuous deeds during millions of eclipses.”(1-pause)

Elaborating on the merits of meditating on God’s Name, Guru Ji says: “(O’ my friends), they in whose hearts are enshrined God’s immaculate feet (His Name), their sins of myriad of births have vanished.”(1)

Continuing to state the merits of singing God’s praise, he says: “In the company of saints, the one who had obtained the fruit of God’s praise did not have to face the fear of death at all.”(2)

Guru Ji adds: “(O’ my friends), they who in their thoughts, words, and deeds have made God as their only support, they have gotten rid of the poisonous worldly bonds.”(3)

In conclusion, Guru Ji says: “(O’ my friends), showing His mercy those whom God has made as His own, Nanak (says), that person keeps meditating on His Name.”(4-86-155)

The message of the *shabad* is that we should pray to God to show His grace upon us, so that we may always keep meditating on His Name. Because God’s Name can destroy all our past sins, and we can obtain salvation without doing any other rituals, such as observing fasts or bathing at holy places.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਪਉ ਸਰਣਾਈ ਜਿਨਿ ਹਰਿ ਜਾਤੇ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਚਰਣ ਹਰਿ ਰਾਤੇ॥੧॥

pa-o sarnaa-ee jin har jaatay.
man tan seetal charan har raatay. ||1||

ਭੈ ਭੰਜਨ ਪ੍ਰਭ ਮਨਿ ਨ ਬਸਾਹੀ॥
ਡਰਪਤ ਡਰਪਤ ਜਨਮ ਬਹੁਤੁ ਜਾਹੀ॥੧॥ ਰਹਾਉ॥

bhai bhanjan parabh man na basaahee.
darpat darpat janam bahut jaahee. ||1||
rahaa-o.

ਜਾ ਕੈ ਰਿਦੈ ਬਸਿਓ ਹਰਿ ਨਾਮ॥
ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਕਾਮ॥੨॥

jaa kai ridai basi-o har Naam.
sagal manorath taa kay pooran kaam. ||2||

ਜਨਮੁ ਜਰਾ ਮਿਰਤੁ ਜਿਸੁ ਵਾਸਿ॥
ਸੋ ਸਮਰਥੁ ਸਿਮਰਿ ਸਾਸਿ ਗਿਰਾਸਿ॥੩॥

janam jaraa mirat jis vaas.
so samrath simar saas giraas. ||3||

ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ ਪ੍ਰਭੁ ਏਕ॥
ਨਾਮੁ ਸੁਆਮੀ ਕਾ ਨਾਨਕ ਟੇਕ॥੪॥੮੭॥੧੫੬॥

meet saajan sakhaa parabh ayk.
Naam su-aamee kaa naanak tayk.
||4||87||156||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji asked us to pray to God to show His grace upon us, so that we may always keep meditating on His Name, because God's Name can destroy all our past sins. In this *shabad*, he tells us about those people who can help and guide us in this regard, and elaborates further on the merits of meditating on God's Name.

Guru Ji says: "(O' my friend), seek the refuge of those (saints) who have (already) realized God. They who are attuned to God's immaculate Name, their mind and body become calm."(1)

Commenting on the state of those who do not enshrine God in their mind, Guru Ji says: "(O' my friend), they who do not enshrine God, the destroyer of fears, in their mind waste most of their lives in a constant state of fear."(1-pause)

Regarding those who do enshrine God's Name in their mind, Guru Ji says: "They in whose mind is enshrined God's Name, all their desires are fulfilled and all their tasks are accomplished."(2)

Therefore, Guru Ji advises: "(O' my friend, that God), in whose hands is our birth, old age, and death, meditate on Him with every morsel and breath of yours."(3)

In closing, Guru Ji reminds us and says: "(O' my friend), the one God alone is our friend, well wisher, and companion. Nanak (says), we should seek the support of the Name of that Master."(4-87-156)

The message of this *shabad* is that we should seek the shelter of those (saints) who are already meditating on God's Name, so that in their company we may also learn to depend upon the support of that God, who is the true friend and well wisher of us all, and in whose shelter all our fears and worries are destroyed.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਬਾਹਰਿ ਰਾਖਿਓ ਰਿਦੈ ਸਮਾਲਿ॥
ਘਰਿ ਆਏ ਗੋਵਿੰਦੁ ਲੈ ਨਾਲਿ॥੧॥

baahar raakhi-o ridai samaal.
ghar aa-ay govind lai naal. ||1||

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਤਨ ਕੈ ਸੰਗਿ॥
ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਕੈ ਰੰਗਿ॥੧॥ ਰਹਾਉ॥

har har Naam santan kai sang.
man tan raataa raam kai rang. ||1|| rahaa-o.

ਗੁਰ ਪਰਸਾਦੀ ਸਾਗਰੁ ਤਰਿਆ॥
ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਸਭਿ ਹਿਰਿਆ॥੨॥

gur parsadee saagar tari-aa.
janam janam kay kilvikh sabh hiri-aa. ||2||

ਸੋਭਾ ਸੁਰਤਿ ਨਾਮਿ ਭਗਵੰਤੁ॥
ਪੂਰੇ ਗੁਰ ਕਾ ਨਿਰਮਲ ਮੰਤੁ॥੩॥

sobhaa surat Naam bhagvant.
pooray gur kaa nirmal mant. ||3||

ਚਰਣ ਕਮਲ ਹਿਰਦੇ ਮਹਿ ਜਾਪੁ॥
ਨਾਨਕੁ ਪੇਖਿ ਜੀਵੈ ਪਰਤਾਪੁ॥੪॥੮੮॥੧੫੭॥

charan kamal hirday meh jaap.
naanak paykh jeevai partaap. ||4||88||157||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of those (saints) who are already meditating on God's Name, so that in their company we may also learn to depend upon the support of that God, who is the true friend and well wisher of us all, and in whose shelter all our fears and worries are destroyed. According to Dr. Bhai Vir Singh Ji, "this *shabad* appears to be uttered by Guru Ji on his return from a trip outside." Indirectly this *shabad* tells us the way of life of our saint (Gurus), which we should try to emulate.

Guru Ji says: "(O' my friends, this is the way of the saints, that they always keep God in their mind. When they) go out, they keep (Him) enshrined in their heart, and when they return home, they bring God along with them."(1)

Putting it in another way, Guru Ji says: "(O' my friends), God's Name always remains in the company of saints. Their body and mind remains imbued with God's love."(1-pause)

Now describing the blessings obtained by the saints, Guru Ji says: "(In this way, by meditating on God's Name) through Guru's grace, they have crossed over the (worldly) ocean, and all their sins of myriad of births have been destroyed."(2)

Describing how God's Name helps us in our spiritual journey, Guru Ji says: "(O' my friends), when we attune our mind to God's Name, we obtain honor. This is the immaculate *mantra* of the perfect Guru."(3)

Therefore Guru Ji advises: "(O' my friend), meditate on the immaculate Name (of God) in your heart. (As far as) Nanak (is concerned, he simply) lives seeing the glory of (that God)."(4-88-157)

The message of the *shabad* is that if we want to cross over the worldly ocean and get rid of the painful rounds of birth and death, then like our saint (Gurus), we should always keep God in our mind, whether inside or out.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਧੰਨੁ ਇਹੁ ਥਾਨੁ ਗੋਵਿੰਦ ਗੁਣ ਗਾਏ॥

Dhan ih thaan govind gun gaa-ay.

ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਆਪਿ ਬਸਾਏ॥੧॥ ਰਹਾਉ॥

kusal khaym parabh aap basaa-ay. ||1||
rahaa-o.

ਬਿਪਤਿ ਤਹਾ ਜਹਾ ਹਰਿ ਸਿਮਰਨੁ ਨਾਹੀ॥
ਕੋਟਿ ਅਨੰਦ ਜਹ ਹਰਿ ਗੁਨ ਗਾਹੀ॥੧॥

bipat tahaa jahaa har simran naahee.
kot anand jah har gun gaah^{ee}. ||1||

ਹਰਿ ਬਿਸਰਿਐ ਦੁਖ ਰੋਗ ਘਨੇਰੇ॥
ਪ੍ਰਭ ਸੇਵਾ ਜਮੁ ਲਗੈ ਨ ਨੇਰੇ॥੨॥

har bisri-ai dukh rog ghanayray.
parabh sayvaa jam lagai na nayray. ||2||

ਸੋ ਵਡਭਾਗੀ ਨਿਹਚਲ ਥਾਨੁ॥
ਜਹ ਜਪੀਐ ਪ੍ਰਭ ਕੇਵਲ ਨਾਮੁ॥੩॥

so vadbhaagee nihchal thaan.
jah japee-ai parabh kayval Naam. ||3||

ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ॥
ਨਾਨਕ ਕਉ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ॥੪॥੮੯॥੧੫੮॥

jah jaa-ee-ai th naal mayraa su-aamee.
naanak ka-o mili-aa antarjaamee.
||4||89||158||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji told us that if we want to get rid of the painful rounds of birth and death, then like our saint (Gurus), we should always keep God in our mind. According to Dr. Bhai Vir Singh Ji, this *shabad* seems to be uttered regarding some holy congregation or temple, where Guru Ji used to go and participate in singing God's praises. In this *shabad*, he tells us how blessed is that place where God's praises are being sung, and we can realize how Guru Ji felt the closeness of God wherever he went.

Guru Ji says: "Blessed is this place where God's praises are being sung. God has Himself made arrangements for peace and pleasure (in such a place)." (1-pause)

Contrasting the state of affairs where God is being forsaken with the place where His praises are sung, he says: "Calamity is there, where God's meditation is not, (but) myriad of joys are there, where praises of God are being sung." (1)

Guru Ji adds: "When we forget God, many anguishes and maladies overtake us, but while serving God by uttering His praise, even the fear of death doesn't come near us." (2)

Therefore, Guru Ji says: "Very fortunate and stable is that place (that heart), where only the Name of God is meditated upon." (3)

He concludes the *shabad* by expressing his gratitude to God for being always with Him. He says: "Nanak has been blessed with such an Inner Knower, that wherever he goes his Master is with him." (4-89-158)

The message of the *shabad* is that if we want to be free from all worries, including the fear of death, then we should always try to go to such places where God's praises are being sung, and we should always keep Him in our mind.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ॥
ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ॥੧॥

jo paraanee govind Dhi-aavai.
parhi-aa anparhi-aa param gat paavai. ||1||

ਸਾਧੂ ਸੰਗਿ ਸਿਮਰਿ ਗੋਪਾਲ॥
ਬਿਨੁ ਨਾਵੈ ਝੁਠਾ ਧਨੁ ਮਾਲ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੧੯੮

ਰੂਪਵੰਤੁ ਸੇ ਚਤੁਰੁ ਸਿਆਣਾ॥
ਜਿਨਿ ਜਨਿ ਮਾਨਿਆ ਖੁਭ ਕਾ ਭਾਣਾ॥੨॥

ਜਗ ਮਹਿ ਆਇਆ ਸੇ ਪਰਵਾਣੁ॥
ਘਟਿ ਘਟਿ ਅਪਣਾ ਸੁਆਮੀ ਜਾਣੁ॥੩॥

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਭਾਗ॥
ਹਰਿ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ॥੪॥੯੦॥੧੫੯॥

saaDhoo sang simar gopaal.
bin naavai jhoothaa Dhan maal. ||1||
rahaa-o.

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roopvant so chatur si-aanaa.
jin jan maani-aa parabh kaa bhaanaa. ||2||

jag meh aa-i-aa so parvaan.
ghat ghat appnaa su-aamee jaan. ||3||

kaho naanak jaa kay pooran bhaag.
har charnee taa kaa man laag.
||4||90||159||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be free from all worries, including the fear of death, then we should always try to go to such places where God's praises are being sung, and we should always keep Him in our mind. In this *shabad*, he tells us what kind of rewards a person receives who meditates on God's Name.

He says: "(O' my friends), the person who meditates on God, whether learned or illiterate, obtains supreme state (of spiritual bliss)."(1)

Therefore advising us, Guru Ji says: "(O' my friend), in the company of saintly persons meditate on the Master of the earth. Because without (meditating on the) Name, all wealth and property is false (none of it would accompany you after death)."(1-pause)

Regarding those who take pride in their beauty or wisdom, Guru Ji says: "(O' my friends, in God's court that person alone is recognized as) handsome, clever, or wise, who has (cheerfully) obeyed God's will."(2)

Guru Ji adds: "Only the advent of that person is approved (in God's court), who sees the Master in each and every heart."(3)

In closing, Guru Ji says: "O' Nanak, They whose destiny is perfect, their mind is attuned to God's Name."(4-90-159)

The message of this *shabad* is that irrespective of one's qualifications, whosoever meditates on God's Name obtains the supreme state of spiritual bliss. Therefore, that person is wise and fortunate whose mind is attuned to God's Name, and who cheerfully accepts God's will.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ॥
ਓਹੁ ਬਿਖਈ ਓਸੁ ਰਾਮ ਕੇ ਰੰਗੁ॥੧॥ ਰਹਾਉ॥

ਮਨ ਅਸਵਾਰ ਜੈਸੇ ਤੁਰੀ ਸੀਗਾਰੀ॥
ਜਿਉ ਕਾਪੁਰਖੁ ਪੁਚਾਰੈ ਨਾਰੀ॥੧॥

ga-orhee mehlaa 5.

har kay daas si-o saakat nahee sang.
oh bikh-ee os raam ko rang. ||1|| rahaa-o.

man asvaar jaisay turee seegaaree.
ji-o kaapurakh puچارai naaree. ||1||

ਬੈਲ ਕਉ ਨੇੜਾ ਯਾਇ ਦੁਹਾਵੈ॥
ਗਉ ਚਰਿ ਸਿੰਘ ਪਾਛੈ ਪਾਵੈ॥੨॥

bail ka-o naytaraa paa-ay duhaavai.
ga-oo char singh paachhai paavai. ||2||

ਗਾਡਰ ਲੇ ਕਾਮਧੇਨੁ ਕਰਿ ਪੂਜੀ॥
ਸਉਦੇ ਕਉ ਧਾਵੈ ਬਿਨੁ ਪੂੰਜੀ॥੩॥

gaadar lay kaamDhayan kar poojee.
sa-uday ka-o Dhaavai bin poonjee. ||3||

ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਹਰਿ ਸਾ ਮੀਤ॥੪॥੯੧॥੧੬੦॥

naanak raam Naam jap cheet.
simar su-aamee har saa meet. ||4||91||160||

GAURRI MEHLA 5

In stanza (1) of *shabad* (4-89-158) Guru Ji said: “Calamity is there, where God’s meditation is not, (but) myriad of joys are there where praises of God are being sung.” In this *shabad*, Guru Ji gives many vivid examples to show how there is no commonality between a God’s devotee and the worshipper of *Maya* (worldly wealth and power), and with whom we should develop friendship.

