

It is the same light

the enlightening wisdom of

Sri Guru Granth Sahib
(SGGS)

an interpretation by

Daljit Singh Jawa

Volume 5: SGGS (P 801-1000)

Dedicated to the loving memory of my parents

SARDAR HARI SINGH JAWA

&

SARDARNI KARTAR KAUR

who provided an atmosphere in which their children could grow spiritually

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GLOSSARY

Of Some Non English Terms

Word	Approx. Meaning
Amrit	Nectar, holy water used at the time of Sikh initiation ceremony
Ashtpadian	Stanzas with eight phrases
Chautukaiy	Stanzas of four phrases
Dutukaiy	Couplets of two phrases
Ghar	Beat for the musical measure
Granth	Holy Scripture
Gurbani	Guru's word (or composition)
Guru	Spiritual Teacher, Sikh prophet
Maya	Worldly riches and power, worldly attachment, worldly illusion
Mehla	Term followed by a number indicating the Guru-who authored a particular hymn in Sri Guru Granth Sahib
Nanak	The first Sikh Guru, name used by all Gurus whose hymns are included in SGGS
Panchpada	A stanza of five phrases
Paurri	Step of a stair case, stanza in an epic
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
Turya	A high spiritual state of mind
Vaar	Epic, a long poem with stanzas and Paurris
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 *saints* and bards revered in that time and culture.

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

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

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

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

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

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

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

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

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

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

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

I.J. Singh
July, 2014

PREFACE

Author Daljit Singh Jawa

Dear Readers,

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

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

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

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

Daljit Singh Jawa
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October, 2014

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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’

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

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

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਪੜਤਾਲ ਘਰੁ ੧੩॥
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ਹਰਿ ਕੀਈ ਹਮਾਰੀ ਸਫਲ ਜਾਤਾ॥
ਮਿਲਿ ਸੰਗਤੀ ਗੁਨ ਗਾਵਨੋ॥੧॥

ਮਨ ਰਾਮ ਨਾਮ ਕਰਿ ਆਸਾ॥
ਭਾਉ ਦੂਜਾ ਬਿਨਸਿ ਬਿਨਾਸਾ॥
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ik-o^okaar satgur pargaad.

raag bilaaval mehlaa 4 parh-taal ghar 13.
bolhu bha-ee-aa raam naam patit paavno.
har sant bhagat taarno.

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har bharipuray rahi-aa.
jal thalay raam naam.
nit gaa-ee-ai har dookh bisaarno. ||1|| rahaa-o.

har kee-aa hai safal janam hamaaraa.
har japi-aa har dookh bisaaranhaaraa.
gur bhayti-aa hai mukat daataa.
har kee-ee hamaaree safal jaataa.
mil sangtee gun gaavno. ||1||

man raam naam kar aasaa.
bhaa-o doojaa binas binaasaa.
vich aasaa ho-ay niraasee.
so jan mili-aa har paasee.
ko-ee raam naam gun gaavno.
jan naanaktis pag laavno. ||2||1||7||4||6||7||17||

Raag Bilawal Mehla-4 Parraal Ghar-13

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

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

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

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

rare person who sings praises of God's Name. Servant Nanak touches the feet of such a holy person."(2-1-7-4-6-7-17)

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

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੧

raag bilaaval mehlaa 5 cha-upday ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o"kaar satgur parsaad.

ਨਦਰੀ ਆਵੈ ਤਿਸੁ ਸਿਉ ਮੋਹੁ॥
ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਤੋਹਿ॥
ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਮਾਰਗਿ ਪਾਵਹੁ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਅੰਚਲਿ ਲਾਵਹੁ॥੧॥

nadree aavai tis si-o moh.
ki-o milee-ai parabh abhinaasee tohi.
kar kirpaa mohi maarag paavhu.
saadhhsangat kai anchal laavhu. ||1||

ਕਿਉ ਤਰੀਐ ਬਿਖਿਆ ਸੰਸਾਰੁ॥
ਸਤਿਗੁਰੁ ਬੋਹਿਬੁ ਪਾਵੈ ਪਾਰਿ॥੧॥ ਰਹਾਉ॥

ki-o taree-ai bikhia-aa sansaar.
satgur bohith paavai paar. ||1|| rahaa-o.

ਪਵਨ ਝੁਲਾਰੇ ਮਾਇਆ ਦੇਇ॥
ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਬਿਹੁ ਸੇਇ॥
ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ॥
ਸਿਰ ਊਪਰਿ ਆਪਿ ਗੁਰੂ ਰਖਵਾਰਾ॥੨॥

pavan jhulaaray maa-i-aa day-ay.
har kay bhagat sadaa thir say-ay.
harakh sog tay raheh niraaraa.
sir oopar aap guroo rakhvaaraa. ||2||

ਪਾਇਆ ਵੇਤੁ ਮਾਇਆ ਸਰਬ ਭੁਇਅੰਗਾ॥
ਹਉਮੈ ਪਚੇ ਦੀਪਕ ਦੇਖਿ ਪਤੰਗਾ॥
ਸਗਲ ਸੀਗਾਰ ਕਰੇ ਨਹੀ ਪਾਵੈ॥
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ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਮਿਲੈ ਨ ਉਪਾਇਆ॥
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ਗੁਰਿ ਖੋਲਿਆ ਪੜਦਾ ਦੇਖਿ ਭਈ ਨਿਹਾਲੁ॥੪॥

paa-i-aa vayrhh maa-i-aa sarab bhui-angaa.
ha-umai pachay deepak daykh patangaa.
sagal seegaar karay nahee paavai.
jaa ho-ay kirpaal taa guroo milaavai. ||3||
ha-o fira-o udaasee mai ik ratan dasaa-i-aa.
nirmolak heeraa milai na upaa-i-aa.
har kaa mandar tis meh laal.
gur kholi-aa parh-daa daykh bha-ee nihaal. ||4||

ਜਿਨਿ ਚਾਖਿਆ ਤਿਸੁ ਆਇਆ ਸਾਦੁ॥
ਜਿਉ ਗੁੰਗਾ ਮਨ ਮਹਿ ਬਿਸਮਾਦੁ॥
ਆਨਦ ਰੂਪੁ ਸਭੁ ਨਦਰੀ ਆਇਆ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਆਖਿ ਸਮਾਇਆ॥੫॥੧॥

jini chaakhi-aa tis aa-i-aa saad.
ji-o goongaa man meh bismaad.
aanad roop sabh nadree aa-i-aa.
jan naanak har gun aakh samaa-i-aa. ||5||1||

Raag Bilawal Mehla-5 Chaupadaiy Ghar-1

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

oneself. But, it is very difficult, if not impossible for one to fall in love with God whom one can neither see nor fully understand.

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

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

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

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

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

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

The message of this *shabad* is that although it is very difficult to fall in love with God, whom we cannot comprehend with our ordinary senses, yet if we seek the guidance of the Guru and his blessings then he would show us God within our own heart. When we see Him, our delight would be indescribable, like the delight felt by a dumb person, who has tasted the tastiest dish in the world. Finally seeing that God we would be so filled with His love and devotion that we would merge and become one with Him.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਰਬ ਕਲਿਆਣ ਕੀਏ ਗੁਰਦੇਵ॥
ਸੇਵਕੁ ਅਪਨੀ ਲਾਇਓ ਸੇਵ॥
ਬਿਘਨੁ ਨ ਲਾਗੈ ਜਪਿ ਅਲਖ ਅਭੇਵ॥੧॥

bilaaval mehlaa 5.

sarab kali-aañ kee-ay gurdayv.
sayvak apnee laa-i-o sayv.
bighan na laagai jap alakh abhayv. ||1||

ਧਰਤਿ ਪੁਨੀਤ ਭਈ ਗੁਨ ਗਾਏ॥
ਦੁਰਤੁ ਗਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥੧॥ ਰਹਾਉ॥

dharaṭṭ punēeṭṭ bha-ee gun gaa-ay.
duraṭṭ ga-i-aa har naam dhi-aa-ay. ||1|| rahaa-o.

ਸਭਨੀ ਥਾਂਈ ਰਵਿਆ ਆਪਿ॥
ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ॥
ਗੁਰ ਪਰਸਾਦਿ ਨ ਹੋਇ ਸੰਤਾਪੁ॥੨॥

sabhneeṭṭ thaaⁿ-ee ravi-aa aap.
aad jugaadṭṭ jaa kaa vad partaaṭṭ.
gur parsaaṭṭ na ho-ay santaap. ||2||

ਗੁਰ ਕੇ ਚਰਨ ਲਗੇ ਮਨਿ ਮੀਠੇ॥
ਨਿਰਬਿਘਨ ਹੋਇ ਸਭ ਥਾਂਈ ਵੁਠੇ॥
ਸਭਿ ਸੁਖ ਪਾਏ ਸਤਿਗੁਰ ਤੁਠੇ॥੩॥

gur kay charan lagay man meethay.
nirbighan ho-ay sabhṭṭ thaaⁿ-ee vooṭṭhay.
sabh sukṭṭ paa-ay satgurṭṭ tooṭṭhay. ||3||

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਲੇ॥
ਜਿਥੈ ਕਿਥੈ ਈਸਹਿ ਨਾਲੇ॥
ਨਾਨਕ ਦਾਸ ਖਸਮਿ ਪ੍ਰਤਿਪਾਲੇ॥੪॥੨॥

paarbrahmṭṭ paraṭṭṭṭ bha-ay rakṭṭvaalay.
jithai kithaiṭṭ deesehṭṭ naalay.
naanakṭṭ daasṭṭ kṭṭhasamṭṭ partipaalay. ||4||2||

Bilawal Mehla-5

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

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

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

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

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

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

The message of this *shabad* is that if we want to enjoy all pleasures, then we should seek Guru’s grace to unite us with God. Then we would feel that He is like our security guard, and we are safe everywhere.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸੁਖ ਨਿਧਾਨ ਪ੍ਰੀਤਮ ਪੁਭ ਮੇਰੇ॥

ਪੰਨਾ ੮੦੨

ਅਗਨਤ ਗੁਣ ਨਾਕੁਰ ਪ੍ਰਭ ਤੇਰੇ॥
ਮੋਹਿ ਅਨਾਥ ਤੁਮਰੀ ਸਰਣਾਈ॥੧॥
ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਨ ਧਿਆਈ॥੧॥
ਦਇਆ ਕਰਹੁ ਬਸਹੁ ਮਨਿ ਆਇ॥
ਮੋਹਿ ਨਿਰਗੁਨ ਲੀਜੈ ਲੜਿ ਲਾਇ॥ ਰਹਾਉ॥

ਪੁਭੁ ਚਿਤਿ ਆਵੈ ਤਾ ਕੈਸੀ ਭੀੜ॥
ਹਰਿ ਸੇਵਕ ਨਾਹੀ ਜਮ ਪੀੜ॥
ਸਰਬ ਦੂਖ ਹਰਿ ਸਿਮਰਤ ਨਸੇ॥
ਜਾ ਕੈ ਸੰਗਿ ਸਦਾ ਪੁਭੁ ਬਸੈ॥੨॥

ਪ੍ਰਭ ਕਾ ਨਾਮੁ ਮਨਿ ਤਨਿ ਆਧਾਰੁ॥
ਬਿਸਰਤ ਨਾਮੁ ਹੋਵਤ ਤਨੁ ਛਾਰੁ॥
ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਪੂਰਨ ਸਭ ਕਾਜ॥
ਹਰਿ ਬਿਸਰਤ ਸਭ ਕਾ ਮੁਹਤਾਜ॥੩॥

ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਪ੍ਰੀਤਿ॥
ਬਿਸਰਿ ਗਈ ਸਭ ਦੁਰਮਤਿ ਰੀਤਿ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਮੰਤ॥
ਨਾਨਕ ਭਗਤਨ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ॥੪॥੩॥

bilaawal mehlaa 5.

sukh niḡhaan pareetam parabḥ mayray.

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agnat guṇ ṡhaakur parabḥ ṡayray.
mohi anaath ṡumree sarṡaa-ee.
kar kirpaa har charan ḡḡi-aa-ee. ||1||
ḡa-i-aa karahu bashu man aa-ay.
mohi nirgun leejai larḡ laa-ay. rahaa-o.

parabḥ chiṡ aavai ṡaa kaisee bḡeerḡ.
har sayvak naahee jam peerḡ.
sarab ḡookḡ har simraṡ nasay.
jaa kai sang saḡaa parabḥ basai. ||2||

parabḥ kaa naam man ṡan aadḡhaar.
bisrat naam hovṡ ṡan ḡḡhaar.
parabḥ chiṡ aa-ay pooran sabḡ kaaj.
har bisraṡ sabḡ kaa muḡṡaaj. ||3||

charan kamal sang laagee pareet.
bisar ga-ee sabḡ ḡurmaṡ reet.
man ṡan anṡar har har manṡ.
naanak bhagṡan kai ḡhar saḡaa anand.
||4||3||

Bilawal Mehla-5

This *shabad* is a small example of Guru Ji's utmost humility, love, and affection for God, and His Name. It is a very cogent and convincing argument for people like us to do the same thing. It lists some of the blessings to be obtained by meditating on God's Name and at the same time, it tells us what happens if we don't do that.

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

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

Listing some of the blessings we obtain, when we remember God, Guru Ji says: "(O' my friends), how could one experience any trouble, if one remembers God in one's mind. (Because what to speak of other pains), even the demon of death cannot inflict any pain on the devotee of God. (In short), with whom God always abides, by meditating on God, all that person's troubles hasten away." (2)

Continuing to describe the merits of meditating on God's Name, and also telling us about the consequences of forgetting God, Guru Ji says: "(O' my friends), God's Name is the support of body and mind (of a person). Therefore upon forsaking the Name, the body (becomes so weak from inside, as if it has been) reduced to ashes. When God comes to one's mind, all one's tasks are accomplished, however by forsaking God, one becomes dependent on all."(3)

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

The message of this *shabad* is that we should always ask God, in utter humility, to take us into His shelter and make us meditate on His Name. Because, when we remember God's Name, all our tasks are accomplished without any difficulty, and our body and mind remain in a state of peace and bliss.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੨ ਯਾਨੜੀਏ ਕੈ ਘਰਿ ਗਾਵਣਾ

**raag bilaaval mehlaa 5 ghar 2
yaanrhee-ay kai ghar gaavnaa**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar satgur paryaad.

ਮੈ ਮਨਿ ਤੇਰੀ ਟੇਕ ਮੇਰੇ ਪਿਆਰੇ ਮੈ ਮਨਿ ਤੇਰੀ ਟੇਕ॥

mai man tayree tayk mayray pi-aaray mai
man tayree tayk.

ਅਵਰ ਸਿਆਣਪਾ ਬਿਰਥੀਆ ਪਿਆਰੇ ਰਾਖਨ ਕਉ ਤੁਮ
ਏਕ॥੧॥ ਰਹਾਉ॥

avar si-aanpaa birthee-aa pi-aaray raakhan
ka-o tum ayk. ||1|| rahaa-o.

ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਿਆਰੇ ਸੇ ਜਨੁ ਹੋਤ ਨਿਹਾਲਾ॥

satgur pooraa jay milai pi-aaray so jan hot
nihaalaa.

ਗੁਰ ਕੀ ਸੇਵਾ ਸੇ ਕਰੇ ਪਿਆਰੇ ਜਿਸ ਨੇ ਹੋਇ ਦਇਆਲਾ॥

gur kee sayvaa so karay pi-aaray jis no ho-ay
da-i-aalaa.

ਸਫਲ ਮੂਰਤਿ ਗੁਰਦੇਉ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਭਰਪੂਰੇ॥

safal moorat gurday-o su-aamee sarab kalaa
bharpooray.

ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਦਾ ਸਦਾ ਹਜੂਰੇ
॥੧॥

naanak gur paarbarahm parmaysar sadaa
sadaa hajooray. ||1||

ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤਿਨਾ ਕੀ ਜਿਨ੍ਹ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਤਾ॥

sun sun jeevaa so-ay tinaa kee jin^h apunaa
parabh jaataa.

ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਨਾਮੁ ਵਖਾਣਹਿ ਹਰਿ ਨਾਮੇ ਹੀ ਮਨੁ
ਰਾਤਾ॥

har naam araadheh naam vakaaneh har
naamay hee man raataa.

ਸੇਵਕੁ ਜਨ ਕੀ ਸੇਵਾ ਮਾਗੈ ਪੂਰੈ ਕਰਮਿ ਕਮਾਵਾ॥

sayvak jan kee sayvaa maagai poorai karam
kamaavaa.

ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਤੇਰੇ ਜਨ ਦੇਖਣੁ ਪਾਵਾ॥੨॥

naanak kee baynantee su-aamee tayray jan
daykhan paavaa. ||2||

ਵਡਭਾਗੀ ਸੇ ਕਾਢੀਅਹਿ ਪਿਆਰੇ ਸੰਤਸੰਗਤਿ ਜਿਨਾ ਵਾਸੋ॥

vadbhaagee say kaadhee-ah pi-aaray
santsangat jinaa vaaso.

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਅਰਾਧੀਐ ਨਿਰਮਲੁ ਮਨੈ ਹੋਵੈ ਪਰਗਾਸੋ॥

amrit naam araadhee-ai nirmal manai hovai
pargaaso.

ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਪਿਆਰੇ ਚੂਕੈ ਜਮ ਕੀ ਕਾਣੇ॥

janam maran dukh kaatee-ai pi-aaray chookai
jam kee kaanay.

ਤਿਨਾ ਪਰਾਪਤਿ ਦਰਸਨੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਅਪਣੇ ਭਾਣੇ
॥੩॥

tīnaa paraapat̃ darsan naanak jo parabh
apnay bhāanay. ||3||

ਉਚੁ ਅਪਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ॥

ooch apaar bay-ant̃ su-aamee ka-uñ jaanai
guñ tayray.

ਗਾਵਤੇ ਉਧਰਹਿ ਸੁਣਤੇ ਉਧਰਹਿ ਬਿਨਸਹਿ ਪਾਪ ਘਨੇਰੇ॥

gaavṭay udhrahī sunṭay udhrahī binsahī paap
ghanayray.

ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਕਉ ਤਾਰੇ ਪਾਹਨ ਪਾਰਿ ਉਤਾਰੈ॥

pasoo parayṭ mugadh̃ ka-o taaray paahan
paar utaarai.

ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੈ॥੪॥੧॥੪॥

naanak daas tayree sarnaa-ee sadaa sadaa
balihaarai. ||4||1||4||

Raag Bilawal Mehla-5 Ghar-2 Eyaanareeaiy Kaaiy Ghar Gaawna

(Sing as per the scale of *Eyaanareeaiy*)

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

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

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

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

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

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

Guru Ji concludes this *shabad* by once again praising God, and asking for His blessings. He says: "O' highest of high, infinite and limitless Master, who knows the extent of Your

merits? (I know only this much, that) whosoever sings about or listens to Your (praises), are saved and their sins are destroyed. O' God, You ferry across and save even those who are foolish like animals and ghosts, and (hard hearted like) stones. Servant Nanak seeks Your shelter, and is always a sacrifice to You."(4-1-4)

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਤਿਆਗਿ ਹੀ ਸਖੀਏ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਓ॥

ਬਿਨੁ ਰਸ ਚਾਖੇ ਬੁਝਿ ਗਈ ਸਗਲੀ ਸੁਖੀ ਨ ਹੋਵਤ ਜੀਓ॥

ਮਾਨੁ ਮਹਤੁ ਨ ਸਕਤਿ ਹੀ ਕਾਈ ਸਾਧਾ ਦਾਸੀ ਬੀਓ॥

ਪੰਨਾ ੮੦੩

ਨਾਨਕ ਸੇ ਦਰਿ ਸੋਭਾਵੰਤੇ ਜੋ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕੀਓ॥੧॥

ਹਰਿਚੰਦਉਰੀ ਚਿਤ ਭ੍ਰਮੁ ਸਖੀਏ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਦ੍ਰੁਮ ਛਾਇਆ॥

ਚੰਚਲਿ ਸੰਗਿ ਨ ਚਾਲਤੀ ਸਖੀਏ ਅੰਤਿ ਤਜਿ ਜਾਵਤ ਮਾਇਆ॥

ਰਸਿ ਭੋਗਣ ਅਤਿ ਰੂਪ ਰਸ ਮਾਤੇ ਇਨ ਸੰਗਿ ਸੁਖੁ ਨ ਪਾਇਆ॥

ਧੰਨਿ ਧੰਨਿ ਹਰਿ ਸਾਧ ਜਨ ਸਖੀਏ ਨਾਨਕ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ॥੨॥

ਜਾਇ ਬਸਹੁ ਵਡਭਾਗਣੀ ਸਖੀਏ ਸੰਤਾ ਸੰਗਿ ਸਮਾਈਐ॥

ਤਹ ਦੂਖੁ ਨ ਭੂਖੁ ਨ ਰੋਗੁ ਬਿਆਪੈ ਚਰਨ ਕਮਲ ਲਿਵ ਲਾਈਐ॥

ਤਹ ਜਨਮੁ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਨਿਹਚਲੁ ਸਰਣੀ ਪਾਈਐ॥

ਪ੍ਰੇਮ ਬਿਛੋਹੁ ਨ ਮੋਹੁ ਬਿਆਪੈ ਨਾਨਕ ਹਰਿ ਏਕੁ ਧਿਆਈਐ॥੩॥

ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨੁ ਬੇਧਿਆ ਪਿਆਰੇ ਰਤੜੇ ਸਹਜਿ ਸੁਭਾਏ॥

ਸੇਜ ਸੁਹਾਵੀ ਸੰਗਿ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਏ॥

ਸਖੀ ਸਹੇਲੀ ਰਾਮ ਰੰਗਿ ਰਾਤੀ ਮਨ ਤਨ ਇਛੁ ਪੁਜਾਏ॥

ਨਾਨਕ ਅਚਰਜੁ ਅਚਰਜੁ ਸਿਉ ਮਿਲਿਆ ਕਹਣਾ ਕਛੁ ਨ ਜਾਏ॥੪॥੨॥੫॥

bilaaval mehlā 5.

bikhai ban feekaa ṭi-aag ree sakhee-ay naam mahaa ras pee-o.

bin ras chaakhay bud ga-ee saglee sukhee na hovat jee-o.

maan mahat na sakat hee kaa-ee saadhhaa daasee thee-o.

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naanak say dar sobhaavantay jo parabh apunai kee-o. ||1||

harichand-uree chit bharam sakhee-ay marig tarisnaa darum chhaa-i-aa.

chanchal sang na chaaltee sakhee-ay ant taj jaavat maa-i-aa.

ras bhogan at roop ras maatay in sang sookh na paa-i-aa.

Dhan dhan har saadh jan sakhee-ay naanak jinee naam dhi-aa-i-aa. ||2||

jaa-ay bashu vadbhaagnee sakhee-ay santaa sang samaa-ee-ai.

tah dookh na bhookh na rog bi-aapai charan kamal liv laa-ee-ai.

tah janam na maran na aavan jaanaa nihchal sarnee paa-ee-ai.

paraym bichhohu na moh bi-aapai naanak har ayk dhi-aa-ee-ai. ||3||

darisat Dhaar man baydhi-aa pi-aaray rat-rhay sahj subhaa-ay.

sajy suhaavee sang mil pareetam anad mangal gun gaa-ay.

sakhee sahaylee raam rang raatee man tan ichh pujaa-ay.

naanak achraj achraj si-o mili-aa kahnaa kachhoo na jaa-ay. ||4||2||5||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our sins from ages after ages, and enjoy the bliss of divine wisdom, then we should seek the company of the saintly people who sing praises of God, and meditate on His Name, so that in His mercy, God may save us also. In this *shabad*, Guru Ji advises his own soul and indirectly us, to abandon the allurements of false worldly pleasures, and instead seek the company of saintly people, and meditate on God's Name to obtain true happiness.

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

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

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

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

The message of this *shabad* is that if we want to obliterate our pains and sufferings, and enjoy supreme bliss and happiness, then instead of indulging in the false intoxicants or worldly pleasure we should seek the company of the saints and in their company meditate on God's Name. If it so pleases God, He would unite us with Him and we would enjoy the indescribable and lasting state of peace and bliss.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਏਕ ਰੂਪੁ ਸਗਲੋ ਪਾਸਾਰਾ॥
ਆਪੇ ਬਨਜੁ ਆਪਿ ਬਿਉਹਾਰਾ॥੧॥

ਐਸੇ ਗਿਆਨੁ ਬਿਰਲੇ ਈ ਪਾਏ॥
ਜਤ ਜਤ ਜਾਈਐ ਤਤ ਦ੍ਰਿਸਟਾਏ॥੧॥ ਰਹਾਉ॥

ਅਨਿਕ ਰੰਗ ਨਿਰਗੁਨ ਇਕ ਰੰਗਾ॥
ਆਪੇ ਜਲੁ ਆਪ ਹੀ ਤਰੰਗਾ॥੨॥

ਆਪ ਹੀ ਮੰਦਰੁ ਆਪਹਿ ਸੇਵਾ॥
ਆਪ ਹੀ ਪੂਜਾਰੀ ਆਪ ਹੀ ਦੇਵਾ॥੩॥
ਆਪਹਿ ਜੋਗ ਆਪ ਹੀ ਜੁਗਤਾ॥
ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦ ਹੀ ਮੁਕਤਾ॥੪॥੧॥੬॥

raag bilaaval mehlaa 5 ghar 4

ik-o'kaar satgur pargaad.

ayk roop saglo paasaaraa.
aapay banaj aap bi-uhaaraa. ||1||

aiso gi-aan birlo ee paa-ay.
jat jat jaa-ee-ai tat daristaa-ay. ||1|| rahaa-o.

anik rang nirgun ik rangaa.
aapay jal aap hee tarangaa. ||2||

aap hee mandar aapah sayvaa.
aap hee poojaaree aap hee dayvaa. ||3||
aapah jog aap hee jugtaa.
naanak kay parabh sad hee muktaa.
||4||1||6||

Raag Bilawal Mehla-5 Ghar-4

In this *shabad*, Guru Ji explains how this world and all things and phenomena have emanated from God alone, and are different forms and orientations of God Himself. When any spiritually perfect person is able to see and realize God in this true perspective, he or she cannot help but get astounded by the wonders of the wondrous *Waheguru*.

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

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

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

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

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

The message of this *shabad* is that we should try to broaden our vision and broaden our thoughts about God and try to see Him in the entire universe, in everything, and

all beings. If we could get this kind of wisdom, then we would also become one with Him and be emancipated.

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਆਪਿ ਉਪਾਵਨ ਆਪਿ ਸਧਰਨਾ॥
ਆਪਿ ਕਰਾਵਨ ਦੋਸੁ ਨ ਲੈਨਾ॥੧॥

ਆਪਨ ਬਚਨੁ ਆਪ ਹੀ ਕਰਨਾ॥
ਆਪਨ ਬਿਭਉ ਆਪ ਹੀ ਜਰਨਾ॥੧॥ ਰਹਾਉ॥
ਆਪ ਹੀ ਮਸਟਿ ਆਪ ਹੀ ਬੁਲਨਾ॥
ਆਪ ਹੀ ਅਛਲੁ ਨ ਜਾਈ ਛਲਨਾ॥੨॥

ਆਪ ਹੀ ਗੁਪਤੁ ਆਪਿ ਪਰਗਟਨਾ॥
ਆਪ ਹੀ ਘਟਿ ਘਟਿ ਆਪਿ ਅਲਿਪਨਾ॥੩॥

ਆਪੇ ਅਵਿਗਤੁ ਆਪ ਸੰਗਿ ਰਚਨਾ॥
ਕਰੁ ਨਾਨਕ ਪੁਭ ਕੇ ਸਭਿ ਜਚਨਾ॥੪॥੨॥੧॥

bilaaval mehlā 5.

aap upaavan aap sadharnaa.
aap karaavan dos na lainaa. ||1||

aapan bachan aap hee karnaa.
aapan bibha-o aap hee jarnaa. ||1|| rahaa-o.
aap hee masat aap hee bulnaa.
aap hee achhal na jaa-ee chhalnaa. ||2||

aap hee gupat aap pargatnaa.
aap hee ghat ghat aap alipanaa. ||3||

aapay avigat aap sang rachnaa.
kaho naanak parabh kay sabh jachnaa.
||4||2||7||

Bilawal Mehlā-5

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

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

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

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

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

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

The message of this *shabad* is that we should realize that whatever is happening, is happening as per God’s command. At the same time we should know that whatever we do, we shouldn’t blame God for it. All we can do is to observe, and praise the amazingly opposite, and wonderful qualities of God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਭੂਲੇ ਮਾਰਗੁ ਜਿਨਹਿ ਬਤਾਇਆ॥
ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਇਆ॥੧॥

ਸਿਮਰਿ ਮਨਾ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੇ॥
ਬਸਿ ਰਹੇ ਹਿਰਦੈ ਗੁਰ ਚਰਨ ਪਿਆਰੇ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੮੦੪

ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨਾ॥
ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨਾ॥੨॥

ਦੁਖ ਸੁਖ ਕਰਤ ਜਨਮਿ ਫੁਨਿ ਮੂਆ॥
ਚਰਨ ਕਮਲ ਗੁਰਿ ਆਸ੍ਰਮੁ ਦੀਆ॥੩॥

ਅਗਨਿ ਸਾਗਰ ਬੁਭਤ ਸੰਸਾਰਾ॥
ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਸਤਿਗੁਰਿ ਨਿਸਤਾਰਾ॥੪॥੩॥੮॥

bilaaval mehlaa 5.

bhoolay maarag jineh batāa-i-aa.
aisaa gur vadbhaagee paa-i-aa. ||1||

simar manaa raam naam chitāaray.
bas rahay hirdai gur charan pi-aaray. ||1||
rahaa-o.

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kaam krodh lobh mohi man leenaa.
bandhan kaat mukat gur keenaa. ||2||

dukh sukh karat janam fun moo-aa.
charan kamal gur aasram dee-aa. ||3||

agan saagar boodat sansaaraa.
naanak baah pakar satgur nistaaraa. ||4||3||8||

Bilawal Mehla-5

In the previous *shabad* (4-2-5), Guru Ji advised us that if we want to obliterate our pains and sufferings, and enjoy supreme bliss and happiness, then instead of indulging in the false intoxicants or worldly pleasure we should seek the company of the saints, and in their company meditate on God's Name. If it so pleases God, He would unite us with Him and we would enjoy indescribable and lasting peace and bliss. In this *shabad*, Guru Ji states how fortunate is the one who meets such a Guru, who tells the right way of life and saves one from drowning in the worldly ocean.

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

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

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

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

In closing, Guru Ji says: "(O' my friends), the world is drowning in the sea of fire (of worldly riches and power), but O' Nanak, (who sought the Guru's shelter), holding by his/her hand (the Guru) has ferried (that person) across." (4-3-8)

The message of this *shabad* is that if we have gone astray and find ourselves in the grip of lust, anger, and greed, we should go to the Guru and beg him to put us on the right path. He would surely end all our misfortunes, and removing our worldly bonds he will emancipate us from the pains of births and deaths.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਸਭੁ ਅਪਨਾ॥
ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਹਰਿ ਹਰਿ ਜਪਨਾ॥੧॥

tan man dhan arpa-o sabh apnaa.
kavan so mats jitt har har japnaa. ||1||

ਕਰਿ ਆਸਾ ਆਇਓ ਪ੍ਰਭ ਮਾਗਨਿ॥
ਤੁਮੁ ਪੇਖਤ ਸੋਭਾ ਮੇਰੈ ਆਗਨਿ॥੧॥ ਰਹਾਉ॥

kar aasaa aa-i-o parabh maagan.
tumh paykhat sobhaa mayrai aagan. ||1||
rahaa-o.

ਅਨਿਕ ਜੁਗਤਿ ਕਰਿ ਬਹੁਤੁ ਬੀਚਾਰਉ॥
ਸਾਧਸੰਗਿ ਇਸੁ ਮਨਹਿ ਉਧਾਰਉ॥੨॥

anik jugat kar bahut beechaara-o.
saadhsang is maneh udhaara-o. ||2||

ਮਤਿ ਬੁਧਿ ਸੁਰਤਿ ਨਾਹੀ ਚਤੁਰਾਈ॥
ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ॥੩॥

mat budh surat naahee chaturaa-ee.
taa milee-ai jaa la-ay milaa-ee. ||3||

ਨੈਨ ਸੰਤੋਖੇ ਪ੍ਰਭ ਦਰਸਨੁ ਪਾਇਆ॥
ਕਹੁ ਨਾਨਕ ਸਫਲੁ ਸੋ ਆਇਆ॥੪॥੪॥੯॥

nain santokhay parabh darsan paa-i-aa.
kaho naanak safal so aa-i-aa. ||4||4||9||

Bilawal Mehla-5

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

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

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

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

Next, sharing the net result of his research into the various ways for meeting God, Guru Ji says: “(O’ my friends), no intellect, wisdom, concentration, or cleverness (works with God); we meet Him, if He Himself unites us with Him.”(3)

Guru Ji concludes this *shabad* by describing the kind of satisfaction, delight, and blessings one obtains when one is blessed with the sight of God. He says: “(O’ my friends, that person’s) eyes are satiated, who has been blessed with the sight of God. Nanak says: “Fruitful is the advent of such a person (in this world).”(4-4-9)

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਸਾਥਿ ਨ ਮਾਇਆ॥
ਸਾਧਸੰਗਿ ਸਭੁ ਦੂਖੁ ਮਿਟਾਇਆ॥੧॥

ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਮਹਿ ਆਪੇ॥
ਹਰਿ ਜਪੁ ਰਸਨਾ ਦੁਖੁ ਨ ਵਿਆਪੇ॥੧॥ ਰਹਾਉ॥

ਤਿਖਾ ਭੂਖ ਬਹੁ ਤਪਤਿ ਵਿਆਪਿਆ॥
ਸੀਤਲ ਭਏ ਹਰਿ ਹਰਿ ਜਸੁ ਜਾਪਿਆ॥੨॥

ਕੋਟਿ ਜਤਨ ਸੰਤੋਖੁ ਨ ਪਾਇਆ॥
ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ ਹਰਿ ਗੁਣ ਗਾਇਆ॥੩॥

ਦੇਹੁ ਭਗਤਿ ਪ੍ਰਭ ਅਮਤਰਜਾਮੀ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ॥੪॥੫॥੧੦॥

bilaaval mehlaa 5.

maat piṭaa suṭ saath na maa-i-aa.
saaDhsang sabh dookh mitaa-i-aa. ||1||

rav rahi-aa parabh sabh meh aapay.
har jap rasnaa dukh na vi-aapay. ||1|| rahaa-o.

tikhaa bhookh baho tapaṭ vi-aapi-aa.
seetal bha-ay har har jas jaapi-aa. ||2||

kot jaṭan santokh na paa-i-aa.
man triptaanaa har gun gaa-i-aa. ||3||

dayh bhagaṭ parabh antarjaamee.
naanak kee baynantee su-aamee. ||4||5||10||

Bilawal Mehla-5

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

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

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

Describing further the blessings obtained by a person, who has meditated on God with true love and devotion, Guru Ji says: “(O’ my friends, they who) have been distressed very much by the fire of thirst, and hunger (for worldly riches and power), were totally calmed by meditating on (God’s Name, and singing) praises of God.”(2)

Comparing the effectiveness of meditating on God's Name with other ways to find mental peace, Guru Ji says: "(O' my friends, even after) making millions of efforts (such as Yoga, austerities, and pilgrimages), one who found no contentment; his or her mind was satiated on singing praises of God."(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਗੁਰੁ ਪੂਰਾ ਵਡਭਾਗੀ ਪਾਈਐ॥
ਮਿਲਿ ਸਾਧੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਤੇਰੀ ਸਰਨਾ॥
ਕਿਲਬਿਖ ਕਾਟੈ ਭਜੁ ਗੁਰ ਕੇ ਚਰਨਾ॥੧॥ ਰਹਾਉ॥

ਅਵਰਿ ਕਰਮ ਸਭਿ ਲੋਕਾਚਾਰ॥
ਮਿਲਿ ਸਾਧੁ ਸੰਗਿ ਹੋਇ ਉਧਾਰ॥੨॥
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ॥
ਜਪੀਐ ਨਾਮੁ ਜਿਤੁ ਪਾਰਿ ਉਤਾਰੇ॥੩॥

ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕਰੀਐ॥
ਸਾਧੁ ਧੂਰਿ ਮਿਲੈ ਨਿਸਤਰੀਐ॥੪॥੬॥੧੧॥

bilaaval mehlaa 5.

gur poora vadbhaagee paa-ee-ai.
mil saadhoo har naam dhi-aa-ee-ai. ||1||

paarbarahm parabhh tayree sarnaa.
kilbikh kaatai bhaj gur kay charnaa. ||1||
rahaa-o.

avar karam sabh lokaachaar.
mil saadhoo sang ho-ay udhaar. ||2||
simrit saasat beyd beechaaray.
japee-ai naam jit paar utaaray. ||3||

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

Bilawal Mehla-5

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

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

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

Regarding other rituals, austerities, pilgrimages etc. undertaken by many to please God, or other lesser gods and goddesses, Guru Ji decisively says: "(O' my friends), all other (ritualistic) deeds are only false shows (to impress other) people. It is only by obtaining the company of the saint (Guru) that one is emancipated." (2)

Sharing his own experience about the effectiveness of reading or reflecting on (holy Hindu books, and other such scriptures) in leading a person to salvation, Guru Ji says: “(O’ my friends, I have tried all) other efforts, (such as observing fasts, reading holy books like) *Simritis*, *Shastras*, and *Vedas* (but nothing worked). Therefore, we should meditate on God’s Name, which may ferry us across (the worldly ocean).” (3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦੇ ਮਹਿ ਚੀਨਾ॥
ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਆਸੀਨਾ॥੧॥

ਸੰਤ ਜਨਾ ਕਾ ਮੁਖੁ ਉਜਲ ਕੀਨਾ॥
ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਨਾਮੁ ਦੀਨਾ॥੧॥ ਰਹਾਉ॥

ਅੰਧ ਕੂਪ ਤੇ ਕਰੁ ਗਹਿ ਲੀਨਾ॥
ਜੈ ਜੈ ਕਾਰੁ ਜਗਤਿ ਪ੍ਰਗਟੀਨਾ॥੨॥

ਨੀਚਾ ਤੇ ਉਚੁ ਉਨੁ ਪੂਰੀਨਾ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਲੀਨਾ॥੩॥

ਮਨ ਤਨ ਨਿਰਮਲ ਪਾਪ ਜਲਿ ਖੀਨਾ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਪ੍ਰਸੀਨਾ॥੪॥੧੨॥

bilaaval mehlaa 5.

gur kaa sabad̥ rid̥ay meh cheenaa.
sagal manorath pūran aaseenaa. ||1||

sant janaa kaa mukh̄ oojal keenaa.
kar kirpaa apunaa naam̄ d̄eenaa. ||1||
rahaa-o.

andh koop̄ tay kar geh leenaa.
jai jai kaar jagat̄ pargateenaa. ||2||

neechaa tay ooch oon pooreenaa.
amrit naam̄ mahaa ras leenaa. ||3||

man tan nirmal paap jal̄ kheenaa.
kaho naanak̄ parabh̄ bh̄a-ay parseenaa.
||4||7||12||

Bilawal Mehla-5

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

Guru Ji says: “(O’ my friends), the person who reflected upon and enshrined Guru’s word in the heart, fulfilled all his or her objectives (of life).” (1)

He adds: “(O’ my friends, God) has blessed those saints with honor, (whom) showing mercy, He has given His Name.”(1-pause)

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਸਗਲ ਮਨੋਰਥ ਪਾਈਅਹਿ ਮੀਤਾ॥

ਪੰਨਾ ੮੦੫

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਈਐ ਚੀਤਾ॥੧॥

ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਪੁਛੁ ਧਿਆਵਤ॥
ਜਲਨਿ ਬੁਝੈ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਤ॥੧॥ ਰਹਾਉ॥

ਸਫਲ ਜਨਮੁ ਹੋਵਤ ਵਡਭਾਗੀ॥
ਸਾਧਸੰਗਿ ਰਾਮਹਿ ਲਿਵ ਲਾਗੀ॥੨॥

ਮਤਿ ਪਤਿ ਧਨੁ ਸੁਖ ਸਰਜ ਅਨੰਦਾ॥
ਇਕ ਨਿਮਖ ਨ ਵਿਸਰਹੁ ਪਰਮਾਨੰਦਾ॥੩॥

ਹਰਿ ਦਰਸਨ ਕੀ ਮਨਿ ਪਿਆਸ ਘਨੇਰੀ॥
ਭਨਤਿ ਨਾਨਕ ਸਰਣਿ ਪੁਛ ਤੇਰੀ॥੪॥੮॥੧੩॥

bilaawal mehla 5.

sagal manorath paa-ee-ah meetaa.

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charan kamal si-o laa-ee-ai cheetaa. ||1||

ha-o balihaaree jo parabhoo Dhi-aavaṭ.
jalan bujhai har har gun gaavaṭ. ||1|| rahaa-o.

safal janam hovaṭ vadḥhaagee.
saaDhsang raameh liv laagee. ||2||

mat paṭ Dhan sukh sahj anandaa.
ik nimakh na visrahu parmaanandaa. ||3||

har darsan kee man pi-aas ghanayree.
bhanat naanak saraṅ parabh tayree.
||4||8||13||

Raag Bilaawal Mehla-5

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

He says: “O’ my friends, when we attune our mind with the love of God’s lotus feet (His Name), we obtain all the objectives (of our life).”(1)

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮੋਹਿ ਨਿਰਗੁਨ ਸਭ ਗੁਣਹ ਬਿਚੂਨਾ॥
ਦਇਆ ਧਾਰਿ ਅਪੁਨਾ ਕਰਿ ਲੀਨਾ॥੧॥

ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਗੋਪਾਲਿ ਸੁਹਾਇਆ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਘਰ ਮਹਿ ਆਇਆ॥੧॥ ਰਹਾਉ॥

ਭਗਤਿ ਵਫਲ ਭੈ ਕਾਟਨਹਾਰੇ॥
ਸੰਸਾਰ ਸਾਗਰ ਅਬ ਉਤਰੇ ਪਾਰੇ॥੨॥

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਬੇਦਿ ਲੇਖਿਆ॥
ਪਾਰਬ੍ਰਹਮੁ ਸੋ ਨੈਨਹੁ ਪੇਖਿਆ॥੩॥

ਸਾਧਸੰਗਿ ਪ੍ਰਗਟੇ ਨਾਰਾਇਣ॥
ਨਾਨਕ ਦਾਸ ਸਭਿ ਦੂਖ ਪਲਾਇਣ॥੪॥੯॥੧੪॥

bilaawal mehla 5.

mohi nirgun sabh gunah bihoonaa.
da-i-aa Dhaar apunaa kar leenaa. ||1||

mayraa man tan har gopaal suhaa-i-aa.
kar kirpaa parabh ghar meh aa-i-aa. ||1||
rahaa-o.

bhagat vachhal bhai kaatanhaaray.
sansaar saagar ab utray paaray. ||2||

patit paavan parabh birad bayd laykhi-aa.
paarbarahm so nainhu paykhi-aa. ||3||

saaDhsang pargatay naaraa-in.
naanak daas sabh dookh palaa-in. ||4||9||14||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our worldly tensions and troubles, and enjoy a state of peace, poise, and bliss then we need to always sing praises of God and meditate on His Name. In this *shabad*, Guru Ji shares with us, what kinds of blessings he has obtained by singing praises of God, in the company of saints.

He says: “(O’ my friends), me the meritless one was devoid of all merits, but showing mercy (God) has made me His own.”(1)

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

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

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

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

The message of this *shabad* is that if joining the company of the saints, we sing praises of God with true love and affection, showing His mercy God would become manifest and would come to reside in our heart. Then all our defects and sorrows would be dispelled, and we would be ferried across the worldly ocean.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਕਵਨੁ ਜਾਨੈ ਪ੍ਰਭ ਤੁਮ੍ਹਰੀ ਸੇਵਾ॥
ਪ੍ਰਭ ਅਵਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ॥੧॥

ਗੁਣ ਬੇਅੰਤ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ॥
ਉਚ ਮਹਲ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ॥
ਤੂ ਅਪਰੰਪਰ ਠਾਕੁਰ ਮੇਰੇ॥੧॥ ਰਹਾਉ॥

ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ॥
ਤੁਮ੍ਹ ਹੀ ਜਾਨਹੁ ਅਪਨੀ ਪੂਜਾ॥੨॥

ਆਪਹੁ ਕਛੂ ਨ ਹੋਵਤ ਭਾਈ॥
ਜਿਸੁ ਪ੍ਰਭੁ ਦੇਵੈ ਸੋ ਨਾਮੁ ਪਾਈ॥੩॥

ਕਹੁ ਨਾਨਕ ਜੋ ਜਨੁ ਪ੍ਰਭ ਭਾਇਆ॥
ਗੁਣ ਨਿਧਾਨ ਪ੍ਰਭੁ ਤਿਨ ਹੀ ਪਾਇਆ॥੪॥੧੦॥੧੫॥

bilaaval mehlaa 5.

kavan jaanai parabh tum^hree sayvaa.
parabh avinaasee alakh abhayvaa. ||1||

gun bay-ant parabh gahir gambheeray.
ooch mahal su-aamee parabh mayray.
too aprampar thaakur mayray. ||1|| rahaa-o.

aykas bin naahee ko doojaa.
tumh hee jaanhu apnee poojaa. ||2||

aaphu kachhoo na hovat bhaa-ee.
jis parabh dayvai so naam paa-ee. ||3||

kaho naanak jo jan parabh bhaa-i-aa.
gun niDhaan parabh tin hee paa-i-aa.
||4||10||15||

Bilawal Mehlā-5

In the previous *shabad*, Guru Ji told us that if joining the company of saints, we sing praises of God with true love and affection, showing His mercy God would become manifest and would come to reside in our heart. Then all our defects, and sorrows would be dispelled, and we would be ferried across the worldly ocean. In this *shabad*, he shows

us how to humbly pray to God, and ask Him to guide us as to how to worship Him and become worthy of His grace.

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

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ॥
ਹਰਿ ਰਸੁ ਛੋਡਿ ਬਿਖਿਆ ਫਲੁ ਚਾਖਿਆ॥੧॥

ਭਜੁ ਗੋਬਿਦ ਸਭ ਛੋਡਿ ਜੰਜਾਲ॥
ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਮੂੜੇ ਤਭ ਤਨੁ ਬਿਨਸਿ ਜਾਇ
ਬੇਹਾਲ॥੧॥ ਰਹਾਉ॥

ਤਨੁ ਮਨੁ ਧਨੁ ਅਪਨਾ ਕਰਿ ਥਾਪਿਆ॥
ਕਰਨਹਾਰੁ ਇਕ ਨਿਮਖੁ ਨ ਜਾਪਿਆ॥੨॥

ਮਹਾ ਮੋਹ ਅੰਧ ਕੂਪ ਪਰਿਆ॥
ਪਾਰਬਰਹਮੁ ਮਾਇਆ ਪਟਾਲਿ ਬਿਸਰਿਆ॥੩॥
ਵਡੈ ਭਾਗਿ ਪ੍ਰਭ ਕੀਰਤਨੁ ਗਾਇਆ॥
ਸੰਤਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ॥੪॥੧੧॥੧੬॥

bilaaval mehlaa 5.

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

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

tan man Dhan apnaa kar thaapi-aa.
karanhaar ik nimakh na jaapi-aa. ||2||

mahaa moh anDh koop pari-aa.
paarbarahm maa-i-aa patal bisri-aa. ||3||
vadai bhaag parabh keertan gaa-i-aa.
satsang naanak parabh paa-i-aa. ||4||11||16||

Bilawal Mehla-5

In the previous *shabad* (4-8-13), Guru Ji told us that if we want to get rid of all our worldly tensions and troubles, and enjoy a state of peace, poise, and bliss, then we should sing the praises of God and meditate on His Name. In this *shabad*, he lays before us the mirror of our life conduct, how in spite of listening to all the immaculate advices, we forget God altogether, and instead get attached to false worldly pleasures, which lead to suffering.

Addressing us directly, Guru Ji says: “(O’ my friends), extending His hand, who saved you in the womb of your mother, (however), forgetting the elixir (Name) of that God, you are tasting the poisonous fruit (of worldly pleasures).”(1)

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਪ ਭਾਈ॥
ਨਾਨਕ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸਹਾਈ॥੧॥

ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਣੇ॥
ਗੁਰੁ ਪੂਰਾ ਪੂਰੀ ਜਾ ਕੀ ਬਾਣੀ ਅਨਿਕ ਗੁਣਾ ਜਾ ਕੇ ਜਾਰਿ ਨ
ਗਣੇ॥੧॥ ਰਹਾਉ॥

ਸਗਲ ਸਰੰਜਾਮ ਕਰੇ ਪ੍ਰਭੁ ਆਪੇ॥
ਭਏ ਮਨੋਰਥ ਸੋ ਪ੍ਰਭੁ ਜਾਪੇ॥੨॥

ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਕਾ ਦਾਤਾ॥

ਪੰਨਾ ੮੦੬

ਪੂਰੀ ਭਈ ਸਿਮਰਿ ਸਿਮਰਿ ਬਿਧਾਤਾ॥੩॥

ਸਾਧਸੰਗਿ ਨਾਨਕਿ ਰੰਗੁ ਮਾਣਿਆ॥
ਘਰਿ ਆਇਆ ਪੂਰੈ ਗੁਰਿ ਆਣਿਆ॥੪॥੧੨॥੧੭॥

bilaaval mehlā 5.

maat pitaa sut bandhap bhaa-ee.
naanak ho-aa paarbarahm sahaa-ee. ||1||

sookh sajh aanand ghanay.
gur poora pooree jaa kee banee anik gunaa
jaa kay jaahi na ganay. ||1|| rahaa-o.

sagal sara"jaam karay parabh aapay.
bha-ay manorath so parabh jaapay. ||2||

arath Dharam kaam mokh kaa daataa.

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pooree bha-ee simar simar bidhaataa. ||3||

saaDhsang naanak rang maani-aa.
ghar aa-i-aa poorai gur aani-aa. ||4||12||17||

Bilawal Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to save ourselves from worldly entanglements and consequent blows of demon of death, then in the company of the saint

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

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

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸ੍ਰਬ ਨਿਧਾਨ ਪੂਰਨ ਗੁਰਦੇਵ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਨਰ ਜੀਵੇ॥
ਮਰਿ ਖੁਆਰੁ ਸਾਕਤੁ ਨਰ ਥੀਵੇ॥੧॥

ਰਾਮ ਨਾਮੁ ਹੋਆ ਰਖਵਾਰਾ॥
ਝਖ ਮਾਰਉ ਸਾਕਤੁ ਵੇਚਾਰਾ॥੨॥

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਪਚਹਿ ਘਨੇਚੇ॥
ਮਿਰਤਕ ਵਾਸ ਗਲੈ ਸਿਰਿ ਪੈਚੇ॥੩॥

ਕਹੁ ਨਾਨਕ ਜਪਹਿ ਜਨ ਨਾਮ॥
ਤਾ ਕੇ ਨਿਕਟਿ ਨ ਆਵੈ ਜਮਾ॥੪॥੧੩॥੧੮॥

bilaval mehlaa 5.

sarab niDhaan pooran gurdav. ||1|| rahaa-o.

har har naam japaṭ nar jeevay.
mar kḥu-aar saakaṭ nar theevay. ||1||

raam naam ho-aa rakḥvaaraa.
jḥakḥ maara-o saakaṭ vaacharaa. ||2||

nindaa kar kar pacheh gḥanayray.
mirtak faas galai sir pairay. ||3||

kaho naanak jaapeh jan naam.
taa kay nikat na aavai jaam. ||4||13||18||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji told us that when under the guidance of the Guru we meditate on God's Name and sing His praises, He comes to reside in our own heart. Our

body and mind enjoy such a state of peace and bliss as if all our desires have been fulfilled, and we have achieved the object of our life of union with God. In this *shabad*, Guru Ji shows the contrast between the fates of a Guru's follower (who is following the Guru's advice) and a conceited person, (who follows the dictates of his own mind, and cares more for worldly riches and power than anything else).

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

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

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

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

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

The message of this *shabad* is that we should have full faith in God's Name and Guru's advice, that we can get all our desires fulfilled by seeking the shelter of the Guru and meditating on God's Name. No matter how many slanderers or worshipers of *Maya* try to harm us, they would not succeed in their evil designs, rather they would themselves be ruined.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੪ ਦੁਪਦੇ

raag bilaaval mehlā 5 ghar 4 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar satgur paryaad.

ਕਵਨ ਸੰਜੋਗ ਮਿਲਉ ਪ੍ਰਭ ਅਪਨੇ॥
ਪਲੁ ਪਲੁ ਨਿਮਖ ਸਦਾ ਹਰਿ ਜਪਨੇ॥੧॥

kavan sanjog mila-o parabh apnay.
pal pal nimakh sadā har japnay. ||1||

ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਕੇ ਨਿਤ ਧਿਆਵਉ॥
ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਪ੍ਰੀਤਮੁ ਪਾਵਉ॥੧॥ ਰਹਾਉ॥

charan kamal parabh kay nit Dhi-aava-o.
kavan so mats jit paretam paava-o. ||1||
rahaa-o.

ਐਸੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਮੇਰੇ॥
ਹਰਿ ਨਾਨਕ ਬਿਸਰੁ ਨ ਕਾਹੁ ਬੇਰੇ॥੨॥੧॥੧੯॥

aisee kirpaa karahu parabh mayray.
har naanak bisar na kaahoo bayray.
||2||1||19||

Raag Bilawal Mehla-5 Ghar-4 Dupadey

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

As if asking his Guru, he says: "(O' my reverend Guru, please tell me) what is that auspicious moment, when I could meet my God?" (To which his Guru answers: "O'

my friend, all moments are auspicious, therefore) each and every moment and instant, you should meditate on God."(1)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਹਿਰਦੈ ਧਿਆਏ॥
ਰੋਗ ਗਏ ਸਗਲੇ ਸੁਖ ਪਾਏ॥੧॥

ਗੁਰਿ ਦੁਖੁ ਕਾਟਿਆ ਦੀਨੋ ਦਾਨੁ॥
ਸਫਲ ਜਨਮੁ ਜੀਵਨੁ ਪਰਵਾਨੁ॥੧॥ ਰਹਾਉ॥

ਅਕਥ ਕਥਾ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਬਾਨੀ॥
ਕਹੁ ਨਾਨਕ ਜਪਿ ਜੀਵੇ ਗਿਆਨੀ॥੨॥੨੦॥

bilaaval mehlaa 5.

charan kamal parabh hirdai Dhi-aa-ay.
rog ga-ay saglay sukh paa-ay. ||1||

gur dukh kaati-aa deeno daan.
safal janam jeevan parvaan. ||1|| rahaa-o.

akath kathaa amrit parabh baanee.
kaho naanak jap jeevay gi-aanee. ||2||2||20||

Bilawal Mehla-5

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

He says: "(O' my friends, the person who has) enshrined the lotus feet (the immaculate Name) of God in the heart, all ailments have left that person, and he or she has obtained all kinds of comforts."(1)

But that is not all. He says: “(O’ my friends, whom God has given the gift of Name), the Guru has cured all that person’s ailments. Fruitful has become, that person’s advent (in this world), and approved has become his or her life.”(1-pause)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਸਾਂਤਿ ਪਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੂਰੇ॥
ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ॥੧॥ ਰਹਾਉ॥

ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ॥
ਹਰਿ ਸਿਮਰਤ ਕਿਲਵਿਖ ਸਭਿ ਨਾਸੇ॥੧॥

ਅਨਦੁ ਕਰਹੁ ਮਿਲਿ ਸੁੰਦਰ ਨਾਰੀ॥
ਗੁਰਿ ਨਾਨਕਿ ਮੇਰੀ ਪੈਜ ਸਵਾਰੀ॥੨॥੩॥੨੧॥

bilaaval mehlaa 5.

saaNt paa-ee gur satgur pooray.
sukh upjay baajay anhad tooray. ||1||
rahaa-o.

taap paap santaaap binaasay.
har simrat kilvikh sabh naasay. ||1||

anad karahu mil sundar naaree.
gur naanak mayree paj savaaree. ||2||3||21||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to get rid of all our sins and sorrows, and want to enjoy a state of peace and bliss, then following the advice of the Guru, we should meditate on God’s Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਮਤਾ ਮੋਹ ਧ੍ਰੋਹ ਮਦਿ ਮਾਤਾ ਬੰਧਨਿ ਬਾਧਿਆ ਅਤਿ ਬਿਕਰਾਲ॥

ਦਿਨੁ ਦਿਨੁ ਛਿਜਤ ਬਿਕਾਰ ਕਰਤ ਅਉਧ ਫਾਰੀ ਫਾਥਾ ਜਮ
ਕੈ ਜਾਲ॥੧॥

ਤੇਰੀ ਸਰਣਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥

ਮਹਾ ਬਿਖਮ ਸਾਗਰੁ ਅਤਿ ਭਾਰੀ ਉਧਰਹੁ ਸਾਧੂ ਸੰਗਿ
ਰਵਾਲਾ॥੧॥ ਰਹਾਉ॥

ਪ੍ਰਭ ਸੁਖਦਾਤੇ ਸਮਰਥ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਮਾਲ॥

ਭ੍ਰਮ ਕੇ ਬੰਧਨ ਕਾਟਹੁ ਪਰਮੇਸਰ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ
ਕ੍ਰਿਪਾਲ॥੨॥੩॥੨੨॥

bilaaval mehlaa 5.

mamṭāa moh Ḍharoh maḌ maṭāa banḌhan
baaḌhi-aa aṭ bikraal.

Ḍin Ḍin Ḍhhijaṭ bikaar karaṭ a-oḌh faahee
faathaa jam kai jaal. ||1||

ṭayree saran parabh Ḍeen Ḍa-i-aalaa.

mahaa bikhām saagar aṭ bhaaree uḌhrahū
saaḌhoo sang ravaalaa. ||1|| rahaa-o.

parabh sukh-Ḍaatay samrath su-aamee jee-o
pind sabh tumraa maal.

bharam kay banḌhan kaatahu parmaysar
naanak kay parabh saḌaa kirpaal.
||2||4||22||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should realize that we are living in a state of intoxication and doubt and we keep on indulging in all kinds of deceit, false attachment, and ego. Day and night we commit all kinds of evil deeds, and therefore are getting entrapped in the grips of the demon of death. If we want to save ourselves from this dreadful fate, then we should pray to God to show His mercy upon us, remove all this evil intellect from our mind, and ferry us across this dreadful worldly ocean.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਗਲ ਅਨੰਦੁ ਕੀਆ ਪਰਮੇਸਰਿ ਅਪਣਾ ਬਿਰਦੁ ਸਮ੍ਹਾਰਿਆ॥

ਸਾਧ ਜਨਾ ਹੋਏ ਕਿਰਪਾਲਾ ਬਿਗਸੇ ਸਭਿ ਪਰਵਾਰਿਆ॥੧॥

ਕਾਰਜੁ ਸਤਿਗੁਰਿ ਆਪਿ ਸਵਾਰਿਆ॥

ਪੰਨਾ ੮੦੭

ਵਡੀ ਆਰਜਾ ਹਰਿ ਗੋਬਿੰਦ ਕੀ ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ
ਬੀਚਾਰਿਆ॥੧॥ ਰਹਾਉ॥

ਵਣ ਤ੍ਰਿਣ ਤ੍ਰਿਭਵਣ ਹਰਿਆ ਹੋਏ ਸਗਲੇ ਜੀਅ ਸਾਧਾਰਿਆ॥

ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਏ ਪੂਰਨ ਇਛ
ਪੁਜਾਰਿਆ॥੨॥੫॥੨੩॥

bilaaval mehlaa 5.

sagal anand kee-aa parmaysar apnaa birad
sam'aari-a.

saaDh janaa ho-ay kirpaalaa bigsay sabh
parvaari-aa. ||1||

kaaraj satgur aap savaari-aa.

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vadee aarjaa har gobind kee sookh mangal
kali-aa beechaari-aa. ||1|| rahaa-o.

van tarin taribhavan hari-aa ho-ay saglay jee-a
saaDhaari-aa.

man ichhay naanak fal paa-ay pooran ichh
pujaari-aa. ||2||5||23||

Bilawal Mehla-5

This *shabad* is one of many, in which fifth Guru *Arjan Dev Ji* expressed his gratitude to God for curing his only son *Hargobind* from the malady of Small Pox, for which there was no medical cure at that time. People used to resort to many superstitions and worship special gods and goddesses in such situations. Many of them advised Guru Ji also to follow such superstitions and worship a goddess called *Seetla*. But Guru Ji refused to fall for any such things. He simply kept his faith in the almighty God, and now he is describing how happy and thankful he feels to God for saving his son.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜਿਸੁ ਉਪਰਿ ਹੋਵਤ ਦਇਆਲੁ॥
ਹਰਿ ਸਿਮਰਤ ਕਾਟੈ ਸੋ ਕਾਲੁ॥੧॥ ਰਹਾਉ॥

ਸਾਧਸੰਗਿ ਭਜੀਐ ਗੋਪਾਲੁ॥
ਗੁਨ ਗਾਵਤ ਤੂਟੈ ਜਮ ਜਾਲੁ॥੧॥

ਆਪੇ ਸਤਿਗੁਰੁ ਆਪੇ ਪ੍ਰਤਿਪਾਲੁ॥
ਨਾਨਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲੁ॥੨॥੬॥੨੪॥

bilaaval mehlā 5.

jis oopar hovāt da-i-aal.
har simrat̃ kaatai so kaal. ||1|| rahaa-o.

saaDhsang bhajee-ai gopaal
gun gaavat̃ tootai jam jaal. ||1||

aapay satgur aapay partīpaal.
naanak jaachai saaDh ravaal. ||2||6||24||

Bilawal Mehlā-5

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਨ ਮਹਿ ਸਿੰਚਹੁ ਹਰਿ ਹਰਿ ਨਾਮ॥
ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਗਾਮ॥੧॥

ਐਸੀ ਪ੍ਰੀਤਿ ਕਰਹੁ ਮਨ ਮੇਰੇ॥
ਆਠ ਪਹਰ ਪੁਭ ਜਾਨਹੁ ਨੇਰੇ॥੧॥ ਰਹਾਉ॥

ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਨਿਚਮਲ ਭਾਗ॥
ਹਰਿ ਚਰਨੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ॥੨॥੭॥੨੫॥

bilaaval mehlā 5.

man meh sinchahu har har naam.
an-din keertan har gun gaam. ||1||

aisee pareet̃ karahu man mayray.
aath̃ pahar parab̃h jaanhu nayray. ||1|| rahaa-o.

kaho naanak jaa kay nirmal bhāag.
har charnee t̃aa kaa man laag. ||2||7||25||

Bilawal Mehla-5

In the previous *shabad* Guru Ji advised us that seeking the company of the saint (Guru), we should sing praises of God, so that in His mercy He may bless us with His Name, and loosen our bonds of birth and death. In this *shabad*, he not only stresses on this point again, but also tells us what kind of love we should have for God.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਰੋਗੁ ਗਇਆ ਪ੍ਰਭਿ ਆਪਿ ਗਵਾਇਆ॥
ਨੀਦ ਪਈ ਸੁਖ ਸਹਜ ਘਰੁ ਆਇਆ॥੧॥ ਰਹਾਉ॥
ਰਜਿ ਰਜਿ ਭੋਜਨੁ ਖਾਵਹੁ ਮੇਰੇ ਭਾਈ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਧਿਆਈ॥੧॥

ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਸਰਨਾਈ॥
ਜਿਨਿ ਅਪਨੇ ਨਾਮ ਕੀ ਪੈਜ ਰਖਾਈ॥੨॥੮॥੨੬॥

bilaaval mehlaa 5.

rog ga-i-aa parabh aap gavaa-i-aa.
need pa-ee sukh sahj ghar aa-i-aa. ||1|| rahaa-o.
raj raj bhojan kaavahu mayray bhaa-ee.
amrit naam rid maahi Dhi-aa-ee. ||1||

naanak gur pooray sarnaa-ee.
jin apnay naam kee paj rakhaa-ee. ||2||8||26||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we have full faith in God and following our Guru’s advice we meditate on His Name with true love and devotion, then God would surely protect us and our family and us from all kinds of troubles and bless us with peace, poise, and honor.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਤਿਗੁਰ ਕਰਿ ਦੀਨੇ ਅਸਬਿਰ ਘਰ ਬਾਰ॥ ਰਹਾਉ॥
ਜੋ ਜੋ ਨਿੰਦ ਕਰੈ ਇਨ ਗ੍ਰਿਹਨ ਕੀ ਤਿਸੁ ਆਗੈ ਹੀ ਮਾਰੈ
ਕਰਤਾਰ॥੧॥

ਨਾਨਕ ਦਾਸ ਤਾ ਕੀ ਸਰਨਾਈ ਜਾ ਕੇ ਸਬਦੁ ਅਖੰਡ
ਅਪਾਰ॥੨॥੯॥੨੭॥

bilaaval mehlā 5.

satgur kar deenay asthir ghar baar. rahaa-o.
jo jo ning karai in garihan kee tis aagai hee
maarai kartaar. ||1||

naanak daas ta kee sarnaa-ee jaa ko sabad
akhand apaar. ||2||9||27||

Bilawal Mehla-5

It is a fact of history that Guru Ji not only went through the extreme worry of the seemingly incurable disease of his only son, but was also confronted with all kinds of opposition, slander, and attacks from his own brothers, and government officials.

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

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

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

The message of this *shabad* is that even if our enemies try to destroy us or harm us in any way, we should seek the shelter of God. He would take care of them and provide us with peace and stability.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਤਾਪ ਸੰਤਾਪ ਸਗਲੇ ਗਏ ਬਿਨਸੇ ਤੇ ਰੋਗ॥
ਪਾਰਬ੍ਰਹਮਿ ਤੂ ਬਖਸਿਆ ਸੰਤਨ ਰਸ ਭੋਗ॥ ਰਹਾਉ॥

ਸਰਬ ਸੁਖਾ ਤੇਰੀ ਮੰਡਲੀ ਤੇਰਾ ਮਨੁ ਤਨੁ ਆਰੋਗ॥
ਗੁਨ ਗਾਵਹੁ ਨਿਤ ਰਾਮ ਕੇ ਇਹ ਅਵਖਦ ਜੋਗ॥੧॥

ਆਇ ਬਸਹੁ ਘਰ ਦੇਸ ਮਹਿ ਇਹ ਭਲੇ ਸੰਜੋਗ॥
ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਲਹਿ ਗਏ ਬਿਓਗ॥੨॥੧੦॥੨੮॥

bilaaval mehlā 5.

taap santap saglay ga-ay binsay tay rog.
paarbarahm too bakhshi-aa santan ras bhog.
rahaa-o.

sarab sukhaa tayree mandlee tayraa man tan
aarog.
gun gaavhu nit raam kay ih avkhad jog. ||1||

aa-ay bashu ghar days meh ih bhalay sanjog.
naanak parabh suparsan bha-ay leh ga-ay
bi-og. ||2||10||28||

Bilawal Mehla-5

This *shabad* is a sequel to the previous *shabad*, thanking God for making possible his safe return to his home in Amritsar. Now Guru Ji expresses his gratitude to God for curing his son *Hargobind* from the dreadful Small Pox.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਕਾਹੂ ਸੰਗਿ ਨ ਚਾਲਹੀ ਮਾਇਆ ਜੰਜਾਲ॥
ਉਠਿ ਸਿਧਾਰੇ ਫੜ੍ਹਪਤਿ ਸੰਤਨ ਕੈ ਖਿਆਲ॥ ਰਹਾਉ॥

ਅਹੰਬੁਧਿ ਕਉ ਬਿਨਸਨਾ ਇਹ ਧੁਰ ਕੀ ਵਾਲ॥
ਬਹੁ ਜੋਨੀ ਜਨਮਹਿ ਮਰਹਿ ਬਿਖਿਆ ਬਿਕਰਾਲ॥੧॥

ਸਤਿ ਬਚਨ ਸਾਧੂ ਕਹਹਿ ਨਿਤ ਜਪਹਿ ਗੁਪਾਲ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਤਰੇ ਹਰਿ ਕੇ ਰੰਗ
ਲਾਲ॥੨॥੧੧॥੨੯॥

bilaaval mehlaa 5.

kaahoo sang na chaalhee maa-i-aa janjaal.
ooh siDhaaray chhatarpaṭ santan kai khi-aal.
rahaa-o.

ahaN-buDh ka-o binsanaa ih Dhur ke dhaal.
baho jonee janmeh mareh bikhi-aa bikraal.
||1||

saṭ bachan saaDhoo kaheh nit jaapeh gupaal.
simar simar naanak taray har kay rang laal.
||2||11||29||

Bilawal Mehla-5

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

Guru Ji says: “(O’ my friend, the saints firmly) believe that the entanglements of *Maya* (the worldly riches and power) do not accompany anybody (after death. What to speak of ordinary persons) even the canopied kings will depart (from here one day).”(1-pause)

Now stating a principle of life, Guru Ji says: “(O’ my friend), this is a principle from the very beginning, that the self-conceit has got to perish (one day). They, who remain involved in the pursuits of poisonous *Maya* (the worldly riches and power), keep going through birth and death in many existences.”(1)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਹਜ ਸਮਾਧਿ ਅਨੰਦ ਸੂਖ ਪੂਰੇ ਗੁਰਿ ਦੀਨ॥
ਸਦਾ ਸਹਾਈ ਸੰਗਿ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤ ਗੁਣ ਚੀਨ॥ ਰਹਾਉ॥

bilaaval mehlaa 5.

sahj samaaDh anand sookh pooray gur deen.
sadaa sahaa-ee sang parabh amrit gun cheen.
rahaa-o.

ਪੰਨਾ ੮੦੮

ਜੈ ਜੈ ਕਾਰੁ ਜਗਤੁ ਮਹਿ ਲੋਚਹਿ ਸਭਿ ਜੀਆ॥
ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਤਿਗੁਰ ਪ੍ਰਭੁ ਕਛੁ ਬਿਘਨੁ ਨ ਥੀਆ॥੧॥

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jai jai kaar jagtar meh locheh sabh jee-aa.
suparsan bhā-ay satgur parabhoo kachh
bighan na thee-aa. ||1||

ਜਾ ਕਾ ਅੰਗੁ ਦਇਆਲ ਪ੍ਰਭ ਤਾ ਕੇ ਸਭ ਦਾਸ॥
ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਨਾਨਕ ਗੁਰ ਪਾਸਿ॥੨॥੧੨॥੩੦॥

jaa kaa ang da-i-aal parabh taa kay sabh daas.
sadaa sadaa vadī-aa-ee-aa naanak gur paas.
||2||12||30||

Bilawal Mehla-5

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

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

But that is not all, describing what else has happened as a result of Guru’s blessings, Guru Ji says: “(O’ my friends, now) my victory is resounding in the entire world, and all people desire (to see me). The true Guru-God has become extremely pleased with me, and no obstruction comes in the way (of my righteous objectives).”(1)

In conclusion, Guru Ji says: “(O’ my friends), the one whose side the merciful God takes, all become that one’s slaves, and O’ Nanak ever and forever, we obtain honor and glory by remaining in the shelter of the Guru.”(2-12-30)

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ ਘਰੁ ਪ ਚਉਪਦੇ

raag bilaaval mehlaa 5 ghar 5 cha-upday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur paryaad.

ਮਿਤ੍ਰ ਮੰਡਲ ਜਗੁ ਸਾਜਿਆ ਜਿਉ ਬਾਲੂ ਘਰ ਬਾਰ॥

mitar mandal jag saaji-aa ji-o baaloo ghar
baar.

ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗਈ ਜਿਉ ਕਾਗਦ ਖੁੰਦਾਰ॥੧॥

binsat baar na laag-ee ji-o kaagad booⁿdaar.
||1||

ਸੁਨਿ ਮੇਰੀ ਮਨਸਾ ਮਨੈ ਮਾਹਿ ਸਤਿ ਦੇਖੁ ਬੀਚਾਰਿ॥

sun mayree mansaa manai maahi sat daykh
beechar.

ਸਿਧ ਸਾਧਿਕ ਗਿਰਹੀ ਜੋਗੀ ਤਜਿ ਗਏ ਘਰ ਬਾਰ॥੧॥ ਰਹਾਉ॥

siDh saadhik girhee jogee taj ga-ay ghar baar.
||1|| rahaa-o.

ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥

jaisaa supnaa rain kaa taisaa sansaar.

ਦ੍ਰਿਸਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ॥੨॥

daristimaan sabh binsee-ai ki-aa lageh gavaar.
||2||

ਕਹਾ ਸੁ ਭਾਈ ਮੀਤ ਹੈ ਦੇਖੁ ਨੈਨ ਪਸਾਰਿ॥

kahaa so bhaa-ee meet hai daykh nain pasaar.

ਇਕਿ ਚਾਲੇ ਇਕਿ ਚਾਲਸਹਿ ਸਭਿ ਅਪਨੀ ਵਾਰ॥੩॥

ik chaalay ik chaalsahi sabh apnee vaar. ||3||

ਜਿਨ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਅਸਥਿਰੁ ਹਰਿ ਦੁਆਰਿ॥

jin pooraa satgur sayvi-aa say asthir har
du-aar.

ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਰਾਖੁ ਪੈਜ ਮੁਰਾਰਿ॥੪॥੧॥੩੧॥

jan naanak har kaa daas hai raakh paj muraar.
||4||1||31||

Raag Bilawal Mehla-5 Ghar-5 Chaupadey

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

So first commenting on the nature of this world, he says: “(O’ my friends, God) has made this perishable world like a house of sand. Just as a paper (soon gets dissolved) by rain drops, it doesn’t take much time for it to be destroyed.”(1)

Therefore addressing his own mind and indirectly ours, Guru Ji says: “Listen, O’ my intellect; reflect in your mind, and behold this truth, that (no matter, whether they were) adepts, sages, house holders, or yogis all have departed (from this world) after abandoning their households.”(1-pause)

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

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

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

The message of this *shabad* is that we should realize that all the worldly possessions, relatives, and friends are transitory and soon they would all vanish one by one. So if we want to find any stable place of rest after death, then we need to follow the Guru’s advice and pray to God to save our honor.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਲੋਕਨ ਕੀਆ ਵਡਿਆਈਆ ਬੈਸੰਤਰਿ ਪਾਗਉ॥
ਜਿਉ ਮਿਲੈ ਪਿਆਰਾ ਆਪਨਾ ਤੇ ਬੋਲ ਕਰਾਗਉ॥੧॥

ਜਉ ਪ੍ਰਭ ਜੀਉ ਦਇਆਲ ਹੋਇ ਤਉ ਭਗਤੀ ਲਾਗਉ॥
ਲਪਟਿ ਰਹਿਓ ਮਨੁ ਬਾਸਨਾ ਗੁਰ ਮਿਲਿ ਇਹ ਤਿਆਗਉ॥੧॥
ਰਹਾਉ॥

ਕਰਉ ਬੇਨਤੀ ਅਤਿ ਘਨੀ ਇਹੁ ਜੀਉ ਹੋਮਾਗਉ॥
ਅਰਥ ਆਨ ਸਭਿ ਵਾਰਿਆ ਪ੍ਰਿਅ ਨਿਮਖ ਸੋਹਾਗਉ॥੨॥

ਪੰਚ ਸੰਗੁ ਗੁਰ ਤੇ ਛੁਟੇ ਦੇਖ ਅਰੁ ਰਾਗਉ॥
ਰਿਦੈ ਪ੍ਰਗਾਸੁ ਪ੍ਰਗਟ ਭਇਆ ਨਿਸਿ ਬਾਸੁਰ ਜਾਗਉ॥੩॥

ਸਰਣਿ ਸੋਹਾਗਨਿ ਆਇਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਉ॥
ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ਤਨੁ ਮਨੁ
ਸੀਤਲਾਗਉ॥੪॥੨॥੩॥

bilaaval mehlaa 5.

lokan kee-aa vaḡi-aa-ee-aa baisanṭar paaga-o.
ji-o milai pi-aaraa aapnaa ṭay bol karaaga-o.
||1||

ja-o parabh jee-o ḡa-i-aal ho-ay ṭa-o bhagṭee
laaga-o.
lapat rahi-o man baasnaa gur mil ih ṭi-aaga-o.
||1|| rahaa-o.

kara-o baynṭee aṭ ḡhanee ih jee-o homaaga-o.
arath aan sabh vaari-aa pari-a nimakh
sohaaga-o. ||2||

panch sang gur ṭay chhutay ḡokh ar raaga-o.
ridai pargaas pargat bha-i-aa nis baasur
jaaga-o. ||3||

saran sohaagan aa-i-aa jis mastak bhaaga-o.
kaho naanak ṭin paa-i-aa ṭan man seeṭlaaga-o.
||4||2||32||

Bilawal Mehla-5

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

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

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਲਾਲ ਰੰਗੁ ਤਿਸ ਕਉ ਲਗਾ ਜਿਸ ਕੇ ਵਡਭਾਗਾ॥
ਮੇਲਾ ਕਦੇ ਨ ਹੋਵਈ ਨਹ ਲਾਗੈ ਦਾਗਾ॥੧॥

ਪ੍ਰਭੁ ਪਾਇਆ ਸੁਖਦਾਈਆ ਸਿਲਿਆ ਸੁਖ ਭਾਇਆ॥
ਸਹਜਿ ਸਮਾਨਾ ਭੀਤਰੇ ਛੋਡਿਆ ਨਹ ਜਾਇਆ॥੧॥ ਰਹਾਉ॥

bilaaval mehlaa 5.

laal rang tis ka-o lagaa jis kay vad**h**haagaa.
mailaa ka**d**ay na hova-ee nah laagai **d**aagaa.
||1||

parab**h** paa-i-aa su**k**h-**d**aa-ee-aa mili-aa su**k**h
bhaa-ay.
sahj samaanaa **b**heetray **ch**hodi-aa nah jaa-ay.
||1|| rahaa-o.

ਜਰਾ ਮਰਾ ਨਹ ਵਿਆਪਈ ਫਿਰਿ ਦੂਖੁ ਨ ਪਾਇਆ॥

jaraa maraa nah vi-aapa-ee fir dookh na paa-i-aa.

ਪੀ ਅੰਮ੍ਰਿਤੁ ਆਘਾਨਿਆ ਗੁਰਿ ਅਮਰੁ ਕਰਾਇਆ॥੨॥

pee amrit aaghaani-aa gur amar karaa-i-aa. ||2||

ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ॥
ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ ਕਿਆ ਕਹਿ ਮੁਖਿ ਬੋਲਾ॥੩॥

so jaanai jin chaakhi-aa har naam amolaa.
keemat kahee na jaa-ee-ai ki-aa kahi mukh bolaa. ||3||

ਸਫਲ ਦਰਸੁ ਤੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਨਿਧਿ ਤੇਰੀ ਬਾਣੀ॥

safal daras tayraa paarbarahm gun niDh tayree baanee.

ਪੰਨਾ ੮੦੯

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ਪਾਵਉ ਧੂਰਿ ਤੇਰੇ ਦਾਸ ਕੀ ਨਾਨਕ ਕੁਰਬਾਣੀ॥੪॥੩॥੩੩॥

paava-o Dhoor tayray daas kee naanak kurbaanee. ||4||3||33||

Bilawal Mehla-5

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

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

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

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

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

Therefore, Guru Ji prays to God and says: “(O’ God), fruitful is Your sight and treasure of virtues is Your word. Therefore, (I) Nanak, pray that I may obtain the dust of the feet of Your servants, and be a sacrifice to them.”(4-3-33)

The message of this *shabad* is that we should pray to God to bless us with the service of the saint (Guru) so that he may dye us in the color of God's love, and then meditating on His Name, we might ultimately get merged in His blissful union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਿ ਪ੍ਰਭ ਮੋਹਿ ਕਿਰਪਾ ਧਾਰੇ॥

ਸੇਵਾ ਕਛੁ ਨ ਜਾਨਉ ਨੀਚੁ ਮੁਰਖਾਰੇ॥੧॥

ਮਾਨੁ ਕਰਉ ਤੁਧੁ ਉਪਰੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰੇ॥

ਹਮ ਅਪਰਾਧੀ ਸਦ ਭੂਲਤੇ ਤੁਮੁ ਬਖਸਨਹਾਰੇ॥੧॥
ਰਹਾਉ॥

ਹਮ ਅਵਗਨ ਕਰਹ ਅਸੰਖ ਨੀਤਿ ਤੁਮੁ ਨਿਰਗੁਨ ਦਾਤਾਰੇ॥

ਦਾਸੀ ਸੰਗਤਿ ਪ੍ਰਭੁ ਤਿਆਗਿ ਏ ਕਰਮ ਹਮਾਰੇ॥੨॥

ਤੁਮੁ ਦੇਵਹੁ ਸਭੁ ਕਿਛੁ ਦਇਆ ਧਾਰਿ ਹਮੁ
ਅਕਿਰਤਘਨਾਰੇ॥

ਲਾਗਿ ਪਰੇ ਤੇਰੇ ਦਾਨ ਸਿਉ ਨਹ ਚਿਤਿ ਖਸਮਾਰੇ॥੩॥

ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਭਵ ਕਾਟਨਹਾਰੇ॥

ਕਹੁ ਨਾਨਕ ਸਰਣਿ ਦਇਆਲ ਗੁਰ ਲੋਹੁ ਮੁਗਧ
ਉਧਾਰੇ॥੪॥੪॥੩੪॥

bilaaval mehlaa 5.

raakhō apnee saran̄ parabh̄ mohi kirpaa
Dhaaray.

sayvaa kachhoo na jaan-oo neech moorkhaaray.
||1||

maan kara-o tuDh̄ oopray mayray pareetam
pi-aaray.

ham apraaDhee sad̄ bhool̄taȳ tum̄^h
bakh̄sanhaaray. ||1|| rahaa-o.

ham avgan karah asa^{kh̄} neet̄ tum̄^h nirgun
daataaray.

daasee sangat̄ parabhoō t̄i-aag ay karam
hamaaray. ||2||

tumH̄ dayvhu sabh̄ kichh̄ da-i-aa Dhaar ham
akirat̄-ghanaaray.

laag paraȳ tayraȳ daan si-o nah chit̄
khasmaaray. ||3||

tujh̄ taȳ baahar kichh̄ nahee bhav̄ kaatanhaaray.

kaho naanak saran̄ da-i-aal gur layho mugaDh̄
uDhaaray. ||4||4||34||

Bilawal Mehla-5

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

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

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

Next showing contrast between the foolishness of human beings and gracious nature of God, Guru Ji says: "(O' God), we commit myriads of sins every day, but still You are the Giver of gifts even to the merit less ones. O' God, (such foolish) are our deeds, that forsaking You (the Master), we keep company with (*Maya*) Your maid servant."(2)

Continuing his confession, Guru Ji says: “O’ God showing mercy, You bless us with everything, but we the ungrateful ones remain attached to the gifts, but You the Master (and the Giver), we don’t keep in our mind at all.”(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਦੇਸੁ ਨ ਕਾਹੂ ਦੀਜੀਐ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈਐ॥

ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ਘਨਾ ਮਨੁ ਸੋਈ ਗਾਈਐ॥੧॥

ਕਹੀਐ ਕਾਇ ਪਿਆਰੇ ਤੁਝੁ ਬਿਨਾ॥

ਤੁਮੁ ਦਇਆਲ ਸੁਆਮੀ ਸਭ ਅਵਗਨ ਹਮਾ॥੧॥ ਰਹਾਉ॥

ਜਿਉ ਤੁਮੁ ਰਾਖਹੁ ਤਿਉ ਰਹਾ ਅਵਰੁ ਨਹੀ ਚਾਰਾ॥

ਨੀਧਰਿਆ ਧਰ ਤੇਰੀਆ ਇਕ ਨਾਮੁ ਅਧਾਰਾ॥੨॥

ਜੇ ਤੁਮੁ ਕਰਹੁ ਸੋਈ ਭਲਾ ਮਨਿ ਲੇਤਾ ਮੁਕਤਾ॥

ਸਗਲ ਸਮਗ੍ਰੀ ਤੇਰੀਆ ਸਭ ਤੇਰੀ ਜੁਗਤਾ॥੩॥

ਚਰਨ ਪਖਾਰਉ ਕਰਿ ਸੇਵਾ ਜੇ ਠਾਕੁਰ ਭਾਵੈ॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ॥੪॥੫॥੩੫॥

bilaaval mehlaa 5.

dos na kaahoo deejee-ai parabh apnaa
Dhi-aa-ee-ai.

jit sayvi-ai sukh ho-ay ghanaa man so-ee
gaa-ee-ai. ||1||

kahee-ai kaa-ay pi-aaray tujh binaa.

tumH da-i-aal su-aamee sabh avgan hamaa.
||1|| rahaa-o.

ji-o tum^h raakh^o tⁱ-o rahaa avar nahee
chaaraa.

neeDhri-aa Dhar tayree-aa ik naam aDhaaraa.
||2||

jo tum^h karahu so-ee bhalaa man laytaa
mukt^{aa}.

sagal samagree tayree-aa sabh tayree jugtaa.
||3||

charan pakhaara-o kar sayvaa jay thaakur
bhaavai.

hohu kirpaal da-i-aal parabh naanak gun
gaavai. ||4||5||35||

Bilawal Mehla-5

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

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind, we should not blame anybody (for our problems). Instead we should remember our God (even in adverse circumstances). By serving whom we get immense peace, we should sing praises of that (God) alone.”(1)

Now placing himself in our position, Guru Ji shows us how to approach God, and says: “O’ my beloved (God) to whom should we tell (about our woes)? You alone are our merciful Master, and in us are all the faults.”(1-pause)

Next showing us what should be our attitude towards life and towards God, he says: “(O’ God), as You keep us so we live; there is no other alternative. We the support less have only Your support, and Your Name is our only anchor.”(2)

Elaborating on the attitude, we should have towards life in general and God in particular, Guru Ji says: “(O’ God), that person alone is saved who accepts as good, whatever You do. (O’ God, in this world) all things are Yours, and (how You distribute these) is as per Your scheme. (In other words we should not feel jealous or angry for being poor or not possessing those things, which our neighbor or friends have, but we should realize that all these things belong to God, and it is up to Him, how He distributes these. We should feel happy and contented with whatever He has given us).”(3)

Guru Ji concludes the *shabad* by showing us, how we should approach God and pray to Him. He says: “(O’ God), if it so pleases You, bless me that I may wash Your feet and serve You (by humbly meditating on Your Name). O’ merciful God, be kind that Nanak may sing Your praises.”(4-5-35)

The message of this *shabad* is that instead of feeling jealous and blaming God or others for our troubles and problems, we should happily accept whatever God does. We should be thankful to God for His gifts, and pray to Him to bless us that we always feel contented, meditate on His Name and sing His praises.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਿਰਤੁ ਹਸੈ ਸਿਰ ਉਪਰੇ ਪਸੂਆ ਨਹੀ ਬੂਝੈ॥
ਬਾਦ ਸਾਦ ਅਹੰਕਾਰ ਮਹਿ ਮਰਣਾ ਨਹੀ ਸੂਝੈ॥੧॥

ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਆਪਨਾ ਕਾਹੇ ਫਿਰਹੁ ਅਭਾਰੇ॥
ਦੇਖਿ ਕਸੁੰਭਾ ਰੰਗੁਲਾ ਕਾਹੇ ਭੂਲਿ ਲਾਗੇ॥੧॥
ਰਹਾਉ॥

ਕਰਿ ਕਰਿ ਪਾਪ ਦਰਬੁ ਕੀਆ ਵਰਤਣ ਕੈ ਤਾਈ॥
ਮਾਟੀ ਸਿਉ ਮਾਟੀ ਰਲੀ ਨਾਗਾ ਉਠਿ ਜਾਈ॥੨॥

ਜਾ ਕੈ ਕੀਐ ਸ੍ਰਮੁ ਕਰੈ ਤੇ ਬੈਰ ਬਿਰੋਧੀ॥
ਅੰਤ ਕਾਲਿ ਭਜਿ ਜਾਹਿਗੇ ਕਾਹੇ ਜਲਹੁ ਕਰੋਧੀ॥੩॥

ਦਾਸ ਰੇਣੁ ਸੋਈ ਹੋਆ ਜਿਸੁ ਮਸਤਕਿ ਕਰਮਾ॥
ਕਹੁ ਨਾਨਕ ਬੰਧਨ ਛੁਟੇ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ॥੪॥੬॥੩੬॥

bilaaval mehlaa 5.

mirat hasai sir oopray pasoo-aa nahee boojhai
baad saad ahaⁿkaar meh marⁿaa nahee soojhai.
||1||

satgur sayvhu aapnaa kaahay firahu ab^hhaagay.
day^{kh} kasumb^haa rangulaa kaahay bhool
laagay. ||1|| rahaa-o.

kar kar paap darab kee-aa vartan kai taa-ee.
maatee si-o maatee ralee naagaa ut^h jaa-ee.
||2||

jaa kai kee-ai saram karai tay bair biroD^hee.
ant kaal bhaj jaahigay kaahay jalahu karoD^hee.
||3||

daas rayn so-ee ho-aa jis mastak karmaa.
kaho naanak banD^han ch^hutay satgur kee
sarnaa. ||4||6||36||

Bilawal Mehla-5

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

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

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

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ॥
ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੁਝਿਆ ਗੁਰ ਭੇਟਿ ਪੁਨੀਤਾ॥੧॥

ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ॥
ਮੈਲੁ ਖੋਈ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਚਮਲ ਭਏ ਚੀਤਾ॥੧॥ ਰਹਾਉ॥

bilaaval mehlaa 5.

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

mahimaa saaDhoo sang kee sunhu mayray
meetaa.
mail kho-ee kot agh haray nirmal bha-ay
cheetaa. ||1|| rahaa-o.

ਐਸੀ ਭਗਤਿ ਗੋਵਿੰਦ ਕੀ ਕੀਟਿ ਹਸਤੀ ਜੀਤਾ॥
ਜੋ ਜੋ ਕੀਨੋ ਆਪਨੋ ਤਿਸੁ ਅਭੈ ਦਾਨੁ ਦੀਤਾ॥੨॥

aisee bhagat̃ govind̃ kee keet hastee jeeṭaa.
jo jo keeno aapno tis abhai daan deēṭaa. ||2||

ਸਿੰਘੁ ਬਿਲਾਈ ਹੋਇ ਗਇਓ ਤ੍ਰਿਣੁ ਮੇਰੁ ਦਿਖੀਤਾ॥

singh bilaa-ee ho-ay ga-i-o tarin mayr
dikheṭaa.

ਪੰਨਾ ੮੧੦

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ਸੁਮੁ ਕਰਤੇ ਦਮ ਆਢ ਕਉ ਤੇ ਗਨੀ ਧਨੀਤਾ॥੩॥

saram kartay dam aadh ka-o ṭay ganee
Dhaneṭaa. ||3||

ਕਵਨ ਵਡਾਈ ਕਹਿ ਸਕਉ ਬੋਅੰਤ ਗੁਨੀਤਾ॥

kavan vadaa-ee kahi saka-o bay-ant̃
guneṭaa.

ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਨਾਮੁ ਦੇਹੁ ਨਾਨਕ ਦਰ ਸਰੀਤਾ॥੪॥੧॥੩੭॥

kar kirpaa mohi naam dayh naanak dar
sareṭaa. ||4||7||37||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of toiling and burning ourselves with amassing unnecessary wealth for our relatives or for our own enjoyment at a later date, we should seek the shelter of the true Guru and under his guidance meditate on God's Name. By doing so, we would be delivered from the worldly bonds of *Maya* and would enjoy eternal bliss. In this *shabad*, he tells us about the glories of the saint (Guru), and the kinds of blessings and miraculous powers those persons have received, who have served and faithfully followed his advice.

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

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

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

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

In conclusion, Guru Ji prays to God and says: "(O' the Possessor of infinite virtues, which of Your glories, can I utter; showing Your mercy bless Nanak with Your Name, (because), that is the only way to obtain Your sight."(4-7-37)

The message of this *shabad* is that if we want to accomplish those deeds, which seem otherwise impossible, we need to have full faith in the Guru and his blessings and meditate on God's Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਅਹੰਬੁਧਿ ਪਰਬਾਦ ਨੀਤ ਲੋਭ ਰਸਨਾ ਸਾਦਿ॥
ਲਪਟਿ ਕਪਟਿ ਗ੍ਰਿਹਿ ਬੋਧਿਆ ਮਿਥਿਆ ਬਿਖਿਆਦਿ॥੧॥

ਐਸੀ ਪੇਖੀ ਨੇਤ੍ਰ ਮਹਿ ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ॥
ਰਾਜ ਮਿਲਖ ਧਨ ਜੋਬਨਾ ਨਾਮੈ ਬਿਨੁ ਬਾਦਿ॥੧॥ ਰਹਾਉ॥

ਰੂਪ ਧੂਪ ਸੋਗੰਧਤਾ ਕਾਪਰ ਭੋਗਾਦਿ॥
ਮਿਲਤ ਸੰਗਿ ਪਾਪਿਸਟ ਤਨ ਹੋਏ ਦੁਰਗਾਦਿ॥੨॥

ਫਿਰਤ ਫਿਰਤ ਮਾਨੁਖੁ ਭਇਆ ਖਿਨ ਭੰਗਨ ਦੇਹਾਦਿ॥
ਇਹ ਅਉਸਰ ਤੇ ਚੂਕਿਆ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਦਿ॥੩॥

ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਗੁਰ ਮਿਲੇ ਹਰਿ ਹਰਿ ਬਿਸਮਾਦਿ॥
ਸੂਖ ਸਹਜ ਨਾਨਕ ਅਨੰਦ ਤਾ ਕੈ ਪੂਰਨ ਨਾਦਿ॥੪॥੮॥੩੮॥

bilaaval mehlaa 5.

ahaN-bu**Dh** parhaad neet lobh rasnaa saad.
lapat kapat garihi bay**Dhi**-aa mithi-aa bikhi-aa**d**.
||1||

aisee payk**hee** naytar meh pooray gur parsaad.
raaj milakh **Dhan** jobnaa naamai bin baad. ||1||
rahaa-o.

roop **Dh**oop sogan**Dh**-taa kaapar **bh**ogaad.
milat sang paapisat tan ho-ay **dur**gaad. ||2||

fira**t** fira**t** maanuk**h** **bha**-i-aa **khin** **bh**angan
dayhaad.
ih a-osar tay chooki-aa baho jon **bh**armaad.
||3||

parab**h** kirpaa tay gur milay har har bismaad.
sook**h** sahj naanak anand **taa** kai pooran naad.
||4||8||38||

Bilawal Mehla-5

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

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

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

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

Warning us about this short-lived, one time opportunity to meet God, Guru Ji says: "After wandering and rambling through many existences, one has obtained this human body

which can be shattered in a moment. But if one lets this opportunity go (without uniting with God), then one would have to wander through myriads of existences.”(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਚਰਨ ਭਏ ਸੰਤ ਬੋਹਿਥਾ ਤਰੇ ਸਾਗਰੁ ਜੇਤਾ॥
ਮਾਰਗ ਪਾਏ ਉਦਿਆਨ ਮਹਿ ਗੁਰਿ ਦਸੇ ਭੇਤਾ॥੧॥

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰਿ ਹਰਿ ਹੇਤਾ॥
ਉਨਤ ਬੈਠਤ ਸੇਵਤੇ ਹਰਿ ਹਰਿ ਹਰਿ ਚੇਤਾ॥੧॥ ਰਹਾਉ॥

ਪੰਚ ਚੋਰ ਆਗੈ ਭਗੇ ਜਬ ਸਾਧਸੰਗੇਤਾ॥
ਪੁੰਜੀ ਸਾਬਤੁ ਘਣੇ ਲਾਭੁ ਗ੍ਰਿਹਿ ਸੋਭਾ ਸੇਤਾ॥੨॥

ਨਿਹਚਲ ਆਸਣੁ ਮਿਟੀ ਚਿੰਤ ਨਾਹੀ ਭੋਲੇਤਾ॥
ਭਰਮੁ ਭੁਲਾਵਾ ਮਿਟਿ ਗਇਆ ਪੁਭ ਪੇਖਤ ਨੇਤਾ॥੩॥

ਗੁਣ ਗਭੀਰ ਗੁਨ ਨਾਇਕਾ ਗੁਣ ਕਹੀਅਹਿ ਕੇਤਾ॥
ਨਾਨਕ ਪਾਇਆ ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤਾ॥੪॥੯॥੩੯॥

bilaaval mehlaa 5.

charan bha-ay sant̃ bohithaa taray saagar jayt̃.
maarag paa-ay udi-aan meh gur dasay bhayt̃.
||1||

har har har har har haray har har har hayt̃.
oothat̃ baithat̃ sovtay har har har chayt̃. ||1||
rahaa-o.

panch chor aagai bhagay jab saaDhsangayt̃.
poonjee saabat̃ ghano laabh̃ garihi sobhaa sayt̃.
||2||

nihchal aasañ mitee chint̃ naahee dolayt̃.
bharam bhulaavaa mit ga-i-aa parab̃h paykhat̃
naye. ||3||

gun gabh̃heer gun naa-ikaa gun kahee-ahi kayt̃.
naanak paa-i-aa saaDhsang har har amrayt̃.
||4||9||39||

Bilawal Mehlā-5

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

He says: “(For those, who have followed Guru’s advice), the lotus feet of the saint Guru (his immaculate *Gurbani*) became like a ship, riding which they have ferried across this (worldly) ocean. The Guru told them such secrets that they found their way even in the forest (like world, full of so many sinful temptations and sins).”(1)

Stating the secret *mantra*, which these Guru's followers practiced, he says: "(O' my friends, these Guru's followers), have loved only the one God, and whether sitting, standing, or sleeping they kept remembering God again and again."(1-pause)

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

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

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

The message of this *shabad* is that we should seek the shelter of the Guru and under his guidance meditate on God's Name at all times. Then the Guru would so guide us that we would enjoy a state of peace and poise and get rid of our evil passions of lust, greed, anger, attachment and ego, and realize God within us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਬਿਨੁ ਸਾਧੂ ਜੋ ਜੀਵਨਾ ਤੇਤੋ ਬਿਰਥਾਰੀ॥
ਮਿਲਤ ਸੰਗਿ ਸਭਿ ਭ੍ਰਮ ਮਿਟੇ ਗਤਿ ਭਈ ਹਮਾਰੀ॥੧॥

ਜਾ ਦਿਨ ਭੇਟੇ ਸਾਧ ਮੋਹਿ ਉਆ ਦਿਨ ਬਲਿਹਾਰੀ॥
ਤਨੁ ਮਨੁ ਅਪਨੋ ਜੀਅਰਾ ਫਿਰਿ ਫਿਰਿ ਹਉ ਵਾਰੀ॥੧॥
ਰਹਾਉ॥

ਏਤ ਛਡਾਈ ਮੋਹਿ ਤੇ ਇਤਨੀ ਦ੍ਰਿੜਤਾਰੀ॥
ਸਗਲ ਰੇਨ ਇਹੁ ਮਨੁ ਭਇਆ ਬਿਨਸੀ ਅਪਧਾਰੀ॥੨॥

ਨਿੰਦ ਚਿੰਦ ਪਰ ਦੁਖਨਾ ਏ ਖਿਨ ਮਹਿ ਜਾਰੀ॥
ਦਇਆ ਮਇਆ ਅਰੁ ਨਿਕਟਿ ਪੇਖੁ ਨਾਹੀ ਦੁਰਾਰੀ॥੩॥

ਤਨ ਮਨ ਸੀਤਲ ਭਏ ਅਭ ਮੁਕਤੇ ਸੰਸਾਰੀ॥
ਹੀਤ ਚੀਤ ਸਭ ਪ੍ਰਾਨ ਧਨ ਨਾਨਕ ਦਰਸਾਰੀ॥੪॥੧੦॥੪੦॥

bilaval mehlaa 5.

bin saaDhoo jo jeevnaa tayto birthaaree.
milat sang sabh bharam mitay gat bha-ee
hamaaree. ||1||

jaa din bhaytay saaDh mohi u-aa din balihaaree.
tan man apno jee-araa fir fir ha-o vaaree. ||1||
rahaa-o.

ayt chhadaa-ee mohi tay itnee darirh-taaree.
sagal rayn ih man bha-i-aa binsee apDhaaree.
||2||

nind chind par dookhnaa ay khin meh jaaree.
da-i-aa ma-i-aa ar nikat paykh naahee
dooraaree. ||3||

tan man seetal bha-ay ab muktay sansaaree.
heet cheet sabh paraan Dhan naanak darsaaree.
||4||10||40||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of the Guru and under his guidance meditate on God's Name at all times. Then the Guru would so guide us

that we would enjoy a state of peace and poise and get rid of our evil passions and realize God within us. In this *shabad*, as if describing his personal experience, he tells us how the saint Guru makes us abandon our bad habits and leads us to salvation.

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

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

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

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

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

The message of the *shabad* is that if we want to be liberated from the worldly sea of existence and free from all kinds of evil intellects, self-conceit, and slander, and want to enjoy peace, poise, and bliss of God’s sight, then we should seek the guidance of the saint Guru, and for that we should read, understand, and act on the advice contained in Guru Granth Sahib Ji.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਟਹਲ ਕਰਉ ਤੇਰੇ ਦਾਸ ਕੀ ਪਗ ਝਾਰਉ ਬਾਲ॥
ਮਸਤਕੁ ਅਪਨਾ ਭੋਟ ਦੇਉ ਗੁਨ ਸੁਨਉ ਰਸਾਲ॥੧॥

ਤੁਮ੍ ਮਿਲਤੇ ਮੇਰਾ ਮਨੁ ਜੀਓ ਤੁਮ੍ ਮਿਲਹੁ ਦਇਆਲ॥

ਨਿਸਿ ਬਾਸੁਰ ਮਨਿ ਅਨਦੁ ਹੋਤ ਚਿਤਵਤ ਕਿਰਪਾਲ॥੧॥
ਰਹਾਉ॥

ਪੰਨਾ ੮੧੧

ਜਗਤ ਉਧਾਰਨ ਸਾਧ ਪ੍ਰਭ ਤਿਨੁ ਲਾਗਹੁ ਪਾਲ॥
ਮੋ ਕਉ ਦੀਜੈ ਦਾਨੁ ਪ੍ਰਭ ਸੰਤਨ ਪਗ ਰਾਲ॥੨॥

bilaaval mehlaa 5.

tahal kara-o tayaray daas kee pag jhaara-o baal.
mastak apnaa bhayt day-o gun sun-o rasal. ||1||

tumh miltay mayraa man jee-o tumh milhu da-i-aal.

nis baasur man anad hot chitvat kirpaal. ||1||
rahaa-o.

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jagat udhaaran saadh parabh tinh laagahu paal.
mo ka-o deejai daan parabh santan pag raal. ||2||

ਉਕਤਿ ਸਿਆਨਪ ਕਛੁ ਨਹੀ ਨਾਹੀ ਕਛੁ ਘਾਲ॥

ਭੁਮ ਭੈ ਰਾਖਹੁ ਮੋਹ ਤੇ ਕਾਟਹੁ ਜਮ ਜਾਲ॥੩॥

ਬਿਨਉ ਕਰਉ ਕਰੁਣਾਪਤੇ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲ॥

ਗੁਣ ਗਾਵਉ ਤੇਰੇ ਸਾਧਸੰਗਿ ਨਾਨਕ ਸੁਖ ਸਾਲ॥੪॥੧੧॥੪੧॥

ukat si-aanap kachh nahee naahee kachh
ghaal.

bharam bhai raakho moh tay kaatahu jam jaal.
||3||

bin-o kara-o karuṇaapatay piṭaa partīpaal.

gun gaava-o tayray saadhṡsang naanak sukh
saal. ||4||11||41||

Bilawal Mehla-5

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

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

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

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

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

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

The message of this *shabad* is that we should pray to God to bless us with the humble service of the saint (Guru), so that under his guidance we may shed away our self-conceit and evil intellect, and then singing praises of God in the company of saintly persons, enjoy a state of peace, poise, and bliss of God's union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਕੀਤਾ ਲੋੜਹਿ ਸੇ ਕਰਹਿ ਤੁਝ ਬਿਨੁ ਕਛੁ ਨਾਹਿ॥

ਪਰਤਾਪੁ ਤੁਮਾਰਾ ਦੇਖਿ ਕੈ ਜਮਦੂਤ ਛਡਿ ਜਾਹਿ॥੧॥

bilaawal mehlaa 5

keetaa lor^heh so karahi tujh bin kachh naahi.

partaap tum^aaraa daykh kai jamdoot^t chhad
jaahi. ||1||

ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਛੁਟੀਐ ਬਿਨਸੈ ਅਹੰਮੇਵ॥	tumHree kirpaa tay chhootee-ai binsai aha ⁿ mayv.
ਸਰਬ ਕਲਾ ਸਮਰਥ ਪ੍ਰਭ ਪੂਰੇ ਗੁਰਦੇਵ॥੧॥ ਰਹਾਉ॥	sarab kalaa samrath parab ^h pooray gurdavv. 1 rahaa-o.
ਖੋਜਤ ਖੋਜਤ ਖੋਜਿਆ ਨਾਮੈ ਬਿਨੁ ਕੂਰੁ॥	khojat ^t khojat ^t khoji-aa naamai bin koor.
ਜੀਵਨ ਸੁਖ ਸਭੁ ਸਾਧਸੰਗਿ ਪ੍ਰਭ ਮਨਸਾ ਪੂਰੁ॥੨॥	jeevan sukh ^h sab ^h saaDhsang parab ^h mansaa poor. 2
ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਸਿਆਨਪ ਸਭ ਜਾਲੀ॥	jit ^t jit ^t laavhu tit ^t tit ^t lageh si-aanap sab ^h jaalee.
ਜਤ ਕਤ ਤੁਮ੍ ਭਰਪੂਰ ਹਰੁ ਮੇਰੇ ਦੀਨ ਦਇਆਲੀ॥੩॥	jat ^t kat ^t tum ^t bharpoor hahu mayray deen da-i-aalee. 3
ਸਭੁ ਕਿਛੁ ਤੁਮ ਤੇ ਮਾਗਨਾ ਵਡਭਾਗੀ ਪਾਏ॥	sab ^h kich ^h tum ^t tay maagnaa vadbhaagee paa-ay.
ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਪ੍ਰਭ ਜੀਵਾ ਗੁਨ ਗਾਏ॥੪॥੧੨॥੪੨॥	naanak kee ardaas parab ^h jeevaa gun gaa-ay. 4 12 42

Bilawal Mehla-5

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

First of all, recognizing God as all-powerful, Guru Ji says: "(O' God), You do what ever you wish to do. Except for You nobody else can do anything. Seeing Your power, even the demons of death leave alone (Your devotee) and go away."(1)

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

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

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

In closing, Guru Ji says: "(O' God), everything we have to beg from You, (but) only a very fortunate person obtains (this understanding). O' God, this is the prayer of Nanak, that (as long as I) live, I may sing Your praises."(4-3-42)

The message of this *shabad* is that we should recognize that God is all-powerful and He does what He wants to do. There is nobody else like Him Therefore, we should completely surrender to His will, and try to spend our life meditating on His Name, and singing His praise.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਾਧਸੰਗਤਿ ਕੈ ਬਾਸਬੈ ਕਲਮਲ ਸਭਿ ਨਸਨਾ॥
ਪ੍ਰਭ ਸੇਤੀ ਰੰਗਿ ਰਾਤਿਆ ਤਾ ਤੇ ਗਰਭਿ ਨ ਗ੍ਰਸਨਾ॥੧॥

ਨਾਮੁ ਕਹਤ ਗੋਵਿੰਦ ਕਾ ਸੂਚੀ ਭਈ ਰਸਨਾ॥
ਮਨ ਤਨ ਨਿਰਮਲ ਹੋਈ ਹੈ ਗੁਰ ਕਾ ਜਪੁ ਜਪਨਾ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਰਸੁ ਚਾਖਤ ਪ੍ਰਾਪਿਆ ਮਨਿ ਰਸੁ ਲੈ ਰਸਨਾ॥
ਬੁਧਿ ਪ੍ਰਗਾਸ ਪ੍ਰਗਟ ਭਈ ਉਲਟਿ ਕਮਲੁ ਬਿਗਸਨਾ॥੨॥

ਸੀਤਲ ਸਾਂਤਿ ਸੰਤੋਖੁ ਹੋਇ ਸਭ ਬੁਝੀ ਤ੍ਰਿਸਨਾ॥
ਦਹ ਦਿਸ ਧਾਵਤ ਮਿਟਿ ਗਏ ਨਿਰਮਲ ਥਾਨਿ ਬਸਨਾ॥੩॥

ਰਾਖਨਹਾਰੈ ਰਾਖਿਆ ਭਏ ਭ੍ਰਮ ਭਸਨਾ॥
ਨਾਮੁ ਨਿਧਾਨ ਨਾਨਕ ਸੁਖੀ ਪੇਖਿ ਸਾਧ ਦਰਸਨਾ॥੪॥੧੩॥੪੩॥

bilaaval mehlaa 5.

saaDhsangat̃ kai baasbai kalmal sabh̃ nasnaa.
parabh̃ saytee rang raati-aa taa tay garabh̃ na
garsanaa. ||1||

naam kahaṭ govind̃ kaa soochee bh̃a-ee
rasnaa.
man tan nirmal ho-ee hai gur kaa jap japnaa.
||1|| rahaa-o.

har ras chaakh̃at̃ Dharaapi-aa man ras lai
hasnaa.
buDh̃ pargaas pargat̃ bh̃a-ee ulat kamal
bigsanaa. ||2||

seetaḷ saaṯ̃ santokh̃ ho-ay sabh̃ boojhee
tarisnaa.
dah̃ dis̃ Dhaavat̃ mit ga-ay nirmal than
basnaa. ||3||

raakhanhaarai raakhi-aa bh̃a-ay bh̃aram
bhasnaa.
naam niDhaan naanak sukhee paykh̃ saaDh̃
darsanaa. ||4||13||43||

Bilawal Mehla-5

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

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

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

Elaborating on the merits of meditating on God’s Name, under Guru’s shelter, he says: “(O’ my friends, by seeking the shelter of the Guru) and tasting the relish of God’s Name, (we

are satiated and no longer crave for worldly wealth). By partaking in the relish (of God's Name) the mind feels delighted. (Not only that, but by meditating on God's Name one's) intellect is illuminated (with divine knowledge. Turning away from worldly wealth, one always remains so happy, as if) the lotus (of one's heart) has turned upwards and always remains blooming.”(2)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਪਾਣੀ ਪਖਾ ਪੀਸੁ ਦਾਸ ਕੈ ਤਬ ਹੋਹਿ ਨਿਹਾਲੁ॥
ਰਾਜ ਮਿਲਖ ਸਿਕਦਾਰੀਆ ਅਗਨੀ ਮਹਿ ਜਾਲੁ॥੧॥
ਸੰਤ ਜਨਾ ਕਾ ਫੋਹਰਾ ਤਿਸੁ ਚਰਣੀ ਲਾਗਿ॥
ਮਾਇਆਧਾਰੀ ਛਤ੍ਰਪਤਿ ਤਿਨੁ ਛੋਡਉ ਤਿਆਗਿ॥੧॥
ਰਹਾਉ॥

ਸੰਤਨ ਕਾ ਦਾਨਾ ਰੂਖਾ ਸੋ ਸਰਬ ਨਿਧਾਨ॥
ਗ੍ਰਿਹਿ ਸਾਕਤ ਛਤੀਹ ਪ੍ਰਕਾਰ ਤੇ ਬਿਖੂ ਸਮਾਨ॥੨॥

ਭਗਤ ਜਨਾ ਕਾ ਲੁਗਰਾ ਓਢਿ ਨਗਨ ਨ ਹੋਈ॥
ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ॥੩॥

ਸਾਕਤ ਸਿਉ ਮੁਖਿ ਜੋਰਿਐ ਅਧ ਵੀਚਹੁ ਟੂਟੈ॥
ਹਰਿ ਜਨ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਇਤ ਉਤਹਿ ਛੂਟੈ॥੪॥

ਸਭ ਕਿਛੁ ਤੁਮੁ ਹੀ ਤੇ ਹੋਆ ਆਪਿ ਬਣਤ ਬਣਾਈ॥
ਦਰਸਨੁ ਭੇਟਤ ਸਾਧ ਕਾ ਨਾਨਕ ਗੁਣ ਗਾਈ॥੫॥੧੪॥੪੪॥

bilaaval mehlaa 5.

paanee pakhaa pees daas kai tab hohi nihaal.
raaj milakh sikdaaree-aa agnee meh jaal. ||1||
sant janaa kaa chhohraa tis charnee laag.
maa-i-aaDhaaree chhatarpat tin^h chhoda-o
ti-aag. ||1|| rahaa-o.

santan kaa daanaa rookhaa so sarab niDhaan.
garihi saakat chhateeh parkaar tay bikhoo
samaan. ||2||

bhagat janaa kaa loograa odh nagan na
ho-ee.
saakat sirpaa-o raysmee pahirat pat kхо-ee.
||3||

saakat si-o mukh jori-ai aDh veechahu tootai.
har jan kee sayvaa jo karay it ooteh chhootai.
||4||

sabh kichh tum^h hee tay ho-aa aap banat
banaa-ee.
darsan bhayat^t saaDh kaa naanak gunⁿ gaa-ee.
||5||14||44||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji described the kinds of blessings and merits one obtains by residing in the company of the servants and saints of God. In this *shabad*, he contrasts the

merits of the company of God's saints against the pitfalls and harm of associating with the worshippers of power, even though their company may look more tempting.

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

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

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

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

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

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

The message of this shabad is that it is much more beneficial to serve the servants or saints of God, than associating with the richest or most powerful arrogant persons, even if we have to remain very poor, and suffer many hardships. In the company of the saint (Guru) we obtain bliss and self-respect, but lose our honor in the company of Saakats or the worshippers of worldly riches and power.

ਪੰਨਾ ੮੧੨

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਸ੍ਰਵਨੀ ਸੁਨਉ ਹਰਿ ਹਰਿ ਹਰੇ ਠਾਕੁਰ ਜਸੁ ਗਾਵਉ॥

sarvanee sun-o har har haray thaakur jas gaava-o.

ਸੰਤ ਚਰਣ ਕਰ ਸੀਸੁ ਧਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਉ॥੧॥

sant charan kar sees Dhar har naam Dhi-aava-o. ||1||

ਕਰਿ ਕਿਰਪਾ ਦਇਆਲ ਪ੍ਰਭ ਇਹ ਨਿਧਿ ਸਿਧਿ ਪਾਵਉ॥

kar kirpaa dā-i-aal parabh ih niDh siDh
paava-o.

ਸੰਤ ਜਨਾ ਕੀ ਰੇਣੁਕਾ ਲੈ ਮਾਥੈ ਲਾਵਉ॥੧॥ ਰਹਾਉ॥

sant janaa kee raynukaa lai maathai laava-o.
||1|| rahaa-o.

ਨੀਚ ਤੇ ਨੀਚੁ ਅਤਿ ਨੀਚੁ ਹੋਇ ਕਰਿ ਬਿਨਉ ਬੁਲਾਵਉ॥

neech tay neech at neech ho-ay kar bin-o
bulaava-o.

ਪਾਵ ਮਲੋਵਾ ਆਪੁ ਤਿਆਗਿ ਸੰਤਸੰਗਿ ਸਮਾਵਉ॥੨॥

paav malovaa aap tī-aag satsang samaava-o.
||2||

ਸਾਸਿ ਸਾਸਿ ਨਹ ਵੀਸਰੈ ਅਨ ਕਤਹਿ ਨ ਧਾਵਉ॥

saas saas nah veesrai an kateh na Dhaava-o.

ਸਫਲ ਦਰਸਨ ਗੁਰੁ ਭੋਟੀਐ ਮਾਨੁ ਸੋਹੁ ਮਿਟਾਵਉ॥੩॥

safal darsan gur bhaytee-ai maan moh
mitaava-o. ||3||

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ॥

sat santokh dā-i-aa Dharam seegaar
banaava-o.

ਸਫਲ ਸੁਹਾਗਣਿ ਨਾਨਕਾ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ॥੪॥੧੫॥੪੫॥

safal suhaagan naankaa apunay parabh
bhaava-o. ||4||15||45||

Bilawal Mehla-5

In the opening lines of the previous *shabad*, Guru Ji advised us and said: “(O’ my friend), carry water, wave a fan, and grind corn (or do any other hard and menial service) for the servants (or saints of God).” In this *shabad*, he prays to God to bless him that in the utmost humble way he may serve the saints and meditate on His Name, and thus indirectly advises us of what kind of things we should also be praying for, instead of usual worldly riches and power.

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

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

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

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

Guru Ji concludes the *shabad* by expressing his wish to be like an accomplished and faithful bride of his beloved spouse God. So he says: “(O’ God, bless me) that I may make truth, contentment, compassion, and righteousness as my ornament. So that O’ Nanak, like an accomplished wedded bride, I may become pleasing to my God.”(4-15-45)

The message of this *shabad* is that instead of asking for worldly riches and power, we should pray to God, with humility and devotion that we may serve and act on the advice of the saint (Guru Granth Sahib Ji) with utmost respect and remember God with every breath, so that, we may ultimately merge in Him.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਅਟਲ ਬਚਨ ਸਾਧੂ ਜਨਾ ਸਭ ਮਹਿ ਪ੍ਰਗਟਾਇਆ॥

ਜਿਸੁ ਜਨ ਹੋਆ ਸਾਧਸੰਗੁ ਤਿਸੁ ਭੇਟੈ ਹਰਿ ਰਾਇਆ॥੧॥

ਇਹ ਪਰਤੀਤਿ ਗੋਵਿੰਦ ਕੀ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ॥

ਅਨਿਕ ਬਾਤਾ ਸਭਿ ਕਰਿ ਰਚੇ ਗੁਰੁ ਘਰਿ ਲੈ ਆਇਆ॥੧॥
ਰਹਾਉ॥

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਤਾ ਨਾਹੀ ਸਹਸਾਇਆ॥

ਕਰਮ ਭੂਮਿ ਹਰਿ ਨਾਮੁ ਬੋਇ ਅਉਸਰੁ ਦੁਲਭਾਇਆ॥੨॥

ਅੰਤਰਜਾਮੀ ਆਪਿ ਪ੍ਰਭੁ ਸਭ ਕਰੇ ਕਰਾਇਆ॥

ਪਤਿਤ ਪੁਨੀਤ ਘਣੇ ਕਰੇ ਠਾਕੁਰ ਬਿਰਦਾਇਆ॥੩॥

ਮਤ ਭੂਲਹੁ ਮਾਨੁਖ ਜਨ ਮਾਇਆ ਭਰਮਾਇਆ॥

ਨਾਨਕ ਤਿਸੁ ਪਤਿ ਰਾਖਸੀ ਜੋ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ॥੪॥੧੬॥੪੬॥

bilaaval mehlaa 5.

atal bachan saaDhoo janaa sabh meh
paragtaa-i-aa.

jis jan ho-aa saaDhsang tis bhaytai har
raa-i-aa. ||1||

ih parteet govind kee jap har sukh paa-i-aa.

anik baataa sabh kar rahay gur ghar lai
aa-i-aa. ||1|| rahaa-o.

saran paray kee raakh-taa naahee sehsaa-i-aa.

karam bhoom har naam bo-ay a-osar
dulbhaa-i-aa. ||2||

antarjaamee aap parabh sabh karay
karaa-i-aa.

patit puneet ghanay karay thaakur birdaa-i-aa.
||3||

mat bhoolahu maanukh jan maa-i-aa
bharmaa-i-aa.

naanak tis pat raakhsee jo parabh pehrra-i-aa.
||4||16||46||

Bilawal Mehla-5

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

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

Giving the reason, why he has gained so much faith in the Guru, he says: "While others kept talking and got exhausted trying many things (and different ways, such as going to mountains or jungles to meet God), the Guru brought me home (and showed me God in my own heart. So the Guru has helped me develop this) faith in God that whosoever has meditated on God has obtained peace."(1-pause)

Commenting on the merciful nature of God, Guru Ji advises: "(O' my friends, the Guru tells us that) there is no doubt in this thing that God saves the honor (of that person) who

seeks His shelter. (Therefore), sow the seed of (God's) Name in the field of actions (of your body), because such an opportunity is very difficult to obtain again.”(2)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਾਟੀ ਤੇ ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਦੁਰਲਭ ਦੇਹ॥
ਅਨਿਕ ਛਿਦ੍ਰ ਮਨ ਮਹਿ ਢਕੇ ਨਿਰਮਲ ਦ੍ਰਿਸਟੇਹ॥੧॥

ਕਿਉ ਬਿਸਰੈ ਪ੍ਰਭੁ ਮਨੈ ਤੇ ਜਿਸ ਕੇ ਗੁਣ ਏਹ॥
ਪ੍ਰਭ ਤਜਿ ਰਚੇ ਜਿ ਆਨ ਸਿਉ ਸੇ ਰਲੀਐ ਖੇਹ॥੧॥
ਰਹਾਉ॥

ਸਿਮਰਹੁ ਸਿਮਰਹੁ ਸਾਸਿ ਸਾਸਿ ਮਤ ਬਿਲਮ ਕਰੇਹ॥
ਛੋਡਿ ਪ੍ਰਪੰਚੁ ਪ੍ਰਭ ਸਿਉ ਰਚਹੁ ਤਜਿ ਕੂੜੇ ਨੇਹ॥੨॥

ਜਿਨਿ ਅਨਿਕ ਏਕ ਬਹੁ ਰੰਗ ਕੀਏ ਹੈ ਹੋਸੀ ਏਹ॥
ਕਰਿ ਸੇਵਾ ਤਿਸੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਤੇ ਮਤਿ ਲੇਹ॥੩॥

ਉਚੇ ਤੇ ਉਚਾ ਵਡਾ ਸਭ ਸੰਗਿ ਬਰਨੇਹ॥
ਦਾਸ ਦਾਸ ਕੇ ਦਾਸਰਾ ਨਾਨਕ ਕਰਿ ਲੇਹ॥੪॥੧੭॥੪੭॥

bilaaval mehlaa 5.

maatee tay jin saaji-aa kar durlabh dayh.
anik chhidar man meh dhakay nirmal daristayh.
||1||

ki-o bisrai parabh manai tay jis kay gun ayh.
parabh taj rachay je aan si-o so ralee-ai khayh.
||1|| rahaa-o.

simrahu simrahu saas saas mat bilam karayh.
chhod parpanch parabh si-o rachahu taj
koorhay nayh. ||2||

jin anik ayk baho rang kee-ay hai hosee ayh.
kar sayvaa tis paarbarahm gur tay mat layh.
||3||

oochay tay oochaa vadaa sabh sang barnayh.
daas daas ko daasraa naanak kar layh.
||4||17||47||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have absolute faith in *Gurbani* (the Guru’s words) that when we fall at the feet of God and sing His praises, He would forgive us and save our honor. We should also realize that this human life is a rare opportunity for meditating on His Name, therefore we should not let it go waste in the illusions of worldly riches and power. In this *shabad*, Guru Ji once again reminds us how God has blessed us with so many gifts. He therefore advises us to remember God, instead of remaining involved in false worldly pursuits.

He says: “(O’ my friend), He who has fashioned you out of dust and made this difficult to obtain body of yours, has covered innumerable ugly spots (evil thoughts) in the mind, so that the body may look beautiful (from outside).”(1)

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਏਕ ਟੇਕ ਗੋਵਿੰਦ ਕੀ ਤਿਆਗੀ ਅਨ ਆਸ॥
ਸਭ ਉਪਰਿ ਸਮਰਥ ਪ੍ਰਭ ਪੂਰਨ ਗੁਣਤਾਸ॥੧॥

ਜਨ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਪ੍ਰਭ ਸਰਣੀ ਪਾਹਿ॥
ਪਰਮੇਸਰ ਕਾ ਆਸਰਾ ਸੰਤਨ ਮਨ ਮਾਹਿ॥੧॥ ਰਹਾਉ॥

ਆਪਿ ਰਖੈ ਆਪਿ ਦੇਵਸੀ ਆਪੇ ਪ੍ਰਤਿਪਾਰੈ॥

ਪੰਨਾ ੮੧੩

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਰੈ॥੨॥

ਕਰਣਹਾਰੁ ਜੋ ਕਰਿ ਰਹਿਆ ਸਾਈ ਵਡਿਆਈ॥
ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਸੁਖ ਖਸਮ ਰਜਾਈ॥੩॥

ਚਿੰਤ ਅੰਦੇਸਾ ਗਣਤ ਤਜਿ ਜਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥
ਨਹ ਬਿਨਸੈ ਨਹ ਛੋਡਿ ਜਾਇ ਨਾਨਕ ਰੰਗਿ
ਰਾਤਾ॥੪॥੧੮॥੪੮॥

bilaaval mehlaa 5.

ayk tayk govind kee tī-aagee an aas.
sabh oopar samrath parabh pooran gunṭaas.
||1||

jan kaa naam aDhaaar hai parabh sarnēe paahi.
paramaysar kaa aasraa santan man maahi. ||1||
rahaa-o.

aap rakhai aap dayvsee aapay partipaarai.

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deen da-i-aal kirpaa niDhay saas saas
sam^haarai. ||2||

karanhaar jo kar rahi-aa saa-ee vadi-aa-ee.
gur poorai updayasi-aa sukḥ kḥasam rajaa-ee.
||3||

chint andaysaa ganat taj jan hukam pachhaataa.
nah binsai nah chhod jaa-ay naanak rang
raataa. ||4||18||48||

Bilawal Mehla-5

In the previous so many *shabads*, Guru Ji advised us to have full faith in God and pray to Him alone for whatever we need. We should not depend on anyone else. In this *shabad*, he describes the conduct of God's true devotees in the past, how they have always depended upon His support for everything and how He has always saved their honor.

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

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

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

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

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

The message of this *shabad* is that instead of depending upon anyone else, we should depend only on the support of God. Further instead of worrying about worldly wealth or other problems, we should cheerfully accept all that happens as God's will. This kind of attitude would help us lead a happy life.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਹਾ ਤਪਤਿ ਤੇ ਭਈ ਸਾਂਤਿ ਪਰਸਤ ਪਾਪ ਨਾਠੇ॥

ਅੰਧ ਕੂਪ ਮਹਿ ਗਲਤ ਬੇ ਕਾਢੇ ਦੇ ਹਾਥੇ॥੧॥

ੳਇ ਹਮਾਰੇ ਸਾਜਨਾ ਹਮ ਉਨ ਕੀ ਰੇਨ॥
ਜਿਨ ਭੇਟਤ ਹੋਵਤ ਸੁਖੀ ਜੀਅ ਦਾਨੁ ਦੇਨ॥੧॥ ਰਹਾਉ॥

ਪਰਾ ਪੂਰਬਲਾ ਲੀਖਿਆ ਮਿਲਿਆ ਅਬ ਆਇ॥
ਬਸਤ ਸੰਗਿ ਹਰਿ ਸਾਧ ਕੈ ਪੂਰਨ ਆਸਾਇ॥੨॥

ਭੈ ਬਿਨਸੇ ਤਿਹੁ ਲੋਕ ਕੇ ਪਾਏ ਸੁਖ ਬਾਨ॥
ਦਇਆ ਕਰੀ ਸਮਰਥ ਗੁਰਿ ਬਸਿਆ ਮਨਿ ਨਾਮ॥੩॥

bilaaval mehlaa 5.

mahaa tapat̄ tay bh̄a-ee saā[᳚] parsat̄ paap
naathay
anDh̄ koop meh galat̄ thay kaadh̄ay d̄ay
haathay. ||1||

O-ay hamaaray saajnaa ham un kee rayn.
jin bh̄aytat̄ hovat̄ sukhee jee-a daan̄ d̄ayn.
||1|| rahaa-o.

paraa poorbalaa leekhi-aa mili-aa ab aa-ay.
basat̄ sang har saāDh̄ kai pooran aasaa-ay.
||2||

bhai binsay tihū lok kay paa-ay suk̄h̄ than.̄
d̄a-i-aa karee samrath gur basi-aa man naam.
||3||

ਨਾਨਕ ਕੀ ਤੂ ਟੇਕ ਪ੍ਰਭ ਤੇਰਾ ਆਧਾਰ॥
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਹਰਿ ਅਗਮ ਅਪਾਰ॥੪॥੧੯॥੪੯॥

naanak kee too tayk parabh tayraa aaDhaar.
karan kaaran samrath parabh har agam apaar.
||4||19||49||

Bilawal Mehla-5

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

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

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

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

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

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

The message of this *shabad* is that when we come in touch with the saint (Guru Granth Sahib Ji, and respectfully listen, understand, and act on the advice contained therein), our entire life changes. From a life of ignorance, worldly involvements, sins, and worries it turns into a life of virtue, peace, and love for God's Name, which ultimately leads us to a state of eternal bliss in union with God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸੋਈ ਮਲੀਨੁ ਦੀਨੁ ਹੀਨੁ ਜਿਸੁ ਪ੍ਰਭੁ ਬਿਸਰਾਨਾ॥
ਕਰਨੈਹਾਰੁ ਨ ਬੂਝਈ ਆਪੁ ਗਨੈ ਬਿਗਾਨਾ॥੧॥

bilaaval mehlaa 5.

so-ee maleen deen heen jis parabh bisraanaa.
karnaihaar na boojh-ee aap ganai bigaanaa.
||1||

ਦੂਖੁ ਤਦੇ ਜਦਿ ਵੀਸਰੈ ਸੁਖੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ॥ ਸੰਤਨ ਕੈ ਆਨੰਦੁ ਏਹੁ ਨਿਤ ਹਰਿ ਗੁਣ ਗਾਏ॥੧॥ ਰਹਾਉ॥	dookh taday jad veesrai sukh parabh chit aa-ay. santān kai aanand ayhu nit har gun gaa-ay. 1 rahaa-o.
ਉਚੇ ਤੇ ਨੀਚਾ ਕਰੈ ਨੀਚ ਖਿਨ ਮਹਿ ਥਾਪੈ॥	oochay tay neechaa karai neech khin meh thaapai.
ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ ਠਾਕੁਰ ਪਰਤਾਪੈ॥੨॥	keemat kahee na jaa-ee-ai thaakur partāpai. 2
ਪੇਖਤ ਲੀਲਾ ਰੰਗ ਰੂਪ ਚਲਨੈ ਦਿਨੁ ਆਇਆ॥ ਸੁਪਨੇ ਕਾ ਸੁਪਨਾ ਭਇਆ ਸੰਗਿ ਚਲਿਆ ਕਮਾਇਆ॥੩॥	paykhat leelaa rang roop chalnai din aa-i-aa. supnay kaa supnaa bhā-i-aa sang chali-aa kamaa-i-aa. 3
ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਤੇਰੀ ਸਰਣਾਈ॥ ਹਰਿ ਦਿਨਸੁ ਰੈਣਿ ਨਾਨਕੁ ਜਪੈ ਸਦ ਸਦ ਬਲਿ ਜਾਈ॥੪॥੨੦॥੫੦॥	karan kaaran samrath parabh tayree sarnāaa-ee. har dīnas rain naanak japai sad sad bal jaa-ee. 4 20 50

Bilawal Mehta-5

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

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

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

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

Commenting on the general life of human beings who are involved in seeing and enjoying all these false plays of the world, Guru Ji says: "(O' my friends), while seeing the worldly

plays and its false beauties etc., one's time of departure (from this world) arrives. (At this time, all the false pleasures and plays which were) like a dream, (now actually) become a dream (and the only thing, which) accompanies are the (virtues or sins) one has earned (in one's life)."(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜਲੁ ਢੇਵਉ ਇਹੁ ਸੀਸ ਕਰਿ ਕਰ ਪਗ ਪਖਲਾਵਉ॥
ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਦਰਸੁ ਪੇਖਿ ਜੀਵਾਵਉ॥੧॥

ਕਰਉ ਮਨੋਰਥ ਮਨੈ ਮਾਹਿ ਅਪਨੇ ਪ੍ਰਭ ਤੇ ਪਾਵਉ॥
ਦੇਉ ਸੂਹਨੀ ਸਾਧ ਕੈ ਬੀਜਨੁ ਢੋਲਾਵਉ॥੧॥ ਰਹਾਉ॥

ਅੰਮ੍ਰਿਤੁ ਗੁਣ ਸੰਤੁ ਬੋਲਤੇ ਸੁਣਿ ਮਨਹਿ ਪੀਲਾਵਉ॥
ਉਆ ਰਸ ਮਹਿ ਸਾਂਤਿ ਤ੍ਰਿਪਤਿ ਹੋਇ ਬਿਖੈ ਜਲਨਿ
ਬੁਝਾਵਉ॥੨॥

ਜਬ ਭਗਤਿ ਕਰਹਿ ਸੰਤੁ ਮੰਡਲੀ ਤਿਨੁ ਮਿਲਿ ਹਰਿ ਗਾਵਉ॥
ਕਰਉ ਨਮਸਕਾਰ ਭਗਤੁ ਜਨ ਧੂਰਿ ਮੁਖਿ ਲਾਵਉ॥੩॥

ਉਠਤ ਬੈਠਤ ਜਪਉ ਨਾਮੁ ਇਹੁ ਕਰਮੁ ਕਮਾਵਉ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਸਰਨਿ ਸਮਾਵਉ॥੪॥੨੧॥੫੧॥

bilaaval mehlaa 5.

jal dhova-o ih sees kar kar pag pakhlavaa-o.
baar jaa-o lakh bayree-aa daras paykh
jeevaava-o. ||1||

kara-o manorath manai maahi apnay parabh
tay paava-o.
day-o soohnee saaDh kai beejan dholaava-o.
||1|| rahaa-o.

amrit gun sant bol'tay sun maneh peelaava-o.
u-aa ras meh saa't taripat ho-ay bikhai jalan
bujhaava-o. ||2||

jab bhagat karahi sant mandlee tin mil har
gaava-o.
kara-o namaskaar bhagat jan Dhoor mukh
laava-o. ||3||

oothat baithat japa-o naam ih karam
kamaava-o.
naanak kee parabh bayntee har saran
samaava-o. ||4||21||51||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji told us that we should not consider ourselves happy and rich if we are enjoying false pleasures of this dream like play of the world, while forsaking God. Instead, we should consider ourselves very unfortunate and sad. He says real happiness lies in singing God's praises and meditating on His Name day and night, so that when our time to depart comes, we will go from this world with a gift of Name and virtues in our account rather than sins. Therefore in this *shabad*, Guru Ji lists the kinds of things, which he wishes to have, and asks from God.

Referring to those times when people used to go dozens of miles to fetch water from rivers for their families and masters, he says: “(O’ my friends, I wish) that I may carry water on my head and with my hands wash the feet (of saint Guru). I may live seeing His sight and be a sacrifice (to Him).”(1)

Again referring to those times five hundred years ago when there was no electricity and one had to use a hand fan to have some air, and there were only hand brooms to clean the floors, Guru Ji says: “I wish that whatever I desire in my mind, I may get it fulfilled from my God. (I wish that) I may sweep (floors) in the (house) of the saint (Guru) and wave a fan (over his head).”(1-pause)

Giving the reason why he wants to reside in the company of the saints, he says: “(O’ my friends, I wish) that I may purify my mind by listening to the nectar sweet words in praise (of God, which) the saints utter. (I wish) that getting pacified and satiated in that relish (of nectar sweet words of the saints), I may put off the fire of vicious (thoughts).”(2)

Now explaining, why he wants to be near the saints, even if he has to engage in their most humble and hard-to-perform service, Guru Ji says: “(O’ my friends, I wish always to be in the company of the saints, so that) when the devotees sit in saintly congregation, joining them (I too) may sing praises of God, and humbly bowing to devotees, I may apply the dust of their feet to my forehead, (and in this way I may listen and act on their immaculate advice).”(3)

In closing, he says: “(O’ my friends, I wish that) whether sitting or standing I may perform this deed that I may keep meditating on (God’s) Name. This is the prayer of Nanak before God that he may merge in God’s refuge.”(4-21-51)

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਇਹੁ ਸਾਗਰੁ ਸੋਈ ਤਰੈ ਜੇ ਹਰਿ ਗੁਣ ਗਾਏ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਸੰਗਿ ਵਸੈ ਵਡਭਾਗੀ ਪਾਏ॥੧॥

ਪੰਨਾ ੮੧੪

ਸੁਣਿ ਸੁਣਿ ਜੀਵੈ ਦਾਸੁ ਤੁਮੁ ਬਾਣੀ ਜਨ ਆਖੀ॥
ਪ੍ਰਗਟ ਭਈ ਸਭ ਲੋਅ ਮਹਿ ਸੇਵਕ ਕੀ ਰਾਖੀ॥੧॥ ਰਹਾਉ॥

ਅਗਨਿ ਸਾਗਰ ਤੇ ਕਾਢਿਆ ਪ੍ਰਭਿ ਜਲਨਿ ਬੁਝਾਈ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਲੁ ਸੰਚਿਆ ਗੁਰ ਭਏ ਸਹਾਈ॥੨॥

ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟਿਆ ਸੁਖ ਕਾ ਥਾਨੁ ਪਾਇਆ॥

bilaaval mehlaa 5.

ih saagar so-ee tarai jo har gun gaa-ay.
saaDhsangat kai sang vasai vadbhaagee
paa-ay. ||1||

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sun sun jeevai daas tum^h bane^e jan aakhee.
pargat bha-ee sabh lo-a meh sayvak kee
raakhee. ||1|| rahaa-o.

agan saagar tay kaadhi-aa parabh jalan
bujhaa-ee.

amrit naam jal sanchi-aa gur bha-ay sahaa-ee.
||2||

janam maran dukh kaati-aa sukh kaa than
paa-i-aa.

ਕਾਟੀ ਸਿਲਕ ਕ੍ਰਮ ਮੋਹ ਕੀ ਅਪਨੇ ਪ੍ਰਭ ਭਾਇਆ॥੩॥

kaatee silak bharam moh kee apnay parabh
bhaa-i-aa. ||3||

ਮਤ ਕੋਈ ਜਾਣਹੁ ਅਵਹੁ ਕਛੁ ਸਭ ਪ੍ਰਭ ਕੈ ਹਾਥਿ॥

mat ko-ee jaanhu avar kachh sabh parabh kai
haath.

ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਾਏ ਸੰਗਿ ਸੰਤਨ ਸਾਥਿ॥੪॥੨੨॥੫੨॥

sarab sookh naanak paa-ay sang santan saath.
||4||22||52||

Bilawal Mehla-5

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

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

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

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

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

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

The message of this *shabad* is that if we want to get rid of the pain of repeated births and deaths and enjoy eternal happiness, then we should seek the company of saints, and sing praises of God. But to avoid falling in the traps of false saints, the best way is to listen, understand, and act on the *Gurbani* included in Guru Granth Sahib Ji, which the holiest saints of many faiths have uttered.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਬੰਧਨ ਕਾਟੇ ਆਪਿ ਪ੍ਰਭਿ ਰੋਆ ਕਿਰਪਾਲ॥
ਦੀਨ ਦਇਆਲ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਤਾ ਕੀ ਨਦਰਿ ਨਿਹਾਲ॥੧॥

banDhan kaatay aap parabh ho-aa kirpaal.
deen da-i-aal parabh paarbarahm taa kee
nadar nihaal. ||1||

ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰੀ ਕਾਟਿਆ ਦੁਖੁ ਰੋਗੁ॥
ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੁਖੀ ਭਇਆ ਪ੍ਰਭ ਧਿਆਵਨ ਜੋਗੁ॥੧॥
ਰਹਾਉ॥

gur poorai kirpaa karee kaati-aa dukh rog.
man tan seetal sukhee bha-i-aa parabh
Dhi-aavan jog. ||1|| rahaa-o.

ਅਉਖਧੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਰੋਗੁ ਨ ਵਿਆਪੈ॥
ਸਾਧਸੰਗਿ ਮਨਿ ਤਨਿ ਹਿਤੈ ਫਿਰਿ ਦੁਖੁ ਨ ਜਾਪੈ॥੨॥

a-ukhaDh har kaa naam hai jit rog na vi-aapai.
saaDhsang man tan hitai fir dookh na jaapai.
||2||

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਾਪੀਐ ਅੰਤਰਿ ਲਿਵ ਲਾਈ॥
ਕਿਲਵਿਖ ਉਤਰਹਿ ਸੁਧੁ ਹੋਇ ਸਾਧੁ ਸਰਣਾਈ॥੩॥

har har har har jaapee-ai antar liv laa-ee.
kilvikh utreh suDh ho-ay saaDhoo sarṇaa-ee.
||3||

ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ ਬਲਾਈ॥
ਮਹਾ ਮੰਤ੍ਰੁ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ॥੪॥੨੩॥੫੩॥

sunat japat har naam jas taa kee door
bala-ee.
mahaa manṭar naanak kathai har kay guru
gaa-ee. ||4||23||53||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to get rid of the pain of repeated births and deaths and enjoy eternal happiness, then we should sing praises of God in the company of saints. In this *shabad*, he lists some blessings, which the devotees have received by God's grace and by following the Guru's advice.

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

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

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

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

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

The message of this *shabad* is that if we want to know that one great recipe or *Mantra* by adopting which we can obliterate all our maladies, worldly bonds, and sins, and enjoy a state of peace and bliss, then in the company of the saint (Guru) we should listen, meditate, and sing praises of God's Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਭੈ ਤੇ ਉਪਜੈ ਭਗਤਿ ਪ੍ਰਭ ਅੰਤਰਿ ਹੋਇ ਸਾਂਤਿ॥
ਨਾਮੁ ਜਪਤੁ ਗੋਵਿੰਦ ਕਾ ਬਿਨਸੈ ਕ੍ਰਮ ਕ੍ਰਾਂਤਿ॥੧॥

ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟਿਆ ਤਾ ਕੈ ਸੁਖਿ ਪਰਵੇਸੁ॥
ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੀਐ ਸੁਣੀਐ ਉਪਦੇਸੁ॥੧॥ ਰਹਾਉ॥

ਸਿਮਰਤ ਸਿਮਰਤ ਸਿਮਰੀਐ ਸੋ ਪੁਰਖੁ ਦਾਤਾਰੁ॥
ਮਨ ਤੇ ਕਬਹੁ ਨ ਵੀਸਰੈ ਸੋ ਪੁਰਖੁ ਅਪਾਰੁ॥੨॥

ਚਰਨ ਕਮਲ ਸਿਉ ਰੰਗੁ ਲਗਾ ਅਚਰਜ ਗੁਰਦੇਵ॥
ਜਾ ਕਉ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਤਾ ਕਉ ਲਾਵਹੁ ਸੇਵ॥੩॥

ਨਿਧਿ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਮਨਿ ਤਨਿ ਆਨੰਦ॥
ਨਾਨਕ ਕਬਹੁ ਨ ਵੀਸਰੈ ਪ੍ਰਭ ਪਰਮਾਨੰਦ॥੪॥੨੪॥੫੪॥

bilaaval mehlaa 5.

bhai tay upjai bhagat parabh antar ho-ay saat.
naam japat govind kaa binsai bharam bharaat.
||1||

gur pooraa jis bhayti-aa taa kai sukh parvays.
man kee mat ti-aagee-ai sunee-ai updays. ||1||
rahaa-o.

simrat simrat simree-ai so purakh daataar.
man tay kabahu na veesrai so purakh apaar. ||2||

charan kamal si-o rang lagaa achraj gurdav.
jaa ka-o kirpaa karahu parabh taa ka-o laavhu
sayv. ||3||

niDh niDhaan amrit pee-aa man tan aanand.
naanak kabahu na veesrai parabh parmaanand.
||4||24||54||

Bilawal Mehl-5

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

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

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

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

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

In conclusion, Guru Ji says: “(O’ my friends, by Guru’s grace, whosoever) has quaffed the nectar of (God’s Name, which is) the treasure of virtues, there is always a state of bliss in that person’s body and mind. Therefore O’ Nanak, (make sure) that God is never forsaken from the mind.”(4-24-54)

The message of this *shabad* is that shedding our intellect and cleverness; we should carefully listen and faithfully act on the advice of the Guru (Granth Sahib Ji). We should have fear and respect of God in our mind, so that following Guru's advice we may be imbued with God's love, sing His praises and meditate on His Name. Lastly we should be careful that we never forget God, the source of supreme bliss.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਮਤਾ ਗਈ ਨਾਠੇ ਭੈ ਭਰਮਾ॥
ਬਿਤਿ ਪਾਈ ਆਨਦੁ ਭਇਆ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ॥੧॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਬਿਨਸੀ ਮੇਰੀ ਪੀਰ॥
ਤਨੁ ਮਨੁ ਸਭੁ ਸੀਤਲੁ ਭਇਆ ਪਾਇਆ ਸੁਖੁ ਬੀਰ॥੧॥
ਰਹਾਉ॥

ਸੇਵਤ ਹਰਿ ਜਪਿ ਜਾਗਿਆ ਪੇਖਿਆ ਬਿਸਮਾਦੁ॥
ਪੀ ਅੰਮ੍ਰਿਤੁ ਤ੍ਰਿਪਤਾਸਿਆ ਤਾ ਕਾ ਅਚਰਜ ਸੁਆਦੁ॥੨॥

ਆਪਿ ਮੁਕਤੁ ਸੰਗੀ ਤਰੇ ਕੁਲ ਕੁਟੰਬ ਉਧਾਰੇ॥
ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵ ਕੀ ਨਿਰਮਲ ਦਰਬਾਰੇ॥੩॥

ਨੀਚੁ ਅਨਾਥੁ ਅਜਾਨੁ ਮੈ ਨਿਰਗੁਨੁ ਗੁਣਹੀਨੁ॥

ਪੰਨਾ ੮੧੫

ਨਾਨਕ ਕਉ ਕਿਰਪਾ ਭਈ ਦਾਸੁ ਅਪਨਾ
ਕੀਨੁ॥੪॥੨੫॥੫੫॥

bilaaval mehlaa 5.

tarisan bujhee mamtaa ga-ee naathay bhai
bharmaa.
thit paa-ee aanad bha-i-aa gur keenay Dharmaa.
||1||

gur pooraa aaraaDhi-aa binsee mayree peer.
tan man sabh seetal bha-i-aa paa-i-aa sukh
beer. ||1|| rahaa-o.

sovat har jap jaagi-aa paykhi-aa bismaad.
pee amrit tariptaasi-aa taa kaa achraj su-aad.
||2||

aap mukat sangee taray kul kutamb uDhaaray.
safal sayvaa gurdayv kee nirmal darbaaray. ||3||

neech anaath ajaan mai nirgun gunheen.

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naanak ka-o kirpaa bha-ee daas apnaa keen.
||4||25||55||

Bilawal Mehla-5

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

Guru Ji says: "(O' my friends), the Guru has kept his faith (of helping the person who sought his support. As a result) the fire of that person's worldly desire was extinguished. Possessiveness for worldly wealth was gone, and all the dreads and doubts ran away. (In this way, that person) obtained (spiritual) stability and a state of bliss prevailed within."(1)

Describing, his personal experience in this regard, Guru Ji says: "(O' my friends, when I) meditated on the perfect Guru, my pain (of ego) vanished. My body and mind became calm, and I obtained peace, O' my brother."(1-pause)

Therefore, on the basis of his personal experience, and that of many others, Guru Ji says: “(O’ my friends, whosoever has taken the shelter of the Guru) by meditating on God’s (Name), that person’s sleeping (unaware) mind has been awakened (and has become alert to the false worldly allurements), and has seen the astounding sight (of God). Upon drinking the nectar (of His Name), that person’s mind has been satiated (from worldly riches), incredible is its taste.”(2)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਹਰਿ ਭਗਤਾ ਕਾ ਆਸਰਾ ਅਨ ਨਾਹੀ ਠਾਉ॥
ਤਾਣੁ ਦੀਬਾਣੁ ਪਰਵਾਰ ਧਨੁ ਪ੍ਰਭ ਤੇਰਾ ਨਾਉ॥੧॥

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਅਪਨੇ ਦਾਸ ਰਖਿ ਲੀਏ॥
ਨਿੰਦਕ ਨਿੰਦਾ ਕਰਿ ਪਚੇ ਜਮਕਾਲਿ ਗ੍ਰਸੀਏ॥੧॥ ਚਰਾਉ॥

ਸੰਤਾ ਏਕੁ ਧਿਆਵਨਾ ਦੂਸਰ ਕੇ ਨਾਹਿ॥
ਏਕਸੁ ਆਗੈ ਬੇਨਤੀ ਰਵਿਆ ਸ੍ਰਬ ਥਾਇ॥੨॥

ਕਥਾ ਪੁਰਾਤਨ ਇਉ ਸੁਣੀ ਭਗਤਨ ਕੀ ਬਾਨੀ॥
ਸਗਲ ਦੁਸਟ ਖੰਡ ਖੰਡ ਕੀਏ ਜਨ ਲੀਏ ਮਾਨੀ॥੩॥

ਸਤਿ ਬਚਨ ਨਾਨਕੁ ਕਹੈ ਪਰਗਟ ਸਭ ਮਾਹਿ॥
ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਰਣਿ ਪ੍ਰਭ ਤਿਨ ਕਉ ਭਉ
ਨਾਹਿ॥੪॥੨੬॥੫੬॥

bilawal mehlaa 5.

har bhagtaa kaa aasraa an naahee thaa-o.
taan deebaan parvaar Dhan parabh tayraa
naa-o. ||1||

kar kirpaa parabh aapnee apnay daas rakh
lee-ay.
nindak ningdaa kar pachay jamkaal garsee-ay.
||1|| rahaa-o.

santaa ayk Dhi-aavanaa doosar ko naahi.
aykas aagai bayntee ravi-aa sarab thaa-ay.
||2||

kathaa puraatan i-o sunee bhagtan kee baanee.
sagal dusat khand khand kee-ay jan lee-ay
maanee. ||3||

sat bachan naanak kahai pargat sabh maahi.
parabh kay sayvak saran parabh tin ka-o bha-o
naahi. ||4||26||56||

Bilawal Mehla-5

In the previous so many *shabads*, Guru Ji has been advising us to have loving devotion for God and always pray to Him for each and every need. God’s devotees should have so

much faith in His greatness and protection, that for them God is everything to them. In this *shabad*, Guru Ji elaborates on this concept and tells us what kind of faith and relationship we should have with God.

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

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਬੰਧਨ ਕਾਟੈ ਸੇ ਪ੍ਰਭੂ ਜਾ ਕੈ ਕਲ ਹਾਥ॥
ਅਵਰ ਕਰਮ ਨਹੀ ਛੁਟੀਐ ਰਾਖਹੁ ਹਰਿ ਨਾਥ॥੧॥

ਤਉ ਸਰਣਾਗਤਿ ਮਾਧਵੇ ਪੂਰਨ ਦਇਆਲ॥
ਛੁਟਿ ਜਾਇ ਸੰਸਾਰ ਤੇ ਰਾਖੈ ਗੋਪਾਲ॥੧॥ ਰਹਾਉ॥

ਆਸਾ ਭਰਮ ਬਿਕਾਰ ਮੋਹ ਇਨ ਮਹਿ ਲੋਭਾਨਾ॥
ਝੁਨੁ ਸਮਗੀ ਮਨਿ ਵਸੀ ਪਾਰਬ੍ਰਹਮੁ ਨ ਜਾਨਾ॥੨॥

ਪਰਮ ਜੋਤਿ ਪੂਰਨ ਪੁਰਖ ਸਭਿ ਜੀਅ ਤੁਮ੍ਹਾਰੇ॥
ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰੇ॥੩॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਦੇਹਿ ਅਪਨਾ ਨਾਉ॥
ਨਾਨਕ ਤਰੀਐ ਸਾਧਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਣ
ਗਾਉ॥੪॥੨੭॥੫੭॥

bilaaval mehlaa 5.

banDhan kaatai so parabhoo jaa kai kal haath.
avar karam nahee chhootee-ai raakho har
naath. ||1||

ta-o sarnaagat maaDhvay pooran da-i-aal.
chhoot jaa-ay sansaar tay raakhai gopaal. ||1||
rahaa-o.

aasaa bharam bikaar moh in meh lobhaanaa.
jhooth samagree man vasee paarbarahm na
jaanaa. ||2||

param jot pooran purakh sabh jee-a tumhaaray.
ji-o too raakhahi ti-o rahaa parabh agam
apaaray. ||3||

karan kaaran samrath parabh deh apnaa naa-o.
naanak taree-ai saadhsang har har gun gaa-o.
||4||27||57||

Bilawal Mehla-5

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

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

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

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

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

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

The message of this *shabad* is that if we want to get out of the bonds of false worldly wealth, and worldly problems, then we need to pray to God to bless us with the company of the saints so that in their company, we may sing praises of God again and again, and in His mercy God may save us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਕਵਨੁ ਕਵਨੁ ਨਹੀ ਪਤਰਿਆ ਤੁਮ੍ਹਰੀ ਪਰਤੀਤਿ॥
ਮਹਾ ਮੋਹਨੀ ਮੋਹਿਆ ਨਰਕ ਕੀ ਰੀਤਿ॥੧॥

ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ॥
ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਉਪਰਿ ਲਾਦਾ॥੧॥ ਰਹਾਉ॥

ਜਪ ਤਪ ਸੰਜਮ ਤੁਮ੍ ਖੰਡੋ ਜਮ ਕੇ ਦੁਖ ਭਾਂਡਾ॥
ਸਿਮਰਹਿ ਨਾਹੀ ਜੋਨਿ ਦੁਖ ਨਿਰਲਜੇ ਭਾਂਡਾ॥੨॥

bilaaval mehlaa 5.

kavan kavan nahee pat̃ri-aa tum̃h̃ree part̃eet̃.
mahaa mohnee mohi-aa narak kee reet̃. ||1||

man khuthar tayraa nahee bisaas too mahaa
udmaadaa.
khar kaa paikhar ta-o chhutai ja-o oopar
laadaa. ||1|| rahaa-o.

jap tap sanjam tum̃h̃ khanday jam kay dukh
daa'd.
simrahi naahee jon dukh nirlajay bhaa'd. ||2||

ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਮਹਾ ਮੀਤੁ ਤਿਸ ਸਿਉ ਤੇਰਾ ਭੇਦੁ॥

har sang sahaa-ee mahaa meet̃ t̃is si-o t̃ayraa
bhayd̃.

ਬੀਧਾ ਪੰਚ ਬਟਵਾਰਈ ਉਪਜਿਓ ਮਹਾ ਖੇਦੁ॥੩॥

beeDhaa panch batvaara-ee upji-o mahaa
khayd̃. ||3||

ਨਾਨਕ ਤਿਨ ਸੰਤਨ ਸਰਣਾਗਤੀ ਜਿਨ ਮਨੁ ਵਸਿ ਕੀਨਾ॥

naanak t̃in sant̃an sarnaagatee jin man vas
keenaa.

ਤਨੁ ਧਨੁ ਸਰਬਸੁ ਆਪਣਾ ਪ੍ਰਭਿ ਜਨ ਕਉ
ਦੀਨਾ॥੪॥੨੮॥੫੮॥

tan Dhan sarbas aapnaa parabh̃ jan ka-o
deen'aa. ||4||28||58||

Bilawal Mehla-5

Most of us live as per the dictates of our minds, which is allured by the false attractions of worldly riches and power. What to speak of ordinary persons, even very learned persons like the legendary king *Ravan* who was a scholar of *Vedas*, misguided by the dictates of his mind, committed the sin of kidnapping *Ram's* wife, and consequently lost both his kingdom and life. In this *shabad*, Guru Ji chastises his own mind and indirectly advises us not to be led by the mercurial and misleading nature of our mind, but instead, follow the immaculate advice of the saint (Guru).

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

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

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

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

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

The message of this *shabad* is that we should understand that our mind is very impulsive and like a donkey it can always lead us into wrong directions and painful consequences. It is because of our mind, that we have been suffering and will continue to suffer pains of birth and death. Therefore, if we want to save ourselves from any further afflictions, then instead of following the dictates of our mind, we should surrender our intellect to our Guru (Guru Granth Sahib Ji) and act on the advice given therein.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਉਦਮੁ ਕਰਤ ਆਨਦੁ ਭਇਆ ਸਿਮਰਤ ਸੁਖ ਸਾਰੁ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਪੂਰਨ ਬੀਚਾਰੁ॥੧॥

ਚਰਨ ਕਮਲ ਗੁਰ ਕੇ ਜਪਤ ਹਰਿ ਜਪਿ ਹਉ ਜੀਵਾ॥
ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧਤੇ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ॥੧॥ ਰਹਾਉ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖਿ ਬਸੇ ਸਭ ਕੈ ਮਨਿ ਲੋਚ॥
ਪਰਉਪਕਾਰੁ ਨਿਤ ਚਿਤਵਤੇ ਨਾਹੀ ਕਛੁ ਪੋਚ॥੨॥

ਪੰਨਾ ੮੧੬

ਧੰਨੁ ਸੁ ਥਾਨੁ ਬਸੰਤ ਧੰਨੁ ਜਹ ਜਪੀਐ ਨਾਮੁ॥
ਕਥਾ ਕੀਰਤਨੁ ਹਰਿ ਅਤਿ ਘਨਾ ਸੁਖ ਸਹਜ ਬਿਸ੍ਰਾਮੁ॥੩॥

ਮਨ ਤੇ ਕਦੇ ਨ ਵੀਸਰੈ ਅਨਾਥ ਕੇ ਨਾਥ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕੈ ਸਭੁ ਕਿਛੁ
ਰਾਬ॥੪॥੨੯॥੫੯॥

bilaaval mehlaa 5.

udam karat aanad bha-i-aa simrat sukh saar.
jap jap naam gobind kaa pooran bechaar. ||1||

charan kamal gur kay japat har jap ha-o jeevaa.
paarbarahm aaraadh-tay mukh amrit peevaa.
||1|| rahaa-o.

jee-a jant sabh sukh basay sabh kai man loch.
par-upkaar nit chitvatay naahee kachh poch.
||2||

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Dhan so thaana basant Dhan jah japee-ai naam.
kathaa keertan har at ghanaa sukh sahj bisraam.
||3||

man tay kaday na veesrai anaath ko naath.
naanak parabh sarnaagatee jaa kai sabh kichh
haath. ||4||29||59||

Bilawal Mehla-5

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

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

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

Now listing, what kinds of blessings those people who meditate on God’s Name enjoy, Guru Ji says: “(O’ my friends), all the beings and creatures (who meditate on God’s Name) abide in peace. In the minds of all is a longing (for God’s worship). Day and night they wish for the welfare of others and there is no malice (in their minds).”(2)

Therefore commenting upon the merits of the place where God's Name is contemplated, Guru Ji says: "(O' my friends), blessed is that place, and blessed are those who reside there, where God's Name is worshipped. (One finds pleasure, poise, and peace at the place), where there is frequent discourse and singing of praises of God."(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜਿਨਿ ਤੂ ਬੰਧਿ ਕਰਿ ਛੋਡਿਆ ਫੁਨਿ ਸੁਖ ਮਹਿ ਪਾਇਆ॥

ਸਦਾ ਸਿਮਰਿ ਚਰਣਾਰਬਿੰਦ ਸੀਤਲ ਹੋਤਾਇਆ॥੧॥

ਜੀਵਤਿਆ ਅਥਵਾ ਮੁਇਆ ਕਿਛੁ ਕਾਮਿ ਨ ਆਵੈ॥
ਜਿਨਿ ਏਹੁ ਰਚਨੁ ਰਚਾਇਆ ਕੋਊ ਤਿਸ ਸਿਉ ਰੰਗੁ
ਲਾਵੈ॥੧॥ ਰਹਾਉ॥

ਰੇ ਪ੍ਰਾਣੀ ਉਸਨ ਸੀਤ ਕਰਤਾ ਕਰੈ ਘਾਮ ਤੇ ਕਾਵੈ॥

ਕੀਰੀ ਤੇ ਹਸਤੀ ਕਰੈ ਟੂਟਾ ਲੇ ਗਾਵੈ॥੨॥

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜਾ ਪ੍ਰਭ ਕੀ ਇਹ ਕਿਰਤਿ॥

ਕਿਰਤ ਕਮਾਵਨ ਸਰਬ ਫਲ ਰਵੀਐ ਹਰਿ ਨਿਰਤਿ॥੩॥

ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵਨਾ ਸਰਣਿ ਪ੍ਰਭ ਸਾਧ॥

ਮੋਹ ਮਗਨ ਕੂਪ ਅੰਧ ਤੇ ਨਾਨਕ ਗੁਰ ਕਾਵਾ॥੪॥੩੦॥੬੦॥

bilaaval mehlaa 5.

jin too banDh kar chhodi-aa fun sukh meh
paa-i-aa.

sadaa simar charnaarbind seetal hotaa-i-aa.
||1||

jeevти-aa athvaa mu-i-aa kichh kaam na avai.
jin ayhu rachan rachaa-i-aa ko-oo tis si-o rang
laavai. ||1|| rahaa-o.

ray paraanee usan seet kartaa karai ghaam tay
kaadhai.

keeree tay hastee karai tootaa lay gaadhai.
||2||

andaj jayraj saytaj ut-bhujaa parabh kee ih
kirat.

kirat kamaavan sarab fal ravee-ai har nirat.
||3||

ham tay kachhoo na hovnaa saran parabh
saaDh.

moh magan koop anDh tay naanak gur kaadh.
||4||30||60||

Bilawal Mehla-5

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

Guru Ji says: "(O' man), He who after confining (you in your mother's womb), released you into (the world) of joy. You should always remember His lotus feet (the immaculate Name), so that you may become (calm and) cool."(1)

However commenting on the human nature, Guru Ji notes with disappointment and says: “(O’ my friends, both) in life and after death (the worldly riches and power or *Maya*) doesn’t serve any (real) purpose, (still, the entire world keeps running after it. But) only a rare person imbues himself with the love of that (God) who created this world.”(1-pause)

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

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

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

The message of this *shabad* is that instead of remaining absorbed in the pursuits of worldly riches and power, which is not going to be of any help in real time of need, we should meditate on that God who has created and provided us with all kinds of comforts. We should always pray to God to bless us with the guidance of the Guru, and pull us out of our foolish worldly involvements.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਖੋਜਤ ਖੋਜਤ ਮੈ ਫਿਰਾ ਖੋਜਉ ਬਨ ਥਾਨ॥
ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਪ੍ਰਭ ਐਸੇ ਭਗਵਾਨ॥੧॥

ਕਬ ਦੇਖਉ ਪ੍ਰਭੁ ਆਪਨਾ ਆਤਮ ਕੈ ਰੰਗਿ॥
ਜਾਗਨ ਤੇ ਸੁਪਨਾ ਭਲਾ ਬਸੀਐ ਪ੍ਰਭ ਸੰਗਿ॥੧॥ ਰਹਾਉ॥

ਬਰਨ ਆਸ੍ਰਮ ਸਾਸਤ੍ਰ ਸੁਨਉ ਦਰਸਨ ਕੀ ਪਿਆਸ॥
ਰੂਪੁ ਨ ਰੇਖੁ ਨ ਪੰਚ ਤਤ ਠਾਕੁਰ ਅਬਿਨਾਸ॥੨॥

ਉਹੁ ਸਰੂਪੁ ਸੰਤਨ ਕਹਹਿ ਵਿਰਲੇ ਜੋਗੀਸੁਰ॥
ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮਿਲੇ ਧਨਿ ਧਨਿ ਤੇ ਈਸੁਰ॥੩॥

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰੇ ਬਿਨਸੇ ਤਹ ਭਰਮਾ॥
ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭੁ ਭੋਟਿਆ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮਾ॥੪॥੩੧॥੬੧॥

bilaaval mehlaa 5.

khajat khajat mai firaa khoja-o ban thaan.
achhal achhayd abhayd parabh aisay bhagvaan.
||1||

kab daykh-a-u parabh aapnaa aatam kai rang.
jaagan tay supnaa bhala basee-ai parabh
sang. ||1|| rahaa-o.

baran aasram saastar sun-o darsan kee pi-aas.
roop na raykh na panch tat thaakur abinaas.
||2||

oh saroop santan kaheh virlay jogeesur.
kar kirpaa jaa ka-o milay Dhan Dhan tay eesur.
||3||

so antar so baahray binsay tah bharmaa.
naanak tis parabh bhayti-aa jaa kay pooran
karmaa. ||4||31||61||

Bilawal Mehla-5

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

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

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

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

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

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

The message of this *shabad* is that if we want to meet God, then instead of reading or listening to *Vedas Puranas* or other philosophies, we should seek the guidance of those saints (Gurus) who have been blessed with His vision. (This guidance is given in full detail in Guru Granth Sahib Ji).

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜੀਅ ਜੰਤ ਸੁਖਸੰਨ ਭਏ ਦੇਖਿ ਪ੍ਰਭ ਪਰਤਾਪ॥

ਕਰਜੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰੂ ਕਰਿ ਆਹਰੁ ਆਪ॥੧॥

bilaaval mehlaa 5.

jee-a jant suparsan bha-ay daykh parabh
partaap.

karaj utari-aa satguroo kar aahar aap. ||1||

ਖਾਤ ਖਰਚਤ ਨਿਬਰਤ ਰਹੈ ਗੁਰ ਸਬਦ ਅਖੁਟਾ॥
ਪੂਰਨ ਭਈ ਸਮਗਰੀ ਕਬਹੂ ਨਹੀ ਤੁਟਾ॥੧॥ ਰਹਾਉ॥

khaat kharchat nibhat rahai gur sabad akhoot.
pooran bha-ee samagree kabhoo nahee toot.
||1|| rahaa-o.

ਸਾਧਸੰਗਿ ਆਰਧਨਾ ਹਰਿ ਨਿਧਿ ਆਪਾਰ॥
ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਦੇਤੇ ਨਹੀ ਬਾਰ॥੨॥

saaDhsang aaraaDhnaa har niDh aapaar.
Dharam arath ar kaam mokh daytay nahee
baar. ||2||

ਭਗਤ ਅਰਾਧਹਿ ਏਕ ਰੰਗਿ ਗੋਬਿੰਦ ਗੁਪਾਲ॥
ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਿਆ ਜਾ ਕਾ ਨਹੀ ਸੁਮਾਰੁ॥੩॥

bhagaṭ araaDheh ayk rang gobind gupaal.
raam naam Dhan sanchi-aa jaa kaa nahee
sumaar. ||3||

ਸਰਨਿ ਪਰੇ ਪ੍ਰਭ ਤੇਰੀਆ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ॥
ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਈਐ ਬੇਅੰਤ ਗੁਸਾਈ॥੪॥੩੨॥੬੨॥

saran paray parabh ṭayree-aa parabh kee
vadi-aa-ee.
naanak ant na paa-ee-ai bay-ant gusaa-ee.
||4||32||62||

Bilawal Mehla-5

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

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

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਪ੍ਰਭੂ ਕਾਰਜ ਭਏ ਰਾਸਿ॥
ਕਰਤਾਰ ਪੁਰਿ ਕਰਤਾ ਵਸੈ ਸੰਤਨ ਕੈ ਪਾਸਿ॥੧॥ ਰਹਾਉ॥

ਬਿਖਨੁ ਨ ਕੋਊ ਲਾਗਤਾ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ॥
ਰਖਵਾਲਾ ਗੋਬਿੰਦ ਰਾਇ ਭਗਤਨ ਕੀ ਰਾਸਿ॥੧॥

ਪੰਨਾ ੮੧੭

ਤੋਟਿ ਨ ਆਵੈ ਕਦੇ ਮੂਲਿ ਪੂਰਨ ਭੰਡਾਰ॥
ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ॥੨॥

ਬਸਤ ਕਮਾਵਤ ਸਭਿ ਸੁਖੀ ਕਿਛੁ ਊਨ ਨ ਦੀਸੈ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਭੇਟੇ ਪ੍ਰਭੂ ਪੂਰਨ ਜਗਦੀਸੈ॥੩॥

ਜੈ ਜੈ ਕਾਰੁ ਸਭੈ ਕਰਹਿ ਸਚੁ ਥਾਨੁ ਸੁਹਾਇਆ॥
ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨ ਸੁਖ ਪੂਰਾ ਗੁਰੁ
ਪਾਇਆ॥੪॥੩੩॥੬੩॥

bilaaval mehlaa 5.

simar simar pooran parab^hoo kaaraj bh^a-ay
raas.
kartaar pur kart^aaa vasai sant^an kai paas. ||1||
rahaa-o.

bigh^an na ko-oo laag^taa gur peh ardaas.
rakhvaalaa gobin^d raa-ay bh^ag^tan kee raas.
||1||

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to^t na aavai ka^day mool pooran bh^andaar.
charan kamal man tan basay parab^h agam
apaar. ||2||

basat kamaav^t sab^h suk^hee kich^h oon na
deesai.
sant p^arsaad^d bh^ay^tay parab^hoo pooran
jag^deesai. ||3||

jai jai kaar sab^hai karahi sach thaan suhaa-i-aa.
jap naanak naam ni^dhaan suk^h pooraa gur
paa-i-aa. ||4||33||63||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji told us that we should pray to God to bless us with the wealth of His Name. This wealth would provide us so much satisfaction that we would feel that we have obtained all the so-called four boons of life.

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

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

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

Describing other blessings of the company of saints, Guru Ji says: "(O' my friends), so brimful are the storehouses (of the saintly congregation) that there is never any shortage. (The person who resides in saintly congregation is so imbued with God's love, as if) the lotus feet of the incomprehensible and infinite God abide in that person's body and mind."(2)

So Guru Ji proclaims: “(O’ my friends), all those who reside (in the company of saints) and earn (the capital of Name), live in peace and are never short (of anything). By the grace of the saint (Guru) they meet the perfect God.”(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ਰੋਈਐ ਆਰੋਗ॥
ਰਾਮਚੰਦ ਕੀ ਲਸਟਿਕਾ ਜਿਨਿ ਮਾਰਿਆ ਰੋਗੁ॥੧॥ ਰਹਾਉ॥

ਗੁਰੁ ਪੂਰਾ ਹਰਿ ਜਾਪੀਐ ਨਿਤ ਕੀਚੈ ਭੋਗੁ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਵਾਰਣੈ ਮਿਲਿਆ ਸੰਜੋਗੁ॥੧॥

ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਬਿਨਸੈ ਬਿਓਗੁ॥
ਨਾਨਕ ਪੁਭ ਸਰਣਾਗਤਿ ਕਰਣ ਕਾਰਣ ਜੋਗੁ॥੨॥੩੪॥੬੪॥

bilaawal mehlaa 5.

har har har aaraaDhee-ai ho-ee-ai aarog.
raamchand kee lastikaa jin maari-aa rog. ||1||
rahaa-o.

gur poora har jaapee-ai nit keechai bhog.
saaDhsangat kai vaarnai mili-aa sanjog. ||1||

jis simrat sukh paa-ee-ai binsai bi-og.
naanak parabh sarnaagatee karan kaaran jog.
||2||34||64||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to get rid of all our maladies and enjoy peace and bliss, then we should meditate on God’s Name in the company of the saintly people.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ ਦੁਪਦੇ ਘਰੁ ਪ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਤਿਆਗਿਆ ਦਾਰੂ ਨਾਮੁ ਲਇਆ॥
ਤਾਪ ਪਾਪ ਸਭਿ ਮਿਟੇ ਰੋਗ ਸੀਤਲ ਮਨੁ ਭਇਆ॥੧॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਸਗਲਾ ਦੁਖੁ ਗਇਆ॥
ਰਾਖਨਹਾਰੈ ਰਾਖਿਆ ਅਪਨੀ ਕਰਿ ਮਇਆ॥੧॥ ਰਹਾਉ॥

ਬਾਹ ਪਕੜਿ ਪ੍ਰਿਭਿ ਕਾਢਿਆ ਕੀਨਾ ਅਪਨਇਆ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਮਨ ਤਨ ਸੁਖੀ ਨਾਨਕ
ਨਿਰਭਇਆ॥੨॥੧॥੬੫॥

raag bilaaval mehlaa 5 dupday ghar 5

ik-o^akaar satgur pargaad.

avar upaav sabh^h ti-aagi-aa daaroo naam la-i-aa.
taap paap sabh^h mitay rog seeṭal man bh^ha-i-aa.
||1||

gur pooraa aaraaDhi-aa saglaa dukh ga-i-aa.
raakhanhaarai raakh^hi-aa apnee kar ma-i-aa.
||1|| rahaa-o.

baah pakar^h parabh^h kaadh^hi-aa keenaa apna-i-aa.
simar simar man tan suk^hhee naanak nirbh^ha-i-aa.
||2||1||65||

Raag Bilawal Mehla-5

Dupadaiy Ghar-5

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

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

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

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

The message of this *shabad* is that if taking the shelter of the Guru (Granth Sahib Ji), we meditate on God's Name with true love and faith, then God would surely remove all kinds of our worries, sins, and ailments.

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਕਰੁ ਧਰਿ ਮਸਤਕਿ ਥਾਪਿਆ ਨਾਮੁ ਦੀਨੋ ਦਾਨਿ॥
ਸਫਲ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਕੀ ਤਾ ਕੀ ਨਹੀ ਹਾਨਿ॥੧॥

bilaaval mehlaa 5.

kar Dhar mastak thaapi-aa naam deeno daan.
safal sayvaa paarbarahm kee taa kee nahee
haan. ||1||

ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਰਾਖਤਾ ਭਗਤਨ ਕੀ ਆਨਿ॥
ਜੋ ਜੋ ਚਿਤਵਹਿ ਸਾਧ ਜਨ ਸੋ ਲੇਤਾ ਮਾਨਿ॥੧॥ ਰਹਾਉ॥

aapay hee parabh raakh-ṭaa bhagṭan kee aan.
jo jo chitvahi saadh jan so layṭaa maan. ||1||
rahaa-o.

ਸਰਣਿ ਪਰੇ ਚਰਣਾਰਬਿੰਦ ਜਨ ਪ੍ਰਭ ਕੇ ਪ੍ਰਾਨ॥
ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਮਿਲੇ ਜੋਤੀ ਜੋਤਿ ਜੋਤਿ
ਸਮਾਨ॥੨॥੨॥੬੬॥

saran paray charṇaarbind jan parabh kay paraan.
sahj subhā-ay naanak milay jotē jot samaan.
||2||2||66||

Bilawal Mehla-5

According to Gyani Harbans Singh Ji, “it appears that fifth Guru Arjan Dev Ji uttered this *shabad*, when he had to face many problems at the time of his being anointed Guru, and how God protected him against attacks from his opponents.”

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

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

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

The message of this *shabad* is that if we meditate on God’s Name with complete faith and devotion, then He saves our honor, blesses us with victory against all odds, and fulfills all our needs.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੀਨੋ ਪ੍ਰਭਿ ਆਪਿ॥
ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਜਨ ਪਰੇ ਤਾ ਕਾ ਸਦ ਪਰਤਾਪੁ॥੧॥

bilaaval mehlaa 5.

charan kamal kaa aasraa deeno parabh aap.
parabh sarnaagat jan paray ṭaa kaa sad parṭaap.
||1||

ਰਾਖਨਹਾਰ ਅਪਾਰ ਪ੍ਰਭ ਤਾ ਕੀ ਨਿਰਮਲ ਸੇਵ॥
ਰਾਮ ਰਾਜ ਰਾਮਦਾਸ ਪੁਰਿ ਕੀਨੋ ਗੁਰਦੇਵ॥੧॥ ਰਹਾਉ॥

raakhanhaar apaar parabh ṭaa kee nirmal sayv.
raam raaj raamdaas pur keenay gurdayv. ||1||
rahaa-o.

ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਕਿਛੁ ਬਿਖਨੁ ਨ ਲਾਗੈ॥
ਨਾਨਕ ਨਾਮੁ ਸਲਾਹੀਐ ਭਇ ਦੁਸਮਨ ਭਾਗੈ॥੨॥੩॥੬੭॥

sadaa sadaa har Dhi-aa-ee-ai kichh bighan na
laagai.
naanak naam salaahē-ai bhā-ay dushman
bhaagai. ||2||3||67||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji indirectly told how God extended His personal support to him and got him established as the Guru in spite of opposition of his slanderers including his own elder brother. After that, at least for some time so much peace, prosperity, and justice prevailed in the city of *Amritsar*, as if the kingdom of God had been established there. In this *shabad*, Guru Ji shares with us the happiness being enjoyed by him and other people all around.

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

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

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

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

Personal Note: In his Punjabi translation of SGGS, Professor Sahib Singh has interpreted Ramdaas Pur as the city of servants of God or the saintly congregation. But Bh. Harbans Singh gives very cogent reasons, why he believes that here Guru Ji is referring to the city of Amritsar, which was known as Raamdaas Pur at that time.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਗੈ॥

ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਸੁ ਭਾਗੈ॥੧॥

ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ॥

ਪੰਨਾ ੮੧੮

ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ॥੧॥ ਰਹਾਉ॥

ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਾਨ ਮੋਹ ਬਿਨਸੇ ਅਨਰਾਗੈ॥

ਆਨੰਦ ਮਗਨ ਰਸਿ ਰਾਮ ਰੰਗਿ ਨਾਨਕ ਸਰਨਾਗੈ॥੨॥੪॥੬੮

bilaaval mehlaa 5.

man tan parabh aaraadhee-ai mil saaDh samaagai.

uchrat gun gopaal jas door tay jam bhaagai. ||1||

raam naam jo jan japai an-din sad jaagai.

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tant mant nah joh-ee tit chaakh na laagai. ||1|| rahaa-o.

kaam kroDh mad maan moh binsay anraagai.

aanand magan ras raam rang naanak sarnaagai. ||2||4||68||

Bilawal Mehla-5

In many previous *shabads*, Guru Ji described how, God came to his help, when he meditated on God's Name. He also described, how God came to his help and got him established as the Guru; how He brought peace and bliss not only to him but also peace, and prosperity to the city of Amritsar. So in this *shabad*, Guru Ji gives us some very sound advice, on the basis of his personal experience He says: "(O' my friends), joining the congregation of the saints, we should contemplate God with (full concentration of our) body and mind. Because by uttering the merits and praises of God of universe (we become so courageous that no fear comes near us, as if even) the demon of death wants to run far away (from us)." (1)

Commenting on the superstitious fears, such as that of charms and mantras, of which many people used to be afraid, Guru Ji says: "(O' my friends), the one who meditates on God's Name, always remains awake (and alert to worldly temptations). No charm, mantra or evil magic affects, and no evil glance can do any harm (to such a person)." (1-pause)

In conclusion, Guru Ji says: "(O' my friends), by meditating on God's Name all one's lust, anger, self-conceit, false attachment, and other false worldly loves are destroyed. (In short) O' Nanak, by taking refuge in the sanctuary of God (such a devotee) remains absorbed in the relish of God's Love." (2-4-68).

The message of this *shabad* is that if we want to get rid of sinful tendencies such as lust, anger, greed, attachment or self-conceit, and be free from the effects of evil spells and fear of death, then joining the company of saints we should meditate upon and sing praises of God with true love and devotion.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜੀਅ ਜੁਗਤਿ ਵਸਿ ਪੁਭੂ ਕੈ ਜੋ ਕਹੈ ਸੁ ਕਰਨਾ॥
ਭਏ ਪੁਸੰਨ ਗੋਪਾਲ ਰਾਇ ਭਉ ਕਿਛੁ ਨਹੀ ਕਰਨਾ
॥੧॥

ਦੁਖੁ ਨ ਲਾਗੈ ਕਦੇ ਤੁਧੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਾਰੇ॥
ਜਮਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਪਿਆਰੇ॥੧॥ ਰਹਾਉ॥

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਹੋਰੁ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਾਚਾ ਮਨਿ ਜੋਰੁ॥੨॥੫॥੬੯॥

bilawal mehlaa 5.

jee-a jugat vas parabhoo kai jo kahai so karnaa.
bha-ay parsann gopaal raa-ay bha-o kichh
nahee karnaa. ||1||

dookh na laagai kaday tuDh paarbarahm
chitaaaray.
jamkankar nayr na aavee gursikh pi-aaray.
||1|| rahaa-o.

karan kaaran samrath hai tis bin nahee hor.
naanak parabh sarnaagatee saachaa man jor.
||2||5||69||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of sinful tendencies such as lust, anger, greed, attachment, or self-conceit and be free from the effects of evil spells and fear of death, then joining the company of saints we should meditate on and sing praises of God with true love and devotion. In this *shabad*, Guru Ji advises us to always seek the shelter only of the all-powerful God and not to be afraid of anybody.

He says: “(O’ my friends), the survival of all beings is in the hands of God; we should do whatever (God) commands. Because on whom God the king is pleased, that person need not be afraid (of anybody).”(1)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਿਮਰਿ ਸਿਮਰਿ ਖੁਭੁ ਆਪਨਾ ਨਾਠਾ ਦੁਖ ਠਾਉ॥

ਬਿਸ੍ਰਾਮ ਪਾਏ ਮਿਲਿ ਸਾਧਸੰਗਿ ਤਾ ਤੇ ਬਹੁੜਿ ਨ ਧਾਉ॥੧॥

ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਨੇ ਚਰਨਨੁ ਬਲਿ ਜਾਉ॥
ਅਨਦ ਸੂਖ ਮੰਗਲ ਬਨੇ ਪੇਖਤ ਗੁਨ ਗਾਉ॥੧॥ ਰਹਾਉ॥

ਕਥਾ ਕੀਰਤਨੁ ਰਾਗ ਨਾਦ ਧੁਨਿ ਇਹੁ ਬਨਿਓ ਸੁਆਉ॥

ਨਾਨਕ ਖੁਭੁ ਸੁਖਸੰਨ ਭਏ ਬਾਂਛਤ ਫਲ ਪਾਉ॥੨॥੬॥੭੦॥

bilawal mehlaa 5.

simar simar parab^h aapnaa naathaa dukh
thaa-o.

bisraam paa-ay mil saaDhsang^h taa tay bahur^h
na Dhaa-o. ||1||

balihaaree gur aapnay charnan^h bal jaa-o.
anad sook^h mangal banay paykhat^h gun gaa-o.
||1|| rahaa-o.

kathaa keertan raag naad^h Dhun ih bani-o
su-aa-o.

naanak parab^h suparsan bha-ay baa^hchhat^h fal
paa-o. ||2||6||70||

Bilawal Mehla-5

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

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

Expressing his gratitude to his Guru for guiding him in this respect, he says: “I am a sacrifice to my Guru. I am a sacrifice to his feet, (seeing him) I sing God’s praises, and have been blessed with bliss, peace, and pleasure.”(1-pause)

In conclusion, Guru Ji says: “(O’ my friends), discoursing on God, singing His praises, and listening to the divine tunes and melodies has become the object (of my life. In short, O’) Nanak, God has become very much pleased with me and I have obtained the fruits of my heart’s desire.”(23-6-70).

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਦਾਸ ਤੇਰੇ ਕੀ ਬੇਨਤੀ ਰਿਦ ਕਰਿ ਪਰਗਾਸੁ॥
ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਪਾਰਬ੍ਰਹਮ ਦੋਖਨ ਕੋ ਨਾਸੁ॥੧॥

ਚਰਨ ਕਮਲ ਕਾ ਆਸਰਾ ਪ੍ਰਭ ਪੁਰਖ ਗੁਣਤਾਸੁ॥
ਕੀਰਤਨ ਨਾਮੁ ਸਿਮਰਤ ਰਹਉ ਜਬ ਲਗੁ ਘਟਿ ਸਾਸੁ॥੧॥
ਰਹਾਉ॥

ਮਾਤ ਪਿਤਾ ਬੰਧੁ ਤੂਹੈ ਤੂ ਸਰਬ ਨਿਵਾਸੁ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕੇ ਨਿਰਮਲ ਜਾਸੁ॥੨॥੭॥੭੧॥

bilaaval mehlaa 5.

daas tayray kee bayntee rid kar pargaas.
tumhree kirpaa tay paarbarahm dokhan ko naas.
||1||

charan kamal kaa aasraa parabh purakh guntaas.
keertan naam simrat raha-o jab lag ghat saas.
||1|| rahaa-o.

maat pitaa banDhap toohai too sarab nivaas.
naanak parabh sarnaagatee jaa ko nirmal jaas.
||2||7||71||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should always pray to God to illuminate our minds with divine wisdom and drive out the evil thoughts from within us, so that we may meditate on His Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਰਬ ਸਿਧਿ ਹਰਿ ਗਾਈਐ ਸਭਿ ਭਲਾ ਮਨਾਵਹਿ॥

ਸਾਧੁ ਸਾਧੁ ਮੁਖ ਤੇ ਕਹਹਿ ਸੁਣਿ ਦਾਸ ਮਿਲਾਵਹਿ॥੧॥

ਸੂਖ ਸਹਜ ਕਲਿਆਣ ਰਸ ਪੂਰੈ ਗੁਰਿ ਕੀਨ੍॥

ਜੀਅ ਸਗਲ ਦਇਆਲ ਭਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੀਨ੍॥੧॥
ਚਹਾਉ॥

ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ ਮਹਿ ਪ੍ਰਭ ਗੁਣੀ ਗਰਿਰ॥

ਨਾਨਕ ਭਗਤ ਆਨੰਦ ਮੈ ਪੇਖਿ ਪ੍ਰਭ ਕੀ ਧੀਰ॥੨॥੮॥੨੨॥

bilaaval mehlaa 5.

sarab siDh har gaa-ee-ai sabh bhala
manaaveh.

saaDh saaDh mukh tay kaheh sun daas
milaaveh. ||1||

sookh sahj kali-aaṅ ras poorai gur keen¹.

jee-a sagal da-i-aal bha-ay har har naam
cheen¹. ||1|| rahaa-o.

poor rahi-o sarbatar meh parabh gunee gaheer.

naanak bhagat aanand mai paykh parabh kee
Dheer. ||2||8||72||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want others to praise us as saintly people, and we want to enjoy a state of peace, poise and bliss, then we should always sing praises of that God, who is the Master of all miraculous powers and treasure of all virtues.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਹੋਏ ਕਿਰਪਾਲ॥
ਰਾਖਿ ਲੀਆ ਅਪਨਾ ਸੇਵਕੋ ਮੁਖਿ ਨਿੰਦਕ ਛਾਰੁ॥੧॥

ਤੁਝਹਿ ਨ ਜੋਹੈ ਕੋ ਮੀਤ ਜਨ ਤੂੰ ਗੁਰ ਕਾ ਦਾਸ॥
ਪਾਰਬ੍ਰਹਮਿ ਤੂ ਰਾਖਿਆ ਦੇ ਅਪਨੇ ਹਾਥ॥੧॥ ਰਹਾਉ॥

ਜੀਅਨ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਬੀਆ ਨਹੀ ਹੋਰੁ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਮੈ ਤੇਰਾ ਜੋਰੁ॥੨॥੯॥੭੩॥

bilaaval mehlaa 5.

ardāas sunēe dāataar parabh ho-ay kirpaal.
raakh lee-aa apnaa sayvko mukh nindak chhaar.
||1||

tujhēh na johai ko meet j an tooⁿ gur kaa daas.
paarbarahm too raakhi-aa day apnay haath. ||1||
rahaa-o.

jee-an kaa daataa ayk hai bee-aa nahee hor.
naanak kee banantee-aa mai tayraa jor.
||2||9||73||

Bilawal Mehla-5

Sometimes we feel that whatever problems we are facing are the worst ever. What our advisers or even Guru Ji tells us is all hypothetical and no amount of prayer or meditating on God's Name can save us from the present calamity. But in this *shabad*, Guru Ji shares with us how God listened to his own prayer and saved his son from the evil designs of his own brother who tried to poison his only son. Expressing his gratitude to God, Guru Ji says: "God has listened to my prayer and has become merciful to me. He has saved His servant and brought shame to the slanderer (and evil doer)." (1)

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

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

The message of this *shabad* is that even when we are faced with the most worrisome situation, and danger to health and safety of our most beloved relatives, we should pray to God with full faith and devotion. Unless God has some better plans, which may not be apparent at that time, He would surely listen to our prayer and save us from all troubles, and enemies.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮੀਤ ਹਮਾਰੇ ਸਾਜਨਾ ਰਾਖੇ ਗੋਵਿੰਦਾ॥
ਨਿੰਦਕ ਮਿਰਤਕ ਹੋਇ ਗਏ ਤੁਮ੍ ਹੋਹੁ ਨਿਚਿੰਦਾ॥੧॥
ਰਹਾਉ॥

ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭਿ ਕੀਏ ਭੇਟੇ ਗੁਰਦੇਵ॥

ਪੰਨਾ ੮੧੯

ਜੈ ਜੈ ਕਾਰੁ ਜਗਤ ਮਹਿ ਸਫਲ ਜਾ ਕੀ ਸੇਵ॥੧॥

ਊਚੁ ਅਪਾਰ ਅਗਨਤ ਹਰਿ ਸਭਿ ਜੀਅ ਜਿਸੁ ਹਾਥਿ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਤ ਕਤ ਮੈਰੈ ਸਾਥਿ॥੨॥੧੦॥੭੪॥

bilaaval mehlaa 5.

meet hamaaray saajnaa raakhay govind.
ningdak mirtak ho-ay ga-ay tum^h hohu nichind.
||1|| rahaa-o.

sagal manorath parabh kee-ay bhaytay
gurdayv.

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jai jai kaar jagat meh safal jaa kee sayv. ||1||

ooch apaar agnat har sabh jee-a jis haath.
naanak parabh sarnaagatee jat kat mayrai
saath. ||2||10||74||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji described how God had protected his son. But it was not just his son; God also saved his friends from the attacks of his enemies and humiliated them so much that they could not dare to attack him anymore. In this *shabad*, Guru Ji is again expressing his gratitude to God and sharing with us the peace and glory he is enjoying by having complete faith in Him.

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

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

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

The message of this *shabad* is that whenever we find ourselves surrounded by dangers and enemies from all sides, we should not lose courage, but instead seek and act on the advice of the Guru (Granth Sahib Ji). God would so protect us that we would feel totally safe and free from any worry or danger.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਹੋਏ ਕਿਰਪਾਲ॥
ਮਾਰਗੁ ਸੰਤਿ ਬਤਾਇਆ ਤੂਟੇ ਜਮ ਜਾਲ॥੧॥

bilaaval mehlaa 5.

gur poora aaraaDhi-aa ho-ay kirpaal.
maarag sant batay-aa tootay jam jaal. ||1||

ਦੂਖ ਭੂਖ ਸੰਸਾ ਮਿਟਿਆ ਗਾਵਤ ਪ੍ਰਭ ਨਾਮ॥

ਸਰਜ ਸੂਖ ਆਨੰਦ ਰਸ ਪੂਰਨ ਸਭਿ ਕਾਮ॥੧॥ ਰਹਾਉ॥

ਜਲਨਿ ਬੁਝੀ ਸੀਤਲ ਭਏ ਰਾਖੇ ਪ੍ਰਭਿ ਆਪ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪ॥੨॥੧੧॥੨੫॥

dookh bhookh sansaa miti-aa gaavaṭ parabh naam.

sahj sookh aanand ras pooran sabh kaam. ||1|| rahaa-o.

jalan bujhee seeta**l** bha-ay raakhay parabh aap.

naanak parabh sarnaagatee jaa kaa vad partaap. ||2||11||75||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji shared with us how by following the advice of his Guru, God not only saved him, but also his friends and mates. In this *shabad* again, he expresses his gratitude to God and to the Guru for protecting him from his enemies and blessing him with peace, poise, bliss, and salvation.

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

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

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

The message of this *shabad* is that we should pray to God to grant us the company of the Guru who would instruct us how to meditate on God’s Name and obtain a state of peace, poise, and eternal union with God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਧਰਤਿ ਸੁਹਾਵੀ ਸਫਲ ਬਾਨੁ ਪੂਰਨ ਭਏ ਕਾਮ॥

ਭਉ ਨਾਠਾ ਭ੍ਰਮੁ ਮਿਟਿ ਗਇਆ ਰਵਿਆ ਨਿਤ ਰਾਮ॥੧॥

ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਬਸਤ ਸੁਖ ਸਰਜ ਬਿਸ੍ਰਾਮ॥

ਸਾਈ ਘੜੀ ਸੁਲਖਣੀ ਸਿਮਰਤ ਹਰਿ ਨਾਮ॥੧॥ ਰਹਾਉ॥

ਪ੍ਰਗਟ ਭਏ ਸੰਸਾਰ ਮਹਿ ਫਿਰਤੇ ਪਹਨਾਮ॥

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਘਟ ਘਟ ਸਭ ਜਾਨ॥੨॥੧੨॥੭੬॥

bilaaval mehlaa 5.

Dharat suhaavee safal thaan pooran bha-ay kaam.

bha-o naathaa bharam mit ga-i-aa ravi-aa nit raam. ||1||

saaDh janaa kai sang basat sukh sahj bisraam.

saa-ee gharhee sulakh-nee simrat har naam. ||1|| rahaa-o.

pargat bha-ay sansaar meh firṭay pehnaam.

naanak tis sarnaagatee ghat ghat sabh jaan. ||2||12||76||

Bilawal Mehla-5

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਰੋਗੁ ਮਿਟਾਇਆ ਆਪਿ ਪ੍ਰਭਿ ਉਪਜਿਆ ਸੁਖੁ ਸਾਂਤਿ॥
ਵਡ ਪਰਤਾਪੁ ਅਚਰਜ ਰੂਪੁ ਹਰਿ ਕੀਨੀ ਦਾਤਿ॥੧॥

ਗੁਰਿ ਗੋਵਿੰਦਿ ਕ੍ਰਿਪਾ ਕਰੀ ਰਾਖਿਆ ਮੇਰਾ ਭਾਈ॥
ਹਮ ਤਿਸ ਕੀ ਸਰਣਾਗਤੀ ਜੇ ਸਦਾ ਸਹਾਈ॥੧॥ ਰਹਾਉ॥

ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ॥
ਨਾਨਕ ਜੇਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ॥੨॥੧੩॥੨੭॥

bilaaval mehlaa 5.

rog mitaa-i-aa aap parabh upji-aa sukh saaNT.
vad partaaap achraj roop har keen'ee daat.
||1||

gur govind kirpaa karee raakhi-aa mayraa
bhaa-ee.
ham tis kee sarNaagatee jo sadaa sahaa-ee.
||1|| rahaa-o.

birthee kaday na hova-ee jan kee ardaas.
naanak jor govind kaa pooran gunTaaas.
||2||13||77||

Bilawal Mehla-5

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

He says: "(O' my friends), God has cured the illness (of my son Hargobind), and there has arisen peace and happiness. Yes, God of great glory and wondrous form has bestowed this blessing (upon me)."(1)

Now specifically referring to the saving of the life of his son, whom he considered as dear as his brother, Guru Ji again expresses his gratitude to God and says: “(O’ my friends), my Guru- God showed His mercy and saved my brother (like beloved son *Hargovind*), so I remain in the shelter of that God who is always helpful.”(1-pause)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਰਿ ਮਰਿ ਜਨਮੇ ਜਿਨ ਬਿਸਰਿਆ ਜੀਵਨ ਕਾ ਦਾਤਾ॥

ਪਾਰਬ੍ਰਹਮੁ ਜਨਿ ਸੇਵਿਆ ਅਨਦਿਨੁ ਰੰਗਿ ਰਾਤਾ॥੧॥

ਸਾਂਤਿ ਸਹਜੁ ਆਨਦੁ ਘਨਾ ਪੂਰਨ ਭਈ ਆਸ॥
ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਸਾਧਸੰਗਿ ਸਿਮਰਤ ਗੁਣਤਾਸ॥੧॥
ਰਹਾਉ॥

ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਜਨ ਤੁਮ੍ ਅੰਤਰਜਾਮੀ॥
ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹੇ ਨਾਨਕ ਕੇ ਸੁਆਮੀ॥੨॥੧੪॥੨੮॥

bilaaval mehlaa 5.

mar mar janmay jin bisri-aa jeevan kaa
daataa.

paarbarahm jan sayvi-aa an-din rang raataa.
||1||

saaNt sahj aanad ghanaa pooran bha-ee aas.
sukh paa-i-aa har saadhsang simrat guntaas.
||1|| rahaa-o.

sun su-aamee ardaas jan tum^h antarjaamee.
thaan thanantar rav rahay naanak kay
su-aamee. ||2||14||78||

Bilawal Mehla-5

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

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

Describing the kinds of blessings a devotee obtains by meditating on God’s Name, Guru Ji says: “(O’ my friends), by meditating on (God) the treasure of virtues in the congregation of saints, (the devotee of God) has obtained happiness. (In addition, the devotee has obtained) immense peace, poise, and bliss, and his or her desire has been fulfilled.”(1-pause)

Guru Ji concludes the *shabad* by making a supplication. He says: “O’ God, listen to the supplication of Your devotee. You are the inner knower of all hearts. O’ the Master of Nanak, You are pervading all space and interspaces.”(2-14-78)

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ॥
ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮ ਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ॥੧॥

taatee vaa-o na lag-ee paarbarahm sarnaa-ee.
cha-ugiraḁ hamaarai raam kaar dukh lagai na
bhaa-ee. ||1||

ਸਤਿਗੁਰੁ ਪੁਰਾ ਭੇਟਿਆ ਜਿਨਿ ਬਣਤ ਬਣਾਈ॥
ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ ਦੀਆ ਏਕਾ ਲਿਵ ਲਾਈ॥੧॥ ਰਹਾਉ॥

satgur pooraa bhayti-aa jin banaṁ banaa-ee.
raam naam a-ukhaDh dee-aa aykaa liv laa-ee.
||1|| rahaa-o.

ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ਸਭ ਬਿਆਧਿ ਮਿਟਾਈ॥
ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਪ੍ਰਭ ਭਏ ਸਹਾਈ॥੨॥੧੫॥੭੯॥

raakh lee-ay tin rakhanhaar sabh bi-aaDh
mitaa-ee.
kaho naanak kirpaa bha-ee parabh bha-ay
sahaa-ee. ||2||15||79||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that when we follow the advice of the perfect Guru and meditate on God’s Name, it becomes like our permanent shield or protection and no pain, trouble or enemy can bother us or spoil the peace of our mind.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ॥
ਸੁਖ ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਭਏ ਪੂਰਨ ਭਈ ਸੇਵ॥੧॥ ਚਰਾਉ॥

ਪੰਨਾ ੮੨੦

ਭਗਤ ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭਿ ਆਪਿ॥
ਰੋਗ ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ॥੧॥

ਦੋਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਅਪਣੀ ਕਲ ਧਾਰੀ॥
ਮਨ ਬਾਂਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ ਬਲਿਹਾਰੀ॥੨॥੧੬॥੮੦॥

bilaaval mehlaa 5.

apṇay baalak aap rakhi-an paarbarahm
gurdayv.
sukh saanṯ sahj aanad bha-ay pooran bha-ee
sayv. ||1|| rahaa-o.

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bhagat janaa kee bayntee sunee parabh aap.
rog mitaa-ay jeevaali-an jaa kaa vad partaap.
||1||

dokh hamaaray bakhsi-an apnee kal Dhaaree.
man baaⁿchhat fal dit-i-an naanak balihaaree.
||2||16||80||

Bilawal Mehla-5

Guru Ji concluded the previous *shabad*, by expressing his gratitude to God and saying: “(O’ my friends), that savior God has saved me and has destroyed all my affliction. (In short), Nanak says that God has become merciful upon him and has become his helper.” It appears that Guru Ji uttered this *shabad*, also to express his gratitude to God for saving the life of his son (*Hargobind*). Guru Ji also indirectly wants to convey to us, how God listens to the prayer of His devotees and ignoring their faults, He saves them from any woe or worry.

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

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

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

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ ੬

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਮੇਰੇ ਮੋਹਨ ਸੁਣਨੀ ਇਹ ਨ ਸੁਨਾਏ॥

raag bilaaval mehlaa 5 cha-upday dupday
ghar 6

ik-oⁿkaar satgur pargaad.

mayray mohan sarvanee ih na sunaa-ay.

ਸਾਕਤ ਗੀਤ ਨਾਦ ਧੁਨਿ ਗਾਵਤ ਬੋਲਤ ਬੋਲ ਅਜਾਏ॥੧॥
ਚਹਾਉ॥

saakat geet naad Dhun gaavat bolat bol ajaa-ay.
||1|| rahaa-o.

ਸੇਵਤ ਸੇਵਿ ਸੇਵਿ ਸਾਧ ਸੇਵਉ ਸਦਾ ਕਰਉ ਕਿਰਤਾਏ॥

sayvat sayv sayv saaDh sayva-o sadaa kara-o
kirtaa-ay.

ਅਭੈ ਦਾਨੁ ਪਾਵਉ ਪੁਰਖ ਦਾਤੇ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ
ਗਾਏ॥੧॥

abhai daan paava-o purakh daatay mil sangat
har gun gaa-Ay. ||1||

ਰਸਨਾ ਅਗਹ ਅਗਹ ਗੁਨ ਰਾਤੀ ਨੈਨ ਦਰਸ ਰੰਗੁ ਲਾਏ॥

rasnaa agah agah gun raatee nain daras rang
laa-ay.

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਮੋਹਿ ਚਰਣ ਰਿਦੈ ਵਸਾਏ॥੨॥

hohu kirpaal deen dukh bhanjan mohi charan
ridai vasa-Ay. ||2||

ਸਭਹੂ ਤਲੈ ਤਲੈ ਸਭ ਉਪਰਿ ਏਹ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਸਟਾਏ॥

sabhoo talai talai sabh oopar ayh darisat
daristaa-ay.

ਅਭਿਮਾਨੁ ਖੋਇ ਖੋਇ ਖੋਇ ਖੋਈ ਰਉ ਮੋ ਕਉ ਸਤਿਗੁਰ
ਮੰਤ੍ਰੁ ਦ੍ਰਿਤਾਏ॥੩॥

abhimaan kho-ay kho-ay kho-ay kho-ee ha-o
mo ka-o satgur mantr drith-aa-ay. ||3||

ਅਤੁਲੁ ਅਤੁਲੁ ਅਤੁਲੁ ਨਹ ਤੁਲੀਐ ਭਗਤਿ ਵਛਲੁ ਕਿਰਪਾਏ॥

atul atul atul nah tulae-ai bhagat vachhal
kirpaa-ay.

ਜੋ ਜੋ ਸਰਣਿ ਪਰਿਓ ਗੁਰ ਨਾਨਕ ਅਭੈ ਦਾਨੁ ਸੁਖ
ਪਾਏ॥੪॥੧॥੯੧॥

jo jo saran pari-o gur naanak abhai daan sukh
paa-ay. ||4||1||81||

Raag Bilawal Mehla-5 Chaupadaiy

Dupadaiy -Ghar-6

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

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

Now indicating what kinds of things he would like to do, Guru Ji says: “(O’ God, I wish) that I may serve the saints.

O’ my beneficent God, (bless me) that by joining the congregation (of saints) and singing praises (of God in that company) I may obtain the state of fearlessness.”(1)

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

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

myself lowliest of all and think all higher (in merit than) me. O' true Guru, firmly instill such mantra in me that I may absolutely shed all my self-conceit.”(3)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰੈ॥
ਨਮਸਕਾਰ ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੈ॥੧॥
ਰਹਾਉ॥

ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਜਾਗਤ ਇਹੁ ਮਨੁ ਤੁਝਹਿ ਚਿਤਾਰੈ॥

ਸੁਖ ਦੁਖ ਇਸੁ ਮਨ ਕੀ ਬਿਰਥਾ ਤੁਝ ਹੀ ਆਗੈ ਸਾਰੈ॥੧॥

ਤੂ ਮੇਰੀ ਓਟ ਬਲ ਬੁਧਿ ਧਨੁ ਤੁਮ ਹੀ ਤੁਮਹਿ ਮੇਰੈ ਪਰਵਾਰੈ॥

ਜੇ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲ ਹਮਰੈ ਪੇਖਿ ਨਾਨਕ ਸੁਖ
ਚਰਨਾਰੈ॥੨॥੨॥੨॥੨॥

bilaaval mehlaa 5.

parabh jee too mayray paraan aDhaaraai.
namaskaar dand-ut bandnaa anik baar jaa-o
baarai. ||1|| rahaa-o.

oohat baihath sovat jaagat ih man tujheh
chitaarai.

sookh dookh is man kee birthaa tujh hee
aagai saarai. ||1||

too mayree ot bal buDh Dhan tum hee tumeh
mayrai parvaarai.

jo tum karahu so-ee bhal hamrai paykh
naanak sukh charnaarai. ||2||2||82||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should never feel alone. In times of trouble, instead of going to worldly people who are most selfish and many times careless, we

should share all our sorrows, and problems with God, and have so much faith in Him that whatever He does is best for us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਸੁਨੀਅਤ ਪ੍ਰਭ ਤਉ ਸਗਲ ਉਧਾਰਨ॥
ਮੋਹ ਮਗਨ ਪਤਿਤ ਸੰਗਿ ਪ੍ਰਾਨੀ ਐਸੇ ਮਨਹਿ ਬਿਸਾਰਨ॥੧॥
ਚਹਾਉ॥

ਸੰਚਿ ਬਿਖਿਆ ਲੇ ਗ੍ਰਾਹਜੁ ਕੀਨੀ ਅੰਮ੍ਰਿਤੁ ਮਨ ਤੇ ਡਾਰਨ॥
ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਰਤੁ ਨਿੰਦਾ ਸਤੁ ਸੰਤੋਖੁ ਬਿਦਾਰਨ॥੧॥

ਇਨ ਤੇ ਕਾਢਿ ਲੇਹੁ ਮੇਰੇ ਸੁਆਮੀ ਹਾਰਿ ਪਰੇ ਤੁਮ੍ਹ
ਸਾਰਨ॥
ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਪਹਿ ਸਾਧਸੰਗਿ ਚੰਕ
ਤਾਰਨ॥੨॥੩॥੮੩॥

bilawal mehlaa 5.

sunee-at parabh ta-o sagal uDhaaran.
moh magan patit sang paraanee aisay maneh
bisaaran. ||1|| rahaa-o.

sanch bikhi-aa lay garaahaj keenee amrit man
tay daaran.
kaam kroDh lobh rat nindaa sat santokh
bidaaran. ||1||

in tay kaadh layho mayray su-aamee haar
paray tum saaran.
naanak kee baynantee parabh peh saaDhsang
rank taaran. ||2||3||83||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should examine ourselves and find out, whether we are being lured and swayed by lust, anger, greed, and bad company. Then instead of trying to hide or defend our sinful habits, we should pray to God to take us out of this quagmire and bless us with the right intellect and wisdom to seek the guidance and

company of saint (Guru), so that we may abandon our sinful ways and instead make our life peaceful and fruitful by singing praises of God and meditating on His Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸੰਤਨ ਕੈ ਸੁਨੀਅਤ ਪ੍ਰਭ ਕੀ ਬਾਤ॥
ਕਥਾ ਕੀਰਤਨੁ ਆਨੰਦ ਮੰਗਲ ਧੁਨਿ ਪੂਰਿ ਰਹੀ ਦਿਨਸੁ ਅਰੁ
ਰਾਤਿ॥੧॥ ਰਹਾਉ॥

ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਪ੍ਰਭਿ ਕੀਨੇ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕੀਨੀ
ਦਾਤਿ॥
ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਤ ਪ੍ਰਭ ਕੇ ਕਾਮ ਕ੍ਰੋਧ ਇਸੁ ਤਨ ਤੇ
ਜਾਤ॥੧॥

ਪੰਨਾ ੮੨੧

ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਪੇਖਿ ਪ੍ਰਭ ਦਰਸਨੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਭੋਜਨੁ
ਖਾਤ॥
ਚਰਨ ਸਰਨ ਨਾਨਕ ਪੁਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਸੰਤਸੰਗਿ
ਮਿਲਾਤ॥੨॥੪॥੮੪॥

bilaaval mehlaa 5.

sanṭan kai sunee-at̃ parabh̃ kee baat̃.
kathaa keertan aanand mangal D̃hun poor
rahee d̃inas ar raat̃. ||1|| rahaa-o.

kar kirpaa apnay parabh̃ keenay naam apunay
kee keenee daat̃.
aath̃ pahar gun gaavat̃ parabh̃ kay kaam
kroD̃h is tan tay jaat̃. ||1||

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taripat̃ aghaa-ay paykh̃ parabh̃ darsan amrit
har ras bh̃ojan khaat̃.
charan saran naanak parabh̃ tayree kar kirpaa
satsang milaat̃. ||2||4||84||

Bilawal Mehla-5

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਰਾਖਿ ਲੀਏ ਅਪਨੇ ਜਨ ਆਪ॥

ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਨੇ ਬਿਨਸਿ ਗਏ ਸਭ ਸੋਗ
ਸੰਤਾਪ॥੧॥ ਰਹਾਉ॥

ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹੁ ਸਭਿ ਹਰਿ ਜਨ ਰਾਗ ਰਤਨ ਰਸਨਾ
ਆਲਾਪ॥

ਕੋਟਿ ਜਨਮ ਕੀ ਤ੍ਰਿਸਨਾ ਨਿਵਰੀ ਰਾਮ ਰਸਾਇਣਿ ਆਤਮ
ਧ੍ਰਾਪ॥੧॥

ਚਰਣ ਗੇ ਸਰਣਿ ਸੁਖਦਾਤੇ ਗੁਰ ਕੈ ਬਚਨਿ ਜਪੇ ਹਰਿ ਜਾਪ॥

ਸਾਗਰ ਤਰੇ ਭਰਮ ਭੈ ਬਿਨਸੇ ਕਹੁ ਨਾਨਕ ਠਾਕੁਰ
ਪਰਤਾਪ॥੨॥੫॥੮੫॥

bilaaval mehlaa 5.

raakh lee-ay apnay jan aap.

kar kirpaa har har naam deeno binas ga-ay
sabh sog santaap. ||1|| rahaa-o.

gun govind gaavhu sabh har jan raag ratan
rasnaa aalaap.

kot janam kee trisnaa nivree raam rasaa-in
aatam Dharaap. ||1||

charan gahay saran sukh-daataay gur kai
bachan japay har jaap.

saagar taray bharam bhai binsay kaho naanak
thakur partaap. ||2||5||85||

Bilawal Mehl-5

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

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

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

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

The message of this *shabad* is that we should seek the shelter of the Guru, and following his immaculate advice (in Guru Granth Sahib), sing praises of God with great relish and music. By doing so, all our fears would go away, our troubles would end, and we would be freed from rounds of worldly existences.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਤਾਪੁ ਲਾਹਿਆ ਗੁਰ ਸਿਰਜਨਹਾਰਿ॥

ਸਤਿਗੁਰ ਅਪਨੇ ਕਉ ਬਲਿ ਜਾਈ ਜਿਨਿ ਪੈਜ ਰਖੀ ਸਾਰੈ
ਸੰਸਾਰਿ॥੧॥ ਰਹਾਉ॥

ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਬਾਲਿਕੁ ਰਖਿ ਲੀਨੇ॥

ਪ੍ਰਭਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਨੇ॥੧॥

bilaaval mehlaa 5.

taap laahi-aa gur sirjanhaar.

satgur apnay ka-o bal jaa-ee jin paij rakhee
saarai sansaar. ||1|| rahaa-o.

kar mastak Dhaar baalik rakh leeno.

parbh amrit naam mahaa ras deeno. ||1||

ਦਾਸ ਕੀ ਲਾਜ ਰਖੈ ਮਿਹਰਵਾਨੁ॥
ਗੁਰੁ ਨਾਨਕੁ ਬੋਲੈ ਦਰਗਹ ਪਰਵਾਨੁ॥੨॥੬॥੮੬॥

daas kee laaj rakhai miharvaan.
gur naanak bolai dargeh parvaan. ||2||6||86||

Bilawal Mehla-5

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

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

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

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

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ ੭

raag bilaaval mehlaa 5 cha-upday
dupday ghar 7

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੇ ਦੀਪਾ॥
ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲੀ
ਅਨੂਪਾ॥੧॥ ਰਹਾਉ॥

satgur sabad ujaaro deepaa.
binsi-o anDhkaar tij mandar ratan kothⁿ-rhee
khulⁿee anoopaa. ||1|| rahaa-o.

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ॥

bisman bisam bh^a-ay ja-o paykhi-o kahan na
jaa-ay vadi-aa-ee.

ਮਗਨ ਭਏ ਉਹਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ ਲਪਟਾਈ॥੧॥

magan bh^a-ay oohaa sang maatay ot pot
laptaa-ee. ||1||

ਆਲ ਜਾਲ ਨਹੀ ਕਛੁ ਜੰਜਾਰਾ ਅਰੰਬੁਧਿ ਨਹੀ ਭੇਰਾ॥

aal jaal nahee kach^hoo janjaaraa ahaⁿ-buD^h
nahee bh^oraa.

ਊਚਨ ਊਚਾ ਬੀਚੁ ਨ ਖੀਚਾ ਹਉ ਤੇਰਾ ਤੂੰ ਮੋਰਾ॥੨॥

oochan oochaa beech na k^heechaa ha-o
tayraa tooⁿ moraa. ||2||

ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ॥

aykankaar ayk paasaaraa aykai apar apaaraa.

ਏਕੁ ਬਿਸਬੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ॥੩॥

ayk bistheeran ayk sampooran aykai paraan
aDhaaraa. ||3||

ਨਿਰਮਲ ਨਿਰਮਲ ਸੂਚਾ ਸੂਚੇ ਸੂਚਾ ਸੂਚੇ ਸੂਚਾ॥

nirmal nirmal soochaa soocho soochaa soocho
soochaa.

ਅੰਤ ਨ ਅੰਤਾ ਸਦਾ ਬੇਅੰਤਾ ਕਹੁ ਨਾਨਕ ਉਚੇ
ਉਚਾ॥੪॥੧॥੮੭॥

ant na antaa sadaa bay-antaa kaho naanak
oocho oochaa. ||4||1||87||

Raag Bilawal Mehla-5

Chaupadaiy- Dupadaiy Ghar-7

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

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

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

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

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

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

The message of this *shabad* is that we should realize that God is the highest of the high, the one and only Creator, who is perfect and pervading everywhere. If we want to enjoy the wonder and relish of His union, then we should illuminate our mind

with the immaculate word of the Guru (by reading, understanding, and acting on the advice given in Guru Granth Sahib Ji).

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਬਿਨੁ ਹਰਿ ਕਾਮਿ ਨ ਆਵਤ ਹੇ॥
ਜਾ ਸਿਉ ਰਾਚਿ ਮਾਚਿ ਤੁਮੁ ਲਾਗੇ ਓਹ ਮੋਹਨੀ ਮੋਹਾਵਤ
ਹੇ॥੧॥ ਰਹਾਉ॥

ਕਨਿਕ ਕਾਮਿਨੀ ਸੇਜ ਸੋਹਨੀ ਛੋਡਿ ਬਿਨੈ ਮਹਿ ਜਾਵਤ ਹੇ॥

ਉਰਝਿ ਰਹਿਓ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਬਿਖੈ ਠਗਉਚੀ ਖਾਵਤ
ਹੇ॥੧॥

ਤ੍ਰਿਣ ਕੇ ਮੰਦਰੁ ਸਾਜਿ ਸਵਾਰਿਓ ਪਾਵਕੁ ਤਲੈ ਜਰਾਵਤ ਹੇ॥

ਐਸੇ ਗੜ ਮਹਿ ਐਠਿ ਹਠੀਲੇ ਫੂਲਿ ਫੂਲਿ ਕਿਆ ਪਾਵਤ
ਹੇ॥੨॥

ਪੰਚ ਦੂਤ ਮੁਝ ਪਰਿ ਠਾਢੇ ਕੇਸ ਗਹੇ ਫੇਰਾਵਤ ਹੇ॥

ਪੰਨਾ ੮੨੨

ਦ੍ਰਿਸਟਿ ਨ ਆਵਹਿ ਅੰਧ ਅਗਿਆਨੀ ਸੋਇ ਰਹਿਓ ਮਦ
ਮਾਵਤ ਹੇ॥੩॥

ਜਾਲੁ ਪਸਾਰਿ ਚੋਗ ਬਿਸਥਾਰੀ ਪੰਖੀ ਜਿਉ ਫਾਹਾਵਤ ਹੇ॥

ਕਹੁ ਨਾਨਕ ਬੰਧਨ ਕਾਟਨ ਕਉ ਮੈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਤ
ਹੇ॥੪॥੨॥੮੮॥

bilaaval mehlaa 5.

bin har kaam na aavaṭ hay.
jaa si-o raach maach tum^h laagay oh mohnee
mohaavaṭ hay. ||1|| rahaa-o.

kanik kaaminee sayj sohnee chhod khinai meh
jaavaṭ hay.

urajh rahi-o indree ras parayri-o bikhai thag-uree
khavaṭ hay. ||1||

tarin ko mandar saaj savaari-o paavak talai
jaraavaṭ hay.

aisay garh meh aith hatheelo fool fool ki-aa
paavaṭ hay. ||2||

panch doot mood par thaadhay kays gahay
fayraavaṭ hay.

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ḍarisat na aavahi anDh agi-aanee so-ay rahi-o
mad maavaṭ hay. ||3||

jaal pasaar chog bisthaaree pankhee Ji-o
faahaavaṭ hay.

kaho naanak banDhan kaatan ka-o mai satgur
purakh Dhi-aavaṭ hay. ||4||2||88||

Bilawal Mehla-5

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

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

Cautioning us against pursuit of worldly riches and sexual desires, Guru Ji says: “(O’ my friends all such things as) gold, beautiful bed of a pretty woman, in an instant forsake (a person) and go away. Seduced by sexual pleasures, you are entangled in sinful acts, (as if you) are eating a poisonous plant.”(1)

Illustrating our foolish conduct, Guru Ji asks: “(O’ my friend, your situation is like the one, who) may build and embellish his or her house with straws, and then light a fire beneath. (Naturally, everybody would ask): “O’ the arrogant and stubborn person, what do you hope to find sitting puffed up in such a (burning) fort (of the body).”(2)

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

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

The message of this *shabad* is that if we want to be protected from entrapments of worldly riches and power and want to be saved from passions of lust, anger, and greed etc., then we should contemplate on the true Guru (by reading, comprehending, and acting on the advice given in Guru Granth Sahib Ji).

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲੀ॥
ਪ੍ਰਾਨ ਪਿਆਰੇ ਮਨਹਿ ਅਧਾਰੇ ਚੀਤਿ ਚਿਤਵਉ ਜੈਸੇ ਪਾਨ
ਤੰਬੋਲੀ॥੧॥ ਰਹਾਉ॥
ਸਹਜਿ ਸਮਾਇਓ ਗੁਰਹਿ ਬਤਾਇਓ ਰੰਗਿ ਰੰਗੀ ਮੇਰੇ ਤਨ
ਕੀ ਚੋਲੀ॥
ਪ੍ਰਿਅ ਮੁਖਿ ਲਾਗੇ ਜਉ ਵਡਭਾਗੇ ਸੁਹਾਗੁ ਹਮਾਰੇ ਕਤਹੁ ਨ
ਡੋਲੀ॥੧॥

ਰੂਪੁ ਨ ਧੂਪੁ ਨ ਗੰਧੁ ਨ ਦੀਪਾ ਓਤਿ ਪੋਤਿ ਅੰਗੁ ਅੰਗੁ ਸੰਗਿ
ਮਉਲੀ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਿਅ ਰਵੀ ਸੁਹਾਗਨਿ ਅਤਿ ਨੀਕੀ ਮੇਰੀ ਬਨੀ
ਖਟੋਲੀ॥੨॥੩॥੮੯॥

bilaaval mehlā 5.

har har naam apaar amolee.
paraan pi-aaro maneh aDhhaaro cheet chitva-o
jaisay paan tambolee. ||1|| rahaa-o.
sahj samaa-i-o gureh bataa-i-o rang rangee
mayray tan kee cholee.
pari-a mukh laago ja-o vadbhaago suhaag
hamaaro katāhu na dolee. ||1||

roop na Dhoop na ganDh na deepaa ot pot ang
ang sang ma-ulee.
kaho naanak pari-a ravee suhaagan at neeke
mayree banee khatolee. ||2||3||89||

Bilawal Mehlā-5

In the previous *shabad*, Guru Ji told us that if we want to be protected from entrapments of worldly riches and power and want to be saved from passions of lust, anger, and greed etc., then we should contemplate on the true Guru. In this *shabad*, using the metaphor of a bride who is totally enamored with the love of her beloved spouse and keeps remembering him day and night, Guru Ji tells us what his own conduct and outlook on life is.

Referring to those days when people were very fond of chewing betel leaf, he says: “(O’ my friends), the Name of God is infinite and invaluable. (That Name) is the beloved of my life breaths, and support of my mind; I keep remembering (my Beloved, just as a beetle leaf seller takes care of her) betel leaves.”(1-pause)

Describing the kind of peace he obtained when he met the Guru, who told him the secret of life, he says: “(O’ my friends, when) the Guru showed (me the secret of life) I got merged in a state of equipoise, and (I was so imbued with the love of my beloved God, as if) the dress on my body had been dyed in the color (of my darling. When by Guru’s grace), my destiny was awakened I saw the sight of my Groom, now my union would never waver.”(1)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਮਈ॥
ਜਬ ਤੇ ਭੇਟੇ ਸਾਧ ਦਇਆਰਾ ਤਬ ਤੇ ਦੁਰਮਤਿ ਦੂਰਿ ਭਈ॥੧॥
ਰਹਾਉ॥

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੰਪੂਰਨ ਸੀਤਲ ਸਾਂਤਿ ਦਇਆਲ ਦਈ॥
ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਅਹੰਕਾਰਾ ਤਨ ਤੇ ਹੋਏ ਸਗਲ ਖਈ॥੧॥

ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੁਚਿ ਸੰਤਨ ਤੇ ਇਹੁ ਮੰਤੁ ਲਈ॥
ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਮਨਹੁ ਪਛਾਨਿਆ ਤਿਨ ਕਉ ਸਗਲੀ ਸੋਝ
ਪਈ॥੨॥੪॥੯੦॥

bilaaval mehlaa 5.

gobind gobind gobind ma-ee.
jab tay bhaytay saadh da-i-aaraa tab tay
durmat door bha-ee. ||1|| rahaa-o.

pooran poor rahi-o sampooran seetal saah
da-i-aal da-ee.
kaam kroDh trisnaa ahaakaaraa tan tay
ho-ay sagal kha-ee. ||1||

sat santokh da-i-aa Dharam such santan tay
ih mant la-ee.
kaho naanak jin manhu pachhaani-aa tin ka-o
saglee sojh pa-ee. ||2||4||90||

Bilawal Mehla-5

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

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

Describing other blessings and advice he has obtained from the Guru, he says: “(O’ my friends, since the time I met the Guru, I have realized that) the perfect (God), who is calm,

cool, and source of mercy is fully pervading everywhere. (Therefore, all the evil impulses of) lust, anger, fire-like desire, and ego have been dispelled from my body.”(1)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਕਿਆ ਹਮ ਜੀਅ ਜੰਤ ਬੇਚਾਰੇ ਬਰਨਿ ਨ ਸਾਕਹ ਏਕ
ਰੋਮਾਈ॥

ki-aa ham jee-a janṭ baychaaray baran na saakah
ayk romaa-ee.

ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਬੇਅੰਤ ਨਾਕੁਰ ਤੇਰੀ ਗਤਿ
ਨਹੀ ਪਾਈ॥੧॥

barahm mahays siḏh mun indraa bay-anṭ ṭhaakur
ṭayree gaṭ nahee paa-ee. ||1||

ਕਿਆ ਕਥੀਐ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ॥

ki-aa kathee-ai kichh kathan na jaa-ee.

ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ॥੧॥ ਰਹਾਉ॥

jah jah ḏaykhaa ṭah rahi-aa samaa-ee. ||1||
rahaa-o.

ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਖ ਜਮ ਸੁਨੀਐ ਤਹ ਮੇਰੇ ਪ੍ਰਭ
ਤੁਹੈ ਸਹਾਈ॥

jah mahaa bha-i-aan ḏookh jam sunee-ai ṭah
mayray parabh ṭoohai sahaa-ee.

ਸਰਨਿ ਪਰਿਓ ਹਰਿ ਚਰਨ ਗਰੇ ਪ੍ਰਭ ਗੁਰਿ ਨਾਨਕ ਕਉ
ਬੁਝ ਬੁਝਾਈ॥੨॥੫॥੯੧॥

saran pari-o har charan gahay parabh gur naanak
ka-o boojh bujhaa-ee. ||2||5||91||

Bilawal Mehla-5

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

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

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

However expressing his full faith in God, Guru Ji says: “O’ my God, (I may not know Your end or limit, but) where terrible tortures and pains are inflicted by the demon of death,

there You are; our only helper. This is what the Guru has made Nanak to understand. Therefore, I have sought Your shelter and grasped Your feet, O' God.”(2-5-91)

The message of this *shabad* is that what to speak of ordinary people like us; even great gods like *Brahma*, and *Shiva* could not find the end or limit of God. So instead of trying to find God's end or limit, we should repose such full faith in Him that even in those situations, where no body else can help us, God can save us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਅਗਮ ਰੂਪ ਅਬਿਨਾਸੀ ਕਰਤਾ ਪਤਿਤ ਪਵਿਤ ਇਕ ਨਿਮਖ
ਜਪਾਈਐ॥

ਅਚਰਜੁ ਸੁਨਿਓ ਪਰਾਪਤਿ ਭੇਟੁਲੇ ਸੰਤ ਚਰਨ ਚਰਨ ਮਨੁ
ਲਾਈਐ॥੧॥

ਕਿਤੁ ਬਿਧੀਐ ਕਿਤੁ ਸੰਜਮਿ ਪਾਈਐ॥
ਕਹੁ ਸੁਰਜਨ ਕਿਤੁ ਜੁਗਤਿ ਧਿਆਈਐ॥੧॥ ਰਹਾਉ॥

ਜੋ ਮਾਨੁਖੁ ਮਾਨੁਖ ਕੀ ਸੇਵਾ ਓਰੁ ਤਿਸ ਕੀ ਲਈ ਲਈ ਫੁਨਿ
ਜਾਈਐ॥

ਨਾਨਕ ਸਰਨਿ ਸਰਣਿ ਸੁਖ ਸਾਗਰ ਮੋਹਿ ਟੇਕ ਤੇਰੇ ਇਕ
ਨਾਈਐ॥੨॥੬॥੯੨॥

bilaaval mehlaa 5.

agam roop abhinaasee kartaa patit pavit ik
nimakh japaa-ee-ai.

achraj suni-o paraapat bhaytulay sant charan
charan man laa-ee-ai. ||1||

kit biddhee-ai kit sanjam paa-ee-ai.
kaho surjan kit jugtee Dhi-aa-ee-ai. ||1||
rahaa-o.

jo maanukh maanukh kee sayvaa oh tis kee
la-ee la-ee fun jaa-ee-ai.

naanak saran saran sukh saagar mohi tayk
tayro ik naa-ee-ai. ||2||6||92||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should seek the service of the saint (Guru Granth Sahib Ji), follow his immaculate advice and meditate on God's Name, so that we may obtain eternal union with that immaculate God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

ਸੰਤ ਸਰਣਿ ਸੰਤ ਟਹਲ ਕਰੀ॥

ਧੰਧੁ ਬੰਧੁ ਅਰੁ ਸਗਲ ਜੰਜਾਰੋ ਅਵਰ ਕਾਜ ਤੇ ਛੁਟਿ
ਪਰੀ॥੧॥ ਰਹਾਉ॥

ਸੂਖ ਸਰਜ ਅਰੁ ਘਨੋ ਅਨੰਦਾ ਗੁਰ ਤੇ ਪਾਇਓ ਨਾਮੁ ਹਰੀ॥

ਪੰਨਾ ੮੨੩

ਐਸੇ ਹਰਿ ਰਸੁ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਉਲਟਿ
ਧਰੀ॥੧॥

ਯੋਖਿਓ ਮੋਹਨੁ ਸਭ ਕੈ ਸੰਗੇ ਉਨ ਨ ਕਾਹੁ ਸਗਲ ਭਰੀ॥

ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਕਿਰਪਾ ਨਿਧਿ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ
ਪਰੀ॥੨॥੭॥੯੩॥

bilaaval mehlaa 5.

sant̃ sarañ sant̃ tahal karee.

DhanDh banDh ar sagal janjaaro avar kaaj tay
chhoot peree. ||1|| rahaa-o.

sookh̃ sahj ar ghano anandaa gur tay paa-i-o
naam haree.

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also har ras baran na saaka-o gur poorai mayree
ulat Dharee. ||1||

paykhi-o mohan sabh̃ kai sangay oon na kaahoo
sagal haree.

pooran poor rahi-o kirpaa niDh kaho naanak
mayree pooree peree. ||2||7||93||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that in case we want to turn our mind away from the false worldly involvements, enjoy true peace and bliss, and see God pervading everywhere, then we should seek the shelter of the saint Guru (Granth Sahib Ji), and follow the advice as given therein.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਨ ਕਿਆ ਕਹਤਾ ਹਉ ਕਿਆ ਕਹਤਾ॥
ਜਾਨ ਪ੍ਰਬੀਨ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ਤਿਸੁ ਆਗੈ ਕਿਆ ਕਹਤਾ॥੧॥
ਰਹਾਉ॥

ਅਨਬੋਲੇ ਕਉ ਤੁਹੀ ਪਛਾਨਹਿ ਜੋ ਜੀਅਨ ਮਹਿ ਹੋਤਾ॥
ਰੇ ਮਨ ਕਾਇ ਕਹਾ ਲਉ ਡਹਕਹਿ ਜਉ ਪੇਖਤ ਹੀ ਸੰਗਿ
ਸੁਨਤਾ॥੧॥

ਐਸੇ ਜਾਨਿ ਭਏ ਮਨਿ ਆਨਦ ਆਨ ਨ ਬੀਓ ਕਰਤਾ॥
ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਦਇਆਰਾ ਹਰਿ ਰੰਗੁ ਨ ਕਬਹੂ
ਲਹਤਾ॥੨॥੮॥੯੪॥

bilaaval mehlā 5.

man ki-aa kaḥṭaa ha-o ki-aa kaḥṭaa.
jaan parbeen ṭhaakur parabh mayray tis aagai
ki-aa kaḥṭaa. ||1|| rahaa-o.

anbolay ka-o tuhee pachhaaneh jo jee-an
meh hoṭaa.
ray man kaa-ay kahaa la-o dehkahi ja-o
paykhat hee sang sunṭaa. ||1||

aiso jaan bha-ay man aanad aan na bee-o
kartaa.
kaho naanak gur bha-ay da-i-aaraa har rang
na kabhoo lahṭaa. ||2||8||94||

Bilawal Mehla-5

It is a common observation that many times our soul or conscience is telling our mind one thing, such as not to tell lies, or indulge in slander of others, but our mind is telling us something quite different, as if saying, it is O.K to tell this lie, because nobody is watching us. But in this *shabad*, Guru Ji advises his mind (and indirectly ours) and is telling it that God is abiding right within us and knows each and every thing, we do or think about. Therefore, we better not cheat ourselves and indulge in evil temptations, and instead imbue ourselves with the love of God.

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

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

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

The message of this *shabad* is that we should realize that God is always residing with us and knows all we do and think. Therefore, we should never think of doing or saying those evil things against which our Guru advises, like lying or cheating. Then, by Guru’s grace we will enjoy the bliss of God’s love at all times.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਨਿੰਦਕੁ ਐਸੇ ਹੀ ਝਰਿ ਪਰੀਐ॥
ਇਹ ਨੀਸਾਨੀ ਸੁਨਹੁ ਤੁਮ ਭਾਈ ਜਿਉ ਕਾਲਰ ਭੀਤਿ
ਗਿਰੀਐ॥੧॥ ਰਹਾਉ॥

bilaaval mehlā 5.

niṅdak aisay hee jhar paree-ai.
ih neesaanee sunhu tum bhaa-ee Ji-o kaalar
bheet giree-ai. ||1|| rahaa-o.

ਜਉ ਦੇਖੈ ਛਿਦ੍ਰੁ ਤਉ ਨਿੰਦਕੁ ਉਮਾਰੈ ਭਲੋ ਦੇਖਿ ਦੁਖ ਭਰੀਐ॥
ਆਠ ਪਹਰ ਚਿਤਵੈ ਨਹੀ ਪਹੁਚੈ ਬੁਰਾ ਚਿਤਵਤ ਚਿਤਵਤ
ਮਰੀਐ॥੧॥

ja-o daykhai chhidar ta-o nindak umaahai
bhalo daykh dukh bharee-ai.
aath pahar chitvai nahee pahuchai buraa
chitvat chitvat maree-ai. ||1||

ਨਿੰਦਕੁ ਪ੍ਰਭੂ ਭੁਲਾਇਆ ਕਾਲੁ ਨੇਰੈ ਆਇਆ ਹਰਿ ਜਨ ਸਿਉ
ਬਾਦੁ ਉਠਰੀਐ॥
ਨਾਨਕ ਕਾ ਰਾਖਾ ਆਪਿ ਪ੍ਰਭੂ ਸੁਆਮੀ ਕਿਆ ਮਾਨਸ ਬਪੁਰੇ
ਕਰੀਐ॥੨॥੯॥੯੫॥

nindak parabhoo bhulaa-i-aa kaal nayrai
aa-i-aa har jan si-o baad uthree-ai.
naanak kaa raakhaa aap parabh su-aamee
ki-aa maanas bapuray karee-ai. ||2||9||95||

Bilawal Mehla-5

Most of us feel pleasure in saying or listening to the slander or shortcomings of others, but feel very much jealous or uncomfortable when somebody wants to tell us about the merits and virtues of others. In this *shabad*, Guru Ji tells us about the state and fate of slanderers, and those who try to harm others by telling lies, and spreading false rumors against them, or even trying to physically harm them. It is believed that Guru Ji uttered this *shabad*, when one of his false accusers, named Sulbhi Khan, was killed as he was coming to attack Guru Ji.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਐਸੇ ਕਾਚੇ ਭੂਲਿ ਖਰੇ॥
ਕਰਹਿ ਕਰਾਵਹਿ ਮੂਕਰਿ ਪਾਵਹਿ ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਸੰਗਿ
ਹਰੇ॥੧॥ ਰਹਾਉ॥

ਕਾਚ ਬਿਹਾਝਨ ਕੰਚਨ ਛਾਡਨ ਬੈਰੀ ਸੰਗਿ ਰੇਤੁ ਸਾਜਨ
ਤਿਆਗਿ ਖਰੇ॥
ਹੋਵਨੁ ਕਉਰਾ ਅਨਹੋਵਨੁ ਮੀਠਾ ਬਿਖਿਆ ਮਹਿ ਲਪਟਾਇ
ਜਰੇ॥੧॥

bilaaval mehlaa 5.

aisay kaahay bhool paray.
karahi karaaveh mookar paavahi paykhat sunat
sadaa sang haray. ||1|| rahaa-o.

kaach bihaajhan kanchan chhaadan bairee sang
hayt saajan ti-aag kharay.
hovan ka-uraa anhoven meethaa bikhi-aa meh
laptaa-ay jaray. ||1||

ਅੰਧ ਕੂਪ ਮਹਿ ਪਰਿਓ ਪਰਾਨੀ ਭਰਮ ਗੁਬਾਰ ਮੋਹ ਬੰਧਿ
ਪਰੇ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਹੋਤ ਦਇਆਰਾ ਗੁਰੁ ਭੈਣੈ ਕਾਵੈ ਬਾਰ
ਫਰੇ॥੨॥੧੦॥੯੬॥

anDh koop meh pari-o paraanee bharam gubaar
moh banDh paray.
kaho naanak parabh hot da-i-aaraa gur bhaytai
kaadhahi baah faray. ||2||10||96||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to be taken out of the well of ignorance and the darkness of doubt, and want to amass the true wealth of God's Name, then we should pray to God to show mercy upon us, and put us in the shelter of the Guru. Then following his advice we should learn to recognize right from wrong and meditate on God's Name, so that we may obtain the real object of our human birth, namely reuniting with God from whom we have been separated for so long.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਨ ਤਨ ਰਸਨਾ ਹਰਿ ਚੀਨ੍ਹਾ॥
ਭਣੈ ਅਨੰਦਾ ਮਿਟੈ ਅੰਦੇਸੇ ਸਰਬ ਸੂਖ ਮੋ ਕਉ ਗੁਰਿ
ਚੀਨ੍ਹਾ॥੧॥ ਰਹਾਉ॥

ਇਆਨਪ ਤੇ ਸਭ ਭਈ ਸਿਆਨਪ ਪ੍ਰਭੁ ਮੇਰਾ ਦਾਨਾ ਬੀਨਾ॥
ਰਾਬ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਕਾਹੂ ਨ ਕਰਤੇ ਕਛੁ ਖੀਨਾ॥੧॥

bilaaval mehlaa 5.

man tan rasnaa har cheen^{aa}.
bha-ay anandaa mitay andaysay sarab sookh
mo ka-o gur deen^{aa}. ||1|| rahaa-o.

i-aanap tay sabh bha-ee si-aanap parabh
mayraa daanaa beenaa.
haath day-ay raakhai apnay ka-o kaahoo na
kartay kachh kheenaa. ||1||

ਬਲਿ ਜਾਵਉ ਦਰਸਨ ਸਾਧੂ ਕੈ ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ
ਲੀਨਾ॥

ਕਹੁ ਨਾਨਕ ਠਾਕੁਰ ਭਾਰੋਸੈ ਕਹੁ ਨ ਮਾਨਿਓ ਮਨਿ
ਫੀਨਾ॥੨॥੧੧॥੯੭॥

bal jaava-o darsan saaDhoo kai jih parsaad har
naam leenaa.

kaho naanak thaakur bhaarosai kahoo na
maani-o man chheenaa. ||2||11||97||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to get rid of our false intellect and ignorance and want to obtain true wisdom, then we should seek the shelter of the Guru and under his advice meditate on God's Name, so that showing mercy God may bless us with such gifts that no body could do us any harm.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ॥

ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੈ ਮਹਿ ਦੀਨੈ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਗਈ॥੧॥
ਚਹਾਉ॥

ਨਿਵਰੇ ਦੂਤ ਦੁਸਟ ਬੈਰਾਣੀ ਗੁਰ ਪੂਰੇ ਕਾ ਜਪਿਆ ਜਾਪੁ॥

ਪੰਨਾ ੮੨੪

ਕਹਾ ਕਰੈ ਕੋਈ ਬੇਚਾਰਾ ਪੁਭ ਮੇਰੇ ਕਾ ਬਡ ਪਰਤਾਪੁ॥੧॥

bilaaval mehlaa 5.

gur poorai mayree raakh la-ee.

amrit naam riday meh deeno janam janam
kee mail ga-ee. ||1|| raha-a-o.

nivray doot dusat bairaa-ee gur pooray kaa
japi-aa jaap.

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kahaa karai ko-ee baychaaraa parabh mayray
kaa bad partaap. ||1||

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ਚਰਨ ਕਮਲ ਰਖੁ ਮਨ
ਮਾਰੀ॥
ਤਾ ਕੀ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਦਾਸੁ ਜਾ ਤੇ ਉਪਰਿ ਕੋ
ਨਾਹੀ॥੨॥੧੨॥੯੮॥

simar simar simar sukh paa-i-aa charan kamal
rakh man maahee.
taa kee saran pari-o naanak daas jaa tay
oopar ko naahee. ||2||12||98||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our false intellect and ignorance, and want to obtain true wisdom, then we should seek the shelter of the Guru and under his advice meditate on God's Name, so that showing mercy God may bless us with such gifts that nobody could do us any harm. In this *shabad*, he describes the blessings he received, when he sought the shelter of his Guru and acted on his advice.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਦਾ ਸਦਾ ਜਪੀਐ ਪੁਭ ਨਾਮ॥
ਜਰਾ ਮਰਾ ਕਛੁ ਦੂਖੁ ਨ ਬਿਆਪੈ ਆਗੈ ਦਰਗਹ ਪੂਰਨ
ਕਾਮ॥੧॥ ਰਹਾਉ॥

ਆਪੁ ਤਿਆਗਿ ਪਰੀਐ ਨਿਤ ਸਰਨੀ ਗੁਰ ਤੇ ਪਾਈਐ
ਏਹੁ ਨਿਧਾਨੁ॥
ਜਨਮ ਮਰਣ ਕੀ ਕਟੀਐ ਫਾਸੀ ਸਾਚੀ ਦਰਗਹ ਕਾ
ਨੀਸਾਨੁ॥੧॥

ਜੋ ਤੁਮੁ ਕਰਹੁ ਸੋਈ ਭਲ ਮਾਨਉ ਮਨ ਤੇ ਛੁਟੈ ਸਗਲ
ਗੁਮਾਨੁ॥
ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਕਾ ਕੀਆ ਸਗਲ
ਜਰਾਨੁ॥੨॥੧੩॥੯੯॥

bilaaval mehlaa 5.

sadaa sadaa japee-ai parabh naam.
jaraa maraa kachh dookh na bi-aapai aagai
dargeh pooran kaam. ||1|| rahaa-o.

aap ti-aag paree-ai nit sarnee gur tay paa-ee-ai
ayhu niDhaan.
janam maran kee katee-ai faasee saachee dargeh
kaa neesaan. ||1||

jo tum karahu so-ee bhhal maan-o man tay
chhootai sagal gumaan.
kaho naanak taa kee sarnaa-ee jaa kaa kee-aa
sagal jahaan. ||2||13||99||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to obtain God's Name, which is the entry permit to God's court and brings an end to all our pains of births and deaths, then we should seek the shelter of the Guru and pray to him to bless us with the treasure of God's Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੁ ਆਹੀ॥
ਹਰਿ ਗੁਨ ਗਾਵਤ ਪਰਉਪਕਾਰ ਨਿਤ ਤਿਸੁ ਰਸਨਾ ਕਾ ਮੋਲੁ
ਕਿਛੁ ਨਾਹੀ॥੧॥ ਚਹਾਉ॥

ਕੁਲ ਸਮੂਹ ਉਧਰੇ ਖਿਨ ਭੀਤਰਿ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ
ਲਾਹੀ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਅਨਦ ਸੇਤੀ ਬਿਖਿਆ
ਬਨੁ ਗਾਹੀ॥੧॥

ਚਰਨ ਪ੍ਰਭੁ ਕੇ ਬੋਹਿਥੁ ਪਾਏ ਭਵ ਸਾਗਰੁ ਪਾਰਿ ਪਰਾਹੀ॥
ਸੰਤ ਸੇਵਕ ਭਗਤ ਹਰਿ ਤਾ ਕੇ ਨਾਨਕ ਮਨੁ ਲਾਗਾ ਹੈ
ਤਾਹੀ॥੨॥੧੪॥੧੦੦॥

bilaaval mehlaa 5.

man tan antar parabh aahee.
har gun gaavat par-upkaar nit tis rasnaa kaa
mol kichh naahee. ||1|| rahaa-o.

kul samooh uDhray khin bheetar janam janam
kee mal laahee.
simar simar su-aamee parabh apnaa anad
saytee bikhii-aa ban gaahee. ||1||

charan parabhooy kay bohith paa-ay bhav saagar
paar paraahee.
sant sayvak bhagat har taa kay naanak man
laagaa hai taahae. ||2||14||100||

Bilawal Mehla-5

In stanza (1) of the previous *shabad*, Guru Ji advised us that abandoning our self (conceit), we should seek the shelter of the Guru every day. (Because, it is from the) Guru that we obtain the treasure (of Name, which) is the mark (of approval to enter) the court of the eternal God. (And in this way, we automatically) cut off our noose of birth and death. In

this *shabad*, Guru Ji describes the conduct and the qualities of those who meditate on God, and blessings they receive.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਧੀਰਉ ਦੇਖਿ ਤੁਮ੍ਹਰੈ ਰੰਗਾ॥
ਤੁਹੀ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਤੂਹੀ ਵਸਹਿ ਸਾਧ ਕੈ
ਸੰਗਾ॥੧॥ ਰਹਾਉ॥

ਖਿਨ ਮਹਿ ਬਾਪਿ ਨਿਵਾਜੇ ਠਾਕੁਰ ਨੀਚ ਕੀਟ ਤੇ ਕਰਹਿ
ਰਾਜੰਗਾ॥੧॥

ਕਬਹੂ ਨ ਬਿਸਰੈ ਹੀਏ ਮੋਰੇ ਤੇ ਨਾਨਕ ਦਾਸ ਇਹੀ ਦਾਨੁ
ਮੰਗਾ॥੨॥੧੫॥੧੦੧॥

bilaaval mehlaa 5.

Dheera-o daykh tum^haarai rangaa.
tuhee su-aamee antarjaamee toohee vaseh
saaDh kai sangaa. ||1|| rahaa-o.

khin meh thaap nivaajay thaakur neech keet tay
karahi raajangaa. ||1||

kabhoo na bisrai hee-ay moray tay naanak daas
ih^ee daan mangaa. ||2||15||101||

Bilawal Mehla-5

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

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

Describing the extent of God’s power, Guru Ji says: “O’ God, within a second, You bring glory and grandeur (to the lowliest), and turn a worm (like poorest person) into a king.”(1)

Guru Ji concludes the *shabad* by showing us, what he begs from God instead of worldly riches and powers. He says: “(O’ God, Your) servant Nanak begs only this charity, that You are never forsaken from my mind.”(2-15-101)

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਅਚੁਤ ਪੂਜਾ ਜੋਗ ਗੋਪਾਲ॥
ਮਨੁ ਤਨੁ ਅਰਪਿ ਰਖਉ ਹਰਿ ਆਗੈ ਸਰਬ ਜੀਆ ਕਾ ਹੈ
ਪ੍ਰਤਿਪਾਲ॥੧॥ ਰਹਾਉ॥

ਸਰਨਿ ਸਮੁਥ ਅਕਥ ਸੁਖਦਾਤਾ ਕਿਰਪਾ ਸਿੰਧੁ ਬਡੋ
ਦਇਆਲ॥
ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਤਿਸ ਨੇ ਲਗੈ ਨ ਤਾਤੀ
ਬਾਲ॥੧॥

ਦਾਮੋਦਰ ਦਇਆਲ ਸੁਆਮੀ ਸਰਬਸੁ ਸੰਤ ਜਨਾ ਧਨ
ਮਾਲ॥
ਨਾਨਕ ਜਾਚਿਕ ਦਰਸੁ ਪ੍ਰਭ ਮਾਗੈ ਸੰਤ ਜਨਾ ਕੀ ਮਿਲੈ
ਰਵਾਲ॥੨॥੧੬॥੧੦੨॥

bilaaval mehlaa 5.

achut poojaa jog gopaal.
man tan arap rakhā-o har aagai sarab jee-aa kaa
hai partipaal. ||1|| rahaa-o.

saran samrath akath sukh-dāṭa kirpaa sinDh
bado ḍa-i-aal.
kanth laa-ay raakhai apnay ka-o tis no lagai na
ṭaṭee baal. ||1||

ḍaamodar ḍa-i-aal su-aamee sarbas sant janaa
Dhan maal.
naanak jaachik ḍaras parabḥ maagai sant janaa
kee milai ravaal. ||2||16||102||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should have complete faith in God, that He has all the power to do anything and sustain us. We should pray to Him for the service

of His saints so that in their company we may meditate on God's Name, and may be blessed with His sight.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਜਤਨ ਭਏ॥
ਸਾਧਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਨ ਗਾਏ ਜਮਦੂਤਨ ਕਉ ਤ੍ਰਾਸ
ਅਹੇ॥੧॥ ਰਹਾਉ॥

ਜੇਤੋ ਪੁਨਹਚਰਨ ਸੇ ਕੀਨੋ ਮਨਿ ਤਨਿ ਪ੍ਰਭ ਕੇ ਚਰਣ ਗਹੇ॥
ਆਵਣ ਜਾਣੁ ਭਰਮੁ ਭਉ ਨਾਠਾ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ
ਦਹੇ॥੧॥

ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਜਗਦੀਸੈ ਏਹੁ ਪਦਾਰਥੁ ਵਡਭਾਗਿ ਲਹੇ॥

ਪੰਨਾ ੮੨੫

ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਪ੍ਰਭ ਦਾਤੇ ਨਿਰਮਲ ਜਸੁ ਨਾਨਕ ਦਾਸ
ਕਹੇ॥੨॥੧੭॥੧੦੩॥

bilaaval mehlā 5.

simraṭ naam kot jaṭan bha-ay.
saaDhsang mil har gun gaa-ay jamdootan
ka-o taraas ahay. ||1|| rahaa-o.

jaytay punahcharan say keen'hay man tan
parabh kay charan gahay.
aavan jaan bharam bha-o naathaa janam
janam kay kilvikh dahay. ||1||

nirbha-o ho-ay bhajahu jagdeesai ayhu
padaarath vadbhaag lahay.

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kar kirpaa pooran parabh daatay nirmal jas
naanak daas kahay. ||2||17||103||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to be free from the fear of punishment of our sins of many past births, and pains of coming and going, then with full concentration of our mind and body, we should meditate on God's Name, and joining the congregation of saintly persons sing His praises.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਸੁਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ॥
ਸੁਲਹੀ ਕਾ ਰਾਬੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੁਲਹੀ ਹੋਇ ਮੁਆ
ਨਾਪਾਕੁ॥੧॥ ਰਹਾਉ॥

ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰੁ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ
ਗਇਆ ਹੈ ਖਾਕੁ॥
ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ ਰਚਿਆ ਤਿਨਿ
ਦੀਨਾ ਧਾਕੁ॥੧॥

ਪੁਤ੍ਰ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓ ਸੁ ਛੋਡਿ ਗਇਆ ਸਭ
ਭਾਈ ਸਾਕੁ॥
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ
ਪੂਰਨ ਵਾਕੁ॥੨॥੧੮॥੧੦੪॥

bilaaval mehlaa 5.

sulhee tay naaraa-in raakh.
sulhee kaa haath kahee na pahuchai sulhee
ho-ay moo-aa naapaak. ||1|| rahaa-o.

kaadh kuthaar khasam sir kaati-aa khin meh
ho-ay ga-i-aa hai khaak.
mandaa chitvæt chitvæt pachi-aa jin rachi-aa tin
deenaa Dhaak. ||1||

putar meet Dhan kichhoo na rahi-o so chhod
ga-i-aa sabh bhaa-ee saak.
kaho naanak tis parabh balihaaree jin jan kaa
keeno pooran vaak. ||2||18||104||

Bilawal Mehla-5

This *shabad* refers to a historic event when (on the instigation of Prithi Chand- the Guru's brother and enemy, Moghul governor) *Sulhikhan* came to attack Guru Ji with an axe on his shoulder. It so happened that on the way his horse got disturbed by some noise and inadvertently fell into a burning brick kiln and *Sulhikhan* along with the horse was burnt alive; the same axe which he had carried to attack Guru Ji, cut off his head. In this way God Himself saved the life and honor of Guru Ji. So in this *shabad*, Guru Ji is expressing his gratitude to God for protecting him from his enemy.

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

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

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

The message of this *shabad* is that if we have full faith in God and the words of the saint (Guru, the *Gurbani* contained in Guru Granth Sahib Ji), then no enemy or trouble can ever harm us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਸੇਵਾ॥

ਆਪੇ ਆਪਿ ਵਰਤੈ ਸੁਆਮੀ ਕਾਰਜੁ ਰਾਸਿ ਕੀਆ
ਗੁਰਦੇਵ॥੧॥ ਰਹਾਉ॥

ਆਦਿ ਮਧਿ ਪ੍ਰਭੁ ਅੰਤਿ ਸੁਆਮੀ ਅਪਨਾ ਬਾਟੁ ਬਨਾਇਓ
ਆਪਿ॥

ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਵਡ ਪਰਤਾਪੁ॥੧॥

ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਵਸਿ ਕੀਨੈ ਜਿਨਿ ਸਗਲੇ ਜੰਤ॥

ਚਰਨ ਕਮਲ ਨਾਨਕ ਸਚਣਾਈ ਰਾਮ ਨਾਮ ਜਪਿ ਨਿਰਮਲ
ਮੰਤ॥੨॥੧੯॥੧੦੫॥

bilaaval mehlā 5.

pooray gur kee pooree sayv.

aapay aap varṭai su-aamee kaaraj raas kee-aa
gurdayv. ||1|| rahaa-o.

aad maḍh parabh antṯ su-aamee apnaa thaat
banaa-i-o aap.

apnay sayvak kee aapay raakhai parabh
mayray ko vad partaap. ||1||

paarbarahm parmaysur satgur vas keen'ay jin
saglay jant.

charan kamal naanak sarnaa-ee raam naam
jap nirmal mant. ||2||19||105||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji described how God saved him from the impending attack of the *Mogul* commander *Sulhikhan*, and how the latter himself died on the way. This *shabad* also is an expression of Guru Ji's gratitude for the protection provided by God, and an indirect message for us to have full faith in Him.

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

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

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

The message of this *shabad* is that God is all-powerful and His service never goes to waste. Therefore, we should always meditate on His immaculate Name, under the guidance of the Guru (Granth Sahib Ji).

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਤਾਪ ਪਾਪ ਤੇ ਰਾਖੇ ਆਪ॥

ਸੀਤਲ ਭਏ ਗੁਰ ਚਰਨੀ ਲਾਗੇ ਰਾਮ ਨਾਮ ਹਿਰਦੇ ਮਹਿ
ਜਾਪ॥੧॥ ਰਹਾਉ॥

ਕਰਿ ਕਿਰਪਾ ਹਸਤ ਪ੍ਰਭਿ ਦੀਨੇ ਜਗਤ ਉਧਾਰ ਨਵ ਖੰਡ
ਪ੍ਰਤਾਪ॥

bilaaval mehlā 5.

ṭaap paap ṭay raakhay aap.

seetal bhā-ay gur charnee laagay raam naam
hirday meh jaap. ||1|| rahaa-o.

kar kirpaa hasatṯ parabh deenay jagatṯ uḍhaar
nav khand partaap.

ਦੁਖ ਬਿਨਸੈ ਸੁਖ ਅਨਦ ਪ੍ਰਵੇਸਾ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨ ਤਨ ਸਚੁ
ਧ੍ਰਾਪ॥੧॥

dukh binsay sukh anad parvaysaa tarisan bujhee
man tan sach Dharaap. ||1||

ਅਨਾਥ ਕੇ ਨਾਥੁ ਸਰਣਿ ਸਮਰਥਾ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਮਾਈ
ਬਾਪੁ॥

anaath ko naath saran samrathaa sagal sarisat
ko maa-ee baap.

ਭਗਤਿ ਵਛਲ ਭੈ ਭੰਜਨ ਸੁਆਮੀ ਗੁਣ ਗਾਵਤ ਨਾਨਕ
ਆਲਾਪ॥੨॥੨੦॥੧੦੬॥

bhagat vachhal bhai bhanjan su-aamee gun
gaavat naanak aalaap. ||2||20||106||

Bilawal Mehla-5

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ਪ॥

bilaaval mehlaa 5.

ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸਹਿ ਪਛਾਨੁ॥
ਪਾਰਬਰਹਮੁ ਪਰਮੇਸਰੁ ਧਿਆਇਆ ਕੁਸਲ ਖੇਮ ਹੋਏ
ਕਲਿਆਨ॥੧॥ ਰਹਾਉ॥

jis tay upji-aa tiseh pachhaan.
paarbarahm parmaysar Dhi-aa-i-aa kusal
khaaym ho-ay kali-aan. ||1|| rahaa-o.

ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ ਬਡ ਭਾਗੀ ਅੰਤਰਜਾਮੀ ਸੁਖਤੁ ਸੁਜਾਨੁ॥
ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਅਪਨੇ ਬਡ ਸਮਰਥੁ ਨਿਮਾਣਿਆ ਕੇ
ਮਾਨੁ॥੧॥

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

ਕ੍ਰਮ ਭੈ ਬਿਨਸਿ ਗਏ ਖਿਨ ਭੀਤਰਿ ਅੰਧਕਾਰ ਪ੍ਰਗਟੇ ਚਾਨਾਣੁ॥

bharam bhai binas ga-ay khin bheetar
anDhkaar pargatay chaanaan.

ਸਾਸਿ ਸਾਸਿ ਆਰਾਧੈ ਨਾਨਕੁ ਸਦਾ ਸਦਾ ਜਾਈਐ ਸਾas saas aaraaDhai naanak sadaa sadaa
ਕੁਰਬਾਣੁ॥੨॥੨੧॥੧੦੭॥ ਜaa-ee-ai kurbaan. ||2||21||107||

Bilawal Mehla-5

This is a common nature of human beings that we hardly remember to thank God who does so much for us. In this *shabad*, Guru Ji reminds us about our duty to recognize and express our gratitude to God, who has created us and blessed us with so many gifts.

He says: “(O’ my friend), recognize (that God), who has created you; because the person who has meditated on the all pervading God and Master, has obtained happiness, bliss and salvation.”(1-pause)

Describing the blessings obtained by a person who has met the perfect Guru, he says: “(O’ my friends), by good fortune, the person who has met the perfect Guru (and followed his advice), has recognized the wise and farsighted (God, who is the) inner knower (of all hearts). Extending His hand and making His own, He protects His (devotees). He is all powerful and is the honor of honorless.”(1)

In closing, Guru Ji says: “(O’ my friends, the person who meditates on God’s Name), all his or her dreads and doubts vanish in an instant. The darkness (of ignorance) disappears (from within, and it is) illuminated with the light (of divine wisdom). Therefore, with each and every breath, Nanak meditates (on that God, for whom) we should be a sacrifice forever.”(2-21-107)

The message of this *shabad* is that following Guru’s advice we should meditate on God’s Name with every breath, so that showing His mercy, God may dispel our doubts and fears and bless us with peace and bliss.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਦੋਵੈ ਬਾਵ ਰਖੇ ਗੁਰ ਸੂਰੇ॥
ਹਲਤ ਪਲਤ ਪਾਰਬਰਹਿਮਿ ਸਵਾਰੇ ਕਾਰਜ ਹੋਏ ਸਗਲੇ ਪੂਰੇ॥੧॥
ਰਹਾਉ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੁਖ ਸਹਜੇ ਮਜਨੁ ਹੋਵਤ ਸਾਧੂ ਧੂਰੇ॥
ਆਵਣ ਜਾਣ ਰਹੇ ਬਿਤਿ ਪਾਈ ਜਨਮ ਮਰਣ ਕੇ ਮਿਟੇ
ਬਿਸੂਰੇ॥੧॥

ਕ੍ਰਮ ਭੈ ਤਰੇ ਛੁਟੇ ਭੈ ਜਮ ਕੇ ਘਟਿ ਘਟਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰੇ॥

ਪੰਨਾ ੮੨੬

ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਅੰਤਰਿ ਬਾਹਰਿ ਪੇਖਿ
ਹਜੂਰੇ॥੨॥੨੨॥੧੦੮॥

bilaaval mehlaa 5.

ḁovai thaav rakhay gur sooray.
halat palat paarbarahm savaaray kaaraj
ho-ay saglay pooray. ||1|| rahaa-o.

har har naam japat sukh sehjay majan hovat
saaDhoo Dhooray.
aavan jaan rahay thit paa-ee janam maran
kay mitay bisooray. ||1||

bharam bhai taray chhutay bhai jam kay ghat
ghat ayk rahi-aa bharpooray.

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naanak saran pari-o dukh bhanjan antar
baahar paykh hajooray. ||2||22||108||

Bilawal Mehla-5

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਦਰਸਨੁ ਦੇਖਤ ਦੇਖ ਨਸੇ॥
ਕਬਹੁ ਨ ਹੋਵਹੁ ਦ੍ਰਿਸਟਿ ਅਗੋਚਰ ਜੀਅ ਕੈ ਸੰਗਿ ਬਸੇ॥੧॥
ਰਹਾਉ॥

ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰ ਸੁਆਮੀ॥
ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥੧॥
ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮ੍ਹਾਰੀ॥
ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਝਹਿ ਚਿਤਾਰੀ॥੨॥

ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥
ਜੀਅ ਜੰਤ ਕੀ ਕਰਹੁ ਪ੍ਰਤਿਪਾਲਾ॥੩॥

ਆਠ ਪਹਰ ਤੇਰਾ ਨਾਮੁ ਜਨੁ ਜਾਪੇ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਪ੍ਰਭਿ ਆਪੇ॥੪॥੨੩॥੧੦੯॥

bilaaval mehlaa 5.

ḍarsan ḍaykhaṭ dokh nasay.
kabahu na hovhu ḍarisat agochar jee-a kai sang
basay. ||1|| rahaa-o.

pareetam paraan aḍhaar su-aamee.
poor rahay parabh antarjaamee. ||1||
ki-aa gun ṭayray saar samhaaree.
saas saas parabh tujheh chitaaree. ||2||

kirpaa niḍh parabh deen da-i-aalaa.
jee-a jant kee karahu partipaalaa. ||3||

aath pahar tayraa naam jan jaapay.
naanak pareet laa-ee parabh aapay.
||4||23||109||

Bilawal Mehla-5

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

Addressing God, he says: "(O' God), seeing Your sight all my sins fled, and (now I pray to You to show mercy that You are) never out of my sight and are always in my soul."(1-pause)

Continuing his adoring address to God, Guru Ji says: "O' my Beloved, the Support of life, my God and Master, You are the Inner knower of all hearts, and are fully pervading everywhere."(1)

Next, expressing his inability to describe the merits of God, he humbly says: "(O' God, I do not know), which of Your excellences I may keep in mind. (Please bless me that) with each and every breath, I keep remembering You."(2)

However giving one example of God's myriad of qualities, Guru Ji says: "O' the Treasure of kindness, merciful God of the meek, You sustain all creatures and beings."(3)

In conclusion, Guru Ji humbly submits: "O' God, at all times Your devotee keeps meditating on Your Name. (But) Nanak says, that it is God who Himself has imbued him with this (kind of) love (for God)."(4-23-109)

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਤਨੁ ਧਨੁ ਜੋਬਨੁ ਚਲਤੁ ਗਇਆ॥
ਰਾਮ ਨਾਮ ਕਾ ਭਜਨੁ ਨ ਕੀਨੋ ਕਰਤੁ ਬਿਕਾਰ ਨਿਸਿ ਭੋਰੁ
ਭਇਆ॥੧॥ ਰਹਾਉ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਨਿਤ ਖਾਤੇ ਮੁਖ ਦੰਤਾ ਘਸਿ ਖੀਨ
ਖਇਆ॥
ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਮੂਠਉ ਪਾਪ ਕਰਤੁ ਨਹ ਪਰੀ
ਦਇਆ॥੧॥

ਮਹਾ ਬਿਕਾਰ ਘੋਰ ਦੁਖ ਸਾਗਰ ਤਿਸੁ ਮਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ
ਪਇਆ॥
ਸਰਨਿ ਪਰੇ ਨਾਨਕ ਸੁਆਮੀ ਕੀ ਬਾਹ ਪਕਰਿ ਪ੍ਰਭਿ ਕਾਢਿ
ਲਇਆ॥੨॥੨੪॥੧੧੦॥

bilaaval mehlaa 5.

tan Dhan joban chalat ga-i-aa.
raam naam kaa bhajan na keeno karat bikaar
nis bhor bha-i-aa. ||1|| rahaa-o.
anik parkaar bhojan nit khaatay mukh danta
ghas kheen kha-i-aa.
mayree mayree kar kar mooth-o paap karat
nah peree da-i-aa. ||1||

mahaa bikaar ghor dukh saagar tis meh
paraanee galat pa-i-aa.
saran paray naanak su-aamee kee baah pakar
parabh kaadh la-i-aa. ||2||24||110||

Bilawal Mehla-5

In the previous so many *shabads* Guru Ji has been advising us to seek the shelter of the Guru and under his guidance remember God's Name and shed all our sinful habit. But we don't care for this advice. We still keep running after worldly wealth, enjoying false worldly pleasures, never think of doing any good deeds, and let our precious life go waste. In this *shabad*, Guru Ji comments on this pitiable condition of ours and suggests a way to avoid such a waste.

Noting how our life is going waste, Guru Ji says: “(O’ my friends, one’s) body, wealth, and youth (are all slowly) passing by. (But one remains unaware of this, and only at a late stage realizes that) he or she has not meditated on God’s Name. Doing evil deeds, his or her youth has passed and old age has come.”(1-pause)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਆਪਨਾ ਪੁਭੁ ਆਇਆ ਚੀਤਿ॥
ਦੁਸਮਨ ਦੁਸਟ ਰਹੇ ਝਖ ਮਾਰਤ ਕੁਸਲੁ ਭਇਆ ਮੇਰੇ ਭਾਈ
ਮੀਤਿ॥੧॥ ਰਹਾਉ॥

ਗਈ ਬਿਆਪਿ ਉਪਾਧਿ ਸਭ ਨਾਸੀ ਅੰਗੀਕਾਰੁ ਕੀਓ
ਕਰਤਾਰਿ॥
ਸਾਂਤਿ ਸੁਖ ਅਰੁ ਅਨਦ ਘਨੇਰੇ ਪ੍ਰੀਤਮ ਨਾਮੁ ਰਿਚੈ ਉਰ
ਹਾਰਿ॥੧॥

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਰਾਸਿ ਪ੍ਰਭ ਤੇਰੀ ਤੂੰ ਸਮਰਥੁ ਸੁਆਮੀ ਮੇਰਾ॥
ਦਾਸ ਅਪੁਨੇ ਕਉ ਰਾਖਨਹਾਰਾ ਨਾਨਕ ਦਾਸ ਸਦਾ ਹੈ
ਚੇਰਾ॥੨॥੨੫॥੧੧੧॥

bilaaval mehlaa 5.

aapnaa parabh aa-i-aa cheet.
dusman dusat rahay jhakh maarat kusal
bha-i-aa mayray bhaa-ee meet. ||1|| rahaa-o.

ga-ee bi-aaDh upaaDh sabh naasee angeekaar
kee-o kartaar.
saaNt sookh ar anad ghanayray pareetam
naam ridai ur haar. ||1||

jee-o pind Dhan raas parabh tayree tooⁿ
samrath su-aamee mayraa.
daas apunay ka-o raakhanhaaraa naanak daas
sadaa hai chayraa. ||2||25||111||

Bilawal Mehla-5

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

As if sharing with us how God blessed him with full protection, Guru Ji says: “(O’ my friends, in the face of so many attacks) my mind kept remembering God. (O’ my brothers and friends, even though my) enemies and evil doers got exhausted making vain attempts (to harm me), I remained unharmed and in perfect bliss.”(1-pause)

Describing what other blessings he received, Guru Ji says: “(O my friends), all my physical and social suffering have fled away, and the Creator God has protected me like a bodyguard. By enshrining God’s Name in my heart, I have obtained all kinds of peace, comforts, and immense bliss.”(1)

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਗੋਬਿਦੁ ਸਿਮਰਿ ਹੋਆ ਕਲਿਆਣੁ॥
ਮਿਟੀ ਉਪਾਧਿ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਅੰਤਰਜਾਮੀ ਸਿਮਰਿਆ
ਜਾਣੁ॥੧॥ ਰਹਾਉ॥

ਜਿਸ ਕੇ ਜੀਅ ਤਿਨਿ ਕੀਏ ਸੁਖਾਲੇ ਭਗਤ ਜਨਾ ਕਉ ਸਾਚਾ
ਤਾਣੁ॥
ਦਾਸ ਅਪੁਨੇ ਕੀ ਆਪੇ ਰਾਖੀ ਭੈ ਭੰਜਨ ਉਪਰਿ ਕਰਤੇ ਮਾਣੁ॥੧॥

ਭਈ ਮਿਤ੍ਰਾਈ ਮਿਟੀ ਬੁਰਾਈ ਦੂਸਟ ਦੂਤ ਹਰਿ ਕਾਢੇ ਛਾਣਿ॥
ਸੁਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣਹ
ਵਖਾਣਿ॥੨॥੨੬॥੧੧੨॥

bilaaval mehlaa 5.

gobid simar ho-aa kali-aa᳚.
mitee upaaDh bhā-i-aa suk᳚ saachaa
an᳚tarjaamee simri-aa jaa᳚. ||1|| rahaa-o.

jis kay jee-a ᳚tin kee-ay suk᳚haalay bhagat
janaa ka-o saachaa ᳚taa᳚.
᳚daas apunay kee aapay raak᳚hee bhāi bhānjan
ooper kartay maa᳚. ||1||

bhā-ee mi᳚traa-ee mitee buraa-ee ᳚᳚arusat
᳚doot har kaadhay ch᳚haa᳚.
sook᳚ sahj aanand ᳚ghanayray naanak jeevai
har gunah vak᳚haa᳚. ||2||26||112||

Bilawal Mehla-5

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

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

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

In closing, he says: “(O’ my friends), God has purged out all villains and evildoers. All evil has been destroyed and there is friendship (with all). There is peace, poise, and immense bliss, and Nanak lives uttering God’s praises.”(2-26-112)

The message of this *shabad* is that if we want God to be on our side, all our social and physical problems be eradicated, and we are rid of all our enemies, then we should sing praises of God again and again.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲ॥
ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ਸਤਿਗੁਰ ਜਪਿ ਜਪਿ ਸਾਧੂ ਭਏ
ਨਿਹਾਲ॥੧॥ ਰਹਾਉ॥

ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਦੇਖੀ ਸਗਲੇ ਭਏ ਰਵਾਲ॥

ਕੰਠਿ ਲਾਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਉਧਰਿ ਲੀਏ ਲਾਇ ਅਪਨੈ
ਪਾਲ॥੧॥

ਪੰਨਾ ੮੨੭

ਸਹੀ ਸਲਾਮਤਿ ਸਿਲਿ ਘਰਿ ਆਏ ਨਿੰਦਕ ਕੇ ਮੁਖ ਹੋਏ ਕਾਲ॥
ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਭਏ
ਨਿਹਾਲ॥੨॥੨੭॥੧੧੩॥

bilaaval mehlaa 5.

paarbarahm parabh̄ bh̄a-ay kirpaal.
kaaraj sagal savaaray satgur jap jap saaDhoo
bh̄a-ay nihaal. ||1|| rahaa-o.

angeekaar kee-aa parabh̄ apnai dokhee
saglay bh̄a-ay ravaal.

kanth̄ laa-ay raakhay jan apnay uDhar lee-ay
laa-ay apnai paal. ||1||

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sahee salaamat̄ mil ghar aa-ay nindak kay
mukh ho-ay kaal.
kaho naanak mayraa satgur pooraa gur
parsaad parabh̄ bh̄a-ay nihaal. ||2||27||113||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if following Guru's advice we sing praises of God with love and devotion, then God becomes our own. He protects us like a bodyguard. He destroys our enemies, dishonors our slanderers, and we come out of all struggles with honor and glory.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮੂ ਲਾਲਨ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨੀ॥ ਰਹਾਉ॥
ਤੋਰੀ ਨ ਤੂਟੈ ਛੋਰੀ ਨ ਛੂਟੈ ਐਸੀ ਮਾਧੋ ਖਿੰਚ ਤਨੀ॥੧॥

ਦਿਨਸੁ ਰੈਨਿ ਮਨ ਮਾਹਿ ਬਸਤੁ ਹੈ ਤੂ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ
ਅਪਨੀ॥੨॥

ਬਲਿ ਬਲਿ ਜਾਉ ਸਿਆਮ ਸੁੰਦਰ ਕਉ ਅਕਥ ਕਥਾ ਜਾ ਕੀ
ਬਾਤ ਸੁਨੀ॥੩॥

ਜਨ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਹੀਅਤੁ ਹੈ ਮੋਹਿ ਕਰਹੁ ਕ੍ਰਿਪਾ
ਠਾਕੁਰ ਅਪੁਨੀ॥੪॥੨੮॥੧੧੪॥

bilaaval mehlaa 5.

moo laalan si-o pareet banee. rahaa-o.
toore na tootai chhoree na chhootai aisee
maaDho khinch tanee. ||1||

dinas rain man maahi basat hai too kar kirpaa
parabh apnee. ||2||

bal bal jaa-o si-aam sundar ka-o akath kathaa
jaa kee baat sunee. ||3||

jan naanak daasan daas kahee-at hai
mohi karahu kirpaa thaakur apunee.
||4||28||114||

Bilawal Mehla-5

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

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

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

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

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

The message of this *shabad* is that if we want to enjoy the grace and bliss of God then we have to be in such a strong and immense love with Him that no amount of worldly attractions or illusions can break our bond. Day and night He remains enshrined in our hearts.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਹਰਿ ਕੇ ਚਰਨ ਜਪਿ ਜਾਂਉ ਕੁਰਬਾਨੁ॥
ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰੁ ਤਾ ਕਾ ਹਿਰਦੈ ਧਰਿ ਮਨ
ਧਿਆਨੁ॥੧॥ ਰਹਾਉ॥

ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਜਾ ਕਾ ਕੀਆ ਸਗਲ
ਜਹਾਨੁ॥
ਰਸਨਾ ਰਵਹੁ ਏਕੁ ਨਾਰਾਇਣੁ ਸਾਚੀ ਦਰਗਹ ਪਾਵਹੁ ਮਾਨੁ॥੧॥

ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤਿ ਜਾ ਕਉ ਤਿਨ ਹੀ ਪਾਇਆ ਏਹੁ ਨਿਧਾਨੁ॥

ਗਾਵਉ ਗੁਣ ਕੀਰਤਨੁ ਨਿਤ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ
ਦੀਜੈ ਦਾਨੁ॥੨॥੨੯॥੧੧੫॥

bilaaval mehlaa 5.

har kay charan jap jaa^N-o kurbaan.
gur mayraa paarbarahm parmaysur taa kaa
hirdai Dhar man Dhi-aan. ||1|| rahaa-o.

simar simar simar suk^h-daata jaa kaa kee-aa
sagal jahaan.
rasnaa ravhu ayk naaraa-in saachee dargeh
paavhu maan. ||1||

saaD^hoo sang paraapat jaa ka-o tin hee
paa-i-aa ayhu niD^haan.

gaava-o guⁿ keertan nit su-aamee kar kirpaa
naanak deejai daan. ||2||29||115||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that our Guru is Himself the all pervading God, so if we reflect on the Guru’s advice (the *Gurbani* as included in *Guru Granth Sahib*), then we would automatically start singing praises of God, and meditating on His Name, which would bring us peace here and honor in God’s court.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਰਾਖਿ ਲੀਏ ਸਤਿਗੁਰ ਕੀ ਸਰਣ॥
ਜੈ ਜੈ ਕਾਰੁ ਹੋਆ ਜਗ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਮੇਰੇ ਤਾਰਣ॥੧॥ ਰਹਾਉ॥

ਬਿਸੁੰਭਰ ਪੂਰਨ ਸੁਖਦਾਤਾ ਸਗਲ ਸਮਗ੍ਰੀ ਪੋਖਣ ਭਰਣ॥

ਬਾਨ ਬਨੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਬਲਿ ਬਲਿ ਜਾਂਈ ਹਰਿ ਕੇ ਚਰਣ॥੧॥

ਜੀਅ ਜੁਗਤਿ ਵਸਿ ਮੇਰੇ ਸੁਆਮੀ ਸਰਬ ਸਿਧਿ ਤੁਮ ਕਾਰਣ ਕਰਣ॥

ਆਇ ਜੁਗਾਦਿ ਪੁਛੁ ਰਖਦਾ ਆਇਆ ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਨਹੀ ਭਰਣ॥੨॥੩੦॥੧੧੬॥

bilaaval mehlaa 5.

raakh lee-ay satgur kee saran.
jai jai kaar ho-aa jag antar paarbarahm mayro taaran taran. ||1|| rahaa-o.

bisamv**bh**ar pooran sukh-daa**ta** sagal samagree pok**han** b**h**aran.

thaan thanantar sarab niran**tar** bal bal jaaⁿ-ee har kay charan. ||1||

jee-a jugat vas mayray su-aamee sarab si**Dh** tum kaaran karan.

aad jugaad parabh rakh-daa aa-i-aa har simrat naanak nahee daran. ||2||30||116||

Bilawal Mehla-5

This *shabad*, also perhaps refers to the circumstances when God saved the honor of Guru Ji and protected him from all kinds of troubles and enemies. So in this *shabad* again, Guru Ji expresses his gratitude and confidence in God on the basis of so many legends, and his personal experiences.

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

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

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

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੇ ਘਰੁ ੮

raag bilaaval mehlaa 5 dupday ghar 8

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥
ਈਐ ਨਿਰਗੁਨ ਉਐ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ
ਮੇਰਾ॥੧॥ ਰਹਾਉ॥

mai naahee parabh sabh kichh tayraa.
eeghai nirgun ooghai sargun kayl karat bich
su-aamee mayraa. ||1|| rahaa-o.

ਨਗਰ ਮਹਿ ਆਪਿ ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ ਪ੍ਰਭ ਮੇਰੇ ਕੋ
ਸਗਲ ਬਸੇਰਾ॥
ਆਪੇ ਹੀ ਰਾਜਨੁ ਆਪੇ ਹੀ ਰਾਇਆ ਕਰ ਕਹ ਠਾਕੁਰੁ ਕਹ
ਕਹ ਚੇਰਾ॥੧॥

nagar meh aap baahar fun aapan parabh mayray
ko sagal basayraa.
aapay hee raajan aapay hee raa-i-aa kah kah
thaaakur kah kah chayraa. ||1||

ਕਾ ਕਉ ਦੁਰਾਉ ਕਾ ਸਿਉ ਬਲਬੰਚਾ ਜਹ ਜਹ ਪੇਖਉ ਤਹ
ਤਹ ਨੇਰਾ॥
ਸਾਧ ਮੂਰਤਿ ਗੁਰੁ ਭੋਟਿਓ ਨਾਨਕ ਮਿਲਿ ਸਾਗਰ ਬੁੰਦ ਨਹੀ
ਅਨ ਹੇਰਾ॥੨॥੧॥੧੧੭॥

kaa ka-o duraa-o kaa si-o balbanchaa jah jah
paykha-o tah tah nayraa.
saaDh moorat gur bhayti-o naanak mil saagar
boond nahee An hayraa. |2||1||117||

Raag Bilawal Mehla-5

Dupadaiy Ghar-8

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

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

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

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

The message of this *shabad* is that we should be so much in love with God and aware of Him that we should see Him everywhere in and out, and should never try to hide any of our sins or try to cheat or harm anybody, because that God is seeing and hearing everything we do or say.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlā 5.

ਪੰਨਾ ੮੨੮

SGGS P-828

ਤੁਮ੍ ਸਮਰਥਾ ਕਾਰਨ ਕਰਨ॥

tūmH samrathaa kaaran karan.

ਵਾਕਨ ਵਾਕਿ ਗੋਬਿੰਦ ਗੁਰ ਮੇਰੇ ਮੋਹਿ ਅਪਰਾਧੀ ਸਰਨ
ਚਰਨ॥੧॥ ਰਹਾਉ॥d̥h̥aakan d̥h̥aak gobind̥ gur mayray mohi
apraaD̥hee saran charan. ||1||ਜੇ ਜੇ ਕੀਨੇ ਸੇ ਤੁਮ੍ ਜਾਨਿਓ ਪੇਖਿਓ ਠਉਰ ਨਾਹੀ ਕਛੁ ਢੀਠ
ਮੁਕਰਨ॥jo jo keeno so tūm^h jaani-o paykhi-o th̥a-ur
naahee kachh d̥heeth̥ mukran.ਬਡ ਪਰਤਾਪੁ ਸੁਨਿਓ ਪ੍ਰਭ ਤੁਮ੍ਰੇ ਕੋਟਿ ਆਯਾ ਤੇਰੇ ਨਾਮ
ਹਰਨ॥੧॥bad partaap suni-o parabh̥ tūm^hro kot agh̥aa
ṭayro naam haran. ||1||

ਹਮਰੇ ਸਹਾਉ ਸਦਾ ਸਦ ਭੂਲਨ ਤੁਮ੍ਰੇ ਬਿਰਦੁ ਪਤਿਤ ਉਧਰਨ॥

hamro sahaa-o sadaa sad̥ bhoolan tūm^hro
birad̥ patit̥ udhran.ਕਰੁਣਾ ਮੈ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਜੀਵਨ ਪਦ ਨਾਨਕ ਹਰਿ
ਦਰਸਨ॥੨॥੧੧੮॥karuṇaa mai kirpaal kirpaa niD̥h̥ jeevan pad̥
naanak har darsan. ||2||2||118||*Bilawal Mehla-5*

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਐਸੀ ਕਿਰਪਾ ਮੋਹਿ ਕਰਹੁ॥
ਸੰਤਹ ਚਰਣ ਹਮਾਰੇ ਮਾਥਾ ਨੈਨ ਦਰਸੁ ਤਨਿ ਧੂਰਿ ਪਰਹੁ॥੧॥
ਰਹਾਉ॥

ਗੁਰ ਕੋ ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ ਬਾਸੈ ਹਰਿ ਨਾਮਾ ਮਨ ਸੰਗਿ ਧਰਹੁ॥
ਤਸਕਰ ਪੰਚ ਨਿਵਾਰਹੁ ਠਾਕੁਰ ਸਗਲੇ ਭਰਮਾ ਹੋਮਿ ਜਰਹੁ॥੧॥

ਜੇ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲ ਮਾਨੈ ਭਾਵਨੁ ਦੁਬਿਧਾ ਦੂਰਿ ਟਰਹੁ॥
ਨਾਨਕ ਕੇ ਪੁਭ ਤੁਮ ਹੀ ਦਾਤੇ ਸੰਤਸੰਗਿ ਲੇ ਮੋਹਿ
ਉਧਰਹੁ॥੨॥੩॥੧੧੯॥

bilaaval mehlaa 5.

aisee kirpaa mohi karahu.
santeh charan hamaaro maathaa nain daras
tan Dhoor parahu. ||1|| rahaa-o.

gur ko sabaḁ mayrai hee-arai baasai har
naamaa man sang Dharahu.
taskar panch nivaarahu thaakur saglo
bharmaa hom jarahu. ||1||

jo tum^h karahu so-ee bhal maanai bhaavan
dubiDhaa door tarahu.
naanak kay parabḁ tum hee daatay satsang
lay mohi uDharahu. ||2||3||119||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that if we want to be emancipated from the life of sin and perpetual rounds of birth and death, then we should pray to God to grace us with the company of the saint (Guru), so that following Guru’s advice, we may meditate on God’s Name and do away with our sense of duality, self-conceit, and all the five evil passions in us. In this way we may become worthy of emancipation.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਐਸੀ ਦੀਖਿਆ ਜਨ ਸਿਉ ਮੰਗਾ॥
 ਤੁਮ੍ਹਰੇ ਧਿਆਨੁ ਤੁਮ੍ਹਰੇ ਰੰਗਾ॥
 ਤੁਮ੍ਹਰੀ ਸੇਵਾ ਤੁਮ੍ਹਰੇ ਅੰਗਾ॥੧॥ ਰਹਾਉ॥

ਜਨ ਕੀ ਟਹਲ ਸੰਭਾਖਨੁ ਜਨ ਸਿਉ ਉਠਨੁ ਬੈਠਨੁ ਜਨ ਕੈ
 ਸੰਗਾ॥
 ਜਨ ਚਰ ਰਜ ਮੁਖਿ ਮਾਥੈ ਲਾਗੀ ਆਸਾ ਪੂਰਨ ਅਨੰਤ
 ਤਰੰਗਾ॥੧॥

ਜਨ ਪਾਰਬਰਹਮ ਜਾ ਕੀ ਨਿਰਮਲ ਮਹਿਮਾ ਜਨ ਕੇ ਚਰਨ ਤੀਰਥ
 ਕੋਟਿ ਗੰਗਾ॥
 ਜਨ ਕੀ ਧੁਰਿ ਕੀਓ ਮਜਨੁ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੇ ਰਹੇ
 ਕਲੰਗਾ॥੨॥੪॥੧੨੦॥

bilaaval mehlaa 5.

aisee deekhi-aa jan si-o mangaa.
 tumHro Dhi-aan tumhaaro rangaa.
 tumHree sayvaa tumhaaray angaa. ||1||
 rahaa-o.

jan kee tahal sambhaakhan jan si-o oothan
 baithan jan kai sangaa.
 jan char raj mukh maathai laagee aasaa
 pooran anant tarangaa. ||1||

jan paarbarahm jaa kee nirmal mahimaa jan
 kay charan tirath kot gangaa.
 jan kee Dhoor kee-o majan naanak janam
 janam kay haray kalangaa. ||2||4||120||

Bilawal Mehla-5

In stanza (1) of the previous *shabad*, Guru Ji begged God to show such mercy upon him that his forehead may be at the feet of the saint Guru, his eyes behold Guru's sight, and on his body falls the dust of Guru's feet (in the form of his immaculate advice and words of divine wisdom). In this *shabad*, he describes the kind of blessings he wants to obtain from the saint Guru.

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

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

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

The message of this *shabad* is that if we want to get rid of millions of our sins, accumulated birth after birth, then we don't need to go to any pilgrimage places or bathe at holy places. All we need to do is to pray to God to grant us the company and the guidance of our Guru (Guru Granth Sahib). Then following Guru's advice we should meditate on God's Name. By doing so, we would be purified right in our own home and would feel such peace and contentment, as if all our wishes and desires have been fulfilled.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜਿਉ ਭਾਵੈ ਤਿਉ ਮੋਹਿ ਪ੍ਰਤਿਪਾਲ॥
ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਹਮ ਬਾਰਿਕ ਤੁਮ੍ਹ ਪਿਤਾ
ਕਿਰਪਾਲ॥੧॥ ਰਹਾਉ॥

ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਨਾਹੀ ਕੋਈ ਪਹੁਚਿ ਨ ਸਾਕਉ ਤੁਮ੍ਹ
ਰੀ ਘਾਲ॥
ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨਹੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੋ
ਮਾਲ॥੧॥

ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਸੁਆਮੀ ਅਨਬੋਲਤ ਹੀ ਜਾਨਹੁ ਹਾਲ॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ ਹਮਾਰੋ ਨਾਨਕ ਪ੍ਰਭੁ ਜੀਉ ਨਦਰਿ
ਨਿਹਾਲ॥੨॥੫॥੧੨੧॥

bilaaval mehlaa 5.

ji-o bhāavai tī-o mohi partīpaal.
paarbarahm parmaysar satgur ham baarik
tum^h pitā kirpaal. ||1|| rahaa-o.

mohi nirgun gun naahee ko-ee pahuch na
saaka-o tum^hree ghaal.
tumree gat mit tum hee jaanhu jee-o pind sabh
tumro maal. ||1||

antarjaamee purakh su-aamee anbolat hee
jānhu haal.
tan man seeṭal ho-ay hamaaro naanak parabh
jee-o naḍar nihaal. ||2||5||121||

Bilawal Mehla-5

In the previous two *shabads*, Guru Ji requested God to bless him with the company of the saints and then shared with us what kind of blessings he wants to obtain from the saints themselves. In this *shabad*, he reminds us that since we don't know what is really best for us or how it can be done, it is best to let God help and save us the way He deems fit.

So putting himself in our place, Guru Ji says: "O' God, sustain us as You please. O' all pervading transcendent true Guru, we are Your children and You are our merciful father, (save us as You deem fit)." (1-pause)

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

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

The message of this *shabad* is that if we want to obtain true peace and delight, both in our body and mind, then we should pray to God and confess before Him that we have no merits, but we are like His children and He is like our merciful father, so that ignoring our faults He may protect us.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਰਾਖੁ ਸਦਾ ਪ੍ਰਭੁ ਅਪਨੈ ਸਾਥ॥
ਤੂ ਹਮਰੋ ਪ੍ਰੀਤਮੁ ਮਨਮੋਹਨੁ ਤੁਝ ਬਿਨੁ ਜੀਵਨੁ ਸਗਲੁ
ਅਕਾਥ॥੧॥ ਰਹਾਉ॥

ਰੰਕ ਤੇ ਰਾਉ ਕਰਤ ਖਿਨ ਭੀਤਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਅਨਾਥ ਕੇ
ਨਾਥ॥
ਜਲਤ ਅਗਨਿ ਮਹਿ ਜਨ ਆਪਿ ਉਧਾਰੇ ਕਰਿ ਅਪੁਨੇ ਦੇ
ਰਾਖੇ ਹਾਥ॥੧॥

bilaaval mehlaa 5.

raakh sadaa parabh apnai saath.
too hamro preeṭam manmohan tujh bin jeevan
sagal akaath. ||1|| rahaa-o.

rank tay raa-o karat khin bheetar parabh mayro
anaath ko naath.
jalat agan meh jan aap uDhaaray kar apunay
day raakhay haath. ||1||

ਸੀਤਲ ਸੁਖੁ ਪਾਇਓ ਮਨ ਤ੍ਰਿਪਤੇ ਹਰਿ ਸਿਮਰਤ ਸ੍ਰਮ ਸਗਲੇ
ਲਾਥਾ॥
ਨਿਧਿ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਸੇਵਾ ਅਵਰ ਸਿਆਨਪ ਸਗਲ
ਅਕਾਥ॥੨॥੬॥੧੨੨॥

seeṭal sukh paa-i-o man ṭriṭṭai har simrat
saram saglay laath.
niDh niDhaan naanak har sayvaa avar si-aanap
sagal akaath. ||2||6||122||

Bilawal Mehla-5

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

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

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

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

The message of this *shabad* is that we should realize that God is our greatest protector. He can save us from the worst of dangers, when we meditate on His Name. Therefore the best service of all is the meditating on God’s Name, and any other clever thoughts or ideas of ours are simply useless.

ਪੰਨਾ ੮੨੯

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

bilaaval mehlaa 5.

ਅਪਨੇ ਸੇਵਕ ਕਉ ਕਬਹੁ ਨ ਬਿਸਾਰਹੁ॥
ਉਰਿ ਲਾਗਹੁ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ਪੂਰਬ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ
ਬੀਚਾਰਹੁ॥੧॥ ਰਹਾਉ॥

apnay sayvak ka-o kabahu na bisaarahu.
ur laagahu su-aamee parabh mayray poorab
pareet gobind beechaarahu. ||1|| rahaa-o.

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਤੁਮਾਰੇ ਹਮਰੇ ਦੇਖ ਰਿਦੈ ਮਤ
ਧਾਰਹੁ॥

patit paavan parabh birad tum^haaro hamray
dokh ridai mat Dhaarahu.

ਜੀਵਨ ਪ੍ਰਾਨ ਹਰਿ ਧਨੁ ਸੁਖੁ ਤੁਮ ਹੀ ਰਉਮੈ ਪਟਲੁ ਕ੍ਰਿਪਾ
ਕਰਿ ਜਾਰਹੁ॥੧॥

jeevan paraan har Dhan sukh tum hee ha-umai
patal kirpaa kar jaarahu. ||1||

ਜਲ ਬਿਹੁਨ ਮੀਨ ਕਤ ਜੀਵਨ ਦੂਧ ਬਿਨਾ ਰਹਨੁ ਕਤ ਬਾਰੇ॥

jal bihoon meen kat jeevan dooDh binaa rahan
kat baaro.

ਜਨ ਨਾਨਕ ਪਿਆਸ ਚਰਨ ਕਮਲਨੁ ਕੀ ਪੇਖਿ ਦਰਸੁ
ਸੁਆਮੀ ਸੁਖ ਸਾਰੇ॥੨॥੭॥੧੨੩॥

jan naanak pi-aas charan kamlan^h kee paykh
daras su-aamee sukh saaro. ||2||7||123||

Bilawal Mehla-5

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

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਆਗੈ ਪਾਛੈ ਕੁਸਲੁ ਭਇਆ॥
ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਸਭ ਰਾਖੀ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕੀਨੀ
ਮਇਆ॥੧॥ ਰਹਾਉ॥

ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਹਰਿ ਪ੍ਰੀਤਮੁ ਦੂਖ ਦਰਦ ਸਗਲਾ
ਮਿਟਿ ਗਇਆ॥
ਸਾਂਤਿ ਸਹਜ ਆਨਦ ਗੁਣ ਗਾਏ ਦੂਤ ਦੁਸਟ ਸਭਿ ਹੋਏ
ਖਇਆ॥੧॥

ਗੁਨੁ ਅਵਗੁਨੁ ਪ੍ਰਭਿ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ
ਕਰਿ ਲਇਆ॥
ਅਤੁਲ ਬਡਾਈ ਅਚੁਤੁ ਅਬਿਨਾਸੀ ਨਾਨਕੁ ਉਚਰੈ ਹਰਿ ਕੀ
ਜਇਆ॥੨॥੮॥੧੨੪॥

bilaaval mehlaa 5.

aagai paachhai kusal bha-i-aa.
gur poorai pooree sabh raakhee paarbarahm
parabh keenee ma-i-aa. ||1|| rahaa-o.

man tan rav rahi-aa har pareetam dookh darad
saglaa mit ga-i-aa.
saaNt sahj aanad gun gaa-ay doot dusat sabh
ho-ay kha-i-aa. ||1||

gun avgun parabh kachh na beechaari-o kar
kirpaa apunaa kar la-i-aa.
atul badaa-ee achut abhinaasee naanak uchrai
har kee ja-i-aa. ||2||8||124||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that just as a fish cannot survive without water, or a child cannot live without milk, we cannot tolerate the separation of God even for moment. Therefore, we should keep meditating on

God's Name, and praying for His sight. One day God would surely bless us with the bliss of His sight and eternal union. In this *shabad*, Guru Ji describes the blessing he obtained, when upon listening to his prayers, God blessed him with His sight.

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਬਿਨੁ ਭੈ ਭਗਤੀ ਤਰਨੁ ਕੈਸੇ॥
ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਪਤਿਤ ਉਚਾਰਨੁ ਰਾਖੁ ਸੁਆਮੀ ਆਪੁ
ਭਰੋਸੇ॥੧॥ ਰਹਾਉ॥

ਸਿਮਰਨੁ ਨਹੀ ਆਵਤ ਫਿਰਤ ਮਦ ਮਾਵਤ ਬਿਖਿਆ ਰਾਤਾ
ਸੁਆਨ ਜੈਸੇ॥
ਅਉਧੁ ਬਿਹਾਵਤ ਅਧਿਕ ਮੋਹਾਵਤ ਪਾਪ ਕਮਾਵਤ ਬੁਭੇ
ਐਸੇ॥੧॥

ਸਰਨਿ ਦੁਖ ਭੰਜਨੁ ਪੁਰਖ ਨਿਰੰਜਨੁ ਸਾਧੁ ਸੰਗਤਿ ਰਵਣੁ
ਜੈਸੇ॥
ਕੇਸਵ ਕਲੇਸ ਨਾਸ ਅਘ ਖੰਡਨੁ ਨਾਨਕ ਜੀਵਤ ਦਰਸ
ਦਿਸੇ॥੨॥੯॥੧੨੫॥

bilaaval mehlaa 5.

bin bhai bhagtee taran kaisay.
karahu anoograhau patit uDhaaran raakh
su-aamee aap bharosay. ||1|| rahaa-o.

simran nahee aavaṭ firat mad maavaṭ bkhi-aa
raataa su-aan jaisay.
a-oDh bihaavaṭ aDhik mohavaṭ paap kamaavaṭ
buday aisay. ||1||

saran ḁukh bhanjan purakh niranjan saaDhoo
sangat ravan jaisay.
kaysav kalays naas agh khandan naanak jeevaṭ
ḁaras ḁisay. ||2||9||125||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji advised us that we should keep praying to God to ignore our faults and accept us as His own. One day, He might show mercy and ending our troubles, might bless us with peace, poise and bliss. But the problem is that even when we pray to God, it is more as a ritual rather than out of true love, respect, and fear of God.

This kind of ritual worship doesn't help us in obtaining salvation or union with God. In this *shabad*, Guru Ji pleads to God on our behalf and shows us the way to beg Him to show His mercy and bless us with His life-giving sight.

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

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

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

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਦੁਪਦੈ ਘਰੁ ੯

raag bilaaval mehlaa 5 dupday ghar 9

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਆਪਹਿ ਮੇਲਿ ਲਏ॥

aapeh mayl la-ay.

ਜਬ ਤੇ ਸਰਨਿ ਤੁਮਾਰੀ ਆਏ ਤਬ ਤੇ ਦੇਖ ਗਏ॥੧॥
ਰਹਾਉ॥

jab tay saran tumaaree aa-ay tab tay dokh ga-ay.
||1|| rahaa-o.

ਤਜਿ ਅਭਿਮਾਨੁ ਅਰੁ ਚਿੰਤ ਬਿਰਾਨੀ ਸਾਧਰ ਸਰਨ
ਪਏ॥

taj abhimaan ar chint biraanee saadhah saran
pa-ay.

ਜਪਿ ਜਪਿ ਨਾਮੁ ਤੁਮਾਰੇ ਪ੍ਰੀਤਮ ਤਨ ਤੇ ਰੋਗੁ ਖਏ॥੧॥

jap jap naam tumhaaro pareetam tan tay rog
kha-ay. ||1||

ਮਹਾ ਮੁਗਥ ਅਜਾਨ ਅਗਿਆਨੀ ਰਾਖੇ ਧਾਰਿ ਦਏ॥

mahaa mugaDh ajaan agi-aanee raakhay Dhaar
da-ay.

ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੋਟਿਓ ਆਵਨ ਜਾਨ
ਰਹੇ॥੨॥੧॥੧੨੬॥

kaho naanak gur poora bhayti-o aavan jaan rahay.
||2||1||126||

Raag Bilawal Mehla-5

Dupadaiy Ghar-9

In the previous *shabad*, Guru Ji told how essential it is to perform the loving and respectful devotion of God so that He may take us out of this worldly ocean and unite us with Him. In this *shabad*, he shares with us the results of such a worship and also shows us how humble one should remain, even after achieving the supreme status.

Addressing God, Guru Ji says: “(O’ God), on Your own You have united me with You (and made me Your own). Since the time I came to Your shelter, all my evils (such as lust, anger, and greed) have gone away.”(1-pause)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਜੀਵਉ ਨਾਮੁ ਸੁਨੀ॥
ਜਉ ਸੁਪਸੰਨ ਭਏ ਗੁਰ ਪੂਰੇ ਤਬ ਮੇਰੀ ਆਸ ਪੁਨੀ॥੧॥
ਰਹਾਉ॥

ਪੀਰ ਗਈ ਬਾਧੀ ਮਨਿ ਧੀਰਾ ਮੋਰਿਓ ਅਨਦ ਧੁਨੀ॥
ਉਪਜਿਓ ਚਾਉ ਮਿਲਨ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਰਹਨੁ ਨ ਜਾਇ
ਖਿਨੀ॥੧॥

ਪੰਨਾ ੮੩੦

ਅਨਿਕ ਭਗਤ ਅਨਿਕ ਜਨ ਤਾਰੇ ਸਿਮਰਹਿ ਅਨਿਕ ਮੁਨੀ॥
ਅੰਧੁਲੇ ਟਿਕ ਨਿਰਧਨ ਧਨੁ ਪਾਇਓ ਪ੍ਰਭ ਨਾਨਕ ਅਨਿਕ
ਗੁਨੀ॥੨॥੨॥੧੨੭॥

bilaaval mehlaa 5.

jeeva-o naam sunee.
ja-o suparsan bhā-a-y gur pooray ṭab mayree
aas punee. ||1|| rahaa-o.

peer ga-ee baaDhee man Dheeraa mohi-o
anad Dhunee.
upji-o chaa-o milan parabh pareetam rahan na
jaa-ay khinee. ||1||

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anik bhagat anik jan taaray simrahi anik
munee.
andhulay tik nirDhan Dhan paa-i-o parabh
naanak anik gunee. ||2||2||127||

Bilawal Mehla-5

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

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

Elaborating on the blessings he received and his present state of mind, Guru Ji says: “(O’ my friends), my pain is gone, my mind is feeling calm and stable, and has been enchanted with the sound of bliss giving melody. (Now in my heart) has welled up such a longing to see my beloved God that (without seeing Him) I cannot live even for a moment.”(1)

Commenting further on the greatness of God, Guru Ji says: “(O’ my friends), God has saved a myriad of devotees and servants, and innumerable sages contemplate Him. Nanak says, that just as a blind person has obtained the support (of a stick) and a penniless person has obtained (untold) wealth, he has obtained that God of innumerable virtues.”(2-2-127)

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਘਰੁ ੧੩ ਪੜਤਾਲੁ

raag bilaaval mehlāa 5 ghar 13 parh-ṭaal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਮੋਹਨ ਨੀਦ ਨ ਆਵੈ ਹਾਵੈ ਹਾਰ ਕਜਰ ਬਸਤੁ ਅਭਰਨ
ਕੀਨੇ॥

mohan need na aavai haavai haar kajar bastar
abhāran keenay.

ਉਡੀਨੀ ਉਡੀਨੀ ਉਡੀਨੀ॥

udeenee udeenee udeenee.

ਕਬ ਘਰਿ ਆਵੈ ਰੀ॥੧॥ ਰਹਾਉ॥

kab ghar aavai ree. ||1|| rahaa-o.

ਸਰਨਿ ਸੁਹਾਗਨਿ ਚਰਨ ਸੀਸੁ ਧਰਿ॥

saran suhaagan charan sees Dhar.

ਲਾਲਨੁ ਮੋਹਿ ਮਿਲਾਵਹੁ॥

laalan mohi milaavhu.

ਕਬ ਘਰਿ ਆਵੈ ਰੀ॥੧॥

kab ghar aavai ree. ||1||

ਸੁਨਹੁ ਸਹੇਰੀ ਮਿਲਨ ਬਾਤ ਕਹਉ ਸਗਰੋ ਅਹੰ ਮਿਟਾਵਹੁ
ਤਉ ਘਰ ਹੀ ਲਾਲਨੁ ਪਾਵਹੁ॥

sunhu sahayree milan baat kaha-o sagro ahaⁿ
mitaavhu ṭa-o ghar hee laalan paavhu.

ਤਬ ਰਸ ਮੰਗਲ ਗੁਨ ਗਾਵਹੁ॥

ṭab ras mangal gun gaavhu.

ਆਨਦ ਰੂਪ ਧਿਆਵਹੁ॥

aanad roop Dhi-aavahu.

ਨਾਨਕੁ ਦੁਆਰੈ ਆਇਓ॥

naanak du-aarai aa-i-o.

ਤਉ ਮੈ ਲਾਲਨੁ ਪਾਇਓ ਰੀ॥੨॥

ṭa-o mai laalan paa-i-o ree. ||2||

ਮੋਹਨ ਰੂਪੁ ਦਿਖਾਵੈ॥

mohan roop dikhāavai.

ਅਬ ਮੋਹਿ ਨੀਦ ਸੁਹਾਵੈ॥

ab mohi need suhaavai.

ਸਭ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ॥

sabh mayree tikhaa bujhaanee.

ਅਬ ਮੈ ਸਹਜਿ ਸਮਾਨੀ॥

ab mai sahj samaanee.

ਮੀਠੀ ਪਿਰਹਿ ਕਹਾਨੀ॥

meethee pihē kahaanee.

ਮੋਹਨੁ ਲਾਲਨੁ ਪਾਇਓ ਰੀ॥ ਰਹਾਉ ਦੂਜਾ॥੧॥੧੨੮॥

mohan laalan paa-i-o ree. rahaa-o doojaa.
||1||128||

Raag Bilawal Mehla-5

Ghar-13 Parṭaal

This is a very beautiful heart captivating *shabad* in which Guru Ji uses the metaphor of a young bride who is so restless that she cannot even sleep because of separation from her spouse (God). She asks her friend and mate who is happily united with her groom, how she can also meet her Beloved. Using this metaphor, Guru Ji describes the dialogue between the seeker and the saint Guru, who is already united with God and the end result of this conversation.

Putting himself in place of that separated bride, Guru Ji shares the painful situation of his mind with the united and wedded bride (the saint Guru) and says: “(O’ my dear friend), without my captivating Beloved I cannot sleep, and I keep sighing in grief. Even though I have bedecked myself with necklaces, eye powder, dresses, and ornaments, yet still I remain sad and depressed and keep wondering when would (my Beloved) come into the home (my heart)?”(1-pause)

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

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਮੇਰੀ ਅਹੰ ਜਾਇ ਦਰਸਨ ਪਾਵਤੁ ਹੇ॥
ਰਾਚਹੁ ਨਾਥ ਹੀ ਸਹਾਈ ਸੰਤਨਾ॥
ਅਬ ਚਰਨ ਗਹੇ॥੧॥ ਚਹਾਉ॥

ਆਹੇ ਮਨ ਅਵਰੁ ਨ ਭਾਵੈ ਚਰਨਾਵੈ ਚਰਨਾਵੈ ਉਲਝਿਓ ਅਲਿ
ਮਕਰੰਦ ਕਮਲ ਜਿਉ॥
ਅਨ ਰਸ ਨਹੀ ਚਾਹੈ ਏਕੈ ਹਰਿ ਲਾਹੈ॥੧॥

ਅਨ ਤੇ ਟੂਟੀਐ ਰਿਖ ਤੇ ਛੂਟੀਐ॥
ਮਨ ਹਰਿ ਰਸ ਘੁਟੀਐ ਸੰਗਿ ਸਾਧੂ ਉਲਟੀਐ॥
ਅਨ ਨਾਹੀ ਨਾਹੀ ਰੇ॥
ਨਾਨਕ ਪ੍ਰੀਤਿ ਚਰਨ ਚਰਨ ਹੇ॥੨॥੨॥੧੨੯॥

bilaaval mehlaa 5.

moree aha^N jaa-ay darsan paavaṭ hay.
raachahu naath hee sahaa-ee santṅnaa.
ab charan gahay. ||1|| rahaa-o.

aahay man avar na bhāavai charnaavai
charnaavai uljhi-o al makranḍ kamal ji-o.
an ras nahee chaahai aykar hai laahai. ||1||

an ṭay tootee-ai rikḥ ṭay chḥootee-ai.
man har ras ghḥootee-ai sang saadhū ulṭee-ai.
an naahee naahee ray.
naanak paretṭ charan charan hay. ||2||2||129||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji described how by following the advice of the saints and shedding his self-conceit he obtained the sight of God and he was enjoying a state of peace,

poise and bliss. In this *shabad*, he elaborates on that experience and gives us practical advice for reaching that state, where we can also enjoy the ecstasy of God's union.

He says: "(O' my friends), just on seeing the sight (of my God), my ego departs. That Master is the helper of saints, (therefore, I suggest that you should also) get absorbed in His (contemplation. As for as I am concerned, I have) now grasped His feet (and am devotedly meditating on His immaculate Name)." (1-pause)

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

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

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

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੯ ਦੁਪਦੇ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੋ॥
ਅਜਾਮਲੁ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤ ਭਏ ਜੀਅ ਜਾਨੋ॥੧॥
ਚਰਾਉ॥

ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ
ਬਖਾਨੋ॥
ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧੂਅ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ
ਲਪਟਾਨੋ॥੧॥

ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੋ॥
ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿ ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ
ਮਾਨੋ॥੨॥੧॥

raag bilaaval mehlaa 9 dupday

ik-oⁿkaar satgur pargaad.

dukh hartaa har naam pachhaano.
ajaamal ganikaa jih simrat mukat bha-ay jee-a
jaano. ||1|| rahaa-o.

gaj kee traas mitee chhinoo meh jab hee
raam bakhaano.
naarad kahaṭ sunaṭ Dharoo-a baarik bhajan
maahi laptano. ||1||

achal amar nirbhai pad paa-i-o jagat jaahi
hairano.
naanak kahaṭ bhagaṭ rachhak har nikat taahi
tum maano. ||2||1||

Raag Bilawal Mehla-9

In the previous *shabad*, Guru Ji advised us that there is no true love except the love for God, and there is no other way to get out of the rounds of births and deaths except by meditating on His Name. Therefore just as a black bee remains absorbed in enjoying the essence of the lotus flower, we should remain absorbed in the love of God's lotus feet (His

Name). In this *shabad*, Guru Ji cites some beautiful stories from the Hindu mythology to illustrate how by meditating on God's Name not only devotees, but also the worst sinners were emancipated.

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

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

First referring to these two legends, Guru Ji says: "(O' my friends), realize God's Name, the dispeller of all pains. Truly believe in that (God), meditating on whom even the (sinners like) *Aja Mall* and *Ganika* were emancipated."(1-pause)

Guru Ji now quotes two more examples. First is the story of a person named *Gaj*, whom a saint had cursed to become an elephant in his next life. One day this elephant went to a river to drink some water, where a crocodile caught it. When fearing for his life, he earnestly cried and called for God's help; He took pity and saved it. Next, there is the story of a five-year-old prince, named *Dharoo*. One day his stepmother cruelly pulled him out of the lap of his father, who did nothing to dissuade her. When, heart broken he came to his real mother and asked her, why they both were being so mistreated by the king, she replied that maybe they did not remember God in their past lives. So *Dharoo* went to Jungles to search for God, where a sage named *Narad* taught him how to remember God. *Dharoo* followed his advice, and ultimately was blessed by God with kingdom and emancipation. Many Hindus believe that the North pole is named after him as *Dharoo Tara*. So quoting these examples Guru Ji says: "(O' my friends, the elephant) *Gaj* was relieved of his mortal fear in an instant, as soon as he called upon the Name of God. Similarly, acting on the advice of the sage *Narad*, the child *Dharoo* got absorbed in meditation of God."(1)

Describing the blessings and the fame received by *Dharoo*, Guru Ji concludes: "(O' my friends, by meditating on God), that young child (*Dharoo*) obtained the imperishable, immortal, and fearless state, and the entire world was astonished. Therefore, Nanak says that God is the protector of His devotees, and you should always deem Him near you."(2-1)

The message of this *shabad* is that we should remember that even the worst sinners and evil-doers, who listened to the advice of the saint-Guru and started meditating on God's Name with full love and devotion were saved irrespective of their age, status or

sin. Similarly, we can also obtain that state of peace, poise and bliss, if we deem God as near and dear to us and meditate on His Name with true love and devotion.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯॥

ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ॥
ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹ ਚੁਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ॥੧॥
ਰਹਾਉ॥

ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ॥

ਪੰਨਾ ੮੩੧

ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ॥੧॥

ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ॥

ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੇ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ
ਕਹਾਵੈ॥੨॥੨॥

bilaaval mehlaa 9.

har kay naam binaa dukh paavai.
bhagat binaa sahsaa nah chookai gur ih bhayd
bataavai. ||1|| rahaa-o.

kahaa bha-i-o tirath barat kee-ay raam saran
nahee aavai.

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jog jag nihfal tih maan-o jo parabh jas
bisraavai. ||1||

maan moh dono ka-o parhar gobind kay gun
gaavai.

kaho naanak ih biDh ko paraanee jeevan
mukat kahaavai. ||2||2||

Bilawal Mehla-9

In the previous *shabad*, Guru Ji gave some beautiful examples to illustrate how even the worst sinners were saved by meditating on God's Name. In this *shabad*, he warns us against the consequences of not meditating on God's Name. He also makes it clear that simply performing of certain rituals or going to pilgrimages is not going to do us any good. It is only if we shed our self-conceit and false worldly attachment, and meditate on God's Name that we can obtain salvation.

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

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

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

The message of this *shabad* is that if we want to get rid of all our pains and sufferings, and want to obtain salvation even when alive then we should realize that without singing praises of God and meditating on His Name, all kinds of rituals, worships and pilgrimages are useless. Therefore, abandoning our self-conceit, false worldly attachments, and ritualistic deeds we should attune our selves to meditating on God's Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੯॥

ਜਾ ਮੈ ਭਜਨੁ ਰਾਮ ਕੇ ਨਾਗੀ॥
ਤਿਹ ਨਰ ਜਨਮੁ ਅਕਾਰਬੁ ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ
ਮਾਗੀ॥੧॥ ਰਹਾਉ॥

ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੂਆ ਬਸਿ ਜਾ ਕੇ॥
ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ
ਕਉ॥੧॥

ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ ਨਾਹਿ ਤਿਹ ਪਾਨੀ॥
ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ॥੨॥

ਕਲ ਮੈ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ॥
ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਗਰੂਆ ਜੋ ਖੁਭ ਕੇ ਗੁਨ
ਗਾਵੈ॥੩॥੩॥

bilaaval mehlaa 9.

jaa mai bhajan raam ko naahee.
tjh nar janam akaarath kho-i-aa yeh raakho man
maahee. ||1|| rahaa-o.

tjirath karai barat fun raakhai nah manoo-aa bas
jaa ko.
nihfal Dharam taahi tum maanhu saach kahat
mai yaa ka-o. ||1||

jaisay paahan jal meh raakhi-o bhaydai naahi tjh
paanee.
taisay hee tum taahi pachhaanahu bhagat heen
jo paraanee. ||2||

kal mai mukat naam tay paavat gur yeh bhayd
bataavai.
kaho naanak so-ee nar garoo-aa jo parabh kay
gun gaavai. ||3||3||

Bilawal Mehla-9

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

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

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

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

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

The message of this *shabad* is that there is no use of performing faith rituals, such as observing fasts, and going on pilgrimages. We don't obtain salvation, unless our heart

is softened, we feel compassion for others, and meditate on God's Name with true love and devotion for God.

ਬਿਲਾਵਲੁ ਅਸਟਪਦੀਆ ਮਹਲਾ ੧ ਘਰੁ ੧੦

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਨਿਕਟਿ ਵਸੈ ਦੇਖੈ ਸਭੁ ਸੋਈ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥
ਵਿਣੁ ਭੈ ਪਇਐ ਭਗਤਿ ਨ ਹੋਈ॥
ਸਬਦਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ॥੧॥

ਐਸਾ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ॥
ਗੁਰਮੁਖਿ ਪਾਵਸਿ ਰਸਿ ਰਸਿ ਮਾਨੁ॥੧॥ ਰਹਾਉ॥
ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ ਸਭੁ ਕੋਈ॥
ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ ਹੋਈ॥
ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ॥
ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ॥੨॥

ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ॥
ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ॥
ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ॥
ਨਾਵਹੁ ਭੁਲੇ ਥਾਉ ਨ ਕੋਈ॥੩॥

ਮਨੁ ਮਾਇਆ ਬੰਧਿਓ ਸਰ ਜਾਲਿ॥
ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਓ ਬਿਖੁ ਨਾਲਿ॥
ਜੇ ਅੰਜੈ ਸੇ ਦੀਸੈ ਕਾਲਿ॥
ਕਾਰਜੁ ਸੀਧੋ ਰਿਦੈ ਸਮ੍ਰਾਲਿ॥੪॥

ਸੇ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ॥
ਮਨਮੁਖਿ ਹਉਮੈ ਪਤਿ ਗਵਾਈ॥
ਆਪੇ ਕਰਤੇ ਭਗਤਿ ਕਰਾਈ॥
ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ॥੫॥

ਰੈਣਿ ਅੰਧਾਰੀ ਨਿਰਮਲੁ ਜੋਤਿ॥
ਨਾਮ ਬਿਨਾ ਬੁਠੇ ਕੁਚਲ ਕਛੋਤਿ॥
ਬੇਦੁ ਪੁਕਾਰੈ ਭਗਤਿ ਸਰੋਤਿ॥
ਸੁਣਿ ਸੁਣਿ ਮਾਨੈ ਵੇਖੇ ਜੋਤਿ॥੬॥

ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਮੰ॥
ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਉਤਮ ਕਰਾਮੰ॥
ਮਨਮੁਖਿ ਜੋਨੀ ਦੂਖ ਸਹਾਮੰ॥
ਬੰਧਨ ਭੂਟੇ ਇਕੁ ਨਾਮੁ ਵਸਾਮੰ॥੭॥

ਮੰਨੇ ਨਾਮੁ ਸਚੀ ਪਤਿ ਪੂਜਾ॥
ਕਿਸੁ ਵੇਖਾ ਨਾਹੀ ਕੋ ਦੂਜਾ॥
ਦੇਖਿ ਕਹਉ ਭਾਵੈ ਮਨਿ ਸੋਇ॥
ਨਾਨਕੁ ਕਹੈ ਅਵਰੁ ਨਹੀ ਕੋਇ॥੮॥੧॥

bilaaval asatpadee-aa mehlaa 1 ghar 10

ik-oⁿkaar satgur parsaad.

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

aisaa gi-aan padaarath naam.
gurmukh paavas ras ras maan. ||1|| rahaa-o.
gi-aan gi-aan kathai sabh ko-ee.
kath kath baad karay dukh ho-ee.
kath kahnai tay rahai na ko-ee.
bin ras raatay mukat na ho-ee. ||2||

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

man maa-i-aa banDhi-o sar jaal.
ghat ghat bi-aap rahi-o bikh naal.
jo aaⁿjai so deesai kaal.
kaaraj seeDho ridai sam^haal. ||4||

so gi-aanee jin sabaḍ liv laa-ee.
manmukh ha-umai paṭ gavaa-ee.
aapay kartai bhagat karaa-ee.
gurmukh aapay day vadi-aa-ee. ||5||

rain anDhaaree nirmal jot.
naam binaa jhoothay kuchal kachhot.
bayd pukaarai bhagat sarot.
sun sun maanai vaykhai jot. ||6||

saastar simrit naam darith-aam.
gurmukh saaⁿt ootam karaamaⁿ.
manmukh jonee dookh sahaamaⁿ.
banDhan tootay ik naam vasaamaⁿ. ||7||

mannay naam sachee paṭ poojaa.
kis vaykhaa naahee ko doojaa.
daykh kaha-o bhaavai man so-ay.
naanak kahai avar nahee ko-ay. ||8||1||

Bilawal Ashatpadian Mehla-1 Ghar-10

In the previous *shabad*, Guru Ji advised us that there is no use in performing faith rituals, such as observing fasts, and going on pilgrimages. We don't obtain salvation, unless our heart is softened, feels compassion for others, and meditates on God's Name with true love and devotion. In this *ashatpadi*, he explains again why it is important to meditate on God's Name and sing His praises. He also tells us what is true divine wisdom and from whom we can obtain it?

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

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

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

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

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

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

Commenting further on the life of the mortals, Guru Ji says: "(O' my friends, due to ignorance, generally one spends) the night (of one's life) in darkness, (even though inside everyone) is the immaculate light (of God). Without meditating on God's Name, one keeps uttering false and vicious words, and even the touch (of such a person) is polluting. But the

(holy books) like *Vedas* preach the sermon of God's devotional service, and by listening (to these sermons, the one) who acts on it, sees this (divine) light.”(6)

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

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

The message of this *ashatpadi* is that the true honor, worship, and divine knowledge lies only in listening and acting upon the Guru's word and meditating on God's Name. Just giving lectures or discussions on different concepts about the Guru or the religion without realizing the essence of God and His nature, and without living according to that is of no use. This is corroborated by the essence of *Shastras* and *Vedas*.

ਪੰਨਾ ੮੩੨

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੧॥

bilaaval mehlaa 1.

ਮਨ ਕਾ ਕਹਿਆ ਮਨਸਾ ਕਰੈ॥
ਇਹੁ ਮਨੁ ਪੁੰਨੁ ਪਾਪੁ ਉਚਰੈ॥
ਮਾਇਆ ਮਦਿ ਮਾਤੇ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ॥
ਤ੍ਰਿਪਤਿ ਮੁਕਤਿ ਮਨਿ ਸਾਚਾ ਭਾਵੈ॥੧॥

man kaa kahi-aa mansaa karai.
ih man punn paap uchrai.
maa-i-aa mad maatay taripat na aavai.
taripat mukat man saachaa bhaavai. ||1||

ਤਨੁ ਧਨੁ ਕਲਤੁ ਸਭੁ ਦੇਖੁ ਅਭਿਮਾਨਾ॥
ਬਿਨੁ ਨਾਵੈ ਕਿਛੁ ਸੰਗਿ ਨ ਜਾਨਾ॥੧॥ ਰਹਾਉ॥

tan Dhan kalaṭ sabh daykh abhimaanaa.
bin naavai kichh sang na jaanaa. ||1|| rahaa-o.

ਕੀਚਹਿ ਰਸ ਭੋਗ ਖੁਸੀਆ ਮਨ ਕੇਰੀ॥
ਧਨੁ ਲੋਕਾਂ ਤਨੁ ਭਸਮੈ ਢੇਰੀ॥
ਖਾਕੂ ਖਾਕੂ ਰਲੈ ਸਭੁ ਫੈਲੁ॥
ਬਿਨੁ ਸਬਦੈ ਨਹੀ ਉਤਰੈ ਮੈਲੁ॥੨॥

keecheh ras bhog khusee-aa man kayree.
Dhan lokaaⁿ tan bhasmai dhayree.
khaakoo khaak ralai sabh fail.
bin sabdai nahee utrai mail. ||2||

ਗੀਤ ਰਾਗ ਘਨ ਤਾਲ ਸਿ ਕੂਰੇ॥
ਤ੍ਰਿਹੁ ਗੁਣ ਉਪਜੈ ਬਿਨਸੈ ਦੂਰੇ॥
ਦੂਜੀ ਦੁਰਮਤਿ ਦਰਦੁ ਨ ਜਾਇ॥
ਛੂਟੈ ਗੁਰਮੁਖਿ ਦਾਰੂ ਗੁਣ ਗਾਇ॥੩॥
ਧੋਤੀ ਉਜਲ ਤਿਲਕੁ ਗਲਿ ਮਾਲਾ॥
ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਪਤਹਿ ਨਾਟ ਸਾਲਾ॥
ਨਾਮੁ ਵਿਸਾਰਿ ਮਾਇਆ ਮਦੁ ਪੀਆ॥
ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ ਥੀਆ॥੪॥

geet raag ghan taal se kooray.
tarihu gun upjai binsai dooray.
doojee durmat darad na jaa-ay.
chhootai gurmukh daaroo gun gaa-ay. ||3||
Dhottee oojal tilak gal maalaa.
antar kroDh parneh naat saalaa.
naam visaar maa-i-aa mad pee-aa.
bin gur bhagat naahee sukh thee-aa. ||4||

ਸੂਕਰ ਸੁਆਨ ਗਰਧਭ ਮੰਜਾਰਾ॥
ਪਸੂ ਮਲੇਛ ਨੀਚ ਚੰਡਾਲਾ॥
ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ ਤਿਨ੍ ਜੋਨਿ ਭਵਾਈਐ॥
ਬੰਧਨਿ ਬਾਧਿਆ ਆਈਐ ਜਾਈਐ॥੫॥

sookar su-aan gar**Dhabh** manjaaraa.
pasoo malay**chh** neech chandalaa.
gur **ṭay** muhu fayray **ṭin**^h jon **bh**avaa-ee-ai.
ban**Dhan** baa**Dhi**-aa aa-ee-ai jaa-ee-ai. ||5||

ਗੁਰ ਸੇਵਾ ਤੇ ਲਹੈ ਪਦਾਰਥੁ॥
ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਕਿਰਤਾਰਥੁ॥
ਸਾਚੀ ਦਰਗਹ ਪੁਛ ਨ ਹੋਇ॥
ਮਾਨੇ ਹੁਕਮੁ ਸੀਝੈ ਦਰਿ ਸੋਇ॥੬॥

gur sayvaa **ṭay** lahai p**ḍa**arath.
hirdai naam sadaa kir**t**aarath.
saachee **ḍ**argeh p**oochh** na ho-ay.
maanay hukam see**ḥ**ai **ḍ**ar so-ay. ||6||

ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਤਿਸ ਕਉ ਜਾਣੈ॥
ਰਹੈ ਰਜਾਈ ਹੁਕਮੁ ਪਛਾਣੈ॥
ਹੁਕਮੁ ਪਛਾਣਿ ਸਚੈ ਦਰਿ ਵਾਸੁ॥
ਕਾਲ ਬਿਕਾਲ ਸਬਦਿ ਭਏ ਨਾਸੁ॥੭॥

satgur milai **ṭa** **ṭis** ka-o jaanai.
rahai rajaa-ee hukam p**achh**aanai.
hukam **pachh**aan sachai **ḍ**ar vaas.
kaal bikaal saba**ḍ** **bh**a-ay naas. ||7||

ਰਹੈ ਅਤੀਤੁ ਜਾਣੈ ਸਭੁ ਤਿਸ ਕਾ॥
ਤਨੁ ਮਨੁ ਅਰਪੈ ਹੈ ਇਹੁ ਜਿਸ ਕਾ॥
ਨਾ ਓਹੁ ਆਵੈ ਨਾ ਓਹੁ ਜਾਇ॥
ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਇ॥੮॥੨॥

rahai a**ṭ**eet jaanai sab**h** **ṭis** kaa.
ṭan man arpai hai ih jis kaa.
naa oh aavai naa oh jaa-ay.
naanak saachay saach samaa-ay. ||8||2||

Bilawal Mehla-1

It is a common occurrence that in spite of all the advice from others and our own learning from books or life experiences, we keep doing wrong things such as running after worldly riches and power, and getting entangled in false love with other mortals and even committing many evils and sins in pursuit of our selfish motives. In this *ashatpadi*, Guru Ji throws light on the reasons why we keep sticking to our bad habits, and what the consequences of pursuing bad habits are, and the way to get out of this poisonous worldly atmosphere to obtain salvation.

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

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

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

Commenting on the state of those who indulge in false pleasures and parties, where unhealthy and immoral songs are sung and other kinds of worldly entertainments are performed, Guru Ji says: “(O’ my friends, all these parties with) songs, music and rhythmic

beats are false (entertainments. Because any deed which arises from the) three impulses (of vice, virtue, or power) gets destroyed and takes a person farther away (from God. In short, because of) bad intellect, caused by duality (love of things other than God), the pain (of birth and death doesn't go away. One is emancipated from (this vicious circle only) when following Guru's advice, one uses the medicine of singing praises (of God)."(3)

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

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

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

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

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

The message of this *ashatpadi* is that one should surrender one's mind and body completely to God and do only those things, which God wants one to do. Otherwise one's mind misleads one into many sinful acts of going after false pleasures or impulses of lust, anger, and greed. Consequently one keeps suffering through births and deaths. In short, if we want to end our rounds of birth and death, then we should listen and act upon the Guru's advice, recognize God's will, and live accordingly.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਅਸਟਪਦੀ

ਘਰੁ ੧੦

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਜਗੁ ਕਉਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ॥
ਅੰਤਰਿ ਲੋਭੁ ਝੂਠੁ ਅਭਿਮਾਨੁ॥
ਬਿਨੁ ਨਾਵੈ ਪਾਸੁ ਲਹਗੁ ਨਿਦਾਨਿ॥੧॥

ਸਤਿਗੁਰ ਸੇਵਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਚੀਤਿ॥
ਗੁਰੁ ਭੇਟੇ ਹਰਿ ਨਾਮੁ ਚੇਤਾਵੈ ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਝੂਠੁ ਪਰੀਤਿ॥੧॥
ਰਹਾਉ॥

ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥
ਸਬਦੁ ਚੀਨ੍ ਸਹਜ ਘਰਿ ਆਵਹੁ॥
ਸਾਚੈ ਨਾਇ ਵਡਾਈ ਪਾਵਹੁ॥੨॥

ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਵੈ॥
ਮਨ ਕਾ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ॥
ਦਰੁ ਘਰੁ ਮਹਲੁ ਠਉਰੁ ਕੈਸੇ ਪਾਵੈ॥੩॥

ਹਰਿ ਜੀਉ ਸੇਵੀਐ ਅੰਤਰਜਾਮੀ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਜਿਸ ਕੀ ਜੋਤਿ ਸਮਾਨੀ॥
ਤਿਸੁ ਨਾਲਿ ਕਿਆ ਚਲੈ ਪਹਨਾਮੀ॥੪॥

ਪੰਨਾ ੮੩੩

ਸਾਚਾ ਨਾਮੁ ਸਾਚੈ ਸਬਦਿ ਜਾਨੈ॥
ਆਪੇ ਆਪੁ ਮਿਲੈ ਚੂਕੈ ਅਭਿਮਾਨੈ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਵਖਾਨੈ॥੫॥
ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਦੂਜੀ ਦੁਰਮਤਿ ਜਾਈ॥
ਅਉਗਣ ਕਾਟਿ ਪਾਪਾ ਮਤਿ ਖਾਈ॥
ਕੰਚਨ ਕਾਇਆ ਜੋਤਿ ਜੋਤਿ ਸਮਾਈ॥੬॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਵਡੀ ਵਡਿਆਈ॥
ਦੁਖੁ ਕਾਟੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ॥
ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ॥੭॥

ਗੁਰਮਤਿ ਮਾਨਿਆ ਕਰਣੀ ਸਾਰੁ॥
ਗੁਰਮਤਿ ਮਾਨਿਆ ਮੋਖ ਦੁਆਰੁ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਮਾਨਿਆ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥੮॥੧॥੩॥

bilaaval mehlaa 3 asatpadee

ghar 10

ik-oⁿkaar satgur paryaad.

jag ka-oo-aa mukh chunch gi-aan.
antar lobh jhooth abhimaan.
bin naavai paaj lahag nidaan. ||1||

satgur sayv naam vasai man cheet.
gur bhaytay har naam chaytaavai bin naavai
hor jhooth paret. ||1|| rahaa-o.

gur kahi-aa saa kaar kamaavahu.
sabad cheeneh sahj ghar aavhu.
saachai naa-ay vadaa-ee paavhu. ||2||

aap na boojhai lok bujhaavai.
man kaa anDhaa anDh kamaavai.
dar ghar mahal tha-ur kaisay paavai. ||3||

har jee-o sayvee-ai antarjaamee.
ghat ghat antar jis kee jot samaanee.
tis naal ki-aa chalai pehnaamee. ||4||

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saachaa naam saachai sabad jaanai.
aapai aap milai chookai abhimaanai.
gurmukh naam sadaa sadaa vakhanaanai. ||5||
satgur sayvi-ai doojee durmat jaa-ee.
a-ugan kaat paapaa mat khaa-ee.
kanchan kaa-i-aa jotee jot samaa-ee. ||6||

satgur mili-ai vadee vadi-aa-ee.
dukh kaatai hirgai naam vasaa-ee.
naam ratay sadaa sukh paa-ee. ||7||

gurmat maani-aa karnee saar.
gurmat maani-aa mokh du-aar.
naanak gurmat maani-aa parvaarai saaDhaar.
||8||1||3||

Bilawal Mehla-3 ashatpadi Ghar-10

In the previous *ashatpadi*, Guru Ji advised us that one should surrender one's mind and body completely to God and do only those things, which God wants one to do. Otherwise one's mind misleads one into many sinful acts of going after false pleasures or impulses of

lust, anger, and greed etc. Consequently one keeps suffering through births and deaths. In short, if we want to end our circles of births and deaths, we should listen and act upon the Guru's advice, recognize God's will and live accordingly. In this *ashatpadi*, he comments on this and other similar aspects of human conduct, and tells us how, by following Guru's advice, we can shed off our evil tendencies and become pure like gold.

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

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

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

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

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

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

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

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

Summarizing the benefits of accepting Guru's advice, he says: "(O' my friends), by believing in Guru's advice, one's conduct becomes pure. When one's mind is convinced about the Guru's word, the door to salvation (is opened). O' Nanak, by following Guru's instruction, one saves (one's entire) family."(8-1-3)

The message of this *ashatpadi* is that if we want to obtain salvation, not only for ourselves but also for our family, then instead of listening to too many scholarly lectures on faith or other concepts of religion, we should read, listen to, and act on the advice of Guru (the *Gurbani* – included in Guru Granth Sahib). Then our evil intellect and self-conceit would go away, our body would become pure like gold, and our soul would merge into the immaculate soul of God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਅਸਟਪਦੀਆ ਘਰੁ ੧੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਆਪੈ ਆਪੁ ਖਾਇ ਹਉ ਮੇਟੈ ਅਨਦਿਨੁ ਹਰਿ ਰਸ ਗੀਤ
ਗਵਈਆ॥

ਗੁਰਮੁਖਿ ਪਰਚੈ ਕੰਚਨ ਕਾਇਆ ਨਿਰਭਉ ਜੋਤੀ ਜੋਤਿ
ਮਿਲਈਆ॥੧॥

ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ਰਮਈਆ॥

ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਨਾਵੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਪਾਠ
ਪੜਈਆ॥੧॥ ਰਹਾਉ॥

ਏਕੁ ਗਿਰਹੁ ਦਸ ਦੁਆਰ ਹੈ ਜਾ ਕੇ ਅਹਿਨਿਸਿ ਤਸਕਰ ਪੰਚ
ਚੋਰ ਲਗਈਆ॥

ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਹਿਰਿ ਲੋ ਜਾਵਹਿ ਮਨਮੁਖ ਅੰਧਲੇ ਖਬਰਿ
ਨ ਪਈਆ॥੨॥

ਕੰਚਨ ਕੋਟੁ ਬਹੁ ਮਾਣਕਿ ਭਰਿਆ ਜਾਗੇ ਗਿਆਨ ਤਤਿ ਲਿਵ
ਲਈਆ॥

ਤਸਕਰ ਹੇਰੂ ਆਇ ਲੁਕਾਨੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਕੜਿ ਬੰਧਿ
ਪਈਆ॥੩॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੋਤੁ ਬੋਹਿਥਾ ਖੇਵਟੁ ਸਬਦੁ ਗੁਰੁ ਪਾਰਿ
ਲੰਘਈਆ॥

ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਵੈ ਨਾ ਕੋ ਤਸਕਰੁ ਚੋਰੁ ਲਗਈਆ॥੪॥

ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਮੈ ਹਰਿ ਜਸੁ ਕਰਤੇ ਅੰਤੁ
ਨ ਲਹੀਆ॥

ਗੁਰਮੁਖਿ ਮਨੂਆ ਇਕਤੁ ਘਰਿ ਆਵੈ ਮਿਲਉ ਗੁਪਾਲ ਨੀਸਾਨੁ
ਬਜਈਆ॥੫॥

ਨੈਨੀ ਦੇਖਿ ਦਰਸੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਸ੍ਰਵਨ ਬਾਣੀ ਗੁਰ ਸਬਦੁ
ਸੁਣਈਆ॥

ਸੁਨਿ ਸੁਨਿ ਆਤਮ ਦੇਵ ਹੈ ਭੀਨੇ ਰਸਿ ਰਸਿ ਰਾਮ ਗੋਪਾਲ
ਰਵਈਆ॥੬॥

ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤੁਰੀਆ ਗੁਣੁ ਹੈ ਗੁਰਮੁਖਿ
ਲਹੀਆ॥

ਏਕ ਦ੍ਰਿਸਟਿ ਸਭ ਸਮ ਕਰਿ ਜਾਣੈ ਨਦਰੀ ਆਵੈ ਸਭੁ ਬ੍ਰਹਮੁ
ਪਸਰਈਆ॥੭॥

ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਗੁਰਮੁਖਿ ਆਪੇ ਅਲਖੁ ਲਖਈਆ॥

bilaaval mehlaa 4 asatpadee-aa ghar 11

ik-oⁿkaar satgur pargaad.