He says: “(O’ my friends), the devotee of God cannot join company with the worshipper of *Maya* (the worldly riches and power). The latter is lured by vicious pleasures and the former is imbued with the love of God.”(1-pause)

Now illustrating the mismatch between a devotee of God and the worshipper of power, Guru Ji says: “(The friendship between a devotee of God and a worshipper of wealth is like that of) an untrained person riding a decorated horse, or an impotent man trying to seduce a woman.”(1)

Giving other examples, Guru Ji says: (The friendship between the worshipper of power and God’s servant) is like a person trying to milk a bull by putting a cord round its legs, or a person trying to out chase a lion while riding a cow.” (2)

Guru Ji adds: “(For a devotee to make friends with an egocentric is like a person) worshipping a sheep, mistaking it for a wish fulfilling cow, or a person going to the market to buy merchandise without any money (in the pocket).”(3)

In conclusion, Guru Ji says: “(O’ my friend, instead of wasting your time in developing friendship with worshippers of *Maya*), Nanak says, in your mind worship God’s Name and meditate on the friend and Master like God.”(4-91-160)

The message of this *shabad* is that there is no use trying to form friendships with the worshippers of *Maya*. Instead, we should make God as our friend by always meditating on His Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਸਾ ਮਤਿ ਨਿਰਮਲ ਕਰੀਅਤ ਧੀਰ॥
ਰਾਮ ਰਸਾਇਣੁ ਪੀਵਤ ਬੀਰ॥੧॥

saa mat̃ nirmal kahee-aṭ Dheer.
raam rasaa-in̄ peevat̃ beer. ||1||

ਹਰਿ ਕੇ ਚਰਣ ਹਿਰਦੈ ਕਰਿ ਓਟ॥
ਜਨਮ ਮਰਣ ਤੇ ਹੋਵਤ ਛੋਟ॥੧॥ ਰਹਾਉ॥

har kay charan̄ hirdai kar ot.
janam maran̄ tay hovat̃ chhot. ||1|| rahaa-o.

ਸੋ ਤਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਉਪਜੈ ਨ ਯਾਪੁ॥
ਰਾਮ ਰੰਗਿ ਨਿਰਮਲੁ ਪਰਤਾਪੁ॥੨॥

so tan nirmal jit upjai na paap.
raam rang nirmal partaap. ||2||

ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਤ ਬਿਕਾਰ॥
ਸਭ ਤੇ ਉਚ ਏਹੋ ਉਪਕਾਰ॥੩॥

saaDhsang mit jaat bikaar.
sabhay ooch ayho upkaar. ||3||

ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੇ ਗੋਪਾਲ॥
ਨਾਨਕ ਜਾਚੈ ਸਾਧ ਰਵਾਲ॥੪॥੯੨॥੧੬੧॥

paraym bhagat raatay gopaal.
naanak jaachai saaDh ravaal. ||4||92||161||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that there is no use of trying to form friendships with the worshippers of *Maya*. Instead, we should make God as our friend by always meditating on His Name. In this *shabad*, he tells us what is the wisest council to follow, and how to make friendship with God.

He says: “O’ brother, that intellect is said to be pure and steadfast, with which one quaffs the nectar of God’s Name.”(1)

Therefore, Guru Ji advises: “(O’ my friend), in your mind, make God’s Name as your prop. (By doing so), you will be spared (from the pains of) birth and death.”(1-pause)

Listing additional merits of God’s Name, he says: “Such is the immaculate glory of God’s Name, (that it keeps one away from any sin, and) that body becomes immaculate out of which arises no sin.”(2)

Now explaining the blessings obtained by joining the society of saints, Guru Ji says: “(O’ my friends), in the company of saints, all the vices are effaced, and this is highest virtuous deed.”(3)

Therefore, Guru Ji concludes the *shabad* by saying: “Nanak seeks the dust of the feet (the humble service) of those saints who remain imbued with the loving devotion of God.”(4-92-161)

The message of the *shabad* is that if we want to get rid of the pains of births and deaths, then joining the company of saints we should meditate on God’s Name, so that our intellect becomes immaculate and we do not commit any more sins.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਐਸੀ ਪ੍ਰੀਤਿ ਗੋਵਿੰਦ ਸਿਉ ਲਾਗੀ॥
ਮੇਲਿ ਲਏ ਪੂਰਨ ਵਡਭਾਗੀ॥੧॥ ਰਹਾਉ॥

aisee pareet govind si-o laagee.
mayl la-ay pooran vadDhaagee. ||1||
rahaa-o.

ਭਰਤਾ ਪੇਖਿ ਬਿਗਸੈ ਜਿਉ ਨਾਗੀ॥
ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਨਾਮੁ ਚਿਤਾਰੀ॥੧॥

bhartaa paykh bigsai ji-o naaree.
ti-o har jan jeevai Naam chitaaree. ||1||

ਪੂਤ ਪੇਖਿ ਜਿਉ ਜੀਵਤ ਮਾਤਾ॥
ਓਤਿ ਪੋਤਿ ਜਨੁ ਹਰਿ ਸਿਉ ਰਾਤਾ॥੨॥

poot paykh ji-o jeevat maataa.
ot pot jan har si-o raataa. ||2||

ਲੋਭੀ ਅਨਦੁ ਕਰੈ ਪੇਖਿ ਧਨਾ॥
ਜਨ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਮਨਾ॥੩॥

lobhee anad karai paykh Dhanaa.
jan charan kamal si-o laago manaa. ||3||

ਬਿਸਰੁ ਨਹੀ ਇਕੁ ਤਿਲੁ ਦਾਤਾਰ॥
ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ॥੪॥੯੩॥੧੬੨॥

bisar nahee ik til daataar.
naanak kay parabh paraan adhaar.
||4||93||162||

GAURRI MEHLA 5

In the previous *shabad* (4-91-160), Guru Ji told us that there is no use of trying to form friendships with the worshippers of *Maya*. Instead, we should try to become devotees of God and always meditate on the Name of God, who is our real friend. In this *shabad*, he explains what kind of sincere, deep and limitless love for God His devotees have, and how fortunate are they.

He says: “The devotees who are imbued with such a love of God (as explained below) God unites them with Him.”(1-pause)

First citing the example of a young bride, Guru Ji says: “Just as a bride is delighted on seeing her groom, similarly God’s devotee feels rejuvenated by contemplating God’s Name.”(1)

Giving more examples, Guru Ji says: “Just as a mother feels rejuvenated seeing her son, similarly the devotee is imbued with God like warp and woof.”(2)

Guru Ji adds: “As the greedy person rejoices on seeing wealth, similarly the devotee’s mind remains attuned to God’s immaculate Name.”(3)

Therefore, Guru Ji prays: “O’ the mainstay of Nanak’s life breaths, O’ benevolent God, do not go out of my mind even for an instant.”(4-93-162)

The message of this *shabad* is that if we want to be reunited with God, our benevolent Master, the Eternal God, then we should become His true devotees, and love Him as a young bride loves her groom or a mother loves her son, and we shouldn’t forget Him at any time.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਜਨ ਗੀਏ॥
ਚਰਨ ਕਮਲ ਪ੍ਰੇਮ ਭਗਤੀ ਬੀਏ॥੧॥ ਰਹਾਉ॥

raam rasaa-in jo jan geeDhay.
charan kamal paraym bhagtee beeDhay.
||1|| rahaa-o.