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

gurmukh parchai kanchan kaa-i-aa nirbha-o
jotee jot mila-ee-aa. ||1||

mai har har naam aDhaar rama-ee-aa.

khin pal reh na saka-o bin naavai gurmukh har
har paath parha-ee-aa. ||1|| rahaa-o.

ayk girahu das du-aar hai jaa kay ahinis taskar
panch chor laga-ee-aa.

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

kanchan kot baho maanak bhari-aa jaagay
gi-aan tat liv la-ee-aa.

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

har har naam pot bohithaa khayvat sabad gur
paar langh-ee-aa.

jam jaagaatee nayrh na aavai naa ko taskar
chor laga-ee-aa. ||4||

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

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

nainee daykh daras man tariptai sarvan banee
gur sabad suna-ee-aa.

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

tarai gun maa-i-aa mohi vi-aapay turee-aa
gun hai gurmukh lahee-aa.

ayk darisat sabh sam kar jaanai nadree aavai
sabh barahm pasra-ee-aa. ||7||

raam naam hai jot sabaa-ee gurmukh aapay
alakh lakha-ee-aa.

ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਭਗਤਿ ਭਾਇ ਹਰਿ ਨਾਮਿ
ਸਮਈਆ॥੮॥੧॥੪॥

naanak deen da-i-aal bha-ay hai bhagat
bhaa-ay har naam sama-ee-aa. ||8||1||4||

Bilawal Mehla-4 Ashatpadian Ghar-11

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

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

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

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

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

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

Describing the conduct and state of mind of a *Gurmukh*, Guru Ji says: “(O’ my friends, all day and night, a Guru’s follower keeps singing the praises of God, and while singing praises of God, says): “I cannot find God’s end or limit. By Guru’s grace one’s mind comes into its own home (and does not wander in worldly pursuits. One becomes confidant, and says) to the beat of a drum that he or she is going to meet God of the universe.”(5)

Describing what kind of bliss a Guru's follower enjoys after he or she has met God, Guru Ji says: "(O' my friends), when a Guru's follower sees (God) with his or her own eyes, the mind is fully satiated and the ears (enjoy) listening to (*Gurbani*), the word of the Guru. Listening to it again and again, the inner god (the soul) is gratified, and with relish it keeps uttering God's Name again and again."(6)

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

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

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

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਧਿਆਵਹੁ ਹਰਿ ਚੰਦਨ ਵਾਸੁ
ਸੁਗੰਧ ਗੰਧਈਆ॥

ਪੰਨਾ ੮੩੪

ਮਿਲਿ ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਮੈ ਹਿਰਭ ਪਲਾਸ
ਸੰਗਿ ਹਰਿ ਬੁਰੀਆ॥੧॥

ਜਪਿ ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਈਆ॥
ਸਰਣਿ ਪਰੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਉ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ
ਸਮਈਆ॥੧॥ ਰਹਾਉ॥

ਭਾਰ ਅਠਾਰਹ ਮਹਿ ਚੰਦਨੁ ਉਤਮ ਚੰਦਨ ਨਿਕਟਿ ਸਭ ਚੰਦਨੁ
ਹੁਈਆ॥

ਸਾਕਤ ਕੂੜੇ ਉਭ ਸੁਕ ਹੁਏ ਮਨਿ ਅਭਿਮਾਨੁ ਵਿਛੁੜਿ ਦੂਰਿ
ਗਈਆ॥੨॥

ਹਰਿ ਗਤਿ ਮਿਤਿ ਕਰਤਾ ਆਪੇ ਜਾਣੈ ਸਭ ਬਿਧਿ ਹਰਿ ਹਰਿ
ਆਪਿ ਬਨਈਆ॥

ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੁ ਕੰਚਨੁ ਹੋਵੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮਿਟੈ
ਨ ਮਿਟਈਆ॥੩॥

ਰਤਨ ਪਦਾਰਥ ਗੁਰਮਤਿ ਪਾਵੈ ਸਾਗਰ ਭਗਤਿ ਭੰਡਾਰ ਖੁਲ੍ਹ
ਈਆ॥

bilaaval mehlaa 4.

har har naam seetaal jal Dhi-aavahu har
chandān vaas suganDh ganDh-ee-aa.

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mil satsangaṭ param pad paa-i-aa mai hirad
palaas sang har buhee-aa. ||1||

jap jagannaath jagdees gus-ee-aa.
saran paray say-ee jan ubray ji-o par-hilaad
uDhaar sama-ee-aa. ||1|| rahaa-o.

bhaar aṭhaarah meh chandān ootam chandān
nikat sabh chandān hu-ee-aa.

saakat koorhay oobh suk hoo-ay man abhimaan
vichhurh door ga-ee-aa. ||2||

har gaṭ mit kartaa aapay jaanai sabh biDh har
har aap bana-ee-aa.

jis satgur bhaytay so kanchan hovai jo Dhur
likhi-aa so mitai na mita-ee-aa. ||3||

raṭan padaarath gurmat paavai saagar bhagat
bhandaar khul-ee-aa.

ਗੁਰ ਚਰਣੀ ਇਕ ਸਰਧਾ ਉਪਜੀ ਮੈ ਹਰਿ ਗੁਣ ਕਹਤੇ ਤ੍ਰਿਪਤਿ
ਨ ਭਈਆ॥੪॥

gur charnee ik sarDhaa upjee mai har gun
kahtay taripat na bha-ee-aa. ||4||

ਪਰਮ ਬੈਰਾਗੁ ਨਿਤ ਨਿਤ ਹਰਿ ਧਿਆਏ ਮੈ ਹਰਿ ਗੁਣ ਕਹਤੇ
ਭਾਵਨੀ ਕਹੀਆ॥

param bairag nit nit har Dhi-aa-ay mai har
gun kahtay bhaavnee kahee-aa.

ਬਾਰ ਬਾਰ ਖਿਨੁ ਖਿਨੁ ਪਲੁ ਕਹੀਐ ਹਰਿ ਪਾਰੁ ਨ ਪਾਵੈ ਪਰੈ
ਪਰਈਆ॥੫॥

baar baar khin khin pal kahee-ai har paar na
paavai parai para-ee-aa. ||5||

ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਹਿ ਧਰਮੁ ਕਰਹੁ ਖਟੁ ਕਰਮ
ਦ੍ਰਿੜਈਆ॥

saasat bayd puraan pukaareh Dharam karahu
khat karam darirha-ee-aa.

ਮਨਮੁਖ ਪਾਖੰਡਿ ਭਰਮਿ ਵਿਗੂੜੇ ਲੋਭ ਲਹਰਿ ਨਾਵ ਭਾਰਿ
ਬੁਝਈਆ॥੬॥

manmukh pakhand bharam vigootay lobh lahar
naav bhaar buda-ee-aa. ||6||

ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਗਤਿ ਪਾਵਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਨਾਮੁ
ਦ੍ਰਿੜਈਆ॥

naam japahu naamay gat paavhu simrit saastar
naam darirh-ee-aa.

ਹਉਮੈ ਜਾਇ ਤ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰਮੁਖਿ ਪਰਚੈ ਪਰਮ ਪਦੁ
ਪਈਆ॥੭॥

ha-umai jaa-ay ta nirmal hovai gurmukh
parchai param pad pa-ee-aa. ||7||

ਇਹੁ ਜਗੁ ਵਰਨੁ ਰੂਪੁ ਸਭੁ ਤੇਰਾ ਜਿਤੁ ਲਾਵਹਿ ਸੇ ਕਰਮ
ਕਮਈਆ॥

ih jag varan roop sabh tayraa jit laaveh say
karam kama-ee-aa.

ਨਾਨਕ ਜੰਤ ਵਜਾਏ ਵਾਜਹਿ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ
ਚਲਈਆ॥੮॥੨॥੫॥

naanak jant vajaa-ay vaajeh jit bhaavai tit raahi
chala-ee-aa. ||8||2||5||

Bilawal Mehla-5

In the previous *ashatpadi*, Guru Ji told us that the five thieves of lust, anger, greed, attachment and ego are trying to rob us of our peace and happiness. To avoid this, we should follow the advice of the Guru, so that we can remain watchful of not only these passions, but also avoid being misguided by the three modes of *Maya* (the urges for power, vice or virtue). Guru Ji explains this concept in another way. He points out that the world is burning in the problems and pains created by its own selfishness, self-conceit and anger. In this *ashatpadi*, he tells us what kind of medicine, or ointment we can apply to our wounded souls to relieve their pain.

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

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

Guru Ji now explains, why in the company of the saint (Guru), some profit from him so much that they obtain supreme status, while many others who in spite of living in the presence of the Guru at all times, remain as meritless as before. Guru Ji explains this enigma by again quoting the example of *Sandal* tree. He says: “(O’ my friends), out of the entire vegetation, *Sandal* is considered as supreme; all that is near a *Sandal* tree, becomes (fragrant) like *Sandal*, but the self-conceited persons are like those (plants, which in spite

of getting nourishments from the earth) are dried up, because in their minds resides the self-conceit. Therefore getting separated from God, they have gone far away.”(2)

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

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

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

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

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

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

The message of this *ashtpadi* is that if we sit in the company of saintly persons, who are like spiritual *Sandal* trees, and act upon Guru’s advice as contained in Guru Granth Sahib Ji, then we would also become immaculate and obtain peace and

salvation by meditating on God's Name. There is no need for us to perform any kind of religious rites and so-called purification rituals referred in some religious books.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

ਗੁਰਮੁਖਿ ਅਗਮ ਅਗੋਚਰੁ ਧਿਆਇਆ ਹਉ ਬਲਿ ਬਲਿ
ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖਈਆ॥
ਰਾਮ ਨਾਮੁ ਮੈਰੈ ਪ੍ਰਾਣਿ ਵਸਾਏ ਸਤਿਗੁਰੁ ਪਰਸਿ ਹਰਿ ਨਾਮਿ
ਸਮਈਆ॥੧॥

ਜਨ ਕੀ ਟੇਕ ਹਰਿ ਨਾਮੁ ਟਿਕਈਆ॥
ਸਤਿਗੁਰੁ ਕੀ ਧਰ ਲਾਗਾ ਜਾਵਾ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਹਰਿ ਦਰੁ
ਲਹੀਆ॥੧॥ ਰਹਾਉ॥

ਇਹੁ ਸਰੀਰੁ ਕਰਮ ਕੀ ਧਰਤੀ ਗੁਰਮੁਖਿ ਮਥਿ ਮਥਿ ਤਤੁ
ਕਵਈਆ॥
ਲਾਲੁ ਜਵੇਹਰੁ ਨਾਮੁ ਪ੍ਰਗਾਸਿਆ ਭਾਂਡੈ ਭਾਉ ਪਵੈ ਤਿਤੁ
ਅਈਆ॥੨॥

ਦਾਸਨਿ ਦਾਸ ਦਾਸ ਹੋਇ ਰਹੀਐ ਜੋ ਜਨ ਰਾਮ ਭਗਤ ਨਿਜ
ਭਈਆ॥
ਮਨੁ ਬੁਧਿ ਅਰਧਿ ਧਰਉ ਗੁਰੁ ਆਗੈ ਗੁਰੁ ਪਰਸਾਦੀ ਮੈ ਅਕਥੁ
ਕਥਈਆ॥੩॥

ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਇਹੁ ਮਨੁ ਤ੍ਰਿਸਨਾ ਜਲਤ
ਤਿਖਈਆ॥
ਗੁਰਮਤਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਪਾਇਆ ਅਗਨਿ ਬੁਝੀ ਗੁਰੁ
ਸਬਦਿ ਬੁਝਈਆ॥੪॥

ਇਹੁ ਮਨੁ ਨਾਚੈ ਸਤਿਗੁਰੁ ਆਗੈ ਅਨਹਦ ਸਬਦ ਧੁਨਿ ਤੂਰੁ
ਵਜਈਆ॥

ਪੰਨਾ ੮੩੫

ਹਰਿ ਹਰਿ ਉਸਤਤਿ ਕਰੈ ਦਿਨੁ ਰਾਤੀ ਰਖਿ ਰਖਿ ਚਰਣ ਹਰਿ
ਤਾਲ ਪੂਰਈਆ॥੫॥

ਹਰਿ ਕੈ ਰੰਗਿ ਰਤਾ ਮਨੁ ਗਾਵੈ ਰਸਿ ਰਸਾਲ ਰਸਿ ਸਬਦੁ
ਰਵਈਆ॥
ਨਿਜ ਘਰਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਜਿਨਿ ਪੀਆ ਤਿਨ ਹੀ
ਸੁਖੁ ਲਹੀਆ॥੬॥

ਮਨਹਠਿ ਕਰਮ ਕਰੈ ਅਭਿਮਾਨੀ ਜਿਉ ਬਾਲਕ ਬਾਲੂ ਘਰੁ
ਉਸਰਈਆ॥
ਆਵੈ ਲਹਰਿ ਸਮੁੰਦ ਸਾਗਰ ਕੀ ਖਿਨ ਮਹਿ ਭਿੰਨ ਭਿੰਨ ਵਹਿ
ਪਈਆ॥੭॥

ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਹਰਿ ਹੈ ਆਪੇ ਇਹੁ ਜਗੁ ਹੈ ਸਭੁ ਖੇਲੁ
ਖੇਲਈਆ॥
ਜਿਉ ਜਲ ਤਰੰਗ ਜਲੁ ਜਲਹਿ ਸਮਾਵਹਿ ਨਾਨਕ ਆਪੇ ਆਪਿ
ਰਮਈਆ॥੮॥੩॥੬॥

bilaaval mehlaa 4.

gurmukh agam agochar Dhi-aa-i-aa ha-o bal
bal satgur sat purkha-ee-aa.
raam naam mayrai paraan vasaa-ay satgur
paras har naam sama-ee-aa. ||1||

jan kee tayk har naam tika-ee-aa.
satgur kee Dhar laagaa jaavaa gur kirpaa tay
har dar lahee-aa. ||1|| rahaa-o.

ih sareer karam kee Dhartee gurmukh math
math tat kadha-ee-aa.
laal javayhar naam pargaasi-aa bhaaⁿdai
bhaa-o pavai tit a-ee-aa. ||2||

daasan daas daas ho-ay rahee-ai jo jan raam
bhagat nij bha-ee-aa.
man buDh arap Dhara-o gur aagai gur
parsaadee mai akath katha-ee-aa. ||3||

manmukh maa-i-aa mohi vi-aapay ih man
tarisnaa jalat tikha-ee-aa.
gurmat naam amrit jal paa-i-aa agan bujhee
gur sabad bujha-ee-aa. ||4||

ih man naachai satgur aagai anhad sabad
Dhun toor vaja-ee-aa.

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har har ustat karai diin raatee rakh rakh charan
har taal pooraa-ee-aa. ||5||

har kai rang rataa man gaavai ras rasaal ras
sabad rava-ee-aa.
nij ghar Dhaar chu-ai at nirmal jin pee-aa tin
hee sukh lahee-aa. ||6||

manhath karam karai abhimaanee ji-o baalak
baaloo ghar usra-ee-aa.
aavai lahar samund saagar kee khin meh
bhinn bhinn dheh pa-ee-aa. ||7||

har sar saagar har hai aapay ih jag hai sabh
khayl khayla-ee-aa.
ji-o jal tarang jal jaleh samaaveh naanak
aapay aap rama-ee-aa. ||8||3||6||

Bilawal Mehla-4

In the previous *ashatpadi*, Guru Ji advised us that if we sit in the company of saintly people who are like spiritual *Sandal* trees and act upon Guru's advice, then we would also become immaculate and obtain peace and salvation by meditating on God's Name. There is no need for us to perform any religious rites and so-called purification rituals referred to in some religious books. In this *ashatpadi*, Guru Ji tells us what he does and how happy and blessed he feels.

He says: "(O' my friends), through the Guru's blessings I have meditated on the incomprehensible and unperceivable God. I am again and again a sacrifice to that true Guru, who has enshrined God's Name in my breaths. By coming in contact with the true Guru, I have merged in God's Name."(1)

Briefly stating how the Guru's guidance has helped him find the door to the mansion of God, he says: "(O' my friends), God's Name is the support of the devotees. Depending, on the support of the true Guru, I am continuing to advance (toward my destination. And) by the Guru's grace I have found the door to the mansion of God."(1-pause)

Next, comparing our body to a farm, Guru Ji tells us how valuable we can make our body. He says: "(O' my friends), this body of ours is (like) a farm, where we are daily sowing the seeds of our deeds. Just as by slowly churning the milk we bring butter out of it, (similarly by following the Guru's advice, and meditating on God's Name), the Guru's followers have extracted the butter (of God's Name). The vessel (of the heart), in which is contained love for God, in that (vessel) becomes manifest the God's Name, (which is more precious than many) rubies and jewels."(2)

Stating, how much he respects the devotees of God and what kind of gratitude he feels towards his Guru, he says: "(O' my friends, I feel that) we should live like servants of the servants of those devotees who have become God's own. (Therefore, as far as I am concerned), I am surrendering my mind and intellect before the Guru, by whose grace I am describing the praises of indescribable (God)."(3)

Comparing the conduct of a self-conceited and a Guru following person, Guru Ji says: "(O' my friends), a self conceited person is always engrossed in the attachment of *Maya* (the worldly riches and power), and this mind of his or hers remains thirsty and keeps burning in desires. But following Guru's instruction, the fire (of desire) has been put off for the person who has obtained the ambrosial water of God's Name. The Guru's word has stilled that fire."(4)

Elaborating on the love and devotion of a Guru's follower for his Guru and God, he says: "This mind of a (Guru's follower, feels so happy in Guru's love that) it dances before the Guru. Within that person keeps ringing the non-stop melodies of the (Guru's) word. Day and night, such a person keeps uttering praises of God (and leading the life according to the Guru's advice and God's will, as if) conforming to the beat (of divine music) with his or her feet."(5)

Continuing to describe the bliss enjoyed by a Guru's follower, he says: "(O' my friends), imbued with God's love, the mind (of a Guru's follower) keeps singing the Guru's word with relish. Within his or her mind keeps trickling down the extremely immaculate stream (of God's nectar). Only those who have tasted (this nectar) have enjoyed its pleasure."(6)

Contrasting the above with the conduct and fate of self-conceited persons, Guru Ji says: “(O’ my friends), the one who does deeds swayed by the obstinacy of one’s mind, is like those children, who build houses of sand (on a sea shore). When a wave from the ocean rises and comes near; in an instant these houses crumble down one after the other.”(7)

In conclusion, Guru Ji says: “(O’ my friends), God is like an ocean by Himself. This entire world and the universe is like a play being played by Him. Just as a wave rising in water merges back into water, similarly the world merges back into God, and O’ Nanak, then the all pervading God Himself (remains).”(8-3-6)

The message of this *ashatpadi* is that if we want to enjoy a supreme state of peace, contentment, and happiness, then we should follow the Guru’s advice, meditate on God’s Name, and sing His praises day and night. We should keep doing that until we obtain the most precious jewel of God’s Name, and enshrine it in our heart, which should be full of love and devotion for God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

ਸਤਿਗੁਰੁ ਪਰਚੈ ਮਨਿ ਮੁੰਦਾ ਪਾਈ ਗੁਰ ਕਾ ਸਬਦੁ ਤਨਿ ਭਸਮ
ਦ੍ਰਿੜਈਆ॥
ਅਮਰ ਪਿੰਡ ਭਏ ਸਾਧੂ ਸੰਗਿ ਜਨਮ ਮਰਣ ਦੇਉ ਮਿਟਿ
ਗਈਆ॥੧॥

ਮੇਰੇ ਮਨ ਸਾਧਸੰਗਤਿ ਮਿਲਿ ਰਹੀਆ॥
ਕ੍ਰਿਪਾ ਕਰਹੁ ਮਧਸੂਦਨ ਮਾਧਉ ਮੈ ਖਿਨੁ ਖਿਨੁ ਸਾਧੂ ਚਰਣ
ਪਖਈਆ॥੧॥ ਰਹਾਉ॥

ਤਜੈ ਗਿਰਸਤੁ ਭਇਆ ਬਨ ਵਾਸੀ ਇਕੁ ਖਿਨੁ ਮਨੂਆ ਟਿਕੈ
ਨ ਟਿਕਈਆ॥
ਧਾਵਤੁ ਧਾਇ ਤਦੇ ਘਰਿ ਆਵੈ ਹਰਿ ਹਰਿ ਸਾਧੂ ਸਰਣਿ
ਪਵਈਆ॥੨॥

ਧੀਆ ਪੁਤ ਛੋਡਿ ਸੰਨਿਆਸੀ ਆਸਾ ਆਸ ਮਨਿ ਬਹੁਤੁ
ਕਰਈਆ॥
ਆਸਾ ਆਸ ਕਰੈ ਨਹੀ ਬੂਝੈ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਰਾਸ ਸੁਖੁ
ਲਹੀਆ॥੩॥

ਉਪਜੀ ਤਰਕ ਦਿਗੰਬਰੁ ਹੋਆ ਮਨੁ ਦਹ ਦਿਸ ਚਲਿ ਚਲਿ
ਗਵਨੁ ਕਰਈਆ॥
ਪ੍ਰਭਵਨੁ ਕਰੈ ਬੂਝੈ ਨਹੀ ਤ੍ਰਿਸਨਾ ਮਿਲਿ ਸੰਗਿ ਸਾਧ ਦਇਆ
ਘਰੁ ਲਹੀਆ॥੪॥

ਆਸਣ ਸਿਧ ਸਿਖਹਿ ਬਹੁਤੇਰੇ ਮਨਿ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ
ਚੇਟਕ ਚੇਟਕਈਆ॥
ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਮਨਿ ਸਾਂਤਿ ਨ ਆਵੈ ਮਿਲਿ ਸਾਧੂ ਤ੍ਰਿਪਤਿ ਹਰਿ
ਨਾਮਿ ਸਿਧਿ ਪਈਆ॥੫॥

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਸਭਿ ਵਰਨ ਰੂਪ ਜੀਅ ਜੰਤ
ਉਪਈਆ॥

bilaaval mehlaa 4.

satgur parchai man mungraa paa-ee gur kaa
sabad tan bhasam darirh-ee-aa.
amar pind bha-ay saaDhoo sang janam maran
do-oo mit ga-ee-aa. ||1||

mayray man saaDhsangat mil rahee-aa.
kirpaa karahu maDhsoodan maaDha-o mai
khin khin saaDhoo charan pakha-ee-aa.
||1|| rahaa-o.

tajai girsat bha-i-aa ban vaasee ik khin
manoo-aa tikai na tika-ee-aa.
Dhaavat Dhaa-ay taday ghar aavai har har
saaDhoo saran pava-ee-aa. ||2||

Dhee-aa poot chhod sani-aasee aasaa aas
man bahut kara-ee-aa.
aasaa aas karai nahee boojhai gur kai sabad
niraas suk lahee-aa. ||3||

upjee tarak digambar ho-aa man dah dis chal
chal gavan kara-ee-aa.
parbhavan karai boojhai nahee tarisnaa mil
sang saaDh da-i-aa ghar lahee-aa. ||4||

aasan siDh sikheh bahutayray man maageh
riDh siDh chaytak chaytka-ee-aa.
taripat santokh man saa^N na aavai mil
saaDhoo taripat har naam siDh pa-ee-aa.
||5||

andaj jayraj saytaj ut-bhuj sabh varan roop
jee-a jant upa-ee-aa.

ਸਾਧੂ ਸਰਣਿ ਪਰੈ ਸੋ ਉਬਰੈ ਖੜੀ ਬਾਹਮਣੁ ਸੂਦੁ ਵੈਸੁ ਚੰਡਾਲੁ
ਚੰਡਈਆ॥੬॥

ਨਾਮਾ ਜੈਦੇਉ ਕੰਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ ਅਉਜਾਤਿ ਰਵਿਦਾਸੁ ਚਮਿਆਰੁ
ਚਮਈਆ॥

ਜੋ ਜੋ ਮਿਲੈ ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਧਨੁ ਧੰਨਾ ਜਟੁ ਸੈਣੁ ਮਿਲਿਆ
ਹਰਿ ਦਈਆ॥੭॥

ਸੰਤ ਜਨਾ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਈ ਭਗਤਿ ਵਛਲੁ ਅੰਗੀਕਾਰੁ
ਕਰਈਆ॥

ਨਾਨਕ ਸਰਣਿ ਪਰੇ ਜਗਜੀਵਨ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ
ਰਖਈਆ॥੮॥੯॥੧॥

saaDhoo saran parai so ubrai khatree
baraahman sood vais chandaal chand-ee-aa.
||6||

naamaa jaiday-o kambeer tarilochan a-ujat
ravidaas chami-aar chama-ee-aa.

jo jo milai saaDhoo jan sangat Dhan Dhannaa
jat sain mili-aa har da-ee-aa. ||7||

sant janaa kee har paj rakhaa-ee bhagat
vachhal angeekaar kara-ee-aa.

naanak saran paray jagjeevan har har kirpaa
Dhaar rakha-ee-aa. ||8||9||1||

Bilawal Mehla-4

About five hundred years ago, there was a great propaganda and kind of blind custom for many people to abandon their families and go to jungles and mountains to become yogis or Jain monks. They used to wear holy looking garbs, special earrings, begging bowls, and patched coats. Some used to roam about absolutely naked, with their bodies smeared with ashes, to show off their holiness and direct connection with God. In this *ashatpadi*, Guru Ji comments on such practices, and tells us what kind of robes he wears, what kinds of pilgrimages he does, and what is the result so that we can decide for ourselves, what is the best thing to do, if we want to obtain salvation or unite with God.

He says: “(O’ my friends), on my mind I have put the earrings of (divine) wisdom of the true Guru, and have smeared my body with the ashes of the Guru’s word (of advice). In the company of saints, my body (soul) has become immortal and both my births and deaths have ceased forever.”(1)

Therefore addressing his own mind and God, Guru Ji says: “O’ my mind, always remain in the company of saints. O’ God, the destroyer of demons, show such mercy upon me that at each and every moment, I may wash the lotus feet of the saints (humbly follow the immaculate advice of the Guru). (1-pause)

Commenting upon the then prevalent practices of some people to abandon their households and go to live in jungles or mountains, Guru Ji says: “(O’ my friends, one may) abandon one’s household and become a resident of jungles, but still one’s mind does not become stable even for a moment. Because, the wandering mind only comes back to its home (and remains stable) when it comes to the shelter of the saint (Guru).”(2)

Continuing his comments on the state and fate of such people, Guru Ji says: “(O’ my friends, even if) forsaking one’s sons and daughters, one may become a *Sanyasi* (recluse), still one entertains more and more desires in the mind. Such a person does not understand that by continuing to have desires, one’s desire is not satiated. It is only when through the word of the Guru, one becomes desireless that one obtains peace.”(3)

Now pointing to those who becoming totally disillusioned with the world used to go to the extent of becoming *Digambars* (or recluses, who don’t wear any clothes and keep wandering naked from place to place), Guru Ji says: “(O’ my friends), becoming disillusioned one may become a *Digambar*, but still one’s mind keeps wandering in (all

the) ten directions. One keeps roaming around in all kinds of places but one's fire of desires is not quenched. It is only by meeting the saint (Guru) that one finds (God) the source of compassion.”(4)

Guru Ji now comments on the practices of those people who learn all kinds yogic exercises and postures to perform miracles or illusions, and thus impress other people. He says: “(O’ my friends), some people learn many kinds of yogic postures, but in their minds they crave for all kinds of miraculous powers and showmanship of jugglers. However, (even after learning such things) their mind doesn't feel satiated. It is only after meeting the saint (Guru) and by meditating on God's Name that they obtain contentment and perfection.”(5)

After describing the uselessness of all such practices of yoga, abandoning the world and becoming a *Sanyasi* or a naked recluse, Guru Ji tells us the most practical way to obtain salvation. He says: “(O’ my friends), whether through eggs, fetus, sweat, or earth, it is God who has created all the creatures and beings of different colors, forms, or castes. Anyone, whether a *Khattri* (warrior), *Brahmin* (priest), *Vaish* (businessman), *Shudra* (servant), or a *Chandaal* (outcaste), who seeks refuge of saint (Guru) is saved.”(6)

Guru Ji does not make any claims based on any hypothesis or conjectures; he gives solid proofs of what he says. He gives some historical examples of people who, in spite of their low caste and status in life, were saved by meditating on God's Name, under the instruction of the Guru. He says: “(O’ my friends, whether it was the devotee) *Nam Dev*, *Jaydev*, *Kabir*, *Tirlochan*, the low caste *Ravidas* the cobbler, the farmer *Dhanna*, or *Sain* the village drudge, whosoever obtained the company of the saintly devotee (the Guru), became blessed, and met the merciful God.”(7)

In conclusion, Guru Ji says: “(O’ my friends), being the lover of His devotees, God has always saved the honor of His devotees, and has always been on their side. Therefore, Nanak says that they who have sought the refuge of God, the life of the world, showing His mercy God has saved them.”(8-4-7)

The message of this *ashatpadi* is that there is no need for us to abandon our households, go to jungles, roam like naked persons, or do any yogic postures to avoid worldly worries or to obtain peace of mind. All we need to do is to sincerely seek and act on the advice of the true Guru (Granth Sahib Ji), so that God may show mercy upon us and bless us with protection, peace and poise.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥

ਅੰਤਰਿ ਪਿਆਸ ਉਠੀ ਪ੍ਰਭ ਕੇਰੀ ਸੁਣਿ ਗੁਰ ਬਚਨ ਮਨਿ ਤੀਰ
ਲਗਈਆ॥੧॥

ਪੰਨਾ ੮੩੬

ਮਨ ਕੀ ਬਿਰਥਾ ਮਨ ਹੀ ਜਾਣੈ ਅਵਰੁ ਕਿ ਜਾਣੈ ਕੇ ਪੀਰ
ਪਰਈਆ॥੧॥

ਰਾਮ ਗੁਰਿ ਮੋਹਨਿ ਮੋਹਿ ਮਨੁ ਲਈਆ॥
ਹਉ ਆਕਲ ਬਿਕਲ ਭਈ ਗੁਰ ਦੇਖੇ ਹਉ ਲੋਟ ਪੋਟ ਹੋਇ
ਪਈਆ॥੧॥ ਰਹਾਉ॥

bilaaval mehlaa 4.

an̄tar pi-aas ut̄hee parabh̄ kayree sun̄ gur
bachan man̄ teer laga-ee-aa.

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man kee birthaa man hee jaan̄ai avar ke
jān̄ai ko peer para-ee-aa. ||1||

raam gur mohan mohi man la-ee-aa.
ha-o aakal bikal bh̄a-ee gur dayk̄hay ha-o lot
pot ho-ay pa-ee-aa. ||1|| rahaa-o.

ਹਉ ਨਿਰਖਤ ਫਿਰਉ ਸਭਿ ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਪ੍ਰਭ ਦੇਖਨ ਕੋ
ਬਹੁਤੁ ਮਨਿ ਚਈਆ॥
ਮਨੁ ਤਨੁ ਕਾਟਿ ਦੇਉ ਗੁਰ ਆਗੈ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਾਰਗੁ ਪੰਝੁ
ਦਿਖਈਆ॥੨॥

ਕੋਈ ਆਣਿ ਸਦੇਸਾ ਦੇਇ ਪ੍ਰਭ ਕੇਰਾ ਰਿਦ ਅੰਤਰਿ ਮਨਿ ਤਨਿ
ਮੀਠ ਲਗਈਆ॥
ਮਸਤਕੁ ਕਾਟਿ ਦੇਉ ਚਰਣਾ ਤਲਿ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲੇ ਮੇਲਿ
ਮਿਲਈਆ॥੩॥

ਚਲੁ ਚਲੁ ਸਖੀ ਹਮ ਪ੍ਰਭੁ ਪਰਬੋਧੁ ਗੁਣ ਕਾਮਣ ਕਰਿ ਹਰਿ
ਪ੍ਰਭੁ ਲਹੀਆ॥
ਭਗਤਿ ਵਛਲੁ ਉਆ ਕੋ ਨਾਮੁ ਕਹੀਅਤੁ ਹੈ ਸਰਣਿ ਪ੍ਰਭੁ ਤਿਸੁ
ਪਾਛੈ ਪਈਆ॥੪॥

ਖਿਮਾ ਸੀਗਾਰ ਕਰੇ ਪ੍ਰਭ ਖੁਸੀਆ ਮਨਿ ਦੀਪਕ ਗੁਰ ਗਿਆਨੁ
ਬਲਈਆ॥
ਰਸਿ ਰਸਿ ਭੋਗ ਕਰੇ ਪ੍ਰਭੁ ਮੇਰਾ ਹਮ ਤਿਸੁ ਆਗੈ ਜੀਉ ਕਟਿ
ਕਟਿ ਪਈਆ॥੫॥

ਹਰਿ ਹਰਿ ਹਾਠੁ ਕੰਠਿ ਹੈ ਬਨਿਆ ਮਨੁ ਮੋਤੀਚੂਰੁ ਵਡ ਗਹਨ
ਗਹਨਈਆ॥
ਹਰਿ ਹਰਿ ਸਰਧਾ ਸੇਜ ਵਿਛਾਈ ਪ੍ਰਭੁ ਛੋਡਿ ਨ ਸਕੈ ਬਹੁਤੁ ਮਨਿ
ਭਈਆ॥੬॥

ਕਹੈ ਪ੍ਰਭੁ ਅਵਰੁ ਅਵਰੁ ਕਿਛੁ ਕੀਜੈ ਸਭੁ ਬਾਦਿ ਸੀਗਾਰੁ ਫੋਕਟ
ਫੋਕਟਈਆ॥
ਕੀਓ ਸੀਗਾਰੁ ਮਿਲਣ ਕੈ ਤਾਈ ਪ੍ਰਭੁ ਲੀਓ ਸੁਹਾਗਨਿ ਬੁਕ
ਮੁਖਿ ਪਈਆ॥੭॥

ਹਮ ਚੇਰੀ ਤੂ ਅਗਮ ਗੁਸਾਈ ਕਿਆ ਹਮ ਕਰਹ ਤੇਰੈ ਵਸਿ
ਪਈਆ॥
ਦਇਆ ਦੀਨ ਕਰਹੁ ਰਖਿ ਲੋਵਹੁ ਨਾਨਕ ਹਰਿ ਗੁਰ ਸਰਣਿ
ਸਮਈਆ॥੮॥੫॥੮॥

ha-o nirkhāt fira-o sabh days disantār mai
parabh daykhan ko bahut man cha-ee-aa.
man tan kaat day-o gur aagaj jin har parabh
maarag panth dikhā-ee-aa. ||2||

ko-ee aan sadaysaa day-ay parabh kayraa rid
antār man tan meeth laga-ee-aa.
mastak kaat day-o charṇaa tal jo har parabh
maylay mayl mila-ee-aa. ||3||

chal chal sakhee ham parabh parboDheh gun
kaaman kar har parabh lahee-aa.
bhagat vachhal u-aa ko naam kahee-aṭ hai
saran parabhoo tis paachhai pa-ee-aa. ||4||

khimaa seegaar karay parabh khusee-aa man
deepak gur gi-aan bala-ee-aa.
ras ras bhog karay parabh mayraa ham tis
aagaj jee-o kat kat pa-ee-aa. ||5||

har har haar kanth hai bani-aa man
moteechoor vad gahan gehna-ee-aa.
har har sarDhaa sayj vichhaa-ee parabh
chhod na sakai bahut man bha-ee-aa. ||6||

kahai parabh avar avar kichh keejai sabh baad
seegaar fokat fokta-ee-aa.
kee-o seegaar milan kai ṭaa-ee parabh lee-o
suhaagan thook mukh pa-ee-aa. ||7||

ham chayree too agam gusaa-ee ki-aa ham
karah tayrai vas pa-ee-aa.
da-i-aa deen karahu rakh layvhu naanak har
gur saran sama-ee-aa. ||8||5||8||

Bilawal Mehla-5

In the previous *ashatpadi*, Guru Ji advised us that there is no need for us to abandon our households, go to jungles, roam like naked persons, or do any yogic postures to avoid worldly worries and obtain peace of mind. All we need to do is to act on the advice of the true Guru, so that God may show mercy upon us and bless us with protection, peace and poise. In this *ashatpadi*, Guru Ji describes the state of his own mind; how passionately he wants to meet and see God.

So Guru Ji says: “(O’ my friends), within me has arisen a thirst for God’s (sight). Listening to the Guru’s word (about the greatness of that God), my heart has been pierced by the shaft (of God’s love). Only my mind knows the state of (pain) in it, because who else can know the pain of another.”(1)

Expressing his appreciation for the Guru, whose immaculate words have imbued him with such passionate love for God, Guru Ji addresses God Himself and says: “O’ God, the heart captivating Guru has completely bewitched my mind. Seeing the Guru I have been so wonder struck, that I am rolling over and over in awe and amazement.”(1-pause)

Describing how intensely he is craving God’s sight and how grateful he feels to his Guru, he says: “(O’ my friends), my mind so intensely craves to see God that I am wandering around in all near and far off lands, looking for Him. I feel like cutting my body and mind into pieces and offering these to the Guru, who has shown me the way to meet God.”(2)

Explaining why he feels so grateful to the Guru, he says: “(O’ my friends), if anybody comes and gives me a message of God, that person seems sweet to my body and mind, and if anybody unites me with my God, I am ready to chop off my head and place it under that person’s feet.”(3)

Guru Ji not only wants to meet God himself, he even invites his other friends (saints) and asks them to go together with him to see the sight of their beloved God. Using the metaphor of young brides of those days, who sometimes used to use charms and magic to win over their beloveds, he says: “Come O’ my dear mates, let us go and please our (beloved) God. Let us entice Him to our side by using the charm of virtues. His Name is known as the lover of His devotees. Let us be after Him until we obtain the shelter of that God.”(4)

Next using the metaphor of those young brides who used to woo their beloved grooms by embellishing them with costly jewelry, dresses, and cosmetics, Guru Ji says: “(O’ my friends, the bride soul) who embellishes herself with the ornaments of compassion and lights a lamp of Guru’s wisdom in her mind, is pleasing to God. Then with great relish, God enjoys her company. (I am ready to) surrender every bit of my body before Him.”(5)

Describing how he has embellished himself to attract God and enjoy His union, Guru Ji says: “(O’ my friends), God’s Name has become my necklace, and my love filled mind has become the most beautiful ornament for my head. (In my heart) I have laid out the bed of devotion and faith in God. (I am sure, it will be) very pleasing to God and He won’t be able to forsake (my company).”(6)

Now commenting on the state and fate of those bride (souls), who instead of doing what their spouse asks them to do, do quite different things, such as doing ritualistic baths, or wearing holy garbs, without sincere love for God, Guru Ji says: “(O’ my friends), if God says one thing, but the bride (soul) does something else, then all her embellishments are useless and in vain. Such a bride (soul) may have embellished herself to meet God, but God accepts the (obedient) faithful bride into His union (and the unfaithful bride is so out rightly rejected, as if) she has been spat on her face.”(7)

Guru Ji concludes the *ashatpadi* by showing us how with sincere love, devotion, and humility we need to approach God, so that He may ignore our faults and accept us in His union. He says: “(O’ God), we are Your slaves, and You are our unperceivable Master. What can we do, because we have fallen under Your control? Therefore Nanak says, O’ God show mercy on us, the meek ones, save us and keep us absorbed in the refuge of the Guru.”(8-5-8)

The message of this *ashatpadi*, is that following the Guru's advice we should develop a very passionate love and craving to see our God. Unlike ordinary human brides who embellish themselves with gold ornaments, costly dresses, and perfumes to woo their beloveds, we should embellish ourselves with the ornaments of virtues, such as compassion, love and humility, to win the love and union of our God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪॥੯

ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਅਗਮ ਠਾਕੁਰ ਕਾ ਖਿਨੁ ਖਿਨੁ ਸਰਧਾ ਮਨਿ
ਬਹੁਤੁ ਉਠਈਆ॥

ਗੁਰ ਦੇਖੇ ਸਰਧਾ ਮਨ ਪੂਰੀ ਜਿਉ ਚਾੜਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਬੁੰਦ
ਮੁਖਿ ਪਈਆ॥੧॥

ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਹਰਿ ਕਥਾ ਸੁਨਈਆ॥

ਸਤਿਗੁਰੁ ਦਇਆ ਕਰੇ ਪ੍ਰਭੁ ਮੇਲੇ ਮੈ ਤਿਸੁ ਆਗੈ ਸਿਰੁ ਕਟਿ
ਕਟਿ ਪਈਆ॥੧॥ ਰਹਾਉ॥

ਰੋਮਿ ਰੋਮਿ ਮਨਿ ਤਨਿ ਇਕ ਬੇਦਨ ਮੈ ਪ੍ਰਭ ਦੇਖੇ ਬਿਨੁ ਨੀਦ
ਨ ਪਈਆ॥

ਬੈਦਕ ਨਾਟਿਕ ਦੇਖਿ ਭੁਲਾਨੇ ਮੈ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਪੀਰ
ਲਗਈਆ॥੨॥

ਹਉ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਜਿਉ ਬਿਨੁ ਅਮਲੈ
ਅਮਲੀ ਮਰਿ ਗਈਆ॥

ਜਿਨ ਕਉ ਪਿਆਸ ਹੋਇ ਪ੍ਰਭ ਕੇਰੀ ਤਿਨੁ ਅਵਰੁ ਨ ਭਾਵੈ ਬਿਨੁ
ਹਰਿ ਕੇ ਦੁਈਆ॥੩॥

ਕੋਈ ਆਨਿ ਆਨਿ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲਾਵੈ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ
ਬਲਿ ਘੁਮਿ ਗਈਆ॥

ਅਨੇਕ ਜਨਮ ਕੇ ਵਿਛੁੜੇ ਜਨ ਮੇਲੇ ਜਾ ਸਤਿ ਸਤਿ ਸਤਿਗੁਰੁ
ਸਰਣਿ ਪਵਈਆ॥੪॥

ਪੰਨਾ ੮੩੭

ਸੇਜ ਏਕੋ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਮਹਲੁ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਈਆ॥

ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਰਣਿ ਜੇ ਆਵੈ ਪ੍ਰਭੁ ਆਇ ਮਿਲੈ ਖਿਨੁ ਢੀਲ
ਨ ਪਈਆ॥੫॥

ਕਰਿ ਕਰਿ ਕਿਰਿਆਚਾਰ ਵਧਾਏ ਮਨਿ ਪਾਖੰਡ ਕਰਮੁ ਕਪਟ
ਲੋਭਈਆ॥

ਬੋਸੁਆ ਕੈ ਘਰਿ ਬੋਟਾ ਜਨਮਿਆ ਪਿਤਾ ਤਾਹਿ ਕਿਆ ਨਾਮੁ
ਸਦਈਆ॥੬॥

ਪੂਰਬ ਜਨਮਿ ਭਗਤਿ ਕਰਿ ਆਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਭਗਤਿ ਜਮਈਆ॥

ਭਗਤਿ ਭਗਤਿ ਕਰਤੇ ਹਰਿ ਪਾਇਆ ਜਾ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਨਾਮਿ ਸਮਈਆ॥੭॥

bilaaval mehlaa 4.

mai man tan paraym agam thaakur kaa khin
khin sarDhaa man bahutu utha-ee-aa.

gur daykhay sarDhaa man pooree ji-o chaatrick
pari-o pari-o boond mukh pa-ee-aa. ||1||

mil mil sakhee har kathaa suna-ee-aa.

satgur da-i-aa karay parabh maylay mai tis
aagai sir kat kat pa-ee-aa. ||1|| rahaa-o.

rom rom man tan ik baydan mai parabh
daykhay bin need na pa-ee-aa.

baidak naatik daykh bhulaanay mai hirdai
man tan paraym peer laga-ee-aa. ||2||

ha-o khin pal reh na saka-o bin pareetam ji-o
bin amlai amlee mar ga-ee-aa.

jin ka-o pi-aas ho-ay parabh kayree tin^a avar
na bhaavai bin har ko du-ee-aa. ||3||

ko-ee aan aan mayraa parabh^{oo} milaavai ha-o
tis vitahu bal bal ghum ga-ee-aa.

anayk janam kay vichhurhay jan maylay jaa
sat sat satgur saran pava-ee-aa. ||4||

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sayj ayk ayko parabh thaakur mahal na paavai
manmukh bharma-ee-aa.

gur gur karat saran jay aavai parabh aa-ay
milai khin dheel na pa-ee-aa. ||5||

kar kar kiri-aachaar vaDhaa-ay man pakhand
karam kapat lobha-ee-aa.

baysu-aa kai ghar baytaa janmi-aa pitaa taahi
ki-aa naam sada-ee-aa. ||6||

poorab janam bhagat kar aa-ay gur har har
har har bhagat jama-ee-aa.

bhagat bhagat kartay har paa-i-aa jaa har har
har har naam sama-ee-aa. ||7||

ਪ੍ਰਭਿ ਆਣਿ ਆਣਿ ਮਹਿੰਦੀ ਪੀਸਾਈ ਆਪੇ ਘੋਲਿ ਘੋਲਿ ਅੰਗਿ
ਲਈਆ॥
ਜਿਨ ਕਉ ਠਾਕੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਬਾਹ ਪਕਰਿ ਨਾਨਕ ਕਢਿ
ਲਈਆ॥੮॥੬॥੨॥੧॥੬॥੯॥

parabh aān aān mahindee peesaa-ee aapay
ghol ghol ang la-ee-aa.
jin ka-o thaaakur kirpaa Dhaaree baah pakar
naanak kadh la-ee-aa. ||8||6||2||1||6||9||

Bilawal Mehla-4

In the previous *ashtpadi*, Guru Ji advised us that following the Guru's advice; we should develop a very passionate love and craving to see our God. Unlike ordinary human brides who embellish themselves with gold ornaments, costly dresses and perfumes to woo their beloveds, we should embellish ourselves with the ornaments of virtues, such as compassion, love, and humility to win the love and union of our God. In this *ashtpadi* again, using the metaphor of a newly wedded young bride, Guru Ji shares with us the intensity of his own love and affection for God, and the kinds of pains and pangs he is experiencing because of separation from his dear God.

He says: "(O' my friends), within my mind and body is such a deep love for my incomprehensible God that again and again, at each and every moment, a great devotion and desire (to see Him) is arising (in my mind). Just as a *Chaatrik* (pied cuckoo) keeps crying repeatedly, and is only pacified when the special raindrop falls into its mouth, similarly only upon seeing the Guru, the desire of my heart is fulfilled."(1)

Therefore Guru Ji even asks his friends and mates to join him in listening to the discourse of his beloved God, and says: "O' dear mates, do come to meet me and recite to me the discourse on God. If showing mercy, the true Guru unites me with God, I would cut off my head and offer it to Him again and again."(1-pause)

Now Guru Ji describes the pain of his heart, and how physically and emotionally weak he feels without God's sight. He says: "(O' my friends), within every pore of my body and mind is such a pain that I cannot sleep without seeing God. Examining my pulse, the physicians are lost, they cannot guess the pangs of love within my mind and body."(2)

Explaining further, the extent of his love and how important for him is the sight of his beloved God, Guru Ji says: "(O' my friends), just as an addict dies without his intoxicant, similarly I cannot live even for a moment without my beloved (God. Because), they who have the thirst for God, to them nothing else but the sight of God seems pleasing."(3)

Next, sharing with us his experience of how he was looking and praying that somebody might come and unite him with his beloved (God), and how upon listening to his prayer the Guru united him with God, Guru Ji says: "(O' my friends, I was praying and wishing that) someone would come and unite me with my God, I would circle around him (in respect, and would be ready to) sacrifice myself for him. (I found out that) when we humbly seek the shelter of the true Guru, he unites even those who have been separated from God by innumerable births."(4)

Now stating the reasons why some never get to meet God, and while to others God Himself comes to meet, Guru Ji says: "(O' my friends), same is the couch (for God and the bride soul) and same is the God who is the spouse of all, but the self-conceited (bride), being lost in doubts, never obtains to the mansion (of God). On the other hand the bride soul who

while repeating Guru's name seeks his shelter, in an instant God comes to meet her without making any delay.”(5)

Regarding those who practice different faith rituals, such as going to pilgrimages, observing fasts, and wearing saintly robes, but without true inner love for God, Guru Ji says: “(O' my friends, one) may keep performing and multiplying one's faith rituals, but if in one's mind one has hypocrisy, deceit, and greed, (then that person is like the) son born in the home of a prostitute, whose father's name nobody knows. Such a person never sees God).”(6)

Now Guru Ji tells us what kinds of people get united and ultimately merge in God. He says: “(O' my friends, they who) in their previous births had performed worship of God, in them the Guru has instilled the devotion (of God in this birth also). In this way, by repeatedly yoking themselves to (His) worship, they obtained God and by repeatedly uttering His Name, they merged in God's Name itself.”(7)

Guru Ji concludes the *ashtpadi* by illustrating the grace of God on whom He becomes kind, with a beautiful example of applying henna (a special green paste) by the brides, before their wedding night. There is still a custom in India, that a few days before the marriage party arrives, the bride's relatives would grind green henna leaves, make a paste and apply to her hands and feet in beautiful patterns. Overnight, the henna paste turns red. Using this metaphor, Guru Ji says: “(O' my friends, engaging in worship of God happens only upon the grace of God Himself. To worship God is like grinding the henna. (In this case, God Himself makes the person to meditate on His Name, as if) He Himself brings the henna, makes the bride to grind it, make its paste and applies to her limbs. Nanak says, they on whom God has bestowed His grace, then He has pulled by His hand and taken them out (of the ocean of worldly riches and power).”(8-6-9-2-1-6-9)

The message of this *ashtpadi* is that if we want to enjoy the love, peace, poise, and bliss of union with our God, then following Guru's advice, we should love Him so intensely that we feel the pangs of separation, like the pain felt by a truly devoted faithful young bride separated from her groom. Then God Himself would decorate us with divine virtues and merits and thus make us fit for eternal union with Him.

Detail of Ashtpadis: M: 1=2, M: 3=1, M: 4=6, Total=9

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਅਸਟਪਦੀ ਘਰੁ ੧੨

raag bilaaval mehlaa 5 asatpadee ghar 12

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur parsaad.

ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ ਮੇਰੇ ਪ੍ਰਭ ਕੀ ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ॥

upmaa jaat na kahee mayray parabh kee
upmaa jaat na kahee.

ਤਜਿ ਆਨ ਸਰਣਿ ਗਹੀ॥੧॥ ਰਹਾਉ॥

taj aan saran gahee. ||1|| rahaa-o.

ਪ੍ਰਭ ਚਰਨ ਕਮਲ ਅਪਾਰ॥

parabh charan kamal apaar.

ਰਉ ਜਾਉ ਸਦ ਬਲਿਹਾਰ॥

ha-o jaa-o sad balihaar.

ਮਨਿ ਪ੍ਰੀਤਿ ਲਾਗੀ ਤਾਹਿ॥

man pareet laagee taahi.

ਤਜਿ ਆਨ ਕਤਹਿ ਨ ਜਾਹਿ॥੧॥

taj aan kateh na jaahi. ||1||

ਹਰਿ ਨਾਮ ਰਸਨਾ ਕਹਨ॥
ਮਲ ਪਾਪ ਕਲਮਲ ਦਹਨ॥
ਚੜਿ ਨਾਵ ਸੰਤ ਉਧਾਰਿ॥
ਭੈ ਤਰੇ ਸਾਗਰ ਪਾਰਿ॥੨॥
ਮਨਿ ਡੋਰਿ ਪ੍ਰੇਮ ਪਰੀਤਿ॥
ਇਹ ਸੰਤ ਨਿਰਮਲ ਚੀਤਿ॥
ਤਜਿ ਗਏ ਪਾਪ ਬਿਕਾਰ॥
ਹਰਿ ਮਿਲੇ ਪ੍ਰਭ ਨਿਰੰਕਾਰ॥੩॥

ਪ੍ਰਭ ਪੇਖੀਐ ਬਿਸਮਾਦ॥
ਚਖਿ ਅਨਦ ਪੂਰਨ ਸਾਦ॥
ਨਹ ਡੋਲੀਐ ਇਤ ਉਤ॥
ਪ੍ਰਭ ਬਸੇ ਹਰਿ ਹਰਿ ਚੀਤ॥੪॥

ਤਿਨ੍ ਨਾਹਿ ਨਰਕ ਨਿਵਾਸੁ॥ ਨਿਤ ਸਿਮਰਿ ਪ੍ਰਭ ਗੁਣਤਾਸੁ॥
ਤੇ ਜਮੁ ਨ ਪੇਖਹਿ ਨੈਨ॥ ਸੁਨਿ ਮੋਹੇ ਅਨਹਤ ਬੈਨ॥੫॥

ਹਰਿ ਸਰਣਿ ਸੂਰ ਗੁਪਾਲ॥
ਪ੍ਰਭ ਭਗਤ ਵਸਿ ਦਇਆਲ॥
ਹਰਿ ਨਿਗਮ ਲਹਹਿ ਨ ਭੇਵ॥
ਨਿਤ ਕਰਹਿ ਮੁਨਿ ਜਨ ਸੇਵ॥੬॥

ਦੁਖ ਦੀਨ ਦਰਦ ਨਿਵਾਰ॥
ਜਾ ਕੀ ਮਹਾ ਬਿਖੜੀ ਕਾਰ॥
ਤਾ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੋਇ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ॥੭॥

ਕਰਿ ਬੰਦਨਾ ਲਖ ਬਾਰ॥
ਥਕਿ ਪਰਿਓ ਪ੍ਰਭ ਦਰਬਾਰ॥
ਪ੍ਰਭ ਕਰਹੁ ਸਾਧੂ ਧੂਰਿ॥
ਨਾਨਕ ਮਨਸਾ ਧੂਰਿ॥੮॥੧॥

har naam rasnaa kahan.
mal paap kalmal dahan.
charch naav sant udhaar.
bhair taray saagar paar. ||2||
man dor paraym pareet.
ih sant nirmal reet.
taj ga-ay paap bikaar.
har milay parabh nirankaar. ||3||

parabh paykhee-ai bismaad.
chakh anad pooran saad.
nah dolee-ai it oot.
parabh basay har har cheet. ||4||

tin^h naahi narak nivaas. nit simar parabh
guntaas.
taj jam na paykheh nain. sun mohay anhat
bain. ||5||

har saraⁿ soor gupaal.
parabh bhagat vas da-i-aal.
har nigam laheh na bhayv.
nit karahi mun jan sayv. ||6||

dukh deen darad nivaar.
jaa kee mahaa bikh^r-thee kaar.
taa kee mit na jaanai ko-ay.
jal thal mahee-al so-ay. ||7||

kar bandnaa lakh baar.
thak pari-o parabh darbaar.
parabh karahu saa^Dhoo D^hoor.
naanak mansaa poor. ||8||1||

Raag Bilawal Mehla-5

Ashatpadi Ghar-12

In many previous *ashatpadis*, Guru Ji urged us to meditate on God's Name and sing His praises. However, so vast and innumerable are the virtues of God that it is impossible to describe or even list these qualities. Therefore in this *ashatpadi*, Guru Ji shows us how to humbly acknowledge this fact and pray to God to bless us with His Name.

He says: "(O' my friends), the praise of my God cannot be (fully) described. Yes, His praise cannot be described. Therefore, abandoning all others, I have caught on to the shelter (of that God)." (1-pause)

Expressing his utmost respect and deep love for God, Guru Ji says: “(O’ my friends), limitless are the (praises of the) lotus feet (the immaculate Name) of God. I am always a sacrifice to that (Name). My mind is imbued with the love of that (immaculate Name of His), abandoning that I do not go anywhere else.”(1)

Listing merits of meditating on God’s Name and following Guru’s advice, he says: “(O’ my friends, when we) utter praises of God’s Name with our tongue, the filth of our sins and evil deeds is burnt off. By riding the boat of the saint (Guru, by following his advice) many people have been saved and ferried across the dreadful (worldly) ocean.”(2)

Describing the state of his own love with God and the kinds of blessings he is enjoying in that state, Guru Ji says: “(O’ my friends), my mind is imbued with the love of God. This is the immaculate tradition of the saint (Guru that whosoever are imbued with this love), they give up all sins and evils and meet the formless God.”(3)

Now Guru Ji tells us what happens when somebody is fortunate enough to see the sight of God. He says: “(O’ my friends), when we see God we are enraptured in an exquisite ecstasy, we taste the relish of total bliss and then we do not waiver this or that way, because God comes to reside in our heart.”(4)

Describing what other kinds of pleasures those devotees enjoy, who sing praises of God, Guru Ji says: “(O’ my friends), those who daily meditate on God, the treasure of virtues, they do not have to abide in hell (and undergo any sufferings). They who are enticed by the unstuck melody (of their Guru’s hymns) do not see the demons of death with their eyes. (In other words, they have not to deal with the demon of death).”(5)

Describing the relationship between God and His devotees, Guru Ji says: “That God bravely provides shelter (to those who humbly knock at His door). That merciful God is under the control of His devotees. Even the *Vedas* (the holiest Hindu books), cannot solve His mystery. Therefore all the sages and devotees serve (and worship) Him daily.”(6)

Now listing some more qualities of God, and at the same time telling us how difficult it is to really serve and please Him, Guru Ji says: “(O’ my friends), God whose service is very arduous, is the destroyer of pains and sufferings of the meek. No body knows His limit, It is He who pervades all waters, lands, and the space in between.”(7)

Guru Ji concludes the *ashatpadi* with a humble prayer. He says: “O’ God, I bow to You millions of times. After getting completely exhausted (of other places), I have come to the refuge of God’s court. (O’ my) God, fulfill the desire of Nanak, (yoke him to the most humble service, and thus) make him the dust of the feet of the saints (Guru).”(8-1)

The message of this *ashatpadi* is that we should approach God with all sincerity and humility, and beg Him to bless us with the immaculate advice of the saint (Guru). Then we should sincerely and faithfully follow that advice and meditate on God’s Name even if it sounds very arduous. So that God may show mercy on us, and removing our sinful tendencies and unnecessary fears, He may come to reside in our heart.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ॥
ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ॥
ਗਹਿ ਚਰਨ ਸਾਧੂ ਸੰਗ॥
ਮਨ ਮਿਸਟ ਹਰਿ ਹਰਿ ਰੰਗ॥

ਪੰਨਾ ੮੩੮

ਕਰਿ ਦਇਆ ਲੇਹੁ ਲੜਿ ਲਾਇ॥
ਨਾਨਕਾ ਨਾਮੁ ਧਿਆਇ॥੧॥

ਦੀਨਾ ਨਾਥ ਦਇਆਲ ਮੇਰੇ ਸੁਆਮੀ ਦੀਨਾ ਨਾਥ ਦਇਆਲ॥
ਜਾਚਉ ਸੰਤ ਰਵਾਲ॥੧॥ ਰਹਾਉ॥

ਸੰਸਾਰੁ ਬਿਖਿਆ ਕੂਪ॥
ਤਮ ਅਗਿਆਨ ਮੋਹਤ ਘੂਪ॥
ਗਹਿ ਭੁਜਾ ਪ੍ਰਭ ਜੀ ਲੇਹੁ॥
ਹਰਿ ਨਾਮੁ ਅਪੁਨਾ ਦੇਹੁ॥
ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਠਾਉ॥
ਨਾਨਕਾ ਬਲਿ ਬਲਿ ਜਾਉ॥੨॥

ਲੋਭਿ ਮੋਹਿ ਬਾਧੀ ਦੇਹ॥
ਬਿਨੁ ਭਜਨ ਹੋਵਤ ਖੋਹ॥
ਜਮਦੂਤ ਮਹਾ ਭਇਆਨ॥
ਚਿਤ ਗੁਪਤ ਕਰਮਹਿ ਜਾਨ॥
ਦਿਨੁ ਰੈਨਿ ਸਾਖਿ ਸੁਨਾਇ॥
ਨਾਨਕਾ ਹਰਿ ਸਰਨਾਇ॥੩॥

ਭੈ ਭੰਜਨਾ ਮੁਰਾਰਿ॥
ਕਰਿ ਦਇਆ ਪਤਿਤ ਉਧਾਰਿ॥
ਮੇਰੇ ਦੇਖ ਗਨੇ ਨ ਜਾਹਿ॥
ਹਰਿ ਬਿਨਾ ਕਤਹਿ ਸਮਾਹਿ॥
ਗਹਿ ਓਟ ਚਿਤਵੀ ਨਾਥ॥
ਨਾਨਕਾ ਦੇ ਰਖੁ ਹਾਥ॥੪॥
ਹਰਿ ਗੁਣ ਨਿਧੇ ਗੋਪਾਲ॥
ਸਰਬ ਘਟ ਪ੍ਰਤਿਪਾਲ॥
ਮਨਿ ਪ੍ਰੀਤਿ ਦਰਸਨ ਪਿਆਸ॥
ਗੋਬਿੰਦ ਪੂਰਨ ਆਸ॥
ਇਕ ਨਿਮਖ ਰਹਨੁ ਨ ਜਾਇ॥
ਵਡ ਭਾਗਿ ਨਾਨਕ ਪਾਇ॥੫॥

ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਹੋਰ॥
ਮਨਿ ਪ੍ਰੀਤਿ ਚੰਦ ਚਕੋਰ॥
ਜਿਉ ਮੀਨ ਜਲ ਸਿਉ ਹੇਤੁ॥
ਅਲਿ ਕਮਲ ਭਿੰਨੁ ਨ ਭੇਤੁ॥

bilaaval mehlaa 5.

parabh janam maran nivaar.
haar pari-o du-aar.
geh charan saadhoo sang.
man misat har har rang.

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kar da-i-aa layho larh laa-ay.
naankaa naam Dhi-aa-ay. ||1||

deenaa naath da-i-aal mayray su-aamee
deenaa naath da-i-aal.
jaacha-o sant ravaal. ||1|| rahaa-o.

sansaar bikh-i-aa koop.
tam agi-aan mohat ghoop.
geh bhujaa parabh jee layho.
har naam apunaa dayh.
parabh tujh binaa nahee thaa-o.
naankaa bal bal jaa-o. ||2||

lobh mohi baaDhee dayh.
bin bhajan hovat khayh.
jamdoot mahaa bha-i-aan.
chit gupat karmeh jaan.
din rain saakh sunaa-ay.
naankaa har sarnaa-ay. ||3||

bhai bhanjnaa muraar.
kar da-i-aa patit uDhaar.
mayray dokh ganay na jaahi.
har binaa kateh samaahi.
geh ot chitvee naath.
naankaa day rakh haath. ||4||
har gun niDhay gopaal.
sarab ghat partipaal.
man pareet darsan pi-aas.
gobind pooran aas.
ik nimakh rahan na jaa-ay.
vad bhaag naanak paa-ay. ||5||

parabh tujh binaa nahee hor.
man pareet Chand chakor.
ji-o meen jal si-o hayt.
al kamal bhinn na bhayt.

ਜਿਉ ਚਕਵੀ ਸੂਰਜ ਆਸ॥
ਨਾਨਕ ਚਰਨ ਪਿਆਸ॥੬॥

ji-o chakvee sooraj aas.
naanak charan pi-aas. ||6||

ਜਿਉ ਤਰੁਨਿ ਭਰਤ ਪਰਾਨ॥
ਜਿਉ ਲੋਭੀਐ ਧਨੁ ਦਾਨੁ॥
ਜਿਉ ਦੂਧ ਜਲਹਿ ਸੰਜੋਗੁ॥
ਜਿਉ ਮਹਾ ਖੁਧਿਆਰਥ ਭੋਗੁ॥
ਜਿਉ ਮਾਤ ਪੂਤਹਿ ਹੇਤੁ॥
ਹਰਿ ਸਿਮਰਿ ਨਾਨਕ ਨੇਤੁ॥੭॥

ji-o tarun bharat paraan.
ji-o lobhee-ai Dhan daan.
ji-o dooDh jaleh sanjog.
ji-o mahaa khuDhi-aarath bhog.
Ji-o maat pooteh hayt.
har simar naanak nayt. ||7||

ਜਿਉ ਦੀਪ ਪਤਨ ਪਤੰਗ॥
ਜਿਉ ਚੋਰੁ ਹਿਰਤ ਨਿਸੰਗ॥
ਮੈਗਲਹਿ ਕਾਮੈ ਬੰਧੁ॥
ਜਿਉ ਗ੍ਰਸਤ ਬਿਖਈ ਧੰਧੁ॥
ਜਿਉ ਜੁਆਰ ਬਿਸਨੁ ਨ ਜਾਇ॥
ਹਰਿ ਨਾਨਕ ਇਹੁ ਮਨੁ ਲਾਇ॥੮॥

ji-o deep patan patang.
ji-o chor hirat nisang.
maiglahi kaamai banDh.
ji-o garsat bikh-ee DhanDh.
ji-o joo-aar bisan na jaa-ay.
har naanak ih man laa-ay. ||8||

ਕੁਰੰਕ ਨਾਦੈ ਨੇਹੁ॥
ਚਾਤ੍ਰਿਕੁ ਚਾਹਤ ਮੇਹੁ॥
ਜਨ ਜੀਵਨਾ ਸਤਸੰਗਿ॥
ਗੋਬਿੰਦੁ ਭਜਨਾ ਰੰਗਿ॥
ਰਸਨਾ ਬਖਾਨੈ ਨਾਮੁ॥
ਨਾਨਕ ਦਰਸਨ ਦਾਨੁ॥੯॥

kurank naadai nayhu.
chaatrick chaahat mayhu.
jan jeevnaa satsang.
gobid bhajnaa rang.
rasnaa bakhaanai naam.
naanak darsan daan. ||9||

ਗੁਨ ਗਾਇ ਸੁਨਿ ਲਿਖਿ ਦੇਇ॥
ਸੋ ਸਰਬ ਫਲ ਹਰਿ ਲੇਇ॥
ਕੁਲ ਸਮੂਹ ਕਰਤ ਉਧਾਰੁ॥
ਸੰਸਾਰੁ ਉਤਰਸਿ ਪਾਰਿ॥
ਹਰਿ ਚਰਨ ਬੋਹਿਬ ਤਾਰਿ॥
ਮਿਲਿ ਸਾਧਸੰਗਿ ਜਸੁ ਗਾਰਿ॥
ਹਰਿ ਪੈਜ ਰਖੈ ਮੁਰਾਰਿ॥
ਹਰਿ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰਿ॥੧੦॥੨॥

gun gaa-ay sun likh day-ay.
so sarab fal har lay-ay.
kul samooh karat uDhaar.
sansaar utras paar.
har charan bohith taahi.
mil saaDhsang jas gaahi.
har paj rakhai muraar.
har naanak saran du-aar. ||10||2||

Bilawal Mehla- 5

In the previous *ashtpadi*, Guru Ji advised us that we should approach God with all sincerity and humility and beg Him to bless us with the immaculate advice of the saint (Guru). We should sincerely and faithfully follow his advice and meditate on God's Name even if it sounds very arduous so that God may show mercy on us, remove our sinful tendencies and unnecessary fears, and come to reside in our heart. In this *ashtpadi*, Guru Ji shows us what kinds of blessings he begs from God and what kind of intense love he has for Him, so that we may also develop a similar kind of love and devotion for God. Instead of asking for ordinary worldly favors, we should ask Him for those things, which really matter in the long run.

He says: "O' God, after getting tired of other means, I have sought Your shelter, (and beg You to) rid me of (the pain of) births and deaths. Joining the company of the saint (Guru),

I have grasped onto Your feet. Your love sounds pleasing to my mind. (O' God), showing mercy, unite me with Yourself, so that (I) Nanak may keep meditating on Your Name.”(1)

Summarizing his request, Guru Ji says: “O' merciful Master of the meek, O' my merciful Master of the meek, I beg from You the dust of the feet (the most humble service) of the saint (Guru).”(1-pause)

Explaining, why he wants to be united with God and why he begs for the humble service of the saints, Guru Ji says: “(O' God), this world is like a blind well of poison; because of the utter darkness of ignorance, I am being enticed by worldly love. O' God, extending Your hand (of mercy), pull me out of this well and give me Your Name. O' God, without You there is no other place (where I could go for help). Nanak is a sacrifice to You again and again.”(2)

Explaining further, why he seeks the shelter of God, Guru Ji says: “(O' God), this body (of ours) is in the grip of (worldly) greed and false attachment. Without singing God's praise, it is (becoming useless like) ashes. Also I am very fearful of) the dreadful demon of death (whose agents: the conscious, and unconscious minds, called) *Chittar* and *Gupat* record our deeds. Day and night, they bear witness against us. Therefore Nanak seeks (Your) shelter, O' God.”(3)

Next Guru Ji shows us, how, instead of trying to deny our misdeeds, of which God is fully aware, we should fully acknowledge these, and ask for God's mercy. On our behalf, he says: “(O' God), the Destroyer of dread and demons, show Your mercy and save (me) the sinner. My sins (are so numerous) that they cannot be counted. Except You O' God, where can we go (for refuge)? Therefore O' my Master, I have thought of Your support (alone in my mind). Extending Your hand (of grace, please) save Nanak.”(4)

Now Guru Ji shows us what kind of sincere and intense love we need to develop for God, before we ask for any mercy from Him. He says: “O' the Treasure of merits, the Master of earth, You are the sustainer of all hearts. In my mind is the thirst (a keen desire) for Your sight. O' God of the universe, please fulfill this desire (of mine). I cannot survive even for a moment (without You). It will be my great fortune, if (I) Nanak am blessed with (Your vision).”(5)

Next citing beautiful examples to illustrate the depth of his love for God, Guru Ji says: “O' God, except for You there is no one else (more dear to me). In my mind is the kind of love, which a (partridge) *chakor* has for the moon, the fish has for water; just as a bee gets so absorbed in the lotus flower that there remains no difference between the two, or just as a (shell duck) *chakwi* craves for the sun. Similarly, Nanak has a craving for Your feet (Your immaculate Name).”(6)

Guru Ji now gives some human examples to illustrate the kind of intense love, with which we should meditate on God. He says: “Just as for a young bride, her groom is dear like her own life breath, a gift of wealth is (dear to a) greedy person, as is the union between milk and water, food (is dear) to an extremely hungry person, or the love a mother has for her son, similarly O' Nanak, you should remember God daily.”(7)

But that is not all; as if he has inexhaustible store of examples to make his point, Guru Ji goes on to say: “Just as a moth (has so much love for) the light that it burns itself over it, just as a thief unhesitatingly steals, an elephant gets entrapped and bound because of its

lust, a sinner remains entangled in (the life of) sin, as the gambler's bad habit does not leave, (similarly, O' God bless) Nanak that he may keep his mind attuned to You.”(8)

Before concluding the *ashatpadi*, Guru Ji cites yet another set of examples to illustrate with what kind of love for God, he wants to be blessed. He says: “(O' God), just as a deer loves (the hunter's) music, a (pied-cuckoo) *chaatrik* longs for rain, similarly Your devotees like to live in the company of the holy persons, where with love they meditate on God and their tongue recites Your Name, Nanak (begs for) the charity of Your sight.”(9)

Finally giving the essence of the above sermon, Guru Ji says: “(O' my friends, the person) who sings, listens or writes about the praises of God, (that person's wishes are fulfilled and) he or she obtains the fruits of all his or her desires. (What to speak of him or herself, such a person) emancipates his or her entire lineage and crosses over the worldly (ocean). Because they, who joining the holy congregation sing praises of God, for them God's feet (His immaculate Name) are like a ship, and God saves their honor. Therefore Nanak has sought the shelter of God.”(10-2)

The message of this *ashatpadi* is that we should remember that God fully knows each one of our sinful acts, and evil thoughts. Instead of trying to hide these, we should confess our sins and ask for God's mercy. For deserving this mercy and getting out of the circle of births and deaths, we should join the congregation of saintly people and sing praises of God with true love and devotion. Further, we should passionately and sincerely love God, just as a fish loves water, a young bride loves her spouse, or a mother loves her son. So that God may take pity on us and extending His hand, He may pull us out of this worldly ocean of *Maya*, and bless us with His eternal union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਬਿੜੀ ਘਰੁ ੧੦

bilaaval mehlaa 1 thīṭee ghar 10

ਜਤਿ

jaṭ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oᳵkaar satgur pargaad.

ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ॥
ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥
ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥
ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥

aykam aykankaar niraalaa.
amar ajonee jaat na jaalaa.
agam agochar roop na raykh-i-aa.
khojat khojat ghat ghat daykhi-aa.

ਪੰਨਾ ੮੩੯

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ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ॥
ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ॥੧॥

jo daykh dikhaavai tis ka-o bal jaa-ee.
gur pargaad param pad paa-ee. ||1||

ਕਿਆ ਜਪੁ ਜਾਪਉ ਬਿਨੁ ਜਗਦੀਸੈ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਹਲੁ ਘਰੁ ਦੀਸੈ॥੧॥ ਰਹਾਉ॥

ki-aa jap jaapa-o bin jagdeesai.
gur kai sabad mahal ghar deesai. ||1|| rahaa-o.

ਦੂਜੈ ਭਾਇ ਲਗੇ ਪਛੁਤਾਣੇ॥
ਜਮ ਦਰਿ ਬਾਧੇ ਆਵਣ ਜਾਣੇ॥
ਕਿਆ ਲੈ ਆਵਹਿ ਕਿਆ ਲੇ ਜਾਹਿ॥
ਸਿਰਿ ਜਮਕਾਲੁ ਸਿ ਚੋਟਾ ਖਾਹਿ॥

doojai bhaa-ay lagay pachhutaanay.
jam dar baadhay aavan jaanay.
ki-aa lai aavahi ki-aa lay jaahi.
sir jamkaal se chotaa khaahi.

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਸਿ ਕੋਇ॥
ਪਾਖੰਡਿ ਕੀਨੈ ਮੁਕਤਿ ਨ ਹੋਇ॥੨॥

ਆਪੇ ਸਚੁ ਕੀਆ ਕਰ ਜੋਤਿ॥
ਅੰਡਜ ਫੋਤਿ ਜੋਤਿ ਵਿਛੋੜਿ॥
ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ ਕਉ ਥਾਉ॥

ਰਾਤਿ ਦਿਨੰਤੁ ਕੀਏ ਭਉ ਭਾਉ॥
ਜਿਨਿ ਕੀਏ ਕਰਿ ਵੇਖਣਹਾਰਾ॥
ਅਵਰੁ ਨ ਦੂਜਾ ਸਿਰਜਣਹਾਰਾ॥੩॥
ਤ੍ਰਿਤੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ॥
ਦੇਵੀ ਦੇਵ ਉਪਾਏ ਵੇਸਾ॥
ਜੋਤੀ ਜਾਤੀ ਗਣਤ ਨ ਆਵੈ॥
ਜਿਨਿ ਸਾਜੀ ਸੋ ਕੀਮਤਿ ਪਾਵੈ॥
ਕੀਮਤਿ ਪਾਇ ਰਹਿਆ ਭਰਪੂਰਿ॥
ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ॥੪॥

ਚਉਥਿ ਉਪਾਏ ਚਾਰੇ ਬੇਦਾ॥
ਖਾਣੀ ਚਾਰੇ ਬਾਣੀ ਭੇਦਾ॥
ਅਸਟ ਦਸਾ ਖਟੁ ਤੀਨਿ ਉਪਾਏ॥
ਸੋ ਬੁਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ॥
ਤੀਨਿ ਸਮਾਵੈ ਚਉਥੈ ਵਾਸਾ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੋ ਦਾਸਾ॥੫॥

ਪੰਚਮੀ ਪੰਚ ਭੂਤ ਬੇਤਾਲਾ॥
ਆਪਿ ਅਗੋਚਰੁ ਪੁਰਖੁ ਨਿਰਾਲਾ॥
ਇਕਿ ਭ੍ਰਮਿ ਭੁਖੇ ਮੋਹ ਪਿਆਸੇ॥
ਇਕਿ ਰਸੁ ਚਾਖਿ ਸਬਦਿ ਤ੍ਰਿਪਤਾਸੇ॥
ਇਕਿ ਰੰਗਿ ਰਾਤੇ ਇਕਿ ਮਰਿ ਧੂਰਿ॥
ਇਕਿ ਦਰਿ ਘਰਿ ਸਾਚੈ ਦੇਖਿ ਹਦੂਰਿ॥੬॥

ਭੂਣੇ ਕਉ ਨਾਹੀ ਪਤਿ ਨਾਉ॥
ਕਬਹੁ ਨ ਸੂਚਾ ਕਾਲਾ ਕਾਉ॥
ਪਿੰਜਰਿ ਪੰਖੀ ਬੰਧਿਆ ਕੋਇ॥
ਛੋਰੀ ਭਰਮੈ ਮੁਕਤਿ ਨ ਹੋਇ॥
ਤਉ ਛੂਟੈ ਜਾ ਖਸਮੁ ਛੁਡਾਏ॥
ਗੁਰਮਤਿ ਮੇਲੇ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥੭॥

ਖਸਟੀ ਖਟੁ ਦਰਸਨ ਪ੍ਰਭ ਸਾਜੇ॥
ਅਨਹਦ ਸਬਦੁ ਨਿਰਾਲਾ ਵਾਜੇ॥
ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮਹਲਿ ਬੁਲਾਵੈ॥
ਸਬਦੇ ਭੇਦੇ ਤਉ ਪਤਿ ਪਾਵੈ॥
ਕਰਿ ਕਰਿ ਵੇਸ ਖਪਹਿ ਜਲਿ ਜਾਵਹਿ॥
ਸਾਚੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਹਿ॥੮॥

ਸਪਤਮੀ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਿ॥
ਸਾਤ ਸਮੁੰਦ ਭਰੇ ਨਿਰਮਲ ਨੀਰਿ॥

bin gur sabad na chhootas ko-ay.
pakhhand keen^ai mukat na ho-ay. ||2||

aapay sach kee-aa kar jorh.
andaj forh jorh vichhorh.
Dharat akaas kee-ay baisan ka-o thaa-o.

raat dinant kee-ay bha-o bhaa-o.
jin kee-ay kar vaykhanhaaraa.
avar na doojaa sirjanhaaraa. ||3||
taritee-aa barahmaa bisan mahaysaa.
dayvee dayv upaa-ay vaysaa.
jotee jaatee ganat na aavai.
jin saajee so keemat paavai.
keemat paa-ay rahi-aa bharpoor.
kis nayrhai kis aakhaa door. ||4||

cha-uth upaa-ay chaaray baydaa.
khaanee chaaray banee bhaydaa.
asat dasaa khat teen upaa-ay.
so boojhai jis aap bujhaa-ay.
teen samaavai cha-uthai vaasaa.
paranvat naanak ham taa kay daasaa. ||5||

panchmee panch bhoot baytaalaa.
aap agochar purakh niraalaa.
ik bharam bhookhay moh pi-aasay.
ik ras chaakh sabad tariptaasay.
ik rang raatay ik mar Dhoor.
ik dar ghar saachai daykh hadoor. ||6||

jhootay ka-o naahee pat naa-o.
kabahu na soochaa kaalaa kaa-o.
pinjar pankhee banDhi-aa ko-ay.
chhayreeⁿ bharmai mukat na ho-ay.
ta-o chhootai jaa khasam chhadaa-ay.
gurmat maylay bhagat drirh-aa-ay. ||7||

khastee khat darsan parabh saajay.
anhad sabad niraalaa vaajay.
jay parabh bhaavai taa mahal bulaavai.
sabday bhayday ta-o pat paavai.
kar kar vays khapeh jal jaaveh.
saachai saachay saach samaaveh. ||8||

saptamee sat santokh sareer.
saat samund bharay nirmal neer.

ਮਜਨੁ ਸੀਲੁ ਸਚੁ ਰਿਦੈ ਵੀਚਾਰਿ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਪਾਵੈ ਸਭਿ ਪਾਰਿ॥
ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਉ ਭਾਇ॥
ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ ਨ ਪਾਇ॥੯॥

ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਬੁਧਿ ਸਾਧੈ॥
ਸਚੁ ਨਿਹਕੇਵਲੁ ਕਰਮਿ ਅਰਾਧੈ॥
ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਬਿਸਰਾਉ॥
ਤਹੀ ਨਿਰੰਜਨੁ ਸਾਚੈ ਨਾਉ॥
ਤਿਸੁ ਮਹਿ ਮਨੂਆ ਰਹਿਆ ਲਿਵ ਲਾਇ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ॥੧੦॥

ਨਾਉ ਨਉਮੀ ਨਵੇ ਨਾਥ ਨਵ ਖੰਡਾ॥
ਘਟਿ ਘਟਿ ਨਾਥੁ ਮਹਾ ਬਲਵੰਡਾ॥

ਪੰਨਾ ੮੪੦

ਆਈ ਪੂਤਾ ਇਹੁ ਜਗੁ ਸਾਰਾ॥
ਪ੍ਰਭ ਆਦੇਸੁ ਆਇ ਰਖਵਾਰਾ॥
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ॥
ਓਹੁ ਅਪਰੰਪਰੁ ਕਰਣੈ ਜੋਗੁ॥੧੧॥

ਦਸਮੀ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥
ਅਨਦਿਨੁ ਮਜਨੁ ਸਚਾ ਗੁਣ ਗਿਆਨੁ॥
ਸਚਿ ਮੈਲੁ ਨ ਲਾਗੈ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ॥
ਬਿਲਮੁ ਨ ਤੁਟਾਸਿ ਕਾਚੈ ਤਾਗੈ॥
ਜਿਉ ਤਾਗਾ ਜਗੁ ਏਵੈ ਜਾਣਹੁ॥
ਅਸਥਿਰੁ ਚੀਤੁ ਸਾਚਿ ਰੰਗੁ ਮਾਣਹੁ॥੧੨॥

ਏਕਾਦਸੀ ਇਕੁ ਰਿਦੈ ਵਸਾਵੈ॥
ਹਿੰਸਾ ਮਮਤਾ ਮੋਹੁ ਚੁਕਾਵੈ॥
ਫਲੁ ਪਾਵੈ ਬ੍ਰਤੁ ਆਤਮ ਚੀਨੈ॥
ਪਾਖੰਡਿ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨੈ॥
ਨਿਰਮਲੁ ਨਿਰਾਹਾਰੁ ਨਿਹਕੇਵਲੁ॥
ਸੂਚੈ ਸਾਚੇ ਨਾ ਲਾਗੈ ਮਲੁ॥੧੩॥

ਜਹ ਦੇਖਉ ਤਹ ਏਕੋ ਏਕਾ॥
ਹੋਰਿ ਜੀਅ ਉਪਾਏ ਵੇਕੋ ਵੇਕਾ॥
ਫਲੋਹਾਰ ਕੀਏ ਫਲੁ ਜਾਇ॥
ਰਸ ਕਸ ਖਾਏ ਸਾਦੁ ਗਵਾਇ॥
ਕੂੜੈ ਲਾਲਚਿ ਲਪਟੈ ਲਪਟਾਇ॥
ਛੂਟੈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਕਮਾਇ॥੧੪॥

ਦੁਆਦਸਿ ਮੁਦਾ ਮਨੁ ਅਉਧੁਤਾ॥
ਅਹਿਨਿਸਿ ਜਾਗਹਿ ਕਬਹਿ ਨ ਸੂਤਾ॥
ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਲਿਵ ਲਾਇ॥
ਗੁਰ ਪਰਚੈ ਤਿਸੁ ਕਾਲੁ ਨ ਖਾਇ॥

majan seel sach ridai veechaar.
gur kai sabaḍ paavai sabh paar.
man saachaa mukh saacha-o bhaa-ay.
sach neesaanaḯ thaak na paa-ay. ||9||

astamee asat siDh buDh saaDhai.
sach nihkayval karam araaDhai.
pa-uh paanee agnee bisraa-o.
tahee niranjan saacho naa-o.
tis meh manoo-aa rahi-aa liv laa-ay.
paranvat naanak kaal na khaa-ay. ||10||

naa-o na-umee navay naath nav khanda.
ghat ghat naath mahaa balvanda.

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aa-ee pootaa ih jag saaraa.
parabh aadays aad rakhvaaraa.
aad jugaadee hai bhee hog.
oh aprampar karnaḯ jog. ||11||

dasmee naam daan isnaan.
an-din majan sachaa gun gi-aan.
sach mail na laagai bharam bha-o bhaagai.
bilam na tootas kaachai taagai.
ji-o taagaa jag ayvai jaanhu.
asthir cheet saach rang maanhu. ||12||

aykaadasee ik ridai vasaavai.
hinsaa mamtaa moh chukhaavai.
fal paavai barat aatam cheenai.
pakhand raach tat nahee beenai.
nirmal niraahaar nihkayval.
soochai saachay naa laagai mal. ||13||

jah daykh-a-u tah ayko aykaa.
hor jee-a upaa-ay vayko vaykaa.
falohaar kee-ay fal jaa-ay.
ras kas khaa-ay saad gavaa-ay.
koochai laalach laptai laptaa-ay.
chhootai gurmukh saach kamaa-ay. ||14||

du-aadās mudraa man a-uDhootaa.
ahinis jaageh kabeh na sootaa.
jaagat jaag rahai liv laa-ay.
gur parchai tis kaal na khaa-ay.

ਅਤੀਤ ਭਏ ਮਾਰੇ ਬੈਰਾਈ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਹ ਲਿਵ ਲਾਈ॥੧੫॥

ਦੁਆਦਸੀ ਦਇਆ ਦਾਨੁ ਕਰਿ ਜਾਣੈ॥
ਬਾਹਰਿ ਜਾਤੋ ਭੀਤਰਿ ਆਣੈ॥
ਬਰਤੀ ਬਰਤ ਰਹੈ ਨਿਹਕਾਮ॥
ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖਿ ਨਾਮ॥
ਤੀਨਿ ਭਵਣ ਮਹਿ ਏਕੋ ਜਾਣੈ॥
ਸਭਿ ਸੁਚਿ ਸੰਜਮ ਸਾਚੁ ਪਛਾਣੈ॥੧੬॥

ਤੇਰਸਿ ਤਰਵਰ ਸਮੁਦ ਕਨਾਰੈ॥
ਅੰਮ੍ਰਿਤੁ ਮੂਲੁ ਸਿਖਰਿ ਲਿਵ ਤਾਰੈ॥
ਡਰ ਡਰਿ ਮਰੈ ਨ ਬੁਝੈ ਕੋਇ॥
ਨਿਡਰੁ ਬੁਝਿ ਮਰੈ ਪਤਿ ਖੋਇ॥
ਡਰ ਮਹਿ ਘਰੁ ਘਰ ਮਹਿ ਡਰੁ ਜਾਣੈ॥
ਤਖਤਿ ਨਿਵਾਸੁ ਸਚੁ ਮਨਿ ਭਾਣੈ॥੧੭॥

ਚਉਦਸਿ ਚਉਥੇ ਬਾਵਹਿ ਲਹਿ ਪਾਵੈ॥
ਰਾਜਸ ਤਾਮਸ ਸਤ ਕਾਲ ਸਮਾਵੈ॥
ਸਸੀਅਰ ਕੈ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ॥
ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ॥
ਚਉਦਸਿ ਭਵਨ ਪਾਤਾਲ ਸਮਾਏ॥
ਖੰਡ ਬ੍ਰਹਮੰਡ ਰਹਿਆ ਲਿਵ ਲਾਏ॥੧੮॥

ਅਮਾਵਸਿਆ ਚੰਦੁ ਗੁਪਤੁ ਗੈਣਾਰਿ॥
ਬੁਝਹੁ ਗਿਆਨੀ ਸਬਦੁ ਬੀਚਾਰਿ॥
ਸਸੀਅਰੁ ਗਗਨਿ ਜੋਤਿ ਤਿਹੁ ਲੋਈ॥
ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰਤਾ ਸੋਈ॥
ਗੁਰ ਤੇ ਦੀਸੈ ਸੋ ਤਿਸ ਹੀ ਮਾਹਿ॥
ਮਨਮੁਖਿ ਭੁਲੇ ਆਵਹਿ ਜਾਹਿ॥੧੯॥

ਘਰੁ ਦਰੁ ਥਾਪਿ ਥਿਰੁ ਥਾਨਿ ਸੁਹਾਵੈ॥
ਆਪੁ ਪਛਾਣੈ ਜਾ ਸਤਿਗੁਰੁ ਪਾਵੈ॥
ਜਹ ਆਸਾ ਤਹ ਬਿਨਸਿ ਬਿਨਾਸਾ॥
ਫੂਟੈ ਖਪਰੁ ਦੁਬਿਧਾ ਮਨਸਾ॥
ਮਮਤਾ ਜਾਲ ਤੇ ਰਹੈ ਉਦਾਸਾ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ॥੨੦॥੧॥

ateet bha-ay maaray bairaa-ee.
paranvat naanak tah liv laa-ee. ||15||

du-aadasee da-i-aa daan kar jaanai.
baahar jaato bheetar aanai.
bartee barat rahai nihkaam.
ajpaa jaap japai mukh naam.
teen bhavan meh ayko jaanai.
sabh such sanjam saach pachhaanai. ||16||

tayras tarvar samud kanaarai.
amrit mool sikhhar liv taarai.
dar dar marai na boodai ko-ay.
nidar bood marai pat kho-ay.
dar meh ghar ghar meh dar jaanai.
takhhat nivaas sach man bhaanai. ||17||

cha-udās cha-uthay thaaveh leh paavai.
raajas taamas sat kaal samaavai.
sasee-ar kai ghar soor samaavai.
jog jugat kee keemat paavai.
cha-udās bhavan paataal samaa-ay.
khand barahmand rahi-aa liv laa-ay. ||18||

amaavasi-aa chand gupat gainaar.
boojhu gi-aanee sabad beehaar.
sasee-ar gagan jot tihu lo-ee.
kar kar vaykhai kartaa so-ee.
gur tay deesai so tis hee maahi.
manmukh bhoolay aavahi jaahi. ||19||

ghar dar thaap thir thaan suhaavai.
aap pachhaanai jaa satgur paavai.
jah aasaa tah binas binaasaa.
footai khapar dubiDhaa mansaa.
mamtaa jaal tay rahai udaasaa.
paranvat naanak ham taa kay daasaa. ||20||1||

Bilawal Mehla-1

Thitti Ghar 10 Jatt

In the previous days (and to a great extent even now), lunar calendar was followed in India to find out the exact date for any important event, such as the birthday of Hindu *Avtaars* (prophets), or to prepare astrological chart for any newborn child. The lunar calendar refers to fifteen different stages or phases of the moon, from *Amaavas* (no moon) or total darkness to *Pooran Maashi* (the full moon), when the moon is brightest; and then starts

waning or getting darker again. In those days, people used to attach different kinds of superstitions to each lunar day and used to perform rituals, particularly assigned to each of these days, such as observing one kind of fast and worship a particular god on one particular day, and observing different fast on another. In this composition, Guru Ji uses the lunar calendar to describe the kinds of worship he performs on any particular lunar day. His purpose is not to replace one system of superstitions with another, but to suggest, how one can advance every day in one's moral and spiritual growth and unite with God.

Ekam (the first lunar day)

To start with he takes the first lunar day called *Ekam* and says: “(O’ my friends), that one Supreme being, who remains the same throughout is detached from everybody else. He is immortal, is never born out of a womb, and is not bounded by any kind of consideration for caste or race etc. He is inaccessible and beyond the understanding of our faculties, because He has no form or features. But after searching Him again and again, He can be seen in each and every heart. I am a sacrifice to (that Guru), who after seeing (that God) himself, helps (others) to see (Him. It is only by) Guru’s grace, that I can obtain the supreme status (of seeing God).”(1)

Therefore, Guru Ji asks: “(O’ my friends, why should I) worship anyone except God, when by following the word (of advice of the Guru), His house or mansion can be (easily) seen.”(1-pause)

Dooja (the second lunar Day)

Now Guru Ji tells us about the fate of those, who remain in love with entities or things other than God (such as worldly riches and power, false superstitions, or ritualistic worship of lesser gods and goddesses etc.) He says: “(O’ my friends), they who (except God) are attached to the love of others repent (in the end). Bound down at the door of the demon of death, they keep coming and going (in and out of this world, and thus keep suffering the pains of births and deaths).”

“They bring nothing to the world and depart with nothing (and thus gain nothing from this human birth). The demon of death always keeps hovering over their heads, and they keep suffering its blows. (Without) following the Guru’s advice no body is saved (from the pains of births and deaths) and salvation cannot be obtained by practicing hypocrisy.”(2)

Before proceeding further on his advice for different lunar days, Guru Ji clarifies some basic concepts about the creation of this world. He says: “(O’ my friends, that God) is Himself eternal. By Himself folding His hands (using His power) has created the universe. Joining (some elements together in the form) of an egg, He separated it (into two parts. In this way, He) created heaven and earth for the living (of His creatures). Then He created night and day and filled the creatures with love and fear. He who has created the creatures looks after them, and there is no other creator.”(3)

Tritia (the third Lunar Day)

Now Guru Ji tells us what is the third thing, which God did, besides creating the universe and the creatures. He says: “(O’ my friends, thirdly it is God) who created *Brahma*, *Vishnu*, *Shivji* (the Hindu gods of creation, sustenance, and death). He also created other gods and goddesses in many other forms. (He created so many) powers that emit light, which cannot

be counted. He alone can evaluate (and know) its worth who has created (this universe). After settling its worth (of His creation, He) is fully pervading in it. (So I do not know), whom I may call as near, and whom as far (from Him, because He is pervading in all of us, and yet He is detached from us all).”(4)

Chautha (the fourth Lunar Day)

Moving on to the fourth lunar day, Guru Ji says: “(O’ my friends), the fourth thing, (which we need to understand is that it is God who) created all the four *Vedas* (the four holiest Hindu books, and also) the four main sources of creation (the placenta, egg, sweat, and earth along with) species of different forms and speech. He also created the eighteen (*Puranas*, the books of commentary on the *Vedas*), the six *Shastras* and also created the three modes of *Maya* (the human impulses for vice, virtue, and power). But that person alone understands (this mystery) whom God Himself makes to understand. Such a person overcomes all these three modes (or urges) and lives in the fourth state (of peace, poise, and bliss, called *Turya*). Nanak submits that he (respects that person) like a slave.”(5)

Panchammi (the fifth Lunar Day)

Now Guru Ji comments on the state of mind of different people, why they behave so differently, and what is the end result. He says: “(O’ my friends, the sermon for) fifth lunar stage is that God Himself is beyond the comprehension of human faculties and remains detached. But the human beings, who have been created out of five elements (air, water, fire, earth, and ether, when swayed by the influence of *Maya* or worldly riches and power), act like ghosts and goblins. So there are some beings who, being always in doubt, remain hungry, thirsty and attached (to worldly relations, riches, and power). But there are others, who by tasting the relish of the Guru’s word remain satiated. There are some who remain imbued with the love (of God), while others (being attached to *Maya*) die and are reduced to dust. (Finally there are) some who upon seeing eternal God (in their hearts), remain absorbed in His meditation.”(6)

Elaborating on the state of those who remain attached to worldly riches and power, Guru Ji says: “(O’ my friends), just as a black crow can never become pure (because it always eats filth, similarly a false person can never become true). Therefore the false (egocentric person) obtains no honor (in this or the next world. The state of an egocentric person is) like a bird imprisoned in a cage. It may keep wandering around the cage openings, but cannot obtain freedom (from the imprisonment in the cage). It gets released only when its Master frees it. Similarly, one (is released from the worldly bonds), when God unites that one to the instruction of the Guru, and yokes him or her to His worship.”(7)

Khasiti (the sixth Lunar Day)

Regarding the sixth lunar day, Guru Ji refers to the six Hindu sects, and says: “(O’ my friends, to meet God the Hindus have established six sects (called *Yogis*, *Sanyasis*, *Jangam*, *Boadhi*, *Sarevarreys*, and the *Bairaagis*). But the melodious music of non-stop word is quite different from all that they hear. If it so pleases God, He invites one into His mansion (and unites one with His Name. When through the word (of the Guru, one) pierces the heart that one obtains the honor (of experiencing God. They, who only believe in outward garb), get exhausted adorning different garb, and get burnt (by their worldly desires). But the true (seekers) merge in the eternal God by meditating on His (Name).”(8)

***Saptami* (the seventh Lunar Day)**

Now referring to the seventh lunar day, Guru Ji describes the blessings a person receives by following the advice of the Guru. He says: “(O’ my friends, the one within whom pervade such divine qualities as) truth and contentment, all that one’s seven seas (five organs of perception, the skin, tongue, eyes, ears, nose, and the two faculties of mind and intellect) get filled with pure water (of God’s Name). By following Guru’s advice and reflecting on the eternal (God) in the mind, one bathes in compassionate nature, and through the word of the Guru ferries all across (the worldly ocean). The one in whose mind is the eternal God, and from the mouth who utters the loving words for the eternal God, that one has the true passport (to enter God’s mansion) and no obstacle (comes in the way of such a person).”(9)

***Ashtami* (the eighth Lunar Day)**

For the eighth lunar day, Guru Ji says: “(O’ my friends), one who keeps under control one’s intellect, which craves to acquire the power to perform the eight kinds of miracles (like the yogis), meditates on the eternal and detached (God), through pure conduct. Such a person forsakes the impulses (of power, virtue, and vice, arising out of) air, water, and fire. In him or her resides the eternal Name of God, who is detached from worldly bonds. Whose mind always remains attuned to that God. Nanak submits death cannot devour that person. (He or she is free from births and deaths).”(10)

***Naomi* (the ninth Lunar Day)**

Referring to the ninth lunar day, Guru Ji states: “(O’ my friends), all the nine *Naaths* (nine yoga masters), and creatures living in all the nine regions (of the universe, worship that supreme Master). That extremely powerful Master is pervading in each and every heart. This entire world is the offspring of that same mother (God). I salute that God who from the very beginning has been the protector of us all. He was there before the beginning of time, is present now, and would be there in future. That limitless God is powerful to do (everything, He wishes to do).”(11)

***Dasmi* (the tenth Lunar Day)**

For the tenth lunar day Guru Ji lists three words, as the cardinal principles or pillars of Sikh faith. Namely *Naam*, *Daan*, and *Ishnaan*, which he explains by saying: “(O’ my friends, if you want to do the right thing for the tenth phase of the moon, then) meditate on God’s Name, give charity (share your blessings with the less fortunate), and wash your body and mind (of all impurities, and lead a pure simple life). Day and night bathe in the true wisdom and merits of God (by reflecting on the unique qualities of God, and trying to acquire some of those qualities, such as truth, and contentment). Because, when one sticks to the truth, then no dirt (or evil) pollutes the mind, and all one’s doubt and dread flees away (very fast), just as it takes no time for a flimsy thread to break. You should deem the worldly relations easily breakable like (flimsy) thread. Attune your mind to God’s eternal Name, and always enjoy spiritual bliss.”(12)

***Ekaadasi* (the eleventh Lunar Day)**

According to Hindu practice on this eleventh lunar day, many people observe fasts, in which for the entire day they don’t take any food and drinks (except water). Next day, they break the fast with some fruits. Referring to this practice, Guru Ji tells us what kind of

fasts we should observe and what kinds of fruits (or rewards), we can expect from such practice. He says: “(O’ my friends), on *Ekaadashi* (the eleventh lunar day), one should enshrine the One (God) in one’s mind, and get rid of cruelty, false attachment, and love for worldly riches and power. By observing such a fast, one obtains the fruit (reward) that one recognizes one’s true self. But the one who practices the hypocrisy (of only formal observing of certain rituals) does not realize the essence (or the real moral and divine purpose, behind such fasts. God Himself) is immaculate, self-sufficient (doesn’t need any food), and is detached. (When one gets attuned to such) an eternal and immaculate (God), one is not stained by any dirt (of evil tendencies).”(13)

Commenting on the practice of those who after observing fast one day, eat only fruits the next day, Guru Ji says: “(O’ my friends), wherever I look, I see the one God alone. He has created creatures of many different kinds and forms. (There are many) who only eat fruit after observing fasts, and then by eating sour and sweet foods, they lose the entire relish or reward of their fast. They remain attached and engrossed in false greed. Only, the one who by following Guru’s advice lives a truthful living is emancipated (from false worldly pleasures and attachments). (14)

***Duadasi* (the twelfth Lunar Day)**

Referring obliquely to the twelfth lunar day, Guru Ji comments on the practices of twelve sects of yogis of those days, such as wearing special kinds of earrings, and a thatched coat etc. He tells us what the best way is to attune oneself to God. He says: “(O’ my friends, regarding the twelfth lunar day or) *Duadasi* (I say), the one whose mind remains detached (from worldly desires) has embraced the signs of all the twelve (sects of yogis). Day and night, such a person remains awake (to the false allurements of worldly riches and power), and is never asleep (or lets his or her guard down against false worldly enticements). While remaining awake (and alert in this way), one remains attuned (to God. In this way), even death does not consume the one who reposes full faith in the Guru (and he or she becomes immortal. Such persons) who have slain the enemies (their passions of lust, anger, greed, attachment, and ego), have become truly detached, Nanak submits that they have truly attuned (their mind to God).”(15)

But as for those, who still like to hear some special advice relating to the twelfth lunar day, Guru Ji says: “(O’ my friends, regarding the twelfth lunar day or) *Duadasi*, (I say that one who) knows how to practice compassion and charity, brings under control the outgoing (mind), who renders service without the desire for any reward, that one is the true fast observer. Without apparently meditating, the one who keeps meditating with the tongue, realizes the same one God in all the three worlds, and understands all the requirements of purity, discipline, and the eternal (God).”(16)

***Teris* (the thirteenth Lunar Day)**

Now Guru Ji comments on the temporary and very fragile existence of human life. He says: “(O’ my friends, regarding) *Teris* (the thirteenth lunar day, I have to say that a human is like) a tree on the shore of an ocean (which can get uprooted any moment). But the person who considers the immortal God, both as the root and the highest point (of one’s life), swims across (the worldly ocean). The person, who dies in the fear of God, is never drowned (in the ocean of worldly problems). But, the one who is not afraid (of God), loses

honor and dies drowning (in the worldly ocean). Therefore, one should enshrine God's fear in one's mind and should be aware of that fear. Then the eternal God, who is sitting on His throne, looks pleasing to that person's mind."(17)

Chaudus (the fourteenth Lunar Day)

Moving on to the fourteenth lunar day or *Pooran Maashi*, the night of full moon, Guru Ji says: "(O' my friends), the person who obtains to the fourth state (*Turya*), overcomes the effect of (the three modes of *Maya* or the impulses for) power, vice, and virtue. (Instead of fire like anger, there is such peace and contentment in that one's mind, as if) the sun has entered the house of moon. That person understands the value of the way to obtain union (with God), and remains absorbed in the love of God, who is pervading all the fourteen worlds, nether regions, and the solar systems."(18)

Amaavas (the complete Darkness)

Referring to *Amaavas* (the lunar day, on which the moon is not visible at all), Guru Ji says: "(O' my friends, just as) on the day of *Amaavas*, the moon (even though present in the sky) remains invisible, (similarly God is in every thing), but is invisible. O' the wise ones; try to understand (this thing), by reflecting on the word (of the Guru). Just as the moon is in the sky, but its light illuminates all the three regions, similarly that Creator after creating the entire universe is looking after it. The one who sees God through the Guru, gets absorbed in that (God) itself. But the self-conceited ones, who have gone astray, keep coming and going (and continue suffering pains of births and deaths)."(19)

In conclusion Guru Ji says: "(O' my friends, the one who deems that one's worldly stay as temporary) establishes a permanent home in the (house of God. Such a person always remains attuned to Him) and obtains honor. When one meets the true Guru, one recognizes one's (true) self, (and understands that) where there is desire; there is damage and destruction. (Therefore, such a person's mind becomes completely free of desires and duality, as if that person's) pot of duality and desire has broken down. Such a person remains detached from the web of (worldly) attachment. Nanak submits I (have such a high regard for him or her, as if I) am that person's slave."(20-1)

The overall message of this hymn is that instead of practicing hypocritical rituals or observing certain fasts as practiced in some faiths, we should focus on the essence and true wisdom, behind all such practices. For example, instead of abstaining from food on certain days, we should try to abstain from cruelty and anger. Instead of giving charity to the hypocritical priests, we should help the poor and needy.

ਪੰਨਾ ੮੪੧

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੩ ਵਾਰ ਸਤ ਘਰੁ ੧੦

bilaaval mehlaa 3 vaar sat ghar 10

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o"kaar satgur parsaad.

ਆਦਿਤ ਵਾਰਿ ਆਦਿ ਪੁਰਖੁ ਹੈ ਸੋਈ॥

aadit vaar aad purakh hai so-ee.

ਆਪੇ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਈ॥

aapay varṭai avar na ko-ee.

ਓਤਿ ਪੋਤਿ ਜਗੁ ਰਹਿਆ ਪਰੋਈ॥

ot pot jag rahi-aa paro-ee.

ਆਪੇ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ॥

aapay kartaa karai so ho-ee.

ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ॥

naam ratay sadaa sukh ho-ee.

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥੧॥
ਹਿਰਦੈ ਜਪਨੀ ਜਪਉ ਗੁਣਤਾਸਾ॥
ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਜਨ ਪਗਿ ਲਗਿ
ਧਿਆਵਉ ਹੋਇ ਦਾਸਨਿ ਦਾਸਾ॥੧॥ ਚਹਾਉ॥

ਸੋਮਵਾਰਿ ਸਚਿ ਰਹਿਆ ਸਮਾਇ॥
ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥
ਆਖਿ ਆਖਿ ਚਹੇ ਸਭਿ ਲਿਵ ਲਾਇ॥
ਜਿਸੁ ਦੇਵੈ ਤਿਸੁ ਪਲੈ ਪਾਇ॥
ਅਗਮ ਅਗੋਚਰੁ ਲਖਿਆ ਨ ਜਾਇ॥

ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰਹਿਆ ਸਮਾਇ॥੨॥

ਮੰਗਲਿ ਮਾਇਆ ਮੋਹੁ ਉਪਾਇਆ॥
ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ॥
ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਦਰੁ ਘਰੁ ਸੂਝੈ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ॥
ਹਉਮੈ ਮਮਤਾ ਸਬਦਿ ਜਲਾਇ॥੩॥

ਬੁਧਵਾਰਿ ਆਪੇ ਬੁਧਿ ਸਾਰੁ॥
ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਬਦੁ ਵੀਚਾਰੁ॥
ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉਮੈ ਮਲੁ ਖੋਇ॥
ਦਰਿ ਸਚੈ ਸਦ ਸੋਭਾ ਪਾਏ॥
ਨਾਮਿ ਰਤੇ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ॥੪॥

ਲਾਹਾ ਨਾਮੁ ਪਾਏ ਗੁਰ ਦੁਆਰਿ॥
ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ॥
ਜੋ ਦੇਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈਐ॥
ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ॥
ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰ ਧਾਰਿ॥
ਦੇਵਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ॥੫॥

ਵੀਰਵਾਰਿ ਵੀਰ ਭਰਮਿ ਭੁਲਾਏ॥
ਪ੍ਰੇਤ ਭੁਤ ਸਭਿ ਦੂਜੈ ਲਾਏ॥
ਆਪਿ ਉਪਾਏ ਕਰਿ ਵੇਖੈ ਵੇਕਾ॥
ਸਭਨਾ ਕਰਤੇ ਤੇਰੀ ਟੇਕਾ॥
ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ॥
ਸੋ ਮਿਲੈ ਜਿਸੁ ਲੈਹਿ ਮਿਲਾਈ॥੬॥

ਸੁਕ੍ਰਵਾਰਿ ਪ੍ਰਭੁ ਰਹਿਆ ਸਮਾਈ॥
ਆਪਿ ਉਪਾਇ ਸਭ ਕੀਮਤਿ ਪਾਈ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਬੀਚਾਰੁ॥
ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹੈ ਕਾਰੁ॥
ਵਰਤੁ ਨੇਮੁ ਨਿਤਾਪ੍ਰਤਿ ਪੂਜਾ॥
ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਭਾਉ ਹੈ ਦੂਜਾ॥੭॥

gurmukh virlaa boojhai ko-ee. ||1||
hirdai japnee japa-o guntaasaa.
har agam agochar aprampar su-aamee jan pag
lag Dhi-aava-o ho-ay daasan daasaa. ||1||
rahaa-o.

somvaar sach rahi-aa samaa-ay.
tis kee keemaṭ kahee na jaa-ay.
aakh aakh rahay sabh liv laa-ay.
jis dayvai tis palai paa-ay.
agam agochar lakhi-aa na jaa-ay.
gur kai sabad har rahi-aa samaa-ay. ||2||

mangal maa-i-aa moh upaa-i-aa.
aapay sir sir DhanDhai laa-i-aa.
aap bujhaa-ay so-ee boojhai.
gur kai sabad dar ghar soojhai.
paraym bhagat karay liv laa-ay.
ha-umai mamtaa sabad jalaa-ay. ||3||

buDhvaar aapay buDh saar.
gurmukh karnee sabaḍ veechaar.
naam ratay man nirmal ho-ay.
har gun gaavai ha-umai mal kho-ay.
dar sachai sad sobhaa paa-ay.
naam ratay gur sabad suhaa-ay. ||4||

laahaa naam paa-ay gur du-aar.
aapay dayvai dayvanhaar.
jo dayvai tis ka-o bal jaa-ee-ai.
gur parsaaḍee aap gavaa-ee-ai.
naanak naam rakhahu ur Dhaar.
dayvanhaaray ka-o jaikaar. ||5||

veervaar veer bharam bhulaa-ay.
parayt bhoot sabh doojai laa-ay.
aap upaa-ay kar vaykhai vaykaa.
sabhnaa kartay tayree taykaa.
jee-a jant tayree sarnaa-ee.
so milai jis laihi milaa-ee. ||6||

sukarvaar parabh rahi-aa samaa-ee.
aap upaa-ay sabh keemaṭ paa-ee.
gurmukh hovai so karai beechaar.
sach sanjam karnee hai kaar.
varat naim nitaaparāt poojaa.
bin boojhay sabh bhaa-o hai doojaa. ||7||

ਛਨਿਛਰਵਾਰਿ ਸਉਣ ਸਾਸਤ ਬੀਚਾਰੁ॥
 ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ॥
 ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ॥
 ਜਮ ਦਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਇ॥
 ਗੁਰ ਪਰਸਾਦੀ ਸਦਾ ਸੁਖੁ ਪਾਏ॥
 ਸਚੁ ਕਰਣੀ ਸਾਚਿ ਲਿਵ ਲਾਏ॥੮॥

ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ॥
 ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਗੀ॥
 ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸੁਭਾਇ॥

ਪੰਨਾ ੮੪੨

ਤੂ ਸੁਖਦਾਤਾ ਲੈਹਿ ਮਿਲਾਇ॥
 ਏਕਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥
 ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਇ॥੯॥

ਪੰਦ੍ਰਹ ਬਿਤੀ ਤੈ ਸਤ ਵਾਰ॥
 ਮਾਹਾ ਰੁਤੀ ਆਵਹਿ ਵਾਰ ਵਾਰ॥
 ਦਿਨਸੁ ਰੈਣਿ ਤਿਵੈ ਸੰਸਾਰੁ॥
 ਆਵਾ ਗਉਣੁ ਕੀਆ ਕਰਤਾਰਿ॥
 ਨਿਹਚਲੁ ਸਾਚੁ ਰਹਿਆ ਕਲ ਧਾਰਿ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੇ ਸਬਦੁ ਵੀਚਾਰਿ॥੧੦॥੧॥

chhanichharvaar sa-uj saasat beechaar.
 ha-umai mayraa bharmai sansaar.
 manmukh anDhaa doojai bhaa-ay.
 jam dar baaDhaa chotaa khaa-ay.
 gur parsaa-dee sadaa sukh paa-ay.
 sach karnee saach liv laa-ay. ||8||

satgur sayveh say vadbhaagee.
 ha-umai maar sach liv laagee.
 tayrai rang raatay sahj subhaa-ay.

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too sukh-daata laih milaa-ay.
 aykas tay doojaa naahee ko-ay.
 gurmukh boojhai sojhee ho-ay. ||9||

pandreh thitee^N tai sat vaar.
 maahaa rutee aavahi vaar vaar.
 dinas rain tivai sansaar.
 aavaa ga-on kee-aa kartaar.
 nihchal saach rahi-aa kal Dhaar.
 naanak gurmukh boojhai ko sabad veechaar.
 ||10||1||

Bilawal Mehla-3 (Seven Days)

Ghar-10

Guru Ji composed the previous *shabad*, based on the format of fifteen lunar days and advised us that instead of practicing hypocritical rituals or observing certain fasts as practiced in some faiths, we should focus on the essence and true wisdom, behind all such practices. For example instead of abstaining from food on certain days, we should try to abstain from cruelty and anger. In this *shabad*, Guru Ji comments on the superstitions and rituals attached to the seven solar days, and tells us how best to spend these days. He also conveys the overall lesson, we should learn from these phenomena of changing seasons and repetitive coming and going of lunar and solar days.

Aditvaar (Sunday)-

Regarding Sunday, he says: “(O’ my friends), He alone is the one, who has been existing before the beginning of time. He Himself pervades everywhere and there is no one else. Like warp and woof, He has woven Himself in the world. That alone happens, which that creator Himself does. But only a rare Guru-following person realizes (this fact).”(1)

Next Guru Ji states how he conducts himself. He says: “(O my friends), within my mind I say the rosary of that treasure of virtues. That God is incomprehensible, imperceptible, and

infinite Master; becoming the servant of His servants, and seeking the humble service of His devotees, I meditate (on that God).”(1-*pause*)

Soam vaar (Monday) -

Referring to Monday, Guru Ji says: “(O’ my friends, the person) who remains absorbed in the eternal (God, comes to realize that His) worth cannot be described. Many people with great love and attention have tried to describe (His limit or excellences), but ultimately they have given up. He alone receives (the gift of praise of God) to whom He Himself gives (this gift). Yes, that unperceivable and incomprehensible God cannot be comprehended, but through the Guru’s word one can remain absorbed (in His meditation).” (2)

Mangal (Tuesday) -

Referring to Tuesday, Guru Ji tells us about *Maya* (the worldly riches and power), which is the source of all problems in the world. He tells us, what the real source of this problem is, what its purpose is, and how one can escape from its undesirable influence can. He says: “(O’ my friends), it is God Himself who created the attachment for *Maya* (the worldly riches and power. It is He Himself who has) yoked (all the creatures) to their respective tasks. (But only that person) understands (this play), whom He Himself makes to understand. By reflecting on (*Gurbani* the) Guru’s word one comes to know the way to God’s mansion. Then attuning to God one performs His loving devotion and in this way through the Guru’s word one burns off ego and attachment to *Maya*. (3)

Budh vaar (Wednesday) -

Some people have the superstitious belief that one should start a new business or undertake a journey only on Wednesday. They believe that on this day, one makes wise decisions and obtains success in one’s mission. But Guru Ji says: “(O’ my friends, it is God) Himself who blesses a person with the right intellect. But a Guru’s follower does every thing after reflecting on the word (of the Guru, or what the *Gurbani* says about that matter. A Guru’s follower knows that) by being imbued with (God’s) Name the mind becomes immaculate, and by singing praises of God, one sheds off the dirt of self-conceit. Therefore, such a person is always honored at the door of the eternal God. (In short), being imbued with the love of God’s Name and following the Guru’s word, one is embellished (with divine virtues).” (4)

However, Guru Ji wants to caution us about obtaining the profit of God’s Name. He wants to tell us that every body cannot obtain this priceless commodity. He says: “(O’ my friends, one) obtains the profit of (God’s) Name at the door of the Guru, if the Giver (God) Himself gives (this gift). Therefore, we should be a sacrifice to Him who gives (this jewel of Name). Through Guru’s grace, we should shed off our self-conceit. O’ Nanak, we should keep God’s Name enshrined in our heart, and hail victory of that Giver (God).” (5)

Veer vaar (Thursday) -

Next Guru Ji refers to the superstitions of those days, when many used to think that there are some special fifty two brave warriors and other ghosts and goblins whom we should worship or perform special rituals to appease them. But Guru Ji says: “(O’ my friends, all) the fifty two gods of power are strayed in doubt. All the ghosts and goblins are also attached to the (love of things) other than God. But it is He who creates all and then

looks after them individually. O' Creator, all depend upon Your support. All the creatures and beings are under Your shelter, but only that (creature) is united with You, whom You Yourself unite."(6)

Shukar vaar (Friday) -

Commenting on the rituals like fasting, or observing some daily routines, Guru Ji says: "(O' my friends, God) is pervading in all. He Himself has created all beings and knows the worth of each. The one, who becomes Guru's follower reflects on these things. (Such a person understands that conducting one's life with) truth and continence is the (true righteous) deed. (But observing) fasts, sticking to routines, or daily worships without understanding (the essence) is love of things other (than God)."(7)

Chhanichhar vaar (Saturday) -

In those days, and to a great extent even now, many people used to do a special worship of god *Shani* (Saturn). They used to think that *Shani* was a very powerful god, who if annoyed could do a lot of harm. Therefore they used to perform special worships, donate oil, and copper (coins) to keep him pacified. They also used to consult the *pundits*, and astrologers to find out if god *Shani* was in the right mood. Addressing us about all such superstitions and beliefs, Guru Ji says: "(O' man), all this consultation of astrological (signs) and *Shastras* is nothing but self-conceit. (Because of such things), the world has gone astray in the sense of I am ness. The blind self-conceited person remains in love with duality, and therefore suffers at the door of the demon of death. The person who while doing true (virtuous) deeds, remains attuned to the eternal (God), by Guru's grace, always enjoys peace."(8)

Therefore Guru Ji says: "(O' my friends), they who serve (and follow) the true Guru are very fortunate, because by stilling their self-conceit (their mind) has been attuned to the eternal (God). O' God, in a very natural way they have been imbued with Your Love, and You the provider of happiness unite them with Yourself. (O' my friends), except for the one (true God), there is no other. But it is through the Guru's advice, that one obtains this understanding."(9)

Guru Ji concludes this *shabad* by stating the lesson that we should learn from the entire phenomena of the ever changing yet cyclical nature of these seasons, months, and lunar or solar days. He says: "(O' my friends), all the fifteen lunar days, the seven (solar) days, the months, seasons, days, and nights, keep coming turn by turn. Similarly, the world (keeps coming and going). It is the Creator God, who has established this process of coming and going (or birth and death). Exercising His power, that immovable God Himself is pervading everywhere. But O' Nanak, it is only a rare Guru's follower who understands this (fact) by reflecting on the word (of the Guru)."(10-1)

The message of this *shabad* is that all these lunar and solar days, seasons, and months keep coming and going, and so are all the creatures in this world. There are no special good or bad omens attached to any particular seasons or days. So there is no need to worry about special rituals, fasts or good or bad omens. The best thing to do at all times is to follow Guru's advice. We should imbue ourselves with the love of God and meditate on His Name. One day showing His grace, God would unite us with Himself.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੩॥

ਆਦਿ ਪੁਰਖੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਾਜੇ॥
ਜੀਅ ਜੰਤ ਮਾਇਆ ਮੋਹਿ ਪਾਜੇ॥
ਦੂਜੇ ਭਾਇ ਪਰਪੰਚਿ ਲਾਗੇ॥
ਆਵਹਿ ਜਾਵਹਿ ਮਰਹਿ ਅਭਾਗੇ॥
ਸਤਿਗੁਰਿ ਭੋਟਿਐ ਸੋਝੀ ਪਾਇ॥
ਪਰਪੰਚੁ ਚੂਕੈ ਸਚਿ ਸਮਾਇ॥੧॥

ਜਾ ਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਲੇਖੁ॥
ਤਾ ਕੈ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਏਕੁ॥੧॥ ਰਹਾਉ॥

ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਆਪੇ ਸਭੁ ਵੇਖੈ॥
ਕੋਇ ਨ ਮੇਟੈ ਤੇਰੈ ਲੇਖੈ॥
ਸਿਧ ਸਾਧਿਕ ਜੇ ਕੇ ਕਹੈ ਕਹਾਏ॥
ਭਰਮੇ ਭੁਲਾ ਆਵੈ ਜਾਏ॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜਨੁ ਬੂਝੈ॥
ਹਉਮੈ ਮਾਰੇ ਤਾ ਦਰੁ ਸੂਝੈ॥੨॥

ਏਕਸੁ ਤੇ ਸਭੁ ਦੂਜਾ ਹੂਆ॥
ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਬੀਆ॥
ਦੂਜੇ ਤੇ ਜੇ ਏਕੋ ਜਾਣੈ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਦਰਿ ਨੀਸਾਣੈ॥
ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਏਕੋ ਪਾਏ॥
ਵਿਚਹੁ ਦੂਜਾ ਠਾਕਿ ਰਹਾਏ॥੩॥

ਜਿਸ ਦਾ ਸਾਹਿਬੁ ਡਾਢਾ ਹੋਇ॥
ਤਿਸ ਨੋ ਮਾਰਿ ਨ ਸਾਕੈ ਕੋਇ॥
ਸਾਹਿਬ ਕੀ ਸੇਵਕੁ ਰਹੈ ਸਰਣਾਈ॥
ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ॥
ਤਿਸ ਤੇ ਉਪਰਿ ਨਾਹੀ ਕੋਇ॥
ਕਉਣੁ ਡਰੈ ਡਰੁ ਕਿਸ ਕਾ ਹੋਇ॥੪॥

ਗੁਰਮਤੀ ਸਾਂਤਿ ਵਸੈ ਸਰੀਰ॥
ਸਬਦੁ ਚੀਨ੍ਹਿ ਫਿਰਿ ਲਗੈ ਨ ਪੀਰ॥
ਆਵੈ ਨ ਜਾਇ ਨਾ ਦੁਖੁ ਪਾਏ॥
ਨਾਮੇ ਰਾਤੇ ਸਹਜਿ ਸਮਾਏ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਵੇਖੈ ਹਦੂਰਿ॥
ਮੇਰਾ ਪ੍ਰਭੁ ਸਦ ਰਹਿਆ ਭਰਪੂਰਿ॥੫॥

ਇਕਿ ਸੇਵਕ ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ॥
ਆਪੇ ਕਰੇ ਹਰਿ ਆਪਿ ਕਰਾਏ॥
ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਇ॥
ਮਨਿ ਰੇਸੁ ਕੀਜੈ ਜੇ ਦੂਜਾ ਹੋਇ॥
ਸਤਿਗੁਰੁ ਸੇਵੈ ਕਰਣੀ ਸਾਰੀ॥
ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਵੀਚਾਰੀ॥੬॥

bilaaval mehlaa 3.

aad purakh aapay sarisat saajay.
jee-a janṭ maa-i-aa mohi paajay.
doojai bhaa-ay parpanch laagay.
aavahi jaaveh mareh abhaagay.
satgur bhayti-ai sojhee paa-ay.
parpanch chookai sach samaa-ay. ||1||

jaa kai mastak likhi-aa laykh.
taa kai man vasi-aa parabh ayk. ||1|| rahaa-o.

sarisat upaa-ay aapay sabh vaykhai.
ko-ay na maytai tayrai laykhai.
siDh saaDhik jay ko kahai kaha-ay.
bharmay bhoolaa aavai jaa-ay.
satgur sayvai so jan boojhai.
ha-umai maaray taa dar soojhai. ||2||

aykas tay sabh doojaa hoo-aa.
ayko vartai avar na bee-aa.
doojay tay jay ayko jaanai.
gur kai sabad har dar neesaanai.
satgur bhaytay taa ayko paa-ay.
vichahu doojaa thaak rahaa-ay. ||3||

jis daa saahib daadhaa ho-ay.
tis no maar na saakai ko-ay.
saahib kee sayvak rahai sarnaa-ee.
aapay bakhস্য day vadi-aa-ee.
tis tay oopar naahee ko-ay.
ka-un darai dar kis kaa ho-ay. ||4||

gurmatee saaṯṯ vasai sareer.
sabad cheeneh fir lagai na peer.
aavai na jaa-ay naa dukh paa-ay.
naamay raatay sahj samaa-ay.
naanak gurmukh vaykhai hadoor.
mayraa parabh sad rahi-aa bharpoor. ||5||

ik sayvak ik bharam bhulaa-ay.
aapay karay har aap karaa-ay.
ayko vartai avar na ko-ay.
man ros keejai jay doojaa ho-ay.
satgur sayvai karnee saaree.
dar saachai saachay veechaaree. ||6||

ਬਿਤੀ ਵਾਰ ਸਭਿ ਸਬਦਿ ਸੁਹਾਏ॥
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਫਲੁ ਪਾਏ॥
 ਬਿਤੀ ਵਾਰ ਸਭਿ ਆਵਹਿ ਜਾਹਿ॥
 ਗੁਰੁ ਸਬਦੁ ਨਿਹਚਲੁ ਸਦਾ ਸਚਿ ਸਮਾਹਿ॥
 ਬਿਤੀ ਵਾਰ ਤਾ ਜਾ ਸਚਿ ਰਾਤੇ॥
 ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਭਰਮਹਿ ਕਾਏ॥੧॥

ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਬਿਗਤੀ ਜਾਹਿ॥
 ਏਕੁ ਨ ਚੇਤਹਿ ਦੂਜੈ ਲੋਭਾਹਿ॥
 ਅਚੇਤ ਪਿੰਡੀ ਅਗਿਆਨ ਅੰਧਾਰੁ॥
 ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਪਾਏ ਪਾਰੁ॥
 ਆਪਿ ਉਪਾਏ ਉਪਾਵਣਹਾਰੁ॥
 ਆਪੇ ਕੀਤੇਨੁ ਗੁਰੁ ਵੀਚਾਰੁ॥੮॥

ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭੇਖਧਾਰੀ॥
 ਭਵਿ ਭਵਿ ਭਰਮਹਿ ਕਾਚੀ ਸਾਰੀ॥
 ਐਥੈ ਸੁਖੁ ਨ ਆਗੈ ਹੋਇ॥

ਪੰਨਾ ੮੪੩

ਮਨਮੁਖ ਮੁਏ ਅਪਣਾ ਜਨਮੁ ਖੋਇ॥
 ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਰਮੁ ਚੁਕਾਏ॥
 ਘਰੁ ਹੀ ਅੰਦਰਿ ਸਚੁ ਮਹਲੁ ਪਾਏ॥੯॥

ਆਪੇ ਪੂਰਾ ਕਰੇ ਸੁ ਹੋਇ॥
 ਏਹਿ ਬਿਤੀ ਵਾਰ ਦੂਜਾ ਦੋਇ॥
 ਸਤਿਗੁਰੁ ਬਾਬਹੁ ਅੰਧੁ ਗੁਬਾਰੁ॥
 ਬਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰੁ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਪਾਇ॥
 ਇਕਤੁ ਨਾਮਿ ਸਦਾ ਰਹਿਆ ਸਮਾਇ॥੧੦॥੨॥

thītee vaar sabh̄i sabad̄i suhaa-ay.
 satgur sayvay taa fal paa-ay.
 thītee vaar sabh̄i aavahi jaahi.
 gur sabad̄i nihchal sadāa sach samaahi.
 thītee vaar taa jaa sach raatay.
 bin naavai sabh̄i bh̄armeh kaachay. ||7||

manmukh̄ mareh mar bigtēe jaahi.
 ayk na cheeteh̄ doojai lobhaahi.
 achayt̄ pindee agi-aan anD̄haar.
 bin sabd̄ai ki-o paa-ay paar.
 aap upaa-ay upaavanhaar.
 aapay keeton gur veechaar. ||8||

bahutay bhaykh̄ karahi bhaykh̄-Dhaaree.
 bhav bhav bharmeh kaachee saaree.
 aithai sukh̄ na aagai ho-ay.

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manmukh̄ mu-ay apnaa janam̄ kho-ay.
 satgur sayvay bh̄haram chukaa-ay.
 ghar̄ hee andar̄ sach mahal paa-ay. ||9||

aapay poora karay so ho-ay.
 ayhi thītee vaar doojaa do-ay.
 satgur baajhahu anD̄h gubaaar.
 thītee vaar sayveh mugaD̄h gavaar.
 naanak gurmukh̄ boojhai sojhee paa-ay.
 ikat̄ naam sadāa rahi-aa samaa-ay. ||10||2||

Bilawal Mehla 3

In the previous *shabad*, Guru Ji told us that all these lunar and solar days, seasons, and months keep coming and going, as do all the creatures in this world. There are no special good or bad omens attached to any particular seasons or days. So there is no need to worry about any special rituals, fasts, or good or bad omens. The best thing to do at all times is to follow Guru's advice. We should imbue ourselves with the love of God and meditate on His Name. One day showing His grace, God would unite us with Himself. In this *shabad*, Guru Ji throws more light on the reality of the world including the insignificance of lunar and solar days, good and bad omens, or good and bad luck.

He says: "(O' my friends), it is that primal God who Himself has created this universe and has involved all the creatures and beings in the attachment of worldly riches and power. But instead of God they are engrossed in the love of other things and the deceitful world; therefore these unfortunate beings keep coming and going (and suffering the pains of birth and death). It is only upon meeting the true Guru (and following his advice) that one

obtains true understanding. Then one's attachment with the false world is ended and one merges in the eternal (God)."(1)

However as regards the kind of person, who is blessed with such a true understanding, Guru Ji says: "(O' my friends), in whose destiny it has been so pre-ordained, it is only in that person's mind that the one God resides."(1-pause)

Some people, when faced with adverse circumstances run to astrologers or sages and adepts in the hope of changing their destiny. Commenting on such things, Guru Ji says: "(O' my friends), upon creating the universe (God) He takes care of it. O' God, nobody can erase what You have prescribed (in any body's destiny). The person who calls or lets him or her be called an adept or an ascetic (and claims that he or she can change people's destiny) is lost in illusion and keeps coming and going. The devotee, who after stilling his or her ego serves (and follows) the true Guru) understands (God), attains His door (and is blessed with His sight)."(2)

Elaborating on the above concept, Guru Ji says: "(O' my friends), it is from the one (God) that the other visible (world) came into existence. (But throughout), it is the one (God alone) who is pervading everywhere, and there is no other. He, who rising above (the attachment for the) other world, realizes the one (God), by following (*Gurbani*) the Guru's word reaches God's door with the mark (entry permit). But it is only when one meets the true Guru (and follows his advice), that one obtains (union with the) one (God), and stills (attachment for) the other (visible false world)."(3)

Describing the kind of fearlessness a person obtains who has forsaken all duality and has realized God, Guru Ji says: "(O' my friends), no body can kill (or harm the one) whose Master is most powerful. Such a servant remains in the shelter of the Master. He Himself forgives and blesses (His devotee) with glory. When, there is no one higher (or more powerful) than Him, then why any body (who has sought that God's shelter) should fear or be afraid of anyone else."(4)

Explaining how the Guru's advice helps us obtain a state of fearlessness and peace, Guru Ji says: "(O' my friends, by following) Guru's instruction, a state of peace comes to abide in the body. Therefore, by reflecting on the word (and following the Guru's advice), one is not afflicted by any pain again. (Such a person) does not come or go and suffers no more pains (of births and deaths). Those who are imbued with God's (Name), imperceptibly merge (in God). O' Nanak, a Guru's follower sees (God) in front of him (or her and says): "My Master is always pervading everywhere."(5)

Next Guru Ji explains why different people do different things, and behave so differently. He says: "(O' my friends, it is God, who) gets everything done. He has made some His servants, and some He has strayed in doubt. (Everywhere), it is only the one (God) who pervades, and there is no other. Therefore, O' my mind we could protest (about any thing), if there were any other (power beside Him to whom we could go). By serving (and acting on the advice of) the Guru, whose conduct becomes sublime, they are considered truly thoughtful (persons) at the door of the true (God)."(6)

Coming back to the lunar and solar days, Guru Ji says: "(O' my friends), all the lunar or solar days look auspicious only when one follows the (Guru's) word. It

is only when one serves the true Guru that one obtains the reward. All these lunar and solar days keep coming and going. But it is only the Guru's word, which is immovable (or unchangeable)."

"(It is only by acting on the word of the Guru, that people) can always remain merged in the eternal (God. All these lunar, and solar days (become fruitful, or auspicious), when we get imbued with the love of the eternal (God), but without (meditating on God's) Name, all false ones remain wandering in doubt."(7)

Next Guru Ji comments on the fate of the self-conceited persons who do not listen or follow Guru's advice, and keep doing things swayed by their self-conceit and illusion. He says: "(O' my friends, when) the self-conceited persons die, they depart in an unemancipated state (such as a ghost or goblin). They do not cherish the one (God), but are allured by the love of other (things or entities). Being unaware there always remains the darkness of ignorance in their mind. So, without (reflecting on the) word (of the Guru), they cannot cross over (the worldly ocean). But it is the Creator Himself, who has created (all the creatures), and He Himself has created the reflection on the Guru's (word, following which one can obtain enlightenment)."(8)

Next warning those who adopt different garbs to look holy and then roam about, misguiding other innocent persons, Guru Ji says: "(O' my friends), the adopters of (false holy) garb adorn many different garbs, (but) like the unsuccessful piece in a (*Luddo*) game, they keep wandering in different places (and species). They find no peace here in this world, or in the next. (In short), the self-conceited die, wasting their lives. But one who serves (and follows) the true Guru gets rid of all doubt. Such a person finds the true (God, in) the house (of his or her own heart)."(9)

In conclusion, Guru Ji says: "(O' my friends), whatever that perfect (God) Himself does, that alone happens. (All these omens attached to) the lunar and solar days create duality. (The truth is that) without the true Guru, there is pitch darkness. They who serve (and perform rituals relating to any) lunar or solar days are fools and idiots. O' Nanak, a Guru's follower who obtains true understanding from the Guru remains absorbed in the Name of the one God."(10-2)

The message of this *shabad* is that it is one God who has created the universe and it is by His will that different people have different destinies (based on their past deeds). Therefore one should not be lost in the doubts of good and bad omens, auspicious and inauspicious solar or lunar days. The best thing is that again and again one should reflect and act on *Gurbani* (the Guru's word recorded in Guru Granth Sahib).

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧ ਛੰਤ ਦਖਣੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਮੁੰਧ ਨਵੇਲੜੀਆ ਗੋਇਲਿ ਆਈ ਰਾਮ॥
ਮਟਕੀ ਭਾਰਿ ਧਰੀ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ॥
ਲਿਵ ਲਾਇ ਹਰਿ ਸਿਉ ਰਹੀ ਗੋਇਲਿ ਸਹਜਿ ਸਬਦਿ
ਸੀਗਾਰੀਆ॥
ਕਰ ਜੋਤਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲਹੁ ਸਾਚਿ
ਪਿਆਰੀਆ॥
ਧਨ ਭਾਇ ਭਗਤੀ ਦੇਖਿ ਪ੍ਰੀਤਮ ਕਾਮ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿਆ॥
ਨਾਨਕ ਮੁੰਧ ਨਵੇਲ ਸੁੰਦਰਿ ਦੇਖਿ ਪਿਰੁ ਸਾਧਾਰਿਆ॥੧॥

ਸਚਿ ਨਵੇਲੜੀਏ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ॥
ਆਉ ਨ ਜਾਉ ਕਹੀ ਅਪਨੇ ਸਹ ਨਾਲੀ ਰਾਮ॥
ਨਾਹ ਅਪਨੇ ਸੰਗਿ ਦਾਸੀ ਮੈ ਭਗਤਿ ਹਰਿ ਕੀ ਭਾਵਏ॥
ਅਗਾਧਿ ਬੋਧਿ ਅਕਥੁ ਕਥੀਐ ਸਹਜਿ ਪ੍ਰਭ ਗੁਣ ਗਾਵਏ॥
ਰਾਮ ਨਾਮ ਰਸਾਲ ਰਸੀਆ ਰਵੈ ਸਾਚਿ ਪਿਆਰੀਆ॥
ਗੁਰਿ ਸਬਦੁ ਦੀਆ ਦਾਨੁ ਕੀਆ ਨਾਨਕਾ ਵੀਚਾਰੀਆ॥੨॥

ਸ੍ਰੀਧਰ ਮੋਹਿਅੜੀ ਪਿਰ ਸੰਗਿ ਸੂਤੀ ਰਾਮ॥
ਗੁਰ ਕੈ ਭਾਇ ਚਲੇ ਸਾਚਿ ਸੰਗੁਤੀ ਰਾਮ॥
ਧਨ ਸਾਚਿ ਸੰਗੁਤੀ ਹਰਿ ਸੰਗਿ ਸੂਤੀ ਸੰਗਿ ਸਖੀ ਸਹੇਲੀਆ॥
ਇਕ ਭਾਇ ਇਕ ਮਨਿ ਨਾਮੁ ਵਸਿਆ ਸਤਿਗੁਰੁ ਹਮ
ਮੇਲੀਆ॥
ਦਿਨੁ ਰੈਣਿ ਘੜੀ ਨ ਚਸਾ ਵਿਸਰੈ ਸਾਸਿ ਸਾਸਿ ਨਿਰੰਜਨੇ॥
ਸਬਦਿ ਜੋਤਿ ਜਗਾਇ ਦੀਪਕੁ ਨਾਨਕਾ ਭਉ ਭੰਜਨੇ॥੩॥
ਜੋਤਿ ਸਬਾਇਤੀਏ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ਰਾਮ॥
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਅਲਖ ਅਪਾਰੇ ਰਾਮ॥
ਅਲਖ ਅਪਾਰ ਅਪਾਰੁ ਸਾਚਾ ਆਪੁ ਮਾਰਿ ਮਿਲਾਈਐ॥
ਹਉਮੈ ਮਸਤਾ ਲੋਭੁ ਜਾਲਹੁ ਸਬਦਿ ਮੈਲੁ ਚੁਕਾਈਐ॥
ਦਰਿ ਜਾਇ ਦਰਸਨੁ ਕਰੀ ਭਾਣੈ ਤਾਰਿ ਤਾਰਣਹਾਰਿਆ॥
ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਤ੍ਰਿਪਤੀ ਨਾਨਕਾ ਉਰ
ਧਾਰਿਆ॥੪॥੧॥

bilaaval mehlaa 1 chhant dakh-nee

ik-oⁿkaar satgur parsaad.

munDh navaylrhee-aa go-il aa-ee raam.
matukee daar Dharee har liv laa-ee raam.
liv laa-ay har si-o rahee go-il sahj sabad
seegaaree-aa.
kar jorh gur peh kar binantee milhu saach
pi-aaree-aa.
Dhan bhaa-ay bhagtee daykh pareetam kaam
kroDh nivaari-aa.
naanak munDh navayl sundar daykh pir
saaDhaari-aa. ||1||

sach navaylrhee-ay joban baalee raam.
aa-o na jaa-o kahee apnay sah naalee raam.
naah apnay sang daasee mai bhagat har kee
bhaav-ay.
agaaDh boDh akath kathee-ai sahj parabh gun
gaav-ay.
raam naam rasaal rasee-aa ravai saach
pi-aaree-aa.
gur sabad dee-aa daan kee-aa naankaa
veechaaree-aa. ||2||

sareeDhar mohi-arhee pir sang sootee raam.
gur kai bhaa-ay chalo saach sangootee raam.
Dhan saach sangootee har sang sootee sang
sakhree sahaylee-aa.
ik bhaa-ay ik man naam vasi-aa satguroo ham
maylee-aa.
din rain gharhee na chasaa visrai saas saas
niranjano.
sabad jot jagaa-ay deepak naankaa bha-o
bhanjano. ||3||
jot sabaa-irhee-ay taribhavan saaray raam.
ghat ghat rav rahi-aa alakh apaaray raam.
alakh apaar apaar saachaa aap maar
milaa-ee-ai.
ha-umai mamtaa lobh jaalahu sabad mail
chukhaa-ee-ai.
dar jaa-ay darsan karee bhaaai taar
taaranhaari-aa.
har naam amrit chaakh tariptee naankaa ur
Dhaari-aa. ||4||1||

Bilawal Mehla-1 Chant Dakhani

In olden days, many people who owned cattle used to stay for a short time in pastures alongside rivers during rainy seasons, when there was plenty of green grass. In this *shabad*,

Guru Ji compares the human soul to a very beautiful young bride who comes into a pasture to tend to her cattle for a short rainy season. During this time, she also tries to take care of the milk by extracting butter out of it. In this metaphor, Guru Ji imagines that this soul bride is carrying the pitcher full of butter on her head and puts it down for a while, so that she can breathe a sigh of relief. Using this metaphor, Guru Ji explains how temporary is our stay in this world, and how we can lay aside the load of our worldly involvements, and enjoy a moment of comfort and happiness in the company of our beloved (God).

So describing the conduct of such a human soul in the metaphor of a newly married young bride, Guru Ji says: “(O’ my friend, like a) newly married young bride, (the soul) has come into the pasture (of this world for a short while). Laying aside the pitcher (of milk, in other words forgetting worldly problems, she) attunes her mind to God. (In this way), the bride (soul) remains attuned to God; she is imperceptibly embellished by Him with the word (of the Guru). With folded hands she prays to the Guru and says: “(O’ my Guru), please come and meet me so that by attuning myself to His eternal Name, I may be able to love (God).” Through her true loving devotion, after seeing her beloved (God), such a bride gets rid of her lust and anger. O’ Nanak, in this way upon seeing her Beloved, the newly married young bride (soul) makes (God) the support of her life.”(1)

Now Guru Ji extends his metaphor further and imagines that this united bride (soul) meets another young bride (who has recently arrived in the pasture (of the world), who asks the former for advice so that she too could unite with the beloved (God). Replying on behalf of the former, Guru Ji says: “O’ the young, chaste, and newly-wedded bride, (let me tell you how I conduct myself). I do not wander this way or that way and I always remain close to my groom (God, and do not worship any other lesser gods or goddesses). Like a handmaiden of my Spouse, I always abide with Him, and to me the worship of that God seems pleasing. (O’ my friend, we should) talk about the indescribable God whose knowledge is beyond the understanding of our sense faculties; reaching a state of poise, we should sing praises of that God. (O’ my friend, that God) is the source and enjoyer of all relishes. He loves and attunes that bride (soul) to Him who imbues herself with the love of eternal Name. O’ Nanak, she whom the Guru has bestowed the charity of his word (the *Gurbani*), has become a truly thoughtful person (who knows, how to remain attuned to the beloved God).”(2)

Continuing the above metaphor, Guru Ji says: “(O’ my friend, the bride soul) who has bewitched the Master enjoys the company of her Spouse. (She tells others) to walk as per Guru’s will and remains united with His eternal (Name). Yes, along with her friends and mates (other saints and devotees, that soul) bride remains united with her eternal God and enjoys His company. (She says that) being in love with only that one God, God’s Name is enshrined in her mind and the true Guru has united her (with God). Now day and night, she remembers Him with each and every breath and doesn’t forsake the immaculate (God) even for a moment or a second. Nanak says: “(In this way) by keeping lighted the lamp of the word (enlightened with the Guru’s advice), she destroys her fear.”(3)

In conclusion, on behalf of that enlightened and united bride soul, Guru Ji advises the young bride (indirectly us all), and says: “O’ my dear friend and mate, the light of that God is pervading everywhere in all the three worlds. That indescribable and infinite God is pervading each and every heart. That eternal God is indescribable and infinite and by stilling our self-conceit we can meet Him. Following the Guru’s word (of advice), we should burn and remove our dirt of self-conceit, attachment, and greed. Then on reaching His door and seeing His sight, (we should humbly pray and say): “O’ the Savior, save us as

You will. Nanak (says, in this way) by tasting the relish of God's Name, that (soul bride) is satiated, and she keeps (Him) enshrined in her heart."(4-1)

The message of this *shabad* is that we should remember that our soul has come into this world for a very short while. If we want to meet our God and enjoy His company then we should follow the immaculate *Gurbani*, remove our sinful habits, and still our senses of self-conceit, anger and greed. Lastly, we should remember God's Name again and again and at every moment. One day, just as a newly wedded young bride enjoys the company of her beloved spouse, we would also enjoy the company of our beloved God.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੧॥

ਮੈ ਮਨਿ ਚਾਉ ਘਣਾ ਸਾਚਿ ਵਿਗਾਸੀ ਰਾਮ॥
ਮੋਹੀ ਪ੍ਰੇਮ ਪਿਰੇ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਰਾਮ॥

ਅਵਿਗਤੇ ਹਰਿ ਨਾਥੁ ਨਾਥਹ ਤਿਸੈ ਭਾਵੈ ਸੇ ਥੀਐ॥

ਕਿਰਪਾਲੁ ਸਦਾ ਦਇਆਲੁ ਦਾਤਾ ਜੀਆ ਅੰਦਰਿ ਤੂੰ ਜੀਐ॥

ਪੰਨਾ ੮੪੪

ਮੈ ਅਵਰੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਪੂਜਾ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਵਸਿ
ਰਹੇ॥

ਭੇਖੁ ਭਵਨੀ ਹਨੁ ਨ ਜਾਨਾ ਨਾਨਕਾ ਸਚੁ ਗਹਿ ਰਹੇ
॥੧॥

ਭਿੰਨਤੀ ਰੈਣਿ ਭਲੀ ਦਿਨਸ ਸੁਹਾਏ ਰਾਮ॥

ਨਿਜ ਘਰਿ ਸੁਤਤੀਏ ਪਿਰਮੁ ਜਗਾਏ ਰਾਮ॥

ਨਵ ਗਾਣਿ ਨਵ ਧਨ ਸਬਦਿ ਜਾਗੀ ਆਪਣੇ ਪਿਰ ਭਾਣੀਆ॥

ਤਜਿ ਕੂਤੁ ਕਪਟੁ ਸੁਭਾਉ ਦੂਜਾ ਚਾਕਰੀ ਲੋਕਾਣੀਆ॥

ਮੈ ਨਾਮੁ ਹਰਿ ਕਾ ਹਾਰੁ ਕੰਠੇ ਸਾਚ ਸਬਦੁ ਨੀਸਾਣਿਆ॥

ਕਰ ਜੋਝਿ ਨਾਨਕੁ ਸਾਚੁ ਮਾਗੈ ਨਦਰਿ ਕਰਿ ਤੁਧੁ ਭਾਣਿਆ॥੨॥

ਜਾਗੁ ਸਲੋਨਤੀਏ ਬੋਲੈ ਗੁਰਬਾਣੀ ਰਾਮ॥

ਜਿਨਿ ਸੁਣਿ ਮੰਨਿਅਤੀ ਅਕਥ ਕਹਾਣੀ ਰਾਮ॥

ਅਕਥ ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੇ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਬੁਝਏ॥

ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ ਤ੍ਰਿਭਵਣ ਸੋਝੀ
ਸੁਝਏ॥

ਰਹੈ ਅਤੀਤੁ ਅਪਰੰਪਰਿ ਰਾਤਾ ਸਾਚੁ ਮਨਿ ਗੁਣ ਸਾਰਿਆ॥

ਓਹੁ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਣੀ ਨਾਨਕਾ ਉਰਿ ਧਾਰਿਆ॥੩॥

bilaaval mehlaa 1.

mai man chaa-o ghanaa saach vigaasee raam.
mohee paraym piray parabh abhinaasee raam.

avigato har naath naathah tisai bhaavai so
thee-ai.

kirpaal sada da-i-aal daataa jee-aa andar
tooⁿ jee-ai.

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mai avar gi-aan na Dhi-aan poojaa har naam
antar vas rahay.

bhaykh bhavnee hath na jaanaa naankaa sach
geh rahay. ||1||

bhinrhee rain bhalee dinas suhaa-ay raam.

nij ghar soot-rhee-ay piraam jagaa-ay raam.

nav haan nav Dhan sabad jaagee aapnay pir
bhaanee-aa.

taj koorh kapat subhaa-o doojaa chaakree
lokanee-aa.

mai naam har kaa haar kanthay saach sabad
neesani-aa.

kar jorh naanak saach maagai nadar kar tuDh
bhaani-aa. ||2||

jaag salonrhee-ay bolai gurbanee raam.

jin sun mani-arhee akath kahanee raam.

akath kahanee pad nirbanee ko virlaa
gurmukh boojh-ay.

oh sabad samaa-ay aap gavaa-ay taribhavan
sojhee soojh-ay.

rahai ateet aprampar raata saach man gun
saari-aa.

oh poor rahi-aa sarab thaa-ee naankaa ur
Dhaari-aa. ||3||

ਮਹਲਿ ਬੁਲਾਇਤੀਏ ਭਗਤਿ ਸਨੇਹੀ ਰਾਮ॥
 ਗੁਰਮਤਿ ਮਨਿ ਰਹਸੀ ਸੀਝਸਿ ਦੇਹੀ ਰਾਮ॥
 ਮਨੁ ਮਾਰਿ ਰੀਝੈ ਸਬਦਿ ਸੀਝੈ ਤ੍ਰੈ ਲੋਕ ਨਾਥੁ ਪਛਾਣਏ॥
 ਮਨੁ ਡੀਗਿ ਡੋਲਿ ਨ ਜਾਇ ਕਤ ਹੀ ਆਪਣਾ ਪਿਰੁ ਜਾਣਏ॥
 ਮੈ ਆਧਾਰੁ ਤੇਰਾ ਤੂ ਖਸਮੁ ਮੇਰਾ ਮੈ ਤਾਣੁ ਤਕੀਆ ਤੇਰਓ॥
 ਸਾਚਿ ਸੂਚਾ ਸਦਾ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਝਗੁਰੁ ਨਿਬੇਰਓ॥੪॥੨॥

mahal bulaa-irhee-ay bhagat sanayhee raam.
 gurmat man rahsee seejhas dayhee raam.
 man maar reejhai sabad seejhai tarai lok
 naath pachhaan-ay.
 man deeg dol na jaa-ay kat hee aapnaa pir
 jaan-ay.
 mai aaDhaar tayraa too khasam mayraa mai
 taan takee-aa tayra-o.
 saach soochaa sadaa naanak gur sabad
 jhagar nibayra-o. ||4||2||

Bilawal Mehla-1

In the previous *shabad*, Guru Ji advised us that we should remember that our soul has come into this world for a very short while. If we want to meet our spouse (God) and enjoy His company then we should follow our Guru's advice, remove our sinful habits, and still our senses of self-conceit, anger, and greed. Lastly, we should remember God's Name at every moment. One day, we will be united with that God and will enjoy His company, just as a young bride enjoys the company of her beloved spouse. In this *shabad*, Guru Ji shares with us the joy he has obtained on seeing the sight of God, and the immaculate feelings of immense bliss passing through his mind, so that we may also feel inspired to follow his example.

Still using the metaphor of a young bride who has recently experienced the joy of union with her beloved groom, Guru Ji says: "(O' my friends), within me there is an immense craving (for my Spouse, and) I am blooming with joy (upon getting absorbed in the Name of) that eternal God. I have been enticed by the love of my immortal Spouse. That incomprehensible God is the supreme Master of all and that alone happens which He desires."

So addressing God Himself, Guru Ji lovingly says: "(O' kind, and ever merciful Benefactor, it is You (who is living in) all creatures. I don't have any other wisdom, (merit of) meditation, or worship (only) God's Name is abiding in me. I don't know, (care about any holy) garb, roaming around (pilgrimage places), or performing any *Hath* (Yoga postures), because (I) Nanak have grasped on to the (Name of the) eternal (God)."(1)

Describing what happens, when God awakens a soul bride from her sleep (involvement in worldly affairs), Guru Ji says: "(O' my dear friend), absorbed in yourself, she whom the loving Spouse awakens (from worldly sleep), her night (of life) becomes pleasing, and days also become beautiful. Through the word (of the Guru) that newly married young bride awakens (from her slumber in worldly affairs and becomes pleasing to her Spouse."

Next as if describing his own present state of mind, Guru Ji says: "(O' my friend, I have) shed falsehood, deceit, dualistic nature, and subservience to (the worldly) people. I have worn the necklace of God's Name around my neck, (and made the) eternal word (of God's praise) as the guiding mark (the principle of my life). With folded hands, I say: "(O' God), Nanak begs for Your eternal (Name). If it so pleases You, bestow Your grace (and bless him with it)."(2)

Guru Ji wants that we may also enjoy the peace and bliss, which he is enjoying, therefore he affectionately says to us: “O’ dear bride of beautiful eyes, awaken (from the slumber of worldly affairs), and listen to what *Gurbani*, (the word of the Guru) says. The bride (soul), who upon listening to it obeys it, gets absorbed (in the love of the) indescribable discourse (of God). But, it is only a rare Gurus following person who understands this unutterable discourse of God and obtains the supreme status of selfless ness. Such a person remains absorbed in the word (of the Guru), loses self (conceit), and gains understanding about all the three worlds. Imbued with the love of the limitless (God), that person remains detached (from worldly affairs), and enshrines the merits of eternal (God) in the mind. O’ Nanak, that person has fully enshrined in the mind that God is pervading in all.”(3)

In conclusion, Guru Ji says: “(O’ beautiful bride), who has been called into (God’s) mansion, that God is the lover of His devotees. By acting on Guru’s instruction, the bride (soul) who (performs loving devotion of God), her mind keeps in a state of bliss, and (her human) body becomes fruitful. By stilling her mind, she who is satiated, by following the (Guru’s) word, she succeeds (in her spiritual objective), and recognizes the Master of the three worlds. Then her mind doesn’t waver, or wander anywhere, and she realizes her Spouse. She says: “(O’ God), I depend on Your support, You are my Spouse, You are my anchor and pride. Nanak (says), one who remains absorbed in the eternal (Name), is always immaculate, and through the Guru’s word settles the (inner) strife (of one’s mind).”(4-2)

The message of the *shabad* is that if, just like a young bride who always loves and thinks about her young groom, we also love and think about God, then He would bless us with His union, and we would enjoy such a state of peace and bliss as if our entire life has become fruitful, and we have obtained a true state of salvation from all worldly problems and worries. For developing such a love of God, and enjoying the ecstasy of His union, we should listen to the Guru’s advice (*Gurbani* as included in Guru Granth Sahib Ji) and meditate on God’s Name with true love and devotion.

ਛੰਤ ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਮੰਗਲ

chhant bilaaval mehlaa 4 mangal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar satgur pargaad.

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੇਜੈ ਆਇਆ ਮਨੁ ਸੁਖਿ ਸਮਾਣਾ ਰਾਮ॥

mayraa har parabh sayjai aa-i-aa man sukh samaanaa raam.

ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਰੰਗਿ ਰਲੀਆ ਮਾਣਾ ਰਾਮ॥

gur tuthai har parabh paa-i-aa rang ralee-aa maanaa raam.

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਹਰਿ ਮਸਤਕਿ ਮਾਣਾ ਰਾਮ॥

vadbhaagee-aa sohaagane har mastak maanaa raam.

ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਸੋਹਾਗੁ ਹੈ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਰਾਮ॥੧॥

har parabh har sohaag hai naanak man bhanaa raam. ||1||

ਨਿੰਮਾਣਿਆ ਹਰਿ ਮਾਣੁ ਹੈ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਆਪੈ ਰਾਮ॥

nimaanaa har maan hai har parabh har aapai raam.

ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਨਿਤ ਹਰਿ ਹਰਿ ਜਾਪੈ ਰਾਮ॥

gurmukh aap gavaa-i-aa nit har har jaapai raam.

ਮੇਰੇ ਹਰਿ ਪ੍ਰਭੁ ਭਾਵੈ ਸੋ ਕਰੈ ਹਰਿ ਰੰਗਿ ਹਰਿ ਰਾਪੈ ਰਾਮ॥

mayray har parabh bhavaai so karai har rang har raapai raam.

ਜਨੁ ਨਾਨਕੁ ਸਹਜਿ ਮਿਲਾਇਆ ਹਰਿ ਰਸਿ ਹਰਿ ਧ੍ਰਾਪੈ ਰਾਮ॥੨॥

jan naanak sahj milaa-i-aa har ras har dharaapai raam. ||2||

ਮਾਣਸ ਜਨਮਿ ਹਰਿ ਪਾਈਐ ਹਰਿ ਰਾਵਣ ਵੇਰਾ ਰਾਮ॥

maanas janam har paa-ee-ai har raavan
vayraa raam.

ਗੁਰਮੁਖਿ ਮਿਲੁ ਸੋਹਾਗਣੀ ਰੰਗੁ ਹੋਇ ਘਣੇਰਾ ਰਾਮ॥

gurmukh mil sohaaganeerang ho-ay
ghanayraa raam.

ਜਿਨ ਮਾਣਸ ਜਨਮਿ ਨ ਪਾਇਆ ਤਿਨੁ ਭਾਗੁ ਮੰਦੇਰਾ ਰਾਮ॥

jin maanas janam na paa-i-aa tin^h bhaag
mandayraa raam.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਾਖੁ ਪ੍ਰਭ ਨਾਨਕੁ ਜਨੁ ਤੇਰਾ ਰਾਮ॥੩॥

har har har har raakh parabh naanak jan
tayraa raam. ||3||

ਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਅਗਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਤਨੁ ਰੰਗਿ ਭੀਨਾ
ਰਾਮ॥

gur har parabh agam drirh-aa-i-aa man tan
rang bheena raam.

ਪੰਨਾ ੮੪੫

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ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਲੀਨਾ ਰਾਮ॥

bhagat vachhal har naam hai gurmukh har
leena raam.

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਜੀਵਦੇ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ਰਾਮ॥

bin har naam na jeevday Ji-o jal bin meena
raam.

ਸਫਲ ਜਨਮੁ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਪ੍ਰਭਿ ਕੀਨਾ
ਰਾਮ॥੪॥੧॥੩॥

safal janam har paa-i-aa naanak parabh
keena raam. ||4||1||3||

Chhant Bilawal Mehla-4

Mangal (Song Of Joy)

In the previous *shabad*, Guru Ji advised us that if, just like a young bride who always loves and thinks about her young groom, we also love and think about God, then He would bless us with His union, and we would enjoy such a state of peace, and bliss, as if our entire life has become fruitful, and we have obtained a true state of salvation from all worldly problems and worries. For developing such a love of God, and enjoying the ecstasy of His union, we should listen to the Guru's advice (*Gurbani* as included in *Guru Granth Sahib Ji*) and meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji shares with us his own experience and tells us what happened when he loved and remembered God like a young faithful bride.

He says: "(Listen O' my friends and mates), my God has come to the couch (of my heart) and my mind has merged in a state of peace. Upon the Guru becoming gracious, I have obtained God, and now I am reveling in joy. Very fortunate are those bride (souls) who, as per their pre-ordained destiny, have enjoyed the bliss (of union) with God. Nanak says: "(O' my friends, now) God is my Spouse, and is pleasing to my mind."(1)

Elaborating on the virtues of his beloved Spouse (God), and Guru Ji's attachment to Him, he says: "(O' my friends), that God is the pride of the prideless, and is all by Himself. By Guru's grace, the one who has shed off one's self-conceit, day and night meditates on God. Whatever pleases my God (such a person) does that alone and in this way remains imbued with the love of God. (In short), Nanak says: "Imperceptibly God has united (such a devotee) with Him, who is satiated with the relish of God's Name."(2)

Now Guru Ji wants to remind us about the real purpose of this invaluable opportunity of the human birth and he says: "(O' my friends), it is in the human birth that we can obtain to God. Because, this is the time to remember God with loving devotion. (Therefore O' my

friends, go and) meet a Guru-following united bride (soul. In that company, you too) will be imbued with immense love (for God. Very) unfortunate are they, who have not obtained (God) in this human birth. Therefore, Nanak implores again and again (and says): "Save me O' my God, I am Your servant."(3)

Guru Ji concludes this *shabad* by describing how the Guru's word has helped him, and has made his human life fruitful. He says: "(O' my friends), the Guru has implanted the unperceivable God in me. (As a result), my mind and body have been filled with God's love. (O' my friends), God's Name is the lover of the devotees, so a Guru following person always remains attuned to God. Just as a fish cannot (live without water), they cannot live without God's Name. Nanak says: "Fruitful is the (human) life of those who have obtained God, and whom God has accepted as His own."(4-1-3)

The message of this *shabad* is that if we want that the object of our life may be accomplished, and God may bless us with His union, then we should follow Guru's advice and love God like a young bride who truly loves her dear spouse.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੪ ਸਲੋਕੁ॥

ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਲੋੜਿ ਲਗੁ ਮਨਿ ਵਸੈ ਵਡਭਾਗੁ॥

ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਨਾਨਕ ਹਰਿ ਲਿਵ ਲਾਗੁ॥੧॥

ਛੰਤ॥

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਰਾਵਣਿ ਆਈਆ ਹਉਮੈ ਬਿਖੁ ਝਾਗੇ ਰਾਮ॥

ਗੁਰਮਤਿ ਆਪੁ ਮਿਟਾਇਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ਰਾਮ॥

ਅੰਤਰਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਗੁਰ ਗਿਆਨੀ ਜਾਗੇ ਰਾਮ॥

ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੇ ਰਾਮ॥੧॥

ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਮਨਿ ਭਾਇਆ ਹਰਿ ਨਾਮਿ ਵਧਾਈ ਰਾਮ॥

ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਭੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ॥

ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਜੋਤਿ ਪਰਗਟਿਆਈ ਰਾਮ॥

ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ਰਾਮ॥੨॥

ਧਨ ਹਰਿ ਪ੍ਰਭਿ ਪਿਆਰੈ ਰਾਵੀਆ ਜਾਂ ਹਰਿ ਪ੍ਰਭੁ ਭਾਈ ਰਾਮ॥

ਅਖੀ ਪ੍ਰੇਮ ਕਸਾਈਆ ਜਿਉ ਬਿਲਕ ਮਸਾਈ ਰਾਮ॥

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਮੇਲਿਆ ਹਰਿ ਰਸਿ ਆਘਾਈ ਰਾਮ॥

ਜਨ ਨਾਨਕ ਨਾਮਿ ਵਿਗਾਸਿਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ॥੩॥

bilaaval mehlaa 4 salok.

har parabḥ sajan loraḥ lahu man vasai
vadbḥaaḡ.

gur poorai vaykḥaali-aa naanak har liv laag.
||1||

chhant.

mayraa har parabḥ raavaan aa-ee-aa ha-umai
bikh jḥaagay raam.

gurmat aap mitaa-i-aa har har liv laagay raam.
anṯar kamal pargaasi-aa gur gi-aanee jaagay
raam.

jan naanak har parabḥ paa-i-aa poorai
vadbḥaaḡay raam. ||1||

har parabḥ har man bhāa-i-aa har naam
vaDḥaa-ee raam.

gur poorai parabḥ paa-i-aa har har liv laa-ee
raam.

agi-aan anDḥayraa kati-aa joṯ pargati-aa-ee
raam.

jan naanak naam aDḥaar hai har naam
samaa-ee raam. ||2||

Dḥan har parabḥ pi-aarai raavee-aa jaaⁿ har
parabḥ bhāa-ee raam.

akḥee paraym kasaa-ee-aa Ji-o bilak masaa-ee
raam.

gur poorai har mayli-aa har ras aḡḥaa-ee
raam.

jan naanak naam vigsi-aa har har liv laa-ee
raam. ||3||

ਹਮ ਮੂਰਖ ਮੁਗਧ ਮਿਲਾਇਆ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਰਾਮ॥

ham moorakh mugaDh milaa-i-aa har kirpaa
Dhaaree raam.

ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਉਮੈ ਮਾਰੀ ਰਾਮ॥

Dhan Dhan guroo saabaas hai jin ha-umai
maaree raam.

ਜਿਨ੍ ਵਡਭਾਗੀਆ ਵਡਭਾਗੁ ਹੈ ਹਰਿ ਹਰਿ ਉਰ ਧਾਰੀ ਰਾਮ॥

jin^H vadbhaagee-aa vadbhaag hai har har ur
Dhaaree raam.

ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਨਾਮੇ ਬਲਿਹਾਰੀ
ਰਾਮ॥੪॥੨॥੪॥

jan naanak naam salaahi too naamay
balihaaree raam. ||4||2||4||

Bilawal Mehla-4

In the previous *shabad*, Guru Ji told us that if we want that the object of our life may be accomplished, and God may bless us with His union, then we should follow Guru's advice and love God like a young bride who truly loves her dear spouse. In this *shabad*, he describes the blessings one enjoys by following the above advice.

Salok:

Guru Ji says: "(O' my friends), find out God, the true friend, who comes to abide in the mind only through great destiny. O' Nanak, whom the perfect Guru has shown (God, that person's) mind is attuned to Him."(1)

Chhantt:

Now Guru Ji describes the joy those persons feel, who by following Guru's instruction get rid of their self-conceit, and are attuned to God. He says: "(O' my friends, those bride souls) who by following Guru's instruction have so effaced their self-conceit, (as if they have) crossed over the ocean of poisonous ego, beloved God comes to enjoy their company. Through the Guru given gnosis, they have awakened (to worldly enticements and they feel so delighted, as if) the lotus of their hearts has bloomed. Devotee Nanak (says): "Very fortunate, are they who have obtained God."(1)

Elaborating on the state of mind of such devotees and the spiritual bliss they enjoy, Guru Ji says: "(O' my friends), they to whose mind God has become pleasing, by virtue of God's Name (always remain in high spirits, as if) they are being congratulated for being blessed with God's Name. Through the perfect Guru, they have obtained God and have attuned their minds to God. The darkness of their ignorance is removed and the light (of divine wisdom) becomes manifest (in them). O' Nanak, that (bride soul) the support (of whose life) is God's Name, remains absorbed in the God's Name."(2)

Continuing to describe the pleasure and the zeal with which that person enjoys the love and company of God, whom He has united with Himself, Guru Ji says: "(O' my friends), when a bride (soul) becomes pleasing to God, the praise worthy beloved God enjoys her company. (In that state, she is so imbued with the love of her beloved God, that her) eyes are tensed up like that of a cat on seeing a mouse. Whom the perfect Guru has united with God, she is satiated with the relish of God's (Name). Devotee Nanak (says): "The one who has) attuned her mind to God blooms in joy."(3)

Now Guru Ji shares with us the joy he himself is feeling on being united with God. But instead of ascribing any credit to his own efforts, he humbly acknowledges all this as a

special favor of God on an ignorant person. He says: “(O’ my friends), God has shown mercy and has united an utterly foolish person (like me) with Him. Blessed and worth congratulating is the Guru who has destroyed the ego (in me. I say) very fortunate are those blessed persons, who have enshrined God’s (Name) in their minds. Devotee Nanak says, (O’ my friend), praise God’s Name, and be a sacrifice to the Name (because, it is through the Name, that you would be blessed with God’s company).” (4-2-4)

The message of this *shabad* is that if we want to enjoy the bliss of union with our dear spouse God, then as per Guru’s advice, we should erase our self- conceit and imbue ourselves with the love of God’s Name.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਡ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਮੰਗਲ ਸਾਜੁ ਭਇਆ ਪ੍ਰਭੁ ਅਪਨਾ ਗਾਇਆ ਰਾਮ॥
ਅਬਿਨਾਸੀ ਵਰੁ ਸੁਣਿਆ ਮਨਿ ਉਪਜਿਆ ਚਾਇਆ ਰਾਮ॥
ਮਨਿ ਪ੍ਰੀਤਿ ਲਾਗੈ ਵਡੈ ਭਾਗੈ ਕਥ ਮਿਲੀਐ ਪੂਰਨ
ਪਤੋ॥
ਸਹਜੇ ਸਮਾਈਐ ਗੋਵਿੰਦੁ ਪਾਈਐ ਦੇਹੁ ਸਖੀਏ ਮੋਹਿ ਮਤੇ॥
ਦਿਨੁ ਰੈਣਿ ਠਾਢੀ ਕਰਉ ਸੇਵਾ ਪ੍ਰਭੁ ਕਵਨ ਜੁਗਤੀ ਪਾਇਆ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਲੈਹੁ ਮੋਹਿ ਲੜਿ ਲਾਇਆ॥੧॥

ਭਇਆ ਸਮਾਹੜਾ ਹਰਿ ਰਤਨੁ ਵਿਸਾਹਾ ਰਾਮ॥
ਖੋਜੀ ਖੋਜਿ ਲਧਾ ਹਰਿ ਸੰਤਨ ਪਾਹਾ ਰਾਮ॥
ਮਿਲੇ ਸੰਤ ਪਿਆਰੇ ਦਇਆ ਧਾਰੇ ਕਥਹਿ ਅਕਥ ਬੀਚਾਰੋ॥

ਇਕ ਚਿਤਿ ਇਕ ਮਨਿ ਧਿਆਇ ਸੁਆਮੀ ਲਾਇ ਪ੍ਰੀਤਿ
ਪਿਆਰੋ॥
ਕਰ ਜੋਤਿ ਪ੍ਰਭੁ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲੈ ਹਰਿ ਜਸੁ ਲਾਹਾ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਮੇਰਾ ਪ੍ਰਭੁ ਅਗਮ ਅਥਾਹਾ॥੨॥

ਪੰਨਾ ੮੪੬

ਸਾਹਾ ਅਟਲੁ ਗਣਿਆ ਪੂਰਨ ਸੰਜੋਗੋ ਰਾਮ॥
ਸੁਖਹ ਸਮੂਹ ਭਇਆ ਗਣਿਆ ਵਿਜੋਗੋ ਰਾਮ॥
ਮਿਲਿ ਸੰਤ ਆਏ ਪ੍ਰਭੁ ਧਿਆਏ ਬਣੇ ਅਚਰਜ ਜਾਣੀਆਂ॥
ਮਿਲਿ ਇਕਤ੍ ਹੋਏ ਸਹਜਿ ਵੋਏ ਮਨਿ ਪ੍ਰੀਤਿ ਉਪਜੀ
ਮਾਣੀਆ॥
ਮਿਲਿ ਜੋਤਿ ਜੋਤੀ ਓਤਿ ਪੋਤੀ ਹਰਿ ਨਾਮੁ ਸਭਿ ਰਸ ਭੋਗੋ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਭ ਸੰਤਿ ਮੇਲੀ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਜੋਗੋ॥੩॥

bilaaval mehlaa 5 chhant

ik-oⁿkaar satgur pargaad.

mangal saaj bha-i-aa parabh apnaa gaa-i-aa
raam.
abhinaasee var suni-aa man upji-aa chaa-i-aa
raam.
man pareet laagai vadai bhaagai kab milee-ai
pooran patay.
sehjay samaa-ee-ai govind paa-ee-ai dayh
sakhree-ay mohi matay.
din rain thaadhee kara-o sayvaa parabh
kavan jugtee paa-i-aa.
binvant naanak karahu kirpaa laihu mohi larh
laa-i-aa. ||1||

bha-i-aa samaahrhaa har raⁿan visaahaa
raam.
khojee khoj laDhaa har santan paahaa raam.
milay sant pi-aaray da-i-aa Dhaaray katheh
akath beehaaro.

ik chit ik man Dhi-aa-ay su-aamee laa-ay
pareet pi-aaro.
kar jorh parabh peh kar binante milai har
jas laahaa.
binvant naanak daas tayraa mayraa parabh
agam athaahaa. ||2||

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saahaa atal gan-i-aa pooran sanjogo raam.
sukhah samooh bha-i-aa ga-i-aa vijogo raam.
mil sant aa-ay parabh Dhi-aa-ay banay achraj
jaanjee-aaⁿ.
mil ikatar ho-ay sahj dho-ay man pareet
upjee maanjee-aa.
mil jot jote ot pote har naam sabh ras
bhogo.
binvant naanak sabh sant maylee parabh
karan kaaran jogo. ||3||

ਭਵਨੁ ਸੁਹਾਵਤਾ ਧਰਤਿ ਸਭਾਗੀ ਰਾਮ॥
 ਪੁਛੁ ਘਰਿ ਆਇਅਤਾ ਗੁਰ ਚਰਣੀ ਲਾਗੀ ਰਾਮ॥
 ਗੁਰ ਚਰਣ ਲਾਗੀ ਸਹਜਿ ਜਾਗੀ ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ॥
 ਮੇਰੀ ਆਸ ਪੂਰੀ ਸੰਤ ਧੂਰੀ ਹਰਿ ਮਿਲੇ ਕੰਤ ਵਿਛੁੰਨਿਆ॥
 ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਅਹੰ ਮਤਿ ਮਨ ਕੀ ਤਿਆਗੀ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸੰਤਸੰਗਿ ਲਿਵ
 ਲਾਗੀ॥੪॥੧॥

bhavan suhaavrhāa Dharat̃ sabhaagee raam.
 parabh̃ gh̃ar aa-i-arh̃aa gur charnee laagee
 raam.
 gur charañ laagee sahj jaagee sagal ichh̃aa
 punnee-aa.
 mayree aas pooree sant̃ Dhooree har milay
 kant̃ vichhunni-aa.
 aanand̃ an-d̃in vajeh vaajay ahaⁿ mat̃ man
 kee t̃i-aagee.
 binvant̃ naanak saraṅ su-aamee sat̃sang liv
 laagee. ||4||1||

Bilawal Mehla-5 Chhant

In the olden days, about 500 years ago, Indian women were totally dependant upon men for their economic and social survival. In those days, it was usually a middle man such as a pundit (Hindu priest) who used to go around and try to find suitable matches for different boys and girls, and there used to be a big curiosity among the girls to know what kind of a groom has been found for them, and they often longed to see and meet their would-be spouse.

In this *shabad*, using the above metaphor Guru Ji places himself in the position of a young girl, who has just heard the good news that for her, God Himself has been chosen as the groom. Therefore feeling overjoyed she goes to her friend, (the Guru) who is already wedded and united with the spouse God, to share the good news and ask her for some advice.

With the above metaphor in mind, Guru Ji says: “(O’ my friend, when I) sang the praise of my God, there became a befitting occasion of rejoicing. When I heard that (my) groom is going to be the imperishable (God Himself); a great craving (to see Him) welled up in my mind. When by great good fortune, one’s mind is imbued with (His) love (a great curiosity arises in the mind to know) when one could meet that perfect Spouse. She says, O’ my friend, give me such advice that I may imperceptibly obtain and merge in that God. Day and night, I would keep standing in your service, but tell me in what way you obtained God? Nanak prays and says: “O’ God, show mercy and unite me with Yourself”. (1)

Comparing God to the most precious jewel in the world, Guru Ji describes how he happened to find that gem and what kind of bliss he is feeling on such a great discovery. He says: “(O’ my friends), a great joy has welled up within my mind because I have bought the jewel of God Himself. The seekers have found Him out in the company of saints. Because when the dear saints meet, they reflect on the unutterable discourse of (God. O’ my friend), imbuing yourself with love and affection, meditate on God with full concentration of your mind and heart. With folded hands, pray to God and ask that you may be blessed with the profit of God’s praise. Nanak says: “O’ my God, You are incomprehensible and unfathomable, I am Your servant and humbly pray to You (to bless me with Your Name).” (2)

Describing the scene of this unique marriage in which the soul is the bride, God is the groom, and saints are the marriage party, Guru Ji says: “(O’ my friends), when the destiny of the (bride soul) comes to fruition, an unalterable date for marriage is fixed. Then happiness prevails everywhere and (the bride’s) separation (from God) is ended. When

upon meditating on God, a person meets saintly people, they become like the unique kind of marriage party. Getting together they imperceptibly come to the house (of the bride's heart, and) a feeling of love also wells up in the hearts of friends and relatives of the bride (her sense faculties). Then like warp and woof, the light (of the bride soul) gets merged in the light (of God, and the bride soul) enjoys the relish of God's Name. But Nanak (humbly submits) that it is only the saints, who have united her with God, who is the cause of all causes."(3)

Guru Ji concludes the *shabad* by sharing with us the bliss he is enjoying after his union with God, and indicates how we too can enjoy similar happiness. He says: "(O' my friends, when I sought the shelter of the Guru), my God came into the house (of my heart), and now this house and the floor (or the couch of my entire body) looks beautiful. Yes, when I sought the shelter of the Guru (and reflected on *Gurbani*), I imperceptibly woke up (and was alerted to the false allurements of the world), and then all my desires were fulfilled. With the grace of the dust of saint's feet, (humble service of the saints) all my desires were fulfilled, and I met with my spouse, God, from whom I had been separated. Now, day and night rings the music of joy (in my heart), and I have shed away all the self-conceit of my mind. Nanak submits that in the company of saints, his mind is attuned to the shelter of God."(4-1)

The message of this *shabad* is that like a young innocent bride, we should embellish ourselves with Guru's advice, shed our self-conceit and imbue ourselves with love and devotion for God. So that one day, like a handsome and meritorious groom, God may come to wed us also and bless us with His eternal union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਭਾਗ ਸੁਲਖਣਾ ਹਰਿ ਕੰਤੁ ਹਮਾਰਾ ਰਾਮ॥
ਅਨਹਦ ਬਾਜਿਤ੍ਰਾ ਤਿਸੁ ਧੁਨਿ ਦਰਬਾਰਾ ਰਾਮ॥
ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਦਿਨਸੁ ਰੈਣਿ ਉਮਾਰਾ॥
ਤਹ ਰੋਗ ਸੋਗ ਨ ਦੂਖੁ ਬਿਅਪੈ ਜਨਮ ਮਰਣੁ ਨ ਤਾਰਾ॥
ਰਿਧਿ ਸਿਧਿ ਸੁਧਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਲਿਹਾਰਿ ਵੰਞਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਾਨ
ਅਧਾਰਾ॥੧॥
ਸੁਣਿ ਸਖੀਅ ਸਹੇਲਤੀਹੋ ਮਿਲਿ ਮੰਗਲੁ ਗਾਵਹ ਰਾਮ॥
ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਕਰੇ ਤਿਸੁ ਪੁਭ ਕਉ ਰਾਵਹ ਰਾਮ॥
ਕਰਿ ਪ੍ਰੇਮੁ ਰਾਵਹ ਤਿਸੈ ਭਾਵਹ ਇਕ ਨਿਮਖ ਪਲਕ ਨ
ਤਿਆਗੀਐ॥
ਗਹਿ ਕੰਠਿ ਲਾਈਐ ਨਹ ਲਜਾਈਐ ਚਰਨ ਰਜ ਮਨੁ ਪਾਗੀਐ॥
ਭਗਤਿ ਨਗਉਚਿ ਪਾਇ ਮੋਹਹ ਅਨਤ ਕਤਕੁ ਨ ਧਾਵਹ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲਿ ਸੰਗਿ ਸਾਜਨ ਅਮਰ ਪਦਵੀ
ਪਾਵਹ॥੨॥
ਬਿਸਮਨ ਬਿਸਮ ਭਈ ਪੇਖਿ ਗੁਣ ਅਬਿਨਾਸੀ ਰਾਮ॥

bilaaval mehlaa 5.

bhaag sulakh-ṅaa har kantṅ hamaaraa raam.
anahad baajitraa tisṅ dhunṅ darbaaraa raam.
aanandṅ an-dinṅ vajehṅ vaajayṅ ḍinasṅ rainṅ
omaahaa.
ṅah rog sog naṅ dookṅ bi-aapaiṅ janamṅ maranṅ
naṅ ṅaaahaa.
riDhṅ siDhṅ suDhṅaa rasṅ amritṅ bhagaṅṅ bharayṅ
bhandaaraa.
binvantṅ naanakṅ balihhaarṅ vanjṅaa paarbarahmṅ
paraanṅ aDhṅaaaraa. ||1||
suṅ sakhee-aṅ sahaylrṅheehoṅ milṅ mangalṅ
gaavahṅ raam.
manṅ ṅanṅ paraymṅ karayṅ tisṅ parabhṅ ka-oṅ raavahṅ
raam.
karṅ paraymṅ raavahṅ ṅisaiṅ bhṅaavahṅ ikṅ nimakhṅ
palakṅ naṅ ṅi-aagee-aṅ.
gehṅ kanṅṅ laa-ee-aṅ nahṅ lajaa-ee-aṅ charanṅ rajṅ
manṅ paagee-aṅ.
bhagaṅṅ ṅhag-ureeṅ paa-ayṅ mohahṅ anaṅṅ kaṅṅṅṅ
naṅ Dṅhaavah.
binvantṅ naanakṅ milṅ sangṅ saajanṅ amarṅ padṅveeṅ
paavah. ||2||
bismanṅ bisamṅ bhṅa-eeṅ paykṅṅ gunṅ abṅhinaaseeṅ
raam.

ਕਰੁ ਗਹਿ ਭੁਜਾ ਗਹੀ ਕਟਿ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ॥
 ਗਹਿ ਭੁਜਾ ਲੀਨੀ ਦਾਸਿ ਕੀਨੀ ਅੰਕੁਰਿ ਉਦੇਤੁ ਜਣਾਇਆ॥
 ਮਲਨ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਦਿਵਸ ਨਿਰਮਲ ਆਇਆ॥
 ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਨਿ ਪਿਆਰੀ ਮਹਾ ਦੁਰਮਤਿ ਨਾਸੀ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਭਈ ਨਿਰਮਲ ਪ੍ਰਭ ਮਿਲੇ ਅਬਿਨਾਸੀ
 ॥੩॥
 ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੁਆ ਰਾਮ॥
 ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ॥
 ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥
 ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥
 ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਕਾਰਣੁ ਕੀਆ॥
 ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੋਈ ਜਾਣਹਿ ਜਿਨੀ ਹਰਿ ਰਸੁ ਪੀਆ॥੪॥੨॥

kar geh bhujaa gahee kat jam kee faasee
 raam.
 geh bhujaa leen^{ee} daas keen^{ee} ankur udot
 janaa-i-aa.
 malan moh bikaar naathay divas nirmal
 aa-i-aa.
 darisat Dhaaree man pi-aaree mahaa durmat
 naasee.
 binvant^{an} naanak bha-ee nirmal parabh milay
 abhinaasee. ||3||
 sooraj kiran milay jal kaa jal hoo-aa raam.
 jot^{ee} jot^{ee} ralee sampooran thee-aa raam.
 barahm deesai barahm sun^{ee}-ai ayk ayk
 vakh^{aa}nee-ai.
 aatam pasaaraa kara^{gh}haaraa parabh binaa
 nahee ja^{nee}-ai.
 aap kartaa aap bhugtaa aap kaaran kee-aa.
 binvant^{an} naanak say-ee ja^{neh} jin^{ee} har ras
 pee-aa. ||4||2||

Bilawal Mehla-5

In the previous *shabad*, Guru Ji described the scene of his soul's union with God in the metaphor of the marriage of a youthful bride to the most sought after bachelor, the eternal God. In this *shabad*, he continues that metaphor and like that youthful bride who upon returning from the house of her newly wed husband, shares with her friends the wonderful things about her groom and in-laws, Guru Ji shares with us the wonderful qualities of God and His court.

He says: "(O' my friends), it is my great destiny that I have obtained God as my groom. In His court the music of non-stop melody (of the Word) plays. There, the songs of bliss play all the time; which keep a person filled with euphoria day and night. There, no pain or sorrow afflicts (a person), and there is no birth or death. Their storehouses are full of wealth, miraculous powers, ambrosial nectar, and His devotion. Nanak submits: "May I be a sacrifice to the all pervading God, (who is) the support of our life-breath."(1)

Next Guru Ji invites his other girlfriends (saints and devotees) to join him in singing God's praises, and even suggests unique ways to win over His love. He says: "Listen O' my friends, let us join and sing songs of joy in praise of God. Imbuing our bodies and minds with love, let us enjoy the bliss of the company of that God. Imbuing ourselves with His love we should enjoy His company. Yes, we should meditate Him with love, so that we become pleasing to Him, and we do not forsake Him even for a moment. Without feeling shy, we should hold and embrace Him to our bosoms, and imbue ourselves with the love of the dust of His feet (His Name). By administering to Him the potion of devotion, we should allure Him in our attachment, and shouldn't go anywhere (forsaking Him). In short) Nanak submits, that joining together with saintly friends, we should obtain the immortal status (of union with God)."(2)

Guru Ji now shares with us, his joy on obtaining union with God and tells us how he obtained that union. Continuing the metaphor of a young bride, who has recently enjoyed the sight and company of her beloved spouse, Guru Ji says: "(O' my friends), I am

absolutely amazed at seeing the virtues of the imperishable God. (As if) holding out His hand, He has caught me by my arm, and has cut off my noose of death. Yes, holding me by the hand, (God) has accepted me as His maid-servant, and made me realize the sprouting of the seed of (divine light) in my pre-ordained destiny. (Now such things, as) the dirt of attachment and evil thoughts has fled away, and the immaculate days have come. He cast His glance of grace, it sounded pleasing to my mind, and then my great evil intellect hastened away. Nanak submits, that when the immortal God met me, I was rendered immaculate.”(3)

Guru Ji concludes the *shabad* by describing the state of enlightenment, which he is enjoying after his union with God. He says: “(O’ my friends, just as upon) meeting with the sun’s ray, ice becomes water again, similarly when the (human) soul merges (in the divine) soul, one becomes perfect (like God). Then one sees and hears about God everywhere. (One feels that) the one God is being described everywhere. Then one understands that everywhere is the expanse of the Creator’s (prime) soul, and except for God, one doesn’t recognize anybody else. One (believes that God) Himself is the doer, Himself the enjoyer, and on His own He has caused (expanse of the universe). Nanak humbly submits: “Only those persons understand this who have tasted the relish of God’s (Name).”(4-2)

The message of this *shabad* is that when, with true love and devotion we sing praises of God, He blesses us with His union. Then our mind enjoys such a state of peace and bliss, as if the most enchanting music of a non-stop melody is playing in our mind. We get so absorbed in His love that everywhere we see and hear about God. In short, just as upon coming in touch with the sun’s rays ice becomes water again, similarly on meeting God our soul becomes a part of God Himself.

ਪੰਨਾ ੮੪੭

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ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਡ

bilaaval mehlā 5 **chhant**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^ᳵkaar satgur p^ᳵarsaad.

ਸਖੀ ਆਉ ਸਖੀ ਵਸਿ ਆਉ ਸਖੀ ਅਸੀ ਪਿਰ ਕਾ ਮੰਗਲੁ
ਗਾਵਹ॥

sakhee aa-o sakhee vas aa-o sakhee asee pir
kaa mangal gaavah.

ਤਜਿ ਮਾਨੁ ਸਖੀ ਤਜਿ ਮਾਨੁ ਸਖੀ ਮਤੁ ਆਪਣੇ ਪ੍ਰੀਤਮ ਭਾਵਹ॥

taj maan sakhee taj maan sakhee mat aap^ᳵnay
pareetam bhaavah.

ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਦੂਜਾ ਸੇਵਿ ਏਕੁ ਨਿਰੰਜਨੇ॥

taj maan moh bikaar doojaa sayv ayk
niranjano.

ਲਗੁ ਚਰਣ ਸਰਣ ਦਇਆਲ ਪ੍ਰੀਤਮ ਸਗਲ ਦੁਰਤ ਬਿਖੰਡਨੇ॥

lag charan saran da-i-aal pareetam sagal
durat bikhandno.

ਹੋਇ ਦਾਸ ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਬਹੁਤਿ ਬਿਧੀ ਨ ਧਾਵਾ॥

ho-ay daas daasee taj udaasee bahurh biDhee
na Dhaavaa.

ਨਾਨਕੁ ਪਇਅੰਪੈ ਕਰਹੁ ਕਿਰਪਾ ਤਾਮਿ ਮੰਗਲੁ ਗਾਵਾ॥੧॥

naanak pa-i-ampai karahu kirpaa taam
mangal gaavaa. ||1||

ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਿਅ ਕਾ ਨਾਮੁ ਮੈ ਅੰਧੁਲੇ ਟੋਹਨੀ॥

amrit^ᳵ pari-a kaa naam mai anDhulay tohnee.

ਓਹ ਜੋਹੈ ਬਹੁ ਪਰਕਾਰ ਸੁੰਦਰਿ ਮੋਹਨੀ॥

oh johai baho parkaar sundar mohnee.

ਮੋਹਨੀ ਮਹਾ ਬਚਿਤ੍ਰਿ ਚੰਚਲਿ ਅਨਿਕ ਭਾਵ ਦਿਖਾਵਏ॥

mohnee mahaa bachit^ᳵr chanchal anik bhaav
dikhaava-ay.

ਹੋਇ ਢੀਠ ਮੀਠੀ ਮਨਹਿ ਲਾਗੈ ਨਾਮੁ ਲੈਣ ਨ ਆਵਏ॥

ho-ay dheeth^ᳵ meethee maneh laagai naam
laih na aav-ay.

ਗ੍ਰਿਹ ਬਨਹਿ ਤੀਰੈ ਬਰਤ ਪੂਜਾ ਬਾਟ ਘਾਟੈ ਜੋਹਨੀ॥
ਨਾਨਕੁ ਪਇਅੰਪੈ ਦਇਆ ਧਾਰਹੁ ਮੈ ਨਾਮੁ ਅੰਧੁਲੇ ਟੋਹਨੀ॥੨॥

ਮੋਹਿ ਅਨਾਥ ਪ੍ਰਿਅ ਨਾਥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਖਹੁ॥
ਚਤੁਰਾਈ ਮੋਹਿ ਨਾਹਿ ਰੀਝਾਵਉ ਕਹਿ ਮੁਖਹੁ॥
ਨਹ ਚਤੁਰਿ ਸੁਘਰਿ ਸੁਜਾਨ ਬੇਤੀ ਮੋਹਿ ਨਿਰਗੁਨਿ ਗੁਨੁ ਨਹੀ॥
ਨਹ ਰੂਪ ਧੂਪ ਨ ਨੈਣ ਬੰਕੇ ਜਹ ਭਾਵੈ ਤਹ ਰਖੁ ਤੁਹੀ॥
ਜੈ ਜੈ ਜਇਅੰਪਹਿ ਸਗਲ ਜਾ ਕਉ ਕਰੁਣਾਪਤਿ ਗਤਿ ਕਿਨਿ
ਲਖਹੁ॥
ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੇਵ ਸੇਵਕੁ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਮੋਹਿ
ਰਖਹੁ॥੩॥

ਮੋਹਿ ਮਛਲੀ ਤੁਮ ਨੀਰ ਤੁਝ ਬਿਨੁ ਕਿਉ ਸਰੈ॥
ਮੋਹਿ ਚਾਤ੍ਰਿਕ ਤੁਮੁ ਬੁੰਦ ਤ੍ਰਿਪਤਉ ਮੁਖਿ ਪਰੈ॥
ਮੁਖਿ ਪਰੈ ਹਰੈ ਪਿਆਸ ਮੇਰੀ ਜੀਅ ਹੀਆ ਪ੍ਰਾਨਪਤੇ॥
ਲਾਡਿਲੇ ਲਾਡ ਲਡਾਇ ਸਭ ਮਹਿ ਮਿਲੁ ਹਮਾਰੀ ਹੋਇ ਗਤੇ॥
ਚੀਤਿ ਚਿਤਵਉ ਮਿਟੁ ਅੰਧਾਰੇ ਜਿਉ ਆਸ ਚਕਵੀ ਦਿਨੁ ਚਰੈ॥
ਨਾਨਕੁ ਪਇਅੰਪੈ ਪ੍ਰਿਅ ਸੰਗਿ ਮੇਲੀ ਮਛਲੀ ਨੀਰੁ ਨ ਵੀਸਰੈ॥੪॥

ਧਨਿ ਧੰਨਿ ਹਮਾਰੇ ਭਾਗ ਘਰਿ ਆਇਆ ਪਿਰੁ ਮੇਰਾ॥
ਸੋਹੇ ਬੰਕ ਦੁਆਰ ਸਗਲਾ ਬਨੁ ਹਰਾ॥
ਹਰ ਹਰਾ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਅਨਦ ਮੰਗਲ ਰਸੁ ਘਣਾ॥
ਨਵਲ ਨਵਤਨ ਨਾਹੁ ਬਾਲਾ ਕਵਨ ਰਸਨਾ ਗੁਨੁ ਭਣਾ॥
ਮੇਰੀ ਸੇਜ ਸੋਹੀ ਦੇਖਿ ਮੇਰੀ ਸਗਲ ਸਹਸਾ ਦੁਖੁ ਹਰਾ॥
ਨਾਨਕੁ ਪਇਅੰਪੈ ਮੇਰੀ ਆਸ ਪੂਰੀ ਮਿਲੇ ਸੁਆਮੀ
ਅਪਰੰਪਰਾ॥੫॥੧॥੩॥

garih baneh teerai barat̃ poojaa baat̃ ghaatai
johneeh.
naanak pa-i-ampai da-i-aa Dhaarahu mai
naam anDhulay tohnee. ||2||

mohi anaath pari-a naath Ji-o jaanhu t̃i-o
rakh̃hahu.
chat̃uraa-ee mohi naahi reej̃haava-o kahi
muk̃hahu.
nah chat̃ur sug̃har sujaan baytee mohi nirgun
gun nahee.
nah roop Dhoop na nain bankay jah bh̃aavai
tah rakh̃ tuhee.
jai jai ja-i-amp̃eh sagal jaa ka-o karuñaapaṭ
gaṭ̃ kin lakh̃hahu.
naanak pa-i-ampai sayv sayvak ji-o jaanhu
t̃i-o mohi rakh̃hahu. ||3||

mohi mach̃hulee tum neer t̃ujh bin ki-o sarai.
mohi chaat̃rik tum^h boonḍ taripta-o muk̃h
parai.
muk̃h parai harai pi-aas mayree jee-a hee-aa
paranpaṭay.
laadilay laad ladaa-ay sab̃h meh mil hamaaree
ho-ay gat̃ay.
cheet̃ chit̃va-o mit anDhaaray Ji-o aas chakvee
din charai.
naanak pa-i-ampai pari-a sang maylee
mach̃hulee neer na veesrai. ||4||

Dhan Dhan hamaaray bh̃aag ghar aa-i-aa pir
mayraa.
sohay bank du-aar saglaa ban haraa.
har haraa su-aamee suk̃hah gaamee anad
mangal ras gh̃anaa.
naval navtan naahu baalaa kavan rasnaa gun
bh̃anaa.
mayree sayj sohee dayk̃h mohee sagal sahsaa
duk̃h haraa.
naanak pa-i-ampai mayree aas pooree milay
su-aamee apramparaa. ||5||1||3||

Bilawal Mehla-5 Chhant

In the previous *shabad*, Guru Ji described his state of bliss and rapture on being blessed with the company of God. He obtained this joy by inviting his (saintly) friends and mates to come and join him in singing praises of God. Therefore, in this *shabad* also, Guru Ji invites his saintly friends and mates to come and join him in singing praises of God, and meditating on His Name. In addition he directly expresses his intense love for God and shares the result with us.

So first inviting his saintly friends, Guru Ji says: “Come O’ my dear friends and mates, come and join me, so that we may sing the song of joy in praise of our Spouse. O’ my dear friend, shed away your ego, so that perhaps in this way by shedding our ego we may become pleasing to our Beloved. Yes, shedding our ego, self-conceit and the evil of duality we should serve (and meditate on) the one immaculate God. We should grasp on to the shelter of that merciful God, who is the destroyer of all sins. (O’ my friend, becoming so humble, as if we are) the servants of His servants, and shedding our despair (pray to Him), that we may not wander in other (ritualistic paths or) methods. In addition, Nanak humbly prays to God and says: “(O’ God), show Your mercy so that I may sing songs of joy (in Your praise).”(1)

Now Guru Ji describes, how *Maya* (the desire for worldly riches and powers) has its sway over human beings, even when they try to abandon it and resort to jungles and mountains and perform all kinds of faith rituals. He also tells us, what is the best antidote for this poison and what is the best support, which can help us, wade through this dangerous worldly jungle. He says: “(O’ my friends), the Name of my beloved Spouse is like nectar (panacea), and is like a staff for a (spiritually) blind (person like) me. Like a beautiful enticing damsel, (*Maya*) keeps an eye on the mortals and tries to seduce them in many different ways. That enticing woman is surprisingly very clever and exhibits innumerable seducing gestures. Becoming stubborn, (she keeps alluring a person, till she) sounds pleasing to the mind, and then won’t let that person meditate on God’s Name. It keeps an eye on all (those, who are trying to meditate on God’s Name in their own) houses, roaming in jungles and seashores, (observing) fasts, worshipping (gods), or the travelers on their way to (the holy) riverbanks. Therefore Nanak humbly prays: “O’ God, please show mercy and bless me with Your Name, (which like) a walking stick for a blind person (help me reach Your door).”(2)

As stated above, *Maya* has its evil influence on every body, no matter whether he or she is an ordinary householder, or a great yogi living in jungles, mountains, or holy places. It is only God, who can save us from the jaws of *Maya*.

So Guru Ji shows us how to approach God and beg for His protection. Therefore addressing God on our behalf, he says: “O’ my beloved Master, save me the support less one, as You will. I do not know any cleverness, and don’t know with what kind of words I might utter from my mouth to please You. (O’ God), I neither am shrewd, nor wise, nor farsighted; me the merit less one, has no virtue. I have neither beauty, nor fragrance (of virtues), nor bewitching eyes; therefore howsoever it pleases You, save me. (O’ my friends), how could I know about the state of that merciful God whose victory proclaim all again and again. Therefore Nanak humbly submits, (O’ God), I am the servant of Your servants, save me (from the allurements of *Maya*) as You deem fit.”(3)

Now Guru Ji describes the intensity of his love for God, and thus indirectly suggests the kind of love we should develop in us, so that showing mercy God may save us also.

Citing some beautiful examples, Guru Ji says: “(O’ God), I am (like) a fish, and You are (like) the water, so how can I live without You. I am like that songbird which is only satiated when a special heavenly (*Swanti*) drop falls into its beak. Yes, O’ the love of my life, only when the drop of Your (nectar) Name falls into my mouth that my thirst is quenched. O’ God (like a father), You sit among all Your creatures and fondle them, come and meet me so that I am also emancipated. O’ God, just as the bird *chakwi* (who is separated from its male partner every night) keeps waiting for the day break, similarly I keep remembering You in my mind, and waiting for the darkness of my ignorance to

disappear. Nanak submits, O' my beloved (God), unite me with You. Just as a fish can never get separated from water, (similarly I cannot forsake You from my mind).”(4)

Guru Ji concludes the *shabad* by describing the pleasure he is enjoying on experiencing the arrival of God in the home (of his heart). Again using the metaphor of a young bride who feels elated on the arrival of her beloved groom, Guru Ji says: “(O’ my friends, I feel) blessed again and again, because my Spouse has come to the house (of my heart). (All my sense organs and in fact my entire body feels elated, as if) all the doors of my house look beautiful, and the entire garden (of my body) is in bloom. Upon meeting that God who is the giver of peace and prosperity to all, there is a great sense of bliss, joy, and immense pleasure (in my heart). My youthful groom is always fresh, and full of energy; with what words, I could utter His praise. The couch of my heart looks beautiful, seeing Him I am bewitched, and all my doubt and pain has been dispelled. Nanak submits: “My wish has been fulfilled, I have found the infinite God.”(5-1-3)

The message of this *shabad* is that if we want to enjoy the bliss of union with God, then we need not enter into any kinds of worships, austerities or rituals. All we need to do is to most humbly pray to God and say: “O’ God we do not have any merits, or good deeds in our account, but we are Your most humble slaves, we love You just as a fish loves water, save us as You will. One day showing mercy, God would come to reside in our heart, and we would enjoy the bliss of His eternal union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫ ਛੰਤ ਮੰਗਲ

bilaaval mehlaa 5 chhant mangal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oNkaar satgur parsaad.

ਸਲੋਕੁ॥

salok.

ਸੁੰਦਰ ਸਾਂਤਿ ਦਇਆਲ ਪ੍ਰਭ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਪੀਉ॥

sundar saaNt da-i-aal parabh sarab sukhaa niDh pee-o.

ਪੰਨਾ ੮੪੮

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ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਭੋਟਿਐ ਨਾਨਕ ਸੁਖੀ ਹੋਤ ਇਹੁ ਜੀਉ॥੧॥

sukh saagar parabh bhayti-ai naanak sukhee hot ih jee-o. ||1||

ਛੰਤ॥

chhant.

ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਪਾਈਐ ਜਬ ਹੋਵੈ ਭਾਗੋ ਰਾਮ॥

sukh saagar parabh paa-ee-ai jab hovai bhaago raam.

ਮਾਨਨਿ ਮਾਨੁ ਵਵਾਈਐ ਹਰਿ ਚਰਣੀ ਲਾਗੋ ਰਾਮ॥

maanani maan vanjaa-ee-ai har charnee laago raam.

ਛੋਡਿ ਸਿਆਨਪ ਚਾਤੁਰੀ ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੋ ਰਾਮ॥

chhod si-aanap chaaturee durmat buDh ti-aago raam.

ਨਾਨਕ ਪਉ ਸਰਣਾਈ ਰਾਮ ਰਾਇ ਬਿਰੁ ਹੋਇ ਸੁਹਾਗੋ ਰਾਮ॥੧॥

naanak pa-o sarnaa-ee raam raa-ay thir ho-ay suhaago raam. ||1||

ਸੋ ਪ੍ਰਭੁ ਤਜਿ ਕਤ ਲਾਗੀਐ ਜਿਸੁ ਬਿਨੁ ਮਰਿ ਜਾਈਐ ਰਾਮ॥

so parabh taj kat laagee-ai jis bin mar jaa-ee-ai raam.

ਲਾਜ ਨ ਆਵੈ ਅਗਿਆਨ ਮਤੀ ਦੁਰਜਨ ਬਿਰਮਾਈਐ ਰਾਮ॥

laaj na aavai agi-aan matee durjan birmaa-ee-ai raam.

ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭੁ ਤਿਆਗਿ ਕਰੇ ਕਹੁ ਕਤ ਠਹਰਾਈਐ ਰਾਮ॥
ਨਾਨਕ ਭਗਤਿ ਭਾਉ ਕਰਿ ਦਇਆਲ ਕੀ ਜੀਵਨ ਪਦੁ ਪਾਈਐ
ਰਾਮ॥੨॥

ਸ੍ਰੀ ਗੋਪਾਲੁ ਨ ਉਚਰਹਿ ਬਲਿ ਗਈਏ ਦੁਹਚਾਰਣਿ ਰਸਨਾ
ਰਾਮ॥

ਪ੍ਰਭੁ ਭਗਤਿ ਵਛਲੁ ਨਹ ਸੇਵਹੀ ਕਾਇਆ ਕਾਕ ਗ੍ਰਸਨਾ ਰਾਮ॥

ਭ੍ਰਮਿ ਮੋਹੀ ਦੂਖ ਨ ਜਾਣਹੀ ਕੋਟਿ ਜੋਨੀ ਬਸਨਾ ਰਾਮ॥

ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਜਿ ਚਾਹਨਾ ਬਿਸਟਾ ਕ੍ਰਿਮ ਭਸਮਾ
ਰਾਮ॥੩॥

ਲਾਇ ਬਿਰਹੁ ਭਗਵੰਤ ਸੰਗੇ ਹੋਇ ਮਿਲੁ ਬੈਰਾਗਨਿ ਰਾਮ॥

ਚੰਦਨ ਚੀਰ ਸੁਗੰਧ ਰਸਾ ਹਉਮੈ ਬਿਖੁ ਤਿਆਗਨਿ ਰਾਮ॥

ਈਤ ਉਤ ਨਹ ਡੋਲੀਐ ਹਰਿ ਸੇਵਾ ਜਾਗਨਿ ਰਾਮ॥

ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਭੁ ਪਾਇਆ ਆਪਣਾ ਸਾ ਅਟਲ ਸੁਹਾਗਨਿ
ਰਾਮ॥੪॥੧॥੪॥

patit paavan parabh ti-aag karay kaho kat
thehrraa-ee-ai raam.

naanak bhagat bhaa-o kar da-i-aal kee jeevan
pad paa-ee-ai raam. ||2||

saree gopaal na uchrahi bal ga-ee-ay
duhchaaran rasnaa raam.

parabh bhagat vachhal nah sayvhee kaa-i-aa
kaak garsanaa raam.

bharam mohee dookh na jaanhee kot jonee
basnaa raam.

naanak bin har avar je chaahnaa bistaa kiram
bhasmaa raam. ||3||

laa-ay birahu bhagvant sangay ho-ay mil
bairagan raam.

chandan cheer suganDh rasaa ha-umai bikh
ti-aagan raam.

eet oot nah dolee-ai har sayvaa jaagan raam.

naanak jin parabh paa-i-aa aapnaa saa atal
suhaagan raam. ||4||1||4||

Bilawal Mehla-5 Chhant Mangal

Salok-

In the previous *shabad* Guru Ji advised us that if we want to enjoy the bliss of union with God, then we should not enter into any kind of worship, austerities, or rituals. All we need to do is to most humbly pray to God and say: “O’ God we do not have any merits, or good deeds in our account, but we are Your most humble slaves, we love You just as a fish loves water, save us as You will. One day showing mercy, God would come to reside in our hearts, and we would enjoy His eternal union. In this *shabad*, Guru Ji once again tells us how merciful and peace giving is our beautiful God, and what kind of bliss we enjoy when we become one with Him. He also warns us about the pains and sufferings our soul might have to bear after death if we do not meditate on God and are unable to obtain His union in this human birth.

He says: “(O’ my friends), that beautiful and peaceful God is full of compassion. That dear Spouse is the treasure of all comforts. O’ Nanak, when we see that Ocean of bliss, this soul of ours feels comforted.”(1)

Chhant-

Next, as if addressing his own soul (and us), Guru Ji says: “(O’ my soul), only when our destiny is fulfilled, we obtain that Ocean of bliss. Therefore, O’ my conceited (soul), shed your ego and attune yourself to that God’s feet (His Name). Shedding your evil intellect, smartness and cleverness, abandon the evil intellect (in you). O’ Nanak, seek the refuge of God so that Your union (with God) may become certain.”(1)

Continuing to chastise his soul for not concentrating on God and wandering around in undesirable directions, Guru Ji says: “(O’ my soul, tell me) abandoning that God without whom we die, to whom can we attach ourselves or go for help? O’ the ignorant intoxicated (soul), don’t you feel ashamed, loafing around with evil persons? Forsaking that (God) the sanctifier of sinners, where could you find any rest (or peace)? O’ Nanak, engage yourself in the loving devotion of the merciful God, (in this way), we obtain the (eternal) status of life.”(2)

Guru Ji now goes to the extent of even condemning his tongue and says: “May you be burnt, O’ you bad natured tongue, why don’t you utter the Name of that respect worthy God of the universe. If you do not serve (and worship) that God, who is the lover of His devotees, then like crows, death would grip and eat your body (bit by bit). Deluded by doubt, you don’t realize, the pains and sufferings you will have to bear, because you would have to reside in millions of existences. (In short), O’ Nanak, to desire anything else except God is like being consumed as a worm of filth.”(3)

In conclusion, Guru says: “(O’ my soul), attuning yourself to the love of God, and becoming detached (from the world), go and meet God. Abandon (decorating yourself with) sandal (scent), costly clothes, fragrances, tasty foods, and the poison of ego. We shouldn’t wander this way or that and remain alert to the service (and worship) of God. O’ Nanak, eternally wedded and united becomes that (bride soul), who has obtained her (groom) God.”(4-1-4)

The message of this *shabad* is that we should remember that God is the ocean of bliss and happiness and if we want to enjoy His company, then shedding the pursuits of *Maya*, the company of evil people, and false worldly pleasures, we should always remain alert and ready to meditate on God. One day, showing His grace, He would unite us with Him and we would enjoy the bliss of His eternal loving union.

ਬਿਲਾਵਲੁ ਮਹਲਾ ੫॥

ਹਰਿ ਖੋਜਹੁ ਵਡਭਾਗੀਹੋ ਮਿਲਿ ਸਾਧੂ ਸੰਗੇ ਰਾਮ॥
ਗੁਨ ਗੋਵਿੰਦ ਸਦ ਗਾਈਅਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗੇ ਰਾਮ॥
ਸੋ ਪ੍ਰਭੁ ਸਦ ਹੀ ਸੇਵੀਐ ਪਾਈਅਹਿ ਫਲ ਮੰਗੇ ਰਾਮ॥
ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਪਿ ਅਨਤ ਤਰੰਗੇ ਰਾਮ॥੧॥

ਇਕੁ ਤਿਲੁ ਪੁਭੁ ਨ ਵੀਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਨਾ ਰਾਮ॥
ਵਡਭਾਗੀ ਮੇਲਾਵਤਾ ਗੁਰਮੁਖਿ ਪਿਰੁ ਚੀਨਾ ਰਾਮ॥
ਬਾਹ ਪਕੜਿ ਤਮ ਤੇ ਕਾਢਿਆ ਕਰਿ ਅਪੁਨਾ ਲੀਨਾ ਰਾਮ॥
ਨਾਮੁ ਜਪਤ ਨਾਨਕ ਜੀਵੈ ਸੀਤਲੁ ਮਨੁ ਸੀਨਾ ਰਾਮ॥੨॥

ਕਿਆ ਗੁਣ ਤੇਰੇ ਕਹਿ ਸਕਉ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਰਾਮ॥

bilaaval mehlaa 5.

har khojahu vad**bh**aageeho mil saa**dh**oo
sangay raam.
gun govind sad gaa-ee-ah paarbarahm kai
rangay raam.
so parabh sad hee sayvee-ai paa-ee-ah fal
mangay raam.
naanak parab**h** tam sarnaaagataee jap anata tarangay
raam. ||1||

ik til parab**h**oo na veesrai jin sab**h** kich**h**
deenaa raam.
vad**bh**aagee maylaavar**h**aa gurmuk**h** pir
cheen**h**aa raam.
baah pakar**h** tam tay kaad**h**i-aa kar apunaa
leenaa raam.
naam japat naanak jeevai seeta**l** man seenaa
raam. ||2||

ki-aa gun tayray kahi saka-o parab**h**
antarjaamee raam.

ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਰਾਇਣੈ ਭਏ ਪਾਰਗਰਾਮੀ ਰਾਮ॥	simar simar naaraa-inai bha-ay paargaraamee raam.
ਗੁਨ ਗਾਵਤ ਗੋਵਿੰਦ ਕੇ ਸਭ ਇਛ ਪੁਜਾਮੀ ਰਾਮ॥	gun gaavat govind kay sabh ichh pujaamee raam.
ਨਾਨਕ ਉਧਰੇ ਜਪਿ ਹਰੇ ਸਭਰੂ ਕਾ ਸੁਆਮੀ ਰਾਮ॥੩॥	naanak uDhray jap haray sabhhoo kaa su-aamee raam. 3
ਰਸ ਭਿੰਨਿਅਤੇ ਅਪੁਨੇ ਰਾਮ ਸੰਗੇ ਸੇ ਲੋਇਣ ਨੀਕੇ ਰਾਮ॥	ras bhini-arhlay apunay raam sangay say lo-in neekay raam.
ਪ੍ਰਭ ਪੇਖਤ ਇਛਾ ਪੁੰਨੀਆ ਮਿਲਿ ਸਾਜਨ ਜੀ ਕੇ ਰਾਮ॥	parabh paykhat ichhaa punnee-aa mil saajan jee kay raam.
ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਪਾਇਆ ਬਿਖਿਆ ਰਸ ਫੀਕੇ ਰਾਮ॥	amrit ras har paa-i-aa bikhi-aa ras feekay raam.
ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮੀਕੇ ਰਾਮ॥੪॥੨॥੫॥੯॥	naanak jal jaleh samaa-i-aa jotee jot meekay raam. 4 2 5 9

Bilawal Mehla-3

In the previous *shabad*, Guru Ji advised us that we should remember that God is the ocean of bliss and happiness, and if we want to enjoy His company, then shedding the pursuits of *Maya*, the company of evil people, and false worldly pleasures, we should always remain alert and ready to meditate on God. One day, showing His grace, He would unite us with Him and we would enjoy the bliss of His eternal loving union. In this last *shabad*, of the series of joyous songs in praise of God, Guru Ji once again advises us to try to find that God of ours, in the company of saints, and also tells us what kinds of blessings we obtain when we do find Him.

So addressing us, Guru Ji says: “O’ the fortunate ones, meeting with the saintly persons, search God. Imbuing ourselves with the love of the all-pervading God, we should always sing His praises. Yes, we should always serve (and remember) that God from whom we can obtain the fruits of our desire. (In short, O’) Nanak, seek His shelter and meditate on that God, who manifests Himself in myriads of waives.”(1)

Describing his own state of mind, Guru Ji says: “(O’ my friends), even for a moment, I do not forsake that God who has given me everything. By great good fortune, I have been blessed with His union, and by Guru’s grace I have recognized that Spouse (of mine. As if) holding me by the hand, He has pulled me out of the darkness (of ignorance), and has made me His own. Now Nanak lives contemplating (His) Name, and his heart and mind feel soothed”(2)

Continuing to share his own experience and that of others who have been blessed with the union of God, Guru Ji says: “O’ God, the knower of all hearts, which of Your merits may I describe? (I know only this:) that by meditating again and again on the immaculate God, (innumerable) mortals have crossed over (the worldly ocean, and got liberated from the rounds of births and deaths). By singing praises of God of the universe, all their desires have been fulfilled. O’ Nanak, He is the Master of all; and (many mortals) have been saved by meditating on God.”(3)

Guru Ji concludes the *shabad* by describing the bliss he is enjoying after meeting God. He says: “(O’ my friends), blessed are those eyes which are filled with the love and relish of their companion God. On seeing my God, and meeting my Beloved, all my wishes have

been fulfilled. I have obtained the relish of the nectar of God, and now all the relishes of the poisonous *Maya* (the worldly riches and power) seem insipid (to me. Finally) O' Nanak, just as water merges in water, similarly by joining the (Prime) soul, (my) soul has become one with it."(4-2-5)

The message of this *shabad* is that if we want to obtain union with God, the ocean of all virtues, happiness, and bliss, then in the company of the saints we should sing His praise with so much love and devotion that just as a river merges in the ocean, similarly our soul should unite with and get absorbed in the Prime soul.

ਪੰਨਾ ੮੪੯

ਬਿਲਾਵਲੁ ਕੀ ਵਾਰ ਮਹਲਾ ੪

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਲੋਕ ਮਃ ੪॥

ਹਰਿ ਉਤਮੁ ਹਰਿ ਪ੍ਰਭੁ ਗਾਵਿਆ ਕਰਿ ਨਾਦੁ ਬਿਲਾਵਲੁ ਰਾਗੁ॥

ਉਪਦੇਸੁ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਧਰਿ ਮਸਤਕਿ ਪੂਰਾ ਭਾਗੁ॥

ਸਭ ਦਿਨਸੁ ਰੈਣਿ ਗੁਣ ਉਚਰੈ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਿ ਲਿਵ
ਲਾਗੁ॥

ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਮਨੁ ਖਿੜਿਆ ਹਰਿਆ ਬਾਗੁ॥

ਅਗਿਆਨੁ ਅੰਧੋਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਚਾਨਣੁ ਗਿਆਨੁ
ਚਰਾਗੁ॥

ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਦੇਖਿ ਹਰਿ ਇਕ ਨਿਮਖ ਘੜੀ ਮੁਖਿ
ਲਾਗੁ॥੧॥

ਮਃ ੩॥

ਬਿਲਾਵਲੁ ਤਬ ਹੀ ਕੀਜੀਐ ਜਬ ਮੁਖਿ ਹੋਵੈ ਨਾਮੁ॥

ਰਾਗ ਨਾਦ ਸਬਦਿ ਸੋਹਣੇ ਜਾ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥

ਰਾਗ ਨਾਦ ਛੋਡਿ ਹਰਿ ਸੇਵੀਐ ਤਾ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਬੀਚਾਰੀਐ ਚੂਕੈ ਮਨਿ ਅਭਿਮਾਨੁ॥੨॥

ਪਉੜੀ॥

ਤੂ ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਅਗੰਮੁ ਹੈ ਸਭਿ ਤੁਧੁ ਉਪਾਇਆ॥

ਤੂ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ॥

ਤੁਧੁ ਆਪੇ ਤਾਤੀ ਲਾਈਐ ਆਪੇ ਗੁਣ ਗਾਇਆ॥

ਹਰਿ ਧਿਆਵਹੁ ਭਗਤਹੁ ਦਿਨਸੁ ਰਾਤਿ ਅੰਤਿ ਲਏ ਛਡਾਇਆ॥

ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਨਾਮਿ
ਸਮਾਇਆ॥੧॥

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bilaaval kee vaar mehlaa 4

ik-oⁿkaar satgur pargaad.

salok mehlaa 4.

har utam har parab^h gaavi-aa kar naad
bilaaval raag.

updays guroo sunⁿ mani-aa Dhur mastak
pooraa bhaag.

sabh^h dinas rainⁿ gunⁿ uchrai har har har ur liv
laag.

sabh^h tan man hari-aa ho-i-aa man khirhi-aa
hari-aa baag.

agi-aan anDhayraa mit ga-i-aa gur chaananⁿ
gi-aan charaag.

jan naanak jeevai dayk^h har ik nimak^h
gharhee muk^h laag. ||1||

mehlaa 3.

bilaaval tab hee keejee-ai jab muk^h hovai
naam.

raag naad saba^d sohnay jaa laagai sahj
Dhi-aan.

raag naad chhod har sayvee-ai ta^a dargeh
paa-ee-ai maan.

naanak gurmuk^h barahm beechaaree-ai
chookai man abhimaan. ||2||

pa-orhee.

too har parab^h aap agamm hai sab^h tuDh
upaa-i-aa.

too aapay aap varatdaa sab^h jagat saba-i-aa.
tuDh aapay taarhee laa-ee-ai aapay gunⁿ
gaa-i-aa.

har Dhi-aavahu bhag^tahu dinas raat ant^t la-ay
chhadaa-i-aa.

jini sayvi-aa jin suk^h paa-i-aa har naam
samaa-i-aa. ||1||

*Vaar Of Bilawal Mehla-4**Salok Mehla-4*

Guru Ji now begins the epic of musical measure *Bilawal*. According to Indian system, this musical measure is associated with happy occasions. In this *salok*, Guru Ji shares with us the bliss he is experiencing by singing praises of God in this measure.

He says: “(O’ my friends), I have sung (praises of the) supreme God to the accompaniment of melodious tune of *Bilawal*. (I think, that this was) the fulfillment of my pre-ordained destiny, that after listening to the instruction of the Guru, I also acted upon it. Now day and night, (my tongue) utters praises of God and my mind is attuned to His love. My body and mind have been delighted like the blossoming of a garden (in spring). By virtue of the light of divine wisdom of the Guru, the darkness of (ignorance of) my mind has been removed. Now slave Nanak survives on seeing God. He therefore humbly prays and says: “(O’ God), show me Your sight (just) for a moment.”(1)

Mehla-3

Now Guru Ji tells us, what is the right atmosphere and context in which we may sing songs of joy to the accompaniment of happy music melodies, such as *Bilawal*, when all such songs and melodies are appropriate, and when these are of no use. He says: “(O’ my friends), we should only sing (songs of joy, in melodies like) *Bilawal*, when our tongue is the Name (of God). All tunes and melodies sound pleasing (and fruitful), when in a state of equipoise; we are attuned (to God. However), forsaking the relish of (worldly) melodies and tunes, we should serve (and worship) God. (Only then would we) obtain honor in God’s court. O’ Nanak, when following Guru’s advice we reflect on God, then the arrogance of the mind is removed (which is a pre-requisite to enjoy the bliss of God’s union).”(2)

Paurri-

Guru Ji concludes the *shabad* by acknowledging the omnipotence of God and telling us, how we can merge in such an all-powerful entity. He says: “O’ God, You Yourself are incomprehensible, and You Yourself have created everything. You Yourself pervade throughout the entire world (pervading in all creatures), You Yourself sit in meditation, and Yourself sing (Your) praises. O’ devotees, day and night meditate on God, who would emancipate you in the end. Whosoever has served (and remembered God) has obtained peace, and has merged in God’s Name.”(1)

The message of this entire *Paurri* is that we should remember that it is God who has created and embellished us all. So it behooves us to sing praises of God to the accompaniment of happy tunes and melodies such as the melody of *Bilawal*. However those tunes or melodies, which are bereft of God’s Name, are of no use. The real need is to meditate on God with true love and devotion, then all the darkness of our mind would be removed, we would obtain eternal bliss, and merge in the Creator of the world.

ਸਲੋਕ ਮਃ ੩॥

ਦੂਜੈ ਭਾਇ ਬਿਲਾਵਲੁ ਨ ਹੋਵਈ ਮਨਮੁਖਿ ਥਾਇ ਨ ਪਾਇ॥
ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਪਾਰਬ੍ਰਹਮੁ ਨ ਪਾਇਆ ਜਾਇ॥
ਮਨਹਨਿ ਕਰਮ ਕਮਾਵਣੈ ਥਾਇ ਨ ਕੋਈ ਪਾਇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਬੀਚਾਰੀਐ ਵਿਚਰੁ ਆਪੁ ਗਵਾਇ॥
ਆਪੇ ਆਪਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਵਸਿਆ ਮਨਿ ਆਇ॥
ਜੰਮਣੁ ਮਰਣਾ ਕਟਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥੧॥

ਮਃ ੩॥

ਬਿਲਾਵਲੁ ਕਰਿਹੁ ਤੁਮ੍ ਪਿਆਰਿਹੋ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ॥
ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਸਚੇ ਰਹੈ ਸਮਾਇ॥
ਸਦਾ ਬਿਲਾਵਲੁ ਅਨੰਦੁ ਹੈ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥
ਸਤਸੰਗਤੀ ਬਹਿ ਭਾਉ ਕਰਿ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥
ਨਾਨਕ ਸੇ ਜਨ ਸੋਹਣੇ ਜਿ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਇ॥੨॥

ਪਉੜੀ॥

ਸਭਨਾ ਜੀਆ ਵਿਚਿ ਹਰਿ ਆਪਿ ਸੋ ਭਗਤਾ ਕਾ ਮਿਤੁ ਹਰਿ॥
ਸਭੁ ਕੋਈ ਹਰਿ ਕੈ ਵਸਿ ਭਗਤਾ ਕੈ ਅਨੰਦੁ ਘਰਿ॥
ਹਰਿ ਭਗਤਾ ਕਾ ਮੇਲੀ ਸਰਬਤ ਸਉ ਨਿਸੁਲ ਜਨ ਟੰਗ ਧਰਿ॥
ਹਰਿ ਸਭਨਾ ਕਾ ਹੈ ਖਸਮੁ ਸੋ ਭਗਤ ਜਨ ਚਿਤਿ ਕਰਿ॥
ਤੁਧੁ ਅਪੜਿ ਕੋਇ ਨ ਸਕੈ ਸਭ ਝਖਿ ਝਖਿ ਪਵੈ ਝੜਿ॥੨॥

salok mehlā 3.

doojai bhāa-ay bilaaval na hova-ee manmukh
thaa-ay na paa-ay.
pakhand bhagat na hova-ee paarbarahm na
paa-i-aa jaa-ay.
manhat karam kamaavnay thaa-ay na ko-ee
paa-ay.
naanak gurmukh aap beechaaree-ai vichahu
aap gavaa-ay.
aapay aap paarbarahm hai paarbarahm
vasi-aa man aa-ay.
jaman marnaa kati-aa jotee jot milaa-ay. ||1||

mehlā 3.

bilaaval karihu tum pi-aariho aykas si-o liv
laa-ay.
janam maran dukh katee-ai sachay rahai
samaa-ay.
sadaa bilaaval anand hai jay chaleh satgur
bhāa-ay.
satsangtee bahi bhāa-o kar sadaa har kay gun
gaa-ay.
naanak say jan sohney je gurmukh mayl
milaa-ay. ||2||

pa-orhē.

sabhnaa jee-aa vich har aap so bhagtaa kaa
mit har.
sabh ko-ee har kai vas bhagtaa kai anand
ghar.
har bhagtaa kaa maylee sarbat sa-o nisul jan
tang dhar.
har sabhnaa kaa hai khasam so bhagat jan
chit kar.
tudh aparth ko-ay na sakai sabh jhakh jhakh
pavai jharh. ||2||

Salok Mehla-3

In the previous *shabad*, Guru Ji advised us that we should remember that it is God who has created and embellished us. So it behooves us to sing praises of God to the accompaniment of happy tunes and melodies such as the melody of *Bilawal*. However, those tunes or melodies, which are bereft of God's Name, are of no use. The real need is to meditate on God with true love and devotion, then all the darkness of our mind would be removed and we would obtain eternal bliss. In this *shabad*, Guru Ji again stresses upon the need of singing praises of God with true love and devotion for Him and not for the love of money or popularity, which is often the case with modern church singers and Gurdwara *Raagis*.

Directly pointing to such singing for the sake of *Maya* (the worldly riches and power), Guru Ji says: "(O' my friends), there can be no true *Bilawal* (spiritual bliss), if one is

attached to the other (worldly riches instead of God). Such a self-conceited person does not obtain any place (or respect in God's court). By practicing hypocrisy true devotion cannot be performed, and God is not obtained. Doing deeds through the mind's obstinacy (alone, without true love for God) do not earn any credit (in the court of God). Therefore O' Nanak, shedding our self-conceit from within, we should reflect on ourselves (and examine if what we are doing is sincere worship of God or just a ritual). In this way, the all-pervading God, who alone comes to reside in our heart. Then by uniting our soul with (His prime) soul, He ends our (coming and going, or the pain of) birth and death.”(1)

Mehla-3

Therefore Guru Ji invites us and says: “O' my friends, do *Bilawal* (sing songs of joy), with your mind attuned to the one (God). By doing so, the pain of births and deaths is removed, and one remains merged in the eternal (God). There is always (happiness and peace of) *Bilawal* and bliss for those, who conduct their lives in accordance with the true Guru's will. Sitting in the company of the true (devotees of God), they always sing praises of God with true love in mind. O' Nanak, those devotees look beautiful whom (God first) unites with the Guru, (and then) with Himself.”(2)

Paurri-

Next describing some of the virtues of God, Guru Ji says: “(O' my friends), that God who pervades in all is a friend of the devotees. Everybody is under the control of God, and there is bliss in the hearts of devotees. God is the companion and helper of His devotees in all places. Therefore, His devotees always sleep in peace, with their legs stretched and crossed (without any worry in their minds). God is the Master of all, whom His devotees always keep in their minds. (They say): “O' God, no one can equal You (in merit and power), and whosoever try, they all perish one by one.”(2)

The message of this Paurri is that if we want to enjoy a true state of happiness and bliss, then without having love for other worldly riches and power, and without performing hypocritical deeds under obstinacy of mind, we should follow Guru's advice and sing praises of God with true love and devotion. Then He would protect us everywhere, and we will not have to worry about anything, because God would be our savior at each and every moment and we would eternally remain merged in His union.

ਪੰਨਾ ੮੫੦

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ਸਲੋਕ ਮ: ੩॥

salok mehlāa 3.

ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਤੇ ਬ੍ਰਾਹਮਣਾ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥

barahm bindeh tay barahmanāa jay chaleh satgur
bhaa-ay.

ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਹਉਮੈ ਰੋਗੁ ਗਵਾਇ॥

jin kai hirdai har vasai ha-umai rog gavaa-ay.

ਗੁਣ ਰਵਹਿ ਗੁਣ ਸੰਗੁਹਹਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥

gun raveh gun sangar-hahi jotēe jot milaa-ay.

ਇਸੁ ਜੁਗ ਮਹਿ ਵਿਚਲੇ ਬ੍ਰਾਹਮਣ ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਚਿਤੁ
ਲਾਇ॥

is jug meh virlay baraahman barahm bindeh chit
laa-ay.

ਨਾਨਕ ਜਿਨੁ ਕਉ ਨਦਰਿ ਕਰੇ ਹਰਿ ਸਚਾ ਸੇ ਨਾਮਿ ਰਹੇ
ਲਿਵ ਲਾਇ॥੧॥

naanak jin^h ka-o nadar karay har sachaa say naam
rahay liv laa-ay. ||1||

ਮਃ ੩॥

ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਤੀਆ ਸਬਦਿ ਨ ਲਗੋ ਭਾਉ॥
 ਹਉਮੈ ਰੋਗੁ ਕਮਾਵਣਾ ਅਤਿ ਦੀਰਘੁ ਬਹੁ ਸੁਆਉ॥
 ਮਨਹਠਿ ਕਰਮ ਕਮਾਵਣੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ॥
 ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਫਲੁ ਹੈ ਜਿਸ ਨੋ ਆਪੇ ਲਏ ਮਿਲਾਇ॥
 ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ ਤਾ ਨਾਮ ਧਨੁ ਪਲੈ
 ਪਾਇ॥੨॥

ਪਉੜੀ॥

ਸਭ ਵਡਿਆਈਆ ਹਰਿ ਨਾਮ ਵਿਚਿ ਹਰਿ ਗੁਰਮੁਖਿ
 ਧਿਆਈਐ॥
 ਜਿ ਵਸਤੁ ਮੰਗੀਐ ਸਾਈ ਪਾਈਐ ਜੇ ਨਾਮਿ ਚਿਤੁ
 ਲਾਈਐ॥
 ਗੁਰਜ ਗਲ ਜੀਅ ਕੀ ਕੀਚੈ ਸਤਿਗੁਰੁ ਪਾਸਿ ਤਾ ਸਰਬ
 ਸੁਖੁ ਪਾਈਐ॥
 ਗੁਰੁ ਪੂਰਾ ਹਰਿ ਉਪਦੇਸੁ ਦੇਇ ਸਭ ਭੁਖ ਲਹਿ ਜਾਈਐ॥
 ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਸੋ ਹਰਿ ਗੁਣ ਗਾਈਐ॥੩॥

mehlaa 3.

satgur kee sayv na keetee-aa sabad na lago
 bhaa-o.
 ha-umai rog kamaavanaa at deeragh baho su-aa-o.
 manhat karam kamaavay fir fir jonee paa-ay.
 gurmukh janam safal hai jis no aapay la-ay
 milaa-ay.
 naanak nadree nadar karay taa naam Dhan palai
 paa-ay. ||2||

pa-orhee.

sabh vad-aa-ee-aa har naam vich har gurmukh
 Dhi-aa-ee-ai.
 je vasat manglee-ai saa-ee paa-ee-ai jay naam chit
 laa-ee-ai.
 guhaj gal jee-a kee keechai satguroo paas taa
 sarab suk paa-ee-ai.
 gur poora har updays day-ay sabh bhukh leh
 jaa-ee-ai.
 jis poorab hovai likhi-aa so har gun gaa-ee-ai. ||3||

Salok Mehla-3

The Indian Hindu society is divided into four casts (or categories) by virtue of their birth, namely *Brahmins* (the priests), the *Kashatryyas* (the warriors), *Vaish* (the business men), and *Shudras* (the servants). In those days, and to a great extent even now, the *Brahmins* considered themselves as the most pious, and nearest God, therefore deserving highest regard, and donations from the other three classes, not because of being more meritorious, but just because of their birth in a *Brahmin* family. In this *salok*, Guru Ji tells us who is a true *Brahmin* or the one nearest God.

He says: "(O' my friends), only they who recognize (God) the *Braham*, and conduct their lives in accordance with the Guru's will are the (true) *Brahmins*. They in whose heart resides God, they dispel the malady of ego. By attuning their minds to the light of the prime soul (of God), they keep remembering the virtues of God, and keep amassing (His divine) merits in them. But in this age, rarely are there (such) *Brahmins*, who reflect on (the merits of God), the *Brahman*. O' Nanak, they on whom the eternal God becomes gracious, remain attuned to His Name."(1)

Mehla-3

But before proceeding further, Guru Ji wants to clarify some of our misconceptions about the ways to obtain God's Name (or realize Him). He says: "(O' my friends), the one who has not served (followed the advice of) the true Guru, and has not been imbued with love for (Guru's) word, is suffering from the chronic disease of ego and extreme selfishness. For

doing deeds swayed by the obstinacy of his mind, such a person is cast into wombs again and again. However, fruitful is the life of a Guru's follower whom (God) Himself unites with Him. (In short), O' Nanak, when the gracious (God) casts His glance of grace, such a person obtains the wealth of Name (His love and enlightenment).”(2)

Paurri

Now Guru Ji tells us about the merits and excellences of God's Name. He says: “(O' my friends), all glories lie in God's Name. Therefore, following the Guru's advice, we should meditate on God. If we attune our mind to God's Name, we obtain whatever we ask for. When we share the inner most secret of our lives with the true Guru, we obtain all kinds of comforts. When the perfect Guru gives his (immaculate) instruction, all our desire (for worldly things) is removed. But that person alone sings praises of God in whose destiny it has been so pre-ordained.”(3)

The message of this shabad is that instead of being proud of our high caste, following the advice of the true Guru, we should sing praises of God and meditate on His Name with true love and devotion. Then all our maladies of ego, selfishness, and worldly desires would be dispelled, and God would unite us with Him.

ਸਲੋਕ ਮਃ ੩॥

ਸਤਿਗੁਰ ਤੇ ਖਾਲੀ ਕੇ ਨਹੀ ਮੇਰੈ ਪ੍ਰਭਿ ਮੇਲਿ ਮਿਲਾਏ॥
ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਸਫਲੁ ਹੈ ਜੇਹਾ ਕੇ ਇਛੇ ਤੇਹਾ ਫਲੁ
ਪਾਏ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਭ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਏ॥
ਹਰਿ ਰਸੁ ਪੀ ਸੰਤੋਖੁ ਹੋਆ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਏ॥
ਸਚੁ ਧਿਆਇ ਅਮਰਾ ਪਦੁ ਪਾਇਆ ਅਨਹਦ ਸਬਦ
ਵਜਾਏ॥
ਸਚੇ ਦਹ ਦਿਸਿ ਪਸਰਿਆ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ॥
ਨਾਨਕ ਜਿਨ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੇ ਜਨ ਛਪਹਿ ਨ ਕਿਸੈ ਦੇ
ਛਪਾਏ॥੧॥

ਮਃ ੩॥

ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥
ਮਾਨਸ ਤੇ ਦੇਵਤੇ ਭਏ ਸਚੀ ਭਗਤਿ ਜਿਸੁ ਦੇਇ॥
ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਚੇਇ॥
ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਨਾਮੁ ਵਡਿਆਈ ਦੇਇ॥੨॥

ਪਉੜੀ॥

ਗੁਰ ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਵੈ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਕਰਤੈ
ਆਪਿ ਵਧਾਈ॥
ਸੇਵਕ ਸਿਖ ਸਭਿ ਵੇਖਿ ਵੇਖਿ ਜੀਵਾਨਿ ਓਨ੍ਹਾ ਅੰਦਰਿ ਹਿਰਦੈ
ਭਾਈ॥

salok mehlā 3.

saṭgur ṭay kḥaaḷee ko nahee mayrai paraḅh
mayl milaa-ay.
saṭgur kaa ḍarsan safal hai jayhaa ko ichḥay
ṭayhaa fal paa-ay.
gur kaa sabad amrit hai sabḥ tarisnaa bhukh
gavaa-ay.
har ras pee santokḥ ho-aa sach vasi-aa man
aa-ay.
sach ḍhi-aa-ay amraa pad paa-i-aa anhad
sabad vajaa-ay.
sacho ḍah ḍis pasri-aa gur kai sahj subḥaa-ay.
naanak jin andar sach hai say jan chḥapeh na
kisai ḍay chḥapaa-ay. ||1||

mehlā 3.

gur sayvaa ṭay har paa-ee-ai jaa ka-o nadar
karay-i.
maanās ṭay ḍayvṭay bḥa-ay sachee bḥagat jis
ḍay-ay.
ha-umai maar milaa-i-an gur kai sabad
suchay-ay.
naanak sehjay mil rahay naam vadi-aa-ee
ḍay-ay. ||2||

pa-orḥee.

gur saṭgur vich naavai kee vadee vadi-aa-ee har
kartai aap vaḍhaa-ee.
sayvak sikh sabḥ vaykḥ vaykḥ jeevni¹ on²aa
andar hirdai bḥaa-ee.

ਨਿੰਦਕ ਦੁਸਟ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨਿ ਓਨ੍ਹਾ ਪਰਾਇਆ
ਭਲਾ ਨ ਸੁਖਾਈ॥

ਕਿਆ ਹੋਵੈ ਕਿਸ ਹੀ ਕੀ ਝਖ ਮਾਰੀ ਜਾ ਸਚੇ ਸਿਉ ਬਣਿ
ਆਈ॥

ਜਿ ਗਲ ਕਰਤੇ ਭਾਵੈ ਸਾ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ਸਭ ਝਖਿ
ਝਖਿ ਮਰੈ ਲੋਕਾਈ॥੪॥

nindak dusat vadi-aa-ee vaykh na sakan on"aa
paraa-i-aa bhalaa na sukhaa-ee.

ki-aa hovai kis hee kee jhakh maaree jaa sachay
si-o ban aa-ee.

je gal kartay bhaavai saa nit nit charhai savaa-ee
sabh jhakh jhakh marai lokaa-ee. ||4||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that instead of being proud of our high caste, following the advice of the true Guru, we should sing praises of God and meditate on His Name with true love and devotion. Then all our maladies of ego, selfishness, and worldly desires would be dispelled, and God would unite us with Him. In this *salok*, Guru Ji elaborates on the glories of the true Guru and the blessings we obtain by acting on his advice.

He says: “(O’ my friends), none goes empty handed whom my God unites with the true Guru. Fruitful is the sight of the true Guru; whatever one wishes, one obtains. Guru’s word is (like) nectar, which dispels all one’s thirst and hunger (for worldly things). By meditating on God’s Name, and thus) by drinking God’s elixir, one feels contented, and the eternal (God) comes to reside in one’s mind. (In this way), by contemplating on the eternal (God), one starts playing the non-stop melody (of God’s Name) in the mind, and obtains immortal status. By acquiring the poised character of the Guru, (such a person) sees the eternal God pervading in all the ten directions. O’ Nanak, within whom the eternal (God) remains enshrined, (they are so enlightened) that even if they try to hide, they cannot remain hidden.”(1)

Mehla-3

Listing additional merits of following Guru’s advice, he says: “(O’ my friends), by serving (and acting on the advice of) the Guru, we obtain God. However only on one whom God casts His glance of grace (obtains the guidance of the Guru). They, whom (God) blesses with true devotion, (acquire such godly virtues, as if) from humans they become gods. (Following) the Guru’s word (of advice), they become pure (and virtuous), and stilling their ego, (God) unites them (with Him). O’ Nanak, whom (God) blesses with the glory of Name, they remain imperceptibly merged (in God).”(2)

Paurri

Guru Ji concludes this *Paurri*, by explaining why there is so much merit in following Guru’s advice. He says: “(O’ my friends), in the great true Guru is the great glory of God’s Name, which the Creator God Himself has multiplied. Noting (this greatness of Name in their Guru), all servants and disciples feel elated in their hearts. But, the evil slanderers cannot bear to see (the glory of the true Guru), because the welfare of others doesn’t please them. However, what harm can vain effort do to those who are in the good graces of the eternal (God)? Even if (the entire world) dies making vain efforts, whatever pleases the Creator multiplies day after day.”(4)

The message of this *shabad* is that if we want to obtain God then we have to seek and act on the guidance of the true Guru, from whom no one ever comes empty handed.

The true Guru's immaculate word (of advice) provides us true peace of mind, the nectar of God's Name, and leads us to eternal union with God.

ਸਲੋਕ ਮ: ੩॥

ਪ੍ਰਿਗੁ ਏਹ ਆਸਾ ਦੂਜੇ ਭਾਵ ਕੀ ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਏ॥

ਹਰਿ ਸੁਖੁ ਪਲ੍ਰਿ ਤਿਆਗਿਆ ਨਾਮੁ ਵਿਸਾਰਿ ਦੁਖੁ ਪਾਏ॥

ਪੰਨਾ ੮੫੧

ਮਨਮੁਖ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਜਨਮਿ ਮਰਹਿ ਫਿਰਿ ਆਵੈ ਜਾਏ॥

ਕਾਰਜ ਸਿਧਿ ਨ ਹੋਵਨੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਏ॥

ਜਿਸੁ ਕਰਮੁ ਹੋਵੈ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਧਿਆਏ॥

ਨਾਮਿ ਰਤੇ ਜਨ ਸਦਾ ਸੁਖੁ ਪਾਇਨ੍ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ
ਜਾਏ॥੧॥

ਮ: ੩॥

ਆਸਾ ਮਨਸਾ ਜਗਿ ਮੋਹਣੀ ਜਿਨਿ ਮੋਹਿਆ ਸੰਸਾਰੁ॥

ਸਭੁ ਕੇ ਜਮ ਕੇ ਚੀਰੇ ਵਿਚਿ ਹੈ ਜੇਤਾ ਸਭੁ ਆਕਾਰੁ॥

ਹੁਕਮੀ ਹੀ ਜਮੁ ਲਗਦਾ ਸੋ ਉਬਰੈ ਜਿਸੁ ਬਖਸੈ ਕਰਤਾਰੁ॥

ਨਾਨਕ ਗੁਰੁ ਪਰਸਾਦੀ ਏਹੁ ਮਨੁ ਤਾਂ ਤਰੈ ਜਾ ਛੋਡੈ ਅਹੰਕਾਰੁ॥

ਆਸਾ ਮਨਸਾ ਮਾਰੇ ਨਿਰਾਸੁ ਹੋਇ ਗੁਰੁ ਸਬਦੀ ਵੀਚਾਰੁ॥੨॥

ਪਉੜੀ॥

ਜਿਥੈ ਜਾਈਐ ਜਗਤ ਮਹਿ ਤਿਥੈ ਹਰਿ ਸਾਈ॥
ਅਗੈ ਸਭੁ ਆਪੇ ਵਰਤਦਾ ਹਰਿ ਸਚਾ ਨਿਆਈ॥
ਕੂੜਿਆਰਾ ਕੇ ਮੁਹ ਫਿਟਕੀਅਹਿ ਸਚੁ ਭਗਤਿ ਵਡਿਆਈ॥

ਸਚੁ ਸਾਹਿਬੁ ਸਚਾ ਨਿਆਉ ਹੈ ਸਿਰਿ ਨਿੰਦਕ ਛਾਈ॥

ਜਨ ਨਾਨਕ ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਈ॥੫॥

salok mehlā 3.

Dharig ayh aasaa dūojay bhāav kee jo mohi
maa-i-aa chit̃ laa-ay.

har sukh pal'ar t̃i-aagi-aa naam visaar dukh
paa-ay.

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manmukh agi-aanee anDhulay janam mareh
fir aavai jaa-ay.

kaaraj siDh na hovnee ant̃ ga-i-aa
pachhuta-ay.

jis karam hovai t̃is satgur milai so har har
naam Dhi-aa-ay.

naam raṭay jan sadāa sukh paa-ini¹ jan naanak
t̃in bal jaa-ay. ||1||

mehlā 3.

aasaa mansaa jag mohnee jin mohi-aa
sansaar.

sabh ko jam kay cheeray vich hai jayṭaa sabh
aakaar.

hukmee hee jam lagdaa so ubrai jis bakhσαι
kartaar.

naanak gur parsaadee ayhu man taaⁿ tarai jaa
chhodai ahaⁿkaar.

aasaa mansaa maaray niraas ho-ay gur sabdee
veechaar. ||2||

pa-orhee.

jithai jaa-ee-ai jagat̃ meh t̃ithai har saa-ee.

agai sabh aapay varat̃daa har sachaa ni-aa-ee.
koorhi-aaraa kay muh fitkee-ah sach bhagat̃
vadi-aa-ee.

sach saahib sachaa ni-aa-o hai sir nindak
chhaa-ee.

jan naanak sach araaDhi-aa gurmukh sukh
paa-ee. ||5||

Salok Mehla-3

It can be commonly observed that we the human beings are always living with hope and desire that some day we will win a big lottery, land a big prestigious job, will have a beautiful resort like home and all the wealth we desire, or our family members will attain very high positions, and provide us with all kinds of comforts. But in this love of worldly riches and comforts, we forget to love God who created us and has given us everything. In

this *salok*, Guru Ji warns us against the consequences of this duality or love of things other than God.

He says: “(O’ my friends)), accursed is the craving for other (things), which makes our mind attached to *Maya* (the worldly riches and power, instead of God. By doing so, a person) forsakes the bliss (of God’s union) in exchange for a (very short-lived comfort, which is worthless like) straw. And forsaking (God’s) Name, one suffers pain. (That is why), the blind, ignorant, self-conceited are born and die, and keep coming and going (in and out of the world). The worldly tasks (of a self-conceited person) are not accomplished, and in the end such a person repents while departing (from the world). However, they on whom God showers His grace, meet the true Guru and meditate on the Name, and they who are imbued with (God’s) Name, always enjoy peace. Devotee Nanak is a sacrifice to them.”(1)

Mehla-3

Guru Ji now comments on the subject of hope and desire, and also tells us, what our attitude should be in this regard. He says: “(O’ my friends), hope and desire (for worldly riches and power) is a big enticer which has drawn in the (entire) world. Everybody, and all that is visible, is under the control of the demon of death. It is by God’s command that the demon of death afflicts a person. But those whom the Creator forgives are saved. O’ Nanak, one swims across (this worldly ocean), when by Guru’s grace, one abandons the self-concept of one’s mind. (Further by) reflecting on the Guru’s word, one should still one’s hope and desire and become detached (from the world).”(2)

Guru Ji now tells us, why we need to imbue ourselves with the love of God and not *Maya* (the worldly riches and power). He says: “(O’ my friends), wherever in the world we go, our God and Master is present. Even in the next world, God the dispenser of true justice is pervading. (In His court), the false ones are disgraced, but the true devotees of the eternal God are received with honor. True is the Master and true is His justice, the slanderers are put to great shame. (In short), O’ Nanak, they who have contemplated the eternal (God) through the Guru, have obtained peace.”(5)

The message of this *Paurri* is that instead of living in hope and desire for one worldly thing after another, we should seek the guidance of the Guru, attune our mind to God and remember His Name with love and devotion. That true God would protect us both here and hereafter and would bless us with honor in His court. On the other hand all those slanderers and false, self -conceited people who don’t hesitate to indulge in sinful activities for worldly riches and power, would be cast into existences again and again.

ਸਲੋਕ ਮਃ ੩॥

ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਈਐ ਜੇ ਹਰਿ ਪ੍ਰਭੁ ਬਖਸ ਕਰੇਇ॥

ਓਪਾਵਾ ਸਿਰਿ ਓਪਾਉ ਹੈ ਨਾਉ ਪਰਾਪਤਿ ਹੋਇ॥

ਅੰਦਰੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੈ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥

ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਪੈਨਣਾ ਨਾਨਕ ਨਾਇ ਵਡਿਆਈ ਹੋਇ॥੧॥

salok mehlaa 3.

poorai bhaag satgur paa-ee-ai jay har parabh
bakhsh karay-i.

opaavaa sir opaa-o hai naa-o paraapat ho-ay.

andar seetal saat hai hirdai sadaa sukh ho-ay.

amrit khaanaa painanaa naanak naa-ay
vadi-aa-ee ho-ay. ||1||

ਮਃ ੩॥

ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਪਾਇਹਿ ਗੁਣੀ ਨਿਧਾਨੁ॥

ਸੁਖਦਾਤਾ ਤੇਰੈ ਮਨਿ ਵਸੈ ਹਉਮੈ ਜਾਇ ਅਭਿਮਾਨ॥

ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਅੰਮ੍ਰਿਤੁ ਗੁਣੀ ਨਿਧਾਨੁ॥੨॥

ਪਉੜੀ॥

ਜਿਤਨੇ ਪਾਤਿਸਾਹ ਸਾਹ ਰਾਜੇ ਖਾਨ ਉਮਰਾਵ ਸਿਕਦਾਰ ਹਰਿ
ਤਿਤਨੇ ਸਭਿ ਹਰਿ ਕੇ ਕੀਏ॥

ਜੇ ਕਿਛੁ ਹਰਿ ਕਰਾਵੈ ਸੁ ਓਇ ਕਰਹਿ ਸਭਿ ਹਰਿ ਕੇ ਅਰਥੀਏ॥

ਸੋ ਐਸਾ ਹਰਿ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਸਤਿਗੁਰ ਕੈ ਵਲਿ ਹੈ ਤਿਨਿ ਸਭਿ
ਵਰਨ ਚਾਰੇ ਖਾਣੀ ਸਭ ਸਿਸਟਿ ਗੋਲੇ ਕਰਿ ਸਤਿਗੁਰ ਅਗੈ
ਕਾਰ ਕਮਾਵਣ ਕਉ ਦੀਏ॥

ਹਰਿ ਸੇਵੇ ਕੀ ਐਸੀ ਵਡਿਆਈ ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜਿਨਿ
ਵਿਚਰੁ ਕਾਇਆ ਨਗਰੀ ਦੁਸਮਨ ਦੂਤ ਸਭਿ ਮਾਰਿ ਕਢੀਏ॥

ਹਰਿ ਹਰਿ ਕਿਰਪਾਲੁ ਹੋਆ ਭਗਤ ਜਨਾ ਉਪਰਿ ਹਰਿ ਆਪਣੀ
ਕਿਰਪਾ ਕਰਿ ਹਰਿ ਆਪਿ ਰਖਿ ਲੀਏ॥੬॥

mehlaa 3.

ay man gur kee sikh sun paa-ihī gunee
niDhaan.

sukh-ḁaataḁ t̄ayrai man vasai ha-umai jaa-ay
abhimaan.

naanak nadree paa-ee-ai amrit̄ gunee
niDhaan. ||2||

pa-orhee.

j̄it̄nay paat̄isaah saah raajay khaan umraav
sikḁaar heh t̄it̄nay sabh har kay kee-ay.

jo kichh har karaavai so o-ay karahi sabh har
kay arthee-ay.

so aisaa har sabhnaa kaa parabh sat̄gur kai
val hai t̄in sabh varan chaaray khaanee sabh
sarisat̄ golay kar sat̄gur agai kaar kamaavan
ka-o ḁee-ay.

har sayvay kee aisee vadi-aa-ee ḁayk̄hhu har
sant̄ahu jin vichahu kaa-i-aa nagree ḁusman
ḁoot̄ sabh maar kadhee-ay.

har har kirpaal ho-aa bhagaḁ janaa upar har
aapnee kirpaa kar har aap rakh lee-ay. ||6||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that instead of living in hope and desire for one worldly thing after another, we should seek the guidance of the Guru, attune our mind to God and remember His Name with love and devotion. That true God would protect us both here and hereafter and would bless us with honor in His court. On the other hand all the slanderers and false, self-conceited people who don't hesitate to indulge in sinful activities for the sake of worldly riches and power would be badly dishonored and cast into existences again and again. In this *shabad*, Guru Ji tells us how we obtain the guidance of the true Guru, who gives us the right guidance and imbues us with God's Name, the most effective remedy against any problem.

He says: "(O' my friends), it is only when God bestows us with perfect destiny that we obtain (the guidance of) the true Guru. (The meeting with the Guru is the most effective way, which ensures) receiving of God's Name, (and when we meditate on God's Name), calm and quiet prevails in us and our mind is always at peace. Then whatever we eat or wear becomes (beneficial like) nectar (because then whatever we do, it is for the love of God's Name), and O' Nanak by meditating on the Name, we obtain glory."(1)

Mehla-3

Therefore Guru Ji advises his mind (and indirectly us) to listen to the advice of the true Guru. He says: "O' my mind listen to the advice of the true Guru, (by doing so) we obtain (God) the treasure of virtues. Then (then you would see that) the Giver of peace abides in your heart, and your ego and arrogance would go away. But O' Nanak, it is only by (God's) grace that we obtain the nectar (of His Name), which is the treasure of virtues."(2)

Paurri

Guru Ji now gives us another cogent reason for seeking the guidance of the true Guru and having full faith in him. He says: “(O’ my friends), all those who are emperors, kings, monarchs, chiefs, and officers in the world, have been created by God. Whatever God makes them do; they do that, because all are God’s beggars. Such a (all- powerful) God is on the side of the true Guru. That God has made the mortals of all casts, and creatures born through all the four ways of creation in the entire world, as the Guru’s slaves and yoked them into his service. O’ saints of God, look at the glory of serving God, which has beaten out all the enemies and demons (the five passions) from within our body-fort. God has become gracious on the devotees and showing His mercy, God has Himself saved them.”(6)

The message of this Paurri is that if we want to obtain God, the treasure of all virtues, then we should seek the guidance and the protection of the true Guru, in whom God has manifested His powers; because it is through the Guru that He blesses any body with His Name and His eternal union.

ਸਲੋਕ ਮਃ ੩॥

ਅੰਦਰਿ ਕਪਟੁ ਸਦਾ ਦੁਖੁ ਹੈ ਮਨਮੁਖ ਧਿਆਨੁ ਨ ਲਾਗੈ॥
ਦੁਖ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਦੁਖੁ ਵਰਤੈ ਦੁਖੁ ਆਗੈ॥
ਕਰਮੀ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੈ॥
ਨਾਨਕ ਸਹਜੇ ਸੁਖੁ ਹੋਇ ਅੰਦਰਹੁ ਕੁਮੁ ਭਉ ਭਾਗੈ॥੧॥

ਮਃ ੩॥

ਗੁਰਮੁਖਿ ਸਦਾ ਹਰਿ ਰੰਗੁ ਹੈ ਹਰਿ ਕਾ ਨਾਉ ਮਨਿ ਭਾਇਆ॥

ਪੰਨਾ ੮੫੨

ਗੁਰਮੁਖਿ ਵੇਖਣੁ ਬੋਲਣਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪ੍ਰਗਾਸਿਆ ਤਿਮਰ ਅਗਿਆਨੁ
ਅੰਧੋਰੁ ਚੁਕਾਇਆ॥੨॥

ਮਃ ੩॥

ਮਨਮੁਖ ਮੈਲੇ ਮਰਹਿ ਗਵਾਰ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਰਾਖਿਆ ਉਰ ਧਾਰਿ॥
ਭਨਤਿ ਨਾਨਕੁ ਸੁਣਹੁ ਜਨ ਭਾਈ॥
ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਹਉਮੈ ਮਲੁ ਜਾਈ॥
ਅੰਦਰਿ ਸੰਸਾ ਦੂਖੁ ਵਿਆਪੈ ਸਿਰਿ ਧੰਧਾ ਨਿਤ ਮਾਰ॥
ਦੂਜੈ ਭਾਇ ਸੂਤੇ ਕਬਹੁ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹ ਧਿਆਰ॥
ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ
ਬੀਚਾਰ॥

salok mehlaa 3.

andār kapat sadā dukh hai manmukh
Dhi-aan na laagai.
dukh vich kaar kamaavnee dukh vartai dukh
aagai.
karmee satgur bhaytee-ai taa sach naam liv
laagai.
naanak sehjay sukh ho-ay andrahu bharam
bha-o bhaagai. ||1||

mehlaa 3.

gurmukh sadā har rang hai har kaa naa-o
man bhāa-i-aa.

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gurmukh vaykhan bolnaa naam japat sukh
paa-i-aa.
naanak gurmukh gi-aan pargaasi-aa timar
agi-aan anDhayr chukaa-i-aa.

mehlaa 3.

manmukh mailay mareh gavaar.
gurmukh nirmal har raakhi-aa ur Dhaar.
bhanat naanak sunhu jan bhāa-ee.
satgur sayvihu ha-umai mal jaa-ee.
andār sansaa dookh vi-aapay sir DhanDhāa
nit maar.
doojai bhāa-ay sootay kabahu na jaageh
maa-i-aa moh pi-aar.
naam na cheeteh sabaḍ na vichaareh ih
manmukh kaa beechaar.

ਹਰਿ ਨਾਮੁ ਨ ਭਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ
ਮਾਰਿ ਕਰੇ ਖੁਆਰ॥੩॥

har naam na bhāa-i-aa birthaa janam
gavaa-i-aa naanak jam maar karay k̄hu-aar.
||3||

ਪਉੜੀ॥

pa-orhee.

ਜਿਸ ਨੋ ਹਰਿ ਭਗਤਿ ਸਚੁ ਬਖਸੀਅਨੁ ਸੋ ਸਚਾ ਸਾਹੁ॥

jis no har bhagat sach bakhsee-an so sachaa
saahu.

ਤਿਸ ਕੀ ਮੁਹਤਾਜੀ ਲੋਕੁ ਕਦਵਾ ਹੋਰਤੁ ਹਟਿ ਨ ਵਥੁ ਨ ਵੇਸਾਹੁ॥

tis ke muhtaajee lok kadh-daa horat hat na
vath na vaysaahu.

ਭਗਤ ਜਨਾ ਕਉ ਸਨਮੁਖੁ ਹੋਵੈ ਸੁ ਹਰਿ ਰਾਸਿ ਲਏ ਵੇਮੁਖ
ਭਸੁ ਪਾਹੁ॥

bhagat janaa ka-o sanmukh hovai so har raas
la-ay vaimukh bhas paahu.

ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਵਾਪਾਰੀ ਹਰਿ ਭਗਤ ਹਰਿ ਜਮੁ ਜਾਗਾਤੀ
ਤਿਨਾ ਨੇਤਿ ਨ ਜਾਹੁ॥

har kay naam kay vaapaaree har bhagat heh
jam jaagaatee tinaa nayrh na jaahu.

ਜਨ ਨਾਨਕਿ ਹਰਿ ਨਾਮ ਧਨੁ ਲਦਿਆ ਸਦਾ ਵੇਪਰਵਾਹੁ॥੭॥

jan naanak har naam Dhan ladi-aa sadaa
vayparvaahu. ||7||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to obtain God, the treasure of all virtues, then we should seek the guidance and the protection of the true Guru, in whom God has manifested His powers. Because it is through the Guru, that He blesses anybody with His Name and His eternal union. In this *salok*, Guru Ji tells us about the blessings the *Gurmukhs* obtain (who follow the advice of the Guru and) meditate on God's Name. He also tells us about the pains and sorrows, the *Manmukhs* suffer (who do not listen to the Guru and follow their own minds).

First, commenting on the state of *Manmukhs* or egocentrics, Guru Ji says: “(O’ my friends), within (the mind of a *Manmukh*) is always the malady of deceit. Therefore the *Manmukh’s* mind doesn’t get attuned (to God). Whatever such a person does while suffering under the pain (of the malady of deceit) brings more pain now (in this world), and also in future (in the next world). O’ Nanak, when by good fortune one meets the true Guru (and listens to his advice); one’s (mind) is attuned to the eternal Name. Imperceptibly, peace prevails and doubt and dread flee from (the mind).”(1)

Mehla-3

However regarding the *Gurmukhs*, Guru Ji says: “(O’ my friends), a *Gurmukh* always remains imbued in the love of God. For the *Gurmukh*, every act of seeing or speaking is meditating on God’s Name. While meditating on the Name, such a person has obtained peace. O’ Nanak, in the mind of a *Gurmukh*, divine wisdom is revealed and the pitch darkness of ignorance is dispelled.”(2)

Mehla-3

Now summarizing the state of *Manmukhs*, Guru Ji says: “(O’ my friends), the *Manmukhs* remain dirty (evil in their mind, therefore) they die (disgracefully). But the *Gurmukhs* remain immaculate, because they have kept God enshrined (in their hearts). Nanak says: “Listen O’ my saintly brothers, serve (and act on the advice of) the Guru; (by doing this), the dirt of ego would go away (from your mind. But in the minds of the *Manmukhs*), doubt and pain dominates, and every day they keep suffering the pain of (worldly) involvements.

Being asleep in the love of the other (worldly things), they never wake up, and remain attached to the love of *Maya* (the worldly riches and power). They don't contemplate on the Name, nor reflect on the (Guru's) word. This is the thinking of *Manmukhs*. To them, God's Name does not seem pleasing, so they waste their (human) birth in vain; O' Nanak, the demon of death, punishes and ruins them badly." (3)

Paurri

Guru Ji concludes the *Paurri* by describing the merits and blessings received by a person who is blessed with God's devotion. He says: "(O' my friends), the one upon whom God bestows His devotion, is the true banker (of the wealth of God's Name).

All people become subservient to such a person, because the merchandise (of God's Name) cannot be purchased or obtained from any other place or shop. Therefore, the one who remains oriented towards the devotees (and follows the advice of the Guru) obtains the commodity of God's (Name), but they who turn their faces away (from the devotees or the Guru), obtain nothing but ashes (or disgrace). Only the devotees of God are the dealers of God's Name, even the tax collector, the demon of death does not go near them (and does not torture them in any way). Devotee Nanak has loaded himself with the wealth of God's Name, and is therefore always carefree."(7)

The message of this *Paurri* is that it is our choice. We can live as Gurmukhs and live our life as per the advice of the Guru, and meditate on God's Name. Or we can live as *Manmukhs* and ignore the advice of the Guru, live as per the dictates our own mind, and indulge in all kinds of falsehood, deceit, and worldly pleasures. The first choice would lead us to peace and bliss in this and the next world, while the second would ultimately bring us pain and suffering in this life, and disgrace and terrible sufferings in the lives to follow. Now it is up to us to choose our future.

ਸਲੋਕ ਮਃ ੩॥

ਇਸੁ ਜੁਗ ਮਹਿ ਭਗਤੀ ਹਰਿ ਧਨੁ ਖਟਿਆ ਹੋਰੁ ਸਭੁ ਜਗਤੁ
ਭਰਮਿ ਭੁਲਾਇਆ॥

ਗੁਰ ਪਰਸਾਦੀ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਅਨਦਿਨੁ ਨਾਮੁ
ਧਿਆਇਆ॥

ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸ ਹੈ ਰਉਮੈ ਸਬਦਿ ਜਲਾਇਆ॥

ਆਪਿ ਤਰਿਆ ਕੁਲ ਉਧਰੇ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ॥

ਸਦਾ ਸਹਜੁ ਸੁਖੁ ਮਨਿ ਵਸਿਆ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇਆ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਭੁਲੇ ਹਉਮੈ ਮੋਹੁ ਵਧਾਇਆ॥

ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਮੋਨੀ ਭੁਲੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇਆ॥

ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਵਿਣੁ ਗੁਰ ਤਤੁ ਨ ਪਾਇਆ॥

ਮਨਮੁਖ ਦੁਖੀਏ ਸਦਾ ਭ੍ਰਮਿ ਭੁਲੇ ਤਿਨੀ ਬਿਰਥਾ ਜਨਮ
ਗਵਾਇਆ॥

salok mehlaa 3.

is jug meh bhagtee har Dhan khati-aa hor sabh
jagat bharam bhulaa-i-aa.

gur parsaadee naam man vasi-aa an-din naam
Dhi-aa-i-aa.

bikhi-aa maahi udaas hai ha-umai sabad
jalaa-i-aa.

aap tari-aa kul uDhray Dhan janaydee maa-i-aa.

sad^{aa} sahj sukh man vasi-aa sachay si-o liv
laa-i-aa.

barahmaa bisan mahaaday-o tarai gun bhulay
ha-umai moh vaDhaa-i-aa.

pandit parh parh monee bhulay doojai bhaa-ay
chit laa-i-aa.

jogee jangam sani-aasee bhulay vin gur tat na
paa-i-aa.

manmukh dukhee-ay sadaa bharam bhulay
tin^{ee} birthaa janam gavaa-i-aa.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇਈ ਜਨ ਸਮਧੇ ਜਿ ਆਪੇ ਬਖਸਿ
ਮਿਲਾਇਆ॥੧॥

ਮਃ ੩॥

ਨਾਨਕ ਸੇ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਸਿ ਸਭੁ ਕਿਛੁ ਹੋਇ॥
ਤਿਸਹਿ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਤਿਸੁ ਬਿਨੁ ਅਵਹੁ ਨ ਕੋਇ॥
ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਮਨਿ ਵਸੈ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੨॥

ਪਉੜੀ॥

ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮ ਧਨੁ ਨ ਖਟਿਓ ਸੇ ਦੇਵਾਲੀਏ
ਜੁਗ ਮਾਹਿ॥
ਓਇ ਮੰਗਦੇ ਫਿਰਹਿ ਸਭ ਜਗਤ ਮਹਿ ਕੋਈ ਮੁਹਿ ਬੁਕ ਨ
ਤਿਨ ਕਉ ਪਾਹਿ॥
ਪਰਾਈ ਬਖੀਲੀ ਕਰਹਿ ਆਪਣੀ ਪਰਤੀਤਿ ਖੋਵਨਿ ਸਗਵਾ
ਭੀ ਆਪੁ ਲਖਾਹਿ॥
ਜਿਸੁ ਧਨ ਕਾਰਣਿ ਚੁਗਲੀ ਕਰਹਿ ਸੇ ਧਨੁ ਚੁਗਲੀ ਹਥਿ ਨ
ਆਵੈ ਓਇ ਭਾਵੈ ਤਿਥੈ ਜਾਹਿ॥

ਪੰਨਾ ੮੫੩

ਗੁਰਮੁਖਿ ਸੇਵਕ ਭਾਇ ਹਰਿ ਧਨੁ ਮਿਲੈ ਤਿਥਹੁ ਕਰਮਹੀਣ ਲੈ
ਨ ਸਕਹਿ ਹੋਰ ਬੈ ਦੇਸ ਦਿਸੰਤਰਿ ਹਰਿ ਧਨੁ ਨਾਹਿ॥੮॥

naanak naam raṭay say-ee jan samDhay je apay
bakhhas milaa-i-aa. ||1||

mehlaa 3.

naanak so salaah-ee-ai jis vas sabh kichh ho-ay.
tiseh sarayvhu paraaneeho tis bin avar na
ko-ay.
gurmukh antar man vasai sadaa sadaa sukh
ho-ay. ||2||

pa-orhee.

jinee gurmukh har naam Dhan na khati-o say
dayvaalee-ay jug maahi.
o-ay mangday fireh sabh jagat meh ko-ee muhi
thuk na tin ka-o paahi.
paraa-ee bakheele karahi aapnee parteet
khovan sagvaa bhee aap lakhaahi.
jis Dhan kaaran chuglee karahi so Dhan chuglee
hath na aavai o-ay bhaavai tithai jaahi.

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gurmukh sayvak bhaa-ay har Dhan milai
tithhu karamheen lai na sakahi hor thai days
disantar har Dhan naahi. ||8||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that it is our choice, whether we live as *Gurmukhs* who follow the advice of the Guru and meditate on God's Name, or whether we live as *Manmukhs* who ignore the advice of the Guru, and live as per the dictates of their own minds and indulge in all kinds of falsehood, deceit, and worldly pleasures. The first choice would bring us peace and bliss in this world and the next, while the second would ultimately bring us pain and suffering in this life, and disgrace and sufferings in the lives to follow. In this *salok*, Guru Ji tells us who the people are who obtain the wealth of God's Name, and what kinds of blessings they obtain. He also tells us about the state and fate of those who do not meditate on God's Name.

He says: "(O' my friends), in this world, it is only the devotees of God who have earned the wealth of God's Name and all the rest of the world is lost in doubt. By Guru's grace, God's Name is enshrined in their minds, because day and night they meditate on God's Name. Even while living in the midst of *Maya* (the sinful worldly allurements), they remain detached, and through the (Guru's) word they burn away their self-conceit. Such a person saves him or herself, and his or her entire lineage is saved, blessed is the mother who gave birth to such a person. Within the mind of such a person, who remains attuned to the eternal (God) always abides peace and poise. (However, even primal gods like) *Brahma*, *Vishnu* and *Shiva* are strayed by the three modes of *Maya* (the impulses for vice, virtue, and power), and have multiplied their (worldly) attachment and ego. Similarly while

reading and reciting (religious) texts, the pundits and the silent sages have gone astray, and (instead of imparting true divine knowledge), they have attached their mind to the love of the other (worldly riches and power). Even the yogis and *sanyasis*, have been strayed because without the (guidance of the) Guru, they have not realized the essence (of true union with God). In short the *Manmukhs* always remain suffering and lost in dread and doubt, and they waste their (human) life in vain. O' Nanak only they who are imbued with God's Name, are truly attuned to God; showing His grace (God) has united them with Him.”(1)

Mehla-3

Therefore, Guru Ji says: “O' Nanak, we should praise that (God), under whose control is everything. O' mortals keep serving (that one God), because without Him there is no other (all-powerful God). Through Guru's grace, (He) comes to reside in the mind, and one remains in peace forever.”(2)

Paurri

Guru Ji concludes the *Paurri* by commenting on the state of those, who have not followed the advice of the Guru, and have not cared to earn the wealth of God's Name. He says: “(O' my friends), through the Guru's grace, they who have not earned God's Name, are (spiritually) bankrupt. They may keep begging throughout the world, but no body even spits on them (and gives them anything). They slander others, lose their credit, and get themselves exposed. No matter where they go, they don't get even that wealth for which they backbite others. Because it is only when one approaches the Guru with a servant like attitude, that one obtains the wealth of God's Name. But the unfortunate (self-conceited persons) cannot obtain (that wealth), and nowhere else in this or any foreign country is this wealth available (therefore, such a person keeps suffering pains of births and deaths).”(8)

The message of this *Paurri* is that only by acting on the advice of the Guru we can obtain the treasure of God's Name, which ensures perpetual peace and bliss. Therefore the self-conceited people, who instead of following Guru's advice, follow the dictates of their own minds keep suffering and wandering like bankrupts, no matter how great pundits, yogis, or gods they may be.

ਸਲੋਕ ਮਃ ੩॥

ਗੁਰਮੁਖਿ ਸੰਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਚਿੰਤਾ ਵਿਚਹੁ ਜਾਇ॥

ਜੇ ਕਿਛੁ ਹੋਇ ਸੁ ਸਹਜੇ ਹੋਇ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ॥

ਨਾਨਕ ਤਿਨ ਕਾ ਆਖਿਆ ਆਪਿ ਸੁਣੇ ਜਿ ਲਇਅਨੁ
ਪੈਨੈ ਪਾਇ॥੧॥

ਮਃ ੩॥

ਕਾਲੁ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਅੰਤਰਿ ਨਿਰਮਲੁ
ਨਾਉ॥

ਅਨਦਿਨੁ ਜਾਗੈ ਕਦੇ ਨ ਸੋਵੈ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪਿਆਉ॥

ਮੀਠਾ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਉ॥

salok mehlā 3.

gurmukh sansaa mool na hova-ee chintaa
vichahu jaa-ay.

jo kichh ho-ay so sehjay ho-ay kahnaa kichhoo
na jaa-ay.

naanak tin kaa aakhi-aa aap sunay je la-i-an
pannai paa-ay. ||1||

mehlā 3.

kaal maar mansaa maneh samaanee antar nirmal
naa-o.

an-din jaagai kaday na sovai sehjay amrit pi-aa-o.

meethaa bolay amrit baanee an-din har gun gaa-o.

ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਸੋਹਦੇ ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ
ਸੁਖੁ ਪਾਉ॥੨॥

ਪਉੜੀ॥

ਹਰਿ ਧਨੁ ਰਤਨ ਜਵੇਹਰੀ ਸੋ ਗੁਰਿ ਹਰਿ ਧਨੁ ਹਰਿ ਪਾਸਹੁ
ਦੇਵਾਇਆ॥

ਜੇ ਕਿਸੈ ਕਿਹੁ ਦਿਸਿ ਆਵੈ ਤਾ ਕੋਈ ਕਿਹੁ ਮੰਗਿ ਲਏ
ਅਕੈ ਕੋਈ ਕਿਹੁ ਦੇਵਾਏ ਏਹੁ ਹਰਿ ਧਨੁ ਜੋਰਿ ਕੀਤੇ ਕਿਸੈ
ਨਾਲਿ ਨ ਜਾਇ ਵੰਡਾਇਆ॥

ਜਿਸ ਨੋ ਸਤਿਗੁਰ ਨਾਲਿ ਹਰਿ ਸਰਧਾ ਲਾਏ ਤਿਸੁ ਹਰਿ
ਧਨੁ ਕੀ ਵੰਡ ਹਥਿ ਆਵੈ ਜਿਸ ਨੋ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ
ਪਾਇਆ॥

ਇਸੁ ਹਰਿ ਧਨੁ ਕਾ ਕੋਈ ਸਰੀਕੁ ਨਾਹੀ ਕਿਸੈ ਕਾ ਖਤੁ
ਨਾਹੀ ਕਿਸੈ ਕੈ ਸੀਵ ਬੰਨੈ ਰੋਲੁ ਨਾਹੀ ਜੇ ਕੇ ਹਰਿ ਧਨੁ
ਕੀ ਬਖੀਲੀ ਕਰੇ ਤਿਸ ਕਾ ਮੁਹੁ ਹਰਿ ਚਹੁ ਕੁੰਡਾ ਵਿਚਿ
ਕਾਲਾ ਕਰਾਇਆ॥

ਹਰਿ ਕੇ ਦਿਤੇ ਨਾਲਿ ਕਿਸੈ ਜੋਰੁ ਬਖੀਲੀ ਨ ਚਲਈ ਦਿਹੁ
ਦਿਹੁ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਇਆ॥੯॥

nij ghar vaasaa sadaa sohday naanak tin mili-aa
sukh paa-o. ||2||

pa-orhee.

har Dhan raṭan javayharee so gur har Dhan har
paashu dayvaa-i-aa.

jay kisai kihu dis aavai ṭaa ko-ee kihu mang la-ay
akai ko-ee kihu dayvaa-ay ayhu har Dhan jor
keṭṭai kisai naal na jaa-ay vandaa-i-aa.

jis no satgur naal har sarDhaa laa-ay ṭis har
Dhan kee vand hath aavai jis no karṭai Dhur likh
paa-i-aa.

is har Dhan kaa ko-ee sareek naahee kisai kaa
khaṭ naahee kisai kai seev bannai rol naahee jay
ko har Dhan kee bakḥeelee karay ṭis kaa muhu
har chahu kundaa vich kaalaa karaa-i-aa.

har kay dīṭay naal kisai jor bakḥeelee na chal-ee
dīhu dīhu niṭ niṭ charḥai savaa-i-aa. ||9||

Salok Mehta-3

In the previous *Paurri* (7), Guru Ji told us that it is our choice whether we want to live as *Gurmukhs* and live our life as per the advice of the Guru, and meditate on God's Name. Or we can live as *Manmukhs* and ignoring the advice of the Guru, live as per the dictates of our own mind, and indulge in all kinds of falsehood, deceit, and worldly pleasures. The first choice would lead us to peace and bliss in this and the next world, while the second would ultimately bring us pain and suffering in this life, and disgrace and terrible sufferings in the lives to follow. Now it is up to us to choose our future. In this *salok*, Guru Ji gives us some signs of a *Gurmukh* and how much he or she is honored in God's court.

He says: "(O' my friends), a *Gurmukh* is not at all ridden by doubt, because all anxiety goes out from (his or her) within. (Such a person believes, that) whatever happens it happens in its natural course. So nothing can be said about (such things). However O' Nanak, whom God has added in His account (accepted as His own), He Himself listens to what they say."(1)

Mehla-3

Guru Ji now gives some more signs and qualities of *Gurmukhs* or God-oriented persons. He says: "(O' my friends), stilling (his or her fear of) death, (a *Gurmukh*) absorbs his or her (worldly) desire within the mind, and within such a person, only immaculate Name (is left). Day and night (a *Gurmukh*) remains awake (to the worldly enticements) and never goes to sleep (becomes inattentive to the allurements of worldly riches and power). Imperceptibly, the nectar of (God's Name becomes the daily) drink (for such a person's mind. Therefore, a *Gurmukh* always) speaks nectar like sweet words, and day night sings praises of God. (Such people) always abide in their own home (the mansion of God within them), and always look beautiful. O' Nanak peace is obtained upon meeting them."(2)

Paurri

Guru Ji concludes the *Paurri* by telling us, who has helped him obtain the wealth of God's Name, and what are its unique merits. He says: "(O' my friends), the Guru got me from God, the jewel like (valuable) wealth of God's Name. If something is seen with some one then one may ask for it from that (person), or someone may get it for you from that person. (But the beauty of this) wealth of God's Name (is that) it cannot be shared with others by force. The person in whose destiny the Creator has written from the very beginning, God blesses (that person) with devotion to the true Guru (and such a person) obtains a share of the wealth of God's Name. Of this wealth, there is no shareholder. Nobody holds a franchise on it; there is no map or boundary line (drawn around it). There is no dispute about it. If someone says anything bad about God's Name, God has disgraced that person in all the four corners (of the world). No might or backbiting can take away the wealth of Name given by God. Instead, this wealth keeps multiplying day after day."(9)

The message of this *Paurri* is that if we want to obtain that kind of wealth, which thieves cannot steal, and nobody can grab from us by any force or deceit, then we should become *Gurmukhs*, and seek the wealth of God's Name through the Guru. Further, except for God, we should have no doubt or fear of any kind in our minds, always utter sweet words and sing praises of God through *Gurbani*.

ਸਲੋਕ ਮਃ ੩॥

ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥
ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੈਹੁ ਉਬਾਰਿ॥
ਸਤਿਗੁਰਿ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ॥

ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ॥੧॥

ਮਃ ੩॥

ਹਉਮੈ ਮਾਇਆ ਮੋਹਣੀ ਦੂਜੈ ਲਗੈ ਜਾਇ॥
ਨਾ ਇਹ ਮਾਰੀ ਨ ਮਰੈ ਨਾ ਇਹ ਹਟਿ ਵਿਕਾਇ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਇਹ ਵਿਚਰੁ ਜਾਇ॥
ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥
ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਸਬਦੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ
ਜਾਇ॥੨॥

ਪਉੜੀ॥

ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਸਤਿਗੁਰਿ ਦਿਤੀ ਧੁਰਹੁ ਹੁਕਮੁ ਬੁਝਿ
ਨੀਸਾਣੁ॥

ਪੁਤੀ ਭਾਤੀਈ ਜਾਵਾਈ ਸਕੀ ਅਗਰੁ ਪਿਛਹੁ ਟੋਲਿ ਡਿਠਾ
ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਾ ਅਭਿਮਾਨੁ॥

ਜਿਥੈ ਕੋ ਵੇਖੈ ਤਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਹਰਿ ਬਖਸਿਓਸੁ ਸਭੁ
ਜਹਾਨੁ॥

ਜਿ ਸਤਿਗੁਰ ਨੋ ਮਿਲਿ ਮੰਨੇ ਸੁ ਹਲਤਿ ਪਲਤਿ ਸਿਝੈ ਜਿ ਵੇਮੁਖੁ
ਹੋਵੈ ਸੁ ਫਿਰੈ ਭਰਿਸਟ ਥਾਨੁ॥

salok mehlaa 3.

jagat jalandaa rakh lai aapnee kirpaa Dhaar.
jit du-aarai ubrai titai laiuh ubaar.
satgur sukh vaykhaali-aa sachaa sabad
beechar.
naanak avar na sujh-ee har bin bakhshanhaar.
||1||

mehlaa 3.

ha-umai maa-i-aa mohnee doojai lagai jaa-ay.
naa ih maaree na marai naa ih hat vikaa-ay.
gur kai sabad parjaalee-ai taa ih vichahu jaa-ay.
tan man hovai ujlaa naam vasai man aa-ay.
naanak maa-i-aa kaa maaran sabad hai
gurmukh paa-i-aa jaa-ay. ||2||

pa-orhee.

satgur kee vadi-aa-ee satgur ditee Dharahu
hukam bujh neesaan.

putee bhaate-ee jaavaa-ee sakee agahu
pichhahu tol dithaa laahi-on sabhnaa kaa
abhimaan.

jithai ko vaykhai tithai mayraa satguroo har
bakhsi-os sabh jahaan.

je satgur no mil mannay so halat palat sijhai je
vaimukh hovai so firai bharisat thaan.

ਪੰਨਾ ੮੫੪

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ਜਨ ਨਾਨਕ ਕੈ ਵਲਿ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਸਜਣ ਪੁਰਖੁ
ਸੁਜਾਨੁ॥

ਪਉਦੀ ਭਿਤਿ ਦੇਖਿ ਕੈ ਸਭਿ ਆਇ ਪਏ ਸਤਿਗੁਰ ਕੀ ਪੈਰੀ
ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਿਅਹੁ ਮਨਹੁ ਗੁਮਾਨੁ॥੧੦॥

jan naanak kai val ho-aa mayraa su-aamee har
sajan purakh sujaan.

pa-udee bhīt daykh kai sabh aa-ay pa-ay
satgur kee pairree laahi-on sabhnaa ki-ahu
manhu gumaan. ||10||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to obtain that kind of wealth, which thieves cannot steal, and no body can grab it from us by any force or deceit, then we should seek the wealth of God's Name through the Guru and meditate on God's Name. But he observes that the entire world is running after worldly wealth, and suffering from jealousy, as if it is burning in the fire of desires. He cannot bear to see this pitiable condition, and so in this famous *salok*, he pleads to God to show compassion and save this world; at the same time he tells us what the best medicine or soothing lotion is, which can heal us from the burning pain of *Maya* (the worldly riches and power).

He says: "O' God, show Your mercy and save this world, (which is) burning (in the fire of worldly desires). In whatever way it can be emancipated, save it that way. The true Guru has shown that the person who reflects on the true word (the *Gurbani*) obtains peace. Nanak says, except God, I cannot think of anyone, who can forgive (and save this world)." (1)

Mehla-3

Now Guru Ji reflects on the root cause of the suffering of the world, and tells us the best and only effective way to get rid of this problem. He says: "(O' my friends), the ego of *Maya* (the worldly riches and power) is very enticing, (because of it, one) gets attached to the love of other (worldly things, instead of God). This (*Maya*) cannot be stilled or sold away at any shop. When we burn it down through the word of the Guru, only then it goes out from within us. Then our body and mind becomes immaculate, and (God's) Name comes to abide in our mind. (In short), O' Nanak, the antidote of *Maya* is the (God's) Name, which is obtained through the Guru (by acting on his advice)." (2)

Paurri

Guru Ji concludes the *Paurri* by sharing with us, how he was blessed with the status of the true Guru. He says: "It was the true Guru (Angad Dev Ji), who after realizing the will and signs (of God) blessed (Amar Das Ji) with the glory of being (the next) true Guru. He thoroughly searched and tested out all his sons, brothers, and nephews, and removed any of their misgivings (about their ability to hold this holy position). Now, wherever any one sees, one finds my true Guru, to whom God has entrusted the entire world (for distributing the wealth of Name). Therefore, whosoever meets and has faith in the true Guru succeeds both in this and the next world. But the one who denies (the true Guru) keeps wandering in defiled places (and suffering like insects and worms in ordure). My Master and friend, the all-wise God has come to the side of slave Nanak. Now seeing food being continuously served in the Guru's kitchen, all have come to the refuge of the true Guru (Amar Das Ji), who has removed the (false) pride from the minds of all." (10)

The message of this *Paurri* is that it is the allurements of *Maya* (the worldly riches and power), which is the root cause of ego, jealousy, and fire of worldly desires. If we want to extinguish this fire and get rid of ego and jealousy, then we should still our attachment for *Maya*. The only sure cure for *Maya* is God's Name, which can only be obtained by seeking the shelter of the true Guru, reflecting on his word (the *Gurbani* as contained in *Guru Granth Sahib Ji*), and meditating on God's Name.

ਸਲੋਕ ਮਃ ੧॥

ਕੋਈ ਵਾਹੋ ਕੋ ਲੁਣੈ ਕੋ ਪਾਏ ਖਲਿਹਾਨਿ॥
ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕੋਈ ਖਾਇ ਨਿਦਾਨਿ॥੧॥

salok mehlā 1.

ko-ee vaahay ko lunai ko paa-ay khalihaan.
naanak ayv na jaap-ee ko-ee khaa-ay nidaan.
||1||

ਮਃ ੧॥

ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਤਰਿਆ ਸੋਇ॥
ਨਾਨਕ ਜੋ ਭਾਵੈ ਸੋ ਹੋਇ॥੨॥

mehlā 1.

jis man vasi-aa tari-aa so-ay.
naanak jo bhaavai so ho-ay. ||2||

ਪਉੜੀ॥

ਪਾਰਬ੍ਰਹਮਿ ਦਇਆਲਿ ਸਾਗਰੁ ਤਾਰਿਆ॥
ਗੁਰਿ ਪੂਰੈ ਮਿਹਰਵਾਨਿ ਭਰਮੁ ਭਉ ਮਾਰਿਆ॥
ਕਾਮ ਕ੍ਰੋਧੁ ਬਿਕਰਾਲੁ ਚੂੜੁ ਸਭਿ ਹਾਰਿਆ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਕੰਠਿ ਉਰਿ ਧਾਰਿਆ॥
ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਸਵਾਰਿਆ॥੧੧॥

pa-orhee.

paarbarahm da-i-aal saagar taari-aa.
gur poorai miharvaan bharam bha-o maari-aa.
kaam krodh bikraal doot sabh haari-aa.
amrit naam niDhaan kanth ur Dhaari-aa.
naanak saaDhoo sang janam maran savaari-aa.
||11||

Salok Mehla-3

Some people toil and do hard work to amass wealth, build some beautiful mansions or set up new businesses, but they don't get to enjoy the results of their labor, because of their untimely death or other unfavorable circumstances. Their wealth or property passes through so many hands that no one knows who in the end would actually enjoy the fruits of the labor that was put in by the initiators or subsequent caretakers. In this *salok*, Guru Ji takes the example of farming to explain this concept and indirectly explains how this concept can help us in doing good deeds, unmindful of the result, whether we ourselves would benefit or not.

He says: "(O' my friends, in the case of farming), some one tills (the land and sows the seed), someone else harvests it and yet another person beats grain out of the stock. But O' Nanak, no one knows who would eat (those grains) in the end. (Similarly nobody knows, who would actually enjoy the fruits of your labor. But you need to keep doing good deeds for the benefit of others, just as some body has worked for the benefits, which you are enjoying)." (1)

Mehla-1

Next Guru Ji suggests to us, the right attitude towards God, and what happens under His will. He says: "(O' my friends), in whose mind is enshrined that (God), swims across (the worldly ocean. Further) O' Nanak, that alone happens which pleases God." (2)

Paurri

In the end Guru Ji describes the blessings, which God and the true Guru bestow on the person who, acting on the Guru's advice, dedicates all the efforts to God. He says: "(O' my friends, the one who always keeps God enshrined in the heart), the merciful all-pervading God has ferried (that person) across the (dreadful worldly) ocean. The merciful perfect Guru has destroyed all that person's doubt and fear. Then all such dreadful demons as lust and anger have given up (torturing such a person), because he/she has enshrined the treasure of nectar like (God's) Name in the heart. O' Nanak, (in this way) in the company of saint (Guru, such a person) has embellished his or her birth and death."(11)

The message of this shabad is that if we want to embellish our birth and death, then acting on the advice of the true Guru, we should enshrine God in our heart and dedicate all our efforts to Him and His children, without being concerned with who is going to benefit from our labor. One day showing His mercy, God would dispel all evil thoughts from within our mind, and come to reside in it. Then, there would be no more birth and death for us and we would remain eternally reunited with Him.

ਸਲੋਕ ਮਃ ੩॥

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੇ ਕਹਣ ਕਰੰਨਿ॥
 ਪੰਚ ਚੋਰ ਤਿਨਾ ਘਰੁ ਮੁਹਨਿ ਹਉਮੈ ਅੰਦਰਿ ਸੰਨਿ॥
 ਸਾਕਤ ਮੁਠੇ ਦੁਰਮਤੀ ਹਰਿ ਰਸੁ ਨ ਜਾਣੰਨਿ॥
 ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਭਰਮਿ ਲੁਟਾਇਆ ਬਿਖੁ ਸਿਉ ਰਚਹਿ
 ਰਚੰਨਿ॥
 ਦੁਸਟਾ ਸੇਤੀ ਪਿਰਹੜੀ ਜਨ ਸਿਉ ਵਾਦੁ ਕਰੰਨਿ॥
 ਨਾਨਕ ਸਾਕਤ ਨਰਕ ਮਹਿ ਜਮਿ ਬਧੇ ਦੁਖ ਸਹੰਨਿ॥
 ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਜਿਵ ਰਾਖਹਿ ਤਿਵੈ ਰਹੰਨਿ॥੧॥

ਮਃ ੩॥

ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਾਣੁ ਨਿਤਾਣੇ ਤਿਸੁ॥
 ਸਾਸਿ ਗਿਰਾਸਿ ਸਦਾ ਮਨਿ ਵਸੈ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਤਿਸੁ॥
 ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸੁ ਕਵਲਾ ਸੇਵਕਿ ਤਿਸੁ॥
 ਹਰਿ ਦਾਸਾ ਕਾ ਦਾਸੁ ਹੋਇ ਪਰਮ ਪਦਾਰਥੁ ਤਿਸੁ॥
 ਨਾਨਕ ਮਨਿ ਤਨਿ ਜਿਸੁ ਪੁਝੁ ਵਸੈ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਿਸੁ॥
 ਜਿਨੁ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਰਸੁ ਸੰਤ ਜਨਾ ਸਿਉ ਤਿਸੁ॥੨॥

ਪਉੜੀ॥

ਜੋ ਬੋਲੇ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੋ ਪਰਮੇਸਰਿ ਸੁਣਿਆ॥
 ਸੋਈ ਵਰਤਿਆ ਜਗਤ ਮਹਿ ਘਟਿ ਘਟਿ ਮੁਖਿ ਭਣਿਆ॥
 ਬਹੁਤੁ ਵਡਿਆਈਆ ਸਾਹਿਬੈ ਨਹ ਜਾਹੀ ਗਣਿਆ॥

salok mehlaa 3.

jin^{ee} naam visaari-aa koorhay kahan kahaⁿⁱ॥
 panch chor tinaa ghar muhni^{ee} ha-umai andar
 saⁿⁱ॥
 saakat muthay durmatee har ras na jaanaⁿⁱ॥
 jin^{ee} amrit bharam lutaa-i-aa bikh si-o racheh
 rachaⁿⁱ॥
 dustaa saytee pirharhee jan si-o vaad karaⁿⁱ॥
 naanak saakat narak meh jam baDhay dukh
 sahaⁿⁱ॥
 pa-i-ai kirat kamaavday jiv raakhahi tivai
 rahaⁿⁱ॥ ||1||

mehlaa 3.

jin^{ee} satgur sayvi-aa taan nitaanay tis.
 saas giraas sadaa man vasai jam johi na sakai
 tis.
 hirdai har har naam ras kavlaa sayvak tis.
 har daasaa kaa daas ho-ay param padaarath
 tis.
 naanak man tan jis parabh vasai ha-o sad
 kurbaanai tis.
 jin^{ee} ka-o poorab likhi-aa ras sant janaa si-o tis.
 ||2||

pa-orhee.

jo bolay poora satguroo so parmaysar suni-aa.
 so-ee varti-aa jagat meh ghat ghat mukh
 bhani-aa.
 bahut vadi-aa-ee-aa saahibai nah jaahee
 gane-aa.

ਸਚੁ ਸਹਜੁ ਅਨਦੁ ਸਤਿਗੁਰੂ ਪਾਸਿ ਸਚੀ ਗੁਰ ਮਣੀਆ॥

sach sahj anad satguroo paas sachee gur
manee-aa.

ਨਾਨਕ ਸੰਤ ਸਵਾਰੇ ਪਾਰਬ੍ਰਹਮ ਸਚੇ ਜਿਉ ਬਣਿਆ॥੧੨॥

naanak sant savaaray paarbarahm sachay ji-o
bani-aa. ||12||

Salok Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to embellish our birth and death, then acting on the advice of the true Guru we should enshrine God in our heart. In this *salok*, he tells us about the fate of those who do not care for the Guru's advice and forsaking God, follow the evil intellect of their own mind.

Regarding such egocentrics, Guru Ji says: "(O' my friends), they who have forsaken God's Name, talk about false (and short lived things only). The five thieves (of lust, anger, greed, attachment, and ego) keep robbing the house (of their mind and keep misleading them), because of their ego. (They so easily succumb to such evil impulses, as if) there is always an opening available for the thieves to enter. Due to their evil intellect these worshippers of power are defrauded, and they do not know about the relish of God's (Name. In this way) remaining in doubt, they who have squandered away (the opportunity to enjoy) the nectar (of God's Name), they remain engrossed in the poison (of worldly riches and power). They have friendship with the evil persons, but enter into strife with the devotees (of God). Therefore O' Nanak, bound by the demon of death in hell, they suffer in pain. However (O' God, they too are helpless, because) they conduct themselves as per their pre-ordained destiny, and live as You keep them."(1)

Mehla-3

Now in contrast with the above Guru Ji describes the qualities of the Guru's followers who serve the true Guru, and the blessings they enjoy. He says: "(O' my friends, even) the powerless person who has served the true Guru (by following his *Gurbani*), obtains (inner courage or) power (to stand against any evil). With every breath and morsel (and at every moment, God) always abides in such a person's mind, therefore the demon of death cannot even look towards that person. In that person's heart is always the relish of God's Name; therefore the goddess of wealth becomes his or her servant (and he/she never feels any shortage of worldly wealth. Such a person) keeps conducting him or herself like the servant of the servants of God, (and is therefore blessed with God's Name, the) supreme commodity. Therefore Nanak (says), I am always a sacrifice to that person in whose mind and body God resides. But only those in whose destiny, it has been so pre-ordained enjoy this relish (of God's Name) in the company of saintly people."(2)

Paurri

Guru Ji concludes the *Paurri* by describing some of the merits of the true Guru, so that we may know why it is always so beneficial to seek the advice and blessings of the true Guru. He says: "(O' my friends), whatever the true Guru speaks, God listens to that (and accepts it. That word of the Guru) pervades the entire world, and then every heart and every tongue utters it. (O' my friends), too many are the glories of the Master, which cannot be counted. There is truth, poise, and bliss with the true Guru, and jewel like advice. (In short), O' Nanak, God has so embellished the saintly devotees that they have become like the eternal (God Himself)."(12)

The message of this *Paurri* is that unlike the self-conceited egocentrics, who keep running after the false worldly riches and power, we should seek and act on the Guru's advice and meditate on God's Name. Then we would enjoy such a state of peace and bliss and would become so powerful in spirit that we would not be afraid even of death, and would feel no dearth of worldly riches either. Because the eternal God listens to whatever the true Guru says, and causes to happen whatever His true saints say.

ਸਲੋਕ ਮਃ ੩॥

ਅਪਣਾ ਆਪੁ ਨ ਪਛਾਣਈ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ਦੂਰਿ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਵਿਸਰੀ ਕਿਉ ਮਨੁ ਰਹੈ ਹਜੂਰਿ॥
ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ਝੂਠੈ ਲਾਲਚਿ ਕੂਰਿ॥
ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਸਚੈ ਸਬਦਿ ਹਦੂਰਿ॥੧॥

ਮਃ ੩॥

ਹਰਿ ਪ੍ਰਭੁ ਸਚਾ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਗੋਵਿੰਦੁ॥
ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਣਾ ਹਰਿ ਜਪਿਆ ਮਨਿ ਆਨੰਦੁ॥
ਵਡਭਾਰੀ ਹਰਿ ਪਾਇਆ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ॥
ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿਆ ਬਹੁੜਿ ਨ ਮਨਿ ਤਨਿ ਭੰਗੁ॥੨॥

ਪੰਨਾ ੮੫੫**ਪਉੜੀ॥**

ਕੋਈ ਨਿੰਦਕੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਕਾ ਫਿਰਿ ਸਰਣਿ ਗੁਰ ਆਵੈ॥
ਪਿਛਲੇ ਗੁਨਹ ਸਤਿਗੁਰੁ ਬਖਸਿ ਲਏ ਸਤਸੰਗਤਿ ਨਾਲਿ
ਚਲਾਵੈ॥
ਜਿਉ ਮੀਹਿ ਵੁਠੈ ਗਲੀਆ ਨਾਲਿਆ ਟੋਭਿਆ ਕਾ ਜਲੁ ਜਾਇ
ਪਵੈ ਵਿਚਿ ਸੁਰਸਰੀ ਸੁਰਸਰੀ ਮਿਲਤੁ ਪਵਿਤ੍ਰੁ ਪਾਵਨੁ ਹੋਇ
ਜਾਵੈ॥
ਏਹ ਵਡਿਆਈ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰ ਵਿਚਿ ਜਿਤੁ ਮਿਲਿਐ
ਤਿਸਨਾ ਭੁਖ ਉਤਰੈ ਹਰਿ ਸਾਂਤਿ ਤੜ ਆਵੈ॥
ਨਾਨਕ ਇਹੁ ਅਚਰਜੁ ਦੇਖਹੁ ਮੇਰੇ ਹਰਿ ਸਚੇ ਸਾਹ ਕਾ ਜਿ
ਸਤਿਗੁਰੂ ਨੇ ਮੰਨੈ ਸੁ ਸਭਨਾਂ ਭਾਵੈ॥੧੩॥੧॥ ਸੁਧੁ॥

salok mehlaa 3.

apṇaa aap na pachhaan-ee har parabh jaataa
door.
gur kee sayvaa visree ki-o man rahai hajoor.
manmukh janam gavaa-i-aa jhoothai laalach
koor.
naanak bakhhas milaa-i-an sachai sabaḍ haḍoor.
||1||

mehlaa 3.

har parabh sachaa sohilaa gurmukh naam
govind.
an-din naam salaahṇaa har japi-aa man
aanand.
vadbhaagee har paa-i-aa pooran parmaanand.
jan naanak naam sahaali-aa bahurh na man tan
bhang. ||2||

SGGS P-855**pa-orhee.**

ko-ee nindak hovai satguroo kaa fir saran gur
aavai.
pichhlay gunah satgur bakhhas la-ay satsangat
naal ralaavai.
Ji-o meehi vuthai galee-aa naali-aa tobhi-aa
kaa jal jaa-ay pavai vich sursaree sursaree
milat pavitar paavan ho-ay jaavai.
ayh vadi-aa-ee satgur nirvair vich jit milli-ai
tisnaa bhukh utrai har saaṯ tarh aavai.
naanak ih achraj daykhu mayray har sachay
saah kaa je satguroo no mannai so sabhnaaṅ
bhaavai. ||13||1|| suDh.

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that unlike the self-conceited egocentrics who keep running after false worldly riches and power, we should seek and act on the Guru's advice and meditate on God's Name. Then we would enjoy a state of peace and bliss and we would become so powerful in spirit that we would not be afraid even of death, and would feel no dearth of worldly riches either. Because the eternal God listens to whatever

the true Guru says and causes to happen whatever His true saints say. In this *salok*, Guru Ji lists some more faults in the self-conceited persons, the consequences they suffer on that account, and how, even they can find relief.

Guru Ji says: “(O’ my friends, a self-conceited person) does not recognize himself or herself, and deems God as far away. Such a person has forsaken the service (and devotion) of the Guru, so how can his or her mind remain in the presence of God (or remember Him)? In greed and falsehood, the self-conceited persons have wasted their (human) birth. But O’ Nanak, those who by reflecting on the true word of the Guru, remain in (and acknowledge His presence everywhere, showing His mercy) God has forgiven and united them with Him.”(1)

Mehla-3

Now Guru Ji describes the blessings one obtains, when one sings songs of joy in praise of God and meditates on His Name. He says: “(O’ my friends), eternal is the praise of God, and through the Guru’s grace one is blessed with God’s Name. By day and night praising God and meditating on God’s Name, one’s mind remains in a state of bliss. But it is only by great good fortune that one obtains God, the perfect embodiment of supreme bliss. Devotee Nanak says that they who have praised God’s Name, do not have the (peace) of their body and mind disturbed (again).”(2)

Guru Ji concludes the *Paurri* by describing how even those who turn their backs on the Guru can seek the forgiveness of the Guru and once again join his holy congregation. He says: “(O’ my friends), if some previous slanderer of the Guru comes back to the refuge of the Guru again, the true Guru forgives his past sins and reunites him with the saintly congregation. Just as with the falling of rain, the water from the streets, drains, and ponds, goes and falls into Ganges, and becomes pure and immaculate. (Similarly on mixing with the saintly company, that sinner gets sanctified). Such is the glory of the inimical true Guru, who has enmity for none, meeting whom all one’s thirst and hunger (for worldly riches) is removed, and one immediately obtains (divine) peace. O’ Nanak, look at this wonder of my true God and king, that the one who obeys (and follows the advice of) the true Guru, looks pleasing to all.”(13-1-corrected)

The message of this *Paurri* is that even if we have previously been self-conceited worshippers of *Maya* and have kept our faces turned away from the Guru and have not listened to his advice, still we can save ourselves, if with full sincerity and humility we surrender to the true Guru and pray to him to forgive our past sins and re-unite us with the company of his saintly devotees. Then the compassionate Guru will forgive us, and just as upon falling of rains, the water in the streets and drains ultimately joins the river Ganges and becomes holy, similarly on meeting the Guru’s followers, we would also become virtuous.

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤਾ ਕੀ॥

bilaaval bagee bhagtaa kee.

ਕਬੀਰ ਜੀਉ ਕੀ

kabeer jee-o kee

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar sat naam kartaa purakh gur
parsaad.

ਐਸੇ ਇਹੁ ਸੰਸਾਰੁ ਪੇਖਨਾ ਰਹਨੁ ਨ ਕੋਊ ਪਈਰੈ ਰੇ॥

aiso ih sansaar paykhaana rahan na ko-oo
pa-eehai ray.

ਸੂਹੇ ਸੂਹੇ ਰੇਗਿ ਚਲਹੁ ਤੁਮ ਨਤਰ ਕੁਧਕਾ ਦਿਵਈਹੈ ਰੇ॥੧॥
ਰਹਾਉ॥

sooDhay sooDhay rayg chalhu tum naṭar
kuDhkaa dīva-eehai ray. ||1|| rahaa-o.

ਬਾਰੇ ਬੂਢੇ ਤਰੁਨੇ ਭਈਆ ਸਭਹੁ ਜਮੁ ਲੈ ਜਈਹੈ ਰੇ॥

baaray boodhay tarunay bha-ee-aa sabhhoo
jam lai ja-eehai ray.

ਮਾਨਸੁ ਬਪੁਰਾ ਮੂਸਾ ਕੀਨੋ ਮੀਚੁ ਬਿਲਈਆ ਖਈਹੈ ਰੇ॥੧॥

maanas bapuraa moosaa keeno meech
bila-ee-aa kha-eehai ray. ||1||

ਧਨਵੰਤਾ ਅਰੁ ਨਿਰਧਨ ਮਨਈ ਤਾ ਕੀ ਕਛੂ ਨ ਕਾਨੀ ਰੇ॥

Dhanvantāa ar nirDhan man-ee tāa kee kachhoo
na kaanee ray.

ਰਾਜਾ ਪਰਜਾ ਸਮ ਕਰਿ ਮਾਰੈ ਐਸੇ ਕਾਲੁ ਬਡਾਨੀ ਰੇ॥੨॥

raajaa parjaa sam kar maarai aiso kaal
badaanee ray. ||2||

ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨੁ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ॥

har kay sayvak jo har bhaa-ay tinⁿ kee katha
niraaree ray.

ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ
ਰੇ॥੩॥

aavahi na jaahi na kabhoo martay paarbarahm
sangaaree ray. ||3||

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਛਿਮੀ ਮਾਇਆ ਇਹੈ ਤਜਹੁ ਜੀਅ ਜਾਨੀ ਰੇ॥

putar kaltar lachhimee maa-i-aa ihai tajahu
jee-a jaanee ray.

ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮਿਲਿਹੈ ਸਾਰਿਗਪਾਨੀ
ਰੇ॥੪॥੧॥

kahaṭ kabeer sunhu ray santahu milihai
saarigpaanee ray. ||4||1||

Bilawal Baani Bhagta Kee

Kabir Jeeo Kee

In this *shabad*, devotee Kabir Ji is reminding us about our short-lived stay in this world. At any moment, regardless of our age or status in life, death can overtake us and we have to depart from this world, leaving all our relatives and possessions here. Most probably, we would be re-born and go through this cycle of birth and death again. Therefore after awakening us to this fact, Kabir Ji tells us what can we do to avoid the pain of endless births and deaths.

He says: “(O’ my friends), such is the show of this world that nobody can live here forever. So keep walking straight (living a pure and simple life), lest the (demon of death) gives you such a jolt (that you fall face down and suffer a painful death).”(1-pause)

Now Kabir Ji illustrates with a very beautiful metaphor how at any moment, any human being may succumb to death. He says: “O’ brothers, whether one is a child, an old person, or a young man, death takes them all away. (God) has made the poor human being like a mouse whom like a cat, death keeps devouring.”(1)

Describing the overarching power of death irrespective of our wealth or power, Kabir Ji says: “(O’ brothers), so powerful is death that whether one is rich or poor, it has no regard for anyone; it kills kings and subjects alike.”(2)

However there are some, who manage to get out of this circle of births and deaths and always live in blissful company of God. Regarding such people, Kabir Ji says: “(O’ my friends), unique is the discourse of the servants of God, who have become pleasing to God.

(After this life), they do not come or go (in and out of this world); they never die, (because they live eternally) in the company of the all-pervading God.”(3)

Kabir Ji concludes the *shabad* by telling us, how we too can end this cycle of births and deaths and live forever in the company of God. He says: “(O’ my friends), in your heart, forsake (the attachment to) your sons, wife, or wealth. Kabir says listen O’ saints, (in this way) you will obtain (the company of God), the Sustainer of the earth.”(4-1)

The message of this *shabad* is that whether we are rich, poor, young or old, at any time we may have to leave this world and may keep suffering the pain of births and deaths forever. To save ourselves from this endless cycle, we should forsake attachment to our wealth and relatives and imbue ourselves with such loving devotion of God that we merge in Him and live forever in His blissful company.

ਬਿਲਾਵਲੁ॥

ਬਿਦਿਆ ਨ ਪਰਉ ਬਾਦੁ ਨਹੀ ਜਾਨਉ॥
ਹਰਿ ਗੁਨ ਕਥਤ ਸੁਨਤ ਬਉਰਾਨੇ॥੧॥

ਮੇਰੇ ਬਾਬਾ ਮੈ ਬਉਰਾ ਸਭ ਖਲਕ ਸੈਆਨੀ ਮੈ ਬਉਰਾ॥
ਮੈ ਬਿਗਰਿਓ ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ॥੧॥ ਰਹਾਉ॥

ਆਪਿ ਨ ਬਉਰਾ ਰਾਮ ਕੀਓ ਬਉਰਾ॥
ਸਤਿਗੁਰੁ ਜਾਰਿ ਗਇਓ ਕ੍ਰਮ ਮੋਰਾ॥੨॥

ਮੈ ਬਿਗਰੇ ਅਪਨੀ ਮਤਿ ਖੋਈ॥
ਮੇਰੇ ਭਰਮਿ ਭੂਲਉ ਮਤਿ ਕੋਈ॥੩॥

ਸੋ ਬਉਰਾ ਜੋ ਆਪੁ ਨ ਪਛਾਨੈ॥
ਆਪੁ ਪਛਾਨੈ ਤ ਏਕੈ ਜਾਨੈ॥੪॥

ਅਬਹਿ ਨ ਮਾਤਾ ਸੁ ਕਬਹੁ ਨ ਮਾਤਾ॥
ਕਹਿ ਕਬੀਰ ਰਾਮੈ ਰੰਗਿ ਰਾਤਾ॥੫॥੨॥

bilaaval.

bidi-aa na para-o baad nahee jaan-o.
har gun kathaṭ sunaṭ ba-uraano. ||1||

mayray baabaa mai ba-uraa sabh khalak
sai-aanee mai ba-uraa.
mai bigri-o bigrai maṭ a-uraa. ||1|| rahaa-o.

aap na ba-uraa raam kee-o ba-uraa.
satgur jaar ga-i-o bharam moraa. ||2||

mai bigray apnee maṭ kḥo-ee.
mayray bharam bhoola-o maṭ ko-ee. ||3||

so ba-uraa jo aap na pachhaanai.
aap pachhaanai ta aykai jaanai. ||4||

abeh na maataa so kabahu na maataa.
kahi kabeer raamai rang raataa. ||5||2||

Bilawal

In the previous *shabad*, Kabir Ji told us that whether we are rich, poor, young or old; at any time we may have to leave this world and may keep suffering the pain of births and deaths forever. To save us from this endless cycle, we should forsake attachment to our wealth and relatives and imbue ourselves with such loving devotion of God that we merge in Him and live forever in His blissful company. In this *shabad*, he tells us, what he himself has done.

He says: “(O’ my respected friends), I do not educate (myself by reading holy books, and) I don’t know how to enter into (religious) debates. I am crazy for describing and listening about the merits of God.”(1)

As if answering those, who deem him mad, Kabir Ji says: “O’ my respect-worthy friends, I am crazy. Yes the entire world is wise, but I am crazy (in the love and worship of God. So

if you think that) I have gone astray, (then be careful, that none of you follow me and) go astray.”(1-pause)

However Kabir Ji does want to let the people know, how he became crazy. So he says: “O’ my friends), I myself have not gone mad, it is God who has driven me crazy, because the true Guru has burnt away all my doubt (and have made me realize that it is only by truly loving God and His Name that we obtain Him, and not by reading holy books or entering into religious controversies).”(2)

As if continuing to taunt and caution those who think that he has gone mad, Kabir Ji says: “(O’ my friends), if I have gone astray, it is me who has lost my senses, so you be careful that no one else goes astray in my illusion.”(3)

Now frankly stating who in his view is truly crazy, Kabir Ji says: “(O’ my friends, in my view that person) is truly mad, who doesn’t realize the self; but who recognizes the self, then one acknowledges that only One (God pervades in all).”(4)

Kabir Ji concludes the *shabad* by reminding us that this human birth is the only opportunity to get truly intoxicated with the love of God and reunite with Him. He says: “(O’ my friends, being himself intoxicated with the love of God, Kabir says that if a person is not intoxicated now (with the love of God, in this human birth), then he or she would never get intoxicated (with the divine love and reunite with that God, from whom we have been separated for so long).”(5-2)

The message of this *shabad* is that we should remember that this human birth is our only opportunity to reunite with God. Instead of wasting our time in reading too many religious books, entering into controversies, or false worldly loves, we should imbue ourselves with the true love of God and unmindful of the remarks of others, we should keep meditating on God’s Name and singing His praise at all times.

ਬਿਲਾਵਲੁ॥

ਗਿਹੁ ਤਜਿ ਬਨ ਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ॥

ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨੁ ਮੰਦਾ॥੧॥

ਕਿਉ ਛੁਟਉ ਕੈਸੇ ਤਰਉ ਭਵਜਲ ਨਿਧਿ ਭਾਰੀ॥

ਰਾਖੁ ਰਾਖੁ ਮੇਰੇ ਬੀਠਲਾ ਜਨੁ ਸਰਨਿ ਤੁਮਾਰੀ॥੧॥ ਰਹਾਉ॥

ਬਿਖੈ ਬਿਖੈ ਕੀ ਬਾਸਨਾ ਤਜੀਅ ਨਹੁ ਜਾਈ॥

ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਾਖੀਐ ਫਿਰਿ ਫਿਰਿ ਲਪਟਾਈ॥੨॥

ਪੰਨਾ ੮੫੬

ਜਰਾ ਜੀਵਨ ਜੋਬਨੁ ਗਇਆ ਕਿਛੁ ਕੀਆ ਨ ਨੀਕਾ॥

ਇਹੁ ਜੀਅਰਾ ਨਿਰਮੋਲਕੋ ਕਉਡੀ ਲਗਿ ਮੀਕਾ॥੩॥

bilaaval.

garihu tāj ban khand jaa-ee-ai chun khaa-ee-ai kanḁaa.

ajahu bikaar na chhod-ee paapee man manḁaa. ||1||

ki-o chhoota-o kaisay t̄ara-o bhavjal niDh bhaaree.

raakh raakh mayray beethulaa jan saran tum^haaree. ||1|| rahaa-o.

bikhai bikhai kee baasnaa t̄ajee-a nah jaa-ee.

anik jātan kar raakh^h-ai fir fir laptāa-ee. ||2||

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jaraa jeevan joban ga-i-aa kichh kee-aa na neekaa.

ih jee-araa nirmolko ka-udee lag meekaa. ||3||

ਕਹੁ ਕਬੀਰ ਮੇਰੇ ਮਾਧਵਾ ਤੂ ਸਰਬ ਬਿਆਪੀ॥

kaho kabeer mayray maaDhvaa too sarab
bi-aapee.

ਤੁਮ ਸਮਸਰਿ ਨਾਹੀ ਦਇਆਲੁ ਮੋਹਿ ਸਮਸਰਿ ਪਾਪੀ॥੪॥੩॥

tum samsar naahee da-i-aal mohi samsar
paapee. ||4||3||

Bilawal

In the previous *shabad*, Kabir Ji advised us that we should remember that this human birth is our only opportunity to re-unite with God. Instead of wasting our time in reading too many religious books, or entering into controversies on different topics or false worldly loves, we should imbue ourselves with the true love of God and un-mindful of the remarks of others, we should keep meditating on God's Name and sing His praise at all times. In this *shabad*, he shares with us his thoughts on the prevalent practice of those days when many people used to abandon all their wealth, homes, and families, and go to jungles or mountains in search of God. But in spite of spending many years in hard life, living on roots or branches of the trees, they still could not control their mind from the impulses of lust, anger and greed etc., and therefore remained as far away from God as before. Putting himself, in the position of such disappointed seekers, Kabir Ji shows us how to address God and asks Him to save us.

He says: "(O' my friends), abandoning our households, we go to forests and jungles surviving on roots (and leaves of trees); but still this sinful and vicious mind doesn't forsake its evil pursuits."(1)

Therefore addressing God in the most humble and loving way, Kabir Ji says: "(O' God), how can I get liberated? How can I swim across this vast dreadful (worldly) ocean? O' my loving God, save me. I have sought Your refuge."(1-pause)

Acknowledging other weaknesses on our behalf, Kabir Ji says: "O' God, we cannot get rid of the poisonous desire of so many kinds. In innumerable ways we try to hold (our mind, yet) still it gets entangled again and again."(2)

Summarizing the end results of worldly involvements, he says: "(O' God), my youth has passed, and old age has come, but I have done no good deed. This soul is priceless but I have used it as if it is worthless like a shell."(3)

In conclusion Kabir Ji advises himself, (and indirectly us): "O' Kabir say, O' God, You are pervading everywhere, there is no one compassionate like You, and there is no sinner like me. (Kindly, do not take into account my sins, but in accordance with Your own innate nature, save me and ferry me across this worldly ocean)."(4-3)

The message of this *shabad* is that we should recognize that even by abandoning our homes, and going to jungles, we will not be able to control our mind. It would again and again get entangled in evil impulses of lust, anger, and greed. The end result would be that we would loose our precious life in vain. Therefore, instead of abandoning our homes or going into jungles, we should humbly pray to God and ask Him not to consider our sins, but in accordance with His own merciful nature, forgive us and save us.

ਬਿਲਾਵਲੁ॥

ਨਿਤ ਉਠਿ ਕੋਰੀ ਗਾਗਰਿ ਆਨੈ ਲੀਪਤ ਜੀਉ ਗਇਓ॥
ਤਾਨਾ ਬਾਨਾ ਕਛੂ ਨ ਸੂਝੈ ਹਰਿ ਹਰਿ ਰਸਿ ਲਪਟਿਓ॥੧॥

ਹਮਾਰੇ ਕੁਲ ਕਉਨੇ ਰਾਮੁ ਕਹਿਓ॥
ਜਬ ਕੀ ਮਾਲਾ ਲਈ ਨਿਪੂਤੇ ਤਬ ਤੇ ਸੁਖੁ ਨ ਭਇਓ॥੧॥
ਰਹਾਉ॥

ਸੁਨਹੁ ਜਿਠਾਨੀ ਸੁਨਹੁ ਦਿਰਾਨੀ ਅਚਰਜੁ ਏਕੁ ਭਇਓ॥
ਸਾਤ ਸੂਤ ਇਨਿ ਮੁਡੀਏ ਖੋਏ ਇਹੁ ਮੁਡੀਆ ਕਿਉ ਨ
ਮੁਇਓ॥੨॥

ਸਰਬ ਸੁਖਾ ਕਾ ਏਕੁ ਹਰਿ ਸੁਆਮੀ ਸੋ ਗੁਰਿ ਨਾਮੁ ਦਇਓ॥
ਸੰਤ ਪੁਹਲਾਦ ਕੀ ਪੈਜ ਜਿਨਿ ਰਾਖੀ ਹਰਨਾਖਸੁ ਨਖ
ਬਿਦਰਿਓ॥੩॥

ਘਰ ਕੇ ਦੇਵ ਪਿਤਰ ਕੀ ਛੋਡੀ ਗੁਰ ਕੋ ਸਬਦੁ ਲਇਓ॥
ਕਹਤ ਕਬੀਰੁ ਸਗਲ ਪਾਪ ਖੰਡਨੁ ਸੰਤਹ ਲੈ
ਉਧਰਿਓ॥੪॥੪॥

bilaaval.

niṯ uṯh koree gaagar aanai leepat̃ jee-o ga-i-o.
ṯaanaa baanaa kachhoo na soojhai har har ras
lapti-o. ||1||

hamaaray kul ka-unay raam kahi-o.
jab kee maalaa la-ee nipootay tab tay sukh na
bha-i-o. ||1|| rahaa-o.

sunhu jithaaneē sunhu dīraaneē achraj ayk
bha-i-o.
saat̃ soot̃ in mudee^{ay} kho-ay ih mudee-aa ki-o
na mu-i-o. ||2||

sarab sukhaa kaa ayk har su-aamee so gur naam
da-i-o.
saṯ parahlaad̃ kee paj̃ jin raakhee harnaakhas
nakh bidri-o. ||3||

ghar kay dayv piṯar kee chhodee gur ko sabad̃
la-i-o.
khat̃ kabeer sagal paap khandan sanṯeh lai
udhaari-o. ||4||4||

Bilawal

In the previous *shabad*, Kabir Ji advised us that we should recognize that even by abandoning our homes, and going to jungles, we would not be able to control our mind. It would again and again get entangled in evil impulses of lust, anger, and greed. The end result would be that we would lose our precious life in vain. Therefore instead of abandoning our homes or going into jungles, we should humbly pray to God and ask Him not to consider our sins, but in accordance with His own merciful nature, forgive us and save us. In this *shabad*, Kabir Ji shares with us, what happened in his own case, when abandoning the tradition of daily washing and worshipping idols as practiced by his ancestors or doing his weaving work, he started meditating on God's Name. Even his own mother got annoyed and started complaining to her friends and relatives about Kabir's ways.

Quoting what his mother said about him to others, Kabir Ji tells: "(O' people), rising up daily (Kabir) brings a fresh pitcher of water, but now his heart is not into sweeping, or washing (the worship place of family idols). He does not care about weaving or working on the family loom either, all day he remains absorbed in meditating on God's Name." (1)

Continuing to express her frustration, Kabir's mother says: "Who in our lineage has ever uttered God's Name? But since the moment this good for nothing son has got hold of the rosary, there has been no peace in our family." (1-pause)

As if expressing her total desperation regarding Kabir before her relatives, his mother says: "Listen O' my older and younger sister-in-laws, a totally unbelievable thing has happened

(in our family). This boy has completely abandoned (our traditional occupation) of weaving yarn, (I feel so frustrated, that I wonder) why this boy did not die?"(2)

Now Kabir Ji shares with us the reply he gave to his mother, and thus indirectly guides us what we should think about. He says: "(O' my mother), my Guru has given me the Name of that God, who is the master of all comforts, He is the same God who saved the honor of *Prahlad* and killed the demon *Harnakash* (with his finger-nails)."(3)

In conclusion Kabir Ji says: "(O' my mother), I have abandoned the ways and tradition of my family priest and ancestors, and I have accepted the word of the Guru. So now Kabir only utters (the Name of that) Destroyer of all sins, who has ferried across many saints."(4-4)

The message of this *shabad* is that even if it goes against the tradition of our ancestors or family practices, instead of performing rituals or worshipping idols, we should meditate on the Name of that God, who is the destroyer of all pains and savior of His devotees.

ਬਿਲਾਵਲੁ॥

ਕੋਊ ਹਰਿ ਸਮਾਨਿ ਨਹੀ ਰਾਜਾ॥
ਏ ਭੂਪਤਿ ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ ਝੁਠੇ ਕਰਤ ਦਿਵਾਜਾ॥੧॥
ਰਹਾਉ॥
ਤੇਰੇ ਜਨੁ ਹੋਇ ਸੋਇ ਕਤ ਡੋਲੈ ਤੀਨਿ ਭਵਨ ਪਰ ਛਾਜਾ॥
ਹਾਥੁ ਪਸਾਰਿ ਸਕੈ ਕੋ ਜਨ ਕਉ ਬੋਲਿ ਸਕੈ ਨ ਅੰਦਾਜਾ॥੧॥

ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ॥
ਕਹਿ ਕਬੀਰ ਸੰਸਾ ਭ੍ਰਮੁ ਚੁਕੇ ਧੂ ਪ੍ਰਹਿਲਾਦ ਨਿਵਾਜਾ॥੨॥੫॥

bilaaval.

ko-oo har samaan nahee raajaa.
ay bhoopat sabh divas chaar kay jhoothay karat divaajaa. ||1|| rahaa-o.
tayro jan ho-ay so-ay kat dolai teen bhavan par chhaajaa.
haath pasaar sakai ko jan ka-o bol sakai na andaajaa. ||1||

chayt achayt moorh man mayray baajay anhad baajaa.
kahi kabeer sansaa bharam chooko Dharoo par-hilaad nivaajaa. ||2||5||

Bilawal

In the previous *shabad*, Kabir Ji advised us that even if it goes against the tradition of our ancestors or family practices, instead of performing rituals or worshipping idols we should meditate on the Name of that God, who is the destroyer of all pains and is the savior of His devotees. In this *shabad*, he tells us what to speak of our relatives, we should not be afraid even of the worldly kings or rulers and keep meditating on God's Name, because there is none equal to Him.

He says: "(O' my friends), there is no other king equal to God. These (worldly) kings are here for very short stay, and they make false shows (of their wealth and power)."(1-pause)

Expressing his complete trust in God, Kabir Ji says: "(O' God), Your writ runs over the three worlds, so the one who is Your servant, never wavers (in his or her faith, and that person's) glory pervades all the three worlds. No one can raise his or her hand (to physically harm the devotee, because) no one can guess the extent (of Your power)."(1)

In conclusion, Kabir Ji advises his own mind, and indirectly us, to meditate on that God. He says: “O’ my foolish unconscious mind, remember that God so that the music of non stop melody may ring (in you also). Kabir says that all his doubt and misgiving has been removed, (and he now firmly believes, that God protects His devotees, just as He) glorified *Dhru* and *Prehlaad*.”(2-5)

The message of this *shabad* is that we should meditate on God’s Name without any fear and hesitation because nobody is higher than God, who protects and glorifies His devotees.

ਬਿਲਾਵਲੁ॥

ਰਾਖਿ ਲੇਹੁ ਹਮ ਤੇ ਬਿਗਰੀ॥
ਸੀਲੁ ਧਰਮੁ ਜਪੁ ਭਗਤਿ ਨ ਕੀਨੀ ਹਉ ਅਭਿਮਾਨ ਟੇਢ
ਪਗਰੀ॥੧॥ ਰਹਾਉ॥

ਅਮਰ ਜਾਨਿ ਸੰਚੀ ਇਹ ਕਾਇਆ ਇਹ ਮਿਥਿਆ ਕਾਚੀ
ਗਗਰੀ॥
ਜਿਨਹਿ ਨਿਵਾਜਿ ਸਾਜਿ ਹਮ ਕੀਏ ਤਿਸਹਿ ਬਿਸਾਰਿ ਅਵਰ
ਲਗਰੀ॥੧॥

ਸੰਧਿਕ ਤੋਹਿ ਸਾਧ ਨਹੀ ਕਹੀਅਉ ਸਰਨਿ ਪਰੇ ਤੁਮਰੀ
ਪਗਰੀ॥
ਕਹਿ ਕਬੀਰ ਇਹ ਬਿਨਤੀ ਸੁਨੀਅਹੁ ਮਤ ਘਾਲਹੁ ਜਮ ਕੀ
ਖਬਰੀ॥੨॥੬॥

bilaaval.

raakh layho ham tay bigree.
seel Dharam jap bhagat na keenee ha-o
abhimaan taydh pagree. ||1|| rahaa-o.

amar jaan sanchee ih kaa-i-aa ih mithi-aa
kaachee gagree.
jineh nivaaj saaj ham kee-ay tiseh bisaar avar
lagree. ||1||

sandhik tohi saadh nahee kahee-a-o saran
paray tumree pagree.
kahi kabeer ih bintee sunee-ahu mat ghaalhu
jam kee khabree. ||2||6||

Bilawal

In the previous *shabad*, Kabir Ji advised us that we should meditate on God’s Name without any fear and hesitation because nobody is higher than God, who protects and glorifies His devotees. However, in this *shabad*, he wants us to be afraid of our own sins and blunders, so that we should not be approaching God with an attitude of arrogance. Rather, we should approach God with full acknowledgement of our past sins and like an innocent child ask God for His forgiveness and mercy.

So putting himself in our position, Kabir Ji says: “(O’ God), save me (from birth and death, even though), my fate has been messed up by myself. (O’ God), I do not have a gentle nature, righteousness, or worship, nor have I performed any devotional service. I am arrogant and follow self-conceited crooked ways (of life).”(1-pause)

Acknowledging other foolish mistakes on our behalf, Kabir Ji says: “(O God), I have been nourishing this body, deeming it as eternal. (But now I have realized that it) is perishable like a pitcher made of unbaked clay. Forsaking Him who, after fashioning and embellishing, created us. I have attached myself to the other (worldly riches and power).”(1)

In conclusion, Kabir Ji entreats: “(O’ God), we should not be called as saints, (because we are) Your thieves, (but we have) fallen at Your feet (and have humbly sought Your refuge).

Kabir says, listen to this prayer of his and don't send him the news of the demon of death (and subject him to further pains of births and deaths).”(2-6)

The message of this *shabad* is that even if we have sinned in the past, or have not meditated on His Name, we can still hope to save ourselves from the pains of future births and deaths if we approach God in a most humble and sincere way, confess our faults and ask for His forgiveness.

ਬਿਲਾਵਲੁ॥

ਦਰਮਾਦੇ ਨਾਢੇ ਦਰਬਾਰਿ॥
ਤੁਝ ਬਿਨੁ ਸੁਰਤਿ ਕਰੈ ਕੋ ਮੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ਖੋਲ੍ਹਿ
ਕਿਵਾਰੁ॥੧॥ ਰਹਾਉ॥

ਤੁਮ ਧਨ ਧਨੀ ਉਦਾਰ ਤਿਆਗੀ ਸ੍ਵਨਨ੍ ਸੁਨੀਅਤੁ ਸੁਜਸੁ
ਤੁਮਾਰੁ॥
ਮਾਗਉ ਕਾਹਿ ਰੰਕ ਸਭ ਦੇਖਉ ਤੁਮੁ ਹੀ ਤੇ ਮੇਰੇ ਨਿਸਤਾਰੁ॥੧॥

ਜੈਦੇਉ ਨਾਮਾ ਬਿਪ ਸੁਦਾਮਾ ਤਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਹੈ ਅਪਾਰ॥
ਕਹਿ ਕਬੀਰ ਤੁਮ ਸੰਮ੍ਥ ਦਾਤੇ ਚਾਰਿ ਪਦਾਰਥ ਦੇਤ ਨ
ਬਾਰ॥੨॥੧॥

bilaaval.

ḍarmaaḍḍay thaaḍḍhay ḍarbaar.
ṭujḥ bin suraṭ karai ko mayree ḍarsan ḍeejai
kholiḥ kivaar. ||1|| rahaa-o.

ṭum Ḍhan Ḍhaneē uḍaar ṭi-aagee saravnanḥ
sunee-aṭ sujās ṭumḥaar.
maaga-o kaahi rank sabḥ ḍaykḥ-a-u ṭumḥ hee
ṭay mayro nistaar. ||1||

jaḍḍay-o naamaa bip sudaamaa ṭin ka-o kirpaa
ḥha-ee hai apaar.
kahi kabeer ṭum samrath ḍaaṭay chaar
paḍaarath ḍayṭ na baar. ||2||7||

Bilawal

In the previous *shabad* Kabir Ji taught us that even if we have sinned in the past or have not meditated on His Name, we can still hope to save ourselves from the pains of future births and deaths by approaching God in a most humble and sincere way, confess our faults and ask for His forgiveness. In this *shabad*, Kabir Ji shows us, how to approach God in complete humility and sincerity.

He says: “(O’ God), in all humility I am standing outside Your door. Except for You, who else is going to think about me? (So please), open the door and bless me with Your sight.”(1-Ppause)

Giving the reason why he has not sought the refuge of any other rich person or god and goddess, and why he has come to beg at His door only, Kabir Ji says: “(O’ God), You are the richest of the rich, gracious, and detached, with our ears, this is what we are hearing about Your good reputation. Therefore, why should I beg from others? To me, all appear to be paupers. My emancipation can happen only through You.”(1)

Kabir Ji concludes the *shabad* by citing the examples of other devotees, whom God had blessed in the past. He says: “(O’ God, devotees like) *Jaidev*, *Nam Dev*, and Brahmin *Sudama*, were bestowed with limitless grace (by You) Therefore, Kabir says You alone are the all-powerful Giver, and You do not take any time in blessing (anyone) with the four commodities (of righteousness, money, love, and salvation).”(2-7)

The message of this *shabad* is that we should not go and beg from ordinary people or any other gods and goddesses. What ever our needs are, we should go and beg from God. We should humbly say to Him: “O’ God, like beggars we have come to Your door, please show Your mercy and bless us with Your sight.

Personal Note: *This shabad reminds me of a happening in my life about 6 or 7 years ago. On account of my exemplary performance, my boss had promised me to give extra ordinary raise the next year. But every year he lied and did not fulfill his promise. Then one year when I was about to go and ask him again, my inner voice said to me: “Daljit why you go to him and beg from a beggar, and why don’t you simply beg from God who is the Giver of all.”. So I stopped myself, and returned to my room. God then blessed me so much, that from that day on I have always felt contented and thankful to God for providing me with enough resources that I have no economic worry for the rest of my life.*

ਬਿਲਾਵਲੁ॥

ਡੰਡਾ ਮੁੰਦਾ ਬਿੰਬਾ ਆਧਾਰੀ॥
ਕ੍ਰਮ ਕੈ ਭਾਇ ਭਵੈ ਭੇਖਧਾਰੀ॥੧॥

ਪੰਨਾ ੮੫੭

ਆਸਨੁ ਪਵਨ ਦੂਰਿ ਕਰਿ ਬਵਰੇ॥
ਛੋਡਿ ਕਪਟੁ ਨਿਤ ਹਰਿ ਭਜੁ ਬਵਰੇ॥੧॥ ਰਹਾਉ॥

ਜਿਹ ਤੂ ਜਾਚਹਿ ਸੇ ਤ੍ਰਿਭਵਨ ਭੋਗੀ॥
ਕਹਿ ਕਬੀਰ ਕੇਸੋ ਜਗਿ ਜੋਗੀ॥੨॥੮॥

bilaaval.

dandaa mundraa khinthaa aaDhaaree.
bharam kai bhaa-ay bhavai bhaykh-Dhaaree.
||1||

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aasan pavan door kar bavray.
chhod kapat nit har bhaj bavray. ||1|| rahaa-o.

jih too jaacheh so taribhavan bhogee.
kahi kabeer kaysou jag jogee. ||2||8||

Bilawal

In the previous *shabad*, Kabir Ji advised us that we should not go and beg from ordinary people or any other gods and goddesses. Whatever our needs may be, we should go to God, for getting these fulfilled. In this *shabad*, Kabir Ji appears to be addressing a yogi, who adopting the garbs and symbols of yoga, wanders around in search of food and money, and many times resorts to hypocrisies and deceits for the sake of worldly riches and praise of the people.

Commenting on the conduct of such a yogi, Kabir Ji says: “Wearing the holy looking garb, (such as) a staff, ear rings, patched coat, and a cloth wallet, (a yogi) wanders around in doubt.”(1)

Advising such a yogi to forsake all these hypocritical practices, Kabir Ji says: “O’ ignorant (yogi), abandon all these breathing postures and forsake these daily hypocritical acts and instead, worship God.”(1-pause)

Kabir Ji concludes the *shabad* by advising him that instead of asking for *Maya* or worldly riches and power, he should beg for God’s Name. So he says: “(O’ yogi, the *Maya*), which you are begging, has already been tried by persons in all the three worlds (and no one has obtained true happiness from it. Therefore) Kabir suggests that you should beg for (the Name of) one God, and become a yogi who is united with Him.”(2-8)

The message of this *shabad* is that there is no need for us to perform any special breath exercises, postures, or wear special yogic symbols and garbs to unite with God. We can obtain union with Him simply by following Guru's advice and meditating on His Name with true love and devotion

ਬਿਲਾਵਲੁ॥

ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮ੍ਹਰੇ ਚਰਨ ਬਿਸਾਰੇ॥

ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ
ਬੋਚਾਰੇ॥੧॥ ਰਹਾਉ॥

ਪ੍ਰਿਗੁ ਤਨੁ ਪ੍ਰਿਗੁ ਧਨੁ ਪ੍ਰਿਗੁ ਇਹ ਮਾਇਆ ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਮਤਿ
ਬੁਧਿ ਫੰਨੀ॥

ਇਸ ਮਾਇਆ ਕਉ ਦ੍ਰਿੜੁ ਕਰਿ ਰਾਖਹੁ ਬਾਧੇ ਆਪ ਬਰੰਨੀ॥੧॥

ਕਿਆ ਖੋਤੀ ਕਿਆ ਲੇਵਾ ਦੇਈ ਪਰਪੰਚ ਝੂਠੁ ਗੁਮਾਨਾ॥

ਕਹਿ ਕਬੀਰ ਤੇ ਅੰਤਿ ਬਿਗੂਤੇ ਆਇਆ ਕਾਲੁ ਨਿਦਾਨਾ॥੨॥੯॥

bilaaval.

ayni^h maa-i-aa jagdees gusaa-ee tum^hray
charan bisaaray.

kichant^h pareet^h na upjai jan ka-o jan kahaa
karahi baychaaray. ||1|| rahaa-o.

Dharig^h tan Dharig^h Dhan Dharig^h ih maa-i-aa
Dharig^h Dharig^h mat^h buDh^h fannee.

is maa-i-aa ka-o darigh^h kar raakh^o baa^hDhay
aap bachannee. ||1||

ki-aa khaytee ki-aa layvaa day-ee parpanch
jhooth gumaanaa.

kahi kabeer tay ant^h bigootay aa-i-aa kaal
nidaanaa. ||2||9||

Bilawal

Kabir Ji concluded the previous *shabad* by addressing a yogi and saying to him: “(O’ yogi, the *Maya*), which you are begging, has already been tried by persons in all the three worlds (and no one has obtained true happiness from it. Therefore) Kabir suggests that you should beg for (the Name of) one God and become a yogi who is united with Him.” In this *shabad*, he points to the fact that being entangled in the pursuits of *Maya*, or worldly riches and power, most of us do not meditate on God’s Name or remember Him at all. Therefore, he shows us how to pray to God to liberate us from these bonds, so that we may not suffer and repent in the end.

He says: “O’ God of the universe, this *Maya* has made me forsake Your lotus feet (Your Name). Because of this *Maya*, not even a little bit of love wells up in the mind of (Your) devotees. What can the poor devotees do?”(1-pause)

Kabir Ji therefore curses such *Maya* and such intellect, which makes a man run after it. He says: “O’ cursed be this body, wealth, and *Maya*, and cursed again and again is that wisdom and intellect which entraps and deceives others (for the sake of *Maya*. O’ God, please) keep this *Maya* firmly bound (in Your control, because) as per Your command, (this *Maya*) is binding mortals in its bonds.”(1)

In conclusion, Kabir Ji says: “(O’ my friends), whether it is farming or business, false is the pride of all these ostentations. Kabir says that when ultimately death arrives, (they who remain entangled in *Maya*), are ruined.”(2 –9)

The message of this *shabad* is that *Maya* (or love of worldly riches and power) is making us forget God. We should pray to Him to liberate us from its bonds.

ਬਿਲਾਵਲੁ॥

ਸਰੀਰ ਸਰੋਵਰ ਭੀਤਰੇ ਆਛੈ ਕਮਲ ਅਨੂਪ॥
ਪਰਮ ਜੋਤਿ ਪੁਰਖੋਤਮੋ ਜਾ ਕੈ ਰੇਖ ਨ ਰੂਪ॥੧॥

ਰੇ ਮਨ ਹਰਿ ਭਜੁ ਭ੍ਰਮੁ ਤਜਹੁ ਜਗਜੀਵਨ ਰਾਮ॥੧॥ ਰਹਾਉ॥

ਆਵਤ ਕਛੂ ਨ ਦੀਸਈ ਨਹ ਦੀਸੈ ਜਾਤ॥
ਜਹ ਉਪਜੈ ਬਿਨਸੈ ਤਹੀ ਜੈਸੇ ਪੁਰਿਵਨ ਪਾਤ॥੨॥

ਮਿਥਿਆ ਕਰਿ ਮਾਇਆ ਤਜੀ ਸੁਖ ਸਹਜ ਬੀਚਾਰਿ॥
ਕਹਿ ਕਬੀਰ ਸੇਵਾ ਕਰਹੁ ਮਨ ਮੰਤਿ ਮੁਰਾਰਿ॥੩॥੧੦॥

bilaaval.

sareer sarovar bheetray aachhai kamal anoop.
param jot purkhotamo jaa kai raykh na roop.
||1||

ray man har bhaj bharam tajahu jagjeevan
raam. ||1|| rahaa-o.

aavat kachhoo na dees-ee nah deesai jaat.
jah upjai binsai tahee jaisay purivan paat. ||2||

mithi-aa kar maa-i-aa tajee sukh sahj beechaar.
kahi kabeer sayvaa karahu man manjh muraar.
||3||10||

Bilawal

In the previous *shabad* Kabir Ji told us that Maya (or love of worldly riches and power) is making us forget God. So we should pray to Him to liberate us from its bonds, so that we may not be spiritually ruined in its pursuit. In this *shabad*, Kabir Ji tells us where God is residing and how we can get rid of Maya by worshipping that God.

He says: “(O’ my mind), the primal light of that supreme God, who has no form or feature, is in the beautiful pool of this body (itself). Because of it the lotus (of our heart) remains in bloom.

Therefore addressing his mind (actually us), Kabir Ji says: “O’ my mind, shed all your doubt, and meditate on that God, the Life and Master of entire universe.”(1-pause)

Describing the unique qualities of God and His light within us, Kabir Ji says: “(O’ my friends), (That prime light or soul of God) is neither visible when it first comes (and enters a body at the time of birth), nor while going out (at the time of death). Like the leaves of algae, it gets merged back into where it came.”(2)

Kabir Ji concludes the *shabad*; by telling us how a person may get rid of Maya. He says: “(O my friends), after reflecting on the state of peace and poise, I have shed off Maya (or the love of worldly things), deeming it as illusion. So now Kabir says, (O’ my mind, instead of Maya), serve that God who resides within your heart (itself).”(3-10)

The message of this shabad is that we should realize that Maya (or the love of worldly riches and power) is just an illusion, but in its pursuit we waste our entire life. Therefore, instead of wasting our time and energy in false worldly pursuits, we should worship God within us and try to enjoy the bliss of His union.

ਬਿਲਾਵਲੁ॥

ਜਨਮ ਮਰਨ ਕਾ ਭ੍ਰਮੁ ਗਇਆ ਗੋਬਿਦ ਲਿਵ ਲਾਗੀ॥
ਜੀਵਤ ਸੁੰਨਿ ਸਮਾਨਿਆ ਗੁਰ ਸਾਖੀ ਜਾਗੀ॥੧॥ ਰਹਾਉ॥

bilaaval.

janam maran kaa bharam ga-i-aa gobid liv
laagee.
jeevat sunn samaani-aa gur saakhee jaagee.
||1|| rahaa-o.

ਕਾਸੀ ਤੇ ਧੁਨਿ ਊਪਜੈ ਧੁਨਿ ਕਾਸੀ ਜਾਈ॥
ਕਾਸੀ ਫੁਟੀ ਪੰਡਿਤਾ ਧੁਨਿ ਕਰਾ ਸਮਾਈ॥੧॥

kaasee tay Dhun oopjai Dhun kaasee jaa-ee.
kaasee footee panditaa Dhun kahaanⁿ
samaa-ee. ||1||

ਤ੍ਰਿਕੁਟੀ ਸੰਧਿ ਮੈ ਪੇਖਿਆ ਘਟ ਹੂ ਘਟ ਜਾਗੀ॥
ਐਸੀ ਬੁਧਿ ਸਮਾਚਰੀ ਘਟ ਮਾਹਿ ਤਿਆਗੀ॥੨॥

tarikutee sanDh mai paykhi-aa ghat hoo ghat
jaagee.
aisee buDh samaacharee ghat maahi ti-aagee.
||2||

ਆਪੁ ਆਪ ਤੇ ਜਾਨਿਆ ਤੇਜ ਤੇਜੁ ਸਮਾਨਾ॥
ਕਰੁ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੋਬਿਦ ਮਨੁ ਮਾਨਾ॥੩॥੧੧॥

aap aap tay jaani-aa tayj tayj samaanaa.
kaho kabeer ab jaani-aa gobid man maanaa.
||3||11||

Bilawal

In the previous shabad Kabir Ji advised us that we should realize that Maya, (the love of worldly riches and power) is just an illusion, but we waste our lives pursuing it. Therefore, instead of wasting our time and energy in false worldly pursuits, we should worship God within us and try to enjoy the bliss of His union. In this shabad Kabir Ji shares with us what kind of blessings he got when he remembered God and meditated upon Him.

He says: “(O my friends), my fear of birth and death has gone, and (my mind) is attuned with God. The Guru’s instruction has awakened (and become manifest) in me, and even while alive I have merged in divine trance.”(1-pause)

Next, Kabir Ji cites a beautiful example to illustrate how our worldly desires disappear when we shed our attachment with our body. As if talking to a Pundit, Kabir Ji poses a question to him and says: “(Listen) O’ Pundit, when we strike a bronze (vessel, a) tune arises from it, (and when we stop hitting the vessel), the tune merges back into it. But tell me, when the vessel breaks, where does the sound go? (Why no sound comes out of the vessel even when it is struck? The answer is that the sound has merged back into the void. Similarly, the human soul emanates from the Prime soul of God, and upon death of the individual, it leaves the body and merges back into God).”(1)

Describing, what else he has learned upon the illumination of his mind with the instruction of the Guru, Kabir Ji says: “(O my friends), by removing the three wrinkles (on my brow, which indicate the agitation in one’s mind), I have seen that the light (of God) is manifest in each and every heart. Yes, such an understanding has welled up in me that within my heart I have become detached (from worldly desires).”(2)

Giving the essence of his spiritual awakening, Kabir Ji says: “(O’ my friends), by reflecting on myself, I have realized the self and my light has merged into (God’s supreme) light. Kabir says that I have now come to know (God), and my mind has developed (full) faith in Him.”(3-11)

The message of this shabad is that following the Guru’s advice, we should illuminate our mind with the divine wisdom, and try to know and realize that God from whom we have all emanated and in whom we would ultimately merge back.

ਬਿਲਾਵਲੁ॥

ਚਰਨ ਕਮਲ ਜਾ ਕੈ ਰਿਦੈ ਬਸਹਿ ਸੇ ਜਨੁ ਕਿਉ ਡੋਲੈ ਦੇਵ॥

ਮਾਨੋ ਸਭ ਸੁਖ ਨਉ ਨਿਧਿ ਤਾ ਕੈ ਸਹਜਿ ਸਹਜਿ ਜਸੁ ਬੋਲੈ
ਦੇਵ॥ ਰਹਾਉ॥

ਤਬ ਇਹ ਮਤਿ ਜਉ ਸਭ ਮਹਿ ਪੇਖੈ ਕੁਟਿਲ ਗਾਠਿ ਜਬ ਖੋਲੈ
ਦੇਵ॥

ਬਾਰੰ ਬਾਰ ਮਾਇਆ ਤੇ ਅਟਕੈ ਲੈ ਨਰਜਾ ਮਨੁ ਤੋਲੈ ਦੇਵ॥੧॥

ਜਹ ਉਹੁ ਜਾਇ ਤਹੀ ਸੁਖੁ ਪਾਵੈ ਮਾਇਆ ਤਾਸੁ ਨ ਝੋਲੈ ਦੇਵ॥

ਕਹਿ ਕਬੀਰ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ਰਾਮ ਪ੍ਰੀਤਿ ਕੀਓ ਲੈ
ਦੇਵ॥੨॥੧੨॥

bilaaval.

charan kamal jaa kai ridai baseh so jan ki-o
dolai dayv.

maanou sabh sukh na-o niDh taa kai sajh sajh
jas bolai dayv. rahaa-o.

tab ih mat ja-o sabh meh paykhai kutil gaath
jab kholai dayv.

baaraⁿ baar maa-i-aa tay atkai lai narjaa man
tolai dayv. ||1||

jah uho jaa-ay tahee sukh paavai maa-i-aa taas
na jholai dayv.

kahi kabeer mayraa man maani-aa raam pareet
kee-o lai dayv. ||2||12||

Bilawal

In the previous shabad, Kabir Ji advised us that following the Guru's advice, we should illuminate our mind with the divine wisdom. In this shabad, he elaborates on the blessings and new awakened insight one obtains; in whose mind reside the lotus feet of God and His Name.

Kabir Ji says: "O' God, how can one waver in whose mind abide Your lotus feet, (Your immaculate Name)? In a state of poise, he who utters Your praise, he enjoys all comforts as if, he has all the nine treasures (of wealth)." (1-pause)

Elaborating on the above, Kabir Ji says: "O' God, when one unties the crooked knot (of evil thought in his mind), he then obtains this wisdom, that he sees (God) in all. Again and again he restrains his mind from getting enticed by Maya, and using a (spiritual) balance he weighs his mind (and examines his conduct in the light of Guru's advice)." (1)

Summarizing the blessings obtained by such a person, Kabir Ji says: "(O' my friends, he who acts on the advice of the Guru, obtains peace wherever he goes, and Maya can not make him waver (from his faith). (In short), Kabir says, "(O my friends), my mind is fully convinced by the shield of God's love." (2-12)

The message of this shabad is that if we want to insulate our mind from the attacks or enticements of Maya, and want to remain in a state of peace and poise, then we should keep restraining it in the light of Guru's advice, and meditating on God's Name.

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਫਲ ਜਨਮੁ ਮੇ ਕਉ ਗੁਰ ਕੀਨਾ॥

ਪੰਨਾ ੮੫੮

ਦੁਖ ਬਿਸਾਰਿ ਸੁਖ ਅੰਤਰਿ ਲੀਨਾ॥੧॥

ਗਿਆਨ ਅੰਜਨੁ ਮੇ ਕਉ ਗੁਰਿ ਦੀਨਾ॥

ਰਾਮ ਨਾਮ ਬਿਨੁ ਜੀਵਨੁ ਮਨ ਹੀਨਾ॥੧॥ ਰਹਾਉ॥

ਨਾਮਦੇਇ ਸਿਮਰਨੁ ਕਰਿ ਜਾਨਾਂ॥

ਜਗਜੀਵਨੁ ਸਿਉ ਜੀਉ ਸਮਾਨਾਂ॥੨॥੧॥

bilaaval banee bhagat naamdayv jee
kee

ik-oⁿkaar satgur parsaad.

safal janam mo ka-o gur keena.

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dukh bisaar sukh antar leenaa. ||1||

gi-aan anjan mo ka-o gur deenaa.

raam naam bin jeevan man heenaa. ||1||
rahaa-o.

naamday-ay simran kar jaanaaⁿ.

jagjeevan si-o jee-o samaanaaⁿ. ||2||1||

Bilawal

The Word of Bhagat Nam Dev Ji

In the previous shabad Kabir Ji advised us that that if we want to insulate our mind from the attacks or enticements of Maya, and want to remain in a state of peace and poise, then we should keep restraining it in the light of Guru's advice, and meditating on God's Name. In this *shabad* devotee Nam Dev Ji shares with us his own experience and confirms what Kabir Ji says.

So Nam Dev Ji says: "(O my friends), the Guru has made my life fruitful: as a result forsaking (worldly) sorrows, I am absorbed in (spiritual) bliss."(1)

Describing, exactly what he has learned from the Guru, Nam Dev Ji says: "(O my friends), the Guru has put the slaver of (divine) wisdom (in my eyes, and now) without God's Name the life seems meaningless to my mind."(1-pause)

In conclusion, he says: "(O my friends), by contemplating upon God, Nam Dev has realized God, and now his soul has merged in (God), the life of the world."(2-1)

The message of this *shabad* is that if we want to make our life fruitful, then we should seek the shelter of the Guru and under his advice meditate on God's Name with such devotion, that we ultimately are absorbed in Him

ਬਿਲਾਵਲੁ ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਦਾਰਿਦੁ ਦੇਖਿ ਸਭ ਕੇ ਹਸੈ ਐਸੀ ਦਸਾ ਹਮਾਰੀ॥

ਅਸਟ ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ ਸਭ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥੧॥

ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵ ਖੰਡਨ ਰਾਮ॥

ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ॥੧॥ ਰਹਾਉ॥

ਜੇ ਤੇਰੀ ਸਰਨਾਗਤਾ ਤਿਨ ਨਾਹੀ ਭਾਰੁ॥

ਉਚ ਨੀਚ ਤੁਮ ਤੇ ਤੇਰੇ ਆਲਜੁ ਸੰਸਾਰੁ॥੨॥

ਕਹਿ ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ ਬਹੁ ਕਾਇ ਕਰੀਜੈ॥

ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੁਹੀ ਕਿਆ ਉਪਮਾ ਦੀਜੈ॥੩॥੧॥

bilaaval baneer ravidas bhagat kee

ik-oⁿkaar satgur parsaad.

daarid̄ daykh̄ sabh̄ ko hasai aisee dasaa hamaaree.

asat dasaa sidh̄ kar talai sabh̄ kirpaa tumaaree.
||1||

too jaanat̄ mai kichh̄ nahee bhav̄ khandan raam.

sagal jee-a sarnaagatee parabh̄ pooran kaam.
||1|| rahaa-o.

jo tayree sarnaagataa tin naahee bhaar.

ooch neech tum tay taray aalaj sansaar. ||2||

kahi ravidas akath katha baho kaa-ay kareejai.

jaisaa too taisaa tuhee ki-aa upmaa deejai.
||3||1||

Bilawal Bani Ravi Das Bhagat Ki

(The Word of Bhagat Ravi Das Ji)

Devotee Ravidas was a very poor man, who used to run his household repairing shoes. All of his friends and relatives used to laugh at his poverty. But he was so kind that many times he wouldn't charge any payment for his work and he was a very sincere devotee of God who ultimately became merciful upon him, blessing him with all kinds of spiritual and worldly powers. Then everybody was bringing him presents and admiring him for his miraculous powers.

Referring to his old situation, Ravi Das Ji humbly expresses his gratitude to God and says: "(O' God, previously) such was my condition that looking at my poverty and adversity, everybody laughed at me. But now, because of Your mercy, I hold in my hand the power to perform all the eighteen kinds of miracles."(1)

Acknowledging his powerlessness and God's greatness, Ravidas Ji says: "O' the Destroyer of dreads, You know that I am nothing, but O' the fulfiller of the desires of everybody, all creatures seek Your shelter, (and so do I)."(1-pause)

Next, elaborating on the blessings received by those who seek the shelter of God, Ravidas Ji says: "(O' God), they who seek Your shelter, do not carry any load (of sins). Yes, whether belonging to high or low caste, by Your (grace, all those who have sought Your refuge), have been ferried across this miserable world."(2)

Ravi Das Ji concludes the *shabad* with the remark: "(O' God), Ravi Das says, why should we try to describe more about Your indescribable discourse, only You are like whatever You are, so with whom can we compare You?"(3-1)

The message of this *shabad* is that it doesn't matter, if we are very poor. But, if we sincerely love God and meditate on His Name, then He would show His mercy upon us and bless us with all kinds of prosperity and spiritual powers. But, we need to make sure that with these blessings, we don't become self-conceited, or arrogant, instead we should thank God for His kindness and remain as humble as before.

ਬਿਲਾਵਲੁ॥

ਜਿਹ ਕੁਲ ਸਾਧੁ ਬੈਸਨੋ ਹੋਇ॥
ਬਰਨ ਅਬਰਨ ਰੰਕੁ ਨਹੀ ਈਸੁਰੁ ਬਿਮਲ ਬਾਸੁ ਜਾਨੀਐ ਜਗਿ
ਸੋਇ॥੧॥ ਰਹਾਉ॥

ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ ਅਰੁ ਖੁੜੀ ਡੋਮ ਚੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ॥

ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ ਤਾਰੇ ਕੁਲ
ਦੋਇ॥੧॥

ਧੰਨਿ ਸੁ ਗਾਉ ਧੰਨਿ ਸੋ ਠਾਉ ਧੰਨਿ ਪੁਨੀਤ ਕੁਟੰਬ ਸਭ ਲੋਇ॥

ਜਿਨਿ ਪੀਆ ਸਾਰ ਰਸੁ ਤਜੇ ਆਨ ਰਸ ਹੋਇ ਰਸ ਮਗਨ ਡਾਰੇ
ਬਿਖੁ ਖੋਇ॥੨॥

ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ॥

ਜੈਸੇ ਪੁਰੈਨ ਪਾਤ ਰਹੈ ਜਲ ਸਮੀਪ ਭਨਿ ਰਵਿਦਾਸ ਜਨਮੇ ਜਗਿ
ਓਇ॥੩॥੨॥

bilaaval.

jih kul saaDh**h** baisnou ho-ay.
baran abran rank nahee eesur bimal baas
jaanee-ai jag so-ay. ||1|| rahaa-o.

barahman bais sood ar **kh**a-ytaree dom
chandaar malay**ch**h man so-ay.

ho-ay puneet **bh**agvant **bh**ajan tay aap taar
taaray kul **do**-ay. ||1||

Dhan so gaa-o Dhan so **th**aa-o Dhan puneet
kutamb sab**h** lo-ay.

jin pee-aa saar ras **t**ajay aan ras ho-ay ras
magan daaray **bikh** **kh**o-ay. ||2||

pandit soor **ch**hatrapat raajaa **bh**agat baraabar
a-or na ko-ay.

jaisay purain paat rahai jal sameep **bh**an
ravidas janmay jag o-ay. ||3||2||

Bilawal

In the previous *shabad*, Ravi Das Ji advised us that it doesn't matter, if we are very poor. If we sincerely love God and meditate on His Name, He will show His mercy upon us and bless us with all kinds of prosperity and spiritual powers. In this *shabad*, Ravi Das Ji elaborates on the blessings received by the true devotees of God, and their merits, irrespective of their caste, creed, or station in life.

He says: “(O’ my friends), no one cares about the high or low caste, poverty or riches of the family, in which God’s saint is born. Like immaculate fragrance, (the devotee’s glory) spreads all over the world.”(1-pause)

Describing the blessings received by those who sing praises of God’s Name, Ravi Das Ji says: “(O’ my friends), no matter, whether one is a *Brahmin*, *Vaish*, *Shudra*, or *Kshatriya* (priest, business man, servant, or a warrior), a bard, menial, or even a person of unclean mind, one becomes immaculate by worshipping God. Such a person saves him or herself, and lineages on both (mother and father) sides.”(1)

Therefore blessing even the places and towns where the devotees of God live, Ravi Das Ji says: “Blessed is that village, blessed is that place, and most immaculate is that family and the entire community around them, who have tasted the essence of God.

They have renounced all other relishes (worldly pleasures), and remaining absorbed in the relish (of God), they have dispelled the poison (of worldly riches) from their within.”(2)

Ravi Das Ji now concludes this *shabad* by describing how high the status of the devotee of God is, as compared to others in high status, such as kings, or priests. He says: “(O’ my friends), whether one is a *Pundit*, (scholar), warrior, or a canopied king, but none of them is equal to the devotee of God. Just as water lily grows near water (but doesn’t let its leaves get wet), similarly devotees (while living in the world, do not let the worldly vices touch them). Ravi Das says, blessed is the birth of such devotees.”(3-2)

The message of this *shabad* is that if we want to save not only ourselves, but also our lineages from both sides, then we need to meditate on God and drink in the essence of God’s word (or *Gurbani*). Then irrespective of our caste, creed, or economic situation we would be known in the entire world.

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ

bane saDhnaay kee raag bilaaval

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur parsaad.

ਨ੍ਰਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ॥

nrip kanniaa kay kaarnai ik bha-i-aa bhaykh-Dhaaree.

ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ॥੧॥

kaamaarathhee su-aarthee vaa kee paj savaaree. ||1||

ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮੁ ਨ ਨਾਸੈ॥

tav gun kahaa jagat guraa ja-o karam na naasai.

ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ॥੧॥ ਰਹਾਉ॥

singh saran kat jaa-ee-ai ja-o jaⁿbuk garaasai. ||1|| rahaa-o.

ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾੜ੍ਹਕੁ ਦੁਖੁ ਪਾਵੈ॥

ayk boond jal kaarnay chaatrick dukh paavai.

ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ॥੨॥

paraan ga-ay saagar milai fun kaam na aavai. ||2||

ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ॥

paraan jo thaakay thir nahee kaisay birmaava-o.

ਬੁਝਿ ਮੂਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ ਚਢਾਵਉ॥੩॥

bood moo-ay na-ukaa milai kaho kaahi chadhaava-o. ||3||

ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ॥

mai naahee kachh ha-o nahee kichh aahi na moraa.

ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ॥੪॥੧॥

a-osar lajaa raakh layho sadhnaa jan toraa. ||4||1||

Bani Sadhnaiy Ki Rag Bilawal

(The Word of Bhagat Sadna)

In this *shabad*, devotee Sadna Ji is showing us how to pray to God for His forgiveness and mercy, even if we have been making mistakes and committing sins in the past. To start with, Sadna Ji cites the story of an impersonator, who

enticed a princess to fulfill his sexual desires. But he later repented and prayed to God for His mercy and was saved. According to Bh. Harbans Singh Ji, devotee Sadna was charged falsely for trying to rape a woman and kill her husband.

So referring to the above legend of the princess, Sadna Ji humbly addresses God and says: “(O’ God), to entice the daughter of a king, a person assumed a false garb and You saved the honor of even that selfish sex maniac.”(1)

Therefore, pleading to God to save him, even if his troubles may be due to his deeds in the past births, he says: “O’ God of the world, what is the use of Your greatness, if (in spite of Your worship, my past) misdeed is not washed off. O’ God, why should we go and seek the shelter of a lion, (if in spite of that) a jackal may seize us.”(1)

In order to convince God to come and save him right away, because he was fearing that any moment the king may order his execution, Sadna Ji says: “(O’ God), for the sake of a drop of water, (the songbird) *Chatrik* suffers in pain, if after losing its life, it gets the entire ocean, that is of no use to it. (Similarly after my enemies have killed me, then Your help wouldn’t be of any use to me).”(2)

Citing another example to urge God for immediate help, Sadna Ji says: “(O’ God, awaiting Your grace), my soul is completely exhausted. Now I cannot remain stable, so how can I solace myself (O’ God), if after I have drowned (in this ocean of worldly poison), I obtain the boat, then tell me whom could I ask to ride this (boat).”(3)

Again like a true devotee Sadna Ji does not demand all these favors from God on the basis of any merits, but he approaches Him with utmost humility and says: “(O’ God), I am nothing, and nothing belongs to me. I only ask that You please save my honor at this occasion, because Sadna is a devotee of Yours.”(4-1)

The message of this *shabad* is that even if we have committed very serious crimes, we should approach God in all humility and sincerity and ask for His mercy and He may still save us.

ਪੰਨਾ ੮੫੯

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

ਰਾਗੁ ਗੋਂਡ ਚਉਪਦੇ ਮਹਲਾ ੪ ਘਰੁ ੧॥

ਜੇ ਮਨਿ ਚਿਤਿ ਆਸ ਰਖਹਿ ਹਰਿ ਉਪਰਿ ਤਾ ਮਨ ਚਿੰਦੇ
ਅਨੇਕ ਅਨੇਕ ਫਲ ਪਾਈ॥
ਹਰਿ ਜਾਣੈ ਸਭੁ ਕਿਛੁ ਜੋ ਜੀਇ ਵਰਤੈ ਪ੍ਰਭੁ ਘਾਲਿਆ ਕਿਸੈ
ਕਾ ਇਕੁ ਤਿਲੁ ਨ ਗਵਾਈ॥
ਹਰਿ ਤਿਸ ਕੀ ਆਸ ਕੀਜੈ ਮਨ ਮੇਰੇ ਜੋ ਸਭ ਮਹਿ ਸੁਆਮੀ
ਰਹਿਆ ਸਮਾਈ॥੧॥

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ik-oⁿkaar sat naam kartaa purakh
nirbha-o nirvair akaal moorat ajoynee
saibhaⁿ gur parsaad.

raag gond cha-upday mehlaa 4 ghar 1.

jay man chit aas rakheh har oopar taa man
chingday anayk anayk fal paa-ee.
har jaanaai sabh kichh jo jee-ay vartai parabh
ghaali-aa kisai kaa ik til na gavaa-ee.
har tis kee aas keejai man mayray jo sabh meh
su-aamee rahi-aa samaa-ee. ||1||

ਮੇਰੇ ਮਨ ਆਸਾ ਕਰਿ ਜਗਦੀਸ ਗੁਸਾਈ॥
ਜੋ ਬਿਨੁ ਹਰਿ ਆਸ ਅਵਰ ਕਾਹੂ ਕੀ ਕੀਜੈ ਸਾ ਨਿਹਫਲ ਆਸ
ਸਭ ਬਿਰਥੀ ਜਾਈ॥੧॥ ਰਹਾਉ॥

ਜੋ ਦੀਸੈ ਮਾਇਆ ਮੋਹ ਕੁਟੰਬੁ ਸਭੁ ਮਤ ਤਿਸ ਕੀ ਆਸ ਲਗਿ
ਜਨਮੁ ਗਵਾਈ॥
ਇਨੁ ਕੈ ਕਿਛੁ ਹਾਥਿ ਨਹੀ ਕਹਾ ਕਰਹਿ ਇਹਿ ਬਪੁੜੇ ਇਨੁ
ਕਾ ਵਾਹਿਆ ਕਛੁ ਨ ਵਸਾਈ॥
ਮੇਰੇ ਮਨ ਆਸ ਕਰਿ ਹਰਿ ਪ੍ਰੀਤਮ ਅਪੁਨੇ ਕੀ ਜੋ ਤੁਝੁ ਤਾਰੈ
ਤੋਰਾ ਕੁਟੰਬੁ ਸਭੁ ਛੁਡਾਈ॥੨॥

ਜੇ ਕਿਛੁ ਆਸ ਅਵਰ ਕਰਹਿ ਪਰਮਿਤ੍ਰੀ ਮਤ ਤੂੰ ਜਾਣਹਿ ਤੇਰੈ
ਕਿਤੇ ਕੰਮਿ ਆਈ॥
ਇਹ ਆਸ ਪਰਮਿਤ੍ਰੀ ਭਾਉ ਦੂਜਾ ਹੈ ਖਿਨ ਮਹਿ ਝੂਠੁ ਬਿਨਸਿ
ਸਭ ਜਾਈ॥
ਮੇਰੇ ਮਨ ਆਸਾ ਕਰਿ ਹਰਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਕੀ ਜੋ ਤੋਰਾ
ਘਾਲਿਆ ਸਭੁ ਥਾਇ ਪਾਈ॥੩॥

ਆਸਾ ਮਨਸਾ ਸਭ ਤੋਰੀ ਮੇਰੇ ਸੁਆਮੀ ਜੈਸੀ ਤੂ ਆਸ
ਕਰਾਵਹਿ ਤੇਸੀ ਕੋ ਆਸ ਕਰਾਈ॥

ਪੰਨਾ ੯੬੦

ਕਿਛੁ ਕਿਸੀ ਕੈ ਹਥਿ ਨਾਹੀ ਮੇਰੇ ਸੁਆਮੀ ਐਸੀ ਮੇਰੈ
ਸਤਿਗੁਰਿ ਬੁਝ ਬੁਝਾਈ॥
ਜਨ ਨਾਨਕ ਕੀ ਆਸ ਤੂ ਜਾਣਹਿ ਹਰਿ ਦਰਸਨੁ ਦੇਖਿ ਹਰਿ
ਦਰਸਨਿ ਤ੍ਰਿਪਤਾਈ॥੪॥੧॥

mayray man aasaa kar jagdees gusaa-ee.
jo bin har aas avar kaahoo kee keejai saa nihfal
aas sabh birthee jaa-ee. ||1|| rahaa-o.

jo deesai maa-i-aa moh kutamb sabh mat jis
kee aas lag janam gavaa-ee.
in^h kai kichh haath nahee kahaa karahi ihi
bapurhay in^h kaa vaahi-aa kachh na vasaa-ee.
mayray man aas kar har pareetam apunay kee
jo tujh taarai tayraa kutamb sabh chhadaa-ee.
||2||

jay kichh aas avar karahi parmitree mat tooⁿ
jaaneh tayrai kitai kamm aa-ee.
ih aas parmitree bhaa-o doojaa hai khin meh
jhooth binas sabh jaa-ee.
mayray man aasaa kar har pareetam saachay
kee jo tayraa ghaali-aa sabh thaa-ay paa-ee.
||3||

aasaa mansaa sabh tayree mayray su-aamee
jaisee too aas karaaveh taisee ko aas karaa-ee.

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kichh kisee kai hath naahee mayray su-aamee
aisee mayrai satgur boojh bujhaa-ee.
jan naanak kee aas too jaaneh har darsan
daykh har darsan tariptaa-ee. ||4||1||

Raag Gond Chaupadaiy Mehla-4

Guru Ji begins this new *Raag* (musical measure) with a commentary on the human nature of doing lip service to God and our Guru. We may be performing their ritual worship, but in actual practice, for any kind of help or support, we depend more on our friends, relatives, acquaintances, or our wealth, and don't hesitate to buy our way through any difficulty, even if it involves paying bribes to some officials. In this *shabad*, Guru Ji tells us in clear-cut terms, what is the right thing, what is the right source or the entity on whom we should depend for helping us find a solution to our problems? He also tells us what happens when instead of God we depend upon others, during our times of need.

Addressing his own mind and us Guru Ji says: "(O' my friend), if in your mind and heart, you repose faith in God, then you would obtain myriad of fruits of your heart's desire. God knows whatever is happening inside our minds, and God does not let even a little bit of effort made by anybody go waste. Therefore O' my mind, have your hope (and faith) in that God who pervades in all (beings)."(1)

Giving the gist of this *shabad*, Guru Ji says: “O’ my mind, rest your hope in God of the universe, because if we repose our faith in anybody else except God, then all that effort and hope goes waste.”(1-pause)

Regarding having any expectations or dependence upon the support of our friends, relatives, acquaintances, or wealth, he says: “(O’ my friend), the wealth, worldly love, and family do not let your life get wasted in having any hopes or expectations from them. Nothing is in their hands. What can these poor fellows do? Nothing can be rectified through their efforts. O’ my mind, have faith in my beloved God, who would save you and get your entire family liberated (from the bonds of *Maya*, and rounds of births and deaths).”(2)

Now specifically commenting upon the uselessness of having our hope in persons and things other than God, Guru Ji says: “(O’ my mind, if) you pin your hope in false friends or worldly wealth, other than God, don’t ever think that this dependence would be of any use to you. To have any hope in false worldly friends is the love of (entities) other than God, and within a moment all this false illusion vanishes away. Therefore O’ my mind, have hope (only) in Your true beloved God, who would make all your efforts fruitful.”(3)

However in his humility, Guru Ji acknowledges that even the thought of reposing our faith in God, develops in our mind by His grace, so we should always pray for His grace to bless our mind with the right thoughts. He says: “All hope and desire is Yours, O’ my Master. Whatever desire you make a person to have, he/she has that kind of desire. Nothing, is in the control of any body, O’ my Master; such is the understanding which my true Guru has given me. O God my Master, You know the desire of devotee Nanak, that beholding God’s sight, he may remain satiated in God’s sight itself.”(4-1)

The message of this *shabad* is that if we have any kind of problem, hope, or desire, we should depend only on the support of God and not on the support of our friends, relatives, or our wealth, and social influence etc. Even without speaking, God knows our desires and wishes, and if we remain steadfast in our faith in Him, He would solve all our problems and fulfill all our genuine wishes.

ਗੋਂਡ ਮਹਲਾ ੪॥

ਐਸਾ ਹਰਿ ਸੇਵੀਐ ਨਿਤ ਧਿਆਈਐ ਜੋ ਖਿਨ ਮਹਿ ਕਿਲਵਿਖ
ਸਭਿ ਕਰੇ ਬਿਨਾਸਾ॥
ਜੇ ਹਰਿ ਤਿਆਗਿ ਅਵਰ ਕੀ ਆਸ ਕੀਜੈ ਤਾ ਹਰਿ ਨਿਹਰਲ
ਸਭ ਘਾਲ ਗਵਾਸਾ॥
ਮੇਰੇ ਮਨ ਹਰਿ ਸੇਵਿਹੁ ਸੁਖਦਾਤਾ ਸੁਆਮੀ ਜਿਸੁ ਸੇਵਿਐ ਸਭ
ਭੁਖ ਲਹਾਸਾ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਊਪਰਿ ਕੀਜੈ ਭਰਵਾਸਾ॥
ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਅਪਨੀ ਪੈਜ ਰਖੈ
ਜਨ ਦਾਸਾ॥੧॥ ਰਹਾਉ॥

ਜੇ ਅਪਨੀ ਬਿਰਥਾ ਕਹਹੁ ਅਵਰਾ ਪਹਿ ਤਾ ਆਗੈ ਅਪਨੀ
ਬਿਰਥਾ ਬਹੁ ਬਹੁਤ ਕਵਾਸਾ॥
ਅਪਨੀ ਬਿਰਥਾ ਕਹਹੁ ਹਰਿ ਅਪੁਨੇ ਸੁਆਮੀ ਪਹਿ ਜੋ ਤੁਮ੍ਹਰੇ
ਦੁਖ ਤਤਕਾਲ ਕਟਾਸਾ॥

gond mehlāa 4.

aisaa har sayvee-ai nit Dhi-aa-ee-ai jo khin
meh kilvikh sabh karay binaasaa.
jay har t*ī*-aag avar kee aas keejai t*ā*a har
nihfal sabh ghaal gavaasaa.
mayray man har sayvihu sukh-daata
su-aamee jis sayvi-ai sabh bhukh lahaasaa.
||1||

mayray man har oopar keejai bharvaasaa.
jah jaa-ee-ai t*ah* naal mayraa su-aamee har
apnee paj rakhai jan daasaa. ||1|| rahaa-o.

jay apnee birthaa kahhu avraa peh t*ā*a aagai
apnee birthaa baho bahut kadhaasaa.
apnee birthaa kahhu har apunay su-aamee
peh jo t*um*'ray dookh t*at*kaal kataasaa.

ਜੋ ਐਸਾ ਪ੍ਰਭੁ ਛੋਡਿ ਅਪਨੀ ਬਿਰਥਾ ਅਵਰਾ ਪਹਿ ਕਹੀਐ
ਅਵਰਾ ਪਹਿ ਕਹਿ ਮਨ ਲਾਜ ਮਰਾਸਾ॥੨॥

so aisaa parabh chhod apnee birthaa avraa
peh kahee-ai avraa peh kahi man laaj
maraasaa. ||2||

ਜੋ ਸੰਸਾਰੈ ਕੇ ਕੁਟੰਬ ਮਿਤ੍ਰ ਭਾਈ ਦੀਸਹਿ ਮਨ ਮੇਰੇ ਤੇ ਭਭਿ
ਅਪਨੈ ਸੁਆਇ ਮਿਲਾਸਾ॥

jo sansaarai kay kutamb mitar bhāa-ee
deeseh man mayray tay sabh apnai su-aa-ay
milaasaa.

ਜਿਤੁ ਦਿਨਿ ਉਨ੍ਹ ਕਾ ਸੁਆਉ ਹੋਇ ਨ ਆਵੈ ਤਿਤੁ ਦਿਨਿ ਨੇੜੈ
ਕੋ ਨ ਢੁਕਾਸਾ॥

jit dīn un^h kaa su-aa-o ho-ay na aavai tit dīn
nayrhai ko na dhukaasaa.

ਮਨ ਮੇਰੇ ਅਪਨਾ ਹਰਿ ਸੇਵਿ ਦਿਨੁ ਰਾਤੀ ਜੋ ਤੁਹੁ ਉਪਕਰੈ ਦੂਖਿ
ਸੁਖਾਸਾ॥੩॥

man mayray apnaa har sayv dīn raatēe jo
tuDh upkarai dookh sukhaasaa. ||3||

ਤਿਸ ਕਾ ਭਰਵਾਸਾ ਕਿਉ ਕੀਜੈ ਮਨ ਮੇਰੇ ਜੋ ਅੰਤੀ ਅਉਸਰਿ
ਰਖਿ ਨ ਸਕਾਸਾ॥

tis kaa bharvaasaa ki-o keejai man mayray jo
antēe a-osar rakh na sakaasaa.

ਹਰਿ ਜਪੁ ਮੰਤੁ ਗੁਰ ਉਪਦੇਸੁ ਲੈ ਜਾਪਹੁ ਤਿਨ੍ਹ ਅੰਤਿ ਛੁਡਾਏ ਜਿਨ੍ਹ
ਹਰਿ ਪ੍ਰੀਤਿ ਚਿਤਾਸਾ॥

har jap mant gur updays lai jaapahu tin^h ant
chhadāa-ay jin^h har pareet chitāasaa.

ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਸੰਤਹੁ ਇਹੁ ਛੂਟਣ ਕਾ
ਸਾਚਾ ਭਰਵਾਸਾ॥੪॥੨॥

jan naanak an-dīn naam japahu har santahu
ih chhootan kaa saachaa bharvaasaa.
||4||2||

Gond Mehla-4

In the previous *shabad*, Guru Ji advised us that if we have any kind of problem, hope or desire, we should depend only on the support of God for the fulfillment of that hope or desire, and not on the support of our friends, relatives, or our wealth, and social influence etc. In this *shabad*, Guru Ji once again tells us to have our faith in God. In addition, he tells us what happens, when leaving God, we go to somebody else for help, and why he or she cannot do anything.

So addressing his own mind (and us), Guru Ji says: “(O’ my mind), we should daily worship and meditate on that God, who in an instant destroys all our sins and sorrows. If abandoning faith in God we repose hope in anybody else, (God) makes all those efforts unfruitful. Therefore, O’ my mind serve (and worship) that bliss-giving Master, by serving whom all one’s hunger (for worldly desires) is quenched.”(1)

Given the essence of this *shabad*, Guru Ji says: “O’ my mind, rest Your hope (only) on God. Because wherever we go, there my God is with us. God saves the honor of His devotees and slaves.”(1-pause)

Now giving the reasons why he advises us to have faith only in God, and not even talk about our problems to other people, Guru Ji says: “(O my friends), if you talk about your (painful) situation with any other, then (instead of caring about you), he/she would vent out his/her own (worse) condition. Therefore, (O’ my mind), say your problem to Your God who would dispel all your pains instantly. Therefore, if forsaking such (a powerful) God, we tell about our situation to anybody else, by saying to others, O’ my mind, we have to lose our honor.”(2)

Next commenting upon the possibility of help from our friends and relatives, Guru Ji says: “O’ my mind, all these family members, friends and brothers whom you see, come and see you for their own selfish ends. The day their selfish purpose is not fulfilled, that very day,

they don't come near you. (Therefore), O' my mind, worship day and night, your God who would come to your aid, both in pleasure and pain.”(3)

In conclusion, Guru Ji says: “O' my mind, why should we repose trust in that person, who cannot save us in the end. Obtaining Guru's advice, mediate on God, and meditate on His *Mantra* (of Name). Because, they who are in love with God, He gets them emancipated in the end. (In short) slave Nanak says: “O' my saintly friends, day and night meditate on God's Name, this is the true guarantee of being emancipated (from the rounds of births and deaths).”(4-2)

The message of this *shabad* is that no matter what problem or pain we are going through, we should only go to God for its cure, and should not even talk to others about our situation. Because when we tell our problems to somebody, instead of giving us any positive help, that person starts pouring out his or her own problems on us. Even if someone sincerely wants to help us, he/she is helpless because that person has no true power. Therefore, we should depend only upon God's help. And listening to the advice of the Guru, we should meditate on God's Name with true love and devotion, so that He may save us in the end.

ਗੋਡ ਮਹਲਾ ੪॥

ਹਰਿ ਸਿਮਰਤ ਸਦਾ ਹੋਇ ਅਨੰਦੁ ਸੁਖੁ ਅੰਤਰਿ ਸਾਂਤਿ ਸੀਤਲੁ
ਮਨੁ ਅਪਨਾ॥

ਜੈਸੇ ਸਕਤਿ ਸੂਰੁ ਬਹੁ ਜਲਤਾ ਗੁਰੁ ਸਸਿ ਦੇਖੇ ਲਹਿ ਜਾਇ ਸਭ
ਤਪਨਾ॥੧॥

ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਨਾਮੁ ਹਰਿ ਜਪਨਾ॥

ਜਹਾ ਕਹਾ ਤੁਝੁ ਰਾਖੈ ਸਭ ਠਾਈ ਸੋ ਐਸਾ ਪੁਝੁ ਸੇਵਿ ਸਦਾ ਤੁ
ਅਪਨਾ॥੧॥ ਰਹਾਉ॥

ਜਾ ਮਹਿ ਸਭਿ ਨਿਧਾਨੁ ਸੋ ਹਰਿ ਜਪਿ ਮਨ ਮੇਰੇ ਗੁਰਮੁਖਿ ਖੋਜਿ
ਲਹੁ ਹਰਿ ਰਤਨਾ॥

ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਤਿਨ ਹਰਿ ਪਾਇਆ ਮੇਰਾ ਸੁਆਮੀ
ਤਿਨ ਕੇ ਚਰਣ ਮਲਹੁ ਹਰਿ ਦਸਨਾ॥੨॥

ਸਬਦੁ ਪਛਾਣਿ ਰਾਮ ਰਸੁ ਪਾਵਹੁ ਓਹੁ ਉਤਮੁ ਸੰਤੁ ਭਇਓ
ਬਡ ਬਡਨਾ॥

ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਹਰਿ ਆਪਿ ਵਧਾਈ ਓਹੁ ਘਟੈ ਨ
ਕਿਸੈ ਕੀ ਘਟਾਈ ਇਕੁ ਤਿਲੁ ਤਿਲੁ ਤਿਲਨਾ॥੩॥

ਪੰਨਾ ੮੬੧

ਜਿਸ ਤੇ ਸੁਖ ਪਾਵਹਿ ਮਨ ਮੇਰੇ ਸੋ ਸਦਾ ਧਿਆਇ ਨਿਤ ਕਰ
ਜੁਰਨਾ॥

ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਾਨੁ ਇਕੁ ਦੀਜੈ ਨਿਤ ਬਸਹਿ ਰਿਦੈ
ਹਰੀ ਮੋਹਿ ਚਰਨਾ॥੪॥੩॥

gond mehlā 4.

har simraṭ sādāa ho-ay anand sukh anṭar
saaⁿⁱt seetāl man apnaa.

jaisay sakaṭ soor baho jalṭāa gur sas daykhay
leh jaa-ay sabh ṭapnaa. ||1||

mayray man an-din Dhi-aa-ay naam har
japnaa.

jahaa kahaa tujh raakhai sabh ṭhaa-ee so
aisaa paraḥ sayv sādāa ṭoo apnaa. ||1||
rahaa-o.

jaa meh sabh niDhaan so har jap man mayray
gurmukh khøj lahhu har raṭnaa.

jīn har Dhi-aa-i-aa ṭīn har paa-i-aa mayraa
su-aamee ṭīn kay charaṇ malahu har ḍasnaa.
||2||

sabad pachhaan raam ras paavhu oh ootam
santṭ bha-i-o bad badnaa.

ṭīs jan kee vadi-aa-ee har aap vaDhaa-ee oh
ghatai na kisai kee ghataa-ee ik ṭīl ṭīl ṭīlnaa.
||3||

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jis ṭay sukh paavahi man mayray so sādāa
Dhi-aa-ay niṭ kar jurnaa.

jan naanak ka-o har ḍaan ik deejai niṭ baseh
ridai haree mohi charnaa. ||4||3||

Gond Mehla-4

In the previous *shabad*, Guru Ji advised us that no matter what problem or pain we are going through, we should only go to God for its cure and should not even talk to others about our situation. When we tell our problems to somebody, instead of giving us any positive help, he/she starts pouring out his/her own problems on us. Even if some one sincerely wants to help us, he/she is helpless, because that person has no true power. Therefore, we should depend only upon God's help, and listening to the advice of the Guru, we should meditate on God's Name with love and devotion, so that He may save us in the end. In this *shabad*, he explains further the blessings one obtains when one listens to the Guru and starts meditating on God's Name with true love and devotion.

Guru Ji says: "(O' my friends), just as by meditating on God, one always remains in bliss and comfort, and mind becomes calm and cool with peace, (similarly when our within is) burning like sun with the heat of *Maya* (the worldly problems), all the heat (of its agonies) cools down, upon seeing the sight of moon (like) cool Guru."(1)

Therefore advising his mind (and indirectly us), Guru Ji says: "(O' my mind, day and night meditate on God, and meditate on His Name, who saves you at each and every place. Keep serving such a God of yours."(1-pause)

Continuing his advice Guru Ji says: "(O' my mind meditate on that God, who possesses all the treasures. By following the Guru's advice, search out that jewel of God's (Name). They, who have meditated on God, have obtained God, my Master. O' my mind, massage the feet of (humbly serve) such devotees of God."(2)

Guru Ji adds: "(O' my mind), obtain the relish of God by understanding the word (of the Guru). That person (who has obtained this relish) has become a great and supreme saint (of God). God Himself has multiplied the glory of such a devotee, and even if any one tries to diminish it, it doesn't get diminished, the slightest bit."(3)

In conclusion, Guru Ji says: "(O' my mind with folded hands, daily meditate on Him from whom you obtain peace. O' God, bless Nanak with this one bounty, that every day and night, Your lotus feet may abide in my heart."(4-3)

The message of this *shabad* is that if we want to remove all tensions, worries, and anguishes of our mind, which are burning our heart, and want to make it cool and calm, we should understand the *Gurbani*, word of the Guru (included in Guru Granth Sahib), and meditate on God's Name.

ਗੋਂਡ ਮਹਲਾ ੪॥

ਜਿਤਨੇ ਸਾਹ ਪਾਤਿਸਾਹ ਉਮਰਾਵ ਸਿਕਦਾਰ ਚਉਧਰੀ ਸਭਿ
ਮਿਥਿਆ ਭੁਠੁ ਭਾਉ ਦੂਜਾ ਜਾਣੁ॥

ਹਰਿ ਅਬਿਨਾਸੀ ਸਦਾ ਬਿਰੁ ਨਿਹਚਲੁ ਤਿਸੁ ਮੇਰੇ ਮਨ ਭਜੁ
ਪਰਵਾਣੁ॥੧॥

ਮੇਰੇ ਮਨ ਨਾਮੁ ਹਰੀ ਭਜੁ ਸਦਾ ਦੀਬਾਣੁ॥
ਜੋ ਹਰਿ ਮਹਲੁ ਪਾਵੈ ਗੁਰ ਬਚਨੀ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨਾਰੀ
ਕਿਸੈ ਦਾ ਤਾਣੁ॥੧॥ ਰਹਾਉ॥

gond mehlaa 4.

Jitnay saah paatīsaah umraav sikdār
cha-udhree sabh mithi-aa jhooth bhāa-o
doojaa jaan.

har abhināasee sadāa thir nihchal tis mayray
man bhaj parvaan. ||1||

mayray man naam haree bhaj sadāa deebaan.
jo har mahal paavai gur bachnee tis jayvad
avar naahee kisai daa taan. ||1|| rahaa-o.

ਜਿਤਨੇ ਧਨਵੰਤ ਕੁਲਵੰਤ ਮਿਲਖਵੰਤ ਦੀਸਹਿ ਮਨ ਮੇਰੇ ਸਭਿ
ਬਿਨਸਿ ਜਾਹਿ ਜਿਉ ਰੰਗੁ ਕਸੁੰਭ ਕਚਾਣੁ॥

ਹਰਿ ਸਤਿ ਨਿਰੰਜਨੁ ਸਦਾ ਸੇਵਿ ਮਨ ਮੇਰੇ ਜਿਤੁ ਹਰਿ ਦਰਗਹ
ਪਾਵਹਿ ਤੂ ਮਾਣੁ॥੨॥

ਬ੍ਰਾਹਮਣੁ ਖੜੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸੁਮੁ ਹਰਿ ਜੋ
ਹਰਿ ਧਿਆਵੈ ਸੋ ਪਰਯਾਨੁ॥

ਜਿਉ ਚੰਦਨ ਨਿਕਟਿ ਵਸੈ ਹਿਰਭੁ ਬਪੁੜਾ ਤਿਉ ਸਤਸੰਗਤਿ
ਮਿਲਿ ਪਤਿਤ ਪਰਵਾਣੁ॥੩॥

ਓਹੁ ਸਭ ਤੇ ਉਚਾ ਸਭ ਤੇ ਸੂਚਾ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ
ਭਗਵਾਨੁ॥

ਜਨ ਨਾਨਕੁ ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੈ ਜੋ ਹਰਿ ਜਨੁ ਨੀਚੁ ਜਾਤਿ
ਸੇਵਕਾਣੁ॥੪॥੪॥

jitnay Dhanvant kulvant milakhvant deeseh
man mayray sabh binas jaahi ji-o rang
kasumbh kachaan.

har sat niranjan sadaa sayv man mayray Jit
har dargeh paavahi too maan. ||2||

baraahman khatree sood vais chaar varan
chaar aasram heh jo har Dhi-aavai so
parDhaan.

ji-o chandan nikat vasai hirad bapurhaa ti-o
satsangat mil patit parvaan. ||3||

oh sabh tay oochaa sabh tay soochaa jaa kai
hirdai vasi-aa bhagvaan.

jan naanak tis kay charan pakhaalai jo har jan
neech jaat sayvkaan. ||4||4||

Gond Mehla-4

In the previous two *shabads*, Guru Ji advised us to repose our faith and hope only in God and not to have any faith or trust in our friends, relatives, or our wealth and possessions. He says all these are perishable and don't have much in their control. But in spite of that, many of us still pin our hopes in some rich influential persons, or high political figures, as if they would save us in the end. In this *shabad*, Guru Ji comments on the transitory nature of all such rulers, and politically powerful people, and tells us on whom can we truly depend for support in time of need.

Addressing his mind (and indirectly us), Guru Ji says: “(O’ my mind), as many are the kings, emperors, nobles, lords, and chiefs, they are all false (short lived), deem (any faith in them) as the love of the other (rather than God. Because), it is God alone who is imperishable, stable and immovable. Therefore, O’ my mind meditate on Him, only then you would be approved (in God’s court).”⁽¹⁾

Now giving the essence of this *shabad*, Guru Ji says: “O’ my mind, always worship God’s Name, which is the only everlasting support. Nobody else’s power equals (the might of) such a person, who by following Guru’s words obtains to the mansion of God.”^(1-pause)

Shedding more light on the perishable and temporary nature of all those rich and highly connected persons, Guru Ji says: “O’ my mind, those rich and highly connected persons or big landlords whom one sees, would perish just as the fast fading color of safflower. Therefore, O’ my mind, serve (and meditate on) that true immaculate God, so that you may obtain honor in the God’s court.”⁽²⁾

Next Guru Ji wants to clarify that it is not necessary that we belong to any particular class or race to be accepted in God’s court. He says: “(O’ my friends, in our country), there are four main castes: the *Brahmins* (priests), *Khattris* (warriors), *Shudras* (menials), and *Vaish* (business men). But in God’s court, of

these four) whosoever meditates on God is supreme. Just as by abiding near a *Sandal* tree, the insignificant *Arind* plant (becomes fragrant), similarly by joining the holy congregation (of saints), a sinner gets approved (in God's court)."(3)

Guru Ji concludes the *shabad* by telling us about the honor received by those within whose minds God is enshrined. He says: "(O' my friends), that person is the most exalted and the purest of all, in whose heart God is enshrined. Slave Nanak massages the feet of that devotee who is God's servant, even if he or she belongs to the lowest caste."(4-4)

The message of this *shabad* is that we should remember that all these kings, rulers and chiefs, are very transitional, so we should not have faith or trust in any of them. Instead we should have our full faith in God who is eternal. Secondly, without worrying about our stage, caste, or station in life, following Guru's guidance, we should meditate on God's Name. One day He would accept us also in His court.

ਗੋਂਡ ਮਹਲਾ ੪॥

ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭਤੈ ਵਰਤੈ ਜੇਹਾ ਹਰਿ ਕਰਾਏ ਤੇਹਾ
ਕੇ ਕਰਈਐ॥

ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਿ ਸਦਾ ਮਨ ਮੇਰੇ ਜੋ ਤੁਧਨੋ ਸਭ ਦੂ ਰਖਿ
ਲਈਐ॥੧॥

ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਤ ਪੜਈਐ॥

ਹਰਿ ਬਿਨੁ ਕੇ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਾਕੈ ਤਾ ਮੇਰੇ ਮਨ
ਕਾਇਤੁ ਕੜਈਐ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਪਰਪੰਚੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਵਿਚਿ ਆਪੇ ਆਪਣੀ
ਜੋਤਿ ਧਰਈਐ॥

ਹਰਿ ਏਕੋ ਬੋਲੈ ਹਰਿ ਏਕੁ ਬੁਲਾਏ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਏਕੁ
ਦਿਖਈਐ॥੨॥

ਹਰਿ ਅੰਤਰਿ ਨਾਲੇ ਬਾਹਰਿ ਨਾਲੇ ਕਹੁ ਤਿਸੁ ਪਾਸਹੁ ਮਨ
ਕਿਆ ਚੋਰਈਐ॥

ਨਿਹਕਪਟ ਸੇਵਾ ਕੀਜੈ ਹਰਿ ਕੇਰੀ ਤਾਂ ਮੇਰੇ ਮਨ ਸਰਬ ਸੁਖ
ਪਈਐ॥੩॥

ਜਿਸ ਦੈ ਵਸਿ ਸਭੁ ਕਿਛੁ ਸੋ ਸਭ ਦੂ ਵਡਾ ਸੋ ਮੇਰੇ ਮਨ
ਸਦਾ ਧਿਆਈਐ॥

ਜਨ ਨਾਨਕ ਸੋ ਹਰਿ ਨਾਲਿ ਹੈ ਤੇਰੈ ਹਰਿ ਸਦਾ ਧਿਆਇ ਤੂ
ਤੁਧੁ ਲਏ ਛਡਈਐ॥੪॥੫॥

gond mehlā 4.

har antarjaamee sabh-tai varṭai jayhaa har
karaa-ay ṭayhaa ko kara-ee-ai.

so aisaa har sayv sadāa man mayray jo tuDhno
sabh doo rakh la-ee-ai. ||1||

mayray man har jap har nit parḥa-ee-ai.

har bin ko maar jeevaal na saakai ṭaa mayray
man kaa-it karḥa-ee-ai. ||1|| rahaa-o.

har parpanch kee-aa sabh kartai vich aapay
aapnee jot Dharma-ee-ai.

har ayko bolai har ayk bulaa-ay gur poorai har
ayk dikha-ee-ai. ||2||

har antar naalay baahar naalay kaho tis paashu
man ki-aa chora-ee-ai.

nihakpat sayvaa keejai har kayree ṭaaⁿ mayray
man sarab sukh pa-ee-ai. ||3||

jis dai vas sabh kichh so sabh doo vadaa so
mayray man sadāa Dhi-a-ee-ai.

jan naanak so har naal hai ṭayrai har sadāa
Dhi-aa-ay too tuDh la-ay chhada-ee-ai. ||4||5||

Gond Mehla-4

In the previous *shabad*, Guru Ji advised that that we should remember that all these kings, rulers and chiefs are very transitional, so we should not have faith or trust in any of them. Instead we should put our full faith in God who is eternal. Secondly, without worrying about our stage, caste, or station in life, following Guru's guidance, we should meditate on God's Name. One day He would accept us also in His court. In this *shabad*, Guru Ji tells us

about some very revealing characteristics of God and tells us that He has so much power and influence, that when we lean on God, we need not be afraid of anybody else.

Addressing his mind, and indirectly us, Guru Ji says: “(O’ my mind), that God the inner knower of all hearts pervades all, and as God makes us do, we do accordingly. Therefore O’ my mind, meditate on that God who saves you from all (kinds of afflictions and enemies).”(1)

Now giving the essence of the *shabad*, Guru Ji says: “O’ my mind, we should always meditate on God, and recite His Name. Except for God, nobody can save or slay us. Therefore O’ my mind, why should we worry at all?”(1-pause)

Describing, how God is pervading each and every place, Guru Ji says: “(O’ my mind), it is God who has created this expanse of the universe. In that, He has installed His own light. (In all the creatures), the Creator Himself is speaking, and it is that One who makes others say (anything). The perfect Guru has shown me that One (God).”(2)

Next Guru Ji cautions us against committing any sins, since God is always watching us, and tells us how to obtain all kinds of comforts. He says: “(O’ my mind), God is within us and He is with us outside as well. O’ my mind, tell me, how can we hide anything from Him (and commit any kind of sin)? Therefore, we should serve that God without any kind of ulterior motive/ Only then, O’ my mind, would we obtain all comforts.”(3)

In conclusion, Guru Ji says: “O’ my mind, in whose control is everything and who is the highest of the high, we should always contemplate that God. Slave Nanak says: “(O’ my mind), that God is with you, therefore you should always meditate on that God who would get you liberated (from the clutches of worldly riches and power.).”(4-5)

The message of the *shabad* is that we should realize that God is the inner knower of all hearts and is with us everywhere. There is no place where we can hide our secrets from God, therefore we should meditate on Him at all times and do only the right deeds as per the Guru’s instructions, so that God may save us.

ਗੋਂਡ ਮਹਲਾ ੪॥

ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨੁ ਬਹੁ ਤਪਤੈ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤੁ
ਬਿਨੁ ਨੀਰ॥੧॥

ਮੇਰੈ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੈ ਹਰਿ ਤੀਰ॥
ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ
ਪੀਰ॥੧॥ ਰਹਾਉ॥

ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ
ਬੀਰ॥੨॥

ਪੰਨਾ ੮੬੨

ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ
ਮਤਿ ਧੀਰ॥੩॥
ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ
ਸਰੀਰ॥੪॥੬॥ਛਕਾ ੧॥

gond mehlaa 4.

har darsan ka-o mayraa man baho taptai Ji-o
tarikhaava᳚ bin neer. ||1||

mayrai man paraym lago har teer.
hamree baydan har parab᳚ jaanai mayray man
antar kee peer. ||1|| rahaa-o.

mayray har pareetam kee ko-ee baat sunavai
so bhaa-ee so mayraa beer. ||2||

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mil mil sakhee gun kaho mayray parab᳚ kay lay
satgur kee mat dheer. ||3||
jan naanak kee har aas pujaavahu har darsan
saa᳚ sareer. ||4||6|| chhaka 1||

Gond Mehla-4

In the previous *shabad*, Guru Ji advised us that we should realize that God is the inner knower of all hearts and is with us everywhere. There is no place where we can hide our secrets from God. Therefore we should meditate on Him at all times and do only the right deeds as per the Guru's instructions, so that God may save us. In this *shabad*, Guru Ji shares with us how intensely he loves and remembers God and what kind of pain he experiences in His absence, so that we may also try to imbue ourselves with that kind of sincere and intense love for God.

Expressing the intensity of his desire to see his beloved God, Guru Ji says: "(O' my friends), just as a thirsty person (suffers) without water, similarly my soul is very intensely longing for the sight of God. (1)

Describing the state of his mind, Guru Ji says: "(O' my friends), my mind has been pierced by the arrow of God's love. (This pain is so intense that) God alone knows (the extent of) pain in my heart."(1-pause)

Therefore stating how much he respects that person who tells him anything about his beloved God, Guru Ji says: "(O' my friends), anyone who tells me anything about my beloved God is (dear to me like) my friend and brother."(2)

Guru Ji therefore even requests his friends and mates (other saints) to join him in singing praises of God. He says: "O' my friends, come, (please) do come to meet me; after obtaining the consoling intellect of the Guru, come and meet me. Then joining together with me, sing praises of my God."(3)

Finally Guru Ji prays to God and says: "O' God, fulfill the hope of devotee Nanak, (because) O' God, Your sight brings peace to the body."(4-6-6- Chhakka-1, the 1st set of six *shabads*).

The message of this *shabad* is that if we want to enjoy real peace and poise in our hearts then we should be so much in love with God that without His sight, we should writhe in pain like a thirsty person without water. Further, we should try to get together with other like-minded persons and sing praises of God through the immaculate *Gurbani* as included in Guru Granth Sahib Ji.

ਰਾਗੁ ਗੋਂਡ ਮਹਲਾ ੫ ਚਉਪਦੈ ਘਰੁ ੧

raag gond mehlaa 5 cha-upday ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^okaar satgur p^orsaad.

ਸਭੁ ਕਰਤਾ ਸਭੁ ਭੁਗਤਾ॥੧॥ ਰਹਾਉ॥

sabh kar^otaa sabh bhug^otaa. ||1|| rahaa-o.

ਸੁਨਤੋ ਕਰਤਾ ਪੇਖਤ ਕਰਤਾ॥

sun^oto kar^otaa paykhat kar^otaa.

ਅਦ੍ਰਿਸਟੋ ਕਰਤਾ ਦ੍ਰਿਸਟੋ ਕਰਤਾ॥

adristo kar^otaa dristo kar^otaa.

ਓਪਤਿ ਕਰਤਾ ਪਰਲਉ ਕਰਤਾ॥

opat kar^otaa parla-o kar^otaa.

ਬਿਆਪਤ ਕਰਤਾ ਅਲਿਪਤੋ ਕਰਤਾ॥੧॥

bi-aapat kar^otaa alipato kar^otaa. ||1||

ਬਕਤੋ ਕਰਤਾ ਬੁਝਤ ਕਰਤਾ॥
 ਆਵਤੁ ਕਰਤਾ ਜਾਤੁ ਭੀ ਕਰਤਾ॥
 ਨਿਰਗੁਨ ਕਰਤਾ ਸਰਗੁਨ ਕਰਤਾ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਮਦ੍ਰਿਸਟਾ॥੨॥੧॥

bakṭo kartāa boojhaṭ kartāa.
 aavat kartāa jaat bḥee kartāa.
 nirgun kartāa sargun kartāa.
 gur p̄arsaad̄ naanak samdr̄istāa. ||2||1||

Raag Gond Mehla-5

Chaupadaiy Ghar 1

In the previous *shabad*, Guru Ji advised us that if we want to enjoy real peace and poise in our hearts then we should be so much in love with God that without His sight we should writhe in pain like a thirsty person without water. In this *shabad*, he tells us how that God does everything, and gets everything done.

He says: “(O’ my friends), it is God who creates all, (is pervading in all and), who enjoys everything.”(1-pause)

Guru Ji adds: “(O’ my friends), it is God who hears everything, and sees everything. Whatever is visible is (a form of) the Creator, and whatever is invisible, that too is the Creator (in a different form). He is both the creator and destroyer (of the universe). He is pervading in all and yet detached from all.”(1)

But that is not all. Guru Ji says: “(O’ my friends), it is God, who says (any thing), and it is God who understands (that thing). It is the Creator who comes (into this world, and it is) the Creator who goes. That Creator is without any qualities (free from modes of *Maya*), and the Creator has all the qualities (of *Maya*, as well). O’ Nanak, it is by Guru’s grace, that one becomes able to see (God) equally pervading in all.”(2-1)

The message of this *shabad* is that it is God who is pervading in all and doing everything. We should not hate anybody for saying or doing anything because everything is happening as per His will and design. Therefore we should treat everybody with equal love and affection.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਫਾਕਿਓ ਮੀਨ ਕਪਿਕ ਕੀ ਨਿਆਈ ਤੂ ਉਰਝਿ ਰਹਿਓ
 ਕਸੁੰਭਾਇਲੇ॥
 ਪਗ ਧਾਰਹਿ ਸਾਸੁ ਲੇਖੈ ਲੈ ਤਉ ਉਧਰਹਿ ਹਰਿ ਗੁਣ
 ਗਾਇਲੇ॥੧॥

ਮਨ ਸਮਝੁ ਛੋਡਿ ਆਵਾਇਲੇ॥
 ਅਪਨੇ ਰਹਨ ਕਉ ਠਉਰੁ ਨ ਪਾਵਹਿ ਕਾਏ ਪਰ ਕੈ ਜਾਇਲੇ॥੧॥
 ਰਹਾਉ॥

ਜਿਉ ਮੈਗਲੁ ਇੰਦ੍ਰੀ ਰਸਿ ਪ੍ਰੇਰਿਓ ਤੂ ਲਾਗਿ ਪਰਿਓ ਕੁਟੰਬਾਇਲੇ॥

ਜਿਉ ਪੰਖੀ ਇਕਤੁ ਹੋਇ ਫਿਰਿ ਬਿਛੁਰੈ ਬਿਰੁ ਸੰਗਤਿ ਹਰਿ ਹਰਿ
 ਧਿਆਇਲੇ॥੨॥

gond mehlaa 5.

faaki-o meen kapik kee ni-aa-ee too urajh
 rahi-o kasumbḥaa-ilay.
 pag Dḥaareh saas laykhai lai ṭa-o uDh̄rahi har
 gun̄ gaa-ilay. ||1||

man samajh̄ ch̄h̄od̄ aavaa-ilay.
 apnay rahan ka-o th̄a-ur na paavahi kaa-ay
 par kai jaa-ilay. ||1|| rahaa-o.

ji-o maigal indree ras parayri-o too laag pari-o
 kutambaa-ilay.

ji-o pankḥee ikat̄ar ho-ay fir bich̄hurai thir
 sangat̄ har har Dḥi-aa-ilay. ||2||

ਜੈਸੇ ਮੀਨੁ ਰਸਨ ਸਾਦਿ ਬਿਨਸਿਓ ਓਹੁ ਮੂਠੋ ਮੂੜ ਲੋਭਾਇਲੇ॥

jaisay meen rasan saad binsi-o oh moothou moorh lobh^haa-ilay.

ਤੂ ਹੋਆ ਪੰਚ ਵਾਸਿ ਵੈਰੀ ਕੈ ਛੁਟਹਿ ਪਰੁ ਸਰਨਾਇਲੇ॥੩॥

t^{oo} ho-aa panch vaas vairee kai ch^hhoot^h par sarnaa-ilay. ||3||

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਸਭਿ ਤੁਮ੍ਹਰੇ ਜੀਅ ਜੰਤਾਇਲੇ॥

hohu kirpaal deen dukh bhanjan sabh tum^hray jee-a jantaa-ilay.

ਪਾਵਉ ਦਾਨੁ ਸਦਾ ਦਰਸੁ ਪੇਖਾ ਮਿਲੁ ਨਾਨਕ ਦਾਸ ਦਸਾਇਲੇ॥੪॥੨॥

paava-o daan sadaa daras payk^haa mil naanak daas dasaa-ilay. ||4||2||

Gond Mehla-5

In the previous *shabad*, Guru Ji told us that it is God who is pervading in all and doing everything. We should not hate anybody for saying or doing anything because everything is happening as per His will and design. Therefore we should treat everybody with equal love and affection. In this *shabad*, Guru Ji is cautioning us against getting entangled in the worldly pursuits and misled by our impulses of lust, anger and greed into any wrongful acts, which may later bring us pain and suffering. He also tells us the best way to get rid of these impulses and re-unite with God.

Addressing his own mind (and indirectly us), Guru Ji says: “(O’ my mind), like a fish or a monkey you have been caught in (short lived worldly things, which are fast fading like the color of) a safflower. (Remember that) whatever steps you take, or the breath you breathe that all goes into your account. You can only be saved if you sing praises of God.”(1)

Giving the essence of the *shabad*, he says: “O’ my mind, abandon the stubbornness (of greed in you). You aren’t finding a place for yourself to live here. So why do you look towards others’ (belongings) with covetous eyes?”(1-pause)

Guru Ji now illustrates the consequences of our greedy habits and our relationships with other members of our family, with beautiful examples. He says: “(O’ my mind), just as an elephant swayed by its sexual desire (gets caught in a hunter’s pit), you are caught in the attachment of your family. (But in reality this family of yours is like a tree, where) some birds get together (in the night), and then separate (in the morning. So if you are looking for) a permanent abode, join the holy congregation meditate on God.”(2)

Giving another example to depict how we are letting ourselves get entangled in false worldly enticements, Guru Ji says: “(O’ my mind, just as) a fish is ruined because of the relish of the tongue. That fool is deceived by its greed. Similarly you have fallen under the control of the five enemies (of lust, anger, greed, attachment, and ego). You can only be liberated (from the yoke of these enemies), if you seek the shelter of God.”(3)

Guru Ji concludes by saying: “O’ the Destroyer of sorrows, show mercy. All these creatures and beings are Yours. (I wish to) obtain this gift that I always see Your sight. Please come and meet Nanak the slave of Your slaves.”(4-2)

The message of this *shabad* is that we should realize that even the company of our relatives in whose affairs we are so much entangled, is like the company of the birds staying for the night on a tree; as soon as the (night of our lives passes), we would

all fly away to different places. Therefore we should not let ourselves be lured by any kind of greed or lust for them. Instead joining the company of the saintly persons, we should sing praises of God, which is the only way for our emancipation.

ਰਾਗੁ ਗੋਂਡ ਮਹਲਾ ੫ ਚਉਪਦੇ ਘਰੁ ੨

raag gond mehlaa 5 cha-upday ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur paryaad.

ਜੀਅ ਪ੍ਰਾਨ ਕੀਏ ਜਿਨਿ ਸਾਜਿ॥
ਮਾਟੀ ਮਹਿ ਜੋਤਿ ਰਖੀ ਨਿਵਾਜਿ॥
ਬਰਤਨ ਕਉ ਸਭੁ ਕਿਛੁ ਭੋਜਨ ਭੋਗਾਇ॥
ਸੋ ਪ੍ਰਭੁ ਤਜਿ ਮੂੜੇ ਕਤ ਜਾਇ॥੧॥

jee-a paraan kee-ay Jin saaj.
maatee meh jot rakhee nivaaj.
bartan ka-o sabh kichh bhogaa-ay.
so parabh taj moorhay kat jaa-ay. ||1||

ਪਾਰਬ੍ਰਹਮ ਕੀ ਲਾਗਉ ਸੇਵ॥
ਗੁਰ ਤੇ ਸੁਝੈ ਨਿਰੰਜਨ ਦੇਵ॥੧॥ ਰਹਾਉ॥

paarbarahm kee laaga-o sayv.
gur tay sujhai niranjan dayv. ||1|| rahaa-o.

ਜਿਨਿ ਕੀਏ ਰੰਗ ਅਨਿਕ ਪਰਕਾਰ॥
ਓਪਤਿ ਪਰਲਉ ਨਿਮਖ ਮਝਾਰ॥
ਜਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥
ਸੋ ਪ੍ਰਭੁ ਮਨ ਮੇਰੇ ਸਦਾ ਧਿਆਇ॥੨॥

Jin kee-ay rang anik parkaar.
opat para-o nimakh majhaar.
jaa kee gat mit kahee na jaa-ay.
so parabh man mayray sadaa Dhi-aa-ay. ||2||

ਆਇ ਨ ਜਾਵੈ ਨਿਰਚਲੁ ਧਨੀ॥
ਬੇਅੰਤ ਗੁਨਾ ਤਾ ਕੇ ਕੇਤਕ ਗਨੀ॥

aa-ay na jaavai nihchal Dhanee.
bay-ant gunaa ta kay kaytak ganee.

ਪੰਨਾ ੮੬੩

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ਲਾਲ ਨਾਮ ਜਾ ਕੈ ਭਰੇ ਭੰਡਾਰ॥
ਸਗਲ ਘਟਾ ਦੇਵੈ ਆਧਾਰ॥੩॥

laal naam jaa kai bharay bhandaar.
sagal ghataa dayvai aaDhaar. ||3||

ਸਤਿ ਪੁਰਖੁ ਜਾ ਕੋ ਹੈ ਨਾਉ॥
ਮਿਟਹਿ ਕੋਟਿ ਅਘ ਨਿਮਖ ਜਸੁ ਗਾਉ॥
ਬਾਲ ਸਖਾਈ ਭਗਤਨ ਕੋ ਮੀਤ॥
ਪ੍ਰਾਨ ਅਧਾਰ ਨਾਨਕ ਹਿਤ ਚੀਤ॥੪॥੧॥੩॥

sat purakh jaa ko hai naa-o.
miteh kot agh nimakh jas gaa-o.
baal sakhaa-ee bhagtan ko meet.
paraan aDhaar naanak hit cheet. ||4||1||3||

Raag Gond Mehla-5

Chaupadaiy ghar-2

In the previous *shabad* Guru Ji advised us that we should realize that even the company of our relatives in whose affairs we are so much entangled is like the company of the birds staying for the night on a tree; as soon as the (night of our life passes), we would all fly away to different places. Therefore we should not let ourselves be lured by any kind of greed or lust for them. Instead joining the company of the saintly persons we should sing praises of God, which is the only way for our emancipation. In this *shabad*, Guru Ji reminds us to seek the guidance of the Guru and worship that God who has blessed us with so many gifts including our life-breath, body, and soul.

Addressing us, Guru Ji says: “(O’ my friends), after creating you who gave you life and breaths, showing His grace, installed His light in the earthen vessel (of your body), gave

you everything for your use, and then fed you with foods; forsaking that God, O' fool where are you going (and seeking false worldly pleasures)?"(1)

Therefore giving us clear cut guidance, Guru Ji says: "(O' human being), yoke yourself to the service of the all pervading God, but (remember that) it is only through the Guru that one knows about the immaculate God."(1-pause)

Now advising his own mind, he says: "He who has created myriad of colors (and forms), who can create and destroy (everything) in an instant, whose state and extent cannot be described, O' my mind, always remember that God."(2)

Continuing to describe the unique qualities of God, Guru Ji says: "(O' my mind), that immovable Master never comes nor goes. How far may I count His limitless qualities? His storehouses are brimful with the rubies of Name; He provides sustenance to all the hearts."(3)

In conclusion, Guru Ji says: "(O' my friends), He who's very Name is the true *Purusha* (the one who lasts forever). By singing His praises even for an instant, one's sins are erased. He is the friend of His devotees, and like their childhood mate. O' Nanak, He is the mainstay of the life breaths (of all), and the love (of every) heart."(4-1-3)

The message of this *shabad* is that we should remember that it is God who has created us, fulfilled all our needs, and provided us with all comforts; by remembering Him millions of our sins can be destroyed in a moment. Therefore, instead of remaining involved in worldly pursuits, we should always remember and thank God for His so many gifts and meditate on His Name.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਨਾਮ ਸੰਗਿ ਕੀਨੋ ਬਿਉਹਾਰੁ॥
ਨਾਮੁ ਹੀ ਇਸੁ ਮਨ ਕਾ ਅਘਾਰੁ॥
ਨਾਮੋ ਹੀ ਚਿਤਿ ਕੀਨੀ ਓਟਾ॥
ਨਾਮੁ ਜਪਤ ਮਿਟਹਿ ਪਾਪ ਕੋਟਿ॥੧॥

ਰਾਸਿ ਦੀਈ ਹਰਿ ਏਕੋ ਨਾਮੁ॥
ਮਨ ਕਾ ਇਸਟੁ ਗੁਰ ਸੰਗਿ ਧਿਆਨੁ॥੧॥ ਚਹਾਉ॥

ਨਾਮੁ ਹਮਾਰੇ ਜੀਅ ਕੀ ਰਾਸਿ॥
ਨਾਮੋ ਸੰਗੀ ਜਤ ਕਤ ਜਾਤ॥
ਨਾਮੋ ਹੀ ਮਨਿ ਲਾਗਾ ਮੀਠਾ॥
ਜਲਿ ਥਲਿ ਸਭ ਮਹਿ ਨਾਮੋ ਡੀਠਾ॥੨॥

ਨਾਮੇ ਦਰਗਹ ਮੁਖ ਉਜਲੇ॥
ਨਾਮੇ ਸਗਲੇ ਕੁਲ ਉਧਰੇ॥
ਨਾਮਿ ਹਮਾਰੇ ਕਾਰਜ ਸੀਧ॥
ਨਾਮ ਸੰਗਿ ਇਹੁ ਮਨੂਆ ਗੀਧ॥੩॥
ਨਾਮੋ ਹੀ ਹਮ ਨਿਰਭਉ ਭਏ॥
ਨਾਮੋ ਆਵਨ ਜਾਵਨ ਰਹੇ॥
ਗੁਰਿ ਪੂਰੈ ਮੇਲੇ ਗੁਣਤਾਸ॥
ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ॥੪॥੨॥੪॥

gond mehlā 5.

naam sang keeno bi-uhaar.
naamo hee is man kaa aDhaar.
naamo hee chit keenee ot.
naam japaṭ miteh paap kot. ||1||

raas dee-ee har ayko naam.
man kaa isat gur sang Dhi-aan. ||1|| rahaa-o.

naam hamaaray jee-a kee raas.
naamo sangee jat kat jaat.
naamo hee man laagaa meethaa.
jal thal sabh meh naamo deethaa. ||2||

naamay dargeh mukh ujlay.
naamay saglay kul uDhary.
naam hamaaray kaaraj seeDh.
naam sang ih manoo-aa geeDh. ||3||
naamay hee ham nirbha-o bha-ay.
naamay aavan jaavan rahay.
gur poorai maylay gunṭaas.
kaho naanak sukh sahj nivaas. ||4||2||4||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that we should remember that it is God who has created us, fulfilled all our needs, and provided us with all comforts. By remembering Him, millions of our sins can be destroyed in a moment. Therefore, instead of remaining involved in worldly pursuits, we should always remember and thank God for His many gifts, and meditate on His Name. In this *shabad*, Guru Ji shares with us, how God's Name has become the sole focus of his life and what kinds of blessings he has received by always meditating on God's Name.

He says: "(O' my friends), it is with God's Name that I have done business (for my spiritual happiness, and have remained engaged only in meditating on God's Name). It is the God's Name, which is the support of this mind (of mine), and it is in the (God's) Name, that my mind has found protection. (Because, I know that) by meditating on God's Name, our sins are destroyed."(1)

Describing, what kind of advice or gift his Guru gave him, Guru Ji says: "(O' my friends, the Guru) gave me the capital stock of only one Name, (and now God's Name) has become the object of worship of my mind, and in the company of the Guru, I keep meditating (on Him)."(1-pause)

Describing, how the Name has become his constant companion and the focus of his daily life, Guru Ji says: "(O' my friends, now) God's Name has become the capital stock of my soul, so much so that wherever I go, the Name remains my constant companion. It is the Name alone, which sounds sweet to my mind. In all waters and lands, it is only the Name, which I have seen. (In short, at every place and in every thing, I have observed the prevalence of God)."(2)

Listing the benefits and the blessings of meditating on God's Name, Guru Ji says: "(O' my friends), because of meditating on God's Name, we are honored in the (God's) court, and all our lineages are saved. Through the Name, all my tasks have been accomplished. (So now) this mind has become accustomed with the Name."(3)

In conclusion, Guru Ji says: "(O' my friends), it is (by meditating on) the Name that I have become fearless. It is due to the Name that my comings and goings (or the rounds of births and deaths) have ended. The perfect Guru has united me with (God), the treasure of virtues. So Nanak says, (by virtue of God's Name), I abide in peace and poise."(4-2-4)

The message of this *shabad* is that if we make God's Name as our companion, daily routine, our daily business, and the soul object and focus of our life, then all our tasks would be accomplished and we would enjoy a state of eternal peace and bliss in the company of God.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਨਿਮਾਨੇ ਕਉ ਜੋ ਦੇਤੋ ਮਾਨੁ॥
ਸਗਲ ਭੂਖੇ ਕਉ ਕਰਤਾ ਦਾਨੁ॥
ਗਰਭ ਘੋਰ ਮਹਿ ਰਾਖਨਹਾਰੁ॥
ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥੧॥

ਐਸੇ ਪ੍ਰਭੁ ਮਨ ਮਾਹਿ ਧਿਆਇ॥
ਘਟਿ ਅਵਘਟਿ ਜਤ ਕਤਹਿ ਸਹਾਇ॥੧॥ ਰਹਾਉ॥

ਰੰਕੁ ਰਾਉ ਜਾ ਕੈ ਏਕ ਸਮਾਨਿ॥
ਕੀਟ ਹਸਤਿ ਸਗਲ ਪੂਰਾਨਿ॥
ਬੀਓ ਪੂਛਿ ਨ ਮਸਲਤਿ ਧਰੈ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਆਪਹਿ ਕਰੈ॥੨॥

ਜਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨਸਿ ਕੋਇ॥
ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥
ਆਪਿ ਅਕਾਰੁ ਆਪਿ ਨਿਰੰਕਾਰੁ॥
ਘਟ ਘਟ ਘਟਿ ਸਭ ਘਟ ਆਧਾਰੁ॥੩॥

ਨਾਮ ਰੰਗਿ ਭਗਤ ਭਏ ਲਾਲ॥
ਜਸੁ ਕਰਤੇ ਸੰਤ ਸਦਾ ਨਿਹਾਲ॥
ਨਾਮ ਰੰਗਿ ਜਨ ਰਹੇ ਅਘਾਇ॥
ਨਾਨਕ ਤਿਨ ਜਨ ਲਾਗੈ ਧਾਇ॥੪॥੩॥੫॥

gond mehlā 5.

nimaanay ka-o jo dayto maan.
sagal bhookhay ka-o kartaa daan.
garabh ghor meh raakhanhaar.
tis thaakur ka-o sadaa namaskaar. ||1||

aiso parabh man maahi Dhi-aa-ay.
ghat avghat jat kateh sahaa-ay. ||1|| rahaa-o.

rank raa-o jaa kai ayk samaan.
keet hasat sagal pooraan.
bee-o poochh na maslat Dharai.
jo kichh karai so aapeh karai. ||2||

jaa kaa ant na jaanas ko-ay.
aapay aap niranjan so-ay.
aap akaar aap nirankaar.
ghat ghat ghat sabh ghat aaDhaar. ||3||

naam rang bhagat bha-ay laal.
jas kartay sant sadaa nihaal.
naam rang jan rahay aghaa-ay.
naanak tin jan laagai paa-ay. ||4||3||5||

Gond Mehlā-5

In the previous *shabad* Guru Ji advised us that if we make God's Name as our companion, daily routine, our daily business, and the soul object and focus of our life, then all our tasks would be accomplished and we would enjoy a state of eternal peace and bliss in the company of God. In this *shabad*, Guru Ji describes some of the unique virtues of that God, who's Name, he wants us to make the sole object, and focus of our life.

He says: "(O' my friend), always pay obeisance to that Master, who gives honor to those without honor, who gives sustenance to all the hungry, and who is the savior in the terrible womb."(1)

Guru Ji once again urges: "(O' man), always meditate in your mind on that God, who is always your helper in both inside and outside the body."(1-pause).

Describing some of the wonderful and unique merits of God, Guru Ji says: "(O' my friends), He for whom, a king or a pauper are the same; He who is pervading in all creatures, whether it is an insect, or an elephant, who, does not ask or consult any other (to do anything He wants to do). Whatever He does, He does it on His own."(2)

Next commenting on the absolute nature of God, Guru Ji says: "(O' my friends), He whose end or limit nobody knows, that immaculate God is all by Himself. He

Himself is in form and Himself formless. He pervades each and every heart, and is the main stay of all the hearts (of all creatures).”(3)

Guru Ji concludes the *shabad* by describing some of the merits of meditating on His Name. He says: “(O’ my friends), the devotees of God remain imbued in the love of His Name. By singing praises (of God), the saints always remain delighted. In the love of the (God’s) Name, the devotees always remain satiated, and Nanak (respectfully) touches the feet of those devotees.”(4-3-5)

The message of this *shabad* is that it is God who provides us all our support and sustenance. He doesn’t differentiate between young or old, weak or strong and is pervading in each and every heart. Therefore, joining the company of those saintly people, who always remain imbued with the love of God, we should also meditate on His Name.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਜਾ ਕੈ ਸੰਗਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲ॥
ਜਾ ਕੈ ਸੰਗਿ ਹਰਿ ਹਰਿ ਸਿਮਰਨੁ॥
ਜਾ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਹੋਹਿ ਨਾਸ॥
ਜਾ ਕੈ ਸੰਗਿ ਰਿਦੈ ਪਰਗਾਸ॥੧॥

ਸੇ ਸੰਤਨ ਹਰਿ ਕੇ ਮੇਰੇ ਮੀਤ॥
ਕੇਵਲ ਨਾਮੁ ਗਾਈਐ ਜਾ ਕੈ ਨੀਤ॥੧॥ ਰਹਾਉ॥

ਜਾ ਕੈ ਮੰਤ੍ਰੁ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ॥
ਜਾ ਕੈ ਉਪਦੇਸਿ ਭਰਮੁ ਭਉ ਨਸੈ॥
ਜਾ ਕੈ ਕੀਰਤਿ ਨਿਰਮਲ ਸਾਰ॥
ਜਾ ਕੀ ਰੇਨੁ ਬਾਂਛੈ ਸੰਸਾਰ॥੨॥

ਕੋਟਿ ਪਤਿਤ ਜਾ ਕੈ ਸੰਗਿ ਉਧਾਰ॥
ਏਕੁ ਨਿਰੰਕਾਰੁ ਜਾ ਕੈ ਨਾਮ ਅਧਾਰ॥
ਸਰਬ ਜੀਆਂ ਕਾ ਜਾਨੈ ਭੇਉ॥
ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਿਰੰਜਨ ਦੇਉ॥੩॥

ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਕ੍ਰਿਪਾਲ॥
ਤਬ ਭੇਟੇ ਗੁਰ ਸਾਧ ਦਇਆਲ॥

ਪੰਨਾ ੮੬੪

ਦਿਨੁ ਰੈਣਿ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ॥
ਸੂਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਏ॥੪॥੬॥

gond mehlā 5.

jaa kai sang ih man nirmal.
jaa kai sang har har simran.
jaa kai sang kilbikh hohi naas.
jaa kai sang ridai pargaas. ||1||

say santan har kay mayray meet.
kayval naam gaa-ee-ai jaa kai neet. ||1||
rahaa-o.

jaa kai manṭar har har man vasai.
jaa kai updays bharam bhā-o nasai.
jaa kai keerat nirmal saar.
jaa kee rayn baaⁿchhai sansaar. ||2||

kot patit jaa kai sang udhaar.
ayk nirankaar jaa kai naam adhaar.
sarab jee-aaⁿ kaa jaanai bhay-o.
kirpaan niDhaan niranjan day-o. ||3||

paarbarahm jab bhā-ay kirpaal.
ṭab bhaytay gur saaDh dā-i-aal.

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din rain naanak naam Dhi-aa-ay.
sookh sajh aanand har naa-ay. ||4||4||6||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that it is God who provides us all our support and sustenance. He doesn’t differentiate between young or old, weak or mighty, and is

pervading each and every heart. Therefore, joining the company of those saintly people, who are imbued with the love of God, we should also meditate on His Name. In this *shabad*, Guru Ji describes how much he respects and loves those saints who meditate on His Name and daily sing His praise.

He says: “In whose company this mind becomes immaculate, in whose company one meditates on God’s Name, in whose company our sins are destroyed, in whose company the mind is illuminated (with divine wisdom, they are my true friends).”(1)

Once again emphasizing on the above, Guru Ji says: “(Yes, O’ people), those saints of God are my (true) friends, (in whose company) we daily sing praises of God’s Name only, (and nothing else).”(1-pause)

Now describing the high spiritual status of the saints, and the blessings we obtain in their company, Guru Ji says: “Through whose mantra, God abides in our heart, by whose instruction all one’s dread and doubt flees away; in whose company, the pure and supreme praise of God abides in the heart, they for the dust of whose feet craves the entire world; (I too long for the friendship of such devotees of God).”(2)

Continuing to list the unique merits of the true saints of God, Guru Ji says: “(Yes, those saints are my friends), in whose company millions of sinners are emancipated, in whose mind is only one support of the Name of the formless God, who knows the secret in the hearts of all creatures, and that immaculate God, who is the treasure of mercy.”(3)

Guru Ji concludes the *shabad* by describing how he obtained the company of the saint Guru and the blessings, he is enjoying since that. He says: “(O’ my friends), when the all pervading God became gracious, then I met the merciful saint Guru. Now, day and night Nanak meditates on the Name (and is enjoying) peace and bliss of God’s Name.”(4-4-6)

The message of this *shabad* is that we should seek the company of the saint Guru (and listen to the immaculate wisdom contained in the Guru Granth Sahib Ji, with due attention and understanding). Then our mind would be illuminated with divine wisdom, our sins would be eradicated, and we would start meditating on God’s Name with true love and devotion, and would enjoy true peace, poise, and bliss.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨੁ॥
ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ॥
ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਦਾ ਨਮਸਕਾਰਉ॥੧॥

ਮਤ ਕੋ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰਿ॥
ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰਿ॥੧॥ ਰਹਾਉ॥

ਭੁਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ॥
ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ॥
ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਬੇਅੰਤ ਵਡਾਈ॥੨॥

gond mehlā 5.

gur kee moorat man meh Dhi-aan.
gur kai sabaḁ manṭar man maan.
gur kay charan ridai lai Dhaara-o.
gur paarbarahm sadāa namaskaara-o. ||1||

mat ko bharam bhulai sansaar.
gur bin ko-ay na utras paar. ||1|| rahaa-o.

bhoolay ka-o gur maarag paa-i-aa.
avar ti-aag har bhagtee laa-i-aa.
janam maran kee traas mitaa-ee.
gur pooray kee bay-anṭ vadaa-ee. ||2||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਉਰਧ ਕਮਲ ਬਿਗਾਸ॥
ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ॥
ਜਿਨਿ ਕੀਆ ਸੋ ਗੁਰ ਤੇ ਜਾਨਿਆ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੁਗਧ ਮਨੁ ਮਾਨਿਆ॥੩॥

gur paryaad ooraDh kamal bigaas.
anDhkaar meh bha-i-aa pargaas.
Jin kee-aa so gur tay jaani-aa.
gur kirpaa tay mugaDh man maani-aa. ||3||

ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣੈ ਜੋਗੁ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ॥
ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ॥੪॥੫॥੬॥੭॥

gur kartaa gur karnai jog.
gur parmaysar hai bhee hog.
kaho naanak parabh ihai janaa-ee.
bin gur mukat na paa-ee-ai bhaa-ee. ||4||5||7||

Gond Mehla-5

In the previous *shabad* Guru Ji advised us that we should seek the company of the saint Guru. Then our mind would be illuminated with divine wisdom, our sins would be eradicated, and we would start meditating on God's Name with true love and devotion, and would enjoy true peace, poise, and bliss. In this *shabad*, Guru Ji explains how we should respect, listen to, and internalize the Guru's message and live our life accordingly. He also tells us what kinds of blessings we obtain when we listen to and act on the Guru's advice.

Describing how he himself respects the Guru and enshrines his advice (or *Gurbani*) in his mind. He says: "(O' my friends), within my mind I contemplate on the Guru's sight (in the form of his word, the *Gurbani*). Through the Guru's word, my mind has accepted the validity of the mantra (of God's Name). I enshrine the Guru's feet (his immaculate words) in my heart. (In short, deeming him as) the embodiment of God, I always bow to the Guru."(1)

Next emphasizing the absolute necessity of the Guru, he says: "(O' my friends), lest any one in the world is strayed by doubt, without (the guidance of) the Guru, no body can ever cross over (the worldly ocean)."(1-pause)

Describing how the Guru helps a person, who follows his guidance, Guru Ji says: "(O' my friends), the Guru has put the misguided persons on the (right) path. Motivating them to forsake other (lesser gods and goddesses, the Guru) yokes them to God's worship. He has eradicated the fear of birth and death. Limitless is the glory of perfect Guru."(2)

Describing what kinds of blessings, he himself has obtained from his Guru, he says: "(O' my friends), by Guru's grace (I feel so delighted, as if) the inverted lotus of my heart has blossomed, and the light of (divine) wisdom has brought illumination in my dark life (of ignorance). Through the Guru, I have realized that (God), who has created me (and all others). By Guru's grace, my foolish mind has been convinced (about the validity of God's Name)."(3)

In conclusion, Guru Ji says: "(O' my friends), the Guru is the Doer and is powerful to do anything. Guru is (the embodiment of) God, who is there and would always be there. (O' my friends), Nanak says that God has made me understand this (concept), that without the (guidance of the) Guru we cannot obtain salvation."(4-5-7)

The message of this *shabad* is that it is only through the Guru that all our doubts can be removed and it is through the Guru's word (the *Gurbani* as contained in Guru Granth Sahib Ji), that we can illuminate our mind with divine wisdom, obtain peace, and bliss in this life, and salvation after that.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਗੁਰੂ ਗੁਰੂ ਗੁਰੂ ਕਰਿ ਮਨ ਮੋਰ॥
ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ॥
ਗੁਰ ਕੀ ਟੇਕ ਰਹਹੁ ਦਿਨੁ ਰਾਤਿ॥
ਜਾ ਕੀ ਕੋਇ ਨ ਮੇਟੈ ਦਾਤਿ॥੧॥

ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਣੁ॥
ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ॥੧॥ ਰਹਾਉ॥
ਗੁਰ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗੈ॥
ਦੁਖੁ ਦਰਦੁ ਕ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ॥
ਗੁਰ ਕੀ ਸੇਵਾ ਪਾਏ ਮਾਨੁ॥
ਗੁਰ ਉਪਰਿ ਸਦਾ ਕੁਰਬਾਨੁ॥੨॥

ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥
ਗੁਰ ਕੇ ਸੇਵਕ ਕੀ ਪੂਰਨ ਘਾਲ॥
ਗੁਰ ਕੇ ਸੇਵਕ ਕਉ ਦੁਖੁ ਨ ਬਿਆਪੈ॥
ਗੁਰ ਕਾ ਸੇਵਕੁ ਦਹ ਦਿਸਿ ਜਾਪੈ॥੩॥

ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ॥
ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਰਹਿਆ ਸਮਾਇ॥
ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ॥
ਗੁਰ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ॥੪॥੬॥੮॥

gond mehlā 5.

guroo guroo gur kar man mor.
guroo binaa mai naahee hor.
gur kee tayk rahhu din raat.
jaa kee ko-ay na maytai daat. ||1||

gur parmaysar ayko jaan.
jo tis bhaavai so parvaan. ||1|| rahaa-o.
gur charnee jaa kaa man laagai.
dookh darad bharam taa kaa bhaagai.
gur kee sayvaa paa-ay maan.
gur oopar sadaa kurbaan. ||2||

gur kaa darsan daykh nihaal.
gur kay sayvak kee pooran ghaal.
gur kay sayvak ka-o dukh na bi-aapai.
gur kaa sayvak dah dis jaapai. ||3||

gur kee mahimaa kathan na jaa-ay.
paarbarahm gur rahi-aa samaa-ay.
kaho naanak jaa kay pooray bhaag.
gur charnee taa kaa man laag. ||4||6||8||

Gond Mehlā-5

In the previous *shabad*, Guru Ji advised us that it is only through the Guru that all our doubts can be removed and it is through the Guru's word, that we can illuminate our mind with divine wisdom, obtain peace and bliss in this life, and salvation after that. In this *shabad*, he instructs his own mind and indirectly us to always remember and contemplate on the Guru. He also describes some of the blessings a person obtains, who always remains imbued with the love of the Guru, and looks forward to humbly serving him.

Addressing his own mind (and indirectly us), Guru Ji says: “O’ my mind remember the Guru again and again. Because except the Guru, I (cannot think) of any other (person, who could help me). Always depend upon the support of the Guru, whose bounty no one can erase (or minimize).”(1)

Guru Ji now answers the most common question regarding the difference between Guru and God. He says: “(O’ my mind), deem both Guru and God as one. Because whatever pleases that (God, the Guru happily) accepts that.”(1-pause)

Describing the merits of serving the Guru and faithfully acting on Guru's advice, he says: “(O’ my friends), they whose mind is imbued with the Guru's feet (the *Gurbani*), all their ailment, pain and doubt flee away. By serving the Guru (by

faithfully following Guru's guidance), one obtains honor. Therefore, we should always be a sacrifice to the Guru.”(2)

Continuing to describe the merits and blessings obtained by a Guru's servant, who devotedly acts on Guru's advice, he says: “(O my friends), by seeing the sight of the Guru (and following his advice), one is truly blessed. Fruitful is the effort of the Guru's servant. No pain afflicts the Guru's servant, and is known in all ten directions (of the world).”(3)

In conclusion, Guru Ji says: “(O' my friends), glory of the Guru cannot be described, because the Guru is the embodiment of God, who is pervading everywhere. Nanak says, whose destiny is fulfilled, the mind of that (person) is attuned to (*Gurbani*) the word of the Guru.”(4-6-8)

The message of this *shabad* is that if we want to see our efforts bring fruit and if we want all our sorrows and afflictions to end, then we should meditate on the Guru again and again. We should never deem any difference between the Guru and God, because the Guru is the embodiment of God. Therefore, without any doubt or reservation, we should keep reflecting on *Gurbani*, the word of the Guru and leading our life accordingly.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਗੁਰੁ ਮੇਰੀ ਪੂਜਾ ਗੁਰੁ ਗੋਬਿੰਦੁ॥
ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭਗਵੰਤੁ॥
ਗੁਰੁ ਮੇਰਾ ਦੇਉ ਅਲਖ ਅਭੇਉ॥
ਸਰਬ ਪੂਜ ਚਰਨ ਗੁਰੁ ਸੇਉ॥੧॥

ਗੁਰੁ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ॥
ਅਨਦਿਨੁ ਜਪਉ ਗੁਰੁ ਗੁਰੁ ਨਾਉ॥੧॥ ਰਹਾਉ॥

ਗੁਰੁ ਮੇਰਾ ਗਿਆਨੁ ਗੁਰੁ ਰਿਦੈ ਧਿਆਨੁ॥
ਗੁਰੁ ਗੋਪਾਲੁ ਪੁਰਖੁ ਭਗਵਾਨੁ॥
ਗੁਰੁ ਕੀ ਸਰਣਿ ਰਹਉ ਕਰ ਜੋਰਿ॥
ਗੁਰੁ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰੁ॥੨॥

ਗੁਰੁ ਬੋਹਿਥੁ ਤਾਰੇ ਭਵ ਪਾਰਿ॥
ਗੁਰੁ ਸੇਵਾ ਜਮ ਤੇ ਛੁਟਕਾਰਿ॥
ਅੰਧਕਾਰ ਮਹਿ ਗੁਰੁ ਮੰਤ੍ਰੁ ਉਜਾਰਾ॥
ਗੁਰੁ ਕੈ ਸੰਗਿ ਸਗਲ ਨਿਸਤਾਰਾ॥੩॥

ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਰੀ॥
ਗੁਰੁ ਕੀ ਸੇਵਾ ਦੂਖੁ ਨ ਲਾਗੀ॥
ਗੁਰੁ ਕਾ ਸਬਦੁ ਨ ਮੋਟੈ ਕੋਇ॥
ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ॥੪॥੧॥੯॥

gond mehlā 5.

gur mayree poojaa gur gobind.
gur mayraa paarbarahm gur bhagvant.
gur mayraa day-o alakh abhay-o.
sarab pooj charan gur say-o. ||1||

gur bin avar naahee mai thaa-o.
an-din japa-o guroo gur naa-o. ||1|| rahaa-o.

gur mayraa gi-aan gur ridai Dhi-aan.
gur gopaal purakh bhagvaan.
gur kee saran raha-o kar jor.
guroo binaa mai naahee hor. ||2||

gur bohith taaray bhav paar.
gur sayvaa jam tay chhutkaar.
anDhkaar meh gur manṭar ujaaraa.
gur kai sang sagal nistaaraa. ||3||

gur pooraa paa-ee-ai vadbhaagee.
gur kee sayvaa dookh na laagee.
gur kaa sabaḍ na maytai ko-ay.
gur naanak naanak har so-ay. ||4||7||9||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to see our efforts bring fruit and if we want all our sorrows and afflictions to end, then we should meditate on the Guru again and again. There is no difference between the Guru and God, because the Guru is the embodiment of God. Therefore, without any doubt or reservation, we should keep reflecting on *Gurbani*, the word of the Guru and leading our life accordingly. In this *shabad*, Guru Ji once again shows us how much respect, love, and dedication he has for his Guru.

He says: “(O’ my friends), the Guru is the object of my worship, (because) Guru himself is sustainer of the universe. My Guru is the all pervading and all-powerful God. The Guru is my indescribable and mysterious God, and for me, serving at the feet of the Guru is like doing all kinds of worship.”(1)

Summarizing his complete faith and trust in the Guru, he says: “(O’ my friends), except for the Guru (I cannot think of) any other place of support. Therefore, day and night I meditate on the Guru’s Name.”(1-pause)

Sharing with us, what kind of commitment he has in his Guru and the blessings he obtains from him, Guru Ji says: “(O’ my friends), for me, Guru is all the (divine) knowledge, and in my heart is the contemplation of the Guru. The Guru is the Preserver of this universe and Guru is God, the supreme Being. With folded hands, I always remain present in the service of the Guru. Except the Guru there is no one else (whom I can call my own).”(2)

Explaining further why he has so much faith, trust, love and dedication for the Guru, he says: “(O’ my friends), the Guru is like a ship who ferries us across the dreadful (worldly) ocean. (I have concluded that), by serving (and acting on the advice of) the Guru, one obtains emancipation from the (fear of) demons of death. In darkness (of worldly ignorance), Guru’s mantra is like the lighted lamp. In the company of the Guru, all are emancipated.”(3)

However, Guru Ji says: “(O’ my friends), it is only by great good fortune, that we obtain the perfect Guru. In the service of the Guru, no sorrow ever afflicts. Nobody ever erases (or makes ineffective the), Guru’s word. (In short, I say that for me) Nanak is the Guru, and Nanak is that God.”(4-7-9)

The message of this *shabad* is that we should have such complete faith in our Guru (Granth Sahib Ji) that by following the Guru’s words as contained in the *Gurbani*, we can overcome all of our afflictions and be emancipated from the rounds of birth and death.

Personal Note: Recently Vasu Bhardwaaj, a scientist in Nasa, who was diagnosed with terminal cancer, and was given only a few days to survive by three famous doctors in India, announced in front of TV, that by listening to the Akhand Path in Amritsar, he was fully cured, and regained his hearing power in the right ear.(8.30.2009)

ਪੰਨਾ ੮੬੫

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ਗੋਂਡ ਮਹਲਾ ੫॥

gond mehlāa 5.

ਰਾਮ ਰਾਮ ਸੰਗਿ ਕਰਿ ਬਿਉਹਾਰ॥
 ਰਾਮ ਰਾਮ ਰਾਮ ਪ੍ਰਾਨ ਅਧਾਰ॥
 ਰਾਮ ਰਾਮ ਰਾਮ ਕੀਰਤਨੁ ਗਾਇ॥
 ਰਮਤ ਰਾਮੁ ਸਭ ਰਹਿਓ ਸਮਾਇ॥੧॥

raam raam sang kar bi-uhaar.
 raam raam raam paraan aDhaar.
 raam raam raam keertan gaa-ay.
 ramat raam sabh rahi-o samaa-ay. ||1||

ਸੰਤ ਜਨਾ ਮਿਲਿ ਬੋਲਹੁ ਰਾਮ॥
 ਸਭ ਤੇ ਨਿਰਮਲ ਪੂਰਨ ਕਾਮ॥੧॥ ਰਹਾਉ॥

sant janaa mil bolhu raam.
 sabh tay nirmal pooran kaam. ||1|| rahaa-o.

ਰਾਮ ਰਾਮ ਧਨੁ ਸੰਚਿ ਭੰਡਾਰ॥
 ਰਾਮ ਰਾਮ ਰਾਮ ਕਰਿ ਆਹਾਰ॥
 ਰਾਮ ਰਾਮ ਵੀਸਰਿ ਨਹੀ ਜਾਇ॥
 ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਆ ਬਤਾਇ॥੨॥

raam raam Dhan sanch bhandaar.
 raam raam raam kar aahaar.
 raam raam veesar nahee jaa-ay.
 kar kirpaa gur dee-aa bataa-ay. ||2||

ਰਾਮ ਰਾਮ ਰਾਮ ਸਦਾ ਸਹਾਇ॥
 ਰਾਮ ਰਾਮ ਰਾਮ ਲਿਵ ਲਾਇ॥
 ਰਾਮ ਰਾਮ ਜਪਿ ਨਿਰਮਲ ਭਏ॥
 ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ॥੩॥

raam raam raam sadaa sahaa-ay.
 raam raam raam liv laa-ay.
 raam raam jap nirmal bha-ay.
 janam janam kay kilbikh ga-ay. ||3||

ਰਮਤ ਰਾਮ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ॥
 ਉਚਰਤ ਰਾਮ ਭੈ ਪਾਰਿ ਉਤਾਰੈ॥
 ਸਭ ਤੇ ਉਚ ਰਾਮ ਪਰਗਾਸ॥
 ਨਿਸਿ ਬਾਸੁਰ ਜਪਿ ਨਾਨਕ ਦਾਸ॥੪॥੧੦॥

ramat raam janam maran nivaarai.
 uchrat raam bhai paar utaarai.
 sabh tay ooch raam pargaas.
 nis baasur jap naanak daas. ||4||8||10||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that we should have complete faith in our Guru, and we should be confident that by following the Guru's words (his *Gurbani*), we can overcome all our afflictions and can be emancipated from the rounds of birth and death. In this *shabad*, he stresses upon us the need to meditate on God's Name and tells us about some of the blessings one obtains by doing so.

He says: "(O' my friend), do business with God's Name, and make God's Name as the support of your life- breath. Keep singing praises of God, because that all pervading God is present everywhere."(1)

Stating briefly, what we should do in this regard, he says: "(O' my friends), joining the saintly people utter God's Name (again and again). This is the most immaculate deed, which would accomplish all your tasks."(1-pause)

Suggesting to us, the kind of wealth we should accumulate, Guru Ji says: "(O' my friends), amass the (wealth of) God's Name in your store houses. Make meditating on the Name as important in your life as your daily food. Don't let meditating on the Name be ever forsaken (from your mind). Showing his mercy, this is what the Guru has told me."(2)

Describing the blessings of repeating God's Name, Guru Ji says: "(O' my friend), it is always helpful to repeat God's Name. Therefore, meditate on God's Name with full concentration (and love). By uttering God's Name, (people have) become pure, and their sins and sorrows of births after births have been destroyed."(3)

In conclusion, Guru Ji says: "(O' my friends), the meditation of God's Name ends (one's rounds of) births and deaths. Uttering of God's Name ferries one across the dreadful (worldly ocean). The enlightenment (obtained by meditating on) God's Name is the highest of all. Therefore, O' slave Nanak, meditate on God's Name day and night."(4-8-10)

The message of this *shabad* is that at all times we should meditate on God's Name. For us God's Name should be our trade, our business, even our food. In short, nothing should be more important for us in life than meditating on God's Name. Because it is by meditating on God's Name that we can destroy all our sins and sufferings and get rid of the rounds of births and deaths forever.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਉਨ ਕਉ ਖਸਮਿ ਕੀਨੀ ਠਾਕਹਾਰੇ॥
ਦਾਸ ਸੰਗ ਤੇ ਮਾਰਿ ਬਿਦਾਰੇ॥
ਗੋਬਿੰਦ ਭਗਤ ਕਾ ਮਹਲੁ ਨ ਪਾਇਆ॥
ਰਾਮ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ॥੧॥

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਪੰਚ ਸਿਕਦਾਰ॥
ਰਾਮ ਭਗਤ ਕੇ ਪਾਨੀਹਾਰ॥੧॥ ਰਹਾਉ॥

ਜਗਤ ਪਾਸ ਤੇ ਲੇਤੇ ਦਾਨੁ॥
ਗੋਬਿੰਦ ਭਗਤ ਕਉ ਕਰਹਿ ਸਲਾਮੁ॥
ਲੂਟਿ ਲੇਹਿ ਸਾਕਤ ਪਤਿ ਖੋਵਹਿ॥
ਸਾਧ ਜਨਾ ਪਗ ਮਲਿ ਮਲਿ ਧੋਵਹਿ॥੨॥

ਪੰਚ ਪੂਤ ਜਣੇ ਇਕ ਮਾਇ॥
ਉਤਭੁਜ ਖੇਲੁ ਕਰਿ ਜਗਤ ਵਿਆਇ॥
ਤੀਨਿ ਗੁਣਾ ਕੈ ਸੰਗਿ ਰਚਿ ਰਸੇ॥
ਇਨ ਕਉ ਛੋਡਿ ਉਪਰਿ ਜਨ ਬਸੇ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਜਨ ਲੀਏ ਛੁਡਾਇ॥
ਜਿਸ ਕੇ ਸੇ ਤਿਨਿ ਰਖੇ ਹਟਾਇ॥
ਕਹੁ ਨਾਨਕ ਭਗਤਿ ਪ੍ਰਭ ਸਾਰੁ॥
ਬਿਨੁ ਭਗਤੀ ਸਭ ਹੋਇ ਖੁਆਰੁ॥੪॥੯॥੧੧॥

gond mehlā 5.

un ka-o khasam keenee thaakhaaray.
ḡdaas sang tay maar bidaaray.
gobind bhagaṭ kaa mahal na paa-i-aa.
raam janaa mil mangal gaa-i-aa. ||1||

sagal sarisat kay panch sikḡaar.
raam bhagaṭ kay paaneehaar. ||1|| rahaa-o.

jagaṭ paas tay layṭay ḡaan.
gobind bhagaṭ ka-o karahi salaam.
loot layhi saakaṭ paṭ khoveh.
saaDh janaa pag mal mal Dhoveh. ||2||

panch poot janay ik maa-ay.
uṭ-bhuj khayl kar jagaṭ vi-aa-ay.
teen gunaa kai sang rach rasay.
in ka-o chhod oopar jan basay. ||3||

kar kirpaa jan lee-ay chhadaa-ay.
Jis kay say tin rakhay hataa-ay.
kaho naanak bhagaṭ parabh saar.
bin bhagṭee sabh ho-ay khu-aar. ||4||9||11||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that at all times we should meditate on God's Name. For us God's Name should be our trade, our business, even our food. In short, nothing should be more important for us in life than meditating on God's Name. Because, it is by meditating on God's Name that we can destroy all our sins and sufferings, and get rid of the rounds of births and deaths forever. In this *shabad*, he tells us how God saves

His devotees, who meditate on God's Name from the five evil passions (lust, anger, greed, attachment, and ego), under the sway of which a person commits many sins and then suffers punishment, both in this world and in God's court.

He says: "(O' my friends, God) my Master has stopped those (five evil impulses from bothering His devotees), and has beaten them away from the company of (His) slaves. (These five passions) have not been able to find the abode of God's devotees (and pollute their minds). Because joining together, the devotees of God have sung (God's) praise."(1)

Comparing the relationship of these five internal enemies with God's devotees and the rest of the world, Guru Ji says: "(O' my friends), these five impulses (easily overpower men's minds, as if) they are rulers of the entire universe, (however, they are under such control) of the devotees of God, (as if) they are their water carriers."(1-pause)

Elaborating on the comparison of influence of these five passions on the devotees and the rest of the world, Guru Ji says: "(O' my friends, these five tyrants) exact (punitive) tribute from the world (and make it suffer for the deeds done by it under the sway of these impulses). But they salute the devotees of God (and remain ready to be of service to them). They rob and deprive the worshippers of power of their honor, but serve the saintly people (with such humility, as if they) wash and massage their feet again and again."(2)

Guru Ji now tells us from where these five enemies have come, how the rest of the world is lost under the influence of these passions, while the devotees are enjoying a unique state of peace and bliss. He says: "(O' my friends, these five passions are like the) five sons whom one mother (called *Maya*) gave birth (as per God's command) Using the sources of creation (eggs, placenta, earth and perspiration), created the world. (The rest of the people) have remained absorbed in enjoying the relish of three modes (of *Maya* or the impulses for power, vice, and virtue), however forsaking these (impulses) the devotees abide in the higher (fourth state of *Turya*)."(3)

In conclusion, Guru Ji says: "(O' my friends), showing His mercy God has got liberated His devotees (from the clutches of these five internal enemies). He to whom these five internal enemies belonged, has kept them in check. Therefore, Nanak says: "(O' man), cherish the devotion of God, because without devotion, all are ruined."(4-9-11)

The message of this *shabad* is that if we want to be saved from the disastrous effects of the three modes of *Maya* or the five evil impulses of lust, anger, greed, attachment and ego, then we should become true devotee of God and meditate on His Name, so that He may save us from their evil influence.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਹਰਿ ਨਾਇ॥
ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਨੋ ਠਾਉ॥
ਜਪਿ ਜਪਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਘਾਏ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਫਲ ਪਾਏ॥੧॥

ਰਾਮ ਜਪਤ ਜਨ ਪਾਰਿ ਪਰੇ॥
ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਹਰੇ॥੧॥ ਰਹਾਉ॥

gond mehlā 5.

kal kalays mitay har naa-ay.
dukh binsay sukh keeno thaa-o.
jap jap amrit naam aghaa-ay.
sant parda sagal fal paa-ay. ||1||

raam japat jan paar paray.
janam janam kay paap haray. ||1|| rahaa-o.

ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਉਰਿ ਧਾਰੇ॥
ਅਗਨਿ ਸਾਗਰ ਤੇ ਉਤਰੇ ਪਾਰੇ॥
ਜਨਮ ਮਰਣ ਸਭ ਮਿਟੀ ਉਪਾਧਿ॥
ਪ੍ਰਭ ਸਿਉ ਲਾਗੀ ਸਹਜਿ ਸਮਾਧਿ॥੨॥

gur kay charan ridai ur Dhaaray.
agan saagar tay utray paaray.
janam maran sabh mitee upaaDh.
parabh si-o laagee sahj samaaDh. ||2||

ਬਾਨ ਬਨੰਤਰਿ ਏਕੇ ਸੁਆਮੀ॥
ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ॥
ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮਤਿ ਦੇਇ॥
ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਾ ਨਾਉ ਲੇਇ॥੩॥

thaan thanantar ayko su-aamee.
sagal ghataa kaa antarjaamee.
kar kirpaa jaa ka-o mat day-ay.
aath pahar parabh kaa naa-o lay-ay. ||3||

ਜਾ ਕੈ ਅੰਤਰਿ ਵਸੈ ਪ੍ਰਭੁ ਆਪਿ॥
ਤਾ ਕੈ ਹਿਰਦੈ ਹੋਇ ਪ੍ਰਗਾਸੁ॥
ਭਗਤਿ ਭਾਇ ਹਰਿ ਕੀਰਤਨੁ ਕਰੀਐ॥
ਜਪਿ ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਨਿਸਤਰੀਐ॥੪॥੧੦॥੧੨॥

jaa kai antar vasai parabh aap.
taa kai hirdai ho-ay pargaas.
bhagat bhaa-ay har keertan karee-ai.
jap paarbrahm naanak nistaree-ai.
||4||10||12||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be saved from the disastrous effects of the three modes of *Maya* or the five evil impulses of lust, anger, greed, attachment and ego, then we should become true devotee of God and meditate on His Name, so that He may save us from their evil influence. In this *shabad*, he explicitly lists some of the blessings received by those who have meditated on God's Name.

He says: “(O’ my friends), all the conflicts and woes of those who contemplated on God’s Name, were wiped out. Their sorrows vanished and peace came to stay (in their lives). Yes, by meditating on the nectar Name of God again and again, they got satiated and by the grace of the saint (Guru) they obtained all the fruits (of their desires).”(1)

Giving the essence of this *shabad*, Guru Ji says: “(O’ my friends), by meditating on God, the devotees were ferried across (the worldly ocean) and their sins of birth after birth were destroyed.”(1-pause)

Now describing how the devotees obtain such blessings, Guru Ji says: “(O’ my friends, the devotees keep) enshrined the Guru’s feet (his immaculate words) in their minds, (and they) cross over the fire-like ocean (of worldly desires. In this way), their entire problem of birth and death is removed and they are attuned to God in a state of peace and poise.”(2)

Stating what kinds of persons, are blessed with the gift of God’s Name, Guru Ji says: “(O’ my friends), in all places and interspaces, it is the one God alone who is pervading. He is the knower of all hearts. Showing His mercy, whom He blesses with (the inspiration to meditate on) His Name, (that person) utters God’s Name at all times.”(3)

In conclusion, Guru Ji says: “(O’ my friends), they in whose hearts on His own God comes to reside, their mind gets illuminated (with divine wisdom). Therefore with loving devotion we should sing praises of God. O’ Nanak, (this is how) by meditating on the all pervading God we swim across (the worldly ocean).”(4-10-12)

The message of this *shabad* is that if we want to get rid of all our sufferings, sorrows, and sins, and obtain emancipation from the repeated pains of births and deaths, then we should pray to God to bless us that we meditate on His Name at all times with true love and devotion.

ਗੋਂਡ ਮਹਲਾ ੫॥

gond mehlāa 5.

ਪੰਨਾ ੮੬੬

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ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰਿ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਮਾਰਿ॥
ਹੋਇ ਰਹੀਐ ਸਗਲ ਕੀ ਚੀਨਾ॥
ਘਟਿ ਘਟਿ ਰਮਈਆ ਸਭ ਮਹਿ ਚੀਨਾ॥੧॥

gur kay charan kamal namaskaar.
kaam kroDh is tan tay maar.
ho-ay rahee-ai sagal kee reena.
ghat ghat rama-ee-aa sabh meh cheenaa.
||1||

ਇਨ ਬਿਧਿ ਰਮਹੁ ਗੋਪਾਲ ਗੁੰਬੰਦੁ॥
ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ॥੧॥ ਰਹਾਉ॥

in biDh ramhu gopaal gobind.
tan Dhan parabh kaa parabh kee Jind. ||1||
rahaa-o.

ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥
ਜੀਅ ਪ੍ਰਾਨ ਕੇ ਇਹੈ ਸੁਆਉ॥
ਤਜਿ ਅਭਿਮਾਨੁ ਜਾਨੁ ਪ੍ਰਭੁ ਸੰਗਿ॥
ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਸਿਉ ਮਨੁ ਰੰਗਿ॥੨॥

aath pahar har kay gun gaa-o.
jee-a paraan ko ihai su-aa-o.
taj abhimaan jaan parabh sang.
saaDh pargaad har si-o man rang. ||2||

ਜਿਨਿ ਤੂੰ ਕੀਆ ਤਿਸ ਕਉ ਜਾਨੁ॥
ਆਗੈ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥
ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਹੋਇ ਨਿਹਾਲੁ॥
ਰਸਨਾ ਨਾਮੁ ਜਪਤ ਗੋਪਾਲੁ॥੩॥

Jin tooⁿ kee-aa tis ka-o jaan.
aagai dargeh paavai maan.
man tan nirmal ho-ay nihaal.
rasnaa naam japat gopaal. ||3||

ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ॥
ਸਾਧੂ ਕੀ ਮਨੁ ਮੰਗੈ ਰਵਾਲਾ॥
ਹੋਹੁ ਦਇਆਲ ਦੇਹੁ ਪ੍ਰਭ ਦਾਨੁ॥
ਨਾਨਕੁ ਜਪਿ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ॥੪॥੧੧॥੧੩॥

kar kirpaa mayray deen da-i-aalaa.
saaDhoo kee man mangai ravaalaa.
hohu da-i-aal dayh parabh daan.
naanak jap jeevai parabh naam. ||4||11||13||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sufferings, sorrows, and sins, and obtain emancipation from the repeated pains of births and deaths, then we should pray to God to bless us that we may keep meditating on His Name at all times with true love and devotion. In this *shabad*, he tells us how to meditate on God's Name, and what it really means to meditate on the Name. He also tells us how we should lead our life so that we may achieve its true purpose of reuniting with our dear God from whom we have been separated for such a long time.

He says: "(O' my friend), bow to the lotus feet of the Guru; (pay respect to the immaculate words of the Guru, the *Gurbani*, and by following it) remove lust and anger from your body. We should (always remain so humble) as if we are the dust of feet of others; in this way the God pervading in each and every heart is identified."(1)

Now describing the way to meditate on God, Guru Ji says: “(O’ my friends), worship God in such a way, as if this body and wealth has been given by God, and deem this life also as given by God.”(1-pause)

Guru Ji adds: “(O’ my friends), sing praises of God at all times; (because) this alone is the object of our life and soul. Shed your arrogance, deem God (always) with you, and by saints’ grace imbue your mind with the love of God.”(2)

Continuing his advice, Guru Ji says: “(O’ man), realize Him who has created you, so that you may obtain honor in the yond. By uttering God’s Name with your tongue, your mind and body would become immaculate and delighted.”(3)

Guru Ji concludes this *shabad* by showing us how to pray to God and what to ask Him. He says: “, O’ my merciful Master of the meek, (please), show mercy, my mind begs for the dust of saint’s feet (his humble service). O’ God, becoming gracious bestow this bounty that Nanak may (always) live meditating on God’s Name.”(4-11-13)

The message of this *shabad* is that we should seek the shelter of the Guru. Following his advice we should shed away all our self-conceit, lust, and anger, and meditate on God’s Name with so much love and devotion that we deem all our wealth, body, mind, and even our soul as belonging to God. This is the true object of human life, which alone would bring us peace here in this world, and honor in God’s court.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਧੂਪ ਦੀਪ ਸੇਵਾ ਗੋਪਾਲ॥
ਅਨਿਕ ਬਾਰ ਬੰਦਨ ਕਰਤਾਰ॥
ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹੀ ਸਭ ਤਿਆਗਿ॥
ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਭਏ ਵਡ ਭਾਗਿ॥੧॥

ਆਠ ਪਹਰ ਗਾਈਐ ਗੋਬਿੰਦੁ॥
ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਗੁਣ ਰਮਤ ਭਏ ਆਨੰਦ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬਖਸੰਦ॥
ਕਰਿ ਕਿਰਪਾ ਜਨ ਸੇਵਾ ਲਾਏ॥
ਜਨਮ ਮਰਣ ਦੁਖ ਮੋਟਿ ਮਿਲਾਏ॥੨॥

ਕਰਮ ਧਰਮ ਇਹੁ ਤਤੁ ਗਿਆਨੁ॥
ਸਾਧਸੰਗਿ ਜਪੀਐ ਹਰਿ ਨਾਮੁ॥
ਸਾਗਰ ਤਰਿ ਬੋਹਿਥ ਪ੍ਰਭ ਚਰਣ॥
ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਕਾਰਣ ਕਰਣ॥੩॥

ਰਾਖਿ ਲੀਏ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰਿ॥
ਪੰਚ ਦੂਤ ਭਾਗੇ ਬਿਕਰਾਲ॥
ਜੂਐ ਜਨਮੁ ਨ ਕਬਹੂ ਹਾਰਿ॥
ਨਾਨਕ ਕਾ ਅੰਗੁ ਕੀਆ ਕਰਤਾਰਿ॥੪॥੧੨॥੧੪॥

gond mehlāa 5.

Dhoop deeep sayvaa gopaal.
anik baar bandan kartaar.
parabh kee saran gahee sabh tī-aag.
gur suparsan bha-ay vad bhaag. ||1||

aath pahar gaa-ee-ai gobind.
tan Dhan parabh kaa parabh kee Jind. ||1||
rahaa-o.

har gun ramat bha-ay aanand.
paarbarahm pooran bakhсанд.
kar kirpaa jan sayvaa laa-ay.
janam maran dukh mayt milaa-ay. ||2||

karam Dharam ih tat gi-aan.
saaDhsang japee-ai har naam.
saagar tar bohith parabh charan.
antarjaamee parabh kaaran karan. ||3||

raakh lee-ay apnee kirpaa Dhaar.
panch doot bhaagay bikraal.
joo-ai janam na kabhoo haar.
naanak kaa ang kee-aa kartaar. ||4||12||14||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter of the Guru and follow his advice. We should shed away all our self-conceit, lust, and anger etc., and meditate on God's Name with so much love and devotion that we deem all our wealth, body, mind, and even our soul as belonging to God. This is the true object of human life, which alone would bring us peace in this world, and honor in God's court. In this *shabad*, Guru Ji shares with us, how he himself is worshipping God and what kinds of blessings he has already received.

He says: "(O' my friends, for me) bowing to the Creator countless times is (better than worshipping or) serving God by burning incense, or lighting lamps. Therefore abandoning all others, I have grasped the shelter of God and by good fortune the Guru has become very pleased with me."(1)

Therefore, Guru Ji advises us also and says: "(O' my friends), at all times we should sing praises of God of the universe, (with such sincerity and love, as if our) body, wealth, and life all belong to God."(1-pause)

Listing some of the blessings obtained by God's devotees, as a result of such sincere and dedicated worship of God, Guru Ji says: "(O' my friends), by contemplating on the virtues of God, (His devotees) have been delighted. The all-pervading God is totally forgiving. Showing His mercy (He) has yoked the devotees to (His) service. Removing their pain of births and deaths, He has united (them with Him)."(2)

Next sharing with us the essence of wisdom gained by him, Guru Ji says: "(O' my friends), the essence of wisdom, behind all the ways of rituals and righteousness is that in the company of saints, we should meditate on God's Name. Riding the ship of God's feet (by acting on Guru's advice), we should swim across the (worldly) ocean. (That God), the inner knower of all hearts is the cause of all causes."(3)

Guru Ji concludes the *shabad* by saying: "(O' my friends), showing mercy God has saved (His devotee), and now the five dreadful demons (of lust, anger, greed, attachment, and ego), have hastened away. The Creator has taken the side of Nanak, so he would never loose (the object) of his life in gamble."(4-12-14)

The message of this *shabad* is that for us the object of our life should be the meditating on God's Name and living in His presence at all times. We should remember that our body, mind, and wealth all belong to God; therefore our entire life should be a dedication to Him.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਕਰਿ ਕਿਰਪਾ ਸੁਖ ਅਨਦ ਕਰੇਇ॥
ਬਾਲਕ ਰਾਖਿ ਲੀਏ ਗੁਰਦੇਵਿ॥
ਪ੍ਰਭ ਕਿਰਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ॥
ਜੀਅ ਜੰਤ ਸਗਲੇ ਬਖਸਿੰਦ॥੧॥

ਤੇਰੀ ਸਰਣਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ॥
ਪਾਰਬ੍ਰਹਮ ਜਪਿ ਸਦਾ ਨਿਹਾਲ॥੧॥ ਰਹਾਉ॥

gond mehlaa 5.

kar kirpaa sukh anad karay-i.
baalak raakh lee-ay gurdayv.
parabh kirpaal da-i-aal gobind.
jee-a jant saglay bakhshind. ||1||

tayree saran parabh deen da-i-aal.
paarbarahm jap sadaa nihaal. ||1|| rahaa-o.

ਪ੍ਰਭ ਦਇਆਲ ਦੂਸਰ ਕੋਈ ਨਾਹੀ॥
ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਸਮਾਹੀ॥
ਅਪਨੇ ਦਾਸ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ॥
ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਤੁਮਾਰੈ॥੨॥

parabh̄ dā-i-aal doosar ko-ee naahee.
ghat ghat antar sarab samaahee.
apnay daas kaa halat̄ palat̄ savaarai.
patit̄ paavan parabh̄ birad̄ tum^haarai. ||2||

ਅਉਖਧ ਕੋਟਿ ਸਿਮਰਿ ਗੋਬਿੰਦ॥
ਤੰਤੁ ਮੰਤੁ ਭਜੀਐ ਭਗਵੰਤ॥
ਰੋਗ ਸੋਗ ਮਿਟੇ ਪ੍ਰਭ ਧਿਆਏ॥
ਮਨ ਬਾਂਛਤ ਪੂਰਨ ਫਲ ਪਾਏ॥੩॥

a-ukhaDh̄ kot simar gobind̄.
tant̄ mant̄ bhajee-ai bhagvant̄.
rog sog mitay parabh̄ Dhi-aa-ay.
man baaⁿchhat̄ pooran fal paa-ay. ||3||

ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਦਇਆਰ॥
ਸਰਬ ਨਿਧਾਨ ਮਹਾ ਬੀਚਾਰ॥
ਨਾਨਕ ਬਖਸਿ ਲੀਏ ਪ੍ਰਭ ਆਪਿ॥
ਸਦਾ ਸਦਾ ਏਕੋ ਹਰਿ ਜਾਪਿ॥੪॥੧੩॥੧੫॥

karan kaaran samrath̄ dā-i-aar.
sarab niDhaan mahaa beechaar.
naanak bakh̄sas lee-ay parabh̄ aap.
sadā sadā ayko har jaap. ||4||13||15||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that the object of our life should be the meditating on God's Name and living in His presence at all times. We should remember that our body, mind, and wealth all belong to God; therefore our entire life should be a dedication to Him. In this *shabad*, Guru Ji describes some of the unique qualities of God, and tells us what kind of blessings He bestows on His devotees.

He says: "(O' my friends), showing His mercy God blesses us with peace and bliss. The Guru God has saved His children. That God of the universe is kind and compassionate, He is the benefactor of all creatures and beings."(1)

Showing us how to approach that God, Guru Ji says: "(O' merciful God of the meek, we are in Your shelter; O' the all-pervading God, by meditating on (Your Name) we are always in bliss."(1-pause)

Now listing some of the unique qualities of God, Guru Ji says: "(O' God). There is no other merciful (power) like You. You are pervading in each and every heart. He embellishes both this and the next world (of His) devotee. O' God, to purify the sinners is Your tradition."(2).

On the basis of his personal experience, Guru Ji advises: "(O' my friend), contemplate on God, this is equivalent to myriads of medicines. To (ward off any kinds of) charms and mantras, we should meditate on God of the universe. All kinds of maladies and sorrows are obliterated by meditating on God, and we obtain the fruits of our heart's desire."(3)

In conclusion, Guru Ji says: "The merciful Master is all powerful, and cause of all causes. In the reflection of His supreme merits, lie all the treasures. Nanak says that God has Himself forgiven (His servants). (Therefore, O' my friend), ever and forever meditate on that one (God) alone."(4-13-15)

The message of this *shabad* is that if we want to get rid of all our sorrows, sufferings, and the stresses of our mind, then we should meditate on that God, who is always most merciful and forgiver of His creatures.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤ॥

ਪੰਨਾ ੮੬੭

ਨਿਰਮਲ ਹੋਇ ਤੁਮ੍ਹਾਰਾ ਚੀਤ॥
ਮਨ ਤਨ ਕੀ ਸਭ ਮਿਟੈ ਬਲਾਇ॥
ਦੂਖ ਅੰਧੇਰਾ ਸਗਲਾ ਜਾਇ॥੧॥

ਹਰਿ ਗੁਣ ਗਾਵਤ ਤਰੀਐ ਸੰਸਾਰੁ॥
ਵਡ ਭਾਗੀ ਪਾਈਐ ਪੁਰਖੁ ਅਪਾਰੁ॥੧॥ ਰਹਾਉ॥

ਜੋ ਜਨੁ ਕਰੈ ਕੀਰਤਨੁ ਗੋਪਾਲ॥
ਤਿਸ ਕਉ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲ॥
ਜਗ ਮਹਿ ਆਇਆ ਸੋ ਪਰਵਾਣੁ॥
ਗੁਰਮੁਖਿ ਅਪਨਾ ਖਸਮੁ ਪਛਾਣੁ॥੨॥
ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੰਤ ਪੁਸਾਇ॥
ਕਾਮ ਕ੍ਰੋਧ ਮਿਟਹਿ ਉਨਮਾਦ॥
ਸਦਾ ਹਜੂਰਿ ਜਾਣੁ ਭਗਵੰਤ॥
ਪੂਰੇ ਗੁਰ ਕਾ ਪੂਰਨ ਮੰਤ॥੩॥

ਹਰਿ ਧਨੁ ਖਾਟਿ ਕੀਏ ਭੰਡਾਰ॥
ਮਿਲਿ ਸਤਿਗੁਰ ਸਭਿ ਕਾਜ ਸਵਾਰ॥
ਹਰਿ ਕੇ ਨਾਮ ਰੰਗ ਸੀਗਿ ਜਾਗਾ॥
ਹਰਿ ਚਰਣੀ ਨਾਨਕ ਮਨੁ ਲਾਗਾ॥੪॥੧੪॥੧੬॥

gond mehlā 5.

har har naam japahu mayray meet.

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nirmal ho-ay tum^haaraa cheet.
man tan kee sabh mitai balaa-ay.
dookh anDhayraa saglaa jaa-ay. ||1||

har gun gaavat taree-ai sansaar.
vad bhagee paa-ee-ai purakh apaar. ||1||
rahaa-o.

jo jan karai keertan gopaal.
tis ka-o pohi na sakai jamkaal.
jag meh aa-i-aa so parvaan.
gurmukh apnaa khasam pachhaan. ||2||
har gun gaavai sant pargaad.
kaam kroDh miteh unmaad.
sadaa hajoor jaan bhagvant.
pooray gur kaa pooran mant. ||3||

har Dhan khaat kee-ay bhandaar.
mil satgur sabh kaaj savaar.
har kay naam rang sang jaagaa.
har charnee naanak man laagaa. ||4||14||16||

Gond Mehla 4

In the previous so many *shabads*, Guru Ji advised us to meditate on God's Name and sing His praises. In this *shabad*, he tells us in very clear and unambiguous terms what kinds of blessings and merits we obtain when, in the company of saintly people, we sing God's praise and meditate on His Name.

He says: "O' my friends, meditate on God's Name again and again; (by doing so your) mind would become immaculate. All the woes of your mind and body would be wiped out and all pain and darkness (of ignorance) would go away."(1)

Next giving the essence of this *shabad*, Guru Ji says: "(O' my friends), by singing praises of God, we swim across the worldly ocean and by good fortune we obtain (God) the infinite Being."(1-pause)

Elaborating on the virtues of singing praises of God, he says: "(O' my friends), the devotee who sings praises of God of the universe, not even the demon of death can touch (that devotee, and he or she is no longer afraid of death). Approved is the advent of that person in this world, who by Guru's grace realizes the Master."(2)

Continuing to describe the merits of singing praises of God, Guru Ji says: “(O’ my friends, the person) who by Guru’s grace sings praises of God, that person’s lust, anger, and all maddening passions are eradicated. (O’ mortal,) always deem God in front of you (and therefore, don’t do any evil thing). This is the perfect mantra of the perfect Guru.”(3)

In conclusion, Guru Ji says: “(O’ my friends, the person who has dedicated his or her life to meditating on God’s Name), by earning the wealth of God’s (Name), has filled his or her storehouses, and meeting with the true Guru has accomplished all his/ her tasks. Through the love of God’s Name, his/ her mind has awakened (to the pitfalls of worldly enticements). Therefore, O’ Nanak, such a person’s mind remains attuned to God’s feet (His Name).”(4-14-16)

The message of this *shabad* is that if we want to get rid of all our maddening passions and resulting pains, then under Guru’s guidance, we should lovingly meditate on God’s Name and sing His praises.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਭਵ ਸਾਗਰ ਬੋਹਿਥ ਹਰਿ ਚਰਣ॥
ਸਿਮਰਤ ਨਾਮੁ ਨਾਹੀ ਫਿਰਿ ਮਰਣ॥
ਹਰਿ ਗੁਣ ਰਮਤ ਨਾਹੀ ਜਮ ਪੰਥ॥
ਮਹਾ ਬੀਚਾਰ ਪੰਚ ਦੂਤਹ ਮੰਥ॥੧॥

ਤਉ ਸਰਣਾਈ ਪੂਰਨ ਨਾਥ॥
ਜੰਤ ਅਪਨੇ ਕਉ ਦੀਜਹਿ ਹਾਥ॥੧॥ ਰਹਾਉ॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ॥
ਪਾਰਬ੍ਰਹਮ ਕਾ ਕਰਹਿ ਵਖਿਆਣ॥
ਜੋਗੀ ਜਤੀ ਬੈਸਨੋ ਰਾਮਦਾਸ॥
ਮਿਤਿ ਨਾਹੀ ਬ੍ਰਹਮ ਅਬਿਨਾਸ॥੨॥

ਕਰਣ ਪਲਾਹ ਕਰਹਿ ਸਿਵ ਦੇਵ॥
ਤਿਲੁ ਨਹੀ ਬੂਝਹਿ ਅਲਖ ਅਭੇਵ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸੁ ਆਪੇ ਦੇਇ॥
ਜਗ ਮਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ॥੩॥

ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛਹੂ ਨਾਹਿ॥
ਸਰਬ ਨਿਧਾਨ ਤੇਰੀ ਦਿਸਟੀ ਮਾਹਿ॥
ਨਾਨਕੁ ਦੀਨੁ ਜਾਚੈ ਤੇਰੀ ਸੇਵਾ॥
ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਗੁਰਦੇਵ॥੪॥੧੫॥੧੭॥

gond mehlā 5.

bhāv saagar bohith har charaṅ.
simraṭ naam naahee fir maraṅ.
har guṇ ramaṭ naahee jam panth.
mahaa beechaar panch dūoṭah manth. ||1||

tā-o sarnāa-ee pooran naath.
jant̃ apnay ka-o d̃eejeh haath. ||1|| rahaa-o.

simriṭ saastar bayḍ puraṅ.
paarbarahm kaa karahi vakhi-aaṅ.
jogee jāṭee baisno raamdaas.
miṭ naahee barahm abinaas. ||2||

karaṅ palaah karahi siv ḍayv.
ṭil nahee boojhēh alakh abhāv.
paraym bhagat̃ Jis aapay ḍay-ay.
jag meh virlay kay-ee kay-ay. ||3||

mohi nirgun̄ guṇ kichhahoo naahi.
sarab niDhaan ṭayree ḍaristee maahi.
naanak d̄een jaachai ṭayree sayv.
kar kirpaa d̄eejai gurdayv. ||4||15||17||

Gond Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our maddening passions and resulting pains, then under Guru’s guidance we should lovingly meditate on God’s Name and sing His praises. In this *shabad*, he continues to describe the merits of meditating on God’s Name and singing His praise. He also shows us how to pray to God and beg Him to yoke us in His service and loving devotion.

Guru Ji says: “(O’ my friends), God’s feet (His Name) are like a ship in this dreadful worldly ocean, therefore by meditating on God’s Name, one doesn’t suffer (spiritual) death again (and continues to advance spiritually). By singing praises of God, one doesn’t have to walk the way of the demon of death (or have any fear of death). Supreme is the reflection (on the merits of God), it annihilates all the five demons (of lust, anger, greed, attachment, and ego).”(1)

Showing us, how to pray to God and ask Him for His support in fighting our internal and external enemies, Guru Ji says: “O’ perfect Master, I have come to Your shelter. Extend Your hand (of help) to Your (humble) creature.”(1-pause)

Commenting on the limitless virtues of God, whose limit even the holiest scriptures and sages cannot describe, Guru Ji says: “(O’ my friends), all the (the Hindu scriptures, such as) *Simritis, Shastras, Vedas* and *Puranas* describe the all pervading God, (and so do different sects of) yogis, celibates, *Vaishnavs, and Ramdasis*, but no one has been able to find the limit of the imperishable God.”(2)

Guru Ji goes even one step further and says: “(O’ my friends, what to speak of ordinary yogis, and sages, even all the gods like) *Shiva* have been wailing (to realize God), but they do not understand even a little bit about that indescribable and mysterious God. (Only those) whom He Himself blesses with His loving devotion (realize Him). But very rare are such people in the world.”(3)

Guru Ji concludes the *shabad* by showing us with what kind of attitude we should approach God, and what to ask from Him. He says: “(O’ my God), I the meritless person have no virtue. All treasures lie in Your gracious glance. Humble Nanak begs for Your service. O’ Guru God. showing mercy, bless him (with this bounty).”(4-15-17)

The message of this *shabad* is that if we want to swim across this worldly ocean, and save ourselves from spiritual death, then we should approach God with humility and confess to Him that we do not have any merits, and are full of faults. We should ask Him to bless us with His service (meditation on His Name).

ਗੋਡ ਮਹਲਾ ੫॥

ਸੰਤ ਕਾ ਲੀਆ ਧਰਤਿ ਬਿਦਾਰਉ॥
ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਅਕਾਸ ਤੇ ਟਾਰਉ॥
ਸੰਤ ਕਉ ਰਾਖਉ ਅਪਨੇ ਜੀਅ ਨਾਲਿ॥
ਸੰਤ ਉਧਾਰਉ ਤਤਖਿਣ ਤਾਲਿ॥੧॥

ਸੋਈ ਸੰਤੁ ਜਿ ਭਾਵੈ ਰਾਮ॥
ਸੰਤ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ॥੧॥ ਰਹਾਉ॥

ਸੰਤ ਕੈ ਉਪਰਿ ਦੇਇ ਪ੍ਰਭੁ ਰਾਬ॥
ਸੰਤ ਕੈ ਸੰਗਿ ਬਸੈ ਦਿਨੁ ਰਾਤਿ॥
ਸਾਸਿ ਸਾਸਿ ਸੰਤਹ ਪ੍ਰਤਿਪਾਲਿ॥
ਸੰਤ ਕਾ ਚੋਖੀ ਰਾਜ ਤੇ ਟਾਲਿ॥੨॥
ਸੰਤ ਕੀ ਨਿੰਦਾ ਕਰਹੁ ਨ ਕੋਇ॥
ਜੇ ਨਿੰਦੈ ਤਿਸ ਕਾ ਪਤਨੁ ਹੋਇ॥
ਜਿਸ ਕਉ ਰਾਖੈ ਸਿਰਜਨਹਾਰੁ॥

gond mehlaa 5.

sant̃ kaa lee-aa D̤harat̃ bigaara-o.
sant̃ kaa ningak akaas tay taara-o.
sant̃ ka-o raakh̄a-o apnay jee-a naal.
sant̃ uD̤haara-o tat̃-khin taal. ||1||

so-ee sant̃ je bh̄aavai raam.
sant̃ gobind̄ kai aykai kaam. ||1|| rahaa-o.

sant̃ kai oopar d̄ay-ay parabh̄ haath.
sant̃ kai sang basai d̄in raat̃.
saas saas sant̄eh partipaal.
sant̃ kaa dok̄hee raaj tay taal. ||2||
sant̃ kee ningaa karahu na ko-ay.
jo ningai tis kaa patan ho-ay.
Jis ka-o raakh̄ai sirjanhaar.

ਝਖ ਮਾਰਉ ਸਗਲ ਸੰਸਾਰੁ॥੩॥

jhakh maara-o sagal sansaar. ||3||

ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਭਇਆ ਬਿਸਾਸੁ॥

parabh apnay kaa bhā-i-aa bisaas.

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕੀ ਰਾਸਿ॥

jee-o pind sabh tis kee raas.

ਨਾਨਕ ਕਉ ਉਪਜੀ ਪਰਤੀਤਿ॥

naanak ka-o upjee partēet.

ਮਨਮੁਖ ਹਾਰ ਗੁਰਮੁਖ ਸਦ ਜੀਤਿ॥੪॥੧੬॥੧੮॥

manmukh haar gurmukh sad jeet. ||4||16||18||

Gond Mehla-5

In previous so many *shabads*, Guru Ji advised us that seeking the shelter and guidance of the saints, we should meditate on God's Name and sing His praises. But in spite of all such advice, instead of seeking their guidance, many of us keep slandering them and indulge in making all kinds of false allegations against them. What to speak of others, many of Guru Ji's adversaries and enemies tried to poison the rulers against him and even tried to physically harm him. But each time, God saved him and punished his enemies severely. In this *shabad*, Guru Ji tells us how God views the slanders of the saints, and what kind of punishment He inflicts on them.

As if speaking on behalf of God, Guru Ji says: "(O' my friends, God says): "The one cursed by the saint, I smash to the ground. I pull down the slanderer of the saint from the sky (high status, and ruin him or her socially. But) the saint I keep close to my heart, and in an instant I save the saint (from all kinds of trouble)."(1)

Next describing the signs or qualities of a saint, Guru Ji says: "(O' my friends), that one alone is a (true) saint, who is pleasing to God. (Because) both the saint and God do the same one task (of bringing humans closer to God)."(1-pause)

Elaborating how God cherishes and protects His saints at every moment, Guru Ji says: "(O' my friends), God extends His hand (of protection) over the saint. Day and night, He abides with the saint and protects His saints at each and every breath. The ill wisher of the saint, (God) removes from kingdom (or high status)."(2)

Therefore Guru Ji warns us and says: "(O' my friends), no one should ever slander the saints. The one who slanders (a saint) suffers a down fall. (In short), whom the Creator protects, (no harm comes to that person, even if the) entire world may make vain efforts (against that person)."(3)

Therefore, Guru Ji concludes the *shabad* by saying: "(O' my friends), such is the faith I cherish for my God that (I deem that) all this body and soul are His property. Within Nanak has arisen this conviction that the self-conceited (depart from this world as) losers, but the Guru's followers always go after winning (the game of life)."(4-16-18)

The message of this *shabad* is that we should have this firm faith and trust in God that He protects His devotees at every moment, and anybody who slanders or tries to harm God's devotee suffers grievously, no matter how high or powerful that person may be. Further the self-conceited person departs from the world as a loser and a Guru's follower is always a winner.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਨਾਮੁ ਨਿਰੰਜਨੁ ਨੀਰਿ ਨਰਾਇਣ॥
ਰਸਨਾ ਸਿਮਰਤ ਪਾਪ ਬਿਲਾਇਣ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੮੬੮

ਨਾਰਾਇਣ ਸਭ ਮਾਹਿ ਨਿਵਾਸ॥
ਨਾਰਾਇਣ ਘਟਿ ਘਟਿ ਪਰਗਾਸ॥
ਨਾਰਾਇਣ ਕਹਤੇ ਨਰਕਿ ਨ ਜਾਹਿ॥
ਨਾਰਾਇਣ ਸੇਵਿ ਸਗਲ ਫਲ ਪਾਹਿ॥੧॥

ਨਾਰਾਇਣ ਮਨ ਮਾਹਿ ਅਧਾਰ॥
ਨਾਰਾਇਣ ਬੋਹਿਥ ਸੰਸਾਰ॥
ਨਾਰਾਇਣ ਕਹਤ ਜਮੁ ਭਾਗਿ ਪਲਾਇਣ॥
ਨਾਰਾਇਣ ਦੰਤ ਭਾਨੇ ਡਾਇਣ॥੨॥

ਨਾਰਾਇਣ ਸਦ ਸਦ ਬਖਸਿੰਦ॥
ਨਾਰਾਇਣ ਕੀਨੇ ਸੂਖ ਅਨੰਦ॥
ਨਾਰਾਇਣ ਪ੍ਰਗਟ ਕੀਨੇ ਪਰਤਾਪ॥
ਨਾਰਾਇਣ ਸੰਤ ਕੋ ਮਾਈ ਬਾਪ॥੩॥

ਨਾਰਾਇਣ ਸਾਧਸੰਗਿ ਨਰਾਇਣ॥
ਬਾਰੰ ਬਾਰ ਨਰਾਇਣ ਗਾਇਣ॥
ਬਸਤੁ ਅਗੋਚਰ ਗੁਰ ਮਿਲਿ ਲਗੀ॥
ਨਾਰਾਇਣ ਓਟ ਨਾਨਕ ਦਾਸ ਗਗੀ॥੪॥੧੭॥੧੯॥

gond mehlaa 5.

naam niranjan neer naraa-in.
rasnaa simrat paap bilaa-in. ||1|| rahaa-o.

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naaraa-in sabh maahi nivaas.
naaraa-in ghat ghat pargaas.
naaraa-in kahtay narak na jaahi.
naaraa-in sayv sagal fal paahi. ||1||

naaraa-in man maahi aDhaar.
naaraa-in bohith sansaar.
naaraa-in kahaṭ jam bhaag palaa-in.
naaraa-in dant bhaanay daa-in. ||2||

naaraa-in sad sad bakhshind.
naaraa-in keenay sookh anand.
naaraa-in pargat keeno partaap.
naaraa-in sant ko maa-ee baap. ||3||

naaraa-in saaDhsang naraa-in.
baaraⁿ baar naraa-in gaa-in.
basat agochar gur mil lahee.
naaraa-in ot naanak daas gahee. ||4||17||19||

Gond Mehla-5

In the previous *shabad*, Guru Ji told us that we should have this firm faith and trust in God that He protects His devotees at every moment and anybody who slanders or tries to harm God's devotee, suffers grievously no matter how high or powerful he or she may be. Further the self-conceited persons depart as losers, and the Guru's followers are always winners. In this *shabad*, Guru Ji expounds on many other qualities of God and the blessings one receives by meditating on His Name.

He says: "(O' my friends), God's Name is unaffected by (the worldly riches and power or *Maya*, and is like water, (which is the support of all life). When with our tongue we utter God's Name, all our sins are washed off."(1-pause)

Describing the unique qualities of God, Guru Ji says: "(O' my friends), God abides in all. God's light shines in all hearts. They who utter God's Name do not go to hell. By serving God, they obtain all the fruits (of their desire)."(1)

Elaborating on the merits of God's Name, Guru Ji says: "(O' my friends), God's (Name) is the (true) support in our minds. God's (Name) is like a ship (to cross over) the worldly (ocean). By uttering God's Name the demons of death flee away (and one is not afraid of death any more. By meditating on the Name, one so completely overcomes the temptations

of *Maya*, the worldly riches and power, as if) God's Name breaks the teeth of (*Maya*) the witch."(2)

Now commenting on God's kind, compassionate, and forgiving nature, Guru Ji says: "(O' my friends), God is ever and ever forgiving. God instills peace and bliss (in the hearts of His devotees). God has manifested the glory (of His saints). God is (like the) mother and father of the saints."(3)

Guru Ji concludes the *shabad* by describing how the saints of God remember Him and depend on His support at every moment. He says: "(O' my friends), joining the congregation of saintly persons they who meditate on God's Name and sing His praises again and again, by meeting the Guru, they have obtained the incomprehensible commodity (of God's Name. In this way) O' Nanak, (God's) servants have grasped on to God's support."(4-17-19)

The message of this *shabad* is that if in the company of the saints we meditate on God's Name again and again and in this way grasp the support of God, then our fears of births and deaths are dispelled, our sins are erased, and we reside in an eternal state of peace, poise and bliss.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਜਾ ਕਉ ਰਾਖੈ ਰਾਖਣਹਾਰੁ॥
ਤਿਸ ਕਾ ਅੰਗੁ ਕਰੇ ਨਿਰੰਕਾਰੁ॥੧॥ ਰਹਾਉ॥

ਮਾਤ ਗਰਭ ਮਹਿ ਅਗਨਿ ਨ ਜੋਰੈ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨ ਪੋਰੈ॥
ਸਾਧਸੰਗਿ ਜਪੈ ਨਿਰੰਕਾਰੁ॥
ਨਿੰਦਕ ਕੈ ਮੁਹਿ ਲਾਗੈ ਛਾਰੁ॥੧॥
ਰਾਮ ਕਵਚੁ ਦਾਸ ਕਾ ਸੰਨਾਹੁ॥
ਦੂਤ ਦੁਸਟ ਤਿਸੁ ਪੋਹਤ ਨਾਹਿ॥
ਜੋ ਜੋ ਗਰਬੁ ਕਰੇ ਸੋ ਜਾਇ॥
ਗਰੀਬ ਦਾਸ ਕੀ ਪ੍ਰਭੁ ਸਰਣਾਇ॥੨॥

ਜੋ ਜੋ ਸਰਣਿ ਪਇਆ ਹਰਿ ਰਾਇ॥
ਸੋ ਦਾਸੁ ਰਖਿਆ ਅਪਣੈ ਕੰਠਿ ਲਾਇ॥
ਜੋ ਕੋ ਬਹੁਤੁ ਕਰੇ ਅਹੰਕਾਰੁ॥
ਓਹੁ ਖਿਨ ਮਹਿ ਰੁਲਤਾ ਖਾਕੂ ਨਾਲਿ॥੩॥

ਹੈ ਭੀ ਸਾਚਾ ਹੋਣਹਾਰੁ॥
ਸਦਾ ਸਦਾ ਜਾਣੀ ਬਲਿਹਾਰ॥
ਅਪਣੈ ਦਾਸ ਰਖੇ ਕਿਰਪਾ ਧਾਰਿ॥
ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰ॥੪॥੧੮॥੨੦॥

gond mehlā 5.[

jaa ka-o raak^hhai raak^han^hhaar.
tis kaa ang karay nirankaar. ||1|| rahaa-o.

maat^h garab^h meh agan na johai.
kaam kro^Dh lob^h moh na pohai.
saa^Dhsang japai nirankaar.
nindak kai muhi laagai ch^hhaar. ||1||
raam kavach^h daas kaa sannahu.
doot^h dusat^h tis pohat^h naahi.
jo jo garab^h karay so jaa-ay.
gareeb^h daas kee parabh^h sarnaa-ay. ||2||

jo jo saran^h pa-i-aa har raa-ay.
so daas rak^hi-aa apⁿai kan^hth^h laa-ay.
jay ko bahut^h karay ahaⁿkaar.
oh khin^h meh rultaa^h khaakoo naal. ||3||

hai b^hee saachaa hovan^hhaar.
sad^haa sad^haa jaa-eeⁿ balihaar.
apⁿay daas rak^hhay kirpaa^h D^hhaar.
naanak kay parabh^h paraan^h a^Dhaar. ||4||18||20||

Gond Mehla-5

In the previous *shabad*, Guru Ji told us that if in the company of saints we meditate on God's Name again and again and grasp the support of God, our fears of births and deaths

are dispelled, our sins are erased, and we reside in an eternal state of peace, poise and bliss. In this *shabad*, Guru Ji tells us what kinds of protections God provides to His devotee and what other blessings He bestows upon them.

Right at the outset, Guru Ji declares: “(O’ my friends), whom the savior (God) wants to save, (that person’s) side the formless God takes.”(1-pause)

However Guru Ji wants to make it clear that this protection is not confined only to external enemies. It extends to the internal enemies as well. Therefore he says: “(O’ my friends, just as by God’s grace) the fire within mother’s womb does not hurt (the child), similarly (the fire like passions) of lust, anger, greed, and attachment do not touch (the devotee of God). In the company of saints, (the devotee) meditates on the formless God, but the slanderer is badly disgraced.”(1)

Next, citing the metaphor of olden day wars when people used to wear metal shields and armor to protect themselves from the enemy’s arrows and swords, Guru Ji says: “(O’ my friends), spell of God’s Name is like the protective armor for the devotee. The demons and evildoers (of lust, and anger etc.) do not touch that (person). But whosoever indulges in arrogance is wasted away, because God Himself provides shelter to His humble devotee.”(2)

Comparing the fate of those who seek the shelter of God and those who remain arrogant, Guru Ji says: “(O’ my friends), whosoever has humbly sought the refuge of God that devotee God has saved by hugging to His bosom. But if anybody indulges in too much pride, in an instant that person is reduced to dust (and is totally destroyed).”(3)

In conclusion, Guru Ji says: “(O’ my friends, that) eternal God is (present now) and will always be there. Ever and forever, I am a sacrifice to Him. Showing His mercy God has (always) saved His servants. That God of Nanak is the support of (our) life- breaths.”(4-18-20)

The message of this *shabad* is that if we humbly seek the protection of God, He would protect us both from the external and internal enemies and no pains or sufferings would afflict us. On the other hand if we remain proud and egoistic, then we will loose our honor and would be wasted away like dust.

ਗੋਂਡ ਮਹਲਾ ੫॥

ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ॥
ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ॥ ਰਹਾਉ॥

ਨਾ ਇਹੁ ਬੁਢਾ ਨਾ ਇਹੁ ਬਾਲਾ॥
ਨਾ ਇਸੁ ਦੁਖੁ ਨਹੀ ਜਮ ਜਾਲਾ॥
ਨਾ ਇਹੁ ਬਿਨਸੈ ਨਾ ਇਹੁ ਜਾਇ॥
ਆਇ ਜੁਗਾਦੀ ਰਹਿਆ ਸਮਾਇ॥੧॥

ਨਾ ਇਸੁ ਉਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤੁ॥
ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ॥
ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ॥
ਸਭੁ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ ਕਰਨੈ ਜੋਗੁ॥੨॥

gond mehlaa 5.

achraj katha mahaa anoop.
paraatamaa paarbrahm kaa roop. rahaa-o.

naa ih bood^hhaa naa ih baalaa.
naa is dook^h nahee jam jaalaa.
naa ih binsai naa ih jaa-ay.
aad^h jugaa^dee rahi-aa samaa-ay. ||1||

naa is usan nahee is see^t.
naa is dusman naa is mee^t.
naa is harak^h nahee is sog.
sabh^h kich^h is kaa ih karnai jog. ||2||

ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ॥
 ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ ਆਇਆ॥
 ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ ਲਾਗੈ॥
 ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ ਹੀ ਜਾਗੈ॥੩॥

nā is baap nahee is maa-i-aa.
 ih aprampar hoṭaa aa-i-aa.
 paap punn kaa is layp na laagai.
 ghat ghat antar sad hee jaagai. ||3||

ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ॥
 ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਫਾਇਆ॥
 ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਦਇਆਲ॥
 ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ॥
 ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਛੁ ਨ ਪਾਇ॥
 ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਇ॥੪॥੧੯॥੨੧॥

teen gunaa ik sakat upaa-i-aa.
 mahaa maa-i-aa ṭaa kee hai chhaa-i-aa.
 achhal achhayd abhayd da-i-aal.
 deen da-i-aal sadaa kirpaal.
 ṭaa kee gat miti kachhu na paa-ay.
 naanak ṭaa kai bal bal jaa-ay. ||4||19||21||

Gond Mehla-5

In this *shabad*, Guru Ji answers many of our questions, regarding the mysterious soul of ours. He also tells us about its origin and its innate qualities.

Guru Ji says: “(O’ my friends), astonishing, and unparalleled is the discourse (of the soul). The soul is the embodiment of the all-pervading God (Himself).”(1-pause)

Stating some intrinsic qualities of the soul, he says: “(O’ my friends, the soul) is neither an old (person), nor a child. Neither it is afflicted with pain, nor gets trapped in the net of demon of death. It neither perishes, nor goes (anywhere). From the beginning of time and even before that, it has remained pervading (in this universe).”(1)

Now describing some of its outward features, Guru Ji says: “(This soul is) neither affected by heat, nor cold. It has neither any enemy, nor a friend. It is never in joy, nor in pain. Everything belongs to it, and it can do everything.”(2)

Commenting on its origin, he says: “(O’ my friends, this soul) has neither any father, nor any mother. This limitless (soul) has been there from eternity. It is not affected by vice or virtue, it always remains awake in all the hearts.”(3)

Guru Ji concludes the *shabad* by describing some of the qualities of that God whose part our soul is and who has also created Maya. He says: “(O’ my friends, it is the divine) Power, who has created (*Maya*, which has) three qualities (of motivating mortals into vice, virtue, or power). The great *Maya* is a reflection of that (God). That God is undeceivable and unconquerable, whose mystery cannot be solved. That Master of the meek is always merciful. His state and limit cannot be found at all. Nanak is a sacrifice to Him again and again.”(4-19-21)

The message of this *shabad* is that we should realize that our soul is a spark of (God), the Prime soul. Therefore it has existed even before the beginning of time. It neither is born nor dies. It has no particular form or feature. It doesn’t have any relatives, friends, or foes; it is neither affected by virtue, nor vice. It is God who has also created *Maya*, which motivates people into the three impulses (of vice, virtue, or power). But God’s limit or mystery cannot be understood. Therefore we should always be a sacrifice to that God who has created and fashioned this wonderful drama of the world.

ਪੰਨਾ ੮੬੯

SGGS P-869

ਗੋਂਡ ਮਹਲਾ ੫॥

gond mehlāa 5.

ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੈ ਜਾਉ॥
 ਸੰਤਨ ਕੈ ਸੰਗਿ ਰਾਮ ਗੁਨ ਗਾਉ॥
 ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਿਲਵਿਖ ਸਭਿ ਗਏ॥
 ਸੰਤ ਸਰਣਿ ਵਡਭਾਗੀ ਪਏ॥੧॥

santān kai balihaarai jaa-o.
 santān kai sang raam gun gaa-o.
 sant̄ p̄arsaad̄ kilvikh̄ sabh̄ ga-ay.
 sant̄ saran̄ vadb̄haagee pa-ay. ||1||

ਰਾਮੁ ਜਪਤ ਕਛੁ ਬਿਖਨੁ ਨ ਵਿਆਪੈ॥
 ਗੁਰ ਪ੍ਰਸਾਦਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਪੈ॥੧॥ ਰਹਾਉ॥

raam japat̄ kachh̄ bighan̄ na vi-aapai.
 gur p̄arsaad̄ apunaa parabh̄ jaapai. ||1|| rahaa-o.

ਪਾਰਬ੍ਰਹਮੁ ਜਬ ਹੋਇ ਦਇਆਲ॥
 ਸਾਧੂ ਜਨ ਕੀ ਕਰੈ ਰਵਾਲ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਜਾਇ॥
 ਰਾਮ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ॥੨॥

paarbarahm̄ jab ho-ay d̄a-i-aal.
 saaD̄hoo jan kee karai ravaal.
 kaam kroD̄h̄ is̄ tan̄ t̄ay jaa-ay.
 raam ratan̄ vasai man̄ aa-ay. ||2||

ਸਫਲੁ ਜਨਮੁ ਤਾਂ ਕਾ ਪਰਵਾਣੁ॥
 ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਜਾਣੁ॥
 ਭਾਇ ਭਗਤਿ ਪ੍ਰਭੁ ਕੀਰਤਨਿ ਲਾਗੈ॥
 ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ॥੩॥

safal janam̄ t̄aā^N kaa parvaan̄.
 paarbarahm̄ nikat̄ kar̄ jaan̄.
 bh̄aa-ay bh̄agat̄ parabh̄ keertan̄ laagai.
 janam̄ janam̄ kaa so-i-aa jaagai. ||3||

ਚਰਨ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੁ॥
 ਗੁਣ ਗੋਵਿੰਦ ਰਉਂ ਸਚੁ ਵਾਪਾਰੁ॥
 ਦਾਸ ਜਨਾ ਕੀ ਮਨਸਾ ਪੂਰਿ॥
 ਨਾਨਕ ਸੁਖੁ ਪਾਵੈ ਜਨ ਧੂਰਿ॥੪॥੨੦॥੨੨॥੬॥੨੮॥

charan kamal jan kaa aaD̄haar.
 gun̄ govind̄ ra-u^N sach̄ vaapaar.
 d̄aas janaa kee mansaa poor.
 naanak sukh̄ paavai jan̄ D̄hoor.
 ||4||20||22||6||28||

Gond Mehla-5

In the previous *shabad*, Guru Ji described some of the unique and wonderful qualities of our soul, which is part of God, who has created this universe and us. In this *shabad*, he explains some of the great virtues of the devotees or saints of God, who remain absorbed in singing His praise and meditating on His Name and also guide and help persons like us in coming closer to God, and are therefore worthy of our respect and admiration.

Stating how much he respects the saints and what he does in their company, Guru Ji says: “(O’ my friends), I am a sacrifice to the saint (Guru), because in the company of the saint I sing praises of God. By the grace of the saint (Guru) all my sins have been destroyed. It is only very fortunate persons, who have sought the shelter of the saint (Guru).”(1)

Explaining the importance of God’s Name and the grace of the Guru, he says: “(O’ my friends), by meditating on God’s Name, one faces no obstacle (in one’s tasks. But it is) by Guru’s grace, that one meditates on one’s God.”(1-pause)

Now explaining what God does when He becomes gracious on anybody and what happens after that, Guru Ji says: “(O’ my friends), when God becomes merciful, He yokes (that

person) to the humble service of saintly people. Then lust and anger depart from that (person's) body and the jewel of God's Name comes to abide in the mind.”(2)

Therefore advising us, Guru Ji says: “(O’ my friend), deem God as near you. Fruitful and approved becomes the advent of those (who deem God near them. Such a person) gets engaged in loving devotion and singing praises of God, (as if) after sleeping for birth after birth, (that person) has awakened (and realized the true objective of life).”(3)

In conclusion, Guru Ji says: “(O’ my friends), God’s immaculate feet (His Name) are the main stay of His devotees. (In their company) I too sing praises of God (and this alone) is my true business. I pray: “(O’ God), fulfill this desire of Your slave Nanak (that he) may obtain the comfort of the dust of (the feet of Your) devotees.” (4-20-22-6-28)

The message of this *shabad* is that we should seek the humble service of the saints, sing praises of God, and meditate on His Name with true love and devotion. By doing so, lust, anger, greed and other sinful tendencies would depart from our body, and our advent would be approved in God’s court.

Detail of shabads: M: 5, Ghar 2=20, M: 5, Ghar 1=2, Sub Total M: 5=22, M: 4=6, Total=28

ਰਾਗੁ ਗੋਂਡ ਅਸਟਪਈਆ ਮਹਲਾ ਪ ਘਰੁ ੨

raag gond asatpadee-aa mehlaa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^okaar satgur paryaad.

ਕਰਿ ਨਮਸਕਾਰ ਪੂਰੇ ਗੁਰਦੇਵ॥
ਸਫਲ ਮੂਰਤਿ ਸਫਲ ਜਾ ਕੀ ਸੇਵ॥
ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਬਿਧਾਤਾ॥
ਆਠ ਪਹਰ ਨਾਮ ਰੰਗਿ ਰਾਤਾ॥੧॥

kar namaskaar pooray gurdayv.
safal moorat safal jaa kee sayv.
antarjaamee purakh biDhaataa.
aath pahar naam rang raataa. ||1||

ਗੁਰੁ ਗੋਬਿੰਦ ਗੁਰੁ ਗੋਪਾਲ॥
ਅਪਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰ॥੧॥ ਰਹਾਉ॥

gur gobind guroo gopaal.
apnay daas ka-o raakhanhaar. ||1|| rahaa-o.

ਪਾਤਿਸਾਹ ਸਾਹ ਉਮਰਾਉ ਪਤੀਆਏ॥
ਦੁਸਟ ਅਹੰਕਾਰੀ ਮਾਰਿ ਪਚਾਏ॥
ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਕੀਨੋ ਰੋਗੁ॥
ਜੈ ਜੈ ਕਾਰੁ ਕਰੈ ਸਭੁ ਲੋਗੁ॥੨॥
ਸੰਤਨ ਕੈ ਮਨਿ ਮਹਾ ਅਨੰਦੁ॥
ਸੰਤ ਜਪਹਿ ਗੁਰਦੇਉ ਭਗਵੰਤੁ॥
ਸੰਗਤਿ ਕੇ ਮੁਖ ਉਜਲ ਭਏ॥
ਸਗਲ ਥਾਨ ਨਿੰਦਕ ਕੇ ਗਏ॥੩॥

paatisaah saah umraa-o patee-aa-ay.
dusat aha^okaaree maar pachaa-ay.
ningak kai mukh keeno rog.
jai jai kaar karai sabh log. ||2||
santan kai man mahaa anand.
sant jaapeh gurday-o bhagvant.
sangat kay mukh oojal bhay-ay.
sagal thaan ningak kay gay-ay. ||3||

ਸਾਸਿ ਸਾਸਿ ਜਨੁ ਸਦਾ ਸਲਾਹੇ॥
ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਬੇਪਰਵਾਰੇ॥
ਸਗਲ ਭੈ ਮਿਟੇ ਜਾ ਕੀ ਸਰਨਿ॥
ਨਿੰਦਕ ਮਾਰਿ ਪਾਏ ਸਭਿ ਧਰਨਿ॥੪॥

saas saas jan sadaa salaahay.
paarbarahm gur bayparvaahay.
sagal bhay mitay jaa kee saran.
ningak maar paa-ay sabh Dharan. ||4||

ਜਨ ਕੀ ਨਿੰਦਾ ਕਰੈ ਨ ਕੋਇ॥
ਜੇ ਕਰੈ ਸੋ ਦੁਖੀਆ ਹੋਇ॥
ਆਠ ਪਹਰ ਜਨੁ ਏਕੁ ਧਿਆਏ॥

jan kee ningaa karai na ko-ay.
jo karai so dukhee-aa ho-ay.
aath pahar jan ayk Dhi-aa-ay.

ਜਮੂਆ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਜਾਏ॥੫॥

jamoo-aa taa kai nikat na jaa-ay. ||5||

ਜਨ ਨਿਰਵੈਰ ਨਿੰਦਕ ਅਹੰਕਾਰੀ॥
ਜਨ ਭਲ ਮਾਨਹਿ ਨਿੰਦਕ ਵੇਕਾਰੀ॥
ਗੁਰ ਕੈ ਸਿਖਿ ਸਤਿਗੁਰੁ ਧਿਆਇਆ॥
ਜਨ ਉਬਰੇ ਨਿੰਦਕ ਨਰਕਿ ਪਾਇਆ॥੬॥

jan nirvair nindak aha^mkaaree.
jan bhal maaneh nindak vaykaaree.
gur kai sikh satguroo Dhi-aa-i-aa.
jan ubray nindak narak paa-i-aa. ||6||

ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ॥
ਸਤਿ ਬਚਨ ਵਰਤਹਿ ਹਰਿ ਦੁਆਰੇ॥
ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਏ॥
ਅਭਿਮਾਨੀ ਕੀ ਜਤ ਸਰਪਰ ਜਾਏ॥੭॥

sun saajan mayray meet pi-aaray.
sat bachan varteh har du-aaray.
jaisaa karay so taisaa paa-ay.
abhimaanee kee jarh sarpar jaa-ay. ||7||

ਨੀਧਰਿਆ ਸਤਿਗੁਰ ਧਰ ਤੇਰੀ॥
ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਜਨ ਕੇਰੀ॥
ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਪੈਜ ਸਵਾਰੀ॥੮॥੧॥੨੯॥

neeDhri-aa satgur Dhar tayree.
kar kirpaa raakh^o jan kayree.
kaho naanak tis gur balihaaree.
jaa kai simran paj savaaree. ||8||1||29||

Raag Gond Astpadian Mehla-5

(Ghar-2)

In the previous *shabad*, Guru Ji advised us that we should seek the humble service of the saints, sing praises of God and meditate on His Name with true love and devotion. By doing so lust, anger, greed, and other sinful tendencies would depart from our body, and our advent in this world would be approved in God's court. In this *shabad*, Guru Ji tells us about still more blessings, which one receives when one seeks the shelter of one's Guru God. He also tells us, what kind of fate and consequences they suffer who try to slander or harm the Guru or devotees of God.

To start with, Guru Ji advises: “(O’ my friend), bow down with respect before the perfect Guru God, fruitful is whose sight, and rewarding is whose service. (The Guru) remains imbued with the love of that supreme Being, who is the inner knower of hearts and the creator of all.”(1)

Clarifying how there is basically no difference between the Guru and God, Guru Ji: “(O’ my friends), the Guru is (the embodiment) of the Master of the universe and of the Sustainer of the earth. He is the savior of his devotees.”(1-pause)

Stating some of the powers of the Guru, he says: “(O’ my friends, it is from) the Guru that many kings, emperors, and nobles have been satisfied (about the existence and power of God, because the Guru) has destroyed and driven away the arrogant evil doers. He has (caused so much shame and disgrace to them, as if he has) afflicted the faces of the slanderers with disease (and now all) people again and again acclaim (Guru's) victory.”(2)

Comparing the state of mind and social status of the saints with those of the slanderers, Guru Ji says: “(O’ my friends), there is (always) peace in the minds of the saints, because the saints contemplate on their Guru God, the architect of their destiny. They, who are in

the company (of the) Guru are honored (by God), but the slanderers lose all their places (of support and no body comes to their help in this or the next world).”(3)

Commenting on the conduct and rewards of the devotees of the Guru and the fate of his slanderers, Guru Ji says: “(O’ my friends), the devotees praise (their Guru God) with each and every breath. (For them) Guru is their care free transcendent God in whose shelter all their fears are removed. But (He) has smashed to the ground the) slanderers.”(4)

Therefore warning us all, Guru Ji says: “(O’ my friends), let no body slander the devotee (of God, because) whosoever does that, suffers (grievously). At all times, the devotee meditates on the one (God, therefore even) the demon of death does not go near (the devotee or inflict any harm).”(5)

Now comparing the conduct and fates of the devotees of God and slanderers, Guru Ji says: “(O’ my friends), the devotees are without enmity, but the slanderers are arrogant. The devotees (always) seek the welfare (of others), while the slanderers have evil (in their minds, and keep looking for ways to harm others). The disciples of the Guru have meditated on the true Guru. (Therefore) the devotees have been saved, but the slanderer is thrown into hell.”(6)

Giving the reasons, why the devotees are rewarded and the slanderers punished, Guru Ji says: “Listen, O’ my friend, and dear mate, true word (and true justice) prevails in the God’s court. Whatever one does, one receives (the reward or punishment) accordingly. (Therefore), the self-conceited person is destroyed from the very root for sure.”(7)

Guru Ji concludes the *shabad* by himself praying to the Guru, and seeking his blessings. He says: “O’ (my) true Guru, you are the support of the support less. Please show your mercy and save the honor of your devotee. Nanak says: “I am a sacrifice to that Guru, meditation on whom has saved my honor.”(8-1-29)

The message of this *shabad* is that we should never indulge in the slander of the saints or devotees of God because whosoever does that is totally destroyed. Instead, we should always seek the guidance of the Guru, who is the embodiment of God Himself and in whose true court one is judged according to one’s deeds.

ਪੰਨਾ ੮੭੦

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ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਭਗਤਾ ਕੀ॥

raag gond bane**e bhagtaa kee.**

ਕਬੀਰ ਜੀ ਘਰੁ ੧

kabeer jee **ghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar **satgur paryaad.**

ਸੰਤੁ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ॥
ਮਿਲੈ ਅਸੰਤੁ ਮਸਟਿ ਕਰਿ ਰਹੀਐ॥੧॥

sant^t milai **kichh sunee-ai kahee-ai.**
milai asant^t masat kar rahee-ai. ||1||

ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ॥
ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ॥੧॥ ਰਹਾਉ॥

baabaa bolnaa **ki-aa kahee-ai.**
jaisay raam naam rav rahee-ai. ||1|| rahaa-o.

ਸੰਤਨ ਸਿਉ ਬੋਲੇ ਉਪਕਾਰੀ॥
ਮੂਰਖ ਸਿਉ ਬੋਲੇ ਝਖ ਮਾਰੀ॥੨॥

santⁿ si-o bolay **upkaaree.**
moorakh si-o bolay **jhakh maaree.** ||2||

ਬੋਲਤ ਬੋਲਤ ਬਦਹਿ ਬਿਕਾਰਾ॥
ਬਿਨੁ ਬੋਲੇ ਕਿਆ ਕਰਹਿ ਬੀਚਾਰਾ॥੩॥

bolat bolat badheh bikaaraa.
bin bolay ki-aa karahi beechaaraa. ||3||

ਕਹੁ ਕਬੀਰ ਛੁਛਾ ਘਟੁ ਬੋਲੈ॥
ਭਰਿਆ ਹੋਇ ਸੁ ਕਬਹੁ ਨ ਡੋਲੈ॥੪॥੧॥

kaho kabeer chhoochhaa ghat bolai.
bhari-aa ho-ay so kabahu na dolai. ||4||1||

Raag Gond Baani Bhagtaan Ki--Kabir Ji

(Ghar-1)

In the course of life one comes across different kinds of people. There are some who are so humble, nice, and poised that we can call them saints. There are others, who are self-conceited, foolish, and tall talkers, and we don't know how to get rid of them. In this *shabad*, Kabir Ji tells us what should be our attitude when we meet different kinds of people.

Right at the outset, Kabir Ji says: “(O’ my friends), if we happen to meet a saint, we should listen to him (or her), and share some of our inner thoughts (with the saint), but if we meet an un-godly person, we should remain silent.”(1)

Explaining what kinds of things we should talk about on meeting others, Kabir Ji says: “(O’ my respected friends, (if you ask me) what should we talk about (on meeting other people, my answer is that we should only talk about such things which help us) keep meditating on God’s Name.”(1-pause)

Comparing the net result of conversing with the saints and the faithless persons, Kabir Ji says: “(O’ my friends), when we converse with saints, (we learn some good things, and start thinking about) the welfare of others. But when we converse with the foolish people, it is a waste of time.”(2)

Stressing further on the necessity of avoiding conversation with a foolish self-conceited person, but the necessity of talking with a saintly person, Kabir Ji says: “(O’ my friends), when we continue talking (with self-conceited people), more and more bad things get exchanged (which some times lead to calling names, or even physical fights. But, if we avoid talking with everybody, then) how can we deliberate about (improving ourselves. Therefore, when we meet saintly people, we must listen to them, and ask them about ways to further advance in our spiritual journeys).”(3)

Kabir Ji ends the *shabad* with a very profound observation and latent advice. He says: “(O’ my friends), Kabir says that an empty (pitcher) makes much noise, but the one which is full never stumbles. (In other words, the one who is bereft of any real wisdom prattles a lot, but the wise one never loses his or her peace and poise).”(4-1)

The message of this *shabad* is that when we happen to meet saintly people, we should talk about such things with them that bring us closer to God and help us keep meditating on God’s Name. But if we come across self-conceited godless persons, we

better remain silent, because any talk with them is not only a waste of time, but many times may result in heated exchanges, physical fights, or other bad consequences.

ਗੋਂਡਾ॥

ਨਰੂ ਮਰੈ ਨਰੂ ਕਾਮਿ ਨ ਆਵੈ॥
ਪਸੂ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ॥੧॥

ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ ਕਿਆ ਜਾਨਉ॥
ਮੈ ਕਿਆ ਜਾਨਉ ਬਾਬਾ ਰੇ॥੧॥ ਰਹਾਉ॥

ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ ਤੂਲਾ॥
ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ॥੨॥

ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਰੁ ਜਾਗੈ॥
ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਠਿ ਲਾਗੈ॥੩॥੨॥

gond.

naroo marai nar kaam na aavai.
pasoo marai das kaaj savaarai. ||1||

apnay karam kee gat mai ki-aa jaan-o.
mai ki-aa jaan-o baabaa ray. ||1|| rahaa-o.

haad jalay jaisay lakree kaa toolaa.
kays jalay jaisay ghaas kaa poolaa. ||2||

kaho kabeer tab hee nar jaagai.
jam kaa dand moond meh laagai. ||3||2||

Gond

In the previous *shabad*, Kabir Ji gave us some very practical and profound advice regarding the conduct of our life. He advised us that when we happen to meet saintly people, we should talk about such things with them that bring us closer to God and help us keep meditating on God's Name. But if we come across self-conceited godless people, we should remain silent because any talk with them is not only a waste of time, but many times may result in heated exchanges, physical fights, or other bad consequences. Now in this *shabad*, Kabir Ji reflects on man's state upon death and he wants us to wake up from our slumber from the worldly affairs, so that after death our soul may not have to suffer the serious consequences of our past deeds.

First lamenting on the worthlessness of this human body after death, Kabir Ji says: "When a human being dies, (his or her body) serves no purpose. But when an animal dies, (its dead body) serves many purposes."(1)

Now referring to the fate of the soul after one dies, Kabir Ji says: "(O' my respected) friends, what do I know about the consequences of my deeds (done in this or the previous lives)? Yes, O' my friends, what do I know (about the pain and punishment, my soul may have to suffer because of my sins)?"(1-pause)

Once again reminding us about the miserable state of the body after death, he says: "(O' friends, just imagine that this body, which you try to embellish in so many ways); upon death its bones burn like a bundle of sticks, and the hair (which you groom in luxurious fashions) burns like a bushel of grass."(2)

Kabir Ji concludes the *shabad* with a comment on human habits. He says: "(O' my friends), Kabir says that a human being wakes up (from the slumber of *Maya* and involvement in worldly affairs, only when he or she is) hit on the head by the stroke of the demon of death. (Only then he or she realizes that the end is very near, and the soul may have to suffer grievous punishment)."(3-2)

The message of this *shabad* is that we should realize that any time death might overtake us. Then our body would be burnt like a bundle of wood. Regarding our soul, we don't know what terrible fate awaits it in view of its past and present deeds and there is not much we can do at or near the time of death. Therefore to avoid these consequences, we should start meditating on God's Name right now, so that we might be able to save at least our soul from suffering pains of births and deaths in future.

ਗੋਡਾ॥

ਆਕਾਸਿ ਗਗਨੁ ਪਾਤਾਲਿ ਗਗਨੁ ਹੈ ਚਹੁ ਦਿਸਿ ਗਗਨੁ
ਰਹਾਇਲੇ॥

ਆਨਦ ਮੂਲੁ ਸਦਾ ਪੁਰਖੋਤਮੁ ਘਟੁ ਬਿਨਸੈ ਗਗਨੁ ਨ
ਜਾਇਲੇ॥੧॥

ਮੋਹਿ ਬੈਰਾਗੁ ਭਇਓ॥

ਇਹੁ ਜੀਉ ਆਇ ਕਹਾ ਗਇਓ॥੧॥ ਰਹਾਉ॥

ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ॥

ਕਰਮ ਬਧ ਤੁਮ ਜੀਉ ਕਹਤ ਹੋ ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨੁ
ਰੇ॥੨॥

ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ ਤਨ ਮਹਿ ਹਰਿ ਹੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ
ਰੇ॥

ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ
ਰੇ॥੩॥੩॥

gond.

aakaas gagan paataal gagan hai chahu d̥is
gagan rahaa-ilay.

aanad̥ mool sadaa purkhotam ghat binsai
gagan na jaa-ilay. ||1||

mohi bairaaag bhā-i-o.

ih jee-o aa-ay kahaa ga-i-o. ||1|| rahaa-o.

panch tat̥ mil kaa-i-aa keen^{ee} tat̥ kahaa tay
keen ray.

karam baDh̄ tum jee-o kahaṭ hou karmeh kin
jee-o deen ray. ||2||

har meh tan hai tan meh har hai sarab niranṭar
so-ay ray.

kahi kabeer raam naam na chhoda-o sehjay
ho-ay so ho-ay ray. ||3||3||

Gond

In the previous *shabad*, Kabir Ji advised us that we should realize that any time death might overtake us. Then our body would be burnt like a bundle of wood. Regarding our soul, we don't know what terrible fate awaits it in view of its past and present deeds and there is not much we can do at or near the time of death. Therefore to avoid these consequences, we should start meditating on God's Name right now, so that we might be able to save at least our soul from suffering pains of births and deaths in future. In this *shabad*, he wonders about the origin of the soul, where it comes from and where it goes, and also wonders on the fact that if its fate depends upon its deeds, then who made them do the deeds in the first place, and then he shares with us the conclusion he has reached after reflecting on all such questions.

First mentioning basic concepts about this world, Kabir Ji says: "(O' my friends, in His super-conscious state), God is pervading in the sky, and also below the earth. In fact, He is pervading in all the four directions. That eternal supreme Being is the source of all bliss. Even when our body perishes, that (super conscious state) never goes anywhere."(1)

Next, sharing with us the question which is perplexing his mind, Kabir Ji says: "(O' my friends), I am getting impatient, (trying to find the answer to the question that after all) from where did this soul (which came along with the human body at the time of birth), come from (originally), and where does it go (after that person's death)?" (1-pause)

Now referring to those persons or texts, which say that this body is made of five elements and the soul is bound by its destiny based on its previous deeds, Kabir Ji says: “(O’ my friend, you say) that assembling together five elements (air, water, earth, fire, and ether) this body of ours was created, (then tell me) from what (element) these were created? (You) say that the soul (of ours is) bound by its destiny, based on its past deeds, then who gave birth to the deeds.”(2)

Instead of continuing to waste his time over such unanswerable questions, Kabir Ji humbly states: “(O’ my friends, our body abides in God, and God abides in the body. He is equally pervading in all. I Kabir, say that I wouldn’t forsake meditating on God’s Name, and whatever is happening, let it happen in its natural way.” (3-3)

The message of this *shabad* is that instead of entering into useless discussions, such as where this body came from, who made this body, where this soul came from, or who made the soul commit its original sins, etc., we should recognize that God pervades everybody and everywhere, and we should meditate on God’s Name with love and devotion and accept gladly what is happening in the natural scheme of things.

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ ਘਰੁ ੨

raag gond bañee kabeer jee-o kee ghar
2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur parsaad.

ਭੁਜਾ ਬਾਂਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ॥
ਹਸਤੀ ਕ੍ਰੋਪਿ ਮੂੰਡ ਮਹਿ ਮਾਰਿਓ॥
ਹਸਤਿ ਭਾਗਿ ਕੈ ਚੀਸਾ ਮਾਰੈ॥
ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ॥੧॥

bhujaa baaⁿDh bhilaa kar daari-o.
has^tee karop moond meh maari-o.
hasat^t bhaag kai cheesaa maarai.
i-aa moorat^t kai ha-o balihaarai. ||1||

ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੇਰੁ॥
ਕਾਜੀ ਬਕਿਬੋ ਹਸਤੀ ਤੋਰੁ॥੧॥ ਚਹਾਉ॥

aahi mayray t^haa^kur t^umraa jor.
kaajee bakibo has^tee tor. ||1|| rahaa-o.

ਰੇ ਮਹਾਵਤ ਤੁਝ ਡਾਰਉ ਕਾਟਿ॥
ਇਸਹਿ ਤੁਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ॥
ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ॥
ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ॥੨॥

ray mahaava^t t^ujh daara-o kaat.
iseh t^uraavahu g^haalhu saat.
hasat^t na torai D^harai D^hi-aan.
vaa kai ridai basai bhagvaan. ||2||

ਕਿਆ ਅਪਰਾਧੁ ਸੰਤ ਹੈ ਕੀਨਾ॥
ਬਾਂਧਿ ਪੋਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ॥
ਕੁੰਚਰੁ ਪੋਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ॥
ਬੂਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ॥੩॥

ki-aa apraaⁿDh sant^t hai keenⁿaa.
baaⁿDh pot kunchar ka-o deenⁿaa.
kunchar pot lai lai namaskaarai.
booj^hee nahee kaajee anⁿDh-i-aarai. ||3||

ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ ਲੀਨਾ॥

t^{ee}n baar pa^tee-aa b^har leenaa.

ਪੰਨਾ ੮੭੧

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ਮਨ ਕਠੋਰੁ ਅਜਹੂ ਨ ਪਤੀਨਾ॥
ਕਹਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ॥
ਚਉਥੇ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ॥੪॥੧॥੪॥

man ka^thor ajhoo na pa^teenaa.
kahi kabeer hamraa gobin^d.
cha-uthay pad^d meh jan kee jin^d. ||4||1||4||

Raag Gond Baani Kabir Jeeo Ki Ghar-2

Kabir Ji was an orphan. It is believed, he was born in a Hindu family, but was raised by a Muslim couple who used to weave clothes. When Kabir Ji grew up he became a devotee of the formless God, and raised his voice against false Hindu and Muslim beliefs and rituals. Therefore, he became an eye sore for both Hindu and Muslim extremists, who joined together and convinced the then Muslim ruler to pass an order to declare Kabir as an infidel and sentence him to death. First they tried to drown him in a river, then they threw him in fire, and third time they tied him like a bundle and put him before an angry elephant so that he may be trampled to death.

Describing the incident, Kabir Ji says: “Binding my hands like a bundle, (the ruler’s servants) threw me before an elephant. Then in rage the elephant rider struck its head (with the iron goad). Upon this the elephant ran and shrieked in agony (but instead of trampling me, it behaved as if saying): “I am a sacrifice to this image (of God).”(1)

But expressing his complete faith in God, Kabir Ji said: “O’ my Master, even though *Qazi* (the Muslim judge) is commanding (the elephant rider) to drive it further (and make it trample me, but) I depend on Your support.”(1-pause)

Describing how the *Qazi* was threatening the elephant driver with dire circumstances, if he could not make the elephant kill Kabir Ji, and how the elephant was responding in spite of the driver’s best efforts, he says: “(The *Qazi* was saying): O’ driver, hit (the elephant with your goad) and send it towards (Kabir Ji), otherwise I would get you cut down into pieces. But the elephant didn’t move at all, and instead seemed to be contemplating, as if in its heart resides God.”(2)

Guessing what might be passing through the mind of this elephant, Kabir Ji says: “(The elephant seems to be thinking), what crime this saint has committed, that binding him like a bundle he has been thrown before an elephant (for trampling him to death. Therefore, instead of trampling), it was lifting the bundle again and again and saluting it. But still the blind (foolish) *Qazi* did not realize (what injustice he was doing swayed by his fanaticism).”(3)

Bringing the story to a close, Kabir Ji says: “(The *Qazi*) tried his best three times (and each time the elephant refused to touch me), but still the stone like heart (of the *Qazi*) did not melt. Kabir says: “My protector is God, and the life breath of His devotees is in the fourth state of mind (in which no physical pains or pleasures can afflict a person).”(4-1-4)

The message of this *shabad* is that we should be so strong in our faith that even when we are facing death right in our face, we should not loose our trust in God. No matter how dangerous the situation, we should always pray to God for His protection that He would save us.

ਗੋਂਡਾ॥

ਨਾ ਇਹੁ ਮਾਨਸੁ ਨਾ ਇਹੁ ਦੇਉ॥
ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ॥
ਨਾ ਇਹੁ ਜੋਗੀ ਨਾ ਅਵਹੂਤਾ॥
ਨਾ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ॥੧॥

gond.

naa ih maanas naa ih day-o.
naa ih jatēe kahaavai say-o.
naa ih jogee naa avDhootaa.
naa is maa-ay na kaahoo pootaa. ||1||

ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ॥
ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ॥੧॥ ਰਹਾਉ॥

i-aa mandar meh koun basaa-ee.
taa kaa antu na ko-oo paa-ee. ||1|| rahaa-o.

ਨਾ ਇਹੁ ਗਿਰਹੀ ਨਾ ਓਦਾਸੀ॥
ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ॥
ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੂ ਰਾਤੀ॥
ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ॥੨॥

naa ih girhee naa oḡaasee.
naa ih raaj na bḥeeḥh mangaasee.
naa is pind na rakṭoo raatee.
naa ih barahman naa ih kḥaaṭee. ||2||

ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ॥
ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ॥
ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ॥
ਜੇ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ॥੩॥

naa ih ṭapaa kahaavai sayḥh.
naa ih jeevai na martaa ḍayḥh.
is martay ka-o jay ko-oo rovai.
jo rovai so-ee pati khovai. ||3||

ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ॥
ਜੀਵਨ ਮਰਨੁ ਦੋਊ ਮਿਟਵਾਇਆ॥
ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ॥
ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ॥੪॥੨॥੫॥

gur parsaad mai dagro paa-i-aa.
jeevan maran do-oo mitvaa-i-aa.
kaho kabeer ih raam kee aṅs.
jas kaagad par mitai na mans. ||4||2||5||

Gond

In the previous *shabad*, Kabir Ji shared with us how in spite of facing death, he never lost his faith. He calmly kept bearing all the tortures in the fourth state of mind, where no physical pain or pleasure affects a person. One wonders why this is so. The answer is that in that state one is in tune with God and realizes that one's real self is not the body but the soul, which being a spark of God never dies and is immune to all physical pains or pleasures. In this *shabad*, Kabir Ji sheds light on some unique qualities of this soul.

He says: “(O’ my friends, this soul) is neither a human being nor a god. It is neither called a celibate nor a worshipper of (god) *Shiva*. It is neither a *yogi* nor a recluse. It has neither a mother, nor it is the son of anybody.”(1)

Stating the question, which he is trying to answer for us, Kabir Ji says: “(O’ my friends, I am wondering), who resides in this temple (of our body), whose end or limit no one has found?”(1-pause)

First giving some of its negative attributes, Kabir Ji says: “(O’ my friends, this soul) is neither a householder nor the one who has renounced (the world). It is neither a king nor does it go out begging. It has neither any body nor it has a drop of blood in it. Neither is it a *Brahmin* (priest) nor a *Khatti* (warrior, nor a member of any other caste).”(2)

Continuing to describe the negative attributes of the soul, Kabir Ji says: “(O’ my friends, this soul) is neither an ascetic, nor is it called a *Sheikh* (a high status Muslim). Neither is (this soul) born, nor is it ever seen dying. Anyone, who cries deeming it as subject to dying, loses his or her honor.”(3)

After negating all the possibilities about the reality of the soul, Kabir Ji tells us what the truth is. He says: “(O’ my friends, by the grace of the Guru I have obtained the right path (to find the secret of this soul, which resides in us all. As a result), I have erased both birth

and death. (Now I) Kabir say that (this soul) is a spark of God and just as the words written in ink on the paper can never be erased, (this spark also never dies).”(4-2-5)

The message of this *shabad* is that we should realize that the real thing within us is not the body or its parts, but it is the soul. This soul is above all kinds of castes, creeds and occupations, because it is a spark of God Himself. Our job is to help this soul to get again merged in that God, so that we don't have to go through any more rounds of births and deaths.

ਗੋਂਡਾ॥

ਤੂਟੇ ਤਾਗੇ ਨਿਖੁਟੀ ਪਾਨਿ॥
ਦੁਆਰ ਉਪਰਿ ਤਿਲਕਾਵਹਿ ਕਾਨ॥
ਕੂਚ ਬਿਚਾਰੇ ਫੂਏ ਫਾਲ॥
ਇਆ ਮੁੰਡੀਆ ਸਿਰਿ ਚਵਿਥੋ ਕਾਲ॥੧॥

ਇਹੁ ਮੁੰਡੀਆ ਸਗਲੋ ਦੁਬੁ ਖੋਈ॥
ਆਵਤ ਜਾਤ ਨਾਕ ਸਰ ਹੋਈ॥੧॥ ਰਹਾਉ॥

ਤੁਰੀ ਨਾਰਿ ਕੀ ਛੋਡੀ ਬਾਤਾ॥
ਰਾਮ ਨਾਮ ਵਾ ਕਾ ਮਨੁ ਰਾਤਾ॥
ਲਰਿਕੀ ਲਰਿਕਨ ਖੈਬੋ ਨਾਹਿ॥
ਮੁੰਡੀਆ ਅਨਦਿਨੁ ਧਾਪੇ ਜਾਹਿ॥੨॥

ਇਕ ਦੁਇ ਮੰਦਰਿ ਇਕ ਦੁਇ ਬਾਟ॥
ਹਮ ਕਉ ਸਾਥਰੁ ਉਨ ਕਉ ਖਾਟ॥
ਮੂਡ ਪਲੋਸਿ ਕਮਰ ਬਧਿ ਪੋਥੀ॥
ਹਮ ਕਉ ਚਾਬਨੁ ਉਨ ਕਉ ਰੋਟੀ॥੩॥
ਮੁੰਡੀਆ ਮੁੰਡੀਆ ਹੂਏ ਏਕ॥
ਏ ਮੁੰਡੀਆ ਬੁਡਤ ਕੀ ਟੇਕ॥
ਸੁਨਿ ਅੰਧਲੀ ਲੋਈ ਬੇਪੀਰਿ॥
ਇਨ੍ ਮੁੰਡੀਅਨ ਭਜਿ ਸਰਨਿ ਕਬੀਰ॥੪॥੩॥੬॥

gond.

tootay taagay nikhutee paan.
du-aar oopar jhikaavahi kaan.
kooch bichaaray foo-ay faal.
i-aa mundee-aa sir chadhivo kaal. ||1||

ih mundee-aa saglo darab kho-ee.
aavat jaat naak sar ho-ee. ||1|| rahaa-o.

turee naar kee chhodee baataa.
raam naam vaa kaa man raataa.
lariklee larikan khaibo naahi.
mundee-aa an-din dhaapay jaahi. ||2||

ik du-ay mandar ik du-ay baat.
ham ka-o saathar un ka-o khaat.
mood palos kamar badh pothee.
ham ka-o chaaban un ka-o rotee. ||3||
mundee-aa mundee-aa hoo-ay ayk.
ay mundee-aa boodat kee tayk.
sun andhlee lo-ee baypeer.
in^h mundee-an bhaj saran kabeer. ||4||3||6||

Gond

Kabir Ji was a weaver by profession, but he got very much involved in spiritual endeavors and used to remain immersed in reflecting on God in the company of his saintly friends. These saints, who used to have completely shaved heads, frequently used to come to Kabir Ji's house and he used to serve them with great respect and honor, even if it meant neglecting the needs and comforts of his own family. In this *shabad*, Kabir Ji first expresses the feelings of frustration and anger of his wife *Loee* at this critical household situation, and in the end he states his response.

Speaking on behalf of his wife, as if she is complaining to somebody, Kabir Ji says: "(O' dear, look at his weaving platform), all the threads are broken, the starch has run out, reeds are shining at the door (without warp or woof), even the

poor brushes are lying scattered. (It looks like) as if death is hovering over this shaven headed man.”(1)

Expressing her frustration over the frequent visits of his shaven headed friends, she says: “This shaven headed man has lost all his savings. The continuous coming and going of his guests have exhausted my patience.”(1-pause)

Elaborating on the conduct of Kabir Ji, she adds: “(O’ dear, Kabir) has completely forgotten about (the weaving tools, such as) brush and reeds, and his mind is obsessed with talks about God’s Name. There is nothing to eat for other boys and girls (in the house), but every day, these shaven headed saints go fully fed (from here).”(2)

But, that is not all. Kabir Ji’s wife is mad on other accounts as well. She says: “(O’ my friend, this problem has blown so much out of proportion) that everyday while some (friends of Kabir) are staying in our house, there are others who are on their way. (He makes us sleep) on the floor, and gives the cots to them. While they caress their (shaven) heads, and dangle books from their waists, (Kabir) serves them with bread, while we are left with only grams (to eat).”(3)

Now Kabir Ji answers his wife and tells her the reason, why he is behaving this way. He says: “(Listen O’ my wife, no doubt) these shaven headed saints have all joined together. But, these shaven headed saints are the support of those, who are drowning (in the dreadful worldly ocean). Listen O’ blind, guideless *Loee*, Kabir says that you too should hasten to the shelter of these saints (and meditate on God’s Name, so that you too may be saved).”(4-3-6)

The message of this *shabad* is that no doubt when we try to join the company of saints and try to walk on spiritual path, many of our relatives do not feel happy. They complain that we are not discharging our family duties. But, we should tell our relatives that it is the saints, whose company can ferry us across this worldly ocean; therefore they should also love and seek the shelter of true saints. But for we Sikhs, there is no need to go anywhere to find any saint. For us Guru Granth Sahib Ji is our everlasting saint Guru and all we need to do is to devotedly read, understand, and faithfully act on the guidance given there in.

ਗੋਂਡਾ॥

ਖਸਮੁ ਮਰੈ ਤਉ ਨਾਰਿ ਨ ਰੋਵੈ॥
ਉਸੁ ਰਖਵਾਰਾ ਅਉਰੋ ਹੋਵੈ॥
ਰਖਵਾਰੇ ਕਾ ਹੋਇ ਬਿਨਾਸ॥
ਆਗੈ ਨਰਕੁ ਈਹਾ ਭੋਗ ਬਿਲਾਸ॥੧॥

ਏਕ ਸੁਹਾਗਨਿ ਜਗਤ ਪਿਆਰੀ॥
ਸਗਲੇ ਜੀਅ ਜੰਤ ਕੀ ਨਾਰੀ॥੧॥ ਰਹਾਉ॥

ਸੋਹਾਗਨਿ ਗਲਿ ਸੋਰੈ ਹਾਰੁ॥
ਸੰਤ ਕਉ ਬਿਖੁ ਬਿਗਸੈ ਸੰਸਾਰੁ॥

gond.

khasam marai ta-o naar na rovai.
us rakhvaaraa a-uro hovai.
rakhvaaray kaa ho-ay binaas.
aagai narak eehaa bhog bilaas. ||1||

ayk suhaagan jagaṭ pi-aaree.
saglay jee-a jantṭ kee naaree. ||1|| rahaa-o.

sohaagan gal sohai haar.
santṭ ka-o bikh bigsai sansaar.

ਕਰਿ ਸੀਗਾਰੁ ਬਰੈ ਪਖਿਆਰੀ॥
ਸੰਤ ਕੀ ਠਿਠਕੀ ਫਿਰੈ ਬਿਚਾਰੀ॥੨॥

kar seegaar bahai pakhi-aaree.
sant kee thithkeee firai bichaaree. ||2||

ਸੰਤ ਭਾਗਿ ਓਹ ਪਾਛੈ ਪਰੈ॥
ਗੁਰ ਪਰਸਾਦੀ ਮਾਰਹੁ ਡਰੈ॥
ਸਾਕਤ ਕੀ ਓਹ ਪਿੰਡ ਪਰਾਇਣਿ॥
ਹਮ ਕਉ ਦ੍ਰਿਸਟਿ ਪਰੈ ਤ੍ਰਿਖ ਡਾਇਣਿ॥੩॥

sant bhaag oh paachhai parai.
gur parsadee maarahu darai.
saakat kee oh pind paraa-in.
ham ka-o darisat parai tarakh daa-in. ||3||

ਹਮ ਤਿਸ ਕਾ ਬਹੁ ਜਾਨਿਆ ਭੇਉ॥
ਜਬ ਹੁਏ ਕ੍ਰਿਪਾਲ ਮਿਲੇ ਗੁਰਦੇਉ॥
ਕਹੁ ਕਬੀਰ ਅਬ ਬਾਹਰਿ ਪਰੀ॥
ਸੰਸਾਰੈ ਕੈ ਅੰਚਲਿ ਲਰੀ॥੪॥੪॥੨॥

ham tis kaa baho jaani-aa bhay-o.
jab hoo-ay kirpaal milay gurday-o.
kaho kabeer ab baahar paree.
sansaarai kai anchal laree. ||4||4||7||

Gond

It is a fact that most of us remain primarily occupied in collecting worldly riches and power or *Maya*, with the expectation that that this *Maya* would provide everlasting comfort and happiness to us and our families. However, in this *shabad*, Kabir Ji sheds light on the reality of *Maya*, how easily it changes hands, entraps the entire world in its noose, but remains subservient to the true saints.

Comparing *Maya* to an unfaithful flirtatious woman, Kabir Ji says: “When the husband (the keeper of *Maya*) dies, the wife (*Maya*) does not cry, because (soon) some body else becomes its care-taker. Then that care-taker also gets destroyed. (In the end, whosoever gets to keep this *Maya*, may enjoy some sensual pleasures in this world, but later that person suffers in hell (because of unhealthy and sinful habits, which generally accompany *Maya* or worldly wealth).”(1)

Now comparing *Maya* (the worldly riches and power) to a newly wedded bride, Kabir Ji says: “(O’ my friends), this one married woman (*Maya*) is dear to the entire world, as if it is the wife of all human beings and creatures (because every body likes to have more and more *Maya* in one form or the other).”(1-pause)

Describing how the ordinary human beings react to the charms of *Maya*, and how the saints shun and snub it, Kabir Ji says: “(It always looks enticing to the human beings, just as a gold) necklace around the neck of a wedded bride looks befitting. For the saint, she is like poison, but the world is overjoyed (looking at it and possessing it. Therefore to entrap the worldly people) it sits like a prostitute, but snubbed by the saints she wanders around like a poor woman.”(2)

Elaborating on the response of the saints to the allurements of *Maya*, Kabir Ji says: “The saints try to run away from it, (but this *Maya*) runs after them. By Guru’s grace, it is afraid of being cursed (by the saints). To a worshipper of power, (*Maya*) is dear like his body and life breath, but to us (saints), she looks like a blood thirsty witch.”(3)

In conclusion, Kabir Ji says: “(O’ my friends), when I met my Guru God and he became gracious, then I understood the (*Maya*’s) secret. Kabir says, now (*Maya*) is lying outside (my heart), but it is clinging to the company of the world (and the ordinary human beings are still eagerly trying to amass more and more wealth).”(4-4-7)

The message of this *shabad* is that we should realize the nature of *Maya* (the worldly riches and power). Outwardly this *Maya* will try to entice us with all kinds of worldly pleasures. But we should remember that all the worldly wealth collected through sinful deeds and enjoyment of false pleasures, would bring us no real happiness, rather it would often bring us pain and suffering in the form of many physical ailments, and mental tortures. Therefore, instead of falling victim to the allurements of *Maya*, like true saints we should not let it distract us from truthful living and meditation on God's Name.

ਪੰਨਾ ੮੭੨

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ਗੋਂਡਾ॥

gond.

ਗ੍ਰਿਹਿ ਸੋਭਾ ਜਾ ਕੈ ਰੇ ਨਾਹਿ॥
ਆਵਤ ਪਹੀਆ ਖੂਧੇ ਜਾਹਿ॥
ਵਾ ਕੈ ਅੰਤਰਿ ਨਹੀ ਸੰਤੋਖੁ॥
ਬਿਨੁ ਸੋਹਾਗਨਿ ਲਾਗੈ ਦੇਖੁ॥੧॥
ਧਨੁ ਸੋਹਾਗਨਿ ਮਹਾ ਪਵੀਤੁ॥
ਤਪੇ ਤਪੀਸਰ ਡੋਲੈ ਚੀਤੁ॥੧॥ ਰਹਾਉ॥

garihi sob^haa jaa kai ray naahi.
aavat pahee-aa ^{khooD}hay jaahi.
vaa kai antar nahee santok^h.
bin sohaagan laagai dok^h. ||1||
^Dhan sohaagan mahaa paveet.
tapay t^{ap}eesar dolai cheet. ||1|| rahaa-o.

ਸੋਹਾਗਨਿ ਕਿਰਪਨ ਕੀ ਪੂਤੀ॥
ਸੇਵਕ ਤਜਿ ਜਗਤ ਸਿਉ ਸੂਤੀ॥
ਸਾਧੂ ਕੈ ਠਾਢੀ ਦਰਬਾਰਿ॥
ਸਰਨਿ ਤੇਰੀ ਮੋ ਕਉ ਨਿਸਤਾਰਿ॥੨॥

sohaagan kirpan kee pootee.
sayvak taj jagat si-o sootee.
saa^Dhoo kai ^{thaaad}hee darbaar.
saran ^{tay}ree mo ka-o nistaar. ||2||

ਸੋਹਾਗਨਿ ਹੈ ਅਤਿ ਸੁੰਦਰੀ॥
ਪਗ ਨੇਵਰ ਛਨਕ ਛਨਹਰੀ॥
ਜਉ ਲਗੁ ਪਾਨ ਤਉ ਲਗੁ ਸੰਗੇ॥
ਨਾਹਿ ਤ ਚਲੀ ਬੋਗਿ ਉਨਿ ਨੰਗੇ॥੩॥

sohaagan hai at sundree.
pag nayvar ^{ch}hanak ^{ch}hanharee.
ja-o lag paraan ta-oo lag sangay.
naahi ta chalee bayg ut^h nangay. ||3||

ਸੋਹਾਗਨਿ ਭਵਨ ਤ੍ਰੈ ਲੀਆ॥
ਦਸ ਅਠ ਪੁਰਾਣ ਤੀਰਥ ਰਸ ਕੀਆ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਰ ਬੋਧੇ॥
ਬਡੇ ਭੂਪਤਿ ਰਾਜੇ ਹੈ ਛੋਧੇ॥੪॥

sohaagan ^bhavan tarai lee-aa.
das ath puraan tirath ras kee-aa.
barahmaa bⁱsan mahaysar bay^Dhay.
baday ^bhooapat^t raajay hai ^{ch}hay^Dhay. ||4||

ਸੋਹਾਗਨਿ ਉਰਵਾਰਿ ਨ ਪਾਰਿ॥
ਪਾਂਚ ਨਾਰਦ ਕੈ ਸੰਗਿ ਬਿਧਵਾਰਿ॥
ਪਾਂਚ ਨਾਰਦ ਕੇ ਮਿਟਵੇ ਫੂਟੇ॥
ਕਹੁ ਕਬੀਰ ਗੁਰ ਕਿਰਪਾ ਫੂਟੇ॥੫॥੫॥੮॥

sohaagan urvaar na paar.
paaⁿch naara^d kai sang bi^Dhvaar.
paaⁿch naara^d kay mitvay footay.
kaho kabeer gur kirpaa ^{ch}hootay. ||5||5||8||

Gond

In the previous *shabad*, Kabir Ji told us about many negative aspects of *Maya* (the worldly riches and power); how it tries to allure human beings into false pleasures and prestige, and then leads them into pain and misery. He also told us how easily the ordinary human beings are caught in its trap, but the saintly people reject it outright. In this *shabad*, Kabir Ji explains further how it distracts not only ordinary human beings but also even powerful kings and great religious scholars, yet it is so essential even for the saintly people.

So first taking the point of importance of *Maya*, Kabir Ji says: “(O’ my friends), in whose house the glory (of *Maya*) is not present; if a guest comes (to them, she or he) goes hungry. Therefore, there is no contentment in the mind of that (householder, because he/she feels that) without the lady (wealth, one becomes guilty of letting a guest go hungry).”(1)

Therefore being astonished at the compelling allurements of *Maya*, Kabir Ji says: “(Considering the necessity of *Maya*, one has to say that) wonderful is this most immaculate lady (*Maya*, without which) even the minds of great penitents start wavering (and feeling restless).”(1-pause)

Now describing, how the ordinary people and the saints react to the allurements of *Maya*, Kabir Ji says: “(O’ my friends, the money minded persons love to hoard it so much, as if) this lady (*Maya*) is the daughter of a miser. (Except the saints, rest of the world loves it so much that we can say that) discarding the devotees it is in bed with the world. (Many times, rich people stand at the doors of saints with all kinds of rich offers and beg for their blessings, as if it is *Maya*) standing at the door of a saintly person, asking him to accept her in his shelter and save her”(2)

Describing the true nature of *Maya*, Kabir Ji says: “(Outwardly *Maya* looks like) a very beautiful married woman, in whose feet are tinkling silvery ankle-bells. However as long as one is alive, it is in one’s company, (but immediately after one’s death, *Maya* becomes somebody else’s property, as if) it hastens away bare feet.”(3)

Now Kabir Ji tells how not only ordinary human beings, but also the great kings and scholars have fallen victim to the allurements of *Maya*. He says: “(O’ my friends), this bride (*Maya*) has won over all the three worlds and even those who (read such Hindu books on philosophy as) eighteen *Puranaas* and who go to many pilgrimage places, have been caught in the relish of *Maya*. It has even pierced (and enticed principal Hindu) gods like *Brahma*, *Vishnu* and *Shiva* and has destroyed many great kings and chiefs.” (4)

In conclusion, Kabir Ji says: “(O’ my friends), there is no end or limit to the power of this bride (*Maya*). It is in league with five sense organs (of touch, taste, sound, smell, and speech, and entices a person through his or her weakness in any one of these areas). But Kabir says: “By Guru’s grace, I have been saved from the entrapment, because (I have over come these five impulses, as if) the earthen vessels of these five mercurial passions have broken down.”(5-5-8)

The message of this *shabad* is that no doubt without *Maya* (the worldly riches and power), it is very difficult to have a reasonable living in the world, and sometime without *Maya* we have to feel the pain and shame of not being able to help even some genuine causes. So, we must have some minimum amount to take care of our family, and fulfill our basic social needs. But we should remember that what to speak of ordinary people, even great scholars and saintly persons get allured by the glitter of *Maya*. Therefore, we should always pray to God for saving us from falling victim to any such false worldly greed and desire.

ਗੋਂਡਾ॥

ਜੈਸੇ ਮੰਦਰ ਮਹਿ ਬਲਹਰ ਨਾ ਠਾਹਰੈ॥
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਪਾਰਿ ਉਤਰੈ॥

gond.

jaisay mandar meh balhar naa thaahrai.
naam binaa kaisay paar utrai.

ਕੁੰਭ ਬਿਨਾ ਜਲੁ ਨਾ ਟੀਕਵੈ॥
ਸਾਧੂ ਬਿਨੁ ਐਸੇ ਅਬਗਤੁ ਜਾਵੈ॥੧॥

kumbh binaa jal naa teekaavai.
saaDhoo bin aisay abgat jaavai. ||1||

ਜਾਰਉ ਤਿਸੈ ਜੁ ਰਾਮੁ ਨ ਚੇਤੈ॥
ਤਨ ਮਨ ਰਮਤ ਰਹੈ ਮਹਿ ਖੇਤੈ॥੧॥ ਰਹਾਉ॥

jaara-o tisai jo raam na chaytai.
tan man ramat rahai meh khaytai. ||1||
rahaa-o.

ਜੈਸੇ ਹਲਹਰ ਬਿਨਾ ਜਿਮੀ ਨਹੀ ਬੋਈਐ॥
ਸੂਤ ਬਿਨਾ ਕੈਸੇ ਮਣੀ ਪਰੋਈਐ॥
ਘੁੰਡੀ ਬਿਨੁ ਕਿਆ ਗੰਠਿ ਚੜਾਈਐ॥
ਸਾਧੂ ਬਿਨੁ ਤੈਸੇ ਅਬਗਤੁ ਜਾਈਐ॥੨॥

jaisay halhar binaa jimee nahee bo-ee-ai.
soot binaa kaisay manee paroe-ai.
ghundee bin ki-aa ganth charh"aa-ee-ai.
saaDhoo bin taisay abgat jaa-ee-ai. ||2||

ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਬਿਨੁ ਬਾਲੁ ਨ ਹੋਈ॥
ਬਿੰਬ ਬਿਨਾ ਕੈਸੇ ਕਪਰੇ ਧੋਈ॥
ਘੋਰ ਬਿਨਾ ਕੈਸੇ ਅਸਵਾਰ॥
ਸਾਧੂ ਬਿਨੁ ਨਾਹੀ ਦਰਵਾਰ॥੩॥

jaisay maat pitaa bin baal na ho-ee.
bimb binaa kaisay kapray Dho-ee.
ghor binaa kaisay asvaar.
saaDhoo bin naahee darvaar. ||3||

ਜੈਸੇ ਬਾਜੇ ਬਿਨੁ ਨਹੀ ਲੀਜੈ ਫੇਰੀ॥
ਖਸਮਿ ਦੁਹਾਗਨਿ ਤਜਿ ਅਉਹੇਰੀ॥
ਕਹੈ ਕਬੀਚੁ ਏਕੈ ਕਰਿ ਕਰਨਾ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਬਹੁਰਿ ਨਹੀ ਮਰਨਾ॥੪॥੬॥੯॥

jaisay baajay bin nahee leejai fayree.
khasam duhaagan taj a-uhayree.
khai kabeer aikai kar karnaa.
gurmukh ho-ay bahur nahee marnaa.
||4||6||9||

Gond

In the previous *shabad*, Kabir Ji told us how this worldly *Maya* entices not only ordinary persons but also great saints and gods like *Brahma*, *Shiva* and *Vishnu*. But in the end he concluded the *shabad* with the remark that by the grace of Guru, he has been liberated from the allurements of *Maya* and hence from the rounds of birth and death as well. In this *shabad*, he cites many beautiful examples to illustrate the necessity of the Guru and God's Name for emancipation.

He says: "(O' my friends), just as a house cannot stand without the beams, similarly (without meditating on God's) Name one cannot swim across (this worldly ocean). Just as without the pitcher water cannot stay, similarly without (the guidance of a) saint (Guru) one departs from (the world) without salvation."(1)

Therefore using very harsh words, Kabir Ji says to himself: "(I feel that I should) burn down that (mind of mine), which doesn't remember God and remains busy in enjoying bodily pleasures."(1-pause)

Citing more beautiful metaphors to impress upon us the importance and the necessity of the saint (Guru), Kabir Ji says: "(O' my friends), just as without the farmer we cannot sow the land, without the thread we cannot string the beads, (or just as) without the loop we cannot tie a knot, similarly without the saint (Guru) we depart without emancipation."(2)

But, that is not all. Giving more examples, Kabir Ji says: "(O' my friends), just as without the parents no child is born, just as without water we cannot wash any clothes. Just as without the horse no one can be a (horse) rider, similarly without the (guidance) of the saint (Guru), one cannot reach the court (of God)."(3)

Kabir Ji concludes the *shabad* by giving two more illustrations. He says: “(O’ my friends), just as without the accompanying music there is no (dancing and) going in circles. Just as the one deserted by her spouse remains the separated one (and cannot be called the united wedded bride), Kabir says: “(O’ man, you) must do one thing that you become a Guru’s follower, so that you may not have to die (and suffer the pains of births and deaths again).”(4-6-9)

The message of this *shabad* is that if we want to be emancipated from the continuous pains of births and deaths, then two things are very-very important. These are meditating on God’s Name, and the guidance of the Guru. Therefore, we must devotedly read, understand, and meditate on God’s Name, as per the guidance given in Guru Granth Sahib Ji.

ਗੋਂਡ॥

ਕੂਟਨੁ ਸੋਇ ਜੁ ਮਨ ਕਉ ਕੂਟੈ॥
ਮਨ ਕੂਟੈ ਤਉ ਜਮ ਤੇ ਛੂਟੈ॥
ਕੁਟਿ ਕੁਟਿ ਮਨੁ ਕਸਵਟੀ ਲਾਵੈ॥
ਸੋ ਕੂਟਨੁ ਮੁਕਤਿ ਬਹੁ ਪਾਵੈ॥੧॥

ਕੂਟਨੁ ਕਿਸੈ ਕਹਹੁ ਸੰਸਾਰ॥
ਸਗਲ ਬੋਲਨ ਕੇ ਮਾਹਿ ਬੀਚਾਰ॥੧॥ ਰਹਾਉ॥

ਨਾਚਨੁ ਸੋਇ ਜੁ ਮਨ ਸਿਉ ਨਾਚੈ॥
ਬੂਠਿ ਨ ਪਤੀਐ ਪਰਚੈ ਸਾਚੈ॥
ਇਸੁ ਮਨ ਆਗੇ ਪੂਰੈ ਤਾਲ॥
ਇਸੁ ਨਾਚਨ ਕੇ ਮਨ ਰਖਵਾਲ॥੨॥

ਬਜਾਰੀ ਸੋ ਜੁ ਬਜਾਰਹਿ ਸੋਧੈ॥
ਪਾਂਚ ਪਲੀਤਹ ਕਉ ਪਰਬੋਧੈ॥
ਨਉ ਨਾਇਕ ਕੀ ਭਗਤਿ ਪਛਾਨੈ॥
ਸੋ ਬਾਜਾਰੀ ਹਮ ਗੁਰ ਮਾਨੈ॥੩॥

ਤਸਕਰੁ ਸੋਇ ਜਿ ਤਾਤਿ ਨ ਕਵੈ॥
ਇੰਦ੍ਰੀ ਕੈ ਜਤਨਿ ਨਾਮੁ ਉਚਰੈ॥
ਕਹੁ ਕਬੀਰ ਹਮ ਐਸੇ ਲਖਨ॥
ਧੰਨੁ ਗੁਰਦੇਵ ਅਤਿ ਰੂਪ ਬਿਚਖਨ॥੪॥੭॥੧੦॥

gond.

kootan so-ay jo man ka-o kootai.
man kootai ta-o jam tay chhootai.
kut kut man kasvatee laavai.
so kootan mukat baho paavai. ||1||

kootan kisai kahhu sansaar.
sagal bolan kay maahi bechaar. ||1|| rahaa-o.

naachan so-ay jo man si-o naachai.
jhooth na patee-ai parchai saachai.
is man aagay poorai taal.
is naachan kay man rakhvaal. ||2||

bajaaree so jo bajaarahi soDhai.
paaⁿch paleeteh ka-o parboDhai.
na-o naa-ik kee bhagat pachhaanai.
so baajaaree ham gur maanay. ||3||

taskar so-ay je taat na karai.
indree kai jatan naam uchrai.
kaho kabeer ham aisay lakhhan.
Dhan gurdav at roop bikhhan. ||4||7||10||

Gond

This *shabad* is a superb example of the height, beauty, and sensitive nature of Kabir Ji’s poetry and thought process. Elsewhere in the *Gurbani*, we have been told who is a true *Pundit* (highly respected Hindu priest), or a *Mullah* (a high ranking Muslim priest), but in this *shabad*, Kabir Ji shows us how we can learn from even such scums of society, whom we either hate or make fun of. Because even they need to have some ideals to be true to their professions, irrespective of the fact how the rest of the society views them.

First talking about pimps or touts, who procure prostitutes for others, Kabir Ji says: “(O’ my friends, a true) tout is the one who chastens his (own mind). When he chastens the

mind, he is released from (the noose of) the demon of death. The tout who after chastening his mind again and again tests it on the touch stone (of God's love) obtains salvation.”(1)

As if challenging the rest of the world to be cautious about labeling a person with any kinds of derogatory labels, Kabir Ji says: “(O’ people of the world, whom do you call a (prostitute’s) “tout”. (Remember) that there are (certain hidden meanings and deep) thoughts behind all words of speech.”(1-pause)

Talking about the street dancers, who are also not held in much esteem in the society, he says: “(O’ my friends), he alone is a (true) dancer, who dances with his mind, and who is not pleased by false (pretense. He) is pleased only by truth. (Therefore a dancer) dances to the beat of this mind, and God is the protector of such a dancer’s mind.”(2)

Next Kabir Ji comments upon the traits of a street clown (who stands in street corners to entertain the onlookers with his antics and jokes. He says: “(O’ my friends), he alone is a street clown, who controls (the bazaar of) his own body, and keeps under check, the five evil passions (of lust, anger, greed, attachment and ego) in it. Yes, he who realizes the true devotion of that God and Master of the nine regions of the world, such a clown I acknowledge as my Guru.”(3)

Kabir Ji concludes the *shabad* by citing the example of a thief. He says: “(O’ my friends, he alone is a true) thief, who does not indulge in jealousy and through the efforts of his sense organs (controls himself, and) utters God’s Name. Kabir says, by whose grace I have obtained traits (of true touts and dancers), blessed is that handsome Guru.”(4-7-10)

The message of this *shabad* is that we should not call anybody by bad names, epithets or adjectives, but even from their bad examples, we should try to chasten our own mind.

ਪੰਨਾ ੮੭੩

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ਗੋਡਾ॥

gond.

ਧੰਨੁ ਗੁਪਾਲ ਧੰਨੁ ਗੁਰਦੇਵ॥
ਧੰਨੁ ਅਨਾਦਿ ਭੂਖੇ ਕਵਲੁ ਟਰਕੇਵ॥
ਧਨੁ ਓਇ ਸੰਤ ਜਿਨ ਐਸੀ ਜਾਨੀ॥
ਤਿਨ ਕਉ ਮਿਲਿਬੋ ਸਾਰਿੰਗਪਾਨੀ॥੧॥
ਆਦਿ ਪੁਰਖ ਤੇ ਹੋਇ ਅਨਾਦਿ॥
ਜਪੀਐ ਨਾਮੁ ਅੰਨ ਕੈ ਸਾਦਿ॥੧॥ ਰਹਾਉ॥

Dhan gupaal Dhan gurdav.
Dhan anaad bhookhay kaval tehkayv.
Dhan o-ay sant jin aisee jaanee.
tin ka-o milibo saringpaanee. ||1||
aad purakh tay ho-ay anaad.
japee-ai naam ann kai saad. ||1|| rahaa-o.

ਜਪੀਐ ਨਾਮੁ ਜਪੀਐ ਅੰਨੁ॥
ਅੰਭੈ ਕੈ ਸੰਗਿ ਨੀਕਾ ਵੰਨੁ॥
ਅੰਨੈ ਬਾਹਰਿ ਜੋ ਨਰ ਹੋਵਹਿ॥
ਤੀਨਿ ਭਵਨ ਮਹਿ ਅਪਨੀ ਖੋਵਹਿ॥੨॥

japee-ai naam japee-ai ann.
ambhai kai sang neekaa vann.
annai baahar jo nar hoveh.
teen bhavan meh apnee khoveh. ||2||

ਛੋਡਹਿ ਅੰਨੁ ਕਰਹਿ ਪਾਖੰਡਾ॥
ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡਾ॥
ਜਗ ਮਹਿ ਬਕਤੇ ਦੁਧਾਧਾਰੀ॥
ਗੁਪਤੀ ਖਾਵਹਿ ਵਟਿਕਾ ਸਾਰੀ॥੩॥

chhodeh ann karahi pakhand.
naa sohaagan naa ohi rand.
jag meh baktay dooDhaaDhaaree.
guptee khaaveh vatikaa saaree. ||3||

ਅੰਨੈ ਬਿਨਾ ਨ ਹੋਇ ਸੁਕਾਲੁ॥
 ਤਜਿਐ ਅੰਨਿ ਨ ਮਿਲੈ ਗੁਪਾਲੁ॥
 ਕਹੁ ਕਬੀਰ ਹਮ ਐਸੇ ਜਾਨਿਆ॥
 ਧੰਨੁ ਅਨਾਦਿ ਠਾਕੁਰ ਮਨੁ ਮਾਨਿਆ॥੩੮॥੧੧॥

annai binaa na ho-ay sukaal.
 taji-ai ann na milai gupaal.
 kaho kabeer ham aisay jaani-aa.
 Dhan anaad thaakur man maani-aa. ||4||8||11||

Gond

In many faiths, particularly in Hindu religion great importance and sanctity is attached to the practice of fasting. Perhaps, that is why so many fasts are dedicated to different gods and goddesses that one could remain continuously hungry for many weeks trying to please them all. In those days, the practice of fasting was so popular that some *Pundits* used to claim that they did not eat food at all and survived only on milk. But on the sly, they used to eat big lumps of special food called *Panjiri*, offered to propitiate the idols. In this *shabad*, Kabir Ji reveals the truth about all such practices and tells us how essential the food is, not only for our physical survival but also for our spiritual growth.

So paying respect to God and the food, Kabir Ji says: “Blessed is (God, who) sustains the earth, and blessed is the Guru god (who gives us the knowledge about such God. I say also that) blessed is the corn, which makes the heart of a hungry person bloom (like a flower). Therefore, blessed are those saints who have understood this aspect of life, such are the people whom God comes to meet.”(1)

Now telling us about the origin of the food, Kabir Ji says: “(O’ my friends), it is from that primal God that all this food is produced and it is only when we have food that we can meditate on God’s Name.”(1-pause)

Stating the importance of food, Kabir Ji says: “(O’ my friends), just as we worship God’s Name, we worship the food also (because just as Name is essential for our soul, food is essential for our body). When mixed with water, the food looks even more beautiful (and pleasing. The fact is) that the one who denies food, loses honor in all the three worlds (because abandoning of food is not something, which the world appreciates).”(2)

Commenting on those who claim to forsake food, he says: “(O’ my friends), they who abandon food (in reality) practice hypocrisy. They are (like those women, who are neither) united brides, nor widows. To the world, they may claim that they are surviving only on milk, but secretly they eat the entire *vatika* (five pound of flour fried in clarified butter).”(3)

In conclusion, Kabir Ji says: “(O’ my friends), without food one can not have a good time. By abandoning food, one cannot meet God. Kabir says: “(This is what I have understood (that to eat food is the right thing to do. Because by eating food not only one’s body is satiated, but also) the mind is attuned to the Master.”(4-8-11)

The message of this *shabad* is that we should not believe in any such rituals as observing fasts to please different gods. Because just as food is necessary for the survival of our body, it is also essential for our soul. By abandoning food we do not get to meet God, as some might believe. Actually it is after having food to our satisfaction that we are able to fully concentrate on God and develop faith in Him and the Guru.

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ ੧

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਅਸੁਮੇਧ ਜਗਨੇ॥
ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ॥
ਪ੍ਰਾਗ ਇਸਨਾਨੇ॥੧॥

ਤਉ ਨ ਪੁਜਹਿ ਹਰਿ ਕੀਰਤਿ ਨਾਮਾ॥
ਅਪੁਨੇ ਰਾਮਹਿ ਭਜੁ ਰੇ ਮਨ ਆਲਸੀਆ॥੧॥ ਰਹਾਉ॥

ਗਇਆ ਪਿੰਡੁ ਭਰਤਾ॥
ਬਨਾਰਸਿ ਅਸਿ ਬਸਤਾ॥
ਮੁਖਿ ਬੇਦ ਚਤੁਰ ਪੜਤਾ॥੨॥

ਸਗਲ ਧਰਮ ਅਛਿਤਾ॥
ਗੁਰ ਗਿਆਨ ਇੰਦ੍ਰੀ ਦ੍ਰਿੜਤਾ॥
ਖਟੁ ਕਰਮ ਸਹਿਤ ਰਹਤਾ॥੩॥

ਸਿਵਾ ਸਕਤਿ ਸੰਬਾਦੰ॥
ਮਨ ਛੋਡਿ ਛੋਡਿ ਸਗਲ ਭੇਦੰ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਗੋਬਿੰਦੰ॥
ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਭਵ ਸਿੰਧੰ॥੪॥੧॥

raag gond bane naamday-o jee kee ghar 1

ik-oⁿkaar satgur parsaad.

asumayDh jagnay.
tulaa purakh daanay.
paraag isnaanay. ||1||

ta-o na pujuh har keerat naamaa.
apunay raameh bhaj ray man aalsee-aa. ||1||
rahaa-o.

ga-i-aa pind bhartaa.
banaaras as bastaa.
mukh bayd chaatur parh-taa. ||2||

sagal Dharam achhitaa.
gur gi-aan indree darirh-taa.
khat karam sahit rahtaa. ||3||

sivaa sakat sambaadⁿ.
man chhod chhod sagal bhaydaⁿ.
simar simar gobindaⁿ.
bhaj naamaa taras bhav sinDhaⁿ. ||4||1||

Raag Gond Bani Nam Dev Ji Ki

Ghar-1

In the previous *shabad*, Kabir Ji commented upon the futility of fasting or abstaining from food, in order to obtain any kind of spiritual uplift or union with God. In this *shabad*, Nam Dev Ji comments on other rituals and their inferiority as compared to meditating on God's Name. One of the rituals, which Nam Dev Ji refers to, is *Ashavmedh Yagh*. This was a custom in the olden days that when some kings or princes thought themselves as very brave and powerful, they would let loose their horse and let it go wherever it wanted to go. When the horse entered the domain of any other king, then he had either to accept the dominion of that king whose horse it was or had to fight. In that way, they would keep going from one place to the other till somebody was able to fight and stop that king. In the end, this horse itself would be sacrificed as an offering to the gods of that particular king. Another Hindu ritual, which Nam Dev Ji refers to, is called *Pind Bharna*. According to this ritual, people go to special sacred places, such as *Gaya* (India), to offer rice balls to the priest for eating on behalf of their deceased ancestors. Some people go especially to bathe at holy places such as *Paraag* (modern day *Allahabad*), believed to be the holy confluence of three rivers, *Ganga*, *Yamuna* and *Saraswati*.

Nam Dev Ji says: "(O' my friends, a person may) perform the ceremony of horse's sacrifice, may give (food or other such materials) equivalent to his weight in charity, or bathe at Paraag (1). Still one cannot attain (the merit of meditating on) God's Name. Therefore O' my lazy mind, contemplate on your God."(1-pause)

Referring to other rituals, Nam Dev Ji says: “(O’ my friends, one may) go to *Gaya* and offer rice balls, may reside on the banks of Assi river, near *Banaras* (the holiest Hindus place), or recite the four *Vedas* from one’s tongue, (all these rituals do not equal meditation on God’s Name).”(2)

Continuing to explain the futility of doing faith rituals, Nam Dev Ji says: “(O’ my friends), one may be doing all the faith rituals as per Guru’s teachings, may be keeping under control all the sense organs and live life according to the six prescribed duties (of life prescribed by the Brahmins, even that is not equal in merit to meditation on God’s Name).”(3)

In conclusion, Nam Dev Ji says: “(O’ man), abandon all rituals, including discourses on gospels of *Shiva* and his consort. Yes, O’ my mind, lay aside all such (rituals), which create differences between you and God. Instead, contemplate on God again and again. Nam Dev says, (O’ man) worship God, so that you may swim across this (worldly ocean).”(4-1)

The message of this *shabad* is that all rituals, such as special feasts, or recitation of holy books, do not reach the merit of meditating on God’s Name. Therefore, if we want to get ourselves liberated from the circle of painful births and deaths, we should worship God and meditate on His Name.

ਗੋਂਡਾ॥

ਨਾਦ ਭ੍ਰਮੇ ਜੈਸੇ ਮਿਰਗਾਏ॥
ਪ੍ਰਾਨ ਤਜੇ ਵਾ ਕੇ ਧਿਆਨੁ ਨ ਜਾਏ॥੧॥

ਐਸੇ ਰਾਮਾ ਐਸੇ ਹੇਰਉ॥
ਰਾਮੁ ਛੋਡਿ ਚਿਤੁ ਅਨਤ ਨ ਫੇਰਉ॥੧॥ ਰਹਾਉ॥

ਜਿਉ ਮੀਨਾ ਹੇਰੈ ਪਸੁਆਰਾ॥
ਸੋਨਾ ਗਵਤੇ ਹਿਰੈ ਸੁਨਾਰਾ॥੨॥

ਜਿਉ ਬਿਖਈ ਹੇਰੈ ਪਰ ਨਾਰੀ॥
ਕਉਡਾ ਡਾਰਤ ਹਿਰੈ ਜੁਆਰੀ॥੩॥

ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਰਾਮਾ॥
ਹਰਿ ਕੇ ਚਰਨ ਨਿਤ ਧਿਆਵੈ ਨਾਮਾ॥੪॥੨॥

gond.

naad bhramamay jaisay mirgaa-ay.
paraan tajay vaa ko Dhi-aan na jaa-ay. ||1||

aisay raamaa aisay hayra-o.
raam chhod chit anaṭ na fayra-o. ||1|| rahaa-o.

ji-o meenaa hayrai pasoo-aaraa.
sonaa gadh-tay hirai sunaaraa. ||2||

ji-o bikh-ee hayrai par naaree.
ka-udaa daarat hirai ju-aaree. ||3||

jah jah daykh-a-u tah tah raamaa.
har kay charan nit Dhi-aavai naamaa. ||4||2||

Gond

In the previous *shabad*, Nam Dev Ji advised us that it is far better to meditate on God’s Name than observing fasts, going on pilgrimages, or doing other such rituals. In this *shabad*, Nam Dev Ji shares with us how much he loves God, and how his mind remains concentrated on Him. He gives some very beautiful examples to illustrate his love for God.

Citing the example of a deer who upon hearing the sound of special music played by the hunter runs after it, Nam Dev Ji says: “Just as a deer deluded by the sound of (hunter’s) flute loses its life, but its attention is not diverted away from it (1), similarly I look for God and do not let my mind wander anywhere, forsaking God.”(1-pause)

Giving some more examples about his concentration on God, Namdev Ji says: “Just as a *Dadhira* (a fish eating bird like a crane or a duck) has its eyes on the fish, or just as while making ornaments, the goldsmith looks carefully at the gold (2), just as a lustful man has his gaze on the (beautiful) wife of somebody else, just as while throwing his dice, the gambler looks carefully at the shells (3), similarly wherever I look, I see God. Therefore Nam Dev contemplates daily on the feet of God (His immaculate Name).”(4-2)

The message of this *shabad* is that our love for God and His Name should be so sincere and intense that just as the deer’s mind does not wander anywhere on listening the sound of the hunter’s music even though it loses its life, just as a fish eating bird always has its eye on the fish or just as a goldsmith has his eyes on the gold ornaments, similarly whenever possible we should try to remember God and try to see Him in every place, every human being and in every thing of nature.

ਗੋਡਾ॥

ਮੇਂ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ॥
ਮੈਂ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ ਬਾਪ ਬੀਨੁਲਾ ਬਾਹ ਦੇ॥੧॥
ਰਹਾਉ॥

ਨਰ ਤੇ ਸੁਰ ਹੋਇ ਜਾਤ ਨਿਮਖ ਮੈ ਸਤਿਗੁਰ ਬੁਧਿ ਸਿਖਲਾਈ॥
ਨਰ ਤੇ ਉਪਜਿ ਸੁਰਗ ਕਉ ਜੀਤਿਓ ਸੋ ਅਵਖਧ ਮੈ ਪਾਈ॥੧॥

ਜਹਾ ਜਹਾ ਧੂਅ ਨਾਰਦੁ ਟੇਕੇ ਨੈਕੁ ਟਿਕਾਵਹੁ ਮੋਹਿ॥
ਤੇਰੇ ਨਾਮ ਅਵਿਲੰਬਿ ਬਹੁਤੁ ਜਨ ਉਧਰੇ ਨਾਮੇ ਕੀ ਨਿਜ ਮਤਿ
ਏਹ॥੨॥੩॥

gond.

mo ka-o taar lay raamaa taar lay.
mai ajaan jan taribay na jaan-o baap beethulaa
baah day. ||1|| rahaa-o.

nar tay sur ho-ay jaat nimakh mai satgur buDh
sikhlaa-ee.
nar tay upaj surag ka-o jeeti-o so avkhaDh mai
paa-ee. ||1||

jahaa jahaa Dhoo-a naarad taykay naik
tikaavahu mohi.
tayray naam avilamb bahut jan uDhray naamay
kee nij mat ayh. ||2||3|

Gond

In the previous *shabad*, Namdev Ji had advised us that our love for God and His Name should be so sincere and intense that just as the deer’s mind does not wander anywhere on listening to the sound of the hunter’s music even though it loses its life, just as a fish eating bird always has its eyes on the fish, or just as a goldsmith has his eyes on the gold ornaments, similarly whenever possible we should try to remember God and try to see Him in every place, every human being and in every thing of nature. Now Nam Dev Ji take us one step further and shows us that when we do realize the presence of God right in front of us, then what should we ask from Him?

Like a small innocent child, Nam Dev Ji calls on God and says: “Save me, O’ my God, save me. I am an ignorant person; I do not know how to swim (across this worldly ocean). Therefore, O’ my dear loving God and father, extend Your hand (and pull me out of this worldly ocean).”(1-pause)

Next describing the invaluable advice he has obtained from his true Guru, Nam Dev Ji says: “(O’ God), the true Guru has taught me such a wisdom, following which one becomes an angel from a human being in an instant. Yes, I have obtained such a medicine (from the Guru, using which) even though born in human species, one wins the heaven.”(1)

Now Namdev Ji makes his submission to God and says: “(O’ my God), wherever You have stationed (the devotees like) *Dharoo* and *Narad*, station me also at that place for a moment. (O’ God), the intellect of Nama is that leaning upon the support of Your Name, many devotees have been saved, (therefore kindly save me also).”(2-3)

The message of this *shabad* is that if we want to obtain a state of permanent blissful union with God like great devotees of God then we should follow the immaculate advice of the Guru, who would mold our character in such a way that from humans we become virtuous like angels. Then we should keep meditating on God’s Name, and pray to God to show His grace upon us also, and bless us with His union.

ਪੰਨਾ ੮੭੪

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ਗੋਂਡਾ॥

gond.

ਮੋਹਿ ਲਾਗਤੀ ਤਾਲਾਬੇਲੀ॥
ਬਛਰੇ ਬਿਨੁ ਗਾਇ ਅਕੇਲੀ॥੧॥

mohi laagtee taalaabaylee.
bachh^hray bin gaa-ay akaylee. ||1||

ਪਾਨੀਆ ਬਿਨੁ ਮੀਨੁ ਤਲਫੈ॥
ਐਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪੁਰੇ ਨਾਮਾ॥੧॥ ਰਹਾਉ॥

paanee-aa bin meen talfai.
aisay raam naamaa bin baapuro naamaa. ||1||
rahaa-o.

ਜੈਸੇ ਗਾਇ ਕਾ ਬਾਛਾ ਛੂਟਲਾ॥
ਬਨ ਚੋਖਤਾ ਮਾਖਨੁ ਘੂਟਲਾ॥੨॥

jaisay gaa-ay kaa baachh^haa chhoot^hlaa.
than chok^h-taa maakh^han ghoot^hlaa. ||2||

ਨਾਮਦੇਉ ਨਾਰਾਇਨੁ ਪਾਇਆ॥
ਗੁਰੁ ਭੇਟਤ ਅਲਖੁ ਲਖਾਇਆ॥੩॥

naamday-o naaraa-in paa-i-aa.
gur bhay^tat alakh^h lakh^haa-i-aa. ||3||

ਜੈਸੇ ਬਿਖੈ ਹੇਤ ਪਰ ਨਾਰੀ॥
ਐਸੇ ਨਾਮੇ ਪ੍ਰੀਤਿ ਮੁਰਾਰੀ॥੪॥

jaisay bik^hhai hay^t par naaree.
aisay naamay paree^t muraaree. ||4||

ਜੈਸੇ ਤਾਪਤੇ ਨਿਰਮਲ ਘਾਮਾ॥
ਤੈਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪੁਰੇ ਨਾਮਾ॥੫॥੪॥

jaisay taaptay nirmal ghaamaa.
taisay raam naamaa bin baapuro naamaa.
||5||4||

Gond

In the previous *shabad*, Nam Dev Ji showed us how to approach God and what to say to Him. In this *shabad*, he shares with us the inner state of his mind and describes how much distress he feels when he is not able to see God. In other words, he shows us what kind of a strong and intense craving we should also have for God.

As if calling God with a great sense of urgency, Nam Dev Ji says: “(O’ my God), just as a lonesome cow feels worried without its calf, (similarly) a great sense of anxiety afflicts me (when I don’t see You).”(1)

Giving another example to depict his agony in the absence of his God, Nam Dev Ji says: “(O’ God), just as without water a fish flutters (in pain), similarly poor Nam Dev (suffers) without God’s Name.”(1-pause)

Citing yet another beautiful example to describe the urgency, with which he wants to meet his beloved God and what he does upon seeing His sight, he says: “Just as, when a calf is untethered (it runs towards its mother), grips her teats and sucks the milk (2), similarly Namdev has obtained that God, when (he met his) Guru, who helped him comprehend the incomprehensible (God).”(3)

Nam Dev Ji concludes the *shabad* by illustrating the intensity of his love for God. He says: “Just as the vicious man of lust has love for another person’s woman, similarly Nam Dev loves that God who is destroyer of demons (4). Just as one feels totally distressed in hot humid season, similarly poor Naama feels without (God) his Father.”(5-4)

The message of this *shabad* is that our love for God should be so intense that without seeing Him, we should feel like fish out of water. In order to meet God, we should act on Guru’s advice, and meditate on God’s Name with such loving devotion that one day God does show His sight.

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ ਘਰੁ ੨

raag gond bane naamday-o jee-o kee
ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਹਰਿ ਹਰਿ ਕਰਤ ਮਿਟੇ ਸਭਿ ਭਰਮਾ॥
ਹਰਿ ਕੋ ਨਾਮੁ ਲੈ ਊਤਮ ਧਰਮਾ॥
ਹਰਿ ਹਰਿ ਕਰਤ ਜਾਤਿ ਕੁਲ ਹਰੀ॥
ਸੋ ਹਰਿ ਅੰਧੁਲੇ ਕੀ ਲਾਕਰੀ॥੧॥

har har karat mitay sabh bharmaa.
har ko naam lai ootam Dharmaa.
har har karat jaat kul haree.
so har anDhulay kee laakree. ||1||

ਹਰਏ ਨਮਸਤੇ ਹਰਏ ਨਮਹ॥
ਹਰਿ ਹਰਿ ਕਰਤ ਨਹੀ ਦੁਖੁ ਜਮਹ॥੧॥ ਰਹਾਉ॥

har-ay namastay har-ay namah.
har har karat nahee dukh jamah. ||1|| rahaa-o.

ਹਰਿ ਹਰਨਾਖਸ ਹਰੇ ਪਰਾਨ॥
ਅਜੈਮਲ ਕੀਓ ਬੈਕੁੰਠਹਿ ਥਾਨ॥
ਸੁਆ ਪੜਾਵਤ ਗਨਿਕਾ ਤਰੀ॥
ਸੋ ਹਰਿ ਨੈਨਹੁ ਕੀ ਪੂਤਰੀ॥੨॥
ਹਰਿ ਹਰਿ ਕਰਤ ਪੂਤਨਾ ਤਰੀ॥
ਬਾਲ ਘਾਤਨੀ ਕਪਟਹਿ ਭਰੀ॥
ਸਿਮਰਨ ਦੁੱਪਦ ਸੁਤ ਊਧਰੀ॥
ਗਉਤਮ ਸਤੀ ਸਿਲਾ ਨਿਸਤਰੀ॥੩॥

har harnaakhas haray paraan.
ajaimal kee-o baikuntheh thaan.
soo-aa parhaavat ganikaa taree.
so har nainhu kee pootree. ||2||
har har karat pootnaa taree.
baal ghaatnee kaptahi bharee.
simran dupad sut udhree.
ga-ootam sattee silaa nistaree. ||3||

ਕੇਸੀ ਕੰਸ ਮਥਨੁ ਜਿਨਿ ਕੀਆ॥
ਜੀਅ ਦਾਨੁ ਕਾਲੀ ਕਉ ਦੀਆ॥
ਪ੍ਰਣਵੈ ਨਾਮਾ ਐਸੋ ਹਰੀ॥
ਜਾਸੁ ਜਪਤ ਭੈ ਅਪਦਾ ਟਰੀ॥੪॥੧॥੫॥

kaysee kans mathan jin kee-aa.
jee-a daan kaalee ka-o dee-aa.
paranvai naamaa aiso haree.
jaas japat bhai apdaa taree. ||4||1||5||

Raag Gond Baani Namdev Ji Ki Ghar-2

In the previous *shabad*, Nam Dev Ji advised us that our love for God should be so intense that without seeing Him, we should feel like fish out of water. In this *shabad*, he cites many examples from the Hindu mythology to substantiate his claim that when we meditate on

God's Name with true intense love, and depend upon God's support, we are saved in spite of all our past sins, shortcomings, or obstructions, and challenges by our enemies.

On the basis of his personal experience, Nam Dev Ji says: "By uttering God's Name again and again, all my doubts have been removed. Therefore (O' my friend), meditate on God's Name; this is the most sublime faith. By repeating God's Name, (one's doubts about high or low) castes are removed. That God is like a staff for a blind person."(1)

Therefore Nam Dev Ji says: "I bow to my God. I salute my God (and I pay obeisance to Him again and again). By uttering God's Name again and again, one doesn't suffer the pains inflicted by the demon of death."(1-pause)

Now Nam Dev Ji cites examples from the Hindu mythology about different devotees who were saved by meditating on God's Name. He says: "(O' my friends), it was God who took away the life of (demon) *Harnakash*, (when his son *Prehlaad* called upon God for help). The sinner *Aja Mall* obtained a place in heaven, (when he sincerely remembered God, at the time of his death. Similarly) while teaching a parrot (to utter God's Name, the prostitute) *Ganika* was (herself enlightened and) saved. Therefore, that God is (dear to me) like the pupil of my eyes."(2)

Continuing to cite more such examples, Nam Dev Ji says: "(O' my friends), by repeating God's Name, the deceitful child killer demon *Pootana* was emancipated. Similarly by remembering (god *Krishna*, *Daropadi*), the daughter of king *Daropad* was saved (from being raped). Also *Ahallya* the virtuous wife of sage *Gautam*, who had been earlier turned into a stone (by her husband's curse upon being raped) was liberated by (touching the feet of god *Ram*)."(3)

Still quoting more examples from Hindu mythology, Nam Dev Ji concludes: "(O' my friends), He who destroyed (the demons) *Kesi* and *Kanss*, He who gave (the gift of eternal life to) *Kali* (the king cobra called), *Naama* bows before such a God, worshipping whom one's distress is dispelled."(5-1-5)

The message of this *shabad* is that even the worst of sinners and evil doers have been saved, whenever they have sincerely attuned themselves to meditating on God's Name with full love and devotion. Therefore, we should have complete faith in God, that if we remember Him with true devotion and sincerity, He would definitely save us from all difficulties or tragic situations.

ਗੋਂਡ॥

ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ॥
ਖਰ ਬਾਹਨੁ ਉਹੁ ਫ਼ਾਰੁ ਉਡਾਵੈ॥੧॥

ਹਉ ਤਉ ਏਕੁ ਰਮਈਆ ਲੈਹਉ॥
ਆਨ ਦੇਵ ਬਦਲਾਵਨਿ ਦੈਹਉ॥੧॥ ਰਹਾਉ॥

ਸਿਵ ਸਿਵ ਕਰਤੇ ਜੋ ਨਰੁ ਧਿਆਵੈ॥
ਬਰਦ ਚਢੇ ਡਉਰੁ ਢਮਕਾਵੈ॥੨॥

ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ॥
ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ॥੩॥

gond.

bhairo bhoot seetlaa Dhaavai.
khar baahan uho chhaar udaavai. ||1||

ha-o ta-o ayk rama-ee-aa laiha-o.
aan dayv badlaavan daiha-o. ||1|| rahaa-o.

siv siv kartay jo nar Dhi-aavai.
barad chadhay da-uroo dhamkaavai. ||2||

mahaa maa-ee kee poojaa karai.
nar sai naar ho-ay a-utarai. ||3||

ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ॥
ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ॥੪॥

too kahee-aṭ hee aad bhavaanee.
mukaṭ kee baree-aa kahaa chhapaanee. ||4||

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮ ਗੁਰੁ ਮੀਤਾ॥
ਪੁਣਵੈ ਨਾਮਾ ਇਉ ਕਹੈ ਗੀਤਾ॥੫॥੨॥੬॥

gurmatṭ raam naam gahu meetāa.
paraṅvai naamaa i-o kahai geetaa. ||5||2||6||

Gond

In the previous *shabad*, Nam Dev Ji shared with us many legends from the Hindu mythology, confirming how so many people, whether they were simple devotees or the worst of sinners, were saved when they sincerely sought the shelter of God and meditated on His Name. But in spite of all such stories and advice from the saints, many of us still go and worship many lesser gods or goddesses including ghosts and spirits. In this *shabad*, Nam Dev Ji tells us about the consequence of worshipping such lesser gods and also unambiguously negates the myth that he was also a worshipper of some statues or a lesser god other than the one almighty God.

First condemning the worship of ghosts and such superstitious goddesses, who are believed to cure certain maladies, Nam Dev Ji says: “(O’ my friends, the one) who goes to pray to the ghost *Bhairo* (becomes a ghost like *Bhairo*. Similarly the one who) goes to (worship) *Seetla*, (the goddess of small pox, like that goddess becomes like a person who) rides a donkey and scatters dust (gaining nothing).”(1)

Stating his own firm belief and practice, Nam Dev Ji says: “(O’ my friends), as far as I am concerned, I would meditate only on God’s Name, and I am ready to exchange all other (lesser) gods for the one (supreme) God.”(1-pause)

Stating what he thinks about those who worship the god *Shiva* (believed as one of the three primal Hindu gods), Nam Dev Ji says: “(O’ my friends), the one who worships the god *Shiva* by again and again uttering his name, like *Shiva* that person beats small drums while riding a bull. (In other words leads a ridiculous life).”(2)

Regarding those who worship *Paarbati*, the consort of god *Shiva*, Nam Dev Ji says: “(O’ my friends), the one who worships the great mother *Paarbati*, from a man that person is reborn as a woman (because, what one worships in one’s present birth, becomes like that in the next birth).”(3)

Now, directly questioning those who consider *Paarbati* as the primal goddess, Nam Dev Ji asks: “They who call (*Paarbati*) as the primal goddess, (tell me) when it comes to salvation, where does she hide at the time of (granting salvation. (Why has she no powers of giving salvation as per the Hindu belief).”(4)

Nam Dev Ji concludes the *shabad* by describing the gist of his own belief on the basis of the Hindus’ most sacred book *Gita*. He says: “O’ my friend, under Guru’s advice grasp on to God’s Name (and have complete faith only in God), Namdev submits that this is what *Gita* says.”(5-2-6)

The message of this *shabad* is that we should worship only one supreme God, and no other lesser gods, goddesses, stone idols, or any ghosts and goblins. By worshipping such lesser gods and goddesses we would obtain nothing, except shame and

disappointment. This is not only Nam Dev belief, but is the essence of even the most sacred Hindu scripture *Gita*.

ਬਿਲਾਵਲੁ ਗੋਂਡ॥

ਆਜੁ ਨਾਮੇ ਬੀਠਲੁ ਦੇਖਿਆ ਮੂਰਖ ਕੋ ਸਮਝਾਉ ਰੇ॥ ਰਹਾਉ॥

ਪਾਂਡੇ ਤੁਮਰੀ ਗਾਇਤ੍ਰੀ ਲੋਧੇ ਕਾ ਖੇਤੁ ਖਾਤੀ ਬੀ॥

ਲੈ ਕਰਿ ਠੇਗਾ ਟਗਰੀ ਤੇਰੀ ਲਾਂਗਤ ਲਾਂਗਤ ਜਾਤੀ ਬੀ॥੧॥

ਪਾਂਡੇ ਤੁਮਰਾ ਮਹਾਦੇਉ ਧਉਲੇ ਬਲਦ ਚੜਿਆ ਆਵਤੁ ਦੇਖਿਆ
ਬਾ॥

ਮੋਦੀ ਕੇ ਘਰ ਖਾਣਾ ਪਾਕਾ ਵਾ ਕਾ ਲੜਕਾ ਮਾਰਿਆ ਬਾ॥੨॥

ਪੰਨਾ ੮੭੫

ਪਾਂਡੇ ਤੁਮਰਾ ਰਾਮਚੰਦੁ ਸੋ ਭੀ ਆਵਤੁ ਦੇਖਿਆ ਬਾ॥

ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਬੀ॥੩॥

ਹਿੰਦੂ ਅੰਨ੍ਹਾ ਤੁਰਕੂ ਕਾਣਾ॥

ਦੁਹਾਂ ਤੋ ਗਿਆਨੀ ਸਿਆਣਾ॥

ਹਿੰਦੂ ਪੂਜੈ ਦੇਹਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ॥

ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹਰਾ ਨ ਮਸੀਤਿ॥੪॥੩॥੭॥

bilaaval gond.

aaj naamay beethal daykhi-aa moorakh ko samjhaa-oo ray. rahaa-o.

paaⁿday tumree gaa-itaree loDhay kaa khayt khaatee thee.

lai kar thaygaa tagree toree laaⁿgat laaⁿgat jaatee thee. ||1||

paaⁿday tumraa mahaaday-o Dha-ulay balad charhi-aa aavat daykhi-aa thaa.

moddee kay ghar khaanaa paakaa vaa kaa larhkaa maari-aa thaa. ||2||

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paaⁿday tumraa raamchand so bhee aavat daykhi-aa thaa.

raavan saytee sarbar ho-ee ghar kee jo-ay gavaa-ee thee. ||3||

hindoo anⁿhaa turkoo kaanaa.

duhaaⁿ tay gi-aanee si-aanaa.

hindoo poojai dayhuraa musalmaan maseet.

naamay so-ee sayvi-aa jah dayhuraa na maseet. ||4||3||7||

Bilawal Gond

In the previous *shabad*, devotee Nam Dev Ji advised us that we should worship only one supreme God, and no other lesser gods, goddesses, stone idols, nor any ghosts and goblins. By worshipping such lesser gods and goddesses we would obtain nothing, except shame and disappointment. This is not only Nam Dev's belief, but is the essence of even the most sacred Hindu scripture *Gita*. In this *shabad*, Nam Dev Ji points out such serious flaws in the personalities and characters of those gods and goddesses, whom many Hindus worship as incarnations of God almighty that one is compelled to doubt their divine powers and the wisdom of worshipping them, rather than the one supreme God.

Addressing a foolish *Pundit* who worships all such gods and goddesses, Nam Dev Ji says: "(O' *Pundit*), today I saw God, O' foolish man, let me give you some true understanding (why you haven't seen His sight so far)."(1-pause)

First regarding the legendary cow *Gayatri*, which is believed to yield whatever one asks, Nam Dev Ji says: "O' *Pundit*, I saw your (cow) *Gayatri*, walking lame, because *Lodha* (a farmer) broke its leg with a stick for grazing his farm."(1)

Now referring to god *Shiva*, who is also called *Maha Dev*, and is believed to be one of the three main gods in Hindu mythology, Nam Dev Ji says: "O' *Pundit*, I saw your god

Maha Dev riding his white bull. (But one day disliking) the food cooked at the house of his storekeeper, he killed the latter's son. (How could such a short tempered and cruel person be considered a god worth worshipping)?"(2)

Next referring to *Ram Chandra* who was the son of a king *Dashrath* and whom many Hindus worship as if he was the incarnation of God Himself, Namdev Ji says: "O' *Pundit*, I also saw your *Ram Chandra* coming this side. He went to war with (king) *Raavan*, because (the former) had lost his housewife (to the later. How could he protect you)?"(3)

In conclusion, Nam Dev Ji says: "(O' my friends, spiritually) a Hindu is blind (from both eyes), a Muslim is one-eyed, but a divine person is wiser than both of them. (Because a Hindu believes in and worships such gods and goddesses, who are themselves very weak and prone to similar faults as ordinary human beings. The Muslim is as spiritually blind from one eye, because he believes that God resides only in the mosque in Mecca). A Hindu worships the temple dedicated to some god, and the Muslim worships the mosque (in Mecca). But Nam Dev has worshipped that (God), (whose abode is) neither a temple nor a mosque, (but who pervades everywhere)."(4-3-7)

The message of this *shabad* is that Nam Dev Ji is completely rejecting any kind of Hindus' ways of worship of stones or other lesser gods and goddesses. He is unambiguously advising us that it is only one God we should worship, who pervades everywhere and is not restricted to any one building or place of worship.

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ ੨

raag gond bagee ravidaas jee-o kee
ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਮੁਕੰਦ ਮੁਕੰਦ ਜਪਹੁ ਸੰਸਾਰ॥
ਬਿਨੁ ਮੁਕੰਦ ਤਨੁ ਹੋਇ ਅਉਹਾਰ॥
ਸੋਈ ਮੁਕੰਦੁ ਮੁਕਤਿ ਕਾ ਦਾਤਾ॥
ਸੋਈ ਮੁਕੰਦੁ ਹਮਰਾ ਪਿਤ ਮਾਤਾ॥੧॥

mukand mukand japahu sansaar.
bin mukand tan ho-ay a-uhaar.
so-ee mukand mukat kaa daataa.
so-ee mukand hamraa pit maataa. ||1||

ਜੀਵਤ ਮੁਕੰਦੇ ਮਰਤ ਮੁਕੰਦੇ॥
ਤਾ ਕੇ ਸੇਵਕ ਕਉ ਸਦਾ ਅਨੰਦੇ॥੧॥ ਰਹਾਉ॥

jeevat mukanday marat mukanday.
taa kay sayvak ka-o sadaa ananday. ||1||
rahaa-o.

ਮੁਕੰਦ ਮੁਕੰਦ ਹਮਾਰੇ ਪ੍ਰਾਨੰ॥
ਜਪਿ ਮੁਕੰਦ ਮਸਤਕਿ ਨੀਸਾਨੰ॥
ਸੇਵ ਮੁਕੰਦ ਕਰੈ ਬੈਰਾਗੀ॥
ਸੋਈ ਮੁਕੰਦੁ ਦੁਰਬਲ ਧਨੁ ਲਾਘੀ॥੨॥
ਏਕੁ ਮੁਕੰਦੁ ਕਰੈ ਉਪਕਾਰੁ॥
ਹਮਰਾ ਕਹਾ ਕਰੈ ਸੰਸਾਰੁ॥
ਮੋਟੀ ਜਾਤਿ ਹੁਏ ਦਰਬਾਰਿ॥
ਤਹੀ ਮੁਕੰਦ ਜੋਗ ਜੁਗ ਤਾਰਿ॥੩॥

mukand mukand hamaaray paraanaⁿ.
jap mukand mastak neesaanaⁿ.
sayv mukand karai bairagee.
so-ee mukand durbal Dhan laaDhee. ||2||
ayk mukand karai upkaar.
hamraa kahaa karai sansaar.
maytee jaat hoo-ay darbaar.
tuhee mukand jog jug taar. ||3||

ਉਪਜਿਓ ਗਿਆਨੁ ਹੁਆ ਪਰਗਾਸ॥
ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕੀਟ ਦਾਸ॥
ਕਹੁ ਰਵਿਦਾਸ ਅਬ ਤ੍ਰਿਸਨਾ ਚੂਕੀ॥
ਜਪਿ ਮੁਕੰਦ ਸੇਵਾ ਤਾਹੁ ਕੀ॥੪॥੧॥

upji-o gi-aan hoo-aa pargaas.
kar kirpaa leenay keet daas.
kaho ravidaas ab tarisnaa chookee.
jap mukand sayvaa taahoo kee. ||4||1||

Raag Gond Baani Ravi Das Jeeo Ki Ghar-2

In the previous *shabad*, Nam Dev Ji unambiguously advised us that we should worship only one God who pervades everywhere and is not restricted to any one building or place of worship. In this *shabad*, Ravi Das Ji is also corroborating this advice that we should meditate on the one God alone, whom he calls *Mukand*, or the one who blesses us with salvation.

So addressing the entire world, Ravi Das Ji says: “(O’ people of the world), utter the Name of (God) *Mukand* again and again, because without meditating on that God, one’s body is destroyed (and goes waste). That God is the dispenser of salvation (and for me, He) is my father and my mother.”(1)

Summarizing the blessings enjoyed by a true devotee, Ravi Das Ji says: “(O’ my friends), a servant of that (God) is always in bliss, because he or she keeps meditating on God’s Name, both while living and while dying.”(1-pause)

Describing the intimate and personal relationship, he has with God, Ravi Das Ji says: “(O’ my friends), repetition of God’s Name is my life breath, (as though) my forehead has been stamped with the destiny to repeat God’s Name. The service of God makes one detached (from the world). I the powerless one have come across that wealth of God.”(2)

Next showing his faith in the protection of God, Ravi Das Ji says: “If that one God does a favor to me, then the world can do me no harm. Therefore erasing (any thought about) my caste, I have presented myself in the court (of God, and say to Him: “(O’ God), You alone are the one who is the emancipator for all ages, (so please save me also).”)(3)

In conclusion, Ravi Das Ji says: “(O’ people of the world, I tell you that by repeating God’s Name) divine wisdom has welled up in me, and my mind has been illuminated. Showing mercy, He has accepted a lowly servant as His own. Ravi Das says, by serving that God of emancipation, now (my fire like) desire has been quenched.”(4-1)

The message of this *shabad* is that if we want to obtain salvation, be free from all worldly fears or illusions, and be truly liberated from the painful rounds of births and deaths, then we should meditate only on the Name of that one God, who is the true dispenser of salvation.

ਗੋਂਡਾ॥

ਜੇ ਓਹੁ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਰਵੈ॥
ਜੇ ਓਹੁ ਦੁਆਦਸ ਸਿਲਾ ਪੂਜਾਵੈ॥
ਜੇ ਓਹੁ ਕੂਪ ਤਟਾ ਦੇਵਾਵੈ॥
ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ॥੧॥

ਸਾਧ ਕਾ ਨਿੰਦਕੁ ਕੈਸੇ ਤਰੈ॥
ਸਰਪਰ ਜਾਨਹੁ ਨਰਕ ਹੀ ਪਰੈ॥੧॥ ਰਹਾਉ॥

ਜੇ ਓਹੁ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ॥
ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ॥

gond.

jay oh aṭhsath tīrath n^aaavai.
jay oh du-aadās silaa poojāvai.
jay oh koop tātāa dayvaavai.
karai nind^h sabh^h birthaa jaavai. ||1||

saaDh^h kaa nindak kaisay tarai.
sarpar jaanhu narak hee parai. ||1|| rahaa-o.

jay oh garahan karai kul^hhayt.
arpai naar seegaar samayt.

ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਰਵਨੀ ਸੁਨੈ॥
ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ॥੨॥

saglee simrit sarvane sunai.
karai nind kavnai nahee gunai. ||2||

ਜੇ ਓਹੁ ਅਨਿਕ ਪ੍ਰਸਾਦ ਕਰਾਵੈ॥
ਭ੍ਰੂਮਿ ਦਾਨ ਸੋਭਾ ਮੰਡਪਿ ਪਾਵੈ॥
ਅਪਨਾ ਬਿਗਾਰਿ ਬਿਰਾਂਨਾ ਸਾਂਵੈ॥
ਕਰੈ ਨਿੰਦ ਬਹੁ ਜੋਨੀ ਹਾਂਵੈ॥੩॥

jay oh anik parsaad karaavai.
bhoom daan sobhaa mandap paavai.
apnaa bigaar biraaⁿnaa saaⁿdhai.
karai nind baho jonee haaⁿdhai. ||3||

ਨਿੰਦਾ ਕਹਾ ਕਰਹੁ ਸੰਸਾਰਾ॥
ਨਿੰਦਕ ਕਾ ਪਰਗਟਿ ਪਹਾਰਾ॥
ਨਿੰਦਕੁ ਸੋਧਿ ਸਾਧਿ ਬੀਚਾਰਿਆ॥
ਕਹੁ ਰਵਿਦਾਸ ਪਾਪੀ ਨਰਕਿ
ਸਿਧਾਰਿਆ॥੪॥੨॥੧੧॥੨॥੨॥੪੯॥ ਜੋਤੁ॥

nindaa kahaa karahu sansaaraa.
nindak kaa pargat paahaaraa.
nindak soDh saaDh beechaari-aa.
kaho ravidas paapee narak siDhaari-aa.
||4||2||11||7||2||49|| jorh

Gond

In this *shabad*, Ravi Das Ji comments on the bad habit of many who indulge in slandering others, including saints. They think, as if they are doing some good by slandering others, and nothing wrong is going to happen to them. But in this *shabad*, Ravi Das Ji tells us about the fate of the slanderers and the punishment suffered by them even if they might do all other pious deeds, worships, or charities etc.

Ravi Das Ji says: “(O’ my friends, even if one) bathes at all the sixty eight pilgrimage places, worships all the twelve *Shivlingam* stones, or gets wells and tanks dug up (for others), but if one indulges in slander, all is in vain.”(1)

Predicting the fate of a slanderer, particularly the one who speaks ill of a saint, Ravi Das Ji says: “(O’ my friends), how can the slanderer of a saint be saved? Know it for sure, that such a person falls into hell.”(1-pause)

Describing how even the most virtuous deeds done by a slanderer go to waste, Ravidas Ji says: “(O’ my friends, even if one) bathes at *Kurkshetra* at the (most auspicious) time of solar eclipse, gives one’s own wife in charity along with all the ornaments or listens to *Simrities* (the voluminous Hindu holy books) with one’s own ears, but if one indulges in slander, all these acts are of no account (in God’s court).”(2)

Continuing to comment on the fate of a slanderer, in spite of many charitable deeds, Ravi Das Ji says: “(Even if one) arranges many general feasts (for the hungry), gives land in charity, earns glory by building many temples, arranges the affairs of others, even at a personal loss, but if one indulges in slander then one suffers through many wombs.”(3)

Therefore addressing us all, Ravi Das Ji says: “O’ the people of the world, why do you indulge in slander? (Remember) that (the falsehood) of the slanderer is (soon) exposed to the entire world. (In fact, I) Ravidas have carefully thought about the fate of a slanderer and say that for sure the sinner (slanderer) goes to hell.” (4-2-11-7-2-49-Total)

The message of this *shabad* is that we should learn a lesson from this clear-cut judgment and opinion of Ravi Das Ji given in Gurbani that we should never indulge in slander or back biting of others, particularly the saintly persons. If we do that, then

in spite of doing all the pious things, including doing worships, or giving charities, we would still go to hell or suffer pains of many painful births and deaths.

ਪੰਨਾ ੮੭੬

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ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੈ

raamkalee mehlāa 1 ghar 1 cha-upday

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

ik-oⁿkaar saṭ naam kartāa purakh nirbhā-o
nirvair akaal mooraṭ ajoonee saibhāⁿ gur
parsaad.

ਕੋਈ ਪੜਤਾ ਸਹਸਾਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ॥

ko-ee parhṭ-āa sehsaakirtāa ko-ee parhai
puraanaa.

ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ॥

ko-ee naam japai japmaalee laagai tisai
Dhi-aanaa.ਅਬ ਹੀ ਕਬ ਹੀ ਕਿਛੁ ਨ ਜਾਨਾ ਤੇਰਾ ਏਕੋ ਨਾਮੁ
ਪਛਾਨਾ॥੧॥ab hee kab hee kichhoo na jaanaa tayraa ayko
naam pachhaanaa. ||1||

ਨ ਜਾਣਾ ਹਰੇ ਮੇਰੀ ਕਵਨ ਗਤੇ॥

na jaanaa haray mayree kavan gatay.

ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ ਪੁਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ
ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ॥੧॥ ਰਹਾਉ॥ham moorakh agi-aan saran parabḥ tayree kar
kirpaa raakhho mayree laaj patay. ||1|| rahaa-o.

ਕਬਹੂ ਜੀਅਤਾ ਉਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ॥

kabhoo jee-arhāa oobḥ charhṭ hai kabhoo
jaa-ay pa-i-aalay.

ਲੋਭੀ ਜੀਅਤਾ ਥਿਰੁ ਨ ਰਹਤੁ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ॥੨॥

lobhee jee-arhāa thir na rahṭ hai chaaray
kundaa bhāalay. ||2||

ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣੁ ਸਾਜਹਿ ਮਾਈ॥

maranḥ likhāa-ay mandal meh aa-ay jeevan
saajeh maa-ee.

ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ ਬਲੰਤੀ ਆਈ॥੩॥

ayk chalay ham daykhah su-aamee bhāahi
balanṭee aa-ee. ||3||ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨਾ ਕਿਸੈ ਬਾਪੁ
ਨ ਮਾਈ॥na kisee kaa meēt na kisee kaa bhāa-ee naa kisai
baap na maa-ee.

ਪੁਣਵਤਿ ਨਾਨਕ ਜੇ ਤੂ ਦੇਵਹਿ ਅੰਤੇ ਹੋਇ ਸਖਾਈ॥੪॥੧॥

paranvat naanak jay too dayveh antay ho-ay
sakhāa-ee. ||4||1||

Ram Kali Mehla-1

Ghar-1 Chaupadey

Guru Ji begins this new *Raag* (musical measure) called *Ram Kali* with great humility. In a way, he expresses the general state of mind of many well-intentioned people, who try to devote themselves to meditating on God's Name, but their mind keeps going through all kinds of positive and negative thoughts. Even when they are doing some worship or meditating on God's Name, they are not sure whether they are doing the right thing, when they see other people are doing extensive readings of *Vedas* and other scriptures, going to pilgrimage places, or counting beads endlessly, and many are engrossed in the collection of more and more riches, as if they would never have to depart from here. So referring to such a situation of our mind, Guru Ji expresses his thoughts on our behalf.

He says: "(O' God), some person reads books written in *Sehaskirat* (a form of *Sanskrit*, the oldest classical language in which *Vedas* are written), and some read *Puranaas*

(commentaries on the *Vedas*). Some meditate on the Name while telling a rosary, (claiming that it helps them in) concentration of mind. (But O' God), neither now, nor ever (before) have I known anything else, I (always) recognize Your one Name alone.”(1)

But instead of claiming that he is doing the right thing, he humbly says: “O' God, I do not know what would be my fate. I the foolish ignorant one have sought Your refuge. Please show mercy and save my honor, O' my Master.”(1-pause)

Now as it happens many times, that if we hear some good news like winning a lottery, we are elated with joy, but at other times, we feel really depressed when we hear any bad news. So expressing such feelings on our behalf, Guru Ji says: “(O' my God), sometime this mind (of mine is so much elated as if it) is flying high in the skies, (but at) other times, it (is so much depressed as if it) has fallen into a deep well. This greedy mind (of ours) never remains stable and tries to search (worldly riches and power) in all the four directions.”(2)

Commenting further on our tendency to accumulate more and more wealth, even though we know for sure that we are bound to die some day, Guru Ji says: “(O' God, even though) we come into this mortal world, with death pre-ordained in our destiny, we keep making arrangements for (eternal) life. (This is in spite of the fact, that right in front of us), we see some (of our friends and relatives) departing (from the world, and when we look at our advancing age, and its physical effects on our body, we can realize that) the burning fire (of death) is advancing towards us also.”(3)

Therefore Guru Ji concludes this *shabad* by praying to God for His Name, which alone is going to provide us true help and support in the end. He says: “(O' God, I realize that in reality), neither any person is one's friend, nor brother, nor father, nor mother. (Because nobody is going to be of any help at the time of one's death). Therefore Nanak submits that if You want to give me (anything then give me the gift of Your Name), which may be my helper in the end.”(4-1)

The message of this *shabad* is that we should not keep running after worldly riches and power. We should realize that in the end, no father, mother, relative, nor wealth is going to be of help to us. So without bothering about what other people are doing, whether fasting, counting beads, doing rituals, or amassing wealth, we should concentrate on meditating on God's Name, because that alone would save us in the end.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਸਰਬ ਜੋਤਿ ਤੇਰੀ ਪਸਰਿ ਰਹੀ॥
ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਨਰਹਰੀ॥੧॥

ਜੀਵਨ ਤਲਬ ਨਿਵਾਰਿ ਸੁਆਮੀ॥
ਅੰਧ ਕੂਪਿ ਮਾਇਆ ਮਨੁ ਗਾਡਿਆ ਕਿਉ ਕਰਿ ਉਤਰਉ
ਪਾਰਿ ਸੁਆਮੀ॥੧॥ ਰਹਾਉ॥

ਜਹ ਭੀਤਰਿ ਘਟ ਭੀਤਰਿ ਬਸਿਆ ਬਾਹਰਿ ਕਾਹੇ ਨਾਹੀ॥
ਤਿਨ ਕੀ ਸਾਰ ਕਰੇ ਨਿਤ ਸਾਹਿਬੁ ਸਦਾ ਚਿੰਤ ਮਨ ਮਾਹੀ॥੨॥

raamkalee mehlaa 1.

sarab jot̃ tayree pasar rahee.
jah jah daykhaa tah narharee. ||1||

jeevan talab nivaar su-aamee.
anDh koop maa-i-aa man gaadi-aa ki-o kar
uṭara-o paar su-aamee. ||1|| rahaa-o.

jah bheetar ghat bheetar basi-aa baahar
kaahay naahee.
tin kee saar karay nit̃ saahib sadaa chint̃ man
maahee. ||2||

ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ॥
ਆਪੇ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ॥
ਸਤਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥

aapay nayrhai aapay door.
aapay sarab rahi-aa bharpoor.
satgur milai anDhayaaraa jaa-ay.

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ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥੩॥

jah daykhaa tah rahi-aa samaa-ay. ||3||

ਅੰਤਰਿ ਸਹਸਾ ਬਾਹਰਿ ਮਾਇਆ ਨੈਣੀ ਲਾਗਸਿ ਬਾਣੀ॥

antar sahsaa baahar maa-i-aa nainee laagaa
baanee.

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਪਰਤਾਪਹਿਗਾ ਪ੍ਰਾਣੀ॥੪॥੨॥

paranvat naanak daasan daasaa partaapehga
paraanee. ||4||2||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji advised us that we should not keep running after worldly riches and power. We should realize that in the end, no father, mother, or wealth is going to be of help to us. So without bothering about what others are doing, whether fasting, counting beads, doing rituals, or amassing wealth, we should concentrate on meditating on God's Name; that alone would save us in the end. In this *shabad*, he shows us how to pray to God to help us divert our mind away from the worldly riches and realize God who is pervading everywhere. He also tells us about the consequences of ignoring this advice and remaining engrossed in worldly affairs.

So Guru Ji says: "(O' God), Your light is pervading everywhere. Wherever I see, I see God (present there)." (1)

Next praying on our behalf, Guru Ji says: "O' my Master, emancipate me from the desires of life. My mind is stuck in the blind well of *Maya* (the worldly riches and power; I wonder) how could I (swim) across this (ocean)?" (1-pause)

Commenting on the state of mind of God's devotees and how God always cares for them, he says: "(O' my friends, they who believe that God) is abiding within their heart, (also believe that) He is pervading outside (as well. They also know) that the Master takes care of them every day and always has their concern in His mind." (2)

Next explaining the importance of the true Guru, he says: "(O' my friends, God) is Himself near, Himself far, and He Himself is pervading in all creatures. (But due to spiritual darkness within us, we cannot realize this). When we meet the true Guru, this darkness (of ignorance) goes away and then wherever we look, we see Him present there." (3)

Guru Ji concludes this *shabad* with a warning. He says: "(O' my friend, as long as) Doubt is within you, from outside, *Maya* would keep afflicting you, and your eyes would keep getting enticed by the outside worldly dazzle. Nanak the slave of (God's) slaves submits, O' mortal, in this way you would keep suffering grievously!" (4-2)

The message of this *shabad* is that we should seek the advice and spiritual enlightenment from our true Guru so that we may see God pervading both inside and outside us. Only then we would be able to save ourselves from the doubts of our mind and worldly enticements and swim across this worldly ocean.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ ਦਰਾ ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ
ਲਹੈ॥

ਜਿਸੁ ਦਰ ਕਾਰਣਿ ਫਿਰਾ ਉਦਾਸੀ ਸੇ ਦਰੁ ਕੋਈ ਆਇ ਕਹੈ॥੧॥

ਕਿਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ॥

ਜੀਵਤਿਆ ਨਹ ਮਰੀਐ॥੧॥ ਰਹਾਉ॥

ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜਤੇ॥

ਮਾਇਆ ਜਲੁ ਖਾਣੀ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ ਕੈ ਆਸਣਿ
ਪੁਰਖੁ ਰਹੈ॥੨॥

ਕਿੰਤੇ ਨਾਮਾ ਅੰਤੁ ਨ ਜਾਣਿਆ ਤੁਮ ਸਰਿ ਨਾਹੀ ਅਵਰੁ ਹਰੇ॥

ਉਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਆਪਿ ਕਰੇ॥੩॥

ਜਬ ਆਸਾ ਅੰਦੇਸਾ ਤਬ ਹੀ ਕਿਉ ਕਰਿ ਏਕੁ ਕਹੈ॥

ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ॥੪॥

ਇਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ॥

ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ॥੧॥ ਰਹਾਉ ਦੂਜਾ॥੩॥

raamkalee mehlaa 1.

jitṯ dar vaseh kavan dar kahee-ai daraa
bheetar dar kavan lahai.

jis dar kaaranṯ firaa uḡaasee so dar ko-ee
aa-ay kahai. ||1||

kin biḏh saagar taree-ai.

jeevṯi-aa nah maree-ai. ||1|| rahaa-o.

dukh darvaajaa rohu rakḥvaalaa aasaa
andaysaa du-ay pat jarḥay.

maa-i-aa jal kḥaa-ee paanee gḥar baaḏhi-aa
saṯ kai aasanṯ purakh rahai. ||2||

kinṯay naamaa anṯ na jaanṯi-aa tum sar
naahee avar haray.

oochaa nahee kahṯaa man meh rahṯaa
aapay jaanṯi aap karay. ||3||

jab aasaa andaysaa tab hee ki-o kar ayk
kahai.

aasaa bheetar rahai niraasaa ta-o naanak
ayk milai. ||4||

in biḏh saagar taree-ai.

jeevṯi-aa i-o maree-ai. ||1|| rahaa-o doojaa.
||3||

Ram Kali Mehla-1

In this *shabad*, Guru Ji asks a question on our behalf and then answers it for us. The question is how can we meet God when we don't even know, where and in what kind of house or place He lives? Some say, that He lives right inside our body, but then we wonder, which part of our body does He live and how can we see Him?

So Guru Ji raises the question and asks: "What can we say about the door (or the house, where God) lives? Who can find the house (of God), among so many houses (or the bodies of the creatures, in which God is believed to abide)? I wish that somebody would come and tell me about that house in which I am searching for (God), wandering sadly."(1)

As if somebody has suggested that to meet God we have to figuratively cross the worldly ocean (of *Maya*), and for that we have to become so detached and humble that no allurements of *Maya* (the worldly riches and power can) distract us from our focus on God, as if we have) died, while still alive. So then Guru Ji asks: "But how can we swim across this ocean, (if we find it impossible to be immune from the allurements of the world, while still living in it, and) if we cannot die while living?"(1-pause)

Now Guru Ji himself starts giving answers. He says. "(O' my friend, the mansion in which God lives) is secured by the door of "Pain", and security guard of "Wrath", and fitted with two portals of "Hope, and Fear". Around (that house) is the mote of *Maya* filled with water

(of sins and evil deeds). Seated on the throne of Truth, God lives in that mansion. (In other words God lives within us, but we cannot see Him because of our anger, greed, worldly desires, and ego).”(2)

Showing us how to start our spiritual journey towards God’s mansion, Guru Ji first addresses God and says: “(O’ God), how numerous are Your Names, nobody has found the end (of that list). O’ my God, no one is equal to You.”

Now Guru Ji counsels us and says: “(O’ my friends, we need not) shout loud about (this thing). We have to keep this in our mind and have to understand that He Himself knows (His limits) and (whatever He wants to do) He does Himself. (In other words, we have to realize that there is no end or limit to the names or virtues of God and He knows what He is doing; we should not question that and live as per His will, without bragging about our wisdom, or piety).”(3)

Stating the next very important concept about the hurdle in meeting God and how to overcome this hurdle, Guru Ji says: “(O’ my friends), as long as there is any “Expectation” in one’s mind, one keeps suffering from fear and worry. In such an uncertain condition, how can any one meditate on one God? It is only when living among “Expectation” one lives without any “Hope”, only then O’ Nanak, one is able to meet that one (God).”(4)

Concluding, the *shabad* and answering, the question raised before first pause, Guru Ji says: “(O’, my friends) it is in this way (as explained above) that we swim across the (worldly ocean), and die while still alive.”(1-pause second-3)

The message of this *shabad* is that God is within us, but we ourselves have built barriers of lust, anger, greed, and attachment for *Maya* around the seat or the house of God. If we want to meet Him and want to be ferried across this worldly ocean, we have to get rid of all these evil impulses, including our fears and hopes, and have to remain detached while still living in the world. Only then can we truly meditate on the one God’s Name and see His sight.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਸੁਰਤਿ ਸਬਦੁ ਸਾਖੀ ਮੇਰੀ ਸਿੰਢੀ ਬਾਜੈ ਲੋਕੁ ਸੁਣੈ॥

ਪਤੁ ਝੋਲੀ ਮੰਗਣ ਕੈ ਤਾਈ ਭੀਖਿਆ ਨਾਮੁ ਪੜੇ॥੧॥

ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ॥

ਗੋਰਖੁ ਸੇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ॥੧॥
ਰਹਾਉ॥

ਪਾਣੀ ਪ੍ਰਾਣ ਪਵਣਿ ਬੰਧਿ ਰਾਖੇ ਚੰਦੁ ਸੂਰਜੁ ਮੁਖਿ ਦੀਏ॥

ਮਰਣ ਜੀਵਣ ਕਉ ਧਰਤੀ ਦੀਨੀ ਏਤੇ ਗੁਣ ਵਿਸਰੇ॥੨॥

ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜੋਗੀ ਜੰਗਮ ਪੀਰ ਪੁਰਸ ਬਹੁਤੇਰੇ॥

ਜੇ ਤਿਨ ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ ਤਾ ਮਨੁ ਸੇਵ ਕਰੇ॥੩॥

raamkalee mehla 1.

suraṭ sabaḍ saaḳhee mayree sinyee baajai lok
sunay.

paṭ j̣hlee mangaṇ kai taa-ee ḅheeḳhi-aa
naam parḥay. ||1||

baabaa gorakḥ jaagai.

gorakḥ so jin go-ay uṭhaalee karṭay baar na
laagai. ||1|| rahaa-o.

paanee paraaṇ pavaṇ banḍḥ raakḥhay chanḍ
sooraj mukḥ dee-ay.

maraṇ jeevaṇ ka-o Dḥartee deenee ayṭay guṇ
visray. ||2||

siDḥ saaDḥik ar jogee jangam peer puras
bahuṭayray.

jay tin milaa ta keeraṭ aaḳhaa taa man sayv
karay. ||3||

ਕਾਗਦੁ ਲੂਣੁ ਰਹੈ ਘ੍ਰਿਤੁ ਸੰਗੇ ਪਾਣੀ ਕਮਲੁ ਰਹੈ॥

kaagaḁ looṇ rahai għariṯ sangay paanee
kamaḁ rahai.

ਐਸੇ ਭਗਤ ਮਿਲਹਿ ਜਨ ਨਾਨਕ ਤਿਨ ਜਮੁ ਕਿਆ ਕਰੈ॥੪॥੪॥

aisay bhagat mileh jan naanak tin jam ki-aa
karai. ||4||4||

Ram Kali Mehla-1

It appears that Guru Nanak Dev Ji uttered this *shabad*, while talking to some yogis, who called themselves as disciples of a great Yogi, named *Gorakh*. These yogis have their ears pieced, keep a begging bowl in their hand, wear a small thatched coat, go begging from house to house, and sometimes blow a special horn to attune them to God.

These yogis asked Guru Ji, what kind of yogi he was, whom he considered his Guru, how did he worship, and what the symbols of his faith were. He replied: “(O’ respected yogis), attuning my mind to the hymn, which I am singing is the horn, which all people are listening. This is the instruction, (which I have received from my Guru). I have made the reflection in my mind as my begging bowl and cloth bag, so that the charity of (God’s) Name may be put in there.”(1)

Next clarifying, who for him is the *Gorakh*, whom he worships, Guru Ji says: “O’ my respected sire, (for me my) *Gorakh* (is the one who) always remains awake. (Yes, for me, the real) *Gorakh* is the one who is sustaining the earth and who takes no time in creating (the universe).”(1-pause)

Describing some of the merits of God whom he worships, Guru Ji says: “(O’ respected yogis), binding together (the five elements) like water and air (that God) has kept secure the life breaths (in the human body. To provide us with light, He has given us) the huge lamps of the Sun and the Moon. (To provide us, with a place of comfort both in) life and death, (He has) blessed us with the earth. (But still, we have) forsaken so many qualities (and blessings of God).”(2)

Now answering the yogis’ question regarding the sect to which he was affiliated, and whom did he worship, Guru Ji says: “(O’ my respected sire), there are many adepts, saints, sages, yogis, *Jangams*, Muslim saints and spiritual guides, if I meet them, I would only utter praises of God, and my mind would only meditate on God.”(3)

Guru Ji concludes the *shabad* by explaining how even the demon of death can do no harm to the devotees as described above. He says: “(O’ my friends), just as paper or salt placed in clarified butter remain safe, just as a lotus remains unharmed in water, slave Nanak says, similarly the devotees who remain united with (God), the demon of death cannot do any harm (to them).”(4-4)

The message of this *shabad* is that we need not become a yogi and adopt special symbols of detachment from the world. What we need to do is to always attune our attention to the *Gurbani* (as contained in the Guru Granth Sahib) and sing it with love and devotion. Further, we should try to remain in the company of true devotees of God and meditate on God’s Name in their company. Then even death won’t scare us.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ॥
 ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ॥
 ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੈ॥
 ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ॥੧॥

ਸੋ ਅਉਧੂਤੁ ਐਸੀ ਮਤਿ ਪਾਵੈ॥
 ਅਹਿਨਿਸਿ ਸੁੰਨਿ ਸਮਾਧਿ ਸਮਾਵੈ॥੧॥ ਰਹਾਉ॥

ਭਿਖਿਆ ਭਾਇ ਭਗਤਿ ਭੈ ਚਲੈ॥
 ਹੋਵੈ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿ ਅਮੁਲੈ॥
 ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣੁ ਪਾਵੈ॥
 ਸਚਿ ਨਾਮਿ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ॥੨॥

ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ॥
 ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਅਉਧੂ ਨੀਸਾਣੀ॥
 ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਣੈ॥
 ਨਿਹਚਉ ਨਾਨਕ ਕਰਤੇ ਪਾਣੈ॥੩॥

ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਅਗਮੁ ਸੁਣਾਏ॥
 ਗੁਰ ਚੇਲੇ ਕੀ ਸੰਧਿ ਮਿਲਾਏ॥
 ਦੀਖਿਆ ਦਾਰੂ ਭੋਜਨੁ ਖਾਇ॥

ਪੰਨਾ ੮੭੮

ਛਿਅ ਦਰਸਨ ਕੀ ਸੋਝੀ ਪਾਇ॥੪॥੫॥

raamkalee mehlā 1.

sun̄ maachhindarāa naanak bolai.
 vasgat̄ panch karay nah dolai.
 aisee jugat̄ jog ka-o paalay.
 aap tarai saglay kul taray. ||1||

so a-uDhooṭ aisee mat̄ paavai.
 ahinis sunn samaaDh samaavai. ||1|| rahaa-o.

bhikhi-aa bhāa-ay bhagat̄ bhai chalai.
 hovai so taripat̄ santokh̄ amulai.
 Dhi-aan roop ho-ay aasan̄ paavai.
 sach naam̄ taarh̄ee chit̄ laavai. ||2||

naanak bolai amrit̄ ban̄ee.
 sun̄ maachhindarāa a-oDhoo neesaan̄ee.
 aasaa maahi niraas valaa-ay.
 nihcha-o naanak kart̄ay paa-ay. ||3||

paran̄vat̄ naanak agam sun̄āa-ay.
 gur chaylay kee sanDh̄ milaa-ay.
 deekhi-aa daaroo bhōjan̄ khāa-ay.

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chhi-a darsan kee sojhee paa-ay. ||4||5||

Ram Kali Mehla-1

It appears that like the previous *shabad*, Guru Nanak Dev Ji uttered this *shabad* also while conversing with a yogi named *Machhinder*. In this *shabad*, Guru Ji tells him (and indirectly all of us), the signs and qualities of a true yogi, or the person who is truly detached from the world and united with God.

So addressing yogi *Machhinder*, Guru Ji says: “Listen O’ *Machhinder*, Nanak says (that a true yogi is the one) who controls his five basic instincts (of lust, anger, greed, attachment, and ego) and never wavers (from his self control. He conducts his life and) practices yoga in this way. He saves himself and also ferries across all his lineages.”(1)

Next defining a detached person, Guru Ji says: “(O’ yogi), that person is (truly) detached, who obtains such instruction that day and night he/she remains absorbed in such a deep trance that no worldly thoughts arise in the mind.”(1-pause)

Elaborating on the traits of a true yogi, Guru Ji says: “(O’ *Machhinder*, a true yogi) begs for the alms of loving devotion (of God) and lives in His Fear. He remains satiated with the invaluable contentment. To become the embodiment of meditation (on God) he/ she makes the sitting place, and attunes the mind to contemplation of true Name.”(2)

Once again addressing *Machhinder*, Guru Ji lists the signs of a truly detached person. He says: “Listen O’ *Machhinder*, Nanak is uttering nectar like true words. The sign of a (truly) detached yogi is that even when living amidst hope, a yogi remains without any expectation or desire. Nanak says, surely such a person obtains the Creator.”(3)

Summarizing the qualities of a true yogi, Guru Ji says: “(O’ *Machhinder*, Nanak is humbly reciting these divine mysteries, that a true yogi is the one) who brings about the union of the Guru and the disciple (God, and the soul). He partakes of the medicine and food of Guru’s instruction. (In this way, such a yogi) obtains (true) understanding about the six *Shastras* (or ways of Yoga).”(4-5)

The message of this *shabad* is that if we want to obtain God, then we should detach our mind from the influences of *Maya* and the impulses of lust, greed, anger, attachment and ego, and learn the valuable lesson of contentment. Further, we should train our mind to always remain attuned to God. Only then would we obtain the true essence of all the holy books, and attain true *Yoga* or union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਹਮ ਡੋਲਤ ਬੇੜੀ ਪਾਪ ਭਰੀ ਹੈ ਪਵਣੁ ਲਗੈ ਮਤੁ ਜਾਈ॥
ਸਨਮੁਖ ਸਿਧ ਭੇਟਣ ਕਉ ਆਏ ਨਿਰਚਉ ਦੇਹਿ ਵਡਿਆਈ॥੧॥

ਗੁਰ ਤਾਰਿ ਤਾਰਣਹਾਰਿਆ॥
ਦੇਹਿ ਭਗਤਿ ਪੂਰਨ ਅਵਿਨਾਸੀ ਹਉ ਤੁਝ ਕਉ
ਬਲਿਹਾਰਿਆ॥੧॥ ਰਹਾਉ॥

ਸਿਧ ਸਾਧਿਕ ਜੋਗੀ ਅਰੁ ਜੰਗਮ ਏਕੁ ਸਿਧੁ ਜਿਨੀ ਧਿਆਇਆ॥
ਪਰਸਤ ਪੈਰ ਸਿਝਤ ਤੇ ਸੁਆਮੀ ਅਖਰੁ ਜਿਨ ਕਉ
ਆਇਆ॥੨॥

ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਨ ਜਾਨਾ ਨਾਮੁ ਜਪੀ ਪ੍ਰਭ ਤੇਰਾ॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਭੇਟਿਓ ਸਾਚੈ ਸਬਦਿ ਨਿਬੇਰਾ॥੩॥੬॥

raamkalee mehlaa 1.

ham dolaṭ bayṛhee paap bharee hai pavan
lagai maṭ jaa-ee.
sanmukh siḏh bhaytan ka-o aa-ay nihcha-o
deh vadi-aa-ee. ||1||

gur taar taaranhaari-aa.
deh bhagaṭ pooran avinaasee ha-o tujh ka-o
balihaari-aa. ||1|| rahaa-o.

siḏh saadhik jogee ar jangam ayk siḏh jinee
Dhi-aa-i-aa.
parsaṭ pair sijhaṭ tay su-aamee akhar jin ka-o
aa-i-aa. ||2||

jap tap sanjam karam na jaanaa naam japee
parabh tayraa.
gur parmaysar naanak bhayti-o saachai sabad
nibayraa. ||3||6||

Ram Kali Mehla-1

It is a common observation that in the course of our life, we human beings commit many sins and evil deeds, but still we hope for salvation. It is just like the situation that we may be in a river riding a boat filled with stones, but still expect that we would be ferried across. So in this *shabad*, Guru Ji uses this example to comment on our life and shows us the way to pray to God, and ask Him to save us in spite of all our sins.

He says: “(O’ God), the boat (of my life) is full (with stones) of sins, and I am trembling (in fear), lest a strong wind (of worldly allurements) may whip it and this boat may sink (in the worldly ocean). O’ the (true) adept (Guru, for this reason) we have presented ourselves before You. Please do grant us the honor (of Your Hearing).”(1)

Now making a submission on our behalf, Guru Ji says: “O’ Guru the emancipator, please emancipate us. O’ the perfect imperishable God, bless us with Your devotion, I am a sacrifice to You.”(1-pause)

Describing the benefits of following Guru’s advice and worshipping the one God alone, he says: “(O’ Guru), any adepts, strivers, yogis or *Jangams* (wandering saints), whosoever have contemplated on one (God, the true) adept, and who have obtained the one word (of Your *Deekhya*, or divine wisdom), immediately upon touching Your feet, they win (the battle of life and attain the objective of re-uniting with You).”(2)

Guru Ji concludes the *shabad* with a very humble prayer, and indirectly shows us the most effective way to escape the consequences of our sins. He says: “O’ God, I do not know any worship, penance, austerities or other religious deeds, I only meditate on Your Name. Nanak says that the person who is able to meet the Guru God, by (meditating on the) true word (the God’s Name, all that person’s sins or misdeeds are forgiven, and his or her) account is finally settled.”(3-6)

The message of this *shabad* is that we may be considering ourselves very holy, but if we really reflect on our life then we would realize how our life is full of so many sins and misdeeds, and is like a boat filled with stones. If we want to save it from drowning in the worldly ocean, then following Guru’s advice we should meditate on the Name of the one God alone, and pray to Him to show mercy on us and save us.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਸੁਰਤੀ ਸੁਰਤਿ ਰਲਾਈਐ ਏਤੁ॥
ਤਨੁ ਕਰਿ ਤੁਲਹਾ ਲੰਘਹਿ ਜੇਤੁ॥
ਅੰਤਰਿ ਭਾਹਿ ਤਿਸੈ ਤੂ ਰਖੁ॥
ਅਹਿਨਿਸਿ ਦੀਵਾ ਬਲੈ ਅਥਕੁ॥੧॥

ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ॥
ਜਿਤੁ ਦੀਵੈ ਸਭ ਸੋਝੀ ਪਾਇ॥੧॥ ਰਹਾਉ॥

ਹਛੀ ਮਿਟੀ ਸੋਝੀ ਹੋਇ॥
ਤਾ ਕਾ ਕੀਆ ਮਾਨੈ ਸੋਇ॥
ਕਰਣੀ ਤੇ ਕਰਿ ਚਕਹੁ ਢਾਲਿ॥
ਐਥੇ ਓਥੇ ਨਿਬਹੀ ਨਾਲਿ॥੨॥

ਆਪੇ ਨਦਰਿ ਕਰੇ ਜਾ ਸੋਇ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥
ਤਿਤੁ ਘਟਿ ਦੀਵਾ ਨਿਰਚਲੁ ਹੋਇ॥
ਪਾਣੀ ਮਰੈ ਨ ਬੁਝਾਇਆ ਜਾਇ॥
ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ॥੩॥

ਡੋਲੈ ਵਾਉ ਨ ਵਡਾ ਹੋਇ॥
ਜਾਪੈ ਜਿਉ ਸਿੰਘਾਸਣਿ ਲੋਇ॥
ਖੜੀ ਬਾਹਮਣੁ ਸੁਦੁ ਕਿ ਵੈਸੁ॥
ਨਿਰਤਿ ਨ ਪਾਈਆ ਗਣੀ ਸਹੰਸੁ॥
ਐਸਾ ਦੀਵਾ ਬਾਲੇ ਕੋਇ॥
ਨਾਨਕ ਸੋ ਪਾਰੰਗਤਿ ਹੋਇ॥੪॥੨॥

raamkalee mehlā 1.

surtee suraṭ rālaa-ee-ai eṭṭ.
ṭan kar ṭulhaa langḥeh jayṭ.
anṭar bhāahi ṭisai ṭoo rakh.
ahinis dēevaa balai athak. ||1||

aisaa dēevaa neer ṭaraa-ay.
jīṭ dēevai sabh sojḥee paa-ay. ||1|| rahaa-o.

hachḥee mitee sojḥee ho-ay.
ṭaa kaa kee-aa maanai so-ay.
karṇee ṭay kar chakahu ḍhaal.
aithai othai nibhee naal. ||2||

aapay naḍar karay jaa so-ay.
gurmukh virḷaa boojḥai ko-ay.
ṭiṭ gḥat dēevaa nihchal ho-ay.
paaṇee marai na bujḥaa-i-aa jaa-ay.
aisaa dēevaa neer ṭaraa-ay. ||3||

dolai vaa-o na vadaa ho-ay.
jaapai Ji-o singḥaasaan lo-ay.
kḥaṭree baraahman sood ke vais.
niraṭ na paa-ee-aa gaṇee saha^{ns}.
aisaa dēevaa baalay ko-ay.
naanak so paarangaṭ ho-ay. ||4||7||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji compared our life to a boat, which is full with the stones of sins and instructed us how, in spite of our sins, we can pray to God to save us from drowning in the worldly ocean. In this *shabad*, he refers to the custom among many Hindu ladies, in which they put small earthen lamps on barges for floating in rivers. But soon the lighted lamps get extinguished or drowned in water by strong winds. Using this metaphor, Guru Ji tells us what kind of spiritual lamp, we should light within our body, so that the barge of our life is ferried across the worldly ocean of *Maya* and reaches its destination, the mansion of God.

He says: “(O’ human being), we should so merge our attention in meditation on God that the barge of our body may swim across (this worldly ocean). Within you is the fire (of worldly desire, you should) keep it in check. Then the lamp (of divine knowledge) would keep burning uninterrupted (in you), day and night.”(1)

Continuing the above metaphor, Guru Ji says: “(Yes, O’ my friend) float such a lamp (of divine knowledge) in the river (of your life), that you may obtain the wisdom (to successfully complete your spiritual journey).”(1-pause)

Next telling us how and with what kind of material this spiritual lamp should be made, and how it would serve us, Guru Ji says: “(O’ human being), let true understanding (about God) be the good clay (for making the lamp. The lamp) made of such material is accepted by that (God. Finally) shape this lamp on the wheel of good deeds. (Such a lamp of divine knowledge) would serve you well both here and hereafter.”(2)

However, Guru Ji cautions: “(O’ my friend), it is only when that (God) casts His glance of grace that a rare person understands (this concept and lights such a lamp, through Guru’s grace.) In such a heart remains steadily (lighted) the lamp (of divine knowledge), which neither sinks in water nor can it be extinguished (by the winds of worldly allurements. For sure), such a lamp helps a person swim across the river (of life and makes life fruitful).”(3)

Summarizing the merits of the lamp of divine knowledge, Guru Ji says: “(O’ my friends, such a lamp) does not wobble in the wind, nor get extinguished. With its light, it appears (as if one can see) that God seated on His throne. Whether one be a *Khattri* (warrior), *Brahmin* (priest), *Shudra* (menial servant), or *Vaish* (businessman); even if I count thousands of such casts, whose count may never end, I say that anyone who would light such a lamp (of divine knowledge, would swim across the worldly ocean).”(4-7)

The message of this *shabad* is that if we want to obtain salvation, then instead of lighting the ritualistic earthen lamps and floating them on rafts, we should light the lamp of divine knowledge within our mind and following the instruction of the Guru control our fire-like desires and attune our mind to the one God.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਤੁਧਨੋ ਨਿਵਣੁ ਮੰਨਣੁ ਤੇਰਾ ਨਾਉ॥
ਸਾਚੁ ਭੇਟ ਬੈਸਣ ਕਉ ਥਾਉ॥
ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ॥
ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ॥੧॥

raamkalee mehlaa 1.

tuDhno nivan manan tayraa naa-o.
saach bhayt baisan ka-o thaa-o.
sat santokh hovai ardaas.
taa sun sad bahaalay paas. ||1||

ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ॥
ਐਸੀ ਦਰਗਹ ਸਾਚਾ ਸੋਇ॥੧॥ ਰਹਾਉ॥

naanak birthaa ko-ay na ho-ay.
aisee dargeh saachaa so-ay. ||1|| rahaa-o.

ਪ੍ਰਾਪਤਿ ਪੋਤਾ ਕਰਮੁ ਪਸਾਉ॥
ਤੂ ਦੇਵਹਿ ਮੰਗਤ ਜਨ ਚਾਉ॥
ਭਾਡੈ ਭਾਉ ਪਵੈ ਤਿਤੁ ਆਇ॥
ਧੁਰਿ ਤੈ ਛੋਡੀ ਕੀਮਤਿ ਪਾਇ॥੨॥

paraapat potaa karam pasaa-o.
too dayveh mangat jan chaa-o.
bhaadai bhaa-o pavai tit aa-ay.
Dhur tai chhodee keemat paa-ay. ||2||

ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋ ਕਿਛੁ ਕਰੈ॥
ਅਪਨੀ ਕੀਮਤਿ ਆਪੋ ਧਰੈ॥
ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਆ ਹਰਿ ਰਾਇ॥
ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਇ॥੩॥

jini kichh kee-aa so kichh karai.
apnee keemat aapay Dharai.
gurmukh pargat ho-aa har raa-ay.
naa ko avai naa ko jaa-ay. ||3||

ਲੋਕੁ ਧਿਕਾਰੁ ਕਰੈ ਮੰਗਤ ਜਨ ਮਾਗਤ ਮਾਨੁ ਨ ਪਾਇਆ॥
ਸਹ ਕੀਆ ਗਲਾ ਦਰ ਕੀਆ ਬਾਤਾ ਤੈ ਤਾ ਕਹਣੁ
ਕਹਾਇਆ॥੪॥੮॥

lok Dhikaar kahai mangat jan maagat maan na
paa-i-aa.
sah kee-aa galaa dar kee-aa baataa tai ta
kahaṅ kahaa-i-aa. ||4||8||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to obtain salvation, then instead of lighting the ritualistic earthen lamps and floating them on rafts, we should light the lamp of divine knowledge within our mind. Then, following the instruction of the Guru, control our fire-like desires and attune our mind to the one God. In this *shabad*, he takes another aspect of worship of God, and tells us what true obeisance to God is, and what is the true offering, which we should make to Him is so that He may be pleased with us and give us the honor of sitting in His court.

Addressing God with love and devotion, he says: “(O’ God), to have faith in Your immaculate Name is to pay obeisance to You. The offerings of truth gets one a seat (in God’s court). When a prayer is made (by a person, who has the virtues of) truth and contentment, hearing such a prayer God calls (that person in) and makes him or her sit beside Him.”(1)

Giving an assurance that God does listen and answers our prayers (if made with a sincere heart), Guru Ji says: “O’ Nanak, such is the court of that eternal God that no one ever comes empty handed from there.”(1-pause)

Describing what is the best thing to beg from Him and who are the persons who are blessed with that valuable commodity, Guru Ji says: “(O’ God, only that person obtains the treasure of Name) on whom You bestow Your grace and kindness. I the beggar have also this craving that You may bless me (with this gift. But O’ God), only in that (body) vessel does Your love gets poured in which You Yourself have put its value from the very beginning.”(2)

Commenting further on the nature of God, Guru Ji says: “(O’ my friends), He who has created this worldly creation, also does everything else. His worth, He Himself assays and

sets. It is through the Guru's advice that God the King becomes manifest (in one's heart. One then realizes) that nobody really comes, and nobody goes anywhere (because it is God, who is always residing in every heart and every place)."(3)

Guru Ji concludes the *shabad* by making an observation regarding beggars. He says: "(O' God), no doubt people curse and hate the beggars, (and say that) no one has obtained any honor by begging. (But O' God), I am saying only those things, which are about the nature of Your mansion, which You made me say. (In other words I am not saying anything on my own. It is what You inspired me to say (about You, Your nature, and Your court)."(4-8)

The message of this *shabad* is that we should offer to God a prayer in a state of truth and contentment and pay Him the obeisance of meditating on His Name. Then we would be graced with His company. Not only that, then God would also lovingly invite us into His own mansion and give us a seat right beside Him. In other words we would be in a state of peace, poise, and bliss forever.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਸਾਗਰ ਮਹਿ ਬੁੰਦ ਬੁੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਣੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ॥
ਉਤਭੁਜ ਚਲਤ ਆਪਿ ਕਰਿ ਚੀਨੈ ਆਪੇ ਤਤੁ ਪਛਾਣੈ॥੧॥

ਪੰਨਾ ੮੭੯

ਐਸਾ ਗਿਆਨੁ ਬੀਚਾਰੈ ਕੋਈ॥
ਤਿਸ ਤੇ ਮੁਕਤਿ ਪਰਮ ਗਤਿ ਹੋਈ॥੧॥ ਰਹਾਉ॥

ਦਿਨ ਮਹਿ ਰੈਣਿ ਰੈਣਿ ਮਹਿ ਦਿਨੀਅਰੁ ਉਸਨ ਸੀਤ ਬਿਧਿ
ਸੋਈ॥
ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ ਨ
ਹੋਈ॥੨॥

ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੁਝਹੁ ਬ੍ਰਹਮ ਗਿਆਨੀ॥
ਹੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ
ਕਹਾਨੀ॥੩॥

ਮਨ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਮਨੂਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ॥
ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੀ ਜਿਨ ਏਕ ਸਬਦਿ ਲਿਵ
ਲਾਈ॥੪॥੯॥

raamkalee mehlāa 1.

saagar meh boonḁ boonḁ meh saagar kavan
bujhāi biḁh jaanai.
ut-bhuj chalat aap kar cheenai aapay tat
pachhaanai. ||1||

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aisaa gi-aan beechaarai ko-ee.
tis tay mukat param gat ho-ee. ||1|| rahaa-o.

din meh rainḁ rainḁ meh dīnee-ar usan seet
biḁh so-ee.
taa kee gat mit avar na jaanai gur bin samajh
na ho-ee. ||2||

purakh meh naar naar meh purkhaa boojhhu
barahm gi-aanee.
Dhun meh Dhi-aan Dhi-aan meh jaani-aa
gurमुख akath kahaanee. ||3||

man meh jotḁ jotḁ meh manoo-aa panch milay
gur bhāa-ee.
naanak tin kai sad balihaaree jin ayk sabaḁ
liv laa-ee. ||4||9||

Ram Kali Mehla-1

Guru Ji started the previous *shabad* with the concept that by making the offering of truth and meditation on the true Name, one obtains a seat in God's court. In this *shabad*, he gives some analogies to explain how God is pervading throughout all His creation, and what some of His other unique qualities are.

First using the analogy of the ocean, Guru Ji says: “(O’ my friends, just as) a drop is contained in the ocean and the ocean is contained in the drop, (similarly in all the creatures is God’s light, and all creatures live because of God’s light). But only a very rare person understands this concept. It is God Himself, who knows His wonders of creation, and Himself realizes its essence.”(1)

Stating who are those, who obtain the supreme state (of mind), Guru Ji says: “(O’ my friends, it is only) a rare one who reflects on such knowledge, that it is that (God, from whom a mortal) obtains the supreme state (of bliss).”(1-pause)

Illustrating the above concept with more examples, Guru Ji says: “(O’ my friends), just as in the (light of the) day is hidden (the darkness of) night, and in the (darkness of) night disappears (the light of) the sun, similar is (the process of) summer (merging in) winter (and vice versa). But no one knows the state and extent of God and without (the guidance of) the Guru, this understanding is not obtained.”(2)

Giving yet another example to explain the absolute necessity of the guidance of the Guru, he says: “(O’ (divinely) wise ones, just reflect (on this fact, that it) is from man’s (sperm), a woman is born and it is (in a woman’s womb, that) a man (lives during pregnancy). It is only when through the Guru’s grace, one attunes one’s mind to the praise (of God), that one understands the indescribable discourse of God.”(3)

Guru Ji concludes this *shabad* by describing the state of mind of those who have attuned themselves to the one Word, or Name of God. He says: “(O’ my friends, those Guru’s followers who concentrate on the praises of God), in their minds (is enshrined the divine) light, and their mind remains (focused on that divine) light. (Instead of running after worldly pleasures), their five sense organs join in like brothers (bowing to the same) Guru (and cooperate with the mind in contemplating the Divine). Nanak is always a sacrifice to them, who have attuned their mind to the one Word.”(4-9)

The message of this *shabad* is that just as a drop is a part of the ocean, similarly our soul is also a part of the Prime soul or God. We can understand this mystery, when following Guru’s advice we concentrate on the one divine Word or the immaculate Name, and then we obtain the supreme state of bliss and salvation.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਜਾ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ॥
ਤਾ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰੀ॥
ਸੋ ਸੇਵਕਿ ਰਾਮ ਪਿਆਰੀ॥ ਜੋ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰੀ॥੧॥

ਸੋ ਹਰਿ ਜਨੁ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥
ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਲਾਜ ਛੋਡਿ ਹਰਿ ਕੇ ਗੁਣ
ਗਾਵੈ॥੧॥ ਰਹਾਉ॥

ਧੁਨਿ ਵਾਜੇ ਅਨਹਦ ਘੋਰਾ॥
ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਰਸਿ ਮੋਰਾ॥
ਗੁਰ ਪੂਰੈ ਸਚੁ ਸਮਾਇਆ॥
ਗੁਰੁ ਆਦਿ ਪੁਰਖੁ ਹਰਿ ਪਾਇਆ॥੨॥

raamkalee mehlaa 1.

jaa har parabh kirpaa Dhaaree.
taa ha-umai vichahu maaree.
so sayvak raam pi-aaree. jo gur sabdee
beechaaree. ||1||

so har jan har parabh bhaavai.
ahinis bhagat karay din raat^{ee} laaj chhod har
kay gun gaavai. ||1|| rahaa-o.

Dhun vaajay anhad ghuraa.
man maani-aa har ras moraa.
gur poorai sach samaa-i-aa.
gur aad purakh har paa-i-aa. ||2||

ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ॥
ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ॥
ਤਹ ਤੀਰਥ ਵਰਤ ਤਪ ਸਾਰੇ॥
ਗੁਰ ਮਿਲਿਆ ਹਰਿ ਨਿਸਤਾਰੇ॥੩॥

sabh naad bayd gurbaanee.
man raataa saarigpaanee.
tah tirath varat tap saaray.
gur mili-aa har nistaaray. ||3||

ਜਹ ਆਪੁ ਗਇਆ ਭਉ ਭਾਗਾ॥
ਗੁਰ ਚਰਣੀ ਸੇਵਕੁ ਲਾਗਾ॥
ਗੁਰਿ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥
ਕਹੁ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਇਆ॥੪॥੧੦॥

jah aap ga-i-aa bha-o bhaagaa.
gur charnee sayvak laagaa.
gur satgur bharam chukaa-i-aa.
kaho naanak sabad milaa-i-aa. ||4||10||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji compared the relationship of our soul with God, with the relationship of a drop of water with the ocean. In this *shabad*, he tells us what kind of blessings we receive from God and from the Guru, when God shows His mercy upon us and we reflect on the advice of the Guru.

As if describing his personal experience, Guru Ji says: “When God showed His mercy, He dispelled self-conceit from within me. (O’ my friends), that servant is the beloved of God, who reflects on the Guru’s word (the *Gurbani*).”(1)

Stating what kind of person, God likes, Guru Ji says: “(O’ my friends), that devotee of God is pleasing to Him, who day and night contemplates on God, and unmindful of the people’s opinion sings praises of God.”(1-pause)

Now describing the bliss he himself is enjoying as a result of acting on the above advice, Guru Ji says: “(O’ my friends, the Guru has shown mercy on me and being attuned to God, I feel as if) within me is playing the celestial tune of non-stop melody, and my mind has put its faith in the relish of God. By the perfect Guru’s grace, I have merged in the eternal (God), and I have obtained God, the primal Guru.”(2)

Now stating how the *Gurbani* has the merits of all other righteous deeds, Guru Ji says: “(O’ my friends), all the merits of blowing horns, or reading (the holy scriptures, such as) *Vedas* are included in (*Gurbani*), the word of the Guru, through which one’s mind is imbued with the love of God. (All the merits of doing) pilgrimages, observing fasts, or doing penances (are included in reflecting on the Guru’s word). In short, when a person meets the Guru (and acts on his advice), God emancipates that person.”(3)

Guru Ji concludes the *shabad* by telling us about the stages one goes through when one seeks the shelter of the Guru, and gets the ultimate reward. He says: “(O’ my friends, the heart) from where, the self (conceit) goes away, from there the fear flees away, and then that servant is attached to the feet of the Guru. Nanak says, Guru the true Guru, has dispelled all that person’s doubt, and through his word (the *Gurbani*) has united (that person) with him.”(4-10)

The message of this *shabad* is that if we want to attain God, we should act on *Gurbani* both in letter and spirit. Then Guru would dispel ego from within us, and would remove all our doubts. Then our mind would be attuned to God’s Name, and would start hearing non-stop divine music, and would get united with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਛਾਦਨੁ ਭੋਜਨੁ ਮਾਗਤੁ ਭਾਗੈ॥
 ਖੁਧਿਆ ਦੁਸਟ ਜਲੈ ਦੁਖੁ ਆਗੈ॥
 ਗੁਰਮਤਿ ਨਹੀ ਲੀਨੀ ਦੁਰਮਤਿ ਪਤਿ ਖੋਈ॥
 ਗੁਰਮਤਿ ਭਗਤਿ ਪਾਵੈ ਜਨੁ ਕੋਈ॥੧॥

ਜੋਗੀ ਜੁਗਤਿ ਸਹਜ ਘਰਿ ਵਾਸੈ॥
 ਏਕ ਦ੍ਰਿਸਟਿ ਏਕੋ ਕਰਿ ਦੇਖਿਆ ਭੀਖਿਆ ਭਾਇ ਸਬਦਿ
 ਤ੍ਰਿਪਤਾਸੈ॥੧॥ ਰਹਾਉ॥

ਪੰਚ ਬੈਲ ਗਡੀਆ ਦੇਹ ਧਾਰੀ॥
 ਰਾਮ ਕਲਾ ਨਿਬਰੈ ਪਤਿ ਸਾਰੀ॥
 ਧਰ ਤੂਟੀ ਗਾਡੋ ਸਿਰ ਭਾਰਿ॥
 ਲਕਰੀ ਬਿਖਰਿ ਜਰੀ ਮੰਝ ਭਾਰਿ॥੨॥

ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ਜੋਗੀ॥
 ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਣਾ ਸੋਗ ਬਿਓਗੀ॥
 ਭੁਗਤਿ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਬੀਚਾਰੀ॥
 ਅਸਥਿਚੁ ਕੰਧੁ ਜਪੈ ਨਿਰੰਕਾਰੀ॥੩॥

ਸਹਜ ਜਗੋਟਾ ਬੰਧਨ ਤੇ ਛੂਟਾ॥
 ਕਾਮੁ ਕ੍ਰੋਧੁ ਗੁਰ ਸਬਦੀ ਲੂਟਾ॥
 ਮਨ ਮਹਿ ਮੁੰਦਾ ਹਰਿ ਗੁਰ ਸਰਣਾ॥
 ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਜਨ ਤਰਣਾ॥੪॥੧੧॥

raamkalee mehlaa 1.

chhaadan bhojan maagaṭ bhaagai.
 khuDhi-aa dusat jalai dukh aagai.
 gurmat nahee leenee durmat pat kho-ee.
 gurmat bhagaṭ paavai jan ko-ee. ||1||

jogee jugat sahj ghar vaasai.
 ayk darisat ayko kar daykhi-aa bheekhi-aa
 bhaa-ay sabad tariptaasai. ||1|| rahaa-o.

panch bail gadee-aa dayh Dhaaree.
 raam kalaa nibhai pat saaree.
 Dhar tootee gaado sir bhaar.
 lakree bikhar jaree manjh bhaar. ||2||

gur kaa sabad veechaar jogee.
 dukh sukh sam karna sog bi-ogee.
 bhugaṭ naam gur sabad beechaaree.
 asthir kanDh japai nirankaaree. ||3||

sahj jagotaa banDhan tay chhootaa.
 kaam kroDh gur sabdee lootaa.
 man meh mundraa har gur sarna.
 naanak raam bhagaṭ jan tarna.
 ||4||11||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji told us that in following *Gurbani* (the Guru's word), are included all the merits of going to pilgrimage, doing penances, observing fasts, and blowing horns like yogis. In this *shabad*, Guru Ji specifically comments on the practices of a yogi, and using his vocabulary tells us, what is the best way to obtain salvation?.

Commenting on the practices of a yogi, how he goes about begging to satisfy his hunger and loses his honor, Guru Ji says: “(O’ my friends, a yogi) runs around begging for food and clothing. He keeps burning in the villainous fire of hunger (in this world) and suffers pain in the next. He has not obtained Guru’s instruction; by following bad advice he has lost his honor. It is only a rare person who by following Guru’s instruction performs (God’s) worship.”(1)

Stating what is the true way of Yoga or union with God, Guru Ji says: “(O’ my friends), the way of (true Yoga) is that the yogi abides in a state of equipoise. Looking with the same regard, he sees the One (God in all). Getting attuned to the (Guru’s) word, he remains satiated with the alms given in love.”(1-pause)

Next, comparing our body to a small bullock cart, Guru Ji explains how God's power is so essential for its survival. He says: "(O' my friends), this body of ours is like a cart, which is driven by the five bullocks (of our sense organs). As long as the eternal light of God keeps burning in it, its honor remains intact. But, just as when the axle breaks down, the cart is overturned. Then all the wooden parts scatter, and after remaining buried under their own weight, rot down. (Similarly when the five senses lose the guidance of the Guru's word, one's life conduct becomes upside down, one loses one's moral values, and one's entire life is ruined under the weight of its own sins)." (2)

Now telling, what is the true way of Yoga or union with God, Guru Ji says: "O' Yogi, reflect on the Guru's word. Learn to respond in the same (balanced way) to pain and pleasure, or union and separation. Make God's Name and reflection on the Guru's word, as your (spiritual) food. (In this way), by meditating on the formless God, your bodily senses would become stable (and wouldn't be strayed by worldly enticements)." (3)

Guru Ji concludes the *shabad* by once again referring to special symbols and garbs adorned by Yogis. He says: "(O' Yogi), if you wear the loin cloth of equipoise, you would be liberated from the bonds of *Maya*. By acting on the Guru's word, conquer your passions of anger, greed and lust, and wear the earrings of surrender to the Guru. (In short) Nanak says, that it is through worship of God that a devotee swims across (this worldly ocean)." (4-11)

The message of this *shabad* is that instead of laying stresses on symbols and garbs, we should focus our attention on the word of advice of the Guru (the *Gurbani* in *Guru Granth Sahib Ji*). We should try to control our passions and bad intellects under Guru's advice. Only then by meditating on God's Name, we would be ferried across this worldly ocean.

ਪੰਨਾ ੮੮੦

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਘਰੁ ੧॥

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ॥
ਘਰਿ ਘਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ॥
ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰ ਹੈ ਚਾਰਿ॥
ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੇ ਬੀਚਾਰਿ॥੧॥

ਜੁਗ ਚਾਰੇ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ॥
ਜਿ ਨਾਮਿ ਲਾਗੈ ਸੋ ਮੁਕਤਿ ਹੋਵੈ ਗੁਰ ਬਿਨੁ ਨਾਮੁ ਨ ਖਾਵੈ
ਕੋਈ॥੧॥ ਰਹਾਉ॥

ਤੁਝੈ ਇਕ ਕਲ ਕੀਨੀ ਦੂਰਿ॥
ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ॥

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ik-o"kaar satgur pargaad.

raamkalee mehlaa 3 ghar 1.

satjug sach kahai sabh ko-ee.
ghar ghar bhagat gurmukh ho-ee.
satjug Dharam pair hai chaar.
gurmukh boojhai ko beechaar. ||1||

jug chaaray naam vadi-aa-ee ho-ee.
je naam laagai so mukat hovai gur bin naam na
paavai ko-ee. ||1|| rahaa-o.

taraytai ik kal keenee door.
pakhand varti-aa har jaanan door.

ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਈ॥
ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਸੁਖੁ ਹੋਈ॥੨॥

gurmukh boojh^{ai} sojhee ho-ee.
antar naam vasai suk^h ho-ee. ||2||

ਦੁਆਪੁਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ॥
ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ॥
ਦੁਆਪੁਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਏ॥੩॥

du-aapur doojai dubiD^haa ho-ay.
bharam bhulaanay jaaneh do-ay.
du-aapur Dharam du-ay pair rak^haa-ay.
gurmukh hovai ta naam drir^h-aa-ay. ||3||

ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ॥
ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ॥
ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ॥
ਸਤਗੁਰੁ ਭੋਟੈ ਨਾਮਿ ਉਧਾਰੁ॥੪॥

kaljug Dharam kalaa ik rahaa-ay.
ik pair chalai maa-i-aa moh vaD^haa-ay.
maa-i-aa moh atⁱ gubaa^r.
satgur bhaytai naam uD^haar. ||4||

ਸਭ ਜੁਗ ਮਹਿ ਸਾਚਾ ਏਕੋ ਸੋਈ॥
ਸਭ ਮਹਿ ਸਚੁ ਦੂਜਾ ਨਹੀ ਕੋਈ॥
ਸਾਚੀ ਕੀਰਤਿ ਸਚੁ ਸੁਖੁ ਹੋਈ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣੈ ਕੋਈ॥੫॥

sabh jug meh saachaa ayko so-ee.
sabh meh sach doojaa nahee ko-ee.
saachee keeratⁱ sach suk^h ho-ee.
gurmukh naam vak^haanai ko-ee. ||5||

ਸਭ ਜੁਗ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਹੋਈ॥
ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥
ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਭਗਤੁ ਜਨੁ ਸੋਈ॥
ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ॥੬॥੧॥

sabh jug meh naam ootam ho-ee.
gurmukh vir^laa boojh^{ai} ko-ee.
har naam D^hi-aa-ay bhagatⁱ jan so-ee.
naanak jug jug naam vadi-aa-ee ho-ee. ||6||1||

Ram Kali Mehla-3 Ghar-1

According to Indian philosophy since the humanity began, time has been divided into four periods according to the moral and spiritual values, which are believed to have degenerated over time. The first period is called *Sat Yug*; it is believed that human beings had the highest moral and spiritual values, such as truth, compassion, charity, and meditation on God, as if the structure of the society was standing stable on four supports or legs. With the passage of time, the society started degenerating and losing its supporting pillars one by one, which marked the transition into the next period. For example, it is believed that in the next period called *Treta*, instead of truth, hypocrisy started prevailing in the society, as if it lost one leg and was now standing on three legs only. Similarly with the transition from *Treta* to *Duaapar* to the present age called *Kal Yug*, the moral and spiritual values have deteriorated so much, as if the society is surviving on the support of one leg only. In this *shabad*, Guru Ji describes this march of time into different periods, giving the main characteristic of each, and also tells what was the main instrument of saving the society in the previous periods and still is its main support in the present period, called *Kal Yug*, which is deemed as the worst period of all.

Starting with first age, Guru Ji says: “(O’ my friends), in *Sat Yug*, everybody spoke truth. By Guru’s grace, (God) was worshipped in each and every house (or heart). In a way, in this age of truth, the earth was being supported on all the four legs. But, it is only a rare person who through Guru’s grace understands this concept.”(1)

Before going further, Guru Ji tells us, what has been the main instrument of bringing glory or honor to human being in all ages. He says: “(O’ my friends), in all the four ages, it has been (the meditation on God’s) Name, which has brought honor (to a person). They who engaged in (meditation) on the Name were emancipated. But without (the guidance of) the Guru, no body obtains the Name.”(1-pause)

Regarding the next age, called *Treta*, Guru Ji says: “(O’ my friends), in the *Treta* age, (the society degenerated in such a way, as if) its one support (or leg) was taken away. (Because, instead of truth), hypocrisy prevailed everywhere (and the human beings started) deeming God as far away. But still they, who by Guru’s grace knew the way, enshrined God’s Name in (their hearts), and enjoyed peace (and comfort).”(2)

Moving on to the next age called *Duappar*, Guru Ji says: “(O’ my friends), in *Duappar*, duality and double minded ness prevailed (in the society). Strayed by doubt, people believed in discrimination (and were swayed by thoughts of “us and them”, or friends and foes), as if *Dharma* (the righteousness) was now left with only two legs. Therefore only if there was a Guru’s follower, he persuaded (people to meditate on God’s) Name.”(3)

Commenting on the present age, called *Kal Yug*, Guru Ji says: “(O’ my friends), in *Kal Yug*, (the moral and spiritual values have degenerated so much), as if *Dharma* (the sense of righteousness) is being supported on one pillar only. The love for *Maya* (worldly riches and power) has multiplied so much, that it has created extreme (moral)

darkness. It is only when one meets the true Guru, then by meditating on the (God’s) Name, one is saved.”(4)

After describing how age after age the society has been losing its moral and spiritual pillars of support, Guru Ji reminds us one basic truth. He says: “(O’ my friends), in all the ages there has been only one eternal God. In all (beings), it is that eternal God who resides and there is no other second. Therefore the true praise of God (done with sincerity) results in true (and lasting) peace. However it is only a rare person, who by Guru’s grace utters God’s Name.”(5)

In summary, Guru Ji says: “(O’ my friends), in all the ages (meditating) on God’s Name has been supreme. However, only a rare person understands this thing, through the Guru. That person alone is the (true) devotee, who meditates on (God’s) Name. O’ Nanak age after age, it is the (God’s) Name, which has brought glory and fame (to any one).”(6-1)

The message of this *shabad* is that no doubt with the passage of time, man’s character has been degenerating from the lofty principles of truth, and firm belief in God, to false hood and greed for *Maya*, (the worldly wealth and power), still throughout all ages and even in the present age, if under Guru’s guidance, we meditate on God’s Name, we can save ourselves from evil and obtain eternal peace.

ਰਾਮਕਲੀ ਮਹਲਾ ੪ ਘਰੁ ੧

raamkalee mehlāa 4 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oᳵkaar satgur p̄arsaad̄.

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡਭਾਗੀ ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥

jay vad bhaag hoveh vadbhaagee taa har har naam Dhi-aavai.

ਨਾਮੁ ਜਪਤ ਨਾਮੇ ਸੁਖੁ ਪਾਵੈ ਹਰਿ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵੈ॥੧॥

naam japaṯ naamay sukh paavai har naamay naam samaavai. ||1||

ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹੁ ਸਦ ਪ੍ਰਾਣੀ॥
ਹਿਰਦੈ ਪ੍ਰਗਾਸੁ ਹੋਵੈ ਲਿਵ ਲਾਗੈ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਣੀ॥੧॥ ਰਹਾਉ॥

ਹੀਰਾ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕ ਬਹੁ ਸਾਗਰ ਭਰਪੂਰੁ ਕੀਆ॥

ਜਿਸੁ ਵਡ ਭਾਗੁ ਹੋਵੈ ਵਡ ਮਸਤਕਿ ਤਿਨਿ ਗੁਰਮਤਿ ਕਢਿ
ਕਢਿ ਲੀਆ॥੨॥

ਰਤਨੁ ਜਵੇਹਰੁ ਲਾਲੁ ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਢਿ ਤਲੀ
ਦਿਖਲਾਇਆ॥

ਭਾਗਹੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤਿਨੁ ਓਲੈ ਲਾਖੁ
ਛੁਪਾਇਆ॥੩॥

ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ ਧੁਰਿ ਲਿਖਿਆ ਤਾ ਸਤਗੁਰੁ ਸੇਵਾ ਲਾਏ॥

ਨਾਨਕ ਰਤਨ ਜਵੇਹਰ ਪਾਵੈ ਧਨੁ ਧਨੁ ਗੁਰਮਤਿ ਹਰਿ
ਪਾਏ॥੪॥੧॥

gurmukh bhagat karahu sad paraanee.

hirdai pargaas hovai liv laagai gurmat har har
naam samaanee. ||1|| rahaa-o

heeraa ratan javayhar maanak baho saagar
bharpoor kee-aa.

jis vad bhaag hovai vad mastak tin gurmat kadh
kadh lee-aa. ||2||

ratan javayhar laal har naamaa gur kaadh talee
dikhlaa-i-aa.

bhaagheen manmukh nahee lee-aa tarin olai
laakh chhapaa-i-aa. ||3||

mastak bhag hovai Dhar likhi-aa taa satgur
sayvaa laa-ay.

naanak ratan javayhar paavai Dhan Dhan
gurmat har paa-ay. ||4||1||

Ram Kali Mehla-4 Ghar-1

In the central Para (before pause) of the previous *shabad*, Guru Ji told us “in all the four ages, it has been (the meditation on God’s) Name which has brought honor (to a person). They who engaged in (meditation) on the Name were emancipated. But without (the guidance of) the Guru, no one obtains the Name.” In this *shabad*, Guru Ji explains further, who are those who meditate on God’s Name, what the merits are, and how we can obtain it.