ਆਨ ਰਸਾ ਦੀਸਹਿ ਸਭਿ ਛਾਹੁ॥
ਨਾਮ ਬਿਨਾ ਨਿਹਫਲ ਸੰਸਾਰ॥੧॥

aan rasaa deeseh sabh chhaar.
Naam binaa nihfal sansaar. ||1||

ਅੰਧ ਕੂਪ ਤੇ ਕਾਢੇ ਆਪਿ॥
ਗੁਣ ਗੋਵਿੰਦ ਅਚਰਜ ਪਰਤਾਪ॥੨॥

anDh koop tay kaadhay aap.
gun govind achraj partaap. ||2||

ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਨ ਗੋਪਾਲ॥
ਬ੍ਰਹਮ ਪਸਾਰੁ ਜੀਅ ਸੰਗਿ ਦਇਆਲ॥੩॥

van tarin taribhavan pooran gopaal.
barahm pasaar jee-a sang da-i-aal. ||3||

ਕਹੁ ਨਾਨਕ ਸਾ ਕਥਨੀ ਸਾਰੁ॥
ਮਾਨਿ ਲੋਤੁ ਜਿਸੁ ਸਿਰਜਨਹਾਰੁ॥੩॥੯੪॥੧੬੩॥

kaho naanak saa kathnee saar.
maan layt jis sirjanhaar. ||4||94||163||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to be reunited with God, our benevolent Master, the Eternal God, then we should become His true devotees, and love Him as a young bride loves her groom or a mother loves her son, and not forget Him at any time. In this *shabad*, Guru Ji elaborates on the depth of love of devotees for their beloved God, and tells us how we should also remember Him.

Citing a beautiful metaphor, Guru Ji says: “(O’ my friends), they who get used to the elixir of God’s Name, they are attuned to the loving devotion of God (just as a bee gets attached to a flower).”(1-pause)

Now commenting on the state of mind of such true devotees, Guru Ji says: “To them all other relishes seem like dust. For them, without the Name the whole world is of no use.”(1)

Describing the blessings, God bestows on such devotees, he says: “(God) Himself pulls them out of the blind well (of worldly desires). This is the wonderful glory and merit of singing God’s praise.”(2)

Regarding the view with which the devotees see the world, Guru Ji says: “(The devotees) realize that the perfect God is pervading in all woods, vegetation, and the three worlds, and the merciful Master always accompanies the mortals.”(3)

Guru Ji concludes the *shabad* by advising us to utter only those words, which please God. He says: “(O’ my friends), Nanak says that utterance alone is sublime, which the Creator approves. (In other words, we should only sing God’s praises and utter His Name, because that is the only thing He likes).”(4-94-163)

The message of this *shabad* is that we should be so much in love with God and His Name that for us all the pleasures and luxuries of the world mean nothing compared to God’s love, and for that we should always keep singing His praise and meditating on His Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or^hee mehlāa 5.

ਨਿਤਪ੍ਰਤਿ ਨਾਵਣੁ ਰਾਮ ਸਰਿ ਕੀਜੈ॥
ਝੋਲਿ ਮਹਾ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥੧॥ ਰਹਾਉ॥

niṭparaṭ naavan raam sar keejai.
jhol mahaa ras har amrit peejai. ||1||
rahaa-o.

ਨਿਰਮਲ ਉਦਕੁ ਗੋਵਿੰਦ ਕਾ ਨਾਮ॥
ਮਜਨੁ ਕਰਤ ਪੂਰਨ ਸਭਿ ਕਾਮ॥੧॥

nirmal udak govind kaa Naam.
majan karat pooran sabh kaam. ||1||

ਪੰਨਾ ੧੯੯

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ਸੰਤਸੰਗਿ ਤਰ ਗੋਸਟਿ ਹੋਇ॥
ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਖੋਇ॥੨॥

satsang tah gosat ho-ay.
kot janam kay kilvikh kho-ay. ||2||

ਸਿਮਰਹਿ ਸਾਧ ਕਰਹਿ ਆਨੰਦੁ॥
ਮਨਿ ਤਨਿ ਰਵਿਆ ਪਰਮਾਨੰਦੁ॥੩॥

simrahi saaDh karahi aanand.
man tan ravi-aa parmaanand. ||3||

ਜਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਚਰਣ ਨਿਧਾਨ॥
ਨਾਨਕ ਦਾਸ ਤਿਸਹਿ ਕੁਰਬਾਨ॥੪॥੯੫॥੧੬੪॥

jisahi paraapat har charan niDhaan.
naanak daas tiseh kurbaan. ||4||95||164||

GAURRI MEHLA 5

In the opening stanza of a previous *shabad* (4-86-155), Guru Ji stated: “(O’ my friends), they who have become pure by bathing in the immaculate Name of God, (they have obtained) the reward of doing the most virtuous deeds during millions of eclipses.” In this *shabad*, he compares the company of holy saints to a pool of immaculate water, and tells us how singing praises of God in their company or bathing in such a pool is far better than bathing at the so-called holy places.

He says: “(O’ my friends), every day take a bath in the pool of God’s (Name), and after carefully reflecting, drink this supreme elixir with great love and devotion.”(1-pause)

Describing the qualities of this water of God’s Name, Guru Ji says: “(O’ my friends), immaculate is the water of God’s Name; by taking a bath in it all one’s tasks are accomplished.”(1)

Now explaining what really is the pool of God’s Name, and what is so special about it, Guru Ji says: “(O’ my friends, the congregation of holy saints is the pool of God’s Name). In that place, there is discourse with the saintly persons (on spiritual matters, and by participating in such discourses, one) gets rid of one’s sins of myriad of births.”(2)

Describing what else happens in the congregation of saints, Guru Ji says: “(O’ my friends, there) the saintly persons meditate on God and enjoy in ecstasy, and in their heart and body pervades the supreme bliss-giving God.”(3)

Guru Ji concludes the *shabad* by saying: “Servant Nanak is a sacrifice to those who have obtained the treasure of God’s immaculate Name.”(4-95-164)

The message of this *shabad* is that if we want to get all our tasks accomplished and enjoy supreme bliss, then joining the company of saintly persons, we should meditate on God’s Name. This is the true spiritual ablution, which is far better than bathing at any holy place.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ॥
ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਏਹੁ ਮਨੁ ਜਾਗੈ॥੧॥ ਰਹਾਉ॥

so kichh kar jit mail na laagai.
har keertan meh ayhu man jaagai. ||1||
rahaa-o.

ਏਕੇ ਸਿਮਰਿ ਨ ਦੂਜਾ ਭਾਉ॥
ਸੰਤਸੰਗਿ ਜਪਿ ਕੇਵਲ ਨਾਉ॥੧॥

ayko simar na doojaa bhaa-o.
satsang jap kayval naa-o. ||1||

ਕਰਮ ਧਰਮ ਨੇਮ ਬੁਝ ਪੂਜਾ॥
ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ ਦੂਜਾ॥੨॥

karam Dharam naym barat poojaa.
paarbarahm bin jaan na doojaa. ||2||

ਤਾ ਕੀ ਪੂਰਨ ਹੋਈ ਘਾਲ॥
ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਅਪੁਨੇ ਪ੍ਰਭ ਨਾਲਿ॥੩॥

ṭaa kee pooran ho-ee ghaal.
jaa kee pareet apunay parabh naal. ||3||

ਸੋ ਬੈਸਨੋ ਹੈ ਅਪਰ ਅਪਾਰੁ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਤਜੇ ਬਿਕਾਰ॥੪॥੯੬॥੧੬੫॥

so baisno hai apar apaar.
kaho naanak jin tajay bikaar. ||4||96||165||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to get all our tasks accomplished and enjoy supreme bliss, then joining the company of saintly persons, we should meditate on God's Name. This is the true spiritual ablution, which is far better than bathing at any holy place. In this *shabad*, he approaches the problem from a different angle and asks us to do only those kinds of deeds, upon doing which no dirt of sins attaches to our soul.