First of all describing the circumstances in which one meditates on God’s Name, and what kinds of blessings one obtains, Guru Ji says: “(O’ my friends), only if one is very fortunate, that fortunate person meditates on God’s Name again and again. By meditating on the Name, one obtains peace through the Name itself, and ultimately while meditating on the Name, is absorbed in the Name itself (and becomes one with God).”(1)

Therefore advising us all, Guru Ji says: “O’ mortals, through the Guru’s grace, always perform the worship of God. In this way, one’s mind is illuminated (with divine knowledge), and is attuned (to God). Then through the Guru’s instruction, one is merged in God’s Name.”(1-pause)

Describing, how our body is filled with the priceless jewels of God’s Name and who are the fortunate ones, who are able to find and benefit from these jewels, Guru Ji says: “(O’ my friends, God’s Name) is like a vast ocean filled with jewels, diamonds, and pearls (which God has filled to the brim in everybody’s heart). But only that very fortunate person who is blessed with great destiny, through Guru’s guidance has pumped it out (from within) and enjoyed it.”(2)

Now telling us who are the persons whom the Guru teaches and shows how to mine this jewel of God’s Name, and who are the unfortunate ones who remain absolutely ignorant about it, Guru Ji says: “(O’ my friends), God’s Name is (more valuable than) jewels, diamonds, or rubies. (The Guru teaches so logically and clearly that a Guru’s follower has absolutely no difficulty in obtaining and enjoying this wonderful gift on his or her own, as if) the Guru mines it out (from the heart of a Guru’s follower), and shows it to him or her

by placing it on the palm of his or her hand. But the unfortunate, self-conceited person doesn't avail (this opportunity), and lets this (diamond worth) millions remain hidden behind (worldly wealth, which in comparison to the everlasting jewel of God's Name, is worthless like) straw.”(3)

In conclusion, Guru Ji says: “(O' my friends), only when one is blessed with such a fortunate destiny from the very beginning, (God) yokes that person to the service of the true Guru. Then O' Nanak, that person obtains these jewels and diamonds and through Guru's advice, such a blessed person obtains to God.”(4-1)

The message of this *shabad* is that God's Name is more precious than diamonds, rubies, and jewels. Like an ocean, God has filled our body with the diamonds of Name. But, because of our self-conceit this invaluable treasure remains hidden from us. If we are very fortunate, God yokes us to the service of the Guru, then following his advice, we visualize and enjoy this treasure within us and become one with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੪॥

ਰਾਮ ਜਨਾ ਮਿਲਿ ਭਇਆ ਅਨੰਦਾ ਹਰਿ ਨੀਕੀ ਕਥਾ ਸੁਨਾਇ॥
ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਨੀਕਲਿ ਸਤਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ
ਪਾਇ॥੧॥

ਪੰਨਾ ੮੮੧

ਰਾਮ ਜਨ ਗੁਰਮਤਿ ਰਾਮੁ ਬੋਲਾਇ॥
ਜੇ ਜੇ ਸੁਣੈ ਕਹੈ ਸੋ ਮੁਕਤਾ ਰਾਮ ਜਪਤ ਸੋਹਾਇ॥੧॥ ਰਹਾਉ॥

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਮੁਖਿ ਮਸਤਕਿ ਹਰਿ ਰਾਮ ਜਨਾ ਭੋਟਾਇ॥
ਦਰਸਨੁ ਸੰਤ ਦੇਹੁ ਕਰਿ ਕਿਰਪਾ ਸਭੁ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ
ਜਾਇ॥੨॥

ਹਰਿ ਕੇ ਲੋਗ ਰਾਮ ਜਨ ਨੀਕੇ ਭਾਗਹੀਣ ਨ ਸੁਖਾਇ॥
ਜਿਉ ਜਿਉ ਰਾਮ ਕਹਹਿ ਜਨ ਉਚੇ ਨਰ ਨਿੰਦਕ ਡੰਸੁ
ਲਗਾਇ॥੩॥

ਪ੍ਰਿਗੁ ਪ੍ਰਿਗੁ ਨਰ ਨਿੰਦਕ ਜਿਨ ਜਨ ਨਹੀ ਭਾਏ ਹਰਿ ਕੇ ਸਖਾ
ਸਖਾਇ॥
ਸੇ ਹਰਿ ਕੇ ਚੋਰ ਵੇਮੁਖ ਮੁਖ ਕਾਲੇ ਜਿਨ ਗੁਰ ਕੀ ਪੈਜ ਨ
ਭਾਇ॥੪॥

ਦਇਆ ਦਇਆ ਕਰਿ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਹਮ ਦੀਨ ਤੇਰੀ
ਸਰਣਾਇ॥
ਹਮ ਬਾਰਿਕ ਤੁਮ ਪਿਤਾ ਪੁਭ ਮੇਰੇ ਜਨ ਨਾਨਕ ਬਖਸਿ
ਮਿਲਾਇ॥੫॥੨॥

raamkalee mehlā 4.

raam janaa mil bha-i-aa anandaa har neekē
kathaa sunaa-ay.
durmat mail ga-ee sabh neekal satsangaṭ mil
buDh paa-ay. ||1||

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raam jan gurmat raam bolaa-ay.
jo jo sunai kahai so mukṭaa raam japat
sohaa-ay. ||1|| rahaa-o.

jay vad bhaag hoveh mukh mastak har raam
janaa bhaytaa-ay.
darsan sant dayh kar kirpaa sabh daalad dukh
leh jaa-ay. ||2||

har kay log raam jan neekay bhaagheen na
sukhaa-ay.
ji-o ji-o raam kaheh jan oochay nar nindak
dans lagaa-ay. ||3||

Dharig Dharig nar nindak jin jan nahee
bhaa-ay har kay sakhaa sakhaa-ay.
say har kay chor vaimukh mukh kaalay jin gur
kee paij na bhaa-ay. ||4||

da-i-aa da-i-aa kar raakhoo har jee-o ham deen
tayree sarnaa-ay.
ham baarik tum pitaa parabh mayray jan
naanak bakhas milaa-ay. ||5||2||

Ram Kali Mehla-4

In the previous so many *shabads*, Guru Ji explained to us the importance of meditating on God's Name under the guidance of the true Guru. In this *shabad*, he tells us about the merits of associating with those who themselves meditate on God's Name and also help others to do the same. Guru Ji calls such persons God's devotees or God's servants. At the same time, he tells us how some slanderers do not like the devotees of God at all, and how ultimately they lose their honor. Indirectly he tells us with what kinds of people we should associate and what kind of people we should avoid.

Describing the joy he has obtained on meeting God's devotees, Guru Ji says: "(O' my friends), on meeting the devotees of God I obtained bliss, (because they have recited) the beautiful discourse of God. Associating with the company of the saintly persons, evil intellect has gone (from my mind, and in its place) I have obtained (divine) wisdom."(1)

Explaining how the devotees of God guide and help us obtain bliss and salvation, Guru Ji says: "(O' my friends), through Guru's instruction the devotees of God inspire us to utter God's Name. Whosoever listens to or utters (God's Name), is emancipated, and obtains glory by meditating on God's Name."(1-pause)

Therefore stating how fortunate the one is who has obtained the company of saintly people, and even praying for himself for the bliss of such a company, Guru Ji says: "(O' my friends), it is only when one has been blessed with such a great destiny that (God) makes a person meet the devotees. O' God, (please) show mercy and bless (me also) with the sight of the saint (Guru), so that all my (spiritual) poverty and pain may go away."(2)

Explaining how some unfortunate egoistical slanderers cannot tolerate the devotees of God, Guru Ji says: "(O' my friends), the devotees of God are virtuous (people), but the unfortunate (egoistical persons) do not like them at all. The louder the devotees utter God's Name, the more the slanderous humans feel as if they have been bitten (by snakes)."(3)

Commenting on the state and fate of such evil persons who do not like the devotees of God, Guru Ji says: "(O' my friends), accursed are such slanderous humans to whom the devotees do not seem pleasing. Such self-conceited persons, to whom the Guru's glory does not seem pleasing are the thieves of God and are put to great shame."(4)

Guru Ji concludes the *shabad* by showing us the way to approach God and to seek His blessing to unite us with Him. He says: "O' God, we the meek ones have come to Your refuge. Please show Your mercy and save us. O' God, we are Your children and You are our Father. Please forgive the devotee Nanak and unite me (with You)."(5-2)

The message of the *shabad* is that if we want to enjoy true bliss and the sight of God, then we should seek the company of the devotees of God who make us utter God's Name and avoid the company of the slanderers of the Guru and His devotees, and keep praying to God to bless us with His union.

ਰਾਮਕਲੀ ਮਹਲਾ ੪॥

ਹਰਿ ਕੇ ਸਖਾ ਸਾਧ ਜਨ ਨੀਕੇ ਤਿਨ ਉਪਰਿ ਹਾਸੁ ਵਤਾਵੈ॥

ਗੁਰਮੁਖਿ ਸਾਧ ਸੇਈ ਪ੍ਰਭ ਭਾਏ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ॥੧॥

ਰਾਮ ਮੋ ਕਉ ਹਰਿ ਜਨ ਮੇਲਿ ਮਨਿ ਭਾਵੈ॥
ਅਮਿਉ ਅਮਿਉ ਹਰਿ ਰਸੁ ਹੈ ਮੀਨਾ ਮਿਲਿ ਸੰਤ ਜਨਾ ਮੁਖਿ ਪਾਵੈ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕੇ ਲੋਗ ਰਾਮ ਜਨ ਉਤਮ ਮਿਲਿ ਉਤਮ ਪਦਵੀ ਪਾਵੈ॥

ਹਮ ਹੋਵਤ ਚੇਰੀ ਦਾਸ ਦਾਸਨ ਕੀ ਮੇਰਾ ਠਾਕੁਰੁ ਖੁਸੀ ਕਰਾਵੈ॥੨॥

ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ਰਿਦ ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਵੈ॥

ਬਿਨੁ ਪ੍ਰੀਤਿ ਕਰਹਿ ਬਹੁ ਬਾਤਾ ਕੂੜੁ ਬੋਲਿ ਕੂੜੇ ਫਲੁ ਪਾਵੈ॥੩॥

ਮੋ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਹਰਿ ਸੰਤ ਪਗੀ ਲੇ ਪਾਵੈ॥

ਹਉ ਕਾਟਉ ਕਾਟਿ ਬਾਢਿ ਸਿਰੁ ਰਾਖਉ ਜਿਤੁ ਨਾਨਕ ਸੰਤੁ ਚੜਿ ਆਵੈ॥੪॥੩॥

raamkalee mehlāa 4.

har kay sakhaa saaDh jan neekay tin oopar haath vataavai.

gurmukh saaDh say-ee parabh bhaa-ay kar kirpaa aap milaavai. ||1||

raam mo ka-o har jan mayl man bhaavai.

ami-o ami-o har ras hai meethaa mil sant janaa mukh paavai. ||1|| rahaa-o.

har kay log raam jan ootam mil ootam padvee paavai.

ham hovatt chayree daas daasan kee mayraa thaakur khusee karaavai. ||2||

sayvak jan sayveh say vadbhaagee rid man tan pareet lagaavai.

bin pareete karahi baho baataa koorh bol koorho fal paavai. ||3||

mo ka-o Dhaar kirpaa jagjeevan daatay har sant pagee lay paavai.

ha-o kaata-o kaat baadh sir raakha-o jit naanak sant charh aavai. ||4||3||

Ram Kali Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true bliss and the sight of God, then we should seek the company of the devotees of God who make us utter God's Name and avoid the company of the slanderers of the Guru and His devotees and pray to God to bless us with His union. Also in this *shabad*, he emphasizes the importance of the devotees of God and blessings obtained in their company. Guru Ji even shares his own feelings in this regard and tells how much he loves and craves for the company of God's devotees and what price he is ready to pay for it.

He says: "Sublime are the saintly friends and devotees of God. He blesses them with (His loving) hand. But only those of the Guru's followers and saints who are pleasing to God whom showing mercy, He Himself unites with Him."(1)

Therefore Guru Ji prays to God for the company of the saints for himself. Explaining the reason He says: "O' God, unite me with the devotees. (Because such a union) is pleasing to my mind. (O' God, Your) nectar like Name relish is very sweet, and meeting Your saintly devotees, one can put (this nectar) in one's mouth."(1-pause)

Describing the virtues of associating with God's devotees, and how he himself longs for the service of the saints, Guru Ji says: "(O' my friends), the devotees of God are of sublime character. By associating with them, one obtains the supreme (spiritual) state. Therefore I wish to be the servant of those servants (of God) with whom He is pleased."(2)

Now explaining the merits of service of the servants of God, Guru Ji says: "(O' my friends), very fortunate are they who serve the servants (of God). Because in their company, God imbues their mind and body with His love. They who are without (this true inner) love (for God) prattle a lot. They utter falsehood and false is the reward they reap."(3)

Guru Ji concludes this *shabad* by expressing his most humble and intense desire. He says: "O', the Giver of life to the world, show mercy upon me and attune me to (the service at the) feet of the saints of God. I would cut and chop off my head into pieces, and would place it (on the path) on which a saint may tread and come to meet me."(4-3)

The message of this *shabad* is that if we want to enjoy the sweet nectar of God and His love, then we should seek the company of the saints of God at all costs, and be ready to even serve the servants of such people. However we the Sikhs are blessed because we do not have to go in search of any other saint or devotee of God. All we need to do is to listen attentively to the *Gurbani* uttered by the most holy saints included in the *Guru Granth Sahib* and faithfully act on it, and we would obtain the bliss of union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੪॥

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਵਡ ਮੇਰੇ ਜਨ ਮਿਲਦਿਆ ਢਿਲ ਨ
ਲਾਈਐ॥
ਹਰਿ ਜਨ ਅੰਮ੍ਰਿਤ ਕੁੰਟ ਸਰ ਨੀਕੇ ਵਡਭਾਗੀ ਤਿਤੁ
ਨਾਵਾਈਐ॥੧॥

ਰਾਮ ਮੋ ਕਉ ਹਰਿ ਜਨ ਕਾਰੈ ਲਾਈਐ॥
ਹਉ ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਪਗ ਮਲਿ ਮਲਿ ਧੂਰਿ ਮੁਖਿ
ਲਾਈਐ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਜਨ ਵਡੇ ਵਡੇ ਵਡ ਉਚੇ ਜੋ ਸਤਗੁਰ ਮੇਲਿ ਮਿਲਾਈਐ॥
ਸਤਗੁਰ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ ਮਿਲਿ ਸਤਗੁਰ ਪੁਰਖ
ਧਿਆਈਐ॥੨॥
ਸਤਗੁਰ ਸਰਣਿ ਪਰੇ ਤਿਨ ਪਾਇਆ ਮੇਰੇ ਠਾਕੁਰ ਲਾਜ
ਰਖਾਈਐ॥
ਇਕਿ ਅਪਣੈ ਸੁਆਇ ਆਇ ਬਹਹਿ ਗੁਰ ਆਗੈ ਜਿਉ ਬਗੁਲ
ਸਮਾਪਿ ਲਗਾਈਐ॥੩॥

ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੁ ਮੁਖਿ
ਲਾਈਐ॥
ਨਾਨਕ ਮੇਲਿ ਮੇਲਿ ਪ੍ਰਭ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹੰਸੁ
ਕਰਾਈਐ॥੪॥੪॥

raamkalee mehlaa 4.

jay vad bhaag hoveh vad mayray jan mildi-aaⁿ
dhil na laa-ee-ai.
har jan amrit kunt sar neekay vadbhaagee tit
naavaa-ee-ai. ||1||

raam mo ka-o har jan kaarai laa-ee-ai.
ha-o paanee pakh^haa peesa-o sant^t aagai
pag mal mal Dh^hoor muk^h laa-ee-ai. ||1||
rahaa-o.

har jan vaday vaday vad oochay jo sat^tgur
mayl milaa-ee-ai.
sat^tgur jayvad avar na ko-ee mil sat^tgur purak^h
Dhi-aa-ee-ai. ||2||
sat^tgur saraⁿ paray tin paa-i-aa mayray
thaakur laaj rak^haa-ee-ai.
ik apⁿai su-aa-ay aa-ay baheh gur aagai Ji-o
bagul samaaDh lagaa-ee-ai. ||3||

bagulaa kaag neech kee sangat^t jaa-ay karang
bik^hoo muk^h laa-ee-ai.
naanak mayl mayl parabh^h sangat^t mil sangat^t
hans karaa-ee-ai. ||4||4||

Ram Kali Mehla-4

Like the previous two *shabads*, in this *shabad* also, Guru Ji impresses upon us the significance and virtues of joining company of the saints of God. Guru Ji even prays for himself for such company and states how humbly he is ready to serve the saints of God if he were so blessed.

So he says: “If such be my great fortune then we shouldn’t delay in meeting the devotees (of God). The devotees of God are like the sublime pools of nectar, and it is only by great good destiny that we get to bathe in such a pool.”(1)

Therefore Guru Ji even prays for himself and says: “O’ God, please yoke me to the service of the devotees of God. I will wave a fan over them, grind their corn, and while massaging their feet I would apply their dust to my forehead. (In other words, I would happily perform any menial service to listen to and benefit from their noble advice).”(1-pause)

Now describing the merits of associating with the devotees of God, Guru Ji says: “The devotees of God are the highest of the high and most magnificent who remain united with the true Guru, and help unite others with him. No one else is great like the true Guru, because only upon meeting with the true Guru can we meditate on God.”(2)

Describing the blessings of seeking the shelter of the Guru with true sincerity, and warning us against any kind of hypocrisy, Guru Ji says: They who have (sincerely) sought the shelter of the true Guru, have obtained God and my Master has saved their honor. (But there are) some, who just for their selfish motive, come and sit before the Guru, and like cranes (sit with closed eyes, as if) doing meditation. (But, the Guru knows the inner thoughts of all such people, therefore they don’t get anything from him and end up losing their honor).”(3)

Stating the consequences of the company of such hypocritical or evil intentioned people, Guru Ji concludes the *shabad* with a prayer for the company of saints. He says: “(O’ my friends), if we join the company of a person, who is hypocritical like a crane or is small minded like a crow, then like them we may end up feeding on a poisonous corpse. (In other words, in the company of evil persons we may end up committing heinous crimes as well). Therefore (I) Nanak pray to God, and say: “O’ God, please unite me with the company of the saintly persons, so that upon meeting such a congregation, I too may become immaculate like swan (saint).”(4-4)

The message of the *shabad* is that we should always try to associate with the devotees of God, because their company brings us closer to the true Guru, who in turn brings us closer to God. On the other hand, we should try to avoid the company of hypocrites and evil people, because like themselves, they may lead us into evil and sinful deeds with terrible consequences.

ਪੰਨਾ ੮੮੨

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ਰਾਮਕਲੀ ਮਹਲਾ ੪॥

raamkalee mehlaa 4.

ਸਤਗੁਰ ਦਇਆ ਕਰਹੁ ਹਰਿ ਮੇਲਹੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਣ ਹਰਿ
ਰਾਇਆ॥satgur da-i-aa karahu har maylhu mayray
pareetam paraan har raa-i-aa.ਹਮ ਚੇਰੀ ਹੋਇ ਲਗਹ ਗੁਰ ਚਰਣੀ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਾਰਹੁ
ਪੰਥੁ ਦਿਖਾਇਆ॥੧॥ham chayree ho-ay lagah gur charnee jin har
parabh maarag panth dikhaa-i-aa. ||1||

ਰਾਮ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਭਾਇਆ॥
ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੋਲੀ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ
ਸਖਾਇਆ॥੧॥ ਰਹਾਉ॥

raam mai har har naam man bhaa-i-aa.
mai har bin avar na ko-ee baylee mayraa pītaa
maatāa har sakhaa-i-aa. ||1|| rahaa-o.

ਮੇਰੇ ਇਕੁ ਬਿਨੁ ਪ੍ਰਾਨੁ ਨ ਰਹਿ ਬਿਨੁ ਪ੍ਰੀਤਮੁ ਬਿਨੁ ਦੇਖੇ ਮਰਹਿ
ਮੇਰੀ ਮਾਇਆ॥

mayray ik khin paraan na raheh bin pareetam
bin daykhay mareh mayree maa-i-aa.

ਧਨੁ ਧਨੁ ਵਡ ਭਾਗੁ ਗੁਰੁ ਸਰਣੀ ਆਏ ਹਰਿ ਗੁਰੁ ਮਿਲਿ ਦਰਸਨੁ
ਪਾਇਆ॥੨॥

Dhan Dhan vad bhaag gur sarnee aa-ay har
gur mil darsan paa-i-aa. ||2||

ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਸੂਝੈ ਬੂਝੈ ਮਨਿ ਹਰਿ ਜਪੁ ਜਪਉ ਜਪਾਇਆ॥

mai avar na ko-ee soojhai boojhai man har jap
japa-o japaa-i-aa.

ਨਾਮਹੀਣ ਫਿਰਹਿ ਸੇ ਨਕਟੇ ਤਿਨ ਘਸਿ ਘਸਿ ਨਕ
ਵਢਾਇਆ॥੩॥

naamheen fireh say naktay tin ghas ghas nak
vaDhaa-i-aa. ||3||

ਮੋ ਕਉ ਜਗਜੀਵਨ ਜੀਵਾਲਿ ਲੈ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ ਨਾਮੁ
ਵਸਾਇਆ॥

mo ka-o jagjeevan jeevaal lai su-aamee rid
antar naam vasaa-i-aa.

ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ ਪੂਰਾ ਮਿਲਿ ਸਤਿਗੁਰੁ ਨਾਮੁ
ਧਿਆਇਆ॥੪॥੫॥

naanak guroo guroo hai pooraa mil satgur
naam Dhi-aa-i-aa. ||4||5||

Ram Kali Mehla-4

In the previous so many *shabads*, Guru Ji has been urging us to meditate on God's Name with true love and devotion. He has also been telling us that it is through the true Guru that we obtain God's Name, which brings us closer to God. In this *shabad*, Guru Ji shares with us how much he himself is in love with God and His Name, and how he prays to the true Guru to show mercy and unite him with his beloved God without seeing whom, he feels as if he is dying.

So addressing his true Guru in the humblest way possible, Guru Ji entreats: "O' my true Guru, please show mercy and unite me with the beloved of my life breath, my God the King. I would become the slave of that Guru and fall at his feet who has shown me the way to God."(1)

Now talking to God Himself, Guru Ji says: "O' God, Your Name has become so pleasing to my mind that without You, I cannot think of anybody else as my friend. For me, God is my father, mother, and my childhood mate."(1-pause)

Describing the pain his heart feels without seeing his beloved God, and how much he feels indebted to the Guru, meeting whom he is able to see God, Guru Ji says: "O' my mother, without seeing my beloved (God, I feel as if) I cannot survive even for a moment. Without seeing (my beloved), I feel (as if) I am going to die. I felt very blessed, when by good fortune I came to the shelter of the Guru, and on meeting the Guru I obtained the sight (of God)."(2)

Now explaining how much importance he gives to meditating on God's Name, and what he thinks of those who move around bereft of Name, he says: "(O' my friends), except (meditating on God), I cannot think of doing anything else.

(I feel) that they who move around bereft of Name, are (like shameless people) without nose, who have got (themselves repeatedly humiliated), as if their nose has been cut off.”(3)

Guru Ji concludes the *shabad* by making a fervent appeal to God and expressing his gratitude to his Guru who has united him with his beloved God. He says: “O’ my Master, God of the universe give me such life that I may enshrine (Your) Name within (me). Nanak says: “Perfect (is my) Guru, meeting whom I have meditated on God’s Name.”(4-5)

The message of this *shabad* is that if we want to obtain union with God then we should seek the shelter of the Guru and under his guidance we should meditate on God’s Name. We should have such a longing for God and His Name that without it we should feel that we couldn’t survive even for a moment.

ਰਾਮਕਲੀ ਮਹਲਾ ੪॥

ਸਤਗੁਰੁ ਦਾਤਾ ਵਡਾ ਵਡ ਪੁਰਖੁ ਹੈ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਉਰ ਧਾਰੇ॥

ਜੀਅ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਮਾਰੇ॥੧॥

ਰਾਮ ਗੁਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕੰਠਿ ਧਾਰੇ॥

ਗੁਰਮੁਖਿ ਕਥਾ ਸੁਣੀ ਮਨਿ ਭਾਈ ਧਨੁ ਧਨੁ ਵਡ ਭਾਗ ਹਮਾਰੇ॥੧॥ ਰਹਾਉ॥

ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਧਿਆਵਹਿ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ਪਾਰੇ॥

ਹਿਰਦੈ ਕਾਮ ਕਾਮਨੀ ਮਾਗਹਿ ਰਿਧਿ ਮਾਗਹਿ ਹਾਥੁ ਪਸਾਰੇ॥੨॥

ਹਰਿ ਜਸੁ ਜਪਿ ਜਪੁ ਵਡਾ ਵਡੇਰਾ ਗੁਰਮੁਖਿ ਰਖਉ ਉਰਿ ਧਾਰੇ॥

ਜੇ ਵਡ ਭਾਗ ਹੋਵਹਿ ਤਾ ਜਪੀਐ ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੇ॥੩॥

ਹਰਿ ਜਨ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਨ ਹੈ ਹਰਿ ਰਾਖੈ ਕੰਠਿ ਜਨ ਧਾਰੇ॥

ਨਾਨਕ ਪਿਤਾ ਮਾਤਾ ਹੈ ਹਰਿ ਪ੍ਰਭੁ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਤਿਪਾਰੇ॥੪॥੬॥੧੮॥

raamkalee mehlā 4.

satgur daataa vadaa vad purakh hai jit milli-ai har ur Dhaaray.

jee-a daan gur poorai dee-aa har amrit naam samaaray. ||1||

raam gur har har naam kanth Dhaaray.

gurmukh katha sune man bhaa-ee Dhan Dhan vad bhaag hamaaray. ||1|| rahaa-o.

kot kot taytees Dhi-aavahi taa kaa ant na paavahi paaray.

hirdai kaam kaamnee maageh riDh maageh haath pasaaray. ||2||

har jas jap jap vadaa vadayraa gurmukh rakha-o ur Dhaaray.

jay vad bhaag hoveh taa japee-ai har bha-oyal paar utaaray. ||3||

har jan nikat nikat har jan hai har raakhai kanth jan Dhaaray.

naanak pitaa maataa hai har parabh ham baarik har partipaaray. ||4||6||18||

Ram Kali Mehlā-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain union with God, then we should seek the shelter of the Guru and under his guidance meditate on God’s Name. In this *shabad*, he elaborates upon the greatness of the Guru.

He says: “(O’ my friends), the benefactor true Guru is the greatest person, meeting whom one enshrines God in the mind. Whom the perfect Guru has given the gift of life, that person cherishes (God’s) nectar Name (in the heart).”(1)

Now Guru Ji talks to God Himself and tells Him, how his Guru has blessed him and enshrined God's Name in him. He says: "O' God, the Guru has enshrined Your Name in my heart. When by Guru's grace I listened to (Your) gospel, it so appealed to my heart, that I felt I had been blessed with great good fortune."(1-pause)

Next explaining, why even lesser gods who meditate on God do not find His limits, Guru Ji says: "(O' my friends), millions (of gods) meditate on God, but they cannot find His end or limit. Because (instead of love for God's Name), in their heart is the lust for (beautiful) women, and extending their hands they beg for worldly pleasures."(2)

Therefore, Guru Ji advises: "(O' my friends), through the Guru enshrine God's praise in your heart. That is the highest worship. But only if we are very fortunate, do we worship God, and He ferries us across the worldly ocean."(3)

Guru Ji concludes this *shabad* by telling us about the close relationship between God and His devotees. He says: "(O' my friends), God's devotees reside near Him, and He is near His devotees. God keeps His devotees embraced to His heart. O' Nanak, God is the father and mother of all, and it is He who sustains us, His children."(4-6-18)

The message of the *shabad* is that it is essential that under the guidance of the Guru we meditate on God's Name, and keep it enshrined in our heart so that God may sustain us like His children, and ferry us across this worldly ocean of *Maya*.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੧

raag raamkalee mehlaa 5 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar satgur prasaad.

ਕਿਰਪਾ ਕਰਹੁ ਦੀਨ ਕੇ ਦਾਤੇ ਮੇਰਾ ਗੁਣੁ ਅਵਗਣੁ ਨ ਬੀਚਾਰਹੁ
ਕੋਈ॥
ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਪੈ ਸੁਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ॥੧॥

kirpaa karahu deen kay daatay mayraa gun
avgan na beechaarahu ko-ee.
maatee kaa ki-aa Dhopai su-aamee maanas
kee gat ayhee. ||1||

ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ॥
ਜੇ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਈ॥੧॥
ਰਹਾਉ॥

mayray man satgur sayv sukh ho-ee.
jo ichhahu so-ee fal paavhu fir dookh na
vi-aapai ko-ee. ||1|| rahaa-o.

ਕਾਚੇ ਭਾਡੇ ਸਾਜਿ ਨਿਵਾਜੇ ਅੰਤਰਿ ਜੋਤਿ ਸਮਾਈ॥

kaachay bhaaday saaj nivaajay antar jot
samaa-ee.

ਜੈਸਾ ਲਿਖਤੁ ਲਿਖਿਆ ਯੁਰਿ ਕਰਤੈ ਹਮ ਤੈਸੀ ਕਿਰਤਿ
ਕਮਾਈ॥੨॥

jaisaa likhat likhi-aa Dhur kartai ham taisee
kirat kamaa-ee. ||2||

ਮਨੁ ਤਨੁ ਥਾਪਿ ਕੀਆ ਸਬੁ ਅਪਨਾ ਏਹੋ ਆਵਣ ਜਾਣਾ॥

man tan thaap kee-aa sabh apnaa ayho aavan
jaanaa.

ਜਿਨਿ ਦੀਆ ਸੋ ਚਿਤਿ ਨ ਆਵੈ ਮੋਹਿ ਅੰਗੁ ਲਪਟਾਣਾ॥੩॥

jini dee-aa so chit na aavai mohi ang
laptanaa. ||3||

ਪੰਨਾ ੮੮੩

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ਜਿਨਿ ਕੀਆ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਹਰਿ ਕਾ ਮਹਲੁ ਅਪਾਰਾ॥

jini kee-aa so-ee parabh jaanai har kaa mahal
aparaa.

ਭਗਤਿ ਕਰੀ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ ਨਾਨਕ ਦਾਸੁ ਤੁਮਾਰਾ॥੪॥੧॥

bhagat karee har kay gun gaavaa naanak daas
tumaaraa. ||4||1||

Ram Kali Mehla-5 Ghar-1

In the previous *shabad*, Guru Ji advised us that under the guidance of the Guru we should keep meditating on God's Name and keep it enshrined in our heart so that God may sustain us like His children and ferry us across this worldly ocean of *Maya*. In this *shabad*, Guru Ji shows us how, instead of claiming or expecting any rewards for our hypocritical ritualistic deeds, with extreme humility and loving attitude we should approach God for His forgiveness and mercy.

Therefore humbly addressing God, Guru Ji says: "O' merciful Master of the meek, please show Your kindness and do not take into account any of my merit or fault, (because I am full of so many short-comings. O' God, just as) there is no point in washing dirt; similar is the state of a human being. (He is full of sins)."(1)

Next addressing his own mind (and indirectly us), Guru Ji counsels: "O' my mind, by serving (and acting on the advice of) the true Guru, we obtain peace. You obtain whatever you wish and then no sorrow afflicts you."(1-pause)

Commenting on the general human nature and telling us why we keep indulging in good or bad deeds, Guru Ji says: "(O' my friends, God) has created and embellished us like the fragile vessels (of clay), in which (He has) enshrined (His divine) light. Whatever destiny the Creator has scribed for us from the beginning, we do the deeds accordingly."(2)

But that is not the reason for our sufferings and endless rounds of births and deaths. Pointing to the real reason for the human sufferings, Guru Ji says: "(O' my friends, the real reason for human suffering is that instead of recognizing the Creator, one) has assumed oneself as the maker of one's mind and body, and right here is the cause of one's coming and going (or repeated births and deaths). He who has given (this mind and body, that God) does not enter one's mind, because the blind fool is wrapped in (worldly) attachment."(3)

Naturally the question arises why a human being does such foolish things as stated above. But instead of entering into such endless enquiries, Guru Ji humbly leaves all the answers to God Himself and tells us the most relevant thing, which we need to do for our salvation. He says: "(O' my friends), He who has created (the universe including the human beings), knows (why He has made us like that. It is not possible to reach Him and ask such questions, because) God's mansion is limitless (and beyond our reach. Therefore, I only say): "(O' God), Nanak is Your slave, (please bless him, so that) he may worship (You) and sing (Your) praises."(4-1)

The message of this *shabad* is that even when we are worshipping God and meditating on His Name, we should never feel self-conceited or think ourselves very pious. If we really examine our lives, we would find ourselves full of sins and vices. So we should pray to God, not to take into account our

faults, but considering us His slaves, ignore our faults and bless us that we keep meditating on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਪਵਹੁ ਚਰਣਾ ਤਲਿ ਉਪਰਿ ਆਵਹੁ ਐਸੀ ਸੇਵ ਕਮਾਵਹੁ॥

ਆਪਸ ਤੇ ਉਪਰਿ ਸਭ ਜਾਣਹੁ ਤਉ ਦਰਗਹ ਸੁਖੁ ਪਾਵਹੁ॥੧॥

ਸੰਤਹੁ ਐਸੀ ਕਥਹੁ ਕਹਾਣੀ॥

ਸੁਰ ਪਵਿਤ੍ਰੁ ਨਰ ਦੇਵ ਪਵਿਤ੍ਰਾ ਖਿਨੁ ਬੋਲਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ॥੧॥
ਰਹਾਉ॥

ਪਰਪੰਚੁ ਛੋਡਿ ਸਹਜ ਘਰਿ ਬੈਸਹੁ ਬੁਠਾ ਕਹਹੁ ਨ ਕੋਈ॥

ਸਤਿਗੁਰੁ ਮਿਲਹੁ ਨਵੈ ਨਿਧਿ ਪਾਵਹੁ ਇਨ ਬਿਧਿ ਤਤੁ
ਬਿਲੋਈ॥੨॥

ਭਰਮੁ ਚੁਕਾਵਹੁ ਗੁਰਮੁਖਿ ਲਿਵ ਲਾਵਹੁ ਆਤਮੁ ਚੀਨਹੁ ਭਾਈ॥

ਨਿਕਟਿ ਕਰਿ ਜਾਣਹੁ ਸਦਾ ਪ੍ਰਭੁ ਹਾਜਰੁ ਕਿਸੁ ਸਿਉ ਕਰਹੁ
ਬੁਰਾਈ॥੩॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਮਾਰਗੁ ਮੁਕਤਾ ਸਹਜੇ ਮਿਲੇ ਸੁਆਮੀ॥

ਧਨੁ ਧਨੁ ਸੇ ਜਨ ਜਿਨੀ ਕਲਿ ਮਹਿ ਹਰਿ ਪਾਇਆ ਜਨ ਨਾਨਕ
ਸਦ ਕੁਰਬਾਨੀ॥੪॥੨॥

raamkalee mehlaa 5.

pavahu charṇaa ṭal oopar aavhu aisee sayv
kamaavahu.

aapas ṭay oopar sabh jaanhu ṭa-o ḍargeh
sukh paavhu. ||1||

santahu aisee kathahu kahaanee.

sur pavitar nar ḍayv pavitaraa khin bolhu
gurmukh bane. ||1|| rahaa-o.

parpanch chhod sahj ghar baishu jhoothaa
kahhu na ko-ee.

satgur milhu navai niDh paavhu in biDh ṭat
bilo-ee. ||2||

bharam chukaavahu gurmukh liv laavhu
aatam cheenahu bhaa-ee.

nikat kar jaanhu sadaa parabh haajar kis si-o
karahu buraa-ee. ||3||

satgur mili-ai maarag muktaa sehjay milay
su-aamee.

Dhan Dhan say jan jinee kal meh har paa-i-aa
jan naanak sad kurbaanee. ||4||2||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji stressed upon us that even when we are worshipping God and dwelling on His Name we should never feel self-conceited or think ourselves very pious. If we really look back into our life we will find our life full of sins and vices. In this *shabad*, Guru Ji elaborates on the above advice and tells us how far we need to go to erase our self-conceit and what would be the blessings, when we reach that stage of humility.

First telling us what kind of service we should perform for the humanity and what our attitude should be, Guru Ji says: “(O’ my friends), perform such a service (for the world, and with such an attitude) that you consider all superior to yourself, and (be so humble, as if You) are the dust below their feet. It is only in this way that you would rise high (in the eyes of the people and the world,) and would obtain peace in God’s court.”(1)

Describing what else we should be doing while serving others with complete humility, Guru Ji says: “(O’ dear saints, while serving others with your hands), keep talking about the gospel (of God) and uttering *Gurbani* at every moment in such a way that (listening to it all) the human beings, angels, and gods may become sanctified.”(1-pause)

Laying down his third point, how to shape our character and make it immaculate, Guru Ji says: “(O’ my friends), shedding all false show, live in a state of poise, and don’t call

anybody a liar. Meet the true Guru (and listen to his advice), in that way churn the essence (reflect on the truth) and you would obtain (all the) nine treasures.”(2)

Continuing his advice regarding shaping our life, Guru Ji says: “O’ my brothers, remove all your doubts, follow Guru’s advice, attune yourself to the love of God, and reflect upon yourself (where you are going. Further) always deem God to be near and present in front of you, (so that you cannot think of) harming anybody.”(3)

In conclusion, Guru Ji says: “(O’ my friends), when we meet the true Guru (when we listen and follow *Gurbani*), our path (to salvation) opens up wide, and we easily meet the Master. Blessed again and again are those, who in this Iron Age have obtained God; and slave Nanak is always a sacrifice to them.”(4-2)

The message of this *shabad* is that if we want that our path to God’s union may become very easy, then we should follow the true Guru’s advice. We should become so humble that we deem ourselves inferior to all others. Secondly we should think that God is always near and in front of us, so that we never dare to say or do any bad thing to any body. Thirdly we should always keep talking about and singing praises of God, in such a way, that the listeners whether humans or angels all feel sanctified.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਆਵਤ ਹਰਖ ਨ ਜਾਵਤ ਦੂਖਾ ਨਹ ਬਿਆਪੈ ਮਨ ਰੋਗਨੀ॥

ਸਦਾ ਅਨੰਦੁ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਤਉ ਉਤਰੀ ਸਗਲ
ਬਿਓਗਨੀ॥੧॥

ਇਹ ਬਿਧਿ ਹੈ ਮਨੁ ਜੋਗਨੀ॥

ਮੋਹੁ ਸੋਗੁ ਰੋਗੁ ਲੋਗੁ ਨ ਬਿਆਪੈ ਤਹ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸ
ਭੋਗਨੀ॥੧॥ ਰਹਾਉ॥

ਸੁਰਗ ਪਵਿਤ੍ਰਾ ਮਿਰਤ ਪਵਿਤ੍ਰਾ ਪਇਆਲ ਪਵਿਤ੍ਰੁ ਅਲੋਗਨੀ॥

ਆਗਿਆਕਾਰੀ ਸਦਾ ਸੁਖੁ ਭੁੰਚੈ ਜਤ ਕਤ ਪੇਖਉ ਹਰਿ ਗੁਨੀ॥੨॥

ਨਹ ਸਿਵ ਸਕਤੀ ਜਲੁ ਨਹੀ ਪਵਨਾ ਤਹ ਅਕਾਰੁ ਨਹੀ ਮੇਦਨੀ॥

ਸਤਿਗੁਰ ਜੋਗ ਕਾ ਤਹਾ ਨਿਵਾਸਾ ਜਹ ਅਵਿਗਤ ਨਾਥੁ ਅਗਮ
ਧਨੀ॥੩॥

ਤਨੁ ਮਨੁ ਹਰਿ ਕਾ ਧਨੁ ਸਭੁ ਹਰਿ ਕਾ ਹਰਿ ਕੇ ਗੁਣ ਹਉ ਕਿਆ
ਗਨੀ॥

ਕਹੁ ਨਾਨਕ ਹਮ ਤੁਮ ਗੁਰਿ ਖੋਈ ਹੈ ਅੰਭੈ ਅੰਭੁ ਮਿਲੋਗਨੀ॥੪॥੩॥

raamkalee mehlaa 5.

aavaṭ harakh na jaavaṭ dookhaa nah bi-aapai
man rognēe.

sadaa anand gur poora paa-i-aa ta-o utree
sagal bi-oganeē. ||1||

ih biDh hai man jognee.

moh sog rog log na bi-aapai tah har har har
ras bhognee. ||1|| rahaa-o.

surag pavitarāa mirat pavitarāa pa-i-aal
pavitar aloganeē.

aagi-aakaaree sadaa sukh bhunchai jat kat
paykha-o har guneē. ||2||

nah siv saktēe jal nahee pavnaa tah akaar
nahee maydnee.

satgur jog kaa tahaa nivaasaa jah avigat
naath agam Dhanee. ||3||

tan man har kaa Dhan sabh har kaa har kay
gun ha-o ki-aa ganeē.

kaho naanak ham tum gur kho-ee hai ambhai
ambh miloganeē. ||4||3||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want our path to God’s union to become very easy, then we have to follow the true Guru’s advice. In this *shabad* Guru

Ji shares with us his own experience and tells us how, after meeting the true Guru and following his advice, his attitude changed and what kind of blessings he obtained as a result.

He says: “Since the time I have obtained (and acted on the advice of) the perfect Guru, I always remain in a state of bliss. Now I neither feel elated when I obtain (worldly wealth), nor feel depressed when I lose it, and now no mental stress afflicts me.”(1)

Describing how his mind is now attuned to God and what kind of bliss he is enjoying, Guru Ji says: “My mind is now so united with (and attuned to) God that now no malady of (worldly) attachment or sorrow can afflict it, it just keeps enjoying the relish of God’s (Name).”(1-pause)

Listing other changes in his attitude, Guru Ji says: “Now whether it is heaven, this world, or the under world, all look equally sanctified (to me by the immaculate light of God. I have also concluded that the person) who is obedient (and cheerfully accepts God’s command) always enjoys peace, and now wherever I look, I see the meritorious God.”(2)

Guru Ji now describes some other characteristics of the state when by Guru’s grace one is united with God. He says: “(O’ my friends, when one is united with God, one is aware of) neither any worldly power, nor air, nor water, nor any form, nor any earth. (In fact) in the state of union obtained through Guru’s advice, one comes to reside where the detached and incomprehensible God resides (and one experiences God Himself).”(3)

In closing, Guru Ji says: “(O’ my friends, now I feel that) my body, mind, wealth and everything belongs to God. (I wonder), which of God’s merits, I may count. Nanak says: “The Guru has erased (all my sense of) yours or mine, and now I have so merged (in God, as if) water has merged in water.”(4-3)

The message of this *shabad* is that when we follow the true Guru’s advice, a stage comes when we are so detached from the influence of worldly matters that whether we become poor or rich, it doesn’t disturb our balance. Our mind is so absorbed in God, as if it has merged in Him and become one with Him.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਤ੍ਰੈ ਗੁਣ ਰਹਤ ਚਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ ਜਾਨੈ॥

ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤ ਸੰਪੂਰਨ ਸਤਿਗੁਰ ਕੈ ਖਜਾਨੈ॥੧॥

ਅਚਰਜੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ॥

ਬਸਤੁ ਅਗੋਚਰ ਭਾਈ॥੧॥ ਰਹਾਉ॥

ਮੋਲੁ ਨਾਹੀ ਕਛੁ ਕਰਣੈ ਜੋਗਾ ਕਿਆ ਕੇ ਕਹੈ ਸੁਣਾਵੈ॥

ਕਥਨ ਕਹਣ ਕਉ ਸੋਝੀ ਨਾਹੀ ਜੋ ਪੈਏ ਤਿਸੁ ਬਣਿ ਆਵੈ॥੨॥

raamkalee mehlā 5.

ṭarai guṇ rahaṭ rahi niraaree saaDhik siDh na jaanai.

raṭan koṭh-ṛhee amrit sampooran satgur kai khajaanai. ||1||

achraj kichh kahan na jaa-ee.

basat agochar bhāa-ee. ||1|| rahaa-o.

mol naahee kachh karnai jogaa ki-aa ko kahi sunaavai.

kathan kahan ka-o sojhee naahee jo paykhai tis ban aavai. ||2||

ਸੋਈ ਜਾਣੈ ਕਰਣੈਹਾਰਾ ਕੀਤਾ ਕਿਆ ਬੇਚਾਰਾ॥	so-ee jaanai karnaihaaraa keetaa ki-aa baychaaraa.
ਆਪਣੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਣੈ ਹਰਿ ਆਪੇ ਪੂਰ ਭੰਡਾਰਾ॥੩॥	aapnee gat mit aapay jaanai har aapay poor bhandaaraa. 3
ਐਸਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਮਨਿ ਚਾਖਿਆ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ॥	aisaa ras amrit man chaakhi-aa taripat rahay aaghaa-ee.
ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਆਸਾ ਪੂਰੀ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ॥੪॥੪॥	kaho naanak mayree aasaa pooree satgur kee sarnaa-ee. 4 4

Ram Kali Mehla-5

In the previous so many *shabads*, Guru Ji advised us again and again to seek the shelter of the Guru, and under his guidance, enshrine God's Name in our heart. Naturally the question arises, what is so unique about God's Name, why Guru Ji thinks this (intangible) commodity is more valuable than all the most precious jewels and diamonds on earth. In this *shabad*, Guru Ji answers this question and describes some of its exclusive virtues.

He says: "(O' my friends, this commodity of Name) remains apart from the three qualities (of *Maya*; the person who is blessed with it is not swayed by the impulses for vice, virtue, or power). Therefore even the seekers and the adepts do not know its value. But it is only in the treasury of the true Guru, that the room full of jewels (of God's Name) exists (It is only through the true Guru that you can learn to enjoy, such a precious experience)." (1)

Talking once again about the indescribable quality of God's Name, Guru Ji says: "O' my brothers, it is impossible to say anything about this astounding (play); this commodity is beyond the comprehension of our senses." (1-pause)

Commenting on the value of this commodity, Guru Ji says: "(O' my friends), there is no price, which could be put on it. What can anybody utter or say (about it)? Nobody has the power or intellect to describe or say anything about it. Only when one sees (and personally experiences it, can that) one realize (its bliss and worth)." (2)

Continuing his comments on the mystery of God's Name, Guru Ji says: "(O' my friends), that Creator alone knows (about the mystery, and worth of His Name); what can the poor (man, who has been) created (by Him know)? His state and limit God Himself knows, and He Himself is brimful (with this treasure of Name)." (3)

Now Guru Ji concludes this *shabad* and tells us in one sentence what kind of blessing he obtained in the shelter of the true Guru. He says: "My mind has tasted such an (immaculate and pleasant) relish of the nectar (of God's Name) that I feel fully satiated. Therefore, (I) Nanak say that in the shelter of the true Guru all my wish has been fulfilled." (4-4)

The message of this *shabad* is that if we want to obtain a commodity, which is more valuable than the most precious jewels and diamonds in the world, and the bliss of having which is beyond anybody's description, we should seek the shelter of the true Guru and ask for the commodity of God's Name.

ਪੰਨਾ ੮੮੪

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ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਬੈਰੀ ਸਗਲੇ ਸਾਧੇ॥

angeekaar kee-aa parabh apnai bairee saglay
saaDhay.

ਜਿਨਿ ਬੈਰੀ ਹੈ ਇਹੁ ਜਗੁ ਲੁਟਿਆ ਤੇ ਬੈਰੀ ਲੈ ਬਾਧੇ॥੧॥

jin bairee hai ih jag looti-aa tay bairee lai
baaDhay. ||1||

ਸਤਿਗੁਰੁ ਪਰਮੇਸਰੁ ਮੇਰਾ॥

satgur parmaysar mayraa.

ਅਨਿਕ ਰਾਜ ਭੋਗ ਰਸ ਮਾਣੀ ਨਾਉ ਜਪੀ ਭਰਵਾਸਾ ਤੇਰਾ॥੧॥
ਰਹਾਉ॥anik raaj bhog ras maanee naa-o japee
bharvaasaa tayraa. ||1|| rahaa-o.

ਚੀਤਿ ਨ ਆਵਸਿ ਦੂਜੀ ਬਾਤਾ ਸਿਰ ਉਪਰਿ ਰਖਵਾਰਾ॥

cheet na aavas doojee baataa sir oopar
rakhvaaraa.

ਬੇਪਰਵਾਹੁ ਰਹਤ ਹੈ ਸੁਆਮੀ ਇਕ ਨਾਮ ਕੈ ਆਧਾਰਾ॥੨॥

bayparvaahu rahaṭ hai su-aamee ik naam kai
aaDhaaraa. ||2||

ਪੂਰਨ ਹੋਇ ਮਿਲਿਓ ਸੁਖਦਾਈ ਊਨ ਨ ਕਾਈ ਬਾਤਾ॥

pooran ho-ay mili-o sukh-daa-ee oon na kaa-ee
baataa.

ਤਤੁ ਸਾਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ਛੋਡਿ ਨ ਕਤਹੁ ਜਾਤਾ॥੩॥

tat saar param pad paa-i-aa chhod na kaṭhoo
jaataa. ||3||

ਬਰਨਿ ਨ ਸਾਕਉ ਜੈਸਾ ਤੂ ਹੈ ਸਾਚੇ ਅਲਖੁ ਅਪਾਰਾ॥

baran na saaka-o jaisaa too hai saachay alakh
apaaraa.

ਅਤੁਲ ਅਥਾਹ ਅਡੋਲ ਸੁਆਮੀ ਨਾਨਕ ਖਸਮੁ ਹਮਾਰਾ॥੪॥੫॥

atul athaah adol su-aamee naanak khasam
hamaaraa. ||4||5||**Ram Kali Mehla-5**

In the previous *shabad*, Guru Ji advised us that if we want to obtain a commodity, which is more valuable than the most precious jewels and diamonds in the world and the bliss of having which is beyond anybody's description, then we should seek the shelter of the true Guru and ask for the commodity of God's Name. In this *shabad*, Guru Ji tells us in more detail what happens when we meditate on God's Name, how God accepts us as His own and how we are able to fully control our inner enemies of (lust, anger, greed, attachment, ego) and enjoy the relish of God's Name so much so that we don't even think about any other worldly relishes.

Expressing his gratitude to God for accepting him as His own and taking his side, Guru Ji says: "O' my God, when accepting me as Your own, You sided with me I subdued all my (internal) enemies. The enemies (like lust, anger, and greed), who have robbed the world, I have got hold of those enemies and have completely controlled them."(1)

Continuing to articulate his thanks and faith in God, Guru Ji says: "(O' God), for me You are both my true Guru and the all pervading God. (By Your grace I feel so happy, as if I am) enjoying the pleasures of many kingdoms. (Therefore O' God), I only meditate on Your Name and I only have faith in You."(1-pause)

Elaborating on the extent of his faith in God alone, Guru Ji says: "(O' my friends, now) no other thing even crosses my mind, (because I feel that God is always) standing by my side

as (my) protector. That Master always remains care free, and I live only on the support of His Name.”(2)

Describing how totally fulfilled one feels when one has God’s support, he says: “The person (who is blessed with the support of the) bliss giving God obtains a perfect status and doesn’t feel dearth of any thing. Such a person knows that he or she has obtained the supreme state, the essence (of life), forsaking which he or she doesn’t go anywhere.”(3)

In conclusion, Guru Ji says: “O’ true incomprehensible and limitless (God), I cannot describe what You look like. (But I) Nanak (can confidently say this thing that) immeasurable, unfathomable, and unwavering is my Master.”(4-5)

The message of this *shabad* is that if we want to control our passions such as lust, anger, and greed, and want to enjoy such pleasures, as if we are the rulers of many kingdoms, then we should have full faith in the true Guru and under his direction meditate on God’s Name and sing His praises.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlāa 5.

ਤੂ ਦਾਨਾ ਤੂ ਅਬਿਚਲ ਤੂਹੀ ਤੂ ਜਾਤਿ ਮੇਰੀ ਪਾਤੀ॥

ṭoo ḍāanaa ṭoo abichal ṭoohee ṭoo jaat
mayree paṭṭee.

ਤੂ ਅਡੋਲ ਕਦੇ ਡੋਲਹਿ ਨਾਹੀ ਤਾ ਹਮ ਕੈਸੀ ਤਾਤੀ॥੧॥

ṭoo adol kaḍay doleh naahee ṭaa ham kaisee
ṭaṭṭee. ||1||

ਏਕੈ ਏਕੈ ਏਕ ਤੂਹੀ॥

aykai aykai ayk ṭoohee.

ਏਕੈ ਏਕੈ ਤੂ ਰਾਇਆ॥

aykai aykai ṭoo raa-i-aa.

ਤਉ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ॥੧॥ ਰਹਾਉ॥

ṭa-o kirpaa ṭay sukh paa-i-aa. ||1|| rahaa-o.

ਤੂ ਸਾਗਰੁ ਹਮ ਹੰਸ ਤੁਮਾਰੇ ਤੁਮ ਮਹਿ ਮਾਣਕ ਲਾਲਾ॥

ṭoo saagar ham hans ṭumaaray ṭum meh
maṇak laalaa.

ਤੁਮ ਦੇਵਹੁ ਤਿਲੁ ਸੰਕੁ ਨ ਮਾਨਹੁ ਹਮ ਭੁੰਚਹੁ ਸਦਾ ਨਿਹਾਲਾ॥੨॥

ṭum ḍayvhu ṭil sank na maanhu ham
bhunchah saḍaa nihaalaa. ||2||

ਹਮ ਬਾਰਿਕ ਤੁਮ ਪਿਤਾ ਹਮਾਰੇ ਤੁਮ ਮੁਖਿ ਦੇਵਹੁ ਖੀਰਾ॥

ham baarik ṭum piṭaa hamaaray ṭum mukh
ḍayvhu kheeraa.

ਹਮ ਖੇਲਹੁ ਸਭਿ ਲਾਡ ਲਡਾਵਹੁ ਤੁਮ ਸਦ ਗੁਣੀ ਗਹੀਰਾ॥੩॥

ham khaylah sabh laad ladaaveh ṭum saḍ
gunee gaheeraa. ||3||

ਤੁਮ ਪੂਰਨ ਪੂਰਿ ਚਰੇ ਸੰਪੂਰਨ ਹਮ ਭੀ ਸੰਗਿ ਅਘਾਏ॥

ṭum pooran poor rahay sampooran ham bhēe
sang aghaa-ay.

ਮਿਲਤੁ ਮਿਲਤੁ ਮਿਲਤੁ ਮਿਲਿ ਰਹਿਆ ਨਾਨਕ ਕਹਣੁ ਨ
ਜਾਏ॥੪॥੬॥

milatṭ milatṭ milatṭ mil rahi-aa naanak kahaṇ na
jaa-ay. ||4||6||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji shared with us how God has accepted him as His own and how God has helped him to control his passions, such as lust, anger, and greed. In this *shabad*, which is a superb example of the height of his poetic imagery, Guru Ji shares with us his feeling of attachment and love for God.

Addressing God with a great sense of humility, but full faith in His protection, Guru Ji says: “(O’ God), You are wise and You are the only immortal (God). For me, You are my caste and You are my honor. O’ God, You are always stable and never waver, so why should I worry at all.”(1)

Once again, expressing his full faith and commitment in God, Guru Ji says: “(O’ God), You are the one and the only One. Yes, You are the one and only (true) King. By Your grace, I have enjoyed peace.”(1-pause)

Guru Ji now illustrates his relationship with God with a very beautiful example. He says: “O’ God, You are (like) the ocean and I am Your swan. In You are contained many kinds of jewels and rubies (of Your Name). When You bless (anybody with these precious jewels), You do not hesitate at all. So enjoying these gifts we always remain in bliss.”(2)

Giving yet another example to show the depth of his relationship with God, Guru Ji says: “O’ God, I am (like) Your child, and You are my Father. You put the milk (of Your Name) in my mouth. I play with You and You fondle me in every way. You are a treasure of virtues, and always remain profound.”(3)

In conclusion, Guru Ji says: “O’ perfect God, You are fully pervading in all, in Your company, we also feel satiated. On meeting You, I got so merged in You that (I) Nanak cannot describe (the state of my union or merger with You).”(4-6)

The message of this *shabad* is that following Guru’s advice we should meditate on God’s Name with such love and devotion that God may accept us as His own. Then we would be in bliss and happiness, and just as a father fondles his child, God would love and caress us and ultimately we would become one with Him.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਰ ਕਰਿ ਤਾਲ ਪਖਾਵਜੁ ਨੈਨਹੁ ਮਾਥੈ ਵਜਹਿ ਰਬਾਬਾ॥

ਕਰਨਹੁ ਮਧੁ ਬਾਸੁਰੀ ਬਾਜੈ ਜਿਹਵਾ ਧੁਨਿ ਆਗਾਜਾ॥

ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਮਨੁਆ ਨਾਚੈ ਆਣੈ ਯੂਘਰ ਸਾਜਾ॥੧॥

ਰਾਮ ਕੋ ਨਿਰਤਿਕਾਰੀ॥

ਪੈਥੈ ਪੇਖਨਹਾਰੁ ਦਇਆਲਾ ਜੇਤਾ ਸਾਜੁ ਸੀਗਾਰੀ॥੧॥ਰਹਾਉ॥

ਆਖਾਰ ਮੰਡਲੀ ਧਰਣਿ ਸਬਾਈ ਊਪਰਿ ਗਗਨੁ ਚੰਦੇਆ॥

ਪਵਨੁ ਵਿਚੋਲਾ ਕਰਤ ਇਕੋਲਾ ਜਲ ਤੇ ਓਪਤਿ ਹੋਆ॥

ਪੰਚ ਤਤੁ ਕਰਿ ਪੁਤਰਾ ਕੀਨਾ ਕਿਰਤ ਮਿਲਾਵਾ ਹੋਆ॥੨॥

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਜਰੇ ਚਰਾਗਾ ਚਹੁ ਕੁੰਟ ਭੀਤਰਿ ਰਾਖੇ॥

ਦਸ ਪਾਤਉ ਪੰਚ ਸੰਗੀਤਾ ਏਕੈ ਭੀਤਰਿ ਸਾਥੇ॥

raamkalee mehlā 5.

kar kar ṭaal pakḥaavaj nainhu maathai vajeh rabaabaa.

karnahu maḐh baasuree baajai jihvaa Ḑhun aagaajaa.

niraṭ karay kar manoo-aa naachai aanay ghooghhar saajaa. ||1||

raam ko nirtikaaree.

paykḥai paykḥanhaar ḍa-i-aalaa jayṭaa saaj seegaaree. ||1|| rahaa-o.

aakḥaar mandlee Ḑharanṭ sabaa-ee oopar gagan chando-aa.

pavan vicholaa karaṭ ikaylaa jal ṭay opat ho-aa.

panch ṭaṭ kar puṭraa keenaa kiraṭ milaavaa ho-aa. ||2||

chand sooraj ḍu-ay jaray charaagaa chahu kunt bheetar raakhay.

ḍas paata-o panch sangeetaa aykai bheetar saathay.

ਭਿੰਨ ਭਿੰਨ ਹੋਇ ਭਾਵ ਦਿਖਾਵਹਿ ਸਭਹੁ ਨਿਰਾਰੀ
ਭਾਖੇ॥੩॥

bhinn bhinn ho-ay bhaav dikhaaveh sabhahu
niraaree bhaakhay. ||3||

ਘਰਿ ਘਰਿ ਨਿਰਤਿ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਘਟਿ ਘਟਿ ਵਾਜੈ ਤੂਰਾ॥

ghar ghar nirat hovai din raatee ghat ghat
vaajai tooraa.

ਏਕਿ ਨਚਾਵਹਿ ਏਕਿ ਭਵਾਵਹਿ ਇਕਿ ਆਇ ਜਾਇ ਹੋਇ
ਪੂਰਾ॥

ayk nachaaveh ayk bhavaaveh ik aa-ay jaa-ay
ho-ay Dhooraa.

ਕਹੁ ਨਾਨਕ ਸੋ ਬਹੁਰਿ ਨ ਨਾਚੈ ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਪੂਰਾ॥੪॥੧॥

kaho naanak so bahur na naachai jis gur
bhaytai pooraa. ||4||7||

Ram Kali Mehla-5

It is a commonly known story that when Guru Nanak Dev Ji went to the Jagan Nath Puri temple in south India, he refused to participate in the special ceremony of lighted lamps (called *Aarti*), being performed at that time. When people asked him the reason, he pointed to the star studded sky and uttered his own divine hymn indicating how the true worship or *Aarti* of God of the universe is being performed at such a grand scale by the natural lights of sun, moon, and stars. In this *shabad*, Guru Ji perhaps wants to draw our attention away from the dances being performed in temples, and points to us how we all human beings are dancing and singing to the tune of *Maya*, the worldly riches and power and also tells who the mortals are who don't have to perform this dance any more.

Using the metaphor of dancing, musical instruments, and dancing arenas, Guru Ji says: "(O' my friends), what we do with our hands is like sounding cymbals, our eyes move as if we are beating drums, and the forming of wrinkles on our forehead is like the playing on the strings of a rebock. Speaking with the tongue is like playing a celestial tune, and the sound coming into our ears is like the melodious (sound of a) flute. Adorning itself with anklets (of desire), the mind is dancing the dance (choreographed by God. In short, man is doing what God has pre-ordained in his destiny)." (1)

Before explaining in detail, Guru Ji says: "(O' my friends, this world is like) a dance being choreographed by God. The merciful God is supervising the (entire show) along with all its instruments and other paraphernalia." (1-pause)

In order to help us visualize, how the working of the universe is like a dance being performed at a grandiose scale, Guru Ji says: "(O' my friends), the entire earth is like the dance arena (or stage), above it is the canopy of the sky. Air (or the breath in each person) is the go between or the uniting agent, who brings about the union between the (human body), formed from water, and its life. Joining together five elements (of air, water, fire, earth, and ether, God) has created the puppet (of human being). It is because of his past deeds that a person obtains this human body." (2)

Extending this metaphor further, Guru Ji says: "(O' my friends, in this dancing arena) are burning the two lamps of the sun and the moon, which have been placed (by God) to illuminate all the four corners of the world. In each person, ten-sense faculties and five impulses (have been) put together (to entertain a human being, just as clowns entertain the rich). All these individually exhibit their poses and gestures, and all these produce different worldly desires (in a person)." (3)

Guru Ji concludes the *shabad* by pointing out how this dance is being performed both inside and outside a person's mind and who is the one who is spared from this dancing routine once for all. He says: "(O' my friends), such a dance is happening day and night within each and every heart, and in every heart is playing the flute (of worldly desires). Some, God makes to dance (in worldly pursuits), some He moves around in rounds (of births and deaths), and some get reduced to dust, in the process of coming and going. But Nanak says that the person who meets (and acts on the advice of) the brave Guru, does not dance ever again (and go through any more rounds of births and deaths)." (4-7)

The message of this *shabad* is that we should realize that our life is kind of a dance around worldly riches, power, and attachments. Swayed by our passions and desires, we keep doing such deeds, which make us come back to this world again and again. So if we want to end all these repeated dances and live eternally in bliss and happiness in the union with God, then we should seek, understand, and follow the advice of the true Guru (by reading, understanding and acting upon *Gurbani* as contained in Guru Granth Sahib).

ਪੰਨਾ ੮੮੫

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ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlā 5.

ਓਅੰਕਾਰਿ ਏਕ ਧੁਨਿ ਏਕੈ ਏਕੈ ਰਾਗੁ ਅਲਾਪੈ॥
 ਏਕਾ ਦੇਸੀ ਏਕੁ ਦਿਖਾਵੈ ਏਕੋ ਰਹਿਆ ਬਿਆਪੈ॥
 ਏਕਾ ਸੁਰਤਿ ਏਕਾ ਹੀ ਸੇਵਾ ਏਕੋ ਗੁਰ ਤੇ ਜਾਪੈ॥੧॥

o-ankaar ayk Dhun aykai aykai raag alaapai.
 aykaa daysee ayk dikhaavai ayko rahi-aa bi-aapai.
 aykaa surat aykaa hee sayvaa ayko gur tay
 jaapai. ||1||

ਭਲੋ ਭਲੋ ਰੇ ਕੀਰਤਨੀਆ॥
 ਰਾਮ ਰਮਾ ਰਾਮਾ ਗੁਨ ਗਾਉ॥
 ਛੋਡਿ ਮਾਇਆ ਕੇ ਧੰਧ ਸੁਆਉ॥੧॥ ਰਹਾਉ॥

bhalo bhalo ray keeratnee-aa.
 raam ramaa raamaa gun gaa-o.
chhod maa-i-aa kay DhanDh su-aa-o. ||1||
 rahaa-o.

ਪੰਚ ਬਜਿਤੁ ਕਰੇ ਸੰਤੋਖਾ ਸਾਤ ਸੁਰਾ ਲੈ ਚਾਲੈ॥

panch baajitar karay santokhaa saat suraa lai
 chaalai.

ਬਾਜਾ ਮਾਣੁ ਤਾਣੁ ਤਜਿ ਤਾਨਾ ਪਾਉ ਨ ਬੀਗਾ ਘਾਲੈ॥

baajaa maan taan taj taanaa paa-o na beegaa
 ghaalai.

ਫੇਰੀ ਫੇਰੁ ਨ ਹੋਵੈ ਕਥ ਹੀ ਏਕੁ ਸਬਦੁ ਬੰਧਿ ਪਾਲੈ॥੨॥

fayree fayr na hovai kab hee ayk sabad banDh
 paalai. ||2||

ਨਾਰਦੀ ਨਰਹਰ ਜਾਣਿ ਹਦੂਰੇ॥
 ਘੁੰਘਰ ਖੜਕੁ ਤਿਆਗਿ ਵਿਸੂਰੇ॥
 ਸਹਜ ਅਨੰਦ ਦਿਖਾਵੈ ਭਾਵੈ॥
 ਏਹੁ ਨਿਰਤਿਕਾਰੀ ਜਨਮਿ ਨ ਆਵੈ॥੩॥

naard^{ee} narhar jaan hadooray.
 ghoongar kharhak ti-aag visooray.
 sahj anand dikhaavai bhaavai.
 ayhu nirtikaaree janam na aavai. ||3||

ਜੇ ਕੇ ਅਪਨੇ ਨਾਕੁਰ ਭਾਵੈ॥ ਕੋਟਿ ਮਧਿ ਏਹੁ ਕੀਰਤਨੁ
ਗਾਵੈ॥

jay ko apnay thaakur bhaavai. kot maDh ayhu
 keertan gaavai.

ਸਾਧਸੰਗਤਿ ਕੀ ਜਾਵਉ ਟੇਕ॥

saaDhsangat kee jaava-o tayk.

ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਕੀਰਤਨੁ ਏਕ॥੪॥੮॥

kaho naanak tis keertan ayk. ||4||8||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should realize that our life is kind of a dance around worldly riches, power, and attachments. Swayed by our passions and desires, we keep doing such deeds, which make us come back to this world again and again. In this *shabad*, Guru Ji tells us what should be the traits, and conduct of a singer or a dancer, who truly wants to worship and please God.

First describing the power for whom a true devotee sings and dances, to whom his or her mind is attuned, and whose praise, the devotee sings, Guru Ji says: “(A true devotee of God) always keeps his or her mind attuned to the one Creator, and always keeps singing in praise of that one God. For such a person, the entire world is one country (ruled by the one God). He or she helps others to see that (God) who alone is pervading (everywhere. Such a person) focuses the mind on the one (God) alone, and as per the guidance of the Guru keeps serving (worshipping) only one (God).”(1)

Therefore briefly stating who is the most praise worthy singer of God, Guru Ji says: “(O’ my friends), very best is that singer of God, who forsaking the worldly affairs and selfish motive of earning wealth, sings praises of God.”(1-pause)

Now referring to the dancers, who dance to the tune of music to propitiate gods, as is the custom among many Hindu sects, Guru Ji says: “(O’ my friends, a devotee of God) makes the five virtues (like compassion, contentment, and truth) as the playing of instruments, and remaining attuned to God performs the worldly duties. For such a person, this is playing on the seven tunes (of musical instruments). Shedding of ego and denial of power is that devotee’s harmonium. Such a person never places his or her step at a wrong (or evil) place. For such a singer, this is the vocal practice. If one keeps enshrined in the heart the advice contained in one (Guru’s) word, one doesn’t go through the rounds again.”(2)

Advising those dancers, who call themselves as *Naardis* (or the disciples of sage *Narad*, famous for his musical instrument by the same name), Guru Ji says: “(O’ my friends, a true disciple of sage) *Narad* always deems God in his or her presence. To shed off mental worries is the tinkling of anklets. To remain in a state of equipoise is the showing of facial expressions. With this kind of dancing, one does not go through the (cycles) of birth (and death again).”(3)

Guru Ji concludes the *shabad* by telling us what is the ultimate reward obtained by a dancer, as described above, and where one can really acquire such qualities. He says: “(O’ my friends), only one among millions, sings such praise (of God, as described above), if one becomes pleasing to God. Nanak says, (to do such praise of God), I go and take the shelter of the congregation of the saintly persons. It is only there, where only the praise of one God is sung.”(4-8)

The message of this *shabad* is that if we want to be true singers or dancers of God, then we should seek the company of the saints where only the praise of God is being sung. Instead of dancing with ankle bells or other kinds of instruments and showing off different facial expressions, joining a holy congregation we should live in a state of peace, poise, and bliss, in tune with *Gurbani*, the word of the Guru.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ॥
ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ॥੧॥

ਕਾਰਣ ਕਰਣ ਕਰੀਮ॥
ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ॥੧॥ ਰਹਾਉ॥

ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ॥
ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ॥੨॥

ਕੋਈ ਪੜੈ ਬੇਦ ਕੋਈ ਕਤੇਬ॥
ਕੋਈ ਓਵੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ॥੩॥

ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ॥
ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ॥੪॥

ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥
ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ॥੫॥੯॥

raamkalee mehlaa 5.

ko-ee bolai raam raam ko-ee khudaa-ay.
ko-ee sayvai gus-ee-aa ko-ee alaahi. ||1||

kaaran karan kareem.
kirpaa Dhaar raheem. ||1|| rahaa-o.

ko-ee naavai tīrath ko-ee haj jaa-ay.
ko-ee karai poojaa ko-ee sir nivaa-ay. ||2||

ko-ee parhai bayd ko-ee kaṭayb.
ko-ee odhai neel ko-ee supayd. ||3||

ko-ee kahai turak ko-ee kahai hindoo.
ko-ee baachhai bhisat ko-ee surgindoo. ||4||

kaho naanak jin hukam pachhaatāa.
parabh saahib kaa tin bhayd jaatāa. ||5||9||

Ram Kali Mehla-5

There are so many faiths and sects in the world. All call God by different names, worship Him in different ways, and live in accordance with different customs, rituals, and garbs, according to their own faith and cultural traditions. All claim that their particular way of worship, and code of conduct is the only right way, which can help a person realize God. In this *shabad*, Guru Ji shares with us his own view and tells us who really knows God's mystery.

First referring to the different names, by which people of different faiths remember or worship God, Guru Ji says: "(O' my friends), some address God repeatedly as *Raam*, and some call Him *Khuda*. Some worship Him as *Gusaaeen*, while others call Him *Allah*. (1)

But acknowledging some of God's virtues, Guru Ji says: "(O' God), You are the cause of all causes (the Creator of the world). You are merciful, kind, and gracious."(1-pause)

Now referring to different ways of worship and doing rituals by the two main faiths (Hinduism and Islam), Guru Ji says: "(O' my friends), some (Hindus) bathe at pilgrimage places, while some (Muslims) go on pilgrimage (to *Mecca*). Some (Hindus) worship (idols), while some (Muslims) bow their heads (toward Mecca)."(2)

Next referring to the scriptures, which Hindus and Muslims read and the kinds of clothes they prefer to wear, Guru Ji says: "(O' my friends), some (Hindus) read *Vedas*, while some (Muslims) read the Semitic books (like Quran and Bible). Some (Muslims) wear blue clothes, while some (Hindus) wear white."(3)

Describing how they call themselves and what they pray for, Guru Ji says: "(O' my friends), some call themselves as Turks, while others call themselves as Hindus. Some crave for *Bahishat* (Muslim heaven), while others desire *Sirgindu* (the Hindu concept of heaven)."(4)

Now Guru Ji tells us who truly realizes the mystery of God. He says: “(O’ my friends, it does not matter whether one calls oneself a Hindu or a Muslim), but only they who have understood the will of God, Nanak says, they alone have come to know the mystery of that God the Master.”(4-9)

The message of this *shabad* is that the different ways of worship are of not any significance. We can call God by any Name, sing His praises in any way and worship Him in any way. But if we want to learn the mystery of God then we have to understand God’s will and act accordingly.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ॥
ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ॥
ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ॥
ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੋਕ॥੧॥

ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ॥
ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ
ਭਇਆ॥੧॥ ਰਹਾਉ॥

ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ॥
ਰੋਵਨਹਾਰਾ ਭਿ ਉਠਿ ਸਿਧਾਈ॥
ਭਰਮ ਮੋਹ ਕੇ ਬਾਂਧੇ ਬੰਧ॥
ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ॥੨॥

ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ॥
ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ॥
ਨਹ ਕੇ ਮੂਆ ਨ ਮਰਣੈ ਜੋਗੁ॥
ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ॥੩॥

ਜੋ ਇਹੁ ਜਾਣਹੁ ਸੋ ਇਹੁ ਨਾਹਿ॥
ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥
ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ॥੪॥੧੦॥

raamkalee mehlaa 5.

pavnai meh pavan samaa-i-aa.
joṭee meh joṭ rai jaa-i-aa.
maatee maatee ho-ee ayk.
rovanhaaray kee kavan tayk. ||1||

ka-un moo-aa ray ka-un moo-aa.
barahm gi-aanee mil karahu beechaaraa ih
ṭa-o chalaṭ bḥa-i-aa. ||1|| rahaa-o.

aglee kichḥ kḥabar na paa-ee.
rovanhaar bḥe ooth siḌḥaa-ee.
bḥaram moh kay baaⁿḌḥay banḌḥ.
supan bḥa-i-aa bḥakḥlaa-ay anḌḥ. ||2||

ih ṭa-o rachan rachi-aa kartaar.
aavaṭ jaavaṭ hukam apaar.
nah ko moo-aa na marṇai jog.
nah binsai abḥinaasee hog. ||3||

jo ih jaanḥu so ih naahi.
jaanaḥhaaray ka-o bal jaa-o.
kaho naanak gur bḥaram chukaa-i-aa.
naa ko-ee marai na aavai jaa-i-aa. ||4||10||

Ram Kali Mehla-5

In the previous *shabad* (4-8), Guru Ji told us how we should dance and sing in praise of God and what our objective should be when we indulge in such activities, which are signs of happiness. But life is not only full of happy occasions. Many times, very sad occasions also happen, such as the death of someone near and dear to us. Those make us so sad that we cry and weep upon the separation of our dear friend or relative. In this *shabad*, Guru Ji gives us solace, and tells us, why we should not grieve even when our near and dear one dies.

Pointing to the death of a person, Guru Ji wants us to reflect deeply, and says: “(O’ my friends, just think about what has happened here. After the cremation of the dead body), the air (man’s breath) has merged into the air, and the soul has merged in the (prime) soul (of

God. All the bones and flesh, ultimately get so consumed, as if) the dust has become one with the dust. Therefore, (one wonders), on what basis, the crying person is crying?"(1)

Therefore challenging us in a very affectionate way, Guru Ji says: "O' divine scholars, get together, reflect and think about who has really died. (I think), it is just an astounding play (of God) which has happened."(1-pause)

Commenting upon those who cry on the death of their near and dear ones, Guru Ji says: "(O' my friends), no one knows anything about the future. (Because after sometime), even the one who is crying (over the death of a dear one), also departs from here. (In fact, all) are bound by the bonds of (worldly) illusion and attachment. (All this crying and agonizing over the departure of someone is like) getting scared and crying of an ignorant person in a dream."(2)

Guru Ji now tells us about the reality of this world, and says: "(O' my friends), this world is like a play created by the Creator. It is as per His limitless command that the creatures keep coming and going. But no one has ever died (in the past), and no one is capable of dying (in future. This soul) never perishes, because it is imperishable."(3)

Guru Ji concludes the *shabad* by directly addressing us. He says: "(O' my friends), what you think about the soul is not like that. I am a sacrifice to the one who understands the reality of this (soul). Nanak says, my Guru has removed all my doubt (and I have realized that) nobody dies, nor comes nor goes."(4-10)

The message of this *shabad* is that we should understand the reality of the soul which is eternal, therefore even when our friends or relatives die, we should know that even though they are not in the same bodies, their soul still lives and would live forever (and this apparent departure is just like the illusion in a dream).

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਜਪਿ ਗੋਬਿੰਦੁ ਗੋਪਾਲ ਲਾਲੁ॥

ਰਾਮ ਨਾਮ ਸਿਮਰਿ ਤੂ ਜੀਵਹਿ ਫਿਰਿ ਨ ਖਾਈ ਮਹਾ
ਕਾਲੁ॥੧॥ ਰਹਾਉ॥

ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ॥

ਪੰਨਾ ੮੮੬

ਬਡੈ ਭਾਗਿ ਸਾਧਸੰਗੁ ਪਾਇਓ॥੧॥

ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਨਾਹੀ ਉਧਾਰੁ॥

ਬਾਬਾ ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ॥੨॥੧੧॥

raamkalee mehlā 5.

jap gobind gopaal laal.

raam naam simar too jeeveh fir na khaa-ee
mahaa kaal. ||1|| rahaa-o.

kot janam bharam bharam bharam aa-i-o.

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badai bhaag saaDhsang paa-i-o. ||1||

bin gur pooray naahee uDhaar.

baabaa naanak aakhai ayhu beechaar. ||2||11||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji commented upon the reality of death, and told us what it really is. But more awful than physical death is the spiritual death, when swayed by personal greed or scared by physical tortures from enemies, we compromise our moral and ethical values, as if our conscience or the spirit has died. In this *shabad*, Guru Ji tells us,

how can we avoid such spiritual death, and even in the face of utmost dangers, not abandon our faith, morals and ethics. He also tells us how absolutely essential is the guidance of the perfect Guru for our salvation.

Guru Ji says: “(O’ my friend), meditate on the loving God of the universe. By meditating on God’s Name, you would truly live (a fear free life) and the dreadful (spiritual) Death would not devour you.”(1-pause)

Now pointing to the importance of joining the holy congregation for meditating on God’s Name Guru Ji says: “(O’ my friend), you have already wandered through myriads of existences. Consider it as your great destiny (if you have) obtained the company of the saint (Guru. If not, then instead of wasting your time in false worldly pleasures, try to obtain the guidance of the saint Guru, and meditate on God’s Name).”(1)

Finally stressing upon the guidance of the Guru, he says: “(O’ my) respected friend, Nanak utters this thought that there is no salvation without (the guidance of) the perfect Guru.”(2-11)

The message of this *shabad* is that if we want to live a long truthful life, without compromising our faith or moral and ethical values, in other words if we don’t want to die a spiritual death, then following the guidance of the perfect Guru, we should join the company of saintly persons and meditate on God’s Name.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੨

raag raamkalee mehlāa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^okaar satgur pargaad.

ਚਾਰਿ ਪੁਕਾਰਹਿ ਨਾ ਤੂ ਮਾਨਹਿ॥
ਖਟੁ ਭੀ ਏਕਾ ਬਾਤ ਵਖਾਨਹਿ॥
ਦਸ ਅਸਟੀ ਮਿਲਿ ਏਕੋ ਕਹਿਆ॥
ਤਾ ਭੀ ਜੋਗੀ ਭੇਦੁ ਨ ਲਹਿਆ॥੧॥

chaar pukaareh naa too maaneh.
khat bhee aykaa baat vakhaaneh.
das astee mil ayko kahi-aa.
taa bhee jogee bhayd na lahi-aa. ||1||

ਕਿੰਕੁਰੀ ਅਨੂਪ ਵਾਜੈ॥
ਜੋਗੀਆ ਮਤਵਾਰੋ ਰੇ॥੧॥ ਰਹਾਉ॥

kinkuree anoop vaajai.
jogee-aa matvaaro ray. ||1|| rahaa-o.

ਪ੍ਰਥਮੇ ਵਸਿਆ ਸਤ ਕਾ ਖੇੜਾ॥
ਤ੍ਰਿਤੀਏ ਮਹਿ ਕਿਛੁ ਭਾਇਆ ਦੁੜੇੜਾ॥
ਦੁਤੀਆ ਅਰਧੇ ਅਰਧਿ ਸਮਾਇਆ॥
ਏਕੁ ਰਹਿਆ ਤਾ ਏਕੁ ਦਿਖਾਇਆ॥੨॥

parathmay vasi-aa sat kaa khayraa.
taritee-ay meh kichh bha-i-aa dutayraa.
dutee-aa arDho araDh samaa-i-aa.

ayk rahi-aa taa ayk dikhaa-i-aa. ||2||

ਏਕੈ ਸੂਤਿ ਪਰੋਏ ਮਣੀਏ॥
ਗਾਠੀ ਭਿਨਿ ਭਿਨਿ ਭਿਨਿ ਭਿਨਿ ਤਣੀਏ॥
ਫਿਰਤੀ ਮਾਲਾ ਬਹੁ ਬਿਧਿ ਭਾਇ॥
ਖਿੰਚਿਆ ਸੂਤੁ ਤ ਆਈ ਥਾਇ॥੩॥
ਚਹੁ ਮਹਿ ਏਕੈ ਮਟੁ ਹੈ ਕੀਆ॥

aykai soot paro-ay manee-ay.
gaathee bhin bhin bhin bhin taneey-ay.
firtee maalaa baho biDh bhaa-ay.
khinchi-aa soot ta aa-ee thaa-ay. ||3||
chahu meh aykai mat hai kee-aa.

ਤਹ ਬਿਖੜੇ ਥਾਨ ਅਨਿਕ ਖਿੜਕੀਆ॥
 ਖੋਜਤ ਖੋਜਤ ਦੁਆਰੇ ਆਇਆ॥
 ਤਾ ਨਾਨਕ ਜੋਗੀ ਮਹਲੁ ਘਰੁ ਪਾਇਆ॥੪॥

tah bikh-rhay thaan anik khirhkee-aa.
 khojat khojat du-aaray aa-i-aa.
 taa naanak jogee mahal ghar paa-i-aa. ||4||

ਇਉ ਕਿੰਕੁਰੀ ਆਨੂਪ ਵਾਜੈ॥
 ਸੁਣਿ ਜੋਗੀ ਕੈ ਮਨਿ ਮੀਠੀ ਲਾਗੈ॥੧॥ ਰਹਾਉ
 ਦੂਜਾ॥੧॥੧੨॥

i-o kinkuree aanoop vaajai.
 sun jogee kai man meethee laagai. ||1|| rahaa-o
 doojaa. ||1||12||

Ram Kali Mehla-5 Ghar-2

It is believed that Guru Ji uttered this *shabad*, when an intoxicated yogi came to see him and started criticizing the scriptures of all other faiths and boasted about the way of yoga. Noticing this, Guru Ji gave him some true spiritual advice about the way to achieve yoga or union with God. Listening to which, the yogi became a disciple of the Guru.

First pointing to all the prime Hindu scriptures, Guru Ji says: “(O’ yogi), you are not convinced, even when all the four (*Vedas*) emphatically stress (that in all creatures pervades the same divine spirit). The six *Shastras* also describe (the same) one thing. The eighteen *Puranaas*, when put together have also stressed upon one principle. But O’ yogi, still you have not realize the mystery (of God).”(1)

Now referring to the one stringed musical instrument called *Kinkuri*, which the yogis often keep playing to go into a trance, Guru Ji points to the divine music or *Kinkuri* continuously playing in the hearts of all creatures, Guru Ji says: “O’ intoxicated yogi, a (divine) *Kinkuri* of unparalleled beauty (and melody) is playing (throughout the universe, in every heart. Try to listen to that, instead of this ordinary *Kinkuri*, which you keep playing).”(1-pause)

Commenting on the supposed degeneration in human character, with the passage of time or changing of *yugas* as per Hindu belief, Guru Ji says: “(O’ yogi, you believe that) in the first age (called *Sat Yug*, all were so pious, as if) the world were blossoming with Truth. In the (next age called) *Treta*, some cracks appeared (in the world fabric, as if the figurative bullock of righteousness lost its one leg). In the (next age called) *Duappar*, (truth and falsehood) became half and half (as if the bullock of righteousness was now standing only on two legs. But when the present age, *Kal Yug* came, human character declined so much, as if the bullock of righteousness is only been) left with one (leg. However the Guru) has revealed the one (God pervading everywhere and throughout all ages).”(2)

Guru Ji now explains the unity in diversity of all humans. He says: “(O’ yogi), just as all the beads in a rosary are strung on the same one thread and that string is tied with many knots at different places, (similarly all human beings may look so different, however they are all governed by the same universal divine law). Just as the rosary is rotated in many different ways, (similarly the world and human beings in it also turn and move in many different ways). But just as when the rosary’s string is pulled all its beads come at one place, (similarly when God pulls back His spiritual support), the entire universe comes to a stand still (and merges back into Him).”(3)

Next using the analogy of a *Matth* (where yogis live and practice their yoga), Guru Ji explains the abode of God and how one obtains to it. He says: “O’ yogi, in all the four (ages), God has made (this world as His) only one *Matth* (or abode. In that abode are) many treacherous places and numerous windows (to mislead and a stray the human being from the right spiritual and

moral path). When after searching again and again a (human being) comes to the door (of the true Guru), O' Nanak, (then) that yogi obtains to the mansion (of God).”(4)

Guru Ji concludes the *shabad* by once again referring to the music of the divine *Kinkuri*, playing in each heart. He says: “O’ yogi this is how (after a long search, a human being comes to realize that) a *Kinkuri* of un paralleled (melodious sound) is playing (in every heart), on hearing which the mind of a yogi feels delighted.”(1-pause second-1-12)

The message of this *shabad* is that all the holy scriptures give us the same one message that like the beads strung on the same one thread of a rosary, the same universal divine law is governing all creatures, and the same divine music is playing in all human beings. But only when we come to the door of the Guru and listen to his *Gurbani*, we realize the unity in diversity of all mankind.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਤਾਗਾ ਕਰਿ ਕੈ ਲਾਈ ਬਿਗਲੀ॥
ਲਉ ਨਾੜੀ ਸੁਆ ਹੈ ਅਸਤੀ॥
ਅੰਡਿ ਕਾ ਕਰਿ ਡੰਡਾ ਧਰਿਆ॥
ਕਿਆ ਤੂ ਜੋਗੀ ਗਰਬਹਿ ਪਰਿਆ॥੧॥

ਜਪਿ ਨਾਥੁ ਦਿਨੁ ਰੈਨਾਈ॥
ਤੇਰੀ ਖਿੰਥਾ ਦੇ ਦਿਹਾਈ॥੧॥ ਰਹਾਉ॥

ਗਹਰੀ ਬਿਭੂਤ ਲਾਇ ਬੈਠਾ ਤਾਈ॥
ਮੇਰੀ ਤੇਰੀ ਮੁੰਦਾ ਧਾਰੀ॥
ਮਾਗਹਿ ਟੁਕਾ ਤ੍ਰਿਪਤਿ ਨ ਪਾਵੈ॥
ਨਾਥੁ ਛੋਡਿ ਜਾਚਹਿ ਲਾਜ ਨ ਆਵੈ॥੨॥

ਚਲ ਚਿਤ ਜੋਗੀ ਆਸਣੁ ਤੇਰਾ॥
ਸਿੰਝੀ ਵਾਜੈ ਨਿਤ ਉਦਾਸੇਰਾ॥
ਗੁਰ ਗੋਰਖ ਕੀ ਤੈ ਬੂਝ ਨ ਪਾਈ॥
ਫਿਰਿ ਫਿਰਿ ਜੋਗੀ ਆਵੈ ਜਾਈ॥੩॥
ਜਿਸ ਨੋ ਹੋਆ ਨਾਥੁ ਕ੍ਰਿਪਾਲਾ॥
ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰ ਗੋਪਾਲਾ॥
ਨਾਮੈ ਖਿੰਥਾ ਨਾਮੈ ਬਸਤਰੁ॥
ਜਨ ਨਾਨਕ ਜੋਗੀ ਹੋਆ ਅਸਥਿਰੁ॥੪॥

ਇਉ ਜਪਿਆ ਨਾਥੁ ਦਿਨੁ ਰੈਨਾਈ॥
ਹੁਣਿ ਪਾਇਆ ਗੁਰੁ ਗੋਸਾਈ॥੧॥ ਰਹਾਉ ਦੂਜਾ॥੨॥੧੩॥

raamkalee mehlā 5.

taagaa kar kai laa-ee thiglee.
la-o naar^hee soo-aa hai ast^{ee}.
amb^hai kaa kar dandaa D^hari-aa.
ki-aa too jogee garbeh pari-aa. ||1||

jap naath dⁱn rainaa-ee.
tayree khⁱnthaa d^o dihaa-ee. ||1|| rahaa-o.

gahree bib^hoot^{ee} laa-ay baithaa taar^hee.
mayree tayree mund^raa D^haaree.
maageh tookaa taripat^{ee} na paavai.
naath ch^hod jaacheh laaj na aavai. ||2||

chal chit jogee aasan^{ee} tayraa.
sin^yee vaajai nit^{ee} udaasayraa.
gur gorak^h kee tai booj^h na paa-ee.
fir fir jogee aavai jaa-ee. ||3||
jis no ho-aa naath kirpaalaa.
rahraas hamaaree gur gopaalaa.
naamai khⁱnthaa naamai bastar.
jan naanak jogee ho-aa asthir. ||4||

i-o japi-aa naath dⁱn rainaa-ee.
hun^{ee} paa-i-aa gur gosaa-ee. ||1|| rahaa-o doojaa.
||2|||13||

Ram Kali Mehla-5

In the previous *shabad*, while talking to a yogi Guru Ji advised him about the right way and right kind of music one should play to find and reach the mansion of God. That mansion is

located right within our own bodies. In this *shabad* also, Guru Ji continues his discourse with the yogi and using yogi's own vocabulary tells him how to obtain God.

First using the metaphors of the thatched coat and a staff used by the yogis, Guru Ji refers to the human body and says: “(O’ yogi), using (the human arteries like) thread, (God) has stitched together the (body parts) with a patch (of flesh). The veins (are like) the stitches, and the bones are (like) the sewing needle. (Using the father’s semen, and mother’s blood) like water, He has set up (the human frame) like a staff. So why are you feeling proud (of such a frail body)?”(1)

Therefore urging the yogi and indirectly all of us, Guru Ji says: “(O’ yogi), day and night, meditate on God of the universe, because this thatched coat (like that body) of yours is going to last only for a very short period.”(1-pause)

Next admonishing him for his false practices and yoga symbols, Guru Ji says: “(O’ yogi), applying a thick (coat) of ashes (to your body) you sit in meditation. But (you still indulge in duality, as if) you have put the earrings of “yours, and mine” in your ears. You go begging for food (from door to door), but never feel satisfied. Forsaking (the true) Master God you beg (from others). Don’t you feel ashamed of yourself?”(2)

Now commenting on the true state of his mind, Guru Ji says: “O’ yogi, very shaky is your sitting posture, (because your mind is very mercurial. Outwardly even though) your flute keeps playing, there is always sadness (in your mind). You have not obtained the realization of (God, the) greatest *Gorakh*. Therefore O’ yogi, you keep coming and going again and again (and thus keep suffering the pain of rounds of birth and death).”(3)

Now describing the conduct and practices of a true yogi, Guru Ji says: “(O’ yogi), on whom (God) has become merciful, (says): “O’ my Guru God, this is my prayer: let Your Name be (my) patched coat, and my dress.” Nanak says: “(It is in this way that) a yogi becomes stable (and doesn’t suffer the pain of birth and death again).”(4)

In conclusion, Guru Ji says: “(O’ yogi), who has worshipped the Master in this way, has obtained the Guru God right now (in this life itself).”(1-pause second-2-13)

The message of this *shabad* is that our body is like a patched coat, which can be destroyed at any moment. Therefore we should seek the guidance of the Guru and following his advice meditate on God’s Name. Only then would we be able to stabilize our mind and obtain union with God in this life.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਰਨ ਕਰਾਵਨ ਸੋਈ॥
ਆਨ ਨ ਦੀਸੈ ਕੋਈ॥
ਠਾਕੁਰੁ ਮੇਰਾ ਸੁਖਤੁ ਸੁਜਾਨਾ॥
ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਰੰਗੁ ਮਾਨਾ॥੧॥

ਐਸੇ ਰੇ ਹਰਿ ਰਸੁ ਮੀਠਾ॥
ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਡੀਠਾ॥੧॥ ਰਹਾਉ॥

raamkalee mehlaa 5.

karan karaavan so-ee.
aan na deesai ko-ee.
thaaakur mayraa sugharh sujaanaa.
gurmukh mili-aa rang maanaa. ||1||

also ray har ras meethaa.
gurmukh kinai virlai deethaa. ||1|| rahaa-o.

ਨਿਰਮਲ ਜੋਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮ॥
ਪੰਨਾ ੮੮੭

nirmal joṭ amrit har naam.
SGGS P-887

ਪੀਵਤ ਅਮਰ ਭਏ ਨਿਹਕਾਮ॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਅਗਨਿ ਨਿਵਾਰੀ॥
ਅਨਦ ਰੂਪ ਪ੍ਰਗਟੇ ਸੰਸਾਰੀ॥੨॥

peevat amar bha-ay nihkaam.
tan man seetal agan nivaaree.
anad roop pargatay sansaaree. ||2||

ਕਿਆ ਦੇਵਉ ਜਾ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥
ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਲਖ ਬੇਰਾ॥
ਤਨੁ ਮਨੁ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਨੀਚੁ ਨਿਵਾਜਿਆ॥੩॥

ki-aa dayva-o jaa sabh kichh tayraa.
sad balihaar jaa-o lakh bayraa.
tan man jee-o pind day saaji-aa.
gur kirpaa tay neech nivaaji-aa. ||3||

ਖੋਲਿ ਕਿਵਾਰਾ ਮਹਲਿ ਬੁਲਾਇਆ॥
ਜੈਸਾ ਸਾ ਤੈਸਾ ਦਿਖਲਾਇਆ॥
ਕਹੁ ਨਾਨਕ ਸਭੁ ਪੜਦਾ ਤੁਟਾ॥
ਰਉ ਤੇਰਾ ਤੂ ਮੈ ਮਨਿ ਵੁਟਾ॥੪॥੩॥੧੪॥

khol kivaaraa mahal bulaa-i-aa.
jaisaa saa taisaa dikhlaa-i-aa.
kaho naanak sabh parh-daa tootaa.
ha-o tayraa too mai man voothaa. ||4||3||14||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that our body is like a patched coat, which can be destroyed at any moment. Therefore, we should seek the guidance of the Guru. Following his advice, we should meditate on God's Name. Only then would we be able to stabilize our mind and obtain union with God in this life. However in this *shabad*, Guru Ji wants to stress upon another point that even our efforts to meditate on God's Name depend upon the grace of God, because ultimately it is God who does or gets anything done by enshrining in us the necessary thoughts. Therefore, he shows us how to pray to God to bless us and make us meditate on His Name.

First mentioning some of the attributes of God, Guru Ji says: "(O' my friends, that God) alone is the one who does or gets everything done (by His creatures). I cannot see anybody else (except Him). That Master of mine is wise and sagacious. (That person) alone has enjoyed His love, whom He has met by Guru's grace."(1)

Now commenting on the unique relish of God's love, Guru Ji says: (O' my friends), so sweet (and pleasing) is the relish of God's (love) that it is only a very rare person who by Guru's grace has enjoyed (this relish)."(1-pause)

Elaborating on the virtues of God and His Name, Guru Ji says: "(O' my friends), immaculate is the (divine) light and nectar sweet is God's Name, drinking which people have become immortal and desire free. Their minds and bodies have been pacified, and the fire (of their desires) has been extinguished. Now they are known as the embodiments of bliss in the world."(2)

Next expressing his gratitude to God for blessing him with such happiness, Guru Ji says: "(O' God), what may I offer You (in gratitude), when every thing belongs to You. I am always a sacrifice to You. Embellishing me with body, mind, and soul You fashioned me, and through Guru's grace You honored a lowly person (like) me."(3)

Guru Ji concludes the *shabad* by describing the scene of his union with God. He says: “(O’ God), opening the portals (of my heart), You have called me in (to Your mansion), and revealed Yourself to me as You are. Nanak says: “(Now) the curtain (between me and You) has been removed, and now I am Yours, and You are enshrined in my mind.”(4-3-14)

The message of this *shabad* is that if we want to enjoy the real life giving nectar and want that our body and mind should feel contended and happy, then under Guru’s guidance we should meditate on God’s Name with true love and devotion. One day, when God is so pleased He would call us also into His mansion, bless us with His blissful vision and unite us with Him.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਸੇਵਕੁ ਲਾਇਓ ਅਪੁਨੀ ਸੇਵ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਦੀਓ ਮੁਖਿ ਦੇਵ॥
ਸਗਲੀ ਚਿੰਤਾ ਆਪਿ ਨਿਵਾਰੀ॥
ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦ ਬਲਿਹਾਰੀ॥੧॥

ਕਾਜ ਹਮਾਰੇ ਪੂਰੇ ਸਤਗੁਰ॥
ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ਸਤਗੁਰ॥੧॥ ਰਹਾਉ॥
ਮਹਿਮਾ ਜਾ ਕੀ ਗਹਿਰ ਗੰਭੀਰ॥
ਹੋਇ ਨਿਹਾਲੁ ਦੇਇ ਜਿਸੁ ਧੀਰ॥
ਜਾ ਕੇ ਬੰਧਨ ਕਾਟੇ ਰਾਇ॥
ਸੋ ਨਰੁ ਬਹੁਰਿ ਨ ਜੋਨੀ ਪਾਇ॥੨॥

ਜਾ ਕੈ ਅੰਤਰਿ ਪ੍ਰਗਟਿਓ ਆਪ॥
ਤਾ ਕਉ ਨਾਹੀ ਦੂਖ ਸੰਤਾਪ॥
ਲਾਲੁ ਰਤਨੁ ਤਿਸੁ ਪਾਲੈ ਪਰਿਆ॥
ਸਗਲ ਕੁਟੰਬ ਓਹੁ ਜਨੁ ਲੈ ਤਰਿਆ॥੩॥

ਨਾ ਕਿਛੁ ਭਰਮੁ ਨ ਦੁਬਿਧਾ ਦੂਜਾ॥
ਏਕੇ ਏਕੁ ਨਿਰੰਜਨ ਪੂਜਾ॥
ਜਤ ਕਤ ਦੇਖਉ ਆਪਿ ਦਇਆਲਾ॥
ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਰਸਾਲਾ॥੪॥੪॥੧੫॥

raamkalee mehlā 5.

sayvak laa-i-o apunee sayv.
amrit naam dee-o mukh dayv.
saglee chintaa aap nivaaree.
tis gur ka-o ha-o sad balihaaree. ||1||

kaaj hamaaray pooray satgur.
baajay anhad tooray satgur. ||1|| rahaa-o.
mahimaa jaa kee gahir gambheer.
ho-ay nihaal day-ay jis dheer.
jaa kay bandhan kaatay raa-ay.
so nar bahur na jonee paa-ay. ||2||

jaa kai antar pargati-o aap.
taa ka-o naahee dookh santap.
laal ratan tis paalai pari-aa.
sagal kutamb oh jan lai tari-aa. ||3||

naa kichh bharam na dubidhaa doojaa.
ayko ayk niranjan poojaa.
jat kat daykh-a-u aap da-i-aal.
kaho naanak parabh milay rasaan. ||4||4||15||

Ram Kali Mehla 5

In the previous *shabad*, Guru Ji advised us that if we want to enjoy the real life giving nectar, and want our body and mind to feel contended and happy, then under Guru’s guidance we should meditate on God’s Name with true love and devotion. One day, when God is so pleased He would call us into His mansion and bless us with His blissful vision and unite us with Him. In this *shabad*, Guru Ji describes his personal experience and expresses his gratitude to his Guru and God for yoking him into his service and blessing him with all the divine boons.

First expressing his gratitude to his Guru for commissioning him into his service and showering him with so many blessings, Guru Ji says: “(O’ my friends), I am always a sacrifice to (that Guru, who has) yoked his servant into his service. He has put the illuminating nectar like Name in my mouth and has himself removed all my worry.”(1)

Next directly thanking his Guru, he says: “O’ true Guru, You have accomplished all my tasks. (I am feeling so delighted, as if) within me is playing the music of non-stop melodies.”(1-pause)

Describing the blessings obtained by those on whom God becomes merciful, Guru Ji says: “(O’ my friends, that God) whose glory is profound and unfathomable; anyone whom He comforts feels blessed. The one whose bonds (God) the King cuts off is not cast into existences ever again.”(2)

Continuing to describe the blessings enjoyed by the one, within whom God manifests, Guru Ji says: “(O’ my friends), no pain or worry afflicts the one within whom God has become manifest. (Such a person’s mind is enlightened) with the jewel of God’s Name, and such a devotee crosses the worldly ocean along with the entire family.”(3)

In conclusion, Guru Ji says: “(O’ my friends, that person) is neither (afflicted by) any doubt nor any duality, nor discrimination, who worships only the one immaculate God. Nanak says: “I have met God the storehouse of (divine) relishes, and now wherever I see, I find that merciful (God) Himself.”(4-4-15)

The message of this shabad is that we should seek the grace of the Guru and beg him to yoke us in his service. The Guru would bless us with the gift of Name. Then we would get rid of all our pain and worry, or doubt and duality and would enjoy the bliss of non-stop melodies and eternal union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਤਨ ਤੇ ਛੁਟਕੀ ਅਪਨੀ ਧਾਰੀ॥
ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਲਗੀ ਪਿਆਰੀ॥
ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਮਨਿ ਮੇਰੈ ਮੀਠਾ॥
ਤਾ ਇਹੁ ਅਚਰਜੁ ਨੈਨਹੁ ਡੀਠਾ॥੧॥

ਅਬ ਮੋਹਿ ਜਾਨੀ ਰੇ ਮੇਰੀ ਗਈ ਬਲਾਇ॥
ਬੁਝਿ ਗਈ ਤਿਸਨ ਨਿਵਾਰੀ ਮਮਤਾ ਗੁਰਿ ਪੂਰੈ ਲੀਓ
ਸਮਝਾਇ॥੧॥ ਰਹਾਉ॥

ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਗੁਰਿ ਸਰਨਾ॥
ਗੁਰਿ ਪਕਰਾਏ ਹਰਿ ਕੇ ਚਰਨਾ॥
ਬੀਸ ਬਿਸੁਏ ਜਾ ਮਨ ਠਹਰਾਨੇ॥
ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਏਕੈ ਹੀ ਜਾਨੇ॥੨॥

ਜੋ ਜੋ ਕੀਨੋ ਹਮ ਤਿਸ ਕੇ ਦਾਸ॥
ਪ੍ਰਭ ਮੇਰੇ ਕੇ ਸਗਲ ਨਿਵਾਸ॥
ਨਾ ਕੋ ਦੂਤੁ ਨਹੀ ਬੈਰਾਈ॥
ਗਲਿ ਮਿਲਿ ਚਾਲੇ ਏਕੈ ਭਾਈ॥੩॥

ਜਾ ਕਉ ਗੁਰਿ ਹਰਿ ਦੀਏ ਸੁਖਾ॥
ਤਾ ਕਉ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਦੂਖਾ॥
ਆਪੇ ਆਪਿ ਸਰਬ ਪ੍ਰਤਿਪਾਲ॥
ਨਾਨਕ ਰਾਤਉ ਰੰਗਿ ਗੋਪਾਲ॥੪॥੫॥੬॥

raamkalee mehlā 5.

tan tay chhutkee apnee Dhaaree.
parabh kee aagi-aa lagee pi-aaree.
jo kichh karai so man mayrai meethaa.
taa ih achraj nainhu deethaa. ||1||

ab mohi jaanee ray mayree ga-ee balaa-ay.
bujh ga-ee tarisan nivaaree mamtaa gur poorai
lee-o samjhaa-ay. ||1|| rahaa-o.

kar kirpaa raakhi-o gur sarna.
gur pakraa-ay har kay charna.
bees bisu-ay jaa man thehraanay.
gur paarbarahm aykai hee jaanay. ||2||

jo jo keeno ham tis kay daas.
parabh mayray ko sagal nivaas.
naa ko doot nahee bairaa-ee.
gal mil chaalay aykai bhaa-ee. ||3||

jaa ka-o gur har dee-ay sookhaa.
taa ka-o bahur na laageh dookhaa.
aapay aap sarab partipaal.
naanak raata-o rang gopaal. ||4||5||16||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the grace of the Guru and beg him to yoke us in his service. The Guru would bless us with the gift of Name. Then we would get rid of all our pain and worry, or doubt and duality, and would enjoy the bliss of non-stop melodies and eternal union with God. In this *shabad*, Guru Ji describes his personal experience upon meeting and serving the Guru and also tells us what kinds of blessings he is enjoying now.

First describing the immaculate changes, Guru's advice has brought in his thinking and how he views the happenings in his life, Guru Ji says: "(O' my friends, by following Guru's advice), all my self-embraced egoism has disappeared from my body (and) God's will seems sweet to me. Whatever He does, that sounds pleasing to my mind. This is how I have seen this (kind of) wonder with my own eyes."(1)

Summarizing the blessings he has received by following the Guru's advice, he says: "(Now) I have realized that the demon (of my self-conceit and ignorance) has been driven out. The perfect Guru has instructed me, (because of which) the fire of my desire has been extinguished, and I have been emancipated from the (false worldly) attachment."(1-pause)

Describing what other blessings his Guru has showered upon him, he says: "(O' my friends), showing mercy the Guru has accepted me into his shelter. (By making me meditate on God's Name), the Guru has helped me to grasp the feet of God, and when my mind got fully stabilized I realized that the Guru and the all pervading God are one."(2)

Next Guru Ji describes how humble he feels in his mind, and how he now looks at all other creatures in the world. He says: "(Now I feel that) I am the servant of all those whom (God) has created. My God has His abode in all. (Now for me), no one is my enemy nor adversary, and embracing them to my bosom I walk like brothers (with them all)."(3)

Guru Ji concludes this *shabad* by summarizing the pleasures enjoyed by a person, whom God blesses. He says: "(O' my friends), whom the Guru God blesses with comforts, that person is not afflicted with any pain again. (In short, God) Himself is the protector of all, O' Nanak, such a person is imbued with the love of that Master of the universe."(4-5-16)

The message of this *shabad* is that we should seek the shelter and guidance of the Guru, so that he may guide us to shed our self-conceit and meditate on God's Name. Then we would obtain such an immaculate intellect that to us no body would seem as our enemy, all would seem as our brothers and sisters. Whatever God does would seem pleasing to us and we would live in a state of peace, poise, and universal love.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤਾ॥
ਹਿਰਦੈ ਰਾਮੁ ਨਹੀ ਪੂਰਨ ਰਹਤਾ॥
ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕ ਦ੍ਰਿੜਾਵੈ॥
ਅਪਨਾ ਕਹਿਆ ਆਪਿ ਨ ਕਮਾਵੈ॥੧॥

ਪੰਡਿਤ ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤਾ॥
ਮਨ ਕਾ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਪੰਡਿਤਾ॥੧॥ ਰਹਾਉ॥

ਆਗੈ ਰਾਖਿਓ ਸਾਲ ਗਿਰਾਮੁ॥

raamkalee mehlaa 5.

mukh tay parh-taa teekaa sahit.
hirdai raam nahee pooran rahaṭ.
updays karay kar lok dṛiṭh-aavai.
apnaa kahi-aa aap na kamaavai. ||1||

panditṭ bayd beechaar pandit.
man kaa kroDh nivaar pandit. ||1|| rahaa-o.

aagai raakh-i-o saal giraam.

ਪੰਨਾ ੮੮੮

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ਮਨੁ ਕੀਨੋ ਦਹ ਦਿਸ ਬਿਸ੍ਰਾਮੁ॥
ਤਿਲਕੁ ਚਰਾਵੈ ਪਾਈ ਪਾਇ॥
ਲੋਕ ਪਚਾਰਾ ਅੰਧੁ ਕਮਾਇ॥੨॥

man keeno dāh dīs bisraam.
tīlak charāvai paa-ee paa-ay.
lok pachaaraa anḎh kamaa-ay. ||2||

ਖਟੁ ਕਰਮਾ ਅਰੁ ਆਸਣੁ ਧੋਤੀ॥
ਭਾਗਠਿ ਗ੍ਰਿਹਿ ਪਠੈ ਨਿਤ ਧੋਥੀ॥
ਮਾਲਾ ਫੇਰੈ ਮੰਗੈ ਬਿਭੂਤਾ॥
ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤਾ॥੩॥

khāt karmaa ar aasan Ḏhotee.
bhaagath garihi parhai niṭ pothee.
maalaa fayrai mangai bibhooṭ.
ih biḎh ko-ay na tari-o meet. ||3||

ਸੋ ਪੰਡਿਤੁ ਗੁਰ ਸਬਦੁ ਕਮਾਇ॥
ਤੈ ਗੁਣ ਕੀ ਓਸੁ ਉਤਰੀ ਮਾਇ॥
ਚਤੁਰ ਬੇਦ ਪੂਰਨ ਹਰਿ ਨਾਇ॥
ਨਾਨਕ ਤਿਸ ਕੀ ਸਰਣੀ ਪਾਇ॥੪॥੬॥੧੭॥

so paṇḎiṭ gur sabad kamaa-ay.
ṭarai guṇ kee os uṭree maa-ay.
chaṭur bayḎ pooran har naa-ay.
naanak tis kee sarṇee paa-ay. ||4||6||17||

Ram Kali Mehla-5

In some previous *shabads*, Guru Ji commented on practices of yogis and told us what the right way to yoga or union with God is. In this *shabad*, he comments on another category of seemingly pious people called pundits or the Hindu priests who used to read *Vedas*, *Shastras* and other Hindu scriptures along with their translations, and then used to preach to others. But they themselves did not practice what they preached. Their only purpose was to earn money. This practice is still prevalent today not only among Hindu pundits, but also among the preachers of other faiths including Christianity, Buddhism, Islam, and Sikhism. In this *shabad*, Guru Ji tells us, who is a real *Pundit* or divine scholar.

First commenting on the practices of a *Pundit* (a Hindu priest), Guru Ji says: “With his tongue (the pundit) reads (a scripture) along with its translation, but neither is his mind focused on God nor is his conduct perfect. He preaches to others and makes them fully understand (his advice), but he does not himself practice what he teaches.”(1)

Directly addressing one such pundit, who in addition to having the weaknesses referred to above, was also short tempered, Guru Ji says: “O’ *Pundit*, shed the anger in your mind and reflect on the *Vedas* (and *Shastras*, which you read and preach, and try to lead your life accordingly before preaching to others).”(1-pause)

Reminding him about the futility of his mere ritualistic practices, Guru Ji says: “(Even though) in front of him, he has kept *Saligram* (the stone image of his god), yet his mind is (so mercurial, as if it is) resting in ten different directions (at the same time). He anoints (the image) with a saffron mark and falls at its feet, and in this way the blind (ignorant *Pundit*) tries to please other people.”(2)

Commenting further on the false practices of the *Pundit*, Guru Ji says: “(The *Pundit*) performs the six different deeds (as ordained by the Hindu scriptures), sits on a special prayer mat, and wearing (the prescribed loin-cloth, called) *Dhoti*, he daily reads the scriptures in the house of a rich man. He also says the rosary, but then asks for money.” Warning him for such a conduct, Guru Ji says: “O’ my friend, nobody has been ever saved in this way.”(3)

Guru Ji concludes the *shabad*, by explaining who is a real *Pundit* (or a divine scholar). He says: “(O’ my friends), he alone, is a (true) *Pundit*, who lives his life in accordance with the Guru’s word (or advice). Then he is relieved of the effect of the three modes of *Maya* (the worldly attachments). He realizes that meditating on God’s Name includes the merits of all the four *Vedas*. Nanak says, (“O’ my friend), fall at his feet (and listen to such a *Pundit*).” (4-6-17)

The message of this *shabad* is that instead of preaching to others on how to lead a holy and righteous life, we should reflect on ourselves and examine how much we are following the advice of the Guru and meditating on God’s Name. Only after this self-examination and realization would we obtain salvation.

Personal Note: Many times when I come across this shabad I feel also guilty of the same kind of things, which Guru Ji has pointed out about the pundits. What to speak of reading Guru Granth Sahib along with translation, I am doing the translation, but still I feel myself far away from following its message and really meditating on God’s Name. May God show mercy and instead of a hypocrite, turn me into a true Gursikh.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕੋਟਿ ਬਿਘਨ ਨਹੀ ਆਵਹਿ ਨੇਰਿ॥
ਅਨਿਕ ਮਾਇਆ ਹੈ ਤਾ ਕੀ ਚੇਰਿ॥
ਅਨਿਕ ਪਾਪ ਤਾ ਕੇ ਪਾਨੀਹਾਰ॥
ਜਾ ਕਉ ਮਇਆ ਭਈ ਕਰਤਾਰ॥੧॥

ਜਿਸਹਿ ਸਹਾਈ ਹੋਇ ਭਗਵਾਨ॥
ਅਨਿਕ ਜਤਨ ਉਆ ਕੈ ਸਰੰਜਮ॥੧॥ ਚਹਾਉ॥
ਕਰਤਾ ਰਾਖੈ ਕੀਤਾ ਕਉਨੁ॥
ਕੀਰੀ ਜੀਤੋ ਸਗਲਾ ਭਵਨੁ॥
ਬੇਅੰਤ ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਬਰਨ॥
ਬਲਿ ਬਲਿ ਜਾਈਐ ਤਾ ਕੇ ਚਰਨ॥੨॥

ਤਿਨ ਹੀ ਕੀਆ ਜਪੁ ਤਪੁ ਧਿਆਨੁ॥
ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਆ ਤਿਨਿ ਦਾਨੁ॥
ਭਗਤੁ ਸੋਈ ਕਲਿ ਮਹਿ ਪਰਵਾਨੁ॥
ਜਾ ਕਉ ਠਾਕੁਰਿ ਦੀਆ ਮਾਨੁ॥੩॥

ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਏ ਪ੍ਰਾਸਾ॥
ਸਹਜ ਸੂਖ ਆਸ ਨਿਵਾਸ॥
ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬਿਸਾਸ॥
ਨਾਨਕ ਹੋਏ ਦਾਸਨਿ ਦਾਸ॥੪॥੧੮॥

raamkalee mehlaa 5.

kot bighan nahee aavahi nayr.
anik maa-i-aa hai taa kee chayr.
anik paap taa kay paaneehaar.
jaa ka-o ma-i-aa bha-ee kartaar. ||1||

jisahi sahaa-ee ho-ay bhagvaan.
anik jatan u-aa kai sara^ojaam. ||1|| rahaa-o.
kartaa raakhai keetaa ka-un.
keeree jeeto saglaa bhavan.
bay-ant mahimaa taa kee kaytak baran.
bal bal jaa-ee-ai taa kay charan. ||2||

tin hee kee-aa jap tap Dhi-aan.
anik parkaar kee-aa tin daan.
bhagat so-ee kal meh parvaan.
jaa ka-o thaakur dee-aa maan. ||3||

saaDhsang mil bha-ay pargaas.
sahj sookh aas nivaas.
poorai satgur dee-aa bisaas.
naanak ho-ay daasan daas. ||4||7||18||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of preaching to others to lead a holy and righteous life, we should reflect upon ourselves and examine how much we are following the advice of the Guru and meditating on God’s Name. Only after this self-examination and realization, we would obtain salvation. In this *shabad*, Guru Ji tells us

what kinds of blessings one obtains, on whom God becomes gracious and who reposes full faith in Him.

He says: “(O’ my friends), millions of hurdles (which come in the way of many persons), do not come near that person, on whom is bestowed the mercy of the Creator. Even *Maya* (the worldly riches and power) acts like that person’s disciple (and helps him or her in doing many virtuous deeds. Similarly) unaccountable sins act like that person’s water carriers (and never dare to mislead him or her into any evil deed).”(1)

Giving the essence of this *shabad*, Guru Ji says: “(O’ my friends), whose helper becomes God, myriads of that person’s tasks get accomplished (successfully, without any problem).”(1-pause)

Explaining the reason behind the above statements, Guru Ji says: “(O’ my friends), whom the Creator (wants to) save, how could anyone created (by Him could harm that) person? (In fact, if God is on one’s side, then even an utterly weak person like) an ant can win the entire world. (O’ my friends, I wonder), how much may be described the limitless glory of that (God? I feel that) again and again, we should be a sacrifice to His feet (His Name).”(2)

Now Guru Ji tells us who the approved devotee of God is. He says: “(O’ my friends), in this *Kal Yug* (the present age), only that person is approved, whom the Master has blessed with honor. Only such a person has done (true) worship, penance, and meditation, and in myriads of ways has given to charity.”(3)

Guru Ji concludes the *shabad* by stating where one can develop such faith in God. He says: “(O’ my friends, only) by joining the saintly congregation, all mortals have been illuminated (with divine wisdom). That is the abode of all (spiritual) poise, comforts, and fulfillment of one’s desires. O’ Nanak, whom the perfect Guru has given (this) assurance, they have become the slaves of His slaves (the most humble servants and devotees of God).”(4-7-18)

The message of this *shabad* is that if we want that God may become gracious on us and bless us so that no worldly obstruction, enticement, or sinful tendency can deter us from our righteous path, then joining the congregation of saintly persons, we should listen to the *Gurbani*, as contained in Guru Granth Sahib Ji, and meditate on God’s Name with true love and devotion.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਦੇਸੁ ਨ ਦੀਜੈ ਕਾਹੁ ਲੋਗ॥
ਜੇ ਕਮਾਵਨੁ ਸੋਈ ਭੋਗ॥
ਆਪਨ ਕਰਮ ਆਪੇ ਹੀ ਬੰਧ॥
ਆਵਨੁ ਜਾਵਨੁ ਮਾਇਆ ਧੰਧ॥੧॥

ਐਸੀ ਜਾਨੀ ਸੰਤ ਜਨੀ॥
ਪਰਗਾਸੁ ਭਇਆ ਪੂਰੇ ਗੁਰ ਬਚਨੀ॥੧॥ ਰਹਾਉ॥

raamkalee mehlaa 5.

dos na deejai kaahoo log.
jo kamaavan so-ee bhog.
aapan karam aapay hee bandh.
aavan jaavan maa-i-aa DhanDh. ||1||

aisee jaanee sant janee.
pargaas bha-i-aa pooray gur bachnee. ||1||
rahaa-o.

ਤਨੁ ਧਨੁ ਕਲਤੁ ਮਿਥਿਆ ਬਿਸਥਾਰ॥
 ਹੈਵਰ ਗੈਵਰ ਚਾਲਨਹਾਰ॥
 ਰਾਜ ਰੰਗ ਰੂਪ ਸਭਿ ਕੂਰ॥
 ਨਾਮ ਬਿਨਾ ਹੋਇ ਜਾਸੀ ਧੂਰ॥੨॥

tan Dhan kalat̃ mithi-aa bistaar.
 haivar gaivar chaalanhaar.
 raaj rang roop sabh̃ koor.
 naam binaa ho-ay jaasee Dhoor. ||2||

ਭਰਮਿ ਭੂਲੇ ਬਾਦਿ ਅਹੰਕਾਰੀ॥
 ਸੰਗਿ ਨਾਹੀ ਰੇ ਸਗਲ ਪਸਾਰੀ॥
 ਸੋਗ ਹਰਖ ਮਹਿ ਦੇਹ ਬਿਰਧਾਨੀ॥
 ਸਾਕਤ ਇਵ ਹੀ ਕਰਤ ਬਿਹਾਨੀ॥੩॥

bharam bhoolay baad̃ ahaⁿkaaree.
 sang naahee ray sagal pasaaree.
 sog harakh̃ meh̃ dayh birDhaanee.
 saakat̃ iv hee karat̃ bihaanee. ||3||

ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਕਲਿ ਮਾਰਿ॥
 ਏਹੁ ਨਿਧਾਨਾ ਸਾਧੂ ਪਾਰਿ॥
 ਨਾਨਕ ਗੁਰੁ ਗੋਵਿੰਦੁ ਜਿਸੁ ਤੂਠਾ॥
 ਘਟਿ ਘਟਿ ਰਮਈਆ ਤਿਨ ਹੀ ਡੀਠਾ॥੪॥੮॥੧੯॥

har kaa naam amrit̃ kal maahi.
 ayhu niDhaanaa saadhoor paahi.
 naanak gur govind̃ jis̃ toot̃haa.
 ghat̃ ghat̃ rama-ee-aa tin hee deeth̃haa.
 ||4||8||19||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want that God may become gracious on us and bless us, so that no worldly obstruction, enticement, or sinful tendency can deter us from our righteous path, then joining the congregation of saintly persons, we should listen to the *Gurbani* and meditate on God's Name with true love and devotion. But many times, what happens is that when we find ourselves in some difficulty or adverse circumstances, we start blaming others. If we cannot think of anyone else, we start blaming God for our troubles. In this *shabad*, Guru Ji tells us how we should look at our present state and what we should do to have a better future.

He says: “(O’ my friends), do not blame any people (for your problems), because whatever one does, one has to bear consequences of the same. One gets bound down by one’s own (worldly) deeds. It is those worldly deeds which are the cause (of one’s) coming and going (or birth and death).”(1)

Telling us, what kinds of people have realized the above principle, Guru Ji says: “(O’ my friends), those saintly devotees have understood this way (of life), by following Guru’s advice whose mind has been illuminated.”(1-pause)

Now reminding us about the short-lived nature of all material things, Guru Ji says: “(O’ my friends), our body, wealth, and wife are false (temporary) ostentations. Our horses and elephants (cars and airplanes) are all perishable. Kingdoms, worldly plays and beautiful forms are all false. (In short), except God’s Name everything would be reduced to dust.”(2)

Now specifically referring to those who feel arrogant about their wealth, power, or bodily strength, Guru Ji says: “(O’ my friends), there are some proud ones who are lost in illusion (of their wealth or possessions. But they don’t realize that) out of the entire expanse nothing shall accompany them (after death). In their back and forth between happiness and sorrow, their body ages and their (entire) life passes away.”(3)

Guru Ji concludes the *shabad* by telling us, what the everlasting thing in this age is, which we should try to obtain and from whom. He says: “(O’ my friends), in *Kal Yug* (the present age), God’s Name is the only thing, which is immortal. This treasure is with the saint (Guru alone). Nanak (says), on whom the Guru God becomes gracious, (that person) has seen the all pervading God in each and every heart.”(4-8-19)

The message of this *shabad* is that we should not blame others for our problems, because these are all result of our own past deeds. Further we should realize that our body, wealth, or relatives are all perishable and would not accompany us after death. The one and only thing, which would help us in the end, is God’s Name and that Name can only be obtained from the true Guru.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ॥
ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ॥
ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ ਲੋਗ॥
ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ॥੧॥

ਸੂਖ ਸਹਜ ਆਨੰਦ ਭਵਨ॥
ਸਾਧਸੰਗਿ ਬੈਸਿ ਗੁਣ ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ
ਮਰਨ॥੧॥ ਰਹਾਉ॥

ਉਹਾ ਸਿਮਰਹਿ ਕੇਵਲ ਨਾਮ॥
ਬਿਰਲੇ ਪਾਵਹਿ ਓਹੁ ਬਿਸੁਮ॥
ਭੋਜਨੁ ਭਾਉ ਕੀਰਤਨ ਆਧਾਰੁ॥

ਪੰਨਾ ੮੮੯

ਨਿਹਚਲ ਆਸਨੁ ਬੇਸੁਮਾਰੁ॥੨॥

ਡਿੰਗਿ ਨ ਭੋਲੈ ਕਤਹੁ ਨ ਧਾਵੈ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਇਹੁ ਮਹਲੁ ਪਾਵੈ॥
ਕ੍ਰਮ ਭੈ ਮੋਹ ਨ ਮਾਇਆ ਜਾਲ॥
ਸੁੰਨ ਸਮਾਧਿ ਪ੍ਰਭੂ ਕਿਰਪਾਲ॥੩॥

ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥
ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਪਾਸਾਰੁ॥
ਜਾ ਕੈ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਸੁਆਦੁ॥
ਕਹਨੁ ਨ ਜਾਈ ਨਾਨਕ ਬਿਸਮਾਦੁ॥੪॥੯॥੨੦॥

raamkalee mehlā 5.

panch sabad̥ ṭah pooran naad̥.
anhad̥ baajay achraj bismaad̥.
kayl karahi sant̥ har log.
paarbarahm pooran nirjog. ||1||

sookh sahj aanand̥ bhavan.
saaDhsang bais gun̄ gaavahi ṭah rog sog
nahee janam maran. ||1|| rahaa-o.

oohaa simrahi kayval naam.
birlay paavahi oh bisraam.
bhojan bhāa-o keertan aaDhaar.

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nihchal aasan baysumaar. ||2||

dig na dolai kathoo na Dhaavai.
gur parsaad̄ ko ih mahal paavai.
bharam bhāi moh na maa-i-aa jaal.
sunn samaaDh̄ parabhō kirpaal. ||3||

ṭaa kaa ant̄ na paraavaar.
aapay gupat̄ aapay paasaar.
jaa kai ant̄ar har har su-aad̄.
kahan na jaa-ee naanak bismaad̄.
||4||9||20||

Ram Kali Mehla-5

In many previous *shabads*, Guru Ji has described the merits of meditating on God’s Name in the company of saints. In this *shabad*, he tells us about some of the unique features and the kinds of blessings, which one notes and enjoys, when one goes to such a company and joins them in meditating on God’s Name and singing His praise.

Describing the kind of divine music one hears in that company and what the saintly participants do, Guru Ji says: “(O’ my friends, in that company of the saintly persons, one feels that) a melody of five celestial sounds is being played with full force. Astounding is the relish and trance of these continuous melodies that are being played.

In that state the saintly people play wondrous (spiritual) games (because in that state, they are united with) the detached perfect God.”(1)

Briefly stating the merits of the congregation of saints, Guru Ji says: “(O’ my friends, the society of saints) is like a house of peace, poise, and bliss. Which is where in the company of saints, people sing praises (of God, without worrying about any) malady, sorrow, (or questions of) birth and death.”(1-pause)

Guru Ji now tells us what kind of things happens there, and how they look at even the daily needs of their body. He says: “(O’ my friends, in the congregation of saintly persons, the saints) only meditate on that (God’s) Name, but it is only very rare people who reach and stay (in that high spiritual state). Because they are so much engrossed in meditating on God’s Name, as if God’s love is their (only) food, and singing His praises is their mainstay. So beyond description is their unmovable (spiritual) state (that no worldly temptations can make them waiver from their attunement to God).”(2)

Elaborating on the unique merits of the high spiritual state described above, Guru Ji says: “(O’ my friends, the person who has reached the above spiritual state) never falls down (in spirit), nor wavers, nor (thinks about other good or bad options). Through Guru’s grace, only a rare person reaches (that state or) mansion (of God. In that state of mind they are not affected by) any doubt, fear, attachment, or the web of Maya (the worldly entanglements. Because in that state) of meditative trance, (they are in unison with) the merciful God.”(3)

In conclusion, Guru Ji says: “(O’ my friends), there is no end or limit to that (God). He Himself is invisible and Himself visible everywhere. But they who have experienced in their minds the relish of meditating on God’s Name, O’ Nanak, the bliss of that wondrous (experience) cannot be described.”(4-9-20)

The message of this *shabad* is that we should join the society of saintly people. In that company, while meditating on God’s Name and singing His praises, we should enter into such a spiritual state, where no worldly thoughts arise in the mind. Instead we hear and enjoy the music of continuous melodies within our body and experience an indescribable state of ecstasy, peace, and bliss.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਭੇਟਤ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ॥
ਸੰਗਤਿ ਕਰਤ ਸੰਤੋਖੁ ਮਨਿ ਪਾਇਆ॥
ਸੰਤਰ ਚਰਨ ਮਾਥਾ ਮੇਰੇ ਪਉਤ॥
ਅਨਿਕ ਬਾਰ ਸੰਤਰ ਡੰਡਉਤ॥੧॥

ਇਹੁ ਮਨੁ ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੀ॥
ਜਾ ਕੀ ਓਟ ਗਰੀ ਸੁਖੁ ਪਾਇਆ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰੀ॥੧॥
ਰਹਾਉ॥
ਸੰਤਰ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ॥

raamkalee mehlā 5.

bhaytaṭ sang paarbrahm chit̃ aa-i-aa.
sangat̃ karat̃ sant̃okh man paa-i-aa.
sant̃eh charan maathaa mayro pa-ut̃.
anik baar sant̃eh dand-ut̃. ||1||

ih man sant̃an kai balihaaree.
jaa kee ot gahee sukh paa-i-aa raakhay
kirpaa Dhaaree. ||1|| rahaa-o.
sant̃eh charan Dho-ay Dho-ay peevaa.

ਸੰਤਹ ਦਰਸੁ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ॥
 ਸੰਤਹ ਕੀ ਮੇਰੈ ਮਨਿ ਆਸਾ॥
 ਸੰਤ ਹਮਾਰੀ ਨਿਰਮਲ ਰਾਸਿ॥੨॥

santeh daras paykh paykh jeevaa.
 santeh kee mayrai man aas.
 sant hamaaree nirmal raas. ||2||

ਸੰਤ ਹਮਾਰਾ ਰਾਖਿਆ ਪੜਦਾ॥
 ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋਹਿ ਕਬਹੂ ਨ ਕੜਦਾ॥
 ਸੰਤਹ ਸੰਗੁ ਦੀਆ ਕਿਰਪਾਲ॥
 ਸੰਤ ਸਹਾਈ ਭਏ ਦਇਆਲ॥੩॥

sant hamaaraa raakhi-aa parh-daa.
 sant pargaad mohi kabhoo na karh-daa.
 santeh sang dee-aa kirpaal.
 sant sahaa-ee bha-ay da-i-aal. ||3||

ਸੁਰਤਿ ਮਤਿ ਬੁਧਿ ਪਰਗਾਸੁ॥
 ਗਹਿਰ ਗੰਭੀਰ ਅਪਾਰ ਗੁਣਤਾਸੁ॥
 ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ॥
 ਨਾਨਕ ਸੰਤਹ ਦੇਖਿ ਨਿਹਾਲ॥੪॥੧੦॥੨੧॥

surat mat buDh pargaas.
 gahir gambheer apaar guntaas.
 jee-a jant saglay partipaal.
 naanak santeh daykh nihaal. ||4||10||21||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should join the society of saintly people. In that company, while meditating on God's Name and singing His praises, we would enter into such a spiritual state, in which no worldly thoughts arise in the mind. Instead we hear and enjoy the music of continuous melodies within our body, and experience an indescribable state of ecstasy, peace, and bliss. In this *shabad*, Guru Ji shares with us his own personal experience in such a company and the kinds of blessing he enjoyed in that state.

Describing the result of joining the company of saints, Guru Ji says: "(O' my friends), on meeting (and joining the saints') company, God came to abide in my mind. By keeping their company, I obtained contentment of mind. Therefore my forehead bows to the saints' feet and I prostrate myself before them many times."(1)

Summarizing his admiration and gratitude for the saints, Guru says: "(O' my friends), this mind of mine is a sacrifice to the saints, holding on to whose shelter I have obtained peace. Showing mercy, they have saved me."(1-pause)

Continuing to show his respect for the saints, Guru Ji says: "(O' my friends, I love and follow the Guru's immaculate advice again and again, as if) I drink the wash of the saint's feet again and again. I survive on seeing the sight of the saints again and again. In my mind, is always the hope of saints' help. (In short), saints are (like) my most immaculate, (and treasured) possession."(2)

Now specifically mentioning some of the blessings he has received from the saints, Guru Ji says: "(O' my friends), the saints have saved my honor; because of saint's grace I never worry or feel tormented. (I feel that it is) merciful God, who has blessed me with the company of the saints, and the kind saints have become my helpers."(3)

Guru Ji concludes the *shabad* by sharing with us his present state of mind. He says: “(O’ my friends, by the grace of saints), my mind, intuition, and wisdom all have been illuminated (spiritually. I have now realized) that God is deep, profound, infinite, and treasure of limitless virtues and He sustains all the beings and creatures. (In short), Nanak says, that on seeing the saints (and joining their company) I have been totally blessed.”(4-10-21)

The message of this *shabad* is that if we want to get rid of all our worries, maladies, and torments, and enjoy real peace, and a state of awakened mind, intuition, and intellect, then we should meet the saintly people, and in their company sing praises of God. But these days, it is almost impossible to find a true saint. Therefore the safest way to know about the essence of advice of truly genuine saints of many faiths and sects is to study, understand and act upon the *Gurbani*, as contained in the Guru Granth Sahib.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਤੇਰੈ ਕਾਜਿ ਨ ਗ੍ਰਿਹੁ ਰਾਜੁ ਮਾਲੁ॥
ਤੇਰੈ ਕਾਜਿ ਨ ਬਿਖੈ ਜੰਜਾਲੁ॥
ਇਸਟ ਮੀਤ ਜਾਣੁ ਸਭ ਛਲੈ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ॥੧॥

ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਲੇ ਮੀਤਾ ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਲਾਜ
ਰਹੈ॥
ਹਰਿ ਸਿਮਰਤ ਜਮੁ ਕਛੁ ਨ ਕਹੈ॥੧॥ ਰਹਾਉ॥

ਬਿਨੁ ਹਰਿ ਸਗਲ ਨਿਰਾਰਥ ਕਾਮ॥
ਸੁਣਿਨਾ ਰੁਪਾ ਮਾਟੀ ਦਾਮ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਜਾਪਿ ਮਨ ਸੁਖਾ॥
ਈਹਾ ਉਹਾ ਤੇਰੇ ਉਜਲ ਮੁਖਾ॥੨॥

ਕਰਿ ਕਰਿ ਥਾਕੇ ਵਡੇ ਵਡੇਰੇ॥
ਕਿਨ ਹੀ ਨ ਕੀਏ ਕਾਜ ਮਾਇਆ ਪੂਰੇ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਨੁ ਕੋਇ॥
ਤਾ ਕੀ ਆਸਾ ਪੂਰਨ ਹੋਇ॥੩॥

ਹਰਿ ਭਗਤਨ ਕੇ ਨਾਮੁ ਅਧਾਰੁ॥
ਸੰਤੀ ਜੀਤਾ ਜਨਮੁ ਅਧਾਰੁ॥
ਹਰਿ ਸੰਤੁ ਕਰੇ ਸੋਈ ਪਰਵਾਣੁ॥
ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਕੁਰਬਾਣੁ॥੪॥੧੧॥੨੨॥

raamkalee mehlaa 5.

ṭayrai kaaj na garihu raaj maal.
ṭayrai kaaj na bikhai janjaal.
isat meet jaan sabh chhalai.
har har naam sang tayrai chalai. ||1||

raam naam gun gaa-ay lay meetaa har simrat
ṭayree laaj rahai.
har simrat jam kachh na kahai. ||1|| rahaa-o.

bin har sagal niraarath kaam.
su-inaa rupaa maatee daam.
gur kaa sabad jaap man sukhaa.
eehaa oohaa tayro oojal mukhhaa. ||2||

kar kar thaakay vaday vadayray.
kin hee na kee-ay kaaj maa-i-aa pooray.
har har naam japai jan ko-ay.
ṭaa kee aasaa pooran ho-ay. ||3||

har bhagtan ko naam adhaar.
santee jeetaa janam apaar.
har sant karay so-ee parvaan.
naanak daas ṭaa kai kurbaan. ||4||11||22||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji described the virtues of the company of the saints. But in spite of all that advice we still keep running after more and more worldly riches and power, and getting involved in worldly affairs, and conflicts. In this *shabad*, Guru Ji once again warns us about the ultimate uselessness of all our

worldly possessions and relations, and tells us about the benefits of God's Name and company of saints.

First warning us about the uselessness of our wealth, power, friends and mates, and telling us who is going to be our true companion in the end, Guru Ji says: "(O' my friends, remember that) neither your home, kingdom, possessions, nor any of your entanglements in the poisonous (worldly) *Maya* would be of any use to you. (In the end) all your friends and mates would (either) deceive you (or would be unable to help you). Only God's Name would accompany you."(1)

Therefore Guru Ji advises: "O' my friend, sing praises of God's Name, because by meditating on God your honor would remain intact (both in this and the next world). By meditating on God's Name, even the demon of death won't (harass or) say anything to you."(1-pause)

Stressing once again on the merits of God's Name, Guru Ji says: "(O' my friends), except (meditation on) God all other tasks are useless. (Upon death), all (riches such as) gold and silver are (worthless like) dust. But the contemplation of Guru's word would bring peace to your mind and you would obtain honor (both here and hereafter)."(2)

Next commenting on the experiences of our ancestors, regarding worldly tasks, Guru Ji says: "(O' my friends), even your great ancestors got exhausted doing (worldly deeds, but) none of them accomplished their worldly tasks. But if any person meditates on the (God's) Name, (all that person's) wishes are fulfilled."(3)

Guru Ji concludes the *shabad* by stating what kinds of blessings the saints enjoy. He says: "(O' my friends), God's Name is the support of God's devotees. The saints have won (the game) of this invaluable life. Whatever God's saint does that is approved (in God's court). Therefore slave Nanak is a sacrifice to them."(4-11-22)

The message of this *shabad* is that instead of spending all our energies and time in collecting worldly riches or accomplishing worldly tasks, we should sing praises of God and meditate on His Name in the company of saintly persons. Then we would obtain honor both here and hereafter.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਸਿੰਚਹਿ ਦਰਬੁ ਦੇਹਿ ਦੁਖੁ ਲੋਗ॥
 ਤੇਰੈ ਕਾਜਿ ਨ ਅਵਰਾ ਜੋਗ॥
 ਕਰਿ ਅਹੰਕਾਰੁ ਹੋਇ ਵਰਤਹਿ ਅੰਧ॥
 ਜਮ ਕੀ ਜੇਵੜੀ ਤੂ ਆਗੈ ਬੰਧ॥੧॥

ਛਾਡਿ ਵਿਡਾਣੀ ਤਾਤਿ ਮੂੜੇ॥
 ਈਹਾ ਬਸਨਾ ਰਾਤਿ ਮੂੜੇ॥

raamkalee mehlaa 5.

sincheh darab deh dukh log.
 tayrai kaaj na avraa jog.
 kar aha^hkaar ho-ay var^heh anDh.
 jam kee jayvr^hee too aagai banDh. ||1||

chhaad vidaanee taat moorhay.
 eehaa basnaa raat moorhay.

ਮਾਇਆ ਕੇ ਮਾਤੇ ਤੈ ਉਠਿ ਚਲਨਾ॥
ਰਾਹਿ ਰਹਿਓ ਤੂ ਸੰਗਿ ਸੁਪਨਾ॥੧॥ ਰਹਾਉ॥

maa-i-aa kay maatay tai uth chalnaa.
raach rahi-o too sang supnaa. ||1|| rahaa-o.

ਬਾਲ ਬਿਵਸਥਾ ਬਾਰਿਕੁ ਅੰਧ॥
ਭਰਿ ਜੋਬਨਿ ਲਾਗਾ ਦੁਰਗੰਧ॥

baal bivasthaa baarik anDh.
bhar joban laagaa durganDh.

ਪੰਨਾ ੯੯੦

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ਤ੍ਰਿਤੀਅ ਬਿਵਸਥਾ ਸਿੰਚੇ ਮਾਇ॥
ਬਿਰਧਿ ਭਇਆ ਛੋਡਿ ਚਲਿਓ ਪਛੁਤਾਇ॥੨॥

tritee-a bivasthaa sinchay maa-ay.
biraDh bha-i-aa chhod chali-o pachhutaa-ay.
||2||

ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ॥
ਨਾਮ ਬਿਹੂਣੀ ਹੋਈ ਖੇਹ॥
ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ॥
ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਏਹ ਸਿਰੀ॥੩॥

chirankaal paa-ee darulabh dayh.
naam bihoone ho-ee khayh.
pasoo parayt mugaDh tay buree.
tiseh na boojhai jin ayh sree. ||3||

ਸੁਣਿ ਕਰਤਾਰ ਗੋਵਿੰਦ ਗੋਪਾਲ॥
ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ॥
ਤੁਮਹਿ ਛਡਾਵਹੁ ਛੁਟਕਹਿ ਬੰਧ॥
ਬਖਸਿ ਮਿਲਾਵਹੁ ਨਾਨਕ ਜਗ ਅੰਧ॥੪॥੧੨॥੨੩॥

sun kartaar govind gopaal.
deen da-i-aal sadaa kirpaal.
tumeh chhadaavahu chhutkihi banDh.
bakhas milaavhu naanak jag anDh.
||4||12||23||

Ram Kali Mehla-5

This *shabad* is a mirror of our life, which shows us how for the sake of worldly wealth we exploit others and inflict misery on them. We don't realize that our stay in this world is very short lived, yet we waste it either in pursuits of our lusts, or our greed for worldly wealth. After showing us how badly we are entangled in false and useless worldly affairs, Guru Ji shows us the way to liberate ourselves from this web of worldly *Maya* and reunite with God, from whom we have been separated for such a long time.

First addressing particularly those of us who keep amassing wealth even if it hurts others and then feel arrogant about this ill gotten wealth, Guru Ji says: “(O’ foolish person), you amass wealth by inflicting pain on (other) people. (But, you don’t realize that after your death) it would serve no purpose of yours; it would be only for others (to enjoy). Getting puffed up in ego, you act like a blind (fool, and are indirectly preparing yourself to) be bound by the chain of demon of death in the yond. (In this way, you yourself are creating the reasons for your future suffering).”(1)

Reminding us of our short stay in this world which could come to an end any moment, Guru Ji says: “O’ foolish person, cast away jealousy with others, because O’ fool, you stay here only (for a very short period like the birds, which come and sit on a tree) for a night. O’ man, intoxicated with *Maya* (the worldly riches, remember that sooner or later) you have to rise up and depart (from here. But) you are totally involved in the (worldly) dream.”(1-pause)

Now Guru Ji takes us through various stages of our life and the foolish things we do in these stages. He says: “(O’ my friends), during childhood, one keeps behaving like a blind

(ignorant) boy. In the prime of youth, one gets attached to vicious pleasures. In the third stage (middle age), one becomes busy amassing worldly wealth. When one becomes old, one repents (realizing that one has to soon) depart (from this world), leaving (all the ill-gotten wealth for others).” (2)

Now reminding us about the importance of utilizing our body for the right purpose of remembering that God, who created it, Guru Ji says: “(O’ man), it is after a long time that you obtained this extremely difficult to obtain (human) body. But without (meditating on God’s) Name, it has become (useless like) ashes. (Actually, that body) is worse than an animal, ghost, and an idiot, which does not remember that (God) who created it.”(3)

After showing us the mirror of our sinful life, Guru Ji shows us how to pray to God to forgive us, and free us from our sinful involvements. He says: “(O’ the Creator, Master, and Sustainer of the universe, merciful to the meek and always benevolent God, please listen (to my submission). It is only if You free us that we can be freed of our (worldly) bonds. Nanak prays: “(O’ God), please forgive the blind world, and unite it (with Yourself).”(4-12-23)

The message of this shabad is that we should realize, how foolishly we are wasting our precious human life. If we want to save ourselves from all the punishments awaiting us, then we should pray to God for His forgiveness, and ask Him to show mercy and liberate us from the worldly entanglements.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਰਿ ਸੰਜੋਗੁ ਬਨਾਈ ਕਾਛਿ॥
ਤਿਸੁ ਸੰਗਿ ਰਹਿਓ ਇਆਨਾ ਰਾਚਿ॥
ਪ੍ਰਤਿਪਾਰੈ ਨਿਤ ਸਾਰਿ ਸਮਾਰੈ॥
ਅੰਤ ਕੀ ਬਾਰ ਉਠਿ ਸਿਧਾਰੈ॥੧॥

ਨਾਮ ਬਿਨਾ ਸਭੁ ਝੂਠੁ ਪਰਾਨੀ॥
ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਅਵਰ ਸੰਗਿ ਰਾਤੇ ਤੇ ਸਭਿ ਮਾਇਆ ਮੂਠੁ
ਪਰਾਨੀ॥੧॥ ਰਹਾਉ॥
ਤੀਰਥ ਨਾਇ ਨ ਉਤਰਸਿ ਮੈਲੁ॥
ਕਰਮ ਧਰਮ ਸਭਿ ਹਉਮੈ ਫੈਲੁ॥
ਲੋਕ ਪਚਾਰੈ ਗਤਿ ਨਹੀ ਹੋਇ॥
ਨਾਮ ਬਿਹੂਣੇ ਚਲਸਹਿ ਰੋਇ॥੨॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਟੂਟਸਿ ਪਟਲ॥
ਸੋਧੋ ਸਾਸਤ੍ਰੁ ਸਿਮ੍ਰਿਤਿ ਸਗਲ॥
ਸੋ ਨਾਮੁ ਜਪੈ ਜਿਸੁ ਆਪਿ ਜਪਾਏ॥
ਸਗਲ ਫਲਾ ਸੇ ਸੂਖਿ ਸਮਾਏ॥੩॥

ਰਾਖਨਹਾਰੇ ਰਾਖਹੁ ਆਪਿ॥
ਸਗਲ ਸੁਖਾ ਪ੍ਰਭ ਤੁਮਰੈ ਹਾਥਿ॥
ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਲਾਗਹ ਸੁਆਮੀ॥
ਨਾਨਕ ਸਾਹਿਬੁ ਅੰਤਰਜਾਮੀ॥੪॥੧੩॥੨੪॥

raamkalee mehlaa 5.

kar sanjog banaa-ee kaachh.
tis sang rahi-o i-aanaa raach.
partipaaraai nit saar samaarai.
ant kee baar ooth siDhaarai. ||1||

naam binaa sabh jhooth paraanee.
govid bhajan bin avar sang raatay tay sabh
maa-i-aa mooth paraanee. ||1|| rahaa-o.
tirath naa-ay na utras mail.
karam Dharam sabh ha-umai fail.
lok pachaarai gat nahee ho-ay.
naam bihoonay chalsahi ro-ay. ||2||

bin har naam na tootas patal.
soDhay saastar simrit sagal.
so naam japai jis aap japaa-ay.
sagal falaa say sookh samaa-ay. ||3||

raakhanhaaray raakhho aap.
sagal sukhaa parabh tumrai haath.
jit laaveh tit laagah su-aamee.
naanak saahib antarjaamee. ||4||13||24||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji showed us the mirror of our life; how we waste away this precious and invaluable opportunity in amassing worldly wealth and satisfying our lustful desires. Another aspect of this life is that sometimes we are too involved and preoccupied in embellishing our body and putting all kinds of costly and shining clothes and ornaments on it, completely forgetting the main purpose of this body for which God has made it. There are some who realize this, but try to wash the dirt of their sins by doing all kinds of false rituals, such as observing fasts, and bathing at holy places. In this *shabad*, Guru Ji wants to awaken us from all such preoccupations and false beliefs, and shows us the right way to utilize our human body and get ourselves saved from future sufferings.

Commenting on how God has created the bodily dress for our soul, and what happens after that, Guru Ji says: “(O’ my friends), bringing together (the five elements like air, water, earth, fire, and ether, God) has created (this bodily) dress (for our soul). With that (bodily dress) the ignorant one has got engrossed. One daily nourishes and embellishes it, but in the end (the soul) rises up and goes away (leaving the body behind).”(1)

Therefore warning us about the uselessness of all other pursuits without meditating on God’s Name, Guru Ji says: “O’ mortal, without God’s Name everything else is false. All those, who are involved with anything else, other than meditating on God’s Name, have been deceived by *Maya* (the attachment for worldly riches and power).”(1-pause)

Commenting on the futility of all ritualistic deeds without meditating on God’s Name, Guru Ji says: “(O’ my friend), by bathing at pilgrimage places, the dirt (of one’s mind) is not removed. (In fact), all the rituals and righteous deeds are (nothing, but) the ostentations of Ego. (Because) by pleasing the people, one is not emancipated. They, who are without God’s Name would cry (and repent) while departing (from here).”(2)

Sharing, with us the gist of his study and reflections, Guru Ji says: “(O’ my friend), I have studied and reflected upon all the *Shastras*, *Simrities* (and other scriptures, and have concluded) that without God’s Name the wall (of separation between us and God) cannot be broken. But only that person meditates on (God’s) Name, whom (He) Himself makes to do so. Such a person obtains all the fruits (of his or her desire) and merges in peace.”(3)

After showing us the mirror of our life in very plain words, Guru Ji feels compassion for us and praying to God on our behalf, says: “O’ Savior of all, please save us. O’ God, all the comforts are under Your control. O’ Master, wherever You yoke us, we get involved in that. Nanak says, You are the Knower of all hearts (so without taking into account our sins or present intentions, please yoke us into the task of meditating on Your Name and save us).”(4-13-24)

The message of this *shabad* is that if we want to be liberated from the involvements in false worldly riches and suffering continuous pains of births and deaths, then we should forsake false worldly pleasures or empty rituals like observing fasts or bathing at holy places. The one and only way to be liberated is through God’s Name, for which we have to pray to God to show us His mercy and bless us with this gift.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਜਾਨਾ॥
ਮਨੁ ਅਸਮਝੁ ਸਾਧਸੰਗਿ ਪਤੀਆਨਾ॥
ਭੋਲਨ ਤੇ ਚੂਕਾ ਠਹਰਾਇਆ॥
ਸਤਿ ਮਾਹਿ ਲੋ ਸਤਿ ਸਮਾਇਆ॥੧॥

ਦੂਖੁ ਗਇਆ ਸਭੁ ਰੋਗੁ ਗਇਆ॥
ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਮਾਨੀ ਮਹਾ ਪੁਰਖ ਕਾ ਸੰਗੁ
ਭਇਆ॥੧॥ ਰਹਾਉ॥

ਸਗਲ ਪਵਿਤ੍ਰੁ ਸਰਬ ਨਿਰਮਲਾ॥
ਜੋ ਵਰਤਾਏ ਸੋਈ ਭਲਾ॥
ਜਹ ਰਾਖੈ ਸੋਈ ਮੁਕਤਿ ਥਾਨੁ॥
ਜੋ ਜਪਾਏ ਸੋਈ ਨਾਮੁ॥੨॥

ਅਠਸਠਿ ਤੀਰਥ ਜਹ ਸਾਧ ਪਗ ਧਰਹਿ॥
ਤਹ ਬੈਕੁੰਠੁ ਜਹ ਨਾਮੁ ਉਚਰਹਿ॥
ਸਰਬ ਅਨੰਦ ਜਬ ਦਰਸਨੁ ਪਾਈਐ॥
ਰਾਮ ਗੁਣਾ ਨਿਤ ਨਿਤ ਹਰਿ ਗਾਈਐ॥੩॥
ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ॥
ਦਇਆਲ ਪੁਰਖ ਪਰਗਟ ਪਰਤਾਪ॥
ਕਪਟ ਖੁਲਾਨੇ ਕ੍ਰਮ ਨਾਠੇ ਦੂਰੇ॥
ਨਾਨਕ ਕਉ ਗੁਰ ਭੇਟੇ ਪੂਰੇ॥੪॥੧੪॥੨੫॥

raamkalee mehlā 5.

jo kichh karai so-ee sukh jaanaa.
man asmajh saaDhsang patee-aanaa.
dolan tay chookaa thehraa-i-aa.
sat maahi lay sat samaa-i-aa. ||1||

dookh ga-i-aa sabh rog ga-i-aa.
parabh kee aagi-aa man meh maanee mahaa
purakh kaa sang bha-i-aa. ||1|| rahaa-o.

sagal pavitar sarab nirmalaa.
jo vartaa-ay so-ee bhala.
jah raakhai so-ee mukat thaana.
jo japaa-ay so-ee naam. ||2||

athsath tirath jah saaDh pag Dhareh.
tah baikunth jah naam uchrahi.
sarab anand jab darsan paa-ee-ai.
raam gunaa nit nit har gaa-ee-ai. ||3||
aapay ghat ghat rahi-aa bi-aap.
da-i-aal purakh pargat partaap.
kapat khulaanay bharam naathay dooray.
naanak ka-o gur bhaytay pooray. ||4||14||25||

Ram Kali Mehla-5

In previous so many *shabads*, Guru Ji stressed the merits of seeking the Guru's guidance and meditating on God's Name under Guru's guidance. In this *shabad*, he describes how the company of saints has changed people's entire outlook on life and what kinds of blessings they enjoy as a result.

He says: "(O' my friends, the person who is blessed with the company of saints, feels) pleasure in whatever (God) does. (That person's) ignorant mind feels satiated in the company of saint (Guru). That person's) mind stops wavering and becomes stable in (God's) will. In this way, enshrining the (message of) truth, it merges in Truth (the eternal God)."(1)

Summarizing the blessings received by such a person, Guru Ji says: "(O' my friends), the one who is blessed with the company of the great holy person (the Guru), accepts God's command in the heart, and then all one's sorrow and ailment goes away."(1-pause)

Describing how such a person's view of the world and state of mind changes, Guru Ji says: "(O' my friends, upon joining the company of saints), all places and persons seem pure and immaculate to (such a person). Whatever God makes to happen, (for that person), is good. Wherever God keeps, for such a person is a place for his or her salvation. Whatever the Guru makes that person meditate upon, that is (God's) Name (for such a person)."(2)

Elaborating on the merits of the saints of God and everything associated with them, Guru Ji says: “(O’ my friends), wherever the saints set their feet (that place is sacred like) all the sixty eight places of pilgrimage (considered holiest in Hindu faith). That place is (like) heaven, where (the saints) utter (God’s) Name. We enjoy all kinds of bliss when we obtain their sight, (because in their company) we sing praises of God, day after day.”(3)

Guru Ji concludes the *shabad* by describing the blessings and divine wisdom; he himself has gained on meeting the saint Guru. He says: “(O’ my friends, since the time, I) Nanak have met (and listened to) the perfect Guru, (my mind has been so truly enlightened, as if its) shutters have been opened, and my doubts have fled far away. (I have realized that) He Himself is pervading in each and every heart, and the power and glory of that merciful Master is prevalent everywhere.”(4-14-25)

The message of this *shabad* is that if we want to enjoy such a bliss and pleasure, as if we are in heaven, we should seek the company and listen to the saint (Guru, Granth Sahib Ji). With that, all our doubts would be removed, and we would realize that whatever God does is for our good. We should also realize that God is pervading in each and every heart and wherever His Name is being meditated that place is heaven.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕੋਟਿ ਜਾਪ ਤਾਪ ਬਿਸ੍ਰਾਮ॥
ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਸੁਰ ਗਿਆਨ॥
ਅਨਿਕ ਰੂਪ ਰੰਗ ਭੋਗ ਰਸੈ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਮਖੁ ਰਿਦੈ ਵਸੈ॥੧॥

ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ॥
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥੧॥ ਰਹਾਉ॥

ਸੂਰਬੀਰ ਧੀਰਜ ਮਤਿ ਪੂਰਾ॥

ਪੰਨਾ ੮੯੧

ਸਹਜ ਸਮਾਧਿ ਧੁਨਿ ਗਹਿਰ ਗੰਭੀਰਾ॥
ਸਦਾ ਮੁਕਤੁ ਤਾ ਕੇ ਪੂਰੇ ਕਾਮ॥
ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਹਰਿ ਨਾਮ॥੨॥

ਸਗਲ ਸੁਖ ਆਨੰਦ ਅਰੋਗ॥
ਸਮਦਰਸੀ ਪੂਰਨ ਨਿਰਜੋਗ॥
ਆਇ ਨ ਜਾਇ ਡੋਲੈ ਕਤ ਨਾਹੀ॥
ਜਾ ਕੈ ਨਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ॥੩॥

ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ ਗੋਵਿੰਦ॥
ਗੁਰਮੁਖਿ ਜਪੀਐ ਉਤਰੈ ਚਿੰਦ॥
ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਆ ਨਾਮੁ॥
ਸੰਤਨ ਕੀ ਟਹਲ ਸੰਤ ਕਾ ਕਾਮੁ॥੪॥੧੫॥੨੬॥

raamkalee mehlā 5.

kot jaap taap bisraam.
riDh buDh siDh sur gi-aan.
anik roop rang bhog rasai.
gurmukh naam nimakh ridai vasai. ||1||

har kay naam kee vadi-aa-ee.
keemat kahan na jaa-ee. ||1|| rahaa-o.

soorbeer Dheeraj mat poora.

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sahj samaaDh Dhun gahir gambheeraa.
sadaa mukat ta ka pooray kaam.
jaa kai ridai vasai har naam. ||2||

sagal sookh aanand arog.
samaadrasee pooran nirjog.
aa-ay na jaa-ay dolai kat naahee.
jaa kai naam basai man maahee. ||3||

deen da-i-aal gopaal govind.
gurmukh japee-ai utrai chind.
naanak ka-o gur dee-aa naam.
santan kee tahal sant kaa kaam. ||4||15||26||

Ram Kali Mehla-5

In the previous so many *shabads*, Guru Ji stressed the significance of meditating on God's Name. In this *shabad*, he tells us what kind of blessings we obtain when we worship God and meditate on His Name with true love.

Listing the blessings received by a person in whose heart even a little bit of God's Name is enshrined, Guru Ji says: "(O' my friends, the merits of) millions of worships and penances reside (in that person) in whose mind, by Guru's grace, God's Name is enshrined even for a moment. Such a person acquires miraculous powers, intellect, and divine wisdom, and enjoys the relish of an uncountable number of sights of unparalleled beauty, love, and dainty dishes."(1)

So Guru Ji declares: "(O' my friends), such is the glory of God's Name that its worth cannot be described."(1-pause)

Now describing some of the unique qualities of a person in whose heart God's Name is enshrined, Guru Ji says: "(O' my friends, the person) in whose heart abides God's Name is (truly) brave, and is a person of patience and perfect wisdom. (Such a person) remains in a state of poise and meditation, and is deep and profound (in his or her thoughts. That person) is emancipated (from the worldly bonds) and all his or her affairs are accomplished."(2)

Continuing to describe the blessings enjoyed by the person on whose heart is enshrined God's Name, Guru Ji says: "(O' my friends, that person) in whose heart abides God's Name enjoys all comforts, bliss, and health. In such a person's view, all are equal, and he or she remains fully detached (from worldly involvements). Yes, that person (in whose mind resides God's Name), never wavers and never comes or goes (or suffers through the rounds of births and deaths)."(3)

Guru Ji concludes the *shabad*, by saying: "(O' my friends, when) under Guru's guidance, we meditate on the merciful God of the meek, and preserver of the world, all our worry is removed. The Guru has bestowed upon Nanak the (God's) Name, along with the service of the saint. And running errands (for the saint, he feels so blessed)."(4-15-26)

The message of this *shabad* is that if we want to obtain all kinds of blessings, miraculous powers, peace, poise, perfect health, and want to be emancipated from the rounds of births and deaths, then under Guru's instruction we should meditate on God's Name, and serve the saintly persons.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਬੀਜ ਮੰਤ੍ਰੁ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ॥
ਆਗੈ ਮਿਲੀ ਨਿਥਾਵੈ ਬਾਉ॥
ਗੁਰ ਪੂਰੇ ਕੀ ਚਰਣੀ ਲਾਗੁ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੁ॥੧॥

ਹਰਿ ਹਰਿ ਜਾਪੁ ਜਪਲਾ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਿਰਦੈ ਵਾਸੈ ਭਉਜਲੁ ਪਾਰਿ ਪਰਲਾ॥੧॥
ਚਹਾਉ॥
ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਇ ਮਨ ਅਟਲ॥

raamkalee mehlaa 5.

beej manṭar har keertan gaa-o.
aagai milee nithaavay thaa-o.
gur pooray kee charṇee laag.
janam janam kaa so-i-aa jaag. ||1||

har har jaap japlaa.
gur kirpaa tay hirḍai vaasai bhā-ojal paar
parlaa. ||1|| rahaa-o.
naam niDhaan Dhi-aa-ay man atal.

ਤਾ ਛੁਟਹਿ ਮਾਇਆ ਕੇ ਪਟਲ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ॥
ਤਾ ਤੇਰਾ ਹੋਇ ਨਿਰਮਲ ਜੀਉ॥੨॥

taa chhooteh maa-i-aa kay patal.
gur kaa sabad amrit ras pee-o.
taa tayraa ho-ay nirmal jee-o. ||2||

ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ॥
ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨਹੀ ਛੁਟਕਾਰਾ॥
ਸੋ ਹਰਿ ਭਜਨੁ ਸਾਧ ਕੈ ਸੰਗਿ॥
ਮਨੁ ਤਨੁ ਰਾਪੈ ਹਰਿ ਕੈ ਰੰਗਿ॥੩॥

soDhaṭ soDhaṭ soDh beechaaraa.
bin har bhagaṭ nahee chhutkaaraa.
so har bhajan saaDh kai sang.
man tan raapai har kai rang. ||3||

ਛੋਡਿ ਸਿਆਣਪ ਬਹੁ ਚਤੁਰਾਈ॥
ਮਨ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਜਾਇ ਨ ਕਾਈ॥
ਦਇਆ ਧਾਰੀ ਗੋਵਿੰਦ ਗੁੰਸਾਈ॥
ਹਰਿ ਹਰਿ ਨਾਨਕ ਟੋਕ ਟਿਕਾਈ॥੪॥੧੬॥੨੭॥

chhod si-aanap baho chaṭuraa-ee.
man bin har naavai jaa-ay na kaa-ee.
ḡa-i-aa Dhaaree govid gosaa-ee.
har har naanak tayk tikaa-ee. ||4||16||27||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to obtain all kinds of blessings, miraculous powers, peace, poise, perfect health, and want to be emancipated from the rounds of births and deaths, then under Guru's instruction we should meditate on God's Name. In this *shabad*, he tells how to meditate on God's Name, and what kinds of blessings, we can expect if we do that.

Guru Ji says: "(O' my friend), sing praises of God which is the supreme *mantra* (to please God. With this *mantra*), even the one who has no place to go, would obtain a place (of honor in God's court). Attach yourself to the perfect Guru (and follow his advice, then) you would wake up from your sleep (of ignorance) of many births."(1)

Briefly stating the benefits of meditating on God's Name, Guru Ji says: "(O' my friends, the person) who repeats God's Name, by Guru's grace (God comes to) abide in that person's heart, and he or she swims across this dreadful worldly ocean."(1-pause)

Therefore addressing his own mind (and indirectly us), Guru Ji says: "O' my mind meditate on the eternal treasure of (God's) Name. By doing so, the curtains of *Maya* (in your mind) would be torn off. Keep drinking the nectar of Guru's word (and continue singing praises of God. By doing so,) your conscience would become immaculate."(2)

Next, sharing with us the essence of wisdom he has obtained after studying and reflecting on many scriptures, Guru Ji says: "(O' my friends), after scrutinizing and reflecting again and again (on all the sacred books, I have come to the conclusion, that) without the worship of God, there is no escape (from the worldly attachment), and the worship of God is (only) obtained in the company of the saints, where one's mind and body are imbued with God's love."(3)

So advising his own mind (and us), Guru Ji says: "O', my mind, shed your (self-conceited) wisdom and too much cleverness. Without (meditating on God's) Name, one does not obtain any place (in God's court). Nanak (says): "The person on whom God the Master has shown mercy, has leaned upon the support of God's Name."(4-16-27)

The message of this *shabad* is that if we want to be saved from the pains of birth and death, and obtain a place of honor in God's court, then shedding our cleverness, we should seek the guidance of the saint Guru, and under his guidance meditate on God's Name, and sing His praises again and again.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਸੰਤ ਕੈ ਸੰਗਿ ਰਾਮ ਰੰਗ ਕੇਲ॥
ਆਗੈ ਜਮ ਸਿਉ ਹੋਇ ਨ ਮੇਲ॥
ਅਹੰਬੁਧਿ ਕਾ ਭਇਆ ਬਿਨਾਸ॥
ਦੁਰਮਤਿ ਹੋਈ ਸਗਲੀ ਨਾਸ॥੧॥

ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਪੰਡਿਤ॥
ਕਰਮ ਕਾਂਡ ਅਹੰਕਾਰੁ ਨ ਕਾਜੈ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਜਾਰਿ
ਪੰਡਿਤ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕਾ ਜਸੁ ਨਿਧਿ ਲੀਆ ਲਾਭ॥
ਪੂਰਨ ਭਏ ਮਨੋਰਥ ਸਾਭ॥
ਦੁਖੁ ਨਾਠਾ ਸੁਖੁ ਘਰ ਮਹਿ ਆਇਆ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਮਲੁ ਬਿਗਸਾਇਆ॥੨॥

ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਪਾਇਆ ਦਾਨੁ॥
ਤਿਸੁ ਜਨ ਹੋਏ ਸਗਲ ਨਿਧਾਨ॥
ਸੰਤੋਖੁ ਆਇਆ ਮਨਿ ਪੂਰਾ ਪਾਇ॥
ਫਿਰਿ ਫਿਰਿ ਮਾਗਨ ਕਾਰੋ ਜਾਇ॥੩॥

ਹਰਿ ਕੀ ਕਥਾ ਸੁਨਤ ਪਵਿਤ॥
ਜਿਹਵਾ ਬਕਤ ਪਾਈ ਗਤਿ ਮਤਿ॥
ਸੋ ਪਰਵਾਣੁ ਜਿਸੁ ਰਿਦੈ ਵਸਾਈ॥
ਨਾਨਕ ਤੇ ਜਨ ਉਤਮ ਭਾਈ॥੪॥੧੭॥੨੮॥

raamkalee mehlaa 5.

sant̃ kai sang raam rang kayl.
aagai jam si-o ho-ay na mayl.
ahaⁿ-buDh kaa bha-i-aa binaas.
durmat̃ ho-ee saglee naas. ||1||

raam naam guṇ gaa-ay pandit̃.
karam kaaⁿd ahaⁿkaar na kaajai kusal saytee
ghar jaahi pandit̃. ||1|| rahaa-o.

har kaa jas niDh lee-aa laabh.
pooran bha-ay manorath saabh.
dukh naathaa sukh ghar meh aa-i-aa.
sant̃ parsaaḍ kamal bigsaa-i-aa. ||2||

naam raṭan jin paa-i-aa daan.
tis̃ jan ho-ay sagal niDhaan.
sant̃okh aa-i-aa man poora paa-ay.
fir fir maagan kaahay jaa-ay. ||3||

har kee katha sunat̃ pavit̃.
jihvaa bakat̃ paa-ee gat̃ mat̃.
so parvaan jis ridai vasaa-ee.
naanak tay jan ootam bhaa-ee. ||4||17||28||

Ram Kali Mehla 5

In the previous *shabad*, Guru Ji advised us that if we want to be saved from the pains of birth and death, and obtain a place of honor in God's court, then shedding our cleverness, we should seek the guidance of the saint Guru; under his guidance meditate on God's Name, and sing His praises again and again. In this *shabad*, although addressing a *Pundit*, Guru Ji advises all of us to forsake the useless rituals, and instead act upon the guidance of the saint Guru, and meditate on God's Name, which can bring us all kinds of spiritual blessings.

Describing the pleasures we enjoy in the society of saints, Guru Ji says: "(O' my friend), lovingly sport with God in the company of saints. Then you would not have to meet (deal with) the demon (of death) in the yond. Because (the one who joins the company of saints, all that one's) arrogance has been demolished, and all evil intellect has been destroyed."(1)

Now directly addressing that pundit, Guru Ji says: "O' *Pundit*, sing praises of God's Name. (I tell you), all these righteous deeds and rituals done in self-conceit, will not avail you at

all. (Only by singing praises of God), will you happily go to your real home (the mansion of God).”(1-pause)

Stating the blessings obtained by those who have benefited from singing praises of God, Guru Ji says: “(O’ *Pundit*), the objectives of the person who has found the treasure of God’s praise, have been accomplished. That person’s ailment (of ego) has fled away (and in its place) peace has come to reside in the heart. (In short), by the grace of the saint (Guru, that person has felt so happy, as if) the lotus (of his or her heart) has blossomed.”(2)

Elaborating on the benefits of singing God’s praises and meditating on God’s Name, Guru Ji says: “(O’ *Pundit*, the person) who has obtained the charity of the jewel of (God’s) Name has all the treasures. On obtaining the perfect (God), that person’s mind is fully contented. After that, why should that person go begging again and again?”(3)

In conclusion, Guru Ji says: “(O’ my friend), by listening to the gospel of God one becomes pure and immaculate. The one, who utters God’s Name with one’s tongue, receives the wisdom to obtain salvation. (In short), they are the approved ones who enshrine (God’s Name) in their hearts, and Nanak says: “They are the supreme ones, O’ brother.”(4-17-28)

The message of this *shabad* is that if we want to get rid of all our sorrows, end all our desires for wealth or anything else, and want to obtain the real treasures, which give us full contentment and happiness, then we should seek the company of saints, sing praises of God, and enshrine Him in our heart. Ultimately, we would obtain the most sublime status of emancipation and union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਗੁਰੁ ਕਰਿ ਪਕਰੀ ਨ ਆਈ ਹਾਥਿ॥
ਪ੍ਰੀਤਿ ਕਰੀ ਚਾਲੀ ਨਹੀ ਸਾਥਿ॥
ਕਹੁ ਨਾਨਕ ਜਉ ਤਿਆਗਿ ਦਈ॥
ਤਬ ਓਹ ਚਰਣੀ ਆਇ ਪਈ॥੧॥

ਸੁਣਿ ਸੰਤਹੁ ਨਿਰਮਲ ਬੀਚਾਰ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਗਤਿ ਨਹੀ ਕਾਈ ਗੁਰੁ ਪੂਰਾ ਭੇਟਤ
ਉਧਾਰ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੯੯੨

ਜਬ ਉਸ ਕਉ ਕੋਈ ਦੇਵੈ ਮਾਨੁ॥
ਤਬ ਆਪਸ ਉਪਰਿ ਰਖੈ ਗੁਮਾਨੁ॥
ਜਬ ਉਸ ਕਉ ਕੋਈ ਮਨਿ ਪਰਹਾਰੈ॥
ਤਬ ਓਹ ਸੇਵਕਿ ਸੇਵਾ ਕਰੈ॥੨॥

ਮੁਖਿ ਬੇਰਾਵੈ ਅੰਤਿ ਠਗਾਵੈ॥
ਇਕਤੁ ਠਉਰ ਓਹ ਕਹੀ ਨ ਸਮਾਵੈ॥
ਉਨਿ ਮੋਹੇ ਬਹੁਤੇ ਬ੍ਰਹਮੰਡ॥
ਰਾਮ ਜਨੀ ਕੀਨੀ ਖੰਡ ਖੰਡ॥੩॥

ਜੋ ਮਾਗੈ ਸੋ ਭੁਖਾ ਰਹੈ॥
ਇਸੁ ਸੰਗਿ ਰਾਚੈ ਸੁ ਕਛੁ ਨ ਲਹੈ॥

raamkalee mehlā 5.

gahu kar pakree na aa-ee haath.
pareṭ karee chaalee nahee saath.
kaho naanak ja-o ṭi-aag ḍa-ee.
ṭab oh charṇee aa-ay pa-ee. ||1||

suṅ sanṭahu nirmal beechaar.
raam naam bin gaṭ nahee kaa-ee gur pooraa
bhayṭaṭ uḍhaar. ||1|| rahaa-o.

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jab us ka-o ko-ee ḍayvai maan.
ṭab aapas oopar rakḥai gumaan.
jab us ka-o ko-ee man parharai.
ṭab oh sayvak sayvaa karai. ||2||

mukḥ bayraavai anṭ ṭhagaavai.
ikatṭha-ur oh kahee na samaavai.
un mohay bahuṭay barahmand.
raam janee keenee kḥand kḥand. ||3||

jo maagai so bhookḥaa rahai.
is sang raachai so kachḥoo na lahai.

ਇਸਹਿ ਤਿਆਗਿ ਸਤਸੰਗਤਿ ਕਰੈ॥
ਵਡਭਾਗੀ ਨਾਨਕ ਓਹੁ ਤਰੈ॥੪॥੧੮॥੨੯॥

iseh tī-aag satsangat̃ karai.
vadbhaagee naanak oh tarai. ||4||18||29||

Ram Kali Mehla-5

In this *shabad*, Guru Ji comments upon the nature of *Maya* (the worldly riches and power), which has entangled most of us in its web, and makes us, commit all kinds of sins and evil deeds. He also tells us, how like a slick woman, *Maya* first allures us in its control and then slips out of our hands when we start loving and running after it. Finally Guru Ji tells us what kind of people they are, who really know, how to deal with *Maya* and what we should learn from them.

First commenting on the nature of *Maya*, Guru Ji says: “(O’ my friends), the person who has tried to hold on to *Maya*, it has slipped from his or her hands. The person who fell in love (with *Maya* and kept it with great love and care), it has not kept that person’s company (and betrayed him or her in the time of need). Nanak says, when somebody has deserted it (and got detached from it) then it has come and fallen at that person’s feet (and become subservient).”(1)

Therefore stating the only way to obtain emancipation, Guru Ji says: “O’ saints, listen to this immaculate idea: without meditating on God’s Name, there is no salvation. It is only when we meet the perfect Guru that we are liberated (from the entanglements of *Maya*) and obtain emancipation.”(1-pause)

Now describing some of the unique traits of *Maya*, Guru Ji says: “(O’ my friends), when anybody pays some regard to it (and tries to keep and safeguard it with great care) it becomes self-conceited. But when one discards it from one’s mind, then like a servant, it starts serving that person.”(2)

Continuing to comment on the deceiving nature of *Maya* and how the saintly people deal with it, Guru Ji says: “(O’ my friends), apparently it utters very endearing words from its mouth, but in the end it deceives (its owner). It never stays at one place (or with any one person). It has deceived (people from) many continents, but the devotees of God have smashed it into many pieces (and have given it no importance at all).”(3)

Guru Ji concludes the *shabad* by summarizing the true nature of *Maya*. He says: “(O’ my friends), one who begs (for *Maya*, *always*) remains hungry (and that person’s worldly desire is never satiated). One who remains involved (in amassing worldly wealth) doesn’t gain anything. But O’ Nanak, abandoning it, the fortunate person who joins the company of saintly people, (that person) is ferried across (this dreadful worldly ocean).”(4-18-29)

The message of this *shabad* is that if we want to obtain true peace, satisfaction, and salvation, then instead of running after *Maya* (the worldly riches and power), we should join the company of saintly persons and meditate on God’s Name under Guru’s guidance.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਆਤਮ ਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖੁ॥
ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ॥

raamkalee mehlaa 5.

aatam raam sarab meh paykḥ.
pooran poor rahi-aa parabh ayk.

ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ॥
ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ॥੧॥

raṭan amol rīday meh jaan.
apnee vasat too aap pachhaan. ||1||

ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤਨੁ ਪਰਸਾਦਿ॥
ਵਡੇ ਭਾਗ ਹੋਵਹਿ ਤਉ ਪਾਈਐ ਬਿਨੁ ਜਿਹਵਾ ਕਿਆ ਜਾਣੈ
ਸੁਆਦੁ॥੧॥ ਰਹਾਉ॥

pee amrit santan parsaad.
vaday bhag hoveh ta-o paa-ee-ai bin jihvaa
ki-aa jaanaai su-aad. ||1|| rahaa-o.

ਅਠ ਦਸ ਬੇਦ ਸੁਨੇ ਕਹ ਡੋਰਾ॥
ਕੋਟਿ ਪ੍ਰਗਾਸ ਨ ਦਿਸੈ ਅੰਧੋਰਾ॥
ਪਸੂ ਪਰੀਤਿ ਘਾਸ ਸੰਗਿ ਰਚੈ॥
ਜਿਸੁ ਨਹੀ ਬੁਝਾਵੈ ਸੋ ਕਿਤੁ ਬਿਧਿ ਬੁਝੈ॥੨॥

ath das bayd sunay kah dora.
kot pargaas na disai anDhayaara.
pasoo pareet ghaas sang rachai.
jis nahee bujhaavai so kit biDh bujhai. ||2||

ਜਾਨਣਹਾਰੁ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਨਿ॥
ਓਤਿ ਪੋਤਿ ਭਗਤਨੁ ਸੰਗਾਨਿ॥
ਬਿਗਸਿ ਬਿਗਸਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਗਾਵਹਿ॥
ਨਾਨਕ ਤਿਨ ਜਮ ਨੇੜਿ ਨ ਆਵਹਿ॥੩॥੧੯॥੩੦॥

jaananhhaar rahi-aa parabh jaan.
ot pot bhagtan sangaan.
bigas bigas apunaa parabh gaavahi.
naanak tin jam nayh na aavahi. ||3||19||30||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain true peace, satisfaction, and salvation then instead of running after *Maya* (the worldly riches and power) we should join the company of saintly people, and meditate on God's Name under Guru's guidance. In this *shabad*, he tells us what else we need to do besides repeating God's Name from our tongue so that we may get completely free from the pains of births and deaths.

Guru Ji says: "(O' my friend), see the all-pervading God in all. That one perfect God is pervading in all. Recognize the invaluable jewel (of God's Name) in your heart. Your commodity, you should yourself identify."(1)

Elaborating on the above concept, Guru Ji says: "(O' my friend), seeking the grace of the saint (Guru) drink the nectar (of God's) Name. But only when we are very fortunate, do we obtain (this nectar. Without repeating God's Name with) the tongue, how can any one obtain its relish?"(1-pause)

Now commenting on the nature of many human beings who do not care for God's Name, Guru Ji says: "(O' my friends), if one is (spiritually) deaf, then how could that person listen to (the wisdom contained in holy books, such as) eighteen *Puranaas* or the four *Vedas*? (He or she is like a) blind person, for whom, in spite of the light of millions (of suns), nothing is visible, and for whom there is nothing but darkness. Just as an animal remains in love with grass (similarly, a self-conceited person remains interested only in worldly riches and power). Therefore, whom (God Himself) doesn't make to realize, in what way that person could understand (the merit of God's Name)?"(2)

Guru Ji concludes the *shabad* by commenting on the all-knowing nature of God and how His true devotee conducts him or herself. He says: "(O' my friends), the all-knowing God knows (what is in the hearts of all). Like warp and woof, He remains in the company of His devotees. With great zeal and joy the devotees keep singing praises of their God. Therefore O' Nanak, even the demon (or fear) of death does not come near them."(3-19-30)

The message of this *shabad* is that if we want to be able to see God pervading in each and every heart, and want to enjoy the relish of the nectar of God's Name, which is contained right within our own heart, then under the guidance of the true Guru, we should sing praises of God and meditate on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਦੀਨੋ ਨਾਮੁ ਕੀਓ ਪਵਿਤੁ॥
ਹਰਿ ਧਨੁ ਰਾਸਿ ਨਿਰਾਸ ਇਹ ਬਿਤੁ॥
ਕਾਟੀ ਬੰਧਿ ਹਰਿ ਸੇਵਾ ਲਾਏ॥
ਹਰਿ ਹਰਿ ਭਗਤਿ ਰਾਮ ਗੁਣ ਗਾਏ॥੧॥

ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ॥
ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਜਨ ਅਪਨੈ ਗੁਰਦੇਵਿ
ਨਿਵਾਜਾ॥੧॥ ਰਹਾਉ॥

ਆਇ ਬਨਿਓ ਪੂਰਬਲਾ ਭਾਗੁ॥
ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੁ॥
ਗਈ ਗਿਲਾਨਿ ਸਾਧ ਕੈ ਸੰਗਿ॥
ਮਨੁ ਤਨੁ ਰਾਤੋ ਹਰਿ ਕੈ ਰੰਗਿ॥੨॥

ਰਾਖੇ ਰਾਖਨਹਾਰ ਦਇਆਲਾ॥
ਨਾ ਕਿਛੁ ਸੇਵਾ ਨਾ ਕਿਛੁ ਘਾਲਾ॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ॥
ਬੂਡਤ ਦੁਖ ਮਹਿ ਕਾਵਿ ਲਇਆ॥੩॥

ਸੁਣਿ ਸੁਣਿ ਉਪਜਿਓ ਮਨ ਮਹਿ ਚਾਉ॥
ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥
ਗਾਵਤ ਗਾਵਤ ਪਰਮ ਗਤਿ ਪਾਈ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਲਿਵ ਲਾਈ॥੪॥੨੦॥੩੧॥

raamkalee mehlaa 5.

deeno naam kee-o pavit.
har Dhan raas niraas ih bit.
kaatee banDh har sayvaa laa-ay.
har har bhagat raam gun gaa-ay. ||1||

baajay anhad baajaa.
rasak rasak gun gaavahi har jan apnai gurdayv
nivaajaa.||1|| rahaa-o.

aa-ay bani-o poorbalaa bhaag.
janam janam kaa so-i-aa jaag.
ga-ee gilaan saaDh kai sang.
man tan raato har kai rang. ||2||

raakhay raakhanhaar da-i-aal.
naa kichh sayvaa naa kichh ghaal.
kar kirpaa parabh keenee da-i-aa.
boodat dukh meh kaadh la-i-aa. ||3||

sun sun upji-o man meh chaa-o.
aath pahar har kay gun gaa-o.
gaavat gaavat param gat paa-ee.
gur parsaad naanak liv laa-ee. ||4||20||31||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be able to see God pervading in each and every heart and want to enjoy the relish of the nectar of God's Name, which is contained right within our own heart, then under the guidance of the true Guru we should sing praises of God and meditate on His Name. In this *shabad*, he describes how the Guru has sanctified the life of a person, whom he has blessed with the wealth of God's Name, how it has changed that person's entire outlook, and what kinds of blessings such a person enjoys.

Guru Ji says: "(O' my friends, whom the Guru) has blessed with (the wealth of God's) Name, he has made that person's life immaculate. However from the time a person (is blessed) with the capital (of God's wealth), this worldly wealth is disappointed (in that person, because such a person no longer cares for it. They whose worldly) bonds the Guru cuts off, he yokes them into the service of God and they engage in the worship of God and sing His praises."(1)

Summarizing the blessings those persons enjoy upon whom the Guru showers his grace, Guru Ji says: “(O’ my friends), whom Guru has honored with great love and relish, they sing praises of God (and while doing so, feel so delighted, as if) within them are playing the music of continuous melodies.”(1-pause)

Elaborating on the blessings received in the company of the Guru, he says: “(O’ my friends), by remaining in the company of the Guru, one’s hatred (for others) goes away. One’s body and mind is imbued with the love of God. (As if) one’s pre-ordained good destiny has come to fruition, and one has awakened after remaining asleep for many births.”(2)

Continuing to list the blessings bestowed by God upon the devotees described above, Guru Ji says: “(O’ my friends, the merciful savior God saves those who remain in the company of the Guru). He doesn’t take into account any of their service or hard work. Just showing mercy God has bestowed His kindness (on them), and extending His hand has pulled them out and saved them from drowning in the (worldly) ocean of pain.”(3)

Guru Ji concludes the *shabad* by saying: “(O’ my friends), hearing again and again (the merits of God), they in whose mind has arisen a keen desire, keep singing praises of God at all times. While singing (God’s praises) again and again, they have attuned their mind to God, and by Guru’s grace obtained the supreme (spiritual) state.”(4-20-31)

The message of this *shabad* is that if we want to get rid of all our hatreds, and enjoy pleasure of continuous divine melody and the bliss of the wealth of God’s Name, then we should seek the company of the true Guru; under his guidance sing praises of God and meditate on His Name with true love and passion.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਉਡੀ ਬਦਲੈ ਤਿਆਗੈ ਰਤਨੁ॥
ਛੋਡਿ ਜਾਇ ਤਾਹੁ ਕਾ ਜਤਨੁ॥
ਜੋ ਸੰਚੈ ਜੋ ਹੋਛੀ ਬਾਤ॥
ਮਾਇਆ ਮੋਹਿਆ ਟੇਵਉ ਜਾਤ॥੧॥

ਅਭਾਗੋ ਤੈ ਲਾਜ ਨਾਹੀ॥
ਸੁਖ ਸਾਗਰ ਪੂਰਨ ਪਰਮੇਸਰੁ ਹਰਿ ਨ ਚੇਤਿਓ ਮਨ ਮਾਹੀ॥੧॥
ਰਹਾਉ॥

ਅੰਮ੍ਰਿਤੁ ਕਉਚਾ ਬਿਖਿਆ ਮੀਠੀ॥
ਸਾਕਤ ਕੀ ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ॥
ਕੂੜਿ ਕਪਟਿ ਅਹੰਕਾਰਿ ਰੀਝਾਨਾ॥

ਪੰਨਾ ੮੯੩

ਨਾਮੁ ਸੁਨਤ ਜਨੁ ਬਿਛੁਅ ਡਸਾਨਾ॥੨॥

ਮਾਇਆ ਕਾਰਣਿ ਸਦ ਹੀ ਝੂਰੈ॥
ਮਨਿ ਮੁਖਿ ਕਬਹਿ ਨ ਉਸਤਤਿ ਕਰੈ॥

raamkalee mehlaa 5.

ka-udee badlai tī-aagai raṭan.
chhod jaa-ay taahoo kaa jaṭan.
so sanchai jo hochhee baat.
maa-i-aa mohi-aa taydha-o jaat. ||1||

abhagaagay tai laaj naahee.
sukh saagar pooran parmaysar har na chayti-o
man maahee. ||1|| rahaa-o.

amrit ka-uraa bikhī-aa meethee.
saakat kee bidh nainhu deethee.
kooṛh kapat ahaṅkaar reejhaanaa.

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naam sunat jan bichhoo-a dasaanaa. ||2||

maa-i-aa kaaran sad hee jhooṛai.
man mukh kabeh na ustāt karai.

ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਦਾਤਾਰੁ॥
ਤਿਸੁ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ॥੩॥

nir**b**ha-o nirankaar daataar.
tis si-o pareet na karai gavaar. ||3||

ਸਭ ਸਾਚਾ ਸਿਰਿ ਸਾਚਾ ਸਾਹੁ॥
ਵੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ॥
ਮੋਹ ਮਗਨ ਲਪਟਿਓ ਭੁਮ ਗਿਰਹ॥
ਨਾਨਕ ਤਰੀਐ ਤੇਰੀ ਮਿਹਰ॥੪॥੨੧॥੩੨॥

sab**h** saahaa sir saachaa saahu.
vaymuhtaaj pooraa paatisaahu.
moh magan lapti-o **b**haram girah.
naanak taree-ai tayree mihar. ||4||21||32||

Ram Kali Mehla-5

In the previous so many *shabads*, Guru Ji has been advising us not to run after *Maya* or remain involved in amassing worldly wealth and power. But still there are many people who remain so preoccupied in collecting worldly riches and power, as if they are its worshippers. Guru Ji calls such worshippers of *Maya* as *Saakats*. In this *shabad*, he describes the conduct and ill fate of such people, and tells us how we can save ourselves from suffering similar consequences.

Commenting on the extent of misguided obsession of a worshipper of *Maya*, Guru Ji says: “(O’ my friends), for the sake of a trinket, (a lover of *Maya*) forsakes the jewel (of God’s Name. Such a person) strives for that thing, which he or she is going to leave (here in this world. Such a person) amasses that thing which has little consideration (in God’s court. But still) allured by *Maya*, (a *Saakat*) walks (and acts) arrogantly.”(1)

Addressing such persons directly, Guru Ji asks: “O’ unfortunate (*Saakat*), don’t you have any sense of shame? In your mind, you have not at all remembered that all pervading perfect God who is the ocean of bliss.”(1-pause)

Describing the conduct of the worshippers of *Maya*, Guru Ji says: “(O’ my friends), with my own eyes I have seen this condition of *Saakats* (the worshippers of *Maya*. They hate the nectar (of Name), but love the poison (of *Maya*), as if for them) the nectar (of God’s Name) is bitter. But the poison of (worldly wealth) is sweet. They remain engrossed in falsehood, fraud, and pride. But upon hearing God’s Name, they behave as if they have been stung by a scorpion.”(2)

Commenting further on the state of mind of the *Saakats*, Guru Ji says: “(O’ my friends), for the sake of *Maya* (the worldly riches and power, a *Saakat*) always keeps worrying, but the self-conceited person never praises (God). That God who is without fear or form and is benevolent, the foolish (*Saakat*) doesn’t love (at all).”(3)

Guru Ji concludes the *shabad* by commenting on the greatness of God and by showing us how to pray to Him to emancipate us from the entanglements of *Maya*. He says: “(O’ God, You) are the eternal King of all kings. You are the perfect independent King. But we are caught in the web of worldly attachment and there is always a knot of doubt (in our mind. Therefore I) Nanak say that it is only by Your grace that we can swim across (the worldly ocean).”(4-21-32)

The message of this *shabad* is that we should realize that ultimately worldly riches, power, falsehood, and deceits would be of no avail to us. For the sake of these useless things we should not forsake the jewel of God’s Name. But meditation on God’s Name

happens only when we have God's grace upon us. Therefore we should pray to God to bless us with this gift and emancipate us.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਰੈਣਿ ਦਿਨਸੁ ਜਪਉ ਹਰਿ ਨਾਉ॥
ਆਗੈ ਦਰਗਹ ਪਾਵਉ ਥਾਉ॥
ਸਦਾ ਅਨੰਦੁ ਨ ਹੋਵੀ ਸੋਗੁ॥
ਕਬਹੂ ਨ ਬਿਆਪੈ ਹਉਮੈ ਰੋਗੁ॥੧॥

ਖੋਜਹੁ ਸੰਤਹੁ ਹਰਿ ਬ੍ਰਹਮ ਗਿਆਨੀ॥
ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦਾ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ਹਰਿ
ਸਿਮਰਿ ਪਰਾਨੀ॥੧॥ ਰਹਾਉ॥

ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਸਗਲ ਬੀਚਾਰਿ॥
ਨਾਮ ਬਿਨਾ ਕੇ ਸਕੈ ਨ ਤਾਰਿ॥
ਸਗਲ ਉਪਾਵ ਨ ਚਾਲਹਿ ਸੰਗਿ॥
ਭਵਜਲੁ ਤਰੀਐ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥੨॥

ਦੇਹੀ ਧੋਇ ਨ ਉਤਰੈ ਮੈਲੁ॥
ਹਉਮੈ ਬਿਆਪੈ ਦੁਬਿਧਾ ਫੈਲੁ॥
ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਜੋ ਜਨੁ ਖਾਇ॥
ਤਾ ਕਾ ਰੋਗੁ ਸਗਲ ਮਿਟਿ ਜਾਇ॥੩॥

ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਦਇਆਲਾ॥
ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਸਰੁ ਗੋਪਾਲਾ॥
ਤੇਰੇ ਦਾਸ ਕੀ ਹੋਵਾ ਧੂਰਿ॥
ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਰਧਾ ਪੂਰਿ॥੪॥੨੨॥੩੩॥

raamkalee mehlaa 5.

rain᳚ dīnas japa-o har naa-o.
aagai ᳚argeh paava-o thaa-o.
sadaa anand na hovee sog.
kabhoo na bi-aapai ha-umai rog. ||1||

khøjahu sant᳚ahu har barahm gi-aanee.
bisman bisam bhā-ay bismaadaa param gat
paavahi har simar paraanee. ||1|| rahaa-o.

gan min daykh᳚hu sagal beechaar.
naam binaa ko sakai na taar.
sagal upaav na chaaleh sang.
bhavjal᳚ taree-ai parabh᳚ kai rang. ||2||

dayhee Dh᳚o-ay na utrai mail.
ha-umai bi-aapai dubiD᳚haa fail.
har har a-uk᳚haD᳚h jo jan khāa-ay.
taa kaa rog sagal mit jaa-ay. ||3||

kar kirpaa paarbarahm dā-i-aal.
man tay kabahu na bisar gopaal.
tayray dāas kee hovaa D᳚hoor.
naanak kee parabh᳚ sarD᳚haa poor. ||4||22||33||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us to realize that ultimately worldly riches and power, falsehoods, and deceits are of no use to us. For the sake of these useless things, we should not forsake the jewel of God's Name. But meditation on God's Name happens only when we have God's grace upon us. Therefore we should pray to God to bless us with this gift and emancipate us. In this *shabad*, Guru Ji shows us how to pray to God to bless us so that we meditate on His Name, which is the panacea for all ailments.

Humbly praying to God, Guru Ji says: "(O' God, please bless me that) day and night, I may keep meditating on Your Name; (so that in this way) I may obtain a place in in (Your court. I realize that by meditating on Your Name, one is) always in bliss, and sorrow never afflicts."(1)

Next telling us what we need to do to learn the right way to meditate on God's Name and what the reward will be, Guru Ji says: "(O' my dear saints, search out the divinely wise men. (When under their guidance, one) meditates on God's Name, one experiences an amazing, wondrous, (divine) state and obtains the supreme (spiritual) status."(1-pause)

Challenging us to assess the worth of God's Name, Guru Ji says: "(O' my friends, carefully count, measure, and think for yourselves; (you would conclude that) without God's Name, nothing can ferry you across (this worldly ocean. After death), none of your efforts accompany you. It is only through God's love that we swim across the dreadful ocean.)"(2)

Now commenting on the futility of such practices as bathing at pilgrimage stations, Guru Ji says: "(O' my friends), by washing one's body at holy places, the dirt (of sins) does not get removed. Instead one is afflicted (even more by the malady of) ego, and one's duality spreads further. (On the other hand), the person who partakes the medicine of God's (Name), has his or her affliction eradicated."(3)

Guru Ji concludes the *shabad* by showing us how to pray to God, and ask Him to bless us with the service of the saint (Guru), who may guide us to meditate on God's Name. He says: "O' my merciful all pervading God of the universe, show Your kindness and never let our mind forsake You. O' God, please fulfill this humble desire of Nanak, that I may become the dust of the feet of Your servant (and I may be blessed with the humble service of Your saint)."(4-22-33)

The message of this *shabad* is that we should seek the guidance of divinely wise men, and meditate on God's Name with love and devotion. By doing so, we would get rid of all our sorrows and maladies, would swim across this worldly ocean and would not suffer in rounds of births and deaths any more.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਤੇਰੀ ਸਰਣਿ ਪੂਰੇ ਗੁਰਦੇਵ॥
ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥
ਤੂ ਸਮਰਥੁ ਪੂਰਨ ਪਾਰਬਰਾਹਮ॥
ਸੋ ਧਿਆਏ ਪੂਰਾ ਜਿਸੁ ਕਰਮੁ॥੧॥

ਤਰਣ ਤਾਰਣ ਪ੍ਰਭ ਤੇਰੇ ਨਾਉ॥
ਏਕਾ ਸਰਣਿ ਗਹੀ ਮਨ ਮੇਰੇ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਨਾਉ॥੧॥
ਰਹਾਉ॥

ਜਪਿ ਜਪਿ ਜੀਵਾ ਤੇਰਾ ਨਾਉ॥
ਆਗੈ ਦਰਗਹ ਪਾਵਉ ਠਾਉ॥
ਦੂਖੁ ਅੰਧੇਰਾ ਮਨ ਤੇ ਜਾਇ॥
ਦੁਰਮਤਿ ਬਿਨਸੈ ਰਾਚੈ ਹਰਿ ਨਾਇ॥੨॥

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥
ਗੁਰੁ ਪੂਰੇ ਕੀ ਨਿਰਮਲ ਰੀਤਿ॥
ਭਉ ਭਾਗਾ ਨਿਰਭਉ ਮਨਿ ਬਸੈ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਜਪੈ॥੩॥

ਕੋਟਿ ਜਨਮ ਕੇ ਕਾਟੇ ਫਾਹੇ॥
ਪਾਇਆ ਲਾਭੁ ਸਚਾ ਧਨੁ ਲਾਹੇ॥
ਤੋਟਿ ਨ ਆਵੈ ਅਖੁਟ ਭੰਡਾਰ॥
ਨਾਨਕ ਭਗਤ ਸੋਹਿ ਹਰਿ ਦੁਆਰ॥੪॥੨੩॥੩੪॥

raamkalee mehlā 5.

tayree saran pooray gurdayv.
tuDh bin doojaa naahee ko-ay.
too samrath pooran paarbarahm.
so Dhī-aa-ay pooraa jis karam. ||1||

taran taaran parabh tayro naa-o.
aykaa saran gahee man mayrai tuDh bin
doojaa naahee thaa-o. ||1|| rahaa-o.

jap jap jeevaa tayraa naa-o.
aagai dargeh paava-o thaa-o.
dookh anDhayraa man tay jaa-ay.
durmat binsai raachai har naa-ay. ||2||

charan kamal si-o laagee pareet.
gur pooray kee nirmal reet.
bha-o bhaagaa nirbha-o man basai.
amrit naam rasnaa nit japai. ||3||

kot janam kay kaatay faahay.
paa-i-aa laabh sachaa Dhan laahay.
tot na aavai akhut bhandaar.
naanak bhagat soheh har du-aar. ||4||23||34||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the guidance of divinely wise men, and meditate on God's Name with love and devotion. By doing so, we would get rid of all our sorrows and maladies, swim across this worldly ocean, and would not suffer in rounds of births and deaths any more. In this *shabad*, Guru Ji shows us how to pray to God for bestowing upon us the gift of His Name. He also shares with us what kinds of blessings he has obtained as a result of meditating on God's Name.

First approaching God with complete humility, Guru Ji says: "O' my perfect Guru God, I have come to Your shelter. Except for You, there is no other (towards whom I may look for support). You are the all-powerful and the perfect all pervading God. Only (that person) who meditates upon You has perfect destiny."(1)

Expressing his complete faith in God, Guru Ji says: "(O' God), Your Name is (like a) ship to ferry us across. Therefore, my mind has grasped the only one support (of Yours. For me, except You) there is no other place (to go)."(1-pause)

Now explaining, why he has so much faith in God, Guru Ji says: "O' God, I live only by cherishing Your Name again and again. (So that) later, I may find a place (in Your court. Because O' God), the evil intellect of the person who gets attuned to Your Name vanishes, and the pain and darkness (of ignorance) disappears from the mind."(2)

Sharing with us the result of such a prayer before God, Guru Ji says: "(O' my friends, when I adopted) the immaculate way of life, as advised by the perfect Guru, I got attuned to the love of the lotus feet (of God. Now), my fear has fled away; the fear free (God has come to) reside in my mind. My tongue daily utters the nectar Name (of God)."(3)

In conclusion, Guru Ji says: "(O' my friends), I have obtained the profit of the true wealth (of God's Name. As a result) the (worldly) bonds of millions of births have been cut off. Nanak says that devotees of God look beautiful in the court of God, whose inexhaustible store houses never fall short (of the wealth of Name)."(4-23-34)

The message of this *shabad* is that we should humbly pray to God to show His mercy upon us and attune us to the Guru, so that under his guidance we may meditate on God's Name day and night. By doing so our worldly bonds of millions of births are cut off and we enjoy an eternal state of peace and bliss.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਰਤਨ ਜਵੇਹਰ ਨਾਮ॥
ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨ॥
ਸੂਖ ਸਰਜ ਦਇਆ ਕਾ ਪੋਤਾ॥
ਹਰਿ ਭਗਤਾ ਹਵਾਲੈ ਹੋਤਾ॥੧॥

ਮੇਰੇ ਰਾਮ ਕੇ ਭੰਡਾਰੁ॥
ਖਾਤ ਖਰਚਿ ਕਛੁ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤੁ ਨਹੀ ਹਰਿ ਪਾਰਾਵਾਰੁ॥੧॥
ਰਹਾਉ॥

ਕੀਰਤਨੁ ਨਿਰਮੋਲਕ ਹੀਰਾ॥
ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ॥

raamkalee mehlaa 5.

raṭan javayhar naam.
sat santokh gi-aan.
sookh sahj da-i-aa kaa potaa.
har bhagtaa havaalai hotaa. ||1||

mayray raam ko bhandaar.
khaat kharach kachh tot na aavai ant nahee
har paaraavaar. ||1|| rahaa-o.

keertan nirmolak heeraa.
aanand gune gaheeraa.

ਅਨਹਦ ਬਾਣੀ ਪੂੰਜੀ॥
ਸੰਤਨ ਹਥਿ ਰਾਖੀ ਕੁੰਜੀ॥੨॥

anhad baṇee poonjee.
santan hath raakhee koonjee. ||2||

ਪੰਨਾ ੯੯੪

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ਸੁੰਨ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ॥
ਕੇਵਲ ਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ॥
ਭਗਤ ਸੰਗਿ ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ॥
ਤਹ ਹਰਖ ਨ ਸੋਗ ਨ ਜਨਮ ਨ ਮਰਤ॥੩॥

sunṅ samaaDh gufaa tah aasan.
kayval barahm pooran tah baasan.
bhagaṭ sang parabh gosat karat.
tah harakh na sog na janam na marat. ||3||

ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਆ॥
ਸਾਧਸੰਗਿ ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ॥
ਦਇਆਲ ਪੁਰਖ ਨਾਨਕ ਅਰਦਾਸਿ॥
ਹਰਿ ਮੇਰੀ ਵਰਤਣਿ ਹਰਿ ਮੇਰੀ ਰਾਸਿ॥੪॥੨੪॥੩੫॥

kar kirpaa jis aap divaa-i-aa.
saaDhsang tin har Dhan paa-i-aa.
da-i-aal purakh naanak ardaas.
har mayree vartan har mayree raas.
||4||24||35||

Ram Kali Mehla-5

Guru Ji concluded the previous *shabad* by stating that devotees of God look beautiful in the court of God, whose inexhaustible storehouses never fall short of the wealth of Name. In this *shabad*, he explains the above statement and describes the blessings the saints of God enjoy when He gives them a key to this treasure.

Listing the precious commodities in the treasure of God, Guru Ji says: “(O’ my friends, the storehouse of God is brimful with invaluable) diamonds and rubies of (God’s) Name, along with truth, contentment, and (divine) wisdom. It is a treasure of peace, poise, and compassion, which is handed over to (God’s) devotees.”(1)

Regarding the unique quality of God’s treasure, he says: “(O’ my friends), such is the storehouse of my God that even after enjoying and spending (lavishly), no shortage occurs in it and there is no limit (to its extent).”(1-pause)

Now listing some more precious jewels in God’s treasure and their unique virtues, Guru Ji says: “(O’ my friends, another priceless jewel (stored in the treasury of God) is the singing of God’s praise, which is (like an ocean of) unfathomable virtues and bliss. This treasure (of God’s praise) is a key to the capital of limitless melody of the divine word. But God has kept the key to this treasure in the hands of His saints. (And it is only through the grace of the saint Guru, that we can reach and enjoy this treasure).”(2)

Describing the bliss, which the devotees of God enjoy when they are attuned to God in a state of seedless trance (in which all worldly thoughts cease), Guru Ji says: “(O’ my friends, in this state the devotees feel, as if they are) abiding in the cave of seedless trance, where only the perfect all pervading God resides. There, God holds divine discourse with the devotees. (In that discussion), there is (no mention of) happiness or sorrow, nor birth and death.”(3)

Guru Ji concludes the *shabad* by telling us who the persons are who are blessed with such an invaluable treasure, and shows us how to pray to God to also bless us with it. He says: “(O’ my friends), only they have obtained the wealth of God’s (Name) in the company

of saint (Guru), showing His mercy whom (God) has Himself arranged (this treasure) to be given, O' merciful God, Nanak prays that God's (Name) should be his sustenance and capital stock."(4-24-35)

The message of this *shabad* is that if we want to enjoy the relish of God's Name, a state of truth, contentment, spiritual wisdom, and that trance in which we feel free from the fear of birth and death, happiness, and sorrow, and converse with God in a very affectionate manner, then we should pray to Him to grant us the company of the saints, and the gift of meditating on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਮਹਿਮਾ ਨ ਜਾਨਹਿ ਬੇਦ॥
ਬ੍ਰਹਮੇ ਨਹੀ ਜਾਨਹਿ ਭੇਦ॥
ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ॥
ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੋਅੰਤੁ॥੧॥

ਅਪਨੀ ਗਤਿ ਆਪਿ ਜਾਨੈ॥
ਸੁਣਿ ਸੁਣਿ ਅਵਰ ਵਖਾਨੈ॥੧॥ ਰਹਾਉ॥

ਸੰਕਰਾ ਨਹੀ ਜਾਨਹਿ ਭੇਵ॥
ਖੋਜਤ ਹਾਰੇ ਦੇਵ॥
ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ॥
ਸਭ ਉਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ॥੨॥

ਅਪਨੈ ਰੰਗਿ ਕਰਤਾ ਕੇਲ॥
ਆਪਿ ਬਿਛੋਰੈ ਆਪੇ ਮੇਲ॥
ਇਕਿ ਭਰਮੇ ਇਕਿ ਭਗਤੀ ਲਾਏ॥
ਅਪਣਾ ਕੀਆ ਆਪਿ ਜਣਾਏ॥੩॥

ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ॥
ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ॥
ਨਹੀ ਲੇਪੁ ਤਿਸੁ ਪੁੰਨਿ ਨ ਪਾਪਿ॥
ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ॥੪॥੨੫॥੩੬॥

raamkalee mehlāa 5.

mahimaa na jaaneh bayd.
barahmay nahee jaaneh bhayd.
avtaar na jaaneh ant.
paramaysar paarbarahm bay-ant. ||1||

apnee gat aap jaanai.
sun sun avar vakhaanai. ||1|| rahaa-o.

sankraa nahee jaaneh bhayv.
khojat haaray dayv.
dayvee-aa nahee jaanai maram.
sabh oopar alakh paarbarahm. ||2||

apnai rang kartaa kayl.
aap bichhorai aapay mayl.
ik bharmay ik bhagtee laa-ay.
apnaa kee-aa aap janaa-ay. ||3||

santan kee sun saachee saakhee.
so boleeh jo paykheh aakhee.
nahee layp tis punn na paap.
naanak kaa parabh aapay aap. ||4||25||36||

Ram Kali Mehlā-5

Guru Ji started the previous *shabad* with the remark that the storehouse of God is brimful with such invaluable diamonds and rubies, as (God's) Name along with truth, contentment, and (divine) wisdom. In this *shabad*, Guru Ji tells us about the mystery and magnificence of God Himself, which even gods and the holiest scriptures cannot grasp.

Describing the limitless glory of God, Guru Ji says: "(O' my friends, even the holiest Hindu scriptures like) *Vedas* do not understand the glory of God, nor all the (the Hindu gods of creation like) *Brahma*, know His mystery. (Even) all the (gods, who are believed as) incarnations (of God), do not know His limit. That all pervading God is limitless."(1)

Naturally the question arises, that if the holiest Hindu scriptures, and even such great gods as *Brahma* do not know God's end or limit, then who knows about it? To this question, Guru Ji humbly responds: "(O' my friends), His state or limit He Himself knows. (They who describe Him), do so on the basis of what they hear from others."(1-pause)

Commenting on the knowledge of other primal gods and goddesses, who may be expected to know the secrets of God, Guru Ji says: "(O' my friends), even *Shankar* (or *Shiva*—the god of death) doesn't know the secret of God. All other gods have also got exhausted trying to search Him. The goddesses (too) do not know His mystery, because that all pervading and incomprehensible God is the supreme (power, whose true form cannot be described)."(2)

Now describing one unique aspect of God's greatness, Guru Ji says: "(O' my friends), for His own pleasure the Creator plays many plays. He Himself separates (many from Himself, and) unites (them back). Some (He has) strayed in doubt, and some He has yoked into (His) worship. He Himself knows (about the world), which He has created."(3)

In closing, Guru Ji says to us: "(O' man), listen to this true story account of the saints, they say only that which they see with their own eyes. (They say, that) no virtue or vice has ever made any effect on God. (In short), the God of Nanak is all by Himself (and is not dependent on anybody for anything)."(4-25-36)

The message of this *shabad* is that we should not try to find the end or the limit of God, because these limits even the gods and goddesses and the holiest scriptures have not been able to find. We should simply have trust and faith in the words of the *Gurbani* (as contained in *Guru Granth Sahib Ji*), and believe firmly that God is the most powerful entity and whatever is happening is as per His will.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਿਛੁ ਕਾਜੁ ਨ ਕੀਓ ਜਾਨਿ॥
ਸੁਰਤਿ ਮਤਿ ਨਾਹੀ ਕਿਛੁ ਗਿਆਨਿ॥
ਜਾਪ ਤਾਪ ਸੀਲ ਨਹੀ ਧਰਮ॥
ਕਿਛੁ ਨ ਜਾਨਉ ਕੈਸਾ ਕਰਮ॥੧॥
ਠਾਕੁਰ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥
ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਭੂਲਗ ਚੁਕਗ ਪ੍ਰਭ ਤੇਰੇ॥੧॥
ਚਹਾਉ॥

ਰਿਧਿ ਨ ਬੁਧਿ ਨ ਸਿਧਿ ਪੁਗਾਸੁ॥
ਬਿਖੈ ਬਿਆਧਿ ਕੇ ਗਾਵ ਮਹਿ ਬਾਸੁ॥
ਕਰਣਹਾਰ ਮੇਰੇ ਪ੍ਰਭ ਏਕ॥
ਨਾਮ ਤੇਰੇ ਕੀ ਮਨ ਮਹਿ ਟੇਕ॥੨॥

ਸੁਣਿ ਸੁਣਿ ਜੀਵਉ ਮਨਿ ਇਹੁ ਬਿਸੁਮੁ॥
ਪਾਪ ਖੰਡਨ ਪ੍ਰਭ ਤੇਰੇ ਨਾਮੁ॥
ਤੂ ਅਗਨਤੁ ਜੀਅ ਕਾ ਦਾਤਾ॥
ਜਿਸਹਿ ਜਣਾਵਹਿ ਤਿਨਿ ਤੂ ਜਾਤਾ॥੩॥

ਜੋ ਉਪਾਇਓ ਤਿਸੁ ਤੇਰੀ ਆਸੁ॥
ਸਗਲ ਅਰਾਧਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸੁ॥

raamkalee mehlā 5.

kichhahoo kaaj na kee-o jaan.
surat mat naahee kichh gi-aan.
jaap taap seel nahee Dharam.
kichhoo na jaan-o kaisaa karam. ||1||
thaaakur pareetam parabh mayray.
tujh bin doojaa avar na ko-ee bhoolah chookah
parabh tayray. ||1|| rahaa-o.

riDh na buDh na siDh pargaas.
bikhai bi-aaDh kay gaav meh baas.
karanhaar mayray parabh ayk.
naam tayray kee man meh tayk. ||2||

sun sun jeeva-o man ih bisraam.
paap khandan parabh tayro naam.
too agnat jee-a kaa daataa.
jisahi janaaveh tin too jaataa. ||3||

jo upaa-i-o tis tayree aas.
sagal araaDheh parabh guntaas.

ਨਾਨਕ ਦਾਸ ਤੇਰੈ ਕੁਰਬਾਣੁ॥
ਬੇਅੰਤ ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਣੁ॥੪॥੨੬॥੩੭॥

naanak daas tayrai kurbaan.
bay-ant saahib mayraa miharvaan.
||4||26||37||

Ram Kali Mehla-5

In the previous *shabad* Guru Ji advised us that we should not try to find the end or the limit of God, because these limits, even the gods and goddesses or the holiest scriptures have not been able to find. We should simply have trust and faith in *Gurbani* (the words of the Guru), and believe firmly that God is the most powerful entity and whatever is happening is as per His will. In this *shabad*, Guru Ji shows us how to pray to that God with a sense of utmost humility and child like simplicity.

Addressing God, Guru Ji humbly confesses and says: “(O’ my God), I have not done anything to get better acquainted (with You). Neither have I any intellect, wisdom or (divine) knowledge, nor any worship, penance, good conduct, or righteousness. I do not know anything about what a good deed is.”(1)

Now approaching God with a child like simplicity, Guru Ji says: “O’ my beloved Master, except for You, there is no other (to whom we can go. So if we have forgotten (something), or made any mistakes, we are still Yours.”(1- pause)

Continuing to acknowledge his inadequacies and faults, Guru Ji reposes his hope in God’s Name, and says: “(O’ God), I neither have any power to perform miracles, nor wisdom, nor (divine) illumination. I am living in the village (body infested with) sin and vice. But O’ my only Creator, within my mind is the support of Your Name.”(2)

Stating how God’s Name is providing him comfort and support, Guru Ji says: “I live by listening again and again with this consolation in my mind O’ God, that Your Name is the destroyer of sins, and You are the benefactor of an unaccountable number of people. But, only those have known (You), to whom You Yourself have made known.”(3)

Guru Ji concludes the *shabad* by stating how all the beings live on the hope of God’s support. He says: “(O’ God), whosoever You have created, lives on the hope of Your support. O’ Treasure of virtues, all (beings) worship You. (I) slave Nanak am a sacrifice to You, (and say) that merciful is my limitless Master.”(4-26-37)

The message of this *shabad* is that even if we have committed many mistakes and sins, we should still go to God and pray to Him, in the most humble and childlike affectionate manner. We should say to Him that whether we are good or bad, we are His. Then surely God would forgive us and save us, just as a father loves and protects his child.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਰਾਖਨਹਾਰ ਦਇਆਲ॥
ਕੋਟਿ ਭਵ ਖੰਡੇ ਨਿਮਖ ਖਿਆਲ॥
ਸਗਲ ਅਰਾਧਹਿ ਜੰਤ॥
ਮਿਲੀਐ ਪ੍ਰਭ ਗੁਰ ਮਿਲਿ ਮੰਤ॥੧॥

ਜੀਅਨ ਕੋ ਦਾਤਾ ਮੇਰਾ ਪ੍ਰਭ॥

raamkalee mehlaa 5.

raakhanhaar da-i-aal.
kot bhav khanday nimakh khi-aal.
sagal araaDheh jant.
milee-ai parabh gur mil mant. ||1||

jee-an ko daataa mayraa parabh.

ਪੂਰਨ ਪਰਮੇਸੁਰ ਸੁਆਮੀ ਘਟਿ ਘਟਿ ਰਾਤਾ ਮੇਰਾ ਪ੍ਰਭੁ॥੧॥
ਰਹਾਉ॥

pooran parmaysur su-aamee ghat ghat raataa
mayraa parabh. ||1|| rahaa-o.

ਤਾ ਕੀ ਗਹੀ ਮਨ ਓਟਾ॥
ਬੰਧਨ ਤੇ ਹੋਈ ਛੋਟਾ॥
ਹਿਰਦੈ ਜਪਿ ਪਰਮਾਨੰਦ॥
ਮਨ ਮਾਹਿ ਭਏ ਅਨੰਦ॥੨॥

taa kee gahee man ot.
banDhan tay ho-ee chhot.
hirdai jap parmaanand.
man maahi bha-ay anand. ||2||

ਤਾਰਣ ਤਰਣ ਹਰਿ ਸਰਣ॥
ਜੀਵਨ ਰੂਪ ਹਰਿ ਚਰਣ॥

taaran taran har saran.
jeevan roop har charan.

ਪੰਨਾ ੮੯੫

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ਸੰਤਨ ਕੇ ਪ੍ਰਾਣ ਅਧਾਰ॥
ਉਚੇ ਤੇ ਉਚ ਅਪਾਰ॥੩॥
ਸੁ ਮਤਿ ਸਾਰੁ ਜਿਤੁ ਹਰਿ ਸਿਮਰੀਜੈ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪੇ ਦੀਜੈ॥
ਸੁਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਉ॥
ਨਾਨਕ ਜਪਿਆ ਗੁਰ ਮਿਲਿ ਨਾਉ॥੪॥੨੭॥੩੮॥

santan kay paraan adhaar.
oochay tay ooch apaar. ||3||
so mat saar jit har simreejai.
kar kirpaa jis aapay deejai.
sookh sahj aanand har naa-o.
naanak japi-aa gur mil naa-o. ||4||27||38||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that even if we have committed many mistakes and sins, we should still go to God and pray to Him in the most humble and childlike affectionate manner. We should say to Him that whether we are good or bad, we are His. Then surely God would forgive us and save us, just as a father loves and protects his child. In this *shabad*, on the basis of his personal experience, Guru Ji tells us how great and merciful God is and how He can save and help us swim across this worldly ocean.

Describing how powerful our God is and how we can meet Him, Guru Ji says: “(O’ my friends), the merciful God is the protector (of all). By remembering Him (sincerely, even) for an instant, one’s millions of rounds (of births and deaths) are eradicated. All beings worship Him, but it is only by following Guru’s mantra that we can meet Him.”(1)

Once again expressing his admiration of God, Guru Ji says: “(O’ my friends), benefactor of all beings is my God. My perfect all pervading Master is pervading in each and every heart.”(1-pause)

Describing the benefits of meditating on that God, Guru Ji addresses his own mind and says: “O’ my mind, one who has grasped the shelter of that (God), has been liberated from the (worldly) bonds. By meditating on that (God), the source of supreme bliss, a state of bliss pervades in the mind.”(2)

Continuing to list the unique merits of God, Guru Ji says: “(O’ my friends), the shelter of God is (like) a ship to ferry us across the worldly ocean (and save us from the rounds of births and deaths. God’s feet (His immaculate Name) are the embodiment of life. He is the support of life breaths of the saints. He is limitless and highest of the high.”(3)

In conclusion, Guru Ji says: “(O’ my friend), best is that advice, (acting on which) we meditate on God. (But, that person alone acquires such intellect), showing mercy whom God Himself gives. O’ Nanak, meeting with the Guru, the one who has meditated on the (God’s) Name, has obtained peace, poise, and bliss.”(4-27-38)

The message of this *shabad* is that if we want to be liberated from all our bonds and the consequences of sins of millions of births, and want to enjoy a state of supreme peace, poise, and bliss, then we should seek company of the saint (Guru), and in his company sing praises of God and meditate on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਸਗਲ ਸਿਆਨਪ ਛਾਡਿ॥
ਕਰਿ ਸੇਵਾ ਸੇਵਕ ਸਾਜਿ॥
ਅਪਨਾ ਆਪੁ ਸਗਲ ਮਿਟਾਇ॥
ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਇ॥੧॥

ਹੋਹੁ ਸਾਵਧਾਨ ਅਪੁਨੇ ਗੁਰ ਸਿਉ॥
ਆਸਾ ਮਨਸਾ ਪੂਰਨ ਹੋਵੈ ਪਾਵਹਿ ਸਗਲ ਨਿਧਾਨ ਗੁਰ
ਸਿਉ॥੧॥ ਰਹਾਉ॥

ਦੂਜਾ ਨਹੀ ਜਾਨੈ ਕੋਇ॥
ਸਤਗੁਰੁ ਨਿਰੰਜਨੁ ਸੋਇ॥
ਮਾਨੁਖ ਕਾ ਕਰਿ ਰੂਪੁ ਨ ਜਾਨੁ॥
ਮਿਲੀ ਨਿਮਾਨੇ ਮਾਨੁ॥੨॥

ਗੁਰ ਕੀ ਹਰਿ ਟੇਕ ਟਿਕਾਇ॥
ਅਵਰ ਆਸਾ ਸਭ ਲਾਹਿ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਮਾਗੁ ਨਿਧਾਨੁ॥
ਤਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥੩॥

ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤੁ॥
ਏਹਾ ਭਗਤਿ ਸਾਰ ਤਤੁ॥
ਸਤਿਗੁਰ ਭਏ ਦਇਆਲੁ॥
ਨਾਨਕ ਦਾਸ ਨਿਹਾਲੁ॥੪॥੨੮॥੩੯॥

raamkalee mehlāa 5.

sagal si-aanap chhaad.
kar sayvaa sayvak saaj.
apnaa aap sagal mitaa-ay.
man chingday say-ee fal paa-ay. ||1||

hohu saavDhaan apunay gur si-o.
aasaa mansaa pooran hovai paavahi sagal
niDhaan gur si-o. ||1|| rahaa-o.

doojaa nahee jaanai ko-ay.
satgur niranjan so-ay.
maanukh kaa kar roop na jaan.
milee nimaanay maan. ||2||

gur kee har tayk tikaa-ay.
avar aasaa sabh laahi.
har kaa naam maag niDhaan.
taa dargeh paavahi maan. ||3||

gur kaa bachan jap mant.
ayhaa bhagat saar tat.
satgur bha-ay da-i-aal.
naanak daas nihaal. ||4||28||39||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be liberated from all our bonds and the consequences of sins of millions of births, and want to enjoy a state of supreme peace, poise, and bliss, then we should seek company of the saint (Guru), and in his company sing praises of God and meditate on His Name. In this *shabad*, Guru Ji goes even further and tells us how, leaving aside everything else, we should serve the Guru and follow his advice. Lastly, we should not regard him merely as another human being, but the very manifestation of God Himself. He also tells us what kinds of blessings we would obtain by following the advice of the Guru and by meditating on God’s Name.

Telling us with what kind of attitude we should serve the Guru and follow his advice, and what the reward would be, Guru Ji says: “(O’ man), shed off all your cleverness. Making

yourself true servant (of the Guru), serve him (and faithfully follow his advice). In this way, one who erases one's self-conceit obtains whatever one's mind desires.”(1)

Stating briefly his advice, Guru Ji says: “(O’ man), remain attentive (and listen carefully) to your Guru. Then all your hopes and desires would be fulfilled, and you would obtain all (kinds of treasures) from the Guru.”(1-pause)

Describing what are the distinctive traits of a true Guru, and what should be the conduct of his follower, Guru Ji says: “(O’ my friends), the true Guru deems that immaculate God pervading everywhere. Except God, he doesn’t recognize any other different power. (Therefore, O’ man), don’t deem the Guru only another human being, (deem him as the embodiment of God. In this way by becoming) humble you would obtain honor (from the Guru).”(2)

Therefore, Guru Ji advises us: “(O’ my friends), depend on the support of Guru-God, and remove all other hopes (from your mind. From the Guru), ask for the treasure of God’s Name; only then you would obtain honor in God’s court.”(3)

In closing, Guru Ji says: “(O’ my friend), meditate on *Mantra* of Guru’s word. This alone is the essence of (God’s) devotion. (In short) Nanak says, those devotees are blessed on whom the true Guru becomes gracious.”(4-28-39)

The message of this *shabad* is that shedding our cleverness, we should humbly and dutifully act on Guru’s advice (as contained in the Guru Granth Sahib). Lastly, we should beg only for the treasure of God’s Name, and nothing else. By doing so, we would obtain honor in God’s court.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਹੋਵੈ ਸੋਈ ਭਲ ਮਾਨੁ॥
ਆਪਨਾ ਤਜਿ ਅਭਿਮਾਨੁ॥
ਦਿਨੁ ਰੈਨਿ ਸਦਾ ਗੁਨ ਗਾਉ॥
ਪੂਰਨ ਏਹੀ ਸੁਆਉ॥੧॥

ਆਨੰਦ ਕਰਿ ਸੰਤ ਹਰਿ ਜਪਿ॥
ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਗੁਰ ਕਾ ਜਪਿ ਮੰਤੁ
ਨਿਰਮਲ॥੧॥ ਰਹਾਉ॥

ਏਕ ਕੀ ਕਰਿ ਆਸ ਭੀਤਰਿ॥
ਨਿਰਮਲ ਜਪਿ ਨਾਮੁ ਹਰਿ ਰਹਿ॥
ਗੁਰ ਕੇ ਚਰਨ ਨਮਸਕਾਰਿ॥
ਭਵਜਲੁ ਉਤਰਹਿ ਪਾਰਿ॥੨॥

ਦੇਵਨਹਾਰ ਦਾਤਾਰ॥
ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥
ਜਾ ਕੈ ਘਰਿ ਸਰਬ ਨਿਧਾਨ॥
ਰਾਖਨਹਾਰ ਨਿਦਾਨ॥੩॥

ਨਾਨਕ ਪਾਇਆ ਏਹੁ ਨਿਧਾਨ॥
ਹਰੇ ਹਰਿ ਨਿਰਮਲ ਨਾਮ॥

raamkalee mehlā 5.

hovai so-ee bhal maan.
aapnaa taj abhimaan.
din rain sadaa gun ga-o.
pooran ayhee su-aa-o. ||1||

aanand kar sant har jap.
chhaad si-aanap baho chaturaa-ee gur kaa jap
mant nirmal.||1|| rahaa-o.

ayk kee kar aas bheetar.
nirmal jap naam har har.
gur kay charan namaskaar.
bhavjal utreh paar. ||2||

dayvanhaar daataar.
ant na paaraavaar.
jaa kai ghar sarab niDhaan.
raakhanhaar nidaan. ||3||

naanak paa-i-aa ayhu niDhaan.
haray har nirmal naam.

ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥
ਨਾਨਕ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥੩॥੨੯॥੪੦॥

jo japai tis kee gatī ho-ay.
naanak karam paraapatī ho-ay. ||4||29||40||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that shedding off our cleverness we should humbly and dutifully act on Guru's advice (as contained in the Guru Granth Sahib). We should beg only for the treasure of God's Name, and nothing else. By doing so we would obtain honor in God's court. In this *shabad*, Guru Ji elaborates on his advice and tells us what kind of attitude we should have in life itself.

Right at the outset, Guru Ji says: "(O' man), whatever is happening (as per God's will), deem it as good. Shed your self-conceit. Day and night sing praises (of God), because this is the right object (of human life)."(1)

Giving his advice in a nutshell, Guru Ji affectionately says: "(O' my dear) saint, meditate on God's Name, and enjoy (a state of spiritual) bliss. Leaving aside your (own self-conceited) wisdom and too much cleverness, meditate on the immaculate mantra given by the Guru."(1-pause)

Clarifying what our attitude should be toward God and the Guru, he says: "(O' my friend), within (your mind, pin) your hope only in the One (God). Again and again meditate on the immaculate Name of God. Bow to the feet (the word of the Guru), and you would swim across the dreadful (worldly) ocean."(2)

Giving the reason, why we should have our hope only in the one God, Guru Ji says: "(O' my friends), It is (that God), who is the Giver of all. There is no end or limit (to His gifts), and in whose house, all (kinds of) treasures are available. It is He, who is our Savior in the end, (therefore we should have our faith only in His support)."(3)

In closing, Guru Ji says: "(O' my friends), one who has found this treasure of God's immaculate Name, and meditates on it, obtains a (high spiritual) state. (But), O' Nanak, only by good fortune, one obtains this treasure."(4-29-40)

The message of this *shabad* is that we should happily accept whatever happens as per God's will, and shedding our ego and cleverness, we should sing praises of God, and meditate on God's Name. By doing so, we attain a high spiritual state and will be ferried across this worldly ocean, which is the true aim of life.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਦੁਲਭ ਦੇਹ ਸਵਾਰਿ॥
ਜਾਹਿ ਨ ਦਰਗਹ ਹਾਰਿ॥
ਹਲਤਿ ਪਲਤਿ ਤੁਧੁ ਹੋਇ ਵਡਿਆਈ॥
ਅੰਤ ਕੀ ਬੋਲਾ ਲਏ ਛਡਾਈ॥੧॥

ਰਾਮ ਕੇ ਗੁਨ ਗਾਉ॥
ਹਲਤੁ ਪਲਤੁ ਹੋਹਿ ਦੇਵੈ ਸੁਹੇਲੇ ਅਚਰਜ ਪੁਰਖੁ ਧਿਆਉ॥੧॥
ਚਹਾਉ॥

raamkalee mehlaa 5.

ḡulabh ḡdayh savaar.
jaahi na ḡargeh haar.
halat̤ palat̤ tuḡḡ ho-ay vadi-aa-ee.
ant̤ kee baylaa la-ay ḡhḡadaa-ee. ||1||

raam kay gun gaa-o.
halat̤ palat̤ hohi ḡovai suhaylay achraj purakh̤
ḡḡi-aa-o. ||1|| rahaa-o.

ਉਨਤ ਬੈਠਤ ਹਰਿ ਜਾਪੁ॥
ਬਿਨਸੈ ਸਗਲ ਸੰਤਾਪੁ॥
ਬੈਰੀ ਸਭਿ ਹੋਵਹਿ ਮੀਤ॥
ਨਿਚਮਲੁ ਤੇਰਾ ਹੋਵੈ ਚੀਤ॥੨॥

oother baithat har jaap.
binsai sagal santāap.
bairee sabh hoveh meet.
nirmal tayraa hovai cheet. ||2||

ਸਭ ਤੇ ਉਤਮ ਇਹੁ ਕਰਮੁ॥
ਸਗਲ ਧਰਮ ਮਹਿ ਸ਼ੇਸਟ ਧਰਮੁ॥
ਹਰਿ ਸਿਮਰਨਿ ਤੇਰਾ ਹੋਇ ਉਧਾਰੁ॥
ਜਨਮ ਜਨਮ ਕਾ ਉਤਰੈ ਭਾਰੁ॥੩॥

sabh tay ootam ih karam.
sagal Dharam meh saraysat Dharam.
har simran tayraa ho-ay uDhaar.
janam janam kaa utrai bhaar. ||3||

ਪੂਰਨ ਤੇਰੀ ਹੋਵੈ ਆਸ॥
ਜਮ ਕੀ ਕਟੀਐ ਤੇਰੀ ਫਾਸ॥
ਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਨੀਜੈ॥
ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਸਮੀਜੈ॥੪॥੩੦॥੪੧॥

pooran tayree hovai aas.
jam kee katee-ai tayree faas.
gur kaa updays suneejai.
naanak sukh sahj sameejai. ||4||30||41||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should accept whatever happens as per God's will, and shedding our ego and cleverness, we should sing praises of God and meditate on God's Name. By doing so, we attain a high spiritual state and will be ferried across this worldly ocean, which is the true aim of life. In this *shabad*, he elaborates on this concept, and lists the benefits and blessings we obtain by following this advice, and meditating on God's Name.

Articulating the benefits of meditating on God's Name, Guru Ji says: "(O' man), embellish this very difficult to obtain body (by meditating on God's Name). So that, you may not go as a loser in the court of God. (If you meditate on the Name), you would be honored both in this world and the next, and at the time of death, (this Name), would get you liberated (from the demon of death)."(1)

Stating the essence of his present sermon, Guru Ji says: "(O' my friends), sing praises of God. By contemplating on that wondrous God, both this and the next worlds of yours would be embellished (with peace and comfort)."(1-pause)

Elaborating on the benefits and blessings, we can experience here in this world by meditating on God's Name, Guru Ji says: "(O' my friends), whether sitting or standing meditate on God. (By doing so), all your troubles vanish. All your enemies become your friends, and your mind becomes free (from any kind of enmity)."(2)

Comparing the merits of meditating on the Name to other ritualistic deeds, Guru Ji says: (O' my friends, meditating on God's Name) is the deed of highest merit. Among all the acts of faith, this is the most sublime. (In short), by meditating on God's Name, you would obtain salvation, (because by meditation on God's Name, one's load (of sins) accumulated birth after birth is taken off (and one is absolved of all one's past sins and misdeeds)."(3)

In conclusion, Guru Ji says: "(O' my friends), listen to this sermon of the Guru, (that if you meditate on God's Name), your desire would be fulfilled, your noose of death would be

cut off, and Nanak says, that you would merge in peace and poise (and enjoy the bliss of eternal union with God).”(4-30-41)

The message of this *shabad* is that if we want this human body of ours embellished with divine merits, all our wishes fulfilled, all our enemies to become our friends, and to go to God’s court with honor, then we should listen to the advice of the Guru and meditate on God’s Name at all times.

ਪੰਨਾ ੯੯੬

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ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlāa 5.

ਜਿਸ ਕੀ ਤਿਸ ਕੀ ਕਰਿ ਮਾਨੁ॥
ਆਪਨ ਲਾਹਿ ਗੁਮਾਨੁ॥
ਜਿਸ ਕਾ ਤੂ ਤਿਸ ਕਾ ਸਭੁ ਕੋਇ॥
ਤਿਸਹਿ ਅਰਾਇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੧॥

jis kee tis kee kar maan.
aapan laahi gumaan.
jis kaa too tis kaa sabh ko-ay.
tiseh araaDh sadaa sukh ho-ay. ||1||

ਕਾਹੇ ਕੁਮਿ ਕੁਮਹਿ ਬਿਗਾਨੇ॥
ਨਾਮ ਬਿਨਾ ਕਿਛੁ ਕਾਮਿ ਨ ਆਵੈ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਹੁਤੁ
ਪਛੁਤਾਨੇ॥੧॥ ਰਹਾਉ॥

kaahay bharam bharmeh bigaanay.
naam binaa kichh kaam na aavai mayraa
mayraa kar bahut pachhutaanay. ||1||
rahaa-o.

ਜੋ ਜੋ ਕਰੈ ਸੋਈ ਮਾਨਿ ਲੇਹੁ॥
ਬਿਨੁ ਮਾਨੇ ਰਲਿ ਹੋਵਹਿ ਖੋਹੁ॥
ਤਿਸ ਕਾ ਭਾਣਾ ਲਾਗੈ ਮੀਠਾ॥
ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੇ ਮਨਿ ਵੂਠਾ॥੨॥
ਵੇਪਰਵਾਹੁ ਅਗੋਚਰੁ ਆਪਿ॥
ਆਠ ਪਹਰ ਮਨ ਤਾ ਕਉ ਜਾਪਿ॥
ਜਿਸੁ ਚਿਤਿ ਆਏ ਬਿਨਸਹਿ ਦੁਖਾ॥
ਹਲਤਿ ਪਲਤਿ ਤੇਰਾ ਉਜਲ ਮੁਖਾ॥੩॥

jo jo karai so-ee maan layho.
bin maanay ral hoveh khayh.
tis kaa bhaanaa laagai meethaa.
gur parsaad virlay man voothaa. ||2||
vayparvaahu agochar aap.
aath pahar man taa ka-o jaap.
jis chit aa-ay binsahi dukhaa.
halat palat tarayraa oojal mukhaa. ||3||

ਕਉਨ ਕਉਨ ਉਧਰੇ ਗੁਨ ਗਾਇ॥
ਗਨਣੁ ਨ ਜਾਈ ਕੀਮ ਨ ਪਾਇ॥
ਬੁਝਤ ਲੋਹ ਸਾਧਸੰਗਿ ਤਰੈ॥
ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਕਰੈ॥੪॥੩੧॥੪੨॥

ka-un ka-un uDhray gun gaa-ay.
gana na jaa-ee keem na paa-ay.
boodat loh saaDhsang tarai.
naanak jisahi paraapat karai. ||4||31||42||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want this human body of ours embellished with divine merits, all our wishes fulfilled, all our enemies to become our friends, and if we want to go to God’s court with honor, then we should listen to the advice of the Guru and meditate on God’s Name at all times. In this *shabad*, Guru Ji gives more advice to make our life happier and help us achieve salvation.

First advising us to acknowledge God as the Master of everything, and everyone, Guru Ji says: “(O’ my friend), shed your false pride, and acknowledge Him (as the real owner), to whom everything (including your body) belongs. He to whom you belong, everyone else also belongs. Meditating on Him, there is always peace.”(1)

Cautioning us against wandering in doubts and egoistic tendencies, Guru Ji says: “O’ ignorant being, why are you getting lost in doubts and illusions? Many have repented by (saying such things as), this (wealth) is mine, (or that relative) is mine. (But, the fact is that in the end), except for God’s Name, nothing serves any purpose.”(1-pause)

Guru Ji now gives us some more directions for leading our life. He says: “(O’ my friends), whatever (God) does, accept that (willingly as for your good, because) without accepting (God’s will, your human life becomes a complete waste, and) by merging in dust, you would be reduced to dust. It is only very rare persons in whose mind, through Guru’s grace, God has come to abide (and to them God’s will seems sweet).”(2)

Therefore, advising his own mind (and indirectly us), Guru Ji says: “O’ my mind, at all times meditate on that God, who is carefree and beyond the comprehension of our senses. Because, in whose mind He is remembered, all that person’s sufferings are destroyed. (Therefore, meditate on that God, so that) you obtain honor both in this and the next world.”(3)

In conclusion, Guru Ji says: “(O’ my friends), who or how many have been saved by singing praises (of God), their number cannot be counted, nor can the worth (of singing God’s praises) be estimated. However, Nanak says (that) whom (God) provides (the wisdom of singing God’s praises in the company of saints is emancipated, just as) in the company of wood, a sinking (piece of) iron also keeps floating.”(4-31-42)

The message of this *shabad* is that we should recognize that our God is the God of all. He is our creator, benefactor, and giver of everything. We should accept His will cheerfully, and remember Him at all the times. By doing so all our pains vanish, and we obtain honor both in this and the next world.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਮਨ ਮਾਹਿ ਜਾਪਿ ਭਗਵੰਤੁ॥
ਗੁਰਿ ਪੂਰੈ ਇਹੁ ਦੀਨੇ ਮੰਤੁ॥
ਮਿਟੇ ਸਗਲ ਭੈ ਤ੍ਰਾਸ॥
ਪੂਰਨ ਹੋਈ ਆਸ॥੧॥

ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵਾ॥
ਕੀਮਤਿ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਸਾਚੇ ਸਚੁ ਅਲਖ ਅਭੇਵਾ॥੧॥
ਚਹਾਉ॥

ਕਰਨ ਕਰਾਵਨ ਆਪਿ॥
ਤਿਸ ਕਉ ਸਦਾ ਮਨ ਜਾਪਿ॥
ਤਿਸ ਕੀ ਸੇਵਾ ਕਰਿ ਨੀਤ॥
ਸਚੁ ਸਹਜੁ ਸੁਖੁ ਪਾਵਹਿ ਮੀਤ॥੨॥

ਸਾਹਿਬੁ ਮੇਰਾ ਅਤਿ ਭਾਰਾ॥
ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ॥
ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥
ਜਨ ਕਾ ਰਾਖਾ ਸੋਈ॥੩॥

raamkalee mehlā 5.

man maahi jaap bhagvant.
gur poorai ih deeno mant.
mitay sagal bhai taraas.
pooran ho-ee aas. ||1||

safal sayvaa gurdayvaa.
keemat kichh kahan na jaa-ee saachay sach
alakh abhayvaa. ||1|| rahaa-o.

karan karaavan aap.
tis ka-o sadaa man jaap.
tis kee sayvaa kar neet.
sach sahj suk paavahi meet. ||2||

saahib mayraa at bhaaraa.
khin meh thaap uthaapanhaaraa.
tis bin avar na ko-ee.
jan kaa raakhaa so-ee. ||3||

ਕਰਿ ਕਿਰਪਾ ਅਰਦਾਸਿ ਸੁਣੀਜੈ॥
ਅਪਣੇ ਸੇਵਕ ਕਉ ਦਰਸਨੁ ਦੀਜੈ॥
ਨਾਨਕ ਜਾਪੀ ਜਪੁ ਜਾਪੁ॥
ਸਭ ਤੇ ਉਚ ਜਾ ਕਾ ਪਰਤਾਪੁ॥੪॥੩੨॥੪੩॥

kar kirpaa ardaas sunēejai.
apnāy sayvak ka-o ḁarsan deejai.
naanak jaapee jap jaap.
sabh̄ t̄ay ooch jaa kaa partaap. ||4||32||43||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should recognize that our God is the God of all. He is our creator, benefactor, and giver of every thing. We should accept His will cheerfully and remember Him at all the times. By doing so, our pains vanish and we obtain honor both in this and the next world. In this *shabad*, Guru Ji lists definite actions for us to take in remembering God, and describes the benefits of doing that.

Stating the first step and its benefits, Guru Ji says: “(O’ my friends), meditate on God in your mind. This is the *mantra*, which the perfect Guru has given (you. The person who has done this), all that person’s fears and frights have been wiped out, and every one of his or her hope has been fulfilled.”(1)

Regarding the value of serving and following the advice of the Guru, he says: “(O’ my friends), fruitful is the service of the Guru-God. The worth of that true, incomprehensible, and mysterious (God) cannot be described.”(1-pause)

Therefore, even advising his own mind, Guru Ji says: “O’ my mind, always worship Him, who is the doer and cause of every thing. Serve that God every day and you would obtain eternal peace and poise, O’ my friend.”(2)

Now, listing some of the unique merits of God, he says: “(O’ my friends), extremely great is my Master. He can create or destroy in an instant. Except for Him, there is no other (as powerful), He alone is the savior of His devotees.”(3)

Guru Ji concludes the *shabad* by showing us how humbly, we should pray to God, and what to pray for. Addressing God, he says: “(O’ God), showing Your mercy, listen to (my) prayer and bless Your servant with Your sight. Nanak (prays that he may) keep repeating that (God’s) Name, whose glory is the highest of all.”(4-32-43)

The message of this *shabad* is that we should take the shelter of that God, who is highest of the high, and pray to Him to bless us with this intellect that we keep meditating on His Name day and night. By doing so we would be free from all fears and would enjoy a state of eternal peace, poise, and bliss.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਬਿਰਥਾ ਭਰਵਾਸਾ ਲੋਕ॥
ਠਾਕੁਰ ਪ੍ਰਭ ਤੇਰੀ ਟੇਕ॥
ਅਵਰ ਛੁਟੀ ਸਭ ਆਸ॥
ਅਚਿੰਤ ਠਾਕੁਰ ਭੇਟੇ ਗੁਣਤਾਸ॥੧॥

ਏਕੇ ਨਾਮੁ ਧਿਆਇ ਮਨ ਮੇਰੇ॥

raamkalee mehlaa 5.

birthaa b̄harvaasaa lok.
ṯhaakur parabh̄ t̄ayree tayk.
avar ch̄hootee sabh̄ aas.
achint̄ ṯhaakur b̄haytay gun̄taas. ||1||

ayko naam D̄hi-aa-ay man mayray.

ਕਾਰਜੁ ਤੇਰਾ ਹੋਵੈ ਪੂਰਾ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ਮਨ
ਮੇਰੇ॥੧॥ ਚਹਾਉ॥

ਤੁਮ ਹੀ ਕਾਰਨ ਕਰਨ॥
ਚਰਨ ਕਮਲ ਹਰਿ ਸਰਨ॥
ਮਨਿ ਤਨਿ ਹਰਿ ਓਹੀ ਧਿਆਇਆ॥
ਆਨੰਦ ਹਰਿ ਰੂਪ ਦਿਖਾਇਆ॥੨॥
ਤਿਸ ਹੀ ਕੀ ਓਟ ਸਦੀਵ॥
ਜਾ ਕੇ ਕੀਨੇ ਹੈ ਜੀਵ॥
ਸਿਮਰਤ ਹਰਿ ਕਰਤ ਨਿਧਾਨ॥
ਰਾਖਨਹਾਰ ਨਿਦਾਨ॥੩॥

ਸਰਬ ਕੀ ਰੇਣ ਹੋਵੀਜੈ॥
ਆਪੁ ਮਿਟਾਇ ਮਿਲੀਜੈ॥
ਅਨਦਿਨੁ ਧਿਆਈਐ ਨਾਮੁ॥
ਸਫਲ ਨਾਨਕ ਇਹੁ ਕਾਮੁ॥੪॥੩੩॥੪੪॥

kaaraj tayraa hovai pooraa har har har gun
gaa-ay man mayray. ||1|| rahaa-o.

tum hee kaaran karan.
charan kamal har saran.
man tan har ohee Dhi-aa-i-aa.
aanand har roop dikhaa-i-aa. ||2||
tis hee kee ot sadeev.
jaa kay keenay hai jeev.
simrat har karat niDhaan.
raakhanhaar nidaan. ||3||

sarab kee rayn hoveejai.
aap mitaa-ay mileejai.
an-din Dhi-aa-ee-ai naam.
safal naanak ih kaam. ||4||33||44||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should take the shelter of that God, who is highest of the high, and pray to Him to bless us with this intellect that we keep meditating on His Name day and night. By doing so we would be free from all fears and alarms, and would enjoy a state of eternal peace, poise, and bliss. In this *shabad*, he shows us how to humbly express our full faith in God and to keep meditating on His Name.

First expressing his full confidence in God, Guru Ji says: “(O’ God, I have realized that) it is useless to have any kind of hope in (other) people. Therefore (I depend only on) Your support, O’ my Master. The one who has met the carefree Master, the treasure of all virtues, (except God’s Name) all that one’s hope in any one else has been forsaken.”(1)

Therefore, addressing his own mind and indirectly us, Guru Ji says: “O’ my mind, meditate on the Name (of that) one God (alone). Keep singing praises of God, O’ my mind, and your task would be accomplished.”(1-pause)

Continuing to express his faith in God and describing the blessings, he is enjoying, Guru Ji says: “(O’ God), You Yourself are the cause and doer of everything (and the Creator of this universe). O’ God, I have only taken the shelter of Your lotus feet. (Because, whosoever has sincerely) meditated on that God, (with full concentration of) body and mind, (the Guru) has shown that person the sight of (God), the embodiment of bliss.”(2)

Therefore, once again instructing his mind and us, Guru Ji says: “(O’ my mind), forever (depend only) on the support of that (God), whose creation are all the beings. All treasures are obtained by remembering Him, and in the end it is He, who is our Savior.”(3)

In conclusion, Guru Ji says: “(O’ my mind), we should make (ourselves so humble as if we are) the dust of all. (Because, only by) erasing our self-conceit, are we able to meet (God). Further, day and night we should meditate on (God’s) Name, because O’ Nanak, fruitful is this deed (and it definitely helps us in uniting with God).”(4-33-44)

The message of this *shabad* is that if we want to obtain all kinds of treasures, get all our tasks accomplished and be free from all fears and anxieties, then forsaking our self-conceit, and the support of worldly people, we should pin our hope in that God alone and day and night meditate on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਾਰਨ ਕਰਨ ਕਰੀਮ॥
ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ॥
ਅਲਹ ਅਲਖ ਅਪਾਰ॥
ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰ॥੧॥

ਪੰਨਾ ੯੯੭

ਉਂ ਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ॥
ਪਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ॥੧॥ ਰਹਾਉ॥

ਜਗੰਨਾਥ ਜਗਜੀਵਨ ਮਾਧੋ॥
ਭਉ ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ॥
ਰਿਖੀਕੇਸ ਗੋਪਾਲ ਗੁੇਵਿੰਦਾ॥
ਪੂਰਨ ਸਰਬਤ੍ ਮੁਕੰਦਾ॥੨॥

ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ॥
ਪੀਰ ਪੈਕਾਂਬਰ ਸੇਖ॥
ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ॥
ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ॥੩॥

ਨਾਰਾਇਣ ਨਰਹਰ ਦਇਆਲ॥
ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ॥
ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ॥
ਲੀਲਾ ਕਿਛੁ ਲਖੀ ਨ ਜਾਇ॥੪॥

ਮਿਹਰ ਦਇਆ ਕਰਿ ਕਰਨੈਹਾਰ॥
ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਜਣਹਾਰ॥
ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ॥
ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ॥੫॥੩੪॥੪੫॥

raamkalee mehlaa 5.

kaaran karan kareem.
sarab partīpaal raheem.
alah alakh apaar.
khud khudaa-ay vad baysumaar. ||1||

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oⁿ namo bhagvanṯ gusaa-ee.
khaalak rav rahi-aa sarab thaa-ee. ||1||
rahaa-o.

jagannaath jagjeevan maaDho.
bha-o bhanjan rid maahi araaDho.
rikheekays gopaal govind.
pooran sarbatar mukand. ||2||

miharvaan ma-ulaa toohee ayk.
peer paikaaⁿbar saykh.
dīlā kaa maalak karay haak.
kuraan katayb tay paak. ||3||

naaraa-iṅ narhar da-i-aal.
ramat raam ghat ghat aaDhaar.
baasudayv basat sabh thaa-ay.
leelaa kichh lakhee na jaa-ay. ||4||

mihar da-i-aa kar karnaihaar.
bhagat bandagee deh sirjanhaar.
kaho naanak gur kho-ay bharam.
ayko alhu paarbarahm. ||5||34||45||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain all kinds of treasures, get all our tasks accomplished and be free from all fears and anxieties, then forsaking our self-conceit and the support of worldly people, we should pin our hope in that God alone, and day and night meditate on His Name. In this *shabad*, Guru Ji tells us more about the qualities of that one God who alone is the Creator and Master of this universe, whom we need to worship and no one else.

First listing some names based on His qualities and by which He is remembered by adherents of different faiths, particularly Hindus and Muslims, Guru Ji says: “(O’ my

friends), that beneficent God is Cause and Doer (of everything). That merciful Master is the sustainer of all. (That in accessible) *Allah* is incomprehensible and infinite. He has become the great limitless God by Himself (and not by anybody else's efforts or help)."(1)

Therefore paying his respects to that God, Guru Ji says: "(O' my friends), I salute that God and Master. That Creator is pervading all places."(1-pause)

Next advising us, Guru Ji says: "(O' my friends), that Master, is the giver of life to the world. He is the Master of wealth and destroyer of fears. Remember Him in your mind. He is the Master of senses, and sustainer and protector of the earth, That giver of salvation is pervading all places."(2)

Therefore praying to God, Guru Ji says: "(O' God), You alone are the merciful Master, who gives life (to the entire world). You Yourself are the spiritual guide, messenger, and faith teacher. You are the Master of all hearts and speak in all (of them). You are more sacred (and different) than (what) Quran, (or other Semitic texts say about You)."(3)

Elaborating on the qualities of God, he says: "(O' my friends), that merciful God Himself is *Narayan* (having abode in water), and *Narsingh* (the lion-man, who saved His devotee *Prehlaad*). That all pervading God is the support of each and every heart. He is also the *Baasudev* who resides everywhere, and whose wondrous play cannot be understood."(4)

Guru Ji concludes the *shabad* by stressing that it does not matter by what name we call Him or how we worship Him; He is the same One God, the Master of all creatures and adherents of all faiths. He says: "(O' God, show Your compassion and mercy. O' the Creator, (Hindus pray to You) to bless them with Your *Bhakti*, while Muslims pray for Your *Bandagi* (and thus both ask for the same thing; Your loving devotion). Therefore, Nanak says that whose doubts the Guru has dispelled, for that person the *Allah* (of Muslims), and *Paarbraham* (of Hindus) are one."(5-34-45)

The message of this *shabad* is that it doesn't matter how we pray to God, or with what Name we address Him. What matters is that we should pray with complete humility, devotion, and love only to that one God, who is the Creator and Master of the universe and not any other lesser god, goddesses, picture or idol.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕੋਟਿ ਜਨਮ ਕੇ ਬਿਨਸੇ ਪਾਪ॥
ਹਰਿ ਹਰਿ ਜਪਤ ਨਾਹੀ ਸੰਤਾਪ॥
ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ ਵਸੇ॥
ਮਹਾ ਬਿਕਾਰ ਤਨ ਤੇ ਸਭਿ ਨਸੇ॥੧॥

ਗੋਪਾਲ ਕੋ ਜਸੁ ਗਾਉ ਪ੍ਰਣੀ॥
ਅਕਥ ਕਥਾ ਸਾਚੀ ਪ੍ਰਭ ਪੂਰਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ॥੧॥
ਚਹਾਉ॥

ਤ੍ਰਿਸਨਾ ਭੂਖ ਸਭ ਨਾਸੀ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪਿਆ ਅਭਿਨਾਸੀ॥
ਰੈਨਿ ਦਿਨਸੁ ਪ੍ਰਭ ਸੇਵ ਕਮਾਨੀ॥
ਹਰਿ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਨੀ॥੨॥

raamkalee mehlā 5.

kot janam kay binsay paap.
har har japat naahee santāap.
gur kay charan kamal man vasay.
mahaa bikaar tan tay sabh nasay. ||1||

gopaal ko jas gaa-o paraanee.
akath katha saachee parabh pooran jotee jot
samaanee. ||1|| rahaa-o.

tarisnaa bhookh sabh naasee.
sant prasaad japi-aa abhinaasee.
rain dinas parabh sayv kamaanee.
har milnai kee ayh neesaanee. ||2||

ਮਿਟੇ ਜੰਜਾਲ ਹੋਏ ਪ੍ਰਭ ਦਇਆਲ॥
ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥
ਪਰਾ ਪੂਰਬਲਾ ਕਰਮੁ ਬਣਿ ਆਇਆ॥
ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ ਰਸਨਾ ਗਾਇਆ॥੩॥

mitay janjaal ho-ay parabh da-i-aal.
gur kaa darsan daykh nihaal.
paraa poorbalaa karam ban aa-i-aa.
har kay guṇ niṭ rasnaa gaa-i-aa. ||3||

ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ ਪਰਵਾਣੁ॥
ਸੰਤ ਜਨਾ ਮਸਤਕਿ ਨੀਸਾਣੁ॥
ਦਾਸ ਕੀ ਰੇਣੁ ਪਾਏ ਜੇ ਕੋਇ॥
ਨਾਨਕ ਤਿਸ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ॥੪॥੩੫॥੪੬॥

har kay santṭ sadā parvaan.
santṭ janaa mastak neesaaṇ.
daas kee rayṇ paa-ay jay ko-ay.
naanak tis kee param gatṭ ho-ay. ||4||35||46||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that it doesn't matter how we pray to God or with what Name we address Him. What matters is that we should pray with complete humility, devotion, and love only to that one God, who is the Creator and Master of the universe and not any other lesser god, goddesses, picture or idol. In this *shabad*, he describes the blessings a person receives who meditates on God with true love and devotion.

First describing, what kinds of blessings one receives by meditating on God's Name, Guru Ji says: "(O' my friends), by meditating on God's Name, one is never afflicted with any calamity, because (by meditating on the Name, all one's past) sins of millions of births are destroyed. Yes, in whose heart are enshrined the lotus (like beautiful) feet of the Guru, (as represented by his *Gurbani*), all kinds of heinous evils hasten away from that person's body."(1)

Therefore, Guru Ji advises: "O' mortal, sing praises of God of the universe. Indescribable and eternal is the discourse of the perfect God. The light (soul) of (the person who does that) merges in God's light (the Prime soul)."(1-pause)

Elaborating on the blessings received by the one, who through Guru's grace meditates on God, Guru Ji says: "(O' my friends), by saint (Guru's) grace, the one who has meditated on the Name of the imperishable (God), all that one's thirst and hunger (for material things) been destroyed. This is the sign of meeting God that one serves (mediates on the Name of) God day and night."(2)

Now describing what other blessings that person obtains upon whom God becomes gracious, Guru Ji says: "(O' my friends, on whom) God becomes gracious, all that person's (worldly) entanglements are ended. Seeing the sight of the Guru, that person feels blissfully delighted. (Actually this is the sign that the reward of) that person's good deed done in the past has brought fruit, and now everyday that person's tongue keeps singing praises of God."(3)

Guru Ji concludes the *shabad* by once again advising us to seek not only the guidance of the saint (Guru), but also his humble service. He says: "(O' my friends), saints of God are always approved (in God's court). On their foreheads, always shines a (divine) light, which is the sign (of approval in God's court). O' Nanak, if anybody obtains the dust of the feet of such servants of God, that person is blessed with supreme (spiritual) status."(4-35-46)

The message of this *shabad* is that if we want to end all our worries and entanglements, then we should seek the most humble service of the saint Guru, and day and night meditate on God's Name. By doing so, our sins of millions of births would be destroyed and we would obtain the supreme spiritual status.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਦਰਸਨ ਕਉ ਜਾਈਐ ਕੁਰਬਾਨੁ॥
ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਧਰਿ ਧਿਆਨੁ॥
ਪੂਰਿ ਸੰਤਨ ਕੀ ਮਸਤਕਿ ਲਾਇ॥
ਜਨਮ ਜਨਮ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਜਾਇ॥੧॥

ਜਿਸੁ ਭੇਟਤ ਮਿਟੈ ਅਭਿਮਾਨੁ॥
ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਨਦਰੀ ਆਵੈ ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ
ਭਗਵਾਨੁ॥੧॥ ਰਹਾਉ॥

ਗੁਰ ਕੀ ਕੀਰਤਿ ਜਪੀਐ ਹਰਿ ਨਾਉ॥
ਗੁਰ ਕੀ ਭਗਤਿ ਸਦਾ ਗੁਣ ਗਾਉ॥
ਗੁਰ ਕੀ ਸੁਰਤਿ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ॥
ਗੁਰ ਕਾ ਸਬਦੁ ਸਤਿ ਕਰਿ ਮਾਨੁ॥੨॥
ਗੁਰ ਬਚਨੀ ਸਮਸਰਿ ਸੁਖ ਦੂਖ॥
ਕਦੇ ਨ ਬਿਆਪੈ ਤ੍ਰਿਸਨਾ ਭੂਖ॥
ਮਨਿ ਸੰਤੋਖੁ ਸਬਦਿ ਗੁਰ ਰਾਜੇ॥
ਜਪਿ ਗੋਬਿੰਦੁ ਪੜਦੇ ਸਭਿ ਕਾਜੇ॥੩॥

ਗੁਰੁ ਪਰਮੇਸਰੁ ਗੁਰੁ ਗੋਵਿੰਦੁ॥
ਗੁਰੁ ਦਾਤਾ ਦਇਆਲੁ ਬਖਸਿੰਦੁ॥
ਗੁਰੁ ਚਰਨੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ॥
ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਪੂਰਨ ਭਾਗਾ॥੪॥੩੬॥੪੭॥

raamkalee mehlaa 5.

ḍarsan ka-o jaa-ee-ai kurbaan.
charan kamal hirdai Dhar Dhi-aan.
Dhoor santan kee mastak laa-ay.
janam janam kee ḍurmat mal jaa-ay. ||1||

jis bhayatḥ mitai abhimaan.
paarbarahm sabh nāḍree aavai kar kirpaa
pooran bhagvaan. ||1|| rahaa-o.

gur kee keeratḥ japee-ai har naa-o.
gur kee bhagatḥ sadaa gun gaa-o.
gur kee suratḥ nikat kar jaan.
gur kaa sabadḥ satḥ kar maan. ||2||
gur bachnee samsar sukh ḍookh.
kaḍay na bi-aapai tarisnaa bhookh.
man santokhḥ sabadḥ gur raajay.
jap gobindḥ parh-ḍay sabh kaajay. ||3||

gur parmaysar gur govindḥ.
gur ḍaatāa ḍa-i-aal bakhḥsindḥ.
gur charnee jaa kaa man laagaa.
naanak ḍaas tis pooran bhāagaa. ||4||36||47||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to end all our worries and entanglements, then we should seek the most humble service of the saint Guru, and day and night meditate on God's Name. By doing so, our sins of millions of births would be destroyed and we would obtain the supreme spiritual status. In this *shabad*, he elaborates on the merits of the Guru and explains what the most humble service of the Guru is?

Guru Ji says: "(O' my friends), by concentrating on the beautiful feet (*Gurbani* of the Guru), we should be a sacrifice to his sight. We should apply the dust of the feet of the saint (Guru) to our forehead (by enshrining his advice in our mind. In this way) our evil intellect of many birth is wiped out."(1)

Summarizing the importance of Guru in our life, he says: "(O' my friends, the Guru is such a supreme and noble personality), that upon meeting him one's arrogance is erased, and the perfect God shows such mercy that we see that all pervading God everywhere."(1-pause)

Now explaining, what he means by singing praises of the Guru, doing his worship, seeing his vision, or performing his service, Guru Ji says: "(O' my friend), we should meditate on

God's Name. This is how we praise the Guru. The worship of the Guru is that we should always sing praises (of God). To deem the Guru as always near is to attune our mind to the feet of the Guru, and we should always obey the Guru's command as eternal (and unchangeable)."(2)

Describing some of the blessings we receive, when as advised above we deem the Guru's word as true and start acting on it without raising any questions or doubts, Guru Ji says: "(O' my friends, when we follow) the word of advice of the Guru, then all pain and pleasure seem equal (to us). We are never afflicted with the thirst or hunger (for materialistic things). By listening to the word of the Guru, our mind becomes satiated. By meditating on God all our secrets are saved (all our faults or sins are not exposed and our honor remains intact)."(3)

In closing, he says: "(O' my friends), the Guru is the manifestation of the all pervading God, and embodiment of God, the protector of the universe. The Guru is the merciful, and forgiving benefactor. Slave Nanak says that whose mind has been attuned to the feet of the Guru (the immaculate *Gurbani*, that person) is blessed with perfect destiny."(4-36-47)

The message of this *shabad* is that if we want to meet God, we should seek the service and advice of the Guru. The service of the Guru is to have full faith in his advice, and sing praises of God. In other words, we should attentively listen to the *Gurbani* (in Guru Granth Sahib Ji), and faithfully lead our life accordingly. By doing so, we would feel such happiness, as if we are the luckiest person in the world.

ਪੰਨਾ ੮੯੮

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ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਕਿਸੁ ਭਰਵਾਸੈ ਬਿਚਰਹਿ ਭਵਨ॥
ਮੁਝ ਮੁਗਧ ਤੇਰਾ ਸੰਗੀ ਕਵਨ॥
ਰਾਮੁ ਸੰਗੀ ਤਿਸੁ ਗਤਿ ਨਹੀ ਜਾਨਹਿ॥
ਪੰਚ ਬਟਵਾਰੇ ਸੇ ਮੀਤ ਕਰਿ ਮਾਨਹਿ॥੧॥

kis bharvaasai bichrahi bhavan.
moorh mugaDh tayraa sangee kavan.
raam sangee tis gat nahee jaaneh.
panch batvaaray say meet kar maaneh. ||1||

ਸੇ ਘਰੁ ਸੇਵਿ ਜਿਤੁ ਉਧਰਹਿ ਮੀਤ॥
ਗੁਣ ਗੋਵਿੰਦ ਰਵੀਅਹਿ ਦਿਨੁ ਰਾਤੀ ਸਾਧਸੰਗਿ ਕਰਿ ਮਨ ਕੀ
ਪ੍ਰੀਤਿ॥੧॥ ਚਹਾਉ॥

so ghar sayv jit uDhrahī meet.
gun govind ravee-ah din raatee saadhsang kar
man kee pareet. ||1|| rahaa-o.

ਜਨਮੁ ਬਿਹਾਨੇ ਅਹੰਕਾਰਿ ਅਰੁ ਵਾਇ॥
ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਬਿਖਿਆ ਸਾਇ॥
ਭਰਮਤ ਭਰਮਤ ਮਹਾ ਦੁਖੁ ਪਾਇਆ॥
ਤਰੀ ਨ ਜਾਈ ਦੁਤਰ ਮਾਇਆ॥੨॥

janam bihaano aha"kaar ar vaad.
taripat na aavai bikhi-aa saad.
bharmat bharmat mahaa dukh paa-i-aa.
taree na jaa-ee dutar maa-i-aa. ||2||

ਕਾਮਿ ਨ ਆਵੈ ਸੁ ਕਾਰ ਕਮਾਵੈ॥
ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ॥
ਰਾਖਨ ਕਉ ਦੂਸਰ ਨਹੀ ਕੋਇ॥
ਤਉ ਨਿਸਤਰੈ ਜਉ ਕਿਰਪਾ ਹੋਇ॥੩॥

kaam na aavai so kaar kamaavai.
aap beej aapay hee khaavai.
raakhan ka-o doosar nahee ko-ay.
ta-o nistarai ja-o kirpaa ho-ay. ||3||

ਪਤਿਤ ਪੁਨੀਤ ਪੁਭ ਤੇਰੇ ਨਾਮੁ॥
ਅਪਨੇ ਦਾਸ ਕਉ ਕੀਜੈ ਦਾਨੁ॥

patit puneet parabh tayro naam.
apnay daas ka-o keejai daan.

ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਗਤਿ ਕਰਿ ਮੇਰੀ॥
ਸਰਣਿ ਗਰੀ ਨਾਨਕ ਪ੍ਰਭ ਤੇਰੀ॥੪॥੩੭॥੪੮॥

kar kirpaa parabh gat kar mayree.
saran gahee naanak parabh tayree. ||4||37||48||

Ram Kali Mehla-5

If we look around at ourselves and other people, we find that most of us are spending our lives in pursuit of Maya (the worldly riches and power) in one form or the other. It could be for the sake of more money, more power, or more social status for us, or for our near and dear ones. We spend so much of our lives in these pursuits, as if this wealth and all these relatives and friends are going to be our true helpers in the time of need. But often we are very disappointed when at the most critical point, particularly towards the end of our lives, we find that all these sources are either unwilling or unable to provide us any help. In this *shabad*, Guru Ji awakens us to this reality and tells us who could be such a sincere and dependable friend, who can and would definitely save us, and how we can win his friendship.

First, challenging us to examine our life conduct and present situation, Guru Ji says: “(O’ man), on what support or anchor are you spending your life in this world? O’ ignorant fool (have you ever thought) who is your (true friend or) companion? God is Your true companion. But you don’t know His state (or anything about) Him. However you deem the five robbers (passions of lust, anger, greed, arrogance, and attachment), as friends.”(1)

Therefore, Guru Ji advises: “O’ friend, serve that house, (by serving whom) you may be ferried across (this worldly ocean. (O’ my friend), imbue your mind with the love of the congregation of saintly persons. In that company, we should sing the praises of God day and night.”(1-pause)

Now commenting on the general conduct of a human being in this world, Guru Ji says: “(O’ my friend, you may note, that ordinarily), one’s life passes in arrogance and strife. One is never satiated with the relishes of the poisonous worldly (pleasures). Wandering and running around (for *Maya*), one suffers in great agony, (but still one) cannot swim across the dreadful ocean of *Maya* (and feel satisfied).”(2)

Further enlightening us about our foolish deeds and their consequences, Guru Ji says: “(O’ my friend, a man) does that deed which doesn’t do one any good. So one reaps what one sows (and suffers the consequences of one’s foolish deeds. But one need to remember that) except for (God), there is no other who could save (a person. Therefore one is only) emancipated, when one is blessed with the grace (of God).”(3)

After showing us the mirror of our life conduct and how we are wasting our time in pursuit of *Maya*, Guru Ji concludes the *shabad* by showing us how to pray to God for His grace, so that we could also be saved. He says: “(O’ God), Your Name is the purifier of sinners. Please give the charity (of Name) to Your servant. O’ God, Nanak has grasped on to Your shelter, show mercy and emancipate me (from worldly entanglements, and rounds of births and deaths).”(4-37-48)

The message of this *shabad* is that instead of wasting our time in useless pursuits of *Maya* (the worldly riches and power), we should seek the company of the saintly people, sing praises of God day and night in their company, and humbly pray to God to show mercy and bless us with the gift of His Name and save us.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਇਹ ਲੋਕੇ ਸੁਖੁ ਪਾਇਆ॥
ਨਹੀ ਭੇਟਤ ਧਰਮ ਰਾਇਆ॥
ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ॥
ਫੁਨਿ ਗਰਭਿ ਨਾਹੀ ਬਸੰਤ॥੧॥

ਜਾਨੀ ਸੰਤ ਕੀ ਮਿਤ੍ਰਾਈ॥
ਕਰਿ ਕਿਰਪਾ ਦੀਨੋ ਹਰਿ ਨਾਮਾ ਪੂਰਬਿ ਸੰਜੋਗਿ
ਮਿਲਾਈ॥੧॥ ਰਹਾਉ॥

ਗੁਰ ਕੈ ਚਰਣਿ ਚਿਤੁ ਲਾਗਾ॥
ਧੰਨਿ ਧੰਨਿ ਸੰਜੋਗੁ ਸਭਾਗਾ॥
ਸੰਤ ਕੀ ਧੂਰਿ ਲਾਗੀ ਮੇਰੈ ਮਾਥੇ॥
ਕਿਲਵਿਖ ਦੁਖ ਸਗਲੇ ਮੇਰੇ ਲਾਥੇ॥੨॥

ਸਾਧ ਕੀ ਸਚੁ ਟਹਲ ਕਮਾਨੀ॥
ਤਬ ਹੋਏ ਮਨ ਸੁਧ ਪਰਾਨੀ॥
ਜਨ ਕਾ ਸਫਲ ਦਰਸੁ ਭੀਠਾ॥
ਨਾਮੁ ਪ੍ਰਭੂ ਕਾ ਘਟਿ ਘਟਿ ਵੁਠਾ॥੩॥

ਮਿਟਾਨੇ ਸਭਿ ਕਲਿ ਕਲੇਸ॥
ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਹਿ ਪਰਵੇਸ॥
ਪ੍ਰਗਟੇ ਆਨੂਪ ਗੁੰਵਿੰਦਾ॥
ਪ੍ਰਭ ਪੂਰੇ ਨਾਨਕ ਬਖਸਿੰਦਾ॥੪॥੩੮॥੪੯॥

raamkalee mehlaa 5.

ih lokay sukh paa-i-aa.
nahee bhaytat Dharam raa-i-aa.
har dargeh sobhaavant.
fun garabh naahee basant. ||1||

jaanee sant kee mitraa-ee.
kar kirpaa deeno har naamaa poorab sanjog
milaa-ee. ||1|| rahaa-o.

gur kai charan chit laagaa.
Dhan Dhan sanjog sabhaagaa.
sant kee Dhoor laagee mayrai maathay.
kilvikh dukh saglay mayray laathay. ||2||

saaDh kee sach tahal kamaanee.
tab ho-ay man suDh paraanee.
jan kaa safal daras deethaa.
naam parabhoo kaa ghat ghat voothaa. ||3||

mitaanay sabh kal kalays.
jis tay upjay tis meh parvays.
pargatay aanoop govind.
parabh pooray naanak bakh синд. ||4||38||49||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that instead of wasting our time in useless pursuits of *Maya* (the worldly riches and power), we should seek the company of the saintly people, sing praises of God day and night in their company and humbly pray to God to show mercy and bless us with the gift of His Name and save us.

In this *shabad*, on the basis of his personal experience and of others, he tells us what kinds of blessings one obtains in the company of the saint Guru.

Guru Ji says: “(O’ my friends, who has been blessed with the company and guidance of the saint Guru), that person has obtained peace in this world, and does not face the judge of righteousness. (Such a person) is deemed honorable in the God’s court, and doesn’t reside in the womb (or go through rounds of birth and death) again.”(1)

Briefly stating, how he obtained the blessings stated above, and what new thing he has learned, Guru Ji says: “(O’ my friends), by virtue of my past destiny, (God has blessed me with the guidance of the Guru, who) showing mercy blessed me with God’s Name, (and now) I have realized (the blessing of) saint’s friendship.”(1-pause)

Describing his present state of mind and what kind of bliss he is already enjoying, Guru Ji says: “(O’ my friends, now) my mind is attuned to the lotus feet of the Guru, (his immaculate word. I feel) very blessed is this auspicious union. (Because, when) my

forehead was anointed with the dust of saint's feet (and my mind was enshrined with his immaculate advice), all my sins and sorrows were removed.”(2)

Elaborating on the merits of meeting the Guru, he says: “(‘O’ my friends), when one sincerely performs the service of the saint (Guru, and faithfully follows his advice), one's mind becomes pure. One then sees the fruitful sight of the (God's) devotee, and realizes that God's Name is pervading in each and every heart.”(3)

In conclusion, Guru Ji says: “(O’ my friends, by serving the saint Guru, and by following his Gurbani), all one's agonies and anguishes are eradicated. From whom, the beings originated, they merge back in that (God. In short) O’ Nanak, then that perfect merciful God of unparalleled beauty becomes manifest (in one's heart).”(4-38-49)

The message of this *shabad* is that we should seek the company of the saint (Guru) and perform his most humble service by faithfully acting on the *Gurbani*, singing praises of God, and meditating on His Name. Then showing His mercy, God would become manifest in our own heart, and we would enjoy peace in this world and honor in God's court.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਗਉ ਕਉ ਚਾਰੇ ਸਾਰਦੂਲ॥
ਕਉਡੀ ਕਾ ਲਖ ਹੂਆ ਮੂਲ॥
ਬਕਰੀ ਕਉ ਹਸਤੀ ਪ੍ਰਤਿਪਾਲੇ॥
ਅਪਨਾ ਪ੍ਰਭ ਨਦਰਿ ਨਿਹਾਲੇ॥੧॥

ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥
ਬਰਨਿ ਨ ਸਾਕਉ ਬਹੁ ਗੁਨ ਤੇਰੇ॥੧॥ ਰਹਾਉ॥

ਦੀਸਤ ਮਾਸੁ ਨ ਖਾਇ ਬਿਲਾਈ॥
ਮਹਾ ਕਸਾਬਿ ਫੁਰੀ ਸਟਿ ਪਾਈ॥
ਕਰਣਹਾਰ ਪ੍ਰਭੁ ਹਿਰਦੈ ਵੂਠਾ॥
ਫਾਬੀ ਮਛਲੀ ਕਾ ਜਾਲਾ ਤੂਟਾ॥੨॥
ਸੂਕੇ ਕਾਸਟ ਹਰੇ ਚਲੁਲ॥
ਉਚੈ ਬਲਿ ਫੁਲੇ ਕਮਲ ਅਨੂਪ॥
ਅਗਨਿ ਨਿਵਾਰੀ ਸਤਿਗੁਰ ਦੇਵ॥
ਸੇਵਕੁ ਅਪਨੀ ਲਾਇਓ ਸੇਵ॥੩॥

ਅਕਿਰਤਘਣਾ ਕਾ ਕਰੇ ਉਧਾਰੁ॥
ਪ੍ਰਭੁ ਮੇਰਾ ਹੈ ਸਦਾ ਦਇਆਰੁ॥
ਸੰਤ ਜਨਾ ਕਾ ਸਦਾ ਸਹਾਈ॥
ਚਰਨ ਕਮਲ ਨਾਨਕ ਸਰਣਾਈ॥੪॥੩੯॥੫੦॥

raamkalee mehlā 5.

ga-oo ka-o chaaray saardool.
ka-udee kaa lakh hoo-aa mool.
bakree ka-o hastee partipaalay.
apnaa parabh nadar nihaalay. ||1||

kirpaa niDhaan pareetam parabh mayray.
baran na saaka-o baho gun tayray. ||1||
rahaa-o.

deesat maas na khaa-ay bilaa-ee.
mahaa kasaab chhuree sat paa-ee.
karanhaar parabh hirdai voothaa.
faathee machhulee kaa jaalaa tootaa. ||2||
sookay kaasat haray chalool.
oochai thal foolay kamal anoop.
agan nivaaree satgur dayv.
sayvak apnee laa-i-o sayv. ||3||

akirat-ghanāa kaa karay uDhaar.
parabh mayraa hai sadāa dā-i-aar.
sant janaa kaa sadāa sahaa-ee.
charan kamal naanak sarṇāa-ee. ||4||39||50||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the company of the saint (Guru) and perform his most humble service by faithfully acting on the *Gurbani*, singing praises of God, and meditating on His Name. Then showing His mercy, God would become

manifest in our own heart, and we would enjoy peace in this world, and honor in God's court. In this *shabad*, Guru Ji uses beautiful metaphors to explain the kinds of changes that occur in the way of thinking of one's mind and the entire personality, when as a result of following the saint Guru's advice, and meditating on God's Name, one is blessed with the grace of God.

First describing the changes, which occur in one's mind upon being blessed with the grace of God, Guru Ji says: "(O' my friends), when our God sees us with His glance of grace, (our arrogant mind becomes so humble and careful, that it doesn't let any of our senses use it wrongfully. For example, it won't let our eyes look at other women with evil intent, or let our ears listen to slander of others, as if) a tiger is grazing a cow (and guarding it). The person, who used to be considered worthless like a shell, is now valued as a person of millions. Further our mind becomes so respectful and subservient to good intellect, as if an elephant is providing sustenance to a she-goat."(1)

Therefore, expressing his gratitude to God, Guru Ji says: "O' my beloved God, the treasure of mercy, I cannot describe your innumerable merits."(1-pause)

Giving more examples of the beneficial changes, which occur in a person, upon being graced by God, Guru Ji says: "(O' my friends, when one is blessed with God's grace, one acquires such contentment, that even when right in front of one are so many allurements and opportunities to amass illegal wealth, one's mind still does not fall for that, as if) even when seeing meat in front of it, a cat won't eat it. (The mind, which used to be so cruel, that it felt no pity in oppressing and exploiting the poor, has now totally stopped its evil ways, as if) the most heartless butcher has thrown away the knife. Since the time, the Creator God has come to reside in the heart, (one's soul feels so relieved from the entanglements of worldly riches, as if) a fish caught in the net has broken loose out of it."(2)

Now using the beautiful metaphor of flowers and plants to describe the blissful changes in the mind, which one experiences after being blessed by God, Guru Ji says: "(O' my friends, when God casts His glance of grace, one's previously saddened heart feels so delighted, as if) dried pieces of wood have blossomed out into green and red leaves, or as if lotuses of unparalleled beauty have blossomed on a high desert. The true Guru God has quenched one's fire like thirst (for worldly things), and has yoked the servant into His service."(3)

Bringing the *shabad* to a close, Guru Ji says: "(O' my friends), my God is always so merciful that (if they sincerely seek His pardon and refuge), He saves even the ungrateful ones. O' Nanak, He is always a helper of saints and devotees. (Therefore, the saints always) remain in the shelter of His lotus feet (His immaculate Name)." (4-39-50)

The message of this *shabad* is that we should seek the company of the saints, perform their service, and meditate on God's Name, so that showing His mercy; God may come to reside in our heart. Then we would enjoy such a peace and bliss in our mind, as if beautiful flowers are blooming in a previously dried out desert, and our mind has become so immaculate, compassionate, and God-fearing, that we feel all our animal like passions of lust, anger, and greed have become most subdued and harmless.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlāa 5.

ਪੰਨਾ ੮੯੯

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ਪੰਚ ਸਿੰਘ ਰਾਖੇ ਪ੍ਰਭਿ ਮਾਰਿ॥
ਦਸ ਬਿਘਿਆੜੀ ਲਈ ਨਿਵਾਰਿ॥
ਤੀਨਿ ਆਵਰਤ ਕੀ ਚੂਕੀ ਘੇਰ॥
ਸਾਧਸੰਗਿ ਚੁਕੇ ਭੈ ਫੇਰ॥੧॥

panch singh raakhay parabh maar.
das bigi-aarhee la-ee nivaar.
teen aavrat kee chookee ghayr.
saaDhsang chookay bhai fayr. ||1||

ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਾ ਗੋਵਿੰਦ॥
ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਦਾਸੁ ਅਪਨਾ ਸਦਾ ਸਦਾ ਸਾਚਾ
ਬਖਸਿੰਦਾ॥੧॥ ਰਹਾਉ॥

simar simar jeevaa govind.
kar kirpaa raakhi-o daas apnaa sadaa sadaa
saachaa baksind. ||1|| rahaa-o.

ਦਾਝ ਗਏ ਤ੍ਰਿਣ ਪਾਪ ਸੁਮੇਰ॥
ਜਪਿ ਜਪਿ ਨਾਮੁ ਪੁਜੇ ਪ੍ਰਭ ਪੈਰ॥
ਅਨਦ ਰੂਪ ਪ੍ਰਗਟਿਓ ਸਭ ਬਾਨਿ॥
ਪ੍ਰੇਮ ਭਗਤਿ ਜੋਰੀ ਸੁਖ ਮਾਨਿ॥੨॥

daajh ga-ay tarin paap sumayr.
jap jap naam poojay parabh pair.
anad roop pargati-o sabh thaan.
paraym bhagat joree sukh maan. ||2||

ਸਾਗਰੁ ਤਰਿਓ ਬਾਛਰ ਖੋਜ॥
ਖੇਦੁ ਨ ਪਾਇਓ ਨਹ ਫੁਨਿ ਰੋਜ॥
ਸਿੰਧੁ ਸਮਾਇਓ ਘਟੁਕੇ ਮਾਹਿ॥
ਕਰਣਹਾਰ ਕਉ ਕਿਛੁ ਅਚਰਜੁ ਨਾਹਿ॥੩॥
ਜਉ ਛੁਟਉ ਤਉ ਜਾਇ ਪਇਆਲਾ॥
ਜਉ ਕਾਇਓ ਤਉ ਨਦਰਿ ਨਿਹਾਲਾ॥
ਪਾਪ ਪੁੰਨ ਹਮਰੈ ਵਸਿ ਨਾਹਿ॥
ਰਸਕਿ ਰਸਕਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ॥੪॥੪੦॥੫੧॥

saagar tari-o baachhar khoj.
khyd na paa-i-o nah fun roj.
sinDh samaa-i-o ghatukay maahi.
karanhaar ka-o kichh achraj naahi. ||3||
ja-o chhoota-o ta-o jaa-ay pa-i-aal.
ja-o kaadhi-o ta-o nadar nihaal.
paap punn hamrai vas naahi.
rasak rasak naanak gun gaahi. ||4||40||51||

Ram Kali Mehla-5

In stanza (2) of the previous *shabad*, Guru Ji said to us: “O’ my friends, when one is blessed with God’s grace, one acquires such contentment, that even when right in front of one are so many allurements and opportunities to amass illegal wealth, one’s mind still does not fall for that, as if even when seeing meat in front of it, a cat won’t eat it. In this *shabad*, he uses more such metaphors to illustrate the blessings he is enjoying by following his Guru’s guidance.

Describing the positive changes God and the company of saintly people have brought about in his mind, Guru Ji says: “(O’ my friends, showing His mercy) God has killed the five tiger (like evil passions of lust, anger, greed, arrogance and attachment in me. Also with God’s help) I have got rid of the (influence of) wolf like ten (sense organs). Now I am out of the whirlpool of three modes (of *Maya*, or the impulses for vice, virtue, and power). Lastly, because of the company of the saint (Guru, all my) fears of rounds of birth and death have also ended.”(1)

Therefore expressing his gratitude to God, Guru Ji says: “I (spiritually remain) alive by meditating again and again on the God of the universe. Showing His kindness, that ever forgiving eternal God has saved His servant.”(1-pause)

Describing further the blessings being enjoyed by him as a result of meditating on God's Name, he says: "(O' my friends), when by meditating on God's Name, I worshipped His feet, all my sins (which had amassed like) *Sumer* mountain, were burnt down like (a heap of) straw. Being attuned to the loving devotion (of God) I am enjoying such peace, that (God) the embodiment of bliss has become manifest in all places."(2)

But that is not all; continuing to share the wonderful things happening in his life, as a result of God's grace on him, Guru Ji says: "(O' my friends, by God's grace) I have crossed the (worldly) ocean (as if it were) only a small puddle created by a calf's hoof. After that I have not suffered any sorrow or pain again. (It looks as if) the ocean (of God) has merged in the pitcher (of my mind). Because, nothing is surprising (or impossible) for the Creator."(3)

Guru Ji concludes the *shabad* by acknowledging, how important and absolutely essential, God has become in his life. He says: "(O' God), when I get separated (from You, I feel so sad, as if I have) fallen into a very deep hole). But when You take me out (of this depression), then I feel totally delighted by Your glance of grace. (O' God), vice or virtue are not in our hands. Therefore, with great relish and devotion, Nanak sings Your praises."(4-40-51)

The message of this *shabad* is that with love and relish we should sing praises of God again and again and always pray to Him that nothing is under our own control, and it is only by His grace that we can be saved. Then God would so bless us that we would have complete control over our evil passions, and all our past and present sins would be wiped off, and we would enjoy a state of eternal bliss in union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਨਾ ਤਨੁ ਤੇਰਾ ਨਾ ਮਨੁ ਤੋਹਿ॥
ਮਾਇਆ ਮੋਹਿ ਬਿਆਪਿਆ ਧੋਹਿ॥
ਕੁਦਮ ਕਰੈ ਗਾਡਰ ਜਿਉ ਛੇਲ॥
ਅਚਿੰਤੁ ਜਾਲੁ ਕਾਲੁ ਚਕੁ ਪੇਲ॥੧॥

ਹਰਿ ਚਰਨ ਕਮਲ ਸਰਨਾਇ ਮਨਾ॥
ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੰਗਿ ਸਹਾਈ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਸਾਚੁ
ਧਨਾ॥੧॥ ਰਹਾਉ॥

ਉਨੇ ਕਾਜ ਨ ਹੋਵਤ ਪੂਰੇ॥
ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਦਿ ਸਦ ਹੀ ਬੁਰੇ॥
ਕਰੈ ਬਿਕਾਰ ਜੀਅਰੇ ਕੈ ਤਾਈ॥
ਗਾਫਲ ਸੰਗਿ ਨ ਤਸੁਆ ਜਾਈ॥੨॥

ਧਰਤ ਧੋਹ ਅਨਿਕ ਛਲ ਜਾਨੈ॥
ਕਉਡੀ ਕਉਡੀ ਕਉ ਖਾਕੁ ਸਿਰਿ ਛਾਨੈ॥
ਜਿਨਿ ਦੀਆ ਤਿਸੈ ਨ ਚੇਤੈ ਮੂਲਿ॥
ਮਿਥਿਆ ਲੋਭੁ ਨ ਉਤਰੈ ਸੂਲਿ॥੩॥

ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਦਇਆਲ॥
ਇਹੁ ਮਨੁ ਹੋਆ ਸਾਧ ਰਵਾਲ॥

raamkalee mehlā 5.

naa ṭan ṭayraa naa man tohi.
maa-i-aa mohi bi-aapi-aa Ḍhohi.
kuḍam karai gaadar Ji-o ḥḥhayl.
achintṭ jaal kaal chakaro payl. ||1||

har charan kamal sarnaa-ay manaa.
raam naam jap sang sahaa-ee gurmukḥ
paavahi saach Ḍhānaa. ||1|| rahaa-o.

oonay kaaj na hovaṭ pooray.
kaam kroḌḥ maḍ saḍ hee jḥooray.
karai bikaar jee-aray kai ṭaa-ee.
gaafal sang na ṭasoo-aa jaa-ee. ||2||

Ḍharatṭ Ḍhoh anik ḥḥhal jaanai.
ka-udee ka-udee ka-o kḥaak sir ḥḥhaanai.
jin ḍee-aa ṭisai na chayṭai mool.
mithi-aa lobḥ na utrai sool. ||3||

paarbrahm jab bḥa-ay ḍa-i-aal.
ih man ho-aa saaḌḥ ravaal.

ਹਸਤ ਕਮਲ ਲੜਿ ਲੀਨੋ ਲਾਇ॥
ਨਾਨਕ ਸਾਚੈ ਸਾਚਿ ਸਮਾਇ॥੪॥੪੧॥੫੨॥

hasaṭ kamal larh leeno laa-ay.
naanak saachai saach samaa-ay. ||4||41||52||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that with love and relish we should sing praises of God again and again and always pray to Him that nothing is under our own control. It is only by His grace that we can be saved. Then God would so bless us that we would have complete control over our evil passions, all our past and present sins would be wiped off and we would enjoy a state of eternal bliss in union with God. In this *shabad*, Guru Ji awakens us from our slumber of ignorance and our entanglements in pursuits of worldly riches.

First awakening us to the reality of our body, mind, and the entire life, Guru Ji says: “(O’ my friend), neither your body nor your mind are under your control. Because of your attachment to *Maya* (the worldly riches and power), you are caught in a fraud. You jump around like a lamb that is playing with (its mother) sheep. But suddenly death casts its net on it, (similar is going to be your fate).”(1)

Therefore, counseling his own mind (and indirectly ours), Guru Ji says: “O’ my mind, seek the shelter of the feet of God. Meditate on God’s Name, which would become your helper and companion, and by Guru’s grace you would obtain the true wealth (of God’s Name).”(1-pause)

Guru Ji now comments on our tendencies to postpone meditating on God’s Name till we complete one or the other self-imposed worldly tasks, or to keep running after worldly wealth even if it involves committing many sins or evil deeds. He says: “(O’ my friends, one’s), unfinished tasks never get accomplished. (Because, even if one task is completed, the mind immediately starts thinking about some other task or project). One always remains perturbed, because of being intoxicated with lust and anger. For the sake of one’s body one commits (many) evil deeds, but the ignorant person doesn’t understand that not even a tiny portion (of one’s wealth or possessions) goes with us (in the end).”(2)

Continuing his comments, Guru Ji says: “(O’ my friends, one) practices many deceits and knows how to play numerous frauds. For the sake of every penny, one stoops to most shameful deeds. One does not remember Him at all, who has given (everything), but the pain of the thorn of greed for false (worldly wealth) never ceases.”(3)

However in his compassion Guru Ji has a message of hope even for greedy people described above. He says: “(O’ my friends), when the all-pervading God becomes merciful, this mind (of ours, obediently follows Guru’s advice, as if it) has become the dust of saint (Guru). Then (the Guru so instructs one to follow the divine path, as if) with his own immaculate hands he attaches one to his gown, and then O’ Nanak one eternally merges in the eternal (God).”(4-41-52)

The message of this *shabad* is that if we want to get out of the endless pursuits of false worldly wealth, and rounds of births and deaths, then we should seek the shelter and advice of the saint Guru, and the grace of God, so that in His mercy God may pull us out of the abyss of evil pursuits and absorb us in Himself.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣਾਇ॥
ਨਿਰਭਉ ਭਏ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵਤ ਸਾਧਸੰਗਿ ਦੁਖੁ ਜਾਇ॥੧॥
ਰਹਾਉ॥

ਜਾ ਕੈ ਰਾਮੁ ਬਸੈ ਮਨ ਮਾਗੀ॥
ਸੋ ਜਨੁ ਦੁਤਰੁ ਖੇਖਤ ਨਾਗੀ॥
ਸਗਲੇ ਕਾਜ ਸਵਾਰੇ ਅਪਨੇ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਸਨ ਨਿਤ ਜਪਨੇ॥੧॥

ਜਿਸ ਕੈ ਮਸਤਕਿ ਹਾਥੁ ਗੁਰੁ ਧਰੈ॥
ਸੋ ਦਾਸੁ ਅਦੋਸਾ ਕਾਰੋ ਕਰੈ॥
ਜਨਮ ਮਰਣ ਕੀ ਚੂਕੀ ਕਾਣਿ॥
ਪੂਰੈ ਗੁਰ ਉਪਰਿ ਕੁਰਬਾਣ॥੨॥

ਗੁਰੁ ਪਰਮੇਸਰੁ ਭੇਟਿ ਨਿਹਾਲ॥
ਸੋ ਦਰਸਨੁ ਪਾਏ ਜਿਸੁ ਹੋਇ ਦਇਆਲ॥
ਪਾਰਬ੍ਰਹਮੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ॥
ਸਾਧਸੰਗਿ ਸੇ ਭਵਜਲੁ ਤਰੈ॥੩॥

ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਾਧ ਪਿਆਰੇ॥
ਮੁਖ ਉਜਲ ਸਾਚੈ ਦਰਬਾਰੇ॥
ਅਨਦ ਕਰਹੁ ਤਜਿ ਸਗਲ ਬਿਕਾਰ॥
ਨਾਨਕ ਹਰਿ ਜਪਿ ਉਤਰਹੁ ਪਾਰਿ॥੪॥੪੨॥੫੩॥

raamkalee mehlaa 5.

raajaa raam kee sarṇaa-ay.
nirbhā-o bhā-ay gobindḡun gaavatḡ saaDhsang
ḡukhḡ jaa-ay. ||1|| rahaa-o.

jaa kai raam basai man maahee.
so jan ḡutar paykhaḡḡ naahee.
saglay kaaj savaaray apnay.
har har naam rasan nitḡ japnay. ||1||

jis kai mastakḡ haath gurḡ Dhari.
so ḡaas ḡḡaysaa kaahay karai.
janam maraḡḡ kee chookee kaanḡ.
poorai gur oopar kurbaanḡ. ||2||

gur parmaysarḡ bhayḡ nihaal.
so ḡarsanḡ paa-ay jis ho-ay ḡa-i-aal.
paarbarahmḡ jis kirpaa karai.
saaDhsang so bhavjalḡ tarai. ||3||

amritḡ peevhu saaDhḡ pi-aaray.
mukḡḡ oojal saachai ḡarbaaray.
anaḡḡ karahu ḡaj sagal bikaar.
naanak har japḡ utarahu paar. ||4||42||53||

Ram Kali Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to get out of the endless pursuits of false worldly wealth and rounds of births and deaths, then we should seek the shelter and advice of the saint Guru and the grace of God, so that in His mercy God may pull us out of the abyss of evil pursuits and absorb us into Himself. In this *shabad*, he describes the blessings we obtain when under the guidance of the Guru; we sing God's praises.

He says: "(O' my friends, they who come) to the shelter of God the King, while singing praises of God, they become fearless and in the company of saints their pain goes away."(1-pause)

Elaborating on the blessings enjoyed by the person in whose mind God is enshrined, Guru Ji says: "(O' my friends), in whose mind God comes to reside, doesn't have to face the dreadful worldly ocean (and no obstacles come in that one's spiritual journey). By uttering God's Name with the tongue every day, one gets all one's tasks accomplished."(1)

Guru Ji now lists the blessings that person obtains on whom the Guru becomes gracious. He says: "(O' my friends), why should that servant have any kind of fear on whose forehead the Guru places the hand (of His support)? Then one's fear of birth and death is ended and one feels like sacrificing oneself for the perfect Guru."(2)

Elaborating on the merits of seeing the Guru and following his advice, Guru Ji says: “(O’ my friends), upon meeting the Guru God, we are totally delighted. But only that person obtains this sight, on which God becomes gracious. In short, on whom God becomes kind, in the company of saint (Guru, that person) crosses over the dreadful (worldly) ocean.”(3)

Therefore Guru Ji concludes the *shabad* by once again advising us to meditate on God’s Name. He says: “O’ my beloved saints drink the nectar (of God’s Name. By doing so) you would be received with honor in the true court of God. Shedding all evil pursuits, enjoy spiritual bliss. Nanak says (in this way by meditating on God’s Name), you would cross over the worldly ocean.”(4-42-53)

The message of this *shabad* is that if we want that all our tasks are accomplished, our fears go away, and we enjoy the bliss of God’s company, then following Guru’s advice or *Gurbani* as included in Guru Granth Sahib Ji, we should meditate on God’s Name and sing His praises with love and devotion.

ਪੰਨਾ ੯੦੦

SGGS P-900

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlāa 5.

ਈਯਨ ਤੇ ਬੈਸੰਤਰੁ ਭਾਗੈ॥
ਮਾਟੀ ਕਉ ਜਲੁ ਦਹ ਦਿਸ ਤਿਆਗੈ॥
ਊਪਰਿ ਚਰਨ ਤਲੈ ਆਕਾਸੁ॥
ਘਟ ਮਹਿ ਸਿੰਧੁ ਕੀਓ ਪਰਗਾਸੁ॥੧॥

eeⁿDhan tay baisantar bhaagai.
maatee ka-o jal dāh dīs tī-aagai.
oopar charan t̄alai aakaas.
ghat meh sinDh kee-o pargaas. ||1||

ਐਸਾ ਸੰਮੁਥੁ ਹਰਿ ਜੀਉ ਆਪਿ॥
ਨਿਮਖ ਨ ਬਿਸਰੈ ਜੀਅ ਭਗਤਨ ਕੈ ਆਠ ਪਹਰ ਮਨ ਤਾ ਕਉ
ਜਾਪਿ॥੧॥ ਰਹਾਉ॥

aिसaa samrath har jee-o aap.
nimakh na bisrai jee-a bhagtan kai aath pahar
man t̄aa ka-o jaap. ||1|| rahaa-o.

ਪੁਥਮੇ ਮਾਖਨੁ ਪਾਛੈ ਦੂਧੁ॥
ਮੈਲੁ ਕੀਨੋ ਸਾਬਨੁ ਸੂਧੁ॥
ਭੈ ਤੇ ਨਿਰਭਉ ਡਰਤਾ ਫਿਰੈ॥
ਹੋਦੀ ਕਉ ਅਣਹੋਦੀ ਹਿਰੈ॥੨॥
ਦੇਹੀ ਗੁਪਤ ਬਿਦੇਹੀ ਦੀਸੈ॥
ਸਗਲੇ ਸਾਜਿ ਕਰਤ ਜਗਦੀਸੈ॥
ਠਗਣਹਾਰ ਅਣਠਗਦਾ ਠਾਗੈ॥
ਬਿਨੁ ਵਖਰ ਫਿਰਿ ਫਿਰਿ ਉਠਿ ਲਾਗੈ॥੩॥

parathmay maakhnan paachhai dooDh.
mailoo keeno saabun sooDh.
bhai tay nirbha-o darṭaa firai.
hoⁿdee ka-o aⁿhoⁿdee hirai. ||2||
dayhee gupaṭ bidayhee deesai.
saglay saaj karat jagdeesai.
thaganahaar an-thagdaa thaagai.
bin vakhar fir fir uth laagai. ||3||

ਸੰਤ ਸਭਾ ਮਿਲਿ ਕਰਹੁ ਬਖਿਆਣ॥
ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ॥
ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਬੀਚਾਰੇ ਕੋਇ॥
ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ॥੪॥੪੩॥੫੪॥

sant sabhaa mil karahu bakhi-aan.
simrit saasat bayd puraan.
barahm beechaar beechaaray ko-ay.
naanak t̄aa kee param gat ho-ay. ||4||43||54||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want that all our tasks are accomplished, our fears go away, and we enjoy the bliss of God’s company, then following Guru’s advice or *Gurbani*, we should meditate on God’s Name and sing His praises with love and devotion. In this *shabad*, he points out some of the astonishing wonders and

powers of God and tells us why it is necessary for us to sing His praises and meditate on the Name of that all-powerful God.

He says: “(Such is the power of God, that under His design of things even though fire is locked in the wood, yet it doesn’t burn it, as if) the fire is running away from the wood. Similarly although) there is water all around the earth, yet it is leaving it alone in all the ten directions, (and doesn’t drown it. Another wonder of God is that) a tree has (its leaves and branches in the sky, but its root in the ground, as if) its feet are up, and its head is down. But the most astonishing wonder is that God, who is limitless like an) ocean has manifested Himself in the pitcher (of human heart).”(1)

Therefore, addressing his own mind (and indirectly us, Guru Ji says: “(O’ my mind), very powerful is the venerable God by Himself. He is not forsaken from the minds of His devotees even for an instant. (Therefore), O’ my mind, you too should keep meditating on Him at all times.”(1-pause)

Citing some more beautiful examples to illustrate the astonishing wonders of God, Guru Ji says: “(O’ man, just reflect on this fact, that first there was God and then there appeared the creation. It is like saying that) first there was butter, and after that came the milk. (Now look at the fact, how God transforms dirty looking blood of the mother into pure white milk for her newly born baby. It is like saying that God has) transformed the dirt into pure soap. (Another strange thing is that) the fearless (soul which is the sparkle of God Himself, unnecessarily) remains afraid of (imaginary) fears. (Then *Maya* the worldly illusion), which has no existence keeps misleading (the soul) which does exist.”(2)

Pointing to some more wonders of God, Guru Ji says: “(O’ my friend, think about this fact) that the soul, which is the true owner of the body) is invisible, but the (perishable) body is so apparent. After creating all the creatures, God the Master of the universe keeps doing many wonders. For example, the deceiver (*Maya*) keeps deceiving, the un-deceivable (soul), and without the capital (of God’s Name, a human being) again and again keeps clinging to *Maya*.”(3)

Guru Ji concludes the *shabad*, by challenging us to reflect upon what he has said above, and tells us what kind of status a person obtains, who does so. He says: “(O’ my friends), join together in the company of saints and reflect upon what *Simrities*, *Shastras*, *Vedas*, *Puranas* (and all the holy Hindu scriptures say on this topic. You would conclude that *Maya* is misleading everyone). But it is only a rare person who reflects on this divine thought. Nanak says that the one who does, obtains supreme (spiritual) state.”(4-43-54)

The message of this *shabad* is that if we reflect on the wonders of God, how the trees are standing with their heads in the ground and feet in the sky; how the fire even though contained in the wood, is not able to burn it; how the red blood of a mother turns into pure white milk for her child, we would automatically start repeating: “God is wonderful, God is wonderful, or *Waheguru, Waheguru...*” Any rare person, who does that kind of reflection, would obtain the supreme state of union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਬੀਆ॥

ਸਦਾ ਸਦਾ ਹਰਿ ਕੀ ਸਰਣਾਈ ਪ੍ਰਭ ਬਿਨੁ ਨਾਹੀ ਆਨ
ਬੀਆ॥੧॥ ਰਹਾਉ॥

raamkalee mehlā 5.

jo tis bhaavai so thee-aa.

saḏaa saḏaa har kee sarṇaa-ee parabh bin
naahee aan bee-aa. ||1|| rahaa-o.

ਪੁਤੁ ਕਲਤੁ ਲਖਿਮੀ ਦੀਸੈ ਇਨ ਮਹਿ ਕਿਛੁ ਨ ਸੰਗਿ ਲੀਆ॥

put kalatar lakhimee deesai in meh kichhoo
na sang lee-aa.

ਬਿਖੈ ਠਗਉਰੀ ਖਾਇ ਭੁਲਾਨਾ ਮਾਇਆ ਮੰਦਰੁ ਤਿਆਗਿ
ਗਇਆ॥੧॥

bikhai thag-uree khaa-ay bhulaanaa maa-i-aa
mandar tī-aag ga-i-aa. ||1||

ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁਤੁ ਵਿਗੂਤਾ ਗਰਭ ਜੋਨਿ ਮਹਿ ਕਿਰਤਿ
ਪਇਆ॥

nindaa kar kar bahuṭ vigoṭaa garabh jon meh
kirat pa-i-aa.

ਪੁਰਬ ਕਮਾਣੈ ਛੋਡਹਿ ਨਾਹੀ ਜਮਦੂਤਿ ਗ੍ਰਾਸਿਓ ਮਹਾ
ਭਇਆ॥੨॥

purab kamaṇay chhodeh naahee jamdoot
garaasi-o mahaa bhā-i-aa. ||2||

ਬੋਲੈ ਝੂਠੁ ਕਮਾਵੈ ਅਵਰਾ ਤਿਸਨ ਨ ਬੂਝੈ ਬਹੁਤੁ ਹਇਆ॥

bolai jhooth kamaavai avraa tarisan na boojhai
bahuṭ ha-i-aa.

ਅਸਾਧ ਰੋਗੁ ਉਪਜਿਆ ਸੰਤ ਦੂਖਨਿ ਦੇਹ ਬਿਨਾਸੀ ਮਹਾ
ਖਇਆ॥੩॥

asaaḍh rog upji-aa sant dookhan dayh
binaasee mahaa khā-i-aa. ||3||

ਜਿਨਹਿ ਨਿਵਾਜੇ ਤਿਨ ਹੀ ਸਾਜੇ ਆਪੇ ਕੀਨੇ ਸੰਤ ਜਇਆ॥

jineh nivaajay tin hee saajay aapay keenay
sant ja-i-aa.

ਨਾਨਕ ਦਾਸ ਕੰਠਿ ਲਾਇ ਰਾਖੇ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ
ਮਇਆ॥੪॥੪੪॥੫੫॥

naanak daas kanṭh laa-ay raakhay kar kirpaa
paarbarahm ma-i-aa. ||4||44||55||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji pointed out to us some of the astonishing wonders of God, and told us that the one person, who reflects on these wonders, obtains the highest state of salvation. In this *shabad*, he comments on the general nature of human beings, how they keep wasting their lives in worldly pursuits, doing evil deeds, including slandering of the saints and then keep suffering the pains of births and deaths due to their own misdeeds.

Pointing to the omnipotence of God, Guru Ji says: “(O’ my friend), whatever is pleasing to God, only that happens. (Therefore), always remain under the shelter of God, because except God there is no other (who can help us).”(1-pause)

Now reminding us about our end fate, Guru Ji says: “(O’ man), the son, wife, or wealth, which you see, (upon death) none of these, will (your soul) take along. (The reality is that throughout his life, one keeps running after harmful worldly pursuits, and then leaving everything here, one departs from here as if one is) eating the potion of poison. (In the end), the strayed human departs from here abandoning his or her wealth and mansions.”(1)

Now particularly commenting on the punishments suffered by those who indulge in slandering others, Guru Ji says: “(O’ my friends), by indulging in the slander of others, one is very much ruined, and in accordance with one’s misdeeds, one has to reside in (many) wombs. The misdeeds done in the past, don’t spare anyone (from the consequent punishments), so the great demon of death keeps one under his grip.”(2)

Regarding the general conduct of an ordinary human being, he says: “(O’ my friends, for the sake of worldly wealth, the human being) tells lies, says one thing and does another. One’s thirst (for wealth) never gets quenched. Because of hurting the saints, one is afflicted with an incurable disease, and one’s body gets destroyed.”(3)

But regarding the state and fate of saintly persons, Guru Ji says: “(O’ my friends), He who has created (the saints), has also embellished them (with honor), and has proclaimed their victory. Nanak says that showing mercy and compassion, God has saved (His) servants by hugging them to His bosom.”(4-44-55)

The message of this *shabad* is that we should not waste away this wonderful opportunity of our human birth in pursuits of worldly riches and power, slandering others, or hurting the saintly people. Instead, we should try to become the devotees of God, so that showing His mercy He may save us also.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਐਸਾ ਪੂਰਾ ਗੁਰਦੇਉ ਸਹਾਈ॥
ਜਾ ਕਾ ਸਿਮਰਨੁ ਬਿਰਥਾ ਨ ਜਾਈ॥੧॥ ਰਹਾਉ॥

ਦਰਸਨੁ ਪੇਖਤ ਹੋਇ ਨਿਹਾਲੁ॥
ਜਾ ਕੀ ਧੂਰਿ ਕਾਟੈ ਜਮ ਜਾਲੁ॥
ਚਰਨ ਕਮਲ ਬਸੇ ਮੇਰੇ ਮਨ ਕੇ॥
ਕਾਰਜ ਸਵਾਰੇ ਸਗਲੇ ਤਨ ਕੇ॥੧॥

ਜਾ ਕੈ ਮਸਤਕਿ ਰਾਖੈ ਹਾਥੁ॥
ਪੁਤ੍ਰੁ ਮੇਰੇ ਅਨਾਥ ਕੇ ਨਾਥੁ॥
ਪਤਿਤ ਉਧਾਰਣੁ ਕ੍ਰਿਪਾ ਨਿਧਾਨੁ॥
ਸਦਾ ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨੁ॥੨॥

ਨਿਰਮਲ ਮੰਤ੍ਰੁ ਦੇਇ ਜਿਸੁ ਦਾਨੁ॥
ਤਜਹਿ ਬਿਕਾਰ ਬਿਨਸੈ ਅਭਿਮਾਨੁ॥
ਏਕੁ ਧਿਆਈਐ ਸਾਧ ਕੈ ਸੰਗਿ॥
ਪਾਪ ਬਿਨਾਸੇ ਨਾਮ ਕੈ ਰੰਗਿ॥੩॥

ਗੁਰ ਪਰਮੇਸੁਰ ਸਗਲ ਨਿਵਾਸ॥
ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਗੁਣਤਾਸ॥
ਦਰਸੁ ਦੇਹਿ ਧਾਰਉ ਪ੍ਰਭ ਆਸ॥
ਨਿਤ ਨਾਨਕੁ ਚਿਤਵੈ ਸਚੁ ਅਰਦਾਸਿ॥੪॥੪੫॥੫੬॥

raamkalee mehlaa 5.

aisaa pooraa gurd̥ay-o sahaa-ee.
jaa kaa simran birthaa na jaa-ee. ||1||
rahaa-o.

ḡarsan paykḡaṭ ho-ay nihaal.
jaa kee ḡh̄oor kaatai jam jaal.
charan kamal basay mayray man kay.
kaaraj savaaray saglay ṭan kay. ||1||

jaa kai mastak raakḡhai haath.
parabh̄ mayro anaath ko naath.
pat̄it̄ uḡhaaran̄ kirpaa niḡhaan.
sadaa sadaa jaa-ee-ai kurbaan. ||2||

nirmal mant̄ ḡay-ay jis ḡaan.
ṭajeh bikaar binsai ab̄himaan.
ayk ḡhi-aa-ee-ai saaḡh̄ kai sang.
paap binaasay naam kai rang. ||3||

gur parmaysur sagal nivaas.
ḡhat ḡhat rav rahi-aa gunṭaas.
ḡaras ḡeh ḡhaara-o parabh̄ aas.
niṭ naanak chit̄vai sach arḡaas. ||4||45||56||

Ram Kali Mehla-5

In the previous so many *shabads* Guru Ji has been pointing to us the unique virtues of God and the perfect Guru, who are so close to each other, that taking the shelter of either one leads to nearness and grace of the other. In this *shabad*, Guru Ji describes the merits of the Guru and the blessings he bestows on those who follow his advice.

First talking about the merits of the Guru, he says: “(O’ my friends), the perfect Guru is so helpful that the meditation taught by him, never goes waste.”(1-pause)

Now describing the blessings, Guru Ji himself is enjoying upon seeing the sight of his Guru (and following his advice), he says: “(O’ my friends), seeing whose sight, a person is fully delighted, the dust of whose feet (whose humble service) cuts off the noose of death, his

lotus feet (his immaculate words) have got enshrined in my mind. (By Guru's grace), all the tasks of my body have been accomplished (and I have obtained salvation)."(1)

Explaining how the grace of the Guru leads to the grace of God, he says: "(O' my friends, on whom, he shows mercy) on whose forehead (the Guru) places his hand, (that person is blessed with the sight of that) God, who is the Master of the master-less. That treasure of kindness is the purifier of the sinners, we should always be a sacrifice to Him."(2)

Commenting further on the blessings showered by the Guru, he says: "(O' my friends), whom (the Guru) gives the charity of his immaculate mantra, he sheds off his evil and his ego is destroyed. Therefore in the company of the saint (Guru), we should meditate on the one (God), so that through the love of God's Name our sins are destroyed."(3)

In conclusion, Guru Ji proclaims: "(O' my friends), the Guru God resides in all. That treasure of virtues is pervading in each and every heart. We should pray to Him and say: "(O' God), bless me with Your sight, I cherish this hope in my heart. Every day, Nanak keeps making this true prayer in his mind."(4-45-56)

The message of this *shabad* is that Guru is our helper and supporter. The meditation upon the *mantra* (of *Waheguru*), given by him never goes to waste. The Guru unites us with God, who is so powerful and kind that He extends His hand of support to all, including those who are absolutely supportless or have been sinning all their lives. Therefore we should always make a true prayer to God, and ask Him to show His mercy and bless us with His sight, so that by singing His praises we may also be blessed with His union.

ਪੰਨਾ ੯੦੧

SGGS P-901

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਘਰੁ ੨ ਦੁਪਦੈ

raag raamkalee mehlaa 5 ghar 2 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਗਾਵਹੁ ਰਾਮ ਕੇ ਗੁਣ ਗੀਤ॥

gaavhu raam kay gun geet.

ਨਾਮੁ ਜਪਤ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਮੇਰੇ
ਮੀਤ॥੧॥ ਰਹਾਉ॥

naam japaṭ param sukh paa-ee-ai aavaa
ga-on mitai mayray meet. ||1|| rahaa-o.

ਗੁਣ ਗਾਵਤ ਹੇਵਤ ਪਰਗਾਸੁ॥

gun gaavaṭ hovaṭ pargaas.

ਚਰਨ ਕਮਲ ਮਹਿ ਹੋਇ ਨਿਵਾਸੁ॥੧॥

charan kamal meh ho-ay nivaas. ||1||

ਸੰਤਸੰਗਤਿ ਮਹਿ ਹੋਇ ਉਧਾਰੁ॥

santsangaṭ meh ho-ay udhaar.

ਨਾਨਕ ਭਵਜਲੁ ਉਤਰਸਿ ਪਾਰਿ॥੨॥੧॥੫੭॥

naanak bhavjal utras paar. ||2||1||57||

Raag Ram Kali Mehla-5

Ghar-2 Dupadaiy

In the previous many *shabads*, Guru Ji advised us to meditate on God's Name, join the company of saints, and sing God's praises. In this *shabad*, he briefly states the benefits of each of these things, particularly singing praises of God.

Guru Ji says: “(O’ my friends, sing songs of God’s praise. Contemplating (whose Name), we obtain supreme bliss and our rounds of births and deaths are ended. (1-pause)

Elaborating on the benefits of singing God’s praises, Guru Ji says: “(O’ my friends), while singing praises of God, our mind is illuminated (with spiritual knowledge, and is so attuned to God’s immaculate Name, as if) it now resides in the lotus feet (of God).”(1)

Guru Ji concludes the *shabad* by commenting on the blessings one receives in the company of the saintly people. He says: “(O’ my friends), Nanak says that by remaining in the company of saint (Guru), you would be emancipated and you would swim across (the worldly ocean).”(2-1-57)

The message of this *shabad* is that if we want to be emancipated from the rounds of births and deaths then joining the company of saint (Guru) we should sing praises of God and meditate on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ॥
ਰਾਮ ਨਾਮੁ ਜਪਿ ਸਦਾ ਸੁਹੇਲੇ ਸਗਲ ਬਿਨਾਸੇ ਰੋਗ ਕੂਰਾ॥੧॥
ਰਹਾਉ॥

ਏਕੁ ਅਰਾਧਹੁ ਸਾਚਾ ਸੋਇ॥
ਜਾ ਕੀ ਸਰਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੧॥

ਨੀਦ ਸੁਹੇਲੀ ਨਾਮ ਕੀ ਲਾਗੀ ਭੂਖ॥
ਹਰਿ ਸਿਮਰਤ ਬਿਨਸੇ ਸਭ ਦੂਖ॥੨॥

ਸਹਜਿ ਅਨੰਦ ਕਰਹੁ ਮੇਰੇ ਭਾਈ॥
ਗੁਰਿ ਪੂਰੈ ਸਭ ਚਿੰਤ ਮਿਟਾਈ॥੩॥

ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਾ ਜਪੁ ਜਾਪਿ॥
ਨਾਨਕ ਰਾਖਾ ਹੋਆ ਆਪਿ॥੪॥੨॥੫੮॥

raamkalee mehlā 5.

gur pooraa mayraa gur pooraa.
raam naam jap sadāa suhaylay sagal binaasay
rog kooraa. ||1|| rahaa-o.

ayk aaraaDhahu saachaa so-ay.
jaa kee saran sadāa sukḥ ho-ay. ||1||

need suhaylee naam kee laagee bhookh.
har simrat binsay sabh dookh. ||2||

sahj anand karahu mayray bhāa-ee.
gur poorai sabh chint mitāa-ee. ||3||

aath pahar parabh kaa jap jaap.
naanak raakhāa ho-aa aap. ||4||2||58||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to be emancipated from the rounds of births and deaths, then joining the company of the saint (Guru), we should sing praises of God and meditate on His Name. In this *shabad*, Guru Ji describes the blessings he received by singing praises of God in the company of his Guru.

He says: “(O’ my friends), perfect is my Guru. Yes, my Guru is fully capable. (Because) by meditating on God’s Name (under Guru’s guidance), I remain cheerful and all my false ailments have been destroyed.”(1-pause)

Therefore on the basis of his own experience, Guru Ji advises us and says: “(O’ my friends), worship only that one eternal (God), under whose shelter one always obtains (spiritual) peace.”(1)

Describing his present state of mind, after joining the company of the saint Guru, he says: “(O’ my friends, now I am feeling) hungry for the eternal Name (of God, I am also enjoying) sound sleep, and by meditating on God all my sorrows have vanished.”(2)

So on the basis of his personal experience, Guru Ji advises: “O’ my brothers (and sisters), the perfect Guru has removed all of (my) worry. (Therefore you should also meditate on God’s Name, under Guru’s guidance) and enjoy peace and bliss.”(3)

In conclusion, Guru Ji says: “(O’ my friend), meditate on God at all times. Nanak says: “(God) Himself becomes that person’s Savior (who follows this advice).”(4-2-58)

The message of this *shabad* is that if we want to enjoy peace and bliss, and if we want God to become our Savior, then under the guidance of the Guru, we should sing praises of God and meditate on His Name at all times.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਪੜਤਾਲ ਘਰੁ ੩

raag raamkalee mehlāa 5 parh-ṭaal ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur porsaad.

ਨਰਨਰਹ ਨਮਸਕਾਰੰ॥

narnarah namaskaaraⁿ.

ਜਲਨ ਥਲਨ ਬਸੁਧ ਗਗਨ ਏਕ ਏਕੰਕਾਰੰ॥੧॥ ਰਹਾਉ॥

jalan thalan basuḌh gagan ayk aykaⁿkaaraⁿ.
||1|| rahaa-o.

ਹਰਨ ਧਰਨ ਪੁਨ ਪੁਨਹ ਕਰਨ॥

haran Ḍharan pun punah karan.

ਨਹ ਗਿਰਹ ਨਿਰੰਹਾਰੰ॥੧॥

nah girah niraⁿhaaraⁿ. ||1||

ਗੰਭੀਰ ਧੀਰ ਨਾਮ ਹੀਰ ਉਚ ਮੂਚ ਅਪਾਰੰ॥

gambheer Ḍheer naam heer ooch mooch
aparaⁿ.

ਕਰਨ ਕੇਲ ਗੁਣ ਅਮੋਲ ਨਾਨਕ ਬਲਿਹਾਰੰ॥੨॥੧॥੫੯॥

karan kayl guṇ amol naanak balihaaraⁿ.
||2||1||59||

Raag Ram kali Mehla-5 Parṭtaal

Ghar-3

In many previous *shabads* Guru Ji advised us to sing praises of God and meditate on His Name. In this *shabad*, he mentions some amazing merits and virtues of God, and shows us how much he himself loves and respects that God.

First paying his respect to God, Guru Ji says: “(O my friends), I salute that Supreme Being, that one Creator who is pervading in all waters, lands, earth, and sky.”(1)

Stating some of His unique qualities and powers, Guru Ji says: “(O’ my friends, He is the one who) destroys, and also sustains all. (He is the one who) creates (the universe) again and again, (and yet He has neither any particular) home, nor depends on any particular food.”(1)

Guru Ji concludes the *shabad* by mentioning some more qualities of God. He says: “(O’ my friends, like a deep sea) that God is very profound, and patient. His Name is (invaluable

like a diamond, and that limitless (God) is highest of the high. Nanak is a sacrifice to Him, who enacts (myriads of) wonders, and has invaluable merits.”(2-1-59)

The message of this *shabad* is that we should realize that our God is the only creator and the only destroyer. His Name is more valuable than any jewel; we should always respect and remember Him.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlāa 5.

ਰੂਪ ਰੰਗ ਸੁਗੰਧ ਭੋਗ ਤਿਆਗਿ ਚਲੇ ਮਾਇਆ ਛਲੇ ਕਨਿਕ
ਕਾਮਿਨੀ॥੧॥ ਰਹਾਉ॥

roop rang suganDh bhog tī-aag chalay
maa-i-aa chhalay kanik kaaminee. ||1||
rahaa-o.

ਭੰਡਾਰ ਦਰਬ ਅਰਬ ਖਰਬ ਪੇਖਿ ਲੀਲਾ ਮਨੁ ਸਧਾਰੈ॥

bhandaar darab arab kharab paykh leelaa
man saDhaarai.

ਨਹ ਸੰਗਿ ਗਾਮਨੀ॥੧॥

nah sang gaamnee. ||1||

ਸੁਤ ਕਲਤ੍ਰ ਭ੍ਰਾਤ ਮੀਤ ਉਰਝਿ ਪਰਿਓ ਭਰਮਿ ਮੋਹਿਓ ਇਹ
ਬਿਰਖ ਛਾਮਨੀ॥

sut kaltar bharaat meet̃ urajh pari-o bharam
mohi-o ih birakh chhaamnee.

ਚਰਨ ਕਮਲ ਸਰਨ ਨਾਨਕ ਸੁਖੁ ਸੰਤ ਭਾਵਨੀ॥੨॥੨੬੦॥

charan kamal saran naanak sukh sant̃
bhaavnee. ||2||2||60||

Ram Kali Mehla-5

In the previous many *shabads*, Guru Ji told us that if we want to enjoy true peace and happiness, then we should meditate on God’s Name at all times. But in spite of all this advice, we human beings keep running after *Maya* or the worldly riches and power, and in the end we depart repenting, because none of our relatives, wealth, or possessions, accompany us, and our soul flies away lonely to unknown lands. In this *shabad*, Guru Ji once again reminds us about the end result of all our worldly pursuits and involvements, and also tells us the formula for lasting peace.

First commenting on the futility of worldly riches and attractions, Guru Ji says: “(O’ my friends, all persons, whether) deceived by *Maya*, gold or women (have ultimately departed from this world) abandoning beauty, color, fragrance, and enjoyments.”(1-pause)

Therefore, regarding the nature of the worldly things, Guru Ji says: “(O’ my friends), none of the storehouses filled with millions and billions, seeing whose glamour one’s mind feels assured, accompanies a person (after death).”(1)

Guru Ji concludes the *shabad* by cautioning us about our family attachments, and tells us what the belief of saints is regarding true happiness. He says: “(O’ my friends, one) remains entangled (in the attachments for one’s) sons, spouse, brothers, or friends. (But one doesn’t realize that all these friends and relatives) are like the shade (of a tree, which lasts for a very short time only). Nanak says that the saints have this firm faith (in their minds that the true and lasting) peace lies only in the shelter of God’s lotus feet (His immaculate Name).”(2-2-60)

The message of this *shabad* is that if we want to enjoy true peace, then instead of running after worldly wealth or love and affection of relatives and friends, we should meditate upon God, the real source of bliss.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੯ ਤਿਪਦੇ॥

raag raamkalee mehlaa 9 tipday.

ਰੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ ਨਾਮਾ॥

ray man ot layho har naamaa.

ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ॥੧॥
ਚਹਾਉ॥

jaa kai simran durmat naasai paavahi pad
nirbaanaa. ||1|| rahaa-o.

ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ॥

badbhaagee tih jan ka-o jaanhu jo har kay
gun gaavai.

ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ॥੧॥

janam janam kay paap kho-ay kai fun baikunth
siDhaavai. ||1||

ਪੰਨਾ ੯੦੨

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ਅਜਮਲ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ॥

ajamal ka-o ant kaal meh naaraa-in suDh
aa-ee.

ਜਾਂ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ॥੨॥

jaaⁿ gat ka-o jogeesur baachhat so gat chhin
meh paa-ee. ||2||

ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ॥

naahin gun naahin kachh bigi-aa Dharam
ka-un gaj keenaa.

ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ॥੩॥੧॥

naanak birad raam kaa daykhu abhai daan
tih deenaa. ||3||1||

Ram Kali Mehla-9

Tipadaiy

In the previous *shabad*, Guru Ji advised us that if we want to enjoy true peace, then instead of running after worldly wealth or love and affection of relatives and friends, we should meditate upon God, the source of bliss. In this *shabad*, Guru Ji once again asks us to seek the shelter of God's Name and cites some legendary examples from Hindu mythology to illustrate his point.

So addressing his own mind (and indirectly us), Guru Ji says: "O' my mind seek the support of God's Name, by remembering whom your evil intellect would flee and you would obtain the status, where no desires arise."(1-pause)

Describing the blessings, one obtains by singing praises of God, he says: "(O' my friends), deem that person to be fortunate who sings praises of God; and purging the mind of the sins (committed) birth after birth, goes to heaven."(1)

Guru Ji now cites a famous Hindu legend of *Aja Mal*, who was a much respected court priest of a king, but misguided by lust, fell in love with a prostitute. In spite of warnings

by the king, he did not forsake his sinful pursuits, and so he was dismissed from service, and deprived of all royal privileges. But still, he continued co-habiting with his consort, in abject conditions, and had nine illegitimate children with her. When she was pregnant with the tenth child, a saint happened to pass their way, and advised them to name the tenth child as *Narayan* (or God). After some time, when at his deathbed, *Aja Mal* was about to call his dearest son *Narayan*, he suddenly thought of sincerely calling, and asking for the forgiveness of true *Narayan*, the eternal God. Hearing this sincere prayer, God took pity on him and instantly blessed him with salvation. So referring to this story, Guru Ji says: “(O’ my friends), at the last moment (of his life), when *Aja Mal* realized (his mistake, and) obtained true understanding, he obtained that (supreme) state (of pure consciousness, and salvation), which even the great yogis pine for.”(2)

Guru Ji concludes the *shabad* by quoting another example of a person, who had been cursed to be an elephant and who was completely ignorant of any kind of divine wisdom. He was very much terrified, when he was caught by a crocodile, and about to give up. But then he prayed to God and was blessed with courage to fight the crocodile and save himself. Citing this legend, Guru Ji says: “The elephant had neither any merit, nor any education, and he had not performed any virtuous deed either. But still look at the primal tradition of God, that (listening to the heart rending cries of the elephant, He) blessed it with the gift of fearlessness (so that it could successfully fight for its life, and save itself).”(3-1)

The message of this *shabad* is that even if we have been very much ignorant and self-conceited and have been the worst of the sinners, but sought the shelter of God and under Guru’s guidance meditated on God’s Name, then as per His tradition He may still forgive us and bless us with salvation.

ਰਾਮਕਲੀ ਮਹਲਾ ੯॥

ਸਾਧੇ ਕਉਨ ਜੁਗਤਿ ਅਬ ਕੀਜੈ॥
ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ॥੧॥
ਰਹਾਉ॥

ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ ਹੈ ਬੂਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ॥
ਕਉਨੁ ਨਾਮੁ ਜਗੁ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ॥੧॥

ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ॥
ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ॥੨॥

ਰਾਮ ਨਾਮੁ ਨਹੁ ਨਿਸਿ ਬਾਸੁਰ ਮਹਿ ਨਿਮਖ ਏਕ ਉਚਿ ਧਾਰੈ॥
ਜਮ ਕੇ ਤ੍ਰਾਸੁ ਸਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ ਸਵਾਰੈ॥੩॥੨॥

raamkalee mehlā 9.

saaDho ka-un jugat̃ ab keejai.
jaa t̃ay durmat̃ sagal binaasai raam bhagat̃
man bheejai. ||1|| rahaa-o.

man maa-i-aa meh urajh̃ rahi-o hai boojh̃ai
nah kachh̃ gi-aanaa.
ka-un naam jag jaa kai simrai paavai pad̃
nirbaanaa. ||1||

bha-ay da-i-aal kirpaal sant̃ jan t̃ab ih baat̃
bataa-ee.
sarab Dharam maano t̃ih kee-ay jih parabh̃
keerat̃ gaa-ee. ||2||

raam naam nar nis baasur meh nimakh̃ ayk
ur Dhaarai.
jam ko t̃raas mitai naanak t̃ih apuno janam
savaarai. ||3||2||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that even if in the past we have been ignorant and self-conceited and have been the worst of the sinners, but sought the shelter of God and under Guru's guidance meditated on God's Name, then as per His tradition He may still forgive us and bless us with salvation. In this *shabad*, Guru Ji again points out, how we keep running after worldly riches and power and in the process commit many sins. But in the end, we find ourselves caught in the web of our own misdeeds and then wonder what we can do to extricate ourselves from the painful situation. In this *shabad*, Guru Ji puts himself in our situation and then shows us the way out.

Addressing his saintly friends (on our behalf), Guru Ji asks: "O' saints, (please tell me), what method may I adopt so that all the bad intellect (in me) is destroyed and my mind is imbued with God's devotion?"(1-pause)

Elaborating on his question, Guru Ji says: "(O' saints), my mind is entangled in worldly affairs, and doesn't have any (divine) knowledge. So what is that Name by meditating on which it may obtain a desire free status?"(1)

Describing the response from his Guru, he says: "(On listening to my question), when the merciful saint (Guru) became gracious, he told me this thing: "Deem that person perform all the righteous deeds, who has sung praise of God. (In other words singing praise of God is the best way to obtain desire free status)."(2)

Therefore concluding the *shabad*, Guru Ji says: "(O' my friends), if during the day or night just for one instant, a person enshrines the one (God) in the heart, Nanak says, that person's dread of the demon of death is dispelled, he or she embellishes his or her life (and accomplishes its purpose)."(3-2)

The message of this *shabad* is that if we want to get rid of the worldly entanglements, and fear of death, and accomplish the purpose of our life, then we should sing praises of God and meditate on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੯॥

ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਖਿ ਲੇਹਿ॥
ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਘਟੈ ਨਿਸਿ ਬਾਸੁਰ ਬ੍ਰਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ॥੧॥
ਚਹਾਉ॥

ਤਰਨਾਪੋ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਓ ਬਾਲਪਨੁ ਅਗਿਆਨਾ॥
ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ ਨਹੀ ਸਮਝੈ ਕਉਨ ਕੁਮਤਿ
ਉਰਝਾਨਾ॥੧॥

ਮਾਨਸ ਜਨਮੁ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ॥
ਮੁਕਤੁ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ॥੨॥

raamkalee mehlaa 9.

paraanee naaraa-in suDh layhi.
chhin chhin a-oDh ghatai nis baasur baritha
jaat hai dayh. ||1|| rahaa-o.

tarnaapo bikhī-an si-o kḥo-i-o baalpan
agi-aanaa.
biraDh bhā-i-o ajhoo nahee samjhai ka-un
kumat urjhaanaa. ||1||

maanas janam dee-o jih thaaakur so tai ki-o
bisraa-i-o.
mukat hot nar jaa kai simrai nimakh na taa
ka-o gaa-i-o. ||2||

ਮਾਇਆ ਕੋ ਮਦੁ ਕਹਾ ਕਰਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ॥

maa-i-aa ko mad kahaa karat hai sang na kaahoo jaa-ee.

ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ
ਸਹਾਈ॥੩॥੩॥੮੧॥

naanak khat chait chintamaan ho-ay hai ant
sahaa-ee. ||3||3||81||

Ram Kali Mehla-9

Generally, we human beings always keep involved in worldly affairs, pursuits of *Maya*, and family entanglements. Whenever the question of remembering God or singing His praises arises, we find excuses to postpone it to a more appropriate time. In this way we spend away either most or all our human life without meditating on God's Name, which is the only thing that could save us in the end from the demon of death. In this *shabad*, Guru Ji warns us against our ignorance and laziness and advises us to meditate on God's Name, while we still have the opportunity.

First warning us how our life is quickly being wasted away, Guru Ji says: "O' human being become alert and meditate on God's Name. Little by little, your life is diminishing, and this body of yours is going waste."(1-pause)

Next, showing us the mirror of our life, Guru Ji says: "(O' mortal), you have wasted away your youth in poisonous (worldly) pursuits and childhood in ignorance. (Now, even though) you have become old, but still you don't understand (the importance of remembering your Creator; nobody knows) in what bad advice you are still stuck."(1)

So addressing us directly, Guru Ji asks: "O' man, why have you forsaken that God who gave you this human birth? Why have you not sung (praises of that God) even for a moment, meditating upon whom a person is emancipated?"(2)

Guru Ji concludes the *shabad* by warning us again. He says: "(O' mortal), why do you get intoxicated with the pride of worldly wealth, which never accompanies anyone (after death). Nanak says, (O' my friend), remember (God) that wish fulfilling jewel, who would be your helper in the end."(3-3-81)

The message of this *shabad* is that although we might have wasted our childhood in ignorance, and youth in evil pursuits, but still if in the old age, we understand that instead of spending all our time in worldly pursuits, we devote at least some time to the remembrance of God and singing His praises, then He may forgive us, become our helper in the end, and may save us.

Detail of no. 81: - Shabads M: 1=11, M: 3=1, M: 4=6, M: 5=60, M: 9=3, Total=81.

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਅਸਟਪਈਆ

raamkalee mehlaa 1 asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oNkaar satgur pearsaad.

ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ॥

so-ee chand charheh say taaray so-ee dinee-ar tapat rahai.

ਸਾ ਧਰਤੀ ਸੇ ਪਉਣੁ ਝੁਲਾਰੇ ਜੁਗ ਜੀਅ ਖੇਲੇ ਬਾਵ ਕੈਸੇ॥੧॥

saa Dhartee so pa-un jhulaaray jug jee-a khaylay thaav kaisay. ||1||

ਜੀਵਨ ਤਲਬ ਨਿਵਾਰਿ॥
ਹੋਵੈ ਪਰਵਾਣਾ ਕਰਹਿ ਧਿਛਾਣਾ ਕਲਿ ਲਖਣ ਵੀਚਾਰਿ॥੧॥
ਰਹਾਉ॥

ਕਿਤੈ ਦੇਸਿ ਨ ਆਇਆ ਸੁਣੀਐ ਤੀਰਥ ਪਾਸਿ ਨ ਬੈਠਾ॥
ਦਾਤਾ ਦਾਨੁ ਕਰੇ ਤਹ ਨਾਹੀ ਮਹਲ ਉਸਾਰਿ ਨ ਬੈਠਾ॥੨॥

ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਫੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ॥
ਜੇ ਕੋ ਨਾਉ ਲਏ ਬਦਨਾਵੀ ਕਲਿ ਕੇ ਲਖਣ ਏਈ॥੩॥

ਜਿਸੁ ਸਿਕਦਾਰੀ ਤਿਸਹਿ ਖੁਆਰੀ ਚਾਕਰ ਕੇਹੇ ਡਰਣਾ॥
ਜਾ ਸਿਕਦਾਰੈ ਪਵੈ ਜੰਜੀਰੀ ਤਾ ਚਾਕਰ ਹਥਹੁ ਮਰਣਾ॥੪॥

ਪੰਨਾ ੯੦੩

ਆਖੁ ਗੁਣਾ ਕਲਿ ਆਈਐ॥
ਤਿਹੁ ਜੁਗ ਕੇਰਾ ਰਹਿਆ ਤਪਾਵਸੁ ਜੇ ਗੁਣ ਦੇਹਿ ਤ
ਪਾਈਐ॥੧॥ ਰਹਾਉ॥

ਕਲਿ ਕਲਵਾਲੀ ਸਰਾ ਨਿਬੇੜੀ ਕਾਜੀ ਕ੍ਰਿਸਨਾ ਹੋਆ॥
ਬਾਣੀ ਬ੍ਰਹਮਾ ਬੇਦੁ ਅਥਰਬਣੁ ਕਰਣੀ ਕੀਰਤਿ ਲਹਿਆ॥੫॥

ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਸਤ ਵਿਣੁ ਸੰਜਮੁ ਜਤ ਵਿਣੁ ਕਾਰੇ ਜਨੇਉ॥
ਨਾਵਹੁ ਧੋਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ ਸੁਚ ਵਿਣੁ ਸੋਚ ਨ ਹੋਈ॥੬॥

ਕਲਿ ਪਰਵਾਣੁ ਕਤੇਬ ਕੁਰਾਣੁ॥
ਪੋਥੀ ਪੰਡਿਤ ਰਹੇ ਪੁਰਾਣੁ॥
ਨਾਨਕ ਨਾਉ ਭਇਆ ਰਹਮਾਣੁ॥
ਕਰਿ ਕਰਤਾ ਤੂ ਏਕੋ ਜਾਣੁ॥੭॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਏਦੁ ਉਪਰਿ ਕਰਮੁ ਨਹੀ॥
ਜੇ ਘਰਿ ਹੋਵੈ ਮੰਗਣਿ ਜਾਈਐ ਫਿਰਿ ਓਲਾਮਾ ਮਿਲੈ
ਤਰੀ॥੮॥੧॥

jeevan talab nivaar.
hovai parvaanaa karahi Dhinyaanaa kal lakhān
veechaar. ||1|| rahaa-o.

kitai days na aa-i-aa sunee-ai tirath paas na
baiṭhaa.
daatā daan karay ṭah naahee mahal usaar na
baiṭhaa. ||2||

jay ko satṭ karay so chḥeejai ṭap gḥar ṭap na
ho-ee.
jay ko naa-o la-ay badnaavee kal kay lakhān
ay-ee. ||3||

jis sikdaaree ṭiseh kḥu-aaree chaakar kayhay
darṇaa.
jaa sikdaarai pavai janjeeree ṭaa chaakar
hathahu marṇaa. ||4||

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aaḥḡ gunāa kal aa-ee-ai.
ṭihu jug kayraa rahi-aa ṭapaavas jay gun deḥ ṭa
paa-ee-ai. ||1|| rahaa-o.

kal kalvaalee saraa nibayṭḥee kaajee krisanaa
ho-aa.
banee barahmaa bayḡ atharbaṇ karṇee keeraṭ
lahi-aa. ||5||

paṭṭ viṇṇ poojaa satṭ viṇṇ sanjam jaṭṭ viṇṇ kaahay
janay-oo.
naavhu Dhovahu ṭilak charḡaavahu such viṇṇ
soch na ho-ee. ||6||

kal parvaan kaṭayb kuraan.
pothee pandiṭ rahay puraān.
naanak naa-o bhā-i-aa rehmaan.
kar kartāa ṭoo ayko jaan. ||7||
naanak naam milai vadi-aa-ee ayḡḡoo upar
karam nahee.
jay gḥar hodai mangan jaa-ee-ai fir olaamaa
milai ṭahee. ||8||1||

Ram Kali Mehla-1

Ashatpadian

According to Hindu belief system, the period since the human beings set feet on earth has been divided into four ages, called *Sat Yug*, *Treta*, *Duappar*, and *Kal Yug*. Further they believe that each age has a fixed span of life after which the next period or age begins.

Along with it, many significant negative changes occur in the universe, particularly in the nature or character of human beings. For example, they believe that in *Sat Yug* everybody spoke truth, but this quality kept on diminishing through *Treta*, and *Duappar*. So now in the present age called *Kal Yug*, it has deteriorated so much that hardly anybody speaks truth and lives a truthful life. In this *shabad*, Guru Ji comments on this belief system and stresses that it is not any physical change in the universe which has resulted in changing one period into the other. It is the gradual deterioration in human character, according to which we may classify the periods of time. He tells us, how even in this (supposedly) worst time, we can enjoy eternal peace and bliss.

Addressing a *Pundit*, Guru Ji says: “(Look O’ *Pundit*, since the beginning of time or *Sat Yug* to the present age or *Kal Yug*), the same Moon has been rising, and the same stars have been (twinkling in the sky). The same Sun has been heating (the earth). It is the same earth and the same wind, which keeps blowing. (I wonder, then) how could the ages bring such changes (in the humans, how could change from *Sat Yug* to *Kal Yug* bring so much change in the character of human beings that from basically truthful and pious beings they have basically become liars and cheats)?”(1)

Therefore advising the *Pundit* to adopt the right attitude about life, Guru Ji, says: “(O’ *Pundit*), remove selfishness from your mind. (This selfishness is the *Kal Yug*. Swayed by this sense of selfishness), the cruel powerful persons oppress the powerless. (In their view), this oppression is considered acceptable. Deem this oppression as *Kal Yug*.”(1-pause)

Commenting on the belief of many people that all these deteriorations in the society have come as a result of some devil like person landing on the earth, Guru Ji says: “(O’ *Pundit*), it has not been heard that (this devil, whom you call *Kal Yug*) has come in any (particular) country, or sitting at any (particular) holy place. (We neither see him), where any benefactor is giving charities, nor he is seen sitting in a mansion built by him.”(2)

Describing some more traits and signs of *Kal Yug* or the present deteriorated society, Guru Ji says: “(In this age), if any person who practices truth (and tries to live an honest life), suffers. There is no penance even in the house of a penitent, (it is all hypocrisy). If anybody meditates on God’s Name, he or she is defamed; these are the signs of *Kal Yug*.”(3)

Elaborating on the characteristics of the present age, Guru Ji says: “(In this age), whosoever has authority, is put through a lot of trouble, but the servant (who has no authority) has nothing to fear. When the officer is bound in chains he or she dies at the hands of the servants. (The officer is deceived by the treachery of his or her own subordinates).”(4)

Therefore advising that *Pundit* in particular and all of us in general, Guru Ji says: “(O’ *Pundit*, now as you say) the *Kal Yug* has come, (then instead of ritualistic deeds) sing praises of God. Now the effect of the previous three yugas (or periods) has ended. So you should pray and say, “(O God), we can acquire merits, only if You bless us.”(1-pause)

Referring to the Muslim rule during those times when Guru Ji uttered these words and when even the judges had become corrupt, but still they professed as following the Islamic law, Guru Ji says: “In this *Kal Yug*, disputes are being settled by the Islamic law, but *Qazi* the (the Muslim judge) has become most corrupt. (Now among Hindus), the *Atharvan Veda*, the book of magic and charms is dominant, and high character or God’s praise has disappeared.”(5)

Now Guru Ji talks directly to those priests who were just performing those deeds and rituals without practicing the message behind those deeds. (This applies equally to our present day Sikh Priests and Muslim *Maulavis*). He asks: “(O’ *Pundits*), what kind of a worship is that, which brings you no honor? What is the use of observing austerities, if there is no Truth (and your conduct is not truthful)? Why do you wear the holy thread (*Janai*), if you have no control (over your passions)? You may bathe and wash, and anoint yourself with saffron marks, (but remember that) without practicing truth no purification (of soul) can happen.”(6)

Commenting further on the conditions prevalent in *Kal Yug*, particularly about five hundred years ago when India was being ruled by Muslims, Guru Ji says: “In the present *Kal Yug*, it is only the *Quran* and Semitic texts, which are accepted (as authority for settling any disputes or norms of society). Any reverence for the books used by the *Pundits*, such as *Puranaas* has ceased. O’ Nanak, (even God) is now called by the (Muslim) name *Rehmaan*. (But O’ man), you should deem that it is the same one Creator (who may be called by different names).”(7)

In conclusion, Guru Ji says: “O’ Nanak, it is only through God’s Name, that one obtains honor, and there is no deed (or ritual) higher than this. If in spite of having something in our own house, we still go begging (at other houses), we would definitely be rebuked. (God is residing right in our own heart, and if still we go to search for Him in forests and mountains, then we would definitely be deemed fools).”(8-1)

The message of this *shabad* is that we should not deceive ourselves or wash ourselves of our responsibility by saying, such things as “This is bad time of *Kal Yug*, everybody is doing that, therefore it is all right for us also to indulge in corruption and amass worldly wealth by hook or crook.” Instead, we should seek the advice of the Guru as contained in *Guru Granth Sahib*, and live a life of truth, justice, compassion, and remembrance of God. Then even the present dark age called *Kal Yug* would become *Sat Yug* for us.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਜਗੁ ਪਰਬੋਧਹਿ ਮਤੀ ਬਧਾਵਹਿ॥
ਆਸਣੁ ਤਿਆਗਿ ਕਾਚੇ ਸਚੁ ਪਾਵਹਿ॥
ਮਮਤਾ ਮੋਹੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ॥
ਨਾ ਅਉਧੂਤੀ ਨਾ ਸੰਸਾਰੀ॥੧॥

ਜੋਗੀ ਬੈਸਿ ਰਹਹੁ ਦੁਬਿਧਾ ਦੁਖੁ ਭਾਰੈ॥
ਘਰਿ ਘਰਿ ਮਾਗਤ ਲਾਜ ਨ ਲਾਗੈ॥੧॥ ਰਹਾਉ॥

ਗਾਵਹਿ ਗੀਤ ਨ ਚੀਨਹਿ ਆਪੁ॥
ਕਿਉ ਲਾਗੀ ਨਿਵਰੈ ਪਰਤਾਪੁ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਰਚੈ ਮਨ ਭਾਇ॥
ਭਿਖਿਆ ਸਹਜ ਵੀਚਾਰੀ ਖਾਇ॥੨॥

ਭਸਮ ਚੜਾਇ ਕਰਹਿ ਪਾਖੰਡੁ॥
ਮਾਇਆ ਮੋਹਿ ਸਹਹਿ ਜਮ ਡੰਡੁ॥
ਫੂਟੈ ਖਾਪਰੁ ਭੀਖ ਨ ਭਾਇ॥
ਬੰਧਨਿ ਬਾਧਿਆ ਆਵੈ ਜਾਇ॥੩॥

raamkalee mehlā 1.

jag parboD^heh mar^hee baD^haaaveh.
aasan^u tī-aag kaahay sach paavahi.
mam^tāa moh kaamanⁱ hitkaaree.
naa a-uD^hootēe naa sansaaree. ||1||

jogee bais rahhu d^ubⁱD^haa d^ukh^h b^haaagⁱ.
ghar^h g^har^h maaga^t laaj na laagai. ||1|| rahaa-o.

gaavahi geet^h na cheeneh aap.
ki-o laagee nivrai partaap.
gur kai saba^d rachai man b^haa-ay.
b^hikhⁱ-aa sa^hj veechaaree k^haa-ay. ||2||

b^hasam char^haa-ay karahi pak^hand.
maa-i-aa mohi saheh jam dand.
footai k^haa^apar b^hee^kh na b^haa-ay.
ban^Dhan baaD^hi-aa aavai jaa-ay. ||3||

ਬਿੰਦੁ ਨ ਰਾਖਹਿ ਜਤੀ ਕਹਾਵਹਿ॥
ਮਾਈ ਮਾਗਤ ਤ੍ਰੇ ਲੋਭਾਵਹਿ॥
ਨਿਰਦਇਆ ਨਹੀ ਜੋਤਿ ਉਜਾਲਾ॥
ਬੂਡਤ ਬੂਡੇ ਸਰਬ ਜੰਜਾਲਾ॥੪॥

ਭੇਖ ਕਰਹਿ ਖਿੰਥਾ ਬਹੁ ਬਟੁਆ॥
ਬੂਠੇ ਖੇਲੁ ਖੇਲੈ ਬਹੁ ਨਟੁਆ॥
ਅੰਤਰਿ ਅਗਨਿ ਚਿੰਤਾ ਬਹੁ ਜਾਰੇ॥
ਵਿਣੁ ਕਰਮਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੇ॥੫॥

ਮੁੰਦ੍ਰਾ ਫਟਕ ਬਨਾਈ ਕਾਨਿ॥
ਮੁਕਤਿ ਨਹੀ ਬਿਦਿਆ ਬਿਗਿਆਨਿ॥
ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਸਾਦਿ ਲੋਭਾਨਾ॥
ਪਸੂ ਭਏ ਨਹੀ ਮਿਟੈ ਨੀਸਾਨਾ॥੬॥
ਤ੍ਰਿਬਿਧਿ ਲੋਗਾ ਤ੍ਰਿਬਿਧਿ ਜੋਗਾ॥
ਸਬਦੁ ਵੀਚਾਰੈ ਚੂਕਸਿ ਸੋਗਾ॥
ਉਜਲੁ ਸਾਚੁ ਸੁ ਸਬਦੁ ਹੋਇ॥
ਜੋਗੀ ਜੁਗਤਿ ਵੀਚਾਰੇ ਸੋਇ॥੭॥

ਤੁਝ ਪਹਿ ਨਉ ਨਿਧਿ ਤੂ ਕਰਣੈ ਜੋਗੁ॥
ਥਾਪਿ ਉਥਾਪੇ ਕਰੇ ਸੁ ਹੋਗੁ॥
ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਸੁਚੀਤੁ॥
ਨਾਨਕ ਜੋਗੀ ਤ੍ਰਿਭਵਣ ਮੀਤੁ॥੮॥੨॥

bind na raakhahi jātee kahaaveh.
maa-ee maagat tarai lobhaaveh.
nirdā-i-aa nahee jot ujaalaa.
boodat booday sarab janjaalaa. ||4||

bhaykh karahi khintha baho thatoo-aa.
jhootho khayl khaylai baho natoo-aa.
antar agan chintā baho jaaray.
vin karmaa kaisay utras paaray. ||5||

mundraa fatak banaa-ee kaan.
mukat nahee bidgi-aa bigi-aan.
jihvaa indree saad lobhaanaa.
pasoo bhā-ay nahee mitai neesaanaa. ||6||
taribaDh logaa taribaDh jogaa.
sabad veechaarai chookas sogaa.
oojal saach so sabad ho-ay.
jogee jugat veechaaray so-ay. ||7||

tujh peh na-o niDh too karnai jog.
thaap uthaapay karay so hog.
jat sat sanjam sach sucheet.
naanak jogee tribhavan meet. ||8||2||

Ram Kali Mehla-1

Guru Ji concluded the previous *shabad*, with the remark that “If in spite of having everything in our own house we still go begging (at other houses), we would definitely be rebuked. (God is residing right in our own heart, and if still we go to search for Him in forests and mountains, then we would definitely be deemed fools). This remark is particularly applicable to the yogis, who used to abandon their households, to go and live in jungles or mountains, but then would roam around in the nearby towns begging for food and clothes. In this *shabad*, Guru Ji comments on the practices of such yogis and tells us, what the best way is to practice *Yoga* or obtain union with God.

Addressing a typical yogi, who lectures others to live pious lives, but himself is caught in worldly attachments, Guru Ji says: “(O’ yogi), you lecture to the world, and fatten your belly (with the food served by them, but) how, by abandoning the stability (of your mind), can you obtain the ever stable (God? Actually, the one who is entangled) in mineness and worldly attachment, and who is in love with women is neither a detached (ascetic) nor a householder.”(1)

Therefore, Guru Ji advises: “(O’ yogi), just keep sitting with your mind (attuned to God. By doing so, your) double mindedness would disappear, and you wouldn’t be put to the shame of begging from house to house.”(1-pause)

Commenting on the practices of yogis, who used to roam around singing songs, while begging for food, Guru Ji says: “(O’ yogis), you sing (spiritual) songs, but you do not reflect upon yourself. (In this way how can) the heat (of fire of worldly desires) burning

in you be dispelled? Only the one, who with true love of the mind is absorbed in the word of the Guru, obtains the alms (of God's Name), and partakes it by reflecting on it with poise.”(2)

Pointing to the uselessness of his yogic garb and ways of life, Guru Ji says: “(O’ yogi), you smear yourself with ashes, and practice the hypocrisy (of being a holy person, but because of your) love for worldly riches, you suffer punishment at the hands of the demon of death. (Remember that person whose heart starts wavering, has a condition like that yogi, whose begging bowl is broken. You know that) no alms could be put in a broken begging bowl, and therefore tied in the (worldly) bonds, such a yogi keeps coming and going (taking birth and dying).”(3)

Now rebuking the yogi for his other false claims and immoral habits, Guru Ji says: “(O’ yogi), you do not control your sexual desires, and yet you call yourself a (celibate) *Jatti*. You beg for Maya (the worldly riches), and are lured by all its three impulses (for vice, virtue, and power). You have neither compassion, nor there is the illumination of (divine) light in you. (In short), you are getting drowned in all kinds of worldly entanglements.”(4)

Commenting further on his garb and other antics, Guru Ji says: “(O’ yogi), by wearing things like a patched coat, you are simply making a show of your holiness; all these ostentations of yours are like the false shows of a street juggler, within whom is the fire (of desire), which is badly burning that person in worry. How can that person cross over (the worldly ocean) without God’s grace?”(5)

Now Guru Ji points to the peculiar glass earrings worn by yogis, which are supposed to remind them of certain disciplines. He says: “(O’ yogi), you have made glass rings for your ears. (But remember that) without (the divine) instruction and knowledge, one cannot obtain salvation. You are still allured by the relishes of your tongue and sex organs, in this way behaving like an animal, the mark (of being a beast) cannot be erased (from your forehead).”(6)

Next comparing the conduct of such a yogi with the rest of the world, Guru Ji says: “(Both) the world, and the yogis are entangled in the three prongs (or modes of *Maya*). It is only when one reflects on the word (of the Guru), that one’s sorrow is dispelled. Because it is through the word (of the Guru) that one becomes immaculate and truthful. (The true) yogi is the one who reflects on this (right) way (of union with God).”(7)

Guru Ji concludes the *shabad* by telling us who is a true yogi and shows us how to pray to God for true guidance in the matter. Addressing God, he says: “(O’ God), You have all the nine treasures (of wealth), and You are capable of doing anything. It is You, who creates and destroys (the world). Whatever You do happens. Nanak says (that the yogi, who practices) celibacy, truth, self-control, and purity of mind is the friend of all the three worlds.”(8-2)

The message of this *shabad* is that instead of abandoning this world and living like yogis, while living in this world, we should follow the advice of the Guru, and practice truth, celibacy, contentment, and charity. By doing so, we would become popular not only in this world, but in all the three worlds and would also obtain union with our God.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਖਟੁ ਮਟੁ ਦੇਹੀ ਮਨੁ ਬੈਰਾਗੀ॥
ਸੁਰਤਿ ਸਬਦੁ ਧੁਨਿ ਅੰਤਰਿ ਜਾਗੀ॥
ਵਾਜੈ ਅਨਹਦੁ ਮੇਰਾ ਮਨੁ ਲੀਣਾ॥
ਗੁਰ ਬਚਨੀ ਸਚਿ ਨਾਮਿ ਪਤੀਣਾ॥੧॥

ਪ੍ਰਾਣੀ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਈਐ॥
ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਗੈ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਸਮਾਈਐ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੯੦੪

ਮਾਇਆ ਮੋਹੁ ਬਿਵਰਜਿ ਸਮਾਏ॥
ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੇਲਿ ਮਿਲਾਏ॥
ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ॥
ਤਿਤੁ ਰਾਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ॥੨॥

ਹਉਮੈ ਮਮਤਾ ਰੋਗੁ ਨ ਲਾਗੈ॥
ਰਾਮ ਭਗਤਿ ਜਮ ਕਾ ਭਉ ਭਾਗੈ॥
ਜਮੁ ਜੰਦਾਰੁ ਨ ਲਾਗੈ ਮੋਹਿ॥
ਨਿਰਮਲ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਸੋਹਿ॥੩॥

ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ॥
ਗੁਰਮਤਿ ਜਾਗੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ॥
ਅਨਦਿਨੁ ਜਾਗਿ ਰਹੇ ਲਿਵ ਲਾਈ॥
ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ॥੪॥

ਅਲਿਪਤ ਗੁਫਾ ਮਹਿ ਰਹਹਿ ਨਿਰਾਰੇ॥
ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ॥
ਪਰ ਘਰ ਜਾਇ ਨ ਮਨੁ ਡੋਲਾਏ॥
ਸਹਜ ਨਿਰੰਤਰਿ ਰਹਉ ਸਮਾਏ॥੫॥

ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਅਉਧੂਤਾ॥
ਸਦ ਬੈਰਾਗੀ ਤਤੁ ਪਰੋਤਾ॥
ਜਗੁ ਸੁਤਾ ਮਰਿ ਆਵੈ ਜਾਇ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸੋਝੀ ਪਾਇ॥੬॥

ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ॥
ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ॥
ਤਉ ਜਾਨੀ ਜਾ ਸਬਦਿ ਪਛਾਨੀ॥
ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ॥੭॥
ਸੁੰਨ ਸਮਾਧਿ ਸਹਜਿ ਮਨੁ ਰਾਤਾ॥
ਤਜਿ ਹਉ ਲੋਭਾ ਏਕੋ ਜਾਤਾ॥
ਗੁਰ ਚੇਲੇ ਅਪਨਾ ਮਨੁ ਮਾਨਿਆ॥
ਨਾਨਕ ਦੂਜਾ ਮੇਟਿ ਸਮਾਨਿਆ॥੮॥੩॥

raamkalee mehlaa 1.

khāt mat dayhee man bairaagee.
surat̥ sabad̥ Dhun antar̥ jaagee.
vaajai anhad̥ mayraa man leenaa.
gur bachnee sach naam paṭeenaa. ||1||

paraanee raam bhagat̥ suk̥h paa-ee-ai.
gurmuk̥h har har meethaa laagai har har
naam samaa-ee-ai. ||1|| rahaa-o.

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maa-i-aa moh bivaraj samaa-ay.
sat̥gur bhaytai mayl milaa-ay.
naam raṭan nirmolak heeraa.
ṭiṭ raat̥aa mayraa man Dheeraa. ||2||

ha-umai mamṭaa rog na laagai.
raam bhagat̥ jam kaa bhā-o bhāagai.
jam jandaar na laagai mohi.
nirmal naam ridai har sohi. ||3||

sabad̥ beechaar bhā-ay nirankaaree.
gurmat̥ jaagay durmat̥ parhaaree.
an-din jaag rahay liv laa-ee.
jeevan mukat̥ gaṭ antar̥ paa-ee. ||4||

alipat̥ gufaa meh raheh niraaray.
taskar panch sabad̥ sanghāaray.
par ghar jaa-ay na man dolaa-ay.
sahj niranṭar raha-o samaa-ay. ||5||

gurmuk̥h jaag rahay a-uDhootaa.
sad̥ bairaagee ṭat̥ parot̥aa.
jag soot̥aa mar aavai jaa-ay.
bin gur sabad̥ na sojhee paa-ay. ||6||

anhad̥ sabad̥ vajai din raat̥ee.
avigat̥ kee gaṭ gurmuk̥h jaat̥ee.
ṭa-o jaanee jaa sabad̥ pachhaanee.
ayko rav rahi-aa nirbaanee. ||7||
sunn samaaDh sahj man raat̥aa.
ṭaj ha-o lobhā ayko jaat̥aa.
gur chaylay apnaa man maani-aa.
naanak doojaa mayt samaani-aa. ||8||3||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji told a yogi about the futility of his different practices, garbs and symbols. In this *shabad*, Guru Ji tells that yogi and indirectly all of us what kind of yoga or union, he himself is practicing and what kind of bliss, his mind is already enjoying, so that by following that technique, we too may enjoy that bliss.

First describing the *Matth* or abode in which his mind is residing and what is its present state, Guru Ji says: “(O’ yogi, by following the guidance of the Guru, instead of going out to jungles or mountains, I have made my) body of six *Chakras* (or circles), as the *Matth* (or abode) in which my mind lives like a detached yogi or recluse. The word of the Guru has now been enshrined in my consciousness, and a craving for God’s Name has welled up in me. (I feel, as if) within me is playing a continuous divine word, to which my mind is fully attuned. Through the words of the Guru, my mind is pleased with the eternal God’s Name.”(1)

Therefore Guru Ji proclaims: “O’ human being, it is through God’s devotion that we obtain peace. Through the Guru’s grace that God seems pleasing (to us), and by meditating on God’s Name we merge (in Him).”(1-pause)

Describing, how the Guru helps a person to unite with God and sharing his own present state of mind, Guru Ji says: “(O’ man), when a person meets the true Guru, (he) unites that person with saintly congregation and then by controlling the worldly attachments, that person gets absorbed in (meditation of God’s Name). God’s Name is such a jewel or diamond, the worth of which no one can assess. My mind (too) has been imbued and pacified by that Name.”(2)

So on the basis of his personal experience, Guru Ji says: “(O’ my friends, when one engages in) the devotion of God, one is not afflicted with the malady of ego or sense of mineness and one’s fear of death disappears. (As for myself), now even the demon of death does not come near me, because God’s immaculate Name is embellishing my heart.”(3)

Explaining the blessings those devotees who reflect on the word of the Guru and act on his guidance obtain, Guru Ji says: “(O’ my friends) reflecting on the word of the Guru, they who surrender to the formless (God), the Guru’s intellect awakens in them, and their evil intellect is dispelled. Day and night, they remain awake (to the pitfalls of *Maya*), and remain attuned (to God. In this way, they have) obtained the state of salvation within (their heart itself).”(4)

Elaborating on the state of mind of such persons as described above, Guru Ji says: “(O’ my friends, such devotees of God), remain detached (from the world, as if their mind) is residing in a detached cave (of the body itself). By acting on the word (of advice of the Guru, they so control their mind, as if they) have killed all the five highwaymen (the five impulses of lust, greed, anger, attachment, and arrogance). Their mind, no longer goes to houses of others (and does not covet others’ wealth and beauty), or waivers (from truth), and continuously remains in a state of poise, and peace.”(5)

Guru Ji now lists some of the traits of the one, who by following Guru’s advice becomes a detached person. He says: “By following Guru’s advice, the one who becomes a detached person, (always) remains awake (to the false worldly allurements). Being a perpetually detached person, he or she keeps enshrined in the heart, the quintessence (or God. But,

the rest of the) world is asleep (in the slumber of *Maya*, therefore) it keeps on dying and coming and going (again and again, and) without the Guru's word, cannot obtain (this true) understanding (to embellish its life)."(6)

Now describing what happens when a person lives in a state of continuous awakening to God's essence, Guru Ji says: "(O' my friends, in that state) day and night, the continuous melody of divine music keeps playing in one's mind. Through the Guru's grace, one comes to know about the state of the detached (God). But, one comes to know (this state, only) when through the (Guru's) word, one has realized that it is the one desire less God, who is pervading in all."(7)

In conclusion, Guru Ji says: "(O' yogi, the mind of the person who acts on the Guru's word) is imperceptibly imbued in that seedless trance (where the mind is free from all thoughts). Abandoning ego and greed, such a person realizes that one (God alone. In short O' Nanak, when the mind of a disciple is convinced about (the guidance of one's) Guru, erasing duality, one merges (in one God)."(8-3)

The message of this *shabad* is that instead of bothering about six chakras or those supposed psychological barriers, and doing other yogic postures, we should simply accept the Guru's word and meditate on God's Name, with true love and devotion. Then automatically our mind would be detached from the worldly involvements, and would be attuned to the love of God. A stage would come, when we would start enjoying the music of the continuous melody in our heart, and obtain a state of salvation, even while alive.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ॥
ਸਾਹੇ ਉਪਰਿ ਏਕੰਕਾਰੁ॥
ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋਈ ਬਿਧਿ ਜਾਣੈ॥
ਗੁਰਮਤਿ ਹੋਇ ਤ ਹੁਕਮੁ ਪਛਾਣੈ॥੧॥

ਭੂਨੁ ਨ ਬੋਲਿ ਪਾਛੈ ਸਚੁ ਕਹੀਐ॥
ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਘਰੁ ਲਹੀਐ॥੧॥ ਰਹਾਉ॥

ਗਣਿ ਗਣਿ ਜੋਤਕੁ ਕਾਂਡੀ ਕੀਨੀ॥
ਪੜੈ ਸੁਣਾਵੈ ਤਤੁ ਨ ਚੀਨੀ॥
ਸਭਸੈ ਉਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੁ॥
ਹੋਰ ਕਥਨੀ ਬਦਉ ਨ ਸਗਲੀ ਛਾਰੁ॥੨॥

ਨਾਵਹਿ ਧੋਵਹਿ ਪੂਜਹਿ ਸੈਲਾ॥
ਬਿਨੁ ਹਰਿ ਰਾਤੇ ਸੈਲੋ ਸੈਲਾ॥
ਗਰਬੁ ਨਿਵਾਰਿ ਮਿਲੈ ਪੁਭੁ ਸਾਰਥਿ॥
ਮੁਕਤਿ ਪ੍ਰਾਨ ਜਪਿ ਹਰਿ ਕਿਰਤਾਰਥਿ॥੩॥

ਵਾਚੈ ਵਾਦੁ ਨ ਬੋਦੁ ਬੀਚਾਰੈ॥
ਆਪਿ ਡੁਬੈ ਕਿਉ ਪਿਤਰਾ ਤਾਰੈ॥

raamkalee mehlaa 1.

saahaa gan^{eh} na karahi beechaar.
saahay oopar aykankaar.
jis gur milai so-ee biDh jaanai.
gurmat^h ho-ay ta hukam pachhaanai. ||1||

jhooth^h na bol paaday sach kahee-ai.
ha-umai jaa-ay sabaD^h ghar lahee-ai. ||1||
rahaa-o.

gan gan jotak kaa^hdee keenee.
parhai sunaavai tat^h na cheenee.
sabh^hsai oopar gur sabaD^h beechaar.
hor kathnee bada-o na saglee chha^har. ||2||

naaveh Dh^hoveh poojeh sailaa.
bin har raatay mailo mailaa.
garab nivaar milai parabh^h saarath.
muka^ht paraan jap har kirtaarath. ||3||

vaachai vaad^h na bayD^h beechaarai.
aap dubai ki-o pitraa taarai.

ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਚੀਨੈ ਜਨੁ ਕੋਇ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੋਝੀ ਹੋਇ॥੪॥

ghat ghat barahm cheenai jan ko-ay.
satgur milai ta sojhee ho-ay. ||4||

ਗਣਤ ਗਣੀਐ ਸਹਸਾ ਦੁਖੁ ਜੀਐ॥
ਗੁਰ ਕੀ ਸਰਣਿ ਪਵੈ ਸੁਖੁ ਥੀਐ॥
ਕਰਿ ਅਪਰਾਧ ਸਰਣਿ ਹਮ ਆਇਆ॥
ਗੁਰ ਹਰਿ ਭੇਟੇ ਪੁਰਬਿ ਕਮਾਇਆ॥੫॥

ganat ganee-ai sahsaa dukh jee-ai.
gur kee saran pavai suk thee-ai.
kar apraaDh saran ham aa-i-aa.
gur har bhaytay purab kamaa-i-aa. ||5||

ਗੁਰ ਸਰਣਿ ਨ ਆਈਐ ਬ੍ਰਹਮੁ ਨ ਪਾਈਐ॥
ਭਰਮਿ ਭੁਲਾਈਐ ਜਨਮਿ ਮਰਿ ਆਈਐ॥
ਜਮ ਦਰਿ ਬਾਧਉ ਮਰੈ ਬਿਕਾਰੁ॥
ਨਾ ਰਿਦੈ ਨਾਮੁ ਨ ਸਬਦੁ ਅਚਾਰੁ॥੬॥

gur saran na aa-ee-ai barahm na paa-ee-ai.
bharam bhulaa-ee-ai janam mar aa-ee-ai.
jam dar baaDha-o marai bikaar.
naa ridai naam na sabaD achaar. ||6||

ਇਕਿ ਪਾਧੇ ਪੰਡਿਤ ਮਿਸਰ ਕਹਾਵਹਿ॥
ਦੁਬਿਧਾ ਰਾਤੇ ਮਹਲੁ ਨ ਪਾਵਹਿ॥

ik paaDhay pandit misar kahaaveh.
dubiDhaya raatay mahal na paavahi.

ਪੰਨਾ ੯੦੫

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ਜਿਸੁ ਗੁਰ ਪਰਸਾਦੀ ਨਾਮੁ ਅਧਾਰੁ॥
ਕੋਟਿ ਮਧੇ ਕੇ ਜਨੁ ਆਪਾਰੁ॥੭॥
ਏਕੁ ਬੁਰਾ ਭਲਾ ਸਚੁ ਏਕੈ॥
ਬੁਝੁ ਗਿਆਨੀ ਸਤਗੁਰ ਕੀ ਟੇਕੈ॥
ਗੁਰਮੁਖਿ ਵਿਰਲੀ ਏਕੋ ਜਾਣਿਆ॥
ਆਵਣੁ ਜਾਣਾ ਮੋਟਿ ਸਮਾਣਿਆ॥੮॥

jis gur parsaa-dee naam aDhaar.
kot maDhay ko jan aapaar. ||7||
ayk buraa bhala sach aykai.
boojh gi-aanee satgur kee taykai.
gurmukh virlee ayko jaani-aa.
aavan jaanaa mayt samaani-aa. ||8||

ਜਿਨ ਕੈ ਹਿਰਦੈ ਏਕੰਕਾਰੁ॥
ਸਰਬ ਗੁਣੀ ਸਾਚਾ ਬੀਚਾਰੁ॥
ਗੁਰ ਕੈ ਭਾਣੈ ਕਰਮ ਕਮਾਵੈ॥
ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵੈ॥੯॥੪॥

jिन kai hirdai aykankaar.
sarab gunee saachaa beechaar.
gur kai bhanaai karam kamaavai.
naanak saachay saach samaavai. ||9||4||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji commented upon the conduct and practices of yogis, who first abandon their own homes and families and then roam around begging for food and other necessities from one household to the other. Then he described how a Guru's follower obtains yoga or union with God. Now in this *shabad*, Guru Ji comments on those pundits (Hindu priests), who make astrological charts to tell others, which particular moment is most auspicious for any important event in their life, such as marriage or a new business.

Addressing one such pundit, Guru Ji says: "(O' pundit, you) calculate the auspicious moment (for important occasions), but you do not ponder that the one Creator is higher than any auspicious moment. Only that one alone who meets the Guru knows the way (to make all such moments auspicious). Because only when one obtains Guru's instruction, does that one realize God's will (and know God's will is the way to find the auspicious moment)."(1)

Admonishing the pundit for telling lies to please his clients and extract more money from them, Guru Ji says: "O' Pundit, do not tell lies and speak the truth (that you really don't

know, which time or moment is more auspicious than the other). But only when through the (Guru's) word our ego goes away, we reach that house (of God, from where we can obtain everything)."(1-pause)

Commenting further on the practices of those pundits, who prepare those astrological charts and then read them to their clients, Guru Ji says: "(O' my friends), after calculating again and again (the pundit) makes an astrological chart and then reads and recites (to his clients), but he does not reflect on the essence that above all is the contemplation on the Guru's word. Therefore I don't say or talk about other things, which are all useless like ashes."(2)

Pointing to the rituals performed by the pundit, Guru Ji says: "(O' Pundit), you bathe and wash your body and then worship the stone idols. (But remember that) without being imbued with the love of God, (your mind) still remains dirty and filthy. It is only when one gets rid of one's arrogance that one's object of life (of union with God) is obtained. It is by meditating on God's Name that one is emancipated and one's life becomes accomplished."(3)

Commenting on the practice of many pundits to study *Vedas* and other scriptures, more for the sake of arguments than obtaining spiritual guidance, Guru Ji says: "(O' my friends, generally a pundit) doesn't study and reflect on *Vedas* and other such books for his (spiritual guidance), but he looks at them more from the (point of view of proving his point in a religious) conflict. (In this way, how can one) who himself remains drowned (in such conflicts); help his clients to ferry across their ancestors? It is only a rare person who realizes that God is pervading in each and every heart. Because only when one meets the true Guru, does one obtain this understanding."(4)

Now in his compassion, Guru Ji gives the pundit the true spiritual guidance, and says: "(O' pundit), when we enter into all these calculations (of stars and their positions), we subject our soul to (unnecessary) doubt and dread. But, when one seeks the shelter of the Guru, one obtains peace. (When even) after committing sins, we come to the shelter (of God, then as per our) past deeds, (God) unites us with the Guru (who shows us the right way of life)."(5)

Describing what happens if we don't seek the shelter of the Guru, he says: "(O' my friends), unless we come to the refuge of the Guru, we do not obtain God. (Until that time,) we remain lost in doubts and keep going through (the rounds of) births and deaths. Bound at the door of the demon of death (such a person) dies without any purpose, because in (such a person's) heart is neither God's Name, nor any good conduct (as ordained by) the word of the Guru."(6)

Pointing to those pundits who consider themselves higher in rank than the ordinary pundits, Guru Ji says: "(O' my friends), there are some pundits who call themselves as *Paadhars* or *Mishars* (the teachers or pundits of higher caliber), but they too, being imbued with the love of duality, do not reach the mansion (of God). It is only a rare person of exceptional merit, who by Guru's grace depends on the support of (only God's) Name."(7)

Now directly addressing that *Pundit*, Guru Ji counsels: "(O' Pundit, if you want to be truly) a wise person, then leaning on the support of the true Guru, understand that whether someone is evil or virtuous, in all there is the one eternal (God). Those rare Guru's followers, who have realized the one unique (God in all), erasing their coming and going (or rounds of births and deaths, they) have merged (in God)."(8)

In conclusion, Guru Ji says: “(O’ *Pundit*), they in whose heart abides that one Creator, in them is enshrined the true understanding about the God of all virtues. In short O’ Nanak, the person who does all deeds as per the Guru’s wishes, merges in the eternal (God).” (9-4)

The message of this *shabad* is that instead of falling into doubts and confusion of some astrological charts or the good and bad omens calculated by the pundits, we should lead our life as per the Guru’s advice (*Gurbani* in *Guru Granth Sahib*); by doing so we will merge in the eternal God.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਹਨੁ ਨਿਗੁਹੁ ਕਰਿ ਕਾਇਆ ਛੀਜੈ॥
ਵਰਤੁ ਤਪਨੁ ਕਰਿ ਮਨੁ ਨਹੀ ਭੀਜੈ॥
ਰਾਮ ਨਾਮ ਸਰਿ ਅਵਰੁ ਨ ਪੂਜੈ॥੧॥

ਗੁਰੁ ਸੇਵਿ ਮਨਾ ਹਰਿ ਜਨ ਸੰਗੁ ਕੀਜੈ॥
ਜਮੁ ਜੰਦਾਰੁ ਜੋਹਿ ਨਹੀ ਸਾਕੈ ਸਰਪਨਿ ਡਸਿ ਨ ਸਕੈ ਹਰਿ ਕਾ
ਰਸੁ ਪੀਜੈ॥੧॥ ਰਹਾਉ॥

ਵਾਦੁ ਪੜੈ ਰਾਗੀ ਜਗੁ ਭੀਜੈ॥
ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ ਜਨਮਿ ਮਰੀਜੈ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਦੁਖੁ ਸਹੀਜੈ॥੨॥

ਚਾਤਸਿ ਪਵਨੁ ਸਿੰਘਾਸਨੁ ਭੀਜੈ॥
ਨਿਉਲੀ ਕਰਮ ਖਟੁ ਕਰਮ ਕਰੀਜੈ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥਾ ਸਾਸੁ ਲੀਜੈ॥੩॥

ਅੰਤਰਿ ਪੰਚ ਅਗਨਿ ਕਿਉ ਧੀਰਜੁ ਧੀਜੈ॥
ਅੰਤਰਿ ਚੋਰੁ ਕਿਉ ਸਾਦੁ ਲਹੀਜੈ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਕਾਇਆ ਗੜੁ ਲੀਜੈ॥੪॥

ਅੰਤਰਿ ਮੈਲੁ ਤੀਰਥ ਭਰਮੀਜੈ॥
ਮਨੁ ਨਹੀ ਸੂਚਾ ਕਿਆ ਸੋਚ ਕਰੀਜੈ॥
ਕਿਰਤੁ ਪਇਆ ਦੋਸੁ ਕਾ ਕਉ ਦੀਜੈ॥੫॥

ਅੰਨੁ ਨ ਖਾਹਿ ਦੇਹੀ ਦੁਖੁ ਦੀਜੈ॥
ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਤ੍ਰਿਪਤਿ ਨਹੀ ਥੀਜੈ॥
ਮਨਮੁਖਿ ਜਨਮੈ ਜਨਮਿ ਮਰੀਜੈ॥੬॥

ਸਤਿਗੁਰ ਪੂਛਿ ਸੰਗਤਿ ਜਨ ਕੀਜੈ॥
ਮਨੁ ਹਰਿ ਰਾਚੈ ਨਹੀ ਜਨਮਿ ਮਰੀਜੈ॥
ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਆ ਕਰਮੁ ਕੀਜੈ॥੭॥

ਊਂਦਰ ਦੁੰਦਰ ਪਾਸਿ ਧਰੀਜੈ॥
ਧੁਰ ਕੀ ਸੇਵਾ ਰਾਮੁ ਰਵੀਜੈ॥
ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਕਿਰਪਾ ਪ੍ਰਭ ਕੀਜੈ॥੮॥੫॥

raamkalee mehlaa 1.

hath nigarahu kar kaa-i-aa chheejai.
varat tapan kar man nahee bheejai.
raam naam sar avar na poojai. ||1||

gur sayv manaa har jan sang keejai.
jam jandaa johi nahee saakai sarpan das na
sakai har kaa ras peejai. ||1|| rahaa-o.

vaad parhai raagee jag bheejai.
tarai gun bikhi-aa janam mareejai.
raam naam bin dookh saheejai. ||2||

chaarhas pavan singhaasan bheejai.
ni-ulee karam khat karam kareejai.
raam naam bin birthaa saas leejai. ||3||

antar panch agan ki-o Dheeraj Dheejai.
antar chor ki-o saad laheejai.
gurmukh ho-ay kaa-i-aa garh leejai. ||4||

antar mail tirath bharmeejai.
man nahee soochaa ki-aa soch kareejai.
kirat pa-i-aa dos kaa ka-o deejai. ||5||

ann na khaahi dayhee dukh deejai.
bin gur gi-aan tripat nahee theejai.
manmukh janmai janam mareejai. ||6||

satgur poochh sangat jan keejai.
man har raachai nahee janam mareejai.
raam naam bin ki-aa karam keejai. ||7||

oondar doondar paas Dhareejai.
Dhur kee sayvaa raam raveejai.
naanak naam milai kirpaa parabh keejai.
||8||5||

Ram Kali Mehla-1

In many previous *shabads*, Guru Ji told us that any yogic exercises or brahministic rituals such as doing breathing exercises, observing fasts, or bathing at holy places are useless for spiritual advancement. In this *shabad*, he also comments on such practices and tells us there is only one way to obtain salvation or achieving any spiritual goal.

Commenting on the uselessness of doing yogic exercises or observing fasts Guru Ji says: “(O’ my friends), by obstinately controlling desires of the mind and through torturous exercises one’s body is weakened. Observing fasts or doing penances does not please the mind. (In fact), nothing comes close (in merit to meditating on) God’s Name.”(1)

Therefore addressing his own mind and indirectly all of us, Guru Ji says: “O’ my mind, serve (and follow) the Guru, associate with the devotees of God, and drink the nectar of God’s (Name. By doing so), the cruel demon of death wouldn’t be able to touch you, and the snake (of *Maya*) wouldn’t be able to bite you. (In other words, the worldly allurements, won’t be able to mislead you).”(1-pause)

Now commenting on the state of the world, Guru Ji says: “(O’ my friends), the world reads books for the sake of arguments, and is pleased by listening to music, but being involved in the three modes of poisonous (*Maya*), it keeps going through the rounds of births and deaths. Because, without (meditating on) God’s Name, one has to bear pain.”(2)

Now referring to the exercises performed by the yogis, Guru Ji now says: “(O’ my friends, a yogi) raises his breath (to his head, and exerts so much that with perspiration his) seat becomes wet. (To keep his arteries clean), he performs the *Neoli Karma*, and six faith deeds, but without (meditating on) God’s Name, he is wasting his breath.”(3)

Giving the reason why all these breathing exercises and rituals are useless, Guru Ji says: “(O’ my friends), when within a person are the five fires (or passions for lust, anger, greed, attachment, and ego), then how can that person’s mind have any solace? When, within is the thief (of evil desires), how can one enjoy the relish (of God’s Name)? It is only, when we become Guru’s followers that we win over the fort of our body (and control the evil desires arising in it).”(4)

Now commenting on such rituals as going on pilgrimages and bathing at holy places, Guru Ji says: “(O’ my friends, what is the use of) wandering at pilgrimage places, when within us is the filth (of evil desires)? Why do we clean our body (at holy places) if our mind is not clean (and free of evil thoughts)? But why blame anybody (because, everyone is suffering the consequences of his or her) past deeds.”(5)

Referring to the practice of subjecting one’s body to fasts and other such customs, Guru Ji says: “(O’ my friends), by not eating food, we simply torture the body. Without Guru’s wisdom, (our mind doesn’t) get satiated (from worldly desires). In this way, a self-conceited person keeps suffering (the pains of) births and deaths again and again.”(6)

After commenting on the futility of all such rituals and practices, Guru Ji tells us the right way to purify one’s mind and obtain salvation. He says: “(O’ my friends), seeking the advice of the true Guru, we should associate with the God’s devotees. (In their company, the) mind is imbued with the love of God (and meditates on His Name). Then we do not go

through (the rounds) of births and deaths. (In short), except (meditating) on God's Name, no deed is of any use.”(7)

In conclusion, Guru Ji advises: “(O’ my friends), we should drive out and set aside all (kinds of doubts and qualms, which make (mice like) sounds and noises in our mind. We should meditate on God’s Name, (which alone) is the service assigned to us from the very beginning (by God. Finally) O’ Nanak, (we should pray to God and say): “(O’ God show mercy) and bless us, that we may be bestowed with Your devotion.”(8-5)

The message of this *shabad* is that we should not let ourselves be trapped in the false rituals of observing fasts, going on pilgrimages, or torturing our bodies with yoga postures (for spiritual advancement). Instead, we should listen to and act upon the Guru’s advice (the *Gurbani* in Guru Granth Sahib Ji), and joining the company of God’s devotees; we should meditate on God’s Name, so that He may save us.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਅੰਤਰਿ ਉਤਭੁਜੁ ਅਵਰੁ ਨ ਕੋਈ॥
ਜੋ ਕਹੀਐ ਸੋ ਪ੍ਰਭ ਤੋ ਹੋਈ॥
ਜੁਗਹ ਜੁਗੰਤਰਿ ਸਾਹਿਬੁ ਸਚੁ ਸੋਈ॥
ਉਤਪਤਿ ਪਰਲਉ ਅਵਰੁ ਨ ਕੋਈ॥੧॥

ਐਸਾ ਮੇਰਾ ਠਾਕੁਰੁ ਗਹਿਰ ਗੰਭੀਰੁ॥
ਜਿਨਿ ਜਪਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ ਨਾਮਿ ਨ ਲਗੈ
ਜਮ ਤੀਰੁ॥੧॥ ਰਹਾਉ॥

ਨਾਮੁ ਰਤਨੁ ਹੀਰਾ ਨਿਰਮੋਲੁ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਅਮਰੁ ਅਤੋਲੁ॥
ਜਿਹਵਾ ਸੂਚੀ ਸਾਚਾ ਬੋਲੁ॥
ਘਰਿ ਦਰਿ ਸਾਚਾ ਨਾਹੀ ਰੋਲੁ॥੨॥

ਇਕਿ ਬਨ ਮਹਿ ਬੈਸਹਿ ਡੂਗਰਿ ਅਸਥਾਨੁ॥
ਨਾਮੁ ਬਿਸਾਹਿ ਪਚਹਿ ਅਭਿਮਾਨੁ॥
ਨਾਮ ਬਿਨਾ ਕਿਆ ਗਿਆਨ ਧਿਆਨੁ॥
ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥੩॥

ਹਠੁ ਅਹੰਕਾਰੁ ਕਰੈ ਨਹੀ ਪਾਵੈ॥
ਪਾਠ ਪੜੈ ਲੋ ਲੋਕ ਸੁਣਾਵੈ॥

ਪੰਨਾ ੯੦੬

ਤੀਰਥਿ ਭਰਮਸਿ ਬਿਆਧਿ ਨ ਜਾਵੈ॥
ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਪਾਵੈ॥੪॥

ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ॥
ਮਨੁਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ॥
ਜਮ ਪੁਰਿ ਬਾਧੋ ਲਹੈ ਸਜਾਈ॥
ਬਿਨੁ ਨਾਵੈ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਈ॥੫॥

raamkalee mehlāa 1.

antar ut-bhuj avar na ko-ee.
jo kahee-ai so parabh tay ho-ee.
jugah jugantar saahib sach so-ee.
utpat parla-o avar na ko-ee. ||1||

aisaa mayraa thaakur gahir gambheer.
jin japi-aa tin hee sukh paa-i-aa har kai naam
na lagai jam teer. ||1|| rahaa-o.

naam ratan heeraa nirmol.
saachaa saahib amar atol.
jihvaa soochee saachaa bol.
ghar dar saachaa naahee rol. ||2||

ik ban meh baiseh doogar asthaan.
naam bisaar pacheh abhimaan.
naam binaa ki-aa gi-aan Dhi-aan.
gurmukh paavahi dargahi maan. ||3||

hath aha^{ka}kaar karai nahee paavai.
paath parhai lay lok sunaavai.

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tirath bharmas bi-aaDh na jaavai.
naam binaa kaisay sukh paavai. ||4||

jatan karai bindu kivai na rahaa-ee.
manoo-aa dolai narkay paa-ee.
jam pur baaDho lahai sajaa-ee.
bin naavai jee-o jal bal jaa-ee. ||5||

ਸਿਧ ਸਾਧਿਕ ਕੇਤੇ ਮੁਨਿ ਦੇਵਾ॥
ਹਨਿ ਨਿਗ੍ਰਹਿ ਨ ਤ੍ਰਿਪਤਾਵਹਿ ਭੇਵਾ॥
ਸਬਦੁ ਵੀਚਾਰਿ ਗਹਹਿ ਗੁਰ ਸੇਵਾ॥
ਮਨਿ ਤਨਿ ਨਿਰਮਲ ਅਭਿਮਾਨ ਅਭੇਵਾ॥੬॥

siDh saaDhik kaytay mun dayvaa.
hath nigrahi na triptaaveh bhayvaa.
sabad veechaar gaheh gur sayvaa.
man tan nirmal abhimaan abhayvaa. ||6||

ਕਰਮਿ ਮਿਲੈ ਪਾਵੈ ਸਚੁ ਨਾਉ॥
ਤੁਮ ਸਰਣਾਗਤਿ ਰਹਉ ਸੁਭਾਉ॥
ਤੁਮ ਤੇ ਉਪਜਿਓ ਭਗਤੀ ਭਾਉ॥
ਜਪੁ ਜਾਪਉ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਉ॥੭॥

karam milai paavai sach naa-o.
tum sarnaagat raha-o subhaa-o.
tum tay upji-o bhagtee bhaa-o.
jap jaapa-o gurmukh har naa-o. ||7||

ਹਉਮੈ ਗਰਬੁ ਜਾਇ ਮਨ ਭੀਨੈ॥
ਝੂਠਿ ਨ ਪਾਵਸਿ ਪਾਖੰਡਿ ਕੀਨੈ॥
ਬਿਨੁ ਗੁਰ ਸਬਦ ਨਹੀ ਘਰੁ ਬਾਰੁ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰੁ॥੮॥੬॥

ha-umai garab jaa-ay man bheenai.
jhooth na paavas pakhand keenai.
bin gur sabad nahee ghar baar.
naanak gurmukh tat beechaar. ||8||6||

Ram Kali Mehla-1

In the previous *shabad*, Guru Ji advised us that we should not let ourselves be trapped in the false rituals of observing fasts, going on pilgrimages, or torturing our bodies with yoga postures. Instead, we should act upon the Guru's advice. And joining the company of God's devotees, we should meditate on God's Name, so that He may save us. In this *shabad*, Guru Ji expands on this message and tells us how meditation on God's Name is far superior to any other method for obtaining spiritual enlightenment, peace, and happiness.

First mentioning some of the unique virtues and powers of God, Guru Ji says: "(O' my friends), all creation happens under (God's command). Except for Him, there is no other (Creator). Whatever we say (is there) has come from God. Through out all ages, it has been the same Eternal God. No one else is responsible for any creation or destruction."(1)

Summarizing the merits of meditating on that God, Guru Ji says: "(O' my friends), such is my perfect and profound God that whosoever worships Him, has obtained peace, and (has found out that by meditating) on God's Name, one does not have to bear the arrows (or pain inflicted by the) the demon of death."(1-pause)

Listing some more virtues of God and His Name, Guru Ji says: "(O' my friends, God's Name is like an invaluable jewel or a diamond. The eternal Master is immortal and immeasurable. The tongue of the one (who meditates on His Name), becomes immaculate and any word (uttered by this tongue) becomes true (comes to pass. Such a person realizes that the) Eternal God resides in the heart itself, and there is no confusion (about it)."(2)

Guru Ji now comments on the practices of those yogis who, abandoning their homes, go and live in jungles or mountains to obtain spiritual enlightenment. He says: "(O' my friends), there are some who, abandoning their homes go and sit in jungles or mountainous places. Then they feel proud of their efforts, but by forsaking God's Name they are consumed by ego. (They don't realize that) without God's Name, there is no use of any meditation or (divine) wisdom, (On the other hand, they who) act on the Guru's advice (and meditate on the Name), obtain honor in God's court."(3)

Commenting further on the practices of yogis and pundits, Guru Ji says: “(O’ my friends, the one who) practices obstinacy and feels proud, cannot obtain (God). Similarly, the mental agony of one who reads sermons and recites to the people or wanders in pilgrimage places doesn’t go away. Because without (God’s) Name, one cannot obtain peace.”(4)

Now exposing those who try and many times claim that they have gained full control over their sexual and other such desires, Guru Ji says: “(O’ my friends, such a person) tries, but cannot control his or her sexual desires in any way. Such a person’s mind keeps wavering (and because of stooping to illegitimate sex) is cast into hell. Then bound in the city of death, he or she suffers punishment. (In short), without God’s Name one’s soul is burnt down and wasted away.”(5)

Therefore once again stressing the futility of any efforts to control our mind through stubbornness or inflicting pain on the body, Guru Ji says: “(O’ my friends), there are many seekers, adepts, silent sages, and gods. But, simply by obstinacy of the mind, they cannot control their inner urges. But the mind and body of those who reflect on the Guru’s word and firmly hold on to the Guru’s service become immaculate and their self-conceit disappears.”(6)

Therefore Guru Ji now addresses God, and prays: “(O’ God), it is only through Your grace that one obtains Your eternal Name and with true love, one remains under Your protection. It is from You that within, one awakens the longing to worship You, and through Guru’s grace, one keeps meditating on Your Name.”(7)

In conclusion, Guru Ji says: “(O’ my friends), it is only when one’s self conceit and arrogance goes away, that one’s mind is charmed with God’s love. But, by practicing falsehood or doing hypocritical deeds one does not obtain (God). In short, O’ Nanak, through Guru’s grace one obtains this essence of reflection, that without following the Guru’s word (of advice), one cannot reach the door or house (of God).”(8-6)

The message of this *shabad* is that there is no need for us to practice obstinacies of mind, torturous yoga exercises, or going to jungles and mountains to control our sexual desires, self-conceit, or other such undesirable urges. All we need to do is to follow the Guru’s advice and meditate on God’s Name with true love. By doing so, we would easily control over our mind, and would also obtain to the mansion of God.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਵਹਿ ਬਉਚੇ ਜਿਉ ਜਨਮੇ ਤਿਉ ਮਰਣੁ
ਭਇਆ॥

ਜਿਉ ਰਸ ਭੋਗ ਕੀਏ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਨਾਮੁ ਵਿਸਾਰਿ ਭਵਜਲਿ
ਪਇਆ॥੧॥

ਤਨੁ ਧਨੁ ਦੇਖਤ ਗਰਬਿ ਗਇਆ॥

ਕਨਿਕ ਕਾਮਨੀ ਸਿਉ ਹੇਤੁ ਵਧਾਇਹਿ ਕੀ ਨਾਮੁ ਵਿਸਾਰਹਿ
ਭਰਮਿ ਗਇਆ॥੧॥ ਰਹਾਉ॥

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸੀਲੁ ਨ ਰਾਖਿਆ ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਕਾਸਟੁ
ਭਇਆ॥

ਪੁੰਨੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਸੰਜਮੁ ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਬਾਦਿ
ਜਇਆ॥੨॥

raamkalee mehlā 1.

ji-o aa-i-aa tī-o jaaveh ba-uray ji-o janmay tī-o
maran̄ bhā-i-aa.

ji-o ras bhog kee-ay taytaa dukh̄ laagai naam
visaar bhavjal pa-i-aa. ||1||

tan̄ Dhan̄ daykhat̄ garab ga-i-aa.

kanik kaamnee si-o hayt̄ vaDhāa-ihī kee naam
visaareh bharam ga-i-aa. ||1|| rahaa-o.

jat̄ sat̄ sanjam seel na raakhi-aa parayt̄ pinjar
meh kaasat̄ bhā-i-aa.

punn̄ daan̄ isnaan̄ na sanjam saaDhsangat̄ bin
baad̄ ja-i-aa. ||2||

ਲਾਲਚਿ ਲਾਗੈ ਨਾਮੁ ਬਿਸਾਰਿਓ ਆਵਤ ਜਾਵਤ ਜਨਮੁ
ਗਇਆ॥

ਜਾ ਜਮੁ ਧਾਇ ਕੇਸ ਗਹਿ ਮਾਰੈ ਸੁਰਤਿ ਨਹੀ ਮੁਖਿ ਕਾਲ
ਗਇਆ॥੩॥

ਅਹਿਨਿਸਿ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ ਹਿਰਦੈ ਨਾਮੁ ਨ ਸਰਬ
ਦਇਆ॥

ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਗਤਿ ਪਤਿ ਪਾਵਹਿ ਰਾਮ ਨਾਮ ਬਿਨੁ ਨਰਕਿ
ਗਇਆ॥੪॥

ਖਿਨ ਮਹਿ ਵੇਸ ਕਰਹਿ ਨਟੂਆ ਜਿਉ ਮੋਹ ਪਾਪ ਮਹਿ ਗਲਤੁ
ਗਇਆ॥

ਇਤ ਉਤ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰੀ ਮੋਹ ਮਾਇਆ ਕੈ ਮਗਨੁ
ਭਇਆ॥੫॥

ਕਰਹਿ ਬਿਕਾਰ ਵਿਥਾਰ ਘਨੇਰੇ ਸੁਰਤਿ ਸਬਦ ਬਿਨੁ ਭਰਮਿ
ਪਇਆ॥

ਹਉਮੈ ਰੋਗੁ ਮਹਾ ਦੁਖੁ ਲਾਗਾ ਗੁਰਮਤਿ ਲੇਵਹੁ ਰੋਗੁ ਗਇਆ॥੬॥

ਸੁਖ ਸੰਪਤਿ ਕਉ ਆਵਤ ਦੇਖੈ ਸਾਕਤ ਮਨਿ ਅਭਿਮਾਨੁ
ਭਇਆ॥

ਜਿਸ ਕਾ ਇਹੁ ਤਨੁ ਧਨੁ ਸੋ ਫਿਰਿ ਲੈਵੈ ਅੰਤਰਿ ਸਹਸਾ ਦੂਖੁ
ਪਇਆ॥੭॥

ਅੰਤਿ ਕਾਲਿ ਕਿਛੁ ਸਾਥਿ ਨ ਚਾਲੈ ਜੋ ਦੀਸੈ ਸਭੁ ਤਿਸਹਿ
ਮਇਆ॥

ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਸੋ ਪ੍ਰਭੁ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਲੈ ਪਾਰਿ
ਪਇਆ॥੮॥

ਮੂਏ ਕਉ ਰੋਵਹਿ ਕਿਸਹਿ ਸੁਣਾਵਹਿ ਭੈ ਸਾਗਰ ਅਸਰਾਲਿ
ਪਇਆ॥

ਦੇਖਿ ਕੁਟੰਬੁ ਮਾਇਆ ਗ੍ਰਿਹ ਮੰਦਰੁ ਸਾਕਤੁ ਜੰਜਾਲਿ ਪਰਾਲਿ
ਪਇਆ॥੯॥

ਪੰਨਾ ੯੦੭

ਜਾ ਆਏ ਤਾ ਤਿਨਹਿ ਪਠਾਏ ਚਾਲੇ ਤਿਨੈ ਬੁਲਾਇ ਲਇਆ॥

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਬਖਸਣਹਾਰੈ ਬਖਸਿ
ਲਇਆ॥੧੦॥

ਜਿਨਿ ਏਹੁ ਚਾਖਿਆ ਰਾਮ ਰਸਾਇਣੁ ਤਿਨ ਕੀ ਸੰਗਤਿ ਖੋਜੁ
ਭਇਆ॥

ਰਿਪਿ ਸਿਧਿ ਬੁਧਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਇਆ ਮੁਕਤਿ ਪਦਾਰਥੁ
ਸਰਣਿ ਪਇਆ॥੧੧॥

ਦੁਖੁ ਸੁਖੁ ਗੁਰਮੁਖਿ ਸਮ ਕਰਿ ਜਾਣਾ ਹਰਖ ਸੋਗ ਤੇ ਬਿਰਕਤੁ
ਭਇਆ॥

ਆਪੁ ਮਾਰਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ
ਲਇਆ॥੧੨॥੧੨॥

laalach laagai naam bisaari-o aavat̃ jaavat̃
janam ga-i-aa.

jaa jam Dhāa-ay kays geh maarai surat̃ nahee
mukh̄ kaal ga-i-aa. ||3||

ahinis nindāa taat̃ parāa-ee hirdai naam na
sarab da-i-aa.

bin gur sabad̄ na gat̃ pat̃ paavahi raam naam
bin narak ga-i-aa. ||4||

khin meh vays karahi natoo-aa Ji-o moh paap
meh galat̃ ga-i-aa.

iṭ̄ uṭ̄ maa-i-aa daykh̄ pasaaree moh maa-i-aa
kai magan bhā-i-aa. ||5||

karahi bikaar vithaar ghanayray surat̃ sabad̄
bin bharam pa-i-aa.

ha-umai rog mahāa dukh̄ laagaa gurmat̃
layvhu rog ga-i-aa. ||6||

sukh̄ sampat̃ ka-o aavat̃ daykh̄ai saakat̃ man
abhimaan bhā-i-aa.

jis kaa ih tan Dhan so fir layvai ant̄ar sahsaa
dookh̄ pa-i-aa. ||7||

ant̄ kaal kichh̄ saath na chaalai jo deesai sabh̄
tiseh ma-i-aa.

aad̄ purakh̄ aprampar so parabh̄ har naam
rid̄ai lai paar pa-i-aa. ||8||

moo-ay ka-o roveh kiseh sunaaveh bhai
saagar asraal pa-i-aa.

daykh̄ kutamb maa-i-aa garih mandar saakat̃
janjaal paraal pa-i-aa. ||9||

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jaa aa-ay taa tineh path̄aa-ay chaalay tinai
bulaa-ay la-i-aa.

jo kichh̄ karⁿaa so kar rahi-aa bakhsan̄haaraai
bakhas la-i-aa. ||10||

jīn ayhu chaakh̄i-aa raam rasaa-in̄ tin kee
sangat̃ khoj bhā-i-aa.

riDh̄ siDh̄ buDh̄ gi-aan guroo tay paa-i-aa
mukat̃ pad̄aarath saran̄ pa-i-aa. ||11||

dukh̄ sukh̄ gurmukh̄ sam kar jaanāa harakh̄
sog tay birkat̃ bhā-i-aa.

aap maar gurmukh̄ har paa-ay naanak sahj̄
samaa-ay la-i-aa. ||12||7||

Ram Kali Mehla-1

In this *shabad*, Guru Ji shows us the mirror of our life and tells us how we run after worldly wealth and make false shows of our piety and sympathy for others. He shows us how we do not remember that God, who has blessed us with this life and everything else and therefore we keep suffering. He also tells us how, by seeking the guidance of the Guru, we can emancipate ourselves from worldly involvements and enjoy the bliss of eternal union with God.

First reminding us about the stark facts of human life itself, Guru Ji says: “O’ crazy one, just as (empty handed) you came (into this world, so empty handed you) would go out of it. Yes, just as you were born, similarly would be your death. The more anyone has enjoyed the dainty dishes (or false worldly pleasures); more is that one afflicted with pain. Forsaking God’s Name, one falls into the whirlpool (of births and deaths).”(1)

Summarizing our way of life, Guru Ji says: “(O’ man), seeing your body and wealth, you have been intoxicated with pride. You are multiplying your love for gold and women, because forsaking (God’s) Name, you are lost in doubt?”(1-pause)

Now showing us how cruel we have become and how we are wasting our human lives, Guru says: “(O’ human being), you have not practiced celibacy, compassion, control of mind or civil behavior. (Due to your sinful behavior), you have become like a piece of dry wood (in the body, which has become like a) ghost skeleton. You have done no charitable deed, given no alms, have done no ablutions (of mind), and observed no discipline. In this way, without the company of saints, your (human) birth has gone to waste.”(2)

Continuing to comment upon our way of life, Guru Ji says: “(O’ man), being attached to greed you have forsaken (God’s) Name, and your entire life has gone (to waste in) comings and goings (here and there for the sake of worldly wealth). When seizing you by your hair, the demon of death would strike you against the ground, then while in the grip of death, you wouldn’t be able to think (about meditation on God’s Name).”(3)

Next, warning us against our evil habits and not caring to listen to the Guru’s advice, he says: “(O’ man), day and night you indulge in slander and speak ill of others. Within your heart there is neither a place for God’s Name, or the sense of compassion for all. (But remember, that) without (following) the Guru’s advice, neither can you obtain the high spiritual state, nor any honor (in this world). Without meditating on God’s Name you would go to hell.”(4)

Describing, how we are running after worldly wealth and indulging in all kinds of sins, Guru Ji says: “(O’ my friends, for the sake of worldly wealth), like a juggler you change many guises in an instant, and you are completely engrossed in worldly attachments and sins. Seeing the worldly wealth spread all around, you are absorbed in it.”(5)

Therefore Guru Ji counsels: “(O’ my friends), for the sake of your evil desires, you make many ostentations, but without the understanding of the Guru’s word (of advice), you have fallen into doubt. You are afflicted with the terrible disease of ego. If you want this ailment to go away, then seek and act on Guru’s instruction.” (6)

Now Guru Ji comments on our habit of feeling self-conceited when we see lots of wealth and pleasures in our life, but feel miserable when God takes this wealth and happiness back. He says: “(O’ man), when you see comforts and wealth coming in, then the mind of

the (power hungry) *Saakat* becomes arrogant, but when the One to whom this body and wealth belongs, takes these back, then within you arises the ailment of doubt.”(7)

Therefore, Guru Ji advises: “(O’ man, remember that whatever worldly wealth or beauty) is visible to you, is all due to the grace (of God on you). But in the end, none (of these possessions or wealth) go with you. (God, the Giver of all these worldly possessions), is the primal source of this world and is limitless. The one who has enshrined His Name in one’s heart, has crossed over (this dreadful worldly ocean).”(8)

Guru Ji now comments on the habit of human beings to cry over the death of their near and dear ones. He explains the truth about this. He says: “(People), weep over the death (of somebody, but) who is their audience? (Because, as for as the dead person is concerned), he or she has already fallen into the mouth of a dragon in the dreadful ocean (and probably is suffering punishment for his or her misdeeds). In this way, seeing one’s family, wealth, and beautiful mansions, one afflicted with worldly attachments is entangled in straw like useless deeds.”(9)

Explaining the real source and reason for our birth and death, Guru Ji says: “(O’ man), we have come to this world when God sent us here, and we depart from here when He calls us back. Whatever He wants to do, He is doing. (Even if the human being remains lost in wrongful pursuits), the forgiving God (ultimately) forgives (a person).”(10)

Explaining the importance of God’s Name, and the guidance of the Guru, he says: “(O’ my friends), in the company of those who have tasted the relish of God’s Name, one finds (God). By taking the refuge of the Guru, one obtains all kinds of wealth, miraculous powers, wisdom, and (divine) knowledge, and the commodity of salvation.”(11)

Guru Ji concludes this *shabad* by describing the state of mind of a Guru’s follower. He says: “(O’ my friends), the Guru’s follower deems pain and pleasure as the same, and remains detached from happiness and sorrow. Stilling his or her self (conceit), the Guru’s follower obtains God. O’ Nanak, God imperceptibly merges that person (in Him).”(12-7)

The message of this *shabad* is that if we want to be above the pains and pleasures of the world and want to be free from the evils of slander and self-conceit, then we should seek the company of those who have tasted the relish of God. Listening to the advice of the Guru, we should meditate on God’s Name, then God would forgive us and merge us in Him.

ਰਾਮਕਲੀ ਦਖਣੀ ਮਹਲਾ ੧॥

ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ॥੧॥

ਮੇਰਾ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਰੰਗਿ ਲੀਣਾ॥
ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ ਲਾਗੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ॥੧॥
ਰਹਾਉ॥

ਰਹੈ ਗਗਨ ਪੁਰਿ ਦ੍ਰਿਸਟਿ ਸਮੈਸਰਿ ਅਨਹਤ ਸਬਦਿ ਰੰਗੀਣਾ॥੨॥

ਸਤੁ ਬੰਧਿ ਕੁਪੀਨ ਭਰਿਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਰਸੀਣਾ॥੩॥

raamkalee dakh-nee mehlāa 1.

jaṭṭ saṭṭ sanjam saach drīṛh-aa-i-aa saach
sabaḍ ras leenāa. ||1||

mayraa gur dā-i-aal saḍāa rang leenāa.
ahinis rahai ayk liv laagee saachay ḍaykh
paṭeenāa. ||1|| rahaa-o.

rahai gagan pur ḍarisat samaisar anhat
sabaḍ rangeenāa. ||2||

saṭṭ banḌh kupeen bharipur leenāa jihvaa
rang raseenāa. ||3||

ਮਿਲੈ ਗੁਰ ਸਾਚੇ ਜਿਨਿ ਰਚੁ ਰਾਚੇ ਕਿਰਤੁ ਵੀਚਾਰਿ ਪਤੀਣਾ॥੪॥	milai gur saachay jin rach raachay kirat veechaar pateenaa. 4
ਏਕ ਮਹਿ ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ॥੫॥	ayk meh sarab sarab meh aykaa ayh satgur daykh dikhaa-ee. 5
ਜਿਨਿ ਕੀਏ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਸੋ ਪ੍ਰਭੁ ਲਖਨੁ ਨ ਜਾਈ॥੬॥	jin kee-ay khand mandal barahmandaa so parabh lakhana na jaa-ee. 6
ਦੀਪਕ ਤੇ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਦਿਖਾਈ॥੭॥	deepak tay deepak pargaasi-aa taribhavan jot dikhaa-ee. 7
ਸਚੈ ਤਖਤਿ ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ॥੮॥	sachai takhat sach mahlee baihay nirbha-o taarhee laa-ee. 8
ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ॥੯॥	mohi ga-i-aa bairaagee jogee ghat ghat kinguree vaa-ee. 9
ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭੁ ਕੀ ਛੁਟੇ ਸਤਿਗੁਰ ਸਚੁ ਸਖਾਈ॥੧੦॥੮॥	naanak saran parabhoo kee chhootay satgur sach sakhaa-ee. 10 8

Ram Kali Dakhni Mehla-1

In previous many *shabads*, Guru Ji commented on the conduct, garb, and different breath exercises performed by yogis, and told them that without seeking the guidance of the Guru and meditating on God's Name, all these things are totally ineffective for spiritual advancement. In this *shabad*, Guru Ji tells the yogis in their vocabulary the unique qualities of his Guru and how he helps him and the rest of the world to obtain true Yoga or union with God.

Briefly stating what his Guru has taught him, he says: "(O' yogis, my Guru) has taught me how to control my sexual desires, (and live a life of) truth, discipline, and righteousness. He himself remains absorbed in enjoying the relish of the true word (God's Name)." (1)

Listing some of the merits of his Guru, he says: "(O' yogis), my merciful Guru always remains imbued in the love of God. Day and night he remains attuned to that one God and remains delighted in seeing the Eternal (God)." (1-pause)

Describing the state of mind and the viewpoint of his Guru, he says: "(O' yogis), my Guru always lives in the heavenly state of mind; he looks upon all alike, and he remains imbued with the love of continuously playing unstuck Word." (1)

Now, referring to the *Kupeen* (a special kind of loin-cloth worn by yogis to control their sexual desires), Guru Ji says: "(O' yogis, my Guru) has tied around him a loin-cloth of high moral character. He always remains absorbed in that all pervading God and his tongue keeps enjoying the relish of (His) love." (3)

Describing the relationship of his Guru, with the all-pervading God, he says: "(O' yogis, my Guru) always remains united with that eternal (God), who has created the creation and is pleased by a mortal's deed (and not his garb)." (4)

Now, stating, how his Guru has enlightened him, he says: “(O’ yogis), in the one (God) are all (the creatures), and in all (creatures) is the one (God). After he observed, the true Guru showed this amazing thing to me as well.”(5)

Also stating another astonishing thing, which his Guru has taught him, he says: “(O’ yogis, my Guru has also taught me), that the God who has created the continents, galaxies, and universes, cannot be described.”(6)

Now illustrating with an example, how the Guru has revealed the divine mystery to him, Guru Ji says: “(O’ yogis, just as from one lamp is lighted another lamp, (similarly the Guru has illuminated my heart), and has shown me the light (of that God, which is) pervading in all the three worlds.”(7)

Describing the present status and state of mind of his Guru, he says: “(O’ yogis, my Guru is) sitting on the eternal throne in the mansion of the eternal God, and is attuned (in meditation of the) Fear-free (God).”(8)

Next sharing with us his own state of mind, Guru Ji says: “(O’ yogis, my Guru) is a truly detached yogi, who has completely enchanted (me), and he has made the flute (of unstuck melody of the Word) ring in every heart.”(9)

In conclusion, Guru Ji says: “(O’ yogis), they who have made friendship with (my) true Guru, Nanak says that by seeking the shelter of the Guru God, they have been liberated (from the worldly bonds).”(10-8)

The message of this *shabad* is that instead of going to the so-called worldly yogis or brahmins, we should simply follow the advice of our own Guru (Granth Sahib Ji), and while leading a life of truth, chastity, and compassion, we should remain absorbed in loving meditation of God’s Name. One day, by God’s grace, we would also be blessed with the bliss of His union.

ਰਾਮਕਲੀ ਮਹਲਾ ੧॥

ਅਉਹਨਿ ਹਸਤ ਮਤੀ ਘਰੁ ਛਾਇਆ ਧਰਣਿ ਗਗਨ ਕਲ
ਧਾਰੀ॥੧॥

ਗੁਰਮੁਖਿ ਕੇਤੀ ਸਬਦਿ ਉਧਾਰੀ ਸੰਤਹੁ॥੧॥ ਰਹਾਉ॥

ਮਮਤਾ ਮਾਰਿ ਰਉਮੈ ਸੋਖੈ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਤੁਮਾਰੀ॥੨॥

ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਮਹਿ ਰਾਖੈ ਸਤਿਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ॥੩॥

ਸਿੰਝੈ ਸੁਰਤਿ ਅਨਾਹਦਿ ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ॥੪॥

ਪਰਪੰਚ ਬੇਣੁ ਤਹੀ ਮਨੁ ਰਾਖਿਆ ਬ੍ਰਹਮ ਅਗਨਿ ਪਰਜਾਰੀ॥੫॥

raamkalee mehlaa 1.

a-uhath hasat marhee ghar chhaa-i-aa Dharan
gagan kal Dhaaree. ||1||

gurmukh kaytee sabad uDhaaree santahu.
||1|| rahaa-o.

mamtāa maar ha-umai sokhai taribhavan jot
tumaaree. ||2||

mansaa maar manai meh raakhai satgur
sabad veechaaree. ||3||

sinyee surat anaahad vaajai ghat ghat jot
tumaaree. ||4||

parpanch bayn tahee man raakhi-aa barahm
agan parjaaree. ||5||

ਪੰਚ ਤਤੁ ਸਿਲਿ ਅਹਿਨਿਸਿ ਦੀਪਕੁ ਨਿਰਮਲ ਜੋਤਿ
ਅਪਾਰੀ॥੬॥

panch tat̃ mil ahinis d̄epak nirmal jot̃
apaaree. ||6||

ਰਵਿ ਸਸਿ ਲਉਕੇ ਇਹੁ ਤਨੁ ਕਿੰਗੁਰੀ ਵਾਜੈ ਸਬਦੁ ਨਿਰਾਰੀ॥੭॥

rav sas la-ukay ih tan kinguree vaajai sabad̃
niraaree. ||7||

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣੁ ਅਉਧੂ ਅਲਖੁ ਅਗੰਮੁ ਅਪਾਰੀ॥੮॥

siv nagree meh aasan̄ a-oD̄hoo alakh̄ agamm
apaaree. ||8||

ਕਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ ਰਾਜਾ ਪੰਚ ਵਸਹਿ ਵੀਚਾਰੀ॥੯॥

kaa-i-aa nagree ih man raajaa panch vaseh
veechaaree. ||9||

ਸਬਦਿ ਰਵੈ ਆਸਣਿ ਘਰਿ ਰਾਜਾ ਅਦਲੁ ਕਰੇ ਗੁਣਕਾਰੀ॥੧੦॥

sabad̃ ravai aasan̄ ghar̄ raajaa aḍal karay
gun̄kaaree. ||10||

ਕਾਲੁ ਬਿਕਾਲੁ ਕਰੇ ਕਹਿ ਬਪੁਰੇ ਜੀਵਤ ਮੂਆ ਮਨੁ ਮਾਰੀ॥੧੧॥

kaal bikaal kahay kahi bapuray jeevat̃ moo-aa
man maaree. ||11||

ਪੰਨਾ ੯੦੮

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ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ ਕਾਰੀ॥੧੨॥

barahmaa bisan mahays ik moorat̃ aapay
kart̃aa kaaree. ||12||

ਕਾਇਆ ਸੋਧਿ ਤਰੈ ਭਵ ਸਾਗਰੁ ਆਤਮ ਤਤੁ ਵੀਚਾਰੀ॥੧੩॥

kaa-i-aa soD̄h tarai bhav saagar aat̄am tat̃
veechaaree. ||13||

ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ
ਗੁਣਕਾਰੀ॥੧੪॥

gur sayvaa tay sadaa sukh̄ paa-i-aa ant̄ar
sabad̃ ravi-aa gun̄kaaree. ||14||

ਆਪੇ ਮੇਲਿ ਲਏ ਗੁਣਦਾਤਾ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥੧੫॥

aapay mayl la-ay gundaataa ha-umai tarisnaa
maaree. ||15||

ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ॥੧੬॥

tarai gun̄ maytay cha-uthai vart̄ai ayhaa
bhagat̃ niraaree. ||16||

ਗੁਰਮੁਖਿ ਜੋਗ ਸਬਦਿ ਆਤਮੁ ਚੀਨੈ ਹਿਰਦੈ ਏਕੁ ਮੁਰਾਰੀ॥੧੭॥

gurmukh̄ jog sabad̃ aat̄am cheenai hird̄ai ayk
muraaree. ||17||

ਮਨੁਆ ਅਸਥਿਰੁ ਸਬਦੇ ਰਾਤਾ ਏਹਾ ਕਰਣੀ ਸਾਰੀ॥੧੮॥

manoo-aa asthir̄ sabḍay raataa ayhaa karnee
saaree. ||18||

ਬੇਦੁ ਬਾਦੁ ਨ ਪਾਖੰਡੁ ਅਉਧੂ ਗੁਰਮੁਖਿ ਸਬਦਿ ਬੀਚਾਰੀ॥੧੯॥

bayḍ baad̄ na pakhand̄ a-oD̄hoo gurmukh̄
sabad̃ beechaaree. ||19||

ਗੁਰਮੁਖਿ ਜੋਗੁ ਕਮਾਵੈ ਅਉਧੂ ਜਤੁ ਸਤੁ ਸਬਦਿ ਵੀਚਾਰੀ॥੨੦॥

gurmukh̄ jog kamaavai a-oD̄hoo jat̃ sat̃ sabad̃
veechaaree. ||20||

ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਅਉਧੂ ਜੋਗੁ ਜੁਗਤਿ ਵੀਚਾਰੀ॥੨੧॥

sabad̃ marai man maaray a-oD̄hoo jog jugat̃
veechaaree. ||21||

ਮਾਇਆ ਮੋਹੁ ਭਵਜਲੁ ਹੈ ਅਵਗੂ ਸਬਦਿ ਤਰੈ ਕੁਲ ਤਾਰੀ॥੨੨॥	maa-i-aa moh bhavjal hai avDhoo sabad tarai kul taaree. 22
ਸਬਦਿ ਸੂਰ ਜੁਗ ਚਾਰੇ ਅਉਧੂ ਬਾਣੀ ਭਗਤਿ ਵੀਚਾਰੀ॥੨੩॥	sabad soor jug chaaray a-oDhoo bane bhagat veechaaree. 23
ਏਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਅਉਧੂ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ॥੨੪॥	ayhu man maa-i-aa mohi-aa a-oDhoo niksai sabad veechaaree. 24
ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ॥੨੫॥੯॥	aapay bakhস্য mayl milaa-ay naanak saran tumaaree. 25 9

Ram Kali Mehla 1

In the previous *shabad*, Guru Ji described the merits of his Guru and using their vocabulary told the yogis, what kind of a Yogi was his Guru, how he enlightens his own mind and those of his disciples. In this *shabad*, he tells those yogis about the conduct and merits of those who listen and act on the Guru's advice and the kind of yoga they practice.

To start with Guru Ji makes one concept about God clear to the yogis. He says: “(O’ yogis), God who extending His hand (of power) has given support to both earth and sky, He has made His abode in each and every heart.”(1)

Next regarding the merits of the Guru, he says: “O’ saints, by attuning them to the (*Gurbani*, the Guru’s) word, (God) has emancipated many (mortals in the world).”(1-pause)

Now briefly stating what changes come in that person whom God emancipates through the guidance of the Guru, he says: “(O’ God, whom You emancipate through the Guru), stilling worldly attachment, that person dispels ego (from the mind), and then to such a person only Your light seems to be pervading in all the three worlds.”(2)

Guru Ji adds: “By reflecting on the word (of advice) of the true Guru, and by controlling the (worldly) desires, such a person keeps them confined in the mind itself (and does not run after worldly riches to fulfill his or her desires).”(3)

Referring to the *singhi*, (a special kind of flute looking like a horn, which yogis play to help them in their meditation), Guru Ji says: “(O’ God,) in the consciousness (of the Guru’s followers, whose mind is attuned to You) rings the flute of the continuous melody (of divine word), and they realize Your light in each and every heart.”(4)

Continuing the reference to the special flute or *singhi* of the yogis, Guru Ji says: “(O’ God, the true yogi) deems this entire universe as the divine flute (or *singhi*), he has kept his mind stabilized in this (world itself and he doesn’t run to jungles or mountains for concentration), and within himself he has lighted the fire of divine knowledge.”(5)

Describing the kind of lamp a Guru’s follower keeps burning to provide him or her with light, Guru Ji says: “(O’ yogis), upon obtaining the body, which has been made by joining together the five elements, a Guru’s follower keeps burning in him or her the lamp of the immaculate light of the limitless God.”(6)

Continuing the metaphor, he says: “(O’ my friends, for a Guru’s follower), the sun and moon (the right and left nostrils) are the two gourds and this body is the guitar, wherein plays the wondrous (melody of the divine) word.”(7)

As for the place, where the yogi of the Guru establishes his seat for meditation, Guru Ji says: “(O’ yogi, a disciple of the Guru, does not run to jungles to sit in meditation. Instead, while still remaining in his or her family), the detached (sikh of the Guru), makes his or her seat in the city of the indescribable, incomprehensible, and limitless God. (In other words, a Guru’s follower concentrates on the incomprehensible God within his or her own body).”(8)

Describing, the state of mind of a Guru’s follower, Guru Ji says: “(O’ yogi, for a Guru’s follower), this body is like a city, the mind is the king, and the five sense faculties abide like thoughtful persons (and do not wander after evil temptations).”(9)

Describing how the mind (as trained by Guru’s wisdom) controls the rest of the body and the senses, Guru Ji says: “(O’ yogis, seated like a king on his throne, the mind keeps uttering (and reflecting on) the word (of the Guru), it dispenses justice based on merits (and not on any other considerations, such as the status or wealth of the parties).”10)

Guru Ji now tells us about the state of mind of a true yogi, who has thus controlled his mind. He says: “(O’ yogis), what harm can the poor death or life do to a person (who has controlled his or her) mind, as if he or she is dead, even though alive? (Not even the fear of the pain of births and deaths can scare such a yogi, who follows Guru’s advice).”(11)

As for the beliefs of such Guru’s followers, regarding other lesser gods, Guru Ji says: “(The yogi, trained by the Guru believes that), God Himself has the power to do everything. Even *Brahma*, *Vishnu*, and *Shiva* are nothing but the embodiments of His power of creation, sustenance, and destruction.”(12)

Describing how a Guru’s follower swims across this worldly ocean, he says: “(O’ yogi, a Guru’s follower) crosses over the dreadful ocean by reflecting on the essence of his soul and purifying his or her body by protecting it from evils.”(13)

Guru Ji adds: “(O’ yogi, a Guru’s follower) has always obtained peace by serving the Guru (and acting on his advice), and within him or her remains abiding, beneficial word (and advice of the Guru).”(14)

Now telling us about the grace, which God bestows on such a Guru’s follower, he says: “(O’ yogi), after stilling the ego and the fire (of worldly desire, God) the Giver of merits Himself unites (such a Guru’s follower) with Himself.”(15)

Summarizing the unique devotion of such a Guru’s follower, Guru Ji says: “(O’ yogi, a Guru’s follower) dispels (and rises above) the three modes (of *Maya* or the desires for vice, virtue, or power), and lives in the fourth state (of *Turya*, in which none of these affect one’s mind), and this is such a person’s unique way of worship.”(16)

In short, defining the yoga of a Guru’s follower, Guru Ji says: “(O’ my friends), the yoga of a Guru’s follower is that one keeps examining oneself, on the basis of the (Guru’s) word and keeps enshrined the one God in one’s mind.”(17)

Now giving the essence of the way of life of a Guru's follower, he says: "(O' yogi), the mind of a (Guru's follower always) remains imbued with the word (of the Guru, and) this is the essence of his or her entire conduct (of life)." (18)

Regarding studying other holy books such as *Vedas* and *Puranas*, Guru Ji says: "(O' yogi, (a Guru's follower), doesn't enter into any religious controversies (regarding interpretation of) *Vedas*, or practices hypocrisies; by Guru's grace, he or she only reflects on the word (of the Guru, and acts accordingly)." (19)

Describing, how a Guru's follower practices yoga, including control of sexual desires and truthful living, Guru Ji says: "(O' yogi, a Guru's follower practices yoga, celibacy and truthful living only by reflecting on the word (of the Guru, and by acting on his advice)." (20)

Giving the essence of yoga practiced by a Guru's follower, Guru Ji says: "(O' the detached one, by attuning himself to the word (of the Guru, a Guru's follower) dies to the self (and stills his or her mind. This is what, he or she has) concluded as the way to yoga (or union with God)." (21)

Regarding emancipation from *Maya* or worldly involvements, Guru Ji says: "(O' yogi, (remember that) attachment to *Maya* (the worldly riches and power) is (like) a dreadful whirlpool, but by following the word (of advice of the Guru, a Guru's follower) ferries across (his or her entire) lineage." (22)

Regarding the merits of a Guru's follower, he says: "(O' yogi, throughout all the four ages, they who attune themselves to the (Guru's) word are the (true) heroes. Through the Guru's word, they keep God's devotion enshrined in their minds." (23)

Now describing, how the word of the Guru helps us in getting rid of our worldly attachments, Guru Ji says: "(O' yogi, this mind (of ours) has been captivated by the attachment for *Maya* (worldly riches and power), and it can be extricated (from the grips of *Maya*) by reflecting on the word (and by following the advice of the Guru)." (24)

However, lest we fall a victim to any thoughts of ego, Guru Ji concludes the *shabad* by reminding us about the absolute necessity of the grace of God for our salvation. He says: "(O' my friends, it is on His own, that God) forgives (a person), and merges him or her into His union. (Therefore O' God), Nanak has sought Your refuge." (25-9)

The message of this *shabad* is that instead of going into many details of yogic postures, garbs, and practices, we should reflect and act on the word of advice of our own Guru (*Granth Sahib Ji*). By reflecting on the immaculate *shabad* of the Guru, we would control our sense organs, and our mind would become stable. Then automatically we would be in a state of attunement to God, and would enjoy the music of continuous melody of divine word. Then showing His mercy God would unite us with Him.

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਸਟਪਈਆ

raamkalee mehlaa 3 asatpagee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^ᳵkaar satgur pargaad.

ਸਰਮੈ ਦੀਆ ਮੁੰਦ੍ਰਾ ਕੰਨੀ ਪਾਇ ਜੋਗੀ ਖਿੰਥਾ ਕਰਿ ਤੂ ਦਇਆ॥

sarmai dee-aa mundraa kannee paa-ay jogee
khintha kar too da-i-aa.

ਆਵਣੁ ਜਾਣੁ ਬਿਭੂਤਿ ਲਾਇ ਜੋਗੀ ਤਾ ਤੀਨਿ ਭਵਣ ਜਿਣਿ
ਲਾਇਆ॥੧॥

ਐਸੀ ਕਿੰਗੁਰੀ ਵਜਾਇ ਜੋਗੀ॥
ਜਿਤੁ ਕਿੰਗੁਰੀ ਅਨਹਦੁ ਵਾਜੈ ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ॥੧॥
ਰਹਾਉ॥

ਸਤੁ ਸੰਤੋਖੁ ਪਤੁ ਕਰਿ ਝੋਲੀ ਜੋਗੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁਗਤਿ ਪਾਈ॥
ਧਿਆਨ ਕਾ ਕਰਿ ਡੰਡਾ ਜੋਗੀ ਸਿੰਛੀ ਸੁਰਤਿ ਵਜਾਈ॥੨॥

ਮਨੁ ਦ੍ਰਿਤੁ ਕਰਿ ਆਸਣਿ ਬੈਸੁ ਜੋਗੀ ਤਾ ਤੇਰੀ ਕਲਪਣਾ ਜਾਈ॥
ਕਾਇਆ ਨਗਰੀ ਮਹਿ ਮੰਗਣਿ ਚੜਹਿ ਜੋਗੀ ਤਾ ਨਾਮੁ ਪਲੈ
ਪਾਈ॥੩॥

ਇਤੁ ਕਿੰਗੁਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ ਨਾ ਸਚੁ ਪਲੈ ਪਾਇ॥
ਇਤੁ ਕਿੰਗੁਰੀ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਅਭਿਮਾਨੁ ਨ ਵਿਚਰੁ
ਜਾਇ॥੪॥

ਭਉ ਭਾਉ ਦੁਇ ਪਤ ਲਾਇ ਜੋਗੀ ਇਹੁ ਸਰੀਰੁ ਕਰਿ ਡੰਡੀ॥
ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਤੰਤੀ ਵਾਜੈ ਇਨ ਬਿਧਿ ਤ੍ਰਿਸਨਾ ਖੰਡੀ॥੫॥

ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਜੋਗੀ ਕਹੀਐ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਏ॥
ਸਹਸਾ ਤੂਟੈ ਨਿਰਮਲੁ ਹੋਵੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਏ॥੬॥

ਨਦਰੀ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਬਿਨਸੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇ॥
ਸਤਿਗੁਰ ਨਾਲਿ ਤੇਰੀ ਭਾਵਨੀ ਲਾਗੈ ਤਾ ਇਹੁ ਸੋਝੀ
ਪਾਇ॥੭॥

ਪੰਨਾ ੯੦੯

ਏਹੁ ਜੋਗੁ ਨ ਹੋਵੈ ਜੋਗੀ ਜਿ ਕੁਟੰਬੁ ਛੋਡਿ ਪਰਭਵਣੁ ਕਰਹਿ॥
ਗ੍ਰਿਹੁ ਸਰੀਰੁ ਮਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਰੁ ਪਰਸਾਦੀ ਅਪਣਾ
ਹਰਿ ਪ੍ਰਭੁ ਲਹਹਿ॥੮॥

ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ ਇਸੁ ਮਹਿ ਰੋਗੁ ਵਡਾ
ਤ੍ਰਿਸਨਾ ਮਾਇਆ॥
ਅਨੇਕ ਜਤਨ ਭੋਖ ਕਰੇ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ ਗਵਾਇਆ॥੯॥

ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਧੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਮੰਨਿ ਵਸਾਏ॥

aavan jaan bibhoot laa-ay jogee taa teen
bhavan jin la-i-aa. ||1||

aisee kinguree vajaa-ay jogee.
jit kinguree anhad vaajai har si-o rahai liv
laa-ay. ||1|| rahaa-o.

sat santokh pat kar jhotee jogee amrit naam
bhugat paa-ee.
Dhi-aan kaa kar dandaajogee sinyee surat
vajaa-ee. ||2||

man darikh kar aasan bais jogee taa tayree
kalpanaa jaa-ee.
kaa-i-aa nagree meh mangan charheh jogee
taa naam palai paa-ee. ||3||

it kinguree Dhi-aan na laagai jogee naa sach
palai paa-ay.
it kinguree saati na aavai jogee abhimaan na
vichahu jaa-ay. ||4||

bha-o bhaa-o du-ay pat laa-ay jogee ih sareer
kar dandee.
gurmukh hoveh taa tantee vaajai in biDh
tarisnaa khandee. ||5||

hukam bujhai so jogee kahee-ai aykas si-o chit
laa-ay.
sahsaa tootai nirmal hovai jog jugat iv paa-ay.
||6||

nadree aavdaa sabh kichh binsai har saytee
chit laa-ay.
satgur naal tayree bhaavnee laagai taa ih
sojhee paa-ay. ||7||

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ayhu jog na hovai jogee je kutamb chhod
parbhavan karahi.
garih sareer meh har har naam gur parsadee
apnaa har parabh laheh. ||8||

ih jagat mitee kaa putlaa jogee is meh rog
vadaa tarisnaa maa-i-aa.
anayk jatan bhaykh karay jogee rog na jaa-ay
gavaa-i-aa. ||9||

har kaa naam a-ukhaDh hai jogee jis no man
vasaa-ay.

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਸੇ ਖਾਏ॥੧੦॥

gurmukh hovai so-ee boojhai jog jugat so paa-ay. ||10||

ਜੋਗੈ ਕਾ ਮਾਰਗੁ ਬਿਖਮੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੇ ਨਦਰਿ ਕਰੇ ਸੇ ਖਾਏ॥

jogai kaa maarag bikhham hai jogee jis no nadar karay so paa-ay.

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਵੇਖੈ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ ॥੧੧॥

antār baahar ayko vaykhai vichahu bharam chukaa-ay. ||11||

ਵਿਣੁ ਵਜਾਈ ਕਿੰਗੁਰੀ ਵਾਜੈ ਜੋਗੀ ਸਾ ਕਿੰਗੁਰੀ ਵਜਾਇ॥

vin vajaa-ee kinguree vaajai jogee saa kinguree vajaa-ay.

ਕਹੈ ਨਾਨਕੁ ਮੁਕਤਿ ਹੋਵਹਿ ਜੋਗੀ ਸਾਚੇ ਰਹਿ ਸਮਾਇ॥੧੨॥੧॥੧੦॥

kahai naanak mukat hoveh jogee saachay rahet samaa-ay. ||12||1||10||

Ram Kali Mehla-3 Ashtpadian

In the previous *shabad*, Guru Ji told the yogis and all of us, what kind of meditation, self-control, reflection, and exercises, a Guru's follower does to obtain yoga or union with God. In this *Ashtpadi*, he directly addresses a yogi, and referring to his outer garb and symbols, tells him how he needs to focus on and change his inner thoughts and attitudes to obtain yoga or union with God, residing within his own body.

First, referring to the typical dress of yogis, who generally used to smear their bodies with ashes, wear a patched (or torn out jacket), and special kind of glass earrings, Guru Ji says: “(O’ yogi, instead of begging from door to door, wearing holy garbs, and glass earrings), wear the earrings of hard work, and make compassion as your patched coat. If you smear your body with the ashes of coming and going (and always have the fear of births and deaths in your mind, then deem that) you have won all the three worlds.”(1)

Referring to a the special kind of a stringed instrument, called *kingri* which the yogis play to help them get attuned to God, Guru Ji suggests: “O’ yogi, play that kind of *kingri*, by playing which, a non-stop melody of (divine word) keeps playing (in the body and one) remains attuned to God.”(1-pause)

Next pointing to other special articles and practices of the yogis, Guru Ji says: “O’ yogi, make truth and contentment as your begging bowl and satchel, and put the nectar Name (of God) as food (in your bowl). Make meditation on God as your (support) staff and let attuning your mind (to God) be the blowing of your horn.”(2)

Commenting on the special yoga postures and exercises done by the yogis, and the routine of going to towns for begging food, Guru Ji says: “O’ yogi, let strengthening of your mind be your sitting posture. Only then would the anguish (in your mind) go away. O’ yogi (when instead of going to ordinary towns), you go into the town of (your own body to beg God for His Name), then you would obtain God’s Name in your bag.”(3)

Referring back to the *kingri* or the special stringed instrument, which the yogis generally play, Guru Ji says: “O’ yogi, with this *kingri* (which you have), one’s mind doesn’t get attuned (to God), nor does one obtain union with the eternal (God. By playing) this *kingri*, one neither obtains peace, nor does one’s arrogance go from within.”(4)

Now Guru Ji tells the yogi in metaphoric form, what kind of *kingri*, he should make if he truly wants to find peace and obtain union with God. He says: “O’ yogi, make this body of yours the wooden frame and attach to it the two hollow gourds of love and fear (of God). In this way when a person becomes Guru’s follower, his stringed instrument keeps playing (divine music), and his (fire like) desire is destroyed.”(5)

So giving the definition of a true yogi, Guru Ji says: “(O’ my friend), the one who understands the will (or command of God), and attunes the mind to the one (God) alone is called a (true) yogi. That person’s Doubt is shattered and the (mind) becomes immaculate. This is how one finds the way to (true) yoga (or union with God).”(6)

Telling that yogi how he can obtain such divine wisdom, Guru Ji says: “(O’ yogi), whatever we see with our eyes, is all going to perish. Therefore attune your mind (only) to God, (who alone is eternal). But only when your mind is lovingly devoted to the true Guru, would you obtain this understanding.”(7)

Commenting on yogi’s present thinking, that simply by abandoning one’s household and living in mountains and jungles, one becomes a yogi, Guru Ji says: “O’ yogi, just by abandoning one’s household and by roaming around (in the world), one doesn’t obtain yoga (or union with God). Right in the home of your body is present God’s Name, and through Guru’s grace, you can obtain (and see) your God.”(8)

However enlightening the yogi regarding the nature of the world, Guru Ji says: “O’ yogi, this world (in which so many people reside is like) a puppet of clay, which is afflicted with the chronic disease of (fire like) desire for worldly wealth. O’ yogi, even if one wears (holy) garbs and makes innumerable efforts, one cannot get rid of this malady.”(9)

Now stating how this disease can be cured, Guru Ji says: “(O’ yogi), the cure (for this malady) is God’s Name, (but only that person receives this medicine) in whose mind He enshrines it. Only when a person becomes Guru’s follower, does he or she understand this (medicine), and find the way to (true) yoga (or union with God).”(10)

Therefore cautioning the yogis about the difficulties in the way to true yoga, Guru Ji says: “O’ yogi, the way to (true) yoga is very thorny. Only the one, on whom (God) showers His grace, obtains it. Then both within and outside, does (such a person) see the one (God) alone. And all the Doubt within one departs.”(11)

Guru Ji concludes the *Ashtpadi* by saying: “O’ yogi, play that (divine) *kingri* which rings (within you) without playing. Nanak says, (that such a yogi) is emancipated and remains merged in the eternal (God). (12-1-10)

The message of this *Ashtpadi* is that instead of following the ways of ordinary yogis, such as going to jungles, abandoning our households, and roaming from place to place in search of alms, we should try to seek God within our own heart. Following the Guru’s advice, we should live a life of truth, contentment and modesty, and meditate on God’s Name. One day, by God’s grace, we will hear the non-stop melody of divine word within our own mind and will obtain true yoga or union with God.

ਰਾਮਕਲੀ ਮਹਲਾ ੩॥

ਭਗਤਿ ਖਜਾਨਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਤਿਗੁਰਿ ਬੁਝਿ ਬੁਝਾਈ॥੧॥

ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਦੇਇ ਵਡਿਆਈ॥੧॥ ਰਹਾਉ॥

ਸਚਿ ਰਹਹੁ ਸਦਾ ਸਹਜੁ ਸੁਖੁ ਉਪਜੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਚਹੁ
ਜਾਈ॥੨॥

ਆਪੁ ਛੋਡਿ ਨਾਮ ਲਿਵ ਲਾਗੀ ਮਮਤਾ ਸਬਦਿ ਜਲਾਈ॥੩॥

ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਅੰਤੇ ਨਾਮੁ ਸਖਾਈ॥੪॥

ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨਹ ਦੇਖਹੁ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥੫॥

ਸਚਾ ਸਬਦੁ ਰਵੈ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਈ॥੬॥

ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਵਡੈ ਭਾਗਿ ਪਾਇਆ
ਜਾਈ॥੭॥

ਭਰਮਿ ਨ ਭੂਲਹੁ ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਮਨੁ ਰਾਖਹੁ ਇਕ ਠਾਈ॥੮॥

ਬਿਨੁ ਨਾਵੈ ਸਭ ਭੂਲੀ ਫਿਰਦੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ॥੯॥

ਜੋਗੀ ਜੁਗਤਿ ਗਵਾਈ ਹੰਢੈ ਪਾਖੰਡਿ ਜੋਗੁ ਨ ਪਾਈ॥੧੦॥

ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰ ਸਬਦੀ ਜੋਗੁ ਪਾਈ॥੧੧॥

ਧਾਤੁਰ ਬਾਜੀ ਸਬਦਿ ਨਿਵਾਰੇ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਈ॥੧੨॥

ਏਹੁ ਸਰੀਰੁ ਸਰਵਹੁ ਹੈ ਸੰਤਹੁ ਇਸਨਾਨੁ ਕਰੇ ਲਿਵ ਲਾਈ॥੧੩॥

ਨਾਮਿ ਇਸਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੇ ਮੈਲੁ
ਗਵਾਈ॥੧੪॥

ਤ੍ਰੈ ਗੁਣ ਅਚੇਤ ਨਾਮੁ ਚੇਤਹਿ ਨਾਹੀ ਬਿਨੁ ਨਾਵੈ ਬਿਨਸਿ
ਜਾਈ॥੧੫॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਮੂਰਤਿ ਤ੍ਰਿਗੁਣਿ ਭਰਮਿ ਭੁਲਾਈ॥੧੬॥

raamkalee mehlā 3.

bhagat̃ khajaanaa gurmukh̃ jaataa satgur
boojh̃ bujhaa-ee. ||1||

sant̃ahu gurmukh̃ day-ay vadi-aa-ee. ||1||
rahaa-o.

sach rahhu sad̃aa sahj suk̃h̃ upjai kaam kroD̃h̃
vichahu jaa-ee. ||2||

aap ch̃hod naam liv laagee mamtaa sabad̃
jalaa-ee. ||3||

jis tay upjai tis tay binsai ant̃ay naam
sak̃haa-ee. ||4||

sadaa hajoor door nah daykh̃hu rachnaa jin
rachaa-ee. ||5||

sachaa sabad̃ ravai ghat̃ ant̃ar sachay si-o liv
laa-ee. ||6||

satsangaṭ meh naam nirmolak vadai b̃haag
paa-i-aa jaa-ee. ||7||

bharam na bhoolahu satgur sayvhu man
raakho ik thaa-ee. ||8||

bin naavai sabh̃ bhoollee firdee birthaa janam
gavaa-ee. ||9||

jogee jugat̃ gavaa-ee hand̃hai pak̃hand jog na
paa-ee. ||10||

siv nagree meh aasañ baisai gur sabdee jog
paa-ee. ||11||

Dhaat̃ur baajee sabad̃ nivaaray naam vasai
man aa-ee. ||12||

ayhu sareer sarvar hai sant̃ahu isnaan karay
liv laa-ee. ||13||

naam isnaan karahi say jan nirmal sabday
mail gavaa-ee. ||14||

tarai guñ achayṭ naam cheeteh naahee bin
naavai binas jaa-ee. ||15||

barahmaa bisan mahays tarai moorat̃ tariguñ
bharam bhulaa-ee. ||16||

ਗੁਰ ਪਰਸਾਦੀ ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਈ॥੧੭॥	gur parsaa ^{dee} tarikutee <u>ch</u> hootai cha-uthai paḍ liv laa-ee. 17
ਪੰਡਿਤ ਪੜਹਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਤਿੰਨਾ ਬੂਝ ਨ ਪਾਈ॥੧੮॥	pandit̃ par <u>h</u> eh par <u>h</u> va <u>ad</u> vaka <u>an</u> eh t̃innaa boo <u>h</u> na paa-ee. 18
ਬਿਖਿਆ ਮਾਤੇ ਭਰਮਿ ਭੁਲਾਏ ਉਪਦੇਸੁ ਕਹਹਿ ਕਿਸੁ ਭਾਈ॥੧੯॥	bikhi-aa ma <u>at</u> ay <u>b</u> haram <u>b</u> hulaa-ay up <u>d</u> ays kaheh kis <u>b</u> h <u>aa</u> -ee. 19
ਭਗਤ ਜਨਾ ਕੀ ਉਤਮ ਬਾਣੀ ਜੁਗਿ ਜੁਗਿ ਰਹੀ ਸਮਾਈ॥੨੦॥	<u>b</u> hag <u>at</u> janaa kee o <u>ot</u> am ba <u>n</u> ee jug jug rahee samaa-ee. 20
ਬਾਣੀ ਲਾਗੈ ਸੋ ਗਤਿ ਪਾਏ ਸਬਦੇ ਸਚਿ ਸਮਾਈ॥੨੧॥	ba <u>n</u> ee laagai so ga <u>t</u> paa-ay sab <u>d</u> ay sach samaa-ee. 21
ਪੰਨਾ ੯੧੦	SGGS P-910
ਕਾਇਆ ਨਗਰੀ ਸਬਦੇ ਖੋਜੇ ਨਾਮੁ ਨਵੰ ਨਿਧਿ ਪਾਈ॥੨੨॥	kaa-i-aa nagree sab <u>d</u> ay <u>k</u> hoj <u>ay</u> naam nava ⁿ ni <u>D</u> h paa-ee. 22
ਮਨਸਾ ਮਾਰਿ ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ ਬਿਨੁ ਰਸਨਾ ਉਸਤਤਿ ਕਰਾਈ॥੨੩॥	mansaa maar man sa <u>h</u> j sama <u>an</u> aa bin rasnaa u <u>s</u> t <u>at</u> karaa-ee. 23
ਲੋਇਣ ਦੇਖਿ ਰਹੇ ਬਿਸਮਾਦੀ ਚਿਤੁ ਅਦਿਸਟਿ ਲਗਾਈ॥੨੪॥	lo-i <u>n</u> <u>d</u> ay <u>k</u> h rahay bisma <u>ad</u> ee chit̃ <u>a</u> ḍisat lagaa-ee. 24
ਅਦਿਸਟੁ ਸਦਾ ਰਹੈ ਨਿਰਾਲਮੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥੨੫॥	<u>a</u> ḍisat sa <u>d</u> aa rahai niraalamu jotee jo <u>t</u> milaa-ee. 25
ਹਉ ਗੁਰੁ ਸਾਲਾਗੀ ਸਦਾ ਆਪਣਾ ਜਿਨਿ ਸਾਚੀ ਬੁਝ ਬੁਝਾਈ॥੨੬॥	ha-o gur saala <u>a</u> hee sa <u>d</u> aa aap <u>n</u> aa jin saachee boo <u>h</u> bu <u>h</u> aa-ee. 26
ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਨਾਵਹੁ ਗਤਿ ਪਤਿ ਪਾਈ॥੨੭॥੨॥੧੧॥	naanak ayk kahai baynan <u>t</u> ee naavhu ga <u>t</u> pa <u>t</u> paa-ee. 27 2 11

Ram Kali Mehla-3

In the previous *shabad*, Guru Ji advised us that instead of following the ways of ordinary yogis, such as going to jungles, abandoning our households, and roaming from place to place in search of alms, we should try to seek God within our own heart. Following the Guru's advice, we should live a life of truth, contentment and modesty, and meditate on God's Name. One day, by God's grace we would hear the non-stop melody of divine word within our own mind and obtain true yoga or union with God. In this *shabad*, Guru Ji explains his message in more detail, regarding the right way to worship God, obtaining yoga or union with Him.

So first telling us who has truly understood the essence and value of the treasure of God's devotion, and who has given him this understanding, Guru Ji says: "(O' my friends), only a Guru's follower has understood the essence and value of the treasure of God's devotion, and it is the true Guru who has helped him or her to realize this understanding."(1) Yes,

O' saints, it is through the Guru (that God) blesses (a person) with the honor (of His devotion)."(1-pause)

Now listing some of the main principles, which the true Guru wants his disciples to remember and live by, Guru Ji says: "(O' my friends), abide in truth (and live a truthful living; by doing so), always peace and poise wells up (in the mind) and lust and anger goes out of it. (2) Then relinquishing the self (conceit, one's mind) is attuned (to God) and through the Guru's word, one burns one's sense of mineness. (3) (The Guru's follower realizes that the God) by whom the beings are created, are also destroyed by Him. In the end, it is only God's Name, which is one's helper. (4) (O' my friends, that) Creator who has made the world, is always right in front of you. Don't deem Him far. (5) When one is attuned to the eternal (God), the eternal word (of His Name) keeps going through one's mind, like a continuous waive. (6) It is only by great good fortune that the invaluable gift of (God's) Name is obtained in the company of saintly persons. (7) Therefore, don't get strayed in doubt, serve (follow) the true Guru and keep your mind stable at one place. (8) Because, without (God's) Name the entire (world) is wandering (in doubt), and wastes its life in vain."(9)

Therefore, commenting on the futility of the common ways and practices of yogis and describing the right way to obtain yoga or union with God, Guru Ji says: "(O' my friends, an ordinary) yogi is wandering around, having lost the (true) way (of yoga, because) through hypocrisy, yoga (or union with God) is not obtained. (10) It is only when, through the word of the Guru, (one sits in the saintly congregation and meditates upon God with such a concentration, as if one is) sitting in the city of God, (only then) one obtains union (with God). (11) Then God's Name comes to reside in one's mind, and following the word (of the) Guru, one discards playing the game of running after worldly riches and power. (12) O' saints, this body is like a pool (of the nectar of God's Name. A Guru's follower) bathes in it by attuning the mind (to God). (13) The devotees, who thus bathe in (the nectar of) Name, are immaculate because by acting on the word (of the Guru, and by following his advice, they have) got rid of their filth (of evil desires)."(14)

Describing how the mortals and even gods are lost, being motivated by the three impulses of *Maya* (or impulses for power, vice, or virtue), Guru Ji says: "(O' my friends, the *Maya* created by God is so powerful, that swayed by the) three impulses of *Maya*, (the human beings) remain unaware (about God, and) don't remember God's Name. Without (God's) Name, (one's life) is destroyed. (15) (But, what to speak of the mortals, even gods like) *Brahma, Vishnu and Shiva* (who are worshipped by Hindus as the) three main forms (of God) are lost in the illusion of the three modes (of *Maya*). (16) It is only through the Guru's grace, that one's knot (the obsession of the mind for) three impulses is loosened, and rising above these desires, one enters the fourth state (of *Turya*) and attunes the mind (to God)."(17)

Next commenting on the sermons by (the Hindu priests, called) pundits, Guru Ji says: "(O' my friends), the pundits read (the scriptures), and enter into (religious) arguments, but haven't understood (the way to union with God). (18) Being intoxicated with the poison (of *Maya*, they themselves) are lost in doubt; (I wonder) whom they are sermonizing?"(19)

Therefore, telling us, where we can find true guidance, Guru Ji says: "(O' my friends), supreme is the (word) *Baani* of the devotees, which remains pervading ages after ages, (and keeps spreading its immaculate effect forever). (20) Whosoever are attuned to that *Baani*,

obtain (high spiritual) state, and through that true word (of the Guru), they merge in the eternal (God) (21)

Explaining how to obtain union with God, Guru Ji says: “(O’ my friends), one who searches one’s body through the word (and examines one’s life conduct on the basis of the Guru’s teachings), obtains the treasure of (God’s) Name. (22) Stilling its sense of mine-ness, the mind imperceptibly gets merged. (Then without even knowing one keeps praising God, as if God) has got Himself praised by the person without using the tongue. (23) Then seeing the (God pervading everywhere), one’s eyes remain wonder struck and one’s mind remains attuned to the invisible (God). (24) The light of (that devotee) remains united with the (prime) light of the invisible (God), who always remains detached.”(25)

Guru Ji concludes this *shabad* by sharing with us, what he himself does. He says: “(O’ saints), I always praise my Guru, who has imparted me true understanding (26). Nanak makes this one submission that it is through the (God’s) Name, (that any body has ever) obtained the state (of salvation) and honor.”(27-2-11)

The message of this *shabad* is that if we want to have true yoga or union with God, then we need not follow the postures or practices of yogis, or listen to the lectures of pundits, who themselves are lost in illusions of *Maya*. We should simply follow *Gurbani* (in *Guru Granth Sahib*). Following that advice, we should meditate on God’s Name and search Him within our own body. One day, by God’s grace we would be able to see Him right in front of us, pervading each and every heart and we would obtain salvation and honor.

ਰਾਮਕਲੀ ਮਹਲਾ ੩॥

raamkalee mehlāa 3.

ਹਰਿ ਕੀ ਪੂਜਾ ਦੁਲੰਭ ਹੈ ਸੰਤਹੁ ਕਹਣਾ ਕਛੁ ਨ ਜਾਈ॥੧॥

har kee poojaa dulambh hai santahu kahṇaa kachhoo na jaa-ee. ||1||

ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਪੂਰਾ ਪਾਈ॥
ਨਾਮੋ ਪੂਜ ਕਰਾਈ॥੧॥ ਰਹਾਉ॥

santahu gurmukh pooraa paa-ee.
naamo pooj karaa-ee. ||1|| rahaa-o.

ਹਰਿ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਸੰਤਹੁ ਕਿਆ ਹਉ ਪੂਜ ਚੜਾਈ॥੨॥

har bin sabh kichh mailaa santahu ki-aa ha-o
pooj charḥaa-ee. ||2||

ਹਰਿ ਸਾਚੇ ਭਾਵੈ ਸਾ ਪੂਜਾ ਹੋਵੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ॥੩॥

har saachay bhāvai saa poojaa hovai
bhāṇaa man vasaa- ee. ||3||

ਪੂਜਾ ਕਰੈ ਸਭੁ ਲੋਕੁ ਸੰਤਹੁ ਮਨਮੁਖਿ ਬਾਇ ਨ ਪਾਈ॥੪॥

poojaa karai sabh lok santahu manmukh
thaa-ay na paa-ee. ||4||

ਸਬਦਿ ਮਰੈ ਮਨੁ ਨਿਰਮਲੁ ਸੰਤਹੁ ਏਹੁ ਪੂਜਾ ਬਾਇ ਪਾਈ॥੫॥

sabaḍ marai man nirmal santahu ayh poojaa
thaa-ay paa-ee. ||5||

ਪਵਿਤ ਪਾਵਨ ਸੇ ਜਨ ਸਾਚੇ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥੬॥

pavit paavan say jan saachay ayk sabaḍ liv
laa-ee. ||6||

ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਪੂਜ ਨ ਹੋਵੀ ਭਰਮਿ ਭੁਲੀ ਲੋਕਾਈ॥੭॥

bin naavai hor pooj na hovee bharam bhulee
lokaa-ee. ||7||

ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ॥੮॥	gurmukh aap pachhaanai santahu raam naam liv laa-ee. 8
ਆਪੇ ਨਿਰਮਲੁ ਪੂਜ ਕਰਾਏ ਗੁਰ ਸਬਦੀ ਥਾਇ ਪਾਈ॥੯॥	aapay nirmal pooj karaa-ay gur sabdee thaa-ay paa-ee. 9
ਪੂਜਾ ਕਰਹਿ ਪਰੁ ਬਿਧਿ ਨਹੀ ਜਾਣਹਿ ਦੂਜੈ ਭਾਇ ਮਲੁ ਲਾਈ॥੧੦॥	poojaa karahi par biDh nahee jaaneh doojai bhaa-ay mal laa-ee. 10
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪੂਜਾ ਜਾਣੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ॥੧੧॥	gurmukh hovai so poojaa jaanai bhanaanaa man vasaa-ee. 11
ਭਾਣੇ ਤੇ ਸਭਿ ਸੁਖ ਪਾਵੈ ਸੰਤਹੁ ਅੰਤਿ ਨਾਮੁ ਸਖਾਈ॥੧੨॥	bhaanay tay sabh sukh paavai santahu antay naam sakhaa-ee. 12
ਅਪਣਾ ਆਪੁ ਨ ਪਛਾਣਹਿ ਸੰਤਹੁ ਕੂੜਿ ਕਰਹਿ ਵਡਿਆਈ॥੧੩॥	apnaa aap na pachhaaneh santahu koorh karahi vadi-aa-ee. 13
ਪਾਖੰਡਿ ਕੀਨੈ ਜਮੁ ਨਹੀ ਛੋਡੈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਈ॥੧੪॥	pakhand keenai jam nahee chhodai lai jaasee pat gavaa-ee. 14
ਜਿਨ ਅੰਤਰਿ ਸਬਦੁ ਆਪੁ ਪਛਾਣਹਿ ਗਤਿ ਮਿਤਿ ਤਿਨ ਹੀ ਪਾਈ॥੧੫॥	jin antar sabaD aap pachhaaneh gat mit tin hee paa-ee. 15
ਏਹੁ ਮਨੁਆ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਵੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥੧੬॥	ayhu manoo-aa sunn samaaDh lagaavai jotee jot milaa-ee. 16
ਸੁਣਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣਹਿ ਸਤਸੰਗਤਿ ਮੇਲਾਈ॥੧੭॥	sun sun gurmukh naam vakaaneh satsangat maylaa-ee. 17
ਗੁਰਮੁਖਿ ਗਾਵੈ ਆਪੁ ਗਵਾਵੈ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਈ॥੧੮॥	gurmukh gaavai aap gavaavai dar saachai sobhaa paa-ee. 18
ਸਾਚੀ ਬਾਣੀ ਸਚੁ ਵਖਾਣੈ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥੧੯॥	saachee banee sach vakhaanai sach naam liv laa-ee. 19
ਭੈ ਭੰਜਨੁ ਅਤਿ ਪਾਪ ਨਿਖੰਜਨੁ ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਿ ਸਖਾਈ॥੨੦॥	bhai bhanjan at paap nikhnanjan mayraa parabh ant sakhaa-ee. 20
ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈ॥੨੧॥੩॥੧੨॥	sabh kichh aapay aap vartai naanak naam vadi-aa-ee. 21 3 12

Ram Kali Mehla-3

In the previous many *shabads*, Guru Ji stressed the need to perform true worship of God, so that we may obtain peace in this world and have honor in His court. In this *shabad*, he elaborates on the concept of worship of God, and tells us what the true worship of God is, which really pleases Him and how we should perform that worship.

First describing how difficult it is to perform true worship of God, Guru Ji says: “O’ my dear saints, worship of God is very difficult to obtain; nothing can be said about it.”(1)

So telling us, who is the one person through whom we can obtain that God, he says: “O’ saints, it is through the Guru’s grace that we can obtain that perfect (God), and it is he who makes us worship (God) through His Name.”(1-pause)

Rejecting the common ways in which people try to worship God, such as by making offerings of food, flowers, or money, he tells us what the best and only way to worship God is. He says: “(O’ saints), except for God, everything is soiled, (so I wonder) what may I offer in His worship? (2) (In my view), that alone is the (true) worship which pleases the eternal (God. Therefore, a Guru’s follower) enshrines (God’s) will in the heart. (3) O’ saints, all people worship (God, as they believe, but) the worship done by a self-conceited person is not accepted (in God’s court). (4) It is only when, by (living in accordance with the advice of the Guru, one so controls the mind, as if) one has died through the word, that one’s mind becomes immaculate and worship is approved (in God’s court). (5) O’ saints, such devotees (of God) become immaculate and holy, and through the one word (of the Guru), they remain attuned (to God). (6) In short, except for (meditating on God’s) Name, in no other way can worship (of God) be performed; (and without meditating on God’s Name, the entire) world is wandering around lost in doubt (and false beliefs).”(7)

Next comparing the worship done by Guru’s followers with those done by the self-conceited people, Guru Ji says: “O’ saints, a Guru’s follower keeps examining the self, and keeps the mind attuned to God. (8) (O’ saints, God) is Himself immaculate and He Himself makes one worship (Him) through the Guru’s word, and approves (such worship done through the Guru). (9) (On the other hand, the egocentrics also) perform worship (of God), but they don’t know the (right) way. Therefore getting attached to duality (the love of worldly things), they keep their minds soiled (with evil thoughts). (10) The person who becomes Guru’s follower knows the (right way to) worship, and enshrines the (God’s) will in the mind. (11) By accepting the will of God, O’ saints, one obtains all comforts (in this world), and in the end (also, God’s) Name becomes one’s helper. (12) (On the other hand, the self -conceited persons) don’t recognize themselves, O’ saints, and keep indulging in false (self) praise. (13) But O’ saints, the demon of death doesn’t spare those who indulge in hypocrisies, he would badly insult them and take them away (to hell).”(14)

Now Guru Ji throws light on the conduct of those Guru’s followers who really attune themselves to God’s Name and who perform God’s worship as advised by the Guru. He says: “(O’ saints), within whom (is enshrined) the word (and advice of the Guru, they), keep examining their own (life conduct, and) they alone have understood the state (of God) and how limitless He is. (15) This mind of theirs goes into a seedless trance (a state in which no thoughts arise in the mind), and they unite their light with the (prime) light (of God). (16) By joining the saintly congregation, and listening again and again (about the blessings of God’s) Name, the Guru’s followers keep uttering God’s Name. (17) A Guru’s follower himself sings and makes others sing (praises of God), and obtains honor at the door of the eternal (God). (18) Through the true word (of the Guru), he or she only tells the truth and remains attuned to the true Name.”(19)

Guru Ji concludes the *shabad*, by once again uttering praise of God. He says: “(O’ saints), my God is the destroyer of fears, dispeller of sins, and He becomes our helper in the end. (20) He pervades in everything all by Himself, and Nanak says that it is by meditating on (His) Name, that one obtains glory (in this and the next world).”(21-3-12)

The message of this *shabad* is that if we want to obtain honor not only in this world, but also in the court of God, then we need to perform true worship of God, which means

gladly accepting His will, and meditating on His Name. One learns such true worship, when one sincerely listens and acts upon the Guru's word (the *Gurbani* included in Guru Granth Sahib). Then one's mind becomes immaculate, gets attuned to God in a seedless trance, and ultimately one's soul is united with the prime soul of God.

ਰਾਮਕਲੀ ਮਹਲਾ ੩॥

ਹਮ ਕੁਚਲ ਕੁਚੀਲ ਅਤਿ ਅਭਿਮਾਨੀ ਮਿਲਿ ਸਬਦੇ ਮੈਲੁ
ਉਤਾਰੀ॥੧॥

ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਨਿਸਤਾਰੀ॥
ਸਚਾ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਕਰਤੈ ਆਪਿ ਸਵਾਰੀ॥੧॥
ਰਹਾਉ॥

ਪੰਨਾ ੯੧੧

ਪਾਰਸ ਪਰਸੇ ਫਿਰਿ ਪਾਰਸੁ ਹੋਏ ਹਰਿ ਜੀਉ ਅਪਣੀ ਕਿਰਪਾ
ਧਾਰੀ॥੨॥

ਇਕਿ ਭੇਖ ਕਰਹਿ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਤਿਨ ਜੂਐ ਬਾਜੀ
ਰਾਰੀ॥੩॥

ਇਕਿ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਰਾਮ ਨਾਮੁ ਉਰਿ
ਧਾਰੀ॥੪॥

ਅਨਦਿਨੁ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਹਉਮੈ ਮਾਰੀ॥੫॥

ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ਕਬ ਭੈ ਭਾਇ ਭਗਤਿ ਸਵਾਰੀ॥੬॥

ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ ਗਿਆਨਿ ਤਤਿ ਬੀਚਾਰੀ॥੭॥

ਆਪੇ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਬਖਸਿ ਭੰਡਾਰੀ॥੮॥

ਤਿਸ ਕਿਆ ਗੁਣਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ਹਉ ਗਾਵਾ ਸਬਦਿ
ਵੀਚਾਰੀ॥੯॥

ਹਰਿ ਜੀਉ ਜਪੀ ਹਰਿ ਜੀਉ ਸਾਲਾਹੀ ਵਿਚਹੁ ਆਪੁ
ਨਿਵਾਰੀ॥੧੦॥

ਨਾਮੁ ਪਦਾਰਥੁ ਗੁਰ ਤੇ ਪਾਇਆ ਅਖੁਟ ਸਚੇ ਭੰਡਾਰੀ॥੧੧॥

ਅਪਣਿਆ ਭਗਤਾ ਨੋ ਆਪੇ ਤੁਠਾ ਅਪਣੀ ਕਿਰਪਾ ਕਰਿ ਕਲ
ਧਾਰੀ॥੧੨॥

ਤਿਨ ਸਾਚੇ ਨਾਮ ਕੀ ਸਦਾ ਭੁਖ ਲਾਗੀ ਗਾਵਨਿ ਸਬਦਿ
ਵੀਚਾਰੀ॥੧੩॥

raamkalee mehlā 3.

ham kuchal kucheel at abhimaanee mil sabday
mail utāaree. ||1||

sant̄ahu gurmukh̄ naam nistaaree.
sachaa naam vasi-aa ghat ant̄ar kart̄ai aap
savaaree. ||1|| rahaa-o.

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paaras parsay fir paaras ho-ay har jee-o
apnee kirpaa Dhaaree. ||2||

ik bhaykh karahi fireh abhimaanee tin joo-ai
baajee haaree. ||3||

ik an-din bhagat karahi din raatee raam naam
ur Dhaaree. ||4||

an-din raatay sehjay maatay sehjay ha-umai
maaree. ||5||

bhai bin bhagat na ho-ee kab hee bhai
bhaa-ay bhagat savaaree. ||6||

maa-i-aa moh sabaḍ jalaa-i-aa gi-aan tat̄
beechaaree. ||7||

aapay aap karaa-ay kart̄aa aapay bakhas
bhandaaree. ||8||

t̄is ki-aa gunaa kaa ant̄ na paa-i-aa ha-o
gaavaa sabaḍ veechaaree. ||9||

har jee-o japee har jee-o saalaahē vichahu
aap nivaaree. ||10||

naam padaarath gur tay paa-i-aa akhut
sachay bhandaaree. ||11||

apni-aa bhagtaa no aapay tuthaa apnee
kirpaa kar kal Dhaaree. ||12||

tin saachay naam kee sadaa bhukh laagee
gaavan sabaḍ veechaaree. ||13||

ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਕਿਛੁ ਹੈ ਤਿਸ ਕਾ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੀ॥੧੪॥	jee-o pind sabh kichh hai tis kaa aakhan bikhham beechaaree. 14
ਸਬਦਿ ਲਗੇ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ॥੧੫॥	sabad lagay say-ee jan nistaray bha-ojal paar utaaaree. 15
ਬਿਨੁ ਹਰਿ ਸਾਚੇ ਕੇ ਪਾਰਿ ਨ ਪਾਵੈ ਬੂਝੈ ਕੇ ਵੀਚਾਰੀ॥੧੬॥	bin har saachay ko paar na paavai boojhai ko veechaaree. 16
ਜੇ ਧੁਰਿ ਲਿਖਿਆ ਸੇਈ ਪਾਇਆ ਮਿਲਿ ਹਰਿ ਸਬਦਿ ਸਵਾਰੀ॥੧੭॥	jo Dhur likhi-aa so-ee paa-i-aa mil har sabad savaaree. 17
ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੇ ਰਾਤੀ ਸਾਚੈ ਨਾਇ ਪਿਆਰੀ॥੧੮॥	kaa-i-aa kanchan sabday raatee saachai naa-ay pi-aaree. 18
ਕਾਇਆ ਅੰਮ੍ਰਿਤਿ ਰਹੀ ਭਰਪੂਰੇ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰੀ॥੧੯॥	kaa-i-aa amrit rahee bharpooray paa-ee-ai sabad veechaaree. 19
ਜੇ ਪ੍ਰਭੁ ਖੋਜਹਿ ਸੇਈ ਪਾਵਹਿ ਹੋਰਿ ਫੂਟਿ ਮੂਏ ਅਹੰਕਾਰੀ॥੨੦॥	jo parabh kхоjeh say-ee paavahi hor foot moo-ay aha ⁿ kaaree. 20
ਬਾਦੀ ਬਿਨਸਹਿ ਸੇਵਕ ਸੇਵਹਿ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰੀ॥੨੧॥	baadee binsahi sayvak sayveh gur kai hayt pi-aaree. 21
ਸੋ ਜੋਗੀ ਤਤੁ ਗਿਆਨੁ ਬੀਚਾਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥੨੨॥	so jogee tat gi-aan beechaaray ha-umai trisnaa maaree. 22
ਸਤਿਗੁਰੁ ਦਾਤਾ ਤਿਨੈ ਪਛਾਤਾ ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥੨੩॥	satgur daataa tinai pachhaataa jis no kirpaa tumaaree. 23
ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮਾਇਆ ਲਾਗੇ ਭੂਬਿ ਮੂਏ ਅਹੰਕਾਰੀ॥੨੪॥	satgur na sayveh maa-i-aa laagay doob moo-ay aha ⁿ kaaree. 24
ਜਿਚਰੁ ਅੰਦਰਿ ਸਾਸੁ ਤਿਚਰੁ ਸੇਵਾ ਕੀਚੈ ਜਾਇ ਮਿਲੀਐ ਰਾਮ ਮੁਰਾਰੀ॥੨੫॥	jichar andar saas tichar sayvaa keechai jaa-ay milee-ai raam muraaree. 25
ਅਨਦਿਨੁ ਜਾਗਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਅਪਨੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪਿਆਰੀ॥੨੬॥	an-din jaagat rahai din raatee apnay pari-a pareet pi-aaree. 26
ਤਨੁ ਮਨੁ ਵਾਰੀ ਵਾਰਿ ਘੁਮਾਈ ਅਪਨੇ ਗੁਰ ਵਿਟਹੁ ਬਲਿਹਾਰੀ॥੨੭॥	tan man vaaree vaar ghumaa-ee apnay gur vitahu baliharee. 27
ਮਾਇਆ ਮੋਹੁ ਬਿਨਸਿ ਜਾਇਗਾ ਉਬਰੇ ਸਬਦਿ ਵੀਚਾਰੀ॥੨੮॥	maa-i-aa moh binas jaa-igaa ubray sabad veechaaree. 28
ਆਪਿ ਜਗਾਏ ਸੇਈ ਜਾਗੇ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ॥੨੯॥	aap jagaa-ay say-ee jaagay gur kai sabad veechaaree. 29
ਨਾਨਕ ਸੇਈ ਮੂਏ ਜਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਭਗਤ ਜੀਵੇ ਵੀਚਾਰੀ॥੩੦॥੪॥੧੩॥	naanak say-ee moo-ay je naam na cheeteh bhagat jeevay veechaaree. 30 4 13

Ram kali Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to obtain honor not only in this world but also in the court of God, then we need to perform true worship of God, which means gladly accepting His will and meditating on His Name. One learns such true worship when one sincerely listens and acts upon the Guru's word (the *Gurbani* included in Guru Granth Sahib). Then one's mind becomes immaculate, gets attuned to God in a thoughtless trance, and ultimately one's soul gets united with the prime soul of God. In this *shabad*, Guru Ji tells from his own experience and that of the other devotees, how anybody who has listened to the word of the Guru has become immaculate and has obtained all kinds of joys by meditating on God's Name.

First, including himself in the ordinary people, Guru Ji says: "(O' my friends, we the worldly people are generally) of bad character, and are extremely arrogant. (It is only a rare person, who by) attuning to the (Guru's) word has removed the dirt (of evil thoughts). (1) Yes, O' saints, through the Guru's grace, by meditating on God's Name, one is emancipated (from worldly attachments). The one in whom is enshrined the eternal (God's) Name; deems that the Creator has Himself embellished that one's life (and saved his or her honor). (1- pause) Because on whom God bestows His grace, (He purifies them by uniting them with the Guru, just as) by coming in contact with the philosopher's stone, (a piece of iron) itself becomes the philosopher's stone."(2)

Commenting on the conduct of the self-conceited persons, Guru Ji says: "(O' my friends), there are some arrogant ones who adorning (holy) garb, roam around (to deceive others), but they lose the game (of life) in the gamble."(3)

Contrasting the conduct of the Guru's followers with the self-conceited persons, Guru Ji says: "(O' my friends, but there are also) the ones who, day and night, worship (God) and keep God's Name enshrined in their hearts. (4) Being imbued with (God's) love, they remain absorbed in a state of poise and imperceptibly dispel their ego."(5)

However, explaining some of the necessary predispositions or steps required for true worship of God, Guru Ji says: "(O' my friends), true worship (of God) can never be done without (having) fear and respect (for Him. They who have) worshipped (God) with love and fear, (have) embellished (their lives). (6) By reflecting on the essence of (divine) wisdom of the (Guru's) word, they have burnt away their attachment for *Maya* (the worldly riches and power)."(7)

Therefore, describing his own experience in this regard, Guru Ji says: "(O' my friends, it is the) the Creator, who does everything, and He Himself blesses (one with the) treasure (of His worship). (8) Nobody has been able to find the end (or limit) of His merits, therefore I (simply) sing (His praises) by reflecting on the word (of the Guru). (9) Therefore, dispelling my self-conceit from within, I meditate on the God and praise that God."(10)

Now, Guru Ji tells us from where he has obtained that commodity of (God's) Name, and what kind of bliss he and all others experience who are blessed with this gift. He says: "(O' my friends), I have obtained the commodity of Name from the Guru, who is the storekeeper of the inexhaustible treasure (of God's Name). (11) On His devotees, (God) Himself has become gracious. And showing His kindness, He has enshrined (Name's) power in them. (12) They, always remain hungry for the eternal Name, therefore they keep singing (His praise) by pondering over the word (of the Guru). (13) (They believe, that this) body and

soul all belong to Him and it is very difficult to describe (His limitless gifts). (14) (They also realize that) only they who are attuned to the word (of the Guru) are emancipated, and have been ferried across the dreadful (worldly) ocean. (15) But, there are only some rare ones, who upon reflection realize that without (meditating on the Name of) the eternal (God), no one is ever able to cross over (the worldly ocean).”(16)

Coming back to his own situation, Guru Ji humbly states: “(O’ my friends, as far as I am concerned), whatever was written in my destiny from the very beginning, I have obtained that; by attuning to God through the word (of the Guru), I have embellished (my life). (17) Imbued with the word, my body is sparkling like gold and is in love with the eternal Name (of God). (18) Yes, my body is now brimful with the nectar (of God’s Name), which we obtain by reflecting on the word (of the Guru). (19) (In short), only they who search for God (through the word of the Guru), obtain to Him. All other arrogant ones, (who think that they can find Him, through rituals) have perished like busted (balloons).”(20)

Now Guru Ji compares the fates of those who enter into arguments with others to show off their knowledge, or otherwise remain attached to worldly riches and power with those who humbly follow the advice of their Guru. He says: “(O’ my friends), they who enter into religious arguments (with others) are wasted away, but the true servants keep serving (and worshipping God), motivated by the love and affection for the Guru. (21) That person alone is the (true) yogi, who reflects on the essence of (divine) wisdom and has stilled his or her ego and (fire like) desire.” (22)

But addressing God directly, Guru Ji acknowledges and says: “(O’ God), only they have recognized the beneficent true Guru on whom You have showered Your grace. (23) They who do not serve (follow) the true Guru, remain attached to *Maya* (the worldly riches and power); such conceited ones have died drowning (in the worldly ocean).”(24)

Therefore Guru Ji advises: “(O’ my friends), as long as there is breath in (our body), we should serve (and act on the Guru’s advice. By doing so), we meet the beloved God, the destroyer of demons. (25) The one who is in love with the beloved (God), day and night remains awake in (in the love of the Beloved). (26) I am a sacrifice to my Guru, (who has blessed me with the love of God); I sacrifice my body and mind to him again and again. (27) (I have realized, that any body who is) attached to *Maya* (the worldly riches and power), perishes and only those who ponder over the word (of the Guru), are saved. (28) But only they, whom (God Himself) awakens, wake up (and realize this truth) by reflecting on the word of the Guru. (29) (In short) O’ Nanak, they who do not remember (God’s) Name die (spiritual death), but the devotees live (forever) by reflecting on (the Guru’s word).”(30-4-13)

The message of this *shabad* is that reflecting on the advice of the Guru (the *Gurbani*, included in Guru Granth Sahib), we should destroy our ego and worldly desires, and meditate on God’s Name. Then showing His grace, God would end our rounds of births and deaths, and unite us in His blissful union.

ਰਾਮਕਲੀ ਮਹਲਾ ੩॥

raamkalee mehlāa 3.

ਨਾਮੁ ਖਜਾਨਾ ਗੁਰ ਤੇ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ॥੧॥

naam khajaanaa gur tay paa-i-aa tripat
rahay aaghaa-ee. ||1||

ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਗਤਿ ਪਾਈ॥

santahu gurmukh mukatgat paa-ee.

ਪੰਨਾ ੯੧੨

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ਏਕੁ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਪੂਰੇ ਕੀ ਵਡਿਆਈ॥੧॥
ਰਹਾਉ॥

ayk naam vasi-aa ghat antar pooray kee
vadi-aa-ee. ||1|| rahaa-o.

ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਦੇਦਾ ਰਿਜਕੁ ਸਬਾਈ॥੨॥

aapay kartaa aapay bhugtaa daydaa rijak
sabaa-ee. ||2||

ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ॥੩॥

jo kichh karna so kar rahi-aa avar na karna
jaa-ee. ||3||

ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਈ॥੪॥

aapay saajay sarisat upaa-ay sir sir DhanDhai
laa-ee. ||4||

ਤਿਸਹਿ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ॥੫॥

tiseh sarayvhu taa sukh paavhu satgur mayl
milaa-ee. ||5||

ਆਪਣਾ ਆਪੁ ਆਪਿ ਉਪਾਏ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ॥੬॥

aapnaa aap aap upaa-ay alakh na lakh-naa
jaa-ee. ||6||

ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਆਪੇ ਤਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਈ॥੭॥

aapay maar jeevaalay aapay tis no til na
tamaa-ee. ||7||

ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਕੀਤੇ ਆਪੇ ਭਗਤਿ ਕਰਾਈ॥੮॥

ik daatay ik mangtay keetay aapay bhagat
karaa-ee. ||8||

ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੋ ਜਾਤਾ ਸਚੇ ਰਹੇ ਸਮਾਈ॥੯॥

say vadbhaagee jinee ayko jaataa sachay
rahay samaa-ee. ||9||

ਆਪਿ ਸਰੂਪੁ ਸਿਆਣਾ ਆਪੇ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥੧੦॥

aap saroop si-anaa aapay keemat kahan na
jaa-ee. ||10||

ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਪਾਏ ਅੰਤਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਈ॥੧੧॥

aapay dukh sukh paa-ay antar aapay bharam
bhulaa-ee. ||11||

ਵਡਾ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਨਿਗੁਰੀ ਅੰਧ ਫਿਰੈ ਲੋਕਾਈ॥੧੨॥

vadaa daataa gurmukh jaataa niguree anDh
firai lokaa-ee. ||12||

ਜਿਨੀ ਚਾਖਿਆ ਤਿਨਾ ਸਾਦੁ ਆਇਆ ਸਤਿਗੁਰਿ ਬੁਝ
ਬੁਝਾਈ॥੧੩॥

jinee chaakhi-aa tinaa saad aa-i-aa satgur
boojh bujhaa-ee. ||13||

ਇਕਨਾ ਨਾਵਹੁ ਆਪਿ ਭੁਲਾਏ ਇਕਨਾ ਗੁਰਮੁਖਿ ਦੇਇ
ਬੁਝਾਈ॥੧੪॥

iknaa naavhu aap bhulaa-ay iknaa gurmukh
day-ay bujhaa-ee. ||14||

ਸਦਾ ਸਦਾ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਤਿਸ ਦੀ ਵਡੀ ਵਡਿਆਈ॥੧੫॥

sadaa sadaa saalaahihu santahu tis dee vadee
vadi-aa-ee. ||15||

ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਜਾ ਕਰਿ ਤਪਾਵਸੁ ਬਣਤ
ਬਣਾਈ॥੧੬॥

tis bin avar na ko-ee raajaa kar tapaavas
banat banaa-ee. ||16||

ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੈ ਸਦ ਸਾਚਾ ਵਿਚਲੇ ਹੁਕਮੁ ਮਨਾਈ॥੧੭॥

ni-aa-o tisai kaa hai sad saachaa viralay hukam
manaa-ee. ||17||

ਤਿਸ ਨੇ ਪ੍ਰਾਣੀ ਸਦਾ ਧਿਆਵਹੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਬਣਤ ਬਣਾਈ॥੧੮॥	tis no paraanee sadaa Dhi-aavahu jin gurmukh banat banaa-ee. 18
ਸਤਿਗੁਰ ਭੇਟੈ ਸੇ ਜਨੁ ਸੀਝੈ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ॥੧੯॥	satgur bhaytai so jan seejhai jis hirdai naam vasaa-ee. 19
ਸਚਾ ਆਪਿ ਸਦਾ ਹੈ ਸਾਚਾ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਈ॥੨੦॥	sachaa aap sadaa hai saachaa baanee sabad sunaa-ee. 20
ਨਾਨਕ ਸੁਣਿ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ ਮੇਰਾ ਪ੍ਰਭੁ ਰਵਿਆ ਸ੍ਰਬ ਬਾਈ॥੨੧॥੫॥੧੪॥	naanak sun vaykh rahi-aa vismaad mayraa parabh ravi-aa sarab thaa-ee. 21 5 14

Ram kali Mehla-3

In the previous *shabad*, Guru Ji advised us that reflecting on the advice of the Guru; we should destroy our ego and worldly desires and meditate on God's Name. Then showing His grace, God would end our rounds of births and deaths, and unite us in His blissful union. In this *shabad*, he shares with us his own experience, and that of other devotees and tells us what kinds of blessings he and all others have obtained from the Guru.

Stating the importance of Guru, he says: “(O’ saints), the treasure of Name is obtained from the Guru, (they who have received it) remain completely satiated. (1) Yes, O’ saints, a Guru’s follower has obtained the state of salvation. The one Name (of God) has come to reside in that person’s heart. This is the glory of the perfect (Guru).”(1-pause)

Next listing some of the unique merits of God, Guru Ji says: “(O’ saints), God Himself is the creator, Himself the enjoyer, and provides sustenance to all. (2) Whatever He has to do, He is doing that, and there is nothing, which could be done (by anybody else). (3) He Himself creates and embellishes the universe and yokes each and every being to its task. (4) (O’ saints), if you serve (and worship Him), only then would you obtain peace. (But only that person worships Him, whom He has) united with the true Guru. (5) (God) Himself creates Him. That incomprehensible (God) cannot be comprehended. (6) He Himself destroys and Himself creates. He doesn’t have even an iota of avarice in Him.” (7)

Now commenting on some of the wondrous ways of God, Guru Ji says: “(O’ saints), some (He) has made donors and some beggars, (and from some He) Himself gets (His) worship done. (8) Very fortunate are they, who have realized the one (God) alone, and remain merged in that eternal (God). (9) He Himself is beautiful and wise;

His worth cannot be described. (10) He Himself gives pain or pleasure and Himself strays (some) in doubt. (11) That great God is known through the Guru. The (rest of the) world keeps roaming in darkness (of ignorance). (12) Only they who have tasted (the elixir of God’s Name) have enjoyed its relish. It is the true Guru who has given them this understanding. (13) There are some whom He strays from the Name and some He makes to realize (the Name) through the Guru.” (14)

Therefore, Guru Ji advises: “(O’ saints), keep praising Him forever; great is His glory. (15) Except for Him, there is no other king (of the world); Doing (full) justice, He has built this scheme (of the universe). (16) His justice is always true, but only a rare one He motivates

to obey His command. (17) O' mortals, always cherish that God, who through the true Guru has made the way to follow His will. (18) Whosoever meets (follows) the true Guru, and in whose hearts (the Guru) enshrines God's Name, wins (the game of life). (19) That true God is always true and eternal. Through (the Guru's) word, He keeps giving His message to all. (20) Hearing and seeing (the wonders of God), Nanak remains astonished and goes into a state of ecstasy, realizing that His God is pervading everywhere. (21-5-14)

The message of this *shabad* is that it is God who has created us with myriads of different natures and stations of life. He created Himself, and it is as per His justice and scheme of things that everything is happening in this world. But it is impossible to comprehend that God, unless we follow Guru's advice and enshrine God's Name in our hearts. Then we would be wonderstruck, seeing the wonders of God.

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਅਸਟਪਦੀਆ

raamkalee mehlaa 5 asatpadee-aa

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਕਿਨਹੀ ਕੀਆ ਪਰਵਿਰਤਿ ਪਸਾਰਾ॥
ਕਿਨਹੀ ਕੀਆ ਪੂਜਾ ਬਿਸਥਾਰਾ॥
ਕਿਨਹੀ ਨਿਵਲ ਭੁਇਅੰਗਮ ਸਾਧੇ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਰਾਧੇ॥੧॥

kinhee kee-aa parvirat pasaaraa.
kinhee kee-aa poojaa bisthaaraa.
kinhee nival bhui-i-angam saadhay.
mohi deen har har aaraadhay. ||1||

ਤੇਰਾ ਭਰੋਸਾ ਪਿਆਰੇ॥
ਆਨ ਨ ਜਾਨਾ ਵੇਸਾ॥੧॥ ਰਹਾਉ॥

tayraa bharosaa pi-aaray.
aan na jaanaa vaysaa. ||1|| rahaa-o.

ਕਿਨਹੀ ਗਿਰੁ ਤਜਿ ਵਣ ਖੰਡਿ ਪਾਇਆ॥
ਕਿਨਹੀ ਮੋਨਿ ਅਉਧੁਤੁ ਸਦਾਇਆ॥
ਕੋਈ ਕਹਤਉ ਅਨੰਨਿ ਭਗਉਤੀ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਓਟ ਲੀਤੀ॥੨॥

kinhee garihu taj van khand paa-i-aa.
kinhee mon a-udhoot sadaa-i-aa.
ko-ee kahta-o annan bhag-utee.
mohi deen har har ot leete. ||2||

ਕਿਨਹੀ ਕਹਿਆ ਹਉ ਤੀਰਥ ਵਾਸੀ॥
ਕੋਈ ਅੰਨੁ ਤਜਿ ਭਇਆ ਉਦਾਸੀ॥
ਕਿਨਹੀ ਭਵਨੁ ਸਭ ਧਰਤੀ ਕਰਿਆ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਦਰਿ ਪਰਿਆ॥੩॥

kinhee kahi-aa ha-o tirath vaasee.
ko-ee ann taj bha-i-aa udaasee.
kinhee bhavan sabh dharatee kari-aa.
mohi deen har har dar pari-aa. ||3||

ਕਿਨਹੀ ਕਹਿਆ ਮੈ ਕੁਲਹਿ ਵਡਿਆਈ॥

kinhee kahi-aa mai kuleh vadi-aa-ee.

ਪੰਨਾ ੯੧੩

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ਕਿਨਹੀ ਕਹਿਆ ਬਾਹ ਬਹੁ ਭਾਈ॥
ਕੋਈ ਕਹੈ ਮੈ ਧਨਹਿ ਪਸਾਰਾ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਧਾਰਾ॥੪॥

kinhee kahi-aa baah bahu bhaa-ee.
ko-ee kahai mai dhaneh pasaraa.
mohi deen har har aadhaaraa. ||4||

ਕਿਨਹੀ ਘੁਘਰ ਨਿਰਤਿ ਕਰਾਈ॥
ਕਿਨਹੀ ਵਰਤ ਨੇਮ ਮਾਲਾ ਪਾਈ॥
ਕਿਨਹੀ ਤਿਲਕੁ ਗੋਪੀ ਚੰਦਨ ਲਾਇਆ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥੫॥

kinhee ghooghar nirat karaa-ee.
kinhoo varat naym maalaa paa-ee.
kinhee tilak gopee chandan laa-i-aa.
mohi deen har har har dhi-aa-i-aa. ||5||

ਕਿਨਹੀ ਸਿਧ ਬਹੁ ਚੇਟਕ ਲਾਏ॥
ਕਿਨਹੀ ਭੋਖ ਬਹੁ ਥਾਟ ਬਨਾਏ॥
ਕਿਨਹੀ ਤੰਤ ਮੰਤ ਬਹੁ ਖੇਵਾ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਾ॥੬॥

kinhee siDh baho chaytak laa-ay.
kinhee bhaykh baho thaat banaa-ay.
kinhee tant mant baho khayvaa.
mohi deen har har har sayvaa. ||6||

ਕੋਈ ਚਤੁਰੁ ਕਹਾਵੈ ਪੰਡਿਤ॥
ਕੋ ਖਟੁ ਕਰਮ ਸਹਿਤ ਸਿਉ ਮੰਡਿਤ॥
ਕੋਈ ਕਰੈ ਆਚਾਰ ਸੁਕਰਣੀ॥
ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸਰਣੀ॥੭॥

ko-ee chaṭur kahaavai pandiṭ.
ko khat karam sahit si-o mandit.
ko-ee karai aachaar sukarṇee.
mohi deen har har har sarṇee. ||7||

ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸੋਧੇ॥
ਬਿਨੁ ਨਾਵੈ ਇਹੁ ਮਨੁ ਨ ਪ੍ਰਬੋਧੇ॥
ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧਸੰਗੁ ਪਾਇਆ॥
ਬੂਝੀ ਤ੍ਰਿਸਨਾ ਮਹਾ ਸੀਤਲਾਇਆ॥੮॥੧॥

saglay karam Dharam jug soDhay.
bin naavai ih man na parboDhay.
kaho naanak ja-o saaDhsang paa-i-aa.
boojhee trisnaa mahaa seetlaa-i-aa. ||8||1||

Ram kali Mehla-5 Ashatpadia

In the previous *shabad* Guru Ji told us that it is impossible to comprehend God unless we meet the true Guru, follow his advice and enshrine God's Name in our hearts. But still people keep doing many different things to please God, such as observing fasts, going on pilgrimages, or pleasing themselves with all kinds of false pleasures, such as watching sports, or amassing wealth. In this *shabad*, Guru Ji lists all such things and then humbly states what he himself does.

First talking about the ways of other people, Guru Ji says: “(O’ my friends), some have involved themselves in the expanse of worldly matters. Some have made a big show of their worship. Some have practiced special yoga postures, such as *Neoli*, or *Bhuengam Asanas* (in which they churn the stomach with air, or pass the breath through an imaginary snake like coiled channel in the body). But, I the meek one, have only worshiped my God again and again.”(1)

Briefly stating his reason, Guru Ji says: “O’ my beloved (God), I only depends on Your support, and I do not know any other kind of garb (or ways of worshipping You).”(1-pause).

Now commenting on different religious practices, or ways of life adopted by different people for obtaining spiritual enlightenment, Guru Ji says: “(O’ God), abandoning their homes, some have made their abode in a forest region. Some have made themselves known as silent detached sages. Someone claims that he is a staunch *Bhagauti* (the worshipper of God). But I, the poor one, have sought the shelter of God alone.”(2)

Continuing his narration of different claims made by people, Guru Ji says: “Someone claims that he is the resident of a holy place. Someone claims that abandoning food, he has become detached (from the world). Some (claim that they) have wandered around the entire world, but I, the meek one, have fallen at) God’s door (and sought His shelter).”(3)

People often boast about their high lineage, wealth or power, but saintly people always stay away from any such false prides, and instead pin their hopes on God. Therefore, Guru Ji says: “(O’ my friends), someone claims that he belongs to a very high family, another says

that he has the support of many brothers, and someone claims, that he has a vast amount of wealth. But I, the poor one, depend only on the support of God.”(4)

Now talking about the different ways people worship their gods and goddesses, Guru Ji says: “(O’ my friends), some arrange dances (before their idols, by special dancers) with ankle bells on their feet. Some observe fasts and wear rosaries. Some have anointed (their foreheads) with the mark of *Gopi Chandan* (mud from a special tank near *Dwaarka*, India, the birth place of god *Krishna*). But I the meek one, have contemplated on God again and again.” (5)

Next commenting on different garbs and practices adopted by yogis to impress their audience, Guru Ji says: “(O’ my friends), some adepts or (*Sidhas*) hold many magic shows (to make people believe that they have the power to perform miracles). Some have adopted many (holy) garbs and false shows of their authority. Some have indulged in many plays of spells and charms. But I the poor one, remain engaged only in the service (true worship) of God.”(6)

Referring to the claims made by many pundits and other such persons, he says: “(O’ my friends), someone calls himself a wise pundit. Someone keeps embellished with the six deeds as ordained by *Shastras*. Someone claims, that he lives in the sublime way ordained by *Shastras*. But I, the humble one, have the shelter of God (alone).”(7)

In conclusion, Guru Ji says: “(O’ my friends), I have carefully examined the rituals and deeds of all faiths of all ages, (and I have concluded that) without God’s Name this mind doesn’t awaken (from the worldly slumber). Nanak says that when he obtained the company of the saint (Guru), his fire (of worldly desire) was extinguished, and his mind was immensely calmed and soothed.”(8-1)

The message of this *shabad* is that we shouldn’t worry about the practices, garbs and rituals performed by others. Instead we should humbly seek the shelter of God, sing His praises in the company of the saintly persons, and keep meditating on His Name. Eventually, we would obtain true peace and bliss in our mind.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ॥
ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ॥
ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ॥
ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਤੂ ਰਾਖਿਆ॥੧॥

ਰਾਖਨਹਾਰੁ ਸਮੁਾਰਿ ਜਨਾ॥
ਸਗਲੇ ਛੋਡਿ ਬੀਚਾਰ ਮਨਾ॥੧॥ ਰਹਾਉ॥

ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਾਪ ਮਹਤਾਰੀ॥
ਜਿਨਿ ਦੀਏ ਭ੍ਰਾਤ ਪੁਤ ਹਾਰੀ॥
ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਨਿਤਾ ਅਰੁ ਮੀਤਾ॥
ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖਿ ਲੇਹੁ ਚੀਤਾ॥੨॥

ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਵਨੁ ਅਮੋਲਾ॥
ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਨੀਰੁ ਨਿਚਮੋਲਾ॥

raamkalee mehlaa 5.

is paanee tay jin too ghari-aa.
maatee kaa lay dayhuraa kari-aa.
ukat jot lai surat pareekhi-aa.
maat garabh meh jin too raakhi-aa. ||1||

raakhanhaar samaar janaa.
saglay chhod beechaar manaa. ||1|| rahaa-o.

jin dee-ay tuDh baap mehtaaree.
jin dee-ay bharaat put haaree.
jin dee-ay tuDh baniṭaa ar meetaa.
tis thaakur ka-o rakh layho cheetaa. ||2||

jin dee-aa tuDh pavan amolaa.
jin dee-aa tuDh neer nirmola.

ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਾਵਕੁ ਬਲਨਾ॥
ਤਿਸੁ ਠਾਕੁਰ ਕੀ ਰਹੁ ਮਨ ਸਰਨਾ॥੩॥

jīn dē-aa tuDh paavak balnaa.
tis thaakur kee rahu man sarnaa. ||3||

ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਜਿਨਿ ਭੋਜਨ ਦੀਏ॥
ਅੰਤਰਿ ਥਾਨ ਠਹਰਾਵਨ ਕਉ ਕੀਏ॥
ਬਸੁਧਾ ਦੀਓ ਬਰਤਨਿ ਬਲਨਾ॥
ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਚਿਤਿ ਰਖੁ ਚਰਨਾ॥੪॥

chhateeh amrit jīn bhojan dē-ay.
anṭar thaan thehraavan ka-o kee-ay.
basuDhaa dē-o bartan balnaa.
tis thaakur kay chit rakḥ charnaa. ||4||

ਪੇਖਨ ਕਉ ਨੇਤ੍ਰ ਸੁਨਨ ਕਉ ਕਰਨਾ॥
ਹਸਤ ਕਮਾਵਨ ਬਾਸਨ ਰਸਨਾ॥
ਚਰਨ ਚਲਨ ਕਉ ਸਿਰੁ ਕੀਨੋ ਮੇਰਾ॥
ਮਨ ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਪੂਜਹੁ ਪੈਰਾ॥੫॥
ਅਪਵਿਤ੍ਰੁ ਪਵਿਤ੍ਰੁ ਜਿਨਿ ਤੂ ਕਰਿਆ॥
ਸਗਲ ਜੋਨਿ ਮਹਿ ਤੂ ਸਿਰਿ ਧਰਿਆ॥
ਅਬ ਤੂ ਸੀਝੁ ਭਾਵੈ ਨਹੀ ਸੀਝੈ॥
ਕਾਰਜੁ ਸਵਰੈ ਮਨ ਪੁਭੁ ਧਿਆਈਜੈ॥੬॥

paykḥan ka-o nayṭar sunan ka-o karnaa.
hasatṭ kamaavan baasan rasnaa.
charan chalan ka-o sir keeno mayraa.
man tis thaakur kay poojahu pairaa. ||5||
apvitar pavitar jīn too kari-aa.
sagal jon meh too sir Dhari-aa.
ab too seejḥ bhaavai nahee seejḥai.
kaaraj savrai man parabh Dhi-aa-eejai. ||6||

ਈਹਾ ਉਹਾ ਏਕੈ ਓਹੀ॥
ਜਤ ਕਤ ਦੇਖੀਐ ਤਤ ਤਤ ਤੋਹੀ॥
ਤਿਸੁ ਸੇਵਤ ਮਨਿ ਆਲਸੁ ਕਰੈ॥
ਜਿਸੁ ਵਿਸਰਿਐ ਇਕ ਨਿਮਖੁ ਨ ਸਰੈ॥੭॥

eehaa oohaa aykai ohee.
jat kat daykḥee-ai tat tat tohee.
tis sayvatṭ man aalas karai.
jis visri-ai ik nimakh na sarai. ||7||

ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਨੀਆਰੇ॥
ਨਾ ਕਿਛੁ ਸੇਵਾ ਨਾ ਕਰਮਾਰੇ॥
ਗੁਰੁ ਬੋਹਿਥੁ ਵਡਭਾਗੀ ਮਿਲਿਆ॥
ਨਾਨਕ ਦਾਸ ਸੰਗਿ ਪਾਥਰ ਤਰਿਆ॥੮॥੨॥

ham apraaDhee nirgunee-aaray.
naa kichḥ sayvaa naa karmaaray.
gur bohith vadbhaagee mili-aa.
naanak daas sang paathar tari-aa. ||8||2||

Ram kali Mehla-5

From the early childhood, we are taught to say “thank you” to any one who does us even the slightest favor, such as holding the door in front of us, or giving us a small piece of candy. But it is a strange thing that generally we human beings do not thank that God or even remember Him who has give us every thing, including our body and soul. In this *shabad*, Guru Ji reminds us of the unaccountable gifts, God has given us and asks us to remember and thank that beneficent God, so that this life of ours may become fruitful.

Reminding his own mind (and indirectly us) about God who created us and blessed us with all the necessary knowledge and wisdom, Guru Ji says: “(O’ my mind, remember that God), who fashioned you out of the water (father’s semen) and out of the clay (compound of earth, air, fire, water, and ether), created your body. Equipping you with the light and wisdom to discriminate, He who preserved you in the womb of your mother. (1) O’ human being, discard other thoughts from your mind and remember that Savior (of yours).”(1-pause)

Asking us to think about that God, who blessed us with our relatives and friends, Guru Ji says: “(O’ man), He who blessed you with your father and mother, also gave you brothers and dear sons. He who blessed you with your wife and friends, keep that Master enshrined in your mind.” (2)

Reminding us about those priceless essentials without which we won't be able to survive, he says: "He who gave you air and water, who gave you fire to burn, O' my mind remain in the shelter of that Master."(3)

But that is not all. Guru Ji says: "(O' my mind), He who blessed you with many kinds of delicious foods and built places within (your body to store these foods), He, who gave you earth and other things for your use, enshrine the feet, (the immaculate Name) of that God in your mind."(4)

Pointing to the different parts of our body, Guru Ji says: "He who blessed you with eyes to see, ears to hear, hands to earn your livelihood, a nose (to smell), the tongue (to taste and utter) and feet to walk, crowned all with the head (including brain); O' my mind, most humbly (meditate on His Name), as if you worship the feet of that God."(5)

Reminding us about the special gifts, which God has given to the human species alone, he says: "(O' man), He who made you virtuous from a sinner. He who made you the head of all species. Now, it is up to you whether you win (the game of your life) or not. (But remember that) your purpose (in life) is accomplished, only if you cherish God in the mind."(6)

Summarizing the over all situation, Guru Ji says: "(O' my friends), both here (in this world), and there (in the next world), it is the one God alone and where ever we look, it is He (whom we see. But still the) mind shows laziness in remembering Him, without whom one cannot survive even for a moment."(7)

After reminding us about all the blessings of God, which we keep forgetting, Guru Ji shows us how to ask for His forgiveness and mercy. He says: "(O' God), we are the meritless sinners. (To our credit), we have neither any service, nor any (good) deeds, but by good fortune we have obtained the ship in the form of the Guru, and (just as) a stone is ferried across in the company (of a boat), slave Nanak (has been saved in the company of his Guru)."(8-2)

The message of this *shabad* is that we should never be ungrateful to God, who has given us our life, body, limbs, faculties, relatives, and all the necessary resources to survive and enjoy life. We should humbly pray to God to grant us the guidance of the Guru, so that under his instructions we may meditate on God's Name and just as a stone is ferried across in the company of a boat, we are also saved under his guidance.

Personal Note: *This shabad reminds me that even I should be most thankful to God because when I was young my parents were so poor that I did not have any proper clothes and shoes to wear. Even after, I was educated and employed as an engineer still I couldn't afford more than a bicycle. But now with God's blessing I am sitting here in America with spacious house, two cars, wonderful wife, loving children and no worry. I pray, that God may bless me that I may never forget His blessings, and should always meditate on His Name. (10.16.09) (10.23.13)(1.13.14)*

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਕਾਹੂ ਬਿਹਾਵੈ ਰੰਗ ਰਸ ਰੂਪ॥

ਪੰਨਾ ੯੧੪

ਕਾਹੂ ਬਿਹਾਵੈ ਮਾਇ ਬਾਪ ਪੂਤ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਿਲਖ ਵਾਪਾਰਾ॥
ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਨਾਮ ਅਧਾਰਾ॥੧॥

ਰਚਨਾ ਸਾਚੁ ਬਨੀ॥
ਸਭ ਕਾ ਏਕੁ ਧਨੀ॥੧॥ ਰਹਾਉ॥

ਕਾਹੂ ਬਿਹਾਵੈ ਬੇਦ ਅਰੁ ਬਾਇ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਰਸਨਾ ਸਾਇ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਲਪਟਿ ਸੰਗਿ ਨਾਰੀ॥
ਸੰਤ ਰਚੇ ਕੇਵਲ ਨਾਮ ਮੁਰਾਰੀ॥੨॥

ਕਾਹੂ ਬਿਹਾਵੈ ਖੇਲਤ ਜੁਆ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਅਮਲੀ ਹੁਆ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਪਰ ਦਰਬ ਚੁਰਾਏ॥
ਹਰਿ ਜਨ ਬਿਹਾਵੈ ਨਾਮ ਧਿਆਏ॥੩॥

ਕਾਹੂ ਬਿਹਾਵੈ ਜੋਗ ਤਪ ਪੂਜਾ॥
ਕਾਹੂ ਰੋਗ ਸੋਗ ਭਰਮੀਜਾ॥
ਕਾਹੂ ਪਵਨ ਧਾਰ ਜਾਤ ਬਿਹਾਏ॥
ਸੰਤ ਬਿਹਾਵੈ ਕੀਰਤਨੁ ਗਾਏ॥੪॥

ਕਾਹੂ ਬਿਹਾਵੈ ਦਿਨੁ ਰੈਨਿ ਚਾਲਤ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਸੋ ਪਿਤੁ ਮਾਲਤ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਬਾਲ ਪੜਾਵਤ॥
ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਜਸੁ ਗਾਵਤ॥੫॥

ਕਾਹੂ ਬਿਹਾਵੈ ਨਟ ਨਾਟਿਕ ਨਿਰਤੇ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਜੀਆਇਹ ਹਿਰਤੇ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਹਿ ਡਰਤੇ॥
ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਜਸੁ ਕਰਤੇ॥੬॥

ਕਾਹੂ ਬਿਹਾਵੈ ਮਤਾ ਮਸੂਰਤਿ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਸੇਵਾ ਜਰੂਰਤਿ॥
ਕਾਹੂ ਬਿਹਾਵੈ ਸੋਧਤ ਜੀਵਤ॥
ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਰਸੁ ਪੀਵਤ॥੭॥
ਜਿਤੁ ਕੇ ਲਾਇਆ ਤਿਤ ਹੀ ਲਗਾਨਾ॥
ਨਾ ਕੇ ਮੂੜੁ ਨਹੀ ਕੇ ਸਿਆਨਾ॥
ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਵੈ ਨਾਉ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ
ਜਾਉ॥੮॥੩॥

raamkalee mehlaa 5.

kaahoo bihaavai rang ras roop.

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kaahoo bihaavai maa-ay baap pooṭ.
kaahoo bihaavai raaj milakh vaapaaraa.

santṭ bihaavai har naam aDhaaraa. ||1||

rachnaa saach banee.
sabhṭ kaa ayk Dhanee. ||1|| rahaa-o.

kaahoo bihaavai bayḍ ar baad.
kaahoo bihaavai rasnaa saad.
kaahoo bihaavai lapat sang naaree.
santṭ rachay kayval naam muraaree. ||2||

kaahoo bihaavai khaylaṭ joo-aa.
kaahoo bihaavai amlee hoo-aa.
kaahoo bihaavai par darab chora-ay.
har jan bihaavai naam Dhi-aa-ay. ||3||

kaahoo bihaavai jog tap poojaa.
kaahoo rog sog bharmeejaa.
kaahoo pavan Dhaar jaatṭ bihaa-ay.
santṭ bihaavai keertan gaa-ay. ||4||

kaahoo bihaavai din rain chaalaṭ.
kaahoo bihaavai so pirh maalaṭ.
kaahoo bihaavai baal parhaavaṭ.
santṭ bihaavai har jas gaavaṭ. ||5||

kaahoo bihaavai nat naatik nirtay.
kaahoo bihaavai jee-aa-ih hirtay.
kaahoo bihaavai raaj meh dartay.
santṭ bihaavai har jas kartay. ||6||

kaahoo bihaavai mataa masooratṭ.
kaahoo bihaavai sayvaa jarooraṭ.
kaahoo bihaavai soDhatṭ jeevaṭ.
santṭ bihaavai har ras peevaṭ. ||7||
jitṭ ko laa-i-aa titṭ hee lagaanaa.
naa ko moorhṭ nahee ko si-anaa.
kar kirpaa jisṭ dayvai naa-o. naanakṭṭaa kai bal
bal jaa-o. ||8||3||

Ram kali Mehla-5

Different human beings are engaged in different professions. Some are teachers, others are students; some are occupied in collecting wealth, and others are engaged in charity, or reading holy books. In this *shabad*, Guru Ji compares these different categories of professions or preoccupations of the ordinary human beings with the conduct or preoccupations of the saintly persons, and indirectly tells us, on what our mind should be focused.

Referring to the general ways, in which the ordinary people spend their lives, Guru Ji says: “(O’ my friends), someone’s life is passing enjoying worldly pleasures, relishes, and beauty. Someone’s life is spent remaining involved with one’s father, mother, sons, (or other family members). Someone’s life is passing involved in empires, possessions, or businesses. But the life of a saint is spent on the support of God’s Name.”(1)

Before commenting on other professions or occupations in which people are engaged, Guru Ji wants us to remember one basic fact. He says: “(O’ my friends), this entire universe is the creation of the one eternal God, and it is the one God who is the Master of all. (And everybody is doing the task assigned to him or her by God).”(1-pause)

Resuming his comments on the conduct of different people and particularly what they relish, Guru Ji says: “(O’ my friends), someone spends one’s life studying (holy scriptures like) *Vedas* and then enters into arguments (with others). Someone’s life is wasted in enjoying delicious foods to satisfy one’s tongue. Someone’s life is passed in remaining (sexually) attached to a woman (or a man). But the saints remain immersed in (meditating on) the Name of God.”(2)

Now listing some of those who remain engaged in sinful activities, Guru Ji says: “(O’ my friends), someone’s life is spent in gambling, someone’s entire life is spent remaining addicted (to drugs). Someone spends life stealing others’ wealth. But a devotee of God spends his or her life cherishing God’s Name.”(3)

Comparing the conduct of saints to those who engage in yogic exercises, or ritualistic worship, Guru Ji says: “(O’ my friends), someone’s life is spent practicing yoga, penance, or (ritualistic) worship. Someone’s life is wasted in dealing with ailments, sorrows and doubts. Someone’s life is spent in doing breathing exercises. But a saint’s life is spent in singing praises of God.”(4)

Commenting on the lives of travelers, teachers, and other such professionals, Guru Ji says: “(O’ my friends), someone’s life is spent traveling day and night (from one place to the other), while another’s entire life is spent occupying one place of action alone. Someone’s life is spent teaching children. But a saint spends his life singing praises of God.”(5)

Talking about those who stage fictional plays, and those who engage in robbing others, or who remain afraid of the law, Guru Ji says: “(O’ my friends), someone’s life is spent staging live plays, dramas, or dances. Someone’s life is spent in robbing others. Someone’s life passes remaining afraid of the kings (or the law). But the saints spend their lives singing praises of God.”(6)

Comparing the conduct of saints with those who spend their lives advising or lecturing other people, Guru Ji says: “Someone’s life is spent providing consultation or advice.

Someone's life is spent in performing essential service. Someone's life is spent in trying to mend others. But the saint spends his life drinking the relish of God's (Name)."(7)

Lest any of us may feel proud that he or she is wiser than the others, and his or her own way of life is better or holier than others, Guru Ji says: (O' my friends, what human beings do is not under their control because) wherever God) has yoked anyone he/she is engaged in that. (On one's own), no one is foolish and no one is wise. Therefore, Nanak is a sacrifice again and again to the one whom, showing His mercy, (God) blesses with His Name."(8-3)

The message of this *shabad* is that it is God who yokes people to different occupations. Some are teachers, others are rulers, some are consultants and some are thieves or dacoits, and they spend their lives in those professions as per His will. But if we want to become saints of God and His beloveds then we should pray to Him to bless us with the gift that our life may pass in singing His praises and meditating on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਦਾਵਾ ਅਗਨਿ ਰਹੇ ਹਰਿ ਬੂਟਾ॥
ਮਾਤ ਗਰਭ ਸੰਕਟ ਤੇ ਛੂਟਾ॥
ਜਾ ਕਾ ਨਾਮੁ ਸਿਮਰਤ ਭਉ ਜਾਇ॥
ਤੈਸੇ ਸੰਤ ਜਨਾ ਰਾਖੈ ਹਰਿ ਰਾਇ॥੧॥

ਐਸੇ ਰਾਖਨਹਾਰ ਦਇਆਲਾ॥
ਜਤ ਕਤ ਦੇਖਉ ਤੁਮ ਪ੍ਰਤਿਪਾਲ॥੧॥ ਰਹਾਉ॥

ਜਲੁ ਪੀਵਤ ਜਿਉ ਤਿਖਾ ਮਿਟੰਤ॥
ਧਨ ਬਿਗਸੈ ਗ੍ਰਿਹਿ ਆਵਤ ਕੰਤ॥
ਲੋਭੀ ਕਾ ਧਨੁ ਪ੍ਰਾਣ ਅਧਾਰੁ॥
ਤਿਉ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮ ਪਿਆਰੁ॥੨॥

ਕਿਰਸਾਨੀ ਜਿਉ ਰਾਖੈ ਰਖਵਾਲਾ॥
ਮਾਤ ਪਿਤਾ ਦਇਆ ਜਿਉ ਬਾਲਾ॥
ਪ੍ਰੀਤਮੁ ਦੇਖਿ ਪ੍ਰੀਤਮੁ ਮਿਲਿ ਜਾਇ॥
ਤਿਉ ਹਰਿ ਜਨ ਰਾਖੈ ਕੰਠਿ ਲਾਇ॥੩॥

ਜਿਉ ਅੰਧੁਲੇ ਪੇਖਤ ਹੋਇ ਅਨੰਦਾ॥
ਗੁੰਗਾ ਬਕਤ ਗਾਵੈ ਬਹੁ ਛੰਦਾ॥
ਪਿੰਗੁਲ ਪਰਬਤ ਪਰਤੇ ਪਾਰਿ॥
ਹਰਿ ਕੈ ਨਾਮਿ ਸਗਲ ਉਧਾਰਿ॥੪॥

ਜਿਉ ਪਾਵਕ ਸੰਗਿ ਸੀਤ ਕੋ ਨਾਸਾ॥
ਐਸੇ ਪ੍ਰਾਫਤ ਸੰਤਸੰਗਿ ਬਿਨਾਸਾ॥
ਜਿਉ ਸਾਬੁਨਿ ਕਾਪਰ ਉਜਲ ਹੋਤਾ॥
ਨਾਮ ਜਪਤ ਸਭ ਭ੍ਰਮੁ ਭਉ ਖੋਤਾ॥੫॥

ਜਿਉ ਚਕਵੀ ਸੂਰਜ ਕੀ ਆਸਾ॥
ਜਿਉ ਚਾਤ੍ਰਿਕ ਬੁੰਦ ਕੀ ਪਿਆਸਾ॥

raamkalee mehlā 5.

daavaa agan rahay har boot.
maat garabh sankat tay chhoot.
jaa kaa naam simrat bhā-o jaa-ay.
taisay sant janaa raakhai har raa-ay. ||1||

aisay raakhanhaar da-i-aal.
jat kat daykh-a-u tum partīpaal. ||1|| rahaa-o.

jal peevat Ji-o tikhaa mitant.
Dhan bigsai garihi aavat kant.
lobhee kaa Dhan paraan adhaar.
ti-o har jan har har naam pi-aar. ||2||

kirsaanee Ji-o raakhai rakhvaalaa.
maat pitaa da-i-aa Ji-o baalaa.
pareetam daykh pareetam mil jaa-ay.
ti-o har jan raakhai kanth laa-ay. ||3||

Ji-o anDhulay paykhat ho-ay anand.
goongaa bakat gaavai baho chhand.
pingul parbat partay paar.
har kai naam sagal udhaar. ||4||

Ji-o paavak sang seet ko naas.
aisay paraachhat satsang binaas.
ji-o saabun kaapar oojal hot.
naam japat sabh bharam bhā-o khot. ||5||

ji-o chakvee sooraj kee aas.
ji-o chaatrick boond kee pi-aas.

ਜਿਉ ਕੁਰੰਕ ਨਾਦ ਕਰਨ ਸਮਾਨੇ॥
ਤਿਉ ਹਰਿ ਨਾਮ ਹਰਿ ਜਨ ਮਨਹਿ ਸੁਖਾਨੇ॥੬॥

ji-o kurank naad karan samaanay.
ti-o har naam har jan maneh sukhaanay. ||6||

ਪੰਨਾ ੯੧੫

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ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਲਾਗੀ ਪ੍ਰੀਤਿ॥
ਦਇਆਲ ਭਏ ਤਾ ਆਏ ਚੀਤਿ॥
ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਧਾਰਣਹਾਰ॥
ਬੰਧਨ ਤੇ ਹੋਈ ਛੁਟਕਾਰ॥੭॥

tumree kirpaa tay laagee pareet.
da-i-aal bhaay taa aa-ay cheet.
da-i-aa Dhaaree tin Dhaaranhaar.
banDhan tay ho-ee chhutkaar. ||7||

ਸਭਿ ਥਾਨ ਦੇਖੇ ਨੈਣ ਅਲੋਇ॥
ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥
ਕ੍ਰਮ ਭੈ ਛੂਟੇ ਗੁਰ ਪਰਸਾਦ॥
ਨਾਨਕ ਪੇਖਿਓ ਸਭੁ ਬਿਸਮਾਦ॥੮॥੪॥

sabh thaan daykhai nain alo-ay.
tis bin doojaa avar na ko-ay.
bharam bhai chhootay gur parsaad.
naanak paykhi-o sabh bismaad. ||8||4||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji described how, while other people spend their lives in worldly pursuits of riches and powers, getting involved in useless arguments, leading immoral lives and committing sins, saints of God spend their lives meditating on God's Name. In this *shabad*, he takes the other side and describes the blessings God showers on His saints, how He loves and protects His devotees and how they feel delighted on seeing God and hearing His praises.

Illustrating how God protects His devotees, Guru Ji says: "(O' my friends), just as some plants remain green even in a forest fire, or a child survives (the difficult conditions in) mother's womb, similarly that God the King, meditating on whose Name one's fear goes away, protects His saintly devotees."(1)

Therefore, directly expressing his love and appreciation for God, Guru Ji says: "O' such a merciful Preserver and life saver God, wherever I look, I see that You are the sustainer (of the world)."(1-pause)

Citing beautiful examples to illustrate the love of God's devotees for God and His Name, Guru Ji says: "(O' my friends), just as by drinking water one's thirst is quenched, a bride blossoms when her groom returns home, or wealth becomes the main support of a greedy person's life breaths, similarly devotees of God have love for God's Name."(2)

Now Guru Ji cites some examples to illustrate how God loves His devotees. He says: "(O' my friends), just as a farmer guards his farm, mother and father are compassionate to their child, or just as upon seeing her lover the beloved hugs him, similarly God keeps His devotees embraced to His bosom."(3)

Listing some of the blessings, the saints enjoy who meditate on God's Name, Guru Ji says: "(O' my friends), just as on being able to see, a blind person feels bliss. Just as on being able to speak, a dumb person sings many songs or a cripple feels overjoyed on scaling a mountain, similarly all are emancipated by meditation on God's Name."(4)

Illustrating how God's Name dispels all our doubts and illusions, Guru Ji says: "(O' my friends), just as in the company of fire all cold is dispelled, similarly in the company of

saints all one's sins are erased. Just as clothes become clean when washed with soap, similarly by meditating on God's Name, all one's doubts and dreads are destroyed.”(5)

Now citing some examples to illustrate the bliss experienced by the saints on tasting the relish of God's Name, Guru Ji says: “(O' my friends), just as a *Chakwi* (the shell duck) longs for the Sun, a *Chatrik* (pied cuckoo) is thirsty for the rain drop. Just as deer's ears are attuned to the hunter's music, similarly God's Name is pleasing to His devotees.”(6)

However, Guru Ji wants to stress that it is only by God's grace that we are imbued with His Love. Therefore addressing God, he says: “(O' God), it is by Your grace, that I have been imbued with Your love. Only when You become merciful, that You come in our mind. Only when the sustainer (of the universe) showed mercy, I got freed from the (worldly) bonds.”(7)

In conclusion, Guru Ji says: “(O' my friends), I have seen all places with my eyes fully open (and have thoroughly considered all other lesser gods, I have found out that) except Him, there is no other. By Guru's grace all my doubts and dreads have been dispelled, and (I) Nanak have seen the wondrous (God) everywhere.”(8-4)

The message of this *shabad* is that if we love God just as a child loves the mother, (we should realize that) God also loves us just as a father loves his child, and He saves us even when enemies on all sides surround us.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਜੀਅ ਜੰਤ ਸਭਿ ਪੋਖੀਅਹਿ ਪ੍ਰਭ ਸਗਲ ਤੁਮਾਰੀ ਧਾਰਨਾ॥੧॥	jee-a janṭ sabh paykhee-ah parabh sagal tumaaree Dhaarnaa. 1
ਇਹੁ ਮਨੁ ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਾਰਨਾ॥੧॥ ਰਹਾਉ॥	ih man har kai naam uDhaarnaa. 1 rahaa-o.
ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਕੁਦਰਤਿ ਸਭਿ ਕਰਤੇ ਕੇ ਕਾਰਨਾ॥੨॥	khin meh thaap uthaapay kudratṭ sabh kartay kay kaarnaa. 2
ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਝੂਠੁ ਨਿੰਦਾ ਸਾਧੂ ਸੰਗਿ ਬਿਦਾਰਨਾ॥੩॥	kaam kroDh lobh jhooth nindaa saaDhoo sang bidaarnaa. 3
ਨਾਮੁ ਜਪਤ ਮਨੁ ਨਿਰਮਲ ਹੋਵੈ ਸੂਖੇ ਸੂਖਿ ਗੁਦਾਰਨਾ॥੪॥	naam japaṭ man nirmal hovai sookhay sookh gudaarnaa. 4
ਭਗਤ ਸਰਣਿ ਜੋ ਆਵੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਈਹਾ ਊਹਾ ਨ ਹਾਰਨਾ॥੫॥	bhagat saran jo aavai paraanee tis eehee oohaa na haarnaa. 5
ਸੂਖ ਦੂਖ ਇਸੁ ਮਨ ਕੀ ਬਿਰਥਾ ਤੁਮ ਹੀ ਆਗੈ ਸਾਰਨਾ॥੬॥	sookh dookh is man kee birthaa tum hee aagai saarnaa. 6
ਤੂ ਦਾਤਾ ਸਭਨਾ ਜੀਆ ਕਾ ਆਪਨ ਕੀਆ ਪਾਲਨਾ॥੭॥	too daataa sabhnaa jee-aa kaa aapan kee-aa paalnaa. 7
ਅਨਿਕ ਬਾਰ ਕੋਟਿ ਜਨ ਉਪਰਿ ਨਾਨਕੁ ਵੰਞੈ ਵਾਰਨਾ॥੮॥੫॥	anik baar kot jan oopar naanak vanjai vaarnaa. 8 5

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we love God just as a child loves the mother, (we should realize that) God also loves us just as a father loves his child, and He saves us even when enemies on all sides surround us. But, it is only when God showers mercy that we are imbued with His Love. In this *shabad*, Guru Ji lovingly addresses God, and expresses his love, faith, and confidence in Him.

Pointing to all the human beings and other creatures around him, Guru Ji says: “(O’ God), whatever creatures and other sentient beings we see, all depend upon Your support.”(1)

Therefore, Guru Ji says to all of us: “(O’ my friends), it is only through God’s Name, that this mind can be emancipated (from evil thoughts and worldly involvements).” (1-pause)

Stating one of the unique powers of God, Guru Ji says: “(O’ my friends), in a moment (God) creates and destroys the creation. These are all the doings (and plays) of the Creator.”(2)

Now Guru Ji gives us some very good guidance how to get over our weaknesses of anger and greed etc., and how we can spend our life in peace and happiness. He says: “(O’ my friends), in the company of saint (Guru), we (learn how to) eradicate our lust, anger, greed, falsehood, and slander. (3) By meditating on (God’s) Name (in their company), our mind becomes immaculate, and we pass our life in continuous peace. (4) (In short), the mortal who comes to the shelter of devotees (of God), loses neither here nor there (obtains honor both in this world and in God’s court). (5)”

Once again lovingly addressing God, Guru Ji says: “(O’ God), whether in pain or pleasure, it is with You, that we have to share the state of our mind. (6) You are the benefactor of all beings, and You are the sustainer of Your creation. (7)

Therefore, Guru Ji concludes the *shabad* by expressing his utmost respect for the devotees of God. He says: “(O’ God), Nanak is a sacrifice myriads of times to (Your) devotees (who meditate on Your Name).”(8-5)

The message of this *shabad* is that if we want to get rid of all our evil instincts of lust, anger, greed, falsehood, and slander, and want to remain in a state of perfect and perpetual bliss, then we should purify our mind by meditating on God’s Name in the company of the saint (Guru). Further, whether we are in pain or pleasure, we should share the condition of our mind with God alone, and like children surrender to His will. He would surely save us as per His own merciful tradition.

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਅਸਟਪਾਈ

raamkalee mehlaa 5 asatpagee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^{na}kaar satgur pargaad.

ਦਰਸਨੁ ਭੇਟਤ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਹਰਿ ਸਿਉ ਦੇਇ
ਮਿਲਾਈ॥੧॥

darshan bhaytat paap sabh naaseh har si-o
day-ay milaa-ee. ||1||

ਮੇਰਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੁਖਦਾਈ॥
ਪਾਰਬਰਾਹਮ ਕਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅੰਤੋ ਹੋਇ ਸਖਾਈ॥੧॥ ਰਹਾਉ॥

mayraa gur parmayasr sukh-daa-ee.
paarbarahm kaa naam drirh-aa-ay antay
ho-ay sakhaa-ee. ||1|| rahaa-o.

ਸਗਲ ਦੂਖ ਕਾ ਡੇਰਾ ਭੰਨਾ ਸੰਤ ਧੂਰਿ ਮੁਖਿ ਲਾਈ॥੨॥

sagal dookh kaa dayraa bhannaa sant Dhoor mukh laa-ee. ||2||

ਪਤਿਤ ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਅਗਿਆਨੁ ਅੰਧੋਰੁ ਵੰਞਾਈ॥੩॥

patit puneet kee-ay khin bheetar agi-aan anDhayr vanjaa-ee. ||3||

ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੁਆਮੀ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਈ॥੪॥

karan kaaran samrath su-aamee naanak tis sarnaa-ee. ||4||

ਬੰਧਨ ਤੋਤਿ ਚਰਨ ਕਮਲ ਦ੍ਰਿੜਾਏ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥੫॥

banDhan torh charan kamal drirh-aa-ay ayk sabad liv laa-ee. ||5||

ਅੰਧ ਕੂਪ ਬਿਖਿਆ ਤੇ ਕਾਢਿਓ ਸਾਚ ਸਬਦਿ ਬਣਿ ਆਈ॥੬॥

anDh koop bikhi-aa tay kaadhi-o saach sabad ban aa-ee. ||6||

ਜਨਮ ਮਰਣ ਕਾ ਸਹਸਾ ਚੂਕਾ ਬਾਹੁੜਿ ਕਤਹੁ ਨ ਧਾਈ॥੭॥

janam maran kaa sahsaa chookaa baahurh katahu na Dhaa-ee. ||7||

ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਈ॥੮॥

naam rasaa-in ih man raataa amrit pee triptaa-ee. ||8||

ਸੰਤਸੰਗਿ ਮਿਲਿ ਕੀਰਤਨੁ ਗਾਇਆ ਨਿਹਚਲ ਵਸਿਆ ਜਾਈ॥੯॥

satsang mil keertan gaa-i-aa nihchal vasi-aa jaa-ee. ||9||

ਪੂਰੈ ਗੁਰਿ ਪੂਰੀ ਮਤਿ ਦੀਨੀ ਹਰਿ ਬਿਨੁ ਆਨ ਨ ਭਾਈ॥੧੦॥

poorai gur pooree mat deenee har bin aan na bhaa-ee. ||10||

ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਵਡਭਾਗੀ ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਈ॥੧੧॥

naam niDhaan paa-i-aa vadbhaagee naanak narak na jaa-ee. ||11||

ਘਾਲ ਸਿਆਣਪ ਉਕਤਿ ਨ ਮੇਰੀ ਪੂਰੈ ਗੁਰੂ ਕਮਾਈ॥੧੨॥

ghaal si-aanap ukat na mayree poorai guroo kamaa-ee. ||12||

ਜਪ ਤਪ ਸੰਜਮ ਸੁਚਿ ਹੈ ਸੋਈ ਆਪੇ ਕਰੇ ਕਰਾਈ॥੧੩॥

jap tap sanjam such hai so-ee aapay karay karaa-ee. ||13||

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਗੁਰਿ ਸਾਚੈ ਲਾਇ ਤਰਾਈ॥੧੪॥

putar kaltr mahaa bikhi-aa meh gur saachai laa-ay taraa-ee. ||14||

ਪੰਨਾ ੯੧੬

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ਅਪਣੇ ਜੀਅ ਤੈ ਆਪਿ ਸਮੁਲੇ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਈ॥੧੫॥

apnay jee-a tai aap samaalay aap lee-ay larh laa-ee. ||15||

ਸਾਚ ਧਰਮ ਕਾ ਬੋੜਾ ਬਾਂਧਿਆ ਭਵਜਲੁ ਪਾਰਿ ਪਵਾਈ॥੧੬॥

saach Dharam kaa bayrhaa baaDhi-aa bhavjal paar pavaa-ee. ||16||

ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਈ॥੧੭॥

baysumaar bay-ant su-aamee naanak bal bal jaa-ee. ||17||

ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਲਿ ਅੰਧਕਾਰ ਦੀਪਾਈ॥੧੮॥

akal moorat ajoonee sambha-o kal anDhkaar deepaa-ee. ||18||

ਅੰਤਰਜਾਮੀ ਜੀਅਨ ਕਾ ਦਾਤਾ ਦੇਖਤ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥੧੯॥	antarjaamee jee-an kaa daataa daykhat taripat aghaa-ee. 19
ਏਕੰਕਾਰੁ ਨਿਰੰਜਨੁ ਨਿਰਭਉ ਸਭ ਜਲਿ ਬਲਿ ਰਹਿਆ ਸਮਾਈ॥੨੦॥	aykankaar niranjan nirbha-o sabh jal thal rahi-aa samaa-ee. 20
ਭਗਤਿ ਦਾਨੁ ਭਗਤਾ ਕਉ ਦੀਨਾ ਹਰਿ ਨਾਨਕੁ ਜਾਚੈ ਮਾਈ॥੨੧॥੧॥੬॥	bhagat daan bhagtaa ka-o deenaa har naanak jaachai maa-ee. 21 1 6

Ram Kali Mehla-5 Ashtpadi

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our evil instincts of lust, anger, greed, falsehood, and slander, and want to remain in a state of perfect and perpetual bliss, then we should purify our mind by meditating on God's Name in the company of the saint (Guru). In this *shabad*, he shares with us the blessings he has enjoyed in the company and shelter of his Guru and tells us why he loves and respects him so much.

Highlighting the benefit of seeing the Guru (and acting on his advice), Guru Ji says: "(O' my friends, I have observed, that upon) seeing the sight (of the Guru), all one's sins disappear, and (the Guru) unites that person with God."(1)

Stating how the Guru helps a person, he says: "(O' my friends), my Guru God is provider of peace. He inspires us (to meditate on) God's Name, which becomes our helper in the end."(1-pause)

Describing, how his Guru blessed him, Guru Ji humbly states: "(O' my friends, when I) applied the dust of (Guru's) feet to my face (listened and acted on Guru's advice, all my sufferings vanished, as if) the abode of all my sufferings had crumbled down. (2) In an instant, he purified the sinners (like me), and dispelled the darkness of ignorance. (3) (I have learned, that God) the Master is all powerful to do anything, and so Nanak has sought His shelter."(4)

Continuing to explain how his Guru has helped him, he says: "(O' my friends), snapping my (worldly bonds, the Guru), has firmly implanted God's feet (His Name in my heart), and attuned my mind to the one word (His immaculate Name). (5) He has pulled me out of the blind well of poison (of worldly attachments), and now I am in love with the true Word (of God's Name). (6) My dread of birth and death has been removed, (and I am confident that) now I won't wander anywhere (in existences). (7) This mind of mine has been imbued with the love of the elixir of Name, and drinking that nectar, it is satiated. (8) Associating with the saints, I have sung the praises (of God), and the mind has resided in the immovable state. (9) The perfect Guru has given me such perfect advice that except for God, nothing else pleases me. (10) In short by good fortune, Nanak has obtained the treasure of Name, (therefore) he won't go to hell."(11)

However unlike many of us, in spite of such a high achievement, Guru Ji doesn't want to let even an iota of self-conceit enter his mind. He doesn't want to claim any credit for his hard work, worship, or wisdom. Rather, he humbly submits: "(O' my friends), none of my hard work, wisdom, or strategy has anything to do (with the blessings mentioned above). All this is the result of the efforts of my perfect Guru. (12) In reality, only that worship, penance, austerity, and purity, (I do), which (the Guru) does or makes me do. (13) In spite of being in

the midst of the great worldly attachment for my sons, wife (and other family members), by attaching me to the eternal (God), the Guru has saved me.”(14)

Addressing God one more time, Guru Ji says: “O’ God, You Yourself take care of Your creatures, and You Yourself have united them with You. (15) You have ferried them across the dreadful ocean in the boat of truth and righteousness, which they have built. (16) O’ infinite and limitless Master, Nanak is a sacrifice to You again and again. (17)”

Summarizing the unique qualities and merits of God, Guru Ji says: “(O’ my friends), that God is beyond death, never falls in the womb, is self-created, and is the only source of light (of knowledge) in the darkness (of ignorance) in the (present age, called) *Kal Yug*. (18) That God, the inner Knower of all hearts is the benefactor of all creatures. Seeing Him, one is fully satiated. (19) That one immaculate fear-free Creator is pervading all waters and lands. (20) O’ my friends, (God) has bestowed the gift of devotion on His devotees, for which Nanak also begs.”(21-1-6)

The message of this *shabad* is that even if we have been sinning throughout our life, we should still seek the shelter of the Guru and follow his advice. When the Guru becomes merciful upon us, he will give such immaculate instructions that all our evil tendencies and attitudes will vanish, our mind will get out of the whirlpool of worldly affairs and will become so pure that it will be in true love with God, who in His mercy will ferry us across the dreadful worldly ocean and eternally unite us with Him.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlaa 5.

ਸਲੋਕ॥

salok.

ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ॥

sikhahu sabaḁ pi-aariho janam maran kee tayk.

ਮੁਖੁ ਊਜਲੁ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ॥੧॥

mukh̄ oojal saḁaa suk̄hee naanak simrat ayk. ||1||

ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਬਣਿ ਆਈ ਸੰਤਹੁ॥੧॥

man tan raṭaa raam pi-aaray har paraym bhagat̄ ban̄ aa-ee sanṭahu. ||1||

ਸਤਿਗੁਰਿ ਖੇਪ ਨਿਬਾਹੀ ਸੰਤਹੁ॥

satgur̄ khayp nibaahee sanṭahu.

ਹਰਿ ਨਾਮੁ ਲਾਹਾ ਦਾਸ ਕਉ ਦੀਆ ਸਗਲੀ ਤ੍ਰਿਸਨ ਉਲਾਹੀ ਸੰਤਹੁ॥੧॥ ਰਹਾਉ॥

har naam laahaa ḁaas ka-o ḁee-aa saglee ṭarisan ulaahee sanṭahu. ||1|| rahaa-o.

ਖੋਜਤ ਖੋਜਤ ਲਾਲੁ ਇਕੁ ਪਾਇਆ ਹਰਿ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਸੰਤਹੁ॥੨॥

khōjat̄ khōjat̄ laal ik paa-i-aa har keemat̄ kahan̄ na jaa-ee sanṭahu. ||2||

ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਧਿਆਨਾ ਸਾਚੈ ਦਰਸਿ ਸਮਾਈ ਸੰਤਹੁ॥੩॥

charan kamal si-o laago ḁhi-aanaa saachai ḁaras samaa-ee sanṭahu. ||3||

ਗੁਣ ਗਾਵਤ ਗਾਵਤ ਭਏ ਨਿਹਾਲਾ ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ਸੰਤਹੁ॥੪॥

gun̄ gaavat̄ gaavat̄ bha-ay nihaalaa har simrat̄ ṭaripat̄ aghaa-ee sanṭahu. ||4||

ਆਤਮ ਰਾਮੁ ਰਵਿਆ ਸਭ ਅੰਤਰਿ ਕਤ ਆਵੈ ਕਤ ਜਾਈ ਸੰਤਹੁ॥੫॥	aatam raam ravi-aa sabh antar kat aavai kat jaa-ee santahu. 5
ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਭ ਜੀਆ ਕਾ ਸੁਖਦਾਈ ਸੰਤਹੁ॥੬॥	aad jugaadee hai bhee hosee sabh jee-aa kaa sukh-daa-ee santahu. 6
ਆਪਿ ਬੇਅੰਤੁ ਅੰਤੁ ਨਹੀ ਪਾਈਐ ਪੂਰਿ ਰਹਿਆ ਸਭ ਠਾਈ ਸੰਤਹੁ॥੭॥	aap bay-ant ant nahee paa-ee-ai poor rahi-aa sabh thaa-ee santahu. 7
ਮੀਤ ਸਾਜਨ ਮਾਲੁ ਜੋਬਨੁ ਸੁਤ ਹਰਿ ਨਾਨਕ ਬਾਪੁ ਮੇਰੀ ਮਾਈ ਸੰਤਹੁ॥੮॥੨॥੭॥	meet saajan maal joban sut har naanak baap mayree maa-ee santahu. 8 2 7

Ram Kali Mehla-5

Salok

In the previous *shabad*, Guru Ji advised us that even if we have been sinning throughout our life, we should still seek the shelter of the Guru and follow his advice. When the Guru becomes merciful upon us, he will give such immaculate instructions that all our evil tendencies and attitudes will vanish, our mind will get out of the whirlpool of worldly affairs and become so pure that it would be in true love with God, who in His mercy will ferry us across the dreadful worldly ocean and eternally unite us with Him. In this *shabad*, Guru Ji again lovingly suggests to us to listen to the Guru's word and act on that advice. He assures us on the basis of his personal experience that if we do that, we would find peace in this world and honor in God's court.

So affectionately addressing us, Guru Ji says: "O' my dear beloved (saints) learn to act upon the word of the Guru. This will support you both in life and in death. Nanak says that by meditating on the one God one is honored (in God's court), and enjoys peace (in this world)." (1)

Describing his own experience in this regard, he says: "(O' dear) saints, my body and mind are imbued with the love of that beloved God and a loving devotion for God has developed (in me)." (1)

Now Guru Ji uses the metaphor of ordinary vendors of those days, who used to take a load of their merchandise to the wholesaler who, after examining the wares, would accept some and reject others. Then would reimburse the vendor what he thought was appropriate. Using this metaphor, Guru Ji describes the result when he placed the merchandise of his worship. He says: "O' saints, the true Guru has approved the merchandise (of my worship). He has bestowed the profit of Name to the servant and quenched all his thirst (for worldly riches)." (1-pause)

Describing how valuable the gift of Name is, which the true Guru has given him, Guru Ji says: "O' saints, after a repeated and arduous search, I have obtained one jewel. Its worth cannot be described. (2) Because now my mind is attuned to the lotus feet (the immaculate Name of God), and is absorbed in the sight of the eternal (God). (3) I am totally delighted, singing praises of God again and again, and I have been fully satiated by meditating on God." (4)

Guru Ji concludes the *shabad* by stating some of the amazing qualities of God and by sharing with us how much God means to him. He says: “O’ saints, (one who realizes that God’s) prime Soul is pervading in all, doesn’t come or go (and that person’s cycles of births and deaths) come to an end. (5) (Such a person realizes that God) has existed before the ages, exists now, and would exist in future, and He is the giver of peace to all beings. (6) O’ saints, He Himself is limitless, we cannot find His limit, He is pervading in all places. (7) Nanak says: “O’ saints, (that God) is my friend, mate, capital stock, youth, son, father, mother (and everything else).”(8-2-7)

The message of this *shabad* is that if we want happiness in this world and honor in God’s court, then we should listen, understand, and act upon the word (of advice) of the Guru (the *Gurbani* in the *Guru Granth Sahib*) and meditate on God’s Name. A stage would come when we would experience such bliss and happiness that all our desires and cravings would cease. We would feel that all the hard work of our life has been approved by God, and we would enjoy the bliss of His eternal union.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥**raamkalee mehlaa 5.**

ਮਨ ਬਚ ਕ੍ਰਮਿ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ॥

man bach karam raam naam chitaaree.

ਘੂਮਨ ਘੇਰਿ ਮਹਾ ਅੰਤਿ ਬਿਖੜੀ ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਾਰਿ
ਉਤਾਰੀ॥੧॥ ਰਹਾਉ॥

ghooman ghayr mahaa at bikh-rhee gurmukh
naanak paar utaaree. ||1|| rahaa-o.

ਅੰਤਰਿ ਸੁਖਾ ਬਾਹਰਿ ਸੁਖਾ ਹਰਿ ਜਪਿ ਮਲਨ ਭਏ
ਦੁਸਟਾਰੀ॥੧॥

anṭar sookhaa baahar sookhaa har jap malan
bha-ay dustaaree. ||1||

ਜਿਸ ਤੇ ਲਾਗੇ ਤਿਨਹਿ ਨਿਵਾਰੇ ਪ੍ਰਭ ਜੀਉ ਅਪਣੀ ਕਿਰਪਾ
ਧਾਰੀ॥੨॥

jis tay laagay tīneh nivaaray parabh jee-o
apnee kirpaa Dhaaree. ||2||

ਉਧਰੇ ਸੰਤ ਪਰੇ ਹਰਿ ਸਰਨੀ ਪਚਿ ਬਿਨਸੇ ਮਹਾ
ਅਹੰਕਾਰੀ॥੩॥

uḌhray sant paray har sarnee pach binsay
mahaa ahaⁿkaaree. ||3||

ਸਾਧੂ ਸੰਗਤਿ ਇਹੁ ਫਲੁ ਪਾਇਆ ਇਕੁ ਕੇਵਲ ਨਾਮੁ
ਅਧਾਰੀ॥੪॥

saaḌhoo sangat ih fal paa-i-aa ik kayval naam
aḌhaaree. ||4||

ਨ ਕੋਈ ਸੂਰੁ ਨ ਕੋਈ ਹੀਣਾ ਸਭ ਪ੍ਰਗਟੀ ਜੋਤਿ ਤੁਮਾਰੀ॥੫॥

na ko-ee soor na ko-ee heena sabh pargatee
jot tum^aaaree. ||5||

ਤੁਮ੍ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਰਵਿਆ ਏਕੁ ਮੁਰਾਰੀ॥੬॥

tum^a samrath akath agochar ravi-aa ayk
muraaree. ||6||

ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਤੇਰੀ ਕਰਤੇ ਪ੍ਰਭ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੀ॥੭॥

keemat ka-un karay tayree kartay parabh ant
na paaraavaaree. ||7||

ਨਾਮ ਦਾਨੁ ਨਾਨਕ ਵਡਿਆਈ ਤੇਰਿਆ ਸੰਤ ਜਨਾ
ਰੇਣਾਰੀ॥੮॥੩॥੮॥੨੨॥

naam daan naanak vadi-aa-ee tayri-aa sant
janaa raynaaree. ||8||3||8||22||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want happiness in this world and honor in God's court, then we should listen, understand, and act upon the word (of advice) of the Guru (the *Gurbani* in the Guru Granth Sahib) and meditate on God's Name. A stage would come when we would experience such bliss and happiness that all our desires and cravings would cease; we would feel that God has approved the hard work of our life, and we would enjoy the bliss of His eternal union. In this *shabad*, Guru Ji shares with us what he himself did in that regard, the blessings he obtained and what further advice he has for us on the basis of his personal experience.

Summarizing the benefits of meditating on God's Name, Guru Ji says: "(O' my friends, the one) who in deed, word, and thought remembers God's Name, Nanak says by Guru's grace, that person is ferried across the very dreadful and arduous whirlpool (of worldly involvements)." (1-pause)

Now describing in detail the blessings he is enjoying by Guru's grace and meditating on God's Name, he says: "(O' my friends), by meditating on God's (Name), all the evil impulses (of lust, anger, and greed) have been annihilated and now there is bliss both within and without (me). (1) He through whom these evils had afflicted me, that respected God has shown His mercy and has liberated me. (2) (I have found that) by seeking the shelter of God, the saints have been saved, but the extremely proud have been destroyed. (3) In the company of the saint (Guru), I have obtained this fruit that now only one Name (of God) has become the support of my life." (4)

However instead of letting any thought of ego enter his mind, Guru Ji humbly says: "(O' God, on his own), neither any one is brave nor weak, it is Your light which is pervading in all. (5) You are all powerful, indescribable, unperceivable, and You, the destroyer of demons are pervading (everywhere). (6) O' Creator, who can assess Your worth? Because O' God, there is no end or limit (to Your expanse). (7) Nanak says: "(O' God, by humbly serving them and taking) the dust of the feet of Your saints, one obtains the gift of Your Name and honor (in both the worlds)." (8-3-8-22)

The message of this *shabad* is that if we want to conquer our evil intellects and enjoy true peace and bliss, then we should seek the company of the saints, and meditate on God's Name in word, deed, and thought. In other words, every thought and act of ours should be motivated by our love for God, and His creation. Then all our evil tendencies would be eradicated, all our pains and sufferings would go away, and we would obtain honor, both in this world and God's court.

ਪੰਨਾ ੯੧੭

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ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

raamkalee mehlaa 3 anand

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur p^rasaad.

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥

anand bha-i-aa mayree maa-ay satguroo mai paa-i-aa.

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ॥

satgur ta paa-i-aa sahj saytee man vajee-aa vaaDhaa-ee-aa.

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ॥

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ॥

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥੧॥

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ॥

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ॥

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ॥

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥੨॥

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥

ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ॥

ਸਦਾ ਸਿਫਤਿ ਸਲਾਹੁ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ॥

ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ॥

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥੩॥

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ॥

ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ॥

ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ॥

ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ॥

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ॥

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ॥੪॥

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਰੈ॥

ਘਰਿ ਸਭਾਰੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ॥

ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ॥

ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ॥

ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ॥੫॥

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ॥

ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥

ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ॥

raag raṭan parvaar paree-aa sabad gaavan
aa-ee-aa.

sabdo ta gaavhu haree kayraa man jinee
vasaa-i-aa.

kahai naanak anand ho-aa satguroo mai
paa-i-aa. ||1||

ay man mayri-aa too sadaa rahu har naalay.
har naal rahu too man mayray dookh sabh
visaarna.

angeekaar oh karay tayraa kaaraj sabh
savaarna.

sabhnaa galaa samrath su-aamee so ki-o
manhu visaaray.

kahai naanak man mayray sadaa rahu har
naalay. ||2||

saachay saahibaa ki-aa naahee ghar tayrai.

ghar ta tayrai sabh kichh hai jis deh so paav-ay.
sadaa sifati salaah tayree naam man
vasaava-ay.

naam jin kai man vasi-aa vaajay sabad
ghanaray.

kahai naanak sachay saahib ki-aa naahee ghar
tayrai. ||3||

saachaa naam mayraa aaDhaaro.

saach naam aDhaar mayraa jin bhukhaa sabh
gavaa-ee-aa.

kar saati sukh man aa-ay vasi-aa jin ichhaa
sabh pujaa-ee-aa.

sadaa kurbaan keetaa guroo vitahu jis dee-aa
ayhi vadi-aa-ee-aa.

kahai naanak sunhu santahu sabad Dharahu
pi-aaro.

saachaa naam mayraa aaDhaaro. ||4||

vaajay panch sabad tit ghar sabhaagai.

ghar sabhaagai sabad vaajay kalaa jit ghar
Dhaaree-aa.

panch doot tudh vas keetai kaal kantik
maari-aa.

Dhur karam paa-i-aa tudh jin ka-o se naam
har kai laagay.

kahai naanak tah sukh ho-aa tit ghar anhad
vaajay. ||5||

saachee livai bin dayh nimaanee.

dayh nimaanee livai baajhahu ki-aa karay
vaychaaree-aa.

tudh baajh samrath ko-ay naahee kirpaa kar
banvaaree-aa.

ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ॥

ays na-o hor thaa-o naahee sabad laag savaaree-aa.

ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥੬॥

kahai naanak livai baajhahu ki-aa karay vaychaaree-aa. ||6||

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭੁ ਕੋ ਕਹੈ ਆਨੰਦੁ ਗੁਰੁ ਤੇ ਜਾਣਿਆ॥

aanand aanand sabh ko kahai aanand guroo tay jaani-aa.

ਜਾਣਿਆ ਆਨੰਦੁ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ॥

jaani-aa aanand sadaa gur tay kirpaa karay pi-aari-aa.

ਕਰਿ ਕਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ॥

kar kirpaa kilvikh katay gi-aan anjan saari-aa.

ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ॥

andrahuh jin kaa moh tuta tin kaa sabad sachai savaari-aa.

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦੁ ਹੈ ਆਨੰਦੁ ਗੁਰ ਤੇ ਜਾਣਿਆ॥੭॥

kahai naanak ayhu anand hai aanand gur tay jaani-aa. ||7||

Ram Kali Mehla-3

Anand (Bliss or Ecstasy)

This very important hymn is one of the five daily prayers of the Sikhs. It is either read in its entirety with all the forty stanzas, or in the abbreviated form—the first five stanzas, plus the fortieth stanza. The later shorter version is always sung at the end of any Sikh prayer meeting (including regular service, marriage celebration, or a death ceremony). As the title *Ananand* indicates this hymn is about the spiritual ecstasy, which transcends all kinds of small worldly pleasures and ordinary joys, and takes one to that state of mind, where there is perpetual happiness and no sorrow; everything looks beautiful and fragrant, as if there is beauty all around and some unstuck non-stop, divine music is soothing the ears.

As per Dr. *Bhai Vir Singh Ji*, the third *Guru Amardas Ji* sung this hymn on the occasion of the birth of his grandson, *Anand* (meaning bliss). As the story goes, when this grandson was born, many people came to congratulate *Guru Ji* and told him about this bliss coming into his home. It is said that *Guru Ji* then uttered this hymn to explain that true bliss is not obtained by amassing any worldly possessions or upon being blessed with a child. It is obtained only when listening and acting on the advice of the true *Guru*, we realize the presence of *God* in His entire creation and within ourselves.

Sharing his own experience and the wonderful state of mind on becoming one with his true *Guru*, he says: “O’ my soul, a state of bliss (and ecstasy) has welled up within me because I have obtained the true *Guru*. I have obtained the true *Guru*, in a natural sort of way (without any austerities or difficult rituals) and within my mind are running thoughts of joy and celebrations. (It appears as if to join in these celebrations), all the jewel like musical measures, along with their fairy like consorts and their families (their branches and sub-branches) have come to sing songs (of joy. But I suggest to them that if you have to sing a song of joy, then) join those who have enshrined (*God*) in their mind. Sing a song (in praise) of *God*. (Yes, once again I), *Nanak*, proclaim that I am in rapture because I have obtained the true *Guru*.”(1)

Now *Guru Ji* gives a direction to his mind (actually ours) and tells it to always remain attached to *God*. He also tells, what the benefits are of doing that. He says: “O’ my mind,

always remain (in tune with) God. Yes, O' my mind, always remain attuned to God, because He would make you forget all the pains. (He) would act like your bodyguard, and would accomplish all your tasks. That Master is capable of doing all things, so why do you forsake Him from your mind? Therefore Nanak says: "O' my mind, always remain (in touch) with God."(2)

In the previous stanza, Guru Ji told us "that Master is capable of doing all things". Expressing this belief in a different way, he addresses God, and says: "O' eternal God, what is not available in Your house, (what blessing, one cannot obtain from You)? Everything is present in Your home, (all blessings are under Your control), but that person alone receives (anything), whom You give. (Such a person) always remains (engaged) in Your praise, and enshrines (Your) Name in the mind. They in whose mind the Name is enshrined, play many celestial tunes of the (divine) word. Therefore, Nanak says, O' true Master, what is not available in Your house? (In other words, there is no bliss which one cannot obtain from You)."(3)

Describing how he has obtained bliss, Guru Ji says: "(O' my friends), true Name of God is the support (of my life). Yes, God's true Name is my sustenance, which has quenched all my hungers (for worldly things. This Name), which has fulfilled all my wishes, bringing peace, has come to reside in my mind. I am always a sacrifice to that Guru, who possesses such excellences. (Therefore), Nanak says: "Listen O' saints, imbue yourself with the love of Guru's word. That true Name is the support (of my life as well)."(4)

Describing what kind of bliss one enjoys when one makes God's Name one's support, and showing His mercy, God infuses His power in that person's mind, Guru Ji says: "(O' eternal God, the one), in whose mind You have instilled Your power, (in that one's mind) ring five forms of (celestial) music. Yes, in that fortunate mind alone rings the divine Word, in which (God) has enshrined His power. O' God You have brought under control all the five demons (of lust, anger, greed, attachment, and ego), and have (even) removed the fear of death. But only they in whose destiny have You (put the blessings of Name), from the very beginning, they are attuned to the Name. Nanak says, only in that (mind) does peace prevail, and in that mind rings the melody of non stop music."(5)

Now commenting on the necessity of the right personal attitude needed to obtain the true Guru and experience the bliss, Guru Ji says: "(O' God), without true longing (for You), this body is (completely) helpless. Yes, without true love, what can this helpless body do? (O' God), except for You, nobody is capable (of enshrining true love in it), so show Your mercy O' Master of the universe, (and instill Your love in this body). This body has no other place to go. Embellish it by attuning it to the (divine) Word. Nanak says, without true craving, what can this poor body do?"(6)

Now Guru Ji explains what real bliss is and from where this bliss is obtained, or its true secret is known. He says: "(O' my friends), everybody talks of bliss or ecstasy, but it is only through the Guru that one knows what (true) bliss is. Yes, O' my dear (friends), only when the Guru shows his grace, is when we come to know about (true) bliss from the Guru. Showing mercy, (the Guru has) destroyed all the sins, and has put the pigment of (divine) wisdom (in one's eyes). They whose attachment (for the worldly things) is snapped (from within), the true God embellishes their speech. Nanak says, this is (true bliss) and this kind of bliss can only be known through the Guru."(7)

ਪੰਨਾ ੯੧੮

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ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਵੈ॥
 ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ਹੋਰਿ ਕਿਆ ਕਰਹਿ
 ਵੇਚਾਰਿਆ॥
 ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹ ਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ
 ਸਵਾਰਿਆ॥
 ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਣੇ॥
 ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ਸੋਈ ਜਨੁ ਪਾਵਣੇ॥੮॥
 ਆਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥
 ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੈ ਪਾਈਐ॥
 ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ
 ਪਾਈਐ॥
 ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੁ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥
 ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ॥੯॥
 ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥
 ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੋਰਿਆ॥
 ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ॥
 ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ॥
 ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ॥
 ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥੧੦॥
 ਏ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥
 ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ॥
 ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ॥
 ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥
 ਸਤਿਗੁਰੁ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ॥
 ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥੧੧॥
 ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥
 ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ॥
 ਜੀਅ ਜੰਤੁ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੇ ਆਖਿ ਵਖਾਣਏ॥

baabaa jis too deh so-ee jan paavai.
 paavai ta so jan deh jis no hor ki-aa karahi
 vaychaari-aa.
 ik bharam bhoolay fireh dah dis ik naam laag
 savaari-aa.
 gur pargaadee man bha-i-aa nirmal jinaa
 bhaanaa bhaav-ay.
 kahai naanak jis deh pi-aaray so-ee jan
 paav-ay. ||8||
 aavhu sant pi-aariho akath kee karah
 kahaanee.
 karah kahaanee akath kayree kit du-aarai
 paa-ee-ai.
 tan man Dhan sabh sa-up gur ka-o hukam
 mani-ai paa-ee-ai.
 hukam mannihu guroo kayraa gaavhu sachee
 bane.
 kahai naanak sunhu santahu kathihu akath
 kahaanee. ||9||
 ay man chanchlaa chaturaa-ee kinai na
 paa-i-aa.
 chaturaa-ee na paa-i-aa kinai too sun man
 mayri-aa.
 aya maa-i-aa mohnee jin ayt bharam
 bhulaa-i-aa.
 maa-i-aa ta mohnee tinai keete jinn thag-ulee
 paa-ee-aa.
 kurbaan keetaa tisai vitahu jinn moh meethaa
 laa-i-aa.
 kahai naanak man chanchal chaturaa-ee kinai
 na paa-i-aa. ||10||
 ay man pi-aari-aa too sada sach samaalay.
 ayhu kutamb too je daykh-daa chalai naahee
 tayrai naalay.
 saath tayrai chalai naahee tis naal ki-o chit
 laa-ee-ai.
 aisaa kamm moolay na keechai jitt ant
 pachhotaa-ee-ai.
 satguroo kaa updays sun too hovai tayrai
 naalay.
 kahai naanak man pi-aaray too sada sach
 samaalay. ||11||
 agam agocharaa tayraa ant na paa-i-aa.
 anto na paa-i-aa kinai tayraa aapnaa aap too
 jaanhay.
 jee-a jant sabh khayl tayraa ki-aa ko akh
 vakhaana-ay.

ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ॥	aakhahi ta vayk ^h eh sab ^h toohai jin jagat ^u upaa-i-aa.
ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥੧੨॥	kahai naanak too sadaa agamm hai tayraa ant ^u na paa-i-aa. 12
ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥	sur nar mun jan amrit ^u khojday so amrit ^u gur tay paa-i-aa.
ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ॥	paa-i-aa amrit ^u gur kirpaa keenee sachaa man vasaa-i-aa.
ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ॥	jee-a jant ^u sab ^h tuD ^h upaa-ay ik vayk ^h parsan ^u aa-i-aa.
ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੁ ਭਲਾ ਭਾਇਆ॥	lab lob ^h aha ⁿ kaar chookaa satguroo bh ^l alaa bh ^h aa-i-aa.
ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥੧੩॥	kahai naanak jis no aap tuth ^h aa tin amrit ^u gur tay paa-i-aa. 13

In the previous stanza Guru Ji told us what real bliss is and from whom it is known. In this stanza, he tells us who the blessed persons are who are able to obtain that bliss and enjoy that ecstasy.

Addressing God in all humility, Guru Ji says: “O’ my God, only that person to whom You give obtains this (bliss). Yes, only that person to whom God gives receives (this bliss), otherwise what can the helpless creatures do. There are some who keep wandering in all the ten directions in doubt, but there are others who, attaching to (Your) Name, (You) have embellished (their lives). The mind of those to whom Your will seems sweet, by Guru’s grace is rendered immaculate. But, Nanak says: “O’ my dear, only that person on whom You bestow (this gift) obtains (bliss).” (8)

In the above stanza Guru Ji clarified that only that person receives bliss or ecstasy, whom God Himself blesses with it. Now the question arises how to impress that God so that He may show His mercy on us and bless us with that ecstasy. Guru Ji suggests a way to approach God.

Lovingly addressing us, Guru Ji says: “Come O’ dear saints, (even though it is impossible to describe all the virtues of that God, let us reflect on whatever little we know about Him. Let us try to) describe the gospel of the Indescribable. Yes, let us talk about that indescribable (God, and think about) the way in which we can obtain (Him. I think that if) surrendering our body and mind to the Guru, we obey his command, then we can find (that God. Yes, O’ dear saints), obey the Guru’s command and sing the true word (of the Guru, his *Gurbani*). Nanak says, listen O’ saints, (in this way) describe the gospel of the Indescribable (God).” (9)

In the previous stanza Guru Ji gave us a very simple technique of obtaining that God, and advised us that we should surrender ourselves completely to the Guru and obey the Guru’s advice or command without any question. But our mind is very clever and tactful. Rather than following Guru’s orders, it can think of all kinds of clever excuses, distortions and deceptive ideas to rationalize its wrong actions, and still claim that it is doing the right thing.

Therefore, in this stanza Guru Ji addresses his own mind (indirectly ours), and says: “O’ my mercurial mind (let me warn you), that no one has obtained (God) through cleverness. Yes, listen O’ my mind, nobody has ever obtained (God) through cleverness. It is the enticing *Maya* (the worldly riches and power), which has strayed all in doubt. (But it is God)

Himself, who has made this Maya so captivating and administered the deceiving potion. However, I am a sacrifice to Him, who has made the attachment to worldly *Maya* so sweet (and tempting to our mind. Because even though, it strays us away from God, yet it gives us the motivation to provide the best care for our families and ourselves, and has thus brought so much progress in the world. But still) Nanak says, O' my mercurial mind, (remember that) no one has ever obtained (God) through cleverness.”(10)

In the previous stanza Guru Ji strongly warned his own mind (actually ours) that nobody has ever obtained God, through any kind of cunning ideas. In this stanza, he talks to the mind in a very loving manner and tells it what we should do to move in the direction of God.

He says: “O' my dear mind, always remember the eternal (God). This family, which you see, won't go with you (after death). Why should we attach our mind to that which is not going to accompany us (in the end)? We should never do such a deed at all, for which we repent in the end. (Instead), listen to the sermon of the true Guru, which will remain with you (forever. Once again) Nanak says: “O' my dear mind, always remember the eternal (God).”(11)

In the previous stanza, Guru Ji advised us to always cherish and remember the eternal God. But how can we cherish that God about whom we don't know much? We can't even figure out what His form is, what are His features, or what His end or limit is.

So Guru Ji shows us a way to address that incomprehensible God. He says: “O' unfathomable and unperceivable (God), nobody has ever found Your limit and only You know (Your extent). All humans and other creatures are Your play. What can anybody say? It is You who has created this world. It is You who says or sees (everything, and governs this universe. Nanak says, (O' God), You are always in comprehensible, and nobody has ever found Your end or limit.”(12)

After talking about God's limitlessness and man's inability to find His end or limit, Guru Ji again asks the question, why do we need to cherish that God who is unperceivable and unfathomable? It is from God that we obtain an invaluable and priceless thing, which is called *Amrit* or the nectar (of His Name), which makes us immortal.

So talking about that *Amrit* or the immortalizing nectar, Guru Ji first observes: “(O' my friends), all the angelic beings, and sages search for the nectar, but that nectar is only obtained through the Guru. Yes, one obtains the nectar only when the Guru has shown his mercy and has enshrined the eternal God in one's mind.”

Now addressing God, Guru Ji says: “O' God, You have created all these beings and creatures, but it is only a rare person, who on seeing the Guru has come before him to touch his feet (and act on his advice. Whosoever comes to seek the Guru's sight), all that person's lust, greed, and arrogance is destroyed, and the true Guru seems pleasing. Nanak says, only those on whom He Himself has become gracious, have obtained the nectar (of Name) from the Guru.”(13)

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ॥
ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਰੁ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ॥
ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ॥

bhagtaa kee chaal niraalee.
chaalaa niraalee bhagtaah kayree bkham
maaraag chal^{naa}.
lab lobh aha^kkaar taj trisnaa bahut^t naahee
bol^{naa}.

ਮੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ॥

khanni-ahu tikhēe vaalahu nīkee ayṭ maarag
jaṇṇaa.

ਪੰਨਾ ੯੧੯

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ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ॥

gur parsadee jinee aap ṭaji-aa har vaasnaa
samaaṇee.

ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗੁ ਜੁਗੁ ਨਿਰਾਲੀ॥੧੪॥

khai naanak chaal bhagṭaa jugahu jug
niraalee. ||14||

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ
ਗੁਣ ਤੇਰੇ॥

ji-o ṭoo chalaai-ihī ṭiv chalah su-aamee hor
ki-aa jaṇṇaa guṇ ṭayray.

ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ॥

jiv ṭoo chalaai-ihī ṭivai chalah jinaa maarag
paavhay.

ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ
ਧਿਆਵਹੇ॥

kar kirpaa jin naam laai-ihī se har har sadā
Dhi-aavhay.

ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖੁ ਪਾਵਹੇ॥

jis no kathaa suṇṇaa-ihī aapṇee se gurdu-aarai
sukh paavhay.

ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ॥੧੫॥

khai naanak sachay saahib ji-o bhaavai ṭivai
chalaavahay. ||15||

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ॥

ayhu sohilaa sabad suhaavaa.

ਸਬਦੇ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ॥

sabdo suhaavaa sadā sohilaa satguroo
suṇṇaa-i-aa.

ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ॥

ayhu ṭin kai man vasi-aa jin Dharahu likhi-aa
aa-i-aa.

ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ॥

ik fireh ghanayray karahi galaa galee kinai na
paa-i-aa

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ॥੧੬॥

khai naanak sabad sohilaa satguroo
suṇṇaa-i-aa. ||16||

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ॥

paviṭ ho-ay say janaa jinee har Dhi-aa-i-aa.

ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ॥

har Dhi-aa-i-aa paviṭ ho-ay gurmukh jinee
Dhi-aa-i-aa.

ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤੁ ਸੰਗਤਿ
ਸਬਾਈਆ॥

paviṭ maṭṭaa piṭṭaa kutamb sahiṭ si-o paviṭ
sangaṭ sabaa-ee-aa.

ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ॥

kahday paviṭ suṇṇay paviṭ say paviṭ jinee man
vasaa-i-aa.

ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ
ਧਿਆਇਆ॥੧੭॥

khai naanak say paviṭ jinee gurmukh har har
Dhi-aa-i-aa. ||17||

ਕਰਮੀ ਸਹਜੁ ਨ ਉਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ॥

karmee sahj na oopjai viṇ sahjai sahsaa na
jaa-ay.

ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੇ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ॥

nah jaa-ay sahsaa kiṭai sanjam rahay karam
kamaa-ay.

ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ॥

sahsai jee-o maleeṇ hai kiṭ sanjam Dhotaa
jaa-ay.

ਮੰਨੁ ਧੋਵਹੁ ਸਬਦੁ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ॥

man Dhovahu sabad laagahu har si-o rahhu
chiṭ laa-ay.

ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਉਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ
ਜਾਇ॥੧੮॥

khai naanak gur parsadee sahj upjai ih
sahsaa iv jaa-ay. ||18||

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ॥

jee-ahu mailay baahrahu nirmal.

ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥

ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥

ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ
ਬੇਤਾਲਿਆ॥

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੇ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ
ਹਾਰਿਆ॥੧੯॥

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ॥

ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ
ਕਮਾਣੀ॥

ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ॥

ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ॥

ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ॥੨੦॥

baahrahu nirmal jee-ahu t̄a mailay t̄inee
janam joo-ai haari-aa.

ayh t̄isnaa vadaa rog lagaa maran̄ manhu
visaari-aa.

vayḍaa meh naam uṭam so sun̄eh naahee
fireh Ji-o bayṭaali-aa.

kahai naanak jin sach t̄aji-aa koorhay laagay
t̄inee janam joo-ai haari-aa. ||19||

jee-ahu nirmal baahrahu nirmal.

baahrahu t̄a nirmal jee-ahu nirmal sat̄gur t̄ay
karṇee kamaṇee.

koorh̄ kee so-ay pahuchai naahee mansaa
sach samaṇee.

janam raṭan̄ jinee k̄hati-aa b̄halay say
van̄jaaray.

kahai naanak jin man nirmal sad̄aa raheh gur
naalay. ||20||

Guru Ji concluded the previous stanza with the remark that only those on whom God Himself has become gracious, have obtained the nectar (of Name) from the Guru. It is quite reasonable to assume that those who most deserve God's grace are His devotees. So in this stanza, Guru Ji describes the conduct and unique merits of the devotees, lest everyone, like us, may start thinking himself or herself as God's devotee, and start expecting God's grace or special favors.

Guru Ji says: "(O' my friends), unique is the way of (life) of the devotees (of God). Yes, exceptional is the lifestyle of the devotee, because they have to tread a very difficult and dangerous path. Shedding their greed, avarice, arrogance, and worldly desires, they don't talk much. They (have to follow a path which is so arduous and challenging, as if) they have to tread on a path sharper than a two edged sword and narrower than hairbreadth. By Guru's grace, they who have shed their self (conceit), their desire merges in God (and except for God, they don't long for anything). Therefore Nanak says, age after age the way of (life) of the devotees (of God) has remained exceptional."(14)

However, lest anybody goes on any ego trip and starts thinking that he or she is a very special person because he or she is following the difficult path of a devotee, Guru Ji cautions that it is as per God's grace that anybody starts treading the devotee's path. In short, all creatures have to follow the way God wants them to follow.

Therefore addressing God, Guru Ji humbly says: "O' Master, as You wish, (Your creatures) conduct themselves accordingly. What more can I know about Your merits? Yes, as You make them conduct themselves; whatever path You make them tread, (they walk on that path). Showing mercy, whom You attune to the (meditation of God's) Name, they always remember God again and again. They, to whom You recite Your discourse, (experience bliss by listening and acting on the Guru's advice and thus) enjoy peace through the Guru. Therefore, Nanak says, O' eternal God, as You wish, You make the creatures conduct themselves accordingly."(15)

After impressing upon us the supremacy of God's command, and our conduct being under His control, Guru Ji refers back to the song of bliss itself, and tells us about the beauty of this song called *Anand*.

He says: “(O’ my friends), this song of joy has been embellished with the (divine) Word. The true Guru has recited this eternal song of joy, which is embellished with the (divine) Word. This (beauteous song) is enshrined in the minds of those (in whose destiny) it has been so written from the very beginning. There are some, who roam about (boasting about their rituals, or shallow knowledge), but nobody has ever attained (God) by mere talks. Nanak says that it is (only) the true Guru, who has recited the joyous song embellished with the (divine) Word.”(16)

In the previous stanza Guru Ji told us that it is the true Guru who has recited to us the beauteous song of joy, which is embellished with the divine Word. In this stanza, he describes the blessings obtained by those who meditate on God.

He says: “(O’ my friends), those devotees have become pure (in character), who have meditated on God. Yes, immaculate have become those devotees, through the Guru who have contemplated on God. Their mother, father, their families, and all those who come in their contact have been sanctified. All those who utter, and all those who listen (to the divine song) and have enshrined (God) in their minds have become immaculate. (In short), Nanak says all those have become pure, who by Guru’s grace have meditated on God’s Name.”(17)

In the previous stanza, Guru Ji told us that we become pure (in character), when we sing the songs of joy uttered by the true Guru, which has been embellished with the divine Word. Now he explains, why we cannot become pure by any other methods, such as bathing at holy places, or doing other such rituals, and what the only way is to remove all the dirt and doubt in our mind, make us pure, and let us enjoy a state of peace, and poise.

He says: “(O’ my friends), a state of poise, doesn’t well up through (ritualistic) deeds, and without poise, one’s doubt doesn’t go away by any kind of austerity. (People) have given up after trying all kinds of deeds. It is because of doubt that our mind remains polluted, so how can it be washed (clean of this dirt? The answer is that you should) wash (your mind) by attuning yourself to the word (of the Guru) and keep your mind attuned to God. Nanak says, by Guru’s grace poise wells up (in one’s mind), and in this way this doubt goes away.”(18)

In the previous stanza Guru Ji advised us that it is by meditating on God’s Name that a state of poise arises in our minds. In this stanza, he tells us about the fate of such people who do not care to meditate on God’s Name, and remain dirty and evil from within, even though from outside they may look pure and clean.

He says: “(There are some, who are evil and) dirty within their mind, (but from outside) they appear to be pure. (However, those who look) pure from outside, but have evil in their minds, have lost their (human) birth in a gamble. They are afflicted with the most chronic disease of (worldly) desire, and have forsaken (the thought of) death from their minds. (In all holy books, such as the) *Vedas*, God’s Name has been (declared) supreme, but they don’t listen to that (advice) and keep on wandering like ghosts. Nanak says, they who have abandoned the eternal (God), and are clinging to the false (worldly affairs), have lost their (human) life in gamble.”(19)

After commenting on the state and fate of those who look pure and clean or holy from outside but are dirty and evil from within, Guru Ji describes the state and conduct of those who are clean or pure from inside.

He says: “(O’ my friends), those who are pure from inside, are immaculate from outside (in their dealings with the world) as well. Yes, those who are pure from outside and also immaculate in their soul, they have learned their conduct and way (of life) from the true Guru. Even the slightest tinge of falsehood doesn’t reach (their ears). Their whole desire is merged in Truth (and nothing else). Blessed are such salesmen, who have thus earned the jewel of life (God’s Name). Nanak says, those whose mind is pure, always remain attuned to the Guru (and win the game of life).”(20)

ਜੇ ਕੇ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ॥
ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ॥
ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ॥
ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਏ॥

ਪੰਨਾ ੯੨੦

ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ॥੨੧॥
ਜੇ ਕੇ ਗੁਰ ਤੇ ਵੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ॥
ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰ ਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ॥
ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ॥
ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ॥
ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ॥੨੨॥
ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥
ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ॥
ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ॥
ਪੀਵਹੁ ਅੰਮ੍ਰਿਤੁ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ॥
ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ॥੨੩॥

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ॥
ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥
ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ॥
ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਛੁ ਨ ਜਾਣੀ॥
ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ॥
ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥੨੪॥

jay ko sikh guroo saytee sanmukh hovai.
hovai ta sanmukh sikh ko-ee jee-ahu rahai gur naalay.
gur kay charan hirdai Dhi-aa-ay antar aatmai samaalay.
aap chhad sadaa rahai parnai gur bin avar na jaanai ko-ay.

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khai naanak sunhu santahu so sikh sanmukh ho-ay. ||21||
jay ko gur tay vaimukh hovai bin satgur mukat na paavai.
paavai mukat na hor thai ko-ee puchhahu bibaykee-aa jaa-ay.
anayk joonee bharam aavai vin satgur mukat na paa-ay.
fir mukat paa-ay laag charnee satguroo sabad sunaa-ay.
khai naanak veechaar daykhu vin satgur mukat na paa-ay. ||22||
aavhu sikh satguroo kay pi-aariho gaavhu sachee bane.
bane ta gaavhu guroo kayree baanee-aa sir bane.
jin ka-o nadar karam hovai hirdai tinaa samaanee.
peevhu amrit sadaa rahhu har rang japihu saarigpaanee.
khai naanak sadaa gaavhu ayh sachee bane. ||23||

satguroo binaa hor kachee hai bane.
bane ta kachee satguroo baajhahu hor kachee bane.
kahday kachay sunday kachay kachee^N aakh vakhaanee.
har har nit karahi rasnaa kahi-aa kachhuo na jaanee.
chit jin kaa hir la-i-aa maa-i-aa bolan pa-ay ravaanee.
khai naanak satguroo baajhahu hor kachee bane. ||24||

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ॥
ਸਬਦੁ ਰਤੰਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ॥

ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ॥

ਆਪੇ ਹੀਰਾ ਰਤੰਨੁ ਆਪੇ ਜਿਸ ਨੇ ਦੇਇ ਬੁਝਾਇ॥

ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ॥੨੫॥

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਇ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ
ਵਰਤਾਏ॥

ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ॥

ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ॥

ਗੁਰਮੁਖਿ ਜਿਸ ਨੇ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ
ਲਾਏ॥

ਕਹੈ ਨਾਨਕੁ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ॥੨੬॥

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰੁ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥

ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੁ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥

ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥

ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨਿ ਵਸਿਆ
ਬੋਲਹਿ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ॥

ਕਹੈ ਨਾਨਕੁ ਸੇ ਤਤੁ ਪਾਏ ਜਿਸ ਨੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ
ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ॥੨੭॥

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੇ ਕਿਉ ਮਨਹੁ
ਵਿਸਾਰੀਐ॥

ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡੁ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ
ਆਹਾਰੁ ਪਹੁਚਾਵਏ॥

ਓਸ ਨੇ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨਉ ਆਪਣੀ ਲਿਵ ਲਾਵਏ॥

ਪੰਨਾ ੯੨੧

ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ॥

ਕਹੈ ਨਾਨਕੁ ਏਵਡੁ ਦਾਤਾ ਸੇ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ॥੨੮॥

gur kaa sabad̥ ratann hai heeray jit̥ jarḥaa-o.
sabad̥ ratan̄n jīṭ man laagaa ayhu ho-aa
samaa-o.

sabad̥ sayṭee man mili-aa sachai laa-i-aa
ḥḥaa-o.

aapay heeraa ratan̄n aapay jis no ḍay-ay
bujḥaa-ay.

kahai naanak sabad̥ ratan̄n hai heeraa jiṭ
jarḥaa-o. ||25||

siv sakaṭ̣ aap upaa-ay kai kart̄aa aapay hukam
varṭaa-ay.

hukam varṭaa-ay aap vaykḥai gurmukḥ̄ kisai
bujḥaa-ay.

torḥay banḍhan̄ hovai mukaṭ̣ sabad̥ man
vasaa-ay.

gurmukḥ̄ jis no aap karay so hovai aykas si-o
liv laa-ay.

kahai naanak aap kart̄aa aapay hukam
bujḥaa-ay. ||26||

simriṭ̣ saastar̄ punn paap beechaard̄ay ṭṭai
saar na jaanee.

ṭṭai saar na jaanee guroo baajḥahu ṭṭai saar
na jaanee.

ṭiḥee gunee sansaar bharam̄ sut̄aa suṭi-aa rain̄
vihaanee.

gur kirpaa ṭay say jan jaagay jinaa har man
vasi-aa boleh amriṭ̣ banee.

kahai naanak so ṭṭṭ paa-ay jis no an-ḍin har liv
laagai jaagaṭ rain̄ vihaanee. ||27||

maat̄aa kay uḍar meh part̄ipaal karay so ki-o
manhu visaaree-ai.

manhu ki-o visaaree-ai ayvad̄ ḍaat̄aa je agan
meh aahaar pahuchaava-ay.

os no kihū pohi na sakee jis na-o aapnee liv
laav-ay.

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aapnee liv aapay laa-ay gurmukḥ̄ sad̄aa
samaalee-ai.

kahai naanak ayvad̄ ḍaat̄aa so ki-o manhu
visaaree-ai. ||28||

In the previous stanza, Guru Ji told us that those who are pure from inside, are immaculate from outside (as well). In this stanza, he tells how a person should face the Guru and listen to his advice, and thus become a *Sanmukh*.

He says: “(O’ my friends), If any disciple wants to be *Sanmukh* (face the Guru without any fear), yes if any disciple wants to be *Sanmukh*, then he or she has to remain with the Guru from (the core of his or her) heart. That person should contemplate on the Guru’s feet (his advice), in the mind and enshrine the same in the inner conscience (and conduct his or her life accordingly). Surrendering self-conceit, such a person should always depend (on the Guru), and except for the Guru, should not recognize (follow) anybody else. Nanak says, listen O’ saints, such a Sikh becomes *Sanmukh*.”(21)

In the previous stanza Guru Ji shared with us the qualities and life conduct of a person, who always lives in the presence of the Guru and becomes *Sanmukh* or Guru’s follower. In this stanza, Guru Ji takes up the opposite side and tells us what happens, if somebody becomes *Be mukh* and turns his or her face away from the Guru, and instead of following Guru’s advice, follows the dictates of the mind and becomes a self-conceited ego centric or *Manmukh*.

Guru Ji says: “(O’ my friends), if someone becomes *Be Mukh* and turns his or her back to the Guru (thinking, that he or she knows better than the Guru), without the true Guru’s (guidance, that person) doesn’t obtain salvation (from the sinful tendencies and worldly involvements). You can go and check with all men of wisdom; (they would all tell you), that without the (guidance of the) Guru, one can never find salvation at any other place. Such a person may wander through many existences, but without (the guidance) of the true Guru, would not find salvation. That person would obtain salvation only when he or she falls at the feet (of the Guru), and the true Guru recites the (divine) word (of, and he or she faithfully acts upon it). Nanak says, (O’ my friends), you may ponder over this thought: (ultimately you would conclude that) without (the guidance of the) true Guru, one doesn’t obtain salvation.”(22)

After sharing with us his thoughts about the qualities of the Guru’s followers and the fate awaiting the egocentrics or those who turn away from the Guru, he lovingly invites us to sing the true words (or the everlasting advice) of the Guru, so that it may easily get enshrined in our minds.

Guru Ji says: “Come O’ Sikhs, the beloveds of the true Guru, and sing the true word. Yes, sing only that word, which has been uttered by the Guru, is the supreme word of all (and has the highest spiritual advice). It gets enshrined in the minds of those on whom (God’s) glance of grace is cast. (Yes, O’ dear Sikhs, I suggest that you) drink the nectar (of Guru’s word), always remain imbued with the love of God, and contemplate on the Master of this universe. (Therefore, once again) Nanak says, (O’ dear Sikhs), always sing this eternal word (of the Guru).”(23)

In the previous stanza, Guru Ji advised us to sing with love and affection the true word of the Guru, but he also advised us to make sure that the word (or *Baani*), which we sing has been uttered by the “true” Guru. In this stanza, he wants to emphasize this point again, so that even by mistake we may not start singing the word or *Baani*, uttered by people other than the true Guru. Because even during the Guru’s times, many quacks and fake gurus had started composing songs and compositions using the word “Nanak”, and thus making it look very similar to the true Guru’s *Baani*, which if not checked could lead the followers into many wrong and false beliefs, quite contrary to the Sikh principles.

Therefore, Guru Ji openly declares: “(O’ my Sikhs), unless (it has been uttered by) the true Guru all other *Baani* is imperfect (false). Yes, without (being uttered or approved

by) the true Guru, all other *Baani* (word or poem) is imperfect. Imperfect are the reciters, imperfect are the listeners, and imperfect are those who talk about or discourse on it. From their tongue, they may repeat God's Name daily, but they don't understand what they have said. Because, they whose mind has been deceived by *Maya* (the worldly riches and power) keep uttering (the fake word) mechanically. (Therefore) Nanak says that without (being uttered by) the true Guru, all other *Baani* (word or poem) is imperfect."(24)

Having urged us to listen to the true word of the Guru and warning us against the imperfect words uttered by somebody else except the true Guru, Guru Ji now tells us how valuable Guru's word (or *Gurbani* in Guru Granth Sahib) is.

He says: "(O' my dear Sikhs), the word of the Guru is like a jewel, which is studded with diamonds (of invaluable pieces of advice). The one whose mind is attached to the *shabad* (the word of the Guru, falls so totally in love with it, that he or she) merges in this (word itself). When one's mind is attuned to the word (of the Guru), it imbues that one with the love of eternal (God. Actually) that person whom God makes to understand, realizes that (God) Himself is the diamond and Himself the jewel (of the word). Therefore, Nanak (again) says that word (of the Guru is like a) jewel, studded with (invaluable) diamonds (of divine qualities)."(25)

After talking about the value of the divine word, Guru Ji reveals that it is God, who creates all kinds of material things, and spiritual awakenings, and it is as per His command that some run after worldly riches and power or material things, while some are more interested in elevating their souls, and therefore follow Guru's guidance.

He says: "(O' my friends), after creating the soul (the spiritual awakening), and power (*Maya*), the Creator Himself administers His command. He Himself runs His writ and He Himself looks after all, but it is only to a rare Gurmukh (a Guru following person) that He gives this understanding. Breaking (worldly) bonds, such a person is emancipated, and enshrines the (Guru's) word in the mind. But only (that person) whom (God) Himself makes, becomes *Gurumukh*, and attunes the mind to the one (God). Once again Nanak says, He Himself is the Creator, and Himself makes one understand (His) will."(26)

In the stanza number 23, Guru Ji advised us that we should sing only the *Baani* (or the word) uttered by the true Guru. He went to the extent of saying that except for the word of the Guru, all other words or *Baani* is imperfect. Naturally, the question arises in many minds, what about the words or the writings in the *Simritis*, and *Shastras*, the Hindu holy books, which are many times referred to by our Gurus? In this stanza, Guru Ji clarifies his position on this matter.

He says: "(O' my friends), all these *Simritis* and *Shastras* reflect upon what is virtue and what is vice, but (after reading these), one doesn't understand the true essence (of God). Yes, without the (guidance of the) Guru, one doesn't understand the quintessence (of spiritual awakening). Therefore, the world remains asleep in the three modes (of *Maya*, and remains ignorant, being swayed by worldly involvements). One's entire night (of life) passes away in this sleep (of ignorance). Only by Guru's grace have those persons awakened from this sleep (and have become conscious of this ignorance), in whose mind God is enshrined, and who utter the ambrosial word (of the Guru). Nanak says that only that person obtains the essence (of God), who day and night is imbued with the love of God, and who spends his or her night (of life) remaining awake (to the allurements of *Maya*)."(27)

In the previous stanza, Guru Ji told us that only that person obtains the essence (of God), who day and night remains in love with God and who spends his life being awake to the delusions of *Maya*. In this stanza Guru Ji tells us why it is so important to keep remembering that God.

He asks: “(O’ my friends), why should we forsake (that God) who provides us sustenance in the womb of our mother? Yes, how could we forsake such a great benefactor, who provides sustenance in the fire (of mother’s womb)? That God is so great, that nobody can touch that person, whom (God) imbues with His love. But, His love He Himself instills, and then through the Guru, we always remember (Him). Therefore, Nanak asks, why should we forsake such a great benefactor from our mind?”(28)

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ॥
ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ॥

ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਭਾਇਆ॥

ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥

ਏਹੁ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ
ਲਾਇਆ॥

ਕਹੈ ਨਾਨਕੁ ਗੁਰੁ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੋ
ਮਾਇਆ ਪਾਇਆ॥੨੯॥

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ॥
ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕੁ ਵਿਲਲਾਇ॥

ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ
ਆਪੁ ਜਾਇ॥

ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥
ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਕੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ
ਪਲੈ ਪਾਇ॥੩੦॥

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ॥
ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰੁ ਤੇ ਰਾਸਿ ਜਾਣੀ॥

ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ॥

ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ॥
ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ॥੩੧॥

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ॥

ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤੁ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ
ਪਾਇ॥

ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ
ਲਾਗੈ ਆਇ॥

ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰੁ ਮਿਲੈ ਜਿਸੁ ਆਇ॥

ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ
ਆਇ॥੩੨॥

jaisee agan udar meh taisee baahar maa-i-aa.
maa-i-aa agan sabh iko jayhee kartai khayl
rachaa-i-aa.

jaa tis bhaanaa taa jammi-aa parvaar bhala
bhaa-i-aa.

liv chhurhkee lagee tarisnaa maa-i-aa amar
vartaa-i-aa.

ayh maa-i-aa jit har visrai moh upjai bhaa-o
doojaa laa-i-aa.

khai naanak gur parsaadee jinaa liv laagee
tinee vichay maa-i-aa paa-i-aa. ||29||

har aap amulak hai mul na paa-i-aa jaa-ay.
mul na paa-i-aa jaa-ay kisai vitahu rahay lok
villaa-ay.

aisaa satgur jay milai tis no sir sa-uepee-ai
vichahu aap jaa-ay.

jis daa jee-o tis mil rahai har vasai man aa-ay.
har aap amulak hai bhaag tinaa kay naankaa
jin har palai paa-ay. ||30||

har raas mayree man vanjaaraa.
har raas mayree man vanjaaraa satgur tay raas
jaanee.

har har nit japihu jee-ahu laahaa khatihu
dijaarhee.

ayhu dhan tinaa mili-aa jin har aapay bhaanaa.
khai naanak har raas mayree man ho-aa
vanjaaraa. ||31||

ay rasnaa too an ras raach rahee tayree pi-aas
na jaa-ay.

pi-aas na jaa-ay horat kitai jichar har ras palai
na paa-ay.

har ras paa-ay palai pee-ai har ras bahurh na
tarisnaa laagai aa-ay.

ayhu har ras karmee paa-ee-ai satgur milai jis
aa-ay.

khai naanak hor an ras sabh veesray jaa har
vasai man aa-ay. ||32||

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ
ਮਹਿ ਆਇਆ॥

ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧੁ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥

ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ
ਦਿਖਾਇਆ॥

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ
ਆਇਆ॥

ਕਹੈ ਨਾਨਕੁ ਸਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ
ਮਹਿ ਆਇਆ॥੩੩॥

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ॥

ਹਰਿ ਮੰਗਲੁ ਗਾਉ ਸਖੀ ਗ੍ਰਿਹੁ ਮੰਦਰੁ ਬਣਿਆ॥

ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ॥

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਪਏ॥

ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੇ॥

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ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੇ॥੩੪॥

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ
ਕਰਮ ਕਮਾਇਆ॥

ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ
ਆਇਆ॥

ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੇ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ॥

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ
ਪਾਇਆ॥

ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰੁ ਸਿਉ
ਚਿਤੁ ਲਾਇਆ॥੩੫॥

ay sareeraa mayri-aa har tum meh jot rakhee
taa too jag meh aa-i-aa.

har jot rakhee tuDh vich taa too jag meh
aa-i-aa.

har aapay maataa aapay pitaa jin jee-o upaa-ay
jagat dikhaa-i-aa.

gur parsaaadee bujhi-aa taa chalat ho-aa chalat
nadree aa-i-aa.

khai naanak sarisat kaa mool rachi-aa jot
raakhee taa too jag meh aa-i-aa. ||33||

man chaa-o bha-i-aa parabh aagam suni-aa.

har mangal gaa-o sakhee garihu mandar
bani-aa.

har gaa-o mangal nit sakhee-ay sog dookh na
vi-aapa-ay.

gur charan laagay din sabhaagay aapnaa pir
jaap-ay.

anhat bane gur sabad jaanee har naam har
ras bhogo.

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khai naanak parabh aap mili-aa karan kaaran
jogo. ||34||

ay sareeraa mayri-aa is jag meh aa-ay kai ki-aa
tuDh karam kamaa-i-aa.

ke karam kamaa-i-aa tuDh sareeraa jaa too jag
meh aa-i-aa.

jin har tayraa rachan rachi-aa so har man na
vasaa-i-aa.

gur parsaaadee har man vasi-aa poorab likhi-aa
paa-i-aa.

khai naanak ayhu sareer parvaan ho-aa jin
satgur si-o chit laa-i-aa. ||35||

In the previous stanza, Guru Ji cautioned us that we should never forsake God who saves us and even provides us sustenance in the midst of the fire of the mother's womb. In this stanza, he compares this fire in the mother's womb to the fire of *Maya* outside, or the burning desire of humans for worldly riches and power, and tells us who the fortunate ones are who have obtained God in the midst of this fire, while still living in the world.

He says: "(O' my friends), just as is the fire in the mother's womb, similar is the fire (of *Maya*) outside. Yes, the fire (in mother's womb), and (outside) *Maya* (or burning desire for worldly riches and power) are similar (in nature); such is the play, which the Creator has set up. When He so willed, (man) was born (and his birth) seemed pleasing to the family. (But soon, man's) attachment with (God) ceased, and instead he or she was afflicted with the burning desire (for worldly riches and power) and in this way *Maya* ran its writ (on humankind). It is this *Maya*, because of which God is forsaken (from man's mind), attachment (for worldly things and relatives) wells up (and instead of God,) one is attached

to the love of the other (worldly things). But Nanak says: “By Guru’s grace, they who remain attuned (to God) have obtained Him in the midst of the *Maya* itself (while still living in the midst of their families).”(29)

After talking about *Maya* and how God has so arranged the play of this world that, before birth the fire in the mother’s womb surrounds one, and after coming out, one finds oneself in the midst of the fire of *Maya*, Guru Ji now talks about God Himself.

He says: “(O’ my friends), God Himself is priceless. His worth cannot be appraised. Yes, He cannot be obtained at any price by anybody; (many) people have exhausted themselves trying to obtain Him and have ultimately given up. If one meets such a true Guru, self-conceit vanishes and one should surrender one’s head (and everything else) to such a true Guru. Because, then to whom this soul belongs, it remains united with Him, and God comes to reside in the mind. O’ Nanak, God Himself is priceless, and very fortunate are they who attain that God.”(30)

In the previous stanza, Guru Ji impressed upon us how valuable and priceless God is. In this stanza, he shares with us, how much he himself values God, and from whom he has come to know about the worth of God’s Name.

He says: “(O’ my friends), God’s (Name) is my capital stock and my mind is a petty dealer. Yes, God’s (Name) is my capital stock and my mind is a petty door-to-door salesman. It is from the true Guru that I have come to know about (the value and profit of dealing) in this commodity. (My Guru has told me, O’) human beings meditate every day on God’s Name and earn its profit everyday. Only they whom God has Himself liked (to give) have obtained this wealth. Nanak says: “(By Guru’s grace), God’s (Name) has become my capital stock, and the mind has become its dealer.”(31)

After obtaining the priceless commodity of God’s Name, Guru Ji addresses his tongue (indirectly ours), and wants to tell it, why it now doesn’t have to look for any other kinds of relishes.

He says: “O’ my tongue you are involved in other (worldly) relishes, but this way your thirst (for worldly things) wouldn’t go away. Yes, this thirst wouldn’t go by any other means, until you obtain the relish of God’s (Name). When you obtain God’s relish, drink it (and enjoy the relish of God’s Name), then the fire of (worldly) desire would not afflict you anymore. But only that person, who by (God’s) grace obtains this relish of (Name), does the true Guru meet. Nanak says that when God comes to reside in the mind, all other (worldly) relishes are forsaken.”(32)

In the previous stanza, Guru Ji addressed his tongue and advised it to enjoy the relish of God’s Name. In this stanza, he addresses his body and tells it what its sacred duty is.

He says: “O’ body of mine, it is only when God placed His light (and power) in you, that you came to this world. Yes, only when God placed His light in you, that you came into this world. (In fact), God Himself is the mother and Himself the father, who after creating the (human) being showed it the world. When by Guru’s grace, (the human being) understood (the reality of this world), then he or she realized that this (world) is a play of God. Nanak says, that when God laid the foundation of the universe and placed His light in you, (O’ human being), only then did you come into this world.”(33)

In the previous two stanzas Guru Ji addressed his tongue and his body to remember that God, who brought the human being into this world. In this stanza, he describes the blessing he has obtained by meditating on God's Name and feeling His presence.

He says: "(O' my friends), delight has welled up in my mind on hearing about the coming of God (into my body). O' my mates, sing songs of joy, because the house (of my mind) has become a temple (for God). Yes, O' my friends, sing songs of joy every day. (By doing so) no sorrow or pain ever afflicts (a person. I felt) blessed in those days when I was attached to the feet (the word) of the Guru, and I contemplated my Master. It is through the word of the Guru, that I have realized the continuous melody of (the divine) word, and now I am enjoying the relish of God's Name. (In short) Nanak says that God who is powerful and does (everything), has Himself come to meet him."(34)

After sharing with us the extent of pleasure and bliss which one feels when one hears the news about the enshrining or the coming of God into one's heart, and how one feels like singing songs of bliss together with one's friends and mates, Guru Ji challenges our body and other faculties to examine themselves and reflect on what they have really achieved.

First addressing his body (actually ours), Guru Ji says: "O' my body, what (worthwhile) deed have you performed since you came into this world? Yes, what (good) deed did you perform O' my body, since the time you came into this world? (The fact is that), you have not enshrined in your mind (even) that God who created you. (But only they) have obtained God, in whose mind by Guru's grace, He has come to reside, and they have realized the writ of their pre-ordained destiny. Nanak says that they who have attuned their mind to the true Guru (and acted on his advice), this body of (theirs) has been approved (in God's court)."(35)

ਏ ਨੇਤੁਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ
ਨ ਦੇਖਹੁ ਕੋਈ॥

ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥

ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ
ਨਦਰੀ ਆਇਆ॥

ਗੁਰੁ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਵੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ
ਅਵਰੁ ਨ ਕੋਈ॥

ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰੁ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ
ਦ੍ਰਿਸਟਿ ਹੋਈ॥੩੬॥

ay naytarahu mayriho har tum meh jot Dharee
har bin avar na daykhu ko-ee.

har bin avar na daykhu ko-ee nadree har
nihaali-aa.

ayhu vis sansaar tum daykh-day ayhu har kaa
roop hai har roop nadree aa-i-aa.

gur parsaadee bujhi-aa jaa vaykhaa har ik hai
har bin avar na ko-ee.

kahai naanak ayhi naytar anDh say satgur
mili-ai dib darisat ho-ee. ||36||

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ॥

ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ॥

ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ॥

ਸਚੁ ਅਲਖ ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ॥

ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰੁ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ
ਨੋ ਪਠਾਏ॥੩੭॥

ay sarvanhu mayriho saachai sunnai no
pathaa-ay.

saachai sunnai no pathaa-ay sareer laa-ay
sunhu sat banee.

jit sunnee man tan hari-aa ho-aa rasnaa ras
samaanee.

sach alakh vidaanee ta kee gat kahee na
jaa-ay.

kahai naanak amrit naam sunhu pavitar hovhu
saachai sunnai no pathaa-ay. ||37||

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥

ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ॥

ਗੁਰਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ॥

ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ॥

ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੈ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥੩੮॥

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ॥

ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੋ॥

ਸਚੈ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੋ॥

ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸੁ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੋ॥

ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੋ॥੩੯॥

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥

ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੁਰੇ॥

ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥

ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ॥

ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ॥

ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥੪੦॥੧॥

har jee-o gufaa andar rakh kai vaajaa pavan vajaa-i-aa.

vajaa-i-aa vaajaa pa-un na-o du-aaray pargat kee-ay dasvaa gupat rakh-aa-i-aa.

gurdu-aarai laa-ay bhaavnee iknaa dasvaa du-aar dikh-aa-i-aa.

tah anayk roop naa-o nav niDh tis daa ant na jaa-ee paa-i-aa.

khai naanak har pi-aarai jee-o gufaa andar rakh kai vaajaa pavan vajaa-i-aa. ||38||

ayhu saachaa sohilaa saachai ghar gaavhu.

gaavhu ta sohilaa ghar saachai jithai sadaa sach Dhi-aavhay.

sacho Dhi-aavahi jaa tuDh bhaaveh gurmukh jinaa bujhaavhay.

ih sach sabhnaa kaa khasam hai jis baksay so jan paavhay.

khai naanak sach sohilaa sachai ghar gaavhay. ||39||

anad sunhu vadbhaageeho sagal manorath pooray.

paarbarahm parab paa-i-aa utray sagal visooray.

dookh rog santap utray sunee sachee banee.

sant saajan bha-ay sarsay pooray gur tay jaanee.

suntay puneet kahtay pavit satgur rahi-aa bharpooray.

binvant naanak gur charan laagay vaajay anhad tooray. ||40||1||

In the previous stanza, Guru Ji challenged his body to think about what (worthwhile) deed it had performed, since (the day) it came into this world. In this stanza, he wants to remind his eyes (actually ours), what they ought to see.

Therefore addressing his eyes (and indirectly ours), he says: “O’ my (dear) eyes, God has instilled (His own) light in you. Therefore you should not see anything else, except for God. (In everybody and every place see God). Yes, do not see anything else except for God, and let your eyes be delighted on seeing God (everywhere). Because all this expanse of the world, which you see, is the manifestation of God (Himself), it is this image, which my eyes are seeing. By Guru’s grace, (I have) realized this, (and now) whenever I see, I only see one God, and except for God there is no one else. Nanak says: “(Previously) these eyes were (spiritually) blind, and upon meeting the true Guru my sight has become divine. (Now my eyes see God everywhere, and in everything).” (36)

After advising his eyes to see God everywhere, Guru Ji wants to convey a similar advice to his and our ears and remind them, of the true purpose for which they were attached to our body.

So addressing his ears (actually ours), he says: “O’ my dear ears, (remember that) you were sent to hear (about) the true word (of the Guru). Yes, you were sent and attached to the body to listen to the true word. So listen to the true *Baani* (the word of the true

Guru). By listening, your body and mind would blossom forth, and your tongue would get absorbed in the relish (of the nectar of God's Name). That Eternal God is so wondrous and incomprehensible that His state cannot be described. Therefore Nanak says (O' my ears) get purified by listening to that nectar Name (of that God), and it is for listening to the true (word, or *Baani* of the Guru) that you have been sent (to this world)."(37)

In the previous two stanzas, Guru Ji advised us to see nothing but the Eternal God everywhere, and to listen to nothing else, but the true word of the Guru. Lest we might think that Guru Ji is referring only to the outside world, or the things outside our body, in this stanza he wants to reveal to us the invaluable secrets inside our body itself, which are as amazing and astonishing as the outside world.

He says: "Placing the soul in our body cave, God has made it like a musical instrument based on air (the life breath). Yes, He has played the musical air instrument (of the body, in which He has) revealed nine doors, (two eyes, two ears, two nostrils, one tongue, and two outlets for urine and excreta), but He has kept the tenth (door) secret. Inspiring some through the Guru with a keen desire, He has shown that tenth gate (also). There (in the tenth gate or the brain, are) myriad of beautiful forms and the nine treasures, whose limit cannot be found. Nanak says, that placing the soul in the cave of the body, dear God has played the musical instrument, (the human body) based on air (the life breaths)."(38)

After giving us such immaculate advice and telling us about this true song of bliss, its manifestation and beauty, Guru Ji invites us to sing this true song of joy.

He says: "(O' my dear friends), sing this true song of bliss in the true home (of the heart, in the company of the saintly persons). Yes, sing this song in that true home (of the holy congregation), where they always contemplate on the Eternal (God. But O' God, they) meditate on You, the eternal one, only when it so pleases You, and through the Guru You bless whom with this understanding. (O' my friends), the eternal God is the Master of all, upon whom He becomes gracious, that person obtains Him. Nanak says, joining the holy congregation, they sing the song in praise of God."(39)

Guru Ji concludes this song of bliss by sharing with us the experience of all those including himself, who have sung, and listened to the song of bliss and have enjoyed the state of divine ecstasy.

He says: "Listen, O' fortunate ones, by listening to this song of bliss, all your wishes would be fulfilled. (Those who have listened) have obtained God, and all their worries have been removed. All their sorrows, maladies, and troubles have been removed, by listening to the true *Baani* (the word of the Guru). By learning this thing from the true Guru, all the saints and their friends have also become happy. (In short, those) who listen to or utter (this song of bliss) become immaculate. They see the true Guru fully pervading (in this song). Nanak humbly submits that those who are attached to the feet (the word) of the Guru, (in their mind) play the (divine) tunes of non stop melodies."(40-1)

The message of this song of bliss (or *Anand*) is manifold. It tells us that if we want to obtain that unique spiritual bliss, where we feel and see God all over, and our mind is always in blossom and joy, then we have to pray to the true Guru, listen to his advice and understand the true functions of our body and its different parts. For example, we have to understand, what the real purpose for which the body is sent here. To listen what kind of divine music, ears have been attached to the body, and what is the sacred

duty of the tongue? We need to understand that it is only the word of the true Guru, which we have to sing, and not the ordinary songs composed by the fake Gurus. When we utilize our body and all other faculties in this fashion, then by Guru's grace we would be united with God and enjoy such an amazing spiritual bliss and joy, as if all kinds of indescribable enchanting and melodious musical instruments are playing in our mind, hearing which our body and mind would be in a state of eternal peace and bliss in union with God.

ਪੰਨਾ ੯੨੩

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ਰਾਮਕਲੀ ਸਦੁ

raamkalee sadu

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur parsaad.

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ ਜੀਉ॥

jag daataa so-ay bhagat vachhal tih lo-ay jee-o.

ਗੁਰ ਸਬਦਿ ਸਮਾਵਏ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ਜੀਉ॥

gur sabad samaav-ay avar na jaanai ko-ay jee-o.

ਅਵਰੋ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰ ਕੈ ਏਕੁ ਨਾਮੁ ਧਿਆਵਹੇ॥

avro na jaaneh sabad gur kai ayk naam Dhi-aavhay.

ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਰੂ ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ॥

parsaad naanak guroo angad param padvee paavhay.

ਆਇਆ ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ ਸਮਾਇਆ॥

aa-i-aa hakaaraa chalanvaaraa har raam naam samaa-i-aa.

ਜਗਿ ਅਮਰੁ ਅਟਲੁ ਅਤੇਲੁ ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ॥੧॥

jag amar atal atol thaakur bhagat tay har paa-i-aa. ||1||

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ॥

har bhaanaa gur bhaa-i-aa gur jaavai har parabh paas jee-o.

ਸਤਿਗੁਰੁ ਕਰੇ ਹਰਿ ਪਹਿ ਬੇਨਤੀ ਮੇਰੀ ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ॥

satgur karay har peh bayntee mayree paj rakhahu ardaas jee-o.

ਪੈਜ ਰਾਖਹੁ ਹਰਿ ਜਨਹੁ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ॥

paj raakho har janah kayree har dayh naam niranjano.

ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੇਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ॥

ant chald-aa ho-ay baylee jamdoot kaal nikhanjano.

ਸਤਿਗੁਰੁ ਕੀ ਬੇਨਤੀ ਪਾਈ ਹਰਿ ਪ੍ਰਭਿ ਸੁਣੀ ਅਰਦਾਸਿ ਜੀਉ॥

satguroo kee bayntee paa-ee har parabh sunee ardaas jee-o.

ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ ਕਹੈ ਸਾਬਾਸਿ ਜੀਉ॥੨॥

har Dhaar kirpaa satgur milaa-i-aa Dhan Dhan kahai saabaas jee-o. ||2||

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੇ ਮੇਰੈ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ॥

mayray sikh sunhu put bhaa-eeho mayrai har bhaanaa aa-o mai paas jee-o.

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ॥

har bhaanaa gur bhaa-i-aa mayraa har parabh karay saabaas jee-o.

ਭਗਤੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭ ਭਾਣਾ ਭਾਵਏ॥

bhagat satgur purakh so-ee jis har parabh bhaanaa bhaav-ay.

ਆਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ॥

aanand anhad vajeh vaajay har aap gal maylaava-ay.

ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ॥

tusee put bhaa-ee parvaar mayraa man vaykhu kar nirjaas jee-o.

ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ॥੩॥

Dhur likhi-aa parvaanaa firai naahee gur jaa-ay har parabh paas jee-o. ||3||

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ॥

satgur bhaanaai aapnai bahi parvaar sadaa-i-aa.

ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ॥
 ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ ਭਾਵੇ॥
 ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੂ ਪੈਨਾਵੇ॥
 ਸਤਿਗੁਰੂ ਪਰਤਖਿ ਹੋਏ ਬਹਿ ਰਾਜੁ ਆਪਿ ਟਿਕਾਇਆ॥
 ਸਭਿ ਸਿਖ ਬੰਧ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ॥੪॥

ਅੰਤੇ ਸਤਿਗੁਰੂ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਆਹੁ ਨਿਰਬਾਣੁ
 ਜੀਉ॥
 ਕੇਸੋ ਗੋਪਾਲ ਪੰਡਿਤ ਸਦਿਆਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਣੁ
 ਜੀਉ॥
 ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੇਬਾਣੁ ਹਰਿ ਰੰਗੁ
 ਗੁਰ ਭਾਵੇ॥
 ਪਿੰਡੁ ਪਤਲਿ ਕਿਰਿਆ ਦੀਵਾ ਫੁਲ ਹਰਿ ਸਰਿ ਪਾਵੇ॥
 ਹਰਿ ਭਾਇਆ ਸਤਿਗੁਰੂ ਬੋਲਿਆ ਹਰਿ ਮਿਲਿਆ ਪੁਰਖੁ
 ਸੁਜਾਣੁ ਜੀਉ॥
 ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ ਦੀਆ ਗੁਰ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ
 ਜੀਉ॥੫॥

ਪੰਨਾ ੯੨੪

ਸਤਿਗੁਰੂ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ
 ਜੀਉ॥
 ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ॥
 ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੂ ਕੇਰੀ ਜਿਥੈ ਗੁਰੂ ਆਪੁ ਰਖਿਆ॥
 ਕੋਈ ਕਰਿ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੂ ਆਣਿ
 ਨਿਵਾਇਆ॥
 ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ
 ਰਜਾਇ ਜੀਉ॥
 ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਇ ਜੀਉ॥੬॥੧॥

mat̃ mai pichhāi ko-ee rovsee so mai mool na
 bhāa-i-aa.
 mit̃ pajhāi mit̃ bigsai jis mit̃ kee paj̃ bhāav-ay.
 tusee veechaar dayk̃hhu put̃ bhāa-ee har
 satguroo painaava-ay.
 satguroo partakh̃ hodai bahi raaj aap tikaa-i-aa.
 sabh̃ sikh̃ banDhap put̃ bhāa-ee raamdaas
 pairee paa-i-aa. ||4||

ant̃ay satgur boli-aa mai pichhāi keertan
 kari-ahu nirbaañ jee-o.
 kayso gopaal pandit̃ sagi-ahu har har katha
 par̃neh puraañ jee-o.
 har katha par̃nee-ai har naam sunee-ai
 baybaañ har rang gur bhāav-ay.
 pind̃ pat̃al̃ kiri-aa deevaa ful har sar paav-ay.
 har bhāa-i-aa satgur boli-aa har mili-aa purakh̃
 sujaañ jee-o.
 raamdaas sod̃hee tilak̃ dee-aa gur sabad̃ sach
 neesaañ jee-o. ||5||

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satgur purakh̃ je boli-aa gursikh̃aa man la-ee
 rajaa-ay jee-o.
 mohree put̃ sanmukh̃ ho-i-aa raamdaasai
 pairee paa-ay jee-o.
 sabh̃ pavai pairee satguroo kayree jithai guroo
 aap rakh̃-i-aa.
 ko-ee kar bak̃heele nivaai naahee fir satguroo
 aañ nivaa-i-aa.
 har gureh bhāaanaa dee-ee vadi-aa-ee Dhur
 likh̃-i-aa laykh̃ rajaa-ay jee-o.
 kahai sundar sunhu sant̃ahu sabh̃ jagat̃ pairee
 paa-ay jee-o. ||6||1||

Ram Kali Sadd

(Call Of Death)

The poet named *Sunder* uttered this *shabad* to record the scene of death of his great grandfather *Guru Amar Das Ji*. This composition is of great spiritual value, because it provides us true guidance at such a critical moment in our lives and tells us what our attitude should be toward God and His will. It tells us where we are going, what our attitude should be toward the dying person, and what instructions the dying person should give to his family. It also tells us what superstitions we should avoid and what sort of ceremonies or rituals, which have real spiritual significance, we should perform. In other words this *shabad* is a clear guidance for all Sikhs at this time of great serious significance. It may be perhaps coincidental, or there might be a deep hidden significance attached to it that *Guru Amar Daas Ji* uttered the previous hymn called *Anand*, the song of Bliss at the time of the birth of his grandson whose name was *Anand* (or Bliss). Now it is *Sunder*, the son of *Anand*

who composed this hymn describing the death scene of the Guru. Another thing which is of note, is that in the previous hymn *Anand*, Guru Ji told us how, when following the advice of the true Guru, we meditate on God's Name, we merge in God, the source of all Bliss. So this hymn is not really about death of Guru Ji but his merger in the divine word of God Himself.

First setting the stage when Guru *Amar Das Ji* received the call from God to come and join Him, *Sunder* says: "(O' my friends), that beneficent God who is the lover of His devotees in all the three worlds, (Guru *Amar Das*) is merging with that God through the word (or *Baani* of the true Guru, and except Him), he doesn't recognize anyone else (like Him). Yes, through the true Guru's word, he doesn't acknowledge anyone else, and so he meditates on the one Name alone. By the grace of the Guru *Nanak* and Guru *Angad*, he is about to obtain the supreme status (of union with God). When (the Guru) was absorbed in meditating God's Name, the messenger of death came to him. In this way, (while still living in) the world, Guru *Amar Das Ji* obtained the eternal, immovable, and immeasurable Master through devotion."(1)

Now poet *Sunder* contrasts the reaction of Guru *Amar Das Ji* to the call for his departure from the world, to that of ordinary human beings, who get scared by the slightest possibility of death and try their utmost to avoid it. Describing the response of Guru Ji to the summons (of death), *Sunder* says: "The God's will, that the Guru should go to God, seemed pleasing to him. (On receiving these summons), the true Guru humbly prayed to God and said: "(O' God, save my honor. Yes O' God, You save the honor of (Your) devotees, (so do this favor to me and O' God bless me with Your immaculate Name. So that in the end while departing (from here, it may become my) companion and may annihilate (fear of) death and death's couriers." God listened and accepted this prayer of the true Guru. Showing His mercy, God united the true Guru with Him and complemented him by saying "well done" again and again.(2)

Next *Sunder* describes, how Guru Ji did break this (apparently) sad news to his family and disciples. Summoning his sons, brothers, and disciples, Guru *Amar Das Ji* said: "Listen O' my dear disciples, sons, and brothers, it is the will of my God that I should go to Him. This desire of God has seemed sweet to the Guru and God is applauding him (for this positive attitude. Because that) person alone is the (true) devotee and the true Guru to whom God's will seems sweet. (Within such a devotee) play the blissful songs and the divine melodies of non-stop music, and God Himself embraces (such a person) to His bosom. O' my sons, brothers and family, (think about it calmly) and decide for yourself (whether I am doing the right thing or not. You yourself would reach the conclusion) that the summons received from God cannot be returned (without complying, therefore) the Guru has to go to God."(3)

Usually when a person is about to die, that person's family feels very sad and depressed. There is great sorrow, crying and weeping after that person's death. Many times, there is trouble over the division of the deceased's property and succession. In this stanza, *Sunder* describes how judiciously Guru Ji handled all these matters, and the instructions he gave to his family, which we should also try to emulate. He says: "As per his own desire the true Guru called for his family. (He said): "Let no one cry after my (death). The friend to whom the honor being accorded to his friend seems pleasing, that friend feels delighted. Now O' my sons and brothers, think about this thing, that God is honoring the true Guru, (therefore if you are my friends and well-wishers, then you should also feel happy)." Next the true Guru, while still present (in his physical form), settled the matter about succession (to Guru

ship. He anointed *Ram Das* as the next Guru) and made all the disciples, relatives, sons, and brothers bow to his feet.”(4)

Describing the last words of the true Guru, and the instructions he gave regarding his funeral services, *Sunder* says: “Ultimately the true Guru said: “Upon my death, sing only praises of the immaculate God. Instead of reading *Puranaas*, invite the pundits (devotees) of God of beautiful hair to discourse on God. Yes, read gospel of God. Listen to God’s Name, and the *Bebaan* (the decorated bier) of God’s love is pleasing to the Guru. Instead of performing such rituals as (offering rice balls on leafy bowls, death ceremony, lighting earthen lamps, and casting of last remains in the holy river Ganges, called), *Pindd*, *Pattal*, *Kirya*, *Deeva*, *full*, the Guru prefers the congregation of saintly persons, and singing of God’s praise. What the true Guru spoke that pleased God, so he got united with God the sagacious Being. He anointed *Ram Das Sodhi* (as the Guru) and bestowed upon him the true stamp of Guru’s word.”(5)

Sunder concludes the story by describing the reaction of the Sikhs, other disciples, and family members to the last will of the true Guru about honoring *Ram Daas*, his son in law instead of his own sons or other relatives. He says: “What ever the true Guru spoke, the *Gursikhs* accepted the will (and desire of their true Guru and accepted *Ram Das* as their next Guru). Guru’s son *Mohri* came forward first, and the true Guru made him fall at the feet of *Ram Das*. After that, all others bowed to the feet of the true Guru (*Ram Das*), where the Guru (*Amar Das*) had himself installed (his divine light). Anyone who, out of jealousy (first didn’t bow to *Ram Das*), the true Guru ultimately convinced, and made him bow (and accept *Ram Das* as the new Guru). As per pre-ordained destiny, it was the will of God and Guru to bless (*Ram Das*) with the honor (of Guru ship). *Sunder* says listen O’ saints, this is how (Guru *Amar Das*) made the entire world fall at the feet of the *Ram Das* (and accept him as the next Guru).”(6-1)

The message of this *shabad* is that we should accept God’s will whole-heartedly even if it is a call for our departure from this world. Secondly, while in full senses, one should clearly distribute one’s wealth and property among one’s children or other deserving persons so that there are no legal battles or family fights after one’s death. Thirdly as far as the Sikhs are concerned, they should not indulge in any superstitions, such as placing the dying body on the floor, lighting lamps, offering rice balls, or reading certain *Puranaas* or other Hindu Holy books. It is more pleasing to our Guru and God, when instead of calling any pundits or priests to perform certain rituals, joining together with saintly persons, we sing praises of God.

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਛੰਤ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ਨਿਕਟਿ ਖਲੋਇਅੜਾ ਮੇਰਾ
ਸਾਜਨੜਾ॥
ਜਾਨੀਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ ਨੈਣ ਅਲੋਇਅੜਾ ਹਰਿ
ਜਾਨੀਅੜਾ॥
ਨੈਣ ਅਲੋਇਆ ਘਟਿ ਘਟਿ ਸੋਇਆ ਅਤਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਿਅ
ਗੁੜਾ॥
ਨਾਲਿ ਰੋਵੰਦਾ ਲਹਿ ਨ ਸਕੰਦਾ ਸੁਆਉ ਨ ਜਾਣੈ ਮੂੜਾ॥

raamkalee mehlā 5 chhant

ik-oᳵkaar satgur p̄arsaad.

saajan᳚᳚᳚᳚ mayraa saajan᳚᳚᳚᳚ nikat
khalo-i-ar᳚᳚᳚᳚ mayraa saajan᳚᳚᳚᳚.
jaanee-ar᳚᳚᳚᳚ har jaanee-ar᳚᳚᳚᳚ nain
alo-i-ar᳚᳚᳚᳚ har jaanee-ar᳚᳚᳚᳚.
nain alo-i-aa ghat ghat so-i-aa at̄ amrit̄ pari-a
goor᳚᳚᳚᳚.
naal hovandaa leh na sakan᳚᳚᳚᳚ su-aa-o na
jaanai moor᳚᳚᳚᳚.

ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਰੋਛੀ ਬਾਤਾ ਮਿਲਣੁ ਨ ਜਾਈ ਭਰਮ
ਧੜਾ॥

ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹੀ ਸੂਝੈ ਹਰਿ ਸਾਜਨੁ ਸਭ ਕੈ ਨਿਕਟਿ
ਖੜਾ॥੧॥

ਗੋਬਿੰਦਾ ਮੇਰੇ ਗੋਬਿੰਦਾ ਪ੍ਰਾਣ ਅਧਾਰਾ ਮੇਰੇ ਗੋਬਿੰਦਾ॥

ਕਿਰਪਾਲਾ ਮੇਰੇ ਕਿਰਪਾਲਾ ਦਾਨ ਦਾਤਾਰਾ ਮੇਰੇ ਕਿਰਪਾਲਾ॥

ਦਾਨ ਦਾਤਾਰਾ ਅਪਰ ਅਪਾਰਾ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਹਨਿਆ॥

ਇਕ ਦਾਸੀ ਧਾਰੀ ਸਬਲ ਪਸਾਰੀ ਜੀਅ ਜੰਤ ਲੈ ਮੋਹਨਿਆ॥

ਜਿਸ ਨੋ ਰਾਖੈ ਸੋ ਸਚੁ ਭਾਖੈ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਾ॥

ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਕਉ ਭਾਣਾ ਤਿਸ ਹੀ ਕਉ ਪ੍ਰਭੁ
ਪਿਆਰਾ॥੨॥

ਮਾਣੋ ਪ੍ਰਭ ਮਾਣੋ ਮੇਰੇ ਪ੍ਰਭ ਕਾ ਮਾਣੋ॥

ਜਾਣੋ ਪ੍ਰਭੁ ਜਾਣੋ ਸੁਆਮੀ ਸੁਖੜੁ ਸੁਜਾਣੋ॥

ਸੁਖੜੁ ਸੁਜਾਨਾ ਸਦ ਪਰਧਾਨਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਮਾ॥

ਚਾਖਿ ਅਘਾਣੇ ਸਾਰਿਗਪਾਣੇ ਜਿਨ ਕੈ ਭਾਗ ਮਥਾਨਾ॥

ਤਿਨ ਹੀ ਪਾਇਆ ਤਿਨਹਿ ਧਿਆਇਆ ਸਗਲ ਤਿਸੈ ਕਾ
ਮਾਣੋ॥

ਕਹੁ ਨਾਨਕ ਬਿਰੁ ਤਖਤਿ ਨਿਵਾਸੀ ਸਚੁ ਤਿਸੈ ਦੀਬਾਣੋ॥੩॥

ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ਮੇਰੇ ਪ੍ਰਭ ਕੈ ਸੁਣੀਐ ਮੰਗਲਾ॥

ਸੋਹਿਲੜਾ ਪ੍ਰਭ ਸੋਹਿਲੜਾ ਅਨਹਦ ਧੁਨੀਐ ਸੋਹਿਲੜਾ॥

ਅਨਹਦ ਵਾਜੇ ਸਬਦ ਅਗਾਜੇ ਨਿਤ ਨਿਤ ਜਿਸਹਿ ਵਧਾਈ॥

ਸੋ ਪ੍ਰਭੁ ਧਿਆਈਐ ਸਭੁ ਕਿਛੁ ਪਾਈਐ ਮਰੈ ਨ ਆਵੈ ਜਾਈ॥

ਚੂਕੀ ਪਿਆਸਾ ਪੂਰਨ ਆਸਾ ਗੁਰਮੁਖਿ ਮਿਲੁ ਨਿਰਗੁਨੀਐ॥

ਕਹੁ ਨਾਨਕ ਘਰਿ ਪ੍ਰਭ ਮੇਰੇ ਕੈ ਨਿਤ ਨਿਤ ਮੰਗਲੁ
ਸੁਣੀਐ॥੪॥੧॥

maa-i-aa maḍ maṭṭaa hochhee baṭṭaa milan
na jaa-ee bharam Dharḥaa.

kaho naanak gur bin naahee soojhai har
saajan sabh kai nikat kharḥaa. ||1||

gobindaa mayray gobindaa paraan aDhaaraa
mayray gobindaa.

kirpaalaa mayray kirpaalaa daan daṭṭaaraa
mayray kirpaalaa.

daan daṭṭaaraa apar apaaraa ghat ghat antar
sohni-aa.

ik daasee Dhaaree sabal pasaaree jee-a jant
lai mohni-aa.

jis no raakhai so sach bhaakhai gur kaa sabad
beechaaraa.

kaho naanak jo parabh ka-o bhaangaa tis hee
ka-o parabh pi-aaraa. ||2||

maanoo parabh maanoo mayray parabh kaa
maanoo.

jaanoo parabh jaanoo su-aamee sugharh
sujaanoo.

sugharh sujaanaa sad parDhaanaa amrit har
kaa naamaa.

chaakh aghaanay saarigpaanay jin kai bhaag
mathaanaa.

tin hee paa-i-aa tineh Dhi-aa-i-aa sagal tisai
kaa maanoo.

kaho naanak thir takhat nivaasee sach tisai
deebaano. ||3||

manglaa har manglaa mayray parabh kai
sunee-ai manglaa.

sohilarḥaa parabh sohilrḥaa anhad Dhunee-ai
sohilrḥaa.

anhad vaajay sabad agaajay nit nit jisahi
vaDhaa-ee.

so parabh Dhi-aa-ee-ai sabh kichh paa-ee-ai
marai na aavai jaa-ee.

chookee pi-aasaa pooran aasaa gurmukh mil
nirgunee-ai.

kaho naanak ghar parabh mayray kai nit nit
mangal sunee-ai. ||4||1||

Ram Kali Mehla-5

Chhantt

In previous so many *shabads*, Guru Ji advised us to sing praises of God and meditate on His Name. But many times a question arises in our mind: what is so unique about God that Guru Ji wants us to sing His praises again and again? Where and how can we see Him with our own eyes and find out for ourselves why He is so loveable and worthy of our respect? In this *shabad*, Guru Ji answers those questions on the basis of his personal experience.

He says: “(O’ brothers), my Friend, my dearest Friend and Mate is standing right beside me. That beloved God, who is dearer to me than my life, I have seen Him with my own eyes. That God whom I have seen with my eyes is (pervading) in each and every heart. He is a very loving nectar (like) sweet friend. Even though, He is (always) with us, yet the foolish (human being) cannot find Him because he or she doesn’t know the relish (of His company). The reason is that a mortal being, always) intoxicated with the wine of *Maya* (the worldly riches and power), talks only about vain things and being swayed by doubt, cannot meet Him. Therefore Nanak says that even though that beloved God is standing near everybody, yet without (the guidance of) the Guru, He is not recognized (by human beings).”(1)

Guru Ji sees the loving wonder of his beloved God in the above process. Therefore addressing God in the most affectionate manner, Guru Ji says: “O’ my *Gobind*, O’ God of the universe and support of my life breath, O’ my merciful God and beneficent Master; yes O’ my infinite and limitless beneficent Master, You are embellishing each and every heart. (You have) created one maid -servant (*Maya*), which is pervading with its full power (everywhere). She has enticed all humans and other creatures. (Only) the one whom (God) protects (from *Maya*’s influence) utters the eternal (God’s) Name, reflecting on the Guru’s word. Nanak says to that person alone is God dear, who is pleasing to God.”(2)

Now describing some of the unique and excellent merits of God, Guru Ji says: “(O’ my friends), I am proud, yes I am proud of my God. Because that wise and sagacious God knows (everything). Yes that God is far-sighted, and always supreme, and nectar (like) is God’s Name. They in whose destiny it is so written, by tasting (the relish of) God’s nectar they have been fully satiated. But only those have meditated on Him, and only those have obtained Him, whose all pride is in Him (and who totally depend on support of God and none else). Nanak says, that (God) is immortal, and is going to remain sitting on His throne forever, and eternal is His court.”(3)

Guru Ji concludes this *shabad* by telling us what kinds of melodious music and songs one hears and what kind of bliss one enjoys upon reaching the mansion of God. He says: “(O’ my friends), in God’s mansion there is always bliss And we always listen to songs of joy. Yes, a sweet melodious song of a non-stop melody keeps playing in the house of that God. (O’ my friends), in God’s house there is joy, and the sweet song of God’s praise keeps playing to the tune of non-stop melodious music. When we meditate on that God, we obtain everything and that God never dies. One, who meditates on that God has one’s thirst (for worldly things) quenched, and all one’s desires are fulfilled. (Therefore, O’ my friend), you should also meet that absolute God through the Guru. Nanak says that sitting in the house of my God (the saintly congregation), day after day, we should listen to songs of joy (and thus contemplate on His Name).”(4-1)

The message of this *shabad* is that God is pervading everywhere and is present right in front of us. But due to the influence of *Maya* (the worldly involvements and attractions), we are not able to recognize Him. So, if we want to personally experience and enjoy the presence of God, then seeking the guidance of the Guru, we should meditate upon Him with such complete faith and love that except for Him, there is no one else. A time will come, when God will show mercy on us and reveal His true self to us. Then we would hear all kinds of non -stop melodious tunes and songs of joy.

ਪੰਨਾ ੯੨੫

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ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

raamkalee mehlāa 5.

ਹਰਿ ਹਰਿ ਧਿਆਇ ਮਨਾ ਖਿਨੁ ਨ ਵਿਸਾਰੀਐ॥
ਰਾਮ ਰਾਮਾ ਰਾਮ ਰਮਾ ਕੰਠਿ ਉਚ ਧਾਰੀਐ॥
ਉਚ ਧਾਰਿ ਹਰਿ ਹਰਿ ਪੁਰਖੁ ਪੂਰਨੁ ਪਾਰਬ੍ਰਹਮੁ ਨਿਰੰਜਨੋ॥

ਭੈ ਦੂਰਿ ਕਰਤਾ ਪਾਪ ਹਰਤਾ ਦੁਸਹ ਦੁਖ ਭਵ ਖੰਡਨੋ॥

ਜਗਦੀਸ ਈਸ ਗੋਪਾਲ ਮਾਧੋ ਗੁਣ ਗੋਵਿੰਦ ਵੀਚਾਰੀਐ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲਿ ਸੰਗਿ ਸਾਧੂ ਦਿਨਸੁ ਰੈਣਿ
ਚਿਤਾਰੀਐ॥੧॥

ਚਰਨ ਕਮਲ ਆਧਾਰੁ ਜਨ ਕਾ ਆਸਰਾ॥

ਮਾਲੁ ਮਿਲਖ ਭੰਡਾਰ ਨਾਮੁ ਅਨੰਤ ਧਰਾ॥

ਨਾਮੁ ਨਰਹਰ ਨਿਧਾਨੁ ਜਿਨ ਕੈ ਰਸ ਭੋਗ ਏਕ ਨਰਾਇਣਾ॥

ਰਸ ਰੂਪ ਰੰਗ ਅਨੰਤ ਬੀਠਲ ਸਾਸਿ ਸਾਸਿ ਧਿਆਇਣਾ॥

ਕਿਲਵਿਖ ਹਰਣਾ ਨਾਮ ਪੁਨਹਚਰਣਾ ਨਾਮੁ ਜਮ ਕੀ ਤ੍ਰਾਸ
ਹਰਾ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਸਿ ਜਨ ਕੀ ਚਰਨ ਕਮਲਹ ਆਸਰਾ॥੨॥

ਗੁਣ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਕੋਇ ਨ ਜਾਨਈ॥

ਦੇਖਿ ਚਲਤ ਦਇਆਲ ਸੁਣਿ ਭਗਤ ਵਖਾਨਈ॥

ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਝੁ ਧਿਆਵਹਿ ਪੁਰਖਪਤਿ ਪਰਮੇਸਰਾ॥

ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਕਰੁਣਾ ਮੈ ਜਗਦੀਸਰਾ॥

ਸਾਧੂ ਸੰਤੁ ਸੁਜਾਣੁ ਸੋਈ ਜਿਸਹਿ ਪ੍ਰਭ ਜੀ ਮਾਨਈ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸੋਇ ਤੁਝਹਿ ਪਛਾਨਈ॥੩॥

ਮੋਹਿ ਨਿਰਗੁਣ ਅਨਾਥੁ ਸਰਣੀ ਆਇਆ॥

ਬਲਿ ਬਲਿ ਬਲਿ ਗੁਰਦੇਵ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥

ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਕੁਸਲੁ ਥੀਆ ਸਰਬ ਇਛਾ ਪੁੰਨੀਆ॥

ਜਲਨੇ ਬੁਝਾਈ ਸਾਂਤਿ ਆਈ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥

ਆਨੰਦ ਹਰਖ ਸਰਜ ਸਾਚੇ ਮਹਾ ਮੰਗਲ ਗੁਣ ਗਾਇਆ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ॥੪॥੨॥

har har Dhi-aa-ay manaa khin na visaaree-ai.
raam raamaa raam ramaa kanh ur Dhaaree-ai.
ur Dhaar har har purakh pooran paarbarahm
niranjano.

bhai door kartaa paap hartaa dusah dukh bhav
khandno.

jagdees ees gopaal maaDho gun govind
veechaaree-ai.

binvant naanak mil sang saaDhoo dinas rain
chitaaree-ai. ||1||

charan kamal aaDhaar jan kaa aasraa.

maal milakh bhandaar naam anant Dharaa.

naam narhar niDhaan jin kai ras bhog ayk
naraa-inaa.

ras roop rang anant beethal saas saas
Dhi-aa-inaa.

kilvikh harnaa naam punehcharnaa naam jam
kee taraas haraa.

binvant naanak raas jan kee charan kamla
aasraa. ||2||

gun bay-ant su-aamee tayray ko-ay na jaan-ee.

dayk chalat da-i-aal sun bhagat vakhaana-ee.

jee-a jant sabh tujh Dhi-aavahi purakhpat
parmaysraa.

sarab jaachik ayk daataa karunaa mai
jagdeesraa.

saaDhoo sant sujaan so-ee jisahi parabh jee
maana-ee.

binvant naanak karahu kirpaa so-ay tujheh
pachhaana-ee. ||3||

mohi nirgun anaath sarnee aa-i-aa.

bal bal bal gurdayv jin naam drih-aa-i-aa.

gur naam dee-aa kusal thee-aa sarab ichhaa
punnee-aa.

jalnay bujhaa-ee saant aa-ee milay chiree
vichhunni-aa.

aanand harakh sajh saachay mahaa mangal
gun gaa-i-aa.

binvant naanak naam parabh kaa gur pooray
tay paa-i-aa. ||4||2||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji told us that God is pervading everywhere and is present right in front of us. But due to the influence of *Maya* (the worldly involvements and attractions) we are not able to recognize Him. So if we want to personally experience and

enjoy the presence of God, then seeking the guidance of the Guru we should meditate upon God with such complete faith and love that except Him we do not depend upon any body else. A time would come when God would show mercy and would reveal His true self to us and then we would hear all kinds of nonstop melodious tunes and songs of joy. In this *shabad*, Guru Ji tells his own mind and indirectly all of us, how to meditate on that God and also tells what kinds of blessings God can bestow if He shows His grace upon us.

So addressing his mind, Guru Ji says: “O’ my mind, we should again and again meditate on God and we should not forget Him even for a moment. We should enshrine the Name of the all-pervading God within our mind. Yes, we should enshrine that perfect being the all pervading and immaculate God in our mind. He is the dispeller of fears, destroyer of sins, and demolisher of unbearable pains and fears. We should reflect on the merits of that God who is the Master of the universe, the God of all, the sustainer of earth and Master of wealth. Nanak submits that joining the society of saints we should remember (Him) day and night.”(1)

Now Guru Ji explains the attitude of the saints and devotees towards God. What they think about Him, what kind of faith and trust they have in Him and with what kind of respect they look upon their beloved God. He says: “(O’ my friends), the lotus feet (represented by the immaculate Name of God) are the main stay of His devotees. To enshrine the Name of the limitless (God) are their possessions, storehouses and wealth, They, within whom is the treasure of God’s Name, for them to meditate on the one God is to enjoy all the relishes (of the world). For them, to remember the limitless God with each and every breath is enjoying of all relishes, beauties, and colors. (They realize that) God’s Name is the destroyer of sins, atonement for one’s past misdeeds, and remover of the fear of death. (In short), Nanak submits that the support of the lotus feet (the immaculate Name of God) is the only capital stock of the devotees.”(2)

But, merits of God are not limited to only the things described above. There are myriads of other virtues, of which one cannot even think. Therefore, lovingly addressing God, Guru Ji says: “O’ my Master, limitless are Your merits, nobody knows (the limit of these merits). Seeing and hearing about Your wonders, O’ merciful Master, the devotees describe (some of these virtues). O’ the all-pervading Master of beings, all creatures worship You. O’ merciful Master of the universe, all are beggars and You are the only one merciful benefactor. But that person alone is a saint or sage, whom God so recognizes. Therefore, Nanak submits that on whom You show mercy, that person (alone) recognizes You.”(3)

Guru Ji concludes the *shabad* by describing how he was able to obtain that God and what kind of bliss he obtained. He says: “I was without any merits and was (supportless like) an orphan, but I came to the shelter (of the Guru). I am a sacrifice, again and again to the Guru-God, who firmly instilled (God’s) Name in me. When the Guru blessed me with God’s Name, bliss prevailed in me and all my wishes were fulfilled. (God’s Name) stilled my (inner) fire, peace welled up in me, and I got united (with God from whom) I had been separated for such a long time. Then by singing songs of joy and praises of the great (God), I enjoyed the state of bliss, happiness, and poise. (But once again), Nanak submits that it is from the perfect Guru that he obtained God’s Name (which brought him such peace, poise, and bliss).”(4-2)

The message of this *shabad* is that if we want to quench all our fires and cravings, destroy all our past sins and evil deeds, get rid of the future pains of birth and death, and want to obtain peace, poise, and pleasure, then we have to most humbly seek the shelter of the Guru. From him we have to learn how to sing praises of God and enshrine His Name within our hearts, and meditate on it at each and every moment. Then we would obtain that all pervading most merciful God and we would enjoy the bliss of His eternal union.

ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਰੁਣ ਭੁਣੇ ਸਬਦੁ ਅਨਾਹਦੁ ਨਿਤੁ ਉਠਿ ਗਾਈਐ ਸੰਤਨ ਕੈ॥
ਕਿਲਵਿਖ ਸਭਿ ਦੋਖ ਬਿਨਾਸਨੁ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਗੁਰ ਮੰਤਨ ਕੈ॥
ਹਰਿ ਨਾਮੁ ਲੀਜੈ ਅਮਿਉ ਪੀਜੈ ਰੈਣਿ ਦਿਨਸੁ ਅਰਾਧੀਐ॥
ਜੋਗ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਲਗਿ ਚਰਣ ਕਮਲਹ ਸਾਧੀਐ॥
ਭਾਉ ਭਗਤਿ ਦਇਆਲ ਮੋਹਨ ਦੂਖ ਸਗਲੇ ਪਰਹਰੈ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਤਰੈ ਸਾਗਰੁ ਧਿਆਇ ਸੁਆਮੀ ਨਰਹਰੈ॥੧॥

ਸੁਖ ਸਾਗਰ ਗੋਬਿੰਦ ਸਿਮਰਣੁ ਭਗਤ ਗਾਵਹਿ ਗੁਣ ਤੇਰੇ ਰਾਮ॥
ਅਨਦ ਮੰਗਲ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਪਾਏ ਸੂਖ ਘਨੇਰੇ ਰਾਮ॥
ਸੁਖ ਨਿਧਾਨੁ ਮਿਲਿਆ ਦੂਖ ਹਰਿਆ ਕ੍ਰਿਪਾ ਕਰਿ ਪ੍ਰਭਿ ਰਾਖਿਆ॥
ਹਰਿ ਚਰਣ ਲਾਗਾ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਨਾਮੁ ਰਸਨਾ ਭਾਖਿਆ॥
ਹਰਿ ਏਕੁ ਚਿਤਵੈ ਪ੍ਰਭੁ ਏਕੁ ਗਾਵੈ ਹਰਿ ਏਕੁ ਦ੍ਰਿਸਟੀ ਆਇਆ॥

ਪੰਨਾ ੯੨੬

ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਕਰੀ ਕਿਰਪਾ ਪੂਰਾ ਸਤਿਗੁਰੁ ਪਾਇਆ॥੨॥
ਮਿਲਿ ਰਹੀਐ ਪ੍ਰਭ ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿ ਕੀਰਤਨੁ ਸੁਨੀਐ ਰਾਮ॥
ਦਇਆਲ ਪ੍ਰਭੁ ਦਾਮੋਦਰ ਮਾਧੋ ਅੰਤੁ ਨ ਪਾਈਐ ਗੁਨੀਐ ਰਾਮ॥
ਦਇਆਲ ਦੁਖ ਹਰ ਸਰਣਿ ਦਾਤਾ ਸਗਲ ਦੋਖ ਨਿਵਾਰਣੇ॥
ਮੋਹ ਸੋਗ ਵਿਕਾਰ ਬਿਖੜੇ ਜਪਤ ਨਾਮ ਉਧਾਰਣੇ॥
ਸਭਿ ਜੀਅ ਤੇਰੇ ਪ੍ਰਭੁ ਮੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸਭ ਰੇਣ ਥੀਵਾ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭ ਮਇਆ ਕੀਜੈ ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵਾ॥੩॥
ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਭਗਤ ਜਨਾ ਅਪਣੀ ਚਰਣੀ ਲਾਏ ਰਾਮ॥

raamkalee mehlā 5.

run jhuno sabad anaahad nit uth gaa-ee-ai
santān kai.
kilvikh sabh dokh binaasan har naam japee-ai
gur mantān kai.
har naam leejai ami-o peejai rain dīnas
araaDhee-ai.
jog daan anayk kiri-aa lag charan kamlah
saaDhee-ai.
bhāa-o bhagat da-i-aal mohan dookh saglay
parharai.
binvant naanak tarai saagar Dhi-aa-ay
su-aamee narharai. ||1||

sukh saagar gobind simran bhagat gaavahi
gun tayray raam.
anad mangal gur charnee laagay paa-ay
sookh ghanayray raam.
sukh niDhaan mili-aa dookh hari-aa kirpaa
kar parabh raakhi-aa.
har charan laagaa bharam bhā-o bhāagaa
har naam rasnaa bhāakhi-aa.
har ayk chitvai parabh ayk gaavai har ayk
daristee aa-i-aa.

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binvant naanak parabh karee kirpaa pooraa
satgur paa-i-aa. ||2||
mil rahee-ai parabh saaDh janaa mil har
keertan sunee-ai raam.
da-i-aal parabhoo daamodar maaDho ant na
paa-ee-ai gunee-ai raam.
da-i-aal dukh har saran daataa sagal dokh
nivaaranoo.
moh sog vikaar bikh-rhay japat naam
uDhaaranoo.
sabh jee-a tayray parabhoo mayray kar
kirpaa sabh rayn theevaa.
binvant naanak parabh ma-i-aa keejai naam
tayraa jap jeevaa. ||3||

raakh lee-ay parabh bhagat janaa apnee
charnee laa-ay raam.

ਆਠ ਪਹਰ ਅਪਨਾ ਪ੍ਰਭੁ ਸਿਮਰਹ ਏਕੋ ਨਾਮੁ ਧਿਆਏ ਰਾਮ॥

ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਤਰੇ ਭਵਜਲ ਰਹੇ ਆਵਣ ਜਾਣਾ॥

ਸਦਾ ਸੁਖੁ ਕਲਿਆਣ ਕੀਰਤਨੁ ਪ੍ਰਭ ਲਗਾ ਮੀਠਾ ਭਾਣਾ॥

ਸਭ ਇਛੁ ਪੁੰਨੀ ਆਸ ਪੂਰੀ ਸਿਲੇ ਸਤਿਗੁਰ ਪੂਰਿਆ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੇ ਫਿਰਿ ਨਾਹੀ ਦੁਖ
ਵਿਸੁਰਿਆ॥੪॥੩॥

aāth pahar apnaa parabh simreh ayko naam
Dhi-aa-ay raam.

Dhi-aa-ay so parabh taray bhavjal rahay
aavan jaanaa.

sadaa sukh Kali-aan keertan parabh lagaa
meethaa bhaanaa.

sabh ichh punnee aas pooree milay satgur
poori-aa.

binvant naanak parabh aap maylay fir naahee
dookh visoori-aa. ||4||3||

Ram Kali Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to quench all our fires and cravings, destroy all our past sins and evil deeds, get rid of the future pains of birth and death, and want to obtain peace, poise, and pleasure, then we have to most humbly seek the shelter of the Guru. In this *shabad*, Guru Ji elaborates on this concept and tells us what exactly we need to do after seeking the shelter or guidance of the Guru.

He says: “(O’ my friends), rising up daily we should join the company of saints and in a sweet soft tune, sing along with them the non stop celestial word (of God’s praise. O’ my friends), through the *mantra* of the Guru, which is the destroyer of all pains and sufferings, we should meditate on God’s Name. Yes, obtaining (the *mantra* of) God’s Name, we should drink the ambrosial nectar and meditate (on God) day and night. In this way, by (concentrating on) the lotus feet (the immaculate Name of God), we obtain the merits of yoga, charities, and countless (faith) rituals. (O’ my friends), the loving devotion of the merciful and captivating Beloved dispels all sufferings. (In short), Nanak submits that the one who meditates on that God is ferried across (this worldly ocean).”(1)

Now Guru Ji addresses God Himself and shares with us, how God showed mercy and blessed him with the company of the Guru. He also shows us how, through the Guru, he obtained God. Addressing God, Guru Ji says: “O’ the Ocean of bliss and Master of the universe, Your devotees meditate upon You and sing Your praises. Adhering to the Guru’s feet (his immaculate advice), they obtain all kinds of joys, pleasures, and many comforts. They, who have obtained the Treasure of comforts, their pain has been removed, and showing His mercy God has saved them. Whosoever has attuned himself or herself to God’s feet and uttered God’s Name from his or her tongue, all that person’s dread and doubt has hastened away. Such a person cherishes only the one (God), sings (praises of) the one (God) alone, and to such a person only that one (God) is visible (everywhere). Nanak submits (that the one on whom) God has shown His grace, has obtained the perfect true Guru (and such a person sees one God everywhere).”(2)

Therefore on the basis of his personal experience, Guru Ji advises us: “(O’ my friends), we should always remain in the company of the devotees and saints of God and joining them we should listen to the praises of God. That merciful God, and Master (is so great that) we cannot find the limit of His virtues. (That God) is the embodiment of mercy, destroyer of pains, provider of shelter, and dispeller of all sorrows. They who meditate (on His) emancipating Name, (God) saves them from (worldly) attachments, sorrows, and agonizing sins. (Therefore, Guru Ji says): “O’ my God, all the beings are Yours; please show mercy that I may (consider myself the humblest person of all, and thus) become the dust of all. Nanak prays, O’ God, show mercy that I may live meditating on Your Name.”(3)

In closing, Guru Ji says: “(O’ my friends), by attuning to His feet (His Name), God has saved His devotees. For all the eight watches (at all times), they meditate on their God and meditate on the one Name alone. They, who meditate on God, are ferried across the dreadful (worldly) ocean and their coming and going (their rounds of birth and death) comes to an end. While singing praises of God, they remain in a state of peace and God’s will seems sweet to them. On meeting the perfect true Guru, all their wishes have been fulfilled, and their desire has been satiated. (In short), Nanak submits that when God Himself unites (a person with Him) then there is no more pain or anguish (for him or her).”(4-3)

The message of this *shabad* is that if we want to get rid of all attachments of *Maya*, and want to be free from all pains, sufferings and tensions, and enjoy a state of peace and poise, then seeking the guidance of the true Guru and joining the company of God’s devotees, we should meditate on God’s Name and sing His praises with utmost devotion, and listen to the soft, soothing celestial unstuck music of the divine word.

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਛੰਤ॥

raamkalee mehlāa 5 chhant̃.

ਸਲੋਕੁ॥

salok.

ਚਰਨ ਕਮਲ ਸਰਣਾਗਤੀ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਮ॥

charan kamal sarnāagaṭṭee anad mangal guṇ gaam.

ਨਾਨਕ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਬਿਪਤਿ ਨਿਵਾਰਣ ਰਾਮ॥੧॥

naanak parabh̃h aaraaDhee-ai bipat̃ nivaaran raam. ||1||

ਛੰਤੁ॥

chhant̃.

ਪ੍ਰਭੁ ਬਿਪਤਿ ਨਿਵਾਰਣੋ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ॥

parabh̃h bipat̃ nivaarṇo t̃is bin avar na ko-ay jee-o.

ਸਦਾ ਸਦਾ ਹਰਿ ਸਿਮਰੀਐ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ਜੀਉ॥

sadaa sadaa har simree-ai jal thal mahee-al so-ay jee-o.

ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ ਇਕ ਨਿਮਖ ਮਨਹੁ ਨ ਵੀਸਰੈ॥

jal thal mahee-al poor rahi-aa ik nimakh manhu na veesrai.

ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ॥

gur charan laagay d̃in sabhaagay sarab guṇ jagdeesrai.

ਕਰਿ ਸੇਵ ਸੇਵਕ ਦਿਨਸੁ ਰੈਣੀ ਤਿਸੁ ਭਾਵੈ ਸੋ ਹੋਇ ਜੀਉ॥

kar sayv sayvak d̃inas raineē t̃is bhaavai so ho-ay jee-o.

ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸੁਖਹ ਦਾਤੇ ਪਰਗਾਸੁ ਮਨਿ ਤਨਿ ਹੋਇ ਜੀਉ॥੧॥

bal jaa-ay naanak sukhhah daatay pargaas man tan ho-ay jee-o. ||1||

ਸਲੋਕੁ॥

salok.

ਹਰਿ ਸਿਮਰਤ ਮਨੁ ਤਨੁ ਸੁਖੀ ਬਿਨਸੀ ਦੁਤੀਆ ਸੋਚ॥

har simrat̃ man tan sukhee binsee d̃utee-aa soch.

ਨਾਨਕ ਟੇਕ ਗੋਪਾਲ ਕੀ ਗੋਵਿੰਦ ਸੰਕਟ ਮੋਚ॥੧॥

naanak tayk gopaal kee govind sankat moch. ||1||

ਛੰਤੁ॥

chhant̃.

ਭੈ ਸੰਕਟ ਕਾਟੇ ਨਾਰਾਇਣ ਦਇਆਲ ਜੀਉ॥

bhai sankat kaatay naaraa-in d̃a-i-aal jee-o.

ਹਰਿ ਗੁਣ ਆਨੰਦ ਗਾਏ ਪ੍ਰਭ ਦੀਨਾ ਨਾਥ ਪ੍ਰਤਿਪਾਲ ਜੀਉ॥

har guṇ aanand gaa-ay parabh̃h d̃eenaa naath part̃ipaal jee-o.

ਪ੍ਰਤਿਪਾਲ ਅਚੁਤ ਪੁਰਖੁ ਏਕੋ ਤਿਸਹਿ ਸਿਉ ਰੰਗੁ ਲਾਗਾ॥

part̃ipaal achut̃ purakh̃ ayko t̃iseh si-o rang laagaa.

ਕਰ ਚਰਨ ਮਸਤਕੁ ਮੇਲਿ ਲੀਨੇ ਸਦਾ ਅਨਦਿਨੁ ਜਾਗਾ॥

kar charan mastak mayl leenay sadāa an-dīn
jaagaa.

ਜੀਉ ਪਿੰਡੁ ਗ੍ਰਿਹੁ ਥਾਨੁ ਤਿਸ ਕਾ ਤਨੁ ਜੋਬਨੁ ਧਨੁ ਮਾਲੁ ਜੀਉ॥

jee-o pind garihu thaan tīs kaa t̄an joban
Dhan maal jee-o.

ਸਦ ਸਦਾ ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲ
ਜੀਉ॥੨॥

sad sadāa bal jaa-ay naanak sarab jee-aa
partīpaal jee-o. ||2||

ਸਲੋਕੁ॥

salok.

ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੇ ਗੁਣ ਗੋਵਿੰਦ ਵਖਿਆਨ॥
ਨਾਨਕ ਪਕੜੀ ਟੇਕ ਏਕ ਪਰਮੇਸਰੁ ਰਖੈ ਨਿਦਾਨ॥੧॥

rasnaa uchrai har haray gun govind vakhi-aan.
naanak pakṛṛṛee tayk ayk parmaysar rakḥai
nidāan. ||1||

ਛੰਤੁ॥

chhant.

ਸੋ ਸੁਆਮੀ ਪ੍ਰਭੁ ਰਖਕੋ ਅੰਚਲਿ ਤਾ ਕੈ ਲਾਗੁ ਜੀਉ॥

so su-aamee parabh rakhko anchal t̄aa kai
laag jee-o.

ਭਜੁ ਸਾਧੂ ਸੰਗਿ ਦਇਆਲ ਦੇਵ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ ਜੀਉ॥

bhaj saaDhoo sang da-i-aal dayv man kee
mat̄ t̄i-aag jee-o.

ਪੰਨਾ ੯੨੭

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ਇਕ ਓਟ ਕੀਜੈ ਜੀਉ ਦੀਜੈ ਆਸ ਇਕ ਧਰਣੀਧਰੈ॥
ਸਾਧਸੰਗੇ ਹਰਿ ਨਾਮ ਰੰਗੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਸਭੁ ਤਰੈ॥

ik ot keejai jee-o deejai aas ik DharnēeDharai.
saaDhsangay har naam rangay sansaar
saagar sabh tarai.

ਜਨਮ ਮਰਣ ਬਿਕਾਰ ਛੂਟੇ ਫਿਰਿ ਨ ਲਾਗੈ ਦਾਗੁ ਜੀਉ॥

janam maran bikaar chhootay fir na laagai
daag jee-o.

ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਪੁਰਖ ਪੂਰਨ ਬਿਰੁ ਜਾ ਕਾ ਸੋਹਾਗੁ ਜੀਉ॥੩॥

bal jaa-ay naanak purakh pooran thir jaa kaa
sohaag jee-o. ||3||

ਸਲੋਕੁ॥

salok.

ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਮੁਕਤਿ ਪਦਾਰਥ ਨਾਥ॥

Dharam arath ar kaam mokh mukat
padaarath naath.

ਸਗਲ ਮਨੋਰਥ ਪੂਰਿਆ ਨਾਨਕ ਲਿਖਿਆ ਮਾਥ॥੧॥

sagal manorath poori-aa naanak likhi-aa
maath. ||1||

ਛੰਤੁ॥

chhant.

ਸਗਲ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ ਮਿਲਿਆ ਨਿਰੰਜਨ ਰਾਇ ਜੀਉ॥

sagal ichh mayree punnee-aa mili-aa niranjan
raa-ay jee-o.

ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀਹੋ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟੇ ਪ੍ਰਭ ਆਇ ਜੀਉ॥

anad bhā-i-aa vadbhāageeho garihi pagatay
parabh aa-ay jee-o.

ਗ੍ਰਿਹਿ ਲਾਲ ਆਏ ਪੁਰਬਿ ਕਮਾਏ ਤਾ ਕੀ ਉਪਮਾ ਕਿਆ ਗਣਾ॥

garihi laal aa-ay purab kamaa-ay t̄aa kee
upmaa ki-aa gaṇaa.

ਬੇਅੰਤ ਪੂਰਨ ਸੁਖ ਸਹਜ ਦਾਤਾ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਣਾ॥

bay-ant̄ pooran sukh sahj daataa kavan
rasnaa gun bhānaa.

ਆਪੇ ਮਿਲਾਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਜਾਇ ਜੀਉ॥

aapay milaa-ay geh kanth laa-ay tīs binaa
nahee jaa-ay jee-o.

ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸਦਾ ਕਰਤੇ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ
ਜੀਉ॥੪॥੪॥

bal jaa-ay naanak sadāa kartay sabh meh
rahi-aa samaa-ay jee-o.

Ram Kali Mehla-5 Chhant

This *shabad* is composed in a quite unique and different format than the previous *shabads*. In this type of composition, first there is a *Salok* (or a couplet, which is like the gist of the Guru's message), followed by a *Chhant* (or a stanza, which gives detailed explanation). In this composition Guru Ji tells us, what kinds of blessings those devotees have obtained who have contemplated on God and what His powers are. Following this format, Guru Ji says:

Salok-

“(O’ my friends), they who upon coming to the shelter of God’s feet, sing His praises, bliss keeps prevailing (in their hearts). Therefore O’ Nanak, we should meditate on that God, who is the dispeller of all predicaments.”(1)

Chhant-

“(O’ my friends), God is the emancipator of predicaments. Except for Him there is no other (who has that power). Therefore we should contemplate on that God who is pervading all waters, lands, and space. That God who is pervading in all waters, lands, and space, shouldn’t be forsaken from our mind even for an instant. (Deem) those days as auspicious, (when our mind remains) attuned to the Guru’s feet (his immaculate *Baani*. But this is not under our control. All such) virtues are in the hands of the Master of this universe. (Therefore, O’ my friend), become His servant. Keep serving (and remembering Him) day and night, because only that thing happens, which is pleasing to Him. Nanak is a sacrifice to that Provider of bliss (by whose grace), one’s mind and body are enlightened.”(1)

Elaborating on the blessings received by those who meditate on God’s Name and lean on His support, Guru Ji says:

Salok

“(O’ Nanak, the mind and body of that person who has sought the shelter of that God, the dispeller of all woes, while meditating on that God’s Name, have become peaceful and all of his or her worries have vanished.”(1)

Chhant:

“(O my friends, one) who has sung praises of that God, the Master and sustainer of the meek, that merciful God has dispelled all that one’s fears and predicaments. (The person, who) is imbued with the love of that only one unborn Sustainer, and who has placed hands and forehead at His feet, God has united that person with Him; day and night, such a person has remained awake (and alert to the false worldly enticements. Such a person realizes that) our soul, body, home, youth, wealth and possessions (all) belong to Him. Therefore Nanak is a sacrifice to Him who is the sustainer of all beings.”(2)

Next Guru Ji describes the blessings a person receives who utters God’s Name and leans only on God’s support. He says:

Salok-

“(O’ Nanak, the person whose tongue utters God’s Name again and again, who discourses on the merits of God, (and) who has grasped onto the support of the one God alone, is ultimately saved by God.”(1)

Chhantt-

(O’ my friend), that God is our bodyguard and savior. Keep holding on to His support. Shed the self-conceit of your mind and meditate on that merciful God in the company of saints. Yes, one should seek only the support of that one (God), surrender one’s soul (to Him), and pin one’s hope on Him who is the supporter of the earth. In the company of saint (Guru), one who imbues oneself with the love of God’s Name swims across the worldly ocean. Such a person gets rid of all his or her evil tendencies, which make one go through births and deaths, and is not stained by (any kind of) sin again. Nanak is a sacrifice to that perfect God, eternal is the joy of whose union.”(3)

Finally, Guru Ji shares with us the blessings he has received from God, so that we may also feel motivated to seek the guidance of the Guru and meditate on God’s Name. Guru Ji says:

Salok -

(O’ my friends), God is the Master of (all the four boons of) faith, affluence, sexual pleasure, and salvation. O’ Nanak, the one in whose destiny it is so written all that one’s objectives are fulfilled.”(1)

Chhantt-

(O’ my friends, since the time), I have met the immaculate King; all my wishes have been fulfilled. O’ the fortunate ones, in whose house (of the heart), God has become manifest, bliss has welled up there. (But O’ my friends, only in the heart of that person God comes, who has earned this blessing in the past. I cannot assess the glory (of that God). He is limitless, the perfect giver of peace and poise; with what tongue, may I utter His praise? (O’ my friends, it is) on His own, that He unites (one) with Him, and hugs that one to His bosom. For me, there is no other place except with Him. Therefore, Nanak is always a sacrifice to that Creator, who is pervading in all.”(4-4)

The message of this *shabad* is that if we want that all our problems are solved, and all our desires including faith, wealth, sexual pleasures, and salvation are fulfilled, then following the advice of the Guru, we should sing praises of God and meditate on His Name in the company of saints.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ ੫॥

ਰਣ ਤੁੰਬਨੜਾ ਗਾਉ ਸਖੀ ਹਰਿ ਏਕੁ ਧਿਆਵਹੁ॥

ਸਤਿਗੁਰੁ ਤੁਮ ਸੇਵਿ ਸਖੀ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਵਹੁ॥

raag raamkalee mehlaa 5.

ran jhunjnarnhaa gaa-o sakhee har ayk

Dhi-aavahu.

satgur tum sayv sakhee man chindj-arhaa fal paavhu.

Raag Ram Kali Mehla-5

After giving us detailed instructions about contemplating upon God's Name under Guru's instructions and telling us about the blessings we obtain, Guru Ji now explains the gist of his previous *Saloks* and *Chhantts*.

He says: "(O' my friends), meditate on the one God, and sing that melodious song of joy in praise of God, (which inspires you to fight and conquer your evil impulses). O' my dear friends, serve the true Guru (and follow his advice. By doing so,) you would obtain the fruit of your heart's desire."

The message of this *shabad* is that if we want to fulfill any desire of our heart, then following the Guru's advice we should sing praises of God and meditate on His Name.

ਰਾਮਕਲੀ ਮਹਲਾ ੫ ਰੁਤੀ ਸਲੋਕੁ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਕਰਿ ਬੰਦਨ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਬਾਛੁਉ ਸਾਧਹ ਧੂਰਿ॥

ਆਪੁ ਨਿਵਾਰਿ ਹਰਿ ਹਰਿ ਭਜਉ ਨਾਨਕ ਪ੍ਰਭ ਭਰਪੂਰਿ॥੧॥

ਕਿਲਵਿਖ ਕਾਟਣ ਭੈ ਹਰਣ ਸੁਖ ਸਾਗਰ ਹਰਿ ਰਾਇ॥

ਦੀਨ ਦਇਆਲ ਦੁਖ ਭੰਜਨੋ ਨਾਨਕ ਨੀਤ ਧਿਆਇ॥੨॥

ਛੰਤੁ॥

ਜਸੁ ਗਾਵਹੁ ਵਡਭਾਗੀਹੋ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ ਜੀਉ॥

ਰੁਤੀ ਮਾਹ ਮੂਰਤ ਘੜੀ ਗੁਣ ਉਚਰਤ ਸੋਭਾਵੰਤ ਜੀਉ॥

ਗੁਣ ਰੰਗਿ ਰਾਤੇ ਧੰਨਿ ਤੇ ਜਨ ਜਿਨੀ ਇਕ ਮਨਿ ਧਿਆਇਆ॥

ਸਫਲ ਜਨਮੁ ਭਇਆ ਤਿਨ ਕਾ ਜਿਨੀ ਸੋ ਪ੍ਰਭੁ ਪਾਇਆ॥

ਪੁੰਨ ਦਾਨ ਨ ਤੁਲਿ ਕਿਰਿਆ ਹਰਿ ਸਰਬ ਪਾਪਾ ਹੰਤ ਜੀਉ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਜੀਵਾ ਜਨਮ ਮਰਣ ਰਹੰਤ ਜੀਉ॥੧॥

ਸਲੋਕ॥

ਉਦਮੁ ਅਗਮੁ ਅਗੋਚਰੋ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ॥

ਕਥਨੀ ਸਾ ਤੁਧੁ ਭਾਵਸੀ ਨਾਨਕ ਨਾਮ ਅਧਾਰ॥੧॥

ਸੰਤ ਸਰਣਿ ਸਾਜਨ ਪਰਹੁ ਸੁਆਮੀ ਸਿਮਰਿ ਅਨੰਤ॥

ਸੂਕੇ ਤੇ ਹਰਿਆ ਥੀਆ ਨਾਨਕ ਜਪਿ ਭਗਵੰਤ॥੨॥

raamkalee mehlaa 5 ruṭee salok**ik-oⁿkaar satgur pargaad.**

kar bandan parabh paarbarahm baachha-o saaDhah Dhoor.

aap nivaar har har bhaja-o naanak parabh bharpoor. ||1||

kilvikh kaatan bhai haran sukh saagar har raa-ay.

deen da-i-aal dukh bhanjno naanak neet Dhi-aa-ay. ||2||

chhant.

jas gaavhu vadbhaageeho kar kirpaa bhagvant jee-o.

ruṭee maah moorat gharhee gun uchrat sobhaavant jee-o.

gun rang raatay Dhan tay jan jinee ik man Dhi-aa-i-aa.

safal janam bha-i-aa tin kaa jinee so parabh paa-i-aa.

punn daan na tul kiri-aa har sarab paapaa hant jee-o.

binvant naanak simar jeevaa janam maran rahant jee-o. ||1||

salok.

udam agam agocharo charan kamal namaskaar.

kathnee saa tuDh bhaavsee naanak naam aDhaar. ||1||

sant saran saajan parahu su-aamee simar anant.

sookay tay hari-aa thee-aa naanak jap bhagvant. ||2||

ਛੰਤੁ॥

ਰੁਤਿ ਸਰਸ ਬਸੰਤ ਮਾਹ ਚੇਤੁ ਵੈਸਾਖ ਸੁਖ ਮਾਸੁ ਜੀਉ॥

ਹਰਿ ਜੀਉ ਨਾਹੁ ਮਿਲਿਆ ਮਉਲਿਆ ਮਨੁ ਤਨੁ ਸਾਸੁ ਜੀਉ॥

ਘਰਿ ਨਾਹੁ ਨਿਹਚਲੁ ਅਨਦੁ ਸਖੀਏ ਚਰਨ ਕਮਲ ਪੁਛੁਲਿਆ॥

chhant.ruṭ saras basant maah chayṭ vaisaakh sukh
maas jee-o.har jee-o naahu mili-aa ma-oli-aa man tan
saas jee-o.ghar naahu nihchal anad sakhee-ay charan
kamal parfuli-aa.

ਪੰਨਾ ੯੨੮

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ਸੁੰਦਰੁ ਸੁਖੜੁ ਸੁਜਾਣੁ ਬੋਤਾ ਗੁਣ ਗੋਵਿੰਦ ਅਮੁਲਿਆ॥

ਵਡਭਾਗਿ ਪਾਇਆ ਦੁਖੁ ਗਵਾਇਆ ਭਈ ਪੂਰਨ ਆਸ
ਜੀਉ॥ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਮਿਟੀ ਜਮ ਕੀ ਤ੍ਰਾਸ
ਜੀਉ॥੨॥sundar sugharṭ sujaan baytaa gun govind
amuli-aa.vadbhaag paa-i-aa dukh gavaa-i-aa bha-ee
pooran aas jee-o.binvant naanak saran tayree mitee jam kee
turaas jee-o. ||2||**Ram Kali Mehla 5****Rutti Salok (Seasonal couplets)**

It is a common practice among many people to consider certain seasons, months, and days more auspicious than others, and many poets compose their poems on the basis of those days, months, and seasons. In this *shabad*, Guru Ji tells us how we can make all the seasons, months, and days most auspicious and fruitful.

But before taking one season at a time, Guru Ji humbly makes a supplication before God and says: “Respectfully bowing before the all pervading God, I humbly ask for the dust of the saint’s feet (their humble service). O’ Nanak, that God is pervading everywhere, therefore shedding my self (conceit), I meditate on God again and again.”(1)

Mentioning some unique qualities of God, he says: “(O’ my friends), that God is destroyer of sins, dispeller of fear, and ocean of peace. He is merciful to the meek and is destroyer of pains; Nanak meditates on Him every day.”(2)

Chhant-

After praying for the boon of God’s Name and service of the saints for himself, Guru Ji wishes you similar blessings, and says: “O’ the fortunate ones, may God show mercy upon you that you may sing His praises. (O’ my friends, all those) seasons, months, moments, and hours become auspicious in which praises of God are uttered. Blessed are they who, imbued with love for God’s praise, have meditated on Him with full concentration of their minds. Fruitful has become the (human) life of those who have obtained that God. No charity, alms, or any other (righteous) deed equals (God’s Name), which is the destroyer of all sins. Therefore, Nanak humbly submits that he lives meditating (on God), which ends one’s (rounds of) births and deaths.”(1)

The message of this *shabad* is that if we want to make all our seasons, months and days auspicious and peaceful, and want to end our rounds of births and deaths, then

we should pray to God, to bless us with the company of His saints, so that in their company we may also meditate on His Name.

Salok

Now Guru Ji directly addresses God and humbly says: “(O’ God), You are unperceivable, incomprehensible, and the embodiment of endeavor. I bow to Your lotus feet (Your immaculate Name. O’ God bless me that) I may utter (only those words which) please You, and let Your Name be the support of Nanak.”(1)

Advising us also, he says: O’ my dear friends, remain in the shelter of the saints (Guru), and meditate on the infinite Master. Nanak says, by meditating on God, one who is (sad, like) dry wood becomes (happy like) a green plant.”(2)

Chhantt-

Now Guru Ji talks about the seasons in chronological order. He starts with *Basant* (or Spring season), which comes generally in the months of *Chait* and *Vaisaakh* (mid-March to mid-April).

He says: “(O’ my friends), delightful is the season of Spring and pleasant are months of *Chait* and *Vaisaakh* for the one, who has obtained God as the spouse and his or her mind, body and every breath has blossomed forth. O’ dear friend, in whose heart comes to abide the lotus feet of the immovable God, that heart is in bliss. That God of ours is beautiful, wise, accomplished, and the possessor of priceless merits. By good fortune, one who (has obtained God) eradicates one’s pain, and one’s desire is fulfilled. Nanak submits, O’ God in Your refuge, even my fear of death has been erased.”(2)

The message of this *shabad* is that when we seek the shelter of God and meditate on His Name, God comes to reside in our heart we get rid of all our fears, and feel so delighted as if there is Spring all around us.

ਸਲੋਕ॥

ਸਾਧਸੰਗਤਿ ਬਿਨੁ ਭ੍ਰਮਿ ਮੁਈ ਕਰਤੀ ਕਰਮ ਅਨੇਕ॥

ਕੋਮਲ ਬੰਧਨ ਬਾਧੀਆ ਨਾਨਕ ਕਰਮਹਿ ਲੇਖ॥੧॥

ਜੇ ਭਾਣੇ ਸੇ ਮੇਲਿਆ ਵਿਛੋੜੇ ਭੀ ਆਪਿ॥

ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ॥੨॥

salok.

saaDhsangat bin bharam mu-ee kartee karam anayk.

komal banDhan baaDhee-aa naanak karmeh laykh. ||1||

jo bhaanay say mayli-aa vichhorhay bhee aap.

naanak parabh sarnaagatee jaa kaa vad partaap. ||2||

ਛੰਤੁ॥

ਗ੍ਰਿਖਮ ਰੁਤਿ ਅਤਿ ਗਾਖਤੀ ਜੇਠ ਅਖਾੜੈ ਘਾਮ ਜੀਉ॥

ਪ੍ਰੇਮ ਬਿਛੋਹੁ ਦੁਰਾਗਣੀ ਦ੍ਰਿਸਟਿ ਨ ਕਰੀ ਰਾਮ ਜੀਉ॥

ਨਹ ਦ੍ਰਿਸਟਿ ਆਵੈ ਮਰਤ ਹਾਵੈ ਮਹਾ ਗਾਰਬਿ ਮੁਠੀਆ॥

ਜਲ ਬਾਝੁ ਮਛੁਲੀ ਤੜਫਤਾਵੈ ਸੰਗਿ ਮਾਇਆ ਰੁਠੀਆ॥

chhant.

gareekham rut at gaakh-rhee jayth akhaarhai ghaam jee-o.

paraym bichhohu duhaaganeee darisat na karee raam jee-o.

nah darisat aavai marat haavai mahaa gaarab muthee-aa.

jal baajh machhulee tarhfarhaavai sang maa-i-aa ruth-ee-aa.

ਕਰਿ ਪਾਪ ਜੋਨੀ ਭੈ ਭੀਤ ਹੋਈ ਦੇਇ ਸਾਸਨ ਜਾਮ ਜੀਉ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਓਟ ਤੇਰੀ ਰਾਖੁ ਪੂਰਨ ਕਾਮ ਜੀਉ॥੩॥

ਸਲੋਕ॥

ਸਰਧਾ ਲਾਗੀ ਸੰਗਿ ਪ੍ਰੀਤਮੈ ਇਕੁ ਤਿਲੁ ਰਹਣੁ ਨ ਜਾਇ॥
ਮਨ ਤਨ ਅੰਤਰਿ ਰਵਿ ਰਹੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ॥੧॥
ਕਰੁ ਗਹਿ ਲੀਨੀ ਸਾਜਨਹਿ ਜਨਮ ਜਨਮ ਕੇ ਮੀਤ॥
ਚਰਨਹ ਦਾਸੀ ਕਰਿ ਲਈ ਨਾਨਕ ਪ੍ਰਭ ਹਿਤ ਚੀਤ॥੨॥

ਛੰਤੁ॥

ਰੁਤਿ ਬਰਸੁ ਸੁਹੇਲੀਆ ਸਾਵਣ ਭਾਦਵੇ ਆਨੰਦ ਜੀਉ॥
ਘਣ ਉਨਵਿ ਵੁਠੇ ਜਲ ਥਲ ਪੂਰਿਆ ਮਕਰੰਦ ਜੀਉ॥
ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ਹਰਿ ਨਾਮ ਨਵ ਨਿਖਿ
ਗ੍ਰਿਹ ਭਰੇ॥
ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਕੁਲ ਸਮੂਹਾ ਸਭਿ ਤਰੇ॥
ਪ੍ਰਿਅ ਰੰਗਿ ਜਾਗੇ ਨਹ ਛਿਦ੍ਰੁ ਲਾਗੇ ਕ੍ਰਿਪਾਲੁ ਸਦ ਬਖਸਿੰਦੁ
ਜੀਉ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਕੰਤੁ ਪਾਇਆ ਸਦਾ ਮਨਿ ਭਾਵੰਦੁ
ਜੀਉ॥੪॥

ਸਲੋਕ॥

ਆਸ ਪਿਆਸੀ ਮੈ ਫਿਰਉ ਕਬ ਖੋਖਉ ਗੋਪਾਲ॥
ਹੈ ਕੋਈ ਸਾਜਨੁ ਸੰਤ ਜਨੁ ਨਾਨਕ ਪ੍ਰਭ ਮੇਲਣਾਰਾ॥੧॥
ਬਿਨੁ ਮਿਲਬੇ ਸਾਂਤਿ ਨ ਊਪਜੈ ਤਿਲੁ ਪਲੁ ਰਹਣੁ ਨ ਜਾਇ॥
ਹਰਿ ਸਾਧਹ ਸਰਣਾਗਤੀ ਨਾਨਕ ਆਸ ਪੁਜਾਇ॥੨॥

ਛੰਤੁ॥

ਰੁਤਿ ਸਰਦ ਅਡੰਬਰੇ ਅਸੁ ਕਤਕੇ ਹਰਿ ਪਿਆਸ ਜੀਉ॥
ਖੋਜੰਤੀ ਦਰਸਨੁ ਫਿਰਤ ਕਬ ਮਿਲੀਐ ਗੁਣਤਾਸ ਜੀਉ॥
ਬਿਨੁ ਕੰਤੁ ਪਿਆਰੇ ਨਹ ਸੂਖ ਸਾਰੇ ਹਾਰ ਕੰਛਣ ਧ੍ਰਿਗੁ
ਬਨਾ॥
ਸੁੰਦਰਿ ਸੁਜਾਣਿ ਚਤੁਰਿ ਬੋਤੀ ਸਾਸ ਬਿਨੁ ਜੈਸੇ ਤਨਾ॥
ਈਤ ਉਤ ਦਹ ਦਿਸ ਅਲੋਕਨ ਮਨਿ ਮਿਲਨ ਕੀ ਪ੍ਰਭ
ਪਿਆਸ ਜੀਉ॥
ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਪ੍ਰਭ ਗੁਣਤਾਸ
ਜੀਉ॥੫॥

kar paap jonee bhai bheet ho-ee day-ay saasan
jaam jee-o.
binvant^t naanak ot tayree raakh pooran kaam
jee-o. ||3||

salok.

sarDhaa laagee sang pareetamai ik til rahan na
jaa-ay.
man tan antar rav rahay naanak sahj subhaa-ay.
||1||
kar geh leenee saajni^t janam janam kay meet.
charnah daasee kar la-ee naanak parabh hit
cheet. ||2||

chhant.

rut baras suhaylee-aa saavan bhaadvay aanand
jee-o.
ghan unav vuthay jal thal poori-aa makrand
jee-o.
parabh poor rahi-aa sarab thaa-ee har naam nav
niDh garih bharay.
simar su-aamee antarjaamee kul samoohaa sabh
taray.
pari-a rang jaagay nah chhidar laagay kirpaal sad
bakhsind jee-o.
binvant^t naanak har kant^t paa-i-aa sadaa man
bhaavand jee-o. ||4||

salok.

aas pi-aasee mai fira-o kab paykha-o gopaal.
hai ko-ee saajan sant^t jan naanak parabh
maylanhaar. ||1||
bin milbay saa^t na oopjai til pal rahan na jaa-ay.
har saaDhah sarnaagatee naanak aas pujaaa-ay.
||2||

chhant.

rut sarad adambaro asoo katkay har pi-aas jee-o.
khojantee darsan firat^t kab milee-ai guntaas
jee-o.
bin kant^t pi-aaray nah sookh saaray haar kanyan
Dharig banaa.
sundar sujaan chatur baytee saas bin jaisay
tanaa.
eet^t ut^t dah dis alokan man milan kee parabh
pi-aas jee-o.
binvant^t naanak Dhaar kirpaa maylhu parabh
guntaas jee-o. ||5||

Salok

In the previous *shabad*, Guru Ji advised us that when we seek the shelter of God and meditate on His Name, God comes to reside in our heart, we get rid of all our fears and feel so delighted as if there is Spring all around us. After Spring, the next season is Summer called *Garmi* (roughly May and June). This hot season is very uncomfortable period, particularly in northwestern parts of India, when the temperature often rises above 100 degrees Fahrenheit. In those days, people didn't have access to air conditioning or even to cold water, and used to walk on bare feet through scorching hot sand dunes to reach a shady place or source of water. In this *shabad*, Guru Ji compares the state of mind of a person separated from God to the distress borne by people during such torturous summer months.

First describing, what happens to those who do not care to seek the company of saint (Guru), he says: "(O' my friends), without (the benefit of) the society of the saints, doing myriad (ritualistic) deeds, the soul (bride) dies in doubts. O' Nanak, in accordance with the writ of the past deeds, she remains bound by the subtle (worldly) bonds."(1)

However Guru Ji doesn't blame such misguided souls completely. Instead, he sees the will of God in all this. Therefore he says: "(O' my friends), they who are pleasing (to God), have been united with Him, and He Himself has separated some (from Him). Therefore Nanak says: "We should take the shelter of God, great is His glory."(2)

Chhantt-

Now Guru Ji specifically compares the state of mind of a human soul separated from God, to the distress which one feels during the hot summer months. He says: "(Just as) the summer season is very agonizing, when during the (months of) *Jaith and Assaah* (May and June) there is intense heat, (and people are very uncomfortable, similar is the miserable state of mind of) a discarded bride (soul), on whom God has not cast His (soothing) glance (of grace). Being deceived by enormous ego (her Spouse, God) is not visible to her; therefore she dies wailing in pain. Being attached to *Maya* (the worldly allurements), she is estranged (from her spouse God, therefore) she writhes (in pain) like a fish out of water. Because of sins (committed by her), she is ridden with fear of punishment, which the demon of death is going to inflict. Therefore, Nanak submits: "O' the fulfiller of wishes, I have sought Your shelter. Please save me."(3)

The message of this *shabad* is that even if we have committed many sins, have not cared to meditate on God's Name, and our mind is in great agony fearing the terrible punishment awaiting us, we should still humbly pray to God to save us. He may take pity on us and like the shade of tree provide us comfort from the scorching heat of our own sins.

Salok

In the previous *shabad*, Guru Ji described how like the scorching heat of summer, the separation of God is painful for the human soul. He also advised us that the only way to save ourselves from the torture of separation and the terrible punishment awaiting us due to the sins committed by us is to humbly seek the protection of God. In this *shabad*, Guru Ji compares the happiness experienced by that human soul on whom God has shown

His grace and united her with Him to the bliss experienced in the rainy season by the bride united with her beloved.

First speaking on behalf a *Gurmukh* (Guru following) soul, Guru Ji describes the love and attachment, she feels for God. He says: “O’ Nanak, (the bride soul, who) is imbued with loving devotion for her beloved (God), she cannot live even for a moment (without Him). Quite imperceptibly, that beloved God remains abiding in her mind and body.”(1)

Describing how God makes such a person His everlasting friend, Guru Ji states: “(O’ my friends, the bride soul), with whom God has been friend, birth after birth, holding her hand He has made her own. O’ Nanak, blessing her with His utmost love, He has made her His humble servant.”(2)

Chhant-

Elaborating on the happiness felt by those human souls, who are united with their beloved Spouse, Guru Ji says: “(To the human soul, who is united with her beloved), very comforting is the rainy season and blissful are the months of *Sawaan and Bhadon* (roughly July and August), when the low clouds graciously pour rain and fill all lands and water bodies with the fragrant fresh water. (The soul bride realizes that) God is pervading all places and her heart is filled with all the nine treasures (of happiness). By contemplating her Master, all her generations are saved. The merciful God is always forgiving, therefore those who wake up in the love of the beloved God, (and instead of spending their lives in ignorance, spend it in meditating on His Name); they are not stained by sin. Nanak humbly submits that such bride souls have obtained God as their spouse, who is always pleasing to their mind.”(4)

The message of this *shabad* is that the bride soul who with loving devotion meditates on God’s Name, gets united with the bliss giving God and enjoys an everlasting happiness, as if for her there is always the pleasant rainy season and her mind and body are being saturated with the fragrant fresh water of God’s Name.