Guru Ji says: "(O' my friend), do those kinds of (spiritual) deeds, upon doing which your mind may not get soiled (by any evil thoughts), and your mind may keep awake in singing God's praises."(1-pause)

Guru Ji further advises and says: "(O' my friend), worship only the one God and do not have any other (worldly) attachment. In the company of saints meditate only upon (God's) Name."(1)

Guru Ji adds: "Except (meditating on) the transcendent God, don't indulge in any other faith ritual, daily routine, fasting, or worship."(2)

Commenting upon the rewards of such a true love for God, Guru Ji says: "(O' my friends, in God's court), approved is the toil of those whose love is with their God."(3)

In conclusion, Guru Ji says: "(O' my friends), Nanak says that the person who has renounced sinful ways, such a *Vishnu* (or devotee of God) is great beyond limit."(4-96-165)

The message of this *shabad* is that instead of outer cleansing, we should stress upon doing such deeds upon doing which no sinful thoughts enter our mind, and we always meditate on God's Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlāa 5.

ਜੀਵਤ ਛਾਡਿ ਜਾਹਿ ਦੇਵਾਨੇ॥
ਮੁਇਆ ਉਨ ਤੇ ਕੋ ਵਰਸਾਨੇ॥੧॥

jeevat chhaad jaahi dayvaanay.
mu-i-aa un tay ko varsaaⁿnay. ||1||

ਸਿਮਰਿ ਗੋਵਿੰਦੁ ਮਨਿ ਤਨਿ ਧੁਰਿ ਲਿਖਿਆ॥
ਕਾਹੂ ਕਾਜ ਨ ਆਵਤ ਬਿਖਿਆ॥੧॥ ਰਹਾਉ॥

simar govind man tan dhur likhi-aa.
kaahoo kaaj na aavat bikhia-aa. ||1|| rahaa-o.

ਬਿਖੈ ਠਗਉਰੀ ਜਿਨਿ ਜਿਨਿ ਖਾਈ॥
ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਕਬਹੂੰ ਨ ਜਾਈ॥੨॥

bikhai thag-uree jin jin khaa-ee.
ṭaa kee tarisnaa kabahooⁿ na jaa-ee. ||2||

ਦਾਰਨ ਦੁਖ ਦੁਤਰ ਸੰਸਾਰੁ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੈਸੇ ਉਤਰਸਿ ਧਾਰਿ॥੩॥

daaran dukh dutar sansaar.
raam Naam bin kaisay utras paar. ||3||

ਸਾਧਸੰਗਿ ਮਿਲਿ ਦੁਇ ਕੁਲ ਸਾਧਿ॥
ਰਾਮ ਨਾਮ ਨਾਨਕ ਆਰਾਧਿ॥੪॥੯੭॥੧੬੬॥

saaDhsang mil du-ay kul saaDh.
raam Naam naanak aaraaDh. ||4||97||166||

GAURRI MEHLA 5

In the previous *shabad* (4-91-160), Guru Ji told us that there is no use of trying to form friendships with the worshippers of *Maya*. Instead, we should make God as our friend, by always meditating on His Name. In this *shabad*, he tells us how unreliable worldly wealth is, and what the most reliable source of true happiness is, both in this world and the next.

First of all, asking us why are we so dependent upon worldly relatives and possessions, as if these are going to provide us happiness even after our death, Guru Ji says: “O’ foolish person (these worldly relatives and possessions, which often) desert us even when we are alive, (tell me) who have been benefited (by these) after death?”(1)

Therefore, Guru Ji advises: “(O’ my friend), meditate upon God (with full concentration of) your mind and body. (This command) has been written from the very beginning (in your destiny). The poison (of worldly wealth ultimately) doesn’t serve any purpose.”(1-pause)

Now cautioning us against another undesirable outcome of the worldly wealth, Guru Ji says: “(O’ my friend), whosoever have tasted this deceptive potion of worldly wealth, their inner fire of desire (for more wealth) never ends.”(2)

As for the absolute necessity of the wealth of God’s Name, Guru Ji says: “(O’ my friend), this world is like a very dreadful ocean of pains. Without God’s Name, it cannot be crossed. (In other words, without meditating on God’s Name, we cannot be rid of the painful rounds of birth and death in this world).”(3)

Therefore, Guru Ji concludes the *shabad* by saying: “(O’ my friend), Nanak says that by joining the company of saintly persons, meditate on God’s Name, and in this way save your both (parental) generations.”(4-97-166)

The message of this *shabad* is that worldly wealth is undependable even during our life, and is absolutely of no use after our death. It is only the wealth of God’s Name, which can provide us lasting happiness, and save us from rounds of birth and death. Therefore we should not get entangled in worldly wealth; instead we should meditate on God’s Name in the company of saints.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ॥
ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ॥੧॥

gareebaa upar je khinjai daarhee.
paarbarahm saa agan meh saarhee. ||1||

ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ॥
ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ॥੧॥ ਰਹਾਉ॥

pooraa ni-aa-o karay kartaar.
apunay daas ka-o raakhanhaar. ||1||
rahaa-o.

ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਗਟਿ ਪਰਤਾਪੁ॥
ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪੁ॥੨॥

aad jugaad pargat partaap.
nindak mu-aa upaj vad taap. ||2||

ਤਿਨਿ ਮਾਰਿਆ ਜਿ ਰਖੈ ਨ ਕੋਇ॥
ਆਗੈ ਪਾਛੈ ਸੰਦੀ ਸੋਇ॥੩॥

tin maari-aa je rak^hhai na ko-ay.
aagai paach^hhai mandee so-ay. ||3||

ਅਪੁਨੇ ਦਾਸ ਰਖੈ ਕੰਠਿ ਲਾਇ॥
ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥੪॥੯੮॥੧੬੭॥

apunay d^aas raak^hhai kan^hth laa-ay.
saraⁿ naanak har *Naam* D^hi-aa-ay.
||4||98||167||

GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, this *shabad* seems to be uttered by Guru Ji when putting his hand on the beard a tyrant *Sulhi Khan*, had boasted to subdue and kill humble Guru Arjan Dev Ji. But he himself died on the way by accidentally falling into a burning brick kiln. Then Guru Ji uttered this *shabad* as a general lesson for all those who unnecessarily slander or torture innocent persons.