Salok

In the previous *shabad*, Guru Ji compared the bliss experienced by the human soul, on whom God has become gracious to the happiness felt by those human beings and all the vegetation, when in the rainy season all lands and water bodies get filled with the fragrant fresh water. But the human bride feels true calm and comfort only when the cold season comes and she is united with her spouse. But for such a pleasant season, one has to make some preparations, such as securing enough food, fuel, and warm clothing for the coming winter. Similarly, to enjoy the peace and bliss of God’s union, the bride soul has to make some efforts. However even before these efforts there is the need for a strong and intense desire in the bride soul’s heart for the sight of her Beloved God.

So first expressing his keen desire for the sight of his Beloved, Guru Ji says: “(O’ my friends), thirsty with the desire (for His sight), I am wandering around, and wondering when I shall be able to behold God of the universe. (I am looking for, and asking): “Is there any saintly friend and devotee, who could unite Nanak with God?”(1)

Describing how restless he feels without meeting God and what efforts he is making for this purpose, Guru Ji says: “Without meeting Him, I cannot find any peace/ I cannot remain without Him even for a moment. Therefore, I have come to the shelter of the saint (Guru), so that he may fulfill Nanak’s desire (to see God).”(2)

Chhant-

Just as in the months of *Assu and Katak* (roughly September and October), we make preparations for the coming winter months; similarly the bride soul makes preparations for union with her spouse God. Describing these preparations and the result of all these efforts, Guru Ji says: “(O’ my friend, when in the months of) *Assu and Katak*, the winter season starts, in the heart of (a devoted) bride soul a craving to see God arises. Then she keeps wandering around to see His sight and (keeps wondering), when could she meet that Treasure of merits? Without (seeing her) Beloved, (the soul) finds no peace at all and to her, accursed seem the necklaces, bracelets (and other ornaments). Even though, she may be beautiful, sagacious, and all knowing, she feels like a body without breath. She looks here and there and in all the ten directions, because in her mind is the thirst for uniting with God. Therefore O’ Nanak, (she always keeps humbly beseeching and saying, O’ God, the treasure of merits, please show mercy and unite (me with You)).”(5)

The message of the *shabad* is that if we want to enjoy the cool comfort of God’s union, then just as we make so many efforts in preparing for the winter, similarly we need to develop a keen desire to see the sight of God and seek the guidance of the Guru to find that God and enjoy the bliss of His union.

ਸਲੋਕ॥

ਜਲਣਿ ਬੁਝੀ ਸੀਤਲ ਭਏ ਮਨਿ ਤਨਿ ਉਪਜੀ ਸਾਂਤਿ॥
ਨਾਨਕ ਪ੍ਰਭ ਪੂਰਨ ਮਿਲੇ ਦੁਤੀਆ ਬਿਨਸੀ ਭ੍ਰਾਂਤਿ॥੧॥

salok.

jalan bujhee seetal bhā-ay man tan upjee
saaᵀ.
naanak parabh pooran milay dutee-aa binsee
bharaaᵀ. ||1||

ਪੰਨਾ ੯੨੯

ਸਾਧ ਪਠਾਏ ਆਪਿ ਹਰਿ ਹਮ ਤੁਮ ਤੇ ਨਾਹੀ ਦੂਰਿ॥
ਨਾਨਕ ਭ੍ਰਮ ਭੈ ਮਿਟਿ ਗਏ ਚਮਣ ਰਾਮ ਭਰਪੂਰਿ॥੨॥

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saaDh pathā-ay aap har ham tum tay
naahee door.
naanak bharam bhāi mit ga-ay raman raam
bharpoor. ||2||

ਛੰਤੁ॥

ਰੁਤਿ ਸਿਸੀਅਰ ਸੀਤਲ ਹਰਿ ਪ੍ਰਗਟੇ ਮੰਘਰ ਪੋਹਿ ਜੀਉ॥
ਜਲਨਿ ਬੁਝੀ ਦਰਸੁ ਪਾਇਆ ਬਿਨਸੇ ਮਾਇਆ ਧੋਰੁ ਜੀਉ॥
ਸਭਿ ਕਾਮ ਪੂਰੇ ਮਿਲਿ ਹਜੂਰੇ ਹਰਿ ਚਰਣ ਸੇਵਕਿ ਸੇਵਿਆ॥
ਹਾਰ ਡੋਰ ਸੀਗਾਰ ਸਭਿ ਚਸ ਗੁਣ ਗਾਉ ਅਲਖ ਅਭੋਵਿਆ॥
ਭਾਉ ਭਗਤਿ ਗੋਵਿੰਦ ਬਾਂਛਤ ਜਮੁ ਨ ਸਾਕੈ ਜੋਹਿ ਜੀਉ॥

chhant.

rut sisee-ar seetal har pargatay manghar pohi
jee-o.
jalan bujhee daras paa-i-aa binsay maa-i-aa
Dharoh jee-o.
sabh kaam pooray mil hajoaray har charan
sayvak sayvi-aa.
haar dor seegaar sabh ras gun gaa-o alakh
abhayvi-aa.
bhaa-o bhagat govind baaᵀchhat jam na
saakai johi jee-o.

ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੀ ਤਹ ਨ ਪ੍ਰੇਮ ਬਿਛੋਰ
ਜੀਉ॥੬॥

ਸਲੋਕ॥

ਹਰਿ ਧਨੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਡੋਲਤ ਨਾਹੀ ਚੀਤ॥

ਸੰਤ ਸੰਜੋਗੀ ਨਾਨਕਾ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟੇ ਪ੍ਰਭ ਮੀਤ॥੧॥

ਨਾਦ ਬਿਨੋਦ ਅਨੰਦ ਕੋਡ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਸੰਗਿ ਬਨੇ॥

ਮਨ ਖਾਂਡਤ ਫਲ ਪਾਇਆ ਹਰਿ ਨਾਨਕ ਨਾਮ ਭਨੇ॥੨॥

ਛੰਤੁ॥

ਹਿਮਕਰ ਰੁਤਿ ਮਨਿ ਭਾਵਤੀ ਮਾਘੁ ਫਗਣੁ ਗੁਣਵੰਤ ਜੀਉ॥

ਸਖੀ ਸਹੇਲੀ ਗਾਉ ਮੰਗਲੋ ਗ੍ਰਿਹਿ ਆਏ ਹਰਿ ਕੰਤ ਜੀਉ॥

ਗ੍ਰਿਹਿ ਲਾਲ ਆਏ ਮਨਿ ਧਿਆਏ ਸੇਜ ਸੁੰਦਰਿ ਸੋਹੀਆ॥

ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਭਏ ਹਰਿਆ ਦੇਖਿ ਦਰਸਨ
ਮੋਹੀਆ॥

ਮਿਲੇ ਸੁਆਮੀ ਇਛੁ ਪੁੰਨੀ ਮਨਿ ਜਪਿਆ ਨਿਰਮਲ ਮੰਤ ਜੀਉ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਿਤ ਕਰਹੁ ਰਲੀਆ ਹਰਿ ਮਿਲੇ ਸ੍ਰੀਧਰ ਕੰਤ
ਜੀਉ॥੭॥

ਸਲੋਕ॥

ਸੰਤ ਸਹਾਈ ਜੀਅ ਕੇ ਭਵਜਲ ਤਾਰਣਹਾਰ॥

ਸਭ ਤੇ ਊਚੇ ਜਾਣੀਅਹਿ ਨਾਨਕ ਨਾਮ ਪਿਆਰ॥੧॥

ਜਿਨ ਜਾਨਿਆ ਸੇਈ ਤਰੇ ਸੇ ਸੂਰੇ ਸੇ ਬੀਰ॥

ਨਾਨਕ ਤਿਨ ਬਲਿਹਾਰਣੈ ਹਰਿ ਜਪਿ ਉਤਰੇ ਤੀਰ॥੨॥

ਛੰਤੁ॥

ਚਰਣ ਬਿਰਾਜਿਤ ਸਭ ਊਪਰੇ ਮਿਟਿਆ ਸਗਲ ਕਲੇਸੁ ਜੀਉ॥

ਆਵਣ ਜਾਵਣ ਦੁਖ ਹਰੇ ਹਰਿ ਭਗਤਿ ਕੀਆ ਪਰਵੇਸੁ ਜੀਉ॥

ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਮਾਤੇ ਤਿਲੁ ਨ ਮਨੁ ਤੇ ਬੀਸਰੈ॥

ਤਜਿ ਆਪੁ ਸਰਣੀ ਪਰੇ ਚਰਨੀ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ॥

ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਸ੍ਰੀਰੰਗ ਸੁਆਮੀ ਆਦਿ ਕਉ ਆਦੇਸੁ ਜੀਉ॥

ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਇਆ ਧਾਰਹੁ ਜੁਗੁ ਜੁਗੋ ਇਕ ਵੇਸੁ
ਜੀਉ॥੮॥੧॥੬॥੮॥

binvanṯ naanak parabḥ aap maylee ṭah na
paraym bichḥoh jee-o. ||6||

salok.

har Dhan paa-i-aa sohaagaṇee dolaṯ naahee
cheeṯ.

santṯ sanjogee naankaa garihi pargatay
parabḥ meet. ||1||

naad binod anand kod pari-a pareetam sang
banay.

man baa^achḥaṯ fal paa-i-aa har naanak naam
bhanay. ||2||

chhant.

himkar ruṯ man bhāavṯee maagh fagan
gunvanṯ jee-o.

sakhēe sahaylee gaa-o manglo garihi aa-ay
har kanṯ jee-o.

garihi laal aa-ay man Dhi-aa-ay sayj sundar
sohee-aa.

van ṯarin ṯaribhavan bhā-ay hari-aa dṯaykh
ḍarsan mohee-aa.

milay su-aamee ichḥ punnee man japi-aa
nirmal mantṯ jee-o.

binvanṯ naanak niṯ karahu ralee-aa har milay
sareeDhar kanṯ jee-o. ||7||

salok.

santṯ sahaa-ee jee-a kay bhavjal taaranḥaar.

sabh ṯay oochay jaanee-ahi naanak naam
pi-aar. ||1||

jin jaani-aa say-ee ṯaray say sooray say beer.

naanak ṯin balihaarṇai har jap uṯray ṯeer. ||2||

chhant.

charan biraajitṯ sabḥ oopray miti-aa sagal
kalays jee-o.

aavan jaavan dukḥ haray har bhagatṯ kee-aa
parvays jee-o.

har rang raṯay sahj maṯay ṯil na man ṯay
beesrai.

ṯaj aap sarṇee paray charnee sarab gun
jagdeesrai.

govindṯ gun niDh sareerang su-aamee aad
ka-o aadays jee-o.

binvanṯ naanak ma-i-aa Dhaarahu jug jugo ik
vays jee-o. ||8||1||6||8||

Salok

In the previous *Salok*, Guru Ji described how a soul bride wanders around in search of her beloved God and looks for a saintly friend who could unite her with Him. Guru Ji compared such efforts of the bride soul to the preparations made by ordinary human beings in the months of September and October for the coming winter season. In this *Salok*, Guru Ji describes the peace and bliss experienced by that bride, who has succeeded in meeting her spouse God.

He says: “O’ Nanak, (they who) have obtained to the perfect God, (from within them) duality and doubt has vanished, the fire (of worldly desire) has been put off, they have become calm, and within them a state of peace has welled up.”(1)

But it is the saint (Guru), who guides the soul brides and helps them to unite with God. Explaining this concept, Guru Ji says: “O’ Nanak, by meditating on the all pervading God, all my doubts and dreads have been removed. (I have now realized that) God Himself has sent His saints (Gurus into the world to tell us that God) is not far from us.”(2)

Chhant-

Now Guru Ji compares the peace and bliss of the soul united with God to the comfort being enjoyed by that bride, who in the cold months of November and December is enjoying the company of her spouse. He says: “(O’ my friends), in the months of *Maghar and Poah* (roughly November and December), the winter season brings a lot of cold (weather with it). Similarly the soul bride in whose heart God manifests, obtains the sight (of God), the fire (of worldly) desire (in her) is put off, and her guiles and deceits of *Maya* (the worldly attachments) are destroyed. (Not only that, O’ my friends), the humble servant of God, who has served the Master all his or her tasks are accomplished, and he or she obtains the sight of God right in front of him or her. (O’ my friends, just as upon meeting her spouse), all the necklaces and decorations (of the bride) become fruitful, similarly for a soul bride all bliss and peace is included in meeting her spouse God. Therefore O’ my friends) keep singing the praises of that in comprehensible and mysterious (God. O’ my friends), when with loving devotion we long for God of the universe, then even the demon of death cannot look at us with an evil eye. In short), Nanak says that the bride soul, whom God has Himself united with Him, never has to suffer the pangs of separation from her beloved (spouse, God).”(6)

The message of this *shabad* is that if we want to enjoy the cool comfort of eternal union with our beloved spouse God, we should seek the guidance of the Guru, and sing God’s praises with true love and devotion. One day God would show His grace and would accept us in His blissful union. Then forever we would be free from rounds of births and deaths and illusions of *Maya* (or worldly riches and power).

Salok

In the previous *shabad*, Guru Ji described the peace and bliss which a soul bride experiences when following Guru’s advice, she meditates on God’s Name and is ultimately blessed with the sight of her spouse God. In this *shabad*, Guru Ji describes further the joy and zeal that the bride feels on beholding her beloved, and how she feels like singing, dancing, and sharing this happiness with her friends and mates.

First describing the union of the bride soul with her spouse God, Guru Ji says: “(O’ my friends), the wedded bride, who has obtained the wealth of God’s (Name), doesn’t waver in her mind (toward worldly attractions). Because O’ Nanak, on meeting the saints (Guru, she obtains true guidance and) her friend God becomes manifest in her heart itself.”(1)

Describing the joy she feels on meeting her spouse, Guru Ji says: “(O’ my friends), in the company of her beloved Spouse (the bride soul feels as if she is enjoying all kinds of) melodious tunes, plays, and blissful festivities. O’ Nanak, by meditating on God’s Name, she has obtained the fruit of her heart’s desire.”(2)

Chhantt-

Now describing, how the bride who has obtained union with her spouse God, feels about the peak of winter when it is ice cold outside, Guru Ji says: “(O’ my friends), very meritorious are the months of *Maagh and Faggan* (roughly January and February, because) the ice-cold winter (in these months) is pleasing to the mind. Come O’ my mates and friends and sing songs of joy, because my spouse God has come into the house (of my heart). Yes, that Spouse whom I had contemplated (in my) mind has come in my house and the couch (of my heart) looks beautiful and adorned. Seeing His sight, (the soul bride remains so captivated that even in this ice-cold winter) all the forests, grass blades, in all the three worlds seem green (and the entire universe seems to be in joy to her. In short), when she meditated on the immaculate *Mantra* (of God’s Name), she met her Spouse, and all her desire was fulfilled. Nanak humbly says make merry every day (O’ my friends, because) our groom, the Master of wealth has come to meet us.”(7)

The message of the *shabad* is that when following true Guru’s advice, we meditate on the *Mantra* of God’s Name with true love and devotion, God manifests in our heart itself, and then we feel so delighted and overjoyed that even in the ice-cold winter, when all the trees are bare, and all grass is dormant, everything looks to us green and in bloom, and we feel like dancing and singing along with our friends and mates.

Salok

Guru Ji concludes this chapter on *Rutti Salok* (Seasonal Couplets) by expressing his appreciation for the saint (Guru), who helps us in getting united with God. Also Guru Ji pays his respects to those *Gurmukh* (Guru following) souls, who always keep God enshrined in their hearts.

He says: “(O’ my friends), saints become the helpers of the soul, and are capable of ferrying us across the dreadful (worldly) ocean. O’ Nanak, we should consider them highest of all, who are in love with the (God’s) Name.”(1)

Expressing his appreciation for those who have meditated on God’s Name and have realized Him, Guru Ji says: “(O’ my friends), they alone have crossed over (the worldly ocean), who have realized (Him). They alone are the true heroes and warriors. Nanak is a sacrifice to those, who by meditating on God have crossed over to the other bank.”(2)

Chhant-

Now Guru Ji tells us, how and why those devotees swim across the worldly ocean, who meditate on God. He says: "(O' my friends), they in whose hearts abide the feet (of God, His Name which has the highest merit), all their woes have ended. Those in whom is enshrined the devotion of God; all their pains of comings and goings are ended. Being imbued with God's love, they remain immersed in a state of poise, and they do not forsake (God), even for an instant. Shedding their self (conceit), they enter the refuge of God, the possessor of all merits. Nanak submits, (O' my friend), salute that God of the universe, the treasure of merits, the Master of wealth, who has been there before the beginning of time. (O' God), age after age You have the same one form, please show mercy (on us)."(8-1-6-8)

The message of this chapter *Rutti Salok* (Seasonal Couplets) is that if we want to make all the seasons of the year most pleasing and comforting, then we should seek the guidance of the saint (Guru). He is sent by God to make us realize Him, who is right in front of us. Under Guru's instructions we should meditate on God's Name and beseech Him to come and abide in our hearts. One day God would come to abide in our hearts, and then we would experience such joy and happiness, as if season of spring has come forever.

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਦਖਣੀ ਓਅੰਕਾਰੁ

raamkalee mehlaa 1 dakh-nee o-ankaar

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar satgur pargaad.

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥
ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥
ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥
ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ॥

o-ankaar barahmaa utpat.
o-ankaar kee-aa jin chit.
o-ankaar sail jug bha-ay.
o-ankaar bayd nirma-ay.

ਪੰਨਾ ੯੩੦

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ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ॥
ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ॥
ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ॥
ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ॥੧॥

o-ankaar sabad uDhary.
o-ankaar gurmukh taray.
onam akhar sunhu beechaar.
onam akhar taribhavan saar. ||1||

ਸੁਣਿ ਪਾਠੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ॥
ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ॥੧॥ ਰਹਾਉ॥

sun paaday ki-aa likhahu janjaalaa.
likh raam naam gurmukh gopaalaa. ||1||
rahaa-o.

ਸਸੈ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ॥
ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ਚੁਣਿ ਲੈ ਮਾਣਕ ਮੋਤੀ॥
ਸਮਝੈ ਸੂਝੈ ਪੜਿ ਪੜਿ ਬੂਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਾਚਾ॥
ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਾਚੁ ਸਮਾਲੈ ਬਿਨੁ ਸਾਚੇ ਜਗੁ ਕਾਚਾ॥੨॥

sasai sabh jag sahj upaa-i-aa teen bhavan ik jotee.
gurmukh vasat paraapat hovai chun lai maanak motee.
samjhai soojhai parh parh boojhai ant nirantrar saachaa.
gurmukh daykhai saach samaalay bin saachay jag kaachaa. ||2||

ਧਯੈ ਧਰਮੁ ਧਰੇ ਧਰਮਾ ਪੁਰਿ ਗੁਣਕਾਰੀ ਮਨੁ ਧੀਰਾ॥

DhaDhai Dharam Dharay Dharmaa pur gunkaaree man Dheeraa.

ਧੈ ਧੁਲਿ ਪਕੈ ਮੁਖਿ ਮਸਤਕਿ ਕੰਚਨ ਭਏ ਮਨੁਰਾ॥
 ਧਨੁ ਧਰਣੀਧਰੁ ਆਪਿ ਅਜੋਨੀ ਤੋਲਿ ਬੋਲਿ ਸਚੁ ਪੂਰਾ॥
 ਕਰਤੇ ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ ਕੈ ਜਾਣੈ ਗੁਰੁ ਸੂਰਾ॥੩॥
 ਛਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ਗਰਬਿ ਗਲੇ ਬਿਖੁ
 ਖਾਇਆ॥
 ਗੁਰੁ ਰਸੁ ਗੀਤ ਬਾਦ ਨਹੀ ਭਾਵੈ ਸੁਣੀਐ ਗਹਿਰੁ ਗੰਭੀਰੁ
 ਗਵਾਇਆ॥
 ਗੁਰਿ ਸਚੁ ਕਹਿਆ ਅੰਮ੍ਰਿਤੁ ਲਹਿਆ ਮਨਿ ਤਨਿ ਸਾਚੁ
 ਸੁਖਾਇਆ॥
 ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ॥੪॥

DhaDhai Dhool parhai mukh mastak kanchan
 bha-ay manooraa.
 Dhan DharnneeDhar aap ajonee tol bol sach
 pooraa.
 kartay kee mit kartaa jaanai kai jaanai gur
 sooraa. ||3||
 nyi-aan gavaa-i-aa doojaa bhaa-i-aa garab
 galay bikh khaa-i-aa.
 gur ras geet baad nahee bhaavai sunee-ai
 gahir gambheer gavaa-i-aa.
 gur sach kahi-aa amrit lahi-aa man tan saach
 sukhaa-i-aa.
 aapay gurmukh aapay dayvai aapay amrit
 pee-aa-i-aa. ||4||

Ram Kali Mehla-1

Dakhni Onkar

There are many differing views on the background and the title of this hymn. According to one view, Guru Nanak Dev Ji uttered this hymn to impart true wisdom to the local pundits in a temple dedicated to *Onkaar* in central India. According to *Janam Saakhi* by *Har Ji*, Guru Nanak Dev Ji uttered this hymn while conversing with a pundit, who used to teach the children of king *Shiv Naabh* of Sangala Deep in southern India, and that is why this chapter is titled *Dakhni Onkar*. However in his conclusion, *Giani Harbans Singh* says that the word *Dakhni* is not related to the title, it is just a sub branch of musical measures like *Bilawal Dakhni* or *Maaroo Dakhni*. As regards, the name *Onkar* (The all pervading God), all that matters is that a pundit used to ask his students to practice writing letters of the alphabet, starting with *O Nam* (salute God), but without really meaning to educate them about God. In this hymn, Guru Ji advises that pundit and us to reflect on the words of God and instill their meanings in our hearts.

Addressing the pundit Guru Ji says: “(O’ pundit), it is from the one all pervading God, that *Brahma* (the god of creation) was created. It was that God, whom (*Brahma*) cherished in his mind. It was from the Creator that all the mountains and *yugas* (or time periods) came into existence. It was from the Creator that (all the holy scriptures, such as) *Vedas* came into existence. It was by reflecting on (the divine) word that (mortals) were saved (from the worldly evils). Yes, it is by (meditating on the) Creator that Guru-following people crossed over (the worldly ocean. O’ pundit), listen to the discourse on the word *O Nam* (or *Om Namah*). This word *O Nam* is the essence of all the three worlds.”(1)

Before starting his discourse on each letter of the alphabet, Guru Ji says: “Listen O’ pundit, what are you writing about the (worldly) entanglements? Following Guru’s guidance, write about the Name of God of the universe.”(1-pause)

Now Guru Ji gives his divine discourse, associating each stanza with different letters of the alphabet, which was one of the styles of writing poetry in those days. This is the explanation:

“*Sassa* (S): -

(It is God), who has effortlessly created this entire universe, and only one (divine) light is pervading in all the three worlds. It is through the Guru that the commodity (of God's Name) is obtained, and one picks up these (divine) gems and pearls (of God's Name. That person) reads again and again to understand and comprehend (the meaning of the Guru's words, and) realizes that ultimately, it is the one eternal God who is abiding in all. That Guru following person sees and cherishes that eternal God (in all, and to such a person), except the eternal (God), the (entire) world seems perishable.”(2)

“*Dhadha* (DH): -

The one who resides in (the company of righteous people, as if one is living in) the city of *Dharma*, and enshrines righteousness in the mind, obtains this merit that one's mind remains contented. When the dust (of saints' feet) falls on one's face (the essence of Guru's message is enshrined in the mind, then one becomes so immaculate, as if) from useless rust, one has become pure gold. Therefore blessed is that God, the supporter of the earth, who Himself is un-born, but perfect in the weight of His word (the power of His command). But it is either the Creator Himself, or the brave Guru who knows the extent (of God's power, and none else).” (3)

“*Ganna* (GN)

(The person who instead of God,) is in love with the other (worldly riches or relatives) has lost (true) wisdom. As if such a person has eaten poison and is consumed in ego. Due to love for the other (worldly things, such a person) doesn't like to listen to the word or sweet songs of the Guru, and has lost (touch) with the unfathomable profound (God). But through the Guru the one who has meditated on the eternal (God) has obtained the nectar (of God's Name), and the eternal (God) has become pleasing to that person's mind and body. (But all this happens as per God's grace). Through the Guru, He Himself gives (the gift of meditation), and Himself makes a person drink the nectar (of God's Name.)”(4)

The message of the above four stanzas is that (1) it is the one God, who has created this universe. (2) The person, who listens to the Guru's word understands this fact and sees that imperishable God pervading in all. (3) The person who resides in the company of the righteous people and listens to the immaculate advice gains so many merits, as if from rust, has become pure gold. (4) The person who, instead of God, is in love with other worldly things is consumed by ego. But the one, who believes in the word of the Guru, drinks the nectar of God's Name, whose limit only God Himself or the brave Guru knows (and none else).

In this regard Bh. Harbans Singh narrates a story as recorded in *Parchian Sewa Das*, according to which, once the Guru Ji punished a Sikh, while he was reciting this hymn *Onkar*. When asked about the reason, Guru Ji explained that the Sikh was reading the phrase “*Kartaiy ki mitt Karta Jaanaaiy, Kaaiy Jaanaaiy Gur Soora*”, as “*Kartaiy ki mitt Karta Jaanaaiy, Kaiy Jaanaaiy Gur Soora*”, he was pronouncing the word “*Kaiy*” wrongly, which would have meant that only God knows His limit, what does the Guru know, instead of the right meaning that it is either God knows His limit, or the brave Guru (and none else). The point is that it is very important to utter *Gurbani* properly; otherwise it could lead to utterly wrong meanings.

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ॥

ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ਇਉ ਘਰੁ ਮਹਲੁ ਸਿਵਾਪੈ॥

ਪ੍ਰਭੁ ਨੇੜੈ ਹਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ਏਕੋ ਸ੍ਰਿਸਟਿ ਸਬਾਈ॥

ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ॥੫॥

ਇਸੁ ਕਰਤੇ ਕਉ ਕਿਉ ਗਹਿ ਰਾਖਉ ਅਫਰਿਓ ਤੁਲਿਓ ਨ
ਜਾਈ॥

ਮਾਇਆ ਕੇ ਦੇਵਾਨੇ ਪ੍ਰਾਣੀ ਭੂਠਿ ਠਗਉਰੀ ਪਾਈ॥

ਲਬਿ ਲੋਭਿ ਮੁਹਤਾਜਿ ਵਿਗੂਤੇ ਇਬ ਤਬ ਫਿਰਿ ਪਛੁਤਾਈ॥

ਏਕੁ ਸਰੋਵੈ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ॥੬॥

ਏਕੁ ਅਚਾਰੁ ਰੰਗੁ ਇਕੁ ਰੂਪੁ॥

ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਅਸਰੂਪੁ॥

ਏਕੋ ਭਵਰੁ ਭਵੈ ਤਿਹੁ ਲੋਇ॥

ਏਕੋ ਬੂਝੈ ਸੂਝੈ ਪਤਿ ਹੋਇ॥

ਗਿਆਨੁ ਧਿਆਨੁ ਲੋ ਸਮਸਰਿ ਰਹੈ॥

ਗੁਰਮੁਖਿ ਏਕੁ ਵਿਚਲਾ ਕੋ ਲਹੈ॥

ਜਿਸ ਨੋ ਦੇਇ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਏ॥

ਗੁਰੁ ਦੁਆਰੈ ਆਖਿ ਸੁਣਾਏ॥੭॥

ਉਰਮ ਧੂਰਮ ਜੋਤਿ ਉਜਾਲਾ॥

ਤੀਨਿ ਭਵਣ ਮਹਿ ਗੁਰ ਗੋਪਾਲਾ॥

ਉਗਵਿਆ ਅਸਰੂਪੁ ਦਿਖਾਵੈ॥

ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੈ ਘਰਿ ਆਵੈ॥

ਉਨਵਿ ਬਰਸੈ ਨੀਝਰ ਧਾਰਾ॥

ਉਤਮ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ॥

ਇਸੁ ਏਕੋ ਕਾ ਜਾਣੈ ਭੋਉ॥

ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ॥੮॥

ayko ayk kahai sabh ko-ee ha-umai garab
vi-aapai.

antār baahar ayk pachhaanai i-o ghar mahal
sinjapapai.

parabh nayrhai har door na jaanhu ayko
sarisat sabaa-ee.

aykankaar avar nahee doojaa naanak ayk
samaa-ee. ||5||

is kartay ka-o ki-o geh raakha-o afri-o tūli-o
na jaa-ee.

maa-i-aa kay dayvaanay paraanee jhooth
thag-uree paa-ee.

lab lobb muhtaaj vigootay ib tab fir
pachhutaa-ee.

ayk sarayvai taa gat mit paavai aavan jaan
rahaa-ee. ||6||

ayk achaar rang ik roop.

pa-un paanee agnee asroop.

ayko bhavar bhavai tihu lo-ay.

ayko boojhai soojhai pat ho-ay.

gi-aan Dhi-aan lay samsar rahai.

gurmukh ayk virlaa ko lahai.

jis no day-ay kirpaa tay sukh paa-ay.

guroo du-aarai aakh sunaa-ay. ||7||

ooram Dhooram jot ujaalaa.

teen bhavan meh gur gopaalaa.

oogvi-aa asroop dikhaavai.

kar kirpaa apunai ghar aavai.

oonav barsai neejhar Dhaaraa.

ootam sabad savaaranhaaraa.

is aykay kaa jaanai bhay-o.

aapay kartaa aapay day-o. ||8||

Before continuing his sermon related to next letter of the alphabet, Guru Ji wants to clear some concepts about the one God, about whom he has already stated that He is the sole Creator of the World. He says: “(O’ my friends, just for the sake of saying), every body says that there is only one (God, but) every one is afflicted with the disease of ego and arrogance. (If eradicating self-conceit, a person) recognizes the one (God) both within and outside, then that person would realize the mansion (of God. O’ pundit, that) God is near you, don’t deem Him far. He alone is pervading in the entire universe. O’, Nanak, it is the one Creator who is pervading (everywhere. There is none other).”(5)

Naturally the question arises, how could a person get hold of this one God, who is the sole Creator of the world? Guru Ji himself raises this question and then provides the answer. He says: “(O’ pundit, you may ask), how can we catch hold of the Creator, (and enshrine Him in our heart? The fact is that) He cannot be grasped and His worth cannot be estimated. He has administered the poison of falsehood to the humans who are crazy after worldly wealth. Being dependant on lust and greed (the humans) are being ruined and both now and later,

they would repent. It is only when one worships the one (God) that one obtains the state of salvation and one's comings and goings (rounds of births and deaths) cease.”(6)

Elaborating on the oneness of God in all His different forms, features, and even the phenomena of Nature, Guru Ji says: “(O’ pundit), it is the one God, who is in all conduct, colors, and forms. Air, water, and fire are all His manifestations in different forms. He is like the one moth that is flying through all the three worlds. The person who understands the one (God) obtains honor (in God’s court). But it is a rare person who obtains such (divine) knowledge and meditation through the Guru and remains in (a balanced state of mind) or equipoise. The person, whom by His grace (God) gives (this understanding), obtains peace. It is through the Guru that (God) recites (this knowledge) to such a person.”(7)

Describing further, how God reveals Himself through the Guru and how He even gets enshrined in His Home of the mind, Guru Ji says: “It is the illumination of one (divine) light in (all) earth and sky. In all the three worlds, it is the one Guru-God. Showing His mercy He comes into His own house (of the heart and then) manifesting Himself, He reveals His form. Then the nectar (of God) rains incessantly (on that person’s mind), and through the sublime Word), He embellishes that person. It is then, that a person understands the secret of the one God (and realizes that) He Himself is the Creator and He Himself is the one who enlightens (the world with His wisdom).”(8)

The message of the four stanzas is that (1) we should not just keep saying that there is only one God, but should truly believe in it. (2) Only when we worship the one God that we obtain salvation. (3) It is through the Guru, that God gives true divine Knowledge, and (4) It is by His own grace that He comes to reside in one’s heart.

ਉਗਵੈ ਸੂਰ ਅਸੁਰ ਸੰਘਾਰੈ॥
ਉਚੁਊ ਦੇਖਿ ਸਬਦਿ ਬੀਚਾਰੈ॥
ਊਪਰਿ ਆਦਿ ਅੰਤਿ ਤਿਹੁ ਲੋਇ॥
ਆਪੇ ਕਰੈ ਕਥੈ ਸੁਣੈ ਸੋਇ॥

ugvai soor asur sanghaarai.
oocha-o daykh sabad beechaarai.
ooper aad ant tihu lo-ay.
aapay karai kathai sunai so-ay.

ਪੰਨਾ ੯੩੧

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ਓਹੁ ਬਿਧਾਤਾ ਮਨੁ ਤਨੁ ਦੇਇ॥
ਓਹੁ ਬਿਧਾਤਾ ਮਨਿ ਮੁਖਿ ਸੋਇ॥
ਪੁਭੁ ਜਗਜੀਵਨੁ ਅਵਰੁ ਨ ਕੋਇ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਹੋਇ॥੯॥

oh biDhaataa man tan day-ay.
oh biDhaataa man mukh so-ay.
parabh jagjeevan avar na ko-ay.
naanak naam ratay pat ho-ay. ||9||

ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ॥
ਰਣ ਮਹਿ ਲੂਝੈ ਮਨੁਆ ਮਾਰਿ॥
ਰਾਤਿ ਦਿਨੰਤਿ ਰਹੈ ਚੰਗਿ ਰਾਤਾ॥
ਤੀਨਿ ਭਵਨ ਜੁਗ ਚਾਰੇ ਜਾਤਾ॥
ਜਿਨਿ ਜਾਤਾ ਸੋ ਤਿਸ ਹੀ ਜੋਗਾ॥
ਅਤਿ ਨਿਰਮਾਇਲੁ ਸੀਭਸਿ ਦੇਗਾ॥
ਰਹਸੀ ਰਾਮੁ ਰਿਦੈ ਇਕ ਭਾਇ॥
ਅੰਤਰਿ ਸਬਦੁ ਸਾਚਿ ਲਿਵ ਲਾਇ॥੧੦॥

raajan raam ravi hitkaar.
ran meh loojhai manoo-aa maar.
raat dinant rahai rang raataa.
teen bhavan jug chaaray jaataa.
jin jaataa so tis hee jogaa.
at nirmaa-il seejhas dayhaa.
rahsee raam ridai ik bhaa-ay.
antar sabad saach liv laa-ay. ||10||

In the previous *stanza*, Guru Ji told us that showing His mercy, God comes into His own house (of the heart, and) manifesting Himself, He reveals His form. Then the nectar

(of God) rains incessantly (on that person's mind) and through the sublime word), He embellishes that person. It is then that a person understands the mystery of the one God (and realizes that) He Himself is the Creator and He Himself is the one who enlightens (the world with His wisdom). In this *stanza*, Guru Ji explains what kinds of blessings and divine enlightenments one obtains in that state of mind.

Comparing the dawn of divine wisdom to the rising of a new sun, Guru Ji says: "(O' my friends, when God comes to reside in one's mind one obtains so much divine wisdom as if) a new sun has risen, and one slays one's (inner) demons (of lust and anger etc.). Then seeing the supreme (God), one reflects on the word (of the Guru) and realizes that both high and low, in the beginning and end, and in all the three worlds, (it is the one God who is pervading). It is He, who Himself does (every thing), speaks, and listens. That Creator gives us our body and mind. That same Creator resides in the (human) mind and mouth (and whatever we think or utter, it is on the prompt of that God. God is the support of the world, and nobody else. O' Nanak, by being imbued with God's Name, one obtains honor (in God's court)."(9)

But that is not all. Listing some other blessings and virtues a person obtains who reflects on the word of the Guru and meditates on His Name, Guru Ji says: "(O' my friends), one who adoringly and lovingly cherishes God, the all pervading King's Name, conquering the mind enters the battle (of life and fights one's internal enemies of lust and anger). Day and night such a person remains imbued with the love (of God) and has recognized the one (God) pervading in all the three worlds and the four *Yugas* (the time periods). The one who has realized (that God) has become like Him. Such a person becomes most immaculate, (achieves the purpose of human life, and that person's human) body becomes accomplished. With the love for the one (God) in the heart, such a person always remains cheerful. Within that person is the word (of the Guru), and such a person remains attuned to the eternal (God)."(10)

The message of the above two stanzas is that (1) when God comes to reside in our heart, flood gates of divine wisdom open in our mind and we realize that it is the same one God, who has been pervading throughout all ages and who is still pervading in all the three worlds. (2) They who realize God become immaculate like Him, and achieve the purpose of human life.

ਰੋਸੁ ਨ ਕੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਰਹਣੁ ਨਹੀ ਸੰਸਾਰੇ॥
ਰਾਜੇ ਰਾਇ ਰੰਕ ਨਹੀ ਰਹਣਾ ਆਇ ਜਾਇ ਜੁਗ ਚਾਰੇ॥
ਰਹਣ ਕਹਣ ਤੇ ਰਹੈ ਨ ਕੋਈ ਕਿਸੁ ਪਹਿ ਕਰਉ ਬਿਨੰਤੀ॥
ਏਕੁ ਸਬਦੁ ਰਾਮ ਨਾਮ ਨਿਰੋਧੁ ਗੁਰੁ ਦੇਵੈ ਪਤਿ ਮਤੀ॥੧੧॥

ਲਾਜ ਮਰੰਤੀ ਮਰਿ ਗਈ ਘੁਘਟੁ ਖੋਲਿ ਚਲੀ॥
ਸਾਸੁ ਦਿਵਾਨੀ ਬਾਵਰੀ ਸਿਰ ਤੇ ਸੰਕ ਟਲੀ॥
ਪ੍ਰੇਮਿ ਬੁਲਾਈ ਰਲੀ ਸਿਉ ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ॥
ਲਾਲਿ ਰਤੀ ਲਾਲੀ ਭਈ ਗੁਰਮੁਖਿ ਭਈ ਨਿਚਿੰਦੁ॥੧੨॥

ros na keejai amrit peejai rahan nahee
sansaaray.
raajay raa-ay rank nahee rahn_{aa} aa-ay jaa-ay
jug chaaray.
rahan kahan tay rahai na ko-ee kis peh kara-o
binantee.
ayk sabad raam naam niroDhar gur dayvai pat
matee. ||11||

laaj marantee mar ga-ee ghogh_{at} kh_{ol} chalee.
saas divaanee baavree sir tay sank talee.
paraym bulaa-ee ralee si-o man meh sabad
anand.
laal ratee laalee bh_{aa}-ee gurmukh bh_{aa}-ee
nichind. ||12||

ਲਾਹਾ ਨਾਮੁ ਰਤਨੁ ਜਪਿ ਸਾਰੁ॥
 ਲਬੁ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰੁ॥
 ਲਾੜੀ ਚਾੜੀ ਲਾਇਤਬਾਰੁ॥
 ਮਨਮੁਖੁ ਅੰਧਾ ਮੁਗਧੁ ਗਵਾਰੁ॥
 ਲਾਹੇ ਕਾਰਣਿ ਆਇਆ ਜਗਿ॥
 ਹੋਇ ਮਜੂਰੁ ਗਇਆ ਠਗਾਇ ਠਗਿ॥
 ਲਾਹਾ ਨਾਮੁ ਪੁੰਜੀ ਵੇਸਾਹੁ॥
 ਨਾਨਕ ਸਚੀ ਪਤਿ ਸਚਾ ਪਾਤਿਸਾਹੁ॥੧੩॥
 ਆਇ ਵਿਗੂੜਾ ਜਗੁ ਜਮ ਪੰਥੁ॥
 ਆਈ ਨ ਮੇਟਣ ਕੇ ਸਮਰਥੁ॥
 ਆਇ ਸੈਲ ਨੀਚ ਘਰਿ ਹੋਇ॥
 ਆਇ ਦੇਖਿ ਨਿਵੈ ਜਿਸੁ ਦੇਇ॥
 ਆਇ ਹੋਇ ਤਾ ਮੁਗਧੁ ਸਿਆਨਾ॥
 ਭਗਤਿ ਬਿਹੂਨਾ ਜਗੁ ਬਉਰਾਨਾ॥
 ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੈ ਸੋਇ॥
 ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਤਿਸੁ ਪਰਗਟੁ ਹੋਇ॥੧੪॥

ਜੁਗਿ ਜੁਗਿ ਥਾਪਿ ਸਦਾ ਨਿਰਵੈਰੁ॥
 ਜਨਮਿ ਮਰਣਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ॥
 ਜੋ ਦੀਸੈ ਸੋ ਆਪੇ ਆਪਿ॥
 ਆਪਿ ਉਪਾਇ ਆਪੇ ਘਟ ਥਾਪਿ॥
 ਆਪਿ ਅਗੋਚਰੁ ਧੰਧੈ ਲੋਈ॥
 ਜੋਗੁ ਜੁਗਤਿ ਜਗਜੀਵਨੁ ਸੋਈ॥
 ਕਰਿ ਆਚਾਰੁ ਸਚੁ ਸੁਖੁ ਹੋਈ॥
 ਨਾਮ ਵਿਹੂਣਾ ਮੁਕਤਿ ਕਿਵ ਹੋਈ॥੧੫॥

laahaa naam raṭan jap saar.
 lab lobhṯ buraa ahaṯkaar.
 laarṯhee chaarṯhee laa-itṯbaar.
 manmukḥ anDḥaa mugaDḥ gavaar.
 laahay kaaranṯ aa-i-aa jag.
 ho-ay majoor ga-i-aa ṯḥagaa-ay ṯḥag.
 laahaa naam poonjee vaysaahu. ||13||
 aa-ay vigoṯṯaa jag jam panth.
 aa-ee na maytanṯ ko samrath.
 aath sail neech gḥar ho-ay.
 aath ḍaykḥṯ nivai jis ḍo-ay.
 aath ho-ay ṯaa mugaDḥṯ si-aanaa.
 ḥḥagatṯ bihoonaa jag ba-uraanaa.
 sabḥṯ meh varṯai ayko so-ay.
 jis no kirpaa karay ṯis pargat ho-ay. ||14||

jug jug thaap sadāa nirvair.
 janam maraṅ nahee DhanDḥaa Dḥair.
 jo ḍeesai so aapay aap.
 aap upaa-ay aapay gḥat thaap.
 aap agochar DhanDḥai lo-ee.
 jog jugatṯ jagjeevan so-ee.
 kar aachaar sach sukḥṯ ho-ee.
 naam vihoonāa mukatṯ kiv ho-ee. ||15||

Guru Ji concluded the previous stanza by saying that “the one who has realized (that God) has become like Him. Such a person, becomes most immaculate, (achieves the purpose of human life and that person’s human) body, and becomes accomplished. With the love for the one (God) in the heart, such a person always remains cheerful. Within that person is the word (of the Guru), and such a person remains attuned to the eternal (God). But the general nature of human beings is that they don’t ever think about the true purpose of life and instead keep running after worldly possessions, as if they have to live here forever and whenever they don’t succeed in getting what they want, they start blaming God for any problems. In this stanza, Guru Ji advises us not to blame God and asks us to prepare ourselves for our imminent death.

Continuing his dialogue with that pundit, Guru Ji says: “(O’ pundit), we should not blame (God for anything). Instead we should drink the nectar (of His Name), because we are not going to live in this world (forever). Neither kings, nor emperors, nor beggars are going to live (forever in this world); they have been coming and going throughout all the four ages. But still nobody desists from saying (and behaving as if he or she is going to live forever). So I wonder, to whom may I humbly submit (that this is false belief? Only whom) the Guru blesses with the one word of the invulnerable mantra of God’s Name, preserves his or her intellect and honor (both in this and the next world).”(11)

In the previous stanza Guru Ji told us that most of us keep engaged in amassing worldly wealth, as if we are never going to die, and therefore do not ever meditate on God’s Name. That alone can bring us honor both in this and the next world. In the following stanza,

Guru Ji describes the blessings received by those who, shedding off any fears of criticism of worldly people or losing their worldly honor, engage in meditating on God's Name.

He says: "(O' pundit, the bride soul, who shedding her fear of any criticism of the people, as if) casting off her veil treads (on the divine path, doesn't care about) losing her honor, and her sense of shame is effaced. Observing her courage, her intellect, which like) a mother-in-law (previously used to forbid her from taking such bold steps), goes crazy, (and gives up in despair. So the soul bride feels) that she has got rid of all her fear and doubt. (Such a bride soul) is lovingly called (into God's mansion) and gets merged in Him. In her mind is the bliss of God's Name. By Guru's grace, she becomes fear-free, and imbued with (God's) love."(12)

After talking about the bliss obtained by a Guru-ward soul who, casting away her sense of shame or guilt, walks on the path of love for God and His Name, Guru Ji advises the pundit, and us against indulging in other common bad habits.

He says: "(O' pundit), meditate on the invaluable jewel of (God's) Name. This is the essence of all profits (in this world). Lust, greed, and ego are (very) bad, and so is slander and provoking of others. The self-conceited person (who engages in such evils) is totally blind and foolish. (One) comes to the world for the profit (of Name), but lets oneself become a laborer (of worldly wealth), and goes from here cheated by the cheat (worldly *Maya*). But the one who has earned the profit and credit of (God's) Name, O' Nanak, (God) the eternal King blesses that one with true honor."(13)

Explaining further, how the entire world has been afflicted and ruined by *Maya* (the worldly riches and power), Guru Ji says: "(O' pundit, after) coming into the world, (the human being) is getting ruined (for the sake of worldly wealth), and therefore is treading on the path of (rounds of birth and) death. No body is capable of resisting the (allurement of) *Maya*, (so much so) that if even the most wretched person has wealth in his or her house, then both (the poor and the rich), come to salute that person. If a person possesses (worldly) wealth, then even a fool seems wise (to the world). In short, without (God's) devotion, the world has gone crazy. (God) is pervading in all, but only on whom He bestows His grace, to that person He becomes visible."(14)

Now describing some of the virtues of God, Guru Ji says: "(O' pundit), after creating (the human beings of so many dispositions) in age after age, (He Himself) always remains free from enmity (with anyone. He doesn't have to go through any) birth or death, or has to run after any task or struggle. Whatever is visible is He Himself. He Himself creates (the creatures), and installs (the soul) in their bodies. He Himself is beyond the comprehension of our sense organs, but He has engaged the world in different tasks. (God Himself), shows the way to unite with Him, and He Himself is the life of the world. He who makes remembering the eternal God, as way of life obtains true peace. But, the one who is bereft of (God's) Name, can never obtain salvation."(15)

The message of the above stanzas is that (1) No body is going to live in this world forever. (2) Only the one, who shedding all shame of the world, walks on God's path, becomes free of the fear of death. (3) The human being has come to the world for obtaining the profit of God's Name, but he lets himself cheated and ruined by *Maya* (the worldly riches and power). (4) This worldly wealth is so powerful that almost no body escapes from its evil influence. (5) God has created everything (including

Maya), and He Himself can show us the way to unite with Him. Therefore, we can find salvation (from all worldly involvements), only by meditating on His Name.

ਵਿਣੁ ਨਾਵੈ ਵੇਰੋਧੁ ਸਰੀਰ॥
ਕਿਉ ਨ ਮਿਲਹਿ ਕਾਟਹਿ ਮਨ ਪੀਰ॥
ਵਾਟ ਵਟਾਉ ਆਵੈ ਜਾਇ॥
ਕਿਆ ਲੇ ਆਇਆ ਕਿਆ ਪਲੈ ਪਾਇ॥
ਵਿਣੁ ਨਾਵੈ ਤੋਟਾ ਸਭ ਥਾਇ॥
ਲਾਹਾ ਮਿਲੈ ਜਾ ਏਇ ਬੁਝਾਇ॥
ਵਣਜੁ ਵਾਪਾਰੁ ਵਣਜੈ ਵਾਪਾਰੀ॥
ਵਿਣੁ ਨਾਵੈ ਕੈਸੀ ਪਤਿ ਸਾਰੀ॥੧੬॥

ਗੁਣ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਇ॥
ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ॥
ਗੁਣਦਾਤਾ ਵਿਰਲਾ ਸੰਸਾਰਿ॥
ਸਾਰੀ ਕਰਣੀ ਗੁਰ ਵੀਚਾਰਿ॥
ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥

ਪੰਨਾ ੯੩੨

ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਇ॥
ਗੁਣਵੰਤੀ ਗੁਣ ਸਾਰੇ ਨੀਤ॥
ਨਾਨਕ ਗੁਰਮਤਿ ਮਿਲੀਐ ਮੀਤ॥੧੭॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥
ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ॥
ਕਸਿ ਕਸਵਟੀ ਸਹੈ ਸੁ ਤਾਉ॥
ਨਦਰਿ ਸਰਾਫ ਵੰਨੀ ਸਚਤਾਉ॥
ਜਗਤੁ ਪਸੂ ਅਹੰ ਕਾਲੁ ਕਸਾਈ॥
ਕਰਿ ਕਰਤੇ ਕਰਣੀ ਕਰਿ ਪਾਈ॥
ਜਿਨਿ ਕੀਤੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ॥
ਹੋਰ ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ॥੧੮॥
ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤੁ ਪੀਆ॥
ਖਿਆ ਗਰੀ ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ॥
ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ॥
ਖਰਾ ਰਤਨੁ ਜੁਗ ਚਾਰੇ ਹੋਇ॥
ਖਾਤ ਪੀਅੰਤ ਮੂਏ ਨਹੀ ਜਾਨਿਆ॥
ਖਿਨ ਮਹਿ ਮੂਏ ਜਾ ਸਬਦੁ ਪਛਾਨਿਆ॥
ਅਸਥਿਰੁ ਚੀਤੁ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ॥
ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਪਛਾਨਿਆ॥੧੯॥

ਗਗਨ ਗੰਭੀਰੁ ਗਗਨੰਤਰਿ ਵਾਸੁ॥
ਗੁਣ ਗਾਵੈ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ॥
ਗਇਆ ਨ ਆਵੈ ਆਇ ਨ ਜਾਇ॥
ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ॥
ਗਗਨੁ ਅਗੰਮੁ ਅਨਾਥੁ ਅਜੋਨੀ॥
ਅਸਥਿਰੁ ਚੀਤੁ ਸਮਾਪਿ ਸਗੋਨੀ॥
ਹਰਿ ਨਾਮੁ ਚੇਤਿ ਫਿਰਿ ਪਵਹਿ ਨ ਜੂਨੀ॥

vin naavai vayroDh sareer.
ki-o na mileh kaateh man peer.
vaat vataa-oo aavai jaa-ay.
ki-aa lay aa-i-aa ki-aa palai paa-ay.
vin naavai totaa sabh thaa-ay.
laahaa milai jaa day-ay bujhaa-ay.
vanraj vaapaar vanjai vaapaaree.
vin naavai kaisee pat saaree. ||16||

gun veechaaray gi-aanee so-ay.
gun meh gi-aan paraapat ho-ay.
gundaatāa virlaa sansaar.
saachee karnee gur veechaar.
agam agochar keemat nahee paa-ay.

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taa milee-ai jaa la-ay milaa-ay.
gunvantee gun saaray neet.
naanak gurmat milee-ai meet. ||17||

kaam kroDh kaa-i-aa ka-o gaalai.
ji-o kanchan sohaagaa dhaalai.
kas kasvatee sahai so taa-o.
nadar saraaf vannee sachraa-o.
jagat pasoo ahaⁿ kaal kasaa-ee.
kar kartai karnee kar paa-ee.
jin keetee tin keemat paa-ee.
hor ki-aa kahee-ai kichh kahan na jaa-ee. ||18||
khojat khojat amrit pee-aa.
khimaa gahee man satgur dee-aa.
kharāa kharāa aakhai sabh ko-ay.
kharāa raṭan jug chaaray ho-ay.
khaat pee-ant moo-ay nahee jaani-aa.
khin meh moo-ay jaa sabad pachhaani-aa.
asthir cheet maran man maani-aa.
gur kirpaa tay naam pachhaani-aa. ||19||

gagan gambheer gaganantar vaas.
gun gaavai sukhh sahj nivaas.
ga-i-aa na aavai aa-ay na jaa-ay.
gur parsaad rahai liv laa-ay.
gagan agamm anaath ajonee.
asthir cheet samaaDh sagonee.
har naam chayt fir paveh na joonee.

ਗੁਰਮਤਿ ਸਾਰੁ ਹੋਰ ਨਾਮ ਬਿਹੁਨੀ॥੨੦॥

gurmat̄ saar hor naam bihoonee. ||20||

In the previous stanza Guru Ji expressly told a pundit (and us) that without God's Name there is no salvation. In this stanza, he explains why, without God's Name and His loving adoration, one cannot obtain true honor in God's court.

Still addressing that pundit, Guru Ji says: "(O' pundit, without God's Name, your body organs go out of control of your inner conscience, and don't desist from evil things, as if) without Name, your own body has become the opponent (of your conscience). Therefore, why don't you meet God (by meditating on His Name), and remove the pain in your mind. (Otherwise what happens is that a mortal) comes and goes like a traveler, (and one wonders), what did one bring with one self (into this world), and what did one gain from here? (The fact is that) without (meditating on God's) Name, one suffers loss at every place. One obtains profit; only if (God) makes one understand (this thing). A businessman may keep doing business in worldly things but without the Name one cannot obtain true honor (in God's court)."(16)

In stanza no. 15, Guru Ji reflected on some of the virtues of God. In this stanza he tells us how important it is to reflect on the virtues of God and what kinds of merits we ourselves obtain when we ponder over the merits of God.

Uttering one of his famous quotes, Guru Ji says: "(O' pundit, that person) alone is (divinely) wise, who reflects on the virtues (of God. Because by) reflecting on the merits (of God), one obtains (divine) wisdom. (But, it is only) a rare person in this world, who educates us about the virtues (of God). Because, the true deed of reflecting on God's virtues can only be done through the sermon of the true Guru (alone). That inaccessible God is beyond the comprehension of our senses, and His worth cannot be assessed. We meet Him, only when (He Himself) unites us (with Him. Therefore a virtuous (human soul) contemplates on the merits (of God) every day. O' Nanak, it is only by acting on the instruction of the Guru that we meet (God, our true) friend."(17)

In the previous stanza, Guru Ji told us who is a divinely wise and virtuous person. In this stanza, he warns us against some of the worst defects, which can ruin us both physically and spiritually. He illustrates with beautiful metaphors, why even some virtuous people have to suffer many pains, and the world keeps going through rounds of births and deaths.

Beginning with another of his famous phrases, Guru Ji says: "(O' pundit), just as *Suhaga* (borax powder) softens the gold, similarly lust and anger weaken the body. (But the gold) first bears the heat, then the rubbing on the touchstone, only then, it is approved in the sight of the jeweler as beautiful gold of hundred percent purity. (Similarly, the virtuous person, who passes through the difficult situations without giving up his or her virtues, is approved in God's view). But the rest of the world is (like) an animal and its own arrogance proves like a butcher for it (because, it causes it to suffer repeated pains of births and deaths. The thing is) that after creating the world, (God) has left the deed in the hands (of the creatures and as are one's deeds of a creature, so are the consequences one bears. However), He who has created (this system) alone knows its value (or the justification thereof). What else can we say, nothing more can be said."(18)

In the previous stanza Guru Ji described how after passing through testing situations, a Guru-ward person becomes immaculate like gold, which has passed through fire. Now he describes some of the virtues in such a person.

He says: “(O pundit), after a long and determined search, (one who finds and) drinks the nectar (of Name from the Guru), adopts an attitude of forgiveness (for others mistakes), and surrenders one’s mind to the true Guru. Then one is praised for one’s good life conduct and forever one becomes valuable (and meritorious like a) jewel. (But they who spend their lives, and) die eating, drinking (and enjoying worldly pleasures,) haven’t realized (the value of the nectar of God’s Name). But, those who have understood the word (of the Guru, have immediately eradicated their ego, as if), they have died in an instant (to themselves). Then their mind becomes immovable (and unaffected by such passions as lust and anger, and) because of the death (of their self-conceit), their mind is convinced (by Guru’s words of advice), and by Guru’s grace they have realized (God’s) Name.”(19)

Continuing to describe the blessings obtained by a person, who meditates on God’s Name, Guru Ji says: “(O’ pundit, one who has obtained the nectar of God’s Name) abides in the state of highest bliss and becomes profound like the supreme (God). Abiding in a state of peace and poise (such a person) sings praises (of God). (Once) gone (from this world, that person) doesn’t come back (to the world again). By Guru’s grace, (that person) remains attuned (to God). By meditating on the meritorious God, who is incomprehensible, independent, and unborn, (that person’s) mind becomes stable. (Therefore, you should also) remember God’s Name, (so that you may) not fall into the womb (and go through birth and death) again. (I tell you), that Guru’s instruction is the real thing, (all other advice) is bereft of (God’s) Name (and is therefore useless).”(20)

The message of the above five stanzas is that (1) without God’s Name one suffers in everyway (physically, socially, and spiritually). (2) Therefore, a (truly) wise person meditates on God’s Name by contemplating on His virtues. (3) One then sheds off one’s defects, because one realizes that impulses like lust and anger ruin one’s body. (4) But it is only when one finds the true Guru, that one can drink and enjoy the nectar of God’s Name. (5) Such a person always remains in the highest state of supreme bliss, and ends his or her cycles of birth and death.

ਘਰ ਦਰ ਫਿਰਿ ਬਾਕੀ ਬਹੁਤੇਰੇ॥
ਜਾਤਿ ਅਸੰਖ ਅੰਤ ਨਹੀ ਮੇਰੇ॥
ਕੇਤੇ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ॥
ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਫੁਨਿ ਹੁਆ॥
ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੁਆ॥
ਕੇਤੀ ਨਾਰਿ ਵਰੁ ਏਕੁ ਸਮਾਲਿ॥
ਗੁਰਮੁਖਿ ਮਰਣੁ ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲਿ॥
ਦਰ ਦਿਸ ਢੂਢਿ ਘਰੈ ਮਹਿ ਪਾਇਆ॥
ਮੇਲੁ ਭਇਆ ਸਤਿਗੁਰੂ ਮਿਲਾਇਆ॥੨੧॥

ghar dar fir thaakee bahutayray.
jaat asa^{nk}h ant nahee mayray.
kaytay maat pitaa sut Dhee-aa.
kaytay gur chaylay fun hoo-aa.
kaachay gur tay mukaṭ na hoo-aa.
kaytee naar var ayk samaal.
gurmukh maran jeevan parabh naal.
dah dis dhooḥd gharai meh paa-i-aa.
mayl bha-i-aa satguroo milaa-i-aa. ||21||

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੋਲੈ॥
ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੋਲਾਵੈ ਤੋਲੈ॥
ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ॥
ਪਰਹਰਿ ਮੈਲੁ ਜਲਾਇ ਕਲੰਕੁ॥
ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ॥
ਗੁਰਮੁਖਿ ਮਜਨੁ ਚਜੁ ਅਚਾਰੁ॥
ਗੁਰਮੁਖਿ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਾਰੁ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਵੈ ਪਾਰੁ॥੨੨॥

gurmukh gaavai gurmukh bolai.
gurmukh tol tolaavai tolai.
gurmukh aavai jaa-ay nisang.
parhar mail jalaa-ay kalank.
gurmukh naad bayd beechaar.
gurmukh majan chaj achaar.
gurmukh sabad amrit hai saar.
naanak gurmukh paavai paar. ||22||

ਚੰਚਲ ਚੀਤੁ ਨ ਰਹਈ ਠਾਇ॥
 ਚੋਰੀ ਮਿਰਗੁ ਅੰਗੂਰੀ ਖਾਇ॥
 ਚਰਨ ਕਮਲ ਉਰ ਧਾਰੇ ਚੀਤਾ॥
 ਚਿਰੁ ਜੀਵਨੁ ਚੇਤਨੁ ਨਿਤ ਨੀਤਾ॥
 ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ॥
 ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ॥
 ਚਿਤਿ ਵਸੈ ਰਾਚੈ ਹਰਿ ਨਾਇ॥
 ਮੁਕਤਿ ਭਇਆ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥੨੩॥

chanchal cheet na rah-ee thaa-ay.
 choree mirag angooree khaa-ay.
 charan kamal ur Dhaaray cheet.
 chir jeevan chaytan nit neet.
 chintat hee deesai sabh ko-ay.
 cheeteh ayk tahee sukh ho-ay.
 chit vasa raachai har naa-ay.
 mukat bha-i-aa pat si-o ghar jaa-ay. ||23||

ਛੀਜੈ ਦੇਹ ਖੁਲੈ ਇਕ ਗੰਢਿ॥
 ਛੇਆ ਨਿਤ ਦੇਖਹੁ ਜਗਿ ਹੰਢਿ॥
 ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ॥
 ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਘਰਿ ਆਣੈ॥
 ਛਾਇਆ ਛੁਛੀ ਜਗਤੁ ਭੁਲਾਨਾ॥
 ਲਿਖਿਆ ਕਿਰਤੁ ਧੁਰੇ ਪਰਵਾਨਾ॥
 ਛੀਜੈ ਜੋਬਨੁ ਜਰੂਆ ਸਿਰਿ ਕਾਲੁ॥

chheejai dayh khulai ik gandh.
 chhay-aa nit daykhu jag handh.
 Dhoop chhaav jay sam kar jaanai.
 banDhan kaat mukat ghar aanai.
 chhaa-i-aa chhoochhee jagat bhulaanaa.
 likhi-aa kirat Dhuray parvaanaa.
 chheejai joban jaroo-aa sir kaal.

ਪੰਨਾ ੯੩੩

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ਕਾਇਆ ਛੀਜੈ ਭਈ ਸਿਬਾਲੁ॥੨੪॥

kaa-i-aa chheejai bha-ee sibaal. ||24||

ਜਾਪੈ ਆਪਿ ਪ੍ਰਭੂ ਤਿਹੁ ਲੋਇ॥
 ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ॥
 ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹਿ ਰਾਖੁ॥
 ਜਸੁ ਜਾਚਉ ਦੇਵੈ ਪਤਿ ਸਾਖੁ॥
 ਜਾਗਤੁ ਜਾਗਿ ਰਹਾ ਤੁਪੁ ਭਾਵਾ॥
 ਜਾ ਤੁ ਮੇਲਹਿ ਤਾ ਤੁਝੈ ਸਮਾਵਾ॥
 ਜੈ ਜੈ ਕਾਰੁ ਜਪਉ ਜਗਦੀਸ॥
 ਗੁਰਮਤਿ ਮਿਲੀਐ ਬੀਸ ਇਕੀਸ॥੨੫॥

jaapai aap parabhoon tihu lo-ay.
 jug jug daataa avar na ko-ay.
 ji-o bhaavai ti-o raakhahi raakh.
 jas jaacha-o dayvai pat saakh.
 jaagat jaag rahaa tuDh bhaavaa.
 jaa too mayleh taa tujhai samaavaa.
 jai jai kaar japa-o jagdees.
 gurmat milee-ai bees ikees. ||25||

Guru Ji concluded the previous stanza by saying that Guru's instruction is the real thing; all other advice is bereft of God's Name and therefore useless. However, one has to ensure that one is following a true Guru and not any quack or a fake Guru who is only wearing some holy garb, but is bereft of true divine wisdom.

Addressing that pundit again, Guru Ji says: "(O' pundit, going through a myriad of existences, this soul of ours) is exhausted from roaming through many houses and doors. I cannot count the innumerable births it has gone through. (During this process) countless have become its mothers, fathers, sons, and daughters. Countless, have become its Gurus and then its disciples. But due to (following the guidance of) the imperfect Guru, It couldn't obtain salvation. (O' pundit), many are the (human soul) brides, but it is only one (God) Groom, who takes care of all. (The soul bride, who becomes a) Guru's follower, (totally dedicating her life to God, as if) she lives and dies for God (alone). Then, the bride (soul), who had been searching for Him in all the ten directions, finds Him in her home (of the heart) itself. This is how the true Guru unites her (with God), and her union (with God) takes place."(21)

In the previous stanza Guru Ji told us that even though we may keep wandering through myriads of existences, we couldn't unite with God unless we follow the advice of the true

Guru. In this stanza, Guru Ji describes some of the traits of a Guru's follower and the blessings and merits such a person obtains.

He says: "(O' pundit), a Guru's follower sings and utters (praises of God). The Guru's follower (personally) estimates and asks others to estimate (the merits of God. Becoming free of any bonds, a Guru's follower comes and goes (in and out of this world, of his or her own accord) without any fear or hesitation. Shedding off the dirt (of evils in the mind, such a person) burns away all the sins. For a Guru's follower, the word of the Guru is the divine melody, and reflection on (the holy books, such as the) *Vedas*. For, a Guru's follower, (meditating on God's Name) is taking holy baths and pious conduct. For a Guru's follower, the Guru's word (or *Gurbani*) is the supreme nectar. (In short, by meditating on God's Name), O' Nanak, the Guru's follower (crosses over the worldly ocean), and attains to the yonder shore."(22)

After commenting on the conduct and the way of living of a Guru's follower, Guru Ji now describes the conduct and habits of the ordinary human beings.

He says: "(O' pundit, in the case of ordinary human beings), the mercurial mind does not stay at one place, (it jumps from one thing to the other). Like a deer, stealthily eating the soft green branches, (it keeps indulging in sinful deeds. However, if one) enshrines the immaculate feet (of God's Name) in the mind, one lives for a long time by remembering God day after day. Everybody seems to be worried, but if a person remembers that one God then one can obtain peace. Yes, God comes to reside in the heart of the one who gets absorbed in God's Name." Such a person gets emancipated and goes to his or her (true) home (the mansion of God) with honor."(23)

In the previous stanza Guru Ji explained how one's mind remains mercurial and keeps going in all directions and how secretly, a man keeps committing many sins. In this stanza, he contrasts the status achieved by a Guru's follower to the end state of an ordinary human being, who doesn't meditate on God's Name.

He says: "(O' pundit, when the human) body becomes frail, the knot (or the system holding life breaths), gets opened (and the soul goes out of the body). You may go around the world and see for yourself that every day, (this phenomena of death) is going on (in one form or the other). But if one deems both sun and shade (or pain and pleasure) as equal; cutting off the (worldly) bonds one brings salvation (in the heart from the worldly involvements). The illusion (of *Maya*) is very shallow (but still) the entire world has been strayed (by it). However (the human being is also helpless), because such is his pre-ordained destiny based on one's past deeds. Therefore, when one's youth is gone, old age comes and death starts hovering over one's head. So ultimately becoming feeble like water mist, the body gets destroyed (and one dies, without achieving any purpose or salvation)."(24)

Now Guru Ji shows that pundit (and all of us), the way to address God, the architect of our destiny, so that in His mercy He may put us on the right path leading to His union.

He says: "(O' pundit), it appears that (God) Himself is manifest in all the three worlds. Throughout all ages, He has been the one (and only) benefactor; there is none other. (Therefore, we should pray to Him and say: "O' God), save us, as You please. (All I)

beg for, is Your praise, (because it is Your praise, which) brings us honor and recognition. (I wish that I) may remain awake (to the allurements of worldly *Maya*, so that I may) become

pleasing to You, and if You unite (me with You, I may) get absorbed in You. O' God of the universe, I hail Your victory. (O' pundit, this is how), by following Guru's teachings, we surely meet (God)."(25)

The message of the above stanzas is that (1) our soul keeps wandering through many existences, unless we seek and follow the advice of the true Guru. (2) So becoming a Guru's follower, we should meditate on God's Name, which includes the merits of doing all other righteous deeds. (3) When we meditate on God's Name, our mercurial mind becomes stable and God comes to reside in our heart. (4) They who do not meditate on God's Name waste their human life in vain without achieving salvation. (5) We should therefore pray to God to bless us that we always sing His praise. This is how, by following Guru's teachings, we meet Him.

ਝਖਿ ਬੋਲਣੁ ਕਿਆ ਜਗ ਸਿਉ ਵਾਦੁ॥
 ਝੂਰਿ ਮਰੈ ਦੇਖੈ ਪਰਮਾਦੁ॥
 ਜਨਮਿ ਮੁਏ ਨਹੀ ਜੀਵਣ ਆਸਾ॥
 ਆਇ ਚਲੋ ਭਏ ਆਸ ਨਿਰਾਸਾ॥
 ਝੁਰਿ ਝੁਰਿ ਝਖਿ ਮਾਣੀ ਰਲਿ ਜਾਇ॥
 ਕਾਲੁ ਨ ਚਾਪੈ ਹਰਿ ਗੁਣ ਗਾਇ॥
 ਪਾਈ ਨਵ ਨਿਧਿ ਹਰਿ ਕੈ ਨਾਇ॥
 ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ॥੨੬॥

jhakh bolan ki-aa jag si-o vaad.
 jhoor marai daykhai parmaad.
 janam moo-ay nahee jeevan aasaa.
 aa-ay chalay bhā-ay aas niraasaa.
 jhur jhur jhakh maatee ral jaa-ay.
 kaal na chaaⁿpai har gun gaa-ay.
 paa-ee nav niDh har kai naa-ay.
 aapay dayvai sahj subhā-ay. ||26||

ਵਿਆਨੋ ਬੋਲੈ ਆਪੇ ਝੂਝੈ॥
 ਆਪੇ ਸਮਝੈ ਆਪੇ ਸੂਝੈ॥
 ਗੁਰ ਕਾ ਕਹਿਆ ਅੰਕਿ ਸਮਾਵੈ॥
 ਨਿਰਮਲ ਸੂਚੇ ਸਾਚੇ ਭਾਵੈ॥
 ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਨਹੀ ਤੋਟਾ॥
 ਲਾਲ ਪਦਾਰਥ ਸਾਚੁ ਅਖੋਟਾ॥
 ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥
 ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਰੇ ਧਾਵਹੁ॥
 ਨਾਨਕ ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ॥੨੭॥

nji-aano bolai aapay boojhai.
 aapay samjhai aapay soojhai.
 gur kaa kahi-aa ank samaavai.
 nirmal soochay saacho bhāavai.
 gur saagar ratnee nahee tot.
 laal padaarath saach akhot.
 gur kahi-aa saa kaar kamaavahu.
 gur kee karnee kaahay Dhaavahu.
 naanak gurmat saach samaavahu. ||27||

ਟੂਟੈ ਨੇਹੁ ਕਿ ਬੋਲਹਿ ਸਹੀ॥
 ਟੂਟੈ ਬਾਹ ਦੁਹੁ ਦਿਸ ਗਹੀ॥
 ਟੂਟਿ ਪਰੀਤਿ ਗਈ ਬੁਰ ਬੋਲਿ॥
 ਦੁਰਮਤਿ ਪਰਹਰਿ ਛਾਡੀ ਢੋਲਿ॥
 ਟੂਟੈ ਗੰਠਿ ਪੜੈ ਵੀਚਾਰਿ॥
 ਗੁਰ ਸਬਦੀ ਘਰਿ ਕਾਰਜੁ ਸਾਰਿ॥
 ਲਾਹਾ ਸਾਚੁ ਨ ਆਵੈ ਤੋਟਾ॥
 ਤ੍ਰਿਭਵਣ ਠਾਕੁਰੁ ਪ੍ਰੀਤਮੁ ਮੋਟਾ॥੨੮॥
 ਠਾਕੁਰੁ ਮਨੁਆ ਰਾਖੁਰੁ ਠਾਇ॥
 ਠਹਕਿ ਮੁਈ ਅਵਗੁਣਿ ਪਛੁਤਾਇ॥
 ਠਾਕੁਰੁ ਏਕੁ ਸਬਾਈ ਨਾਰਿ॥
 ਬਹੁਤੇ ਵੇਸ ਕਰੇ ਕੂੜਿਆਰਿ॥
 ਪਰ ਘਰਿ ਜਾਤੀ ਠਾਕਿ ਰਹਾਈ॥
 ਮਹਲਿ ਬੁਲਾਈ ਠਾਕ ਨ ਪਾਈ॥
 ਸਬਦਿ ਸਵਾਰੀ ਸਾਚਿ ਪਿਆਰੀ॥
 ਸਾਈ ਸੁੰਗਾਣਿ ਠਾਕੁਰਿ ਧਾਰੀ॥੨੯॥

tootai nayhu ke boleh sahee.
 tootai baah duhoo dis gahee.
 toot pareet ga-ee bur bol.
 durmat parhar chhaadee dhool.
 tootai ganth parhai veechar.
 gur sabdee ghar kaaraj saar.
 laahaa saach na avvai totaa.
 taribhavan thaakur pareetam motaa. ||28||
 thaakahu manoo-aa raakho thaa-ay.
 thahak mu-ee avgun pachhutaa-ay.
 thaakur ayk sabaa-ee naar.
 bahutay vays karay koorhi-aar.
 par ghar jaatee thaak rahaa-ee.
 mahal bulaa-ee thaak na paa-ee.
 sabad savaaree saach pi-aaree.
 saa-ee sohagan thaakur Dhaaree. ||29||

ਡੋਲਤ ਡੋਲਤ ਹੇ ਸਖੀ ਫਾਟੇ ਚੀਰ ਸੀਗਾਰ॥
 ਡਾਹਪਣਿ ਤਨਿ ਸੁਖੁ ਨਹੀ ਬਿਨੁ ਡਰ ਬਿਣਨੀ ਡਾਰ॥
 ਡਰਪਿ ਮੁਈ ਘਰਿ ਆਪਣੈ ਡੀਠੀ ਕੰਤਿ ਸੁਜਾਣਿ॥
 ਡਰੁ ਰਾਖਿਆ ਗੁਰਿ ਆਪਣੈ ਨਿਰਭਉ ਨਾਮੁ ਵਖਾਣਿ॥

ਭੁਗਰਿ ਵਾਸੁ ਤਿਖਾ ਘਣੀ ਜਬ ਦੇਖਾ ਨਹੀ ਦੂਰਿ॥

ਤਿਖਾ ਨਿਵਾਰੀ ਸਬਦੁ ਮੰਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਭਰਪੂਰਿ॥

ਦੇਹਿ ਦੇਹਿ ਆਖੈ ਸਭੁ ਕੋਈ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥

ਗੁਰੁ ਦੁਆਰੈ ਦੇਵਸੀ ਤਿਖਾ ਨਿਵਾਰੈ ਸੋਇ॥੩੦॥

dolaṭ dolaṭ hay sakhee faatay cheer seegaar.
 daahpan tan sukh nahee bin dar binathee daar.
 darap mu-ee ghar aapnai deethee kant sujaan.
 dar raakhi-aa gur aapnai nirbha-o naam
 vakhanaan.

doogar vaas tikhaa ghaneee jab daykhaa nahee
 door.

tikhaa nivaaree sabad man amrit pee-aa
 bharpoor.

deh deh aakhai sabh ko-ee jai bhaavai tai
 day-ay.

guroo du-aarai dayvsee tikhaa nivaarai so-ay.
 ||30||

After describing the way to meet God and what to beg from him, Guru Ji now cautions us against a very common weakness of the ordinary people of getting involved in useless arguments and conflicts with others.

He says: “(O’ pundit), what is the use of arguing and having conflict with the world. This is a waste of time. When one truly examines one’s foolish behavior, one dies repenting. They who don’t know how they can hope to have eternal life, they keep going through (rounds of) birth and death. They come (to this world, and) depart from here devoid of any hope (for the future. After spending their lives in) arguing, grieving, and repenting, (they die) and mingle in dust. But, who sings praises of God, death doesn’t consume (that person). Through God’s Name, (such a person feels, as if he or she has) obtained all the nine treasures. On His own, God imperceptibly blesses such a person (with this gift).” (26)

In the previous couplet, Guru Ji prohibited us from entering into vain arguments and conflicts with the world. Now he tells us from where all wisdom comes, how it reaches us, and what is our duty regarding Guru’s advice.

He says: “(O’ pundit, it is God Himself), who utters (divine) wisdom (through the Guru). He Himself understands and comprehends (this wisdom). Therefore, in whose mind the utterance of the Guru is enshrined, they become truly immaculate and pleasing to the eternal (God). The Guru is like an ocean in which there is no dearth of jewels (of divine wisdom). He is the embodiment of eternal God, and is an inexhaustible treasure of rubies of the precious commodity of (God’s Name. O’ human beings), do the deed which the Guru has ordained; and don’t go after Guru’s conduct (or what he himself does, he may have many reasons for doing many things, which may be incomprehensible for you). Nanak says, (O’ pundit), if you follow Guru’s teachings (without objections), you would merge in the eternal (God).” (27)

Guru Ji explains the significance of following Guru’s advice by citing a common example.

He says: “(O’ pundit), when the love (between two people) breaks, (it is impossible to determine) who is telling the truth. (Just as) a hand gets broken when it is pulled from both sides, (similarly friendship between two people breaks down, when both sides carelessly utter bitter words). By speaking bad words, the love (between two people) breaks down like the deserting of a woman by her spouse, due to her bad intellect. (However, two alienated friends or lovers can be reunited) and the loosened knot of love can be retied, if they both

reflect (on their mistakes). Similarly, by following the Guru's word, we can accomplish our task and come back to our home (and reunite with God, from whom we have been separated for such a long time). Then one earns the profit of eternal Name, and never suffers a loss, and one sees the great (true) Master pervading all the three worlds.”(28)

In the previous stanza, Guru Ji told us that love between two people breaks down, when they utter bitter words. The reason behind such fights is that many times under the heat of passion, we cannot control our mind and say things, which we later regret. In this stanza, Guru Ji counsels us to control our mind and tells us how we can re-unite with God.

Once again addressing that pundit (and indirectly us), Guru Ji says: “(O’ pundit), control (your mind) and keep it stable. The world is destroying itself by fighting with one another for *Maya* (the worldly riches and power). Then it repents for suffering the pain of coming and going (in and out of this world). All the human beings are like the brides of one Master. (To win His love), the false (human bride) adorns many garbs. (But it is only when God) stops her from going to others’ houses (such as running after worldly wealth, and worshipping false gods), that she is called into (God’s) mansion. She then finds no obstruction (in her way to God). Through the Guru’s word, God has embellished that (bride soul), and because of following a truthful conduct, she has become pleasing to God, and she herself becomes the truly wedded bride, whom the Master has made His own.”(29)

There are some who do try to act on Guru’s advice, but many times they are afraid of the world’s criticism or ridicule, and therefore they keep on wavering between the divine path and worldly involvements. Putting himself in place of such a human bride soul, who has become exhausted trying different holy garbs, but has not yet succeeded even in quenching the fire of her worldly desires, Guru Ji says: “O’ my mate, while wavering and adopting different (holy) garbs, all my dresses and decorations are torn, (and all my holy garbs have gone to waste, without meeting God). There cannot be any peace of mind while one is burning in the fire (of worldly desire).”

Next commenting on the state of the world, which has basically lost all fear of God, Guru Ji says: “(O’ pundit), just as without the fear (of the hunter, some times), an entire flock of birds gets killed, (similarly without the fear of God, the entire world) is getting ruined. But, the sagacious God has looked with favor on (the human bride who, having fear of God in her mind, has shed off her worldly desire, as if) she has died in her mind. Through the Guru, by meditating on God’s Name, she has enshrined the fear (of God in her mind. She says: “As long as (I was so arrogant, as if) my abode was on a mountain, I had intense thirst (for worldly desires), but when I saw (the sight of God, I found out that the nectar) was not far off. Then by believing in the word (of the Guru), I fully drank the nectar (of God’s Name), and got rid of the thirst (for worldly riches). Every body (asks God) again and again to give him (or her the nectar of His Name), but He gives this only to the one on whom He is pleased, and that one alone would get rid of the thirst (for worldly things, whom God would) give (this nectar) through the Guru.”(30)

The message of the above stanzas is that (1) we should not waste our time in useless arguments and disputes with the world. Instead we should devote ourselves to meditating on God’s Name. (2) We should concern ourselves with what Guru advises us to do and not run after Guru’s own deeds, which many times may be beyond our

comprehension. (3) Just as we can reconcile with our estranged friends, by reflecting on our mistakes, similarly we can get re-united with God, by reflecting on the Guru's word. (4) All humans are all like the brides of one groom (God), and only that bride obtains to His mansion who adorns herself with the word of the Guru. (5) Finally we should not waiver in our faith in the Guru's advice and we should always have God's fear in our mind, then through the Guru, God would bless us with the nectar of His Name, and would quench all our thirsts.

ਢੰਦੋਲਤ ਢੂਢਤ ਹਉ ਢਿਰੀ ਢਹਿ ਢਹਿ ਪਵਨਿ ਕਰਾਰਿ॥

ਭਾਰੇ ਢਹਤੇ ਢਹਿ ਪਏ ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ॥

ਅਮਰ ਅਜਾਚੀ ਹਰਿ ਮਿਲੇ ਤਿਨ ਕੈ ਹਉ ਭਲਿ ਜਾਉ॥

ਤਿਨ ਕੀ ਧੂੜਿ ਅਪੁਲੀਐ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਉ॥

ਮਨੁ ਦੀਆ ਗੁਰਿ ਆਪਣੈ ਪਾਇਆ ਨਿਰਮਲ ਨਾਉ॥

ਪੰਨਾ ੯੩੪

ਜਿਨਿ ਨਾਮੁ ਦੀਆ ਤਿਸੁ ਸੇਵਸਾ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ॥

ਜੇ ਉਸਾਰੇ ਸੇ ਵਾਹਸੀ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥

ਗੁਰ ਪਰਸਾਦੀ ਤਿਸੁ ਸੰਮਲਾ ਤਾ ਤਨਿ ਦੂਖੁ ਨ ਹੋਇ॥੩੧॥

ਣਾ ਕੋ ਮੇਰਾ ਕਿਸੁ ਗਹੀ ਣਾ ਕੋ ਹੋਆ ਨ ਹੋਗੁ॥

ਆਵਣਿ ਜਾਣਿ ਵਿਗੁਚੀਐ ਦੁਬਿਧਾ ਵਿਆਪੈ ਰੋਗੁ॥

ਣਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਕਲਰ ਕੰਪ ਗਿਰੰਤਿ॥

ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਜਾਇ ਰਸਾਤਲਿ ਅੰਤਿ॥

ਗਣਤ ਗਣਾਵੈ ਅਖਰੀ ਅਗਣਤੁ ਸਾਚਾ ਸੋਇ॥

ਅਗਿਆਨੀ ਮਤਿਹੀਣੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥

ਤੂਟੀ ਤੰਤੁ ਰਬਾਬ ਕੀ ਵਾਜੈ ਨਹੀ ਵਿਜੋਗਿ॥

ਵਿਛੁੜਿਆ ਮੇਲੈ ਪੁਭੁ ਨਾਨਕ ਕਰਿ ਸੰਜੋਗਿ॥੩੨॥

ਤਰਵਰੁ ਕਾਇਆ ਪੰਖਿ ਮਨੁ ਤਰਵਰਿ ਪੰਖੀ ਪੰਚ॥

ਤਤੁ ਚੁਗਹਿ ਮਿਲਿ ਏਕਸੇ ਤਿਨ ਕਉ ਫਾਸ ਨ ਰੰਚ॥

ਉਡਹਿ ਤ ਬੇਗੁਲ ਬੇਗੁਲੇ ਤਾਕਹਿ ਚੋਗ ਘਣੀ॥

ਪੰਖ ਤੁਟੇ ਫਾਰੀ ਪਤੀ ਅਵਗੁਣਿ ਭੀਤ ਬਣੀ॥

ਬਿਨੁ ਸਾਚੇ ਕਿਉ ਛੂਟੀਐ ਹਰਿ ਗੁਣ ਕਰਮਿ ਮਣੀ॥

ਆਪਿ ਛੁਡਾਏ ਛੂਟੀਐ ਵਡਾ ਆਪਿ ਧਣੀ॥

dhandholat̃ dhoodhat̃ ha-o firee d̃heh d̃heh
pavan karaar.

bhaaray d̃hahtay d̃heh pa-ay ha-ulay niksay
paar.

amar ajaachee har milay t̃in kai ha-o bal
jaa-o.

t̃in kee D̃hoorh̃ aghulee-ai sangat̃ mayl
milaa-o.

man dee-aa gur aapnai paa-i-aa nirmal
naa-o.

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jīn naam̃ dee-aa t̃is sayvsaa t̃is balihaarai
jaa-o.

jo usaaray so d̃haahsee t̃is bin avar na ko-ay.
gur parsaa-dee t̃is samm̃"laa t̃aa t̃an dookh̃ na
ho-ay. ||31||

naa ko mayraa kis gahee naa ko ho-aa na
hog.

aavañ jaañ vīguchee-ai d̃ubid̃haa vi-aapai
rog.

naam̃ vihoonay aad̃mee kalar kanD̃h girant̃.
viñ naavai ki-o ch̃hoootee-ai jaa-ay rasaat̃al
ant̃.

ganat̃ ganaavai akh̃ree agnat̃ saachaa so-ay.
agi-aanee mat̃iheeñ hai gur bin gi-aan na
ho-ay.

tootee tant̃ rabaab kee vaajai nahee vijog.
vich̃hurhi-aa maylai parabh̃oo naanak kar
sanjog. ||32||

tarvar kaa-i-aa pankh̃ man tarvar pank̃hee
panch.

tat̃ chugeh mil ayksay t̃in ka-o faas na ranch.
udeh t̃a baygul baygulay takeh chog gh̃anee.
pankh̃ t̃utay faahee par̃hee avguñ b̃heerh̃
banee.

bin saachay ki-o ch̃hoootee-ai har guñ karam
manee.

aap ch̃hadaa-ay ch̃hoootee-ai vadaa aap
D̃hanee.

ਗੁਰ ਪਰਸਾਦੀ ਛੂਟੀਐ ਕਿਰਪਾ ਆਪਿ ਕਰੇਇ॥
ਅਪਣੈ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥੩੩॥

ਬਰ ਬਰ ਕੰਪੈ ਜੀਅਤਾ ਬਾਨ ਵਿਹੂਣਾ ਹੋਇ॥
ਬਾਨਿ ਮਾਨਿ ਸਚੁ ਏਕੁ ਹੈ ਕਾਜੁ ਨ ਫੀਟੈ ਕੋਇ॥
ਬਿਰੁ ਨਾਰਾਇਣੁ ਬਿਰੁ ਗੁਰੁ ਬਿਰੁ ਸਾਚਾ ਬੀਚਾਰੁ॥

ਸੁਰਿ ਨਰ ਨਾਥਨ ਨਾਥੁ ਤੂ ਨਿਧਾਰਾ ਆਧਾਰੁ॥
ਸਰਬੇ ਬਾਨ ਬਨੰਤਰੀ ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ॥

ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥
ਬਾਨ ਬਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥

ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਸੀ ਵਡਾ ਅਗਮ ਅਪਾਰੁ॥੩੪॥

ਦਇਆ ਦਾਨੁ ਦਇਆਲੁ ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਣਹਾਰੁ॥
ਦਇਆ ਕਰਹਿ ਪ੍ਰਭ ਮੋਲਿ ਲੈਹਿ ਖਿਨ ਮਹਿ ਵਾਰਿ ਉਸਾਰਿ॥

ਦਾਨਾ ਤੂ ਬੀਨਾ ਤੁਹੀ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ॥

ਦਾਲਦ ਭੰਜਨ ਦੁਖ ਦਲਣ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ॥੩੫॥

gur parsaa^{dee} chhoo^{tee}-ai kirpaa aap
karay-i.
ap^{nai} haath vadaa-ee-aa jai bhaavai tai
day-ay. ||33||

thar thar kampaⁱ jee-ar^haa thaan vihoon^{aa}
ho-ay.
thaan maan sach ayk hai kaaj na feetai ko-ay.
thir naaraa-in thir guroo thir saachaa
beechar.

sur nar naathah naath too niDhaaraa
aaDhaar.
sarb^{ay} tha^{an} thanant^{aree} too daa^{taa}
daa^{taa}.

jah daykh^{aa} tah ayk too ant na paaraavaar.
thaan thanant^{ar} rav rahi-aa gur sab^dee
veechar.

an^mangi-aa daan dayv^{see} vadaa agam
apaar. ||34||

da-i-aa daan da-i-aal too kar kar daykhan^{haar}.
da-i-aa karahi parab^h mayl laihi khin meh
dhaahi usaar.

daanaa too beena^a tuhee daanaa kai sir
daan.

daalad bhanjan dukh dalan gurmuk^h gi-aan
Dhi-aan. ||35||

One of the messages, which Guru Ji gave us in the previous stanza, is that “all humans are like the brides of one groom (God), and only that bride obtains His mansion who adorns herself with the word of the Guru. Guru Ji now uses a very beautiful metaphor of the bank of a river on which many people are standing, and explains why some get drowned in that river while others swim across, and how the Guru helps us in this endeavor.

Speaking on behalf of a bride (soul), who in her search of her groom (God) wanders to that shore of life and observes what is happening, Guru Ji says: “While searching (for my God along the river of life, I saw many people) slipping and falling down the steep bank. I noticed that those who were heavy (with the load of sins on their heads, ultimately) fell down, (and got drowned), but the light one’s (who had no load of sins on their conscience, safely) crossed over to the other shore. There the immortal and immeasurable God met them; I am a sacrifice to them. (I pray to God to) bring me in contact with such persons, because (by performing their humble service, as if bathing in) the dust of their feet, we get emancipated (from worldly bonds. The one who so happily obeys God’s command, as if) through the Guru, has surrendered one’s mind to God, has obtained (His) immaculate Name. I would serve that (Guru), who has given me (God’s) Name, and I am a sacrifice to him. (From the Guru, I have learnt that) He who builds (the world), He would demolish it also, and except Him there is no other (power to do all this). If by Guru’s grace, I worship Him, (then) my body (and soul) wouldn’t be afflicted with any pain.”(31)

In the previous stanza Guru Ji described how he observed human (souls) slipping and falling down the bank of the river of life. He noticed that they, who were laden with the heavy load of sins, were getting drowned while the light ones (with pure conscience),

crossed over to the yonder shore and were received by God Himself. He also stated that he is a sacrifice to his Guru, from whom he obtained the immaculate Name. In this stanza, he explains the importance of Name.

Guru Ji says: “(O’ my friends, when I look around), I see that really no body is mine, (so) whose support, can I grasp? There has never been any (real friend) of mine before, nor there would be one (in the future. Because of this false worldly attachment), we keep getting wasted in the process of coming and going and are afflicted with the malady of duality (or double mindedness). Without God’s Name, the human beings keep (wasting their lives and dying, just as a) saline wall keeps falling. Without (meditating on God’s) Name, one cannot be emancipated and ultimately one falls into hell. (One may try to) count (the merits of God) through words, but that eternal God is beyond any calculations. (Such a person) is ignorant and without any wisdom. (One should realize that) without the (guidance of the true) Guru, one doesn’t obtain (divine) wisdom. (From the Guru, one learns that) just as a rebock (a stringed instrument like guitar) doesn’t play, when its chord is broken, similarly (until the mind is attuned to God), one remains separated (from Him). But O’ Nanak, God unites the separated ones (with Him) by creating the (necessary) circumstances.”(32)

In the previous stanza, Guru Ji told us that it is only through the true Guru that we obtain divine wisdom to get united with God, without which we are like a rebock with broken chords. In this stanza, he explains the importance of the Guru with another beautiful metaphor of birds.

He says: “(O’ pundit, our) body is like a tree, and the mind is like a bird (sitting on that tree). On that tree there are five more birds (in the form of our five senses of sight, smell, hearing, touch, and taste. The birds or the sense organs of those human beings), who joining together peck at the essence (and meditate on God’s Name), are not caught in the noose (of death) at all. But those who on seeing lots of (bird) feed (or the worldly wealth), hastily fly to it (without checking for any traps), their wings get broken and they get caught in a noose of death and their bad habit of greed, leads them into serious trouble. Without (meditating on the Name of the) eternal God, we cannot escape (this tragedy). But the jewel of (singing) God’s praises is (written in one’s destiny), by God’s grace (alone). The fact is that), He Himself is the supreme Master, and it is only when He Himself liberates us, that we get liberated. It is only when He Himself shows mercy, that we are emancipated through Guru’s grace. (In short), all glories are in His own hands, and He bestows these only on those on whom He is pleased.”(33)

In the previous stanza Guru Ji told us that, It is only when He Himself shows mercy, that we get emancipated through Guru’s grace. In this stanza, he describes the condition of a person who loses the support of God or the Guru. He shows how we should pray to God to always be merciful to us, and save us from such a helpless situation.

He says: “(O’ pundit, Just as when one) is bereft of one’s place (of support), one’s mind shivers very badly (similarly, one’s soul trembles, when one loses contact with God). Because, it is only that one (God), who provides one with support and honor, (and if one depends on His support), then none of one’s tasks gets spoiled. Eternal is God, eternal is the Guru, and eternal is Guru’s discourse. (We should therefore always pray to God and say to Him: O’ God), You are the master of all gods, humans and yogis, and support of the supportless. You are pervading in all places, and inter-spaces, and You are the benefactor of all benefactors. You alone are there, wherever I see; there is no end or limit (to Your

expanse). By reflecting on the Guru's word, (we come to the conclusion, that) He is pervading in all places and inter-spaces, and that great incomprehensible and limitless God will bestow upon us unasked for gifts.”(34)

Guru Ji concluded the last stanza with the remark that by reflecting on the Guru's word, (we come to the conclusion, that) He is pervading in all places and inter-spaces, and that great in-comprehensible and limitless God would bestow upon us unasked for gifts. In this stanza, Guru Ji expresses his appreciation and gratitude to God.

He says: “(O’ God), You are compassionate, charitable, and merciful. After creating Your creation, You take care of it. (On whom You) show mercy, You unite (that person) with Yourself; in a moment You destroy and create (everything). You are both wise and far-sighted, and among all the donors, You are the most beneficent. You are the destroyer of poverty and annihilator of pain, and through the Guru, You bless us with (divine) wisdom and meditation.” (35)

The message of the above stanzas is that (1) they, who are laden with the heavy load of sins, get drowned in the worldly ocean (and keep going through births and deaths); but they who are light (with pure conscience), are emancipated. (2) In reality, no one is our true friend and helper except God, and without God's help we get destroyed like a wall of sand. (3) It is only when God liberates us, that we get liberated from the worldly bonds. (4) It is only by reflecting on the Guru's word that we realize the greatness of God and understand that He bestows unrequested gifts. (5) It is only through the Guru, that He blesses us with divine wisdom and meditation.

ਧਨਿ ਗਇਐ ਬਹਿ ਝੁਰੀਐ ਧਨ ਮਹਿ ਚੀਤੁ ਗਵਾਰ॥

Dhan ga-i-ai bahi jhooore-ai Dhan meh cheet gavaar.

ਧਨੁ ਵਿਰਲੀ ਸਚੁ ਸੰਚਿਆ ਨਿਰਮਲੁ ਨਾਮੁ ਪਿਆਰਿ॥

Dhan virlee sach sanchi-aa nirmal naam pi-aar.

ਧਨੁ ਗਇਆ ਤਾ ਜਾਣ ਦੇਹਿ ਜੇ ਰਾਚਹਿ ਰੰਗਿ ਏਕ॥

Dhan ga-i-aa taa jaan deh jay raacheh rang ayk.

ਮਨੁ ਦੀਜੈ ਸਿਰੁ ਸਉਪੀਐ ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ॥

man deejai sir sa-uee-ai bhee kartay kee tayk.

ਧੰਧਾ ਧਾਵਤੁ ਰਹਿ ਗਏ ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ॥

DhanDhaa Dhaavat reh ga-ay man meh sabad anand.

ਦੁਰਜਨ ਤੇ ਸਾਜਨ ਭਏ ਭੋਟੇ ਗੁਰ ਗੋਵਿੰਦ॥

durjan tay saajan bha-ay bhaytay gur govind.

ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਢੂਢਤੀ ਬਸਤੁ ਰਹੀ ਘਰਿ ਬਾਰਿ॥

ban ban firtee dhoodh-tee basat rahee ghar baar.

ਸਤਿਗੁਰਿ ਮੇਲੀ ਮਿਲਿ ਰਹੀ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਿਵਾਰਿ॥੩੬॥

satgur maylee mil rahee janam maran dukh nivaar. ||36||

ਨਾਨਾ ਕਰਤ ਨ ਛੁਟੀਐ ਵਿਣੁ ਗੁਣ ਜਮ ਪੁਰਿ ਜਾਹਿ॥

naanaa karat na chhootee-ai vin gun jam pur jaahi.

ਨਾ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ ਹੈ ਅਵਗੁਣਿ ਫਿਰਿ ਪਛੁਤਾਹਿ॥

naa tis ayhu na oh hai avgun fir pachhutaahi.

ਪੰਨਾ ੯੩੫

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ਨਾ ਤਿਸੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਨਾ ਤਿਸੁ ਧਰਮੁ ਧਿਆਨੁ॥

naa tis gi-aan na Dhi-aan hai naa tis Dharam Dhi-aan.

ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕਹਾ ਕਿਆ ਜਾਣਾ ਅਭਿਆਨੁ॥

vin naavai nirbha-o kahaa ki-aa jaanaa abhimaan.

ਥਾਕਿ ਰਹੀ ਕਿਵ ਅਪੜਾ ਹਾਥ ਨਹੀ ਨਾ ਪਾਚੁ॥

thaak rahee kiv aprhaa haath nahee naa paar.

ਨਾ ਸਾਜਨ ਸੇ ਰੰਗੁਲੇ ਕਿਸੁ ਪਹਿ ਕਰੀ ਪੁਕਾਰ॥
ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਜੇ ਕਰੀ ਮੇਲੇ ਮੇਲਣਹਾਰੁ॥

ਜਿਨਿ ਵਿਛੋੜੀ ਸੇ ਮੇਲਸੀ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥੩੭॥

ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ॥
ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ॥
ਪਰਹਰਿ ਪਾਪੁ ਪਛਾਣੈ ਆਪੁ॥
ਨਾ ਤਿਸੁ ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪੁ॥
ਨਰਕਿ ਪੜੰਤਉ ਕਿਉ ਰਹੈ ਕਿਉ ਬੰਦੈ ਜਮਕਾਲੁ॥

ਕਿਉ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਝੂਠੁ ਬੁਰਾ ਖੈ ਕਾਲੁ॥

ਮਨੁ ਜੰਜਾਲੀ ਵੇੜਿਆ ਭੀ ਜੰਜਾਲਾ ਮਾਰਿ॥

ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਪਾਪੇ ਪਚਹਿ ਪਚਾਰਿ॥੩੮॥

ਫਿਰਿ ਫਿਰਿ ਫਾਹੀ ਫਾਸੈ ਕਉਆ॥
ਫਿਰਿ ਪਛੁਤਾਨਾ ਅਬ ਕਿਆ ਹੁਆ॥
ਫਾਥਾ ਚੋਗ ਚੁਗੈ ਨਹੀ ਬੂਝੈ॥
ਸਤਗੁਰੁ ਮਿਲੈ ਤ ਆਖੀ ਸੂਝੈ॥
ਜਿਉ ਮਛਲੀ ਫਾਥੀ ਜਮ ਜਾਲਿ॥
ਵਿਣੁ ਗੁਰ ਦਾਤੇ ਮੁਕਤਿ ਨ ਭਾਲਿ॥
ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਫਿਰਿ ਫਿਰਿ ਜਾਇ॥
ਇਕ ਰੰਗਿ ਰਚੈ ਰਹੈ ਲਿਵ ਲਾਇ॥
ਇਵ ਛੂਟੈ ਫਿਰਿ ਫਾਸ ਨ ਪਾਇ॥੩੯॥

ਬੀਰਾ ਬੀਰਾ ਕਰਿ ਰਹੀ ਬੀਰ ਭਏ ਬੈਰਾਇ॥

ਬੀਰ ਚਲੇ ਘਰਿ ਆਪਣੈ ਬਹਿਣ ਬਿਰਹਿ ਜਲਿ ਜਾਇ॥

ਬਾਬੁਲ ਕੈ ਘਰਿ ਬੋਟੜੀ ਬਾਲੀ ਬਾਲੈ ਨੇਹਿ॥
ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤੇਹਿ॥
ਬਿਰਲੇ ਗਿਆਨੀ ਬੂਝਣਉ ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ॥

ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥

ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ॥

ਇਹ ਬਾਣੀ ਮਹਾ ਪੁਰਖ ਕੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥੪੦॥

naa saajan say rangulay kis peh karee pukaar.
naanak pari-o pari-o jay karee maylay
maylanhaar.

jin vichhor^hee so maylsee gur kai hayt^h apaar.
||37||

paap buraa paapee ka-o pi-aaraa.
paap laday paapay paasaaraa.
parhar paap pachhaanai aap.
naa tis sog vijog sant^haap.

narak parhaⁿta-o ki-o rahai ki-o banchai
jamkaal.

ki-o aavan jaanaa veesrai jhooth^h buraa khai
kaal.

man janjaalee vayrhi-aa b^hee janjaalaa
maahi.

vin^h naavai ki-o ch^hhootee-ai paapay pacheh
pachaahi. ||38||

fir fir faahee faasai ka-oo-aa.
fir pachhutaanaa ab ki-aa hoo-aa.
faathaa chog chugai nahee boojhai.

satgur milai ta aak^hee soojhai.
ji-o machhulee faathee jam jaal.
vin^h gur daatay mukat na bhaal.

fir fir aavai fir fir jaa-ay.
ik rang rachai rahai liv laa-ay.
iv chhootai fir faas na paa-ay. ||39||

beeraa beeraa kar rahee beer b^ha-ay
bairaa-ay.

beer chalay ghar aapnai bahin^h bireh jal
jaa-ay.

baabul kai ghar baytr^hee baalee baalai nayhi.
jay lor^heh var kaamⁿee satgur sayveh tayhi.
birlo gi-aanee boojhⁿ-na-o satgur saach
milay-ay.

th^haakur haath vadaa-ee-aa jai b^haavai tai
day-ay.

banee birlo-o beechaarsee jay ko gurmukh^h
ho-ay.

ih banee mahaa purakh^h kee nij ghar vaasaa
ho-ay. ||40||

Most of us remain obsessed with collecting more and more worldly wealth and possessions. Whenever we loose it we grieve over this loss. In this stanza, Guru Ji counsels us not to worry about the loss of worldly wealth, which we will have to leave here in the end. He advises us to amass the wealth of God's Name, which would provide us peace here in this world and honor in God's court. He also tells us how we can do that.

He says: "When we lose wealth, we grieve because the mind of foolish human beings is engrossed in worldly riches. It is only very rare persons who have lovingly amassed the

true and immaculate wealth of God's Name. (O' pundit), if upon being imbued with the love of one (God, your worldly) wealth goes away, then let it go. (For the sake of God's love, we should) surrender our mind and our head, and still we should depend upon the support of our Creator. Because, they in whose mind is (enshrined) the bliss of the word (of God's Name), all their wanderings for worldly affairs come to an end. By meeting with the Guru-God, (such people) become angels from sinners. (Then, a bride soul realizes, that the commodity of God's Name, for which) she has been searching from forest to forest, was lying in the house (of her heart all along). When the true Guru unites her (with God), she remains united (with Him, and in this way, she eradicates her pain of birth and death.)"(36)

Guru Ji concluded the previous stanza, with the remark that when the Guru unites a human (bride) with God, then she remains united with Him forever. But still there are many who instead of following the Guru's advice and meditating on God's Name keep doing many ritualistic deeds in the false belief that they would get united with God by doing such deeds. In this stanza, Guru Ji tells us clearly how all such deeds are fruitless and putting himself in the situation of such a human bride, shares with us how he was able to unite with God.

He says: "(O' my friend), we are not emancipated (from ego, even if we) perform a myriad (of ritualistic deeds). Without the virtues (of devotion), we go to (hell), the city of death. (One who depends on the way of works), neither (finds honor) in this (world), nor in the next, and, doing evil deeds, such human beings repent. (Such a person acquires) neither any wisdom, or meditation, nor does (that person know anything about) righteousness, nor contemplation. Without (meditating on God's) Name, how could one know, where is that fearless (God), and how could one know what self-conceit is? (Then one says to oneself): "I am exhausted doing all such deeds. I don't know the depth or yonder (shore of the ocean between God and me. So I am wondering), how can I cross over (this ocean and) reach (God? I don't have the company of Guru) my loving friend, so to whom may I cry for help? O' Nanak, if I call upon God again and again, (just as a song bird calls for its beloved again and again, then I think), that unifier would Himself unite me with Him. Yes, He who has separated me (from Him), He will re-unite me, through the immense love of the Guru."(37)

In the previous stanza, Guru Ji told us that one who (depends on the way of works), neither (finds honor) in this (world), nor in the next, and doing evil deeds such human beings repents. In this stanza, he comments on the nature and conduct of people who keep on doing evil deeds and committing sins.

He says: "(O' pundit), sin is bad, but it is dear to the sinner. Such a person keeps indulging in more and more sins, and thus keeps spreading and loading him or her with (the weight of) sins. Abandoning sins, one who realizes one self (and the divine root from where one has originated, is not afflicted by any) grief of separation or inner pain. (But the one who doesn't do this self-reflection, and keeps committing sins), can avoid falling into hell, and how can one save oneself (from the punishment by) the demon of death? How could one get rid of the cycle of coming and going, as long as one is afflicted with the evil of falsehood is destroying that person? (Such a person's) mind has been gripped by (worldly) entanglements, and that person keeps entangled in these again and again. (In short), we cannot get emancipated without (meditating on God's) Name, and are ruined and consumed in sin itself."(38)

In the previous stanza, Guru Ji stated that a sinner keeps committing sins and getting entangled in the false worldly problems again and again. In this stanza, he explains this phenomenon with two beautiful examples.

He says: “(O’ pundit, just as) a crow keeps getting caught in the (hunter’s) net again and again, (a sinner repeatedly keeps getting caught in sinful acts. When one is caught), one repents and then wonders, what has happened. (But, the pity is that) even when caught, one keeps pecking at the food (ill gotten wealth, and continuing one’s sinful habit), but doesn’t realize (one’s mistake). It is only when one meets the true Guru, that one realizes (one’s own responsibility for one’s pitiable situation). But just as a fish, when caught in the noose of death (cannot get out on its own, similarly O’ pundit), don’t hope for any release (from the bonds of worldly attachments), without (the help of the) beneficent Guru. (The person caught in the web of sins), comes and goes again and again. (Only if one) gets imbued with the love of one (God), and remains attuned to Him, that one gets released and is not caught in the noose again.”(39)

In the previous stanza Guru Ji explained, how, like a crow swayed by greed, we repeatedly keep getting ourselves into trouble, and sometimes get into a situation, which costs us our life. He told us that the person who is caught in the web of sins, keeps coming and going. Now Guru Ji gives another beautiful example to depict the scene of death, when the soul separates from the body, by comparing the body to a young bride who cries out loud for her brother (the soul), when it is leaving the body. He also tells us how the soul can unite with her spouse (God).

Guru Ji says: “(O’ pundit, at the time of death), in spite of the body crying out again and again, and beseeching the brother (soul), to stay with it, the brother soul becomes like a stranger, (and goes away), and the sister (body dies), due to separation, and gets burnt down. (The body is like a) daughter in the house of her father, who is in love with her brother (soul). But, if this human bride wants to meet her spouse (God), then it should serve the true Guru (by following his advice). However, it is only a rare wise person who understands that it is through the true Guru that one meets the eternal God. (The thing is, that all) glories are in the hands of the Master, and He gives these to whoever He pleases. However, only a rare person would reflect on the word (of the Guru), who becomes a Guru’s follower. This word (the *Gurbani*) has originated from (God) the supreme Being, (by reflecting on it), one abides in one’s own home.”(40)

The message of the above stanzas is that (1) we should not grieve when we lose worldly wealth. Instead we should try to obtain the true wealth of God’s Name from the Guru. (2) We should remember that this true wealth is only obtained by meditating on God’s Name by following the guidance of the Guru and not by any ritualistic deeds. (3) There are some who do not listen to the advice of the Guru, and knowingly keep committing sins, and therefore keep suffering pains of births and deaths. (4) They are like the crows, who keep going after filth, because of their greed and getting caught in dangerous situations, and then repent grievously for their mistakes, and finally (5) if we want to unite with our God, then we should reflect and act on the divine word of the Guru.

ਭਨਿ ਭਨਿ ਘੜੀਐ ਘੜਿ ਘੜਿ ਭਜੈ ਢਾਹਿ ਉਸਾਰੈ ਉਸਰੇ ਢਾਹੈ॥

ਸਰ ਭਰਿ ਸੋਧੈ ਭੀ ਭਰਿ ਪੋਧੈ ਸਮਰਥ ਵੇਪਰਵਾਹੈ॥

ਭਰਮਿ ਭੁਲਾਨੇ ਭਏ ਦਿਵਾਨੇ ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ॥

ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਡੋਰੀ ਪ੍ਰਭਿ ਪਕੜੀ ਜਿਨ ਖਿਚੈ ਤਿਨ ਜਾਈਐ॥

bhan bhan gharhee-ai gharh gharh bhajai
dhaahi usaarai usray dhaahai.

sar bhar sokhai bhee bhar pokhai samrath
vayparvaahai.

bharam bhulaanay bha-ay divaanay vin
bhaagaa ki-aa paa-ee-ai.

gurmukh gi-aan doree parabh pakrhee jin
khinchai tin jaa-ee-ai.

ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਬਹੁੜਿ ਨ ਪਛੋਤਾਈਐ॥
 ਭਭੈ ਭਾਲਹਿ ਗੁਰਮੁਖਿ ਬੁਝਹਿ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਈਐ॥
 ਭਭੈ ਭਉਜਲੁ ਮਾਰਗੁ ਵਿਖੜਾ ਆਸ ਨਿਰਾਸਾ ਤਰੀਐ॥
 ਗੁਰ ਪਰਸਾਦੀ ਆਪੋ ਚੀਨੈ ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ॥੪੧॥

ਮਾਇਆ ਮਾਇਆ ਕਰਿ ਮੁਏ ਮਾਇਆ ਕਿਸੈ ਨ ਸਾਥਿ॥
 ਹੰਸੁ ਚਲੈ ਉਠਿ ਡੁਮਣੇ ਮਾਇਆ ਭੁਲੀ ਆਥਿ॥
 ਮਨੁ ਝੂਠਾ ਜਮਿ ਜੋਹਿਆ ਅਵਗੁਣ ਚਲਹਿ ਨਾਲਿ॥
 ਮਨ ਮਹਿ ਮਨੁ ਉਲਟੇ ਮਰੈ ਜੇ ਗੁਣ ਹੋਵਹਿ ਨਾਲਿ॥

ਪੰਨਾ ੯੩੬

ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਮੁਏ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਭਾਲਿ॥
 ਗੜ ਮੰਦਰ ਮਹਲਾ ਕਹਾ ਜਿਉ ਬਾਜੀ ਦੀਬਾਣੁ॥
 ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਝੂਠਾ ਆਵਣ ਜਾਣੁ॥
 ਆਪੇ ਚਤੁਰੁ ਸਰੂਪੁ ਹੈ ਆਪੇ ਜਾਣੁ ਸੁਜਾਣੁ॥੪੨॥

ਜੋ ਆਵਹਿ ਸੇ ਜਾਹਿ ਫੁਨਿ ਆਇ ਗਏ ਪਛੁਤਾਹਿ॥
 ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਘਟੈ ਨ ਵਧੈ ਉਤਾਹਿ॥
 ਸੇ ਜਨ ਉਬਰੇ ਜਿਨ ਹਰਿ ਭਾਇਆ॥
 ਧੰਧਾ ਮੁਆ ਵਿਗੁੜੀ ਮਾਇਆ॥
 ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਸੀ ਕਿਸ ਕਉ ਮੀਤੁ ਕਰੇਉ॥
 ਜੀਉ ਸਮਪਉ ਆਪਣਾ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥
 ਅਸਥਿਰੁ ਕਰਤਾ ਤੂ ਧਣੀ ਤਿਸ ਹੀ ਕੀ ਮੈ ਓਟਾ॥
 ਗੁਣ ਕੀ ਮਾਰੀ ਹਉ ਮੁਈ ਸਬਦਿ ਰਤੀ ਮਨਿ ਚੋਟਾ॥੪੩॥

ਰਾਣਾ ਰਾਉ ਨ ਕੋ ਰਹੈ ਰੰਗੁ ਨ ਤੁੰਗੁ ਫਕੀਰੁ॥
 ਵਾਰੀ ਆਪੇ ਆਪਣੀ ਕੋਇ ਨ ਬੰਧੈ ਧੀਰ॥
 ਰਾਹੁ ਬੁਰਾ ਭੀਹਾਵਲਾ ਸਰ ਡੂਗਰ ਅਸਗਾਹ॥
 ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ॥
 ਗੁਣੀਆ ਗੁਣ ਲੇ ਪੁਭ ਮਿਲੇ ਕਿਉ ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ॥
 ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ॥
 ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ॥

har gun gaa-ay sadā rang raatay bahurh na
 pachhotaa-ee-ai.
 bhābhāi bhāaleh gurmukh boojhēh taa nij
 ghar vaasaa paa-ee-ai.
 bhābhāi bhā-ojal maarag vikh-rhāa aas
 niraasaa t̄aree-ai.
 gur parsaaḍee aapo cheen'ai jeevṭi-aa iv
 maree-ai. ||41||

maa-i-aa maa-i-aa kar mu-ay maa-i-aa kisai
 na saath.
 hans chalai uṭh dumno maa-i-aa bhoolee
 aath.
 man jhoothāa jam johi-aa avgun chaleh
 naal.
 man meh man ulto marai jay gun hoveh
 naal.

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mayree mayree kar mu-ay vin naavai dukh
 bhaal.
 garh mandar mehlaa kahaa Ji-o baajee
 deebaan.
 naanak sachay naam vin jhoothāa aavan
 jaan.
 aapay chat̄ur saroop hai aapay jaan sujaan.
 ||42||

jo aavahi say jaahi fun aa-ay ga-ay
 pachhutaahi.
 lakh cha-oraaseeh maydnee ghatai na
 vaDhai t̄taahi.
 say jan ubray jin har bhāa-i-aa.
 DhanDhaa mu-aa vigootee maa-i-aa.
 jo deesai so chaalsee kis ka-o meet̄ karay-o.
 jee-o sampā-o aapnaa tan man aagai day-o.
 asthir kartāa too Dhanee tis hee kee mai ot.
 gun kee maaree ha-o mu-ee sabad̄ rat̄ee
 man chot. ||43||

raanaa raa-o na ko rahai rang na tung fakeer.
 vaaree aapo aapnee ko-ay na banDhai
 Dheer.
 raahu buraa bheehaavalaa sar doogar
 asgaah.
 mai tan avgan jhur mu-ee vin gun ki-o ghar
 jaah.
 gunee-aa gun lay parabh milay ki-o tin
 mila-o pi-aar.
 tin hee jaisee thee rahaa^N jap jap ridai
 muraar.
 avgunee bharpoor hai gun bhee vash naal.

ਵਿਣੁ ਸਤਗੁਰੁ ਗੁਣੁ ਨ ਜਾਪਨੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ॥੪੪॥	vin satgur gun na jaapnee jichar sabad na karay beechaar. 44
ਲਸਕਰੀਆ ਘਰ ਸੰਮਲੇ ਆਏ ਵਜਹੁ ਲਿਖਾਇ॥	laskaree-aa ghar sammlay aa-ay vajahu likhaa-ay.
ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ ਧਣੀ ਲਾਹਾ ਪਲੈ ਪਾਇ॥	kaar kamaaveh sir Dhaanee lahaa palai paa-ay.
ਲਬੁ ਲੋਭੁ ਬੁਰਿਆਈਆ ਛੋਡੇ ਮਨਹੁ ਵਿਸਾਰਿ॥	lab lobh buri-aa-ee-aa chhoday manhu visaar.
ਗੜਿ ਦੇਹੀ ਪਾਤਿਸਾਹ ਕੀ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥	garh doheeh paatīsaah kee kaḍay na aavai haar.
ਚਾਕਰੁ ਕਹੀਐ ਖਸਮ ਕਾ ਸਉਹੇ ਉਤਰ ਦੇਇ॥	chaakar kahee-ai khasam kaa sa-uhay utar ḍay-ay.
ਵਜਹੁ ਗਵਾਏ ਆਪਣਾ ਤਖਤਿ ਨ ਬੈਸਹਿ ਸੇਇ॥	vajahu gavaa-ay aapṇaa takhat na baiseh say-ay.
ਪ੍ਰੀਤਮ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥	pareetam hath vaji-aa-ee-aa jai bhaavai tai ḍay-ay.
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਅਵਰੁ ਨ ਕੋਇ ਕਰੇਇ॥੪੫॥	aap karay kis aakhee-ai avar na ko-ay karay-i. 45

In the previous stanza Guru Ji enlightened us about the relationship between the body and the soul; how at the time of death the body cries out to the soul to stay, but the soul flies away to unknown lands and the body is burnt away. He now comments on the ways of God, who creates and destroys this world again and again.

Guru Ji says: “(O’ pundit, like an earthen vessel, this world) is broken and destroyed many times, and then refashioned again. (God the master), keeps on demolishing and building (this world) again and again. He dries out the filled up oceans, and then He fills them to the brim again. God is all-powerful. But lost in doubt, men have gone crazy as (they don’t realize that) without (good) fortune they cannot obtain anything. The Guru’s follower knows that God holds the string (of our intellect) in His hand, and in whatever direction He pulls, we go that way. If imbued with His love, we keep singing praises (of God) day and night, and then we don’t repent again. If through the Guru, we search and realize (God), then we obtain abode in our own house (the heart). It is a very difficult path to cross over the dreadful worldly ocean. It is only when we become desireless among desires that we can swim across it. (In short, if) by Guru’s grace one examines oneself, then one dies (to the world) while still alive, (and desists from all evils).”(41)

In the previous stanza Guru Ji commented on the ways of God, how He repeatedly creates and destroys the universes. Now he comments on the nature of human beings, what they keep on doing, and what their ultimate fate is.

He says: “(O’ pundit, many human beings have) died crying and running after (worldly) wealth, but the wealth has not accompanied anyone (after death. When at the time of death, becoming) double minded, the swan (soul) arises and sadly departs (from here, the worldly) wealth is forsaken (from its mind. Then he whose) mind is false, is looked at by the demon of death (for inflicting punishment, in accordance with man’s) faults, which accompany (the soul. On the other hand), if one has virtues with one, then the mind turns its back (to the worldly wealth), and merges in itself (and one doesn’t let one’s mind be deceived by false worldly wealth. One attunes it to God and saves one’s soul from any pains). However, many people have died crying “me, me” (trying to acquire and hold on to worldly possessions, as if in these things lies their entire happiness, but they don’t realize

that) without (God's) Name, one finds (nothing but) pain. (If they would reflect and ask), where are all those forts, mansions, and palaces, (they would realize that all these things are like the) false shows set up by a magician. (In short), O' Nanak, without the true Name, false (and useless) is all coming and going. (But, God) Himself is wise, beautiful, and He Himself understands (everything)."(42)

Guru Ji began the previous stanza with the remark that "(many human beings have) died crying and running after (worldly) wealth), but the wealth has not accompanied anyone (after death. At that time), the swan (soul) arises and sadly departs (from the world) and the (worldly) wealth is soon forgotten. Instead, one's demerits go along (with the soul), which being of false mind is seized by the demon of death. In this stanza, he describes what happens to those souls who have been seized by the demon of death and what the way is to avoid facing those terrible consequences.

Addressing that pundit again, Guru Ji says: "(O' pundit), they who come into this world, also depart from it, (and in this process of) coming and going they grieve and repent. (For them), this universe which includes eight point four million species, neither decreases nor increases (because, they have to go through all these existences before being given another chance of human birth and possible salvation)."

Now telling who are those who are saved from this ordeal, Guru Ji says: "(O' pundit), those persons are saved (from falling into these existences) to whom God becomes pleasing. (Because for them), the strife (for worldly wealth) ends, and worldly riches cannot afflict them. (Such a person says to self): "Whosoever is visible, would depart (from here, one day, so I wonder) who I may make my friend? To whom can I surrender my soul and offer my body and mind? (O' God, I find that You alone) are the everlasting Creator and Master. Therefore, I lean on Your support. It is only by singing God's praise, that one's ego is destroyed, and only upon being imbued with and absorbed in the Guru's word, that one's mind receives a jolt, (and turns away from false worldly pursuits)."(43)

In the previous stanza Guru Ji commented on the short lived and transient nature of this world, and he told us how all beings come and go from this world and keep going through a myriad of species. He also told us that only those to whom God seems pleasing are saved and by reflecting on the Guru's word, shed off their ego. In this stanza, Guru Ji elaborates on this unending cycle of birth and death and how one can get out of it.

He says: "(O' pundit, no matter whether one) is a king, a chief, a rich man, or a beggar, one cannot stay (in this world forever. Everyone has to go when) one's turn comes and no one can give any solace (that one can stay here, any longer than one's predestined life span. Moreover, after death the soul has to tread on a) dreadful path which goes through unfathomable oceans and mountains. (In that situation, the soul thinks and says to itself): "Because of so many sins and faults in my body, I am now dying of grief and repentance. (Now I wonder how,) without virtues I can go to my house (and get re-united with God)? Loaded with their merits, the meritorious (souls) have met God, but how can I lovingly meet them? (Maybe, if) by meditating again and again on God, I become like them, (then I may meet God. I realize, that even though) a unmeritorious (soul) is filled with faults, yet virtues also reside side by side in it. (However), without (the guidance of) the true Guru, the virtues do not become apparent, unless one reflects on the (Guru's) word."(44)

In the previous stanza, Guru Ji indicated that the souls of those who have been leading a sinful life had to suffer the pains of crossing over dreadful oceans and arduous mountains.

But they who have been leading a virtuous life easily get united with their beloved spouse God. In this stanza, he explains this point with a metaphor of any army trying to conquer a fort. In that army there are some soldiers, who faithfully follow the command of their general, while others instead of obeying his order question his commands. Guru Ji tells us, what the end fate of both types of soldiers is.

He says: “(O’ pundit, this world is like a big fortress, in which) like soldiers, (the souls) have occupied different positions (or human bodies). They have come (to this world fortress), with a pre-written salary (in the form of life breaths). They, who do their job as assigned (to them) by their Master, earn additional profit. (That profit is that) they shed lust, greed, and other evils from their minds. In the fortress (of the body, the soldier), who proclaims the victory of (God, the) King, never comes (home) defeated. (But if one, even though) called the servant, yet still defies (the Master, such a one) loses (even one’s regular) pay, and cannot sit on the chair (of a boss, or achieve any higher status. However), all glories are in the hands of the beloved (God); He gives (these) to whoever, He pleases. He Himself does (everything), so to whom we may go and say anything, because no one else does anything.” (45)

The message of the above stanzas is that (1) God creates and destroys the creation many times. Everything is in His hands, and we do whatever He wants us to do. (2) Most of the human beings keep running after worldly wealth and power, but they don’t realize that after death, none of the worldly wealth accompanies the soul, and without meditating on God’s Name, one’s entire human birth goes to waste. (3) Whether one is a king or a pauper; one has to leave this world one day. After death the soul of ordinary person has to go through many arduous paths and suffer many pains. But the souls of saintly people, who meditate on God’s Name, directly go and meet God. But one only obtains this understanding if one reflects on the word of the Guru. (5) This world is like a fortress and humans are like soldiers, who have been assigned their different positions or roles. They, who faithfully follow the commands of God, are rewarded. But those who defy Him, are punished and lose their human births and are made to suffer in millions of other species.

ਬੀਜਉ ਸੂਝੈ ਕੇ ਨਹੀ ਬਹੈ ਦੁਲੀਚਾ ਪਾਇ॥

beeja-o soojhai ko nahee bahai duleechaa paa-ay.

ਨਰਕ ਨਿਵਾਰਣੁ ਨਰਹ ਨਰੁ ਸਾਚਉ ਸਾਚੈ ਨਾਇ॥

narak nivaaran narah nar saacha-o saachai naa-ay.

ਵਣੁ ਤਿਣੁ ਢੂਢਤ ਫਿਰਿ ਰਹੀ ਮਨ ਮਹਿ ਕਰਉ ਬੀਚਾਰੁ॥

van tarin dhoodhat fir rahee man meh kara-o beechaar.

ਲਾਲ ਰਤਨ ਬਹੁ ਮਾਣਕੀ ਸਤਿਗੁਰ ਹਾਥਿ ਭੰਡਾਰੁ॥

laal ratan baho maankee satgur haath bhandaar.

ਊਤਮੁ ਹੋਵਾ ਪ੍ਰਭੁ ਮਿਲੈ ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ॥

ootam hovaa parabh milai ik man aykai bhaa-ay.

ਨਾਨਕ ਪ੍ਰੀਤਮ ਰਸਿ ਮਿਲੇ ਲਾਹਾ ਲੈ ਪਰਥਾਇ॥

naanak pareetam ras milay laahaa lai parthaa-ay.

ਰਚਨਾ ਰਾਚਿ ਜਿਨਿ ਰਚੀ ਜਿਨਿ ਸਿਰਿਆ ਆਕਾਰੁ॥

rachnaa raach jin rachee jin siri-aa aakaar.

ਗੁਰਮੁਖਿ ਬੋਅੰਤੁ ਧਿਆਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥੪੬॥

gurmukh bay-ant dhi-aa-ee-ai ant na paraavaar. ||46||

ਤਾਝੈ ਰੂੜਾ ਹਰਿ ਜੀਉ ਸੋਈ॥

rhaarhai roorhaa har jee-o so-ee.

ਤਿਸੁ ਬਿਨੁ ਰਾਜਾ ਅਵਰੁ ਨ ਕੋਈ॥

tis bin raajaa avar na ko-ee.

ੜਾਢੈ ਗਾਰੁੜੁ ਤੁਮ ਸੁਣਹੁ ਹਰਿ ਵਸੈ ਮਨ ਮਾਹਿ॥

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪਾਈਐ ਮਤੁ ਕੇ ਭਰਮਿ ਭੁਲਾਹਿ॥

ਸੋ ਸਾਹੁ ਸਾਚਾ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ॥

ਗੁਰਮੁਖਿ ਪੂਰਾ ਤਿਸੁ ਸਾਬਾਸਿ॥

ਰੂੜੀ ਬਾਣੀ ਹਰਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ॥

ਪੰਨਾ ੯੩੭

ਆਪੁ ਗਇਆ ਦੁਖੁ ਕਟਿਆ ਹਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰਿ॥੪੭॥

ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਧਨੁ ਕਾਚਾ ਬਿਖੁ ਛਾਰੁ॥

ਸਾਹੁ ਸਦਾਏ ਸੰਚਿ ਧਨੁ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ॥

ਸਚਿਆਰੀ ਸਚੁ ਸੰਚਿਆ ਸਾਚਉ ਨਾਮੁ ਅਮੋਲੁ॥

ਹਰਿ ਨਿਰਮਾਇਲੁ ਉਜਲੋ ਪਤਿ ਸਾਚੀ ਸਚੁ ਬੋਲੁ॥

ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਤੂ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ॥

ਸਾਚਉ ਠਾਕੁਰੁ ਮਨਿ ਵਸੈ ਹਉ ਬਲਿਹਾਰੀ ਤਿਸੁ॥

ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਕੀਤੀ ਸੋ ਜਾਣੁ॥

ਬਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਬੂਝੈ ਪੁਰਖੁ ਸੁਜਾਣੁ॥੪੮॥

ਖਮਾ ਵਿਹੁਣੈ ਖਪਿ ਗਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ॥

ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ਖਪਿ ਖਪਿ ਮੁਏ ਬਿਸੰਖ॥

ਖਸਮੁ ਪਛਾਣੈ ਆਪਣਾ ਖੁਲੈ ਬੰਧੁ ਨ ਪਾਇ॥

ਸਬਦਿ ਮਹਲੀ ਖਰਾ ਤੂ ਖਿਮਾ ਸਚੁ ਸੁਖ ਭਾਇ॥

ਖਰਚੁ ਖਰਾ ਧਨੁ ਧਿਆਨੁ ਤੂ ਆਪੇ ਵਸਹਿ ਸਰੀਰਿ॥

ਮਨਿ ਤਨਿ ਮੁਖਿ ਜਾਪੈ ਸਦਾ ਗੁਣ ਅੰਤਰਿ ਮਨਿ ਧੀਰ॥

ਹਉਮੈ ਖਪੈ ਖਪਾਇਸੀ ਬੀਜਉ ਵਥੁ ਵਿਕਾਰੁ॥

ਜੰਤ ਉਪਾਇ ਵਿਚਿ ਪਾਇਅਨੁ ਕਰਤਾ ਅਲਗੁ ਅਪਾਰੁ॥੪੯॥

ਸਿਸਟੇ ਭੋਉ ਨ ਜਾਣੈ ਕੋਇ॥

ਸਿਸਟਾ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਇ॥

ਸੰਪੈ ਕਉ ਈਸਰੁ ਧਿਆਈਐ॥

ਸੰਪੈ ਪੁਰਬਿ ਲਿਖੇ ਕੀ ਪਾਈਐ॥

ਸੰਪੈ ਕਾਰਣਿ ਚਾਕਰ ਚੋਰ॥

ਸੰਪੈ ਸਾਥਿ ਨ ਚਾਲੈ ਹੋਰ॥

ਬਿਨੁ ਸਾਚੇ ਨਹੀ ਦਰਗਹ ਮਾਨੁ॥

ਹਰਿ ਰਸੁ ਪੀਵੈ ਛੁਟੈ ਨਿਦਾਨਿ॥੫੦॥

rhaarhai gaarurh̥ tum sunhu har vasai man
maahi.

gur parsaadee har paa-ee-ai mat̥ ko bharam
bhulaahi.

so saahu saachaa jis har Dhan raas.

gurmukh̥ pooraa tis̥ saabaas.

roorhee baneer har paa-i-aa gur sabdee
beechaar.

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aap ga-i-aa dukh̥ kati-aa har var paa-i-aa naar.
||47||

su-inaa rupaa sanchee-ai Dhan kaachaa bikh̥
chhaar.

saahu sadaa-ay sanch Dhan dubiDhaa ho-ay
khu-aar.

sachi-aaree sach sanchi-aa saacha-o naam
amol.

har nirmaa-il oojlo pat̥ saachee sach bol.

saajan meet̥ sujaan̥ too too sarvar too hans.

saacha-o thaaakur man vasai ha-o balihaaree
tis̥.

maa-i-aa mamtaa mohnee jin keeteer so jaan̥.
bikhi-aa amrit̥ ayk hai boojhai purakh̥ sujaan̥.
||48||

khimaa vihoonay khap ga-ay khoohan lakh
asaⁿkh̥.

ganat̥ na aavai ki-o ganeee khap khap mu-ay
bisankh̥.

khassam pachhaanai aapnaa khooolai banDh̥ na
paa-ay.

sabad mahleee kharaa too khimaa sach sukh̥
bhaa-ay.

kharach kharaa Dhan Dhi-aan too aapay
vaseh sareer.

man tan mukh̥ jaapai sadaa gun̥ antar man
Dheer.

ha-umai khapai khapaa-isee beeja-o vath
vikaar.

janat̥ upaa-ay vich paa-i-an kartaa alag apaar.
||49||

saristay bhay-o na jaanai ko-ay.

saristaa karai so nihcha-o ho-ay.

sampai ka-o eesar Dhi-aa-ee-ai.

sampai purab likhay kee paa-ee-ai.

sampai kaaran̥ chaakar chor.

sampai saath na chaalai hor.

bin saachay nahee dargeh maan.

har ras peevai chhutai nidaan. ||50||

In the previous stanza Guru Ji told us that the world is like a fortress and humans are like soldiers who have been assigned their different positions or roles by God, who is like a general. They, who faithfully follow the commands of their general, are rewarded with promotions and increase in their salaries, but they who defy Him, are punished.

In this stanza Guru Ji explains this point with another metaphor and also tells us how we can reach this Almighty and all powerful God the King of all kings.

He says: “(O’ pundit), I can think of no other (except God who, like a mighty king,) sits with a rug spread underneath, (and rules the world. It is only the one God who) emancipates (people) from (the pain of) hell and is the Master of human beings. Eternal is the Name of that eternal (God). I am exhausted searching for Him in jungles and forests, (but now, I am) thinking in my mind that in the hands of the true Guru is the treasure, brimful with many invaluable rubies and jewels (of divine virtues. If through the Guru) becoming (pure and) sublime, I contemplate on God with single-minded devotion, I would meet Him. O’ Nanak, they who through their loving devotion are united with their Beloved, obtain the profit of the next world. (O’ pundit), He who has created this creation and has fashioned this entire expanse, through the Guru we should meditate on that infinite God who has no end or limit.”(46)

Continuing to comment on the unique merits of God and the absolute necessity of the help of the Guru in obtaining the sight of God, Guru Ji says: “(O’ pundit), that God is the most beautiful. Except for Him, there is no (true) king. Now like the *Garurr* mantra, (which can nullify even snake’s poison), listen to the supreme mantra, by repeating which God comes to reside in the heart. However, lest anyone gets lost in any doubt, (it is only) by Guru’s grace that we obtain God.(That Guru), is the true banker who has the capital of God’s wealth. Blessed is the one, (who obeys all Guru’s commands, and has thus) become completely Guru ward. By following the beautiful word (of the Guru), and reflecting on the Guru’s word, such a person has obtained God. (In this way), that bride soul whose self-conceit has gone, (and whose) pain of ego has been removed, has obtained God as her Groom.”(47)

In the previous stanza Guru Ji told us that Guru is the true banker, who has the capital of God’s wealth. In this stanza, he comments further on the merits of this true wealth and the worthlessness of the worldly wealth. He also tells us, what is the true and false wealth, or nectar and poison from the viewpoint of the Guru’s followers.

He says: “(O’ pundit), we amass gold and silver, but all this is false wealth and is (painful) like poison and dust. (Any person who after) amassing (false wealth), considers him or her rich, is wasted by duality. But, the truly wise people have amassed everlasting wealth, the invaluable eternal Name (of God. By meditating on the) immaculate and spotless God, they obtain true honor, and true becomes their speech. (O’ pundit, pray to God and say: “O’ God), You are my sagacious friend and mate, You Yourself are like the pool (of the pearls of divine wisdom), and You Yourself are the swan (like mortal, who pecks at these jewels of divine wisdom). I am a sacrifice to that (mortal) in whose mind You the eternal Master reside.” (In addition, O’ pundit) recognize that (God), who has made this worldly attachment so enticing. A sagacious person deems poison and nectar, (or pain and pleasure) as (the same thing).”(48)

In the previous stanza Guru Ji advised us that instead of running after false worldly wealth, we should try to amass the true wealth of God’s Name. In this stanza, he enlightens us

about the terrible consequences, which those persons suffer who being swayed by the greed for worldly wealth become egoistic and dispassionate.

He says: “(O’ pundit, becoming greedy and egoistic for the sake of worldly wealth, people often become selfish and merciless. But they don’t realize that) innumerable millions of compassionless people have been ruined and consumed. It is not possible to count the number of such persons, because (without compassion), inestimable billions have died grieving and wailing. (But the one who) recognizes one’s Master, becomes open hearted, and then such a person is not subjected to any worldly bond. (O’ God), through the word (of the Guru, You) manifestly reside in the mansion (of one’s body), and one easily acquires compassion and truth. (O’ God, then You Yourself become) the expense, true wealth, and You Yourself become (the focus of one’s) meditation. With one’s mind, body, and tongue, one always remembers (You), acquires Your merits, and one’s mind becomes contented. But any other thing (which is without God’s Name) is useless, (and one) ruins oneself and others, (who come in one’s contact). However, even though that infinite Creator Himself remains aloof, (it is He, who) after creating the beings, put (the seed of ego in them).” (49)

In stanza 49, Guru Ji described, how in pursuit of worldly wealth people become egoistic and merciless, and are ruined on account of their cruelty. He concluded the stanza, by saying that it is God Himself who puts ego in the human beings. In this stanza, he comments on the mysterious nature of God and the true nature of worldly wealth.

He says: “(O’ pundit), nobody understands the mystery of the Master of the universe, (and no one can interfere in His will). But, whatever the Master does that happens for sure.”

Now talking about worldly wealth, Guru Ji says: “(O’ pundit), for the sake of worldly wealth, we worship God. But, obtain only that (much) wealth, which is pre-written in our destiny (as per our past deeds). For the sake of (worldly) wealth, we become servants or even thieves. But the worldly wealth does not go along with us (and after death, it belongs to someone else). Nobody obtains any honor (in God’s court), without the true (wealth of God’s Name), and the person who drinks the divine nectar (by meditating on God’s Name), is ultimately liberated (from worldly bonds).”(50)

The message of the above stanzas is that (1) following Guru’s advice; we should become pure and contemplate on God with single-minded devotion, so that we may meet God. (2) By following the beautiful word (of the Guru), and reflecting on his word, one obtains God. Then one’s self-conceit is gone, pain is eradicated, and in this way, the (human) bride obtains her groom, God. (3) Instead of running after worldly wealth, which is like poison, following the Guru’s advice, we should try to amass the true wealth of God’s Name, which would bring us peace in this world, and honor in God’s court. (4) Anything other (than God’s Name) is evil. (It is God, who) after creating the beings has instilled (ego) in them. But the limitless Creator Himself remains aloof. (5) No body understands the mystery of the Master of the universe, whatever the Master wants, that happens for sure.

ਹੇਰਤ ਹੇਰਤ ਹੇ ਸਖੀ ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ॥

hayraṭ hayraṭ hay sakhee ho-ay rahee
hairaan.

ਹਉ ਹਉ ਕਰਤੀ ਮੈ ਮੁਈ ਸਬਦਿ ਰਵੈ ਮਨਿ ਗਿਆਨੁ॥

ha-o ha-o kartee mai mu-ee sabaḍ ravai man
gi-aan.

ਹਾਰ ਡੋਰ ਕੰਨ ਘਣੇ ਕਰਿ ਥਾਕੀ ਸੀਗਾਰੁ॥

haar dor kankan ghanay kar thaakee seegaar.

ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਗਲ ਗੁਣਾ ਗਲਿ ਹਾਰੁ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੁ॥
 ਹਰਿ ਬਿਨੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਦੇਖਹੁ ਮਨਿ ਬੀਚਾਰਿ॥
 ਹਰਿ ਪੜਣਾ ਹਰਿ ਬੁਝਣਾ ਹਰਿ ਸਿਉ ਰਖਹੁ ਪਿਆਰੁ॥
 ਹਰਿ ਜਪੀਐ ਹਰਿ ਧਿਆਈਐ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ॥੫੧॥

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥
 ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਕਰਿ ਕਿਰਪਾ ਪਗੁ ਧਾਰਿ॥
 ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਬੁਝਹੁ ਗੁਰ ਬੀਚਾਰਿ॥
 ਲਿਖਿਆ ਫੇਰਿ ਨ ਸਕੀਐ ਜਿਉ ਭਾਵੀ ਤਿਉ ਸਾਰਿ॥
 ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ॥
 ਮਨਮੁਖ ਭੂਲੇ ਪਚਿ ਮੁਏ ਉਬਰੇ ਗੁਰ ਬੀਚਾਰਿ॥
 ਜਿ ਪੁਰਖੁ ਨਦਰਿ ਨ ਆਵਈ ਤਿਸ ਕਾ ਕਿਆ ਕਰਿ ਕਹਿਆ
 ਜਾਇ॥
 ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਹਿਰਦੈ ਦਿਤਾ ਦਿਖਾਇ॥੫੨॥

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ॥

ਪੰਨਾ ੯੩੮

ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ॥
 ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ॥
 ਮੂਰਖੁ ਸਬਦੁ ਨ ਚੀਨਈ ਸੂਝ ਬੁਝ ਨਹ ਕਾਇ॥੫੩॥

ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ॥
 ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ ਜਗ ਮਹਿ ਲੇਇ॥
 ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ॥
 ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ
 ਚਾਰੁ॥੫੪॥੧॥

mil pareetam sukh paa-i-aa sagal gunaa gal
 haar.
 naanak gurmukh paa-ee-ai har si-o pareet
 pi-aar.
 har bin kin sukh paa-i-aa daykhu man
 beechaar.
 har parh-naa har bujh-naa har si-o rakhahu
 pi-aar.
 har japee-ai har Dhi-aa-ee-ai har kaa naam
 aDhaa. ||51||

laykh na mit-ee hay sakhee jo likhi-aa kartaar.
 aapay kaaran jin kee-aa kar kirpaa pag
 Dhaar.
 kartay hath vadhi-aa-ee-aa boojhu gur
 beechaar.
 likhi-aa fayr na sakee-ai ji-o bhaavee ti-o
 saar.
 nadar tayree sukh paa-i-aa naanak sabad
 veechaar.
 manmukh bhoolay pach mu-ay ubray gur
 beechaar.
 je purakh nadar na aavee tis kaa ki-aa kar
 kahi-aa jaa-ay.
 balihaaree gur aapnay jin hirdai ditaa
 dikhaa-ay. ||52||

paaDhaa parhi-aa aakhee-ai bidhi-aa bichrai
 sahj subhaa-ay.

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bidhi-aa soDhai tat lahai raam naam liv laa-ay.
 manmukh bidhi-aa bikardaa bikh khatay bikh
 khaa-ay.
 moorakh sabad na cheen-ee soojh boojh nah
 kaa-ay. ||53||

paaDhaa gurmukh aakhee-ai chaatrhhi-aa
 mat day-ay.
 naam samaalahu naam sangrahu laahaa jag
 meh lay-ay.
 sachee patee sach man parhee-ai sabad so
 saar.
 naanak so parhi-aa so pandit beenaa jis
 raam naam gal haar. ||54||1||

In the beginning of the previous stanza, Guru Ji stated that nobody understands the mystery of God. In this stanza, he describes his own experience when, by Guru's grace he was blessed with God's sight.

He says: "O' my mate, upon looking at the sight of God again and again, I am amazed (to note that within me) all my sense of mineness and ego has died, and through the (Guru's

word, my tongue) contemplates on Him, and my mind has been enlightened by His (divine) wisdom. I was exhausted (trying to find happiness) by adorning myself with all kinds of necklaces, bracelets, and many other ornaments, but it is only upon meeting the beloved (Spouse, that) I obtained peace, which for me is like wearing the necklace of all virtues. O' Nanak, it is only through the Guru, that we develop love and affection for God. (O' my friends), you may reflect and see it for yourselves that without (meeting) God, nobody has attained any peace. (O' pundit), studying about God or realizing God (is contained in) remaining imbued with God's love. (In short, we should) worship and meditate on God, and make God's Name as our support."(51)

Now Guru Ji comments on another very important and common aspect of one's life, and one's destiny or fate, which only God Himself can change.

He says: "O' my friend, whatever (destiny) the Creator has scribed (for anybody), that writ cannot be erased. But if He, who has caused everything (and has created this universe), Himself shows mercy, (then one's destiny can be changed). Yes, all glories lie in the hand of the Creator, understand these by reflecting on the Guru's word."

Therefore, Guru Ji prays to God Himself, and says: "(O' God, on our own we) cannot change what You have written (in our destiny), but however it pleases You, take care of us. Nanak says that by reflecting on the word (of the Guru, we) have obtained peace only by Your glance of grace. The self-conceited ones who have been lost (in doubt) have been wasted away, But they who have reflected on the Guru's word have been saved. Nothing can be said about that (God), who is not visible. Therefore, I am a sacrifice to my Guru, who has shown me (that God) in my heart (itself)."(52)

Bringing this conversation to a close, Guru Ji now tells that pundit who is a learned teacher in real sense.

Addressing that pundit, Guru Ji says: "(O' pundit), a teacher is called truly learned teacher, who by his or her very nature lives life according to the (divine) knowledge (he or she teaches others). Reflecting on the knowledge gets its essence and remains attuned to God's Name. (Otherwise that teacher is a) self-conceited person who is simply selling knowledge to earn and consume the poison (of worldly wealth). Such a fool doesn't ponder over the word (of the Guru), and has no wisdom or understanding."(53)

After telling that pundit, who is a real teacher, he takes one step further and tells, who is a Guru following teacher?

Guru Ji says: "(O' pundit), a teacher is known as Guru's follower, if he or she gives this instruction to the disciples and says to them: "(O' students), enshrine God's Name, amass (God's) Name, and earn this profit in the world. The residing of eternal God in the mind is (the sign of) true education on the slate (of your heart). To enshrine God in the mind, we need to study the sublime word (of the Guru. In short), O' Nanak, that one alone is a learned and sagacious pundit, (who keeps God in one's mind, as if one wears) the necklace of God's Name around one's neck."(54-1)

The message of this long composition called *Onkar* is that before we lecture others, we should ourselves ponder over the Guru's word (or *Gurbani* in Guru Granth Sahib Ji). Following its essence, instead of running after worldly wealth, all the time we should live

a truthful living dedicated to amassing the wealth of God's Name. Then God would show His mercy on us and bless us with the everlasting bliss of His eternal union.

ਰਾਮਕਲੀ ਮਹਲਾ ੧ ਸਿਧ ਗੋਸਟਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ॥

ਤਿਸੁ ਆਗੈ ਰਹਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ॥

ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥

ਨਾਨਕ ਸੰਤੁ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ॥੧॥

ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੁਚਾ ਹੋਇ॥

ਸਾਚ ਸਬਦ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ॥੧॥ ਰਹਾਉ॥

ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ॥

ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ॥

ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ॥

ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੋ॥੨॥

ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ॥

ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਪਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ॥

ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ॥

ਗੁਰਮੁਖਿ ਬੁਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ
॥੩॥

ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉ ਕਰਿ ਪਾਈਐ ਪਾਰੋ॥

ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੋ॥

ਆਪੇ ਆਪੇ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ॥

ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ॥੪॥

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥

ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥

raamkalee mehlāa 1 Sidh gosat

ik-oⁿkaar satgur pargaad.

siDh sabhāa kar aasan baithay sant sabhāa
jaikaaro.

tis aagai rahraas hamaaree saachaa apar
apaaro.

mastak kaat Dharee tis aagai tan man aagai
day-o.

naanak sant milai sach paa-ee-ai sahj bhāa-ay
jas lay-o. ||1||

ki-aa bhavē-ai sach soochāa ho-ay.

saach sabaḍ bin mukat na ko-ay. ||1||
rahāa-o.

kavan tumay ki-aa naa-o tumaaraa ka-un
maarg ka-un su-aa-o.

saach kaha-o arḍaas hamaaree ha-o sant
janaa bal jaa-o.

kah baishu kah rahee-ai baalay kah aavhu
kah jaaho.

naanak bolai sun bairaagee ki-aa tumaaraa
raaho. ||2||

ghat ghat bais niranṯar rahee-ai chaaleh
satgur bhāa-ay.

sehjay aa-ay hukam siDhāa-ay naanak sadāa
rajaa-ay.

aasan baisan thir naaraa-in aisee gurmat
paa-ay.

gurmukh boojhai aap pachhaanai sachay
sach samaa-ay. ||3||

dunee-aa saagar dutar kahee-ai ki-o kar
paa-ee-ai paaro.

charpat bolai a-oDhoo naanak dayh sachaa
beechaaro.

aapay aakhai aapay samjhai tis ki-aa utar
deejai.

saach kahhu tum paargaraamee tujh ki-aa
baisan deejai. ||4||

jaisay jal meh kamal niraalam murgaa-ee nai
saanay.

surat sabaḍ bhav saagar taree-ai naanak
naam vakhaanay.

ਰਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ॥

raheh ikaa᳚᳚ ayko man vasi-aa aasaa maahi
niraaso.

ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ॥੫॥

agam agochar daykh dikhāa-ay naanak ṭaa
kaa ḍaaso. ||5||

Ram Kali Mehla-1

Sidh Goashti (Discussion with adept yogis)

It is believed that this composition, entitled *Sidh Goashti* (Discussion with adept yogis), was the result of Guru Nanak Dev Ji's conversation with yogis of that time. There are differing views as to where this discussion actually took place. Most of the historians believe that it happened at *Achal Batala* (Punjab, India). But there are others who argue that this debate happened at *Sumer* mountain (in India), and still others believe that *Gorakh Hattarri in District Peshawar* (Pakistan) was the site in question. In this debate, the yogis tried to test Guru Ji's spiritual knowledge by asking him very difficult questions. Even though very young, Guru Ji answered all their questions very confidently and so successfully, that ultimately all their misconceptions were removed and they felt so enlightened that they bowed to Guru Ji and congratulated him on his true divine knowledge. This composition, although a bit hard to comprehend by ordinary people, provides answers to many difficult questions on spirituality in the minds of many.

Describing the scene as to how this conversation started, Guru Ji says: "*Sidhas* (adept yogis), forming an assembly, sat on their seats, and proclaimed "victory to the gathering of saints". To which Guru Ji responded: "My prayer is before that eternal (God), who is infinite and limitless. (I wish that,) chopping off my head, I may place it before (the saint Guru), and surrender my body and mind to him, because O' Nanak, when we meet the saint (Guru) we obtain the eternal (God), and imperceptibly we obtain the glory (of God's praise)." (1)

Before starting a detailed conversation with the yogis, Guru Ji lays out his core belief. He says: "(O' yogis, why do we need to wander around (various places, because I believe that it is only by attuning to the) eternal (God), that we become pure, and without (following the) true word (of Guru's advice), we don't obtain salvation." (1-pause)

Then the yogis started asking questions. To start with a yogi named *Charpat* asked: "(1) Who are you? (2) What is your name? (3) What is your way (of yoga or union with God)? (4) What is the purpose of your (coming here)?"

Guru Ji humbly responded: "I say truth and this is my prayer that I am a sacrifice to the saintly people."

Not fully grasping Guru Ji's answer, the yogis continued their questioning and said: "O' young man, (5) where do you sit (in what posture you meditate)? (6) Where do you live? (7) From where have you come? (8) Where are you going? (9) What is your way (or the religious path)? To all these questions, Nanak says: Listen O' detached one, (following are my answers to these questions):

"(O' *Charpat*, by attuning myself to that God), who resides in each and every heart, I remain absorbed in Him, and follow the path shown by the true Guru. Nanak says, I have

naturally come (into this world), have been sent here as per (God's) command, and always live as per His will. I have obtained such instruction from the Guru that it is the eternal God alone, who sits on the (everlasting) posture (or throne of the world). Only that Guru's follower who recognizes his or her self, and always remains absorbed in the eternal (God), understands (this mystery)."(3)

Now, *Charpat* tests Guru Ji's knowledge, and asks: "O' detached Nanak, *Charpat* says, that this world is called a dreadful ocean. How can we cross over it? Give us your true thoughts (on this matter)."

Realizing *Charpat's* intent that he was not sincerely looking for an answer, but only testing him, Guru Ji humbly responded: "(Sir), what reply could give to the one who himself asks and himself knows (the answer)? To tell you truth, you yourself have crossed over the (dreadful worldly ocean), so what argument may we present to you?"(4)

However, in order to educate others who might be truly interested in this question, Guru Ji explains with two beautiful examples. He says: "(O' yogis), just as a lotus flower remains unaffected, (by the dirty water in which it grows), or just as a duck (doesn't let its wings get wet) in a river, (similarly by remaining detached), focusing our attention on the word (of the Guru), and by meditating on God's Name, O' Nanak we swim across the dreadful (worldly) ocean. (The person), in whose mind the one (God) has come to reside, remains detached and desireless among the (worldly) desires, Nanak is a servant of such a person who himself sees and shows (others) the incomprehensible and unfathomable God."(5)

ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛਉ ਸਾਚੁ ਬੀਚਾਰੋ॥

suṅ su-aamee arḏaas hamaaree poochha-o
saach beechaaro.

ਰੋਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰੁ ਦੁਆਰੋ॥

ros na keejai uṭar deejai ki-o paa-ee-ai gur
ḏu-aaro.

ਇਹੁ ਮਨੁ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕੁ ਨਾਮੁ ਅਧਾਰੋ॥

ih man chalt-a sach ghar baisai naanak
naam aDhaaro.

ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੋ॥੬॥

aapay mayl milaa-ay kartaa laagai saach
pi-aaro. ||6||

ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੋ॥

haatee baatee raheh niraalay rookh birakh
uḏi-aanay.

ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਦੁ ਬੋਲੈ ਗਿਆਨੋ॥

kaṅd mool ahaaro khaa-ee-ai a-oDhoo bolai
gi-aanay.

ਪੰਨਾ ੯੩੯

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ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ॥

tīrath naa-ee-ai sukh fal paa-ee-ai mail na
laagai kaa-ee.

ਗੋਰਖੁ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ॥੭॥

gorakh pooṭ lohaareepaa bolai jog jugat biDh
saa-ee. ||7||

ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੁਲਾਈ॥

haatee baatee need na aavai par ghar chit na
dolaa-ee.

ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕੁ ਨ ਟਿਕਈ ਨਾਨਕੁ ਭੂਖੁ ਨ ਜਾਈ॥

bin naavai man tayk na tik-ee naanak bhookh
na jaa-ee.

ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੋ॥

haat patan ghar guroo ḏikhaa-i-aa sehjay
sach vaapaaro.

ਖੰਡਿਤ ਨਿਦਾ ਅਲਪੁ ਅਹਾਰੰ ਨਾਨਕੁ ਤਤੁ ਬੀਚਾਰੋ॥੮॥

khandit nīḏraa alap ahaara^N naanak tṭ
beechaaro. ||8||

ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ
ਖਿੰਥਾ॥
ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ॥
ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁਤਿ ਚੋਟ ਨ ਖਾਈਐ॥
ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗਿ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥੯॥

ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁੰਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ॥
ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ॥
ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ॥੧੦॥

ḍarsan bhaykh karahu jogindaraa mundraa
jholee khinthaa.
baarah antar ayk sarayvhu khat ḍarsan ik
panthaa.
in biḌh man samjaa-ee-ai purkhāa baahurh
chot na khaa-ee-ai.
naanak bolai gurmukh boojhai jog jugat iv
paa-ee-ai. ||9||

antar sabaḍ niranṭar mudraa ha-umai mamṭaa
door karee.
kaam kroḌh ahaⁿkaar nivaarai gur kai sabaḍ
so samajh paree.
khinṭhāa jhoolē bharipur rahi-aa naanak taarai
ayk haree.
saachaa saahib saachee naa-ee parkhai gur
kee baat kharee. ||10||

Hearing the above terse answer, *Charpat* realized that he was not talking to an ordinary person, but a truly knowledgeable saint. So he adopts a more respectful attitude and says: "Listen to my prayer, O' Master. I truly want to know your thoughts. Please don't mind, and answer, how do we know that we have found Guru's door?"

Guru Ji replies: "(When) this mercurial mind stays in the true house (and is fixed on the eternal God), and O' Nanak, when (God's) Name becomes the support (of life, then deem that the Guru's door has been obtained. (Actually, on His own), the Creator brings about the union (with the Guru, and one) is imbued with the love of eternal God."(6)

Now another yogi, named *Loharippa*, who called himself the disciple of *Gorakh*, the highest yogi, asks the next question. He says: "(O' Nanak, we yogis), remain away from city, shops or common highways, and live under trees in jungles. This is the wisdom, which the detached (yogis) utter, that we sustain ourselves upon roots and fruits of the jungle. We obtain the fruit of peace by bathing at holy places, and are not afflicted by the dirt (of evils). *Loharippa*, the disciple of *Gorakh* says, this alone is the way to yoga, (or union with that eternal God)." (7)

In response to the yogis' way of living and their belief that this way they obtain union with God, Guru Ji says: "(O' yogis, I believe that even though) one may live in one's house in the city or on the roads (somewhere), one shouldn't fall asleep (in ignorance, and get consumed in worldly affairs). One shouldn't let the mind be enticed by the (wealth or beauty) in homes belonging to others. O' Nanak, without (meditating on God's) Name, the mind doesn't remain stable, and its hunger (for worldly riches) doesn't go away. The Guru has shown me the house and the city (of God, within my mind itself), where the (commodity of) eternal Name is traded in a state of poise. (In that state, one) eats little, which makes one less asleep. Nanak, (says) this is the essence of (my) thinking (on this matter)." (8)

Now the yogis praise their different yoga branches and sects and even advise Guru Ji to adopt their particular sect. They say: "(O' Nanak), adopt the supreme garb (creed) of the yogis, and wear the earrings, begging wallet, and patched coat. There are six *Darshans* (or main branches of yoga, which are further divided into) twelve sects or paths. Out of those,

there is one path (called *Aaee*), which is our path, and is higher in rank than all others. O' man, this is how we should coach our mind so that we don't suffer the blows (of death)."

To this Guru Ji responds by saying: "Nanak says, that only a Guru's follower understands how we find the way to yoga (or union with God)."(9)

Describing the conduct and beliefs of a Guru's follower, he says: "(O' yogi, a Guru's follower) wears the ear-rings of continuous repetition of (Guru's) word within. (That person) has cast away ego and (worldly) attachment. Through the Guru's word, obtains the understanding to get rid of lust and anger. The one God is pervading (everywhere, such a person makes this as the) patched coat and begging bowl. O' Nanak, (a Guru's follower believes that it is only the) one God who emancipates (all, and) testifies to the truth of Guru's word that eternal is God and eternal is His Name."(10)

ਊਠਉ ਖਪਰੁ ਪੰਚ ਭੂ ਟੋਪੀ॥
ਕਾਂਇਆ ਕਤਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ॥
ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ॥੧੧॥

ooⁿDha-o khapar panch bhoo topee.
kaaⁿ-i-aa karhaasaan man jaagotee.
sat santokh sanjam hai naal.
naanak gurmukh naam samaal. ||11||

ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ॥
ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ॥
ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ॥
ਕਵਨੁ ਸੁ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ॥੧੨॥

kavan so guptaa kavan so muktaa.
kavan so antar baahar jugtaa.
kavan so aavai kavan so jaa-ay.
kavan so taribhavan rahi-aa samaa-ay. ||12||

ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ॥
ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ॥੧੩॥

ghat ghat guptaa gurmukh muktaa.
antar baahar sabad so jugtaa.
manmukh binsai aavai jaa-ay.
naanak gurmukh saach samaa-ay. ||13||

ਕਿਉ ਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉ ਕਰਿ ਲਾਧਾ॥
ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉ ਕਰਿ ਅੰਧਿਆਰਾ॥
ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੁ ਹਮਾਰਾ॥੧੪॥

ki-o kar baaDhaa sarpan khaaDhaa.
ki-o kar kho-i-aa ki-o kar laaDhaa.
ki-o kar nirmal ki-o kar anDhi-aaraa.
ih tat beechaarai so guroo hamaaraa. ||14||

ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥
ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥
ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ॥੧੫॥

durmat baaDhaa sarpan khaaDhaa.
manmukh kho-i-aa gurmukh laaDhaa.
satgur milai anDhayraa jaa-ay.
naanak ha-umai mayt samaa-ay. ||15||

Continuing to describe the practices of a Guru's follower, in stead of the outward symbols adopted by the yogis, Guru Ji says: "(O' yogis), Nanak says that through the Guru, one who cherishes (God's) Name, (for that one) the mind turned away from worldly desires is the begging bowl, and the divine qualities like those of the five elements, (such as the patience of the earth, the cool comfort of water) are the cap. To keep the body (free of evil passions) is the straw mat, and the mind in control is the loincloth. With (that yogi) are the disciples of truth, contentment, and self-discipline."(11)

Now other yogis ask Guru Ji a series of questions, some of which outwardly may seem too obvious, but have deep significance and are aimed at testing Guru Ji's spiritual

advancement. To start with, they ask Guru Ji: “Who is hidden? Who is emancipated? Who is united (with God), both from within and without? Who comes, and who goes? Who is pervading the three worlds?”(12)

Guru Ji confidently replies: “(O’ yogis), it is God who is invisibly pervading in each and every heart, and it is a Guru’s follower, who is emancipated (from the worldly bonds). The person who is united with the word of the (Guru, both in mind and body), is united (with God) both from within and without. The self-conceited person perishes and keeps coming and going (in and out of the world). But O’ Nanak, a Guru’s follower merges in the eternal (God).”(13)

Continuing their questions, the yogis say: “(O’ Nanak, tell us) why a man is bound and consumed by the she-serpent (worldly Maya)? How has the mortal lost (the benefit of human birth), and how can one obtain (that benefit again)? How can the mortal become immaculate (and free from evil thoughts), and why is there the darkness (of ignorance in one’s life)? We would respect the one who deliberates on the essence (of these questions like) our Guru.”(14)

Again, Guru Ji confidently replies and says: “(O’ yogis, it is one’s) evil intellect which has bound one, (and then like a) snake (the worldly *Maya*) has consumed that one. The self-conceited person has lost (the profit of human birth, and) the Guru’s follower has won (this profit). It is only when one meets the true Guru that the darkness (of one’s ignorance) goes away, and then O’ Nanak stilling the ego, one merges (in God).”(15)

ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ॥
ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ॥
ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਣੈ ਸਾਚਾ॥
ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ॥੧੬॥

sunn niranṭar deejai banDh.
udai na hansaa parhai na kanDh.
sahj gufaa ghar jaanai saachaa.
naanak saachay bhaavai saachaa. ||16||

ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ॥
ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ॥
ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ॥
ਕਿਉ ਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ॥੧੭॥

kis kaaran garihu taji-o udaasee.
kis kaaran ih bhaykh nivaasee.
kis vakhar kay tum vanjaaray.
ki-o kar saath langhaaвахu paaray. ||17||

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ॥
ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ॥
ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ॥੧੮॥

gurmukh khojat bhaa-ay udaasee.
darsan kai taa-ee bhaykh nivaasee.
saach vakhar kay ham vanjaaray.
naanak gurmukh utras paaray. ||18||

ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ॥
ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ॥

kiṭ biDh purkhaa janam vataa-i-aa.
kaahay ka-o tujh ih man laa-i-aa.

ਪੰਨਾ ੯੪੦

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ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ॥
ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥
ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ॥੧੯॥

kiṭ biDh aasaa mansaa khaa-ee.
kiṭ biDh joṭ niranṭar paa-ee.
bin dantaa ki-o khaa-ee-ai saar.
naanak saachaa karahu beechaar. ||19||

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ॥
 ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ॥
 ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ॥
 ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥
 ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ॥
 ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ॥੨੦॥

satgur kai janmay gavan mitaa-i-aa.
 anhat raatay ih man laa-i-aa.
 mansaa aasaa sabad jalaa-ee.
 gurmukh jot nirantrar paa-ee.
 tarai gun maytay khaa-ee-ai saar.
 naanak taaray taaranhaar. ||20||

Continuing his discourse, Guru Ji says: “(O’ yogis), if by steadily keeping our mind in a state of seedless trance (the state in which no thoughts arise in the mind), then our swan (like mind) doesn’t fly (in all directions), and our body doesn’t (become weak and) fall down. O’ Nanak, the true person who deems the cave of equipoise (and composure) as his or her true home (and whose mind always remains stable), is pleasing to that true (God).”(16)

Now the yogis switch to questions, which relate personally to Guru Ji himself. They say: “(O’ Nanak tell us), for what reason you abandoned your home and became a recluse. For what reason did you don this garb? What is the commodity in which you deal? How would you help your devotees in crossing over (this dreadful worldly ocean)? (17)

Guru Ji replies to those questions in a very humble and polite way and says: “(O’ yogis), I have become a recluse, in order to search for the Guru’s followers. To see them, I have adopted this garb. I am a peddler of the commodity of true (Name of eternal God). And O’ Nanak, the one who follows Guru’s advice, swims across (the worldly ocean).”(18)

Apparently impressed by Guru Ji’s answers so far, they now wanted to test him on some more difficult esoteric questions. So they said: “O’ young man, tell us how you changed your life. With whom have you attuned this mind of yours? In what way did you still your desires and hopes? In what way have you found the continuous (divine) light within you? How can we eat steel without the teeth? O’ Nanak, render your true thoughts (on these questions).”(19)

Guru Ji again answers these questions very patiently and intelligently. These answers not only impressed the yogis, about Guru Ji’s divine insight, but also tell us how we can change the course of our life and enjoy the bliss of divine music. He says: “(O’ yogis, by completely surrendering myself to the true Guru’s instructions, as if being) born in the true Guru’s (house, I have) ended the rounds (of births and deaths). Being imbued with the nonstop melody (of the divine word), I have attuned my mind (to God). I have burnt my hopes and desires by following the word (of advice of the Guru). Through Guru’s grace, I have found the continuous light within me. By obliterating (and rising above) the three modes (impulses for vice, virtue, and power), we can eat the uneatable steel (and conquer the world). O’ Nanak, the savior Himself helps (His devotee) to cross over.”(20)

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੇ॥
 ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ
 ਨਿਵਾਸੇ॥
 ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ
 ਜਾਈਐ॥
 ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਣੁ ਜਾਣੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ॥

aad ka-o kavan beechaar kathee-alay sunn
 kahaa ghar vaaso.
 gi-aan kee mudraa kavan kathee-alay ghat
 ghat kavan nivaaso.
 kaal kaa theegaa ki-o jalaa-ee-alay ki-o
 nirbha-o ghar jaa-ee-ai.
 sahj santokh kaa aasan jaanai ki-o chhayday
 bairaa-ee-ai.

ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ॥
ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕੁ ਤਾ ਕਾ
ਦਾਸੋ॥੨੧॥

ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ॥

ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ॥

ਕਿਉ ਤਤੈ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੋ॥

ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੋ॥

ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥

ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ॥੨੨॥

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰਿ ਵਾਸੁ
ਲੀਆ॥

ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ
ਸਰਬ ਜੀਆ॥

ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ॥

ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ॥

ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ
ਸੋਈ॥

ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ
ਸੋਈ॥੨੩॥

ਅਵਿਗਤੇ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ॥

ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੈ ਸਬਦਿ ਸਮਾਇ
ਲੀਆ॥

ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ॥

ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਥੀਆ॥

ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਚੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬੁ ਦਇਆ॥

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ
ਜੀਆ॥੨੪॥

ਸਾਚੋ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ॥

ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾ ਗਉਣੁ ਭਇਆ॥

ਆਵਾ ਗਉਣੁ ਮਿਟੈ ਗੁਰ ਸਬਦੀ ਆਪੇ ਪਰਥੈ ਬਖਸਿ ਲਇਆ॥

ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਣੁ ਵੀਸਰਿਆ॥

gur kai sabad ha-umai bikh maarai taa nij ghar
hovai vaaso.

jini rach rachi-aa tis sabad pachhaanai naanak
taa kaa daaso. ||21||

kahaa tay aavai kahaa ih jaavai kahaa ih rahai
samaa-ee.

ays sabad ka-o jo arthaavai tis gur til na
tamaa-ee.

ki-o taitai avigatai paavai gurmukh lagai
pi-aaro.

aapay surtaa aapay kartaa kaho naanak
beechaaro.

hukmay aavai hukmay jaavai hukmay rahai
samaa-ee.

pooray gur tay saach kamaavai gat mit sabday
paa-ee. ||22||

aad ka-o bismaad beechar kathee-alay sunn
nirantar vaas lee-aa.

akalpat mudraa gur gi-aan beechaaree-alay
ghat ghat saachaa sarab jee-aa.

gur bachnee avigat samaa-ee-ai tat niranjan
sahj lahai.

naanak doojee kaar na karnee sayvai sikh so
khoj lahai.

hukam bismaad hukam pachhaanai jee-a
jugat sach jaanai so-ee.

aap mayt niraalam hovai antar saach jogee
kahee-ai so-ee. ||23||

avigato nirmaa-il upjay nirgun tay sargun
thee-aa.

satgur parchai param pad paa-ee-ai saachai
sabad samaa-ay lee-aa.

aykay ka-o sach aykaa jaanai ha-umai doojaa
door kee-aa.

so jogee gur sabad pachhaanai antar kamal
pargaas thee-aa.

jeevat marai taa sabh kichh soojhai antar
jaanai sarab da-i-aa.

naanak taa ka-o milai vadaa-ee aap
pachhaanai sarab jee-aa. ||24||

saachou upjai saach samaavai saachay
soochay ayk ma-i-aa.

jhoothay aavahi thavar na paavahi doojai
aavaa ga-on bha-i-aa.

aavaa ga-on mitai gur sabdee aapay parkhai
bakhhas la-i-aa.

aykaa baydan doojai bi-aapee naam rasaa-in
veesri-aa.

ਪੰਨਾ ੯੪੧

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ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ॥

so boojhai jis aap bujhaa-ay gur kai sabad so mukat bha-i-aa.

ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ॥੨੫॥

naanak taaray taaranhaaraa ha-umai doojaa parhari-aa. ||25||

The yogis now try even more difficult and mysterious questions and say: “(O’ Nanak), what have you to say about the beginning (of this universe)? Where did (God) reside in His absolute state of (profound silence) at that time? What is the sign of (divine) knowledge? Who is residing in each and every heart? How can one burn (and avoid) the stroke of death? How can we reach the house (or state) of fearlessness? How can one conquer the enemy (of ego), so that one may realize the state of poise and contentment?”

First providing a brief answer to the above questions, Guru Ji says: “(O’ yogis), if by following the word (of advice) of the Guru, one dispels the poison of ego, then one abides in one’s own home (the abode of God in one’s own heart). Through the Guru’s word, one who recognizes (that God), who has created this creation, Nanak is a slave to him.”(21)

Stil trying to defeat Guru Ji, the yogis ask even more difficult questions, and say: “(O’ Nanak, tell us) from where does (a creature) come, where does it go, and where does it ultimately remain absorbed? Anyone who can explain the meaning of this mystery, we would believe that Guru doesn’t have even an iota of avarice. How can one meet that formless (God), the essence (root cause) of the world? How, through the Guru, can one get imbued with (His) love? He Himself is the Creator and Himself the one who takes care of it. O’ Nanak, give us your thoughts (on these matters).”

Guru Ji again provides a brief answer to all these questions. He says: “(O’ yogis, it is as per God’s) command that one comes (into this world), as per His command departs (from here), and as per His command one remains merged (spends one’s life). By following Guru’s word (of advice), one earns the true wealth (of God’s Name), and from the knowledge obtained from the Guru’s word, understands the state and limit (of God as well). (22)

Now Guru Ji answers the questions, which were not covered in the previous two stanzas. Regarding the beginning of this world, and how and when it was created, which is perhaps still the unsolved mystery of all the religions and science, Guru Ji humbly submits and says: “As for as the discourse on the beginning of the universe is concerned, it is called astonishing and wondrous. (Because at that time, only) the absolute God was residing within Himself, in His thought free trance. The divine knowledge obtained from the Guru is the true sign (means) of knowledge. It is the eternal (God) that is residing in each and every heart. By acting on the word of (advice of the Guru), we merge in the formless (God), and (in this way) one imperceptibly obtains the essence of the immaculate God. O’ Nanak, the disciple who does no other thing, the disciple who serves (and acts on the advice of) the Guru, finds (God). Astounding is the will (of God, but one who understands (that) will, knows the (true) way of life and alone knows the true (God). Effacing self-(conceit), who becomes detached and enshrines the eternal (God) within, and that alone is called a (true) yogi.”(23)

Now, instead of answering any particular questions from the yogis, Guru Ji elaborates on his own belief system. He says: “(O’ yogis), when from the formless (state), God assumed the immaculate form, from being without any attributes, He became one with all attributes.

It is by pleasing the true Guru that one obtains the supreme state (of salvation), and then through the true word (of the Guru, God) merges one (in Himself. From then on one) believes, that it is only one God, who is eternal. One casts off one's ego (and any thought of the existence of any) other (power). That one alone is a (true) yogi, who knows (and realizes) the Guru's word and (feels such inner delight, as if) within one has blossomed a lotus. (In short), when one (so completely erases the self-conceit, as if one has) died to the self, then every thing becomes comprehensible and one believes in compassion for all. O' Nanak, such a person receives honor (in God's court), who recognizes (the same divine light in others, as in oneself), and thus sees oneself in all beings.”(24)

Now Guru Ji explains the difference between the two main categories of persons in this world, namely the Guru's followers or those who follow Guru's advice, and the self-conceited ones, who follow the dictates of their own mind. He says: “(O' yogis, the Guru's followers) emanate from the eternal (God, and) remain absorbed in that eternal (God). In this way by coming in contact with the eternal (God), they become immaculate and become one with Him. But when the false (or the self-conceited) ones come to the world, they don't find any place of rest (or peace of mind). Because of their duality (or love of worldly things), they continue coming and going (in and out of this world).”

However in his compassion, Guru Ji also tells them how to end their comings and goings. He says: “(O' my friends), it is through the Guru's word that one's coming and going ends; (God) Himself tests (a person absorbed in the Guru's word) and grants pardon. But the pain of ego and sense of duality afflict those who forsake God's Name, the source of all relishes. But that person alone understands (this mystery), whom (God) Himself makes to understand, and through the Guru's word, that one is emancipated (from ego. (In short), O' Nanak, the emancipating (God) frees the one, who has shed off one's sense of ego and duality.”(25)

ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ॥
ਪਰ ਘਰੁ ਜੋਰੈ ਹਾਣੈ ਹਾਣਿ॥
ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੋਝਾਣਿ॥
ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ॥
ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਝਾਣਿ॥
ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ॥੨੬॥

manmukh bhoolai jam kee kaan.
par ghar johai haanay haan.
manmukh bharam bhavai baybaan.
vaymaarag moosai mantr masaan.
sabad na cheenai lavai kubaan.
naanak saach ratay sukh jaan. ||26||

ਗੁਰਮੁਖਿ ਸਾਚੈ ਕਾ ਭਉ ਪਾਵੈ॥
ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ॥
ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ॥
ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰੁ ਪਰਮ ਪਦੁ ਪਾਵੈ॥
ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ॥੨੭॥
ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ॥
ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ॥
ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ॥
ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ॥੨੮॥

gurmukh saachay kaa bh-a-o paavai.
gurmukh banee agharh gharhaavai.
gurmukh nirmal har gun gaavai.
gurmukh pavitar param pad paavai.
gurmukh rom rom har Dhi-aavai.
naanak gurmukh saach samaavai. ||27||
gurmukh parchai bayd beechaaree.
gurmukh parchai taree-ai taaree.
gurmukh parchai so sabad gi-aanee.
gurmukh parchai antar biDh jaanee.
gurmukh paa-ee-ai alakh apaar.
naanak gurmukh mukat du-aar. ||28||

ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ॥
ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ॥

gurmukh akath kathai beechaar.
gurmukh nibhai saparvaar.

ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ॥
ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ॥
ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ॥
ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ॥੨੯॥

gurmukh japee-ai antar pi-aar.
gurmukh paa-ee-ai sabad achaar.
sabad bhayd jaanai jaanaa-ee.
naanak ha-umai jaal samaa-ee. ||29||

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ॥
ਤਿਸ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ॥
ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥
ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ॥
ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ॥੩੦॥

gurmukh Dhartee saachai saajee.
tis meh opat khapat so baajee.
gur kai sabad rapai rang laa-ay.
saach rata-o pat si-o ghar jaa-ay.
saach sabad bin pat nahee paavai.
naanak bin naavai ki-o saach samaavai. ||30||

In the previous stanza, Guru Ji told us that the self-conceited persons keep suffering the pains of birth and death, because due to their sense of duality and love of worldly wealth, they forget God's Name. Continuing to comment on the state and fate of self-conceited people, Guru Ji says: "(O' yogis), a self-conceited person goes astray (from the right path of life) and becomes subservient to the demon of death. Such a person looks at houses (and spouses of) others with evil designs; which brings that person loss after loss. Strayed by doubt, a self-conceited person is (like the one) wandering in wilderness. Such a person is being deceived by wrong paths such as going and chanting mantras in cremation grounds (in the hope of invoking some evil spirits. Such a person) doesn't reflect on the (Guru's) word and utters evil words. O' Nanak, deem only those enjoying peace, who are imbued with the love of the eternal (God)." (26)

In the previous stanza, Guru Ji commented on the traits and fate of the self-conceited persons. Now he describes the merits of a Guru-following person and the blessings he or she enjoys. He says: "(O' yogis), a Guru's follower enshrines the fear of God (within). By reflecting on the word, a Guru's follower trains the untrainable (mind). The Guru following person sings praises of the immaculate (God). The Guru's follower therefore obtains the immaculate supreme status (of salvation). Yes, with each and every pore (with total dedication and concentration of body and mind), a Guru's follower meditates on God. O' Nanak, (this is how) a Guru's follower merges in the eternal God." (27)

Now describing the merits of believing in the Guru's words, he says: "(O' yogis), the person who is convinced by what the Guru says, (becomes knowledgeable like the one who) reflects on the *Vedas* (and other holy books). By being convinced by the Guru's (words), we swim across (the worldly ocean). The person who has faith in the Guru, by reflecting on the (Guru's) word becomes (divinely) wise. The person who is satisfied with the Guru's advice knows (how to live in a state of inner peace). By following Guru's advice we obtain the incomprehensible and limitless (God). In short O' Nanak, by Guru's grace, we obtain the door to salvation." (28)

Elaborating on the virtuous conduct of a Guru's follower and the rewards received by such a person, Guru Ji says: "(O' yogis), by reflecting on the Guru's discourse, a Guru's follower describes (the merits) of the indescribable God. A Guru's follower gets emancipated even while living in the family. A Guru's follower knows that we should contemplate on God with inner love. A Guru's follower knows that by acting on the word (of advice of the Guru), we learn (pious) conduct. Being pierced by the word (and by being convinced about the truth in the Guru's advice, a Guru's follower) realizes God and helps others to know (God). O' Nanak, by burning the ego a Guru's follower merges (in God)." (29)

Now Guru Ji describes, what a Guru's follower believes about this universe, how one is expected to conduct oneself, and how one can go back to one's true home and reunite with God. He says: "(O' yogis), a Guru following person believes that it is the eternal God who has created this earth. Therein, He has set up the play of creation and (destruction). When through the Guru's word, one is imbued with love and attuned to the eternal (God); one goes to (the house of God, or one's own) home with honor. But without (reflecting on the) true word (of the Guru), one doesn't obtain any honor. (In short) O' Nanak, without (meditating on God's) Name one doesn't merge in the eternal (God)."(30)

ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ॥
ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ॥
ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ॥
ਗੁਰਮੁਖਿ ਪਰਵਿਰਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ॥
ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ॥੩੧॥

gurmukh asat siDhee sabh buDhee.
gurmukh bhavjal tare-ai sach suDhee.
gurmukh sar apsar biDh jaanai.
gurmukh parvirat narvirat pachhaanai.
gurmukh taaray paar utaaray.
naanak gurmukh sabad nistaaray. ||31||

ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ॥
ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ॥
ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ॥
ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥
ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥੩੨॥

naamay raatay ha-umai jaa-ay.
naam raatay sach rahay samaa-ay.
naam raatay jog jugat beechaar.
naam raatay paavahi mokh du-aar.
naam raatay tribhavan sojhee ho-ay.
naanak naam raatay sadaa sukho-ay. ||32||

ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ॥
ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ॥
ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ॥
ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ॥
ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰੁ॥
ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ॥੩੩॥

naam raatay siDh gosat ho-ay.
naam raatay sadaa tap ho-ay.
naam raatay sach karnee saar.
naam raatay gun gi-aan beechaar.
bin naavai bolai sabh vaykaar.
naanak naam raatay tin ka-o jaikaar. ||33||

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ॥
ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ॥
ਬਾਰਹ ਮਹਿ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਹਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥

pooray gur tay naam paa-i-aa jaa-ay.
jog jugat sach rahai samaa-ay.
baarah meh jogee bharmaa-ay sani-aasee chhi-
chaar.
gur kai sabad jo mar jeevai so paa-ay mokh
du-aar.

ਪੰਨਾ ੯੪੨

ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥
ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰ
ਧਾਰਿ॥੩੪॥

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bin sabdai sabh doojai laagay daykhu ridai
beechaar
naanak vaday say vadbhaagee jinee sach
rakhi-aa ur Dhaar. ||34||

ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ॥
ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ॥
ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ॥
ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ॥

gurmukh ratan lahai liv laa-ay.
gurmukh parkhai ratan subhaa-ay.
gurmukh saachee kaar kamaa-ay.
gurmukh saachay man patee-aa-ay.

ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ॥੩੫॥

gurmukh alakh lakhaa-ay tis bhaavai.
naanak gurmukh chot na khaavai. ||35||

Guru Ji now lists the virtues and powers, which a Guru's follower enjoys. He says: "(O' yogis), a Guru following person obtains the eight miraculous powers and all kinds of wisdom. By becoming a Guru's follower, we obtain true wisdom and swim across the dreadful worldly ocean. A Guru following person knows the way to act both in favorable and unfavorable circumstances, and recognizes what to grasp and what to let go. (In this way), the Guru's follower (saves himself or herself, and also) ferries across (many others). O' Nanak, by attuning to the (God's) Name, a Guru following person emancipates (many others)."(31)

Guru Ji concluded the last stanza with the remark that "by attuning to God's Name, a Guru following person emancipates (many others)." In this stanza, he describes the blessings, those people enjoy, who are imbued with the love of God's Name. He says: "(O' yogis, they who are) imbued with the love of (God's) Name, their self-conceit goes away. (They, who are) imbued with the Name remain absorbed in the eternal (God). They who are imbued with the Name, know the way to yoga (or union with God), and the right understanding about it. They who are imbued with the Name find the door to salvation. They who are imbued with the Name, obtain understanding about all the three worlds. (In short), O' Nanak, they who are imbued with Name are always in peace."(32)

Continuing to narrate the virtues of being imbued with God's Name, Guru Ji says: "(O' yogis, the true) *Sidh Goashiti* (or the conversation with the adepts) takes place (when the participants) are imbued with the Name. Being imbued with the Name, one always performs (true) penance. They, who are imbued with the Name, their conduct is truthful and sublime. They, who are imbued with the Name, reflect on the (God's) virtues and wisdom. Except for Name, whatever one speaks is all useless. (Therefore) Nanak hails victory to those who are imbued with God's Name."(33)

After describing the virtues of God's Name, now Guru Ji tells us from where we can obtain this jewel of Name. He says: "(O' yogis), it is from the perfect Guru that the (God's) Name is obtained. The way to (true) yoga is that one should always remain absorbed in the eternal (God and keep remembering His Name. But) the yogis are lost in (proclaiming the merits of) their twelve branches, and the *Sanyasis* (or the recluse in their) ten (sects). But the one (who by following Guru's word, effaces one's self-conceit so much, as if) living like dead in the world obtains the door of salvation. By reflecting in your heart, you may see it for yourself that without following the Guru's word, all have been attached to duality (or love of things other than God). O' Nanak, very fortunate are they who have kept enshrined the eternal (God) in their heart."(34)

Switching back to the virtues and abilities of a Guru's follower, Guru Ji says: "(O' yogis), by remaining attuned to God, the Guru following person obtains the jewel of Name. A Guru's follower tests and imperceptibly recognizes the jewel (of God's) Name. A Guru following person lives a truthful living. A Guru's follower satisfies the mind by remaining attuned to the eternal (God). If it so pleases Him, (the Guru helps a Guru's follower to) comprehend the incomprehensible (God). Then O' Nanak, a Guru's follower doesn't suffer blows (or pain of any evil instincts)."(35)

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥
ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥
ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਪਾਨੁ॥
ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ॥੩੬॥

gurmukh naam daan isnaan.
gurmukh laagai sahj Dhi-aan.
gurmukh paavai dargeh maan.
gurmukh bha-o bhanjan parDhaan.
gurmukh karnēe kaar karaa-ay.
naanak gurmukh mayl milaa-ay. ||36||

ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ॥
ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟਿ ਘਟਿ ਭੇਦ॥
ਗੁਰਮੁਖਿ ਵੇਰ ਵਿਰੋਧ ਗਵਾਵੈ॥
ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ॥
ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ॥੩੭॥

gurmukh saastar simrit bayd.
gurmukh paavai ghat ghat bhayd.
gurmukh vair viroDh gavaavai.
gurmukh saglee ganat mitaavai.
gurmukh raam naam rang raataa.
naanak gurmukh khasam pachhaataa. ||37||

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ॥
ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ॥
ਬਿਨੁ ਗੁਰ ਮਨੁਆ ਅਤਿ ਡੋਲਾਇ॥
ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ॥
ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ॥
ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟਾ॥੩੮॥

bin gur bharmai aavai jaa-ay.
bin gur ghaal na pav-ee thaa-ay.
bin gur manoo-aa at dolaa-ay.
bin gur taripat nahee bikh khaa-ay.
bin gur bisee-ar dasai mar vaat.
naanak gur bin ghaatay ghaat. ||38||

ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ॥
ਅਵਗਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ॥
ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥
ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥
ਤਨੁ ਹਟਤੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ॥
ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰਾ॥੩੯॥

jis gur milai tis paar utaarai.
avgan maytai gun nistaarai.
mukat mahaa sukhh gur sabad beechaar.
gurmukh kaday na aavai haar.
tan hattee ih man vanjaaraa.
naanak sehjay sach vaapaaraa. ||39||

ਗੁਰਮੁਖਿ ਬਾਂਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ॥
ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ॥
ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿ ਰਾਵਣੁ॥
ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ॥
ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੈ॥
ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੈ॥੪੦॥

gurmukh baaⁿDhi-o sayt biDhaatai.
lankaa lootee dait santapaai.
raamchand maari-o ah raavan.
bhayd babheekhan gurmukh parchaa-in.
gurmukh saa-ir paahan taaray.
gurmukh kot taytees uDhaaray. ||40||

Continuing to comment on the qualities of a Guru's follower person, and blessings received by such a person, Guru Ji says: "(O' yogis), a Guru's follower possesses the virtues of (meditating on God's) Name, compassion (for all), and purity (of character). The Guru's follower imperceptibly remains attuned to meditation (on God). A Guru's follower obtains honor in the (God's) court. A Guru following person obtains the supreme Destroyer of fear. A Guru's follower personally does the deed (of meditating on God's Name), and motivates others to do the same. (In this way, O') Nanak, the Guru's follower brings about their union (with God)."(36)

But that is not all; listing still some more virtues of Guru's followers, Guru Ji says: "(O' yogis), a Guru's follower (imperceptibly acquires the essence of the wisdom of all religious books, including) the *Shastras*, *Simrities*, and *Vedas*. A Guru following person understands this secret (that God resides in) each and every heart. A Guru's follower erases all enmity or hostility (from the mind). The Guru following person stops all counting (such as how much

wealth he or she has, how many good deeds, or how much worship of God he or she has done). The Guru's follower (always) remains imbued with the love of God's Name. (In this way, O') Nanak, the Guru's follower has recognized the Master.”(37)

In the above stanzas, Guru Ji narrated the virtues and blessings enjoyed by a Guru's follower. In this stanza, he lists some drawbacks of not having a Guru, or not following his advice. Guru Ji says: “(O' yogis), without (the guidance of the) Guru, one wanders (in existences) and keeps coming and going (in and out of this world). Without the (guidance of the Guru), one's effort doesn't succeed (at all). Without (following) the Guru, one's mind wavers very much. Without the Guru, one is never satisfied (and one always keeps) eating the poison (of false worldly relishes). Without following the Guru, one is stung by the poisonous snake (of Maya, the worldly attachment, and) dies on the way (without reaching one's destination, the mansion of God. In short O') Nanak, without (following) the Guru one is in absolute loss.”(38)

In the previous stanza, Guru Ji described what happens to a person who does not have a Guru, or doesn't follow his advice. Now he tells us what kinds of blessings a person obtains when one finds a Guru and follows him.

He says: “(O' yogis), whom the Guru meets, (the Guru) ferries that (person) across (this worldly ocean). He removes that person's faults and emancipates him or her by instilling merits. By pondering over (and acting on the advice of) the Guru's word, one obtains the supreme bliss of salvation. The Guru following person never comes back after losing (the game of life. For a Guru's follower, this) body is like a (small beautiful) shop and the mind is like a trader, where O' Nanak, (a Guru's follower) imperceptibly deals in the true (commodity of God's Name).”(39)

Now Guru Ji uses a very beautiful mythological metaphor to describe how a Guru following person obtains victory over the mind. He cites the story of Hindu god *Raam* who had to build a bridge of stones across the sea, to attack the arrogant king *Raavan* and punish him for his misdeeds. Using this metaphor, Guru Ji describes how God helps one to conquer one's mind and slay one's inner enemies such as lust, anger and greed.

He says: “(O' yogis, by assuming the role of) the Guru's follower (*Raam*), God built a bridge (over the sea). He then plundered *Lanka*, and punished the demons (and then) *Raam Chand* killed the arrogant *Raavan*. Just as the secret told by *Raavan's* brother *Bhabhikhan* (proved useful in killing *Raavan*, similarly) the instruction of the Guru proved useful for the Guru's follower in subduing the ego). Just as the Guru's follower (*Raam*) ferried across the stones, similarly, the Guru's followers have ferried across millions (through the mantra of God's Name).”(40)

ਗੁਰਮੁਖਿ ਚੂਕੈ ਆਵਣ ਜਾਣੁ॥
ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ॥
ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ॥
ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥
ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਤਿ ਸਮਾਇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਦੁ ਨ ਪਾਇ॥੪੧॥

gurmukh chookai aavan jaan.
gurmukh dargeh paavai maan.
gurmukh khotay kharay pachhaan.
gurmukh laagai sahj Dhi-aan.
gurmukh dargeh sifati samaa-ay.
naanak gurmukh banDhi na paa-ay. ||41||

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨ ਪਾਏ॥
ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥

gurmukh naam niranjan paa-ay.
gurmukh ha-umai sabadi jalaa-ay.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ॥
ਗੁਰਮੁਖਿ ਸਾਚੇ ਰਹੇ ਸਮਾਏ॥
ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਉਤਮ ਹੋਇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਣ ਕੀ ਸੋਝੀ ਹੋਇ॥੪੨॥

ਕਵਣ ਮੂਲ ਕਵਣ ਮਤਿ ਵੇਲਾ॥
ਤੋਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥
ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ॥
ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ॥
ਏਸੁ ਕਥਾ ਕਾ ਦੇਇ ਬੀਚਾਰੁ॥
ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ॥੪੩॥

ਪੰਨਾ ੯੪੩

ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥
ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਪੁਨਿ ਚੇਲਾ॥
ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ॥
ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ॥
ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ॥
ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ॥੪੪॥

ਸੈਣ ਕੇ ਦੰਤ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥
ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਆਹਾਰੁ॥
ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ ਪਿਰਾਹਨੁ॥
ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ॥
ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ॥
ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ॥੪੫॥

gurmukh saachay kay gun gaa-ay.
gurmukh saachai rahai samaa-ay.
gurmukh saach naam pat ootam ho-ay.
naanak gurmukh sagal bhavan kee sojhee
ho-ay. ||42||

kavan mool kavan mat vaylaa.
tayraa kavan guroo jis kaa too chaylaa.
kavan katha lay rahhu niraalay.
bolai naanak sunhu tum baalay.
ays katha kaa day-ay beechaar.
bhavjal sabad langhaavanhaar. ||43||

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pavan arambh satgur mat vaylaa.
sabad guroo surat Dhu chaylaa.
akath katha lay raha-o niraalaa.
naanak jug jug gur gopaalaa.
ayk sabad jit katha veechaaree.
gurmukh ha-umai agan nivaaree. ||44||

main kay dant ki-o khaa-ee-ai saar.
jit garab jaa-ay so kavan aahaar.
hivai kaa ghar mandar agan piraahan.
kavan gufaa jit rahai avaaan.
it ut kis ka-o jaan samaavai.
kavan Dhi-aan man maneh samaavai. ||45||

But that is not all; adding to the virtues and blessings enjoyed by a Guru's follower, Guru Ji says: "(O' yogis), for a Guru following person, cease all comings and goings. The Guru's follower obtains honor in (God's) court. The Guru's follower knows the difference between the counterfeit and the genuine (between good and bad deeds. Therefore, instead of getting entangled in worldly affairs), a Guru's follower remains imperceptibly attuned (to God). Through praise and adoration (of God), the Guru's follower is (accepted and) absorbed in the (God's) court. O' Nanak, a Guru's follower faces no obstacle (in his or her spiritual journey)." (41)

Explaining why a Guru's follower obtains such blessings as narrated above, Guru Ji says: "(O' yogis), the Guru's follower obtains Name of the immaculate God. Because by reflecting on the Guru's word, a Guru's follower burns away his or her ego. A Guru's follower sings praises of the eternal God. The Guru's follower always remains absorbed in (meditation of) the eternal (God). For remaining absorbed in the eternal Name, the Guru's follower is highly honored (in God's court). O' Nanak, a Guru's follower has the knowledge of all worlds (that God is present in all places)." (42)

Obviously impressed by such brilliant explanation of various topics and the unique qualities and merits of a Guru's follower, the yogis became eager to know, who was the Guru of Nanak, and how he obtained such divine wisdom. Therefore they asked Guru Ji:

“(O’ Nanak, tell us), what is the root (of life on which life really depends), and what is the (right) time to obtain (divine wisdom)? Who is that Guru of whom you are a disciple? Hearing what discourse you remain detached. Listen O’ young man Nanak, (let us know what you have) to say (on this matter); how through his word (or *Gurbani*, is the Guru) capable of ferrying one across (the dreadful worldly ocean)?” (43)

Guru Ji provides a very profound and often quoted answer to the question raised by many, as to who is the Guru of Nanak Dev Ji. He says: “(O’ yogis), the air (or the life breath) is the origin (of life), and (this human life) is the time to obtain the instruction of the true Guru. The (divine) Word is (my) Guru, and my consciousness attuned (to the Word) is the disciple. Enshrining the discourse of the indescribable (God in my mind), I remain detached. Nanak says that Guru God pervades age after age. It is only through that one Word (the *Gurbani*) that I have been able to reflect on the (above divine) discourse, and following Guru’s (word of advice), I have got rid of the fire of ego (in me).”(44)

Now the yogis ask more questions in the form of riddles or brainteasers in which the words have different mystic connotations than their apparent meaning. They say: “(O’ Nanak, tell us) how we can eat iron with the teeth of wax. (In other words, how can we still our passions of lust, anger, and greed, which are hard like iron, with our soul or mind which is soft like wax)? What kind of (meditation or spiritual) food can dispel our ego? If one’s house is of snow, and the gown is of fire, then in what kind of cave could one live in peace? (In other words, how could one keep one’s mind calm and in peace while being surrounded by the fire like passions of lust, anger, and greed)? In whom, should one merge deeming Him pervading everywhere? What kind of contemplation is that (doing which), the mind merges in the mind itself?”(45)

ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ॥
ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ॥
ਜਗੁ ਕਰਤਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ॥
ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ॥
ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ॥
ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰੁ ਕੈ ਭਾਣੈ॥੪੬॥
ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ॥
ਏਕੋ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ॥
ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ॥
ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ॥
ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੈ॥
ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰੈ॥੪੭॥

ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ॥
ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ॥
ਕਵਨ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤੁ ਨਿਤ ਰਹੈ॥
ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ॥
ਕਵਨੁ ਜੋਧੁ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ॥
ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ॥੪੮॥

ਸਬਦੁ ਭਾਖਤੁ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ॥
ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ॥
ਸੁਖੁ ਦੁਖੁ ਸਮੁ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ॥

ha-o ha-o mai mai vichahu khovai.
doojaa maytai ayko hovai.
jag karrhaa manmukh gaavaar.
sabad kamaa-ee-ai khaa-ee-ai saar.
anṭar baahar ayko jaanai.
naanak agan marai satgur kai bhaanai. ||46||
sach bhai raataa garab nivaarai.
ayko jaataa sabad veechaarai.
sabad vasai sach anṭar hee-aa.
tan man seetaal rang rangee-aa.
kaam kroDh bikh agan nivaaray.
naanak nadree nadar pi-aaray. ||47||

kavan mukh chand hivai ghar chhaa-i-aa.
kavan mukh sooraj tapai tapaa-i-aa.
kavan mukh kaal johat nit rahai.
kavan buDh gurmukh pat rahai.
kavan joDh jo kaal sanghaarai.
bolai banee naanak beechaarai. ||48||

sabad bhaakhṭ sas jot apaaraa.
sas ghar soor vasai mitai anDhi-aaraa.
sukh dukh sam kar naam aDhaaaraa.

ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ॥
ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ॥
ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ॥੪੯॥

aapay paar uṭāranḥaaraa.
gur parchai man saach samaa-ay.
paraṇvaṭ naanak kaal na kḥaa-ay. ||49||

ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ॥
ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ॥
ਤਤੋ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ॥
ਦੂਜਾ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਨੈ॥
ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ॥
ਨਾਨਕੁ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ॥੫੦॥

naam taṭ sabḥ hee sir jaapai.
bin naavai dukḥ kaal sanṭaapai.
taṭo taṭ milai man maanai.
doojaa jaa-ay ikat gḥar aanai.
bolai pavnaa gagan garjai.
naanak nihchal milan sahjai. ||50||

Answering the questions raised in the previous paragraph, Guru Ji says: “(O’ yogis, the one who) expunges one’s ego, and ‘I am ness’ from within, that one erases the sense of duality (and looks at all with the same) viewpoint. But the world is hard (like steel and very painful) for the foolish egocentric. (It is only by following the) word (of the Guru), that we can eat iron (live in peace in this dreadful world). O’ Nanak, the one who deems that one (God) is pervading both inside and out, by living as per the will of the true Guru, that one’s fire (of worldly desires) is extinguished.”(46)

Continuing his response, Guru Ji says: “(O’ yogis, the one who is) imbued with the fear of the eternal (God), eradicates self-conceit from within. Such a person always reflects on the (Guru’s) word, (and therefore) recognizes the one God alone everywhere. (The fact is that within whom) the word (of the Guru) resides, in that person’s heart resides the eternal (God Himself). Being imbued with His love, the body and mind (of that person) become calm. The one who dispels the vicious fire of lust and anger, O’ Nanak, that one is blessed by the glance of grace of the beloved (God).”(47)

Next the yogis ask Guru Ji even more difficult questions. They say: “(O’ Nanak, tell us) in what way the moon (which is cool like) ice can keep its shade? (In other words, how can one keep one’s mind cool and calm like the moon)? In what way does the blazing sun remain burning (or how can the mind remain illuminated with divine wisdom)? In what way does Death stop keeping an eye on us (or scaring us)? What is that intellect, by which a Guru’s follower keeps intact his or her honor? Who is the brave warrior who slays the (fear of) death? Nanak ponders over (these questions) and replies as under.”(48)

He says: “(O’ yogis), while uttering the (Guru’s word), our mind becomes cool like the moon, it is illuminated with the infinite light (of divine wisdom). Then the sun (of divine wisdom) comes to reside in the house of the moon, and then the darkness (ignorance of the mind) is dispelled. When deeming both pain and pleasure as the same, one makes (God’s) Name, as one’s (only) support, then (God) Himself ferries one across. (In short, when) one’s mind is totally convinced) by (the truth) of the Guru’s (word), one’s mind is absorbed in the eternal God. Nanak submits, then even death doesn’t consume (such a person and he or she becomes immortal).”(49)

Continuing to enumerate the virtues of Name, Guru Ji says: “(O’ yogis, meditating on) the essence of God’s Name, seems to be the most sublime (deed of all), and without the Name, the pain of death tortures (the mortal. When the essence (or the soul) merges in (God, the prime) essence, the mind is satiated. Then one’s sense of duality goes away, and the mind is fixed on the one (God. In that state) the word speaks and roars in the tenth gate (of the mind), and O’ Nanak, then imperceptibly union with the immovable (God) takes place.”(50)

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਣ ਸੁੰਨ ਮਸੁੰਨੰ॥
ਚਉਥੇ ਸੁੰਨੈ ਜੇ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ॥
ਘਟਿ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ॥
ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ॥
ਜੇ ਜਨੁ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ॥
ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ॥੫੧॥

ਸੁੰਨੋ ਸੁੰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥
ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ॥
ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥
ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ॥
ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨ ਆਵਹਿ ਜਾਹਿ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ॥੫੨॥

ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ॥
ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ॥
ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ॥
ਘਟਿ ਘਟਿ ਸਾਚੁ ਰਹਿਆ ਭਰਪੂਰੇ॥

ਪੰਨਾ ੯੪੪

ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥
ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ॥੫੩॥

ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ॥
ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ॥
ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ॥
ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ॥
ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ॥
ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ॥੫੪॥

ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੇ ਕਿਤੁ ਠਾਇ॥
ਕਿਉ ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਇ॥
ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ ਨ ਰਾਖੈ॥
ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ॥
ਕਿਉ ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰੁ॥
ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਗਵਾਰੁ॥੫੫॥

Now Guru Ji comments on some of the beliefs, which are considered pillars of yoga philosophy. One of their main beliefs is about Void or state of Nothingness, which they try to achieve while doing their meditation.

Commenting on this thought, Guru Ji says: (O' yogis, there is) void inside and void outside one's mind, and (in fact), a great void in all the three worlds. (However the person who, upon reaching) the fourth state (of *Turya* or equipoise), realizes the (divine) void (or

anṭar sunaⁿ baahar sunaⁿ taribhavan sunn
masuⁿnaⁿ.
cha-uthay sunnai jo nar jaanai taa ka-o paap
na puⁿnaⁿ.
ghat ghat sunn kaa jaanai bhay-o.
aad purakh niranjan day-o.
jo jan naam niranjan raataa.
naanak so-ee purakh biDhaataa. ||51||

sunno sunn kahai sabh ko-ee.
anhat sunn kahaa tay ho-ee.
anhat sunn ratay say kaisay.
jis tay upjay tis hee jaisay.
o-ay janam na mareh na aavahi jaahi.
naanak gurmukh man samjhaahi. ||52||

na-o sar subhar dasvai pooray.
tah anhat sunn vajaavah tooray.
saachai raachay dayakh hajooray.
ghat ghat saach rahi-aa bharpooray.

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guptee banee pargat ho-ay.
naanak parakh la-ay sach so-ay. ||53||

sahj bhaa-ay milee-ai sukh hovai.
gurmukh jaagai need na sovai.
sunn sabad aprampar Dhaarai.
kahtay mukat sabad nistaarai.
gur kee deekhi-aa say sach raatay.
naanak aap gavaa-ay milan nahee bharaatay.
||54||

kubuDh chavaavai so kit thaa-ay.
ki-o tat na boojhai chotaa khaa-ay.
jam dar baaDhay ko-ay na raakhai.
bin sabdai naahee pat saakhai.
ki-o kar boojhai paavai paar.
naanak manmukh na bujhai gavaar. ||55||

God), is not affected by vice or virtue. The one who understands the mystery of the void (God) within each and every heart, (becomes the embodiment of) the Primal being, the immaculate God. O' Nanak, that person who is imbued with the Name of the immaculate God, that person becomes the embodiment of God.”(51)

The yogis ask Guru Ji to expand on the concept of Void, and say: “(O' Nanak), everybody talks about the void, and the absolute void (or the state of mind, when no thoughts arise in it). (But tell us), from where does the indestructible void evolve? What kind (of people) are they who are imbued with the imperishable Void?”

Guru Ji succinctly replies: “(O' yogis, they who are imbued with the imperishable Void) are like the (God), from whom they have evolved. They are neither born, nor die; they neither come nor go. (Because) O' Nanak, through the Guru, they instruct their minds (in the right way).”(52)

Explaining how they instruct their mind and what the result of their efforts is, he says: “(O' yogis, the Guru's followers) fill up the breaches in the nine doors of the body (still the desires emanating from the nine faculties - the two eyes, two ears, one tongue, two nostrils, and two outlets for sex and excretion), then they reach the tenth gate (or the state of union with God. In that state, they hear the music) of nonstop melodies (emanating from the imperishable Void). Seeing the eternal God face to face, they are immersed (in His love. They see that) the eternal (God) is pervading in each and every heart. The one to whom this secret (divine) word is revealed, O' Nanak, recognizes the eternal (God).”(53)

Now describing some more qualities of the Guru's followers and the bliss they enjoy when they meet God, Guru Ji says: “(O' yogis), we obtain peace when we meet (God) in the natural sort of way (as described above). Such a Guru following person always remains awake (and alert to the false worldly allurements) and does not go to sleep (become unaware to worldly pitfalls). The silent contemplation on the divine word (*Waheguru*), keeps that person focused on the infinite (God). By uttering (*Gurbani*, the Guru's) word, one saves oneself and emancipates (many others. In short), they who act upon the instruction of the Guru, are imbued with the eternal (God, and) O' Nanak, when one dispels one's self (conceit), there is no more wandering around (or delay) in one's union (with God).”(54)

Being impressed by Guru Ji's divine expositions of such difficult concepts, the yogis now want him to clarify a few more things, and say: “(O' Nanak, now tell us) what is the place (or way through which) one can dispel one's evil intellect. Why doesn't one realize the essence (or reality and) keep suffering the blows (pains of birth and death)?”

Guru Ji replies: “(O' yogis), without following the word (of Guru's advice), no one saves the one bound at the door of the demon of death, and no one can have any honor or credit (in God's court). So how can one realize (the truth), and obtain the yonder shore (of salvation). O' Nanak, the self-conceited person doesn't understand (this thing).”(55)

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥
ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੇਖ ਦੁਆਰ॥
ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖੁ ਜਲਿ ਜਾਇ॥
ਦੁਰਮਤਿ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ॥
ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ॥

kubuDh mitai gur sabad beechaar.
satgur bhaytai mokh du-aar.
tat na cheenai manmukh jal jaa-ay.
durmat vichhurh chotaa khaa-ay.
maanai hukam sabhay gun gi-aan.

ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥੫੬॥
 ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ॥
 ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ॥
 ਸਹਜਿ ਚਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ॥
 ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ॥
 ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥
 ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ॥੫੭॥

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ
 ਸੰਸਾਰੋ॥
 ਤੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਅਪਾਰੋ॥
 ਬੋਲੈ ਖੋਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉ ਕਰਿ ਅਲਖੁ ਲਖਾਏ॥
 ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ ਮਨ
 ਸਮਝਾਏ॥
 ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ॥
 ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੈ ਭਾਗਿ ਸਮਾਏ॥੫੮॥

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ॥
 ਪਵਨ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ॥
 ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਟ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ॥
 ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥
 ਸਬਦਿ ਗੁਰੂ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ॥
 ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ
 ਪਛਾਣੈ॥੫੯॥

ਤੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੁ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ॥
 ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਬਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ॥
 ਤੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ॥
 ਸੁਖਮਨਾ ਇਤਾ ਪਿੰਗੁਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ॥
 ਨਾਨਕ ਤਿਹੁ ਤੇ ਉਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ॥੬੦॥

naanak dargeh paavai maan. ||56||
 saach vakhar Dhan palai ho-ay.
 aap tarai taaray bhee so-ay.
 sahj rataa boojhai pat ho-ay.
 taa kee keemaṭ karai na ko-ay.
 jah daykhaa tah rahi-aa samaa-ay.
 naanak paar parai sach bhaa-ay. ||57||

so sabad kaa kaha vaas kathee-alay jit
 taree-ai bhavjal sansaaro.
 tarai sat angul vaa-ee kahee-ai tis kaho
 kavan adhaaro.
 bolai khaylai asthir hovai ki-o kar alakh
 lakhaa-ay.
 sun su-aamee sach naanak paravai apnay
 man samjhaa-ay.
 gurmukh sabday sach liv laagai kar nadree
 mayl milaa-ay.
 aapay daanaa aapay beenaa poorai bhaag
 samaa-ay. ||58||

so sabad ka-o niranṭar vaas alkhaⁿ jah
 daykhaa tah so-ee.
 pavan kaa vaasaa sunn nivaasaa akal kalaa
 Dhar so-ee.
 nadar karay sabad ghat meh vasai vichahu
 bharam gavaa-ay.
 tan man nirmal nirmal banee naamo man
 vasaa-ay.
 sabad guroo bhavsagaar taree-ai it ut ayko
 jaapai.
 chihan varan nahee chhaa-i-aa maa-i-aa
 naanak sabad pachhaanai. ||59||

tarai sat angul vaa-ee a-oDhoo sunn sach
 aahaaro.
 gurmukh bolai tat birolai cheenai alakh
 apaaro.
 tarai gun maytai sabad vasaa-ay taa man
 chookai ahankaaro.
 anṭar baahar ayko jaanai taa har naam lagai
 pi-aaro.
 sukhmanaa irhaa pingulaa boojhai jaa aapay
 alakh lakhaa-ay.
 naanak tihu tay oopar saachaa satgur sabad
 samaa-ay. ||60||

Elaborating on the answer in the previous stanza, Guru Ji says: “(O’ yogis), it is by reflecting on the Guru’s word that one’s evil intellect is erased. The one who meets (and listens to the advice of) the true Guru finds the gate of salvation. But by not reflecting on this essence, a self -conceited person gets burnt down (by evil instincts). Because of evil intellect, such a person is separated (from God) and suffers blows (and comes to grief). But

the one who obeys the (Guru's order), acquires all merits and wisdom. O' Nanak, (a Guru's follower) obtains honor in the (God's) court."(56)

Guru Ji now explains the way to salvation from another angle, and tells the yogis (and us), what kind of wealth can assure entry in God's mansion. He says: "(O' yogis), the one who has the true commodity and wealth (of God's Name), saves himself or herself and saves (others) as well. Remaining absorbed in a state of poise, that person understands (the truth and is therefore) treated with honor. No one can estimate the worth of such a person (estimate how high that person's esteem is in God's court). Wherever such a person looks, he or she sees (God) pervading there. O' Nanak, by doing what pleases the eternal (God), such a person is emancipated."(57)

Raising the bar still higher, the yogis now ask even more difficult questions with deep implications. They ask: "(O' Nanak), where does that word abide through which we can swim across the dreadful worldly ocean? We say that (when exhaled), the breath spans (a distance of) ten fingers (from the nostrils), what is its support? How can (the soul), which speaks and plays (within us) become stable and how it can comprehend the incomprehensible (God)?"

Guru Ji respectfully replies: "Listen O' master, Nanak submits, this is how I have instructed my mind, that by acting on the Guru's word, a Guru's follower is attuned to the eternal (God), who showing His grace, unites that person with Him. God Himself knows what is in the mind of that person. He Himself sees, and Himself knows (the state of mind of a person), and through perfect destiny, one merges (in Him)."(58)

Now, specifically referring to the question regarding the abode of the Word, which the yogis asked in the previous stanza, Guru Ji says: "(O' yogis), the continuous abode of the Word is in the indescribable God; wherever I look, I see that God. Just as the air is pervading everywhere, so is the abode of Void (or God everywhere). He (hasn't come into existence by any external power, but is) pervading everywhere by His own power. On whom He shows His grace in that one's heart, the Word is enshrined and all the doubt within is dispelled. Then one's body, mind, and speech become immaculate, and one enshrines only (God's) Name in the mind. Thus by acting on the word (of advice) of the Guru, we swim across the dreadful ocean. The one who swims across) knows that the one God (is pervading) everywhere. O' Nanak, the one who recognizes that Word, which has no features, color, (and which is not affected) by *Maya* (the worldly riches, is the embodiment of God Himself)."(59)

Regarding the support of the breath, Guru Ji says: "O' detached yogi, the eternal God is the support of that air (breath) which is said to be spanning a distance of ten fingers (from the nostrils). The Guru's follower, who speaks after pondering on the essence (of truth), recognizes the incomprehensible and infinite God. (The yogi who) removes the three traits (of vice, virtue, and power from within), and enshrines the Guru's word (in the mind), removes then the ego from the mind. When a person realizes that the same one (God is residing both) within and without, he or she is imbued with the love of God's Name. When the incomprehensible (God) Himself makes one understand, then one imperceptibly understands the working of *Sukhmana*, *Irra*, and *Pingla* (or breath control through central, left and right nostrils). O' Nanak, (such a person then understands) that the eternal (God) is above the three (channels of breath, and) it is through the word of the true Guru that one merges (in Him)."(60)

ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ॥

ਗਿਆਨ ਕੀ ਮੁਦਾ ਕਵਨ ਅਉਧੂ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਈ॥

ਪੰਨਾ ੯੪੫

ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੂ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਈ॥

ਸਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਸਾਚੇ ਰਹੇ ਅਘਾਈ॥

ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ
ਤ੍ਰਿਪਤਾਸੈ॥

ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ
ਗ੍ਰਾਸੈ॥੬੧॥

ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ॥

ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ॥

ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ॥

ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ॥

ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ॥

ਤਉ ਨਾਨਕ ਆਤਮ ਰਾਮ ਕਉ ਲਹੈ॥੬੨॥

ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ॥

ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ॥

ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ॥

ਅਪਿਉ ਪੀਓ ਆਤਮ ਸੁਖੁ ਧਾਰੀ॥

ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ॥

ਨਾਨਕ ਬੂਝੈ ਕੇ ਵੀਚਾਰੀ॥੬੩॥

ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ॥

ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੂ ਤਾ ਕਉ ਚੂਕੈ ਮਨ ਕਾ ਭਵਨਾ॥

ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ
ਮਨੁ ਪਾਏ॥

ਆਪੇ ਆਪੁ ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ
ਚਹਾਏ॥

ਕਿਉ ਮੂਲੁ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ
ਸਮਾਵੈ॥

ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ
ਸਮਾਵੈ॥੬੪॥

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ
ਪਛਾਣਿ ਰਹੈ॥

ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ
ਲਹੈ॥

ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ
ਸਬਦਿ ਲਹੈ॥

ਖਾਵੈ ਦੁਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ॥

ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੇ ਕੇ ਅਰਥਾਵੈ॥

man kaa jee-o pavan kathee-alay pavan kahaa
ras khaa-ee.

gi-aan kee mudraa kavan a-oDhoo siDh kee
kavan kamaa-ee.

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bin sabdai ras na aavai a-oDhoo ha-umai pi-aas
na jaa-ee.

sabad̥ raṭay amriṭ ras paa-i-aa saachay rahay
aghaa-ee.

kavan buDh jīt asthir rahee-ai kiṭ bhōjan
ṭaripṭaasai.

naanak dukh sukh sam kar jaapai satgur ṭay kaal
na garaasai. ||61||

rang na raṭaa ras nahee maṭaa.

bin gur sabdai jal bal ṭaṭaa.

bind̥ na raakhi-aa sabad̥ na bhāakhi-aa.

pavan na saaDhi-aa sach na araaDhi-aa.

akath katha lay sam kar rahai.

ṭa-o naanak aṭam raam ka-o lahai. ||62||

gur parsaadee rangay raṭaa.

amriṭ pee-aa saachay maṭaa.

gur veechaaree agan nivaaree.

api-o pee-o aṭam sukh Dhaaree.

sach araaDhi-aa gurmukh ṭar ṭaaree.

naanak boojhai ko veechaaree. ||63||

ih man maigal kahaa basee-alay kahaa basai ih
pavnaa.

kahaa basai so sabad̥ a-oDhoo ṭaa ka-o chookai
man kaa bhavnaa.

naḍar karay ṭaa satgur maylay ṭaa nij ghar
vaasaa ih man paa-ay.

aapai aap khaa-ay ṭaa nirmal hovai Dhaavat
varaj rahaa-ay.

ki-o mool pachhaṇai aṭam jaṇai ki-o sas ghar
soor samaavai.

gurmukh ha-umai vichahu khovai ṭa-o naanak
sahj samaavai. ||64||

ih man nihchal hirdai vasee-alay urmukh mool
pachhaan rahai.

naabh pavan ghar aasan̄ baisai gurmukh khot̄
ṭaṭ lahai.

so sabad̥ niranṭar nij ghar aachhai ṭaribhavan̄ jot̄
so sabad̄ lahai.

khaavai dookh bhookh saachay kee saachay hee
ṭaripṭaas rahai.

anhad̄ banee gurmukh jaanee bירו ko arthaavai.

ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗੁ ਕਬਹੂ ਨ ਜਾਵੈ॥੬੫॥ naanak aakhai sach subh^haakhai sach rapai rang kabhoo na jaavai. ||65||

Moving on to still higher-level spiritual questions the yogis ask: “(O’ Nanak), it is said that air is the life of the mind. (In other words, the mind cannot survive without air or breath). But, on what does the air itself survive? What is the way to obtain (divine) wisdom, and what is the achievement of a *Siddha* (the perfect yogi)?”

Guru Ji answers: “O’ yogis, without (following the Guru’s) word one doesn’t obtain the essence (or the food for the soul), and one’s thirst for ego doesn’t go away. They, who are imbued with the love of the (Guru’s) word, drink the nectar of life and remain satiated in the eternal (God’s Name).”

The yogis ask another question and say: “(O’ Nanak), what is that intellect through which the mind can always remain stable, and with what kind of food is the mind satiated?” Guru Ji briefly responds: “(O’ yogis, upon obtaining the intellect from) the true Guru, pain and pleasure seem the same, and the (fear of) death cannot grasp (one’s mind).”(61)

Elaborating on his answer and commenting on some of the practices and beliefs of the yogis, particularly their emphasis on remaining celibate and doing breath control exercises, Guru Ji says: “(O’ yogis), one who is not imbued with the love (of God), and is not intoxicated with the elixir of God’s (Name), without following the Guru’s word, keeps burning (in worldly desires, and suffering) pain. The one who hasn’t uttered (and acted on the Guru’s) word has not gained control over one’s sexual desires. The one who has not meditated on the eternal (God), has not (truly) controlled the breath (either. It is only) when after comprehending the incomprehensible discourse (of God), that one remains in a state of balance. Only then O’ Nanak, does one obtain the all-pervading God.”(62)

In the previous stanza, Guru Ji stated that the one who is not imbued with the love (of God), and is not intoxicated with the elixir of God’s (Name), without following the Guru’s word, remains in pain. In this stanza, he tells them how one can get imbued with God’s love and not only avoid pain, but also swim across the worldly ocean. He says: “(O’ yogis), through the Guru’s grace the person who is imbued with the love (of God), drinks the nectar (of God’s Name) and remains intoxicated (with the love of) the eternal (God). The one who reflects on the Guru’s (word of advice) has got rid of the fire (of worldly desires). By drinking the nectar (of God’s Name), has found peace for the soul. By following Guru’s advice, who has meditated on the eternal (God, in a way) has obtained a boat to swim across (the worldly ocean). But O’ Nanak, it is only a rare person who understands (this thing).”(63)

The yogis now ask still more difficult questions, for which even the doctors and the modern scientists don’t have any answers. They ask: “(O’ Nanak, you know) that this mind is like an intoxicated elephant; (tell us) where does it abide, where does this breath reside and where does that *shabad* reside, through which the mind’s wanderings cease?”

Guru Ji replies: “(O’ yogis, if God) bestows His glance of grace, He unites (a person) with the true Guru. (Then following the advice of the Guru), one’s mind finds an abode within its own home (and becomes stable). When a person conquers one’s own (ego), one becomes immaculate and stops the (mind) from wandering (in worldly affairs).”

At this, the yogis come up with new questions and ask: “(O’ Nanak), how can one recognize (God) the origin (of the world), and know (one’s own soul)? How can the sun enter the house of the moon (how can divine wisdom illuminate the darkness of the mind)?” Guru Ji briefly replies: “(O’ yogis, when) through the Guru, one dispels one’s ego from within, then O’ Nanak one merges in the state of poise (and all the wanderings of one’s mind cease)?”(64)

Getting back to some of the specific questions raised earlier, Guru Ji says: “(O’ yogis), this mind becomes stable, when it abides in the heart, then recognizing its origin through the Guru it rests at one place. (The breath) sits in the house or the seat of the naval, and by searching through the Guru, it finds out the essence (of life). The continuously sounding Word rests in its own home, through that Word, one finds out that Light, which is (illuminating) all the three worlds. As one’s hunger for the true (Name multiplies), one consumes one’s malady (of ego) and remains satiated with the eternal (God’s Name). Only a rare person knows the secret of the non-stop (divine) melody through the Guru. Nanak says, the one who has understood this thing, meditates on the eternal (God), remains imbued with love of the eternal (God), and this love never dies.”(65)

ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਨੈ ਰਹਤਾ॥

jaa ih hir^{daa} dayh na ho^{tee} ta-o man kaithai
rahta^{aa}.

ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਪਵਨੁ ਕਵਨ ਘਰਿ ਸਹਤਾ॥

naabh^h kamal asthamb^h na ho^{to} taa pavan
kavan ghar sahta^{aa}.

ਰੂਪੁ ਨ ਹੋਤੋ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ॥

roop na ho^{to} rayk^h na kaa-ee taa sabad^h kahaa
liv laa-ee.

ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮਤੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥

rakat^h bind^h kee mar^{hee} na ho^{tee} mit^h keemat^h
nahee paa-ee.

ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ॥

varan^h bhayk^h asroop na jaapee ki-o kar jaapas
saachaa.

ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੋ ਸਾਚਾ॥੬੬॥

naanak naam ra^{tay} bairaagee ib tab saacho
saachaa. ||66||

ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੁ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ॥

hir^{daa} dayh na ho^{tee} a-oD^{hoo} ta-o man sunn
rahai bairaagee.

ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ ਪਵਨੁ
ਅਨਰਾਗੀ॥

naabh^h kamal asthamb^h na ho^{to} taa nij ghar
basta-o pavan anraagee.

ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਚਰਤਉ
ਸਬਦੁ ਸੁ ਸਾਚੁ॥

roop na rayk^h-i-aa jaat^h na ho^{tee} ta-o akuleen^h
rahta-o sabad^h so saar.

ਗਉਨੁ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ
ਨਿਰੰਕਾਰੁ॥

ga-un gagan jab tabeh na ho^{ta}-o tari^{bhavan}
jo^t aapay nirankaar.

ਪੰਨਾ ੯੪੬

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ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪੁ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ॥

varan^h bhayk^h asroop so ayko ayko sabad^h
vidaan^{ee}.

ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ॥੬੭॥

saach binaa soochaa ko naahee naanak akath
kahaan^{ee}. ||67||

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸਿ
ਜਾਈ॥

kit^h kit^h bi^{Dh} jag upjai purk^{haa} kit^h kit^h duk^h binas
jaa-ee.

ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਵਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥

ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥

ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥

ਨਾਮੇ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰੇ॥

ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ॥੬੮॥

ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ॥

ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥

ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥

ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥

ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ॥

ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ॥੬੯॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਨਾਮੁ ਪਾਇਆ ਨ ਜਾਇ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ॥

ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ॥

ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ॥੭੦॥

ha-umai vich jag upjai purkhaa naam visri-ai
dukh paa-ee.

gurmukh hovai so gi-aan tat beechaarai
ha-umai sabad jalaa-ay.

tan man nirmal nirmal bane saachai rahai
samaa-ay.

naamay naam rahai bairaagee saach rakhi-aa
ur Dhaaray.

naanak bin naavai jog kaday na hovai daykhu
ridai beechaaray. ||68||

gurmukh saach sabad beechaarai ko-ay.

gurmukh sach bane pargat ho-ay.

gurmukh man bheejai virlaa boojhai ko-ay.

gurmukh nij ghar vaasaa ho-ay.

gurmukh jogee jugat pachhaani.

gurmukh naanak ayko jaani. ||69||

bin satgur sayvay jog na ho-ee.

bin satgur bhaytay mukat na ko-ee.

bin satgur bhaytay naam paa-i-aa na jaa-ay.

bin satgur bhaytay mahaa dukh paa-ay.

bin satgur bhaytay mahaa garab gubaar.

naanak bin gur mu-aa janam haar. ||70||

As if trying to so exhaust Guru Ji that he may ultimately admit that he doesn't know the answers to their questions, the yogis ask: "(O' Nanak, you say that the mind resides in the heart and the breath is supported by the navel), then tell us when there was no heart and no body, where did the mind abide (at that time)? When there was no support of the navel lotus, where did the breath support itself? When there was no form or figure (of the world), then where did the word attune itself? When this body (which is) made out of blood (of the mother and) sperm (of the father) did not exist, (then how did this mind attune to that God) whose limit or worth cannot be found? How could that God, whose color, form or feature is not visible, be known?"

Before answering these questions, Guru Ji briefly comments: "(O' Nanak, to the detached ones who are imbued with the love of (God's) Name, now and then (and forever) the eternal God seems present."(66)

Guru Ji now answers the above questions in more detail. He says: "(O' yogi, when there was no heart and no body, the mind abided in the absolute God in a state of detachment. When there was no support in the form of navel-lotus, then imbued with God's love, the breath abided in its own home, (which in fact is God's home). When there was no form or features of the world, then in its essence the Word resided in God, who has no lineage. When there was neither earth nor sky then the formless God Himself was the light of all the three worlds. At that time, there was only the color, garb, and form of the one God (alone), and there was only the one astonishing God in His Word form. O' Nanak, without meeting the eternal (God) no one becomes pure. Such is the indescribable gospel (of God)."(67)

Now the yogis ask Guru Ji that all-important question, to which neither any philosophers nor any scientists have been able to find a satisfactory answer. It has become a matter of

big debate and controversy between the opposing sides. They ask: “Gentleman, tell us in what way this (mortal) world is created and how suffering in pain it perishes?”

Guru Ji succinctly replies: “(O’ man), it is because of self-conceit that this world comes into being, and upon forsaking (God’s) Name, it suffers in pain. The one who follows (advice of) the Guru reflects on the essence (of divine wisdom), and following the (Guru’s) word burns away the ego. Then one’s body, mind, and speech become immaculate and one remains absorbed in the eternal (God). Such a detached lover (of God) remains absorbed in meditating on (God’s) Name alone, and always keeps the eternal (God) enshrined in the heart. Nanak says, you may reflect in your heart, and find out that without (meditating on God’s) Name, yoga (or union with God) never happens.”(68)

Besides Name, another thing, which Guru Ji emphasizes, is the importance of following the will or advice of the Guru for obtaining union with God. He says: “(O’ yogis), only a rare Guru-following person reflects on the true word (of advice of the Guru). But it is only through the Guru that (God, in the form of) the true Word, becomes manifest. The Guru follower’s mind is fully imbued (with the love of God), but only a rare person understands this thing. A Guru’s follower resides in his or her own home (which is also the abode of God). A Guru’s follower realizes the way to yoga (or union with God). O’ Nanak, a Guru following person recognizes the same one (God) pervading everywhere.”(69)

In the previous stanza Guru Ji stated how, through the Guru’s grace, one recognizes the eternal God and how one understands the right way to have yoga or union with that God. But some may still question why, one cannot obtain the eternal God on one’s own without the guidance of a Guru. In order to satisfy such skeptics, Guru Ji describes, how, without the guidance of a true Guru, union with God is not possible. He says: “(O’ yogis), without serving (and following the advice of a) true Guru, union (with God) doesn’t happen. Without meeting (and listening to the advice of) the true Guru, salvation is not obtained. Because without seeing (and following) the true Guru, (God’s) Name cannot be obtained. Without meeting the true Guru, one suffers great agony. (Because), without seeing (and listening to) the true Guru, one remains in the pitch darkness of Ego. (In short), O’ Nanak, without (the guidance of) the Guru, one dies losing (the very objective of one’s human) life.”(70)

ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ॥
ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰ ਧਾਰਿ॥
ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ॥
ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ॥
ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੁ ਜਾਣੈ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ॥੨੧॥

gurmukh man jeetaa ha-umai maar.
gurmukh saach rakhi-aa ur Dhaar.
gurmukh jag jeetaa jamkaal maar bigaar.
gurmukh dargeh na aavai haar.
gurmukh mayl milaa-ay so jaanai.
naanak gurmukh sabad pachhaanai. ||71||

ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣਿ ਤੂ ਅਉਧੁ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ॥
ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ॥
ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੈ ਸੋਝੀ ਪਾਈ॥
ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ॥

sabdai kaa nibayrhaa sun too a-odhoo bin
naavai jog na ho-ee.
naamay raatay an-din maatay naamai tay
sukh ho-ee.
naamai hee tay sabh pargat hovai naamay
sojhee paa-ee.
bin naavai bhaykh karahi bahutayray sachai
aap khu-aa-ee.

ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੁ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ॥
 ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ
 ਹੋਈ॥੨੨॥

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕਿਆ ਕੇ ਆਖਿ ਵਖਾਣੈ॥
 ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ॥
 ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ॥
 ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਰਿ
 ਕੁਰਬਾਣੈ॥
 ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੋਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ॥
 ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥੨੩॥੧॥

satgur tay naam paa-ee-ai a-oDhoo jog jugat
 taa ho-ee.
 kar beechaar man daykhu naanak bin naavai
 mukat na ho-ee. ||72||

tayree gat mit toohai jaaneh ki-aa ko akh
 vakhanaai.
 too aapay guptaa aapay pargat aapay sabh
 rang maanaai.
 saaDhik sidh guroo baho chaylay khojat fireh
 furmaanaai.
 maageh naam paa-ay ih bhikhi-aa tayray
 darsan ka-o kurbaanaai.
 abhinaasee parabh khayl rachaa-i-aa gurmukh
 sojhee ho-ee.
 naanak sabh jug aapay vartai doojaa avar na
 ko-ee. ||73||1||

Now Guru Ji describes some of the merits of a Guru's follower, or the one who seeks a true Guru, and then faithfully follows his advice. He says: "(O' yogis), by stilling ego, a Guru's follower has conquered his or her mind. A Guru's follower has the eternal God enshrined in the heart. By annihilating the (fear of the) demon of death, a Guru's follower has won over the world. A Guru's follower doesn't arrive in the God's court, after losing (the battle of life). By bringing about an appropriate occasion, (God) unites the Guru's follower (with Him), and He alone knows (about this union). O' Nanak, through the word (of the Guru), a Guru's follower realizes (God)."(71)

Bringing this long discussion to a close, Guru Ji says: "O' detached yogi, listen to the conclusion of (the entire exchange of) words. (The essence is) that without (meditating on) God's Name, no (true) yoga (or union with God) takes place. They who are imbued with the (love of God's) Name, day and night, remain intoxicated (with it), and it is from the Name that peace prevails. It is from the Name that everything becomes manifest, and it is from the Name that one obtains (true) understanding. There are many who adorn numerous (holy) garbs without (meditating on God's) Name; the Creator Himself has a strayed them (from the right path). O' yogi, it is only from the true Guru that we obtain (God's) Name and only then the way to Yoga (or union with God) is found. Nanak says, (O' yogis), reflect within your own minds and see (for yourself) that without (meditating on God's) Name, salvation is not obtained."(72)

In the previous stanza, Guru Ji outlined the essence of his discourse with the yogis. Now he wants to teach us another very important lesson in humility and never to feel proud that we possess the ultimate answer to every question or the mysteries of life. He still humbly prays before God and confessing his inadequacies, says: "(O' my eternal God), only You know Your state and extent; what can anybody else say or describe? You, by Yourself remain unmanifest (or invisible), and on Your own You become manifest (or visible) and You Yourself enjoy all pleasures. As commanded (by You), numerous seekers, adepts, gurus and their disciples are wandering around searching (for You). They beg for (Your) Name, and pray to You to bless them with this charity. They are a sacrifice to Your sight. (O' yogis),

the imperishable God has set up (this marvelous) play (of the world), but it is through the Guru's grace, that one understands this. O' Nanak, throughout all the ages, He Himself pervades and except Him there is no other (God)."(73-1)

The message of the entire discussion with the yogis is that it is only by meditating on God's Name, that we can have true yoga or union with God and obtain salvation from pains of births and deaths. Secondly, it is only through the guidance of the true Guru that we can obtain the gift and grace of God's Name.

ਪੰਨਾ ੯੪੭

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ ੩॥

ਜੇਏ ਵੀਰੈ ਪੂਰਬਾਣੀ ਕੀ ਧੁਨੀ॥

ਸਲੋਕੁ ਮਃ ੩॥

ਸਤਿਗੁਰੁ ਸਹਜੈ ਦਾ ਖੇਤੁ ਹੈ ਜਿਸ ਨੇ ਲਾਏ ਭਾਉ॥

ਨਾਉ ਬੀਜੇ ਨਾਉ ਉਗਵੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ॥

ਹਉਮੈ ਏਹੋ ਬੀਜੁ ਹੈ ਸਹਸਾ ਗਇਆ ਵਿਲਾਇ॥

ਨਾ ਕਿਛੁ ਬੀਜੇ ਨ ਉਗਵੈ ਜੋ ਬਖਸੇ ਸੋ ਖਾਇ॥

ਅੰਭੈ ਸੇਤੀ ਅੰਭੁ ਰਲਿਆ ਬਹੁਤਿ ਨ ਨਿਕਸਿਆ ਜਾਇ॥

ਨਾਨਕ ਗੁਰਮੁਖਿ ਚਲਤੁ ਹੈ ਵੇਖਹੁ ਲੋਕਾ ਆਇ॥

ਲੋਕੁ ਕਿ ਵੇਖੈ ਬਪੁਤਾ ਜਿਸ ਨੇ ਸੋਝੀ ਨਾਹਿ॥

ਜਿਸੁ ਵੇਖਾਲੇ ਸੋ ਵੇਖੈ ਜਿਸੁ ਵਸਿਆ ਮਨ ਮਾਹਿ॥੧॥

ਮਃ ੩॥

ਮਨਮੁਖੁ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ॥

ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ॥

ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥

ਜੇ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣਈ ਦਿਤੇ ਕਉ ਲਪਟਾਇ॥

ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥੨॥

ਮਃ ੩॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਦਾ ਸੁਖੁ ਜਿਸ ਨੇ ਆਪੇ ਮੇਲੇ ਸੋਇ॥

ਸੁਖੈ ਏਹੁ ਬਿਬੇਕੁ ਹੈ ਅੰਤਰੁ ਨਿਰਮਲੁ ਹੋਇ॥

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ik-oNkaar satgur parsaad.

raamkalee kee vaar mehlaa 3.

joDhai veerai poorbaanee kee Dhunee.

salok mehlaa 3.

satgur sahjai daa khayt hai jis no laa-ay bhaa-o.

naa-o beejay naa-o ugvai naamay rahai samaa-ay.

ha-umai ayho beej hai sahsaa ga-i-aa vilaa-ay.

naa kichh beejay na ugvai jo bakh say so khaa-ay.

ambhai saytee ambh rali-aa bahurh na niksi-aa jaa-ay.

naanak gurmukh chalat hai vaykhu lokaa aa-ay.

lok ke vaykhai bapurhaa jis no sojhee naahi.

jis vaykhaalay so vaykhai jis vasi-aa man maahi. ||1||

mehlaa 3.

manmukh dukh kaa khayt hai dukh beejay dukh khaa-ay.

dukh vich jammai dukh marai ha-umai karat vihaa-ay.

aavan jaan na sujh-ee anDhaa anDh kamaa-ay.

jo dayvai tisai na jaan-ee ditay ka-o laptaa-ay.

naanak poorab likhi-aa kamaavaanaa avar na karna jaa-ay. ||2||

mehlaa 3.

satgur mili-ai sadaa sukhu jis no aapay maylay so-ay.

sukhai ayhu bibayk hai antar nirmal ho-ay.

ਅਗਿਆਨ ਕਾ ਭ੍ਰਮੁ ਕਟੀਐ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ॥
ਨਾਨਕ ਏਕੋ ਨਦਰੀ ਆਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ॥੩॥

ਪਉੜੀ॥

ਸਚੈ ਤਖਤੁ ਰਚਾਇਆ ਬੈਸਣ ਕਉ ਜਾਂਈ॥
ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਗੁਰ ਸਬਦਿ ਸੁਣਾਈ॥
ਆਪੇ ਕੁਦਰਤਿ ਸਾਜੀਅਨੁ ਕਰਿ ਮਹਲ ਸਰਾਈ॥
ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਚਾਨਣੇ ਪੂਰੀ ਬਣਤ ਬਣਾਈ॥
ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਗੁਰ ਸਬਦਿ ਧਿਆਈ॥੧॥

ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ॥੧॥ ਰਹਾਉ॥

ਸਲੋਕੁ॥

ਕਬੀਰ ਮਹਿਦੀ ਕਰਿ ਕੈ ਘਾਲਿਆ ਆਪੁ ਪੀਸਾਇ ਪੀਸਾਇ॥
ਤੈ ਸਹ ਬਾਤ ਨ ਪੁਛੀਆ ਕਬਹੂ ਨ ਲਾਈ ਪਾਇ॥੧॥

ਮਃ ੩॥

ਨਾਨਕ ਮਹਿਦੀ ਕਰਿ ਕੈ ਰਖਿਆ ਸੇ ਸਹੁ ਨਦਰਿ ਕਰੇਇ॥
ਆਪੇ ਪੀਸੈ ਆਪੇ ਘਸੈ ਆਪੇ ਹੀ ਲਾਇ ਲਏਇ॥
ਇਹੁ ਪਿਰਮ ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥੨॥

ਪਉੜੀ॥

ਵੇਕੀ ਸਿਸਟਿ ਉਪਾਈਅਨੁ ਸਭ ਹੁਕਮਿ ਆਵੈ ਜਾਇ ਸਮਾਹੀ॥
ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਦੂਜਾ ਕੋ ਨਾਹੀ॥
ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ॥
ਸਭਨਾ ਤੇਰਾ ਜੋਰੁ ਹੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਹੀ॥
ਤੁਧੁ ਜੇਵਭ ਮੈ ਨਾਹਿ ਕੋ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈ॥੨॥

agi-aan kaa bharam katee-ai gi-aan paraapat
ho-ay.
naanak ayko nadree aa-i-aa jah daykhaa tah
so-ay. ||3||

pa-orhee.

sachai takhat rachaa-i-aa baisan ka-o
jaaN-ee.
sabh kichh aapay aap hai gur sabad
sunaa-ee.
aapay kudrat saajee-an kar mahal saraa-ee.
chand sooraj du-ay chaanay pooree banat
banaa-ee.
aapay vaykhai sunay aap gur sabad
Dhi-aa-ee. ||1||

vaahu vaahu sachay paatisaah too sachee
naa-ee. ||1|| rahaa-o.

salok.

kabeer mahidee kar kai ghaali-aa aap
peesaa-ay peesaa-ay.
tai sah baat na puchhee-aa kabhoo na laa-ee
paa-ay. ||1||

mehlaa 3.

naanak mahidee kar kai rakhi-aa so saho
nadar karay-i.
aapay peesai aapay ghasai aapay hee laa-ay
la-ay-ay.
ih piram pi-aalaa khasam kaa jai bhaavai tai
day-ay. ||2||

pa-orhee.

vaykee sarisat upaa-ee-an sabh hukam aavai
jaa-ay samaahee.
aapay vaykh vigsadaa doojaa ko naahee.
ji-o bhaavai ti-o rakh too gur sabad bujhaahee.
sabhnaa tayraa jor hai ji-o bhaavai tivai
chalaahhee.
tuDh jayvad mai naahi ko kis aakh sunaa-ee.
||2||

Raam Kali Ki Vaar Mehla-3

(Jodhaaiy Veeraaiy Purbaani Ki Dhuni)

Guru Ji has suggested that this epic be sung to the tune of epic of *Jodha and Veera*. They were the brave sons of a Rajput father named Purbaani. At that time Mughal king, Akbar was ruling India and he was trying to win over the Hindu Population by marrying *Rajput*

girls. He was also trying to ensure that all the Hindu *Rajput* kings and chiefs accept his sovereignty and adopt his religion or marry their daughters in Mughal families. But these brave warriors refused to do so. Instead of submitting to the rule of Muslim kings they preferred to live in jungles and fight them. Many times, they would rob the government treasury and like Robin Hood of the West they would distribute the loot to the poor. Akbar attacked them with a huge army. These two brave warriors fought very bravely, but were killed. Some poets composed an epic on the story of their bravery, which became very popular. The fifth Guru Arjan Dev Ji, who was at that time compiling Guru Granth Sahib Ji, instructed that this epic of *Ram kali* be sung to the tune of the epic of *Jodha* and *Veera*. As per his adopted style for other *vaars* (epics), the established custom, he also added suitable *saloks* or short stanzas composed by other Gurus and devotees preceding each stanza or *Paurri* of the epic.

Salok Mehla-3

In this *salok*, Guru Ji illustrates the merits of the true Guru and a Guru's follower with a very beautiful example from farming. He says: "(O' my friends), The true Guru is (like) a field of (peace and) poise; whom (God) imbues with the love (for the true Guru) that person sows the seed of Name (in the mind), out of which the Name grows and that person remains merged in Name. On the other hand, the sense of self-conceit is (like) the seed of doubt, and this kind of doubt vanishes (from a Guru's follower's mind). Therefore, such a person neither sows any (thing like doubt in the Mind, and so) no such thing grows (in that person's mind). Such a person) eats what God bestows (and thus lives in accordance with God's will). Just as water merges in water and that water cannot be separated (similarly, the Guru's follower merges in God and cannot be separated from Him). Nanak says (the life of a) Guru's follower is (like) a wonder. O' people, come and see it (for yourself). But how can the naive world, which doesn't have (any) understanding see (and realize this thing)? (Only the one) in whom God has come to reside and whom He Himself shows (and makes to understand), sees (and understands this wonder)." (1)

Mehla-3

Now Guru Ji shows the opposite side or the state of mind of a self-conceited person. Using the same metaphor of a farm, he says: "(O' my friends), a self conceited person is (like) a farm of pain and suffering who sows sorrow and reaps sorrow. (In other words, a self-conceited person does all deeds, which give pain to others, and then has to suffer the painful consequences of those acts. Such a person) is born in pain and dies in pain and spends the (entire) life in arrogance. (Such a person) doesn't understand that he or she has fallen in the cycle of coming and going, and like a blind fool, keeps doing foolish deeds. (Such a person) doesn't recognize (that God), who has given him (or her everything), but clings to what is given. But O' Nanak, (such a person is also helpless, because) one has to do what is written (in one's destiny) and nothing else can be done." (2)

Mehla-3

Now Guru Ji comes back to the true Guru and tells us what kind of blessings we obtain when we meet (and follow) the true Guru. He says: "(O' my friends), upon meeting the true Guru one always obtains peace, but only the one whom (God) Himself unites, (meets the true Guru). The distinguishing sign of such bliss is that one's inner (self) becomes immaculate. The doubt of ignorance is removed (from the mind) and one obtains (divine)

wisdom. O' Nanak, (in that state, only the) one (God) is visible, and one says: "Wherever I look, I find that (God pervading there)." (3)

Paurri

Next Guru Ji comments on the purpose of creating this world and its structure. He says: "(O' my friends), the eternal (God) has established the throne (of this world) as His place to sit. The word of the Guru tells (us), that He is everything all by Himself. He Himself has fashioned nature (in the form of jungles and mountains, as if He has erected) mansions and motels (for His creatures to live in). He has made such a perfect arrangement that He has created the sun and the moon like two lamps to illuminate (this world). He Himself sees and hears (everything happening in the world). It is through the word of the Guru that He can be contemplated."(1)

The message of this *Paurri* is that God has created this universe like a throne for Him, and residing in nature, He Himself is watching and enjoying His wonders. Secondly, it is the true Guru through whom we obtain knowledge about God and how to live in a state of peace and poise in this world.

Before proceeding to the next stanza or *Paurri*, Guru Ji expresses his admiration for God, which according to many scholars is to be read at the end of each *Paurri*. He says: "O' eternal king, very amazing and very wonderful are You, and eternal is Your glory (1-pause)

Salok

Now Guru Ji quotes a couplet from devotee Kabir Ji, which depicts the feelings of those devotees who go through all kinds of austerities in order to win God's love, but still are not blessed with His sight. Kabir Ji compares the state of such unfortunate devotees to henna leaves, which are ground into a paste for decorating the hands and feet of a bride, but nobody cares to look at that paste or dye. Comparing himself to those leaves and God to the groom, Kabir Ji says: "(O' God, I subjected myself to such tortures, as if like henna leaves), I let myself be ground into fine paste and placed myself before You, but You O' my groom never applied me to Your feet, nor inquired about me."(1)

Mehla-3

However, Guru Ji has a different perspective; instead of getting disappointed or complaining about the indifference shown by his beloved God, Guru Ji places himself at God's disposal, and instead of claiming that he has gone through any austerities or hardships for God's sake or complaining about anything, he ascribes all actions and results to God. Therefore still using the metaphor of henna leaves, Guru Ji says: "O' Nanak, showing His grace, that Groom has put us aside like henna (leaves). When that Groom shows His grace, He Himself grinds, Himself rubs and Himself applies (to His hands and feet. In other words, He Himself motivates and yokes a person in His worship). This process is like a cup filled with the wine of love belonging to God and He gives it to whomever He pleases."(2)

Paurri

Now Guru Ji comments on the general nature of this universe and how God takes care of it. He says: "(O' my friends, God) has created this universe in myriad different kinds. All (creatures in it) come and go (and merge in Him) as per (His) Will. He Himself feels delighted seeing (His creation), and beside Him there is no other (Creator)."

Guru Ji therefore prays: "(O' God), keep us as You please. Through the Guru's word, You make us understand (Your will). All depend upon (Your support), and You make them do what You like. For me, there is no one equal to You, about whom I could say (that He is as great as You)."(2)

The message of this Paurri is that instead of feeling proud of our deeds, we should always pray to God to bless us with His love and guidance of the Guru, so that we may understand and live in His will.

ਸਲੋਕੁ ਮਃ ੩॥

ਭਰਮਿ ਭੁਲਾਈ ਸਭੁ ਜਗੁ ਫਿਰੀ ਫਾਵੀ ਹੋਈ ਭਾਲਿ॥

ਪੰਨਾ ੯੪੮

ਸੋ ਸਹੁ ਸਾਂਤਿ ਨ ਦੇਵਈ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਧਿਆਈਐ ਅੰਤਰਿ ਰਖੀਐ ਉਰ ਧਾਰਿ॥

ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਸਹੁ ਪਾਇਆ ਜਾ ਕਿਰਪਾ ਕੀਤੀ
ਕਰਤਾਰਿ॥੧॥

ਮਃ ੩॥

ਧੰਧਾ ਧਾਵਤ ਦਿਨੁ ਗਇਆ ਰੈਣਿ ਗਵਾਈ ਸੋਇ॥

ਕੂਤੁ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ਮਨਮੁਖਿ ਚਲਿਆ ਰੋਇ॥

ਸਿਰੈ ਉਪਰਿ ਜਮ ਡੰਡੁ ਹੈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਇ॥

ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਿਓ ਫਿਰਿ ਆਵਣ ਜਾਣਾ ਹੋਇ॥

ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਜਮ ਡੰਡੁ ਨ ਲਾਗੈ ਕੋਇ॥

ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥੨॥

ਪਉੜੀ॥

ਇਕਿ ਆਪਣੀ ਸਿਫਤੀ ਲਾਇਅਨੁ ਦੇ ਸਤਿਗੁਰ ਮਤੀ॥
ਇਕਨਾ ਨੋ ਨਾਉ ਬਖਸਿਓਨੁ ਅਸਥਿਰੁ ਹਰਿ ਸਤੀ॥
ਪਉੜੁ ਪਾਣੀ ਬੈਸੰਤਰੇ ਹੁਕਮਿ ਕਰਹਿ ਭਗਤੀ॥

ਏਨਾ ਨੋ ਭਉ ਅਗਲਾ ਪੂਰੀ ਬਣਤ ਬਣਤੀ॥
ਸਭੁ ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਮੰਨਿਐ ਸੁਖੁ ਪਾਈ॥੩॥

salok mehlaa 3.

bharam bhulaa-ee sabh jag firee faavee ho-ee
bhaal.

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so saho saaNt na dayv-ee ki-aa chalai tis naal.
gur parsaaḍee har Dhi-aa-ee-ai anṭar
rakhee-ai ur Dhaar.

naanak ghar baiṭhi-aa saho paa-i-aa jaa
kirpaa keetee kartaar. ||1||

mehlaa 3.

DhanDhaa Dhaavaṭ din ga-i-aa rain gavaa-ee
so-ay.

koorh bol bikh khaa-i-aa manmukh chali-aa
ro-ay.

sirai upar jam dand hai doojai bhaa-ay pat
kho-ay.

har naam kaḍay na chayṭi-o fir aavan jaanaa
ho-ay.

gur parsaaḍee har man vasai jam dand na
laagai ko-ay.

naanak sehjay mil rahai karam paraapat
ho-ay. ||2||

pa-orhee.

ik aapnee siftee laa-i-an ḍay satgur maṭee.

iknaa no naa-o bakhsi-on asthir har saṭee.

pa-un paanee baisantaro hukam karahi
bhagtee.

aynaa no bha-o aglaa pooree banat bantee.

sabh iko hukam varatdaa mani-ai sukh
paa-ee. ||3||

ਸਲੋਕੁ॥

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ॥
ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ॥੧॥

ਮਃ ੩॥

ਕਿਉ ਕਰਿ ਇਹੁ ਮਨੁ ਮਾਰੀਐ ਕਿਉ ਕਰਿ ਮਿਰਤਕੁ ਹੋਇ॥
ਕਹਿਆ ਸਬਦੁ ਨ ਮਾਨਈ ਹਉਮੈ ਛੁਡੈ ਨ ਕੋਇ॥
ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਛੁਟੈ ਜੀਵਨ ਮੁਕਤੁ ਸੋ ਹੋਇ॥
ਨਾਨਕ ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ
ਕੋਇ॥੨॥

ਮਃ ੩॥

ਜੀਵਤ ਮਰਣਾ ਸਭੁ ਕੇ ਕਹੈ ਜੀਵਨ ਮੁਕਤਿ ਕਿਉ ਹੋਇ॥
ਭੈ ਕਾ ਸੰਜਮੁ ਜੇ ਕਰੇ ਦਾਰੂ ਭਾਉ ਲਾਏਇ॥
ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਸੁਖ ਸਹਜੇ ਬਿਖੁ ਭਵਜਲੁ ਨਾਮਿ ਤਰੇਇ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥੩॥

ਪਉੜੀ॥

ਦੂਜਾ ਭਾਉ ਰਚਾਇਓਨੁ ਤੈ ਗੁਣ ਵਰਤਾਰਾ॥
ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਇਅਨੁ ਹੁਕਮਿ ਕਮਾਵਨਿ ਕਾਰਾ॥
ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਕੀ ਨਾ ਬੂਝਹਿ ਬੀਚਾਰਾ॥
ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਖੇਲੁ ਹੈ ਸਚੁ ਸਿਰਜਣਹਾਰਾ॥
ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ ਲੈਹਿ ਸਚਿ ਸਬਦਿ ਸਮਾਈ॥੪॥

salok.

kabeer kasa-utee raam kee jhoothaa tikai na
ko-ay.
raam kasa-utee so sahai jo marjeevaa ho-ay.
||1||

mehlaa 3.

ki-o kar ih man maaree-ai ki-o kar mirtak
ho-ay.
kahi-aa sabad na maan-ee ha-umai chhadai
na ko-ay.
gur parsaa^{dee} ha-umai chhutai jeevan mukat
so ho-ay.
naanak jis no bakh^say tis milai tis big^han na
laagai ko-ay. ||2||

mehlaa 3.

jeevat marna^a sabh ko kahai jeevan mukat
ki-o ho-ay.
bhai kaa sanjam jay karay daaroo bhaa-o
laa-ay-ay.
an-din gun gaavai sukh sehjay bikh bhavjal
naam taray-ay.
naanak gurmukh paa-ee-ai jaa ka-o nadar
karay-i. ||3||

pa-orhee.

doojaa bhaa-o rachaa-i-on tarai gun vartaaraa.
barahmaa bisan mahays upaa-i-an hukam
kamaavan kaaraa.
pandit parh-day jotkee naa booj^heh
beechaaraa.
sabh kich^h tayraa khayl hai sach sirjanhaaraa.
jis bhaavai tis bakh^s laihi sach sabad
samaa-ee. ||4||

Salok Mehla-3

In the previous *salok*, in response to Kabir Ji's concern that in spite of his going through so much hardship for God's sight, He didn't show even a little bit of interest in him; Guru Ji stated that God Himself makes us go through necessary difficulties to bring out the virtues in us and then He Himself blesses us with His union. Now Guru Ji expresses a similar thought in another way. But this time, he puts that question on himself and says: "Being misguided by doubt, I roamed throughout the world and was exhausted trying to search (Him), but that spouse (wouldn't bless me with His sight, which could) give me any peace. (I realize that) I cannot force Him (to do anything against His will. I have been advised that) through Guru's grace we should meditate on God and keep Him enshrined within (us.

When I did this) and O' Nanak when the Creator showed His grace, I obtained my spouse even while sitting at home.”(1)

Mehla 3

In the previous stanza, Guru Ji shared with us his personal experience and how by meditating on God, he experienced Him right in his own heart. In this *salok*, he tells us why some self-conceited people don't care to remember Him and consequently keep suffering the pains of births and deaths. He says: “(O' my friends), the day (of a self-conceited person) is spent running after worldly chores, and the night is wasted sleeping. Telling lies, the self-conceited person eats poison (of ill-gotten earnings, and in the end) departs grieving (from this world). On such a person's head remains hovering the punishment by the demon of death and because of duality (love of worldly riches), loses respect. Such a person has never meditated on God's Name, so continues coming and going (in and out of this world) again and again. But by Guru's grace, in whose heart God is enshrined that person is not punished by the demon of death. O' Nanak, such a person imperceptibly remains united with (God, however only) by His grace does one obtain such state.”(2)

Paurri

Now summarizing the reasons why some keep meditating on God's Name and enjoying all kinds of blessings, while others don't care to meditate on God and keep suffering the pains of births and deaths, Guru Ji says: “(O' my friends, in this world of myriad kinds, by) blessing them with the instruction of the true Guru, God has yoked some to (singing) His praise. That immovable eternal God has blessed some (with His Name). Even (such elements as) Air, Water, and Fire worship Him (by obeying His) command. They are always in great fear (of God); who has made a perfect arrangement (for running this universe). Everywhere, it is the one command (of God) which prevails, and only by obeying (that command) one obtains peace.”(3)

The message of this *Paurri* is that by our own efforts or power, we cannot obtain God. On His own, by blessing us with the guidance of the Guru, He makes us meditate on His Name and comes to reside in our heart. But it doesn't mean that we should waste all our days in running after worldly affairs and nights in sleeping. Instead we should always keep praying to Him to bless us with the guidance of the true Guru, so that we may help meditate on His Name, and learn to live in His will, so that we are not punished by the demon of death.

Salok

In many previous *shabads*, Guru Ji observed that when by Guru's grace, people meditate on God's Name; they are accepted and honored in God's court. However in this *salok*, devotee Kabir Ji warns any false lovers or devotees against trying to find a place there, so he says: “O' Kabir, no liar can stand the touchstone of God (meet the criteria for being accepted into God's court. That one alone) who remains dead (to the worldly desires, but) alive (to God, and has a keen desire to unite with Him) passes God's test.”(1)

Mehla-3

In the previous salok, Kabir Ji stated that person alone passes God's test who remains dead (to the worldly desires, but) alive (to God, and has a keen desire to unite with Him). But the question arises, how can one so control or still one's mind, as if one is dead to the worldly desires? Guru Ji provides an answer. He says: "(We wonder), how can we still this mind and how can this mind die (to the worldly desires? Just by saying, nobody accepts (Guru's) word, and no one forsakes one's ego? (It is only) by Guru's grace, that one is rid of one's self-conceit and such a person is emancipated while still alive. But O' Nanak, that one alone obtains this status on whom (God) bestows His grace, and such a person faces no obstruction (in his or her spiritual journey)."(2)

Mehla-3

Guru Ji once again raises the question of how to die while still alive and explains it from another angle. He says: "(O' my friends), everyone talks about dying (to self), while being still alive, but how can one get emancipated while still alive? (The answer is that, the person who observes the restraint of (God's) fear, and applies the medicine of (God's) love day and night, sings praises of God in a state of peace and poise, that person swims across this dreadful poisonous ocean (by meditating on God's) Name. But O' Nanak, only the one on whom (God) casts His glance of grace, obtains (this state) through the Guru."(3)

Paurri

Once again Guru Ji makes it clear that it is God who has created *Maya* and its three modes, or the impulses for vice, virtue, and power, and everybody, including such famous gods as *Brahma*, and *Vishnu*, are His creations. He says: "(O' my friends, it is God who has created duality (or the love of humans for worldly things. It is He who has subjected them to) the three qualities (the impulses of *Maya*). It is He who has created gods like *Brahma*, *Vishnu*, and *Shiva*. They all carry out His command. The pundits and astrologers read (books), but they don't understand the real essence. (O' God), everything is Your play; You are the eternal builder (of this universe). You forgive anybody whom You please, and then through the (Guru's) word such a person remains merged in (Your praise)."(4)

The message of this Paurri is that only by so turning away our mind from worldly desires, as if we are dead, that we can reach God. But we obtain such a state only when, showing His mercy, God blesses us with the guidance of the Guru who yokes us into meditation of God's Name. Lastly it is God who has created this universe, including the so-called three primal gods, and He forgives whomever He pleases.

ਸਲੋਕੁ ਮਃ ੩॥

ਮਨ ਕਾ ਬੁਠਾ ਬੁਠੁ ਕਮਾਵੈ॥
ਮਾਇਆ ਨੇ ਫਿਰੈ ਤਪਾ ਸਦਾਵੈ॥
ਭਰਮੇ ਭੁਲਾ ਸਭਿ ਤੀਰਥ ਗਹੈ॥
ਓਹੁ ਤਪਾ ਕੈਸੇ ਪਰਮ ਗਤਿ ਲਹੈ॥
ਗੁਰ ਪਰਸਾਦੀ ਕੇ ਸਚੁ ਕਮਾਵੈ॥
ਨਾਨਕ ਸੋ ਤਪਾ ਮੋਖੰਤਰੁ ਪਾਵੈ॥੧॥

salok mehlaa 3.

man kaa jhoothaa jhooth kamaavai.
maa-i-aa no firai tapaa sadaavai.
bharmay bhoolaa sabh tirath gahai.
oh tapaa kaisay param gat lahai.
gur parsaa-dee ko sach kamaavai.
naanak so tapaa mokhantar paavai. ||1||

ਮਃ ੩॥

ਸੋ ਤਪਾ ਜਿ ਇਹੁ ਤਪੁ ਘਾਲੇ॥
 ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਸਬਦੁ ਸਮਾਲੇ॥
 ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਇਹੁ ਤਪੁ ਪਰਵਾਣੁ॥
 ਨਾਨਕ ਸੋ ਤਪਾ ਦਰਗਹਿ ਪਾਵੈ ਮਾਣੁ॥੨॥

ਪਉੜੀ॥

ਰਾਤਿ ਦਿਨਸੁ ਉਪਾਇਅਨੁ ਸੰਸਾਰ ਕੀ ਵਰਤਣਿ॥

ਪੰਨਾ ੯੪੯

ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਆਨੇਚੁ ਬਿਨਾਸਣਿ॥
 ਹੁਕਮੇ ਹੀ ਸਭ ਸਾਜੀਅਨੁ ਰਵਿਆ ਸਭ ਵਣਿ ਤ੍ਰਿਣਿ॥
 ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਰਿ ਭਣਿ॥
 ਸਬਦੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਆਪਿ ਬੁਝਾਈ॥੫॥

mehlaa 3.

so tapaa je ih tap ghaalay.
 satgur no milai sabad samaalay.
 satgur kee sayvaa ih tap parvaan.
 naanak so tapaa dargahi paavai maan. ||2||

pa-orhee.

raat dinas upaa-i-an sansaar kee vartan.

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gurmatee ghat chaanṇaa aanayr binaasan.
 hukmay hee sabh saajee-an ravi-aa sabh van
 tarin.
 sabh kichh aapay aap hai gurmukh sadaa har
 bhan.
 sabday hee sojhee pa-ee sachai aap bujhaa-ee.
 ||5||

Salok Mehla-3

This *salok* perhaps refers to the conduct of a person in the time of Guru Amar Das Ji, who used to call himself a *Tapa* (an ascetic or penitent who goes through all kinds of penances and austerities to worship God). But Guru Ji knew the true state of his mind, that he is doing all these things to impress others and make money. So he says: “(This man, who) calls himself a *Tapa* (or a penitent, is) false in mind, earns falsehood, and wanders around only for the sake of money. Lost in doubt, he is wandering around all pilgrimage places. (But) how can such an ascetic obtain the supreme state (of bliss)? Only, if through Guru’s grace, one earns truth (lives one’s life meditating on the eternal God), O’ Nanak, such a penitent obtains inner salvation (and his or her mind becomes free of internal evil impulses).” (1)

Mehla-3

Now Guru Ji gives the definition of a true *Tapa* or penitent and tells what kind of honor such a person obtains. He says: “(O’ my friends, that person alone is a (true) *Tapa* (or penitent) who undergoes this penance that he or she meets the true Guru and remembers his word (of advice). To perform the service of the Guru (or doing only those deeds which the Guru wants) is the kind of penitence, which is approved. O’ Nanak, such an ascetic obtains honor in God’s court.”(2)

Paurri

Now Guru Ji comments on the reasons why God has created such things as days and nights, what our duty is in this scheme of things, and from where we can obtain true guidance? He says: “(O’ my friends, God) has created days and nights for the conduct of the world. Through the Guru’s guidance, (God has also made arrangements to) provide (divine) light and destroy the darkness (of ignorance) in every heart. He has created everything by His command, and He is pervading in all woods and grass blades. (Whatever is there), is all

His manifestation. Through Guru's grace, you should always meditate on Him. It is only through the word of the Guru (that one) obtains this understanding, and eternal God Himself gives this understanding."(5)

The message of this *Paurri* is that the best form of worship or penance is to follow Guru's advice, (or *Gurbani* as contained in *Guru Granth Sahib Ji*) and do only those deeds, which the true Guru advises us to do. Because just as God has made sun and the moon to provide light for our bodies, similarly He has sent the true Guru to remove darkness of our minds and provide true spiritual light for the guidance of our souls.

ਸਲੋਕ ਮਃ ੩॥

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਕੇ ਚਿਤ ਮਹਿ ਭਰਮੁ॥

ਤਿਸ ਦੈ ਦਿਤੇ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ ਧਰਮੁ॥

ਅਭੈ ਨਿਰੰਜਨੁ ਪਰਮ ਪਦੁ ਤਾ ਕਾ ਭੂਖਾ ਹੋਇ॥

ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਏ ਕੋਇ॥੧॥

ਮਃ ੩॥

ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿ ਪਰ ਘਰਿ ਭੋਜਨੁ ਕਰੇਨਿ॥

ਉਦਰੈ ਕਾਰਣਿ ਆਪਣੇ ਬਹਲੇ ਭੋਖਿ ਕਰੇਨਿ॥

ਅਭਿਆਗਤ ਸੇਈ ਨਾਨਕਾ ਜਿ ਆਤਮ ਗਉਣੁ ਕਰੇਨਿ॥

ਭਾਲਿ ਲਹਨਿ ਸਹੁ ਆਪਣਾ ਨਿਜ ਘਰਿ ਰਹਣੁ ਕਰੇਨਿ॥੨॥

ਪਉੜੀ॥

ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿਅਨੁ ਵਿਚਿ ਸਚਾ ਅਸਰਾਉ॥

ਘਰੁ ਦਰੁ ਸਭੋ ਸਚੁ ਹੈ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ॥

ਸਭੁ ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਉ॥

ਸਚਾ ਆਪਿ ਤਖਤੁ ਸਚਾ ਬਹਿ ਸਚਾ ਕਰੇ ਨਿਆਉ॥

ਸਭੁ ਸਚੋ ਸਚੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਈ॥੬॥

salok mehlaa 3.

abhi-aagat ayhi na aakhee-an jin kay chit meh bharam.

tis dai ditai naankaa tayho jayhaa Dharam.

abhai niranjan param pad taa kaa bhookhaa ho-ay.

tis kaa bhojan naankaa virlaa paa-ay ko-ay. ||1||

mehlaa 3.

abhi-aagat ayhi na aakhee-an je par ghar bhojan karayn.

udrai kaaran aapnay bahlay bhaykh karayn.

abhi-aagat say-ee naankaa je aatam ga-on karayn.

bhaal lahan saho aapnaa nij ghar rahan karayn. ||2||

pa-orhee.

ambar Dharat vichhorhi-an vich sachaa asraa-o.

ghar dar sabho sach hai jis vich sachaa naa-o.

sabh sachaa hukam varatdaa gurmukh sach samaa-o.

sachaa aap takhat sachaa bahi sachaa karay ni-aa-o.

sabh sacho sach varatdaa gurmukh alakh lakhaa-ee. ||6||

Salok Mehla 3

In the previous *salok*, Guru Ji gave the definition of a true *Tapa* or penitent. Now he educates us about those, who call themselves as *Abhyagats* or mendicants, who roam around asking for alms. He says: "(O' my friends), they shouldn't be called *Abhyagats* or mendicants, in whose minds is doubt. O' Nanak, to give alms to such persons is also of similar (doubtful) merit. O' Nanak, it is only a rare person (who gets the opportunity to) feed the one who is hungry for the supreme state of (union with) God."(1)

Mehla-3

Guru Ji now gives another essential characteristic of true mendicants. He says: “(O’ my friends), they shouldn’t be called *Abhyagats* (or mendicants) who go and eat at others’ houses. To fill their bellies, they adorn many (holy) garbs. O’ Nanak, they alone are true mendicants, who search within themselves; find their spouse (God), and then (peacefully) reside in their own home (keep their mind focused on the abode of God in their own heart).”(2)

Paurri

After stating the qualities of a true mendicant or a saint, Guru Ji tells us about some of the ways in which the eternal God has created this universe, how He administers it, and what the right way is to reach Him. Guru Ji says: “(O’ my friends), separating earth and sky (from each other, He has provided His) eternal support in between (the two. In this universe), every house and door is the abode of the eternal (God), in which is pervading (God’s) eternal Name. Everywhere is pervading the eternal command (of God), and it is through the Guru that we can merge in that eternal (God). He Himself is eternal and true is His throne, sitting where He dispenses true justice. Everywhere, it is that eternal (God) alone who is pervading and it is through the Guru that one comprehends the incomprehensible (God, and not by becoming a mendicant, begging from door to door).”(6)

The message of this Paurri is that true mendicants are not those who beg from door to door; to give charity to them is of doubtful merit. True mendicants are those who search themselves and following Guru’s guidance, find God within their own hearts. Serving such mendicants is considered virtuous in God’s court.

ਸਲੋਕੁ ਮਃ ੩॥

ਰੈਣਾਇਰ ਮਾਹਿ ਅਨੰਤੁ ਹੈ ਕੂੜੀ ਆਵੈ ਜਾਇ॥
ਭਾਣੈ ਚਲੈ ਆਪਣੈ ਬਹੁਤੀ ਲਹੈ ਸਜਾਇ॥
ਰੈਣਾਇਰ ਮਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ॥

ਨਾਨਕ ਨਉ ਨਿਧਿ ਪਾਈਐ ਜੇ ਚਲੈ ਤਿਸੈ ਰਜਾਇ॥੧॥

ਮਃ ੩॥

ਸਰਜੇ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਵਿਚਿ ਹਉਮੈ ਜਨਮਿ ਬਿਨਾਸੁ॥

ਰਸਨਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਕਮਲੁ ਨ ਰੋਇਓ ਪਰਗਾਸੁ॥

ਬਿਖੁ ਖਾਧੀ ਮਨਮੁਖੁ ਮੁਆ ਮਾਇਆ ਮੋਹਿ ਵਿਣਾਸੁ॥

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਵਿਣੁ ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਪ੍ਰਿਗੁ ਵਾਸੁ॥

ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਸਚਾ ਤਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸੁ॥

ਤਾ ਅਨਦਿਨੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੁ ਕੀ ਕਬਹਿ ਨ ਛੋਡੈ ਪਾਸੁ॥

salok mehlaa 3.

rainaa-ir maahi anant^h hai koor^hee aavai jaa-ay.
bhaanai chalai aap^hnai bahutee lahai sajaa-ay.
rainaa-ir meh sab^h kich^h hai karmee palai
paa-ay.
naanak na-o niD^h paa-ee-ai jay chalai t^hisai
rajaa-ay. ||1||

mehlaa 3.

sehjay satgur na sayvi-o vich ha-umai janam
binaas.

rasnaa har ras na chak^hni-o kamal na ho-i-o
pargaas.

bikh^h khaaD^hhee manmuk^h mu-aa maa-i-aa
mohi vin^haaas.

ikas har kay naam vin^h D^hharig jeevan^h D^hharig
vaas.

jaa aapay na^hdar karay para^hb^h sachaa t^haa hovai
daasan^h daas.

t^haa an-din sayvaa karay satguroo kee kabeh na
ch^hhodai paas.

ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੋ ਵਰਤੈ ਤਿਉ ਵਿਚੇ ਗਿਰਹ
ਉਦਾਸੁ॥

ਜਨ ਨਾਨਕ ਕਰੇ ਕਰਾਇਆ ਸਭੁ ਕੇ ਜਿਉ ਭਾਵੈ ਤਿਵ ਹਰਿ
ਗੁਣਤਾਸੁ॥੨॥

ਪਉੜੀ॥

ਛਤੀਹ ਜੁਗ ਗੁਬਾਰੁ ਸਾ ਆਪੇ ਗਣਤ ਕੀਨੀ॥
ਆਪੇ ਸਿ੍ਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪਿ ਮਤਿ ਦੀਨੀ॥
ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਸਾਜਿਅਨੁ ਪਾਪ ਪੁੰਨ ਗਣਤ ਗਣੀਨੀ॥

ਜਿਸੁ ਬੁਝਾਏ ਸੇ ਬੁਝਸੀ ਸਚੈ ਸਬਦਿ ਪਤੀਨੀ॥

ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਈ॥੭॥

ji-o jal meh kamal alipato vartai tī-o vichay
girah uḏaas.

jan naanak karay karaa-i-aa sabh ko ji-o
bhaavai tiv har gunṭaas. ||2||

pa-orhee.

chhṭeēh jug gubaar saa aapay ganat keenee.
aapay sarisat sabh saajee-an aap mat deenee.
simrit saasat saaji-an paap punn ganat
ganeenee.

jis bujhaa-ay so bujhsee sachai sabad
pateenee.

sabh aapay aap varatdaa aapay bakhās
milaa-ee. ||7||

Salok Mehla-3

After telling us about the qualities of a genuine mendicant to save us from wasting our resources on false or hypocritical saints, Guru Ji enlightens us about this world, so that we may live in it most fruitfully. He says: “(O’ my friends), within this (worldly) ocean abides the infinite God. (But instead of Him), the soul (keeps running after perishable) false things. (Therefore it) keeps coming and going. (In this way, they who) follow their own will suffer severe punishment. Everything is available in this (worldly) ocean, but only through His grace does one obtain (anything). O’ Nanak, if we live as per (God’s) will, we obtain all the nine treasures (of wealth).”(1)

Mehla-3

In the previous stanza, Guru Ji stated that instead of Guru’s guidance, they who follow their own mind would suffer severe punishment. In this stanza, he expounds on this concept and says: “(O’ my friends), the one who has not served (and not followed) the true Guru with love and patience, has ruined his or her life in ego. Such a person’s tongue has not tasted the relish of God, and the lotus (of his or her heart) has not blossomed (with delight). By eating poison (of sinful life), the self-conceited person remained dead (to the true spiritual life) and was ruined by the attachment for worldly wealth. (In short), without meditating on the Name of the one God, accursed is one’s life and accursed is one’s living. (However), when the eternal (God) Himself casts His glance of grace, then one becomes the servant of (His) servants. Then day and night, such a person serves (and follows the advice of) the true Guru, and never leaves his side (or deviates from Guru’s instruction). Just as a lotus remains unaffected by the (dirty) water (in which it grows, such a mortal) remains detached in the household. Slave Nanak (says), as it pleases God, the Treasure of virtues, everybody acts as directed by Him.”(2)

Paurri

In the previous *Paurri*, Guru Ji told us how by separating earth and sky (from each other, He has provided His) true support in between (the two). In this *Paurri*, Guru Ji goes back as far as anybody can go, and tells us briefly how this world came into existence. He says: “(O’ my friends, before the creation of this universe), there was complete darkness for many *yugas* (or eons), the count of which only God Himself knows (and no one else).

On His own, He fashioned the entire universe and gave (the necessary) knowledge (to the beings). He Himself created *Simritis and Shastras* (through the scholars, and laid out the difference between) vice and virtue. He alone understands (this mystery), whom He Himself reveals it, and who has full faith in the true word (of the Guru). God Himself works in everything and on His own He forgives (a person) and unites him (or her with Him).”(7)

The message of this *Paurri* is that the infinite God is pervading in the entire creation, and one can obtain all the nine treasures of wealth, if one lives in accordance with His will. But the one, who instead of Guru’s advice, follows one’s own self-conceit, wastes his or her life in vain. However, God Himself is pervading in all, and on His own He forgives the beings and unites them with Him through the Guru’s guidance.

ਸਲੋਕ ਮ: ੩॥

ਇਹੁ ਤਨੁ ਸਭੇ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ॥
ਜੇ ਸਹਿ ਰਤੇ ਆਪਣੈ ਤਿਨ ਤਨਿ ਲੋਭ ਰਤੁ ਨ ਹੋਇ॥
ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭ ਰਤੁ ਵਿਚਹੁ ਜਾਇ॥

ਪੰਨਾ ੯੫੦

ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ
ਮੇਲੁ ਗਵਾਇ॥
ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ ਜੋ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ॥੧॥

ਮ: ੩॥

ਰਾਮਕਲੀ ਰਾਮੁ ਮਨਿ ਵਸਿਆ ਤਾ ਬਨਿਆ ਸੀਗਾਰੁ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਬਿਗਸਿਆ ਤਾ ਸਉਪਿਆ ਭਗਤਿ ਭੰਡਾਰੁ॥
ਭਰਮੁ ਗਇਆ ਤਾ ਜਾਗਿਆ ਚੂਕਾ ਅਗਿਆਨ ਅੰਧਾਰੁ॥
ਤਿਸ ਨੇ ਰੂਪੁ ਅਤਿ ਅਗਲਾ ਜਿਸੁ ਹਰਿ ਨਾਲਿ ਪਿਆਰੁ॥
ਸਦਾ ਰਵੈ ਪਿਰੁ ਆਪਣਾ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥
ਮਨਮੁਖਿ ਸੀਗਾਰੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਜਨਮੁ ਸਭੁ ਹਾਰਿ॥
ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਸੀਗਾਰੁ ਕਰਹਿ ਨਿਤ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥
ਸੈਸਾਰੈ ਵਿਚਿ ਸੋਭ ਨ ਪਾਇਨੀ ਅਗੈ ਜਿ ਕਰੇ ਸੁ ਜਾਣੈ ਕਰਤਾਰੁ॥
ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਦੁਹੁ ਵਿਚਿ ਹੈ ਸੰਸਾਰੁ॥
ਚੰਗੈ ਮੰਦੈ ਆਪਿ ਲਾਇਅਨੁ ਸੋ ਕਰਨਿ ਜਿ ਆਪਿ ਕਰਾਏ
ਕਰਤਾਰੁ॥੨॥

ਮ: ੩॥

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਂਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥

salok mehlā 3.

ih tān sabho raṭ hai raṭ bin tān na ho-ay.
jo seh raṭay aapṇai tīn tān lobh raṭ na ho-ay.
bḥai pa-i-ai tān kḥeen ho-ay lobh raṭ vichahu
jaa-ay.

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ji-o baisantār dḥaaṭ sudh ho-ay ṭi-o har kaa
bḥa-o ḍurmat mail gavaa-ay.
naanak ṭay jan sohṇay jo raṭay har rang
laa-ay. ||1||

mehlā 3.

raamkalee raam man vasi-aa ṭaa bani-aa
seegaar.
gur kai sabad kamal bigsi-aa ṭaa sa-upi-aa
bḥagat bḥandaar.
bḥaram ga-i-aa ṭaa jaagi-aa chookaa agi-aan
anDhaar.
ṭis no roop aṭ aglaa jis har naal pi-aar.
sadāa ravai pir aapṇaa sobḥaa avantee naar.
manmukḥ seegaar na jaan nee jaasan janam
sabh haar.
bin har bḥagṭee seegaar karahi niṭ jameh
ho-ay kḥu-aar.
saisaarai vich sobḥ na paa-inee agai je karay
so jaanai kartaar.
naanak sachaa ayk hai ḍuhu vich hai sansaar.
changai mandai aap laa-i-an so karan je aap
karaa-ay kartaar. ||2||

mehlā 3.

bin satgur sayvay saaṅṅ na aavee ḍoojee
naahee jaa-ay.

ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ ਜਾਇ॥
 ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ॥
 ਤਿਨ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ॥
 ਜਿਨੀ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੋ ਖਾਲੀ ਕੋਈ ਨਾਹਿ॥
 ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ॥
 ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ॥੩॥

ਪਉੜੀ॥

ਆਪਿ ਅਲਿਪਤੁ ਸਦਾ ਰਹੈ ਹੋਰਿ ਧੰਧੈ ਸਭਿ ਧਾਵਹਿ॥
 ਆਪਿ ਨਿਹਚਲੁ ਅਚਲੁ ਹੈ ਹੋਰਿ ਆਵਹਿ ਜਾਵਹਿ॥
 ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਵਹਿ॥
 ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਈਐ ਸਚਿ ਸਿਫਤਿ ਸਮਾਵਹਿ॥
 ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ॥੮॥

jay bahutayraa lochee-ai viṅ karmā paa-i-aa
 na jaa-ay.
 antar lobh vikaar hai doojai bhaa-ay
 khu-aa-ay.
 tin jaman maran na chuk-ee ha-umai vich
 dukh paa-ay.
 jinee satgur si-o chit laa-i-aa so khaalee
 ko-ee naahi.
 tin jam kee talab na hova-ee naa o-ay dukh
 sahaahi.
 naanak gurmukh ubray sachai sabad
 samaahi. ||3||

pa-orhee.

aap alipat sadā rahai hor DhanDhai sabh
 Dhaaveh.
 aap nihchal achal hai hor aavahi jaaveh.
 sadā sadā har Dhi-aa-ee-ai gurmukh sukh
 paavahi.
 nij ghar vaasaa paa-ee-ai sach sifat
 samaaveh.
 sachaa gahir gambheer hai gur sabad
 bujhaa-ee. ||8||

Salok Mehla-3

In the previous *Paurri*, Guru Ji described how God created the universe out of total darkness. In this *salok*, while explaining one of the *saloks* by Farid Ji, he tells us how we can make this body really gorgeous and virtuous. He beautifully uses the word *Ratt* (Punjabi equivalent of blood, red color and love) in three different meanings, which can only be enjoyed if one reads the original text in Punjabi. He says: “(O’ my friends), this entire body of ours has blood; without blood, the body cannot survive. They who are imbued with the love of their spouse (God) do not have any greed in their blood. When we submit to the fear of God, our body becomes weak and any blood (or thought) of greed is driven out of it. Just as upon putting in fire, a metal becomes pure, similarly the fear of God dispels the dirt of bad intellect. O’ Nanak, beautiful (virtuous) are those devotees, who imbued with the God’s love are attuned to Him.”(1)

Mehla-3

In the previous *salok*, Guru Ji stated that beautiful (virtuous) are those devotees, who being imbued in the love of God, are attuned to Him. Now he describes how such persons become beautiful in the divine sense. He says: “(O’ my friends), if by singing praises of God in a melodious musical measure such as *Ram Kali*, God is enshrined in one’s mind that becomes like one’s ornamentation (and one looks beautiful and virtuous). If through the Guru’s word the lotus (of one’s heart) blooms, (then God) entrusts one with the treasure of His devotion. (Further, if through the Guru’s word, one’s) doubt is removed, then one is awakened (to the false allurements of the world), and one’s darkness of ignorance is dispelled. That (bride soul) who is (truly) in love with God looks very beautiful (and virtuous). Such a good reputed bride (soul) always enjoys the company of her spouse (God). But the self-conceited (bride souls) do not know how to embellish themselves

(with the ornaments of virtues, which are pleasing to the spouse God); they would depart (from the world) losing the (game of human) life. They who embellish themselves with ornaments (garbs and rituals) bereft of the worship (of God), are born and being wasted daily. They don't get any respect in this world. What happens to them in the yond that God alone knows. O' Nanak, it is the one (God) alone who is eternal (and free from the rounds of births and deaths), but the world is subject to these two processes (of birth and death. God) Himself has yoked the creatures to good or evil (deeds), and they do what the Creator makes them do.”(2)

Mehla-3

In the previous *salok*, Guru Ji stated that when the lotus (of one's heart) blooms through the Guru's word, (God) bestows (upon that one) the treasure of His devotion. In this *salok*, he shows the opposite picture and tells what happens, if one tries to obtain God without the Guru's guidance. He says: “(O' my friends), without serving (following the guidance of) the Guru, one doesn't obtain peace (of mind), and (except for the Guru) there is no other place (where one can get this peace). Even if we wish a lot, without destiny (the Guru) cannot be obtained. (Because, as long as there is) greed and evil within, (mortals) remain lost in the love of others (instead of God. So their cycle of) births and deaths, never ends, and engrossed in ego, they suffer in pain. But they who have attuned their minds to the true Guru do not come empty handed (from the Guru's court). They are not summoned by the demon of death, nor do they suffer pain. O' Nanak, the Guru's followers are saved because they remain merged in the (Guru's) eternal word.”(3)

Paurri

Now Guru Ji tells us how God, while Himself remaining detached or unaffected, has engaged His creatures into different tasks and what the way is to get out of the constant worldly involvements, enjoy eternal peace, and become one with God Himself. He says: “(O' my friends, God) Himself remains detached from (worldly involvements), but all others keep running after (worldly) tasks. He Himself is immovable and eternal, but the other (creatures) keep coming and going. By always contemplating such a God, the Guru's followers enjoy peace. They find a place in their own home (the abode of God), and always remain absorbed in praising the eternal (God). Through his word, the Guru makes us realize that the eternal God is profound and unfathomable.”(8)

The message of this Paurri is that without true love, God's devotion cannot be done, and all one's outer garbs and decorations are merely a show, which have no spiritual merit. But without the guidance of the true Guru, one remains filled with greed and evil thoughts, which ruin one and make one, suffer the pains of births and deaths. The Guru gives us this guidance that it is only through the praise of God that we merge in Him.

ਸਲੋਕ ਮ: ੩॥

ਸਚਾ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭੇ ਵਰਤੈ ਸਚੁ॥

ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਸੇ ਫਲੁ ਪਾਏ ਸਚੁ॥

ਕਥਨੀ ਬਦਨੀ ਕਰਤਾ ਫਿਰੈ ਹੁਕਮੁ ਨ ਬੁਝੈ ਸਚੁ॥

ਨਾਨਕ ਹਰਿ ਕਾ ਭਾਣਾ ਮੰਨੇ ਸੇ ਭਗਤੁ ਹੋਇ ਵਿਣੁ ਮੰਨੇ ਕਚੁ
ਨਿਕਚੁ॥੧॥

salok mehlāa 3.

sachaa naam Dhi-aa-ay too sabho vartai
sach.

naanak hukmai jo bujhai so fal paa-ay sach.

kathnee badnee kartaa firai hukam na
boojhai sach.

naanak har kaa bhaanaa mannay so bhagat
ho-ay vin mannay kach nikach. ||1||

ਮਃ ੩॥

ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨਾ ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥
 ਓਇ ਥਾਉ ਕੁਥਾਉ ਨ ਜਾਣਨੀ ਉਨ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ॥
 ਓਇ ਆਪਣੈ ਸੁਆਇ ਆਇ ਬਹਿ ਗਲਾ ਕਰਹਿ ਓਨਾ ਮਾਰੇ
 ਜਮੁ ਜੰਦਾਰੁ॥
 ਅਗੈ ਦਰਗਹ ਲੇਖੈ ਮੰਗਿਐ ਮਾਰਿ ਖੁਆਰੁ ਕੀਚਹਿ ਕੂੜਿਆਰੁ॥
 ਏਹ ਕੂੜੈ ਕੀ ਮਲੁ ਕਿਉ ਉਤਰੈ ਕੋਈ ਕਢਹੁ ਇਹੁ ਵੀਚਾਰੁ॥
 ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਾਮੁ ਦਿਤਾਏ ਸਭਿ ਕਿਲਵਿਖ ਕਟਣਹਾਰੁ॥
 ਨਾਮੁ ਜਪੇ ਨਾਮੋ ਆਰਾਧੇ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹੁ ਸਭਿ ਨਮਸਕਾਰੁ॥

ਪੰਨਾ ੯੫੧

ਮਲੁ ਕੂੜੀ ਨਾਮਿ ਉਤਾਰੀਅਨੁ ਜਪਿ ਨਾਮੁ ਹੋਆ ਸਚਿਆਰੁ॥
 ਜਨ ਨਾਨਕ ਜਿਸ ਦੇ ਏਹਿ ਚਲਤ ਹਹਿ ਸੋ ਜੀਵਉ ਦੇਵਣਹਾਰੁ॥੨॥

ਪਉੜੀ॥

ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਨਾਹਿ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈਐ॥
 ਗੁਰ ਪਰਸਾਦੀ ਪਾਇ ਜਿਥਹੁ ਹਉਮੈ ਜਾਈਐ॥
 ਰਸ ਕਸ ਸਾਦਾ ਬਾਹਰਾ ਸਚੀ ਵਡਿਆਈਐ॥
 ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਦੇਇ ਆਪਿ ਲਏ ਮਿਲਾਈਐ॥
 ਘਟ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤੁ ਰਖਿਓਨੁ ਗੁਰਮੁਖਿ ਕਿਸੈ ਪਿਆਈ॥੯॥

mehlaa 3.

manmukh bol na jaannee onaa andar kaam
 kroDh aha^mkaar.
 o-ay thaa-o kuthaa-o na jaannee un antar
 lobh vikaar.
 o-ay aap^{nai} su-aa-ay aa-ay bahi galaa
 karahi onaa maaray jam jandaar.
 agai dargeh laykhai mangi-ai maar khu-aar
 keecheh koorhi-aar.
 ayh koorhai kee mal ki-o utrai ko-ee
 kad^hhahu ih veechaar.
 satgur milai^taa naam dir^hh^{aa}-ay sabh kilvikh
 katan^hhaar.
 naam japay naamo aaraaD^hay tis jan ka-o
 karahu sabh namaskaar.

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mal koor^hhee naam ut^aaree-an jap naam
 ho-aa sachiaar.
 jan naanak jis day ayhi chalat^t heh so
 jeeva-o dayvaⁿhaar. ||2||

pa-or^hee.

tuD^h jayvad daat^aaa naahi kis aakh
 sun^{aa}-ee-ai.
 gur p^arsaadee paa-ay jithahu ha-umai
 jaa-ee-ai.
 ras kas saad^{aa} baahraa sach^{ee}
 vadi-aa-ee-ai.
 jis no bak^hsay tis day-ay aap la-ay
 milaa-ee-ai.
 ghat antar amrit^t rakhi-on gurmukh kisai
 pi-aa-ee. ||9||

Salok Mehla-3

In the previous *Paurri*, Guru Ji stated that by always contemplating on God, the Guru's followers enjoy peace. They find a place in the abode of God and always remain absorbed in praising the eternal (God). In this stanza, he repeats this advice and addressing himself (actually us), he says: "O' Nanak, meditate on the eternal Name (of God), because that eternal (God) pervades everywhere. The person who understands (and lives as per) the will (of God) obtains the fruit (of union with) the eternal (God). But, the one who goes about indulging in useless talk and prattle doesn't understand the true will of God. O' Nanak, the one who obeys (God's) will is a (true) devotee, and without obeying the will a person is absolutely immature."(1)

Now commenting on the self-conceited persons, who don't care to listen to the Guru, or realize God's will, Guru Ji says: "(O' my friends), the self-conceited persons don't know what to say, because within them is lust, anger, and arrogance. They can't discriminate

between right and wrong place (to say a thing), because within them is greed and evil. For their own selfish ends, they come, sit and talk (about their selfish interests, therefore) the cruel demon of death punishes them. In the yond (in God's court), they are asked to account for (their evil deeds), and the false ones are severely punished and ruined. Let somebody think about it and find out how could this dirt of falsehood be removed? (The answer is that) if one meets the true Guru then he makes a person meditate on (God's) Name, which can dispel all sins. All of you should salute that person who meditates on the Name and worships the Name. Because by meditating on the Name, that person has removed the filth of falsehood and has become a truthful (person). Servant Nanak prays that He whose wondrous plays are all these, may that beneficent God live (forever)."(2)

Paurri

Guru Ji concluded the previous *salok* with the prayer that may that beneficent God live forever, whose wondrous plays are all these. Now directly addressing God in the most humble and affectionate way, he says: "(O' God), there is no other benefactor as great as You, to whom we could describe (our state). It is only by Guru's grace, that we obtain (the gift of Name), which can dispel our ego. God is above all the worldly tastes and relishes and true is His glory. Whom He forgives, He gives (that person the gift of Name), and He unites (that person with Him). He has kept the nectar (of Name in everybody's heart), but it is only through the Guru, that He helps a rare one drink it."(9)

The message of this Paurri is that only by meditating on God's Name under Guru's guidance, can we understand God's will and enjoy a peaceful life. The self-conceited persons who only keep talking about useless things, and do not listen to the Guru's advice, are punished by the demon of death. Showing His mercy, whom God unites with the true Guru, that person drinks the nectar of God's Name and is blessed with His union.

ਸਲੋਕ ਮਃ ੩॥

ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ॥
ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ਸੁ ਮੰਨਿ ਲੈਨਿ ਸੇਈ ਕਰਮ ਕਰੇਨਿ॥
ਜਾਇ ਪੁਛਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬਿਆਸ ਸੁਕ ਨਾਰਦ ਬਚਨ ਸਭ
ਸਿ੍ਰਸਟਿ ਕਰੇਨਿ॥
ਸਚੈ ਲਾਏ ਸਚਿ ਲਗੇ ਸਦਾ ਸਚੁ ਸਮਾਲੇਨਿ॥
ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਭਏ ਜਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇਨਿ॥੧॥

ਮਃ ੩॥

ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਸਿਖ ਭੀ ਅੰਧੋ ਕਰਮ ਕਰੇਨਿ॥
ਓਇ ਭਾਣੈ ਚਲਨਿ ਆਪਣੈ ਨਿਤ ਝੂਠੋ ਝੂਠੋ ਬੋਲੇਨਿ॥
ਕੂੜੁ ਕੁਸਤੁ ਕਮਾਵਦੇ ਪਰ ਨਿੰਦਾ ਸਦਾ ਕਰੇਨਿ॥
ਓਇ ਆਪਿ ਡੁਬੇ ਪਰ ਨਿੰਦਕਾ ਸਗਲੇ ਕੁਲ ਡੋਬੇਨਿ॥

salok mehlā 3.

baabaanee-aa kahaanee-aa puṭ sapuṭ karayn.
je satgur bhaavai so man lain say-ee karam
karayn.
jaa-ay puchhahu simrit saasat bi-aas suk
naarad bachan sabh sarisat karayn.
sachai laa-ay sach lagay sadaa sach
samaalayn.
naanak aa-ay say parvaan bha-ay je saglay
kul tarayn. ||1||

mehlā 3.

guroo Jinaa kaa anDhulaa sikh bhee anDhay
karam karayn.
o-ay bhaanai chalan aapnai nit jhootho jhooth
bolayn.
kooorh kusat kamaavday par nindaa sadaa
karayn.
o-ay aap dubay par nindkaa saglay kul
dobayn.

ਨਾਨਕ ਜਿਤੁ ਓਇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਉਇ ਬਪੁਰੇ ਕਿਆ
ਕਰੇਨਿ॥੨॥

naanak jit o-ay laa-ay tit lagay u-ay bapurhay
ki-aa karayn. ||2||

ਪਉੜੀ॥

ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਰਖਦਾ ਜੇਤੀ ਸਿਸਟਿ ਸਭ ਕੀਤੀ॥

ਇਕਿ ਕੂੜਿ ਕੁਸਤਿ ਲਾਇਅਨੁ ਮਨਮੁਖ ਵਿਗੂੜੀ॥
ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਅੰਦਰਿ ਹਰਿ ਪ੍ਰੀਤੀ॥

ਜਿਨ ਕਉ ਪੋੜੈ ਪੁੰਨੁ ਹੈ ਤਿਨੁ ਵਾਤਿ ਸਿਪੀਤੀ॥
ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਚੁ ਸਿਫਤਿ ਸਨਾਈ॥੧੦॥

pa-orhee.

sabh nadree andar rakh-daa jaytee sisat sabh
keetee.

ik koorh kusat laa-i-an manmukh vigootee.
gurmukh sadaa Dhi-aa-ee-ai andar har
pareetee.

jin ka-o potai punn hai tin vaat sipeetee.
naanak naam Dhi-aa-ee-ai sach sifat
sanaa-ee. ||10||

Salok Mehla-3

In this *salok*, Guru Ji comments on the conduct of good human beings, who learn good lessons from the lives of their elders and try to follow the advice of the their Guru. He says: “The worthy children talk about (and get inspiration) from the stories of their forefathers. Also, whatever pleases the true Guru, they obey it and do only those deeds (which the Guru likes). You may go and consult *Simrities*, and *Shastras* (or ask such wise sages like *Beaas*, *Sukk*, and *Narad*, who preach to the world, (they would all tell you the same thing). They whom the eternal (God) has attached to the Truth are attuned to the eternal (God). O’ Nanak, the advent of those who emancipate all their lineages is approved.”(1)

Mehla-3

In the previous *salok*, Guru Ji told us that the worthy children talk about (and get inspiration) from the stories of their forefathers. Whatever pleases the true Guru, they accept it and do only those deeds, (which the Guru likes). However, he cautions us against falling into the traps of hypocritical or ignorant gurus and following their bad advice. He says: “(O’ my friends), they whose guru is ignorant, his disciples would also do blind (foolish) deeds. They follow their own (misguided) intellect and daily utter lies. They practice falsehood and deception and always slander others. They who slander others, not only drown (and ruin) themselves, but also sink all their lineages. However O’ Nanak, those wretched (people do what they can) because they are doing (the tasks to which) they have been yoked.”(2)

Paurri

In the previous *saloks*, Guru Ji compared the conduct of worthy humans who act on the advice of the true Guru, and the self-conceited or those persons who follow the false or ignorant Gurus.

Now Guru Ji tells us how God keeps an eye on the conduct of all the creatures, and what his advice is for us. He says: “(O’ my friends, God) keeps an eye on the entire universe, which He has created. Some He has yoked to (a life of) falsehood and fabrication; these self-conceited ones are ruined. But, they who act as per their (true) Guru’s advice, always contemplate (on God), because within them is love (for Him). Yes, they in whose destiny is virtue, on their tongue (is always the) praise (of God). Therefore O’ Nanak, we should

always meditate on (God's) Name, because it is only His praise and worship which is eternal (and is always beneficial for the human soul).”(10)

The message of this *Paurri* is that we should listen to and draw inspiration from the stories of bravery and good deeds of our fore fathers and Gurus. But we shouldn't listen to the lies and exaggerations of the self-conceited people or the fake gurus or follow their bad examples. We should remember that God is watching the conduct of all His creatures; therefore we should never indulge in any evil deeds. Following the advice of the true Guru, we should always sing God's praise and meditate on His Name.

ਸਲੋਕੁ ਮਃ ੧॥

ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ॥
ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣ ਜਾਹਿ॥
ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ ਭਾਉ॥
ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ॥
ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ॥
ਆਪੇ ਆਪੈ ਪੂਜਾ ਹੋਇ॥
ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ॥
ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ॥
ਵਢੀ ਲੈ ਕੈ ਹਰੁ ਗਵਾਏ॥
ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪਤਿ ਸੁਣਾਏ॥
ਤੁਰਕ ਮੰਤੁ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ॥
ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ॥
ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ॥
ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ॥
ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੁਤਾ॥
ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੁਤਾ॥
ਜੋਗੁ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ॥
ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ॥
ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ॥
ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ॥੧॥

ਮਃ ੧॥

ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ॥
ਸੁਤੁ ਜਨੇਊ ਪਤਿ ਗਲਿ ਪਾਵੈ॥
ਸੁਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ॥
ਨਾਤਾ ਧੋਤਾ ਬਾਇ ਨ ਪਾਈ॥
ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ॥

ਪੰਨਾ ੯੫੨

ਵਿਣੁ ਗੁਰ ਪੀਰੈ ਕੋ ਬਾਇ ਨ ਪਾਈ॥
ਰਾਹੁ ਦਸਾਇ ਓਥੋ ਕੋ ਜਾਇ॥
ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ॥
ਜੋਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ॥
ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦਾ ਪਾਈ॥

salok mehlāa 1.

saṭee paap kar saṭ kamaahi.
gur deekhi-aa ghar dayvan jaahi.
istaree purkhai khati-ai bhāa-o.
bhāavai aava-o bhāavai jaa-o.
saasat bayd na maanai ko-ay.
aapo aapai poojaa ho-ay.
kaajee ho-ay kai bahai ni-aa-ay.
fayray tasbee karay khudaa-ay.
vadhee lai kai hak gavaa-ay.
jay ko puchhai taa parh sunaa-ay.
turak mantar kan ridai samaahi.
lok muhaaveh chaarhee khaahi.
cha-ukaa day kai suchaa ho-ay.
aisaa hindoo vaykhu ko-ay.
jogee girhee jataa bibhoot.
aagai paachhai roveh poot.
jog na paa-i-aa jugat gavaa-ee.
kit kaaran sir chhaa-ee paa-ee.
naanak kal kaa ayhu parvaan.
aapay aakhan aapay jaan. ||1||

mehlāa 1.

hindoo kai ghar hindoo aavai.
soot janay-oo parh gal paavai.
soot paa-ay karay buri-aa-ee.
naataa Dhotaa thaa-ay na paa-ee.
musalmaan karay vadi-aa-ee.

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vin gur peerai ko thaa-ay na paa-ee.
raahu dasaa-ay othai ko jaa-ay.
karnee baajhahu bhisat na paa-ay.
jogee kai ghar jugat dasaa-ee.
tit kaaran kan mundraa paa-ee.

ਮੁੰਦ੍ਰਾ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ॥
ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ॥
ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਉ॥
ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਉ॥
ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ॥
ਹੋਰੁ ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ॥
ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ॥
ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ॥
ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ॥
ਨਾਨਕ ਅਗੈ ਪੁਛ ਨ ਹੋਇ॥੨॥

ਪਉੜੀ॥

ਹਰਿ ਕਾ ਮੰਦਰੁ ਆਖੀਐ ਕਾਇਆ ਕੋਟੁ ਗੜੁ॥
ਅੰਦਰਿ ਲਾਲ ਜਵੇਹਰੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪੜੁ॥
ਹਰਿ ਕਾ ਮੰਦਰੁ ਸਰੀਰੁ ਅਤਿ ਸੋਹਣਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਿੜੁ॥
ਮਨਮੁਖ ਆਪਿ ਖੁਆਇਅਨੁ ਮਾਇਆ ਮੋਹ ਨਿਤ ਕੜੁ॥
ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਪੂਰੈ ਭਾਗਿ ਪਾਇਆ ਜਾਈ॥੧੧॥

mundraa paa-ay firai sansaar.
jithai kithai sirjanhaar.
jaytay jee-a taytay vaataa-oo.
cheeree aa-ee dhiil na kaa-oo.
aythai jaanai so jaa-ay sinjaanai.
hor fakarh hindoo musalmaanai.
sabhnaa kaa dar laykhnaa ho-ay.
karnee baajhahu tarai na ko-ay.
sacho sach vakhaanai ko-ay.
naanak agai puchh na ho-ay. ||2||

pa-orhee.

har kaa mandar aakhee-ai kaa-i-aa kot garh.
andar laal javayharee gurmukh har naam parh.
har kaa mandar sareer at sohnaa har har
naam dirh.
manmukh aap khu-aa-i-an maa-i-aa moh nit
karh.
sabhnaa saahib ayk hai poorai bhaag paa-i-aa
jaa-ee. ||11||

Salok Mehla-3

In the previous *Paurri*, Guru Ji compared the conduct of worthy humans who act on the advice of the true Guru, and the self-conceited or those who follow the false or ignorant gurus. But in those times and more so now, there were many who acted like saints or yogis or other such virtuous people, but were actually liars and sinners. In this *salok*, Guru Ji comments on the conduct of many such hypocrites of his time. He says: “(O’ my friends, in the present age), they who call themselves as (righteous) donors, actually (amass wealth) by sinful deeds and then give (a little bit) in charity. (For the sake of worldly wealth, they who call themselves as gurus) are going to the houses (of others) to give (divine) instruction. A woman (may call herself a faithful wife, but she) loves her man only for what he earns. (Otherwise she) doesn’t care from where he comes and where he goes. Nobody obeys what is written in (the holy books including) *Shastras and Vedas*. All are (following the dictates of their own mind, and thus doing) self-worship. The one who, becoming a *Qazi* (Muslim judge), sits (on a chair) to administer justice, says the rosary and utters (God’s) Name, but accepting bribery he deprives many of (true) justice many. If some one questions (him), he quotes (some verse) (from the Muslim law to support his false decision). They who consider themselves as the leaders or gurus of Hindus) listen to the Muslim Mantra (the *Kalima*) and keep it enshrined in their hearts. They plunder the people and then turn against them. Look at such a Hindu, who by simply plastering his courtyard considers himself pure. (As for a) yogi; even though he has matted hair and has smeared himself with ashes, he is still a householder. Children are crying all around him (because his family members are still depending on him for their sustenance). He has not obtained yoga (or union with God, and has lost the way (to live in the world. One wonders, why has he put ashes on his head? O’ Nanak, this is the sign of *Kal Yug* (the Iron age), that people themselves are justifying and approving, what they say (or do).”(1)

Mehla-1

In the previous *salok*, Guru Ji commented on those people who posed as saints, yogis, and judges, but were the worst liars and hypocrites of their time. In this *salok*, he comments on another aspect of the state of his times and tells how, simply by adopting certain outer garbs and performing certain rituals, people declared themselves as belonging to certain faiths, but without purifying their conduct or doing good deeds, claimed that they were going to heaven.

Guru Ji tells all such people how, without good deeds, all those outer garbs and rituals are of no use. He says: “(O’ my friends, when a child is born into a Hindu family, and thus) when another Hindu comes to the house of a Hindu, (at certain age), after chanting some mantras (a Brahmin) puts a sacred cotton thread around his neck (and declares, that now he has become a Hindu). But even after wearing this sacred thread, if that person indulges in bad deeds, then none of his or her sacred ablutions and purifications are approved (in God’s court).”

“Similarly a Muslim praises his own faith and says: “Without (accepting their) prophet as the Guru, no one obtains a place (in heaven). Everyone asks for the way (to the mansion of God, but) rare is the one who reaches there, because, without (good) deeds, no body can enter heaven.”

“(The same is true of yogis.). When someone goes to the house (or the monastery) of a yogi to learn the way (to yoga or union with God), he wears (special) earrings for that reason. After wearing those earrings, he roams around the world (claiming that he alone knows the way to unite with God. Abandoning his home, he wanders around in jungles and mountains, but) he doesn’t realize that the Creator is present wherever (one may look.) As many are the creatures; they are (all like) travelers and when the call (for their return) arrives, then without delay (they have to depart from this world). The person who realizes (God here in this world, would be able to) recognize (that God, when he or she) goes to the next world. (The claims that a person would go to heaven because he or she is) a Hindu or Muslim, are absolutely baseless. All are judged (in God’s court), as per the account (of their deeds in this world,) and without (good) conduct, no one is emancipated. Only a rare person remembers the eternal (God) alone, O’ Nanak, such a person is not asked (to render any account) hereafter.”(2)

Paurri

Guru Ji concluded the previous *salok* with the remark that the one who remembers only the eternal (God), is not asked to render any account hereafter. Now he tells us how to remember that God and where His abode is. He says: “(O’ my friend, this) body is called the God’s fort. Under the guidance of the Guru, meditate on God’s Name (and you will obtain) the rubies and pearls (of divine virtues). Yes this body, which is the mansion of God, is extremely beautiful; firmly instill God’s Name in it. (As for the) self-conceited ones, (God) Himself has a strayed them (from the right path), and everyday they keep agonizing in worldly attachments. (But one thing to remember, is that) there is only one Master of all the creatures, (who is only) obtained by perfect destiny.”(11)

The message of this *Paurri* is that no matter what social position we may have, or what faith we may adopt, wear any garbs and perform rituals, we cannot reach the mansion of God without good deeds and without remembering the eternal God, who is residing right in our bodies and is the treasure of invaluable virtues.

ਸਲੋਕ ਮ: ੧॥

ਨਾ ਸਤਿ ਦੁਖੀਆ ਨਾ ਸਤਿ ਸੁਖੀਆ ਨਾ ਸਤਿ ਪਾਣੀ ਜੰਤ
ਫਿਰਹਿ॥

ਨਾ ਸਤਿ ਮੂੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾ ਸਤਿ ਪਤਿਆ ਦੇਸ ਫਿਰਹਿ॥

ਨਾ ਸਤਿ ਰੁਖੀ ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਦੁਖ ਸਹਹਿ॥

ਨਾ ਸਤਿ ਹਸਤੀ ਬਧੇ ਸੰਗਲ ਨਾ ਸਤਿ ਗਾਈ ਘਾਹੁ ਚਰਹਿ॥

ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੋਈ ਜਿਸ ਨੋ ਦੇਇ ਤਿਸੁ ਆਇ
ਮਿਲੈ॥

ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਜਿਸੁ ਘਟ ਭੀਤਰਿ ਸਬਦੁ
ਰਵੈ॥

ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ ਜਿਸਹਿ ਖੁਆਈ ਤਿਸੁ
ਕਉਣੁ ਕਹੈ॥

ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟਣੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣੁ॥

ਜਿਸਹਿ ਭੁਲਾਈ ਪੰਧ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਣੁ॥੧॥

ਮ: ੧॥

ਸੋ ਗਿਰਹੀ ਜੋ ਨਿਗੁਹੁ ਕਰੈ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ ਕਰੈ॥

ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ ਸਰੀਰੁ॥

ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ॥

ਬੋਲੈ ਈਸਰੁ ਸਤਿ ਸਰੂਪੁ॥

ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥੨॥

ਮ: ੧॥

ਸੋ ਅਉਧੂਤੀ ਜੋ ਧੂਪੈ ਆਪੁ॥

ਭਿਖਿਆ ਭੋਜਨੁ ਕਰੈ ਸੰਤਾਪੁ॥

ਅਉਹਠ ਪਟਣ ਮਹਿ ਭੀਖਿਆ ਕਰੈ॥

ਸੋ ਅਉਧੂਤੀ ਸਿਵ ਪੁਰਿ ਚੜੈ॥

ਬੋਲੈ ਗੋਰਖੁ ਸਤਿ ਸਰੂਪੁ॥

ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥੩॥

ਮ: ੧॥

ਸੋ ਉਦਾਸੀ ਜਿ ਪਾਲੇ ਉਦਾਸੁ॥

ਅਰਧ ਉਰਧ ਕਰੇ ਨਿਰੰਜਨ ਵਾਸੁ॥

ਚੰਦ ਸੂਰਜ ਕੀ ਪਾਏ ਗੰਢਿ॥

ਤਿਸੁ ਉਦਾਸੀ ਕਾ ਪੜੈ ਨ ਕੰਧੁ॥

ਬੋਲੈ ਗੋਪੀ ਚੰਦੁ ਸਤਿ ਸਰੂਪੁ॥

ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥੪॥

ਮ: ੧॥

ਸੋ ਪਾਖੰਡੀ ਜਿ ਕਾਇਆ ਪਖਾਲੇ॥

salok mehlaa 1.

naa sat̃ dukhēe-aa naa sat̃ sukhēe-aa naa sat̃
paanee jant̃ fireh.

naa sat̃ moond mudaa-ee kaysee naa sat̃
parhi-aa days fireh.

naa sat̃ rukhēe birkhēe pathar aap tachhaaveh
dukh saheh.

naa sat̃ hastee baDhay sangal naa sat̃ gaa-ee
ghaahu chareh.

jis hath sidh dayvai jay so-ee jis no day-ay tis
aa-ay milai.

naanak taa ka-o milai vadaa-ee jis ghat bheetar
sabad ravai.

sabh ghat mayray ha-o sabhnaa angar jisahi
khu-aa-ee tis ka-un kahai.

jisahi dikhaalaa vaatrhee tiseh bhulaavai ka-un.

jisahi bhulaa-ee panDh sir tiseh dikhaavai
ka-un. ||1||

mehlaa 1.

so girhee jo nigarahu karai.

jap tap sanjam bheekhi-aa karai.

punn daan kaa karay sareer.

so girhee gangaa kaa neer.

bolai eesar sat̃ saroop.

param tant̃ meh raykh na roop. ||2||

mehlaa 1.

so a-uDhooṭee jo Dhoopai aap.

bhikhi-aa bhojan karai santap.

a-uhath patan meh bheekhi-aa karai.

so a-uDhooṭee siv pur charhai.

bolai gorakh sat̃ saroop.

param tant̃ meh raykh na roop. ||3||

mehlaa 1.

so uḍaasee je paalay uḍaas.

araDh uraDh karay niranjan vaas.

chand sooraj kee paa-ay gandh.

tis uḍaasee kaa parhai na kanDh.

bolai gopee chand sat̃ saroop.

param tant̃ meh raykh na roop. ||4||

mehlaa 1.

so paakhandee je kaa-i-aa pakhaalay.

ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਲੇ॥
ਸੁਪਨੈ ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਣਾ॥

ਪੰਨਾ ੯੫੩

ਤਿਸੁ ਪਾਖੰਡੀ ਜਰਾ ਨ ਮਰਣਾ॥
ਬੋਲੈ ਚਰਪਟੁ ਸਤਿ ਸਰੂਪੁ॥
ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥੫॥

ਮਃ ੧॥

ਸੋ ਬੈਰਾਗੀ ਜਿ ਉਲਟੇ ਬ੍ਰਹਮੁ॥
ਗਗਨ ਮੰਡਲ ਮਹਿ ਰੋਧੈ ਬੰਸੁ॥
ਅਹਿਨਿਸਿ ਅੰਤਰਿ ਰਹੈ ਧਿਆਨਿ॥
ਤੇ ਬੈਰਾਗੀ ਸਤ ਸਮਾਨਿ॥
ਬੋਲੈ ਭਰਬਰਿ ਸਤਿ ਸਰੂਪੁ॥
ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥੬॥

ਮਃ ੧॥

ਕਿਉ ਮਰੈ ਮੰਦਾ ਕਿਉ ਜੀਵੈ ਜੁਗਤਿ॥
ਕੰਨ ਪੜਾਇ ਕਿਆ ਖਾਜੈ ਭੁਗਤਿ॥
ਆਸਤਿ ਨਾਸਤਿ ਏਕੋ ਨਾਉ॥
ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਰਹੈ ਹਿਆਉ॥
ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਸਹੈ॥
ਤਾ ਨਾਨਕੁ ਆਖੈ ਗੁਰੁ ਕੋ ਕਹੈ॥
ਛਿਅ ਵਰਤਾਰੇ ਵਰਤਹਿ ਪੂਤ॥
ਨਾ ਸੰਸਾਰੀ ਨਾ ਅਉਧੂਤ॥
ਨਿਰੰਕਾਰਿ ਜੋ ਰਹੈ ਸਮਾਇ॥
ਕਾਹੇ ਭੀਖਿਆ ਮੰਗਣਿ ਜਾਇ॥੭॥

ਪਉੜੀ॥

ਹਰਿ ਮੰਦਰੁ ਸੋਈ ਆਖੀਐ ਜਿਥਹੁ ਹਰਿ ਜਾਤਾ॥
ਮਾਨਸ ਦੇਹ ਗੁਰ ਬਚਨੀ ਪਾਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਤਾ॥

ਬਾਹਰਿ ਮੂਲਿ ਨ ਖੋਜੀਐ ਘਰ ਮਾਹਿ ਬਿਧਾਤਾ॥

ਮਨਮੁਖ ਹਰਿ ਮੰਦਰ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤਿਨੀ ਜਨਮੁ
ਗਵਾਤਾ॥

ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰ ਸਬਦੀ ਪਾਇਆ ਜਾਈ॥੧੨॥

kaa-i-aa kee agan barahm parjaalay.
supnai bind na day-ee jharnaay.

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tis paakhandee jaraa na marṇaa.
bolai charpat sat saroop.
param tant meh raykh na roop. ||5||

mehlaa 1.

so bairaagee je ultay barahm.
gagan mandal meh ropai thamm.
ahinis antar rahai Dhi-aan.
tay bairaagee sat samaan.
bolai bharthar sat saroop.
param tant meh raykh na roop. ||6||

mehlaa 1.

ki-o marai mandaa ki-o jeevai jugat.
kann parhaa-ay ki-aa khaajai bhugat.
aasat naasat ayko naa-o.
ka-ur so akhar Jit rahai hi-aa-o.
Dhoop chhaav jay sam kar sahai.
taa naanak aakhai gur ko kahai.
chhi-a vartaaray varteh poot.
naa sansaaree naa a-uDhoot.
nirankaar jo rahai samaa-ay.
kaahay bheekhi-aa mangaṇ jaa-ay. ||7||

pa-orhee.

har mandar so-ee aakhee-ai Jithahu har jaataa.
maanas dayh gur bachnee paa-i-aa sabh
aatam raam pachhaataa.
baahar mool na khojee-ai ghar maahi
biDhaataa.
manmukh har mandar kee saar na jaanee
tinee janam gavaataa.
sabh meh ik varatdaa gur sabdee paa-i-aa
jaa-ee. ||12||

Salok Mehla 1

In the previous *Paurri*, Guru Ji told us that no matter what social position we may have or what faith we may adopt, wear its garb and perform its rituals, we cannot reach God's mansion without good deeds and without remembering God. In this *salok*, he explains this concept further and tells us the right way to obtain salvation.

He says: “(O’ my friends), neither by suffering pain nor by enjoying (worldly) pleasures, nor by moving around like other creatures in water, can one obtain truth (or perfection). The perfection can neither be obtained by shaving off one’s head, nor by reading (books), nor by wandering around different places (to win others in religious debates). One cannot obtain perfection (by suffering pains and living like) plants, trees and stones which get themselves chiseled or (sawn off as some yogis used to do). The true (perfection or salvation) can neither be obtained by getting oneself bound in chains like the elephants (nor by surviving on forest roots and fruits), just as cows graze on grass. That person alone obtains salvation or perfection, whom (God) gives, O’ Nanak, within whose heart abides the Guru’s word, that person alone obtains (this) glory. (Because God says): “All hearts are mine, and I am in all hearts. Whom I stray, who can tell that person the right path. Whom I show the (right) path, who can stray him? Whom I stray from the very beginning of the (life journey), who can show that person the right (path or conduct of life)?”(1)

Mehla-1

In the previous *salok*, Guru Ji told us that one doesn’t obtain true perfection (union with God) by subjecting oneself to austerities, pains or tortures. He proclaims that one can obtain God in any state, whether one is a householder, recluse, or a yogi, provided one knows the right way to reach God. Now addressing a yogi named *Ishar*, Guru Ji says: “(O’ yogi), that person alone is a (true) householder who controls his or her evil desires, and who begs from God the charity of contemplation, penance, and self-control. Doing charitable and virtuous deeds, become the very nature of that person’s body. Such a householder becomes pure like *Ganges* water. (Hearing this, yogi) *Ishar* says: “God is the embodiment of truth. There is no difference of form or feature between (God), the supreme essence (and such a detached person).”(2)

Mehla-1

Next talking to another yogi, named *Gorakh*, Guru Ji gives the definition of a true *Audhittii* (the one who detaches oneself from the worldly affairs, and is supposed to devote all one’s life in contemplation of God). He says: “(O’ yogi, that person alone is a (true) *Audhittii* who burns his or her self (conceit), and makes bearing of pain as the food obtained by begging. Such a person (contemplates on God in the mind, as if) going to beg in the town of ones own mind. Such a detached person reaches the city of God. (Expressing his agreement, yogi) *Gorakh* proclaims: “Indeed, God is the embodiment of truth, and that quintessence of Reality has no form or feature.”(3)

Mehla-1

Now, Guru Ji addresses another yogi called *Gopi Chand* and tells him, who the (true) *Udaasi* (the one who renounces one’s family and roams around begging for alms in the Name of God) is. Guru Ji says: “That person alone is a (true) *Udaasi* who truly practices renunciation (by remaining aloof from worldly involvements), deems God pervading both above, below (and everywhere. Such a person) gathers moon (like calmness), and sun (like divine wisdom) in him. The body of such an *Udaasi* doesn’t fall (victim to evil habits. Nodding his agreement), *Gopi Chand* says: “Indeed, God is the embodiment of truth, and that quintessence of Reality has no form or feature.”(4)

Mehla-1

Next Guru Ji comments on the traits of those yogis, who called themselves as *Pakhandis* (literally meaning hypocrites). Addressing a yogi named *Charpat*, Guru Ji says: “(O’ yogis), that person alone is a *Pakhandi*, who washes off (the dirt of evil) from his or her body, and blazes the fire of God’s (wisdom) in the body. (Such a person controls his sexual desires to such an extent that) even in dream, he doesn’t allow his semen to spill. Such a *Pakhandi* (is neither afraid of) old age, nor death. (Hearing this, yogi) *Charpat* also proclaims: “(Indeed), God is the embodiment of truth, and the quintessence of Reality has no form or feature.”(5)

Mehla-1

Finally, Guru Ji talks about those yogis who call them selves as *Baairaagis* (detached from passions and worldly affairs). He says: “(O’ yogis), that one alone is a (true) *Baairaagi*, who turns one’s mind back towards God. Such a person (has such firm and unshakable faith in God, as if in the) sky of his or her tenth gate is (the support or) the pillar (of God). Day and night, such a person remains absorbed in meditating (on God). Such a *Baairaagi* becomes like the eternal (God Himself). On listening these immaculate words, yogi *Bharther* also proclaims: “Indeed, God is the embodiment of truth, and that quintessence of Reality has no form or feature.”(6)

Mehla-1

After giving true definitions of each of the six sects of the yogis, Guru Ji tells them about the essence of yoga in general, and tells them for what a true yogi, belonging to any sect should aim. He says: “(O’ my friends, the object of a true yogi, should be to find out), how the evil (within him or her) can die, and in what way he or she can live a (truthful) life. Otherwise, what is the use of piercing one’s ears, or feeding oneself on the charity of others. (If someone asks, what is that word to which one’s mind can remain attuned, and one’s evil desire may die, then one should realize that, both) during the existence and non-existence (of the universe), there is only one Name (of God. If by virtue of repeating this Name, anyone) bears pain and pleasure with the same ease, then Nanak says, that person truly (remembers and follows, what) the Guru says. Otherwise, they who are only obsessed with the six ways (or garbs and rituals of their individual) six sects, are neither the worldly people, nor those renouncers. (Because), the one who remains merged in (and absorbed in contemplating the) formless (God), why should that one go (around) begging for food?”(7)

Paurri

In the previous *Paurri*, Guru Ji told us that our body is the mansion of God. But because of our self-conceit, we don’t recognize Him there, and instead run to jungles and mountains to look for Him. Therefore, Guru Ji now gives a more vivid explanation of the abode of God, and tells us the way to find Him. He says: “(O’ my friends, even though God resides in all bodies, but we call only that place or body) as the mansion of God, where He is realized. It is by acting on the Guru’s word that God is obtained in the human body, and one recognizes the all-pervading God everywhere.”

Guru Ji adds: “We should not try to find Him outside, because that Creator is present within our own heart. The self- conceited do not know the reality of God’s temple; they

have simply wasted their lives. Again, in all (hearts and places), that one (God) pervades, but it is only by reflecting on the Guru's word that He can be realized.”(12)

The message of this *Paurri* is that God is not obtained by adopting the garbs or practicing the rituals of any particular faith or sect. He is only obtained by following the advice of the Guru, and meditating on His Name with love and devotion. To find Him, we don't need to renounce our family or friends and go to jungles and mountains, because by following the Guru's word or *Gurbani* (as contained in Guru Granth Sahib Ji), we can realize Him within our own heart, and see Him pervading everywhere.

Note: - The actual name of Golden Temple, Amritsar, India is Hari Mandir, meaning the temple of God, because here at all times, hymns in praise of God are sung, and thus God is realized.

ਸਲੋਕ ਮ: ੩॥

ਮੂਰਖੁ ਹੋਵੈ ਸੋ ਸੁਣੈ ਮੂਰਖ ਕਾ ਕਹਣਾ॥
ਮੂਰਖ ਕੇ ਕਿਆ ਲਖਣ ਹੈ ਕਿਆ ਮੂਰਖ ਕਾ ਕਰਣਾ॥
ਮੂਰਖੁ ਓਹੁ ਜਿ ਮੁਗਧੁ ਹੈ ਅਹੰਕਾਰੇ ਮਰਣਾ॥
ਏਤੁ ਕਮਾਣੈ ਸਦਾ ਦੁਖੁ ਦੁਖ ਹੀ ਮਹਿ ਰਹਣਾ॥
ਅਤਿ ਪਿਆਰਾ ਪਵੈ ਖੂਹਿ ਕਿਹੁ ਸੰਜਮੁ ਕਰਣਾ॥
ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਕਰੇ ਵੀਚਾਰੁ ਓਸੁ ਅਲਿਪਤੋ ਰਹਣਾ॥
ਹਰਿ ਨਾਮੁ ਜਪੈ ਆਪਿ ਉਧਰੈ ਓਸੁ ਪਿਛੈ ਭੁਬਦੇ ਭੀ ਤਰਣਾ॥
ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਜੋ ਏਇ ਸੁ ਸਹਣਾ॥੧॥

ਮ: ੧॥

ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ॥
ਲੇਖਾ ਰਬੁ ਮੰਗੋਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥
ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ॥
ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥
ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀਤੀ ਗਲੀ ਫਹੀ॥
ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥੨॥

ਪਉੜੀ॥

ਹਰਿ ਕਾ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਰਿ ਰਵਿ ਰਹਿਆ ਸਭੁ ਆਪੈ॥
ਹਰਿ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਪੈ॥

salok mehlaa 3.

moorakh hovai so sunai moorakh kaa kahnaa.
moorakh kay ki-aa lakhai hai ki-aa moorakh kaa karna.
moorakh oh je mugadh hai aha^kaaray marana.
ayt kamaana sadaa dukh dukh hee meh rahnaa.
at pi-aaraa pavai khookhi kihu sanjam karna.
gurmukh ho-ay so karay veechaar os alipato rahnaa.
har naam japai aap uDhrai os pichhai dubday bhee tarana.
naanak jo tis bhavai so karay jo day-ay so sahnaa. ||1||

mehlaa 1.

naanak aakhai ray manaa sunee-ai sikh sahee.
laykhaa rab mangaysee-aa baithaa kadh vahee.
talbaa pa-usan aakee-aa baakee Jinaa rahee.
ajraa-eel faraystaa hosee aa-ay ta-ee.
aavan jaan na sujh-ee bheerhee galee fahee.
koojh nikhutay naankaa orhak sach rahee. ||2||

pa-orhee.

har kaa sabh sareer hai har rav rahi-aa sabh aapai.
har kee keemat na pavai kichh kahan na jaapai.

ਗੁਰ ਪਰਸਾਦੀ ਸਾਲਾਹੀਐ ਹਰਿ ਭਗਤੀ ਰਾਪੈ॥
 ਸਭੁ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇਆ ਅਹੰਕਾਰੁ ਗਵਾਪੈ॥
 ਸਭੁ ਕਿਛੁ ਹਰਿ ਕਾ ਖੇਲੁ ਹੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਈ॥੧੩॥

gur parsaa^{dee} sala^{ah}-ee-ai har bhagt^{ee}
 raapai.
 sab^h man tan hari-aa ho-i-aa ahaⁿkaar
 gavaapai.
 sab^h kich har kaa khayl hai gurmuk^h kisai
 buj^haa-ee. ||13||

Salok Mehla-3

In the previous *Paurri*, Guru Ji described the qualities of different sects of yogis including the objectives, which they should try to achieve. But in spite of all the good advice offered by Guru Ji and other wise men, there are many foolish people who remain obsessed in their self-conceit and pride of their worldly wealth. In this *salok*, Guru Ji lists some peculiar traits of such foolish egoistic people, comments on their fate, and contrasts their conduct with that of Guru's followers. He says: "(O' my friends, that person) is a fool himself or herself who listens to a fool. (As for the question), what are the characteristics of a fool, and what a fool does (in particular, the answer is that) a fool is the one who is deceived by the arrogance of one's worldly wealth, and) dies in that arrogance. In this way by doing (foolish) deeds we always suffer in pain and we always live in pain. (But then one wonders), what kind of (effort) or restraint must one adopt, if some of one's very dear one has fallen into the well of self-conceit (of worldly wealth)?" The answer is, that the person who is a Guru's follower, calmly reflects (on the best way to deal with such a person, but) personally remains detached (from worldly affairs). Such a person should keep meditating on God's Name, (by doing so) one saves oneself, and following (such example) the ones who are drowning (in sins also) get saved. O' Nanak, (one should always remember that) whatever pleases that (God), He does that and whatever (pleasure or pain He gives, we) must bear."(1)

Mehla-1

Now Guru Ji draws our attention to another very important fact of the life: that we will have to account for our deeds when we depart from this world. He says: "Nanak says, 'listen O' my mind, This true advice (that upon your death you would find that) God is sitting there with your file in front of Him. He would ask you to account (for your deeds in life). All the rebels (or self-conceited persons who didn't recognize or remember God), and those against whom there is a balance (whose misdeeds outnumber their good acts), would be called out and the angel *Israel* (the demon of death) would be ready to take charge and punish them. At that time with a tight noose (of death) around its neck, (the soul) wouldn't be able to think of any way to escape'. O' Nanak, ultimately falsehood loses and truth prevails."(2)

Paurri

In closing, Guru Ji comments on the relationship of God with this world and says: "(O' my friends), all this expanse (of the world is like) the body of God and everywhere God Himself is pervading. The worth of God cannot be estimated and one cannot think of saying anything (in this regard). So (invoking) Guru's grace let's praise Him, (one who does that, is) imbued with His love. Then that person's body and mind blossoms and the ego

is lost. (In short), everything is the play of God, but it is only a rare person to whom He reveals this (mystery) through the Guru.”(13)

The message of this *Paurri* is that we should neither indulge in ego ourselves, nor listen to those self-conceited persons who don't listen to the Guru's word, and indulge in bad deeds. Because ultimately all would have to account for their deeds, and those whose misdeeds outweigh their virtues, would be handed over to the demon of death for severe punishment. The best thing to escape this punishment is to follow Guru's advice and remember God with loving devotion. However, we shouldn't take upon ourselves to punish or hate others, because this entire universe is a play of God, which He explains to a rare person through the Guru.

ਸਲੋਕੁ ਮਃ ੧॥

ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰੁ ਰੋਆਇਆ॥
ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ॥
ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥
ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥
ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥

ਪੰਨਾ ੯੫੪

ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ॥
ਰੋਵੈ ਦਰਸਿਰੁ ਲੰਕ ਗਵਾਇ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੁ ਵਾਇ॥
ਰੋਵਹਿ ਪਾਂਡਵ ਭਏ ਮਜੂਰ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ॥
ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ॥
ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ॥
ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ॥
ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀਤ॥
ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ॥
ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ॥
ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥
ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ॥
ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ॥
ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ॥
ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਇ॥
ਅਉਰੀ ਕਰਮ ਨ ਲੋਖੈ ਲਾਇ॥੧॥

ਮਃ ੨॥

ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ॥
ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ॥੨॥

ਪਉੜੀ॥

ਕਾਇਆ ਹੰਸ ਪੁਰਿ ਮੇਲੁ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ॥
ਸਭ ਮਹਿ ਗੁਪਤੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਆ॥

salok mehlā 1.

sahaⁿsar daan day indar ro-aa-i-aa.
paras raam rovai ghar aa-i-aa.
ajai so rovai bheekhī-aa khaa-ay.
aisee dargeh milai sajaa-ay.
rovai raam nikaalaa bha-i-aa.

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seetaa lakhman vichhurh ga-i-aa.
rovai dehsir lank gavaa-ay. jin seetaa aadee
da-uroo vaa-ay.
roveh paaⁿdav bha-ay majoor. jin kai
su-aamee rahaṭ hadoor.
rovai janmayjaa khu-ay ga-i-aa.
aykee kaaranj paapee bha-i-aa.
roveh saykh masaa-ik peer.
anṭ kaal maṭ laagai bheerh.
roveh raajay kann parhaa-ay.
ghar ghar maageh bheekhī-aa jaa-ay.
roveh kirpan saⁿcheh Dhan jaa-ay.
pandit roveh gi-aan gavaa-ay.
baalee rovai naahi bhaṭaar.
naanak dukhee-aa sabh sansaar.
mannay naa-o so-ee jin jaa-ay.
a-uree karam na laykhai laa-ay. ||1||

mehlā 2.

jap tap sabh kichh mani-ai avar kaaraa sabh
baad.
naanak mani-aa mannee-ai bujhee-ai gur
parsaad. ||2||

pa-orhee.

kaa-i-aa hans Dhur mayl kartai likh paa-i-aa.
sabh meh gupat varatdaa gurmukh
paragtaa-i-aa.

ਗੁਣ ਗਾਵੈ ਗੁਣ ਉਚਰੈ ਗੁਣ ਮਾਹਿ ਸਮਾਇਆ॥
 ਸਚੀ ਬਾਣੀ ਸਚੁ ਹੈ ਸਚੁ ਮੇਲਿ ਮਿਲਾਇਆ॥
 ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਆਪੇ ਦੇਇ ਵਡਿਆਈ॥੧੪॥

gun gaavai gun uchrai gun maahi samaa-i-aa.
 sachee baneer sach hai sach mayl milaa-i-aa.
 sabh kichh aapay aap hai aapay day-ay
 vadi-aa-ee. ||14||

Salok Mehla-1

In the previous *paurri*, Guru Ji told us that all this expanse (of the world is like) the body of God. Everywhere God Himself is pervading and everything is the play of God, but it is only a rare person to whom this (mystery) is revealed through the Guru. In this *salok*, Guru Ji reveals another facet of God's play and tells us how not only ordinary human beings, but even the great kings and gods cry and suffer pain on one account or another, so that we should not cry and complain when we have to face some difficult times. He also tells us who the persons are, who win the game of life and therefore depart feeling happy from this world. Guru Ji quotes many stories from Hindu mythology to make his point.

He says: “(O’ my friends, sage *Gautam*) made god *Indira* cry by cursing him with thousand vagina marks (on his body for deceptively raping *Gautam*’s wife). The great Brahmin *Paras Raam* (who, enraged by the death of his son at the hands of a *Khatti* (warrior), started to destroy the entire warrior race), came home crying (when god *Raam Chandra*) divested him of all his power. Similarly *Ajaiy* (grand father of god *Raam*) cried when he had to eat the (dung himself, that he had given away in) charity. Such is the punishment meted in God’s court.”

Next referring to the legend of *Ramayana*, about the story of god *Raam Chandra*, who was exiled for fourteen years, Guru Ji says: “(O’ my friends, even god) *Raam* wept when he was exiled and when he was separated from (his dear wife) *Seeta* and (brother) *Lakshman*. Similarly the ten-headed (king *Raavan*, who had) kidnapped (*Ram*’s wife) *Seeta* (by posing as a mendicant, begging for food while) beating a small hand-held drum, cried, when (in a battle with *Raam Chandra*), he lost (the kingdom of) *Lanka*.

Next Guru Ji quotes from the legend of Mahabharata, Guru Ji says: “The *Pandavs*, who always had their Master *Krishna* in their company, wailed when (from kings, they) became day-laborers. Similarly king *Janmeja* (who had mistakenly killed eighteen *Brahmins*) cried for being strayed (and unknowingly killed many Hindu priests), and for this one mistake became a sinner.”

After quoting from legends, Guru Ji now gives examples from ordinary life and describes how people, who even though holding positions of respect and honor, cry for one reason or other. He says: “(O’ my friends, even the *sheikhs*, (Muslim saints), seers, and *peers* (Muslim fakirs), grieve in the fear of pain at the time of death. Many kings weep, when they get their ears torn off (to become yogis) and have to go to beg alms from door to door. Misers cry when they see the amassed wealth going away. Pundits weep when they lose their knowledge. A young bride weeps, when she finds that her dear spouse is not with her. (In short), O’ Nanak, the entire world is in pain. Only the one, who believes in God’s Name, departs after winning (the game of life). Any other deed is not approved (in God’s court). (1)

Guru Ji concluded the previous *salok* with the remark that only the one who believes in God’s Name departs after winning (the game of life). Naturally the question arises, what about other deeds like worship, penance, and austerities? Guru Ji answers: “(O’ my friends,

the merits) of all kinds of worship, penances, and austerities are (automatically) included in believing (and meditating on God's Name), all other deeds are futile. O' Nanak, only the one who believes in God's Name is recognized (in God's court), but it is only by Guru's grace that we understand this concept.”(2)

Paurri

In the previous *salok*, Guru Ji concluded that only the one, who believes in God's Name, is recognized (in God's court), but it is only by Guru's grace that we understand this. In this *Paurri*, he expands on this concept. He tells us how our body and soul are connected and how our soul can be united with God and merge in Him. He says: “(O' my friends), the Creator has pre-ordained union between the soul and the body. He pervades invisibly in all, but reveals Himself through the Guru. The one, who sings and utters God's merits, is absorbed in those merits themselves. Through the true (immaculate) word of the Guru, such a person becomes embodiment of the eternal (God Himself). In this way, (the true Guru) brings about that person's union with the eternal (God. So we should always remember that) God Himself blesses one with honor (of His union).”(14)

The message of this *shabad* is that if we look back into history, we find that even the great kings and gods could not escape the punishments, and had to repent and cry for their mistakes. The fact is that people keep crying on one account or the other. Only those who meditate on God's Name depart from this world as happy winners and obtain honor in God's court. So if we want to ensure that our soul when separated from our body is united with God, then instead of any ritualistic worship or austerities, we should meditate on God's Name with true love and devotion.

ਸਲੋਕ ਮਃ ੨॥

ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਰਤਨਾ ਪਰਖਣ ਜਾਇ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਆਵੈ ਆਪੁ ਲਖਾਇ॥੧॥

ਮਃ ੨॥

ਰਤਨਾ ਕੇਰੀ ਗੁਬਲੀ ਰਤਨੀ ਖੋਲੀ ਆਇ॥
ਵਖਰ ਤੈ ਵਣਜਾਰਿਆ ਦੁਹਾ ਰਹੀ ਸਮਾਇ॥
ਜਿਨ ਗੁਣੁ ਪਲੈ ਨਾਨਕਾ ਮਾਣਕ ਵਣਝਹਿ ਸੋਇ॥
ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਨੀ ਅੰਧੇ ਵਤਹਿ ਲੋਇ॥੨॥

ਪਉੜੀ॥

ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ॥
ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ॥
ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ॥
ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ॥
ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ॥੧॥

salok mehlā 2.

naanak anDhāa ho-ay kai raṭnaa parkhaṅ
jaa-ay.
raṭnaa saar na jaan-ee aavai aap lakhāa-ay.
||1||

mehlā 2.

raṭnaa kayree guthlee raṭnee kholee aa-ay.
vakhar ṭai vanjaari-aa duhaa rahee samaa-ay.
jin gun palai naankaa maanak vanjahi say-ay.
raṭnaa saar na jaan-ee anDhay vaṭeh lo-ay.
||2||

pa-orhee.

na-o darvaajay kaa-i-aa kot hai dasvai gupat
rakheejai.
bajar kapaat na khulnee gur sabad khuleejai.
anhad vaajay Dhun vajday gur sabad
suneejai.
tit ghat antar chaan-aa kar bhagat mileejai.
sabh meh ayk varatdaa jin aapay rachan
rachaa-ee. ||15||

Salok Mehla-2

In the previous *Paurri*, Guru Ji told us that meditating on God's Name is the only way to win the game of human life and honor in God's court. Therefore, Guru Ji compares God's Name to invaluable diamonds, whose worth cannot be estimated by ordinary self-conceited fools. If they claim that they know about it, they are simply betraying themselves. He illustrates with an example and says: "O' Nanak, if an ignorant person, who doesn't know anything about diamonds, goes to test diamonds, that person comes back exposing him or herself (and is ignorant)."(1)

Mehla-2

Now Guru Ji tells us who those are who really appreciate the beauty and value of the jewels of God's Name, and from where they get it. Again citing a very beautiful metaphor, he says: "The jeweler (Guru) has brought and opened the bag of jewels (of Name in front of the Guru's followers, and) it is now enshrined in the hearts of both the owner of the commodity (the Guru), and the peddlers (or the Guru's followers). But O' Nanak, only they in whose hearts are enshrined the merits of the praise of God; trade in the jewels (of the Name). They, who do not know the worth of these jewels, keep wandering and groping like the blind in this world."(2)

Paurri

Now Guru Ji tells us, where this storehouse of pearls of God's Name is located, and who can help us find these pearls and enjoy their beauty and virtue. He says: "(O' my friends), this body of ours is (like) a fort. Nine of its doors (two eyes, two nostrils, two ears, one tongue, and two outlets for urine and stools) are visible, but (God) has kept the tenth gate as secret. Its shutters are very hard, and cannot be opened. It is only by following (*Gurbani*), the Guru's words that these doors can be opened. (But, when that happens), then through the Guru's word, we start listening to the ringing of melodious tunes of continuous (divine) music. The heart (in which this bliss wells up) is illuminated (with divine wisdom) and through devotion of God, one is united with God. He who has created this creation, that God alone abides in all, (therefore it is possible for everybody to see the sight of God and be united with Him)."(15)

The message of this *Paurri* is that if we want to meet God who is enshrined right in our heart, then we have to open the door to God's court, which is guarded (spiritually) by very strong shutters. These can be opened only by following the Guru's word, and meditating on God's Name, which is like a most precious diamond, whose worth only the Guru and the Guru's followers know.