Commenting on the fate of those who bully poor helpless persons, Guru Ji says: “He who proudly strokes his beard over the poor, God has burnt that beard in fire. (In other words, they who have tried to bully weaker persons, God has awarded them severe punishment).”(1)

Expressing his faith, Guru Ji says: “(O’ my friends), the Creator does full justice. He is the savior of His devotee.”(1-pause)

Now referring to the particular incident of *Sulhi Khan* falling into a burning hot brick kiln, Guru Ji says: “(O’ my friends), God’s glory has been manifest since the beginning of ages. (Therefore because of His power) an intense heat arose (in the brick kiln. Falling into it) the slanderer got killed.”(2)

Guru Ji adds: “(That God), killed the slanderer, from whom nobody could be saved. He earned dishonor both in this and the next world.”(3)

In conclusion, Guru Ji says: “(O’ my friends), God saves His servants by embracing them to His bosom. Therefore seeking His shelter, Nanak meditates on God’s Name.”(4-98-167)

The message of this *shabad* is that we should never be arrogant and oppress the poor and the meek; otherwise we would be severely punished. In case any tyrant tries to oppress us, we should seek God’s protection, keep meditating on His Name, and have full faith in God’s justice.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-or^hee mehlaa 5.

ਮਹਜਰੁ ਬੂਠਾ ਕੀਤੇਨੁ ਆਪਿ॥
ਪਾਪੀ ਕਉ ਲਾਗਾ ਸੰਤਾਪੁ॥੧॥

mahjar j^hoothaa kee^ton aap.
paapee ka-o laagaa san^taap. ||1||

ਜਿਸਹਿ ਸਹਾਈ ਗੋਬਿੰਦੁ ਮੇਰਾ॥
ਤਿਸੁ ਕਉ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰਾ॥੧॥ ਰਹਾਉ॥

jisahi sahaa-ee gobⁱnd mayraa.
tis ka-o jam nahee aavai nayraa. ||1||
rahaa-o.

ਸਾਚੀ ਦਰਗਹ ਬੋਲੈ ਕੂੜਾ॥
ਸਿਰੁ ਹਾਥ ਪਛੋੜੈ ਅੰਧਾ ਮੂੜਾ॥੨॥

saachee d^argeh bolai koor^h.
sir haath pach^hhor^hhay an^Dhaa moor^h. ||2||

ਰੋਗ ਬਿਆਪੇ ਕਰਦੇ ਪਾਪ॥
ਅਦਲੀ ਹੋਇ ਬੈਠਾ ਪ੍ਰਭੁ ਆਪਿ॥੩॥

rog bi-aapay karday paap.
adlee ho-ay baithaa parabh aap. ||3||

ਅਪਨ ਕਮਾਇਐ ਆਪੇ ਬਾਧੇ॥
ਦਰਬੁ ਗਇਆ ਸਭੁ ਜੀਅ ਕੈ ਸਾਥੈ॥੪॥

apan kamaa-i-ai aapay baadhay.
darab ga-i-aa sabh jee-a kai saathai. ||4||

ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦਰਬਾਰਿ॥
ਰਾਖੀ ਪੈਜ ਮੇਰੈ ਕਰਤਾਰਿ॥੫॥੯੯॥੧੬੮॥

naanak saran paray darbaar.
raakhee paj mayrai kartaar. ||5||99||168||

GAURRI MEHLA 5

In the previous *shabad*, Guru Arjan Dev Ji described how God saved him from the slanderer *Sulhi Khan*, who was marching along with his armed men to attack Guru Ji. But on the way he was himself killed, by accidentally falling into a burning hot brick kiln. According to Dr. Bhai Vir Singh Ji, Guru Ji uttered this *shabad* to express his gratitude to God, when many of his enemies went to king *Akbar* and presented a memorandum of complaints against Guru Ji. Upon investigating the matter, the king dismissed it and punished the complainers for making false and malicious complaints against an innocent saint.

Seeing the hand of God in proving this document to be false, Guru Ji says: “God Himself proved the memorandum to be false, and the sinner was afflicted with great disaster.”(1)

Therefore expressing his firm faith in God, Guru Ji declares: “(O’ my friends), even the demon of death doesn’t come near that (person) whom my God supports.”(1-pause)

Drawing another conclusion from this incident, Guru Ji says: “(O’ my friends), he who tells lies in a court where true justice is done, that blind fool beats his head and twists his hands in regret.”(2)

Now describing what additional punishments God awards to such sinners, Guru Ji says: “Ailments afflict those who commit sins (because God) Himself is sitting as a judge.”(3)

Teaching another lesson, Guru Ji says: “(They who commit sins for the sake of wealth should remember that all our) wealth goes away along with our life, and we are caught in the web of our own deeds.”(3)

In conclusion, Guru Ji says: “(O’ my friends), Nanak says that they who have sought the shelter of (God’s) court, my Creator has saved their honor.”(5-99-168)

The message of this *shabad* is that if we seek the refuge of God, then even big memorandums of false complaints against us can do us no harm, but the false ones themselves suffer grievously.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਜਨ ਕੀ ਧੂਰਿ ਮਨ ਮੀਠ ਖਟਾਨੀ॥
ਪੂਰਬਿ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਪ੍ਰਾਨੀ॥੧॥ ਰਹਾਉ॥

jan kee Dhoor man meeth khataanee.
poorab karam likhi-aa Dhur paraanee. ||1||
rahaa-o.

ਪੰਨਾ ੨੦੦

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ਅਹੰਬੁਧਿ ਮਨ ਪੂਰਿ ਥਿਧਾਈ॥
ਸਾਧ ਪੂਰਿ ਕਰਿ ਸੁਖ ਮੰਜਾਈ॥੧॥

ahaⁿ-buDh man poor thiDhaa-ee.
saaDhDh^oor kar suDh manjaa-ee. ||1||

ਅਨਿਕ ਜਲਾ ਜੇ ਧੋਵੈ ਦੇਹੀ॥
ਮੈਲੁ ਨ ਉਤਰੈ ਸੁਖੁ ਨ ਤੇਹੀ॥੨॥

anik jalaa jay Dhovai dayhee.
mail na utrai suDh na tayhee. ||2||

ਸਤਿਗੁਰੁ ਭੇਟਿਓ ਸਦਾ ਕ੍ਰਿਪਾਲ॥
ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟਿਆ ਭਉ ਕਾਲ॥੩॥

satgur bhayti-o sadaa kirpaal.
har simar simar kaati-aa bha-o kaal. ||3||

ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਹਰਿ ਨਾਉ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਗੁਣ ਗਾਉ॥੪॥੧੦੦॥੧੬੯॥

mukat bhugat jugat har naa-o.
paraym bhagat naanak gun gaa-o.
||4||100||169||

GAURRI MEHLA 5

In the previous *shabad* (4-95-164), Guru Ji advised us that if we want to get all our tasks accomplished and enjoy supreme bliss, then joining the company of saintly persons we should meditate on God's Name. This is the true spiritual ablution, which is far better than bathing at any holy place. In this *shabad*, he elaborates on the merits of the company of saintly people, and tells us how their humble service is far better than bathing at many pilgrimage stations.

First telling us who those persons are to whom the dust of saints feet (their humble service) seems so sweet, he says: "(O' my friends), the humble service of saints seems very pleasing only to the one in whose destiny it is so pre-ordained."(1-pause)

Now explaining the virtues of the dust of saints' feet (their humble service), Guru Ji says: "(O' my friends, ordinarily human mind) remains brimful with the grease of arrogant intellect. (Therefore, just as we cannot wash greasy pots with ordinary water, similarly ordinary advice has no effect on an egoist's mind). Only the service of the saints purifies it."(1)

He further comments: "(Even if one) washes one's body in many waters (of pilgrimage stations), one's dirt (of self-conceit) is not removed, and the mind is not purified."(2)

Now describing the blessing obtained by a person who has met the true Guru and followed his advice, Guru Ji says: "The person who has met the ever merciful true Guru, by meditating again and again on God, such a person has got rid of the fear of death." (3)

Finally stating the merits of meditating on God's Name, Guru Ji says: "(O' my friend, meditation on) God's Name is the only true way of obtaining salvation, and enjoying (spiritual bliss). Therefore Nanak says, (O' human being) keep singing (God's) praises with (true) love and devotion."(4-100-169)

The message of this *shabad* is that because of our self-conceit, our mind is not receptive to any spiritual sermon or advice. It is only when we humbly serve the saints (and listen to the divine words of the) true Guru that we embrace love for God and start meditating on His Name, which is the only true way to obtain salvation.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਜੀਵਨੁ ਪਦਵੀ ਹਰਿ ਕੇ ਦਾਸ॥

jeevan padvee har kay daas.

ਜਿਨ ਮਿਲਿਆ ਆਤਮ ਪਰਗਾਸੁ॥੧॥

jīn mili-aa aatam pargaas. ||1||

ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਸੁਨਿ ਮਨ ਕਾਨੀ॥
ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਦੁਆਰ ਪਰਾਨੀ॥੧॥ ਰਹਾਉ॥

har kaa simran sun man kaanee.
sukh paavahi har du-aar paraanee. ||1||
rahaa-o.

ਆਠ ਪਹਰ ਧਿਆਈਐ ਗੋਪਾਲੁ॥
ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲੁ॥੨॥੧੦੧॥੧੭੦॥

aath pahar Dhi-aa-ee-ai gopaal.
naanak darsan daykh nihaal. ||2||101||170||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us to humbly listen to the divine words of the true Guru, so that we may embrace love for God and start meditating on His Name, which is the only true way to obtain salvation. In this *shabad*, Guru Ji elaborates on the merits of listening and meditating on God's Name.

Guru Ji says: "(O' my friend), the servants of God have been blessed with the (sublime) status of life, by meeting them (others also have) obtained enlightenment for their soul."(1)

Therefore Guru Ji says to us: "(O' my friend), you too should listen to God's meditation with full attention of your ears. (In this way) you would obtain peace at God's door, O' mortal."(1-pause)

Guru Ji concludes the *shabad* by saying: "(O' my friend), Nanak says we should meditate on God at all times, so that (we may also enjoy the bliss of seeing His sight)."(2-101-170)

The message of this *shabad* is that if we want to obtain the supreme status of life and enjoy the bliss of God's sight, then we should keep meditating on His Name at all times.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਸਾਂਤਿ ਭਈ ਗੁਰ ਗੋਬਿੰਦਿ ਪਾਈ॥
ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਮੇਰੇ ਭਾਈ॥੧॥ ਰਹਾਉ॥

saaⁿt^bha-ee gur gobid paa-ee.
taap paap binsay mayray bhaa-ee. ||1||
rahaa-o.

ਰਾਮ ਨਾਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨ॥
ਬਿਨਸੇ ਰੋਗ ਭਏ ਕਲਿਆਨ॥੧॥

raam Naam nit rasan bakhaan.
binsay rog bha-ay kali-aan. ||1||

ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਅਗਮ ਬੀਚਾਰ॥
ਸਾਧੂ ਸੰਗਮਿ ਹੈ ਨਿਸਤਾਰ॥੨॥

paarbarahm gun agam beechaar.
saaDhoo sangam hai nistaar. ||2||

ਨਿਰਮਲ ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨੀਤ॥
ਗਈ ਬਿਆਧਿ ਉਬਰੇ ਜਨ ਮੀਤ॥੩॥

nirmal gun gaavhu nit neet.
ga-ee bi-aaDh ubray jan meet. ||3||

ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈ॥
ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ॥੪॥੧੦੨॥੧੭੧॥

man bach karam parabh apnaa Dhi-aa-ee.
naanak daas tayree saranaa-ee.
||4||102||171||

GAURRI MEHLA 5

In the previous *shabad*, Guru Ji advised us that if we want to obtain the supreme status of life and enjoy the bliss of God's sight, then we should keep meditating on His Name at all times. According to Dr. Bhai Vir Singh, Guru Ji uttered this *shabad* on the occasion of recovery of his son Hargobind from the malady of Small Pox.

Expressing his relief and gratitude, Guru Ji says: "O' my brothers, all my anguishes and pains have vanished. There is now peace in my mind. It is my Guru God who has blessed me with it."(1-pause)

Therefore drawing a lesson from this event, he says: "(O' my friends), the person who daily utters God's Name from the tongue, all that person's ailments are destroyed, and there is all-around happiness."(1)

Making another observation, Guru Ji says: "(O' my friends), the merits (and powers) of God are beyond comprehension. (By meditating on His Name) in the company of saints, emancipation (is obtained)."(2)

Therefore on the basis of his personal experience, he advises: "(O' my friends), day after day, sing the immaculate praises (of God. By whose grace all my) predicament has gone, and my devotees and friends have (also) been saved."(3)

Guru Ji concludes the *shabad* by praying: "(O' God), servant Nanak is under Your shelter. (Please bless me, that I may) keep meditating on my God in my thoughts, words, and deeds."(4-102-171)

The message of this *shabad* is that we should always have complete faith in God, and keep meditating on Him with full concentration of our mind and body, even in the face of all difficulties. God would surely provide us full protection and dispel all our worries.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਨੇੜ੍ਹ ਪ੍ਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ॥
ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ॥੧॥ ਰਹਾਉ॥

ਸੀਤਲਾ ਤੇ ਰਖਿਆ ਬਿਹਾਰੀ॥
ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ॥੧॥

ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੋ ਜੀਵੈ॥
ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ॥੨॥੧੦੩॥੧੭੨॥

ga-orhee mehlaa 5.

naytar pargaas kee-aa gurdayv.
bharam ga-ay pooran bha-ee sayv. ||1||
rahaa-o.

seetlaa tay rakhi-aa bihaaree.
paarbarahm parabh kirpaa Dhaaree. ||1||

naanak Naam japai so jeevai.
saaDhsang har amrit peevai. ||2||103||172||

GAURRI MEHLA 5

According to Dr. Bhai Vir Singh Ji, fifth Guru Arjun Dev Ji uttered this *shabad* on the occasion of the recovery of his son Hargobind from Small Pox, and warding off the danger of losing his eyesight.

So expressing his gratitude to God when his child showed signs of recovery by opening his eyes (which otherwise had remained shut due to Small Pox), Guru Ji says: "The Guru God

has illuminated the eyes (of my son *Hargobind*). So now the doubts (regarding his eyesight) have gone away, and my devotion (to God) has proved fruitful.”(1-pause)

In order to remove any doubts regarding who saved his son, Guru Ji says: “(O’ my friends, it was not any lesser god or goddess, but it was) God who became gracious, and saved him from Small Pox.”(1)

Therefore drawing the conclusion from this incident, Guru Ji says: “O’ Nanak, one who meditates on (God’s Name), survives (such maladies). Therefore one should keep drinking the nectar (of God’s Name, by singing His praises) in the company of saintly persons.”(2-103-172)

The message of this *shabad* is that instead of losing our faith during serious ailments or tragedies, and falling into the traps of astrologers, or worshipping lesser gods and goddesses, we should keep faith in the one supreme God and meditate on His Name. If He shows His grace, no harm would come to our family or us.

ਗਉੜੀ ਮਹਲਾ ੫॥

ga-orhee mehlaa 5.