ਸਲੋਕ ਮਃ ੨॥

ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ॥
 ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੋ ਕਿਉ ਉਭਾੜਿ ਪਾਇ॥
 ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ॥
 ਅੰਧੇ ਸੋਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਥੇ ਜਾਹਿ॥੧॥

salok mehlaa 2.

anDhay kai raahi dasi-ai anDhaa ho-ay so
 jaa-ay.
 ho-ay sujaakhaa naankaa so ki-o ujharh
 paa-ay.
 anDhay ayhi na aakhee-an Jin mukh lo-in
 naahi.
 anDhay say-ee naankaa khasmahu ghuthay
 jaahi. ||1||

ਮਃ ੨॥

ਸਾਹਿਬਿ ਅੰਧਾ ਜੋ ਕੀਆ ਕਰੇ ਸੁਜਾਖਾ ਹੋਇ॥

ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਜੇ ਸਉ ਆਖੈ ਕੋਇ॥

ਜਿਥੈ ਸੁ ਵਸਤੁ ਨ ਜਾਪਈ ਆਪੇ ਵਰਤਉ ਜਾਣਿ॥
ਨਾਨਕ ਗਾਹਕੁ ਕਿਉ ਲਏ ਸਕੈ ਨ ਵਸਤੁ ਪਛਾਣਿ॥੨॥

ਮਃ ੨॥

ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ॥

ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਰੀਐ ਸੋਇ॥੩॥

ਪੰਨਾ ੯੫੫

ਪਉੜੀ॥

ਕਾਇਆ ਅੰਦਰਿ ਗੜੁ ਕੋਟੁ ਹੈ ਸਭਿ ਦਿਸੰਤਰ ਦੇਸਾ॥

ਆਪੇ ਤਾੜੀ ਲਾਈਅਨੁ ਸਭ ਮਹਿ ਪਰਵੇਸਾ॥
ਆਪੇ ਸਿਸਟਿ ਸਾਜੀਅਨੁ ਆਪਿ ਗੁਪਤੁ ਰਖੇਸਾ॥
ਗੁਰ ਸੇਵਾ ਤੇ ਜਾਣਿਆ ਸਚੁ ਪਰਗਟੀਏਸਾ॥
ਸਭੁ ਕਿਛੁ ਸਚੇ ਸਚੁ ਹੈ ਗੁਰਿ ਸੋਝੀ ਖਾਈ॥੧੬॥

mehlaa 2.

saahib anDh^{aa} jo kee-aa karay sujaakh^{aa}
ho-ay.jayh^{aa} jaan^{ai} tayho var^{ta}i jay sa-o aakh^{ai}
ko-ay.
jith^{ai} so vasatna jaap-ee aapay var^{ta}-o jaan.
naanak gaahak ki-o la-ay sakai na vasat
pach^{haan}. ||2||

mehlaa 2.

so ki-o anDh^{aa} aakh^{ee}-ai je hukmahu anDh^{aa}
ho-ay.
naanak hukam na bujh^{-ee} anDh^{aa} kahee-ai
so-ay. ||3||

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pa-orhee.

kaa-i-aa andar garhkot hai sabhdisantar
daysaa.
aapay taar^{hee} laa-ee-an sabhmeh parvaysaa.
aapay sarisat saajee-an aap gupatrakhaysaa.
gur sayvaa tay jaan^{-aa} sach pargatee-aysaa.
sabhkichhsacho sach hai gur soj^{hee} paa-ee.
||16||*Salok Mehla-2*

In the previous *salok*, Guru Ji pointed out that if an ignorant person who doesn't know anything about diamonds goes to test diamonds, he only exposes his ignorance. But only that person would follow the advice of such an ignorant person, who himself is ignorant. In this *salok*, Guru Ji comments on such people and tells us who are truly blind (or ignorant ones, in the spiritual sense). He says: "(O' my friends), it is only a blind person who follows the lead of another blind one. Because O' Nanak, why should that one who can see with both eyes, go astray (by believing the blind)? However, (in the spiritual realm) they are not called blind who don't have eyes on their face, O' Nanak, blind are they who stray away from the Master."(1)

Mehla-2

However Guru Ji wants us to remember the one basic fact, that we should not blame anybody for his or her foolish deeds, because everybody does according to the wisdom given to him or her by God, and cannot do any better, unless God Himself bestows that person with more wisdom. Therefore, he says: "(O' my friends), whom God has made blind, can see only when God blesses that person with eyesight. Similarly, even if someone

instructs one hundred times, still one does, what one knows. (Therefore, we should realize that the mind, in which) there is no knowledge (about God's Name), self-conceit is pervading there. (So we should not waste our time trying to convince such people about the value of God's Name. Because) O' Nanak, how can any customer buy a thing unless he or she can realize (its worth)?"(2)

Mehla-2

Once again giving the definition of a blind person (in the spiritual sense), Guru Ji says: "(O' my friends), why should we call that person blind who is so by God's command (and is born without eyesight)? O' Nanak, we should call that person blind who doesn't realize God's Will."(3)

Paurri

In the previous *Paurri* Guru Ji advised us that our body is like a fort (with ten doors). Nine of its doors are open. But the tenth door is closed. When, by Guru's grace we are able to open the tenth door, we start hearing the nonstop melodious music of divine word. In this *Paurri*, he describes some other wonders present in the body and how we can realize and enjoy these. He says: "(O' my friends), within our body is the magnificent fort of God, who is pervading in all countries and foreign lands. By abiding in all (creatures), He is sitting there in a trance. He Himself has created the universe, but has kept Himself hidden. It is through the Guru's service (by following his advice) that He is known and that eternal (God) reveals Himself. The Guru has given this understanding, that it is the eternal God who prevails everywhere."(16)

The message of this *shabad* is that we should understand that God is enshrined in our own body, and within it are storehouses of priceless jewels of God's Name. They who remain blind and do not follow Guru's advice cannot enjoy these precious jewels. Further, we should not call those persons blind who do not have eyesight, but we should call those as blind who go astray from God's path.

ਸਲੋਕ ਮ: ੧॥

ਸਾਵਣੁ ਰਾਤਿ ਅਹਾਤੁ ਦਿਹੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਖੇਤਾ॥

ਲਬੁ ਵਤ੍ਰੁ ਦਰੋਗੁ ਬੀਉ ਹਾਲੀ ਰਾਹਕੁ ਹੇਤਾ॥

ਹਲੁ ਬੀਚਾਰੁ ਵਿਕਾਰ ਮਣ ਹੁਕਮੀ ਖਟੇ ਖਾਇ॥

ਨਾਨਕ ਲੋਖੈ ਮੰਗਿਐ ਅਉਤੁ ਜਣੇਦਾ ਜਾਇ॥੧॥

ਮ: ੧॥

ਭਉ ਭਇ ਪਵਿਤੁ ਪਾਣੀ ਸਤੁ ਸੰਤੋਖੁ ਬਲੇਦਾ॥

ਹਲੁ ਹਲੇਮੀ ਹਾਲੀ ਚਿਤੁ ਚੇਤਾ ਵਤ੍ਰੁ ਵਖਤ ਸੰਜੋਗੁ॥

salok mehlā 1.

saavan raat ahaar̄ḥ dihu kaam kroDh̄ḥ du-ay
k̄hayṭ.

lab vaṭar d̄arog bee-o haalee raahak hayṭ.

hal beechaar vikaar man̄ hukmee k̄hatay
k̄haa-ay.

naanak layk̄hai mangi-ai a-ut̄ janayḍaa jaa-ay.

॥1॥

mehlā 1.

b̄ha-o b̄hu-ay pavit̄ paanee sat̄ santok̄h
balayḍ.

hal halaymee haalee chit̄ chayṭaa vaṭar vak̄hat̄
sanjog.

ਨਾਉ ਬੀਜੁ ਬਖਸੀਸ ਬੋਲ ਦੁਨੀਆ ਸਗਲ ਦਰੋਗ॥
ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ਜਾਵਹਿ ਸਗਲ ਵਿਜੋਗ॥੨॥

ਪਉੜੀ॥

ਮਨਮੁਖਿ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਬੋਲੈ॥
ਦੂਜੈ ਭਾਇ ਸਦਾ ਦੁਖੁ ਹੈ ਨਿਤੁ ਨੀਰੁ ਵਿਰੋਲੈ॥
ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਥਿ ਤਤੁ ਕਢੋਲੈ॥
ਅੰਤਰਿ ਪਰਗਾਸੁ ਘਟਿ ਚਾਨਣਾ ਹਰਿ ਲਧਾ ਟੋਲੈ॥
ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ॥੧੭॥

naa-o beej bakhsees bohal duneee-aa sagal
darog.
naanak nadree karam ho-ay jaaveh sagal
vijog. ||2||

pa-orhee.

manmukh moh gubaar hai doojai bhaa-ay
bolai.
doojai bhaa-ay sadaa dukh hai nit neer virolai.
gurmukh naam Dhi-aa-ee-ai math tat
kadholai.
antar pargaas ghat chaanna har laDhaa tolai.
aapay bharam bhulaa-idaa kichh kahan na
jaa-ee. ||17||

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that we should not call those persons blind who do not have eyesight, but we should call those blind who go astray from God's path. In this *salok*, Guru Ji uses a beautiful example of a farmer and his field to illustrate the conduct and fate of such blind or egocentric people. He says: "(O' my friends), the night and day (of an egocentric person) is like his or her summer and winter crops, and lust and anger are the two fields (in which he or she sows these crops. (In other words, egocentric person spends the night satisfying his or her lust and the day in giving vent to his or her anger. The greed motivates him or her to tell lies, as if) the greed works like *Wattar* (the appropriate soil condition) to grow the seed of falsehood, and worldly attachment is like the tenant, who ploughs and sows the fields. Thought is the plough, and he or she gathers the corn heap of evil. As per God's will, that is what such a person earns and eats. (In other words, such a person thinks evil and in return gets evil results, and as per God's will suffers the consequences of his or her own misdeeds). O' Nanak, when such a person is called to account (for his or her deeds, it is found) that he or she goes from here without any progeny (without achieving the purpose of human life)." (1)

Mehla-1

Now using the same metaphor of farming, Guru Ji tells us what kind crops a Guru's follower grows or what kind of things such a person does and what the rewards are, which such a person obtains. He says: "(O' my friends), for a Guru's follower, the fear of God is his or her land, purity (of character) the water, truth and contentment the bullocks (or tractors). Such a person makes humility his or her plough; mind the tiller, contemplation the *Wattar*, and God's union as the time to sow the seed. Then he or she sows the seed of Name and obtains the corn heap of God's grace. The rest of the world for him or her is false. O' Nanak, when after such efforts God bestows His grace, all that person's separations end (and he or she enjoys the eternal union with God)." (2)

Paurri

In the above two *saloks*, using the metaphor of farming Guru Ji commented on the conduct and end fate of the self-conceited and Guru following persons. Now in this *Paurri*, he explains the same thing using the metaphor of churning milk. He says: "(O' my friends),

within a self-conceited person is the darkness of (worldly) attachment, and whatever he or she speaks is motivated by duality (or love of worldly things. As if he or she) churns water each day, and because of duality is always in pain. (On the other hand), a Guru's follower meditates on God's Name (as if by) churning milk he or she obtains (butter or the) quintessence (of God's Name). Such a person's heart is illuminated with divine wisdom and by searching (through the Guru, he or she), has found God. (However it is God) Himself, who (puts some on the right path, and some He) strays in doubt; nothing can be said (about this thing).”(17)

The message of this *Paurri* is that like a farmer we should sow the seed of God's Name with the bullocks (or tractors) of truth and contentment and irrigate with the water of pure character. Then our heart would be illuminated with divine wisdom and by God's grace, we would obtain His eternal union.

ਸਲੋਕ ਮ: ੨॥

ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ॥

ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭਿ ਰੋਜੀ ਦੇਇ॥
ਓਥੈ ਹਟੁ ਨ ਚਲਈ ਨਾ ਕੋ ਕਿਰਸ ਕਰੇਇ॥
ਸਉਦਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾ ਕੋ ਲਏ ਨ ਦੇਇ॥

ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ॥
ਵਿਚਿ ਉਪਾਏ ਸਾਇਰਾ ਤਿਨਾ ਭਿ ਸਾਰ ਕਰੇਇ॥
ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ॥੧॥

ਮ: ੧॥

ਨਾਨਕ ਇਹੁ ਜੀਉ ਮਛਲੀ ਝੀਵਰੁ ਤ੍ਰਿਸਨਾ ਕਾਲੁ॥
ਮਨੁਆ ਅੰਧੁ ਨ ਚੇਤਈ ਪੜੈ ਅਚਿੰਤਾ ਜਾਲੁ॥

ਨਾਨਕ ਚਿਤੁ ਅਚੇਤੁ ਹੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ॥
ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਆਪੇ ਲਏ ਮਿਲਾਇ॥੨॥

ਪਉੜੀ॥

ਸੇ ਜਨ ਸਾਚੇ ਸਦਾ ਸਦਾ ਜਿਨੀ ਹਰਿ ਰਸੁ ਪੀਤਾ॥

ਗੁਰਮੁਖਿ ਸਚਾ ਮਨਿ ਵਸੈ ਸਚੁ ਸਉਦਾ ਕੀਤਾ॥

ਸਭੁ ਕਿਛੁ ਘਰ ਹੀ ਸਾਹਿ ਹੈ ਵਡਭਾਗੀ ਲੀਤਾ॥

ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਮਰਿ ਗਈ ਹਰਿ ਗੁਣ ਗਾਵੀਤਾ॥
ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਅਨੁ ਆਪੇ ਦੇਇ ਬੁਝਾਈ॥੧੮॥

salok mehlāa 2.

naanak chintāa maṭ karahu chintāa ṭis hee hay-ay.

jal meh janṭ upaa-i-an ṭinaa bḥe rojee ḍay-ay.
othai hat na chal-ee naa ko kiras karay-i.
sa-udāa mool na hova-ee naa ko la-ay na ḍay-ay.

jee-aa kaa aahaar jee-a kḥaanaa ayhu karay-i.
vich upaa-ay saa-iraa ṭinaa bḥe saar karay-i.
naanak chintāa maṭ karahu chintāa ṭis hee hay-ay. ||1||

mehlāa 1.

naanak ih jee-o machhulee jḥeevar ṭarishnaa kaal.
manoo-aa anDḥ na chayṭ-ee parḥai achintāa jaal.

naanak chitṭ achayṭ hai chintāa baDḥaa jaa-ay.
naḍar karay jay aapṇee ṭaa aapay la-ay milaa-ay. ||2||

pa-orhee.

say jan saachay saḍaa saḍaa Jinee har ras peetaa.

gurmukḥ sachaa man vasai sach sa-udāa keetaa.

sabh kichḥ gḥar hee maahi hai vadḥhaagee leetaa.

anṭar ṭarishnaa mar ga-ee har guṇ gaaveetaa.
aapay mayl milaa-i-an aapay ḍay-ay bujḥaa-ee. ||18||

Salok Mehla-2

In the first *salok* of previous *Paurri*, Guru Ji compared the conduct and the fate of self-conceited and Guru following persons. He told us how the former departs as a loser like an issueless person, and the latter obtains the essence of God, and enjoys the bliss of eternal union with Him. But the question arises, what is one's responsibility towards one's children and family? Is it right for a person to simply abandon them and go to jungles and mountains to worship God? Or should one relegate God into the background and keep working and worrying about the sustenance and welfare of his or her family? In this *salok*, Guru Ji answers this question.

He says: "O' Nanak, don't worry (about the sustenance of your family) because God Himself is concerned about it. (Reflect on this fact that He) has created creatures in water, and provides sustenance to them also. There (in the water), neither runs any shop, nor does anyone do any farming. (There), no deals are made, and nobody buys or sells anything. (But there), He has made such feeding arrangements that creatures feed on (other) creatures. (This way, He takes care of the creatures which) He has created in the seas. Therefore, O' Nanak don't worry (about the sustenance of your family), because that (God) Himself is concerned about it."(1)

Mehla-1

Now Guru Ji tells us, from another angle, why we shouldn't worry so much about our family that we forget God altogether. He says: "O' Nanak, this mortal is like a (small) fish, and the (worldly) desire, which brings it death is like the fisherman (ready to catch it). Blinded by greed, the mind (doesn't think about the danger around), so unexpectedly, the net of death falls over it. O' Nanak, because one's mind remains unaware (of God), it departs from here, bound by (worldly) anxieties. But if (God) casts His glance of grace, (He Himself) unites that person with Him."(2)

Paurri

Guru Ji concluded the previous *salok* with the remark that since the mind of a person remains unaware (of God), it departs from here bound by (worldly) anxieties. In this *Paurri*, he tells us who those persons are who remain without anxiety, get united with God, and thus become eternal. He says: "(O' my friends), always eternal are those devotees, who drink God's elixir. (They) have entered into a true deal (of God's Name) with the Guru, and the eternal God abides in their heart. Everything (including God) is present right in our own home (heart), but only the fortunate ones have obtained this (commodity). By singing praises of God, the worldly desire within them is extinguished. (But, it is on) His own that He gives this realization (about meditating on God's Name), and on His own He unites one with Himself."(18)

The message of this *shabad* is that although we should make reasonable efforts to provide for our family, yet we should not live in a constant state of anxiety on their account. Instead, we should have faith in that God, who takes care of the creatures even in the sea. We should not let ourselves be so carried away by our worldly involvements that we totally forsake God and then like a fisherman's net, are caught in the noose of death. In other words, while discharging our worldly duties, following

Guru's advice, we should meditate on God's Name. One day God would cast His glance of grace and unite us with Him.

ਸਲੋਕ ਮਃ ੧॥

ਵੇਲਿ ਪਿੰਵਾਇਆ ਕਤਿ ਝੁਣਾਇਆ॥
ਕਟਿ ਕੁਟਿ ਕਰਿ ਖੁੰਬਿ ਚੜਾਇਆ॥
ਲੋਹਾ ਵਢੇ ਦਰਝਾ ਪਾੜੇ ਸੂਈ ਧਾਗਾ ਸੀਵੈ॥

ਇਉ ਪਤਿ ਪਾਟੀ ਸਿਫਤੀ ਸੀਪੈ ਨਾਨਕ ਜੀਵਤ ਜੀਵੈ॥

ਹੋਇ ਪੁਰਾਣਾ ਕਪੜੁ ਪਾਟੈ ਸੂਈ ਧਾਗਾ ਗੰਢੈ॥

ਮਾਹੁ ਪਖੁ ਕਿਹੁ ਚਲੈ ਨਾਹੀ ਘੜੀ ਮੁਹਤੁ ਕਿਛੁ ਹੰਢੈ॥

ਪੰਨਾ ੯੫੬

ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਪਾਟੈ॥

ਨਾਨਕ ਸਾਹਿਬੁ ਸਚੇ ਸਚਾ ਤਿਚਰੁ ਜਾਪੀ ਜਾਪੈ॥੧॥

ਮਃ ੧॥

ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ॥
ਘਾਤਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ॥
ਸਬਦੇ ਸਾਣ ਰਖਾਈ ਲਾਇ॥
ਗੁਣ ਕੀ ਥੋਕੈ ਵਿਚਿ ਸਮਾਇ॥
ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ॥
ਲੋਹੁ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ॥
ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ॥
ਨਾਨਕ ਦਰਿ ਦੀਦਾਰਿ ਸਮਾਇ॥੨॥

ਮਃ ੧॥

ਕਮਰਿ ਕਟਾਰਾ ਬੰਕੁਤਾ ਬੰਕੇ ਕਾ ਅਸਵਾਰੁ॥
ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ ਮਤੁ ਸਿਰਿ ਆਵੈ ਭਾਰੁ॥੩॥

ਪਉੜੀ॥

ਸੇ ਸਤਸੰਗਤਿ ਸਬਦਿ ਮਿਲੈ ਜੋ ਗੁਰਮੁਖਿ ਚਲੈ॥
ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਜਿਨ ਹਰਿ ਖਰਚੁ ਧਨੁ ਪਲੈ॥

ਭਗਤ ਸੋਹਨਿ ਗੁਣ ਗਾਵਦੇ ਗੁਰਮਤਿ ਅਚਲੈ॥

salok mehlāa 1.

vayl pinjaa-i-aa kat gunaa-i-aa.
kat kut kar khumb char^haa-i-aa.
lohaa vad^hay darjee paar^hay soo-ee D^haa^gaa
seevai.
i-o paṭ paatee sif^tee seepai naanak jeevat
jeevai.

ho-ay puraanaa kapar^h paatai soo-ee
D^haa^gaa gan^dhai.
maahu pak^h kihu chalai naahee g^har^hhee
muhaṭ kich^h hand^hai.

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sach puranaa hovai naahee seetaa kaḍay na
paatai.
naanak saahib sach^o sachaa tichar jaapee
jaapai. ||1||

mehlāa 1.

sach kee kaat^ee sach sab^h saar.
ghaar^hat^h tⁱs kee apar apar.
sab^hay saan rak^haa-ee laa-ay.
gun kee thaykai vich samaa-ay.
tⁱs daa kut^haa hovai say^{kh}.
lohoo lab nikthaa vay^{kh}.
ho-ay halaal lagai hak jaa-ay.
naanak dar deedaar samaa-ay. ||2||

mehlāa 1.

kamar kataaraa baⁿku^haa bankay kaa
asvaar.
garab na keejai naankaa maṭ sir aavai bh^haar.
||3||

pa-or^hee.

so satsangat sabaḍ milai jo gurmuk^h chalai.
sach D^hi-aa-in say sachay jin har kh^harach
D^han palai.
bhagat sohan gun gaav^hay gurmat^h achlai.

ਰਤਨ ਬੀਚਾਰੁ ਮਨਿ ਵਸਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਭਲੈ॥
ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਆਪੇ ਦੇਇ ਵਡਿਆਈ॥੧੯॥

raṭan beechaar man vasi-aa gur kai sabad
bhalai.
aapay mayl milaa-idaa aapay day-ay
vadi-aa-ee. ||19||

Salok Mehla-1

Guru Ji started the previous *Paurri*, by stating that eternal and true are those devotees who drink God's elixir. (Because they) have entered into a true deal (of God's Name) with the Guru and the eternal God abides in their hearts.

In this *salok*, Guru Ji tells us what that person can do; who has gone astray and has not relished the nectar of God's Name. He uses a very beautiful metaphor of making a piece of cloth from its very beginning, when it is just cotton to the end when it is sewed into a finished garment ready to be worn. He says: "(O' my friends, cotton is first) passed through rollers for ginning, woven into cloth by spinning, and then it is beaten, bleached, and steamed for washing. (After that) the iron (scissors) cut it and the tailor tears it off (into small pieces), and with the needle and thread sews it (into a dress ready to be worn. Just as a torn out cloth is sewed with a needle and thread, similarly) O' Nanak, man's lost honor can be regained by praising God, and the person again starts living a truthful life. (But the difference is that) upon becoming old and torn, when a garment is re-sown with needle and thread, it lasts for a very short time only, may be a month or fortnight. But the truth never gets old, (and a person) once united with God, never gets separated from Him. Because, O' Nanak, that God is ever true and eternal, however we realize this thing *only* when we meditate on Him."(1)

Mehla-1

Guru Ji now refers to the Muslim custom of chanting Kalima (or special verses from Quran), before slowly killing any animal for meat. They call such meat as *Kuttha*, (or sanctified meat), and they won't eat any other meat, which has been prepared by killing the animal in any other way. In this *salok*, while talking to a *Sheikh* (a Muslim mendicant), Guru Ji tells him, and all of us, how a person can become sanctified and fit for communion with God.

He says: "(O' *Sheikh*, if) the knife is of truth and is entirely made out of the steel of truth, then it looks beautiful beyond any limit. Further, if it is sharpened on the grinding stone of the (Guru's) word, placed in the casing of virtue, and the *Sheikh* (has lived such a holy life, as if he) has been sanctified with such a (knife), then you would see that the blood of greed has been completely drained out of him. Having been sanctified in this way O' Nanak, he gets attached to the eternal God and merges in His sight."(2)

Mehla-1

In the above *salok*, Guru Ji told us how, by living a truthful life in accordance with the Guru's advice, one can become so immaculate, that one ultimately becomes one with the eternal God Himself. However, Guru Ji cautions us against being proud of our merits, beauty, or wealth, because we never know when any mishap may happen and we may lose our wealth and beauty or fall down from our high morals. Therefore using a very beautiful metaphor to illustrate his point, Guru Ji says: "(O' my friends, if) one has a beautiful knife

hanging from one's waist, and is riding a handsome horse, (still) O' Nanak, one should not feel proud, lest one falls head long on the ground (and loses everything).”(3)

Paurri

In the previous two saloks, Guru Ji advised us how, by living a truthful life according to the Guru's advice, one gets rid of one's evil tendencies of greed, anger, and ego and is able to unite with God. In this *Paurri*, he describes what that person does, who lives as per the advice of the Guru. He says: “(O' my friends), one who lives as per the Guru's will, joins the holy congregation and attunes oneself to the Guru's word. They who have in their possession the wealth of God's Name, as expense (for the journey beyond death), worship the eternal God and become true (like Him). Such devotees look beautiful singing praises of God and by following Guru's instruction, they become stable. Through the Guru's sublime word, the understanding about the jewel of God's Name comes to abide in their mind. (But, it is God) Himself who unites (the devotees) with Him and Himself blesses them with glory.”(19)

The message of this *Paurri* is that if we want to make our life fulfilled and unite with God, then we should commit and devote ourselves to a life of truth and virtuous living. However, we should never feel arrogant about our wealth, beauty or merits. Instead joining the society of saints, we should keep singing God's praise, and keep meditating on His Name. One day, showing His grace, God would unite us with Him.

ਸਲੋਕ ਮ: ੩॥

ਆਸਾ ਅੰਦਰਿ ਸਭੁ ਕੇ ਕੋਇ ਨਿਰਾਸਾ ਹੋਇ॥
ਨਾਨਕ ਜੋ ਮਰਿ ਜੀਵਿਆ ਸਹਿਲਾ ਆਇਆ ਸੋਇ॥੧॥

salok mehlā 3.

aasaa andar sabh ko ko-ay niraasaa ho-ay.
naanak jo mar jeevi-aa sahilaa aa-i-aa so-ay.
||1||

ਮ: ੩॥

ਨਾ ਕਿਛੁ ਆਸਾ ਹਥਿ ਹੈ ਕੇਉ ਨਿਰਾਸਾ ਹੋਇ॥
ਕਿਆ ਕਰੇ ਏਹ ਬਪੁੜੀ ਜਾਂ ਭੁਲਾਏ ਸੋਇ॥੨॥

mehlā 3.

naa kichh aasaa hath hai kay-o niraasaa
ho-ay.
ki-aa karay ayh bapurhee jaaⁿ bhola-ay
so-ay. ||2||

ਪਉੜੀ॥

ਪ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰ ਸਚੇ ਨਾਮ ਬਿਨੁ॥
ਪੁਭੁ ਦਾਤਾ ਦਾਤਾਰ ਨਿਰਚਲੁ ਏਹੁ ਧਨੁ॥
ਸਾਸਿ ਸਾਸਿ ਆਰਾਧੇ ਨਿਰਮਲੁ ਸੋਇ ਜਨੁ॥
ਅੰਤਰਜਾਮੀ ਅਗਮੁ ਰਸਨਾ ਏਕੁ ਭਨੁ॥
ਰਵਿ ਰਹਿਆ ਸਰਬਤਿ ਨਾਨਕੁ ਬਲਿ ਜਾਈ॥੨੦॥

pa-orhee.

Dharig jeevan sansaar sachay naam bin.
parabh daataa daataar nihchal ayhu Dhan.
saas saas aaraaDhay nirmal so-ay jan.
antarjaamee agam rasnaa ayk bhan.
rav rahi-aa sarbat naanak bal jaa-ee. ||20||

Salok Mehla-3

In the previous *Paurri*, Guru Ji advised us that if we want to make our life fulfilled and unite with God, then we should commit and devote ourselves to a life of truth and virtuous living. However, we should never feel arrogant about our wealth, beauty or merits. Instead, joining the society of saints, we should keep singing God's praise, and keep meditating

on His Name. One day showing His grace, He would unite us with Him. But instead of following this advice, we get engrossed in having all kinds of hopes and desires for more worldly wealth and pleasures. We then feel depressed and dejected when these wishes are not fulfilled. Commenting on this state of the world, Guru Ji says: “(O’ my friends), everybody is engrossed in (some) hope. It is only a rare one, who has no desires (or hopes). But O’ Nanak fruitful is the advent of the one who dies (to the world) while still alive. (In other words, even though alive, that one has forsaken all desires and hopes, as if he or she were dead).”(1)

Mehla-3

Now Guru Ji wants to educate us about the futility of having these worldly desires, and tell us why many of us so easily get absorbed in these hopes and expectations. He says: “(O’ my friends), when there is nothing in the control of hope, then why does one feel depressed, (when one’s hope is not fulfilled)? But what can this poor (hope) do, when (God Himself) strays us from our path?”(2)

Paurri

After commenting on the futility of having hopes and desires for worldly wealth, Guru Ji tells us about another kind of wealth, for which we should work hard and desire to have. That wealth is the wealth of God’s Name. Describing how essential this wealth is, Guru Ji says: “(O’ my friends), accursed is living in the world, without the true wealth of eternal Name (of God). God is the giver of all gifts. The wealth (of His Name is such a wealth that) is non-perishable. That person alone is immaculate who remembers God with each and every breath (at all times. O’ man) with your tongue, utter the Name of that One (God), who is infinite and the inner Knower. He is pervading in all, and Nanak is a sacrifice to Him.”(20)

The message of this Paurri is that instead of living our life in worldly hopes and desires, we should live without any desires, as if we are dead. We should concentrate on singing praises of God and collecting the wealth of His Name so that we may become so pure that we are fit to merge in that immaculate God.

ਸਲੋਕੁ ਮਃ ੧॥

ਸਰਵਰ ਹੰਸ ਧੁਰੇ ਹੀ ਮੇਲਾ ਖਸਮੈ ਏਵੈ ਭਾਣਾ॥
 ਸਰਵਰ ਅੰਦਰਿ ਹੀਰਾ ਮੋਤੀ ਸੇ ਹੰਸਾ ਕਾ ਖਾਣਾ॥
 ਬਗੁਲਾ ਕਾਗੁ ਨ ਰਹਈ ਸਰਵਰਿ ਜੇ ਹੋਵੈ ਅਤਿ ਸਿਆਣਾ॥
 ਓਨਾ ਰਿਜਕੁ ਨ ਪਇਓ ਓਥੈ ਓਨਾ ਹੋਰੇ ਖਾਣਾ॥
 ਸਚਿ ਕਮਾਣੈ ਸਚੇ ਪਾਈਐ ਕੂੜੇ ਕੂੜਾ ਮਾਣਾ॥
 ਨਾਨਕ ਤਿਨ ਕੋ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਜਿਨਾ ਧੁਰੇ ਪੈਯਾ
 ਪਰਵਾਣਾ॥੧॥

ਮਃ ੧॥

ਸਾਹਿਬੁ ਮੇਰਾ ਉਜਲਾ ਜੇ ਕੋ ਚਿਤਿ ਕਰੇਇ॥

salok mehlā 1.

sarvar hans Dhuray hee maylaa khasmai ayvai
bhaanaa.
 sarvar andar heeraa motee so hansaa kaa
khaanaa.
 bagulaa kaag na rah-ee sarvar jay hovai at
 si-aanaa.
 onaa rijak na pa-i-o othai on^haa horo khaanaa.
 sach kamaanaⁱ sachoo paa-ee-ai koorhai koor^haa
 maanaa.
 naanak tin kou satgur mili-aa jinaa Dhuray
 paiyaa parvaanaa. ||1||

mehlā 1.

saahib mayraa ujlaa jay ko chit karay-i.

ਨਾਨਕ ਸੋਈ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਜੋ ਦੇਇ॥
ਨਾਨਕ ਸੋਈ ਸੇਵੀਐ ਜਿਤੁ ਸੇਵਿਐ ਦੁਖੁ ਜਾਇ॥
ਅਵਗੁਣ ਵੰਵਨਿ ਗੁਣ ਰਵਹਿ ਮਨਿ ਸੁਖੁ ਵਸੈ ਆਇ॥੨॥

ਪਉੜੀ॥

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ ਤਾੜੀ ਲਾਈਅਨੁ॥
ਆਪੇ ਹੀ ਉਪਦੇਸਦਾ ਗੁਰਮੁਖਿ ਪਤੀਆਈਅਨੁ॥
ਇਕਿ ਆਪੇ ਉਭਤਿ ਪਾਇਅਨੁ ਇਕਿ ਭਗਤੀ ਲਾਇਅਨੁ॥
ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਆਪੇ ਨਾਇ ਲਾਈਅਨੁ॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਚੀ ਵਡਿਆਈ॥੨੧॥੧॥ਸੁਧੁ॥

naanak so-ee sayvee-ai sadā sadā jo day-ay.
naanak so-ee sayvee-ai Jit sayvi-ai dukh jaa-ay.
avgun vanjan gun raveh man sukh vasai aa-ay.
||2||

pa-orhee.

aapay aap varatdaa aap taarhee laa-ee-an.
aapay hee updaysdaa gurmukh patee-aa-ee-an.
ik aapay ujjharh paa-i-an ik bhagtee laa-i-an.
jis aap bujjhaa-ay so bujjhsee aapay naa-ay
laa-ee-an.

naanak naam Dhi-aa-ee-ai sachee vadi-aa-ee.
||21||1|| suDh.

Salok Mehla-1

In the previous *Paurri*, Guru Ji advised us that instead of living our life in worldly hopes and desires, we should live without any desires, as if we are dead. We should concentrate on singing praises of God and collecting the wealth of His Name so that we may become so pure that we are fit to merge in that immaculate God. But as pointed out earlier, there are some who believe and follow what the Guru says, such Guru's followers enjoy peace in this world, and honor in God's court. On the other hand, there are others who instead of the Guru, think themselves as having all the wisdom, and by living in their own selfish ways, they suffer pain in this world and punishment in God's court. In this last *salok*, Guru Ji compares the Guru's followers to swans, which peck on the pearls of divine wisdom, and the self-conceited to cranes and crows, which feed at the filth of worldly sins.

Commenting on the state and fate of both these types, he says: "(O' my friends), the union between the ocean (like saint Guru) and the swan (like Gursikhs) has been predestined from the very beginning, this is what (God) the Master wishes. In that lake (of the Guru) are diamonds and pearls (of God's Name), which is the feed of these swans (disciples). But no matter how wise are the crane and crow (like self-conceited persons), they cannot stay in the ocean (of the congregation of the saint Guru). Because they don't get their sustenance in that place. (Instead of God's Name), they have to eat something else, (such as indulging in back biting, or other evil deeds. This is the divine law) that we obtain true (God), by earning truth (or living a truthful life), and false is the pride of (practicing) falsehood. However, O' Nanak, only those who have obtained (the guidance of) the Guru, have been so pre-ordained (by God from the very beginning)." (1)

Mehla-1

Guru Ji concluded the previous *salok* by stating that only those who have obtained (the guidance of) the Guru, have been so pre-ordained by God from the very beginning. In this *salok*, he tells us about the nature of God. He says: "(O' my friends), my God is very pure and chaste. Anyone who reflects in the mind (would also become pure). O' Nanak, we should serve (and worship) The One who always gives. Yes, O' Nanak, we should serve (that God), by serving whom, our sorrow departs, vices vanish, virtues are enshrined, and peace comes to abide in the mind." (2)

Paurri

Guru Ji concludes this vaar (epic) by once again describing some of the ways of the wondrous God. He says: "(O' my friends), on His own (God) is pervading everywhere invisibly). On His own, He instructs all, and through the Guru imparts faith in the creatures. Some, He has Himself strayed into wilderness, and others He has yoked to His devotion. But that one alone whom He Himself makes to realize would realize Him, whom He has yoked to His Name. O' Nanak, we should meditate on the Name (of that God) whose glory is eternal."(21-1-Corrected)

The message of this *Paurri* is that it is God who Himself strays some people on the wrong path and who yokes others to His devotion and meditation of His Name. Therefore we should consider ourselves very fortunate because we have been blessed with the eternal guidance of Guru Granth Sahib Ji, which is like a magnificent ocean of pearls and jewels of divine wisdom and God's Name. Like swans, we should try each day to peck at these pearls of wisdom by reading, reflecting and acting on the immaculate advice contained therein, and live a truthful life devoted to loving remembrance and contemplation of God's Name, so that one day, showing His grace, God may bless us with His sight and eternal union.

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ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ ੫

raamkalee kee vaar mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਸਲੋਕ ਮਃ ੫॥

salok mehlaa 5.

ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੇ ਹੀ ਮੈ ਡੀਠੁ॥
ਵਿਛੁੜਿਆ ਮੇਲੇ ਪ੍ਰਭੁ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਠੁ॥

jaisaa satgur sunēēdaa taisee hee mai deeth.
vichhurhi-aa maylay parabhoo har dargeh
kaa baseeth.

ਹਰਿ ਨਾਮੋ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਦਾ ਕਟੇ ਹਉਮੈ ਰੋਗੁ॥

har naamoo manṭar darirhaa-idaa katay
ha-umai rog.

ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਆ ਜਿਨਾ ਧੁਰੇ ਪਇਆ
ਸੰਜੋਗੁ॥੧॥

naanak satgur tinaa milaa-i-aa jinaa Dhuray
pa-i-aa sanjog. ||1||

ਮਃ ੫॥

mehlaa 5.

ਇਕੁ ਸਜਣੁ ਸਭਿ ਸਜਣਾ ਇਕੁ ਵੈਰੀ ਸਭਿ ਵਾਦਿ॥
ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਵਿਣੁ ਨਾਵੈ ਸਭ ਬਾਦਿ॥

ik sajan sabh sajnaa ik vairee sabh vaad.
gur poorai daykhaali-aa vin naavai sabh
baad.

ਸਾਕਤ ਦੁਰਜਨ ਭਰਮਿਆ ਜੇ ਲਗੇ ਦੂਜੈ ਸਾਦਿ॥

saakat durjan bharmi-aa jo lagay doojai
saad.

ਜਨ ਨਾਨਕਿ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਰਸਾਦਿ॥੨॥

jan naanak har parabh bujhi-aa gur satgur
kai pargaad. ||2||

ਪਉੜੀ॥

pa-orhee.

ਬਣਣਹਾਰੈ ਬਾਟੁ ਆਪੇ ਹੀ ਬਣਿਆ॥
ਆਪੇ ਪੂਰਾ ਸਾਰੁ ਆਪੇ ਹੀ ਖਣਿਆ॥
ਆਪੇ ਕਰਿ ਪਾਸਾਰੁ ਆਪੇ ਰੰਗ ਰਣਿਆ॥
ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਾਇ ਅਲਖ ਬ੍ਰਹਮਣਿਆ॥

thatanhaarai thaata apay hee thati-aa.
apay pooraa saahu apay hee khati-aa.
apay kar paasaar apay rang rati-aa.
kudrat keem na paa-ay alakh barahmati-aa.

ਅਗਮ ਅਥਾਹ ਬੇਅੰਤ ਪਰੈ ਪਰਟਿਆ॥
 ਆਪੇ ਵਡ ਪਾਤਿਸਾਹੁ ਆਪਿ ਵਜੀਰਟਿਆ॥
 ਕੋਇ ਨ ਜਾਣੈ ਕੀਮ ਕੇਵਡੁ ਮਟਿਆ॥
 ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਗੁਰਮੁਖਿ ਪਰਗਟਿਆ॥੧॥

agam athaah bay-ant̃ parai parti-aa.
 aapay vad paat̃isaaahu aap vajeerti-aa.
 ko-ay na jaanai keem kayvad mati-aa.
 sachaa saahib aap gurmukh̃ pargati-aa. ||1||

Ram kali Ki Vaar Mehla-5

As per Dr. Sahib Singh Ji, fifth Guru Arjan Dev Ji composed this *vaar* (epic) to highlight the fact that it is God who is the creator of this universe and He is pervading everywhere. He unites that person with the Guru, on whom, He showers His grace, and blesses with His praise. While praising God's merits, one is motivated to make one's own life meritorious and then no evil instincts can sway that one from the right path. This epic has 22 *Paurris* (steps), containing 8 phrases each. Before each *Paurri* are two *saloks* (couplets), which are also composed by Guru Arjun Dev Ji. The two *saloks* before *Paurri* 20 are in response to a *salok* by *Kabir Ji*, and the *saloks* before *Paurri* 21 are in reference to a *salok* by *Farid Ji*.

Salok Mehla-5

In the previous so many *shabads* Guru Ji has been advising us again and again to meditate on God's Name and asking us to seek the instructions of the true Guru so that he can properly guide us and unite us with God. Guru Ji begins this hymn by sharing his own experience on this account.

He says: "(O' my friends), just as I had heard about the true Guru, I have seen him with my own eyes. He is the intermediary of God's court, and unites the separated ones with God. He firmly instills (the message of God's) Name (in one's heart), and rids one of the malady of ego. But O' Nanak, (God has) united only those with the true Guru, who from the beginning have been blessed (by Him) with this union."(1)

Mehla-5

Now Guru Ji tells us about the absolute importance and significance of God in our life: why we need His support and why we need to completely depend on Him. He says: "(O' my friends), if that one (God) becomes our friend, then all (the rest of the world also) becomes our friend. But if that one God becomes inimical to us, then we have disputes with everybody (In other words, when we consider God as our friend, all persons look dear to us. But if we don't love God, we feel estranged from everybody). My perfect Guru has convinced me that without meditating on God's Name all else is vain. Those evil worshippers of power (the egocentrics) who remain engrossed in other worldly pleasures are lost in doubt. By true Guru's grace, slave Nanak has understood (this fact about) God."(2)

Paurri

Guru Ji started the previous *salok* by saying, "if that one (God) becomes our friend, then all (the rest of the world) becomes our friend". Now he tells why it is so, why God is so great and what His relationship is with the world.

Guru Ji says: "(O' my friends), the Creator has Himself shaped all this expanse of universe. (In this market of the universe), He Himself is the perfect banker and He Himself is earning

the profit (of His Name). He Himself has spread out the expanse (of the universe), and He Himself is merged in the love of His worldly play. It is not possible to ascertain the worth (or limit) of that indescribable, all pervading God. He is like an incomprehensible, unfathomable (ocean), which is beyond limit and farther than the farthest (place we can imagine). He Himself is the mighty king, and Himself the minister (or counselor). Nobody knows His worth and no one knows how vast is His abode. That eternal God is all by Himself, and only through Guru's grace does He become manifest (and realized)."(1)

The message of this Paurri is that it is the one God who has created this universe. If we want to understand the power and expanse of God and meet Him, then we should seek the guidance of the true Guru. He would make us meditate on God's Name, remove our ego and save us from going astray. Then by Guru's grace we would be able to realize that all powerful God.

ਸਲੋਕੁ ਮਃ ੫॥

ਸੁਣਿ ਸਜਣ ਪ੍ਰੀਤਮ ਮੇਰਿਆ ਮੈ ਸਤਿਗੁਰੁ ਦੇਹੁ ਦਿਖਾਲਿ॥
ਹਉ ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਤ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ॥
ਇਕਸੁ ਸਤਿਗੁਰ ਬਾਹਰਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ॥
ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਓਨੁ ਜਿਨ ਸਦ ਹੀ ਵਰਤੈ
ਨਾਲਿ॥੧॥

ਮਃ ੫॥

ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਕਿਉ ਪਾਵਾ ਪੁਭ ਤੋਹਿ॥
ਕੋਈ ਐਸਾ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਜੋ ਮੇਲੇ ਪ੍ਰੀਤਮੁ ਮੋਹਿ॥
ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਜਤ ਦੇਖਾ ਤਤ ਸੋਇ॥
ਜਨ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸੇਵਿਆ ਤਿਸੁ ਜੇਵਣੁ ਅਵਰੁ ਨ ਕੋਇ॥੨॥

ਪਉੜੀ॥

ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਕਿਤੁ ਮੁਖਿ ਸਾਲਾਹੀਐ॥
ਜਿਸੁ ਰਖੈ ਕਿਰਪਾ ਧਾਰਿ ਰਿਜਕੁ ਸਮਾਹੀਐ॥
ਕੋਇ ਨ ਕਿਸ ਹੀ ਵਸਿ ਸਭਨਾ ਇਕ ਧਰਾ॥
ਪਾਲੇ ਬਾਲਕ ਵਾਗਿ ਦੇ ਕੈ ਆਪਿ ਕਰਾ॥
ਕਰਦਾ ਅਨਦ ਬਿਨੋਦ ਕਿਛੁ ਨ ਜਾਣੀਐ॥
ਸਰਬ ਧਾਰ ਸਮਰਥ ਹਉ ਤਿਸੁ ਕੁਰਬਾਣੀਐ॥
ਗਾਈਐ ਰਾਤਿ ਦਿਨੰਤੁ ਗਾਵਣ ਜੋਗਿਆ॥
ਜੇ ਗੁਰ ਕੀ ਧੋਰੀ ਪਾਹਿ ਤਿਨੀ ਹਰਿ ਰਸੁ ਭੋਗਿਆ॥੨॥

salok mehlā 5.

suṅ sajan paretam mayri-aa mai satgur dayh
dikhaal.
ha-o tis dayvaa man aapnaa nit hirdai rakhaa
samaal.
ikas satgur baahraa Dharig jeevan sansaar.
jan naanak satgur tinaa milaa-i-on jin sad hee
vartai naal. ||1||

mehlā 5.

mayrai antar lochaa milan kee ki-o paavaa
parabh tohi.
ko-ee aisaa sajan lorr lahu jo maylay paretam
mohi.
gur poorai maylaa-i-aa jat daykhaa tat so-ay.
jan naanak so parabh sayvi-aa tis jayvad avar
na ko-ay. ||2||

pa-orhee.

dayvanhaar daataar kit mukh salaahee-ai.
jis rakhai kirpaa dhaar rijak samaahee-ai.
ko-ay na kis hee vas sabhnaa ik Dhar.
paalay baalak vaag day kai aap kar.
kardaa anad binod kichhoo na jaanee-ai.
sarab Dhaar samrath ha-o tis kurbaanee-ai.
gaa-ee-ai raat dinant gaavan jogi-aa.
jo gur kee pairee paahi tinee har ras bhogi-aa.
||2||

Salok Mehla-5

In the previous Paurri, Guru Ji advised us that if we want to understand the power and expanse of God and meet Him, then we should seek the guidance of the true Guru. He

would make us meditate on God's Name, remove our ego and save us from going astray. In this *salok*, he shows us how to pray to God, so that he may unite us with the true Guru.

Addressing God, Guru Ji says: "Listen O' my dear friend, show me (and unite me with) the true Guru. I would offer my mind to him and would always keep him enshrined in my heart. Because accursed is one's life in the world without the (guidance of the) true Guru. (I say to myself), O' slave Nanak, God has united only those with the true Guru (who always remember Him, and) with whom He always abides."(1)

Mehla-5

But apparently, it is a round circle question: How can we meet or find God without the guidance of the Guru, when we need the grace of God to meet the Guru? Therefore, Guru Ji again addresses God Himself and asks: "(O' God), within me is a craving to meet You, (I am wondering) how can I obtain You? (I think, I should) find such a friend who might unite me with my Beloved. (Listening to my prayer), the perfect Guru united me (with Him and now) wherever I look, I find Him there. Slave Nanak submits: "I have served (contemplated on) that God who has no other equal."(2)

Paurri

Guru Ji concluded the previous *salok* stating that he has served (and contemplated on) that God, who has no other equal. Now Guru Ji wonders, how to serve and praise such a God, and how great He really is. He says: "(O' my friends), how could we praise that benefactor of all (beings)? Whom (God wants to) preserve, showing mercy, He provides that person (the necessary) sustenance. (The fact is that no one) is under the control of any other (creature); all depend on the support of one (God). Extending His hand, He sustains all as His children. He is playing His wondrous and joyous games, about which we know nothing. I am a sacrifice to (that God); who is the support of all and can do everything. Day and night we should sing the praises of that God who is worthy of praise. (But), only they who fall at the feet (and humbly seek the guidance) of the Guru have enjoyed the pleasure of (singing praises of) God."(2)

The message of this Paurri is that if we want to meet God, who sustains and cherishes us like His children, we should pray to Him to unite us with the true Guru. Then surrendering our intellect to the Guru and following his advice, we should sing God's praises so that in His mercy He may unite us with Him.

ਸਲੋਕ ਮਃ ੫॥

ਭੀਤਹੁ ਮੋਕਲਾਈ ਕੀਤੀਅਨੁ ਸਭ ਰਖੇ ਕੁਟੰਬੈ ਨਾਹਿ॥
ਕਾਰਜ ਆਪਿ ਸਵਾਰਿਅਨੁ ਸੇ ਪ੍ਰਭ ਸਦਾ ਸਭਾਲਿ॥
ਪ੍ਰਭੁ ਮਾਤ ਪਿਤਾ ਕੰਠਿ ਲਾਇਦਾ ਲਹੁਤੇ ਬਾਲਕ ਪਾਲਿ॥
ਦਇਆਲ ਹੋਏ ਸਭ ਜੀਅ ਜੰਤੁ ਹਰਿ ਨਾਨਕ ਨਦਰਿ
ਨਿਹਾਲਿ॥੧॥

salok mehlaa 5.

bheerhahu moklaa-ee keetee-an sabh rakhay
kutambi naal.
kaaraj aap savaari-an so parabh sagdaa sabhaal.
parabh maat pitaa kanth laa-idaa lahurhay
baalak paal.
da-i-aal ho-ay sabh jee-a janṭar har naanak
nadar nihaal. ||1||

ਪੰਨਾ ੯੫੮

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mehlaa 5.

ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ॥
 ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ॥
 ਗੁਰਿ ਵਣੁ ਤਿਣੁ ਹਰਿਆ ਕੀਤਿਆ ਨਾਨਕ ਕਿਆ ਮਨੁਖ॥੨॥

vin̄ tuDh̄ hor je mangnaa sir dukhaa kai dukh.
 deh naam santokhee-aa utrai man kee bhukh.
 gur van̄ tin̄ hari-aa keeti-aa naanak ki-aa
 manukh. ||2||

ਪਉੜੀ॥

pa-orhee.

ਸੋ ਐਸਾ ਦਾਤਾਰੁ ਮਨਹੁ ਨ ਵੀਸਰੈ॥
 ਘੜੀ ਨ ਮੁਹਤੁ ਚਸਾ ਤਿਸੁ ਬਿਨੁ ਨਾ ਸਰੈ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਕਿਆ ਕੇ ਲੁਕਿ ਕਰੈ॥
 ਜਿਸੁ ਪਤਿ ਰਖੈ ਆਪਿ ਸੋ ਭਵਜਲੁ ਤਰੈ॥
 ਭਗਤੁ ਗਿਆਨੀ ਤਪਾ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ॥
 ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ ਜਿਸ ਨੋ ਬਲੁ ਧਰੈ॥
 ਜਿਸਹਿ ਜਰਾਏ ਆਪਿ ਸੋਈ ਅਜਰੁ ਜਰੈ॥
 ਤਿਸ ਹੀ ਮਿਲਿਆ ਸਚੁ ਮੰਤ੍ਰੁ ਗੁਰ ਮਨਿ ਧਰੈ॥੩॥

so aisaa daataar manhu na veesrai.
 gharhee na muhat chasaa tis bin naa sarai.
 antar baahar sang ki-aa ko luk karai.
 jis pat rakhai aap so bhavjal tarai.
 bhagat gi-aanee tapaa jis kirpaa karai.
 so pooraa pardhaan jis no bal dharai.
 jisahi jaraa-ay aap so-ee ajar jarai.
 tis hee mili-aa sach mantar gur man Dharai.
 ||3||

Salok Mehla-5

In the previous *Paurri*, Guru Ji mentioned that extending His hand; God sustains us all like His children. But that is not all. In this *salok*, he states how God saves us from troubles and blesses us with so many other favors.

He says: “(O’ man), always remember that God, who makes easy your difficult tasks, saves you along with all your family, and Himself accomplishes your tasks. Like mother and father, He nourishes all creatures like His children and embraces them to His bosom. O’ Nanak, on whom He casts His glance of grace, all creatures become kind to him.”(1)

Mehla-5

Although as mentioned above, God can bless us with anything, for which we ask Him, but Guru Ji wants to caution us against asking for false worldly pleasures, which may later bring us more pain or sorrow. Therefore addressing God, he says: “O’ God, to ask for anything else except You, is to invite the worst pains and sorrows (on ourselves), therefore bless me with Your Name, which may make me contented and the hunger of my mind (for worldly pleasures) is removed. O’ Nanak, the Guru has turned green (the dried up) forest plants and grass, (so how difficult is it for Him to bring prosperity and happiness) to a human being?”(2)

Paurri

After listing some of the powers of God and what kinds of blessings He can bestow on us, Guru Ji advises: “(O’ my friends), we should not let such a God be forsaken from our mind, without whom we cannot survive even for an hour, minute or a second. He is with us both inside and out. Therefore what can anybody hide (from Him)? Whose honor God Himself saves, that person swims across the dreadful (worldly) ocean. The person on whom (God)

bestows His mercy becomes (the true) devotee, (divinely) wise person, and a (true) ascetic. The one whom He blesses with power becomes perfect and supreme. Whom He Himself makes to bear, that person bears the unbearable (power of Name). But that person alone has obtained the eternal (God), in whose mind is enshrined the mantra of the Guru.”(3)

The message of this *Paurri* is that God can help us out of any difficult situation, and bless us with anything. However, for our own good we should not ask for anything but God’s Name, which alone can satisfy all our worldly desires. Lastly, we should never forsake such a God, who is so powerful and gracious.

ਸਲੋਕੁ ਮਃ ੫॥

ਧੰਨੁ ਸੁ ਰਾਗ ਸੁਰੰਗਤੇ ਆਲਪਤ ਸਭ ਤਿਖ ਜਾਇ॥
 ਧੰਨੁ ਸੁ ਜੰਤ ਸੁਹਾਵਤੇ ਜੋ ਗੁਰਮੁਖਿ ਜਪਦੇ ਨਾਉ॥
 ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥
 ਤਿਨ ਕੀ ਧੂੜਿ ਹਮ ਬਾਛਦੇ ਕਰਮੀ ਪਲੈ ਪਾਇ॥
 ਜੋ ਰਤੇ ਰੰਗਿ ਗੋਵਿਦ ਕੈ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥
 ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਹਰਿ ਸਜਣੁ ਮੇਲਹੁ ਰਾਇ॥
 ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥
 ਜਨ ਨਾਨਕ ਪਾਇਆ ਅਗਮ ਰੂਪੁ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ॥੧॥

ਮਃ ੫॥

ਧੰਨੁ ਸੁ ਵੇਲਾ ਘੜੀ ਧੰਨੁ ਧਨੁ ਮੁਰਤੁ ਪਲੁ ਸਾਰੁ॥
 ਧੰਨੁ ਸੁ ਦਿਨਸੁ ਸੰਜੋਗੜਾ ਜਿਤੁ ਡਿਠਾ ਗੁਰ ਦਰਸਾਰੁ॥
 ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਹਰਿ ਪਾਇਆ ਅਗਮ ਅਪਾਰੁ॥
 ਹਉਮੈ ਤੁਟਾ ਮੋਹੜਾ ਇਕੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥
 ਜਨੁ ਨਾਨਕੁ ਲਗਾ ਸੇਵ ਹਰਿ ਉਧਰਿਆ ਸਗਲ ਸੰਸਾਰੁ॥੨॥

ਪਉੜੀ॥

ਸਿਫਤਿ ਸਲਾਹਣੁ ਭਗਤਿ ਵਿਚਲੇ ਦਿਤੀਅਨੁ॥
 ਸਉਪੇ ਜਿਸੁ ਭੰਡਾਰ ਫਿਰਿ ਪੁਛ ਨ ਲੀਤੀਅਨੁ॥
 ਜਿਸ ਨੋ ਲਗਾ ਰੰਗੁ ਸੇ ਰੰਗਿ ਰਤਿਆ॥
 ਓਨਾ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ਇਕਾ ਉਨ ਭਤਿਆ॥
 ਓਨਾ ਪਿਛੈ ਜਗੁ ਭੁੰਚੈ ਭੋਗਈ॥
 ਓਨਾ ਪਿਆਰਾ ਰਬੁ ਓਨਾਹਾ ਜੋਗਈ॥
 ਜਿਸੁ ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਤਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿਆ॥
 ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਜਿ ਖਸਮੈ ਭਾਣਿਆ॥੪॥

salok mehlā 5.

Dhan so raag surangrhay aalaapat sabh tikh
 jaa-ay.
Dhan so jant suhaavrhay jo gurmukh japday
 naa-o.
 jinee ik man ik araadhi-aa tin sad balihaarai
 jaa-o.
 tin kee Dhoorh ham baachh-day karmee palai
 paa-ay.
 jo ratay rang govid kai ha-o tin balihaarai
 jaa-o.
 aakhaa birthaa jee-a kee har sajan maylhu
 raa-ay.
 gur poorai maylaa-i-aa janam maran dukh
 jaa-ay.
 jan naanak paa-i-aa agam roop anat na
 kaahoo jaa-ay. ||1||

mehlā 5.

Dhan so vaylaa gharhee Dhan Dhan moorat
 pal saar.
Dhan so dinas sanjogrhaa jit dihaa gur
 darsaar.
 man kee-aa ichhaa pooree-aa har paa-i-aa
 agam apaar.
 ha-umai tutaa mohrhaa ik sach naam
 aaDhaar.
 jan naanak lagaa sayv har uDhri-aa sagal
 sansaar. ||2||

pa-orhee.

sifat salaahan bhagat virlay ditee-an.
 sa-upay Jis bhandaar fir puchh na letee-an.
 jis no lagaa rang say rang rati-aa.
 onaa iko naam aDhaar ikaa un bhati-aa.
 onaa pichhai jag bhunchai bhog-ee.
 onaa pi-aaraa rab onaahaa jog-ee.
 jis mili-aa gur aa-ay tin parabh jaani-aa.
 ha-o balihaaree tin je khasmai bhaani-aa. ||4||

Salok Mehla-5

In the previous *Paurri*, Guru Ji described some of the powers of God and the blessings He can bestow on us. He advised us never to forsake such a merciful God. In this *salok*, he tells how much he respects and values those who remember God and meditate on His Name. He also tells how his Guru has united him with his beloved God.

Guru Ji says: "(O' my friends), blessed are those beautiful *ragas* (melodious musical measures), by singing which, all one's thirst (for worldly things) goes away. Blessed are those virtuous beings who by Guru's grace, meditate on (God's) Name. I am always a sacrifice to those who with single-minded devotion have contemplated on the one (God). I seek the dust of their feet (their most humble service, but) it is by (God's) grace that one is blessed with it. (Therefore), I am a sacrifice unto those who are imbued with the love of God. (On meeting them), I share the craving of my mind, and I ask them to unite me with my friend God the King. (Lo), the perfect Guru has united (me with Him), and my pain of birth and death has gone away. (In this way), slave Nanak has obtained the incomprehensible God of unfathomable beauty, now leaving Him, (my mind) doesn't go anywhere (and always remains absorbed in Him)."(1)

Mehla-5

Guru Ji now expresses his feelings of gratitude to his Guru, who has united him with God, and shares with us what kinds of blessings he has obtained as a result of that union. He says: "(O' my friends), blessed was the time, the hour, the moment, sublime was that instant and auspicious was that day, when I saw the sight of my Guru. The wishes of my heart were fulfilled and I obtained the infinite and incomprehensible God. I was rid of my ego and the sense of (false) attachment, and then the Name of eternal (God) became my only support. Then, slave Nanak yoked himself to the service of God, and the entire world was saved (following his lead and meditating on God's Name)."(2)

Paurri

In the previous *salok*, Guru Ji stated that when he got yoked to the service of God, the entire world was saved (following his lead). In this *Paurri*, he describes how that happens. He says: "(O' my friends), it is only very rare ones, whom (God) has blessed with the honor of His praise and devotion. God does not ask for the accounts of those whom He blesses with the storehouse (of worship, and jewels of Name. Because He knows that) they who are imbued once with (His) love always remain imbued with that love. For them, (God's) Name is their only sustenance and they ask for the wages of Name alone. Because of them, the rest of the world (also) enjoys the blessings and pleasures (of the wealth of God's Name). They love God (so much, as if He) is there only to carry out their biddings. (But only those), whom the Guru has met, have realized God. Therefore I am a sacrifice to those, who are pleasing to God."(4)

The message of this *Paurri* is that if we want to be the most loved and cherished children of God and want to receive His utmost affection and grace then we should meet the true Guru and through him meditate on God at all times. One day, if God so pleases, He may become so merciful and kind to us that He might provide us with the storehouses of His devotion and worship. Then not only we, but also all the rest in our company would be saved.

ਸਲੋਕ ਮ: ੫॥

ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਦੋਸਤੀ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਰੰਗੁ॥

ਹਰਿ ਇਕੋ ਮੇਰਾ ਸਜਣੋ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਸੰਗੁ॥
ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਗੋਸਟੇ ਮੁਹੁ ਮੈਲਾ ਕਰੈ ਨ ਭੰਗੁ॥

ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ ਕੀ ਕਦੇ ਨ ਮੋੜੈ ਰੰਗੁ॥

ਹਰਿ ਇਕੋ ਮੇਰਾ ਮਸਲਤੀ ਭੰਨਣ ਘੜਨ ਸਮਰਥੁ॥

ਹਰਿ ਇਕੋ ਮੇਰਾ ਦਾਤਾਰੁ ਹੈ ਸਿਰਿ ਦਾਤਿਆ ਜਗ ਹਥੁ॥

ਹਰਿ ਇਕਸੈ ਦੀ ਮੈ ਟੇਕ ਹੈ ਜੋ ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ॥

ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ॥

ਪੰਨਾ ੯੫੯

ਵਡਾ ਸਾਹਿਬੁ ਗੁਰੂ ਮਿਲਾਇਆ ਜਿਨਿ ਤਾਰਿਆ ਸਗਲ ਜਗਤੁ॥

ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਪਾਇਆ ਧੁਰਿ ਸੰਜੋਗੁ॥

ਨਾਨਕ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਸਦ ਹੀ ਭੋਗੋ ਭੋਗੁ॥੧॥

ਮ: ੫॥

ਮਨਮੁਖਾ ਕੇਰੀ ਦੋਸਤੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧੁ॥

ਵੇਖਦਿਆ ਹੀ ਭਜਿ ਜਾਨਿ ਕਦੇ ਨ ਪਾਇਨਿ ਬੰਧੁ॥

ਜਿਚਰੁ ਪੈਨਿਨਿ ਖਾਵਨੇ ਤਿਚਰੁ ਰਖਨਿ ਗੰਧੁ॥
ਜਿਤੁ ਦਿਨਿ ਕਿਛੁ ਨ ਹੋਵਈ ਤਿਤੁ ਦਿਨਿ ਬੋਲਨਿ ਗੰਧੁ॥
ਜੀਅ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਅਗਿਆਨੀ ਅੰਧੁ॥

ਕੂੜਾ ਗੰਢੁ ਨ ਚਲਈ ਚਿਕੜਿ ਪਥਰ ਬੰਧੁ॥

ਅੰਧੇ ਆਪੁ ਨ ਜਾਣਨੀ ਫਕੜੁ ਪਿਟਨਿ ਧੰਧੁ॥
ਝੂਠੈ ਮੋਹਿ ਲਪਟਾਇਆ ਰਉ ਰਉ ਕਰਤ ਬਿਹੰਧੁ॥

ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਧੁਰਿ ਪੂਰਾ ਕਰਮੁ ਕਰੇਇ॥

ਜਨ ਨਾਨਕ ਸੇ ਜਨ ਉਬਰੇ ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਪਰੇ॥੨॥

ਪਉੜੀ॥

ਜੋ ਰਤੇ ਦੀਦਾਰ ਸੇਈ ਸਚੁ ਹਾਕੁ॥
ਜਿਨੀ ਜਾਤਾ ਖਸਮੁ ਕਿਉ ਲਭੈ ਤਿਨਾ ਖਾਕੁ॥
ਮਨੁ ਮੈਲਾ ਵੇਕਾਰੁ ਹੋਵੈ ਸੰਗਿ ਪਾਕੁ॥
ਦਿਸੈ ਸਚਾ ਮਹਲੁ ਖੁਲੈ ਭਰਮ ਤਾਕੁ॥
ਜਿਸਹਿ ਦਿਖਾਲੇ ਮਹਲੁ ਤਿਸੁ ਨ ਮਿਲੈ ਧਾਕੁ॥

salok mehlaa 5.,

har ikasai naal mai dostee har ikasai naal mai rang.

har iko mayraa sajnō har ikasai naal mai sang.
har ikasai naal mai gostay muhu mailaa karai na bhang.

jaanai birthaa jee-a kee kaḍay na morhai rang.

har iko mayraa maslaṭee bhannan gharhan samrath.

har iko mayraa daataar hai sir daati-aa jag hath.

har ikasai dee mai tayk hai jo sir sabhnaa samrath.

satgur sant milaa-i-aa mastak Dhar kai hath.

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vadaa saahib guroo milaa-i-aa jin taari-aa sagal jagat.

man kee-aa ichhaa pooree-aa paa-i-aa Dhur sanjog.

naanak paa-i-aa sach naam sad hee bhogay bhog. ||1||

mehlaa 5.

manmukhaa kayree dostee maa-i-aa kaa san-banDh.

vaykh-di-aa hee bhaj jaan kaḍay na paa-in banDh.

jichar painan khaavnay tichar rakhan gandh.

jit din kichh na hova-ee tit din bolan gandh.

jee-a kee saar na jaanee manmukh agi-aanee anDh.

koorhaa gandh na chal-ee chikarh pathar banDh.

anDhay aap na jaanee fakarh pitan DhanDh.

jhoothai mohi laptaa-i-aa ha-o ha-o karat bihanDh.

kirpaa karay Jis aapnee Dhur pooraa karam karay-i.

jan naanak say jan ubray jo satgur saran paray. ||2||

pa-orhee.

jo ratay deedaar say-ee sach haak.

jinee jaataa khasam ki-o labhai tinaa khaak.

man mailaa vaykaar hovai sang paak.

disai sachaa mahal khulai bharam taak.

jisahi dikhaalay mahal tis na milai Dhaak.

ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਬਿੰਦਕੁ ਨਦਰਿ ਝਾਕੁ॥
 ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਲਾਗੁ॥
 ਤਿਸੈ ਮਿਲੈ ਸੰਤ ਖਾਕੁ ਮਸਤਕਿ ਜਿਸੈ ਭਾਗੁ॥੫॥

man tan ho-ay nihaal bindak nadar jhaak.
 na-o niDh naam niDhaan gur kai sabad laag.
 tisai milai sant khaak mastak jisai bhaag.
 ||5||

Salok Mehla-5

In the previous *Paurri*, Guru Ji stated that they who are imbued once with God's love, always remain imbued with that love. For them, God's Name is their only sustenance, and they ask for the wages of Name alone. In this *salok*, he expands upon this concept and shares with us what kind of love and affection he feels for His beloved God.

He says: "My friendship is with that one (God) alone, and I am in love with that one (God) alone. That God alone is my well-wisher and it is only with that one (God) alone, that I keep company. I converse only with that one God, who never gets annoyed nor gets estranged from me. He always knows the state of my mind and never shows indifference to my feelings of love. That God alone is my consultant who is powerful and can destroy or create (anything). That God alone is my benefactor who is the supreme Giver of all. I depend only upon the support of that God alone who is the most powerful of all. (Extending his personal support, as if) placing his hand on my forehead the true Guru has united me with (God), the source of all peace. (Yes, it is) the Guru who has united me with (God), the supreme Master who has saved the entire world. (I feel that I have obtained) my pre-ordained destiny, and the wishes of my mind have been fulfilled. (In short), Nanak has obtained the Name of the eternal (God) and he enjoys the bliss (of that Name)."(1)

Mehla-5

In the above *salok*, Guru Ji told us that he has his friendship only with God, whom he trusts and has any dealings. Indirectly, he advises us also to have friendship with God Himself, or those Guru's followers who love Him. In this *salok*, he warns us against friendship with those self-conceited persons, who care only for their selfish interests.

Commenting on such friendship, Guru Ji says: "The friendship with self-conceited people is only a relationship of *Maya* (or worldly riches and power. They never form a firm or reliable bond. As soon as they see you in trouble, they run away. As long as (their selfish interests are being served, as if) they can have something to eat and wear (at your expense, they stick to you and) keep their relationship (with you. But) the day they find that there is nothing (more to be gained from you), they start uttering foul (words against you). These self-conceited, ignorant, blind fools (care only for their physical needs, but) do not realize the state of their soul. The false relationship (with the self-conceited persons) doesn't last (long. It is like) a dam of stones and mud. The (self-conceited) blind fools do not realize who they really are, but unnecessarily keep agonizing over useless worldly tasks. Engrossed in false worldly attachments, the entire life (of a self-conceited) person passes in selfish pursuits. But on whom God shows His mercy He fulfills their pre ordained destiny, and O' Nanak, they who seek the refuge of the true Guru are saved."(2)

Paurri

In the previous two saloks, Guru Ji told us that he keeps friendship with the true God Himself, and warned us against friendship with self-conceited people. In this *Paurri*, he tells us whom should we love and respect, along with God Regarding such devotees, Guru Ji says: “(O’ my friends), they alone are the voice of the true justice and righteousness, who are imbued with the love of (God’s) sight. I keep wondering how I could find the dust of their feet (get the opportunity to humbly serve those) who have realized the Master, because the mind, which is filled with the dirt (of evils), becomes pure in their company. (Yes, in their company), the doors of one’s doubt are opened and the true mansion (of God) becomes visible. Further, that person to whom (God) shows His mansion, is not pushed out (and once united, is not separated from God again). Just with a slight glance of God’s grace, (such a person’s) body and mind become blessed. Thus, by getting attached to the word of the Guru (and devotedly following his advice, one obtains such bliss, as if one has obtained) all the nine treasures (of health, wealth and happiness). But, the dust (of the feet, the humble service) of the saint is only obtained by the one in whose destiny it is so pre-ordained.”(5)

The message of this *Paurri* is that if we want to enjoy complete bliss and happiness and want to obtain to the mansion of that God from where we would never be pushed out, then we should obtain the friendship of those who are truly in love with that God. In their company, we would develop true love and friendship with God, and He would become like our father, mother, consultant, and our savior. On the other hand we should avoid friendship with the self -conceited persons, who would be with us only as long as we can serve their selfish motive, but would desert us, as soon as their purpose is served.

ਸਲੋਕ ਮਃ ੫॥

ਹਰਣਾਖੀ ਕੂ ਸਚੁ ਵੈਣੁ ਸੁਣਾਈ ਜੇ ਤਉ ਕਰੇ ਉਧਾਰਣੁ॥
ਸੁੰਦਰ ਬਚਨ ਤੁਮ ਸੁਣਹੁ ਛਬੀਲੀ ਪਿਰੁ ਤੈਡਾ ਮਨ ਸਾਧਾਰਣੁ॥
ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਰਚਾਇਓ ਦਸਿ ਵਿਖਾ ਮੈ ਕਾਰਣੁ॥
ਊਣੀ ਨਾਗੀ ਝੁਣੀ ਨਾਗੀ ਨਾਗੀ ਕਿਸੈ ਵਿਹੁਣੀ॥

ਪਿਰੁ ਛੈਲੁ ਛਬੀਲਾ ਛਡਿ ਗਵਾਇਓ ਦੁਰਮਤਿ ਕਰਮਿ ਵਿਹੁਣੀ॥
ਨਾ ਹਉ ਭੁਲੀ ਨਾ ਹਉ ਚੁਕੀ ਨਾ ਮੈ ਨਾਗੀ ਦੋਸਾ॥
ਜਿਤੁ ਹਉ ਲਾਈ ਤਿਤੁ ਹਉ ਲਗੀ ਤੁ ਸੁਣਿ ਸਚੁ ਸੰਦੇਸਾ॥
ਸਾਈ ਸੁਹਾਗਣਿ ਸਾਈ ਭਾਗਣਿ ਜੈ ਪਿਰਿ ਕਿਰਪਾ ਧਾਰੀ॥
ਪਿਰਿ ਅਉਗਣ ਤਿਸ ਕੇ ਸਭਿ ਗਵਾਏ ਗਲ ਸੇਤੀ ਲਾਇ
ਸਵਾਰੀ॥
ਕਰਮਹੀਣ ਧਨ ਕਰੈ ਬਿਨੰਤੀ ਕਦਿ ਨਾਨਕ ਆਵੈ ਵਾਰੀ॥
ਸਭਿ ਸੁਹਾਗਣਿ ਮਾਣਹਿ ਰਲੀਆ ਇਕ ਦੇਵਹੁ ਰਾਤਿ
ਮੁਰਾਰੀ॥੧॥

salok mehlaa 5.

harnaakhee koo sach vain sunaa-ee jo ta-o
karay uDhaaran.
sundar bachan tum sunhu chhabelee pir
taidaa man saaDhaaran.
durjan saytee nayhu rachaa-i-o das vikhaa mai
kaaran.
oonee naahee jhoonee naahee naahee kisai
vihoonee.

pir chhail chhabeelaa chhad gavaa-i-o durmat
karam vihoonee.
naa ha-o bhulee naa ha-o chukee naa mai
naahee dosaa.
jit ha-o laa-ee tit ha-o lagee too sun sach
sandaysaa.
saa-ee sohagan saa-ee bhaagan jai pir kirpaa
Dhaaree.
pir a-ugan tis kay sabh gavaa-ay gal saytee
laa-ay avaree.
karamheon Dhan karai binantee kad naanak
aavai vaaree.
sabh suhaagan maaneh ralee-aa ik dayvhu raat
muraaree. ||1||

ਮਃ ੫॥

ਕਾਹੇ ਮਨ ਤੂ ਡੋਲਤਾ ਹਰਿ ਮਨਸਾ ਪੂਰਣਹਾਰੁ॥
 ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ ਤੂ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰੁ॥
 ਹਰਿ ਨਾਮਾ ਆਰਾਧਿ ਮਨ ਸਭਿ ਕਿਲਵਿਖ ਜਾਹਿ ਵਿਕਾਰ॥
 ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਰੰਗੁ ਲਗਾ ਨਿਰੰਕਾਰ॥
 ਓਨੀ ਛਡਿਆ ਮਾਇਆ ਸੁਆਵਤਾ ਧਨੁ ਸੰਚਿਆ ਨਾਮੁ
 ਅਪਾਰੁ॥
 ਅਠੇ ਪਹਰ ਇਕਤੈ ਲਿਵੈ ਮੰਨੇਨਿ ਹੁਕਮੁ ਅਪਾਰੁ॥

ਪੰਨਾ ੯੬੦

ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਇਕੁ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਪਿਆਰੁ॥੨॥

ਪਉੜੀ॥

ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ ਸਦਾ ਸੁਖ॥
 ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਜਮ ਨਾਹਿ ਦੁਖ॥
 ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਕਿ ਕਾੜਿਆ॥
 ਜਿਸ ਦਾ ਕਰਤਾ ਮਿਤ੍ਰੁ ਸਭਿ ਕਾਜ ਸਵਾਰਿਆ॥
 ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਪਰਵਾਣੁ ਜਨੁ॥
 ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਬਹੁਤਾ ਤਿਸੁ ਧਨੁ॥
 ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਵਡ ਪਰਵਾਰਿਆ॥
 ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਨਿ ਕੁਲ ਉਧਾਰਿਆ॥੬॥

mehlaa 5.

kaahay man too doltāa har mansaa pooranḥaar.
 satgur purakh Dhi-aa-ay too sabh dukh
 visaaranḥaar.
 har naamaa aaraaDh man sabh kilvikh jaahi
 vikaar.
 jin ka-o poorab likhi-aa tin rang lagaa nirankaar.
 onee chhadi-aa maa-i-aa su-aavarḥaa Dhan
 sanchi-aa naam apaar.
 aḥhay pahar iktai livai mannayn hukam apaar.

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jan naanak mangai daan ik dayh daras man
 pi-aar. ||2||

pa-orhee.

jis too aavahi chit tis no sadaa sukh.
 jis too aavahi chit tis jam naahi dukh.
 jis too aavahi chit tis ke kaarhi-aa.
 jis daa kartaa mitar sabh kaaj savaari-aa.
 jis too aavahi chit so parvaan jan.
 jis too aavahi chit bahutaa tis dhan.
 jis too aavahi chit so vad parvaari-aa.
 jis too aavahi chit tin kul udhaari-aa. ||6||

Salok Mehla 5

This salok is another example of the height of the spiritual poetry of Guru Ji. In *salok* (1) of the previous *Paurri*, he described his love and friendship with God, and now he takes this love to another level and paints before us the picture of a young bride who has all the merits, all the beauty, but is separated from her dear Spouse. So she goes to her friend and mate (the Guru), and relates the condition of her mind to him. That wise and sagacious friend (the true Guru) then gives her the following immaculate advice.

He says: “O’ you the beautiful bride with deer like (enchanting eyes), I am going to utter a true sermon, which would emancipate you. O’ beautiful young bride, listen to these superb words that (God) your spouse is the support of your mind. (But abandoning Him), you have imbued yourself with the love of bad people, (such as lust, anger, and self- conceit); tell and show me the reason (for this). You are neither lacking in anything, nor dumb, nor without any merit. But because of bad intellect, you have forsaken and lost the joyous and sportiest Spouse.

The lonely bride replies: “Neither, I forgot, nor I missed anything, nor is there any fault of mine. But listen to this true message: I am doing (the task) to which I was yoked. (The fact is) that she alone is the truly wedded and fortunate bride, on whom the spouse (God) has cast His glance of grace. The beloved (God) dispels all the defects (of such a bride), and embracing her to His bosom, He embellishes her. O’ Nanak, the unfortunate bride humbly

asks, when would her turn (to meet the Spouse) come? (Also to God, she says): “O’ the destroyer of demons, all the wedded brides are making merry (in Your company), please bless me also with (the joy of Your company at least for) a night.”(1)

M: 5

Guru Ji concluded the previous *salok*; with the heart felt cry of a truly repentant bride (soul) pleading to God to bless her also with His company. In this *salok*, putting himself in the place of such a bride, he gives solace and comfort to his mind and says: “O’ my mind, why do you waiver (and feel depressed); that God is the fulfiller of all our wishes. You should meditate on that true Guru (God), who is the destroyer of all pains and sufferings. O’ my mind, meditate on God’s Name, so that all your sins are destroyed. They who have been so pre-destined, are imbued with the love of the formless God. They have forsaken the relish of *Maya* (the worldly riches), and have amassed the limitless wealth of (God’s) Name. At all times they remain imbued with the love of one (God), and obey the command of the limitless (God). Slave Nanak also asks for one charity (from You): bless him with Your sight, and Your love in his heart.”(2)

Paurri

After instructing us in a most beautiful manner, to always love God and meditate on His Name, Guru Ji describes some of the blessings we obtain, when we do that.

Addressing God, he says: “O’ God, in who’s mind You come to reside, that person is always at peace. The one, in whose mind You are enshrined, doesn’t suffer (from the fear of) the demon of death. What anxiety could that one have in who’s mind You abide? Because who’s friend is the Creator, (Himself, all that persons’s) tasks are accomplished. In whose mind You reside, that devotee is approved (in Your court). The one who enshrines You in the mind is blessed with plenty of wealth (of God’s Name). The one who remembers You, (is loved and supported by so many people, as if that (person) has a large family. (In short), the one in who’s mind You come to reside, has emancipated one’s entire lineage.”(6)

The message of this Paurri is that we should realize that if we allow ourselves to be swayed and influenced by wrong persons or evil impulses, then in spite of all our merits we are separated from our spouse God. Therefore, if we want to remain united with Him, we should remain in the company of the true saints who keep us united with God, and who give us the right counsel. Then we would always cherish the most merciful and forgiving God, who would dispel all our pains, and would emancipate our entire lineage.

ਸਲੋਕ ਮ: ੫॥

ਅੰਦਰਹੁ ਅੰਨਾ ਬਾਹਰਹੁ ਅੰਨਾ ਕੂੜੀ ਕੂੜੀ ਗਾਵੈ॥

ਦੇਹੀ ਧੋਵੈ ਚਕ੍ਰ ਬਣਾਏ ਮਾਇਆ ਨੋ ਬਹੁ ਧਾਵੈ॥

ਅੰਦਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਵੈ॥

ਨੀਂਦ ਵਿਆਪਿਆ ਕਾਮਿ ਸੰਤਾਪਿਆ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਕਹਾਵੈ॥

ਬੈਸਨੋ ਨਾਮੁ ਕਰਮ ਹਉ ਜੁਗਤਾ ਤੁਹ ਕੁਟੇ ਕਿਆ ਫਲੁ ਪਾਵੈ॥

salok mehlāa 5.

and̄rahu annaa baahrahu annaa koor̄hee koor̄hee gaavai.

ḡayhee Ḍhovai chakar baṅaa-ay maa-i-aa no baho Ḍhaavai.

and̄ar mail na ut̄rai ha-umai fir fir aavai jaavai.

neeⁿd vi-aapi-aa kaam sant̄aapi-aa muk̄hahu har har kahaavai.

baisno naam karam ha-o jugt̄aa tuh kutay ki-aa fal paavai.

ਹੰਸਾ ਵਿਚਿ ਬੈਠਾ ਬਗੁ ਨ ਬਣਈ ਨਿਤ ਬੈਠਾ ਮਛੀ ਨੋ
ਤਾਰ ਲਾਵੈ॥

ਜਾ ਹੰਸ ਸਭਾ ਵੀਚਾਰੁ ਕਰਿ ਦੇਖਨਿ ਤਾ ਬਗਾ ਨਾਲਿ ਜੋਤੁ
ਕਦੇ ਨ ਆਵੈ॥

ਹੰਸਾ ਹੀਰਾ ਮੋਤੀ ਚੁਗਣਾ ਬਗੁ ਡਠਾ ਭਾਲਣ ਜਾਵੈ॥

ਉਡਰਿਆ ਵੇਚਾਰਾ ਬਗੁਲਾ ਮਤੁ ਹੋਵੈ ਮੰਤੁ ਲਖਾਵੈ॥

ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਕਿਸੁ ਦੋਸੁ ਦਿਚੈ ਜਾ
ਹਰਿ ਏਵੈ ਭਾਵੈ॥

ਸਤਿਗੁਰੁ ਸਰਵਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ਜਿਸੁ ਪ੍ਰਾਪਿਤਿ ਸੋ ਪਾਵੈ॥

ਸਿਖ ਹੰਸ ਸਰਵਰਿ ਇਕਠੇ ਹੋਏ ਸਤਿਗੁਰੁ ਕੈ ਹੁਕਮਾਵੈ॥

ਰਤਨ ਪਦਾਰਥੁ ਮਾਣਕ ਸਰਵਰਿ ਭਰਪੂਰੇ ਖਾਇ ਖਰਚਿ ਰਹੇ
ਤੋਟਿ ਨ ਆਵੈ॥

ਸਰਵਰ ਹੰਸੁ ਦੂਰਿ ਨ ਹੋਈ ਕਰਤੇ ਏਵੈ ਭਾਵੈ॥

ਜਨ ਨਾਨਕ ਜਿਸੁ ਦੈ ਮਸਤਕਿ ਭਾਗੁ ਧੁਰਿ ਲਿਖਿਆ ਸੋ ਸਿਖੁ
ਗੁਰੁ ਪਹਿ ਆਵੈ॥

ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ਸਭਾ ਸਿਸਟਿ ਛੁਡਾਵੈ॥੧॥

ਮਃ ੫॥

ਪੰਡਿਤੁ ਆਖਾਏ ਬਹੁਤੀ ਰਾਹੀ ਕੋਰਤ ਮੋਨ ਜਿਨੇਹਾ॥

ਅੰਦਰਿ ਮੋਹੁ ਨਿਤ ਭਰਮਿ ਵਿਆਪਿਆ ਤਿਸਟਿਸਿ ਨਾਹੀ
ਦੇਹਾ॥

ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ ਮਾਇਆ ਕੀ ਨਿਤ ਜੋਹਾ॥

ਸਚੁ ਕਹੈ ਤਾ ਛੋਹੇ ਆਵੈ ਅੰਤਰਿ ਬਹੁਤਾ ਰੋਹਾ॥

ਵਿਆਪਿਆ ਦੁਰਮਤਿ ਕੁਬੁਧਿ ਕੁਮੂੜਾ ਮਨਿ ਲਾਗਾ ਤਿਸੁ
ਮੋਹਾ॥

ਠਗੈ ਸੋਤੀ ਠਗੁ ਰਲਿ ਆਇਆ ਸਾਥੁ ਭਿ ਇਕੋ ਜੋਹਾ॥

ਸਤਿਗੁਰੁ ਸਰਾਫੁ ਨਦਰੀ ਵਿਚਦੇ ਕਵੈ ਤਾਂ ਉਘਤਿ ਆਇਆ
ਲੋਹਾ॥

ਬਹੁਤੇਰੀ ਥਾਈ ਰਲਾਇ ਰਲਾਇ ਦਿਤਾ ਉਘਤਿਆ ਪੜਦਾ
ਅਗੈ ਆਇ ਖਲੋਹਾ॥

ਸਤਿਗੁਰੁ ਕੀ ਜੇ ਸਰਣੀ ਆਵੈ ਫਿਰਿ ਮਨੂਰਹੁ ਕੰਚਨੁ ਹੋਹਾ॥

ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਪੁੜੁ ਸੜੁ ਸਮਾਨੇ ਅਉਗਣ ਕਟੇ ਕਰੇ
ਸੁਧੁ ਦੋਹਾ॥

ਨਾਨਕ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ
ਨਾਲਿ ਸਨੇਹਾ॥

ਪੰਨਾ ੯੬੧

ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਸਤਿਗੁਰੁ ਪੂਰੇ ਕੀ ਜਿਸੁ ਕਿਰਪਾਲੁ ਹੋਵੈ ਤਿਸੁ
ਰਿਦੈ ਵਸੇਹਾ॥

ਆਵਣ ਜਾਣਾ ਤਿਸੁ ਕਾ ਕਟੀਐ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਹਾ॥੨॥

hansaa vich baithaa bag na ban-ee nit baithaa
machhee no taar laavai.

jaa hans sabhaa veechaar kar daykhan taa
bagaa naal jorh kaday na aavai.

hansaa heeraa motee chugnaa bag dadaa
bhaalan jaavai.

udri-aa vaychaaraa bagulaa mat hovai manj
lakhaavai.

jit ko laa-i-aa tit hee laagaa kis dos dichai jaa har
ayvai bhaavai.

satgur sarvar ratnee bharpooray jis paraapat so
paavai.

sikh hans sarvar ikthay ho-ay satgur kai
hukmaavai.

rajan padaarath maanak sarvar bharpooray
khaa-ay kharach rahay tot na aavai.

sarvar hans door na ho-ee kartay aavai bhaavai.

jan naanak Jis dai mastak bhaag Dhur likhi-aa so
sikh guroo peh aavai.

aap tari-aa kutamb sabh taaray sabhaa sarisat
chhadaavai. ||1||

mehlaa 5.

pandit aakaa-ay bahuṭee raahee korarh moth
Jinayhaa.

andar moh nit bharam vi-aapi-aa tistas naahee
dayhaa.

koorhee aavai koorhee jaavai maa-i-aa kee nit
johaa.

sach kahai taa chhoho aavai antar bahuṭaa
rohaa.

vi-aapi-aa durmat kubuDh kumoorhaa man
laagaa tis mohaa.

thagai saytee thag ral aa-i-aa saath bhe iko
jayhaa.

satgur saraaf nadree vichdo kadhai taaⁿ ugharh
aa-i-aa lohaa.

bahutayree thaa-ee rala-ay rala-ay ditaa
ugh-rhi-aa parh-daa agai aa-ay khalohaa.

satgur kee jay sarnee aavai fir manoorahu
kanchan hohaa.

satgur nirvair putar satar samaanay a-ugan
katay karay suDh dayhaa.

naanak jis Dhur mastak hovai likhi-aa tis satgur
naal sanayhaa.

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amrit banee satgur pooray kee jis kirpaal hovai
tis ridai vasayhaa.

aavan jaanaa tis kaa katee-ai sadaa sadaa sukh
hohaa. ||2||

ਪਉੜੀ॥

ਜੇ ਤੁਹੁ ਭਾਣਾ ਜੰਤੁ ਸੇ ਤੁਹੁ ਬੁਝਈ॥
 ਜੇ ਤੁਹੁ ਭਾਣਾ ਜੰਤੁ ਸੁ ਦਰਗਹ ਸਿਝਈ॥
 ਜਿਸ ਨੇ ਤੇਰੀ ਨਦਰਿ ਹਉਮੈ ਤਿਸੁ ਗਈ॥
 ਜਿਸ ਨੇ ਤੂ ਸੰਤੁਸਟ ਕਲਮਲ ਤਿਸੁ ਖਈ॥
 ਜਿਸ ਕੈ ਸੁਆਮੀ ਵਲਿ ਨਿਰਭਉ ਸੇ ਭਈ॥
 ਜਿਸ ਨੇ ਤੂ ਕਿਰਪਾਲੁ ਸਚਾ ਸੋ ਖਿਅਈ॥
 ਜਿਸ ਨੇ ਤੇਰੀ ਮਇਆ ਨ ਪੋਹੈ ਅਗਨਈ॥
 ਤਿਸ ਨੇ ਸਦਾ ਦਇਆਲੁ ਜਿਨਿ ਗੁਰ ਤੇ ਮਤਿ ਲਈ॥੨॥

pa-orhee.

jo tuDh bhaanaa jant so tuDh bujh-ee.
 jo tuDh bhaanaa jant so dargeh sijh-ee.
 jis no tayree nadar ha-umai tis ga-ee.
 jis no too santusat kalmal tis kha-ee.
 jis kai su-aamee val nirbha-o so bha-ee.
 jis no too kirpaal sachaa so thi-a-ee.
 jis no tayree ma-i-aa na pohai agna-ee.
 tis no sadaa da-i-aal Jin gur tay mat la-ee. ||7||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us to always enshrine God in our mind and told us about the blessings, we obtain when we do so. Now Guru Ji comments on the conduct of some who pose as true worshipers of God, and call themselves *Vaishnavs* (the disciples of *Vishnu*, the Hindu god of sustenance). But in reality are hypocrites, who care more for *Maya* (worldly riches and power), rather than true love and the worship of God.

So talking about one such *Vaishnav*, Guru Ji says: “(O’ my friends, this person who calls himself a *Vaishnool* is totally ignorant, as if blind both from inside and out. But he makes a false pretense of singing (God’s praise). He washes his body, paints his forehead, and makes various *Chakras* (or circle marks on his body, but actually) he is running after worldly wealth. (So in spite of all his washings), the dirt of ego within him is not removed and he keeps coming and going (and suffering in the rounds of birth and death). He is ridden with sleep (of *Maya*), and afflicted by lust, but from his tongue he keeps uttering God’s Name again and again, (just to show off). He has named himself *Vaishnool* (a devotee of God), but does deeds motivated by ego. How can he obtain (any spiritual) reward by (doing empty rituals, as if) thrashing husk? Just as by sitting amongst swans, a crane doesn’t become (a swan), because it daily fixes its gaze on the fish. (Similarly a hypocrite doesn’t become a saint by mixing in the saints’ company). When in their assembly the swan (saints) deliberate (they conclude that) alliance with crane (like devotees) can never work. The swans daily peck at pearls and diamonds, but a crane goes out to search for frogs. (Similarly the saints want to relish singing God’s praise and meditating on His Name daily, but the selfish hypocrites are always on the look out for new victims, who can satisfy their worldly desires. Therefore, just as) the poor crane flies out (of the swans’ company, similarly a false devotee soon abandons the saints’ company), lest his true identity is exposed. (However, we should remember that) everyone is doing that to which he or she has been yoked (by God), so we cannot blame any one when this is what God desires. Now focusing on the relationship between the Guru and his sikh(s) (or disciples), Guru Ji says: “(O’ my friends), the true Guru is like a pool: brimful with the jewels (of God’s Name); but only that person alone, who is so predestined attains it. As per the true Guru’s will, the swan-like sikh(s) gather at the lake of Guru’s (holy congregation). That pool (of holy congregation) is brimful with the jewels and pearls (of God’s praise and Name); they partake of these to their full satisfaction and distribute to others, (but this pool) never falls short. The swan (like *Gursikh(s)*) do not go far from the pool (of the Guru), because this is what the Creator wills. Slave Nanak (says), that only the one in whose destiny it is written comes to the Guru. (Then by meditating on God’s Name, living as per Guru’s advice, and

inspiring others, such a *Sikh*) saves himself, gets his family (and) all others (in his or her company liberated.”(1)

Mehla 5

After commenting on the conduct of those hypocrites who call themselves as *Vaishnoos*, Guru Ji now exposes the hypocrisy of those who call themselves *Pundits* (or scholars of *Vedas*).

Regarding such people, Guru Ji says: “(O’ my friends), he who calls himself a *Pundit*, knowing many paths (shown in *Vedas* and other Hindu holy books, is uncompassionate and hard hearted like un-cooked lintels called) *Koarru Moatth*. Within him is the attachment for worldly wealth; everyday he is afflicted with doubt and his body never feels at peace. Wherever he goes it is all a false show, because everyday he is on the lookout for worldly riches. If somebody tells him the truth he feels irritated, because within him is too much anger. That fool is afflicted by evil intellect and bad advice and his mind is attached to worldly love. When another deceiver joins this deceiver, they make a good company. (However, when like a jeweler the true Guru casts his (examining) eye upon him (and reflects on his inner traits), then he stands out like false iron (instead of shining gold. He may try to mix among many others and try to pose as a holy person, but like the false coin which even though) mixed with many other coins, he soon stands out (as a hypocrite. However, even if such a person) comes to the refuge of the true Guru, then from rust (like hypocrite), he becomes (holy and immaculate) like gold. Because, the true Guru is without enmity (towards anyone), for him son and enemy are alike. He dispels the defects and purifies the soul of anybody who comes to him. But O’ Nanak, that person alone loves the true Guru, who is so predestined from the beginning. Nectar (like rejuvenating) is the (word or) *Baani* of the perfect true Guru on whom (God) becomes merciful; it gets enshrined in that person’s heart. Then coming and going of that person is ended, and he or she obtains everlasting peace.”(2)

Paurri

After commenting on the conduct of such hypocrites, who pose as holy *Vaishnavs*, or learned *Pundits*, and telling us how, by seeking the shelter of the true Guru, even such hypocrites can get themselves saved, Guru Ji now comments upon the grace and will of God.

Addressing God, he says: “(O’ God), that creature who becomes pleasing to You, realizes You. The creature, who becomes pleasing to You, is approved in Your court. On whom is Your glance of grace, that person’s ego goes away. With whom You are satisfied, that person is purged of all sins. On whose side is the Master, (that person) becomes fearless. On whom You are kind, becomes truthful. On whom is Your compassion, the fire (of worldly desires) touches not. You are always gracious to the one, who has received instruction from the Guru,”(7)

The message of this *Paurri* is that we should join the company of *Gursikhs* (the Guru’s followers), who like swans peck at the Guru’s pool of jewels of divine wisdom and God’s Name. We should listen and act on the advice of the Guru, then automatically our sense of hypocrisy, falsehood, and all other sinful tendencies would go away, and showing His mercy God will unite us in His eternal union.

ਸਲੋਕ ਮਃ ੫॥

ਕਰਿ ਕਿਰਪਾ ਕਿਰਪਾਲ ਆਪੇ ਬਖਸਿ ਲੈ॥
ਸਦਾ ਸਦਾ ਜਪੀ ਤੇਰਾ ਨਾਮੁ ਸਤਿਗੁਰ ਪਾਇ ਪੈ॥

ਮਨ ਤਨ ਅੰਤਰਿ ਵਸੁ ਦੂਖਾ ਨਾਸੁ ਹੋਇ॥
ਹਥ ਦੇਇ ਆਪਿ ਰਖੁ ਵਿਆਪੈ ਭਉ ਨ ਕੋਇ॥
ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰੈਣਿ ਏਤੈ ਕੰਮਿ ਲਾਇ॥
ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਹਉਮੈ ਰੋਗੁ ਜਾਇ॥
ਸਰਬ ਨਿਰੰਤਰਿ ਖਸਮੁ ਏਕੋ ਰਵਿ ਰਹਿਆ॥
ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ ਸਚੇ ਸਚੁ ਲਹਿਆ॥
ਦਇਆ ਕਰਹੁ ਦਇਆਲ ਅਪਣੀ ਸਿਫਤਿ ਦੇਹੁ॥
ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ ਨਾਨਕ ਪ੍ਰੀਤਿ ਏਹੁ॥੧॥

ਮਃ ੫॥

ਏਕੋ ਜਪੀਐ ਮਨੈ ਮਾਹਿ ਇਕਸ ਕੀ ਸਰਣਾਇ॥
ਇਕਸੁ ਸਿਉ ਕਰਿ ਪਿਰਹੜੀ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥
ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਸਭੁ ਕਿਛੁ ਪਲੈ ਪਾਇ॥
ਮਨਿ ਤਨਿ ਸਾਸਿ ਗਿਰਾਸਿ ਪ੍ਰਭੁ ਇਕੋ ਇਕੁ ਧਿਆਇ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥
ਵਡਭਾਗੀ ਤੇ ਸੰਤ ਜਨ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਕੋਈ ਨਾਹਿ॥
ਨਾਮੁ ਧਿਆਈ ਨਾਮੁ ਉਚਰਾ ਨਾਨਕ ਖਸਮ ਰਜਾਇ॥੨॥

ਪਉੜੀ॥

ਜਿਸ ਨੇ ਤੂ ਰਖਵਾਲਾ ਮਾਰੇ ਤਿਸੁ ਕਉਣੁ॥
ਜਿਸ ਨੇ ਤੂ ਰਖਵਾਲਾ ਜਿਤਾ ਤਿਨੈ ਭੈਣੁ॥
ਜਿਸ ਨੇ ਤੇਰਾ ਅੰਗੁ ਤਿਸੁ ਮੁਖੁ ਉਜਲਾ॥
ਜਿਸ ਨੇ ਤੇਰਾ ਅੰਗੁ ਸੁ ਨਿਰਮਲੀ ਹੂੰ ਨਿਰਮਲਾ॥
ਜਿਸ ਨੇ ਤੇਰੀ ਨਦਰਿ ਨ ਲੇਖਾ ਪੁਛੀਐ॥
ਜਿਸ ਨੇ ਤੇਰੀ ਖੁਸੀ ਤਿਨਿ ਨਉ ਨਿਖਿ ਭੁੰਚੀਐ॥
ਜਿਸ ਨੇ ਤੂ ਪੁਛ ਵਲਿ ਤਿਸੁ ਕਿਆ ਮੁਹਛੰਦਗੀ॥
ਜਿਸ ਨੇ ਤੇਰੀ ਮਿਹਰ ਸੁ ਤੇਰੀ ਬੰਦਗੀ॥੮॥

salok mehlāa 5.

kar kirpaa kirpaal aapay bakhās lai.
sadaa sadaa japee tayraa naam satgur paa-ay
pai.
man tan antar vas dookhaa naas ho-ay.
hath day-ay aap rakh vi-aapai bha-o na ko-ay.
gun gaavaa din rain aytai kamm laa-ay.
sant janaa kai sang ha-umai rog jaa-ay.
sarab niranṭar khasam ayko rav rahi-aa.
gur parsaaḍee sach sacho sach lahi-aa.
ḍa-i-aa karahu ḍa-i-aal apṇee sifāt ḍayh.
ḍarsan ḍaykh nihaal naanak pareet ayh. ||1||

mehlāa 5.

ayko japee-ai manai maahi ikas kee sarṇaa-ay.
ikas si-o kar pirharhee doojee naahee jaa-ay.
iko ḍaataa manglee-ai sabh kichh palai paa-ay.
man tan saas giraas parabh iko ik Dhi-aa-ay.
amrit naam niDhaan sach gurmukh paa-i-aa
jaa-ay.
vadbhaagee tay sant jan Jin man vuthaa aa-ay.
jal thal mahee-al rav rahi-aa doojaa ko-ee
naahi.
naam Dhi-aa-ee naam uchraa naanak khasam
rajaa-ay. ||2||

pa-orhee.

jis no too rakhvaalaa maaray tis ka-un.
jis no too rakhvaalaa jitaa tinai bhain.
jis no tayraa ang tis mukh ujlaa.
jis no tayraa ang so nirmalee hooⁿ nirmalaa.
jis no tayree nadar na laykhaa puchhee-ai.
jis no tayree khusee tin na-o nidh bhunchee-ai.
jis no too parabh val tis ki-aa muhchhandgee.
jis no tayree mihar so tayree bandigee. ||8||

Salok Mehla-5

Guru Ji concluded the previous *Paurri* by addressing God and saying: “(O’ God), on whom is Your glance of grace that person’s ego goes away. On whom You are pleased, that person is purged of all sins. You are always gracious to that person, who has received instruction from the Guru. Therefore, Guru Ji begins this *salok* with a prayer to God to show mercy on him, and bless him with His forgiveness and the guidance of the Guru, so that he may meditate on His Name.

So addressing God, Guru Ji says: “O’ merciful God, show mercy and forgive me Yourself. (Bless me), that falling at the feet of the true Guru (and humbly following his advice), I may always meditate on Your Name. Come and abide in my body and mind, so that all my pains are destroyed. Extending Your hand save me, so that no fear afflicts me. Yoke me to this task that day and night I may sing Your praises and in the company of saints (my) malady of self- conceit may go away. (I have realized) that the one Master is abiding in all hearts and through the Guru’s grace, that truly eternal God is found (in holy congregation). O’ the merciful (God), show mercy and bless me with Your praise. This is the craving loving desire of Nanak, that he may remain delighted by always seeing Your sight.”(1)

Mehla-5

After praying to God to show mercy and bless him with His Name, Guru Ji advises us all and says: “(O’ my friends), we should meditate only one (God) in our mind, and seek the shelter of only one (God). We should imbue ourselves with the love of only one (God), because there is no other place (beside Him for true support). We should beg from that one Benefactor alone, who can give us everything. With every breath and morsel, we should meditate only on one (God) with both our body and (full concentration and dedication of our) mind. (God’s) Name is a treasure of (life rejuvenating) nectar, which is obtained through Guru’s grace. Fortunate are those saints, within whom (God) has come to abide. (God) is pervading in all land, water, and skies, and there is no other (beside Him). O’ Nanak always live as per God’s will, and pray that “I may always meditate and utter (God’s) Name.”(2)

Paurri

In the above stanzas and many other places Guru Ji has advised us to beg God to show mercy and bless us with His Name. In this *Paurri*, he lists some of the blessings one receives on whom God bestows His Name. So addressing God, he says: “(O’ God), who can kill (or harm) the one, whose savior You are. Whose protector You are, that person has won all the three worlds (and is known all over. The one) on whose side are You, that one’s countenance sparkles (and is recognized with honor both in this world, and God’s court). The one who has Your support, is the purest of the pure. Upon whom is Your grace is not asked to account (for any deeds). Upon whom, You are pleased, enjoys all the nine treasures (of wealth and happiness). O’ God, on whose side You are, is not dependent upon anybody (for anything). Upon whom is Your grace, that one dedicates his or herself to Your worship.”(8)

The message of this *Paurri* is that if we want that we should not be dependent upon anybody else for anything, and if we want that we are winners in all fields of life, then we should pray to God to show mercy upon us and yoke us to the service of the true Guru. So that under his guidance we may worship the one God, and obtain all the nine treasures of wealth including peace, poise, and bliss.

ਸਲੋਕ ਮਹਲਾ ੫॥

ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਸੰਤਾਂ ਸੰਗਿ ਵਿਹਾਵੈ॥

ਤੁਧੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ ਤਿਨ ਕਦੇ ਨ ਚੁਕਨਿ
ਹਾਵੈ॥੧॥

salok mehlaa 5.

hohu kirpaal su-aamee mayray jantaaⁿ sang
vihaavay.

tuDhhu bhulay se jam jam marday tin kaday
na chukan haavay. ||1||

ਮਃ ੫॥

ਸਤਿਗੁਰੁ ਸਿਮਰਹੁ ਆਪਣਾ ਘਟਿ ਅਵਘਟਿ ਘਟ ਘਾਟ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕੋਇ ਨ ਬੰਧੈ ਵਾਟ॥੨॥

ਪਉੜੀ॥

ਪੰਨਾ ੯੬੨

ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ॥

ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ॥

ਸੁਣਿ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੈ ਛਡਿ ਜਾਹਿ॥

ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ॥

ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ॥

ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦੁ ਗਾਹਿ॥

ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮਾਲੇ ਸਾਹਿ ਸਾਹਿ॥

ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ॥੯॥

mehlaa 5.

satgur simrahu aapṇaa ghat avghat ghat
ghaat.har har naam japantī-aa ko-ay na banDḥai
vaat. ||2||

pa-orhee.

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tīthai too samrath Jithai ko-ay naahi.

othai tayree rakh agnee udar maahi.

sun kai jam kay doot naa-ay tayrai chhad
jaahi.bha-ojal bikhām asgaahu gur sabdee paar
paahi.

jin ka-o lagee pi-aas amrit say-ay khaahi.

kal meh ayho punn gun govind gaahi.

sabhṣai no kirpaal samaalay saahi saahi.

birthaa ko-ay na jaa-ay je aavai tuDh aahi.
||9||*Salok Mehla-5*

In the previous *Paurri*, Guru Ji advised us that if we want that we should not be dependent upon anybody else for anything, and if we want that we should be winners in all fields of life, then we should pray to God to show mercy upon us and yoke us to the service of the true Guru. Therefore, in this *salok*, he makes this very prayer to God and says: “O’ my Master, be merciful (and bless me) that my life may pass in the company of (Your) saints, because they who are strayed from You, are born again and again to die and their agonies never end.”(1)

Mehla-5

After praying to God, Guru Ji advises us: “(O’ my friends), remember your true Guru in all difficult and treacherous situations, because while meditating on God’s Name again and again, no body (can) put any obstacle in your path.”(2)

Paurri

In the previous *Salok*, Guru Ji advised us that while meditating on God’s Name again and again, no body could put any obstacle in your path. In this *Paurri*, he describes what kind of powers, God possesses. Addressing God, he says: “O’ God, You are capable (of saving a person, even in that situation), where none else can. Even in the fire of mother’s womb, it is You who provides protection (to the creature). Upon hearing Your Name, demons of death leave one, (and run away). Even the most difficult, dreadful, and unfathomable ocean is crossed over by (following the advice of) the Guru’s word. But it is only those, who

have the thirst (and craving for the Name), who partake that nectar. This alone is the (true) virtue in the (present age, called) *Kal Yug* that we should sing praises of God. That God is merciful on all and sustains all with each and every breath. (O' God), who so ever comes to Your refuge, does not go empty handed.”(9)

The message of this *Paurri* is that God is all-powerful, and can save us even in those situations, where no one else can. He can remove all our pains and sufferings, and no body comes back empty handed from His refuge. If we want the mercy of such a God upon us, then we should pray to Him to grant us the company of His holy saints, so that in their company we may sing His praises and meditate on the His Name.

ਸਲੋਕ ਮਃ ੫॥

ਦੂਜਾ ਤਿਸੁ ਨ ਬੁਝਾਇਹੁ ਪਾਰਬ੍ਰਹਮ ਨਾਮੁ ਦੇਹੁ ਆਧਾਰੁ॥

ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਸਮਰਥੁ ਸਚੁ ਦਾਤਾਰੁ॥
ਤੂ ਨਿਹਚਲੁ ਨਿਰਵੈਰੁ ਸਚੁ ਸਚਾ ਤੁਧੁ ਦਰਬਾਰੁ॥
ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥
ਪ੍ਰਭੁ ਛੋਡਿ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਭੁ ਬਿਖਿਆ ਰਸ ਛਾਰੁ॥

ਸੇ ਸੁਖੀਏ ਸਚੁ ਸਾਹ ਸੇ ਜਿਨ ਸਚਾ ਬਿਉਹਾਰੁ॥
ਜਿਨਾ ਲਗੀ ਪ੍ਰੀਤਿ ਪ੍ਰਭੁ ਨਾਮ ਸਹਜ ਸੁਖ ਸਾਰੁ॥
ਨਾਨਕ ਇਕੁ ਆਰਾਧੇ ਸੰਤਨ ਰੇਣਾਰੁ॥੧॥

ਮਃ ੫॥

ਅਨਦ ਸੂਖ ਬਿਸ੍ਰਾਮ ਨਿਤ ਹਰਿ ਕਾ ਕੀਰਤਨੁ ਗਾਇ॥
ਅਵਰ ਸਿਆਣਪ ਛਾਡਿ ਦੇਹਿ ਨਾਨਕ ਉਧਰਸਿ ਨਾਇ॥੨॥

ਪਉੜੀ॥

ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤੁ ਘਿਣਾਵਣੇ॥
ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬੇਦ ਪੜਾਵਣੇ॥
ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ॥
ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ॥
ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਕਿਤੈ ਸਿਆਣਪੈ॥
ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ॥
ਸਭੁ ਕੇ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ॥
ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ॥੧੦॥

salok mehlā 5.

doojaa tīs na bujhaa-iho paarbarahm naam dayh
aaDhaar.

agam agochar saahibo samrath sach daataar.
too nihchal nirvair sach sachaa tuDh darbaar.
keemat kahan na jaa-ee-ai ant na paraavaar.
parabh chhod hor je mangnaa sabh bikhī-aa ras
chhaar.

say sukhee-ay sach saah say Jin sachaa bi-uhaar.
jinaa lagee pareet parabh naam sahj sukhsaar.
naanak ik aaraaDhay santan raynaar. ||1||

mehlā 5.

anaḍ sookh bisraam nit har kaa keertan gaa-ay.
avar si-aanap chhaad deh naanak udhras naa-ay.
||2||

pa-orhee.

naa too aavahi vas bahut ghinaavanay.
naa too aavahi vas bayd parhaavanay.
naa too aavahi vas tirath naa-ee-ai.
naa too aavahi vas Dhartee Dhaa-ee-ai.
naa too aavahi vas kitai si-aanpai.
naa too aavahi vas bahuṭaa daan day.
sabh ko tayrai vas agam agocharaa.
too bhagtaa kai vas bhagtaa taan tayraa. ||10||

Salok Mehla-5

In the previous *Paurri*, Guru Ji told us that God is all-powerful and can save us even in those situations, where no one else can. He can remove all our pains and sufferings; no body comes back empty handed from His refuge. If we want the mercy of such a God

upon us, then we should pray to Him to grant us the company of His holy saints, so that in their company we may sing His praises and meditate on the His Name. In this *salok*, he re-confirms that belief and describes how God blesses the one on whom He bestows the support of His Name (His love and enlightenment).

Guru Ji says: “(O’ God), whom You have provided the support of (Your Name), You haven’t let that person think about another (or worry about going to any body else for anything). O’ inaccessible and incomprehensible, eternal beneficent Master, You are all-powerful. You are immortal, without enmity, eternal, and eternal is Your court. Your worth cannot be described and there is no end or limit (of Your expanse). To ask for anything other than God, is all (harmful and useless like) poison and ashes. Therefore, they alone are happy and true merchants, who deal in true business (of God’s Name). They, who have been imbued with love of God’s Name, obtain the essence of peace and poise. O’ Nanak, remaining in the dust (the humble service) of saints, they meditate upon the one God.”(1)

Mehla-5

Therefore, Guru Ji advises: “(O’ my friend), by daily singing praises of God, one obtains bliss, peace, and ease. Nanak (says): “(O’ man) forsake all other cleverness; you will only be saved by meditating on God’s Name.”(2)

Paurri

In the previous *salok*, Guru Ji advised us to forsake all other cleverness, because we would only be saved by meditating on God’s Name. Now he tells us, how ineffective are different ritualistic and clever ways to impress and bring God under one’s control. He also tells, who are the only people whose control He gladly accepts?

Addressing God, Guru Ji says: “(O’ God), You are not swayed by hating (the world) too much (and abandoning it). You are not won over by reading or teaching *Vedas* (or other holy books). Nor, You come under anybody’s control by bathing at holy places, nor roaming around the earth moves you. You cannot be brought under control through any cleverness. Nor, giving too much in charity sways You. O’ in accessible and incomprehensible God, all (creatures) are under Your control. But, You are under the control of devotees, and the devotees depend upon Your support. (10)

The message of this *Paurri* is that it is only from God that we can obtain peace, poise, bliss, and emancipation. However, we cannot impress or sway God through renunciation, bathing at pilgrimage places, roaming around the world, or by playing any clever tricks with Him. It is only the true and humble devotion, which sways God and moves Him so much that He even comes under a devotee’s control.

ਸਲੋਕ ਮਃ ੫॥

ਆਪੇ ਵੈਦੁ ਆਪਿ ਨਾਰਾਇਣੁ॥
 ਏਹਿ ਵੈਦ ਜੀਅ ਕਾ ਦੁਖੁ ਲਾਇਣੁ॥
 ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਖਾਇਣੁ॥
 ਨਾਨਕ ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਿਸ ਕੇ ਸਭਿ ਦੁਖ ਮਿਟਾਇਣੁ॥੧॥

salok mehlaa 5.

aapay vaiḍ aap naaraa-iṅ.
 ayhi vaiḍ jee-a kaa dukh laa-iṅ.
 gur kaa sabaḍ amrit̃ ras khaa-iṅ.
 jnaanak is man vasai tis kay sabh̃ dookh
 mitaa-iṅ. ||1||

ਮਃ ੫॥

ਹੁਕਮਿ ਉਛਲੈ ਹੁਕਮੇ ਰਹੈ॥
 ਹੁਕਮੇ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਸਹੈ॥
 ਹੁਕਮੇ ਨਾਮੁ ਜਪੈ ਦਿਨੁ ਰਾਤਿ॥
 ਨਾਨਕ ਜਿਸ ਨੋ ਹੋਵੈ ਦਾਤਿ॥
 ਹੁਕਮਿ ਮਰੈ ਹੁਕਮੇ ਹੀ ਜੀਵੈ॥
 ਹੁਕਮੇ ਨਾਨਾ ਵਡਾ ਥੀਵੈ॥
 ਹੁਕਮੇ ਸੋਗ ਹਰਖ ਆਨੰਦ॥
 ਹੁਕਮੇ ਜਪੈ ਨਿਰੋਧਰ ਗੁਰਮੰਤ॥
 ਹੁਕਮੇ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ॥
 ਨਾਨਕ ਜਾ ਕਉ ਭਗਤੀ ਲਾਏ॥੨॥

ਪਉੜੀ॥

ਹਉ ਤਿਸੁ ਢਾਢੀ ਕੁਰਬਾਣੁ ਜਿ ਤੇਰਾ ਸੇਵਦਾਰੁ॥
 ਹਉ ਤਿਸੁ ਢਾਢੀ ਬਲਿਹਾਰ ਜਿ ਗਾਵੈ ਗੁਣ ਅਪਾਰ॥
 ਸੋ ਢਾਢੀ ਧਨੁ ਧੰਨੁ ਜਿਸੁ ਲੋੜੇ ਨਿਰੰਕਾਰੁ॥
 ਸੋ ਢਾਢੀ ਭਾਗਨੁ ਜਿਸੁ ਸਚਾ ਦੁਆਰ ਬਾਰੁ॥
 ਓਹੁ ਢਾਢੀ ਤੁਧੁ ਧਿਆਇ ਕਲਾਣੇ ਦਿਨੁ ਰੈਣਾਰ॥
 ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨ ਆਵੈ ਕਢੇ ਹਾਰਿ॥
 ਕਪੜੁ ਭੋਜਨੁ ਸਚੁ ਰਹਦਾ ਲਿਵੈ ਧਾਰਿ॥
 ਸੋ ਢਾਢੀ ਗੁਣਵੰਤੁ ਜਿਸ ਨੋ ਪ੍ਰਭ ਪਿਆਰੁ॥੧੧॥

mehlaa 5.

hukam uchhlai hukmay rahai.
 hukmay dukh sukḥ sam kar sahai.
 hukmay naam japai din raat.
 naanak Jis no hovai daat.
 hukam marai hukmay hee jeevai.
 hukmay naan^{aa} vadaa theevai.
 hukmay sog harakh aanand.
 hukmay japai niroDhar gurmant.
 hukmay aavan jaan rahaa-ay.
 naanak jaa ka-o bhagṭee laa-ay. ||2||

pa-orhee.

ha-o tis dhaadhee kurbaan je tayraa sayvdaar.
 ha-o tis dhaadhee balihaar je gaavai gun apaar.
 so dhaadhee Dhan Dhan Jis lorhay nirankaar.
 so dhaadhee bhaagath Jis sachaa du-aar baar.
 oh dhaadhee tuDh Dhi-aa-ay kalaanay din
 rainaar.
 mangai amrit naam na aavai kaday haar.
 kaparh bhojan sach rahdaa livai Dhaar.
 so dhaadhee gunvant Jis no parabh pi-aar.
 ||11||

Salok Mehla-5

In the previous *Paurri*, Guru Ji told us that it is only from God that we can obtain peace, poise, bliss, and emancipation. However, we cannot impress or sway God through renunciation, bathing at pilgrimage places, roaming around the world, or by playing any clever tricks with Him. It is only the true and humble devotion, which sways God and moves Him so much that He even comes under a devotee's control. We know that for true peace and poise, we need to be free from any physical, mental, or spiritual problem. For physical problems, we can often find relief by going to ordinary doctors and physicians, but it is generally very difficult to find a good psychologist or faith healer, who can cure us of our mental and spiritual maladies. Many times all such physicians and healers make the situation worse. In this *salok*, Guru Ji tells us who can take care of all our ailments, and what is the panacea for all kinds of pains?

He says: "(O' my friends), God Himself is the physician and Himself the pharmacist (to diagnose our ailment, and formulate the right medicine). These (worldly) physicians afflict the soul with (more) pain. The Guru's nectar word is the only thing to be taken (and only Guru's advice should be acted upon to cure any psychological or spiritual problem). Because O' Nanak, in whose mind (the Guru's word) is enshrined, all that person's ailments are eradicated."(1)

Mehla-5

In the previous *salok*, Guru Ji advised us that Guru's word or advice is the true cure (for all our psychological and spiritual problems). The next advice, which Guru Ji gives us, is that we should remember that every thing happens as per God's command or will. He says: "(O' my friends), as per (God's) will one feels overjoyed (and jumps in pride), and under (His) will one sits still (in humility). In His will, one bears pain and pleasure alike. O' Nanak, on whom is bestowed this boon; in His will that person meditates on (God's) Name, day and night. (Such a person understands, that) in God's will, one dies and in His will one lives also. In His will, one becomes a tall (young man) from a tiny (little child). As per God's will, one receives sorrow, happiness and bliss. O', and in His will one meditates the Guru's infallible *Mantra*. O' Nanak, in His will whom He yokes to His devotion, He ends that person's comings and goings."(2)

Paurri

Guru Ji concluded the previous *salok* with the comment that whom He yokes to His devotion, He ends that person's comings and goings. In this *Paurri* he describes how much he respects that person, who sings God's praises. He says: "(O' God), I am a sacrifice to that bard, who is Your servant (who sings for You). I am a sacrifice to that singer, who sings praises of the limitless God. Blessed is that poet, whom the Formless Himself seeks. Fortunate is the bard, whose abode is (God's) eternal gate. That singer meditates on You and sings (Your praises) day and night. (That bard always begs for Your nectar (like Name), and never comes (back to You after) losing (the battle of life). Your eternal Name is that person's food and clothing, and remains attuned (to You). Meritorious is that bard who is in love with God."(11)

The message of this *Paurri* is that God is the true physician for all our ailments. All worldly physicians and faith healers are simply quacks who afflict us with more pain and suffering. We have to understand that it is under God's will that everything happens, so we should accept both pain and pleasure alike, and like a bard keep singing His praises, and meditating on His Name. On His own, God would take care of all our problems, and bless us with peace, poise, and bliss.

ਪੰਨਾ ੯੬੩

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salok mehlaa 5.

ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਅਮਿਉ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ॥
ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਸਿਮਰਿ ਹਰਿ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ॥
ਉਪਦੇਸੁ ਸੁਣਹੁ ਤੁਮ ਗੁਰਸਿਖਹੁ ਸਚਾ ਟਿਹੈ ਸੁਆਉ॥

amrit̃ baṇḏee ami-o ras amrit̃ har kaa naa-o.
man tan hirḏai simar har aath̃ pahar gun̄ gaa-o.
updays sun̄hu tum̄ gursikh̄hahu sachaa ihai
su-aa-o.

ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੋਇ ਮਨ ਮਹਿ ਲਾਇਹੁ ਭਾਉ॥

janam pad̄aarath safal ho-ay man meh laa-ihu
bhaa-o.

ਸੁਖ ਸਰਜ ਆਨਦੁ ਘਣਾ ਪ੍ਰਭ ਜਪਤਿਆ ਦੁਖੁ ਜਾਇ॥

sookh̄ sahj aanaḏ ghaṇaa parabh̄ japti-aa dukh̄
jaa-ay.

ਨਾਨਕ ਨਾਮੁ ਜਪਤੁ ਸੁਖੁ ਉਪਜੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ॥੧॥

naanak naam̄ japat̄ suk̄h̄ oopjai ḏargeh
paa-ee-ai thaa-o. ||1||

ਮਃ ੫॥

ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਗੁਰੁ ਪੂਰਾ ਮਤਿ ਦੇਇ॥

ਭਾਣੈ ਜਪ ਤਪ ਸੰਜਮੇ ਭਾਣੈ ਹੀ ਕਢਿ ਲੇਇ॥

ਭਾਣੈ ਜੋਨਿ ਭਵਾਈਐ ਭਾਣੈ ਬਖਸ ਕਰੇਇ॥

ਭਾਣੈ ਦੁਖੁ ਸੁਖੁ ਭੋਗੀਐ ਭਾਣੈ ਕਰਮ ਕਰੇਇ॥

ਭਾਣੈ ਮਿਟੀ ਸਾਜਿ ਕੈ ਭਾਣੈ ਜੋਤਿ ਧਰੇਇ॥

ਭਾਣੈ ਭੋਗ ਭੋਗਾਇਦਾ ਭਾਣੈ ਮਨਹਿ ਕਰੇਇ॥

ਭਾਣੈ ਨਰਕਿ ਸੁਰਗਿ ਅਉਤਾਰੇ ਭਾਣੈ ਧਰਣਿ ਪਰੇਇ॥

ਭਾਣੈ ਹੀ ਜਿਸੁ ਭਗਤੀ ਲਾਏ ਨਾਨਕ ਵਿਰਲੇ ਹੇ॥੨॥

ਪਉੜੀ॥

ਵਡਿਆਈ ਸਚੇ ਨਾਮ ਕੀ ਹਉ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ॥

ਪਸੂ ਪਰੇਤ ਅਗਿਆਨ ਉਧਾਰੇ ਇਕ ਖਣੇ॥

ਦਿਨਸੁ ਰੈਣਿ ਤੇਰਾ ਨਾਉ ਸਦਾ ਸਦ ਜਾਪੀਐ॥

ਤਿਸਨਾ ਭੁਖ ਵਿਕਰਾਲ ਨਾਇ ਤੇਰੈ ਧਾਪੀਐ॥

ਰੋਗੁ ਸੋਗੁ ਦੁਖੁ ਵੰਞੈ ਜਿਸੁ ਨਾਉ ਮਨਿ ਵਸੈ॥

ਤਿਸਹਿ ਪਰਾਪਤਿ ਲਾਲੁ ਜੋ ਗੁਰ ਸਬਦੀ ਰਸੈ॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਬੇਅੰਤ ਉਧਾਰਣਹਾਰਿਆ॥

ਤੇਰੀ ਸੋਭਾ ਤੁਧੁ ਸਚੇ ਮੇਰੇ ਪਿਆਰਿਆ॥੧੨॥

mehlaa 5.

naanak naam Dhi-aa-ee-ai gur pooraa maṭ
ḡay-ay.bhaanaṭai jap ṭap sanjamo bhaanaṭai hee kadḡ
lay-ay.bhaanaṭai jon bhavaa-ee-ai bhaanaṭai bakḡhas
karay-i.bhaanaṭai ḡukḡ sukḡ bhogee-ai bhaanaṭai karam
karay-i.bhaanaṭai mitee saaj kai bhaanaṭai joṭ Dharay-ay.bhaanaṭai bhog bhogaa-idaa bhaanaṭai maneh
karay-i.bhaanaṭai narak surag a-ṭaaraay bhaanaṭai Dharaṅ
paray-ay.bhaanaṭai hee Jis bhagtee laa-ay naanak virlay
hay. ||2||

pa-orhee.

vadi-aa-ee sachay naam kee ha-o jeevaa sun
sunay.pasoo parayṭ agi-aan uDhaaray ik khanay.dinas rain ṭayraa naa-o saḡaa saḡ jaapee-ai.tarisnaa bhukḡ vikraal naa-ay ṭayrai
Dharaapee-ai.

rog sog ḡukḡ vanjai jis naa-o man vasai.

tiseh paraapaṭ laal jo gur sabḡdee rasai.khand barahmand bay-anṭ Dhaaranḡhaari-aa.tayree sobḡhaa tuDh sachay mayray pi-aari-aa.
||12||

Salok Mehla-5

In the previous *Paurri*, Guru Ji stated that he is a sacrifice to that singer who sings praises of the limitless God. In this *salok*, he tells us how to sing God's praises and what source we should select to chose the appropriate words?

He says: "(O' my friends), *Gurbani*, (the) word of the Guru) is (rejuvenating) and relishing like nectar, and also nectar sweet is God's Name. (Therefore), contemplating repeatedly (God's Name in your) body and mind, sing (God's) praises at all times. O' disciples of the Guru, listen to this sermon, this alone is the true object of (human life). Imbue your mind with love for God, so that the object of your life is accomplished. While worshipping God, the pain goes away and we obtain immense peace, poise and bliss. (In short), O' Nanak by meditating on (God's) Name, peace wells up (in our mind) and we obtain a place in God's court."(1)

Mehla-5

Guru Ji concluded the previous *salok* with the comment that by meditating on (God's) Name, peace wells up (in one's mind) and we obtain a place in God's court. However, in this *salok* he wants to clarify that even though the Guru advises us to meditate on God's

Name, we have to remember that it is as per God's will that any body meditates on His Name or does anything else, and rare are those fortunate ones whom God yokes to His devotion. He says: "O' Nanak, (no doubt), the perfect Guru gives us this instruction that we should meditate on God's Name, (but we have to remember that) it is in His will that (God blesses some with) worship, penance, or self-discipline, and in His will He pulls them out (of these things). It is under His will that we are made to go through rounds of birth and death and in His will He shows mercy (and ends those rounds). In His will, we experience pain and pleasure and in His will He shows mercy. In His will, giving form to the dust He installs the soul in it (and thus creates a living being). As per His will, He helps (people) to enjoy (worldly) pleasures, and in His desire He forbids them. In His will, one goes to heaven or hell, and in His will one falls (back) on earth. But O' Nanak, rare are those, whom in His Will He yokes to His devotion."(2)

Paurri

In the previous *salok* Guru Ji advised us that the perfect Guru instructs us that we should meditate on God's Name. Now, he tells us what is the importance of meditating on God's Name and what are its blessings. He says: "(O' my friends), I feel rejuvenated by listening again and again to the glory of the true Name (of God). In an instant, it sanctifies (even those who are foolish and evil like) animals and ghosts. (O'

God, bless us that) day and night, we always meditate on Your Name, because through Your Name, all our cravings and dreadful hungers (for worldly things) are satiated. In whose heart (God's) Name is enshrined, that person's entire affliction, sorrow, and pain goes away. However, that person alone obtains this jewel, who is imbued with the relish of the Guru's word (his nectar sweet *Gurbani*). O' my true Beloved the savior of limitless (beings in all) continents and universes, Your glory behooves You only."(12)

The message of this Paurri is that if we want to get rid of all our pains, sorrows, and sufferings, and want to enjoy peace, pleasure, and bliss, then we should sing praises of God through the Guru's word (the *Gurbani* as contained in *Guru Granth Sahib*). Because this word of the Guru is like nectar, hearing and acting on which, we are fully blessed and we obtain the object of our life (union with our beloved God).

ਸਲੋਕ ਮਃ ੫॥

ਮਿਤ੍ਰੁ ਪਿਆਰਾ ਨਾਨਕ ਜੀ ਮੈ ਛਡਿ ਗਵਾਇਆ ਰੰਗਿ ਕਸੁੰਭੈ
ਭੁਲੀ॥
ਤਉ ਸਜਣ ਕੀ ਮੈ ਕੀਮ ਨ ਪਉਦੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਛੁ ਨ
ਲਹਦੀ॥੧॥

ਮਃ ੫॥

ਸਸੁ ਵਿਰਾਇਣਿ ਨਾਨਕ ਜੀਉ ਸਸੁਰਾ ਵਾਦੀ ਜੇਹੋ ਪਉ ਪਉ ਲੂਹੈ॥
ਹਭੇ ਭਸੁ ਪੁਣੇਦੇ ਵਤਨੁ ਜਾ ਮੈ ਸਜਣੁ ਤੂਹੈ॥੨॥

ਪਉੜੀ॥

ਜਿਸੁ ਤੂ ਵੁਠਾ ਚਿਤਿ ਤਿਸੁ ਦਰਦੁ ਨਿਵਾਰਣੈ॥

salok mehlā 5.

mitar pi-aaraa naanak jee mai chhad
gavaa-i-aa rang kasumbhai bhulee.
ta-o sajan kee mai keem na pa-uddee ha-o
tuDh bin adh na lahdee. ||1||

mehlā 5.

sas viraa-in naanak jee-o sasuraa vaaddee
jaytho pa-o pa-o loohai.
habhay bhas punayday vatan jaa mai sajan
toohai. ||2||

pa-orhee.

jis too vuthaa chit tis darad nivaarano.

ਜਿਸ ਤੂ ਵੁਠਾ ਚਿਤਿ ਤਿਸੁ ਕਦੇ ਨ ਹਾਰਣੇ॥
 ਜਿਸੁ ਮਿਲਿਆ ਪੂਰਾ ਗੁਰੂ ਸੁ ਸਰਪਰ ਤਾਰਣੇ॥
 ਜਿਸ ਨੋ ਲਾਏ ਸਚਿ ਤਿਸੁ ਸਚੁ ਸਮਾਲਣੇ॥
 ਜਿਸੁ ਆਇਆ ਹਥਿ ਨਿਧਾਨੁ ਸੁ ਰਹਿਆ ਭਾਲਣੇ॥
 ਜਿਸ ਨੋ ਇਕੋ ਰੰਗੁ ਭਗਤੁ ਸੋ ਜਾਨਣੇ॥
 ਓਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁ ਬਿਰਹੀ ਚਾਰਣੇ॥
 ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣ ਸਭੁ ਤੇਰਾ ਕਾਰਣੇ॥੧੩॥

jis too vuthaa chit̃ tis̃ kaday na haarṇo.
 jis mili-aa pooraa guroo so sarpar taarṇo.
 jis no laa-ay sach̃ tis̃ sach̃ sam'aalano.
 jis aa-i-aa hath̃ nidhāan so rahi-aa bhaalṇo.
 jis no iko rang̃ bhagat̃ so jaanṇo.
 oh sabhnaa kee rayṇ birhee chaarṇo.
 sabh̃ tayray choj vidaañ sabh̃ tayraa kaarṇo.
 ||13||

Salok Mehla-5

In the previous so many *saloks*, Guru Ji advised us to meditate on God's Name and love Him so much, as if He is our closest friend and Beloved. But tragedy is that in spite of all this advice, we are so much allured by false worldly attractions, that we completely forget and forsake Him. However when these worldly attractions and friends show their true color and desert us when we need them most, then we repent and grieve. Imagining himself as a young bride who has lost her spouse because of being allured by false worldly riches, Guru Ji describes this situation as follows:

He says: "O' dear Nanak, misled by the (illusion of worldly wealth, which is like) the fast fading color of *Kussumbha* (safflower) I have ended up losing (God) my dearest friend. I cannot estimate Your worth O' my Beloved friend, (only now I have realized that) without You I am not worth even a penny."(1)

Mehla-5

In the previous *salok*, using the metaphor of a misguided young bride Guru Ji told us, how she grieves and repents being misled by false worldly allurements. In this *salok*, continuing that metaphor of a bride, he indicates what are some of those worldly things, which are responsible for this state of a human being. He says: "O' Nanak, like a mother-in-law (my ignorance) has become my enemy, like a father in law, (attachment for the body) daily creates problems, and like a brother-in-law, (fear of death) tortures me again and again. However (O' God) as long as You are my friend, (I don't care for them at all), let them all go and sift dust (as for as I am concerned)."(2)

Paurri

Now Guru Ji describes what kinds of blessings one obtains whose friend becomes God, and on whom He becomes merciful. He says: "O' God in whose mind You come to abide, You rid that one of all sorrows. In whose mind You are enshrined, never faces defeat. Who has been blessed with the perfect Guru, that one is emancipated for sure. Because whom (the Guru) attunes to the eternal (God), that person always cherishes the eternal (God in the mind). The one who comes across the treasure (of God's Name), stops searching (for worldly riches). That one alone should be considered as the (true) devotee, who is imbued only with the love of one (God). Such a lover of (God's) feet (remains so humble, as if he/she) is the dust of feet of all. O' God, all (these things) are Your plays and wonders and all these have been caused by You."(13)

The message of this *Paurri* is that we should obtain the guidance of the perfect Guru and follow his advice. By doing so we would obtain that God as our true friend, whom we should never forsake, and shouldn't let ourselves be swayed by temporary worldly riches or the influence of our false intellect. Further, we should become so humble as if we are the dust of the feet of every body and we should always crave for God's lotus feet, (His immaculate Name). Then neither any enemy, nor any sorrow would ever afflict us.

ਸਲੋਕ ਮਃ ਪ॥

ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵਵਾਈ ਛੇੜਿਆ ਹਭੁ
ਕਿਠੁ ਤਿਆਗੀ॥
ਹਭੇ ਸਾਕ ਕੂੜਾਵੇ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਠੇ ਲਾਗੀ॥੧॥

ਮਃ ਪ॥

ਫਿਰਦੀ ਫਿਰਦੀ ਨਾਨਕ ਜੀਉ ਹਉ ਫਾਵੀ ਥੀਈ ਬਹੁਤੁ
ਦਿਸਾਵਰ ਪੰਧਾ॥
ਤਾ ਹਉ ਸੁਖਿ ਸੁਖਾਲੀ ਸੁਤੀ ਜਾ ਗੁਰ ਮਿਲਿ ਸਜਣੁ ਮੈ
ਲਧਾ॥੨॥

ਪੰਨਾ ੯੬੪**ਪਉੜੀ॥**

ਸਭੇ ਦੁਖ ਸੰਤਾਪ ਜਾਂ ਤੁਧਹੁ ਭੁਲੀਐ॥
ਜੇ ਕੀਚਨਿ ਲਖ ਉਪਾਵ ਤਾਂ ਕਹੀ ਨ ਘੁਲੀਐ॥
ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ਸੁ ਨਿਰਧਨੁ ਕਾਂਢੀਐ॥
ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ਸੋ ਜੋਨੀ ਹਾਂਢੀਐ॥
ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਤਿਸੁ ਜਮੁ ਡੰਡੁ ਦੇ॥
ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਰੋਗੀ ਸੇ ਗਣੇ॥
ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਸੁ ਖਰੇ ਅਹੰਕਾਰੀਆ॥
ਸੋਈ ਦੁਹੇਲਾ ਜਗਿ ਜਿਨਿ ਨਾਉ ਵਿਸਾਰੀਆ॥੧੪॥

salok mehlā 5.

ustat̃ nindā naanak jee mai hab̃h vanjāa-ee
chhor̃hi-aa hab̃h kij̃h t̃i-aagee.
hab̃hay saak koor̃haavay d̃ihay t̃a-o palai
t̃aidai laagee. ||1||

mehlā 5.

fird̃ee fird̃ee naanak jee-o ha-o faavee thee-ee
bahut̃ disaavar pañD̃haa.
t̃aa ha-o sukh̃ suk̃haalee sut̃ee jaa gur mil
sajañ mai laD̃haa. ||2||

SGGS P-964**pa-orh̃ee.**

sab̃hay duk̃h s̃antaap jaa^N tuD̃hhu bh̃ulee-ai.
jay keechan lakh̃ upaav t̃aa^N kahee na
gh̃ulee-ai.
jis no visrai naa-o so nird̃hañ kaa^Nd̃hee-ai.
jis no visrai naa-o so jonee haa^Nd̃hee-ai.
jis k̃hasam na aavai chit̃ t̃is jam dand̃ d̃ay.
jis k̃hasam na aavee chit̃ rogee say gañay.
jis k̃hasam na aavee chit̃ so k̃haro
aha^Nkaaree-aa.
so-ee duh̃aylaa jag̃ jin naa-o visaaree-aa.
||14||

Salok Mehla-5

The second part of this *salok* is often recited at the time of Sikh marriages, when the bride's father gives away the bride, by placing one end of her scarf in the hand of the groom. However, in this *salok* Guru Ji uses this metaphor to indicate forsaking his dependence on all worldly relations and depending completely on God.

He says: "O' dear Nanak, I have forsaken all praise or slander (of any body), and have also renounced all other worldly involvements. I have seen (for myself that) all (worldly) relations are false, therefore I have put myself in Your care."(1)

Mehla-5

Guru Ji concluded the previous *salok*, with the remark that having found all (worldly) relations as false, he has put himself in God's care. In this *salok*, he describes what kind of relief he found when he did this. Continuing the metaphor of a young and lonely bride in search of her groom, Guru Ji says: "O' dear Nanak, I was completely exhausted and disappointed wandering around in many distant and foreign lands. Upon meeting the Guru, when I found out my Beloved, only then (my wandering for worldly things came to an end, and) I slept in peace."(2)

Paurri

In the previous *Paurri*, Guru Ji described the blessings one obtains, when one always remembers God and He comes to reside in one's mind. In this *Paurri*, Guru Ji shows the opposite side and tells us, what kinds of pains and sufferings we have to bear, when we forsake Him.

So addressing God, Guru Ji says: "O' God, we are afflicted with all kinds of woes and worries if we forget remembering You. Then, even if we try myriad of remedies, still we don't find any relief. The person who forsakes (Your) Name is (spiritually) known as a pauper. The one who doesn't remember the Name is made to wander through existences. The demon of death awards punishment to the one who doesn't remember the Master in the mind. They who don't remember the Master are counted among the sick. That person is truly arrogant, in whose mind is not God. (In short), the person who has forsaken (God's) Name, is miserable in this world."(14)

The message of this *Paurri* is that forsaking all considerations of praise and slander, we should totally depend on God and meditate on His Name at all times. Then we would get rid of all our sorrows, pains, and rounds of birth and death and would enjoy eternal peace and bliss. But, if we forsake His Name, we would be the most miserable persons in the world and would keep suffering through myriads of existences.

ਸਲੋਕ ਮ: ਪ॥

ਤੈਡੀ ਬੰਦਸਿ ਮੈ ਕੋਇ ਨ ਡਿਠਾ ਤੂ ਨਾਨਕ ਮਨਿ ਭਾਣਾ॥
ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਮਿਤ੍ਰੁ ਵਿਚੋਲੇ ਜੈ ਮਿਲਿ ਕੰਤੁ ਪਛਾਣਾ॥੧॥

ਮ: ਪ॥

ਪਾਵ ਸੁਹਾਵੇ ਜਾਂ ਤਉ ਧਿਰਿ ਜੁਲਦੇ ਸੀਸੁ ਸੁਹਾਵਾ ਚਰਣੀ॥
ਮੁਖੁ ਸੁਹਾਵਾ ਜਾਂ ਤਉ ਜਸੁ ਗਾਵੈ ਜੀਉ ਪਇਆ ਤਉ
ਸਰਣੀ॥੨॥

ਪਉੜੀ॥

ਮਿਲਿ ਨਾਰੀ ਸਤਸੰਗਿ ਮੰਗਲੁ ਗਾਵੀਆ॥
ਘਰ ਕਾ ਹੋਆ ਬੰਧਾਨੁ ਬਹੁੜਿ ਨ ਧਾਵੀਆ॥
ਬਿਨਠੀ ਦੁਰਮਤਿ ਦੁਰਤੁ ਸੋਇ ਕੂੜਾਵੀਆ॥

salok mehlaa 5.

ṭaidee bandas mai ko-ay na dithaa too naanak
man bhāṇāa.
ghol ghumaa-ee tis mitar vicholay jai mil kant
pachhāṇāa. ||1||

mehlaa 5.

paav suhaavay jaaṅ ṭa-o Dhir julday sees
suhaavaa charṇee.
mukh suhaavaa jaaṅ ṭa-o jas gaavai jee-o
pa-i-aa ṭa-o sarṇee. ||2||

pa-orhee.

mil naaree satsang mangal gaavee-aa.
ghar kaa ho-aa banDhaan bahurh na
Dhaavee-aa.
binthee durmat durat so-ay koorhāvee-aa.

ਸੀਲਵੰਤਿ ਪਰਧਾਨਿ ਰਿਦੈ ਸਚਾਵੀਆ॥
 ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਇਕੁ ਰੀਤਾਵੀਆ॥
 ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਚਰਣ ਦਾਸਾਵੀਆ॥
 ਸੋਭਾ ਬਣੀ ਸੀਗਾਰੁ ਖਸਮਿ ਜਾਂ ਰਾਵੀਆ॥
 ਮਿਲੀਆ ਆਇ ਸੰਜੋਗਿ ਜਾਂ ਤਿਸੁ ਭਾਵੀਆ॥੧੫॥

seelvant parDhaan ridai sachaavee-aa.
 antar baahar ik ik reetaavee-aa.
 man darsan kee pi-aas charan daasaavee-aa.
 sobhaa baneer seegaar khasam jaaⁿ raavee-aa.
 milee-aa aa-ay sanjog jaaⁿ tis bhaavee-aa.
 ||15||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that forsaking all considerations of praise and slander, we should totally depend on God and meditate on His Name at all times. Then we would get rid of all our sorrows, pains, and rounds of birth and death, and would enjoy eternal peace and bliss. But, if we forsake His Name, we would be the most miserable persons in the world and would keep suffering through myriads of existences. In this *salok* he shows us how to praise such a God and also the Guru who gives us such immaculate advice.

Guru Ji says: “O’ God, I have not seen any body like You. You are very pleasing to Nanak’s mind. I am a sacrifice to that friend and intercessor (the Guru), meeting whom I have recognized (You, O’ my) spouse.”(1)

Mehla-5

Now Guru Ji describes, what is the most appropriate thing which, different parts of our body should be doing, so that they look most pleasing in God’s view?

He says: “(O’ God), the feet look beautiful when these walk towards You, the head looks pleasing, when it falls at Your feet. The mouth appears beautiful, if it sings Your praise, and the soul (looks beautiful), if it seeks Your refuge.”(2)

Paurri

Now Guru Ji tells us, what kinds of blessings a soul bride obtains, when it seeks the shelter of God, and joining the holy congregation sings praises of God.

He says: “Joining the holy company, the bride (soul) who has sung praises of God, (her mind has become stable, as if) her house has been secured (in place, and her mind) no longer wanders (in different directions). Her sinful evil intellect is destroyed including any odor of falsehood. (Such a bride soul) becomes sweet natured and respect worthy, because in her heart abides the eternal (God). In her mind, is always the loving adoration for the one (God); both within and without she sees the one (God pervading everywhere), and this becomes her only one way of conducting her life. In her heart is always the thirst for the sight (of God), and she always keeps serving at (God’s) feet (performing His most humble service). She feels embellished and glorified, when her spouse enjoys her company. When it so pleases (God), then as per her destiny He comes and unites her (with Him).”(15)

The message of this Paurri is that we should seek the guidance of the Guru to help us in realizing God. Under his guidance we should sing praises of God and meditate on His Name. Then our mercurial mind would be stabilized, and we would obtain a state of peace and bliss and God would unite us with Him.

ਸਲੋਕ ਮਃ ੫॥

ਹਭਿ ਗੁਣ ਤੈਭੇ ਨਾਨਕ ਜੀਉ ਮੈ ਕੂ ਥੀਏ ਮੈ ਨਿਰਗੁਣ ਤੇ
ਕਿਆ ਹੋਵੈ॥

ਤਉ ਜੇਵਡੁ ਦਾਤਾਰੁ ਨ ਕੋਈ ਜਾਚਕੁ ਸਦਾ ਜਾਚੋਵੈ॥੧॥

ਮਃ ੫॥

ਦੇਹ ਛਿਜੰਦੜੀ ਉਣ ਮਝੁਣਾ ਗੁਰਿ ਸਜਣਿ ਜੀਉ
ਧਰਾਇਆ॥

ਹਭੇ ਸੁਖ ਸੁਹੇਲੜਾ ਸੁਤਾ ਜਿਤਾ ਜਗੁ ਸਬਾਇਆ॥੨॥

ਪਉੜੀ॥

ਵਡਾ ਤੇਰਾ ਦਰਬਾਰੁ ਸਦਾ ਤੁਧੁ ਤਖਤੁ॥

ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ਨਿਰਚਲੁ ਚਉਰੁ ਛਤੁ॥

ਜੇ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਸੇਈ ਸਚੁ ਨਿਆਉ॥

ਜੇ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਨਿਥਾਵੈ ਮਿਲੈ ਥਾਉ॥

ਜੇ ਕੀਨੀ ਕਰਤਾਰਿ ਸਾਈ ਭਲੀ ਗਲ॥

ਜਿਨੀ ਪਛਾਤਾ ਖਸਮੁ ਸੇ ਦਰਗਾਹ ਮਲ॥

ਸਹੀ ਤੇਰਾ ਫੁਰਮਾਨੁ ਕਿਨੈ ਨ ਫੇਰੀਐ॥

ਕਾਰਣ ਕਰਣ ਕਰੀਮ ਕੁਦਰਤਿ ਤੇਰੀਐ॥੧੬॥

salok mehlā 5.

habh gun̄ taiday naanak jee-o mai koo thee-ay
mai nirgun̄ tay ki-aa hovai.

tā-o jayvad̄ daataar na ko-ee jaachak sadāa
jaachovai. ||1||

mehlā 5.

dayh chhijand-rhee oon̄ majhoonaa gur sajan̄
jee-o Dharāa-i-aa.

habhay suk̄h̄ suhayr̄haa sutāa Jitāa jag
sabaa-i-aa. ||2||

pa-orhee.

vadaa tayraa darbaar sachaa tuDh takhat̄.

sir saahaa paat̄isaahu nihchal cha-ur chhat̄.

jo bhaavai paarbarahm so-ee sachni-aa-o.

jay bhaavai paarbarahm nithaavay milai thaa-o.

jo keen^hee kartaar saa-ee bhalee gal.

jin^hee pachhaataa khasam say dargaah mal.

sahee tayraa furmaan kinai na fayree-ai.

kaaran̄ karan̄ kareem kudrat̄ tayree-ai. ||16||

Salok Mehla-5

In the previous *Paurri*, Guru Ji stated that a bride (soul) feels embellished and glorified, when her spouse (God) enjoys her company. However, he wants us to remember that even when we are blessed with any virtues or union with God, we should remain humble and consider these blessings as due to the grace of God, and not due to any of our own merits.

Therefore in that sense of humility, Guru Ji once again addresses God and says: “O’ my respected God, I Nanak say that all the merits, (I have) are bestowed by You, (otherwise) what could me the merit less one do? There is no other more magnanimous benefactor like You, (therefore me) the beggar always begs (from You).”(1)

Mehla-5

Now Guru Ji tells us another very important fact of life that when we become old, our body becomes weak and we feel sad and depressed. Even in that time the Guru’s support and refuge can give us comfort and raise our spirits. Sharing his own experience, he says: “(O’ my friends), my body was becoming weak day by day and I was feeling depressed, (but when) my friend Guru gave me solace and moral support, I obtained all kinds of comforts, had a peaceful sleep, (and now I feel, as if) I have won the entire world.”(2)

Paurri

Therefore once again addressing God, Guru Ji says: “(O’ my God), magnificent is Your court and eternal is Your throne (and kingdom). O’ the King of all kings, eternal is the fan and the canopy (over Your head). O’ my friends), that alone is true justice, which

pleases God. If it so pleases God, even a homeless person obtains a home. That alone is the best thing (for the creatures), which the Creator (God) has done (for them). They, who have realized the Master, occupy (a seat of honor) in God's court. (O' God), right is Your command which no body can disobey. (In short), O' merciful Master, You are the cause and the doer (of everything, and all this universe) is Your creation."(16)

The message of this Paurri is that if at any time, we ever feel sad, depressed or weak, we should seek the support of the true Guru. He would raise our spirits and would guide us in gaining merits and union with God. But we should be careful that even when we obtain some merits, or union with God, still we should not feel self-conceited. Instead we should humbly say: "O' God, if there is any merit in me, it is all because of Your blessings, otherwise me the sinner has no merit or virtue.

ਸਲੋਕ ਮਃ ਪ॥

ਸੋਇ ਸੁਣੰਦਤੀ ਮੇਰਾ ਤਨੁ ਮਨੁ ਮਉਲਾ ਨਾਮੁ ਜਪੰਦਤੀ
ਲਾਲੀ॥

ਪੰਧਿ ਜੁਲੰਦਤੀ ਮੇਰਾ ਅੰਦਰੁ ਠੰਢਾ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ
ਨਿਹਾਲੀ॥੧॥

ਮਃ ਪ॥

ਹਠ ਮੰਝਾਹੁ ਮੈ ਮਾਣਕੁ ਲਧਾ॥
ਮੁਲਿ ਨ ਘਿਧਾ ਮੈ ਕੂ ਸਤਿਗੁਰਿ ਦਿਤਾ॥
ਢੂੰਢ ਵਵਾਈ ਥੀਆ ਬਿਤਾ॥
ਜਨਮੁ ਪਦਾਰਥੁ ਨਾਨਕ ਜਿਤਾ॥੨॥

ਪਉੜੀ॥

ਜਿਸ ਕੈ ਮਸਤਕਿ ਕਰਮੁ ਹੋਇ ਸੋ ਸੇਵਾ ਲਾਗਾ॥
ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਸੋ ਅਨਦਿਨੁ ਜਾਗਾ॥
ਲਗਾ ਰੰਗੁ ਚਰਣਾਰਬਿੰਦ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ॥

ਪੰਨਾ ੯੬੫

ਆਤਮੁ ਜਿਤਾ ਗੁਰਮਤੀ ਆਗੰਜਤ ਪਾਗਾ॥
ਜਿਸਹਿ ਧਿਆਇਆ ਪਾਰਬ੍ਰਹਮੁ ਸੋ ਕਲਿ ਮਹਿ ਤਾਗਾ॥

ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਅਠਸਠਿ ਮਜਨਾਗਾ॥
ਜਿਸੁ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਪਣਾ ਸੋ ਪੁਰਖੁ ਸਭਾਗਾ॥
ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਿਸੁ ਏਵਡ ਭਾਗਾ॥੧੭॥

salok mehlāa 5.

so-ay sunand-rhee mayraa tan man ma-ulaa
naam japand-rhee laalee.

panDh juland-rhee mayraa andar thandhaa gur
darsan daykh nihaalee. ||1||

mehlāa 5.

hath manjhaahoo mai maanak laDhaa.
mul na ghiDhaa mai koo satgur ditaa.
dhoondh vanjaa-ee thee-aa thitaa.
janam padaarath naanak Jitaa. ||2||

pa-orhee.

jis kai mastak karam ho-ay so sayvaa laagaa.
jis gur mil kamal pargaasi-aa so an-din jaagaa.
lagaa rang charnaarbind sabh bharam bha-o
bhaagaa.

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aatam jitaa gurmatēe aaganjat paagaa.
jisahi dhi-aa-i-aa paarbarahm so kal meh
taagaa.

saadhoo sangat nirmalaa athsath majnaagaa.
jis parabh mili-aa aapnaa so purakh sabhaagaa.
naanak tis balihaarnai jis ayvad bhaagaa. ||17||

Salok Mehla-5

In the previous Paurri, Guru Ji advised us that if at any time, we ever feel sad, depressed or weak, we should seek the support of the true Guru. He would raise our spirits and would guide us in gaining merits and union with God. In this salok, he shares with us his own experience in this regard and tells us, what kind of peace, and happiness he obtains, just

on hearing the news of God's arrival, and how his whole body comes into bloom while meditating on His Name.

He says: "(O' God), just upon hearing the rumor (of Your visit), my mind and body blossom, and my face sparkles with red glow, when I meditate on Your Name. When walking towards You, my heart feels soothed, and I feel delighted seeing the sight of the Guru."(1)

Mehla-5

Now Guru Ji shares another secret, how he found the jewel of God's Name. He says: "(O' my friends), within my heart, I have found the precious jewel (of God's Name). I haven't bought it with any money; the true Guru gave it (to me). I have ended my search for it (and my mind) has become stable. (In short), Nanak has achieved the object of life."(2)

Paurri

In the previous *salok*, Guru Ji told us how his Guru blessed him with the jewel of God's Name, and how he felt that he need not search any more, and felt he has achieved the object of his life. Therefore, in this *Paurri*, he tells us how fortunate is the one who meets the Guru, dedicates his or herself to God's service and meditates on His Name.

Guru Ji says: "(O' my friends), in whose destiny it is so written, only that person gets yoked to (God's) service (and meditates on His Name). Upon meeting the Guru, the lotus of whose (heart) blooms, that person remains awake day and night (to the pitfalls of *Maya*, the worldly riches and power). When one is imbued with the love of God's lotus feet (His Name), all one's doubt and dread hastens away. Following Guru's advice, one wins over one's self, and obtains the imperishable God. The one, who has meditated on God, becomes strong enough to face the worldly problems in the (present age) *Kal Yug*. Through the company of the saint (Guru), such a person has become immaculate, (as if that person) has bathed at all the sixty-eight holy places. Therefore, fortunate is the one, who has obtained one's God. Nanak is a sacrifice to that (person), who has such great destiny."(17)

The message of this *Paurri* is that if we want to enjoy peace and find the jewel of God's Name within our heart, and thus accomplish the object of our life, then we should follow the advice of the Guru. He would help us recognize God within us and then upon meeting God, we would feel so blessed that all our body and mind would bloom like a lotus and our face would sparkle with the glow of love of God's Name.

ਸਲੋਕ ਮਃ ੫॥

ਜਾਂ ਪਿਰੁ ਅੰਦਰਿ ਤਾਂ ਧਨ ਬਾਹਰਿ॥
ਜਾਂ ਪਿਰੁ ਬਾਹਰਿ ਤਾਂ ਧਨ ਮਾਹਰਿ॥
ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਫੇਰੁ ਫਿਰਾਹਰਿ॥
ਸਤਿਗੁਰਿ ਸੰਗਿ ਦਿਖਾਇਆ ਜਾਹਰਿ॥
ਜਨ ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਮਾਹਰਿ॥੧॥

ਮਹਲਾ ੫॥

ਆਹਰ ਸਭਿ ਕਰਦਾ ਫਿਰੈ ਆਹਰੁ ਇਕੁ ਨ ਹੋਇ॥
ਨਾਨਕ ਜਿਤੁ ਆਹਰਿ ਜਗੁ ਉਧਰੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥੨॥

salok mehlā 5.

jaaⁿ pir aṅḁar taaⁿ Ḑhan baahar.
jaaⁿ pir baahar taaⁿ Ḑhan maahar.
bin naavai baho fayr firaahar.
satgur sang ḁikhaa-i-aa jaahar.
jan naanak sachay sach samaahar. ||1||

mehlā 5.

aahar sabḥ kardaa firai aahar ik na ho-ay.
naanak jīt aahar jag uḐhrai virḁaa boojhai
ko-ay. ||2||

ਪਉੜੀ॥

ਵਡੀ ਹੂ ਵਡਾ ਅਪਾਰੁ ਤੇਰਾ ਮਰਤਬਾ॥
 ਰੰਗ ਪਰੰਗ ਅਨੇਕ ਨ ਜਾਪਨਿ ਕਰਤਬਾ॥
 ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਭੁ ਕਿਛੁ ਜਾਣਲਾ॥
 ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਵਸਿ ਤੇਰਾ ਘਰੁ ਭਲਾ॥
 ਤੇਰੈ ਘਰਿ ਆਨੰਦੁ ਵਧਾਈ ਤੁਧੁ ਘਰਿ॥
 ਮਾਣੁ ਮਹਤਾ ਤੇਜੁ ਆਪਣਾ ਆਪਿ ਜਰਿ॥
 ਸਰਬ ਕਲਾ ਭਰਪੂਰੁ ਦਿਸੈ ਜਤ ਕਤਾ॥
 ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਤੁਧੁ ਆਗੈ ਬਿਨਵਤਾ॥੧੮॥

pa-orhee.

vadee hoo vadaa apaar ṭayraa martabaa.
 rang parang anayk na jaapniⁱ kartabaa.
 jee-aa andar jee-o sabh kichh jaan^laa.
 sabh kichh ṭayrai vas ṭayraa ghar bh^laa.
 ṭayrai ghar aanand vaDhaa-ee tuDh ghar.
 maan maṭṭaa ṭayj aapṇaa aap jar.
 sarab kalaa bharpoor disai jat kaṭaa.
 naanak daasan daas tuDh aagai binvaṭaa.
 ||18||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that if we want to enjoy peace and find the jewel of God's Name within our heart, and thus accomplish the object of our life, then we should follow the advice of the Guru. He would help us recognize God within us and then upon meeting God, we would feel so blessed that our body and mind would bloom like a lotus and our face would sparkle with the glow of love of God's Name.

In this *salok*, he compares the states when God is enshrined in our heart, and when we forsake Him, and He is out of our mind?

Guru Ji says: "(O' my friends), when her spouse (God) is residing inside (her mind, then the soul) bride remains detached from the worldly involvements. (But, when she forgets Him, as if) the Groom is out, (then she) feels as if she is an expert (and gets engrossed in worldly affairs. But, she doesn't realize that) without meditating on (God's) Name (the soul) wanders through many rounds (of existences). However, O' slave Nanak, whom the true Guru shows (God) right in front, that person remains absorbed in the true eternal (God)."(1)

Mehla-5

It is obvious that one keeps making efforts and running after all kinds of worldly tasks in pursuits of worldly wealth, and still one never accomplishes any task to one's full satisfaction. Guru Ji wants to note here that if instead of all these vain worldly tasks, we focus on the one special task of earning the wealth of God's Name; the entire world could be emancipated. He says: "(Generally for the sake of worldly wealth), one keeps making all kinds of efforts, but one doesn't make the single effort (for the purpose of amassing the wealth of God's Name). O' Nanak, only a rare person understands the effort, which could save the entire world."(2)

Paurri

Now Guru Ji shows us, how to make a submission and prayer to God, by meditating on whose Name one could obtain salvation. Addressing God, he says: "O' God, highest of the high and beyond any limit is Your status. One cannot understand, Your wonders of myriad forms. You reside in hearts of all and know everything. Every thing is under Your control and magnificent is Your abode. In Your home, there is always bliss and atmosphere of celebrations. You alone can bear Your glory and magnificence. You are pervading

with all Your powers in all places. Nanak, the servant of Your servants always makes this submission only before You.”(18)

The message of this *Paurri* is that we should listen to the Guru’s word and instead of wasting our life running after worldly wealth; we should try to amass the wealth of God’s Name. Then the Guru would show us God enshrined in our heart and we would see and enjoy the bliss of His presence everywhere.

ਸਲੋਕ ਮਃ ੫॥

ਛਤੜੇ ਬਾਜਾਰ ਸੋਹਨਿ ਵਿਚਿ ਵਪਾਰੀਏ॥
ਵਖਰੁ ਹਿਕੁ ਅਪਾਰੁ ਨਾਨਕ ਖਟੇ ਸੋ ਧਣੀ॥੧॥

ਮਹਲਾ ੫॥

ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ ਕਿਸ ਹੂ ਕੇ ਨਾਹਿ॥
ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ ਸਮਾਹਿ॥੨॥

ਪਉੜੀ॥

ਸਫਲਿਉ ਬਿਰਖੁ ਸੁਹਾਵੜਾ ਹਰਿ ਸਫਲ ਅੰਮ੍ਰਿਤਾ॥
ਮਨੁ ਲੋਚੇ ਉਨ੍ ਮਿਲਣ ਕਉ ਕਿਉ ਵੰਞੈ ਘਿਤਾ॥
ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਓਹੁ ਅਗਮੁ ਅਜਿਤਾ॥
ਓਹੁ ਪਿਆਰਾ ਜੀਅ ਕਾ ਜੋ ਖੋਲੈ ਭਿਤਾ॥
ਸੇਵਾ ਕਰੀ ਤੁਸਾੜੀਆ ਮੈ ਦਸਿਹੁ ਮਿਤਾ॥
ਕੁਰਬਾਣੀ ਵੰਞਾ ਵਾਰਣੈ ਬਲੈ ਬਲਿ ਕਿਤਾ॥
ਦਸਨਿ ਸੰਤ ਪਿਆਰਿਆ ਸੁਣਹੁ ਲਾਇ ਚਿਤਾ॥
ਜਿਸੁ ਲਿਖਿਆ ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਨਾਉ ਅੰਮ੍ਰਿਤੁ ਸਤਿਗੁਰਿ
ਦਿਤਾ॥੧੯॥

salok mehlaa 5.

chhat-rhay baajaar sohan vich vapaaree-ai.
vakhar hik apaar naanak khatay so Dhanee.
||1||

mehlaa 5.

kabeeraa hamraa ko nahee ham kis hoo kay
naahi.
jin ih rachan rachaa-i-aa tis hee maahi samaahi.
||2||

pa-orhee.

safli-o birakh suhaavrhāa har safal amritāa.
man lochai un^h milan ka-o ki-o vanjai ghītaa.
varnaa chihnaa baahraa oh agam ajītaa.
oh pi-aaraa jee-a kaa jo khol^hai bhītaa.
sayvaa karee tusaarhee-aa mai dasihu mitāa.
kurbaanee vanjaa vaarnai balay bal kītaa.
dasan sant pi-aari-aa sunhu laa-ay chītaa.
jis likhi-aa naanak daas tis naa-o amrit satgur
ditāa. ||19||

Salok Mehla-5

In the previous *Paurri*, Guru Ji advised us that instead of wasting all our life running after worldly wealth, we should try to amass the wealth of God’s Name. In this *salok*, using a very beautiful metaphor Guru Ji explains the glory of those, who meditate on God’s Name.

He says: “Under the sky, (many worlds are like) canopied markets in which the traders look beautiful. (In these markets, there is one commodity of infinite (merit). O’ Nanak really wealthy are they, who buy (this commodity of God’s Name).”(1)

Mehla-5

In the *salok* (2) of the previous *Paurri*, Guru Ji commented that for the sake of worldly wealth, generally one keeps making all kinds of efforts, but no one makes effort for the one objective (of amassing the wealth of God’s Name). So naturally the question arises, what should be the attitude of a person towards one’s worldly responsibilities? This question

has been discussed by devotee Kabir Ji, in his saloks no. 212, and 213, in which devotee *Namdev* says to his friend *Tirlochan*, that even though one may be discharging one's worldly duties with one's hands and feet, but from the tongue one should keep uttering God's Name, and one's mind should remain attuned to God. But still there may remain a doubt in one's mind about one's family. So in this *salok*, Guru Ji elaborates on Kabir Ji's statement, and says: "O' *Kabir*, (we should remember that in reality) neither anybody belongs to us, nor we belong to anyone. (Ultimately all creatures) merge in Him, who has created this creation. (Therefore, we should always remain attuned to Him)." (2)

Paurri

Now Guru Ji explains the merits of God with another beautiful metaphor and says: "(O' my friends), God is like a beautiful fruit giving tree, which is laden with the nectar like (rejuvenating fruits of God's Name). My mind longs to meet that (God, but I don't know), how could I obtain Him? Because, He is without any colors or forms, and is incomprehensible and unconquerable. Dear to my soul is that friend who reveals His mystery (to me). O' my friends, I would serve you and would be a sacrifice to you again and again (if you tell me about that God). The beloved saintly friends answer: "Listen O' slave Nanak, with full attention of your mind; (the thing is that only) the one in whose destiny, it is so written (by God), to that one the true Guru (reveals God and) gives the nectar of His Name." (19)

The message of this Paurri is that this world is like a beautiful market, in which we can buy all sorts of things. But the most precious and valuable thing, which we should buy here, is the nectar of God's Name. Even though while living in this world, we have to discharge our duties towards our family and relatives, yet we have to remember that in the final analysis, these are all transitory relationships. Ultimately we have to merge in God. Therefore we may keep doing our worldly tasks but our mind should remain attuned to Him, and from our tongue we should keep meditating on His Name.

ਸਲੋਕ ਮਹਲਾ ੫॥

ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ॥
ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੂ ਲਾਹਿ॥੧॥

ਮਹਲਾ ੫॥

ਕਬੀਰ ਚਾਵਲ ਕਾਰਣੇ ਤੁਖ ਕਉ ਮੁਹਲੀ ਲਾਇ॥
ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੇ ਧਰਮ ਰਾਇ॥੨॥

ਪਉੜੀ॥

ਆਪੇ ਹੀ ਵਡ ਪਰਵਾਰੁ ਆਪਿ ਇਕਾਤੀਆ॥
ਆਪਣੀ ਕੀਮਤਿ ਆਪਿ ਆਪੇ ਹੀ ਜਾਤੀਆ॥

salok mehlā 5.

kabeer Dhartee saaDh kee taskar baiseh
gaahi.
Dhartee bhaar na bi-aapa-ee un ka-o laahoo
laahi. ||1||

mehlā 5.

kabeer chaaval kaarnay tukh ka-o muhlee
laa-ay.
sang kusangee baistay tab poochhay Dharam
raa-ay. ||2||

pa-or^hee.

aapay hee vad parvaar aap ikaatee-aa.
aapnee keemat aap aapay hee jaatee-aa.

ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਆਪਿ ਉਪੰਨਿਆ॥
 ਆਪਣਾ ਕੀਤਾ ਆਪਿ ਆਪਿ ਵਰੰਨਿਆ॥
 ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਜਿਥੈ ਤੂ ਵੁਠਾ॥

sabh kichh aapay aap aap upanni-aa.
 aapṇaa keetaa aap aap varanni-aa.
 Dhan so tayraa thaan jithai too vuthaa.

ਪੰਨਾ ੯੬੬

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ਧੰਨੁ ਸੁ ਤੇਰੇ ਭਗਤ ਜਿਨੀ ਸਚੁ ਤੂੰ ਡਿਠਾ॥
 ਜਿਸ ਨੇ ਤੇਰੀ ਦਇਆ ਸਲਾਹੇ ਸੋਇ ਤੁਧੁ॥
 ਜਿਸੁ ਗੁਰ ਭੇਟੇ ਨਾਨਕ ਨਿਰਮਲ ਸੋਈ ਸੁਧੁ॥੨੦॥

Dhan so tayray bhagat jin^hee sach tooⁿ
 dithaa.
 jis no tayree da-i-aa salaahay so-ay tudh.
 jis gur bhaytay naanak nirmal so-ee sudh.
 ||20||

Salok Mehla-5

Now Guru Ji helps us understand another very important aspect of life, the effect of company. First expanding on *salok* no 209 of Kabir Ji in which he states that the Guru gets emancipated even the worst sinners. He says: “O’ *Kabir*, if thieves occupy, and start farming the land belonging to saints, the land doesn’t mind their burden, but brings profit (even for them). In other words if evil people come to a congregation in which there is a majority of saints, then the congregation is not harmed by their presence, instead it sanctifies even those sinners.”(1)

Mehla-5

Now Guru Ji takes the opposite side, or the result of good people joining a company in which the evil people are too strong. He says: “O’ *Kabir*, just as on account of rice the husk is thrashed, similarly if good people reside in the company of evil persons, (then even the virtuous people get afflicted with evil thoughts and start participating in sinful deeds), therefore the god of righteousness interrogates them (also and asks them to explain their conduct).”(2)

Paurri

After explaining the consequences of joining good or bad company, Guru Ji again goes into a mode of appreciation and prayer and says: “(O’ God), You Yourself have the largest family, and You Yourself remain aloof. Only You know Your own worth, and You Yourself have created You. You Yourself have created everything and You Your self have described Your creation. Blessed is that place where You abide and blessed are those devotees of Yours, who have seen You, the eternal (God). But that person alone praises You on whom is Your mercy, and O’ Nanak, that person alone is pure, (whom He) unites with the Guru.”(20)

The message of this *Paurri* is that if a bad person joins the company of the many pious ones, he/ she also is benefited, but if a good person joins a company, which is primarily evil, that person also gets into trouble. Therefore, we should always try to seek the company of *Gursikhs* and saints, and avoid the company of evil or self-conceited people. Further, we should always seek the Guru’s guidance and learn to praise God.

ਸਲੋਕ ਮਃ ੫॥

ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਤਿ ਵਿਸੁਲਾ ਬਾਗੁ॥
ਜੇ ਨਰ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿਨ੍ਹਾ ਅੰਚ ਨ ਲਾਗੁ॥੧॥

ਮਃ ੫॥

ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵਤੀ ਸੰਗਿ ਸੁਵੰਨਤੀ ਦੇਹ॥
ਵਿਰਲੇ ਕੇਈ ਪਾਈਅਨ੍ਹਿ ਜਿਨ੍ਹਾ ਪਿਆਰੇ ਨੇਹ॥੨॥

ਪਉੜੀ॥

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਦਇਆ ਧਰਮੁ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਏ॥
ਜਿਸੁ ਬੁਝਾਇਹਿ ਅਗਨਿ ਆਪਿ ਸੋ ਨਾਮੁ ਧਿਆਏ॥
ਅੰਤਰਜਾਮੀ ਅਗਮ ਪੁਰਖੁ ਇਕ ਦ੍ਰਿਸਟਿ ਦਿਖਾਏ॥
ਸਾਧਸੰਗਤਿ ਕੈ ਆਸਰੈ ਪ੍ਰਭ ਸਿਉ ਰੰਗੁ ਲਾਏ॥
ਅਉਗਣ ਕਟਿ ਮੁਖੁ ਉਜਲਾ ਹਰਿ ਨਾਮਿ ਤਰਾਏ॥
ਜਨਮ ਮਰਣ ਭਉ ਕਟਿਓਨੁ ਫਿਰਿ ਜੋਨਿ ਨ ਪਾਏ॥
ਅੰਧ ਕੂਪੁ ਤੇ ਕਾਢਿਅਨੁ ਲੜੁ ਆਪਿ ਫੜਾਏ॥
ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਰਖੇ ਗਲਿ ਲਾਏ॥੨੧॥

salok mehlā 5.

fareedāa bhoom rangaavalee manjh visoolaa
baag.
jo nar peer nivaaJi-aa tin^haa anch na laag. ||1||

mehlā 5.

fareedāa umar suhaavarhee sang suvannrhee
dayh.
virlay kay-ee paa-ee-ani^h jin^haa pi-aaray nayh.
||2||

pa-orhee.

jap tap sanjam da-i-aa Dharam jis deh so
paa-ay.
jis bujhaa-ihī agan aap so naam dhi-aa-ay.
an^tarjaamee agam purakh ik darisat dikhaa-ay.
saaDhsangat kai aasrai parabh si-o rang laa-ay.
a-ugan kat mukh ujlaa har naam taraa-ay.
janam maran bha-o kati-on fir jon na paa-ay.
anDh koop tay kaadhi-an larh aap farhaa-ay.
naanak bakhhas milaa-i-an rakhay gal laa-ay. ||21||

Salok Mehla-5

In *salok* (1) of previous *Paurri*, addressing Kabir Ji, Guru Ji said: “O’ *Kabir*, if thieves occupy and start farming the land belonging to saints, the land doesn’t mind their burden, but brings profit even for them. In this *salok*, he addresses saint *Farid Ji*, and referring to the state of the world says: “O’ *Farid*, (in reality) this earth is very colorful (with many pleasing creatures and things, but in it are residing many evil and sinful persons, as if) within it is a thorny garden (also). However, they who have been blessed by the prophet (Guru) don’t get burnt (or harmed in any way).”(1)

Mehla-5

In the previous *salok*, Guru Ji stated that they who have been blessed by the prophet (Guru) don’t get burnt (or harmed in any way). In this *salok*, he tells who are those persons whom the Guru honors, and what kind of comforts they enjoy. He says: “O’ *Farid*, meritorious is their life and beautiful looks the body. But only rare ones (obtain such a body), who are imbued with the love of the beloved (God, and are honored by their prophet or Guru).”(2)

Paurri

However, Guru Ji wants to tell us that it is only by God’s grace, that one is blessed with His love, and meditation on His Name. He says: “(O’ my friends, whom God) blesses with it, only that person obtains the (merit of) worship, penance, self-control, and compassion. Whose fire (of worldly desires), He Himself quenches meditates on (His) Name? With a single glance (of His), that inner knower and incomprehensible God reveals Himself. With the support of congregation of saintly persons, that person is imbued with the love (for

God). Removing the defects (God) honors a person and emancipates that person through (His) Name. He dispels fear of birth and death (of that person), and then He doesn't cast him/her into existences again. Whom He has allowed to catch hold of His Hand of support, He has pulled them out of the (dark) blind well (of ignorance. In short), O' Nanak, forgiving them, He has kept them hugged to His bosom.”(21)

The message of this Paurri is that we should seek the company of holy saints, remain away from the evil influences of worldly riches and meditate on God's Name. Showing His mercy, God would reveal His self to us, and bless us with His blissful union, In this way, our life would become beautiful and honorable.

ਸਲੋਕ ਮਃ ਪ॥

ਮੁਹਬਤਿ ਜਿਸੁ ਖੁਦਾਇ ਦੀ ਰਤਾ ਰੰਗਿ ਚਲੂਲਿ॥
ਨਾਨਕ ਵਿਰਲੇ ਪਾਈਅਹਿ ਤਿਸੁ ਜਨ ਕੀਮ ਨ ਮੂਲਿ॥੧॥

ਮਃ ਪ॥

ਅੰਦਰੁ ਵਿਧਾ ਸਚਿ ਨਾਇ ਬਾਹਰਿ ਭੀ ਸਚੁ ਡਿਠੋਮਿ॥
ਨਾਨਕ ਰਵਿਆ ਹਭ ਥਾਇ ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਰੋਮਿ॥੨॥

ਪਉੜੀ॥

ਆਪੇ ਕੀਤੇ ਰਚਨੁ ਆਪੇ ਹੀ ਰਤਿਆ॥
ਆਪੇ ਹੋਇਓ ਇਕੁ ਆਪੇ ਬਹੁ ਭਤਿਆ॥
ਆਪੇ ਸਭਨਾ ਮੰਝਿ ਆਪੇ ਬਾਹਰਾ॥
ਆਪੇ ਜਾਣਹਿ ਦੂਰਿ ਆਪੇ ਹੀ ਜਾਹਰਾ॥
ਆਪੇ ਹੋਵਹਿ ਗੁਪਤੁ ਆਪੇ ਪਰਗਟੀਐ॥
ਕੀਮਤਿ ਕਿਸੈ ਨ ਪਾਇ ਤੇਰੀ ਥਟੀਐ॥
ਗਹਿਰ ਗੰਭੀਰੁ ਅਥਾਹੁ ਅਪਾਰੁ ਅਗਣਤੁ ਤੂੰ॥
ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ॥੨੨॥੧॥੨॥ ਸੁਧੁ॥

salok mehlā 5.

muhabaṭ jis khudaa-ay dee rataa rang chalool.
naanak virlay paa-ee-ah tis jan keem na mool.
||1||

mehlā 5.

andar viDhaa sach naa-ay baahar bhee sach
dithom.
naanak ravi-aa habh thaa-ay van tarin
taribhavan rom. ||2||

pa-orhee.

aapay keeto rachan aapay hee rati-aa.
aapay ho-i-o ik aapay baho bhati-aa.
aapay sabhnaa manjh aapay baahraa.
aapay jaaneh door aapay hee jaahraa.
aapay hoveh gupat aapay pargatee-ai.
keemat kisai na paa-ay tayree thatee-ai.
gahir gambheer athaahu apaar agnat too^N.
naanak vartai ik iko ik too^N. ||22||1||2|| suDh

Salok Mehla-5

In *salok* (2) of the previous *Paurri*, Guru Ji stated that meritorious is their life and beautiful looks the body of those who are imbued with the love of the beloved (God). In this *salok*, while expanding on one of *Farid Ji's* couplets, Guru Ji says: “O' *Farid*”, the one who is in love with God, that one is fully permeated with the feeling of deep love. But O' Nanak, very rarely are found such persons and it is not at all possible to estimate the worth of such a one.”(1)

Mehla-5

Now Guru Ji shares with us his own observations about God and his own feelings about Him. He says: “When my inner self was pierced with (the love) for God's true Name, I saw

that eternal (God) outside as well. O' Nanak, (now I have realized that He) is pervading all places, forests, vegetation, three worlds, and in every pore (of all creatures)." (2)

Paurri

Guru Ji concludes this *Vaar* by describing, how God is affectionately abiding in His own creation, and how He reveals and hides Himself in it. He says: "(O' my friends), He Himself has created this creation and Himself is imbued with its love. Himself, He has become one (with the creation), and Himself becomes manifest in many forms. Himself, He is (pervading) amongst all and on His own He remains aloof. He Himself becomes invisible, and Himself apparent."

Now addressing God directly, Guru Ji says: "(O' God), no one has estimated the worth of Your creation. (O' my God), very profound, unfathomable, limitless, and beyond any account are You. Nanak (says), You are the only one, who pervades by Your self (in every heart, place, nook and corner)." (22-1-2-corrected)

The message of this *Paurri* and this entire epic is that it is God who has created this world, and He loves it, just as a mother loves her child. Therefore, we should also love and remember Him like our dear parent, and meditate on His Name and always feel His presence in every place and every heart.

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡਿ ਤਥਾ ਸਤੈ ਭੂਮਿ ਆਖੀ

raamkalee kee vaar raa-ay balvand
tathaa sat̄ai doom aakhee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar sat̄gur p̄arsaad̄.

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵੈ॥

naa-o kart̄aa kaadar karay ki-o bol hovai
jok̄heevadai.

ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵੈ॥

day gunaa sat̄ bhain bharaav hai paarangat̄
daan par̄heevadai.

ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟੁ ਸਤਾਣੀ ਨੀਵੈ ॥

naanak raaj chalaai-aa sach kot̄ sat̄aane
neev dai.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ॥

lahṇay Dhari-on chhat̄ sir kar siftee amrit̄
peevdai.

ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕ੍ਰੁਇ ਜੀਅ ਹੈ॥

mat̄ gur aat̄am dayv dee kharhag jor
puraaku-ay jee-a dai.

ਗੁਰਿ ਚੇਲੇ ਰਹਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵੈ॥

gur chaylay rahraas kee-ee naanak salaamat̄
theevdai.

ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵੈ॥੧॥

seh tikaa ditos̄ jeevdai. ||1||

Raamkli Ki Vaar

Rai Balwand Tatha Sattai Doom Aakhi

(Uttered By Bards Rai Balwand And Satta)

This epic is the most beautiful song of praise sung by two bards belonging to a very low caste. It is believed by some that these two bards *Satta* and *Balwand* were cousins belonging to the lineage of *Mardaana*, the famous disciple of Guru Nanak. As for the

background story behind compilation of this epic, it is believed that at the time of the marriage of their daughter, these two bards requested the fifth Guru (Arjan Dev Ji) to let them have offering on the day of *Vaisaakhi* (similar to the Easter), to which Guru Ji agreed. But it so happened that due to inclement weather or the clever schemes of Guru Ji's rivals, only very few devotees came to attend the celebration and so the offering was far less than expected. Guru Ji let them have whatever was offered to the last penny. But they were so much disappointed and angry over this small donation that next day they refused to come and sing in the congregation as per their daily routine. Guru Ji sent many messengers to console and bring them but instead of coming, they started saying many disrespectful things about Guru Ji. Then Guru Arjan Dev Ji himself went to their house and promised them more financial help when needed, but still they not only haughtily refused to come, but also went to the extent of making disrespectful remarks against Guru Nanak Dev Ji. They even boasted that the Guru has not really appreciated their contribution. It was, because of their singing that so many people come and pay homage to the Guru. Even the first Guru Nanak, owes his fame to their forefather *Mardaana*. Guru Arjan Dev Ji had so far been patiently bearing insults against him, but he couldn't tolerate any disrespect to his predecessors, he commented that "like lepers these people have become sick with ego", and came back to the congregation to commence singing without them. He decreed that no body should come to plead on their behalf and anybody who does that would be dishonorably paraded through the town riding a donkey with his face blackened. Being out of job, these bards soon started becoming poor and were afflicted with leprosy. They approached many persons to intercede on their behalf, but because of Guru Ji's decree no body dared to do any such thing. In absolute desperation, they went to a sikh called *Laddha* who was famous for his compassion and charity and requested him to save them. He took pity on them, but knowing the background of their problem and the command of the Guru, he himself blackened his face, put a necklace of shoes on his neck and riding a donkey humbly approached Guru Ji to forgive and cure them. Faced, with such a humble plea by his loving and obedient disciple, Guru Ji became compassionate and forgave these two bards, cured them and re-employed them in his court. In gratitude they composed this epic called *Raamkli Ki Vaar* in honor of Guru Ji and his predecessors.

In this epic, starting with Guru Nanak Dev Ji, the first Guru, they narrate how on account of his obedient service his disciple *Lehna* was anointed the second Guru and how this tradition continued. As a preface they state: "How could the words of him be evaluated whose Name the Creator God Himself glorifies. (So who I am the poor bard *Balwand* to describe the high status of the Guru)? He is blessed with divine virtue and truthful living, (the qualities), which are like his brothers and sisters. He alone is blessed with these virtues whose service is accepted in God's court. Nanak (started this ministry on very solid principles, as if) after building a fortress of truth on very firm foundations, he began his kingdom of truth (and righteousness). He himself anointed (his disciple) *Lehna*, who used to drink the nectar of God's praise with the canopy (and honor of Guru ship). Through the divine wisdom bestowed by God, and the sword of (divine knowledge, Guru Nanak) blessed *Lehna* with spiritual life. While still alive, Guru Nanak Dev Ji bowed before his disciple. (In this way) he anointed and enthroned his disciple *Lehna* while he was still alive."(1)

The message of this *Paurri* is that even if we become an expert in singing praises of God, still we should never feel self-conceited or angry with our Guru on any account. Secondly we should remember that when a person serves the Guru with true devotion

and obedience, the Guru could bless that person with so much peace and prosperity, which is beyond imagination.

ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ॥
ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ॥
ਭੁਲੈ ਸੁ ਛਤੁ ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਗੁਰ ਹਟੀਐ॥
ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੁਣੀ ਚਟੀਐ॥

lahṇay dēe fayraa-ee-ai naankaa dōhee
khatee-ai.
jot̃ ohaa jugat̃ saa-ay seh kaa-i-aa fayr
paltee-ai.
j̃hulai so ch̃hat̃ niranjaneē mal tak̃hat̃ baiṭh̃aa
gur hatee-ai.
karahi je gur furmaa-i-aa sil jog aloonee
chatee-ai.

ਪੰਨਾ ੯੬੭

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ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ॥
ਖਰਚੇ ਦਿਤਿ ਖਸੰਮ ਦੀ ਆਪ ਖਰਦੀ ਖੈਰਿ ਦਬਟੀਐ॥
ਹੋਵੈ ਸਿਫਤਿ ਖਸੰਮ ਦੀ ਨੂਰੁ ਅਰਸਹੁ ਕੁਰਸਹੁ ਝਟੀਐ॥
ਤੁਧੁ ਡਿਠੇ ਸਚੇ ਪਾਤਿਸਾਹ ਮਲੁ ਜਨਮ ਜਨਮ ਦੀ ਕਟੀਐ॥
ਸਚੁ ਜਿ ਗੁਰਿ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੁ ਬੋਲਹੁ ਹਟੀਐ॥
ਪੁਤ੍ਰੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨੁ ਮੁਰਟੀਐ॥
ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨਿ ਬੰਨਿ ਭਾਰੁ ਉਚਾਇਨਿ ਛਟੀਐ॥
ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਬਟੀਐ॥
ਕਉਣੁ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ॥੨॥

langar chalai gur sabaḍ har̃ tot̃ na aavee
khatee-ai.
kharchay diṭ̃ k̃hasamm dēe aap khahdēe khair
ḍabtee-ai.
hovai sifaṭ̃ k̃hasamm dēe noor arsahu kursahu
j̃hatee-ai.
tuDh̃ diṭh̃ay sachay paat̃isaah mal janam
janam dēe katee-ai.
sach je gur furmaa-i-aa ki-o ayḍoo bolhu
hatee-ai.
puṭree ka-ul na paali-o kar peerahu kan^h
murtee-ai.
dil̃ k̃hotai aakee firni^h baneh b̃haar uchaa-ini^h
ch̃hatee-ai.
jin aakhēe so-ee karay jin keetēe ṭinai
thatee-ai.
ka-uṇ̃ haaray kin uvtee-ai. ||2||

Now the bard *Balwand* describes how the things are going in the reign of the second Guru *Lehna*.

He says: "Next, on account of the glory earned by Guru Nanak Dev Ji, the trumpet of the glory of *Lehna* (now called Guru Angad Dev) started resounding. (In him, same is the divine) light, and same is his way (of life); it is only his body (which Guru Nanak Dev Ji) has changed (into that of *Lehna*). So now that divine canopy (of Guruship) waves over (*Lehna*), and he is now occupying the seat of Guru (Nanak, to distribute the wealth of God's Name). He does what the Guru has commanded, (which is a very difficult task, like) licking a salt less brick. (He is so delivering the sermons of divine wisdom, as if a *Langar* of) free food of Guru's word is being served, but still no deficiency is being noticed in his earnings (of the wealth of God's Name. All people in his congregation are meditating on God's Name and inspiring others to do the same, as if all are quickly spending on themselves and distributing to others) the bounty given by the Master (Guru Nanak and still they don't feel any shortage). When in his congregation, the praises of the Master are being sung (it appears as if divine) light is descending from the sky and the firmament. (Yes) beholding you, O' true King, we wash off the dirt (of sins accumulated by us) from birth after birth."

Now specifically referring to the clear cut decree of Guru Nanak Dev Ji regarding anointing *Lehna* as his successor, instead of his own sons *Siri Chand*, and *Lakhmi Das*,

bard *Balwand* says: “Why should we distance ourselves from saying the truth (about the command, which Guru Nanak had issued (regarding his successor). His sons did not obey his order and turned their ears away (from listening to this order, and accepting *Lehna* as the next) Guru. Being false in their minds, they are behaving like rebels (as if) they are carrying the load of ego on their bodies. (However, it may be noted, that it was Guru Nanak) who issued this (command of obeying), he himself was the cause and the doer, and he himself made (*Lehna* as capable of obeying the command, and himself) anointed him the next Guru, (otherwise on his own) no one is the loser, nor is capable of winning.”(2)

The message of this *Paurri* is that if we want any kind of blessings and want to win the game of life, then we should humbly obey the instructions of our Guru, without any question, even if it appears as difficult as licking an insipid and tasteless stone.

ਜਿਨਿ ਕੀਤੀ ਸੋ ਮੰਨਣਾ ਕੇ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ॥	jin keetee so manṅṅaa ko saal Jivaahay saalee.
ਧਰਮ ਰਾਇ ਹੈ ਦੇਵਤਾ ਲੈ ਗਲਾ ਕਰੇ ਦਲਾਲੀ॥	Dharam raa-ay hai dayvṭaa lai galaa karay dalaalee.
ਸਤਿਗੁਰੁ ਆਖੈ ਸਚਾ ਕਰੇ ਸਾ ਬਾਤ ਹੋਵੈ ਦਰਹਾਲੀ॥	satgur aakḥai sachaa karay saa baat hovai darhaalee.
ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰੀ ਸਚੁ ਕਰਤੈ ਬੰਧਿ ਬਹਾਲੀ॥	gur angad dee dohee firee sach kartai banDh bahaalee.
ਨਾਨਕੁ ਕਾਇਆ ਪਲਟੁ ਕਰਿ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਸੈ ਡਾਲੀ॥	naanak kaa-i-aa palat kar mal takḥat baithaa sai daalee.
ਦਰੁ ਸੇਵੇ ਉਮਤਿ ਖਤੀ ਮਸਕਲੈ ਹੋਇ ਜੰਗਾਲੀ॥	dar sayvay umat kharḥee maskalai ho-ay jangaalee.
ਦਰਿ ਦਰਵੇਸੁ ਖਸੰਮ ਦੈ ਨਾਇ ਸਚੈ ਬਾਣੀ ਲਾਲੀ॥	dar darvays khasamm dai naa-ay sachai bane laalee.
ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪੜਾਲੀ॥	balvand kheevee nayk jan Jis bahuṭee chḥaa-o patraalee.
ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ॥	langar da-ulaṭ vandee-ai ras amrit kheer ghi-aalee.
ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੈ ਮਨਮੁਖ ਬੀਏ ਪਰਾਲੀ॥	gursikḥaa kay mukh ujlay manmukh thee-ay paraalee.
ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾਂ ਘਾਲ ਮਰਦੀ ਘਾਲੀ॥	pa-ay kabool khasamm naal jaa ⁿ ghaal mardee ghaalee.
ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ॥੩॥	maatāa kheevee saho so-ay Jin go-ay uthaalee. 3

In the previous *Paurri*, bard *Balwand* stated that *Lehna* who carried out (Guru Nanak's) command was installed (as the next Guru). Expanding on this concept, he notes: “(When Guru Nanak Dev Ji had to choose between *Lehna* and his sons for Guruship after him), it was like choosing between rice or thistle, because he recognized that one who served and obeyed him without any question is fit for being anointed (as the next Guru. Now like) the god of justice, who makes his decision on the basis of solid arguments (and evidence presented before him, similar is the authority of Guru Angad Dev Ji). Whatever that true Guru says that eternal (God) does, and that thing comes to pass for sure. The glory of Guru Angad Dev Ji has been proclaimed (all over the world), and the true Creator has confirmed and solidified it. (Now sitting among his congregation and delivering his divine sermons, Guru Angad Dev Ji looks as if) changing his physical form, (Guru) Nanak (himself) is sitting and occupying the throne among hundreds of his (followers or) branches. Standing at his door, his following is serving him, and by doing so they are removing (the dust of their sins, just as one) removes rust with a

scrubber. (As for Guru Angad Dev Ji, he is) like a saint at the door of his Master (Nanak), and his face is sparkling with the glow of true Name.”

Now the bard *Balwand* talks about Guru's wife whose name was *Khivi* and tells us about the merits of that holy woman. He says: “O' *Balwand*, *Khivi* (the wife of *Guru Angad Dev Ji*) is a virtuous person, who like a big tree with lots of leaves with dense shade, (provides much solace and comfort to many devotees who come to the congregation. Just as in the congregation of the Guru), wealth (of God's Name) is being distributed, (similarly in the kitchen of his wife is being distributed) the relishing food with rice pudding made in clarified butter. So the faces of the Guru's followers (who accepted *Lehna Ji*) as their Guru are sparkling with joy, while the self-conceited are (looking sad and yellow like) straw. Yes, when like brave men, *Lehna* rendered his service, the Master approved it and in this way (*Lehna*) the spouse of mother *Khivi* has now assumed the burden of (providing spiritual guidance to the entire) earth.”(3)

The message of this *Paurri* is that if we want to obtain honor and acceptance in God's court then like *Lehna Ji*, we have to sincerely obey what *Guru Granth Sahib Ji* says, and like *Guru Angad Dev Ji's* virtuous wife *Khivi*, we have to serve our fellowmen with true love and all our financial and spiritual resources.

ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਈ ਆਪੈ ਕਿ ਕਿਓਨੁ॥

horiⁿ-o gang vaha^a-ee-ai duni-aa-ee aak^hai
ke ki-on.

ਨਾਨਕ ਈਸਰਿ ਜਗਨਾਥਿ ਉਚਰਦੀ ਵੈਣੁ ਵਿਰਿਕਿਓਨੁ॥

naanak eesar jagnaath uchha^dee vain
viriki-on.

ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ ਨੇੜਿ ਬਾਸਕੁ ਸਬਦਿ ਰਿਤਕਿਓਨੁ॥

maa^Dhaanaa parbat^t kar naitar baasak saba^d
rithki-on.

ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾ ਗਉਣੁ ਚਿਲਕਿਓਨੁ॥

cha-odah ratan nikaali-an kar aavaa ga-on
chilki-on.

ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲੀਅਨੁ ਜਿਣਿ ਐਵਡ ਪਿਡ ਠਿਣਕਿਓਨੁ॥

kudrat^t ah vay^khaali-an jin aivad pid
thⁱnkⁱ-on.

ਲਹਣੇ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ॥

lahⁿay ^Dhari-on ch^hatar sir asmaan
ki-aar^haa ch^hiki-on.

ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ॥

jo^t samaaⁿee jo^t maahi aap aapai say^tee
miki-on.

ਸਿਖਾਂ ਪੁੜਾਂ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ॥

sik^haaⁿ pu^raaⁿ ghok^h kai sab^h umat^t
vay^kh^hu je ki-on.

ਜਾਂ ਸੁਧੋਸੁ ਤਾਂ ਲਹਣਾ ਟਿਕਿਓਨੁ॥੪॥

jaaⁿ su^Dhos^taaⁿ lahⁿaa tiki-on. ||4||

Now bard *Satta* comments on the unusual decision of *Guru Nanak Dev Ji* to anoint his disciple as the next *Guru* and then bowing to him. Such a thing had never happened before in the history of the world that a *Guru* had bowed before his own disciple. So on this situation bard describes the reaction of the general public.

He says: “(When *Guru Nanak* bowed before his disciple *Lehna*, the entire) public was wondering, what the *Guru* had done. It is like making the river *Ganges* flow in the opposite direction. (But actually, being the) incarnation of *God* of the universe, *Nanak* has uttered the most sublime word of highest wisdom (when he said that from now on, it would be *Lehna*, who would be the next *Guru* to whom everybody, including himself, should bow).”

To explain the justification of Guru Nanak's decision, *Satta* cites the mythical story in which the Hindu gods and demons joined together to churn the ocean and extracted fourteen valuable jewels. In this story, it is believed that they used *Sumer* mountain as their churning stick and *Baasik* (the king cobra) as the churning rope.

So the bard says: "Using his mountain (like high intellect) as the churning stick (and controlling his mercurial mind), as if making the *Baasik* pass through the eye of a needle, he deliberated on the divine word and reached this conclusion, as if he churned the ocean. (In this way, he) obtained fourteen jewels (of divine virtues) and making this effort, illuminated the entire world (with divine wisdom). He showed such a wonder (that first winning over *Lehna's* mind) he tested fully such a highly spiritual soul (as that of *Lehna*). Then he placed the canopy (of Guruship) over *Lehna*, and as if pulling a bow up to the neck to shoot an arrow, (he elevated *Lehna's* glory to the sky). Then (Guru Nanak's) light merged into the light (of *Lehna*), and he made himself one with (*Lehna*). In short, after thoroughly testing his disciples and sons (he found that only *Lehna* passed all the tests, so he) installed *Lehna* (as the next Guru)." (4)

The message of this *Paurri* is that our first and foremost duty is to obey the Guru with complete faith and devotion and we shouldn't lose our faith even when put to the most difficult tests, or his command seems illogical, then the Guru would bless us with extraordinary virtues and glory.

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਇ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਪੁ ਹੋਰੁ ਮੁਖੁ ਗਰੁਰੁ॥
ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੁਰੁ॥
ਵਰਿਐ ਦਰਗਹ ਗੁਰੁ ਕੀ ਕੁਦਰਤੀ ਨੁਰੁ॥
ਜਿਤੁ ਸੁ ਹਾਥ ਨ ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੁਰੁ॥
ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੁਰੁ॥
ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੇ ਸੋ ਵੰਞੈ ਚੁਰੁ॥
ਨੈਤੈ ਦਿਸੈ ਮਾਤ ਲੋਕੁ ਤੁਧੁ ਸੁਝੈ ਦੂਰੁ॥
ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਇ ਸਤਿਗੁਰਿ ਖਾਡੁਰੁ॥੫॥

farv vasaa-i-aa faru-aan satgur khaadoor.
jap tap sanjam naal tuDh hor much garoor.
lab vinaahay maansaa Ji-o paanee boor.
varⁱ-ai dargeh guroo kee kudratee noor.
jit so haath na labh-ee tooⁿ oh tharoor.
na-o niDh naam niDhaan hai tuDh vich bharpoor.
nindaa tayree jo karay so vanjai choor.
nayrhai disai maat lok tuDh sujhai door.
farv vasaa-i-aa faru-aan satgur khaadoor. ||5||

Now describing the next episodes of Guru *Angad's* life, bard *Satta* says: "After (being anointed as Guru *Angad, Lehna*), the son of *Pheru* inhabited the city of *Khadoor*."

Addressing Guru *Angad Dev Ji*, he says: "(O' Guru, you have the merits of) all worships, austerities and penances in you; the rest of the world is afflicted with too much arrogance. (Then perhaps referring to their own episode of greed and subsequent suffering), he says: "(O' Guru, we have realized that just as) algae spoils water, (similarly) greed destroys human beings. (However such is the glory of) Guru's court, as if splendor of nature is raining on it. O' Guru, you are such a vast source of compassion and peace, whose depth cannot be fathomed. You are brimful with (God's) Name, which is the treasure of all the nine kinds of wealth. Whosoever talks ill of you is so completely (ruined, as if he or she has been totally) smashed. (To others), this human world seems near (so they are more concerned with the worldly affairs), but it seems far to you (and not of main concern, because you are farsighted). Yes, after (being anointed as Guru *Angad, Lehna*) the son of *Pheru* inhabited the city of *Khadoor* (and settled there). (5)

The message of this *Paurri* is that the Guru is like a treasure full of all kinds of wealth, and can grant us everything. But we should not be greedy, because just as algae can

spoil water, similarly greed can destroy human beings. Finally we should never slander the Guru, because whoever does that is totally ruined.

ਪੰਨਾ ੯੬੮

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ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਦੀਬਾਣੁ॥
ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ਪੋਤਾ ਪਰਵਾਣੁ॥
ਜਿਨਿ ਬਾਸਕੁ ਨੇੜੈ ਘਤਿਆ ਕਰਿ ਨੇਹੀ ਤਾਣੁ॥
ਜਿਨਿ ਸਮੁੰਦੁ ਵਿਰੋਲਿਆ ਕਰਿ ਮੇਰੁ ਮਧਾਣੁ॥
ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕੀਤੇਨੁ ਚਾਨਾਣੁ॥
ਘੋੜਾ ਕੀਤੇ ਸਹਜ ਦਾ ਜਤੁ ਕੀਓ ਪਲਾਣੁ॥
ਧਣਖੁ ਚੜਾਇਓ ਸਤ ਦਾ ਜਸ ਹੰਦਾ ਬਾਣੁ॥
ਕਲਿ ਵਿਚਿ ਹੂ ਅੰਧਾਰੁ ਸਾ ਚੜਿਆ ਹੈ ਭਾਣੁ॥
ਸਤਹੁ ਖੇਤੁ ਜਮਾਇਓ ਸਤਹੁ ਛਾਵਾਣੁ॥
ਨਿਤ ਰਸੋਈ ਤੇਰੀਐ ਘਿਉ ਮੈਦਾ ਖਾਣੁ॥
ਚਾਰੇ ਕੁੰਡਾਂ ਸੁਝੀਓਸੁ ਮਨ ਮਹਿ ਸਬਦੁ ਪਰਵਾਣੁ॥

ਆਵਾ ਗਉਣੁ ਨਿਵਾਰਿਓ ਕਰਿ ਨਦਰਿ ਨੀਸਾਣੁ॥
ਅਉਤਰਿਆ ਅਉਤਾਰੁ ਲੈ ਸੋ ਪੁਰਖੁ ਸੁਜਾਣੁ॥
ਝਖੜਿ ਵਾਉ ਨੁ ਡੋਲਈ ਪਰਬਤੁ ਮੇਰਾਣੁ॥
ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ ਕੀ ਜਾਣੀ ਹੂ ਜਾਣੁ॥
ਕਿਆ ਸਾਲਾਹੀ ਸਚੇ ਪਾਤਿਸਾਹ ਜਾਂ ਤੂ ਸੁਖਤੁ ਸੁਜਾਣੁ॥

ਦਾਨੁ ਜਿ ਸਤਿਗੁਰੁ ਭਾਵਸੀ ਸੋ ਸਤੇ ਦਾਣੁ॥
ਨਾਨਕ ਹੰਦਾ ਛਤੁ ਸਿਰਿ ਉਮਤਿ ਹੈਰਾਣੁ॥
ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਦੀਬਾਣੁ॥
ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ਪੋਤਾ ਪਰਵਾਣੁ॥੬॥

so tikaa so baihṅaa so-ee deebaana.
piyoo ḍaaday jayvihaa potaa parvaana.
jin baasak nayṭrai ghaṭi-aa kar nayhee taana.
jin samund viroli-aa kar mayr maḍhaana.
cha-odah ratan nikaali-an keeton chaanaana.
ghorḥaa keeto sahj ḍaa jat kee-o palaana.
Dhanakh charḥaa-i-o sat ḍaa jas handaa baana.
kal vich Dhoo anDhaar saa charhi-aa rai bhaana.
satahu khayṭ jamaa-i-o satahu chhaavaana.
nit raso-ee tayree-ai ghi-o maiddaa khaana.
chaaray kundaaⁿ sujhee-os man meh sabad
parvaana.
aavaa ga-on nivaari-o kar nadar neesaana.
a-utri-aa a-utaar lai so purakh sujaana.
jhhakharh vaa-o na dol-ee parbat mayraana.
jaanai birthaa jee-a kee jaanee hoo jaana.
ki-aa saalaahē sachay paatīsaah jaaⁿ too
sugharh sujaana.
daan je satgur bhaavsee so satay daana.
naanak handaa chhatar sir umat hairaana.
so tikaa so baihṅaa so-ee deebaana.
piyoo ḍaaday jayvihaa potaa parvaana. ||6||

Now bard *Satta* moves to the third Guru Amar Daas Ji and states at the outset: “(Guru Amar Das Ji) bears the same frontal mark, occupies the same seat and presides over the same court (congregation, as his predecessor Guru Angad Dev Ji). It is apparent that like (Guru Angad Dev Ji, his spiritual) father and (Guru Nanak Dev Ji, his spiritual) grandfather, grandson (Amar Daas Ji) has been accepted (by the congregation as their true Guru).”

Next the bard once again refers to the mythological story, in which the gods and demons together churned the ocean and extracted fourteen valuable jewels. He says: “(It was Guru Amar Das, who by using his willpower so controlled his mind as if) making his willpower a churning string, he made the serpent *Baasik* to pass through the spindle grooves. (Yes, it was Guru Amar Das, who) by using his *Meru* mountain like high intellect as the churning spindle, churned the ocean (of Guru’s word). Then extracting fourteen jewels, he illuminated (the world with true divine wisdom).”

Next switching to another metaphor of a brave warrior riding a horse, carrying bow and arrows in his armor, bard *Satta* says: “(While living a truthful life in a state of peace, poise, and self-control, Guru Amar Daas Ji uttered praises of God, as if) making poise as his horse and self-discipline as the saddle, he had mounted the arrow of God’s praise on the bow of truth. There was pitch darkness of ignorance in *Kal Yug* (the present age, but Guru Amar

Das Ji provided it with such divine guidance, as if in the sky) arose the sun, spreading the rays of light. Then like a farmer he sowed the field of truth and provided it with the canopy (protection) of truth.”

But again coming back to the free kitchen, which by then had become an integral part of sikh gatherings, and is being carried till today, *Satta* eulogizes and says: “(O’ Guru Amar Daas Ji), every day in your kitchen food is being served along (with the sweet dishes) of clarified butter and refined wheat flour. To you, God is apparent in all the four corners (of the world, and) you have accepted to enshrine only the Guru’s word in your mind. Whom you have approved by casting Your glance of grace, and gave the entry permit (of the Guru’s word, that person’s) rounds of coming and going have been ended. (Actually it is God Himself), who has come into this world in the form of) that sagacious personality (of Guru Nanak, and then assumed the physical bodies of Guru Angad, and Amar Daas). Therefore, like the mountain *Meru*, (Guru Amar Das Ji) doesn’t waver at all during any storm or strong winds (of slander, criticism or false rumors). He is the knower of all hearts, and knows the state of one’s mind. Therefore, how can I praise You, O’ my true king, when You are so sagacious and wise? (Unlike our previous mistake, I don’t beg any particular thing from you). Whatever bounty is pleasing to You O’ true Guru would be acceptable to the bard *Satta*. Seeing the canopy of (Guru) Nanak over your head (and seeing you now occupying the seat of Guru Nanak, all the sikh congregation, which is like his) lineage is feeling astonished. (They are noticing that like his predecessors Guru Nanak, and Guru Angad, Guru Amar Das is having the) same frontal mark, same seat, and same is the court, (as if) like (his spiritual) father, and grandfather, the grandson (Amar Das) has been accepted (as the true Guru by the Sikh following).”(6)

The message of this *Paurri* is that like his predecessors Guru Amar Das Ji has also blessed us with divine wisdom, and he also has spread the message of truth and God’s Name. Therefore, we should regard all Gurus as the same divine light in different physical forms. Further, instead of asking we should accept with gratitude, whatever gift the true Guru bestows on us, because he knows what is best for us.

ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ॥

Dhan Dhan raamdaas gur jin siri-aa tinai savaari-aa.

ਪੂਰੀ ਹੋਈ ਕਰਾਮਾਤਿ ਆਪਿ ਸਿਰਜਣਹਾਰੈ ਧਾਰਿਆ॥

pooree ho-ee karaamaat aap sirjanhaaraai Dhaari-aa.

ਸਿਖੀ ਅਤੇ ਸੰਗਤੀ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਨਮਸਕਾਰਿਆ॥

sikhee atai sangtee paarbarahm kar namaskaari-aa.

ਅਟਲੁ ਅਥਾਹੁ ਅਤੋਲੁ ਤੂ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਿਆ॥

atal athaahu atol too tayraa ant na paaraavaari-aa.

ਜਿਨੀ ਤੂੰ ਸੇਵਿਆ ਭਾਉ ਕਰਿ ਸੇ ਤੁਧੁ ਪਾਰਿ ਉਤਾਰਿਆ॥

jin^{hee} tooⁿ sayvi-aa bhaa-o kar say tudh paar utari-aa.

ਲਭੁ ਲੋਭੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮੋਹੁ ਮਾਰਿ ਕਢੈ ਤੁਧੁ ਸਪਰਵਾਰਿਆ॥

lab lobh kaam kroDh moh maar kadhay tudh saparvaari-aa.

ਧੰਨੁ ਸੁ ਤੇਰਾ ਬਾਨੁ ਹੈ ਸਚੁ ਤੇਰਾ ਪੈਸਕਾਰਿਆ॥

Dhan so tayraa thaan hai sach tayraa paiskaari-aa.

ਨਾਨਕੁ ਤੂ ਲਹਣਾ ਤੂਹੈ ਗੁਰੁ ਅਮਰੁ ਤੂ ਵੀਚਾਰਿਆ॥

naanak too lahnaa toohai gur amar too veechaari-aa.

ਗੁਰੁ ਡਿਠਾ ਤਾਂ ਮਨੁ ਸਾਧਾਰਿਆ॥੭॥

gur dithaa taan man saadhaari-aa. ||7||

In the previous *Paurri*, bard *Satta* described the virtues and blessings being bestowed by third Guru *Amar Das Ji* on his disciples. In this *Paurri*, he describes the reign of the fourth Guru *Ram Das Ji*, who being a poor orphan kid used to sell chickpeas in the same area

where Guru *Amar Das Ji* used to hold his congregations. But as per his great destiny, Guru *Amar Das Ji* selected him as his son-in-law, and latter, impressed by his tireless service, devotion, and obedience, anointed him as the next Guru.

So referring to all such things, *Satta* says: “Blessed again and again are you, O’ Guru Ram Das. He who has created you, has also embellished you. (It appears that) the miracle (of God) has been fully executed, when the Creator Himself assumed your form. Deeming you as the all-pervading God, all the following and the congregation has bowed to you. You are immortal, unfathomable, immeasurable (in worth), and there is no end or limit (to Your glory). They, who have served (and meditated on) You with love, You have ferried them across (this worldly ocean). You have driven out all lust, anger, greed, and attachment along with any associated evil tendencies from within them. Blessed is Your abode and eternal are Your attendants. (All have) thought and concluded that (in reality), you yourself are (Guru) Nanak You are Lehna, and also Guru Amar Das (and in you is contained their divine light). Therefore, whoever has seen the Guru (Ram Das), has felt supported, in his or her mind.”(7)

The message of this *Paurri* is that if we truly love and follow the commands of our Guru, then no matter how poor or meritless we may be in the eyes of the world, God can bless us with the highest of honors and what to speak about us, we may even help and guide many others to obtain salvation.

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ॥	chaaray jaagay chahu jugee panchaa-in aapay ho-aa.
ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ ਆਪੇ ਹੀ ਬੰਮਿ ਖਲੋਆ॥	aapeen ^{ai} aap saaji-on aapay hee thami ^l khalo-aa.
ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ॥	aapay patee kalam aap aap likhanhaaraa ho-aa.
ਸਭ ਉਮਤਿ ਆਵਣ ਜਾਵਣੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ॥	sabh umat ^l aavan ^l jaavnee aapay hee navaa niro-aa.
ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ॥	takhat ^l bai th aa arjan guroo satgur kaa khivai chango-aa.
ਉਗਵਣਹੁ ਤੈ ਆਥਵਣਹੁ ਚਹੁ ਚਕੀ ਕੀਅਨੁ ਲੋਆ॥	ugavn ^h ahu tai aathavn ^h ahu chahu chakee kee-an lo-aa.
ਜਿਨੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ॥	jin ^l ee guroo na sayvi-o manmukhaa pa-i-aa mo-aa.
ਦੁਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ॥	doonee cha-unee karaamaat ^l sachay kaa sachaa dho-aa.
ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ॥੮॥੧॥	chaaray jaagay chahu jugee panchaa-in aapay ho-aa. 8 1

In the previous *Paurri*, bard *Satta* uttered praises of the fourth Guru Ram Das Ji. Now he concludes this epic by eulogizing the fifth Guru Arjan Dev Ji.

He says: “The four (predecessor Gurus) illuminated the world during their four periods, and now in the fifth form (God) has manifested Himself (in the form of Guru Arjan Dev Ji). He Himself created Him, and He Himself is supporting the universe like a pillar. He Himself has become the slate and the pen, and Himself has become the writer. The entire creation is subject to coming and going, but He Himself always remains young and healthy. Now, it is Guru Arjan Dev Ji who is sitting on the throne and the canopy of true Guruship sparkles over him (and his glory is spreading in all directions. From east) where sun rises (to west), where sun sets; he has illuminated all the four corners (of the world, with his

divine wisdom). But the apostates who have not served the Guru (followed his guidance) have died ignoble death. The glory of Guru's miracle is multiplying many folds, because he has received the true support of the eternal (God). The four (predecessor Gurus illuminated the world) during their four periods, and now in the fifth form (God) has manifested Himself (as Guru Arjan Dev).”(8)

The message of this entire composition is that it was the same divine light of God, which pervaded in all the Gurus. Whoever obeyed the Guru, was saved but the apostates who did not do so, they were ruined. Since Guru Granth Sahib is now our eternal Guru, it is our duty to obey all the commands contained in it. If we do that, we obtain peace and bliss in this world and honor in God's court. If we do not, then we would bring pain and sufferings not only to ourselves, but also to our near and dear ones.

ਰਾਮਕਲੀ ਬਾਣੀ ਭਗਤਾ ਕੀ॥

raamkalee baṇee bhagtaa kee.

ਕਬੀਰ ਜੀਉ

kabeer jee-o

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur p̄arsaad̄.

ਕਾਇਆ ਕਲਾਲਨਿ ਲਾਹਨਿ ਮੇਲਉ ਗੁਰ ਕਾ ਸਬਦੁ ਗੁੜੁ ਕੀਨੁ
ਰੇ॥

kaa-i-aa kalaalan laahan mayla-o gur kaa
sabad̄ gurh̄ keen ray.

ਪੰਨਾ ੯੬੯

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ਤਿਸਨਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਦ ਮਤਸਰ ਕਾਟਿ ਕਾਟਿ ਕਸੁ ਦੀਨੁ ਰੇ॥੧॥

ṭarisnaa kaam kroDh̄ maḍ mat̄sar kaat kaat
kas deen ray. ||1||

ਕੋਈ ਹੈ ਰੇ ਸੰਤੁ ਸਹਜ ਸੁਖ ਅੰਤਰਿ ਜਾ ਕਉ ਜਪੁ ਤਪੁ ਦੇਉ
ਦਲਾਲੀ ਰੇ॥

ko-ee hai ray sant̄ sahj sukh̄ ant̄ar jaa ka-o
jap tap̄ ḍay-o ḍalaalee ray.

ਏਕ ਬੂੰਦ ਭਰਿ ਤਨੁ ਮਨੁ ਦੇਵਉ ਜੋ ਮਦੁ ਦੇਇ ਕਲਾਲੀ ਰੇ॥੧॥
ਰਹਾਉ॥

ayk boond̄ bhar̄ ṭan man̄ ḍayva-o jo maḍ
ḍay-ay kalaalee ray. ||1|| rahaa-o.

ਭਵਨ ਚਤੁਰ ਦਸ ਭਾਠੀ ਕੀਨੀ ਬ੍ਰਹਮ ਅਗਨਿ ਤਨਿ ਜਾਰੀ ਰੇ॥

bhavan chaṭur̄ das̄ bhaath̄ee keen^hee barahm
agan̄ ṭan jaaree ray.

ਮੁਦ੍ਰਾ ਮਦਕ ਸਹਜ ਧੁਨਿ ਲਾਗੀ ਸੁਖਮਨੁ ਪੋਚਨਹਾਰੀ ਰੇ॥੨॥

mudraa maḍak sahj̄ Dhun̄ laagee sukh̄man
pochanhaaree ray. ||2||

ਤੀਰਥ ਬਰਤ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਰਵਿ ਸਸਿ ਗਹਨੈ ਦੇਉ ਰੇ॥

ṭīrath̄ barat̄ naym̄ such̄ sanjam̄ rav̄ sas̄ gahnai
ḍay-o ray.

ਸੁਰਤਿ ਪਿਆਲ ਸੁਧਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਏਹੁ ਮਹਾ ਰਸੁ ਪੇਉ ਰੇ॥੩॥

surat̄ pi-aal̄ suDhaa ras̄ amrit̄ ayhu mahaa ras̄
pay-o ray. ||3||

ਨਿਝਰ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਇਹ ਰਸ ਮਨੁਆ ਰਾਤੋ ਰੇ॥

nijhar̄ Dhaar̄ chu-ai aṭ̄ nirmal̄ ih ras̄ manoo-aa
raato ray.

ਕਹਿ ਕਬੀਰ ਸਗਲੇ ਮਦ ਛੂਛੇ ਇਹੈ ਮਹਾ ਰਸੁ ਸਾਚੇ ਰੇ॥੪॥੧॥

kahi kabeer saglay maḍ̄ chhooch̄haȳ ihai
mahaa ras̄ saacho ray. ||4||1||

*Ram Kali Baani Bhagta Ki Kabir Jee***(Word Of The Devotees Kabir Ji)**

It appears that in this *shabad*, devotee Kabir Ji is talking to some yogis, who used to distill alcohol and believed that remaining intoxicated helps them in meditating. Instead of directly confronting them about this false belief, Kabir Ji tells them that he too distills his own alcohol whose intoxication never fades. Naturally, the yogis are curious to know more about distilling such an alcohol, so they request Kabir Ji to share that secret with them.

Kabir Ji replies: “(O’ yogis), I have made my body as the earthen vat, in which I assemble the ingredients (for making my alcohol). In place of molasses (condensed sugar-cane juice) I use the word of the Guru. (Instead of chopped tree bark), I chop off (my worldly) desire, lust, pride, and jealousy bit by bit, and add these to the vat as my yeast.”(1)

Describing, how much he values such a wine, he says: “(O’ yogis), is there any saint, in whose mind is peace and poise, to whom I may offer (all my) contemplation and penance as commission? (In fact, I am ready to) offer my body and mind to that bartender, who may pour me just one drop of the wine (of God’s Name).”(1-pause)

Continuing to describe the process of fermenting his alcohol, Kabir Ji says: “(O’ yogis), I have made the fourteen regions (of the world) as my oven, have burnt the fire of divine light in my body (and in this way, I have burnt away all the worldly attachments). My mind is now attuned to God in a state of poise, and is serving as a stopper on the distillation pipe, and the peaceful state of my mind is working like the cooling pad (over the distillation pipe).” (2)

Describing what kind of price he is ready to pay for this nectar like wine of God’s Name, Kabir Ji says: “(O’ yogis), just for one cup of this divine elixir, I am ready to mortgage (the merits of all my) pilgrimages, fasts, daily routines, purification, self-discipline, and breathing exercises through the right and left nostrils. I have made my consciousness as the cup and drink this sublime extract of the nectar like rejuvenating God’s Name.”(3)

Concluding his narration, Kabir Ji says: “(O’ yogis, now) within me is flowing a continuous and extremely immaculate stream (of nectar). My mind is imbued with this great relish. Kabir says, (O’ yogis), all other intoxicants are insipid (and very short lived, but) this relish (of God’s Name) is true (and everlasting).”(4-1)

The message of this *shabad* is that instead of running after worldly wines, drugs, and intoxicants, we should drink the nectar of God’s Name, which would provide us the most peaceful and bliss-giving satisfaction. Unlike the very damaging intoxication of ordinary drugs and alcohol, which lasts for only a short while, the ecstasy of the nectar of God’s Name can keep a person in a joyous state day and night.

ਗੁਰੂ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਮਹੁਆ ਭਉ ਭਾਣੀ ਮਨ
ਧਾਰਾ॥

ਸੁਖਮਨ ਨਾਰੀ ਸਹਜ ਸਮਾਨੀ ਪੀਵੈ ਪੀਵਨਹਾਰਾ॥੧॥

gurū kar gi-aan Dhi-aan kar mahoo-aa bha-o
bhaathee man Dhaaraa.

sukhman naaree sajh samaanee peevai
peevanhaaraa. ||1||

ਅਉਧੂ ਮੇਰਾ ਮਨੁ ਮਤਵਾਰਾ॥ a-oDhoo mayraa man maṭvaaraa.
ਉਨਮਦ ਚਦਾ ਮਦਨ ਰਸੁ ਚਾਖਿਆ ਤ੍ਰਿਭਵਨ ਭਇਆ॥१॥ ਰਹਾਉ॥ unmad chadhaa maḍan ras chaakhi-aa
ਉਜਿਆਰਾ॥१॥ ਰਹਾਉ॥ ṭaribhavan bhā-i-aa uJi-aaraa. ||1|| rahaa-o.

ਦੁਇ ਪੁਰ ਜੋਰਿ ਰਸਾਈ ਭਾਠੀ ਪੀਉ ਮਹਾ ਰਸੁ ਭਾਰੀ॥ dū-ay pur jor rasaa-ee bhaathee pee-o mahaa
ਰਸ ਭਾਾਰੇ॥ ras bhaaree.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕੀਏ ਜਲੇਤਾ ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ॥२॥ kaam kroDh dū-ay kee-ay jalaytaa chhoot
ਗਾ-ਏ ਸਾਂਸਾਰੇ॥२॥॥ ga-ee sansaaree. ||2||

ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਸਤਿਗੁਰ ਤੇ ਸੁਧਿ ਪਾਈ॥ pargat pargaas gi-aan gur gammit satgur tay
ਸੁਧਿ ਪਾਏ॥ suDh paa-ee.

ਦਾਸੁ ਕਬੀਰੁ ਤਾਸੁ ਮਦ ਮਾਤਾ ਉਚਕਿ ਨ ਕਬਰੁ ਜਾਈ॥੩॥੨॥ dāas kabeer taas maḍ maataa uchak na
ਕਭੂ ਜਾਏ॥੩॥੨॥॥ kabhoo jaa-ee. ||3||2||

In the previous *shabad*, while talking to yogis, Kabir Ji told them how he prepares the alcohol of God's Name, and what kind of mental and spiritual peace he is enjoying. In this *shabad*, he explains his method once again.

He says: "(O' yogis), I make divine wisdom as the molasses, contemplation as *Mohua* (flowers used by yogis to ferment alcohol), and fear of God in my mind as the furnace. Just as you hold your breaths in (the assumed nerve) *Sukhmana*, I have rested my mind in a state of poise and the soul drinks this (divine drink of God's Name)." (1)

Describing the ecstasy, he is enjoying on drinking the alcohol described above, Kabir Ji says: "O' yogis, my mind is intoxicated (with the wine of God's Name). Yes, it is intoxicated and is enjoying a high state of ecstasy, because it has tasted the relish of the wine (of God's Name, by virtue of which I feel as if) all the three worlds have been illuminated." (1-pause)

Continuing to describe the process of distilling his divine elixir, Kabir Ji says: "(O' yogis, I have so controlled my worldly desires, as if) joining together earth and sky like two stones, I have heated my furnace, and out of it I have partaken the sublime elixir. Both lust and anger, I have made as the firewood, and gone is my worldly involvement." (2)

In conclusion, Kabir Ji says: "(O' my friends), from the true Guru, who has access to God, I have obtained (true) understanding. In this way, in (my mind) has manifested the illumination (of God's Name. So now) slave Kabir is intoxicated with that (divine wine, the uplifting effect of which) never wears off." (3-2)

The message of this *shabad* again is that instead of partaking ordinary alcohols or drugs, whose intoxication wears off so easily and are so injurious to our mind and body, we should drink the nectar of God's Name, whose bliss never fades.

ਤੂੰ ਮੇਰੇ ਮੇਰੁ ਪਰਬਤੁ ਸੁਆਮੀ ਓਟ ਗਗਿ ਮੈ ਤੇਰੀ॥ tooⁿ mayro mayr parbat su-aamee ot gahee
ਮੈ ਟਾਯਰੇ॥ mai tayree.

ਨਾ ਤੁਮ ਡੋਲਹੁ ਨਾ ਹਮ ਗਿਰਤੇ ਰਖਿ ਲੀਨੀ ਹਰਿ ਮੇਰੀ॥੧॥ naa tum dolahu naa ham girtay rakh leenee
ਹਰਿ ਮਾਯਰੇ॥੧॥॥ har mayree. ||1||

ਅਬ ਤਬ ਜਬ ਕਬ ਤੁਹੀ ਤੁਹੀ॥ ab tab jab kab tuhee tuhee.
ਹਮ ਤੁਅ ਪਰਸਾਦਿ ਸੁਖੀ ਸਦ ਹੀ॥੧॥ ਰਹਾਉ॥ ham tu-a parsaad sukhee sad hee. ||1||
rahaa-o.

ਤੋਰੇ ਭਰੋਸੇ ਮਗਹਰ ਬਸਿਓ ਮੇਰੇ ਤਨ ਕੀ ਤਪਤਿ ਬੁਝਾਈ॥

toray bharosay maghar basi-o mayray tan kee
tapaṭ bujhaa-ee.

ਪਹਿਲੇ ਦਰਸਨੁ ਮਗਹਰ ਪਾਇਓ ਫੁਨਿ ਕਾਸੀ ਬਸੇ ਆਈ॥੨॥

pahilay darsan maghar paa-i-o fun kaasee
basay aa-ee. ||2||

ਜੈਸਾ ਮਗਹਰੁ ਤੈਸੀ ਕਾਸੀ ਹਮ ਏਕੈ ਕਰਿ ਜਾਨੀ॥

jaisaa maghar taisee kaasee ham aykai kar
jaanee.

ਹਮ ਨਿਰਧਨ ਜਿਉ ਇਹੁ ਧਨੁ ਪਾਇਆ ਮਰਤੇ ਫੂਟਿ
ਗੁਮਾਨੀ॥੩॥

ham nirdhan ji-o ih dhan paa-i-aa marṭay foot
gumaanee. ||3||

ਕਰੈ ਗੁਮਾਨੁ ਚੁਭਹਿ ਤਿਸੁ ਸੂਲਾ ਕੋ ਕਾਢਨ ਕਉ ਨਾਹੀ॥

karai gumaan chubheh tis soolaa ko kaadhan
ka-o naahee.

ਅਜੈ ਸੁ ਚੋਭ ਕਉ ਬਿਲਲ ਬਿਲਾਤੇ ਨਰਕੇ ਘੋਰ ਪਚਾਰੀ॥੪॥

ajai so chobh ka-o bilal bilaṭay narkay ghor
pachaahee. ||4||

ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗੁ ਬਿਚਾਰਾ ਸੰਤਨੁ ਦੋਊ ਰਾਦੇ॥

kavan narak ki-aa surag bichaaraa santan
do-oo raaday.

ਹਮ ਕਾਹੂ ਕੀ ਕਾਣਿ ਨ ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ
॥੫॥

ham kaahoo kee kaan na kadh-tay apnay gur
parsaaday. ||5||

ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ॥

ab ta-o jaa-ay chadhay singhaasan milay hai
saringpaanee.

ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ॥੬॥੩॥

raam kabeeraa ayk bha-ay hai ko-ay na sakai
pachhaanee. ||6||3||

In the previous two *shabads*, talking to yogis Kabir Ji described how meditating on God's Name kept him in high spirits and how this wine of God's Name kept him intoxicated with love for God. Now he takes another aspect of Hindu belief, that if at the time of death, you live in *Banaras* or *Kashi* (India) you go to heaven. But if you die in the city of *Maghar* near *Gorakh Pur* (India), then you would be born as a donkey in your next birth. In order to remove this superstition from people's minds, Kabir Ji went to *Maghar twice*, and ultimately died there.

In this context, addressing God, Kabir Ji says: “O’ my Master, for me You are like my *Sumer* mountain, because I have grasped on to Your support. Since You don’t waver, (by grasping to Your support) I also do not fall down (from my firm beliefs, and in this way You have) saved my (honor).”(1)

Once again confirming his firm belief in God, Kabir Ji says: “(O’ my God), now, then and whenever, for me You and You alone (are my support) and by Your grace, I am always in peace.”(1-pause)

Now specifically referring to his move from *Maghar* to *Kashi*, Kabir Ji says: “(O’ God, people believe that *Maghar* is a cursed land. But) having faith in You, I went to reside in *Maghar*, and You pacified the torment of my mind. (Actually), I was blessed with Your sight in *Maghar*, and only after that I came to reside in *Kashi*. (2)

However expressing his belief that living in any city makes no difference, Kabir Ji says: “(O’ God, for me) as is *Maghar*, so is *Kashi*, I have deemed (them both as) one. Since the time, I the poor one have obtained the wealth (of God’s Name, and confidence that

all places created by You are equal in spiritual merit), those self-conceited ones who doubt (that You are pervading equally in all places), feel very miserable.”(3)

Describing the pain those people bear before and after death, who live with any kind of self-conceit or arrogance, Kabir Ji says: “They, who indulge in ego, (suffer such pain, as if they are being) pricked by thorns, and there is nobody to take these out. All their life, they keep crying in pain and (after death) they are consumed in deep hell.”(4)

Now stating how he has become completely indifferent to hell or heaven, Kabir Ji says: “(O’ my friends), of what (consequence is this thought that one who dies in *Kashi*, goes to heaven, and the one who dies in *Maghar*, goes to hell, when) the saints have rejected both. By our Guru’s grace, we don’t depend upon anybody’s mercy (to save us from hell or help us in reaching heaven).”(5)

In conclusion, Kabir Ji says: “Now I have mounted the (divine) throne and have met the God of earth. (So now) God and Kabir have become one and no one can distinguish (one from the other).”(6-3)

The message of this *shabad* is that we should not be driven by such superstitions as living in holy places or avoiding the cursed ones. Instead we should always live in loving fear and devotion of God, then irrespective of our lineage, social status or abode, God would grant us His blissful union.

ਸੰਤਾ ਮਾਨਉ ਦੂਤਾ ਡਾਨਉ ਇਹ ਕੁਟਵਾਰੀ ਮੇਰੀ॥

sanṭaa maan-o dootaa daana-o ih kutvaaree mayree.

ਦਿਵਸ ਰੈਨਿ ਤੇਰੇ ਪਾਉ ਪਲੋਸਉ ਕੇਸ ਚਵਰ ਕਰਿ ਫੇਰੀ॥੧॥

divas rain ṭayray paa-o palosa-o kays chavar kar fayree. ||1||

ਹਮ ਕੂਕਰ ਤੇਰੇ ਦਰਬਾਰਿ॥

ham kookar ṭayray darbaar.

ਭਉਕਹਿ ਆਗੈ ਬਦਨੁ ਪਸਾਰਿ॥੧॥ ਰਹਾਉ॥

bha-ukahi aagai badan pasaar. ||1|| rahaa-o.

ਪੰਨਾ ੯੭੦

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ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ॥

poorab janam ham tum'ray sayvak ab ta-o miti-aa na jaa-ee.

ਤੇਰੇ ਦੁਆਰੈ ਧੁਨਿ ਸਹਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾਈ ॥੨॥

ṭayray du-aarai Dhun sahh kee maathai mayray dagaa-ee. ||2||

ਦਾਗੇ ਹੋਹਿ ਸੁ ਰਨ ਮਹਿ ਜੂਝਹਿ ਬਿਨੁ ਦਾਗੇ ਭਗਿ ਜਾਈ॥

daagay hohi so ran meh joojheh bin daagay bhag jaa-ee.

ਸਾਧੂ ਹੋਇ ਸੁ ਭਗਤਿ ਪਛਾਨੈ ਹਰਿ ਲਏ ਖਜਾਨੈ ਪਾਈ॥੩॥

saaDhoo ho-ay so bhagaṭ pachhaanai har la-ay khajaanai paa-ee. ||3||

ਕੋਠਰੇ ਮਹਿ ਕੋਠਰੀ ਪਰਮ ਕੋਠੀ ਬੀਚਾਰਿ॥

koṭh-ray meh koṭhree param koṭhee beechaar.

ਗੁਰਿ ਦੀਨੀ ਬਸਤੁ ਕਬੀਰ ਕਉ ਲੇਵਹੁ ਬਸਤੁ ਸਮ੍ਹਾਰਿ॥੪॥

gur deenee basatṭ kabeer ka-o layvhu basatṭ sam'aar. ||4||

ਕਬੀਰਿ ਦੀਈ ਸੰਸਾਰ ਕਉ ਲੀਨੀ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ॥

kabeer dee-ee sansaar ka-o leenee Jis mastak bhag.

ਅੰਮ੍ਰਿਤ ਰਸੁ ਜਿਨਿ ਪਾਇਆ ਥਿਰੁ ਤਾ ਕਾ ਸੋਹਾਗੁ॥੫॥੪॥ amrit ras Jin paa-i-aa thir taa kaa sohaag.
||5||4||

Kabir Ji concluded the previous *shabad* by saying: “Now I have mounted the (divine) throne and have met the God of earth.” But even at this highest sublime stage *Kabir Ji* shows us how, while remaining humble, he keeps serving God.

He says: “(O’ God), I respect the saints and punish the evil doers, such is my interrogation center. Day and night, I massage Your feet, making a fly-brush of my hair I wave over You (and keep serving You in every possible way).”(1)

Next explaining his above conduct in utmost humility, *Kabir Ji* says: “(O’ God), I am like a dog at Your court, and extending my neck, I keep barking there (to make sure that no undesirable person comes near my Master).”(1-pause)

Explaining further his conduct, *Kabir Ji* says: “(O’ God, I was Your servant even in my last birth, and now I cannot erase (my name from the list of Your servants). At Your door rings the melody of equipoise and on my forehead is a mark (showing that I am a member of Your household. It is my right and duty to serve You).”(2)

Explaining the significance of God’s mark, he says: “(O’ my friends), they who are braded (as belonging to a particular army), fight bravely in the battlefield, but they who are not, desert and run away (in difficult situations). Similarly the one who becomes a saint knows the worth of (God’s) devotion, and God accepts such a person in His treasury.” (3)

Now sharing with us the blessings God has bestowed on him, *Kabir Ji* says: “(O’ my friends), within the house (of our body) is another small room (the brain), which through reflection on the Guru’s word has become a sublime little slot. In here, the Guru has given *Kabir* a (special) commodity and instructed him to keep it safe.”(4)

However, *Kabir Ji* wants to share this bliss with the rest of the world as well, but it is only a few fortunate people, who care about it, while others remain interested only in false worldly things. Therefore commenting on this state he says: “*Kabir*, has offered (to share this) commodity with the (rest of the) world, but only the one who was so destined obtained it, and those who have tasted the relish of this nectar (of God’s Name), their union with God became eternal.”(5-4)

The message of this *shabad* is that if we want to obtain eternal union with God, we should listen to our Guru and try to recognize that precious jewel of God’s Name within our own mind and serve God faithfully like a dog or a good policeman who respects the saintly people, but doesn’t hesitate to punish or fight with the evil doers.

ਜਿਹ ਮੁਖ ਬੇਦੁ ਗਾਇਤੀ ਨਿਕਸੈ ਸੇ ਕਿਉ ਬ੍ਰਹਮਨੁ ਬਿਸਰੁ
ਕਰੈ॥
ਜਾ ਕੈ ਪਾਇ ਜਗਤੁ ਸਭੁ ਲਾਗੈ ਸੇ ਕਿਉ ਪੰਡਿਤੁ ਹਰਿ ਨ
ਕਰੈ॥੧॥

jih mukh bayd gaa-itaree niksai so ki-o
barahman bisar karai.
jaa kai paa-ay jagat sabh laagai so ki-o pandit
har na kahai. ||1||

ਕਾਹੇ ਮੇਰੇ ਬਾਮਨੁ ਹਰਿ ਨ ਕਹਹਿ॥
ਰਾਮੁ ਨ ਬੋਲਹਿ ਪਾਡੇ ਦੋਜਕੁ ਭਰਹਿ॥੧॥ ਰਹਾਉ॥

kaahay mayray baam'an har na kaheh.
raam na boleh paaday dojak bhareh. ||1||
rahaa-o.

ਆਪਨ ਉਚ ਨੀਚ ਘਰਿ ਭੋਜਨੁ ਹਠੇ ਕਰਮ ਕਰਿ ਉਦਰੁ
ਭਰਹਿ॥
ਚਉਦਸ ਅਮਾਵਸ ਰਚਿ ਰਚਿ ਮਾਂਗਹਿ ਕਰ ਦੀਪਕੁ ਲੈ ਕੂਪਿ
ਪਰਹਿ॥੨॥

aapan ooch neech ghar bhोजan hathay karam
kar udar bhareh.
cha-udās amāvas rach rach maaⁿgeh kar
deepak lai koop pareh. ||2||

ਤੂੰ ਬ੍ਰਹਮਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਮੁਹਿ ਤੋਹਿ ਬਰਾਬਰੀ ਕੈਸੇ
ਕੈ ਬਨਹਿ॥
ਹਮਰੇ ਰਾਮ ਨਾਮ ਕਹਿ ਉਬਰੇ ਬੇਦ ਭਰੋਸੇ ਪਾਂਡੇ ਭੂਬਿ
ਮਰਹਿ॥੩॥੫॥

ṭooᵇ brahman mai kaaseek julhaa muhi tohi
baraabaree kaisay kai baneh.
hamray raam naam kahi ubray bayḍ bhārosay
paaⁿday doob mareh. ||3||5||

It appears that Kabir Ji uttered this *shabad* while addressing the pundits and brahmins of those days, who used to consider themselves superior to others, just on the basis of their high caste, or their knowledge of *Vedas* (the Hindu holy books), which they claimed as coming directly out of God's mouth.

Picking on their claim of divinity of *Vedas*, Kabir Ji addresses such pundits and asks: "(O' Pundit), why do you forsake Him, from whose tongue (you believe that) *Vedas* and (the most sublime mantra) *Gayatri* have been uttered? (I wonder), why a pundit (like) you doesn't utter the Name of that God, at whose feet the entire world bows?"(1)

Warning such pundits, who don't meditate on God's Name, but are only concerned with amassing wealth by impressing people with their knowledge of *Vedas* (and other such holy books), Kabir Ji says: "(O' my respected *Brahmin*, why don't you contemplate on God's Name? (Don't you know that) if you don't utter God's Name, you would fall into hell."(1-pause)

But that is not all. Kabir Ji points out other hypocritical practices of such people. So addressing such pundits again, Kabir Ji says: "(O' Pundit), you call yourself of high caste, but you eat meals in the houses of lower castes. By practicing obstinate deeds (and rituals to show off your hard daily discipline), you fill your belly. (Making false excuses about the significance of such days) as the fourteenth lunar day, or the moonless night, you eagerly ask for alms. (You are like the one), who has a lighted lamp (in the hand), but still falls into a well."(2)

Kabir Ji concludes the *shabad* by tauntingly acknowledging the Pundit's high caste and his lower status. He says: "(O' Pundit, I agree that) you are a high caste Brahmin, whereas I am a mere weaver of *Kashi*, so how could I compare myself to you? (But I tell you this thing, that) I am going to be saved by uttering God's Name. But by depending on (your knowledge of) *Vedas* (and not meditating on God's Name), O' pundit, you would be drowned."(3-5)

The message of this *shabad* is that we should not feel proud of our high caste, knowledge of *Gurbani*, or observance of daily routines, but should focus on meditating on God's Name, with true love and devotion, which alone can help us achieve salvation or union with God.

ਤਰਵਰੁ ਏਕੁ ਅਨੰਤ ਡਾਰ ਸਾਖਾ ਪੁਹਪ ਪਤ੍ਰ ਰਸ ਭਰੀਆ॥
ਇਹ ਅੰਮ੍ਰਿਤ ਕੀ ਬਾੜੀ ਹੈ ਰੇ ਤਿਨਿ ਰਚਿ ਪੂਰੈ ਕਰੀਆ॥੧॥

ṭarvar ayk anantṭ daar saakhā puhap paṭar ras
bharee-aa.
ih amritṭ kee baarṭhee hai ray ṭin har poorai
karee-aa. ||1||

ਜਾਨੀ ਜਾਨੀ ਰੇ ਰਾਜਾ ਰਾਮ ਕੀ ਕਹਾਨੀ॥
ਅੰਤਰਿ ਜੋਤਿ ਰਾਮ ਪਰਗਾਸਾ ਗੁਰਮੁਖਿ ਬਿਰਲੈ ਜਾਨੀ॥੧॥
ਰਹਾਉ॥

jaanee jaanee ray raajaa raam kee kahaanee.
antar jot raam pargaasaa gurmukh birlai
jaanee. ||1|| rahaa-o.

ਭਵਰੁ ਏਕੁ ਪੁਹਪ ਰਸ ਬੀਧਾ ਬਾਰਹ ਲੇ ਉਰ ਧਰਿਆ॥
ਸੋਰਹ ਮਧੇ ਪਵਨੁ ਝਕੋਰਿਆ ਆਕਾਸੇ ਫਰੁ ਫਰਿਆ॥੨॥

bhavar ayk puhap ras beeDhaa baarah lay ur
Dhari-aa.
sorah maDhay pavan jhakori-aa aakaasay far
fari-aa. ||2||

ਸਹਜ ਸੁੰਨਿ ਇਕੁ ਬਿਰਵਾ ਉਪਜਿਆ ਧਰਤੀ ਜਲਹਰੁ
ਸੋਖਿਆ॥
ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕਾ ਸੇਵਕੁ ਜਿਨਿ ਇਹੁ ਬਿਰਵਾ
ਦੇਖਿਆ॥੩॥੬॥

sahj sunn ik birvaa upJi-aa Dhartee jalhar
sokhi-aa.
kahi kabeer ha-o taa kaa sayvak Jin ih birvaa
daykhi-aa. ||3||6||

Many cultures and faiths of the world, including Hinduism believe that this world is an illusion, a place full of evil and sin, and the only way to find true happiness or peace is to abandon this world and live in seclusion in some far away mountains or forests. In this *shabad*, Kabir Ji opposes such negative view about the world and using a very pictorial metaphor, explains how this universe is like a tree or garden laden with so many different flowers and fruits, and how like a bumble bee one can enjoy its fragrance and relish.

He says: “(O’ my friends), this world is like a tree with countless branches and shoots. Its flowers and leaves are filled with the nectar (of God’s Name). This world is like a garden of ambrosia, which that perfect God has created.”(1)

Expressing his delight on understanding the secret of God and His creation, Kabir Ji says: “(O’ my friends), I have (now) understood the (mystic) story of God the King. But only a rare Guru following person has understood (this secret), and that person’s mind has been illuminated with the light (of divine knowledge).”(1-pause)

Now Kabir Ji refers to yogic beliefs, in which they compare the mind to a moth or a bumblebee and believe that in the lower part of the body, there is a lotus with twelve petals, and a similar flower with sixteen petals in the upper parts. When with proper breathing, we raise the concentration of our mind from the lower to the upper lotus; we enjoy a unique state of peace and bliss. Using that metaphor, Kabir Ji says: “(O’ my friends), when like a bumble bee absorbed in the relish of a flower, (our mind) first rests on the twelve petal lotus (the mantra of twelve syllables), and then uses the breaths to fly to the sixteen petal (lotus, and repeats the mantra with sixteen syllables in the sky of the brain, it enjoys the ecstasy of divine bliss).”(2)

Kabir Ji concludes the description of his divine experience with another beautiful metaphor. He says: “(As a result of contemplation), in a state of poise and deep trance, (I see that within my mind) has grown a tiny plant (of God’s love), which has dried up the water (of worldly desires) from the ground (of my body). Kabir says, I am a servant of that person who has also seen this plant (of divine love).”(3-6)

The message of this *shabad* is that if we want to enjoy the bliss of God’s illumination in our mind, then instead of deeming this world as evil, we should consider all humanity as belonging to the same father with different beliefs and cultures, as if we are the

flowers and leaves of a big tree with numerous branches and shoots. Further instead of running to jungles or mountains, we should try to search God within ourselves, and enjoy the bliss of His presence everywhere.

ਮੁੰਦ੍ਰਾ ਮੋਨਿ ਦਇਆ ਕਰਿ ਝੋਲੀ ਪਤ੍ਰ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ਰੇ॥	mundraa mon da-i-aa kar jhooli paṭar kaa karahu beechaar ray.
ਖਿੰਠਾ ਇਹੁ ਤਨੁ ਸੀਅਉ ਅਪਨਾ ਨਾਮੁ ਕਰਉ ਆਧਾਰੁ ਰੇ॥੧॥	khinṭhaa ih ṭan see-a-o apnaa naam kara-o aaDhaar ray. 1
ਐਸਾ ਜੋਗੁ ਕਮਾਵਹੁ ਜੋਗੀ॥	aisaa jog kamaavahu jogee.
ਜਪ ਤਪ ਸੰਜਮੁ ਗੁਰਮੁਖਿ ਭੋਗੀ॥੧॥ ਰਹਾਉ॥	jaṭ tap sanjam gurmuḁ bhogee. 1 rahaa-o.
ਬੁਧਿ ਬਿਭੂਤਿ ਚਵਾਵਉ ਅਪੁਨੀ ਸਿੰਗੀ ਸੁਰਤਿ ਮਿਲਾਈ॥	buDh bibhooṭ chadhavaa-o apunee singee suraṭ milaa-ee.
ਕਰਿ ਬੈਰਾਗੁ ਫਿਰਉ ਤਨਿ ਨਗਰੀ ਮਨ ਕੀ ਕਿੰਗੁਰੀ ਬਜਾਈ॥੨॥	kar bairaag fira-o ṭan nagree man kee kinguree bajaa-ee. 2
ਪੰਚ ਤਤੁ ਲੈ ਹਿਰਦੈ ਰਾਖਹੁ ਰਹੈ ਨਿਰਾਲਮ ਤਾੜੀ॥	panch ṭaṭ lai hirdai raakho rahai niraalam taarhee.
ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਧਰਮੁ ਦਇਆ ਕਰਿ ਬਾੜੀ॥੩॥੨॥	khaṭ kabeer sunhu ray sanṭahu Dharam da-i-aa kar baarhee. 3 7

In the previous *shabad* (3-5), Kabir Ji addressed some pundits and advised them to meditate on God's Name, instead of trying to misguide and dupe innocent people with their shallow knowledge and superstitious beliefs. In this *shabad*, he gives similar advice to some yogis and shares with them, how he himself practices yoga or union with God.

He says: "(O' yogi), make silencing (the evil thoughts in the mind) as your earrings, and compassion as your wallet. Let reflection (on God's virtues) be your begging bowl. (Like you, I too am a yogi, but) I try to save my body from evils. This is the kind of patched coat, which I have sewn for myself and have made God's Name as my sustenance."(1)

Continuing his advice, Kabir Ji says: "O' yogis, practice such yoga, that following the Guru's advice be your meditation, penance, and self discipline."(1-pause)

Once again describing, how he practices his yoga, Kabir Ji says: "(O' yogis), I surrender my intellect (to God and obey His command without any question), this is the kind of ashes with which I smear my body. I have attuned my mind (to God), and this is my horn. Getting detached (from worldly wealth), I roam around within my body, and in this way (focusing my mind on God within), I play the lyre of my mind."(2)

In conclusion, he says: "(O' yogi), keep essence of the five elements (such as compassion, righteousness, and truth) enshrined in your heart, so that you may remain in a continuous undisturbed trance (of meditation). Kabir says: "Listen O' saints, plant an orchard of compassion and righteousness in your mind."(3-7)

The message of this *shabad* is that if we want to obtain union with God, then instead of focusing on outer symbols and rituals we should lead our life with compassion, righteousness, and reflection on God.

ਕਵਨ ਕਾਜ ਸਿਰਜੇ ਜਗ ਭੀਤਰਿ ਜਨਮਿ ਕਵਨ ਫਲੁ ਪਾਇਆ॥
ਭਵ ਨਿਧਿ ਤਰਨ ਤਾਰਨ ਚਿੰਤਾਮਨਿ ਇਕ ਨਿਮਖ ਨ ਇਹੁ ਮਨੁ
ਲਾਇਆ॥੧॥

ਪੰਨਾ ੯੭੧

ਗੋਬਿੰਦ ਹਮ ਐਸੇ ਅਪਰਾਧੀ॥
ਜਿਨਿ ਪ੍ਰਭਿ ਜੀਉ ਪਿੰਡੁ ਥਾ ਦੀਆ ਤਿਸ ਕੀ ਭਾਉ ਭਗਤਿ ਨਹੀ
ਸਾਧੀ॥੧॥ ਰਹਾਉ॥

ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਤੀ ਨਿੰਦਾ ਪਰ ਅਪਬਾਦੁ ਨ ਛੂਟੈ॥
ਆਵਾ ਗਵਨੁ ਹੋਤੁ ਹੈ ਫੁਨਿ ਫੁਨਿ ਇਹੁ ਪਰਸੰਗੁ ਨ ਤੂਟੈ॥੨॥

ਜਿਹ ਘਰਿ ਕਥਾ ਹੋਤੁ ਹਰਿ ਸੰਤਨ ਇਕ ਨਿਮਖ ਨ ਕੀਨੋ ਮੈ
ਫੇਰਾ॥
ਲੰਪਟ ਚੋਰ ਦੂਤ ਮਤਵਾਰੇ ਤਿਨ ਸੰਗਿ ਸਦਾ ਬਸੇਰਾ॥੩॥

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਸੰਧੈ ਮੋ ਮਾਰੀ॥
ਦਇਆ ਧਰਮੁ ਅਰੁ ਗੁਰ ਕੀ ਸੇਵਾ ਏ ਸੁਪਨੰਤਰਿ ਨਾਹੀ॥੪॥

ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਦਮੋਦਰ ਭਗਤਿ ਬਛਲ ਭੈ ਹਾਰੀ॥
ਕਹਤੁ ਕਬੀਰ ਭੀਰ ਜਨ ਰਾਖਹੁ ਹਰਿ ਸੇਵਾ ਕਰਉ ਤੁਮ੍ਹ
ਾਰੀ॥੫॥੮॥

kavan kaaj sirjay jag bheetar janam kavan
fal paa-i-aa.
bhav niDh taran taaran chintaaman ik nimakh
na ih man laa-i-aa. ||1||

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gobind ham aisay apraaDhee.
jin parabh jee-o pind thaa dee-aa tis kee
bhaa-o bhagat nahee saadhee. ||1||
rahaa-o.

par Dhan par tan par tee nindaa par apbaad
na chhootai.
aavaa gavan hot hai fun fun ih parsang na
tootai. ||2||

jih ghar katha hot har santan ik nimakh na
keen^o mai fayraa.
lampat chor doot matvaaray tin sang sadaa
basayraa. ||3||

kaam kroDh maa-i-aa mad matsar ay sampai
mo maahee.
da-i-aa Dharam ar gur kee sayvaa ay
supnantar naahee. ||4||

deen da-i-aal kirpaal damodar bhagat
bachhal bhai haaree.
khat kabeer bheer jan raakho har sayvaa
kara-o tum^haaaree. ||5||8||

In this *shabad*, Kabir Ji includes himself among ordinary human beings like us, who are often afflicted with all kinds of worldly weaknesses and evil habits of indulging in slander, deceit, and jealousy. As a result, we keep going through rounds of births and deaths and this vicious circle never breaks. After acknowledging all such faults on our behalf, he shows us how to humbly pray to God and ask Him to show mercy and save us from this unending misery.

So addressing God, Kabir Ji says: “(O’ God, we don’t know), why we were created in this world. What object have we achieved after being born? Even for a moment, we have not attuned our mind to that (God), who is like a ship to ferry us across the dreadful worldly ocean, and like a jewel can fulfill the wishes of our mind.”(1)

Unlike us, instead of trying to make any excuses, Kabir Ji makes a forthright confession, and says: “O’ God, we are such sinners that we have not performed the loving devotion even of that God who gave us our body and soul.”(1-pause)

Listing some of the vices, of which we cannot rid ourselves, he says: “(O’ God), we are unable to forsake (the evil habits of) coveting other’s wealth, (having evil desires for others’) spouses, slandering and entering into disputes with others. (Therefore), we keep coming and going (in and out of this world) again and again and this story never ends.”(2)

The bigger tragedy is that on top of our evil and sinful habits we don't even care to listen to some good advice, which could caution us against such things. Therefore, confessing further on our behalf, Kabir Ji says: "(O' God), I have not gone even once to that house, where the saints gather and discourse on God. But I always keep residing in the company of swindlers, thieves, demons, and drunkards."(3)

Describing, what kinds of wealth we amass and what kinds of virtues we never think to gather, Kabir Ji says: "I have with me all such commodities as lust, anger, intoxication of wealth, and jealousy, but anything like charity, righteousness, or service of the Guru is not even in my dream."(4)

After frankly confessing all his sins and faults on our behalf, Kabir Ji shows us how to beg for God's mercy. So he says: "O' merciful Master of the meek, lover of devotees, and destroyer of fear, Kabir beseeches You: "(Please) save me from the mob of these demons, (for my entire life) I would keep serving (and meditating on) You."(5-8)

The message of this *shabad* is that we should realize that we have been wasting our time in such things as lust, anger, greed, slander, and jealousy. We have never cared to listen and act on the advice of the saints, which could save us from the cycle of births and deaths. The only way is to pray to God to save us from our evil tendencies, and we should pledge that we would serve Him by always meditating on His Name.

ਜਿਹ ਸਿਮਰਨਿ ਹੋਇ ਮੁਕਤਿ ਦੁਆਰੁ॥
ਜਾਹਿ ਬੈਕੁੰਠਿ ਨਹੀ ਸੰਸਾਰਿ॥
ਨਿਰਭਉ ਕੇ ਘਰਿ ਬਜਾਵਹਿ ਤੂਰੁ॥
ਅਨਹਦ ਬਜਹਿ ਸਦਾ ਭਰਪੂਰੁ॥੧॥

jih simran ho-ay mukat̃ du-aar.
jaahi baikunṭh̃ nahee sansaar.
nirbha-o kai ghar bajaaveh̃ t̃oor.
anhad̃ bajeh sadāa bharpoor. ||1||

ਐਸਾ ਸਿਮਰਨੁ ਕਰਿ ਮਨ ਮਾਹਿ॥
ਬਿਨੁ ਸਿਮਰਨ ਮੁਕਤਿ ਕਤ ਨਾਹਿ॥੧॥ ਰਹਾਉ॥

aisaa simran kar man maahi.
bin simran mukat̃ kat̃ naahi. ||1|| rahaa-o.

ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ ਨਨਕਾਰੁ॥
ਮੁਕਤਿ ਕਰੈ ਉਤਰੈ ਬਹੁ ਭਾਰੁ॥
ਨਮਸਕਾਰੁ ਕਰਿ ਹਿਰਦੈ ਮਾਹਿ॥
ਫਿਰਿ ਫਿਰਿ ਤੇਰਾ ਆਵਨੁ ਨਾਹਿ॥੨॥

jih simran naahee nankaar.
mukat̃ karai utrai baho bhaar.
namaskaar kar hirḍai maahi.
fir fir t̃ayraa aavan naahi. ||2||

ਜਿਹ ਸਿਮਰਨਿ ਕਰਹਿ ਤੂ ਕੇਲੁ॥
ਦੀਪਕੁ ਬਾਧਿ ਧਰਿਓ ਬਿਨੁ ਤੇਲੁ॥
ਸੋ ਦੀਪਕੁ ਅਮਰਕੁ ਸੰਸਾਰਿ॥
ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਕਾਵੀਲੇ ਮਾਹਿ॥੩॥

jih simran karahi t̃oo kayl.
deepak baaḍh̃ dhari-o bin tayl.
so deepak amrak sansaar.
kaam krodh̃ bikh̃ kaadh̃eelay maar. ||3||

ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਗਤਿ ਹੋਇ॥
ਸੋ ਸਿਮਰਨੁ ਰਖੁ ਕੰਠਿ ਪਰੋਇ॥
ਸੋ ਸਿਮਰਨੁ ਕਰਿ ਨਹੀ ਰਾਖੁ ਉਤਾਰਿ॥
ਗੁਰ ਪਰਸਾਦੀ ਉਤਰਹਿ ਪਾਰਿ॥੪॥
ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ ਤੁਹਿ ਕਾਨਿ॥
ਮੰਦਰਿ ਸੋਵਹਿ ਪਟੰਬਰ ਤਾਨਿ॥
ਸੇਜ ਸੁਖਾਲੀ ਬਿਗਸੈ ਜਉਉ॥
ਸੋ ਸਿਮਰਨੁ ਤੂ ਅਨਦਿਨੁ ਪੀਉ॥੫॥

jih simran t̃ayree gat̃ ho-ay.
so simran rakh̃ kanṭh̃ paro-ay.
so simran kar nahee raakh̃ utaar.
gur pargaadee utreh paar. ||4||
jih simran naahee tuhi kaan.
mandar soveh patambar taan.
sayj sukhaalee bigsai jee-o.
so simran t̃oo an-din pee-o. ||5||

ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਜਾਇ ਬਲਾਇ॥
 ਜਿਹ ਸਿਮਰਨਿ ਤੁਝੁ ਪੈਰੈ ਨ ਮਾਇ॥
 ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਗਾਈਐ॥
 ਇਹੁ ਸਿਮਰਨੁ ਸਤਿਗੁਰ ਤੇ ਪਾਈਐ॥੬॥

jih simran t̄ayree jaa-ay balaa-ay.
 jih simran t̄ujh pohai na maa-ay.
 simar simar har har man gaa-ee-ai.
 ih simran satgur t̄ay paa-ee-ai. ||6||

ਸਦਾ ਸਦਾ ਸਿਮਰਿ ਦਿਨੁ ਰਾਤਿ॥
 ਊਠਤ ਬੈਠਤ ਸਾਸਿ ਗਿਰਾਸਿ॥
 ਜਾਗੁ ਸੋਇ ਸਿਮਰਨ ਰਸ ਭੋਗ॥
 ਹਰਿ ਸਿਮਰਨੁ ਪਾਈਐ ਸੰਜੋਗ॥੭॥

sadaa sadaa simar d̄in raat.
 oothat baithat saas giraas.
 jaag so-ay simran ras bhog.
 har simran paa-ee-ai sanjog. ||7||

ਜਿਹ ਸਿਮਰਨਿ ਨਾਰੀ ਤੁਝੁ ਭਾਰ॥
 ਸੋ ਸਿਮਰਨੁ ਰਾਮ ਨਾਮ ਅਧਾਰੁ॥
 ਕਹਿ ਕਬੀਰ ਜਾ ਕਾ ਨਹੀ ਅੰਤੁ॥
 ਤਿਸ ਕੇ ਆਗੇ ਤੰਤੁ ਨ ਮੰਤੁ॥੮॥੯॥

jih simran naahee t̄ujh bh̄aar.
 so simran raam naam adhaar.
 kahi kabeer jaa kaa nahee ant̄.
 tis kay aagay tant̄ na mant̄. ||8||9||

In the previous *shabad*, Kabir Ji showed us the mirror of our life, which is full of sins and devoid of virtues. On top of that we avoid the company of saints and pious people, who could give us some good advice. The result is that we keep suffering through endless chains of births and deaths. He concluded that *shabad* with a prayer to God, and on our behalf asked Him to show mercy on us, and advised us that we pledge to meditate on His Name for the rest of our life. In this *shabad*, he describes the benefits and blessings we obtain when we do that.

He says: “(O’ my friend, do such a meditation of God in your mind), worshiping whom you obtain emancipation, go to heaven and won’t (keep wandering in) the world. (By doing so, you would obtain such a state of fearlessness and joy, as if) upon reaching the house of the fearless (God), you are playing trumpets (of divine joy) and such continuous unstuck melodious tunes would always play in you.”(1)

Guru Ji again stresses: “(Yes, O’ my friend), do such a meditation in your mind (as stated above), because without contemplation no salvation is ever possible.”(1-pause)

Continuing his advice, Kabir Ji says: “(O’ my friend), contemplating whom nobody would say no to you (or create obstacles in your path). This contemplation liberates you (from the worldly bonds), and the mind is rid of the load of sins. Respectfully bow (to God) in your mind, so that you are not made to come (in this world) again and again.”(2)

Now describing some of the blessings, which God has already provided within us, and which we can discover by contemplating on God, Kabir Ji says: “(O’ my friend), meditating on whom you enjoy spiritual bliss, (that God has enshrined such a resource of divine knowledge in your mind, as if He) has firmly installed a lamp within (you). With the help of that lamp (of divine knowledge) a person can become immortal in this world. (Because with this divine knowledge), one can drive out the poison (of such evils as) lust and anger.”(3)

So resuming his advice, Kabir Ji says: “(O’ my friend), contemplating whom you obtain emancipation, keep doing His meditation (like wearing) a necklace round your neck. Don’t ever take off that necklace of contemplation (and never forsake Him. If you keep doing that), by Guru’s grace you would cross over (the worldly ocean).”(4)

But that is not all. Listing additional benefits of meditating on God's Name, Kabir Ji says: "(O' my friend), by worshipping whom, you are not dependent on anybody, and you (feel free from any worry, as if you are) asleep in your house with a silken sheet over you. Your mind would feel delighted, as if you are sitting on a comfortable couch. So keep drinking the nectar of such a contemplation, day and night."(5)

Now, telling us how contemplating on God's Name not only brings us all kinds of pleasures, but also removes all kinds of pains, Kabir Ji says: "(O' my friend), contemplating on Him, all your demons go away, worshipping whom, (worldly attachment or) Maya doesn't touch you. We should contemplate on Him, and sing His praises in our mind. But we only learn such a meditation from the true Guru."(6)

Stressing once again that we continue doing such meditation at all times and in all states, Kabir Ji says: "(O' my friend), all day and night meditate on God. Whether sitting or standing and with every morsel and breath, (keep remembering Him). Whether asleep or awake, always keep enjoying the relish of (God's) contemplation, because it is only by (good) destiny that we obtain (the opportunity for) contemplation on God."(7)

In conclusion, Kabir Ji says: "(O' my friend), by contemplating on whom, you do not have to carry the load of sins, make that contemplation of God's Name your (life's) support. *Kabir* says that no charm or spell can prevail with Him who has no end or limit, (and we cannot meet Him, except through His meditation)."(8-9)

The message of this *shabad* is that we should always remember God at all times, whether it is day or night whether we are asleep or awake, and with each and every breath. Because by contemplating God with sincere devotion all our evil tendencies of lust and anger would go away, and we would obtain God.

ਰਾਮਕਲੀ ਘਰੁ ੨ ਬਾਣੀ ਕਬੀਰ ਜੀ ਕੀ

raamkalee ghar 2 banee kabeer jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਬੰਧਚਿ ਬੰਧਨੁ ਪਾਇਆ॥
ਮੁਕਤੈ ਗੁਰਿ ਅਨਲੁ ਬੁਝਾਇਆ॥

bandhach bandhan paa-iaa.
muktai gur anal bujhaa-iaa.

ਪੰਨਾ ੯੭੨

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ਜਬ ਨਖ ਸਿਖ ਇਹੁ ਮਨੁ ਚੀਨਾ॥
ਤਬ ਅੰਤਰਿ ਮਜਨੁ ਕੀਨਾ॥੧॥

jab nakh sikh ih man cheen^{na}.
tab antar majan keen^{na}. ||1||

ਪਵਨਪਤਿ ਉਨਮਨਿ ਰਹਨੁ ਖਰਾ॥
ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ॥੧॥ ਰਹਾਉ॥

pavanpat unman rahan kharaa.
nahee mirat na janam jaraa. ||1|| rahaa-o.

ਉਲਟੀ ਲੇ ਸਕਤਿ ਸਹਾਰੰ॥
ਪੈਸੀਲੇ ਗਗਨ ਮਝਾਰੰ॥
ਬੇਧੀਅਲੇ ਚਕ੍ਰ ਭੁਅੰਗਾ॥
ਭੇਟੀਅਲੇ ਰਾਇ ਨਿਸੰਗਾ॥੨॥

ultee lay sakt sahaaraⁿ.
paiseelay gagan majhaaraⁿ.
bayDhee-alay chakar bhungaa.
bhaytee-alay raa-ay nisangaa. ||2||

ਚੂਕੀਅਲੇ ਮੋਹ ਮਇਆਸਾ॥
ਸਸਿ ਕੀਨੋ ਸੂਰ ਗਿਰਾਸਾ॥
ਜਬ ਕੁੰਭਕੁ ਭਰਿਪੁਰਿ ਲੀਣਾ॥
ਤਹ ਬਾਜੇ ਅਨਹਦ ਬੀਣਾ॥੩॥

chookee-alay moh ma-i-aasaa.
sas keeno soor giraasaa.
jab kumbhak bhariपुर leenaa.
tah baajay anhad beenaa. ||3||

ਬਕਤੈ ਬਕਿ ਸਬਦੁ ਸੁਨਾਇਆ॥
ਸੁਨਤੈ ਸੁਨਿ ਮੰਨਿ ਬਸਾਇਆ॥
ਕਰਿ ਕਰਤਾ ਉਤਰਸਿ ਪਾਰੰ॥
ਕਹੈ ਕਬੀਰਾ ਸਾਰੰ॥੪॥੧॥੧੦॥

baktai bak sabad sunaa-i-aa.
suntai sun man basaa-i-aa.
kar kartaa utras paaraN.
kahai kabeeraa saaraN. ||4||1||10||

Ram Kali Ghar-2 Bani Kabir Ji Ki

(The word of Kabir Ji)

It appears, that Kabir Ji uttered this *shabad*, while conversing with some yogis who practice such things as holding their breath in certain places, in particular ways and make it pass through six imaginary body regions, which they call *Chakras* (coils). They particularly stress on one *Bhuengam Chakra*, which they believe is coiled like a snake. They believe that when after passing breath from the lowest region or *Chakra*, one raises the breath and holds it in the highest region of the body, called *Gagan* (the region of the sky); one enjoys the bliss of God's presence.

So using the terminology of yogis, Kabir Ji describes how he has achieved the highest state of union with God. He says: "(O' yogis, like a captor, *Maya* (the worldly riches and power) had tied me in its bond, but the liberator (Guru), quenched the fire (of my worldly desires, and liberated me from worldly bonds). When I reflected in my mind from head to toe (and did a complete analysis of myself, in the light of the Guru's word, I drove out all undesirable thoughts from my mind, as if I had) bathed myself from within."(1)

Describing, the present state of his soul, Kabir Ji says: "(Now my soul), the master of the air-like mercurial mind, is abiding in a thoroughly blissful state, where there is no worry of such things as birth, death, or old age."(1-pause)

Explaining further the way in which he has reached this blissful state, Kabir Ji says: "(O' yogis), turning my attention away from the support of (worldly) powers, (my mind has found support in God, as if it has) entered the tenth gate (in the sky of my mind). I have pierced through the snake-like *Chakra*, and without doubt have seen God the King."(2)

Describing his present state of mind and the kinds of blessings he is enjoying, Kabir Ji says: "(O' yogis), now all my (worldly) thirsts and desires have been removed, as if the moon of calmness (and contentment) has devoured the sun of (burning worldly desire. Now my mind is attuned in high state (to God), and I am hearing the non-stop divine music."(3)

Summarizing his above experience, Kabir Ji says: "(O' my friends what happened, was) that when the speaker (Guru), recited the (divine) word, the listener (disciple) listened to it carefully and enshrined (the message) in his mind. Then by repeating the Name of the Creator, he crossed over to the other shore (and obtained salvation from the worldly involvements). *Kabir* says this alone is the essence (of all divine wisdom)."(4-1-10)

The message of this *shabad* is that we should listen carefully to the Guru's word and act upon it faithfully, so that our mind is stabilized and stops running after worldly desires. Then by attuning it to God, we can enjoy the divine music of non-stop melodies and obtain emancipation from rounds of births and death.

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਜੋਤਿ ਸਰੂਪੁ॥
ਜੋਤੀ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਅਨੂਪੁ॥੧॥

chand sooraj du-ay jot saroop.
jotee antar barahm anoop. ||1||

ਕਰੁ ਰੇ ਗਿਆਨੀ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥
ਜੋਤੀ ਅੰਤਰਿ ਧਰਿਆ ਪਸਾਰੁ॥੧॥ ਰਹਾਉ॥

kar ray gi-aanee barahm beechaar.
jotee antar Dhari-aa pasaar. ||1|| rahaa-o.

ਹੀਰਾ ਦੇਖਿ ਹੀਰੇ ਕਰਉ ਆਦੇਸੁ॥
ਕਹੈ ਕਬੀਰੁ ਨਿਰੰਜਨੁ ਅਲੇਖੁ॥੨॥੨॥੧੧॥

heeraa daykh heeray kara-o aadays.
khai kabeer niranjan alaykh. ||2||2||11||

Now Kabir Ji draws our attention to the natural phenomena and wants to impress upon us that behind these natural phenomena and wonders is the power of God. He shares with us, how seeing such precious things as beautiful gems, his head bows down to that God, who is the real diamond or the entity, who has created all astonishingly beautiful things.

He says: "(O' my friends, no doubt) the Sun and the Moon are both embodiments of light, but behind their light is the light of that all-pervading God of unparalleled beauty."(1)

Therefore, addressing all the wise and learned persons Kabir Ji says: "O' wise man, reflect on that divine God who has created all this expanse (of the world) from within His light." (1-pause)

Showing how he is reminded about God and his head bows down in appreciation of God upon seeing any valuable thing, such as a diamond, Kabir Ji says: "(O' my friends), when I see a diamond, I bow and salute (God), the real diamond (who has created such wonderful things as diamonds). Kabir says: "(Even though, He resides within all precious things and wealth, yet) He is detached from the worldly wealth, and is beyond any description."(2.2.11)

The message of this *shabad* is that when we see wonderful natural scenes or precious and shining stones, such as jewels and diamonds, and then we should not be consumed by the desire for owning these. Instead, we should be reminded about that wonderful God, who has created all these wonders and amazing things and thank Him for blessing us with the opportunity to experience and enjoy His wonders.

ਦੁਨੀਆ ਹੁਸੀਆਰ ਬੇਦਾਰ ਜਾਗਤ ਮੁਸੀਅਤ ਹਉ ਰੇ ਭਾਈ॥
ਨਿਗਮ ਹੁਸੀਆਰ ਪਹਰੂਆ ਦੇਖਤ ਜਮੁ ਲੇ ਜਾਈ॥੧॥
ਰਹਾਉ॥

dunee-aa husee-aar baydaar jaagat musee-at
ha-o ray bhaa-ee.
nigam husee-aar pahroo-aa daykhat jam lay
jaa-ee. ||1|| rahaa-o.

ਨੀਬੁ ਭਇਓ ਆਂਬੁ ਆਂਬੁ ਭਇਓ ਨੀਬਾ ਕੋਲਾ ਪਾਕਾ ਝਾਰਿ॥
ਨਾਲੀਏਰ ਫਲੁ ਸੇਬਰਿ ਪਾਕਾ ਮੂਰਖ ਮੁਗਧ ਗਵਾਰ॥੧॥

neemb bhā-i-o aa^{ab} aa^{ab} bhā-i-o neembaa
kaylaa paakaa jhaar.
naalee-ayr fal saybar paakaa moorakh
mugaDh gavaar. ||1||

ਹਰਿ ਭਇਓ ਖਾਂਡੁ ਰੇਤੁ ਮਹਿ ਬਿਖਰਿਓ ਹਸਤੀ ਚੁਨਿਓ ਨ
ਜਾਈ॥
ਕਹਿ ਕਮੀਰ ਕੁਲ ਜਾਤਿ ਪਾਂਤਿ ਤਜਿ ਚੀਟੀ ਹੋਇ ਚੁਨਿ
ਖਾਈ॥੨॥੩॥੧੨॥

har bha-i-o khaand rayt meh bikhri-o hasteeⁿ
chuni-o na jaa-ee.
kahi kameer kul jaat paa^{nt} taj cheetee ho-ay
chun khaa-ee. ||2||3||12||

In the previous *shabad*, Kabir Ji advised us that when we see wonderful natural scenes or precious things, such as jewels and diamonds, we should not be consumed by the desire for owning these. Instead, we should be reminded about that wonderful God, who has created all these wonders and amazing things and thank Him for blessing us with the opportunity to experience and enjoy His wonders. In this *shabad*, he wants to alert us to the deceptive allurements of worldly pleasures and evil impulses, which are stealing away our precious life breaths in false pursuits and depriving us of the opportunity to reunite with God, from whom we have been separated for so long.

He says: “O’ people of the world, be vigilant and alert, and be aware that even while awake, you are being robbed (by the thieves like lust, anger and greed. Don’t live under the false assurance) that you have a competent watchman in the form of *Vedas* (and your observance of *Vedic* rituals would emancipate you. I tell you that) even when the watchman is watching (and you are performing all those rituals), the demon of death would take you away.”(1-pause)

Now commenting on the conduct of ordinary human beings, how they are indulging in false pleasures, which actually end up in terrible pain, and how they are avoiding those things, which could bring them lasting peace and happiness, Kabir Ji says: “(O’ my friends, false worldly pursuits which could bring you lot of pain and suffering, seem pleasing to you. But practicing virtues and meditation on God’s Name, which could bring peace and happiness, seem unpleasant to you, as if the bitter) *Neem* tree, appears to you a (sweet) mango, a mango (appears as *Neem*, and a ripe banana looks like a thorny bush to you. Similarly, (insipid) fruit of a *Simmal* tree looks like a ripe coconut to such foolish people.”(1)

Kabir Ji concludes the *shabad*, by illustrating the importance of humility with a very beautiful metaphor. He says: “(O’ my friends, we cannot reach God, while being self-conceited). God is like sugar mixed in sand, which cannot be eaten or enjoyed by remaining (stiff and arrogant like) an elephant. *Kabir* says it is only after shedding off all (our arrogance, on account of) our casts and status, and becoming (humble like an) ant that anyone can eat it (and reach God).”(2-3-12)

The message of this *shabad* is that even though we might be performing rituals of our faith and reading holy books, we are still being robbed of the wealth of life breaths. Further, we should understand that if we want to unite with God, then we have to shed all our self-conceit or ego, become completely humble and keep meditating on God’s Name.

ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ ਰਾਮਕਲੀ ਘਰੁ ੧

**bānee naamday-o jee-o kee raamkalee
ghar 1**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ॥

aaneelay kaagad kaateelay goodee aakaas
maDhay bharmee-alay.

ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਉਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ॥੧॥	panch janaa si-o baat̃ baṭa-oo-aa cheet̃ so doree raakh̄ee-alay. 1
ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੋਧੀਅਲੇ॥ ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਂਡੀਅਲੇ॥੧॥ ਰਹਾਉ॥	man raam naamaa bayD̄hee-alay. jaisay kanik kalaa chit̃ maa ⁿ dee-alay. 1 rahaa-o.
ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਉਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ॥	aaneelay kumbh̄ bharaa-eelay oodak raaj ku-aar purandree-ay.
ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ॥੨॥	hasat̃ binod̄ beechaar kart̄ee hai cheet̃ so gaagar raakh̄ee-alay. 2
ਮੰਦਰੁ ਏਕੁ ਦੁਆਰ ਦਸ ਜਾ ਕੇ ਗਉ ਚਰਾਵਨ ਛਾਡੀਅਲੇ॥	mandar̄ ayk̄ du-aar das jaa kay ga-oo charaavan ch̄haadee-alay.
ਪਾਂਚ ਕੋਸ ਪਰ ਗਉ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ ਰਾਖੀਅਲੇ॥੩॥	paa ⁿ ch kos par ga-oo charaavat̃ cheet̃ so bachhraa raakh̄ee-alay. 3
ਕਹਤ ਨਾਮਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ॥	khat̃ naamday-o sunhu tilochan baalak paalan pa-ud̄hee-alay.
ਅੰਤਰਿ ਬਾਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ॥੪॥੧॥	antar̄ baahar kaaj birooD̄hee cheet̃ so baarik raakh̄ee-alay. 4 1

Bani Nam Deo Jeo Ki Ram Kali Ghar-1

(The Word of Namdev)

It appears that devotee Nam Dev Ji uttered this *shabad*, in response to a question by his friend Tilochan, that how while keeping himself busy in the worldly chores, particularly doing his professional work of a calico printer, he could keep meditating on God as well. Nam Dev Ji cites many examples from the day-to-day life to explain how, while carrying out his worldly duties, he could keep his mind focused on God.

First citing the example of a child flying a kite, Nam Dev Ji says: “(O’ Tilochan, a boy) brings some paper, cuts it into a kite and then flies it in the sky. (Many times), he may be talking with his friends, but keeps his mind attuned to the kite string. (Similarly, even when I am doing my printing work or talking to customers, still my mind is attuned to God).”(1)

Giving, another example, Nam Dev Ji says: “(O’ Tilochan), just as a goldsmith might be working on his ornament, but his mind remains focused on the gold in it, similarly my mind remains pierced with God’s Name.”(1-pause)

Nam Dev Ji now cites another beautiful metaphor. He says: “(O’ Tilochan), young girls from a city, bring their (earthen) pitchers and go to a river to fill these with water and then walk back joking and talking with each other, but they keep their minds focused on their pitchers. (Similarly while doing my work I keep my mind concentrated on God).”(2)

Presenting yet another example to make his point, he says: “(O’ Tilochan, sometimes a cow herder may) untether cows from a (big) house with ten gates to graze. He may be grazing the cows five miles away, (but each cow) keeps its mind focused on the calf. (Similarly my ten organs, may be doing work, yet my mind remains attuned to God).”(3)

Concluding his response with yet another vivid example, Nam Dev Ji says: “Listen O’ Tilochan, Nam Dev says that just as a mother puts her child in a cradle and gets busy in daily chores both inside and outside of that room, she keeps her mind centered on the child, (similarly even while doing my worldly chores, my mind keeps meditating on God).”(4-1)

The message of this *shabad* is that we should be in so much love and attunement with God that even when we are doing worldly things and fulfilling our daily duties, our mind should remain attuned to God.

ਬੇਦ ਪੁਰਾਨ ਸਾਸਤ੍ਰ ਆਨੰਤਾ ਗੀਤ ਕਬਿਤ ਨ ਗਾਵਉਗੋ॥

bayd puraan saastar aanantaa geet kabit na
gaav-ogo.

ਪੰਨਾ ੯੭੩

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ਅਖੰਡ ਮੰਡਲ ਨਿਰੰਕਾਰ ਮਹਿ ਅਨਹਦ ਬੇਨੁ ਬਜਾਵਉਗੋ॥੧॥

akhand mandal nirankaar meh anhad bayn
bajaav-ogo. ||1||

ਬੈਰਾਗੀ ਰਾਮਹਿ ਗਾਵਉਗੋ॥

bairagee raameh gaav-ogo.

ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ ਰਾਤਾ ਆਕੁਲ ਕੈ ਘਰਿ ਜਾਉਗੋ॥੧॥
ਰਹਾਉ॥

sabad aateet anaahad raataa aakul kai ghar
jaa-ugo. ||1|| rahaa-o.

ਇਤਾ ਪਿੰਗੁਲਾ ਅਉਰੁ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ ਰਹਾਉਗੋ॥

irhaa pingulaa a-or sukhmanaa pa-unai
bandh rahaa-ugo.

ਚੰਦ ਸੂਰਜ ਦੁਇ ਸਮ ਕਰਿ ਰਾਖਉ ਬ੍ਰਹਮ ਜੋਤਿ ਮਿਲਿ
ਜਾਉਗੋ॥੨॥

chand sooraj du-ay sam kar raakha-o
barahm jot mil jaa-ugo. ||2||

ਤੀਰਥ ਦੇਖਿ ਨ ਜਲ ਮਹਿ ਪੈਸਉ ਜੀਅ ਜੰਤ ਨ ਸਤਾਵਉਗੋ॥

tirath daykh na jal meh paisa-o jee-a jant na
sataav-ogo.

ਅਠਸਠਿ ਤੀਰਥ ਗੁਰੂ ਦਿਖਾਏ ਘਟ ਹੀ ਭੀਤਰਿ ਨਾਉਗੋ॥੩॥

athasath tirath guroo dikhaa-ay ghat hee
bheetar naa-ogo. ||3||

ਪੰਚ ਸਹਾਈ ਜਨ ਕੀ ਸੋਭਾ ਭਲੋ ਭਲੋ ਨ ਕਹਾਵਉਗੋ॥

panch sahaa-ee jan kee sobhaa bhalo bhalo
na kahaav-ogo.

ਨਾਮਾ ਕਹੈ ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਸੁੰਨ ਸਮਾਧਿ ਸਮਾਉਗੋ॥੪॥੨॥

naamaa kahai chit har si-o raataa sunn
samaadh samaa-ugo. ||4||2||

In the previous *shabad* Nam Dev Ji described in very pictorial ways how we should be attuned to God while doing our daily chores. In this *shabad*, he goes one step further and states that except for simple loving devotion of God, he doesn’t care about any of the rituals, such as singing songs and poems from *Vedas* and *Puranas*, doing breathing exercises, or bathing at holy places.

He says: “(O’ my friends), I don’t sing any of the innumerable songs and poems from *Vedas*, *Puranas*, or *Shastras*. Because, attuning myself to the imperishable region of the Formless, I play the flute of continuous divine music.”(1)

Generally, when we meditate on God we hope to get many of our desires fulfilled, but Nam Dev Ji says: “Becoming desireless renouncer through the word (of the Guru), I am singing (praises of) God. I have been imbued with the love of the indestructible God. (In this way), I would reach the house of God, who has no lineage.”(1-pause)

Next commenting on the breathing exercises and the ritualistic baths which many yogis practice, Nam Dev Ji says: “I have laid aside (as unnecessary) any such exercises as

holding breath in *Irta, Pingla, or Sukhmana* (the left and right nostrils or the central nerve). I keep both sun and moon (the left and right nostrils) in balance, (and by doing so), I would merge in the light of all pervading God.”(2)

Now Nam Dev Ji comments on the rituals of bathing at the pilgrimage stations. He says: “On seeing any holy place, I don’t enter the water and (unnecessarily) bother the insects and creatures (living in the water). The Guru has revealed to me (all) the sixty eight holy places (within my body, so I) bathe within my mind itself.”(3)

Nam Dev Ji concludes the *shabad* by indirectly commenting on a common inner desire of many people like us who might be doing a little bit of ritualistic worship to be known as holy or pious persons. He says: “I would not care to be known as a good or pious person, by my friends and mates or yearn for the praise of people. (In short), I Nama say that my mind has been imbued with the love of God and I would merge in His thoughtless trance.”(4-2)

The message of this *shabad* is that to enjoy bliss of union with God, there is no need to sing songs and poems from holy books like *Vedas, Puranas, and Shastras*. There is also no need to do any breathing exercises or bathe at holy places. All we need to do is to meditate on God with loving devotion and try to experience the bliss of His presence within our own body.

ਮਾਇ ਨ ਹੋਤੀ ਬਾਪੁ ਨ ਹੋਤਾ ਕਰਮੁ ਨ ਹੋਤੀ ਕਾਇਆ॥

maa-ay na hoṭee baap na hoṭaa karam na
hoṭee kaa-i-aa.

ਹਮ ਨਹੀ ਹੋਤੇ ਤੁਮ ਨਹੀ ਹੋਤੇ ਕਵਨੁ ਕਹਾਂ ਤੇ ਆਇਆ॥੧॥

ham nahee hoṭay tum nahee hoṭay kavan
kahaa^N tay aa-i-aa. ||1||

ਰਾਮ ਕੋਇ ਨ ਕਿਸ ਹੀ ਕੇਰਾ॥

raam ko-ay na kis hee kayraa.

ਜੈਸੇ ਤਰਵਰਿ ਪੰਖਿ ਬਸੇਰਾ॥੧॥ ਰਹਾਉ॥

jaisay tarvar pankh basayraa. ||1|| rahaa-o.

ਚੰਦੁ ਨ ਹੋਤਾ ਸੂਰੁ ਨ ਹੋਤਾ ਪਾਨੀ ਪਵਨੁ ਮਿਲਾਇਆ॥

chand na hoṭaa soor na hoṭaa paanee pavan
milaa-i-aa.

ਸਾਸਤੁ ਨ ਹੋਤਾ ਬੇਦੁ ਨ ਹੋਤਾ ਕਰਮੁ ਕਹਾਂ ਤੇ ਆਇਆ॥੨॥

saasat na hoṭaa bayd na hoṭaa karam kahaa^N
tay aa-i-aa. ||2||

ਖੋਚਰ ਭੂਚਰ ਤੁਲਸੀ ਮਾਲਾ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ॥

khaychar bhoochar tulsee maalaa gur
parsaadee paa-i-aa.

ਨਾਮਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਇਆ॥੩॥੩॥

naamaa paraṅvai param tat hai satgur ho-ay
lakhaa-i-aa. ||3||3||

In the previous *shabad*, Nam Dev Ji advised us that to enjoy the bliss of union with God, there is no need to sing songs and poems from holy books like *Vedas, Puranas, and Shastras*. In this *shabad*, he again stresses meditating on the formless God instead of doing idol worship or other ritualistic deeds.

He asks us to think back to the origin of this universe, and says: “When there was no mother and no father, then there was neither anybody nor any deed. Neither you, nor I existed, (nor nobody knew) who come from where.”(1)

Realizing the above fundamental concept, Nam Dev Ji humbly prays to God, and says: “O’ God nobody belongs to anybody. (Our situation is) like those birds, who happen to come and reside on a tree (for a short while)?”(1-pause)

Resuming his inquiry, he says: “When there was no Moon, no Sun and when water and air were absorbed (in God Himself); when there was no *Shastras*, and no *Vedas*, from where did (the question of any good or bad) deed arise?”(2)

Nam Dev Ji concludes the *shabad* by stating how he worships God, and from where he has obtained that true wisdom. He says: “Through Guru’s grace, I have learned the essence of doing inhaling and exhaling exercises, counting rosary made of *Tulsi* wood. Nam Dev submits, that the true Guru has taught him (that God) is the supreme essence.”(3-3)

The message of this *shabad* is that our relatives are like birds, who happen to come and sit on a tree for a short while. It is God, only who has been there before anything including sun, moon, or *Vedas* came into existence. So instead of bothering about any ritualistic worship, we should seek the guidance of the Guru who can teach us, how to meditate upon and realize God.

ਰਾਮਕਲੀ ਘਰੁ ੨॥

ਬਾਨਾਰਸੀ ਤਪੁ ਕਰੈ ਉਲਟਿ ਤੀਰਥ ਮਰੈ ਅਗਨਿ ਦਰੈ
ਕਾਇਆ ਕਲਪੁ ਕੀਜੈ॥
ਅਸੁਮੇਧ ਜਗੁ ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ
ਸਰਿ ਤਉ ਨ ਪੂਜੈ॥੧॥
ਛੋਡਿ ਛੋਡਿ ਰੇ ਪਾਖੰਡੀ ਮਨ ਕਪਟੁ ਨ ਕੀਜੈ॥
ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਤ ਨਿਤਹਿ ਲੀਜੈ॥੧॥ ਰਹਾਉ॥

ਗੰਗਾ ਜਉ ਗੋਦਾਵਰਿ ਜਾਈਐ ਕੁੰਡਿ ਜਉ ਕੇਦਾਰ ਨਾਈਐ
ਗੋਮਤੀ ਸਹਸ ਗਉ ਦਾਨੁ ਕੀਜੈ॥
ਕੋਟਿ ਜਉ ਤੀਰਥ ਕਰੈ ਤਨੁ ਜਉ ਹਿਵਾਲੇ ਗਾਰੈ ਰਾਮ ਨਾਮ
ਸਰਿ ਤਉ ਨ ਪੂਜੈ॥੨॥

ਅਸੁ ਦਾਨ ਗਜ ਦਾਨ ਸਿਹਜਾ ਨਾਰੀ ਭੂਮਿ ਦਾਨ ਐਸੇ ਦਾਨੁ
ਨਿਤ ਨਿਤਹਿ ਕੀਜੈ॥
ਆਤਮ ਜਉ ਨਿਰਮਾਇਲੁ ਕੀਜੈ ਆਪ ਬਰਾਬਰਿ ਕੰਚਨੁ
ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਉ ਨ ਪੂਜੈ॥੩॥

ਮਨਹਿ ਨ ਕੀਜੈ ਰੋਸੁ ਜਮਹਿ ਨ ਦੀਜੈ ਦੇਸੁ ਨਿਰਮਲ
ਨਿਰਬਾਣ ਪਦੁ ਚੀਨਿ ਲੀਜੈ॥
ਜਸਰਥ ਰਾਇ ਨੰਦੁ ਰਾਜਾ ਮੇਰਾ ਰਾਮ ਚੰਦੁ ਪ੍ਰਣਵੈ ਨਾਮਾ
ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥੪॥੪॥

raamkalee ghar 2.

banaarsee tap karai ulat tīrath marai agan dūhai
kaa-i-aa kalap keejai.
asumayDh jag keejai sonaa garabh dāan dēejai
raam naam sar t̄a-oo na poojai. ||1||
chhod chhod ray paakhandee man kapat na
keejai.
har kaa naam nit̄ nit̄eh leejai. ||1|| rahaa-o.

gangaa ja-o godaavar jaa-ee-ai kumbh ja-o
kaydāar n̄aa-ee-ai gomtee sahas ga-oo dāan
keejai.
kot ja-o tīrath karai tan ja-o hivaalay gaarai raam
naam sar t̄a-oo na poojai. ||2||

as dāan gaj dāan sihjaa naaree bhoom dāan aiso
dāan nit̄ nit̄eh keejai.
aatam ja-o nirmaa-il keejai aap baraabar kanchan
dēejai raam naam sar t̄a-oo na poojai. ||3||

maneh na keejai ros jameh na dēejai dos nirmal
nirbaan pad cheeneh leejai.
jasrath raa-ay nan̄d̄ raajaa mayraa raam chand̄
paranvai naamaa tat̄ ras amrit̄ peejai. ||4||4||

Ram Kali Ghar-2

In the previous *shabad* (4-2), Nam Dev Ji advised us that to enjoy bliss of union with God, there is no need to sing songs and poems from holy books like *Vedas*, *Puranas*, and *Shastras*. In this *shabad*, he again stresses upon meditating on the formless God and tells us how the merit of meditating on God’s Name far exceeds the merit of doing any kind of difficult rituals, torturous worships, or the most lavish acts of charity.

He says: “(O’ my mind, if any one) does penance in (the holy city of) *Banaras* hanging upside down, dies at a holy place, burns oneself in fire, rejuvenates the body (through

yogic exercises), performs horse sacrificial feast, or gives gold concealed (in fruits) as charity; (still all such things) do not equal (the merit of meditating on) God's Name.”(1)

Therefore addressing his mind (actually us), Nam Dev Ji says: “O’ my hypocritical mind, forsake (all such things) don’t practice such false practices, instead meditate on God’s Name daily.”(1-pause)

Continuing his comments on the ritualistic deeds and acts of charity, he says: “(O’ my mind), we may go to the holy rivers (like) *Ganges* or *Godawari* at the time of the fair of *Kumbh* (the special auspicious occasion which comes after twelve years), bathe (at holy places like) *Kedar Nath*, give thousands of cows in charity at the bank of (holy) river *Gomti*, do millions of pilgrimages, or let our body be consumed in the in the snows of Himalayas, (but still the merit of all such practices), don’t equal (meditating on) God’s Name.”(2)

Now particularly commenting on the uselessness of most lavish charities, Nam Dev Ji says: “(O’ my mind, even if we) give horses, elephants, women along with beds, or lands, and give such charities everyday; purify our body, and give gold equal to our weight in charity, (still all these deeds) do not reach (the merit of meditating on) God’s Name.”(3)

Nam Dev Ji concludes the *shabad* by saying: “(O’ my mind, if you continue to remain engrossed in such ritualistic practices, then) don’t be angry or blame the demon of death (for torturing you.) Acquaint yourself with the immaculate desireless status, (and for that) Nam Dev submits that we should meditate on God’s Name and thus drink the essence all the nectars. (For me this Name itself is) my king *Ram* the son of king *Dashrath*.”(4-4)

The message of this *shabad* is that we should not worry about doing pilgrimages, giving to charities, doing torturous penances, and ritualistic worships. Instead forsaking all such false and hypocritical practices, we should meditate on God’s Name, whose merit far exceeds that of any other ritual worship or act of charity.

ਰਾਮਕਲੀ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ

raamkalee baneeravidāas jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oᳵkaar satgur parsaad.

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ॥

parhee-ai gunee-ai naam sabh sunee-ai
anbha-o bhāa-o na darsai.

ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ॥੧॥

lohaa kanchan hiran ho-ay kaisay ja-o paarseh
na parsai. ||1||

ਪੰਨਾ ੯੭੪

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ਦੇਵ ਸੰਸੈ ਗਾਠਿ ਨ ਛੁਟੈ॥

dayv sansai gaaᳵ᳚᳚ na chhootai.

ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਇਨ ਪੰਚਹੁ ਮਿਲਿ
ਲੁਟੇ॥੧॥ ਰਹਾਉ॥

kaam kroDh maa-i-aa mad matsar in panchahu
mil lootay. ||1|| rahaa-o.

ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ॥

ham bad kab kuleen ham pandit ham jogee
sani-aasee.

ਗਿਆਨੀ ਗੁਨੀ ਸੂਚ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ
ਨਾਸੀ॥੨॥

gi-aanee gunee soor ham daatay ih buDh
kabeh na naasee. ||2||

ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹੀ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ॥

kaho ravidāas sabhāi nahee samjhas bhool
paray jaisay ba-uray.

ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ॥੩॥੧॥

mohi aDhaar naam naaraa-in jeevan paraan
Dhan moray. ||3||1||

Ram Kali Bani Ravi Das Ji Ki**(Word of Ravi Das Ji)**

In this *shabad* devotee Ravi Das Ji lays before us the mirror showing the state of our minds and illustrates how in spite of listening to sermons and reading holy books we still remain under the control of our evil tendencies, such as lust, anger, and greed. He tells us what the basic reason is behind it and therefore what the remedy to cure our problem is.

First commenting on our life, Ravi Das Ji says: “(O’ my friends), we read, reflect and listen to all (sermons about God’s) Name, but still we are unable to see the sight of (God), the embodiment of wisdom and love. (The reason is that a piece of) iron cannot become pure gold, unless it comes in touch with the philosopher’s stone; (similarly a sinner cannot become virtuous unless he or she meets and follows the Guru).”(1)

Now Ravi Das Ji addresses God and expresses his powerlessness. He says: “O’ God, (in spite of reading holy books, and listening to sermons), the knot of our doubts doesn’t get loose. (It looks like) banding together (the impulses of) lust, anger, worldly attachment, pride, and jealousy have robbed us (of our virtues).”(1-pause)

Commenting on our arrogance, Ravi Das Ji says: “(O’ God), some claim they are great poets, some boast about their high caste, while others feel conceited as being *pundits*, yogis or *sanyasis* (recluses. In this way), our habit of feeling conceited about being wise, meritorious, brave, or large hearted, never goes away.”(2)

In conclusion, he says: “O’ Ravi Das say, that just as mad persons go astray, similarly all of us don’t understand (the reality. But) for me, God’s Name is my support, my life and my wealth.”(3-1)

The message of this *shabad* is that if we want to enjoy the presence of God within us, then we have to seek the guidance of the Guru. Without his guidance all our readings of scriptures or listening to sermons would be of no avail and we would keep getting misled by our false self-conceit, lust, anger, and greed.

ਰਾਮਕਲੀ ਬਾਣੀ ਬੋਣੀ ਜੀਉ ਕੀ

raamkalee baṇee bayṇee jee-o kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur p̄arsaad.

ਇਤਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ॥

irḥaa pingulaa a-or sukhmanaa teen baseh
ik ṭḥaa-ee.

ਬੋਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ॥੧॥

bayṇee sangam ṭah piraag man majan karay
ṭṭḥaa-ee. ||1||

ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ॥

sanṭahu ṭahaa niranjan raam hai.

ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ॥

gur gam cheenai birlaa ko-ay.

ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਈਆ ਹੋਇ॥੧॥ ਰਹਾਉ॥

ṭahaaⁿ niranjan rama-ee-aa ho-ay. ||1||
rahaa-o.

ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ॥

dayv sathanai ki-aa neesaanee.

ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ॥

ṭah baajay sabad anaahad baṇee.

ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ॥

ṭah chand na sooraj pa-ṭṭ na paanee.

ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ॥੨॥

saakh^{ee} jaagee gurmukh^h jaan^{ee}. ||2||

ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ॥
ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ॥
ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੇਉ॥
ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ॥੩॥

upjai gi-aan durmat^h ch^heejai.
amrit^h ras gaganantar^h bh^heejai.
ays kalaa jo jaanai bh^hay-o.
bh^haytai taas param gurday-o. ||3||

ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ॥
ਊਪਰਿ ਹਾਟੁ ਹਾਟੁ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ॥੪॥

dasam du-aaraa agam apaaraa param
purakh^h kee ghaatee.
ooper haat haat par aalaa aalay bh^hee^tar
thaatee. ||4||

ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੁ ਨ ਸੋਵੈ॥
ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਪਿ ਪਲੋਵੈ॥
ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ॥
ਮਨੁਆ ਉਲਟਿ ਸੁੰਨ ਮਹਿ ਗਹੈ॥੫॥

jaagat^h rahai so kabahu na sovai.
teen tilok samaaD^h palovai.
beej man^tar lai hir^dai rahai.
manoo-aa ulat sunn meh gahai. ||5||

ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ॥
ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ॥
ਗੁਰ ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ॥
ਮਨੁ ਤਨੁ ਅਰਪੈ ਕ੍ਰਿਸਨ ਪਰੀਤਿ॥੬॥

jaagat^h rahai na alee-aa bh^haakh^hai.
paacha-o indree bas kar raakh^hai.
gur kee saakh^{ee} raakh^hai chee^t.
man tan arpai krisan paree^t. ||6||

ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ॥
ਅਪਨਾ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੇ॥
ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੋ ਮੂਲੁ॥
ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ॥
ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ॥
ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ॥੭॥

kar palav saakh^haa beechaaray.
apnaa janam na joo-ai haaray.
asur na^dee kaa banD^hai mool.
pach^hhim fayr char^haaavai soor.
ajar jarai so nijhar j^harai.
jagannaath si-o gosat karai. ||7||

ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ॥
ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰਿ॥
ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹੈ॥
ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਹੈ॥੮॥

cha-umukh^h deevaa jot^h du-aar.
paloo anat^h mool bichkaar.
sarab kalaa lay aapay rahai.
man maan^{ak} rat^{naa} meh guhai. ||8||

ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ॥
ਮਾਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ॥
ਪੰਚ ਸਬਦ ਨਿਰਮਾਇਲ ਬਾਜੇ॥
ਢੁਲਕੇ ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ॥
ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ॥
ਬੋਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ॥੯॥੧॥

mastak padam du-aalai man^{ee}.
maahi niranjan taribhavan^h D^hanee.
panch saba^d nirmaa-il baajay.
dh^hulkay chavar sank^h ghan gaajay.
dal mal daa^tahu gurmukh^h gi-aan.
bay^{nee} jaachai tayraa naam. ||9||1||

Ram Kali Baani Beni Jeo Ki

(The Word of Beni Ji)

The devotee Beni Ji's full name was Braham Bhatt Beni. He was perhaps born in 1573 in Asni Nagar, India. He was known as a true devotee of God. During his time, there was a

great influence of the yogic system of worship in India. But Beni Ji did not subscribe to that belief. In this *shabad*, he shares with us his own belief where God resides, and how to reach Him. Yogis lay a great stress on breathing exercises and postures. According to them, if you breathe in particular ways through *Irra*, *Pingla*, and *Sukhmana* (the left, right, and central channels, from the nose to the brain), while focusing your mind at their confluence at a point between the eyebrows, you would enjoy divine bliss. Another thing, in which both yogis and brahmins believe very much, is bathing at Paraag (*Allahabad* India), which is situated at the junction of three holy rivers Ganges, Yamuna, and Saraswati. Beni Ji tells us what he believes.

First referring to the above two beliefs, Beni Ji describes his own belief and says: “(O’ my friends, one who by Guru’s grace has reached the state of union with God, has obtained true knowledge about all things which yogis claim. Such a person knows that all the three channels called *Irra*, *Pingla*, and *Sukhmana*; abide in one place (in the tenth gate or the brain, where God resides). That place itself is like Paraag, the holy junction (of three rivers), where the mind bathes and by focusing at that place, that the mind bathes.”(1)

He declares: “O’ saints, at that place (in the body), resides the immaculate God. But it is only a rare person, who through the Guru given knowledge, reaches there and becomes acquainted with the immaculate all-pervading God.”(1-pause)

Now Beni Ji describes some of the identifying signs of that holy spot where God resides. He says: “(If you ask), what is the (distinguishing) sign of God’s abode? (The answer is) that there plays the non-stop melody of the (divine) word. (On reaching that spot or state, one feels such peace and contentment, that one doesn’t feel the necessity for anything including) sun, moon, air, or water. By Guru’s grace, there one’s intellect is awakened and one witnesses (God).”(2)

Giving more details of that divine experience, Beni Ji says: “(In that state), true wisdom springs forth, and one’s evil intellect is destroyed. One’s tenth gate (a special place in the brain) is soaked with the relish of the immortalizing divine nectar. The one who understands the secret of this art (to reach that state) meets the supreme God.”(3)

Explaining the tenth gate and its location, Beni Ji says: “(O’ my friends), the tenth gate is beyond the understanding of ordinary sense organs, and is inaccessible. This is the lofty place, where the incomprehensible and infinite God resides. There is like a shop in a high place (in the head). In that shop is a niche (in the brain) and in that niche God resides.”(4)

After describing the nature and signs of God’s abode, Beni Ji explains the conduct of that fortunate devotee who has been blessed with such divine experience. He says: “(The one who has realized God in one’s self) remains awake (to the worldly illusions) and never sleeps (or becomes unaware of the false worldly illusions. That person) remains in such a trance of divine meditation that for him or her all the three worlds and the three modes of *Maya* (the impulses for vice, virtue, or power) vanish. That person enshrines the seed mantra (of God’s Name) in the mind. Diverting the mind away (from worldly desires), keeps it immersed in that state of void (in the mind, where no thoughts of any kind arise).”(5)

Elaborating on the traits of such a devotee, Beni Ji says: “(Such a person) remains awake (to the worldly illusions) and never tells lies. That person keeps all the five senses (of

touch, taste, smell, speech, and sight) under control. Such a person keeps the Guru's advice enshrined in the mind, and dedicates the mind and body to God's love."(6)

Now narrating in a pictorial way, how such a God-oriented person views and thinks about the world, Beni Ji says: "(O' my friends, such a true lover of God) deems this word (like the fingers) of the hand (or like the) branches (of a tree. Forsaking God, that person doesn't get engrossed in worldly affairs, and thus) doesn't lose (the game of) his or her life in the gamble, as if he or she) plugs the very source of the stream of evil (inclinations. As if) turning his or her mind away from the west (or spiritual darkness), he or she raises it in the direction of the sun (of divine knowledge. In this way), when one bears the unbearable (experience of divine revelation), a steady stream of nectar trickles (from one's mind), and one converses with God of the universe." (7)

Continuing to describe the bliss one enjoys in this state of divine revelation, Beni Ji says: "(In that divine state, one feels that the light of divine knowledge is spreading in all directions, as if) a four faced lamp is lighting in one's tenth gate, and one realizes that the limitless God is like the root in the midst of all and the rest of the worldly things are like its leaves. God Himself resides there with all His powers, and remains hidden in the pearls and diamonds like mind."(8)

Beni Ji concludes the *shabad* by narrating some more outward and inward signs of a truly devoted person, who successfully reaches the tenth gate, where God resides. He says: "(O' my friends), deep within (such a devotee), the immaculate God of the three worlds comes to reside. (As a result, that devotee's) forehead (starts sparkling with such a divine glow, as if) there is a lotus in his or her forehead and around it are many jewels. Within that person plays such melodious music, as if all the five (sublime) musical melodies are playing. (Then the devotee is in such high spirits, as if he or she is a mighty emperor, and) over whom are waving the fly brushes, and many conches are loudly sounding. Being equipped with the Guru's wisdom, such a devotee annihilates the demons (of evil impulses. O' God, that is why), *Beni* begs for Your Name."(9-1)

The message of this *shabad* is that if we want to enjoy the most blissful experience, as if in our brain are playing the five non-stop divine melodies, and we are in such a state of peace and bliss, that we don't care for anything including the sun, moon, air, or water, then we should try to realize God through the Guru's word. For that we don't need to go through the inhalation or exhalation exercises, advocated by yogis. Just by meditating on God's Name with true love and devotion, we can realize God within ourselves, relish that divine nectar and enjoy such divine bliss, as if we are the rulers of the entire world.

ਪੰਨਾ ੯੭੫

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ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੪

raag nat naaraa-in mehlaa 4

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

ik-oⁿkaar satⁿ naam kartaa purakh
nirb^hah-o nirvair akaal mooratⁿ ajooonee
sai^hahⁿ gur p^rsaa^d.

ਮੇਰੇ ਮਨ ਜਪਿ ਅਹਿਨਿਸਿ ਨਾਮੁ ਹਰੇ॥
ਕੋਟਿ ਕੋਟਿ ਦੇਖ ਬਹੁ ਕੀਨੇ ਸਭ ਪਰਹਰਿ ਪਾਸਿ ਧਰੇ॥੧॥
ਰਹਾਉ॥

mayray man jap ahinis naam haray.
kot kot dokhⁿ baho keenay sabhⁿ parhar paas
D^haray. ||1|| rahaa-o.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹਿ ਆਰਾਧਹਿ ਸੇਵਕ ਭਾਇ ਖਰੇ॥	har har naam jaapeh aaraaDheh sayvak bhaa-ay kharay.
ਕਿਲਬਿਖ ਦੇਖ ਗਏ ਸਭ ਨੀਕਰਿ ਜਿਉ ਪਾਨੀ ਸੈਲੁ ਹਰੇ॥੧॥	kilbikh dokh ga-ay sabh neekar ji-o paanee mail haray. 1
ਖਿਨੁ ਖਿਨੁ ਨਰੁ ਨਾਰਾਇਨੁ ਗਾਵਹਿ ਮੁਖਿ ਬੋਲਹਿ ਨਰ ਨਰਹਰੇ॥	khin khin nar naaraa-in gaavahi mukh boleh nar narharay.
ਪੰਚ ਦੇਖ ਅਸਾਧ ਨਗਰ ਮਹਿ ਇਕੁ ਖਿਨੁ ਪਲੁ ਦੂਰਿ ਕਰੇ॥੨॥	panch dokh asaaDh nagar meh ik khin pal door karay. 2
ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਹਰਿ ਕੇ ਭਗਤ ਹਰੇ॥	vadbhaagee har naam Dhi-aavahi har kay bhagat haray.
ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਜਾਚਉ ਮੈ ਮੂੜ ਮੁਗਧ ਨਿਸਤਰੇ॥੩॥	tin kee sangat deh parabh jaacha-o mai moorh mugaDh nistaray. 3
ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਧਾਰਿ ਜਗਜੀਵਨ ਰਖਿ ਲੇਵਹੁ ਸਰਨਿ ਪਰੇ॥	kirpaa kirpaa Dhaar jagjeevan rakh layvhu saran paray.
ਨਾਨਕੁ ਜਨੁ ਤੁਮਰੀ ਸਰਨਾਈ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰੇ॥੪॥੧॥	naanak jan tumree sarnaa-ee har raakhho laaj haray. 4 1

Rag Nat Narayan Mehla-4

Guru Ji begins this new musical measure *Rag Natt Narayan* by first stressing upon the importance of God's Name and the company of God-oriented immaculate persons.

Addressing his mind (actually us), he says: "O' my mind, day and night (at all times), worship God's Name. (Because, even if) one has committed millions of sins, God's Name casts away and lays aside (all those sins)." (1-pause)

Describing how God's Name drives out all one's sinful tendencies, he says: "They (who sincerely) worship and meditate on God's Name, become true devotees and their life conduct also becomes truly (sincere). Just as water drives out the dirt (from within the clothes, similarly they who meditate on God's Name), all sins and evils are driven out of them." (1)

Elaborating on the blessings of meditating on God's Name, Guru Ji says: "At each and every moment, again and again, they who sing praises of God and utter God's Name from their tongue, in an instant (God's Name) drives out the five incurable maladies (of lust, anger, greed, attachment, and ego) from their body." (2)

Indicating how much he values and respects those who meditate on God's Name, Guru Ji says: "(O' my friends), very fortunate are those devotees of God, who meditate on God's Name. O' God, I beg (You) to bless me with the company of such people, so that even a stupid fool like me (may also) be emancipated." (3)

Guru Ji concludes the *shabad* with a prayer for God's mercy and says: "O' God, the supporter of the world, (please) show mercy and save (me). Slave Nanak has sought Your refuge. Please save my honor, O' God." (4-1)

The message of this *shabad* is that if we want all our sins washed off, then we should seek the company of God-oriented persons, and in their company sing praises of God and meditate on His Name.

ਨਟ ਮਹਲਾ ੪॥

ਰਾਮ ਜਪਿ ਜਨ ਰਾਮੈ ਨਾਮਿ ਰਲੇ॥
ਰਾਮ ਨਾਮੁ ਜਪਿਓ ਗੁਰ ਬਚਨੀ ਹਰਿ ਧਾਰੀ ਹਰਿ ਕ੍ਰਿਪਲੇ॥੧॥
ਰਹਾਉ॥

ਹਰਿ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਜਨ ਜਪਿ ਮਿਲਿ ਸਲਲ
ਸਲਲੇ॥
ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਮ ਜਨ ਕੈ ਬਲਿ
ਬਲਲੇ॥੧॥

ਪੁਰਖੋਤਮੁ ਹਰਿ ਨਾਮੁ ਜਨਿ ਗਾਇਓ ਸਭਿ ਦਾਲਦ ਦੁਖ
ਦਲਲੇ॥
ਵਿਚਿ ਦੇਹੀ ਦੋਖ ਅਸਾਧ ਪੰਚ ਧਾਤੂ ਹਰਿ ਕੀਏ ਖਿਨ
ਪਰਲੇ॥੨॥

ਹਰਿ ਕੇ ਸੰਤ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਜਿਉ ਦੇਖੈ ਸਸਿ ਕਮਲੇ॥
ਉਨਵੈ ਘਨੁ ਘਨੁ ਘਨਿਹਰੁ ਗਰਜੈ ਮਨਿ ਬਿਗਸੈ ਮੋਰ
ਮੁਰਲੇ॥੩॥

ਹਮਰੈ ਸੁਆਮੀ ਲੋਚ ਹਮ ਲਾਈ ਹਮ ਜੀਵਹਿ ਦੇਖਿ ਹਰਿ
ਮਿਲੇ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਅਮਲ ਹਰਿ ਲਾਏ ਹਰਿ ਮੇਲਹੁ ਅਨਦ
ਭਲੇ॥੪॥੨॥

nat mehlaa 4.

raam jap jan raamai naam ralay.
raam naam japi-o gur bachnee har Dhaaree
har kiraplay. ||1|| rahaa-o.

har har agam agochar su-aamee jan jap mil
salal sallay.
har kay sant mil raam ras paa-i-aa ham jan kai
bal ballay. ||1||

purk^ho^tam har naam jan gaa-i-o sab^h daalad
dukh dallay.
vich dayhee dokh asaa^{Dh} panch Dhaato^o har
kee-ay khin parlay. ||2||

har kay sant man pareet lagaa-ee ji-o day^khai
sas kamlay.
unvai g^han g^han g^hanihar garjai man bigsai
mor murlay. ||3||

hamrai su-aamee loch ham laa-ee ham jeeveh
day^kh har milay.
jan naanak har amal har laa-ay har maylhu
anad bhalay. ||4||2||

Nat Mehla-4

In the previous *shabad* Guru Ji advised us to sing praises of God in the company of God-oriented persons, and meditate on God's Name day and night. In this *shabad*, he elaborates on the merits and the blessings we enjoy, when we do that.

He says: “(O’ my friends), by meditating on God’s Name, the devotees have merged in the God’s Name. But, through the Guru’s word, only they have meditated on God’s Name, on whom the merciful God has shown mercy.”(1-pause)

Describing the bliss enjoyed by those who meditate on God’s Name, Guru Ji says: “(O’ my friends, that) God is inaccessible and incomprehensible. Just as upon mixing, two waters become one, (similarly) by meditating on Him, the devotees (become one with Him). I am a sacrifice to those saints, who have enjoyed the relish of God’s Name.”(1)

Listing some specific blessings obtained by those who meditate on God’s Name, Guru Ji says: “(O’ my friends), the devotees, who have uttered the Name of (God), the sublime being, all their poverty and pain has been destroyed. Within us, are the five incurable maladies (of lust, greed, anger, attachment and ego. God) dispels all these in an instant.”(2)

Describing the love and longing of the devotees for their beloved God, Guru Ji says: “(O’ my friends), the saints of God are so imbued with His love, that just as a lotus blooms on seeing the moon, or when listening to the thunder of the low clouds, a peacock starts dancing (in joy, similarly on seeing God, His devotees feel delighted).”(3)

Guru Ji concludes the *shabad*, by describing his own state of mind. He says: “(O’ my friends), within me my Master has put a yearning (for Him), and I survive only on seeing that God. Nanak says, (O’ God), it is You, who has addicted me with Your love, therefore keep me united with You, and that is most enjoyable bliss for me.”(4-2)

The message of this *shabad* is that if we want to meet God and enjoy the pleasure of His company, then joining the company of those saints who are in love with God, we should sing God’s praises, meditate on His Name, and get so absorbed in Him, as water mixing in another body of water becomes one with it.

ਨਟ ਮਹਲਾ ੪॥

nat mehlaa 4.

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਖੇ॥

mayray man jap har har naam sakhay.

ਪੰਨਾ ੯੭੬

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ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਹਮ ਸਤਿਗੁਰ ਚਰਨ
ਪਖੇ॥੧॥ ਰਹਾਉ॥

gur parsaadee har naam Dhi-aa-i-o ham
satgur charan pakhay. ||1|| rahaa-o.

ਉਤਮ ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਹਮ ਪਾਪੀ ਸਰਨਿ ਰਖੇ॥

ootam jagannaath jagdeesur ham paapee
saran rakhay.

ਤੁਮ ਵਡ ਪੁਰਖ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਰਿ ਦੀਓ ਨਾਮੁ ਮੁਖੇ॥੧॥

tum vad purakh deen dukh bhanjan har dee-o
naam mukhay. ||1||

ਹਰਿ ਗੁਨ ਉਚ ਨੀਚ ਹਮ ਗਾਏ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਖੇ॥

har gun ooch neech ham gaa-ay gur satgur
sang sakhay.

ਜਿਉ ਚੰਦਨ ਸੰਗਿ ਬਸੈ ਨਿੰਮੁ ਬਿਰਖਾ ਗੁਨ ਚੰਦਨ ਕੇ ਬਸਖੇ॥੨॥

ji-o chandan sang basai nimm birkhaa gun
chandan kay baskhay. ||2||

ਹਮਰੇ ਅਵਗਨ ਬਿਖਿਆ ਬਿਖੈ ਕੇ ਬਹੁ ਬਾਰ ਬਾਰ ਨਿਮਖੇ॥

hamray avgan bikhii-aa bikhai kay baho baar
baar nimkhay.

ਅਵਗਨਿਆਰੇ ਪਾਥਰ ਭਾਰੇ ਹਰਿ ਤਾਰੇ ਸੰਗਿ ਜਨਖੇ॥੩॥

avgani-aaray paathar bhhaaray har taaray sang
jankhay. ||3||

ਜਿਨ ਕਉ ਤੁਮ ਹਰਿ ਰਾਖਹੁ ਸੁਆਮੀ ਸਭ ਤਿਨ ਕੇ ਪਾਪ
ਕ੍ਰਿਖੇ॥

jin ka-o tum har raakhho su-aamee sabh tin kay
paap karikhay.

ਜਨ ਨਾਨਕ ਕੇ ਦਇਆਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੁਮ ਦੁਸਟ ਤਾਰੇ
ਹਰਣਖੇ॥੪॥੩॥

jan naanak kay da-i-aal parabh su-aamee tum
dusat taaray harnakhay. ||4||3||

Natt Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to meet God and enjoy the pleasure of His company, then joining the society of those saints who are in love with God, we should sing God’s praises and meditate on His Name. In this *shabad*, he advises his own mind and us, to meditate on God’s Name and lists the blessings of doing so.

He says: “O’ my mind, meditate on the Name of God, (who alone is your true) friend. By Guru’s grace I have meditated on God’s Name, therefore I (feel as if, I have) washed true Guru’s feet (humbly served him).”(1-pause)

Expressing his gratitude to God for blessing him with His Name, Guru Ji says: “O’ the supreme Master of the universe, You have provided refuge to me the sinner. (O’ God), You are the supreme Being and destroyer of sufferings of the meek, (by Your grace, my tongue keeps uttering Your Name, as if) You have put Your Name in my mouth.”(1)

Often a question arises in one’s mind, why is it necessary that one must seek the guidance and company of the Guru, for meditating on God’s Name? Why on one’s own can one not sing praises of God? Responding to such questions, Guru Ji says: “(O’ my friends), the merits of God are very high and sublime, and we are very low (and deficient in divine virtues). Therefore, it is only in the company of my friend and mate, the Guru that I have sung God’s praises. Just as by growing near a *Sandal* tree, (a bitter) *Neem* (plant) acquires the (merit of fragrance) of the sandal tree, (similarly by joining the company of the Guru, I too have started meditating on God’s Name and singing His praises).”(2)

Describing the blessings, he has obtained by meditating on God’s Name (indirectly telling us what we can also obtain by doing so), Guru Ji says: “(O’ my friends), I was full of many poisonous (worldly) misdeeds, which I had committed. I was so full of evils and sins, (as if I had become like a) heavy stone (with the load of these sins), but by uniting me with the company of His saints, God ferried me across (the worldly ocean).”(3)

Guru Ji concludes his prayer by saying: “O’ God, you destroy the sins of those you save. O’ the merciful God of devotee Nanak, You have emancipated (even) the demons like *Harnakash* (the legendary king who tried to kill his own son, because he would not forsake worshipping God, so please save me also).”(4-3)

The message of this *shabad* is that even if we have committed many sins and evil deeds, we can still obtain salvation, if under the guidance of the saint (Guru), we sing praises of God and meditate on His Name.

ਨਟ ਮਹਲਾ ੪॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਰਾਮ ਰੰਗੇ॥
ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ ਹਰਿ ਧਿਆਇਓ ਜਨ ਪਗਿ
ਲਗੇ॥੧॥ ਰਹਾਉ॥

ਜਨਮ ਜਨਮ ਕੇ ਭੂਲ ਚੁਕ ਹਮ ਅਬ ਆਏ ਪ੍ਰਭ ਸਰਨਗੇ॥
ਤੁਮ ਸਰਣਾਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਸੁਆਮੀ ਹਮ ਰਾਖਹੁ ਵਡ
ਪਾਪਗੇ॥੧॥

ਤੁਮਰੀ ਸੰਗਤਿ ਹਰਿ ਕੇ ਕੇ ਨ ਉਧਰਿਓ ਪ੍ਰਭ ਕੀਏ ਪਤਿਤ
ਪਵਗੇ॥
ਗੁਨ ਗਾਵਤ ਛੀਪਾ ਦੁਸਟਾਰਿਓ ਪ੍ਰਭਿ ਰਾਖੀ ਧੈਜ ਜਨਗੇ॥੨॥

ਜੇ ਤੁਮਰੇ ਗੁਨ ਗਾਵਹਿ ਸੁਆਮੀ ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਤਿਨਗੇ॥
ਭਵਨ ਭਵਨ ਪਵਿਤ੍ਰ ਸਭਿ ਕੀਏ ਜਹ ਧੂਰਿ ਪਰੀ ਜਨ ਪਗੇ॥੩॥

nat mehlā 4.

mayray man jap har har raam rangay.
har har kirpaa karee jagdeesur har Dhi-aa-i-o
jan pag lagay. ||1|| rahaa-o.

janam janam kay bhool chook ham ab aa-ay
parabh sarangay.
tum sarnaagat̃ partipaalak su-aamee ham
raakho vad paapgay. ||1||

tumree sangat̃ har ko ko na uDhaari-o
parabh kee-ay patit̃ pavgay.
gun gaavat̃ chheepaa dustaari-o parabh
raakhee pajj jangay. ||2||

jo tumray gun gaavahi su-aamee ha-o bal bal
bal tingay.
bhavan bhavan pavitar sabh kee-ay jah
Dhoor paree jan pagay. ||3||

ਤੁਮਰੇ ਗੁਨ ਪ੍ਰਭ ਕਹਿ ਨ ਸਕਹਿ ਹਮ ਤੁਮ ਵਡ ਵਡ ਪੁਰਖ
ਵਡਗੇ॥
ਜਨ ਨਾਨਕ ਕਉ ਦਇਆ ਪ੍ਰਭ ਧਾਰਰੁ ਹਮ ਸੇਵਹ ਤੁਮ ਜਨ
ਪਗੇ॥੪॥੪॥

tumray gun parabh kahi na sakahi ham tum
vad vad purakh vadgay.
jan naanak ka-o da-i-aa parabh Dhaarahu
ham sayvah tum jan pagay. ||4||4||

Nat Mehla-4

In the previous *shabad*, Guru Ji advised us that even if we have committed many sins and evil deeds, we can still obtain salvation, if under the guidance of the saint (Guru), we sing praises of God and meditate on His Name. In this *shabad*, he shows us how to advise our mind to meditate on God's Name and to pray to God for His mercy.

He says: "O' my mind, imbuing yourself with love, meditate on God's Name. The one on whom God of the universe has bestowed His mercy, repairing to the refuge) of His devotees, that person has meditated on God."(1-pause)

Confessing on our behalf, Guru Ji humbly says: "(O' God), after committing blunders birth after birth, we have now come to Your refuge. O' God, You are the protector of those who seek Your shelter, so save us great sinners too."(1)

Invoking the merciful tradition of God of saving His devotees, he says: "(O' God), there is no one who was not saved (after joining) Your company (and seeking Your shelter); O' God, You have sanctified (even the) sinners (who sought Your refuge.) The calico printer *Namdev*, whom calling a demon, (the arrogant pundits) kicked out of the temple, You saved his honor (by turning the front of the temple towards him, and its back towards those pundits)."(2)

Describing his respect for those, who sing God's praises, he says: "O' my Master, I am a sacrifice to those who sing Your praises. Because You have sanctified the houses and places where the dust of their feet fell."(3)

In conclusion, Guru Ji says: "(O' God), we cannot describe Your virtues, because You are the highest of the high. Please, show mercy on devotee Nanak, so that he may also serve at the feet of Your devotees."(4-4)

The message of this *shabad* is that God is so merciful that He has sanctified even the worst sinners, and has saved the honor of His devotees. Therefore, we should pray to God to bless us with the service of His devotees so that in their company, we too may meditate on God's Name, and be blessed.

ਨਟ ਮਹਲਾ ੪॥

ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਨੇ॥
ਜਗੰਨਾਥਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮ ਬਨੇ॥੧॥
ਚਹਾਉ॥

ਹਰਿ ਜਨ ਹਰਿ ਜਸੁ ਹਰਿ ਹਰਿ ਗਾਇਓ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ
ਸੁਨੇ॥

nat mehlaa 4.

mayray man jap har har naam manay.
jagannaath kirpaa parabh Dhaaree mat gurmat
naam banay. ||1|| rahaa-o.

har jan har jas har har gaa-i-o updays guroo
gur sunay.

ਕਿਲਬਿਖ ਪਾਪ ਨਾਮ ਹਰਿ ਕਾਟੇ ਜਿਵ ਖੇਤ ਕ੍ਰਿਸਾਨਿ
ਲੁਨੇ॥੧॥

kilbikh paap naam har kaatay Jiv khayt kirsaan
lunay. ||1||

ਤੁਮਰੀ ਉਪਮਾ ਤੁਮ ਹੀ ਪ੍ਰਭ ਜਾਨਹੁ ਹਮ ਕਹਿ ਨ ਸਕਹਿ
ਹਰਿ ਗੁਨੇ॥

tumree upmaa tum hee parabh jaanhu ham
kahi na sakahi har gunay.

ਜੈਸੇ ਤੁਮ ਤੈਸੇ ਪ੍ਰਭ ਤੁਮ ਹੀ ਗੁਨ ਜਾਨਹੁ ਪ੍ਰਭ ਅਪੁਨੇ॥੨॥

jaisay tum taisay parabh tum hee gun jaanhu
parabh apunay. ||2||

ਮਾਇਆ ਫਾਸ ਬੰਧ ਬਹੁ ਬੰਧੇ ਹਰਿ ਜਪਿਓ ਖੁਲ ਖੁਲਨੇ॥

maa-i-aa faas banDh baho banDhay har japi-o
khul khulnay.

ਜਿਉ ਜਲ ਕੁੰਚਰੁ ਤਦੁਐ ਬਾਂਧਿਓ ਹਰਿ ਚੇਤਿਓ ਮੋਖ
ਮੁਖਨੇ॥੩॥

ji-o jal kunchar tadoo-ai baa^adhⁱ-o har chaytⁱ-o
mokh mukh^hnay. ||3||

ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਤੁਮ ਖੋਜਹੁ ਜੁਗ ਜੁਗਨੇ॥

su-aamee paarbarahm parmaysar tum khojahu
jug jugnay.

ਤੁਮਰੀ ਬਾਹ ਪਾਈ ਨਹੀ ਪਾਵੈ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ
ਵਡਨੇ॥੪॥੫॥

tumree thaah paa-ee nahee paavai jan naanak
kay parabh vadnay. ||4||5||

Nat Mehla-4

In the previous *shabad*, Guru Ji told us that God is so merciful that He has sanctified even the worst sinners, and has saved the honor of His devotees. Therefore, we should pray to God to bless us with the service of His devotees so that in their company, we too may learn to meditate on God's Name with love and devotion, and become worthy of God's grace. In this *shabad* again, Guru Ji cites more examples of God's grace on His worshippers.

He says: "O' my mind, with your full concentration, meditate on God's Name. The intellect of the person on whom God has shown His grace, through Guru's instruction, has been imbued with the love of God's Name."(1-pause)

Now listing the merits of meditating on God's Name, Guru Ji says: "The devotees of God who, upon listening to the Guru's sermon, sang praises of God, His Name destroyed all their sins and evils, just as a farmer reaps his crop."(1)

Humbly confessing his ignorance about the limits and glory of God, he says: "O' God, only You know Your glory only You know; O' God, You alone are like You. We cannot describe Your merits. O' God, You alone know Your merits."(2)

Commenting on the nature of the world and how God protects His devotees, Guru Ji says: "(O' my mind), human beings remain bound in the bonds of *Maya* (the worldly attachments). They who have meditated on God, have had their bonds loosened like that of the elephant who, when caught by an alligator in water, uttered God's Name from its tongue."(3)

Guru Ji concludes this *shabad* by saying: "O' my Master, the all-pervading God, age after age Your devotees have been searching for You. But O' the great God of Nanak, no one has found or could ever find the extent of Your virtues."(4-5)

The message of this *shabad* is that if we want to obtain God who is highest of the high, whose praises are indescribable, and whose merits are without any limit, then we should follow the instructions of the Guru, so that God may show mercy upon us and bless us with the merit of His Name and save us also.

ਨਟ ਮਹਲਾ ੪॥

ਮੇਰੇ ਮਨ ਕਲਿ ਕੀਰਤਿ ਹਰਿ ਪ੍ਰਵਣੇ॥
ਹਰਿ ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰੀ ਲਗਿ ਸਤਿਗੁਰ
ਹਰਿ ਜਪਣੇ॥੧॥ ਰਹਾਉ॥

ਪੰਨਾ ੯੭੭

ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਸਭਿ ਧਿਆਵਹਿ
ਹਰਿ ਰੁੜਣੇ॥
ਜਿਨ ਕਉ ਤੁਮ੍ਹਰੇ ਵਡ ਕਟਾਖ ਹੈ ਤੇ ਗੁਰਮੁਖਿ ਹਰਿ
ਸਿਮਰਣੇ॥੧॥

ਇਹੁ ਪਰਪੰਚੁ ਕੀਆ ਪ੍ਰਭ ਸੁਆਮੀ ਸਭੁ ਜਗਜੀਵਨੁ ਜੁਗਣੇ॥
ਜਿਉ ਸਲਲੈ ਸਲਲ ਉਠਹਿ ਬਹੁ ਲਹਰੀ ਮਿਲਿ ਸਲਲੈ ਸਲਲ
ਸਮਣੇ॥੨॥

ਜੋ ਪ੍ਰਭ ਕੀਆ ਸੁ ਤੁਮ ਹੀ ਜਾਨਹੁ ਹਮ ਨਹ ਜਾਣੀ ਹਰਿ
ਗਹਣੇ॥
ਹਮ ਬਾਰਿਕ ਕਉ ਰਿਦ ਉਸਤਤਿ ਧਾਰਹੁ ਹਮ ਕਰਹ ਪ੍ਰਭੁ
ਸਿਮਰਣੇ॥੩॥

ਤੁਮ ਜਲ ਨਿਧਿ ਹਰਿ ਮਾਨ ਸਰੋਵਰ ਜੋ ਸੇਵੈ ਸਭ ਫਲਣੇ॥
ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹਰਿ ਬਾਂਛੈ ਹਰਿ ਦੇਵਹੁ ਕਰਿ
ਕ੍ਰਿਪਣੇ॥੪॥੬॥

nat mehlā 4.

mayray man kal keerat har parvanay.
har har da-i-aal da-i-aa parabh Dhaaree lag
satgur har jappay. ||1|| rahaa-o.

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har tum vad agam agochar su-aamee sabh
Dhi-aavahi har rurnay.
jin ka-o tumray vad kataakh hai tay gurmukh
har simarnay. ||1||

ih parpanch kee-aa parabh su-aamee sabh
jagjeevan jugnay.
ji-o sallai salal utheh baho lahree mil sallai salal
samnay. ||2||

jo parabh kee-aa so tum hee jaanhu ham nah
jaanee har gahnay.
ham baarik ka-o rid ustat Dhaarahu ham karah
parabhoo simarnay. ||3||

tum jal niDh har maan sarovar jo sayvai sabh
falnay.
jan naanak har har har har baa'chhai har
dayvhu kar kirapnay. ||4||6||

Nat Mehla-4

In the previous many *shabads*, Guru Ji has been advising us to meditate on God's Name and sing His praises. In this *shabad*, he tells us why it is so important and also shows us how to utter God's praises.

First addressing his mind (and indirectly us), Guru Ji says: "O' my mind, in *Kal Yug* (the present age, it is only) singing of (God's) praise which is approved in God's court. But only (the person) upon whom the merciful God has shown mercy, repairing to the Guru's refuge, has meditated (on God)." (1-pause)

Now Guru Ji shows us, how to address God and utter His praise. He says: "O' God, You are the highest inaccessible and incomprehensible Master. O' beautiful God, all worship You. They, on whom is cast the mighty glance of Your grace, through the Guru contemplate on You." (1)

Commenting on God's relationship with the universe, Guru Ji says: "(O' my friends), God the Master has Himself created this expanse of the world. Just as many waves of water rise in the water and then by merging back in it become water again, (similarly all His creation) is connected with that Life of the universe." (2)

However, Guru Ji doesn't want to claim that he knows everything about God. Therefore, he humbly states: "O' God, whatever You have created, only You know (how You did it). We

don't know the depth of God's doings. (We are) Your children, (our only request is that) You install Your praise in our minds, so that we may keep meditating upon You.”(3)

In conclusion, Guru Ji says: “(O' God), You are the ocean (of all treasures). You are like the *Mansarovar* lake (where, the swan like Guru's followers peck at the pearls of Name); whoever serves (and remembers You), obtains all the rewards. (O' God), slave Nanak asks only for Your Name, please show Your mercy and bless him (with this gift).”(4-6)

The message of this *shabad* is that if we want to be accepted in God's court, and enjoy eternal peace and bliss, then we should seek the guidance of the Guru, and ask God to bless us with the sense to sing His praises and meditate on His Name.

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੪ ਪੜਤਾਲ

nat naaraa-in mehlāa 4 parh-ṭaal

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oᳵkaar satgur pargaad.

ਮੇਰੇ ਮਨ ਸੇਵ ਸਫਲ ਹਰਿ ਘਾਲ॥
ਲੇ ਗੁਰ ਪਗ ਰੇਨ ਰਵਾਲ॥
ਸਭਿ ਦਲਿਦ ਭੰਜਿ ਦੁਖ ਦਾਲ॥
ਹਰਿ ਹੋ ਹੋ ਹੋ ਨਦਰਿ ਨਿਹਾਲ॥੧॥ ਰਹਾਉ॥

mayray man sayv safal har ghaal.
lay gur pag rayn ravaal.
sabh dālid bhanj dukh dāal.
har ho ho ho naḍar nihaal. ||1|| rahaa-o.

ਹਰਿ ਕਾ ਗ੍ਰਿਹੁ ਹਰਿ ਆਪਿ ਸਵਾਰਿਓ ਹਰਿ ਰੰਗ ਰੰਗ ਮਹਲ
ਬੇਅੰਤ ਲਾਲ ਲਾਲ ਹਰਿ ਲਾਲ॥
ਹਰਿ ਆਪਨੀ ਕ੍ਰਿਪਾ ਕਰੀ ਆਪਿ ਗ੍ਰਿਹਿ ਆਇਓ ਹਮ ਹਰਿ
ਕੀ ਗੁਰ ਕੀਈ ਹੈ ਬਸੀਨੀ ਹਮ ਹਰਿ ਦੇਖੇ ਭਈ ਨਿਹਾਲ
ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥੧॥

har kaa garihu har aap savaari-o har rang rang
mahal bay-anṯ laal laal har laal.
har aapnee kirpaa karee aap garihi aa-i-o ham
har kee gur kee-ee hai baseethēe ham har
daykḥay bha-ee nihaal nihaal nihaal nihaal.
||1||

ਹਰਿ ਆਵਤੇ ਕੀ ਖਬਰਿ ਗੁਰਿ ਪਾਈ ਮਨਿ ਤਨਿ ਆਨਦੇ
ਆਨੰਦ ਭਏ ਹਰਿ ਆਵਤੇ ਸੁਨੇ ਮੇਰੇ ਲਾਲ ਹਰਿ ਲਾਲ॥

har aavṭay kee khabar gur paa-ee man ṭan
aanḍo aanand bha-ay har aavṭay sunay
mayray laal har laal.