ਧਨੁ ਓਹੁ ਮਸਤਕੁ ਧਨੁ ਤੇਰੇ ਨੇਤੁ॥
ਧਨੁ ਓਇ ਭਗਤੁ ਜਿਨ ਤੁਮ ਸੰਗਿ ਹੇਤੁ॥੧॥

Dhan oh mastak Dhan tayray nayt.
Dhan o-ay bhagat jin tum sang hayt. ||1||

ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਲਗੀਐ॥
ਰਸਨਾ ਰਾਮ ਨਾਮ ਜਸੁ ਕਹੀਐ॥੧॥ ਰਹਾਉ॥

Naam binaa kaisay sukh lahee-ai.
rasnaa raam Naam jas kahee-ai. ||1||
rahaa-o.

ਤਿਨ ਉਪਰਿ ਜਾਈਐ ਕੁਰਬਾਣੁ॥
ਨਾਨਕ ਜਿਨਿ ਜਪਿਆ ਨਿਰਬਾਣੁ॥੨॥੧੦੪॥੧੭੩॥

tin oopar jaa-ee-ai kurbaan.
naanak jin japi-aa nirbaan. ||2||104||173||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji advised us that instead of losing our faith during serious ailments or tragedies, and falling into the traps of astrologers, or worshipping gods and goddesses, we should keep faith in the one supreme God and meditate on His Name. If He shows His grace, no harm would come to our family or us. In this *shabad* he tells us how blessed are they who meditate on God, and have true love for Him, and how much he respects such devotees.

He says: “(O’ God), blessed is that forehead, (that bows before You), and blessed are those eyes which see Your (sight). Blessed are those devotees who have sincere love for You.”(1)

Next, addressing us, Guru Ji says: “(O’ my friends), how could we get any peace without (meditating on God’s) Name? Therefore, with our tongue, we should keep uttering praises of God’s Name.”(1-pause)

Guru Ji concludes the *shabad* by saying: “O’ Nanak, we should be a sacrifice to those who have meditated on the desire-free God.”(2-104-173)

The message of this *shabad* is that we should highly respect those who meditate on God’s Name, and we should follow their example by singing God’s praises in the company of such saintly people.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਤੂੰਹੈ ਮਸਲਤਿ ਤੂੰਹੈ ਨਾਲਿ॥
ਤੂੰਹੈ ਰਾਖਹਿ ਸਾਰਿ ਸਮਾਲਿ॥੧॥

ਐਸਾ ਰਾਮੁ ਦੀਨ ਦੁਨੀ ਸਹਾਈ॥
ਦਾਸ ਕੀ ਪੈਜ ਰਬੈ ਮੇਰੇ ਭਾਈ॥੧॥ ਰਹਾਉ॥

ਆਗੈ ਆਪਿ ਇਹੁ ਥਾਨੁ ਵਸਿ ਜਾ ਕੈ॥
ਆਠ ਪਹਰ ਮਨੁ ਹਰਿ ਕਉ ਜਾਪੈ॥੨॥

ਪਤਿ ਪਰਵਾਣੁ ਸਚੁ ਨੀਸਾਣੁ॥
ਜਾ ਕਉ ਆਪਿ ਕਰਹਿ ਫੁਰਮਾਣੁ॥੩॥

ਆਪੇ ਦਾਤਾ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿ॥
ਨਿਤ ਨਿਤ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸਮਾਲਿ॥੪॥੧੦੫॥੧੭੪॥

ga-orhee mehlaa 5.

too^hhai maslat^t too^hhai naal.
toohai raak^hhahi saar samaal. ||1||

aisaa raam deen dune^e sahaa-ee.
daas kee paij rak^hhai mayray b^haa-ee. ||1||
rahaa-o.

aagai aap ih th^aan vas jaa kai.
aat^h pahar man har ka-o jaapai. ||2||

pat parvaan^u sach neesaan^u.
jaa ka-o aap karahi furmaan. ||3||

aapay daataa aap partipaal.
nit^t nit^t naanak raam Naam samaal.
||4||105||174||

GAURRI MEHLA 5

In the previous *shabad* (2-103-172), Guru Ji advised us that instead of losing our faith during serious ailments or tragedies, and falling into the traps of astrologers, or worshipping gods and goddesses, we should keep faith in the one supreme God and meditate on His Name. In this *shabad*, he expresses his own full confidence in God, and advises us accordingly.

Addressing God, Guru Ji says: “O’ God, You are my counsel. You are always with me. You always keep abreast of my situation and preserve me (through all difficulties).”(1)

Therefore Guru Ji loudly proclaims: “(O’ my friends), such a God is my helper both in this and the next world, who (always) saves the honor of (His) servant, O’ my brothers.”(1-pause)

Guru Ji further clarifies: “(O’ my friends), He who controls this world is in charge in the next (world also). Therefore, my mind keeps remembering Him at all times.”(2)

Acknowledging God’s supremacy, Guru Ji says: “(O’ God), for whom You Yourself order, that person’s honor is approved (in Your court, and such a person receives) the everlasting stamp (of Your approval).”(3)

In conclusion, Guru Ji says, “(O’ my friends, God) Himself is the Giver and Himself the Sustainer. Therefore, O’ Nanak, day after day remember (His) Name. (4-105-174)

The message of this *shabad* is that God is our friend and companion everywhere. Therefore, whatever our problem, or situation may be, we should seek His support and meditate on His Name.

ਗਉੜੀ ਮਹਲਾ ੫॥

ਸਤਿਗੁਰੁ ਪੂਰਾ ਭਇਆ ਕ੍ਰਿਪਾਲੁ॥
ਹਿਰਦੈ ਵਸਿਆ ਸਦਾ ਗੁਪਾਲੁ॥੧॥

ga-orhee mehlaa 5.

satgur pooraa b^ha-i-aa kirpaal.
hirdai vasi-aa sadaa gupaal. ||1||

ਰਾਮੁ ਰਵਤ ਸਦ ਹੀ ਸੁਖੁ ਪਾਇਆ॥

raam ravaṭ sad hee sukh paa-i-aa.

ਪੰਨਾ ੨੦੧

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ਮਇਆ ਕਰੀ ਪੂਰਨ ਹਰਿ ਰਾਇਆ॥੧॥ ਰਹਾਉ॥

ma-i-aa karee pooran har raa-i-aa. ||1||
rahaa-o.

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਸਥਿਰੁ ਸੋਹਾਗੁ॥੨॥੧੦੬॥

kaho naanak jaa kay pooray bhāag.
har har Naam asthir sohaag. ||2||106||

GAURRI MEHLA 5

In the previous *shabad* Guru Ji told us that God is our friend and companion everywhere. Therefore, whatever our problem, or situation may be, we should seek His support and meditate on His Name. In this short *shabad*, Guru Ji is describing the blessings bestowed by Guru and God when they are in mercy.

Guru Ji says: “On whom the perfect true Guru becomes merciful, the Eternal (God) is enshrined in that person’s heart.”(1)

Now stating what happens to the person on whom God shows mercy, Guru Ji says: “On whom (God) the perfect king shows His mercy; by meditating on God’s Name, that person obtains peace.”(1-pause)

Therefore Guru Ji concludes the *shabad* by saying: “(O’ my friends), Nanak says, whose destiny is perfect, meditates on God’s Name, and such a person’s union (with God) becomes eternal.”(2-106)

The message of this *shabad* is that if we want to obtain true peace and have eternal union with God, then we should meditate on His Name, and pray that God may be enshrined in our heart.