ਜਨ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਮਿਲੇ ਭਏ ਗਲਤਾਨ ਹਾਲ ਨਿਹਾਲ
ਨਿਹਾਲ॥੨॥੧॥੨॥

jan naanak har har milay bha-ay galṭaan haal
nihaal nihaal. ||2||1||7||

Nat Narayan Mehla-4

Parṭtaal

In the previous *shabad* Guru Ji advised us that if we want to be accepted in God's court and enjoy eternal peace and bliss, then we have to seek the guidance of the Guru and ask God to bless us with the sense to sing His praise and meditate on His Name. In this *shabad*, he shares his personal experience and tells us what kind of blessings he received, when through the guidance of the Guru he uttered praises of God and meditated on His Name.

First addressing his mind (actually us), Guru Ji says: “(O' my mind), fruitful is the service (contemplation) of God. Pick up and apply the dust of Guru's feet on your forehead (by humbly serving him. This dust is the) destroyer of all your pains and poverty. (O' my mind, in this way) we are blessed by God's glance of grace.” (1-pause)

Guru Ji now shares his personal experience and tells us what kind of bliss he enjoyed when, as a result of Guru's intercession, God came to abide in his heart. He says: “(O' my friends,

this body is) the house of God, which God Himself has embellished. (Yes, this body is) the colorful palace of the limitless and beautiful God. On His own, God has shown His mercy, and has come to the home (of my body, and revealed Himself to me. For this union), I sought the intercession of the Guru and upon seeing Him, I have been totally delighted.”(1)

Describing, how he felt when he heard about the news of God’s coming and revealing Himself, Guru Ji says: “(O’ my friends), when through the Guru I learnt about the news of the coming of my beloved God, my mind and body were in total bliss and ecstasy. Then on meeting God, slave Nanak was totally lost and dazed by His wonder.”(2-1-7)

The message of this *shabad* is that we should seek the mediation of the Guru, so that by properly guiding us on the right way to meditate on God’s Name, he may make us worthy of God’s grace. Showing His mercy, God may reveal His presence in our heart, and we may enjoy the wonderful experience of His sight.

ਨਟ ਮਹਲਾ ੪॥

ਮਨ ਮਿਲੁ ਸੰਤਸੰਗਤਿ ਸੁਭਵੰਤੀ॥
ਸੁਨਿ ਅਕਥ ਕਥਾ ਸੁਖਵੰਤੀ॥
ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਲਹੰਤੀ॥
ਹਰਿ ਹੋ ਹੋ ਹੋ ਲਿਖਤੁ ਲਿਖੰਤੀ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗ ਵਿਚਿ ਊਤਮ ਮਤਿ ਗੁਰਮਤਿ ਕਥਾ
ਭਜੰਤੀ॥
ਜਿਨਿ ਜਨਿ ਸੁਣੀ ਮਨੀ ਹੈ ਜਿਨਿ ਜਨਿ ਤਿਸੁ ਜਨ ਕੈ ਹਉ
ਕੁਰਬਾਨੰਤੀ॥੧॥

ਹਰਿ ਅਕਥ ਕਥਾ ਕਾ ਜਿਨਿ ਰਸੁ ਚਾਖਿਆ ਤਿਸੁ ਜਨ ਸਭ
ਭੂਖ ਲਹੰਤੀ॥
ਨਾਨਕ ਜਨ ਹਰਿ ਕਥਾ ਸੁਣਿ ਤ੍ਰਿਪਤੇ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ
ਹੋਵੰਤੀ॥੨॥੨॥੮॥

nat mehlā 4.

man mil santṡangāt subhvanṡee.
sun akath kathāa sukḥvanṡee.
sabḥ kilvikḥ paap lahanṡee.
har ho ho ho likḥatḥ likḥanṡee. ||1|| rahaa-o.

har keeraṡ kaljug vich ootam maṡ gurmat
kathāa bhajanṡee.
jin jan sunee manee hai jin jan tis jan kai
ha-o kurbaananṡee. ||1||

har akath kathāa kaa Jin ras chaakḥi-aa tis
jan sabḥ bhookḥ lahanṡee.
naanak jan har kathāa sunṡ taripṡai jap har
har har hovanṡee. ||2||2||8||

Nat Mehla-4

In the previous *shabad* Guru Ji advised us that we should seek the intercession of the Guru, so that by properly guiding us on the right way to meditate on God’s Name, he may make us worthy of God’s grace, and showing His mercy He may reveal His presence in our heart, and we may enjoy the wonderful experience of His sight. In this *shabad*, he explains how to seek the intercession of the saint (Guru) and what other blessings we obtain, when we do that.

Once again addressing his mind (actually us), he says: “O’ my mind join the society of saints, which embellishes us with virtues. By listening to the bliss giving indescribable discourse (of God), all one’s sins and misdeeds are dispelled. But only that person repeats God’s Name (and listens to this discourse), in whose destiny it is so written (by God).”(1-pause)

Elaborating on the merits of uttering God’s praise, Guru Ji says: “(O’ my mind), sublime is the praise of God in *Kal Yug* (the present age), therefore listen to God’s discourse in the congregation of the Guru. I am a sacrifice to that devotee, who has listened to this discourse and believed in it.”(1)

Guru Ji concludes the *shabad* by describing the blessings obtained by those who have listened and enshrined God's gospel in their minds. He says: "(O' my friends), the one who has tasted the relish God's discourse, all that person's craving and hunger (for worldly things) has been removed. O' Nanak, listening to God's discourse, the devotees are satiated (from worldly desires), and by meditating on God, they become (one with) Him."(2-2-8)

The message of this *shabad* is that if we want to become one with God, then joining the congregation of the saint (Guru Granth Sahib Ji), we should listen to the immaculate gospel of God and following this advice, we should worship God, so that showing His grace, God may unite us with Him.

ਨਟ ਮਹਲਾ ੪॥

ਕੋਈ ਆਨਿ ਸੁਨਾਵੈ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ॥
ਤਿਸ ਕਉ ਹਉ ਬਲਿ ਬਲਿ ਬਾਲ॥
ਸੋ ਹਰਿ ਜਨੁ ਹੈ ਭਲ ਭਾਲ॥

nat mehlā 4.

ko-ee aan sunaavai har kee har gaal.
tis ka-o ha-o bal bal baal.
so har jan hai bhal bhaal.

ਪੰਨਾ ੯੭੮

ਹਰਿ ਹੋ ਹੋ ਹੋ ਮੇਲਿ ਨਿਹਾਲ॥੧॥ ਰਹਾਉ॥

ਹਰਿ ਕਾ ਮਾਰਗੁ ਗੁਰ ਸੰਤਿ ਬਤਾਇਓ ਗੁਰਿ ਚਾਲ ਦਿਖਾਈ
ਹਰਿ ਚਾਲ॥
ਅੰਤਰਿ ਕਪਟੁ ਚੁਕਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਨਿਹਕਪਟ ਕਮਾਵਹੁ
ਹਰਿ ਕੀ ਹਰਿ ਘਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥੧॥

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har ho ho ho mayl nihaal. ||1|| rahaa-o.

har kaa maarag gur sant̃ baṭaa-i-o gur chaal
dikhaa-ee har chaal.
antar̃ kapat̃ chukaavahu mayray gursikhahu
nihakpat̃ kamaavahu har kee har ghaal nihaal
nihaal nihaal. ||1||

ਤੇ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭਿ ਭਾਏ ਜਿਨਾ ਹਰਿ ਪ੍ਰਭੁ
ਜਾਨਿਓ ਮੇਰਾ ਨਾਲਿ॥
ਜਨ ਨਾਨਕ ਕਉ ਮਤਿ ਹਰਿ ਪ੍ਰਭਿ ਦੀਨੀ ਹਰਿ ਦੇਖਿ ਨਿਕਟਿ
ਹਦੂਰਿ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥੨॥੩॥੯॥

ṭay gur kay sikh mayray har parabh bhaa-ay
Jinaa har parabh jaani-o mayraa naal.
jan naanak ka-o maṭ har parabh deenee har
daykh nikat hadoor nihaal nihaal nihaal
nihaal. ||2||3||9||

Nat Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to become one with God, then joining the congregation of the saint (Guru) we should listen to the immaculate gospel of God and following this advice, we should worship God so that showing His grace, God may unite us with Him. In this *shabad*, Guru Ji describes how much he respects such a person, and what kind of advice he has for us.

He says: "(O' my friends), I am a sacrifice to anyone who may bring and relate to me the gospel of God. For me, such a person is very noble and virtuous. It is by uniting with (such people), that God blesses us."(1-pause)

Now Guru Ji shares with us who such a person is who has already told us the way to meet God and what advice, he has for us. He says: "(O' my friends), It is the saint-Guru, who has shown the path leading to God and that Guru has also demonstrated how to walk that path. He has advised: "O' my *Gursikhs* (Guru's disciples), rid yourself of the deceit from within

and without any hypocrisy perform God's service (by meditating on Him), and you would be totally delighted.”(1)

In conclusion, Guru Ji says: “Those disciples of the Guru are pleasing to my God who have deemed my God as near them. To slave Nanak God has given this instruction, that seeing Him in front of us we feel totally blessed.”(2-3-9)

The message of this *shabad* is that we should seek the guidance of the saint Guru, who tells us that we should worship God without any hypocrisy and always deem Him near and we would experience the bliss of His union.

ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੫

raag nat naaraa-in mehlaa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਰਾਮ ਹਉ ਕਿਆ ਜਾਨਾ ਕਿਆ ਭਾਵੈ॥
ਮਨਿ ਪਿਆਸ ਬਹੁਤੁ ਦਰਸਾਵੈ॥੧॥ ਰਹਾਉ॥

raam ha-o ki-aa jaanaa ki-aa bhavaai.
man pi-aas bahut darsaavai. ||1|| rahaa-o.

ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਜਨੁ ਤੇਰਾ ਜਿਸੁ ਉਪਰਿ ਰੁਚ ਆਵੈ॥

so-ee gi-aanee so-ee jan tayraa jis oopar ruch aavai.

ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਿਸੁ ਪੁਰਖ ਬਿਧਾਤੇ ਸੋ ਸਦਾ ਸਦਾ ਤੁਧੁ
ਧਿਆਵੈ॥੧॥

kirpaa karahu Jis purakh biDhaatay so sadaa
sadaa tuDh Dhi-aavai. ||1||

ਕਵਨ ਜੋਗ ਕਵਨ ਗਿਆਨ ਧਿਆਨਾ ਕਵਨ ਗੁਨੀ ਰੀਝਾਵੈ॥

kavan jog kavan gi-aan Dhi-aanaa kavan
guneer jhaavai.

ਸੋਈ ਜਨੁ ਸੋਈ ਨਿਜ ਭਗਤਾ ਜਿਸੁ ਉਪਰਿ ਰੰਗੁ ਲਾਵੈ॥੨॥

so-ee jan so-ee nij bhagtaa Jis oopar rang
laavai. ||2||

ਸਾਈ ਮਤਿ ਸਾਈ ਬੁਧਿ ਸਿਆਨਪ ਜਿਤੁ ਨਿਮਖ ਨ ਪ੍ਰਭੁ
ਬਿਸਰਾਵੈ॥

saa-ee mat saa-ee buDh si-aanap jit nimakh
na parabh bisraavai.

ਸੰਤਸੰਗਿ ਲਗਿ ਏਹੁ ਸੁਖੁ ਪਾਇਓ ਹਰਿ ਗੁਨ ਸਦ ਹੀ
ਗਾਵੈ॥੩॥

satsang lag ayhu suk paa-i-o har gun sad hee
gaavai. ||3||

ਦੇਖਿਓ ਅਚਰਜੁ ਮਹਾ ਮੰਗਲ ਰੂਪ ਕਿਛੁ ਆਨ ਨਹੀ ਦਿਸਟਾਵੈ॥

daykhi-o achraj mahaa mangal roop kichh aan
nahee distaavai.

ਕਹੁ ਨਾਨਕ ਮੋਰਚਾ ਗੁਰਿ ਲਾਹਿਓ ਤਹ ਗਰਭ ਜੋਨਿ ਕਹ
ਆਵੈ॥੪॥੧॥

kaho naanak morchaa gur laahi-o tah garabh
jon kah aavai. ||4||1||

Raag Nat Naryan Mehl-5

In the previous *shabad*, Guru Ji advised us that we should seek the guidance of the saint Guru, and worship God without any hypocrisy and always deem Him near. By doing so we would experience the bliss of His union. In this *shabad*, he expresses his own desire to meet God and shows us with what humility we should pray for it.

He says: “O God, I don't know what pleases You, but my mind thirsts very much (for Your sight).”(1-pause)

Now telling, who is truly wise and who meditates on God, Guru Ji says: “(O' God), that one alone is (truly) wise and that person alone is Your (true) devotee, on whom You are

pleased. O' the Master of destiny, on whom You bestow Your grace, meditates on You ever and forever.”(1)

Now stating the best method to meditate on God and please Him. Guru says: “(O' my friends), what is that way of yoga, or what that knowledge, meditation, or special virtue is, with which one can please (God? To my mind), that person alone is the (true) servant and that person alone is His dear devotee whom He imbues with His love.”(2)

Next telling us the best way to win God's love, he says: “(O' my friends), that alone is the best intellect and wisdom by which one doesn't forget God (even) for an instant. Joining the company of saints, the one who has obtained the peace (of meditating on God's Name), always sings praises of God.”(3)

Guru Ji concludes this *shabad* by describing the blessings that person obtains, who is blessed with the sight of God. He says: “(O' my friends), one who has seen the sight of that wondrous God, the embodiment of sublime bliss, to that person nothing seems other (than God). O' Nanak, from (whose mind), the Guru has scraped off the rust (of evil thoughts, and whose intellect the Guru has purified), doesn't go through the womb again.”(4-1)

The message of this *shabad* is that we should sing praises of God in the company of the saints and we shouldn't forget Him, even for a moment. One day showing His mercy, God would bless us with His sight, end our rounds of birth and death, and accept us in His eternal union.

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ ੫ ਦੁਪਦੇ

nat naaraa-in mehlaa 5 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur parsaad.

ਉਲਾਹਨੇ ਮੈ ਕਾਹੂ ਨ ਦੀਓ॥
ਮਨ ਮੀਠ ਤੁਹਾਰੇ ਕੀਓ॥੧॥ ਰਹਾਉ॥

ulaahano mai kaahoo na dee-o.
man meeth tuhaaro kee-o. ||1|| rahaa-o.

ਆਗਿਆ ਮਾਨਿ ਜਾਨਿ ਸੁਖੁ ਪਾਇਆ ਸੁਨਿ ਸੁਨਿ ਨਾਮੁ
ਤੁਹਾਰੇ ਜੀਓ॥
ਈਹਾਂ ਉਹਾ ਹਰਿ ਤੁਮ ਹੀ ਤੁਮ ਹੀ ਇਹੁ ਗੁਰ ਤੇ ਮੰਤੁ
ਦਿੜੀਓ॥੧॥

aagi-aa maan jaan sukh paa-i-aa sun sun naam
tuhaaro jee-o.
eehaaⁿ oohaa har tum hee tum hee ih gur tay
mantar darirh-ee-o. ||1||

ਜਬ ਤੇ ਜਾਨਿ ਪਾਈ ਏਹ ਬਾਤਾ ਤਬ ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਓ॥
ਸਾਧਸੰਗਿ ਨਾਨਕ ਪਰਗਾਸਿਓ ਆਨ ਨਾਹੀ ਰੇ
ਬੀਓ॥੨॥੧॥੨॥

jab tay jaan paa-ee ayh baataa tab kusal
khaym sabh thee-o.
saaDhsang naanak pargaasi-o aan naahee ray
bee-o. ||2||1||2||

Nat Naarayan Mehla-5

Dupadey

In the previous *shabad*, Guru Ji advised us that we should sing praises of God and shouldn't forget Him, even for a moment. One day showing His mercy, God would bless us with His sight, end our rounds of birth and death, and accept us in His eternal union. In this *shabad*, he shares with us another secret of leading a happy and peaceful life.

Addressing God, Guru Ji says: “(O’ God, since the time I started following Guru’s instruction), I have deemed pleasant, everything done by You and haven’t complained against anyone (for treating me unfairly).”(1-pause)

Describing the happiness of following the above policy, he says: “(O’ God, by understanding and obeying Your will, I have obtained peace and by listening to Your Name, I have been rejuvenated. From the Guru, I have firmly grasped this *Mantra*, that both here and there (in this and the next world), You and only You (are my helper).”(1)

Guru Ji concludes the *shabad* by describing the bliss he has enjoyed since the time he realized the above noted immaculate things and ways of life. He says: “(O’ God), since the time, I learned these things (from the Guru), peace and bliss has prevailed all over (my body and mind). In the company of saints, (God has so) illuminated (the mind of) Nanak (that but for God), there is no one (who could do anything).”(2-1-2)

The message of this *shabad* is that we shouldn’t complain to anybody for any thing, and happily accept everything as the will of God. When we adopt this kind of attitude we would always be in peace and bliss.

ਨਟ ਮਹਲਾ ੫॥

ਜਾ ਕਉ ਭਈ ਤੁਮਾਰੀ ਧੀਰ॥
ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਸੁਖੁ ਪਾਇਆ ਨਿਕਸੀ ਰਉਮੈ
ਪੀਰ॥੧॥ ਰਹਾਉ॥

ਤਪਤਿ ਬੁਝਾਨੀ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਤ੍ਰਿਪਤੇ ਜਿਉ ਬਾਰਿਕ
ਖੀਰ॥
ਮਾਤ ਪਿਤਾ ਸਾਜਨ ਸੰਤ ਮੇਰੇ ਸੰਤ ਸਹਾਈ ਬੀਰ॥੧॥

ਪੰਨਾ ੯੭੯

ਖੁਲੇ ਕ੍ਰਮ ਭੀਤਿ ਮਿਲੇ ਗੋਪਾਲਾ ਹੀਰੈ ਬੇਧੇ ਹੀਰ॥
ਬਿਸਮ ਭਏ ਨਾਨਕ ਜਸੁ ਗਾਵਤ ਠਾਕੁਰ ਗੁਨੀ
ਗਹੀਰ॥੨॥੨॥੩॥

nat mehlā 5.

jaa ka-o bha-ee tumaaree Dheer.
jam kee t̄raas mitee sukh paa-i-aa niksee
ha-umai peer. ||1|| rahaa-o.

tapat̄ bujhaanee amrit̄ baanee tarip̄tai ji-o baarik
kheer
maat̄ pit̄aa saajan sant̄ mayray sant̄ sahaa-ee
beer. ||1||

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khulay bharam bheet̄ milay gopaalaa heerai
bayDhay heer.
bisam bha-ay naanak jas gaavat̄ thaakur gunee
gaheer. ||2||2||3||

Nat Mehla-5

In the previous *shabad*, Guru Ji advised us that we shouldn’t complain to anybody and happily accept everything as the will of God. Then we would always be in peace and bliss. In this *shabad*, Guru Ji describes the blessings one enjoys when one deems all happenings as God’s sweet will, and depends only upon the support of God.

So addressing God, Guru Ji says: “(O’ God), the person who has been blessed with Your solace, that person’s fear of death has been removed, has obtained peace, and the pain (caused by) ego has been driven out.”(1-pause)

Describing the blessings and virtues one enjoys when one listens and acts on (*Gurbani*) the word of the Guru, he says: “(O’ my friends, they from within whom), the nectar like

soothing word (of the Guru) has quenched the fire (of worldly desires), they have become satiated (from worldly desires), just as milk satiates a child. (Therefore, I feel that for me), the saint (Guru) is like my mother, father, and friend.”(1)

In conclusion, Guru Ji says: “O’ Nanak, while singing praises of that ocean of virtues (God, the devotees) are so absorbed in His wonder, that all their doors of doubt are flung open, they meet God of the universe, (and He pierces them with His love, as) a diamond pierces another diamond.”(2-2-3)

The message of this *shabad* is that we should deem our Guru as our mother, father, and friend and faithfully follow his nectar word (of advice). Then we would enjoy the bliss of God, be amazed by His wonders, obtain freedom from any fear of death or pain of ego and will become one with God.

ਨਟ ਮਹਲਾ ੫॥

ਅਪਨਾ ਜਨੁ ਆਪਹਿ ਆਪਿ ਉਚਾਰਿਓ॥
ਆਠ ਪਹਰ ਜਨ ਕੈ ਸੰਗਿ ਬਸਿਓ ਮਨ ਤੇ ਨਾਹਿ ਬਿਸਾਰਿਓ॥੧॥
ਰਹਾਉ॥

ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਪੇਖਿਓ ਦਾਸ ਕਾ ਕੁਲੁ ਨ ਬਿਚਾਰਿਓ॥
ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਹਰਿ ਦੀਓ ਸਹਜਿ ਸੁਭਾਇ ਸਵਾਰਿਓ॥੧॥

ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕਾ ਸਾਗਰੁ ਤਿਸ ਤੇ ਪਾਰਿ ਉਤਾਰਿਓ॥
ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਨੇ ਪੁਨਹ ਪੁਨਹ
ਬਲਿਹਾਰਿਓ॥੨॥੩॥੪॥

nat mehlaa 5.

apnaa jan aapah aap uDhaari-o.
aaṭh pahar jan kai sang basi-o man tay naahi
bisaari-o. ||1|| rahaa-o.

baran chihan naahee kichh paykhi-o daas
kaa kul na bichaari-o.
kar kirpaa naam har dee-o sahj subhaa-ay
savaari-o. ||1||

mahaa bikhān agan kaa saagar tis tay paar
utāari-o.
paykh paykh naanak bigsaano punah punah
balihaari-o. ||2||3||4||

Nat Mehla-5

In the previous *shabad*, Guru Ji advised us that we should deem our Guru as our mother, father, and friend and faithfully follow his nectar word (of advice). Then we would enjoy the bliss of God, marvel at His wonders, obtain freedom from fear of death or pain of ego and would become one with God. In this *shabad*, he describes how God saves His devotees and protects them from evil influences, irrespective of their caste, creed, beauty, or status.

Guru Ji proclaims: “(O’ my friends, God) has Himself saved His devotee (from all kinds of evil influences). At all times He abides with His servant and never forsakes him or her from His mind.”(1-pause)

Now talking about other extraneous factors such as form, figure, or lineage of a person, while extending His protection, Guru Ji says: “(O’ my friends), God has never worried about form, or figure, nor has taken into consideration lineage of His devotee. Showing His mercy, He has blessed (the devotee) with His Name and embellished that person in a very natural sort of way.”(1)

Guru Ji concludes this *shabad* by expressing his admiration at the greatness of God. He says: (O’ my friends), this world (is like) a very torturous and difficult-to-cross ocean of (worldly) fire. (God has) ferried across (His devotees) from (that ocean). Seeing and

reflecting (on His wonders), Nanak is in ecstasy and is a sacrifice to Him again and again.”(2-3-4)

The message of this *shabad* is that we should pray to God to bless us with His Name, so that by meditating on His Name, we might become His true devotees. Then God would ferry us across this torturous worldly ocean (and end our rounds of births and deaths), irrespective of our merits, demerits, caste, race, or status.

ਨਟ ਮਹਲਾ ੫॥

ਹਰਿ ਹਰਿ ਮਨ ਮਹਿ ਨਾਮੁ ਕਹਿਓ॥
ਕੋਟਿ ਅਪ੍ਰਾਧ ਮਿਟਹਿ ਖਿਨ ਭੀਤਰਿ ਤਾ ਕਾ ਦੁਖੁ ਨ
ਰਹਿਓ॥੧॥ ਰਹਾਉ॥

ਖੋਜਤ ਖੋਜਤ ਭਇਓ ਬੈਰਾਗੀ ਸਾਧੂ ਸੰਗਿ ਲਹਿਓ॥
ਸਗਲ ਤਿਆਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ਹਰਿ ਹਰਿ ਚਰਨ
ਗਹਿਓ॥੧॥

ਕਹਤ ਮੁਕਤ ਸੁਨਤੇ ਨਿਸਤਾਰੇ ਜੋ ਜੋ ਸਰਨਿ ਪਇਓ॥
ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਖੁਭੁ ਅਪੁਨਾ ਕਹੁ ਨਾਨਕ ਅਨਦੁ
ਭਇਓ॥੨॥੪॥੫॥

nat mehlā 5.

har har man meh naam kahi-o.
kot apraaDh miteh khin bheetar taa kaa dukh
na rahi-o. ||1|| rahaa-o.

khajat khajat bha-i-o bairaagee saaDhoo sang
lahi-o.
sagal ti-aag ayk liv laagee har har charan
gahi-o. ||1||

kahaṭ mukat sunṭay nistaaray jo jo saran
pa-i-o.
simar simar su-aamee parabh apunaa kaho
naanak anad bha-i-o. ||2||4||5||

Nat Mehla-5

In the previous *shabad*, Guru Ji advised us that we should pray to God to bless us with His Name, so that by meditating on His Name we might become His true devotees. Then God would ferry us across this torturous worldly ocean (and end our rounds of births and deaths), irrespective of our merits, demerits, caste, race, or status. In this *shabad*, he tells us what kind of blessings; people enjoy who meditate on God's Name.

He says: “(O’ my friends, whoever) has repeated God’s Name in the mind, myriads of (that person’s) sins are wiped off in an instant and none of the woes remains.” (1-pause)

Now Guru Ji tells us about the kinds of people who succeed in finding God. He says: “(O’ my friends), the person who, while searching for (God) has become detached (from worldly bonds, that person) has found God in the company of the saint (Guru). Abandoning all other worldly efforts, his or her entire attention is focused on one (God), and that person has caught hold of (God’s) lotus feet (has obtained God).”(1)

In conclusion, Guru Ji says: “(O’ my friends), they who have uttered, listened to, or sought the shelter (of God), have been ferried across. Nanak says, that contemplating on my God the Master, I too am in bliss.”(2-4-5)

The message of this *shabad* is that we should seek the shelter and guidance of the Guru and while meditating on His Name, try to search God with love and devotion. Then all our sins of myriads of births would be wiped off and we would enjoy a state of eternal bliss.

ਨਟ ਮਹਲਾ ੫॥

ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਡੋਰੀ॥
ਸੁਖ ਸਾਗਰ ਕਰਿ ਪਰਮ ਗਤਿ ਮੋਰੀ॥੧॥ ਰਹਾਉ॥

ਅੰਚਲਾ ਗਹਾਇਓ ਜਨ ਅਪੁਨੇ ਕਉ ਮਨੁ ਬੀਧੋ ਪ੍ਰੇਮ ਕੀ ਖੋਰੀ॥
ਜਸੁ ਗਾਵਤ ਭਗਤਿ ਰਸੁ ਉਪਜਿਓ ਮਾਇਆ ਕੀ ਜਾਲੀ
ਤੋਰੀ॥੧॥

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾ ਨਿਧਿ ਆਨ ਨ ਪੋਖਉ ਰੋਰੀ॥
ਨਾਨਕ ਮੇਲਿ ਲੀਓ ਦਾਸੁ ਅਪੁਨਾ ਪ੍ਰੀਤਿ ਨ ਕਬਹੂ
ਬੋਰੀ॥੨॥੫॥੬॥

nat mehlaa 5.

charan kamal sang laagee doree.
sukh saagar kar param gat moree. ||1||
rahaa-o.

anchlā gahaa-i-o jan apunay ka-o man
beeDho paraym kee khoree.
jas gaavat bhagat ras upji-o maa-i-aa kee
jaalee toree. ||1||

pooran poor rahay kirpaa niDh aan na
paykha-o horee.
naanak mayl lee-o daas apunaa pareet na
kabhoo thoree. ||2||5||6||

Nat Mehla-5

In the previous *shabad*, Guru Ji advised us that we should seek the shelter and guidance of the Guru and while meditating on His Name, try to search God with love and devotion. Then all our sins of myriads of births would be wiped off and we would enjoy a state of eternal bliss. In this *shabad*, Guru Ji shows us with what kind of love for God he has imbued himself and what kind of prayer he makes before Him.

Affectionately addressing God, Guru Ji says: “O’ the ocean of bliss, my mind is attuned to Your lotus feet (the *Gurbani*). Please bless me with the supreme state (of salvation from the worldly bonds).”(1-pause)

Expressing his sense of gratitude to God for listening to his prayer and extending His support, Guru Ji says: “When You extended Your support to Your devotee, his mind was pierced with the intoxication of Your love. While singing (Your) praises, such relishes for Your worship welled up (in my mind), that it broke lose of the noose of worldly bondages.”(1)

Guru Ji concludes the *shabad*, by describing his present state of mind. He says: “O’ merciful God, You are fully pervading everywhere. Except for You, I don’t see anyone anywhere. Nanak says that God has united His servant (with Him), and his Love (for God) never diminishes.”(2-5-6)

The message of this *shabad* is that if we want to break away from the entanglements of *Maya* (the worldly bonds) and want to enjoy a state of bliss and God’s love and affection, then we should sing God’s praise with love and devotion and be attuned to the love of His lotus feet (the *Gurbani*).

ਨਟ ਮਹਲਾ ੫॥

ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਹਰਿ ਨਾਰਾਇਣਾ॥
ਕਬਹੂ ਨ ਬਿਸਰਹੁ ਮਨ ਮੇਰੇ ਤੋ ਆਠ ਪਹਰ ਗੁਨ
ਗਾਇਣਾ॥੧॥ ਰਹਾਉ॥

nat mehlaa 5.

mayray man jap jap har naaraa-in.
kabhoo na bisrahu man mayray tay aath pahar
gun gaa-in. ||1|| rahaa-o.

ਸਾਧੂ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਸਭ ਕਿਲਬਿਖ ਪਾਪ
ਗਵਾਇਣਾ॥

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾ ਨਿਧਿ ਘਟਿ ਘਟਿ ਦਿਸਟਿ
ਸਮਾਇਣੁ॥੧॥

ਜਾਪ ਤਾਪ ਕੋਟਿ ਲਖ ਪੂਜਾ ਹਰਿ ਸਿਮਰਣ ਤੁਲਿ ਨ ਲਾਇਣਾ॥

ਦੁਇ ਕਰ ਜੋਤਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਂਗੈ ਤੇਰੇ ਦਾਸਨਿ ਦਾਸ
ਦਸਾਇਣੁ॥੨॥੬॥੭॥

saaDhoo Dhoor kara-o nit majan sabh kilbikh
paap gavaa-in.

pooran poor rahay kirpaa niDh ghat ghat disat
samaa-in. ||1||

jaap taap kot lakh poojaa har simran tul na
laa-in.

du-ay kar jorh naanak daan maa'gai tayray
daasan daas dasaa-in. ||2||6||7||

Nat Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to break away from the entanglements of Maya (the worldly bonds), and want to enjoy a state of bliss, and God's love and affection, then we should sing God's praise with love and devotion and be attuned to the love of His lotus feet (the *Gurbani*). But the problem is that often our mind doesn't want to do that, and instead wants to enjoy false worldly pleasures for which it later repents. In this *shabad*, Guru Ji shows us how to advise our mind and what prayer to make to God to help us in this direction.

Addressing his own mind and God, Guru Ji says: "O' my mind, cherish and repeat the Name of the all-pervading God, (and O' God, please) never go out of my mind. (Bless it that) at all times it may keep singing Your praises."(1-pause)

Elaborating on his prayer to God, Guru Ji now says: "(O' God), bless me that I may daily bathe in the dust of the feet of the saints (perform their most humble service), which may wash off all my sins and evil deeds. O' the all-pervading God, the treasure of mercy, (bless me that) I may see You pervading in each and every heart."(1)

In conclusion, Guru Ji says: "(O' God), myriads of recitations, penances, and worships are not equal to the worship of God. With folded hands, Nanak prays only for this charity, that he may remain a servant of Your servants."(2-6-7)

The message of this *shabad* is that if we want to get rid of all our sins and sufferings, then we should pray to God to bless us that we may always keep humbly serving His servants (saints), and keep meditating on His Name.

ਨਟ ਮਹਲਾ ੫॥

ਮੇਰੈ ਸਰਬਸੁ ਨਾਮੁ ਨਿਧਾਨੁ॥
ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿਓ ਸਤਿਗੁਰਿ ਦੀਨੋ ਦਾਨੁ॥੧॥
ਰਹਾਉ॥

ਸੁਖਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ ਗਾਉ ਕੀਰਤਨੁ ਪੂਰਨ ਗਿਆਨੁ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਖੰਡ ਖੰਡ ਕੀਨੋ ਬਿਨਸਿਓ ਮੂੜ ਅਭਿਮਾਨੁ॥੧॥

nat mehlaa 5.

mayrai sarbas naam niDhaan.
kar kirpaa saaDhoo sang mili-o satgur deeno
daan. ||1|| rahaa-o.

sukh-daata dukh bhanjanhaaraa gaa-o keertan
pooran gi-aan.

kaam kroDh lobh khand khand keen'ay binsi-o
moorh abhimaan. ||1||

ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਜਾਨੁ॥

ki-aa gun tayray aakh vakhaanaa parabh
antarjaamee jaan.

ਚਰਨ ਕਮਲ ਸਰਨਿ ਸੁਖ ਸਾਗਰ ਨਾਨਕੁ ਸਦ
ਕੁਰਬਾਨੁ॥੨॥੭੮॥

charan kamal saran sukh saagar naanak sad
kurbaan. ||2||7||8||

Nat Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sins and sufferings, then we should pray to God to bless us that we may always keep humbly serving His saints and keep meditating on His Name. In this *shabad*, Guru Ji shares with us how much he himself values God's Name and what kinds of blessings he is enjoying.

He says: "(O' my friends), for me God's Name is the treasure of everything. Showing His mercy God has united me with the company of the saint (Guru) and the true Guru has given this gift (of God's Name to me)." (1-pause)

Describing the blessings he is enjoying, Guru Ji says: "(O' my friends), God is the giver of comforts and destroyer of pains. When I sing His praises, I acquire complete (divine) knowledge. (With its help), I have shattered to pieces (and completely driven out the evils of) anger and greed, and the arrogance which makes one crazy has vanished." (1)

Therefore, Guru Ji concludes the *shabad* by expressing his gratitude to God and by saying: "O' God, You are the inner knower of all hearts, which of Your merits may I utter and describe? O' ocean of mercy, (Your servant) Nanak, has sought the refuge of Your (immaculate Name, which is like Your) lotus feet, and is always a sacrifice to You." (2-7-8)

The message of this *shabad* is that if we want to obtain absolute bliss and happiness, then we should pray to God to bless us with the guidance of the Guru, who may teach us how to sincerely meditate on God's Name.

ਪੰਨਾ ੯੮੦

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ਨਟ ਮਹਲਾ ੫॥

nat mehlaa 5.

ਰਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ॥੧॥ ਰਹਾਉ॥

ha-o vaar vaar jaa-o gur gopaal. ||1|| rahaa-o.

ਮੋਹਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ ਨਾਥ ਦਇਆਲਾ॥੧॥

mohi nirgun tum pooran daatay deenaa naath
da-i-aal. ||1||

ਉਠਤ ਬੈਠਤ ਸੇਵਤ ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ ਮਾਲ॥੨॥

oohat baihat sovat jaagat jee-a paraan Dhan
maal. ||2||

ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨਿ ਮੇਰੈ ਨਾਨਕ ਦਰਸ
ਨਿਹਾਲਾ॥੩॥੮॥੯॥

darshan pi-aas bahut man mayrai naanak daras
nihaal. ||3||8||9||

Nat Mehla-5

In the previous *shabad* Guru Ji advised us that if we want to obtain absolute bliss and happiness, then we should pray to God to bless us with the guidance of the Guru, who may

teach us to sincerely meditate on God's Name. In this *shabad*, he shows us how to meditate on God's Name and keep singing His praises.

He says: "O' my Guru, the sustainer of earth, I am a sacrifice to You again and again."(1-pause)

Showing his humility, he says: "O' merciful Master of the meek, I am meritless but You are the perfect Giver."(1)

Describing how much he respects and values God's support, Guru Ji says: "(O' God, in all states) whether I am sitting or standing, asleep or awake, You alone are the breath of my life and my wealth and possessions."(2)

Therefore, he humbly submits: "(O' God), in my mind is craving for Your sight, so please bless Nanak with that sight."(3-8-9)

The message of this *shabad* is that we should be in so much love with God, that whether we are sitting or standing, sleeping or awake, we should always be in love with God and always thirst for His sight.

ਨਟ ਪੜਤਾਲ ਮਹਲਾ ੫

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਕੋਊ ਹੈ ਮੇਰੇ ਸਾਜਨੁ ਮੀਤੁ॥
ਹਰਿ ਨਾਮੁ ਸੁਨਾਵੈ ਨੀਤੁ॥
ਬਿਨਸੈ ਦੁਖੁ ਬਿਪਰੀਤਿ॥
ਸਭੁ ਅਰਪਉ ਮਨੁ ਤਨੁ ਚੀਤੁ॥੧॥ ਰਹਾਉ॥

ਕੋਈ ਵਿਰਲਾ ਆਪਨ ਕੀਤੁ॥
ਸੰਗਿ ਚਰਨ ਕਮਲ ਮਨੁ ਸੀਤੁ॥
ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਤੁ॥੧॥

ਹਰਿ ਭਜਿ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤੁ॥
ਕੋਟਿ ਪਤਿਤ ਹੋਹਿ ਪੁਨੀਤੁ॥
ਨਾਨਕ ਦਾਸ ਬਲਿ ਬਲਿ ਕੀਤੁ॥੨॥੧॥੧੦॥੧੯॥

nat parh-taal mehlā 5

ik-oⁿkaar satgur pargaad.

ko-oo hai mayro saajan meet.
har naam sunaavai neet.
binsai dukh bipreet.
sabh arpa-o man tan cheet. ||1|| rahaa-o.

ko-ee virlee aapan keet.
sang charan kamal man seet.
kar kirpaa har jas deet. ||1||

har bhaj janam padaarath jeet.
kot patit hohi puneeet.
naanak daas bal bal keet. ||2||1||10||19||

Nat Paritaal Mehla-5

In the previous *shabad*, Guru Ji advised us that we should be in so much love with God, that whether we are sitting or standing, sleeping or awake, we should always be in love with God and always thirst for His sight. So in this *shabad*, he expresses his keen desire to find a true devotee or saintly person who may always talk about God and His virtues.

Therefore expressing his keen desire, he says: "Is there any friend or mate of mine, who may daily recite God's Name to me, so that all my pain and evil intellect may vanish? I would surrender all my mind, body, and heart to him."(1-pause)

However, Guru Ji notes: "(O' my friends), it is only a rare person, whom (God) has made His own, and (who has been imbued with the love of God's Name, as if that person's) mind

has been sewn with the love of God's feet, and showing mercy (God) has blessed that person with (the gift of singing) God's praise.”(1)

Guru Ji concludes the *shabad* by listing the merits of meditating on God's Name. He says: “(O’ my friends), by meditating on God's Name, we win the object of life. ((By doing so), millions of sinners have been sanctified. Therefore, Nanak sacrifices himself (to such devotees, who meditate on and recite God's Name).”(2-1-10)

The message of this *shabad* is that if we want to get rid of our pains, evil intellect and sins, and want to achieve the object of our life to re-unite with God, then we should seek the company of such saintly persons, and devotees, who may talk about God, sing His praises, and help us meditate on God's Name.

ਨਟ ਅਸਟਪਦੀਆ ਮਹਲਾ ੪

nat asatpadee-aa mehlaa 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur paryaad.

ਰਾਮ ਮੇਰੇ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੇ॥
ਬਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਸੇਵਾ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ ਸਮੁ
ਰੇ॥੧॥ ਰਹਾਉ॥

raam mayray man tan naam aDhaaray.
khin pal reh na saka-o bin sayvaa mai gurmat
naam sam^haaray. ||1|| rahaa-o.

ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਵਹੁ ਮੈ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਪਿਆਰੇ॥
ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਗੁਰ ਕੈ ਸਬਦਿ ਸਵਾਰੇ॥੧॥

har har har har har man Dhi-aavahu mai har
har naam pi-aaray.
deen da-i-aal bha-ay parabh thaakur gur kai
sabad savaaray. ||1||

ਮਧਸੂਦਨ ਜਗਜੀਵਨ ਮਾਧੋ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ॥

maDhsoodan jagjeevan maaDho mayray
thaakur agam apaaray.

ਇਕ ਬਿਨਉ ਬੇਨਤੀ ਕਰਉ ਗੁਰ ਆਗੈ ਮੈ ਸਾਧੂ ਚਰਨ
ਪਖਾਰੇ॥੨॥

ik bin-o bayntee kara-o gur aagai mai saaDhoo
charan pakhaaray. ||2||

ਸਹਸ ਨੇੜ ਨੇੜ ਹੈ ਪ੍ਰਭ ਕਉ ਪ੍ਰਭ ਏਕੋ ਪੁਰਖੁ ਨਿਰਾਰੇ॥

sahas naytar naytar hai parabh ka-o parabh
ayko purakh niraaray.

ਸਹਸ ਮੂਰਤਿ ਏਕੋ ਪ੍ਰਭ ਠਾਕੁਰੁ ਪ੍ਰਭ ਏਕੋ ਗੁਰਮਤਿ ਤਾਰੇ॥੩॥

sahas moorat ayko parabh thaakur parabh
ayko gurmat taaray. ||3||

ਗੁਰਮਤਿ ਨਾਮੁ ਦਮੋਦਰੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੇ॥

gurmat naam damodar paa-i-aa har har naam
ur Dhaaray.

ਹਰਿ ਹਰਿ ਕਥਾ ਬਨੀ ਅਤਿ ਮੀਠੀ ਜਿਉ ਗੁੰਗਾ ਗਟਕ ਸਮੁ
ਰੇ॥੪॥

har har kathaa banee at meethhee ji-o goongaa
gatak sam^haaray. ||4||

ਰਸਨਾ ਸਾਦ ਚਖੈ ਭਾਇ ਦੂਜੈ ਅਤਿ ਫੀਕੇ ਲੋਭ ਬਿਕਾਰੇ॥

rasnaa saad chakhai bhaa-ay doojai at feekay
lobh bikaaray.

ਜੋ ਗੁਰਮੁਖਿ ਸਾਦ ਚਖਹਿ ਰਾਮ ਨਾਮਾ ਸਭ ਅਨ ਰਸ ਸਾਦ
ਬਿਸਾਰੇ॥੫॥

jo gurmukh saad chakhah raam naamaa sabh
an ras saad bisaaray. ||5||

ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਧਨੁ ਪਾਇਆ ਸੁਣਿ ਕਹਤਿਆ ਪਾਪ
ਨਿਵਾਰੇ॥

gurmat raam naam Dhan paa-i-aa sun
keh^ti-aa paap nivaaray.

ਧਰਮ ਰਾਇ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ
ਪਿਆਰੇ॥੬॥

Dharam raa-ay jam nayr^h na aavai mayray
thaakur kay jan pi-aaray. ||6||

ਸਾਸ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ ਸਮਾਰੇ॥

saas saas saas hai jaytay mai gurmat naam sam^aaray.

ਸਾਸੁ ਸਾਸੁ ਜਾਇ ਨਾਮੈ ਬਿਨੁ ਸੋ ਬਿਰਥਾ ਸਾਸੁ ਬਿਕਾਰੇ॥੭॥

saas saas jaa-ay naamai bin so birthaa saas bikaaray. ||7||

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਨ ਪ੍ਰਭ ਸਰਨੀ ਮੋ ਕਉ ਹਰਿ ਜਨ ਮੇਲਿ
ਪਿਆਰੇ॥

kirpaa kirpaa kar deen parabh sarnee mo ka-o har jan mayl pi-aray.

ਪੰਨਾ ੯੮੧

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ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਹਤੁ ਹੈ ਹਮ ਦਾਸਨ ਕੇ ਪਨਿਹਾਰੇ॥੮॥੧॥

naanak daasan daas kahat hai ham daasan kay panihaaray. ||8||1||

Nat Ashatpadia Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our pains, evil intellect, and sins, and want to achieve the object of our life to re-unite with God, then we should seek the company of such saintly persons and devotees, who may talk about God, sing His praises, and help us meditate on God's Name. In this *shabad*, he shows us how to pray to God to bless us with the guidance of the Guru and the gift of His Name.

So he says: "O' God, in my mind and body is the support (of Your) Name. Without serving (and remembering You), I cannot live even for a moment. Therefore as per Guru's instruction I cherish Your Name."(1-pause)

Guru Ji tells us, what he himself does, and therefore affectionately advises us also to do. He says: "(O' my friends, to me) God's Name is very dear (and I suggest, that you too should) meditate on God in your minds. On whom, God the merciful Master of the meek became merciful, through the Guru's word He embellished their lives."(1)

As for himself, addressing God, he says: "O' the Destroyer of demons, life of the world, O' the Master of goddess of wealth, my incomprehensible infinite God, (if You so bless me), I make this one supplication before the Guru (God), that I may (keep performing the most humble service, including the) washing the saint (Guru)'s feet."(2)

Listing some of the amazing powers of God, Guru Ji says: "(O' my friends), thousands are the eyes of the one God, who remains detached (from everyone). Thousands are His forms, still He is unique, and through Guru's instruction, He emancipates (the world)."(3)

Describing the kind of bliss a person enjoys, who is blessed with the sight of God, Guru Ji says: "(O' my friends), by following the Guru's instruction, the one who has obtained God's Name, keeps that Name enshrined in the heart. To such a person God's discourse is so pleasant, that like a dumb person he or she can relish it (but cannot describe it)."(4)

Now comparing the outcomes of worldly relishes to that of God's Name, Guru Ji says: "(O' my friends), one whose tongue tastes other (worldly pleasures) instead of the love of God, that one remains entangled in the insipid relishes of vices like s greed. But, they who by Guru's grace always taste the relish of God's Name, forsake all other relishes."(5)

Therefore, Guru Ji states: "(O' my friends), through the Guru's instructions, they who have obtained the wealth of God's Name, eradicate their sins by always listening and uttering

it. Such beloveds of my God (become so fear free, as if even) the demon of death doesn't come near (them).”(6)

Describing his own state of mind, he says: “(O’ my friends), as per Guru’s instruction, as many are the breaths (in my life, (I spend all these) in meditating on God’s Name. Because any breath which goes without God’s Name is a waste.”(7)

Guru Ji concludes this *shabad*, by once again begging God to bless him with the company of devotees of God. He says: “(O’ God, show Your mercy, I the poor one have come to Your refuge. Please unite me with Your dear devotees. Nanak, the servant of (Your) servants begs that make him (their most humble servant) like their water-carrier.”(8-1)

The message of this *shabad* is that if we want to get rid of all our sins, and enjoy the relish of God’s Name, then we should pray to God to yoke us to the service of those devotees, who instruct us in God’s Name.

ਨਟ ਮਹਲਾ ੪॥

ਰਾਮ ਹਮ ਪਾਥਰ ਨਿਰਗੁਨੀਆਰੇ॥
ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਗੁਰੂ ਮਿਲਾਏ ਹਮ ਪਾਹਨ ਸਬਦਿ ਗੁਰ
ਤਾਰੇ॥੧॥ ਰਹਾਉ॥

ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅਤਿ ਮੀਠਾ ਮੈਲਾਗਰੁ ਮਲਗਾਰੇ॥

ਨਾਮੈ ਸੁਰਤਿ ਵਜੀ ਹੈ ਦਹ ਦਿਸਿ ਹਰਿ ਮੁਸਕੀ ਮੁਸਕ
ਗੰਧਾਰੇ॥੧॥

ਤੇਰੀ ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਮੀਠੀ ਗੁਰਿ ਨੀਕੇ ਬਚਨ
ਸਮਾਰੇ॥

ਗਾਵਤ ਗਾਵਤ ਹਰਿ ਗੁਨ ਗਾਏ ਗੁਨ ਗਾਵਤ ਗੁਰਿ
ਨਿਸਤਾਰੇ॥੨॥

ਬਿਬੇਕੁ ਗੁਰੁ ਗੁਰੁ ਸਮਦਰਸੀ ਤਿਸੁ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰੇ॥

ਸਤਿਗੁਰ ਮਿਲੀਐ ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਉ ਸਤਿਗੁਰ ਕੈ
ਬਲਿਹਾਰੇ॥੩॥

ਪਾਖੰਡ ਪਾਖੰਡ ਕਰਿ ਕਰਿ ਭਰਮੇ ਲੋਭੁ ਪਾਖੰਡੁ ਜਗਿ
ਬੁਰਿਆਰੇ॥

ਹਲਤਿ ਪਲਤਿ ਦੁਖਦਾਈ ਹੋਵਹਿ ਜਮਕਾਲੁ ਖੜਾ ਸਿਰਿ
ਮਾਰੇ॥੪॥

ਉਗਵੈ ਦਿਨਸੁ ਆਲੁ ਜਾਲੁ ਸਮਾਲੈ ਬਿਖੁ ਮਾਇਆ ਕੇ
ਬਿਸਥਾਰੇ॥

ਆਈ ਰੈਨਿ ਭਇਆ ਸੁਪਨੰਤਰੁ ਬਿਖੁ ਸੁਪਨੈ ਭੀ ਦੁਖ
ਸਾਰੇ॥੫॥

ਕਲਰੁ ਖੇਤੁ ਲੈ ਕੂੜੁ ਜਮਾਇਆ ਸਭ ਕੂੜੈ ਕੇ ਖਲਵਾਰੇ॥

ਸਾਕਤ ਨਰ ਸਭਿ ਭੁਖ ਭੁਖਾਨੇ ਦਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰੇ॥੬॥

nat mehlā 4.

raam ham paathar nirguneer-aaaray.
kirpaa kirpaa kar guroo milaa-ay ham paahan
sabad gur taaray. ||1|| rahaa-o.

satgur naam drirh-aa-ay at meethaa mailaagar
malgaaray.

naamai surat vatee hai dah dis har muskee
musak ganDhaaray. ||1||

tayree nirgun katha katha hai meethee gur
neekay bachan samaaray.

gaavat gaavat har gun gaa-ay gun gaavat gur
nistaaray. ||2||

bibayk guroo guroo samadrasee tis milee-ai
sank utaaray.

satgur mili-ai param pad paa-i-aa ha-o satgur
kai balihaaray. ||3||

pakhand pakhand kar kar bharmay lobh
pakhand jag buri-aaray.

halat palat dukh-daa-ee hoveh jamkaal
kharhaa sir maaray. ||4||

ugvai dinas aal jaal samaalai bikh maa-i-aa
kay bistaaray.

aa-ee rain bha-i-aa supnantar bikh supnai bhee
dukh saaray. ||5||

kalar khayt lai koorh jamaa-i-aa sabh koorhai
kay khalvaaray.

saakat nar sabh bhokh bhukhaanay dar
thaadhay jam jandaaray. ||6||

ਮਨਮੁਖ ਕਰਜੁ ਚੜਿਆ ਬਿਖੁ ਭਾਰੀ ਉਤਰੈ ਸਬਦੁ ਵੀਚਾਰੇ॥

manmukh karaj charhi-aa bikh bhaaree utrai
sabad veechaaray.

ਜਿਤਨੇ ਕਰਜ ਕਰਜ ਕੇ ਮੰਗੀਏ ਕਰਿ ਸੇਵਕ ਪਗਿ ਲਗਿ
ਵਾਰੇ॥੭॥

jitnay karaj karaj kay manglee-ay kar sayvak
pag lag vaaray. ||7||

ਜਗੰਨਾਥ ਸਭਿ ਜੰਤ੍ਰ ਉਪਾਏ ਨਕਿ ਖੀਨੀ ਸਭ ਨਬਹਾਰੇ॥

jagannaath sabh jantar upaa-ay nak kheenee
sabh nathhaaray.

ਨਾਨਕ ਪ੍ਰਭੁ ਖਿਚੈ ਤਿਵ ਚਲੀਐ ਜਿਉ ਭਾਵੈ ਰਾਮ
ਪਿਆਰੇ॥੮॥੨॥

naanak parabh khinchai tiv chalee-ai ji-o
bhaavai raam pi-aaray. ||8||2||

Nat Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our sins and enjoy the relish of God's Name, then we should pray to God to yoke us to the service of those devotees who may instruct us in God's Name, and unite us with God. In this *shabad*, he expresses his gratitude to God for uniting him with the Guru and lists the blessings he obtained after that. He also comments on the conduct and fate of ordinary human beings.

First sharing his experience and expressing his gratitude to God, he says: "O' my God, we were meritless and stone (like hard hearted) persons. But showing Your utmost kindness, You united us with the Guru and through (the advice of the) Guru's word, You ferried us, the stone (like sinners) across (the worldly ocean)." (1-pause)

Explaining how the immaculate instruction of Guru's word affects a person who listens and acts on it with true devotion, Guru Ji says: "(O' my friends), the true Guru enshrines God's Name which is extremely sweet and very pleasing like the fragrance coming from *Sandal* trees on *Malagar* (mountain, India). By virtue of God's Name, this consciousness has awakened in me that the fragrance of God's presence is spread in all the ten directions (of the world)." (1)

Now describing the bliss he is enjoying by singing praises of God, and the boons other people have obtained who sang God's praises, he says: "(O' God), very sweet is Your discourse which is unaffected by the (three ill effects of worldly attachment or) *Maya*. Because through Guru's immaculate words, (Your praises) are enshrined in one's heart. The persons who have been singing Your praises, while still singing these praises, the Guru has emancipated them." (2)

Explaining how Guru's instruction purifies a person and how we should meet the Guru, he says: "(O' my friends), the Guru is fully competent in discriminating (between good and evil), but he views all humans with same regard. Therefore, we should meet him removing all our doubts (and without any reservations). I am a sacrifice to that Guru, meeting whom I have obtained the sublime (spiritual) status." (3)

Now Guru Ji comments on those hypocrites who for the sake of worldly wealth and influence adorn themselves with holy garbs and then suffer the consequences of their evil deeds. He says: "(O' my friends, there are some who) adopt many hypocritical ways and get lost practicing these hypocrisies (and cheating innocent victims). Such hypocritical practices and greed are the worst enemies in this world. Therefore, they come to grief both in this and the next world, and standing at their heads, the demon of death strikes (and punishes them very badly)." (4)

Next commenting on the life of ordinary human beings, Guru Ji says: “(O’ my friends), when the day rises, (the ordinary human being) becomes engaged in the web of household affairs and entanglements, which are all the ostentations of (worldly attachment or) *Maya*. When the night falls, then even in dreams, one suffers pain (of worldly problems).”(5)

Guru Ji now illustrates with a beautiful example, the state of self-conceited persons or the worshippers of *Maya*. He says: “(O’ my friends), the mind of (the self-conceited person) is like a barren field, in which that person sows (the seeds) of false hood and therefore gathers (nothing but) the stack of falsehood. Therefore, all such worshippers of *Maya* remain (spiritually) hungry and remain standing at the door of the cruel demon of death (begging for mercy).”(6)

Summarizing the state of self-conceited and the Guru following persons, Guru Ji says: “(O’ my friends), a self-conceited person is loaded with the heavy load (of sins), which can only be taken off (and settled) by reflecting on the Guru’s word (the *Gurbani*. On the other hand, God) makes all the creditors (of a Guru’s follower) as his or her slaves, and makes them bow to that person’s feet (so that instead of bothering the Guru’s follower they ask, if he/she needs anything).”(7)

But Guru Ji wants to caution us that we should not feel arrogant, if we are somewhat unaffected by the influence of *Maya* and we should not condemn those who are entangled in worldly affairs. He says: “(O’ my friends), The Master of the universe has created all the creatures and just as (a master of a herd keeps his animals) under his control, with the help of a string through their noses, similarly He has kept all (creatures) under His control. O’ Nanak, as He wishes and pulls (our nose-strings), we have to move accordingly, (and do what pleases our beloved God).”(8-2)

The message of this *shabad* is that if we want to get rid of the pains of treacherous affairs of *Maya*, and the loads of sins from our heads, then we should pray to God to bless us with the guidance of the Guru, so that by acting on his immaculate instruction we may humbly live our lives as per God’s will.

ਨਟ ਮਹਲਾ ੪॥

ਰਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਰਿ ਨਾਵਾਰੇ॥
ਸਤਿਗੁਰਿ ਗਿਆਨੁ ਮਜਨੁ ਹੈ ਨੀਕੇ ਮਿਲਿ ਕਲਮਲ ਪਾਪ
ਉਤਾਰੇ॥੧॥ ਰਹਾਉ॥

ਸੰਗਤਿ ਕਾ ਗੁਨੁ ਬਹੁਤੁ ਅਧਿਕਾਈ ਪਤਿ ਸੁਆ ਗਨਕ
ਉਧਾਰੇ॥
ਪਰਸ ਨਪਰਸ ਭਏ ਕੁਬਿਜਾ ਕਉ ਲੈ ਬੈਕੁੰਠਿ ਸਿਧਾਰੇ॥੧॥

ਅਜਾਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪ੍ਰਤਿ ਕੀਨੀ ਕਰਿ ਨਾਰਾਇਣ ਬੋਲਾਰੇ॥
ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਮਨਿ ਭਾਇ ਭਾਵਨੀ ਜਮਕੰਕਰ ਮਾਰਿ
ਬਿਦਾਰੇ॥੨॥

nat mehlaa 4.

raam har amrit sar naavaaray.
satgur gi-aan majan hai neeko mil kalmal paap
utaaaray. ||1|| rahaa-0.

sangat kaa gun bahut aDhikaa-ee parh soo-aa
ganak uDhaaray.
paras napras bha-ay kubijaa ka-o lai baikunth
siDhaaray. ||1||

ajaamal pareet putar parat keenee kar naaraa-in
bolaaray.
mayray thaakur kai man bhaa-ay bhaavnee
jamkankar maar bidaaray. ||2||

ਮਾਨੁਖੁ ਕਥੈ ਕਥਿ ਲੋਕ ਸੁਨਾਵੈ ਜੋ ਬੋਲੈ ਸੋ ਨ ਬੀਚਾਰੇ॥

maanukh kathai kath lok sunaavai jo bolai so na
beechaaray.

ਸਤਸੰਗਤਿ ਮਿਲੈ ਤ ਦਿੜਤਾ ਆਵੈ ਹਰਿ ਰਾਮ ਨਾਮਿ
ਨਿਸਤਾਰੇ॥੩॥

satsangat milai ta dirh-taa aavai har raam naam
nistaaray. ||3||

ਜਬ ਲਗੁ ਜੀਉ ਪਿੰਡੁ ਹੈ ਸਾਬਤੁ ਤਬ ਲਗਿ ਕਿਛੁ ਨ ਸਮਾਰੇ॥

jab lag jee-o pind hai saabat t̄ab lag kichh na
samaaray.

ਜਬ ਘਰ ਮੰਦਰਿ ਆਗਿ ਲਗਾਨੀ ਕਢਿ ਕੂਪੁ ਕਢੈ
ਪਨਿਹਾਰੇ॥੪॥

jab ghar mandar aag lagaanee kadh koop kadh
panihaaray. ||4||

ਸਾਕਤ ਸਿਉ ਮਨ ਮੇਲੁ ਨ ਕਰੀਅਹੁ ਜਿਨਿ ਹਰਿ ਹਰਿ
ਨਾਮੁ ਬਿਸਾਰੇ॥

saakat si-o man mayl na karee-ahu jin har har
naam bisaaray.

ਸਾਕਤ ਬਚਨ ਬਿਛੁਆ ਜਿਉ ਡਸੀਐ ਤਜਿ ਸਾਕਤ ਪਰੈ
ਪਰਾਰੇ॥੫॥

saakat bachan bichhoo-aa ji-o dasee-ai taj
saakat parai paraaray. ||5||

ਪੰਨਾ ੯੮੨

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ਲਗਿ ਲਗਿ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਈ ਲਗਿ ਸਾਧੂ ਸੰਗਿ
ਸਵਾਰੇ॥

lag lag pareet baho pareet lagaa-ee lag saaDhoo
sang savaaray.

ਗੁਰ ਕੇ ਬਚਨ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੇ ਮੇਰੇ ਠਾਕੁਰ ਬਹੁਤੁ
ਪਿਆਰੇ॥੬॥

gur kay bachan sat sat kar maanay mayray
thaakur bahut pi-aaray. ||6||

ਪੂਰਬਿ ਜਨਮਿ ਪਰਚੂਨ ਕਮਾਏ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮਿ
ਪਿਆਰੇ॥

poorab janam parchoon kamaa-ay har har har
naam pi-aaray.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ ਰਸੁ ਗਾਵੈ ਰਸੁ
ਵੀਚਾਰੇ॥੭॥

gur parsaad amrit ras paa-i-aa ras gaavai ras
veechaaray. ||7||

ਹਰਿ ਹਰਿ ਰੂਪ ਰੰਗਿ ਸਭਿ ਤੇਰੇ ਮੇਰੇ ਲਾਲਨ ਲਾਲ ਗੁਲਾਰੇ॥

har har roop rang sabh tayray mayray laalan laal
gulaaray.

ਜੈਸਾ ਰੰਗੁ ਦੇਹਿ ਸੇ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜੰਤੁ ਵਿਚਾਰੇ॥੮॥੩॥

jaisaa rang deh so hovai ki-aa naanak jant
vichaaray. ||8||3||

Nat Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of the pains of treacherous affairs of *Maya*, and the loads of sins from our heads, then we should pray to God to bless us with the guidance of the Guru, so that by acting on his immaculate instruction we may humbly live our lives as per God's will. In this *shabad*, Guru Ji quotes many examples from Hindu mythology to illustrate how the company and guidance of saints and God's grace has sanctified even the worst sinners.

He begins the *shabad* by making a general statement about the purifying effect of meditating on God's Name and listening to Guru's sermon. He says: "O' God, whom You (so inspired to meditate on Your immaculate Name, as if You have) bathed that person in the pool of nectar, meeting (with the Guru) that person has shed off all his or her sins and evil thoughts."(1-pause)

Now Guru Ji illustrates his above statement by quoting two legendary examples. He first refers to a prostitute named Ganika, who had basically lived all her life in sin. One day she saw a saint who along with his pet parrot was getting wet and cold in rain. She took pity on him and invited him into her house and served him with warm food and drinks. Then

she requested the saint to tell her if there was any way, which could save a sinner like her. The saint gave his parrot to her; with the instruction to daily teach it to utter God's Name. In the process of teaching God's Name to the parrot, she herself got imbued with God's love. So she shed off all her sinful ways and was ultimately saved by God. The second story is that of old lady named Kubija, who was suffering due to her hunched back. She had genuine love for God Krishna. One day she tried to put a necklace of flowers on Krishna's neck, but because of her bent back could not reach high enough. Looking at her true love and devotion, God Krishna, put his foot on her foot and placing his thumb under her chin, pushed it up in such a way that her hunch was removed and she was also emancipated.

So referring to these legends, Guru Ji says: "(O' my friends), very powerful is the effect of company. (See how, as a result of company of a saint) while teaching the parrot, the prostitute Ganika was emancipated. Similarly God Krishna, blessed the hunchback Kubija by his touch took her along to the heaven."(1)

Next, Guru Ji cites the example of a *Brahmin* (Hindu priest) Ajamall, who although a very learned scholar of *Vedas*, and a royal priest, ignored his Guru's advice and started going to his work through sex infested streets and fell in love with a prostitute. Not only that, in spite of warnings from his Guru and the king, he continued visiting her. Ultimately he was dismissed from service and driven out of his government home. So both Ajamall and his concubine had to live in abject poverty and had six children together. One day by chance a saint happened to pass that way. They served him with great devotion and begged him to suggest some way for their redemption. The saint asked them to name their next child *Narayan* (meaning God). They did so, and Ajamall developed such special affinity for his youngest child that he would always carry him and kept calling him by his name *Narayan*. But being old, he soon fell ill and was terrified, seeing demons of death getting ready to take him away. Then he earnestly started calling upon the true *Narayan* (or God) Himself to come to his aid and save him. Listening to his sincere prayer, God took pity on him and emancipated him.

So referring to the above legend, Guru Ji says: "(O' my friends), Ajamall had great affection for his son, whom he used to call *Narayan*. (In this way he got imbued with the love of God Himself). This love touched the heart of my Master (God), so He drove away all the demons (and emancipated him from his misery)."(2)

However, Guru Ji wants to advise us that we shouldn't simply tell such stories to others, instead we should ourselves learn a lesson from these stories and actually try to seek and benefit from the company of holy people. He says: (O' my friends, one doesn't benefit if one) only delivers lectures and recites (such stories to others), but doesn't reflect on what he or she says. It is only when one meets with holy company, that one develops a true faith (in the Guru's advice, that) God's Name does emancipate a person (from the worldly involvements, and pains of births and deaths)."(3)

Commenting on human nature to postpone action on Guru's advice and meditating on God's Name till the end, Guru Ji says: "(O' my friends), as long as one's body and mind are whole (and fully functional, one) doesn't remember (God) at all. (But only when one realizes that death is imminent, one runs to temples or calls on gods to save. But, it is just like starting) to dig a well to draw water (for putting out the fire) when one's house catches fire."(4)

Therefore advising his own mind and indirectly us, he says: “O’ my mind, never associate with a worshiper of *Maya*, who has forsaken God’s Name. The words of the worshippers of power are (injurious and painful) like the stinging of a scorpion. Therefore, abandoning (the company of) an egoist, you should remain far away from such a person.”(5)

However telling us, which type of company is truly beneficial, Guru Ji says: “(O’ my friends), they who have fallen in love with the Guru, by joining the company of saints have been emancipated. Yes, they who have accepted the truth of the Guru’s word are very dear to my Master.”(6)

However, indicating, who those rare persons are who become dear to God, Guru Ji says: “(O’ my friends, it is only those), who in their previous births had done at least some virtuous deeds are now in love with God’s Name. By Guru’s grace they obtain the relish of rejuvenating nectar (of God’s Name), and always sing and praise that relish.”(7)

Guru Ji concludes the *shabad* by saying: “O’ my most beloved and affectionate God, Nanak says that all these different forms, features, and colors are Yours. Whatever color (or form) You give us, we become like that, otherwise what can we poor creatures do?”(8-3)

The message of this *shabad* is that even if until now, we have been forgetful of God and have been living a sinful life. we can still enjoy the bliss of union with God if we forsake the company of the self-conceited worshippers of *Maya*, and instead seek the congregation of the saint Guru, reflect on his word, start singing praises of God and meditate on His Name with love and devotion.

ਨਟ ਮਹਲਾ ੪॥

ਰਾਮ ਗੁਰ ਸਰਨਿ ਪ੍ਰਭੂ ਰਖਵਾਰੇ॥
ਜਿਉ ਕੁੰਚਰੁ ਤਦੁਐ ਪਕਰਿ ਚਲਾਇਓ ਕਰਿ ਉਪਰੁ ਕਢਿ
ਨਿਸਤਾਰੇ॥੧॥ ਰਹਾਉ॥

ਪੁਭ ਕੇ ਸੇਵਕ ਬਹੁਤੁ ਅਤਿ ਨੀਕੈ ਮਨਿ ਸਰਧਾ ਕਰਿ ਹਰਿ
ਧਾਰੇ॥
ਮੇਰੇ ਪ੍ਰਭਿ ਸਰਧਾ ਭਗਤਿ ਮਨਿ ਭਾਵੈ ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੇ॥੧॥

ਹਰਿ ਹਰਿ ਸੇਵਕੁ ਸੇਵਾ ਲਾਗੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮ ਪਸਾਰੇ॥
ਏਕੁ ਪੁਰਖੁ ਇਕੁ ਨਦਰੀ ਆਵੈ ਸਭ ਏਕਾ ਨਦਰਿ ਨਿਹਾਰੇ॥੨॥

ਹਰਿ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਰਵਿਆ ਸਭ ਠਾਈ ਸਭੁ ਚੇਰੀ ਜਗਤੁ
ਸਮਾਰੇ॥
ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਦਾਨੁ ਦੇਵੈ ਵਿਚਿ ਪਾਥਰ ਕੀਰੇ
ਕਾਰੇ॥੩॥

ਅੰਤਰਿ ਵਾਸੁ ਬਹੁਤੁ ਮੁਸਕਾਈ ਭ੍ਰਮਿ ਭੁਲਾ ਮਿਰਗੁ ਸਿੰਝਾਰੇ॥
ਬਨੁ ਬਨੁ ਢੁਢਿ ਢੁਢਿ ਫਿਰਿ ਥਾਕੀ ਗੁਰਿ ਪੂਰੈ ਘਰਿ
ਨਿਸਤਾਰੇ॥੪॥

nat mehlā 4.

raam gur saran parabh̄hoo rakhvaaray.
ji-o kunchar t̄ad̄oo-ai pakar chalaai-i-o kar
ooper kad̄h nistaaray. ||1|| rahaa-o.

parabh̄ kay sayvak bahut̄ at̄ neekay man
sarD̄haa kar har D̄haaray.
mayray parabh̄ sarD̄haa bh̄hagat̄ man bh̄haavai
jan kee paj savaaray. ||1||

har har sayvak sayvaa laagai sab̄h̄ dayk̄hai
barahm pasaaray.
ayk purakh̄ ik nadree aavai sab̄h̄ aykaa nadar
nihaaray. ||2||

har parabh̄ thaakur ravi-aa sab̄h̄ thaa-ee sab̄h̄
chayree jagat̄ samaaray.
aap da-i-aal da-i-aa daan dayvai vich paathar
keeray kaaray. ||3||

ant̄ar vaas bahut̄ muskaa-ee bh̄haram bh̄hoolaa
mirag s̄inyhaaray.
ban ban d̄hoodh̄ d̄hoodh̄ fir thaakee gur poorai
ghar nistaaray. ||4||

ਬਾਣੀ ਗੁਰੂ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥
ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕੁ ਜਨੁ ਮਾਨੈ ਪਰਤਾਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ॥੫॥

bāṇee guroo guroo hai bāṇee vich bāṇee amrit
saaray.
gur bāṇee kahai sayvak jan maanai partakh
guroo nistaaray. ||5||

ਸਭੁ ਹੈ ਬ੍ਰਹਮੁ ਬ੍ਰਹਮੁ ਹੈ ਪਸਰਿਆ ਮਨਿ ਬੀਜਿਆ ਖਾਵਾਰੇ॥
ਜਿਉ ਜਨ ਚੰਦ੍ਰਾਂਸੁ ਦੁਖਿਆ ਸ੍ਰਿਸਟਬੁਧੀ ਅਪੁਨਾ ਘਰੁ ਲੂਕੀ
ਜਾਰੇ॥੬॥
ਪ੍ਰਭ ਕਉ ਜਨੁ ਅੰਤਰਿ ਰਿਦ ਲੋਚੈ ਪ੍ਰਭ ਜਨ ਕੇ ਸਾਸ ਨਿਹਾਰੇ॥

sabh hai barahm barahm hai pasri-aa man
beeji-aa khaavaaray.
ji-o jan chandar-haa's dukhi-aa DharistbuDhee
apunaa ghar lookee jaaray. ||6||
parabh ka-o jan antar rid lochai parabh jan kay
saas nihaaray.

ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ਜਨ ਪੀਛੈ ਜਗੁ
ਨਿਸਤਾਰੇ॥੭॥

kirpaa kirpaa kar bhagat drirh-aa-ay jan
peechehai jag nistaaray. ||7||

ਆਪਨ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਰੁਕੁ ਪ੍ਰਭੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਵਾਰੇ॥
ਜਨ ਨਾਨਕ ਆਪੇ ਆਪਿ ਸਭੁ ਵਰਤੈ ਕਰਿ ਕ੍ਰਿਪਾ ਆਪਿ
ਨਿਸਤਾਰੇ॥੮॥੪॥

aapan aap aap parabh thaakur parabh aapay
sarizat savaaray.
jan naanak aapay aap sabh vartai kar kirpaa
aap nistaaray. ||8||4||

Nat Mehla-4

In the previous *shabad*, Guru Ji advised us that even if until now we have been forgetful of God and have been living a sinful life, we can still enjoy the bliss of union with God if we forsake the company of the self-conceited worshippers of *Maya*, and instead join the congregation of the saint Guru, reflect on his word, sing praises of God and meditate on His Name with love and devotion. He cited some legendry stories to illustrate his point. In this *shabad*, also he cites some more examples from the Hindu mythology to advise us to have full faith in God and the Guru's word.

First he cites the story of two men who out of jealousy so cursed each other that one got turned into an alligator and the other to an elephant. By chance, the elephant happened to go to the river for a drink of water, where that alligator caught hold of it and dragged it deep into the water. Fearing for its life life, the elephant earnestly prayed to God to save it. Listening to its prayer, God took pity, and freeing it from the alligator's grip raised it above the water and saved its life. Referring to this story, Guru Ji prays to God and says: "O' my God, just as when the alligator caught the elephant and dragged it (deep into water), then by raising it above the water, You saved it (from sure death, similarly on whom You show mercy), You save that person by putting him or her in the shelter of the Guru,"(1-pause)

But before we expect any favors from God, Guru Ji advises us to become His true devotees and tells us what the attitude and conduct is of those who wish to become His true devotees. He says: "(O' my friends), extremely virtuous are the devotees of God. They enshrine and keep God in their hearts with full faith (in Him); the faith and dedication of the devotee is so pleasing to God that He Himself protects the honor of His servants."(1)

Commenting further on the attitude of a devotee, Guru Ji says: "(O' my friends), the servant of God, who yokes himself or herself to the service of God sees Him pervading all over the universe. (To the devotee) that same one Creator seems visible everywhere, (and such a person sees) the same one God looking after all the creatures with the same one glance of grace."(2)

Now describing some of the unique virtues of God, Guru Ji says: “(O’ my friends), that God the Master is pervading everywhere, and deeming the entire world His servant sustains the entire world. Yes, that merciful God Himself bestows mercy on His creatures and provides sustenance even to the worms living in rocks.”(3)

But commenting on the mercurial nature of humans, Guru Ji says: “(O’ my friends), just as within itself (a deer) has the fragrance (of musk), but still lost in doubt it keeps searching in bushes, (similarly God is within her, but the human bride soul) gets exhausted seeking God from one forest to the other (following one religious path after another), but ultimately the perfect Guru emancipates her (by showing God to her within her heart (itself)).”(4)

Now Guru Ji enunciates the most fundamental concept of Sikh faith and provides the basis as to why we need to deem Guru Granth Sahib Ji as our true and perfect Guru. He says: “(O’ my friends, *Gurbani*) the word is the manifestation of the Guru, and the Guru is embodied in his word (or *Gurbani*). Within this word is contained all the nectar. So, if a devotee obeys what *Gurbani* (the Guru’s word) says, the Guru emancipates that person (from the worldly ocean).”(5)

Guru Ji illustrates his next important principle by citing a story from Hindu mythology. This relates to a cunning and greedy minister named Dharisht Buddhi (meaning evil intellect). He was motivated by his greed for kingdom and tried to kill an innocent prince named Chandra Hans. But his evil plan backfired on him; and he ended up getting his own son killed by his men and in shock he also committed suicide. Referring to this story, Guru Ji says: “(O’ my friends), all around is God, He is pervading everywhere, but we reap what we sow (or think) in our mind, Just as while scheming to harm Chandra Hans, Dhrisht Budhi burnt his own house (by getting his own son killed and then committing suicide).”(6)

Therefore commenting on the mutual relationship between God and His devotee, he says: “(O’ my friends), a devotee (of God, always) longs to see Him in his or her mind, and God watches (protects) His devotee at all times. Showing mercy, He firmly instills His devotion (in the devotee’s mind), and for the devotee’s sake emancipates (his following) too.”(7)

In conclusion, Guru Ji says: “(O’ my friends), God the Master has manifested Himself on His own, and He Himself embellishes the universe (created by Him). Servant Nanak says, that He pervades everywhere on His own and showing His mercy He Himself ferries (the creatures across this worldly ocean).”(8-4)

The message of this *shabad* is that if we want to be saved from all kinds of troubles and enemies, and want God to always protect us, then we should firmly believe and obey what (*Gurbani*) the Guru’s word says. Secondly, we should never think of harming any body because our ill intentions may ultimately backfire. Lastly we should remember that God always protects His devotees, therefore we should always remember and worship Him with true love, faith, and conviction.

ਨਟ ਮਹਲਾ ੪॥

ਰਾਮ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ॥
ਜਿਉ ਪਕਰਿ ਦ੍ਰੋਪਤੀ ਦੁਸਟਾਂ ਆਨੀ ਹਰਿ ਹਰਿ ਲਾਜ
ਨਿਵਾਰੇ॥੧॥ ਰਹਾਉ॥

nat mehlā 4.

raam kar kirpaa layho ubaaray.
ji-o pakar daropatee dustaaⁿ aanee har har laaj
nivaaray. ||1|| rahaa-o.

ਕਰਿ ਕਿਰਪਾ ਜਾਚਿਕ ਜਨ ਤੇਰੇ ਇਕੁ ਮਾਗਉ ਦਾਨੁ
ਪਿਆਰੇ॥

ਸਤਿਗੁਰ ਕੀ ਨਿਤ ਸਰਧਾ ਲਾਗੀ ਮੈ ਕਉ ਹਰਿ ਗੁਰੁ ਮੇਲਿ
ਸਵਾਰੇ॥੧॥

ਸਾਕਤ ਕਰਮ ਪਾਣੀ ਜਿਉ ਮਥੀਐ ਨਿਤ ਪਾਣੀ ਝੋਲ
ਝੁਲਾਰੇ॥

ਮਿਲਿ ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਕਵਿ ਮਾਖਨ ਕੇ
ਗਟਕਾਰੇ॥੨॥

ਨਿਤ ਨਿਤ ਕਾਇਆ ਮਜਨੁ ਕੀਆ ਨਿਤ ਮਲਿ ਮਲਿ ਦੇਹ
ਸਵਾਰੇ॥

ਪੰਨਾ ੯੮੩

ਮੇਰੇ ਸਤਿਗੁਰ ਕੇ ਮਨਿ ਬਚਨ ਨ ਭਾਏ ਸਭ ਫੋਕਟ ਚਾਰ
ਸੀਗਾਰੇ॥੩॥

ਮਟਕਿ ਮਟਕਿ ਚਲੁ ਸਖੀ ਸਹੇਲੀ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਗੁਨ
ਸਾਰੇ॥

ਗੁਰਮੁਖਿ ਸੇਵਾ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ਮੈ ਸਤਿਗੁਰ ਅਲਖੁ
ਲਖਾਰੇ॥੪॥

ਨਾਰੀ ਪੁਰਖੁ ਪੁਰਖੁ ਸਭ ਨਾਰੀ ਸਭੁ ਏਕੋ ਪੁਰਖੁ ਮੁਰਾਰੇ॥

ਸੰਤ ਜਨਾ ਕੀ ਰੇਨੁ ਮਨਿ ਭਾਈ ਮਿਲਿ ਹਰਿ ਜਨ ਹਰਿ
ਨਿਸਤਾਰੇ॥੫॥

ਗੁਾਮ ਗੁਾਮ ਨਗਰ ਸਭ ਫਿਰਿਆ ਰਿਦ ਅੰਤਰਿ ਹਰਿ ਜਨ
ਭਾਰੇ॥

ਸਰਧਾ ਸਰਧਾ ਉਪਾਇ ਮਿਲਾਏ ਮੈ ਕਉ ਹਰਿ ਗੁਰ ਗੁਰਿ
ਨਿਸਤਾਰੇ॥੬॥

ਪਵਨ ਸੂਤੁ ਸਭੁ ਨੀਕਾ ਕਰਿਆ ਸਤਿਗੁਰਿ ਸਬਦੁ ਵੀਚਾਰੇ॥

ਨਿਜ ਘਰਿ ਜਾਇ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਆ ਬਿਨੁ ਨੈਨਾ ਜਗਤੁ
ਨਿਹਾਰੇ॥੭॥

ਤਉ ਗੁਨ ਈਸ ਬਰਨਿ ਨਹੀ ਸਾਕਉ ਤੁਮ ਮੰਦਰ ਹਮ
ਨਿਕ ਕੀਰੇ॥

ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰ ਮੇਲਹੁ ਮੈ ਰਾਮੁ ਜਪਤ ਮਨੁ
ਧੀਰੇ॥੮॥੫॥

kar kirpaa jaachik jan tayray ik maaga-o daan
pi-aaray.

satgur kee nit sarDhaa laagee mo ka-o har gur
mayl savaaray. ||1||

saakat karam paanee ji-o mathee-ai nit paanee
jhol jhulaaray.

mil satsangat param pad paa-i-aa kadh maakhan
kay gatkaaray. ||2||

nit nit kaa-i-aa majan kee-aa nit mal mal dayh
savaaray.

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mayray satgur kay man bachan na bhaa-ay sabh
fokat chaar seegaaray. ||3||

matak matak chal sakhee sahaylee mayray
thaakur kay gun saaray.

gurmukh sayvaa mayray parabh bhaa-ee mai
satgur alakh lakhaaray. ||4||

naaree purakh purakh sabh naaree sabh ayko
purakh muraaray.

sant janaa kee rayn man bhaa-ee mil har jan har
nistaaray. ||5||

garaam garaam nagar sabh firi-aa rid antar har
jan bhaaray.

sarDhaa sarDhaa upaa-ay milaa-ay mo ka-o har
gur gur nistaaray. ||6||

pavan soot sabh neekaa kari-aa satgur saba
veechaaray.

nij ghar jaa-ay amrit ras pee-aa bin nainaa jagat
nihaaray. ||7||

ta-o gun ees baran nahee saaka-o tum mandar
ham nik keeray.

naanak kirpaa karahu gur maylhu mai raam japat
man Dheeray. ||8||5||

Nat Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to be saved from all kinds of troubles and enemies, and want God to always protect us, then we should firmly believe and obey what (*Gurbani*) the Guru's word says. Secondly, we should never think of harming any body, because our ill intentions may ultimately backfire on us. Lastly we should remember that God always protects His devotees, therefore we should always

remember and worship Him with true love, and conviction. In this *shabad* again, he stresses upon these lessons and shows us how to beg for God's protection.

Quoting from the Hindu epic *Mahabharata*, Guru Ji cites the story of Daropadi, whom her Pandov husbands had lost in a gamble to their enemy Daryodhan. He tried to get her unrobed in full public view. She beseeched all her friends and relatives sitting there to help, but being afraid of the wrath of king Daryodhan, no one dared to come to her rescue. Finally she prayed to god Krishna to protect her honor. Then it so happened that even though the enemies kept trying to pull off the cloth from her body for a long time, they couldn't reach its end, so they ultimately gave up and thus her honor was saved. Referring to this episode, Guru Ji prays: "O' God, show mercy and save me just as you saved Daropati's honor, when she was seized by the villains and dragged (into Daryodhan's court)." (1-pause)

Therefore making a humble request to God, Guru Ji says: "O' God, show mercy on us, we are beggars at Your door. I ask for one boon from You. In my mind, there is always a longing to meet the true Guru; O' my beloved God, (please) embellish (my life) by uniting me with the Guru." (1)

Now comparing the lives of the self-conceited persons and Guru's followers, Guru Ji says: "(O' my friends, if one) daily churns water, one gets only water (and nothing else), similarly the deeds of a worshipper of (power or) *Maya*, are (useless) like churning of water. On the other hand, by joining the holy congregation, the one who has obtained the supreme status (of salvation) and enjoys the relish (of this state, like) enjoying the relish of butter from the milk." (2)

Commenting further on the empty rituals, such as daily bathing at holy places, Guru Ji says: "(O' my friends), one may daily bathe, cleanse, and embellish one's body, but if (*Gurbani*) the words of my true Guru are not pleasing to one's mind, then vain are all one's embellishments and ornamentations." (3)

Now Guru Ji uses another very beautiful metaphor of a youthful bride, who lovingly and joyfully walks to the house of her beloved groom, to illustrate how we may lead a peaceful and happy life, while cherishing the virtues of God. He says: "O' my friend and mate, (like) joyfully walking (of a young bride, going to meet her beloved, live in a state of peace and joy) while contemplating on the virtues of my Master. O' my friend, the service (and remembrance) of God done through the Guru is pleasing to God. (Therefore pray to the Guru and say to him): "O' true Guru, please help me to understand the incomprehensible (God)." (4)

Next explaining a basic fact about the fundamental similarity between men and women, Guru Ji says: "(O' my friends), whether a person is female or male, all (have been created by) the same one God. In reality, no one is a male or a female. In all places, the same one God is pervading. They to whom the dust of God's devotees (their humble service) seems pleasing), those devotees of God have met Him and God has emancipated them." (5)

Describing his own experience, Guru Ji says: "(O' my friends), I have roamed from village to village and town to town (but I couldn't find God. However through the help of His devotees, I) found God in my heart itself. Generating devotion in them (God) has united the devotees with Him. (I am sure that He) would emancipate me also through the Guru." (6)

Explaining what happens when one meets the true Guru and acts on his advice, he says: “(O’ my friends, the one who by attuning one’s mind to the true Guru) has reflected on the word (of advice) of the Guru, that one has embellished the thread of one’s life breaths (and has made one’s life breaths fruitful). By introspecting within oneself, one has enjoyed the relish of rejuvenating nectar (of God’s Name, and) without (physical) eyes has seen the world’s (reality).”(7)

Guru Ji concludes the *shabad* by making a humble prayer to God. He says: “O’ God, You are like a big mansion, and we are like small worms in it, so I cannot describe Your merits. Therefore, (I) Nanak pray, please show Your mercy and unite me with the Guru, so that by meditating on Your Name (under his instructions), my mind may obtain peace.”(8-5)

The message of this *shabad* is that when we take the shelter of the Guru, and following his advice we meditate on God’s Name; we are filled with the love and devotion for God. Then God also becomes merciful on us, saves us, protects our honor, and emancipates us.

ਨਟ ਮਹਲਾ ੪॥

ਮੇਰੇ ਮਨ ਭਜੁ ਨਾਕੁਰ ਅਗਮ ਅਪਾਰੇ॥
ਹਮ ਪਾਪੀ ਬਹੁ ਨਿਰਗੁਣੀਆਰੇ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ
ਨਿਸਤਾਰੇ॥੧॥ਰਹਾਉ॥

ਸਾਧੂ ਪੁਰਖ ਸਾਧ ਜਨ ਪਾਏ ਇਕ ਬਿਨਉ ਕਰਉ ਗੁਰ
ਪਿਆਰੇ॥
ਰਾਮ ਨਾਮੁ ਧਨੁ ਪੂਜੀ ਦੇਵਹੁ ਸਭੁ ਤਿਸਨਾ ਭੂਖ ਨਿਵਾਰੇ॥੧॥

ਪਚੈ ਪਤੰਗੁ ਮ੍ਰਿਗ ਭ੍ਰਿੰਗ ਕੁੰਚਰ ਮੀਨ ਇਕ ਇੰਦ੍ਰੀ ਪਕਰਿ
ਸਘਾਰੇ॥
ਪੰਚ ਭੂਤ ਸਬਲ ਹੈ ਦੇਹੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਪ ਨਿਵਾਰੇ॥੨॥

ਸਾਸਤ੍ਰ ਬੇਦ ਸੋਧਿ ਸੋਧਿ ਦੇਖੇ ਮੁਨਿ ਨਾਰਦ ਬਚਨ ਪੁਕਾਰੇ॥
ਰਾਮ ਨਾਮੁ ਪੜਹੁ ਗਤਿ ਪਾਵਹੁ ਸਤਸੰਗਤਿ ਗੁਰਿ
ਨਿਸਤਾਰੇ॥੩॥

ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਜਿਵ ਸੂਰਜੁ ਕਮਲੁ ਨਿਹਾਰੇ॥
ਮੇਰ ਸੁਮੇਰ ਮੋਰੁ ਬਹੁ ਨਾਚੈ ਜਬ ਉਨੈ ਘਨ ਘਨਹਾਰੇ॥੪॥

ਸਾਕਤ ਕਉ ਅੰਮ੍ਰਿਤੁ ਬਹੁ ਸਿੰਚਹੁ ਸਭ ਡਾਲ ਫੂਲ ਬਿਸੁਕਾਰੇ॥
ਜਿਉ ਜਿਉ ਨਿਵਹਿ ਸਾਕਤ ਨਰ ਸੇਤੀ ਛੇਤਿ ਛੇਤਿ ਕਵੈ ਬਿਖੁ
ਖਾਰੇ॥੫॥

ਸੰਤਨ ਸੰਤ ਸਾਧ ਮਿਲਿ ਰਹੀਐ ਗੁਣ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ॥

nat mehlaa 4.

mayray man bhaj thaakur agam apaaray.
ham paapee baho nirgunee-aaray kar kirpaa
gur nistaaray. ||1|| rahaa-o.

saaDhoo purakh saaDh jan paa-ay ik bin-o
kara-o gur pi-aaray.
raam naam Dhan poojee dayvhu sabh tisnaa
bhookh nivaaray. ||1||

pachai patang marig bharing kunchar meen ik
indree pakar saghaaray.
panch bhoot sabal hai dayhee gur satgur paap
nivaaray. ||2||

saastar bayd soDh soDh daykhay mun naarad
bachan pukaaray.
raam naam parhahu gat paavhu satsangat gur
nistaaray. ||3||

pareetam pareet lagee parabh kayree jiv
sooraj kamal nihaaray.
mayr sumayr mor baho naachai jab unvai ghan
ghanhaaray. ||4||

saakat ka-o amrit baho sinchahu sabh daal
fool bisukaaray.
ji-o ji-o niveh saakat nar saytee chhayrh
chhayrh kadhai bikh khaaray. ||5||

santan sant saaDh mil rahee-ai gun boleh
par-upkaaray.

ਸੰਤੈ ਸੰਤੁ ਮਿਲੈ ਮਨੁ ਬਿਗਸੈ ਜਿਉ ਜਲ ਮਿਲਿ ਕਮਲ
ਸਵਾਰੇ॥੬॥

ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭਹਿ ਬਿਗਾਰੇ॥

ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਦੀਬਾਨਿ ਖਬਰਿ ਹੋਈ ਗੁਰਿ ਗਿਆਨੁ ਖੜਗੁ
ਲੈ ਮਾਰੇ॥੭॥

ਰਾਖੁ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੇ ਮੈ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰੇ॥

ਨਾਨਕ ਮੈ ਧਰ ਅਵਰ ਨ ਕਾਈ ਮੈ ਸਤਿਗੁਰੁ ਗੁਰੁ
ਨਿਸਤਾਰੇ॥੮॥੬॥ਛਕਾ ੧॥

santai sant milai man bigsai ji-o jal mil kamal
savaaray. ||6||

lobh lahar sabh su-aan halak hai halki-o
sabhah bigaaray.

mayray t̤haakur kai deebaan khabar ho-ee gur
gi-aan kharhag lai maaray. ||7||

raakh raakh raakh parabh mayray mai raakh
kirpaa Dhaaray.

naanak mai Dhar avar na kaa-ee mai satgur
gur nistaaray. ||8||6|| chhaka 1.

Nat Mehla-4

In the previous *shabad*, Guru Ji taught us that when we take the shelter of the Guru and following his advice meditate on God's Name; we are filled with the love and devotion for God. Then God also becomes merciful on us, saves us, protects our honor, and emancipates us. In this *shabad*, he shows us how to seek the shelter of God, who can protect us not only from our external enemies but also the internal ones, who are often more dangerous and are the real cause of our pain and suffering.

Therefore right at the outset, addressing his mind (and indirectly us), Guru Ji says: "O' my mind, worship the incomprehensible infinite God, (and say to Him): "(O' God), we are sinners and utterly devoid of merits; please show Your mercy and emancipate us through the Guru."(1-pause)

Stating the benefits of the company of saintly devotees, Guru Ji says: "O' dear Guru, I make one submission before you, that the one who joins (the company of) saintly persons, (also becomes) a saintly devotee. (Therefore, please) bless me also with the (company of saintly persons and) wealth and capital of God's Name, (which may) remove all (my worldly) thirst and hunger."(1)

Guru Ji now cites examples from ordinary life to illustrate how the Guru saves us from our internal enemies or evil impulses. (For example) a moth (gets burnt because of its attachment with the light), a deer (gets killed because of its weakness for the sound of) hunter's music, a bee gets (entrapped in a flower because of its fragrance), an elephant (falls into a pit lured by the lust for a false female statue, and misled by greed for a worm), a fish gets hooked. But a human being has all these five (faulty sense organs or impulses) in him. Therefore, Guru Ji says: "Just because of one (faulty) sense organ, a moth, deer, black bee, elephant, and a fish get caught and ruined, but in (a human being all the) five strong demons (of lust, anger, greed, attachment, and ego) are present, (from which) only the great true Guru can save."(2)

Once again emphasizing that it is only the Guru who can emancipate us from our evil tendencies, he says: "(O' my friends), I have repeatedly studied *Shastras*, *Vedas* (and other holy books), and also listened to what great sages like *Narad* have said with full force. (They all advise and say, O' my friends), read and recite God's Name. (Only then would you) obtain salvation, and only in the congregation of holy persons the Guru has ferried across (many humans)."(3)

Describing the craving a person develops for God, whom the Guru has imbued with love for God, Guru Ji says: “(O’ my friends), that person who has been imbued with the love for the beloved (God longs for His sight), just as a lotus looks forward (to) the sun. Just as a peacock dances in great delight when the clouds descend in the mountains ready to rain, (similarly the mind of a devotee feels like dancing when it feels God’s nearness).”(4)

However, Guru Ji advises us to remain away from the company of *Saakats* (the worshippers of *Maya*), who not only are themselves separated from God, but also distract and ruin all those who come close to them. He says: “(O’ my friends, even if you give a lot of immaculate advice to a *Saakat*, he would continue to have evil intentions. He is like a poisonous plant which,) even if irrigated with a lot of nectar, all its branches and flowers remain poisonous. The more the people treat a *Saakat* with humility, the more he provokes, pricks and spits out poisonous words.”(5)

Therefore, Guru Ji advises: “(O’ my friends), we should remain associated with and abide in the company of the holy saints, because they always utter the words for the welfare of others. Just as a lotus blossoms forth upon getting in water, similarly when a saint meets another saint, his mind feels delighted.”(6)

Guru Ji now cautions us against another very dangerous human weakness for greed, with which most of us are afflicted. He says: “(O’ my friends), the wave of greed is like a dog going mad, and just as when a dog has gone mad it bites and hurts all others, (similarly a greedy person makes others in his company also greedy. To save oneself from this maddening wave of greed, one should earnestly pray to God to save him from this affliction). When the news of this prayer reaches the court of my Master, (then through the Guru, He gives such divine knowledge, that we easily overcome this difficulty, as if) with the sword of knowledge given by the Guru, we have killed (this mad dog of greed).”(7)

In the end Guru Ji shows us how to pray to God to save us from such evils. He says: “O’ God, again and again I beseech You to show mercy and save me (from my evil impulses). I Nanak, say that except for You, I don’t have any other support. (I have only this faith) that my great true Guru would ferry me across (the worldly ocean).”(8-6-sixteplet-1)

The message of this *shabad* is that we are prone to commit many sins and misdeeds because of our five instincts of greed, anger, lust attachment, and ego. Therefore we should seek the guidance of the Guru to overcome these evil desires. Further, we should avoid the company of evil people, particularly greedy worshippers of *Maya*. Instead we should associate with saintly persons and in their company meditate on God’s Name with true love and devotion, so that God may ferry us across the worldly ocean.

ਪੰਨਾ ੯੮੪

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ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪

raag maalee ga-urhaa mehlā 4

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

ik-oⁿkaar sat^g naam kartaa purakh^h
nirbhā-o nirvair akaal moorat^g ajoonee
saibhāⁿ gur p^rasaad.ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹੇ ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਇਆ॥
ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਆਦੇਸੁ ਹਰਿ ਪ੍ਰਭੁ
ਰਾਇਆ॥੧॥ਰਹਾਉ॥anik jatan kar rahay har ant^g naahee paa-i-aa.
har agam agam agaaDh^h boDh^h aadays har
parabh^h raa-i-aa. ||1|| rahaa-o.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤੁ ਝਗਰਤੇ ਝਗਰਾਇਆ॥	kaam kroDh lobh moh nit jhagrataḯ jhagraa-i-aa.
ਹਮ ਰਾਖੁ ਰਾਖੁ ਦੀਨ ਤੇਰੇ ਹਰਿ ਸਰਨਿ ਹਰਿ ਪ੍ਰਭ ਆਇਆ॥੧॥	ham raakh raakh deen tayray har saran har parabh aa-i-aa. 1
ਸਰਣਾਗਤੀ ਪ੍ਰਭ ਪਾਲਤੇ ਹਰਿ ਭਗਤਿ ਵਛਲੁ ਨਾਇਆ॥	sarnaagatee parabh paaltay har bhagat vachhal naa-i-aa.
ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਹਰਨਾਖਿ ਪਕਰਿਆ ਹਰਿ ਰਾਖਿ ਲੀਓ ਤਰਾਇਆ॥੨॥	par-hilaad jan harnaakh pakri-aa har raakh lee-o taraa-i-aa. 2
ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣੁ ਸਭ ਦੂਖ ਭੰਜਨੁ ਰਾਇਆ॥	har chayt ray man mahal paavan sabh dookh bhanjan raa-i-aa.
ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ ਹਰਿ ਗੁਰਮਤੀ ਪ੍ਰਭੁ ਪਾਇਆ॥੩॥	bha-o janam maran nivaar thaakur har gurmattee parabh paa-i-aa. 3
ਹਰਿ ਪਤਿਤੁ ਪਾਵਨੁ ਨਾਮੁ ਸੁਆਮੀ ਭਉ ਭਗਤੁ ਭੰਜਨੁ ਗਾਇਆ॥	har patit paavan naam su-aamee bha-o bhagat bhanjan gaa-i-aa.
ਹਰਿ ਹਾਰੁ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇਆ॥੪॥੧॥	har haar har ur Dhaari-o jan naanak naam samaa-i-aa. 4 1

Raag Maali Gaura Mehla-4

This new chapter in musical measure *Maali Gaura* begins with a *shabad*, uttered by fourth Guru Ram Das Ji. In this *shabad*, Guru Ji humbly addresses God on our behalf and prays to Him to save us the human beings, who misled by evil instincts of lust, anger, greed, attachment, and ego keep fighting with each other. He also tells us how we can get rid of all the worldly problems and pains of birth and death once for all.

First humbly addressing God, he says: “O’ God, countless human beings have exhausted themselves, but couldn’t find Your limit. O’ imperceptible, incomprehensible and unfathomable God the king, I salute You.”(1-pause)

Next pleading on our behalf, Guru Ji says: “(O’ God), provoked by (evil instincts of) lust, anger, greed, and attachment, we daily keep fighting amongst us. O’ God, we are poor beggars at Your door. Save us, we seek Your refuge.”(1)

Invoking God’s tradition of protecting His devotees, Guru Ji says: “O’ God, You are known to protect Your devotees; Your very name is *Bhagat Vachhal* (or the lover of Devotees. For example, when the demon) *Harnakash* had caught hold of the devotee *Prehlaad*, O’ God; You protected and emancipated him. (2)

Therefore, Guru Ji advises his mind (actually us) and says: “O’ my mind, if you want to find the abode of God the king, then always remember that God, who is the destroyer of all pains. (O’ my friends, that God) can emancipate us from the fear of (rounds of) birth and death; He is obtained by following Guru’s instruction.”(3)

Guru Ji concludes the *shabad* by showing us how to earnestly pray to God. He says: “O’ my God the Master, Your Name is purifier of sinners, and destroyer of all fears of the devotees who have sung (Your praise). Servant Nanak says that they who have firmly enshrined God’s Name in their heart have merged in the Name itself.”(4-1)

The message of this *shabad* is that if we want to get rid of our fear of birth and death and our base instincts of lust, greed, and anger, then following Guru's instruction, we should always meditate on God's Name, with true love and devotion in our mind.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪॥

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਸੁਖਦਾਤਾ॥

ਸਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਸਾਦੁ ਆਇਆ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ
ਪਛਾਤਾ॥੧॥ ਰਹਾਉ॥

ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪ੍ਰਭੁ
ਜਾਤਾ॥

ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਨੀਕਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਸਰਿ
ਨਾਤਾ॥੧॥

ਧਨੁ ਧਨੁ ਸਾਧੁ ਜਿਨੀ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਤਿਨੁ ਪੂਛਉ ਹਰਿ
ਕੀ ਬਾਤਾ॥

ਪਾਇ ਲਗਉ ਨਿਤ ਕਰਉ ਜੁਦਰੀਆ ਹਰਿ ਮੇਲਹੁ ਕਰਮਿ
ਬਿਧਾਤਾ॥੨॥

ਲਿਲਾਟ ਲਿਖੇ ਪਾਇਆ ਗੁਰੁ ਸਾਧੂ ਗੁਰ ਬਚਨੀ ਮਨੁ ਤਨੁ ਰਾਤਾ॥

ਹਰਿ ਪ੍ਰਭੁ ਆਇ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ ਸਭ ਕਿਲਵਿਖ ਪਾਪ
ਗਵਾਤਾ॥੩॥

ਰਾਮ ਰਸਾਇਣੁ ਜਿਨੁ ਗੁਰਮਤਿ ਪਾਇਆ ਤਿਨੁ ਕੀ ਉਤਮ ਬਾਤਾ॥

ਤਿਨ ਕੀ ਪੰਕ ਪਾਈਐ ਵਡਭਾਗੀ ਜਨ ਨਾਨਕੁ ਚਰਨਿ
ਪਰਾਤਾ॥੪॥੨॥

maalee ga-urḥaa mehlaa 4.

jap man raam naam sukh-ḍaata.

satsangatḥ mil har saadḥ aa-i-aa gurmukhḥ
barahm pachḥaataa. ||1|| rahaa-o.

vadbḥaagee gur ḍarsan paa-i-aa gur mili-ai
har parabhḥ jaataa.

ḍurmaḥ mail ga-ee sabḥ neekar har amritḥ har
sar naataa. ||1||

Dhan Dhan saaDh jin^{hee} har parabhḥ paa-i-aa
ḥin^h poochḥa-o har kee baataa.

paa-ay laga-o nitḥ kara-o judree-aa har
maylhu karam biDḥaataa. ||2||

lilaat likḥay paa-i-aa gur saaDḥoo gur
bachnee man ḥan raataa.

har parabhḥ aa-ay milay sukhḥ paa-i-aa sabḥ
kilvikḥ paap gavaataa. ||3||

raam rasaa-inḥ jin^h gurmatḥ paa-i-aa ḥin^h kee
ootam baataa.

ḥin kee pank paa-ee-ai vadbḥaagee jan
naanak charan paraataa. ||4||2||

Maali Gaura Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get rid of our fear of birth and death and our base instincts of lust, greed, and anger, then following Guru's instruction, we should always meditate on God's Name with true love and devotion. In this *shabad*, he elaborates on that advice and tells us where can we get the inspiration and learn the way to meditate on God's Name.

Addressing his mind, Guru Ji says: "O' my mind, meditate on the Name of God who is the Giver of all comforts. Joining the company of saints, one who has tasted the relish (of God's Name) through the Guru, has realized God."(1-pause)

Describing how precious and extremely difficult it is to obtain the commodity of God's Name, Guru Ji says: "(O' my friends), only through great good fortune any body has obtained the sight of the Guru, (and upon meeting the Guru, one comes to know God. (Because on meeting the Guru) in the company of the saints, all one's dirt of evil intellect is washed off (and one becomes so immaculate, as if one has) bathed in the pool of God's nectar."(1)

Therefore describing how much he respects those who have thus known God and come closer to Him, Guru Ji says: “(O’ my friends), blessed are those saints who have obtained (union with) God. I ask them about the gospels of God. I fall at their feet and beseech them to unite me (also with) that Scribe of our destiny.”(2)

Stating how fortunate are those who are blessed with the guidance of the saint Guru, he says: “(O’ my mind), as per the destiny scribed on the forehead, the person who has obtained (union) with the saint Guru, that person’s mind and body have been imbued with the love for the Guru’s words. God Himself has come (into that person’s mind, and) meeting Him, that person has enjoyed a state of bliss and all his or her sins and short comings have been destroyed.”(3)

In conclusion, Guru Ji says: “(O’ my friends), sublime are the accounts of those who through Guru’s instruction have obtained the elixir of God. It is (only) by great good destiny that we obtain (the opportunity to humbly serve them and thus obtain) the dust of their feet. Slave Nanak (holds them in such high regard, that he) bows to their feet.”(4-2)

The message of this *shabad* is that if we want to obtain that God who can cure all our ailments, then we should seek the company of the true Guru (Granth Sahib Ji) and act upon the immaculate advice given therein with full love, understanding, and devotion.

ਪੰਨਾ ੯੮੫

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ਮਾਲੀ ਗੁਰੂੜਾ ਮਹਲਾ ੪॥

maalee ga-urhaa mehlaa 4.

ਸਭਿ ਸਿਧ ਸਾਧਿਕ ਮੁਨਿ ਜਨਾ ਮਨਿ ਭਾਵਨੀ ਹਰਿ ਧਿਆਇਓ॥
ਅਪਰੰਪਰੇ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਹਰਿ ਅਲਖੁ ਗੁਰੂ ਲਖਾਇਓ॥੧॥
ਰਹਾਉ॥

sabh siDh saaDhik mun janaa man bhavnee
har Dhi-aa-i-o.
aprampro paarbarahm su-aamee har alakh
guroo lakhaa-i-o. ||1|| rahaa-o.

ਹਮ ਨੀਚ ਮਧਿਮ ਕਰਮ ਕੀਏ ਨਹੀ ਚੇਤਿਓ ਹਰਿ ਰਾਇਓ॥
ਹਰਿ ਆਨਿ ਮੇਲਿਓ ਸਤਿਗੁਰੂ ਖਿਨੁ ਬੰਧ ਮੁਕਤਿ ਕਰਾਇਓ॥੧॥

ham neech maDhim karam kee-ay nahee
chayti-o har raa-i-o.
har aan mayli-o satguroo khin banDh mukat
karaa-i-o. ||1||

ਪ੍ਰਭਿ ਮਸਤਕੇ ਧੁਰਿ ਲੀਖਿਆ ਗੁਰਮਤੀ ਹਰਿ ਲਿਵ ਲਾਇਓ॥
ਪੰਚ ਸਬਦ ਦਰਗਹ ਬਾਜਿਆ ਹਰਿ ਮਿਲਿਓ ਮੰਗਲੁ ਗਾਇਓ॥੨॥

parabh mastakay Dhur leekhi-aa gurmatee
har liv laa-i-o.
panch sabad dargeh baaji-aa har mili-o
mangal gaa-i-o. ||2||

ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ ਨਰਹਰਿ ਮੰਦਭਾਗੀਆਂ ਨਹੀ ਭਾਇਓ॥
ਤੇ ਗਰਭ ਜੋਨੀ ਗਾਲੀਅਹਿ ਜਿਉ ਲੋਨੁ ਜਲਹਿ ਗਲਾਇਓ॥੩॥

patit paavan naam narhar mand-bhaagee-aa
nahee bhaa-i-o.
tay garabh jonee gaalee-ah ji-o lon jaleh
galaa-i-o. ||3||

ਮਤਿ ਦੇਹਿ ਹਰਿ ਪ੍ਰਭ ਅਗਮ ਠਾਕੁਰ ਗੁਰ ਚਰਨ ਮਨੁ ਮੈ ਲਾਇਓ॥
ਹਰਿ ਰਾਮ ਨਾਮੈ ਰਹਉ ਲਾਗੇ ਜਨ ਨਾਨਕ ਨਾਮਿ
ਸਮਾਇਓ॥੪॥੩॥

mat deh har parabh agam thaakur gur
charan man mai laa-i-o.
har raam naamai raha-o laago jan naanak
naam samaa-i-o. ||4||3||

Maali Gaura Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to obtain that God who can cure all our ailments, then we should seek the company of the true Guru and act upon his immaculate advice with true love, understanding, and devotion. In this *shabad*, he describes how the Guru has helped even him to meet God and obtain salvation without going through the tortures suffered by others for achieving the same objective.

He says: “(O’ my friends), all the adepts, seekers, and men of silence have meditated on God with full faith and love in their hearts. The Guru has shown the indescribable and limitless God to them (residing within them).”(1-pause)

Now humbly describing what happened in his own case, Guru Ji says: “(In our case, even though) we did deeds of low and mediocre (merit) and didn’t remember God the king, (God still) brought us in touch with the true Guru, who in an instant freed us from the bonds (of worldly involvements).”(1)

Explaining how this happened, Guru Ji says: “(O’ my friends), from the very beginning, (God) had so written in my destiny that following Guru’s instruction, I attuned my mind to Him. Then the (divine) *shabad*, accompanied by five (kinds of music) started playing in God’s court (within me). Then I met God and kept singing songs of joy.”(2)

However commenting on the fate of those unfortunate persons who do not remember God’s Name, he says: “(O’ my friends), God’s Name can purify even the sinners, but it is not pleasing to (many) unfortunate persons. Just as salt gets consumed in water, (similarly these self-conceited persons) are consumed by being put through (many) wombs.”(3)

Guru Ji concludes the *shabad* with a prayer to God on our behalf. He says: “O’ incomprehensible God and Master, bless me with such intellect that I may remain attuned to the lotus feet of the Guru (his immaculate words); I may keep meditating on God’s Name, (and thus) slave Nanak may get merged in the Name (and united with You).”(4-3)

The message of this *shabad* is that if we want to get ourselves purified and enjoy the bliss of God’s union, then we should pray to God to unite us with the true Guru (Granth Sahib Ji), so that acting on the word of the Guru, (the *Gurbani* included in Guru Granth Sahib Ji), we may keep meditating on God’s Name.

ਮਾਲੀ ਗੁਰੂੜਾ ਮਹਲਾ ੪॥

ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮਿ ਰਸਿ ਲਾਗਾ॥
ਕਮਲ ਪੁਗਾਸੁ ਭਇਆ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਜਪਿਓ ਭ੍ਰਮੁ ਭਉ
ਭਾਗਾ॥੧॥ ਚਹਾਉ॥

ਭੈ ਭਾਇ ਭਗਤਿ ਲਾਗੇ ਮੇਰਾ ਹੀਅਰਾ ਮਨੁ ਸੋਇਓ ਗੁਰਮਤਿ
ਜਾਗਾ॥

ਕਿਲਬਿਖ ਖੀਨ ਭਏ ਸਾਂਤਿ ਆਈ ਹਰਿ ਉਰ ਧਾਰਿਓ
ਵਡਭਾਗਾ॥੧॥

ਮਨਮੁਖੁ ਰੰਗੁ ਕਸੰਭੁ ਹੈ ਕਚੂਆ ਜਿਉ ਕੁਸਮ ਚਾਰਿ ਦਿਨ
ਚਾਗਾ॥

maalee ga-urhaa mehlaa 4.

mayraa man raam naam ras laagaa.
kamal pargaas bha-i-aa gur paa-i-aa har japi-o
bharam bha-o bhaagaa. ||1|| rahaa-o.

bhai bhaa-ay bhagaṭ laago mayraa hee-araa
man so-i-o gurmatṭ jaagaa.

kilbikh kheen bha-ay saaṭṭ aa-ee har ur
Dhaari-o vadbhaagaa. ||1||

manmukh rang kasumbh hai kachoo-aa ji-o
kusam chaar djin chaagaa.

ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਪਰਤਾਪੈ ਡੰਡੁ ਧਰਮ ਰਾਇ ਕਾ
ਲਾਗਾ॥੨॥

khin meh binas jaa-ay partaapai dand Dharam
raa-ay kaa laagaa. ||2||

ਸਤਸੰਗਤਿ ਪ੍ਰੀਤਿ ਸਾਧ ਅਤਿ ਗੂੜੀ ਜਿਉ ਰੰਗੁ ਮਜੀਠ ਬਹੁ
ਲਾਗਾ॥

satsangat̃ pareet̃ saaDh at̃ goorhee ji-o rang
majeet̃ baho laagaa.

ਕਾਇਆ ਕਾਪਰੁ ਚੀਰ ਬਹੁ ਫਾਰੇ ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ
ਸਭਾਗਾ॥੩॥

kaa-i-aa kaapar cheer baho faaray har rang na
lahai sabhaagaa. ||3||

ਹਰਿ ਚਾਰੁਓ ਰੰਗੁ ਮਿਲੈ ਗੁਰੁ ਸੋਭਾ ਹਰਿ ਰੰਗਿ ਚਲੁਲੈ ਰਾਂਗਾ॥

har chaar^u-o rang milai gur sobhaa har rang
chaloolai raa^ugaa.

ਜਨ ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ ਪਖਾਰੈ ਜੋ ਹਰਿ ਚਰਨੀ ਜਨੁ
ਲਾਗਾ॥੪॥੪॥

jan naanak̃ tin kay charan pakhaarai jo har
charnee jan laagaa. ||4||4||

Maali Gaura Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to get ourselves purified and enjoy the bliss of God's union, then we should pray to God to unite us with the true Guru, so that acting on his word of advice we may keep meditating on God's Name. In this *shabad*, Guru Ji shares with us the bliss he is enjoying since his mind got attuned to God's Name, and tells us how this bliss is far better than all the false pleasures of the world.

He says: "(O' my friends), my mind is now attuned to the relish of God's Name. (Since the time) I met the Guru, (I have felt as if) the lotus (of my heart) has blossomed; when I worshiped God, all my doubt and dread disappeared."(1-pause)

Describing his present state of mind, Guru Ji says: "(O' my friends), through Guru's instruction my (unaware) asleep mind has awakened, and with love and respect my heart, is attuned to worshipping God. By good fortune, I have enshrined God in my mind; all my sins and vices have been destroyed and peace has welled up in my mind."(1)

Commenting on the state and fate of the self-conceited persons who remain engrossed in false worldly pleasures, Guru Ji says: "(O' my friends), a self-conceited person is like the temporary color of a safflower, which lasts only for a few days. (The egocentric's) clout vanishes in an instant and he or she suffers in anguish when punished by the demon of death."(2)

Therefore advising us to seek the company of the saintly persons, Guru Ji says: "(O' my friends), in the company of the saintly persons one acquires a very deep and lasting love for the Guru, (which is) like the fast and long lasting color of madder.

Then just as the clothes (dyed in madder, whose color doesn't fade, even when these become so old that these) get torn off, (similarly in the company of saints, the love imbued for the Guru) does not fade (from one's soul)."(3)

Guru Ji concludes the *shabad* by describing the kinds of blessings they enjoy who lovingly follow his advice and how much he respects them. He says: "(O' my friends, when one)

meets the glorious Guru, he so imbues that person with the love for God, (as if he has) dyed that person in the fast color of God's love. Slave Nanak (so much respects) those devotees, who are attuned to God's feet (His Name that he wishes to) wash their feet."(4-4)

The message of this *shabad* is that if instead of short-lived worldly pleasures, we want to enjoy an everlasting peace and bliss, then we should pray to God to bless us with the company of the saintly persons and guidance of the Guru so that we may get imbued with the everlasting love of God's Name.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪॥

ਮੇਰੇ ਮਨ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਪਾਲਾ॥
ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੁ ਭਇਆ ਰਾਮ ਨਾਮੈ ਮਤਿ ਗੁਰਮਤਿ ਰਾਮ
ਰਸਾਲਾ॥੧॥ ਰਹਾਉ॥

ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਮਨਿ ਜਪੀਐ ਹਰਿ
ਜਪਸਾਲਾ॥
ਜਿਨ੍ ਕੈ ਮਸਤਕਿ ਲੀਖਿਆ ਹਰਿ ਸਿਲਿਆ ਹਰਿ ਬਨਮਾਲਾ॥੧॥

ਜਿਨ੍ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ੍ ਚੂਕੇ ਸਰਬ ਜੰਜਾਲਾ॥
ਤਿਨ੍ ਜਮੁ ਨੇਤਿ ਨ ਆਵਈ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਰਖਵਾਲਾ॥੨॥

ਹਮ ਬਾਰਿਕ ਕਿਛੁ ਨ ਜਾਣਹੁ ਹਰਿ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਾ॥
ਕਰੁ ਮਾਇਆ ਅਗਨਿ ਨਿਤ ਮੇਲਤੇ ਗੁਰਿ ਰਾਖੇ ਦੀਨ
ਦਇਆਲਾ॥੩॥

ਬਹੁ ਮੈਲੇ ਨਿਰਮਲ ਹੋਇਆ ਸਭ ਕਿਲਬਿਖ ਹਰਿ ਜਸਿ ਜਾਲਾ॥
ਮਨਿ ਅਨਦੁ ਭਇਆ ਗੁਰੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦਿ
ਨਿਹਾਲਾ॥੪॥੫॥

maalee ga-urhāa mehlāa 4.

mayray man bhaj har har naam gupaalaa.
mayraa man tan leen bha-i-aa raam naamai
mat gurmat raam rasaalaa. ||1|| rahaa-o.

gurmat naam Dhi-aa-ee-ai har har man
japee-ai har japmaalaa.
jin^h kai mastak leekh-i-aa har mili-aa har
banmaalaa. ||1||

jin^h har naam Dhi-aa-i-aa tin^h chookay sarab
janjaalaa.
tin^h jam nayr na aavee gur raakhay har
rakhvaalaa. ||2||

ham baarik kichhoo na jaanhoo har maat
pitaapartipaalaa.
kar maa-i-aa agan nit mayltay gur raakhay
deen da-i-aalaa. ||3||

baho mailay nirmal ho-i-aa sabh kilbikh har
jas jaalaa.
man anad bha-i-aa gur paa-i-aa jan naanak
sabad nihaalaa. ||4||5||

Mali Gaura Mehla-4

In the previous *shabad*, Guru Ji told us that if instead of short-lived worldly pleasures, we want to enjoy an everlasting peace and bliss then we should pray to God to bless us with the company of the saintly persons and guidance of the Guru so that we may get imbued with the everlasting love of God's Name. In this *shabad*, he shows us how to pray to God to protect us from false worldly pleasures, which bring us pain and suffering.

(So addressing his mind), Guru Ji says: "O' my mind always meditate on the Name of God of the universe. (O' my friends), by meditating on God's Name, my body and mind have been attuned to God's Name, my intellect is attuned to the intellect of the Guru and I am enjoying the sight of God, the treasure of all relishes."(1-pause)

Stating how important it is to follow the Guru's instruction and meditate on God's Name, he says: "(O' my friends), following the Guru's advice, we should meditate on God's Name

again and again, (and in this way) in our mind we should say the rosary of God's Name. But only those meditate on God of universe, in whose destiny it is so written."(1)

Describing the blessings obtained by those who meditate on God's Name, Guru Ji says: "(O' my friends), they who have meditated on God's Name have had their (worldly) entanglements finished. Even the demon (of fear) of death does not come near them. The Guru has saved them, (actually) God Himself has become their savior."(2)

Explaining how, like parents, God saves us from all kinds of dangerous situations and troubles, he says: "(O' my friends), we (are like) children, who don't know (what is good or what is bad for us, but) God sustains us like our father and mother. Every day (for the sake of worldly wealth, we keep entering into dangerous situations, as if we keep) putting our hands in fire, but our Guru, the merciful Master of the meek, protects us (from all these hazards)."(3)

In conclusion, Guru Ji says: "(O' my friends), even very evil minded persons have become immaculate (by meditating on God's Name); God's praise has burnt down all their sins and vices. (In short) O' Nanak, the one who has obtained (the guidance of) the Guru, that one's mind feels in bliss and totally blessed by the Guru's words (of advice)."(4-5)

The message of this *shabad* is that when on meeting the Guru, we follow his immaculate instruction and meditate on God's Name, our intellect gets so purified that we get rid of our evil instincts of lust and greed and we do not get entangled in usual worldly problems. Even if we are caught in any precarious situations, God protects us like our parent and doesn't let any harm come to us.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੪॥

maalee ga-urḥaa mehlaa 4.

ਪੰਨਾ ੯੮੬

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ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਭ ਕਿਲਬਿਖ ਕਾਟਾ॥

ਹਰਿ ਹਰਿ ਉਰ ਧਾਰਿਓ ਗੁਰਿ ਪੂਰੈ ਮੇਰਾ ਸੀਸੁ ਕੀਜੈ ਗੁਰ
ਵਾਟਾ॥੧॥ਚਹਾਉ॥

mayray man har bhaj sabh kilbikh kaat.

har har ur Dhaari-o gur poorai mayraa sees
keejai gur vaat. ||1|| rahaa-o.

ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਮੈ ਬਾਤ ਸੁਨਾਵੈ ਤਿਸੁ ਮਨੁ ਦੇਵਉ ਕਟਿ ਕਾਟਾ॥

ਹਰਿ ਸਾਜਨੁ ਮੇਲਿਓ ਗੁਰਿ ਪੂਰੈ ਗੁਰ ਬਚਨਿ ਬਿਕਾਨੋ ਹਟਿ
ਹਾਟਾ॥੧॥

mayray har parabh kee mai baaṭ sunaavai tis
man dayva-o kat kaat.

har saajan mayli-o gur poorai gur bachan
bikaano hat haat. ||1||

ਮਕਰ ਪ੍ਰਾਗਿ ਦਾਨੁ ਬਹੁ ਕੀਆ ਸਰੀਰੁ ਦੀਓ ਅਧ ਕਾਟਿ॥

ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵੈ ਬਹੁ ਕੰਚਨੁ ਦੀਜੈ ਕਟਿ
ਕਾਟਾ॥੨॥

makar paraag daan baho kee-aa sareer
dee-o aDh kaat.

bin har naam ko mukat na paavai baho
kanchan deejai kat kaat. ||2||

ਹਰਿ ਕੀਰਤਿ ਗੁਰਮਤਿ ਜਸੁ ਗਾਇਓ ਮਨਿ ਉਘਰੇ ਕਪਟ ਕਪਾਟਾ॥

ਤਿਕੁਟੀ ਫੋਰਿ ਭਰਮੁ ਭਉ ਭਾਗਾ ਲਜ ਭਾਨੀ ਮਟੁਕੀ ਮਾਟਾ॥੩॥

har keerat gurmat jas gaa-i-o man ughray
kapat kapaat.

tarikutee for bharam bha-o bhaagaa laj
bhaanee matukee maat. ||3||

ਕਲਜੁਗਿ ਗੁਰੁ ਪੂਰਾ ਤਿਨ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖੇ
ਲਿਲਾਟਾ॥

kaljug gur pooraa tin paa-i-aa jin Dhur
mastak likhay lilaat.

(Granth Sahib Ji), we should devotedly read, understand, and follow *Gurbani*, the Guru's word. If we do that, all the false hood including any kinds of dread, doubt, or worry about public opinion in our mind would disappear. Then while meditating on God's Name, we would be united with beloved God.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫

maalee ga-urḥaa mehlāa 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oṁkaar satgur p̄arsaad̄.

ਰੇ ਮਨ ਟਹਲ ਹਰਿ ਸੁਖ ਸਾਰ॥
ਅਵਰ ਟਹਲਾ ਝੁਠੀਆ ਨਿਤ ਕਰੈ ਜਮੁ ਸਿਰਿ ਮਾਰ॥੧॥
ਚਰਾਉ॥

ray man tahal har sukh saar.
avar tahlaa j̄hooth̄ee-aa niṯ karai jam sir maar.
||1|| rahaa-o.

ਜਿਨਾ ਮਸਤਕਿ ਲੀਖਿਆ ਤੇ ਮਿਲੇ ਸੰਗਾਰ॥
ਸੰਸਾਰੁ ਭਉਜਲੁ ਤਾਰਿਆ ਹਰਿ ਸੰਤ ਪੁਰਖ ਅਪਾਰ॥੧॥

jinaa mastak leekhi-aa ṯay milay sangaar.
sansaar bh̄a-ojal ṯaari-aa har sant̄ purakh
apaar. ||1||

ਨਿਤ ਚਰਨ ਸੇਵਹੁ ਸਾਧ ਕੇ ਤਜਿ ਲੋਭ ਮੋਹ ਬਿਕਾਰ॥
ਸਭ ਤਜਹੁ ਦੂਜੀ ਆਸਤੀ ਰਖੁ ਆਸ ਇਕ ਨਿਰੰਕਾਰ॥੨॥

niṯ charan sayvhu saaDh̄ kay ṯaj lobh̄ moh
bikaar.
sabh̄ ṯajahu doojee aasṯee rakh̄ aas ik
nirankaar. ||2||

ਇਕਿ ਭਰਮਿ ਭੁਲੇ ਸਾਕਤਾ ਬਿਨੁ ਗੁਰ ਅੰਧ ਅੰਧਾਰ॥
ਧੁਰਿ ਹੋਵਨਾ ਸੁ ਹੋਇਆ ਕੇ ਨ ਮੇਟਣਹਾਰ॥੩॥

ik bh̄aram bh̄oolay saakt̄aa bin gur anDh̄
anDhaar.
Dhur hovnaa so ho-i-aa ko na mayṯghaar.
||3||

ਅਗਮ ਰੂਪੁ ਗੋਬਿੰਦ ਕਾ ਅਨਿਕ ਨਾਮ ਅਪਾਰ॥
ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਨਾਮਾ ਉਰਿ ਧਾਰ॥੪॥੧॥

agam roop gobind̄ kaa anik naam apaar.
Dhan̄ Dhan̄ ṯay jan naankaa jin har naamaa ur
Dhaar. ||4||1||

Maali Gaura Mehla-5

In the previous *shabad*, Guru Ji told us that meditating on God's Name under Guru's instruction is far superior and much more effective than any kind of ritual such as bathing at pilgrimage stations or giving to charities at auspicious occasions. In this *shabad*, he explains how serving God by meditating on His Name is better than any other kind of service.

Addressing his own mind (actually us), Guru Ji says: “O’ my mind, service of God (by meditating on His Name) brings true peace. All other services (such as going to pilgrimages, observing fasts, or ritual worships) are false and the demon of death daily punishes them (who indulge in such false practices).”(1-pause)

Guru Ji now tells us where one learns to serve God and meditate on His Name. He says: “(O’ my friends), they in whose destiny it has been written, join the congregation of saints. (In that company), the saints of the infinite God help one swim across the dreadful worldly ocean (by helping that person to meditate on God's Name).”(1)

Therefore, Guru Ji advises: “(O’ my friends), shedding greed, attachment and (other) vices, (obediently follow the Guru's advice and thus) daily serve at the feet of the saint (Guru).

Forsaking any other support, have faith only in the one formless God (and do not depend on or pray to any other lesser gods or goddesses).”(2)

Now commenting on the fate of those *Saakats* (or worshippers of power), who forsaking the advice of the true Guru keep doing other rituals, Guru Ji says: “(O’ my friends), there are some *Saakats* who remain lost in doubts and without the (guidance of) the Guru, these blind ones keep groping in darkness (of ignorance. However they too are helpless, because) whatever has to happen (as per God’s will) happens and no one can erase that.”(3)

In conclusion, he says: “(O’ my friends), the form of God is beyond our comprehension, myriads are the names (and qualities) of the limitless God. O’ slave Nanak, blessed are those who have enshrined God’s Name in their hearts.”(4-1)

The message of this *shabad* is that if we want to get our wishes and desires fulfilled, then we should join the company of the saintly persons, who may teach us how to serve God (by meditating on His Name).

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫॥

ਰਾਮ ਨਾਮ ਕਉ ਨਮਸਕਾਰ॥
ਜਾਸੁ ਜਪਤ ਹੋਵਤ ਉਧਾਰ॥੧॥ ਰਹਾਉ॥

ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ ਧੰਧ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੂਰਖ ਚਤੁਰ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ ਉਧਰ॥੧॥

ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ ਟਰੈ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਚਤ ਪਾਪ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ॥੨॥

ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ ਬਿਗਾਸ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਵਲਾ ਦਾਸਿ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਿਧਿ ਨਿਧਾਨ॥
ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ॥੩॥
ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ ਹਰੀ॥
ਕੋਟਿ ਭਗਤ ਉਧਾਰੁ ਕਰੀ॥
ਹਰਿ ਦਾਸ ਦਾਸਾ ਦੀਨੁ ਸਰਨ॥
ਨਾਨਕ ਮਾਥਾ ਸੰਤ ਚਰਨ॥੪॥੨॥

maalee ga-urḥaa mehlaa 5.

raam naam ka-o namaskaar.
jaas japaṭ hovat̃ uDḥaar. ||1|| rahaa-o.

jaa kai simran miteh DhanDh.
jaa kai simran chhoot̃h banDh.
jaa kai simran moorakh chaṭur.
jaa kai simran kulah uDḥar. ||1||

jaa kai simran bh̃a-o dukh harai.
jaa kai simran apḍaa tarai.
jaa kai simran muchat̃ paap.
jaa kai simran nahee sant̃aap. ||2||

jaa kai simran rid̃ bigaas.
jaa kai simran kavlaa daas.
jaa kai simran niDh̃ niDḥaan.
jaa kai simran taray nigdaan. ||3||
pat̃it̃ paavan naam haree.
kot bh̃agaṭ̃ uDḥaar karee.
har daas daasaa deen saran.
naanak maathaa sant̃ charan. ||4||2||

Maali Gaura Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get all our wishes and desires fulfilled, we should serve God (by meditating) on His Name, and for this we should join the company of the saintly persons, who can teach us how to do that. In this *shabad*, he tells us how much respect and regard we should pay to God’s Name and with what kind of

passion and love, we should meditate on it. He also lists many blessings obtained by those who act on this advice.

Guru Ji says: “(O’ my friends), pay respect to that Name of God, meditating on which one is emancipated.”(1-pause)

Listing the blessings obtained by meditating on God, he says: “(Yes, O’ my mind keep worshipping that God), meditating on whom one’s entanglements are removed, remembering whom one’s bonds of worldly attachments are loosened, meditating on whom the fools become wise and by worshipping whom one’s entire lineage is emancipated.”(1)

Continuing to narrate the blessings of worshipping God, Guru Ji says: “(O’ man, meditate on God’s Name). By worshipping whom one conquers one’s pain and fear, meditating on whom any calamity is warded off, worshipping whom one’s sins are washed off, and by meditating on whom one is not distressed by any woe.”(2)

But that is not the end of blessings obtained by meditating on God, Guru Ji says: “(O’ my friends, keep meditating on the Name of that God), worshipping whom one’s heart blossoms forth (in happiness), remembering whom (you acquire so much wealth, as if the goddess of wealth) *Kanwala* has become your maid servant, remembering whom you obtain the treasures of all kinds of wealth, and worshipping whom one ultimately swims across (the worldly ocean).”(3)

In conclusion, Guru Ji proclaims: “(O’ my friends), Name of God is purifier of the sinners; it has saved millions of devotees. Therefore even me the poor one has sought the refuge of the slave of the slaves (of God), and I Nanak place my forehead at the feet of saint (Guru, so that I may be blessed with God’s Name).”(4-2)

The message of this *shabad* is that if we want to get all our sins washed off, and all our desires fulfilled, then following the guidance of the Guru (Granth Sahib Ji), we should meditate on God’s Name at all times.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫॥

ਐਸੇ ਸਹਾਈ ਹਰਿ ਕੇ ਨਾਮ॥
ਸਾਧਸੰਗਤਿ ਭਜੁ ਪੂਰਨ ਕਾਮ॥੧॥ ਰਹਾਉ॥

ਬੂਡਤ ਕਉ ਜੈਸੇ ਬੋੜੀ ਮਿਲਤ॥

ਪੰਨਾ ੯੮੭

ਬੁਝਤ ਦੀਪਕ ਮਿਲਤ ਤਿਲਤ॥
ਜਲਤ ਅਗਨੀ ਮਿਲਤ ਨੀਰ॥
ਜੈਸੇ ਬਾਰਿਕ ਮੁਖਹਿ ਖੀਰ॥੧॥

ਜੈਸੇ ਰਣ ਮਹਿ ਸਖਾ ਭ੍ਰਾਤ॥
ਜੈਸੇ ਭੂਖੇ ਭੋਜਨ ਮਾਤ॥
ਜੈਸੇ ਕਿਰਖਹਿ ਬਰਸ ਮੇਘ॥
ਜੈਸੇ ਪਾਲਨ ਸਰਨਿ ਸੋਘ॥੨॥

maalee ga-urḥḥaa mehlaa 5.

aiso sahaa-ee har ko naam.
saaDhsangat bhaj pooran kaam. ||1|| rahaa-o.

boodaṭ ka-o jaisay bayrḥḥee milat.

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boojhat deepak milat tilat.
jalat agnee milat neer.
jaisay baarik mukheh kheer. ||1||

jaisay ran meh sakhaa bharaat.
jaisay bhookhay bhojan maat.
jaisay kirkhahi baras maygh.
jaisay paalan saran saygh. ||2||

ਗਰੁੜ ਮੁਖਿ ਨਹੀ ਸਰਪ ਤ੍ਰਾਸ॥
 ਸੁਆ ਪਿੰਜਰਿ ਨਹੀ ਖਾਇ ਬਿਲਾਸੁ॥
 ਜੈਸੇ ਆਂਡੇ ਹਿਰਦੇ ਮਾਹਿ॥
 ਜੈਸੇ ਦਾਨੇ ਚਕੀ ਦਰਾਹਿ॥੩॥

garurh mukh nahee sarap t̄raas.
 soo-aa pinjar nahee khaa-ay bilaas.
 jaiso aaⁿdo hirday maahi.
 jaiso daano chakee daraahi. ||3||

ਬਹੁਤੁ ਓਪਮਾ ਥੋਰ ਕਹੀ॥
 ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਤੁਹੀ॥
 ਓਚ ਮੂਚੇ ਬਹੁ ਅਪਾਰ॥
 ਸਿਮਰਤ ਨਾਨਕ ਤਰੇ ਸਾਰ॥੪॥੩॥

bahut̄ opmaa thor kahee.
 har agam agam agaaDh̄ tuhee.
 ooch moochou baho apaar.
 simrat̄ naanak taray saar. ||4||3||

Maali Gaura Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get all our sins washed off, and all our desires fulfilled then following the guidance of the Guru we should meditate on God's Name at all times. In this *shabad*, he cites many examples from ordinary life to illustrate how God's Name can protect us in any dangerous situation.

First making a statement about the virtues of God's Name, Guru Ji says: "(O' my friends), so helpful is God's Name (that if) in the congregation of saintly persons you meditate (on it, all your) tasks will be accomplished."(1-pause)

Now Guru Ji illustrates with some examples of how God's Name helps us in difficult situations. He says: "(O' my friends), just as a drowning person finds a boat, the dying lamp is provided with more oil, a person burning in fire obtains water, or just as milk is put in the mouth of a child, (similarly in critical situations, God's Name becomes our savior)."(1)

Citing some more examples to illustrate the kind of support God's Name provides a person, Guru Ji says: "(O' my friends, God's Name provides us help), just as our friend or brother (helps us) in a battle, a hungry person gets some food, rain falls on a crop, or a helpless person obtains the refuge of a lion (like brave person)."(2)

Next stating how effective the *Mantra* of Name is against any kind of danger, he says: "(O' my friends), just as a person has no dread of a snake, if that person is uttering the *Garurr* (mantra), a cat cannot devour a parrot in the cage, the eggs in the mind (of a flamingo do not rot), or just as the grains near the peg of the grinding mill are not ground, (similarly God's Name is our savior even in very dangerous and critical situations)."(3)

Even after giving so many vivid examples proving the virtues of God's Name, Guru Ji humbly addresses God and says: "(O' God), far greater is the glory (of Your Name), but I have described very little of it. O' God, You are incomprehensible, and unfathomable. You are highest of the high, infinite, and unfathomable. Nanak says, that by meditating (on Your Name, even sinners who are heavy like) iron have crossed over (the worldly ocean)."(4-3)

The message of this *shabad* is that no matter what kind of a state or seemingly hopeless situation, in which we might find ourselves, we should meditate on God's Name and pray to Him for help. Unless He has something better planned for us, He would come to our help and would save us.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫॥

ਇਹੀ ਹਮਾਰੈ ਸਫਲ ਕਾਜ॥
ਅਪੁਨੇ ਦਾਸ ਕਉ ਲੇਹੁ ਨਿਵਾਜਿ॥੧॥ ਰਹਾਉ॥

ਚਰਨ ਸੰਤਹ ਮਾਥ ਮੋਰ॥
ਨੈਨਿ ਦਰਸੁ ਪੇਖਉ ਨਿਸਿ ਭੋਰ॥
ਹਸਤ ਹਮਰੇ ਸੰਤ ਟਹਲ॥
ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸੰਤ ਬਹਲ॥੧॥

ਸੰਤਸੰਗਿ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ॥
ਸੰਤ ਗੁਨ ਬਸਹਿ ਮੇਰੇ ਚੀਤਿ॥
ਸੰਤ ਆਗਿਆ ਮਨਹਿ ਮੀਠਾ॥
ਮੇਰਾ ਕਮਲੁ ਬਿਗਸੈ ਸੰਤ ਡੀਠਾ॥੨॥
ਸੰਤਸੰਗਿ ਮੇਰਾ ਹੋਇ ਨਿਵਾਸੁ॥
ਸੰਤਨ ਕੀ ਮੋਹਿ ਬਹੁਤੁ ਪਿਆਸੁ॥
ਸੰਤ ਬਚਨ ਮੇਰੇ ਮਨਹਿ ਮੰਤੁ॥
ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਬਿਖੈ ਹੰਤੁ॥੩॥

ਮੁਕਤਿ ਜੁਗਤਿ ਏਹਾ ਨਿਧਾਨ॥
ਪ੍ਰਭ ਦਇਆਲ ਮੋਹਿ ਦੇਵਹੁ ਦਾਨ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਦਇਆ ਧਾਰਿ॥
ਚਰਨ ਸੰਤਨ ਕੇ ਮੇਰੇ ਰਿਦੇ ਮਝਾਰਿ॥੪॥੪॥

maalee ga-urhaa mehlā 5.

ihee hamaaraī safal kaaj.
apunay d̥aas ka-o layho nivaaj. ||1|| rahaa-o.

charan sant̥eh maath mor.
nain d̥aras payk̥ha-o nis bh̥or.
hasat̥ hamray sant̥ tahal.
paraan man D̥han sant̥ bahal. ||1||

satsang mayray man kee pareet̥.
sant̥ gun baseh mayrai cheet̥.
sant̥ aagi-aa maneh meeth̥.
mayraa kamal bigsai sant̥ deeth̥. ||2||
satsang mayraa ho-ay nivaas.
sant̥an kee mohi bahut̥ pi-aas.
sant̥ bachan mayray maneh mant̥.
sant̥ p̥arsaad̥ mayray bik̥hai hant̥. ||3||

mukat̥ jugat̥ ayhaa niD̥haan.
parabh̥ d̥a-i-aal mohi d̥ayvhu d̥aan.
naanak ka-o parabh̥ d̥a-i-aa D̥haar.
charan sant̥an kay mayray rid̥ay maj̥haar.
||4||4||

Maali Gaura Mehla-5

In the previous so many *shabads*, Guru Ji advised us that we should seek the company of saints and serve them most humbly, so that they may bless us with their immaculate advice, imbue us with the love for God's Name and thus help us swim across this dreadful worldly ocean. In this *shabad*, Guru Ji demonstrates how much he himself longs to serve the saints with every part and limb of his body, and considers serving the saints as the highest honor for him.

Addressing God, he says: “(O’ God), this alone is the fruitful deed (for me), that You honor Your servant.”(1-pause)

Describing how he wishes to be honored, Guru Ji says: “(O’ God, I wish that I may always so obey the saints, that) my forehead remains at the feet of the saints, with my eyes I may behold them day and night. My hands may (always be busy in the) service of the saints. (In short), my life breaths, mind, and wealth may be dedicated to the saints.”(1)

But Guru Ji doesn't wish only to serve the saints physically; he wants to serve them with true love and dedication. Therefore, he prays to God and says: “(O’ God, bless me) that my mind is always in love with the company of saints, and the virtues of the saints remain enshrined in my heart. The command of the saints may always seem pleasing to my mind. (In short), on seeing the saints my mind may bloom like a lotus.”(2)

Continuing to express his love and craving for the company of saints, he says: “(O’ God, bless me) that I may reside in the company of saints, and may always have a great thirst for the (sight of) the saints. The words of the saints may remain enshrined in my heart like *mantras*, so that by the grace of saints all my evil instincts are destroyed.”(3)

In conclusion, Guru Ji says: “(O’ God), show mercy and bless me with the charity (of the company of the saints). This alone for me is the way to salvation, and this alone is the treasure for me. (Yes, O’ God) show mercy on Nanak, (and bless me) that the (words of the saints, which are like their) lotus feet, may always remain enshrined in my heart.”(4-4)

The message of this *shabad* is that if we want all our wishes fulfilled, then we should pray to God to bless us with the company and guidance of the saint (Guru), so that listening to their immaculate words (*Gurbani* in *Guru Granth Sahib*), we may destroy all our evil instincts and obtain salvation.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫॥

ਸਭ ਕੈ ਸੰਗੀ ਨਾਹੀ ਦੂਰਿ॥
ਕਰਨ ਕਰਾਵਨ ਹਾਜਰਾ ਹਜੂਰਿ॥੧॥ ਰਹਾਉ॥

ਸੁਨਤ ਜੀਓ ਜਾਸੁ ਨਾਮੁ॥
ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸੁਮੁ॥
ਸਗਲ ਨਿਧਿ ਹਰਿ ਹਰਿ ਹਰੇ॥
ਮੁਨਿ ਜਨ ਤਾ ਕੀ ਸੇਵ ਕਰੇ॥੧॥

ਜਾ ਕੈ ਘਰਿ ਸਗਲੇ ਸਮਾਹਿ॥
ਜਿਸ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨਾਹਿ॥
ਜੀਅ ਜੰਤੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲ॥
ਸਦਾ ਸਦਾ ਸੇਵਹੁ ਕਿਰਪਾਲ॥੨॥

ਸਦਾ ਧਰਮੁ ਜਾ ਕੈ ਦੀਬਾਣਿ॥
ਬੇਮੁਹਤਾਜ ਨਹੀ ਕਿਛੁ ਕਾਣਿ॥
ਸਭ ਕਿਛੁ ਕਰਨਾ ਆਪਨ ਆਪਿ॥
ਰੇ ਮਨ ਮੇਰੇ ਤੂ ਤਾ ਕਉ ਜਾਪਿ॥੩॥

ਸਾਧਸੰਗਤਿ ਕਉ ਹਉ ਬਲਿਹਾਰ॥
ਜਾਸੁ ਮਿਲਿ ਹੋਵੈ ਉਧਾਰੁ॥
ਨਾਮ ਸੰਗਿ ਮਨ ਤਨਹਿ ਰਾਤ॥
ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਰੀ ਦਾਤਿ॥੪॥੫॥

maalee ga-urhāa mehlaa 5.

sabh kai sangee naahee door.
karan karaavan haajraa hajoor. ||1|| rahaa-o.

sunat jee-o jaas naam.
dukh binsay sukh kee-o bisraam.
sagal niDh har har haray.
mun jan taa kee sayv karay. ||1||

jaa kai ghar saglay samaahi.
jis tay birthaa ko-ay naahi.
jee-a jantar karay partipaal.
sadaa sadaa sayvhu kirpaal. ||2||

sadaa Dharam jaa kai deebaana.
baymuhtaaj nahee kichh kaan.
sabh kichh karnaa aapan aap.
ray man mayray too taa ka-o jaap. ||3||

saaDhsangat ka-o ha-o balihaar.
jaas mil hovai uDhaar.
naam sang man taneh raat.
naanak ka-o parabh karee daat. ||4||5||

Maali Gaura Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want all our wishes fulfilled, then we should pray to God to bless us with the company and guidance of the saint (Guru), so that listening to his immaculate words, we might destroy all our evil instincts and obtain salvation. In this *shabad*, he states the excellences of God Himself, and tells us how He can bless us with all kinds of treasures and fulfill all our wishes.

Describing the omnipotence of God, Guru Ji says: “(O’ my friends, God) is the Cause and Doer (of every thing), and is always in our presence. He is in the company of all, and is never far (from anybody).”(1-pause)

Now narrating some of the great qualities of God, Guru Ji says: “(O’ my friends, that God is so great) that listening to His Name, all one’s sufferings are dispelled, and peace comes to abide (in one’s mind). All sages and saints serve Him, and all kinds of (worldly) treasures are in the hands of God.”(1)

Elaborating on the benevolence of God, he says: “(O’ my friends, that God is so great that) all treasures are contained in His house. No one goes empty handed from (His refuge), He sustains all beings and creatures, (therefore) always serve (and worship) that merciful God.”(2)

Noting another very unique quality of God, Guru Ji advises his own mind and says: “O’ my mind, always worship that God who does everything on His own, who is independent and is not obliged to anyone, and true justice is always dispensed in whose court.”(3)

Guru Ji concludes the *shabad* by saying: “I Nanak am a sacrifice to the company of saints, meeting whom, one is emancipated. (The one whom God has blessed) with the bounty of Name always remains imbued with it, and God’s Name remains enshrined in that person’s body and mind.”(4-5)

The message of this *shabad* is that if we want to get rid of all our pains and sorrows, and if we want to find a power who has all the treasures of the world and whose justice is the most true, then we should seek the company of the saints and in their company meditate on the Name of that most merciful, powerful, and omnipotent God.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫ ਦੁਪਦੇ

maalee ga-urhaa mehlāa 5 dupday

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o^ᳵkaar satgur parsaad.

ਹਰਿ ਸਮਰਥ ਕੀ ਸਰਨਾ॥

har samrath kee sarnaa.

ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਰਾਸਿ ਮੇਰੀ ਪ੍ਰਭ ਏਕ ਕਾਰਨ ਕਰਨਾ॥੧॥
ਰਹਾਉ॥

jee-o pind Dhan raas mayree parabh ayk
kaaran karnaa. ||1|| rahaa-o.

ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜੀਵਣੈ ਕਾ ਮੂਲੁ॥

simar simar sadaa sukh paa-ee-ai jeev᳚ai
kaa mool.

ਰਵਿ ਰਜਹਆ ਸਰਬਤ ਠਾਈ ਸੂਖਮੇ ਅਸਬੂਲੁ॥੧॥

rav rahi-aa sarbat thaa-ee sookhmo asthool.
||1||

ਪੰਨਾ ੯੮੮

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ਆਲ ਜਾਲ ਬਿਕਾਰ ਤਜਿ ਸਭਿ ਹਰਿ ਗੁਨਾ ਨਿਤਿ ਗਾਉ॥
ਕਰ ਜੋਤਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਂਗੈ ਦੇਹੁ ਅਪਨਾ ਨਾਉ॥੨॥੧॥੬॥

aal jaal bikaar taj sabh har gunaa nit gaa-o.
kar jorh naanak daan maan^ggai dayh apnaa
naa-o. ||2||1||6||

Maali Gaura Mehla-5 Dupadaiy

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our pains and sorrows, and if we want to find a power who has all the treasures of the world and whose justice is the most true, then we should seek the company of the saints and in their company meditate on the Name of that most merciful, powerful and omnipotent God. In this *shabad*, Guru Ji shares with us how he himself seeks and depends on the shelter of God, and what kind of advice he has for us on the basis of his personal experience.

He says: “(O’ my friends), I have sought the shelter of the all-powerful God. (I totally believe) that my soul, body, and possessions all belong to (God the Creator, the) one cause of all causes.”(1-pause)

Summarizing the blessings obtained by worshipping that God, he says: “(O’ my friends, that God) is the root source of life, by meditating on Him we always obtain peace. He is pervading every where in His visible or invisible form.”(1)

Therefore, Guru Ji advises: “(O’ my friends), putting aside all worldly entanglements and evil pursuits, daily sing praises of God. With folded hands, Nanak too begs for this charity (and says: “O’ God), bless me with Your Name.”(2-1-6)

The message of this *shabad* is that if we want to obtain peace and happiness, then forsaking all our worldly entanglements and sinful pursuits, we should sing God’s praises and beg for His Name.

ਮਾਲੀ ਗੁਰਿੜਾ ਮਹਲਾ ੫॥

ਪ੍ਰਭ ਸਮਰਥ ਦੇਵ ਅਪਾਰ॥

ਕਉਨੁ ਜਾਨੈ ਚਲਿਤ ਤੇਰੇ ਕਿਛੁ ਅੰਤੁ ਨਾਹੀ ਪਾਰ॥੧॥
ਰਹਾਉ॥

ਇਕ ਖਿਨਹਿ ਬਾਪਿ ਉਬਾਪਦਾ ਘੜਿ ਭੰਨਿ ਕਰਨੈਹਾਰਾ॥

ਜੇਤ ਕੀਨ ਉਪਾਰਜਨਾ ਪ੍ਰਭੁ ਦਾਨੁ ਦੇਇ ਦਾਤਾਰ॥੧॥

ਹਰਿ ਸਰਨਿ ਆਇਓ ਦਾਸੁ ਤੇਰਾ ਪ੍ਰਭੁ ਊਚ ਅਗਮ ਮੁਰਾਰ॥

ਕਢਿ ਲੇਹੁ ਭਉਜਲ ਬਿਖਮ ਤੇ ਜਨੁ ਨਾਨਕੁ ਸਦ
ਬਲਿਹਾਰ॥੨॥੨॥੧॥

maalee ga-urhāa mehlaa 5.

parabh samrath dayv apaar.

ka-un jaanai chaliṭ tayray kichh antṛ naahee
paar. ||1|| rahaa-o.

ik khineh thaap uthaapadaa gharh bhann
karnaihaar.

jayṭ keen upaarjanaa parabh daan day-ay
daataar. ||1||

har saran aa-i-o daas tayraa parabh ooch agam
muraar.

kadh layho bha-ojal bikhham tay jan naanak sad
balihaar. ||2||2||7||

Maali Gaura Mehla-5

In the previous *shabad*, Guru Ji advised us that if we always want to obtain peace and happiness, then forsaking all our worldly entanglements and sinful pursuits, we should sing God’s praises and beg for His Name. In this *shabad*, he shows us how to sing God’s praises and seek His shelter.

Addressing God, Guru Ji says: “O’ the all-powerful, radiant, and infinite God, no one can understand Your wonders, which have no end or limit.”(1- pause)

Commenting further upon the powers of God, he says: “(O’ my friends), in an instant (God) establishes and destroys everything. He can make and unmake anything. As much is the creation which He has created, the benevolent God blesses them all with His bounties.”(1)

Guru Ji concludes the *shabad* by humbly saying: “O’ highest of the high, incomprehensible God, Your servant has come to Your shelter. (Please) pull him out of this terrible worldly ocean. Devotee Nanak is always a sacrifice to You.”(2-2-7)

The message of this *shabad* is that if we want to obtain the protection of God and want Him to ferry us across this worldly ocean, then we should seek His shelter and humbly pray to Him to save us.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ ੫॥

ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੈ ਗੋਪਾਲ॥
ਦੀਨ ਬਾਂਧਵ ਭਗਤਿ ਵਫਲ ਸਦਾ ਸਦਾ ਕ੍ਰਿਪਾਲ॥੧॥ ਰਹਾਉ॥

ਆਦਿ ਅੰਤੋ ਮਧਿ ਤੂਹੈ ਪ੍ਰਭ ਬਿਨਾ ਨਾਹੀ ਕੋਇ॥
ਪੂਰਿ ਰਹਿਆ ਸਗਲ ਮੰਡਲ ਏਕੁ ਸੁਆਮੀ ਸੋਇ॥੧॥

ਕਰਨਿ ਹਰਿ ਜਸੁ ਨੇਤ੍ਰ ਦਰਸਨੁ ਰਸਨਿ ਹਰਿ ਗੁਨ ਗਾਉ॥
ਬਲਿਹਾਰਿ ਜਾਏ ਸਦਾ ਨਾਨਕੁ ਦੇਹੁ ਅਪਣਾ
ਨਾਉ॥੨॥੩॥੮॥੬॥੧੪॥

maalee ga-urḥaa mehlā 5.

man ṭan bas rahay gopaal.
deen baaⁿDhāv bhagat vachḥal sadaa sadaa
kirpaal. ||1|| rahaa-o.

aad anṭay maDh̄ toohai parabh̄ binaa naahee
ko-ay.
poor rahi-aa sagal mandal ayk su-aamee
so-ay. ||1||

karan har jas nayṭar ḍarsan rasan har gun
gaa-o.
balihaar jaa-ay saḍaa naanak ḍayh apṇaa
naa-o. ||2||3||8||6||14||

Maali Gaura Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain the protection of God, and want Him to ferry us across this worldly ocean, then we should seek His shelter and humbly pray to Him to save us. In this *shabad*, he shows us how to pray to God and what to ask from Him.

Addressing God, he says: “O’ the Sustainer of the universe, merciful master of the meek, lover of devotees, and always compassionate God, You are pervading throughout my body and mind.”(1-pause)

Elaborating on the extent of God’s pervasiveness in time and space, Guru Ji says: “(O’ God), You alone were in the beginning, are now in the middle, and will be in the end. (O’ my friends), except for God, there is no one (who is eternal). That one Master alone is pervading throughout all galaxies.”(1)

Guru Ji concludes the *shabad* by praying to God and saying: “O’ God, (I wish that my) ears (may always listen to) praises of God, my eyes (always behold Your) sight, and the tongue (may always) sing Your praises. (In short), Nanak is always a sacrifice to You, please bestow Your Name (upon him).”(2-3-8-6-14)

The message of this *shabad* is that God is the most merciful master of the meek, lover of His devotees, and eternally pervading everywhere, throughout the universe, and we should always pray to Him for His Name.

Detail of Shabads: M: 4=6, M: 5=8, Total=14 Chaupadaiy=5, Dupadey=3, Total=8

ਮਾਲੀ ਗਉੜਾ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ

maalee ga-ur^haa baneē bhagat
naamdayv jee kee

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur p^rasaad.

ਧਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੈ॥
ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ॥੧॥ ਰਹਾਉ॥

Dhan Dhan o raam bayn baajai.
maDhur maDhur Dhun anhat gaajai. ||1||
rahaa-o.

ਧਨਿ ਧਨਿ ਮੇਘਾ ਰੋਮਾਵਲੀ॥
ਧਨਿ ਧਨਿ ਕ੍ਰਿਸਨ ਓਢੈ ਕਾਂਬਲੀ॥੧॥

Dhan Dhan mayghaa romaavalee.
Dhan Dhan krisan odhai kaaⁿblee. ||1||

ਧਨਿ ਧਨਿ ਤੂ ਮਾਤਾ ਦੇਵਕੀ॥
ਜਿਹ ਗ੍ਰਿਹ ਰਮਈਆ ਕਵਲਾਪਤੀ॥੨॥
ਧਨਿ ਧਨਿ ਬਨ ਖੰਡ ਬਿੰਦਾਬਨਾ॥
ਜਹ ਖੇਲੈ ਸ੍ਰੀ ਨਾਰਾਇਨਾ॥੩॥

Dhan Dhan too maataa dayvee.
jih garih rama-ee-aa kavalaapattee. ||2||
Dhan Dhan ban khand bindraabanaa.
jah khaylai saree naaraa-inaa. ||3||

ਬੇਨੁ ਬਜਾਵੈ ਗੋਧਨੁ ਚਰੈ॥
ਨਾਮੇ ਕਾ ਸੁਆਮੀ ਆਨਦ ਕਰੈ॥੪॥੧॥

bayn bajaavai goDhan charai.
naamay kaa su-aamee aanad karai. ||4||1||

Mali Gaura Baani Bhagat Nam Dev Ji Ki

(Word of devotee Nam Dev)

In this *shabad*, devotee Nam Dev Ji is expressing his love and appreciation for God seeing Him in the form of Krishna (the Hindu god) who passed his childhood and teen age years in a small village Brindawan (near Mathura, India), herding cows, sporting with milkmaids and enchanting them with the melodious sound of his flute.

Imagining himself in the company of god Krishna playing his flute, Nam Dev Ji says: “(O’ my friends), blessed is that flute of God which is playing and whose sweet and soft tune is ringing continuously (in my ears).”(1-pause)

What to speak of god Krishna, Nam Dev Ji loves even the blanket, which he imagines Krishna to be wearing, and he even considers that sheep also to be very fortunate from whose fleece that blanket was made. He says: “(O’ my friends), blessed is that sheep’s wool and blessed is that blanket which Krishna is wearing.”(1)

Next paying homage to Krishna’s mother Devki, Nam Dev Ji says: “Very much blessed are you, O’ mother Devki, in whose house was born the all-pervading master of Kanwala (Lakshmi, the goddess of wealth).”(2)

Nam Dev Ji’s admiration doesn’t stop only at Krishna or his parents; he praises even those jungles and forests where Krishna played during his adolescent years. He says: “(O’ my

friends), blessed are those regions and forests of Brindawan, where the all-powerful God (in the person of Krishna) used to play.”(3)

Still imagining God present before him, Nam Dev Ji says: “(O’ my friends, I am seeing that in the form of Krishna, God) is playing the flute and grazing the cows, (and in this way) the Master of Nam Dev is enjoying in bliss.”(4-1)

The message of this *shabad* is that if we want to truly love God and enjoy the bliss of His Name, then we should meditate on Him with such loving devotion and full concentration of mind, as if we are seeing Him present right in front of our eyes, and we are enjoying the bliss of His company.

ਮੇਰੇ ਬਾਪੁ ਮਾਧਉ ਤੂ ਧਨੁ ਕੇਸੋ ਸਾਂਵਲੀਓ ਬੀਨੁਲਾਇ॥੧॥
ਰਹਾਉ॥

mayro baap maaDha-o too Dhan kaysou
saa^hvlee-o beethulaa-ay. ||1|| rahaa-o.

ਕਰ ਧਰੇ ਚਕ੍ਰ ਬੈਕੁੰਠ ਤੇ ਆਏ ਗਜ ਹਸਤੀ ਕੇ ਪ੍ਰਾਨ
ਉਧਾਰੀਅਲੇ॥
ਦੁਹਸਾਸਨ ਕੀ ਸਭਾ ਦ੍ਰੋਪਤੀ ਅੰਬਰ ਲੇਤ ਉਬਾਰੀਅਲੇ॥੧॥

kar Dharay chakar baikunth tay aa-ay gaj
hastee kay paraan uDhaaree-alay.

duhsaasan kee sabhaa daropatee ambar layt
ubaaree-alay. ||1||

ਗੋਤਮ ਨਾਰਿ ਅਹਲਿਆ ਤਾਰੀ ਪਾਵਨ ਕੇਤਕ ਤਾਰੀਅਲੇ॥

gotam naar ahli-aa taaree paavan kaytak
taaree-alay.

ਐਸਾ ਅਧਮੁ ਅਜਾਤਿ ਨਾਮਦੇਉ ਤਉ ਸਰਨਗਾਤਿ
ਆਈਅਲੇ॥੨॥੨॥

aisaa aDham ajaat naamday-o ta-o sarnaagat
aa-ee-alay. ||2||2||

In the previous *shabad*, by his personal example Nam Dev Ji showed us that if we want to truly love God and enjoy the bliss of His Name, then we should meditate on Him with such loving devotion and full concentration, as if we are seeing Him present right in front of our eyes, and we are enjoying the bliss of His company. In this *shabad*, he shows us how to humbly pray to Him to emancipate us from worldly involvements, rounds of births and deaths, and other difficulties. He cites some examples from Hindu mythology to make his plea.

Since he saw God in the person of god Krishna, therefore concentrating on his handsome figure, Nam Dev Ji says: “Blessed are You, O’ my father *Maadho*, the black colored *Beethal* with beautiful long hair.”(pause)

Now Nam Dev Ji refers to the legendry stories in which god Krishna is believed to have saved an elephant from a crocodile by cutting his teeth with his steel ring, and saved Daropadi, the wife of Pandov brothers, from being disrobed in an open court, by miraculously providing her with endless supply of cloth covering. He says: “(O’ God), it was You who adorning Your steel ring came from the heaven to save the life of *Gaj* the elephant. Similarly, in the court of Dushashan, You saved the honor of Daropadi, when her clothes were being removed.”(1)

In the end *Nam Dev Ji* refers to the legend of Ahallya the wife of sage Gautam, whom the latter cursed to become a stone for infidelity. He says: “(O’ God), You also saved Ahallya, wife of Gautam, and emancipated countless other sinners.

Such a wretched person of low caste, Nam Dev has come to seek Your shelter, (please emancipate him also).”(2-2)

The message of this *shabad* is that if we want to be saved and united with God we should pray to Him in all humility that just as He had saved so many other sinners, save the sinners like us also.

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥
ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥੧॥ ਰਹਾਉ॥

sabh^{ai} gh^{at} raam bolai raamaa bolai.
raam binaa ko bolai ray. ||1|| rahaa-o.

ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੋ ਬਹੁ ਨਾਨਾ ਰੇ॥
ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ
ਰੇ॥੧॥

aykal maatee kunj^{ar} cheetee bh^{aa}ajan haiⁿ
baho naanaa ray.
asthaavar jangam keet paṅgam gh^{at} gh^{at}
raam samaanaa ray. ||1||

ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ॥
ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ॥੨॥੩॥

aykal chintā raakh^h anantā a-or tajahu sabh^h
aasaa ray.
paraṅvai naamaa bh^a-ay nihkaamaa ko
th^haakur ko d^{aa}asaa ray. ||2||3||

In this *shabad*, *Nam Dev Ji* wants to convey to us that it is the same God who is pervading in all creatures and except for Him; there can be nobody else who could be speaking in all-different creatures.

He says: “(O’ my friends), it is the all-pervading God who speaks in all the hearts. Except for the all-pervading God, no one else speaks (in any creature).”(1-pause)

Elaborating on his belief, he says: “(O’ my friends), just as from the same clay many different pots are made, similarly from an elephant to an ant, in all stationary, moving worms and moths, God is pervading in each and every heart.”(1)

Therefore *Nam Dev Ji* advises us all and says: “(O’ my friends), shedding hopes in all others, concentrate on one limitless (God) in your mind. *Nam Dev* submits that (by meditating on God), he has become so much desire-free (and absorbed in Him, that now no one can discriminate and tell) who is the Master and who is the slave.”(2-3)

The message of this *shabad* is that we should be so much absorbed in God’s love that we see and feel God in the heart of each and every creature, whether it is big, small, stationary, moving or flying. Further, shedding all other hopes we should have full faith only in the one limit less God and meditate on Him.

ਪੰਨਾ ੯੮੯

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ਰਾਗੁ ਮਾਰੂ ਮਹਲਾ ੧ ਘਰੁ ੧ ਚਉਪਦੇ

raag maaroo mehlaa 1 ghar 1 cha-upday

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

ik-oⁿkaar sat^h naam kartā purakh^h
nirbh^a-o nirvair akaal moorat^h ajoonee
sai^{bh}aⁿ gur p^{aa}saad.

ਸਲੋਕੁ॥

salok.

ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਧੂਰਿ॥

saajan t^{ay}ray charan kee ho-ay rahaa sad^h
D^hoor.

ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ॥੧॥

naanak saraṅ tuhaaree-aa payk^ha-o sadaa
hajoor. ||1||

ਸਬਦ॥

ਪਿਛਹੁ ਰਾਤੀ ਸਦਤਾ ਨਾਮੁ ਖਸਮ ਕਾ ਲੇਹਿ॥
 ਖੇਮੇ ਛੜ੍ਹ ਸਰਾਇਚੇ ਦਿਸਨਿ ਰਥ ਪੀੜੇ॥
 ਜਿਨੀ ਤੇਰਾ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਸਦਿ ਮਿਲੇ॥੧॥

ਬਾਬਾ ਮੈ ਕਰਮਹੀਣ ਕੂੜਿਆਰ॥
 ਨਾਮੁ ਨ ਪਾਇਆ ਤੇਰਾ ਅੰਧਾ ਭਰਮਿ ਭੂਲਾ ਮਨੁ ਮੇਰਾ॥੧॥
 ਰਹਾਉ॥

ਸਾਦ ਕੀਤੇ ਦੁਖ ਪਰਫੁਤੇ ਪੂਰਬਿ ਲਿਖੇ ਮਾਇ॥
 ਸੁਖ ਥੋੜੇ ਦੁਖ ਅਗਲੇ ਦੂਖੇ ਦੂਖਿ ਵਿਹਾਇ॥੨॥

ਵਿਛੁੜਿਆ ਕਾ ਕਿਆ ਵੀਛੁੜੈ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੁ॥
 ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਰਿ ਦੇਖਿਆ ਖੇਲੁ॥੩॥

ਸੰਜੋਗੀ ਮੇਲਾਵੜਾ ਇਨਿ ਤਨਿ ਕੀਤੇ ਭੋਗ॥
 ਵਿਜੋਗੀ ਮਿਲਿ ਵਿਛੁੜੇ ਨਾਨਕ ਭੀ ਸੰਜੋਗ॥੪॥੧॥

sabad.

pichhahu raatee sad-rhaa naam khasam kaa layhi.
 khaymay chhatar saraa-ichay disan rath peerhay.
 jinee tayraa naam Dhi-aa-i-aa tin ka-o sad milay. ||1||

baabaa mai karamheen koorhi-aar.
 naam na paa-i-aa tayraa anDhaa bharam bhoolaa man mayraa. ||1|| rahaa-o.

saad keetay dukh parfuhay poorab likhay maa-ay.
 sukh thorthay dukh aglay dookhay dookh vihaa-ay. ||2||

vichhurhi-aa kaa ki-aa veechhurhai mili-aa kaa ki-aa mayl.
 saahib so salaah-ai jin kar daykhi-aa khayl. ||3||

sanjogee maylaavarhaa in tan keetay bhog.
 vijogee mil vichhurhay naanak bhee sanjog. ||4||1||

Raag Maaru Mehla-1 Chaupadaiy

This new chapter in Sri Guru Granth Sahib Ji is titled *Raag Maaru*, which is a very famous musical measure in Indian system. It is often played in war times or sad occasions during the third quarter of the day. Guru Ji begins this chapter with an utmost loving and humble prayer to God.

Salok

He says: “O’ my dear Friend, (I) Nanak have come to Your refuge, (bless me) that I may always remain (like) the dust of Your feet, (performing Your most humble service, so that I) may always keep seeing You in front of me.”(1)

Shabad

Now describing the blessings received by those who meditate on the Name of God in the early morning hours, Guru Ji says: “(O’ my friends, on hearing God’s) call in the last part of the night, those who meditate on the Name of their Master, (are blessed with such royal glory, that at all times) tents, canopies, side-walls, and chariots (remain ready in front of their doors). However only those who have contemplated on (God’s) Name receive this call.”(1)

In his humility, Guru Ji includes himself among those unfortunate persons who haven’t meditated on the Name and have been roaming around in doubt. So he says: “O’ my

respected God, I the unfortunate one have remained involved in false things. I haven't obtained Your Name. My blind (ignorant) mind has remained lost in doubt.”(1-pause)

Commenting on the result of above behavior on our behalf, Guru Ji says: “O’ my mother, as per my pre-ordained destiny, all the pleasures in which I indulged resulted in sufferings. Now my joys are few, but woes are many, and my life passes in one pain after another.”(2)

Commenting on the losses of those, who remain separated and the gains of those who remain united with God, Guru Ji says: “(O’ my friends), from what more can they be separated who have been separated (from God? Because there is no worse loss than the separation from God, similarly), with what else need they be united who are already united (with God)? We should simply praise Him, who has arranged this play (of the world) and is taking care of it.”(3)

Guru Ji concludes this *shabad* by reminding us and saying: “(O’ my friends), it was due to pre-ordained destiny, (that we were blessed with human life and given the opportunity) to unite (with God. But still, we have been) indulging in (false) pleasures. Therefore, we have now been separated (from God, and) O’ Nanak, we would get the next opportunity to be united with Him, when He blesses us with this opportunity for union with Him (after many existences).”(4-1)

The message of this *shabad* is that if we want to be united with God, then instead of wasting our life in false worldly pleasures we should meditate on God’s Name, particularly during the early morning hours.

ਮਾਰੂ ਮਹਲਾ ੧॥

ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ॥
ਤਿਨਿ ਕਰਤੈ ਲੇਖੁ ਲਿਖਾਇਆ॥
ਲਿਖੁ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ॥
ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ॥੧॥

ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਸਹਿ ਮਾਣਾ॥
ਉਠਿ ਚਲਣਾ ਖਸਮੈ ਭਾਣਾ॥੧॥ ਰਹਾਉ॥

ਤਜਿ ਸਾਦ ਸਹਜ ਸੁਖੁ ਹੋਈ॥
ਘਰ ਛਡਣੇ ਰਹੈ ਨ ਕੋਈ॥
ਕਿਛੁ ਖਾਜੈ ਕਿਛੁ ਧਰਿ ਜਾਈਐ॥
ਜੇ ਬਾਹੁੜਿ ਦੁਨੀਆ ਆਈਐ॥੨॥

ਸਜੁ ਕਾਇਆ ਪਟੁ ਹਵਾਏ॥
ਫੁਰਮਾਇਸਿ ਬਹੁਤੁ ਚਲਾਏ॥
ਕਰਿ ਸੇਜ ਸੁਖਾਲੀ ਸੋਵੈ॥
ਹਥੀ ਪਉਦੀ ਕਾਹੇ ਰੋਵੈ॥੩॥

maaroo mehlaa 1.

mil maat̃ piṭaa pind kamaa-i-aa.
ṭin kart̃ai laykḥ likhāa-i-aa.
likḥ daat̃ jot̃ vadi-aa-ee.
mil maa-i-aa surat̃ gavāa-ee. ||1||

moorakh man kaahay karseh maṇṇaa.
uṭh chalnaa kḥasmāi bhāṇṇaa. ||1|| rahaa-o.

taj saad sahj sukh ho-ee.
ghar chhadṇay rahai na ko-ee.
kichh kḥaajai kichh Dhar jaa-ee-ai.
jay baahurḥ dune-aa aa-ee-ai. ||2||

saj kaa-i-aa pat hadḥaa-ay.
furmaa-is bahut̃ chala-ay.
kar sayj sukḥaalee sovai.
hathee pa-udee kaahay rovai. ||3||

ਘਰ ਘੁੰਮਣਵਾਣੀ ਭਾਈ॥

ghar ghummanvaanee bhaa-ee.

ਪੰਨਾ ੯੯੦

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ਪਾਪ ਪਥਰ ਤਰਨੁ ਨ ਜਾਈ॥
ਭਉ ਬੇੜਾ ਜੀਉ ਚੜਾਊ॥
ਕਹੁ ਨਾਨਕ ਦੇਵੈ ਕਾਹੂ॥੪॥੨॥

paap pathar taran na jaa-ee.
bha-o bayrhaa jee-o charhaa-oo.
kaho naanak dayvai kaahoo. ||4||2||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to be united with God, then instead of wasting our life in false worldly pleasures we should meditate on God's Name, particularly during the early morning hours. In this *shabad*, he again reminds us that instead of indulging in false worldly pleasures, we should always remember that God, who has created us.

First comparing the purpose of our creation with our general conduct, he says: "(O' my friend, as per whose will your) father and mother joined together to create your body, that Creator had written a writ (in your destiny. According to this writ, you were supposed) to write the glories of that God, who blessed You with the light (of human life). However, associating with *Maya* (the worldly riches), you lost your sense (of discrimination between good and bad)." (1)

Therefore including himself amongst foolish people like us, Guru Ji addresses his own mind and says: "O' my foolish mind, why do you indulge in ego (on account of false worldly possessions? Remember that one day as soon as) the Master so wills, you would rise and depart (from this world)." (1-pause)

Commenting on our tendency to amass worldly wealth for our present and future use, Guru Ji says: "(O' my mind, you look for peace in worldly possessions, but I tell you), it is only when you forsake all these worldly pleasures that there would be peace and poise (in your life). No one can be spared from leaving one's house (in this world, because no body is going to live here forever. (You may be amassing worldly wealth, with the thought that you may) spend some of it (now), and keep safe (some more for future use. But that would be wise strategy only) if we were to come back to this world again. (Therefore we shouldn't waste our time in amassing wealth, which we are never going to use)." (2)

Now commenting on the human habit of wasting life in false worldly pleasures and ruling over others, Guru Ji says: "(O' my friends, one) adorns one's body with silken clothes, issues many commands, and sleeps on a bed after making it comfortable, but then why does one cry when the hand (of death) seizes that person?" (3)

Guru Ji therefore concludes the *shabad* by instructing us in a most conciliatory and practical manner. He says: "O' my brothers, the attachment for one's house (and one's family) is like a whirlpool (in a river). With the load of stone like sins (on our shoulders, this worldly ocean) cannot be crossed over. It is only, if we let our soul ride the boat of God's fear (by meditating on God's Name with love and respect, that we can be ferried

across this worldly ocean). But Nanak says, that it is only a rare one, whom God gives this (boat or the wisdom to meditate on God's Name).”(4-2)

The message of this *shabad* is that instead of wasting our life in collecting unnecessary wealth, false worldly pleasures, and other egoistic deeds, we should spend major part of our life in remembering God with love and respect. By doing so, we would enjoy peace and poise in this life and salvation after that.

ਮਾਰੂ ਮਹਲਾ ੧ ਘਰੁ ੧॥

ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ॥

ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ
ਅੰਤੁ ਹਰੇ॥੧॥

ਚਿਤ ਚੇਤਸਿ ਕੀ ਨਹੀ ਬਾਵਰਿਆ॥

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ॥੧॥ ਰਹਾਉ॥

ਜਾਲੀ ਰੈਨਿ ਜਾਲੁ ਦਿਨੁ ਹੁਆ ਜੇਤੀ ਘੜੀ ਫਾਹੀ ਤੇਤੀ॥

ਰਸਿ ਰਸਿ ਚੋਗ ਚੁਗਹਿ ਨਿਤ ਫਾਸਹਿ ਛੂਟਸਿ ਮੂੜੇ ਕਵਨ
ਗੁਣੀ॥੨॥

ਕਾਇਆ ਆਰਣੁ ਮਨੁ ਵਿਚਿ ਲੋਹਾ ਪੰਚ ਅਗਨਿ ਤਿਤੁ ਲਾਗਿ
ਚਗੀ॥

ਕੋਇਲੇ ਪਾਪ ਪੜੇ ਤਿਸੁ ਉਪਰਿ ਮਨੁ ਜਲਿਆ ਸੰਨੀ ਚਿੰਤ
ਭਈ॥੩॥

ਭਇਆ ਮਨੂਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੇਹਾ॥

ਏਕੁ ਨਾਮੁ ਅੰਸਿਤੁ ਓਹੁ ਦੇਵੈ ਤਉ ਨਾਨਕ ਤ੍ਰਿਸਟਸਿ
ਦੇਹਾ॥੪॥੩॥

maaroo mehlaa 1 ghar 1.

karnēe kaagad̥ man masvaanēe buraa bhālaa
d̥u-ay laykh̥ pa-ay.

ji-o ji-o kirat̥ chālaa-ay t̥i-o chālee-ai t̥a-o gun̥
naahee an̄t̥ haray. ||1||

chit̥ chaytas̥ kee nahee baavri-aa.

har bisrat̥ tayray gun̥ gali-aa. ||1|| rahaa-o.

jaalee rain jaal̥ d̥in hoo-aa jaytee gharhee
faahee taytee.

ras ras chog chugeh nit̥ faaseh chhootas̥
moorhay kavan gunēe. ||2||

kaa-i-aa aaran̄ man vich lohaa panch agan̄ t̥it̥
laag rahee.

ko-ilay paap parhay t̥is oopar man jali-aa
san^hee chint̥ bhā-ee. ||3||

bhā-i-aa manoor kanchan fir hovai jay gur
milai tinayhaa.

ayk naam amrit̥ oh̄ dayvai t̥a-o naanak taristas̥
dayhaa. ||4||3||

Maaroo Mehla-1 Ghar-1

According to some historians and storywriters, once Guru Angad Dev Ji's daughter Amro, who was married to a nephew of Amar Das Ji was reciting this *shabad*, while doing her daily chores. Listening to the sweet sound and deep meaning of this *shabad*, Amar Das Ji was very impressed. He asked Amro, about the composer of such immaculate and profound words. She replied that it was composed by Guru Nanak Dev Ji, the Guru of her father Angad Dev Ji, the present Guru. Hearing this Amar Das Ji insisted that Amro must take him to Guru Angad Dev Ji. On seeing the Guru, Amar Das Ji was so impressed that he immediately requested Guru Ji to accept him as his disciple, and disregarding his relationship and old age started serving him with such sincerity and devotion that ultimately ignoring his own sons, Guru Angad Dev Ji anointed Amar Das Ji, as the next Guru.

In this *shabad*, using a beautiful metaphor, Guru Ji illustrates the story of our life. Addressing God, he says: “(O) God, there is no limit to Your virtues. (You have made us in such a way that) our deeds are like the paper, mind is like the inkpot, and we are writing

two kinds of essays of good and evil (thoughts and deeds. But O' God we are helpless, because) we only act (and do the deeds) as our pre-ordained destiny (motivates us)."(1)

Then addressing his own mind (and indirectly us), Guru Ji says: "O' foolish (mind), why don't you remember God? (Don't you see) that by forsaking God, your virtues are being eroded (everyday)."(1-pause)

Illustrating how we are making this life of ours as the basis for our future troubles, he says: "(O' my bird like mind, because you have forgotten God, every) night for you has become (like a small) net, and every day like a (big) net, and as many are the hours, these are all like nooses (for your death). Every day with great relish you peck at the feed (of false pleasures), and then get caught. (Tell me), with what merits are you going to get liberated?"(2)

Next illustrating the terrible state of our present life conduct with another metaphor, Guru Ji says: "(O' human being), your body is like a furnace and mind a piece of iron, being burnt by the five fires (of lust, anger, greed, attachment, and ego); on top of that are falling coals of sins. So the mind is totally burnt down and gripped by the pliers (of worry)."(3)

But Guru Ji still offers some hope and says: "(O' human being, even though your mind) has become like rotten iron, it can still become gold (a sinner can become an immaculate person), if he or she meets the Guru. Because O' Nanak, (the Guru) gives a (*mantra*) of God's Name, which (stops the mind from wandering and) stabilizes the body."(4-3)

The message of this *shabad* is that we should be watchful of our thoughts and deeds, because all these are recorded like a book on our soul and we have to face the consequences of these in the next world. Like Guru Amar Das Ji we should listen to the Guru's immaculate word (*Gurbani* in *Guru Granth Sahib*), and lead our life without being allured by false worldly enticements, and devotedly meditate on God's Name.

ਮਾਰੂ ਮਹਲਾ ੧॥

ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਪਦਮਨਿ ਜਾਵਲ ਰੇ॥

ਪਦਮਨਿ ਜਾਵਲ ਜਲ ਰਸ ਸੰਗਤਿ ਸੰਗਿ ਦੋਖ ਨਹੀ ਰੇ॥੧॥

ਦਾਦਰ ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ ਰੇ॥

ਭਖਸਿ ਸਿਬਾਲੁ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ
ਰੇ॥੧॥ ਰਹਾਉ॥

ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤੁ ਅਲੀਅਲ ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ॥

ਚੰਦ ਕੁਮੁਦਨੀ ਦੂਰਹੁ ਨਿਵਸਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ॥੨॥

ਅੰਮ੍ਰਿਤੁ ਖੰਡੁ ਦੂਧਿ ਮਧੁ ਸੰਚਸਿ ਤੂ ਬਨ ਚਾਤੁਰ ਰੇ॥

ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਪਿਸਨ ਪ੍ਰੀਤਿ ਜਿਉ ਰੇ॥੩॥

maaroo mehlaa 1.

bimal majhaar basas nirmal jal padman jaaval
ray.

padman jaaval jal ras sangat sang dokh nahee
ray. ||1||

daadar too kabeh na jaanas ray.

bhakhhas sibaal basas nirmal jal amrit na lakhhas
ray. ||1|| rahaa-o.

bas jal nit na vasat alee-al mayr chachaa gun
ray.

chand kumudanee Dhoorahu nivasas anbha-o
kaaran ray. ||2||

amrit khand doodh maDh sanchas too ban
chaatur ray.

apnaa aap too kabahu na chhodas pisan pareet
ji-o ray. ||3||

ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ ਜਨ ਮੂਰਖ ਆਗਮ ਸਾਸ ਸੁਨੇ॥

pandit sang vaseh jan moorakh aagam saas sunay.

ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੁ ਨ ਛੋਡਸਿ ਸੁਆਨ ਪੂਛਿ ਜਿਉ ਰੇ॥੪॥

apnaa aap too kabahu na chhodas su-aan poochh ji-o ray. ||4||

ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ ਰਾਚਹਿ ਇਕ ਹਰਿ ਹਰਿ ਚਰਣੀ ਰੇ॥

ik paakhandee naam na raacheh ik har har charnee ray.

ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਵਸਿ ਨਾਨਕ ਰਸਨਾ ਨਾਮੁ ਜਪਿ
ਰੇ॥੫॥੪॥

poorab likhi-aa paavas naanak rasnaa naam jap ray. ||5||4||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that we should be watchful of our thoughts and deeds, because all these are recorded like a book on our soul and we have to face the consequences of these in the next world. Like Guru Amar Daas Ji we should listen to the Guru's immaculate word and lead our life without being enticed by false worldly allurements and devotedly meditate on God's Name. In this *shabad*, Guru Ji cites many examples to advise us, that even though we may be living in bad company and amidst many false worldly allurements, but still we should ignore these and do only those deeds which are virtuous and beneficial to us in the long run.

First citing the example of lotus flower, which grows in clean water, surrounded by lot of dirty algae and water film, but still remains unaffected by it, Guru Ji says: "(O' my friends), the clean water (in which lives a frog), there also reside lotus flowers and water film. Even though, (the lotus) lives in the company of that water and algae, (it) doesn't acquire any ill effects. (Similarly, even if residing amongst bad company a Guru's follower still remains unaffected by it)." (1)

Now comparing ordinary human beings to the frog living in the same water as the lotus, Guru Ji says: "O' frog, you never understand (and act wisely). Even though you reside in pure water, you still eat (the dirty) water-film, and never realize the worth of nectar like water. (Similarly even though a self-conceited person may be abiding in the company of the holy people, instead of meditating on God's Name, (an egocentric) looks for false worldly pleasures)." (1-pause)

To illustrate how the Guru's followers and saintly people listen to the immaculate words of the Guru, even though they may be getting only occasional opportunity, he says: "(O' frog, even though you) daily reside in water, (you don't benefit from it. On the other hand, even though male and female) bumblebees do not reside in water, yet still sitting on the tops (of lotus flowers), they suck the sweet juice, and upon seeing the moon from a distance, the *Kamina* flowers bend down in appreciation. (Similarly, even if living among saints, the self-conceited people don't remember God)." (2)

Giving yet another example to make his point, Guru Ji says: "(O' frog, in cow's) milk, God amasses the sweetness of sugar and honey, but you deem yourself very clever, and like ticks, love only cow's blood. You also don't abandon your bad habit of eating water film. (Similar is the state of self-conceited persons)." (3)

Now, referring to us directly who in spite of living in the company of learned people and listening to the holy books, still keep pursuing evil ways, he says: "(O' my friends, similarly

many) foolish persons live in the company of learned people and also listen to (discourses on holy books like) *Vedas* and *Shastras*, yet still like the dog's tail (which never gets straightened), they never shed off their (evil) nature.”(4)

In conclusion, Guru Ji says: “(O’ my friends, in this world) there are some who are hypocrites and don’t love God’s Name, (but there are) some who always remain attuned to the lotus feet of God (His immaculate Name). O’ Nanak, all obtain as per their destiny (written on the basis of their past deeds. Therefore, you should) meditate on God’s Name with your tongue (so that at least in the next life, you may relish the nectar of God and obtain union with Him).”(5-4)

The message of this *shabad* is that there is no doubt that we are living in this world, which is full of so many sins, vices, illusions, and enchantments of *Maya*. Still we should remember that we live in this holy temple of God, where there is the opportunity for us to make our life immaculate by listening to the learned discourse of the religious and spiritual scholars. Therefore, instead of falling in the trap of false worldly allurements, we should live in this world like a lotus, which also lives in the same dirty water as a frog, but it still remains pure and beautiful. Similarly by listening to and acting on the advice of the saint (Guru Granth Sahib), we should live a virtuous life and keep meditating on God’s

ਮਾਰੂ ਮਹਲਾ ੧॥

maaroo mehlaa 1.

ਸਲੋਕ॥

salok.

ਪਤਿਤ ਪੁਨੀਤ ਅਸੰਖ ਹੋਹਿ ਹਰਿ ਚਰਨੀ ਮਨੁ ਲਾਗ॥
ਅਨਸਠਿ ਤੀਰਥ ਨਾਮੁ ਪ੍ਰਭ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ
ਭਾਗ॥੧॥

paṭiṭ puneet asa^{nk}h hohi har charnee man laag.
athsaṭh tīrath naam parabh naanak jis mastak
bhaag. ||1||

ਸਬਦੁ॥

sabad.

ਸਖੀ ਸਹੇਲੀ ਗਰਬਿ ਗਹੇਲੀ॥
ਸੁਣਿ ਸਹ ਕੀ ਇਕ ਬਾਤ ਸੁਹੇਲੀ॥੧॥

sakhee sahaylee garab gahaylee.
sun sah kee ik baat suhaylee. ||1||

ਜੇ ਮੈ ਬੇਦਨ ਸਾ ਕਿਸੁ ਆਖਾ ਮਾਈ॥
ਹਰਿ ਬਿਨੁ ਜੀਉ ਨ ਰਹੈ ਕੈਸੇ ਰਾਖਾ ਮਾਈ॥੧॥ ਰਹਾਉ॥

jo mai baydan saa kis aakhaa maa-ee.
har bin jee-o na rahai kaisay raakhaa maa-ee.
||1|| rahaa-o.

ਹਉ ਦੋਹਾਗਣਿ ਖਰੀ ਰੰਵਾਣੀ॥
ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਣੀ॥੨॥

ha-o dohaagan kharee ranjaanee.
ga-i-aa so joban dhan pachhutaanee. ||2||

ਤੂ ਦਾਨਾ ਸਾਹਿਬੁ ਸਿਰਿ ਮੇਰਾ॥
ਖਿਜਮਤਿ ਕਰੀ ਜਨੁ ਬੰਦਾ ਤੇਰਾ॥੩॥

too daanaa saahib sir mayraa.
khijmat karee jan bandaa tayraa. ||3||

ਭਣਤਿ ਨਾਨਕੁ ਅੰਦੇਸਾ ਏਹੀ॥
ਬਿਨੁ ਦਰਸਨ ਕੈਸੇ ਰਵਉ ਸਨੇਹੀ॥੪॥੫॥

bhanat naanak andaysaa ayhee.
bin darsan kaisay rava-o sanayhee. ||4||5||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji had advised us that by listening and acting on the advice of the saint (Guru), we should live a virtuous life and keep meditating on God’s Name, so

that He may show mercy and emancipate us. In this *shabad*, he tells us how even the worst sinners are sanctified by attuning themselves to God's Name, and what kind of love and longing we should have for seeing that meritorious God right in front of us.

Salok

First summarizing in the form of a *Salok* (couplet), he says: "Countless are the sinners who have become sanctified by attuning their mind to God's feet (His Name). O' Nanak, God's Name (carries the merit of bathing at all the) sixty eight pilgrimage stations, however only that person obtains (this gift), who is blessed with such a destiny."(1)

Shabad

Now counseling his own intellect (and us) in a very affectionate manner, Guru Ji says: "O' my ego-engrossed friend and mate, listen to this one peace giving thing about our Spouse."(1)

As if the egoistic intellect doesn't want to listen to any such things, Guru Ji addresses his higher consciousness and addressing it as his mother says: "O' my mother, to whom may I relate the anguish (of my mind. The thing is) that without (seeing) God my soul cannot rest, how could I comfort it, O' my mother?"(1-pause)

Elaborating on the pain in his mind, Guru Ji says: "I the unfortunate separated wife am in intense pain. Because the bride whose youth passes away without union with her spouse, grieves. (Similarly the soul, which cannot re-unite with its spouse God during its human birth repents very much)."(2)

Now Guru Ji shows us how to pray to God to seek His blessings and possibly His sight. So addressing God he says: "(O' God), You are my sagacious supreme Master. I wish that I may serve You like Your devotee and slave."(3)

However, expressing the fear in his mind, Guru Ji says: "(O' God), Nanak submits that he has this fear in his mind that without seeing the blessed sight of his beloved (Master, how can he serve Him and) enjoy His company?"(4-5)

The message of this *shabad* is that we should be in so much love with God that just as a young bride feels restless without seeing her beloved groom, similarly we should feel restless without seeing our beloved God, and therefore keep praying to Him to bless us with His sight.

ਪੰਨਾ ੯੯੧

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ਮਾਰੂ ਮਹਲਾ ੧॥

maaroo mehlaa 1.

ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ॥

mul khareedee laalaa golaa mayraa naa-o
sabhhaagaa.

ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ॥੧॥

gur kee bachnee haat bikaanaa jitu laa-i-aa tit
laagaa. ||1||

ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ॥

tayray laalay ki-aa chaṭuraa-ee.

ਸਾਹਿਬ ਕਾ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥੧॥ ਰਹਾਉ॥

saahib kaa hukam na karṇaa jaa-ee. ||1||
rahaa-o.

ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ ਮੇਰਾ ਹਉ ਲਾਲੇ ਕਾ ਜਾਇਆ॥	maa laalee pi-o laalaa mayraa ha-o laalay kaa jaa-i-aa.
ਲਾਲੀ ਨਾਚੈ ਲਾਲਾ ਗਾਵੈ ਭਗਤਿ ਕਰਉ ਤੇਰੀ ਰਾਇਆ॥੨॥	laalee naachai laalaa gaavai bhagat̤ kara-o tayree raa-i-aa. 2
ਪੀਅਹਿ ਤ ਪਾਣੀ ਆਣੀ ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ ਜਾਉ॥	pee-ah ta paanee aanee meeraa khaahi ta peesan̄ jaa-o.
ਪਖਾ ਫੇਰੀ ਪੈਰ ਮਲੋਵਾ ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ॥੩॥	pakhaa fayree pair malovaa japat̄ rahaa tayraa naa-o. 3
ਲੂਣ ਹਰਾਮੀ ਨਾਨਕੁ ਲਾਲਾ ਬਖਸਿਹਿ ਤੁਧੁ ਵਡਿਆਈ॥	loon̄ haramee naanak laalaa bakh̄sihi tuDh vadi-aa-ee.
ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਪਤਿ ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨ ਪਾਈ॥੪॥੬॥	aad̄ jugaad̄ da-i-aapat̄ daataa tuDh vin̄ mukat̄ na paa-ee. 4 6

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that we should be in so much love with God that at all times we should pray to Him to bless us so that we may see Him, and without seeing Him, we should feel as restless as a young bride feels without seeing her beloved groom. In this *shabad*, he goes one step further and imagining himself as the purchased slave of God, shows us how to serve our Master and carry out His every command.

Addressing God in utmost humility, Guru Ji says: “(O’ God), I am Your purchased slave, (and I feel that even) my name is *Subhaaga* (the fortunate one. Inspired by *Gurbani*, I have dedicated myself so completely to Your service, as if upon listening to the) word of the Guru, I have sold myself at Your shop, and wherever You yoke me, I remain engaged in that (job).”(1)

Guru Ji acknowledges that to efficiently serve a big boss, one needs certain wisdom to guess on one’s own, what the needs or desires of the Master are in addition to his literal commands. But he humbly confesses and says: “(O’ God), this slave of Yours, he is not clever. He is not even able to carry out (the directly issued) command of the Master.”(1-pause)

Since the time he placed himself at the service of God, Guru Ji feels as if he has been born again. Instead of his worldly parents, he assumes that his sanctified Intellect is his mother, and Contentment is his father. In other words, he has to follow the commands of God and feel satisfied with whatever his Master gives to survive. He must always remain so happy in His will that all his family feels like dancing. Therefore, he says: “(O’ God), my mother (like intellect) is Your slave, my father (like sense of Contentment) is also Your slave and I am the offspring of Your slaves, (as if every part of my body and mind is Your slave. Now I feel so totally blessed in carrying out Your command and) worshipping You O’ King, as if my mother (intellect) is dancing and my father (contentment) is singing.”(2)

Describing how eagerly he looks forward to carrying out His Master’s command and fulfilling His wishes, he says: “O’ my Master, if You would drink, I would immediately fetch water, if You would eat, I would start grinding the corn. (I wish that I may) keep waving a fan (over Your head), keep massaging Your feet and keep meditating on Your Name.”(3)

Guru Ji concludes the *shabad* with such unparalleled humility that one's head automatically bows down in his respect. He says: "(O' Master), Nanak is an ungrateful slave (of Yours), it would be Your greatness if You forgive him (and accept his humble service). From the beginning of ages You have been the merciful Master and without Your (grace), no one has (ever) obtained salvation."(4-6)

The message of this *shabad* is that if we want to obtain salvation, then we should be so much in love and devotion of God that we consider ourselves as His purchased slaves and do whatever He wants us to do without any complaint, and still humbly beg for His forgiveness for our weaknesses and sins.

ਮਾਰੂ ਮਹਲਾ ੧॥

ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋ ਕਹੈ ਬੇਤਾਲਾ॥
ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕ ਵੇਚਾਰਾ॥੧॥

ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ॥
ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ॥੧॥ ਰਹਾਉ॥

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਭੈ ਦੇਵਾਨਾ ਹੋਇ॥
ਏਕੀ ਸਾਹਿਬ ਬਾਹਰਾ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ॥੨॥

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਏਕਾ ਕਾਰ ਕਮਾਇ॥
ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਦੂਜੀ ਅਵਰ ਸਿਆਣਪ
ਕਾਇ॥੩॥

ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਸਾਹਿਬ ਧਰੇ ਪਿਆਰੁ॥
ਮੰਦਾ ਜਾਣੈ ਆਪ ਕਉ ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ॥੪॥੨॥

maaroo mehlaa 1.

ko-ee aakḥai bhootṅnaa ko kahai bayṭaalaa.
ko-ee aakḥai aadṁmee naanak vaychaaraa. ||1||

bḥa-i-aa dīvaanaa saah kaa naanak ba-uraanaa.
ha-o har bin avar na jaanaa. ||1|| rahaa-o.

ṭa-o dayvaanaa jaanee-ai jaa bhai dayvaanaa
ho-ay.
aykee saahib baahraa doojaa avar na jaanai
ko-ay. ||2||

ṭa-o dayvaanaa jaanee-ai jaa aykaa kaar
kamaa-ay.
hukam pachhaanai khasam kaa doojee avar
si-aanap kaa-ay. ||3||

ṭa-o dayvaanaa jaanee-ai jaa saahib Dḥaray
pi-aar.
mandaa jaanai aap ka-o avar bhalaā sansaar.
||4||7||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji described his love and devotion for God in the metaphor of a slave. He showed us how, like a purchased slave, he is eager to do the most menial job and feel totally happy with whatever His Master gives him. He still humbly prays to God to show mercy on him and forgive his weaknesses or faults. In this *shabad*, he describes how obsessed he has become with the love for God that people have started calling him crazy and out of his mind, but he doesn't care. According to some historians, Guru Ji uttered this *shabad*, when after receiving his first revelation in Baieen river; he declared that there is "no Hindu, and no Muslim" (and all are equal irrespective of their faiths). Others believe that he uttered this *shabad*, towards the end of his life and adopted such disguises to test his followers. But as per the translator Gyani Harbans Singh, this *shabad* is an expression of Guru Ji's love for God.

Referring to the unkind remarks and comments of the people regarding his state, Guru Ji says: “(O’ my friends), some call (me) a ghost, some say that I have lost my mind, some say that poor Nanak is (only an ordinary) man (like us).”(1)

So in order to remove any wrong notions in people’s minds, he says: “(O’ my friends, in fact) Nanak has (become so obsessed with the love) for His Master, as if he has gone crazy. (The fact is that) except for God, I don’t care for anyone else.”(1-pause)

Now Guru Ji tells us the signs of such a person, who is madly in love with God. He says: “(O’ my friends), we should consider one madly in love (with God), if one so fears God that one has gone crazy in His fear and except for the one Master, one doesn’t recognize another (and except for the command of the one God, one doesn’t care for orders from anybody else).”(2)

Elaborating the above concept, he says: “(O’ my friends), we should consider one madly in love (with God), if one performs service (and worship of) one (God) alone. When one is understanding (and carrying out) the command of one’s Master, there is no need for any other wise thought (or advice for that one).”(3)

In conclusion, Guru Ji says: “(O’ my friends), we should consider one madly in love (with God), when one has only the love for one’s Master. Such a person becomes so humble that he or she deems himself or herself bad and the rest of the world as good.”(4-7)

The message of this *shabad* is that if we want to earn the pleasure of God, then we should have such an intense love, devotion, and fear for Him and be so crazy about Him that we only want to serve and obey God’s command and no other. Further we should be so humble that we deem ourselves as bad, and all others as good.

ਮਾਰੂ ਮਹਲਾ ੧॥

ਇਹੁ ਧਨੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ॥
ਮਨਮੁਖ ਫਿਰਹਿ ਸਿ ਜਾਣਹਿ ਦੂਰਿ॥੧॥

ਸੋ ਧਨੁ ਵਖਰੁ ਨਾਮੁ ਰਿਦੈ ਹਮਾਰੈ॥
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਨਿਸਤਾਰੈ॥੧॥ ਰਹਾਉ॥

ਨ ਇਹੁ ਧਨੁ ਜਲੈ ਨ ਤਸਕਰੁ ਲੈ ਜਾਇ॥
ਨ ਇਹੁ ਧਨੁ ਡੂਬੈ ਨ ਇਸੁ ਧਨ ਕਉ ਮਿਲੈ ਸਜਾਇ॥੨॥

ਇਸੁ ਧਨ ਕੀ ਦੇਖਹੁ ਵਡਿਆਈ॥
ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ॥੩॥
ਇਕ ਬਾਤ ਅਨੂਪ ਸੁਨਹੁ ਨਰ ਭਾਈ॥
ਇਸੁ ਧਨ ਬਿਨੁ ਕਹਹੁ ਕਿਨੈ ਪਰਮ ਗਤਿ ਪਾਈ॥੪॥

ਭਣਿਤਿ ਨਾਨਕੁ ਅਕਥ ਕੀ ਕਥਾ ਸੁਣਾਏ॥
ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਇਹੁ ਧਨੁ ਪਾਏ॥੫॥੮॥

maaroo mehlaa 1.

ih Dhan sarab rahi-aa bharpoor.
manmukh fireh se jaaneh door. ||1||

so Dhan vakhar naam ridai hamaarai.
jis too deh tisai nistaarai. ||1|| rahaa-o.

na ih Dhan jalai na taskar lai jaa-ay.
na ih Dhan doobai na is Dhan ka-o milai sajaa-ay.
||2||

is Dhan kee daykhu vadi-aa-ee.
sehjay maatay an-din jaa-ee. ||3||
ik baat anoop sunhu nar bhaa-ee
is Dhan bin kahhu kinai param gat paa-ee. ||4||

bhanat naanak akath kee kathaa sunaa-ay.
satgur milai ta ih Dhan paa-ay. ||5||8||

Maaroo Mehla-1

Most of us remain obsessed with amassing worldly wealth and many times become so greedy for it that we don't hesitate to steal it even from our brothers, or commit murders for its sake. In this *shabad*, Guru Ji tells about another kind of wealth: the wealth of God's Name (or His love and enlightenment). He tells us how this wealth exists in abundance within everybody, is free from any of the evils of worldly wealth and can bring us such bliss, which no other thing in the world can.

First commenting on the existence of this wealth everywhere and how the self-conceited person deems it far, Guru Ji says: "(O' my friends), this wealth (of God's Name) is pervading everywhere (and in every heart, however) the self-conceited persons keep wandering (in doubt) deeming it far away."(1)

Therefore Guru Ji prays to God and says: "(O' God), the person whom You bless (with Your Name), is ferried across (the worldly ocean. Please) enshrine that wealth in my heart (as well)."(1-pause)

Describing the wonderful qualities of the wealth of God's Name, he says: "(O' my friends), this wealth neither gets burnt, nor stolen by a thief. Neither this wealth gets drowned, nor is anyone punished because of this wealth."(2)

Commenting on another unique quality of the wealth of Name, Guru Ji says: "(O' my friends), look at the glory of this wealth. (The days of the person who has this wealth) pass in a state of poise, intoxicated (with God's love)."(3)

But that is not all, telling us about another very important thing about God's Name, he says: "(O' my saintly brothers, listen to this one unique thing (about this wealth of God's Name.) Without this wealth, no one has obtained the supreme status."(4)

Guru Ji concludes the *shabad* by stating from where this wealth is obtained. He says: "(O' my friends), Nanak says that he is reciting to you the discourse of the indescribable (God). When one meets the true Guru, one obtains this wealth."(5-8)

The message of this *shabad* is that if we want to obtain such wealth, which can never be stolen, drowned, for which one cannot be punished, and which gives us the supreme state of bliss, we should listen to the discourse of God from the Guru (by reading and reflecting on the *Gurbani* as contained in Guru Granth Sahib Ji).

ਮਾਰੂ ਮਹਲਾ ੧॥

ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ ਮਰਤੁ
ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ॥
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ
ਨਹ ਕੰਧੁ ਛੀਜੈ॥੧॥

ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ॥
ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ॥੧॥ ਰਹਾਉ॥

maaroo mehlaa 1.

soor sar sos lai som sar pokh lai jugat kar marat
so san-banDh keejai.
meen kee chapal si-o jugat man raakhee-ai udai
nah hans nah kanDh chheejai. ||1||

moorhay kaa-ichay bharam bhulaa.
nah cheeni-aa parmaanand bairagee. ||1||
rahaa-o.

ਅਜਰ ਗਹੁ ਜਾਰਿ ਲੈ ਅਮਰ ਗਹੁ ਮਾਰਿ ਲੈ ਭ੍ਰਾਤਿ ਤਜਿ
ਛੋਡਿ ਤਉ ਅਪਿਉ ਪੀਜੈ॥
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ
ਨਹ ਕੰਧੁ ਛੀਜੈ॥੨॥

ajar gahu jaar lai amar gahu maar lai bharaaṭ ṭaj
chhoḍ ṭa-o api-o peejai.
meen kee chapal si-o jugaṭ man raakhee-ai udai
nah hans nah kanDh chheejai. ||2||

ਪੰਨਾ ੯੯੨

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ਭਣਤਿ ਨਾਨਕੁ ਜਨੋ ਰਵੈ ਜੇ ਹਰਿ ਮਨੋ ਮਨ ਪਵਨ ਸਿਉ
ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥
ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ
ਨਹ ਕੰਧੁ ਛੀਜੈ॥੩॥੯॥

bhanaṭ̣ naanak jano ravai jay har mano man
pavan si-o amriṭ peejai.
meen kee chapal si-o jugaṭ man raakhee-ai udai
nah hans nah kanDh chheejai. ||3||9||

Maaroo Mehla-1

It appears that Guru Ji uttered this *shabad*, while addressing a yogi, who was practicing breathing exercises, such as alternatively breathing through the right and left nostrils and then holding the breath in the imaginary central nostril, which the yogis call *Sukhmana*. They believe that by doing such exercises, they can stabilize the mercurial mind, keep the body strong, prolong their life, and even obtain union with God. Using the vocabulary of yogis, Guru Ji tells him and indirectly us, a much more effective way to stabilize and purify our mind and obtain the bliss of union with God.

Addressing the yogi (in particular, and us in general), Guru Ji says: “(O’ yogi), burn off your dark impulse (or passion for evil deeds). Let this be your inhalation through the right nostril. Nurture your instinct for serenity (and peace). Let this be the breathing through the left nostril. Make meditating on God’s Name with every breath as the way of your life. Let this be your holding the breath in *Sukhmana* (the central nostril). Let such be your way to connect with God. This is how we can stabilize our fish like mercurial mind, then the soul doesn’t fly and the body doesn’t get weaker (and we live longer).”(1)

Then asking the yogi to pay attention to the real essence of Yoga, Guru Ji says: “O’ foolish man, why are you lost in the false illusions (of these yogic exercises)? Why haven’t you reflected on that detached God of sublime bliss?”(1-pause)

Continuing to explain his straightforward way to unite with God, Guru Ji says: “(O’ yogi), catch hold of and burn your unbearable (lust), slay the un-slayable (and control the uncontrollable mind). Discard your Doubt; only then would you drink the nectar (of God’s Name). This is how we can stabilize our fish-like mercurial mind. Then the soul doesn’t fly, the body doesn’t get weaker (and our life gets prolonged).”(2)

In conclusion, Guru Ji says: “(O’ yogi), Nanak submits that the life of the person who meditates on God with true love in the heart and drinks the nectar (of Name becomes pleasant and sweet like nectar). This is how we can stabilize our fish-like mercurial mind. The soul doesn’t fly, the body doesn’t get weaker (and our life becomes longer).”(3-9)

The message of this *shabad* is that instead of trying to stabilize our mind or find peace and poise through the yogic breathing exercises, we should meditate on God’s Name with every breath. Then our mind would be stabilized, our body would become strong and we would enjoy a much more peaceful long life.

ਮਾਰੂ ਮਹਲਾ ੧॥

ਮਾਇਆ ਮੁਈ ਨ ਮਨੁ ਮੁਆ ਸਰੁ ਲਹਰੀ ਮੈ ਮਤੁ॥

ਬੋਹਿਥੁ ਜਲ ਸਿਰਿ ਤਰਿ ਟਿਕੈ ਸਾਚਾ ਵਖਰੁ ਜਿਤੁ॥
ਮਾਣਕੁ ਮਨ ਮਹਿ ਮਨੁ ਮਾਰਸੀ ਸਚਿ ਨ ਲਾਗੈ ਕਤੁ॥

ਰਾਜਾ ਤਖਤਿ ਟਿਕੈ ਗੁਣੀ ਭੈ ਪੰਚਾਇਣ ਰਤੁ॥੧॥

ਬਾਬਾ ਸਾਚਾ ਸਾਹਿਬੁ ਦੂਰਿ ਨ ਦੇਖੁ॥
ਸਰਬ ਜੋਤਿ ਜਗਜੀਵਨਾ ਸਿਰਿ ਸਿਰਿ ਸਾਚਾ ਲੇਖੁ॥੧॥ ਰਹਾਉ॥

ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰਿਖੀ ਮੁਨੀ ਸੰਕਰੁ ਇੰਦੁ ਤਪੈ ਭੇਖਾਰੀ॥

ਮਾਨੈ ਹੁਕਮੁ ਸੋਚੈ ਦਰਿ ਸਾਚੈ ਆਕੀ ਮਰਹਿ ਅਫਾਰੀ॥

ਜੰਗਮ ਜੋਧ ਜਤੀ ਸੰਨਿਆਸੀ ਗੁਰਿ ਪੂਰੈ ਵੀਚਾਰੀ॥

ਬਿਨੁ ਸੇਵਾ ਫਲੁ ਕਬਹੁ ਨ ਪਾਵਸਿ ਸੇਵਾ ਕਰਣੀ ਸਾਰੀ॥੨॥

ਨਿਧਨਿਆ ਧਨੁ ਨਿਗੁਰਿਆ ਗੁਰੁ ਨਿੰਮਾਣਿਆ ਤੂ ਮਾਣੁ॥

ਅੰਧੁਲੈ ਮਾਣਕੁ ਗੁਰੁ ਪਕੜਿਆ ਨਿਤਾਣਿਆ ਤੂ ਤਾਣੁ॥

ਹੋਮ ਜਪਾ ਨਹੀ ਜਾਣਿਆ ਗੁਰਮਤੀ ਸਾਚੁ ਪਛਾਣੁ॥

ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਦਰਿ ਢੋਈ ਬੂਠਾ ਆਵਣ ਜਾਣੁ॥੩॥

ਸਾਚਾ ਨਾਮੁ ਸਲਾਹੀਐ ਸਾਚੇ ਤੇ ਤ੍ਰਿਪਤਿ ਹੋਇ॥

ਗਿਆਨ ਰਤਨਿ ਮਨੁ ਮਾਜੀਐ ਬਹੁਤਿ ਨ ਮੈਲਾ ਹੋਇ॥

ਜਬ ਲਗੁ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਬ ਲਗੁ ਬਿਘਨੁ ਨ ਹੋਇ॥

ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੁਟੀਐ ਮਨਿ ਤਨਿ ਸਾਚਾ ਸੋਇ॥੪॥੧੦॥

maaroo mehlaa 1.

maa-i-aa mu-ee na man mu-aa sar lahree mai
mat.

bohith jal sir tar tikai saachaa vakhhar jit.
maanak man meh man maarsee sach na
laagai kat.
raajaa takhat tikai gunee bhai panchaa-in rat.
||1||

baabaa saachaa saahib door na daykh.
sarab jot jagjeevanana sir sir saachaa laykh.
||1|| rahaa-o.

barahmaa bisan rikhee muneer sankar ind
tapai bhaykhaaree.

maanai hukam sohai dar saachai aakee mareh
afaaree.

jangam johd jattee sani-aasee gur poorai
veechaaree.

bin sayvaa fal kabahu na paavas sayvaa
karnee saaree. ||2||

niDhani-aa Dhan niguri-aa gur nimaan-aa too
maan.

anDhulai maanak gur pakrhi-aa nitaani-aa too
taan.

hom japaa nahee jaani-aa gurmattee saach
pachhaan.

naam binaa naahee dar dho-ee jhoothaa
aavan jaan. ||3||

saachaa naam salaah-ai saachay tay taripat
ho-ay.

gi-aan ratan man maajee-ai bahurh na mailaa
ho-ay.

jab lag saahib man vasai tab lag bighan na
ho-ay.

naanak sir day chhutee-ai man tan saachaa
so-ay. ||4||10||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that instead of trying to stabilize our mind or find peace and poise through the yogic breathing exercises, we should meditate on God's Name with every breath. Then our mind would be stabilized, our body would become strong, and we would enjoy a much more peaceful long life. He begins this *shabad*, by explaining what happens when we don't enshrine God in our heart, and he also tells us how absolutely essential it is to obey the will of God.

He says: "(O) my friends, the person who has not enshrined God's Name in the mind, no matter what other efforts that person has made, neither that person's (desire for worldly

riches and powers or) *Maya* dies, nor that person's mind comes under control. Instead, that person's mind behaves like an ocean swelling with the waves of Iamness. But the body ship, which is loaded with the true wealth (of God's Name), remains steady and afloat. (The mind in which) the pearl (of God's Name is enshrined, that pearl) saves the mind (from getting lost in evil thoughts. Not only that), being imbued with the true Name, no crack appears in that mind (and it does not waiver in worldly enticements. Moreover being imbued with) God's fear and five divine virtues (of truth, contentment, compassion, righteousness, and patience, the mind keeps) sitting like a king on the throne (of the heart, and doesn't run after worldly pursuits. In other words, one who doesn't meditate on God's Name remains lost in the false pursuits of worldly riches, but the one who enshrines God in the heart, gains full control of the mind. By imbuing it with divine qualities like truth and compassion, one realizes the presence of God residing in the body)."(1)

Therefore, Guru Ji very respectfully says: "(O' my worthy) friend, don't deem the eternal Master as far away. The light of that (God, who is the) life of the world (is pervading in all hearts, and) each and every one is subject to His eternal writ." (1-pause)

Now describing, how essential it is to obey the will of God and serve Him (with true love and devotion), Guru Ji says: "(O' my friends), it is by obeying God's will (that gods like) *Brahma, Vishnu, Shivji, Indira*, sages, ascetics, mendicants, and beggars have gained respect in the court of the eternal God. But they who walk like rebels (and don't recognize God) die in their self-conceit. By reflecting (on the word of the) perfect Guru, (I have come to this conclusion :) whether one is a *Jangam* (yogi wearing bells), a *warrior*, mendicant, or ascetic, without service (worship of God, one) never obtains the fruit (of one's efforts), because service (and remembrance of God) is the most sublime deed (to please God)."(2)

Therefore addressing God in utmost humility, Guru Ji says: "(O' my God), You are the wealth of the paupers, the guide of those who don't have anyone to guide them, and You get those respected whom no one respects. In fact any blind (ignorant person) who has caught hold of the gem (of Guru's guidance), You have become the support of that supportless person. (O' my friends, God) is not realized by performing any sacrificial ceremonies or worships. Recognize the eternal (God) by following Guru's instruction. Without (meditating on) God's Name, one doesn't obtain any refuge in God's court and one's short-lived coming and going (in and out of this world continues)."(3)

In conclusion, Guru Ji advises: "(O' my friends), we should always praise the eternal Name of God, because it is (only by meditating on the) eternal God that the mind is satiated. If we purify our mind with the jewel of divine wisdom, it doesn't get dirty (with evil thoughts) again. As long as God resides in our heart, no obstacle comes in our life. In short O' Nanak, it is (only by completely surrendering our intellect to the Guru's advice, as if) surrendering our head (to him), that we are emancipated (from our evil tendencies), and the eternal God keeps abiding in our mind and body."(4-10)

The message of this *shabad* is that if we want to control our mind and conquer our worldly desires, then we should surrender ourselves to the will of God, and following the guidance of the Guru, keep praising God and meditating on His Name. A stage would come, when we would realize that God in our own heart. Then our mind would be in bliss and we would find no obstacle in our journey to God's gate.

ਮਾਰੂ ਮਹਲਾ ੧॥

ਜੋਗੀ ਜੁਗਤਿ ਨਾਮੁ ਨਿਰਮਾਇਲੁ ਤਾ ਕੈ ਮੈਲੁ ਨ ਰਾਤੀ॥
ਪ੍ਰੀਤਮ ਨਾਥੁ ਸਦਾ ਸਚੁ ਸੰਗੇ ਜਨਮ ਮਰਣ ਗਤਿ ਬੀਤੀ॥੧॥

ਗੁਸਾਈ ਤੇਰਾ ਕਹਾ ਨਾਮੁ ਕੈਸੇ ਜਾਤੀ॥
ਜਾ ਤਉ ਭੀਤਰਿ ਮਹਲਿ ਬੁਲਾਵਹਿ ਪੂਛਉ ਬਾਤ ਨਿਰੰਤੀ॥੧॥
ਚਹਾਉ॥

ਬ੍ਰਹਮਣੁ ਬ੍ਰਹਮ ਗਿਆਨ ਇਸਨਾਨੀ ਹਰਿ ਗੁਣ ਪੂਜੇ ਪਾਤੀ॥
ਏਕੋ ਨਾਮੁ ਏਕੁ ਨਾਰਾਇਣੁ ਤ੍ਰਿਭਵਣ ਏਕਾ ਜੋਤੀ॥੨॥

ਜਿਹਵਾ ਡੰਡੀ ਇਹੁ ਘਟੁ ਛਾਬਾ ਤੋਲਉ ਨਾਮੁ ਅਜਾਚੀ॥
ਏਕੋ ਹਾਟੁ ਸਾਹੁ ਸਭਨਾ ਸਿਰਿ ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ॥੩॥

ਦੋਵੈ ਸਿਰੇ ਸਤਿਗੁਰੂ ਨਿਬੋਝੇ ਸੇ ਬੁਝੈ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ
ਜੀਅਹੁ ਚਹੈ ਨਿਭਰਾਤੀ॥
ਸਬਦੁ ਵਸਾਏ ਭਰਮੁ ਚੁਕਾਏ ਸਦਾ ਸੇਵਕੁ ਦਿਨੁ ਰਾਤੀ॥੪॥

ਉਪਰਿ ਗਗਨੁ ਗਗਨੁ ਪਰਿ ਗੋਰਖੁ ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੂ ਪੁਨਿ
ਵਾਸੀ॥
ਗੁਰ ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੋ ਨਾਨਕੁ ਭਇਆ
ਉਦਾਸੀ॥੫॥੧੧॥

maaroo mehlaa 1.

jogee jugat naam nirmaa-il taa kai mail na
raatee.
pareetam naath sadaa sach sangay janam
maran gat beete. ||1||

gusaa-ee tayraa kahaa naam kaisay jaatee.
jaa ta-o bheetar mahal bulaaveh poochha-o
baat nirantee. ||1|| rahaa-o.

barahman barahm gi-aan isnaanee har gun
poojay paatee.
ayko naam ayk naaraa-in taribhavan aykaa
jotee. ||2||

jihvaa dandee ih ghat chhaabaa tola-o naam
ajaachee.
ayko haat saahu sabhnaa sir vanjaaray ik
bhaatee. ||3||

dovai siray satguroo nibayhay so boojhai jis
ayk liv laagee jee-ahu rahai nibhraatee.
sabad vasaa-ay bharam chukaa-ay sadaa
sayvak din raatee. ||4||

opar gagan gagan par gorakh taa kaa agam
guroo pun vaasee.
gur bachnee baahar ghar ayko naanak bha-i-aa
udaasee. ||5||11||

Maaroo Mehla-1

In the previous *shabad*, Guru Ji advised us that if we want to control our mind and conquer our worldly desires, then we should surrender ourselves to the will of God and following the guidance of the Guru, keep praising God and meditating on His Name. A stage would come when we would realize that God in our own heart. Then our mind would be in bliss and we would find no obstacle in our journey to God's gate. In this *shabad*, he explains how meditating on God's Name is the most immaculate way of yoga or union with God, is a more rewarding worship than the usual worship performed by pundits and can embellish the here and the hereafter by providing us peace in this world and salvation after that.

He says: "(O' my friends, the true) yogi, who knows the way of meditating on the (God's) immaculate Name, not even a trace of dirt (of evil thoughts) remains in that yogi's mind. The eternal beloved God always remains with that yogi (in the heart), and the state (in which one keeps going through) birth and death becomes a thing of past (for such a yogi)." (1)

Indirectly alluding to the fact that nobody really knows the true Name of God, and therefore we can call Him by any Name as long as it shows our love and respect for Him,

Guru Ji says: “O’ Master of the earth, what is Your Name, and how could I know about it? If You call me into Your palace, only then would I ask about this inner secret.”(1-pause)

Next defining a true *Brahmin* and his conduct, Guru Ji says: “(O’ my friends, a true *Brahmin* is the one who (so coaches his mind with pure thoughts, as if he is) bathing in the divine wisdom, and (for him singing) God’s praises is like worshipping God with leaf offering. He always keeps enshrined (only) one Name and (only) one God (in his heart, and realizes that) only the one (divine) light is illuminating all the three worlds.”(2)

Next describing, how by meditating on God’s Name, he keeps gaining true insights into the working of this universe, Guru Ji says: “(O’ my friends), using my tongue like a beam and my heart like one pan (of the scale), I weigh the immeasurable Name (and try to guess the worth of that invaluable God. I realize that this world is like) a shop and He is the banker, and all others are the small dealers who want to purchase the same commodity (of God’s Name).”(3)

Now Guru Ji tells us how the true Guru helps us when we faithfully seek his guidance. He says: “(O’ my friends), the true Guru (so purifies our conduct that we find peace in this world and honor in God’s court. In this way, the) Guru settles the conflicts. But only that person who is attuned to one God and remains free of doubt understands this. That person enshrines the word (of Guru’s advice in the heart) sheds any doubt and remains God’s servant.”(4),

Guru Ji concludes this *shabad* by sharing with us how he remains detached from the world while still living in it, and how he is enjoying the bliss of his union with God. He says: “(O’ my friends), highest in our mind is the sky (the tenth gate), above that tenth door resides the Master of the universe and the incomprehensible Guru. (By meditating on God through the Guru, we also become the residents of that place. It is in this way, by acting on the Guru’s words, I Nanak see that same God both within and without and have become detached (from the world, while still living in it).”(5-11)

The message of this *shabad* is that if we want to obtain union with God, then we should imbue ourselves with the love of God, and enshrining the Guru’s immaculate word in our heart we should dispel our doubts and serve our God day and night. One day, by Guru’s grace we would reach a state when we would feel that we are abiding in that immaculate state, where God the master of the universe Himself resides.

ਪੰਨਾ ੯੯੩

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ਰਾਗੁ ਮਾਰੂ ਮਹਲਾ ੧ ਘਰੁ ੫

raag maaroo mehlaa 1 ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-o'kaar satgur pearsaad.

ਅਹਿਨਿਸਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ॥

ahinis jaagai need na sovai.

ਸੋ ਜਾਣੈ ਜਿਸੁ ਵੇਦਨ ਹੋਵੈ॥

so jaanai jis veydan hovai.

ਪ੍ਰੇਮ ਕੇ ਕਾਨ ਲਗੇ ਤਨ ਭੀਤਰਿ ਵੈਦੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ॥੧॥

paraym kay kaan lagay tan bheetar vaid ke jaanai kaaree jee-o. ||1||

ਜਿਸ ਨੇ ਸਾਚਾ ਸਿਫਤੀ ਲਾਏ। ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਕਿਸੈ ਬੁਝਾਏ॥

jis no saachaa siftee laa-ay. gurmukh virlay kisai bujhaa-ay.

ਅੰਮ੍ਰਿਤ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਜੀਉ॥੧॥
ਰਹਾਉ॥

amrit kee saar so-ee jaanai je amrit kaa vaapaaree jee-o. ||1|| rahaa-o.

ਪਿਰ ਸੇਤੀ ਧਨ ਪ੍ਰੇਮੁ ਰਚਾਏ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਤਥਾ ਚਿਤੁ ਲਾਏ॥
ਸਰਜ ਸੇਤੀ ਧਨ ਖਰੀ ਸੁਹੇਲੀ ਤ੍ਰਿਸਨਾ ਤਿਖਾ ਨਿਵਾਰੀ ਜੀਉ॥੨॥

ਸਹਸਾ ਤੋੜੇ ਭਰਮੁ ਚੁਕਾਏ॥
ਸਹਜੇ ਸਿਫਤੀ ਧਣਖੁ ਚੜਾਏ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਸੁੰਦਰਿ ਜੋਗਾਧਾਰੀ ਜੀਉ॥੩॥

ਹਉਮੈ ਜਲਿਆ ਮਨਹੁ ਵਿਸਾਰੇ॥
ਜਮ ਪੁਰਿ ਵਜਹਿ ਖੜਗ ਕਰਾਰੇ॥
ਅਬ ਕੈ ਕਹਿਐ ਨਾਮੁ ਨ ਮਿਲਈ ਤੂ ਸਹੁ ਜੀਅਤੇ ਭਾਰੀ
ਜੀਉ॥੪॥

ਮਾਇਆ ਮਮਤਾ ਪਵਹਿ ਖਿਆਲੀ॥
ਜਮ ਪੁਰਿ ਫਾਸਹਿਗਾ ਜਮ ਜਾਲੀ॥
ਹੇਤ ਕੇ ਬੰਧਨ ਤੋੜਿ ਨ ਸਾਕਹਿ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ ਜੀਉ॥੫॥

ਨਾ ਹਉ ਕਰਤਾ ਨਾ ਮੈ ਕੀਆ॥
ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ॥
ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ
ਜੀਉ॥੬॥੧॥੧੨॥

pir saytee Dhan paraym rachaa-ay.
gur kai sabad tathaa chit laa-ay.
sahj saytee Dhan kharee suhaylee tarisnaa
tikhaa nivaaree jee-o. ||2||

sahsaa torhay bharam chukaa-ay.
sehjay siftee Dhanakh charhaa-ay.
gur kai sabad marai man maaray sundar
jogaaDhaaree jee-o. ||3||

ha-umai jali-aa manhu visaaray.
jam pur vajeh kharhag karaaray.
ab kai kahi-ai naam na mil-ee too saho
jee-arhay bhaaree jee-o. ||4||

maa-i-aa mamta paveh khi-aalee.
jam pur faashigaa jam jaalee.
hayt kay banDhan torh na saakeh taa jam
karay khu-aaree jee-o. ||5||
naa ha-o kartaa naa mai kee-aa.
amrit naam satgur dee-aa.
jis too deh tisai ki-aa chaaraa naanak saran
tumaaree jee-o. ||6||1||12||

Raag Maaroo Mehla-1 Ghar-5

In the previous *shabad*, Guru Ji advised us that if we want to obtain union with God, then we should imbue ourselves with the love of God and enshrining the Guru's immaculate word in our heart, we should dispel our doubts and serve our God day and night. One day, by Guru's grace we would reach a state when we would feel that we are abiding in that immaculate state, where God the master of the universe Himself resides. In this *shabad*, Guru Ji describes the conduct and blessings enjoyed by such a person who truly falls in love with God. He also tells what kinds of punishment a self-conceited person receives, who remains in love with Maya or worldly riches and power.

Guru Ji says: "(O' my friends, a true lover of God always remains so alert to the false worldly allurements, as if he or she) stays awake day and night and never falls asleep. (But only that person) who feels the pain of separation (from the beloved), and who has been pierced with the arrows of love (for God) knows (the value of God's love). No physician knows its cure."(1)

Describing who the person is who understands the value of the nectar of God's Name, Guru Ji says: "That person alone understands the worth of this nectar, whom the eternal God yokes to His praise. Only that person understands the value of the nectar, who is a dealer of God's Name (who is interested in amasses in and distributes this wealth of God's Name)."(1-pause)

Now Guru Ji tells us how the lover of God should love and obey God's command. He illustrates this by giving the example of a bride who is in love with her beloved spouse. He says: (Just as) a bride loves her spouse, (a Guru's follower) should imbue himself or herself

with love for the Master, and) attune the mind to the word of the Guru (and faithfully act on it). Then such a person is rid of the (fire like) desire (for worldly things) and like that bride enjoys a state of peace and poise.”(2)

Illustrating the conduct of a Guru’s follower with another example, Guru Ji says: “(A Guru’s follower) should destroy the doubt and remove all delusions. Like a warrior, he or she should imperceptibly aim the bow of (God’s) praise at the self. (In this way), by reflecting on the Guru’s word control the mind, and like a beautiful bride become united (with God).”(3)

Now commenting on the state and fate of the self-conceited persons who, during their lifetime, never care to meditate on God’s Name, Guru Ji says: “The one (who has become so arrogant, as if that one has been) burnt by one’s own ego, forsakes (God)

from the mind. That person suffers (such immense mental anguish, as if that person is being hit by) painful sword blows in the city of death. (During this time, even if one begs for it), one doesn’t get an opportunity to meditate on God’s Name, (and the demons of death say to him): “(O’ self-conceited) soul, now bear the severe punishment (for your own conduct).”(4)

Therefore warning us against such punishment, if we let ourselves be allured by false worldly attractions, Guru Ji says: “(O’ mortal), if you get engrossed in thoughts of worldly wealth and attachment, you would be caught in the noose of death. Then, you would not be able to break your bonds of worldly love, and the demon of death would torment you.”(5)

Guru Ji concludes this *shabad* by expressing his gratitude to God and the Guru for releasing him from such painful bonds of *Maya*, and indirectly shows us the way to save ourselves from immense pain and suffering after death. Humbly addressing God, he says: “(O’ God), I neither did anything now, nor anything before. The true Guru has blessed me with the nectar of (Your) Name. (O’ God, through the Guru) whom You give (this nectar, that fortunate one doesn’t need to) do anything else. Therefore, Nanak only seeks Your refuge.”(6-1-12)

The message of this *shabad* is that we should beg the true Guru to bless us with God’s Name and love, and give us the wisdom to remain awake to the pitfalls of the worldly desires. Then we would not suffer at the hands of the demon of death, and would enjoy the bliss of union with God.

ਮਾਰੂ ਮਹਲਾ ੩ ਘਰੁ ੧

maaroo mehlaa 3 ghar 1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਜਹ ਬੈਸਾਲਹਿ ਤਹ ਬੈਸਾ ਸੁਆਮੀ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਵਾ॥

jah baisaaleh tah baisaa su-aamee jah bhayjeh
tah jaavaa.

ਸਭ ਨਗਰੀ ਮਹਿ ਏਕੋ ਰਾਜਾ ਸਭੇ ਪਵਿਤੁ ਹਹਿ ਥਾਵਾ॥੧॥

sabh nagree meh ayko raajaa sabh pavit heh
thaavaa. ||1||

ਬਾਬਾ ਦੇਹਿ ਵਸਾ ਸਚ ਗਾਵਾ॥

baabaa deh vasaa sach gaavaa.

ਜਾ ਤੇ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਾ॥੧॥ ਰਹਾਉ॥

jaa tay sehjay sahj samaavaa. ||1|| rahaa-o.

ਬੁਰਾ ਭਲਾ ਕਿਛੁ ਆਪਸ ਤੇ ਜਾਨਿਆ ਏਈ ਸਗਲ ਵਿਕਾਰਾ॥

ਇਹੁ ਫੁਰਮਾਇਆ ਖਸਮ ਕਾ ਹੋਆ ਵਰਤੈ ਇਹੁ ਸੰਸਾਰਾ॥੨॥

ਇੰਦ੍ਰੀ ਧਾਤੁ ਸਬਲ ਕਰੀਅਤ ਹੈ ਇੰਦ੍ਰੀ ਕਿਸ ਤੇ ਹੋਈ॥

ਆਪੇ ਖੇਲ ਕਰੈ ਸਭਿ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ॥੩॥

ਗੁਰ ਪਰਸਾਦੀ ਏਕ ਲਿਵ ਲਾਗੈ ਦੁਬਿਧਾ ਤਦੇ ਬਿਨਾਸੀ॥

ਜੇ ਤਿਸੁ ਭਾਣਾ ਸੇ ਸਤਿ ਕਰਿ ਮਾਨਿਆ ਕਾਟੀ ਜਮ ਕੀ
ਫਾਸੀ॥੪॥

ਭਣਤਿ ਨਾਨਕੁ ਲੇਖਾ ਮਾਗੈ ਕਵਨਾ ਜਾ ਚੂਕਾ ਮਨਿ
ਅਭਿਮਾਨਾ॥

ਤਾਸੁ ਤਾਸੁ ਧਰਮ ਰਾਇ ਜਪਤੁ ਹੈ ਪਏ ਸਚੇ ਕੀ
ਸਰਨਾ॥੫॥੧॥

buraa bhalaa kichh aapas tay jaani-aa ay-ee
sagal vikaaraa.

ih furmaa-i-aa khasam kaa ho-aa vartai ih
sansaaraa. ||2||

indree Dhaat^h sabal kahee-at^h hai indree kis tay
ho-ee.

aapay khayl karai sabh kartaa aisaa booj^hai
ko-ee. ||3||

gur parsaadee ayk liv laagee dubi^hDhaa taday
binaasee.

jo tis bhaanaa so sat^h kar maani-aa kaatee jam
kee faasee. ||4||

bhanat^h naanak lay^hkhaa maagai kavnaa jaa
chookaa man abhimaanaa.

taas taas Dharam raa-ay japat^h hai pa-ay sachay
kee sarnaa. ||5||1||

Maaroo Mehla-3 Ghar-1

In the previous so many *shabads*, Guru Ji advised us that if we want to enjoy peace in this world and honor in God's court, then we have to still our ego and in all humility obey God's command. In this *shabad*, Guru Ji demonstrates to us, how to obey God's command and accept every happening as God's will, instead of blaming or praising anyone for it.

So addressing God, he says: "O' my Master, wherever You ask me to sit I sit there, and wherever You send me I go there. (Because I believe that) in all places, there is only one King, (therefore) all places are holy."(1)

However Guru Ji does have his preference for the kind of place, he would like to live. So expressing that desire, he says: "O' my respect worthy God, make me abide in the township of truth (the congregation of saintly persons, where they keep singing praises of the true God, by residing where) I may imperceptibly merge in a state of peace and poise."(1-pause)

Guru Ji now tells us about the source of all problems and sufferings in the world. He says: "(O' my friends), we think ourselves to be responsible for every good or bad (happening in our lives), it is this thing, which is the source of all evils. (But the truth is that) whatever happens in this world is all as per the command of the Master."(2)

Illustrating the above, he says: "The impulse of sex organ is said to be very powerful, but from where did this sex organ come? Only a rare person understands this fact that this sex organ was created by God, who does everything."(3)

Therefore telling us how and when one obtains freedom from the rounds of birth, Guru Ji says: "(O' my friends), when by Guru's grace, one's mind is attuned to the one God, only then is one's sense of duality dispelled. Whatever is that (God's) Will, when one accepts it as true, one's noose of death is cut off (and rounds of birth and death end)."(4)

Guru Ji concludes the *shabad* by describing how much respect one gains when one effaces one's self-conceit. He says: "(O' my friends), Nanak says that when the ego of one's mind is erased, then nobody asks for the account of one's deeds. Because, such a person has sought the shelter of the eternal God, whose shelter even the Judge of Righteousness seeks."(5-1)

The message of this *shabad* is that if we want to enjoy a state of peace in life and freedom from fear of death, then we should pray to God to bless us with the congregation of saintly persons, where we may learn to shed our ego and accept cheerfully whatever good or bad happens in our life and seek the shelter of God.

ਮਾਰੂ ਮਹਲਾ ੩॥

ਆਵਣ ਜਾਣਾ ਨਾ ਥੀਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥
ਸਚੁ ਖਜਾਨਾ ਬਖਸਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ॥੧॥

ਪੰਨਾ ੯੯੪

ਏ ਮਨ ਹਰਿ ਜੀਉ ਚੇਤਿ ਤੂ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ॥
ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਇ ਤੂ ਸਚਿ ਲਗੀ ਪਿਆਰੁ॥੧॥
ਰਹਾਉ॥

ਐਥੈ ਨਾਵਹੁ ਭੁਲਿਆ ਫਿਰਿ ਹਥੁ ਕਿਥਾਉ ਨ ਪਾਇ॥
ਜੋਨੀ ਸਭਿ ਭਵਾਈਅਨਿ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਇ॥੨॥

ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਪੂਰਬਿ ਲਿਖਿਆ ਮਾਇ॥
ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚਾ ਲਏ ਮਿਲਾਇ॥੩॥

ਆਪੇ ਸਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥
ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥੪॥੨॥

maaroo mehlaa 3.

aavaṅ jaṅṅā nāa thee-ai nij ghar vaasaa
ho-ay.
sach kḥajaanaa bakhḥsi-aa aapay jaṅṅai so-ay.
||1||

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ay man har jee-o chayṭṭ too manhu ṭaj vikaar.
gur kai sabad Dhi-aa-ay ṭoo sach lagee pi-aar.
||1|| rahaa-o.

aithai naavhu bhuli-aa fir hath kithaa-oo na
paa-ay.
jonee sabh bhavaa-ee-an bistaa maahi
samaa-ay. ||2||

vadbhaagee gur paa-i-aa poorab likhi-aa
maa-ay.
an-din sachee bhagaṭ kar sachaa la-ay
milaa-ay. ||3||

aapay sarisat sabh saajee-an aapay nadar
karay-i.
naanak naam vadi-aa-ee-aa jai bhaavai ṭai
ḍay-ay. ||4||2||

Maaroo Mehla-3

In previous many *shabads*, Guru Ji has been advising us that following Guru's advice we should shed our evil impulses, and meditate on God's Name day and night. In this *shabad*, he tells us what kinds of blessings we obtain by doing that.

He says: "(O' my friends, the mind of the one who meditates on God's Name,) comes to reside in its own house (in the body, where God resides; then) there is no more coming and going (and one's rounds of births and deaths are ended). But, it is God Himself, who has blessed that person with the true treasure (of Name), and He Himself knows, (who is fit for this gift)."(1)

Therefore addressing his own mind (and us), Guru Ji says: “O’ (my) mind, remember God and shed evil from the mind. Through the Guru’s word, meditate (on Him) so that you are imbued with the love of the eternal (God).”(1-pause)

Telling the significance of God’s Name in this human life, Guru Ji says: “(O’ mortal), if in this life you forget to meditate on (God’s) Name, and you won’t get this opportunity again to find refuge anywhere. Because, then (the soul) is made to go through all the existences and it would merge in the filth (of evils).”(3)

Describing who the fortunate persons are who are blessed with the guidance of the Guru, he says: “O’ my mother, it is only by good fortune that the one in whose destiny it is so pre-written, obtains (the guidance of) the Guru. Then day and night such a person keeps performing true worship and the eternal God unites that person (with Himself).”(3)

Guru Ji concludes this *shabad* by making clear God’s independence in exercising His own will and grace. He says: “(O’ my friends), on His own (God) has created all this universe, and on His own He showers His grace (on anyone). O’ Nanak, whomever He wants, He gives (that person) the glory of His Name.”(4-2)

The message of this *shabad* is that we should realize that this human life is a golden opportunity for us to meditate on God’s Name. If we miss this opportunity, we would suffer through myriad of existences and would remain absorbed in the filth of evils. Therefore without any further delay, following the guidance of Guru (Granth Sahib Ji), we should meditate on God’s Name with true love and devotion.

ਮਾਰੂ ਮਹਲਾ ੩॥

ਪਿਛਲੇ ਗੁਨਹ ਬਖਸਾਇ ਜੀਉ ਅਬ ਤੂ ਮਾਰਗਿ ਪਾਇ॥

ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥੧॥

ਮੇਰੇ ਮਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਹਰਿ ਧਿਆਇ॥

ਸਦਾ ਹਰਿ ਚਰਣੀ ਲਾਗਿ ਰਹਾ ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ॥੧॥
ਰਹਾਉ॥

ਨਾ ਮੈ ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਨਾ ਮੈ ਥੇਹੁ ਨ ਥਾਉ॥

ਸਬਦਿ ਭੇਦਿ ਭ੍ਰਮੁ ਕਟਿਆ ਗੁਰਿ ਨਾਮੁ ਈਆ ਸਮਝਾਇ॥੨॥

ਇਹੁ ਮਨੁ ਲਾਲਚ ਕਰਦਾ ਫਿਰੈ ਲਾਲਚਿ ਲਾਗਾ ਜਾਇ॥

ਧੰਧੈ ਕ੍ਰਿਤਿ ਵਿਆਪਿਆ ਜਮ ਪੁਰਿ ਚੋਟਾ ਖਾਇ॥੩॥

ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥

ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਓਨੁ ਗੁਰਮੁਖਾ ਸੁਖੁ ਹੋਇ॥੪॥੩॥

maaroo mehlaa 3.

pichhlay gunah bakh^hsaa-ay jee-o ab too
maarag paa-ay.

har kee charⁿee laag rahaa vichahu aap
gavaa-ay. ||1||

mayray man gurmuk^h naam har D^hi-aa-ay.

sadaa har charⁿee laag rahaa ik man aykai
b^haa-ay. ||1|| rahaa-o.

naa mai jaat^u na pat^u hai naa mai thayhu na
thaa-o.

sabad^u bh^hayd^u bh^haram kati-aa gur naam d^uee-aa
samj^haa-ay. ||2||

ih man laalach kard^uaa firai laalach laagaa
jaa-ay.

D^hanD^hai ko^or^h vi-aapi-aa jam pur chotaa
k^haa-ay. ||3||

naanak sab^h kich^h aapay aap hai d^uoojaa
naahee ko-ay.

b^hagat^u k^hajaanaa bakh^hsi-on gurmuk^haa suk^h
ho-ay. ||4||3||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that we should realize that this life is a golden opportunity for us to meditate on God's Name. If we miss this opportunity, we would keep suffering through myriad of existences and would remain absorbed in the filth of evils. Therefore without any further delay, following the guidance of Guru (Granth Sahib Ji), day and night we should meditate on God's Name with true love and devotion. In this *shabad*, Guru Ji shows us how to counsel our mind and soul and how we should pray to God to put us on the right path.

Addressing his mind, Guru Ji says: "(O' my soul, ask God to) forgive your past sins and put you on the right path now. (Say to God: "O' God bless me that) dispelling my ego from within, I may remain attached to God's feet (Your Name)."(1)

Continuing his address to his mind (indirectly us), he says: "O' my mind, under Guru's guidance meditate on God's Name (and pray: "O' God bless me that) I may always remain attuned to God's feet with single minded devotion and love."(1-pause)

Then expressing very humbly how his Guru has blessed him with the right guidance, he says: "(O' my friends), I neither belong to a high caste, nor (have I any) respect (in society); nor any land, nor any abode. But still piercing me (and convincing me) with his word, (the Guru has) dispelled my doubt and dread, and has made me understand (and realize God's) Name."(2)

Next, commenting on the general tendency of the human mind and its consequences, Guru Ji says: "(O' my friends), this mind (of ours) keeps wandering in greed and keeps being misled by greed. Therefore being afflicted by false pursuits (a human being suffers in agony, as if it) is bearing the blows of death."(3)

However Guru Ji concludes the *shabad* by pointing out that it is God, who is making His creatures in different ways and tells us, who those are who truly enjoy peace and happiness. He says: "O' Nanak (actually, whatever we see is all His doing, as if) He Himself is everything, and there is no other (power beside Him). He has blessed the Guru's followers with the treasure (of (His) worship, and they enjoy peace (and happiness)."(4-3)

The message of this *shabad* is that if we want to enjoy peace and happiness, then we should pray to God to forgive our past sins and put us on the right path from now on, by blessing us with the guidance of the Guru, so that listening to his immaculate advice, we may dispel our ego and other evils and engage in meditating on God's Name.

ਮਾਰੂ ਮਹਲਾ ੩॥

ਸਚਿ ਰਤੇ ਸੇ ਟੋਲਿ ਲਹੁ ਸੇ ਵਿਰਲੇ ਸੰਸਾਰਿ॥
ਤਿਨ ਮਿਲਿਆ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਿ॥੧॥

ਬਾਬਾ ਸਾਚਾ ਸਾਹਿਬੁ ਰਿਦੈ ਸਮਾਲਿ॥
ਸਤਿਗੁਰੁ ਅਪਨਾ ਪੁਛਿ ਦੇਖੁ ਲੋਹੁ ਵਖਰੁ ਭਾਲਿ॥੧॥ ਰਹਾਉ॥

maaroo mehlaa 3.

sach raṭay say tol lahu say virlay sansaar.
ṭin mili-aa mukh ujlaa jap naam muraar. ||1||

baabaa saachaa saahib ridai samaal.
satgur apnaa puchh daykh layho vakhar bhaal.
||1|| rahaa-o.

ਇਕੁ ਸਚਾ ਸਭ ਸੇਵਦੀ ਧੁਰਿ ਭਾਗਿ ਮਿਲਾਵਾ ਹੋਇ॥
ਗੁਰਮੁਖਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਪਾਵਹਿ ਸਚੁ ਸੋਇ॥੨॥

ik sachaa sabh sayvdee Dhur bhaag milaavaa
ho-ay.
gurmukh milay say na vichhurheh paavahi
sach so-ay. ||2||

ਇਕਿ ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਇ॥
ਓਨਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਇ॥੩॥

ik bhagtee saar na jaanee manmukh bharam
bhulaa-ay.
onaa vich aap varatdaa karna kichhoo na
jaa-ay. ||3||

ਜਿਸੁ ਨਾਲਿ ਜੋਰੁ ਨ ਚਲਈ ਖਲੇ ਕੀਚੈ ਅਰਦਾਸਿ॥
ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਸੁਣਿ ਕਰੇ
ਸਾਬਾਸਿ॥੪॥੪॥

jis naal jor na chal-ee khalay keechai ardaas.
naanak gurmukh naam man vasai ta sun
karay saabaas. ||4||4||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that if we want to enjoy peace and happiness, then we should pray to God to forgive our past sins and put us on the right path from now on, by blessing us with the guidance of the Guru. So that listening to his immaculate advice we may dispel our ego and other evils and engage in meditating on His Name. In this *shabad*, Guru Ji tells us how to get the inspiration and motivation to find the Guru and meditate on God's Name and obtain His grace.

He says: "(O' my friends), search and find out those who are imbued with the love of the eternal God. (But such persons) are rare in this world. By meeting them and meditating on the (God's) Name, one obtains honor (in this and the next world)."(1)

Emphasizing once again the importance of God's Name, Guru Ji says: "O' my respected friends, always keep remembering that eternal God in your heart. You may ask your true Guru, (he would also say that this is the true objective of life, so) find out the commodity (of God's Name from the Guru)."(1-pause)

Next commenting on some unique qualities of God, Guru Ji says: "(O' my friends), it is only the one (God) who is eternal and whom all serve. It is only by preordained destiny that one is united (with Him). By Guru's grace, they who are united with Him are not separated (from Him again, and they obtain) that eternal (God)."(2)

However Guru Ji recognizes the fact that there are many self-conceited ones, who don't know the value of God's worship. But in his infinite wisdom he doesn't blame them, instead he sees God's will and His plans, about which only He knows. Therefore he says: "(O' my friends), there are some who do not realize the worth of (God's) worship. These self-conceited people have been strayed by Doubt. (But) even in them, (God) Himself pervades."(3)

Therefore, instead of arguing or trying to fight with such an all-powerful God, Guru Ji advises: "(O' man), with whom no force can work, before Him we should (reverently) stand and pray. (Because) O' Nanak, when by Guru's grace, (His) Name abides in one's mind, then listening (to the prayer, God) applauds that devotee."(4-4)

The message of this *shabad* is that we should seek the company of those rare persons who are truly imbued with the love of God and meditate on God's Name under Guru's guidance. We should never try to argue with God, or ask why. Instead with folded hands, we should humbly pray to Him to bless us with His Name (His love and enlightenment). Listening to such humble and sincere prayer, He would feel pleased with us and would bless us with His eternal union.

ਮਾਰੂ ਮਹਲਾ ੩॥

ਮਾਰੂ ਤੇ ਸੀਤਲੁ ਕਰੇ ਮਨੂਰਹੁ ਕੰਚਨੁ ਹੋਇ॥

ਸੋ ਸਾਚਾ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥੧॥

ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਹਰਿ ਨਾਉ॥

ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਅਰਾਧਿ ਤੂ ਅਨਦਿਨੁ ਗੁਣ ਗਾਉ॥੧॥
ਰਹਾਉ॥

ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣੀਐ ਜਾ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਇ॥

ਸੋ ਸਤਿਗੁਰੁ ਸਾਲਾਹੀਐ ਜਿਦੂ ਏਹ ਸੋਝੀ ਪਾਇ॥੨॥

ਸਤਿਗੁਰੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਕਿਆ ਕਰਨਿ ਅਗੈ ਜਾਇ॥

ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ॥੩॥

ਪੰਨਾ ੯੯੫

ਮੇਰਾ ਪ੍ਰਭੁ ਵੇਖਰਵਾਹੁ ਹੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ॥

ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਈ ਭਜਿ ਪਉ ਆਪੇ ਬਖਸਿ
ਮਿਲਾਇ॥੪॥੫॥

maaroo mehlaa 3.

maaroo tay seeṭal karay manoorahu kanchan
ho-ay.

so saachaa salaahē-ai tīs jayvad avar na
ko-ay. ||1||

mayray man an-din Dhi-aa-ay har naa-o.

satgur kai bachan araaDh too an-din gun
gaa-o. ||1|| rahaa-o.

gurmukh ayko jaanee-ai jaa satgur day-ay
bujhaa-ay.

so satgur salaahē-ai jidoo ayh sojhee paa-ay.
||2||

satgur chhod doojai lagay ki-aa karan agai
jaa-ay.

jam pur baDhay maaree-ah bahutee milai
sajaa-ay. ||3||

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mayraa parabh vayparvaahu hai naa tīs til na
tamaa-ay.

naanak tīs sarṇaa-ee bhaj pa-o aapay bakhas
milaa-ay. ||4||5||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji advised us that we should seek the company of those rare persons who are truly imbued with the love of God and meditate on God's Name under Guru's guidance. We should never try to argue with God, or ask why He has not done this or that thing for others or us. Instead, with folded hands, we should humbly pray to Him to bless us with His Name (and His love and enlightenment). Listening to such humble and sincere prayer, He would feel pleased with us and would bless us with His eternal union. In this *shabad*, Guru Ji tells us what kind of miracles can happen and what kind of blessings a person obtains when he sincerely asks for His forgiveness and meditates on God's Name.

He says: "(O' my friends, God's Name can soothe the mind, like) turning (a hot) desert into a cool place, and (can so sanctify it, as if) from rusted iron it has become gold. Therefore, we should praise that eternal (God), of whom there is no equal."(1)

Guru Ji therefore addresses his own mind and he says: “O’ my mind day and night meditate on God’s Name. Yes, through immaculate words of the true Guru, meditate (on that God) and every day sing His praise.”(1-pause)

Stating the importance of the true Guru in sanctifying our life and realizing God, Guru Ji advises his own mind and says): “(O’ my mind), when the true Guru blesses us with (divine) understanding, through the Guru we realize that there is only one (God). Therefore, we should praise that true Guru from whom we obtain this understanding.”(2)

Commenting on the fate of those who, forsaking the true Guru, follow some other person or lesser god, he says: “(I wonder), what they would do in the yond (and what would happen to them after death), who forsaking the true Guru, have attached themselves to others. Bound in the city of death, they would be thrashed and would receive grievous punishment.”(3)

In closing, Guru Ji advises us that even if we have been doing wrong things, such as indicated above, still we shouldn’t give up hope, and instead hasten to ask God for His forgiveness. He says: “(O’ my friends), my God is carefree, He doesn’t have even an iota of avarice. O’ Nanak, run to seek His refuge, on His own, He would forgive and unite you (with Him).”(4-5)

The message of this *shabad* is that if we want to provide peace to our tortured mind, and so sanctify it, as if from rusted iron it becomes pure gold, then we should seek and act on the Guru’s advice (*Gurbani* as contained in *Guru Granth Sahib Ji*), and ask God for His forgiveness. Then showing His mercy that magnanimous God would forgive us, bless us with His Name, and would unite us with Him.

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੂ ੨

maaroo mehlāa 4 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਜਪਿਓ ਨਾਮੁ ਸੁਕ ਜਨਕ ਗੁਰ ਬਚਨੀ ਹਰਿ ਹਰਿ ਸਰਣਿ
ਪਰੇ॥

japi-o naam suk janak gur bachnee har har saran
paray.

ਦਾਲਦੁ ਭੰਜਿ ਸੁਦਾਮੇ ਮਿਲਿਓ ਭਗਤੀ ਭਾਇ ਤਰੇ॥

daalad bhanej sudaamay mili-o bhagtee bhaa-ay
taray.

ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਮੁ ਕਿਤਾਰਥੁ ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ
ਕਰੇ॥੧॥

bhagat vachhal har naam kirtaarath gurmukh
kirpaa karay. ||1||

ਮੇਰੇ ਮਨ ਨਾਮੁ ਜਪਤੁ ਉਧਰੇ॥

mayray man naam japat uDhray.

ਪ੍ਰ ਪ੍ਰਿਲਾਦੁ ਬਿਦਰੁ ਦਾਸੀ ਸੁਤੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਤਰੇ॥੧॥
ਰਹਾਉ॥

Dharoo par-hilaad bidar daasee sut gurmukh
naam taray. ||1|| rahaa-o.

ਕਲਜੁਗਿ ਨਾਮੁ ਪ੍ਰਾਨੁ ਪਦਾਰਥੁ ਭਗਤ ਜਨਾ ਉਧਰੇ॥

kaljug naam parDhaan padaarath bhagat janaa
uDhray.

ਨਾਮਾ ਜੈਦੇਉ ਕਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ ਸਭਿ ਦੋਖ ਗਏ ਚਮਰੇ॥

naamaa jaiday-o kabeer tarilochan sabh dokh
ga-ay chamray.

ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਉਧਰੇ ਸਭਿ ਕਿਲਬਿਖ ਪਾਪ
ਟਰੇ॥੨॥

gurmukh naam lagay say uDhray sabh kilbikh
paap taray. ||2||

ਜੇ ਜੇ ਨਾਮੁ ਜਪੈ ਅਪਰਾਧੀ ਸਭਿ ਤਿਨ ਕੇ ਦੋਖ ਪਰਹਰੇ॥

jo jo naam japai apraaDhee sabh tin kay dokh
parharay.

ਬੇਸੁਆ ਰਵਤ ਅਜਾਮਲੁ ਉਧਰਿਓ ਮੁਖਿ ਬੋਲੈ ਨਾਰਾਇਣੁ
ਨਰਹਰੇ॥
ਨਾਮੁ ਜਪਤ ਉਗ੍ਰਸੈਣਿ ਗਤਿ ਪਾਈ ਤੋਤਿ ਬੰਧਨ ਮੁਕਤਿ
ਕਰੇ॥੩॥

baysu-aa ravat̃ ajaamal uDh̄aari-o mukh̄ bolai
naaraa-in̄ narharay.
naam japat̃ ugarsain̄ gat̃ paa-ee tor̄h banDhan
mukat̃ karay. ||3||

ਜਨ ਕਉ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰੇ॥
ਸੇਵਕ ਪੈਜ ਰਖੈ ਮੇਰਾ ਗੋਵਿੰਦੁ ਸਰਣਿ ਪਰੇ ਉਧਰੇ॥
ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਉਰ ਧਰਿਓ ਨਾਮੁ
ਹਰੇ॥੪॥੧॥

jan ka-o aap anoograhū kee-aa har angeekaar
karay.
sayvak paj̄ rakh̄hai mayraa govid̄ saran̄ paray
uDh̄ray.
jan naanak har kirpaa Dh̄aaree ur Dh̄ari-o naam
haray. ||4||1||

Maaroo Mehla-4

In the previous so many shabads, Guru Ji has been stressing upon the importance of meditating on God's Name, singing His praises, and being always in love with Him. In this *shabad*, he cites many legends from Hindu mythology to illustrate, how even the poorest persons and worst sinners, have been saved because of their loving devotion to God, through the Guru.

First Guru Ji cites the example of king *Janak* (famous for his divine wisdom), and his disciple Suk (the son of the sage *Vyaas*), known for remaining celibate in spite of many attempts by a nymph called *Rambha* to seduce him. Next he quotes the example of *Sudaama* a very poor *Brahmin* and childhood friend of god Krishna, who was relieved of his abject poverty and emancipated. So referring to these stories, Guru Ji counsels his own mind and says: "(O' my mind), following the Guru's advice, *Sukhdev* and *Janak* meditated on (God's) Name, and they sought God's refuge. Similarly, dispelling his abject poverty (god Krishna) came to meet (his friend) *Sudaama*. Due to their loving devotion, they were all emancipated. (Because God) is lover of devotion, His Name is fulfilling, (but only those are blessed with it), on whom He shows mercy through the Guru."(1)

Next Guru Ji quotes the examples of *Dharu*, *Prehlaad*, and *Bidar*. As the legend goes, *Dharu* was the innocent child of a king, who had much more love and respect for his new wife than *Dharu's* mother. One time, *Dharu* was very badly insulted by his stepmother in front of his father. So he ran to his mother for consolation and advice and following that advice, he went to jungles and completely dedicated himself to the worship of God. Being pleased with his devotion, God so blessed him that not only was he offered the kingdom of his father, but also salvation. In India, the most brilliant star in the sky is called *Dharu Tara*. Then there is the story of *Prehlaad*, the son of demon king *Harnakash*, who refused to abandon his faith in God, in spite of many threats, tortures, and attempts to kill him by his own father. Ultimately God killed *Harnakash* and saved *Prehlaad*. As for *Bidar*, he was son of a slave girl, but because of his loving devotion, god Krishna blessed him with both worldly wealth and the wealth of God's Name. So, once again addressing his mind, Guru Ji says: "(O' my mind, by meditating on (God's) Name, (many people) have been saved. (For example), *Dharu*, *Prehlaad*, and slave girl's son *Bidar*, all were saved by meditating on God's Name through the Guru."(1-pause)

Now Guru Ji cites the examples of those devotees whose immaculate word (*Gurbani*) is included in *Guru Granth Sahib Ji*, and are too well known to need any more introductions. He says: "(O' my mind), God's Name is supreme commodity in this (age called) *Kal Yug*. (It was by virtue of Name that devotees like) *Nam Dev* (a calico printer), *Jay Dev* (a poor

Brahmin), Kabir (a weaver), Trilochan (a poor devotee), and the cobbler (*Ravidas*) were relieved of all their woes. (In short), following Guru's advice, (whoever) attuned themselves to God's Name, all their sins and misdeeds were washed off. (2)

Giving still some more examples to make his point regarding the virtues of God's Name, he says: "(O' my mind), any sinners who meditate on God's Name, He washes off all their sins. (For example) Ajamall who used to sleep with a prostitute was saved, when he (sincerely) started uttering God's Name from his tongue. Similarly king Ugarsain (who was put in prison by his demon son *Kanss*) obtained supreme status by meditating on the Name. Breaking his bonds (God) emancipated him."(3)

In closing, he says: "(O' my friends, it is God's tradition that) He has (always) shown mercy on (His) devotees, and He always sides with His devotee. Yes, my God saves the honor of His servants, and whoever seeks His refuge, is saved. (In short), servant Nanak says that on whom God has bestowed grace, have enshrined God's Name in their mind."(4-1)

The message of this *shabad* is that no matter what our social or economic status, and no matter how virtuous or sinful our conduct has been in the past, we can still obtain peace and happiness in this life, and salvation after death, if under Guru's instruction, we meditate on God's Name with true love and devotion.

ਮਾਰੂ ਮਹਲਾ ੪॥

ਸਿਧ ਸਮਾਧਿ ਜਪਿਓ ਲਿਵ ਲਾਈ ਸਾਧਿਕ ਮੁਨਿ ਜਪਿਆ॥

ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਧਿਆਇਆ ਮੁਖਿ ਇੰਦ੍ਰਾਦਿਕ ਰਵਿਆ॥

ਸਰਣਿ ਪਰੇ ਜਪਿਓ ਤੇ ਭਾਏ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ॥੧॥

ਮੇਰੇ ਮਨ ਨਾਮੁ ਜਪਤ ਤਰਿਆ॥

ਧੰਨਾ ਜਟੁ ਬਾਲਮੀਕੁ ਬਟਵਾਰਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ॥੧॥
ਰਹਾਉ॥

ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬੇ ਜਪਿਓ ਰਿਖਿ ਬਪੁਰੈ ਹਰਿ ਗਾਇਆ॥

ਸੰਕਰਿ ਬ੍ਰਹਮੈ ਦੇਵੀ ਜਪਿਓ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ॥

ਹਰਿ ਹਰਿ ਨਾਮਿ ਜਿਨਾ ਮਨੁ ਭੀਨਾ ਤੇ ਗੁਰਮੁਖਿ ਪਾਰਿ
ਪਇਆ॥੨॥

ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਧਿਆਇਓ ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ
ਪਾਇਆ॥

ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਜਪਿਆ ਮੁਖਿ ਪੰਡਿਤ ਹਰਿ
ਗਾਇਆ॥

ਨਾਮੁ ਰਸਾਲੁ ਜਿਨਾ ਮਨਿ ਵਸਿਆ ਤੇ ਗੁਰਮੁਖਿ ਪਾਰਿ
ਪਇਆ॥੩॥

ਅਨਤ ਤਰੰਗੀ ਨਾਮੁ ਜਿਨ ਜਪਿਆ ਮੈ ਗਣਤ ਨ ਕਰਿ
ਸਕਿਆ॥

ਗੋਬਿੰਦੁ ਕ੍ਰਿਪਾ ਕਰੇ ਬਾਇ ਪਾਏ ਜੋ ਹਰਿ ਪ੍ਰਭ ਮਨਿ ਭਾਇਆ॥

maaroo mehlaa 4.

siDh samaaDh japi-o liv laa-ee saaDhik mun
japi-aa.

jatee satee santokhee Dhi-aa-i-aa mukh
ingdraadik ravi-aa.

saran paray japi-o tay bhaa-ay gurmukh paar
pa-i-aa. ||1||

mayray man naam japat tari-aa.

Dhanna jat baalmeeek batvaaraa gurmukh
paar pa-i-aa. ||1|| rahaa-o.

sur nar gan ganDharbay japi-o rikh bapurai har
gaa-i-aa.

sankar barahmai dayvee japi-o mukh har har
naam japi-aa.

har har naam jinaa man bheenaay tay gurmukh
paar pa-i-aa. ||2||

kot kot taytees Dhi-aa-i-o har japti-aa ant na
paa-i-aa.

bayd puraana simriti har japi-aa mukh pandit har
gaa-i-aa.

naam rasaal jinaa man vasi-aa tay gurmukh
paar pa-i-aa. ||3||

anaṭ tarangee naam jin japi-aa mai ganat na
kar saki-aa.

gobid kirpaa karay thaa-ay paa-ay jo har
parabh man bhaa-i-aa.

ਗੁਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮੁ ਗੁਰ Dhaar kirpaa har naam darih-aa-i-o jan
ਲਇਆ॥੪॥੨॥ naanak naam la-i-aa. ||4||2||

Maaroo Mehla-3

In the previous *shabad*, Guru Ji cited many examples based on Hindu mythology to illustrate that no matter what our social or economic status, and no matter what kind of a virtuous or sinful has been our life conduct in the past, we can still obtain happiness in this life and salvation after death, by meditating on God's Name under Guru's instruction. In this *shabad*, he goes one step further and tells that not only human beings, but also the gods and goddesses have obtained their high status by meditating on God's Name under Guru's instruction.

First listing those categories on whom God was pleased and so emancipated them because they meditated on the His Name, Guru Ji says: "(O' my mind), attuning their mind the adepts have meditated on God, the seekers and men of silence have also contemplated on Him. The celibates, men of charity and contentment have remembered Him, and even gods like Indira have uttered God's Name from their tongues. Seeking His refuge, through the Guru whoever meditated on Him became pleasing to God, and they were ferried across (this worldly ocean)." (1)

Addressing his mind (and indirectly us), Guru Ji quotes some famous examples to illustrate how by meditating, even the simple men like Dhanna the farmer, and Baalmek the thug were emancipated. He says: "(O' my mind, by meditating on God's Name (everyone) crossed over (the worldly ocean. For example, by meditating on God's Name) through the Guru's grace, (even) Dhanna the farmer, and Baalmek the highway robber, crossed over (the worldly ocean)." (1-pause)

Next Guru Ji lists the categories of many human beings, gods and semi-gods, who contemplated on God's Name, and by Guru's grace, were ferried across. He says: "(O' my mind), the gods, humans, the attendants and singers of gods, and even the poor judge of righteousness meditated on God. (What to speak of others, even the primal gods like) Shivji, Brahma, and goddess (Lakshami) have repeated God's Name with their tongues. All those, whose minds were inebriated by meditating on God's Name, by Guru's grace were ferried across (this worldly ocean)." (2)

However, Guru Ji notes and says: "(O' my mind), three hundred thirty million gods have meditated on God's Name, many millions of times, but still while meditating on Him, they have not been able to find His end-limit. (The authors of) *Vedas*, *Puranaas*, and *Simrities* (the Hindu holy books) have mediated on God, and the pundits have sung (God's praise), with their tongues, and all those in whose mind the relish of Name was enshrined through the Guru's grace, were ferried across." (3)

Even after listing so many categories of humans and gods who meditate on God's Name, Guru Ji humbly confesses and says: "(O' my mind), I have not been able to count those who have meditated on Name (of that God, who is like an ocean in which) countless waves arise. (All I know is that) God gives a place in His court to those on whom He is pleased. But O' Nanak, only those on whom, showing his mercy, the Guru has enshrined God's Name, have meditated on the Name (and have earned God's approval)." (4-2)

The message of this *shabad* is that if we want to be saved and ferried across this worldly ocean, then like so many other legendary persons including sages, saints, gods, and angels, we should seek the advice and the shelter of the Guru, and under his guidance meditate on God's Name.

ਪੰਨਾ ੯੯੬

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ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ੩

maaroo mehlaa 4 ghar 3

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਗੁਰਮਤਿ ਹਰਿ ਪਤਿ ਪਾਇ॥

har har naam niDhaan lai gurmat har pat paa-ay.

ਹਲਤਿ ਪਲਤਿ ਨਾਲਿ ਚਲਦਾ ਹਰਿ ਅੰਤੋ ਲਏ ਛਡਾਇ॥

halat palat naal chaldaa har antay la-ay chhadaa-ay.

ਜਿਥੈ ਅਵਘਟ ਗਲੀਆ ਭੀੜੀਆ ਤਿਥੈ ਹਰਿ ਹਰਿ ਮੁਕਤਿ ਕਰਾਇ॥੧॥

jithai avghat galee-aa bheerhee-aa tithai har har mukat karaa-ay. ||1||

ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇ॥

mayray satiguraa mai har har naam drirh-aa-ay.

ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੋ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਮਾਇ॥੧॥ ਰਹਾਉ॥

mayraa maat pitaa sut banDhpo mai har bin avar na maa-ay. ||1|| rahaa-o.

ਮੈ ਹਰਿ ਬਿਰਹੀ ਹਰਿ ਨਾਮੁ ਹੈ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ॥

mai har birhee har naam hai ko-ee aan milaavai maa-ay.

ਤਿਸੁ ਆਰੈ ਮੈ ਜੋਦਤੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ॥

tis aagai mai jod-thee mayraa pareetam day-ay milaa-ay.

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲ ਪ੍ਰਭੁ ਹਰਿ ਮੇਲੇ ਢਿਲ ਨ ਪਾਇ॥੨॥

satgur purakh da-i-aal parabh har maylay dhil na paa-ay. ||2||

ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਭਾਗਹੀਣ ਮਰਿ ਜਾਇ॥

jin har har naam na chayti-o say bhaagheen mar jaa-ay.

ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜੰਮਹਿ ਆਵੈ ਜਾਇ॥

o-ay fir fir jon bhavaa-ee-ah mar jameh aavai jaa-ay.

ਓਇ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਹਰਿ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥੩॥

o-ay jam dar baDhay maaree-ah har dargeh milai sajaa-ay. ||3||

ਤੂੰ ਪ੍ਰਭੁ ਹਮ ਸਰਣਾਗਤੀ ਮੋ ਕਉ ਮੇਲਿ ਲੈਹੁ ਹਰਿ ਰਾਇ॥

too parabh ham sarnaagatee mo ka-o mayl laihu har raa-ay.

ਹਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ॥

har Dhaar kirpaa jagjeevanaa gur satgur kee sarnaa-ay.

ਹਰਿ ਜੀਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ॥੪॥੧॥੩॥

har jee-o aap da-i-aal ho-ay jan naanak har maylaa-ay. ||4||1||3||

Maaroo Mehla-4

In the previous so many shabads Guru Ji has been advising us to gather the riches of God's Name. In this *shabad*, he explains why it is so important, and how it can help and save us

in situations where no one else can do anything. For this reason, he shares with us his own longing for God's Name and prays to God for this boon.

First explaining the value and significance of God's Name, Guru Ji says: "(O' my friends), God's Name is the (true) treasure. Obtain it through Guru's instruction (because whoever has this treasure), obtains honor in God's court. Both in this and the next world, (this treasure) accompanies us and in the end, (because of this Name), God saves (us) (from any punishment by the demon of death. Not only that, but wherever in the journey of life we face such a difficult situation as if we are passing through) difficult narrow paths, God gets us emancipated (from those difficulties)."(1)

Therefore even for himself, with utmost humility he prays to his true Guru and says: "O' my true Guru, please firmly enshrine God's Name (in me). O' my mother, for me (God) is my mother, father, son, relative (and everything. I believe that) except for God, there is no other (relative or friend, who could truly save) me."(1-pause)

Next describing how much he longs to be united with God, Guru Ji says: "(O' my friends), God's Name is the love (of my heart, I crave and pray that) someone may come and unite me with Him. I most humbly beseech him to unite me with my Beloved. (I have learnt that it is) the merciful true Guru God, who unites one with Him and doesn't delay (at all)." (2)

Now commenting on the fate of those who do not cherish God's Name, Guru Ji says: "(O' my friends), these unfortunate ones who have not remembered God's Name, die (a spiritual death). Again and again, they are made to revolve in existences. They die to be born again and thus keep coming and going. They are awarded punishment in God's court and bound at the door of demon of death. They are given a thrashing (and subjected to immense pain and suffering)."(3)

Guru Ji concludes the *shabad* by praying to God and expressing his confidence in His mercy. He says: "O' God, (You are the Master), and we have come to Your refuge. O' my God the king, unite me with You. O' life of the universe, show mercy and keep me in the shelter of the true Guru. Devotee Nanak says: "Becoming kind, God would unite me with Himself."(4-1-3)

The message of this *shabad* is that if we want to save ourselves from pain and suffering in this life, avoid going through unending rounds of births and deaths and instead want to get united with God, then we should most humbly and sincerely pray to God to bless us with the guidance of the Guru, so that under his guidance we may meditate on God's Name and keep praying for union with Him.

ਮਾਰੂ ਮਹਲਾ ੪॥

ਹਉ ਪੂੰਜੀ ਨਾਮੁ ਦਸਾਇਦਾ ਕੋ ਦਸੇ ਹਰਿ ਧਨੁ ਰਾਸਿ॥
 ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਖਨ ਖੰਨੀਐ ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ॥
 ਮੈ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਕਿਉ ਸਜਣੁ ਸਿਲੈ ਮਿਲਾਸਿ॥੧॥

maaroo mehlaa 4.

ha-o poonjee naam dasaa-idaa ko dasay har
Dhan raas.
 ha-o tis vitahu khan khannee-ai mai maylay
 har parabh paas.
 mai antar paraym piramm kaa ki-o sajan milai
 milaas. ||1||

ਮਨ ਪਿਆਰਿਆ ਮਿਤ੍ਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਰਾਸਿ॥	man pi-aari-aa mitṛaa mai har har naam <u>D</u> han raas.
ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਧੀਰਕ ਹਰਿ ਸਾਬਾਸਿ॥੧॥ ਚਹਾਉ॥	gur poorai naam drīḥ-aa-i-aa har <u>D</u> heerak har saabaas. 1 rahaa-o.
ਹਰਿ ਹਰਿ ਆਪਿ ਮਿਲਾਇ ਗੁਰੁ ਮੈ ਦਸੇ ਹਰਿ ਧਨੁ ਰਾਸਿ॥	har har aap milaa-ay gur mai <u>d</u> asay har <u>D</u> han raas.
ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਲਭਈ ਜਨ ਵੇਖਹੁ ਮਨਿ ਨਿਰਜਾਸਿ॥	bin gur paraym na labh-ee jan vaykḥhu man nirjaas.
ਹਰਿ ਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਆ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ॥੨॥	har gur vich aap rakhi-aa har maylay gur saabaas. 2
ਸਾਗਰ ਭਗਤਿ ਭੰਡਾਰ ਹਰਿ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ॥	saagar bhagat bhandaar har pooray satgur paas.
ਸਤਿਗੁਰੁ ਤੁਠਾ ਖੋਲਿ ਦੇਇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਰਗਾਸਿ॥	satgur tūṭhaa khol day-ay mukh gurmukh har pargaas.
ਮਨਮੁਖਿ ਭਾਗ ਵਿਹੂਣਿਆ ਤਿਖ ਮੁਈਆ ਕੰਧੀ ਪਾਸਿ॥੩॥	manmukh bhaag vihooni-aa tikh mu-ee-aa kanDhee paas. 3
ਗੁਰੁ ਦਾਤਾ ਦਾਤਾਰੁ ਹੈ ਹਉ ਮਾਗਉ ਦਾਨੁ ਗੁਰ ਪਾਸਿ॥	gur daataa daataar hai ha-o maaga-o daan gur paas.
ਚਿਰੀ ਵਿਛੁੰਨਾ ਮੇਲਿ ਪ੍ਰਭ ਮੈ ਮਨਿ ਤਨਿ ਵਡਤੀ ਆਸਾ॥	chiree vichhunnaa mayl parabh mai man tan vadrhee aas.
ਗੁਰ ਭਾਵੈ ਸੁਣਿ ਬੇਨਤੀ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥੪॥੨॥੪॥	gur bhaavai sun bayntee jan naanak kee ardaas. 4 2 4

Maaroo Mehla-4

In the previous *shabad*, Guru Ji advised us that if we want to save ourselves from pain and suffering in this life, and instead of going through unending rounds of births and deaths, want to unite with God, then we should most humbly and sincerely pray to God to bless us with the guidance of the Guru, so that under his guidance we may meditate on God's Name and keep praying for union with Him. Therefore in this *shabad*, Guru Ji shows us, with what kind of craving and ambition he is searching for this wealth of God's Name, and also shares with us the results of his search. He tells us who the right person is to help us in this regard, and how to find and meet such a guide?

So first describing, for what he is looking, and how much he craves for it, Guru Ji says: "(O' my friends), I am wandering around and asking for the wealth of God's Name. If someone could tell me where to find God's wealth and who could unite me with that God the Master, I would sacrifice everything for him. Within me is intense love for my Beloved, (and I am always longing to find out), how I could obtain the union with my dear friend."(1)

Explaining to his own mind and indirectly us, why he so passionately craves for the wealth of God's Name, Guru Ji says: "O' mind, my dear friend, I (crave for) the wealth of God's Name, (because) God supports and applauds (that person) whom the perfect Guru has fully trained (in meditating) on God's Name."(1-pause)

Next Guru Ji shares with us who has this wealth of God's Name, who can unite us with God, and how to be united with such a person. He says: "O' respect worthy God, please unite me with the Guru, who may show me the commodity of Your wealth. O' devotees,

you can reflect in your mind and ascertain (for yourselves, that) without the Guru, one cannot obtain God's love. God has enshrined Himself in the Guru, blessed is the Guru who unites (us) with Him.”(2)

Elaborating on the merits of the Guru and how, when pleased, he opens the treasures of God's wealth before the seeker, Guru Ji says: “(O' my friends), the perfect Guru possesses oceans of treasures brimful with (God's) devotion. When pleased, the true Guru opens the gates (of this treasure, and on obtaining this treasure) the face of the Guru's follower starts shining with divine light. However, very unfortunate are those self-conceited bride (souls who, even though residing near the Guru, do not care to obtain this wealth. They are like those who) die of thirst in spite of being near the bank (of a river).”(3)

In conclusion, Guru Ji says: “(O' my friends), the Guru is the beneficent Giver, therefore I beg for this boon from the Guru, to please unite me with that (God) from whom I have been separated for a (very) long time. Within my mind and body is an intense desire (to meet Him). O' Guru, if it so pleases you, listen to this submission and prayer of slave Nanak.”(4-2-4)

The message of this *shabad* is that God resides in the Guru and it is only through the Guru that we obtain the love and craving for God and obtain the treasure of His Name. Therefore, we should always pray to God to unite us with the Guru, so that he may bless us with his immaculate advice, train us in meditating on God's Name, and unite us with God from whom we have been separated.

ਮਾਰੂ ਮਹਲਾ ੪॥

ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਇ ਪ੍ਰਭ ਗੁਰਮਤਿ ਹਰਿ ਰਿਦੈ ਸਮਾਣੀ॥

ਜਪਿ ਹਰਿ ਹਰਿ ਕਥਾ ਵਡਭਾਗੀਆ ਹਰਿ ਉਤਮ ਪਦੁ
ਨਿਰਬਾਣੀ॥

ਪੰਨਾ ੯੯੭

ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਤੀਤਿ ਹੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮਿ ਸਮਾਣੀ॥੧॥

ਮਨ ਮੇਰੇ ਮੈ ਹਰਿ ਹਰਿ ਕਥਾ ਮਨਿ ਭਾਣੀ॥
ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਤ ਸਦਾ ਕਰਿ ਗੁਰਮੁਖਿ ਅਕਥ
ਕਹਾਣੀ॥੧॥ ਰਹਾਉ॥

ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਵੰਢੋਲਿਆ ਕਿਉ ਪਾਈਐ ਅਕਥ
ਕਹਾਣੀ॥

ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਸੁਣਿ ਅਕਥ ਕਥਾ ਮਨਿ ਭਾਣੀ॥

ਮੈਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੁ ਹਰਿ ਮੈ ਮੇਲੇ ਪੁਰਖੁ
ਸੁਜਾਣੀ॥੨॥

ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸੁਰਤੀ ਸੁਰਤਿ
ਸਮਾਣੀ॥

ਵਡਭਾਗੀ ਗੁਰੁ ਸੋਵਿਆ ਹਰਿ ਪਾਇਆ ਸੁਖੜ ਸੁਜਾਣੀ॥

maaroo mehlaa 4.

har har kathaa sunaa-ay parabh gurmat har ridai
samaanee.

jap har har kathaa vadbhaagee-aa har utam pad
nirbaanee.

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gurmukhaa man parteet hai gur poorai naam
samaanee. ||1||

man mayray mai har har kathaa man bhane.
har har kathaa nit sadaa kar gurmukh akath
kahaanee. ||1|| rahaa-o.

mai man tan khoj dhandholi-aa ki-o paa-ee-ai
akath kahaanee.

sant janaa mil paa-i-aa sun akath kathaa man
bhane.

mayrai man tan naam adhaar har mai maylay
purakh sujaanee. ||2||

gur purkhai purakh milaa-ay parabh mil surtee
surat samaanee.

vadbhaagee gur sayvi-aa har paa-i-aa sugharh
sujaanee.

ਮਨਮੁਖ ਭਾਗ ਵਿਹੁਣਿਆ ਤਿਨ ਦੁਖੀ ਰੈਣਿ ਵਿਗਾਣੀ॥੩॥	manmukh bhaag vihooni-aa tin dukhee rain vihaanee. 3
ਹਮ ਜਾਚਿਕ ਦੀਨ ਪ੍ਰਭ ਤੇਰਿਆ ਮੁਖਿ ਦੀਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥	ham jaachik deen parabh tayri-aa mukh deejai amrit bane.
ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਿਤੁ ਪ੍ਰਭ ਹਰਿ ਮੇਲਹੁ ਸੁਖਤ ਸੁਜਾਣੀ॥	satgur mayraa mitar parabh har maylhu sugharh sujaanee.
ਜਨ ਨਾਨਕ ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਨਾਮਿ ਸਮਾਣੀ॥੪॥੩॥੫॥	jan naanak sarnaagatee kar kirpaa naam samaanee. 4 3 5

Maaroo Mehla-4

In the previous *shabad*, Guru Ji advised us that God Himself resides in the Guru and it is only through the Guru that we obtain love and craving for God and obtain the treasure of His Name. Therefore, we should always pray to God to unite us with the Guru, so that he may bless us with his immaculate advice, train us in meditating on God's Name, and unite us with God from whom we have been separated. Guru Ji begins this *shabad* also, with a prayer to God to recite to him His loving gospel through the Guru, listening to which he may also obtain the supreme state of detachment from worldly involvements.

So addressing God, Guru Ji prays: "O' God, please recite to me the discourse of God's (Name), which through Guru's instruction gets enshrined in the mind. (Because) by contemplating on God's gospel, (many) fortunate ones have obtained the supreme state of detachment (from worldly desires). In the minds of the Guru's followers, is this firm belief that through the perfect Guru, their minds remain attuned to God's Name?"(1)

Next addressing his mind, Guru Ji says: "O' my mind, God's discourse is pleasing to me. Therefore, always keep discoursing on God, (and remember that) it is through the Guru that one learns about the indescribable gospel of God."(1-pause)

Describing his own experience regarding God's discourse, he says: "(O' my friends), I searched within my body and mind, and reflected (on this question); how could we know about the indescribable discourse (of God? I came to the conclusion that it is only) by meeting saintly people (that we can) obtain Him, and it is only by listening to His discourse (from them), that it sounds pleasing to the mind. (So by the saint Guru's grace), God's Name has become the support of my mind and body, (and I am confident that the Guru) would unite me with (God)."(2)

Commenting on the blessings obtained by those who act on the Guru's advice, and the state of those who follow the dictates of their own minds, Guru Ji says: "(O' my friends), whom the Guru has united with that supreme Being, meeting Him that person's consciousness has merged in the (supreme) Consciousness. Therefore, the fortunate ones (who have) served (and followed the advice of) the Guru, have attained God. (On the other hand, those) unfortunate, self-conceited persons (who have not cared to listen to the Guru, like the deserted brides) the night (of their life) passes in pain."(3)

Guru Ji concludes the *shabad* by begging God to unite him with his Guru. He says: "(O' God), we are humble beggars at Your door. Please bless our tongues with the nectar word (of the Guru). The true Guru is my friend, O' God, unite me with my sagacious Friend.

Devotee Nanak has sought Your shelter. Show mercy that he may remain merged in Your Name.”(4-3-5)

The message of this *shabad* is that if we want to obtain union with God, then we should pray to Him to unite us with the true Guru, who may recite to us the gospel of God, and we may remain merged in His Name.

ਮਾਰੂ ਮਹਲਾ ੪॥

ਹਰਿ ਭਾਉ ਲਗਾ ਬੈਰਾਗੀਆ ਵਡਭਾਗੀ ਹਰਿ ਮਨਿ ਰਾਖੁ॥
ਮਿਲਿ ਸੰਗਤਿ ਸਰਧਾ ਉਪਜੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸੁ ਚਾਖੁ॥
ਸਭੁ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇਆ ਗੁਰਬਾਣੀ ਹਰਿ ਗੁਣ
ਭਾਖੁ॥੧॥

ਮਨ ਪਿਆਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸੁ ਚਾਖੁ॥
ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਲਤਿ ਪਲਤਿ ਪਤਿ ਰਾਖੁ॥੧॥
ਚਹਾਉ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਕੀਰਤਿ ਗੁਰਮੁਖਿ ਚਾਖੁ॥
ਤਨੁ ਧਰਤੀ ਹਰਿ ਬੀਜੀਐ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਰਾਖੁ॥
ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਚਾਖੁ॥੨॥

ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ ਭਰਿ ਰਹੇ ਮਨਿ ਆਸਾ ਦਹ ਦਿਸ ਬਹੁ
ਲਾਖੁ॥
ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਦੇ ਵਿਚਿ ਬਿਸਟਾ ਮਨਮੁਖ ਰਾਖੁ॥
ਓਇ ਆਵਹਿ ਜਾਹਿ ਭਵਾਈਅਹਿ ਬਹੁ ਜੋਨੀ ਦੁਰਗੰਧ
ਭਾਖੁ॥੩॥

ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭੁ ਰਾਖੁ॥
ਸੰਤਸੰਗਤਿ ਮੇਲਾਪੁ ਕਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਪਤਿ ਸਾਖੁ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਗੁਰਮਤਿ
ਭਾਖੁ॥੪॥੪॥੬॥

maaroo mehlaa 4.

har bhāa-o lagaa bairaagee-aa vad**bh**aagee har
man raakh.
mil sangat sar**D**hāa oopjai gur sabdee har ras
chaakh.
sabh man tan hari-aa ho-i-aa gurbaanee har
gun **b**haakh. ||1||

man pi-aari-aa mitraa har har naam ras chaakh.
gur poorai har paa-i-aa halat palat pat raakh.
||1|| rahaa-o.
har har naam **D**hi-aa-ee-ai har keerat gurmukh
chaakh.
tan **D**hartee har beejee-ai vich sangat har
parabh raakh.
amrit har har naam hai gur poorai har ras
chaakh. ||2||

manmukh trisnaa **b**har rahay man aasaa **d**ah
dis baho laakh.
bin naavai **D**harig jeevday vich bistaa manmukh
raakh.
o-ay aavahi jaahi **b**havaa-ee-ah baho jonee
durgan**D**h **b**haakh. ||3||

trahaahi taraahi sarnaagatee har **d**a-i-aa **D**haar
parabh raakh.
santsangat maylaap kar har naam milai pat
saakh.
har har naam **D**han paa-i-aa jan naanak gurmat
bhaakh. ||4||4||6||

Maaroo Mehla-4

In the previous shabad, Guru Ji advised us that if we want to obtain union with God, then we should pray to Him to unite us with the true Guru, who may recite to us the gospel of God, and we remain merged in His Name. In this shabad, he describes in detail, what we should do after listening to God's discourse from the Guru, and being imbued with His love God.

Putting himself in the above situation, Guru Ji addresses his mind and says: “O’ the detached (mind), you have been imbued with the love (for God. Consider yourself very) fortunate and keep God enshrined in your heart. (Remember that it is only) by joining the company (of saintly persons, that) faith in God wells up (in one’s mind. Therefore, joining

such a company, keep) tasting the relish of God's (Name) through the Guru's word. In this way by uttering the praises of God through the Guru's word, your mind and body remain delighted. Therefore, keep uttering God's praises through Gurbani "(1)

Therefore, once again lovingly addressing his mind (actually ours), Guru Ji says: "O' mind, my beloved friend, taste the relish of God's Name. It is through the perfect Guru, that (this relish of) God's (Name) is obtained. (Therefore, seeking the shelter of the Guru, taste this nectar and) save your) honor both in this and the next world."(1-pause)

Now Guru Ji explains the importance of God's Name with a metaphor, and says: "(O' my friend, we should) always contemplate on God's Name, and through the Guru taste the relish of God's praise. (Deeming this) body as a farm, (we should) sow the (seed) of God's (Name) in it. (By remaining in the company of saintly persons), God Himself acts as the watchman (of the crop of Name in one's mind, and doesn't allow the mind to be distracted by worldly affairs). Yes, God's Name is the nectar, (which immortalizes the soul, therefore) through the perfect Guru taste this relish of God."(2)

Commenting on the state and fate of those self-conceited persons who do not care to listen to the Guru and taste the relish of God's Name, Guru Ji says: "The self-conceited persons are filled with (worldly) desires. Their minds (always keep running) in all the ten directions (to fulfill) millions of their hopes (and desires). But without (meditating on) God's Name, cursed is their life, (as if) the self-conceited ones live in the filth (of sorrow and suffering). They keep coming and going and are made to rotate in many existences, and live through the foul odor of many wombs."(3)

Guru Ji concludes the shabad by showing us how even now we can save ourselves. Approaching God with utmost humility, he says: "O' God, repeatedly crying for help, we have come to seek (Your) shelter. Please show mercy and save us. Unite us with the company of saints, where we obtain the credit and honor of God's Name. It is only in the company of the saints that the wealth of God's Name is obtained, (therefore O' slave Nanak, utter God's Name) through Guru's instruction."(4-4-6)

The message of this shabad is that we should seek the company of God's saints and in their company meditate on God's Name, so that we may obtain honor both in this and the next world, and end the cycle of continuous births and deaths.

ਮਾਰੂ ਮਹਲਾ ੪ ਘਰੁ ੫

maaroo mehlaa 4 ghar 5

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur prasaad.

ਹਰਿ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥
ਗੁਰਮੁਖਿ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ॥
ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਸੋ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ
ਜੀਉ॥੧॥

har har bhagat bharay bhandaaraa.
gurmukh raam karay nistaaraa.
jis no kirpaa karay mayraa su-aamee so har
kay guⁿ gaavai jee-o. ||1||

ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਬਨਵਾਲੀ॥
ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਸਦਾ ਸਮਾਲੀ॥
ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਜੀਅਝੇ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ
ਛਡਾਵੈ ਜੀਉ॥੧॥ ਰਹਾਉ॥

har har kirpaa karay banvaalee.
har hir^{dai} sadaa sadaa samaalee.
har har naam japahu mayray jee-ar^hay jap har
har naam ch^hhadaavai jee-o. ||1|| rahaa-o.

ਪੰਨਾ ੯੯੮

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ਸੁਖ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਉ॥
ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਹਰਿ ਦੇਹੁ ਪਸਾਉ॥
ਹਰਿ ਸਤਿ ਸਤਿ ਸਦਾ ਹਰਿ ਸਤਿ ਹਰਿ ਸਤਿ ਮੇਰੈ ਮਨਿ
ਭਾਵੈ ਜੀਉ॥੨॥

sukh saagar amrit har naa-o.
mangat jan jaachai har dayh pasaa-o.
har sat sat sadaa har sat har sat mayrai man
bhaavai jee-o. ||2||

ਨਵੇ ਛਿਦ੍ਰ ਸੁਵਹਿ ਅਪਵਿਤ੍ਰਾ॥
ਬੋਲਿ ਹਰਿ ਨਾਮ ਪਵਿਤ੍ਰੁ ਸਭਿ ਕਿਤਾ॥
ਜੇ ਹਰਿ ਸੁਪ੍ਰਸੰਨੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਸਿਮਰਤ ਮਲੁ ਲਹਿ
ਜਾਵੈ ਜੀਉ॥੩॥

navay chhidar sarveh apvitraa.
bol har naam pavitr sabh kitaa.
jay har suparsan hovai mayraa su-aamee har
simrat mal leh jaavai jee-o. ||3||

ਮਾਇਆ ਮੋਹੁ ਬਿਖਮੁ ਹੈ ਭਾਰੀ॥
ਕਿਉ ਤਰੀਐ ਦੁਤਰੁ ਸੰਸਾਰੀ॥
ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਦੇਇ ਪ੍ਰਭੁ ਸਾਚਾ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ
ਲਘਾਵੈ ਜੀਉ॥੪॥

maa-i-aa moh bikhham hai bhaaree.
ki-o taree-ai dutar sansaaree.
satgur bohith day-ay parabh saachaa jap har
har paar langhaavai jee-o. ||4||

ਤੂ ਸਰਬਤ੍ਰ ਤੇਰਾ ਸਭੁ ਕੋਈ॥
ਜੇ ਤੂ ਕਰਹਿ ਸੋਈ ਪ੍ਰਭੁ ਹੋਈ॥
ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਬੋਚਾਰਾ ਹਰਿ ਭਾਵੈ ਹਰਿ ਥਾਇ ਪਾਵੈ
ਜੀਉ॥੫॥੧॥੭॥

too sarbatar tayraa sabh ko-ee.
jo too karahi so-ee parabh ho-ee.
jan naanak gun gaavai baychaaraa har bhaavai
har thaa-ay paavai jee-o. ||5||1||7||

Maaroo Mehla-4 Ghar-5

In the previous *shabad*, Guru Ji advised us that we should seek the company of God's saints, and in their company meditate on God's Name, so that we may obtain honor both in this and the next world and end the cycle of continuous births and deaths. In this *shabad*, he elaborates on the blessings of mediation on God's Name in the company of saints.

He says: "(O' my friend, the Guru has) filled with the treasures of (God's) devotion. It is through the Guru that God emancipates us. The person on whom my Master shows His mercy sings praises of God."(1)

Therefore addressing his own soul, Guru Ji says: "The person on whom the Master of this (worldly) garden shows mercy keeps God enshrined in the mind. Therefore O' my dear soul, cherish God's Name, because when we meditate on God's Name, He frees (from the worldly woes)."(1-pause)

Commenting on the virtues of God's Name, Guru Ji says: "(O' my friends), the ambrosial Name of God is (like) an ocean of comforts. Therefore, a devotee always begs and says: "(O' God, please) be gracious and bestow (the gift of Your Name on me)." (O' my friends), true, ever-abiding and forever eternal is God, and that eternal God is pleasing to my mind."(2)

Now Guru Ji tells us what the invaluable merits of meditating on God's Name are and why it is so essential for our salvation. He says: "The nine holes (in our body, namely the eyes, ears, nostrils, mouth, and places for passing out urine and stool) keep leaking (all kinds of impurities (and we keep committing many sins through these organs). By uttering God's Name, one can purify them all. Yes, if my Master becomes pleased, then by uttering God's Name all the dirt (of evils) is removed."(3)

Describing how the Guru helps the mortals, he says: “(O’ my friends), the attachment for worldly riches and power is very treacherous and challenging. So how could we cross over this dreadful worldly ocean? (The answer is that) the Guru is (like) a ship, when the eternal God (provides this ship, then one) meditates (on God’s Name, and the Guru) ferries one across.”(4)

Guru Ji concludes the *shabad* by saying: “(O’ God), You are pervading everywhere and everyone is created by You. O’ God, only that which You do happens. Poor devotee Nanak sings praises of God. If it pleases God, He approves it.”(5-1-7)

The message of this *shabad* is that we are living in an atmosphere, which makes us crave for worldly riches and power. In our body we have nine sense organs through which we keep accumulating many evils. If we want to save ourselves from being drowned in this dreadful worldly ocean, then we should pray to God to bless us with the guidance of the true Guru, who may help us to meditate on God’s Name, and like a ship, ferry us across.

ਮਾਰੂ ਮਹਲਾ ੪॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ॥
ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੈ ਹਰਿ ਤੇਰੇ॥
ਹਰਿ ਧਨੁ ਰਾਖਹੁ ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਹਰਿ ਚਲਦਿਆ ਨਾਲਿ
ਸਖਾਈ ਜੀਉ॥੧॥

ਜਿਸ ਨੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੇ ਧਿਆਵੈ॥
ਨਿਤ ਹਰਿ ਜਪੁ ਜਾਪੈ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਵੈ॥
ਗੁਰੁ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ
ਲੰਘਾਈ ਜੀਉ॥੧॥ ਰਹਾਉ॥

ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਤਿ ਨਾਮੁ॥
ਜਗ ਮਹਿ ਸ੍ਰੋਸਟੁ ਊਤਮ ਕਾਮੁ॥
ਦੁਸਮਨ ਦੂਤ ਜਮਕਾਲੁ ਠੇਹ ਮਾਰਉ ਹਰਿ ਸੇਵਕ ਨੇਤਿ ਨ
ਜਾਈ ਜੀਉ॥੨॥
ਜਿਸੁ ਉਪਰਿ ਹਰਿ ਕਾ ਮਨੁ ਮਾਨਿਆ॥
ਸੇ ਸੇਵਕੁ ਚਹੁ ਜੁਗ ਚਹੁ ਕੁੰਟ ਜਾਨਿਆ॥
ਜੇ ਉਸ ਕਾ ਬੁਰਾ ਕਰੈ ਕੋਈ ਪਾਪੀ ਤਿਸੁ ਜਮਕੰਕਰੁ ਖਾਈ
ਜੀਉ॥੩॥

ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨ ਕਰਤਾਰ॥
ਸਭਿ ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੇ ਚਲਤਾਰ॥
ਜਿਸੁ ਹਰਿ ਰਾਖੈ ਤਿਸੁ ਕਉਣੁ ਮਾਰੈ ਜਿਸੁ ਕਰਤਾ ਆਪਿ
ਛੁਡਾਈ ਜੀਉ॥੪॥

ਹਉ ਅਨਦਿਨੁ ਨਾਮੁ ਲਈ ਕਰਤਾਰੇ॥
ਜਿਨਿ ਸੇਵਕ ਭਗਤ ਸਭੇ ਨਿਸਤਾਰੇ॥
ਦਸ ਅਠ ਚਾਰਿ ਵੇਦ ਸਭਿ ਪੂਛਹੁ ਜਨ ਨਾਨਕ ਨਾਮੁ ਛੁਡਾਈ
ਜੀਉ॥੫॥੨॥੮॥

maaroo mehlaa 4.

har har naam japahu man mayray.
sabh kilvikh kaatai har tayray.
har Dhan raakhho har Dhan sanchahu har
chal-di-aa naal sakhaa-ee jee-o. ||1||

jis no kirpaa karay so Dhi-aavai.
nit har jap jaapai jap har sukh paavai.
gur parsaa-dee har ras aavai jap har har paar
langhaa-ee jee-o. ||1|| rahaa-o.

nirbha-o nirankaar sat naam.
jag meh saraysat ootam kaam.
dusman doot jamkaal thayh maara-o har
sayvak nayr na jaa-ee jee-o. ||2||
jis upar har kaa man maani-aa.
so sayvak chahu jug chahu kunt jaani-aa.
jay us kaa buraa kahai ko-ee paapee tis
jamkankar khaa-ee jee-o. ||3||

sabh meh ayk niranjan kartaa.
sabh kar kar vaykhai apnay chaltaa.
jis har raakhai tis ka-un maarai jis kartaa aap
chhadaa-ee jee-o. ||4||

ha-o an-din naam la-ee kartaaray.
jin sayvak bhagat sabhay nistaaray.
das ath chaar vayd sabh poochhahu jan naanak
naam chhadaa-ee jee-o. ||5||2||8||

Maaroo Mehla-4

In the previous *shabad*, Guru Ji advised us that If we want to be saved from drowning in this dreadful worldly ocean, we should pray to God to bless us with the guidance of the true Guru, who may help us to meditate on God's Name, and like a ship ferry us across. In this *shabad*, he tells us how God's Name saves us from all troubles and evils.

Addressing his own mind (and indirectly us), Guru Ji says: "O' my mind, meditate on God's Name, (because) God can wipe out all your sins. Amass and hold on to the wealth of God's (Name), because while departing (from this world), God's (Name) would accompany you like a mate."(1)

However, Guru Ji notes: "(O' my friends), the one on whom God shows mercy, meditates on God. Every day that person repeats God's Name and obtains peace by meditating on God. By Guru's grace that person enjoys the relish of God's (Name), and by repeating God's Name ferries himself or herself across (this worldly ocean and ends the rounds of births and deaths)."(1-pause)

Describing some of the unique qualities of God's Name, Guru Ji says: "(O' my friends), God is without fear, without form, and eternal is His Name. (To meditate on such a Name) is the most sublime deed in this world? (The person who meditates on God becomes so powerful that he or she can) subdue and slay all the enemies and demons. (Even) the demon of death doesn't go near God's devotee. (So the devotee becomes free from the fear of death)."(2)

Commenting further on the glories enjoyed by God's devotee and the fate of his ill wishers, Guru Ji says: "(O' my friends), that servant with whom God is pleased is known forever in all the four corners (of the world). If any sinner speaks ill of that (devotee), the demon of death destroys (that person)."(3)

Therefore referring to the faith of the devotee in the supremacy and omnipotence of God, he says: "(O' my friends, a devotee of God believes that) one immaculate Creator is pervading in all the creatures. Doing His wonders, He Himself is watching. Therefore who can kill the one whom God Himself saves and whom the Creator Himself liberates (from worldly bonds)"(4)

Guru Ji concludes the *shabad* by stating what he himself does and believes. He says: "(O' my friends, as far as I am concerned), day and night I meditate on the Name of the Creator, who has emancipated all His servants and devotees. Slave Nanak says that (you may go and) consult (all the holy books including) the eighteen *Puranaas*, and the four *Vedas* (they would all tell you that it is only) God's Name, which saves (a person from the pains of births and deaths)."(5-2-8)

The message of this *shabad* is that if we want to be free from the fear of our enemies, including the fear of death, want to be famous in the four corners of the world and want to be emancipated from the continuous pains of births and deaths, then we should meditate on God's Name.

ਮਾਰੂ ਮਹਲਾ ੫ ਘਰੁ ੨

maaroo mehlaa 5 ghar 2

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ik-oⁿkaar satgur pargaad.

ਡਰਪੈ ਧਰਤਿ ਅਕਾਸੁ ਨਖੁੜਾ ਸਿਰ ਉਪਰਿ ਅਮਰੁ ਕਰਾਰਾ॥

darpai D^haraṭ akaas nakh^h-yaṭaraa sir oopar amar karaaraa.

ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਡਰਪੈ ਡਰਪੈ ਇੰਦੁ ਬਿਚਾਰਾ॥੧॥

pa-ṽṽṽ paanee baisantar darpai darpai indar bichaaraa. ||1||

ਏਕਾ ਨਿਰਭਉ ਬਾਤ ਸੁਨੀ॥

aykaa nirbh^h-o baat sunee.ਸੋ ਸੁਖੀਆ ਸੋ ਸਦਾ ਸੁਹੇਲਾ ਜੋ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨੀ॥੧॥
ਰਹਾਉ॥so sukh^h-ee-aa so sadaa suhaylaa jo gur mil gaa-ay gunee. ||1|| rahaa-o.

ਦੇਹਧਾਰ ਅਰੁ ਦੇਵਾ ਡਰਪਹਿ ਸਿਧ ਸਾਧਿਕ ਡਰਿ ਮੁਇਆ॥

dayhD^hhaar ar dayvaa darpahi siD^h saaD^hik dar mu-i-aa.ਲਖ ਚਉਰਾਸੀਹ ਮਰਿ ਮਰਿ ਜਨਮੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ
ਜੋਇਆ॥੨॥lak^h cha-oraaseeh mar mar janmay fir fir jonee jo-i-aa. ||2||

ਪੰਨਾ ੯੯੯

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ਰਾਜਸੁ ਸਾਤਕੁ ਤਾਮਸੁ ਡਰਪਹਿ ਕੇਤੇ ਰੂਪ ਉਪਾਇਆ॥

raajas saatak taamas darpahi kayṭay roop upaa-i-aa.

ਛਲ ਬੁਪੁਰੀ ਇਹ ਕਉਲਾ ਡਰਪੈ ਅਤਿ ਡਰਪੈ ਧਰਮ
ਰਾਇਆ॥੩॥ch^hhal bapuree ih ka-ulaa darpai at darpai D^haram raa-i-aa. ||3||

ਸਗਲ ਸਮਗ੍ਰੀ ਡਰਹਿ ਬਿਆਪੀ ਬਿਨੁ ਡਰ ਕਰਣੈਹਾਰਾ॥

sagal samagree dareh bi-aapee bin dar karnaihaaraa.

ਕਹੁ ਨਾਨਕ ਭਗਤਨ ਕਾ ਸੰਗੀ ਭਗਤ ਸੋਹਿ ਦਰਬਾਰਾ॥੪॥੧॥

kaho naanak bhag^htan kaa sangee bhagat soheh darbaaraa. ||4||1||**Maaroo Mehla-5 Ghar-2**

In the previous *shabad*, Guru Ji advised us that if we want to be free from the fear of our enemies, including the fear of death, want to be famous in the four corners of the world, and want to be emancipated from the continuous rounds of births and deaths, then we should meditate on God's Name. In this *shabad*, he tells us how everything including all the elements of the world like air, fire, and water live under the fear of God. He also tells how we can live without fear.

Referring to the basic elements like earth, sky, air, and fire, among which we live, and which can cause so much disaster, Guru Ji says: "(O' my friends), in God's fear are the earth, the sky, and the stars, because over them is the strict command (of God). (Even) wind, water, and fire are afraid (of Him, and also) afraid is the poor (god) *Indira*."(1)

Guru Ji now tells us about those who are not afraid of anybody and how we can also live in peace, without any fear. He says: "(O' my friends), I have heard only this one thing: that (it is only God) who is without any fear. Therefore, anyone who, by meeting the Guru, sings His praise, always remains happy and in bliss."(1-pause)

Elaborating on the list of those who are afraid of God, Guru Ji says: “(O’ my friends, in His fear) are those in physical bodies, and also the gods. Even the yogis and adepts die in His fear. All the creatures in eight point four million species die to be born again, because they are repeatedly yoked into existences.”(2)

Now describing how all the human beings of different dispositions and the forces which guide or judge them live in fear, Guru Ji says: “(O’ my friends, God) has created myriads of forms (of creatures. No matter what is their main driving impulse, for power, virtue or vice) *Rajas*, *Saatak*, or *Taamas*, they all live under the fear (of God). Even the wretched deceitful *Maya* (the worldly riches and power) is afraid, and also extremely afraid is the Judge of righteousness.”(3)

In conclusion, Guru Ji says: “(O’ my friends), the entire creation is afflicted with fear, and without fear is only the Creator. Nanak says that (He is a) companion of the devotees, and the devotees look beautiful in His court. (So while all the creatures, powers and gods are afraid of God, the devotees have no such fear, because God is their close friend).”(4-1)

The message of this *shabad* is that we need to realize that everything, every creature, and every god is under the fear of God, who alone is fearless. Therefore if we want to be free from any fear and live in peace and happiness, then we should try to become God’s devotee by meditating on His Name under the guidance of the Guru.

ਮਾਰੂ ਮਹਲਾ ੫॥

ਪਾਂਚ ਬਰਖ ਕੇ ਅਨਾਥੁ ਧੂ ਬਾਰਿਕੁ ਹਰਿ ਸਿਮਰਤ ਅਮਰ
ਅਟਾਰੇ॥

ਪੁਤ੍ਰੁ ਹੋਤਿ ਨਾਰਾਇਣੁ ਕਹਿਓ ਜਮਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ॥੧॥

ਮੇਰੇ ਨਾਕੁਰ ਕੇਤੇ ਅਗਨਤ ਉਧਾਰੇ॥

ਮੋਹਿ ਦੀਨ ਅਲਪ ਮਤਿ ਨਿਰਗੁਣ ਪਰਿਓ ਸਰਣਿ ਦੁਆਰੇ॥੧॥
ਰਹਾਉ॥

ਬਾਲਮੀਕੁ ਸੁਪਚਾਰੇ ਤਰਿਓ ਬਧਿਕ ਤਰੇ ਬਿਦਾਰੇ॥

ਏਕ ਨਿਮਖ ਮਨ ਮਾਰਿ ਅਰਾਧਿਓ ਗਜਪਤਿ ਪਾਰਿ
ਉਤਾਰੇ॥੨॥

ਕੀਨੀ ਰਖਿਆ ਭਗਤ ਪ੍ਰਹਿਲਾਦੈ ਹਰਨਾਖਸ ਨਖਹਿ ਬਿਦਾਰੇ॥

ਬਿਦਰੁ ਦਾਸੀ ਸੁਤੁ ਭਇਓ ਪੁਨੀਤਾ ਸਗਲੇ ਕੁਲ ਉਜਾਰੇ॥੩॥

ਕਵਨ ਪਰਾਧ ਬਤਾਵਉ ਅਪੁਨੇ ਮਿਥਿਆ ਮੋਹ ਮਗਨਾਰੇ॥

ਆਇਓ ਸਾਮ ਨਾਨਕ ਓਟ ਹਰਿ ਕੀ ਲੀਜੈ ਭੁਜਾ
ਪਸਾਰੇ॥੪॥੨॥

maaroo mehlā 5.

paaⁿch barakh ko anaath D^haroo baarik har
simrat amar ataaray.

putar hayt naaraa-iⁿ kahi-o jamkankar maar
bidaaray. ||1||

mayray thaakur kaytay agnat uD^haaray.

mohi deen alap mat nirgun pari-o saran
du-aaray. ||1|| rahaa-o.

baalmeek supchaaro tari-o baD^hik taray
bichaaray.

ayk nimakh man maahi araaD^hi-o gajpat paar
utaray. ||2||

keenee rakhi-aa bhagat parhilaadai harnaakhas
nakheh bidaaray.

bidar daasee sut bha-i-o puneetaa saglay kul
ujaray. ||3||

kavan paraaD^h batavaa-o apunay mithi-aa
moh magnaaray.

aa-i-o saam naanak ot har kee leejai bhujaa
pasaaray. ||4||2||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji told us that if we want to be free from any fear and live in peace and happiness, then we should try to become God's friend by meditating on His Name under the guidance of the Guru. In this *shabad*, he cites many legends from Hindu mythology to illustrate how God has saved and emancipated many big and small sinners, who meditated on His Name, even for a moment.

First Guru Ji refers to the innocent child *Dharu*, who being badly insulted by his step mother went to Jungles to pray to God, and the great sinner *Aja Mall*, a royal priest, who had resorted to a life of sin and prostitution, but was saved by God because while calling for his son, he realized that he should call for God's help. He says: "(O' my friends), *Dharu* was only five years old, and an orphan child, but by remembering God he obtained a high immortal status. (Similarly even though), it was out of love for his son (*Naarayan* meaning God), that *Ajamall* uttered God's Name, still (God) drove away the demons of death."(1)

Therefore, Guru Ji humbly prays to God and says: "O' my Master, unaccountable is the number of persons, You have saved. Therefore I, a meritless meek person of little intellect have sought the shelter of Your door. (Please save me)."(1-pause)

Guru Ji now cites the story of *Baalmeek*, a *Chandaal* (belonging to the lowest Hindu caste, who feed on dogs), a hunter (who inadvertently fatally wounded god *Krishna*), and *GajPatt* (an elephant, who was caught by a crocodile) and says: "(O' God, by meditating on Your Name), *Baalmeek*, the dog eater was saved and so too were saved the sinners like the poor hunter. (You also) ferried across *GajPatt* who meditated (on You, only) for one second in his mind."(2)

Next Guru Ji quotes the story of child *Prehlad*, who in spite of threats and actual attempts on his life by his own father, the demon king *Harnakash*, refused to abandon his faith in God. He also refers to the story of *Bidar*, from the epic of *Mahabharata*, who in spite of being the son of an untouchable maidservant was elevated to the high post of a prime minister. He says: "(O' God, You), provided protection to the devotee *Prehlad* and tore *Harnakash* with (Your) nails. (By Your grace), *Bidar*, the son of a maid servant became sanctified and all his lineage was emancipated."(3)

Guru Ji concludes the *shabad* by showing us how to pray to God for our own forgiveness. Instead of counting his merits or good deeds, Guru Ji humbly says: "(O' God), which of my sins, may I relate to You (because throughout my entire life) I have been engrossed in the false worldly attachment? (Therefore I) Nanak, have come to seek Your shelter and support. O' my God, please extend Your arms and take me (into Your embrace)."(4-2)

The message of this *shabad* is that no matter how big or small sinners we might be, God can still save and sanctify us, if we humbly pray to God for His support. Therefore, without claiming any special favors on account of our perceived virtues or good deeds, we should humbly pray to God to ignore our unaccountable sins and evil deeds, and like a benevolent father forgive us and take us into His arms.

ਮਾਰੂ ਮਹਲਾ ੫॥

ਵਿਤ ਨਵਿਤ ਭ੍ਰਮਿਓ ਬਹੁ ਭਾਤੀ ਅਨਿਕ ਜਤਨ ਕਰਿ ਧਾਏ॥

ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ ਤੇ ਤੇ ਭਏ ਅਜਾਏ॥੧॥

ਅਵਰ ਦਿਨ ਕਾਹੂ ਕਾਜ ਨ ਲਾਏ॥

ਸੋ ਦਿਨੁ ਮੋ ਕਉ ਦੀਜੈ ਪ੍ਰਭ ਜੀਉ ਜਾ ਦਿਨ ਹਰਿ ਜਸੁ ਗਾਏ॥੧॥
ਚਹਾਉ॥

ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਦੇਖਿ ਪਸਾਰਾ ਇਸ ਹੀ ਮਹਿ ਉਰਝਾਏ

ਮਾਇਆ ਮਦ ਚਾਖਿ ਭਏ ਉਦਮਾਤੇ ਹਰਿ ਹਰਿ ਕਬਹੁ ਨ
ਗਾਏ॥੨॥

ਇਹ ਬਿਧਿ ਖੋਜੀ ਬਹੁ ਪਰਕਾਰਾ ਬਿਨੁ ਸੰਤਨ ਨਹੀ ਪਾਏ॥

ਤੁਮ ਦਾਤਾਰ ਵਡੇ ਪ੍ਰਭ ਸੰਮੁਖ ਮਾਗਨ ਕਉ ਦਾਨੁ ਆਏ॥੩॥

ਤਿਆਗਿਓ ਸਗਲਾ ਮਾਨੁ ਮਹਤਾ ਦਾਸ ਰੇਣ ਸਰਣਾਏ॥

ਕਹੁ ਨਾਨਕ ਹਰਿ ਮਿਲਿ ਭਏ ਏਕੈ ਮਹਾ ਅਨੰਦ ਸੁਖ ਪਾਏ॥੪॥੩॥

maaroo mehlaa 5.

viṭ navit̃ bharmi-o baho bhaaṭee anik jātan
kar Dhaa-ay.

jo jo karam kee-ay ha-o ha-umai ṭay ṭay
bha-ay ajaa-ay. ||1||

avar dīn kaahoo kaaj na laa-ay.

so dīn mo ka-o deejai parabh jee-o jaa dīn
har jas gaa-ay. ||1|| rahaa-o.

puṭar kalṭar garih daykh pasaaraa is hee meh
urjhaa-ay.

maa-i-aa mad chaakh bha-ay udmaṭay har
har kabahu na gaa-ay. ||2||

ih biDh khojee baho parkaaraa bin santan
nahee paa-ay.

tum daaṭaar vaday parabh samrath maagan
ka-o daan aa-ay. ||3||

ṭi-aagi-o saglaa maan maṭṭaa daas rayn
sarṇaa-ay.

kaho naanak har mil bha-ay aykai mahaa
anand sukh paa-ay. ||4||3||

Maaroo Mehla-5

Guru Ji concluded the previous *shabad*, by observing that throughout our life we remain engrossed in worldly attachments. In this *shabad*, he explains how all such deeds prove fruitless in the end; therefore instead of wasting our time in such false pursuits we should pray to God to bless us that we spend our time in singing His praise and meditating on His Name.

First addressing us, Guru Ji says: “(O’ my friends), for the sake of (worldly) wealth, they who have been wandering around in many ways, and have made many efforts in its pursuit, whatever things they did to satisfy their ego, all have gone waste.”(1)

Therefore, Guru Ji prays to God and says: “(O’ God), for the rest of the days (in my life, please) do not yoke me to any other task. O’ my respected God, bless me with those days, in which I may (only) sing praises of God.”(1-pause)

Commenting on the state of most of us who remain involved in our family affairs and never care to remember God, Guru Ji says: “(O’ God), seeing the expanse of their sons, wife, and the household, (many people) stay engrossed in them only. Tasting the wine of (false worldly pleasures or) *Maya*, they remain intoxicated in it and never sing praises of God.”(2)

Now observing that except through the company of saints, we cannot find God in any other way, and praying to God for such company and the gift of His Name, Guru Ji says: “(O’ God), I have searched (throughout the world) in many ways, (and have come to the conclusion, that without (the guidance of) the saint Guru, (God) is not obtained. O’ God,

You are the all powerful great donor, we have come to beg from You the charity (of the company of saints, and Your Name).”(3)

Guru Ji concludes the *shabad* by describing what he begged from God and what the result was. He says: “Shedding all my ego and pride, (I asked God to bless me that I may so humbly serve the saints, as if I) reside in the shelter of the dust of (His) servants. Nanak says that uniting with God, I have become one with Him and obtained supreme peace and bliss.”(4-3)

The message of this *shabad* is that if we want to obtain the supreme state of peace and bliss, then we have to rise above and be emotionally detached from our family or worldly riches and ego. For that we should pray to God to bless us with the company of the saintly people, so that in their company we may sing praises of God and meditate on His Name, and one day be united with Him.

ਮਾਰੂ ਮਹਲਾ ੫॥

ਕਵਨ ਬਾਨ ਧੀਰਿਓ ਹੈ ਨਾਮਾ ਕਵਨ ਬਸਤੁ ਅਹੰਕਾਰਾ॥

ਕਵਨ ਚਿਹਨ ਸੁਨਿ ਉਪਰਿ ਛੋਹਿਓ ਮੁਖ ਤੇ ਸੁਨਿ ਕਰਿ
ਗਾਰਾ॥੧॥

ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ॥
ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ
ਪਾਇਓ॥੧॥ ਰਹਾਉ॥

ਸਹਨ ਸੀਲ ਪਵਨ ਅਰੁ ਪਾਣੀ ਬਸੁਧਾ ਖਿਮਾ ਨਿਭਰਾਤੇ॥

ਪੰਚ ਤਤ ਮਿਲਿ ਭਇਓ ਸੰਜੋਗਾ ਇਨ ਮਹਿ ਕਵਨ
ਦੁਰਾਤੇ॥੨॥

ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੇ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥

ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ ਜਾਈ॥੩॥

ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਰਚਨਾ ਮਿਥਿਆ ਸਗਲ ਪਸਾਰਾ॥

ਭਣਤਿ ਨਾਨਕੁ ਜਬ ਖੇਲੁ ਉਚਾਰੈ ਤਬ ਏਕੈ ਏਕੰਕਾਰਾ॥੪॥੪॥

maaroo mehlaa 5.

kavan thaan Dheeri-o hai naamaa kavan basat
ahaⁿkaaraa.

kavan chihnan sun oopar chhohi-o mukh tay sun
kar gaaraa. ||1||

sunhu ray too ka-un kahaa tay aa-i-o.

aytee na jaan-o kay^teeek mudat^t chaltay khabar
na paa-i-o. ||1|| rahaa-o.

sahan seel pavan ar paan^{ee} basuDhaa khimaa
nib^hraatay.

panch tat mil bha-i-o sanjogaa in meh kavan
duraatay. ||2||

jini rach rachi-aa purakh^h biDhaatay^t naalay
ha-umai paa-ee.

janam maran^u us hee ka-o hai ray ohaa aavai
jaa-ee. ||3||

baran chihnan naahee kich^h rachnaa mithi-aa
sagal pasaaraa.

bhanat^t naanak jab khayl^t uj^hhaarai tab aykai
aykankaaraa. ||4||4||

Maaroo Mehla-5

According to some authors, Guru Ji seems to have uttered this *shabad*, on observing some people fighting with each other, and calling names. Seeing them upset because of their hurt ego, Guru Ji reflects upon the bigger question of how the human beings acquired this ego that causes them so much trouble and makes them wander in millions of existences.

As if addressing one of those fighting men, Guru Ji says: “(O’ my friend, tell me), where is that name (of yours, referring to which the other person makes insulting remarks against you? Also tell me), where does that ego reside, (which feels hurt)? Which of your features have been hurt on hearing abuses from the mouth (of the other person)?”(1)

Asking that person again to listen to him with attention, Guru Ji says: “Listen O’ man, (and reflect on the question): who are you and from where have you come (in this world)? I don’t know for how long one keeps moving (through myriad of species, and) no one knows, when one is going to die. (Therefore tell me why we should be proud)?”(1-pause)

Now Guru Ji reflects on the basic qualities of the five elements of which a human body is made, to pinpoint which of these could be the cause of any bad habits or tendencies in a person. He says: “(Out of the five elements, the earth, air, water, fire, and ether, I know that) both air and water have (qualities of) tolerance and civility, and without doubt earth has compassion (in it). It is by joining together (such like) five elements, that the (human body) comes into existence, (I wonder) in which of these (elements), there is any fault (which imparts a human being all those evil tendencies)?”(2)

Answering his own question, Guru Ji says: “(O’ my friends), the Creator who has fashioned the human body, also instilled (the sense of) ego in it, and it is because of that (ego, O’ my friend) that we go through birth and death and keep coming and going (in and out of this world so many times).”(3)

However pointing to the ultimate end of all this creation, Guru Ji says: “(O’ my friend), all this expanse of the world is illusory, none of its form or feature (is everlasting). Nanak submits that when (God) dismantles this play, then nothing but the One Creator (remains).”(4-4)

The message of the *shabad* is that we should remember that it is due to our ego that we feel insulted and hurt, and because of our ego we start hurting others in revenge, or committing other sins, which become the root cause of our unending pains of births and deaths. Therefore, we should erase our ego and meditate on that God, who has created us all, and who alone would remain in the end.

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ਮਾਰੂ ਮਹਲਾ ੫॥

maaroo mehlaa 5.

ਮਾਨ ਮੋਹ ਅਰੁ ਲੋਭ ਵਿਕਾਰਾ ਬੀਓ ਚੀਤਿ ਨ ਘਾਲਿਓ॥

maan moh ar lobh vikaaraa bee-o cheet na ghaali-o.

ਨਾਮ ਰਤਨੁ ਗੁਣਾ ਹਰਿ ਬਣਜੇ ਲਾਇ ਵਖਰੁ ਲੈ ਚਾਲਿਓ॥੧॥

naam ratan gunaa har banjay laad vakhar lai chaali-o. ||1||

ਸੇਵਕ ਕੀ ਓੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ॥

sayvak kee orhak nibhee pareet.

ਜੀਵਤ ਸਾਹਿਬੁ ਸੇਵਿਓ ਅਪਨਾ ਚਲਤੇ ਰਾਖਿਓ ਚੀਤਿ॥੧॥
ਰਹਾਉ॥

jeevat saahib sayvi-o apnaa chaltay raakhi-o cheet. ||1|| rahaa-o.

ਜੈਸੀ ਆਗਿਆ ਕੀਨੀ ਠਾਕੁਰਿ ਤਿਸ ਤੇ ਮੁਖੁ ਨਹੀ ਮੋਰਿਓ॥

jaisee aagi-aa keenee thaakur tis tay mukh nahee mori-o.

ਸਹਜੁ ਅਨੰਦੁ ਰਖਿਓ ਗ੍ਰਿਹੁ ਭੀਤਰਿ ਉਠਿ ਉਆਹੁ ਕਉ
ਦਉਰਿਓ॥੨॥

sahj anand rakhi-o garih bheetar uth u-aahoo ka-o da-ori-o. ||2||

ਆਗਿਆ ਮਹਿ ਭੂਖ ਸੋਈ ਕਰਿ ਸੁਖਾ ਸੋਗ ਹਰਖ ਨਹੀ
ਜਾਨਿਓ॥

aagi-aa meh bhookh so-ee kar sookhaa sog harakh nahee jaani-o.

ਜੋ ਜੋ ਹੁਕਮੁ ਭਇਓ ਸਾਹਿਬ ਕਾ ਸੋ ਮਾਥੈ ਲੇ ਮਾਨਿਓ॥੩॥

jo jo hukam bha-i-o saahib kaa so maathai lay maani-o. ||3||

ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ ਸੇਵਕ ਕਉ ਸਵਰੇ ਹਲਤ ਪਲਾਤਾ॥

bhā-i-o kirpaal thāakur sayvak ka-o savray
halat palaataa.

ਧੰਨੁ ਸੇਵਕੁ ਸਫਲੁ ਓਹੁ ਆਇਆ ਜਿਨਿ ਨਾਨਕ ਖਸਮੁ
ਪਛਾਤਾ॥੪॥੫॥

Dhan sayvak safal oh aa-i-aa jin naanak
khasam pachhaataa. ||4||5||

Maaroo Mehla-5

In many previous *shabads*, Guru Ji advised us that if we want to enjoy the bliss of union with God, then we should serve Him with true love and devotion and cheerfully obey His command, no matter how difficult or painful it might be. In this *shabad*, Guru Ji presents the model of such a true servant of God and describes his conduct from birth to death. It is possible, that Guru Ji might have uttered this *shabad*, to express his own gratitude to God for blessing him with such a spirit.

Describing the way a true servant of God conducts his life, Guru Ji says: “(O’ my friends, a devotee of God) doesn’t allow evils of pride, attachment, and greed, or any other such thing to enter the mind. (The devotee) always tries to procure the jewel like virtues of (God’s) Name and departs with only such merchandise (from this world).”(1)

Summarizing the life conduct of such a true servant of God and the end result, Guru Ji says: “(O’ my friends), the love of the servant (of God) has been accomplished successfully. While alive, (the devotee) served his or her Master, and even when departing (from this world), has kept (God) in the mind.”(1-pause)

Describing how eagerly a true servant of God carries the commands of His Master, Guru Ji says: “(O’ my friends), whatever order the Master gives, (a true servant) never disobeys. (If God kept the devotee) in the house, (the devotee) always stayed there in a state of peace and poise. (But if God ordered the devotee to go some where, the devotee) immediately rose up and ran towards that (place).”(2)

Commenting on the attitude of a true devotee of God, Guru Ji says: “(O’ my friends, if while carrying out) the command (of the Master, the servant) has to suffer hunger (or other such deprivations, the devotee has) deemed the same as joy and hasn’t cared about pain or pleasure. Whatever command was issued by the Master, (the devotee) cheerfully accepted it.”(3)

Guru Ji concludes the *shabad* by describing what kinds of blessings, such a true servant of God obtains. He says: “God has become gracious towards (such a) servant, and his both worlds have been embellished. Therefore Nanak says, blessed is that servant who has realized the Master and fruitful is his or her advent (into this world).”(4-5)

The message of this *shabad* is that we should try to become true servants of God by obeying God’s command without any hesitation or question, and view all pain or pleasure as the sweet will of God. Then God would become gracious on us and would bless us with peace and bliss in this life, and salvation and honor in the next.

ਮਾਰੂ ਮਹਲਾ ੫॥

ਖੁਲਿਆ ਕਰਮੁ ਕ੍ਰਿਪਾ ਭਈ ਠਾਕੁਰ ਕੀਰਤਨੁ ਹਰਿ ਹਰਿ
ਗਾਈ॥

ਸ੍ਰਮੁ ਥਾਕਾ ਪਾਏ ਬਿਸ੍ਰਾਮਾ ਮਿਟਿ ਗਈ ਸਗਲੀ ਧਾਈ॥੧॥

ਅਬ ਮੋਹਿ ਜੀਵਨ ਪਦਵੀ ਪਾਈ॥

ਚੀਤਿ ਆਇਓ ਮਨਿ ਪੁਰਖੁ ਬਿਧਾਤਾ ਸੰਤਨ ਕੀ ਸਰਣਾਈ॥੧॥
ਚਰਾਉ॥

ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਵਾਰੇ ਨਿਵਾਰੇ ਸਗਲ ਬੈਰਾਈ॥

ਸਦ ਹਜੂਰਿ ਹਾਜਰੁ ਹੈ ਨਾਜਰੁ ਕਤਹਿ ਨ ਭਇਓ ਦੁਰਾਈ॥੨॥

ਸੁਖ ਸੀਤਲ ਸਰਧਾ ਸਭ ਪੂਰੀ ਹੋਏ ਸੰਤ ਸਹਾਈ॥

ਪਾਵਨ ਪਤਿਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਮਹਿਮਾ ਕਥਨੁ ਨ
ਜਾਈ॥੩॥

ਨਿਰਭਉ ਭਏ ਸਗਲ ਭੈ ਖੋਏ ਗੋਬਿਦ ਚਰਣ ਓਟਾਈ॥

ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਠਾਕੁਰ ਕਾ ਰੈਣਿ ਦਿਨਸੁ ਲਿਵ ਲਾਈ॥੪॥੬॥

maaroo mehlaa 5.

khuli-aa karam kirpaa bhā-ee thāakur keertan
har har gaa-ee.

saram thaakaa paa-ay bisraamaa mit ga-ee
saglee Dhaa-ee. ||1||

ab mohi jeevan padvee paa-ee.

cheet aa-i-o man purakh biDhaataa santan kee
sarnaa-ee. ||1|| rahaa-o.

kaam kroDh lobh moh nivaaray nivray sagal
bairaa-ee.

sad hajoor haajar hai naajar kateh na bhā-i-o
dooraa-ee. ||2||

sukh seetal sarDhaa sabh pooree ho-ay sant
sahaa-ee.

paavan patit kee-ay khin bheetar mahimaa
kathan na jaa-ee. ||3||

nirbha-o bhā-ay sagal bhai kho-ay gobid
charan otaa-ee.

naanak jas gaavai thāakur kaa rain dinas liv
laa-ee. ||4||6||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that we should try to become true servants of God by obeying God's command without any hesitation or question, and view all pain or pleasure as the sweet will of God. Then God would become gracious on us and would bless us with peace and bliss in this life and salvation and honor after that. In this *shabad*, he shares with us the bliss he has obtained by serving God. However, instead of claiming any credit for his efforts, he feels grateful to God for blessing him with such happiness and high status. As per *Gianni Harbans Singh* this *shabad* was revealed as the *Hukam* (or order), when Guru Gobind Singh Ji anointed Granth Sahib as the next Guru.

Expressing his gratitude to God, Guru Ji says: "(O' my friends, I feel that) my destiny has awakened, I am blessed with God's mercy. So I am singing praises of God. (Now) all my hard work has come to an end, I have obtained peace and all my running around (after worldly pursuits) has ceased."(1)

Describing the status he has obtained by serving the saints, he says: "(O' my friends), now I have obtained the (supreme spiritual) status of life. Because by seeking the shelter of the saint (Guru), God has come to reside in my mind."(1-pause)

Explaining what he means by the supreme status of life, Guru Ji says: "(O' my friends, God) has banished lust, anger, greed, and attachment (from within me, and) all other enemies have also been driven away. (Now I see that) God is always present, right in front of me, and never seems far (from me)."(2)

Therefore expressing his gratitude to the saint (Guru), who has given such immaculate guidance to him, and brought about his union with God, he says: “(O’ my friends), when the saint Guru became helpful to me, I obtained peace, contentment, faith and all my desire was fulfilled. Within a moment, (the saint Guru) sanctified the sinners, his glory cannot be described.”(3)

In conclusion, Guru Ji says: “(O’ my friends), when I obtained the shelter of God’s feet, I became fearless and shed all fears. Therefore attuning his mind (to God), Nanak sings praise of the Master day and night.”(4-6)

The message of this *shabad* is that if we want to get rid of all our fears and impulses for lust, anger, and greed, and enjoy true peace and bliss, then under the guidance of the true saint Guru (Guru Granth Sahib), we should sing praises of God, so that He may show mercy on us and bless us with the supreme status of life.

ਮਾਰੂ ਮਹਲਾ ੫॥

ਜੋ ਸਮਰਥੁ ਸਰਬ ਗੁਣ ਨਾਇਕੁ ਤਿਸ ਕਉ ਕਬਹੁ ਨ ਗਾਵਸਿ ਰੇ॥
ਛੋਡਿ ਜਾਇ ਖਿਨ ਭੀਤਰਿ ਤਾ ਕਉ ਉਆ ਕਉ ਫਿਰਿ ਫਿਰਿ
ਧਾਵਸਿ ਰੇ॥੧॥

ਅਪੁਨੇ ਪ੍ਰਭ ਕਉ ਕਿਉ ਨ ਸਮਾਰਸਿ ਰੇ॥
ਬੈਰੀ ਸੰਗਿ ਰੰਗ ਰਸਿ ਰਚਿਆ ਤਿਸੁ ਸਿਉ ਜੀਅਰਾ ਜਾਰਸਿ
ਰੇ॥੧॥ ਰਹਾਉ॥

ਜਾ ਕੈ ਨਾਮਿ ਸੁਨਿਐ ਜਮੁ ਛੋਡੈ ਤਾ ਕੀ ਸਰਣਿ ਨ ਪਾਵਸਿ ਰੇ॥
ਕਾਢਿ ਦੇਇ ਸਿਆਲ ਬਪੁਰੇ ਕਉ ਤਾ ਕੀ ਓਟ ਟਿਕਾਵਸਿ ਰੇ॥੨॥

ਜਿਸ ਕਾ ਜਾਸੁ ਸੁਨਤ ਭਵ ਤਰੀਐ ਤਾ ਸਿਉ ਰੰਗੁ ਨ ਲਾਵਸਿ ਰੇ॥
ਥੇਰੀ ਬਾਤ ਅਲਪ ਸੁਪਨੇ ਕੀ ਬਹੁਰਿ ਬਹੁਰਿ ਅਟਕਾਵਸਿ ਰੇ॥੩॥

ਭਇਓ ਪ੍ਰਸਾਦੁ ਕ੍ਰਿਪਾ ਨਿਧਿ ਠਾਕੁਰ ਸੰਤਸੰਗਿ ਪਤਿ ਪਾਈ॥
ਕਹੁ ਨਾਨਕ ਤੈ ਗੁਣ ਭ੍ਰਮੁ ਛੁਟਾ ਜਉ ਪ੍ਰਭ ਭਏ ਸਹਾਈ॥੪॥੧॥

maaroo mehlaa 5.

jo samrath sarab guṇ naa-ik t̥is ka-o kabahu
na gaavas ray.
chhod jaa-ay khin bheetar taa ka-o u-aa ka-o
fir fir Dhaavas ray. ||1||

apunay parabh ka-o ki-o na samaaras ray.
bairree sang rang ras rachi-aa t̥is si-o jee-araa
jaaras ray. ||1|| rahaa-o.

jaa kai naam suni-ai jam chhodai taa kee
saran na paavas ray.
kaadh day-ay si-aal bapuray ka-o taa kee ot
tikaavas ray. ||2||

jis kaa jaas sunat bhav taree-ai taa si-o rang
na laavas ray.
thoree baat alap supnay kee bahur bahur
atkaavas ray. ||3||

bha-i-o pargaad kirpaa niDh thaakur satsang
pat paa-ee.
kaho naanak tarai gun bharam chhootaa ja-o
parabh bha-ay sahaa-ee. ||4||7||

Maaroo Mehla-5

In the previous *shabad*, Guru Ji advised us that if we want to get rid of all our fears and impulses for lust, anger, and greed and enjoy true peace and bliss, then under the guidance of the true saint Guru (Guru Granth Sahib), we should sing praises of God, so that He may show mercy on us and bless us with the supreme status of life. But instead of following such immaculate advice, we keep listening to the misleading voices of our own mind, and keep indulging in false worldly pleasures, and running after worldly wealth, which ultimately brings us nothing but pain and suffering. Therefore in this *shabad*, Guru Ji

admonishes us for continuing to do foolish things and not meditating on God, who could bless us with peace and happiness.

Guru Ji says: “(O’ human being, it is very strange that) you never sing praises of that all powerful King and Master of all the virtues. But you repeatedly keep running after that (worldly wealth), which abandons you in a moment.”(1)

Addressing us again, he says: “(O’ mortal), why don’t you contemplate your God? You are engrossed in making merry in the company of your enemy (the worldly wealth), and you are torturing your soul with that (fire of worldly desire).”(1- pause)

Giving us advice, he says: “(O’ mortal), why don’t you seek the shelter (of God), so that hearing His Name, the demon of death leaves you alone. Enshrine the (support of that God), who would drive out the jackal (of cowardice) from within you.”(2)

Finally, Guru Ji asks: “(O’ man), why don’t you imbue yourself with the love of that (God), listening to whose praise we cross over the dreadful ocean? But repeatedly you are getting your mind stuck in that thing, which is short lived like a dream.”(3)

Guru Ji concludes the *shabad* by telling us what happens, when one is liberated from the false worldly involvements. He says: “(O’ my friends), on whom, (God) the ocean of mercy becomes kind, obtains honor in the company of saints. Nanak says: “when God becomes one’s helper, one is rid of the illusion of three modes (of Maya the worldly wealth).”(4-7)

The message of this *shabad*, is that we are unnecessarily running after those worldly things which like a dream are going to last only for a few moments. So instead of these we should sing praises of eternal God and ask Him to bless us with the company of the saints, so that we may be rid of illusions of *Maya*, and become one with God.

Personal Note: This gives me a great pleasure, happiness, and sense of gratitude to complete my humble translation and commentary upto page 1000, this day March 27, 2003 at about 4 PM while sitting in the airport of Pittsburgh USA and waiting for the next flight. I feel that I do not know how to meditate on God’s Name, I do not know how to sing His praises, but I feel that God is merciful upon me and He has blessed me with this job, and this way even given me a reason and opportunity to use my time in God’s service rather than being bored and trying to kill time. I feel as if by doing this job, my time has been properly utilized rather than wasted. My only wish is that God may give me enough time to complete this translation with same spirit of love and devotion and also give me this opportunity to get the entire message of Guru Granth Sahib published and presented at the feet of the Guru in Darbar Sahib Amritsar.

1.28.2005 - After almost two years, it gives me a reason to be thankful to God for giving me the opportunity to revise my first draft, and I again pray to Him to give me enough time on this planet to complete this task and present the completed version at His feet i.e. Akal Takhat Amritsar.

1.19.2010 - After five years, once again I feel grateful to God to grant me the pleasure of revising 1000 pages of my translation for the second time. I believe that as before, God would remain gracious upon me and give me the time to complete His project. (Because, jis ka karaj tis hi kiya, maanas kaya beechaara Raam).



12.27.2013 - Once again I feel so grateful to Waheguru Akal Purakh for keeping me alive to see the first volume (SGGS pages 1-200) of this translation published and the proof of volume 2 just received from the printer today. I hope God would maintain His kindness and grace me with few more months to see the completion of all the seven volumes, and their presentation at the feet of the Guru at Akal Takhat Amritsar.

2.19.14 - Today again is another milestone, when by Guru's grace I am completing this final revision of SGGS P 10000 (Volume 5), and also have received the printed proof of volume 2.

